

# A Reference Grammar of the Alashian Language

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Γραμμάτικετ Αλλασούν  
Ναλασκιώ

Martin Posthumus



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# *Foreword*

## *Πρώλυ*

Alashian is an artificially constructed language, an experiment in language development and evolution set against an alternative historical timeline. In working on it, I sought to create something realistic, a language that could conceivably be seen as a modern-day sibling to the other Semitic languages found throughout the Middle East and North Africa. Alashian is the second such language I have worked on that is based so heavily on the real world, the first being Novegradian, a Slavic language spoken in northwestern Russia. Unlike Novegradian, however, Alashian is not based on any historically-attested Semitic language once spoken on Cyprus; no such language is known, at least none that was present long enough to be considered indigenous. Thus, I had much more leeway to develop the language along any course I wanted. Given the historical roles of the Northwest Semitic languages in the region, with Phoenician and Aramaic in particular once being dominant trade languages, I decided to make Alashian a Northwest Semitic language as well. It thus shares in common with these languages the various linguistic developments between Proto-Semitic and Proto-Northwest-Semitic, but thereafter the course of its development is much different.

I chose Cyprus as the homeland for Alashian due to its proximity to the Semitic world as well as its historical ties to the Hellenistic world. I wanted Alashian to be an experiment in language contact in a much more extensive way than Novegradian was. In the scenario surrounding Novegradian's supposed historical development, the language quickly rose to dominance in its territory, and thus the effects of extensive bilingualism and language contact became increasingly unidirectional, with Novegradian having far more impact on minority languages than vice versa. Alashian, on the other hand, is a minority language, coexisting with Greek, yet nevertheless having a long written tradition. Alashian has therefore been extensively influenced by Greek throughout its history and into the present day. In some ways I modelled the

situation on Maltese, once an Arabic dialect that has had extensive contact with Italian for centuries, and consequently has a large stratum of Italian vocabulary and has evolved a means of incorporating European roots into its verbal system. Unlike Maltese, however, Greek and Alashian contact spans over two millennia, and thus has had a significantly deeper impact on the structure of the language.

The creation of Alashian required extensive research on both the Greek and Semitic sides. I am not a native speaker of Greek or any Semitic language, though I do have a fair experience with both Modern and Biblical Hebrew and to a lesser extent Arabic. Consequently I am much more dependent on seeing actual examples of the languages in use to understand what exactly “feels right”, at least as far as syntax, word choice, and idioms are concerned. One source I found invaluable for understanding the historical development of the Semitic language was Edward Lipiński, whose *Semitic Languages: Outline of a Comparative Grammar*<sup>1</sup> gives a thorough historically-focused look at the Semitic family. From a more modern perspective, Routledge’s *The Semitic Languages*<sup>2</sup> provides an excellent overview of the current state of the Semitic-speaking world. On the Greek side, I relied heavily on Routledge’s Greek grammar<sup>3</sup> and a variety of papers describing aspects of the Cypriot Greek dialect. Another work that helped inspire the dual-natured Semitic/European conjugation system in Alashian was Hoberman & Aronoff description of *The Verbal Morphology of Maltese*<sup>4</sup>.

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1 Lipiński, E. *Semitic Languages: Outline of a Comparative Grammar*. Leuven, Belgium: Uitgeverij Peeters en Departement Oosterse Studies, 1997.

2 Hetzron, R. ed. *The Semitic Languages*. New York: Routledge, 1997.

3 Holton, D., P. Mackridge, & I. Philippaki-Warbuton. *Greek: An Essential Grammar of the Modern Language*. New York: Routledge, 2004.

4 Hoberman, R., & M. Aronoff. “The Verbal Morphology of Maltese: From Semitic to Romance”. (2003): 61-78.







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## List of Abbreviations

1	First Person
2	Second Person
3	Third Person
Abs	Absolute State
Acc	Accusative
Act	Active Voice
Adv	Adverb
Clitic	Clitic
Const	Construct State
Counterf	Counterfactual Conditional
Det	Determinate State
Disjunct	Disjunctive Pronoun
DI	Dual
Emph	Emphatic
Expl	Syntactic Expletive
Fem	Feminine
Fut	Future Auxiliary
Gen	Genitive–Dative

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Imper	Imperative Mood
Impf	Imperfect Tense
Inf	Infinitive
Interr	Interrogative Particle
Masc	Masculine
Neg	Negative Particle
Nom	Nominative
Part	Partitive State
Pass	Passive Voice
Pl	Plural
Prec	Precative Mood
Pres	Present Tense
Pret	Preterite Tense
Pron	Pronoun
Ptcpl	Participle
Sg	Singular
Subj.Impf	Imperfective Subjunctive
Subj.Pf	Perfective Subjunctive
Sub	Subordinating Conjunction
Vol	Volitive Mood



## 1

# Background

α'

Σειν-Φραζώμεν

## 1.1 Introduction

Alashian (known natively as *Hallasūn Nalaskyā* or just *Nalaskyā*) is one of the two official languages of the Republic of Cyprus, alongside Greek. It is spoken by about 340,000 people, or about 30% of the island's total population.

## 1.2 Cyprus and Alashia

Cyprus is an island nation located in the eastern Mediterranean Sea, to the south of Turkey and north of Egypt. Throughout its history it has been a major trading center between Europe and the Middle East and a region of strategic interest, and as a result its history is intertwined with the many major powers that have been present in Anatolia and/or the Levant over the last several thousand years. The island was settled by both the Greeks (an Indo-European people) and the Alashians (a Semitic people) sometime in the second millennium BC, displacing an older Eteocypriot people who were completely assimilated by the 4<sup>th</sup> century BC. Since then Cyprus has been effectively bilingual.

The name “Alashia” (Alashian Αλασκιώ *Alaskyā*, Greek Αλασία *Alasía*) is of unknown origin. In ancient times it appears to have referred to the entire island of Cyprus (or possibly a location on the island), but eventually came to be identified specifically with its Semitic-speaking inhabitants. Nowadays the term is used only in reference to the predominantly Alashian-speaking parts of the island; the modern Alashian name for the island as a whole is Τζειπριώ *Čīpriyā*, clearly a loan from the Greek Κύπρος *Kípros*.

Modern “Alashia” consists of two separate regions in Cyprus. The larger of two, encompassing the Plains, Kyrenian, and Karpasian dialect groups, stretches along most of the northern coast of the island, including the west-

ern portion of the Mesaorian Plain, most of the Kyrenia Range, and the Karpas Peninsula. Included in this region is Kyrenia (Greek Κερύνεια *Kerínia*, Alashian Ṭḫipeiv *Čirīn*), the largest monolingual Alashian city and the de-facto capital of Alashian culture. The second region, encompassing the Southern dialect group, is located along the southeast coast of Cyprus and is centered on the city of Larnaka (Greek Λάρνακα *Lárnaka*, Alashian Ṭḫattuiv *Čathien*). Standard Alashian is based on the dialect of Kyrenia/Čirīn.

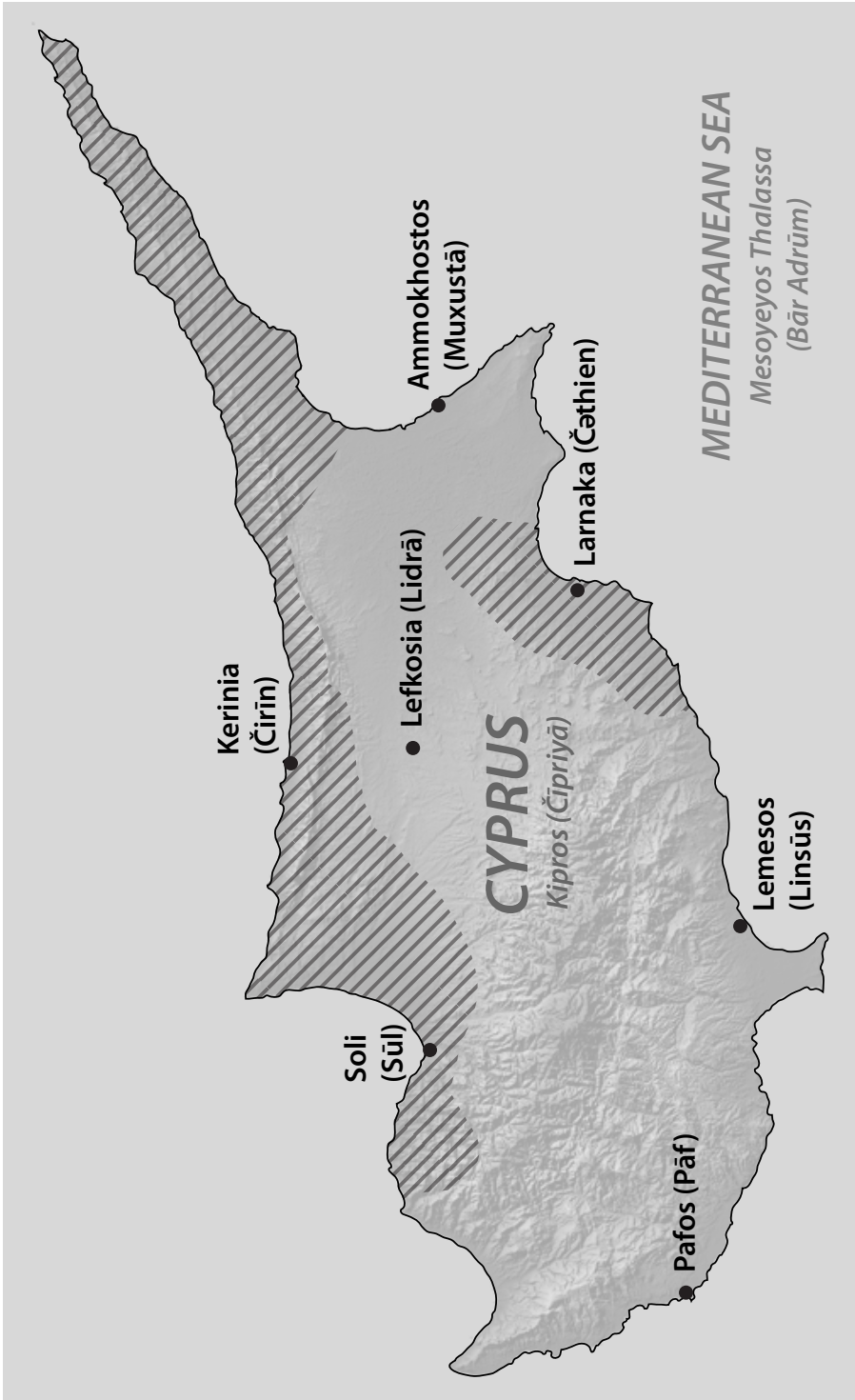
The rest of Cyprus is monolingually Greek, and Alashian will not be widely understood. However, Greek is understood virtually everywhere, as there are very few Alashian speakers who do not have at least basic proficiency in Greek.

### 1.3 The Alashian Language

Alashian is a member of the Semitic language family, making it related to such languages as Arabic, Hebrew, Aramaic, Assyrian, and Amharic. Semitic, in turn, is believed to be a branch of a much larger Afro-Asiatic family that encompasses many languages of northern Africa and the Middle East.

Proto-Afro-Asiatic is generally held to have been spoken about ten thousand years ago, although it is unknown where; north Africa is generally cited as a likely (if vague) location. Changes in climactic conditions, including the growth of the Sahara desert, forced many migrations from the region. In time Afro-Asiatic split into at least six families: Berber (spoken by the Berber peoples of the western Sahara and the northwest coast Africa), Chadic (including a number of central African languages, the largest of which is Hausa), Cushitic (including various east African languages, the largest of which is Oromo), Egyptian (which is now extinct), Omotic (including a number of languages spoken in Ethiopia), and Semitic. The ancestors of the Semites crossed the Sinai Peninsula into the Middle East, and then spread out to control much of

*Right: A map of modern Cyprus, with shaded areas designating the regions where Alashian is widely spoken. “Alashia” is composed of two geographically separated regions, one along much of the northern coastline of the island, and another centered around the southern city of Larnaka (Alashian Ṭḫattuiv Čathien). Names in parentheses are in Alashian.*



the region. Proto-Semitic in turn eventually split into three main branches.

The Eastern Semitic family took hold in ancient Mesopotamia, and gave rise to such languages as Assyrian and Babylonian. This entire branch is now extinct, but due to its age and separation from the rest of Semitic, is invaluable for the reconstruction of Proto-Semitic.

Speakers of Southern Semitic languages settled along the southern coast of Arabia, in modern-day Yemen. Many later crossed over back into Africa, into modern Ethiopia. The most populous South Semitic languages are now spoken in Africa (in particular Amharic, the official language of Ethiopia); however, a number of Modern South Arabian languages are still spoken in Yemen and Oman, including Mehri, Soqotri, and Shehri.

The Central Semitic family has become the most widespread and populous by far. It consists of three main subgroups: Aramaic, Arabic, and Canaanite-Alashian. Aramaic was once the lingua franca of much of the Middle East, but is now consists of a large number of mutually-unintelligible languages scattered across the Middle East, and is spoken primarily by Christian, Jewish, and Mandaean communities. Arabic, on the other hand, has spread far beyond its original homeland in the western portions of the Arabian peninsula, and is now spoken from Morocco to the Persian Gulf by hundreds of millions of people. Classical Arabic has broken up into a number of colloquial “dialects”, which may be considered languages in their own right.

The Canaanite-Alashian homeland appears to have been in the Levant, with Proto-Alashian being spoken in what is now Syria. While they seem to share a few early linguistic developments in common, the Canaanites and Alashians split quite early on (and indeed some historical linguists propose splitting Canaanite-Alashian into two separate branches that have coalesced in many ways due to early contact). The Canaanite branch went on to develop into such languages as Phoenician and Hebrew. Around 1600BC the Alashian language spread to Cyprus due to migrations, and for a while may have been present in both Cyprus and Syria<sup>1</sup>.

Over the ensuing several millennia Alashian came under the influence of many different languages, as many different peoples ruled over Cyprus in this time period. These include, in chronological order, Aramaic, Persian, Arabic, Turkish, and English. The one constant influence, however, has been Greek,

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1 This is, however, highly speculative. There is no uncontested evidence of Alashian presence in Syria at all, but archeological evidence seems to suggest this was the most likely situation.



which has been present on Cyprus for nearly as long as Alashian appears to have been. The Greek influence on Alashian has been immense in phonological, morphological, syntactic, and lexical domains; many have drawn comparisons between the Greek influence on Alashian and Italian influence on Maltese (a medieval offshoot of Arabic), although the former has much greater time depth.

## *1.4 History of Alashian*

The earliest indisputable inscriptions in Alashian are from the 10<sup>th</sup> century BC, consisting of short marks of ownership (including names of clearly Semitic origin) and votives written using the Cypriot syllabary. However, the first texts of any length come from the 8<sup>th</sup> century BC, when Cyprus came under Assyrian rule and the Aramaic alphabet was adopted to write Alashian. Assyrian rule lasted until the mid-7<sup>th</sup> century, after which the island appears to have been divided into a dozen or so city-states along various ethnic lines: most were Greek, several were Alashian, and at least one was Eteocypriot. There may also have been some Phoenician presence on the island during this time.

In 570BC the island fell under brief Egyptian rule, and then became a tributary state of Persia until the 4<sup>th</sup> century BC. The island's kings supported Alexander the Great on his campaigns against Persia, but after his death the territory was passed between the hands of several successors. In 58 BC the island became a Roman province.

In the early centuries AD the island's inhabitants, both Greek and Alashian, were converted to Christianity, and remain Eastern Orthodox to this day. Christianization brought along with it the Greek and Syriac scripts, which largely displaced the older Aramaic-derived alphabet. However, usage tended to be quite irregular, as both of these alphabets were not particularly suited to the Alashian sound system.

Under Roman and later Byzantine rule the Alashians struggled to maintain their identity and avoid assimilation with the Greeks. It was during this time when Greek use in Cyprus grew dramatically to the detriment of Alashian, and much of the fertile Mesaorian Plain came to be Greek-speaking and the northern Alashian dialects were split from the southern ones. From 688 to

965 the island was governed as a condominium, ruled by both the Byzantines and Arabs.

In the 12<sup>th</sup> century the island was attacked by the Crusaders, who took control. However, the local population resented rule by the Latin Crusaders and Templars. Several revolts by the Greeks and Alashians occurred, leading to the creation of an independent Alashian kingdom in the 13<sup>th</sup> century. In the 15<sup>th</sup> century the entire island came under Venetian rule, despite several failed revolts.

In 1571, Cyprus was conquered by the Ottoman Empire, a period which saw many Turks settling in the northern regions. In the 19<sup>th</sup> century it became a British protectorate, though conflict between the Greeks, Turks, and Alashians made the region somewhat unstable. An uprising during the First World War resulted in many Turks being expelled from the island. In 1953 the territory declared its independence from the United Kingdom as a single, unified republic. The Greeks constitute the majority of the island's population, but the Alashians control several autonomous provinces within the Greek Cypriot state, comprising about a fifth of the island geographically and a third by population.

Modern literary Alashian was codified in the late 19<sup>th</sup> century, with a standardized variant of the Greek alphabet becoming the only permissible script for writing the language. This new alphabet simply made official one of the most widely used informal adaptations of the Greek script in use at the time, and shows a number of clear Greek influences.

In predominantly Alashian-speaking regions of Cyprus, both Greek and Alashian serve as languages of education and media. However, Alashian has little official presence in the rest of country.

## ***1.5 Introduction to this Grammar***

This grammar seeks to outline the basic principles of Standard Alashian as is taught in schools in Alashian-speaking areas and is expected to be used in formal and semiformal contexts in these regions. This will be followed by a descriptions of the various dialectal variations in the language in chapter 22.

This grammar begins with a description of the phonology and writing system of the language in order to provide a foundation for pronunciation and reading throughout the rest of the text. From here, morphology and word

formation will be examined, with emphasis on structure rather than meaning; due to the complexity of Semitic verbal systems in general, the verbal morphology is divided into a number of sections. All of this information will then be combined in the chapters on syntax, which will detail the actual usage of all of these forms.

At the end of this grammar are a number of appendices explaining other features that did not fit anywhere else. Chapter 23 contains a detailed historical account of the development of modern Alashian from a technical perspective, detailing the emergence of Alashian phonology and morphology from Proto-Semitic.

Standard Alashian orthography using the Greek alphabet will be employed throughout this text. For ease and clarity, however, transliterations will always be provided in italics. English translations always appear in double quotation marks: ἀλλασούν ναλασκῖῶ *hallasūn nalaskyā* “the Alashian language”. Details on the orthography and transliteration scheme are provided in chapter 3.

Phonetic transcriptions will appear in [square brackets], while phonemic transcription appear in /forward slashes/, as per linguistic convention. All phonological transcriptions use the International Phonetic Alphabet (IPA).

Once more of the morphology has been introduced and usage is being examined more in depth, interlinear glosses will be used alongside transcriptions and translations. These provide a morpheme-by-morpheme breakdown of a given Alashian word or phrase. Multiple morphemes are separated by hyphens, while a morpheme conveying multiple meanings at once will have those meanings separated by a period. Non-lexical morphemes appear in smallcaps. For instance, Alashian uses distinct plural endings for nouns that vary by gender, so the plural of the word “dog” would be indicated dog-MASC. PL. Null morphemes are indicated with Ø; however, this is usually only done to draw attention to the fact that a particular morpheme has zero surface realization.

Hypothetical word forms, in particular reconstructed forms of a proto-language, will be preceded by a single \*asterisk. Non-existent forms, used for instance to indicate an exception to a pattern, will be preceded by \*\*two asterisks.



# 2 Phonology

β'

Φωνολογία

## 2.1 Vowels

### 2.1.1 Phonemes

The Alashian vowel system consists of five distinct vowel sounds, four of which contrast two degrees of length.

	Front	Central	Back
High	i i:		u u:
Mid	e e:	ə	
Low			a a:

The long vowels are approximately one and a half times longer than the short vowels, although this can vary slightly as the result of stress. In transliteration, long vowels will always be marked with a macron: *ā ē ī ū*. The unpaired central vowel /ə/ is always considered short.

Alashian also has two common diphthongs that appear in native words: /ie/ and /uo/. Aside from these, there are no diphthongs that pattern as individual segments; in fact, the only other diphthongs that can occur in native words—/aj ej uj aw ew iw/—occur only as the result of the loss of a vowel after a root consonant \*Y, which then forces it to be pronounced as a diphthong with the preceding vowel. These same diphthongs may also be seen as integral segments of more recent loanwords, though older loans have all monophthongized, as in dialectical Alashian Ηρυπῶ *Ērupā* “Europe”.

### 2.1.2 Allophony

The most significant factors that influence the pronunciation of the vowels are length and surrounding environment.

Short vowels have a tendency to centralize somewhat relative to their long counterparts. The long vowels tend to preserve more or less their cardinal values: /a: e: i: u:/ [a: ɛ: i: u:]. The centralization of the short vowels is most pronounced on the high vowels: /a e i u/ [ʌ ɛ ɪ ʊ]. The long vowels are approximately one and a half times longer than the short vowels, although this can vary slightly as the result of stress. The unpaired short vowel /ə/ is pronounced mid-high (i.e., between [i] and [ə]) when stressed and as a schwa [ə] when unstressed.

The guttural consonants (those with velar, uvular, or glottal articulation) draw all vowels closer to /a/, an effect most pronounced on the vowels preceding such consonants. /e(:)/ ends up halfway toward schwa, /i(:)/ around [i], and /u(:)/ toward [o]. Word-initially after /ʔ/ these changes are generally not heard at all, though in the vicinity of /ʔ/ word-internally it is noticeable.

Aspirated plosives and affricates have a centralizing effect, again most noticeable on vowels preceding such consonants. With long vowels, the shift is not as pronounced as it is with gutturals: /a:/ moves toward [ɐ], /e:/ toward a position a little higher and more central than [æ], /i:/ halfway toward [i], and /u:/ halfway toward [u]. Short vowels, on the other hand, are all neutralized as [ə]. The vowel following such geminates may be partially devoiced, but this varies from speaker to speaker. Other geminate consonants have no effect on neighboring vowels.

Stress has relatively little impact on vowel quality, with the exception of /ə/ as described above. However, it does affect quantity. The length distinction between short and long vowels is always maintained in stressed syllables, but in unstressed syllables, for many speakers long vowels become nearly as short as short vowels, though the quality of the long vowel always remains intact. In fact, in southern Alashian dialects, length is only contrastive in stressed syllables.

Like many other Semitic languages, formal Alashian has pausal pronunciation variants. That is, if the last word in a sentence ends in a short vowel, that vowel is dropped. Similarly, if it ends in the feminine suffix /t/ plus a short vowel, that /t/ is dropped as well. These changes are the result of the intonation structure of declarative sentences—in exclamatory or interrogative sentences, such reductions never occur. They are generally ignored in colloquial speech as well.

### 2.1.3 Five Vowels or Seven Vowels?

The vowel inventory as described above and as reflected in Alashian orthography is essentially square, featuring the vowels /a e i u/ with both short and long counterparts, as well as the neutral vowel /ə/ and two diphthongs /ie uo/. However, alternative analyses exist, which attempt to deal with some of the historical problems of the five vowel system and Alashian patterns of borrowing.

According to the seven-vowel analysis, Alashian has a total of seven distinct vowel qualities, of which six can appear as short vowels /a ε i (o) u ə/ and six can appear as long vowels /a: ε: e: i: o: u:/, with short /o/ only found in loanwords and not in all speakers' speech. The long vowels /e:/ and /o:/ correspond to the diphthongs /ie/ and /uo/ in the traditional analysis, while /ε(:)/ corresponds to traditional /e(:)/.

The advantages of this system are most clear when it comes to dealing with loanwords. The earliest stages of Alashian clearly had no /o(:)/, with Greek loans with /o/ borrowed exclusively as /u(:)/. As time went on, however, we begin to see a divergence between usage in the north of Cyprus and in the south. In the south, which was much more populous and relied heavily on commerce, bilingualism became very common, with most Alashians learning to speak Greek fluently (although relatively few Greeks appear to have learned Alashian). In these regions, awareness of Greek /o/ was widespread enough that all southern Alashians learned where and how to pronounce the sound in loanwords, leading to the creation of /o(:)/; the assignment of length generally depended on whether the Greek /o/ was stressed or not, since later Alashian tends to assign stress to syllables with long vowels.

In the north of Cyprus, which historically was much more agricultural, bilingualism was far less common. Most speakers had some awareness of Greek /o/, but could not necessarily produce the sound themselves. Since stressed vowels are more prominent than unstressed vowels, a new phoneme /o:/ did eventually emerge in the north, but it was pronounced [uo], and was thus an imperfect approximation of Greek /o/. Unstressed Greek /o/, which was far less distinct, was generally perceived as /u/. This is still the case with many older speakers in parts of the north, who learned Greek as adults or not at all, and who may still pronounce Greek /o/ as [uo] or [u]. However, due to modern widespread education, younger speakers everywhere are learning Greek fluently, and so even in the north it is becoming more common to hear un-

stressed Greek /o/ borrowed as [o] rather than [u]. The borrowing of stressed Greek /o/ as [uo] persists amongst even most younger speakers in the north, however.

Thus, the seven-vowel analysis has certain advantages when dealing with borrowings, and may be particularly appropriate for the southern dialects that clearly lack [uo] but clearly have both [o] and [o:]. In the north the analysis is more debatable, but seems to be more appropriate in the speech of younger Alashians who speak both Greek and Alashian fluently. Standard Alashian, however, is based on the northern dialects and reflects the five-vowel analysis, and so the five-vowel system will continue to be used throughout the remainder of this grammar.

## 2.2 Consonants

### 2.2.1 Phonemes

The Alashian consonant inventory is summarized in the following table:

	Labial	Interd.	Dental	Palatal	Velar	Uvular	Glottal
<b>Plosive</b>	p p <sup>h</sup> b		t t <sup>h</sup> d		k k <sup>h</sup> g		ʔ
<b>Nasal</b>	m		n				
<b>Affric.</b>			ts <sup>h</sup>	tʃ tʃ <sup>h</sup>			
<b>Fricat.</b>	f v	θ ð	s z	ʃ	x ɣ		
<b>Liquid</b>			r l			ʁ	
<b>Semiv.</b>	w			j			h

/p/ and /p<sup>h</sup>/ are non-native phonemes, found almost exclusively in loan words.

The aspirated consonants /p<sup>h</sup> t<sup>h</sup> k<sup>h</sup> ts<sup>h</sup> tʃ<sup>h</sup>/ have marginal status as phonemes, and some analyses prefer to treat them as /pp tt kk ss tʃtʃ/ (and this is indeed how they are treated in the native orthography); in native words they can be predicted with complete accuracy, but not based only on purely phonological factors. Loanwords, on the other hand, may freely have [pp tt kk ss tʃtʃ] even morpheme-internally.

All consonants except for the aspirates and the uvular and glottal



consonants—/ʔ h ʁ/—may appear geminated when intervocal.

When romanized, all phonemes are spelt identically to the IPA value above, except for the following: ‘ /ʔ/, ċ /tʃ/, Ț /θ/, ȡ /ð/, š /ʃ/, ġ /ɣ/, ř /ʁ/, y /j/. Aspirates are marked with h: *ph* /p<sup>h</sup>/, *th* /t<sup>h</sup>/, *kh* /k<sup>h</sup>/, *tsh* /ts<sup>h</sup>/, *čh* /tʃ<sup>h</sup>/.

## 2.2.2 Allophony

### 2.2.2.1 Plosives

The plosive series may be grouped into four subgroups based on behavior: the voiced oral plosives, the voiceless oral plosives, the aspirates, and the glottal stop.

The voiced oral plosives are /b d g/. For the most part they are pronounced quite consistently; however, immediately before another plosive, they lenite to [v ð ɣ] (before voiced plosives) or [f θ x] (before voiceless plosives). All may be geminated: [bb dd gg].

The voiceless oral plosives /p t k/, on the other hand, never lenite. When Alashian morphology calls for them to be geminated, however, there are two possible outcomes: [pp tt kk] or [p<sup>h</sup> t<sup>h</sup> k<sup>h</sup>]; the former occur only across morpheme boundaries, while the latter occur within morphemes. For a variety of reasons elaborated on in the sections of this grammar dealing with morphology, the former group will be described phonemically as /pp tt kk/, and the latter as /p<sup>h</sup> t<sup>h</sup> k<sup>h</sup>/.

As suggested above, the phonemes /p<sup>h</sup> t<sup>h</sup> k<sup>h</sup>/ occur most often in cases where traditional Semitic morphology requires geminate consonants, though not in all such cases. The actual phones [p<sup>h</sup> t<sup>h</sup> k<sup>h</sup>] may only occur in intervocalic position; in all other positions, /p<sup>h</sup> t<sup>h</sup> k<sup>h</sup>/ are pronounced unaspirated and are not distinguishable from /p t k/.

The glottal stop is a fairly weak phoneme overall. In all but the most careful speech, it will elide completely in all positions except utterance-initially or immediately before a stressed vowel.

### 2.2.2.2 Nasals

Alashian has two nasal phonemes, the bilabial /m/ and the dental /n/. Their pronunciation is quite consistent in most positions; however, immediately before a plosive or affricate, the opposition is neutralized, with both becoming

[m] before /p b/, [n] before /t d tʃ/, and [ŋ] before /k g/.

When followed by /r/, the two nasals become oral plosives: /mr/ [br], /nr/ [dr].

### 2.2.2.3 Affricates

Alashian has one unaspirated affricate, /tʃ/, and two aspirated affricates, /tʰ tʃʰ/. The relation between /tʃ/ and /tʃʰ/ is similar to the unaspirated and aspirated plosives, so that /tʃ/ has two geminated forms: /tʃtʃ/ across morpheme boundaries and in loanwords, and /tʃʰ/ within native morphemes.

The dental aspirate /tʰ/ is less predictable. It is the aspirated geminate counterpart to some (but not all) /s/; that is, when Semitic morphology dictates the gemination of /s/ within a morpheme, sometimes it will become /ss/ and sometimes /tʰ/; this is entirely lexically-determined, the result of the merger of two different Proto-Semitic phonemes.

### 2.2.2.4 Fricatives

Alashian has a fairly extensive inventory of fricatives. There is a voicing contrast at four of five points of articulation: bilabial /f v/, interdental /θ ð/, dental /s z/, and velar /x ɣ/. Alashian has regressive voicing assimilation, so that the unvoiced fricatives will voice before a voiced obstruent and voiced fricatives will devoice before a voiceless obstruent. The post-alveolar fricative /ʃ/ has no phonemic voiced counterpart, but similarly will voice to [ʒ] before voiced obstruents.

### 2.2.2.5 Liquids

Alashian has three liquids: the lateral /l/ and, unusually for a Semitic language, two rhotics: /r ʁ/.

The lateral /l/ is always pronounced clearly, without velarization, though the geminate /ll/ will often be velarized when followed by a back vowel.

The rhotic /r/ is pronounced as a dental trill in all environments. /ʁ/ is typically pronounced as a voiced uvular approximant; however, when following another consonant, it is released by most speakers as a voiced uvular fricative.

### 2.2.2.6 Semivowels

The class of semivowels in Alashian consists of three approximants that alternate with vowels in various morphological and phonological conditions: /w j h/.

/w/ is a labiovelar approximant, and may alternate with the vowel /u(:)/.

/j/ is a palatal approximant, and typically alternates with /i(:)/, though in the vicinity of guttural consonants it may also become /e(:)/. Between a voiceless consonant and a stressed vowel, it undergoes very strong fortition, becoming a palatal stop; thus, the native name of the language, *Nalaskyā* (phonemically /nalasja:/), is pronounced [nɬ.ɬ.ˈscaː]. This fortition only takes place when the /j/ is preceded by a single consonant; if preceded by two consonants (i.e., -CCj-), no [c] is inserted.

/h/ is a voiceless glottal fricative/approximant (articulatorily it may be described as either), which alternates with the vowel /a(:)/. Like the glottal stop /ʔ/, it is a particularly weak phoneme. It is frequently dropped in all but the most careful speech; it is most consistently preserved immediately before a stressed vowel and at the start of most, though not all, stress-bearing words.

## 2.3 Syllables

Syllables are generally divided right after the vowel whenever possible. If doing so would result in an illegal syllable-initial cluster in the following syllable, the syllable division will be placed between the two consonants.

## 2.4 Stress

The stress pattern of most words can be predicted using the following rule:

Stress generally falls on the third syllable from the end of the word (the antepenult), or on the word's first syllable if it only has one or two syllables total. However, if there are long vowels or diphthongs in either or both of the syllables after the antepenult, the stress will instead fall on the last long vowel or diphthong.

However, in many cases this rule fails to explain the stress. Verbs in partic-

ular quite frequently break this rule. This is generally believed to be the result of analogy, resulting in more forms that appear similar in structure having the same stressed syllable.

Words of recent foreign origin may either preserve their original stress or may follow a nativized stress pattern; often both options are possible for a single word. The former is becoming increasingly commonplace.

## 2.5 *Phonotactics*

### 2.5.1 Distribution Restrictions

Syllable-initially, any single consonant may be present. Vowels may not appear syllable-initially on a phonemic level, but may on a phonetic level due to the elision of consonants such as /ʔ/ and /h/. Word-initial restrictions are the same as the syllable-initial ones, except that the aspirates /p<sup>h</sup> t<sup>h</sup> k<sup>h</sup> ts<sup>h</sup> tʃ<sup>h</sup>/ cannot be present on a phonetic level (i.e., underlying aspirates surface as unaspirated).

Syllable-finally, any consonant other than /h/, /ʔ/, and the aspirates may be present, as well as any vowel or diphthong except for /ə/. Word-finally, /j/, /w/, and diphthongs are forbidden as well.

Geminate consonants may only occur between two vowels. In certain cases, they may appear across word boundaries as well when the two words are phonologically bound to one another (e.g., in the construct state coordinating two nouns). The geminate /rr/ has some quirky behavior, surfacing as [dr] (and spelled as such) in some places and as [rr] in others according to rules that are largely morphologically-driven; this distribution is perhaps the result of an incomplete sound change or historical dialect-borrowing.

The consonants /ʔ/ and /h/ are absolutely forbidden from appearing in clusters with any other consonant.

### 2.5.2 Clusters

Word- or syllable-initially, clusters are limited to the following:

- A non-aspirated non-glottal plosive (p b t d k g) + a liquid (l r ʀ): /pl bl tl dl kl gl pr br tr dr kr gr pʁ bʁ tʁ dʁ kʁ gʁ/
- A non-aspirated non-glottal plosive (p b t d k g) + a non-glottal semi-

vowel /j w/: /pj bj tj dj kj gj pw bw tw dw kw gw/

- A non-aspirated labial or velar plosive (p b k g) + a non-homorganic non-aspirated non-glottal plosive with the same voicing: /pt pk bd bg kp kt gb gd/
- A non-aspirated non-glottal plosive (p b t d k g) + a non-homorganic nasal: /pn bn tm dm km kn gm gn/
- A non-glottal non-velar fricative /f v θ ð s z ʃ/ + a non-glottal semi-vowel /j w/: /fj vj θj ðj sj zj ʃj fw vw θw ðw sw zw ʃw/
- /s z/ + a non-aspirated non-glottal plosive with the same voicing: /sp st sk zb zd zg/
- /s z/ + a nasal: /sm sn zm zn/

Word- and syllable-finally, no clusters are allowed.

Word-internally, only two-consonant clusters are freely formed, although there is a very limited set of three-consonant clusters. For the most part, any combination of a valid syllable-final consonant + a valid syllable-initial consonant creates a valid two-consonant word-internal cluster, with the following exceptions:

- If both consonants have a voicing contrast, both must have the same voicing. Thus clusters such as /sp tr rm ts gz/ are fine, but /pd kz sg fd/ are not.
- The consonants /h/ and /ʔ/ may never appear in any cluster.

Word-internal three-consonant clusters are limited to acceptable two-consonant clusters + /j/ or /w/.

Since Alashian has a typical Semitic triconsonantal root morphological system, where consonants appear to be inserted into vocalic templates, it is quite possible for a given pattern and root combination would lead to an impermissible consonant cluster (e.g., a  $C_1C_2VC_3$  pattern with a root beginning with \*H would create an illegal /h/+C cluster). To prevent this, there are a number of morphological processes in place to resolve these clusters into something permissible. These will be described in the relevant morphology sections of this grammar, but include such techniques as epenthetic vowels, elision, and assimilation.

### 2.5.3 Lexical Boundaries and Inter-word Sandhi

Consecutive words can often affect each other's pronunciation. This is especially common amongst groups of words that form a single prosodic unit. In connected speech, for instance, one of the most common types of sandhi across word boundaries is voicing assimilation, where the last consonant of the first word acquires the same voicing as the first consonant of the second.

### 2.5.4 Foreign Loans

Foreign loans have a noticeably different word structure in comparison to inherited Semitic vocabulary. Loanwords lie outside the typical root-and-pattern structure, having vowel patterns with no explicit meaning and no consonantal root. As a result, they are also not subject to any of the aforementioned morphological processes that shape underlying forms to meet surface phonological restrictions; that is, their underlying and surface forms are always the same.

Words of foreign origin are also the primary source of the geminates /pp tt kk tʃtʃ/ when they occur morpheme-internally, if they entered the language after the formation of native /p<sup>h</sup> t<sup>h</sup> k<sup>h</sup> ts<sup>h</sup> tʃ<sup>h</sup>/.

More recent loanwords may defy normal Alashian clustering rules and appear in a non-fully-nativized form.

## 2.6 Morphophonemic Alternations

Historical sound laws have resulted in the creation of a number of morphophonemic alterations, where a single consonant may mutate into a different phoneme in certain morphologically- and/or phonologically-triggered conditions. The rules for these will be discussed more extensively in the relevant morphology sections. The most common such alternations are:

- Voiced plosive lenition before other plosives
  - b ~ v
  - d ~ ð
  - g ~ γ

- Aspiration in place of expected gemination
  - $p \sim p^h$
  - $t \sim t^h$
  - $k \sim k^h$
  - $s \sim ts^h$
  - $tʃ \sim tʃ^h$
- Vocalization of semivowels
  - $j \sim i(:)/e(:)$
  - $w \sim u(:)$
  - $h \sim a(:)$
- Assimilation resulting in gemination
  - $n \sim$  gemination of neighboring consonant
  - $ʔ \sim$  gemination of neighboring consonant
  - $h \sim$  gemination of neighboring consonant
- Short vowel neutralization in the vicinity of aspirates
  - $a, e, i, o, u \sim \text{ə}$

Morphophonemic alternations have a somewhat limited range of effect due to the huge analogical pressure of the triconsonantal root system. There is a natural tendency to either suppress phonological irregularities, or else generalize the irregularity to all forms (i.e., redefine the root). For instance, Alashian had an historical change that converted all final  $*m$  to  $/n/$ ; this resulted in verb and noun paradigms that had  $/m/$  in some forms (when not word-final) and  $/n/$  in others (when final), after which either  $*M$  or  $*N$  was generalized to all parts of the paradigm.





# 3 Writing

Y'

Κατούβ

## 3.1 History of Written Alashian

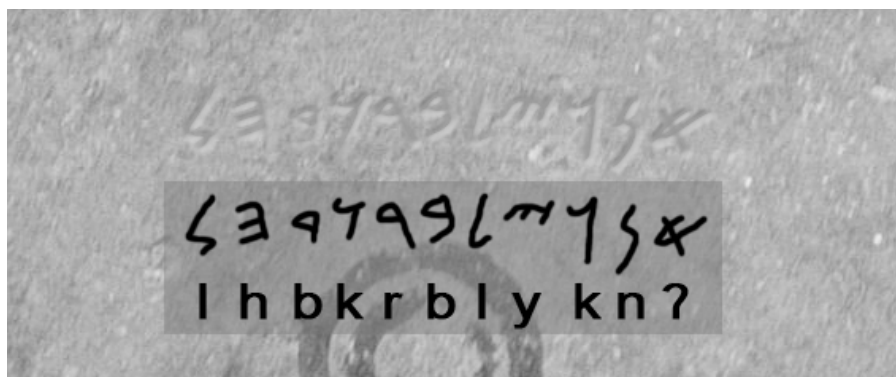
Throughout its attested history, Alashian has been written in quite a few different scripts.

The earliest extant texts that with little doubt represent archaic Alashian were written using the Phoenician alphabet, brought to the island of Cyprus by Phoenician tradesmen from the Levant. Most of these texts are quite short or fragmented, consisting primarily of names, votives, inventories, and claims of ownership. Since the grammar of such sort texts is limited, we rely first and foremost on various phonological peculiarities to identify these texts as Alashian, such as the confusion of the Phoenician glyphs for /h/ and /ʕ/, which merged as /h/ early on in Alashian history.

This script was later supplanted by an Aramaic-derived script. This came to be known as the “Old Alashian” alphabet, which remained in widespread use until the first few centuries AD, although it continued to be used for liturgical purposes much later. Like other Semitic scripts, it consisted of a consonantal alphabet with long vowels marked by certain *matres lectionis* (consonant letters that could also serve as vowels), while short vowels were unmarked.

The Aramaic alphabet was expanded with additional letters which are typically attributed to the Cypriot syllabary previously used on the island by the Greeks and Etiocyprits. However, even with these additions, the Alashian script did not accurately reflect the Alashian sound system, as many letters had multiple values and often a single sound could be written with multiple letters. Proper usage simply required memorization.

Problems with spelling and pronunciation were partially rectified around the 7<sup>th</sup> century AD (once the script had been reduced mostly to a liturgical function) with the introduction of a number of diacritics. The *nəkhəthā*, or ‘dot’, was added to certain consonants to distinguish their multiple phonetic values, and a system of vowel diacritics was introduced to ensure accurate



A section from the cover of a Cypriot pot bearing an inscription in archaic Alashian using the Phoenician script; a clearer tracing of the text plus a letter-by-letter transcription are superimposed. The text reads, in the purely consonantal script, ʔNKY LBRKBHL, or “I [this pot] belong to Barakbahal”, possibly vocalized as \*ʔankī li-barakbahali (modern Alashian ‘ečī li-Brağbāl).



A section of a 3<sup>rd</sup> century BC legal codex written in the Old Alashian script.

ك	kāf k [k]	ي	yūd y, ī [j, i:]	ن	xēt x [x]	ز	zēn z [z]	و	vū w, ū [w, u:]	ه	hē h [h, Ø]	د	dālet d, ḍ [d, ð]	س	sēnkat s [s]	م	mīn m [m]	ل	lāmād l [l]
ت	tēt t, th [t, tʰ]	ث	ṭēt ṭ [ṭ]	خ	xēt x [x]	ج	zēn z [z]	و	vū w, ū [w, u:]	ه	hē h [h, Ø]	د	dālet d, ḍ [d, ð]	س	sēnkat s [s]	م	mīn m [m]	ل	lāmād l [l]

The mature Old Alashian alphabet, as seen in liturgical texts.

ڤ	čafirā s	ڤ	tūnī ss	س	sī [i:]	و	sū [u:]	س	sē [e:]	س	sā [a:]	ڤ	čūrix si [i]	ڤ	mārgil su [u]	ڤ	rūbič se [e]	ڤ	fūtef sa [a]
---	-------------	---	------------	---	------------	---	------------	---	------------	---	------------	---	--------------------	---	---------------------	---	--------------------	---	--------------------

Alashian vocalization marks.

pronunciation. There was, however, no reduction in the redundant letters.

By the 4<sup>th</sup> century AD the Alashian alphabet had been more or less supplanted by the Greek script for most daily functions. Spellings were not standardized, so many different schemes emerged for representing Alashian sounds that the Greek script could not easily encode. No single standard spelling would emerge until the 19<sup>th</sup> century.

Although never widely used, Alashian written in Arabic-based script is attested in a few texts from the 8<sup>th</sup> through 17<sup>th</sup> centuries and appears to have been used by members of the Muslim community on Cyprus.

## ***3.2 Modern Alashian Alphabet***

Alashian nowadays is almost always written using a modified version of the Greek alphabet, a spelling system that was only actually standardized in the 1890s, in the wake of a number of nationalist revivals in the Balkans and Near East. It makes use of diacritics (the overline) and digraphs to represent sounds not present in Greek, and for the most part is a far better fit for the language than any other script that had previously been used, although it is far from perfect.

The alphabet consists of 29 letters, as shown on the opposite page.

The names of the letters reflect a mixed Semitic/Greek origin. Most letter names reflect the names of their original equivalents in the Old Alashian script, though reduced to a single syllable (except *‘ālaq*) and with a long vowel generalized to all letter names. Syllable codas are for the most part historical, but a number appear to be almost random; some, such as *-t* and *-n*, have been widely generalized far beyond their etymological distribution. The word *maṭnū* means “doubled”, and is used to indicate the long vowels.

## ***3.3 Spelling and Orthographic Conventions***

Although this script comes the closest to having a one-to-one phoneme correspondence, it nevertheless has a number of quirks and shortcomings.

Letter	IPA	Translit.	Name (IPA)	Name (Translit.)
A α	a, ə	<i>a, ə</i>	'a:laf	'ālaf
B β	b	<i>b</i>	'be:t	bēt
Β̄ β̄	v	<i>v</i>	've:t	vēt
Γ γ	g	<i>g</i>	'ga:m	gām
Γ̄ γ̄	γ	<i>ǵ</i>	'γα:m	ǵām
Δ δ	d	<i>d</i>	'da:l	dāl
Δ̄ δ̄	ð	<i>ḏ</i>	'ða:l	ḏāl
E ε	e	<i>e</i>	'ʔe:t	'ēt
EΙ ει	i:	<i>ī</i>	'ju:d maθ'nu:	yūd maṭnū
Z ζ	z	<i>z</i>	'ze:d	zēd
H η	h, e:	<i>h, ē</i>	'ʔe:t maθ'nu:	'ēt maṭnū
Θ θ	θ	<i>ṭ</i>	'θe:t	ṭēt
I ι	j, i	<i>y, i</i>	'ju:d	yūd
K κ	k, k <sup>h</sup>	<i>k, kh</i>	'ka:f	kāf
Λ λ	l	<i>l</i>	'la:n	lān
M μ	m	<i>m</i>	'mi:n	mīn
N ν	n	<i>n</i>	'nu:n	nūn
OY ου	u:	<i>ū</i>	'vu: maθ'nu:	vū maṭnū
Π π	p, p <sup>h</sup>	<i>p, ph</i>	'pi:t	pīt
P ρ	r	<i>r</i>	're:f	rēs
Π̄ ρ̄	ʀ	<i>ř</i>	'ʀe:f	řēs
Σ σ ς	s	<i>s</i>	'si:t	sīt
Σ̄ σ̄ ς̄	ʃ	<i>š</i>	'ʃi:t	šīt
T τ	t, t <sup>h</sup>	<i>t, th</i>	'tu:	tū
TZ τζ	tʃ, tʃ <sup>h</sup>	<i>č, čh</i>	'tʃa:t	čāt
Υ υ	w, u	<i>w, u</i>	'vu:	vū
Φ φ	f	<i>f</i>	'fe:	fē
X χ	x	<i>x</i>	'xe:	xē
Ω ω	a:	<i>ā</i>	'ʔa:laf maθ'nu:	'ālaf maṭnū

### 3.3.1 Digraphs

Alashian makes use of three digraphs which are considered letters in their own right:  $\epsilon\iota$   $\omicron\upsilon$   $\tau\zeta$ . The first two represent the long vowels /i:/ and /u:/, the latter the affricate /tʃ/. The first element of  $\omicron\upsilon$  is the Greek letter omikron, which is not used anywhere in Alashian except in this particular digraph (a consequence of how the Greek script as used for the Greek language marks /u/).

Alashian's two diphthongs are also written as digraphs, although they are not considered separate letters:  $\imath\eta$  *ie*,  $\upsilon\omega$  *uo*, spelled as though they were *iē* and *uā*.

Since these letters consist of two components, they have three cases, unlike all other letters: majuscule EI OY TZ, minuscule  $\epsilon\iota$   $\omicron\upsilon$   $\tau\zeta$ , and title  $\text{E}\iota$   $\text{O}\upsilon$   $\text{T}\zeta$ . Majuscule is used only in all-caps text, with title case being the appropriate form to use at the start of a sentence or otherwise whenever the first letter of a word is intended to be capitalized but the rest are not.

### 3.3.2 Schwa

The vowel /ə/ is not distinguished from short /a/ orthographically; both are written as  $\alpha$ . In this grammar, however, the a/ə contrast will always be indicated in romanization.

### 3.3.3 Stress Marking

Alashian consistently marks stress using an acute accent over the stressed vowel:  $\acute{\alpha}$   $\acute{\epsilon}$   $\acute{\iota}$   $\acute{\upsilon}$   $\acute{\omega}$ . On digraphs, the second letter takes the accent:  $\acute{\epsilon}\acute{\iota}$   $\acute{\omicron}\acute{\upsilon}$ .

Accented majuscule letters exist as well, formed by shifting the accent mark to the left of the letter:  $\text{A}'$   $\text{E}'$   $\text{T}'$   $\text{Y}'$   $\text{O}'$ . However, stress is usually not marked on majuscule letters unless the letter is the first character in a word. In all-caps text, for instance, there will generally be very few stress marks written.

### 3.3.4 Semivowels

The semivowels /w j h/ all share letters with a vowel:  $\eta$  marks both /e:/ and /h/,  $\imath$  marks both /i/ and /j/, and  $\upsilon$  marks both /w/ and /u/. For the most part, however, this is not a problem, as the vocalic pronunciation can be assumed when the letter appears between two consonants and the consonan-

tal pronunciation elsewhere.

Potential confusion only arises in two cases:

- If a glottal stop is present. The glottal stop is not indicated orthographically (see next section), so based on spelling alone it is impossible to predict whether a sequence like *ηα* represents *ha* or *ē'a*. In this grammar, this will always be disambiguated by the transliteration.
- If multiple semivowel letters appear in a sequence. This is especially obvious in certain forms of the verb 'to be'.

### 3.3.5 The Glottal Stop

The glottal stop /ʔ/ is never indicated orthographically. In many cases, however, it can be implied, such as when a vowel letter appears word-initially (since word-initial vowels must be preceded by /ʔ/), or if two vowels appear in a row (e.g., *αε* must be /aʔe/, since /ae/ cannot occur).

### 3.3.6 Gemination and Aspiration

Gemination is indicated by simply doubling a glyph: *ττ tt*, *σσ ss*, *μμ mm*. The geminate /tʃtʃ/, however, is spelled *ττζ čč* rather than as *ττζζ*.

The aspirated consonants /p<sup>h</sup> t<sup>h</sup> k<sup>h</sup> tʃ<sup>h</sup>/, however, are also indicated by doubling the glyph: *ππ ph*, *ττ th*, *κκ kh*, *ττζ čh*, at least when intervocal; elsewhere the single consonants *π τ κ τζ σ* are used, since the aspiration is not present. It is thus impossible to tell whether these particular consonants are geminated or aspirated based purely on spelling, or whether a given *π τ κ τζ σ* in non-intervocalic position represents an underlying aspirated or unaspirated consonant.

The aspirate /ts<sup>h</sup>/ has a similar problem. It is spelled *τσ tsh*, which is indistinguishable from the cluster *τσ ts*.

### 3.3.6 Marking of Subphonemic Features

Alashian orthography consistently marks the sound [c] (an allophone of /j/ after a voiceless consonant and before a stressed vowel) as *κ*, even though this contrast is subphonemic and completely predictable. Thus the feminine singular form of the adjective *αλασει* 'alasi

“Alashian” is αλασκιώ *’alaskyā*, even though the word is phonemically /ʔalasja:/.

Nasal assimilation with /r/ (where /mr/ and /nr/ become [br] and [dr]) is also consistently shown in Alashian orthography, despite being an automatic process.

### 3.3.7 Miscellaneous Irregularities

The Alashian definite article is marked with a prefix which can take various forms. One of the most common ones is *ha-*. However, here and here only, the /h/ is never indicated, and the prefix is spelled α-. Initial /h/ elsewhere in Alashian is always explicitly marked with η.

Another common clitic prefix is the conjunction “and”, *ve-* (as well as several other variants). It is always spelled with as *ve-*, with the letter for /w/, never as *ḃε-*.



## 4

# Introduction to the Verbal System

δ'

Μασαδδυρώ είρν Σίστιμ Αδρείμ

## 4.1 The Semitic Root

Semitic verbs are traditionally described in terms of a *triconsonantal root system*; that is, a discontinuous system of conjugation where a verb root consists of an abstract pattern of three consonants (e.g., \*K-T-B “write”), with actual verb forms created by inserting various vowel patterns between these consonants and by adding various prefixes and suffixes. For instance, given roots like \*K-T-B “write”, \*D-K-R “remember”, or \*ʾ-H-B “love” and a pattern such as the third person singular masculine preterite pattern \*C<sub>1</sub>aC<sub>2</sub>aC<sub>3</sub>, it is easy to derive the forms *katab* “he wrote”, *dakar* “he remembered”, and *ʾahab* “he loved”.

However, this is an oversimplification. The Proto-Semitic language appears to have had a number of different types of verb roots, some of which even contained inherent vowels. These various types of roots were preserved in the modern Semitic languages to varying degrees, with some gaining ground and others gradually disappearing or becoming exceptional paradigms, but the existence of these subclasses are reflected in all of them in some form or another. Oftentimes traditional analyses have attempted to come up with artificial means of forcing these exceptional patterns into a triconsonantal system, such as calling some types of biconsonantal roots triconsonantal, but with a weak consonant that always drops or vocalizes.

In Alashian, four different types of Proto-Semitic roots are clearly present. Therefore instead of presenting roots as abstract groups of three consonants, in this grammar verb roots will be presented in a form representing their unique structures, so in place of \*K-T-B the root “write” will be given as \*ktāb, reflecting the fact that the root does actually have an internal structure be-

yond the consonants themselves. This is not, however, to deny that Alashian verbal morphology is discontinuous; vowel patterns such as  $*C_1aC_2aC_3$  are useful in Alashian as well as in other Semitic languages, but the inner workings of the verbal system should not be simplified to a pure consonantal root + vowel template system.

The first and most common type of verb root will be termed the *[true] triconsonantal root*, which consists of three consonants and an inherent vowel between  $C_2$  and  $C_3$ . In Alashian this vowel may only be either /a:/ or /i:/. Examples include  $*ktāb$  “write”,  $*kāl$  “eat”,  $*wsīn$  “sleep”, and  $*khrīb$  “approach, be near”. Although it is not an absolute, there is a strong tendency for the vowel to be  $-ī-$  in roots that have a stative meaning and so could be glossed in English as “be + adjective” (“be asleep”, “be near”, etc.), and  $-ā-$  in all other verbs.

The second most frequent type is the *biconsonantal root*, which consists of two consonants and an inherent vowel in between them, which may be any long vowel /a: e: i: u:/. This class was somewhat unstable historically, with a tendency to augment the stem with another consonant either before or in between the two consonants, and indeed such additions have become fully grammaticized in certain paradigms.

The third type is the *quadriconsonantal root*, which consists of four consonants with no inherent vowel (although for various reasons they are typically presented in the form  $*C_1aC_2C_3ēC_4$ )<sup>1</sup>. Many of these consist of two reduplicated consonants (i.e., they have the form  $*C_1C_2C_1C_2$ ), and are often onomatopoeic in nature:  $*kalkēl$  “ring”,  $*balbēl$  “confuse”,  $*zalzēl$  “annoy”. Quadriconsonantal roots may have four different consonants, but such roots are almost all of foreign origin:  $*targēn$  “translate” (from Aramaic).

Finally, there is the *geminate root*, which consists of two consonants, the second of which is geminated, and no inherent vowel (though  $-a-$  is usually given in presentation forms):  $*gamm$  “be abundant”,  $*hall$  “praise”. This is the rarest root type in Alashian, and conjugate triconsonantly in some forms and biconsonantly in others.

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1 This is done for a number of reasons. For one, quadriconsonantal roots, unlike the other three types, always by default conjugate using Scale II patterns (see section 4.3), and the citation form for Scale II includes the vowels  $-a-$  and  $-ē-$ . This vowel pattern also helps to emphasize that  $C_2$  and  $C_3$  have a special affinity in quadriconsonantal roots, and are never separated by a vowel in any form.

## 4.2 *The European Root*

European roots are verbal roots derived from non-Semitic languages that preserve a foreign structure and do not allow the vowels within the root to change. Most recent loanwords have this structure. If the foreign root ends in a vowel, the suffix -' (a glottal stop) is added to the end of the root. If it ends in a consonant, the suffix -ā' is added. For example, the root “(to) telephone” is \*telefūnā'.

Such roots are conjugated exclusively through prefixes and suffixes.

## 4.3 *The Verbal Scales*

Alashian has six verbal *scales* (μίθκαλλιν *miṭkalien*, singular *miṭkal*). These scales are sets of verbal conjugation patterns with an associated grammatical function. Each scale contains a more or less full set of patterns designating various tenses, aspects, and moods. A root may be conjugated in any of these scales, whereby its meaning is crossed with the scale's grammatical function. For example, the root \*ktāb “write” in the active Scale I means “write”, in the causative Scale III means “dictate” (“cause someone to write”), and in the reflexive Scale V means “correspond, send letters” (“write each other”). Scale I is the most basic form, with no designated function. Scales II through VI are known as derived forms. Four out of the six scales also have a passive form, known as the passive *half-scale* (φάλγ αμμίθκαλ *faḷg hammiṭkal*).

The six scales are as follows. Each is named for the citation form (the preterite third person singular) of the root \*ktāb.

Scale	Active	Passive	Description
I	κάταβ <i>katab</i>	νυκτώβ <i>nuktāb</i>	Base
II	καττήβ <i>kathēb</i>	καττώβ <i>kathāb</i>	Intensive
III	ακτήβ <i>aktēb</i>	εννυκτώβ <i>ennuktāb</i>	Causative
IV	τακτήβ <i>taktēb</i>		Intransitive
V	νίτκαταβ <i>nitkatab</i>		Reflexive
VI	στάκταβ <i>staktab</i>	νιστυκτώβ <i>nistuktāb</i>	Causative of Reflexive

The exact functions of each scale will be discussed in the corresponding sections.

Within each half scale there is a conjugational paradigm, allowing the verb to conjugate for tense, aspect, mood, person, and number. Each scale includes the following forms, which can be conjugated for person and number using personal affixes.

The **basic tenses** are distinct verbal forms formed using a root and a vowel template.

- Present Tense
- Preterite Tense
- Imperfect Tense
- Perfective Subjunctive
- Imperative (active half-scales only, as well as passive Scale I)

The **derived tenses** are formed by adding affixes to a basic tense form.

- Imperfective Subjunctive
- Precative
- Volitive

The **complex tenses** are formed phrasally.

- Future Tense
- Present Perfect Tense
- Pluperfect Tense

There are also a number of non-finite forms or deverbatives, namely:

- Infinitive/Gerund
- Active Participle (active half-scales only)
- Passive Participle (passive half-scales only, as well as active Scale I)

This verbal system differs quite radically in some respects from the other Semitic languages, the cumulative result of many centuries of separation of most of the Alashian people from speakers of other Semitic languages in conjunction with the pervasive influence of Cypriot Greek in the same time period.

### 4.3 *Weak Verbs*

Within the set of true triconsonantal roots there are a number of subtypes caused by the presence of certain consonants. These are completely predictable from the root, but can significantly affect the actual vowel templates the root uses to conjugate. Such roots are called weak or defective, and include the following types:

- The gutturals \*Ĥ, \*ʕ, and \*H can lower surrounding vowels, create an epenthetic vowel to prevent guttural+consonantal clusters, and create long vowels in compensation for their inability to geminate.
- The gutturals \*H and \*ʕ may disappear entirely, often assimilating into another nearby consonant and causing gemination.
- The aspirates \*PH, \*TH, \*KH, \*TSH, and \*ČH trigger alternate vowel patterns and may cause various other sorts of assimilation.
- The semivowels \*W and \*Y (and occasionally \*H) may vocalize in certain environments or completely merge into the preceding vowel, especially before another consonant.
- \*N frequently assimilates into the following consonant.

Some weak verbs may actually conjugate biconsonantly in certain forms due to the loss of a root consonant.

## ***4.4 Structure of the Following Sections***

The following sections will proceed through each scale in order, one by one. If a scale contains two half-scales, then the active one will be discussed first, followed by the passive one.

Each section begins with an introduction to the scale or half-scale itself, giving a broad overview of its semantics and providing a few examples. It will then go over the formation of the basic tenses for all four root types (Triconsonantal, Biconsonantal, Quadriconsonantal, and Geminant), followed by a discussion of the conjugation of weak roots.

In section 11, after the discussion of the individual scales is finished, the formation of the derived and complex tenses will be explained. Their formation is straightforward and applies to all scales, requiring only a knowledge of how to form the basic tenses for any particular verb.

Section 12 provides some comparative tables for reference purposes, as well as the conjugation of a number of irregular verbs.

For an historical account of the Alashian verbal system and its development from that of Proto-Semitic, refer to section 23.

## 5

## Verb Scale I:

ε'

*katab and nukṭāb**Αμμίθκαλ Νάγδαν: κάταβ νενυκτώβ***5.1 Introduction to *katab* Verbs**

*Katab* (Active Scale I) is the most basic verb conjugation in Alashian, containing no performative affixes such as those that form the other scales. It has no particular semantic function associated with it, and so it includes a wide variety of verbs, including transitive (κάταβ *katab* “write”), intransitive (ἄτῆα *vača* “go out, leave”), stative (βακή *bakē* “cry”), and inchoative (σάκαβ *sakab* “lie down”). In comparative Semitic literature this form is known as the B-Stem (for “basic”) or G-Stem (for “Grundstamm”, in German).

The citation form of all verb forms is their preterite third person singular masculine form.

**5.2 Triconsonantal Roots and *katab*****5.2.1 The Present Tense**

The present tense is formed by adding prefixes (indicating person) and suffixes (indicating gender and number) to a stem of the form  $-C_1C_2VC_3-$ , where V refers to the inherent vowel of the root. This vowel is normally long, but will shorten if a suffix is present.

The prefixes are  $*tV-$  (second person) and  $*yV-$  (third person); there is a discrepancy in the first person, where the singular is always  $*a-$  and the plural is always  $*nV-$ . The vowel in the prefixes is determined by Barth’s Law of Dissimilation. If the stem vowel is  $/a:/$ , the prefix vowel is  $/i/$ . If the stem vowel is  $/i:/$ , the prefix vowel is  $/a/$ . However, the first person singular prefix vowel is

always /a/. Note that the prefix *yī-* is spelled *ι-*, not *\*ι-*.

The suffixes are *\*-Ø* (masculine singular), *\*-ī* (feminine singular), and *\*-ū* (plural, both genders). All three forms are present in the second and third persons, but again the first person works differently: there is no gender distinction, so the singular always takes *\*-Ø* and the plural always takes *\*-ū*.

*Katab* (*\*ktāb*) has /a:/ as an inherent vowel, so *darak* (*\*drik*) “go (intr.)” will be used to demonstrate /i:/.

Scale I Present Tense: <i>katab</i> “write”		
Person	Singular	Plural
1 <sup>st</sup>	ακτώβ <i>‘aktāb</i>	νικταβού <i>niktabū</i>
2 <sup>nd</sup> Masc	τικτώβ <i>tiktāb</i>	τικταβού <i>tiktabū</i>
2 <sup>nd</sup> Fem	τικταβεί <i>tiktabī</i>	τικταβού <i>tiktabū</i>
3 <sup>rd</sup> Masc	ικτώβ <i>yiktāb</i>	ικταβού <i>yiktabū</i>
3 <sup>rd</sup> Fem	ικταβεί <i>yiktabī</i>	ικταβού <i>yiktabū</i>

Scale I Present Tense: <i>darak</i> “go”		
Person	Singular	Plural
1 <sup>st</sup>	αδρείκ <i>‘adrīk</i>	ναδρικού <i>nadrīkū</i>
2 <sup>nd</sup> Masc	ταδρείκ <i>tadrīk</i>	ταδρικού <i>tadrīkū</i>
2 <sup>nd</sup> Fem	ταδρική <i>tadrīkī</i>	ταδρικού <i>tadrīkū</i>
3 <sup>rd</sup> Masc	ιαδρείκ <i>yadrīk</i>	ιαδρικού <i>yadrīkū</i>
3 <sup>rd</sup> Fem	ιαδρική <i>yadrīkī</i>	ιαδρικού <i>yadrīkū</i>

If  $C_1$  is a voiced plosive and  $C_2$  is any oral plosive, then  $C_1$  will always appear in a lenited form:  $*B \rightarrow \nu$ ,  $*D \rightarrow \underline{d}$ ,  $*G \rightarrow \underline{g}$ :  $*dkīr$  “remember”  $\rightarrow$  ἀδκείρ *‘adkīr* “I remember”.

## 5.2.2 The Preterite Tense

The preterite tense is formed by adding personal suffixes to the stem  $C_1aC_2aC_3-$ . This stem reduces to  $C_1C_2aC_3-$  if the ending contains a long vowel. There is no gender distinction in the first person or in the third person plural. Root-final  $*B$ ,  $*D$ , and  $*G$  lenite in the second person before the ending  $-tV$ . The feminine second person endings  $-še$  and  $-šin$  derive from older  $*-ti$  and  $*-tinna$ , and so also cause lenition.



Root-inherent vowels do not surface in any of the tenses that conjugate exclusively through suffixation, so the conjugation of ā-stem and ī-stem verbs is identical.

Scale I Preterite Tense: <i>katab</i> “write”		
Person	Singular	Plural
1 <sup>st</sup>	κάταβεν <i>katabet</i>	καταβνώ <i>ktabnā</i>
2 <sup>nd</sup> Masc	κάταβεντα <i>katavta</i>	κάταβεντων <i>katavtun</i>
2 <sup>nd</sup> Fem	κάταβενσε <i>katavše</i>	κάταβενσιν <i>katavšin</i>
3 <sup>rd</sup> Masc	κάταβ <i>katab</i>	καταβού <i>ktabū</i>
3 <sup>rd</sup> Fem	καταβώ <i>ktabā</i>	καταβού <i>ktabū</i>

If the dropped /a/ would cause an illegal cluster to form, it is kept: μαλακού *malakū* “they ruled”, not \*\*mlakū.

### 5.2.3 The Imperfect Tense

The imperfect tense bears a strong resemblance to the preterite, employing an exclusively suffixial conjugation and a similar set of endings. The imperfect endings are added to the stem  $C_1ieC_2eC_3$ - in the first and second persons,  $C_1ēC_2eC_3$ - in the third person singular masculine,  $C_1ēC_2C_3$ - in the third person singular feminine and third person plural.

If  $C_3$  can lenite, it does so in all non-third person forms, even if there is no other consonant present to trigger it. This is due to the fact that the imperfect endings were once the same with the preterite endings, but underwent a distinct phonetic evolution and reduction.

Scale I Imperfect Tense: <i>katab</i> “write”		
Person	Singular	Plural
1 <sup>st</sup>	κιήτεβ <i>kietev</i>	κιήτεβεν <i>kieteven</i>
2 <sup>nd</sup> Masc	κιήτεβεντα <i>kietevet</i>	κιήτεβεντων <i>kietevtun</i>
2 <sup>nd</sup> Fem	κιήτεβεζ <i>kieteveš</i>	κιήτεβενσιν <i>kietevšin</i>
3 <sup>rd</sup> Masc	κήτεβ <i>kēteb</i>	κητβού <i>kētbū</i>
3 <sup>rd</sup> Fem	κητβώ <i>kētbā</i>	κητβού <i>kētbū</i>

If  $C_2$  can lenite and  $C_3$  is an oral plosive, lenition will take place in the third

person singular feminine and third person plural, the two forms where these consonants come in contact: \*sbāt “rest” → σήβειτ *sēbet* “he was resting”, σηβ τῷ *sēvīā* “she was resting.”

## 5.2.4 The Perfective Subjunctive Tense

The perfective subjunctive bears a strong resemblance to the present tense; however, its conjugation is exclusively prefixial. It is formed by adding prefixes indicating person to the stem  $-C_1C_2VC_3$ , where V is the inherent root vowel, which here is always short. The same lenition rules apply as with the present tense.

The perfective subjunctive paradigm is quite defective, with the eight distinct forms of the present tense collapsing to just four (due to the absence of the number/gender suffixes). These prefixes are \*va- (first person singular), \*vana- (first person plural), \*vata- (second person), and \*vē- (third person).

Scale I Perfective Subjunctive: <i>katab</i> “write”		
Person	Singular	Plural
1 <sup>st</sup>	ḅάκταβ <i>vaktab</i>	ḅάνακταβ <i>vanaktab</i>
2 <sup>nd</sup>	ḅάτακταβ <i>vataktab</i>	ḅάτακταβ <i>vataktab</i>
3 <sup>rd</sup>	ḅήκταβ <i>vēktab</i>	ḅήκταβ <i>vēktab</i>

Scale I Perfective Subjunctive: <i>darak</i> “go”		
Person	Singular	Plural
1 <sup>st</sup>	ḅάδρικ <i>vadrik</i>	ḅάναδρικ <i>vanadrik</i>
2 <sup>nd</sup>	ḅάταδρικ <i>vatadrik</i>	ḅάταδρικ <i>vatadrik</i>
3 <sup>rd</sup>	ḅήδρικ <i>vēdrik</i>	ḅήδρικ <i>vēdrik</i>

## 5.2.5 The Imperative

The imperative only has three forms: masculine singular, feminine singular, and plural (all in the second person). The masculine singular is formed using the base  $C_1C_2VC_3$ - (with the same long vowel as in the present) and the other two forms with a metathesized  $C_1VC_2C_3$ - (with a shortened version of the same vowel).

Scale I Imperative: <i>katab</i> “write”		
	Singular	Plural
Masc	κτώβ <i>ktāb</i>	κατβού <i>katbū</i>
Fem	κατβεί <i>katbī</i>	κατβού <i>katbū</i>

Scale I Imperative: <i>darak</i> “go”		
	Singular	Plural
Masc	δρείκ <i>drīk</i>	διρκού <i>dirkū</i>
Fem	διρκεί <i>dirkī</i>	διρκού <i>dirkū</i>

If an illegal cluster would form in the masculine singular form, /a/ is inserted: *μαλώκ malāk* “rule!”.

### 5.2.6 Deverbatives

Only the Active Scale I has three deverbative forms: an infinitive and two participles. The infinitive is more of a verbal noun than a non-finite verb as it is in many European languages, hence why it is also often called a gerund. The infinitive is formed with the pattern  $C_1aC_2\bar{u}C_3$ , the active participle with  $C_1\bar{u}C_2iC_3$ , and the passive participle with  $maC_1C_2\bar{u}C_3$ .

Scale I Deverbatives: <i>katab</i> “write”		
Infinitive	Active Participle	Passive Participle
κατούβ <i>katūb</i> “write”	κούτιβ <i>kūtīb</i> “writing”	μακούβ <i>maktūb</i> “written”

## 5.3 Biconsonantal Roots and *katab*

### 5.3.1 The Present Tense

The present tense of biconsonantal roots is formed by attaching the usual present tense prefixes and suffixes to the stem of the form  $C_1VC_2$ , where V is the long inherent vowel of the root. This root is kept intact in all forms and does not vary, with the exception of standard lenition rules.

Barth’s Law once again applies to the prefix vowels: /i/ if the stem vowel is

/a:/ or /u:/, and /a/ if the stem vowel is /i:/. The stem vowel /e:/ is a variant of /i:/ around guttural consonants, and so it also takes the prefix vowel /a/. In the case of \*khūn below, however, this is irrelevant, since the aspirated consonant results in all short vowels merging as [ə] and levels out the effects of Barth's Law.

The verbs *kūn* (\*khūn) “get up”, *šīn* (\*šīn) “put, place”, and *sāl* (\*sāl) “ask” will be used to demonstrate biconsonantal conjugation.

Scale I Present Tense: <i>kūn</i> “get up”		
Person	Singular	Plural
1 <sup>st</sup>	ακκούν <i>‘akhūn</i>	νακκουνοῦ <i>nəkhūnū</i>
2 <sup>nd</sup> Masc	τακκούν <i>təkhūn</i>	τακκουνοῦ <i>təkhūnū</i>
2 <sup>nd</sup> Fem	τακκουνεῖ <i>təkhūnī</i>	τακκουνοῦ <i>təkhūnū</i>
3 <sup>rd</sup> Masc	ιακκούν <i>yəkhūn</i>	ιακκουνοῦ <i>yəkhūnū</i>
3 <sup>rd</sup> Fem	ιακκουνεῖ <i>yəkhūnī</i>	ιακκουνοῦ <i>yəkhūnū</i>

Scale I Present Tense: <i>šīn</i> “put”		
Person	Singular	Plural
1 <sup>st</sup>	ασείν <i>‘ašīn</i>	νασεινοῦ <i>našīnū</i>
2 <sup>nd</sup> Masc	τασειν <i>tašīn</i>	τασεινοῦ <i>tašīnū</i>
2 <sup>nd</sup> Fem	τασεινεῖ <i>tašīnī</i>	τασεινοῦ <i>tašīnū</i>
3 <sup>rd</sup> Masc	ιασειν <i>yašīn</i>	ιασεινοῦ <i>yašīnū</i>
3 <sup>rd</sup> Fem	ιασεινεῖ <i>yašīnī</i>	ιασεινοῦ <i>yašīnū</i>

Scale I Present Tense: <i>sāl</i> “ask”		
Person	Singular	Plural
1 <sup>st</sup>	ασώλ <i>‘asāl</i>	νισωλοῦ <i>nisālū</i>
2 <sup>nd</sup> Masc	τισώλ <i>tisāl</i>	τισωλοῦ <i>tisālū</i>
2 <sup>nd</sup> Fem	τισωλεῖ <i>tisālī</i>	τισωλοῦ <i>tisālū</i>
3 <sup>rd</sup> Masc	ισώλ <i>yisāl</i>	ισωλοῦ <i>yisālū</i>
3 <sup>rd</sup> Fem	ισωλεῖ <i>yisālī</i>	ισωλοῦ <i>yisālū</i>

### 5.3.2 The Preterite Tense

The root similarly remains intact in all forms in the preterite, with suffixes added to an unchanging stem. Unlike triconsonantal roots, the stem vowel of biconsonantal roots is always present in the preterite.

Scale I Preterite Tense: <i>kūn</i> “get up”		
Person	Singular	Plural
1 <sup>st</sup>	κούνετ <i>kūnet</i>	κουννώ <i>kūnnā</i>
2 <sup>nd</sup> Masc	κούντα <i>kūnta</i>	κούντυν <i>kūntun</i>
2 <sup>nd</sup> Fem	κούνσε <i>kūnše</i>	κούνσιν <i>kūnšin</i>
3 <sup>rd</sup> Masc	κούν <i>kūn</i>	κουνού <i>kūnū</i>
3 <sup>rd</sup> Fem	κουνώ <i>kūnā</i>	κουνού <i>kūnū</i>

Scale I Preterite Tense: <i>šin</i> “put”		
Person	Singular	Plural
1 <sup>st</sup>	σείνετ <i>šīnet</i>	σειννώ <i>šīnnā</i>
2 <sup>nd</sup> Masc	σείντα <i>šīnta</i>	σείντυν <i>šīntun</i>
2 <sup>nd</sup> Fem	σείνσε <i>šīnše</i>	σείνσιν <i>šīnšin</i>
3 <sup>rd</sup> Masc	σείν <i>šin</i>	σεινού <i>šinū</i>
3 <sup>rd</sup> Fem	σεινώ <i>šinā</i>	σεινού <i>šinū</i>

Scale I Preterite Tense: <i>sāl</i> “ask”		
Person	Singular	Plural
1 <sup>st</sup>	σώλετ <i>sālet</i>	σωλνώ <i>sālnā</i>
2 <sup>nd</sup> Masc	σώλτα <i>sāлта</i>	σώλτυν <i>sāltun</i>
2 <sup>nd</sup> Fem	σώλσε <i>sālše</i>	σώλσιν <i>sālšin</i>
3 <sup>rd</sup> Masc	σώλ <i>sāl</i>	σωλού <i>sālū</i>
3 <sup>rd</sup> Fem	σωλώ <i>sālā</i>	σωλού <i>sālū</i>

### 5.3.3 The Imperfect Tense

In the imperfect, all biconsonantal verbs undergo internal extension, which means they become triconsonantal by inserting a new consonant  $C_x$ , such that  $C_1VC_2$  becomes  $C_1C_xVC_2$ . This new consonant is simply the glide counterpart of the inherent vowel in the biconsonantal root, so that  $\bar{u}$ -roots gain \*W,  $\bar{i}$ -roots and  $\bar{e}$ -roots gain \*Y, and  $\bar{a}$ -roots gain \*H.

This new triconsonantal structure allows the verbs to conjugate more or less the same way as triconsonantal roots. The only exception is in the third person singular feminine and third person plural, where the new consonant disappears entirely in order to prevent an illegal cluster (e.g., *sēlā* “she was asking” instead of \*\**sēhlā*).

Scale I Imperfect Tense: <i>kūn</i> “get up”		
Person	Singular	Plural
1 <sup>st</sup>	κίηεν <i>kiewen</i>	κίηενεν <i>kiewenen</i>
2 <sup>nd</sup> Masc	κίηενετ <i>kiewenet</i>	κίηεντυν <i>kiewentun</i>
2 <sup>nd</sup> Fem	κίηενεῖ <i>kieweneš</i>	κίηενσιν <i>kiewenšin</i>
3 <sup>rd</sup> Masc	κῆεν <i>kēwen</i>	κῆνού <i>kēnū</i>
3 <sup>rd</sup> Fem	κηνῶ <i>kēnā</i>	κῆνού <i>kēnū</i>

Scale I Imperfect Tense: <i>šin</i> “put”		
Person	Singular	Plural
1 <sup>st</sup>	σῖιεν <i>šieyen</i>	σῖιενεν <i>šieyenen</i>
2 <sup>nd</sup> Masc	σῖιενετ <i>šieyenet</i>	σῖιεντυν <i>šieyentun</i>
2 <sup>nd</sup> Fem	σῖιενεῖ <i>šieyeneš</i>	σῖιενσιν <i>šieyenšin</i>
3 <sup>rd</sup> Masc	σῖιεν <i>šēyen</i>	σῖινού <i>šēnū</i>
3 <sup>rd</sup> Fem	σῖινῶ <i>šēnā</i>	σῖινού <i>šēnū</i>

Scale I Imperfect Tense: <i>sāl</i> “ask”		
Person	Singular	Plural
1 <sup>st</sup>	σιήελ <i>siehel</i>	σιήελεν <i>siehelen</i>
2 <sup>nd</sup> Masc	σιήελετ <i>siehelet</i>	σιήελτυν <i>sieheltun</i>
2 <sup>nd</sup> Fem	σιήελεῖ <i>sieheleš</i>	σιήελσιν <i>siehelšin</i>
3 <sup>rd</sup> Masc	σῖηελ <i>sēhel</i>	σῖηλού <i>sēlū</i>
3 <sup>rd</sup> Fem	σηλώ <i>sēlā</i>	σῖηλού <i>sēlū</i>

### 5.3.4 The Perfective Subjunctive Tense

The perfective subjunctive works essentially the same way as it does with triconsonantal roots. The biconsonantal root remains intact in all forms and keeps its long vowel.

Scale I Perfective Subjunctive: <i>kūn</i> “get up”		
Person	Singular	Plural
1 <sup>st</sup>	ḅακκούν <i>vākhūn</i>	ḅανακκούν <i>vanākhūn</i>
2 <sup>nd</sup>	ḅατακκούν <i>vatakhūn</i>	ḅατακκούν <i>vatakhūn</i>
3 <sup>rd</sup>	ḅηκκούν <i>vēkhun</i>	ḅηκκούν <i>vēkhun</i>

Scale I Perfective Subjunctive: <i>šin</i> “put”			
Person	Singular	Plural	
1 <sup>st</sup>	ḅαṣείν <i>vašīn</i>	ḅαναṣείν	<i>vanašīn</i>
2 <sup>nd</sup>	ḅαταṣείν <i>vatašīn</i>	ḅαταṣείν	<i>vatašīn</i>
3 <sup>rd</sup>	ḅηṣείν <i>vēšīn</i>	ḅηṣείν	<i>vēšīn</i>

Scale I Perfective Subjunctive: <i>sāl</i> “ask”			
Person	Singular	Plural	
1 <sup>st</sup>	ḅασώλ <i>vasāl</i>	ḅανασώλ	<i>vanasāl</i>
2 <sup>nd</sup>	ḅατασώλ <i>vasasāl</i>	ḅατασώλ	<i>vasasāl</i>
3 <sup>rd</sup>	ḅησώλ <i>vēsāl</i>	ḅησώλ	<i>vēsāl</i>

### 5.3.5 The Imperative

The imperative of biconsonantal roots is formed simply by tacking the normal imperative suffixes to the intact biconsonantal root.

Scale I Imperative: <i>kūn</i> “get up”			
	Singular	Plural	
Masc	κούν <i>kūn</i>	κουνού	<i>kūnū</i>
Fem	κουνεί <i>kūnī</i>	κουνού	<i>kūnū</i>

Scale I Imperative: <i>šin</i> “put”			
	Singular	Plural	
Masc	ṣείν <i>šin</i>	ṣεινού	<i>šinū</i>
Fem	ṣεινεί <i>šinī</i>	ṣεινού	<i>šinū</i>

Scale I Imperative: <i>sāl</i> “ask”			
	Singular	Plural	
Masc	σώλ <i>sāl</i>	σωλού	<i>sālū</i>
Fem	σωλεί <i>sālī</i>	σωλού	<i>sālū</i>

### 5.3.6 Deverbatives

The infinitive is identical to the root. The active participle is internally extended, but does not follow the same vowel pattern as triconsonantal roots; instead, ū-roots become C<sub>1</sub>ūweC<sub>2</sub>, ī- and ē-roots become C<sub>1</sub>īyeC<sub>2</sub>, and ā-roots

become  $C_1\tilde{a}heC_2$ . The passive participle is formed simply by prefixing \*ma- to the intact root.

Scale I Deverbatives: <i>kūn</i> “get up”		
Infinitive	Active Participle	Passive Participle
κούν <i>kūn</i> “get up”	κούνεν <i>kūwen</i> “getting up”	μακκούν <i>makhūn</i> “gotten up”

Scale I Deverbatives: <i>šin</i> “put”		
Infinitive	Active Participle	Passive Participle
σείν <i>šin</i> “put”	σείεν <i>šīyen</i> “putting”	μασείν <i>masīn</i> “put”

Scale I Deverbatives: <i>sāl</i> “ask”		
Infinitive	Active Participle	Passive Participle
σώλ <i>sāl</i> “ask”	σώηελ <i>sāhel</i> “asking”	μασώλ <i>masāl</i> “asked”

## 5.4 *Quadriconsonantal Roots and katab*

Quadriconsonantal roots may not conjugate using *katab*.

## 5.5 *Geminate Roots and katab*

### 5.5.1 The Present Tense

In the present tense, geminate roots conjugate more or less like biconsonantal ones. The stem appears in the form  $-C_1\tilde{a}C_2$  when there is no suffix (with the geminate consonant simplifying when word-final) and in the form  $-C_1aC_2C_2-$  when there is a suffix, with the vowel shortening. Since the stem vowel is always the same, present prefixes always appear with /i/ (except in the first person singular).

The verb σάβαβ *sabab* (\*sabb) “turn, rotate (intr.)” will be used to demonstrate geminate root conjugation.



Scale I Present Tense: <i>sabab</i> “turn”		
Person	Singular	Plural
1 <sup>st</sup>	ασῶβ <i>‘asāb</i>	νισαββού <i>nisabbū</i>
2 <sup>nd</sup> Masc	τισῶβ <i>tisāb</i>	τισαββού <i>tisabbū</i>
2 <sup>nd</sup> Fem	τισαββεί <i>tisabbī</i>	τισαββού <i>tisabbū</i>
3 <sup>rd</sup> Masc	ισῶβ <i>visāb</i>	ισαββού <i>visabbū</i>
3 <sup>rd</sup> Fem	ισαββεί <i>yisabbī</i>	ισαββού <i>yisabbū</i>

### 5.5.2 The Preterite Tense

In the preterite, on the other hand, geminate roots behave as though they were triconsonantal, with the geminate consonant split into two single consonants. The root \*sabb, for instance, conjugates as though it were \*sbVb (S-B-B).

Scale I Preterite Tense: <i>sabab</i> “turn”		
Person	Singular	Plural
1 <sup>st</sup>	σάβαβεν <i>sababet</i>	σβαβνῶ <i>sbabnā</i>
2 <sup>nd</sup> Masc	σάβαβτα <i>sabavta</i>	σάβαβτων <i>sabavtun</i>
2 <sup>nd</sup> Fem	σάβαβσε <i>sabavše</i>	σάβαβσιν <i>sabavšin</i>
3 <sup>rd</sup> Masc	σάβαβ <i>sabab</i>	σβαβού <i>sbabū</i>
3 <sup>rd</sup> Fem	σβαβῶ <i>sbabā</i>	σβαβού <i>sbabū</i>

### 5.5.3 The Imperfect Tense

The imperfect tense is also conjugated as though the root were triconsonantal. The geminate is restored in the third person singular feminine and third person plural, but this is coincidental.

Scale I Imperfect Tense: <i>sabab</i> “turn”		
Person	Singular	Plural
1 <sup>st</sup>	σιήβεῖ <i>siebev</i>	σιήβεβεν <i>siebeven</i>
2 <sup>nd</sup> Masc	σιήβεβεν <i>siebevet</i>	σιήβεβτων <i>siebevtun</i>
2 <sup>nd</sup> Fem	σιήβεβεῖ <i>siebeveš</i>	σιήβεβσιν <i>siebevšin</i>
3 <sup>rd</sup> Masc	σιήβεβ <i>sēbeβ</i>	σεββού <i>sebbū</i>
3 <sup>rd</sup> Fem	σεββῶ <i>sebbā</i>	σεββού <i>sebbū</i>

### 5.5.4 The Perfective Subjunctive Tense

In the perfective subjunctive, geminate roots always behave biconsonantally, and appear as  $-C_1aC_2$ . The geminate consonant is always simplified because it always appears word-finally.

Scale I Perfective Subjunctive: <i>sabab</i> “turn”		
Person	Singular	Plural
1 <sup>st</sup>	ḅάσαβ <i>vasab</i>	ḅάνασαβ <i>vanasab</i>
2 <sup>nd</sup>	ḅάτασαβ <i>vasasab</i>	ḅάτασαβ <i>vasasab</i>
3 <sup>rd</sup>	ḅήσαβ <i>vēsab</i>	ḅήσαβ <i>vēsab</i>

### 5.5.5 The Imperative

The imperative, interestingly, behaves triconsonantally in the masculine singular (when there is no suffix) and biconsonantally in the other forms (when there is a suffix). As a result, the vowel is long in all forms.

Scale I Imperative: <i>sabab</i> “turn”		
	Singular	Plural
Masc	σḅώβ <i>sbāb</i>	σωḅβού <i>sābbū</i>
Fem	σωḅβεί <i>sābbī</i>	σωḅβού <i>sābbū</i>

### 5.5.6 Deverbatives

The infinitive is biconsonantal, again containing the vowel  $-ā-$ . The participles are both triconsonantal.

Scale I Deverbatives: <i>sabab</i> “turn”		
Infinitive	Active Participle	Passive Participle
σḅώβ <i>sāb</i> “turn”	σούḅιβ <i>sūbib</i> “turning”	**μασḅούβ <i>masbūb</i> <sup>1</sup>

1 The form \*\*μασḅούβ *masbūb* is nonexistent, since the verb *sabab* is intransitive in Scale I, and so cannot have a passive form. A real passive form is *magnūn* “hidden” from \*gann “hide”.

## 5.6 Introduction to *nuktāb* Verbs

*Nuktāb*, or Passive Scale I, is the passive voice counterpart of *katab*. Its most noticeable feature is the performative \*n- prefixed onto the verbal stem in all forms, although it may assimilate to the following consonant in many cases. For this reason it is known in Comparative Semitic studies as the N-Stem.

This n-performative is believed to have originally had a mediopassive function, but it was later reanalyzed as a passive. The N-Stem became associated with the B-Stem in Alashian, effectively becoming its passive. It later acquired the -u-ā- vowel pattern seen in other passive forms to reinforce this function.

For the most part, any transitive *katab* verb can be made passive by shifting it into *nuktāb*: *nuktāb* “was written”, *nuknās* “was gathered”, *nušfān* “was covered”, etc. A small set of verbs merely become intransitive, such as *nuftāṛ* “opened (intr.)” and *nusgār* “closed (intr.)”, a remnant of the earlier middle voice function.

## 5.7 Triconsonantal Roots and *nuktāb*

### 5.7.1 The Present Tense

The present tense is formed from the stem  $-C_1uC_2āC_2-$  with standard present prefixes and suffixes. The first root consonant is geminate, the result of the original /n/ having assimilated: *'akkutāb* ← *\*'ankutāb*. There is no sign of any root vowel, and prefixes always take /i/ other than the first person singular.

The stem is constant in the *nuktāb* present; whereas in *katab* the stem vowel would alternate between long and short, in *nuktāb* it is always long.

The geminate consonant is always pronounced as a true geminate, never as an aspirate.

Scale I Present Tense: <i>nuktāb</i> “be written”		
Person	Singular	Plural
1 <sup>st</sup>	ακκυτώβ <i>‘akkutāb</i>	νικκυτωβού <i>nikkutābū</i>
2 <sup>nd</sup> Masc	τικκυτώβ <i>tikkutāb</i>	τικκυτωβού <i>tikkutābū</i>
2 <sup>nd</sup> Fem	τικκυτωβεί <i>tikkutābī</i>	τικκυτωβού <i>tikkutābū</i>
3 <sup>rd</sup> Masc	ικκυτώβ <i>yikkutāb</i>	ικκυτωβού <i>yikkutābū</i>
3 <sup>rd</sup> Fem	ικκυτωβεί <i>yikkutābī</i>	ικκυτωβού <i>yikkutābū</i>

### 5.7.2 The Preterite Tense

The preterite tense is formed by adding suffixes to the stem  $\text{nuC}_1\text{C}_2\text{āC}_3$ -. This stem is constant, and there is no variation or vowel loss as seen in *katab* (except, of course, for lenition). The suffixes are the same as in *katab*.

Scale I Preterite Tense: <i>nuktāb</i> “be written”		
Person	Singular	Plural
1 <sup>st</sup>	νυκτώβεν <i>nuktābet</i>	νυκτωβών <i>nuktābnā</i>
2 <sup>nd</sup> Masc	νυκτώβεντα <i>nuktāvta</i>	νυκτώβεντων <i>nuktāvtun</i>
2 <sup>nd</sup> Fem	νυκτώβενε <i>nuktāvše</i>	νυκτώβενιν <i>nuktāvšin</i>
3 <sup>rd</sup> Masc	νυκτώβ <i>nuktāb</i>	νυκτωβού <i>nuktābū</i>
3 <sup>rd</sup> Fem	νυκτωβώ <i>nuktābā</i>	νυκτωβού <i>nuktābū</i>

### 5.7.3 The Imperfect Tense

The imperfect tense behaves more or less the same as in *katab*, except for the prefix \*nu- and the different vowel pattern. In the first and second persons, the stem is  $\text{nuC}_1\text{uoC}_2\text{aC}_3$ -, in the third person singular masculine  $\text{nuC}_1\text{ūC}_2\text{aC}_3$ -, and in the third person singular feminine and third person plural  $\text{nuC}_1\text{ūC}_2\text{C}_3$ -. The endings are the same as in *katab*, although all endings with /e/ become /a/ (2SG.MASC -at, 2SG.FEM -aš, and 1PL -an).

Scale I Imperfect Tense: <i>nuktāb</i> “be written”			
Person	Singular		Plural
1 <sup>st</sup>	νυκυῶταῖ̄	<i>nukuotav</i>	νυκυῶταῖ̄αν <i>nukuotavan</i>
2 <sup>nd</sup> Masc	νυκυῶταῖ̄ατ	<i>nukuotavat</i>	νυκυῶταῖ̄τυν <i>nukuotavtun</i>
2 <sup>nd</sup> Fem	νυκυῶταῖ̄αῖ̄	<i>nukuotavaš</i>	νυκυῶταῖ̄οῖ̄ιν <i>nukuotavšin</i>
3 <sup>rd</sup> Masc	νυκούταβ	<i>nukūtab</i>	νυκουτβού <i>nukūtbū</i>
3 <sup>rd</sup> Fem	νυκουτβῶ	<i>nukūtbā</i>	νυκουτβού <i>nukūtbū</i>

### 5.7.4 The Perfective Subjunctive Tense

The perfective subjunctive is formed by adding the same prefixes as *katab* to the stem  $-C_1C_1uC_2\tilde{a}C_3$ , again with gemination of the first consonant resulting from assimilation of an older /n/.

Scale I Perfective Subjunctive: <i>nuktāb</i> “be written”			
Person	Singular		Plural
1 <sup>st</sup>	ῃακκυτῶβ	<i>vakkutāb</i>	ῃανακκυτῶβ <i>vanakkutāb</i>
2 <sup>nd</sup>	ῃατακκυτῶβ	<i>vatakkutāb</i>	ῃατακκυτῶβ <i>vatakkutāb</i>
3 <sup>rd</sup>	ῃηκκυτῶβ	<i>vēkkutāb</i>	ῃηκκυτῶβ <i>vēkkutāb</i>

### 5.7.5 The Imperative

*Nuktāb* is the only passive half-scale that has an imperative form. This is another remnant of its former role as an independent scale.

The imperative is formed by adding suffixes to the stem  $niC_1uC_2\tilde{a}C_3$ -, which reduces to  $niC_1C_2\tilde{a}C_3$ - when an ending is added.

Scale I Imperative: <i>nuktāb</i> “be written”			
	Singular		Plural
Masc	νικυτῶβ	<i>nikutāb</i>	νικτωβού <i>niktābū</i>
Fem	νικτωβεί	<i>niktābī</i>	νικτωβού <i>niktābū</i>

### 5.7.6 Deverbatives

Active *katab* is the only half-scale having two participles, an active (e.g., “writing”) and a passive (e.g., “written”). All other half-scales have only one, which matches the voice of that half-scale. The infinitive is formed using the pattern  $maC_1C_1uC_2\bar{a}C_3$  with an initial geminate consonant. The participle is formed using the pattern  $naC_1C_2iC_3$ .

#### Scale I Deverbatives: *nuktāb* “be written”

##### Infinitive

μακκυτώβ *makkutāb*  
“be written”

##### Passive Participle

νάκτιβ *naktib*  
“being written”

## 5.8 Biconsonantal Roots and *nuktāb*

### 5.8.1 The Present Tense

Biconsonantal roots remain intact in the *nuktāb* present. As a result, the only difference between these forms and the active voice *katab* presents is the presence of gemination of the initial root consonant: *yimūs* “it touches”, *yimmūs* “it is being touched”. Barth’s Law applies.

The verbs used here are *numūs* (\*mūs) “be touched”, *nušīn* (\*šin) “be placed”, and *nusāl* (\*sāl) “be asked”.

#### Scale I Present Tense: *numūs* “be touched”

Person	Singular	Plural
1 <sup>st</sup>	αμμούς <i>‘ammūs</i>	νιμμουσού <i>nimmūsū</i>
2 <sup>nd</sup> Masc	τιμμούς <i>timmūs</i>	τιμμουσού <i>timmūsū</i>
2 <sup>nd</sup> Fem	τιμμουσεῖ <i>timmūsī</i>	τιμμουσού <i>timmūsū</i>
3 <sup>rd</sup> Masc	ιμμούς <i>yimmūs</i>	ιμμουσού <i>yimmūsū</i>
3 <sup>rd</sup> Fem	ιμμουσεῖ <i>yimmūsī</i>	ιμμουσού <i>yimmūsū</i>

Scale I Present Tense: <i>nušīn</i> “be placed”			
Person	Singular		Plural
1 <sup>st</sup>	αῶῶείν	<i>‘aššīn</i>	νιῶῶεινού <i>niššīnū</i>
2 <sup>nd</sup> Masc	τιῶῶείν	<i>tiššīn</i>	τιῶῶεινού <i>tiššīnū</i>
2 <sup>nd</sup> Fem	τιῶῶεινεί	<i>tiššīnī</i>	τιῶῶεινού <i>tiššīnū</i>
3 <sup>rd</sup> Masc	ιῶῶείν	<i>yīššīn</i>	ιῶῶεινού <i>yīššīnū</i>
3 <sup>rd</sup> Fem	ιῶῶεινεί	<i>yīššīnī</i>	ιῶῶεινού <i>yīššīnū</i>

Scale I Present Tense: <i>nusāl</i> “be asked”			
Person	Singular		Plural
1 <sup>st</sup>	ασσώλ	<i>‘assāl</i>	νισσωλσού <i>nissālū</i>
2 <sup>nd</sup> Masc	τισσώλ	<i>tissāl</i>	τισσωλσού <i>tissālū</i>
2 <sup>nd</sup> Fem	τισσωλεί	<i>tissālī</i>	τισσωλσού <i>tissālū</i>
3 <sup>rd</sup> Masc	ισσώλ	<i>yissāl</i>	ισσωλσού <i>yissālū</i>
3 <sup>rd</sup> Fem	ισσωλεί	<i>yissālī</i>	ισσωλσού <i>yissālū</i>

## 5.8.2 The Preterite Tense

The preterite features the intact root with the prefix \*nu- throughout, plus regular preterite suffixes. For all intents and purposes it is simply *katab* with the prefix \*nu- added.

Scale I Preterite Tense: <i>numūs</i> “be touched”			
Person	Singular		Plural
1 <sup>st</sup>	νυμούσεται	<i>numūset</i>	νυμουσνώ <i>numūsna</i>
2 <sup>nd</sup> Masc	νυμούστα	<i>numūsta</i>	νυμούστυν <i>numūstun</i>
2 <sup>nd</sup> Fem	νυμούσσε	<i>numūsše</i>	νυμούσιν <i>numūsšin</i>
3 <sup>rd</sup> Masc	νυμούς	<i>numūs</i>	νυμουσού <i>numūsū</i>
3 <sup>rd</sup> Fem	νυμουσά	<i>numūsā</i>	νυμουσού <i>numūsū</i>

Scale I Preterite Tense: <i>nušīn</i> “be placed”			
Person	Singular		Plural
1 <sup>st</sup>	νυῶείνεται	<i>nušīnet</i>	νυῶειννώ <i>nušīnnā</i>
2 <sup>nd</sup> Masc	νυῶείντα	<i>nušīnta</i>	νυῶείντυν <i>nušīntun</i>
2 <sup>nd</sup> Fem	νυῶείνσε	<i>nušīnše</i>	νυῶείνσιν <i>nušīnšin</i>
3 <sup>rd</sup> Masc	νυῶείν	<i>nušīn</i>	νυῶεινού <i>nušīnū</i>
3 <sup>rd</sup> Fem	νυῶεινώ	<i>nušīnā</i>	νυῶεινού <i>nušīnū</i>

Scale I Preterite Tense: <i>sāl</i> “ask”		
Person	Singular	Plural
1 <sup>st</sup>	νυσώλετ <i>nusālet</i>	νυσωλνῶ <i>nusālnā</i>
2 <sup>nd</sup> Masc	νυσώλτα <i>nusāлта</i>	νυσώλτυν <i>nusāltun</i>
2 <sup>nd</sup> Fem	νυσώλθε <i>nusālše</i>	νυσώλθιν <i>nusālšin</i>
3 <sup>rd</sup> Masc	νυσῶλ <i>nusāl</i>	νυσωλοῦ <i>nusālū</i>
3 <sup>rd</sup> Fem	νυσωλῶ <i>nusālā</i>	νυσωλοῦ <i>nusālū</i>

### 5.8.3 The Imperfect Tense

In the imperfect, biconsonantal roots undergo internal extension (except in the third person feminine singular and third person plural), and then conjugate identically to triconsonantal roots. This can result in the appearance of certain irregularities normally only present in triconsonantal conjugation, as seen below in the conjugation of *nušīn*, where the final /n/ is prone to assimilation (see section 5.11.10).

Scale I Imperfect Tense: <i>numūs</i> “be touched”		
Person	Singular	Plural
1 <sup>st</sup>	νυμῶνας <i>numuowas</i>	νυμῶνασαν <i>numuowasan</i>
2 <sup>nd</sup> Masc	νυμῶνασατ <i>numuowasat</i>	νυμῶναστυν <i>numuowastun</i>
2 <sup>nd</sup> Fem	νυμῶνασαῖ <i>numuowasaš</i>	νυμῶνασθιν <i>numuowasshin</i>
3 <sup>rd</sup> Masc	νυμούνας <i>numūwas</i>	νυμουσοῦ <i>numūsū</i>
3 <sup>rd</sup> Fem	νυμουσῶ <i>numūsā</i>	νυμουσοῦ <i>numūsū</i>

Scale I Imperfect Tense: <i>nušīn</i> “be placed”		
Person	Singular	Plural
1 <sup>st</sup>	νυσῶνῖα <i>nušuoya</i>	νυσῶνῖαναν <i>nušuoyan</i>
2 <sup>nd</sup> Masc	νυσῶνῖατ <i>nušuoyat</i>	νυσῶνῖαττυν <i>nušuoyathun</i>
2 <sup>nd</sup> Fem	νυσῶνῖαῖ <i>nušuoyaš</i>	νυσῶνῖατῑν <i>nušuoyəčhin</i>
3 <sup>rd</sup> Masc	νυσῶνῖας <i>nušūyan</i>	νυσῶνῖα <i>nušūnū</i>
3 <sup>rd</sup> Fem	νυσῶνῖῶ <i>nušūnā</i>	νυσῶνῖα <i>nušūnū</i>



Scale I Imperfect Tense: <i>nusāl</i> “be asked”		
Person	Singular	Plural
1 <sup>st</sup>	νυσώηαλ <i>nusuohal</i>	νυσώηαλαν <i>nusuohalan</i>
2 <sup>nd</sup> Masc	νυσώηαλατ <i>nusuohalat</i>	νυσώηαλτυν <i>nusuohaltun</i>
2 <sup>nd</sup> Fem	νυσώηαλας̄ <i>nusuohalaš</i>	νυσώηαλσ̄ιν <i>nusuohalšin</i>
3 <sup>rd</sup> Masc	νυσούηαλ <i>nusūhal</i>	νυσουλού <i>nusūlū</i>
3 <sup>rd</sup> Fem	νυσουλώ <i>nusūlā</i>	νυσουλού <i>nusūlū</i>

### 5.8.4 The Perfective Subjunctive Tense

The perfective subjunctive is formed using the intact root (with a geminated initial consonant) with the usual subjunctive prefixes. It is thus distinguished from the *katab* biconsonantal perfective subjunctive only by gemination.

Scale I Perfective Subjunctive: <i>numūs</i> “be touched”		
Person	Singular	Plural
1 <sup>st</sup>	ῃαμμούς <i>vammūs</i>	ῃαναμμούς <i>vanammūs</i>
2 <sup>nd</sup>	ῃαταμμούς <i>vatammūs</i>	ῃαταμμούς <i>vatammūs</i>
3 <sup>rd</sup>	ῃημμούς <i>vēmmūs</i>	ῃημμούς <i>vēmmūs</i>

Scale I Perfective Subjunctive: <i>nušin</i> “be placed”		
Person	Singular	Plural
1 <sup>st</sup>	ῃαῶσείν <i>vaššīn</i>	ῃαναῶσείν <i>vanaššīn</i>
2 <sup>nd</sup>	ῃαταῶσείν <i>vataššīn</i>	ῃαταῶσείν <i>vataššīn</i>
3 <sup>rd</sup>	ῃηῶσείν <i>vēššīn</i>	ῃηῶσείν <i>vēššīn</i>

Scale I Perfective Subjunctive: <i>nusāl</i> “be asked”		
Person	Singular	Plural
1 <sup>st</sup>	ῃασσώλ <i>vassāl</i>	ῃανασσώλ <i>vanassāl</i>
2 <sup>nd</sup>	ῃατασσώλ <i>vatassāl</i>	ῃατασσώλ <i>vatassāl</i>
3 <sup>rd</sup>	ῃησσώλ <i>vēssāl</i>	ῃησσώλ <i>vēssāl</i>

### 5.8.5 The Imperative

The imperative is formed by adding the prefix \*ni- to the intact root, fol-

lowed by the standard imperative suffixes.

Scale I Imperative: <i>numūs</i> “be touched”			
	Singular	Plural	
Masc	νιμούς <i>nimūs</i>	νιμουσού	<i>nimūsū</i>
Fem	νιμουσεί <i>nimūsī</i>	νιμουσού	<i>nimūsū</i>

Scale I Imperative: <i>nušīn</i> “be placed”			
	Singular	Plural	
Masc	νιῶεῖν <i>nišīn</i>	νιῶειν	<i>nišīnū</i>
Fem	νιῶεινεί <i>nišīnī</i>	νιῶειν	<i>nišīnū</i>

Scale I Imperative: <i>nusāl</i> “be asked”			
	Singular	Plural	
Masc	νισῶλ <i>nisāl</i>	νισωλ	<i>nisālū</i>
Fem	νισωλεί <i>nisālī</i>	νισωλ	<i>nisālū</i>

### 5.8.6 Deverbatives

The infinitive is formed by taking the intact root, geminating the initial consonant, and adding the prefix \*ma-.

The passive participle is formed with the pattern  $naC_1C_1iC_2$ . The structure of this form suggests it was once internally extended ( $naC_1wiC_2$ ,  $naC_1yiC_2$ ,  $naC_1hiC_2$ ), but the new consonant was later assimilated into the previous sound, resulting in gemination.

Scale I Deverbatives: <i>numūs</i> “be touched”	
Infinitive	Passive Participle
μαμμούς <i>mammūs</i> “be touched”	νάμμis <i>nammis</i> “being touched”

Scale I Deverbatives: <i>nušīn</i> “be placed”	
Infinitive	Passive Participle
μαῶεῖν <i>maššīn</i> “be placed”	νάῶσιν <i>naššīn</i> “being placed”

**Scale I Deverbatives: *nusāl* “be asked”**

Infinitive	Passive Participle
μασσῶλ <i>massāl</i> “be asked”	νάσιλ <i>nassil</i> “being asked”

## 5.9 *Quadriconsonantal Roots and nuktāb*

Quadriconsonantal roots may not conjugate using *nuktāb*.

### 5.10 *Geminate Roots and nuktāb*

Geminate roots in *nuktāb* conjugate as though they were triconsonantal, with the geminate consonant split into identical  $C_2$  and  $C_3$ . The root \*gann “hide”, for instance, becomes νυγνών *nugnān*, which conjugates as though it were the triconsonantal root \*gnVn.

### 5.11 *Weak Roots in Scale I*

Scale I has the most complicated situation of all the Alashian verbal scales when it comes to weak roots, due to being the most common verb scale and its tendency to avoid the analogical restructuring seen in some of the other scales.

#### 5.11.1 $C_1 = \check{R}$

The consonant \* $\check{R}$  has two main effects on sounds around it: it tends to lower front vowels towards /a/ (especially in coda position), and it may lengthen preceding vowels in compensation for its inability to geminate (so as to maintain overall syllable length). The verb  $\rho\acute{\alpha}\sigma\alpha\beta$  *řasab* (\* $\check{r}s\check{a}b$ ) “think, consider” may serve as an example. Interestingly, no roots that contain \* $\check{R}$  (in any position) have the inherent vowel \* $\check{i}$ .

In the *katab* present tense, the prefix vowel /i/ will lower to /e/:  $\tau\epsilon\rho\sigma\acute{\omega}\beta$  *terśāb* “you are thinking” (not \*\* $\check{t}i\check{r}s\check{a}b$ ),  $\epsilon\rho\sigma\alpha\beta\acute{o}\upsilon$  *yeřsabū* “they are

thinking” (not \*\*yīrsabū). No other vowels are affected.

The *katab* preterite is regular.

The *katab* imperfect always replaces the diphthong /ie/ with the long monophthong /e:/, so that all imperfect forms have -ē- as their first vowel: ῥήσεβ̄ *řēsev* “I was thinking” (not \*\*řiesev), ῥήσεβ̄σιν *řēsevšin* “you all (f) were thinking” (not \*\*řiesevšin).

The *katab* perfective subjunctive is regular.

The *katab* imperative is regular.

The *katab* deverbatives are all regular.

The *nuktāb* present tense does not have C<sub>1</sub> gemination. Instead, the preceding vowel is lengthened (and if it is /i/, is lowered as well): ωῥ υῥώβ̄ *’ārūsāb* “I am thought” (not \*\*’ařrūsāb), ηῥ υῥώβ̄ *yēřūsāb* “it is thought” (not \*\*yīřrūsāb).

The *nuktāb* preterite is regular.

The *nuktāb* imperfect always replaces the diphthong /uo/ with the long monophthong /u:/, paralleling the reduction in *katab*: νυῥ ούσαβ̄ ατ *nuřūsavat* “you (M) were being thought” (not \*\*nuřuosavat), νυῥ ούσαβ̄ σ̄ ιν *nuřūsavšin* “you all (F) were being thought” (not \*\*nuřuosavšin).

In the *nuktāb* perfective subjunctive, C<sub>1</sub> gemination is again lost in favor of lengthening the previous vowel. In the third person forms where the previous vowel is already long, there is no vowel change: β̄ ατωῥ υῥώβ̄ *vatařūsāb* “[that] you were thought” (not \*\*vatařrūsāb), β̄ ηῥυῥώβ̄ *vēřūsāb* “[that] it was thought” (not \*\*vēřrūsāb).

The vowel in the *nuktāb* imperative prefix \*ni- lowers to /e/: νεῥ υῥώβ̄ *neřūsāb* “be thought (M)!” (not \*\*niřūsāb), νεῥ σωβ̄εί *neřsābī* “be thought (F)!.”

The *nuktāb* infinitive has a lengthened prefix vowel in exchange for no C<sub>1</sub> gemination: μωῥ υῥώβ̄ *māřūsāb* “be thought” (not \*\*mařrūsāb). The participle is regular.

### 5.11.2 C<sub>2</sub> = Ř

The consonant \*Ř in C<sub>2</sub> is for the most part regular, having effects on neighboring vowels only in a couple forms. An example root is \*sřāt “trick, deceive”, which in *katab* becomes σάῤατ *sařat* “trick” and in *nuktāb* becomes νυῥσῤατ *nusřāt* “be tricked”. The inherent vowel of all C<sub>2</sub> = Ř roots is -ā-.

In *katab*, the only irregular form is the active participle, where the vowel /i/ between C<sub>2</sub> and C<sub>3</sub> is lowered to /e/: σούρετ *sūret* “tricking” (not \*\**sūrit*).

In *nuktāb*, the only irregular form is the passive participle, which undergoes the same change: νάσρετ *nasret* “being tricked” (not \*\**nasrit*).

### 5.11.3 C<sub>3</sub> = ʾ

The C<sub>3</sub> consonant \*ʾ similarly only causes minor vowel changes in *katab* and *nuktāb*, although it has an interesting effect on the feminine singular suffix \*-ī. An example root is \*ftāʾ “open”; the active form φάταρ *fataʾ* means simply “open (tr.)”, while the passive form νυφτώρ *nufṭāʾ* actually has a mediopassive meaning “open (intr.)”.

In forms with the feminine singular marker \*-ī (the present tense and the imperative), this suffix is replaced by \*-ēyi, spelled -ηι: ιφταρ ἡ *yiftaʾēyi* “she is opening [something]” (not \*\**yiftaʾī*), νιφτώρ ἡ *niftaʾēyi* “open! (F)” (not \*\**niftaʾī*). This appears to be the result of the original feminine suffix \*-ī lowering to \*-ē, but since this no longer appears feminine, it was reinforced by reintroducing the feminine \*-i, albeit shortened so as not to disrupt the overall stress structure of the word.

In addition to these, the *katab* active participle and *nuktāb* passive participle undergo the same vowel shift as C<sub>2</sub> = ʾ roots, with the vowel /i/ lowering to /e/: φούτερ *fūteʾ* “opening” (not \*\**fūtiʾ*), νάφτερ *nafteʾ* “opening”<sup>2</sup> (not \*\**naftiʾ*).

All other forms are regular.

### 5.11.4 C<sub>1</sub> = ʾ/H

In Scale I, the consonants \*ʾ and \*H in C<sub>1</sub> position are quite problematic. They are quite prone to dropping, which can result in gemination of nearby consonants or vowel contraction. In some forms they will cause the insertion of epenthetic vowels to prevent their loss. In the imperative, such roots may behave as though they never had any C<sub>1</sub> consonant in the first place! The roots used to demonstrate these forms below are \*kāl “eat” and \*hbād “work”,

2 Although this is morphologically a passive participle, it has a mediopassive meaning, since the verb *nufṭāʾ* has a mediopassive meaning. As a result both *fūteʾ* and *nafteʾ* are glossed as “opening”, the former in the transitive sense (“the man opening the door”), the latter in the mediopassive sense (“the opening door”).

which create the following verbs: ἀκαλ *'akal* “eat”, νυακῶλ *nu'akāl* “be eaten”, ἡβαδ *habad* “work”, νυαβῶδ *nu'abād* “be worked”.

In the *katab* present tense, both consonants are lost entirely and cause gemination of the following consonant (or, in the case of  $C_2 = *P/T/K/S/\tilde{C}$ , aspiration): ακκῶλ *'akhāl* “I am eating” (not  $**'a'kāl$ ), ἰββαδού *yibbadū* “they are working” (not  $**yihbadū$ ).

In the *katab* preterite, these verbs are regular. They will, however, always require an epenthetic vowel in the third person feminine and third person plural: ακαλῶ *'akalā* “she ate” (not  $**'kalā$ ), ἡβαδῶ *habadā* “she worked” (not  $**hbadā$ ).

In the *katab* imperfect, both consonants are lost entirely in the first and second persons, and the following /ie/ diphthong becomes a /je/ sequence: ἰέκελετ *yekelet* “you (M) were eating” (not  $**'iekelet$ ), ἰέβεδ *yebed* “I was working” (not  $**'iebed$ ). The third person forms are regular: ἡκελ *'ēkel* “he was eating”, ἡβῶδ *hēvdā* “she was working”.

The *katab* perfective subjunctive behaves like the present tense, with the  $*/^*H$  being lost in favor of gemination or aspiration of the following consonant: ᾠ ἀνακκαλ *vanəkhāl* “[that] we ate” (not  $**vana'kal$ ), ᾠ ἰββαδ *vēbbad* “[that] they worked” (not  $**vēhbad$ ).

In the *katab* imperative, initial  $*$  and  $*H$  are lost completely. This is because prefixing  $*$  or  $*h$  was once a common method of turning a biconsonantal root triconsonantal, although the imperative generally did not gain this extra consonant. In Alashian this pattern was extended to all verbs whose first root consonant is  $*$  or  $*H$ , regardless of whether the consonant is historically a part of the root or an extended root. These imperative forms, therefore, appear to be biconsonantal:

Scale I Imperative: <i>'akal</i> “eat”		
	Singular	Plural
Masc	κῶλ <i>kāl</i>	κωλού <i>kālū</i>
Fem	κωλεί <i>kālī</i>	κωλού <i>kālū</i>

Scale I Imperative: <i>habad</i> “work”		
	Singular	Plural
Masc	βῶδ <i>bād</i>	βωδού <i>bādū</i>
Fem	βωδεί <i>bādī</i>	βωδού <i>bādū</i>

Of the *katab* deverbatives, the infinitive and present participle are regular. In the passive participle, however, C<sub>1</sub> is lost in favor of gemination/aspiration of the following consonant: μακκῶλ *mākhāl* “being eaten” (not \*\*ma’kāl), μαββῶδ *mabbād* “being worked” (not \*\*mahbād).

In the *nuktāb* present tense, it seems as though the C<sub>1</sub> is replaced entirely by \*N. In fact, this is simply the n-formant of *nuktāb* resurfacing after having assimilated the original /ʔ/ or /h/. Whereas assimilation with most other root consonants is progressive (e.g., \*’antuCāC gave \*’attuCāC), assimilation of these two consonants was regressive (i.e., \*’an’uCāC/\*’anhuCāC gave \*’annuCāC): ιννυκῶλεϊ *yinnukālī* “it (F) is being eaten” (not \*\*yi’ukālī), αννυβῶδ *’annubād* “I am being worked” (not \*\*’ahhubād).

In the *nuktāb* preterite, the C<sub>1</sub> becomes \*’ in all forms, and an epenthetic vowel /a/ is added afterwards to prevent an illegal cluster: νυακῶλ *nu’akāl* “it was eaten” (not \*\*nu’kāl), νυαβωδνῶ *nu’abādnā* “we were worked” (not \*\*nuhbādnā). Due to stress, however, this glottal stop is rarely if ever pronounced, so that these forms could perhaps be more descriptively viewed as *nuakāl* and *nuabādnā*.

Changes in the *nuktāb* imperfect tense depend on person. In the first and second persons, C<sub>1</sub> drops entirely, and the following /uo/ diphthong becomes /wa/: νυάκαλας *nuwakalaś* “you (F) were being eaten” (not \*\*nu’uokalaś), νυάκαλτυν *nuwakaltun* “you all (M) were being worked” (not \*\*nuhuokaltun). In the third person forms, C<sub>1</sub> also drops entirely, and the resulting -uū- hiatus simplifies to just -ū-: νούκαλ *nūkal* “it (M) was being eaten” (not \*\*nu’ūkal), νουβῶδ *nūvdā* “it (F) was being worked” (not \*\*nuhūvdā).

The *nuktāb* perfective subjunctive behaves like the present tense, with \*N substituting for the original C<sub>1</sub>: βῆννυκῶλ *vēnnukāl* “[that] it was eaten” (not \*\*vē’ukāl), βῆατannυβῶδ *vatannubād* “[that] you were worked” (not \*\*vatahhubād).

The *nuktāb* imperative is formed simply by adding the prefix \*ni- to the final two consonants of the root; as in *katab*, it is as though C<sub>1</sub> was never there to begin with: νικῶλ *nikāl* “be eaten! (M)” (not \*\*ni’ukāl), νιβωδεϊ *nibādī* “be worked! (F)” (not \*\*nihkālī).

In the *nuktāb* infinitive, C<sub>1</sub> is replaced by \*N: μαννυκῶλ *mannukāl* “be eaten” (not \*\*ma’ukāl), μαννυβῶδ *mannubād* “be worked” (not \*\*mahhubād). In the passive participle, C<sub>1</sub> is lost in favor of gemination or aspiration of the following consonant: νάκκιλ *nākhil* “being eaten” (not \*\*na’kil), νάββιδ *nabbid* “being worked” (not \*\*nahbid).

### 5.11.5 C<sub>2</sub> = 'H

Medial \*' and \*H have a tendency to drop when brought in contact with another consonant or when in weak positions relative to word stress. They are, however, by and large more regular than initial or final \*' and \*H. Examples include the roots \*kār “shame” and \*fhāl “make, do, use”, from which we get the verbs κάαρ *ka'ar* “shame”, νακκῶρ *nakhār* “be shamed”, φάηαλ *fahal* “make, do”, and νυφῶλ *nuffāl* “be made, be done”.

In the present tense of *katab*, C<sub>2</sub> is assimilated into the immediately preceding C<sub>1</sub>, resulting in gemination or aspiration: ακκῶρ *'akhār* “I shame” (not \*\*ak'ār), τιφφαλεί *tiffalī* “you (F) make/do” (not \*\*tiffalī).

The *katab* preterite is regular, although epenthetic vowels will appear in the third person feminine and third person plural to prevent illegal clusters.

In the *katab* imperfect, C<sub>2</sub> is dropped completely, and any -ie-e- or -ē-e- hiatus is resolved as simply -ie- or -ē-:

Scale I Imperfect Tense: <i>ka'ar</i> “shame”		
Person	Singular	Plural
1 <sup>st</sup>	κίηρ <i>kier</i>	κίηρεν <i>kieren</i>
2 <sup>nd</sup> Masc	κίηρετ <i>kieret</i>	κίηρτυν <i>kiertun</i>
2 <sup>nd</sup> Fem	κίηρεζ̄ <i>kierēš</i>	κίηρῶιν <i>kieršīn</i>
3 <sup>rd</sup> Masc	κήρ <i>kēr</i>	κηρού <i>kērū</i>
3 <sup>rd</sup> Fem	κηρώ <i>kērā</i>	κηρού <i>kērū</i>

Scale I Imperfect Tense: <i>fahal</i> “make, do”		
Person	Singular	Plural
1 <sup>st</sup>	φιήλ <i>fiel</i>	φιήλεν <i>fielen</i>
2 <sup>nd</sup> Masc	φιήλετ <i>fiellet</i>	φιήλτυν <i>fieltun</i>
2 <sup>nd</sup> Fem	φιήλεζ̄ <i>fielēš</i>	φιήλῶιν <i>fielšīn</i>
3 <sup>rd</sup> Masc	φῆλ <i>fēl</i>	φηλού <i>fēlū</i>
3 <sup>rd</sup> Fem	φηλῶ <i>fēlā</i>	φηλού <i>fēlū</i>

The *katab* perfective subjunctive is essentially the same as the present tense. C<sub>2</sub> is assimilated into C<sub>1</sub>, causing gemination or aspiration: βᾶκκαρ *vakhār* “[that] I shame” (not \*\*vak'ar), βᾶταφφαλ *vataffal* “[that] you make/do” (not \*\*vataffal).



The *katab* imperative is somewhat more complicated. The masculine singular is more or less regular, although it requires an epenthetic vowel in between  $C_1$  and  $C_2$ : κάωρ *ka'ār* “shame! (M)”, φαήωλ *fahāl* “make! do! (M)”. In the feminine singular and plural, however,  $C_2$  drops entirely and the previous vowel is lengthened: κωρεί *kārī* “shame! (F)” (not \*\*ka'rī), φωλού *fālū* “make! do! (PL)” (not \*\*fahlū).

Of the *katab* deverbatives, only the passive participle is irregular, where assimilation occurs as in the present tense: μακκούρ *makhūr* “shamed” (not \*\*mak'ūr), μαφφούλ *maffūl* “made, done” (not \*\*mafhūl).

The *nuktāb* present tense is regular.

The *nuktāb* preterite undergoes the same sort of assimilation as previously mentioned: νακκώρετ *nakhāret* “I was shamed” (not \*\*nuk'āret), νυφφωλού *nuffālū* “they were made/done” (not \*\*nufhālū).

The *nuktāb* imperfect parallels the *katab* imperfect, with  $C_2$  dropping throughout and the -uo-a- and -ū-a- hiatuses are resolved as -uo- and -ū-:

Scale I Imperfect Tense: <i>nukkār</i> “be shamed”		
Person	Singular	Plural
1 <sup>st</sup>	νυκυώρ <i>nukuor</i>	νυκυώραν <i>nukuoran</i>
2 <sup>nd</sup> Masc	νυκυώρατ <i>nukuorat</i>	νυκυώρτυν <i>nukuortun</i>
2 <sup>nd</sup> Fem	νυκυώρας̄ <i>nukuoraš</i>	νυκυώρσιν <i>nukuoršin</i>
3 <sup>rd</sup> Masc	νυκούρ <i>nukūr</i>	νυκουρού <i>nukūrū</i>
3 <sup>rd</sup> Fem	νυκουρώ <i>nukūrā</i>	νυκουρού <i>nukūrū</i>

Scale I Imperfect Tense: <i>nuffāl</i> “be made, done”		
Person	Singular	Plural
1 <sup>st</sup>	νυφυώλ <i>nufuol</i>	νυφυώλαν <i>nufuolan</i>
2 <sup>nd</sup> Masc	νυφυώλατ <i>nufuolat</i>	νυφυώλτυν <i>nufuoltun</i>
2 <sup>nd</sup> Fem	νυφυώλας̄ <i>nufuolaš</i>	νυφυώλσιν <i>nufuolšin</i>
3 <sup>rd</sup> Masc	νυφούλ <i>nufūl</i>	νυφουλού <i>nufūlū</i>
3 <sup>rd</sup> Fem	νυφουλώ <i>nufūlā</i>	νυφουλού <i>nufūlū</i>

The *nuktāb* perfective subjunctive is regular.

The masculine singular of the *nuktāb* imperative is regular. The feminine singular and plural, however, have  $C_1$ - $C_2$  assimilation: νακκωρεί *nakhārī* “be shamed! (F)” (not \*\*nik'ārī), νιφφωλού *niffālū* “be made/done! (PL)” (not

\*\*nifhālū).

The *nuktāb* infinitive is regular, but the passive participle shows assimilation: νάκκιρ *nəkhir* “being shamed” (not \*\*nak’ir), νάφφιλ *naffil* “being made/done” (not \*\*nafhil).

### 5.11.6 C<sub>3</sub> = ’

The root consonant \*’ as C<sub>3</sub> behaves erratically, frequently appearing and disappearing within a single paradigm due to the general weakness of the consonant in certain positions. An example is \*brā’ “create, appear, come into being”, giving the verbs βάρα *bara* “create” and νυβρώ *nubrā* “be created”.

In the *katab* present tense, the glottal stop is only present when a suffix is present; otherwise it drops, though vowels still pattern as though a zero consonant \*Ø were present: αβρώ *’abrā* “I am creating” (not \*\*’abrā’), τιβρώ *tibrā* “you (f) are creating” (not \*\*tibrā’), but νιβραού *nibra’ū* “we are creating”, ιβραεί *yibra’ī* “she is creating”.

The *katab* preterite is very irregular. In the first person singular, the glottal stop drops and the two vowels on either side contract to an unstressed long vowel /a:/. In the first person plural, it assimilates into the following /n/, causing gemination. In the second person masculine forms, the /t/ of the ending becomes an aspirated /tʰ/, while in the feminine forms the /ʃ/ becomes /tʃʰ/. In the third person masculine singular the glottal stop simply drops, while the other third person forms are regular.

Scale I Preterite Tense: <i>bara</i> “create”		
Person	Singular	Plural
1 <sup>st</sup>	βαρώτ <i>barāt</i>	βραννώ <i>brannā</i>
2 <sup>nd</sup> Masc	βάραττα <i>barətha</i>	βάραττυν <i>barəthun</i>
2 <sup>nd</sup> Fem	βάρατζζε <i>barəche</i>	βάρατζζιν <i>barəchin</i>
3 <sup>rd</sup> Masc	βάρα <i>bara</i>	βραού <i>bra’ū</i>
3 <sup>rd</sup> Fem	βραώ <i>bra’ā</i>	βραού <i>bra’ū</i>

The *katab* imperfect is similarly messy. When word-final (1SG/3SG.MASC), the glottal stop simply drops. When surrounded on both sides by /e/ (1PL/2SG.MASC/2SG.FEM), it drops and the two vowels contract to an unstressed /e:/. In the second person plural forms, the suffix becomes aspirated as in the pret-

erite. The third person singular feminine and third person plural are regular, with the glottal stop preserved due to its position as the onset of a stressed syllable (though the orthography fails to indicate its presence).

Scale I Imperfect Tense: <i>bara</i> “create”		
Person	Singular	Plural
1 <sup>st</sup>	βήρε <i>biere</i>	βήρην <i>bierēn</i>
2 <sup>nd</sup> Masc	βήρητ <i>bierēt</i>	βήραττυν <i>bierathun</i>
2 <sup>nd</sup> Fem	βήρης <i>bierēs</i>	βήρατζιν <i>bierāčhin</i>
3 <sup>rd</sup> Masc	βήρε <i>bēre</i>	βηρού <i>bēr’ū</i>
3 <sup>rd</sup> Fem	βηρώ <i>bēr’ā</i>	βηρού <i>bēr’ū</i>

The glottal stop is completely absent in the *katab* perfective subjunctive, though otherwise this is formed regularly: *ᾠάβρα vabra* “[that] I created” (not \*\**vabra*’).

In the *katab* imperative, the glottal stop is lost in when word final (masculine singular) and kept elsewhere: *βρώ brā* “create! (M)” (not \*\**brā*’), *βαρεί bar’ī* “create! (F)”, *βαρού bar’ū* “create! (PL)”.

The three deverbatives are all formed regularly, although the glottal stop, being word-final, drops in all of them: *βαρού barū* “create”, *βούρι būri* “creating”, *μαβρού mabrū* “created”.

*Nuktāb* forms for the most part closely parallel the *katab* forms. In the present, perfective subjunctive, imperative, and deverbatives, the rule of dropping glottal stops word-finally and preserving them elsewhere applies. The preterite and imperfect have the same set of irregularities as in *katab*, although vowels contract to /a:/ rather than /e:/:

Scale I Preterite Tense: <i>nubrā</i> “be created”		
Person	Singular	Plural
1 <sup>st</sup>	νυβρώτ <i>nubrāt</i>	νυβρωννώ <i>nubrānnā</i>
2 <sup>nd</sup> Masc	νυβρώττα <i>nubrātha</i>	νυβρώττυν <i>nubrāthun</i>
2 <sup>nd</sup> Fem	νυβρώτζε <i>nubrāche</i>	νυβρώτζιν <i>nubrāčhin</i>
3 <sup>rd</sup> Masc	νυβρώ <i>nubrā</i>	νυβρωού <i>nubrā’u</i>
3 <sup>rd</sup> Fem	νυβρωώ <i>nubrā’ā</i>	νυβρωού <i>nubrā’u</i>

Scale I Imperfect Tense: <i>nubrā</i> “be created”			
Person	Singular		Plural
1 <sup>st</sup>	νυβυώβρα	<i>nubuora</i>	νυβυώρων <i>nubuorān</i>
2 <sup>nd</sup> Masc	νυβυώρωτ	<i>nubuorāt</i>	νυβυώραττυν <i>nubuorāthun</i>
2 <sup>nd</sup> Fem	νυβυώρωζ	<i>nubuorāš</i>	νυβυώρατζιν <i>nubuorāčhin</i>
3 <sup>rd</sup> Masc	νυβούρα	<i>nubūra</i>	νυβουρού <i>nubūr’ū</i>
3 <sup>rd</sup> Fem	νυβουρώ	<i>nubūr’ā</i>	νυβουρού <i>nubūr’ū</i>

### 5.11.7 C<sub>3</sub> = H

Root-final \*H as C<sub>3</sub> tends to cause vowel lowering and lengthening, followed by its subsequent loss. Due to the frequency at which this consonant is dropped, triconsonantal C<sub>3</sub> = \*H verbs conjugate according to a biconsonantal paradigm in many forms. There are no instances of root-final \*H in Alashian from Proto-Semitic \*h; rather, all such cases come from the pharyngeal \*ħ. The root \*smāh “hear” will demonstrate this pattern, forming the verbs σαμώ *samā* “hear” and νυσώμ *nusām* “be heard”.

In the *katab* present tense, all \*H-final roots have /a:/ as their inherent vowel. The \*H is lost when word-final and kept when there is a suffix present: ασμώ *’asmā* “I hear” (not \*\*’asmāh), τισμώ *tismā* “you (M) hear” (not \*\*tismāh), ισμαηί *yismahī* “she hears”.

In the *katab* preterite tense, word-final and preconsonantal \*H lengthen the previous vowel and then drop: σαμώτα *samāta* “you (M) heard” (not \*\*sammahta), σμωνώ *smānā* “we heard” (not \*\*smahnā). In the first person singular form it drops and the two unstressed vowels around it merge into /a:/: σαμώτ *samāt* “I heard” (not \*\*samahet). The \*H is only preserved in the third person forms immediately before a stressed long vowel: σμαηού *smahū* “they heard”. Note that the stress shifts out of its usual pattern (i.e., on the vowel between C<sub>1</sub> and C<sub>2</sub>) and tends to fall on the last long vowel.

In the *katab* imperfect tense, \*H is lost word-finally and preconsonantly with lengthening of the previous vowel. Intervocally, it is lost and the surrounding vowels merge into a single long vowel. The \*H is kept in the third person feminine singular and third person plural. Note that the stress shifts here as well according to more typical Alashian stress rules; unlike in C<sub>3</sub> = \*’ roots, where similar changes take place, stress always shifts to the last long vowel:

Scale I Imperfect Tense: <i>samā</i> “hear”		
Person	Singular	Plural
1 <sup>st</sup>	σημή <i>siemē</i>	σημήν <i>siemēn</i>
2 <sup>nd</sup> Masc	σημήτ <i>siemēt</i>	σημήτυν <i>siemētun</i>
2 <sup>nd</sup> Fem	σημήζ <i>siemēš</i>	σημήσιν <i>siemēšin</i>
3 <sup>rd</sup> Masc	σημή <i>sēmē</i>	σημηού <i>sēmhū</i>
3 <sup>rd</sup> Fem	σημηώ <i>sēmhā</i>	σημηού <i>sēmhū</i>

In the *katab* perfective subjunctive, the \*H simply drops and the previous vowel in lengthened in all forms, with a stress shift: ἄσμά *vasmā* “[that] I heard” (not \*\**vasmah*), ἔησμά *vēsmā* “[that] they heard” (not \*\**vēsmah*).

In the *katab* imperative, the \*H is lost in the masculine singular (due to being word-final): σμώ *smā* “hear! (M)” (not \*\**smāh*). In the feminine singular and plural it similarly vanishes without a trace for unclear reasons<sup>3</sup>: σαμεῖ *samī* “hear! (F)” (not \*\**samhī*), σαμού *samū* “hear! (PL)” (not \*\**samhū*).

The final \*H is simply lost in the *katab* infinitive and passive participle: σαμού *samū* “hear”, μασμού *masmū* “heard”. In the active participle, it lowers and lengthens the preceding /i/ to /e:/ before dropping; however, here there is no stress shift: σούμη *sūmē* “hearing”.

C<sub>3</sub> = \*H verbs in *nuktāb* conjugate biconsonantly in all forms except the deverbatives, always with -ā- as the inherent vowel. The triconsonantal root \**smāh*, therefore, conjugates as though it were the biconsonantal root \**sām*.

The *nuktāb* infinitive and passive participle, however, preserve a triconsonantal structure. In the infinitive, the \*H is then lost: μασσυμώ *massumā* “be heard” (not regular triconsonantal \*\**massumāh* or biconsonantal \*\**massām*). In the participle, the \*H is lost with lowering and lengthening of the preceding /i/: νάσμη *nasmē* “being heard” (not triconsonantal \*\**nasmih* or biconsonantal \*\**nassim*).

### 5.11.8 C<sub>1</sub> = Y/W

The root consonants \*Y and \*W tend to vocalize in many environments.

<sup>3</sup> This loss remains unexplained, since it occurs in a position where the \*h should have been preserved. Older Alashian texts do suggest the \*H assimilated into the neighboring consonant (with forms such as *sammū* “hear! (PL)” found in earlier Alashian translations of the Bible), but Alashian does not typically lose gemination with no apparent reason.

More specifically, in the distant past they formed diphthongs with other vowels in their vicinity, which subsequently monophthongized, resulting in what nowadays appears to be the loss of the root consonant accompanied by a variety of vowel changes. The examples here are based on \*ybil “carry, happen” and \*wlād “give birth”, forming the verbs *ιάβαλ yabal* “carry”, *νουβώλ nūbāl* “be carried”, *βάλαδ valad* “give birth”, and *νουλώδ nūlād* “be born”.

In the *katab* present tense, the prefix vowel and C<sub>1</sub> collapse together according to the following rules:

- Ca- + \*Y- → Cē
- Ci- + \*Y- → Cī
- Ca- + \*W- → Cū
- Ci- + \*W- → Cī

The present tense thus has such forms as:

Scale I Present Tense: <i>yabal</i> “carry”		
Person	Singular	Plural
1 <sup>st</sup>	ηβείλ <i>‘ēbīl</i>	νηβιλού <i>nēbilū</i>
2 <sup>nd</sup> Masc	τηβείλ <i>tēbīl</i>	τηβιλού <i>tēbilū</i>
2 <sup>nd</sup> Fem	τηβιλεί <i>tēbilī</i>	τηβιλού <i>tēbilū</i>
3 <sup>rd</sup> Masc	ιηβείλ <i>yēbīl</i>	ιηβιλού <i>yēbilū</i>
3 <sup>rd</sup> Fem	ιηβιλεί <i>yēbilī</i>	ιηβιλού <i>yēbilū</i>

Scale I Present Tense: <i>valad</i> “give birth”		
Person	Singular	Plural
1 <sup>st</sup>	ωλώδ <i>‘ālād</i>	νειλαδού <i>nīladū</i>
2 <sup>nd</sup> Masc	τειλώδ <i>tīlād</i>	τειλαδού <i>tīladū</i>
2 <sup>nd</sup> Fem	τειλαδεί <i>tīladī</i>	τειλαδού <i>tīladū</i>
3 <sup>rd</sup> Masc	ιειλώδ <i>yīlād</i>	ιειλαδού <i>yīladū</i>
3 <sup>rd</sup> Fem	ιειλαδεί <i>yīladī</i>	ιειλαδού <i>yīladū</i>

The *katab* preterite is completely regular for roots with \*Y. However, Alashian has a morphophonemic law that automatically converts any word-initial \*W to /v/, so that “she is giving birth” is rendered *βαλαδώ valadā*, not \*\*waladā.

The *katab* imperfect behaves a little strangely. With \*Y, the sequence \*Y +

-ie- is always simplified to /je:/ (and the forms with -ē- rather than -ie- are regular, with \*Y + -ē- becoming /je:/ as expected). Roots with \*W behave exactly the same way: both \*W + -ie- and \*W + -ē- give /je:/. This is probably assimilatory in origin, with an earlier \*wie sequence becoming \*yie and then \*yē, which then spread analogically into the third person forms.

Scale I Imperfect Tense: <i>yabal</i> “carry”		
Person	Singular	Plural
1 <sup>st</sup>	ιήβελ <i>yēbel</i>	ιήβελεν <i>yēbelen</i>
2 <sup>nd</sup> Masc	ιήβελετ <i>yēbelet</i>	ιήβελτυν <i>yēbeltun</i>
2 <sup>nd</sup> Fem	ιήβελες <i>yēbeles</i>	ιήβελσιν <i>yēbelšin</i>
3 <sup>rd</sup> Masc	ιήβελ <i>yēbel</i>	ιηβλού <i>yēblū</i>
3 <sup>rd</sup> Fem	ιηβλώ <i>yēblā</i>	ιηβλού <i>yēblū</i>

Scale I Imperfect Tense: <i>valad</i> “give birth”		
Person	Singular	Plural
1 <sup>st</sup>	ιήλεδ <i>yēled</i>	ιήλεδεν <i>yēleden</i>
2 <sup>nd</sup> Masc	ιήλεδετ <i>yēledet</i>	ιήλεδτυν <i>yēledtun</i>
2 <sup>nd</sup> Fem	ιήλεδες <i>yēledes</i>	ιήλεδσιν <i>yēledšin</i>
3 <sup>rd</sup> Masc	ιήλεδ <i>yēled</i>	ιηλδού <i>yēldū</i>
3 <sup>rd</sup> Fem	ιηλδώ <i>yēldā</i>	ιηλδού <i>yēldū</i>

In the *katab* perfective subjunctive, a few simple vowel + C<sub>1</sub> reductions take place, plus a stress shift in the first person plural and second person forms:

- Ca- + \*Y- → Cē
- Cē- + \*Y- → Cē
- Ca- + \*W- → Cū
- Cē- + \*W- → Cē

Scale I Perfective Subjunctive: <i>yabal</i> “carry”		
Person	Singular	Plural
1 <sup>st</sup>	ḡήβιλ <i>vēbil</i>	ḡανήβιλ <i>vanēbil</i>
2 <sup>nd</sup>	ḡατήβιλ <i>vatēbil</i>	ḡατήβιλ <i>vatēbil</i>
3 <sup>rd</sup>	ḡήβιλ <i>vēbil</i>	ḡήβιλ <i>vēbil</i>

Scale I Perfective Subjunctive: <i>valad</i> “give birth”		
Person	Singular	Plural
1 <sup>st</sup>	ḡούλαδ <i>vūlad</i>	ḡανούλαδ <i>vanūlad</i>
2 <sup>nd</sup>	ḡατούλαδ <i>vatūlad</i>	ḡατούλαδ <i>vatūlad</i>
3 <sup>rd</sup>	ḡήλαδ <i>vēlad</i>	ḡήλαδ <i>vēlad</i>

The *katab* imperative loses its initial consonant, like \*ʾ-initial verbs. This too is the result of the paradigm of ‘extended’ biconsonantal roots being generalized to all  $C_1 = *Y/*W$  roots.

Scale I Imperative: <i>yabal</i> “carry”		
	Singular	Plural
Masc	ḡείλ <i>bīl</i>	ḡιλού <i>bilū</i>
Fem	ḡιλεί <i>bilī</i>	ḡιλού <i>bilū</i>

Scale I Imperative: <i>valad</i> “give birth”		
	Singular	Plural
Masc	λώδ <i>lād</i>	λαδού <i>ladū</i>
Fem	λαδεί <i>ladī</i>	λαδού <i>ladū</i>

The *katab* infinitive and active participles are regular. The passive participle undergoes the same vowel changes as previously mentioned: μηβούλ *mēbūl* “being carried” (not \*\*maybūl), μουλούδ *mūlūd* “being born” (not \*\*mawlūd).

In *nuktāb*, the present tense is completely regular, with the initial \*Y or \*W undergoing gemination as would be expected<sup>4</sup>.

In the *nuktāb* preterite, the prefixed formant \*nu- merges with the \*Y or \*W to give nū-: νουβώλ *nūbāl* “he/it was carried” (not \*\*nuybāl), νουλώδετ *nūlādet* “I was born” (not \*\*nuwlādet).

The *nuktāb* imperfect tense for both \*Y and \*W roots once again seems to have been influenced by the \*Y pattern. The  $C_1$  for both types of roots behaves as though it were \*Y, the /uo/ diphthong becomes /u:/ throughout, and the usual *nuktāb* prefix \*nu- becomes \*ni-, probably the result of a change like \*nuyuoCaC- → nūyuoCaC- → niyūCaC-.

4 While the gemination of \*W and \*Y in this form is expected morphologically, it seems questionable historically—the changes \*nw → ww and \*ny → yy seem unlikely given general trends in Alashian. These geminated glides are most likely the result of analogy.



Scale I Imperfect Tense: <i>nūbāl</i> “be carried”		
Person	Singular	Plural
1 <sup>st</sup>	νιούβαλ <i>niyūbal</i>	νιούβαλαν <i>niyūbalan</i>
2 <sup>nd</sup> Masc	νιούβαλατ <i>niyūbalat</i>	νιούβαλτυν <i>niyūbaltun</i>
2 <sup>nd</sup> Fem	νιούβαλας̄ <i>niyūbalaš</i>	νιούβαλσιν <i>niyūbalšin</i>
3 <sup>rd</sup> Masc	νιούβαλ <i>niyūbal</i>	νιουβλού <i>niyūblū</i>
3 <sup>rd</sup> Fem	νιουβλώ <i>niyūblā</i>	νιουβλού <i>niyūblū</i>

Scale I Imperfect Tense: <i>nūlād</i> “be born”		
Person	Singular	Plural
1 <sup>st</sup>	νιούλαδ̄ <i>niyūlad̄</i>	νιούλαδ̄αν <i>niyūlad̄an</i>
2 <sup>nd</sup> Masc	νιούλαδατ <i>niyūladat</i>	νιούλαδ̄τυν <i>niyūlad̄tun</i>
2 <sup>nd</sup> Fem	νιούλαδας̄ <i>niyūladaš</i>	νιούλαδ̄σιν <i>niyūlad̄šin</i>
3 <sup>rd</sup> Masc	νιούλαδ <i>niyūlad</i>	νιουλδού <i>niyūldū</i>
3 <sup>rd</sup> Fem	νιουλδω <i>niyūldā</i>	νιουλδού <i>niyūldū</i>

The *nuktāb* perfective subjunctive is regular.

The masculine singular of the *nuktāb* imperative is regular: νιυβώλ *niyubāl* “be carried! (M)”, νιυλῶδ *niwulād* “be born! (M)”. In the feminine singular and plural, the \*ni- prefix and the root consonant \*Y/\*W merge into \*nī-: νειβωλεί *nībālī* “be carried! (F)” (not \*\**niybālī*), νειλωδού *nīlādū* “be born! (PL)” (not \*\**niwlādū*).

The *nuktāb* infinitive is regular. The passive participle undergoes the usual vowel + C<sub>1</sub> reduction: νηβιλ *nēbil* “being carried” (not \*\**naybil*), νούλιδ *nūlid* “being born” (not \*\**nawlid*).

### 5.11.9 C<sub>3</sub> = Y/W

The root consonants \*Y and \*W in C<sub>3</sub> position result in similar changes, where they monophthongize or drop whenever they appear word-finally or when checked by another consonant. Example roots include \*bnāy “build” and \*mnāw “count”, which form the verbs βανή *banē* “build”, νυβνή *nubnē* “be built”, μανού *manū* “count”, and νυμνού *numnū* “be counted”.

In the *katab* present, \*Y and \*W are dropped entirely when word-final with no changes to the preceding vowel: αβνώ *’abnā* “I build”, τιβνώ *tībnā* “you (M) count”. If a suffix is present, the forms are regular.

In the *katab* preterite, the semivowels merge into the preceding vowels when immediately followed by another consonant or when word-final, with \*ay becoming -ē- and \*aw becoming -ū-, and stress shifts to the new long vowel (except in the 1PL): βανήτα *banēta* “you (M) built” (not \*\*banayta), βανή *banē* “he built” (not \*\*banay), μανουνά *manūnā* “we counted” (not \*\*manawnā). This reduction also takes place in the first person singular, even though neither of these conditions apply: βανήτ *banēt* “I built” (not \*\*banayet), μανούτ *manūt* “I counted” (not \*\*manawet). The third person singular feminine and third person plural are regular: βαναιά *bnayā* “she built”, μαναυού *manawū* “they counted”.

In the *katab* imperfect when  $C_3 = *Y$ , the sequences -ey and -eye- both collapse into -ē-, with a stress shift if appropriate: βιηνή *bienē* “I was building” (not \*\*bieney), βιηνήτ *bienēs* “you (F) were building” (not \*\*bieneyeš). In the third person singular feminine and third person plural, the \*Y simply drops: βηνά *bēnā* “she was building” (not \*\*bēnyā). When  $C_3 = *W$ , all of the same rules apply, except that -ew and -ewe- can collapse to either -ū- or -ē-, so that “you (M) were counting” can be expressed either as μιηνούτ *mienūt* or as μιηνήτ *mienēt*. The former is the older form, but the latter is becoming increasingly prevalent.

In the *katab* perfective subjunctive,  $C_3$  simply drops, and the vowel immediately beforehand lengthens in compensation, with stress shifting to the last syllable: β̄αβνώ *vabnā* “[that] I built” (not \*\*vabnay), β̄αταμνών *vatamnā* “[that] you counted” (not \*\*vatamnaw).

The masculine singular of the *katab* imperative is simply formed  $C_1(a)C_2ē$  for roots with \*Y and  $C_1(a)C_2ū$  for roots with \*W: βνή *bnē* “build! (M)” (not \*\*bnāy), μανού *manū* “count! (M)” (not \*\*manāw); this occurs regardless of what the inherent vowel of the root was, suggesting some analogical levelling of the paradigm. In the feminine and plural forms,  $C_3$  drops entirely, and endings are added to the stem  $C_1(a)C_2-$ : βνεί *bnī* “build! (F)” (not \*\*banyī). For  $C_3 = *W$  roots, this means the masculine singular and plural forms will be identical, in this case μανού *manū* “count! (M/PL)”.

The infinitive and passive participle are formed regularly, except that  $C_3$  is absent. The active participle is similar, except that the short /i/ is lengthened to /i:/. However, both of these participles decline as though they had the nisba suffix (see adjectives section) in all forms other than the masculine singular. The passive participle regains its  $C_3$  consonant in all other forms as well:

Scale I Deverbatives: <i>banē</i> “build”		
Infinitive	Active Participle	Passive Participle
βανοῦ <i>banū</i> “build”	βούνει <i>būnī</i> (M) βουνιώ <i>būnyā</i> (F) “building”	μαβνοῦ <i>mabnū</i> (M) μαβνουιῶ <i>mabnūyiyā</i> (F) “built”

Scale I Deverbatives: <i>manū</i> “count”		
Infinitive	Active Participle	Passive Participle
μανοῦ <i>manū</i> “count”	μούνει <i>mūnī</i> (M) μουνιώ <i>mūnyā</i> (F) “counting”	μαμνοῦ <i>mamnū</i> (M) μαμνουσιῶ <i>mamnūwiyā</i> (F) “built”

The *nuktāb* forms undergo essentially the same changes as the *katab* forms. In the present tense,  $C_3$  is lost word-finally and regular elsewhere, and in the preterite, the sequences  $*-āy-$  and  $*-āw-$  collapse to  $-ē-$  and  $-ū-$  (including in the 1SG).

In the *nuktāb* imperfect, as in *katab*,  $*-ay$  and  $*-aya-$  both simplify to  $-ē-$ , while  $*-aw$  and  $*-awa-$  may become either  $-ē-$  or  $-ū-$ . Thus “it (M) was being built” is always  $\nu\beta\omicron\upsilon\nu\eta$  *nubūnē* (not  $**nubūnay$ ), but “it (M) was being counted” can be either  $\nu\mu\omicron\upsilon\nu\eta$  *numūnē* or  $\nu\mu\omicron\upsilon\nu\acute{o}$  *numūnū* (not  $**numūnaw$ ).

In the *nuktāb* perfective subjunctive,  $C_3$  is lost in all forms:  $\bar{\epsilon}\eta\beta\beta\upsilon\nu\acute{o}$  *vēbbunā* “[that] it was built”,  $\bar{\epsilon}\alpha\nu\alpha\mu\mu\nu\nu\acute{o}$  *vanammunā* “[that] it was counted”.

The masculine singular of the *nuktāb* imperative is formed as  $niC_1uC_2ē$  for roots with  $*Y$  and  $niC_1uC_2ū$  for roots with  $*W$ :  $\nu\iota\beta\upsilon\nu\eta$  *nibunē* “be built! (M)” (not  $**nibunāy$ ),  $\nu\iota\mu\nu\nu\acute{o}$  *nimunū* “be counted! (M)” (not  $**nimunāw$ ). The feminine and plural forms are regular.

The *nuktāb* infinitive undergoes diphthong simplification, with  $*-āy$  becoming  $-ē$  and  $*-āw$  becoming  $-ū$ :  $\mu\alpha\beta\beta\upsilon\nu\eta$  *mabbunē* “be built” (not  $**mabbunāy$ ),  $\mu\alpha\mu\mu\nu\nu\acute{o}$  *mammunū* “be counted” (not  $**mammunāw$ ). In the passive participle, the glide is lost and the  $-i-$  becomes an unstressed lengthened  $/i:/$ , which declines like a nisba:  $\nu\acute{\alpha}\beta\nu\epsilon\iota$  *nabnī* “being built” (not  $**nabniy$ ),  $\nu\acute{\alpha}\mu\nu\epsilon\iota$  *namnī* “being counted” (not  $**namniw$ ).

#### 5.11.10 $C_1/C_2/C_3 = N$

The consonant  $*N$  is historically quite prone to assimilation in Alashian (as well as the Canaanite languages). Analogy has over time

led to a systematization of the process. Examples of roots with \*N include \*nkīr “recognize” (giving vákap *nakar* “recognize” and νακκῶρ *nakhār* “be recognized”), \*knās “gather, collect” (giving kávaç *kanas* “gather” and νυκνῶς *nuknās* “be gathered”), and \*šfān “cover” (giving ὁάφαν *šafan* “cover” and νυῶφών *nušfān* “be covered”).

Roots where  $C_1 = *N$  are for the most part regular, except when this \*N comes in direct contact with  $C_2$  (as in the *katab* present, perfective subjunctive, and passive participle, and in the *nuktāb* preterite, imperative, and passive participle); in this situation the \*N is dropped and the  $C_2$  becomes geminated or aspirated: ἀκκείρ *ʾakhīr* “I recognize” (not \*\*ʾankīr), βᾶτακκίρ *vatakhīr* “[that] you recognized” (not \*\*vatankir), μακκούρ *makhūr* “recognized” (not \*\*mankūr), νακκῶρνῶ *nakhārnā* “we were recognized” (not \*\*nunkārnā), νᾶκκίρ *nakhīr* “being recognized” (not \*\*nankir).

Roots where  $C_2 = *N$  are unproblematic in *katab* and *nuktāb*; they are completely regular.

Roots where  $C_3 = *N$  are irregular only in the past tenses—the preterite and imperfect. The \*N assimilates into the endings in many forms. The tables below show the *katab* preterite and imperfect, though the same changes apply to *nuktāb* as well. Some of the imperfect forms are quite irregular; among other things, the \*N completely drops in the 1SG (due to having assimilated into an original \*-t that has long since been lost), and the vowel /ə/ always appears in place of expected /e/ before an assimilated \*N<sup>5</sup>.

Scale I Preterite Tense: <i>šafan</i> “cover”			
Person	Singular		Plural
1 <sup>st</sup>	ὁάφανετ <i>šafanet</i>		ὁάφαννῶ <i>šafannā</i>
2 <sup>nd</sup> Masc	ὁάφαττα <i>šafətha</i>		ὁάφαττυν <i>šafəthun</i>
2 <sup>nd</sup> Fem	ὁάφατζζε <i>šafəčhe</i>		ὁάφατζζιν <i>šafəčhin</i>
3 <sup>rd</sup> Masc	ὁάφαν <i>šafan</i>		ὁάφανοῦ <i>šafanū</i>
3 <sup>rd</sup> Fem	ὁάφανῶ <i>šafanā</i>		ὁάφανοῦ <i>šafanū</i>

5 The origin of this /ə/ is a combination of reanalysis and analogy. In most of the non-third person forms, the original \*n assimilated into the follow consonant, resulting in \*nn in the first person plural and \*tt → \*t<sup>h</sup> in all of the other forms. Since short vowels are neutralized to schwa before aspirates, the \*e became ə. This later spread to the 1PL form as well, where there is no phonological reason for /e/ to have shifted to /ə/.

Scale I Imperfect Tense: <i>šafan</i> “cover”			
Person	Singular		Plural
1 <sup>st</sup>	οἷφα	<i>šiefā</i>	οἷφان <i>šiefan</i>
2 <sup>nd</sup> Masc	οἷφατ	<i>šiefat</i>	οἷφαττων <i>šiefathun</i>
2 <sup>nd</sup> Fem	οἷφατς	<i>šiefac̣</i>	οἷφατςζιν <i>šiefac̣hin</i>
3 <sup>rd</sup> Masc	οἷφεν	<i>šēfen</i>	οἷφνου <i>šēfnū</i>
3 <sup>rd</sup> Fem	οἷφνώ	<i>šēfnā</i>	οἷφνου <i>šēfnū</i>

### 5.11.11 C<sub>1</sub> = PH/TH/KH/TSH/ČH

Roots containing underlying aspirated consonants can be hard to identify, since the aspiration only surfaces when the root consonant appears between two vowels. When word-initial, word-final, or in a cluster, the consonants \*PH/\*TH/\*KH/\*TSH/\*ČH appear as their unaspirated counterparts /p t k s tʃ/. The native Greek orthography further confuses this, due to its general lack of distinction between aspiration and gemination. However, even when the aspiration does not appear in the surface form, its historical presence has left a lasting effect on nearby vowels. Examples of roots with these initial consonants are \*phrān “heal” (giving πᾶραν *paran* “heal” and ναπρών *nəprān* “be healed”), \*thrād “run” (giving τᾶραδ *tarad* “run”), \*khrīb “approach” (giving κάραβ *karab* “approach, draw near”), and \*tshbāğ “dye, color” (giving σάβαγ *sabağ* “dye” and νασβώγ *nəsbāğ* “be dyed”).

In *katab*, verbs with underlying C<sub>1</sub> aspirates are distinguishable from regular *katab* verbs only when the aspirate is preceded by a short vowel, as all short vowels merge as [ə] in this position. Orthographically, however, the only irregularity appears in the present tense of roots with -ā- as their inherent vowel, where the expected prefix vowel -i- (representing /i/ [i]) is replaced with -α- (representing [ə], not /a/). Thus we see forms such as ιατρῶδ *yātrād* “he is running” (not \*\*yitrād) and ιασβώγ *yəsbāğ* “he is coloring” (not \*\*yisbāğ); on the other hand, forms such as ιακρεῖβ *yākrīb* “he is approaching” are regular orthographically, since the prefix vowel -a- is expected when the root vowel is -ī-.

In *nuktāb*, however, C<sub>1</sub> aspirates are far more pronounced.

In the *nuktāb* present tense, the usual C<sub>1</sub> gemination is replaced by aspiration, and the prefix vowel is always spelled -α- and pronounced [ə]: ἀππυρών *’əphurān* “I am being healed” (not \*\*’appurān), ιατσυβώγει *yətshubāğēi* “it (F) is

being dyed” (not *\*\*yissubāḡī*). This same pattern also applies to the perfective subjunctive and the infinitive.

The *nuktāb* preterite is mostly regular, although the prefix *\*nu-* becomes *\*nə-* in all forms: *νακρώβει nākrābet* “I was approached” (not *\*\*nākrābet*), *ναπρών nāprān* “he was healed” (not *\*\*nuprān*).

The *nuktāb* imperfect similarly uses *\*nə-* instead of *\*nu-* throughout. In addition, since  $C_1$  is always intervocal, the aspiration will always surface: *νακκωράει nākhuoravan* “we were being approached” (not *\*\*nukuoravan*), *νατσούβαḡ nātshūbaḡ* “it (M) was being dyed” (not *\*\*nusūbaḡ*).

In the *nuktāb* perfective subjunctive, as in the present tense, the usual gemination is replaced by aspiration.

The same principles apply in the *nuktāb* imperative: the prefix *\*ni-* is spelled *\*nə-* in all forms, and aspiration surfaces in the masculine singular (when  $C_1$  is intervocal). In the case of roots with *\*TSH*, at least, this results in a prominent fricative/aspirated affricate alternation: *νατσυβῶḡ nātshubāḡ* (not *\*\*nisubāḡ*), *νασβωḡεί nāsbāḡī* (not *\*\*nisbāḡī*).

The *nuktāb* passive participle is the one form that is completely regular.

### 5.11.12 $C_2 = \text{PH/TH/KH/TSH/ČH}$

$C_2$  aspirates are not especially problematic. They follow the same general principles of appearing in a non-aspirated form when in clusters and as aspirates when intervocalic. Vowel changes are mostly minor and allophonic and not reflected orthographically. Examples include *\*bthīl* “worthless, invalid” (yielding *βάτταλ bāthal* “be worthless, be in vain”), *\*btshāl* “peel” (yielding *βάτσαλ bātshal* “peel” and *νυβσῶλ nubsāl* “be peeled”), *\*lkhīn* “kiss, clasp” (yielding *λάκκαν lākhan* “kiss” and *νυλκῶν nulkān* “be kissed”), and *\*lthīf* “small, delicate” (giving *λάτταφ lāthaf* “be small, delicate”).

All *katab* forms can be generated using the above rule except for the preterite and imperfect. In the preterite, vowel loss in the first person plural, feminine third person singular, and third person plural is eliminated, with the stem pattern  $C_1aC_2aC_3$ - generalized to all forms. This is also seen in the imperfect, where *-e-* is always present between  $C_2$  and  $C_3$ : *ληττεβῶ lēthebā* “it was small” (not *\*\*lētbā*), *ληκκενου lēkhenū* “they kissed” (not *\*\*lēknū*).

*Nuktāb* is only irregular in the imperfect, where the same rule as above applies—the vowel *-a-* is always present between  $C_2$  and  $C_3$ : *νυλουκκανῶ nulūkhanū* “she was being kissed” (not *\*\*nulūknū*), *νυβουτσαλού nubūtshalū*

“they were peeled” (not \*\*nubūslū).

### 5.11.13 $C_3 = \text{PH/TH/KH/TSH/ĀH}$

Final  $C_3$  aspirates tend to mess with preceding vowels and certain suffixes. This group includes such roots as \*slāth “win” (giving σάλατ *salat* “prevail over, defeat” and νυσλώτ *nuslāt* “be defeated”), \*rmīch “shine” (yielding ράματζ *ramāč* “glow, shine”), \*rzākh “supply” (yielding ράζακ *razāk* “supply [with], provision” and νυρζώκ *nurzāk* “be provided”), and \*xrīth “opine” (yielding χάρας *xarās* “opine, be of the opinion [that]”).

The *katab* present tense is regular for roots with the inherent vowel -ā-, though naturally the aspiration is only present when a suffix is present: τирζώκ *tirzāk* “you (M) supply”, τирζακκεί *tirzākhi* “you (F) supply”. When the inherent vowel is -ī-, however, the expected /i:/~ /i/ alternation is represented orthographically as -ει- and -α-, the latter simply being the standard representation of the reduced [ə] that all short vowels become immediately before aspirates: ταχρείς *taxrīs* “you (M) opine”, ταχρατσει *taxrātshi* “you (F) opine” (not \*\*taxritshī).

The two *katab* past tenses some highly irregular forms. In the preterite, only the first person plural and the third person forms are regular. In all other forms, the preterite stem to which personal suffixes are added takes the form \* $C_1aC_2C_3a$ - rather than the usual \* $C_1aC_2aC_3$ -, and the personal suffixes resemble those used by  $C_3 = \text{'}$  roots (i.e., aspirates rather than unaspirated consonants). Historically the additional -a- is an epenthetic vowel, whose presence disrupted the rhythm of the preterite forms enough that the weak vowel between  $C_2$  and  $C_3$  dropped entirely, leading to what now looks like a metathesized stem.

Scale I Preterite Tense: <i>salat</i> “prevail”		
Person	Singular	Plural
1 <sup>st</sup>	σάλτωτ <i>saltāt</i>	σλατνώ <i>slatnā</i>
2 <sup>nd</sup> Masc	σάλταττα <i>saltātha</i>	σάλταττυν <i>saltāthun</i>
2 <sup>nd</sup> Fem	σάλταττζε <i>saltāche</i>	σάλταττζιν <i>saltāchin</i>
3 <sup>rd</sup> Masc	σάλατ <i>salat</i>	σλαττού <i>slathū</i>
3 <sup>rd</sup> Fem	σλαττώ <i>slathā</i>	σλαττού <i>slathū</i>

Scale I Preterite Tense: <i>xarəs</i> “opine”		
Person	Singular	Plural
1 <sup>st</sup>	χαρσώτ <i>xarsāt</i>	χαρασνών <i>xarəsnā</i>
2 <sup>nd</sup> Masc	χάρσαττα <i>xarsətha</i>	χάρσαττυν <i>xarsəthun</i>
2 <sup>nd</sup> Fem	χάρσατζζε <i>xarsəčhe</i>	χάρσατζζιν <i>xarsəčhin</i>
3 <sup>rd</sup> Masc	χάρας <i>xarəs</i>	χαρατσού <i>xarətsū</i>
3 <sup>rd</sup> Fem	χαρατσώ <i>xarətsā</i>	χαρατσού <i>xarətsū</i>

The *katab* imperfect shows the same tendencies. Here the stem contracts to \*C<sub>1</sub>ieC<sub>2</sub>C<sub>3</sub>- from \*C<sub>1</sub>ieC<sub>2</sub>eC<sub>3</sub>- in the first and second persons, and the C<sub>3</sub> = ‘ set of imperfect endings is added (with aspirates only in the second person plural). There are further orthographic irregularities caused by vowel reduction before these aspirated endings.

Scale I Imperfect Tense: <i>salət</i> “prevail”		
Person	Singular	Plural
1 <sup>st</sup>	σιήλατ <i>sielət</i>	σιήλτεν <i>sielten</i>
2 <sup>nd</sup> Masc	σιήλτετ <i>sieltet</i>	σιήλταττυν <i>sieltəthun</i>
2 <sup>nd</sup> Fem	σιήλτεζ <i>sielteš</i>	σιήλτατζζιν <i>sieltəčhin</i>
3 <sup>rd</sup> Masc	σήλατ <i>sēlət</i>	σηλτού <i>sēltū</i>
3 <sup>rd</sup> Fem	σηλτώ <i>sēltā</i>	σηλτού <i>sēltū</i>

Scale I Imperfect Tense: <i>xarəs</i> “opine”		
Person	Singular	Plural
1 <sup>st</sup>	χήρας <i>xierəs</i>	χήρσεν <i>xiersen</i>
2 <sup>nd</sup> Masc	χήρσετ <i>xierset</i>	χήρσαττυν <i>xiersəthun</i>
2 <sup>nd</sup> Fem	χήρσεζ <i>xierseš</i>	χήρσατζζιν <i>xiersəčhin</i>
3 <sup>rd</sup> Masc	χήρας <i>xērəs</i>	χηρσού <i>xērsū</i>
3 <sup>rd</sup> Fem	χηρσώ <i>xērsā</i>	χηρσού <i>xērsū</i>

The *katab* perfective subjunctive and imperative are regular, though the imperative shows the expected aspirated/non-aspirated alternation based on the presence of an ending.

The *katab* infinitive and passive participles are both completely regular. The active participle simply shows some vowel reduction: ρούματζ *rūmāč* “glowing” (not \*\**rūmič*).



The *nuktāb* present tense is regular, given that the vowel before the aspirate is always /ɑ:/.

The *nuktāb* past tense forms are for the most part fairly regular, although they carry over a few of the irregularities of *katab*. Other than the predictable aspirated/unaspirated alternation, the only completely unexpected formation is that both feminine second person forms in the preterite and just the feminine second person plural in the imperfect have suffixes with -č- rather than -š-.

Scale I Preterite Tense: <i>nurzāk</i> “be provided”			
Person	Singular		Plural
1 <sup>st</sup>	νυρζώκκετ	<i>nurzākhet</i>	νυρζώκνῶ <i>nurzāknā</i>
2 <sup>nd</sup> Masc	νυρζώκτα	<i>nurzākta</i>	νυρζώκτυν <i>nurzāktun</i>
2 <sup>nd</sup> Fem	νυρζώκτζε	<i>nurzākče</i>	νυρζώκτζιν <i>nurzākčēin</i>
3 <sup>rd</sup> Masc	νυρζώκ	<i>nurzāk</i>	νυρζώκκοῦ <i>nurzākhū</i>
3 <sup>rd</sup> Fem	νυρζώκκῶ	<i>nurzākhā</i>	νυρζώκκοῦ <i>nurzākhū</i>

Scale I Imperfect Tense: <i>nurzāk</i> “be provided”			
Person	Singular		Plural
1 <sup>st</sup>	νυρῡώζακ	<i>nuruozāk</i>	νυρῡώζακκαν <i>nuruozākhan</i>
2 <sup>nd</sup> Masc	νυρῡώζακκατ	<i>nuruozākhat</i>	νυρῡώζακτυν <i>nuruozāktun</i>
2 <sup>nd</sup> Fem	νυρῡώζακκαζ̄	<i>nuruozākhaš</i>	νυρῡώζακτζιν <i>nuruozākčēin</i>
3 <sup>rd</sup> Masc	νυρῡώζακ	<i>nurūzāk</i>	νυρῡώζακού <i>nurūzākū</i>
3 <sup>rd</sup> Fem	νυρῡώζακῶ	<i>nurūzākā</i>	νυρῡώζακού <i>nurūzākū</i>

The *nuktāb* perfective subjunctive and imperative are regular, as is the infinitive. As in *katab*, the *nuktāb* participle only shows vowel neutralization: νάρζακ *narzāk* “being provided” (not \*\**narzik*).

#### 5.11.14 Doubly-Weak Roots and Irregularities in Non-Triconsonantal Roots

A small set of triconsonantal verb roots are said to be doubly-weak, meaning more than one of the above weak-root templates apply to them at once. These multiple irregular processes may interact in unpredictable ways, so that for the purposes of this grammar most doubly-weak roots may simply be considered irregular. These will be dealt with in a later section.

Non-triconsonantal roots, while not immune to these weak-root alterations, are resistant to them. Given that the discontinuous root structure of triconsonantal roots is absent in biconsonantal roots, there appears to be a greater pressure to keep the root intact and prevent unusual vowel or consonant changes. For instance, the root \*’ūn “be tired” gives the preterite form οὐντα *’ūnta* “you (M) grew tired”, with no assimilation, rather than the expected \*\*’ūtha based on the pattern of triconsonantal  $C_3 = *N$  roots. Generally speaking, as long as a perfectly regular form does not violate the language’s phonological constraints, it is the preferred form with biconsonantal roots. However, internally-extended biconsonantal roots are fully prone to such changes, as they behave as any other triconsonantal verb.

Geminate roots once again form a sort of middle ground, with more irregularities in the forms with triconsonantal structure and fewer irregularities in the forms with biconsonantal structure.

## 6

Verb Scale II: *στ'**kāthēb and kāthāb*

Αμμίθκαλ Αθθαννεί: καπτήβ νεκαπτώβ

### 6.1 Introduction to *kāthēb* Verbs

*Kāthēb* (Active Scale II) is commonly known as the “intensive” or “transitive” stem. In other Semitic languages it is responsible for a large variety of meanings, ranging from a strengthening of the action (the intensive proper) to an iterative, declarative, or causative. In Alashian, however, it has a much more restricted usage: it creates the base form of quadriconsonantal roots (which cannot conjugate in *katab*), and it forms transitive verbs from stative (adjectival) roots, typically with a causative or inceptive meaning. Examples of the former include καλκήλ *kalkēl* “ring”, βαλβήλ *balbēl* “confuse”, and ταργήν *targēn* “translate”, while the latter group includes λαττήφ *lathēf* “shrink, reduce, make small” (\*lthīf “be small”), βασσήν *vāssēn* “put [a child] to sleep, say good night” (\*wsīn “sleep”), and βᾱκκήδ *vākhēd* “set alight” (\*wkhād “burn”).

Very occasionally a root with a transitive meaning in *katab* may also have a *kāthēb* counterpart. These are by and large relic forms and this is not a productive process. The meaning tends to be broadly causative, but generally with a more specific nuance of urging action rather than simply causing it. For instance, the root \*dkīr “remember”, which has the Scale I form δάκαρ *da-kar* “remember”, becomes δακκήρ *dākhēr* “exhort, remind of the consequences of doing/not doing” (in contrast to the true Scale III causative ἀδκήρ *ʾadkēr* “remind [of a fact]”).

The most distinctive feature is the gemination or aspiration of the  $C_2$  consonant or, in the case of quadriconsonantal roots, the reinterpretation of this  $C_1VC_2C_2VC_3$ - pattern as  $-C_1VC_2C_3VC_4$ -, with the gemination replaced by two root consonants. It is this structure that gives this conjugation the name “D-Stem” (for “doubled”) in comparative Semitic literature.

## 6.2 Triconsonantal Roots and *kāthēb*

### 6.2.1 The Present Tense

The present tense is formed by adding the standard set of prefixes and suffixes to the *kāthēb* present tense stem. For most roots, the stem takes the form  $*-C_1\bar{a}C_2C_2aC_3-$  with a geminate medial consonant when there is no suffix, and as a contracted  $*-C_1\bar{a}C_2C_3-$  where there is a suffix. If  $C_2$  is one of  $*P/T/K/\check{C}$ , it will become a non-geminated aspirate in the former case.

Unlike in *katab*, there is no trace of the inherent root vowel in the *kāthēb* present tense. As a result, Barth's Law does not apply, and the prefix vowel is always /i/ (except in the first person singular, where it is /a/).

The roots  $*sd\bar{r}$  “be ready” and  $*dk\bar{r}$  “remember” may be used to demonstrate the regular conjugation of *kāthēb*, where they take the forms  $\sigma\alpha\delta\delta\eta\rho$  *saddēr* “prepare, make ready” and  $\delta\alpha\kappa\kappa\eta\rho$  *dakhēr* “exhort, remind”:

Scale II Present Tense: <i>saddēr</i> “prepare”			
Person	Singular		Plural
1 <sup>st</sup>	ἄσαδδαρ	<i>'asaddar</i>	νισαδρὸν <i>nisadrū</i>
2 <sup>nd</sup> Masc	τίσαδδαρ	<i>tisaddar</i>	τισαδρὸν <i>tisadrū</i>
2 <sup>nd</sup> Fem	τισαδρεῖ	<i>tisadrī</i>	τισαδρὸν <i>tisadrū</i>
3 <sup>rd</sup> Masc	ἰσαδδαρ	<i>ysaddar</i>	ισαδρὸν <i>ysadrū</i>
3 <sup>rd</sup> Fem	ισαδρεῖ	<i>ysadrī</i>	ισαδρὸν <i>ysadrū</i>

Scale II Present Tense: <i>dakhēr</i> “exhort”			
Person	Singular		Plural
1 <sup>st</sup>	ἄδακκαρ	<i>'adakhkar</i>	νιδακρὸν <i>nidakrū</i>
2 <sup>nd</sup> Masc	τίδακκαρ	<i>tidakhkar</i>	τιδακρὸν <i>tidakrū</i>
2 <sup>nd</sup> Fem	τιδακρεῖ	<i>tidakrī</i>	τιδακρὸν <i>tidakrū</i>
3 <sup>rd</sup> Masc	ἰδακκαρ	<i>yidakhkar</i>	ιδακρὸν <i>yidakrū</i>
3 <sup>rd</sup> Fem	ιδακρεῖ	<i>yidakrī</i>	ιδακρὸν <i>yidakrū</i>

### 6.2.2 The Preterite Tense

The preterite tense is formed by adding regular preterite endings to the stem  $*C_1\bar{a}C_2C_2\bar{e}C_3-$ , replacing the gemination with aspiration if appropriate.

In the third person singular feminine and third person plural, the schwa will become /i/ so long as  $C_2$  does not surface as an aspirate.

Scale II Preterite Tense: <i>saddēr</i> “prepare”				
Person	Singular		Plural	
1 <sup>st</sup>	σαδδήρετ	<i>saddēret</i>	σαδδηρνῶ	<i>saddērnā</i>
2 <sup>nd</sup> Masc	σαδδήρτα	<i>saddērtā</i>	σαδδήρτυν	<i>saddērtun</i>
2 <sup>nd</sup> Fem	σαδδήρσε	<i>saddērše</i>	σαδδήρσιν	<i>saddēršin</i>
3 <sup>rd</sup> Masc	σαδδήρ	<i>saddēr</i>	σιδδηρού	<i>siddērū</i>
3 <sup>rd</sup> Fem	σιδδηρώ	<i>siddērā</i>	σιδδηρού	<i>siddērū</i>

Scale II Preterite Tense: <i>dakhēr</i> “exhort”				
Person	Singular		Plural	
1 <sup>st</sup>	δακκήρετ	<i>dakhēret</i>	δακκηρνῶ	<i>dakhērnā</i>
2 <sup>nd</sup> Masc	δακκήρτα	<i>dakhērtā</i>	δακκήρτυν	<i>dakhērtun</i>
2 <sup>nd</sup> Fem	δακκήρσε	<i>dakhērše</i>	δακκήρσιν	<i>dakhēršin</i>
3 <sup>rd</sup> Masc	δακκήρ	<i>dakhēr</i>	δακκηρού	<i>dakhērū</i>
3 <sup>rd</sup> Fem	δακκηρώ	<i>dakhērā</i>	δακκηρού	<i>dakhērū</i>

### 6.2.3 The Imperfect Tense

The imperfect tense is formed by adding regular endings to the stem  $*C_1e-C_2C_2eC_3-$ , or  $*C_1əC_2eC_3-$  if  $C_2$  surfaces as an aspirate (note the difference in vowel quality). If  $C_3$  can undergo lenition, it does so in all of the first and second person forms. Unlike in *katab*, there is never any stem contraction.

Scale II Imperfect Tense: <i>saddēr</i> “prepare”				
Person	Singular		Plural	
1 <sup>st</sup>	σέδδερ	<i>sedder</i>	σέδδερεν	<i>sedderen</i>
2 <sup>nd</sup> Masc	σέδδερετ	<i>sedderet</i>	σέδδερτυν	<i>seddertun</i>
2 <sup>nd</sup> Fem	σέδδερεῖ	<i>seddereš</i>	σέδδερσιν	<i>seddersin</i>
3 <sup>rd</sup> Masc	σέδδερ	<i>sedder</i>	σεδδερού	<i>sedderū</i>
3 <sup>rd</sup> Fem	σεδδερώ	<i>sedderā</i>	σεδδερού	<i>sedderū</i>

Scale II Imperfect Tense: <i>dākhēr</i> “exhort”		
Person	Singular	Plural
1 <sup>st</sup>	δάκκερ <i>dākher</i>	δάκκερεν <i>dākheren</i>
2 <sup>nd</sup> Masc	δάκκερετ <i>dākheret</i>	δάκκερτυν <i>dākhertun</i>
2 <sup>nd</sup> Fem	δάκκερεῖ <i>dākhereš</i>	δάκκερσιν <i>dākheršin</i>
3 <sup>rd</sup> Masc	δάκκερ <i>dākher</i>	δάκκερού <i>dākherū</i>
3 <sup>rd</sup> Fem	δακκερώ <i>dākherā</i>	δάκκερού <i>dākherū</i>

## 6.2.4 The Perfective Subjunctive Tense

The *kāthēb* perfective subjunctive is formed by adding a special set of prefixes to the stem  $*C_1\bar{\alpha}C_2C_2eC_3$ , or  $*C_1\bar{\alpha}C_2eC_3$  if  $C_2$  is an aspirate. While the prefixes share a strong resemblance to those of *katab*, the vowels and stress patterns are different.

Scale II Perfective Subjunctive: <i>sāddēr</i> “prepare”		
Person	Singular	Plural
1 <sup>st</sup>	ᾠασαδδερ <i>vasādder</i>	ᾠενείσαδδερ <i>venīsādder</i>
2 <sup>nd</sup>	ᾠετείσαδδερ <i>vetīsādder</i>	ᾠετείσαδδερ <i>vetīsādder</i>
3 <sup>rd</sup>	ᾠήσαδδερ <i>vēsādder</i>	ᾠήσαδδερ <i>vēsādder</i>

Scale II Perfective Subjunctive: <i>dākhēr</i> “exhort”		
Person	Singular	Plural
1 <sup>st</sup>	ᾠάδακκερ <i>vadākher</i>	ᾠενείδακκερ <i>venīdākher</i>
2 <sup>nd</sup>	ᾠετείδακκερ <i>vetīdākher</i>	ᾠετείδακκερ <i>vetīdākher</i>
3 <sup>rd</sup>	ᾠήδαδδερ <i>vēdākher</i>	ᾠήδαδδερ <i>vēdākher</i>

## 6.2.5 The Imperative

The masculine singular takes the form  $*C_1\bar{\alpha}C_2C_2\bar{\epsilon}C_3$ / $*C_1\bar{\alpha}C_2\bar{\epsilon}C_3$ , while the feminine singular and plural forms add the normal imperative endings to the contracted stem  $*C_1\bar{\alpha}C_2C_2eC_3$ -/ $*C_1\bar{\alpha}C_2eC_3$ -.

Scale II Imperative: <i>səddēr</i> “prepare”		
	Singular	Plural
Masc	σαδδήρ <i>səddēr</i>	σαδδερού <i>sədderū</i>
Fem	σαδδερεί <i>sədderī</i>	σαδδερού <i>sədderū</i>

Scale II Imperative: <i>dəkhēr</i> “exhort”		
	Singular	Plural
Masc	δακκήρ <i>dəkhēr</i>	δακκερού <i>dəkherū</i>
Fem	δακκερεί <i>dəkherī</i>	δακκερού <i>dəkherū</i>

### 6.2.6 Deverbatives

*Kāthēb* has only two deverbatives: an infinitive and an active participle. The infinitive uses the pattern \*maC<sub>1</sub>əC<sub>2</sub>C<sub>2</sub>ūC<sub>3</sub>, while the participle uses \*muC<sub>1</sub>əC<sub>2</sub>C<sub>2</sub>iC<sub>3</sub>, replacing gemination with aspiration when appropriate.

Scale II Deverbatives: <i>səddēr</i> “prepare”	
Infinitive	Active Participle
μασαδδούρ <i>masəddūr</i> “prepare”	μύσαδδῖρ <i>musəddir</i> “preparing”

Scale II Deverbatives: <i>dəkhēr</i> “exhort”	
Infinitive	Active Participle
μαδακκούρ <i>madəkhūr</i> “exhort”	μύδακκιρ <i>mudəkhir</i> “exhorting”

## 6.3 Biconsonantal Roots and *kāthēb*

Biconsonantal roots may be conjugated in *kāthēb*, but only by first converting them to standard triconsonantal roots via internal extension (the addition of C<sub>2</sub> \*W for roots with \*ū, \*Y for roots with \*ī or \*ē, and \*’ for roots with \*ā). These then conjugate as though they were triconsonantal verbs in all forms.

Two examples are the roots \*čīl “cold” and \*rūn “hot”, which in *kāthēb* yield the verbs τζαυήλ *čəyyēl* “cool, make cold” and ρᾶωνήν *ṛəwwēn* “heat, make hot”. Their conjugation is essentially as though they were always triconsonantal, with the addition of an epenthetic vowel /a/

in some present tense forms to prevent an illegal cluster: τιτζαιαλεί *tičəyalī* “you (F) are cooling” (not \*\*tičəyli), νεῤῥαυανού *neṙəwanū* “we are heating” (not \*\*neṙəwnū)<sup>1</sup>.

The full conjugation of τζαιήλ *čəyyēl* is shown on the following page.

## 6.4 Quadriconsonantal Roots and *kāthēb*

Quadriconsonantal roots are the most common verbs that use the *kāthēb* pattern. Their conjugation requires only a few slight modifications to the triconsonantal paradigm:

- The  $C_2C_2$  gemination of triconsonantal roots is replaced everywhere with two single consonants,  $C_2C_3$ .
- The schwa is replaced everywhere with /a/.
- An epenthetic /a/ is present in suffixed present tense forms to prevent the formation of illegal clusters.

Ταργήν *targēn* “translate” is conjugated on the following spread.

## 6.5 Geminate Roots and *kāthēb*

Geminate roots conjugate as though they were triconsonantal, with the geminate root consonant split into two single consonants. The root \*dall “be humble”, for instance, becomes δαλλήλ *dallēl* “tame, subdued, subjugate”, as shown on the previous page.

## 6.6 Introduction to *kāthāb* Verbs

*Kāthāb*, or Passive Scale II, is the passive counterpart to *kāthēb*. It is derived from *kāthēb* via the internal passive vowel pattern -u-ā-, while maintaining the distinctive gemination of *kāthēb*. However, some modifications have been made to certain forms due to the merger of short vowels before aspirates in order to maintain the saliency of passive marking.

<sup>1</sup> The prefix vowel /e/ in *neṙəwenū* is due to the initial \*Ṛ, and is present to all  $C_1 = \check{R}$  roots.



Scale II Conjugation: čəyyēl “cool”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	ἀτζαιαλ <i>ačəyyal</i>	τζαιήλετ <i>čəyyēlet</i>	τζέιελ <i>čəyyel</i>	ḅάτζαιελ <i>vačəyyel</i>
2 Sg M	τίτζαιαλ <i>tičəyyal</i>	τζαιήλτα <i>čəyyēlta</i>	τζέιελετ <i>čəyyelet</i>	ḅετείτζαιελ <i>vetičəyyel</i>
2 Sg F	τιτζαιαλεί <i>tičəyalī</i>	τζαιήλδε <i>čəyyēlše</i>	τζέιελες <i>čəyyeles</i>	ḅετείτζαιελ <i>vetičəyyel</i>
3 Sg M	ίτζαιαλ <i>yičəyyal</i>	τζαιήλ <i>čəyyēl</i>	τζέιελ <i>čəyyel</i>	ḅήτζαιελ <i>vēčəyyel</i>
3 Sg F	ιτζαιαλεί <i>yičəyalī</i>	τζιηλώ <i>čiyyēlā</i>	τζειελώ <i>čəyyelā</i>	ḅήτζαιελ <i>vēčəyyel</i>
1 Pl	νιτζαιαλού <i>ničəyalū</i>	τζαιηλνώ <i>čəyyēlnā</i>	τζέιελεν <i>čəyyelen</i>	ḅενείτζαιελ <i>veničəyyel</i>
2 Pl M	τιτζαιαλού <i>tičəyalū</i>	τζαιήλτυν <i>čəyyēltun</i>	τζέιελτυν <i>čəyyeltun</i>	ḅετείτζαιελ <i>vetičəyyel</i>
2 Pl F	τιτζαιαλού <i>tičəyalū</i>	τζαιήλσιν <i>čəyyēlšin</i>	τζέιελσιν <i>čəyyelšin</i>	ḅετείτζαιελ <i>vetičəyyel</i>
3 Pl	ιτζαιαλού <i>yičəyalū</i>	τζιηλού <i>čiyyēlū</i>	τζειελού <i>čəyyelū</i>	ḅήτζαιελ <i>vēčəyyel</i>
Imperative			Deverb.	
M Sg	τζαιήλ <i>čəyyēl</i>		Infinitive	ματζαιούλ <i>mačəyyūl</i>
F Sg	τζαιελεί <i>čəyyelī</i>		Participle	μύτζαιλ <i>mučəyyil</i>
Pl	τζαιελού <i>čəyyelū</i>			

Scale II Conjugation: <i>targēn</i> “translate”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	ἀταργαν <i>ʼatargan</i>	ταργήνετ <i>targēnet</i>	τέργεν <i>tergen</i>	ḅάταργεν <i>vatargen</i>
2 Sg M	τίταργαν <i>titargan</i>	ταργήντα <i>targēnta</i>	τέργενετ <i>tergenet</i>	ḅετείταργεν <i>vetītargen</i>
2 Sg F	τιταργανεί <i>titarganī</i>	ταργήνδε <i>targēnše</i>	τέργενεῖς <i>tergeneš</i>	ḅετείταργεν <i>vetītargen</i>
3 Sg M	ίταργαν <i>yitargan</i>	ταργήν <i>targēn</i>	τέργεν <i>tergen</i>	ḅήταργεν <i>vētargen</i>
3 Sg F	ιταργανεί <i>yitarganī</i>	τιργηνώ <i>tirgēnā</i>	τεργενώ <i>tergenā</i>	ḅήταργεν <i>vētargen</i>
1 Pl	νιταργανού <i>nitarganū</i>	ταργήννῶ <i>targēnnā</i>	τέργενεν <i>tergenen</i>	ḅενείταργεν <i>venītargen</i>
2 Pl M	τιταργανού <i>titarganū</i>	ταργήντῶν <i>targēntun</i>	τέργεντῶν <i>tergentun</i>	ḅετείταργεν <i>vetītargen</i>
2 Pl F	τιταργανού <i>titarganū</i>	ταργήνδῶν <i>targēnšin</i>	τέργενδῶν <i>tergenšin</i>	ḅετείταργεν <i>vetītargen</i>
3 Pl	ιταργανού <i>yitarganū</i>	τιργηνού <i>tirgēnū</i>	τεργενού <i>tergenū</i>	ḅήταργεν <i>vētargen</i>
	Imperative			Deverb.
M Sg	ταργήν <i>targēn</i>		Infinitive	ματαργούν <i>matargūn</i>
F Sg	ταργενεί <i>targenī</i>		Participle	μύταργιν <i>mutargin</i>
Pl	ταργενού <i>targenū</i>			

Scale II Conjugation: <i>dallēl</i> “tame, subdue”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	ἀδαλλαλ <i>ʾadallal</i>	δαλλήλετ <i>dallēlet</i>	δέλλελ <i>dellel</i>	ῃάδαλλελ <i>vadallēl</i>
2 Sg M	τίδαλλαλ <i>tidallal</i>	δαλλήλτα <i>dallēlta</i>	δάλλελετ <i>dellelet</i>	ῃετείδαλλελ <i>vetīdallēl</i>
2 Sg F	τιδαλλεῖ <i>tidallī</i>	δαλλήλσῃ <i>dallēlśē</i>	δέλλελες <i>delleleś</i>	ῃετείδαλλελ <i>vetīdallēl</i>
3 Sg M	ἰδαλλαλ <i>yidallal</i>	δαλλήλ <i>dallēl</i>	δέλλελ <i>dellel</i>	ῃήδαλλελ <i>vēdallēl</i>
3 Sg F	ιδαλλεῖ <i>yidallī</i>	διλλελῶ <i>dillēlā</i>	δελλελῶ <i>dellelā</i>	ῃήδαλλελ <i>vēdallēl</i>
1 Pl	νιδαλλοῦ <i>nidallū</i>	δαλληλνώ <i>dallēlnā</i>	δέλλελεν <i>dellelen</i>	ῃενεῖδαλλελ <i>venīdallēl</i>
2 Pl M	τιδαλλοῦ <i>tidallū</i>	δαλλήλτυν <i>dallēltun</i>	δέλλελτυν <i>delleltun</i>	ῃετείδαλλελ <i>vetīdallēl</i>
2 Pl F	τιδαλλοῦ <i>tidallū</i>	δαλλήλσιν <i>dallēlśin</i>	δέλλελσιν <i>dellelśin</i>	ῃετείδαλλελ <i>vetīdallēl</i>
3 Pl	ιδαλλοῦ <i>yidallū</i>	διλληλοῦ <i>dillēlū</i>	δελλελοῦ <i>dellelū</i>	ῃήδαλλελ <i>vēdallēl</i>
	Imperative			Deverb.
M Sg	δαλλήλ <i>dallēl</i>		Infinitive	μαδαλλοῦλ <i>madallūl</i>
F Sg	δαλλελεῖ <i>dallelī</i>		Participle	μύδαλλιλ <i>mudallil</i>
Pl	δαλλελοῦ <i>dallelū</i>			

Any transitive *kāthēb* verb may be made passive by shifting it to *kāthāb*: τυργών *turgān* “be translated”, λαττώφ *lathāf* “be shrunk”, βακκώδ *vakhād* “be set alight”, σαδδώρ *saddār* “be prepared”.

## 6.7 Triconsonantal Roots and *kāthāb*

### 6.7.1 The Present Tense

The present tense is formed by adding the present tense prefixes and suffixes to the stems  $*-C_1\bar{\alpha}C_2C_3\bar{\alpha}C_3-$  (when there is no suffix) or  $*-C_1\bar{\alpha}C_2C_2aC_3-$  (when there is a suffix), replacing the geminates with aspirates if appropriate. The schwa in these forms was once /u/ (from the -u-ā- passive vowel pattern), but was centralized to /ə/ before aspirated consonants and subsequently generalized.

As a result, *kāthāb* forms came to look very similar to their active voice *kāthēb* counterparts. This was resolved by reintroducing -u- as the prefix vowel: first person plural  $*nu-$ , second person  $*tu-$ , third person  $*yu-$ . Even the first person singular marker became  $*u-$ , making *kāthāb* the only conjugation to mark the first person singular present with a vowel other than /a/ or /a:/.

The verbs used below are σαδδώρ *saddār* “be prepared”, the passive of σαδδήρ *saddēr* “prepare”, and δακκώρ *dakhār* “be brought to [someone’s] mind”, the passive of δακκήρ *dakhēr* “remind [someone of the consequences of an action]”.

Scale II Present Tense: <i>saddār</i> “be prepared”		
Person	Singular	Plural
1 <sup>st</sup>	υσαδδώρ <i>ʹusaddār</i>	νυσαδδαρού <i>nusaddarū</i>
2 <sup>nd</sup> Masc	τυσαδδώρ <i>tusaddār</i>	τυσαδδαρού <i>tusaddarū</i>
2 <sup>nd</sup> Fem	τυσαδδαρεί <i>tusaddarī</i>	τυσαδδαρού <i>tusaddarū</i>
3 <sup>rd</sup> Masc	ιυσαδδώρ <i>yusaddār</i>	ιυσαδδαρού <i>yusaddarū</i>
3 <sup>rd</sup> Fem	ιυσαδδαρεί <i>yusaddarī</i>	ιυσαδδαρού <i>yusaddarū</i>

Scale II Present Tense: <i>dākhār</i> “be brought to mind”		
Person	Singular	Plural
1 <sup>st</sup>	υδακκῶρ <i>’udākhār</i>	νυδακκαρού <i>nudākharū</i>
2 <sup>nd</sup> Masc	τυδακκῶρ <i>tudākhār</i>	τυδακκαρού <i>tudākharū</i>
2 <sup>nd</sup> Fem	τυδακκαρεῖ <i>tudākharī</i>	τυδακκαρού <i>tudākharū</i>
3 <sup>rd</sup> Masc	ιυδακκῶρ <i>yudākhār</i>	ιυδακκαρού <i>yudākharū</i>
3 <sup>rd</sup> Fem	ιυδακκαρεῖ <i>yudākharī</i>	ιυδακκαρού <i>yudākharū</i>

### 6.7.2 The Preterite Tense

The preterite is formed by adding the usual preterite endings to the stem  $*C_1\epsilon C_2C_2\tilde{a}C_3-$ . The conjugation is thus essentially the same as *kāthēb*, except for the vowel /a:/ in place of the *kāthēb* /e:/. There is no /ə/~/i/ alternation in the third person as seen in *kāthēb*.

Scale II Preterite Tense: <i>saddār</i> “be prepared”		
Person	Singular	Plural
1 <sup>st</sup>	σαδδῶρετ <i>saddāret</i>	σαδδωρνῶ <i>saddārnā</i>
2 <sup>nd</sup> Masc	σαδδῶρτα <i>saddārta</i>	σαδδῶρτυν <i>saddārtun</i>
2 <sup>nd</sup> Fem	σαδδῶρσε <i>saddārše</i>	σαδδῶρσιν <i>saddāršin</i>
3 <sup>rd</sup> Masc	σαδδῶρ <i>saddār</i>	σαδδωρού <i>saddārū</i>
3 <sup>rd</sup> Fem	σαδδωρώ <i>saddārā</i>	σαδδωρού <i>saddārū</i>

Scale II Preterite Tense: <i>dākhār</i> “be brought to mind”		
Person	Singular	Plural
1 <sup>st</sup>	δακκῶρετ <i>dākhāret</i>	δακκωρνῶ <i>dākhārnā</i>
2 <sup>nd</sup> Masc	δακκῶρτα <i>dākhārta</i>	δακκῶρτυν <i>dākhārtun</i>
2 <sup>nd</sup> Fem	δακκῶρσε <i>dākhārše</i>	δακκῶρσιν <i>dākhāršin</i>
3 <sup>rd</sup> Masc	δακκῶρ <i>dākhār</i>	δακκωρού <i>dākhārū</i>
3 <sup>rd</sup> Fem	δακκωρώ <i>dākhārā</i>	δακκωρού <i>dākhārū</i>

### 6.7.3 The Imperfect Tense

The imperfect tense is formed by adding the regular passive endings (with -a- rather than -e- in the first and second person) to the stem  $*C_1u C_2C_2aC_3-$ , or  $*C_1\epsilon C_2aC_3-$  if  $C_2$  surfaces as an aspirate. If  $C_3$  can undergo lenition, it does

so in all of the first and second person forms.

Scale II Imperfect Tense: <i>səddār</i> “be prepared”		
Person	Singular	Plural
1 <sup>st</sup>	σύδδαρ <i>suddar</i>	σύδδαρὰν <i>suddaran</i>
2 <sup>nd</sup> Masc	σύδδαρατ <i>suddarat</i>	σύδδαρτυν <i>suddartun</i>
2 <sup>nd</sup> Fem	σύδδαραζ <i>suddaraš</i>	σύδδαρσιν <i>suddaršin</i>
3 <sup>rd</sup> Masc	σύδδαρ <i>suddar</i>	συδδαρού <i>suddarū</i>
3 <sup>rd</sup> Fem	συδδαρώ <i>suddarā</i>	συδδαρού <i>suddarū</i>

Scale II Imperfect Tense: <i>dəkhār</i> “be brought to mind”		
Person	Singular	Plural
1 <sup>st</sup>	δάκκαρ <i>dəkhar</i>	δάκκαρὰν <i>dəkharan</i>
2 <sup>nd</sup> Masc	δάκκαρατ <i>dəkharat</i>	δάκκαρτυν <i>dəkhartun</i>
2 <sup>nd</sup> Fem	δάκκαραζ <i>dəkharaš</i>	δάκκαρσιν <i>dəkharšin</i>
3 <sup>rd</sup> Masc	δάκκαρ <i>dəkhar</i>	δάκκαρού <i>dəkharū</i>
3 <sup>rd</sup> Fem	δακκαρώ <i>dəkharā</i>	δάκκαρού <i>dəkharū</i>

## 6.7.4 The Perfective Subjunctive Tense

The perfective subjunctive is formed by adding a special set of prefixes to the stem  $*-C_1\bar{\alpha}C_2C_2aC_3$ , replacing gemination with aspiration if appropriate. As with the present tense, the prefixes have been modified to reinstate the passive /u/ that was lost before aspirate consonants, with  $*vu-$  in the first person singular,  $*vanū-$  in the first person plural,  $*vatū-$  in the second person, and the unchanged  $*vē$  in the third person.

Scale II Perfective Subjunctive: <i>səddār</i> “be prepared”		
Person	Singular	Plural
1 <sup>st</sup>	ῃύσαδδαρ <i>vusəddar</i>	ῃανούσαδδαρ <i>vanūsəddar</i>
2 <sup>nd</sup>	ῃατούσαδδαρ <i>vatūsəddar</i>	ῃατούσαδδαρ <i>vatūsəddar</i>
3 <sup>rd</sup>	ῃήσαδδαρ <i>vēsəddar</i>	ῃήσαδδαρ <i>vēsəddar</i>

Scale II Perfective Subjunctive: <i>dəkhār</i> “be brought to mind”			
Person	Singular		Plural
1 <sup>st</sup>	ḅúdakkap	<i>vudəkhār</i>	ḅanouđakkap <i>vanūdəkhār</i>
2 <sup>nd</sup>	ḅatoudakkap	<i>vatūdəkhār</i>	ḅatoudakkap <i>vatūdəkhār</i>
3 <sup>rd</sup>	ḅīđakkap	<i>vēdəkhār</i>	ḅīđakkap <i>vēdəkhār</i>

### 6.7.5 The Imperative

No imperative exists for *kəthāb*.

### 6.7.6 Deverbatives

The infinitive uses the pattern  $*maC_1əC_2C_2āC_3$  and the passive participle uses  $*muC_1əC_2C_2aC_3$ .

Scale II Deverbatives: <i>səddār</i> “be prepared”	
Infinitive	Passive Participle
μασαδδῶρ <i>masəddār</i> “be prepared”	μύσαδδαρ <i>musəddar</i> “prepared”

Scale II Deverbatives: <i>dəkhār</i> “be brought to mind”	
Infinitive	Passive Participle
μαδακκῶρ <i>madəkhār</i> “be brought to mind”	μύδακκαρ <i>mudəkhār</i> “being brought to mind”

## 6.8 Biconsonantal Roots and *kəthāb*

Biconsonantal roots in *kəthāb* undergo internal extension (insertion of medial \*Y, \*W, or \*), and conjugate as regular triconsonantal verbs. The root \*čil “cold”, for instance, becomes τζαιῶλ *čəyyāl* “be cooled”, the complete conjugation of which is shown at right.

## 6.9 *Quadriconsonantal Roots and kəthāb*

Quadriconsonantal roots use a slightly different vowel pattern than other classes of roots in *kəthāb*. The /ə/ of the triconsonantal paradigm is replaced by /u/ in all forms except the passive participle, where it is replaced by /a/ instead. The prefixial /u/ of triconsonantal roots is nevertheless kept, having spread analogously throughout the *kəthāb* paradigm. The conjugation of τυργῶν *turgān* “be translated” is shown on the following spread.

## 6.10 *Geminate Roots and kəthāb*

Geminate roots conjugate as though they were triconsonantal, with the geminate root consonant split into two single consonants. The root \*dall “be humble”, for instance, becomes δαλλῶλ *dəllāl* “be tamed, subdued, subjugated”, as shown on the previous page.

## 6.11 *Weak Roots in Scale II*

*Kəthēb* and *kəthāb* are for the most part much more regular than *katab* and *nuktāb*, though there are still a number of irregular subclasses.

### 6.11.1 $C_1 = \check{R}$

Roots with initial root consonant \* $\check{R}$  are completely regular except in the present tense of active *kəthēb*. Here, the prefix vowel /i/ is lowered to /e/ throughout. For example, the root \* $\check{r}dāt$  “new, recent” produces the verb  $\bar{p}$  αδδῆθ *ṛəddēṭ* “renew, restore” with the third person singular masculine present  $\epsilon\bar{p}$ αδδαθ *yeṛəddaṭ* “he is renewing/restoring” (not \*\**yiṛəddaṭ*).

### 6.11.2 $C_2 = \check{R}$

Roots with medial \* $\check{R}$  cause some problems in Scale II because the geminated \*\* $\check{r}\check{r}$  is not permitted in Alashian. Two different methods have arisen to resolve this.



Scale II Conjugation: <i>čəyyāl</i> “be cooled”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	υτζαιώλ <i>učəyyāl</i>	τζαιώλετ <i>čəyyālet</i>	τζύιαλ <i>čuyyal</i>	βύτζαιαλ <i>vučəyyal</i>
2 Sg M	τυτζαιώλ <i>tučəyyāl</i>	τζαιώλτα <i>čəyyāлта</i>	τζύιαλατ <i>čuyyalat</i>	βατούτζαιαλ <i>vatūčəyyal</i>
2 Sg F	τυτζαιαλεί <i>tučəyyālī</i>	τζαιώλδε <i>čəyyālšē</i>	τζύιαλας <i>čuyyalaš</i>	βατούτζαιαλ <i>vatūčəyyal</i>
3 Sg M	ιυτζαιώλ <i>yučəyyāl</i>	τζαιώλ <i>čəyyāl</i>	τζύιαλ <i>čuyyal</i>	βήτζαιαλ <i>vēčəyyal</i>
3 Sg F	ιυτζαιαλεί <i>yučəyyālī</i>	τζαιωλώ <i>čəyyālā</i>	τζυιαλώ <i>čuyyalā</i>	βήτζαιαλ <i>vēčəyyal</i>
1 Pl	νυτζαιαλού <i>nučəyyālū</i>	τζαιωλνώ <i>čəyyālnā</i>	τζύιαλαν <i>čuyyalan</i>	βανούτζαιαλ <i>vanūčəyyal</i>
2 Pl M	τυτζαιαλού <i>tučəyyālū</i>	τζαιώλτυν <i>čəyyāltun</i>	τζύιαλτυν <i>čuyyaltun</i>	βατούτζαιαλ <i>vatūčəyyal</i>
2 Pl F	τυτζαιαλού <i>tučəyyālū</i>	τζαιώλσιν <i>čəyyālšīn</i>	τζύιαλσιν <i>čuyyalšīn</i>	βατούτζαιαλ <i>vatūčəyyal</i>
3 Pl	ιυτζαιαλού <i>yučəyyālū</i>	τζαιωλού <i>čiyyālū</i>	τζυιαλού <i>čuyyalū</i>	βήτζαιαλ <i>vēčəyyal</i>
	Imperative			Deverb.
M Sg	—		Infinitive	ματζαιώλ <i>mačəyyāl</i>
F Sg	—		Participle	μύτζαιαλ <i>mučəyyal</i>
Pl	—			

Scale II Conjugation: <i>turgān</i> “be translated”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	υτυργών <i>ʹuturgān</i>	τυργώνετ <i>turgānet</i>	τύργαν <i>turgan</i>	ḅύτυργαν <i>vuturgan</i>
2 Sg M	τυτυργών <i>tuturgān</i>	τυργώντα <i>turgānta</i>	τύργανατ <i>turganat</i>	ḅατούτυργαν <i>vatūturgan</i>
2 Sg F	τυτυργανεί <i>tuturganī</i>	τυργώνδε <i>turgānše</i>	τύργαναζ <i>turganaš</i>	ḅατούτυργαν <i>vatūturgan</i>
3 Sg M	ιτυργών <i>yuturgān</i>	τυργών <i>turgān</i>	τύργαν <i>turgan</i>	ḅήτυργαν <i>vēturgan</i>
3 Sg F	ιτυργανεί <i>yuturganī</i>	τυργωνώ <i>turgānā</i>	τυργανώ <i>turganā</i>	ḅήτυργαν <i>vēturgan</i>
1 Pl	νυτυργανού <i>nuturganū</i>	τυργωννώ <i>turgānnā</i>	τύργαναν <i>turganan</i>	ḅανούτυργαν <i>vanūturgan</i>
2 Pl M	τυτυργανού <i>tuturganū</i>	τυργώντυν <i>turgāntun</i>	τύργαντυν <i>turgantun</i>	ḅατούτυργαν <i>vatūturgan</i>
2 Pl F	τυτυργανού <i>tuturganū</i>	τυργώνδιν <i>turgānšin</i>	τύργανδιν <i>turganšin</i>	ḅατούτυργαν <i>vatūturgan</i>
3 Pl	ιτυργανού <i>yuturganū</i>	τυρωηνού <i>turgānū</i>	τυργανού <i>turganū</i>	ḅήτυργαν <i>vēturgan</i>
	Imperative			Deverb.
M Sg	—		Infinitive	ματυργών <i>maturgān</i>
F Sg	—		Participle	μύταργαν <i>mutargan</i>
Pl	—			

Scale II Conjugation: <i>dəllāl</i> “be tamed, subdued”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	υδαλλώλ <i>ʾudəllāl</i>	δαλλώλετ <i>dəllālet</i>	δύλλαλ <i>dullal</i>	ḅύδαλλαλ <i>vudəllal</i>
2 Sg M	τυδαλλώλ <i>tudəllāl</i>	δαλλώλτα <i>dəllāлта</i>	δύλλαλατ <i>dullalat</i>	ḅατούδαλλαλ <i>vatūdəllal</i>
2 Sg F	τυδαλλαλεί <i>tudəllalī</i>	δαλλώλσε <i>dəllālše</i>	δύλλαλας <i>dullalaš</i>	ḅατούδαλλαλ <i>vatūdəllal</i>
3 Sg M	υδαλλώλ <i>yudəllāl</i>	δαλλώλ <i>dəllāl</i>	δύλλαλλ <i>dullal</i>	ḅήδαλλαλ <i>vədəllal</i>
3 Sg F	υδαλλαλεί <i>yudəllalī</i>	δαλλωλώ <i>dəllālā</i>	δυλλαλώ <i>dullalā</i>	ḅήδαλλαλ <i>vədəllal</i>
1 Pl	νυδαλλαλού <i>nudəllalū</i>	δαλλωνώ <i>dəllālnā</i>	δύλλαλαν <i>dullalan</i>	ḅανούδαλλαλ <i>vanūdəllal</i>
2 Pl M	τυδαλλαλού <i>tudəllalū</i>	δαλλώλτун <i>dəllāltun</i>	δύλλαλτун <i>dullaltun</i>	ḅατούδαλλαλ <i>vatūdəllal</i>
2 Pl F	τυδαλλαλού <i>tudəllalū</i>	δαλλώλσιν <i>dəllālšin</i>	δύλλαλσιν <i>dullalšin</i>	ḅατούδαλλαλ <i>vatūdəllal</i>
3 Pl	υδαλλαλού <i>yudəllalū</i>	δαλλωλού <i>dəllālū</i>	δυλλαλού <i>dullalū</i>	ḅήδαλλαλ <i>vədəllal</i>
	Imperative			Deverb.
M Sg	—		Infinitive	μαδαλλώλ <i>madəllāl</i>
F Sg	—		Participle	μύδαλλαλ <i>mudəllal</i>
Pl	—			

Historically, this was fixed by having the vowel immediately before the \*Ř lengthen in compensation for the lack of gemination. Alashian, however, has no long schwa, so the vowel that would be inserted was the long version of whatever the original vowel had once been. For instance, the root \*lřāb “wide, spacious” produced the verbs λωρήβ *lāřēb* “widen, expand” (not \*\*lāřřēb) and λουῤῥάβ *lūřāb* “be widened, expanded” (not \*\*lāřřāb). This technique is the only one seen in texts from the 19<sup>th</sup> century and earlier.

However, this method required the reintroduction of vowels whose quality had been lost in other triconsonantal verbs for centuries. As a result, over time many speakers generalized the schwa seen in the rest of triconsonantal Scale II while preserving the non-gemination of \*Ř, giving the forms λαρήβ *lāřēb* “widen, expand” and λαῤῥάβ *lāřāb* “be widened, expanded”. Nowadays this is by far the dominant pattern used in written Alashian and the only one used in speech.

The one exception to this pattern is the imperfect, which has never fully lost the quality of the first vowel. As a result, the first vowel is always lengthened: λήῤῥεῤῥετ *lēřevet* “you (M) were widening” (not \*\*lēřřebet), λουῤῥάβ *lūřab* “it (M) was being widened” (not \*\*luřřab).

### 6.11.3 C<sub>3</sub> = Ř

The effects of root-final \*Ř are the same as in Scale I. One such root is \*mlāř “salty”, which derives the verbs μαλλήῤῥ *māllēř* “salt” and μαλλῶῤῥ *māllāř* “be salted”.

In the present tense of both *kəthēb* and *kəthāb* and the imperative of *kəthēb*, the feminine singular marker \*-ī is replaced by \*-ēyi, spelled -ηι: μαλλεῤῥῆι *māllēřēyi* “salt! (F)” (not \*\*māllēřī), ιυμαλλαῤῥῆι *yumāllāřēyi* “it (F) is being salted” (not \*\*yumāllāřī).

In addition, the /i/ that immediately precedes C<sub>3</sub> in the active participle is lowered to /e/: μύμαλλεῤῥ *mumāllēř* “salting” (not \*\*mumāllīř).

### 6.11.4 C<sub>1</sub> = ’/H

Root-initial \*’ and \*H are prone to dropping, but are not especially problematic. Such roots include \*’xīr “be late, last” and \*hlāk “behave”<sup>2</sup>, yielding

2 Unusually for triconsonantal roots, \*hlāk has a Scale II form but no Scale I form. The original Scale I sense, as evidenced by its cognates in other Semitic lan-

the Scale II verbs αχχήρ *ʾəxxēr* “delay”, αχχώρ *ʾəxxār* “be delayed”, and ηαλλήκ *həllēk* “behave”.

These verbs are only irregular when a prefix is present, namely in the present, perfective subjunctive, and deverbatives. In these forms, the \*/H is replaced by /j/: αἰαχχαρ *ʾayəxxar* “I am delaying” (not \*\*ʾaʿaxxar), ἡἰαλλεκ *vēyallek* “[that] he/she/they behaved” (not \*\*vēhəllek), μῠιαχχαρ *muyəxxar* “being delayed, delayed”.

All other forms are regular.

### 6.11.5 C<sub>2</sub> = \*/H

Medial \*ʾ and \*H suffer from the same problems as medial \*Ř: Alashian phonotactics do not allow them to undergo gemination. Thus, just as with medial \*Ř, two possible resolutions exist: the older technique, calling for the compensatory lengthening of the previous vowel, and the newer technique, simply ignoring the need for gemination. Using the older technique, the root \*kʾāb “hurt, be painful” produces the verbs κῶῆβ *kāʾēb* “hurt, cause pain” and κῶῶβ *kūʾāb* “be hurt”, while using the newer technique, these forms become καῆβ *kəʾēb* and κῶβ *kəʾāb*.

In the imperfect tense, however, compensatory lengthening is required: κῆῆβετ *kēʾevet* “you were hurting” (not \*\*keʾevet), κῆῆβού *kēʾebū* “they were being hurt” (not \*\*keʾebū).

### 6.11.6 C<sub>3</sub> = ʾ

Root-final \*ʾ behaves quite erratically, but has all of the same irregularities as Scale I verbs. The root \*brī “pure, clear, free” will be used to demonstrate; its Scale II realizations are βαρρή *barrē* “purify, liberate, pronounce free (of a debt, claim, etc)” and βαρρῶ *barrā* “be purified, pronounced free”.

In the present tense of both *kāthēb* and *kāthāb* verbs, the glottal stop drops entirely when word-final and assimilates into the preceding consonant when there is a suffix, causing gemination.

Scale II Present Tense: <i>bərrē</i> “purify”		
Person	Singular	Plural
1 <sup>st</sup>	ἀβάρρα <i>’abarra</i>	νιβάρρου <i>nibərrū</i>
2 <sup>nd</sup> Masc	τίβάρρα <i>tibarra</i>	τιβάρρου <i>tibərrū</i>
2 <sup>nd</sup> Fem	τιβάρρει <i>tibərrī</i>	τιβάρρου <i>tibərrū</i>
3 <sup>rd</sup> Masc	ιβάρρα <i>yibarra</i>	ιβάρρου <i>yibərrū</i>
3 <sup>rd</sup> Fem	ιβάρρει <i>yibərrī</i>	ιβάρρου <i>yibərrū</i>

The preterite features the same special set of suffixes as seen in Scale I. In the first person singular, the glottal stop drops and the two vowels on either side contract to an unstressed long vowel /a:/. In the first person plural, it assimilates into the following /n/, causing gemination. In the second person masculine forms, the /t/ of the ending becomes an aspirated /tʰ/, while in the feminine forms the /j/ becomes /tʃ/. In the third person masculine singular the glottal stop simply drops, while the other third person forms are regular.

Scale II Preterite Tense: <i>bərrē</i> “purify”		
Person	Singular	Plural
1 <sup>st</sup>	βαρρήτ <i>bərrēt</i>	βαρρήννω <i>bərrēnnā</i>
2 <sup>nd</sup> Masc	βαρρήττα <i>bəṛētha</i>	βαρρήττυν <i>bərrēthun</i>
2 <sup>nd</sup> Fem	βαρρήτζε <i>bəṛēche</i>	βαρρήτζιν <i>bərrēčhin</i>
3 <sup>rd</sup> Masc	βαρρή <i>bərrē</i>	βιρρηού <i>birrē’ū</i>
3 <sup>rd</sup> Fem	βιρρηώ <i>birrē’ā</i>	βιρρηού <i>birrē’ū</i>

The imperfect is similarly messy. When word-final (1SG/3SG.MASC), the glottal stop simply drops. When surrounded on both sides by /e/ (1PL/2SG.MASC/2SG.FEM), it drops and the two vowels contract to an unstressed /e:/. In the second person plural forms, the suffix becomes aspirated as in the preterite.

Scale II Imperfect Tense: <i>bərrē</i> “purify”		
Person	Singular	Plural
1 <sup>st</sup>	βέρρε <i>berre</i>	βερρήν <i>berrēn</i>
2 <sup>nd</sup> Masc	βέρρητ <i>berrēt</i>	βέρρατυν <i>berrāthun</i>
2 <sup>nd</sup> Fem	βέρρηζ <i>berrēš</i>	βέρρατζιν <i>berrāčhin</i>
3 <sup>rd</sup> Masc	βέρρε <i>berre</i>	βερρεού <i>berre’ū</i>
3 <sup>rd</sup> Fem	βερρεώ <i>berre’ā</i>	βερρεού <i>berre’ū</i>

The glottal stop drops in all forms of the perfective subjunctive:

Scale II Perfective Subjunctive: <i>bərrē</i> “purify”		
Person	Singular	Plural
1 <sup>st</sup>	ḅάβαρρε <i>vabərre</i>	ḅενείβαρρε <i>venībərre</i>
2 <sup>nd</sup>	ḅετείβαρρε <i>vetībərre</i>	ḅετείβαρρε <i>vetībərre</i>
3 <sup>rd</sup>	ḅήβαρρε <i>vēbərre</i>	ḅήβαρρε <i>vēbərre</i>

In the imperative (*kāthēb* only), the glottal stop is lost in the masculine singular due to being word-final:

Scale II Imperative: <i>bərrē</i> “purify”		
	Singular	Plural
Masc	βαρρή <i>bərrē</i>	βαρρεού <i>bərre’ū</i>
Fem	βαρρεεί <i>bərre’ī</i>	βαρρεού <i>bərre’ū</i>

The deverbatives simply lose the glottal stop, but are otherwise regular:

Scale II Deverbatives: <i>bərrē</i> “purify”	
Infinitive	Active Participle
μαβαρπού <i>mabərrū</i> “purify”	μύβαρρι <i>mubərri</i> “purifying”

### 6.11.7 C<sub>3</sub> = H

Final \*H behaves in a rather unusual manner. In Scale II, C<sub>2</sub> and C<sub>3</sub> appear to switch places, so that a root such as \*zgāh “crazy, mad” forms the

verbs ζαήγ *zāhēg* “drive mad” and ζαώγ *zāhāg* “be driven mad” (cf. the *katab* form ζαγώ *zagā* “be crazy, mad”). More precisely, roots with final \*H adopt a biconsonantal-like paradigm outside of Scale I, which in turn undergo internal extension with -h- in Scale II.

The conjugation of ζαήγ *zāhēg*, therefore, follows the  $C_2 = *H$  pattern, as though the root were actually \*zhāg. Just as with true  $C_2 = *H$  verbs, two possible paradigms exist; shown at right is the newer, more common system.

Scale II Conjugation: <i>zāhēg</i> “drive mad”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	άζαγαγ <i>'azahag</i>	ζαήγερ <i>zāhēget</i>	ζήγεγ̃ <i>zēheg̃</i>	βάζαγεγ <i>vazāheg</i>
2 Sg M	τίζαγαγ <i>tizahag</i>	ζαήγ̃τα <i>zāhēg̃ta</i>	ζήγεγ̃ερ <i>zēheg̃et</i>	βετείζαγεγ <i>vetīzāheg</i>
2 Sg F	τιζαγαγεί <i>tizahagī</i>	ζαήγ̃δε <i>zāhēg̃ḑe</i>	ζήγεγ̃εζ <i>zēheg̃eḑ</i>	βετείζαγεγ <i>vetīzāheg</i>
3 Sg M	ιζαγαγ <i>yizahag</i>	ζαήγ <i>zāhēg</i>	ζήγεγ <i>zēheg</i>	βήζαγεγ <i>vēzāheg</i>
3 Sg F	ιζαγαγεί <i>yizahagī</i>	ζιηγώ <i>zihēgā</i>	ζεηγώ <i>zēhegā</i>	βήζαγεγ <i>vēzāheg</i>
1 Pl	νιζαγαγού <i>nizahagū</i>	ζαηγνῶ <i>zāhēgnā</i>	ζήγεγ̃εν <i>zēheg̃en</i>	βενείζαγεγ <i>venīzāheg</i>
2 Pl M	τιζαγαγού <i>tizahagū</i>	ζαηγ̃τῶν <i>zāhēg̃tun</i>	ζήγεγ̃τῶν <i>zēheg̃tun</i>	βετείζαγεγ <i>vetīzāheg</i>
2 Pl F	τιζαγαγού <i>tizahagū</i>	ζαηγ̃σιν <i>zāhēg̃sin</i>	ζήγεγ̃σιν <i>zēheg̃sin</i>	βετείζαγεγ <i>vetīzāheg</i>
3 Pl	ιζαγαγού <i>yizahagū</i>	ζιηγού <i>zihēgū</i>	ζήγεγού <i>zēhegū</i>	βήζαγεγ <i>vēzāheg</i>
	Imperative			Deverb.
M Sg	ζαήγ <i>zāhēg</i>		Infinitive	μαζαηούγ <i>mazāhūg</i>
F Sg	ζαηγεί <i>zāhegī</i>		Participle	μύζαηγ <i>muzāhig</i>
Pl	ζαηγού <i>zāhegū</i>			



### 6.11.8 C<sub>1</sub> = Y/W

Root-initial \*Y and \*W are actually completely regular in Scale II. Example roots instead \*ybīs “dry”, yielding ιαββής *yabbēs* “dry” and ιαββώς *yabbās* “be dried”, and \*wsīn “sleep”, yielding βασσην *vassēn* “put [a child] to bed, say ‘good night’” and βασσών *vassān* “be put to bed, be told ‘good night’”. Roots with initial \*W will automatically alternate between /v/ word-initially and /w/ word-internally.

### 6.11.9 C<sub>3</sub> = Y/W

The consonants \*Y and \*W in C<sub>3</sub> position will monophthongize or drop entirely when word-final or checked by another consonant. At times they will disappear intervocalically as well. Two such roots are \*zmāy “thirsty”, yielding ζαμμή *zammē* “make thirsty” and ζαμμώ *zammā* “be made thirsty”, and \*bdāw “empty, desolate”, yielding βαδδή *baddē* “empty” and βαδδω *baddā* “be emptied”.

In the *kāthēb* present tense, the word-final sequences \*-ay and \*-aw collapse into an unstressed \*-ē and -ū respectively: ἀζαμμη *’azammē* “I make thirst” (not \*\*’azəmmay), τίβαδδου *tibaddū* “you (M) empty” (not \*\*tibəddaw). Suffixed forms are regular: νιζαμιού *nizamyū* “we make thirst”, ιβαδυει *yibədwi* “she empties”.

The *kāthēb* preterite forms lose the final \*Y/W in all cases other than the third person singular feminine and third person plural: ζαμμήτα *zammēta* “you (M) made thirst” (not \*\*zəmmēyta), βιδδηνώ *biddēwā* “she emptied”. In the first person singular, contraction takes place: ζαμμήτ *zammēt* “I made thirst” (not \*\*zəmmēyet), βαδδήτη *baddēt* “I emptied” (not \*\*bəddēwet).

In the *kāthēb* imperfect, the sequences \*-ey and \*-eye- both collapse into \*-ē-, with a stress shift if appropriate: ζεμμήζ *zemmēs* “you (F) were making thirst” (not \*\*zəmmeyēs), ζεμμή *zemmē* “he was making thirst” (not \*\*zəmmey). The third person singular feminine and third person plural are regular. When C<sub>3</sub> = \*W, the result of \*-ew and \*-ewe- contraction may be either \*-ū- or \*-ē- (as in *katab*), with the latter being more common nowadays: βεδδούν *beddūn* / βεδδήν *beddēn* “we were emptying” (not \*\*beddewen).

In the *kāthēb* perfective subjunctive, C<sub>3</sub> simply drops and the vowel immediately beforehand lengthens in compensation, with stress shifting to the last syllable: βαζαμμή *vazammē* “[that] I made thirst” (not \*\*vazəmmey), βα

ετειβαδδῆ *vetībaddē* “[that] you (M) counted” (not \*\**vetībaddew*).

In the *kāthēb* imperative, *C*<sub>3</sub> drops in the masculine singular and is kept in other forms: βαδδῆ *baddē* “empty! (M)” (not \*\**baddēw*), βαδδευεῖ *baddewī* “empty! (F)”.

The *kāthēb* infinitive is formed regularly, except that *C*<sub>3</sub> is absent. The active participle is similar, except that the short /i/ is lengthened to /i:/ and it declines as though it had the *nisba* suffix (see adjectives section) in all forms other than the masculine singular.

Scale II Deverbatives: <i>zammē</i> “make thirst”	
Infinitive	Active Participle
μαζαμμού <i>mazammū</i> “make thirst”	μυζαμμεί <i>muzammī</i> (M) μυζαμμιῷ <i>muzammīyyā</i> (F) “making thirst”

Scale II Deverbatives: <i>baddē</i> “empty”	
Infinitive	Active Participle
μαβαδδού <i>mabaddū</i> “empty”	μυβαδδεῖ <i>mubaddī</i> (M) μυβαδδουῷ <i>mubaddīyyā</i> (F) “emptying”

*Kāthāb* forms closely mirror *kāthēb*, with some variation in how monophthongization occurs.

In the *kāthāb* present tense, *C*<sub>3</sub> drops when word-final; otherwise the forms are regular: υζαμμώ *‘uzammā* “I am made thirsty” (not \*\**uzammāy*), υβαδδαυού *yubaddawū* “they are emptied”.

In the *kāthāb* preterite, *C*<sub>3</sub> is lost when word-final or checked: ζαμμώτα *zammāta* “you (M) were made thirsty” (not \*\**zammāyta*). In the first person singular, *C*<sub>3</sub> is also lost and contraction takes place: βαδδώτ *baddāt* “I was emptied” (not \*\**baddāwet*).

The sequences \*-ay/\*-aya- and \*-aw/\*-awa- in the *kāthāb* imperfect collapse into \*-ā- and \*-ā/\*-ū- respectively: ζυμμώ *zummā* “I was being made thirsty” (not \*\**zummay*), βυδδώτυν *buddātun* / βυδδούτυν *buddūtun* “you all (M) were being emptied” (not \*\**buddawtun*). For *C*<sub>3</sub> = \*W roots, the \*-ā- realization is more common nowadays.

In the *kāthāb* perfective subjunctive, *C*<sub>3</sub> drops and the preceding vowel is lengthened in compensation.

C<sub>3</sub> drops in the *kāthāb* infinitive: μαζαμμώ *mazəmmā* “be made thirsty” (not \*\*mazəmmāy), μαβαδδῶ *mabəddā* “be emptied” (not \*\*mabəddāw). The participle undergoes monothongization depending on C<sub>3</sub>: μυζαμμή *muzəmmē* “being made thirsty” (not \*\*muzəmmay), μυβαδδού *mubəddū* “being emptied” (not \*\*mubəddaw).

### 6.11.10 C<sub>1</sub>/C<sub>2</sub>/C<sub>3</sub> = N

Roots with \*N—including \*nmīs “envy” (ναμμής *nəmmēs* “make envious” and ναμμός *nəmmās* “be made envious”), \*snād “arm” (σαννήδ *sənnēd* “lean” and σαννώδ *sənnād* “be leaned”), and \*lbīn “white” (λαββήν *labbēn* “whiten” and λαββών *labbān* “be whitened”—tend to undergo assimilation in Alashian, but in Scale II at least they are quite regular. In fact, only C<sub>3</sub> = N roots are irregular.

Root-final \*N is only irregular in the two past tenses, as the \*N assimilates into the following consonant in many forms. The following tables show the *kāthēb* and *kāthāb* forms of \*lbīn:

Scale II Preterite Tense: <i>labbēn</i> “whiten”		
Person	Singular	Plural
1 <sup>st</sup>	λαββήνετ <i>labbēnet</i>	λαββηννώ <i>labbēnnā</i>
2 <sup>nd</sup> Masc	λαββήττα <i>labbētha</i>	λαββήττυν <i>labbēthun</i>
2 <sup>nd</sup> Fem	λαββήτζε <i>labbēche</i>	λαββήτζιν <i>labbēchin</i>
3 <sup>rd</sup> Masc	λαββήν <i>labbēn</i>	λιββηνού <i>libbēnū</i>
3 <sup>rd</sup> Fem	λιββηνώ <i>libbēnā</i>	λιββηνού <i>libbēnū</i>

Scale II Preterite Tense: <i>labbān</i> “be whitened”		
Person	Singular	Plural
1 <sup>st</sup>	λαββώνετ <i>labbānet</i>	λαββωννώ <i>labbānnā</i>
2 <sup>nd</sup> Masc	λαββώττα <i>labbātha</i>	λαββώττυν <i>labbāthun</i>
2 <sup>nd</sup> Fem	λαββώτζε <i>labbāche</i>	λαββώτζιν <i>labbāchin</i>
3 <sup>rd</sup> Masc	λαββών <i>labbān</i>	λαββωνού <i>labbānū</i>
3 <sup>rd</sup> Fem	λαββωνώ <i>labbānā</i>	λαββωνού <i>labbānū</i>

Scale II Imperfect Tense: <i>labbēn</i> “whiten”		
Person	Singular	Plural
1 <sup>st</sup>	λέββε <i>lebbe</i>	λέββεν <i>lebben</i>
2 <sup>nd</sup> Masc	λέββετ <i>lebbet</i>	λέββαττων <i>lebbāthun</i>
2 <sup>nd</sup> Fem	λέββετς <i>lebbeč</i>	λέββατςζιν <i>lebbāčhin</i>
3 <sup>rd</sup> Masc	λέββεν <i>lebben</i>	λεββενοῦ <i>lebbenū</i>
3 <sup>rd</sup> Fem	λεββενῶ <i>lebbenā</i>	λεββενοῦ <i>lebbenū</i>

Scale II Imperfect Tense: <i>labbān</i> “be whitened”		
Person	Singular	Plural
1 <sup>st</sup>	λύββα <i>lubba</i>	λύββαν <i>lubban</i>
2 <sup>nd</sup> Masc	λύββατ <i>lubbat</i>	λύββαττων <i>lubbāthun</i>
2 <sup>nd</sup> Fem	λύββατς <i>lubbač</i>	λύββατςζιν <i>lubbāčhin</i>
3 <sup>rd</sup> Masc	λύββαν <i>lubban</i>	λυββανού <i>lubbanū</i>
3 <sup>rd</sup> Fem	λυββανῶ <i>lubbanā</i>	λυββανού <i>lubbanū</i>

### 6.11.11 C<sub>1</sub> = PH/TH/KH/TSH/ČH

Root-initial aspirate consonants only appear as surface aspirates when a prefix is present; otherwise, when word-initial, they appear as normal unaspirated consonants. The root \*khhāl “agree” is one such example, generating the verbs καβήλ *kabbēl* “convince” and καβῶλ *kabbāl* “be convinced”.

Aspiration appears in the present, perfective subjunctive, and the deverbatives. Any immediately preceding short vowel is reduced to /ə/. In particular, this results in the *kāthēb* and *kāthāb* present tenses looking very similar:

Scale II Present Tense: <i>kabbēl</i> “convince”		
Person	Singular	Plural
1 <sup>st</sup>	ἀκκαβαλ <i>ʾakhəbbal</i>	νακκαβλού <i>nəkhəblū</i>
2 <sup>nd</sup> Masc	τάκκαβαλ <i>təkhəbbal</i>	τακκαβλού <i>təkhəblū</i>
2 <sup>nd</sup> Fem	τακκαβλεί <i>təkhəblī</i>	τακκαβλού <i>təkhəblū</i>
3 <sup>rd</sup> Masc	ιάκκαβαλ <i>yəkhəbbal</i>	ιακκαβλού <i>yəkhəblū</i>
3 <sup>rd</sup> Fem	ιακκαβλεί <i>yəkhəblī</i>	ιακκαβλού <i>yəkhəblū</i>

Scale II Present Tense: <i>kəbbāl</i> “be convinced”			
Person	Singular		Plural
1 <sup>st</sup>	ακκαββώλ	<i>ʾəkhəbbāl</i>	νακκαββαλού <i>nəkhəbbalū</i>
2 <sup>nd</sup> Masc	τακκαββώλ	<i>təkhəbbāl</i>	τακκαββαλού <i>təkhəbbalū</i>
2 <sup>nd</sup> Fem	τακκαββαλεί	<i>təkhəbbalī</i>	τακκαββαλού <i>təkhəbbalū</i>
3 <sup>rd</sup> Masc	ιακκαββώλ	<i>yəkhəbbāl</i>	ιακκαββαλού <i>yəkhəbbalū</i>
3 <sup>rd</sup> Fem	ιακκαββαλεί	<i>yəkhəbbalī</i>	ιακκαββαλού <i>yəkhəbbalū</i>

### 6.11.12 $C_2 = \text{PH/TH/KH/TSH/}\check{\text{C}}\text{H}$

Root-internal aspirates are actually completely regular, except that wherever a geminate appears in the standard paradigm, a single non-geminated aspirate appears instead. The root \*rthīb “wet” serves as an example, deriving the verbs ράττηβ *rəthēb* “moisten” and ραττώβ *rəthāb* “be moistened”.

### 6.11.13 $C_3 = \text{PH/TH/KH/TSH/}\check{\text{C}}\text{H}$

$C_3$  aspirates affect the forms of verbal suffixes and the quality of neighboring vowels. One example is the root \*rmīch “shine, glow”, producing the verbs ραμμήτζ *rəmmēč* “reflect” and ραμμώτζ *rəmmāč* “be reflected”.

The *kəthēb* present tense is regular, with no aspirated consonants appearing on the surface, though preceding short vowels still reduce to schwa. In *kəthāb*, however, aspirated consonants do appear whenever a suffix is present:

Scale II Present Tense: <i>rəmmēč</i> “reflect”			
Person	Singular		Plural
1 <sup>st</sup>	άραμματζ	<i>ʾarəmməč</i>	νιραμτζού <i>nirəməčū</i>
2 <sup>nd</sup> Masc	τίραμματζ	<i>tirəmməč</i>	τιραμτζού <i>tirəməčū</i>
2 <sup>nd</sup> Fem	τιραμτζεί	<i>tirəməčī</i>	τιραμτζού <i>tirəməčū</i>
3 <sup>rd</sup> Masc	ίραμματζ	<i>yirəmməč</i>	ιραμτζού <i>yirəməčū</i>
3 <sup>rd</sup> Fem	ιραμτζεί	<i>yirəməčī</i>	ιραμτζού <i>yirəməčū</i>

Scale II Present Tense: <i>rəmmāč</i> “be reflected”		
Person	Singular	Plural
1 <sup>st</sup>	υραμμώτζ <i>ʼurəmmāč</i>	υραμματζζού <i>nurəmməčhū</i>
2 <sup>nd</sup> Masc	τυραμμώτζ <i>turəmmāč</i>	τυραμματζζού <i>turəmməčhū</i>
2 <sup>nd</sup> Fem	τυραμματζζεί <i>turəmməčhī</i>	τυραμματζζού <i>turəmməčhū</i>
3 <sup>rd</sup> Masc	υραμμώτζ <i>yurəmmāč</i>	υραμματζζού <i>yurəmməčhū</i>
3 <sup>rd</sup> Fem	υραμματζζεί <i>yurəmməčhī</i>	υραμματζζού <i>yurəmməčhū</i>

The *kāthēb* and *kāthāb* preterite tenses both feature aspirated second person endings as well as an epenthetic vowel between the stem and ending in several forms:

Scale II Preterite Tense: <i>rəmmēč</i> “reflect”		
Person	Singular	Plural
1 <sup>st</sup>	ραμμήτζζετ <i>rəmmēčhet</i>	ραμμητζζώ <i>rəmmēčnā</i>
2 <sup>nd</sup> Masc	ραμμήτζζαττα <i>rəmmēčhətha</i>	ραμμήτζζαττυν <i>rəmmēčhəthun</i>
2 <sup>nd</sup> Fem	ραμμήτζζατζζε <i>rəmmēčhəče</i>	ραμμητζζατζζιν <i>rəmmēčhəčhin</i>
3 <sup>rd</sup> Masc	ραμμήτζ <i>rəmmēč</i>	ριμμητζζού <i>rimmēčhū</i>
3 <sup>rd</sup> Fem	ριμμητζζώ <i>rimmēčhā</i>	ριμμητζζού <i>rimmēčhū</i>

Scale II Preterite Tense: <i>rəmmāč</i> “be reflected”		
Person	Singular	Plural
1 <sup>st</sup>	ραμμώτζζετ <i>rəmmāčhet</i>	ραμμωτζζώ <i>rəmmāčnā</i>
2 <sup>nd</sup> Masc	ραμμώτζζαττα <i>rəmmāčhətha</i>	ραμμώτζζαττυν <i>rəmmāčhəthun</i>
2 <sup>nd</sup> Fem	ραμμώτζζατζζε <i>rəmmāčhəče</i>	ραμμώτζζατζζιν <i>rəmmāčhəčhin</i>
3 <sup>rd</sup> Masc	ραμμώτζ <i>rəmmāč</i>	ραμμωτζζού <i>rəmmāčhū</i>
3 <sup>rd</sup> Fem	ραμμωτζζώ <i>rəmmāčhā</i>	ραμμωτζζού <i>rimmēčhū</i>

The imperfect appears more or less as expected in *kāthēb* and *kāthāb*, except in the second person plural forms, where  $C_3$  metathesizes with the previous vowel and the endings are aspirated; this results in the loss of  $C_2$  gemination as well:

Scale II Imperfect Tense: <i>rəmmēč</i> “reflect”		
Person	Singular	Plural
1 <sup>st</sup>	ρέμματς <i>remmāč</i>	ρέμματςζεν <i>remmāčhen</i>
2 <sup>nd</sup> Masc	ρέμματςζετ <i>remmāčhet</i>	ρέμτςαττυν <i>remčəthun</i>
2 <sup>nd</sup> Fem	ρέμματςζεῖ <i>remmāčheš</i>	ρέμτςατςζιν <i>remčəčhin</i>
3 <sup>rd</sup> Masc	ρέμματς <i>remmāč</i>	ρεμματςζού <i>remmāčhū</i>
3 <sup>rd</sup> Fem	ρεμματςζώ <i>remmāčhā</i>	ρεμματςζού <i>remmāčhū</i>

Scale II Imperfect Tense: <i>rəmmāč</i> “be reflected”		
Person	Singular	Plural
1 <sup>st</sup>	ρύμματς <i>rummāč</i>	ρύμματςζεν <i>rummāčhen</i>
2 <sup>nd</sup> Masc	ρύμματςζετ <i>rummāčhat</i>	ρύμτςαττυν <i>rumčəthun</i>
2 <sup>nd</sup> Fem	ρύμματςζεῖ <i>rummāčhaš</i>	ρύμτςατςζιν <i>rumčəčhin</i>
3 <sup>rd</sup> Masc	ρύμματς <i>rummāč</i>	ρυμματςζού <i>rummāčhū</i>
3 <sup>rd</sup> Fem	ρυμματςζώ <i>rummāčhā</i>	ρυμματςζού <i>rummāčhū</i>

The perfective subjunctive and imperative (*kāthēb* only) are regular, albeit with heavy vowel reduction. The third person perfective subjunctive is identical in the active and passive voices, depending on context to disambiguate.

Scale II Perfective Subjunctive: <i>rəmmēč</i> “reflect”		
Person	Singular	Plural
1 <sup>st</sup>	ḅάραμματς <i>varəmmāč</i>	ḅενείραμματς <i>venīrəmmāč</i>
2 <sup>nd</sup>	ḅετείραμματς <i>vetīrəmmāč</i>	ḅετείραμματς <i>vetīrəmmāč</i>
3 <sup>rd</sup>	ḅήραμματς <i>vērəmmāč</i>	ḅήραμματς <i>vērəmmāč</i>

Scale II Perfective Subjunctive: <i>rəmmāč</i> “be reflected”		
Person	Singular	Plural
1 <sup>st</sup>	ḅύραμματς <i>vurəmmāč</i>	ḅενούραμματς <i>vanūrəmmāč</i>
2 <sup>nd</sup>	ḅετούραμματς <i>vatūrəmmāč</i>	ḅετούραμματς <i>vatūrəmmāč</i>
3 <sup>rd</sup>	ḅήραμματς <i>vērəmmāč</i>	ḅήραμματς <i>vērəmmāč</i>

Scale II Imperative: <i>rəmmēč</i> “reflect”		
	Singular	Plural
Masc	ραμμήτς <i>rəmmēč</i>	ραμματςζού <i>rəmmāčhū</i>
Fem	ραμματςζεί <i>rəmmāčhī</i>	ραμματςζού <i>rəmmāčhū</i>

The deverbatives are also regular, aside from the predictable vowel reduction.

**Scale II Deverbatives: *rəmmēč* “reflect”**

**Infinitive**

**Active Participle**

μαραμμούτζ *marəmmūč*  
“reflect”

μύραμματζ *murəmməč*  
“reflecting”

**Scale II Deverbatives: *rəmmāč* “be reflected”**

**Infinitive**

**Passive Participle**

μαραμμώτζ *marəmmāč*  
“be reflected”

μύραμματζ *murəmməč*  
“reflected”



# 7 Verb Scale III: ζ'

## 'aktēb and 'ennuktāb

Αμμίθκαλ Αθθωλιτεί: ακτήβ υεεννυκτώβ

### 7.1 Introduction to 'aktēb Verbs

'Aktēb (Active Scale III) is commonly known as the “causative” stem. Its most common function, not surprisingly, is causative, and it typically converts transitive *katab* verbs into ditransitive ones: ακτήβ 'aktēb “dictate [something to someone]” (lit. ‘cause to write’), αηακήλ 'ahakēl “feed [something to someone]” (lit. ‘cause to eat’). It can have a causative meaning on verbs whose base form is intransitive, but this is less common: ασκήβ 'askēb “lay down” (lit. ‘cause to lie down’). For some verbs, it may also have a factitive meaning (“to have something done by someone”), as in ου αμήτετ 'ū 'amētet “I had him killed” (from \*mūt “die”), or an assistive meaning, as in ασλήτ 'aslēt “help someone win” (from \*slāth “win, prevail over”).

'Aktēb is distinguished by its prefixed /ʔ/, although in some forms this elides and may change the quality of the vowels around it. In Semitic studies this form is often known as the ' -Stem or Š-Stem (the latter for historical reasons).

### 7.2 Triconsonantal Roots and 'aktēb

#### 7.2.1 The Present Tense

The 'aktēb present tense is quite easy to form. It simply requires adding personal prefixes and suffixes to the stems \*-C<sub>1</sub>C<sub>2</sub>ēC<sub>3</sub> (when no suffix is present) or \*-C<sub>1</sub>C<sub>2</sub>eC<sub>3</sub>- (when there is a suffix present). The prefix vowel is always /a:/, the product of the original prefix vowels merging together with the causative

\*'a- prefix.

Scale III Present Tense: 'aktēb “dictate”			
Person	Singular		Plural
1 <sup>st</sup>	ωκτηήβ	'aktēb	νωκτηεβού nāktebū
2 <sup>nd</sup> Masc	τωκτηήβ	tāktēb	τωκτηεβού tāktebū
2 <sup>nd</sup> Fem	τωκτηεβεί	tāktebī	τωκτηεβού tāktebū
3 <sup>rd</sup> Masc	ιωκτηήβ	yāktēb	ιωκτηεβού yāktebū
3 <sup>rd</sup> Fem	ιωκτηεβεί	yāktebī	ιωκτηεβού yāktebū

## 7.2.2 The Preterite Tense

The preterite tense is formed regularly by adding preterite suffixes to the stem \*'aC<sub>1</sub>C<sub>2</sub>ēC<sub>3</sub>-. C<sub>3</sub> lenition may take place in the second person.

Scale III Preterite Tense: 'aktēb “dictate”			
Person	Singular		Plural
1 <sup>st</sup>	ακτηήβετ	'aktēbet	ακτηιβνώ 'aktēbnā
2 <sup>nd</sup> Masc	ακτηήβτα	'aktēvta	ακτηιβτυν 'aktēvtun
2 <sup>nd</sup> Fem	ακτηιβσε	'aktēvše	ακτηιβσιν 'aktēvšin
3 <sup>rd</sup> Masc	ακτηήβ	'aktēb	ακτηιβού 'aktēbū
3 <sup>rd</sup> Fem	ακτηιβώ	'aktēbā	ακτηιβού 'aktēbū

## 7.2.3 The Imperfect Tense

The imperfect tense is formed by adding the imperfect suffixes to the stem \*'aC<sub>1</sub>C<sub>2</sub>ieC<sub>3</sub>-. C<sub>3</sub> lenition may take place in the first and second person forms.

Scale III Imperfect Tense: 'aktēb “dictate”			
Person	Singular		Plural
1 <sup>st</sup>	ακτηιβ	'aktiev	ακτηιβεν 'aktieven
2 <sup>nd</sup> Masc	ακτηιβετ	'aktievēt	ακτηιβτυν 'aktievtun
2 <sup>nd</sup> Fem	ακτηιβεζ	'aktieveš	ακτηιβσιν 'aktievšin
3 <sup>rd</sup> Masc	ακτηιβ	'aktieb	ακτηιβού 'aktiebū
3 <sup>rd</sup> Fem	ακτηιβώ	'aktiebā	ακτηιβού 'aktiebū

## 7.2.4 The Perfective Subjunctive Tense

The perfective subjunctive is formed by adding a special set of prefixes to the stem  $*-C_1C_2eC_3$ . The prefixes used in 'aktēb are \*vā- in the first person singular, \*vanā- in the first person plural, \*vatā- in the second person, and \*vyā- in the third person.

Scale III Perfective Subjunctive: 'aktēb “dictate”		
Person	Singular	Plural
1 <sup>st</sup>	Ḅώκτεβ <i>vākteb</i>	Ḅανώκτεβ <i>vanākteb</i>
2 <sup>nd</sup>	Ḅατώκτεβ <i>vatākteb</i>	Ḅατώκτεβ <i>vatākteb</i>
3 <sup>rd</sup>	Ḅιώκτεβ <i>vyākteb</i>	Ḅιώκτεβ <i>vyākteb</i>

## 7.2.5 The Imperative

The imperative usually takes the form  $*'aC_1C_2ēC_3$  in the masculine singular, and  $*'aC_1C_2eC_3$  - + suffixes in the feminine singular and plural.

Scale III Imperative: 'aktēb “dictate”		
	Singular	Plural
Masc	ακτήβ <i>'aktēb</i>	ακτεβού <i>'aktebū</i>
Fem	ακτεβεί <i>'aktebī</i>	ακτεβού <i>'aktebū</i>

However, a handful of very common verbs preserve a different, older pattern. They form their imperative stems with the patterns  $*'isC_1eC_2ēC_3$  (masculine singular) and  $*'isC_1eC_2C_3$  - (feminine singular and plural). This is especially common, for instance, with verbs of position such as ασκήβ *'askēb* “lay down” (root *\*skīb* “lie down”):

Scale III Imperative: 'askēb “lay down”		
	Singular	Plural
Masc	ισσεκήβ <i>'issekēb</i>	ισσεκβού <i>'issekbū</i>
Fem	ισσεκβεί <i>'issekbī</i>	ισσεκβού <i>'issekbū</i>

### 7.2.6 Deverbatives

The infinitive is formed using the pattern \*māC<sub>1</sub>C<sub>2</sub>ēC<sub>3</sub> and the participle using māC<sub>1</sub>C<sub>2</sub>iC<sub>3</sub>.

Scale III Deverbatives: 'aktēb “dictate”	
Infinitive	Active Participle
μωκτιῖβ <i>māktēb</i> “dictate”	μώκτιβ <i>māktib</i> “dictating”

### 7.3 Biconsonantal Roots and 'aktēb

Biconsonantal roots lose their internal vowel in 'aktēb and replace it with /ε:/, gained by analogy with other 'aktēb verbs. This \*-C<sub>1</sub>ēC<sub>2</sub>- stem remains intact in all forms, except in the imperfect, which uses the stem \*-C<sub>1</sub>ieC<sub>2</sub>-, and the active participle, which uses \*-C<sub>1</sub>ūC<sub>2</sub>- instead.<sup>1</sup>

The root \*sāl “ask” may serve as an example, becoming ασήλ 'asēl “lend” in 'aktēb.<sup>2</sup> Its conjugation is shown at right.

The special s-imperative exists as well, as seen with the verb ακκήν 'akhēn “raise, set up” (\*khūn “get up”):

Scale III Imperative: 'akhēn “raise”			
	Singular		Plural
Masc	ισκήν <i>'iskēn</i>	ισκηνοῦ <i>'iskēnū</i>	
Fem	ισκηνεῖ <i>'iskēnī</i>	ισκηνοῦ <i>'iskēnū</i>	

1 This -ū- is the reflex of an historical Semitic \*ā stative marker, seen in some other Semitic languages but largely lost in Alashian.

2 The semantic progression from ‘cause to ask’ to ‘lend’ is not entirely clear. There was presumably an intermediate stage something along the lines of “offer”.

Scale III Conjugation: 'asēl "lend"				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	ωσήλ 'āsēl	ασήλετ 'asēlet	ασιήλ 'asiel	ḅωσήλ vāsēl
2 Sg M	τωσήλ tāsēl	ασήλτα 'asēlta	ασιήλετ 'asielet	ḅατωσήλ vatāsēl
2 Sg F	τωσηλεί tāsēlī	ασήλσε 'asēlše	ασιήλεζ 'asieleš	ḅατωσήλ vatāsēl
3 Sg M	ιωσήλ yāsēl	ασήλ 'asēl	ασιήλ 'asiel	ḅιωσήλ vyāsēl
3 Sg F	ιωσηλεί yāsēlī	ασηλώ 'asēlā	ασιηλώ 'asielā	ḅιωσήλ vyāsēl
1 Pl	νωσηλού nāsēlū	ασηλνώ 'asēlnā	ασιήλεν 'asielen	ḅανωσήλ vanāsēl
2 Pl M	τωσηλού tāsēlū	ασήλτυν 'asēltun	ασιήλτυν 'asieltun	ḅατωσήλ vatāsēl
2 Pl F	τωσηλού tāsēlū	ασήλσιν 'asēlšin	ασιήλσιν 'asielšin	ḅατωσήλ vatāsēl
3 Pl	ιωσηλού yāsēlū	ασηλού 'asēlū	ασιηλού 'asielū	ḅιωσήλ vyāsēl
Imperative			Deverb.	
M Sg	ασήλ 'asēl		Infinitive	μωσήλ māsēl
F Sg	ασηλεί 'asēlī		Participle	μωσούλ māsūl
Pl	ασηλού 'asēlū			

## 7.4 Quadriconsonantal Roots and 'aktēb

Quadriconsonantal roots are allowed in 'aktēb, although they naturally have a different stem structure. The verb ακελκήλ 'akelkēl "ring (tr)" (root \*kalkēl "ring (intr)") will demonstrate.

In the present tense, the stem alternates between \*-C<sub>1</sub>eC<sub>2</sub>C<sub>3</sub>ēC<sub>4</sub> when there is no suffix and \*-C<sub>1</sub>eC<sub>2</sub>C<sub>3</sub>eC<sub>4</sub>- when there is a suffix:

Scale III Present Tense: 'akelkēl "ring"			
Person	Singular		Plural
1 <sup>st</sup>	ωκελκήλ	'ākelkēl	νωκελκελού nākelkelū
2 <sup>nd</sup> Masc	τωκελκήλ	tākelkēl	τωκελκελού tākelkelū
2 <sup>nd</sup> Fem	τωκελκελεί	tākelkelī	τωκελκελού tākelkelū
3 <sup>rd</sup> Masc	ιωκελκήλ	yākelkēl	ιωκελκελού yākelkelū
3 <sup>rd</sup> Fem	ιωκελκελεί	yākelkelī	ιωκελκελού yākelkelū

The preterite is based on the static stem \*'aC<sub>1</sub>eC<sub>2</sub>C<sub>3</sub>ēC<sub>4</sub>-:

Scale III Preterite Tense: 'akelkēl "ring"			
Person	Singular		Plural
1 <sup>st</sup>	ακελκήλετ	'akelkēlet	ακελκηλνώ 'akelkēlnā
2 <sup>nd</sup> Masc	ακελκήλτα	'akelkēlta	ακελκήλτυν 'akelkēltun
2 <sup>nd</sup> Fem	ακελκήλσε	'akelkēlše	ακελκήλσιν 'akelkēlšin
3 <sup>rd</sup> Masc	ακελκήλ	'akelkēl	ακελκηλού 'akelkēlū
3 <sup>rd</sup> Fem	ακελκηλώ	'akelkēlā	ακελκηλού 'akelkēlū

The imperfect tense uses the stem \*'aC<sub>1</sub>eC<sub>2</sub>C<sub>3</sub>ieC<sub>4</sub>-:

Scale III Imperfect Tense: 'akelkēl "ring"			
Person	Singular		Plural
1 <sup>st</sup>	ακελκιήλ	'akelkiel	ακελκιήλεν 'akelkielen
2 <sup>nd</sup> Masc	ακελκιήλετ	'akelkielet	ακελκιήλτυν 'akelkieltun
2 <sup>nd</sup> Fem	ακελκιήλες	'akelkieleš	ακελκιήλσιν 'akelkielšin
3 <sup>rd</sup> Masc	ακελκιήλ	'akelkiel	ακελκιηλού 'akelkielū
3 <sup>rd</sup> Fem	ακελκιηλώ	'akelkielā	ακελκιηλού 'akelkielū

The perfective subjunctive uses the stem \*-C<sub>1</sub>eC<sub>2</sub>C<sub>3</sub>eC<sub>4</sub>:

Scale III Perfective Subjunctive: 'akelkēl “ring”			
Person	Singular		Plural
1 <sup>st</sup>	ḅṱ́κελκελ	<i>vākelkel</i>	ḅṱ́ανώκελκελ <i>vanākelkel</i>
2 <sup>nd</sup>	ḅṱ́ατṱ́κελκελ	<i>vatākelkel</i>	ḅṱ́ατṱ́κελκελ <i>vatākelkel</i>
3 <sup>rd</sup>	ḅṱ́ιώκελκελ	<i>vyākelkel</i>	ḅṱ́ιώκελκελ <i>vyākelkel</i>

The imperative stem is \*ʾaC<sub>1</sub>eC<sub>2</sub>C<sub>3</sub>ēC<sub>4</sub> in the masculine singular and \*ʾaC<sub>1</sub>eC<sub>2</sub>C<sub>3</sub>eC<sub>4</sub>- in the feminine singular and plural. There are no quadriconsonantal roots with s-imperatives.

Scale III Imperative: 'akelkēl “ring”			
	Singular		Plural
Masc	ακελκήλ	'akelkēl	ακελκελού 'akelkelū
Fem	ακελκελεί	'akelkelī	ακελκελού 'akelkelū

The infinitive of quadriconsonantal roots uses the pattern \*māC<sub>1</sub>eC<sub>2</sub>C<sub>3</sub>ēC<sub>4</sub> and the active participle uses \*māC<sub>1</sub>aC<sub>2</sub>C<sub>3</sub>iC<sub>4</sub>:

Scale III Deverbatives: 'akelkēl “ring”			
Infinitive		Active Participle	
μωκελκήλ	<i>mākelkēl</i>	μῶκαλκιλ	<i>mākalkil</i>
“ring”		“ringing”	

## 7.5 Geminate Roots and 'aktēb

The behavior of geminate roots can be summarized with a simple rule: if the stem is followed by a suffix beginning with a vowel, it follows a biconsonantal pattern with gemination; otherwise (when word-final or followed by a consonant-initial suffix), it follows a triconsonantal pattern. The verb ασβήβ 'asbēb “cause, bring about” (root \*sabb “turn”) will demonstrate, at right.

## 7.6 Introduction to 'ennuktāb Verbs

The passive counterpart of *'aktēb* is *'ennuktāb*. It contains the internal vowel pattern u-a commonly seen in passive forms. It later acquired a prefixed n- by analogy with the passive scale I *nuktāb*. To make the initial \*n' cluster more pronounceable, an epenthetic /e/ was introduced at the beginning of the word. Over time the original glottal stop marking the causative assimilated into the /n/. The evolution of this form was thus roughly: *'uktāb* → *n'uktāb* → *'en'uktāb* → *'ennuktāb*.

The noun functioning as the direct object in *'aktēb* is promoted to subject in *'ennuktāb*. Therefore, the actual verb *'ennuktāb* means “be dictated” and takes an animate object (e.g., “he was dictated a letter”).

## 7.7 Triconsonantal Roots and 'ennuktāb

### 7.7.1 The Present Tense

The present tense forms are created regularly by adding standard prefixes and suffixes to the stems \*-nnuC<sub>1</sub>C<sub>2</sub>āC<sub>3</sub> (when no suffix is present) or \*-nnuC<sub>1</sub>C<sub>2</sub>aC<sub>3</sub>- (when there is a suffix present). All prefixes have the vowel /i/ other than the first person singular, which has /a/.

Scale III Present Tense: 'ennuktāb “be dictated”		
Person	Singular	Plural
1 <sup>st</sup>	αννυκτώβ <i>'annuktāb</i>	νιννυκταβού <i>ninnuktabū</i>
2 <sup>nd</sup> Masc	τιννυκτώβ <i>tinnuktāb</i>	τιννυκταβού <i>tinnuktabū</i>
2 <sup>nd</sup> Fem	τιννυκταβεί <i>tinnuktabī</i>	τιννυκταβού <i>tinnuktabū</i>
3 <sup>rd</sup> Masc	ιννυκτώβ <i>yinnuktāb</i>	ιννυκταβού <i>yinnuktabū</i>
3 <sup>rd</sup> Fem	ιννυκταβεί <i>yinnuktabī</i>	ιννυκταβού <i>yinnuktabū</i>

### 7.7.2 The Preterite Tense

The preterite tense features regular preterite suffixes added to the stem \**'ennuC<sub>1</sub>C<sub>2</sub>āC<sub>3</sub>*:-



Scale III Conjugation: 'asbēb "cause"				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	ωσβήβ 'āsbeb	ασήββετ 'asēbbet	ασβιήβ 'asbiev	ḅώσβεβ vāsbeb
2 Sg M	τωσβήβ tāsbeb	ασβήβτα 'asbēvta	ασβιήβḅετ 'asbievvet	ḅατώσβεβ vatāsbeb
2 Sg F	τωσβιβεί tāsēbbī	ασβήβḅε 'asbēvše	ασβιήβḅεζ 'asbievveš	ḅατώσβεβ vatāsbeb
3 Sg M	ιωσβήβ yāsbeb	ασβήβ 'asbeb	ασβιήβ 'asbieb	ḅιώσβεβ vyāsbeb
3 Sg F	ιωσβιβεί yāsēbbī	ασβιβḅḅ 'asēbbā	ασβιβḅḅ 'asiebbā	ḅιώσβεβ vyāsbeb
1 Pl	νωσβιβού nāsēbbū	ασβιβνḅ 'asbēbnā	ασβιήβḅḅεν 'asbievven	ḅανḅώσβεβ vanāsbeb
2 Pl M	τωσβιβού tāsēbbū	ασβιβḅτυν 'asbēvtun	ασβιήβḅτυν 'asbievtun	ḅατώσβεβ vatāsbeb
2 Pl F	τωσβιβού tāsēbbū	ασβιβḅḅιν 'asbēvšin	ασβιήβḅḅιν 'asbievšin	ḅατώσβεβ vatāsbeb
3 Pl	ιωσβιβού yāsēbbū	ασβιβḅḅ 'asēbbū	ασβιβḅḅ 'asiebbū	ḅιώσβεβ vyāsbeb
	Imperative			Deverb.
M Sg	ασβήβ 'asbeb		Infinitive	μωσβήβ māsbeb
F Sg	ασβιβεί 'asēbbī		Participle	μḅωσβιβ māsbib
Pl	ασβιβḅḅ 'asēbbū			

Scale III Preterite Tense: 'ennuktāb “be dictated”				
Person	Singular		Plural	
1 <sup>st</sup>	ΕΝΝΥΚΤΩΒΕΤ	'ennuktābet	ΕΝΝΥΚΤΩΒΝΩ	'ennuktābnā
2 <sup>nd</sup> Masc	ΕΝΝΥΚΤΩΒΕΤΑ	'ennuktāvta	ΕΝΝΥΚΤΩΒΕΤΥΝ	'ennuktāvtun
2 <sup>nd</sup> Fem	ΕΝΝΥΚΤΩΒΕΤΕ	'ennuktāvše	ΕΝΝΥΚΤΩΒΕΤΙΝ	'ennuktāvšin
3 <sup>rd</sup> Masc	ΕΝΝΥΚΤΩΒ	'ennuktāb	ΕΝΝΥΚΤΩΒΟΥ	'ennuktābū
3 <sup>rd</sup> Fem	ΕΝΝΥΚΤΩΒΩ	'ennuktābā	ΕΝΝΥΚΤΩΒΟΥ	'ennuktābū

### 7.7.3 The Imperfect Tense

The imperfect tense is based on the stem \*'ennuC<sub>1</sub>C<sub>2</sub>uoC<sub>3</sub>- and uses suffixes containing the vowel /a/:

Scale III Imperfect Tense: 'ennuktāb “be dictated”				
Person	Singular		Plural	
1 <sup>st</sup>	ΕΝΝΥΚΤΥΩΒ	'ennuktuov	ΕΝΝΥΚΤΥΩΒΑΝ	'ennuktuovan
2 <sup>nd</sup> Masc	ΕΝΝΥΚΤΥΩΒΑΤ	'ennuktuovat	ΕΝΝΥΚΤΥΩΒΕΤΥΝ	'ennuktuovtun
2 <sup>nd</sup> Fem	ΕΝΝΥΚΤΥΩΒΑΖ	'ennuktuovaš	ΕΝΝΥΚΤΥΩΒΕΤΙΝ	'ennuktuovšin
3 <sup>rd</sup> Masc	ΕΝΝΥΚΤΥΩΒ	'ennuktuob	ΕΝΝΥΚΤΥΩΒΟΥ	'ennuktuobū
3 <sup>rd</sup> Fem	ΕΝΝΥΚΤΥΩΒΩ	'ennuktuobā	ΕΝΝΥΚΤΥΩΒΟΥ	'ennuktuobū

### 7.7.4 The Perfective Subjunctive Tense

The perfective subjunctive is formed by adding a special set of prefixes to the stem \*-nnuktab. In the first person singular the prefix is \*va-, in the first person plural \*vani-, in the second person \*vati-, and in the third person \*vē-.

Scale III Perfective Subjunctive: 'ennuktāb “be dictated”				
Person	Singular		Plural	
1 <sup>st</sup>	ΒΑΝΝΥΚΤΑΒ	vannuktab	ΒΑΝΙΝΝΥΚΤΑΒ	vaninnuktab
2 <sup>nd</sup>	ΒΑΤΙΝΝΥΚΤΑΒ	vatinnuktab	ΒΑΤΙΝΝΥΚΤΑΒ	vatinnuktab
3 <sup>rd</sup>	ΒΗΝΝΥΚΤΑΒ	vēnnuktab	ΒΗΝΝΥΚΤΑΒ	vēnnuktab

### 7.7.5 The Imperative

No imperative exists for *'ennuktāb*.

### 7.7.6 Deverbatives

The infinitive uses the pattern \*mannu $C_1C_2\bar{a}C_3$  and the passive participles use \*munna $C_1C_2aC_3$ .

Scale III Deverbatives: <i>'ennuktāb</i> “be dictated”	
Infinitive	Passive Participle
μαννυκτώβ <i>mannuktāb</i> “be dictated”	μύννακταβ <i>munnaktab</i> “dictated”

## 7.8 Biconsonantal Roots and *'ennuktāb*

Biconsonantal verbs lose their internal vowel, replacing it with /a:/ in the present, preterite, perfective subjunctive, and infinitive, /uo/ in the imperfect, and /u:/ in the passive participle. The conjugation is demonstrated on the following page with εννυσῶλ *'ennusāl* “be lent”:

Scale III Conjugation: 'ennusāl “be lent”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	αννυσώλ 'annusāl	εννυσώλετ 'ennusālet	εννυσώλ 'ennusuol	ḅαννυσώλ vannusāl
2 Sg M	τιννυσώλ tinnusāl	εννυσώλτα 'ennusāлта	εννυσώλατ 'ennusuolat	ḅατιννυσώλ vatinnusāl
2 Sg F	τιννυσωθεί tinnusālī	εννυσώλθε 'ennusālše	εννυσώλας 'ennusuolaš	ḅατιννυσώλ vatinnusāl
3 Sg M	ιννυσώλ yinnusāl	εννυσώλ 'ennusāl	εννυσώλ 'ennusuol	ḅηννυσώλ vēnnusāl
3 Sg F	ιννυσωθεί yinnusālī	εννυσώλ 'ennusālā	εννυσώλ 'ennusuolā	ḅηννυσώλ vēnnusāl
1 Pl	νιννυσωλού ninnusālū	εννυσωλνώ 'ennusālñā	εννυσώλαν 'ennusuolan	ḅαριννυσώλ vaninnusāl
2 Pl M	τιννυσωλού tinnusālū	εννυσώλτων 'ennusāлтun	εννυσώλτων 'ennusuoltun	ḅατιννυσώλ vatinnusāl
2 Pl F	τιννυσωλού tinnusālū	εννυσώλσιν 'ennusālšin	εννυσώλσιν 'ennusuolšin	ḅατιννυσώλ vatinnusāl
3 Pl	ιννυσωλού yinnusālū	εννυσωλού 'ennusālū	εννυσωλού 'ennusuolū	ḅηννυσώλ vēnnusāl
	Imperative			Deverb.
M Sg	—		Infinitive	μαννυσώλ mannusāl
F Sg	—		Participle	μυννασούλ munnasūl
Pl	—			

## 7.9 Quadriconsonantal Roots and 'ennuktāb

Quadriconsonantal roots are conjugated regularly using just three basic stems:  $*\text{-nnu}C_1aC_2C_3\tilde{a}C_4\text{-}$  in the present tense (unsuffixed), preterite, and infinitive,  $*\text{-nnu}C_1aC_2C_3aC_4\text{-}$  in the present tense (suffixed), perfective subjunctive, and passive participle, and  $*\text{-nnu}C_1aC_2C_3uoC_4\text{-}$  in the imperfect. With  $\epsilon\nu\nu\kappa\alpha\kappa\acute{\omega}\lambda$  'ennukalkāl “be rung”:

Scale III Conjugation: 'ennukalkāl “be rung”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	$\alpha\nu\nu\kappa\alpha\kappa\acute{\omega}\lambda$ 'annukalkāl	$\epsilon\nu\nu\kappa\alpha\kappa\acute{\omega}\lambda\epsilon\tau$ 'ennukalkālet	$\epsilon\nu\nu\kappa\alpha\kappa\upsilon\acute{\omega}\lambda$ 'ennukalkuol	$\bar{\epsilon}\alpha\nu\nu\acute{\kappa}\alpha\kappa\alpha\lambda$ vannukalkal
2 Sg M	$\tau\iota\nu\nu\kappa\alpha\kappa\acute{\omega}\lambda$ tinnukalkāl	$\epsilon\nu\nu\kappa\alpha\kappa\acute{\omega}\lambda\tau\alpha$ 'ennukalkālta	$\epsilon\nu\nu\kappa\alpha\kappa\upsilon\acute{\omega}\lambda\alpha\tau$ 'ennukalkuolat	$\bar{\epsilon}\alpha\tau\iota\nu\nu\acute{\kappa}\alpha\kappa\alpha\lambda$ vatinnukalkal
2 Sg F	$\tau\iota\nu\nu\kappa\alpha\kappa\alpha\epsilon\acute{\iota}$ tinnukalkālī	$\epsilon\nu\nu\kappa\alpha\kappa\acute{\omega}\lambda\tilde{\sigma}\epsilon$ 'ennukalkālše	$\epsilon\nu\nu\kappa\alpha\kappa\upsilon\acute{\omega}\lambda\alpha\tilde{\varsigma}$ 'ennukalkuolaš	$\bar{\epsilon}\alpha\tau\iota\nu\nu\acute{\kappa}\alpha\kappa\alpha\lambda$ vatinnukalkal
3 Sg M	$\iota\nu\nu\kappa\alpha\kappa\acute{\omega}\lambda$ yinnukalkāl	$\epsilon\nu\nu\kappa\alpha\kappa\acute{\omega}\lambda$ 'ennukalkāl	$\epsilon\nu\nu\kappa\alpha\kappa\upsilon\acute{\omega}\lambda$ 'ennukalkuol	$\bar{\epsilon}\eta\nu\nu\acute{\kappa}\alpha\kappa\alpha\lambda$ vēnnukalkal
3 Sg F	$\iota\nu\nu\kappa\alpha\kappa\alpha\epsilon\acute{\iota}$ yinnukalkālī	$\epsilon\nu\nu\kappa\alpha\kappa\omega\acute{\omega}$ 'ennukalkālā	$\epsilon\nu\nu\kappa\alpha\kappa\upsilon\omega\acute{\omega}$ 'ennukalkuolā	$\bar{\epsilon}\eta\nu\nu\acute{\kappa}\alpha\kappa\alpha\lambda$ vēnnukalkal
1 Pl	$\nu\iota\nu\nu\kappa\alpha\kappa\alpha\lambda\acute{o}\upsilon$ ninnukalkālū	$\epsilon\nu\nu\kappa\alpha\kappa\omega\lambda\nu\acute{\omega}$ 'ennukalkālñā	$\epsilon\nu\nu\kappa\alpha\kappa\upsilon\acute{\omega}\lambda\alpha\nu$ 'ennukalkuolan	$\bar{\epsilon}\alpha\nu\iota\nu\nu\acute{\kappa}\alpha\kappa\alpha\lambda$ vaninnukalkal
2 Pl M	$\tau\iota\nu\nu\kappa\alpha\kappa\alpha\lambda\acute{o}\upsilon$ tinnukalkālū	$\epsilon\nu\nu\kappa\alpha\kappa\acute{\omega}\lambda\tau\upsilon\nu$ 'ennukalkāl̄tun	$\epsilon\nu\nu\kappa\alpha\kappa\upsilon\acute{\omega}\lambda\tau\upsilon\nu$ 'ennukalkuoltun	$\bar{\epsilon}\alpha\tau\iota\nu\nu\acute{\kappa}\alpha\kappa\alpha\lambda$ vatinnukalkal
2 Pl F	$\tau\iota\nu\nu\kappa\alpha\kappa\alpha\lambda\acute{o}\upsilon$ tinnukalkālū	$\epsilon\nu\nu\kappa\alpha\kappa\acute{\omega}\lambda\tilde{\sigma}\iota\nu$ 'ennukalkāl̄šin	$\epsilon\nu\nu\kappa\alpha\kappa\upsilon\acute{\omega}\lambda\tilde{\sigma}\iota\nu$ 'ennukalkuol̄šin	$\bar{\epsilon}\alpha\tau\iota\nu\nu\acute{\kappa}\alpha\kappa\alpha\lambda$ vatinnukalkal
3 Pl	$\iota\nu\nu\kappa\alpha\kappa\alpha\lambda\acute{o}\upsilon$ yinnukalkālū	$\epsilon\nu\nu\kappa\alpha\kappa\omega\lambda\acute{o}\upsilon$ 'ennukalkālū	$\epsilon\nu\nu\kappa\alpha\kappa\upsilon\omega\lambda\acute{o}\upsilon$ 'ennukalkuolū	$\bar{\epsilon}\eta\nu\nu\acute{\kappa}\alpha\kappa\alpha\lambda$ vēnnukalkal
	Imperative			Deverb.
M Sg	—		Infinitive	$\mu\alpha\nu\nu\kappa\alpha\kappa\acute{\omega}\lambda$ mannukalkāl
F Sg	—		Participle	$\mu\upsilon\nu\nu\acute{\alpha}\kappa\alpha\kappa\alpha\lambda$ munnakalkal
Pl	—			

## 7.10 Geminate Roots and 'ennuktāb

Geminate roots in 'ennuktāb follow the same rule as in 'aktēb: if the stem is followed by a suffix beginning with a vowel, it follows a biconsonantal pattern with gemination; otherwise (when word-final or followed by a consonant-initial suffix), it follows a triconsonantal pattern. With εννυσῶβ 'ennusbāb “be caused, be brought about”:

Scale III Conjugation: 'ennusbāb “be caused”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	αννυσῶβ 'annusbāb	εννυσῶββεν 'ennusābbet	εννυσυῶβ 'ennusbuov	ῃαννυσβαβ vannusbab
2 Sg M	τιννυσῶβ tinnusbāb	εννυσῶββτα 'ennusbābta	εννυσυῶββεν 'ennusuovvat	ῃατιννυσβαβ vatinnusbab
2 Sg F	τιννυσωββεί tinnusābbī	εννυσῶββεν 'ennusbāvše	εννυσυῶββεν 'ennusuovvaš	ῃατιννυσβαβ vatinnusbab
3 Sg M	ιννυσῶβ yinnusbāb	εννυσῶβ 'ennusbāb	εννυσυῶβ 'ennusbuob	ῃήννυσβαβ vēnnusbab
3 Sg F	ιννυσωββεί yinnusābbī	εννυσωββῶ 'ennusābbā	εννυσυωββῶ 'ennusuobbā	ῃήννυσβαβ vēnnusbab
1 Pl	νιννυσωββού ninnusābbū	εννυσῶββνῶ 'ennusbābnā	εννυσυῶββεν 'ennusuovvan	ῃανιννυσβαβ vaninnusbab
2 Pl M	τιννυσωββού tinnusābbū	εννυσῶββεν 'ennusbāvtun	εννυσυῶββεν 'ennusbuovtun	ῃατιννυσβαβ vatinnusbab
2 Pl F	τιννυσωββού tinnusābbū	εννυσῶββεν 'ennusbāvšin	εννυσυῶββεν 'ennusbuovšin	ῃατιννυσβαβ vatinnusbab
3 Pl	ιννυσωββού yinnusābbū	εννυσωββού 'ennusābbū	εννυσυωββού 'ennusuobbū	ῃήννυσβαβ vēnnusbab
	Imperative		Deverb.	
M Sg	—		Infinitive	μαννυσῶβ mannusbāb
F Sg	—		Participle	μύννασβαβ munnasbab
Pl	—			

## 7.11 Weak Roots in Scale III

### 7.11.1 $C_1 = \check{R}$

Root-initial \* $\check{R}$  is completely regular. One example is the root \* $\check{r}līb$  “milk” (cf. Scale I  $\bar{\rho}\acute{\alpha}\lambda\beta$  *řalab* “give milk”), giving the verbs  $\alpha\bar{\rho}\lambda\acute{\eta}\beta$  *'ařlēb* “milk” and  $\epsilon\nu\nu\bar{\rho}\lambda\acute{\omega}\beta$  *'ennuřlāb* “be milked”.

### 7.11.2 $C_2 = \check{R}$

Medial \* $\check{R}$  is also completely regular. One example is the root \* $b\check{r}āt$  “mix, agitate”, giving the verbs  $\alpha\beta\bar{\rho}\acute{\eta}\theta$  *'abřēř* “anger” and  $\epsilon\nu\nu\beta\bar{\rho}\acute{\omega}\theta$  *'ennubřāř* “be angered”.

### 7.11.3 $C_3 = \check{R}$

The effects of root-final \* $\check{R}$  are the same as in other scales, and only affect the feminine suffix \*-ī in the present tense and imperative, and the vowels of the active participle. The root \* $f\check{t}ā\check{r}$  “open” may serve as an example, giving the Scale III verbs  $\alpha\phi\tau\acute{\eta}\bar{\rho}$  *'aftēř* “have someone open, help open, open for business” and  $\epsilon\nu\nu\phi\tau\acute{\omega}\bar{\rho}$  *'ennuftāř* “be opened for business”.

In the present tense of both *'aktēb* and *'ennuktāb* and the imperative of *'aktēb*, the feminine marker \*-ī is replaced by \* $\check{e}yi$ , spelled - $\eta$ ι:  $\alpha\phi\tau\epsilon\bar{\rho}\eta$  *'afterēyi* “have [someone] open! open [for business]! (F)” (not \*\**'afterī*),  $\iota\nu\nu\phi\tau\alpha\bar{\rho}\eta$  *yinnuftařēyi* “it (F) is being opened for business” (not \*\**yinnuftařī*).

In addition, the /i/ that immediately precedes  $C_3$  in the active participle is lowered to /e/:  $\mu\acute{\omega}\alpha\tau\epsilon\bar{\rho}$  *māfteř* “having open, opening for business” (not \*\**māftiř*).

### 7.11.4 $C_1 = 'H$

Root-initial \* $'$  and \* $H$  both surface as consonantal /h/, with an epenthetic /a/ inserted immediately afterwards to prevent illegal clusters. Two common examples are the roots \* $'kāl$  “eat” and \* $hbād$  “work”, giving the Scale III verbs  $\alpha\eta\alpha\kappa\acute{\eta}\lambda$  *'ahakēř* “feed”,  $\epsilon\nu\nu\eta\alpha\kappa\acute{\omega}\lambda$  *'ennuhakāl* “be fed”,  $\alpha\eta\alpha\beta\acute{\eta}\delta$  *'ahabēd* “employ”, and  $\epsilon\nu\nu\eta\alpha\beta\acute{\omega}\delta$  *'ennuhabād* “be employed”:  $\alpha\eta\alpha\kappa\acute{\iota}\eta\lambda\epsilon\tau$  *'ahakielet* “you (M) were being fed” (not \*\**'a'kielet*),  $\alpha\nu\nu\eta\alpha\beta\acute{\omega}\delta$  *'annuhabād* “I am employed”

(not \*\*'annuhbād).

For the purposes of assigning stress, the epenthetic /a/ is ignored. Thus, the perfective subjunctive form βαίννυηαβαδ *vatinnuhabad* “[that] you were employed” is stressed on the syllable \*-tin- rather than \*-nu-, even though the former is now four syllables from the end of the word.

### 7.11.5 C<sub>2</sub> = ' / H

Medial \*' and \*H assimilate into the preceding C<sub>1</sub>, causing gemination or aspiration. The root \*fhāl “make, do, use”, for instance, becomes αφφήλ *'affēl* “turn on [a device, etc.], enforce [a rule, etc.]” and εννυφφώλ *'ennuffāl* “be turned on, be enforced”. Shown below are the present and preterite of αφφήλ *'affēl*:

Scale III Present Tense: <i>'affēl</i> “turn on, enforce”			
Person	Singular		Plural
1 <sup>st</sup>	ωφφήλ	<i>'affēl</i>	νωφφελού <i>nāffēlū</i>
2 <sup>nd</sup> Masc	τωφφήλ	<i>tāffēl</i>	τωφφελού <i>tāffēlū</i>
2 <sup>nd</sup> Fem	τωφφελεί	<i>tāffēlī</i>	τωφφελού <i>tāffēlū</i>
3 <sup>rd</sup> Masc	ιωφφήλ	<i>yāffēl</i>	ιωφφελού <i>yāffēlū</i>
3 <sup>rd</sup> Fem	ιωφφελεί	<i>yāffēlī</i>	ιωφφελού <i>yāffēlū</i>

Scale III Preterite Tense: <i>'affēl</i> “turn on, enforce”			
Person	Singular		Plural
1 <sup>st</sup>	αφφήλετ	<i>'affēlet</i>	αφφηλνώ <i>'affēlnā</i>
2 <sup>nd</sup> Masc	αφφήλτα	<i>'affēlta</i>	αφφήλτυν <i>'affēltun</i>
2 <sup>nd</sup> Fem	αφφήλσε	<i>'affēlše</i>	αφφήλσιν <i>'affēlšin</i>
3 <sup>rd</sup> Masc	αφφήλ	<i>'affēl</i>	αφφηλού <i>'affēlū</i>
3 <sup>rd</sup> Fem	αφφηλώ	<i>'affēlā</i>	αφφηλού <i>'aktēbū</i>

### 7.11.6 C<sub>3</sub> = '

As elsewhere, root-final \*' behaves erratically. The root \*ldā “go up, rise” gives the verbs αλδή *'aldē* “lift up, pull up” and εννυλδώ *'ennuldā* “be lifted up, be pulled up”.

In the present tense, the glottal stop drops when word-final and is present elsewhere:



Scale III Present Tense: 'aldē “lift up”		
Person	Singular	Plural
1 <sup>st</sup>	ωλδή 'āldē	νωλδεοῦ nāldē'ū
2 <sup>nd</sup> Masc	τωλδή tāldē	τωλδεοῦ tāldē'ū
2 <sup>nd</sup> Fem	τωλδεεῖ tāldē'ī	τωλδεοῦ tāldē'ū
3 <sup>rd</sup> Masc	ιωλδή yāldē	ιωλδεοῦ yāldē'ū
3 <sup>rd</sup> Fem	ιωλδεεῖ yāldē'ī	ιωλδεοῦ yāldē'ū

Scale III Present Tense: 'ennuldā “be lifted up”		
Person	Singular	Plural
1 <sup>st</sup>	αννυλδῶ 'annuldā	νιννυλδαοῦ ninnulda'ū
2 <sup>nd</sup> Masc	τιννυλδῶ tinnuldā	τιννυλδαοῦ tinnulda'ū
2 <sup>nd</sup> Fem	τιννυλδαεῖ tinnulda'ī	τιννυλδαοῦ tinnulda'ū
3 <sup>rd</sup> Masc	ιννυλδῶ yinnuldā	ιννυλδαοῦ yinnulda'ū
3 <sup>rd</sup> Fem	ιννυλδαεῖ yinnulda'ī	ιννυλδαοῦ yinnulda'ū

The preterite features the special set of aspirated suffixes rather than the normal set. The glottal stop disappears in all forms other than the third person singular feminine and third person plural. Additional contraction takes place in the first person singular:

Scale III Preterite Tense: 'aldē “lift up”		
Person	Singular	Plural
1 <sup>st</sup>	αλδήτ 'aldēt	αλδηννώ 'aldēnnā
2 <sup>nd</sup> Masc	αλδήττα 'aldētha	αλδήττυν 'aldēthun
2 <sup>nd</sup> Fem	αλδήτζε 'aldēche	αλδήτζιν 'aldēchin
3 <sup>rd</sup> Masc	αλδή 'aldē	αλδηοῦ 'aldē'ū
3 <sup>rd</sup> Fem	αλδηῶ 'aldē'ā	αλδηοῦ 'aldē'ū

Scale III Preterite Tense: 'ennuldā “be lifted up”		
Person	Singular	Plural
1 <sup>st</sup>	εννυλδῶτ 'ennuldāt	εννυλδωννώ 'ennuldānnā
2 <sup>nd</sup> Masc	εννυλδῶττα 'ennuldātha	εννυλδῶττυν 'ennuldāthun
2 <sup>nd</sup> Fem	εννυλδῶτζε 'ennuldāche	εννυλδῶτζιν 'ennuldāchin
3 <sup>rd</sup> Masc	εννυλδῶ 'ennuldā	εννυλδωοῦ 'ennuldā'ū
3 <sup>rd</sup> Fem	εννυλδωῶ 'ennuldā'ā	εννυλδωοῦ 'ennuldā'ū

In the imperfect the glottal stop also drops in all forms other than the third person singular feminine and third person plural. The sequences -iēē- (*'aktēb*) and -uo'a- (*'ennuktāb*) contract to just -ie- and -uo-. The second person plural forms continue to use an aspirated ending.

Scale III Imperfect Tense: <i>'aldē</i> “lift up”		
Person	Singular	Plural
1 <sup>st</sup>	αλδιή <i>'aldie</i>	αλδιήν <i>'aldien</i>
2 <sup>nd</sup> Masc	αλδιήτ <i>'aldiet</i>	αλδιήττυν <i>'aldiethun</i>
2 <sup>nd</sup> Fem	αλδιήζ <i>'aldieš</i>	αλδιήτζιν <i>'aldiečhin</i>
3 <sup>rd</sup> Masc	αλδιή <i>'aldie</i>	αλδιηού <i>'aldie'ū</i>
3 <sup>rd</sup> Fem	αλδιή <i>'aldie'ā</i>	αλδιηού <i>'aldie'ū</i>

Scale III Imperfect Tense: <i>'ennuldā</i> “be lifted up”		
Person	Singular	Plural
1 <sup>st</sup>	εννυλδύ <i>'ennulduo</i>	εννυλδύν <i>'ennulduon</i>
2 <sup>nd</sup> Masc	εννυλδύτ <i>'ennulduot</i>	εννυλδύττυν <i>'ennulduothun</i>
2 <sup>nd</sup> Fem	εννυλδύζ <i>'ennulduoš</i>	εννυλδύτζιν <i>'ennulduočhin</i>
3 <sup>rd</sup> Masc	εννυλδύ <i>'ennulduo</i>	εννυλδουού <i>'ennulduo'ū</i>
3 <sup>rd</sup> Fem	εννυλδουώ <i>'ennulduo'ā</i>	εννυλδουού <i>'ennulduo'ū</i>

The glottal stop simply drops in the perfective subjunctive:

Scale III Perfective Subjunctive: <i>'aldē</i> “lift up”		
Person	Singular	Plural
1 <sup>st</sup>	ῃώλδε <i>vālde</i>	ῃανώλδε <i>vanālde</i>
2 <sup>nd</sup>	ῃατώλδε <i>vatālde</i>	ῃατώλδε <i>vatālde</i>
3 <sup>rd</sup>	ῃιώλδε <i>vyālde</i>	ῃιώλδε <i>vyālde</i>

Scale III Perfective Subjunctive: <i>'ennuldā</i> “be lifted up”		
Person	Singular	Plural
1 <sup>st</sup>	ῃάννυλδα <i>vannulda</i>	ῃανίννυλδα <i>vaninnulda</i>
2 <sup>nd</sup>	ῃατίννυλδα <i>vatinnulda</i>	ῃατίννυλδα <i>vatinnulda</i>
3 <sup>rd</sup>	ῃήννυλδα <i>vēnnulda</i>	ῃήννυλδα <i>vēnnulda</i>

The typical imperative works as expected: the glottal stop drops in the mas-

culine singular (when word-final), and remains in the other forms. In the s-imperative, the glottal stop drops in all forms and causes  $C_2$  gemination/aspiration in the feminine singular and plural forms:

Scale III Imperative: 'aldē “lift up”				
	Singular		Plural	
Masc	ισλεδῆ	'isledē	ισλεδδού	'isleddū
Fem	ισλεδδεῖ	'isleddī	ισλεδδού	'isleddū

The deverbatives simply lose the glottal stop:

Scale III Deverbatives: 'aldē “lift up”	
Infinitive	Active Participle
μωλδῆ <i>māldē</i> “lift up”	μώλδι <i>māldi</i> “lifting up”

Scale III Deverbatives: 'ennuldā “be lifted up”	
Infinitive	Passive Participle
μαννυλδῶ <i>mannuldā</i> “be lifted up”	μύνναλδα <i>munnalda</i> “being lifted up”

### 7.11.7 $C_3 = H$

Roots with final \*H lose this radical and conjugate as though they were biconsonantal. The root \*mnāh “forbid”, for instance, behaves as though it were \*mVn (the vowel is unrecoverable), giving the verbs ἀμῆν *'amēn* “contest, dispute” and ἐννυμῶν *'ennumān* “be contested, be disputed”. These then follow a regular biconsonantal paradigm.

### 7.11.8 $C_1 = Y/W$

Initial \*Y and \*W simply merge into the preceding vowel according to some relatively straightforward rules:

- \*ay → ē, \*aw → ū
- \*uy → ū, \*uw → ū
- \*āy → ā, \*āw → ā

This applies for roots such as \*ymīn “right”, yielding the verbs ημῖν *’ēmēn* “direct to the right” and εννουμῶν *’ennūmān* “be directed to the right”, and \*wtīr “stay, remain”, yielding ουτήρ *’ūtēr* “have left over” and ενντρώρ *’ennūtār* “remain left over, be in excess”. The following tables show the present tense and preterite of the two active verbs (though \*ymīn has root final \*N in addition, resulting in irregular preterite endings):

Scale III Present Tense: <i>’ēmēn</i> “direct right”		
Person	Singular	Plural
1 <sup>st</sup>	ωμῖν <i>’āmēn</i>	νωμενού <i>nāmenū</i>
2 <sup>nd</sup> Masc	τωμῖν <i>tāmēn</i>	τωμενού <i>tāmenū</i>
2 <sup>nd</sup> Fem	τωμενεί <i>tāmenī</i>	τωμενού <i>tāmenū</i>
3 <sup>rd</sup> Masc	ιωμῖν <i>yāmēn</i>	ιωμενού <i>yāmenū</i>
3 <sup>rd</sup> Fem	ιωμενεί <i>yāmenī</i>	ιωμενού <i>yāmenū</i>

Scale III Present Tense: <i>’ūtēr</i> “have left over”		
Person	Singular	Plural
1 <sup>st</sup>	ωτήρ <i>’ātēr</i>	νωτερού <i>nāterū</i>
2 <sup>nd</sup> Masc	τωτήρ <i>tātēr</i>	τωτερού <i>tāterū</i>
2 <sup>nd</sup> Fem	τωτερεί <i>tāterī</i>	τωτερού <i>tāterū</i>
3 <sup>rd</sup> Masc	ιωτήρ <i>yātēr</i>	ιωτερού <i>yāterū</i>
3 <sup>rd</sup> Fem	ιωτερεί <i>yāterī</i>	ιωτερού <i>yāterū</i>

Scale III Preterite Tense: <i>’ēmēn</i> “direct right”		
Person	Singular	Plural
1 <sup>st</sup>	ημήνετ <i>’ēmēnet</i>	ημηνώ <i>’ēmēnnā</i>
2 <sup>nd</sup> Masc	ημήττα <i>’ēmētha</i>	ημήττυν <i>’ēmēthun</i>
2 <sup>nd</sup> Fem	ημήτζζε <i>’ēmēčhe</i>	ημήτζζιν <i>’ēmēčhin</i>
3 <sup>rd</sup> Masc	ημῖν <i>’ēmēn</i>	ημηνού <i>’ēmēnū</i>
3 <sup>rd</sup> Fem	ημηνώ <i>’ēmēnā</i>	ημηνού <i>’ēmēnū</i>

Scale III Preterite Tense: <i>’ūtēr</i> “have left over”		
Person	Singular	Plural
1 <sup>st</sup>	ουτήρετ <i>’ūtēret</i>	ουτηρνώ <i>’ūtērnā</i>
2 <sup>nd</sup> Masc	ουτήρτα <i>’ūtērtā</i>	ουτήρτυν <i>’ūtērtun</i>
2 <sup>nd</sup> Fem	ουτήρσε <i>’ūtērše</i>	ουτήρσιν <i>’ūtēršin</i>
3 <sup>rd</sup> Masc	ουτήρ <i>’ūtēr</i>	ουτηρού <i>’ūtērū</i>
3 <sup>rd</sup> Fem	ουτηρώ <i>’ūtērā</i>	ουτηρού <i>’ūtērū</i>

7.11.9 C<sub>3</sub> = Y/W

Root-final \*Y and \*W are simpler to conjugate in Scale III than in Scales I or II. These consonants are preserved when intervocalic, and are lost in all other positions with no change to neighboring vowels. Consider, for instance, the preterite tense forms of the verbs αβνή 'abnē “have build, help build” (\*bnāy “build”) and αμνή 'amnē “have count, help count” (\*mnāw “count”):

Scale III Preterite Tense: <i>ʾabnē</i> “have build”				
Person	Singular		Plural	
1 <sup>st</sup>	αβνήιεν	<i>ʾabnēyet</i>	αβνηνῶ	<i>ʾabnēnā</i>
2 <sup>nd</sup> Masc	αβνήτα	<i>ʾabnēta</i>	αβνήτυν	<i>ʾabnētun</i>
2 <sup>nd</sup> Fem	αβνήσε	<i>ʾabnēše</i>	αβνήσιν	<i>ʾabnēšin</i>
3 <sup>rd</sup> Masc	αβνή	<i>ʾabnē</i>	αβνηιού	<i>ʾabnēyū</i>
3 <sup>rd</sup> Fem	αβνηῶ	<i>ʾabnēyā</i>	αβνηιού	<i>ʾabnēyū</i>

Scale III Preterite Tense: <i>'amnē</i> “have count”				
Person	Singular		Plural	
1 <sup>st</sup>	αμνήιεν	<i>'amnēwet</i>	αμνηνῶ	<i>'amnēnā</i>
2 <sup>nd</sup> Masc	αμνήτα	<i>'amnēta</i>	αμνήτυν	<i>'amnētun</i>
2 <sup>nd</sup> Fem	αμνήσε	<i>'amnēše</i>	αμνήσιν	<i>'amnēšin</i>
3 <sup>rd</sup> Masc	αμνή	<i>'amnē</i>	αμνησού	<i>'amnēwū</i>
3 <sup>rd</sup> Fem	αμνησῶ	<i>'amnēwā</i>	αμνησού	<i>'amnēwū</i>

The one exception to this pattern are the participles. In the active 'aktēb participle, both \*Y and \*W drop with compensatory lengthening: μῶβνει mābnī “having build”, μῶμνει māmni “having count” (not \*\*mābnīy, \*\*māmniw). In the passive 'ennuktāb participle, monophthongization takes place: μόνναβνη munnabnē “being made to build”, μόνναμνού munnamnū “being made to count” (not \*\*munnaabnay, \*\*munnamnaw). Note that the new long vowels do not draw the stress.

7.11.10 C<sub>1</sub>/C<sub>2</sub>/C<sub>3</sub> = N

Roots with initial \*N (as in \*nkīr “recognize”, giving ακκήρ 'akhēr “introduce” and εννακῶρ 'ennakhār “be introduced”) undergo assimilation in all

forms, with C<sub>2</sub> being geminated or aspirated. They are otherwise regular, although if aspiration appears, it will be accompanied by vowel reduction.

Roots with medial \*N (as in \*knās “gather”, giving ακνής *'aknēs* “insert” and εννυκνώς *'ennuknās* “be inserted”<sup>3</sup>) are regular.

Root-final \*N is irregular only in the two past tenses, where assimilation takes place in a number of forms. With the root \*šfān “cover” we get the verbs αῶφην *'ašfēn* “tell a secret, make someone swear to secrecy” and εννυῶφών *'ennušfān* “swear to secrecy”:

Scale III Preterite Tense: <i>'ašfēn</i> “tell a secret”			
Person	Singular		Plural
1 <sup>st</sup>	αῶφηνετ	<i>'ašfēnet</i>	αῶφηνῶ <i>'ašfēnnā</i>
2 <sup>nd</sup> Masc	αῶφήττα	<i>'ašfētha</i>	αῶφήττυν <i>'ašfēthun</i>
2 <sup>nd</sup> Fem	αῶφήτζζε	<i>'ašfēche</i>	αῶφήτζζιν <i>'ašfēchin</i>
3 <sup>rd</sup> Masc	αῶφην	<i>'ašfēn</i>	αῶφηνού <i>'ašfēnū</i>
3 <sup>rd</sup> Fem	αῶφηνῶ	<i>'ašfēnā</i>	αῶφηνού <i>'ašfēnū</i>

Scale III Preterite Tense: <i>'ennušfān</i> “swear to secrecy”			
Person	Singular		Plural
1 <sup>st</sup>	εννυῶφνετ	<i>'ennušfānet</i>	εννυῶφνῶ <i>'ennušfānnā</i>
2 <sup>nd</sup> Masc	εννυῶφώττα	<i>'ennušfātha</i>	εννυῶφώττυν <i>'ennušfāthun</i>
2 <sup>nd</sup> Fem	εννυῶφώτζζε	<i>'ennušfāche</i>	εννυῶφώτζζιν <i>'ennušfāchin</i>
3 <sup>rd</sup> Masc	εννυῶφών	<i>'ennušfān</i>	εννυῶφονού <i>'ennušfānū</i>
3 <sup>rd</sup> Fem	εννυῶφωνῶ	<i>'ennušfānā</i>	εννυῶφονού <i>'ennušfānū</i>

Scale III Imperfect Tense: <i>'ašfēn</i> “tell a secret”			
Person	Singular		Plural
1 <sup>st</sup>	αῶφιῖ	<i>'ašfie</i>	αῶφιην <i>'ašfien</i>
2 <sup>nd</sup> Masc	αῶφιῖτ	<i>'ašfiet</i>	αῶφιῖττυν <i>'ašfiethun</i>
2 <sup>nd</sup> Fem	αῶφιῖζ	<i>'ašfies</i>	αῶφιῖτζζιν <i>'ašfiechin</i>
3 <sup>rd</sup> Masc	αῶφιην	<i>'ašfien</i>	αῶφιηνού <i>'ašfienū</i>
3 <sup>rd</sup> Fem	αῶφιηνῶ	<i>'ašfienā</i>	αῶφιηνού <i>'ašfienū</i>

3 The semantic connection between between the katab meaning “gather” and the 'aktēb meaning “insert” is not clear, yet this pair is seen in several Semitic languages. The semantic divergence is either very old, or else these two forms represent entirely unrelated roots that happened to merge phonetically in Semitic.

Scale III Imperfect Tense: 'ennuṣfān “swear to secrecy”			
Person	Singular		Plural
1 <sup>st</sup>	εννυῶφω	'ennuṣfuō	εννυῶφων 'ennuṣfuōn
2 <sup>nd</sup> Masc	εννυῶφωτ	'ennuṣfuōt	εννυῶφωττων 'ennuṣfuōthun
2 <sup>nd</sup> Fem	εννυῶφωζ	'ennuṣfuōš	εννυῶφωτζζιν 'ennuṣfuōčhin
3 <sup>rd</sup> Masc	εννυῶφων	'ennuṣfuōn	εννυῶφωνού 'ennuṣfuōnū
3 <sup>rd</sup> Fem	εννυῶφωνώ	'ennuṣfuōnā	εννυῶφωνού 'ennuṣfuōnū

### 7.11.11 C<sub>1</sub> = PH/TH/KH/TSH/ČH

Roots with initial aspirates are largely unproblematic. Since C<sub>1</sub> is always in a cluster, it will always surface in an unaspirated state. The only difference between this and the regular paradigms is that any short vowel immediately preceding C<sub>1</sub> will reduce to /ə/; in 'aktēb this is not even noticeable orthographically, though the reduction is clear in 'ennuktāb. One such root is \*thrād, yielding the Scale III verbs ατρήδ 'atrēd “send quickly” and εννατρώδ 'ennatrād “be sent quickly”.

### 7.11.12 C<sub>2</sub> = PH/TH/KH/TSH/ČH

Root-internal aspirates are completely regular, always surface in an unaspirated form, and never show any vowel reduction. For instance, the root \*lkhīn “kiss” becomes αλκήν 'alkēn “touch [something to something], place in contact” and εννυλκών 'ennulkān “be touched [to], be placed in contact, lie tangent to”.

### 7.11.13 C<sub>3</sub> = PH/TH/KH/TSH/ČH

The one aspirate subclass that is particularly irregular in Scale III are the C<sub>3</sub> aspirates, although this irregularity is the same as in other scales. The aspiration will only surface when intervocal, short vowels immediately preceding C<sub>3</sub> will reduce to schwa, and the preterite and imperfect use the special set of aspirated endings, plus an epenthetic schwa in some of the second person forms. The following charts demonstrates the conjugation of the two derivatives of the root \*ǵrīkh “sink”, namely αῖρήκ 'agrēk “submerge, immerse, dunk” and εννυῖρῶκ 'ennuǵrāk “be sub-

merged, immersed”.

Scale III Conjugation: 'aġrēk “immerse”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	ωᾱρήκ 'aġrēk	αᾱρήκκετ 'aġrēkhet	αᾱριήκ 'aġriek	Ḅωᾱράκ vaġrāk
2 Sg M	τωᾱρήκ tāġrēk	αᾱρήκκαττα 'aġrēkhətha	αᾱριήκκετ 'aġriekhet	Ḅατωᾱράκ vatāġrāk
2 Sg F	τωᾱράκκει tāġrākhi	αᾱρήκκατζζε 'aġrēkhəċhe	αᾱριήκκεζ 'aġriekheš	Ḅατωᾱράκ vatāġrāk
3 Sg M	ιωᾱρήκ yāġrēk	αᾱρήκ 'aġrēk	αᾱριήκ 'aġriek	Ḅιωᾱράκ vyāġrāk
3 Sg F	ιωᾱράκκει yāġrākhi	αᾱρηκκώ 'aġrēkhā	αᾱριηκκώ 'aġriekhā	Ḅιωᾱράκ vyāġrāk
1 Pl	νωᾱράκκού nāġrākhi	αᾱρηκνώ 'aġrēknā	αᾱριήκκεν 'aġriekhen	Ḅανωᾱράκ vanāġrāk
2 Pl M	τωᾱράκκού tāġrākhi	αᾱρήκκαττυν 'aġrēkhəthun	αᾱριήκκαττυν 'aġriekhəthun	Ḅατωᾱράκ vatāġrāk
2 Pl F	τωᾱράκκού tāġrākhi	αᾱρήκκατζζιν 'aġrēkhəċhin	αᾱριήκκατζζιν 'aġriekhəċhin	Ḅατωᾱράκ vatāġrāk
3 Pl	ιωᾱράκκού yāġrākhi	αᾱρηκκού 'aġrēkhū	αᾱριηκκού 'aġriekhū	Ḅιωᾱράκ vyāġrāk
	Imperative			Deverb.
M Sg	αᾱρήκ 'aġrēk		Infinitive	μωᾱρήκ māġrēk
F Sg	αᾱράκκει 'aġrākhi		Participle	μωᾱράκ māġrāk
Pl	αᾱράκκού 'aġrākhi			



Scale III Conjugation: 'ennuǵrāk “be immersed”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	αννυῖρωκ 'annuǵrāk	εννυῖρωκκετ 'ennuǵrākhet	εννυῖρωκ 'ennuǵruok	ḅάννυῖρακ vannuǵrāk
2 Sg M	τιννυῖρωκ tinnuǵrāk	εννυῖρωκκαττα 'ennuǵrākħatha	εννυῖρωκκατ 'ennuǵruokhat	ḅατίννυῖρακ vatinnuǵrāk
2 Sg F	τιννυῖρακκεί tinnuǵrākħī	εννυῖρωκκατζζε 'ennuǵrākħəche	εννυῖρωκκαζ 'ennuǵruokħaš	ḅατίννυῖρακ vatinnuǵrāk
3 Sg M	ιννυῖρωκ yinnuǵrāk	εννυῖρωκ 'ennuǵrāk	εννυῖρωκ 'ennuǵruok	ḅήννυῖρακ vēnnuǵrāk
3 Sg F	ιννυῖρακκεί yinnuǵrākħī	εννυῖρωκκῶ 'ennuǵrākħā	εννυῖρωκκῶ 'ennuǵruokħā	ḅήννυῖρακ vēnnuǵrāk
1 Pl	νιννυῖρακκού ninnuǵrākħū	εννυῖρωκκῶ 'ennuǵrākñā	εννυῖρωκκᾶν 'ennuǵruokħan	ḅανίννυῖρακ vaninnuǵrāk
2 Pl M	τιννυῖρακκού tinnuǵrākħū	εννυῖρωκκαττυν 'ennuǵrākħathun	εννυῖρωκκαττυν 'ennuǵruokħathun	ḅατίννυῖρακ vatinnuǵrāk
2 Pl F	τιννυῖρακκού tinnuǵrākħū	εννυῖρωκκατζζιν 'ennuǵrākħəčhin	εννυῖρωκκατζζιν 'ennuǵruokħəčhin	ḅατίννυῖρακ vatinnuǵrāk
3 Pl	ιννυῖρακκού yinnuǵrākħū	εννυῖρωκκού 'ennuǵrākħū	εννυῖρωκκού 'ennuǵruokħū	ḅήννυῖρακ vēnnuǵrāk
	Imperative			Deverb.
M Sg	—		Infinitive	μαννυῖρωκ mannuǵrāk
F Sg	—		Participle	μύνναῖρακ munnaǵrāk
Pl	—			



## 8

## Verb Scale IV:

η'

*taktēb*

Αμμίθκαλ Αδρωβιτεί: τακτήβ

**8.1 Introduction to *taktēb* Verbs**

*Taktēb* (Scale IV) is the reciprocal stem, whose primary purpose is to make transitive stems intransitive by adding an implication of reciprocity: τακτήβ *taktēb* “write one another, exchange letters, correspond” (from \*ktāb “write”). A great many verbs denoting social interaction are found in this scale due to its reciprocal nature and, in this sense at least, Scale IV verbs are very rarely seen with singular subject agreement. Stative roots may also appear in *taktēb*, where they indicate transformation: ταλβήν *talbēn* “become/turn white” (\*lbīn “white”), τασδήρ *tasdēr* “get ready” (\*sdīr “ready”).

Its most distinctive feature is the prefixed \*t- seen in all forms, although with some roots this \*t- will instead be infixes after C<sub>1</sub> in several forms. In Semitic studies this conjugation is known as the tB-Stem, since it was historically derived from the B-Stem (Scale I). Since it is exclusively intransitive, *taktēb* has no passive counterpart.

**8.2 Triconsonantal Roots and *taktēb*****8.2.1 The Present Tense**

The regular present tense is formed by adding prefixes and suffixes to the stem \*-tC<sub>1</sub>aC<sub>2</sub>VC<sub>3</sub>-. The ‘V’ represents the inherent vowel of the root, and so can be either -ā/-ī/-ē- (in unsuffixed forms) or -a/-i/-e- (in suffixed forms). Outside of the first person singular, the prefix vowel is based on Barth’s Law: /i/ if the stem vowel is \*ā, or /a/ if the stem vowel is

\*ī or \*ē.

Scale IV Present Tense: <i>taktēb</i> “write each other”		
Person	Singular	Plural
1 <sup>st</sup>	ατκατώβ <i>'atkatāb</i>	νιτκαταβού <i>nitkatabū</i>
2 <sup>nd</sup> Masc	τιτκατώβ <i>titkatāb</i>	τιτκαταβού <i>titkatabū</i>
2 <sup>nd</sup> Fem	τιτκαταβεί <i>titkatabī</i>	τιτκαταβού <i>titkatabū</i>
3 <sup>rd</sup> Masc	ιτκατώβ <i>yitkatāb</i>	ιτκαταβού <i>yitkatabū</i>
3 <sup>rd</sup> Fem	ιτκαταβεί <i>yitkatabī</i>	ιτκαταβού <i>yitkatabū</i>

Scale IV Present Tense: <i>talbēn</i> “turn white”		
Person	Singular	Plural
1 <sup>st</sup>	ατλαβείν <i>'atlabīn</i>	νιτλαβινού <i>nitlabinū</i>
2 <sup>nd</sup> Masc	τιτλαβείν <i>titlabīn</i>	τιτλαβινού <i>titlabinū</i>
2 <sup>nd</sup> Fem	τιτλαβινεί <i>titlabinī</i>	τιτλαβινού <i>titlabinū</i>
3 <sup>rd</sup> Masc	ιτλαβείν <i>yitlabīn</i>	ιτλαβινού <i>yitlabinū</i>
3 <sup>rd</sup> Fem	ιτλαβινεί <i>yitlabinī</i>	ιτλαβινού <i>yitlabinū</i>

Note that since reciprocal verbs generally can't have singular subjects, several of the forms of the verb τακτήβ *taktēb* “write each other” shown here and later on (as well as for some other verbs later in this chapter) are hypothetical and are included for demonstrative purposes. On the other hand, all of the forms of ταλβήν *talbēn* “turn white” are in use, since this verb is not reciprocal in meaning.

## 8.2.2 The Preterite Tense

The preterite is formed by adding the regular preterite endings to the stem \*taC<sub>1</sub>C<sub>2</sub>ēC<sub>3</sub>. They are thus identical in form to the *'aktēb* preterite, but with the prefix \*ta- rather than \*a-.

Scale IV Preterite Tense: <i>taktēb</i> “write each other”		
Person	Singular	Plural
1 <sup>st</sup>	τακτηῖβεν <i>taktēbet</i>	τακτηῖβνῶ <i>taktēbnā</i>
2 <sup>nd</sup> Masc	τακτηῖβτα <i>taktēvta</i>	τακτηῖβτυν <i>taktēvtun</i>
2 <sup>nd</sup> Fem	τακτηῖβσε <i>taktēvše</i>	τακτηῖβσιν <i>taktēvšin</i>
3 <sup>rd</sup> Masc	τακτηῖβ <i>taktēb</i>	τακτηῖβού <i>taktēbū</i>
3 <sup>rd</sup> Fem	τακτηῖβῶ <i>taktēbā</i>	τακτηῖβού <i>taktēbū</i>

### 8.2.3 The Imperfect Tense

The imperfect tense is formed by adding endings to the stem \*taC<sub>1</sub>C<sub>2</sub>ieC<sub>3</sub>. They are thus identical in form to the *ʾaktēb* imperfect, but with the prefix \*ta- rather than \*a-.

Scale IV Imperfect Tense: <i>taktēb</i> “write each other”		
Person	Singular	Plural
1 <sup>st</sup>	τακτηῖβ <i>taktiev</i>	τακτηῖβεν <i>taktieven</i>
2 <sup>nd</sup> Masc	τακτηῖβεν <i>taktievēt</i>	τακτηῖβτυν <i>taktievtun</i>
2 <sup>nd</sup> Fem	τακτηῖβεῖ <i>taktieveš</i>	τακτηῖβσιν <i>taktievšin</i>
3 <sup>rd</sup> Masc	τακτηῖβ <i>taktieb</i>	τακτηῖβού <i>taktiebū</i>
3 <sup>rd</sup> Fem	τακτηῖβῶ <i>taktiebā</i>	τακτηῖβού <i>taktiebū</i>

### 8.2.4 The Perfective Subjunctive Tense

The perfective subjunctive is formed by adding a special set of prefixes to the stem \*-tC<sub>1</sub>aC<sub>2</sub>VC<sub>3</sub>, where ‘V’ is the short vowel of the inherent root vowel. These prefixes are \*vā- (first person singular), \*vāna- (first person plural), \*vata- (second person), and \*vī- (third person).

Scale IV Perfective Subjunctive: <i>taktēb</i> “write each other”		
Person	Singular	Plural
1 <sup>st</sup>	ῶτκαταβ <i>vātkatab</i>	ῶνάτκαταβ <i>vānatkatab</i>
2 <sup>nd</sup>	ῶατάτκαταβ <i>vātatikatab</i>	ῶατάτκαταβ <i>vātatikatab</i>
3 <sup>rd</sup>	ῶείτκαταβ <i>vītkatab</i>	ῶείτκαταβ <i>vītkatab</i>

Scale IV Perfective Subjunctive: <i>talbēn</i> “turn white”		
Person	Singular	Plural
1 <sup>st</sup>	ḡώτλαβιν <i>vātlabin</i>	ḡανάτλαβιν <i>vənatlabin</i>
2 <sup>nd</sup>	ḡατάτλαβιν <i>vətatlabin</i>	ḡατάτλαβιν <i>vətatlabin</i>
3 <sup>rd</sup>	ḡείτλαβιν <i>vītlabin</i>	ḡείτλαβιν <i>vītlabin</i>

### 8.2.5 The Imperative

The imperative is formed from the stem  $*tiC_1C_2VC_3-/*taC_1C_2VC_3-$ , where ‘V’ is the long version of the root vowel in the masculine singular and the short version elsewhere. Barth’s Law applies to the vowel after the initial /t/.<sup>1</sup>

Scale IV Imperative: <i>taktēb</i> “write each other”		
	Singular	Plural
Masc	τικτώβ <i>tiktāb</i>	τικταβού <i>tiktabū</i>
Fem	τικταβεί <i>tiktabī</i>	τικταβού <i>tiktabū</i>

Scale IV Imperative: <i>talbēn</i> “turn white”		
	Singular	Plural
Masc	ταλβείν <i>talbīn</i>	ταλβινού <i>talbinū</i>
Fem	ταλβινεί <i>talbinī</i>	ταλβινού <i>talbinū</i>

### 8.2.6 Deverbatives

The infinitive is formed from the pattern  $*matC_1aC_2ēC_3$ , and the participle from  $*mitC1aC2iC3$ .

Scale IV Deverbatives: <i>taktēb</i> “write each other”	
Infinitive	Active Participle
ματκατήβ <i>matkatēb</i> “write each other”	μίτκατιβ <i>mitkatib</i> “writing each other”

1 Etymologically-speaking, Barth’s Law has no business being here, since this  $*ta-$  is not a personal prefix, but a derivational one. However, it seems that it has spread to the *taktēb* imperative by virtue of the phonetic similarity of the  $*ta-$  prefix to the  $*tV-$  prefix of the present tense, and the semantic similarity between imperatives (which always have a second person subject) and the fact that  $*tV-$  is a marker of the second person in the present tense.

### 8.3 Biconsonantal Roots and *taktēb*

Biconsonantal roots follow a very similar paradigm to triconsonantal roots. However, they retain their internal root vowel in all forms other than the imperfect, where it is replaced by \*-ie- for all verbs.

The tables on the following page show the complete conjugation of the verbs τατζειλ *tačīl* “become cold, get cold” (\*čīl “cold”) and ταρουν *tařūn* “become hot, turn hot” (\*řūn “hot”).

### 8.4 Quadriconsonantal Roots and *taktēb*

Quadriconsonantal roots cannot appear in Scale IV. Instead, they must use the morphology usually reserved for European loan verbs described in section 13.

### 8.5 Geminate Roots and *taktēb*

Geminate roots in *taktēb* are somewhat complicated, as they switch between triconsonantal- and biconsonantal-like paradigms without a clear pattern. For this reason each tense will be discussed separately. The verb ταμήλ *tamēl* “promise one another, be engaged” (\*mall “promise”) will be used to demonstrate.

#### 8.5.1 The Present Tense

In the present tense, geminate roots behave triconsonantly (with root vowel \*ā) when no suffix is present and biconsonantly (with root vowel \*a) when a suffix is present.

Scale IV Conjugation: <i>tačīl</i> “become cold”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	αττζειλ <i>’atčīl</i>	τατζειλετ <i>tačīlet</i>	τατziehλ <i>tačiel</i>	ḅωττζειλ <i>vātčīl</i>
2 Sg M	ταττζειλ <i>tatčīl</i>	τατζειλτα <i>tačīlta</i>	τατziehλετ <i>tačielet</i>	ḅαταττζειλ <i>vətatčīl</i>
2 Sg F	ταττζειλεί <i>tatčīlī</i>	τατζειλδε <i>tačīlše</i>	τατziehλεṣ <i>tačieleš</i>	ḅαταττζειλ <i>vətatčīl</i>
3 Sg M	ιαττζειλ <i>yatčīl</i>	τατζειλ <i>tačīl</i>	τατziehλ <i>tačiel</i>	ḅειττζειλ <i>vītčīl</i>
3 Sg F	ιαττζειλεί <i>yatčīlī</i>	τατζειλῶ <i>tačīlā</i>	τατziehλῶ <i>tačielā</i>	ḅειττζειλ <i>vītčīl</i>
1 Pl	νατττειλού <i>natčīlū</i>	ταττειλνώ <i>tačīlnā</i>	τατziehλεν <i>tačielen</i>	ḅανατττειλ <i>vənatčīl</i>
2 Pl M	τατττειλού <i>tatčīlū</i>	ταττειλτун <i>tačīltun</i>	τατziehλτун <i>tačieltun</i>	ḅατατττειλ <i>vətatčīl</i>
2 Pl F	τατττειλού <i>tatčīlū</i>	ταττειλδιν <i>tačīlšin</i>	τατziehλδιν <i>tačielšin</i>	ḅατατττειλ <i>vətatčīl</i>
3 Pl	ιατττειλού <i>yatčīlū</i>	ταττειλού <i>tačīlū</i>	τατziehλού <i>tačielū</i>	ḅειτττειλ <i>vītčīl</i>
	Imperative			Deverb.
M Sg	τατζειλ <i>tačīl</i>		Infinitive	ματττειλ <i>matčīl</i>
F Sg	ταττειλεί <i>tačīlī</i>		Participle	μιτττειλ <i>mitčīl</i>
Pl	ταττειλού <i>tačīlū</i>			



Scale IV Conjugation: <i>taṛūn</i> “become hot”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	ατῤούν <i>’atṛūn</i>	ταῤούνετ <i>taṛūnet</i>	ταῤιήν <i>taṛien</i>	Ḃωτῤούν <i>vāṭṛūn</i>
2 Sg M	τιτῤούν <i>titṛūn</i>	ταῤούντα <i>taṛūnta</i>	ταῤιήνετ <i>taṛienet</i>	Ḃατατῤούν <i>vətatṛūn</i>
2 Sg F	τιτῤουνεῖ <i>titṛūnī</i>	ταῤούνδε <i>taṛūnše</i>	ταῤιήνεῖ <i>taṛieneš</i>	Ḃατατῤούν <i>vətatṛūn</i>
3 Sg M	ιτῤούν <i>yitṛūn</i>	ταῤούν <i>taṛūn</i>	ταῤιήν <i>taṛien</i>	Ḃειτῤούν <i>vītṛūn</i>
3 Sg F	ιτῤουνεῖ <i>yitṛūnī</i>	ταῤουνῶ <i>taṛūnā</i>	ταῤιηνῶ <i>taṛienā</i>	Ḃειτῤούν <i>vītṛūn</i>
1 Pl	νιτῤουνού <i>nitṛūnū</i>	ταῤουννῶ <i>taṛūnnā</i>	ταῤιήνεν <i>taṛienen</i>	Ḃανατῤούν <i>vənatṛūn</i>
2 Pl M	τιτῤουνού <i>titṛūnū</i>	ταῤούντυν <i>taṛūntun</i>	ταῤιήντυν <i>taṛientun</i>	Ḃατατῤούν <i>vətatṛūn</i>
2 Pl F	τιτῤουνού <i>titṛūnū</i>	ταῤούνδιν <i>taṛūnšin</i>	ταῤιήνδιν <i>taṛienšin</i>	Ḃατατῤούν <i>vətatṛūn</i>
3 Pl	ιτῤουνού <i>yitṛūnū</i>	ταῤουνού <i>taṛūnū</i>	ταῤιηνού <i>taṛienū</i>	Ḃειτῤούν <i>vītṛūn</i>
	<b>Imperative</b>			<b>Deverb.</b>
M Sg	τεῤούν <i>teṛūn</i>		<b>Infinitive</b>	ματῤούν <i>matṛūn</i>
F Sg	τεῤουνεῖ <i>teṛūnī</i>		<b>Participle</b>	μιτῤούν <i>mitṛūn</i>
Pl	τεῤουνού <i>teṛūnū</i>			

(The prefix vowel \*e in the imperative of ταῤούν *taṛūn* is the result of the lowering of original \*i due to the following \*ř. This lowering does not take place in the present tense due to the intervening -t-.)

Scale IV Present Tense: <i>tamēl</i> “promise one another”		
Person	Singular	Plural
1 <sup>st</sup>	ατμαλώλ <i>'atmalāl</i>	νιτμαλλού <i>nitmallū</i>
2 <sup>nd</sup> Masc	τιτμαλώλ <i>titmalāl</i>	τιτμαλλού <i>titmallū</i>
2 <sup>nd</sup> Fem	τιτμαλλεί <i>titmallī</i>	τιτμαλλού <i>titmallū</i>
3 <sup>rd</sup> Masc	ιτμαλώλ <i>yitmalāl</i>	ιτμαλλού <i>yitmallū</i>
3 <sup>rd</sup> Fem	ιτμαλλεί <i>yitmallī</i>	ιτμαλλού <i>yitmallū</i>

### 8.5.2 The Preterite Tense

In the preterite tense, geminate roots always behave biconsonantly, although they have the root vowel \*ē like triconsonantal verbs. The gemination only surfaces when followed immediately by a vowel.

Scale IV Preterite Tense: <i>tamēl</i> “promise one another”		
Person	Singular	Plural
1 <sup>st</sup>	ταμήλλετ <i>tamēllet</i>	ταμηλνώ <i>tamēlnā</i>
2 <sup>nd</sup> Masc	ταμήλτα <i>tamēlta</i>	ταμήλτυν <i>tamēltun</i>
2 <sup>nd</sup> Fem	ταμήλδε <i>tamēlše</i>	ταμήλσιν <i>tamēlšin</i>
3 <sup>rd</sup> Masc	ταμήλ <i>tamēl</i>	ταμηλλού <i>tamēllū</i>
3 <sup>rd</sup> Fem	ταμηλλώ <i>tamēllā</i>	ταμηλλού <i>tamēllū</i>

### 8.5.3 The Imperfect Tense

The imperfect tense also behaves biconsonantly, with the usual imperfect marker -ie- generalized as the stem vowel. Gemination only surfaces when followed by a vowel.

Scale IV Imperfect Tense: <i>tamēl</i> “promise one another”		
Person	Singular	Plural
1 <sup>st</sup>	ταμήλ <i>tamiel</i>	ταμήλλεν <i>tamiellen</i>
2 <sup>nd</sup> Masc	ταμήλλετ <i>tamiellet</i>	ταμήλτυν <i>tamieltun</i>
2 <sup>nd</sup> Fem	ταμήλεξ <i>tamielleš</i>	ταμήλσιν <i>tamielšin</i>
3 <sup>rd</sup> Masc	ταμήλ <i>tamiel</i>	ταμηλλού <i>tamiellū</i>
3 <sup>rd</sup> Fem	ταμηλλώ <i>tamiellā</i>	ταμηλλού <i>tamiellū</i>

### 8.5.4 The Perfective Subjunctive Tense

All perfective subjunctive forms appear triconsonantal for geminate roots.

Scale IV Perfective Subjunctive: <i>tamēl</i> “promise one another”			
Person	Singular		Plural
1 <sup>st</sup>	ḡw̄tμααλ	<i>vātmalal</i>	ḡanātμααλ <i>vənatmalal</i>
2 <sup>nd</sup>	ḡatātμααλ	<i>vətatmamal</i>	ḡatātμααλ <i>vətatmamal</i>
3 <sup>rd</sup>	ḡēitμααλ	<i>vītmalal</i>	ḡēitμααλ <i>vītmalal</i>

### 8.5.5 The Imperative

The imperative is biconsonantal, with the root vowel \*ā in the masculine singular and \*a in the feminine singular and plural.

Scale IV Imperative: <i>tamēl</i> “promise one another”			
	Singular		Plural
Masc	τιῶλ	<i>timāl</i>	τιαλλού <i>timallū</i>
Fem	τιαλλεί	<i>timallī</i>	τιαλλού <i>timallū</i>

### 8.5.6 Deverbatives

Both the infinitive and participle behave triconsonantly.

Scale III Deverbatives: <i>tamēl</i> “promise one another”			
	Infinitive		Active Participle
	ματμαλήλ	<i>matmalēl</i>	μίτμαλιλ
	“promise one another”		<i>mitmalil</i>
			“promising each other”

## 8.6 Weak Roots in Scale IV

### 8.6.1 $C_1 = \check{R}$

Root-initial \* $\check{R}$  is completely regular except in forms with prefix vowel /i/ (i.e., the present and imperative of roots with stem vowel \*ā or \*ū), where it

is lowered to /e/. This was seen previously in the conjugation of ταρῶν *tarōn* “become hot” (\*řrūn “hot”).

### 8.6.2 $C_2 = \check{R}$

Medial \* $\check{R}$  does not trigger any irregularities. Verbs such as ταλῤῥῆβ *talřēb* “widen, become wide” (\*lřāb “wide”) are regular.

### 8.6.3 $C_3 = \check{R}$

Root-final \* $\check{R}$  affects the feminine suffix \*-ī in the present tense and infinitive, which becomes \*-ēyi. The verb τασλήρ *taslēř* “get lucky” (\*tshlār “successful”), for instance, has the form ισαλαῤῥῆι *yitsalarēyi* “she is having good luck” instead of regular \*\*yitsalařī. In addition, the last vowel of the participle is lowered to /e/: μίτσαλεῤ *mitsaleř* “lucky, being lucky” (not \*\*mitsaliř).

### 8.6.4 $C_1 = 'H$

Roots with initial \*' and \*H behave identically. The root \*'mār “say” is one example, giving the Scale IV verb ταηαμήρ *tahamēr* “say in unison”.

When the prefixed \*t of *taktēb* comes in direct contact with  $C_1$  (in the present, perfective subjunctive, and deverbatives),  $C_1$  drops, the prefixed \*t becomes an aspirated \*th, and any preceding short vowel is reduced to schwa: νατταμαρού *nāthamarū* “we are speaking in unison” (not \*\*nit'amarū), βείτταμαρ *vīthamar* “[that] they spoke in unison” (not \*\*vīt'amar).

If  $C_1$  does not come in direct contact with the prefixed \*t, then it will always surface as /h/ together with an epenthetic /a/ to prevent illegal clusters: ταηαμήρτυν *tahamērtun* “you all (M) spoke in unison” (not \*\*ta'mērtun), ταηατιηβού *tahatiebū* “they were speaking in unison” (not \*\*ta'tiebū).

### 8.6.5 $C_2 = 'H$

Roots with medial \*' or \*H (such as \*kār “be ashamed”, giving τακκήρ *tākhēr* “become ashamed”) are regular in some forms, and show assimilation in some others.

When  $C_2$  is intervocal (in the present, perfective subjunctive, and deverbatives), the verb conjugates regularly: ατκάωρ *'atka'ār* “I am becoming

ashamed”, *μίτκαυ mitka'ir* “becoming ashamed”.

When  $C_2$  is not intervocal and therefore in contact with  $C_1$ , it assimilates into  $C_1$ , resulting in gemination or aspiration. If aspiration appears, preceding short vowels will reduce to schwa: *τακκήρσε takhērse* “you (F) became ashamed” (not *\*\*takērse*), *τακκήρ takhier* “he was becoming ashamed” (not *\*\*tak'ier*).

### 8.6.6 $C_3 = \text{'}$

As elsewhere, root-final *\*'* behaves erratically. The root *\*brī* “clear” gives the Scale IV verb *ταβρή tabrē* “become clear, clear up”.

In the present tense, the glottal stop drops when word-final and is present elsewhere:

Scale IV Present Tense: <i>tabrē</i> “become clear”		
Person	Singular	Plural
1 <sup>st</sup>	ατβαρεί <i>'atbarī</i>	νατβαριού <i>natbari'ū</i>
2 <sup>nd</sup> Masc	τατβαρεί <i>tatbarī</i>	τατβαριού <i>tatbari'ū</i>
2 <sup>nd</sup> Fem	τατβαριεί <i>tatbari'ī</i>	τατβαριού <i>tatbari'ū</i>
3 <sup>rd</sup> Masc	ιατβαρεί <i>yatbarī</i>	ιατβαριού <i>yatbari'ū</i>
3 <sup>rd</sup> Fem	ιατβαριεί <i>yatbari'ī</i>	ιατβαριού <i>yatbari'ū</i>

The preterite features the special set of aspirated suffixes rather than the normal set. The glottal stop disappears in all forms other than the third person singular feminine and third person plural. Additional contraction takes place in the first person singular:

Scale IV Preterite Tense: <i>tabrē</i> “become clear”		
Person	Singular	Plural
1 <sup>st</sup>	ταβρήτ <i>tabrēt</i>	ταβρηννώ <i>tabrēnnā</i>
2 <sup>nd</sup> Masc	ταβρήττα <i>tabrētha</i>	ταβρήττυν <i>tabrēthun</i>
2 <sup>nd</sup> Fem	ταβρήτζε <i>tabrēčhe</i>	ταβρήτζιν <i>tabrēčhin</i>
3 <sup>rd</sup> Masc	ταβρή <i>tabrē</i>	ταβρηού <i>tabrē'ū</i>
3 <sup>rd</sup> Fem	ταβρηώ <i>tabrē'ā</i>	ταβρηού <i>tabrē'ū</i>

In the imperfect the glottal stop also drops in all forms other than the third

person singular feminine and third person plural. The sequence -ieë- contracts to just -ie-. The second person plural forms continue to use an aspirated ending.

Scale IV Imperfect Tense: <i>tabrē</i> “become clear”		
Person	Singular	Plural
1 <sup>st</sup>	ταβριή <i>tabrie</i>	ταβριήν <i>tabrien</i>
2 <sup>nd</sup> Masc	ταβριήτ <i>tabriet</i>	ταβριήττυν <i>tabriethun</i>
2 <sup>nd</sup> Fem	ταβριήζ <i>tabrieš</i>	ταβριήτζιν <i>tabriečhin</i>
3 <sup>rd</sup> Masc	ταβριή <i>tabrie</i>	ταβριηού <i>tabrie'ū</i>
3 <sup>rd</sup> Fem	ταβριηώ <i>tabrie'ā</i>	ταβριηού <i>tabrie'ū</i>

The glottal stop simply drops in the perfective subjunctive:

Scale IV Perfective Subjunctive: <i>tabrē</i> “become clear”		
Person	Singular	Plural
1 <sup>st</sup>	ῃώτβαρι <i>vātbari</i>	ῃανάτβαρι <i>vənatbari</i>
2 <sup>nd</sup>	ῃατάτβαρι <i>vətatbari</i>	ῃατάτβαρι <i>vətatbari</i>
3 <sup>rd</sup>	ῃείτβαρι <i>vītbari</i>	ῃείτβαρι <i>vītbari</i>

The imperative works as expected: the glottal stop drops in the masculine singular (when word-final), and remains in the other forms:

Scale IV Imperative: <i>tabrē</i> “become clear”		
	Singular	Plural
Masc	ταβρεί <i>tabrī</i>	ταβριού <i>tabri'ū</i>
Fem	ταβριεί <i>tabri'ī</i>	ταβριού <i>tabri'ū</i>

The deverbatives simply lose the glottal stop:

Scale III Deverbatives: <i>tabrē</i> “become clear”	
Infinitive	Active Participle
ματβαρή <i>matbarē</i> “become clear”	μίτβαρι <i>mitbari</i> “becoming clear”

### 8.6.7 $C_3 = H$

Roots with final \*H lose this radical and conjugate as though they were biconsonantal, with inherent vowel \*ā. The root \*zgāh “crazy, mad”, for instance, behaves as though it were \*zāg, giving the verb ταζώγ *tazāg* “go crazy”. These then follow a regular biconsonantal paradigm.

### 8.6.8 $C_1 = Y/W$

Initial \*Y and \*W are regular when serving as the syllable onset, but undergo monophthongization when in coda position (with \*ay becoming \*ē and \*aw becoming \*ū). The following tables demonstrate the present tense (regular) and preterite (irregular) of two verbs, τηβής *tēbēs* “dry out” (\*ybīs “dry”) and τουσήν *tūsēn* “fall asleep” (\*wsīn “sleep”).

Scale IV Present Tense: <i>tēbēs</i> “dry out”		
Person	Singular	Plural
1 <sup>st</sup>	ατιαβείς <i>’atyabīs</i>	νατιαβισού <i>natyabisū</i>
2 <sup>nd</sup> Masc	τατιαβείς <i>tatyabīs</i>	τατιαβισού <i>tatyabisū</i>
2 <sup>nd</sup> Fem	τατιαβισεί <i>tatyabisī</i>	τατιαβισού <i>tatyabisū</i>
3 <sup>rd</sup> Masc	ιατιαβείς <i>yatyabīs</i>	ιατιαβισού <i>yatyabisū</i>
3 <sup>rd</sup> Fem	ιατιαβισεί <i>yatyabisī</i>	ιατιαβισού <i>yatyabisū</i>

Scale IV Present Tense: <i>tūsēn</i> “fall asleep”		
Person	Singular	Plural
1 <sup>st</sup>	ατυασείν <i>’atwasīn</i>	νατυασινού <i>natwasinū</i>
2 <sup>nd</sup> Masc	τατυασείν <i>tatwasīn</i>	τατυασινού <i>tatwasinū</i>
2 <sup>nd</sup> Fem	τατυασινεί <i>tatwasinī</i>	τατυασινού <i>tatwasinū</i>
3 <sup>rd</sup> Masc	ιατυασείν <i>yatwasīn</i>	ιατυασινού <i>yatwasinū</i>
3 <sup>rd</sup> Fem	ιατυασινεί <i>yatwasinī</i>	ιατυασινού <i>yatwasinū</i>

Scale IV Preterite Tense: <i>tēbēs</i> “dry out”		
Person	Singular	Plural
1 <sup>st</sup>	τηβήσεται <i>tēbēset</i>	τηβήσων <i>tēbēsṇā</i>
2 <sup>nd</sup> Masc	τηβήστα <i>tēbēsta</i>	τηβήστων <i>tēbēstun</i>
2 <sup>nd</sup> Fem	τηβήσῃ <i>tēbēsšē</i>	τηβήσῃν <i>tēbēsšin</i>
3 <sup>rd</sup> Masc	τηβῆς <i>tēbēs</i>	τηβήσου <i>tēbēsū</i>
3 <sup>rd</sup> Fem	τηβῆσά <i>tēbēsā</i>	τηβήσου <i>tēbēsū</i>

Scale IV Preterite Tense: <i>tūsēn</i> “fall asleep”		
Person	Singular	Plural
1 <sup>st</sup>	τουσήνετ <i>tūsēnet</i>	τουσηνών <i>tūsēnnā</i>
2 <sup>nd</sup> Masc	τουσήττα <i>tūsētha</i>	τουσήττων <i>tūsēthun</i>
2 <sup>nd</sup> Fem	τουσήτῃ <i>tūsēche</i>	τουσήτῃν <i>tūsēchin</i>
3 <sup>rd</sup> Masc	τουσήν <i>tūsēn</i>	τουσηνού <i>tūsēnū</i>
3 <sup>rd</sup> Fem	τουσηνά <i>tūsēnā</i>	τουσηνού <i>tūsēnū</i>

The preterite of *τουσήν tūsēn* shown above has some irregular endings due to being a  $C_3 = *N$  verb as well, but the effects of monophthongization can still be clearly seen.

### 8.6.9 $C_3 = Y/W$

Root-final  $*Y$  and  $*W$  are preserved when intervocalic and lost in all other positions with no change to surrounding vowels. Shown below, for example, are the preterite forms of *ταζμή tazmē* “become thirsty” ( $*zmāy$  “thirsty”) and *ταβδῇ tavadē* “become empty” ( $*bdāw$  “empty”):

Scale IV Preterite Tense: <i>tazmē</i> “become thirsty”		
Person	Singular	Plural
1 <sup>st</sup>	ταζμήιεν <i>tazmēyet</i>	ταζμήων <i>tazmēnā</i>
2 <sup>nd</sup> Masc	ταζμήτα <i>tazmēta</i>	ταζμήτων <i>tazmētun</i>
2 <sup>nd</sup> Fem	ταζμήῃ <i>tazmēšē</i>	ταζμήῃν <i>tazmēšin</i>
3 <sup>rd</sup> Masc	ταζμή <i>tazmē</i>	ταζμηιού <i>tazmēyū</i>
3 <sup>rd</sup> Fem	ταζμηιά <i>tazmēyā</i>	ταζμηιού <i>tazmēyū</i>



Scale IV Preterite Tense: <i>tavdē</i> “become empty”		
Person	Singular	Plural
1 <sup>st</sup>	ταῤδῆυετ <i>tavdēwet</i>	ταῤδηνώ <i>tavdēnā</i>
2 <sup>nd</sup> Masc	ταῤδήτα <i>tavdēta</i>	ταῤδήτυν <i>tavdētun</i>
2 <sup>nd</sup> Fem	ταῤδήσε <i>tavdēše</i>	ταῤδήσιν <i>tavdēšin</i>
3 <sup>rd</sup> Masc	ταῤδή <i>tavdē</i>	ταῤδηοῦ <i>tavdēwū</i>
3 <sup>rd</sup> Fem	ταῤδηώ <i>tavdēwā</i>	ταῤδηοῦ <i>tavdēwū</i>

### 8.6.10 C<sub>1</sub>/C<sub>2</sub>/C<sub>3</sub> = N

Roots with initial \*N (as in \*nkīr “recognize”, giving τακκήρ *takhēr* “recognize each other”) undergo assimilation when followed immediately by C<sub>2</sub>, with C<sub>2</sub> becoming geminated or aspirated. They are otherwise regular, although if aspiration appears, it will be accompanied by vowel reduction: νατνακιρῶ *natnakirū* “we are recognizing each other”, τακκηρνῶ *takhērnā* “we recognized each other” (not \*\*tankērnā).

Roots with medial \*N (such as ταγνήβ *tagnēb* “sneak [in/out/away]”, from \*gnāb “steal”) are regular.

Root-final \*N is irregular only in the two past tenses, where assimilation takes place in a number of forms. With the root \*lbīn “white” we get the verb ταλβήν *talbēn* “become white, turn white”:

Scale IV Preterite Tense: <i>talbēn</i> “turn white”		
Person	Singular	Plural
1 <sup>st</sup>	ταλβήνετ <i>talbēnet</i>	ταλβηννώ <i>talbēnnā</i>
2 <sup>nd</sup> Masc	ταλβήττα <i>talbētha</i>	ταλβήττυν <i>talbēthun</i>
2 <sup>nd</sup> Fem	ταλβήτζει <i>talbēche</i>	ταλβήτζειν <i>talbēchīn</i>
3 <sup>rd</sup> Masc	ταλβήν <i>talbēn</i>	ταλβηνοῦ <i>talbēnū</i>
3 <sup>rd</sup> Fem	ταλβηνώ <i>talbēnā</i>	ταλβηνοῦ <i>talbēnū</i>

Scale IV Imperfect Tense: <i>talbēn</i> “turn white”		
Person	Singular	Plural
1 <sup>st</sup>	ταλβιή <i>talbie</i>	ταλβιήν <i>talbien</i>
2 <sup>nd</sup> Masc	ταλβιήτ <i>talbiet</i>	ταλβιήττων <i>talbiethun</i>
2 <sup>nd</sup> Fem	ταλβιήζ <i>talbieš</i>	ταλβιήτζιν <i>talbiečhin</i>
3 <sup>rd</sup> Masc	ταλβιήν <i>talbien</i>	ταλβιηνού <i>talbienū</i>
3 <sup>rd</sup> Fem	ταλβιηνώ <i>talbienā</i>	ταλβιηνού <i>talbienū</i>

### 8.6.11 C<sub>1</sub> = PH/TH/KH/TSH/ČH

Roots with initial aspirates are largely unproblematic. Since C<sub>1</sub> is always in a cluster, it will always surface in an unaspirated state. The only difference between this and the regular paradigms is that any short vowel immediately preceding C<sub>1</sub> will reduce to /ə/. One such root is \*phrān “heal”, giving the verb ταπρήν *təprēn* “heal each other”.

### 8.6.12 C<sub>2</sub> = PH/TH/KH/TSH/ČH

Root-internal aspirates will sometimes surface aspirated and sometimes unaspirated. When intervocalic, the surface realization is always aspirated, resulting in the reduction of the preceding vowel. In other positions, the surface realization is unaspirated, and the conjugation is completely regular. Shown below for reference are the present and preterite tenses of ταρκήν *talkēn* “kiss each other” (\*lkhīn “kiss”, also a C<sub>3</sub> = \*N root):

Scale IV Present Tense: <i>talkēn</i> “kiss each other”		
Person	Singular	Plural
1 <sup>st</sup>	ατλακκείν <i>'atləkhīn</i>	νατλακκινού <i>natləkhinū</i>
2 <sup>nd</sup> Masc	τατλακκείν <i>tatləkhīn</i>	τατλακκινού <i>tatləkhinū</i>
2 <sup>nd</sup> Fem	τατλακκινεί <i>tatləkhinī</i>	τατλακκινού <i>tatləkhinū</i>
3 <sup>rd</sup> Masc	ιατλακκείν <i>yatləkhīn</i>	ιατλακκινού <i>yatləkhinū</i>
3 <sup>rd</sup> Fem	ιατλακκινεί <i>yatləkhinī</i>	ιατλακκινού <i>yatləkhinū</i>

Scale IV Preterite Tense: <i>talkēn</i> “kiss each other”		
Person	Singular	Plural
1 <sup>st</sup>	ταλκήνετ <i>talkēnet</i>	ταλκηννώ <i>talkēnnā</i>
2 <sup>nd</sup> Masc	ταλκήττα <i>talkētha</i>	ταλκήττυν <i>talkēthun</i>
2 <sup>nd</sup> Fem	ταλκήτζε <i>talkēche</i>	ταλκήτζιν <i>talkēchin</i>
3 <sup>rd</sup> Masc	ταλκήν <i>talkēn</i>	ταλκηνού <i>talkēnū</i>
3 <sup>rd</sup> Fem	ταλκηνώ <i>talkēnā</i>	ταλκηνού <i>talkēnū</i>

### 8.6.13 C<sub>3</sub> = PH/TH/KH/TSH/ČH

The most irregular aspirate subclass in Scale IV is, naturally, the C<sub>3</sub> aspirates, although this irregularity is the same as in other scales. The aspiration will only surface when intervocal, short vowels immediately preceding C<sub>3</sub> will reduce to schwa, and the preterite and imperfect use the special set of aspirated endings, plus an epenthetic schwa in some of the second person forms. The chart on the following page demonstrates the conjugation of the verb ταφρήκ *tafrēk* “get divorced”, from the root \*frākh “separate”. Note this root also contains a C<sub>1</sub> fricative, which undergoes metathesis in certain forms.

### 8.6.14 C<sub>1</sub> = F/V/T/D/S/Z/Š/X/Ġ

Roots with an initial fricative consonant (excluding /h/) undergo metathesis in forms where C<sub>1</sub> comes in direct contact with the prefixed \*t marking *taktēb* verbs. In other words, in the present tense, imperfect subjunctive, and deverbatives, the sequence \*-tC<sub>1</sub>- becomes \*-C<sub>1</sub>t-. Shown below are the present and preterite forms of the verb τασδήρ *tasdēr* “get ready” (\*sdīr “ready”).

Scale IV Present Tense: <i>tasdēr</i> “get ready”		
Person	Singular	Plural
1 <sup>st</sup>	ασταδεір <i>'astadīr</i>	νασταδιρού <i>nastadirū</i>
2 <sup>nd</sup> Masc	τασταδεір <i>tastadīr</i>	τασταδιρού <i>tastadirū</i>
2 <sup>nd</sup> Fem	τασταδιρεί <i>tastadirī</i>	τασταδιρού <i>tastadirū</i>
3 <sup>rd</sup> Masc	ιασταδεір <i>yastadīr</i>	ιασταδιρού <i>yastadirū</i>
3 <sup>rd</sup> Fem	ιασταδιρεί <i>yastadirī</i>	ιασταδιρού <i>yastadirū</i>

Scale IV Conjugation: <i>tafrēk</i> “get divorced”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	αφταρώκ <i>ʾaftarāk</i>	ταφρήκκετ <i>tafrēkhēt</i>	ταφριήκ <i>tafriek</i>	Ḅώφταρακ <i>vāftarək</i>
2 Sg M	τιφταρώκ <i>tiftarāk</i>	ταφρήκκαττα <i>tafrēkhətha</i>	ταφριήκκετ <i>tafriekhet</i>	Ḅατάφταρακ <i>vətaftarək</i>
2 Sg F	τιφταρακκεί <i>tiftarakhī</i>	ταφρήκκατζζε <i>tafrēkhəčhe</i>	ταφριήκκεζ <i>tafriekheš</i>	Ḅατάφταρακ <i>vətaftarək</i>
3 Sg M	ιφταρώκ <i>yiftarāk</i>	ταφρήκ <i>tafrēk</i>	ταφριήκ <i>tafriek</i>	Ḅείφταρακ <i>vīftarək</i>
3 Sg F	ιφταρακκεί <i>yiftarakhī</i>	ταφρηκκώ <i>tafrēkhā</i>	ταφριηκκώ <i>tafriekhā</i>	Ḅείφταρακ <i>vīftarək</i>
1 Pl	νιφταρακκού <i>niftarakhū</i>	ταφρηκνώ <i>tafrēknā</i>	ταφριήκκεν <i>tafriekhen</i>	Ḅανάφταρακ <i>vənaftarək</i>
2 Pl M	τιφταρακκού <i>tiftarakhū</i>	ταφρήκκαττυν <i>tafrēkhəthun</i>	ταφριήκκαττυν <i>tafriekhəthun</i>	Ḅατάφταρακ <i>vətaftarək</i>
2 Pl F	τιφταρακκού <i>tiftarakhū</i>	ταφρήκκατζζιν <i>tafrēkhəčhin</i>	ταφριήκκατζζιν <i>tafriekhəčhin</i>	Ḅατάφταρακ <i>vətaftarək</i>
3 Pl	ιφταρακκού <i>yiftarakhū</i>	ταφρηκκού <i>tafrēkhū</i>	ταφριηκκού <i>tafriekhū</i>	Ḅείφταρακ <i>vīftarək</i>
	Imperative			Deverb.
M Sg	τιφρώκ <i>tifrāk</i>		Infinitive	μαφταρήκ <i>maftarēk</i>
F Sg	τιφρακκεί <i>tifrakhī</i>		Participle	μίφταρακ <i>mīftarək</i>
Pl	τιφρακκού <i>tifrakhū</i>			

Scale IV Preterite Tense: <i>tasdēr</i> “get ready”		
Person	Singular	Plural
1 <sup>st</sup>	τασδήρετ <i>tasdēret</i>	τασδηρνῶ <i>tasdērnā</i>
2 <sup>nd</sup> Masc	τασδήρτα <i>tasdērtā</i>	τασδήρτυν <i>tasdērtun</i>
2 <sup>nd</sup> Fem	τασδήρσε <i>tasdērše</i>	τασδήρσιν <i>tasdēršin</i>
3 <sup>rd</sup> Masc	τασδήρ <i>tasdēr</i>	τασδηρού <i>tasdērū</i>
3 <sup>rd</sup> Fem	τασδηρώ <i>tasdērā</i>	τασδηρού <i>tasdērū</i>

Note that despite their usual resistance to such irregularities, this metathesis rule applies to biconsonantal verbs as well.

### 8.6.15 T-Assimilation

The prefixed \*t is especially prone to assimilation in the present tense, perfective subjunctive, and deverbatives, when it comes in direct contact with C<sub>1</sub>.

When C<sub>1</sub> is \*T or \*D, the prefix will assimilate completely in these forms, resulting in a geminated (never aspirated!) consonant: \*dkīr “remember” → ταῤκῆρ *taḡkēr* “remember each other” → νιδδακίρου *niddakirū* “we remember each other” (not \*nitdakirū).

When C<sub>1</sub> is \*B or \*G, the prefix will voice to \*d and then lenite to \*ḡ: \*gnāb “steal” → ταγνήβ *tagnēb* “sneak [in/out/away]” → νιδḡαναβού *nidḡanabū* “we are sneaking [in/out/away]” (not \*\*nitganabū).

When C<sub>1</sub> is a voiced fricative \*V/\*Ḍ/\*Z/\*Ġ, the prefixed \*t will first voice to \*d and then undergo the usual fricative metathesis: \*zmāy “thirsty” → ταζμή *tazmē* “become thirsty” → νιζδαμαιού *nizdamayū* “we are becoming thirsty” (not \*\*nitzamayū).

These assimilation rules apply to both triconsonantal and biconsonantal roots.



## 9

Verb Scale V:  
*nitkatab*

θ'

Αμμίθκαλ Αχχωφισεί: νίτκαταβ

9.1 Introduction to *nitkatab* Verbs

*Nitkatab* (Scale V) is somewhat of a mixed grab-bag scale, combining a number of different intransitive meanings. It is sometimes called the reflexive stem for historical reasons, though true reflexives only account for a portion of the verbs in this scale. The main functions of *nitkatab* are:

- Forming reflexives from transitive roots: \*glār “shave” → νίδγαλαῖ *nidgalař* “shave oneself”
- Forming causative reflexives from stative roots: \*lvīs “wear” → νίτλαῖ *as nitlavas* “dress oneself (cause oneself to wear)”
- Forming verbs denoting accompaniment: \*drīk “go” → νίδδαῖ *nid-darak* “go together, go with”
- Forming so-called autoreflexive verbs, indicating an objectless action performed on one’s body, such as νίσταῖ *nistahal* “cough” (\*shāl), νάτταῖ *nəthatas* “sneeze” (\*htās), νίττῖ *nitčalas* “laugh” (\*čhlās); these verbs have no ‘base’ form in Scales I or II
- Forming expressive verbs with generally unpredictable semantics: \*tshřē “shout” → νίτσαῖ *nitsařē* “shout out [in pain, joy, etc.]”
- Forming verbs indicating misperformance: \*mnāw “count” → νίτμανῖ *nitmanū* “miscount”

The only functions out of those listed above that are still fully productive are the reflexives from transitive roots. The verbs of accompaniment, verbs of misperformance, and expressive verbs are quasi-productive, including many verbs with fixed and unpredictable semantics, but nevertheless generally admitting of new forms. The group of autoreflexives is a closed class, and

the reflexive causatives are purely a relic (since most reflexive causatives are handled by Scale VI in modern Alashian).

In comparative Semitic studies this class is known as the Nt-Stem, due to the presence of both the N-type suffix (as in *nuktāb*) and the t-type suffix (as in *taktēb*). However, in some forms the /n/ has assimilated into the /t/, resulting in an aspirated prefix -th-.

## 9.2 Triconsonantal Roots and *nitkatab*

### 9.2.1 The Present Tense

The *nitkatab* present tense is formed by adding the usual present affixes to the stem \*-thaC<sub>1</sub>C<sub>2</sub>aC<sub>3</sub>-. Due to the aspirate at the front of the stem, the prefix vowel is always /ə/.

The forms shown below demonstrate the verb νίτλαβας *nitlavas* “dress oneself, get dressed”.

Scale V Present Tense: <i>nitlavas</i> “get dressed”			
Person	Singular		Plural
1 <sup>st</sup>	άτταλβας	'əthalvas	νατταλβασού nəthalvasū
2 <sup>nd</sup> Masc	τάτταλβας	təthalvas	τατταλβασού təthalvasū
2 <sup>nd</sup> Fem	τατταλβασεί	təthalvasī	τατταλβασού təthalvasū
3 <sup>rd</sup> Masc	ιάτταλβας	yəthalvas	ιατταλβασού yəthalvasū
3 <sup>rd</sup> Fem	ιατταλβασεί	yəthalvasī	ιατταλβασού yəthalvasū

### 9.2.2 The Preterite Tense

The preterite simply consists of the stem \*nitC<sub>1</sub>aC<sub>2</sub>aC<sub>3</sub> plus the regular preterite endings:



Scale V Preterite Tense: <i>nitlavas</i> “get dressed”			
Person	Singular		Plural
1 <sup>st</sup>	νιτλάβασετ	<i>nitlavaset</i>	νιτλαβασνώ <i>nitlavasnā</i>
2 <sup>nd</sup> Masc	νιτλάβαστα	<i>nitlavasta</i>	νιτλάβαστυν <i>nitlavastun</i>
2 <sup>nd</sup> Fem	νιτλάβασσε	<i>nitlavasše</i>	νιτλάβασσιν <i>nitlavasšin</i>
3 <sup>rd</sup> Masc	νίτλαβας	<i>nitlavas</i>	νιτλαβασού <i>nitlavasū</i>
3 <sup>rd</sup> Fem	νιτλαβασώ	<i>nitlavasā</i>	νιτλαβασού <i>nitlavasū</i>

### 9.2.3 The Imperfect Tense

The imperfect is formed by adding the standard imperfect endings to the stem \*nitC<sub>1</sub>ieC<sub>2</sub>eC<sub>3</sub>:-

Scale V Imperfect Tense: <i>nitlavas</i> “get dressed”			
Person	Singular		Plural
1 <sup>st</sup>	νιτλιήβες	<i>nitlieves</i>	νιτλιήβεσεν <i>nitlievesen</i>
2 <sup>nd</sup> Masc	νιτλιήβεσετ	<i>nitlieveset</i>	νιτλιήβεστυν <i>nitlievestun</i>
2 <sup>nd</sup> Fem	νιτλιήβεσεῖ	<i>nitlieveseš</i>	νιτλιήβεσσιν <i>nitlievesšin</i>
3 <sup>rd</sup> Masc	νιτλιήβες	<i>nitlieves</i>	νιτλιήβεσού <i>nitlievesū</i>
3 <sup>rd</sup> Fem	νιτλιήβεσώ	<i>nitlievesā</i>	νιτλιήβεσού <i>nitlievesū</i>

### 9.2.4 The Perfective Subjunctive Tense

The perfective subjunctive is formed by adding a special set of prefixes to the stem \*-thaC<sub>1</sub>C<sub>2</sub>aC<sub>3</sub>, namely \*vā- in the first person singular, \*venə- in the first person plural, \*vetə- in the second person, and \*vē- in the third person:

Scale V Perfective Subjunctive: <i>nitlavas</i> “get dressed”			
Person	Singular		Plural
1 <sup>st</sup>	ḃώτταλβας	<i>vāthalvas</i>	ḃανάτταλβας <i>venəthalvas</i>
2 <sup>nd</sup>	ḃατάτταλβας	<i>vetəthalvas</i>	ḃατάτταλβας <i>vetəthalvas</i>
3 <sup>rd</sup>	ḃήτταλβας	<i>vēthalvas</i>	ḃήτταλβας <i>vēthalvas</i>

### 9.2.5 The Imperative

The imperative is formed by adding the usual suffixes to the stem \*ʔaθaC<sub>1</sub>C<sub>2</sub>aC<sub>3</sub>-:

Scale V Imperative: <i>nitlavas</i> “get dressed”				
	Singular		Plural	
Masc	ἄτταλῶας	<i>ʔaθalvas</i>	ἄτταλῶασού	<i>ʔaθalvasū</i>
Fem	ἄτταλῶασεῖ	<i>ʔaθalvasī</i>	ἄτταλῶασού	<i>ʔaθalvasū</i>

### 9.2.6 Deverbatives

The infinitive is formed from the pattern \*māthaC<sub>1</sub>C<sub>2</sub>aC<sub>3</sub>, and the participle from \*māthaC<sub>1</sub>C<sub>2</sub>iC<sub>3</sub>.

Scale V Deverbatives: <i>nitlavas</i> “get dressed”			
Infinitive		Active Participle	
μῶτταλῶας	<i>māthalvas</i> “get dressed”	μάτταλῶις	<i>māthalvis</i> “getting dressed”

## 9.3 Biconsonantal Roots and *nitkatab*

Biconsonantal roots are largely regular. The root remains intact in all forms other than the imperfect, where \*-ie- replaces the root vowel. The prefixes \*nit- and \*-tta- are added directly to the root. However, these roots are subject to metathesis if C<sub>1</sub> is a fricative and it comes in direct contact with the prefixed \*t, as in some forms of νιφτούκ *niftūk* “hiccup/hiccough” (root \*fūk), shown at right:

## 9.4 Quadriconsonantal Roots and *nitkatab*

Quadriconsonantal roots cannot appear in Scale V at all. If a reflexive meaning is needed, this can only be achieved with a reflexive pronoun.

Scale V Conjugation: <i>niftūk</i> “hiccup”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	ατταφούκ <i>’athafūk</i>	νιφτούκετ <i>niftūket</i>	νιφτιήκ <i>niftiek</i>	ḅωτταφούκ <i>vāthafūk</i>
2 Sg M	τατταφούκ <i>təthafūk</i>	νιφτούκτα <i>niftūkta</i>	νιφτιήκετ <i>niftieket</i>	ḅετατταφούκ <i>vetəthafūk</i>
2 Sg F	τατταφουκεί <i>təthafūkī</i>	νιφτούκḡε <i>niftūkḡe</i>	νιφτιήκεḡ <i>niftiekeḡ</i>	ḅετατταφούκ <i>vetəthafūk</i>
3 Sg M	ιατταφούκ <i>yəthafūk</i>	νιφτούκ <i>niftūk</i>	νιφτιήκ <i>niftiek</i>	ḅητταφούκ <i>vəthafūk</i>
3 Sg F	ιατταφουκεί <i>yəthafūkī</i>	νιφτουκḡ <i>niftūkḡ</i>	νιφτιηκḡ <i>niftiekḡ</i>	ḅητταφούκ <i>vəthafūk</i>
1 Pl	νιτταφουκού <i>nəthafūkū</i>	νιφτουκνḡ <i>niftūknḡ</i>	νιφτιήκεν <i>niftieken</i>	ḅενατταφούκ <i>venəthafūk</i>
2 Pl M	τατταφουκού <i>təthafūkū</i>	νιφτούκτυν <i>niftūktun</i>	νιφτιήκτυν <i>niftiektun</i>	ḅετατταφούκ <i>vetəthafūk</i>
2 Pl F	τατταφουκού <i>təthafūkū</i>	νιφτούκḡιν <i>niftūkḡin</i>	νιφτιήκḡιν <i>niftiekḡin</i>	ḅετατταφούκ <i>vetəthafūk</i>
3 Pl	ιατταφουκού <i>yəthafūkū</i>	νιφτουκού <i>niftūkū</i>	νιφτιηκού <i>niftiekū</i>	ḅητταφούκ <i>vəthafūk</i>
Imperative			Deverb.	
M Sg	ατταφούκ <i>’athafūk</i>		Infinitive	μωτταφούκ <i>māthafūk</i>
F Sg	ατταφουκεί <i>’athafūkī</i>		Participle	ματταφούκ <i>məthafūk</i>
Pl	ατταφουκού <i>’athafūkū</i>			

## 9.5 Geminate Roots and *nitkatab*

Geminate roots in *nitkatab* behave as triconsonantal roots. Thus, a root such as \*gann “hide” produces the Scale V verb νῖδγαναν *nidganan* “hide oneself, be hiding”, which conjugates as though it were \*gnVn.

## 9.6 Weak Roots in Scale V

### 9.6.1 $C_1 = \check{R}$

Root-initial \* $\check{R}$  is regular in *nitkatab*, as in the root \* $\check{r}$ agg “celebrate”, which gives the verb νῖτῤαγαγ *nitṛagag* “celebrate, have a celebration”.

### 9.6.2 $C_2 = \check{R}$

Medial \* $\check{R}$  does not trigger any irregularities. Verbs such as νῖσταῤατ *nistaṛat* “deceive oneself” (\* $\check{s}$ āt “trick, deceive”) are regular.

### 9.6.3 $C_3 = \check{R}$

Root-final \* $\check{R}$  affects the feminine suffix \*-ī in the present tense and imperative, which becomes \*-ēyi. The verb νῖδ̄ γαλαῤ *nidgalaṛ* “shave oneself” (\*glāṛ “shave”), for instance, has the form ἰδ̄ γαλαῤ ἥι *yidgalaṛēyi* “she is shaving herself” instead of regular \*\*yitgalaṛī. In addition, the last vowel of the participle is lowered to /e/: μάτταγλεῤ *māthaglēṛ* “shaving” (not \*\*māthagliṛ).

### 9.6.4 $C_1 = ' / H$

Roots with initial \*' and \*H behave identically. When the prefixed \*nit- comes in direct contact with  $C_1$ , the radical drops and the prefix undergoes aspiration and reduction, becoming \*nəth-. Elsewhere, when  $C_1$  comes in direct contact with  $C_2$ , the former surfaces as /h/ and acquires an epenthetic /a/ that does not affect stress assignment. Shown below for reference are the present and preterite tenses of νάττατας *nəthatas* “sneeze” (\*htās “sneeze”):

Scale V Present Tense: <i>nəthatas</i> “sneeze”			
Person	Singular		Plural
1 <sup>st</sup>	άτταηατας	<i>’əthahatas</i>	νατταηατασού <i>nəthahatasū</i>
2 <sup>nd</sup> Masc	τάτταηατας	<i>təthahatas</i>	τατταηατασού <i>təthahatasū</i>
2 <sup>nd</sup> Fem	τατταηατασεί	<i>təthahatasī</i>	τατταηατασού <i>təthahatasū</i>
3 <sup>rd</sup> Masc	ιάτταηατας	<i>yəthahatas</i>	ιατταηατασού <i>yəthahatasū</i>
3 <sup>rd</sup> Fem	ιατταηατασεί	<i>yəthahatasī</i>	ιατταηατασού <i>yəthahatasū</i>

Scale V Preterite Tense: <i>nəthatas</i> “sneeze”			
Person	Singular		Plural
1 <sup>st</sup>	ναττάτασεται	<i>nəthataset</i>	ναττατασών <i>nəthatasnā</i>
2 <sup>nd</sup> Masc	ναττάταστα	<i>nəthatasta</i>	ναττάταστυν <i>nəthatastun</i>
2 <sup>nd</sup> Fem	ναττάτασῶε	<i>nəthatasše</i>	ναττάτασῶιν <i>nəthatasšin</i>
3 <sup>rd</sup> Masc	νάττατας	<i>nəthatas</i>	ναττατασού <i>nəthatasū</i>
3 <sup>rd</sup> Fem	ναττατασώ	<i>nəthatasā</i>	ναττατασού <i>nəthatasū</i>

### 9.6.5 $C_2 = \text{'}/H$

Roots with medial \*’ or \*H (such as \*shāl “cough”, giving νίσταηαλ *nistahal* “cough”) are regular in some forms, and show assimilation in some others.

When  $C_2$  is intervocal (in the preterite and imperfect), the verb conjugates regularly: νιστάηαλετ *nistahalet* “I coughed”, νιστιηηελώ *nistiehelā* “she was coughing”.

When  $C_2$  is not intervocal and therefore in contact with  $C_1$ , it assimilates into  $C_1$ , resulting in gemination or aspiration. If aspiration appears, this in turn will cause preceding short vowels to reduce to schwa: ιαττασσαλού *yəthəssalū* “they are coughing” (not \*\*yəthashalū), μώττασσαλ *māthəssal* “to cough” (not \*\*māthashal).

### 9.6.6 $C_3 = \text{'}$

Root-final \*’ has the same erratic behavior as in other scales. In most forms it drops when word-final and is preserved elsewhere, except in the two past tenses, where a special set of endings are used. Shown below is the full conjugation of νίτκαπα *nitkapa* “call oneself” (\*khrā “call, read”), which is also a  $C_1$  aspirate root:

Scale V Conjugation: <i>nitkara</i> “hiccup”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	άττακρα <i>’athakra</i>	νιτκάρωτ <i>nitkarāt</i>	νιτκιήρε <i>nitkiere</i>	βῶττακρα <i>vāthakra</i>
2 Sg M	τάττακρα <i>tathakra</i>	νιτκάραττα <i>nitkarātha</i>	νιτκιήρετ <i>nitkieret</i>	βῆτάττακρα <i>vetathakra</i>
2 Sg F	ταττακραεῖ <i>tathakra’ī</i>	νιτκάρατζζε <i>nitkarāčhe</i>	νιτκιήρεζ <i>nitkiereš</i>	βῆτάττακρα <i>vetathakra</i>
3 Sg M	ιάττακρα <i>yathakra</i>	νίτκαρα <i>nitkara</i>	νιτκιήρε <i>nitkiere</i>	βῆττακρα <i>vēthakra</i>
3 Sg F	ιαττακραεῖ <i>yathakra’ī</i>	νιτκαραῶ <i>nitkara’ā</i>	νιτκιηρεῶ <i>nitkiere’ā</i>	βῆττακρα <i>vēthakra</i>
1 Pl	ναττακραοῦ <i>nathakra’ū</i>	νιτκαραννώ <i>nitkarannā</i>	νιτκιήρεν <i>nitkieren</i>	βενάττακρα <i>venathakra</i>
2 Pl M	ταττακραοῦ <i>tathakra’ū</i>	νιτκάραττυν <i>nitkarāthun</i>	νιτκιήραττυν <i>nitkierāthun</i>	βῆτάττακρα <i>vetathakra</i>
2 Pl F	ταττακραοῦ <i>tathakra’ū</i>	νιτκάρατζζιν <i>nitkarāčhin</i>	νιτκιήρατζζιν <i>nitkierāčhin</i>	βῆτάττακρα <i>vetathakra</i>
3 Pl	ιαττακραοῦ <i>yathakra’ū</i>	νιτκαραοῦ <i>nitkara’ū</i>	νιτκιηρεοῦ <i>nitkiere’ū</i>	βῆττακρα <i>vēthakra</i>
	Imperative			Deverb.
M Sg	άττακρα <i>’athakra</i>		Infinitive	μῶττακρα <i>māthakra</i>
F Sg	αττακραεῖ <i>’athakra’ī</i>		Participle	μάττακρι <i>māthakri</i>
Pl	αττακραοῦ <i>’athakra’ū</i>			

### 9.6.7 C<sub>3</sub> = H

Roots with final \*H lose this radical and conjugate as though they were biconsonantal, with inherent vowel \*ā. The root \*smāh “hear”, for instance, behaves as though it were \*sām, giving the verb νιστώμ *nistām* “hear oneself”. These then follow a regular biconsonantal paradigm.

### 9.6.8 C<sub>1</sub> = Y/W

Initial \*Y and \*W are regular when serving as the syllable onset, but un-

dergo monophthongization when in coda position (with \*ay becoming \*ē and \*aw becoming \*ū), with the new long vowels having no effect on stress. The following tables demonstrate the present tense (irregular) and preterite (regular) of two verbs, νίτιαραχ *nityarax* “go out, go on a date” (\*yrix “schedule, set a date”) and νίτυνασαν *nitwasan* “be exhausted, be on the verge of falling asleep” (\*wsin “sleep”, also a C<sub>3</sub> = \*N root).

Scale V Present Tense: <i>nityarax</i> “go out”		
Person	Singular	Plural
1 <sup>st</sup>	άττηραχ <i>’athērax</i>	ναττηραχού <i>nathēraxū</i>
2 <sup>nd</sup> Masc	τάττηραχ <i>tathērax</i>	ταττηραχού <i>tathēraxū</i>
2 <sup>nd</sup> Fem	ταττηραχεί <i>tathēraxī</i>	ταττηραχού <i>tathēraxū</i>
3 <sup>rd</sup> Masc	ιάττηραχ <i>yathērax</i>	ιαττηραχού <i>yathēraxū</i>
3 <sup>rd</sup> Fem	ιαττηραχεί <i>yathēraxī</i>	ιαττηραχού <i>yathēraxū</i>

Scale V Present Tense: <i>nitwasan</i> “be exhausted”		
Person	Singular	Plural
1 <sup>st</sup>	άττουσαν <i>’athūsan</i>	ναττουσανού <i>nathūsanū</i>
2 <sup>nd</sup> Masc	τάττουσαν <i>tathūsan</i>	ταττουσανού <i>tathūsanū</i>
2 <sup>nd</sup> Fem	ταττουσανεί <i>tathūsanī</i>	ταττουσανού <i>tathūsanū</i>
3 <sup>rd</sup> Masc	ιάττουσαν <i>yathūsan</i>	ιαττουσανού <i>yathūsanū</i>
3 <sup>rd</sup> Fem	ιαττουσανεί <i>yathūsanī</i>	ιαττουσανού <i>yathūsanū</i>

Scale V Preterite Tense: <i>nityarax</i> “go out”		
Person	Singular	Plural
1 <sup>st</sup>	νιτιάραχετ <i>nityaraxet</i>	νιτιαραχνώ <i>nityaraxnā</i>
2 <sup>nd</sup> Masc	νιτιάραχτα <i>nityaraxta</i>	νιτιάραχτυν <i>nityaraxtun</i>
2 <sup>nd</sup> Fem	νιτιάραχθε <i>nityaraxše</i>	νιτιάραχθιν <i>nityaraxšin</i>
3 <sup>rd</sup> Masc	νίτιαραχ <i>nityarax</i>	νιτιαραχού <i>nityaraxū</i>
3 <sup>rd</sup> Fem	νιτιαραχώ <i>nityaraxā</i>	νιτιαραχού <i>nityaraxū</i>

Scale V Preterite Tense: <i>nitwasan</i> “be exhausted”			
Person	Singular		Plural
1 <sup>st</sup>	νιτῡάσανετ <i>nitwasanet</i>		νιτῡασαννώ <i>nitwasannā</i>
2 <sup>nd</sup> Masc	νιτῡάσαττα <i>nitwasətha</i>		νιτῡάσαττυν <i>nitwasəthun</i>
2 <sup>nd</sup> Fem	νιτῡάσατζζε <i>nitwasəčhe</i>		νιτῡάσατζζιν <i>nitwasəčhin</i>
3 <sup>rd</sup> Masc	νίτῡασαν <i>nitwasan</i>		νιτῡασανού <i>nitwasanū</i>
3 <sup>rd</sup> Fem	νιτῡασανώ <i>nitwasanā</i>		νιτῡασανού <i>nitwasanū</i>

### 9.6.9 $C_3 = Y/W$

Root-final \*Y and \*W are kept when intervocalic, but their behavior in coda position is more complex. In the imperfect, coda glides are simply lost; in other forms, they undergo monophthongization, with \*ay become \*ē, \*aw becoming \*ū, and \*iy/\*iw becoming \*ī, with no change in stress patterns (except in the participle). Such verbs include νίζδαμη *nizdamē* “work up a thirst, become dehydrated” (\*zmāy “thirsty”, with metathesis) and νίτμανῡ *nitmanū* “miscount” (\*mnāw “count”); for the sake of space only the conjugation of νίτμανῡ *nitmanū* is shown at right:

### 9.6.10 $C_1/C_2/C_3 = N$

Roots with initial \*N (as in \*nkīr “recognize”, giving νίτνακαρ *nitnakar* “recognize oneself”) undergo assimilation when followed immediately by  $C_2$ , with  $C_2$  becoming geminated or aspirated. They are otherwise regular, although if aspiration appears, it will be accompanied by vowel reduction: ναττακκαρού *nəthəkharū* “we recognize ourselves” (not \*\*nəthankarū), νιτνάκαρετ *nitnakaret* “I recognized myself”.

Roots with medial \*N (such as νίτκανας *nitkanas* “gather (intr.)”, from \*knās “gather (tr.)”) are regular.

Root-final \*N is irregular only in the two past tenses, where assimilation takes place in a number of forms. With the root \*šfān “cover” we get the metathesized verb νιῶταφαν *ništāfan* “cover oneself”:



Scale V Conjugation: <i>nitmanū</i> “miscount”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	άτταμνου <i>’əthamnū</i>	νιτμάναυετ <i>nitmanawet</i>	νιτμῖνηνε <i>nitmiene</i>	Ḅώτταμνου <i>vāthamnū</i>
2 Sg M	τάτταμνου <i>təthamnū</i>	νιτμάνουτα <i>nitmanūta</i>	νιτμῖνηνετ <i>nitmienet</i>	Ḅεάτταμνου <i>vetəthamnū</i>
2 Sg F	τατταμनावεί <i>təthamnawī</i>	νιτμάνουδε <i>nitmanūše</i>	νιτμῖνηνεῖ <i>nitmieneš</i>	Ḅεάτταμνου <i>vetəthamnū</i>
3 Sg M	ιάτταμνου <i>yəthamnū</i>	νίτμανου <i>nitmanū</i>	νιτμῖνηνε <i>nitmiene</i>	Ḅήτταμνου <i>vēthamnū</i>
3 Sg F	ιατταμनावεί <i>yəthamnawī</i>	νιτμαναυῶ <i>nitmanawā</i>	νιτμῖνηνευῶ <i>nitmienewā</i>	Ḅήτταμνου <i>vēthamnū</i>
1 Pl	νατταμναυού <i>nəthamnawū</i>	νιτμανουινῶ <i>nitmanūnā</i>	νιτμῖνηνεν <i>nitmienen</i>	Ḅενάτταμνου <i>venəthamnū</i>
2 Pl M	τατταμναυού <i>təthamnawū</i>	νιτμάνουτιν <i>nitmanūtin</i>	νιτμῖνηνετιν <i>nitmienetin</i>	Ḅεάτταμνου <i>vetəthamnū</i>
2 Pl F	τατταμναυού <i>təthamnawū</i>	νιτμάνουδιν <i>nitmanūšin</i>	νιτμῖνηνεδιν <i>nitmienešin</i>	Ḅεάτταμνου <i>vetəthamnū</i>
3 Pl	ιατταμναυού <i>yəthamnawū</i>	νιτμαναυού <i>nitmanawū</i>	νιτμῖνηνευού <i>nitmienewū</i>	Ḅήτταμνου <i>vēthamnū</i>
Imperative			Deverb.	
M Sg	άτταμνου <i>’əthamnū</i>		Infinitive	μώτταμνου <i>māthamnū</i>
F Sg	ατταμनावεί <i>’əthamnawī</i>		Participle	ματταμνεί <i>məthamnī</i>
Pl	ατταμναυού <i>’əthamnawū</i>			

Scale V Preterite Tense: <i>ništafan</i> “cover oneself”			
Person	Singular		Plural
1 <sup>st</sup>	νιῶτάφανετ	<i>ništafanet</i>	νιῶταφαννώ <i>ništafannā</i>
2 <sup>nd</sup> Masc	νιῶτάφαττα	<i>ništafətha</i>	νιῶτάφαττυν <i>ništafəthun</i>
2 <sup>nd</sup> Fem	νιῶτάφατζζε	<i>ništafəčhe</i>	νιῶτάφατζζιν <i>ništafəčhin</i>
3 <sup>rd</sup> Masc	νιῶταφαν	<i>ništafan</i>	νιῶταφανού <i>ništafanū</i>
3 <sup>rd</sup> Fem	νιῶταφανώ	<i>ništafanā</i>	νιῶταφανού <i>ništafanū</i>

Scale V Imperfect Tense: <i>ništafan</i> “cover oneself”			
Person	Singular		Plural
1 <sup>st</sup>	νιῶτιήφε	<i>ništiefē</i>	νιῶτιήφεν <i>ništiefen</i>
2 <sup>nd</sup> Masc	νιῶτιήφετ	<i>ništiefet</i>	νιῶτιήφαττυν <i>ništiefəthun</i>
2 <sup>nd</sup> Fem	νιῶτιήφεζ	<i>ništiefēš</i>	νιῶτιήφατζζιν <i>ništiefəčhin</i>
3 <sup>rd</sup> Masc	νιῶτιήφεν	<i>ništiefen</i>	νιῶτιήφενού <i>ništiefenū</i>
3 <sup>rd</sup> Fem	νιῶτιήφενώ	<i>ništiefenā</i>	νιῶτιήφενού <i>ništiefenū</i>

### 9.6.11 C<sub>1</sub> = PH/TH/KH/TSH/ČH

Roots with initial aspirates are largely unproblematic. Since C<sub>1</sub> is always in a cluster, it will always surface in an unaspirated state. The only difference between this and the regular paradigms is that any short vowel immediately preceding C<sub>1</sub> will reduce to /ə/. One such root is \*čhlās “laugh”, giving the verb νίττζαλας *nitčalas* “laugh”.

### 9.6.12 C<sub>2</sub> = PH/TH/KH/TSH/ČH

Root-internal aspirates will sometimes surface aspirated and sometimes unaspirated. When intervocalic, the surface realization is always aspirated, resulting in the reduction of the preceding vowel. In other positions, the surface realization is unaspirated, and the conjugation is completely regular. Shown below for reference are the present and preterite tenses of νιῶτακκαλ *niṭtəkkhal* “weigh oneself” (\*tkhāl “weigh” with metathesis).

Scale V Present Tense: <i>nittəkhal</i> “weigh oneself”			
Person	Singular		Plural
1 <sup>st</sup>	άτταθακαλ	<i>ʾəthaṭkal</i>	νατταθακαλού <i>nəthaṭkalū</i>
2 <sup>nd</sup> Masc	τάτταθακαλ	<i>təthaṭkal</i>	τατταθακαλού <i>təthaṭkalū</i>
2 <sup>nd</sup> Fem	τατταθακαλεί	<i>təthaṭkalī</i>	τατταθακαλού <i>təthaṭkalū</i>
3 <sup>rd</sup> Masc	ιάτταθακαλ	<i>yəthaṭkal</i>	ιατταθακαλού <i>yəthaṭkalū</i>
3 <sup>rd</sup> Fem	ιατταθακαλεί	<i>yəthaṭkalī</i>	ιατταθακαλού <i>yəthaṭkalū</i>

Scale V Preterite Tense: <i>nittəkhal</i> “weigh oneself”			
Person	Singular		Plural
1 <sup>st</sup>	νιθτάκκαλετ	<i>nittəkhalet</i>	νιθτακκαλνώ <i>nittəkhalnā</i>
2 <sup>nd</sup> Masc	νιθτάκκαλτα	<i>nittəkhalta</i>	νιθτάκκαλτυν <i>nittəkhaltun</i>
2 <sup>nd</sup> Fem	νιθτάκκαλσε	<i>nittəkhalše</i>	νιθτάκκαλσιν <i>nittəkhalšin</i>
3 <sup>rd</sup> Masc	νίθτακκαλ	<i>nittəkhal</i>	νιθτακκαλού <i>nittəkhalū</i>
3 <sup>rd</sup> Fem	νιθτακκαλώ	<i>nittəkhalā</i>	νιθτακκαλού <i>nittəkhalū</i>

### 9.6.13 $C_3 = \text{PH/TH/KH/TSH/ČH}$

The most irregular aspirate subclass in Scale V is, naturally, the  $C_3$  aspirates, although this irregularity mostly mirrors that of other scales. The aspiration will only surface when intervocal, short vowels immediately preceding  $C_3$  will reduce to schwa, and the preterite and imperfect use the special set of aspirated endings. Note, however, the special  $C_3$  metathesis that takes place in some forms of the past tenses, whereby the usual stems \*nit $C_1$ a $C_2$ a $C_3$ - (preterite) and \*nit $C_1$ ie $C_2$ e $C_3$ - (imperfect) become \*nit $C_1$ a $C_2$  $C_3$ ə- and \*nit $C_1$ ie $C_2$  $C_3$ e-. The chart on the following page demonstrates the conjugation of the verb νίτραχατζ *nitraxəč* “bathe, wash oneself”, from the root \*rxāčh “wash”.

### 9.6.14 $C_1 = \text{F/V/Ṭ/Ḍ/S/Z/Š/X/Č}$

As in Scale IV, roots with an initial fricative consonant (excluding /h/) undergo metathesis in forms where  $C_1$  comes in direct contact with the prefixed \*t of *nitkatab*. This has already been seen on a number of verbs: νιφτούκ *niftūk* “hiccup” (\*fūk), νίσταρατ *nistaṛat* “deceive oneself” (\*šāt), νίσταραλ *nistahal* “cough” (\*shāl), νιστώμ *nistām* “hear oneself” (\*smāh), νιθτακκαλ *nittəkhal* “weigh oneself” (\*tkhāl), and so on.

Scale V Conjugation: <i>nitraxəč</i> “wash oneself”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	άτταρχατζ <i>ətharxəč</i>	νιτράχατζζετ <i>nitraxəčhet</i>	νιτριήχατζ <i>nitriexəč</i>	βώτταρχατζ <i>vətharxəč</i>
2 Sg M	τάτταρχατζ <i>tətharxəč</i>	νιτράχτζαττα <i>nitraxəčətha</i>	νιτριήχτζετ <i>nitriexčət</i>	βετάτταρχατζ <i>vetətharxəč</i>
2 Sg F	τατταρχατζζεί <i>tətharxəčhī</i>	νιτράχτζατζζε <i>nitraxəčəche</i>	νιτριήχτζεζ <i>nitriexčəs</i>	βετάτταρχατζ <i>vetətharxəč</i>
3 Sg M	ιάτταρχατζ <i>yətharxəč</i>	νιτραχατζ <i>nitraxəč</i>	νιτριήχατζ <i>nitriexəč</i>	βήτταρχατζ <i>vətharxəč</i>
3 Sg F	ιατταρχατζζεί <i>yətharxəčhī</i>	νιτραχατζζώ <i>nitraxəčhā</i>	νιτριηχατζζώ <i>nitriexəčhā</i>	βήτταρχατζ <i>vətharxəč</i>
1 Pl	νατταρχατζζού <i>nətharxəčhū</i>	νιτραχατζνώ <i>nitraxəčnā</i>	νιτριήχτζεν <i>nitriexčən</i>	βενάτταρχατζ <i>venətharxəč</i>
2 Pl M	τατταρχατζζού <i>tətharxəčhū</i>	νιτράχτζαττυν <i>nitraxəčəthun</i>	νιτριήχτζαττυν <i>nitriexčəthun</i>	βετάτταρχατζ <i>vetətharxəč</i>
2 Pl F	τατταρχατζζού <i>tətharxəčhū</i>	νιτράχτζατζζιν <i>nitraxəčəchin</i>	νιτριήχτζατζζιν <i>nitriexčəchin</i>	βετάτταρχατζ <i>vetətharxəč</i>
3 Pl	ιατταρχατζζού <i>yətharxəčhū</i>	νιτραχατζζού <i>nitraxəčhū</i>	νιτριήχατζζού <i>nitriexəčhū</i>	βήτταρχατζ <i>vətharxəč</i>
	Imperative			Deverb.
M Sg	άτταρχατζ <i>ətharxəč</i>		Infinitive	μώτταρχατζ <i>mətharxəč</i>
F Sg	ατταρζατζζεί <i>ətharxəčhī</i>		Participle	μάτταρχατζ <i>mətharxəč</i>
Pl	ατταρχατζζού <i>ətharxəčhū</i>			

### 9.6.15 T-Assimilation

The prefixed \*t of *nitkatab* is prone to the same sorts of assimilatory phenomena as seen in Scale IV when it comes in direct contact with C<sub>1</sub>.

When C<sub>1</sub> is \*T or \*D, the prefix will assimilate completely in these forms, resulting in a geminated (never aspirated!) consonant: \*drik “go” → *νῖδδαρακ* *niddarak* “accompany, go with, go together” (not \*nitdarak).

When C<sub>1</sub> is \*B or \*G, the prefix will voice to \*d and then lenite to \*ḏ: \*gann “hide” → *νῖḏγαναν* *niḏganan* “hide oneself” (not \*\*nitganan).

When C<sub>1</sub> is a voiced fricative \*V/\*Ḍ/\*Z/\*Ḑ, the prefixed \*t will first voice to \*d and then undergo the usual fricative metathesis: \*zmāy “thirsty” → *νῖζδαμη* *nizdamē* “work up a thirst, become dehydrated” (not \*\*nitzamay).



## 10

## Verb Scale VI:

/ /

*staktab and nistuktāb**Αμμίθκαλ Ασσωδιτεί: στάκταβ νενιστυκτώβ**10.1 Introduction to staktab Verbs*

*Staktab* (Active Scale VI), also known as the “reflexive of causative”, is one of the trickiest Alashian verb classes as far as semantics are concerned. Its most fundamental function is to serve as the reflexive counterpart to *ʾaktēb*, the causative verbal scale, such that a verb like στάκταβ *staktab* (from \**ktāb* “write”) literally means “make oneself write”. However, this basic meaning is often subject to large amounts of unpredictable metaphorical and semantic drift; in this case, the verb στάκταβ *staktab* is more commonly used to mean “not procrastinate, not put off” (whether or not actual writing is involved). In particular Active Scale VI often has an inchoative sense.

It is marked by the prefixed -st- in all forms, and is also known as the St- or Št-stem, the latter for historical reasons.

*10.2 Triconsonantal Roots and staktab***10.2.1 The Present Tense**

The present tense is formed from the stem \*-staC<sub>1</sub>C<sub>2</sub>aC<sub>3</sub>- with prefixes and suffixes. The prefix vowel is /i/ in all forms except the first person singular, where it is /a/. The verb demonstrated below is στάλβας *stalvas* “deserve” (\**lvīs* “wear”, literally “make oneself wear [something]”).

Scale VI Present Tense: <i>stalvas</i> “deserve”			
Person	Singular		Plural
1 <sup>st</sup>	ἀσταλῆας	<i>'astalvas</i>	νισταλῆασού <i>nistalvasū</i>
2 <sup>nd</sup> Masc	τίσταλῆας	<i>tistalvas</i>	τισταλῆασού <i>tistalvasū</i>
2 <sup>nd</sup> Fem	τισταλῆασεῖ	<i>tistalvasī</i>	τισταλῆασού <i>tistalvasū</i>
3 <sup>rd</sup> Masc	ἰσταλῆας	<i>yistalvas</i>	ισταλῆασού <i>yistalvasū</i>
3 <sup>rd</sup> Fem	ισταλῆασεῖ	<i>yistalvasī</i>	ισταλῆασού <i>yistalvasū</i>

## 10.2.2 The Preterite Tense

The preterite tense is formed from the stem \*staC<sub>1</sub>C<sub>2</sub>aC<sub>3</sub>- with regular preterite endings.

Scale VI Preterite Tense: <i>stalvas</i> “deserve”			
Person	Singular		Plural
1 <sup>st</sup>	στάλῆασετ	<i>stalvaset</i>	σταλῆασνώ <i>stalvasnā</i>
2 <sup>nd</sup> Masc	στάλῆαστα	<i>stalvasta</i>	στάλῆαστυν <i>stalvastun</i>
2 <sup>nd</sup> Fem	στάλῆασσε	<i>stalvasše</i>	στάλῆασσιν <i>stalvasšin</i>
3 <sup>rd</sup> Masc	στάλῆας	<i>stalvas</i>	σταλῆασού <i>stalvasū</i>
3 <sup>rd</sup> Fem	σταλῆασώ	<i>stalvasā</i>	σταλῆασού <i>stalvasū</i>

## 10.2.3 The Imperfect Tense

The imperfect tense is formed by adding endings to the stem \*staC<sub>1</sub>C<sub>2</sub>ieC<sub>3</sub>-.

Scale VI Imperfect Tense: <i>stalvas</i> “deserve”			
Person	Singular		Plural
1 <sup>st</sup>	σταλῆιῆς	<i>stalvies</i>	σταλῆιῆσεν <i>stalviesen</i>
2 <sup>nd</sup> Masc	σταλῆιῆσεν	<i>stalvieset</i>	σταλῆιῆστυν <i>stalviestun</i>
2 <sup>nd</sup> Fem	σταλῆιῆσεῖ	<i>stalviesē</i>	σταλῆιῆσιν <i>stalviesšin</i>
3 <sup>rd</sup> Masc	σταλῆιῆς	<i>stalvies</i>	σταλῆιῆσού <i>stalviesū</i>
3 <sup>rd</sup> Fem	σταλῆιῆσώ	<i>stalviesā</i>	σταλῆιῆσού <i>stalviesū</i>



### 10.2.4 The Perfective Subjunctive Tense

The perfective subjunctive is formed by adding a special set of prefixes to the stem \*-staC<sub>1</sub>C<sub>2</sub>aC<sub>3</sub>, namely \*vā- in the first person singular, \*veni- in the first person plural, \*veti- in the second person, and \*vē- in the third person.

Scale VI Perfective Subjunctive: <i>stalvas</i> “deserve”			
Person	Singular		Plural
1 <sup>st</sup>	ḃώσταλḃας	<i>vāstalvas</i>	ḃενίσταλḃας <i>venistalvas</i>
2 <sup>nd</sup>	ḃετίσταλḃας	<i>vetistalvas</i>	ḃετίσταλḃας <i>vetistalvas</i>
3 <sup>rd</sup>	ḃήσταλḃας	<i>vēstalvas</i>	ḃήσταλḃας <i>vēstalvas</i>

### 10.2.5 The Imperative

The imperative is formed by adding endings to the stem \*estaC<sub>1</sub>C<sub>2</sub>aC<sub>3</sub>-.

Scale VI Imperative: <i>stalvas</i> “deserve”				
	Singular		Plural	
Masc	έσταλḃας	<i>'estalvas</i>	εσταλḃασού	<i>'estalvasū</i>
Fem	εσταλḃασεί	<i>'estalvasī</i>	εσταλḃασού	<i>'estalvasū</i>

### 10.2.6 Deverbatives

The infinitive is formed using the pattern \*mastaC<sub>1</sub>C<sub>2</sub>aC<sub>3</sub> and the active participle using the pattern \*mustaC<sub>1</sub>C<sub>2</sub>iC<sub>3</sub>.

Scale V Deverbatives: <i>stalvas</i> “deserve”	
Infinitive	Active Participle
μώσταλḃας <i>mastalvas</i> “deserve”	μύσταλḃις <i>mustalvis</i> “deserving”

### 10.3 Biconsonantal Roots and staktab

Biconsonantal roots in staktab are by and large regular, adding the usual sets of *staktab* affixes to the intact biconsonantal stem. The inherent root vowel is preserved in all forms except the imperfect (where it is replaced by \*ie) and the participle (where it is replaced by \*ū). Shown below is the complete conjugation of στατζειν *stačīn* “ascertain, make sure, confirm for oneself” (\*čīn “be certain”).

Scale VI Conjugation: <i>stačīn</i> “ascertain”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	αστατζειν ' <i>astačīn</i>	στατζεινετ <i>stačīnet</i>	στατζειήν <i>stačien</i>	ῃωστατζειν <i>vāstačīn</i>
2 Sg M	τιστατζειν <i>tistačīn</i>	στατζειντα <i>stačīnta</i>	στατζειήνετ <i>stačienet</i>	ῃετιστατζειν <i>vetistačīn</i>
2 Sg F	τιστατζεινεί <i>tistačīnī</i>	στατζεινθε <i>stačīnše</i>	στατζειήνεζ <i>stačieneš</i>	ῃετιστατζειν <i>vetistačīn</i>
3 Sg M	ιστατζειν <i>yistačīn</i>	στατζειν <i>stačīn</i>	στατζειήν <i>stačien</i>	ῃηστατζειν <i>vēstačīn</i>
3 Sg F	ιστατζεινεί <i>yistačīnī</i>	στατζεινῶ <i>stačīnā</i>	στατζειηνῶ <i>stačienā</i>	ῃηστατζειν <i>vēstačīn</i>
1 Pl	νιστατζεινού <i>nistačīnū</i>	στατζειννῶ <i>stačīnnā</i>	στατζειήνεν <i>stačienen</i>	ῃενιστατζειν <i>venistačīn</i>
2 Pl M	τιστατζεινού <i>tistačīnū</i>	στατζειντυν <i>stačīntun</i>	στατζειήντυν <i>stačientun</i>	ῃετιστατζειν <i>vetistačīn</i>
2 Pl F	τιστατζεινού <i>tistačīnū</i>	στατζεινθῖν <i>stačīnšin</i>	στατζειήνθῖν <i>stačienšin</i>	ῃετιστατζειν <i>vetistačīn</i>
3 Pl	ιστατζεινού <i>yistačīnū</i>	στατζεινού <i>stačīnū</i>	στατζειηνού <i>stačienū</i>	ῃηστατζειν <i>vēstačīn</i>
	Imperative			Deverb.
M Sg	εστατζειν ' <i>estačīn</i>		Infinitive	μαστατζειν <i>mastačīn</i>
F Sg	εστατζεινεί ' <i>estačīnī</i>		Participle	μυστατζούν <i>mustačūn</i>
Pl	εστατζεινού ' <i>estačīnū</i>			

## 10.4 *Quadriconsonantal Roots and staktab*

Quadriconsonantal roots may not appear in Scale VI at all. Other periphrastic expressions must be used instead.

## 10.5 *Geminate Roots and staktab*

Geminate roots behave biconsonantly in all forms, though the gemination only surfaces intervocalically. Shown on the following page is the complete conjugation of στάσαθ *t* “come into being, appear, turn up, show up” (\*sabb “turn”).

## 10.6 *Introduction to nistuktāb Verbs*

*Nistuktāb* (Passive Scale VI) is the passive counterpart to *staktab*, though not its passive equivalent; *staktab*, being reflexive, cannot truly have a passive. Nevertheless, it is often known as the “passive reflexive of causative” given its formation. Much like *staktab*, the meaning of any given *nistuktāb* verb is generally hard to predict, but this class often includes the following:

- Passive Causatives (i.e., of *’aktēb*), but with the verbal arguments switched around relative to *’ennuktāb*. For instance, the active Scale III verb ἀηκήλ *’ahakēl* means “feed” (or “cause to eat”), taking an animate direct object (what is eating) and an oblique object (what is being eaten). The passive Scale III verb ἐννηακῶλ *’ennuhakāl* means “be fed”, and takes an animate subject, as in “he was fed lunch”. The passive Scale VI verb νιστυακῶλ *nistuhakāl*, on the other hand, means “be fed” with an inanimate subject, as in “lunch was fed to him”.
- Agentless Resultatives: νιστυκτώβ *nistuktāb* “come to be written down” (\*ktāb “write”), νιστυσαβ *nistusab* “come to pass” (\*sabb “turn”), νιστυρῶβ *nistuřsāb* “come to be thought” (\*řsāb “think”), νιστυρῶύν *nistuřūn* “get increasingly hotter over time” (\*řūn).
- Statives derived from non-stative roots, that is, when a root that describe an actual action (e.g., \*bār “cross over”, as in Scale I ἡάβαρ

Scale VI Conjugation: <i>stasab</i> “come into being”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	άστασαβ <i>’astasab</i>	στάσαββετ <i>stasabbet</i>	στασιήῃ <i>stasiev</i>	ῃώστασαβ <i>vāstasab</i>
2 Sg M	τίστασαβ <i>tistasab</i>	στάσαῃτα <i>stasavta</i>	στασιήῃῃετ <i>stasievvet</i>	ῃετίστασαβ <i>vetistasab</i>
2 Sg F	τιστασαββεί <i>tistasabbī</i>	στάσαῃδε <i>stasavše</i>	στασιήῃεζ <i>stasievveš</i>	ῃετίστασαβ <i>vetistasab</i>
3 Sg M	ίστασαβ <i>yistasab</i>	στάσαβ <i>stasab</i>	στασιήῃ <i>stasieb</i>	ῃήστασαβ <i>vēstasab</i>
3 Sg F	ιστασαββεί <i>yistasabbī</i>	στασαβῃῃ <i>stasabbā</i>	στασιηῃῃῃ <i>stasiebbā</i>	ῃήστασαβ <i>vēstasab</i>
1 Pl	νιστασαββού <i>nistasabbū</i>	στασαβῃνῃ <i>stasabnā</i>	στασιήῃῃεν <i>stasievven</i>	ῃενίστασαβ <i>venistasab</i>
2 Pl M	τιστασαββού <i>tistasabbū</i>	στάσαῃτυν <i>stasavtun</i>	στασιήῃτυν <i>stasievtun</i>	ῃετίστασαβ <i>vetistasab</i>
2 Pl F	τιστασαββού <i>tistasabbū</i>	στάσαῃδιν <i>stasavšin</i>	στασιήῃδιν <i>stasievšin</i>	ῃετίστασαβ <i>vetistasab</i>
3 Pl	ιστασαββού <i>yistasabbū</i>	στασαββού <i>stasabbū</i>	στασιηῃῃῃ <i>stasiebbū</i>	ῃήστασαβ <i>vēstasab</i>
	Imperative			Deverb.
M Sg	έστασαβ <i>’estasab</i>		Infinitive	μάστασαβ <i>mastasab</i>
F Sg	εστασαββεί <i>’estasabbī</i>		Participle	μυστασούβ <i>mustasūb</i>
Pl	εστασαββού <i>’estasabbū</i>			

*habar* “cross over [something]”) is used to describe a state where no actual action is being performed (e.g., νιστυβῶρ *nistubār* “cross, intersect”, as in “the roads cross”).

- Many verbs of interpersonal interaction with connotations of reluctance or unwillingness to act: νιστυσκῶβ *nistuskāb* “surrender” (\*skīb “lie down”), νιστουτῑῶ *nistūčā* “quit, resign, abdicate” (\*wčā’ “leave”), νιστυῑφῶν *nistušfān* “admit” (\*šfān “cover”).

*Nistuktāb* verbs feature three prefixed elements (\*n-, \*s-, and \*t-) plus the u-ā internal passive vowel sequence. In comparative Semitic literature they are also known as NŠt-Stems.

## 10.7 Triconsonantal Roots and *nistuktāb*

### 10.7.1 The Present Tense

The present tense is formed by adding prefixes and suffixes to the stem \*-stuC<sub>1</sub>C<sub>2</sub>āC<sub>3</sub> (suffixless) or \*-stuC<sub>1</sub>C<sub>2</sub>aC<sub>3</sub>- (suffixed). The prefix vowel is always \*ā.

Scale VI Present Tense: <i>nistuktāb</i> “come to be written”			
Person	Singular		Plural
1 <sup>st</sup>	ωστυκτώβ	<i>’āstuktāb</i>	νωστυκταβού <i>nāstuktabū</i>
2 <sup>nd</sup> Masc	τωστυκτώβ	<i>tāstuktāb</i>	τωστυκταβού <i>tāstuktabū</i>
2 <sup>nd</sup> Fem	τωστυκταβεί	<i>tāstuktabī</i>	τωστυκταβού <i>tāstuktabū</i>
3 <sup>rd</sup> Masc	ιωστυκτώβ	<i>yāstuktāb</i>	ιωστυκταβού <i>yāstuktabū</i>
3 <sup>rd</sup> Fem	ιωστυκταβεί	<i>yāstuktabī</i>	ιωστυκταβού <i>yāstuktabū</i>

### 10.7.2 The Preterite Tense

The preterite tense is formed by adding suffixes to the stem \*nistuC<sub>1</sub>C<sub>2</sub>āC<sub>3</sub>-.

Scale VI Preterite Tense: <i>nistuktāb</i> “come to be written”		
Person	Singular	Plural
1 <sup>st</sup>	νιστυκτώβ <sub>ε</sub> τ <i>nistuktābet</i>	νιστυκτωβ <sub>ν</sub> ώ <i>nistuktābnā</i>
2 <sup>nd</sup> Masc	νιστυκτώβ <sub>ε</sub> τα <i>nistuktāvta</i>	νιστυκτώβ <sub>ε</sub> τυν <i>nistuktāvtun</i>
2 <sup>nd</sup> Fem	νιστυκτώβ <sub>ε</sub> δε <i>nistuktāvta</i>	νιστυκτώβ <sub>ε</sub> διν <i>nistuktāvšin</i>
3 <sup>rd</sup> Masc	νιστυκτώβ <i>nistuktāb</i>	νιστυκτώβου <i>nistuktābū</i>
3 <sup>rd</sup> Fem	νιστυκτωβ <sub>ω</sub> <i>nistuktābā</i>	νιστυκτώβου <i>nistuktābū</i>

### 10.7.3 The Imperfect Tense

The imperfect tense is formed by adding suffixes to the stem \*nistuC<sub>1</sub>C<sub>2</sub>uoC<sub>3</sub>-.

Scale VI Imperfect Tense: <i>nistuktāb</i> “come to be written”		
Person	Singular	Plural
1 <sup>st</sup>	νιστυκτυώβ <i>nistuktuov</i>	νιστυκτυωβ <sub>αν</sub> <i>nistuktuovan</i>
2 <sup>nd</sup> Masc	νιστυκτυώβ <sub>α</sub> τ <i>nistuktuovat</i>	νιστυκτυώβ <sub>ε</sub> τυν <i>nistuktuovtun</i>
2 <sup>nd</sup> Fem	νιστυκτυώβ <sub>α</sub> ζ <i>nistuktuovaš</i>	νιστυκτυώβ <sub>ε</sub> τιν <i>nistuktuovšin</i>
3 <sup>rd</sup> Masc	νιστυκτυώβ <i>nistuktuob</i>	νιστυκτυωβ <sub>ου</sub> <i>nistuktuobū</i>
3 <sup>rd</sup> Fem	νιστυκτυωβ <sub>ω</sub> <i>nistuktuobā</i>	νιστυκτυωβ <sub>ου</sub> <i>nistuktuobū</i>

### 10.7.4 The Perfective Subjunctive Tense

The perfective subjunctive is formed by adding a special set of prefixes to the stem \*-stuC<sub>1</sub>C<sub>2</sub>aC<sub>3</sub>, namely \*vā- in the first person singular, \*vanā- in the first person plural, \*vatā- in the second person, and \*vyā- in the third person.

Scale VI Perfective Subjunctive: <i>nistuktāb</i> “come to be written”		
Person	Singular	Plural
1 <sup>st</sup>	β <sub>ω</sub> στυκταβ <i>vāstuktab</i>	β <sub>αν</sub> άστυκταβ <i>vanāstuktab</i>
2 <sup>nd</sup>	β <sub>α</sub> τάστυκταβ <i>vatāstuktab</i>	β <sub>α</sub> τάστυκταβ <i>vatāstuktab</i>
3 <sup>rd</sup>	β <sub>ι</sub> ώστυκταβ <i>vyāstuktab</i>	β <sub>ι</sub> ώστυκταβ <i>vyāstuktab</i>

### 10.7.5 The Imperative

No imperative exists for *nistuktāb*.

### 10.7.6 Deverbatives

The infinitive is formed from the pattern \*māstuC<sub>1</sub>C<sub>2</sub>āC<sub>3</sub>, and the participle with \*mūstaC<sub>1</sub>C<sub>2</sub>aC<sub>3</sub>.

Scale V Deverbatives: <i>nistuktāb</i> “come to be written”	
Infinitive	Active Participle
μωστυκτώβ <i>māstuktāb</i> “come to be written”	μούστακταβ <i>mūstaktab</i> “coming to be written”

## 10.8 Biconsonantal Roots and *nistuktāb*

Biconsonantal verbs lose their internal vowel, replacing it with /a:/ in the present, preterite, perfective subjunctive, and infinitive, /uo/ in the imperfect, and /u:/ in the passive participle. The conjugation is demonstrated with νιστυβῶρ *nistubār* “cross, intersect (intr)” (\*bār “cross over”) on the following page.

## 10.9 Quadriconsonantal Roots and *nistuktāb*

Quadriconsonantal roots may not appear in Scale VI at all. Other periphrastic expressions must be used instead.

### 10.10 Geminate Roots and *nistuktāb*

Geminate roots behave biconsonantly in all forms, though the gemination only surfaces intervocalically. Shown on following spread is the complete conjugation of νίστυσαβ *nistusab* “come to pass” (\*sabb “turn”).

Scale VI Conjugation: <i>nistubār</i> “cross, intersect”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	ωστυβῶρ <i>’āstubār</i>	νιστυβῶρετ <i>nistubāret</i>	νιστυβύωρ <i>nistubuor</i>	ḅωστυβῶρ <i>vāstubār</i>
2 Sg M	τωστυβῶρ <i>tāstubār</i>	νιστυβῶρτα <i>nistubārtā</i>	νιστυβύωρατ <i>nistubuorat</i>	ḅατωστυβῶρ <i>vatāstubār</i>
2 Sg F	τωστυβωρεῖ <i>tāstubārī</i>	νιστυβῶρθε <i>nistubārše</i>	νιστυβύωραῖ <i>nistubuoraš</i>	ḅατωστυβῶρ <i>vatāstubār</i>
3 Sg M	ιωστυβῶρ <i>yāstubār</i>	νιστυβῶρ <i>nistubār</i>	νιστυβύωρ <i>nistubuor</i>	ḅιωστυβῶρ <i>vyāstubār</i>
3 Sg F	ιωστυβωρεῖ <i>yāstubārī</i>	νιστυβωρῶ <i>nistubārā</i>	νιστυβυωρῶ <i>nistubuorā</i>	ḅιωστυβῶρ <i>vyāstubār</i>
1 Pl	νωστυβαροῦ <i>nāstubārū</i>	νιστυβαρνώ <i>nistubārnā</i>	νιστυβύωραν <i>nistubuoran</i>	ḅανωστυβῶρ <i>vanāstubār</i>
2 Pl M	τωστυβαροῦ <i>tāstubārū</i>	νιστυβῶρτυν <i>nistubārtun</i>	νιστυβύωρτυν <i>nistubuortun</i>	ḅατωστυβῶρ <i>vatāstubār</i>
2 Pl F	τωστυβαροῦ <i>tāstubārū</i>	νιστυβῶρθῖν <i>nistubāršin</i>	νιστυβύωρθῖν <i>nistubuoršin</i>	ḅατωστυβῶρ <i>vatāstubār</i>
3 Pl	ιωστυβαροῦ <i>yāstubārū</i>	νιστυβαροῦ <i>nistubārū</i>	νιστυβυαροῦ <i>nistubuorū</i>	ḅιωστυβῶρ <i>vyāstubār</i>
	Imperative			Deverb.
M Sg	—		Infinitive	μωστυβῶρ <i>māstubār</i>
F Sg	—		Participle	μουσταβούρ <i>mūstabūr</i>
Pl	—			



Scale VI Conjugation: <i>nistusab</i> “come to pass”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	ώστусаβ <i>āstusab</i>	νιστύσαββετ <i>nistusabbet</i>	νιστυсуώβ <i>nistusuov</i>	ῃώστусаβ <i>vāstusab</i>
2 Sg M	τώστусаβ <i>tāstusab</i>	νιστύσαβ̄τα <i>nistusavta</i>	νιστυсуώβ̄β̄ατ <i>nistusuovvat</i>	ῃατώστусаβ <i>vatāstusab</i>
2 Sg F	τωστусаβ̄β̄ει <i>tāstusabbī</i>	νιστύσαβ̄θε <i>nistusavše</i>	νιστυсуώβ̄β̄αῖ <i>nistusuovvaš</i>	ῃατώστусаβ <i>vatāstusab</i>
3 Sg M	ιώστусаβ <i>yāstusab</i>	νίστυσαβ <i>nistusab</i>	νιστυсуώβ <i>nistuosuob</i>	ῃιώστусаβ <i>vyāstusab</i>
3 Sg F	ιωστусаβ̄β̄ει <i>yāstusabbī</i>	νιστυσαβ̄β̄ω <i>nistusabbā</i>	νιστυсуωβ̄β̄ω <i>nistusuobbā</i>	ῃιώστусаβ <i>vyāstusab</i>
1 Pl	νωστусаβ̄β̄ου <i>nāstusabbū</i>	νιστυσαβ̄νω <i>nistusabnā</i>	νιστυсуώβ̄β̄αν <i>nistusuovvan</i>	ῃανώστусаβ <i>vanāstusab</i>
2 Pl M	τωστусаβ̄β̄ου <i>tāstusabbū</i>	νιστύσαβ̄τυν <i>nistusavtun</i>	νιστυсуώβ̄τυν <i>nistusuovtun</i>	ῃατώστусаβ <i>vatāstusab</i>
2 Pl F	τωστусаβ̄β̄ου <i>tāstusabbū</i>	νιστύσαβ̄θ̄ιν <i>nistusavšin</i>	νιστυсуώβ̄θ̄ιν <i>nistusuovšin</i>	ῃατώστусаβ <i>vatāstusab</i>
3 Pl	ιωστусаβ̄β̄ου <i>yāstusabbū</i>	νιστυσαβ̄β̄ου <i>nistusabbū</i>	νιστυсуωβ̄β̄ου <i>nistusuobbū</i>	ῃιώστусаβ <i>vyāstusab</i>
	Imperative			Deverb.
M Sg	—		Infinitive	μώστусаβ <i>māstusab</i>
F Sg	—		Participle	μούστασαβ <i>mūstasab</i>
Pl	—			

## 10.11 Weak Roots in Scale VI

### 10.11.1 $C_1 = \check{R}$

Root-initial \* $\check{R}$ , as in νιστυρῶβ *nistuřsāb* “come to be thought, be widely thought” (\* $\check{r}$ sāb “think”), is regular.

### 10.11.2 $C_2 = \check{R}$

Root-medial \* $\check{R}$ , as in νιστυβῶθ *nistubřāt* “be diversified, have varying results, come to be mixed” (\* $\check{b}$ řāt “mix”), is regular.

### 10.11.3 $C_3 = \check{R}$

Root-final \* $\check{R}$  affects the feminine suffix \*-ī in the present tense and imperative, which becomes \*-ēyi. The passive verb νιστυφῶβ *nistuftāř* “open up, become attainable (opportunities, goals, etc)” (\* $\check{f}$ tāř “open”), for instance, has the form ωστυφταῖ *yāstuftařēyi* “it (F) is opening up/becoming attainable” instead of regular \*\*yāstuftařī. In addition, the last vowel of the active participle is lowered to /e/.

### 10.11.4 $C_1 = 'H$

Root-initial \*' and \*H behave identically, surfacing as /h/ in all forms for both *staktab* and *nistuktāb*, followed by an epenthetic /a/ to prevent an illegal consonant cluster. The root \*'kāl “eat”, for instance, gives the verbs στάηκαλ *stahakal* “feed oneself, nourish oneself” (not \*\*sta'kal) and νιστυηκῶλ *nistuhakāl* “be fed [to]” (not \*\*nistu'kāl).

### 10.11.5 $C_2 = 'H$

Root-internal \*' and \*H always assimilate into  $C_1$ , resulting in gemination or aspiration. If aspiration appears, any preceding short vowel will in turn reduce to schwa, as in the Scale VI derivatives of \*k'āb “hurt, be painful”, στάκκαβ *stakhāb* “hurt oneself” (not \*\*stak'āb) and νιστακκῶβ *nistakhāb* “start to hurt, become increasingly painful” (not \*\*nistuk'āb).

10.11.6 C<sub>3</sub> = ’

Root-final \*’ has the same erratic behavior as in other scales. In most forms it drops when word-final and is preserved elsewhere, except in the two past tenses, where a special set of endings are used. Examples include the active verb στάλδα *stalda* “pull oneself up” (\*ldā “rise, go up”) and the passive verb νιστυβρώ *nistubrā* “come to be clear, become increasingly clear” (\*brī “clear”), the first of which is demonstrated below.

Scale VI Conjugation: <i>stalda</i> “pull oneself up”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	άσταλδα <i>’astalda</i>	στάλδωτ <i>staldāt</i>	σταλδιή <i>staldie</i>	ῃώσταλδα <i>vāstalda</i>
2 Sg M	τίσταλδα <i>tistalda</i>	στάλδαττα <i>staldətha</i>	σταλδιήτ <i>staldiet</i>	ῃετίσταλδα <i>vetistalda</i>
2 Sg F	τισταλδαεί <i>tistalda’ī</i>	στάλδατζζε <i>staldəčhe</i>	σταλδιήζ <i>staldieš</i>	ῃετίσταλδα <i>vetistalda</i>
3 Sg M	ίσταλδα <i>yistalda</i>	στάλδα <i>stalda</i>	σταλδιή <i>staldie</i>	ῃήσταλδα <i>vēstalda</i>
3 Sg F	ισταλδαεί <i>yistalda’ī</i>	σταλδαώ <i>stalda’ā</i>	σταλδιηώ <i>staldie’ā</i>	ῃήσταλδα <i>vēstalda</i>
1 Pl	νισταλδαού <i>nistalda’ū</i>	σταλδαννώ <i>staldannā</i>	σταλδιήν <i>staldien</i>	ῃενίσταλδα <i>venistalda</i>
2 Pl M	τισταλδαού <i>tistalda’ū</i>	στάλδαττυν <i>staldəthun</i>	σταλδιήττυν <i>staldiethun</i>	ῃετίσταλδα <i>vetistalda</i>
2 Pl F	τισταλδαού <i>tistalda’ū</i>	στάλδατζζιν <i>staldəčhin</i>	σταλδιήτζζιν <i>staldiečhin</i>	ῃετίσταλδα <i>vetistalda</i>
3 Pl	ισταλδαού <i>yistalda’ū</i>	σταλδαού <i>stalda’ū</i>	σταλδιηού <i>staldie’ū</i>	ῃήσταλδα <i>vēstalda</i>
Imperative			Deverb.	
M Sg	έσταλδα <i>’estalda</i>	Infinitive		μάσταλδα <i>mastalda</i>
F Sg	εσταλδαεί <i>’estalda’ī</i>	Participle		μύσταλδι <i>mustaldi</i>
Pl	εσταλδαού <i>’estalda’ū</i>			

### 10.11.7 $C_3 = H$

Roots with final \*H lose this radical and conjugate as though they were biconsonantal, with inherent vowel \*ā. The root \*zgāh “mad, crazy”, for instance, behaves as though it were \*zāg, giving the verb σταζώγ *stazāg* “drive oneself mad”. These then follow a regular biconsonantal paradigm.

### 10.11.8 $C_1 = Y/W$

Root-initial \*Y and \*W undergo monophthongization in all forms, according to the patterns \*ay → \*ē, \*aw → \*ū, uy → \*ū, \*uw → \*ū. This new long vowel does not affect stress. Shown below is the present and preterite conjugation of στούκκαδ *stūkhad* “burn oneself” (\*wkhād “burn”).<sup>1</sup>

Scale VI Present Tense: <i>stūkhad</i> “burn oneself”		
Person	Singular	Plural
1 <sup>st</sup>	ástoukkaδ <i>’astūkhad</i>	νιστουκκαδού <i>nistūkhadū</i>
2 <sup>nd</sup> Masc	τίστoukkaδ <i>tistūkhad</i>	τιστουκκαδού <i>tistukhadū</i>
2 <sup>nd</sup> Fem	τιστουκκαδεί <i>tistūkhadī</i>	τιστουκκαδού <i>tistukhadū</i>
3 <sup>rd</sup> Masc	ίστουκκαδ <i>yistūkhad</i>	ιστουκκαδού <i>yistukhadū</i>
3 <sup>rd</sup> Fem	ιστουκκαδεί <i>yistūkhadī</i>	ιστουκκαδού <i>yistukhadū</i>

Scale VI Preterite Tense: <i>stūkhad</i> “burn oneself”		
Person	Singular	Plural
1 <sup>st</sup>	στούκκαδετ <i>stūkhadet</i>	στούκκαδνώ <i>stūkhadnā</i>
2 <sup>nd</sup> Masc	στούκκαδ̣τα <i>stūkhaḍta</i>	στούκκαδ̣τυν <i>stūkhaḍtun</i>
2 <sup>nd</sup> Fem	στούκκαδ̣σε <i>stūkhaḍše</i>	στούκκαδ̣σιν <i>stūkhaḍšin</i>
3 <sup>rd</sup> Masc	στούκκαδ <i>stūkhad</i>	στούκκαδού <i>stūkhadū</i>
3 <sup>rd</sup> Fem	στούκκαδῶ <i>stūkhadā</i>	στούκκαδού <i>stūkhadū</i>

### 10.11.9 $C_3 = Y/W$

The behavior of root-final \*Y and \*W in Scale VI varies depending on their

1 Despite \*wkhād being both a  $C_1$  glide root and a  $C_2$  aspirate root, only the former affects its conjugation. Since the monophthongization generated by the initial glide always results in a long vowel preceding  $C_2$ , the aspirate is deprived of any opportunities to trigger vowel reduction.

environment. Intervocally, they are completely regular. In coda position, they monophthongize if after a short vowel (\*ay → \*ē, \*aw → \*ū, \*iy → \*ī, \*iw → \*i) or simply drop if after a long vowel or diphthong. They also drop in most forms of the imperfect. Monophthongization does not impact stress. Two examples are the active verbs *στάμνου stamnū* “account, take records” (\*mnāw “count”) and *στάρτζη starčē* “covet” (\*rčhīy “like, enjoy, be pleased by”, originally “want”), the latter shown in full below:

Scale VI Conjugation: <i>starčē</i> “covet”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	άσταρτζη 'astarčē	σάρτζαιετ starčayet	σταρτζιή starčie	Ḅώσταρτζη vāstarčē
2 Sg M	τίσταρτζη tistarčē	σάρτζητα starčēta	σταρτζιήτ starčiet	Ḅετίσταρτζη vetistarčē
2 Sg F	τισταρτζαιεί tistarčayī	σάρτζηδε starčēše	σταρτζιής starčieš	Ḅετίσταρτζη vetistarčē
3 Sg M	ίσταρτζη yistarčē	σάρτζη starčē	σταρτζιή starčie	Ḅήσταρτζη vēstarčē
3 Sg F	ισταρτζαιεί yistarčayī	σταρτζαιώ starčayā	σταρτζιηώ starčieyā	Ḅήσταρτζη vēstarčē
1 Pl	νισταρτζαιού nistarčayū	σταρτζηνώ starčēnā	σταρτζιήν starčien	Ḅενίσταρτζη venistarčē
2 Pl M	τισταρτζαιού tistarčayū	σάρτζητun starčētun	σταρτζιήτun starčietun	Ḅετίσταρτζη vetistarčē
2 Pl F	τισταρτζαιού tistarčayū	σάρτζηδιν starčēšin	σταρτζιήδιν starčiešin	Ḅετίσταρτζη vetistarčē
3 Pl	ισταρτζαιού yistarčayū	σταρτζαιού starčayū	σταρτζιηιού starčieyū	Ḅήσταρτζη vēstarčē
	Imperative			Deverb.
M Sg	έσταρτζη 'estarčē		Infinitive	μάσταρτζη mastarčē
F Sg	εσταρτζαιεί 'estarčayī		Participle	μύσταρτζει mustarčēi
Pl	εσταρτζαιού 'estarčayū			

### 10.11.10 C<sub>1</sub>/C<sub>2</sub>/C<sub>3</sub> = N

Root-initial \*N, as in *στάφφας staffas* “breathe heavily, hyperventilate” (\*nfās “breathe”), always undergoes assimilation into the following C<sub>2</sub>, resulting in gemination or aspiration. If aspiration appears, any immediately preceding short vowel will reduce to schwa.

Root-internal \*N, as in *νιστυγνώβ nistugnāb* “be impressive, amazing (coll.)” (\*gnāb “steal”), is regular.

Root-final \*N is irregular only in the two past tenses, where assimilation takes place in a number of forms. With the root \*šfān “cover” we get the verb *νιστυῶφών nistušfān* “admit”:

Scale VI Preterite Tense: <i>nistušfān</i> “admit”		
Person	Singular	Plural
1 <sup>st</sup>	νιστυῶφώνετ <i>nistušfānet</i>	νιστυῶφωννῶ <i>nistušfānnā</i>
2 <sup>nd</sup> Masc	νιστυῶφώττα <i>nistušfātha</i>	νιστυῶφώττυν <i>nistušfāthun</i>
2 <sup>nd</sup> Fem	νιστυῶφώτζζε <i>nistušfāche</i>	νιστυῶφώτζζιν <i>nistušfāčhin</i>
3 <sup>rd</sup> Masc	νιστυῶφών <i>nistušfān</i>	νιστυῶφωνού <i>nistušfānū</i>
3 <sup>rd</sup> Fem	νιστυῶφωνῶ <i>nistušfānā</i>	νιστυῶφωνού <i>nistušfānū</i>

Scale VI Imperfect Tense: <i>nistušfān</i> “admit”		
Person	Singular	Plural
1 <sup>st</sup>	νιστυῶφύω <i>nistušfuō</i>	νιστυῶφύωναν <i>nistušfuonan</i>
2 <sup>nd</sup> Masc	νιστυῶφύωτ <i>nistušfuot</i>	νιστυῶφύώττυν <i>nistušfuothun</i>
2 <sup>nd</sup> Fem	νιστυῶφύωζ <i>nistušfuoš</i>	νιστυῶφύώτζζιν <i>nistušfuočhin</i>
3 <sup>rd</sup> Masc	νιστυῶφύων <i>nistušfuon</i>	νιστυῶφύωνού <i>nistušfuonū</i>
3 <sup>rd</sup> Fem	νιστυῶφύωνῶ <i>nistušfuonā</i>	νιστυῶφύωνού <i>nistušfuonū</i>

### 10.11.11 C<sub>1</sub> = PH/TH/KH/TSH/ČH

Roots with initial aspirates are largely unproblematic. Since C<sub>1</sub> is always in a cluster, it will always surface in an unaspirated state. The only difference between this and the regular paradigms is that any short vowel immediately preceding C<sub>1</sub> will reduce to /ə/. One such root is \*khbāl “agree”, giving the verb *στάκβαλ stəkbal* “convince oneself”.

**10.11.12 C<sub>2</sub> = PH/TH/KH/TSH/ČH**

Root-internal aspirates will always surface in their unaspirated form and do not have any additional effects. These roots are for all intents and purposes regular.

**10.11.13 C<sub>3</sub> = PH/TH/KH/TSH/ČH**

C<sub>3</sub> aspirates have the same sorts of effects as in other scales. They cause preceding short vowels to reduce to schwa and trigger a special set of endings in the past tenses, which include an epenthetic vowel in some forms. Aspiration only surfaces when the consonant is intervocal. Shown on the following page is the full conjugation of the verb νιστυσλώτ *nistuslāt* “be defeated, vanquished (poet.)” (\*slāth “prevail over”).

Scale VI Conjugation: <i>nistuslāt</i> “be vanquished”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	ωστυσλώτ <i>’āstuslāt</i>	νιστυσλώττετ <i>nistuslāthet</i>	νιστυσλυώτ <i>nistusluot</i>	ḅώστυσλατ <i>vāstuslāt</i>
2 Sg M	τωστυσλώτ <i>tāstuslāt</i>	νιστυσλώττατα <i>nistuslāthētha</i>	νιστυσλυώττατ <i>nistusluothat</i>	ḅατώστυσλατ <i>vatāstuslāt</i>
2 Sg F	τωστυσλαττεῖ <i>tāstuslāthī</i>	νιστυσλώττατζε <i>nistuslāthēche</i>	νιστυσλυώτταζ <i>nistusluothaš</i>	ḅατώστυσλατ <i>vatāstuslāt</i>
3 Sg M	ιωστυσλώτ <i>yāstuslāt</i>	νιστυσλώτ <i>nistuslāt</i>	νιστυσλυώτ <i>nistusluot</i>	ḅιώστυσλατ <i>vyāstuslāt</i>
3 Sg F	ιωστυσλαττεῖ <i>yāstuslāthī</i>	νιστυσλωττώ <i>nistuslāthā</i>	νιστυσλωττώ <i>nistusluothā</i>	ḅιώστυσλατ <i>vyāstuslāt</i>
1 Pl	νωστυσλαττού <i>nāstuslāthū</i>	νιστυσλωτνών <i>nistuslātnā</i>	νιστυσλυώτταν <i>nistusluothan</i>	ḅανώστυσλατ <i>vanāstuslāt</i>
2 Pl M	τωστυσλαττού <i>tāstuslāthū</i>	νιστυσλώτταττυν <i>nistuslāthēthun</i>	νιστυσλυώτταττυν <i>nistusluothēthun</i>	ḅατώστυσλατ <i>vatāstuslāt</i>
2 Pl F	τωστυσλαττού <i>tāstuslāthū</i>	νιστυσλώττατζιν <i>nistuslāthēchin</i>	νιστυσλυώττατζιν <i>nistusluothēchin</i>	ḅατώστυσλατ <i>vatāstuslāt</i>
3 Pl	ιωστυσλαττού <i>yāstuslāthū</i>	νιστυσλωττού <i>nistuslāthū</i>	νιστυσλωττού <i>nistusluothū</i>	ḅιώστυσλατ <i>vyāstuslāt</i>
	Imperative			Deverb.
M Sg	—		Infinitive	μωστυσλώτ <i>māstuslāt</i>
F Sg	—		Participle	μούστασλατ <i>mūstaslāt</i>
Pl	—			



# 11

## Other Verbal Forms

Σουρή Αδρείμ Χαρίην

### 11.1 Derived Tenses

Standard Alashian also has three derived tenses. These can be formed from any verb in any case, whether regular or irregular, by adding regular affixes to one of the basic forms.

However, the addition of these suffixes can create some irregularities in some verbs, since a consonant that was once word-final may suddenly find itself in intervocalic position. More often than not, however, these adjustments that have to be made to the base form when a derived form is created actually serve to make them more regular, such as (for example) by eliminating the need for monophthongization in  $C_3 = *Y/*W$  roots.

#### 11.1.1 The Imperfective Subjunctive

##### 11.1.1.1 Regular Formation

The imperfective subjunctive, though logically the counterpart of the perfective subjunctive, is instead a derived form of the present tense. There are two variants in common usage, one used in the northern dialects and one in the southern.

In the northern dialects (and standard Alashian), the imperfective subjunctive is formed by taking the present tense, lengthening the vowel between  $C_2$  and  $C_3$  if it is not already long, and adding the suffix  $*-a$ . This is unproblematic in the for the forms that are unsuffixed in the present tense, but if the base form is suffixed, the two endings merge, with the feminine marker  $*-\bar{i} + *-a$  becoming  $*-iya$  and the plural marker  $*-\bar{u} + *-a$  becoming  $*-uwa$ .

In the southern dialect zone, the imperfect subjunctive is formed similarly,

except that the feminine and plural markers drop entirely before adding the imperfective subjunctive marker \*-a. This means that the second and third persons do not distinguish gender or number at all, much like in the perfective subjunctive.

Shown below are the imperfect subjunctive forms of *κάταβ katab* “write” as seen in the northern dialects and southern dialects, along with the present tense for reference:

	Northern Impf. Subj.	Southern Impf. Subj.	Present
1 Sg	ακτώβα <i>'aktāba</i>	ακτώβα <i>'aktāba</i>	ακτώβ <i>'aktāb</i>
2 Sg M	τικτώβα <i>tiktāba</i>	τικτώβα <i>tiktāba</i>	τικτώβ <i>tiktāb</i>
2 Sg F	τικτώβια <i>tiktābiya</i>	τικτώβα <i>tiktāba</i>	τικταβεί <i>tiktabī</i>
3 Sg M	ικτώβα <i>yiktāba</i>	ικτώβα <i>yiktāba</i>	ικτώβ <i>yiktāb</i>
3 Sg F	ικτωβια <i>yiktābiya</i>	ικτώβα <i>yiktāba</i>	ικταβεί <i>yiktabī</i>
1 Pl	νικτώβυα <i>niktābuwa</i>	νικτώβα <i>niktāba</i>	νικταβού <i>niktabū</i>
2 Pl	τικτώβυα <i>tiktābuwa</i>	τικτώβα <i>tiktāba</i>	τικταβού <i>tiktabū</i>
3 Pl	ικτώβυα <i>yiktābuwa</i>	ικτώβα <i>yiktāba</i>	ικταβού <i>yiktabū</i>

### 11.1.1.2 Geminate Roots

One apparent exception to these rules applies to geminate roots when behaving in a biconsonantal manner. These verbs do not show lengthening of the stem vowel since this vowel is integral (as in true biconsonantal roots), and gemination will surface in all forms, not just the forms with gemination in the present tense.

The following table demonstrates the Scale VI geminate verb *στάσαβ stas-ab* “come into being, appear, turn up”.

	Northern Impf. Subj.	Southern Impf. Subj.	Present
1 Sg	αστάσαββα <i>'astasabba</i>	αστάσαββα <i>'astasabba</i>	άστασαβ <i>'astasab</i>
2 Sg M	τιστάσαββα <i>tistasabba</i>	τιστάσαββα <i>tistasabba</i>	τίστασαβ <i>tistasab</i>
2 Sg F	τιστασάββια <i>tistasabbiya</i>	τιστάσαββα <i>tistasabba</i>	τιστασαββεί <i>tistasabbī</i>
3 Sg M	ιστάσαββα <i>yistasabba</i>	ιστάσαββα <i>yistasabba</i>	ίστασαβ <i>yistasab</i>
3 Sg F	ιστασάββια <i>yistasabbiya</i>	ιστάσαββα <i>yistasabba</i>	ιστασαββεί <i>yistasabbī</i>
1 Pl	νιστασάββυα <i>nistasabbuwa</i>	νιστάσαββα <i>nistasabba</i>	νιστασαββού <i>nistasabbū</i>
2 Pl	τιστασάββυα <i>tistasabbuwa</i>	τιστάσαββα <i>tistasabba</i>	τιστασαββού <i>tistasabbū</i>
3 Pl	ιστασάββυα <i>yistasabbuwa</i>	ιστάσαββα <i>yistasabba</i>	ιστασαββού <i>yistasabbū</i>

If the present tense form conjugates as a triconsonantal verb, however, vowel lengthening will once again take place, since stem integrity is less of an issue with triconsonantal roots.

### 11.1.1.3 $C_3 = \check{R}$

Root-final  $\check{R}$  is only irregular in the northern/standard imperfective subjunctive, where the merged feminine/imperfect subjunctive ending is  $\ast$ -eya rather than  $\ast$ -iya: τιφτώρεια *tiftāřeya* “[that] you (F) open” (cf. present τιφταρ ή *tiftařyi*).

### 11.1.1.4 $C_3 = \prime$

In the present tense final glottal stops are lost. In the imperfective subjunctive these reemerge: αβρώα *'abrā'a* “[that] I make” (cf. present αβρώ *'abrā*).

### 11.1.1.5 $C_3 = H$

In the imperfective subjunctive of *katab* verbs, root-final  $\ast h$  is reinserted

where it is lost in the present tense: *τισμώηα tismāha* “[that] you (M) hear” (cf. present *τισμώ tismā*).

The imperfect subjunctive of other scales are regular, since  $C_3 = *H$  verbs in these scales conjugate biconsonantly.

### 11.1.1.6 $C_3 = Y/W$

Root-final glides are a little trickier. In scales where the glide simply drops in the present tense, it will be restored: *αβνώια 'abnāya* “[that] I build” (cf. present *αβνώ 'abnā*). In scales where monophthongization takes place, the glide will be restored and the vowel will return to its previous unmonophthongized quality: *τιβάδδανα tibāddawa* “[that] you (M) empty” (cf. present *τιβάδδου tibāddū*).

### 11.1.1.7 $C_3 = PH/TH/KH/TSH/ČH$

Root-final aspirates that surface in an unaspirated form in the present become aspirated: *ιαρμείτζα yarmīčha* “[that] it (M) shines” (cf. present *ιαρμείτζ yarmīč*).

## 11.1.2 The Volitive

### 11.1.2.1 Regular Formation

The volitive mood is also derived from the present tense by suffixation, and corresponds to a number of English modals such as ‘may’, ‘let’, and ‘should’. It is typically formed by adding the suffix  $*-anna$  to the present tense if it ends in a consonant and  $*-na$  if it ends in a vowel.

	Volitive	Present
1 Sg	ακτώβαννα <i>'aktābanna</i>	ακτώβ <i>'aktāb</i>
2 Sg M	τικτώβαννα <i>tiktābanna</i>	τικτώβ <i>tiktāb</i>
2 Sg F	τικταβείνα <i>tiktabīna</i>	τικταβεί <i>tiktabī</i>
3 Sg M	ικτώβαννα <i>yiktābanna</i>	ικτώβ <i>yiktāb</i>
3 Sg F	ικταβείνα <i>yiktabīna</i>	ικταβεί <i>yiktabī</i>
1 Pl	νικταβούνα <i>niktabūna</i>	νικταβού <i>niktabū</i>
2 Pl	τικταβούνα <i>tiktabūna</i>	τικταβού <i>tiktabū</i>
3 Pl	ικταβούνα <i>yiktabūna</i>	ικταβού <i>yiktabū</i>

### 11.1.2.2 Geminate Roots

Gemination is restored in forms with the suffix *-anna*: αστασάββαννα *'astasabbanna* “may I turn” (cf. present άστασαβ *'astasab*).

### 11.1.2.3 $C_3 = \check{R}$

The feminine suffix *\*-ēyi* of the present tense contracts to just *\*-ē*: τιφταῤῥ ήνα *tiftaṛēna* “may you (F) open” (cf. present τιφταῤῥή *tiftaṛēyi*).

### 11.1.2.4 $C_3 = '$

The final glottal stop is not restored to verb forms that lose it in the present tense; these conjugate as though they were vowel-final: αβρώνα *'abrāna* “may I make” (cf. present αβρώ *'abrā*).

### 11.1.2.5 $C_3 = H$

The final *\*H* is not restored to verb forms that lose it in the present tense; these conjugate as though they were vowel-final: τισμώνα *tismāna* “may you (M) hear” (cf. present τισμώ *tismā*).

Verb forms where  $C_3 = *H$  roots are treated biconsonantly are regular.

### 11.1.2.6 $C3 = Y/W$

Root final *\*Y* and *\*W* are not restored, whether they are simply dropped

in the present tense or undergo monophthongization. Any vowel changes remain: αβνώνα *'abnāna* “may I build” (cf. present αβνώ *'abnā*), τιβάδδουνα *tibāddūna* “may you (M) empty” (cf. present τιβάδδου *tibāddū*).

### 11.1.2.7 $C_3 = PH/TH/KH/TSH/ČH$

Root-final aspirates always appear in their aspirated form: ιαρμείτζαννα *yarmīčhanna* “may it (M) shine” (cf. present ιαρμείτζ *yarmīč*).

## 11.1.3 The Precative

### 11.1.3.1 Regular Formation

The precative mood is a derivative of the imperative, and as such only exists for active half-scales plus *nuktāb*. It marks requests and supplications and is formed quite regularly by suffixing \*-na to the imperative.

	Precative	Imperative
<b>M Sg</b>	κτάβνα <i>ktābna</i>	κτώβ <i>ktāb</i>
<b>F Sg</b>	κατβείνα <i>katbīna</i>	κατβεί <i>katbī</i>
<b>Pl</b>	κατβούνα <i>katbūna</i>	κατβού <i>katbū</i>

The precative for the most part is formed very regularly, so only a couple notes need to be made regarding irregular forms.

### 11.1.3.2 $C_3 = \check{R}$

As in the volitive, the feminine ending \*-ēyi contracts to just \*-ē: φατρήνα *fatřēna* “please open! (F)” (cf. imperative φατρή *fatřēyi*).

### 11.1.3.3 S-Type Imperatives in Scale III

The s-type imperative seen in a handful of old Scale III verbs cannot be used to form precatives. For verbs that use them, the precative will be formed based off the regular imperative pattern  $*aC_1C_2\bar{e}C_3-/aC_1C_2eC_3-$  rather than the s-imperative  $*isC_1eC_2\bar{e}C_3-/isC_1eC_2C_3-$ , even though the regular imperative form does not actually exist: ασκήβνα *'askēbna* “please lay down (M)” (cf.

imperative ισσεκήβ *'issekēb*).

## 11.2 Complex Tenses

The complex tenses are those that must be formed periphrastically. Alashi-an has three complex tenses, all of which consist of either a defective verb or conjugating particle plus the perfective subjunctive. Both components must agree with their subject.

### 11.2.1 The Future Tense

The future tense consists of a form of the unstressed defective verb \*lək plus the perfective subjunctive. This auxiliary verb only has present tense forms and is related to the extant Scale II verb ηαλήκ *hallēk* “behave” (which originally meant “go, walk”). The following table shows the future tense forms of κάταβ *katab* “write”:

Scale I Future Tense: <i>katab</i> “write”			
Person	Singular		Plural
1 <sup>st</sup>	αλακ βάκταβ <i>'alək vaktab</i>	νιλκυ βάτακταβ <i>nilku vanaktab</i>	
2 <sup>nd</sup> Masc	τιλακ βάτακταβ <i>tilək vaktab</i>	τιλκυ βάτακταβ <i>tilku vaktab</i>	
2 <sup>nd</sup> Fem	τιλακ βάτακταβ <i>tilki vaktab</i>	τιλκυ βάτακταβ <i>tilku vaktab</i>	
3 <sup>rd</sup> Masc	ιλακ βήκταβ <i>yilək vēktab</i>	ιλκυ βήκταβ <i>yilku vēktab</i>	
3 <sup>rd</sup> Fem	ιλκι βήκταβ <i>yilki vēktab</i>	ιλκυ βήκταβ <i>yilku vēktab</i>	

### 11.2.2 The Present Perfect Tense

The present perfect tense is formed with the conjugating preposition of possession λι- *li-* plus the perfective subjunctive. The use of this preposition elsewhere and the notion of conjugating prepositions will be discussed at a later point; for now these forms may be taken as-is.

Scale I Present Perfect Tense: <i>katab</i> “write”		
Person	Singular	Plural
1 <sup>st</sup>	λιη βάκταβ <i>lie vaktab</i>	λαν βάτακταβ <i>lan vanaktab</i>
2 <sup>nd</sup> Masc	λακ βάτακταβ <i>lak vataktab</i>	λακαν βάτακταβ <i>lakan vataktab</i>
2 <sup>nd</sup> Fem	λατζ βάτακταβ <i>lač vataktab</i>	λατζεν βάτακταβ <i>lačen vataktab</i>
3 <sup>rd</sup> Masc	λου βήκταβ <i>lū vēktab</i>	λων βήκταβ <i>lān vēktab</i>
3 <sup>rd</sup> Fem	λω βήκταβ <i>lā vēktab</i>	λων βήκταβ <i>lān vēktab</i>

### 11.2.3 The Pluperfect Tense

The pluperfect tense is formed using the invariant word υή *wē* (the third person singular masculine imperfect form of “to be”) plus the conjugated form of λι- *li-* plus the perfective subjunctive:

Scale I Pluperfect Tense: <i>katab</i> “write”		
Person	Singular	Plural
1 <sup>st</sup>	υή λιη βάκταβ <i>wē lie vaktab</i>	υή λαν βάτακταβ <i>wē lan vanaktab</i>
2 <sup>nd</sup> Masc	υή λακ βάτακταβ <i>wē lak vataktab</i>	υή λακαν βάτακταβ <i>wē lakan vataktab</i>
2 <sup>nd</sup> Fem	υή λατζ βάτακταβ <i>wē lač vataktab</i>	υή λατζεν βάτακταβ <i>wē lačen vataktab</i>
3 <sup>rd</sup> Masc	υή λου βήκταβ <i>wē lū vēktab</i>	υή λων βήκταβ <i>wē lān vēktab</i>
3 <sup>rd</sup> Fem	υή λω βήκταβ <i>wē lā vēktab</i>	υή λων βήκταβ <i>wē lān vēktab</i>



# 12 *Comparative Verb Tables and Common Irregular Roots*

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## *12.1 Comparative Verb Tables*

The following tables show the regular forms of each scale side-by-side using the root \*ktāb “write” (although in reality not all of these forms exist for this particular root). This is provided for easy reference.

## 12.1.1 The Present Tense

	<i>katab</i>	<i>nuktāb</i>	<i>kāthēb</i>	<i>kāthāb</i>	<i>ʾaktēb</i>
<b>1 Sg</b>	ακτώβ <i>ʾaktāb</i>	ακκυτώβ <i>ʾakkutāb</i>	άκατταβ <i>ʾakāthab</i>	υκαττώβ <i>ʾukāthāb</i>	ωκτηήβ <i>ʾāktēb</i>
<b>2 Sg M</b>	τικτώβ <i>tiktāb</i>	τικκυτώβ <i>tikkutāb</i>	τίκατταβ <i>tikāthab</i>	τυκαττώβ <i>tukāthāb</i>	τωκτηήβ <i>tāktēb</i>
<b>2 Sg F</b>	τικταβεί <i>tiktābī</i>	τικκυτωβεί <i>tikkutābī</i>	τικατβεί <i>tikātbī</i>	τυκατταβεί <i>tukāthabī</i>	τωκτεβεί <i>tāktebī</i>
<b>3 Sg M</b>	ικτώβ <i>yiktāb</i>	ικκυτώβ <i>yikkutāb</i>	ίκατταβ <i>yikāthab</i>	υκαττώβ <i>yukāthāb</i>	ιωκτηήβ <i>yāktēb</i>
<b>3 Sg F</b>	ικταβεί <i>yiktābī</i>	ικκυτωβεί <i>yikkutābī</i>	ικατβεί <i>yikātbī</i>	υκατταβεί <i>yukāthabī</i>	ιωκτεβεί <i>yāktebī</i>
<b>1 Pl</b>	νικταβού <i>niktabū</i>	νικκυτωβού <i>nikkutābū</i>	νικατβού <i>nikātbū</i>	νυκατταβού <i>nukāthabū</i>	νωκτεβού <i>nāktebū</i>
<b>2 Pl</b>	τικταβού <i>tiktabū</i>	τικκυτωβού <i>tikkutābū</i>	τικατβού <i>tikātbū</i>	τυκατταβού <i>tukāthabū</i>	τωκτεβού <i>tāktebū</i>
<b>3 Pl</b>	ικταβού <i>yiktabū</i>	ικκυτωβού <i>yikkutābū</i>	ικατβού <i>yikātbū</i>	υκατταβού <i>yukāthabū</i>	ιωκτεβού <i>yāktebū</i>

	<i>ʾennuktāb</i>	<i>taktēb</i>	<i>nītkatab</i>	<i>staktab</i>	<i>nīstuktāb</i>
<b>1 Sg</b>	αννυκτώβ <i>ʾannuktāb</i>	ατκατώβ <i>ʾatkatāb</i>	άττακταβ <i>ʾathaktab</i>	άστακταβ <i>ʾastaktab</i>	ωστυκτώβ <i>ʾāstuktāb</i>
<b>2 Sg M</b>	τιννυκτώβ <i>tinnuktāb</i>	τιτκατώβ <i>titkatāb</i>	τάττακταβ <i>təthaktab</i>	τίστακταβ <i>tīstaktab</i>	τωστυκτώβ <i>tāstuktāb</i>
<b>2 Sg F</b>	τιννυκταβεί <i>tinnuktābī</i>	τιτκαταβεί <i>titkatābī</i>	ταττακταβεί <i>təthaktabī</i>	τιστακταβεί <i>tīstaktabī</i>	τωστυκταβεί <i>tāstuktābī</i>
<b>3 Sg M</b>	ιννυκτώβ <i>yinnuktāb</i>	ιτκατώβ <i>yitkatāb</i>	ιάττακταβ <i>yəthaktab</i>	ίστακταβ <i>yīstaktab</i>	ιωστυκτώβ <i>yāstuktāb</i>
<b>3 Sg F</b>	ιννυκταβεί <i>yinnuktābī</i>	ιτκαταβεί <i>yitkatābī</i>	ιαττακταβεί <i>yəthaktabī</i>	ιστακταβεί <i>yīstaktabī</i>	ιωστυκταβεί <i>yāstuktābī</i>
<b>1 Pl</b>	νιννυκταβού <i>ninnuktābū</i>	νιτκαταβού <i>nītkatabū</i>	ναττακταβού <i>nəthaktabū</i>	νιστακταβού <i>nīstaktabū</i>	νωστυκταβού <i>nāstuktābū</i>
<b>2 Pl</b>	τιννυκταβού <i>tinnuktābū</i>	τιτκαταβού <i>titkatābū</i>	ταττακταβού <i>təthaktabū</i>	τιστακταβού <i>tīstaktabū</i>	τωστυκταβού <i>tāstuktābū</i>
<b>3 Pl</b>	ιννυκταβού <i>yinnuktābū</i>	ιτκαταβού <i>yitkatābū</i>	ιαττακταβού <i>yəthaktabū</i>	ιστακταβού <i>yīstaktabū</i>	ιωστυκταβού <i>yāstuktābū</i>

## 12.1.2 The Preterite Tense

	<i>katab</i>	<i>nuktāb</i>	<i>kāthēb</i>	<i>kāthāb</i>	<i>’aktēb</i>
<b>1 Sg</b>	κάταβ <sub>ε</sub> <i>katabet</i>	νυκτώβ <sub>ε</sub> <i>nuktābet</i>	κατήβ <sub>ε</sub> <i>kāthēbet</i>	καττώβ <sub>ε</sub> <i>kāthābet</i>	ακτήβ <sub>ε</sub> <i>’aktēbet</i>
<b>2 Sg M</b>	κάταβ <sub>τα</sub> <i>kataṽta</i>	νυκτώβ <sub>τα</sub> <i>nuktāṽta</i>	κατήβ <sub>τα</sub> <i>kāthēṽta</i>	καττώβ <sub>τα</sub> <i>kāthāṽta</i>	ακτήβ <sub>τα</sub> <i>’aktēṽta</i>
<b>2 Sg F</b>	κάταβ <sub>ο</sub> <i>kataṽse</i>	νυκτώβ <sub>ο</sub> <i>nuktāṽse</i>	κατήβ <sub>ο</sub> <i>kāthēṽse</i>	καττώβ <sub>ο</sub> <i>kāthāṽse</i>	ακτήβ <sub>ο</sub> <i>’aktēṽse</i>
<b>3 Sg M</b>	κάταβ <i>katab</i>	νυκτώβ <i>nuktāb</i>	κατήβ <i>kāthēb</i>	καττώβ <i>kāthāb</i>	ακτήβ <i>’aktēb</i>
<b>3 Sg F</b>	κταβώ <i>ktabā</i>	νυκτωβώ <i>nuktābā</i>	κατηβώ <i>kāthēbā</i>	καττωβώ <i>kāthābā</i>	ακτηβώ <i>’aktēbā</i>
<b>1 Pl</b>	κταβνώ <i>ktabnā</i>	νυκτωνώ <i>nuktābnā</i>	κατηβνώ <i>kāthēbnā</i>	καττωνώ <i>kāthābnā</i>	ακτηβνώ <i>’aktēbnā</i>
<b>2 Pl M</b>	κάταβ <sub>τυν</sub> <i>kataṽtun</i>	νυκτώβ <sub>τυν</sub> <i>nuktāṽtun</i>	κατήβ <sub>τυν</sub> <i>kāthēṽtun</i>	καττώβ <sub>τυν</sub> <i>kāthāṽtun</i>	ακτήβ <sub>τυν</sub> <i>’aktēṽtun</i>
<b>2 Pl F</b>	κάταβ <sub>οιν</sub> <i>kataṽšin</i>	νυκτώβ <sub>οιν</sub> <i>nuktāṽšin</i>	κατήβ <sub>οιν</sub> <i>kāthēṽšin</i>	καττώβ <sub>οιν</sub> <i>kāthāṽšin</i>	ακτήβ <sub>οιν</sub> <i>’aktēṽšin</i>
<b>3 Pl</b>	κταβού <i>ktabū</i>	νυκτωβού <i>nuktābū</i>	κατηβού <i>kāthēbū</i>	καττωβού <i>kāthābū</i>	ακτηβού <i>’aktēbū</i>

	<i>’ennuktāb</i>	<i>taktēb</i>	<i>nitkatab</i>	<i>staktab</i>	<i>nistuktāb</i>
<b>1 Sg</b>	εννυκτώβ <sub>ε</sub> <i>’ennuktābet</i>	τακτήβ <sub>ε</sub> <i>taktēbet</i>	νιτκάταβ <sub>ε</sub> <i>nitkatabet</i>	στάκταβ <sub>ε</sub> <i>staktabet</i>	νιστυκτώβ <sub>ε</sub> <i>nistuktābet</i>
<b>2 Sg M</b>	εννυκτώβ <sub>τα</sub> <i>’ennuktāṽta</i>	τακτήβ <sub>τα</sub> <i>taktēṽta</i>	νιτκάταβ <sub>τα</sub> <i>nitkatabta</i>	στάκταβ <sub>τα</sub> <i>staktabta</i>	νιστυκτώβ <sub>τα</sub> <i>nistuktāṽta</i>
<b>2 Sg F</b>	εννυκτώβ <sub>ο</sub> <i>’ennuktāṽse</i>	τακτήβ <sub>ο</sub> <i>taktēṽse</i>	νιτκάταβ <sub>ο</sub> <i>nitkatabse</i>	στάκταβ <sub>ο</sub> <i>staktavse</i>	νιστυκτώβ <sub>ο</sub> <i>nistuktāṽse</i>
<b>3 Sg M</b>	εννυκτώβ <i>’ennuktāb</i>	τακτήβ <i>taktēb</i>	νιτκαταβ <i>nitkatab</i>	στάκταβ <i>staktab</i>	νιστυκτώβ <i>nistuktāb</i>
<b>3 Sg F</b>	εννυκτωβώ <i>’ennuktābā</i>	τακτηβώ <i>taktēbā</i>	νιτκαταβώ <i>nitkatabā</i>	στακταβώ <i>staktabā</i>	νιστυκτωβώ <i>nistuktābā</i>
<b>1 Pl</b>	εννυκτωνώ <i>’ennuktābnā</i>	τακτηβνώ <i>taktēbnā</i>	νιτκαταβνώ <i>nitkatabnā</i>	στακταβνώ <i>staktabnā</i>	νιστυκτωνώ <i>nistuktābnā</i>
<b>2 Pl M</b>	εννυκτώβ <sub>τυν</sub> <i>’ennuktāṽtun</i>	τακτήβ <sub>τυν</sub> <i>taktēṽtun</i>	νιτκάταβ <sub>τυν</sub> <i>nitkatabtun</i>	στάκταβ <sub>τυν</sub> <i>staktavtun</i>	νιστυκτώβ <sub>τυν</sub> <i>nistuktāṽtun</i>
<b>2 Pl F</b>	εννυκτώβ <sub>οιν</sub> <i>’ennuktāṽšin</i>	τακτήβ <sub>οιν</sub> <i>taktēṽšin</i>	νιτκάταβ <sub>οιν</sub> <i>nitkatabšin</i>	στάκταβ <sub>οιν</sub> <i>staktavšin</i>	νιστυκτώβ <sub>οιν</sub> <i>nistuktāṽšin</i>
<b>3 Pl</b>	εννυκτωβού <i>’ennuktābū</i>	τακτηβού <i>taktēbū</i>	νιτκαταβού <i>nitkatabū</i>	στακταβού <i>staktabū</i>	νιστυκτωβού <i>nistuktābū</i>

## 12.1.3 The Imperfect Tense

	<i>katab</i>	<i>nuktāb</i>	<i>kāthēb</i>	<i>kāthāb</i>	<i>’aktēb</i>
<b>1 Sg</b>	κιήτεβ <i>kietev</i>	νυκυώταβ <i>nukuotav</i>	κάττεβ <i>kāthev</i>	κάτταβ <i>kāthav</i>	ακτιήβ <i>’aktiev</i>
<b>2 Sg M</b>	κιήτεβ̄ετ <i>kietevet</i>	νυκυώταβ̄ατ <i>nukuotavat</i>	κάττεβ̄ετ <i>kāthevet</i>	κάτταβ̄ατ <i>kāthavat</i>	ακτιήβ̄ετ <i>’aktievēt</i>
<b>2 Sg F</b>	κιήτεβ̄εζ <i>kieteveš</i>	νυκυώταβ̄αζ <i>nukuotavaš</i>	κάττεβ̄εζ <i>kātheveš</i>	κάτταβ̄αζ <i>kāthavaš</i>	ακτιήβ̄εζ <i>’aktieveš</i>
<b>3 Sg M</b>	κήτεβ <i>kēteb</i>	νυκούταβ <i>nukūtab</i>	κάττεβ <i>kāthēb</i>	κάτταβ <i>kāthab</i>	ακτιήβ <i>’aktieb</i>
<b>3 Sg F</b>	κητβ̄ώ <i>kētbā</i>	νυκουτβ̄ώ <i>nukūtbā</i>	καττεβ̄ώ <i>kāthēbā</i>	κατταβ̄ώ <i>kāthabā</i>	ακτιηβ̄ώ <i>’aktiebā</i>
<b>1 Pl</b>	κιήτεβ̄εν <i>kieteven</i>	νυκυώταβ̄αν <i>nukuotavan</i>	κάττεβ̄εν <i>kātheven</i>	κάτταβ̄αν <i>kāthavan</i>	ακτιήβ̄εν <i>’aktieven</i>
<b>2 Pl M</b>	κιήτεβ̄τυν <i>kietevtun</i>	νυκυώταβ̄τυν <i>nukuotavtun</i>	κάττεβ̄τυν <i>kāthevtun</i>	κάτταβ̄τυν <i>kāthavtun</i>	ακτιήβ̄τυν <i>’aktievtun</i>
<b>2 Pl F</b>	κιήτεβ̄οιν <i>kietevšin</i>	νυκυώταβ̄οιν <i>nukuotavšin</i>	κάττεβ̄οιν <i>kāthevšin</i>	κάτταβ̄οιν <i>kāthavšin</i>	ακτιήβ̄οιν <i>’aktievšin</i>
<b>3 Pl</b>	κητβ̄ού <i>kētbū</i>	νυκουτβ̄ού <i>nukūtbū</i>	καττεβ̄ού <i>kāthēbū</i>	κατταβ̄ού <i>kāthabū</i>	ακτιηβ̄ού <i>’aktiebū</i>

	<i>’ennuktāb</i>	<i>taktēb</i>	<i>nitkatab</i>	<i>staktab</i>	<i>nistuktāb</i>
<b>1 Sg</b>	εννυκυτώβ̄ <i>’ennuktuov</i>	τακτιήβ̄ <i>taktiev</i>	νιτκιήτεβ̄ <i>nitkietev</i>	στακτιήβ̄ <i>staktiev</i>	νιστυκυτώβ̄ <i>nistuktuov</i>
<b>2 Sg M</b>	εννυκυτώβ̄ατ <i>’ennuktuovat</i>	τακτιήβ̄ετ <i>taktievēt</i>	νιτκιήτεβ̄ετ <i>nitkietevēt</i>	στακτιήβ̄ετ <i>staktievēt</i>	νιστυκυτώβ̄ατ <i>nistuktuovat</i>
<b>2 Sg F</b>	εννυκυτώβ̄αζ <i>’ennuktuovaš</i>	τακτιήβ̄εζ <i>taktieveš</i>	νιτκιήτεβ̄εζ <i>nitkieteveš</i>	στακτιήβ̄εζ <i>staktieveš</i>	νιστυκυτώβ̄αζ <i>nistuktuovaš</i>
<b>3 Sg M</b>	εννυκυτώβ̄ <i>’ennuktuob</i>	τακτιήβ̄ <i>taktieb</i>	νιτκιήτεβ̄ <i>nitkieteb</i>	στακτιήβ̄ <i>staktieb</i>	νιστυκυτώβ̄ <i>nistuktuob</i>
<b>3 Sg F</b>	εννυκυτωβ̄ώ <i>’ennuktuobā</i>	τακτιηβ̄ώ <i>taktiebā</i>	νιτκιητεβ̄ώ <i>nitkietebā</i>	στακτιηβ̄ώ <i>staktiebā</i>	νιστυκυτωβ̄ώ <i>nistuktuobā</i>
<b>1 Pl</b>	εννυκυτώβ̄αν <i>’ennuktuovan</i>	τακτιήβ̄εν <i>taktieven</i>	νιτκιήτεβ̄εν <i>nitkieteven</i>	στακτιήβ̄εν <i>staktieven</i>	νιστυκυτώβ̄αν <i>nistuktuovan</i>
<b>2 Pl M</b>	εννυκυτώβ̄τυν <i>’ennuktuovtun</i>	τακτιήβ̄τυν <i>taktievtun</i>	νιτκιήτεβ̄τυν <i>nitkietevtun</i>	στακτιήβ̄τυν <i>staktievtun</i>	νιστυκυτώβ̄τυν <i>nistuktuovtun</i>
<b>2 Pl F</b>	εννυκυτώβ̄οιν <i>’ennuktuovšin</i>	τακτιήβ̄οιν <i>taktievšin</i>	νιτκιήτεβ̄οιν <i>nitkietevšin</i>	στακτιήβ̄οιν <i>staktievšin</i>	νιστυκυτώβ̄οιν <i>nistuktuovšin</i>
<b>3 Pl</b>	εννυκυτωβ̄ού <i>’ennuktuobū</i>	τακτιηβ̄ού <i>taktiebū</i>	νιτκιητεβ̄ού <i>nitkietebū</i>	στακτιηβ̄ού <i>staktiebū</i>	νιστυκυτωβ̄ού <i>nistuktuobū</i>

## 12.1.4 The Perfective Subjunctive Tense

	<i>katab</i>	<i>nuktāb</i>	<i>kāthēb</i>	<i>kāthāb</i>	<i>ʾaktēb</i>
<b>1 Sg</b>	ḅάκταβ <i>vaktab</i>	ḅακκυτώβ <i>vakkutāb</i>	ḅάκαττεβ <i>vakātheb</i>	ḅύκατταβ <i>vukāthab</i>	ḅώκτεβ <i>vākteb</i>
<b>1 Pl</b>	ḅάνακταβ <i>vanaktab</i>	ḅανακκυτώβ <i>vanakkutāb</i>	ḅενείττεβ <i>venīkātheb</i>	ḅανούκατταβ <i>vanūkāthab</i>	ḅανώκτεβ <i>vanākteb</i>
<b>2</b>	ḅάτακταβ <i>vataktab</i>	ḅατακκυτώβ <i>vatakkutāb</i>	ḅετείττεβ <i>vetīkātheb</i>	ḅατούκατταβ <i>vatūkāthab</i>	ḅατώκτεβ <i>vatākteb</i>
<b>3</b>	ḅήκταβ <i>vēktab</i>	ḅηκκυτώβ <i>vēkkutāb</i>	ḅήττεβ <i>vēkātheb</i>	ḅήκατταβ <i>vēkāthab</i>	ḅιώκτεβ <i>vyākteb</i>

	<i>ʾennuktāb</i>	<i>taktēb</i>	<i>nītkatab</i>	<i>staktab</i>	<i>nistuktāb</i>
<b>1 Sg</b>	ḅάννυκταβ <i>vannuktab</i>	ḅώτκαταβ <i>vātkatab</i>	ḅώττακταβ <i>vāthaktab</i>	ḅώστακταβ <i>vāstaktab</i>	ḅώστυκταβ <i>vāstuktab</i>
<b>1 Pl</b>	ḅανίννυκταβ <i>vaninnuktab</i>	ḅανώτκαταβ <i>vənātkatab</i>	ḅενάττακταβ <i>venāthaktab</i>	ḅενίστακταβ <i>venistaktab</i>	ḅανώστυκταβ <i>vanāstuktab</i>
<b>2</b>	ḅατίννυκταβ <i>vatinnuktab</i>	ḅατώτκαταβ <i>vətathtub</i>	ḅετάττακταβ <i>vetāthaktab</i>	ḅετίστακταβ <i>vetistaktab</i>	ḅατώστυκταβ <i>vatāstuktab</i>
<b>3</b>	ḅήννυκταβ <i>vēnnuktab</i>	ḅείτκαταβ <i>vītkatab</i>	ḅήττακταβ <i>vēthaktab</i>	ḅήστακταβ <i>vēstaktab</i>	ḅιώστυκταβ <i>vyāstuktab</i>

## 12.1.5 The Imperative

	<i>katab</i>	<i>nuktāb</i>	<i>kāthēb</i>	<i>kāthāb</i>	<i>ʾaktēb</i>
<b>M Sg</b>	κτώβ <i>ktāb</i>	νικυτώβ <i>nikutāb</i>	κατήβ <i>kāthēb</i>	—	ακήβ <i>ʾaktēb</i>
<b>F Sg</b>	κατβεί <i>katbī</i>	νικτωβεί <i>niktābī</i>	καττεβεί <i>kāthebī</i>	—	ακτεβεί <i>ʾaktebī</i>
<b>Pl</b>	κατβού <i>katbū</i>	νικτωβού <i>niktābū</i>	καττεβού <i>kāthebū</i>	—	ακτεβού <i>ʾaktebū</i>

	<i>ʾennuktāb</i>	<i>taktēb</i>	<i>nītkatab</i>	<i>staktab</i>	<i>nistuktāb</i>
<b>M Sg</b>	—	τικτώβ <i>tiktāb</i>	άττακταβ <i>ʾathaktab</i>	έστακταβ <i>ʾestaktab</i>	—
<b>F Sg</b>	—	τικταβεί <i>tiktābī</i>	αττακταβεί <i>ʾathaktabī</i>	εστακταβεί <i>ʾestaktābī</i>	—
<b>Pl</b>	—	τικταβού <i>tiktābū</i>	αττακταβού <i>ʾathaktabū</i>	εστακταβού <i>ʾestaktābū</i>	—

### 12.1.6 Deverbatives

	<i>katab</i>	<i>nuktāb</i>	<i>kəthēb</i>	<i>kəthāb</i>	<i>ʾaktēb</i>
Infinitive	κατούβ <i>katūb</i>	μακκυτώβ <i>makkutāb</i>	μακαττούβ <i>makəthūb</i>	μακαττώβ <i>makəthāb</i>	μωκτήβ <i>māktēb</i>
Act. Ptcpl.	κούτιβ <i>kūtib</i>	—	μύκαττιβ <i>mukəthib</i>	—	μώκτιβ <i>māktib</i>
Pass. Ptcpl	μακτούβ <i>maktūb</i>	νάκτιβ <i>naktib</i>	—	μύκατταβ <i>mukəthab</i>	—

	<i>ʿennuktāb</i>	<i>taktēb</i>	<i>nītkatab</i>	<i>staktab</i>	<i>nistuktāb</i>
Infinitive	μαννυκτώβ <i>mannuktāb</i>	ματκατήβ <i>matkatēb</i>	μώττακταβ <i>māthaktab</i>	μάστακταβ <i>mastaktab</i>	μωστυκτώβ <i>māstuktāb</i>
Act. Ptcpl.	—	μίτκατιβ <i>mitkatib</i>	μάττακτιβ <i>məthaktib</i>	μύστακτιβ <i>mustaktib</i>	—
Pass. Ptcpl	μύννακταβ <i>munnaktab</i>	—	—	—	μούστακταβ <i>mūstaktab</i>

## 12.2 Common Irregular Roots

While the vast majority of Alashian verbs are either regular or have predictable irregularities, a small set of roots may truly be considered irregular. These roots' conjugation cannot be predicted solely on the structure of the root itself, but must be in whole or in part learned separately. The following charts describe the conjugation of some of the most frequent irregular verbs.

### 12.2.1 \*hwāy “be”

The root \*hwāy “be” is the most irregular in the Alashian language; this should come as no surprise, given that all three of its radicals are weak consonants. The present tense forms have an emphatic function; under normal circumstances they are not typically used.

This root may only appear in active Scale I.

The preterite and imperfect have two forms listed in each of their third person forms. The first is the common form of the verb, while the form in parentheses is limited to existential constructions (i.e., ‘there was/were’).

### 12.2.2 \*řyāw “live”

The root \*řyāw “live” similarly suffers from having three problematic consonants and has undergone considerable analogical restructuring. Although this root may appear in a number of different scales, as listed below, only the *katab* forms are shown here.

- *katab*: ῥάια *řaya* “live”
- *kathēb*: ῥάιη *řayyē* “preserve, keep alive”
- *kathāb*: ῥάιω *řayyā* “be preserved, be kept alive”
- *aktēb*: ἀῤαιή *’ařayē* “give life, revive”
- *ennuktāb*: ἐννυῤαιώ *’ennuřayā* “be given life, be revived”
- *taktēb*: ταῤαιή *tařayē* “come to life”
- *nistuktāb*: νιστυῤαιώ *nistuřayā* “spare, let live, leave alone”

### 12.2.3 \*hšāy “make, do”

The root \*hšāy “make, do” consists of two weak consonants around a stable base -š-. This root is not exceptionally irregular except for the behavior of the initial \*H, which disappears in places not typical for root-initial \*H. It appears in a number of different scales, but only *katab* is shown below.

- *katab*: ηαση *hašē* “make, do”
- *nuktāb*: νναση *nu’ašē* “be made, be done”
- *aktēb*: αηαση *’ahašē* “force, compel”
- *ennuktāb*: ἐννυηαση *’ennuhašē* “be forced, be compelled”
- *nistuktāb*: νιστυηασω *nistuhašā* “be forced on, be mandatory”

### 12.2.4 \*ydāh “know”

The root \*ydāh “know” similarly has two weak consonants around a stable base of \*-d-. It appears in many different scales, though the most common is the base *katab* form ιαδω *yadā*; most of these forms aren’t especially irregular in a way that can’t be predicted from the  $C_1 = *Y$  and  $C_3 = *H$  paradigms other than the imperative.

- *katab*: ιαδω *yadā* “know”
- *nuktāb*: νιωδ *nuyād* “be known”
- *aktēb*: αιήδ *’ayēd* “inform, make aware”
- *ennuktāb*: ἐννυιωδ *’ennuyād* “be informed, be aware”

- *taktēb*: ταιῶδ *tayād* “have intercourse (formal/archaic)”
- *staktab*: σταιῶδ *stayād* “determine, confirm”
- *nistuktāb*: νιστυῶδ *nistuyād* “become manifest, spread (of knowledge, ideas, news, etc.)”

### 12.2.5 \*bū’ “come”

The root \*bū’ “come” both is biconsonantal and has a root-final glottal stop, resulting in a rather exceptional biconsonantal paradigm that includes some unusual vowel alterations.

- *katab*: βού *bū* “come”
- *staktab*: σταβού *stabū* “come back, return (after a short trip or outing, no more than a few hours)”
- *nistuktāb*: νιστυβού *nistubū* “originate, come (stative)”

### 12.2.6 \*wčā’ “go out, leave”

The root \*wčā’ “go out, leave” has two weak consonants as well, but what is most surprising about its conjugation in *katab* is the loss of the \*w in the preterite (non-third person) as well as the imperative. Note also the contraction of \*č + \*’ into \*čh in the third person singular feminine and third person plural of the imperfect.

- *katab*: βᾱτῆα *vača* “go out, leave”
- *aktēb*: οὐτῆτῆ *’učēč* “remove, take out”<sup>1</sup>
- *ennuktāb*: ἐννυτῆτῆ *’ennučāč* “be removed, be taken out”<sup>1</sup>
- *nistuktāb*: νιστουτῆ *nistūčā* “quit, resign; head away from, leave (stative)”

### 12.2.7 \*whāb “give”

The root \*whāb “give” is only truly irregular in *katab*, where most forms

1 These two Scale III forms are historically derived from the root \*wčā’ by replacing the final radical \*’ with a reduplicated \*č. This sort of reduplication-cum-augmentation was once a common means for dealing with weak root consonants that had a tendency to drop, but is now not productive at all, surviving only in a number of frozen forms such as these. Most references at present list these as belonging to a separate root \*wčāč, which from a synchronic perspective makes the most sense.



lose either the  $C_1$  \*w or the  $C_2$  \*h. In other scales its irregularities are predictable using the normal rules of weak roots.

- *katab*: ηάβ *hab* “give”
- *nuktāb*: νοηώβ *nūhāb* “be given [something]”
- *taktēb*: τουηήβ *tūhēb* “give one another”
- *staktab*: στούηαβ *stūhab* “accept a gift”
- *nistuktāb*: νιστουηώβ *nistūhāb* “be given [to]”

### 12.2.8 \*’mār “say”

With the root \*’mār “say”, the initial radical \*’ is optional in the preterite and imperfect tenses, mandatory in the deverbatives, and absent (quasi-biconsonantal) elsewhere. This means that there are two past tense paradigms, άμαρ *’amar* and μώρ *mār*, both of which are in free variation; the choice of one over the other in a given context seems to be dependent more on prosody than anything else. In other scales, \*’mār behaves as a regular triconsonantal root.

- *katab*: άμαρ *’amar* / μώρ *mār* “say”
- *nuktāb*: ναμώρ *nu’amār* “be said”
- *taktēb*: ταηαμήρ *tahamēr* “say together, say in unison”
- *nitkatab*: νάτταμαρ *nəthamar* “misspeak, have a slip of the tongue”

Scale I Conjugation: νῖ “be”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	αυή <i>’awē</i>	ῃείτ <i>vīt</i>	υή <i>wē</i>	ῃώυε <i>vāwe</i>
2 Sg M	τιωή <i>tiwē</i>	ῃείτα <i>vīta</i>	υήτ <i>wēt</i>	ῃατείυε <i>vatīwe</i>
2 Sg F	ταυεί <i>tawī</i>	ῃείθε <i>vīše</i>	υήζ <i>wēš</i>	ῃατείυε <i>vatīwe</i>
3 Sg M	ιωή <i>yiwē</i>	ῃεί (ηαυή) <i>vī (hawē)</i>	υή (ηείυε) <i>wē (hīwe)</i>	ῃείυε <i>vīwe</i>
3 Sg F	ιαυεί <i>yawī</i>	ῃιώ (ηυιώ) <i>vyā (huyā)</i>	υειώ (ηεία) <i>weyā (hīya)</i>	ῃείυε <i>vīwe</i>
1 Pl	νιουό <i>niwū</i>	ῃινώ <i>vinā</i>	υήν <i>wēn</i>	ῃανείυε <i>vanīwe</i>
2 Pl M	τιουό <i>tiwū</i>	ῃείτυν <i>vītun</i>	υήτυν <i>wētun</i>	ῃατείυε <i>vatīwe</i>
2 Pl F	τιουό <i>tiwū</i>	ῃείθιν <i>vīšin</i>	υήθιν <i>wēšin</i>	ῃατείυε <i>vatīwe</i>
3 Pl	ιουό <i>yiwū</i>	ῃιού (ηυιού) <i>vyū (huyū)</i>	υειού (ηείυ) <i>weyū (hīyu)</i>	ῃείυε <i>vīwe</i>
	Imperative			Deverb.
M Sg	ῃή <i>vē</i>		Infinitive	ηαυού <i>hawū</i>
F Sg	ῃαιεί <i>vayī</i>		Participle	ηουεί <i>hūwī</i>
Pl	ῃαιού <i>vayū</i>			

Scale I Conjugation: <i>řaya</i> “live”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	αῤῶ <i>ařā</i>	ῤέυετ <i>řewet</i>	ῤήιε <i>řēye</i>	Ḃῶῤῡ <i>vāřu</i>
2 Sg M	τεῤῶ <i>teřā</i>	ῤήυετα <i>řeweta</i>	ῤήιετ <i>řēyet</i>	Ḃατεῤῡ <i>vateřu</i>
2 Sg F	τεῤαεί <i>teřa'ī</i>	ῤήυεθε <i>řeweše</i>	ῤήιεῤ <i>řēyeš</i>	Ḃατεῤῡ <i>vateřu</i>
3 Sg M	ιεῤῶ <i>yeřā</i>	ῤάια <i>řaya</i>	ῤήιε <i>řēye</i>	Ḃήῤῡ <i>vēřu</i>
3 Sg F	ιεῤαεί <i>yeřa'ī</i>	ῤηῡῶ <i>řewā</i>	ῤήιῶ <i>řēyā</i>	Ḃήῤῡ <i>vēřu</i>
1 Pl	νεῤαού <i>neřa'ū</i>	ῤηυενῶ <i>řēwenā</i>	ῤήιεν <i>řēyen</i>	Ḃανεῤῡ <i>vaneřu</i>
2 Pl M	τεῤαού <i>teřa'ū</i>	ῤήυετῡν <i>řewetun</i>	ῤήιετῡν <i>řēyetun</i>	Ḃατεῤῡ <i>vateřu</i>
2 Pl F	τεῤαού <i>teřa'ū</i>	ῤήυεῤιν <i>řewešin</i>	ῤήιεῤιν <i>řēyešin</i>	Ḃατεῤῡ <i>vateřu</i>
3 Pl	ιεῤαού <i>yeřa'ū</i>	ῤηιού <i>řēyū</i>	ῤηιού <i>řēyū</i>	Ḃήῤῡ <i>vēřu</i>
	Imperative			Deverb.
M Sg	ῤή <i>řē</i>		Infinitive	ῤαιού <i>řayū</i>
F Sg	ῤηιεί <i>řēyī</i>		Participle	ῤουιεί <i>řūyī</i>
Pl	ῤηιού <i>řēyū</i>			

Scale I Conjugation: <i>hašē</i> “make, do”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	αθή <i>ašē</i>	ηαθήτ <i>hašēt</i>	ιεθή <i>yešē</i>	ῃωθώ <i>vāšā</i>
2 Sg M	τιθή <i>tišē</i>	ηαθήτα <i>hašēta</i>	ιεθήτ <i>yešēt</i>	ῃαταθώ <i>vatašā</i>
2 Sg F	τιθαίει <i>tišayī</i>	ηαθήσε <i>hašēše</i>	ιεθήζ <i>yešēš</i>	ῃαταθώ <i>vatašā</i>
3 Sg M	ιθή <i>yīšē</i>	ηαθή <i>hašē</i>	ιεθή <i>yešē</i>	ῃηθώ <i>vēšā</i>
3 Sg F	ιθαίει <i>yīšayī</i>	ηαθαώ <i>hašayā</i>	ιεθειώ <i>yešeyā</i>	ῃηθώ <i>vēšā</i>
1 Pl	νιθαίου <i>nišayū</i>	ηαθηνώ <i>hašēnā</i>	ιεθήν <i>yešēn</i>	ῃαναθώ <i>vanašā</i>
2 Pl M	τιθαίου <i>tišayū</i>	ηαθήτυν <i>hašētun</i>	ιεθήτυν <i>yešētun</i>	ῃαταθώ <i>vatašā</i>
2 Pl F	τιθαίου <i>tišayū</i>	ηαθήδιν <i>hašētun</i>	ιεθήδιν <i>yešēšin</i>	ῃαταθώ <i>vatašā</i>
3 Pl	ιθαίου <i>yīšayū</i>	ηαθαίου <i>hašayū</i>	ιεθειού <i>yešeyū</i>	ῃηθώ <i>vēšā</i>
Imperative			Deverb.	
M Sg	θή <i>šē</i>	Infinitive		ηαθού <i>hašū</i>
F Sg	θεί <i>šī</i>	Act. Ptcpl.		ηούθει <i>hūšī</i>
Pl	θού <i>šū</i>	Pass. Ptcpl.		μωθού <i>māšū</i>

Scale I Conjugation: <i>yadā</i> “know”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	ἠδῶ <i>’ēdā</i>	ἰαδῶτ <i>yadāt</i>	ἠδῆ <i>yēdē</i>	ῃδῶ <i>vēdā</i>
2 Sg M	τειδῶ <i>tīdā</i>	ἰαδῶτα <i>yadāta</i>	ἠδῆτ <i>yēdēt</i>	ῃτειδῶ <i>vetīdā</i>
2 Sg F	τειδαῖ <i>tīdahī</i>	ἰαδῶσε <i>yadāše</i>	ἠδῆς <i>yēdēs</i>	ῃτειδῶ <i>vetīdā</i>
3 Sg M	ἰεδῶ <i>yīdā</i>	ἰαδῶ <i>yadā</i>	ἠδῆ <i>yēdē</i>	ῃιδῶ <i>vīdā</i>
3 Sg F	ἰειδαῖ <i>yīdahī</i>	ἰαδαῖ <i>yadahā</i>	ἠδεῖ <i>yēdehā</i>	ῃιδῶ <i>vīdā</i>
1 Pl	ῃειδαοῦ <i>nīdahū</i>	ἰαδῶν <i>yadānā</i>	ἠδῆν <i>yēdēn</i>	ῃνειδῶ <i>venīdā</i>
2 Pl M	τειδαοῦ <i>tīdahū</i>	ἰαδῶντων <i>yadātun</i>	ἠδῆντων <i>yēdētun</i>	ῃτειδῶ <i>vetīdā</i>
2 Pl F	τειδαοῦ <i>tīdahū</i>	ἰαδῶσιν <i>yadāšin</i>	ἠδῆσιν <i>yēdēšin</i>	ῃτειδῶ <i>vetīdā</i>
3 Pl	ῃειδαοῦ <i>yīdahū</i>	ἰαδαοῦ <i>yadahū</i>	ἠδεοῦ <i>yēdehū</i>	ῃιδῶ <i>vīdā</i>
Imperative			Deverb.	
M Sg	δῶ <i>dā</i>		Infinitive	ἰαδοῦ <i>yadū</i>
F Sg	δαιεῖ <i>dayī</i>		Act. Ptcpl.	ἰούδῃ <i>yūdē</i>
Pl	δαιοῦ <i>dayū</i>		Pass. Ptcpl.	μηδοῦ <i>mēdū</i>

Scale I Conjugation: <i>bū</i> “come”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	αβού <i>'abū</i>	βυώτ <i>buot</i>	βιήυε <i>biewe</i>	ῃωβού <i>vābū</i>
2 Sg M	τιβού <i>tibū</i>	βούττα <i>būtha</i>	βιήτ <i>biet</i>	ῃατιβού <i>vatibū</i>
2 Sg F	τιβεί <i>tibī</i>	βούτζε <i>būčhe</i>	βιήζ <i>bieš</i>	ῃατιβού <i>vatibū</i>
3 Sg M	ιβού <i>yibū</i>	βού <i>bū</i>	βήυε <i>bēwe</i>	ῃηβού <i>vēbū</i>
3 Sg F	ιβεί <i>yibī</i>	βυώ <i>bu'ā</i>	βηώ <i>bē'ā</i>	ῃηβού <i>vēbū</i>
1 Pl	νιβού <i>nibū</i>	βουνώ <i>būnā</i>	βιήν <i>bien</i>	ῃανιβού <i>vanibū</i>
2 Pl M	τιβού <i>tibū</i>	βούττυν <i>būthun</i>	βιήττυν <i>biethun</i>	ῃατιβού <i>vatibū</i>
2 Pl F	τιβού <i>tibū</i>	βούτζιν <i>būčhin</i>	βιήτζιν <i>biečhin</i>	ῃατιβού <i>vatibū</i>
3 Pl	ιβού <i>yibū</i>	βυού <i>bu'ū</i>	βηού <i>bē'ū</i>	ῃηβού <i>vēbū</i>
	Imperative			Deverb.
M Sg	βού <i>bū</i>		Infinitive	βού <i>bū</i>
F Sg	βυεί <i>bwī</i>		Participle	βούε <i>būwe</i>
Pl	βυού <i>bwū</i>			

Scale I Conjugation: <i>vača</i> “go out, leave”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	ουτζώ <i>’ūčā</i>	τζώτ <i>čāt</i>	ιήτζε <i>yēče</i>	Ḅουτζώ <i>vūčā</i>
2 Sg M	τειτζώ <i>tīčā</i>	τζώττα <i>čātha</i>	ιήτζετ <i>yēčēt</i>	Ḅατουτζώ <i>vatūčā</i>
2 Sg F	τειτzaεί <i>tīča ’ī</i>	τζώτζζε <i>čāčhe</i>	ιήτζεḂ <i>yēčēs</i>	Ḅατουτζώ <i>vatūčā</i>
3 Sg M	ιειτζώ <i>yīčā</i>	Ḅάτζα <i>vača</i>	ιήτζε <i>yēče</i>	Ḅητζώ <i>vēčā</i>
3 Sg F	ιειτzaεί <i>yīča ’ī</i>	Ḅατζαώ <i>vača ’ā</i>	ιητζζώ <i>yēčhā</i>	Ḅητζώ <i>vēčā</i>
1 Pl	νειτzaού <i>nīča ’ū</i>	τζώννω <i>čānnā</i>	ιήτζεν <i>yēčen</i>	Ḅανουτζώ <i>vanūčā</i>
2 Pl M	τειτzaού <i>tīča ’ū</i>	τζώττυν <i>čāthun</i>	ιήτζαττυν <i>yēčāthun</i>	Ḅατουτζώ <i>vatūčā</i>
2 Pl F	τειτzaού <i>tīča ’ū</i>	τζώτζζιν <i>čāčhin</i>	ιήτζατζζιν <i>yēčāčhin</i>	Ḅατουτζώ <i>vatūčā</i>
3 Pl	ιειτzaού <i>yīča ’ū</i>	Ḅατζαού <i>vača ’ū</i>	ιητζζού <i>yēčhū</i>	Ḅητζώ <i>vēčā</i>
Imperative			Deverb.	
M Sg	τζώ <i>čā</i>		Infinitive	Ḅατζού <i>vačū</i>
F Sg	τζaεί <i>ča ’ī</i>		Participle	Ḅούτζι <i>vūčī</i>
Pl	τζaού <i>ča ’ū</i>			

Scale I Conjugation: <i>hab</i> “give”				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	αῶβ <i>’awāb</i>	ἡάβετ <i>habet</i>	ἡῆβ <i>yēv</i>	ῆούηαβ <i>vūhab</i>
2 Sg M	τιῶβ <i>tiwāb</i>	ἡάβτα <i>havta</i>	ἡῆβετ <i>yēvet</i>	ῆάτυηαβ <i>vatuhab</i>
2 Sg F	τιῶαβεί <i>tiwabī</i>	ἡάβθε <i>havše</i>	ἡῆβεῖ <i>yēvēš</i>	ῆάτυηαβ <i>vatuhab</i>
3 Sg M	ἰῶβ <i>yiwāb</i>	ἡάβ <i>hab</i>	ἡῆβ <i>yēb</i>	ῆήηαβ <i>vēhab</i>
3 Sg F	ἰῶαβεί <i>yiwabī</i>	ἡαβῶ <i>habā</i>	ἡῆβῶ <i>yēbā</i>	ῆήηαβ <i>vēhab</i>
1 Pl	νἰῶαβού <i>niwabū</i>	ἡαβνώ <i>habnā</i>	ἡῆβεν <i>yēven</i>	ῆάντυηαβ <i>vanuhab</i>
2 Pl M	τιῶαβού <i>tiwabū</i>	ἡάβτυν <i>havtun</i>	ἡῆβτυν <i>yēvtun</i>	ῆάτυηαβ <i>vatuhab</i>
2 Pl F	τιῶαβού <i>tiwabū</i>	ἡάβθιν <i>havšin</i>	ἡῆβθιν <i>yēvšin</i>	ῆάτυηαβ <i>vatuhab</i>
3 Pl	ἰῶαβού <i>yiwabū</i>	ἡαβού <i>habū</i>	ἡῆβού <i>yēbū</i>	ῆήηαβ <i>vēhab</i>
	Imperative			Deverb.
M Sg	ἡῶβ <i>hāb</i>		Infinitive	ῆαηούβ <i>vahūb</i>
F Sg	ἡαβεί <i>habī</i>		Act. Ptcpl.	ῆούηιβ <i>vūhib</i>
Pl	ἡαβού <i>habū</i>		Pass. Ptcpl.	μουηούβ <i>mūhūb</i>



Scale I Conjugation: 'amar/mār "say"				
	Present	Preterite	Imperfect	Pf. Subj.
1 Sg	αμώρ 'amār	άμαρετ/μώρετ 'amaret/māret	ιέμερ/μihήρ yemer/mier	ḅώμαρ vāmar
2 Sg M	τιμώρ timār	άμαρτα/μώρτα 'amarta/mārtā	ιέμερετ/μihήρετ yemeret/mieret	ḅάτιμαρ vatimar
2 Sg F	τιμαρεί timarī	άμαρθε/ μώρθε 'amarše/mārše	ιέμερεῖ/μihήρεῖ yemereš/miereš	ḅάτιμαρ vatimar
3 Sg M	ιμώρ yimār	άμαρ/μώρ 'amar/mār	ήμερ/μihήρ 'ēmer/mēr	ḅήμαρ vēmar
3 Sg F	ιμαρεί yimarī	αμβρώ/μωρώ 'ambrā/mārā	ημβρώ/μihρώ 'ēmbṛā/mērā	ḅήμαρ vēmar
1 Pl	νιμαρού nimarū	αμαρνώ/μωρνώ 'amarnā/mārnā	ιέμερεν/μihήρεν yemeren/mieren	ḅάνιμαρ vanimar
2 Pl M	τιμαρού timarū	άμαρτυν/μώρτυν 'amartun/mārtun	ιέμερτυν/μihήρτυν yemertun/miertun	ḅάτιμαρ vatimar
2 Pl F	τιμαρού timarū	άμαρῶν/μώρῶν 'amaršin/māršin	ιέμερῶν/μihήρῶν yemeršin/mieršin	ḅάτιμαρ vatimar
3 Pl	ιμαρού yimarū	αμβρού/μωρού 'ambrū/mārū	ημβρού/μihρού 'ēmbṛū/mērū	ḅήμαρ vēmar
	Imperative			Deverb.
M Sg	μώρ mār		Infinitive	αμούρ 'amūr
F Sg	μαρεί marī		Act. Ptcpl.	ούμιρ 'ūmir
Pl	μαρού marū		Pass. Ptcpl.	μαμμούρ mammūr



# 13 *European Loan Verbs*

*Πειμινήν βνε Αλλασυννούζ Νεῶρυπκιούζ*

## *13.1 Introduction*

Alashian's position on Cyprus has meant that the language has been in close and intense contact with non-Semitic languages for several thousand years, in particular Greek, Turkish, French, and most recently, English. This contact has had a profound impact on the structure of Alashian due to the very different morphological structure of Alashian's Semitic core (consisting of abstract roots and non-contiguous inflection) and the Indo-European/Turkic system of fixed roots and inflection.

The traditional Semitic model allows for the incorporation of loan verbs by abstracting a triliteral or quadriliteral root from a word, disregarding its original vocalic components, and applying a Semitic vowel template. This can be seen, for instance, in how Modern Hebrew verbalized טלפון *telefon* “telephone” as טילפן *tilpen* “he phoned” by extracting the root \*t-l-p/f-n and applying the native template \*C<sub>1</sub>iC<sub>2</sub>C<sub>3</sub>eC<sub>4</sub>, as also seen in בילבל *bilbel* “he confused”.

Alashian once behaved in much the same way, taking foreign words (primary Ancient and early Medieval Greek) and devising new roots usable in its root-and-template model, with words such as Greek φάρμακον *phármakon* “medicine, herb, drug” giving Alashian *πάραν* *paran* “heal” (root \*phrān). However, as time went on and bilingualism became increasingly common, this system began to break down; conversion to a Semitic model was simply not well suited to an actively bilingual community due to the complexity involved (making it hard to use spontaneous borrowings, as is common in bilingual environments), the distortion of foreign words (rendering many foreign lexemes unrecognizable), and the presence of many foreign words for which it is simply not clear what the three or four ‘most essential’ consonants may be. Alashian, much like its Semitic cousin Maltese, needed a means of

borrowing foreign verbs intact regardless of length or vowel structure.

The so-called ‘European Loan Verb Conjugation’ of Alashian consists of a heavily pared-down version of the Semitic model that is mostly affixing, with little reliance on vowel patterns for semantic force. Roots in this conjugation are always contiguous and cannot undergo vowel modification (except, for some verbs, in the imperfect), thereby acting much more like verbs in many Indo-European and Turkic languages. Nowadays the vast majority of new verbs being introduced into Alashian use this system rather than the Semitic model: τηλεφούν *telefūn* “telephone” gives ατελεφουνώ *’atelefūnā* “I am phoning”, τηλεφουνώτ *telefūnāt* “I phoned”, and so on. Interestingly, the conjugation of native Semitic quadriconsonantal roots follows the European root model in some scales.

Some examples of loan words:

Greek

- εβλυνιώ *’evluoyā* “bless”  
    ← Greek ευλογία *evloyía* “blessing”
- μετωνιώ *metānyā* “ask forgiveness”  
    ← Greek μετάνοια *metánia* “repentance”
- παρατμώ *paratmā* “commit a crime”  
    ← Greek παράπτωμα *paráptoma* “transgression”
- απιλώ *’apilā* “threaten”  
    ← Greek απειλώ *apiló* “threaten”
- τραγυδῶ *traguḍā* “sing”  
    ← Greek τραγουδῶ *tragudhá* “sing”
- ιπυγραφώ *’ipugrafā* “sign”  
    ← Greek υπογράφω *ipoghráfo* “sign”
- πυωλενώ *puolenā* “be at war”  
    ← Greek πόλεμος *pólemos* “war”
- σιμφανώ *simfanā* “agree, match”  
    ← Greek συμφωνώ *simfonó* “agree”

## Turkish

- γαβρακῶ *ğabrakā* “levy a tariff”  
     ← Turkish gümrük “tariff”
- τζεσουρῶ *çesūrā* “provoke”  
     ← Turkish cesur “courageous”
- σουπρινῶ *sūprinā* “sweep”  
     ← Turkish süpür[mek] “sweep”
- ασατῶ *’asatā* “harvest”  
     ← Turkish hasat “harvest”
- βαιλινῶ *baylinā* “faint”  
     ← Turkish bayil[mak] “faint”
- σαυλινῶ *sawlinā* “stand aside”  
     ← Turkish savul[mak] “stand aside”
- ταβρινῶ *tabrinā* “interpret”  
     ← Turkish tabir “expression”
- κυλαιλῶ *kulayla* “patch up”  
     ← Turkish kolayla[mak] “finish most of”

## French

- εντερεσῶ *’enteresā* “interest”  
     ← French intéressant “interesting”
- υργανιζῶ *’urganizā* “organize”  
     ← French organizer “organize”
- γαρδῶ *gardā* “guard”  
     ← French garder “guard”
- μετρουνῶ *metrūnā* “go by subway”  
     ← French métro “subway”
- σερκαλῶ *serkālā* “surround”  
     ← French circle “circle”
- νερῶ *nervā* “make nervous”  
     ← French nerveux “nervous”
- τελεβιζῶ *televizā* “televize”  
     ← French télévision “television”
- φιλμῶ *filmā* “film, record”  
     ← French filme “film”

## English

- δραινῶ *draynā* “drive [a vehicle]”  
← English drive
- φινισῶ *finišā* “fire [from a job]”  
← English finish
- φυωλσῶ *fuolsā* “falsify”  
← English false
- παρκῶ *parkā* “park”  
← English park
- κυμπιουτρινῶ *kumpiyūtrinā* “computerize”  
← English computer
- φλερτῶ *flertā* “flirt”  
← English flirt
- ιουζζῶ *yūzzā* “use, utilize”  
← English use
- τακτικῶ *taktikā* “scheme”  
← English tactics

## 13.2 The Present Tense

The present tense, much as with native Semitic roots, consists of both prefixes (usually marking person) and suffixes (marking gender and number). For most verbs, these prefixes are \*a- (first person singular), \*ni- (first person plural), \*ti- (second person), and \*yi- (third person), while the suffixes are \*-Ø (masculine singular), \*-ī (feminine singular), and \*-ū (plural). Note that the non-zero suffixes will actually displace the stem augment \*-ā-, which remains intact in the masculine singular forms.

European Present Tense: <i>telefūnā</i> “telephone”			
Person	Singular		Plural
1 <sup>st</sup>	ατελεφουνῶ	<i>'atelefūnā</i>	νιτελεφουνού <i>nitelefūnū</i>
2 <sup>nd</sup> Masc	τιτελεφουνῶ	<i>titelefūnā</i>	τιτελεφουνού <i>titelefūnū</i>
2 <sup>nd</sup> Fem	τιτελεφουνεῖ	<i>titelefūnī</i>	τιτελεφουνού <i>titelefūnū</i>
3 <sup>rd</sup> Masc	ιτελεφουνῶ	<i>yitelefūnā</i>	ιτελεφουνού <i>yitelefūnū</i>
3 <sup>rd</sup> Fem	ιτελεφουνεῖ	<i>yitelefūnī</i>	ιτελεφουνού <i>yitelefūnū</i>

If the stem is vowel-initial (or, strictly speaking, glottal-stop-initial), the vowel of the prefix is lost and just a single consonant is attached. Orthographically, an apostrophe is always inserted in place of the lost vowel. This does not apply in the first person singular; the regular prefix is employed in this case.

European Present Tense: <i>'urğaniṣā</i> “organize”				
Person	Singular		Plural	
1 <sup>st</sup>	αυργανίζω	<i>'a 'urğaniṣā</i>	ν'υργανίζου	<i>nurğaniṣū</i>
2 <sup>nd</sup> Masc	τ'υργανίζω	<i>turğaniṣā</i>	τ'υργανίζου	<i>turğaniṣū</i>
2 <sup>nd</sup> Fem	τ'υργανίζει	<i>turğaniṣī</i>	τ'υργανίζου	<i>turğaniṣū</i>
3 <sup>rd</sup> Masc	ι'υργανίζω	<i>yurğaniṣā</i>	ι'υργανίζου	<i>yurğaniṣū</i>
3 <sup>rd</sup> Fem	ι'υργανίζει	<i>yurğaniṣī</i>	ι'υργανίζου	<i>yurğaniṣū</i>

In spoken usage, most speakers replace the intervocalic *-'* in the first person singular with */v/*, so that αυργανίζω *'a 'urğaniṣā* is typically pronounced as though it were written αῠυργανίζω *'avurğaniṣā*.

### 13.3 The Preterite Tense

The preterite tense is always regular, consisting of a series of suffixes marking person, number, and gender added to the augmented stem. These suffixes are for the most part the same as those used by regular Semitic roots, although the second person forms are always aspirated. The stem augment *\*-ā-* becomes *\*-ay-* in the third person feminine singular and third person plural.

European Preterite Tense: <i>telefūnā</i> “telephone”				
Person	Singular		Plural	
1 <sup>st</sup>	τελεφουνώτ	<i>telefūnāt</i>	τελεφουνωνώ	<i>telefūnānā</i>
2 <sup>nd</sup> Masc	τελεφουνώττα	<i>telefūnātha</i>	τελεφουνώττυν	<i>telefūnāthun</i>
2 <sup>nd</sup> Fem	τελεφουνώττζε	<i>telefūnāche</i>	τελεφουνώττζιν	<i>telefūnāchīn</i>
3 <sup>rd</sup> Masc	τελεφουνώ	<i>telefūnā</i>	τελεφουναιού	<i>telefūnayū</i>
3 <sup>rd</sup> Fem	τελεφουναιώ	<i>telefūnayā</i>	τελεφουναιού	<i>telefūnayū</i>

## 13.4 The Imperfect Tense

The imperfect tense is by far the most complex paradigm used by European roots, and the only one that allows vowel changes to the stem itself, at least in some cases. Three subparadigms can be identified.

The first applies to roots that are only two syllables long, counting the augment, such as δραιῶ *drayvā* “drive” and ιουζζῶ *yūzzā* “use, utilize”. These roots do not undergo any vowel changes, although they lose the augment and replace it with \*-ie- or \*-ey-. Regular imperfect endings are then added, though the second person plural forms are aspirated.

European Imperfect Tense: <i>drayvā</i> “drive”		
Person	Singular	Plural
1 <sup>st</sup>	δραιῶ <i>drayvie</i>	δραιῶν <i>drayvien</i>
2 <sup>nd</sup> Masc	δραιῶν <i>drayviet</i>	δραιῶντων <i>drayviethun</i>
2 <sup>nd</sup> Fem	δραιῶς <i>drayvieš</i>	δραιῶντιζιν <i>drayviečhin</i>
3 <sup>rd</sup> Masc	δραιῶ <i>drayvie</i>	δραιῶν <i>drayveyū</i>
3 <sup>rd</sup> Fem	δραιῶν <i>drayveyā</i>	δραιῶν <i>drayveyū</i>

Most other verbs, however, replace the augment with \*-e- rather than \*-ie-, and instead replace the final non-augment vowel of the root with \*-ie-. This applies regardless of what that vowel may have originally been.

European Imperfect Tense: <i>telefūnā</i> “telephone”		
Person	Singular	Plural
1 <sup>st</sup>	τελεφιῶν <i>telefene</i>	τελεφιῶν <i>telefienen</i>
2 <sup>nd</sup> Masc	τελεφιῶν <i>telefonet</i>	τελεφιῶντων <i>telefonethun</i>
2 <sup>nd</sup> Fem	τελεφιῶς <i>telefonēs</i>	τελεφιῶντιζιν <i>telefonēčhin</i>
3 <sup>rd</sup> Masc	τελεφιῶν <i>telefene</i>	τελεφιῶν <i>telefonēyū</i>
3 <sup>rd</sup> Fem	τελεφιῶν <i>telefonēyā</i>	τελεφιῶν <i>telefonēyū</i>

However, if the vowel that would be replaced according to the above rule is already a diphthong, as in ἐβλῳιῶ *evluoyā* “bless” or κυλαῖῳ *kulaylā* “patch up”, then the root remains unchanged, and the verb conjugates like δραιῶ *drayvā* or ιουζζῶ *yūzzā* above.



European Imperfect Tense: <i>’evluoyā</i> “bless”				
Person	Singular		Plural	
1 <sup>st</sup>	εἰλωωιή	<i>’evluoyie</i>	εἰλωωιήν	<i>’evluoyien</i>
2 <sup>nd</sup> Masc	εἰλωωιήτ	<i>’evluoyiet</i>	εἰλωωιήττων	<i>’evluoyiethun</i>
2 <sup>nd</sup> Fem	εἰλωωιήζ	<i>’evluoyieš</i>	εἰλωωιήτζιν	<i>’evluoyiečhin</i>
3 <sup>rd</sup> Masc	εἰλωωιή	<i>’evluoyie</i>	εἰλωωιειού	<i>’evluoyeyū</i>
3 <sup>rd</sup> Fem	εἰλωωιειώ	<i>’evluoyeyū</i>	εἰλωωιειού	<i>’evluoyeyū</i>

### 13.5 The Perfective Subjunctive Tense

The perfective subjunctive includes two subclasses, much like the present tense. If the root begins with a consonant, the prefixes \*vā- (first person singular), \*vani- (first person plural), \*vati- (second person), and \*vē- (third person) are simply added. The augment is present in a shortened form \*-a- in all forms.

European Perfective Subjunctive: <i>telefūnā</i> “telephone”				
Person	Singular		Plural	
1 <sup>st</sup>	ῃωτελεφούνα	<i>vātelefūna</i>	ῃανιτελεφούνα	<i>vanitelefūna</i>
2 <sup>nd</sup>	ῃατιτελεφούνα	<i>vatitelefūna</i>	ῃατιτελεφούνα	<i>vatitelefūna</i>
3 <sup>rd</sup>	ῃητελεφούνα	<i>vētelefūna</i>	ῃητελεφούνα	<i>vētelefūna</i>

If the root begins with a vowel/glottal stop, the prefixes instead become \*vā- (first person singular), \*van- (first person plural), \*vat- (second person), and \*vay- (third person). Unlike the present tense, no apostrophes are written.

European Perfective Subjunctive: <i>’urganizā</i> “organize”				
Person	Singular		Plural	
1 <sup>st</sup>	ῃωυργάνιζα	<i>vā’urganiza</i>	ῃανυργάνιζα	<i>vanurganiza</i>
2 <sup>nd</sup>	ῃαυργάνιζα	<i>vaturganiza</i>	ῃαυργάνιζα	<i>vaturganiza</i>
3 <sup>rd</sup>	ῃαιυργάνιζα	<i>vayurganiza</i>	ῃαιυργάνιζα	<i>vayurganiza</i>

## 13.6 The Imperative

The imperative is formed regularly for all verbs with just the root and augment (masculine singular), root + \*-ī (feminine singular), or root + \*-ū (plural).

European Imperative: <i>telefūnā</i> “telephone”		
	Singular	Plural
Masc	τελεφωνώ <i>telefūnā</i>	τελεφουνού <i>telefūnū</i>
Fem	τελεφωνεῖ <i>telefūnī</i>	τελεφουνού <i>telefūnū</i>

## 13.7 Deverbatives

European-root conjugation includes an infinitive and a single participle which is active in meaning (unless modified as described in the following section). The infinitive consists of the root, the shortened augment \*-a-, and the special infinitive suffix \*-t<sup>1</sup>. The participle consists of the prefix \*mi-, the root, and the shortened augment \*-a-.

European Deverbatives: <i>telefūnā</i> “telephone”	
Infinitive	Active Participle
τελεφούνατ <i>telefūnat</i> “telephone”	μιτελεφούνα <i>mitelefūna</i> “telephoning”

## 13.8 Scales

Verbs with European-type roots cannot conjugate in multiple scales, at least not in the Semitic-root sense of having an alternative set of conjugations that convey a different meaning when applied to the same root. However, they do have two formants, \*-n- and \*-t-, which can be used to make transitive roots passive and reciprocal, respectively. These are added directly before the root in all forms, after any other conjugational prefixes. If the formant ends up

1 This \*-t suffix is usually used to form abstract nouns with Semitic bases. It has been reinterpreted as an infinitive marker for European bases.

in word-initial position followed by another consonant, an epenthetic \*i- is added, so that the formants become \*'in- and \*'it-. The addition of a formant only causes one slight alteration to the paradigms described above: the participle prefix \*mi- becomes \*ma-, thus *μιτελεφούνα mitelefūna* “telephoning”, but *μαντελεφούνα mantelefūna* “[being] telephoned”.

Since the \*t formant always forms reciprocals, it can only be used with plural subjects.

When these formants are added to a root beginning with a vowel/glottal stop, they behave as though they were part of the root and displace the glottal stop, so that in the present tense and perfective subjunctive, the prefixes used are those intended for roots beginning with consonants: *ἵδρυγανίζω y'urganizā* “he/it is organizing”, but *ἰδρυγανίζω yinurganizā* “he/it is being organized”.

As can be seen below, these two formants never undergo any sort of assimilation, aspiration, or metathesis, as their cousins used in *nuktāb* and *taktēb* do.

Other notions expressed by the various Alashian scales have no morphological equivalent for European-type roots. Causatives and reflexives must be expressed periphrastically.

### 13.9 *Quadriconsonantal Roots*

Quadriconsonantal roots do not exist in the reciprocal scale *taktēb*. However, they are able to productively form reciprocals by switching to a European root paradigm with the t-formant. Any quadriconsonantal root can acquire the fixed pattern \*C<sub>1</sub>aC<sub>2</sub>C<sub>3</sub>ēC<sub>3</sub>-ā- and then conjugate as though it were a loan verb, as with \*balbēl “confuse” to *ἰταλβηλῶ 'itbalbēlā* “confuse one another”. Quadriconsonantal roots may only appear with the \*t-formant; zero-formant and \*n-formant forms are prohibited.

European Conjugation: <i>'intelefūnā</i> “be telephoned”				
	Present	Preterite	Imperfect	Pf. Subj.
<b>1 Sg</b>	αντελεφουνώ <i>'antelefūnā</i>	ιντελεφουνώτ <i>'intelefūnāt</i>	ιντελεφιήνε <i>'intelefiene</i>	ḃωντελεφούνα <i>vāntelefūna</i>
<b>2 Sg M</b>	τιντελεφουνώ <i>tintelefūnā</i>	ιντελεφουνώττα <i>'intelefūnātha</i>	ιντελεφιήνετ <i>'intelefienet</i>	ḃατιντελεφούνα <i>vatintelefūna</i>
<b>2 Sg F</b>	τιντελεφουνεί <i>tintelefūnī</i>	ιντελεφουνώτζε <i>'intelefūnāčhe</i>	ιντελεφιήνεζ <i>'intelefieneš</i>	ḃατιντελεφούνα <i>vatintelefūna</i>
<b>3 Sg M</b>	ιντελεφουνώ <i>yintelefūnā</i>	ιντελεφουνώ <i>'intelefūnā</i>	ιντελεφιήνε <i>'intelefiene</i>	ḃηντελεφούνα <i>vēntelefūna</i>
<b>3 Sg F</b>	ιντελεφουνεί <i>yintelefūnī</i>	ιντελεφουναιώ <i>'intelefūnayā</i>	ιντελεφιηνειώ <i>'intelefieneyā</i>	ḃηντελεφούνα <i>vēntelefūna</i>
<b>1 Pl</b>	νιντελεφουνού <i>nintelefūnū</i>	ιντελεφουνωνώ <i>'intelefūnānā</i>	ιντελεφιήνεν <i>'intelefienen</i>	ḃανιντελεφούνα <i>vanintelefūna</i>
<b>2 Pl M</b>	τιντελεφουνού <i>tintelefūnū</i>	ιντελεφουνώττυν <i>'intelefūnāthun</i>	ιντελεφιήναττυν <i>'intelefienāthun</i>	ḃατιντελεφούνα <i>vatintelefūna</i>
<b>2 Pl F</b>	τιντελεφουνού <i>tintelefūnū</i>	ιντελεφουνώτζιν <i>'intelefūnāčhin</i>	ιντελεφιήνατζιν <i>'intelefienāčhin</i>	ḃατιντελεφούνα <i>vatintelefūna</i>
<b>3 Pl</b>	ιντελεφουνού <i>yintelefūnū</i>	ιντελεφουναιού <i>'intelefūnayū</i>	ιντελεφιηνειού <i>'intelefieneyū</i>	ḃηντελεφούνα <i>vēntelefūna</i>
	<b>Imperative</b>			<b>Deverb.</b>
<b>M Sg</b>	ιντελεφουνώ <i>'intelefūnā</i>		<b>Infinitive</b>	ιντελεφούνατ <i>'intelefūnat</i>
<b>F Sg</b>	ιντελεφουνεί <i>'intelefūnī</i>		<b>Participle</b>	μαντελεφούνα <i>mantelefūna</i>
<b>Pl</b>	ιντελεφουνού <i>'intelefūnū</i>			

European Conjugation: 'ittelefūnā "telephone one another"				
	Present	Preterite	Imperfect	Pf. Subj.
<b>1 Pl</b>	νιττελεφουνού <i>nittelefūnū</i>	ιττελεφουνωνώ <i>'ittelefūnānā</i>	ιττελεφιήνεν <i>'ittelefienēnēn</i>	ῃανιττελεφούνα <i>vanittelefūna</i>
<b>2 Pl M</b>	τιττελεφουνού <i>tittelefūnū</i>	ιττελεφουνώττυν <i>'ittelefūnāthun</i>	ιττελεφιήναττυν <i>'ittelefienāthun</i>	ῃατιττελεφούνα <i>vatittelefūna</i>
<b>2 Pl F</b>	τιττελεφουνού <i>tittelefūnū</i>	ιττελεφουνώτζζιν <i>'ittelefūnāčhin</i>	ιττελεφιήνατζζιν <i>'ittelefienāčhin</i>	ῃατιττελεφούνα <i>vatittelefūna</i>
<b>3 Pl</b>	ιττελεφουνού <i>yittelefūnū</i>	ιττελεφουναιού <i>'ittelefūnayū</i>	ιττελεφιηνειού <i>'ittelefieneyū</i>	ῃηττελεφούνα <i>vētttelefūna</i>
	<b>Imperative</b>			<b>Deverb.</b>
<b>Pl</b>	ιττελεφουνού <i>'ittelefūnū</i>		<b>Infinitive</b>	ιττελεφούνατ <i>'ittelefūnat</i>
			<b>Participle</b>	ματτελεφούνα <i>mattelefūna</i>



### ***14.1 Introduction***

The Alashian noun, unlike the verb, forms a much more unified subsystem within the language, treating both native Semitic nouns and more recent non-Semitic loanwords in a more or less identical fashion. Nouns inflect for three qualities: number, state, and occasionally gender (though this is not always explicit).

### ***14.2 Gender***

Alashian, like most other Semitic languages, has two genders: masculine and feminine. They are inherent in individual words (though they may be modified under certain circumstances) and are reflected in adjective agreement, verb agreement, and pronoun usage.

For the most part, Alashian grammatical gender corresponds to biological sex only for nouns referring to humans and explicitly gender-marked animals. In other words:

- If the noun refers to a human, its gender will match the sex of the individual.
- If the noun refers to an animal, its gender does not necessarily match its sex unless a gender-marking suffix is added, such as the explicitly feminine \*-ā. For instance, the unmarked noun κούβ *kūb* “dog” is grammatically masculine, but may refer to either male or female dogs, while the explicitly-marked καλβώ *kalbā* “female dog, bitch” is both feminine and may only refer to females.
- If the noun refers to anything else, its gender is arbitrary.

If the noun does not refer to a human, its gender can sometimes be determined by its form alone, but not always. If the noun (in its absolute singular form) ends in \*-ā or \*-t, then it is most likely feminine. If it ends in anything else, then it is impossible to determine gender on form alone. However, a number of generalizations can be made:

- Names of body parts are mostly feminine: ῥώς *rās* “head”, ἡήν *hēn* “eye”, ἰάδ *yad* “hand”, νάφσε *nafse* “breath”, λιήβ *lieb* “heart”, ρέγλε *regle* “foot”.
- Names of cities, countries, and other placenames are mostly feminine: Τζιπριώ *Čipriyā* “Cyprus”, Μασρήν *Məsrēn* “Egypt”, Αθεινώ *ʾAṭinā* “Athens”, Παρείζ *Parīz* “Paris”, Νιου-Ιούρκε *Nyū-Yūrke* “New York”.
- Most non-derived (i.e., not beginning with the prefix \*mV-) words for tools are feminine: ῥώβε *řābe* “sword”, κώς *kās* “cup”, δάλ *dal* “door”. This generally does not hold for loanwords.
- Many non-derived words for substances and materials are feminine: μῶῤῥα *māřa* “salt”, ἄννε *ʾanne* “stone”, δέπσε *depse* “honey”, νέῤῥας *neřas* “copper”. This generally does not hold for more recent loanwords.
- Most units of time: ἰούν *yūn* “day”, λήλ *lēl* “night”.
- Diminutives are almost always feminine.
- Most other nouns are masculine.

Dialectically or poetically, it is not unusual for many of the above nouns to be ‘regularized’ by the addition of an explicit feminine marker, yielding forms such as δάλατ *dalat* “door”, μαῤῥώ *mařā* “salt”, δεπσώ *depsā* “honey”, ληλώ *lēlā* “night”. Such forms are not generally accepted in standard prose.

However, grammatical gender can be flexible at times. Mixed-sex groups and compound noun phrases consisting of nouns of differing genders will usually take masculine [plural] agreement. Also, Alashian has a ‘familiar feminine’, whereby nouns that are usually masculine can spontaneously take feminine agreement as a sign of affection; this may even extend to using feminine pronouns to refer to close male friends.



## 14.3 Number

Alashian has two numbers: singular and plural. The singular is the default unmarked form, while the plural is derived using one of four techniques: external derivation (suffixation), internal derivation (stem modifications), a combination of the two, or suppletion.

### 14.3.1 External Derivation

External derivation refers to the creation of plural forms by adding a suffix to the singular. This is by far the most common means of forming plurals, and the default for most recent loanwords. There are three suffixes in common use.

The suffix *\*-ien* is used by the vast majority of masculine nouns and a small minority of feminine nouns. It is added directly to the noun stem, unless the stem ends in a vowel, in which case the vowel is dropped first.

Singular	Plural	Meaning
κάρφε <i>karfe</i>	καρφιήν <i>karfien</i>	“fruit[s]”
βήτ <i>bēt</i>	βητιήν <i>bētien</i>	“house[s]”
γαζήτ <i>gazēt</i>	γαζητιήν <i>gazētien</i>	“newspaper[s]”
τάλμιδ <i>talmid</i>	ταλμιδιήν <i>talmidien</i>	“student[s]”
μίφταρ <i>miftar</i>	μιφταρήν <i>miftarġien</i>	“key[s]”
ηατζ <i>həč</i>	ηατζζιήν <i>həčhien</i>	“tree[s]”
σαννώ <i>sannā</i>	σαννιήν <i>sannien</i>	“year[s]”

The suffixes *\*-ũš/\*-uoš* are used with most other feminine nouns, dropping any final vowel if need be. The form *\*-uoš* is used when preceded by a single consonant, and *\*-ũš* is used when preceded by a consonant cluster or geminate.

Singular	Plural	Meaning
ἄλδῳ <i>valdā</i>	ἄλδουσ̄ <i>valdūs</i>	“girl[s]”
ῥῳς <i>rās</i>	ῥωσουσ̄ <i>rāsuoš</i>	“head[s]”
μεδινῳ <i>medinā</i>	μεδινουσ̄ <i>medinuoš</i>	“city[ies]”
ἄρτζε <i>’arče</i>	ἄρτζουσ̄ <i>’arčūs</i>	“country[ies]”
βητζζῳ <i>bēčhā</i>	βητζζουσ̄ <i>bēčhuoš</i>	“egg[s]”
ιούν <i>yūn</i>	ιουνουσ̄ <i>yūnuoš</i>	“day[s]”
μηνῳ <i>mēnā</i>	μηνουσ̄ <i>mēnuoš</i>	“month[s]”

Feminine nouns ending in \*-tā, however, will always use \*-ien: καττώ *kattā* “cat”, καττιήν *kattien* “cats”. This is because the usual feminine plural suffix was once pronounced \*-āt, and so the masculine ending came to be used in its place to prevent the repetition of /t/.

In addition, all nouns ending in a long vowel other than \*ā will use the plural suffix \*-ūš. The offending vowel is retained, and a glide is inserted between the stem and ending: /j/ if the vowel is front, /w/ if it is back. This is especially common with foreign loans: τακσεῖ *taksī* “taxi” → τακσειούς *taksīyūs* “taxis”, καφφή *kaffē* “coffee” → καφφήιούς *kaffēyūs* “coffees”, μετρού *metrū* “subway” → μετροουός *metrūwūs* “subways”.

A small handful of nouns of both genders form their plurals with the suffix \*-ī. This was historically a dual marker, but has become generalized as a plural marker for many nouns that frequently come in pairs.

Singular	Plural	Meaning
ρέγλε <i>regle</i>	ρεγλεί <i>reglī</i>	“foot/feet”
ιάδ <i>yad</i>	ιαδεί <i>yadī</i>	“hand[s]”
ηήν <i>hēn</i>	ηηνεί <i>hēnī</i>	“eye[s]”
φάλγε <i>falge</i>	φαλγεί <i>falgī</i>	“half[ves]”
σαββῳ <i>sabbā</i>	σαββεί <i>sabbī</i>	“finger[s]”

### 14.3.2 Internal Derivation

Internal derivation, more commonly known as ‘broken plurals’, refers to the formation of plurals not by suffixation, but by modifying the internal structure of the stem. True broken plurals are in recession in Alashian, being limited to nouns that are a) primitive (non-derived) and b) Semitic in origin.

Not surprisingly, such nouns almost always consist of three consonants, or at least once did.

There are only a handful of broken plural patterns still in common use in Alashian. It is not generally possible to predict what patterns a particular noun will take on a purely phonological basis, although the noun's gender does limit the number of options.<sup>1</sup>

Masculine Broken Plurals		
Pattern	Example	Frequency
$C_1aC_2iC_3$	ηάβδε <i>havde</i> “servant” ↓ ηαβείδ <i>habīd</i> “servantry”	Common
$C_1uC_2āC_3$	δάβρε <i>dabre</i> “valley” ↓ δυβώρ <i>dubār</i> “valleys”	Common
$C_1eC_2āC_3$	γήναν <i>gēnan</i> “cloud” ↓ γενών <i>genān</i> “clouds”	Uncommon
$'aC_1C_2iC_3$	νάσρε <i>nasre</i> “eagle” ↓ ανσείρ <i>'ansīr</i> “eagles”	Common
$'aC_1C_2ūC_3$	ρεμούρ <i>remūr</i> “donkey” ↓ αρμούρ <i>'arīmūr</i> “donkeys”	Uncommon
$'eC_1C_2āC_3$	καρείβ <i>karīb</i> “relative” ↓ εκρώβ <i>'ekrāb</i> “relatives, family”	Rare
Feminine Broken Plurals		
Pattern	Example	Frequency
$C_1aC_2aC_3$	βακρώ <i>bakrā</i> “cow” ↓ βάκκαρ <i>bakhar</i> “cattle”	Common
$C_1eC_2āC_3$	νάφσε <i>nafse</i> “breath” ↓ νεφώς <i>nefās</i> “breaths, breathing”	Common

Of course, some patterns are simply irregular, having been obscured by sound change:  $\bar{\sigma}$ απῶ *šarrā* “[strand of] hair” →  $\bar{\sigma}$ ώρ *šār* “hair” (Proto-Semitic

1 This description is synchronic. Historically, these ‘masculine’ and ‘feminine’ patterns are two completely different phenomena. The ‘masculine’ patterns are historically collectives derived from the singular forms, while most of the ‘feminine’ patterns are originally mass nouns that then developed singulatives in \*-ā.

root \*š-f-r),  $\bar{\rho}\epsilon\iota\tau\acute{\omega}$  *řīthā* “[grain of] wheat” →  $\bar{\rho}\epsilon\iota\tau$  *řīt* “wheat” (Proto-Semitic root \*h-n-ṭ). Many nouns that once had broken plurals have acquired regular external plurals once their original triconsonantal roots were no longer apparent, as with  $\kappa\acute{\omicron}\upsilon\beta$  *kūb* “dog” →  $\kappa\omicron\upsilon\beta\iota\eta\nu$  *kūbien* “dogs” (cf. Old Alashian \*kalb[e] → \*kalīb).

### 14.3.3 External and Internal Derivation

Many Alashian nouns display both external and internal derivation at once; that is, they undergo stem modifications in addition to receiving an overt plural ending. There are two subtypes: true plurals and pluratives.

The true plurals are not historical collectives or singulatives, but are generally just regular external plurals that underwent stem modification due to Alashian sound changes. Such patterns tend to be fairly predictable, and can affect loanwords as well as native Semitic words. Some of the most frequent patterns include:

- Polysyllabic stems ending in a long vowel + consonant will shorten the vowel and geminate the consonant when a plural suffix is added:
  - $\lambda\alpha\sigma\acute{\omicron}\nu$  *lasūn* “tongue, language” →  $\lambda\alpha\sigma\upsilon\nu\nu\acute{\omicron}\varsigma$  *lasunnūs*
  - $\eta\kappa\acute{\omega}\beta$  *hukāb* “star” →  $\eta\kappa\alpha\beta\beta\iota\eta\nu$  *hukabbien*
- Primitive stems of the form \*C<sub>1</sub>eC<sub>2</sub> become \*C<sub>1</sub>iC<sub>2</sub>C<sub>2</sub>-, with a vowel change and gemination:
  - $\beta\acute{\epsilon}\nu$  *ben* “son” →  $\beta\iota\nu\nu\iota\eta\nu$  *binnien*
  - $\sigma\acute{\epsilon}\nu$  *sen* “name” →  $\sigma\iota\nu\nu\iota\eta\nu$  *sinnien*
- Several masculine kinship terms have an extended stem with a suffix -h-, whose original purpose is now lost. They also always take feminine suffixes.
  - $\alpha\beta\acute{\omega}$  *’abā* “father” →  $\alpha\beta\alpha\eta\nu\acute{\omega}\varsigma$  *’abahuos*
  - $\alpha\chi\acute{\omega}$  *’axā* “brother” →  $\alpha\chi\alpha\eta\nu\acute{\omega}\varsigma$  *’axahuos*

The other class of mixed plurals are the so-called pluratives. These are not true plurals, but are in fact a special variant of the broken plurals used after numerals and certain other determiners. Simply put, Alashian requires that any noun being modified by a numeral must have an explicit plural marking, which normal broken plurals lack. For broken plurals to be counted, therefore, they must be augmented by a plural suffix:  $\beta\alpha\kappa\rho\acute{\omega}$  *bəkrā* “[a] cow” →  $\beta\acute{\alpha}\kappa\kappa\alpha\rho$  *bəkhār* “cattle, cows” →  $\theta\alpha\tau\tau\epsilon\acute{\iota}$   $\beta\alpha\kappa\kappa\alpha\rho\acute{\omega}\varsigma$  *ləthī bəkharuos* “two cows”,

δάβρε *dabre* “[a] valley” → δυβώρ *dubār* “valleys” → θινεί δυβαρριήν *ṭinī dubarrien* “two valleys”.

### 14.3.4 Suppletion

Suppletion refers to the use of different stems to form the singular and plural of a noun. Alashian has only three suppletive plurals:<sup>2</sup>

- εἰς *ʾīs* “man, person” → ἱνείς *ʾinīs* “men, people” (plurative ἱνισσιήν *ʾinissien*)
- ἰθθώ *ʾittā* “woman” → νισσοῦς *nissūs* “women”
- βείτ *bīt* “daughter” → βινυῶς *binuos* “daughters”

## 14.4 State

The Alashian noun has four possible ‘states’. Nominal states in Semitic linguistics refer to different conditions of determinateness that a noun may find itself in, which are differentiated morphologically through different prefixes and suffixes. Traditionally states are considered separately from case marking by the fact that states encode determination while cases encode syntactic roles; that said, since Alashian lost the Semitic case system prior to the start of the written record, the need for such a distinction is lessened.

The absolute state is the default citation form of all nouns and does not mark any sort of determination (i.e., it generally means the noun is indefinite). It has no special markings: βήτ *bēt* “[a] house”, βητιήν *bētien* “houses”, μαλκώ *malkā* “[a] queen”, μαλκούς *malkūs* “queens”.

The determinate state marks the noun in question for definiteness, and is thus broadly similar to English ‘the’. It is formed by prefixing \*ha- (spelled α-) to the noun (whether singular or plural) and geminating the initial consonant: αββήτ *habbēt* “the house”, αββητιήν *habbētien* “the houses”, αμμαλκώ *hammalkā* “the queen”, αμμαλκούς *hammalkūs* “the queens”. However, if the noun begins with /ʔ/ or /h/, the consonant is lost, and the prefix becomes \*n-: άννε *ʾanne* “stone (ABS)” → νάννε *nanne* “the stone (DET)”, ηήνεί *hēnī* “eyes (ABS)” → νηνεί

2 Historically only ἰθθώ *ʾittā* has a true suppletive plural, with its singular going back to Proto-Semitic \*inṭ- and its plural to \*niš(w)-. The plurals of εἰς *ʾīs* and βείτ *bīt* come from the same root in Proto-Semitic as their respective singulars (\*inš- and \*bin-t-), but time has obscured the connection.

*nēnī* “the eyes (DET)”. If the noun begins with /r/, the sequence /dr/ emerges instead of gemination: *ρώς rās* “head (ABS)” → *αδρώς hadrās* “the head (DET)”.

The partitive state creates partitive nouns, and is generally similar to the English determiner ‘some’. It is formed by prefixing \*mi- to the noun and geminating the initial consonant: *μιββητιήν mibbētien* “some houses”, *μιμμalkούς mimmalkūs* “some queens”, *μή mē* “water (ABS)” → *μιμή mimmē* “some water (PAR)”. As with the determinate state, if the noun begins with /ʔ/ or /h/, it drops and the prefix becomes \*min-: *άννε ’anne* “stone (ABS)” → *μινάννε minanne* “some stone (PAR)”.

The construct state marks the head noun in a genitival noun phrase, and must be always followed by another noun. Construct nouns are always implicitly definite. Its formation is slightly more complicated, since it involves replacing the usual noun endings seen in all other states with their construct equivalents:

- If the noun is singular and does not end in the feminine \*-ā, or is a broken plural, the construct is the same as the absolute.
- If the noun is singular and ends in the feminine \*-ā, the construct ending is \*-et: *μαλκώ malkā* “queen (ABS)” → *μάλκετ malket* “the queen [of] (CONST)”.
- If the noun is plural and ends in \*-ien, the construct ending is \*-ē: *βητιήν bētien* “houses (ABS)” → *βητή bēte* “the houses [of] (CONST)”.
- If the noun is plural and ends in \*-uoš or \*-ūš, the construct ending is \*-ūt: *μαλκούς malkūs* “queens (ABS)” → *μαλκούτ malkūt* “the queens [of] (CONST)”.
- If the noun is plural and ends in the dual marker \*-ī, the construct ending remains \*-ī.

In addition, the construct is prone to some sandhi-like contractions when followed by a word in the determinate state. This will be discussed later.

The following tables show all forms of the nouns *ῥ οὐδ vūd* “boy, child” and *ῥ αλδῶ valdā* “girl”:

Declension: <i>vūd</i> “boy, child”				
	Absolute	Determinate	Partitive	Construct
Sg	ḅούδ <i>vūd</i>	αḅḅούδ <i>havvūd</i>	μιḅḅούδ <i>minvūd</i>	ḅούδ <i>vūd</i>
Pl	ḅουδιήν <i>vūdien</i>	αḅḅουδιήν <i>havvūdien</i>	μιḅḅουδιήν <i>minvūdien</i>	ḅουδή <i>vūdē</i>

Declension: <i>valdā</i> “girl”				
	Absolute	Determinate	Partitive	Construct
Sg	ḅαλδῶ <i>valdā</i>	αḅḅαλδῶ <i>havvaldā</i>	μιḅḅαλδῶ <i>minvaldā</i>	ḅάλδετ <i>valdet</i>
Pl	ḅαλδούḅ <i>valdūš</i>	αḅḅαλδούḅ <i>havvaldūš</i>	μιḅḅαλδούḅ <i>minvaldūš</i>	ḅαλδούτ <i>valdūt</i>





## 15

*Adjectives*

ΙΕ'

*Πειθετιήν***15.1 Introduction**

Alashian adjectives (including deverbal participles) morphologically form a subset of the nominal system. Like nouns, they inflect for gender, number, and (in a reduced sense) state. Unlike nouns, however, adjectives are also capable of marking degree, of which Alashian has three levels: absolute, comparative, and superlative.

Adjectives occur in three primary syntactic conditions, each of which dictates slightly different rules for how declension and agreement work: attributive, predicative, and independent.

Attributive adjectives directly modify another noun, as in αδούν αυτού *'adūn 'awtū* “a red car”, ματταḡλιζιήν ουλειδ *məthaḡlizien 'ūlīd* “happy children”, ρώβ βήτ *rāb bēt* “a large house”, μύκαννιφ σάφαρ *mukənnif safar* “flying birds”. Such adjectives must agree with the noun they modify in gender, number, and three out of four states (there is no construct form of an attributive adjective). They cannot have any qualities independent from the noun other than degree. However, gender and number agreement in this case can be unusual; in particular inanimate broken plurals will often show singular agreement, with stative verbs being preferred.

Predicative adjectives indirectly modify other nouns through the mediation of a copula (whether explicit or implicit): νάτζ ηουλει *nəč hūlī* “the tree is tall”, αδδυβάρ ρωβιήν *haddubār rābien* “the valleys are large”, αḃḃαλδῶ ανḡλιτζκιῶ *havvaldā 'anḡličyā* “the girl is English”. They can mark gender, number, and degree only; they show no kind of state marking. Like attributive adjectives, they agree with their head noun in gender, but unlike them predicative adjectives derive number independently from the number marking of the noun. Curiously, participles are generally not allowed in this position.

Independent adjectives do not modify another noun; more precisely, they

are adjectives that behave as nouns: αλασεί *'alasi* “Alashian [man]”, ιαυανιώ *yawanyā* “Greek [woman]”, κουτιβιήν *kūtibien* “writers” (lit. “writing ones”), δυναμιήν *dinamyēn* “strong ones”. They show all properties of nouns—gender, number, and state—and all of these are independently-derived and not dependent on agreement with another noun. They can mark different degrees as well, but this is uncommon and in most instances will be regarded by speakers as questionable or awkward.

The marking of state in various syntactic situations may be summarized as follows:

Attributive Predicative Independent	Absolute	Construct	Determinate	Partitive
	ABS	DET		PAR
	ABS			
	ABS	CONST	DET	PAR

## 15.2 Adjectival Declension

### 15.2.1 Absolute Degree

Alashian has two morphological subtypes of adjectives: unmarked and *nisba/gentilic* (terms borrowed from the Arabic and Hebrew grammatical traditions, respectively). The former are morphologically indistinguishable from nouns, and decline using the same affixes. The latter feature the suffix *\*-ī* (the ‘*nisba*’) in their citation forms, and have a slightly different set of endings. For demonstration purposes ρώβ *rāb* “big”, αδούν *'adūn* “red”, τζιπρεί *čiprī* “Cypriot”, and αλασεί *'alasi* “Alashian” will be used.

For unmarked adjectives, declension essentially mirrors nouns, with the general feminine marker *\*-ā* being used to form the feminine singular. No adjectives have broken plurals in modern Alashian (although some did in Old Alashian); however, some of the more predictable stem alternations that can occur with nouns also take place here, such as the conversion of a long vowel in the final syllable of a polysyllabic stem into gemination of the final consonant when an ending is added (such as αδούν *'adūn* → αδυννιήν *'adun-nien* below).

Note that the partitive state has two different possible forms, depending on

whether the adjective is attributive or independent. Independent adjectives form the partitive in the same way nouns do, with the prefix \*mi-; attributive adjectives, however, mirror the absolute state when singular and the determinate state when plural.

Attributive Adjective Declension: <i>rāb</i> “big”				
	Masculine		Feminine	
	Sg	Pl	Sg	Pl
<b>Absolute</b>	ρῶβ <i>rāb</i>	ρωβιήν <i>rābien</i>	ρῶβᾶ <i>rābā</i>	ρῶβῶς <i>rābuoš</i>
<b>Determinate</b>	αδρῶβ <i>hadrāb</i>	αδρῶβιήν <i>hadrābien</i>	αδρῶβᾶ <i>hadrābā</i>	αδρῶβῶς <i>hadrābuoš</i>
<b>Partitive (Attributive)</b>	ρῶβ <i>rāb</i>	αδρῶβιήν <i>hadrābien</i>	ρῶβᾶ <i>rābā</i>	αδρῶβῶς <i>hadrābuoš</i>
<b>Partitive (Independent)</b>	μῖρρῶβ <i>mirrāb</i>	μῖρρῶβιήν <i>mirrābien</i>	μῖρρῶβᾶ <i>mirrābā</i>	μῖρρῶβῶς <i>mirrābuoš</i>
<b>Construct</b>	ρῶβ <i>rāb</i>	ρῶβή <i>rābē</i>	ρῶβετ <i>rābet</i>	ρῶβούτ <i>rābūt</i>

Attributive Adjective Declension: <i>ʾadūn</i> “red”				
	Masculine		Feminine	
	Sg	Pl	Sg	Pl
<b>Absolute</b>	αδούν <i>ʾadūn</i>	αδυννιήν <i>ʾadunnien</i>	αδυννᾶ <i>ʾadunnā</i>	αδυννούς <i>ʾadunnūš</i>
<b>Determinate</b>	ναδούν <i>nadūn</i>	ναδυννιήν <i>nadunnien</i>	ναδυννᾶ <i>nadunnā</i>	ναδυννούς <i>nadunnūš</i>
<b>Partitive (Attributive)</b>	αδούν <i>ʾadūn</i>	ναδυννιήν <i>nadunnien</i>	αδυννᾶ <i>ʾadunnā</i>	ναδυννούς <i>nadunnūš</i>
<b>Partitive (Independent)</b>	μῖναδούν <i>minadūn</i>	μῖναδυννιήν <i>minadunnien</i>	μῖναδυννᾶ <i>minadunnā</i>	μῖναδυννούς <i>minadunnūš</i>
<b>Construct</b>	αδούν <i>ʾadūn</i>	αδυννή <i>ʾadunnē</i>	ἄδυννετ <i>ʾadunnet</i>	αδυννούτ <i>ʾadunnūt</i>

Adjectives with the nisba follow the same rules for prefixed forms, but have a slightly different set of suffixes. The nisba takes the form \*-ī when word-final and \*-(i)y- when followed by an inflectional suffix (the -i- only being present when it is needed to avoid an illegal cluster). If the nisba surfaces as -y-, immediately follows a voiceless consonant, and is followed by a stressed vowel,

an intermediate [c] (spelled -κ-) will emerge, according to the phonological rule previously described in section 2.2.2.6.

Attributive Adjective Declension: <i>čiprī</i> “Cypriot”				
	Masculine		Feminine	
	Sg	Pl	Sg	Pl
<b>Absolute</b>	τζιπρεί <i>čiprī</i>	τζιπριήν <i>čipriyēn</i>	τζιπριώ <i>čipriyā</i>	τζιπριούζ <i>čipriyūš</i>
<b>Determinate</b>	ατζτζιπρεί <i>haččiprī</i>	ατζτζιπριήν <i>haččipriyēn</i>	ατζτζιπριώ <i>haččipriyā</i>	ατζτζιπριούζ <i>haččipriyūš</i>
<b>Partitive (Attributive)</b>	τζιπρεί <i>čiprī</i>	ατζτζιπριήν <i>haččipriyēn</i>	τζιπριώ <i>čipriyā</i>	ατζτζιπριούζ <i>haččipriyūš</i>
<b>Partitive (Independent)</b>	μιτζτζιπρεί <i>miččiprī</i>	μιτζτζιπριήν <i>miččipriyēn</i>	μιτζτζιπριώ <i>miččipriyā</i>	μιτζτζιπριούζ <i>miččipriyūš</i>
<b>Construct</b>	τζιπρεί <i>čiprī</i>	τζιπριή <i>čipriyē</i>	τζιπρείτ <i>čiprīt</i>	τζιπριούτ <i>čipriyūt</i>

Attributive Adjective Declension: <i>’alasi</i> “Alashian”				
	Masculine		Feminine	
	Sg	Pl	Sg	Pl
<b>Absolute</b>	αλασει <i>’alasī</i>	αλαскиήν <i>’alaskyēn</i>	αλαскиώ <i>’alaskyā</i>	αλαскиούζ <i>’alaskyūš</i>
<b>Determinate</b>	ναλασει <i>nalasī</i>	ναλαскиήν <i>nalaskyēn</i>	ναλαскиώ <i>nalaskyā</i>	ναλαскиούζ <i>nalaskyūš</i>
<b>Partitive (Attributive)</b>	αλασει <i>’alasī</i>	ναλαскиήν <i>nalaskyēn</i>	αλαскиώ <i>’alaskyā</i>	ναλαскиούζ <i>nalaskyūš</i>
<b>Partitive (Independent)</b>	μιναλασει <i>minalasī</i>	μιναλαскиήν <i>minalaskyēn</i>	μιναλαскиώ <i>minalaskyā</i>	μιναλαскиούζ <i>minalaskyūš</i>
<b>Construct</b>	αλασει <i>’alasī</i>	αλαскиή <i>’alaskyē</i>	αλαскиείτ <i>’alaskyīt</i>	αλαскиούτ <i>’alaskyūt</i>

### 15.2.2 Comparative and Superlative Degrees

The comparative and superlative in Alashian are generally formed analytically.

The comparative is formed by placing the particle *κιν* *kyu* immediately before the absolute grade of an adjective: *κιν αδούν* *kyu* *’adūn* “redder”, *κιν ρώβ* *kyu* *rāb* “bigger”.

The superlative generally just consists of converting a noun phrase from the absolute state to the determinate state, such that *αδρώβ* *hadrāb* (literally “the big [something]”) can also be interpreted as “the biggest [something]”. This is generally clear in context, though various emphatic adverbs may be added when necessary.

Only two adjectives have synthetic comparatives: *τήβ* *tēb* “good” becomes *καλείττερ* *kalīther* “better” and *ρώχ* *rāx* “bad” becomes *ῥιούττερ* *širūther* “worse”. The forms *\*\*kyu tēb* and *\*\*kyu rāx* are ungrammatical. These synthetic forms are also used in forming superlatives, never the absolute forms.

The original Semitic comparative (the so-called ‘elative’) survives only in a few words, and has been entirely lexicalized: *αττώβ* *’athāb* “excellent” (from *τήβ* *tēb* “good”), *ουρώβ* *’ūrāb* “great” (from *ρώβ* *rāb* “big”), *άγδαν* *’agdan* “first” (from *κούδιν* *kūdin* “previous”).

## 15.3 Numerals

The Alashian numeral system has undergone a fairly significant restructuring within the last several hundred years, making it necessary to elaborate on both the original and modern systems.

### 15.3.1 Cardinal Numbers: The Old System

The ‘old system’ represents the original inherited Semitic model, though it is no longer in use outside of archaic language (including the Bible) and poetry. One of the most distinguishing features is the apparent reversed polarity, where seemingly feminine forms are used to modify masculine nouns and masculine forms to modify feminine nouns. There is also a series of counting forms for use when the numeral appears in isolation, such as when reading off digits.

The following table shows the numerals one through ten:

	Counting	Masculine	Feminine
1	ἄραδ <i>ʾaṛad</i>	ῥάδ <i>ṛad</i>	ῥαδώ <i>ṛadā</i>
2	θινεῖν <i>ṭinīn</i>	θινεῖ <i>ṭinī</i>	θαττει <i>ṭathī</i>
3	θαλούτ <i>ṭalūt</i>	θαλυττώ <i>ṭaluttā</i>	θαλούτ <i>ṭalūt</i>
4	ιβρώ <i>ʾibrā</i>	ιβρεῖω <i>ʾibrehā</i>	ιβρώ <i>ʾibrā</i>
5	χαφσή <i>xafsē</i>	χαφσώ <i>xafsā</i>	χαφσή <i>xafsē</i>
6	σειῖδ <i>sīd</i>	σιδδῶ <i>siḏḏā</i>	σειῖδ <i>sīd</i>
7	σείππα <i>sīpha</i>	σαππώ <i>saphā</i>	σείππα <i>sīpha</i>
8	θιμούν <i>ṭimūn</i>	θιμυννώ <i>ṭimunnā</i>	θιμούν <i>ṭimūn</i>
9	τείσσα <i>tīssa</i>	τισσώ <i>tissā</i>	τείσσα <i>tīssa</i>
10	ἡᾶρε <i>hašre</i>	ἡᾶρώ <i>hašrā</i>	ἡᾶρε <i>hašre</i>

The numerals 1 and 2 are true adjectives, declining as adjectives in attributive position and typically placed after the noun they modify. The suffix \*-ī that appears with all forms of ‘2’ is not a nisba, but a frozen dual ending. As true adjectives, ‘1’ and ‘2’ show ‘proper’ gender agreement, with the feminine markers \*-ā and \*-t appearing together with feminine nouns.

The numerals 3 through 10 form a special class of determiners that form a nominal construct with the noun that follows. They always are placed immediately before the noun being quantified, and do not decline for anything except gender. However, the forms are highly unusual in two ways: first, even though the numerals are syntactically in the construct state, morphologically they look like no other construct nouns (for example, the suffix \*-ā remains \*-ā rather than becoming \*-et); and secondly, the gender agreement appears reversed, with the \*-ā suffix being present with masculine nouns and absent for feminine nouns. This ‘reverse polarity’ is seen throughout the Semitic language family.

Teen numbers are formed phrasally, taking the counting form ἡᾶρε *hašre* “ten”, the conjunction *ve-* *ve-* “and”, and the appropriately declined form of a digit: ἡᾶρε *ve*χαφσή *hašre vexafsē* “fifteen (F)”, ἡᾶρε *ve*χαφσώ *hašre vexafsā* “fifteen (M)”. Note that the numerals ‘1’ and ‘2’ behave more like other numerals than like adjectives here, being limited to just the forms ῥάδ *ṛad*, ῥαδώ *ṛadā*, θινεῖ *ṭinī*, and θαττει *ṭathī*, rather than having a complete adjectival declension. The two elements may appear in either order, so that ἡᾶρε *ve*χαφσή *hašre vexafsē* (lit. “ten and five”) and χαφσή *ve*ἡᾶρε *xafsē vehašre* (lit. “five and ten”) are equivalent; however, only the last element ever declines for

gender.

The decades 20 through 90 do not mark gender, although they still have separate counting forms. 30 through 90 are formed by adding a masculine plural ending to the digit equivalent, while 20 is the dual of 10.

	Counting	Numeral	Alternate
20	ηαῶρεῖν <i>hašrīn</i>	ηαῶρεῖ <i>hašrī</i>	
30	θαλυττιήν <i>taluttien</i>	θαλυττή <i>taluttē</i>	
40	ιβρεηίην <i>’ibrehien</i>	ιβρεηή <i>’ibrehē</i>	
50	χαφσιήν <i>xafsien</i>	χαφσεηή <i>xafsehē</i>	φάλγε-μιέτ <i>falge-miet</i>
60	σιδδιήν <i>siddien</i>	σιδδιή <i>siddē</i>	
70	σαππιήν <i>saphien</i>	σαππή <i>saphē</i>	
80	θιμυννιήν <i>timunnien</i>	θιμυννή <i>timunnē</i>	
90	τισσιήν <i>tissien</i>	τισσή <i>tissē</i>	

The numeral form of 50 is also attested as φάλγε-μιέτ *falge-miet* (literally “half hundred”), a form perhaps encouraged by the near merger of “five” and “fifty” in some Alashian dialects.

All other numbers below 100 are formed like the teens, using the conjunction *ve-* *ve-* to link the two components: ηαῶρεῖν *ve*θαττει *hašrīn vetathī* or θινεῖν *ve*ηαῶρεῖ *tinīn vechašrī* “twenty one (F)”.

### 15.3.2 Cardinal Numbers: The New System

The above system gradually broke down under the pressure of its own apparent inconsistencies with the rest of Alashian morphology and mounting Greek influence. The gender distinction has completely collapsed (aside from the numerals 1 and 2), and the suffix \*-t has been added to most forms to bring them in line with more typical construct state morphology. The numeral 1 continues to be a true adjective, while the numeral 2 has been reanalyzed as a dual form in construct, and so now always precedes the noun it modifies (though it retains gender agreement).

	Counting	Numeral
1	άρᾱδ <i>ʾaṛad</i>	ῤᾱδ/ῤᾱδῶ <i>ṛad/ṛadā</i>
2	θινεῖν <i>ṭinīn</i>	θινεῖ/θαττεῖ <i>ṭinī/ṭathī</i>
3	θαλούτ <i>ṭalūt</i>	θάλυττετ <i>ṭaluttet</i>
4	ιβρώ <i>ʾibrā</i>	ίβρετ <i>ʾibret</i>
5	χαφσή <i>xafsē</i>	χάφσετ <i>xafset</i>
6	σειῖδ <i>sīd</i>	σιῖδδετ <i>sid̄det</i>
7	σεῖππα <i>sīpha</i>	σάππετ <i>sāphet</i>
8	θιμούν <i>ṭimūn</i>	θίμυννετ <i>ṭimunnet</i>
9	τεισσα <i>tīssa</i>	τίσσετ <i>tisset</i>
10	ηᾱῥε <i>hašre</i>	ηᾱῥετ <i>hašret</i>

The decades have been replaced by Greek loanwords. Various reflexes of the original Semitic forms can still be heard in more remote areas.

	Counting	Numeral
20	κούσιν <i>kūsin</i>	κούσιτ <i>kūsit</i>
30	τραδῶ <i>tradā</i>	τράδετ <i>tradet</i>
40	σαραδῶ <i>saradā</i>	σάραδετ <i>saradet</i>
50	πειδῶ <i>peydā</i>	πέιδετ <i>peydet</i>
60	εκσιδῶ <i>ʾeksidā</i>	έκσιδετ <i>ʾeksidet</i>
70	ε῔δυμιδῶ <i>ʾevdumidā</i>	ε῔δύμιδετ <i>ʾevdumidet</i>
80	υḡδυδῶ <i>ʾuḡdudā</i>	ύḡδυδετ <i>ʾuḡdudet</i>
90	ενενιδῶ <i>ʾenenidā</i>	ενένιδετ <i>ʾenenidet</i>

Complex numbers have settled on a single order, with the decade preceding the unit: σαραδῶ νεθινεῖ *saradā veṭinī* “forty two (M)”. The teens, however, may appear either with or without the connecting *ve-*: ηᾱῥε νεσάππετ *hašre vesāphet* or ηᾱῥε-σάππετ *hašre-sāphet* “seventeen”.

### 15.3.3 Higher-Order Cardinal Numbers

Numbers in the hundreds are based on the noun μυῶ *myā* “hundred”. It appears in the absolute state in isolation, and in the construct when directly quantifying a noun; that is, if another numeral appears between the word *myā*



and the noun being quantified (e.g., ‘463’), then *myā* will be in the absolute state, not the construct: *ιβρετ μιούζ*, *έκσιδεν θάλλυτετ X* ‘*ibret myūš*, ‘*eksidet taluttet X* (not *\*\*ibret myūt...*).

‘200’ can be expressed in two different ways, the difference being mostly dialectal. The more conservative form is a frozen dual of *μιώ myā*, namely *ματτείν mæthīn* (absolute) or *ματτεί mæthī* (construct); the newer form, *θαττεί μιούζ tæthī myūš* (absolute) or *θαττεί μιούτ tæthī myūt* (construct), is based on analogy with the other hundreds.

	Absolute	Construct	Alternate
<b>100</b>	μιώ <i>myā</i>	μιέτ <i>myet</i>	
<b>200</b>	ματτείν <i>mæthīn</i>	ματτεί <i>mæthī</i>	θαττεί μιώ <i>tæthī myā</i>
<b>300</b>	θάλυτετ μιούζ <i>taluttet myūš</i>	θάλυτετ μιούτ <i>taluttet myūt</i>	
<b>400</b>	ιβρετ μιούζ <i>ibret myūš</i>	ιβρετ μιούτ <i>ibret myūt</i>	
<b>500</b>	χάφσετ μιούζ <i>xafset myūš</i>	χάφσετ μιούτ <i>xafset myūt</i>	
<b>600</b>	σιδδετ μιούζ <i>siddet myūš</i>	σιδδετ μιούτ <i>siddet myūt</i>	
<b>700</b>	σάππετ μιούζ <i>sæphet myūš</i>	σάππετ μιούτ <i>sæphet myūt</i>	
<b>800</b>	θίμυννετ μιούζ <i>timunnet myūš</i>	θίμυννετ μιούτ <i>timunnet myūt</i>	
<b>900</b>	τίσσετ μιούζ <i>tisset myūš</i>	τίσσετ μιούτ <i>tisset myūt</i>	

The word for “thousand” is *άλφε alfe*, which words in a similar manner as *μιώ myā* (although the dual form is no longer used). Higher-order numbers are English loans: *μυλιούν milyūn* “million”, *βυλιούν bilyūn* “billion”, etc.

### 15.3.4 Ordinal Numbers

The basic pattern for forming ordinals is *\*C<sub>1</sub>āC<sub>2</sub>iC<sub>3</sub>ī*, consisting of both a

special vowel pattern and the nisba. This pattern is used by the numerals 2-10 ('first' is suppletive), although it has sometimes been obscured by phonological change.

This same pattern also applies to the two native roots used for higher-order numbers: μυαί *myāʾ* "hundredth", ωλιφεί *ʾālīfī* "thousandth".

Ordinal	
1	άγδαν <i>ʾagdan</i>
2	θαννεί <i>ṭannī</i>
3	θωλιτεί <i>ṭālītī</i>
4	ρωβίτει <i>rābitī</i>
5	χωφισεί <i>xāfisī</i>
6	σωδίτει <i>sāḍītī</i>
7	σωπιπιτεί <i>sāphitī</i>
8	θωμινεί <i>ṭāminī</i>
9	τωσιτεί <i>tāsītī</i>
10	ηωσίρει <i>hāšīrī</i>

The ordinals for loaned morphemes (the decades and numbers above 1000) simply add the nisba direct to the unmodified stem, sometimes with an intermediate -t-: κουσιτεί *kūsitī* "twentieth", τραδατεί *tradaṭī* "thirtieth",αραδατεί *saradaṭī* "fortieth", πειδατεί *peydaṭī* "fiftieth", μιλιουνεί *milyūnī* "millionth", etc.

All other ordinals are identical to the counting form of the cardinal equivalent. These cardinals-turned-ordinals are placed after the noun they modify like true adjectives and unlike numerals, but do not decline in any manner: νείς κούσιν ἄρᾱδ *nīs kūsin ʾarād* "the twenty-first man".

### 15.3.5 Other Numeral Forms

The pattern \*C<sub>1</sub>uC<sub>2</sub>C<sub>3</sub>e is used to form nouns representing fractions, barring suppletive forms.

Multiplicatives ('single', 'double', 'triple', etc.) are generally handled using Greek forms.

Distributives are formed by simply reduplicating the counting form of a number: ἄρᾱδ-ἄρᾱδ *ʾarad-ʾarad* "one by one", θινείν-θινείν *ṭinīn-ṭinīn* "two by two", etc.

	Fraction
<b>1/2</b>	φάλγε <i>falge</i>
<b>1/3</b>	θύλτε <i>tulte</i>
<b>1/4</b>	ρύββε <i>rubbe</i>
<b>1/5</b>	χύφσε <i>xufse</i>
<b>1/6</b>	σύδ̄ <i>sud̄</i>
<b>1/7</b>	σάππε <i>səphe</i>
<b>1/8</b>	θύμνε <i>tumne</i>
<b>1/9</b>	τύσσε <i>tusse</i>
<b>1/10</b>	ηύσρε <i>hušre</i>
<b>1/100</b>	μύε <i>myu'e</i>
<b>1/1000</b>	ύλφε <i>'ulfe</i>

	Multiplicative
<b>single</b>	αῤαδεί <i>'aṛadī</i>
<b>double</b>	διπλεί <i>diplī</i>
<b>triple</b>	τριπλεί <i>triplī</i>
<b>quadruple</b>	τετραπλεί <i>tetraplī</i>
<b>quintuple</b>	πεδαπλεί <i>pedaplī</i>
<b>sextuple</b>	εκσαπλεί <i>'eksaplī</i>
<b>septuple</b>	εφταπλεί <i>'eftaplī</i>
<b>octuple</b>	υχταπλεί <i>'uxtaplī</i>
<b>nonuple</b>	ενιαπλεί <i>'enyaplī</i>
<b>decuple</b>	δεκαπλεί <i>dekaplī</i>



## 16

## Pronouns

ΙΟΤ'

Αντει-Υωμενιήν

## 16.1 Personal Pronouns

The Alashian pronominal system stands in stark contrast to the pronominal systems of its closely-related Semitic cousins. Centuries of close contact has resulted in Alashian undergoing a significant degree of metatypy with respect to Cypriot Greek, meaning Alashian's pronominal system has been restructured so that it has a nearly one-to-one structural and syntactic correspondence to the Cypriot Greek model.

Three cases are represented in the personal pronouns, the only vestige of morphological case marking in Alashian: the nominative, accusative, and a merged genitive/dative (which will be called the 'genitive' for short). The nominative and accusative pronouns come in both full/emphatic and clitic forms, while the genitive pronouns lack clitic forms.

	Nominative (Full)	Nominative (Clitic)	Accusative (Full)	Accusative (Clitic)	Genitive/ Dative
<b>1 Sg</b>	ετζεί <i>'ečī</i>	τζε <i>če</i>	ιώ <i>yā</i>	νι <i>ni</i>	λιή <i>lie</i>
<b>2 Sg M</b>	άττα <i>'atha</i>	τα <i>ta</i>	κυτό <i>kwā</i>	κα <i>ka</i>	λάκ <i>lak</i>
<b>2 Sg F</b>	ίῶσε <i>'išše</i>	ῶσι <i>ši</i>	τζιώ <i>čyā</i>	τζι <i>či</i>	λάτζ <i>lač</i>
<b>3 Sg M</b>	ηού <i>hū</i>	ου <i>'ū</i>	υώτ <i>wāt</i>	ου <i>'ū</i>	λού <i>lū</i>
<b>3 Sg F</b>	ηεί <i>hī</i>	εί <i>ī</i>	ιώτ <i>yāt</i>	εί <i>ī</i>	λών <i>lān</i>
<b>1 Pl</b>	νώνυ <i>nānu</i>	νω <i>nā</i>	νυώ <i>nuwā</i>	νω <i>nā</i>	λάν <i>lan</i>
<b>2 Pl M</b>	άττυν <i>'athun</i>	άττυν <i>'athun</i>	κυνώ <i>kunā</i>	κυν <i>kun</i>	λάκαν <i>lakan</i>
<b>2 Pl F</b>	ίῶσιν <i>'iššin</i>	ίῶσιν <i>'iššin</i>	τζινώ <i>činā</i>	τζιν <i>čin</i>	λάτζεν <i>lačen</i>
<b>3 Pl</b>	ηυόν <i>huon</i>	ουν <i>'ūn</i>	ηυμό <i>humā</i>	ουν <i>'ūn</i>	λών <i>lān</i>

The clitic forms are always unstressed, and so never show any accent marks.

## 16.2 Possessive Suffixes

Possessive suffixes are largely a feature of archaic Alashian, today surviving only in a few fixed expressions. They are added directly to the construct form of the noun being possessed and indicate a pronominal possessor. Each suffix has two forms, one used after words ending in a consonant and one used after words ending in a vowel.

Alashian Possessive Suffixes			
<b>1 Sg</b>	-ει / -νει -ī / -nī	<b>1 Pl</b>	-iv / -v -in / -n
<b>2 Sg M</b>	-ικ / -κ -ik / -k	<b>2 Pl M</b>	-καν -kan
<b>2 Sg F</b>	-ιτζ / -τζ -ič / -č	<b>2 Pl F</b>	-τζεν -čen
<b>3 Sg M</b>	-ου / -ιου -ū / -yū	<b>3 Pl M</b>	-αν / -ιαν -an / -yan
<b>3 Sg F</b>	-ω / -ιω -ā / -yā	<b>3 Pl F</b>	-αν / -ιαν -an / -yan

The following tables demonstrate the use of the possessive endings with the singular noun αβώ 'abā "father" (construct άβειτ 'abet) and the plural noun ιαδεί yadī "hands" (construct ιαδή yadē). The former is used quite frequently in the modern language, while the latter is more archaic.

Possessive Endings: <i>’abā</i> “father”					
	Form	Meaning		Form	Meaning
<b>1 Sg</b>	ἀβετεῖ <i>’abetī</i>	“my father”	<b>1 Pl</b>	ἀβετιν <i>’abetin</i>	“our father”
<b>2 Sg M</b>	ἀβητικ <i>’abetik</i>	“your (M) father”	<b>2 Pl M</b>	ἀβετκαν <i>’abetkan</i>	“you all’s (M) father”
<b>2 Sg F</b>	ἀβητιτς <i>’abetič</i>	“your (F) father”	<b>2 Pl F</b>	ἀβηττςεν <i>’abetčēn</i>	“you all’s (F) father”
<b>3 Sg M</b>	ἀβετου <i>’abetū</i>	“his father”	<b>3 Pl M</b>	ἀβεταν <i>’abetan</i>	“their father”
<b>3 Sg F</b>	ἀβετώ <i>’abetā</i>	“her father”	<b>3 Pl F</b>	ἀβεταν <i>’abetan</i>	“their father”

Possessive Endings: <i>yadī</i> “hands”					
	Form	Meaning		Form	Meaning
<b>1 Sg</b>	ιαδηνεῖ <i>yadēnī</i>	“my hands”	<b>1 Pl</b>	ιαδήν <i>yadēn</i>	“our hands”
<b>2 Sg M</b>	ιαδήκ <i>yadēk</i>	“your (M) hands”	<b>2 Pl M</b>	ιαδήκαν <i>yadēkan</i>	“you all’s (M) hands”
<b>2 Sg F</b>	ιαδήτς <i>yadēč</i>	“your (F) hands”	<b>2 Pl F</b>	ιαδήτςεν <i>yadēčēn</i>	“you all’s (F) hands”
<b>3 Sg M</b>	ιαδηιού <i>yadēyū</i>	“his hands”	<b>3 Pl M</b>	ιαδήιαν <i>yadēyan</i>	“their hands”
<b>3 Sg F</b>	ιαδηιώ <i>yadēyā</i>	“her hands”	<b>3 Pl F</b>	ιαδήιαν <i>yadēyan</i>	“their hands”

### 16.3 Reflexive Pronoun

The reflexive pronoun simply consists of the noun *νάφσε nafse* “breath” (originally, “soul, spirit”) with the appropriate possessive suffixes. Naturally *νάφσε nafse* appears in its plural form *νεφώς nefās* when the subject is plural.

The Reflexive Pronoun			
<b>1 Sg</b>	ναφσεί <i>nafsī</i>	<b>1 Pl</b>	νεφώσιν <i>nefāsin</i>
<b>2 Sg M</b>	νάφσικ <i>nafsik</i>	<b>2 Pl M</b>	νεφώσκαν <i>nefāskan</i>
<b>2 Sg F</b>	νάφσιτζ <i>nafsič</i>	<b>2 Pl F</b>	νεφώστζεν <i>nefāščēn</i>
<b>3 Sg M</b>	ναφσού <i>nafsū</i>	<b>3 Pl M</b>	νεφώσαν <i>nefāsan</i>
<b>3 Sg F</b>	ναφσώ <i>nafsā</i>	<b>3 Pl F</b>	νεφώσαν <i>nefāsan</i>

## 16.4 “By Oneself”

The adverbial pronouns of the “by oneself” type are formed with declined forms of the preposition βήν *bēn* “between” (cf. section 17.2).

“By Oneself”					
	Form	Meaning		Form	Meaning
<b>1 Sg</b>	βηνεί <i>bēnī</i>	“by myself”	<b>1 Pl</b>	βήνεν <i>bēnen</i>	“by ourselves”
<b>2 Sg M</b>	βήνικ <i>bēnik</i>	“by yourself”	<b>2 Pl M</b>	βήνεκαν <i>bēnekan</i>	“by yourselves”
<b>2 Sg F</b>	βήνιτζ <i>bēnič</i>	“by yourself”	<b>2 Pl F</b>	βήνετζεν <i>bēnečēn</i>	“by yourselves”
<b>3 Sg M</b>	βηνού <i>bēnū</i>	“by himself”	<b>3 Pl M</b>	βήνειαν <i>bēneyan</i>	“by themselves”
<b>3 Sg F</b>	βηνώ <i>bēnā</i>	“by herself”	<b>3 Pl F</b>	βήνειαν <i>bēneyan</i>	“by themselves”

## 16.5 Demonstrative Pronouns

Alashian has two levels of demonstrative pronouns, proximal (“this/these”) and distal (“that/those”). They mark gender in the singular, but have a single genderless form in the plural.



The demonstrative pronouns and adjectives have distinct (though related) forms, with the pronouns having a prefix historically related to the definite article and various suffixial flotsam that no longer has a clear purpose. The demonstrative adjectives, unlike most other adjectives, do not show any sort of state agreement at all.

Alashian Demonstratives					
Proximal			Distal		
	Pronoun	Adjective		Pronoun	Adjective
<b>M Sg</b>	αῖδεκῶ ' <i>addekā</i>	δή <i>dē</i>	<b>M Sg</b>	ανού ' <i>anū</i>	ηού <i>hū</i>
<b>F Sg</b>	αῖδιτζει ' <i>adḍiçī</i>	δίτ <i>dit</i>	<b>F Sg</b>	ανεί ' <i>anī</i>	ηεί <i>hī</i>
<b>Pl</b>	αῖήλεκ ' <i>adēlek</i>	δέλε <i>dele</i>	<b>Pl</b>	ανυών ' <i>anuon</i>	ηυών <i>huon</i>

## 16.6 Interrogative Pronouns

Alashian has two interrogative pronouns, as well as a number of interrogative adjectives and adverbs.

The interrogative pronouns are μῶ *mā* “what?”, used with inanimate referents, and μῆ *mie* “who?”, used with animate referents. These decline in all three cases, though they do not contrast number:

Interrogative Pronoun Declension			
	Nominative	Accusative	Genitive
<b>μῶ “what?”</b>	μῶ <i>mā</i>	μῶτ <i>māt</i>	λιμῆ <i>limē</i>
<b>μῆ “who?”</b>	μῆ <i>mie</i>	μείτ <i>mīt</i>	λιμεί <i>limī</i>

There are three interrogative adjectives and determiners: ἡ *yē* “which, what? (animate)”, ἔδα *’eda* “which, what, what kind of? (inanimate)”, and κάν *kan* “how much, how many?”. They each have a full adjectival declension (though *kan* lacks plural forms), although the first two are somewhat irregular:

Adjectival Declension: <i>yē</i> “which? what?”				
	Masculine		Feminine	
	Sg	Pl	Sg	Pl
<b>Absolute</b>	ιή <i>yē</i>	ειήν <i>'eyēn</i>	ιώ <i>yā</i>	ειούζ <i>'eyūs</i>
<b>Determinate</b>	νιή <i>nie</i>	νειήν <i>neyēn</i>	νιώ <i>nyā</i>	νειούζ <i>neyūs</i>
<b>Partitive (Attributive)</b>	ιή <i>yē</i>	νειήν <i>neyēn</i>	ιώ <i>yā</i>	νειούζ <i>neyūs</i>
<b>Partitive (Independent)</b>	μινιή <i>minie</i>	μινειήν <i>mineyēn</i>	μινιώ <i>minyā</i>	μινειούζ <i>mineyūs</i>
<b>Construct</b>	ιή <i>yē</i>	ειή <i>'eyē</i>	ιάτ <i>yat</i>	ειούτ <i>'eyūt</i>

Adjectival Declension: <i>'eda</i> “which? what?”				
	Masculine		Feminine	
	Sg	Pl	Sg	Pl
<b>Absolute</b>	έδα <i>'eda</i>	εδιήν <i>'edien</i>	εδιώ <i>'edyā</i>	εδιούζ <i>'edyūs</i>
<b>Determinate</b>	νέδα <i>veda</i>	νεδιήν <i>nedien</i>	νεδιώ <i>nedyā</i>	νεδιούζ <i>nedyūs</i>
<b>Partitive (Attributive)</b>	έδα <i>'eda</i>	νεδιήν <i>nedien</i>	εδιώ <i>'edyā</i>	νεδιούζ <i>nedyūs</i>
<b>Partitive (Independent)</b>	μινέδα <i>mineda</i>	μινεδιήν <i>minedien</i>	μινεδιώ <i>minedyā</i>	μινεδιούζ <i>minedyūs</i>
<b>Construct</b>	έδατ <i>'edat</i>	εδή <i>'edē</i>	έδιατ <i>'edyat</i>	εδιούτ <i>'edyūt</i>

Interrogative adverbs are non-declining, and include *μασή masē* “when?”, *ήκα 'ēka* “where?”, and *βιμώ bimā* “how?”. “Why?” is expressed using *μώ mā*, the same word as the nominative form of “what?”.

## 16.7 Correlatives Tables

The above information dealing with pro-forms and determiners, along with other minor classes of determiners, may be summarized in a series of correlatives tables.

### 16.7.1 Interrogative Forms

The interrogative forms have for the most part already been discussed. The ‘determiner’ (“which? what?”) and ‘quality’ (“what kind of?”) are both handled by the adjectives *ἡ γῆ* and *ἔδα* ‘*eda*’, depending on the animacy of the noun being described. The ‘person’ (“who?”) and ‘thing’ (“what?”) fields

	Interrogative
Determiner	ἡ/ἔδα <i>γῆ/’eda</i> “which?”
Quality	ἡ/ἔδα <i>γῆ/’eda</i> “which?”
Person	μὴ <i>mie</i> “who?”
Thing	μὼ <i>mā</i> “what?”
Place	ἦκα <i>’ēka</i> “where?”
Direction	ἀδ ἦκα <i>’ad ’eka</i> “whither?”
Origin	βνε ἦκα <i>bne ’ēka</i> “whence?”
Time	μασὴ <i>masē</i> “when?”
Amount	κάν <i>kan</i> “how much?”
Way	βιμὼ <i>bimā</i> “how?”
Reason	μὼ <i>mā</i> “why?”

are filled by the native pronouns *μὼ mā* and *μὴ mie*, which have cognates in most modern Semitic languages. The distinction between *mā* and *mie* is also a question of animacy.

The interrogative of place (“where?”) is handled by the adverb *ἦκα ’ēka*, which etymologically consists of an adjective \*ʔay- “which” (cf. Alashian *γῆ*) and an adverb \*kā “here”. *’Hka* *’eka* is used for location only; the interrogatives of direction (“whither? to where?”) and origin (“whence? from where?”) consist of prepositions plus *’ēka*: *ἀδ ἦκα ’ad ’ēka* (lit. “towards where?”) and *βνε ἦκα bne ’ēka* (lit. “from where?”).

The interrogative of time (“when?”) is *μασὴ masē*, another native form with cognates in a number of Semitic languages. The interrogative of amount (“how much? how many?”) is *κάν kan*, which behaves as a noun and will typically appear in the construct state ac-

companied by whatever is being quantified. The quantified noun always appears in the singular, regardless of logical number.

The interrogative of way (“how?”) is *βιμὼ bimā*, which consists of the clitic instrumental preposition *βι-* *bi-* “with” and the pronoun *μὼ mā* “what?”. The interrogative of reason (“why?”) is simply *μὼ mā*, having acquired an idiomatic adverbial function alongside its more typical pronominal one.

### 16.7.2 Proximal Forms

Proximal forms have the basic meaning of “this”; that is, they reference something in close proximity to the speaker.

The proximal determiner (“this”) is simply the quasi-adjective δή *dē*, which shows agreement in gender in number. Its pronominal equivalent, ἀδδ̄εκώ *’addekā* and its other forms, fill the roles of the ‘person’ (“this person, this one”) and ‘thing’ (“this thing, this one”) categories. It also has two variants derived using prepositions, κααδ̄εκώ *ka’addekā* “such, like this” (and its feminine and plural counterparts) and βεαδ̄εκώ *be’addekā* “for this reason, therefore” (usually always masculine singular).

	Proximal
<b>Determiner</b>	δή <i>dē</i> “this”
<b>Quality</b>	κααδ̄εκώ <i>ka’addekā</i> “such”
<b>Person</b>	αδδ̄εκώ <i>’addekā</i> “this”
<b>Thing</b>	αδδ̄εκώ <i>’addekā</i> “this”
<b>Place</b>	ηών <i>hān</i> “here”
<b>Direction</b>	κυώ <i>kuo</i> “hither”
<b>Origin</b>	βνε ηών <i>bne hān</i> “hence”
<b>Time</b>	αππών <i>’aphān</i> “now”
<b>Amount</b>	δή πυώς <i>dē puos</i> “this much”
<b>Way</b>	κάκ <i>kak</i> “this way, thus”
<b>Reason</b>	βεαδ̄εκώ <i>be’addekā</i> “for this reason”

one”) and ‘thing’ (“this thing, this one”) categories. It also has two variants derived using prepositions, κααδ̄εκώ *ka’addekā* “such, like this” (and its feminine and plural counterparts) and βεαδ̄εκώ *be’addekā* “for this reason, therefore” (usually always masculine singular).

The ‘place’ and ‘direction’ forms are primitive Semitic forms: ηών *hān* “here” and κυώ *kuo* “hither, to here”. The proximal adverb of origin, however, employs the preposition βνε *bne* “from”: βνε ηών *bne hān* “hence, from here”.

The adverb αππών *’aphān* “now” is directly related to the noun πών *pān* “time, instance, occurrence” with what was once a definite article prefixed, though the connection between the two words is not readily apparent to most Alashian speakers.

The proximal quantifier is δή πυώς *dē puos* “this amount [of]”, which consists of the demonstrative “this” plus the noun πυώς *puos* “amount, total”,

borrowed from Greek πόσο *póso* “how much?”.

The proximal adverb of way is κάκ *kak* “thus, this way”, which etymologically consists of the preposition ka- “like” and the locative adverb \*kā “here”.

### 16.7.3 Distal Forms

The distal forms have a basic meaning of “that”, referencing something more distant from the speaker, whether physically or metaphorically. These closely parallel the proximal correlatives in their formation.

As with the proximals, a number of these forms are directly derived from the demonstratives. The determiner *ηού* *hū* “that” is the distal demonstrative

	<b>Distal</b>
<b>Determiner</b>	<i>ηού</i> <i>hū</i> “that”
<b>Quality</b>	<i>καανού</i> <i>ka'anū</i> “that kind”
<b>Person</b>	<i>ανού</i> <i>'anū</i> “that”
<b>Thing</b>	<i>ανού</i> <i>'anū</i> “that”
<b>Place</b>	<i>θών</i> <i>tān</i> “there”
<b>Direction</b>	<i>αδών</i> <i>'adān</i> “thither”
<b>Origin</b>	<i>βνε θών</i> <i>bne tāt</i> “thence”
<b>Time</b>	<i>πλέ</i> <i>ple</i> “then”
<b>Amount</b>	<i>ηού πυώς</i> <i>hū puos</i> “that much”
<b>Way</b>	<i>κάκ</i> <i>kak</i> “that way”
<b>Reason</b>	<i>βεανού</i> <i>be'anū</i> “for that reason”

adjective, while the distal ‘person’ and ‘thing’ categories are filled by the distal pronouns such as *ανού* *'anū* “that person, that thing, that one”. The ‘quality’ and ‘reason’ categories are filled with pronouns augmented by clitic prepositions, namely *καανού* *ka'anū* “that kind of, like that” and *βεανού* *be'anū* “for that reason, therefore”.

The distal adverb of place is *θών* *tāt* “there”, a primitive Semitic form. The directional adverb is *αδών* *'adān* “thither, to there”, which historically consists of the preposition *αδ* *'ad* “to-ward” + *θών* *tāt*. The adverb of origin is phrasal: *βνε θών* *bne tāt* “thence, from there”.

The distal adverb of time is *πλέ* *ple* “then”, a loanword from Cypriot Greek *πिलाί* *pilē* “already”, which in both languages also serves as a general marker of the perfect aspect.

The distal quantifier is *ηού πυώς* *hū puos* “that amount, that much”, clearly built on the same model as *δή πυώς* *dē puos* “this amount, this much”. The adverb of way is *κάκ* *kak* “that way, like that, thus”, and is not distinguished from the proximal adverb of way.

### 16.7.4 Indefinite Forms

The indefinite forms mark an unknown or inspecific quantity or quality, either because the speaker does not know (e.g., “I saw something strange”) or simply is not revealing the information (e.g., “I saw someone you know”). Most Alashian indefinites involve the numeral (ά)ῤάδ (*’a*)ṛad “one” in some form.

	<b>Indefinite</b>
<b>Determiner</b>	ῤάδ <i>ṛad</i> “some”
<b>Quality</b>	κάαῤάδ <i>ka’ārad</i> “some kind of”
<b>Person</b>	ῤαμμῑ <i>ṛammie</i> “someone”
<b>Thing</b>	ῤαμμώ <i>ṛammā</i> “something”
<b>Place</b>	ἡλ ῤάδ μακκούν <i>hal ṛad makhūn</i> “somewhere”
<b>Direction</b>	ῤάδ μακκούνα <i>ṛad makhūna</i> “to somewhere”
<b>Origin</b>	βνε ῤάδ μακκούν <i>bne ṛad makhūn</i> “from somewhere”
<b>Time</b>	ῤών <i>pān</i> “sometime”
<b>Amount</b>	ῤῑḏμῥός <i>riḏmuos</i> “some amount”
<b>Way</b>	βεῤάδ μῥώδ <i>beṛad muod</i> “somehow”
<b>Reason</b>	βεῤάδ λῥύχ <i>beṛad lūx</i> “for some reason”

The indefinite determiner “some, some kind of” is simply ῤάδ *ṛad*, the same as the adjectival form of “one”. Despite the illogic of it, ῤάδ *ṛad* may freely appear with plural endings if modifying a plural noun.

The indefinite pronouns marking persons and things consist of an assimilated *ṛad* fused with the interrogative pronoun: ῤαμμῑ *ṛammie* “someone”, ῤαμμώ *ṛammā* “something”. These decline in the same manner as the interrogative pronouns they were based on.

The indefinite marker of quality is the adverb κάαῤάδ *ka’ārad*, which literally means “like one” or “like something”. Analogy likely played some role in its adoption.

All of the indefinite locative and directional adverbs are phrasal. “Somewhere” is ἡλ ῤάδ μακκούν *hal ṛad makhūn*, literally “at some place”. The directional “to somewhere” is ῤάδ μακκούνα *ṛad makhūna*, featuring a frozen non-productive directional suffix \*-a, eliminating the need for a preposition. “From somewhere” is, not

surprisingly, βνε ῤάδ μακκούν *bne ṛad makhūn*, literally “from some place”.

Alashian has a number of indefinite adverbs of time. The one shown in

the chart is πών *pān*, which means “once” or “sometime”, implying a single indefinite occurrence sometime in the past. Indefinite future occurrences are generally handled with the idiom ιούν ηαλ αιουννώξ *yūn hal hayyūnuoš*, literally “a day out of days”. Multiple indefinite occurrences (i.e., “sometimes”), whether past or future, are generally handled with πωνιήν *pānien*, the plural form of πών *pān*.

The last few indefinites are loanwords. The indefinite quanti-

Determiner	Negative
	ήμα <i>'ēma</i> “no”
Quality	ήμα <i>'ēma</i> “no kind of”
Person	μιμμά <i>mimmā</i> “no one”
Thing	μαμμά <i>mammā</i> “nothing”
Place	ηαλ ήμα μακκούν <i>hal 'ēma makhūn</i> “nowhere”
Direction	ήμα μακκούνα <i>'ēma makhūna</i> “to nowhere”
Origin	βνε ήμα μακκούν <i>bne 'ēma makhūn</i> “from nowhere”
Time	μαζμά <i>mazmā</i> “never”
Amount	ήμα πυώς <i>'ēma puos</i> “no amount”
Way	βεήμα μυώδ <i>be 'ēma muod</i> “no way”
Reason	βεήμα λούχ <i>be 'ēma lūx</i> “for no reason”

fier “some, some amount” is ριδμώς *ridmuos*, derived from Greek αριθμός *arithmós* “a number [of]”. The indefinite adverb of manner is βεράδ μυώδ *beṛād muod* “somehow, in some manner, by some means”, where μυώδ *muod* ultimately comes from French *mode*. The indefinite adverb of reason is βεράδ λούχ *beṛād lūx* “for some reason”, with λούχ *lūx* coming from Greek λόγος *lógos*.

### 16.7.5 Negative Forms

Most of the negative correlatives feature a negative suffix \*-ma or \*-mā, which is related to the interrogative μώ *mā* “what?”; this is a fairly common Semitic construction, where sentences like “What is in my hand?” come to mean “There is nothing in my hand”. All of these negative forms must be accompanied by a negated verb (double negation).

The \*-ma/\*-mā suffix is seen most clearly in the negative pronouns μιμμά *mimmā* “nobody” and μαμμά *mammā* “nothing”, both of which are non-declining. The negative determiner/ad-

jective of quality, ήμα *'ēma* “no, no kind of” also uses it; note that this form

acts as a prenominal particle or adjunct more than an adjective, since it also does not decline. The adverb of time, μαζμώ *mazmā* “never”, is derived from μασή *masē* “when?” + \*-mā, but has undergone some vowel reduction and assimilation.

All other negatives are phrasal and employ ήμα *’ēma*: ηαλ ήμα μακκούν *hal ’ēma makhūn* “nowhere”, ήμα μακκούνα *’ēma makhūna* “to nowhere”, βνε ήμα μακκούν *bne ’ēma makhūn* “from nowhere”, ήμα πυώς *’ēma puos* “no amount of”, βεήμα μωδ *be ’ēma muod* “in no way”, βεήμα λούχ *be ’ēma lūx* “for no reason”.

	Universal
<b>Determiner</b>	κάλ <i>kal</i> “every”
<b>Quality</b>	κάλ τείπ <i>kal tīp</i> “every kind of”
<b>Person</b>	κάλ άρად <i>kal ’ařad</i> “everyone”
<b>Thing</b>	κάλ <i>kal</i> “everything”
<b>Place</b>	ηαλ κάλ μακκούν <i>hal kal makhūn</i> “everywhere”
<b>Direction</b>	κάλ μακκούνα <i>kal makhūna</i> “to everywhere”
<b>Origin</b>	βνε κάλ μακκούν <i>bne kal makhūn</i> “from everywhere”
<b>Time</b>	παχεί <i>paxī</i> “always”
<b>Amount</b>	κάλ πυώς <i>kal puos</i> “every amount”
<b>Way</b>	βικάλ μωδ <i>bikal muod</i> “every way”
<b>Reason</b>	βικάλ λούχ <i>bikal lūx</i> “for every reason”

### 16.7.6 Universal Forms

The universal correlatives all have the basic meaning of “all” or “every”. Many of these forms revolve around the adjective κάλ *kal* “all, every”.

There are only two universal correlatives that are not phrasal. One is κάλ *kal*, which means “all” or “every” when used attributively or “everything” when used nominally; it also has a derived adjective καλεί *kalī* “each”. The other is παχεί *paxī* “always”, derived from Greek εποχή *epoxī* “period, age, epoch”.

The following forms are phrasal: κάλ τείπ *kal tīp* “every kind of”, κάλ άρად *kal ’ařad* “everyone, each”, ηαλ κάλ μακκούν *hal kal makhūn* “everywhere”, κάλ μακκούνα *kal makhūna* “to everywhere”, βνε κάλ μακκούν *bne kal makhūn* “from everywhere”, κάλ πυώς *kal puos* “every amount of”, βικάλ μωδ *bikal muod* “in every way, by all means”, βικάλ λούχ *bikal lūx* “for every reason”.



### 16.7.7 Indeterminate Forms

The indeterminate forms have the basic meaning of “any”. They are completely identical to the negative forms; the two are distinguished only by the polarity of the main verb, with positive verbs giving indeterminate meaning and negative verbs giving negative meaning.

	Indeterminate
<b>Determiner</b>	ήμα <i>'ēma</i> “any, whichever”
<b>Quality</b>	ήμα <i>'ēma</i> “whatever kind”
<b>Person</b>	μυμώ <i>mimmā</i> “whoever”
<b>Thing</b>	μαμώ <i>mammā</i> “whatever”
<b>Place</b>	ηαλ ήμα μακκούν <i>hal 'ēma makhūn</i> “wherever”
<b>Direction</b>	ήμα μακκούνα <i>'ēma makhūna</i> “to wherever”
<b>Origin</b>	βνε ήμα μακκούν <i>bne 'ēma makhūn</i> “from wherever”
<b>Time</b>	μαζώ <i>mazmā</i> “whenever”
<b>Amount</b>	ήμα πυώς <i>'ēma puos</i> “however much”
<b>Way</b>	βεήμα μωδ <i>be 'ēma muod</i> “however”
<b>Reason</b>	βεήμα λούχ <i>be 'ēma lūx</i> “for any reason”

### 16.7.8 Alternative Forms

The alternative correlatives mean “other” or “else”. There are two main stems at work: the native Semitic *χάρ* *xar* “other” and the Greek prefixial αλλι- *'alli-*, from Greek άλλος *állos* “other”.

The alternative determiner is simply the adjective *χάρ* *xar* “other, another”. The qualitative alternative is the loaned Greek adjective αλλούν *'allun* “another kind of”.

The pronouns feature the prefix *'alli-* attached to an interrogative base: αλλιμμή *'allimie* “someone else, another”, αλλιμώ *'allimā* “something else, another”. A similar form is seen in αλλιπαχεί *'allipaxī* “some other time”, though this is instead created from the base παχεί *paxī* “already”.

All other forms are phrasal: ηαλ *χάρ* μακκούν *hal xar makhūn* “somewhere else”, *χάρ* μακκούνα *xar makhūna* “to somewhere else”, βνε *χάρ* μακκούν *bne xar makhūn* “from somewhere else”, *χάρ* πυώς *xar puos* “some other amount”, βι*χάρ* λούχ *bixar lūx* “for some other reason”. The adverb of alternative

method, βιχαρείς *bixarīs* “another way, differently” is also technically phrasal,

	Alternative
<b>Determiner</b>	χάρ <i>xar</i> “other”
<b>Quality</b>	αλλούν <i>'allūn</i> “another kind”
<b>Person</b>	αλλιμιή <i>'allimie</i> “someone else”
<b>Thing</b>	αλλιμώ <i>'allimā</i> “something else”
<b>Place</b>	ηαλ χάρ μακκούν <i>hal xar makhūn</i> “somewhere else”
<b>Direction</b>	χάρ μακκούνα <i>xar makhūna</i> “to somewhere else”
<b>Origin</b>	βνε χάρ μακκούν <i>bne xar makhūn</i> “from somewhere else”
<b>Time</b>	αλλιπαχεί <i>'allipaxī</i> “some other time”
<b>Amount</b>	χάρ πυώς <i>xar puos</i> “another amount”
<b>Way</b>	βιχαρείς <i>bixarīs</i> “differently”
<b>Reason</b>	βιχάρ λούχ <i>bixar lūx</i> “for another reason”

but is formed from the noun *χαρείς* *xarīs* “otherness, difference”, a nominalized form of *χάρ* *xar*.

## 17.1 Preposition Classes

Alashian has three classes of prepositions, based on their declensional and syntactic peculiarities.

The *clitic prepositions* form the smallest (but oldest) class, containing just three forms: λι- *li-* marking possession (“of”) as well as a few other miscellaneous functions, βι- *bi-* marking instrument or manner (“with, by”), and χι- *xi-* marking recipient (“to, for”). All three are attached directly to word that immediately follows: λικαττώ *likattā* “of a cat”, βεαυτού *be’awtū* “by car”, χεεμώ *xe’emā* “to/for mother”. The prefix vowel changes to /e/ (i.e., *be-*, *le-*, *xe-*) when followed immediately by a glottal stop.

The *primitive prepositions* are all prepositions that cannot (in the modern language) be subdivided into smaller morphemes; they are thus true prepositions and not noun phrases serving a prepositional function. This includes many common forms such as βνε *bne* “from”, ιβ̄ *iv̄* “in”, ηυν *hun* “with”, τωτ *tāt* “below”, and βην *bēn* “between”. These are all independent words, although they are typically unstressed.

Finally, there are the *phrasal* or *nominal prepositions*. These are forms that clearly consist of multiple morphemes and incorporate nouns appearing in their construct state; the noun within the phrasal preposition thereby forms a construct with its object, such that the prepositional relationship is fundamentally a genitival one. This class includes such forms as ηαλ μακκούν *hal makhūn* “instead of” (lit. “in [the] place of”) and βιλέτζε *bileče* “because of” (lit. “by [the] word of”). Many primitives in the modern language were once phrasal, such as ηαλαδεί *haladī* “by [in passive sentences]” from Classical Alashian ηαλ ιαδεί *hal yadī*, literally “on/by the hands of”.

## 17.2 Preposition Declension

### 17.2.1 Object Agreement

Most primitive and phrasal prepositions agree with their direct object in number. Since most prepositions were originally of nominal origin (if not still clearly nominal), the prepositions themselves once had independent number marking. However, for logical reasons, this number would often match the number of the direct object. Consider, for instance, the prepositional phrases τωτ υνάτζ *tāt 'unəč* “under the tree”<sup>1</sup> (ηάτζ *həč* “tree”) and τώτε νατζζήν *tāte nəčhien* “under the trees”; the Alashian preposition τωτ *tāt* “under” comes from the Proto-Semitic noun *\*taht-um* “underside”, so in a pre-literate direct ancestor of Alashian these two phrases were likely expressed as *\*taṛti han-hetši* (lit. “[on the] underside of the tree”) and *\*taṛtī han-hetšīn* (lit. “on the undersides of the trees”). The plural agreement marker for prepositions is thus cognate to the masculine plural construct marker of nouns, and at some point became generalized to prepositions with plural objects regardless of the semantics.

For most primitive prepositions, the plural is formed by adding \*-e to the singular form: *ūb 'iv* “in” → *ībē 'ive*, *huv hun* “with” → *hūve hune*, *βην bēn* “between” → *βήνε bēne*. This is generally quite regular, although a few irregular forms exist, such as *ένεδ̄ 'ened̄* “in the opinion of, according to” → *ένδε 'ende*. If the singular form ends in a vowel, however, there is no distinction between singular and plural: *είρυ 'iru* “around, about” → *είρυ 'iru*, *βνε bne* “from” → *βνε bne*.

Phrasal prepositions tend to use actual construct plural endings, since they incorporate an actual productive noun. Once again, this agreement typically ignores the semantics of the literal expression: *ηαλ μακκούν hal məkhūn* “instead of” → *ηάλε μακκυννή hale məkhunnē*, *βιλέτζε bilečē* “because of” → *βιλετζή bilečē*.

Clitic prepositions do not show any object agreement.

<sup>1</sup> The form *'unəč* rather than *nəč* for the definite singular state of *həč* contains a prosthetic vowel common in nominal constructs. Its appearance will be explained in the discussion of nominal syntax.

### 17.2.2 Pronominal Declension

Much as in most of the other Semitic languages, when the object of an Alashian preposition is a personal pronoun, the preposition and pronoun collapse together into a single word, generally referred to as a declined preposition. The three preposition classes each have slightly different means of declension.

The clitic prepositions use endings that are historically related to the accusative pronouns. This has generally been ascribed to Greek influence. They also have an ‘emphatic’ form where the full accusative pronoun can be seen. Shown below is the complete declension of *χι-* *xi-* “to, for”:

Clitic Preposition Declension			
	Standard	Emphatic	Meaning
<b>1 Sg</b>	χίη <i>xie</i>	χίω <i>xiyā</i>	to me
<b>2 Sg M</b>	χάκ <i>xak</i>	χικυώ <i>xikwā</i>	to you (M)
<b>2 Sg F</b>	χάτζ <i>xač</i>	χιτζίω <i>xičyā</i>	to you (F)
<b>3 Sg M</b>	χού <i>xū</i>	χιωώτ <i>xiwāt</i>	to him
<b>3 Sg F</b>	χών <i>xān</i>	χιώτ <i>xiyāt</i>	to her
<b>1 Pl</b>	χάν <i>xan</i>	χινυώ <i>xinuwā</i>	to us
<b>2 Pl M</b>	χάκαν <i>xakan</i>	χικυνώ <i>xikunā</i>	to you all (M)
<b>2 Pl F</b>	χάτζεν <i>xačēn</i>	χιτζινώ <i>xičinā</i>	to you all (F)
<b>3 Pl</b>	χών <i>xān</i>	χιυμώ <i>xiyumā</i>	to them

In practice, the emphatic forms of *χι-* *xi-* and *bi-* *bi-* are increasingly displacing their standard equivalents, while *λι-* *li-* has undergone somewhat of a bifurcation, with the standard forms nearly universal in attributive position (cf. the genitive pronouns in the previous chapter) and the emphatic forms generally dominant in predicate/complement position.

The suffixes used by primitive prepositions are the same as the possessive suffixes used by nouns. There is no special emphatic distinction, and actual pronouns cannot be used in place of possessive endings. Note, however, that the plural agreement marker continues to surface between the stem and possessive suffix if the pronominal object is plural. Shown below is the declension of *ηαλ* *hal* “on”:

Primitive Preposition Declension		
<b>1 Sg</b>	ηαλεί <i>halī</i>	on me
<b>2 Sg M</b>	ηάλικ <i>halik</i>	on you (M)
<b>2 Sg F</b>	ηάλιτζ <i>halič</i>	on you (F)
<b>3 Sg M</b>	ηαλού <i>halū</i>	on him
<b>3 Sg F</b>	ηαλώ <i>halā</i>	on her
<b>1 Pl</b>	ηάλεν <i>halen</i>	on us
<b>2 Pl M</b>	ηάλεκαν <i>halekan</i>	on you all (M)
<b>2 Pl F</b>	ηάλετζεν <i>halečen</i>	on you all (F)
<b>3 Pl</b>	ηάλειαν <i>haleyan</i>	on them

Phrasal prepositions have two different options for declension which exist in more or less free variation: either possessive suffixes can be added to the nominal component, or the genitive pronoun (declined λι- *li-*) can be used; in the latter case, the genitive pronoun typically comes immediately before the noun, unless the noun is preceded by a clitic preposition, in which case it comes after. Number agreement continues to be operational. To demonstrate this, both ηαλ μακκούν *hal makhūn* “instead of” and βιλέτζε *bileče* “because of” are shown at right.

## 17.3 List of Prepositions

### 17.3.1 Clitic Prepositions

Preposition	Meaning	Notes
βι- <i>bi-</i>	with, by	instrumental
λι- <i>li-</i>	of	possessive
χι- <i>xi-</i>	to, for	indirect object marker

Phrasal Preposition Declension			
	Possessive	Genitive	Meaning
1 Sg	ηαλ μακκυννεί <i>hal makhunnēi</i>	ηαλ λιή μακκούν <i>hal lie makhūn</i>	instead of me
2 Sg M	ηαλ μάκκυννικ <i>hal makhunnik</i>	ηαλ λάκ μακκούν <i>hal lak makhūn</i>	instead of you (M)
2 Sg F	ηαλ μάκκυννιτζ <i>hal makhunnič</i>	ηαλ λάτζ μακκούν <i>hal lač makhūn</i>	instead of you (F)
3 Sg M	ηαλ μακκυννού <i>hal makhunnū</i>	ηαλ λού μακκούν <i>hal lū makhūn</i>	instead of him
3 Sg F	ηαλ μακκυννώ <i>hal makhunnā</i>	ηαλ λών μακκούν <i>hal lān makhūn</i>	instead of her
1 Pl	ηάλε μακκυννήν <i>hale makhunnēn</i>	ηάλε λάν μακκυννιήν <i>hale lan makhunnien</i>	instead of us
2 Pl M	ηάλε μακκυννήκαν <i>hale makhunnēkan</i>	ηάλε λάκαν μακκυννιήν <i>hale lakan makhunnien</i>	instead of you all (M)
2 Pl F	ηάλε μακκυννήτζεν <i>hale makhunnēčēn</i>	ηάλε λάτζεν μακκυννιήν <i>hale lačēn makhunnien</i>	instead of you all (F)
3 Pl	ηάλε μακκυννήϊαν <i>hale makhunnēyan</i>	ηάλε λών μακκυννιήν <i>hale lān makhunnien</i>	instead of them

	Possessive	Genitive	Meaning
1 Sg	βιλετζεί <i>bilečēi</i>	βιλέτζε λιή <i>bileče lie</i>	because of me
2 Sg M	βιλέτζεκ <i>bilečēk</i>	βιλέτζε λάκ <i>bileče lak</i>	because of you (M)
2 Sg F	βιλέτζετζ <i>bilečēč</i>	βιλέτζε λάτζ <i>bileče lač</i>	because of you (F)
3 Sg M	βιλετζειού <i>bilečeyū</i>	βιλέτζε λού <i>bileče lū</i>	because of him
3 Sg F	βιλετζειώ <i>bilečeyā</i>	βιλέτζε λών <i>bileče lān</i>	because of her
1 Pl	βιλετζήν <i>bilečēn</i>	βιλετζιήν λάν <i>bilečien lan</i>	because of us
2 Pl M	βιλετζήκαν <i>bilečēkan</i>	βιλετζιήν λάκαν <i>bilečien lakan</i>	because of you all (M)
2 Pl F	βιλετζήτζεν <i>bilečēčēn</i>	βιλετζιήν λάτζεν <i>bilečien lačēn</i>	because of you all (F)
3 Pl	βιλετζήϊαν <i>bilečēyan</i>	βιλετζιήν λών <i>bilečien lān</i>	because of them

### 17.3.2 Primitive Prepositions

Preposition	Meaning	Notes
αδ <i>'ad</i>	until, up to, before	
βήν <i>bēn</i>	between	
βνε <i>bne</i>	from, from inside	
δυίλ <i>dwil</i>	without, except for	
είρυ <i>'iru</i>	around, about	'around' in the physical sense of 'surrounding'; 'about' as in topic
εν <i>'en</i>	like, as, in the capacity of	
ένεδ̄ <i>'ened</i>	according to, in the opinion of	
ηαλ <i>hal</i>	on	
ηαλαδεί <i>haladī</i>	by	marks agent of passive verbs
ηυν <i>hun</i>	with, along	accompaniment
ιβ̄ <i>'iv</i>	in, inside, into	
ιλ̄ <i>'il</i>	to, towards	
ιτ̄ <i>'it</i>	away from, since	
λιβ̄ <i>lib</i>	against, into (a state)	'into' as in 'transform into' or 'fall into despair'
λίφαν <i>lifan</i>	next to, facing	
κάφ <i>kaf</i>	over, above	
μετώ <i>metā</i>	after	
πρα <i>pra</i>	contrary to, despite	
τώτ <i>tāt</i>	under, below	



### 17.3.3 Phrasal Prepositions

Preposition	Meaning	Notes
βιδάλ <i>bidal</i>	in front of	lit. ‘at the door of’
βιλέτξε <i>bileče</i>	because of	lit. ‘in the word of’
μιμωρούκ <i>mimmārūk</i>	behind	lit. ‘from the far part of’
μιφφάλγε <i>miffalge</i>	through	lit. ‘from the middle of’
μιφτών <i>miftān</i>	outside, to outside	lit. ‘from the inside of’
ηαλ αρτζείς <i>hal ’arčīs</i>	beyond	lit. ‘on the distance of’
ηαλ μακκούν <i>hal makhūn</i>	instead of	lit. ‘on the place of’
λιτώτ <i>litāt</i>	under, via	directional; lit. ‘to the underside of’
βώηερ <i>bāher</i>	over, across	directional; lit. ‘crossing’
φουνεί ιλ <i>fūnī ’il</i>	opposite, across from	lit. ‘faced towards’



# 18

# *Derivation*

ιη'

Αχλήφ

## ***18.1 Introduction***

Derivational morphology refers to the processes by which new lexical items can be generated from other lexical items or from roots, as opposed to inflectional morphology which creates different grammatical forms from a single lexical item.

Much like many other aspects of Alashian morphology, the derivational morphology is bifurcated into discontinuous and concatenating patterns. Discontinuous patterns act on Semitic-style roots, featuring an abstract vowel template superimposed on a consonantal root. Concatenating patterns consist of prefixes and suffixes which act on European-style (contiguous) roots or on already-existing lexical items of either Semitic or European origin. It is not unusual for many affixes to have both a discontinuous and a concatenating equivalent, defaulting to the former if a Semitic root is available and to the latter if not.

## ***18.2 Nominalization***

### **18.2.1 Discontinuous Patterns**

The purely discontinuous derivational templates represent some of the oldest derivational processes in Alashian. Since they operate on the same basic root + vowel pattern framework as the verbal system, they are tightly integrated with it and often quite productive for any form for which a Semitic-style root exists. All of these patterns have cognates in other Semitic languages, albeit often with various morphological and semantic details and productivity varying heavily from language to language.

Note that discontinuous patterns are most productive with triconsonantal roots, as well as geminate roots that can be converted into triconsonantal roots. Biconsonantal and quadriconsonantal roots share many aspects in common with European-style roots in that they have a much stronger tendency to stay intact than triconsonantal verbs do. For this reason, such roots tend more towards concatenating derivational morphology rather than discontinuous morphology; in the case of biconsonantal roots, however, they may at times be forced into a triconsonantal mould via internal extension.

The pattern  $*C_1aC_2C_3\bar{u}C_3$ , with gemination of the medial consonant, is quite commonly used to form professions from verbal roots; note that this is strictly for professions, not agentives in general. This pattern is no longer highly productive, and as such most nouns with this pattern represent professions that have existed for a very long time. Its feminine counterpart is  $*C_1aC_2C_3uC_3C_3\bar{a}$ .

Root/Base	Meaning		Profession (M)	Profession (F)	Meaning
*tfāth	“govern”	→	θαφφούτ <i>ṭaffūt</i>	θαφφαττώ <i>ṭaffəthā</i>	“governor, lord”
*ktāb	“write”	→	καττούβ <i>kāthūb</i>	καττυββώ <i>kāthubbā</i>	“scribe”
*ngār	“cut [wood, etc.]”	→	ναγγούρ <i>naggūr</i>	ναγγυρρῶ <i>naggurrā</i>	“carpenter”
*phrān	“heal”	→	παρρουν <i>parrūn</i>	παρρυννῶ <i>parrunnā</i>	“doctor”
*sān	“teach”	→	σωηούν <i>sāhūn</i>	σωηυννῶ <i>sāhunnā</i>	“teacher”

The pattern  $*C_1\bar{u}C_2C_3an$  is the most common pattern used to form professions (as well as many other role-like agentives) in modern-day Alashian. It is highly productive. However, it is only derivable (morphologically and semantically) from Scale I active verbs; it actually consists of the *katab* active participle *kūtib* + the *\*-an* affirmative. Its feminine counterpart is  $*C_1\bar{u}C_2C_3anā$ .

Root/Base	Meaning		Profession (M)	Profession (F)	Meaning
*gnāb	“steal”	→	γούμβαν <i>gūmban</i>	γουμβανώ <i>gūmbanā</i>	“thief”
*khdīs	“be special”	→	κούδσαν <i>kūdsan</i>	κουδσανώ <i>kūdsanā</i>	“specialist”
*mnāw	“count”	→	μούνναν <i>mūnnan</i>	μουννανώ <i>mūnnanā</i>	“accountant”
*slāř	“send”	→	σούλραν <i>sūlran</i>	σουλρανώ <i>sūlranā</i>	“messenger, envoy”
*sřāt	“trick”	→	σούρταν <i>sūrtan</i>	σουρτανώ <i>sūrtanā</i>	“trickster, hooligan”

The patterns \*taC<sub>1</sub>C<sub>2</sub>iC<sub>3</sub> (if the stem vowel is \*ī) and \*tiC<sub>1</sub>C<sub>2</sub>aC<sub>3</sub> (if the stem vowel is \*ā) create agentives referring to people (never inanimate objects) from roots describing an activity that is somehow social in nature, that is, activities that typically involve more than one person and are not done on their own. It also creates many human roles or professions not involving a physical trade.

Root/Base	Meaning		Agentive (M)	Agentive (F)	Meaning
*hāb	“love”	→	τίαηαβ <i>ti'ahab</i>	τιαηαβώ <i>ti'ahabā</i>	“lover”
*bū'	“come”	→	ταβού <i>tabū</i>	ταβουώ <i>tabū'ā</i>	“guest”
*hbād	“work”	→	τίηαβαδ <i>tihabad</i>	τιηαβαδώ <i>tihabadā</i>	“worker, employee”
*lmād	“learn”	→	τίλμαδ <i>tilmad</i>	τιλμαδώ <i>tilmadā</i>	“student”
*nkīr	“recognize”	→	τάκκιρ <i>tākhir</i>	τακκιρώ <i>tākhirā</i>	“witness”
*wṭīb	“sit”	→	τήθιβ <i>tēṭib</i>	τηθιβώ <i>tēṭibā</i>	“resident”

The pattern \*maC<sub>1</sub>C<sub>2</sub>VC<sub>3</sub>, where ‘V’ represents the long version of the root vowel, typically forms nouns of place and location, such as physical features and buildings. This pattern is highly productive for all types of roots; with biconsonantal and quadriconsonantal roots, it simply consists of adding the prefix \*ma- to the intact root.

Root/Base	Meaning		Location	Meaning
*ğrīb	“set [sun, moon, etc.]”	→	μαῖρειβ <i>mağrīb</i>	“west”
*dīn	“judge”	→	μαδεῖν <i>madīn</i>	“court”
*khdīs	“be special”	→	μαγδεῖς <i>magdīs</i>	“temple”
*khūn	“get up, stand”	→	μακκοῦν <i>mākhūn</i>	“place”
*rxāch	“bathe”	→	μαρχώτς <i>marxāč</i>	“bath, bathtub”
*skīb	“lie down”	→	μασκεῖβ <i>maskīb</i>	“bed”

The pattern \*miC<sub>1</sub>C<sub>2</sub>VC<sub>3</sub>, where ‘V’ represents the short version of the root vowel, usually forms nouns describing tools or instruments used to perform an action; it is also highly productive for all root types. Less commonly, it may also form abstract resultative nouns.

Root/Base	Meaning		Instrument	Meaning
*glāř	“shave”	→	μίγλαῤ <i>miglař</i>	“razor”
*ṭkhāl	“weigh”	→	μίθκαλ <i>miṭkal</i>	“scale”
*dīn	“judge”	→	μιδεῖν <i>midīn</i>	“judgment”
*sabb	“turn”	→	μίσβαβ <i>misbab</i>	“crank”
*ftāř	“open”	→	μίφταῤ <i>miftař</i>	“key”
*wkhād	“burn”	→	μούκκαδ <i>mūkhād</i>	“lighter”

The pattern \*C<sub>1</sub>iC<sub>2</sub>ūC<sub>3</sub> similarly forms names of tools and other physical objects, but is no longer productive. The first consonant may undergo palatalization.

Root/Base	Meaning		Instrument	Meaning
*zār	“tie, bind”	→	ἰζούρ <i>‘izūr</i>	“belt”
*hall	“praise”	→	ἡλούλ <i>hilūl</i>	“praise, adulation”
*ktāb	“write”	→	τζίτούβ <i>čitūb</i>	“document”
*lvīs	“wear”	→	λίβους <i>livūs</i>	“garment”

The pattern \*muC<sub>1</sub>C<sub>2</sub>VC<sub>3</sub>, where ‘V’ represents the short version of the root vowel, forms abstract nouns, primarily from adjectives/stative roots which denote physical or temporal characteristics.

Root/Base	Meaning		Noun	Meaning
*brāk	“wish luck”	→	μύβρακ <i>mubrak</i>	“luck”
*lthīf	“small”	→	μύλτιφ <i>multif</i>	“smallness”
*rthīb	“wet”	→	μύρτιβ <i>murtib</i>	“wetness, humidity”
*rdāt	“new”	→	μύρδιθ <i>muṛdiṭ</i>	“age”
*sdīr	“ready”	→	μύσδιρ <i>musdir</i>	“readiness”

The pattern \*C<sub>1</sub>aC<sub>2</sub>iC<sub>3</sub> also forms abstract nouns from roots and adjectives denoting physical qualities, though it is less frequent except for a few very common words. Its singulative, \*C<sub>1</sub>aC<sub>2</sub>iC<sub>3</sub>C<sub>3</sub>ā, is often used to denote units of measurement.

Root/Base	Meaning		Noun	Meaning
<i>hūlī</i>	“high”	→	ηαλεί <i>halī</i>	“height”
<i>hūlī</i>	“high”	→	ηαλιώ <i>haliyyā</i>	“storey, floor”
*lṛāb	“be wide”	→	λαρείβ <i>laṛīb</i>	“area, shape”
*mnāw	“count”	→	μανεί <i>manī</i>	“quantity”
<i>rāb</i>	“large”	→	ραρείβ <i>rahīb</i>	“size”
*ṛūn	“be hot”	→	ῥαυείν <i>ṛawīn</i>	“heat, temperature”
*ṛūn	“be hot”	→	ῥαυιννώ <i>ṛawinnā</i>	“degree”

The pattern  $*C_1uC_2ēC_3$  and its feminine counterpart  $*C_1uC_2aC_3C_3ā$  (note the change in vowel quality) denotes youth, transforming a noun referring to a human or animal into a new noun referring to a younger human or animal.

Root/Base	Meaning		Diminutive (M)	Diminutive (F)	Meaning
<i>bakra</i>	“cow”	→	βακκήρ <i>bakhēr</i>	βακκαρρώ <i>bakharrā</i>	“calf”
<i>vūd/valdā</i>	“child”	→	βυλήδ <i>vulēd</i>	βυλαδδώ <i>vuladdā</i>	“baby, toddler”
<i>kattā</i>	“cat”	→	κυτήτ <i>kutēt</i>	κυταττώ <i>kutattā</i>	“kitten”
<i>kūb/kalbā</i>	“dog”	→	κυλήβ <i>kulēb</i>	κυλαββώ <i>kulabbā</i>	“puppy”
<i>safrā</i>	“bird”	→	συφήρ <i>sufēr</i>	συφαρρώ <i>sufarrā</i>	“chick, hatch- ling”

The reduplicative pattern  $*C_1VC_2C_3VC_3$  is one of several Alashian diminutive patterns, this one limited to inanimate nouns and generally denoting small things or small amounts. The quality of the vowels is highly dependent on the vowels of the word from which it was derived.



Root/Base	Meaning		Diminutive	Meaning
<i>bēt</i>	“house”	→	βήτετ <i>bētet</i>	“little house”
<i>vivle</i>	“book”	→	βίβλιλ <i>vivlil</i>	“booklet”
<i>hukāb</i>	“star”	→	ηυκβώβ <i>hukbāb</i>	“little star”
<i>talūt</i>	“three”	→	θαλτούτ <i>taltūt</i>	“three [little]”
<i>medinā</i>	“city”	→	μεδνινώ <i>medninā</i>	“little city”

### 18.2.2 Concatenating Patterns

Concatenating derivational patterns represent a mix of origins. Some have deep Semitic roots, with clear cognates in a number of Semitic languages. Others are much newer, reflecting the many years of European (especially Greek and Turkish) influence on the language. And finally there is a modern layer of internationalisms, affixes that have spread to languages around the world in the last few centuries due to the spread of Western thought, culture, and technology.

The suffix *-an* is widely used to form agentives and professions, particularly from associated nouns or from verbs of European origin. It may also be used with adjectives bases to describe people who have that quality. Its feminine counterpart is *-anā*.

Root/Base	Meaning		Agentive (M)	Agentive (F)	Meaning
<i>banke</i>	“bank”	→	βάνκαν <i>bankan</i>	βανκανώ <i>bankanā</i>	“banker”
<i>gazēt</i>	“newspaper”	→	γαζήταν <i>gazētan</i>	γαζητανώ <i>gazētanā</i>	“journalist”
<i>tabrinā</i>	“interpret”	→	τάβριναν <i>tabrinan</i>	ταβρινανώ <i>tabrinanā</i>	“seer, psychic”
<i>taksī</i>	“taxi”	→	τάκσιαν <i>taksiyan</i>	τακσιανώ <i>taksiyanā</i>	“taxi driver”
<i>tuxuos</i>	“poor”	→	τυχuwόσαν <i>tuxuosan</i>	τυχuwοσανώ <i>tuxuosanā</i>	“poor [wo]man”

The suffix *-ī* (feminine *-yā*), known as the ‘nisba’ or ‘gentilic’, forms terms for people from other nouns. In particular, this is highly productive with bases that are place names to designate someone from that area. Such derivations decline as independent adjectives.

Note that when the nisba is added to a stem ending in *\*-ēn* (see below), the *\*-ēn* first drops. If the stem ends in *\*-ā*, it is replaced by *\*-awī*.

Root/Base	Meaning		Person	Meaning
<i>ʾAmerikā</i>	“America”	→	αμερικανεί <i>ʾamerikawī</i>	“American”
<i>Gallēn</i>	“France”	→	γαλλεί <i>gallī</i>	“Frenchman”
<i>Māsrēn</i>	“Egypt”	→	μασρεί <i>māsrī</i>	“Egyptian”
<i>Parīz</i>	“Paris”	→	παριζεί <i>parizzī</i>	“Parisian”
<i>Čīnā</i>	“China”	→	τζειναυεί <i>čīnawī</i>	“Chinese”

The suffix *\*-ēn* is used to form the names of nations. Nouns with this suffix are grammatically plural (so forms such as *Māsrēn* are equivalent to something like English “the Egyptians”). It is also used to form some modern country names, so that in Alashian “Egypt” and “the Egyptians/the Egyptian nation” are not formally distinguished.

Root/Base	Meaning		Nation	Meaning
<i>harabī</i>	“Arab”	→	Ηαραβήν <i>Harabēn</i>	“the Arabs, the Arab World”
<i>yawanī</i>	“Greek”	→	Ιαυανήν <i>Yawanēn</i>	“the Greeks, Greece”
<i>māsrī</i>	“Egyptian”	→	Μασρήν <i>Māsrēn</i>	“the Egyptians, Egypt”
<i>rūnī</i>	“Roman”	→	Ρουνήν <i>Rūnēn</i>	“the Romans”
<i>rūsī</i>	“Russian”	→	Ρουσήν <i>Rūsēn</i>	“the Russians, Russia”

The suffix *-yā* (that is, the feminine singular nisba) is used to form the

names of languages. The feminine gender comes from the implied word *λασούν lasūn* “tongue, language”. The definite article is usually present as well.

Root/Base	Meaning		Language	Meaning
<i>ʾalasī</i>	“Alashian”	→	ναλασκιῶ <i>nalaskyā</i>	“Alashian”
<i>ʾangličī</i>	“English”	→	νανγλιτζικῶ <i>nangličkyā</i>	“English”
<i>germanī</i>	“German”	→	αγγερμανιῶ <i>haggermanyā</i>	“German”
<i>harabī</i>	“Arab”	→	ναραβιῶ <i>narabyā</i>	“Arabic”
<i>yawanī</i>	“Greek”	→	αιαυανιῶ <i>hayyawanyā</i>	“Greek”

The suffix *-īs* forms a variety of abstract nouns. It is particularly common and productive with adjective stems, forming their nominalizations; in this capacity, it works with stems of both Semitic and foreign origin. With nominal bases, only a handful of forms remain in common use, all of them Semitic in origin. The addition of *-īs* may result in palatalization. The variant form *-ūs* may also be seen occasionally, but it is not productive and rather uncommon.

Root/Base	Meaning		Noun	Meaning
<i>badū</i>	“empty”	→	βαδούς <i>badūs</i>	“emptiness”
<i>ʾelektrīk</i>	“electric”	→	ελεκτριτζεῖς <i>ʾelektričīs</i>	“electricity”
<i>malek</i>	“king”	→	μαλτζεῖς <i>malčīs</i>	“kingdom”
<i>rās</i>	“head”	→	ρωσοῦς <i>rāsūs</i>	“beginning”
<i>rāx</i>	“bad”	→	ραχεῖς <i>raxīs</i>	“evil”
<i>tuxuos</i>	“poor”	→	τυχυωσεῖς <i>tuxuosīs</i>	“poverty”

However, one productive use of *-ūs* remains the nominalization of adjectives containing a nisba (which reduces to *-y-*), due to higher contrast of

the sequence *-yūs* as compared to *-yīs*: *αλασεῖ* *’alasī* “Alashian” → *αλασκιούς* *’alaskyūs* “Alashianness, Alashian culture”, *θαννεί* *tannī* “second” → *θαννιούς* *tanniyūs* “unoriginality, repetitiveness”.

The suffix *-(i)līk* (underlyingly *\*(i)līkh*), of Turkish origin, forms abstract nouns of state from other nouns. It is highly productive.

Root/Base	Meaning		Noun	Meaning
<i>malek</i>	“king”	→	μαλεκλείκ <i>maleklīk</i>	“kingship”
<i>manaċer</i>	“manager”	→	μανατζερλείκ <i>manaċerlīk</i>	“management”
<i>prezidente</i>	“president”	→	πρεζιδεντιλείκ <i>prezidentilīk</i>	“presidency”
<i>pulīt</i>	“citizen”	→	πυλειτιλείκ <i>pulītīlīk</i>	“citizenship”

The suffix *-ā*, in addition to forming feminine nouns from masculine ones, also forms resultatives from gerunds/infinitives.

Root/Base	Meaning		Noun	Meaning
<i>valūd</i>	“[the act of] giving birth”	→	βαλυδδῶ <i>valuddā</i>	“birth”
<i>katūb</i>	“[the act of] writing”	→	κατυββῶ <i>katubbā</i>	“[a piece of] writing”
<i>matargūn</i>	“[the act of] translation”	→	ματαργυννῶ <i>matargunnā</i>	“[a] translation”
<i>salūt</i>	“[the act of] winning”	→	σαλαττῶ <i>salāthā</i>	“victory”
<i>sāl</i>	“[the act of] asking”	→	σωλῶ <i>sālā</i>	“question”

The suffix *-ā* also forms diminutives from kinship terms. In modern Alashian, however, these diminutives are by far the most common forms, with the unsuffixed versions having a very formal feeling.

Root/Base	Meaning		Diminutive	Meaning
<i>ʾab</i>	“father”	→	αβῶ <i>ʾabā</i>	“father, dad”
<i>ʾax</i>	“brother”	→	αχῶ <i>ʾaxā</i>	“brother, bro”
<i>ʾafat</i>	“sister”	→	αφτῶ <i>ʾaftā</i>	“sister, sis”
<i>bīt</i>	“daughter”	→	βιττῶ <i>bittā</i>	“daughter”
<i>ben</i>	“son”	→	βνῶ <i>bnā</i>	“son”
<i>ʾin</i>	“mother”	→	ιννῶ <i>ʾinnā</i>	“mother, mom”

The suffixes *-īče* or *-itsā* are often used to form diminutives, typically but not exclusively from inanimates. They may also derive non-diminutive nouns denoting something related to the base, but this is rather unpredictable.

Root/Base	Meaning		Noun	Meaning
<i>ʾaftā</i>	“sister”	→	αφτιτσῶ <i>afitsā</i>	“sister, sis”
<i>bēchā</i>	“egg”	→	βητζιτσῶ <i>bēchitsā</i>	“omelette”
<i>tūrtā</i>	“cake”	→	τουρτιτσῶ <i>tūrtitsā</i>	“cake (dim.)”
<i>čay</i>	“tea”	→	τζαιεϊτζε <i>čayīče</i>	“tea kettle”
<i>ʾuorā</i>	“hour”	→	υωριτσῶ <i>ʾuoritsā</i>	“hour (dim.)”

The suffix *-īсме*, Greek in origin but now part of international vocabulary, forms the names of beliefs, movements, ideologies, and various scientific phenomena. It thus has a lot in common with English *-ism*, but the correlation is not perfect.

Root/Base	Meaning		Noun	Meaning
<i>dimukratī</i>	“democratic”	→	διμυκρατείσμε <i>dimukratīsme</i>	“democracy”
<i>kristyanī</i>	“Christian”	→	κριστιανείσμε <i>kristyanīsme</i>	“Christianity”
<i>magnetī</i>	“magnetic”	→	μαγνετείσμε <i>magnetīsme</i>	“magnetism”
<i>riyal</i>	“real”	→	ριαλείσμε <i>riyalīsme</i>	“realism”
<i>susyalī</i>	“social”	→	συσιαλείσμε <i>susyalīsme</i>	“socialism”

The suffixes *-īste* (of Greek/international origin) and *-ēr* (of French/English origin) both form a variety of terms for people (and in the case of *-ēr*, tools), designating agentives from verbal stems, associatives from nominal stems, and people who profess a certain belief or possess a certain quality from various adjective stems. These suffixes are most common with non-Semitic stems, but interestingly are compatible with biconsonantal and quadriconsonantal verbal roots<sup>1 2</sup>. When referring to people, these suffixes are unmarked for gender, and thus may freely take either masculine or feminine agreement as appropriate, despite being morphologically masculine-like.

1 This combination of Semitic verb roots with non-Semitic morphology is highly unusual within the Semitic languages and is testament to the amount of influence Indo-European languages have had on Alashian.

2 Such mixing occasionally results in some cross-linguistic puns, such as the Alashian word τζειλήρ *čīlēr* “air conditioner”, which can be interpreted both as the Semitic stem \*čīl “cold” + the agentive *-ēr* (i.e., “thing that makes it cold”) and as the pseudo-English word “chiller”. Similar coinages can be seen in other Semitic languages as well, such as Hebrew אווירון *’aviron* “airplane” (lit. “air-machine”), a play on French *avion*.

Root/Base	Meaning		Noun	Meaning
<i>drayvā</i>	“drive”	→	δραιβήρ <i>drayvēr</i>	“driver”
<i>zalzēl</i>	“annoy”	→	ζαλζελλήρ <i>zalzellēr</i>	“annoying person”
<i>yūdī</i>	“Jewish”	→	ιουδείστε <i>yūdīste</i>	“Jew [by faith]”
<i>sāl</i>	“ask”	→	σωλήρ <i>sālēr</i>	“one who asks too many questions”
<i>tragudā</i>	“sing”	→	τραγυδείστε <i>tragudīte</i>	“singer”
<i>futbuol</i>	“football”	→	φутβυωλείστε <i>futbuolīste</i>	“football player”

The suffix *-(u)luyā* forms the names of disciplines and sciences, along the lines of English *-ology*. It is almost always used with stems of Greek origin. Practitioners of such a discipline are formed with the suffix *-(u)luos*. These suffixes come from the Cypriot Greek pronunciations of *-λογία* *-loyía* and *-λόγος* *-lóghos*, respectively.

Root/Base	Meaning		Noun	Person	Meaning
<i>*bīyu-</i>	“life”	→	βειυλιώ <i>bīyuluyā</i>	βειυλώς <i>bīyuluos</i>	“biology” “biologist”
<i>*tēyu-</i>	“god”	→	θηυλιώ <i>tēyuluyā</i>	θηυλώς <i>tēyuluos</i>	“theology” “theologian”
<i>sixē</i>	“soul”	→	σιχηλιώ <i>sihēluyā</i>	σιχηλώς <i>sihēluos</i>	“psychology” “psychologist”
<i>*tēxnu-</i>	“art”	→	τηχνυλιώ <i>tēxnuluyā</i>	τηχνυλώς <i>tēxnuluos</i>	“technology” “technologist”

### 18.2.3 Both Discontiguous and Concatenating Patterns

Patterns that have both discontiguous and concatenating forms can be used with any stem in Alashian, whether Semitic or European in structure.

The template  $*taC_1C_2iC_3C_3\bar{a}$  (for roots with an inherent vowel  $*i$ ) or  $*teC_1C_2aC_3C_3\bar{a}$  (for roots with an inherent vowel  $*a$ ), or the discontiguous pattern  $*ta\text{-STEM-}\bar{a}$ , is used to form concrete nouns of action or result.

Root/Base	Meaning		Noun	Meaning
<i>kalkēl</i>	“ring”	→	τακακελλώ <i>takalkella</i>	“ringing”
<i>māxā</i>	“do battle, fight”	→	ταμωχώ <i>tamāxā</i>	“battle”
<i>sān</i>	“teach”	→	τασωνώ <i>tasānā</i>	“lesson”
* <i>tshlāy</i>	“pray”	→	τασλαιώ <i>təslayyā</i>	“prayer”
* <i>flāg</i>	“divide”	→	τεφλαγγώ <i>teflaggā</i>	“division”

The suffix \*-ūn and template  $C_1VC_2C_3\bar{u}n$  have several different functions, in particular:

- forming abstract nominalizations of adjectives of non-Semitic origin
- forming instruments from verbs or adjectives, particularly if the object is small in size
- forming diminutives of non-human nouns (including both animals and inanimate objects)

Root/Base	Meaning		Noun	Meaning
<i>ḡī-’etnī</i>	“international”	→	ḡei-εθνιούν <i>ḡī-’etnīyūn</i>	“internationality”
<i>’išī</i>	“true”	→	εισκιούν <i>’īškyūn</i>	“truth”
<i>kāšik</i>	“[large] spoon, ladle”	→	κωσικούν <i>kāšikūn</i>	“spoon”
<i>kattā</i>	“cat”	→	καττούν <i>kattūn</i>	“little cat, kitty”

The feminine equivalent, *-unnā* /  $C_1VC_2C_3unnā$ , is generally used to form diminutives or pejoratives referring to people from adjective bases.



Root/Base	Meaning		Person	Meaning
*dīn	“red”	→	ιδνυννῶ <i>’idnunnā</i>	“red [communist]”
<i>nūsī</i>	“clever”	→	νουσιννῶ <i>nūsyunnā</i>	“witty person”
*rākh	“sick”	→	ρωκκυννῶ <i>rākhunnā</i>	“patient”
*smīn	“fat”	→	σιμνυννῶ <i>simnunnā</i>	“fatso”

Participles (whether the discontinuous pattern of Semitic roots or the concatenating pattern of European-type roots) are frequently used as agentives. These sorts tend to have a much stronger sense of currency than the other agentives previously discussed; that is, they carry much more of a connotation of “this action is happening right now” as opposed to “this is action this person regularly does”. Since participles are more tightly tied to the verbal system, they are also used to maintain some of the subtle differences in meaning of the different scales of a single verb root which other derivational morphology is unable to preserve.

Root/Base	Meaning		Noun	Meaning
<i>’amar</i>	“say”	→	ούμιρ <i>’ūmir</i>	“speaker”
<i>starče</i>	“covet”	→	μάσταρτζη <i>māstarče</i>	“covetous person”
<i>talsēn</i>	“gossip”	→	μίτλασιν <i>mitlasin</i>	“[a] gossip”

The infinitive of any verb may also be used as a gerund, a simple nominalization of the action. In fact, Alashian infinitives are for all intents and purposes nouns.

### 18.2.4 Constructs

Constructs, while not strictly a morphological derivation, represent one of the most frequent means of creating new lexemes, much akin to compounding. Constructs may be animate or inanimate, but the second component

noun (the ‘possessor’) may not be animate. The syntax of constructs will be left for later, but a few examples may show how they are used to create new lexemes that are more than simply a sum of the two nouns that form them.

Noun 1	Noun 2		Construct	Meaning
<i>bēt</i> “house”	<i>kaffē</i> “coffee”	→	βήτ καφφή <i>bēt kaffē</i>	“coffee house”
<i>bukāl</i> “bottle”	<i>mē</i> “water”	→	βυκώλ μή <i>bukāl mē</i>	“water bottle”
<i>yūbil</i> “carrier”	<i>hān</i> “people”	→	ιούβιλ ηών <i>yūbil hān</i>	“bus”
<i>limēn</i> “port”	<i>Ĉathien</i> “Larnaka”	→	λιμήν Τζαττιήν <i>limēn Ĉathien</i>	“Port of Larnaka”
<i>menečēr</i> “manager”	<i>banke</i> “bank”	→	μενετζήρ βάνκε <i>menečēr banke</i>	“bank director”
<i>stēsen</i> “station”	<i>tren</i> “train”	→	στήσεν τρέν <i>stēsen tren</i>	“train station”

### 18.3 Adjectivalization

Only two types of adjectivalization remain in common use in modern Alashian: participles and the nisba.

Participles are used to form adjectives from verbs, while retaining a number of verbal qualities such as scale and voice. The formation of participles depends on the verbal scale in question and on the structure of the root; the details have previously been discussed.

The nisba \*-ī is used extremely productively to generate adjectives from nouns. The exact meaning of the resulting adjective depends on the type of noun to which it was attached.

When added to place names (the so-called ‘gentilic’ function) it forms adjectives of origin, ethnicity, locality, etc. This has been previously discussed. This same function can also be seen in a handful of adverbial bases, such as ηών *hān* “here” → ηωνεί *hānī* “local”.

When added to most other inanimate nouns, the resulting adjective usually takes on the meaning “of or related to X”. For most nouns, the addition of the nisba is fairly regular, accompanied only by morphophonemic changes

common throughout the language, such as palatalization or the conversion of a long vowel in the final syllable to gemination of the following consonant: *λασοῦν lasūn* “tongue, language” → *λασυννεί lasunnī* “lingual, linguistic”. However, in the oldest layer of Semitic nouns (the so-called ‘primitives’ or non-derived nouns), the addition of a nisba can have unexpected effects due to the reappearance of older root structures: *σῶτρε sāče* “sun” → *σιντρεί sinčī* “solar”. Note that unlike the gentilic nisba, when added to a noun ending in \*-ā, this form of the nisba becomes \*-ašī, not \*-awī.

Root/Base	Meaning		Adjective	Meaning
<i>vūd</i>	“child”	→	<i>βαλδεῖ valdī</i>	“childlike”
<i>kūb</i>	“dog”	→	<i>καλβεῖ kalbī</i>	“canine”
<i>lēl</i>	“night”	→	<i>ληλεῖ lēlī</i>	“nighttime, nocturnal”
<i>lieb</i>	“heart”	→	<i>λιββεῖ libbī</i>	“cardiac, emotional”
<i>mēnā</i>	“month”	→	<i>μήνασεῖ mēnašī</i>	“monthly”
<i>paratmā</i>	“crime”	→	<i>παρατμασεῖ paratmašī</i>	“criminal”
<i>rās</i>	“head”	→	<i>ρωσεῖ rāsī</i>	“head, top, foremost”
<i>sērkāl</i>	“circle”	→	<i>σηρκαλεῖ sērkālī</i>	“circular”

When added to abstract nouns, the nisba creates adjectives meaning “possessing the quality X”. It is not unusual to see this added to abstract nouns that themselves were derived from adjectives.

Root/Base	Meaning		Adjective	Meaning
<i>ʾiškyūn</i>	“truth”	→	εῑσιννεί <i>ʾišyunnī</i>	“truthful”
<i>mubrak</i>	“luck”	→	μυβρατζεί <i>mubračī</i>	“lucky”
<i>rahīb</i>	“size”	→	ραηιββεί <i>rahibbī</i>	“large, spacious”
<i>tuxuosīs</i>	“poverty”	→	τυχυωσισσει <i>tuxuosissī</i>	“impoverished”

The nisba-like pattern  $*C_1\tilde{a}C_2iC_3i$ , used to form ordinals from cardinal numbers, was discussed in section 15.3.4.

The pattern  $*C_1\tilde{a}C_2eC_3$  is used to form some adjectives from stative roots, but is no longer productive.

Root/Base	Meaning		Adjective	Meaning
<i>laʾrab</i>	“be wide”	→	λῶρεβ <i>lāreb</i>	“wide”
<i>fasad</i>	“be rotten”	→	φῶσεδ <i>fāsed</i>	“rotten”
<i>sadar</i>	“be ready”	→	σῶδερ <i>sāder</i>	“ready”

## 18.4 Adverbialization

Alashian has a number of different means of forming adverbs, depending on the part of speech of the source word. All adverbialization patterns are concatenating.

The most common type of adverbialization, derivation from adjectives, is done with the suffixes  $*-at$  and  $*-it$ , the latter used if the adjective contains the nisba<sup>3</sup>.

3 In southern Alashian dialects, the /t/ is lost with compensatory lengthening, resulting in the suffixes  $*-ā$  and  $*-ī$ . This results in the curious situation of adverbs being identical to the feminine singular of adjectives without the nisba and the masculine singular of adjectives with the nisba.

Root/Base	Meaning		Adverb	Meaning
<i>ʾaxre</i>	“slow”	→	ἄχρατ <i>ʾaxrat</i>	“slowly”
<i>būri</i>	“clear”	→	βούριατ <i>būriʾat</i>	“clearly”
<i>sūleř</i>	“successful”	→	σούλεῤατ <i>sūleřat</i>	“successfully”
<i>tēxnī</i>	“skillful”	→	τήχνιτ <i>tēxnīt</i>	“skillfully”
<i>tēb</i>	“good”	→	τήβατ <i>tēbat</i>	“well”
<i>ʾufisyālī</i>	“official”	→	υφισιώλιτ <i>ʾufisyālīt</i>	“officially”

The suffix \*-uon forms a number of adverbs from nominal bases, particularly adverbs of time and place. However, it is no longer generally productive.

Root/Base	Meaning		Adverb	Meaning
<i>lēl</i>	“night”	→	ληλυών <i>lēluon</i>	“at night”
<i>sāř</i>	“morning”	→	σωῤυών <i>sāřuon</i>	“in the morning”
<i>tāt</i>	“lower part”	→	τωτυών <i>tātuon</i>	“down below, down-stairs”

The suffix \*-ū is used, non-productively, to form many adverbs of time from adjectival stems.

Root/Base	Meaning		Adverb	Meaning
<i>ʾəgdan</i>	“first”	→	αγδανού <i>ʾəgdanū</i>	“first[ly]”
<i>kadnī</i>	“previous”	→	καδνού <i>kadnū</i>	“earlier, beforehand”
<i>ʾūxir</i>	“late”	→	ουχροού <i>ʾūxrū</i>	“later, afterwards”
<i>fəthī</i>	“sudden”	→	φαττού <i>fəthū</i>	“suddenly”

The suffix \*-a forms directional adverbs from nominal stems. It is no longer productive, but quite a few frozen forms with it are in common usage.

Root/Base	Meaning		Adverb	Meaning
<i>bār</i>	“sea”	→	βῶρα <i>bāra</i>	“towards the sea”
<i>bēt</i>	“house”	→	βῆτα <i>bēta</i>	“homeward”
<i>gabre</i>	“mountain”	→	γάβρα <i>gabra</i>	“inland”
<i>kaf</i>	“upper part”	→	κάφα <i>kafa</i>	“upwards”
<i>fitān</i>	“interior”	→	φιτώνα <i>fitāna</i>	“[to] inside”

Note that the adverbs κάφα *kafa* “upwards” and τῶτα *tāta* “downwards” may be prefixed by *ʾtši-* (a clipped form of εἰᾶτ *ʾtšit* “truly”, originally “directly”) to make εἰσῖκαφα *ʾtšikafa* “[to] upstairs” and εἰσιτώτα *ʾtšitāta* “[to] downstairs”.

## 18.5 Verbalization

Since the advent of contiguous European-style roots in Alashian, all productive verbal derivation creates new contiguous roots, never the discontinuous triconsonantal roots typical of Semitic languages; the only exceptions are sporadic cases of analogy which cannot rightly be labelled ‘productive’.

Only a few traces of morphology meant for deriving new triconsonantal roots can still be seen (whether in Alashian or in other Semitic languages). Typically new roots would be created simply by extracting three consonants from a non-verbal base, with no additional derivational morphology needed, for example Proto-Semitic \*milḥ-um “salt” → \*m-l-h. → \*malaḥ a “be salty” (modern Alashian μῶῖα *māra* and μάλαῖ *malaṛ*). A root vowel would also be assigned to the new verbal root by means that are not fully understood due to having been subjected to many sorts of analogical levellings in different Semitic languages; in Alashian at least it appears as though \*-ā- became generalized to most dynamic verbs and \*-ī- to most stative verbs.

However, this sort of derivation is not possible when the source word only has two consonants. In this situation the two consonant stem would be augmented by a third consonant, most often an initial \*ʔ or final \*Y. The original meaning of initial \*ʔ is unclear, since doublets without it do not appear to have survived in the modern Semitic languages<sup>4</sup>. Final \*Y, however, clearly had a causative function, and many doublets still exist: \*rabb- “many” → \*r-b-y → \*rabaya “make many, increase” (Alashian ράβ *rāb* “large” and ραβή *rabē* “increase”), \*tin- “two” → \*t-n-y → \*tanaya “make two, double” (Alashian θινείν *tinīn* “two” and θανή *tanē* “repeat, double”).

New roots can also come into existence irregularly from older ones due to semantic splits, when sound changes or other morphophonemic phenomena result in the dissociation of what were originally two forms of a single root. For instance, the original Semitic root \*w-ṣ-ʔ “leave” has yielded in modern Alashian both \*wčā’ “leave” and \*wčāč “remove”, and the root \*š-m-ʕ “hear” has yielded both \*smāh “hear” and \*sān “teach”.

The vast majority of verbal derivation with Semitic-type roots does not occur through the derivation of new roots, however; the bulk of derivation is handled by conjugating a single root according to the various verbal scales. To this day the six scales remain highly productive.

Contiguous, European-type roots can generally be derived with little or no change to the source word other than adaptation to Alashian phonotactics, if needed. Final short vowels are typically lost, while final long vowels (or more integral vowels) are augmented by a final glottal stop. The suffix \*-ā is then added to the stem. Occasionally, if the root has a CVCCVC structure, it will adopt a C<sub>1</sub>aC<sub>2</sub>C<sub>3</sub>ēC<sub>4</sub> vowel pattern and become a quadriconsonantal root.

Due to the large number of foreign words that end up embedded into Alashian European-type roots, quite a bit of foreign morphological material can appear in borrowed verbs, such as the *-ize* seen in verbs such as υργανίζω *’organizā* “organize”. Only one has actually become productive, however: \*-in-, which presumably has some connection to the old Greek infinitive ending, although it is actually most commonly seen with roots of Turkish, French, or English origin. With Turkish roots, \*-in- tends to replace the mor-

4 The addition of \*ʔ, however, does seem to have been a common means of converting inherited verb roots with only two consonants into triconsonantal roots more typical of Semitic, as can be seen in Proto-Semitic \*(ʔ)kl “eat” or \*(ʔ)hd “one”. In fact, in modern Alashian roots with initial \*ʔ lose it in the imperative, which is the only verb form of Proto-Afro-Asiatic origin (pre-Semitic) origin to survive into the modern language.

pHEME \*-mak/-mek, a generic verbalizing suffix: Turkish *süpürmek* “sweep” → σουπρινώ *sūprinā* “sweep”, Turkish *bayılmak* “faint” → βαιλινώ *baylinā* “faint”. With English or French roots, \*-in- will often be used whenever the new verb root is based on a nominal stem, as in English *computer* → Alashian *κυμπιουτρινώ kumpiyūtrinā* “computerize”.

## 18.6 Greek Prefixes

Many centuries of direct contact with spoken Greek has also resulted in the productive incorporation of some Greek prefixes into Alashian as nominal, verbal, and adjectival derivational morphemes. When used with nouns or adjectives, they are attached to the beginning of the noun stem and hyphenated; the definite marker \*ha(n)- is still placed before any prefix, however. When used with verbs, the prefixes are added directly to the beginning of the stem with no hyphenation.

The following prefixes of Greek origin may be seen in Alashian:

- 'antī - in place of, against (cf. English vice-, anti-, counter-), from Greek αντι-
  - αντει-πρεζιδεντε 'antī-prezidente “vice-president”
  - αντει-επανωστασει 'antī-'epanāstasī “counterrevolutionary”
  - αντειδεινώ 'antīšīnā “obstruct, oppose”
- dī - two, again (cf. English bi-, re-), from Greek δι-
  - δει-βωρῶ dī-bārā “reelection”
  - δει-σαννασει dī-sannašī “biannually”
  - δεικτωβῶ dīktābā “rewrite”
- 'ipu - inferiority, insufficiency (cf. English hypo-, sub-), from Greek υπο-
  - ιπυ-σούμ 'ipu-sūm “subtotal”
  - ιπυ-βωρεί 'ipu-bārī “submarine, underwater”
  - ιπυρᾶτή 'ipuṛatē “cut too short”
- meta - after (cf. English post-), from Greek μετα-
  - μετα-ακυλλῶ meta-'akullā “dessert”
  - μετα-πυωλενεί meta-puolenī “postwar”
  - μεταιαραχῶ metayaraxā “reschedule for later”



- per - superiority, excessiveness (cf. English hyper-, super-, trans-), from Greek υπερ-
  - Περ-Ιυρδανιῶ *Per-Yurdanyā* “Trans-Jordan”
  - περ-φισιτζει *per-fisičĩ* “supernatural”
  - περαμαρῶ *peramarā* “exaggerate, overstate”
- pruo - before (cf. English pre-), from Greek προ-
  - πρω-λασούν *pruo-lasūn* “protolanguage”
  - πρω-πυωλενει *pruo-puolenĩ* “prewar”
  - πρωιαραχῶ *pruoyaraxā* “reschedule for earlier”
- puli - many (cf. English poly-, multi-), from Greek πολυ-; used only with nouns and adjectives
  - πυλει-θιγείσμε *pulĩ-tēyĩsme* “polytheism”
  - πυλει-λασυννει *pulĩ-lasunnĩ* “multilingual”
- sīn - together, same (cf. English co-), from Greek συν-; used only with nouns and adjectives
  - σειν-άρτζαν *sīn-’arčan* “compatriot”
  - σειν-παθεί *sīn-paĩĩ* “nice, kind, sympathetic”

In addition to the above, Alashian has one native prefix that has come to work in the same way as the Greek prefixes above: \*’ĩ-, expressing negation of nouns and adjectives. It is not used with verbs.

- ’ĩ - negation (cf. English a-, un-, in-)
  - ει-βούριδ *’ĩ-vūrid* “impossible”
  - ει-μηδού *’ĩ-mēdū* “unknown”
  - ει-θιγείσμε *’ĩ-tēyĩsme* “atheism”
  - ει-τώτ *’ĩ-tāĩt* “abyss”

When a triconsonantal verb root takes on a prefix, it is no longer able to behave triconsonantly. Forms such as μεταίαραχ (\*meta + \*y-r-x) above conjugate as contiguous, European-style verbs.



### 19.1 The Structure of the Verb Phrase

The Alashian verb phrase has the following overall structure:

[PRONOMINAL CLITIC]  
 [AUXILIARY VERB]  
 [MAIN VERB]  
 [SECONDARY VERB]  
 [PRONOMINAL CLITIC]

No verb, however, employs all slots at once; the vast majority only use two or three at once. The only slot that is filled for every verb is of course the main verb.

The secondary verb slot is used in multi-verb phrases, as in “want to X” or “forbid to X”. It is typically filled by an infinitive, usually preceded by some sort of marker such as the preposition λι- *li-*.

Most Alashian verbs require a clitic pronoun of some sort; whether it goes before or after the main verb depends on the morphological form of the main verb. Clitic pronouns may be absent only in a few specific cases, such as objectless imperatives, reflexive imperatives, and occasionally when emphatic pronouns are present or in the perfect tenses.

Auxiliary verbs in Alashian are secondary verbs that modify the main verb in some way, typically introducing new modality information. Syntactically they are notable for carrying all tense information instead of the main verb, and forcing the main verb to appear in the perfective subjunctive.

## 19.2 The Indicative Mood

### 19.2.1 The Present Tense

The present tense is used to denote actions taking place at the present moment:

- (1) Ουν ισαδρού αδδίννε.  
*'Ūn yisədrū haddinne.*  
 3PL.NOM.CLITIC prepare-3PL.PRES DET-dinner  
*"They are preparing dinner."*
- (2) Αιουριή νεΑσσυφκιώ ιακραού βίβλε.  
*Hayyūrie veHassūfkyā yakra 'ū vivle.*  
 DET-Ayyūrie and-DET-Assūfkyā read-3PL.PRES book  
*"Ayyūrie and Assūfkyā are reading a book."*
- (3) Αττουλαδεί λή ουν ιδουνού ηαλ Τζιρείν, με τζ' αδρείς  
 βιπανεπεστείμ ηαλ Λιδρώ.  
*Hattūladī lie 'ūn yidūnū hal Čirīn, me č 'adrīs bipanepesīm hal Lidrā.*  
 DET-parent-PL 1SG.GEN 3PL.NOM.CLITIC reside-3PL.PRES on Kerinia,  
 but 1SG.NOM.CLITIC study-1SG.PRES by-university on Lefkosia  
*"My parents live in Kerinia, but I am attending university in Lefkosia."*

Habitual actions that have taken place before and are expected to continue taking place typically used the present tense as well, whether or not the action itself is actually taking place at the present moment:

- (4) Τζ' ακκαυήλ βαναλασκιώ.  
*Č' əkhəwwəl banalaskyā.*  
 1SG.NOM.CLITIC speak-1SG.PRES by-DET-Alashian-FEM.SG  
*"I speak Alashian."*
- (5) Ει ιββαδεί εν νείτρες αττώτ ιβ μαακώλ.  
*'Īyibbadī 'en weytres hattāt 'iv ma'akāl.*  
 3SG.FEM.NOM.CLITIC work-3SG.FEM.PRES as waitress DET-bottom in restaurant  
*"She works as a waitress in a restaurant downtown."*

It also is used for actions that started in the past and continue into the present:

- (6) Νω νιζαγζαγού αφφυτβυώλ ιτ ιανδε υήν σαῖιρριήν.  
*Nā nizagzagū haffutbuol 'it yande wēn saḡirrien.*  
 1PL.NOM.CLITIC play-1PL.PRES DET-soccer since when  
 be.1PL.IMPF young-MASC.PL  
*"We've played soccer since we were young."*
- (7) Λω αρώ τζι ιτ ριδ̣μυός τυμυώζ.  
*Lā 'arā čī 'it riḏmuos tumuoš.*  
 NEG see-1SG.PRES 2SG.FEM.ACC.CLITIC since number-CONST week-PL  
*"I haven't seen you for several weeks."*

As in many other languages, the present tense may also describe events that are to take place in the near future; the timing is typically implied by adverbs such as "tomorrow" or "soon".

- (8) Τζ̣ αυώβ αμμώρ̣ χιυώτ ακκασπώ.  
*Č̣ 'awāb hammāṛ̌ xiwāt hakkaspā.*  
 1SG.NOM.CLITIC give-1SG.PRES tomorrow to-3SG.MASC  
 DET-money  
*"I'll give him the money tomorrow."*
- (9) Ιούβιλ υνών ιβού μετώ ηάσρετ λατφώ.  
*Yūbil 'unān yibū metā hašret laṭfā.*  
 carrier-CONST DET-people come-3SG.MASC.PRES after ten-CONST min-  
 ute  
*"The bus is coming in 10 minutes."*

Within narration, present tense forms may also mark past events. This is usually known as the 'historical present'.

- (10) Νάγδαν δ' ασμῷ ου λενῷ ακκούν, αδδεκῷ ατσαρῷ μιφτών λιρῷ αμμεί.  
*Nəgdan d 'asmā 'ū lenā 'əkhūn, 'addekā hətshařū miftān liřammī.*  
 DET-first SUB hear-1SG.PRES 3SG.MASC.ACC.CLITIC after  
 get\_up-1SG.PRES, this-masc.sg.pron DET-shout.INF outside  
 of-someone.GEN  
*"The first thing I hear when I get up is someone shouting outside."*

### 19.2.2 The Preterite Tense

The preterite tense marks actions that were completed in the past.

- (11) Αννικλούς ου σάγαρ μακκάδδανат αμμαχώζιν βιλέτζ αττέμπετζε.  
*Hanniklūs 'ū sagar məkhəddanat hammaxāzin bileč hattempeče.*  
 DET-Anniklūs 3SG.MASC.NOM.CLITIC close-3SG.MASC.PRET  
 early-ADV DET-store by-word-CONST DET-storm  
*"Anniklūs closed the shop early because of the storm."*
- (12) Ουν αγαρού βυκῷλ ἔήν λαδδίννε.  
*'Ūn 'agarū bukāl vēn laddinne.*  
 3PL.NOM.CLITIC buy-3PL.PRET bottle-CONST wine of-DET-dinner  
*"They bought a bottle of wine for dinner."*
- (13) Τζε κατάβητ άμυς σάππετ σελιῷ.  
*Če katabet 'amus səphet selyā.*  
 1SG.NOM.CLITIC write-1SG.PRET yesterday seven-CONST page  
*"Yesterday I wrote seven pages."*

This includes actions that took place over a protracted period of time, so long as the action is being treated as a whole and not as a series of repeated events each with their own beginning and end. Compare, for instance, the following two sentences, the first of which requires the preterite, the second the imperfect.

- (14) Αμμιχώλ ου δάρας νανγλιτζκιώ βιπανεπεστείμ.  
*Hammixāl 'ū daras nangličkyā bipanepestīm.*  
 DET-Ammixāl 3SG.MASC.NOM.CLITIC study-3SG.MASC.PRET  
 DET-English-FEM.SG by-university  
*"Ammixāl studied English at university."*
- (15) Αμμιχώλ ου διήρες νανγλιτζκιώ καλώ ιούν βιπανεπεστείμ.  
*Hammixāl 'ū dieres nangličkyā kalā yūn bipanepestīm.*  
 DET-Ammixāl 3SG.MASC.NOM.CLITIC study-3SG.MASC.IMPF  
 DET-English-FEM.SG all-FEM.SG day by-university  
*"Ammixāl studied English every day at university."*

### 19.2.3 The Imperfect Tense

The imperfect tense marks a past action as a process with an internal temporal structure beyond the simple 'start' and 'end' model suggested by the preterite tense. It is thus used for a number of different types of actions.

The imperfect is used when one action takes place during or interrupts another action, since such an interruption indicates the existence of a temporal 'middle'. The interrupted action takes the imperfect, while the interrupting action takes the preterite.

- (16) Ει κευελώ ηυν αχετεί τζιήν καλκήλ αττελεφούν.  
*'Ī kewwelā hun 'axetī čien kalkēl hattelefūn.*  
 3SG.FEM.NOM.CLITIC talk-3SG.FEM.IMPF with brother-1SG when ring-  
 3SG.MASC.PRET DET-telephone  
*"She was talking with my brother when the phone rang."*
- (17) Α τα ήσατ τζιήν τζώτ;  
*'A ta yēsāt čien čāt?*  
 INTERR 2SG.MASC.NOM.CLITIC sleep-2SG.MASC.IMPF when  
 leave-1SG.PRET  
*"Were you sleeping when I left?"*

- (18) Τζήν νυμουνού Λαννώ ηαῶρε θιμούν, ει θαβρώ ασσανδή λών.  
*Čien numūnū Lannā hašre tīmūn, 'ī tabrā hassandē lān.*  
 when be\_counted-3PL.IMPF of-Annā ten eight,  
 3SG.FEM.NOM.CLITIC break-3SG.FEM.PRET DET-arm 3SG.FEM.GEN  
*“When Annā was 18, she broke her arm.”*

The imperfect is used when an action is habitual or repeated, since this indicates the existence of many start and end points.

- (19) Νω τηρεῖδεν καλῶ σῶρ̄.  
*Nā tiereden kalā sār̄.*  
 1PL.NOM.CLITIC run-1PL.IMPF all-FEM.SG morning  
*“We used to run every morning.”*
- (20) Τζήν δήυεν αδδούρ λιή ηαλ Σουριώ, ετζεί υενεσκιούν λιή δε ηαλ  
 Τζιπριώ νω τακτιήβεν.  
*Čien dēwen haddūr lie hal Sūryā, 'ečī veneskyūn lie de hal Čipriyā nā*  
*taktieven.*  
 when live-3SG.MASC.IMPF DET-family 1SG.GEN on Syria,  
 1SG.NOM and-DET-friend.PL 1SG.GEN SUB on Cyprus  
 1PL.NOM.CLITIC write\_one\_another-1PL.IMPF  
*“When my family lived in Syria I would write to my friends in Cyprus.”*

If the duration of an action is specified, it will generally appear in the imperfect, since duration implies process. However, this does not hold if the verb has an implied perfective aspect. Contrast the two sentences below, where the verb appears in the imperfect in the first case and preterite in the second. This is because “read” is contextually perfective in the second example, and it could be thought of as an instantaneous action of “finishing reading” taking place after a period fifteen minutes, rather than a prolonged action of “reading” taking place over fifteen minutes.



- (21) Αδδέμετρε ου κήρε αḅḅίḅλε ιḅε ηαḱρε χάφσετ λατφῶ.  
*Haddemetre 'ū kēre havvivle 'ive hašre xafset laṭfā.*  
 DET-Addemetre 3SG.MASC.NOM.CLITIC read-3SG.MASC.IMPF in-PL ten  
 five-CONST minute  
*"Addemetre read the book for fifteen minutes."*
- (22) Αδδέμετρε ου κήρε αḅḅίḅλε μετῶ ηαḱρε χάφσετ λατφῶ.  
*Haddemetre 'ū kara havvivle metā hašre xafset laṭfā.*  
 DET-Addemetre 3SG.MASC.NOM.CLITIC read-3SG.MASC.PRET after ten  
 five-CONST minute  
*"Addemetre read the book in fifteen minutes."*

Another pair, the first using the preterite, the second the imperfect:

- (23) Κάλ ἀραδ ου ινḱυοκινῶ τζιήν αμβρῶ Αμμαριῶ ανού.  
*Kal 'aṛad 'ū 'inšuokinā čien 'ambrā Hammaryā 'anū.*  
 all-MASC.SG one-MASC.SG 3SG.MASC.NOM.CLITIC PASS-shock-3SG.MASC.  
 PRET when say-3SG.FEM.PRET that.PRON-MASC.SG  
*"Everyone was shocked when [=because] Ammaryā said that."*
- (24) Κάλ ἀραδ ου σήτζερ τζιήν αμβρῶ Αμμαριῶ ανού.  
*Kal 'aṛad 'ū sēčer čien 'ambra Hammaryā 'anū.*  
 all-MASC.SG one-MASC.SG 3SG.MASC.NOM.CLITIC be\_drunk-3SG.MASC.  
 IMPF when say-3SG.FEM.PRET that.PRON-MASC.SG  
*"Everyone was drunk when [=at the same time as] Ammaryā said that."*

### 19.2.4 The Future Tense

The future tense is a complex tense formed using the auxiliary verb \*lək plus the perfective subjunctive. It marks any sort of future action, whether structurally perfective or imperfective, once or repeatedly.

- (25) Τῷ ἀλακ ἄαγγῶρ αμμῶρ ζῶγ παπυτζζιήν ρουδιθιήν.  
*Č 'alək vaggār hammār zuog pəphuččien řūdiṭijen.*  
 1SG.NOM.CLITIC FUT.1SG buy-1SG.SUBJ.PF tomorrow pair-CONST shoe-  
 PL new-MASC.PL  
*"Tomorrow I'll buy a pair of new shoes."*
- (26) Χαρατσῶ λῶ ιλκι βῆννυχῶδ ἀδ ἀθθαννιῶ.  
*Xarətsḥā lā yilki vēnnuxād 'ad haṭṭanniyā.*  
 decision NEG FUT.3SG.FEM be\_taken-3SG.SUBJ.PF until  
 DET-Monday  
*"A decision will not be made until Monday."*
- (27) Δε ιννυμῶρ με δῆ ἀκκυῶτζ ιλακ βείυε κιυ ρούν μιμμύσαδδαρ.  
*De yinnumār me dē həkhuoč yilək vīwe kyu řūn mimmusaddar.*  
 EXPL be\_said-3SG.MASC.PRES SUB this-MASC.SG DEF-summer FUT.3SG.  
 MASC be-3SG.SUBJ.PF more hot-MASC.SG  
 PART-usual-MASC.SG  
*"They are saying that this summer will be hotter than usual."*

## 19.2.5 The Present Perfect Tense

The present perfect is another periphrastic tense, although with slightly different syntactic behavior. The subject is marked by a mandatory genitive pronoun or genitive construction with the preposition λι- *li-*, with nominative case pronouns and clitics forbidden, while the main verb appears in the perfective subjunctive. The adverb πλέ *ple* "then" is also nearly always present in the same clause.

The present perfect marks a past event with a result that has present relevance. In this sense it is similar to the English perfect, but with the added condition that the resulting state must still be true at the present time. Thus, a sentence such as "I have opened the window" (present perfect) implies the window is still opened, while "I opened the window" (preterite) makes no statement as to whether the window was subsequently closed. In most cases the present perfect can be replaced by another tense and still be fully grammatical, just with a slightly different emphasis on consequences.

- (28) Λών βήφταρ πλέ αδδαλλούν καδ είθ μίφτών ναφυσσώ.  
*Lān vēftař ple haddallūn kad 'īt miftān nafussā.*  
 3PL.GEN open-3PL.SUBJ.PF then DET-window because there\_is outside  
 breeze  
*"They've opened the window because there is a breeze outside."*  
 With present perfect: the window is still open.  
 Contrast preterite: the window may or may not still be open.
- (29) Λιή λω βάμμιλ πλέ ήμα λέτζε ιτ ιανδε ναττάλησε λαμμακκαυουλ.  
*Lie lā vammil ple 'ēma leče 'it yande nathalēše lammakhawwūl.*  
 1SG.GEN NEG understand-1SG.SUBJ.PF then any word since when  
 begin-2SG.FEM.PRET of-DET-speak-INF  
*"I haven't understood a word since you started talking."*  
 With present perfect: I still don't understand.  
 Contrast preterite: I may or may not be starting to understand.
- (30) Λατζείριλ νεΛατζυιεί βήβού πλέ βήστακραβ αβλέ.  
*Laččīril veLazzuyī vēbū ple vēstakrab 'able.*  
 of-DET-Aččīril and-of-DET-Azzuyī come-3PL.SUBJ.PF then arrive-3PL.  
 SUBJ.PF already  
*"Aččīril and Azzuyī have already arrived here."*  
 With present perfect: they are still here.  
 Contrast preterite: they may have left already.

The present perfect is also frequently used to mark reported information that the speaker cannot personally attest to. It is thus quite commonly used in clauses introduced by verbs of communication.

- (31) Ου ιμώρ με λού βήταννεν πλέ κάλ μιναββυδώ.  
*'Ū yimār me lū vētānnen ple kal minabuddā.*  
 3SG.MASC.NOM.CLITIC say-3SG.MASC.PRES SUB 3SG.MASC.GEN finish-3SG.  
 SUBJ.PF then all-MASC.SG PART-work  
*"He says that he finished [lit. 'has finished'] all of the work."*

- (32) Αννώ ει μωρώ χιώ με λάκ β̄αταρτζεί πλέ λατσώλ.  
*Hannā 'ī mārā xiyā me lak vatarčī ple lətsḥāl.*  
 DET-Annā 3SG.FEM.NOM.CLITIC to-1SG SUB 2SG.MASC.GEN  
 enjoy-2SG.SUBJ.PF then of-swim-INF  
*"Annā told me that you like [lit. 'have liked'] swimming."*

## 19.2.6 The Pluperfect Tense

The pluperfect tense (or past perfect) is quite similar to the present perfect; the only syntactic difference is the inclusion of an invariant verb υή *wē* "it was" immediately before the verbal complex. This form has the same purpose as the present perfect, simply with a past reference point rather than a present one. In other words, the pluperfect expresses an action with consequences relevant for a particular point in the past, or indirect evidentiality in reference to a past action.

- (33) Τζε ριήγ̄εβ̄ καδ υή λιή λώ β̄άκκαλ πλέ.  
*Če rieḡev kad wē lie lā vəkhal ple.*  
 1SG.NOM.CLITIC be\_hungry-1SG.IMPf because be-3SG.MASC.IMPf 1SG.  
 GEN NEG eat-1SG.SUBJ.PF then  
*"I was hungry because I had not eaten."*
- (34) Υή λιπαππατεί υελιταττατεί β̄ήρ̄υ πλέ β̄εέκσιδ̄ετ σαννώ αδ ιανδε β̄  
 ατζαού αγδανού β̄νε νάρτζε.  
*Wē lipəpḥatī velitəṭṭatī vēṛu ple be'eksidet sannā 'ad yande vača'ū*  
*'əḡdanū bne narče.*  
 be-3SG.MASC.IMPf of-grandfather-1SG and-of-grandmother-1SG live-  
 3PL.SUBJ.PF then by-sixty-CONST year until when  
 leave-3PL.PRET first-ADV from DET-country  
*"My grandfather and grandmother had lived sixty years before they*  
*left the country for the first time."*
- (35) Ου μώρ χιώ με υή λών β̄ηνεβ̄λ̄υώια ηαλαδεί αππατριαρχεί.  
*'Ū mār xiyā me wē lān vēnevluoya haladī happatriyarxī.*  
 3SG.MASC.NOM.CLITIC say-3SG.MASC.PRET to-1SG SUB be-3SG.MASC.IMPf  
 3SG.FEM.GEN be\_blessed-3SG.SUBJ.PF by DET-patriarch  
*"He told me that she received a blessing from the Patriarch."*

- (36) Ἀλλοῦκ ου βού νευή λού ἔήχσιρ λιμωρή ῥαμμώτ χικωῶ.

*Hallūk 'ū bū'vewē lū vēxsir limārē ṛammāt xikwā.*

DET-Allūk 3SG.MASC.NOM.CLITIC come-3SG.MASC.PRET and-be-3SG.

MASC.IMPF 3SG.MASC.GEN want-3SG.SUBJ.PF of-show-INF something-

ACC to-2SG.MASC

*“Allūk came by and wanted [lit. ‘had wanted’] to show you something.”*

## 19.3 The Subjunctive Mood

The subjunctive mood in Alashian has two main purposes: marking the main verb of a clause when accompanied by an auxiliary, and marking the main verb of an irrealis subordinate clause. Unlike in the indicative mood, Alashian has two subjunctive mood forms that are distinguished by aspect, not by tense: a perfective subjunctive and an imperfective subjunctive. These two forms have very different origins, and so demonstrate very different syntactic behavior.

A third form, the volitive, is usually classified among the subjunctive forms due to its formation. It fulfils a number of non-subjunctive irrealis functions, in particular the optative, hortative, and deontic moods.

### 19.3.1 The Perfective Subjunctive

As can be seen in the formation of complex tenses, the perfective subjunctive is always used when an auxiliary verb is present, with the auxiliary taking indicative forms and the main verb subjunctive forms. This is also true of modal auxiliaries, such as the capacitative ἄραδ *varad* “be able to X” and ventive βού *bū* “X to here, X towards me”. However, this does not apply to all two-verb constructs; verbs such as χάσαρ *xasar* “want [to X]” and μανῶ *manā* “forbid [from Xing]” are not considered auxiliaries, and so require infinitives rather than subjunctive mood verbs. The distinction between auxiliary verbs and secondary verbs is elaborated upon in section 19.8.

Note that no coordination is needed when an auxiliary verb is present; the subjunctive verb is simply placed after the indicative auxiliary. Adverbs may intervene between the two verbs, however.

- (1) Τζε λω *ḅáraðet ḅákkaββελ ουν* βαδ ετζεί τζεινετ.  
*Če lā varadet vākhəbbel 'ūn bad 'ečī čīnet.*  
 1SG.NOM.CLITIC NEG be\_able-1SG.PRET convince-1SG.SUBJ.PF  
 3PL.ACC.CLITIC by\_which 1SG.NOM be\_correct-1SG.PRET  
*"I could not convince them that I was right."*
- (2) Βούνα *ḅáταχχαδ* νακείλ!  
*Būna vataxxad nakīl!*  
 come-2SG.MASC.PREC take-2SG.SUBJ.PF DET-food.PL  
*"Bring the food over here!"*
- (3) Α *ḱi* τιλκι *ḅετάτταδρακ ηυνεί* λιμικκαφφή;  
*'A ḱi tilki vetəthadrak hunī limikkaffē?*  
 INTERR 2SG.FEM.NOM.CLITIC FUT.2SG.FEM accompany-2SG.SUBJ.PF with-  
 1SG of-PART-coffee  
*"Would you like to [lit. 'will you'] go for coffee?"*

The perfective subjunctive also makes an appearance in purposive irrealis clauses, that is, in clauses expressing intended purpose or result. This form is therefore frequently seen after verbs like *χάσαρ* *xasar* “want” or *ναββήτ* *nəbbēt* “hope”<sup>1</sup>, impersonal adverbs such as *ισάλλω* *išallā* “hopefully”, and the conjunction *λικ* *lik* “so that, lest”. Interestingly, in all three situations, the perfective subjunctive verb may appear either with or without the conjunction *lik*, so that such verbs may immediately follow other verbs serially; in the modern language this is generally viewed as a null conjunction, though historically it is the result of the conjunction *ve-* “and” merging with an older perfect form (cf. the *waw-consecutive* in Biblical Hebrew).

- (4) Αννικλούς ου ιαχσείρ ζδάν [*λικ*] *ḅηρώ* ει θάννιτ.  
*Hanniklūs 'ū yaxsīr zdan [lik] vērā 'ī ṭannit.*  
 DET-Anniklūs 3SG.MASC.NOM.CLITIC want-3SG.MASC.PRES very [so\_  
 that] see-3SG.SUBJ.PF 3SG.FEM.ACC.CLITIC again  
*"Anniklūs really wants him to see her again."*

1 See section 19.8 for when to use an infinitive with such verbs and when to use a purposive clause.

- (5) Δ' ἰθαλλῶ [lik] λω βῆμματῶρ αμμῶρ.  
*D' iṣallā [lik] lā vēmmāthār hammāř.*  
 EXPL hopefully [so\_that] NEG rain-3SG.MASC.PRES tomorrow  
*"Hopefully it won't rain tomorrow."*
- (6) Νω καυνηλνῶ βιρωβῶ κούλ [lik] βῆσμῶ νω κάλ ἄραδ.  
*Nā kəwwēlnā birābā kūl [lik] vēsmā nā kal 'ařad.*  
 1PL.NOM.CLITIC speak-1PL.PRET by-large-FEM.SG voice [so\_that] hear-  
 3PL.SUBJ.PF 1PL.ACC.CLITIC all-MASC.SG one-MASC.SG  
*"We spoke loudly so that everyone could hear us."*

In conjunction with verbs in the past tense, the perfect subjunctive may also mark consequence, taking the place of conjunctions such as "[such] that", "and then", and "consequently."

- (7) Αμματῶρ ου βίου τυως ρῶβ βῆττασήρ σαττυφῶ ηαλε φάλγε μιστρατυῶζ ιῶ αμμεδνινῶ.  
*Hammāthār 'ū vyū tuos rāb vēthasēř sathuffā hale falge mistratuoř 'iv hammedninā.*  
 DET-rain.PL 3SG.MASC.NOM.CLITIC be-3SG.MASC.PRET so  
 large-MASC.SG flow\_over-3SG.SUBJ.PF flood on-PL half-CONST PART-  
 road-PL in DET-town  
*"The rains were so heavy that half the streets in town were flooded."*
- (8) Τζε σώλετ Χαιγούν βῆδρικ λεαγούρ μιννούν.  
*Če sālet Xayyūn vēdrik le 'agūr minnūn..*  
 1SG.NOM.CLITIC ask-1SG.PRET to-DET-Ayyūn go-3SG.SUBJ.PF  
 of-buy-INF PART-fish.PL  
*"I asked Ayyūn to go buy some fish."  
 (lit. 'I asked Ayyūn [and then] he went to buy some fish.')*

### 19.3.2 The Imperfective Subjunctive

The imperfective subjunctive is a derivative of the present tense, and so has an additional progressive or imperfective aspect to it. Unlike the perfective subjunctive, it may appear as the sole verb in an independent clause, though it is far more common as a marker of irrealis statives or progressives.

In independent clauses, the imperfective subjunctive may only appear ne-

gated, where it marks both present/future tense and some degree of doubt on the part of the speaker. Such clauses can often be translated as “I do not foresee that...”.

- (9) Αἰδέκῃ λᾶ ἰωῖα πρὺβλιμᾶ.  
*'Addekā lā yiwāya pruvlimā.*  
 this.PRON-MASC.SG NEG be-3SG.MASC.SUBJ.IMPF problem  
*"This will not be a problem [I believe]."*
- (10) Λῶ ἰσαλλήνα ἥμα μιμμιλλούῃ λού.  
*Lā yisallēna 'ēma mimmillūs lū.*  
 NEG preserve-3SG.MASC.SUBJ.IMPF any PART-promise-PL  
 3SG.MASC.GEN  
*"He will not keep any of his promises [from what I can tell]."*

It is also employed in counterfactual present- and future-tense statements. The former is most commonly seen in conjunction with the adverb  $\lambda\omega\ldots\alpha\delta$  *lā...’ad* “not yet”, while the latter appears most often with the conjunction  $\tau\zeta\eta\nu$  *čien* “when, once” in its counterfactual sense.

- (11) Τζε λω αχχείρα αδ!  
*Če lā 'axxīra 'ad!*  
 1SG.NOM.CLITIC NEG be\_late-1SG.SUBJ.IMPF yet  
*"I'm not late yet!"*
- (12) Α τα τιλακ ηνεν βετάτταηαχαδ τζήν τιτάννανα ναβυδδω λάκ;  
*'A ta tilək hunen vetəthahaxad čien titənnana nabuddā lak?*  
 INTERR 2SG.MASC.NOM.CLITIC FUT.2SG.MASC with-1PL meet\_up-2SG.  
 SUBJ.PF when finish-2SG.MASC.SUBJ.IMPF DET-work  
 2SG.MASC.GEN  
*"Will you meet us once you finish your work?"*

Finally, the imperfective subjunctive appears in substantive clauses with imperfective meaning; that is, in clauses fulfilling the role of the direct object of a verb such as  $\text{ιαδ\omegá}$  *yadā* “know”,  $\text{ρ\omegá}$  *rā* “see”, or  $\text{υρδιν\omegá}$  *’urdinā* “command, order”. The conjunction  $\mu\epsilon$  *me* is used as a subordinator.



- (13) Εἰ ρώετ με ἰβκεία.  
*ʾĪ rā ʾet me yivkīyia.*  
 3SG.FEM.ACC.CLITIC see-1SG.PRET SUB cry-3SG.FEM.SUBJ.IMP  
*“I saw her crying.”*
- (14) Α τα τειδῶ με ἰωῶινα ἰβ σαμή ἀλλήλ υἱδιδῶ-τίμυννεν ἀστερείσμε;  
*ʾA ta tīdā me yiwāyuwa ʾiv samē hallēl ʾuḡdudā-ṭimunnēn ʾasterīсме?*  
 INTERR 2SG.MASC.NOM.CLITIC know-2SG.MASC.PRES SUB  
 be-3PL.SUBJ.IMP in sky-CONST DET-night eighty-eight-CONST constel-  
 lation  
*“Did [lit. ‘do’] you know that there are 88 constellations in the night  
 sky?”*

### 19.3.3 The Volitive Mood

The volitive, when used by itself, indicates wishes, hopes, and desires, and corresponds with English modal particles like ‘let’ and ‘may’.

- (15) Αττυν τειτζαούνα βασσαλούν!  
*ʾƏthun tīča ʾūna bassalūn!*  
 2PL.MASC.NOM.CLITIC leave-2PL.MASC.VOL by-DET-peace  
*“May you depart in peace!”*
- (16) Νω ναδρικούνα ναχρώ ἰλ αββῶρ.  
*Nā nadrikūna naxrā ʾil habbār.*  
 1PL.NOM.CLITIC go-1PL.VOL DET-evening to DET-bar  
*“Let’s go to the bar tonight.”*
- (17) Ετζεί ωρῶφῶναννα!  
*ʾEčī ʾāřufānanna!*  
 1SG.NOM be\_held-1SG.VOL  
*“If only I were rich! (lit. ‘were held’)”*

The volitive is also used to express promises or threats, particularly in the first person.

- (18) Νω νατταρωούνα ασώ θάννιτ!

*Nā nətharā 'ūna 'asā ʔannit!*

1PL.NOM.CLITIC see\_each\_other-1PL.VOL soon again

*“We shall see each other again soon!”*

- (19) Ου ιαδρείκαννα αββού δίτ αππών

*'Ū yadrīkanna habbū dit happān.*

3SG.MASC.NOM.CLITIC remember-3SG.MASC.VOL DET-come-INF this-FEM.SG DET-time

*“He will remember to come this time.”*

In conditional sentences, the apodosis (result clause) will appear in the volitive if a) it has future meaning and b) is something the speaker views as beneficial or otherwise in a positive light. This usage likely originates from swearing oaths.

- (20) Μίρ ιαδρείκ, φ' αλού άττα ταδρείκαννα.

*Mir yadrīk, f 'alū 'ətha tadrīkanna.*

if go-3SG.MASC.PRES, then also 2SG.MASC.NOM go-2SG.MASC.VOL

*“If he goes, then you should go too.”*

- (21) Μίρ ατζερυνός ασσάβατ τήβ, φα νω ναδρικούνα ιλ αββαζώρ.

*Mir haččeruos hassabat tēb, fa nā nadrikūna 'il habbazār.*

if DET-weather DET-Saturday good-MASC.SG, then

1PL.NOM.CLITIC go-1PL.VOL to DET-bazaar

*“If the weather is nice on Saturday, we should go to the bazaar.”*

Weak obligation (“should”) can also be expressed by the volitive. Stronger obligation (“ought”, “must”) requires other auxiliary constructions, and so does not need the volitive.

- (22) Τζ' αδρείκαννα βήτα αδ αττεισσα.

*Č 'adrīkanna bēta 'ad hattīssa.*

1SG.NOM.CLITIC go-1SG.VOL homeward before DET-nine

*“I should go home by nine o'clock.”*

The volitive is also typically used in questions that expect an imperative verb in response, or at least an implied imperative.

- (23) “Μώτ τζε αφφώλαννα αππών;”

“Σαυλινώ μιφτών ιβ λατφώ.”

“*Māt ċe ’affālanna ’əphān?*”

“*Sawlinā miftān ’iv lətfā.*”

what-ACC 1SG.NOM.CLITIC do-1SG.VOL now?

step\_aside-2SG.MASC.IMPER outside in minute

“*What should I do now?*”

“*Step outside for a moment.*”

- (24) “Βεμώ ‘τζι ωηώβ’ ου ιννυμώραννα βαγγαλλιώ;”

“[Μώρ] ‘Je t’aime.”

“*Bemā ’ċi ’āhāb ’ū yinnumāranna baggalliṃ?*”

“*[Mār] ‘Je t’aime’.*”

how ‘2SG.FEM.ACC.CLITIC love-1SG.PRES’ 3SG.MASC.NOM.CLITIC be\_  
said-3SG.MASC.VOL by-DET-French-FEM.SG?

say-2SG.MASC.IMPER ‘Je t’aime’

“*How do you say ‘I love you’ in French?*”

“*[You say] ‘Je t’aime’.*”

## 19.4 The Imperative Moods

The imperative mood forms mark commands. They are a defective conjugation, existing only in the second person. They also have a system of verbal negation separate from the other verbal forms.

### 19.4.1 The Imperative Mood

The imperative forms are used for most general commands.

- (1) Στή αρῥάλιβ λάκ!

*Stē hařřalib lak!*

drink-2SG.MASC.IMPER DET-milk 2SG.MASC.GEN

“*Drink your milk!*”

- (2) Ατταῤλατσού βαππαπυτζιήν αδ ιανδε ταδρικού φιτώνα.  
*'Əthařlætshū bappaphuččien 'ad yande tadrikū fitāna.*  
 remove-2PL.IMPER by-DET-shoe-PL before that go-2PL.PRES to\_inside  
*"Take off your shoes before entering."*

The imperative is negated with the negative marker ελ *'el* and the enclitic ακ/κ (*ə*)*k*. However, the presence of another enclitic (i.e., a direct object pronoun) will displace (*ə*)*k*.

- (3) Ελ στή 'κ ακκαφφή βιῤούν!  
*'El stē k hakkaffē biřūn!*  
 NEG drink-2SG.MASC.IMPER NEG.CLITIC DET-coffee  
 by-hot-MASC.SG  
*"Don't drink the coffee while it's hot!"*
- (4) Ελ στή ου βιῤούν!  
*'El stē 'ū biřūn!*  
 NEG drink-2SG.MASC.IMPER 3SG.MASC.ACC.CLITIC by-hot-MASC.SG  
*"Don't drink it while it's hot!"*
- (5) Ελ ḡαθενού 'κ ηών.  
*'El ḡətenū k hān.*  
 NEG smoke-2PL.IMPER NEG.CLITIC here  
*"No smoking."*

### 19.4.2 The Precative Mood

The precative mood is a milder form of imperative used to mark requests and encouragement. Negation works the same way as in the imperative.

- (6) Βυούνα φιτώνα.  
*Bwūna fitāna.*  
 come-2PL.PREC to\_inside  
*"Would you like to come in?"*

- (7) Αττασώδνα χιώ βιδή αιαβούλ.  
*’Ōthasādna xiṽ bidē hayyabūl.*  
 assist\_with-2SG.MASC.PREC to-1SG by-this-MASC.SG  
 DET-carry-INF  
*“Would you help carry this for me?”*
- (8) Ινδρατζζού ελ μαρείνα ’κ λών μώτ δε μώρετ ου λάτζ.  
*’Indračhū ’el marīna k lān māt de māret ’ū lač.*  
 please NEG say-2SG.FEM.PREC NEG 3SG.FEM.GEN what-ACC SUB say-1SG.  
 PRET 3SG.MASC.ACC.CLITIC 2SG.FEM.GEN  
*“Please don’t tell her what I told you.”*
- (9) Κυρή ρωήννα!  
*Kurie rā ’ēnna!*  
 Lord have\_mercy-2SG.MASC.PREC  
*“Lord have mercy!”*

## 19.5 Negation

Most verbs can be negated using the preverbal adverb λω *lā*.

- (1) Λω νεῤσαβού με περ-τζείλ ηών.  
*Lā neřsabū me per-čīl hān.*  
 NEG think-1PL.PRES SUB over-cold-MASC.SG here  
*“We don’t think it’s too cold here.”*
- (2) Λω διήκερ μώτ δε αβῤήθ νι.  
*Lā dieker māt de ’abřēř ni.*  
 NEG remember-1SG.IMPF what-ACC SUB anger-3SG.MASC.PRET 1SG.ACC.  
 CLITIC  
*“I didn’t remember what angered me.”*

Imperatives and precatives use the adverb ελ *’el* instead (since prohibitory negation is fundamentally very different than factual negation). This is typically accompanied by a post-verbal enclitic *k* or *ə**k*, although this may be dropped if a clitic pronoun attempts to fill the same slot.

- (3) Ελ νατζζώρ ακ μιμωρούκ λάκ!  
*'El nāčhār ak mimmārūk lak!*  
 NEG look-2SG.MASC.IMPER NEG behind 2SG.MASC.GEN  
*"Don't look behind you!"*

In indirect commands (which always appear in the perfective subjunctive), either *lā* or *'el* (without the (ə)*k* component) may be used. The difference is mostly dialectal, with *lā* dominating in the north and *'el* in the south.

- (4) Ιννατεί ει αμβρώ χιώ [λίκ] λω/ελ βάρδαλ ούχιρατ.  
*'Innatī 'ī 'ambrā xiyā lik lā/'el vaṛḏal 'ūxirat.*  
 mother-1SG 3SG.FEM.NOM.CLITIC to-1SG so\_that NEG  
 return-1SG.SUBJ.PF late-ADV  
*"My mother told me to not come back late."*
- (5) Αττατζζαρεί [λίκ] λω/ελ βεάτταηαμαρ.  
*'Əthəčharī [lik] lā/'el vetəthahamar.*  
 pay\_attention-2SG.FEM.IMPER so\_that NEG misspeak-2SG.SUBJ.PF  
*"Be careful not to misspeak."*

In multiple-verb constructions employing an auxiliary, only the auxiliary may be negated. Double negations (such as "I can't not go") require rephrasing ("It cannot be that I do not go"). This contrasts with the purposives in sentences 4 and 5 above by the fact that auxiliaries cannot be followed by the conjunction *lik* "so that", while the purposives may.

- (6) Λω ιουριδού βηβείτ βήνικ αδ αχχωφισκιώ.  
*Lā yūridū vėbūt bėnik 'ad haxxāfiskyā.*  
 NEG be\_able-3PL.PRES visit-3PL.SUBJ.PF between-2SG.MASC until DET-Friday  
*"They can't stop by your house until Friday."*
- (7) Δ' ει-βούριδ με λω αδρείκ.  
*D 'ī-vūrid me lā 'adrīk.*  
 EXPL NEG-possible-MASC.SG SUB NEG go-1SG.PRES  
*"I can't not go."*

In multiple-verb constructions employing an infinitive, either or both

verbs may be negated independently of the other. However, infinitives, being nominal in form, cannot use adverbial negation as verbs do; they must be negated either with the pseudo-adjective ήμα *ēma* or the prefix ει- *ī-*, with the former being far more frequent. The same is true of substantive clauses with an infinitive component.

- (8) Τζ' αχσείρ λειήμα ηαβούδ (ει-ηαβούδ).

*Č 'axsīr le 'ēma habūd (ī-habūd).*

1SG.NOM.CLITIC want-1SG.PRES of-no work-INF (NEG-work-INF)

*"I want to not work."*

- (9) Λω αχσείρ χιτζιώ λειήμα αμούρ (ει-αμούρ) μώτ δε νίστυσαβ.

*Lā 'axsīr xicȳā le 'ēma 'amūr (ī-'amūr) māt de nistusab.*

NEG want-1SG to-2SG.FEM of-no say-INF (NEG-say-INF) what-ACC SUB  
happen-3SG.MASC.PRET

*"I don't want to not tell you what happened."*

- (10) Ήμα ρατζούβ ιβ ιούβιλ υνών αḍḍεκώ κιυ ασατεί.

*'Ēma račūb 'iv yūbil 'unān 'aḍḍekā kyū 'asatī.*

no ride-INF in carrier-CONST DET-people this.PRON-MASC.SG more  
quick-MASC.SG

*"Not taking the bus would be faster."*

Negative adverbs in the protasis of a conditional sentence typically fuse with the conditional conjunction. In factual conditions, μίρ *mir* and λω *lā* fuse to become ιλλώ *'illā* "if not" (the form coming from an older conditional *'in* "if"), while in counterfactual conditions, λού *lū* and λω *lā* merge into λυλλώ *lullā* "if [it were] not".

- (11) Φα τζ' αλακ βασώλ ιλλώ ηδώ ασσέντε.

*Fa č 'alək vasāl 'illā 'ēdā hassente.*

then 1SG.NOM.CLITIC FUT.1SG ask-1SG.SUBJ.PF if.REAL.NEG  
know-1SG.PRES DET-path

*"I will ask if I don't know the way."*

- (12) Λυλλῶ τῆσουρῶ νι, φα λῶ ταηαζηρνῶ βακκαφῶ.  
*Lullā ṭesūrā ni, fa lā tahazērnā bakhafṛā.*  
 if.COUNTERF.NEG provoke-3SG.MASC.PRET 1SG.ACC.CLITIC, then NEG  
 become\_entangled-1PL.PRET by-fight  
*“If he hadn’t provoked me, we wouldn’t have gotten into a fight.”*

## 19.6 The Copula βεί νī “to be”

The verb βεί νī (root \*hwāy) means “to be”, and is the main Alashian copula used to link together multiple noun phrases. Its conjugation is highly irregular, as is its behavior.

In the present tense the copula generally surfaces as zero, with the subject and complement simply juxtaposed (the so-called “nominal sentence”). If the subject is a pronoun, it will always appear in its full form, never as a clitic.

- (1) Αῖήλεκ νουλεῖδ λιή.  
*ʾAḏēlek nūlīd lie.*  
 these.PRON-PL DET-children.PL 1SG.GEN  
*“These are my children.”*
- (2) Ἰῶσε βνε Μασρήν.  
*ʾIṣše bne Məsrēn.*  
 2SG.FEM.NOM from Egypt  
*“You are from Egypt.”*

The present tense forms can be used for emphatic meaning. Subject pronouns may appear as clitics, but due to the emphatic nature of non-zero copulas in the present tense, full pronouns are far more common.

- (3) Ηοῦ εῖσιτ ιωή Ναβδῆλ.  
*Hū ʾīšit yiwē Navdēl.*  
 3SG.MASC.NOM really be-3SG.MASC.PRES DET-Navdēl  
*“He really is Navdēl.”*

In other tenses the copula is always overt.



- (4) Παππατεί υεταττατεί υειού ζερρανιήν.  
*Paphatī vetāthatī weyū zerranien.*  
 grandfather-1SG and-grandmother-1SG be-3PL.IMPF farmer-PL  
 “My grandparents were farmers.”
- (5) Τζ’ αχσείρ λεηαυού αῆυκώτ.  
*Č’axsīr lehawū ’avukāt.*  
 1SG.NOM.CLITIC want-1SG.PRES of-be-INF-const lawyer  
 “I wish to be a lawyer.”

In the preterite and imperfect tenses, the third person forms have two variants: the ‘weak’ forms, which serve as the normal copula, and the ‘strong’ forms, which are used as existentials (see section 19.10). Since the act of ‘being’ is inherently imperfective, the imperfect forms are the most common in the past tense. The preterite forms of ‘be’ are used only in the context of other preterite verbs to refer to states at a particular point in time; this is particularly common in substantive clauses.

- (6) Λω ιαδώτ με βείτα παρρουν.  
*Lā yadāt me vīta parrūn.*  
 NEG know-1SG.PRET SUB be-2SG.MASC.PRET doctor  
 “I did not know that you were a doctor [at that time].”
- (7) Λω ιαδώτ με υήτ παρρουν.  
*Lā yadāt me wēt parrūn.*  
 NEG know-1SG.PRET SUB be-2SG.MASC.IMPF doctor  
 “I did not know that you used to be a doctor.”
- (8) Δε βεί φάλγ αιούν τζιην βατζαού.  
*De vī falg hayyūn čien vača ’ū.*  
 EXPL be-3SG.MASC.PRET half-CONST DET-day when leave-3PL.PRET  
 “It was noon when they left.”
- (9) Δε υή άμυς ζδάν ρούν υειούβις.  
*De wē ’amus zdan řūn veyūbis.*  
 EXPL be-3SG.MASC.IMPF yesterday very hot-MASC.SG  
 and-dry-MASC.SG  
 “It was very hot and dry yesterday.”

## 19.7 Voice

Alashian has two voices, the active and passive. These are distinguished morphologically for the most part, so that syntactically there is little difference between a passive verb and an intransitive active verb.

- (1) Tʕ ακρώ.

Č 'əkrā.

1SG.NOM.CLITIC read-1SG.PRES

"I am reading."

- (2) Aḅḅīḅλε ου ιακκυρώ.

Havvīle 'ū yəkhurā.

DET-book 3SG.MASC.NOM.CLITIC be\_read-3SG.MASC.PRES

"The book is being read."

The one major morphological difference is that most passive verbs (other than those in Scale I *nuktāb*) lack an imperative and precative. Instead, a periphrastic construction consisting of the conjunction *lik* "so that" plus the second person perfective subjunctive must be used. In this case, there is no formal distinction between the imperative and precative.

- (3) Ἀτταγλη νενινακκώ!

'Əthaglē veninəkhār!

reveal\_one-self-2SG.IMPER and-be\_recognized-2SG.IMPER

"Show yourself! (lit. 'Reveal yourself and be recognized!')"

- (4) Λίκ βᾱτώστυσῶφαν βιμῶτ δε λω τειδῶ μῶτ δε τιφῶλ.

Lik vatāstušfan bimāt de lā tīdā māt de tiffāl.

so\_that admit-2SG.SUBJ.PF by-what-ACC SUB NEG

know-2SG.MASC.PRES what-ACC SUB do-2SG.MASC.PRES

"Admit that you don't know what you're doing!"

As can be seen above, not all morphologically passive verbs are semantically passive, usually due to gradual semantic drift. In addition to *νίστυῶφαν nistušfan* "admit" above, some other such 'deponent' verbs include: *εννυτῶρ ennutār* "remain", *νίστυσαβ nistusab* "happen", *νυντῶρ nuntār* "rain", *νίστυσκαβ nistuskab* "surrender", and many others.

The agent of a passive verb may be marked with the preposition *ηαλαδεί* *haladī* “by”.

- (5) *Heí neklišā ē nubnāyā haladī vizantēn ’iv ’anewān nāširī.*  
*Hī neklišā ’ī nubnāyā haladī vizantēn ’iv ’anewān nāširī.*  
 that-FEM.SG DET-church 3SG.FEM.NOM.CLITIC be\_built-3SG.FEM.PRES by  
 Byzantine-GENT in DET-century DET-tenth  
*“That church was built by the Byzantines in the tenth century.”*
- (6) *Ou aḫḫār haladī atiximā hun hadruom.*  
*’Ū ’aḫḫār haladī ’atiximā hun hadruom.*  
 3SG.MASC.NOM.CLITIC be\_delayed-3SG.MASC.PRET by accident with  
 DET-highway  
*“He was delayed by an accident on the highway.”*

The one time passive verbs are able to take a direct object is in the ‘internal object’ construction, where an infinitive cognate to the main verb is used to indicate emphasis or totality. Internal objects are discussed further in section 19.13.

- (7) *Bileṭṭe nēs, habbēt ’ū vākhād mavākhūd.*  
*Bileṭṭe nēs, habbēt ’ū vākhād mavākhūd.*  
 by-word DET-fire, DET-house 3SG.MASC.NOM.CLITIC  
 be\_burned-3SG.MASC burn-INF  
*“After the fire the house was burnt to the ground.” (lit. ‘was burnt a burning’)*

Scale V (*nitkatab*), while normally reflexive, can also serve as a mediopassive. Morphologically and syntactically it patterns as active, however.

- (8) *Aθθέλγε δε ήάλε αγγυβάρ ου ιάττασσαρ διστυών.*  
*Hattelge de hale haggubār ’ū yathassar distuon.*  
 DET-snow SUB on-PL DET-mountain.PL 3SG.MASC.NOM.CLITIC melt-3SG.  
 MASC.PRES in\_spring  
*“The snow in the mountains melts in the spring.”*

- (9) Τζ' ατδουῶ καλῶ σῶρ̄ λενῶ ακκούν.  
 Č 'atdūšā kalā sār̄ lenā 'əkhūn.  
 1SG.NOM.CLITIC take\_shower-1SG.PRES all-FEM.SG morning after  
 get\_up-1SG.PRES  
 "I shower every morning after I get up."

## 19.8 Secondary Verbs

Alashian secondary verb constructions involve a finite main verb plus an infinitive representing the secondary verb. The main verb must be transitive; secondary verb constructions are, in effect, a means of replacing the direct object of the main verb with another verb, as can be seen in the following examples.

- (1) Τζ' αχσείρ τυφῶρ̄.  
 Č 'axsīr tufār̄.  
 1SG.NOM.CLITIC want-1SG.PRES apple  
 "I want an apple."
- (2) Τζ' αχσείρ λιδαρούκ.  
 Č 'axsīr lidarūk.  
 1SG.NOM.CLITIC want-1SG.PRES of-go-INF  
 "I want to go."
- (3) Ουν ιμναηού νάλκυηλ ιῆ αββήτ λών.  
 'Ūn yimnahū nalkuhul 'iv habbēt lān.  
 3PL.NOM.CLITIC forbid-3PL.PRES DET-alcohol in DET-house  
 3PL.GEN  
 "They forbid alcohol in their home."
- (4) Ουν ιμναηού χιώ λιμῶτταηαγᾶζ ιῆ αββήτ λών.  
 'Ūn yimnahū xiyā limāthahagaz 'iv habbēt lān.  
 3PL.NOM.CLITIC forbid-3PL.PRES to-1SG of-swear-INF in  
 DET-house 3PL.GEN  
 "They forbid me from swearing in their home."

However, while these verbs are capable of taking a direct object (as in sen-

tences 1 and 3 above), the infinitive in a secondary verbal construction typically is not syntactically the direct object of the main verb, although it may be semantically. More often than not, the infinitive must be preceded by a preposition; which preposition is determined by the semantics of the main verb. The following possibilities cover the vast majority of cases:

- $\beta\iota$ - *bi*- “by” is used when the secondary verb clarifies the method of performing the primary verb, as in “help X”, “agree to X”, “fail to X” (this last one requires a negated infinitive). In all of these cases the secondary verb actually takes place: helping someone carry something involves carrying, agreeing to speak involves speaking, and failing to complete something (lit. ‘not complete’) involves not completing it.
- $\lambda\iota$ - *li*- “of”, by far the most common preposition, is used when the secondary verb does not represent an action that is actually taking place, as in “want to X”, “like X”, “hate X”, “feel like X”.
- $\emptyset$  (i.e., no preposition) is required of a handful of common verbs whose semantics do not appear to be clearly differentiated from those requiring *li*-, as in “remember to X”, “try to X”.

- (5) Ου κάτσαρ βεήμα ιαδού σεριοῦς απρυβλιμῷ δίτ.

*’Ū kātshar be ’ēma yadū seryūs hapruvlimā dīt.*

3SG.MASC.NOM.CLITIC fail-3SG.MASC.PRET by-no understand-INF-CONST  
seriousness-CONST DET-problem this-FEM.SG

“He failed to comprehend the seriousness of this problem.”

- (6) Τῆς ἀχσεῖρ λατταττού ηαλ αστάς αχχούλιφ.

*Č ’axsīr lattātthū hal hastas haxxūlif.*

1SG.NOM.CLITIC want-1SG.PRES of-DET-descend-INF on  
DET-stop DET-follow-PTCPL.ACT-MASC.SG

“I want to get off at the next stop.”

- (7) Δαβῶρνα μαηακκούβ αμμίφταρ λίη.

*Dabārna mahākḥūb hammīftar līē.*

try-2SG.MASC.PREC find-INF-CONST DET-key 1SG.GEN

“See if you can find my key.” (lit. ‘try to find...’)

The infinitive may take its own direct objects. Since the infinitives are technically nouns, this is expressed by means of a nominal construct, with the

infinitive appearing in the construct state and the direct object immediately following it in the absolute, definite, or partitive state as appropriate. The construct state of all infinitives is identical to the absolute state, even if its surface form would suggest an explicit construct marker.

- (8) Αβρακὴλ ου ιαρτζή λεακούλ υνακυλλούζ λού βεούχιρ.

*Habrakēl 'ū yarčē le 'akūl unakullūš lū be 'ūxir.*

DET-Abrakēl 3SG.MASC.NOM.CLITIC enjoy-3SG.MASC.PRES of-eat-INF-

CONST DET-meal-PL 3SG.MASC.GEN by-late-MASC.SG

*“Abrakēl likes to eat his meals late.”*

If the direct object is a pronoun, it may be marked either by possessive suffixes or genitive pronouns following the infinitive.

- (9) Λω ναββήτητ λιράκαν (λαρρώ λάκαν) ηών.

*Lā nabbētet lirākan (larrā lakan) hān.*

NEG expect-1SG.PRET of-see-INF-2PL.MASC (of-DET-see-INF

2PL.MASC.GEN) here

*“I didn’t expect to see you all here.”*

If the infinitive does not have its own direct object (i.e., is not in a construct), it may appear either in the absolute or determinate states. The determinate state is used when the action is somehow specified to refer to a specific timing or manner by means of adverbs; otherwise the absolute state is the default form. When the infinitive has a direct object, this is not an issue, since the infinitive always appears in the construct state.

- (10) Τζ' αχσείρ λιδαρούκ.

*Č 'axsīr lidarūk.*

1SG.NOM.CLITIC want-1SG.PRES of-go-INF

*“I want to go.” (Absolute)*

- (11) Τζ' αχσείρ λαδδαρούκ αππών.

*Č 'axsīr laddarūk 'aphān.*

1SG.NOM.CLITIC want-1SG.PRES of-DET-go-INF now

*“I want to go now.” (Determinate)*

Single adverbs may intervene between the main verb and secondary verb,

but generally no more than one word can appear in this position.

## 19.9 Modal Auxiliary Verbs

The modal auxiliaries are a closed set of verbs that are used in conjunction with another verb in the perfective subjunctive to convey some particular modal or aspectual distinction. Verbs in auxiliary position have generally undergone some degree of semantic bleaching; in several cases a single verb may have both a full non-auxiliary form and a bleached auxiliary form, distinguished only by whether it appears in auxiliary position or not. The following overview covers some of the most common auxiliaries.

Alashian has only one defective auxiliary, the future tense marker *ιλακ* *yilək*, which only has present tense forms. This is not particularly surprising, however, given its function.

- (1) Α αττυν τιλκυ βατούτιρ λαδδίννε;  
*ʾA ʾəthun tilku vatūtir laddinne?*  
 INTERR 2PL.MASC.NOM.CLITIC FUT-2PL.MASC stay-2PL.SUBJ.PF  
 of-DET-dinner  
*“Will you stay for dinner?”*

The auxiliary *βάραδ* *varad* (root \*wriḏ) indicates possibility, and so is translated “be able” or “can”.

- (2) Κάν μιθθακκείλ τα τουρείδ βατήβαλ;  
*Kan mittəkhīl ta tūrīd vatēbal?*  
 how\_much-CONST PART-weight 2SG.MASC.NOM.CLITIC  
 be\_able-2SG.MASC.PRES carry-2SG.SUBJ.PF  
*“How much weight can you carry?”*
- (3) Λω βάραδετ αιούν βάζαζεγ καδ ριήηακ.  
*Lā varadet hayyūn vazazeg kad rieħək.*  
 NEG be\_able-1SG.PRET today play-1SG.SUBJ.PF because  
 be\_sick-1SG.IMPF  
*“I couldn’t play today, since I was feeling ill.”*

Ḳάκαλ *vakal* (root \*wkāl) indicates permission, translated as “may” or “has permission to”. It can also mark weak instructions.

- (4) Ἀπὺν τεικῶλ βάτουτζῶ ἀλλιπαχεί δε ταχσιρού.  
*’Ēthun tīkāl vatūčā ’allipaxī de taxsirū.*  
 2PL.MASC.NOM.CLITIC may-2PL.MASC.PRES leave-2PL.SUBJ.PF  
 another\_time SUB want-2PL.MASC.PRES  
*“You all may leave whenever you want.”*
- (5) Ἀννῶ εἰ ἱμαρεῖ με λού λω ḡήκαλ πλε ḡηννυμών.  
*Hannā ’ī yimarī me lū lā vēkal ple vēnnumān.*  
 DET-Annā 3SG.FEM.NOM.CLITIC SUB 3SG.MASC.GEN NEG  
 may-3SG.SUBJ.PF then be\_believed-3SG.SUBJ.PF  
*“Annā says he cannot be trusted/is not to be trusted.”*
- (6) Ἀσσαῆ λω ἱεκαλεῖ ḡήννυφσαδ.  
*Hassahā lā yīkalī vēnnufsad.*  
 DET-time NEG may-3SG.FEM.PRES be\_wasted-3SG.SUBJ.PF  
*“There is no time to lose!” (lit. ‘Time may not be wasted’)*

Πατζζή *rāčhē* (root \*rčhīy) indicates willingness to perform an action. When not being used as an auxiliary, this same verb means “like, enjoy”.

- (7) Ἀ τα ταρτζεῖ βετᾶτταῤφαν λιή;  
*’A ta tarčī vetəthaīfan lie?*  
 INTERR 2SG.MASC.NOM.CLITIC be\_willing-2SG.MASC.PRES  
 wait-2SG.SUBJ.PF 1SG.GEN  
*“Will you wait for me?”*
- (8) Τζε λω αρτζεῖ μακκάδδανат βακκούν σωῤών.  
*Če lā ’arčī məkhəddanat vəkḡūn sāruon.*  
 1SG.NOM.CLITIC NEG be\_willing-1SG.PRES early-ADV  
 get\_up-1SG.SUBJ.PF in\_the\_morning  
*“I’m not willing to wake up early in the morning.”*

The verb βού *bū* (root \*bū’), the same as the non-auxiliary verb meaning “come”, has a few different functions. Most generally, it indicates that an action is occurring in the direction of the speaker (a “ventive”), and so is often translated simply as the adverb “here”. In the first person alone, it may also



serve as an autobenefactive, indicating that an action was done for one's own benefit. It can also stand in place of a purpose clause to indicate that an action was done with some sort of future utility in mind.

- (9) Βούνα βάταχχαδ ηεί ατζζηρώ.

*Būna vataxxad hī haččērā.*

come-2SG.PREC take-2SG.SUBJ.PF that-FEM.SG DET-chair

*“Bring that chair over here.”*

- (10) Ου ταηαμήδ νεου βού βήκκαυυελ χακκαλεί βνέν.

*’Ū tahamēd ve ’ū bū vēkhawwel xakkalī bnen.*

3SG.MASC.NOM.CLITIC stand-3SG.MASC.PRET and-3SG.MASC.NOM.CLITIC

come-3SG.MASC.PRET speak-3SG.SUBJ.PF

to-DET-each-MASC.SG from-1PL

*“He stood up and spoke to each of us.”*

- (11) Τζε βυώτ βάγγαρ ρούδιθ πυκμείς.

*Če buot vaggar řūdiṭ pukmīs.*

1SG.NOM.CLITIC come-1SG.PRET buy-1SG.SUBJ.PF new-MASC.SG shirt

*“I bought myself a new shirt.”*

- (12) Νω βιήν βάνακνας μιμμή.

*Nā bien vanaknas mimmē.*

1PL.NOM.CLITIC come-1PL.IMPF gather-1PL.SUBJ.PF PART-water

*“We were stocking up on water.” (lit. ‘We were coming and collecting some water [so that...]’)*

The verbs νατταλή *nəthalē* “start” (root \*hliy) and less frequently ταννήν *tənnēn* “stop” (root \*tann) often function as auxiliaries, although they needn’t necessarily; they may also appear in standard primary/secondary verb constructions with little difference in meaning. Generally speaking, they will be used as auxiliaries if the beginning/end of an action is viewed as distinct from the action above; this contrast is demonstrated in sentences 15 and 16 below.

- (13) Ει νατταλαιώ βήττατζλας λενώ δακαρώ ράδ ανήκδϋτ.  
*Ī nəthalayā vēthəčlas lenā dakarā řad 'anēkdut.*  
 3SG.FEM.NOM.CLITIC start-3SG.FEM.PRET laugh-3SG.SUBJ.PF after  
 remember-3SG.FEM.PRET one-MASC.SG joke  
*"She burst out laughing after remembering some joke."*
- (14) Ει τιννηνώ φαττού βήκκαυελ νεου μαδαδώ βιμάτζζαρ.  
*Ī tinnēnā fəthū vēkhəwwel ve 'ū madadā biməčhar.*  
 3SG.FEM.NOM.CLITIC stop-3SG.FEM.PRET suddenly speak-3SG.SUBJ.PF  
 and-3SG.MASC.ACC.CLITIC measure-3SG.FEM.PRET  
 by-glance  
*"She suddenly stopped speaking and glared at him."*
- (15) Αββυλήδ ου νατταλή μακκαυούλ κιυ μακκάδδαναρ μιμμύσαδδαρ.  
*Havvuləd 'ū nəthalē məkhəwwul kyū məkhəddanat mimmusəddar.*  
 DET-infant 3SG.MASC.NOM.CLITIC begin-3SG.MASC.PRET speak-INF more  
 early-ADV PART-usual-MASC.SG  
*"The baby began speaking earlier than usual." (Secondary verb)*
- (16) Ει νατταλαιώ πλέ βήκκαυελ λενώ σμαηώ ασσέν λών.  
*Ī nəthalayā ple vēkhəwwel lenā smahā hassen lān.*  
 3SG.FEM.NOM.CLITIC start-3SG.FEM.PRET then speak-3SG.SUBJ.PF after  
 hear-3SG.FEM.PRET DET-name 3SG.FEM.GEN  
*"She immediately spoke up after hearing her name."*  
*(Auxiliary verb)*

Multiple auxiliary verbs may be combined. As expected, only the first auxiliary independently shows tense information, while any subsequent auxiliaries are subordinate to it and so must appear in the perfective subjunctive.

- (17) Ου ιλακ βήριδ βήδρικ ιβε θάλυττετ μηνυώζ μετώ χίρυριετ αρρέγλε.  
*Ū yilək vērid vēdrik 'ive řaluttet mėnuoš metā xiruryet harregle.*  
 3SG.MASC.NOM.CLITIC FUT-3SG.MASC be\_able-3SG.SUBJ.PF  
 walk-3SG.SUBJ.PF in-PL three-CONST month-PL after  
 surgery-CONST DET-leg  
*"He'll be able to walk again three months after the leg surgery."*

## 19.10 Existentials

Alashian has two types of existentials (“there is/are”): a ‘pseudoverb’ εἶθ *’īl* used only in the present tense and a specialized use of βεί *νī* “be” in all other tenses. Syntactically these two constructions behave slightly differently, given their different origins.

### 19.10.1 In the Present Tense

In the present tense, existence is expressed using the pseudoverb εἶθ *’īl* “there is/are”, a frozen form of an older Semitic root \*yṭw “be present” that is now otherwise defunct in Alashian. Εἶθ *’īl* in this sense is invariable and typically lives at the beginning of a clause. If in an independent clause, it will typically be preceded by the expletive δε *de* (which reduces to δ’ *d* before a vowel, as with εἶθ *’īl*); in dependent clauses, no such deictic element is used.

- (1) Δ’ εἶθ ἡάκραβ ἰβ ἡού ακκάμβρε.

*D ’īl həkṛab ’iv hū hakkambre.*

EXPL there\_is scorpion in that-MASC.SG DET-room

“There is a scorpion in that room.”

- (2) Ηιήν, ἀδδῆκῶ νίστυσαβ βαμμυώδ αῶσιρούττερ δ’ εἶθ.

*Hien, ’aḏḏekā nistusab bammuod hašširūther d ’īl.*

well, this.PRON-MASC.SG turn\_out-3SG.MASC.PRET

by-DET-manner DET-worst SUB there\_is

“Well, this turned out the worst way possible.” (lit. ‘in the worst way that there is’)

Εἶθ *’īl* can also mean “be present” in all persons, a relic of the particle’s origins. When the thing that is present is an actual noun, it behaves identically to εἶθ *’īl* in its existential sense. If the thing that is present is a pronoun, however, then accusative clitics are used, placed before εἶθ *’īl* in independent clauses (displacing *de*) and after εἶθ *’īl* in dependent clauses.

- (3) Δ' εἶθ ιῶ ανεκλιῶ τράδετ ηῶν.  
*D' 'iθ 'iv 'aneklišā tradet hān.*  
 EXPL there\_is in DET-church thirty-CONST people  
*"There are thirty people present in the church."*
- (4) Νι εἶθ ηῶν.  
*Ni 'iθ hān.*  
 1SG.ACC.CLITIC there\_is here  
*"I am here."*
- (5) Δε τήβ δ' εἶθ κα ηῶν.  
*De tēb d' 'iθ ka hān.*  
 EXPL good-MASC.SG SUB there\_is 2SG.MASC.ACC.CLITIC here  
*"It's good that you're here."*

The negation of εἶθ *'iθ* is λήθ *lēθ* "there isn't/aren't", a contraction of *lā 'iθ*. It behaves identically to εἶθ *'iθ*.

- (6) Δε λήθ ιῶ αφοφερείτζ ἡμα υκλώ.  
*De lēθ 'iv hafferīč 'ēma 'uklā.*  
 EXPL there\_is\_not in DET-fridge no food  
*"There isn't any food in the fridge."*
- (7) Ουν γλαιού με λήθ νω αιούν ηαλ αμμωβώδ.  
*'Ūn glayū me lēθ nā hayyūn hal hammābād.*  
 3PL.NOM.CLITIC reveal-3PL.PRET SUB there\_is\_not 1PL.ACC.CLITIC today  
 on DET-place\_of\_work  
*"They found out that we aren't at work today."*
- (8) Δε λήθ ηῶν μιμμάτ.  
*De lēθ hān mimmāt.*  
 EXPL there\_is\_not here no\_one-ACC  
*"There isn't anyone here."*

### 19.10.2 In Other Tenses

In other tenses, existence is expressed using third person forms of *ḅēi vī* "to be", conjugated according to tense and agreeing in number with whatever is being marked for existence. Unusually for *ḅēi vī*, the verb typi-

cally appears at the very beginning of the clause, and in independent clauses it is usually accompanied by a nominative clitic pronoun. In the past tenses, the strong (non-reduced) third person forms are always used, never the weak (reduced) forms.

Negation is handled regularly, using *λω* *lā* or *ελ* *'el* as appropriate.

- (9) Ου λω ηείνε λούχ λαδδαρούκ.

*'Ū lā hīwe lūx laddarūk.*

3SG.MASC.NOM.CLITIC NEG be-3SG.MASC.IMPF reason  
of-DET-go-INF

*“There wasn’t any reason to go.”*

- (10) Ου ιλακ αλλήλ βείνε πυώγ.

*'Ū yilak hallēl vīwe puog.*

3SG.MASC.NOM.CLITIC FUT-3SG.MASC overnight be-3SG.SUBJ.PF frost  
*“There will be a frost tonight.”*

- (11) Ου μώρ χιώ με λών βείνε πλέ σιλυλλη κραβιήν ηαλ αλλιμήν.

*'Ū mār xiyā me lān vīwe ple silullē kravien hal hallimēn.*

3SG.MASC.NOM.CLITIC say-3SG.MASC.PRET to-1SG SUB 3PL.GEN  
be-3PL.SUBJ.PF then heap-CONST.PL boat-PL on DET-harbor  
*“He told me that there were a lot of boats in the harbor.”*

- (12) Ει λω ιωία αδ ιμνασκιώ ηαλ ηεί ακκαρεί.

*'Ī lā yiwāya 'ad yimnaskyā hal hī həkharī.*

3SG.FEM.NOM.CLITIC NEG be-3SG.FEM.SUBJ.IMPF still high\_school on  
that-FEM.SG DET-village

*“There is not yet a high school in that village.”*

The “be present” meaning can also be expressed with *βεί νῖ* used in this way. If the thing that was/will be present is a personal pronoun, the third person forms of *βεί νῖ* (again, agreeing in number) will be accompanied by an *accusative* clitic pronoun with the correct person marking. This unusual agreement pattern is likely caused by influence from the present tense forms.

- (13) Νω λω ηείυ ιβ̄ ήμα μισσεινυδιήν.  
*Nā lā hīyu 'iv 'ēma missēnuḏiēn.*  
 1PL.ACC.CLITIC NEG be-3PL.IMPf in any PART-meeting-PL  
*"We were not present at any of the meetings."*
- (14) Α τζι λω ιλκι βείυε αμμώρ ιβ̄ αππάρτι;  
*'A ḱi lā yilki vīwe hammār 'iv happarti?*  
 INTERR 2SG.FEM.ACC.CLITIC NEG FUT-3SG.FEM be-3SG.SUBJ.PF  
 tomorrow in DET-party  
*"You won't be at the party tomorrow?"*

### 19.10.3 In Possessive Constructions

Straddling the boundary between Semitic- and Indo-European-speaking territory, Alashian has picked up both Semitic 'locative-type' and Indo-European 'have-type' possessive constructions, the former being inherited and the latter being developed under Greek influence.

'Locative-type' possession requires the use of an existential in conjunction with the preposition of possession λι- *li-* "of", so that a sentence such as "I have a book" is expressed as "There is a book of me". This is the standard construction used in most cases of possession whenever the thing possessed is a tangible object.

- (15) Δ' είθ λιή θαττει̣ αφτου̣ζ̣ νε̣ραδ̣ώ̣ αχ̣ώ̣.  
*D 'ī lie ṭəthī 'aftūs veṛadā 'axā.*  
 EXPL there\_is 1SG.GEN two.FEM-CONST sister-PL and-one-FEM.SG  
 brother  
*"I have two sisters and a brother."*
- (16) Ου ηείυε Λαιούρη ριδ̣μω̣ς̣ βυκαλλή̣ β̣ή̣ν.  
*'Ū hīwe Layyūrie riḏmuos bukallē vēn.*  
 3SG.MASC.ACC.CLITIC be-3SG.MASC.IMPf of-DET-Ayyūrie  
 number-CONST bottle-CONST.PL wine  
*"Ayyūrie had a few bottles of wine."*

- (17) Δ' εἶθ' οὐ κάλ' δεῖν ἰαχσεῖρ.

*D' ēl lū kal de yaxsēr.*

2SG.FEM.ACC.CLITIC NEG FUT-3SG.FEM be-3SG.SUBJ.PF tomorrow in DET-party

*"He has everything he wants."*

The negation of a locative-type possessive construction simply entails negating the existential component.

- (18) Δε λήθ' οὐ τοῦ αὐτοῦ.

*De lēl lū 'awtū.*

EXPL there\_is\_not 3SG.MASC.GEN car

*"He does not own a car."*

'Have-type' possession involves the use of a dedicated verb, specifically λάκκαρ *lakhar* (root \*lkhār) "have". It is generally used whenever the possessed object is abstract, as well as in many idiomatic constructs; for instance, it is commonly used with references to food or drink to mean "partake in" (cf. English "have breakfast", "have a drink", etc.).

- (19) Δίτ' οὐκ ἔστιν ἡγεῖται τῶν.

*Dit nuklā lā yilkař tān.*

this-FEM.SG DET-food NEG have-3SG.FEM.PRES taste

*"This food has no taste."*

- (20) Γάβρε Νυώλιμπος ἡαλ Τζιπριώ ου ἰκῶρ κούριβατ θινεῖ ἀλφὴ μέταρ βιηαλεί.

*Gabre Nuolimpus de hal Čipriyā 'ū yilkār kūribat tinī 'alfē metar bihalī.*

mountain-CONST DET-Olympus SUB on Cyprus 3SG.MASC.NOM.CLITIC have-3SG.MASC.PRES approaching-adv two.MASC-CONST thousand-CONST.PL by-height

*"Mount Olympos on Cyprus is nearly 2000 meters high."*

*(lit. 'has 2000 meters in height')*

- (21) Εἰ λακρώ μιῶν ἡν ἀδδίννε.

*ʾĪ ləkrā mivvēn hun haddinne.*

3SG.FEM.NOM.CLITIC have-3SG.FEM.PRES PART-wine with  
DET-dinner

*“She had some wine with dinner.”*

## 19.11 Pronominal Clitics

Alashian has two sets of pronominal clitics, one representing the nominative series of personal pronouns and the other the accusative series. These clitic pronouns are ubiquitous in Alashian; the majority of verbs are accompanied by them, though the rules for when they are used and where they are positioned are somewhat involved.

It is first necessary to distinguish how clitics are used with verbs in independent clauses versus subordinate clauses.

### 19.11.1 In Independent Clauses

In independent clauses, clitics always precede the verb in all forms except in the imperative and precativ mood. This normally takes the form of a nominative clitic; only if the direct object of the verb is a pronoun can an accusative clitic displace the nominative one. Only one clitic may be used with a single verb, so if an accusative clitic is used, the nominative clitic will drop entirely.

- (1) Τζ' ωηώβ λακκαρού.

*Č' āhāb ləkharū.*

1SG.MASC.NOM.CLITIC love-1SG.PRES of-read-INF

*“I love reading.”*

- (2) Τζι ωηώβ.

*Či' āhāb.*

2SG.FEM.ACC.CLITIC love-1SG.PRES

*“I love you.”*



- (3) Αντούν τζι ιειηώβ.

*Hantūn ċi yīhāb.*

DET-Antūn 2SG.FEM.ACC.CLITIC love-3SG.MASC.PRES

*“Antūn loves you.”*

If there is no direct object, the nominative clitic will always be present, even if the subject of the verb is overt or if it is an emphatic pronoun. This is not true of accusative clitics; if the direct object is a noun phrase, then no accusative clitic can be used.

- (4) Ετζεί τζι ωηώβ.

*’Eċī ċi ’āhāb.*

1SG.NOM 2SG.FEM.ACC.CLITIC love-1SG.PRES

*“I love you.”*

- (5) Τζ’ ωηώβ τζιώ.

*Ċ ’āhāb ċyā.*

1SG.NOM.CLITIC love-1SG.PRES 2SG.FEM.ACC

*“I love you.”*

In the imperative and precative, nominative clitics may never be used. Accusative clitics may be used if the direct object is a pronoun, but in this case they always follow the verb, never precede it.

- (6) Μώρ ου χιώ!

*Mār ’ū xiyā!*

say-2SG.MASC.IMPER 3SG.MASC.ACC.CLITIC to-1SG

*“Tell me it!”*

- (7) Ελ ραβώτ νι!

*’El řabāt ni!*

NEG hit-2SG.MASC.IMPER 1SG.ACC.CLITIC

*“Don’t hit me!”*

If the verb is negated, nominative clitics become optional; if they are used, they come before the negation particle. Accusative clitics may continue to be used, but they always come after the verb.

- (8) Λω ρώ ου.  
*Lā rā 'ū.*  
 NEG see-3SG.MASC.PRET 3SG.MASC.ACC.CLITIC  
*"He didn't see it."*
- (9) [Tʃε] λω ακβώλ!  
*[Če] lā 'əkbal!*  
 [1SG.NOM.CLITIC] NEG agree-1SG.PRES  
*"I don't agree!"*

If the direct object of the verb is an animate noun phrase marked with *τα ta* (discussed in the next chapter), accusative clitics will be used instead of nominative clitics, the only time the accusative is allowed to be doubly marked.

- (10) Ει ναττάχαδετ άμυς τ' Αννώ.  
*'Ī nəthaxadet 'amus t Hannā.*  
 3SG.FEM.ACC.CLITIC meet\_up-1SG.PRET yesterday ACC DET-Annā  
*"I met Annā yesterday."*
- (11) Βασσήν ουν τα νεσκιών λάκ.  
*Vəssēn 'ūn ta neskiyān lak.*  
 part\_ways\_for\_the\_night-2SG.MASC.IMPER 3PL.ACC.CLITIC ACC  
 DET-friend.PL 2SG.MASC.GEN  
*"Say good night to your friends."*

### 19.11.2 In Subordinate Clauses

In subordinate clauses nominative clitics may not be used at all. In situations where a nominative clitic would be used in an independent clause, the verb will appear unaccompanied by pronominal clitics in subordinate clauses.

- (12) Ει σωλώ ήκα δ' αδούν.  
*'Ī sālā 'ēka d 'adūn.*  
 3SG.FEM.NOM.CLITIC ask-3SG.FEM.PRET where SUB dwell-1SG.PRES  
*"She asked where I lived."*

- (13) Ου ιεῤσώβ με ιαχσεῖρια λαῃῃατζού.  
*'Ū yeṛsāb me yaxsīriya lavnačū.*  
 3SG.MASC.NOM.CLITIC think-3SG.MASC.PRES SUB want-3SG.FEM.SUBJ.  
 IMPF of-DET-leave-INF  
*"He thinks she wants to leave."*

Accusative clitics will always follow the verb.

- (14) Τῆ ηδῶ με ρῶττα ει.  
*Č 'ēdā me rātha 'ī.*  
 1SG.NOM.CLITIC know-1SG.PRES SUB see-2SG.MASC.PRET  
 3SG.FEM.ACC.CLITIC  
*"I know that you saw her."*
- (15) Ηῶβ αῃῃεκῶ χεαλλιμηῃ δε ιμαιηῃδ ου.  
*Hāb 'aḏḏekā xe'allimie de yimāyyēd 'ū.*  
 give-2SG.MASC.IMPER this.PRON-MASC.SG to-anyone\_else SUB need-  
 3SG.MASC.PRES 3SG.MASC.ACC.CLITIC  
*"Give this to whoever needs it."*

### 19.11.3 In Complex Verbal Constructs

Nominative clitics in two-verb constructs are regular, always appearing in front of the entire verbal construct.

- (16) Τῆ αχσεῖρ λιῃασούν.  
*Č 'axsīr livasūn.*  
 1SG.NOM.CLITIC want-1SG.PRES of-sleep-INF  
*"I want to sleep."*
- (17) Ει ιαχσιρεῖ ῃῃρῤ μῶτ δε κάταῃτα.  
*'Ī yaxsirī vērrā māt de katavta.*  
 3SG.FEM.NOM.CLITIC want-3SG.FEM.PRES see-3SG.SUBJ.PF  
 what-ACC SUB write-2SG.MASC.PRET  
*"She would like to see what you wrote."*

Accusative clitics are not used in secondary verb constructions; these indicate direct objects using genitive formations.

- (18) Αττασώδ χιώ βαττών λού.

*'Īthasād xiyā battān lū.*

help\_with-2SG.MASC.IMPER to-1SG by-DET-finish-INF

3SG.MASC.GEN

*"Help me finish it."*

In auxiliary verb constructions, accusative clitics are either placed before the auxiliary verb or after the main verb, according to the normal rules.

- (19) Αφφύρνυς λω ιννυφώλ. Α ου τουρείδ βετείαιεῖς;

*Haffurnus lā yinnuffāl. 'A 'ū tūrīd vetīyayyeš?*

DET-furnace NEG be\_turned\_on-3SG.MASC.PRES. INTERR 3SG.MASC.

NOM.CLITIC be\_able-2SG.MASC.PRET repair-2SG.SUBJ.PF

*"The furnace isn't working. Can you fix it?"*

Perfect verbs are more complicated, given their syntactically impersonal nature. Nominative clitics are never used with perfects to mark subjects, but direct object marking is more complex. In standard Alashian direct objects are marked an accusative clitic that is typically placed before the verb (but after the genitive-marked subject), though this moves after the verb if a negative particle is present. However, in some dialects as well as in older texts, the direct object is instead marked with nominative clitics, a trait also found in some idioms even in the standard language. Another common dialectal variation involves always using postverbal clitics, even in positive sentences. In general, the use of clitics with perfect verbs is highly variable across dialects.

- (20) Α λάκ ει βάταλκιν πλέ;

*'A lak 'ī vatalkin ple?*

INTERR 2SG.MASC.GEN 3SG.FEM.ACC.CLITIC kiss-2SG.SUBJ.PF then

*"Have you kissed her?"*

- (21) Λάν λω βάναταν ου πλέ άδ.  
*Lan lā vanatan 'ū ple 'ad.*  
 1PL.GEN NEG finish-1PL.SUBJ.PF 3SG.MASC.ACC.CLITIC then yet  
 “We haven’t yet finished it.”
- (22) Υή λού νι βήκκιρ πλέ αδ ιανδε ρώτ ου.  
*Wē lū ni vēkhir ple 'ad yande rāt 'ū.*  
 be-3SG.MASC.IMPF 3SG.MASC.GEN 1SG.ACC.CLITIC recognize-3SG.SUBJ.PF  
 then until when see-1SG.PRET 3SG.MASC.ACC.CLITIC  
 “He had recognized me before I saw him.”

## 19.12 Valency

Verbs in Alashian can take between zero and three arguments.

Impersonal (avalent) verbs in Alashian consist of two types: structurally-impersonal verbs and impersonal passives. The structurally-impersonal group consists of verbs that are inherently incapable of taking any arguments, such as various weather phenomena, (“It is raining”, “It is snowing”), statements of time (“It is Monday”, “It is 9:00”), and headless adjectives or adverbs (“It is cold”, “It is hot”, “It is impossible [that]” “Hopefully”). Impersonal passives refer the use of passive verbs with no explicit subject to imply a general agent (“It is thought that...”, “It is asked that...”, “It is disputed that...”).

All impersonal verbs in independent clauses must be preceded by the syntactic expletive δε *de* (or δ’ *d* before a vowel), which serves as a dummy subject and occupies the position that a nominative clitic normally would. As with pronominal clitics, however, in subordinate clauses this expletive will not be present.

- (1) Δε αττείσσα ηυν φαλγώ σωρῶν.  
*De hattīssa hun falgā sārūon.*  
 EXPL DET-nine with half-3SG.FEM in\_the\_morning  
 “It’s 9:30 in the morning.”

- (2) Δε περ-τζείλ ιῶ αφφιτών υετζε μέιεδ αμμώτταλῶας  
βιπυλῶῆερ.  
*De per-čīl 'iv haffitān veče meyyed hammāthalvas bipuluover.*  
EXPL over-cold-MASC.SG in DET-interior and-1SG.NOM.CLITIC need-  
1SG.IMP DET-dress\_oneself-INF by-sweater  
*"It's too cold inside; I had to put on a sweater."*
- (3) Δε ιννυμών με δηνού ναλασκιήν ηαλ Σουριῶ αμμυδερνιῶ αῶ  
αμμωστουθῶβ ηαλ Τζιπριῶ.  
*De yinnumān me dēnū nalaskyēn hal Sūryā hammuderniyā 'ad  
hammāstūtāb hal Čipriyā.*  
EXPL be\_believed-3SG.MASC.PRES SUB dwell-3PL.IMP  
DET-Alashian-MASC.PL on Syria DET-modern-FEM.SG until  
DET-resettle-INF on Cyprus  
*"It is believed that the Alashians lived in modern Syria before migrating to Cyprus."*
- (4) Ου μῶρ χιῶ με βιτζεινείς λίκ ῃμματῶρ ουχροῦ.  
*'Ū mār xiyā me bičīnīs lik vēmmathār 'ūxrū.*  
3SG.MASC.NOM.CLITIC say-3SG.MASC.PRET to-1SG SUB by-certainty  
so\_that rain-3SG.SUBJ.PF later  
*"He told me that it's supposed to rain later."*

Intransitive (monovalent) verbs consist of intransitive active verbs, passive verbs, and reflexives/reciprocals. These verbs have a subject, but are incapable of taking a direct object (even if, as in the case of reflexives and reciprocals, there is clearly a logical patient). Transitivity in Alashian is a structural feature; it is inherent in individual verbs, and a transitive verb generally cannot be made intransitive or vice versa without first modifying the verb's morphology. Notice in the following sentences, for instance, how the transitive and intransitive senses of the English verb "break" are expressed using two different verbs in Alashian.

- (5) Ἰή λικάλ ἀράδ ῃήννυλῶας πλέ βατζζαλυννώ.  
*Wē likal 'aṛad vēnnulvas ple bəčchalunnā.*  
be-3SG.MASC.IMP of-all-MASC.SG one-MASC.SG be\_dressed-3SG.SUBJ.PF  
then by-black-FEM.SG  
*"Everyone was dressed in black." (lit. 'had been dressed')*

- (6) Τηβιήν εσκιών ουν ιαστωδού.  
*Tēbien 'eskyān 'ūn yastādū.*  
 good-MASC.PL friend-PL 3PL.NOM.CLITIC help\_each\_other-  
 3PL.PRES  
 “Good friends help each other.”
- (7) Αδδαλλούν ου νάτταφαρ.  
*Haddallūn 'ū nāthafar.*  
 DET-window 3SG.MASC.NOM.CLITIC shatter-3SG.MASC.PRET  
 “The window broke.” (Intransitive)
- (8) Νάννε δε αḃḃούδ ραμή ει ιφφηρώ αδδαλλούν.  
*Nanne de havvūd ramē 'ī 'iffērā haddallūn.*  
 DET-rock SUB DET-boy throw-3SG.MASC.PRET 3SG.FEM.NOM.CLITIC  
 shatter-3SG.FEM.PRET DET-window  
 “The rock that the boy threw broke the window.” (Transitive)

Transitive (bivalent) verbs are generally active-voice verbs that require both a subject and direct object. There are also a sizable number of ‘pseudo-transitive’ verbs that require a subject and a prepositional phrase governed by a particular preposition inherent to the verb, typically one of the clitics βι- *bi-* “by, with”, λι- *li-* “of, for”, or χι- *xi-* “to”. Pseudo-transitive verbs have much in common with true transitives, and often the prepositional phrase may be replaced by an accusative pronoun, suggesting that it is in fact perceived as a direct object.

- (9) Σγώρνα αδδώλ.  
*Sgārna haddāl.*  
 close-2SG.MASC.PREC DET-door  
 “Could you shut the door?”
- (10) Κ' αḃαρρήκ!  
*K 'abərrēk!*  
 2SG.MASC.ACC.CLITIC wish\_well-1SG.PRES  
 “I wish you well!”

- (11) Τζε σιήεδ̣ Χασσυφκιώ. / Ει σιήεδ̣.  
*Če sieheḍ Xassufkyā. / 'Ī sieheḍ.*  
 1SG.NOM.CLITIC help-1SG.IMPf to-DET-Assufkyā / 3SG.FEM.ACC.CLITIC  
 help-1SG.IMPf  
*"I was helping Assufkyā. / I was helping her." (with xi-)*
- (12) Τζ' ακβώλ βιμώτ δε μάρτα. / Ου ακβώλ.  
*Č 'akbāl bimāt de mārta. / 'Ū 'akbāl.*  
 1SG.NOM.CLITIC agree-1SG.PRES by-what-ACC SUB say-2SG.MASC.PRET /  
 3SG.MASC.ACC.CLITIC agree-1SG.PRES  
*"I agree with what you said. / I agree with it." (with bi-)*

Trivalent verbs take a subject, direct object, and indirect object, the last of which is introduced by one of the same prepositions as above. This group includes a number of primitive verbs mostly dealing with social interaction ("give", "say") as well as causatives derived from transitive bases.

- (13) Ηώβ χιώ αππαττατζζιήν δε ηαλ ατταβλώ.  
*Hāb xiyā happəthaččien de hal hattavlā.*  
 give-2SG.MASC.IMPf to-1SG DET-ticket-PL SUB on DET-table  
*"Give me the tickets on the table."*
- (14) Ου μάλαλ χιώ βήγγαρ ασώ.  
*'Ū malal xiyā vēggar 'asā.*  
 3SG.MASC.NOM.CLITIC promise-3SG.MASC.PRET to-1SG  
 repay-3SG.SUBJ.PF soon  
*"He promised that he will repay me soon."*
- (15) Λάκ βᾱτώηακελ ακκούβ βατζζιββυννιήν;  
*Lak vatāhakeł hakkūb baččibbunnien?*  
 2SG.MASC.GEN feed-2SG.SUBJ.PF DET-dog by-DET-morsel-PL  
*"Have you fed the dog the scraps?" (with bi-)*

Valency switching is typically done morphologically, but not always. For instance, a number of transitive verbs (sometimes referred to as 'ambitransitive') can be used intransitively simply by not expressing a direct object (see "read" below); this is sometimes simply considered an implied object, however.



- (16) Ουν ιπεραθειρού καρού ιβ̄ αβ̄β̄ιβ̄λιυθεικε.  
*’Ūn yiperaṯīrū karū ’iv havvivliyuṯīke.*  
 3PL.NOM.CLITIC prefer-3PL.PRES read-INF in DET-library  
*“They prefer to read in the library.”*
- (17) Αννειτζώ ρατζζιώ λιπαλούκ.  
*Hannīčā rəčhiyā lipalūk.*  
 DET-Annīčā like-3SG.FEM.PRES of-knit-INF  
*“Annīčā likes to knit.”*

Passive verbs, which are usually all monovalent, can also be made transitive in one particular construction: the so-called ‘internal object’, where a verb is paired with a cognate verbal noun (see next section).

- (18) Τζε ράλανετ άμυς ληλυών κέσεν ραλούν.  
*Če řalanet ’amus lēluon kesen řalūn.*  
 1SG.NOM.CLITIC dream-1SG.PRET yesterday at\_night  
 strange-MASC.SG dream  
*“I dreamt a strange dream last night.”*

## 19.13 Non-Finite Forms

Alashian verbs have two types of non-finite forms: the participles (or verbal adjectives) and infinitives (or verbal nouns).

All verbs have at least one participle, with *katab* (Active Scale I) having two. In *katab*, the two participles have present active and past passive meaning, while the passive participle of *nuktāb* always has present passive meaning. In other active scales, the participle has present active meaning, while in other passive scales, the semantics are a little more complicated: the participle can have either present passive or past passive senses, generally depending on the semantics of the verb in question and on context, although a past passive sense tends to be more common.

Alashian participles behave just like any other adjectives. They typically cannot take their own arguments, so complex participial phrases do not exist in Alashian; relative clauses must be used instead.

- (1) Ελ ακκήν βούσιν διήβ.  
*'El 'əkhēn vūsin dieb.*  
 NEG awaken-MASC.SG.IMPER sleep-PRES.ACT.PTCPL-MASC.SG wolf  
*"Don't wake a sleeping wolf."*
- (2) Αδρουτζιβιήν αμμυιαχχαριήν ουν ιατταβῤαθού.  
*Hadrūcībien hammyāxxariēn 'ūn yəṯhabṛaṯū.*  
 DET-passenger-PL DET-be\_delayed-PRES.PASS.PTCPL-PL 3PL.NOM.CLITIC  
 become\_upset-3PL.PRES  
*"The delayed passengers are getting upset."*
- (3) Αστυριούῤ δε νυαμωρού άμυς ουν νατσουρού.  
*Hasturyūš de nu'amārū 'amus 'ūn nəṯshūrū.*  
 DET-story-PL SUB be\_said-3PL.PRET yesterday 3PL.NOM.CLITIC be\_  
 imagined-3PL.PRET  
*"The stories told yesterday were made up." (relative clause)*

Alashian infinitives, similarly, are true nouns; they cannot have subjects or direct objects except in the form of genitival relationships, and can appear in the absolute, determinate, and construct states (though the absolute and construct states are always identical in form). As abstract mass nouns, however, they have no number contrast. They may serve as both the subject and direct object of other verbs, although in direct object position they will often have to be preceded by various lexically-determined prepositions (see section 19.8 above).

- (4) Μωφσήδ υνυκλώ αḍḍεκώ ρώχ.  
*Māfsēd 'unuklā 'aḍḍekā rāx.*  
 waste-INF-CONST DET-food this.PRON-MASC.SG bad-MASC.SG  
*"Wasting food is bad."*
- (5) Λού παχεί βῤῥῥνῶ πλέ λιμασαλλούν αμμιστικυωνιήν.  
*Lū paxī vēšṇā limasəllūn hammistikuonien.*  
 3SG.MASC.GEN always hate-3SG.SUBJ.PF of-preserve-INF-CONST DET-  
 secret-PL  
*"He has always hated keeping secrets."*

Infinitives may be modified by adjectives, which are often translated to

English as adverbs.

- (6) Αμμαλλακκών νάγδαν λω ιλακ βήββαδ μαζμώ.  
*Hammallākhān nāgdan lā yilak vēnnubād mazmā.*  
 DET-be\_kissed-INF DET-first-MASC.SG NEG FUT-3SG.MASC  
 be\_forgotten-3SG.SUBJ.PF never  
 “You will never forget the first time you got kissed.” (lit. ‘The first being-kissed will never be forgotten’)
- (7) Τα τιλακ βετίστακραβ αδών κιυ ασώ βατταρούδ κιυ τούριδ.  
*Ta vetistākrab ‘adān kyu ‘asā bətharūd kyu tūrid.*  
 2SG.MASC.NOM.CLITIC reach-2SG.SUBJ.PF to\_there more soon  
 by-run-INF more fast-MASC.SG  
 “You’ll get there sooner by running faster.”

Infinitives are also employed in the internal object construction, where the infinitive of a verb is used as the direct object of the same verb, always without the intervention of prepositions, in order to make the meaning of the verb more emphatic. This can be done in theory with any verb, even ones that are normally intransitive. It is, however, somewhat of a marked construction that is not particularly common in colloquial speech outside of idioms.

- (8) Ου ιλακ βήτταπραν μώτταπραν.  
*‘Ū yilak vēthəpran māthəpran.*  
 3SG.MASC.NOM.CLITIC FUT-3SG.MASC recover-3SG.SUBJ.PF  
 recover-INF  
 “He will certainly recover.” (lit. ‘recover a recovering’)



## 20.1 *The Structure of the Noun Phrase*

The Alashian verb phrase has the following overall structure:

[DEMONSTRATIVE]  
 [QUANTIFIER]  
 [ADJECTIVE(S)]  
 [NOUN]  
 [GENITIVE PHRASE]  
 [ADJECTIVE(S)]

Proto-Semitic appears to have been fairly strongly head-initial, as are most of Alashian's closer relatives. However, modern Alashian has a decidedly mixed structure, with demonstratives and quantifiers preceding the noun and genitive phrases following it; adjectives may come either before or after the noun, depending on its state.

## 20.2 *State*

### 20.2.1 Construct State

The construct state marks the head of a genitive construction. Construct forms historically appear to be variants of non-construct forms that appeared due to the different stress pattern of genitive constructions versus the noun in isolation elsewhere; in genitive constructions the stress pattern of the head and modifiers tend to become more closely connected, which over time can result in divergent phonetic development.

In modern Alashian, the construct serves two primary purposes: to form ‘compounds’ (i.e., tightly-bound endocentric or exocentric noun-noun compounds with distinct lexical meaning) and to form possessor-possessee constructions with inanimate heads.

Construct ‘compounds’ are similar to noun-noun compounds in Indo-European languages. The head appears in the construct state, followed by the modifier in either the absolute or determinate states. These compounds are pluralized by pluralizing the head (e.g., *ιούβιλ ηών* *yūbil hān* “bus” (lit. “carrier of people”) → *ιουβιλή ηών* *yūbilē hān* “buses” (lit. “carriers of people”)), although in casual usage it is not uncommon for some more frequent compounds to be treated as though they were a single word (e.g., *yūbilannien* “buses”, as though the singular were *yūbilān*).

- (1) Δε λήθ λιή δῖπλυμετ δραιῶρ.

*De lēṭ lie ḏiplumet drayvēr.*

EXPL there\_is\_not 1SG.GEN certificate-CONST driver

“I do not have a driver’s license.”

- (2) Ἑκα βήτ αμμεδινώ;

*ʿĒka bēt hammedinā?*

where house-CONST DET-city

“Where is city hall?”

- (3) Ου ιαττών θινεί μαскиββή βούδ.

*ʿŪ yaṭhān ṭinī maskibbē vūd.*

3SG.MASC.NOM.CLITIC sell-3SG.MASC.PRES two.MASC-CONST

bed-CONST.PL child

“He’s selling two children’s beds.”

Constructs are also the standard means of expressing looser genitive relationships whenever the possessor is non-human. Constructs with an animate possessor can be seen in archaic language (particularly in the Bible), but such phrases that are still in common usage tend to be viewed more as compounds nowadays than as possessor-possessee constructions.

- (4) Ατζζών αννουνώ αδδιτζει ζδαν λαττιφωός.  
*Həčhān hannūnā 'aḏḏiṭṭi zdan ləthifuoš.*  
 bone.PL-CONST DET-fish these-FEM.PL.PRON very small-FEM.PL  
*"The fish's bones are very small."*
- (5) Τών ακκαφφή δίτ αδδεκώ ζδαν μώρ.  
*Tān hakkaffē dit 'aḏḏekā zdan mār.*  
 taste-CONST DET-coffee this-FEM.SG this-MASC.SG.PRON very bitter-MASC.SG  
*"This coffee tastes very bitter." (lit. 'The taste of this coffee is...')*
- (6) Δ' ειθ λού σιλυλλη βαηυββούτ Ιλλώ.  
*D 'il lū silullē vahubbūt 'Illā.*  
 EXPL there\_is 3SG.MASC.GEN heap-CONST.PL gift-CONST.PL God  
*"He has many talents." (lit. 'God's gifts')*

Multiple constructs may be chained together to create complex genitive phrases, in which cases all nouns other than the last one appear in the construct state.

- (7) Μέγαρυν Πρεζιδεντ Αδδιμυκρατκιώ Ατζζιπριώ ιαστακρώβ ιβ τζέδρ Αλλιδρώ.  
*Megarun Prezident Haddimukratkyā Haččipriyā yastəkrāb 'iv čedr Hallidrā.*  
 mansion-CONST president-CONST DET-republic DET-Cypriot-FEM.SG  
 be\_near-3SG.MASC.PRES in center-CONST DET-Nicosia  
*"The Presidential Palace of the Republic of Cyprus is located near the center of Nicosia."*

If the head is a compound noun phrase (conjoined with *ve-* *ve-* "and"), only the last noun will appear in the construct state; all others will be in the absolute state, even if the construct as a whole is definite.

- (8) Ρωσούς νετζής αφφίλμε ἀδήλεκ βίου πυλεί καλειττεριήν  
 μιμμυννούταρ.  
*Rāsūs večēs haffilme ’aḏēlek vyū pulī kalītherien mimmunnūtar.*  
 beginning and-end-CONST DET-film these-PL.PRON be-3PL.PRET much  
 better-MASC.PL PART-remaining-MASC.SG  
*“The beginning and end of the film were much better than the rest of  
 it.”*
- (9) Τζ’ άγαρετ ταβλώ νετζηρούτ μαακώλ ρουδιθουῶ.  
*Č ’agaret tavlā večērūt ma ’akāl řūdiṭuoš.*  
 1SG.NOM.CLITIC buy-1SG.PRET table and-chair-CONST.PL  
 dining\_room new-FEM.PL  
*“I bought a new dining room table and chairs.”*

Note that if the construct noun ends in a short vowel and the following word begins with either a vowel or the definite prefix *ha-*, the short vowel will drop: τζέδρε *cedre* “center” → τζέδρε μεδινῶ *cedre medinā* “center of a city” → τζέδρ αμμεδινῶ *cedr (h)ammedinā* “center of the city”.

### 20.2.2 Determinate State

The determinate state marks a noun as being definite. It can appear in any syntactic role other than the head of a genitive construction.

- (10) Ἦκα ατταχιδρυμῶ ακκαρυββῶ;  
*’Ēka hattaxidrumyā həkharubbā?*  
 where DET-post\_office DET-close-FEM.SG  
*“Where is the nearest post office?”*
- (11) Α τα τειδῶ ασσέντε βήτα;  
*’A ta tīdā hassente bēta?*  
 INTERR 2SG.MASC.NOM.CLITIC DET-way homeward  
*“Do you know the way home?”*
- (12) Δ’ εἶθ ιῆ αδδῶς εδδῶβ νεχαρώ ζυών.  
*D ’ī ’iv haddās ’eddāb vexarā zuon.*  
 EXPL there\_is in DET-forest WOLF.PL and-other-FEM.SG animal.PL  
*“There are wolves and other animals in the woods.”*



When a noun in the determinate state follows a noun in the construct state, the entire construct is made definite.

- (13) Τζ' άτταρ̄φαν λιούβιλ υνών.

*Č 'athařfan liyūbil 'unān.*

1SG.NOM.CLITIC wait-1SG.PRES of-carrier-CONST DET-people

*"I'm waiting for the bus."*

- (14) Α τα τειδῶ ριδ̄μυῶς τηλεφούν απανεπεστείμ;

*'A ta tīdā riđmuos telefūn happanepestīm?*

INTERR 2SG.MASC.NOM.CLITIC know-2SG.MASC.PRES

number-CONST telephone-CONST DET-university

*"Do you know the university's telephone number?"*

- (15) Αββυῶ ει ιαττουτζατζεί ιτ τζέλλετ ατταβ̄λῶ.

*Habbuyā 'ī yāthūčacī 'it čellet hattavlā.*

DET-paint 3SG.FEM.NOM.CLITIC come\_off-3SG.FEM.PRES from side-

CONST DET-table

*"The paint is coming off the side of the table."*

The determinate prefix *ha-* becomes *n-* when the nominal stem begins with /ʔ/ or /h/. However, this *n-* becomes *'un-* when following a noun in the construct state that ends in a consonant or a phrasal/nominal preposition ending in a consonant, or *'an-* when following a primitive preposition ending in a consonant.

- (16) Νήν λιή ει ιακκαβεί.

*Nēn lie 'ī yākhabī.*

DET-eye 1SG.GEN 3SG.FEM.NOM.CLITIC hurt-3SG.FEM.PRES

*"My eye hurts."*

- (17) Ου νίστυσαβ βιτέντεν υνήν.

*'U nistusab bitenten 'unēn.*

3SG.MASC.NOM.CLITIC happen-3SG.MASC.PRET by-blink-CONST DET-eye

*"It happened in the blink of an eye."*

- (18) Μώρ ου ιῷ ανήν λιή!

*Mār 'ū 'iv 'anēn lie!*

say-2SG.MASC.IMPER 3SG.MASC.ACC.CLITIC in DET-eye 1SG.GEN

*“Say it to my face!” (lit. ‘in my eye’)*

After the clitic prepositions λι- *li-*, βι- *bi-*, and χι- *xi-*, the prefix *ha-* becomes *-a-* and *n-* becomes *-an-*.

- (19) Ηῶβ δὴ αμμίκταβ χαττουλαδεί λιή.

*Hāb dē hammiktab xattūladī lie.*

give-2SG.MASC.IMPER this-MASC.SG DET-letter to-DET-parent-PL 1SG.

GEN

*“Give this letter to my parents.”*

- (20) Ου καταστρεφώ βανής ναπυῶδικσε.

*'Ū katastrefā banēs napuōdikse.*

3SG.MASC.NOM.CLITIC destroy-3SG.MASC.PRET by-DET-fire

DET-evidence

*“He destroyed the evidence in the fire.”*

All proper nouns are considered to be in the determinate state, even if it is not explicitly marked with the determinate prefix *ha-/n-*. Personal names are always marked, hence why nearly all Alashian names appear to begin with (*h*) *a-*. If both a first name and last name are given, the determinate prefix is only added to the first word.

- (21) Α λιμιμῶ βῆρῶ πλέ τ' Αμμαριανῶ;

*'A limimmā vērā ple t Hammaryanā?*

INTERR of-anyone see-3SG.SUBJ.PF then ACC DET-Ammaryanā

*“Has anyone seen Ammaryanā?”*

- (22) Τῆς ἀλμῶδ βισκυλιῶ εἶρυ Ασσέρ Αἰζακ Νιούτυν.

*Č 'almād biskulyā 'tru Hasser 'Ayzak Nyūtun.*

1SG.NOM.CLITIC learn-1SG.PRES by-school about

DET-[Sir Isaac Newton]

*“I’m learning about Sir Isaac Newton at school.”*

Country names, although always determinate, are usually not marked

in standard Alashian, although in colloquial/dialectal usage they often are. However, if the country name follows a noun in the construct state, it will always appear explicitly marked.

- (23) Πρεζίδεντ Ατζίπριώ ιλακ β̄ησεινυδα τε Πρυθιπυργυώς Αμμαλτζεις  
Αμμυιαῤαδῶ.

*Prezident Haččipriyā yilak vēsīnuda te Pruṭipurguos Hammalčīs  
Hammuyəṛadā.*

president-CONST DET-Cyprus FUT-3SG.MASC meet-3SG.SUBJ.PF ACC  
prime\_minister-CONST DET-kingdom DET-be\_united-PTCPL-FEM.SG  
“The President of Cyprus will meet with the Prime Minister of the  
United Kingdom”

Generic nouns, and especially generic abstract nouns, usually appear in the determinate state, whereas in English they will be indefinite.

- (24) Τζ' ωηῶβ απαραλιούῤ.

*Č 'āhāb happaralyūš.*

1SG.NOM.CLITIC love-1SG.PRES DET-beach-PL  
“I love beaches.” (lit. ‘the beaches’)

- (25) Ου ηαυή ναηούβ ιτ αμμάτζζαρ νάγδαν.

*'Ū hawē nahūb 'it hamməčchar nəgdan.*

3SG.MASC.NOM.CLITIC be-3SG.MASC.PRET DET-love-INF since  
DET-view DET-first-MASC.SG  
“It was love at first sight.” (lit. ‘the love’)

- (26) Αππυλειτικανιήν ουν λω ιννυμωνούνα.

*Happulṭitikanien 'ūn lā yinnumānūna.*

DET-politician-PL 3PL.NOM.CLITIC NEG be\_believed-3PL.VOL  
“Politicians should not be trusted.” (lit. ‘the politicians’)

### 20.2.3 Partitive State

The partitive state is unique to Alashian, not found in the other Semitic languages. It ultimately derives from the Old Alashian preposition *min* “from” (Proto-Semitic \*minay-), which cliticized to the following word<sup>1</sup> and eventu-

1 This cliticization has occurred in some of the Canaanite languages as well,

ally was reanalyzed as a prefix rather than a preposition. It serves a number of different functions.

By itself, the partitive state indicates a partial or indefinite quantity, usually translated as “some”. This meaning is most often seen on direct objects or in existential expressions; subjects in the bare partitive state are quite rare, instead employing a construct with ριδμῶς *ridmuos* “a number of”.

- (27) Τζ̣ ἀκαλετ̣ μισσαρυσουππῶ λιφάλγ̣ αιούν.  
*Č 'akalet missarusūphā lifalg hayyūn.*  
 1SG.NOM.CLITIC eat-1SG.PRET PART-fish\_soup of-half-CONST  
 DET-day  
*“I ate some fish soup for lunch.”*
- (28) Δ' εἶθ̣ μιββάρδε̣ ιῶ αφφερειζήρ.  
*D 'ū mibbarde 'iv hafferīzēr.*  
 EXPL there\_is PART-ice in DET-freezer  
*“There is some ice in the freezer.”*
- (29) Σ̣εῖν̣ μιῤάτταβ̣ ιῶ αμμεῤούν.  
*Šīn miṣṣathab 'iv hammeṣūn.*  
 put-2SG.MASC.IMPER PART-firewood.PL in DET-stove  
*“Put some wood in the stove.”*

However, a partitive state noun in a possessive construction may appear in any position. The construction Y-part of-X is translated as “some of X’s Y”.

- (30) Τζ̣ ωρείδ̣ β̣άδκιρ̣ μιῤαλυννιήν̣ λιή.  
*Č 'ārīd vadkir miṣalunnien lie.*  
 1SG.NOM.CLITIC be\_able-1SG.PRES remember-1SG.SUBJ.PF  
 PART-dream-PL 1SG.GEN  
*“I can remember some of my dreams.”*
- (31) Μινεκρῶβ̣ λιή̣ ούν̣ ζδάν̣ θιριτζκιήν̣.  
*Minekrāb lie 'ūn zdan ṭiričkyien.*  
 PART-relative.PL 1SG.GEN 3PL.NOM very religious-MASC.PL  
*“Some of my relatives are very religious.”*

cf. Modern Hebrew תיבית *mi-bayit* “from a house”, תיבהית *me-ha-bayit* “from the house”. This usage remains fully prepositional, however, since it can be combined with different states and cannot be preceded by another preposition.

The partitive is also consistently used after a number of construct quantifiers: *κάλ kal* “all [of]”, *κάν kan* “how many?”, *φάλγε falge* “half [of]”, *ήμα ’ēma* “any [of]”. If the quantifier is a concrete noun (e.g., “a cup of tea”), the partitive is optional. The partitive is not used with *σιλλλή silullē* “many”, however.

- (32) Φάλγε μπιπιτσώ ου ιννουτώρ αδ.

*Falge mippitsā ’ū yinnūtār ’ad.*

half-CONST PART-pizza 3SG.MASC.NOM.CLITIC be\_left\_over-3SG.MASC.

PRES still

“There’s still half of the pizza left.”

- (33) Λω βάτζα βιπρυώς βνε αββήτ κάλ μιδδετζιήμβρε.

*Lā vača bipruos bne habbēt kal middečiembrē.*

NEG leave-3SG.MASC.PRET barely from DET-house all-CONST

PART-December

“He barely left home all December.”

- (34) Α αττυν ταχσιρού κώς μικκαφφή;

*’A ’athun taxsirū kās mikkaffē?*

INTERR 2PL.MASC.NOM.CLITIC want-2PL.MASC.PRES cup-CONST PART-coffee

“Would you like a cup of coffee?”

In what is clearly a frozen usage from when the partitive prefix still meant “from”, the standard of comparison in a comparative construction (i.e., the ‘Y’ in ‘X is bigger than Y’) is expressed using the bare partitive state.

- (35) Τυρτζήν κιυ καρυββούζ Μιμμασρήν.

*Turčēn kyu karubbūš Mimmāsṛēn.*

Turkey more near-FEM.PL PART-Egypt

“Turkey is closer than Egypt.”

- (36) Ηεί κιυ σειν-παθκιώ μιμμάτ δ’ αḍκείρ.

*Hī kyu sīn-paṭkyā mimmāt d ’aḍkīr.*

3SG.FEM.NOM more nice-FEM.SG PART-what.ACC SUB

remember-1SG.PRES

“She’s nicer than I remember.”

If the standard of comparison (or some other partitive construction) re-

quires a nominal construct, the form is more interesting. This ‘partitive construct’ behaves like the ‘compound’ forms described above in section 20.2.1, so that the entire construct phrase behaves like a single noun in the partitive state. Notice below, for instance, how the construct *ληλούτ ατζάμαν* *lēlūt hazzaman* “summer nights” takes on the partitive form *μιλληλούτ ατζαμανιήν* *millēlūt hazzamanien*, as though the partitive prefix *mi-* and plural suffix *-ien* were being added to the ‘stem’ *lēlūt hazzaman*.

- (37) Λελούτ αστώ αδήλεκ κιυ ραττυβυώξ μιλληλούτ ατζαμανιήν.  
*Lēlūt hastā 'adēlek kyu rathubuoš millēlūt hazzamanien.*  
 night-CONST.PL DET-winter these.PRON-PL more wet-FEM.PL PART-  
 [night-CONST.PL DET-summer]-PL  
 “Winter nights are wetter than summer nights.”
- (38) Κάν μιββθακαλλή βηνυώξ ου αφφήρ;  
*Kan mibbukallē vēnuoš 'ū 'affēr?*  
 how\_many-CONST PART-[bottle-CONST.PL wine]-PL 3SG.MASC.NOM.  
 CLITIC break-3SG.MASC.PRET  
 “How many wine bottles did he break?”

### 20.2.4 Absolute State

The absolute state is used for all nouns that are not construct, determinate, or partitive. They are inherently indefinite.

- (39) Ηώβ χιώ τυφώρ!  
*Hāb xiyā tufār!*  
 give-2SG.MASC.IMPER to-1SG apple  
 “Give me an apple!”
- (40) Δ’ είθ λάκ κούνεν;  
*D 'ē lak kūnen?*  
 EXPL there\_is 2SG.MASC.GEN pencil  
 “Do you have a pencil?”

- (41) Ναυγλιτζικιώ λω βᾱκκαρώ λασούν.  
*Nangličkyā lā vākharā lasūn.*  
 DET-English-FEM.SG NEG difficult-FEM.SG language  
*“English is not a difficult language.”*

When a noun in the absolute state follows a noun in the construct state, the entire construct is indefinite.

- (42) Δ' εἶθ ᾱḡḡēr κουβιήν ἡλ ανιστρατώ.  
*D 'ū ḡḡer kūbien ḥal 'anistratā.*  
 EXPL there\_is herd-CONST dog-PL on DET-street  
*“There is a pack of dogs in the street.”*
- (43) Ἡάτζ ζήτ ου ιατσαρεῖκ μιμωρούκ αββήτ λή.  
*Həṣ zēt 'ū yatwarīk mimmārūk habbēt lie.*  
 tree-CONST olive 3SG.MASC.NOM.CLITIC grow-3SG.MASC.PRES  
 behind DET-house 1SG.GEN  
*“An olive tree grows behind my house.”*

The absolute state is the citation form of nouns. This is the form nouns will appear in when completely devoid of syntactic context, such as in dictionaries or on signs.

- (44) Δρυώμ A3 – Αερυπυώρτε  
 Druom A3 – 'Aerupuorte  
 highway A3 – airport  
*“A3 Motorway – Airport”*

## 20.3 Number

Alashian has two productive numbers: singular and plural. However, this simple model is complicated by existence of four different types of plurals: external, internal, dual, and gentilic-plural.

The singular is used for lone nouns as opposed to multiple nouns. It is also used for mass/uncountable nouns (known as “singularia tantum”, or ‘singular only’) and many abstract nouns. Such singular nouns take singular agreement

on verbs and adjectives.

- (1) Τζε νιτυάταρετ ατζζαντούν λιή ιβ̄ αββήτ.  
*Če nitwataret haččantūn lie 'iv habbēt.*  
 1SG.NOM.CLITIC leave\_by\_accident-1SG.PRET DET-wallet 1SG.GEN in  
 DET-house  
*"I left my wallet at home."*
- (2) Βένιτζ ιζαγζαγ ηαλ ανάβλε.  
*Benič yizagzag hal 'anavle.*  
 son-2SG.FEM play-3SG.MASC.PRES on DET-courtyard  
*"Your son is playing in the courtyard."*
- (3) Αββείρ ιούβις υεδε λήθ ιβ̄ού ήμα μή.  
*Habbīr yūbis vede lēt 'ivū 'ēma mē.*  
 DET-well dry-MASC.SG and-EXPL there\_is\_not in-3SG.MASC any water  
*"The well is dry; there's no water in it."*
- (4) Νω νωλδεούνα λασσηνλείκ!  
*Nā nāldē 'ūna lassēnlīk!*  
 1PL.NOM.CLITIC raise-1PL.VOL of-DET-friendship  
*"Let us toast to friendship!"*

In addition, the singular is used with nouns modified by a numeral more than ten. Here, however, adjective and verb agreement is plural, keeping in line with the phrase's semantics.

- (5) Φάλγ αιιούν ιφφώλ ηαῶρε-θινεί ευρώ.  
*Falg hayyūn yiḡḡāl hašre-tinī 'ewrā.*  
 half-CONST DET-day cost-3SG.MASC.PRES ten-two.MASC-CONST euro  
*"Lunch cost twelve euros." (not \*ēwrūš)*
- (6) Δε ηείυ ιβ̄ ακκελάρ κούσιτ κυώτ καδείν κάαῤαδ.  
*De hīyu 'iv hakkelār kūsit kuot kadīn ka'aṛad.*  
 EXPL be-3PL.IMPF in DET-cellar twenty-CONST box old-MASC.SG some\_  
 kind  
*"There were maybe twenty old boxes in the cellar."*

The external plural, consisting of a suffix such as *-ien* or *-uoš* in the absolute



state, is the most common means of forming plural forms. Nouns with external plurals always take plural adjective and verb agreement.

- (7) Νω ιήσαν ιβε χαριήν καμβριήν.  
*Nā yēsan 'ive xarien kambrien.*  
 1PL.NOM.CLITIC sleep-1PL.IMPF in-PL other-MASC.PL room-PL  
*"We slept in different rooms."*
- (8) Ναστινυμειστιήν ουν αμβρού χινυώ βανουτζώ.  
*Nastinumīstien 'ūn 'ambrū xinuwā vanūčā.*  
 DET-police\_officer-PL 3PL.NOM.CLITIC say-3PL.PRET to-1PL  
 leave-1PL.SUBJ.PF  
*"The policemen told us to leave."*
- (9) Τζ' ακβείδ ιτ ριδμυώς αιουνυώζ.  
*Č 'akbīd 'it riḍmuos yūnuoš.*  
 1SG.NOM.CLITIC be\_tired-1SG.PRES since number-CONST day-PL  
*"I've been tired the last several days."*

A handful of nouns, known as "pluralia tantum" or 'plural only', have an external plural but no singular, even though they refer to a singular object. These nevertheless always take plural agreement.

- (10) Ατζζινσιήν αδήλεκ αππανταλυννιήν ανναηιβιήν λιή.  
*Haččinsien 'aḍēlek happantalunnien hannahibien lie.*  
 DET-jeans-PL these.PRON-PL DET-pants-PL DET-favorite-MASC.PL 1SG.  
 GEN  
*"Jeans are my favorite pants."*

When accompanied by a numeral between two and ten, the external plural will be used.

- (11) Νω αγαρνώ θάλυττετ κιλουούτ μιλλών.  
*Nā 'agarnā ṭaluttet kilūwūt millān.*  
 1PL.NOM.CLITIC buy-1PL.PRET three-CONST kilo-CONST.PL  
 PART-meat  
*"We bought three kilograms of meat."*

- (12) Δ' εἶθ λών θαττει βινυώζ.

*D 'ī lān t̥əthī binuoš.*

EXPL there\_is 3SG.FEM.GEN two.FEM-CONST daughter-PL

*“She has two daughters.”*

The dual, marked by *-ī* in the absolute state, is a special type of external plural used with nouns that commonly occur in pairs. The dual was once a distinct number in Alashian, separate from the singular and plural, but in modern Alashian it is simply a relic ending used to mark the plural on certain nouns. Just like other external plurals, nouns with dual endings take plural agreement on both adjectives and verbs.

- (13) Δ' εἶθ λιή θαττει ιαδεί σεμαλλούζ.

*D 'ī lie t̥əthī yadī šemallūš.*

EXPL there\_is 1SG.GEN two.FEM-CONST hand-PL left-FEM.PL

*“I have two left hands.” (i.e., am clumsy)*

- (14) Ραββείς μιζζών ιταβταβεί βείβρετ ρεγλεί.

*Rabbīs mizzuon yitabtabī be'ibret reglī.*

majority-CONST PART-animal.PL walk-3SG.FEM by-four-CONST leg-PL

*“Most animals walk on four legs.”*

- (15) Νυνδεί λού αδήλεκ μάλλυν ρωβυώζ.

*Nundī lū 'adēlek mallun rābuoš.*

DET-ear-PL 3SG.MASC.GEN these.PRON-PL rather big-FEM.PL

*“His ears are rather big.”*

Some nouns have both a dual form and an external plural, but always with distinct semantics, with the dual form typically preserving the original meaning and the plural having acquired a metaphorical one. For instance, the noun *ιάδ yad* “hand” has the dual form *ιαδεί yadī* “hands” and the plural *ιαδιήν yadien* “shares, lots”.

The internal plural (also called a broken plural, discontinuous plural, or collective plural) is morphologically singular but semantically (and sometimes syntactically) plural. Internal plurals have no explicit plural markings. If an internal plural refers to a human, it takes plural adjective and verb agreement, just like other plural forms.

- (16) Νεσκιών λή ιαβειτού ναχρώ.

*Neskyān lie yabītū naxrā.*

DET-friend.PL 1SG.GEN visit-3PL.PRES DET-evening

*“My friends are visiting tonight.”*

- (17) Νεκρώβ λού ούν κεσενιήν.

*Neskyān lū yabītū naxrā.*

DET-relative.PL 3SG.MASC.GEN 3PL.MASC.NOM strange-MASC.PL

*“His relatives are strange.”*

If the internal plural refers to anything other than a human, attributive adjective and verbal agreement is feminine singular, while predicate adjective agreement is plural and matches the gender of the noun in the singular. Pronouns referring to such a noun may be either feminine singular or plural, with a general preference for plural forms.

- (18) Λω αρώ ήμα ḡενών τέμπετζε.

*Lā 'arā 'ēma ḡenān tempeče.*

NEG see-1SG.PRES any cloud.PL-CONST storm

*“I don’t see any storm clouds.”*

- (19) Δ' ειθ λών καστανώ ὄώρ.

*D 'ī lān kastanā šār.*

EXPL there\_is 3SG.FEM.GEN brown-FEM.SG hair.PL

*“She has brown hair.”*

- (20) Αῶῶρ λών αḡήλεκ καστανώῶς.

*Haššār lān 'aḡēlek kastanuoš.*

DET-hair.PL 3SG.FEM.GEN these.PRON-PL brown-FEM.PL

*“Her hair is brown.”*

Internal plurals are not used alongside numerals. Even if the usual plural form of a noun is internal, it will always appear as an external plural when modified by a numeral between two and ten.

- (21) Θινεί αḇḇουδιήν τραδού βήτα βιβακού.  
*Tinī havvūdien tradū bēta bibakū.*  
 two.MASC-CONST DET-child-PL run-3PL.PRET homeward  
 by-cry-INF  
*“The two children ran home crying.” (normal plural ’ulid)*
- (22) Δ’ εἶθ χάφσεν αννούζ ρωβυώζ ηαλ αππαρκῶ.  
*D ’ē xafset ’annūš rābuoš hal happarkā.*  
 EXPL there\_is five-CONST rock-PL on DET-park  
*“There are five large rocks in the park.” (normal plural ’anan)*

The gentile plural is a special suffix *-ēn* that forms the names of many different nations and peoples. Such nouns always take feminine plural agreement in both adjectives and verbs.

- (23) Γαλλήν αμμυδερνιούζ ουν νουλωδού βνε Νεπανώστας Αγγαλλεί.  
*Gallēn hammuderniyūš ’ūn nūlādū bne Nepanāstas Haggallī.*  
 France DET-modern-FEM.PL 3PL.NOM.CLITIC be\_born-3PL.PRET from  
 DET-revolution DET-French-MASC.SG  
*“Modern France was born in the French Revolution.”*
- (24) Ρουνήν Ναρχιούζ υειού αππυλιτείσμε νισχισσεί ηαλ ακκυώσμε.  
*Rūnēn Narxiyūš weyū happulitīśme nixsissī hal hakkuosme.*  
 Romans DET-ancient-FEM.PL be-3PL.IMPF DET-civilization  
 DET-powerful-MASC.SG on DET-world  
*“Ancient Rome was/the Ancient Romans were the most powerful civilization on Earth.”*

## 20.4 Case

### 20.4.1 Case in Nouns

Although Proto-Semitic appears to have had a well-developed case system with a three-way nominative-accusative-genitive contrast, by the time of the earliest extant Alashian texts this system had nearly completely been lost, other than some debatable instances in texts that were already deliberately archaizing. Modern Alashian now makes no morphological case distinctions

in its nominal system, although a few syntactic traces of this older system remain.

Like a number of the Canaanite languages, Alashian has a *nota accusativi*, a specialized preposition serving as a marker of the accusative case. It only appears when the direct object is human; otherwise the direct object is unmarked. The *nota accusativi* is *ta* before a consonant and *t* before a vowel or the definite prefix *ha-* (the combination of which, *t ha-*, is pronounced /*tʰa*/).

- (1) Αδδιήβ ου κάτταλ ήλ.  
*Haddieb 'ū kəthal 'ēl.*  
 DET-wolf 3SG.MASC.NOM.CLITIC kill-3SG.MASC.PRET sheep  
*"The wolf killed a sheep." (non-human)*
- (2) Αδδιήβ ου κάτταλ τα κιδνυννώ.  
*Haddieb 'ū kəthal ta kidnunnā.*  
 DET-wolf 3SG.MASC.NOM.CLITIC kill-3SG.MASC.PRET ACC old\_man  
*"The wolf killed an old man." (human)*
- (3) Δ' ειθ Αμμιχώλ δε ράβατ τ' Αννικλούς.  
*D 'ī Hammixāl de řabət t Hanniklūs.*  
 EXPL there\_is DET-Ammixāl SUB hit-3SG.MASC.PRET ACC  
 DET-Anniklūs  
*"It was Ammixāl who hit Anniklūs."*
- (4) Α λακ βάτακκιρ τα θαττεί ναφτούζ λιή;  
*'A lak vatəkhīr ta təthī naftūš lie?*  
 INTERR 2SG.MASC.GEN meet-2SG.SUBJ.PF ACC two.FEM-CONST  
 DET-sister-PL 1SG.GEN  
*"Have you met my two sisters?"*

Proto-Semitic used the bare accusative as an adverbial marker of time and destination. In modern Alashian, this survives as the use of bare, prepositionless noun phrases that serve as duratives. If definite, they may also mark when an action occurred or will occur.

- (5) Ου κλειδιή ναφσού θίμυννεν υωρυώζ ιβ̄ αγραφκιώ λού.  
*’Ū klīdie nafsū tīmunnet ’uoruoš ’iv hagrafkyā lū.*  
 3SG.MASC.NOM.CLITIC lock-3SG.MASC.IMPF oneself-3SG.MASC.eight-  
 CONST hour-PL in DET-office 3SG.MASC.GEN  
*“He locked himself in his office for eight hours.”*
- (6) Τζε ιήσα αλλήλ άρδατ θαττει υωρυώζ.  
*Če yēsa hallēl ’ařdat t̥athī ’uoruoš.*  
 1SG.NOM.CLITIC sleep-1SG.IMPF DET-night only two.FEM-CONST hour-PL  
*“I only slept for two hours last night.”*
- (7) Ράμμιή ου γάναβ ηώδζε αιούν.  
*Řammie ’ū ganab hādze hayyūn.*  
 someone 3SG.MASC.NOM.CLITIC steal-3SG.MASC.PRET goat DET-day  
*“Someone stole a goat today.”*
- (8) Αννώρ ου ιήβες νάβγυστε.  
*Hannār ’ū yēbes navguste.*  
 DET-river 3SG.MASC.NOM.CLITIC be\_dry-3SG.MASC.IMPF  
 DET-August  
*“The river was dry this August.”*

The accusative of destination does not have an unambiguous descendant in modern Alashian<sup>2</sup>. However, a number of ‘transitive’ verbs of motion can be seen in older texts, where an original directional adverb was reinterpreted as an actual direct object. Such usage is no longer encountered in the modern language. The verb γ̣άλαλ *ǧalal* “enter” seen in the citation below requires the directional preposition ιλ *’il* “towards” in the modern language.

<sup>2</sup> The directional suffix \*-a, as in *bēta* “homeward”, has sometimes been argued to be a survival of the Proto-Semitic accusative, although it is now typically considered to have different origins.

- (9) Υελενώ ᾱάλαλ Αιερυσλείν, ει νιδβαῤαθώ καλώ μιμμεδινώ υεουν  
 μηρού, μη δῆ νείς;  
*Velenā ḡalal Hayyerušlīn, ʾī nidbaṛaṭā kalā mimmedinā ve ʾūn mierū, mie  
 dē nīs?*  
 and-when enter-3SG.MASC.PRET DET-Jerusalem, 3SG.FEM.NOM.CLITIC  
 be\_stirred-3SG.FEM.PRET all-FEM.SG PART-city and-3PL.NOM.CLITIC say-  
 3PL.IMPF, who this-MASC.SG DET-man  
*“And when he was come into Jerusalem, all the city was stirred, saying,  
 Who is this man?” (Matthew 21:10)*

The epenthetic \*a- and \*u- that can appear in between the two nouns of a construct or a preposition and its object are the only morphological remnants of Semitic case marking (the accusative and nominative cases respectively). The tightly-bound nature of these two environments encouraged the preservation of the intervening case marker while they were entirely lost in all other positions.

#### 20.4.2 Case in Pronouns

The Alashian pronominal system has a more robust case system, with direct reflexes of the Proto-Semitic nominative and possibly accusative<sup>3</sup> pronouns and an innovated genitive pronoun series based on the preposition *li-* “of” (originally, “to”).

The nominative case is used for the subject of a sentence as well as for resumptive pronouns.

- (10) Α ουν ιφφαλού αḄḄήν δε λιυμώ;  
*ʾA ʾūn yiḡḡalū havvēn de liyumā?*  
 INTERR 3PL.NOM.CLITIC make-3PL.PRES DET-wine SUB of-3PL.EMPH  
*“Do they make their own wine?”*

3 The exact origins of the Alashian accusative pronouns are not entirely clear, since independent accusative pronouns are very poorly attested across the Semitic family. In most Semitic languages, any independent pronouns appear to consist of a prepositional or nominal base with a possessive marker; of the modern Semitic languages, Alashian is unique in having pronouns that appear to be related to the nominative series.

- (11) Τζ' αḍκεῖρ αḍ βούριατ πρά νιστυσαββού σιλυλλή σαννιήν.  
*Č 'aḍkīr 'ad būri 'at pra nistusabbū silullē sannien.*  
 1SG.NOM.CLITIC remember-1SG.PRES still clear-ADV despite  
 pass-3PL.PRET heap-CONST.PL year-PL  
*"I still remember clearly, even though many years have passed."*
- (12) Ηού αμμυναστεῖρ ακκαδεῖν δε νιστάβαβερ ιβού ου ιωστακρώβ ιβ  
 κάφ άκρε.  
*Hū hammunastēr həkhadīn de nistababet 'ivū 'ū yāstəkrāb 'iv kaf 'akre.*  
 that.PRON-MASC.SG DET-monastery DET-old-MASC.SG SUB  
 visit-1SG.PRET in-3SG.MASC 3SG.MASC.NOM.CLITIC be\_near-3SG.MASC.  
 PRES in top-CONST cliff  
*"That old monastery that I visited is near the edge of a cliff"*
- (13) Σαφρώ ει γαλαλώ βιμακαννούφ φιτώνα μιφφάλγ αδδαλλούν υελώ  
 ιηρδω βείτλαττιρ.  
*Safrā 'ī ḡalalā bimakənnūf fitāna miffalg haddallūn velā yērdā vītłəthir.*  
 bird 3SG.FEM.NOM.CLITIC enter-3SG.FEM.PRET by-fly-INF inwards  
 through DET-window and-NEG be\_able-3SG.FEM.IMPF  
 free\_oneself-3SG.SUBJ.PF  
*"A bird flew in through the window and couldn't get out."*

The accusative case is used for the direct object of a sentence, as well as after prepositions. When an accusative personal pronoun follows a preposition, it carries an emphatic sense (in contrast to the more typical declined prepositions); there is no such emphatic meaning for other pronouns.

- (14) Ού αρμήιερ άρτζα βιταιωδώ.  
*'Ū 'armēyet 'arča bitayādā.*  
 3SG.MASC.ACC.CLITIC topple-1SG.PRET towards\_the\_ground  
 by-chance  
*"I knocked him over by accident."*
- (15) Άττα νι τωσνή ιώ.  
*'Ətta ni tāšnē yā.*  
 2SG.MASC.NOM.EMPH 1SG.ACC.CLITIC disgust-2SG.MASC.PRET  
 1SG.ACC.EMPH  
*"You disgust me."*



- (16) Α ου ηάβ αμμιφταῖήν χιτζιώ ιω Χαδῶυν;  
*'A 'ū hab hammiftaṭien xičyā yu Xadṣuon?*  
 INTERR 3SG.MASC.NOM.CLITIC give-3SG.MASC.PRET DET-key-PL  
 to-2SG.FEM or to-DET-John  
*"Did he give the keys to you or to John?"*
- (17) Ηυν μείτ τα νιδδάρακτα;  
*Hun mīt ta niddarakta?*  
 with who.ACC 2SG.MASC.NOM.CLITIC accompany-2SG.MASC.PRET  
*"Who did you go with?"*

Genitive pronouns mark possession, and can be used in either attributive or predicate position. They always follow the noun they modify. In predicate position, it is more common to hear the 'full' declined forms of *li-* rather than the short forms.

- (18) Ηεί ασσατζιδῶ λιῶ.  
*Hī hassačidā liyā.*  
 that-FEM.SG DET-backpack of-1SG.EMPH  
*"That backpack is mine."*
- (19) Ανεί ασσατζιδῶ λιή.  
*'Anī hassačidā lie.*  
 that.PRON-FEM.SG DET-backpack 1SG.GEN  
*"That is my backpack."*
- (20) Λιμεί δέλε αλλαβείς;  
*Limī dele hallavīs?*  
 who.GEN these DET-garment.PL  
*"Whose clothes are these?"*

Disjunctive personal pronouns (used in situations devoid of syntactic context) consist of the full accusative forms in the first and second persons and the full nominative forms in the third person. This includes dislocated/emphatic pronouns, clefts, and verbless elliptical constructions.

- (21) *Ιώ τξε βῶρετ αῶῶατούρ κιυ μάτταχιρ.*  
*Yā ċe bāřet havvatūr kyu mēthaxir.*  
 1SG.ACC.EMPH 1SG.NOM.CLITIC choose-1SG.PRET DET-stay-INF more  
 long-MASC.SG  
*“Me, I decided to stay longer.”*
- (22) *Δ’ εἶθ νυῶ δε νω τίχαλλαφ.*  
*D ’ī nuwā de nā tixallaf.*  
 EXPL there\_is 1PL.ACC.EMPH SUB 1PL.ACC.CLITIC  
 seek-2SG.MASC.PRES  
*“It’s us you’re looking for.”*
- (23) *“Μιή αιήδ χικιώ ασσείνυδ̄ δε αμμῶρ̄;” “Huῶν.”*  
*“Mie ’ayēd xikyā hassīnuḏ de hammār?” “Huon.”*  
 who.NOM inform-3SG.MASC.PRET to-2SG.MASC DET-meeting SUB to-  
 morrow? 3PL.NOM.EMPH  
*“Who told you about the meeting tomorrow?” “They did.”*

These disjunctive pronouns are also the basis of the ‘pseudo-partitive’ used when the standard of comparison in a comparative construction is a pronoun or after quantifiers requiring partitives. This merely consists of the *mi-* prefix added directly to the pronoun form with appropriate gemination at the boundary. Non-personal pronouns use the accusative as a base.

- (24) *Ηού κιυ ηουλεί μιῶ.*  
*Hū kyu hūlī miyyā.*  
 3SG.MASC.NOM more tall-MASC.SG PART-1SG.ACC  
*“He is taller than me.”*
- (25) *Αḏḏεκῶ ου ιωστυσῶμ λιή καλείττερατ μιμῶτ δε νυαμῶρ χιώ.*  
*’Aḏḏekā ’ū yāstusām lie kalītherat mimmāt de nu’amār xiyyā.*  
 this.PRON-MASC.SG 3SG.MASC.NOM.CLITIC sound-3SG.MASC.PRES 1SG.  
 GEN better-ADV PART-what.ACC SUB be\_said-3SG.MASC.PRET to-1SG  
*“That sounds better than what I was told.”*

- (26) Τζε φάηαλετ μιββακλαῶ άμυς. Α τ' άκαλτα μινεί;  
*Če fahalet mibbaklavā 'amus. A t 'akalta minī?*  
 1SG.NOM.CLITIC make-1SG.PRET PART-baklava yesterday. INTERR 2SG.  
 MASC.NOM.CLITIC eat-2SG.MASC.PRET PART-3SG.FEM.NOM  
*"I made some baklava yesterday; did you eat any of it?"*

## 20.5 Adjectives

### 20.5.1 Ordering

Typically, an attributive adjective in the absolute state will appear before the noun it modifies, while an attributive adjective in any other state (determinate, partitive, construct) comes afterwards.

- (1) Ανεί εντερεσαννώ ιδεηώ.  
*'Anī 'enteresannā yidehā.*  
 that.PRON-FEM.SG interesting-FEM.SG idea  
*"That's an interesting idea."*
- (2) Τζε νιτυάταρετ ατζζινιτυών λιή ηαλ ατταῶλῶ αχχαρώ.  
*Če nitwataret haččinituon lie hal hattavḷā haxxarā.*  
 1SG.NOM.CLITIC leave\_by\_accident-1SG.PRET DET-mobile\_phone 1SG.  
 GEN on DET-table DET-other-FEM.SG  
*"I left my cell phone on the other table."*
- (3) Ναντιπρωσυπιήν αιιαυανιήν νεαττυρτζιήν ουν σεινυδαιού ηαλ Ασταμβούλ.  
*Nantipruosupien hayyawaniēn vehatturčien 'ūn sīnuḍayū hal Hastambūl.*  
 DET-representative-PL DET-Greek-MASC.PL and-DET-Turkish-MASC.PL  
 3PL.NOM.CLITIC meet-3PL.PRET on DET-Istanbul  
*"The Greek and Turkish representatives met in Istanbul."*
- (4) Τζε χαλλήφετ μιμμή τζειλ.  
*Če xallēfet mimmē čīl.*  
 1SG.NOM.CLITIC seek-1SG.PRET PART-water PART-cold-MASC.SG  
*"I asked for some cold water."*

- (5) Α ὁ ῥώτζε ηουλεί εἰς ηυν τζαλούν καππήλ δε βώρ αππών  
 νεβατταρούδ;  
*'A šī rāčhe hūlī 'īs hun čalūn kaphēl de bār 'əphān vebətharūd?*  
 INTERR 2SG.FEM.NOM.CLITIC see-2SG.FEM.PRET tall-MASC.SG man with  
 black-MASC.SG hat SUB cross-3SG.MASC.PRET now and-by-run-INF  
*"Did you see a tall man in a black hat run by?"*

However, any adjective modifying a nominal construct (whether the whole construct, the head, or the modifier) must come after the entire construct. It can thus sometimes be ambiguous what exactly the adjective is modifying if other agreement clues (e.g., gender) are not able to help.

- (6) Τζ' αφήρετ κώς αββιρρώ αῤουδιθώ λιή.  
*Č 'əffēret kās habbirrā haṣūdiṭā lie.*  
 1SG.NOM.CLITIC break-1SG.PRET cup-CONST DET-beer DET-new-FEM.SG  
 1SG.GEN  
*"I broke my new beer glass."*
- (7) Αστέφών Χατζιοάννου ηού καθειτεί αλλυγυτηχνιώ ναρχιώ.  
*Hastefān Hadjiioannu hū kaṭīṭ hallugutēxniyā narxiyā.*  
 DET-Astefān Hadjiioannu 3SG.MASC.NOM professor-CONST  
 DET-literature DET-ancient-FEM.SG  
*"Astefān Hadjiioannu is a professor of ancient literature."*

Adjectives that are modifying any sort of pronoun always come afterwards, even if the pronoun has an indefinite meaning.

- (8) Α δ' εἶθ μαμμώ ῥούδιθ;  
*'A d 'īl mammā ṛūdiṭ?*  
 INTERR EXPL there\_is anything.NOM new-MASC.SG  
*"Is there anything new?"*

Adjectives that are attached to their head with the intervention of some modifier, such as the comparative κῠν *kyu* "more", always follow the noun. In addition, such adjectives always appear in the absolute state, regardless of the state of the head noun.

- (9) Λεείς κιυ γαλαντυώμ μινού λω β̄ιωστuiώδ πλέ λιή.  
*Le 'īs kyu galantuom minū lā vyāstuyād ple lie.*  
 of-man more generous-MASC.SG PART-3SG.MASC.NOM NEG  
 become\_known-3SG.SUBJ.PF then 1SG.GEN  
*"I have not heard of a more generous person than him."*
- (10) Ακλαδδιήν κιυ β̄ακκαριήν ουν ναφαλού ηυν αττέμπετζε.  
*Hakladdien kyu vākharien 'ūn nafalū hun hattempeče.*  
 DET-branch-PL more heavy-MASC.PL 3PL.NOM.CLITIC  
 fall-3PL.PRET with DET-storm  
*"The heavier branches fell during the storm."*

### 20.5.2 Construct Adjectives

Alashian allows attributive adjectives to appear in the construct state and take their own genitive modifier, in effect allowing a nominal construct to function as an adjective. These are often equivalent to English compound adjectives such as “dark-haired”, “two-winged”, “good-hearted”, “low-fat”, “oil-rich”, etc., but also to some phrasal adjectives such as “full of smoke”.

Construct adjectives agree their head in gender, but appear in the construct state rather than whatever state their head is in. The noun that is in turn modifying the adjective will appear afterwards, typically in the absolute state.

- (11) Ανναφούς υή β̄άκκαρ ιβ̄ δε ακκάμβρε μώλ ταγ̄θιννώ.  
*Hannafūs wē vākhar 'iv de hakkambre māl taḡṭinnā.*  
 DET-breathe-INF be-3SG.MASC.IMPF difficult-MASC.SG in  
 that-MASC.SG DET-room full-MASC.SG.CONST smoke  
*"It was hard to breathe in that smoke-filled room."*
- (12) Αθθαλιώ αββιττώ ίβρετ σαννιήν λιή.  
*Attalyā habbitā 'ibret sannien lie.*  
 DET-Attalyā DET-daughter four-CONST year-PL 1SG.GEN  
*"Attalyā is my four-year-old daughter."*

- (13) Α τ' άγαρτα μιράλιβ χάσχιρετ σώμ;  
*'A t 'agarta miṛalib xasxiret sām?*  
 INTERR 2SG.MASC.NOM.CLITIC buy-2SG.MASC.PRET PART-milk poor-FEM.  
 SG.CONST fat  
*"Did you buy low-fat milk?"*
- (14) Ηού είς ζδάν διναμεί αννούς.  
*Hū 'īs zdan dinamī hannūs.*  
 3SG.MASC.NOM man very strong-MASC.SG.CONST DET-mind  
*"He is a very resolute man." (lit. 'strong-minded')*

In colloquial usage, it is not uncommon to hear construct adjectives replaced by a normal adjective plus a prepositional phrase beginning with *bi-*.

- (15) Ηαραβιώ Ασσανδιώ ηεί άρτζε γουμιμώ βιπετρελειούν [γούμιμετ πετρελειούν].  
*Harabyā Hassa'udyā hī 'arĉe gūmimā bipetreleyūn [gūmimet petreleyūn].*  
 Arabia DET-Saudi-FEM.SG 3SG.FEM.NOM country abundant-FEM.SG by-oil [abundant-FEM.SG.CONST oil]  
*"Saudi Arabia is an oil-rich country." (or 'country rich in oil')*
- (16) Αμμιχώλ κούσιν βισαννιήν [κούσιτ σαννιήν].  
*Hammixāl kūsin bisannien [kūsit sannien].*  
 DET-Ammixāl twenty by-year-PL [twenty-CONST year-PL]  
*"Ammixāl is 20 years old." (or 'twenty in years')*

### 20.5.3 Secondary Predicate Adjectives

Secondary predicate adjectives are adjectives that describe the state of the another noun while the action of the primary predicate is taking place, as in "He came home tired". In Alashian secondary predicate adjectives behave in much the same way as typical predicate adjectives: they show gender and number agreement, but are always in the absolute state. The only difference is that secondary predicates must always be preceded by the preposition *bi-*.

- (17) Εἰ στακραβὼ βήτα βνε αμμωβῶδ βιζδαν καβιδῶ.  
*Ī stakrabā bēta bne hammābād bizdan kabiḏā.*  
 3SG.FEM.NOM.CLITIC arrive-3SG.FEM.PRET homewards from  
 DET-place\_of\_work by-very tired-FEM.SG  
*“She came home very tired after work.”*
- (18) Οὐ ιστῶ ακκαφφὴ βιρῶν σαν βούριζ.  
*’Ū yistā hakkaffē birūn san būriz.*  
 3SG.MASC.NOM.CLITIC drink-3SG.MASC.PRET DET-coffee by-hot-MASC.SG  
 like boil-PTCPL-MASC.SG  
*“He drinks his coffee boiling hot.”*
- (19) Τζ’ αρτζῶ λιρῶ λών βιματταγλιζιήν.  
*Č ’arčā lirā lān bimathaḡlizien.*  
 1SG.NOM.CLITIC enjoy-1SG.PRES of-see-INF 3PL.GEN by-happy-MASC.PL  
*“I enjoy seeing them happy.”*

#### 20.5.4 Adjectives versus Stative Verbs

There often exists some semantic overlap between basic Alashian adjectives and their cognate stative verbs (e.g., the adjective τζειλ *čil* “cold” versus the verb τζειλ *čil* “be cold”, or ραττούβ *rəthūb* “wet” versus ράτταβ *rəthab* “be wet”). The choice of forms generally comes down to the animacy of the noun: animate nouns prefer stative verbs (or stative participles attributively), while inanimate nouns prefer adjectives. Naturally, this distinction only applies for concepts that have both an adjective and a stative verb.

- (20) Τζ’ αρτεῖβ καδ λιή βωτδούῶα αππών.  
*Č ’artīb kad lie vātdūša ’əphān.*  
 1SG.NOM.CLITIC be\_wet-1SG.PRES because 1SG.GEN  
 take\_a\_shower-1SG.SUBJ.PF now  
*“I’m wet because I just took a shower.”*
- (21) Νέδαφ υή ραττούβ μετῶ αμμάττερ.  
*Nedaf wē rəthūb metā hammāther.*  
 DET-ground be-3SG.MASC.IMPF wet-MASC.SG after det-RAIN  
*“The ground was wet after the rain.”*

- (22) Ουν ιαρχιρού ιλ αμωβώδ.

*ʾŪn yaxxirū ʾil hammābād.*

3PL.NOM.CLITIC be\_late-3PL.PRES towards DET-place\_of\_employment

*“They are late for work.”*

- (23) Ατρήν ου ούχιρ ιλ αστήσεν.

*Hatrēn ʾū ʾūxir ʾil hastēsen.*

DET-train 3SG.MASC.NOM.CLITIC towards DET-station

*“The train is late to the station.”*

However, secondary predicates never employ stative verbs when there is an adjectival equivalent, as could be seen in example 17, where the adjective κάβιδ *kabid* “tired” was used rather than the verb κάβαδ *kabad* “be tired”.

## 20.5.5 Numerals

Numerals constitute a special subclass of adjectives with their own unique behavior. In the modern language<sup>4</sup>, they do not agree in gender or number with the noun they modify. In fact, they generally do not modify nouns at all; they form adjectival constructs, with the quantified noun forming the genitive component of the construct. That is, a numeric construction like θάλυττετ εισιήν *taluttet ʾisien* “three people” is grammatically identical to an adjectival construct like τήβ λήιβ *tēb lieb* “good-hearted”, except that the numeric construct is generally headless, while the adjectival construct is more often attributive (though the headless form τηβιήν αλλιήιβ *tēbien hallieb* “the good in heart, the good-hearted [people]” does exist as well, but is far less common).

As constructs, numeric expressions can be made definite by switching the modifying noun to the definite state.

4 The older Alashian numeral system, which more closely resembles the system seen in other Semitic languages, does have full gender agreement. Their apparent reverse gender marking and atypical endings preclude them from being analyzed as constructs as clearly as modern Alashian numerals can be.



- (24) Αββενιώ ει ιλκαῤῥῖι ἰβρετ ἡαλιούῤῥ βῖηαλεί.  
*Habbenyā 'ī yilkaṛēyi 'ibret haliyyūš bihaḷī.*  
 DET-building 3SG.FEM.NOM.CLITIC have-3SG.FEM.PRES four-CONST  
 floor-PL by-height  
 “The building is four storeys tall.”
- (25) Θάλυττετ αἔῃουδιῃν λαζζαττιῃν ἡυών ιῃ αμμαχώζιν.  
*Taluttet havvūdien lazzathien huon 'iv hammaḵāzin.*  
 three-CONST DET-child-PL of-DET-neighbor-PL 3PL.NOM in  
 DET-store  
 “The neighbors’ three children are at the store.”

Only the numerals ‘1’ and ‘2’ are somewhat exceptional. ‘2’ is also a construct, but unlike other numerals, it shows gender agreement. ‘1’, however, is a true attributive adjective, and so shows full gender, number, and state agreement, and also follows normal adjective ordering rules.

- (26) Ου ἡέιεν αττελεῃζιών θαττει υωρυώῤῥ.  
*’Ū heyen hattelevizyān tathī ’uoruoš.*  
 3SG.MASC.NOM.CLITIC watch-3SG.MASC.IMPF DET-television  
 two.FEM-CONST hour-PL  
 “He was watching television for two hours.”
- (27) Αλλούχ αῤῥάδ δε βού ἡύνιν βιλέτξε λού αῃῃεῃκ φέῃγατ ατταβυιῃν  
 ιῃ αββήτ.  
*Hallūx haṛad de bū hunin bileče lū ’aḏḏekā fevgat hattabuyyēn 'iv habbēt.*  
 DET-reason DET-one-MASC.SG SUB come-3SG.MASC.PRET with-1PL  
 because\_of 3SG.MASC.GEN this.PRON-MASC.SG avoid-INF-CONST DET-  
 guest-PL in DET-house  
 “The only [lit. ‘one’] reason he came with us was to avoid the guests at home.”

Numerals can also serve a pronominal function, as in “the two of us”, “the three of you”, “the four of them”, etc. These sorts of quantified pronouns can be formed in several different ways.

For low numbers (primarily 2-6, although it is grammatical for numbers up to 10), possessive suffixes may be added directly to the construct form of the numeral. These forms take verbal agreement matching the possessive suf-

fix, so that  $\theta\iota\nu\epsilon\iota\nu/\theta\alpha\tau\tau\epsilon\iota\nu$  *tīnīn/təthīn* “the two of us (M/F)” will take first person plural agreement, for example.

Another means of forming quantified pronouns which can be used with any numeral is to take the numeral in the determinate state (i.e., the ‘counting’ form with the definite prefix added) and follow it by a genitive pronoun. This sort of construction will always take third person agreement.

- (28) Θαλύττετκαν αττυν τεικαλού β̄αταβείτ ηνυεί μαζμώ ῑβ̄  
αδδιαμηρισμώ.

*Taluttetkan 'əthun tīkalū vatəbīt hunī mazmā 'iv haddiyamēristmā.*

three-CONST-2PL.MASC 2PL.MASC.NOM.CLITIC may-2PL.MASC.PRES visit-  
2PL.SUBJ.PF with-1SG any\_time in DET-apartment

*“The three of you are welcome to visit my apartment any time.”*

- (29) Αθθαλούτ λάκαν ουν ιεικαλού β̄αταβείτ ηνυεί μαζμώ ῑβ̄  
αδδιαμηρισμώ.

*Hattalūt lakan 'ūn yīkalū vatəbīt hunī mazmā 'iv haddiyamēristmā.*

DET-three 2PL.MASC.GEN 3PL.NOM.CLITIC may-3PL.PRES visit-2PL.SUBJ.PF  
with-1SG any\_time in DET-apartment

*“The three of you are welcome to visit my apartment any time.”*

## 20.6 Pronouns and Proforms

### 20.6.1 Personal Pronouns

The full-form nominative and accusative pronouns are generally only seen in three circumstances: disjunction (discussed above in section 20.4.2), marking the arguments of the copula  $\bar{b}\epsilon\acute{\iota}$  *vī*, and marking emphasis.

If the subject or complement of  $\bar{b}\epsilon\acute{\iota}$  *vī* “be” is a pronoun, it will always appear in its full form, never as a clitic.

- (1) Ετζεί βνε Αππυλιτιούζ̄ Αμμανενυννώζ̄.

*'Eṣī bne Happulitiyūš̄ Hammanenunuoš̄.*

1SG.NOM from DET-state-PL DET-be\_united-PTCPL-FEM.PL

*“I am from the United States.”*

If the subject of a verb is emphasized, the full-form nominative pronoun may appear in addition to the clitic.

- (2) Ἰσῆε σὶ μάρσε χιῶ ἀδδεκῶ!  
*'Išše šī mārše xiyā 'addekā!*  
 2SG.FEM.NOM 2SG.FEM.NOM.CLITIC say-2SG.FEM.PRET to-1 SG  
 this.PRON-MASC.SG  
 “You *told me that!*”

If the direct object of a verb is emphasized, the full-form accusative pronoun may appear instead of the accusative clitic. This may cause the nominative clitic to reappear in its place, however; compare the following two sentences, one with a non-emphatic object and one with an emphatic object.

- (3) Τζι ωηώβ.  
*Či 'āhāb.*  
 2SG.FEM.ACC.CLITIC love-1 SG.PRES  
 “I *love you.*”
- (4) Τζ' ωηώβ τζιῶ.  
*Č' āhāb čyā.*  
 1SG.NOM.CLITIC love-1 SG.PRES 2SG.FEM.ACC  
 “I *love you.*”

Full-form pronouns are also always used when an adverb is modifying the pronoun. This can be considered a type of emphasis.

- (5) Αλού ετζεῖ τζ' αδρώκ.  
*'Alū 'ečī č' adrāk.*  
 also 1SG.NOM 1SG.NOM.CLITIC go-1 SG.PRES  
 “I *too am going.*”

## 20.6.2 Reflexive Pronouns

For the majority of native Semitic roots, reflexive verbs are formed simply by conjugating a root according the *nitkatab* paradigm. *Nitkatab* is inherently reflexive, and so requires no external marking of a direct object.

- (6) Τξε νιτρώτ ιβ ακκάθραττε.  
*Če nitrāt 'iv hakkatrāthe.*  
 1SG.NOM.CLITIC see\_oneself-1SG.PRET in DET-mirror  
*"I saw myself in the mirror."*

However, newer verbs following the concatenating European-type paradigm do not have reflexive forms, nor do quadriconsonantal roots of any origin. These form reflexives periphrastically, by using the reflexive pronoun as the direct object. The reflexive pronoun behaves syntactically as a noun, so it almost always follows the verb and a nominative clitic usually accompanies the verb.

- (7) Ει ι'ανεισιχεί υδή ναφσώ βήνερβ̄α ναφσώ.  
*'Ī yanīsixī 'udē nafsā vēnerva nafsā.*  
 3SG.FEM.NOM.CLITIC worry-3SG.FEM.PRES too\_much self-3SG.FEM  
 make\_nervous-3SG.SUBJ.PF self-3SG.FEM  
*"She worries too much and makes herself nervous."*
- (8) Τα τίβαλβαλ ζδάν υδή άσατιτ νάφσικ.  
*Ta tibalbal zdan 'udē 'asatit nafsik.*  
 2SG.MASC.NOM.CLITIC confuse-2SG.MASC.PRES very too  
 quick-ADV self-2SG.MASC  
*"You confuse yourself far too easily."*

However, the reflexive pronoun may be used with *nitkatab* verbs for emphasis. When this is done, the pronoun must be preceded by the nota accusativi τα *ta*, even though it never appears with the reflexive pronoun elsewhere; *ta* appears to be serving a transitivizing role here, since *nitkatab* verbs are normally unable to take direct objects.

- (9) Ου δήβερ σών χιυμώ, με ου απυκαρδῖω ναφσού υενίδβαῤαθ μιήζ τα ναφσού.  
*’Ū dēber sān xiyumā, me ’ū ’apukardiyā nafsū venidbaṛaṭ miez ta nafsū.*  
 3SG.MASC.ACC.CLITIC try-3SG.MASC.IMPF teach-INF to-3PL, but 3SG.  
 MASC.NOM.CLITIC dishearten-3SG.MASC.PRET self-3SG.MASC and-be-come\_angry-3SG.MASC.PRET instead ACC self-3SG.MASC  
*“He was trying to teach them, but he just got frustrated and angered himself instead.”*

### 20.6.3 Possessive Pronouns and Suffixes

The main purpose of the genitive pronouns is naturally to indicate possession. However, they also serve a number of dative functions, hence why they were first introduced as the genitive/dative series. In particular, the genitive/dative pronouns are used to mark the indirect objects of verbs of mental state such as “seem”, “look [like]”, “sound [like]”, “interest”, and so on.

- (10) Α Αννικλούς ου ιαββείτ λάκ εν κιυ είρεμ μιμμούσαδδαῤ;  
*’A Hanniklūs ’ū yabbīt lak ’en kyu ’īrem mimmusaddar?*  
 INTERR DET-Anniklūs 3SG.MASC.NOM.CLITIC seem-3SG.MASC.PRES 2SG.  
 MASC.GEN like more quiet-MASC.SG PART-usual-MASC.SG  
*“Does Anniklūs seem quieter than usual to you?”*
- (11) Ουν ιαββιτού λιή εν τυρείστιην.  
*’Ūn yabbitū lie ’en turīstien.*  
 3PL.NOM.CLITIC seem-3PL.PRES 1SG.GEN like tourist-PL  
*“They look like tourists to me.”*
- (12) Αμμαθιατικώ λω ι’εντερεσεί λών βεήμα μυώδ.  
*Hammaṭimatikā lā yenteresē lān be’ēma muod.*  
 DET-mathematics NEG interest-3SG.FEM.PRES 3PL.GEN by-any manner  
*“Mathematics doesn’t interest them at all.”*

Curiously, with these same verbs, if the indirect object is a noun rather than a person pronoun, the preposition *χι*- *xi*- is always used, never *λι*- *li*- as the pronoun would suggest. For instance, modifying example #12 above, the sentence “Mathematics doesn’t interest Assufkyā at all” would be rendered Αμμαθιατικώ λω ι’εντερεσεί Χασσυφκιώ βεήμα μυώδ *Hammaṭimatikā lā*

*yenteresī Xassufkyā be 'ēma muod.*

The possessive suffixes are used to indicate the possessor of a handful of common nouns, particularly kinship terms. However, they are incompatible with nouns that have any other modifier such as a numeral or adjective; in such an environment, genitive pronouns must be used instead.

- (12) Αῢḏḏιτζει αφτετει.

*'Adḏiči 'afteti.*

this.PRON-FEM.SG sister-1SG

*"This is my sister."*

- (13) Αḏḏηλεκ θαττει ναφτουζ λιη.

*'Adḏelek tathī naftūš lie.*

these.PRON-PL two.FEM-CONST DET-sister-PL 1SG.GEN

*"These are my two sisters."*

## 20.6.4 Demonstrative Pronouns and Adjectives

Demonstrative pronouns are also fairly noun-like syntactically, in that they cannot ever take the place of clitic pronouns as, for instance, personal pronouns can. They always take third person agreement. The masculine singular is the default form used with an indeterminate referent.

- (15) Αḏḏεκῶ ιαββειτ βικαλειττερ, με ανου κιυ τζιππει.

*'Adḏekā yabbīt bikalīther, me 'anū kyu čippī.*

this.PRON-MASC.SG look-3SG.MASC.PRES by-better-MASC.SG, but that.

PRON-MASC.SG more cheap-MASC.SG

*"This one looks better, but that one is cheaper."*

- (16) Αḏḏεκῶ μῶ δ' αμβρώ.

*'Adḏekā mā d 'ambrā.*

this.PRON-MASC.SG what-NOM SUB say-3SG.FEM.PRET

*"That's what she said."*

Demonstrative adjectives, however, have unique behaviors. The noun they modify cannot be in the absolute state; by default they must be in the determinate state. They always precede a noun in the determinate or construct states, unlike typical adjectives, but follow nouns in the partitive state.

- (17) Λιδέλε αππαπτυτζιήν ακκαδιννιήν βήιαγγαζ πλέ.

*Lidele happappuččien hakkadinnien vēyaggaz ple.*

of-these-PL DET-shoe-PL DET-old-masc.PL be\_worn\_out-3SG.SUBJ.PF  
then

*“These old shoes are [lit. ‘have been’] worn out.”*

- (18) Λιδή ιούβιλ υνών βιχτώλ πλέ.

*Lidē yūbil ’unān vīxtāl ple.*

of-this-MASC.SG carrier-CONST DET-people break\_down-3SG.SUBJ.PF  
then

*“This bus has broken down.”*

- (19) Χαβείνα χιώ μισσουππώ ηεί.

*Habīna xiyā missūphā hī.*

give-2SG.FEM.PREC to-1SG PART-soup that-FEM.SG

*“Could you give me some of that soup?”*

### 20.6.5 Resumptive Pronouns

Alashian makes frequent use of two types of resumptive pronouns, copular and relative.

In copular sentences containing the verb “be”, resumptive pronouns are often used whenever the subject noun phrase is considered ‘heavy’. More specifically, they may be used when the subject NP:

- Includes a relative clause.
- Is modified by any postposed adjectives (but not if the adjective(s) are exclusively preposed).
- Is compound (i.e., includes the conjunction *ve-* *ve-* “and”).
- Is a determinate construct (but not if the construct is indeterminate, unless adjectives are postposed).

The resumptive pronoun simply consists of a third person personal pronoun or demonstrative pronoun matching the subject’s gender and number. Personal pronouns are used if the subject is animate, demonstrative pronouns if inanimate.

- (20) Νείς δ' άμυς ρώετ ηού άχετώ.

*Nīs d 'amus rā 'et hū 'axetā.*

DET-man SUB yesterday see-1SG.PRET 3SG.MASC.NOM

brother-3SG.FEM

*"The man I saw yesterday is her brother."*

- (21) Ρωσούς Αππυώλεν Αππανκυοσμί Νάγδαν αḍḍιτζεί βιώ ιβ 1914.

*Rāsūs Happuolen Happankuosmī Nəgdan 'aḍḍiṭi vȳā 'iv 1914.*

beginning-CONST DET-war DET-worldwide-MASC.SG DET-first-MASC.SG

this.PRON-FEM.SG be-3SG.FEM.PRET in 1914

*"The beginning of the First World War was in 1914."*

- (22) Ακκαρφιήν ανναηιβιήν λιή αḍēlek ηενώβ νεβατχούζ.

*Hakkarfien hannahibien lie 'aḍēlek henāb vebətxūš.*

DET-fruit-PL DET-favorite-MASC.PL 1SG.GEN these.PRON-PL

grape-PL and-watermelon-PL

*"My favorite fruits are grapes and watermelon."*

- (23) Αḍḍιαμηρισμώ λιή αḍḍιτζεί ηαλ αναλιώ αθθωλιτκιώ.

*Haddiyamērisumā lie 'aḍḍiṭi hal 'analiyyā haṯṯālityā.*

DET-apartment 1SG.GEN this.PRON-FEM.SG on DET-floor

DET-third-FEM.SG

*"My apartment is on the third floor."*

Resumptive pronouns are also always found in embedded clauses whenever the embedded clause is the object of a preposition in the matrix clause. The Alashian general purpose subordinator δε *de* cannot be preceded by a preposition, so the preposition appears in the embedded clause along with a resumptive personal pronoun or prepositional inflection. An expression such as "the room that I am in" is thus rendered "the room that I am in it".

- (24) Αḍḍεκώ αḃḃίβλε δε καυυήλετ ηύνικ ειρυνιού.

*'Aḍḍekā havvivle de kawwēlet hunik 'iruyū.*

this.PRON-MASC.SG DET-book SUB speak-1SG.PRET with-2SG.MASC

about-3SG.MASC

*"This is the book I told you about."*



- (25) Ακκατάθλιψε δε νάφαλ λιβού ου ταηαχίηρ σαννώ.  
*Hakkataṭlipse de nafal libū 'ū tahaxier sannā.*  
 DET-depression SUB fall-3SG.MASC.PRET against-3SG.MASC  
 3SG.MASC.NOM.CLITIC last-3SG.MASC.IMPF year  
 “The depression into which he fell lasted for a year.”
- (26) Ανυών αγγυβώρ δε ιακκαυηλ κάλ ἄραδ ἄρδατ βαυαυανιώ ηαλ  
 αρτζείς λών.  
*'Anuon haggubār de yaḥḥawwēl kal 'aṛad 'aṛdāt bayyawanyā hal 'arčīs lān.*  
 those.PRON-PL DET-mountain-PL SUB speak-3SG.MASC.PRES  
 all-MASC.SG one only by-DET-Greek-FEM.SG on distance 3PL.GEN  
 “Those are the mountains beyond which everyone speaks only Greek.”

## 20.6.6 Pseudo-Pronouns

The use of possessive suffixes with quantifiers or other non-nominal words results in what are termed ‘pseudo-pronouns’, nominal constructions that have pronominal meaning. One type, numeric pseudo-pronouns, was previously discussed in section 20.5.5. This same formation can be used with other quantifiers, such as κάλ *kal* “all [of]”, σιλυλλή *silullē* “many [of]”, and κάν *kan* “how many [of]”. The syntax is the same as with numerals: forms with possessive suffixes show verbal agreement matching the possessive, while forms with genitive pronouns always show third person agreement.

- (27) Σιλυλλήν νω ναμμινού με ισταλβᾶσυα ναλασκιήν ατζζιβερνείς δε  
 λιυμώ.  
*Silullēn nā namminū me yistalvasuwa nalaskyēn haččivernīs de liyumā.*  
 heap-PL-1PL 1PL.NOM.CLITIC believe-1PL.PRES SUB deserve-3PL.SUBJ.  
 IMPF DET-Alashian-MASC.PL DET-government SUB  
 of-3PL.EMPH  
 “Many of us believe the Alashians deserve their own  
 government.”
- (28) Α κάναν ουν ιουριδού βῆκκαυελ βαττυρτζιώ.  
*'A kanan 'ūn yūridū vēkhawel batturčiyā?*  
 INTERR how\_many-3PL 3PL.NOM.CLITIC be\_able-3PL.PRES  
 speak-3SG.SUBJ.PF by-DET-Turkish-FEM.SG  
 “How many of them can speak Turkish?”

- (29) Κάλ λών λω ιουόνα γαβιήν καανού λικ βιώφσεδ κάλ μικκασπώ  
 βαστειχίμινατ.  
*Kal lān lā yiwūna ḡabyēn ka'anū lik vyāfsed kal mikkaspā bastīximinat.*  
 all 3PL.GEN NEG be-3PL.VOL stupid-MASC.PL such so\_that  
 lose-3PL.SUBJ.PF all PART-money by-DET-gamble-INF  
 “They all should know better than to waste all their money gambling.”
- (30) Αμμώζδρε ου καυηήλ ηύνε κάλιν μετώ φάλγ αιούν.  
*Hammāzdre 'ū kəwwēl hune kalin metā falḡ hayyūn.*  
 DET-boss 3SG.MASC.NOM.CLITIC speak-3SG.MASC.PRET with-PL  
 all-1PL after half-CONST DET-day  
 “The boss spoke with all of us after lunch.”

In formal language, pseudo-pronominal forms of εἶθ *'īṭ* “there is” and λήθ *lēṭ* “there is not” are used as general affirmatives and negatives: εἰθεί/εἶθ λιή *'īṭ/īṭ lie* “Yes, I am/did/will”, λήθικ/λήθ λάκ *lēṭik/lēṭ lak* “No, you aren’t/didn’t/won’t”, etc. These forms are rarely used in colloquial speech other than in one frozen construction consisting of these + a present participle, emphasizing that an action is taking place right at the present moment or that is going to take place momentarily.

- (31) Ειθεί μιτελεφυννώ αππών τ' Αιούριη.  
*'īṭ mitelefunnā 'aphān t Hayyūrie.*  
 there\_is-1SG telephone-PTCPL-FEM.SG now ACC DET-Ayyūrie  
 “I’ll go call Ayyūrie right now.”
- (32) Λήθικ μάκκαυιλ θάννιτ είρυ αḡḡεκώ.  
*Lēṭik makhəwwil ṭannit 'īru 'aḡḡekā.*  
 there\_is\_not-2SG.MASC speak-PTCPL-MASC.SG again about  
 this.PRON-MASC.SG  
 “You are not to speak of this again.”

## 20.7 Prepositions

In many respects, Alashian prepositions are construct-*like*, but not necessarily actual constructs. In Old Alashian, there were two classes of prep-

ositions: the clitics— $\beta\iota$ - *bi*-,  $\lambda\iota$ - *li*-,  $\chi\iota$ - *xi*- as in the modern language, plus  $\kappa\alpha$ - *ka*- “like, as”—and the constructs. Over time, however, and aided by the development of ADJ-N word order, a third class emerged—the modern primitive prepositions—which have more in common with the clitics than with the constructs.

Construct prepositions, in both Old and Modern Alashian, form a true nominal construct with their direct object, and this entails all of the usual syntactic properties of constructs; for instance, head-first N-ADJ order is mandatory, since Alashian does not permit adjectives to intervene in the middle of a construct. In contrast, the clitic prepositions and the modern primitive prepositions allow for an unrestricted noun phrase as their object; that is, all of the same rules that govern independent noun phrases, such as the subject or object of a verb, also apply to the object of one of these prepositions. Thus both head-first and head-final word orders are allowed, and even adverbs can intervene between the preposition and object.

The clitic prepositions behave just as primitive prepositions syntactically, the only difference being that they cannot occur independently. They are always prefixed to the first word of the noun phrase constituting their object, whether it be a noun, adjective, or adverb.

	Old Alashian	Modern Alashian
<b>Clitic</b>	$\text{לִּבְעֵי הַבַּיִת הַנּוֹבֵא}$ <i>li-bēṭi hūdiṭ</i> of-house.ABS new “of a new house”	$\text{לִּבְעֵי הַבַּיִת הַנּוֹבֵא}$ <i>li-ṛūdiṭ bēt</i> of-new house.ABS “of a new house”
<b>Primitive</b>		$\text{בְּנֵי הַבַּיִת הַנּוֹבֵא}$ <i>bne ṛūdiṭ bēt</i> from new house.ABS “from a new house”
<b>Construct</b>	$\text{מִבְּתֵי הַבַּיִת הַנּוֹבֵא}$ <i>minē bēṭi hūdiṭ</i> from.CONST house.ABS new “from a new house”	$\text{מִבְּתֵי הַבַּיִת הַנּוֹבֵא}$ <i>miftān bēt ṛūdiṭ</i> outside.CONST house.ABS new “outside a new house”

Prepositions do not allow personal pronouns as their objects without some modification. As previously discussed, clitic and primitive prepositions may decline (a remnant of an older clitic pronoun that fused to the preposition), while the construct prepositions incorporate themselves into possessive for-

mations, either with genitive pronouns or with possessive suffixes. For emphasis, clitic prepositions may take their special emphatic/extended forms and primitive prepositions may be followed by disjunctive pronouns; construct pronouns have no form marked as emphatic, although possessive suffixes are markedly non-emphatic.

# 21 Clauses

Κα'

Ριητρούξ

## 21.1 Simple Sentences and Independent Clauses

The unmarked word order in a simple sentence in Alashian is SVO. Adverbs, including expressions of time and place as well as indirect objects, typically go between the verb and direct object, though clause-final position is possible for emphasis or when the adverbial phrase is too heavy (i.e., any more complicated than a preposition + noun).

- (1) Αππάβλε ου ιακκώλ σώνδνιτζ.

*Happavle 'ū yākhāl sāndwič.*

DET-Appavle 3SG.MASC.NOM.CLITIC eat-3SG.MASC.PRES sandwich

*“Appavle is eating a sandwich.”*

- (2) Αιούρη ου σείν ηαλ ατταβλώ ακκώς λού.

*Hayyūrie 'ū šīn hal hattavlā hakkās lū.*

DET-Ayyūrie 3SG.MASC.NOM.CLITIC set-3SG.MASC.PRET on

DET-table DET-cup 3SG.MASC.GEN

*“Ayyūrie set his cup on the table.”*

- (3) Νελενώ ει νιτνυαταρώ βαββισείκαλ λών άμυς ούχιρατ ληλυών δυιλ  
μίκλιδ υαῤαμμιή ου γάναβ.

*Nelenā 'ī nitwatarā babbisīkal lān 'amus 'ūxirat lēluon dwil miklid  
vařammie 'ū ganab.*

DET-Nelenā 3SG.FEM.NOM.CLITIC leave\_by\_accident-3SG.FEM.PRET

by-DET-bicycle 3SG.FEM.GEN yesterday late-ADV at\_night without key  
and-someone-NOM 3SG.MASC.ACC.CLITIC steal-3SG.MASC.PRET

*“Nelenā left her bicycle unlocked late last night and it was  
stolen.”*

VSO and OSV orders are also possible in order to emphasize the verb or direct object respectively, but some with some syntactic quirks. Fronted verbs are never accompanied by preposed clitic pronouns, meaning subject clitics are not used and object clitics must follow the verb. When the direct object is fronted, the verb must be accompanied by a resumptive object clitic (as though the object had been removed from the sentence). Adverbs tend to be clause-final whenever VSO or OSV order is used.

- (4) Καταστρεφώ ακκούβ λάκ φάλγε μιββήτ!  
*Katastrefā hakkūb lak falge mibbēt!*  
 destroy-3SG.MASC.PRET DET-dog 2SG.MASC.GEN half-CONST  
 PART-house  
 “Your dog destroy half the house!”
- (5) Αφφασυώλ ουν αῶνώ.  
*Haffasuol ’ūn ’ašnā.*  
 DET-bean-PL 3PL.ACC.CLITIC detest-1 SG.PRES  
 “Beans I can’t stand.”

VSO order is, however, the unmarked order in older texts such as the Bible. The same rules apply as above.

- (6) Βαρρωσούς βάρα Ιλλώ ασσαμή νανάρτζε  
 (Σίφρετ Βαρρωσούς 1:1).  
*Barrāsūs bara ’Illā hassamē vanarče (Sifret Barrāsūs 1:1).*  
 by-DET-beginning create-3SG.MASC.PRET God DET-heaven and-DET-  
 earth (volume-CONST Genesis 1:1)  
 “In the beginning God created the heavens and the earth.  
 (Genesis 1:1)”

Note that clitic pronouns are treated as part of the verb phrase, not as autonomous noun phrases. The aforementioned word ordering rules only apply for nouns and full-form pronouns, never clitics. The genitive components of perfect verbs, however, pattern as true subjects.

- (7) Λιή *ḅarw* πλέ τ' *Ammaryā silullē mippānien riḍmuos hattumuoš həkhadnī*.  
 1SG.GEN see-1SG.SUBJ.PF then ACC DET-Ammaryā heap-CONST.PL PART-  
 time-PL number-CONST DET-week-PL DET-preceding-  
 MASC.SG  
*"I have seen Ammaryā many times in the last several weeks."*

## 21.2 Compound Sentences and Conjunctions

Compound sentences consist of two or more independent clauses joined by a coordinating conjunction. No word order modifications are required when two simple sentences are joined into a compound sentence other than the insertion of a conjunction in between the two.

The conjunction *ve-* (spelled *ve-*) means "and", and is used to conjoin both noun and verb phrases. It is a clitic conjunction, and so is written as part of whatever word immediately follows it. It becomes *va-* (*va-*) when immediately followed by /h/ or /k/, with the exception of the definite article *ha-*, where it remains *ve-* (likely a dissimilatory phenomenon). In formal usage the form *va-* is also used immediately before the reduced form of the definite article *n-* (*vanēn* *vanēn* "and the eye"), though in practice *ve-* is heard here in most spoken usage (*venēn* *venēn*).

- (1) Ει *raxčā* *veyibbēsā haššār*.  
*'I raxčā veyibbēsā haššār*.  
 3SG.FEM.NOM.CLITIC wash-3SG.FEM.PRET and-dry-3SG.FEM.PRET DET-  
 hair.PL  
*"She washed and dried her hair."*
- (2) Τξε *dafāt* *haddal vehaddal 'ī naflā bne hammenteš*.  
*Če dafāt haddal vehaddal 'ī naflā bne hammenteš*.  
 1SG.NOM.CLITIC push-1SG.PRET DET-door and-DET-door 3SG.FEM.NOM.  
 CLITIC fall-3SG.FEM.PRET from DET-hinge  
*"I pushed the door and the door fell off its hinges."*

The non-clitic conjunction *τξε* *če* is also frequently heard for "and", and ex-

ists in free distribution with *ve-*. It is a direct borrowing of Greek *kai ke* “and”.<sup>1</sup>

The conjunction *yu* means “or”, both in noun phrases and in verb phrases. Its actual pronunciation varies significantly, with all of /ju ~ u ~ uː ~ aː ~ wu ~ wuo/ being heard among different speakers.

- (3) Βού βᾶταγᾶλ βνε αμμάττερ ιν τα τιλακ βεταττατζείλ!  
*Bū vataḡal bne hammæther yu ta tilak vetæthačīl!*  
 come-2SG.MASC.IMPER go\_in-2SG.SUBJ.PF from DET-rain or  
 2SG.MASC.NOM.CLITIC FUT.2SG.MASC catch\_a\_cold-2SG.SUBJ.PF  
*“Get out of the rain, or you’ll catch a cold!”*

The conjunction *me* (from Greek *μα ma*) means “but” or “whereas”, and is used to express contrast.

- (4) Τζε διήβερ αῖβᾶηούζ χικυῶ, με λω νιτνιήτζερετ.  
*Če dieber havvahūz xikwā, me lā nitniečheret.*  
 1SG.NOM.CLITIC try-1SG.IMPF DET-warn-INF to-2SG.MASC, but NEG  
 heed-2SG.MASC.IMPF  
*“I tried to warn you, but you wouldn’t listen.”*

The reduplicated conjunction *iv... iv... 'in... 'in...* means “either... or...”. Its negative counterpart is *βλω... βλω... blā... blā...* “neither... nor...”.

- (5) Ιν ου ιειδώ τήβατ, ιν ου ιωρή ζδάν τήβατ βαυιαδού.  
*'In 'ū yīdā tēbat, 'in 'ū yārē zdan tēbat bayyadū.*  
 either 3SG.MASC.NOM.CLITIC know-3SG.MASC.PRES good-ADV, either  
 3SG.MASC.NOM.CLITIC show-3SG.MASC.PRES very good-ADV by-DET-  
 know-INF  
*“He either knows it well, or is very good at pretending to.”*

1 Če does, however, have a few distinct non-coordinating functions that *ve-* does not; for instance, it will occasionally intervene between the main and secondary verb in two-verb constructions with no apparent change in overall meaning, much like *lik*: Τζ' αχσιέρ τζε βήδρικ Č' *axsīr če vēdrik* “I want him to go” in place of Č' *axsīr [lik] vēdrik*.



- (6) Βλω τζ' αργείβ, βλω τζ' αζμώ.

*Blā č 'arǵīb, blā č 'azmā.*

neither 1SG.NOM.CLITIC be\_hungry-1SG.PRES, neither 1SG.NOM.CLITIC  
be\_thirsty-1SG.PRES

*"I am neither hungry, nor thirsty."*

If both independent clauses share a single subject, it need only be explicitly present in the first clause. Clitic pronouns, however, can never be dropped in this fashion. Similarly, if both clauses share a direct object, it may be mentioned only in the first clause, with an accusative clitic pronoun taking its place in the second clause.

- (7) Αμμαριώ ει σβαβώ λαζζάρ νεει βατζαώ μιφτών.

*Hammaryā 'ī sbabā lazzār ve 'ī vača 'ā miftān.*

DET-Ammaryā 3SG.FEM.NOM.CLITIC turn-3SG.FEM.PRET of-DET-back  
and-3SG.FEM.NOM.CLITIC leave-3SG.FEM.PRET outside

*"Ammaryā turned around and walked out."*

- (8) Τζε πασσινώτ Χαμμιχάλ αββυώλ νεου σ ουτινώ ιβ αγγυώλ.

*Če passināt Xammixāl habbuol ve 'ū šūtinā 'iv haggiol.*

1SG.NOM.CLITIC pass-1SG.PRET to-DET-Ammixāl DET-ball and-3SG.  
MASC.ACC.CLITIC shoot-3SG.MASC.PRET in DET-goal

*"I passed the ball to Ammixāl and he kicked it into the goal."*

## 21.3 Relative Clauses

The relative clause is one means of joining a subordinate clause to an independent clause, by converting the former into a modifier of a noun phrase in the latter. In such a context, the subordinate clause will often be called the embedded clause, while the independent clause is termed the matrix clause. Alashian subordinate clauses display a number of distinct syntactic behaviors and word orderings not seen in independent clauses.

Alashian contrasts restrictive and non-restrictive relative clauses, a contrast much like the formal English usage of 'that' and 'which'. Restrictive relative clauses limit the scope of their head (as in "My brother who lives in Athens is named Alexandros", which has a narrower sense than just "my brother"),

while non-restrictive relative clauses behave more like appositives and simply provide supplementary information (as in “My brother, who lives in Athens, is named Alexandros”).

### 21.3.1 Restrictive Relative Clauses

Restrictive relative clauses are formed using the complementizer *δε* *de* “that, who”, which always follows the noun phrase in the matrix clause that it modifies, and precedes the embedded clause. It is not a relative pronoun as seen in many Indo-European languages, but simply a conjunction that links a complete subordinate clause to the outer matrix clause. Consequently, resumptive pronouns are frequently seen in the embedded clause, so that noun phrases such as “the school that I attended” and “the restaurant in which we ate” are rendered “the school that I attended it” and “the restaurant that we ate in it”. In practice, however, resumptive pronouns are rarely used if they are the subject of the embedded verb, and optional if they are the direct object; they are mandatory in all oblique positions.

- (1) Τζε νάκαρετ τ' εἰς δε ικτώβ μιστιριαῶκιήν ρυμαννιήν.  
*Če nakaret t 'īs de yiktāb mistiryaškyēn rumannien.*  
 1SG.NOM.CLITIC meet-1SG.PRET ACC man SUB write-3SG.MASC.PRES  
 mystery.ADJ-MASC.PL novel-PL  
*“I met a man who writes mystery novels.”*
- (2) Κάλ δε ιμώρ Αννικλούς ἀδδὲκώ ἰνναμιν.  
*Če nakaret t 'īs de yiktāb mistiryaškyēn rumannien.*  
 all SUB say-3SG.MASC.PRES DET-Anniklūs this.MASC.SG.PRON false-  
 MASC.SG  
*“Everything that Anniklūs says is wrong.”*
- (3) Ου νυαχῶδ τ' ἀππαρρουν δε ἀμμείν αχχαρτσούζ λού.  
*'U nu 'axād t happarrūn de 'ammīn haxxarətsūš lū.*  
 3SG.MASC.NOM.CLITIC be\_received-3SG.MASC.PRET ACC DET-  
 doctor SUB believe-1SG.PRES DET-opinion-PL 3SG.MASC.GEN  
*“He saw a doctor whose opinion I trust.”*

As can be seen above, the word order of a subordinate clause differs from that of an independent clause. The primary order is VSO, with nominative

clitics always omitted from the verb phrase and accusative clitics always following the verb. However, embedded clauses involving the verb “to be” retain their usual word order.

- (4) Ανοῦ νείς δε νάκαρ νι.

*ʼAnū nīs de nakar ni.*

that.MASC.SG.PRON DET-man SUB recognize-3SG.MASC.PRET  
1SG.ACC.CLITIC

*“That is the man who recognized me.”*

- (5) Ανεί αῖῖαλδῶ δε ιδουνεί ἡν ανιστρατῶ.

*ʼAnī havvaldā de yidūnī hun ʼanistratā.*

that.FEM.SG.PRON DET-girl SUB reside-3SG.FEM.PRES with DET-street

*“That is the girl who lives down the street.”*

The subordinating conjunction δε *de* will often reduce to just δ’ *d* when the following word begins with a vowel or the definite article. This is nearly universal in speech, and is optional in all written registers.

- (6) Αῖῖήτ δ’ αδοῦν ιῖού αῖῖεκῶ ζδαν καδεῖν.

*Habbēt d ʼadūn ʼivū ʼaddekā zdan kadīn.*

DET-house SUB reside-1SG.PRES in-3SG.MASC this.MASC.SG.PRON very  
old-MASC.SG

*“The house I live in is very old.”*

### 21.3.2 Non-Restrictive Relative Clauses

Non-restrictive relative clauses are introduced by proximal demonstrative pronouns, namely αῖῖ εκῶ *ʼaddekā* (masculine singular), αῖῖιτζει *ʼadḍiṭī* (feminine singular), and αῖῖήλεκ *ʼadēlek* (plural), agreeing in gender and number with their head noun in the matrix clause.

Unlike with restrictive relative clauses, no resumptive pronouns may be used in non-restrictive clauses, a consequence of the presence of an actual pronoun as opposed to a generic subordinator such as *de*. This also means that the accessibility hierarchy becomes a concern in non-restrictive clauses—only the subject and direct object of the embedded clause are accessible from the matrix clause.

- (7) Ου ιερλῶθ μικκαρφιήν, ἀδήλεκ λών βείνε ακκαλειττεριήν ηαλ ακλείν λάν.  
*’Ū yeřlāṭ mikkarfien, ’aḏēlek lān vīwe hakkalītherien hal haklīn lan.*  
 3SG.MASC.NOM.CLITIC cultivate-3SG.MASC.PRES PART-fruit-PL, these.  
 PRON 3PL.GEN be-3PL.SUBJ.PF DET-better-MASC.PL on  
 DET-region 1PL.GEN  
*“He grows fruit, which I am told is the best in the area.”*

Other nouns in the embedded non-restrictive clause may be accessed by inserting the subordinating conjunction *de* after the demonstrative pronoun and using resumptive pronouns, giving *’aḏḏekā de*, *’aḏḏiṭ de*, and *’aḏēlek de*. Some more conservative dialects may use these forms in all non-restrictive clauses, including those previously described.

- (8) Ισκωδελφετεί, ἀḏḏιτζεί δ’ ασσέν λών Αννώ, ηεί ιῶ αττάκσε ασσωπιπιτεί.  
*’Iskāḏelfetī, ’aḏḏiṭ d hassen lān Hannā, hī ’iv hattakse hassāphitī.*  
 female\_cousin-CONST-1SG, this.FEM.SG.PRON SUB DET-name  
 3SG.FEM.GEN DET-Annā, 3SG.FEM.NOM in DET-class  
 DET-seventh-MASC.SG  
*“My cousin, who is named Annā, is in the seventh grade.”*

## 21.4 Substantive Clauses

### 21.4.1 Object Clauses

Object substantive clauses are dependent clauses that serve as the direct object complement of a particular transitive verb. In Alashian such clauses are introduced by the complementizer *me*.

- (1) Αḏḏέμετρε ου χάρας με ανεί ιαυεί ιδεηώ ρωχώ.  
*Haddemetre ’ū xarās me ’anī yawī yidehā rāxā.*  
 DET-Addemetre 3SG.MASC.NOM.CLITIC decide-3SG.MASC.PRET SUB that.  
 FEM.SG.PRON be-3SG.FEM.PRES idea bad-FEM.SG  
*“Addemetre decided that it was a bad idea.”*

- (2) Τζ ηδῶ με βούριδ με λω νιλκυ βανατρώ λιματταχιρώ σαηώ.  
*Č 'ēdā me vūrid me lā nilku vānatrā limathaxirā sahā.*  
 1SG.NOM.CLITIC know-1SG.PRES SUB possible-MASC.SG SUB NEG FUT-1PL  
 see\_one\_another-1PL.SUBJ.PF of-prolonged-FEM.SG time  
*"I know that we may not see each other for a while."*

Με *me* also serves to introduce the complement of an impersonal adjective.

- (3) Δε κέσεν με ταλείκ μακκάδδανат каαδ̄δ̄ек̄ώ.  
*De kesen me talīk makhāddanat ka 'ad̄dekā.*  
 EXPL strange-MASC.SG SUB grow\_dim-3SG.MASC.PRET early-ADV like\_  
 this-MASC.SG  
*"It's odd that it got dark so early."*

Secondary predicates (known also as 'extended objects' in Alashi-an), marking the state of a direct object when the main predicate verb takes place, are akin to object complement clauses. In older literature and more conservative dialects, they are formed with the structure AND-COMPLEMENTIZER VERB. In modern speech a non-finite construction is more common: AND-BY INFINITIVE.

- (4) Τζε σημή μιφτών τα νυλειδ νεμε νιττζιηλεσού.  
*Če siemē miftān ta nulīd veme nitčielesū.*  
 1SG.NOM hear-1SG.IMP outside ACC DET-child.PL and-SUB  
 laugh-3PL.IMP  
*"I heard the children laughing outside."*
- (5) Τζε σημή μιφτών τα νυλειδ νεβιμώττατζλας.  
*Če siemē miftān ta nulīd vebimāthəc̄las.*  
 1SG.NOM hear-1SG.IMP outside ACC DET-child.PL and-by-  
 laugh-INF  
*"I heard the children laughing outside."*

## 21.4.2 Predicate Clauses

Predicate clauses are a subclass of substantival clauses that consist of a dependent clause embedded within the complement of a copula. They are intro-

duced with  $\mu\omega \delta\epsilon/\delta'$  *mā de/d*, which is more or less functionally equivalent to English “that which”.

- (6)  $\text{A}\delta\delta\epsilon\kappa\omega \mu\omega \delta' \text{ambr}\omega \text{Nelen}\omega \chi\iota\omega.$   
*'Aḏḏekā mā d 'ambrā Nelenā xiyā.*  
 this.MASC.SG.PRON what.NOM SUB say-3SG.FEM.PRET DET-Nelenā to-1SG  
*“That’s what Nelenā told me.”*
- (7)  $\text{M}\omega \delta\epsilon \nu\iota\sigma\tau\upsilon\sigma\alpha\beta \acute{\alpha}\mu\upsilon\varsigma, \text{a}\delta\delta\epsilon\kappa\omega \alpha\delta \epsilon\iota\text{-}\beta\omicron\upsilon\acute{\rho}\iota.$   
*Mā de nistusab 'amus, 'aḏḏekā 'ad 'ī-būri.*  
 what.NOM SUB happen-3SG.MASC.PRET yesterday, this.MASC.SG.PRON  
 still unclear-MASC.SG  
*“What happened yesterday is still unclear.”*

## 21.5 Adverbial Clauses

### 21.5.1 General Structure of Adverbial Clauses

Adverbial clauses are dependent clauses that function as an adverb within the matrix clause, specifying various additional attributes of the main verb. As with other dependent clauses, the adverbial clause is introduced by a subordinating conjunction. However, if the adverbial clause is fronted and appears at the start of the matrix clause, a special “resumptive” conjunction is inserted to indicate the end of the adverbial clause.

The use of conjunctions in many ways parallels the use of “if” and “then” in English, with “if” being a mandatory conjunction introducing a dependent clause and “then” being an optional conjunction introducing the main clause. As in English, the resumptive “then” is only used if the dependent clause precedes the main clause (i.e., “if X then Y”, never “then Y if X”). However, unlike English, the resumptive conjunction is never optional and is required in many more circumstances than in English.

### 21.5.2 Clauses of Time

Clauses of time indicate the chronology of the action in the main clause relative to the action of the adverbial clause. All clauses of time make use of

the resumptive conjunction *τυώτε tuote*, which frequently shortens to *τυώτ' tuot* when followed by a vowel sound.

Time Conjunctions	
Alashian	Meaning
αδ ιύνδε 'ad yunde	until
αδ-τζήν 'ad-čēn	as long as
ιτ ιύνδε 'it yunde	since
λενώ lenā	when, after, consequently
μετώ ιυνδε metā yunde	after
τζιήν čien	when, while

The distinction between *λενώ lenā* and *μετώ ιυνδε metā yunde*, both translated as “after”, is generally one of causality. *Lenā* implies that the subsequent action is either a direct consequence of the preceding action or immediately follows it within a single reference frame; *metā yunde* suggests a greater disconnect, with no necessary causal connection, and the possibility of intervening events between the two actions.

- (1) Λενώ νιστυταννού ασελεβρασιήν τυώτε νω βουνώ βήτα.  
*Lenā nistutannū hasselebrasien tuote nā būnā bēta.*  
 after conclude-3PL.PRET DET-celebration-PL then 1PL.NOM.CLITIC  
 come-1PL.PRET homeward  
*“After the celebration ended we came home. (i.e., we were there)”*
- (2) Νω βουνώ βήτα μετώ ιυνδε νιστυταννού ασελεβρασιήν.  
*Nā būnā bēta metā yunde nistutannū hasselebrasien.*  
 1PL.NOM.CLITIC come-1PL.PRET homeward after that  
 conclude-3PL.PRET DET-celebration-PL  
*“We came home after the celebration ended. (i.e., we missed it)”*

### 21.5.3 Clauses of Place

Clauses of place indicate the location where a particular event happened. The resumptive conjunction is usually θών *ṭān* “there”, although conjunctions indicating direction rather than static location may optionally use forms such as αδών *’adān* “to there” or θώνα *ṭāna* (a now otherwise-defunct adverb originally meaning “to there”).

Place Conjunctions	
Alashian	Meaning
δ’ ηαλού <i>d halū</i>	where, wherever
δ’ ιλού <i>d ’ilū</i>	to wherever
ηαλ κάλ μακκούν δε <i>hal kal makhūn de</i>	wherever
ηαλ μακκούν δε <i>hal makhūn de</i>	where
μακκούνα δε <i>makhūna de</i>	to wherever

As can be seen in the table above, the majority of place conjunctions are based on the noun μακκούν *makhūn* “place” plus a relative conjunction, so that “wherever”, for example, is literally expressed as “in each place that”. However, in the spoken language, it is becoming increasingly common to use the short forms δ’ ηαλού *d halū* “wherever” and δ’ ιλού *d ’ilū* “to wherever”, consisting of declined forms of the prepositions ηαλ *hal* “on” and ιλ *’il* “towards”. Informally these may even be written/pronounced as δώλυ *dālu* and δείλυ *dīlu* respectively.

- (3) Νω ναδρικούνα λαδδίννε μακκούνα δε ταχσιρεί.

*Nā nadrikūna laddinne makhūna de taxsirī.*

1PL.NOM.CLITIC go-1PL.VOL for-DET-dinner to\_place SUB  
want-2SG.FEM.PRES

“We can go wherever you want for dinner. (formal)”



- (4) Νω ναδρικούνα λαδδίννε δ' ιλού (δείλυ) ταχσιρεί.

*Nā nadrikūna laddinne d' ilū (dīlu) taxsirī.*

1PL.NOM.CLITIC go-1PL.VOL for-DET-dinner SUB towards-3SG.MASC

(to\_wherever) want-2SG.FEM.PRES

*“We can go wherever you want for dinner. (informal)”*

## 21.5.4 Clauses of Manner

Clauses of manner indicate how the action in the main clause was performed, either by elaboration or by comparison. The resumptive conjunction used with such clauses is *κάκ kak* “thus”, except for *χήν xēn* “as if”, which uses *φα/φ' fa/f*.

Manner Conjunctions	
Alashian	Meaning
έδδε <i>'edde</i>	like, just as
λίκ <i>lik</i>	so that, in order that
σάν <i>san</i>	like
χήν <i>xēn</i>	as if, as though

- (5) Τζ' αλακ βάφφαλ έδδε συμβιήλετ.

*Č' alək vaffal 'edde simbielet.*

1SG.NOM.CLITIC FUT. 1SG do-1SG.SUBJ.PF just\_as

advise-2SG.MASC.IMPF

*“I'll do just as you advised.”*

## 21.5.5 Clauses of Cause

Clauses of cause indicate the reason or motivation behind an action. The resumptive conjunction for such clauses is *φα fa*, or *φ' f* when followed by a vowel.

Cause Conjunctions	
Alashian	Meaning
βαλλούχ δε <i>ballūx de</i>	because
βιχαλούφ <i>bixalūf</i>	because, consequently
κάδ <i>kad</i>	because
λιβού βνε μώτ δε <i>libū bne māt de</i>	because, considering
μώ <i>mā</i>	because, since

For the most part, all of the above forms are interchangeable as far as semantic considerations are concerned. The main difference is one of register, with *kad* being the most neutral, *mā* being rather colloquial, and the phrasal forms more typical of higher styles.

- (6) Ου φαηαλού κάκ κάδ υη λων βήθηαρ ου πλε εν ακκαθείκ.  
*'Ū fahalū kak kad wē lān vēttar ū ple 'en hakkaṯīk.*  
 3SG.MASC.ACC.CLITIC do-3PL.PRET thus because be-3SG.MASC.IMPF 3PL.  
 GEN consider-3PL.SUBJ.PF 3SG.MASC.ACC.CLITIC then as DET-duty  
*"They did it because they believed it their duty."*

## 21.5.6 Clauses of Contradistinction

Conjunctions of contradistinction indicate that the action of the main clause is somehow unexpected or incomplete when the information in the adverbial clause is taken into consideration. The resumptive conjunction may be either φα/φ' *falf* or κάκ *kak* in more or less free variation.

Contradistinction Conjunctions	
Alashian	Meaning
ακυών δε <i>'akuon de</i>	even though
ḅείν <i>vīn</i>	although
δουλ μάτζαρ δε <i>dwil mǝčhar de</i>	despite, even though
εί-καδ <i>'i-kad</i>	except
πρά <i>pra</i>	despite, even though

- (7) Ακυών δε ιωστυμειδεί χιώ ναβούδ βηνεί φα τζ' αρτζεί  
 αμμακκαουούλ ηννε χαριήν ινείς.  
*'Akuon de yāstumīdī xiyā nabūd bēnī fa č 'arēt hammākhəwwūl hune  
 xarien 'inīs.*  
 even SUB be\_required\_of-3SG.FEM.PRES to-1SG DET-work-INF be-  
 tween-1SG then 1SG.NOM.CLITIC enjoy-1SG.PRES DET-speak-INF with-PL  
 other-MASC.PL people.PL  
*“Even though I’m supposed to work by myself, I enjoy talking with  
 other people.”*

### 21.5.7 Clauses of Comparison

Clauses of comparison express a relation (in terms of ‘more’ or ‘less’) between two clauses—often, but not necessarily, with an adverb serving as the standard of comparison. The conjunctions used are κιω [ADV] πpa *kʷu* [ADV] *pra* “more than” and λάτφατ [ADV] πpa *lǝfat* [ADV] *pra* “less than”. The resumptive conjunction, though rarely used, is φα/φ’ *falf*.

Much of the comparison clause can be elided if the verb in both clauses is identical. If the comparison clause is reduced to just a single pronoun, disjunctive forms will be used.

- (8) Εἰ ἡμνῶ με βενῶ υἱ λου ἀδ βῆρῦ κιὺ τζείνατ πρὰ κάλ χάρ.  
*’Ī ’ēmṇā me benā wē lū ’ad vēru kyu čīnat pra kal xar.*  
 3SG.FEM.NOM.CLITIC believe-3SG.FEM.IMPF SUB son-3SG.FEM be-3SG.  
 MASC.IMPF 3SG.MASC.GEN still live-3SG.SUBJ.PF than all-MASC.SG other-  
 MASC.SG  
*“She believed her son was still alive more strongly than everyone else.”*
- (9) Οὐ ιειτζῶ ἡαλ ανεκσυτερικιῶ λάτφατ σίχνιτ πρὰ ἰῶ.  
*’Ū yīčā hal aneksuterikyā lətfat sixnit pra yā.*  
 3SG.MASC.NOM.CLITIC go\_out-3SG.MASC.PRES on DET-exterior-FEM.SG  
 less frequent-ADV than 1SG.DISJUNCT  
*“He travels abroad for work less often than I do.”*

The absence of an adverb results in a comparison of quantity.

- (10) Τα τικδῶβ κιὺ πρὰ κάλ ἀρᾶδ δ’ ἀκκείρ.  
*Ta tikdāb kyu pra kal ’aṛad d ’əkhīr.*  
 2SG.MASC.NOM.CLITIC lie-2SG.MASC.PRES more than all-MASC.SG one-  
 MASC.SG SUB recognize-1SG.PRES  
*“You lie more than anyone I know.”*

When the standard of comparison is “better” or “worse” (the two adjectives with synthetic comparatives in Alashian), it is rendered as καλείττερατ *kalītherat* and ὀιρούττερατ *širūtherat* respectively. In other words, the adverbs are formed from the comparative stems. However, unlike adjective comparison, it is not unusual for the adverb κιὺ “more” to remain present.

- (11) Οὐ ναμμίλ κιὺ καλείττερατ πρὰ ἰωρή.  
*’Ū yammīl kyu kalītherat pra yārē.*  
 3SG.MASC.NOM.CLITIC understand-3SG.MASC.PRES more better-ADV  
 than show-3SG.MASC.PRES  
*“He understands better than he appears to.”*

## 21.6 Conditional Sentences

The conditional sentence consists of two clauses, the protasis (the condi-

tion or ‘if’ clause) and the apodosis (the result or ‘then’ clause). As with adverbial clauses, the protasis must always be introduced by a conjunction and the apodosis only if it follows the protasis, with the protasis acting syntactically as a dependent clause and the apodosis as an independent clause.

### 21.6.1 Factual Conditionals

A factual conditional sentence is one in which the truth of the protasis is unknown, and it simply follows that if the condition in the protasis is true, then the resulting state described in the apodosis has or will come to pass. The protasis is introduced by the conjunction *μίρ mir* “if” and the apodosis by *φα fa* “then”, which becomes *φ’ f* when followed by a vowel. Since the clause introduced by *φα* is independent, clitic pronouns will generally appear in their usual pre-verbal position.

The verb in the protasis may appear in the present or present perfect; the present tense form is also used with future meaning, while the present perfect is used for all past tense meanings. The verb in the apodosis is unrestricted and may appear in any indicative mood tense. Notice that a perfect or pluperfect verb in the protasis generally does not need the adverb *ple* seen in most other positions.

- (1) Τζ’ αλακ βώτταρτζει μίρ τιβού ήύνεν.  
*Č’ alak vātharčī mir tibū hunen.*  
 1SG.NOM.CLITIC FUT. 1SG be\_pleased-1SG.SUBJ.PF if come-2SG.MASC.  
 PRES with-1PL  
*“I would be pleased if you come with us.”*
- (2) Μίρ λου αβλέ βήκκαλ φα νω νεικώλ βήγεν βανουτζώ.  
*Mir lū ’able vēkhal fa nā nīkāl bēnen vanūčā.*  
 if 3SG.MASC.GEN already eat-3SG.SUBJ.PF then 1PL.NOM.CLITIC may-1PL.  
 PRES between-1PL leave-1PL.SUBJ.PF  
*“If he has already eaten, we can go by ourselves.”*
- (3) Αιήδνα λιη μίρ τειτζαεί μακκάδδανατ.  
*’Ayēdna lie mir tīča ’ī makhāddanat.*  
 inform-2SG.FEM.PREC 1SG.GEN if leave-2SG.FEM.PRES early-ADV  
*“Let me know if you leave early.”*

The apodosis may also appear in the volitive as described previously in section 19.3.3 when the action both takes place in the future and is viewed by the speaker in a positive light.

- (4) Μίρ μιφτών υδή ρούν φα τζε βουτάραννα ιβ αββήτ.

*Mir mifṭān 'udē řūn, fa ċe vūtaranna 'iv habbēt.*

if outside too hot-MASC.SG then 1SG.NOM.CLITIC stay-1SG.VOL in DET-house

*“If it’s too hot outside, I should stay home.”*

The factual conditional structure, with both the protasis and apodosis in the present tense, is also used for universal conditionals, which state that the result clause always has and always will follow from the condition. In such cases μίρ *mir* can often be translated as “whenever” or “every time” in addition to “if”.

- (5) Τα τούκαλ παχεί βατασώλ λιη μίρ ιαμειδεί ασσώδ.

*Ta tūkal paxī vatasāl lie mir yamīdī hassād.*

2SG.MASC.NOM.CLITIC may-2SG.MASC.PRES always ask-2SG.SUBJ.PF 1SG.GEN if be\_necessary-3SG.FEM.PRES DET-help-INF

*“You can always ask me if you need help.”*

When the verb of the protasis is negated, the conjunction μίρ *mir* and the negative λω *lā* fuse into a single word ιλλώ *'illā* “if not”.<sup>2</sup>

- (6) Ιλλώ ιειδαθεί υώφτατ μινακείλ φα τα τιλακ βετατταμείλ.

*'Illā yīdahī 'uoftat minakīl fa ta tilak vetəthamīl.*

if\_not know-3SG.FEM.PRES cook-INF-CONST PART-food.PL then 2SG.MASC.NOM.CLITIC FUT.2SG.MASC take\_care\_of\_oneself-2SG.SUBJ.PF

*“If she can’t cook, you’ll have to fend for yourself.”*

2 Etymologically speaking, ιλλώ is unrelated to μίρ, but instead traces back to an older, now-defunct conjunction ιν/ιεν *'in/yen*.

- (7) Ἰλλῶ τειδῶ ασσέντε φα τα τισῶλαννα τσῶς λιῤῥαμμιή!  
*’Illā tīdā hassente fa ta tisālanna tsās liřammie!*  
 if\_not know-2SG.MASC.PRES DET-path then 2SG.MASC.NOM.CLITIC ask-  
 2SG.MASC.VOL just of-someone  
*“If you don’t know the way, you should just ask!”*

## 21.6.2 Counterfactual Conditionals

A counterfactual conditional sentence describes a hypothetical state. The condition in the protasis is untrue or unlikely, and the result clause describes what supposedly would have happened if the condition had been true. The protasis is introduced by the conjunction λού *lū* “if” and the apodosis by φα/φ’ *fa/f’* “then”.

The protasis may appear in the present, present perfect, or pluperfect, while the apodosis may appear in any indicative mood tense.

- (8) Λού ιἄρρακ ου ακυών φα λῶ αμμεῖν ου.  
*Lū yiyərrak ’ū ’akuon fa lā ’ammīn ’ū.*  
 if swear-3SG.MASC.PRES 3SG.MASC.ACC.CLITIC even then NEG believe-  
 1SG.PRES 3SG.MASC.ACC.CLITIC  
*“Even if he were to swear it, I would not believe him.”*
- (9) Λού ιθθυλῶγ φα νω νειτζαού λισκεῖνγατ.  
*Lū yittulāg fa nā nīčā ’ū liskīyingat.*  
 if snow-3SG.MASC.PRES then 1PL.NOM.CLITIC go\_out-1PL.PRES of-ski-  
 INF  
*“If it were to snow we could go skiing.”*
- (10) Λού λιη βούτιρ ιῤῥ αββήτ φα λιη λῶ βῶτρῶκ.  
*Lū lie vūtir ’iv habbēt fa lie lā vātrāk.*  
 if 1SG.GEN stay-1SG.SUBJ.PF in DET-house then 1SG.GEN NEG fall\_sick-  
 1SG.SUBJ.PF  
*“If I had stayed home I would not have gotten sick.”*

When the verb of the protasis is negated, the conjunction λου *lū* and the negative λῶ *lā* fuse into a single word λυλλῶ *lullā* “if not”.

- (11) Λυλλώ υη βεῖνε πυώλεν φα λαν λώ βαναπούγ πλε βνε νάρτζε.  
*Lullā wē vīwe puolen fa lan lā vanaphūg ple bne narče.*  
 if\_not be-3SG.MASC.IMPF be-3SG.SUBJ.PF war then 1PL.GEN NEG flee-  
 1PL.SUBJ.PF then from DET-country  
*“If there hadn’t been a war we wouldn’t have fled the country.”*
- (12) Λυλλώ υη βάιαυεξ άμυς αστήγ φ’ αββήτ λαν λου πλε  
 βήττασταφ μετώ αττέμπετζε αλληλυννεί.  
*Lullā wē vayayyeš ’amus hastēg f habbēt lan lū ple vēthastaf metā*  
*hattempeče hallēlunnī.*  
 if\_not be-3SG.MASC.IMPF fix-1SG.SUBJ.PF yesterday DET-roof then  
 DET-house 1PL.GEN 3SG.MASC.GEN then be\_flooded-3SG.SUBJ.PF after  
 DET-storm DET-occurring\_overnight-MASC.SG  
*“If I hadn’t fixed the roof yesterday, our house would have flooded*  
*after the storm overnight.”*

## 21.7 Interrogative Sentences

### 21.7.1 Direct Questions

Interrogative sentences can be formed in three ways: with an interrogative pronoun, with an interrogative particle, or with interrogative word order.

Interrogative pronouns (as described previously) generally appear at the start of the sentence, no matter their usual syntactic role. If multiple interrogative words are present in a single sentence, generally only one is fronted, while the other remains in situ.

- (1) Μιή ου ιαδρείκ αδ ήκα;  
*Mie ’ū yadrīk ’ad ’ēka?*  
 who.NOM 3SG.MASC.NOM.CLITIC go-3SG.MASC.PRES towards where  
*“Who is going where?”*

Yes/No questions can be formed either with the interrogative particle α *’a* (dialectally ηα *ha*) or a change in word order. When the interrogative particle is used, it appears in absolute clause-initial position, while the rest of the clause appears in its normal indicative-mood order. This is accompanied by a rising intonation.



Alternatively, if 'a is not used, interrogative mood can also be marked by a change to a VSO (verb-subject-object) word order alongside rising intonation.

- (2) Α τ' ἀχαῖτα ἀβλέ σιμβυώλιον ἐνεῖτζινατ λιῤουδιθῶ διαμηρισμῶ;  
*'A t 'axadta 'able simvuolyun 'enēčinat liřūdiṭā diyamēristmā?*  
 INTERR 2SG.MASC.NOM.CLITIC take-2SG.MASC.PRET already  
 contract-CONST rent-INF of-new-FEM.SG apartment  
*"Did you sign the lease for a new apartment yet?"*

### 21.7.2 Indirect Questions

Indirect questions only require a conjunction if the entire clause is being questioned. In this case, the conjunction αν 'an "whether" is used, and the question appears in a dependent clause.

- (3) Τζ' αττασῶλ αν ιλακ αλλήλ ἔημματτῶρ.  
*Č 'athasāl 'an yilak hallēl vēm̃m̃athār.*  
 1SG.NOM.CLITIC wonder-1SG.PRES whether FUT.3SG.MASC tonight rain-  
 3SG.SUBJ.PF  
*"I wonder whether it will rain tonight."*

If the question contains an interrogative pronoun of some sort, it can be incorporated as-is with no conjunction at all.

- (4) Μαρεῖ χιώ, μείτ ἀκάννηνα ου.  
*Marī xiyā, mīt 'akānnēna 'ū.*  
 say-FEM.SG.IMPER to-1SG, who.ACC invite-1SG.VOL 3SG.MASC.ACC.CLITIC  
*"Tell me who to invite."*
- (5) Αμμαριῶ εἰ σωλῶ λιη, ἔδα τείπ εἰς ιυή.  
*Hammaryā 'ī sālā lie, 'eda tīp 'īs yiwē.*  
 DET-Ammaryā 3SG.FEM.NOM.CLITIC ask-3SG.FEM.PRET of-1SG, what\_  
 kind type-CONST man be-3SG.MASC.PRES  
*"Ammaryā asked me what kind of a man he was."*



## ***22.1 Alashian Dialectology***

Alashian falls into two geographically-separated dialect groups: the northern group along the northern coastline of Cyprus, and the southern group in along the southeast coastline centered at Larnaka. Although the northern dialects span a significantly larger territory than the southern dialects, the populations speaking each are close in number, due to much denser settlement in the south.

The most significant differences between dialects are phonological and lexical. Although some variation does exist, the morphological and syntactic differences are considerably smaller.

## ***22.2 Northern Alashian Dialects***

The Northern Alashian Dialects span a wide geographical territory, covering the entire northern coastline of Cyprus as well as a number of interior areas. Consequently, it can be divided into several subdialects: northwestern (centered around Soli and in the Troodos Mountains), northeastern (centered around the Karpass Peninsula), and central (spoken throughout the Kyrenia Range and the lowlands, centered on Kyrenia). Standard Alashian is based on the central dialect of Kyrenia.

### ***22.2.1 Central Dialect Speech***

Due to the nature of standard Alashian, central dialect speech is mostly identical to the standard. The chief exceptions are considered more as colloquialisms than as regionalisms, since many of these features are also heard in

colloquial speech from throughout the Alashian-speaking territory.

Alashian vowels are fairly unstable. A short vowel in the syllable immediately following a stressed vowel is highly prone to dropping. This results in compensatory lengthening of the stressed vowel.

- κάβιδ *kabid* “tired” → κώβιδ *kābd*
- μάλεκ *malek* “king” → μώλκ *mālk*
- ασσάβατ *hassabat* “Saturday” → ασσώπτ *’assāpt*
- ράλιβ *řalib* “milk” → ρώλβ *řālb*
- ηέδαφ *hedaf* “ground” → ήτφ *’ētf*

Hyperlong vowels (i.e., an original long vowel that underwent such lengthening) either shorten or break into diphthongs: āā → [a:], ēē → [ie], īī → [ei], ūū → [uo].

- κούτιβ *kūtib* “writing” → κυώτπ *kuotp*
- πυλείτικ *pulītik* “politician” → πυλειύτκ *puleytk*
- κούνεν *kūnen* “pencil” → κυώνν *kuonn*

Vowels immediately preceding a stressed vowel may also be dropped, although this never results in compensatory lengthening.

- σαμή *samē* “sky” → σμή *smē*
- σιφρώ *sifrā* “volume” → σφρώ *sfrā*
- μεδινώ *medinā* “city” → μεδνώ *mednā*
- ιζούρ *’izūr* “belt” → ζζούρ *zzūr*
- γαζήτ *gazēt* “newspaper” → γζήτ *gzēt*

Consonants are by and large more stable. The most prominent loss in colloquial speech is /h/ and /ʔ/, both of which disappear in all positions except when immediately preceding a stressed vowel.

- μαακώλ *ma’akāl* “dining room” → μωκώλ *mākāl*
- τιαηαβ *ti’ahab* “lover” → τίωβ *tiāb*
- σωηούν *sāhūn* “teacher” → σωούν *sāūn*
- ραηείβ *rahīb* “size” → ρείβ *rīb*

Initial glottal stop or /h/ + unstressed short vowel is often lost, resulting in gemination of the following consonant.

- αθείρ *ʾaṭīr* “honorable” → θθείρ *ṭṭīr*
- απών *ʾaphān* “now” → ππών *pphān*
- αλασεί *ʾalasi* “Alashian” → λλασεί *llasi*

Fricatives and affricates voice when immediately before a liquid or nasal consonant.

- ῥυφνώ *ṛufnā* “handful” → ῥυβνώ *ṛuvnā*
- ηάσρε *hašre* “ten” → ηώζζρ *hāžr*
- σίχνιτ *sixnit* “often” → σείγναιτ *sīgnət*
- τασλαιώ *təslayyā* “prayer” → δζλαιώ *dzlayyā*

The consonant /l/ lenites to [j] when followed by /i(:)/; the sequence /lj/ becomes [jj].

- μιλιούν *milyūn* “million” → μιούν *myūn*
- σκυλιώ *skulyā* “school” → σκυιού *skuyyā*
- καλεί *kalī* “each” → κιεί *kyī*
- μυλείκ *mulīk* “twilight” → μυιείκ *muyīk*

Most morphological forms remain largely intact, simply showing the results of the above phonological changes with few systemic alterations. One systemic change that has taken place, however, is the generalization of *-kyā* as the feminine singular nisba suffix, whereas originally the [c] only appeared when the adjective stem ends in a voiceless consonant.

- αλασκιώ *ʾalaskyā* “Alashian” → λλασκιώ *llaskyā*
- τζιπριώ *čipriyā* “Cypriot” → τζιπρικιώ *čiprikyā*
- κουλιώ *kūlyā* “loud” → κουλκιώ *kūlkyā*

### 22.2.2 Northwest Dialect Speech

The northwest dialects share much in common with the central dialects. They are known primarily for their more conservative lexicon which has a higher percentage of Semitic words in common use and fewer Greek loans, aside from more modern terminology that has no Semitic equivalent: μαλκούτ *malkūt* “state, country” (standard Alashian पुलैτιώ *pulītiyā*), μίρ *mirā* “mirror” (standard Alashian κάθραττε *kaṭrāthe*), βάρακ *barak* “to bless”

(standard Alashian εβλυωιά *'evluoyā*), etc.

Northwestern speech also tends to conserve a number of palatalization-induced consonant alternations that have been levelled out in other dialects:

- βήτ *bēt* “house” → βησιήν *bēsien* “houses” (standard *bēt*, *bētien*)
- μόλκ *mōlk* “king” → μολτζιήν *mōlčien* “kings” (standard *malek*, *malekien*)
- Αμβρικώ *'Ambrikā* “America” → αμβριτζεί *'ambričī* “American” (standard *'Amerikā*, *'amerikawī*)
- βλήδ *vlēd* “infant” → βλεδζιήν *vledzien* “infants” (standard *vulēd*, *vuledien*)
- θλούτ *tlūt* “three” → θολσει *tlōsī* “third” (standard *talūt*, *tāliti*)

Northwestern speech does contain a few innovative features as well. Two of the most distinctive features are the definite article *'e(n)-* instead of standard *ha-/n-* (e.g., εββήτ *'ebbēt* “the house” for standard αββήτ *habbēt*, ενείς *'enīs* “the man” for standard νείς *nīs*) and the rounding of /a:/ to [ɔ:] before voiced consonants, usually transcribed as *ō* (e.g., σολώ *sōlā* “question” for standard σωλώ *sālā*, φόν *fōn* “face” for standard φών *fān*).

### 22.2.3 Northeast Dialect Speech

The northeastern dialects are distinguished primarily by a number of phonological peculiarities. Most distinctive is the complete lack of aspiration, with all aspirated consonants merging with their non-aspirated counterparts: λακυννώ *lakunnā* “kiss” (standard λακκυννώ *lakhunnā*), βάτσαλ *bətsal* “onion” (standard βάτσαλ *bətsal*), απών *'apān* “now” (standard αππών *'aphān*).

The northeast also has a minor vowel shift, where long /ε:/ in checked syllables is diphthongized into /ie/, as in βιήτ *biet* “house” (standard βήτ *bēt*). This often results in a new *ē/ie* alternation, as in *tieb* “good (m. sg.)” vs. *tēbā* “good (f. sg.)”.

Some speakers in the northeast lose final nasal consonants in many inflectional endings, a trait shared with southern dialects: κουβιή *kūbie* “dogs” (standard κουβιήν *kūbien*).

## 22.3 Southern Alashian Dialects

The Southern Alashian dialects show significantly more divergence from the standard than any of the northern dialects. This is in large part due to their historical and geographic separation from northern Alashians. While South Alashian does not have a standardized literary form, its usage in the south is quite widespread outside of professional contexts.

### 22.3.1 Phonology

Southern Alashian has a very different sound and cadence from the standard language. A number of features of the colloquial northern dialects—such as the loss of short vowels in syllables immediately preceding or following the stress and loss of unstressed /h/ and /ʔ/—are also present in the south.

One of the most significant phonological differences is that South Alashian has lost all contrastive vowel length in unstressed syllables. All unstressed long vowels are shortened. This in turn has triggered some analogical leveling in (primarily verbal) paradigms, where a complex alternation of stress and vowel length had emerged that strongly lent itself to certain paradigmatic changes. One example is the complete generalization of short stem vowels in the *katab* present tense, so that southern speakers now say ἀκταβ *'aktab* rather than ακτῶβ *'aktāb*.

Southern Alashian also lacks the diphthongs /ie/ and /uo/ that are so typical of northern speech. Where these phonemes exist in the north, /i:/ and /o:/ are typically seen in the south. The vowel system is thus a much more balanced six-vowel system /a(:) e(:) i(:) o(:) u(:) ə/, where short /o/ results almost entirely from loan words.

Word-final short vowels are also prone to loss, although these are not particularly common in Alashian in general: νάφς *nafs* “breath” (standard νάφσε *nafse*), βᾶτζ *vač* “he left” (standard βᾶτζα *vača*). If this lost vowel was /i/, this may trigger vowel raising in the previous syllable; this is most noticeable in the second-person singular feminine preterite and imperfect, which in Old Alashian was marked with \*-ši: κάτεφ̄ *katefš* “you asked” (standard κάταῶ *ε katavše*), κείτφῑ *kītfiš* (standard κῆτεβ̄ε̄ *kieteveš*). When the loss of a short vowel results in a geminate or aspirated consonant becoming word-final, it undergoes simplification: ἄτ *'ət* “you” (standard ἄττα *'etha*).

As far as consonants are concerned, Southern Alashian completely lacks

/h/ and /ɤ/. As previously mentioned, historical /h/ was lost in all unstressed syllables. All remaining /h/ subsequently underwent fortition, becoming /x/: χχούβ *xxūb* “love” (standard αηούβ *’ahūb*, colloquial central ηηούβ *hhūb*).

/ɤ/, on the other hand, has transformed into a number of different consonants. Word-initially or in C\_V position, it has become /w/: υούν *wūn* “hot” (standard ρούν *řūn*). In intervocalic position, it becomes /ɣ/: άγδ *’aǵd* “one” (standard άρად *’ařad*). Word-finally or syllable-finally, it disappears entirely and lengthens the previous vowel if it can be lengthened. However, if the newly-lengthened vowel is unstressed, it once again undergoes shortening due to Southern Alashian’s loss of the length distinction in unstressed syllables. This has the effect of restoring unstressed word-final vowels, as in μίγλα *migla* “razor” (standard μίγλαρ *miglař*, via an intermediate stage μίγλω *miglā*); compare the preserved length in μούδαθ *mūdaθ* “age” (standard μύρδαθ *muřdaθ*).

Final nasal consonants are almost universally lost except in monosyllabic words: κυββεί *kubbī* “dogs” (standard κουβιήν *kūbien*). In monosyllables, loss is rare in nominal or verbal stems, and optional but common in adverbial and other ‘grammatical’ words. Clitics are treated as part of whatever word they are phonetically associated with, so final nasals will be kept in proclitics but lost in enclitics.

### 22.3.2 Morphology and Syntax

Southern Alashian dialects have a number of morphosyntactic peculiarities as well.

In the realm of verbs, Southern Alashian marks the second person in prefixed conjugations (i.e., the present tense) with sV- rather than standard tV-. This also affects a number of derived forms, such as the second person future auxiliaries σικ *sik* (m. sg., standard *tilək*), σιτζ *sič* (f. sg., standard *tilki*), and σιγ *sig* (pl, standard *tilku*).

The prefixing perfective subjunctive, however, does not show any of this, since it is entirely absent. Southern Alashian uses present participles in place of the perfective subjunctive in complex verbal constructions, and the imperfective subjunctive in all other cases (where it has essentially become the only subjunctive tense). The participles show gender and number agreement with their subject, except in the perfect and pluperfect tenses, where they agree with their direct object or, if there is no direct object, their subject. The resulting situation resembles a very basic sort of split-ergativity.



- (1) Kun ak amṁā ra'ā!  
*Kun ak 'ammā ra'ā!*  
 2PL.MASC.ACC.CLITIC FUT.1SG tomorrow see-PRES.PTCPL-FEM.SG  
*"I (f) will see you (m pl) tomorrow."*  
*Standard: Kun 'alək hammāř varā!*
- (2) Yi lei āns rayī ku!  
*Wi lī 'ans rayī ku!*  
 be-3SG.MASC.IMPF 1SG.GEN yesterday see-PRES.PTCPL-MASC.PL 2PL.  
 MASC.ACC.CLITIC  
*"I (f) have seen you (m pl) yesterday!"*  
*Standard: Wē lie 'amus varā kun!*
- (3) Yi lei ple wwikyā t̃ā!  
*Wi lī ple wwikyā t̃ā!*  
 be-3SG.MASC.IMPF 1SG.GEN then be-PRES.PTCPL-FEM.SG there  
*"I (f) have been there!"*  
*Standard: Wē lie ple vāwe t̃ān!*

The nominal system, interestingly, shows a number of stronger Indo-European influences than seen in Northern Alashian. The two main external plural suffixes are masculine *-ī* (standard *-ien*) and feminine *-ēs* (standard *-uoš*). The masculine form is expected given correspondences, but the feminine is very much unexpected; it appears to be the result of contamination by Romance-type plurals ending in *-s*, with the oldest attestations all being Romance loan words: τζερῶ *čerā* "chair" → τζερής *čerēs* "chairs" (standard *čēruoš*), ταβλῶ *tavlā* "table" → ταβλής *tavlēs* "tables" (standard *tavlūš*). This sort of plural has now been generalized to all feminine nouns ending in *-ā*.

Southern Alashian also has attempted to make sense out of the unusual pattern of feminine singular agreement for nouns with internal ('broken') plurals. Whereas northern speech has a number of internal plurals that are semantically plural but morphologically singular (e.g., ḡḡnan *ḡēnan* "cloud" → ḡenōn *ḡenān* "clouds"), southern speech usually augments such plurals with the suffix *-iō -yā*: ḡḡna *ḡēna* → ḡnaniō *ḡnanyā*. This suffix, Greek in origin, has the dual effect of both marking internal plurals as morphological plurals, and doing so with a suffix that appears like the feminine singular, thereby rationalizing feminine singular agreement. This type of plural marking is not used for all internal plurals, however: it is not used with

animate nouns (which take masculine plural agreement) or when the singular already ends in *-ā*.<sup>1</sup>

The southern dialects also have a distinctive definite article, demonstrative in origin: *δα da* (masculine singular), *δι di* (feminine singular), and *(δε)λα (de)la* (plural). Unlike the inherited definite prefix *ha-* of standard Alashian, the *da/di/(de)la* forms are free morphemes that are located at the beginning of the noun phrase. However, the older article (realized as *'a-* or simply gemination of the following consonant) still is required in some circumstances, such as definite adjective agreement and on the noun following a noun in the construct state: *δα βήτ αδρώβ da bēt 'adrāb* “the big house” (standard *habbēt hadrāb*), *λα τενκεί ββυιώ la tenkī bbuyā* “the paint cans” (standard *tenekē habbuyā*).

## 22.4 A Comparison

For demonstrative purposes, the following chart shows the partial conjugation of the verb *katab* “write” in each of the major dialect groups.

Present Tense					
	Standard	Central	Northwest	Northeast	South
<b>1 Sg</b>	ακτώβ 'aktāb	ακτώβ 'aktāb	ακτόβ 'aktōb	ακτώβ 'aktāb	άκταβ 'aktab
<b>2 Sg M</b>	τικτώβ tiktāb	τικτώβ tiktāb	τικτόβ tiktōb	τικτώβ tiktāb	σίκταβ siktab
<b>2 Sg F</b>	τικταβεί tiktabī	τικταβεί tiktabī	τικταβεί tiktabī	τικταβεί tiktabī	σικταβεί siktabī
<b>3 Sg M</b>	ικτώβ yiktāb	ικτώβ yiktāb	ικτόβ yiktōb	ικτώβ yiktāb	ίκταβ 'iktab
<b>3 Sg F</b>	ικταβεί yiktabī	ικταβεί yiktabī	ικταβεί yiktabī	ικταβεί yiktabī	ικταβεί 'iktabī
<b>1 Pl</b>	νικταβού niktabū	νικταβού niktabū	νικταβού niktabū	νικταβού niktabū	νικταβού niktabū
<b>2 Pl</b>	τικταβού tiktabū	τικταβού tiktabū	τικταβού tiktabū	τικταβού tiktabū	σικταβού siktabū
<b>3 Pl</b>	ικταβού yiktabū	ικταβού yiktabū	ικταβού yiktabū	ικταβού yiktabū	ικταβού 'iktabū

1 More accurately, the plural *-yā* is not used when the singular is in fact a singulative derived with the suffix *-ā*, and the ‘plural’ form is originally a mass noun, such as *šarrā* “strand of hair” → *šār* “hair”.

Preterite Tense					
	Standard	Central	Northwest	Northeast	South
1 Sg	κάταβ <sub>ε</sub> τ <i>katabet</i>	κώδβ <sub>ε</sub> τ <i>kādbet</i>	κόδβ <sub>ε</sub> τ <i>kōdbet</i>	κώδβ <sub>ε</sub> τ <i>kādbet</i>	κώδβ <sub>ε</sub> τ <i>kādbet</i>
2 Sg M	κάταβ <sub>τ</sub> α <i>kataṽta</i>	κώτφ <sub>τ</sub> α <i>kāṭfta</i>	κώτφ <sub>τ</sub> α <i>kāṭfta</i>	κώτφ <sub>τ</sub> α <i>kāṭfta</i>	κώταφ <sub>τ</sub> <i>kātaft</i>
2 Sg F	κάταβ <sub>ε</sub> θε <i>kataṽše</i>	κώτφ <sub>ε</sub> θε <i>kāṭfše</i>	κώτφ <sub>ε</sub> θε <i>kāṭfše</i>	κώτφ <sub>ε</sub> θε <i>kāṭfše</i>	κώτεφ <sub>ε</sub> ζ <i>kātefš</i>
3 Sg M	κάταβ <i>katab</i>	κώδβ <i>kādb</i>	κόδβ <i>kōdb</i>	κώδβ <i>kādb</i>	κώδβ <i>kādb</i>
3 Sg F	κατ <sub>β</sub> ῶ <i>ktabā</i>	κατ <sub>β</sub> ῶ <i>ktabā</i>	κατ <sub>β</sub> ῶ <i>ktabā</i>	κατ <sub>β</sub> ῶ <i>ktabā</i>	κατ <sub>β</sub> ῶ <i>ktabā</i>
1 Pl	κατ <sub>β</sub> νῶ <i>ktabnā</i>	κατ <sub>β</sub> νῶ <i>ktabnā</i>	κατ <sub>β</sub> νῶ <i>ktabnā</i>	κατ <sub>β</sub> νῶ <i>ktabnā</i>	κατ <sub>β</sub> νῶ <i>ktabnā</i>
2 Pl M	κάταβ <sub>τ</sub> υν <i>kataṽtun</i>	κώτφ <sub>τ</sub> υν <i>kāṭftun</i>	κώτφ <sub>τ</sub> υν <i>kāṭftun</i>	κώτφ <sub>τ</sub> υν <i>kāṭftun</i>	κώτφ <sub>τ</sub> υ <i>kāṭftu</i>
2 Pl F	κάταβ <sub>ε</sub> σιν <i>kataṽšin</i>	κώτφ <sub>ε</sub> σιν <i>kāṭfšin</i>	κώτφ <sub>ε</sub> σιν <i>kāṭfšin</i>	κώτφ <sub>ε</sub> σιν <i>kāṭfšin</i>	κώτφ <sub>ε</sub> σι <i>kāṭfši</i>
3 Pl	κατ <sub>β</sub> οῦ <i>ktabū</i>	κατ <sub>β</sub> οῦ <i>ktabū</i>	κατ <sub>β</sub> οῦ <i>ktabū</i>	κατ <sub>β</sub> οῦ <i>ktabū</i>	κατ <sub>β</sub> οῦ <i>ktabū</i>

Imperfect Tense					
	Standard	Central	Northwest	Northeast	South
1 Sg	κιήτεβ <i>kietev</i>	κιήτφ <i>kietf</i>	κιήτφ <i>kietf</i>	κιήτφ <i>kietf</i>	κείτφ <i>kītf</i>
2 Sg M	κιήτεβ <sub>ε</sub> τ <i>kietevet</i>	κιήτφ <sub>ε</sub> τ <i>kietfet</i>	κιήτφ <sub>ε</sub> τ <i>kietfet</i>	κιήτφ <sub>ε</sub> τ <i>kietfet</i>	κείτφ <sub>ε</sub> τ <i>kītfet</i>
2 Sg F	κιήτεβ <sub>ε</sub> θε <i>kieteveš</i>	κιήτφ <sub>ε</sub> θε <i>kietfeš</i>	κιήτφ <sub>ε</sub> θε <i>kietfeš</i>	κιήτφ <sub>ε</sub> θε <i>kietfeš</i>	κείτφ <sub>ε</sub> ιζ <i>kītfiš</i>
3 Sg M	κιήτεβ <i>kēteb</i>	κειδβ <i>kīdb</i>	κειδβ <i>kīdb</i>	κιήδβ <i>kiedb</i>	κειδβ <i>kīdb</i>
3 Sg F	κητ <sub>β</sub> ῶ <i>kētbā</i>	κηδβῶ <i>kēdbā</i>	κηδβῶ <i>kēdbā</i>	κηδβῶ <i>kiedbā</i>	κεδβῶ <i>kedbā</i>
1 Pl	κιήτεβ <sub>ε</sub> ν <i>kieteven</i>	κιήτφ <sub>ε</sub> ν <i>kietfen</i>	κιήτφ <sub>ε</sub> ν <i>kietfen</i>	κιήτφ <sub>ε</sub> ν <i>kietfen</i>	κείτφ <sub>ε</sub> <i>kītfe</i>
2 Pl M	κιήτεβ <sub>τ</sub> υν <i>kietevtun</i>	κιήτφ <sub>τ</sub> υν <i>kietftun</i>	κιήτφ <sub>τ</sub> υν <i>kietftun</i>	κιήτφ <sub>τ</sub> υν <i>kietftun</i>	κείτφ <sub>τ</sub> υ <i>kīftu</i>
2 Pl F	κιήτεβ <sub>ε</sub> σιν <i>kietevšin</i>	κιήτφ <sub>ε</sub> σιν <i>kietfšin</i>	κιήτφ <sub>ε</sub> σιν <i>kietfšin</i>	κιήτφ <sub>ε</sub> σιν <i>kietfšin</i>	κείτφ <sub>ε</sub> σι <i>kītfši</i>
3 Pl	κητ <sub>β</sub> οῦ <i>kētbū</i>	κηδβοῦ <i>kēdbū</i>	κηδβοῦ <i>kēdbū</i>	κηδβοῦ <i>kiedbū</i>	κεδβοῦ <i>kedbū</i>

Future Tense			
	Standard	Central	Northwest
1 Sg	αλακ ḃάκταβ <i>'alək vaktab</i>	ωλκ ḃάκταβ <i>'ālk vaktab</i>	ολκ ḃάκταβ <i>'ōlk vaktab</i>
2 Sg M	τιλακ ḃάτακταβ <i>tilək vataktab</i>	τείλκ ḃώτκταβ <i>tīlk vatktab</i>	τείλκ ḃώτκταβ <i>tīlk vatktab</i>
2 Sg F	τιλκι ḃάτακταβ <i>tilki vataktab</i>	τιλκι ḃώτκταβ <i>tilki vatktab</i>	τιλτζι ḃώτκταβ <i>tilčī vatktab</i>
3 Sg M	ιλακ ḃήκταβ <i>yilək vēktab</i>	ειλκ ḃήκταβ <i>yīlk vēktab</i>	ειλκ ḃήκταβ <i>yīlk vēktab</i>
3 Sg F	ιλκι ḃήκταβ <i>yilki vēktab</i>	ιλκι ḃήκταβ <i>yilki vēktab</i>	ιλτζι ḃήκταβ <i>yilčī vēktab</i>
1 Pl	νιλκυ ḃάνακταβ <i>nilku vanaktab</i>	νιλκυ ḃάνκταβ <i>nilku vanktab</i>	νιλκυ ḃάνκταβ <i>nilku vanktab</i>
2 Pl	τιλκυ ḃάτακταβ <i>tilku vataktab</i>	τιλκυ ḃάτκταβ <i>tilku vatktab</i>	τιλκυ ḃάτκταβ <i>tilku vatktab</i>
3 Pl	ιλκυ ḃήκταβ <i>yilku vēktab</i>	ιλκυ ḃήκταβ <i>yilku vēktab</i>	ιλκυ ḃήκταβ <i>yilku vēktab</i>

Future Tense (Continued)		
	Northeast	South
1 Sg	ωλκ ḃάκταβ <i>'ālk vaktab</i>	ακ κούδβ/κυδβώ <i>'ak kūdb/kudbā</i>
2 Sg M	τείλκ ḃώτκταβ <i>tīlk vatktab</i>	σικ κούδβ <i>sik kūdb</i>
2 Sg F	τιλκι ḃώτκταβ <i>tilki vatktab</i>	σιτζ κυδβώ <i>sič kudbā</i>
3 Sg M	ειλκ ḃιήκταβ <i>yīlk viektab</i>	ικ κούδβ <i>'ik kūdb</i>
3 Sg F	ιλκι ḃιήκταβ <i>yilki viektab</i>	ιτζ κυδβώ <i>'ič kudbā</i>
1 Pl	νιλκυ ḃάνκταβ <i>nilku vanktab</i>	νιγ κυδβεί/κυδβής <i>nig kudbī/kudbēs</i>
2 Pl	τιλκυ ḃάτκταβ <i>tilku vatktab</i>	σιγ κυδβεί/κυδβής <i>sig kudbī/kudbēs</i>
3 Pl	ιλκυ ḃιήκταβ <i>yilku viektab</i>	ιγ κυδβεί/κυδβής <i>'ig kudbī/kudbēs</i>

# 23 *Historical Phonology and Morphology* Αφωννυλιώ νεΑμμυρφυλιώ Νιστυριτζκιούζ

Proto-Semitic is the reconstructed ancestor of the Semitic language family, including Alashian as well as such languages as Arabic, Hebrew, Amharic, Phoenician, and Assyrian. It is believed to have been spoken around the fourth millennium BC somewhere in the modern-day Middle East, with most theories placing it in Arabia, the Levant, or in Northern Mesopotamia. Proto-Semitic itself is a member of the much larger Afro-Asiatic family, spanning much of northern Africa and the Middle East; Proto-Semitic's closest siblings include Ancient Egyptian and the Berber languages of the Sahara and Maghreb.

Since the Semitic languages are so well-attested historically (as many of the earliest written languages were Semitic), we are able to reconstruct the Proto-Semitic phonology with a fairly high degree of certainty. The morphology and syntax, however, are considerably more complex issues. While certain features—such as the famous triconsonantal roots—are present in all of the modern Semitic languages and thus were certainly part of Proto-Semitic, the modern languages show quite a bit of variety in the structure and function of various morphological forms. To make matters worse, much of Semitic morphology is highly dependent on vowel quality, and the historical Semitic scripts were generally very poor when it came to marking vowel quality consistently. While significant progress in this area has certainly been made, there remain many unanswered questions about features that we only see trace evidence of in attested languages.

23.1 The Phonology of Proto-Semitic

Proto-Semitic is generally reconstructed with 29 consonants and three vowels (which can be either short or long). The most distinctive feature is the series of voiceless ‘emphatic’ consonants contrasting with normal voiceless and voiced consonants. Emphatic consonants are generally held to have been glottalized.

The following chart shows the phonemic inventory of Proto-Semitic, showing both the traditional Semiticist transcription and their phonetic values as currently understood. Notice in particular that the coronal fricatives and affricates’ notation does not correspond very logically with their phonetic values; this is the result of revisions in our understanding of Proto-Semitic in the years since the common adoption of this notation.

		Labial	Dental	Alveolar		Palatal	Velar	Pharyn.	Glottal
				Central	Lateral				
Plosive	-Voice	p [p]		t [t]			k [k]		ʾ [ʔ]
	+Voice	b [b]		d [d]			g [g]		
	Emph.			ṭ [tʔ]			q [kʔ]		
Fricat.	-Voice		ṯ [θ]	š [s]			ḫ [x]	ḥ [h]	h [h]
	+Voice		ḏ [ð]				ġ [ɣ]	ʿ [ʕ]	
	Emph.		ṯ [θʔ]						
Affric.	-Voice			s [ts]	ś [tʃ]				
	+Voic			z [dz]					
	Emph.			ṣ [tsʔ]	ś [tʃʔ]				
Nasal	+Voice	m [m]		n [n]					
Other	+Voice			r [r]	l [l]	y [j]	w [w]		

		Front	Back
High	Long	ī [i:]	ū [u:]
	Short	i [i]	u [u]
Low	Long	ā [a:]	
	Short	a [a]	
Diphthongs		ay [aj]	aw [aw]

To aid in consistency and readability, a slightly modified version of the

above transcription will be used:

- q [kʔ] will be represented *k*, to emphasize its emphatic nature
- ʔ [ʔ] and ʕ [ʕ] will be represented as *ʔ* and *ʕ* respectively, to make them more legible
- ʈ [θ] and ʢ [θʔ] will be represented as *θ* and *θ̣*, to make diacritic usage more consistent
- ɣ [x] and ɣ̣ [ħ] will be represented as *x* and *ħ*, to make their values clearer

Due to the complexity and uncertainty in the alveolar fricatives and affricates, the traditional notation will be maintained here.

## 23.2 Phonological Developments

The phonological history of the Semitic languages tends to be quite simple and regular across the family. Due to the tremendous analogical pressure exerted by their morphology (i.e., the discontinuous roots and extensive derivational mechanisms), conditional sound changes are quite rare; analogy often serves to level out the results.

### 23.2.1 Loss of Lateral Fricatives

The lateral fricatives (or affricates) were some of the first sounds to be lost throughout the Semitic language family outside of South Semitic. Given the similar fate of the laterals in all of its sister languages, the lateral quality of Proto-Semitic \*ś and \*š was probably lost early on. However, in Alashian these phonemes remained distinctive, probably as something along the lines of \*č and \*č̣ (i.e., non-lateral affricates). Later on these would become modern Alashian /ʃ/ and /tʃ<sup>(h)</sup>/, respectively.

As in virtually all of the other Semitic languages, Proto-Semitic \*ś became a fricative in Alashian, namely /ʃ/. However, Greek transcriptions of Old Alashian names attest to its original affricate quality, such as Ancient Greek Ἀτσαέλ *Atsaél* for what was presumably Old Alashian \*ʕačē-ʔel (modern Ναῶλ *Našāl*), literally “God has made/made by God”, from Proto-Semitic \*ʕaśaya-ʔilu. Its emphatic counterpart, \*š, remained an affricate in Alashian (namely /tʃ<sup>(h)</sup>/), and is in good company: this sound is also reflected in Hebrew ש /ts/ and in Arabic

ض /dʕ/, which, though not an affricate, retains its non-fricative component.

Proto-Semitic	Meaning		Alashian	Meaning
*šīma	“he put”	→	σείν <i>šin</i>	“he put”
*ʕašru	“ten”	→	ηαδρε <i>hašre</i>	“ten”
*ʕašayku	“I made”	→	ηαδῆτ <i>hašēt</i>	“I made”
*ʕīṣu	“tree”	→	ηάτζ <i>həč</i>	“tree”
*bayś(at)u	“egg”	→	βητζζώ <i>bēčhā</i>	“egg”
*rāmiṣu	“glowing with heat”	→	ρούματζ <i>rūmač</i>	“shining, glowing”

### 23.2.2 Coronal Fricative Mergers

Another development seen in various forms throughout the Semitic family is the reduction in the total number of coronal fricatives and affricates. Proto-Semitic had nine such consonants; Arabic reduced them to eight, Aramaic to six, Hebrew to four. Alashian reduced them to seven—/θ ð s z ʃ tsʰ tʃʰ/—although an eighth phoneme /tʃ/ is also present as a later development not related to the original Proto-Semitic coronals.

The two non-emphatic interdental fricatives \*θ and \*ð have survived into modern Alashian largely untouched, most often resulting in /θ/ and /ð/. A few irregular conditional developments have obscured this correspondence, such as the common conversion of word-initial \*ð to /d/. The emphatic fricative \*θ, although quite rare overall, always corresponds to modern Alashian /z/. The reason for this change is not entirely clear, although the voicing is also seen in languages such as Arabic and Ugaritic.

Proto-Semitic	Meaning		Alashian	Meaning
*ʔaθīru	“he put”	→	αθείρ <i>ʔaṭīr</i>	“honorable”
*θmānu	“ten”	→	θιμούν <i>ṭimūn</i>	“eight”
*kaðaba	“he lied”	→	κάδαβ <i>kaðab</i>	“he lied”
*ðakarta	“you remembered”	→	δάκαρτα <i>dakarta</i>	“you remembered”
*θaḥru	“back”	→	ζώρ <i>zār</i>	“spine”
*ʔaθmāy(u)	“I thirst”	→	αζμώ <i>ʔazmā</i>	“I am thirsty”



The two voiceless fricatives \*š and \*s merged as /s/. The voiced \*z remained as /z/. /ʃ/ was reintroduced from \*ś, as previously discussed.

Proto-Semitic	Meaning		Alashian	Meaning
*lašānu	“tongue”	→	λασούν <i>lasūn</i>	“tongue”
*šimšu	“sun”	→	σώτξε <i>sāče</i>	“sun”
*yisaddir(u)	“he prepares”	→	ίσαδδαρ <i>yisaddar</i>	“he prepares”
*sandayu	“forearms (DL)”	→	σανδή <i>sandē</i>	“arm”
*zawgu	“pair”	→	ζυώγ <i>zuog</i>	“pair”
*zirʕ(at)u	“seed”	→	ζερώ <i>zerā</i>	“seed”

While the emphatic \*θ completely lost all trace of its original emphatic quality, \*š and \*ś retained it, probably originally as \*tʃ and \*ʒ. These later developed into the modern aspirates /ts<sup>(h)</sup>/ and /tʃ<sup>(h)</sup>/.

Proto-Semitic	Meaning		Alashian	Meaning
*bašalu	“onion”	→	βάτσαλ <i>bəʃal</i>	“onion”
*kīšīm	“edges (GEN PL)”	→	τζητσιήν <i>čētshien</i>	“ends”
*ʕašmu	“bone”	→	ηάτζζαν <i>həčhan</i>	“bone”
*rašayku	“I wanted”	→	ρατζζήτ <i>rəčhēt</i>	“I enjoyed”

### 23.2.3 Loss of /p/

The Proto-Semitic labial stop \*p lenited to /f/ in all positions, a change Alashian has in common with Arabic, South Semitic, and positionally Aramaic and Hebrew. /p/ would later be reintroduced, but entirely through loanwords from languages such as Greek, French, and Turkish. Geminated \*pp was not originally affected by this change as is evidenced by some frozen forms such as αππών *ʾaphān* “now” from Proto-Semitic \**han-pašma* (→ \**happašma*), but analogy eventually removed most of these exceptions.

Proto-Semitic	Meaning		Alashian	Meaning
*napsu	“breath, soul”	→	νάφσε <i>nafse</i>	“breath”
*palgu	“section”	→	φάλγε <i>falge</i>	“half”
*šapuru	“flock of birds”	→	σάφαρ <i>safar</i>	“birds (PL)”

### 23.2.4 Canaanite Vowel Shift

The Canaanite Vowel Shift is the shift of Proto-Semitic \*ā to \*ō or \*ū in the Canaanite languages and Alashian. In Alashian this affected all non-final \*ā, which became /u:/. In the modern languages these correspond to either /u:/ or /uo/.

Proto-Semitic	Meaning		Alashian	Meaning
* <i>kātibu</i>	“writer”	→	κούτιβ <i>kūtib</i>	“writer”
* <i>šalāmu</i>	“peace”	→	σαλούν <i>salūn</i>	“peace”
* <i>saʔlāti</i>	“questions (GEN PL)”	→	σωλυώξ <i>sāluoš</i>	“questions”

The Canaanite vowel shift can be used to date the loss of various consonants as well. For instance, Proto-Semitic \**raʔšu* “head” gives modern Alashian ρῶς *rās*; this form in place of \*\**rūs* shows that the loss of this glottal stop and the compensatory lengthening of the vowel before it postdates the vowel shift. The same is true of the Alashian feminine suffix -ā, from Proto-Semitic \*-at-, where the loss of final \*t resulted in compensatory lengthening.

Although not part of the shift proper, the Alashian and the Canaanite languages both underwent a monophthongization shift as well, where the two Proto-Semitic diphthongs \*ay and \*aw became \*ē and \*ū. This change introduced a new vowel into Alashian, the front vowel /ɛ:/.

Proto-Semitic	Meaning		Alashian	Meaning
* <i>baytu</i>	“house”	→	βήτ <i>bēt</i>	“house”
* <i>dawru</i>	“clan”	→	δούρ <i>dūr</i>	“family”
* <i>šallaya</i>	“he bent, knelt”	→	σαλλή <i>sallē</i>	“he prayed”

### 23.2.5 Loss of Pharyngeals

Millennia of contact with the Greeks on Cyprus has resulted in the loss of a number of Semitic phonemes not present in Cypriot Greek. One such group of consonants where the pharyngeals \*ħ and \*ʕ. \*ħ developed into a voiced uvular fricative or approximant, a sound that, while absent in Greek, may have nevertheless been easier to pronounce. Its actual phonetic history is

unclear. \*ʕ developed regularly into /h/.

Proto-Semitic	Meaning		Alashian	Meaning
*pataḥa	“he opened”	→	φάταρ <i>fatař</i>	“he opened”
*ḥalibu	“milk”	→	ῥάλιβ <i>řalib</i>	“milk”
*ʕummu	“people, nation”	→	ῥών <i>hān</i>	“people”
*ʕinab(at)u	“grape”	→	ῥεμβώ <i>hembā</i>	“grape”

### 23.2.6 Rise of the Aspirates

Contact with Greek also brought about the demise of the Semitic emphatic consonants. The emphatic consonants at first appear to have developed into non-emphatic geminates, with \*ṭ, \*ḳ, \*ṭṣ (Proto-Semitic \*ṣ), and \*č (Proto-Semitic \*š) becoming \*tt, \*kk, \*tss, and \*čč when intervocalic and \*t, \*k, \*s, and \*č elsewhere. Subsequently, all unvoiced geminated stops and affricates became non-geminated aspirates, so that the former emphatic consonants became /tʰ/, /kʰ/, /tsʰ/, and /tʃʰ/ when intervocalic. Consequently, Proto-Semitic \*ṭ and \*ḳ merged with \*tt and \*kk, while a new aspirate, /pʰ/, was born from original \*pp.

The net result of these changes was the loss of the remaining emphatic consonants and the rise of a new aspirate series /pʰ tʰ kʰ tsʰ tʃʰ/. These aspirates may only appear in intervocalic position, however; elsewhere they alternate with non-emphatic /p t k s tʃ/, either because they descend from emphatics that were not intervocalic, or because they descend from geminates where the geminating environment was removed.

These changes certainly came about under the influence of Cypriot Greek, which similarly underwent a sound change where unvoiced geminate stops became aspirated.

Proto-Semitic	Meaning		Alashian	Meaning
*laṭapa	“it was delicate”	→	λάτταφ <i>laṭhaf</i>	“it was small”
*yalṭipu	“it is delicate”	→	ιαλτείφ <i>yalīf</i>	“it is small”
*ʔatta	“you”	→	άττα <i>ʔatha</i>	“you”
*munšaru	“guard, sentry”	→	μάτζζαρ <i>māčhar</i>	“look, glance”
*šabʕu	“seven”	→	σείπα <i>sīpha</i>	“seven”

As can be seen above in cases like σείππα *sīpha*, the aspirates do not need to be from original Proto-Semitic emphatics or geminates. They can also result from assimilation (in this case \*bʕ → \*pʕ → \*pp) or simply from borrowings. However, consonants seem to be resisting to aspiration across morpheme boundaries, as in modern Alashian ακκούτιβ *hakkūtib* “the writer” (Proto-Semitic \**han-kātibu*) rather than \*\**həkhūtib*.

### 23.2.7 Environment-Driven Vowel Shifts

Although monophthongization introduced a new phoneme /ɛ:/ in Alashian and the Canaanite languages, the modern five-vowel and two-diphthong system did not emerge until much later, after Alashian’s geographic isolation on Cyprus. This system took form through a complex series of environment-driven vowel shifts. Listed here are some of the most common types.

**Pharyngeal Lowering:** The two former pharyngeal consonants \*ħ and \*ʕ often induce lowering of neighboring consonants, with the changes \*i → e and \*e → a (back consonants were not usually affected). This is especially true if the pharyngeal closes a syllable. In the case of word-final \*ʕ, which later became /h/ regularly, the consonant was later lost and the preceding vowel lengthened in compensation.

Proto-Semitic	Meaning		Alashian	Meaning
*šālīhu	“fortunate”	→	σούλερ̄ <i>sūlēř</i>	“successful”
*yihūmu	“it is hot”	→	ιαρουν̄ <i>yařūn</i>	“it is hot”
*šamiʕu	“hearing”	→	σούμη <i>sūmē</i>	“hearing”

**Aspirate Centralization:** The aspirated consonants (i.e., former geminates and emphatics not including reflexes of Proto-Semitic \*θ, which lost its emphatic quality) cause all preceding short vowels to centralize to /ə/, thereby losing all vowel distinctions. Long vowels centralize somewhat, but all remain distinct from one another.

Proto-Semitic	Meaning		Alashian	Meaning
* <i>taḳala</i>	“he weighed”	→	θάκκαλ <i>ṭaḳhal</i>	“he weighed”
* <i>niṣbaḡa</i>	“it was dyed”	→	νασβῶγ̃ <i>nəsbāḡ</i>	“it was colored”
* <i>miṭaru</i>	“rain”	→	μάττερ <i>māther</i>	“rain”
* <i>han-paḥma</i>	“at the time”	→	αππών <i>ʾaphān</i>	“now”

Word-Final Loss: Word-final short vowels are almost universally lost, which among other things nearly obliterated the Proto-Semitic case system. Where this resulted in final clusters, new epenthetic vowels were inserted which do not reflect the character of the original vowel; less commonly, the final cluster could also simplify (cf. κούβ *kūb* “male dog” vs. καλβῶ *kalbā* “female dog”, from Proto-Semitic \**kalbu* and \**kalbatu*).

Proto-Semitic	Meaning		Alashian	Meaning
* <i>ʿabdu</i>	“servant”	→	ἡάβδε <i>havde</i>	“worker”
* <i>ṯalgu</i>	“snow”	→	θέλγε <i>ṭelge</i>	“snow”
* <i>ʿaktabu</i>	“I write”	→	ακτώβ <i>ʾaktāb</i>	“I write”
* <i>šmu</i>	“name”	→	σέν <i>sen</i>	“name”

Compensatory Lengthening: The loss of coda \*h (including original \*ʕ) or \*ʔ results in the compensatory lengthening of the previous vowel. This also occurs when a geminate consonant finds itself word-final due to vowel loss and is de-geminated. This results in new morphophonemic alterations between short vowel + geminate consonant and long vowel + single consonant.

Proto-Semitic	Meaning		Alashian	Meaning
* <i>šamaʕku</i>	“I heard”	→	σαμῶτ <i>samāt</i>	“I heard”
* <i>tiṣabbu</i>	“you rotate (M)”	→	τισῶβ̃ <i>tiṣāb</i>	“you turn (M)”
* <i>tiṣabbī</i>	“you rotate (F)”	→	τισαββεί <i>tiṣabbī</i>	“you turn (F)”
* <i>libbu</i>	“heart”	→	λιήβ <i>lieb</i>	“heart”
* <i>libbāti</i>	“hearts (GEN)”	→	λιββούζ̃ <i>libbūš</i>	“hearts”

Stress-Induced Diphthongization: The long vowels \*ī and \*ū irregularly diphthongize to /ie/ and /uo/ when under stress. This usually happens in closed syllables, though there are a handful of examples of the change taking

place in open syllables as well. The conditioning appears to be partly rhythmic, with neighboring long vowels often stopping the change. This sound change is sometimes specifically called “the Alashian Vowel Shift”, due to the characteristic nature of these two vowels in the modern language.

Proto-Semitic/ Greek	Meaning		Alashian	Meaning
* <i>dīʔbu</i>	“wolf”	→	διήβ <i>dieb</i>	“wolf”
γείτων <i>geitōn</i>	“neighbor”	→	ζήτ <i>ziet</i>	“neighbor”
* <i>hupnu</i>	“palm”	→	ῥυώφνε <i>ruofne</i>	“fist”
πάγος <i>pagos</i>	“frost”	→	πυώγ <i>puog</i>	“cold weather”

Weak Vowel Loss: Short vowels in certain positions appear to have been especially weak and prone to loss. The most regular examples are between two long vowels (e.g., with CāCaCā becoming CāCCā) or two syllables before a long vowel (e.g., CaCaCā becoming CCaCā).

Proto-Semitic	Meaning		Alashian	Meaning
* <i>katabā</i>	“she wrote”	→	κταβώ <i>ktabā</i>	“she wrote”
* <i>kattibā</i>	“she wrote repeatedly”	→	κητβώ <i>kētbā</i>	“she was writing”

Assimilation: Although vocalic assimilation is highly irregular and unpredictable, there are many examples of vowels dragging other vowels toward themselves in Alashian. Many of these patterns have become systematized. One example is the imperfect tense of *katab* verbs, historically derived from the Proto-Semitic D-stem perfect: the Proto-Semitic form \**kattibku* “I wrote [repeatedly]”, which became \**kaytibt* → \**kētibt[e]* in Proto-Alashian, underwent progressive vocalic assimilation with generalized the vowel /ε/ throughout the whole word, ultimately resulting in Old Alashian *kētevie* and modern κήτεβ *kietev* “I was writing, I used to write”.

### 23.2.8 Emergence of /e/

While the emergence of /e:/ is historically quite straightforward, having developed regularly from older \*ay, the creation of short /e/ is far

more complex. It almost certainly developed after /e:/ had become established, motivated by the desire to balance the long and short vowel inventories. The primary sources of short /e/ are, in no particular order:

1. Lowering of \*i in the vicinity of former pharyngeals:

Proto-Semitic	Meaning		Alashian	Meaning
* <i>niḥasu</i>	“copper”	→	νέρας <i>neṛas</i>	“copper”
* <i>ḥimāru</i>	“donkey”	→	ῥεμούρ <i>ṛemūr</i>	“donkey”
* <i>ḥinabatu</i>	“grape”	→	ηεμβώ <i>hembā</i>	“grape”

2. As an epenthetic vowel word-initially. Particularly in verbs, epenthetic vowels would be added to support formants if no other prefix was present: \*š-n-V-ktāb → εννυκτώβ *'ennuktāb* “be dictated”. Comparative evidence suggests this was original /i/, but lowered to /e/ in Alashian, perhaps due to the weak stress. This also occurs with word-final epenthetic vowels, but these have a very different history (see section 23.4.2 on case).
3. From \*i in nouns originally of the form \*CiCC, as in \*riḡl-u “leg” (modern πέγλε *regle*). In early Old Alashian, final short vowels became extra short before they were completely lost in most words; the preceding vowel became half-long in compensation. This half-long \*î subsequently lowered to /e/, a consequence of the cross-linguistic phonetic tendency for vowel length to be inversely correlated with vowel height.

Proto-Semitic	Meaning		Alashian	Meaning
* <i>riḡlu</i>	“leg”	→	πέγλε <i>regle</i>	“leg”
* <i>ṯilgu</i>	“snow”	→	θέλγε <i>teḡge</i>	“snow”
* <i>dibsu</i>	“honey”	→	δέπσε <i>depse</i>	“honey”

Aside from these few sources, however, the vast majority of /e/ present in modern Alashian comes from foreign loanwords.

### 23.2.9 Glide Shifts

Word-initial \*w has generally been unstable in the Northwest Semitic lan-

guages, encompassing Alashian, Aramaic, and the Canaanite languages. In Canaanite and Aramaic the general resolution has been to convert it to /j/, as in Hebrew יָלֵד *yēled* or Aramaic ܝܠܝܕܐ *yallūdā* “child” from Proto-Semitic \**waldu* (cf. Arabic وَلَدَ *wald*), with a general exception for clitics such as \**wa*– “and”. Alashian, on the other hand, converted all initial \**w* to /v/, including clitics.

Proto-Semitic	Meaning		Alashian	Meaning
* <i>waldu</i>	“child”	→	βουδ <i>vūd</i>	“child”
* <i>waynu</i>	“wine”	→	βήν <i>vēn</i>	“wine”
* <i>wa-ʔim</i>	“and if”	→	βείν <i>vīn</i>	“although”

In an unrelated change, Alashian also underwent a process of yod fortition, whereby the glide \**y* strengthened into a palatal plosive [c] immediately after an unvoiced consonant and before a stressed vowel. This parallels a similar development in Cypriot Greek, where, for instance, σπίτια *spítia* “homes” is pronounced [spiθca].

Proto-Semitic/ Greek	Meaning		Alashian	Meaning
* <i>šāliθatu</i>	“third (F SG)”	→	θωλιτκιώ <i>ṭālitkyā</i>	“third (F SG)”
θρησκεία <i>thrēskeía</i>	“religion”	→	θιριτζκιώ <i>ṭirickyā</i>	“religion”
* <i>ʔalasiyīm</i>	“Alashians (M PL)”	→	αλασκιήν <i>ʔalaskyien</i>	“Alashians (M PL)”

### 23.2.10 Liquid Assimilation and Dissimilation

The two liquid consonants \**l* and \**r* historically have not been well-behaved in the vicinity of reflexes of Proto-Semitic \**h*, which in Alashian acquired a rhotic-like pronunciation. This results in the frequent dissimilation of \**r* → /l/ in the vicinity of \**h*/ř. However, /l/ (whether from \**r* or \**l*) was not stable in direct contact with /ʁ/, resulting in assimilation, with /ʁl/ → /l/ and /lʁ/ → /ʁ/.



Proto-Semitic	Meaning		Alashian	Meaning
* <i>milḥu</i>	“salt”	→	μῶρᾱ <i>māra</i>	“salt”
* <i>yihraṯu</i>	“he ploughs”	→	ιεῤῥλῶθ <i>yeṛlāt</i>	“he farms”
* <i>rāhibu</i>	“wide”	→	λῶρεβ <i>lāreb</i>	“wide” <sup>1</sup>

The lateral /l/ also played a special role in the resolution of word-final clusters resulting from final vowel loss. Whereas most final clusters CC# resulted either in simplification (i.e., → C#) or epenthesis (i.e., → CVC# or → CCV#), /l/ alone was prone to weakening, with final \*-VlC# developing into -VwC#, with a diphthong that would in turn monophthongize.

Proto-Semitic	Meaning		Alashian	Meaning
* <i>kalbu</i>	“dog”	→	κούβ <i>kūb</i>	“dog”
* <i>hirbu</i>	“sword”	→	ῥῶβε <i>ṛābe</i>	“sword” (via *hīlb-)

### 23.2.11 Voiced Stop Coda Lenition

Another change with strong analogues in both Northwest Semitic and Cypriot Greek, the voiced stops \*b, \*d, and \*g regularly lenite to /v/, /ð/, and /ɣ/ when immediately followed by another plosive.

Proto-Semitic	Meaning		Alashian	Meaning
* <i>ʕabdu</i>	“servant”	→	ηᾱβδε <i>havde</i>	“worker”
* <i>waladti</i>	“you gave birth”	→	ῃᾱλαδῶε <i>valaḍše</i>	“he farms”
* <i>fallagku</i>	“I divided repeatedly”	→	φίηλεῤῥ <i>fieleḡ</i>	“I was splitting”

### 23.2.12 Nasal Assimilation and Other Developments

All Northwest Semitic languages show an instability in coda nasals. As in these other languages, any nasal immediately preceding an obstruent (plosive, fricative, or affricate) will undergo complete assimilation, resulting in

<sup>1</sup> The preservation of long \*ā in the stative adjective pattern \*C<sub>1</sub>āC<sub>2</sub>eC<sub>3</sub>, with no sign of the Canaanite Vowel Shift, is unexplained. Etymologically this form is identical to the *katab* present participle (modern \*C<sub>1</sub>ūC<sub>2</sub>iC<sub>3</sub>), which shows the shift, which at some point must have undergone a lexical split.

gemination of the obstruent. Naturally, if the obstruent was one of /p t k s ʕ/, the geminate consonant will in turn become aspirated.

Proto-Semitic/ Greek	Meaning		Alashian	Meaning
*šapanta	“you covered”	→	ῥάφαττα <i>šafətha</i>	“you covered”
*ʕanzu	“goat”	→	ηῶδζε <i>hādze</i>	“goat”
*šimšu	“sun”	→	σῶτζε <i>sāʕe</i>	“sun”
κέντρον <i>kéntron</i>	“center”	→	τζέδρε <i>čedre</i>	“center”

Unlike the other Northwest Semitic languages, however, even word-final nasals suffered from some instability. The only allowable word-final nasal becomes /n/, with all original word-final \*m shifting to /n/. In some dialects this process is continued further, with the total loss of word-final nasals.

Proto-Semitic/ Greek	Meaning		Alashian	Meaning
*maḵūmu	“site”	→	μακκούν <i>məkhūn</i>	“place”
*salāmu	“peace”	→	σαλούν <i>salūn</i>	“peace”
πόλεμος <i>pólemos</i>	“war”	→	πυῶλεν <i>puolen</i>	“war”
Ρώμη <i>Rómē</i>	“Rome”	→	Ρούν <i>Rūn</i>	“Rome”

### 23.2.13 Palatalization

The sounds \*t, \*s, and \*k are prone to palatalization before \*i/\*ī or \*y, becoming /ʃ/, /sʃ/, and /tʃ/ respectively. Irregularly, \*d may also become /z/. This change was perhaps influenced by the Cypriot Greek palatalization of /k/ to /tʃ/, although Alashian palatalization ultimately affects more sounds than Greek palatalization. Note that forms undergoing such a palatalization tend to be levelled in one way or another—either the palatalization is generalized through a paradigm, or it is removed entirely. Only in a few lexemes do you see a consonant alteration maintained, as in τζιτούβ *čiṭūb* “document” from κάτωβ *katab* “write” or σανναῶει *sannašī* “annual” from σαννώ *sannā* “year” (older \*sannat-).

Proto-Semitic/ Greek	Meaning		Alashian	Meaning
* <i>lašānāti</i>	“tongues (GEN)”	→	λασουννούς <i>lasunnūš</i>	“tongues”
* <i>marti</i>	“you said (F)”	→	άμαρῶε <i>amarše</i>	“you said (F)”
ἐκκλησία <i>ekklēsia</i>	“church”	→	εκκληῶ <i>eklišā</i>	“church”
* <i>ʔankī</i>	“I”	→	ετῷ <i>ečī</i>	“I”

## 23.3 The Morphology of Proto-Semitic

### 23.3.1 Nominal Morphology

Proto-Semitic nouns had two genders (masculine and feminine), three cases (nominative, accusative, and genitive), three numbers (singular, dual, and plural), and at least four states (absolute, predicative, definite, and construct).

#### 23.3.1.1 Gender

As in many Indo-European languages, the assignment of masculine and feminine gender in Proto-Semitic appears to have been fairly arbitrary among non-human and non-domesticated animal nouns, but very regular among nouns referring to humans. In the vast majority of cases, feminine nouns were marked with the suffix \*-t, often augmented with a vowel as \*-at, \*-it, or \*-ut, while masculine nouns were unmarked as such. Unmarked feminine nouns often fall into clear semantic groupings, such as body parts (\**ʕayn*- “eye”, \**ʔuḏn*- “ear”, \**baṭn*- “stomach”) or heavenly bodies (\**šimš*- “sun”, \**warḥ*- “moon”). A handful of unmarked nouns were epicene, appearing to freely take masculine or feminine agreement.

Though no longer productive, Semitic shows strong evidence of some additional gender formants beyond just the feminine \*-t. These include a marker \*-b of wild animals (\**ḏiʔb*- “wolf”, \**kalb*- “wild dog”, \**ʔarnab*- “hare”, \**ʕaḵrab*- “scorpion”, etc), a marker \*-l/\*-r of domesticated animals (\**θawr*- “bull”, \**baḵar*- “cow”, \**xVzzīr*- “pig”, \**ḥVmār*- “donkey”, \**gamal*- “camel”, etc.), and a marker \*-n of body parts (\**baṭn*- “stomach”, \**ʕayn*- “eye”, \**lašān*- “tongue”,

\*šinn- “tooth”, \*karn- “horn”, etc). Unlike the feminine marker \*-t, these formants have become an inseparable part of their respective stems and so are only evident through lexical comparison or cross-linguistic comparison, as these suffixes are absent in the cognate words in many other Afro-Asiatic languages.

### 23.3.1.2 Case

Classical Semitic languages show three cases, the so-called triptotic paradigm: a nominative marked with \*-u in the singular, an accusative marked with \*-a, and a genitive marked with \*-i. Broadly speaking, the nominative marked the subject of a sentence, the accusative the direct object or complement, and the genitive the object of a preposition or the complement of a construct. In the dual and plural the accusative/genitive contrast is neutralized. A number of nouns, however, had a diptotic (two case) paradigm even in the singular, with the nominative contrasting against a combined accusative-genitive marked with \*-a.

When compared with the rest of the Afro-Asiatic family, however, the case system of Proto-Semitic seems to be somewhat of an outlier. Some branches, such as Egyptian, show no evidence of cases, while others, such as Berber, suggest a two-case ergatively-aligned system, with an ergative case marked by the prefix \*u- and an absolutive case marked with the prefix \*a- (or \*i- in the plural). It appears as though sometime in its history Proto-Semitic reanalyzed the ergative as a nominative and the absolutive as an accusative, with some nouns innovating a genitive singular by back-deriving the original absolutive plural. The Semitic diptotes are therefore likely the original paradigm.

### 23.3.1.3 Number

Semitic nouns were inflected for three numbers: the singular, dual, and plural. The singular was generally triptotic, with some nouns having a diptotic paradigm, while all duals and plurals were diptotes.

The singular was marked simply by adding the appropriate case ending to the stem: \*-u for the nominative, \*-a for the accusative (and genitive in diptotes), and \*-i for the genitive.

The dual also features specialized suffixes added after the stem, namely \*-ā in the nominative case and \*-ay in the accusative and genitive.

The plural is somewhat more complex. For masculine nouns, the plural was marked with elongated forms of the singular diptotic endings, with \*-ū in the nominative case and \*-ī in the accusative and genitive cases. Feminine nouns with the suffix \*-Vt, on the other hand, formed their plurals by elongating the final stem vowel and adding the usual short diptotic endings \*-u or \*-i. Due to the frequency of the feminine suffix \*-at- in the singular, the plural suffixes \*-āt-u/\*-āt-i were frequently generalized.

Nouns could also be pluralized by applying a new vowel template to the singular stem, which resulted in a collective form. This change, while originally strictly-speaking derivational, became so frequent with some nouns that it essentially displaced the regular inflectional plural. Such collectives are morphological singular, so they display triptotic singular case endings and take feminine singular agreement.

The following chart shows the Proto-Semitic nouns *\*malk-* “king” and *\*malk-at-* “queen” in all cases and numbers, along with the Tuareg (Berber) declension of *a-funas* “bull” and *ta-funas-t* “cow” for comparison<sup>2</sup>.

Proto-Semitic Declension						
	Masculine			Feminine		
	Singular	Dual	Plural	Singular	Dual	Plural
<b>Nom.</b>	<i>*malk-u</i>	<i>*malk-ā</i>	<i>*malk-ū</i>	<i>*malk-at-u</i>	<i>*malk-at-ā</i>	<i>*malk-āt-u</i>
<b>Acc.</b>	<i>*malk-a</i>	<i>*malk-ay</i>	<i>*malk-ī</i>	<i>*malk-at-a</i>	<i>*malk-at-ay</i>	<i>*malk-āt-i</i>
<b>Gen.</b>	<i>*malk-i</i>	<i>*malk-ay</i>	<i>*malk-ī</i>	<i>*malk-at-i</i>	<i>*malk-at-ay</i>	<i>*malk-āt-i</i>

Tuareg Declension				
	Masculine		Feminine	
	Singular	Plural	Singular	Plural
<b>Erg.</b>	<i>u-funas</i>	<i>u-funas-ən</i>	<i>tu-funas-t</i>	<i>tu-funas-in</i>
<b>Abs.</b>	<i>a-funas</i>	<i>i-funas-ən</i>	<i>ta-funas-t</i>	<i>ti-funas-in</i>

### 23.3.1.4 State

The four nominal “states” of Proto-Semitic referred to four distinct syntactic roles, which may be but not necessarily are associated with some specialized inflectional behavior as well. In many of the modern Semitic languages

<sup>2</sup> Tuareg forms from *Semitic Languages: Outline of a Comparative Grammar* by Edward Lipiński (1997), p. 254.

several states may become more differentiated inflectionally, thereby transforming state into more of a morphological than a syntactic category.

The construct state describes a bound form a noun, where the construct noun is followed by a genitive qualifier (whether noun or pronoun). It is similarly applied to most denominal prepositions. Inflectionally, the construct state was the simplest form, able to acquire case and number marking but no other features, and was also generally incapable of being modified by determiners.

The predicative state marks the head nominal of the predicate, whether a true noun (e.g., with complements of “to be”) or a stative verb, which were structurally predicate adjectives capable of taking further nominal arguments. The predicative state appears to have been marked by a suffix *\*-a*.

The determinate state identifies an individually determined noun that is neither syntactically a construct nor a predicate. It is often equivalent to the definite article of many European languages, except that it cannot co-occur with constructs or predicates, it typically does co-occur with other determiners such as demonstrative adjectives, and it was also frequently used to mark classes (i.e., “sheep” in the determinate singular may mean both “the sheep” and “sheep in general”). The modern Semitic languages mark the determinate state with a variety of prefixes and suffixes, suggesting Proto-Semitic may have had several possible forms as well. Much of Western Semitic, including Alashian, Hebrew, and Arabic, suggest a Proto-Semitic prefix *\*han-*.

The absolute (or indeterminate) state is merely the form of a noun that is neither construct, nor predicative, nor determinate. It had no special marking.

### 23.3.1.5 Other Formants

Non-construct state nouns were frequently accompanied by a suffix *\*-m/\*-n*, known as mimation or nunation. These two suffixes appear to have been variants of a single original morpheme, likely a masculine marker, that acquired a generalized function. This suffix comes after any case endings.

Mass and abstract nouns could be converted into count nouns with the singulative suffix *\*-at-* (i.e., by acquiring a feminine suffix). This pattern of mass noun → singulative was often reinterpreted in the reverse direction as feminine singular noun → irregular (broken) plural.

### 23.3.1.6 *Adjectives and Numerals*

Adjectives constitute a subclass of nouns, capable of inflecting for all of the same categories as nouns. When in a non-attributive function (i.e., used independently or predicatively), adjectives are wholly indistinguishable from nouns, and may even have broken plurals. When used attributively, they agree with their head noun in gender, number, and case. Number agreement may be either morphological or logical; a broken plural of a masculine noun may take either feminine singular agreement (since mass nouns were mostly originally feminine) or masculine plural agreement (since the sense is plural and the singular is masculine).

Proto-Semitic cardinal numerals, however, require additional explanation. These numerals *\*ḥad-* “one” behaved as a normal adjective, and occasionally *\*θin-* “two” could as well. However, higher numerals (as well as optionally “two”) tended instead to appear as the head of a nominal construct; a form such as *\*šlāθu ʔinθāti* “three women” more literally could be interpreted as “a trio of woman”. Consequently, the numerals often acquired the abstract feminine suffix *\*-t*, yielding forms such as *\*šlāθtu ʔinšī(m)* “three men”. At some point this suffixed numeral became generalized to masculine nouns, while feminine nouns continued using the original unsuffixed form. This is the origin of the so-called gender polarity seen in numerals in many ancient languages, where masculine nouns appear to be modified by feminine numerals and feminine nouns appear to be modified by masculine numerals.

### 23.3.1.7 *Pronouns*

Proto-Semitic had two types of personal pronouns: independent and suffixed.

The independent personal pronouns have two reconstructable cases, a nominative and an oblique. The nominative forms consist mostly of various personal suffixes being attached to a pronominal base *\*n-/ʔan-*, also attested in a number of other Afro-Asiatic languages. The third person pronouns are of more recent demonstrative origin. The oblique forms are only attested in a few languages, but appear to have consisted of a stem similar to the suffixed pronouns plus *\*(w)āti/\*-ūti*. A dative case suffix *\*(w)āši/\*-ūši* is attested in Akkadian, Babylonian, and Paleosyrian, but no trace of it has been identified elsewhere, so its status as a common Semitic feature is doubtful.

The suffixed personal pronouns are the more archaic form. They could be attached as clitics to several different parts of speech: for nouns they served as possessive markers, for prepositions their complement, and for verbs either their direct or indirect object.

Singular			
	Independent (Nominative)	Independent (Oblique)	Suffixed
1 <sup>st</sup>	*ʔan-a	*y-āti	*-iy
2 <sup>nd</sup> Masc	*ʔan-ta	*ku-wāti	*-ka
2 <sup>nd</sup> Fem	*ʔan-ti	*ki-yāti	*-ki
3 <sup>rd</sup> Masc	*šu-wa	*šu-wāti	*-šu
3 <sup>rd</sup> Fem	*ši-ya	*ši-yāti	*-ša

Dual			
	Independent (Nominative)	Independent (Oblique)	Suffixed
1 <sup>st</sup>	*ʔan-kā	?	*-naya
2 <sup>nd</sup> Masc	*ʔan-ta-nā	*kun-īti	*-kunaya
2 <sup>nd</sup> Fem	*ʔan-ti-nā	*kun-īti	*-kunaya
3 <sup>rd</sup> Masc	*šu-nā	*šun-īti	*-šunaya
3 <sup>rd</sup> Fem	*ši-nā	*šun-īti	*-šunaya

Plural			
	Independent (Nominative)	Independent (Oblique)	Suffixed
1 <sup>st</sup>	*niḥ-nu	*ni-yāti	*-na
2 <sup>nd</sup> Masc	*ʔan-ta-nu	*kun-ūti	*-kun
2 <sup>nd</sup> Fem	*ʔan-ti-na	*kin-āti	*-kin
3 <sup>rd</sup> Masc	*šu-nu	*šun-ūti	*-šun
3 <sup>rd</sup> Fem	*ši-na	*šin-āti	*-šin



## 23.3.2 Verbal Morphology

### 23.3.2.1 *Tenses, Moods, and Aspects*

Proto-Semitic verbs revolved around two basic inherited stems: the verbal (or imperative) stem and the nominal (or verbal adjective) stem. For most triconsonantal verbs, these had the structure \*-CCVC- and \*-CaCC- respectively, with the vowel in the verbal stem being inherent to the root. For instance, the verb “come close” had the verbal stem \**-krib-* and the nominal stem \**-karb-*.

The verbal stem was used to form the imperative, jussive, and preterite verb forms. The imperative, expressing commands, consisted of the bare verbal stem plus gender and number suffixes; it only existed in the second person. The jussive filled in the gaps in the imperative paradigm, adding prefixes to express person.

The preterite expressed a simple past tense event, and was marked with prefixes expressing person and suffixes expressing number and gender, just like the jussive. Aside from the lack of second person jussive forms, the preterite and jussive were identical with the sole exception of stress, with the accent lying on the prefix in the preterite and on the stem in the jussive.

The nominal stem forms the perfect, imperfect, and stative verb forms. Unlike the verbal stem derivatives, these nominal stem derivatives only express aspectual information and not tense or mood. Note that while the nominal stem is underlyingly \*-CaCC-, an epenthetic vowel of variable quality is inserted between the last two consonants to prevent illegal clusters or word-final clusters. The perfective, indicating completed action, was formed using the same prefixes and suffixes as preterite, plus an infix \*-t- occurring immediately after the first root consonant, giving the stem \*-CtaC(V)C-. The imperfect, marking incomplete action, consisted of these same prefixes and suffixes attached to an elongated stem with a geminated medial consonant (i.e., \*-CaCCVC-).

The stative is aspectually neutral, a verb form that is neither perfective nor imperfective, indicating a state rather than a process. The stative is conjugated purely through personal suffixes that are historically related to the suffixed forms of pronouns. Note that the third person singular forms, which take no ending other than the usual masculine ending \*-Ø and feminine ending \*-at, will usually appear with the predicative suffix \*-a.

### 23.3.2.2 *Transitivity*

As a holdover from its Afro-Asiatic ergative/absolutive alignment, Proto-Semitic possessed two conjugation classes, one for transitive verbs and one for intransitive verbs. The intransitive conjugation was the most basic, consisting of simply adding prefixes and suffixes as previously described to the verbal stem \*-CCVC- and nominal stem \*-CaCC-. In addition, the prefix vowel was \*a in the singular and \*i in the plural, reflexes of the original absolutive case endings attached to a pronominal base.

Transitive verbs, however, had slightly different stems. They were marked by gemination of the second root consonant, resulting in the verbal stem \*-CVCCVC- and the nominal stem \*-CaCCVC-. The prefix vowel is always \*u, a reflex of the Proto-Afro-Asiatic ergative case ending.

Verb roots could generally freely switch between the two conjugations to change their transitivity. The intransitive verb \*-*krib*- “come close”, for instance, could be made transitive by conjugating it as \*-*ḵarrib*- “bring close”.

Based on evidence in the modern Semitic languages, it appears that the gemination was interchangeable with lengthening the previous vowel, so that the forms \**ṣuḵarrib* and \**ṣuḵārib* “I brought close” are equivalent. It is not clear whether these existed in free or dialectal variation.

### 23.3.2.3 *Example*

The following tables show the intransitive and transitive conjugations of the Proto-Semitic root \**ḵrīb* “close, near”.

<b>*<i>krib</i> “come close”</b>						
	<b>Preterite</b>	<b>Imperf.</b>	<b>Perfect</b>	<b>Stative</b>	<b>Imper.</b>	<b>Jussive</b>
<b>1 Sg</b>	*ʔaḵrib	*ʔaḵarrab	*ʔaḵtarab	*ḵaribku		*ʔaḵrib
<b>2 Sg M</b>	*taḵrib	*taḵarrab	*taḵtarab	*ḵaribta	*ḵrib	
<b>2 Sg F</b>	*taḵribī	*taḵarrabī	*taḵtarbī	*ḵaribti	*ḵribi	
<b>3 Sg M</b>	*yaḵrib	*yaḵarrab	*yaḵtarab	*ḵarib		*yaḵrib
<b>3 Sg F</b>	*taḵrib	*taḵarrab	*taḵtarab	*ḵarbat		*taḵrib
<b>1 Pl</b>	*niḵrib	*niḵarrab	*niḵtarab	*ḵaribna		*niḵrib
<b>2 Pl M</b>	*tiḵribū	*tiḵarrabū	*tiḵtarbū	*ḵaribkan	*ḵribū	
<b>2 Pl F</b>	*tiḵribā	*tiḵarrabā	*tiḵtarbā	*ḵaribkin	*ḵribā	
<b>3 Pl M</b>	*yiḵribū	*yiḵarrabū	*yiḵtarbū	*ḵaribū		*yiḵribū
<b>3 Pl F</b>	*yiḵribā	*yiḵarrabā	*yiḵtarbā	*ḵaribā		*yiḵribā

<b>*<i>karrib</i> “bring close”</b>						
	<b>Preterite</b>	<b>Imperf.</b>	<b>Perfect</b>	<b>Stative</b>	<b>Imper.</b>	<b>Jussive</b>
<b>1 Sg</b>	*ʔuḵarrib	*ʔuḵarrab	*ʔuḵtarrib	*ḵurrubku		*ʔuḵárrib
<b>2 Sg M</b>	*tuḵarrib	*tuḵarrab	*tuḵtarrib	*ḵurrubta	*ḵarrib	
<b>2 Sg F</b>	*tuḵarribī	*tuḵarrabī	*tuḵtarribī	*ḵurrubti	*ḵarribi	
<b>3 Sg M</b>	*yuḵarrib	*yuḵarrab	*yuḵtarrib	*ḵurrub		*yuḵárrib
<b>3 Sg F</b>	*tuḵarrib	*tuḵarrab	*tuḵtarrib	*ḵurrubat		*tuḵárrib
<b>1 Pl</b>	*nuḵarrib	*nuḵarrab	*nuḵtarrib	*ḵurrubna		*nuḵárrib
<b>2 Pl M</b>	*tuḵarribū	*tuḵarrabū	*tuḵtarribū	*ḵurrubkan	*ḵarribū	
<b>2 Pl F</b>	*tuḵarribā	*tuḵarrabā	*tuḵtarribā	*ḵurrubkin	*ḵarribā	
<b>3 Pl M</b>	*yuḵarribū	*yuḵarrabū	*yuḵtarribū	*ḵurrubū		*yuḵárribū
<b>3 Pl F</b>	*yuḵarribā	*yuḵarrabā	*yuḵtarribā	*ḵurrubā		*yuḵárribā

### 23.3.2.4 Other Formants

Proto-Semitic had several additional formants that could be placed between immediately before the stem of a conjugated verb (after any personal prefixes) to modify the meaning. They could be applied either to the intransitive stem (known as the B-stem, for ‘base’) or the transitive stem (known as the D-stem, for ‘doubled’). Multiple formants could be present on a single verb. The three formants present throughout the modern Semitic languages are the causative \*-š-, the passive \*-n-, and the mediopassive \*-t-.

## 23.4 Development of the Nominal System

### 23.4.1 Gender

The Semitic gender system remains largely intact in Alashian. The masculine and feminine genders still exist in roughly their original distribution, although due to various phonetic developments /t/ is no longer associated with the feminine. As in the rest of West Semitic, the Proto-Semitic suffix \*-at- largely displaced \*-t-, \*-ut-, and \*-it- as the primary feminine marker, and the subsequent loss of this final \*t in all but the construct state has left just -ā as the feminine marker (with lengthening to compensate for the dropped consonant). This was likely further strengthened by Greek influence, which also uses final /a/ as a feminine marker.

The former feminine marker \*-t- (with no vowel augment) has been lost entirely in Alashian. Words that once used it either replaced it with -ā (μυταργινῶ *mutarginā* “translator (female)”, cf. Hebrew מַתְרַגְמֶת *metargemet*), dropped it entirely and ceased to explicitly mark the feminine (δάλ *dal* “door”, cf. Hebrew דַּלַּת *delet*), or fused it with the stem so it no longer appears to be a suffix at all (βιττώ *bittā* “daughter”, which reacquired -ā, cf. Hebrew בַּת *bat*). Fusion with the stem often allowed for divergent development in masculine/feminine pairs, as in βνῶ *bnā* “son” vs. βιττώ *bittā* “daughter” (Proto-Semitic \**bn-u*, \**b(i)n-t-u*) or ἀχῶ *’axā* “brother” vs. ἀφῶ *’afiā* “sister” (Proto-Semitic \**ʔax-u*, \**ʔax-t-u*).

The markers \*-it- and \*-ut- have been repurposed as derivational suffixes that generate abstract nouns from primarily adjectival bases: modern -īs and -ūs<sup>3</sup>. A similar phenomenon is present in other Northwest Semitic languages, as seen in cognate forms such as Alashian μαλτζεῖς *malēṭs*, Hebrew מַלְכוּת *malkut*, and Aramaic ܡܠܟܘܬܐ *malkutha*, all meaning “kingdom”.

At some point the feminine gender in Alashian also acquired an emotive function, which is also seen in some South Semitic languages. Kinship terms and other nouns could be switched to the feminine gender to indicate familiarity or closeness. It has been speculated that misinterpretation of the Aramaic emphatic state may have been a contributing factor (cf. Aramaic ܐܒܐ *’abā* “father (emph)”, Alashian ἀβῶ *’abā* “father, dad”).

3 The /s/ in the modern forms results from palatalization of the original \*t by the former oblique case marker \*-i. That is, the suffixes -īs and -ūs come from Proto-Semitic \*-it-i and \*-ut-i.

### 23.4.2 Case

The loss of final short vowels completely demolished the Proto-Semitic case system in Alashian, at least as far as singular nouns are concerned. However, Alashian was also simply taking part in a much larger trend across the Semitic family towards a complete loss of the case system. Relatively early on, the accusative and genitive cases merged into an oblique case, as in the rest of Northwest Semitic. Likely under the influence of Greek, this two-case system appears to have survived into Alashian with plural nouns much later than closely related languages like Aramaic or Hebrew; for instance, the earliest written records still show a fairly robust contrast between the nominative masculine plural ending *-ūn* and its oblique counterpart *-īn*.

Eventually the oblique case forms completely displaced the nominative. This can still be seen in the modern masculine plural ending *-ien* (Proto-Semitic *\*-ī-m*) or in the palatalization of the feminine plural ending *-uoš* (Proto-Semitic *\*-āt-i*).

The original nominative ending *\*-u* and accusative ending *\*-a* survive only in two specific circumstances: in constructs or in prepositional phrases when the second element has an elided definite article *n*- prefixed. This protected environment allowed the vowel to be preserved since it no longer appears word-finally as far as stress is concerned. In constructs the nominative form /u/ was generalized: *τέντεν υνήν tenten 'unen* “the blink of an eye” (pseudo-Proto-Semitic *\*tintin-u han-ṣayn-i*); in prepositional phrases the accusative /a/ was generalized: *ιβ ανήν λιή 'iv 'anēn lie* “in my eye” (pseudo-Proto-Semitic *\*ʔib-a han-ṣayn-i l-iy*). These forms no longer have any real function, but are simply lingering relics that have in effect fused with the definite article on the following word.

A trace of the original genitive singular ending *\*-i* actually survives in quite a few nouns, including *άννε 'anne* “stone”, *θέλγε telge* “snow”, and *ρέγλε regle* “leg”. In proto-Canaanite-Alashian, these had the forms *\*ʔabn-i*, *\*tilg-i*, *\*rigl-i*. In early Proto-Canaanite, where all final short vowels were lost early on, these became *\*ʔābn*, *\*šēlg*, *\*rēgl*; at a later point, the language stopped tolerating final consonant clusters, so an epenthetic vowel was inserted, yielding *\*ʔāben*, *\*šēleg*, *\*rēgel*. In Proto-Alashian, on the other hand, the prohibition against word-final clusters came into operation before short vowels were lost; thus, in these three words and many others, the case ending was not permitted to be lost, since doing so would result in a phonologically impermissible form. Thus, the case ending came to be reanalyzed as a part of the stem, essentially

a support vowel that appears whenever no other suffix is present. This ‘suffix’ has since spread analogically, being added to loanwords that originally ended in a cluster in order to conform to Alashian phonotactics.

### 23.4.3 Number

The three numbers of Proto-Semitic have been reduced to two in Alashian, following the loss of the dual as a productive and distinct inflection.

In the absolute state, three plural endings survive in Alashian: *-ien*, *-uoš/-ūš*, and *-ī*. The masculine ending, *-ien*, comes from the oblique plural *\*-ī* plus mimation, which fused with the masculine plural ending and was lost elsewhere. The feminine ending, *-uoš/-ūš*, comes from the oblique plural *-āt-i*, with the ending vowel *\*a* being generalized to all feminines just as in the singular. The ending *-ī* is an irregular development of the oblique dual ending *\*-ay*; many nouns that commonly appear in twos, such as paired body parts, reinterpreted this dual ending as a plural which is used even when more than two objects are being described.

With regards to broken plurals, Alashian took a middle ground between Arabic and Aramaic/Canaanite within the West Semitic languages. A fairly large number of Proto-Semitic collectives were reinterpreted as true plurals, but not nearly as many as in Arabic. As in Canaanite and Aramaic, many former broken plurals acquired a regularized paradigm. The tension between preserving broken plurals and regularizing them can still be seen in how Alashian nouns are quantified: when modified by a numeral, nouns that normally have a broken plural will take regularized plural endings.

### 23.4.4 State

The absolute, determinate, and construct states all survive in Alashian, while the predicative state was lost and a new state, the partitive, was added.

The Alashian determinate state reflects a Proto-Semitic demonstrative *\*han-*, seen also in the Canaanite languages and Arabic, though not in Aramaic. For the most part the final *\*n* assimilated to the first consonant of the noun stem, resulting in the gemination characteristic of the determinate state. With nouns that began with /ʔ/ or /h/, then /n/ remained in place and the preceding vowel was later lost, e.g., Modern *נֶהַן* *nēn* “the eye” ← Old Alashian *𐤍𐤏𐤍* *hanēn* ← Proto-Semitic *\*han-ṣayn-i*.

Due to diverging phonetic developments, the modern Alashian construct state is no longer identical to the absolute state less mimation. In particular, the protected environment allowed for the preservation of the feminine suffix \*-t on singular nouns, whereas it was mostly lost in the absolute state.

The partitive state derives from the West Semitic preposition \**minay* “from”. As in several other Northwest Semitic languages, \**minay* developed a weakened clitic form that attached itself to the following word. In languages such as Hebrew, this form persists as a new type of clitic preposition (e.g., מֵהַבַּיִת *me-ha-bayit* “from the house”). In Alashian, both a full and clitic form coexisted for a time, but the clitic form eventually developed a specialized function denoting indefinite or limited quantity, while the full form (Modern βνε *bne* “from”) continued the original prepositional function.

### 23.4.5 Adjectives and Numerals

The Semitic adjectival system has remained largely intact in Alashian, at least with respect to morphology. Adjectives continue to agree with the noun they modify in gender and number, as well as definiteness when the adjective is attributive rather than predicative. All adjectives have regular plurals; broken paradigms have been completely eliminated. The Proto-Semitic elative, a pattern used in some other Semitic languages to form superlatives, has been lost, with a few remnants that have become lexicalized: ἀττήβ *’athēb* “excellent” (cf. τήβ *tēb* “good”), ἀγδαν *’agdan* “first, foremost” (cf. κούδιν *kūdin* “preceding”).

Syntactically, however, Alashian adjectives have been greatly influenced by Greek. The Semitic noun adjective order has been replaced by adjective noun as the default, although so-called ‘heavy’ adjectives (determinate, multiple words, or subordinate phrases) continue to follow the noun. The comparative and superlative constructions are calqued from Greek, while also borrowing the particle κιν *kyu* “more” from Greek πιο *pio* (pronounced [pco] on Cyprus). The synthetic comparatives καλείττερ *kalīther* “better” and ὀιρούττερ *širūther* “worse” are borrowed from Greek καλύτερος *kalīteros* and χειρότερος *xiróteros*, respectively.

Across the Semitic family, numerals by and large have tended to preserve the reversed ‘polarity’ seen in Proto-Semitic. For many centuries, Alashian was no exception. However, in Old Alashian, the numerals had largely ceased to function as nominal elements, with distinct absolute, construct, and deter-

minate states largely being relegated to the poetic (archaizing) layer of the language. The numeral ‘two’ was reinterpreted as an adjective, with its original dual construct ending merging with the nisba adjectival suffix. With higher numbers, the absolute state came to displace all other forms, despite syntactically continuing to behave essentially as a construct.

In the medieval period, the inherited reversed polarity finally began to fully break down. Gender agreement of any sort was lost in the numerals ‘three’ and higher, motivated by the fact that nowhere else in the language is the head of a genitive noun phrase forced to agree with its complement. The masculine forms for the most part won out, although the original feminine forms continued to be used in non-quantifying (non-construct) environments, such as for counting. With only the *ā*-suffixed construct numerals remaining, the numerals once again came to be treated as true nouns rather than an anomalous class of quantifiers, thereby (re)acquiring more typical construct endings.

In Modern Alashian, the numeral system shows a very high degree of Greek influence. In all but some of the most remote dialects, the decades between 20 and 90 have been completely replaced by Greek loanwords. In non-quantifying conditions such as counting or telephone numbers, it is not unusual to hear all Greek forms, even for numbers below ten.

### 23.4.6 Pronouns

Uniquely amongst the modern-day Semitic languages, Alashian preserves productive or semi-productive use of all three classes of Proto-Semitic pronoun: the independent nominative, independent oblique, and suffixed.

Aside from the loss of the dual series, the independent nominative pronouns largely survive intact. Only the first person singular pronoun *etʕei* ‘*ečī*’ does not directly derive from its Proto-Semitic counterpart *\*ʔana*; it actually comes from the extended form *\*ʔan-kī*, attested in a number of other Semitic languages as well as Egyptian. The original purpose of this suffix is not clear, though it may be the result of analogy with the *\*-k-* suffixes of the second person, where forms such as *\*ʔan-ka* and *\*ʔan-ki* ‘you’ were occasionally seen alongside *\*ʔan-ta* and *\*ʔan-ti*.

The independent oblique pronouns are a highly distinctive feature of Alashian only shared by a handful of long-extinct Semitic languages, such as Akkadian and Babylonian, with only questionable traces in other languages. The reason for their preservation in Alashian is often ascribed to Greek influ-



ence, since Greek had quite a vibrant case system in contrast to the general Semitic trend towards case loss. The fact that many of the forms appear to have undergone analogical levelling may suggest that these pronouns were actually in decline in a very early stage of Alashian prior to inhabitation on Cyprus.

The Proto-Semitic suffixed pronouns, which originally could be used with both nouns (indicating possession) and verbs (indicating direct or indirect object), underwent a bifurcation in Alashian. The nominal series went into a long period of decline, such that in modern Alashian the suffixed pronouns are generally only seen with a handful of common nouns and with prepositions. Suffixed pronouns in possessive roles could be used alongside prepositional phrases in later classical Alashian, and by the medieval period these prepositional phrases had become nearly universal and had acquired more pronoun-like qualities.

Suffixed verbal pronouns actually became freer in usage in Alashian. These original suffixes can now be placed as clitics either before or after any fully-conjugated verb, following rules that are nearly identical with object clitic positioning in Cypriot Greek. Alashian clitic pronouns are perhaps the clearest example of Alashian/Cypriot Greek metatypy.

The clitic nominative pronouns are more of an Alashian innovation. They are simply reduced forms of the independent nominative pronouns, the result of once-mandatory pronouns that lost their stress.

## ***23.5 Development of the Verbal System***

The breakup of Proto-Semitic started a number of very rapid developments in the verbal system, particularly in the Central Semitic languages, where very little of the original Proto-Semitic verbal system survives.

### **23.5.1 Tenses, Moods, and Aspects**

Early on in Central Semitic, the perfective series was lost entirely in favor of the preterite. This was likely motivated by the fact that perfective verbs are far more frequently used to describe past actions than non-past ones; combined with a decline in use of the perfective with future meaning, the perfective and preterite probably came to occupy more or less identical semantic space. The original perfective leaves no trace behind in modern Alashian.

Later on, the preterite found itself displaced as well, this time by the stative. With a great many verbs the semantic difference between a resultative preterite verb and a resultant present state is very slight (e.g., compare “I have become tired” and “I am tired”), and thus this change was once again likely motivated by the increasingly blurred functions of the two verb forms. Retaining some of its original stative-resultant sense, this new form once more served to mark perfective aspect, whether in the past or future. It ultimately acquired a fixed past tense meaning in Old Alashian, becoming the modern Alashian preterite tense.

However, the original preterite did not disappear completely. It survived as a narrative past, almost always preceded by the conjunction *\*wa-* “and”. This construction is most famous in Biblical Hebrew (where it is known as the *waw-consecutive*), but can be seen in Classical Arabic and Alashian as well. While this narrative past eventually died out, in Alashian it morphed into the modern perfective subjunctive, having passed through an intermediate stage of serving as a sort of deictic past that was first generalized to, then confined to subordinate clauses. This process may have been further motivated by the loss of the Central Semitic subjunctive, as will be described below.

The Proto-Semitic jussive survived fairly late into Alashian and other Central Semitic languages; in Old Alashian it was still productively used in wishes and oaths. By the first few centuries AD, however, it had completely lost its productive role and was relegated to a few fixed expressions and archaizing language.

While the jussive was ultimately lost, it did spawn a new form, the Central Semitic subjunctive, that ultimately forms the basis of the modern Alashian present tense. This subjunctive consisted of the jussive plus an ending *-u*. Early on in Central Semitic this subjunctive form was generalized to all verbs in subordinate clauses with imperfective meaning, and eventually was reinterpreted as simply an imperfective indicative (as seen in Biblical Hebrew and Classical Arabic, for instance). In Alashian, under pressure from the tense-oriented system of Greek, this form eventually acquired a fixed present-tense meaning.

The original Semitic imperfect has an interesting history in Alashian. In the rest of Central Semitic, the imperfect was lost in favor of the new imperfective derived from the jussive. In Alashian, however, this development did not completely displace the original form; the imperfect was crossed with a

D-stem verbal form that had also acquired an imperfective sense and also had the characteristic repeated second radical. See the next section for a more detailed description of the history of the D-stem in Alashian.

The Semitic imperative is the one form that has survived more or less unchanged from Proto-Semitic to modern Alashian, except for the loss of a distinct feminine plural form. Aside from a few analogical phonetic developments such as the lengthening of the feminine singular suffix *\*-i* to *\*-ī* (based on the feminine suffix *\*-ī* seen in other tenses) and occasional metathesis, the imperative appears to have essentially kept its original form and function over the last several millennia. This trend is seen in other Semitic languages as well; in fact, given the unique personal/number marking on the imperative compared to the other Proto-Semitic verbal forms, this may well be one of the oldest verbal forms in Proto-Semitic as well.

The Alashian imperfective subjunctive is a variant of the Proto-Semitic jussive with a frozen predicative marker, with cognate forms in a number of Central Semitic languages. Both the northern and southern dialectal forms have undergone analogical levelling in order to make the subjunctive marker *\*-a* more salient; originally, it would have only been marked on masculine singular forms that did not have any personal suffix already in place. The imperfective meaning is a specialization that took place once the perfective subjunctive became dominant.

The volitive and precative continue an older Semitic ‘energetic’ suffix, whose original semantics are not clear aside from representing some sort of irrealis modality.

The Alashian complex future tense began to take form as the original perfective~imperfective aspectual distinction began to be displaced by tense under the influence of Greek. The auxiliary verb is a reduced form of the imperfective of the now-defunct verb *halak* “walk”. The use of the perfective subjunctive after the auxiliary suggests the original meaning was “go [in order to]”.

The Alashian perfect tenses arose due to Greek influence, as perfect tenses are foreign to most Semitic languages. The present perfect is actually a calque of the Greek *έχω έχω* “have” perfect; since Alashian has no verb meaning “have” but instead uses a locative-type “to me there is” possessive construction, the present perfect similarly uses genitive pronouns or nouns to denote the logical subject. Written records show that the earliest not-fully-grammatized incarnations of this construction used passive participles (i.e., *lie maktūb*

*vivle* “I have written a book/To me is a written book”), eventually replaced by a grammaticized construction in which a finite verb agrees with the logical object (i.e., *lie katab vivle* “I have written a book/to me a book wrote”). The modern construction represents a new phase of grammaticalization where the verb now agrees with the genitive-marked subject.

### 23.5.2 Verbal Scales and Valency

Proto-Semitic had two primary means of marking valency—the transitive and intransitive conjunctions—as well as a number of preverbal formants able to modify the basic meaning of the verb they were attached to. Throughout the Semitic world, these two systems coalesced into a single, unified system whereby a single verb root could be conjugated according to a sizable number of patterns simply by modifying the vowel template and added verbal formants. The six Alashian scales descend from this unified system.

Active Scale I, *katab*, derives from the Proto-Semitic intransitive conjugation. Throughout the Semitic languages this conjugation has in effect become the default verb form, having lost its original semantics of intransitivity. Clear traces of its original function remain, such as the fact that virtually all primitive stative roots conjugate in *katab* (e.g., κάβαδ *kabad* “be tired”, ράγαβ *raḡab* “be hungry”, σάδαρ *sadar* “be ready”, etc).

Passive Scale I, *nuktāb*, consists of the intransitive conjugation plus the passive *\*n-* formant. The characteristic u-ā vowel pattern, seen across Central Semitic, has uncertain origins, but has been generalized across all of the passive conjugations; in this case, it displaced an older form *\*nV-katab-a* that predates written Alashian, but still exists in the Arabic counterpart *’infa’ala*.

Active Scale II, *kāthēb*, has a more storied history. Ultimately, it traces its origin to the Proto-Semitic transitive conjugation, with some analogical leveling eliminating the original distribution of prefix vowels. At some point in history, two variants of the transitive stem existed with an uncertain distribution: the original stem  $*C_1VC_2C_2VC_3$  with a geminated second consonant, and a variant  $*C_1\tilde{V}C_2VC_3$  where the gemination has been lost in favor of compensatory lengthening of the previous vowel. The original stem went on to become the modern Alashian *kāthēb*, while the newer form came to represent iteration and ultimately merged with the Semitic imperfect tense, taking the form of the original transitive stative (later perfective) and the meaning of the

original imperfect<sup>4</sup>.

Passive Scale II, *kəthāb*, is simply the reflex of the transitive conjugation with the u-ā internal passive vowel pattern.

Active Scale III, *ʾaktēb*, consists of the intransitive conjugation plus the causative \*š- formant, which underwent an irregular reduction to simply /ʔ/ in Alashian. A handful of common verbs preserve the original formant in their imperative form, as in *ἰσσεθήβου!* *ʾisseṯēb ʾū!* “lower it!” (Proto-Semitic \*š(V)-*wṯib-aw*) in place of expected \*\**ʾūtēb ʾū*.

Passive Scale III, *ʾennuktāb*, consists of the intransitive conjugation with both a passive \*n- formant and a causative \*š- formant, plus the internal passive u-ā pattern. The addition of the \*n- formant appears to be a more recent development, as many older Alashian texts show an n-less form that has been termed *ʾuktāb*. The addition of \*n- has caused the reflex of the original \*š- formant to disappear, with historical \*(V)nʔuktāb reducing to modern *ʾennuktāb*.

Scale IV, *taktēb*, consists of the intransitive conjugation plus a mediopassive \*t- formant. As in several other Central Semitic languages, this /t/ will occasionally undergo metathesis with the first root consonant; in Alashian, this occurs whenever C<sub>1</sub> is a fricative.

Scale V, *nītkatab*, was made from the intransitive conjugation plus both a mediopassive \*t- formant and a passive \*n- formant. This \*n- formant clearly does not have a passive function here, but rather seems to reinforce the valency-reducing function of the \*t- formant. As with *taktēb*, metathesis takes place when the \*t- comes in contact with the first root consonant.

Active Scale VI, *staktab*, consists of the intransitive conjugation plus the causative \*š- and mediopassive \*t- formants. Its original function was as a reflexive counterpart to the causative *ʾaktēb*, although the semantics have blurred significantly over the millennia.

Passive Scale VI, *nīstuktāb*, consists of three prefixes—the passive \*n-, the causative \*š-, and the mediopassive \*t- formants—combined with the intransitive conjugation plus an internal passive. While formally it is paired with

4 The distinctive vowel pattern of the Alashian imperfect, \*C<sub>1</sub>ieC<sub>2</sub>eC<sub>3</sub>, clearly shows the reflex of this original long vowel from an earlier form \*\*C<sub>1</sub>āC<sub>2</sub>aC<sub>3</sub>. The passive pattern \*C<sub>1</sub>uoC<sub>2</sub>aC<sub>3</sub> is an analogous formation. The more ‘front-heavy’ imperfect stem, in contrast to the more balanced short vowels of the preterite \*C<sub>1</sub>aC<sub>2</sub>aC<sub>3</sub> stem, contributed to the reduction and/or loss of many of the original personal endings, hence the discrepancy between modern Alashian preterite and imperfect endings.

*staktab*, in practice it seems to have little relation to it, and originally appears to have been an alternative passive counterpart to the causative *’aktēb*, perhaps with implications of impersonalness/lack of agency.

### 23.5.3 The Embedded European Root

The intact embedded root is a much newer development, the result of centuries of close contact with Indo-European and Turkic languages that for the most part have stable, unchanging root morphemes that can have a variety of phonetic shapes and virtually any vowel pattern.

The oldest layers of Indo-European borrowings show a clear adaptation of foreign verbs to a Semitic structure, including the generation of a new abstract three- or four-consonant root by extracting the more salient consonants in the foreign stem. Thus we see roots such as *\*ksīn* “strange, odd” (Greek ξένος *ksénos* “strange, foreign”), *\*’īš* “true, correct” (Greek ίσιος *ísios* “straight”), and even *\*čpīr* “Cypriot, Cyprus” (Greek Κύπρος *Kýpros* “Cyprus”), which are fully nativized and have some fairly complex derived forms: νίτκασαν *nitkasan* “distance oneself, disavow”, αἰήζ *’aygēš* “repair, fix”, τατζπήρ *tačpēr* “become Cypriot, adopt Cypriot traditions”. These fully-nativized forms show no regard for the vocalization of the original loanword.

As intimate contact with European languages increased, new mechanisms began to appear to allow the more transparent and simple incorporation of foreign words. From the early years AD we start seeing verb roots that have only been partially adapted. Some had an Alashian-like consonantal structure but preserved their original vowels, such as Classical Alashian μαρτεῖρ *martīr* “testify” (from Greek μάρτυρας *mártyras* “witness”), which coexisted with fully-nativized forms such as μαρτήρ *martēr* and ράταρ *ratar*<sup>5</sup>. Other words might have a non-Alashian consonant structure but a nativized vowel pattern, as in Classical πρασκήν *praskēn* “do homage” (from Greek προσκυνειν *proskynein* “do homage”).

In time, this unstable system where a variety of partial nativization schemes coexisted with full adaptation stabilized in favor of preserving the original

5 Two of these forms survive into modern Alashian. Μαρτιρώ *martirā*, a slightly adapted form of μαρτεῖρ, now means “bear witness, testify” within religious contexts, while ράταρ *ratar*, a reanalyzed form where the prefix *ma-* was interpreted as a derivational prefix, now means “lay claim to”.

forms as much as possible. More frequent bilingualism between Alashian and Greek necessitated an easier method to facilitate the free transition of loanwords between the two languages. This ultimately resulted in the abstraction of many of Alashian's person, number, and tense markers away from the vowel templates so characteristic of Semitic languages. Only in the imperfect tense, where the vowel pattern is by far the most salient feature, has analogical pressure forced even loanwords to adopt an ablaut, albeit in a more limited form.

The formants \*n- and \*t- regained a degree of productivity with loaned roots, as they were repurposed as true markers of passive and reciprocal verbs, respectively. Unlike in native Semitic verbs, all 'European'-type verbs with the \*n- formant are passive, and those with \*t- are reciprocal. These formants also never display assimilation or any other adaptive changes as seen with native roots. The causative formant \*š- (as /ʔ/ in modern Alashian) has never been observed with such loaned verb roots; perhaps the reduction of this formant to /ʔ/ or even Ø in the modern language has left it less salient, with the causative paradigm of *aktēb* marked more by vocalization than by the presence of a causative formant.

Interestingly, this new 'European' conjugation has become such an integral part of the language that even some native Semitic verbs make use of it. Specifically, in most dialects of modern Alashian, roots with four root consonants such as \*balbēl "confuse" are no longer able to conjugate in the reciprocal *taktēb* scale, and so rely on the European conjugation to form reciprocals: ιτβαλβηλω *'itbalbēlā* "confuse one another".

### 23.5.4 Personal Affixes

Alashian continues the Proto-Semitic personal affixes more or less intact. The only significant non-phonological changes are the loss of a gender contrast in the third person plural (with the masculine form taking over), the generalization of the plural suffix -ū to the first person plural present (Proto-Semitic \**ni-ktab* "that we write" (jussive), Alashian *ni-ktab-ū* "we are writing" (present)), and the generalization of the third person prefix \*yV- to the third person singular feminine present (Proto-Semitic \**ti-ktab* "that she writes" (jussive), Alashian *yi-ktab-ī* "she is writing" (present)).

The prefix vowels in Proto-Semitic prefixial conjugations were originally distributed based on transitivity, with \*a for intransitive verbs with singular subjects, \*i for intransitive verbs with plural subjects, and \*u for transitive

verbs, corresponding to Proto-Afro-Asiatic case markers. As the transitivity contrast began to break down in Proto-Semitic, these prefix vowels were redistributed on a phonological basis known as Barth's Law, a dissimilatory principle which states that the prefix vowel should be /i/ if the following vowel is /a/ or /u/, or /a/ if the following vowel is /i/. Barth's Law continues to operate in the present tense of the *katab* conjugation, while elsewhere a single vowel has usually been generalized.

The Alashian preterite continues the original Proto-Semitic suffixial conjugation largely intact. The imperfect also continues the suffixial conjugation, but a historical change in stress has resulted in the erosion of many of the endings. It appears likely that many of the imperfect endings were once syllabic (having completely lost their original vowels) before an epenthetic vowel was later reinserted; the historical evolution of a form like *kietevěš* "you (F) were writing" was likely something along the lines of *\*kuttubti* → *\*kattabti* → *\*kātabti* → *\*kētabši* → *\*kietebši* → *\*kietevš* → *kietevěš*. A similar erosion of endings took place in the perfective subjunctive, where the original feminine ending *\*ī* and plural ending *\*ū* dropped due to the fusion of the *\*vV-* morpheme to the verb.



## 24

*Appendices*

ΚΔ'

*Πάρτιμ**24.1 Semitic vs Non-Semitic Forms*

The prevalence of words of Greek/European origin and words of native Semitic origin depends heavily on the register and context. Semitic vocabulary tends to dominate most informal spoken registers and is widely heard in most day-to-day speech. Vocabulary of Turkish origin fills a similar niche. Greek and 'international' vocabulary, however, is more typical of a higher register; the use of Greek words where native Alashian close-equivalents already exist is a common feature of formal usage. The situation is by and large comparable to the use of Germanic and Latinate vocabulary in English where, should a pair such as Germanic 'hound' and Latinate 'canine' coexist, the Latinate form almost always belongs to a higher register.

This is not to say that all Greek words belong to high registers and all Semitic words belong to low registers, of course. Many Greek words are stylistically neutral, and a comparatively small proportion of Semitic words are actually markedly low register. Neutral words may be found in speech of any register, and it is primarily through a higher-than-normal use of stylistically marked vocabulary that speech itself becomes stylistically marked.

Many of the example sentences used throughout this grammar have a larger proportion of Semitic words due to drawing from mostly everyday spoken sources. In contrast, the following example, Article I of the United Nations' Universal Declaration of Human Rights, is written in a much more formal register, and so has a much higher concentration of Greek forms (marked by underlining).

However, there is one context where Semitic vocabulary far outnumbers Greek loanwords despite belonging to a high register: older religious texts that predate the widespread adoption of Christianity (and thus belonging to an older tradition more influenced by Aramaic/Syriac). This includes much

of the Bible, which makes significant use of Semitic vocabulary that is no longer used at all in the modern language. However, once Christianity became more established, the predominance of the Greek Church in the region led to a great influx of Greek theological vocabulary into the language. Various religious texts thus have very different styles depending on when they were written; the Lord's Prayer (based on the Gospels of Matthew and Luke), for instance, has an almost purely Semitic vocabulary, while the Nicene Creed (formulated in 325 AD) makes significant use of Greek religious terminology.

## 24.2 Common Phrases

### Hello (informal)

Σαλούν *Salūn*

### Hello (formal)

Ασσαλούν ήάλεκαν *Hassalūn halekan* (to men/mixed)

Ασσαλούν ήάλετζεν *Hassalūn halečēn* (to women)

### Hello (formal response)

Υεήάλεκαν ασσαλούν *Vehalekan hassalūn* (to men/mixed)

Υεήάλετζεν ασσαλούν *Vehalečēn hassalūn* (to women)

### Goodbye

Αδ αμματρώ *'Ad hammatrā*

### Good morning

Τηβώ σῶρ̄ *Tēbā sār̄* (formal)

Τεβῶσαρ̄ *Tebāsar̄* (colloquial)

### Good day

Τηβώ ιούν *Tēbā yūn* (formal)

Τεβῶιυν *Tebāyūn* (colloquial)

### Good evening

Τηβώ αχρώ *Tēbā 'axrā* (formal)

Τεβῶχρώ *Tebāxrā* (colloquial)

### Good night

Τηβώ λήλ *Tēbā lēl* (formal)

Τεβῶλελ *Tebālel* (colloquial)

Καλὼ ινισσὼ εἰ ιυλωδεὶ ἐν λαττερῶ veyiddiṯ βανακῶ υπρεπκιῶ  
vebaḏḏiṯ zeummīn λων. Λικαλ ἄραδ ḅēnpriḱina πλε βαλλουχούν  
vebassinidiṯ, νεου ιαλλάκαννα ηννε νεφῶσαν binemet unaxlik.

*Kalā 'inissā 'i yiwwulādī 'en lətherā veyiddiyā banakšuprepkyā  
 vebaḏḏiṯzeummīn lān. Likal 'arad vēnpriekina ple ballūxūn vebassinidiṯ, ve'u  
 yiyəllakanna hune nefāsan binemet unaxlik.*

“All human beings are born free and equal in dignity and rights. They are  
 endowed with reason and conscience and should act towards one another in  
 a spirit of brotherhood.”

Αβᾱhin δ' iḅ assamē, iatṭakdasīna snik. Iḅīna malčīsik, yinnuṣāyīna  
 xasūrik, 'en iḅ assamē kak ḡale narčūš. Hāb xinuwā hayyūn xazav mīdin,  
 venasē xinuwā xatkyūtin kuoz lān 'af massūyiyyēn muxəthiyyēn. Vēl xād nā  
 'il hannešūn, xa yēn 'altēr nā mne hadrāx. Kad likwā hammalčīs vehammuḡbir  
vehaḏḏuksā 'il ḡunnē ḡunnien. 'Amin.

*'Abahin d 'iv hassamē, yəthəkdasīna snik. Yibīna malčīsik, yinnuṣāyīna  
 xasūrik, 'en 'iv hassamē kak hale narčūš. Hāb xinuwā hayyūn xazav mīdin,  
 venasē xinuwā xatkyūtin kuoz lān 'af massūyiyyēn muxəthiyyēn. Vēl xād nā  
 'il hannešūn, xa yēn 'altēr nā mne hadrāx. Kad likwā hammalčīs vehammuḡbir  
 vehaḏḏuksā 'il ḡunnē ḡunnien. 'Amin.*

Our Father who are in heaven, hallowed be your name. Your kingdom come,  
 your will be done, on earth as it is in heaven. Give us this day our daily bread,  
 and forgive us our trespasses, as we forgive those who traspress against us.  
 And lead us not into temptation, but deliver us from evil. For yours is the  
 kingdom, and the power, and the glory unto ages of ages. Amen.

**How are you?**

Βεμώ 'ττα; *Bemā tha?* (to a man)

Βεμώ 'θθε; *Bemā šše?* (to a woman)

Βεμώ 'ττυν; *Bemā thun?* (to men/a mixed group)

Βεμώ 'θθιν; *Bemā ššin?* (to women)

**Good/Well**

Τήβατ *Tēbat*

**So-so**

Μαμμώ *Mammā*

**Bad/Poorly**

Ρώατ *Rā'at*

**What is your name?**

Μώ σνίκ; *Mā snik?* (to a man)

Μώ σνίτζ; *Mā snič?* (to a woman)

**My name is \_\_\_\_\_**

Σνεί \_\_\_\_\_ *Snī* \_\_\_\_\_

**Please**

Ινδρατζζού *'Indrāčhū*

**Thank you**

Μέρσε *Merse*

**Yes**

Νή *Nē*

**No**

Λώ *Lā*

**Excuse me**

Νασή χιώ *Nasē xiyā* (to a man)

Νασεί χιώ *Nasī xiyā* (to a woman)

Νασού χιώ *Nasū xiyā* (to a group)

**I don't know**

Λω ηδώ *Lā 'ēdā*

**I don't understand**

Λω αμμείλ *Lā 'ammīl*

## 24.3 Vocabulary Comparison

The following list compares 100 Alashian words (the Swadesh List) against six other Semitic languages: Arabic, Hebrew, Aramaic, Ge'ez, Mehri, and Akkadian. Forms that are not cognate with the Alashian word are in gray. A grayed-out word does not necessarily mean that language does not have any cognate for the Alashian word in question or vice versa; it simply means that the language does not use a cognate word with the same meaning. The final column gives the etymology of the Alashian form.

Of these languages, Hebrew is genetically the closest to Alashian; both are part of the Canaanite–Alashian branch of the Northwest Semitic languages, with Hebrew belonging to the Canaanite subbranch and Alashian to the Alashian subbranch. The forms and pronunciation shown below are those of Modern Hebrew.

Aramaic is also a Northwest Semitic language, but belongs to the Aramaic branch rather than Canaanite–Alashian. However, on a purely lexical level, Alashian is generally considered to have more in common with Aramaic than the Canaanite languages due to the historical influence Aramaic has had on the language, extending from the ancient period through the early Christian era. The forms shown below are those of Classical Aramaic, which remains the liturgical language of many Oriental Orthodox Christians.

Arabic is one level further removed from Alashian genealogically. Both Arabic and Alashian are Central Semitic, one of the three main families of Semitic languages, but Alashian further belongs to the Northwestern group historically anchored in the Levant while Arabic belongs to its own family, with its historical homeland in northern Arabia. The rise of Islam and Islamic rule on Cyprus for over a millennium has resulted in some lexical influence on Alashian, but relatively little in day-to-day vocabulary like that shown below. The forms shown below are Modern Standard Arabic, the standardized literary form of the language used throughout the Arab world.

Ge'ez belongs to the Western (African) branch of the South Semitic languages, and thus is quite removed from Alashian historically and geographically. It was once spoken in northern Ethiopia and today remains the liturgical language of Ethiopian Orthodox Christians. Amharic, the modern-day official language of Ethiopia, is also South Semitic, but has had significant lexical influence from neighboring Cushitic languages that has displaced many words of Semitic origin.

Akkadian belongs to the now-extinct Eastern Semitic family, but was once spoken throughout Mesopotamia and the Levant as the dominant language of the Assyrian and Babylonian Empires. The influence of these ancient empires has left a notable linguistic imprint on many of the Central Semitic languages once under their rule, though this is less apparent in Alashian and Arabic which have historically found themselves on the periphery of this territory. The forms shown below come mostly from the later Assyrian period.

1. 'P	Alashian:	ετζει	'ečī
	Arabic:	أنا	'ana
	Hebrew:	אני	ani
	Syriac:	ܐܢܐ	enā
	Ge'ez:	ከነ	'ana
	Mehri:	hō	
	Akkadian:	𐎶𐎵𐎶𐎶𐎶𐎶	anāku

*Etymology: Proto-Semitic \*ʔan(ā)-kī 'I'*

2. 'you'	Alashian:	ḁṯṯa/iṯṯē	'ətha/'išše
	Arabic:	أنت/أنت	'anta/'anti
	Hebrew:	את/האת	ata/at
	Syriac:	ܐܬܬܐ/ܐܬܬܐ	att/att
	Gēez:	አንተ/አንተ	'anta/'anti
	Mehri:	hēt	
	Akkadian:	𒀭𒀭𒀭/𒀭𒀭𒀭	atta/atti

*Etymology: Proto-Semitic \*ʔanta, ʔanti ‘you’*

3. 'we'	Alashian:	νώνυ	<i>nānu</i>
	Arabic:	نحن	<i>naḥnu</i>
	Hebrew:	אנחנו	<i>anachnu</i>
	Syriac:	ܡܢ	<i>ḥnan</i>
	Ge'ez:	ነሐነ	<i>nəḥna</i>
	Mehri:	<i>ənḥā</i>	
	Akkadian:	𒀭𒀪𒌦	<i>nīnu</i>

*Etymology: Proto-Semitic \*niḥnū 'we'*

4. 'this'	Alashian:	αδδεκώ	<i>'addeka</i>
		αδδιτζει	<i>'adḍiṭī</i>
	Arabic:	هذا	<i>hāḍā</i>
		هذه	<i>hāḍihi</i>
	Hebrew:	זו	<i>ze</i>
		זאת	<i>zot</i>
	Syriac:	ܗܢܐ	<i>hānā</i>
		ܗܢܐܗ	<i>hāde</i>
	Ge'ez:	ዝ	<i>zə</i>
		ዛ	<i>zā</i>
	Mehri:	<i>ḍōməḥ</i>	
	Akkadian:	𒀭𒀪𒌦𒀭	<i>annū</i>
		𒀭𒀪𒌦𒀭𒀭	<i>annītu</i>

*Etymology: Proto-Semitic \*han-ḍ-u-kā, \*han-ḍ-k(ā)-it-u 'this'*

5. 'that'	Alashian:	ανού	<i>'anū</i>
		ανεί	<i>'anī</i>
	Arabic:	ذلك	<i>ḍālik</i>
		تلك	<i>tilka</i>
	Hebrew:	הוא	<i>hu</i>
		היא	<i>hi</i>
	Syriac:	ܗܘܐ	<i>haw</i>
		ܗܝܐ	<i>hay</i>
	Ge'ez:	ዘኩ	<i>zəkku</i>
		ዘነተኩ	<i>'əntəkku</i>
	Mehri:	<i>ḍēk</i>	
	Akkadian:	𒀭𒀪𒌦	<i>ullū</i>
		𒀭𒀪𒌦𒀭𒀭	<i>ullītu</i>

*Etymology: Proto-Semitic \*han-huwa, \*han-hiya 'that'*

6. 'who?'	Alashian:	μῆ;	<i>mie?</i>
	Arabic:	من؟	<i>man?</i>
	Hebrew:	מי?	<i>mi?</i>
	Syriac:	ܡܢ	<i>man?</i>
	Ge'ez:	መኑኑ፡	<i>mannu?</i>
	Mehri:	<i>mōn</i>	
	Akkadian:	𒍪𒍪	<i>mannu?</i>

*Etymology: Proto-Semitic \*mī 'who?'*

7. 'what?'	Alashian:	μῶ;	<i>mā?</i>
	Arabic:	مَا؟	<i>mā?</i>
	Hebrew:	מה?	<i>ma?</i>
	Syriac:	ܡܐ	<i>mān?</i>
	Ge'ez:	ምንት፡	<i>mənt?</i>
	Mehri:	<i>hāśən</i>	
	Akkadian:	𒍪𒍪𒍪	<i>mīnū?</i>

*Etymology: Proto-Semitic \*mā 'what?'*

8. 'not'	Alashian:	λῶ	<i>lā</i>
	Arabic:	لا	<i>lā</i>
	Hebrew:	לא	<i>lo</i>
	Syriac:	ܠܐ	<i>lā</i>
	Ge'ez:	አልበ	<i>'albo</i>
	Mehri:	'əl	
	Akkadian:	𒍪	<i>lā</i>

*Etymology: Proto-Semitic \*lā 'not'*

9. 'all'	Alashian:	κάλ	<i>kal</i>
	Arabic:	كل	<i>kull</i>
	Hebrew:	כול	<i>kol</i>
	Syriac:	ܟܠ	<i>koll</i>
	Ge'ez:	ኩሉ	<i>kʷəllu</i>
	Mehri:	<i>kal</i>	
	Akkadian:	𒍪	<i>kallu</i>

*Etymology: Proto-Semitic \*kullum 'all'*



10. ‘many’	Alashian:	σιλλλή	<i>silullē</i>
	Arabic:	كثير	<i>kaṭīr</i>
	Hebrew:	רב	<i>rav</i>
	Syriac:	ܫܕܕܐ	<i>saggi</i>
	Ge'ez:	ብዙሳ	<i>bəzuḥ</i>
	Mehri:	<i>mēkən</i>	
	Akkadian:	𒍪𒍪𒍪	<i>mādu</i>

*Etymology: Plural construct of σιλούλ ‘heap’, ultimately from Proto-Semitic \*tillum ‘hill’*

11. ‘one’	Alashian:	ἀρᾱδ	<i>‘aṛad</i>
	Arabic:	واحد	<i>wāḥid</i>
	Hebrew:	אחת	<i>achāt</i>
	Syriac:	ܫܐ	<i>ḥad</i>
	Ge'ez:	አሐዱ	<i>‘aḥadu</i>
	Mehri:	<i>tāṭ</i>	
	Akkadian:	𒌦	<i>ištēn</i>

*Etymology: Proto-Semitic \*(ʔa)ḥadum ‘one’*

12. ‘two’	Alashian:	θινείν	<i>ṭinīn</i>
	Arabic:	اثنان	<i>‘iṭnān</i>
	Hebrew:	שתיים	<i>shtayim</i>
	Syriac:	ܬܝܢܝܢ	<i>trēn</i>
	Ge'ez:	ክልሌ	<i>kəll’e</i>
	Mehri:	<i>ətrō</i>	
	Akkadian:	𒌦	<i>šina</i>

*Etymology: Proto-Semitic \*θinayn ‘two’*

13. ‘big’	Alashian:	ρώβ	<i>rāb</i>
	Arabic:	كبير	<i>kabīr</i>
	Hebrew:	גדול	<i>gadol</i>
	Syriac:	ܪܒ	<i>rav</i>
	Ge'ez:	ዐቢይ	<i>ʿabiyy</i>
	Mehri:	<i>śōx/nōb</i>	
	Akkadian:	𒍪	<i>rabū</i>

*Etymology: Proto-Semitic \*rabbum ‘many, numerous’*

14. 'long'	Alashian:	μάκρε	<i>makre</i>
	Arabic:	طويل	<i>ṭawīl</i>
	Hebrew:	ארוך	<i>aroch</i>
	Syriac:	ܐܪܝܚ	<i>arik</i>
	Ge'ez:	ነዋሳ	<i>nawwāḥ</i>
	Mehri:	ṭəwáyɫ	
	Akkadian:	𒀭𒌷𒍪𒌷	<i>arku</i>

*Etymology: Greek μακρός 'long'*

15. 'small'	Alashian:	λάττιφ	<i>lathif</i>
	Arabic:	صغير	<i>ṣaġīr</i>
	Hebrew:	קטן	<i>katan</i>
	Syriac:	ܙܟܝܪ	<i>zṣor</i>
	Ge'ez:	ንኡስ	<i>na 'us</i>
	Mehri:	kənnáwn	
	Akkadian:	𒂍𒅗	<i>ṣihru</i>

*Etymology: Proto-Semitic \*laṭip 'gentle, delicate'*

16. 'woman'	Alashian:	ιθθώ	<i>'ittā</i>
	Arabic:	امراة	<i>'imra 'a</i>
	Hebrew:	אשה	<i>isha</i>
	Syriac:	ܐܬܬܐ	<i>attā</i>
	Ge'ez:	አንስት	<i>'anəst</i>
	Mehri:	tēɫ	
	Akkadian:	𒊩𒌆	<i>sinništu</i>

*Etymology: Proto-Semitic \*ḡinṭatum 'woman'*

17. 'man'	Alashian:	εἰς	<i>'īs</i>
	Arabic:	رجل	<i>rajul</i>
	Hebrew:	איש	<i>ish</i>
	Syriac:	ܓܒܪܐ	<i>gavrā</i>
	Ge'ez:	ዕፄ	<i>ʿəd</i>
	Mehri:	ġayg	
	Akkadian:	𒂍𒅗	<i>mutu</i>

*Etymology: Proto-Semitic \*ḡinšum 'man'*

18. 'person'	Alashian:	ινισσώ	'inissā
	Arabic:	شخص	šaxṣ
	Hebrew:	אדם	adam
	Syriac:	ܢܫܐ	nāšā
	Ge'ez:	ከበል	'abāl
	Mehri:	nəfar	
	Akkadian:	ܢܝܫܐ	nišū

*Etymology: Back-derivation from ινεῖς, plural of εἷς 'man'*

19. 'fish'	Alashian:	νουνώ	nūnā
	Arabic:	سمكة	samaka
	Hebrew:	דג	dag
	Syriac:	ܢܘܢܐ	nunā
	Ge'ez:	ባህ	ḥāšā
	Mehri:	ḥawt	
	Akkadian:	ܢܘܢܐ	nūnu

*Etymology: Proto-Semitic \*nūn(at)um 'fish'*

20. 'bird'	Alashian:	σαφρώ	safrā
	Arabic:	طائر	ṭa'r
	Hebrew:	ציפור	tzipor
	Syriac:	ܫܦܪܐ	šeppra
	Ge'ez:	ዖፍ	ʾof
	Mehri:	'āḳəbēt	
	Akkadian:	ܫܦܪܐ isṣūru	

*Etymology: Proto-Semitic \*šapur(at)um 'bird'*

21. 'dog'	Alashian:	κούβ	kūb
	Arabic:	كلب	kalb
	Hebrew:	כלב	kelev
	Syriac:	ܟܠܒܐ	kalbā
	Ge'ez:	ከልብ	kalb
	Mehri:	kawb	
	Akkadian:	ܟܠܒܐ	kalbu

*Etymology: Proto-Semitic \*kalbum 'dog'*

22. 'louse'	Alashian:	καμβλώ	<i>kamblā</i>
	Arabic:	قملة	<i>qamla</i>
	Hebrew:	כִּינָה	<i>kina</i>
	Syriac:	ܩܠܡܐ	<i>qalmā</i>
	Ge'ez:	ቀላማል	<i>qʷəməl</i>
	Mehri:	<i>kəṇəmət</i>	
	Akkadian:	𒌦𒍪𒍪	<i>uplu</i>

*Etymology: Proto-Semitic \*ḵamlatum 'louse'*

23. 'tree'	Alashian:	ηάτζ	<i>həč</i>
	Arabic:	شجرة	<i>šajara</i>
	Hebrew:	עץ	<i>etz</i>
	Syriac:	ܐܝܠܢܐ	<i>ilānā</i>
	Ge'ez:	ዕዕ	<i>ʕəḍ</i>
	Mehri:	<i>hərmáyṭ</i>	
	Akkadian:	𒌦	<i>iṣu</i>

*Etymology: Proto-Semitic \*ʕiṣum 'tree'*

24. 'seed'	Alashian:	ζερώ	<i>zerā</i>
	Arabic:	بذرة	<i>biḍra</i>
	Hebrew:	זרע	<i>zera</i>
	Syriac:	ܙܪܥܐ	<i>zarʕā</i>
	Ge'ez:	ዘርኻ	<i>zar'a</i>
	Mehri:	<i>bēḍər</i>	
	Akkadian:	𒌦𒍪𒍪	<i>zē u</i>

*Etymology: Proto-Semitic \*zirʕum 'seed'*

25. 'leaf'	Alashian:	λαμμώ	<i>lammā</i>
	Arabic:	ورقة	<i>waraqā</i>
	Hebrew:	עלה	<i>ale</i>
	Syriac:	ܬܪܦܐ	<i>ṭarpā</i>
	Ge'ez:	ቀጽል	<i>qʷaṣl</i>
	Mehri:	<i>ṣəḡāfēt</i>	
	Akkadian:	𒌦𒍪𒍪𒍪	<i>ḥaṣḥaltu</i>

*Etymology: From λαμμώ 'be verdant', ultimately Proto-Semitic \*lamaṣ 'shine, be verdant'*

26. ‘root’	Alashian:	σείζ	šīš
	Arabic:	جنر	jadr
	Hebrew:	שורש	shoresh
	Syriac:	ܥܢܥܐ	šeršā
	Ge'ez:	ሠርው	šərw
	Mehri:	’ərḵ	
	Akkadian:	𒍪	šuršu

*Etymology: Proto-Semitic \*širšum ‘root’*

27. ‘bark’	Alashian:	καλφώ	kalfā
	Arabic:	لحاء	lihā’
	Hebrew:	קליפה	kliṗa
	Syriac:	ܩܠܦܬܐ	qlāptā
	Ge'ez:	ልከ።	ləḥṣ
	Mehri:	kalēfōt	
	Akkadian:	𒍪	quliptu

*Etymology: Proto-Semitic \*kalip(at)um ‘scale, shell, bark’*

28. ‘skin’	Alashian:	βούρ	vūr
	Arabic:	جلد	jild
	Hebrew:	עור	or
	Syriac:	ܡܝܬܬܐ	meškā
	Ge'ez:	ማከከ	mā's
	Mehri:	baṣərēt	
	Akkadian:	𒍪-𒍪	mašku

*Etymology: Proto-Semitic \*gārum ‘skin’*

29. ‘meat’	Alashian:	λών	lān
	Arabic:	لحم	lahm
	Hebrew:	בשר	basar
	Syriac:	ܒܫܪܐ	besrātā
	Ge'ez:	ሠጋ	śəgā
	Mehri:	táywi	
	Akkadian:	𒍪	šīru

*Etymology: Proto-Semitic \*lahmum ‘meat, food’*

30. 'blood'	Alashian:	δάν	<i>dan</i>
	Arabic:	دما	<i>dimā'</i>
	Hebrew:	דָּם	<i>dam</i>
	Syriac:	ܕܡܐ	<i>dmā</i>
	Ge'ez:	ደም	<i>dam</i>
	Mehri:	ḍōrə	
	Akkadian:	𒌦𒌶𒌵	<i>damu</i>

*Etymology: Proto-Semitic \*damum 'blood'*

31. 'bone'	Alashian:	ηάτζζαν	<i>həčhan</i>
	Arabic:	عظم	<i>ʕazm</i>
	Hebrew:	עֶצֶם	<i>etzem</i>
	Syriac:	ܓܪܡܐ	<i>garmā</i>
	Ge'ez:	ዐፅም	<i>ʕaḍm</i>
	Mehri:	'āzáyž	
	Akkadian:	𒂍𒌶𒌵𒌶𒌵𒌶𒌵	<i>eṣemtu</i>

*Etymology: Proto-Semitic \*ʕaṣmum 'bone'*

32. 'grease'	Alashian:	σώμ	<i>sām</i>
	Arabic:	شحم	<i>šaḥm</i>
	Hebrew:	שומן	<i>shuman</i>
	Syriac:	ܫܘܡܐ	<i>šupyā</i>
	Ge'ez:	ቀብከ	<i>qab'a</i>
	Mehri:	ǧəwdáyn	
	Akkadian:	𒍪𒍪𒍪	<i>šamnu</i>

*Etymology: Proto-Semitic \*šamnum 'fat'*

33. 'egg'	Alashian:	βητζζώ	<i>bēčhā</i>
	Arabic:	بيضة	<i>bayḍa</i>
	Hebrew:	ביצה	<i>beytza</i>
	Syriac:	ܒܝܬܬܐ	<i>bēṣtā</i>
	Ge'ez:	ከንቆቅሆ	<i>'anqoqəho</i>
	Mehri:	bīdáyṭ	
	Akkadian:	𒂍𒌶	<i>pelū</i>

*Etymology: Proto-Semitic \*bayṣ(at)um 'egg'*

34. 'horn'	Alashian:	κάραν	<i>karan</i>
	Arabic:	قرن	<i>qarn</i>
	Hebrew:	קרן	<i>keren</i>
	Syriac:	ܩܪܢܐ	<i>qarnā</i>
	Ge'ez:	ቀርን	<i>qarn</i>
	Mehri:	<i>kōn</i>	
	Akkadian:	𒌦	<i>qarnu</i>

*Etymology: Proto-Semitic \*karnum 'horn'*

35. 'tail'	Alashian:	δάνναβ	<i>danab</i>
	Arabic:	ذنب	<i>ḍanab</i>
	Hebrew:	זנב	<i>zanav</i>
	Syriac:	ܕܢܒܐ	<i>dunbā</i>
	Ge'ez:	ዘነብ	<i>zanab</i>
	Mehri:	<i>ḍənōb</i>	
	Akkadian:	𒌦𒍪	<i>zibbatu</i>

*Etymology: Proto-Semitic \*ḍanibum 'tail'*

36. 'feather'	Alashian:	νατσώ	<i>nətshā</i>
	Arabic:	ريش	<i>rīš</i>
	Hebrew:	נוצה	<i>notza</i>
	Syriac:	ܥܝܪܐ	<i>evrā</i>
	Ge'ez:	ጸጉር	<i>ṣag<sup>wr</sup></i>
	Mehri:	<i>kətfēf</i>	
	Akkadian:	𒍪𒍪𒍪	<i>nāṣu</i>

*Etymology: Proto-Semitic \*nūṣ(at)um 'feather'*

37. 'hair'	Alashian:	σῶρ	<i>šār</i>
	Arabic:	شعر	<i>šaʿr</i>
	Hebrew:	שער	<i>sear</i>
	Syriac:	ܫܥܪܐ	<i>saʿrā</i>
	Ge'ez:	ጸጉር	<i>ṣag<sup>wr</sup></i>
	Mehri:	<i>šəfēt</i>	
	Akkadian:	𒍪𒍪𒍪	<i>šārtu</i>

*Etymology: Proto-Semitic \*šaʿrum 'hair'*

38. 'head'	Alashian:	ρώς	<i>rās</i>
	Arabic:	رأس	<i>ra's</i>
	Hebrew:	שָׂרָא	<i>rosh</i>
	Syriac:	ܪܥܫܐ	<i>rešā</i>
	Ge'ez:	ርእስ	<i>rə'əs</i>
	Mehri:	ḥərōḥ	
	Akkadian:	רֵשׁ	<i>rēšu</i>

*Etymology: Proto-Semitic \*raʔšum 'head'*

39. 'ear'	Alashian:	ὕνδε	<i>'unde</i>
	Arabic:	أذن	<i>'uḏn</i>
	Hebrew:	זֶרֶן	<i>ozen</i>
	Syriac:	ܐܕܢܐ	<i>ednā</i>
	Ge'ez:	ኢዝን	<i>'əzn</i>
	Mehri:	ḥəyḏēn	
	Akkadian:	אָזן	<i>uznu</i>

*Etymology: Proto-Semitic \*uḏnum 'ear'*

40. 'eye'	Alashian:	ηήν	<i>hen</i>
	Arabic:	عين	<i>ʕayn</i>
	Hebrew:	עַיִן	<i>ayin</i>
	Syriac:	ܥܝܢܐ	<i>ʕaynā</i>
	Ge'ez:	ዐይን	<i>ʕayn</i>
	Mehri:	'āyn	
	Akkadian:	עַיִן	<i>īnu</i>

*Etymology: Proto-Semitic \*ʕaynum 'eye'*

41. 'nose'	Alashian:	ώφ	<i>'āf</i>
	Arabic:	أنف	<i>'anf</i>
	Hebrew:	אָפ	<i>af</i>
	Syriac:	ܐܦܐ	<i>appē</i>
	Ge'ez:	ኣንፍ	<i>'anf</i>
	Mehri:	nəxrēr	
	Akkadian:	אַנְפּוּ	<i>appu</i>

*Etymology: Proto-Semitic \*ʔanpum 'nose'*



42. ‘mouth’	Alashian:	φυήν	<i>fien</i>
	Arabic:	فم	<i>fam</i>
	Hebrew:	פה	<i>pe</i>
	Syriac:	ܦܡܐ	<i>pumā</i>
	Ge'ez:	ከፍ	<i>'af</i>
	Mehri:	<i>xā</i>	
	Akkadian:	𒍪𒍪	<i>pū</i>

*Etymology: Proto-Semitic \*payum ‘mouth’*

43. ‘tooth’	Alashian:	σιήν	<i>sien</i>
	Arabic:	سن	<i>sinn</i>
	Hebrew:	שן	<i>shen</i>
	Syriac:	ܨܢܐ	<i>šennā</i>
	Ge'ez:	ስን	<i>sənn</i>
	Mehri:	<i>məzrāh</i>	
	Akkadian:	𒍪𒍪	<i>šinnu</i>

*Etymology: Proto-Semitic \*šinnum ‘tooth’*

44. ‘tongue’	Alashian:	λασούν	<i>lasūn</i>
	Arabic:	لسان	<i>lisān</i>
	Hebrew:	לשון	<i>lashon</i>
	Syriac:	ܠܨܐܢܐ	<i>leššānā</i>
	Ge'ez:	ልሳን	<i>ləssān</i>
	Mehri:	<i>əwšēn</i>	
	Akkadian:	𒍪𒍪	<i>lišānu</i>

*Etymology: Proto-Semitic \*lašānum ‘tongue’*

45. ‘fingernail’	Alashian:	ζιφρώ	<i>zifrā</i>
	Arabic:	ظفر	<i>ẓufr</i>
	Hebrew:	ציפורן	<i>tziporen</i>
	Syriac:	ܙܦܪܐ	<i>ṭeprā</i>
	Ge'ez:	ጽፍስ	<i>ṣəfr</i>
	Mehri:	<i>dfēr</i>	
	Akkadian:	𒍪𒍪𒍪	<i>ṣupru</i>

*Etymology: Proto-Semitic \*θipr(at)um ‘fingernail’*

46. 'foot'	Alashian:	ρέγλε	<i>regle</i>
	Arabic:	رجل	<i>rijl</i>
	Hebrew:	לגל	<i>regel</i>
	Syriac:	ܪܓܠܐ	<i>reglā</i>
	Ge'ez:	ሰግር	<i>'əgr</i>
	Mehri:	<i>gēdəl</i>	
	Akkadian:	𒂍𒀭𒂍𒀭	<i>šēpu</i>

*Etymology: Proto-Semitic \*riglum 'leg'*

47. 'knee'	Alashian:	ρυκβώ	<i>rukba</i>
	Arabic:	ركبة	<i>rukba</i>
	Hebrew:	כרע	<i>berech</i>
	Syriac:	ܒܪܟܐ	<i>burkā</i>
	Ge'ez:	ብርክ	<i>bərk</i>
	Mehri:	<i>bark</i>	
	Akkadian:	𒌦𒌦𒌦𒌦	<i>birku</i>

*Etymology: Proto-Semitic \*rukbatum/\*barikum 'knee'*

48. 'hand'	Alashian:	ιάδ	<i>yad</i>
	Arabic:	يد	<i>yad</i>
	Hebrew:	יד	<i>yad</i>
	Syriac:	ܝܕܐ	<i>idā</i>
	Ge'ez:	ሰድ	<i>'əd</i>
	Mehri:	<i>hayd</i>	
	Akkadian:	𒂍𒀭𒂍𒀭𒂍𒀭𒂍𒀭	<i>rittu</i>

*Etymology: Proto-Semitic \*yadum 'hand'*

49. 'belly'	Alashian:	βάττιν	<i>bəthin</i>
	Arabic:	بطن	<i>baṭn</i>
	Hebrew:	בטן	<i>beten</i>
	Syriac:	ܒܬܢܐ	<i>karsā</i>
	Ge'ez:	ከብድ	<i>kabd</i>
	Mehri:	<i>hōfəl</i>	
	Akkadian:	𒂍𒀭𒂍𒀭𒂍𒀭𒂍𒀭	<i>karšu</i>

*Etymology: Proto-Semitic \*baṭnum 'belly'*

50. 'neck'	Alashian:	ηυώκ	<i>huok</i>
	Arabic:	عنق	<i>ʕunuq</i>
	Hebrew:	צוואר	<i>tzavar</i>
	Syriac:	ܥܕܠܐ	<i>qdālā</i>
	Ge'ez:	ግድግዳ	<i>gʷər'e</i>
	Mehri:	ḡōṭi	
	Akkadian:	ܗܝܬܐܢܐ	<i>ki adu</i>

*Etymology: Proto-Semitic \*ʕunḵum 'neck'*

51. 'breast'	Alashian:	θάδ	<i>ṭad</i>
	Arabic:	ثدي	<i>ṭadī</i>
	Hebrew:	שׁוֹד	<i>shad</i>
	Syriac:	ܬܕܐ	<i>tdā</i>
	Ge'ez:	ጥብ	<i>ṭəb</i>
	Mehri:	ṭōdi	
	Akkadian:	ܬܕܐ	<i>irtu</i>

*Etymology: Proto-Semitic \*θadum 'breast'*

52. 'heart'	Alashian:	ληῖβ	<i>lieb</i>
	Arabic:	قلب	<i>qalb</i>
	Hebrew:	לב	<i>lev</i>
	Syriac:	ܠܒܐ	<i>lebbā</i>
	Ge'ez:	ልብ	<i>ləbb</i>
	Mehri:	həwbēb	
	Akkadian:	ܠܒܐ	<i>libbu</i>

*Etymology: Proto-Semitic \*libbum 'heart'*

53. 'liver'	Alashian:	κάβδε	<i>kavde</i>
	Arabic:	كبد	<i>kabid</i>
	Hebrew:	כבד	<i>kaved</i>
	Syriac:	ܟܒܕܐ	<i>kevdā</i>
	Ge'ez:	ክብድ	<i>kabd</i>
	Mehri:	šəbnēt	
	Akkadian:	ܟܒܕܐ	<i>gabīdu</i>

*Etymology: Proto-Semitic \*kabdum 'liver'*

54. 'drink (v)'	Alashian:	σατή	<i>satē</i>
	Arabic:	شرب	<i>šariba</i>
	Hebrew:	התש	<i>shata</i>
	Syriac:	ܫܬܝܐ	<i>ešti</i>
	Ge'ez:	ሰተየ	<i>šatya</i>
	Mehri:	<i>təḵ</i>	
	Akkadian:	𒍪𒍪	<i>šatū</i>

*Etymology: Proto-Semitic \*šatay 'drink'*

55. 'eat'	Alashian:	άκαλ	<i>'akal</i>
	Arabic:	أكل	<i>'akala</i>
	Hebrew:	אכל	<i>achal</i>
	Syriac:	ܐܬܟܠ	<i>ekal</i>
	Ge'ez:	በልዐ	<i>balʿa</i>
	Mehri:	<i>təwō</i>	
	Akkadian:	𒀭𒀭	<i>akālu</i>

*Etymology: Proto-Semitic \*(ʔa)kal 'eat'*

56. 'bite'	Alashian:	νάκαθ	<i>nakaṭ</i>
	Arabic:	عض	<i>ʿaḍḍa</i>
	Hebrew:	נשח	<i>nashach</i>
	Syriac:	ܢܚܐ	<i>nkat</i>
	Ge'ez:	ነከሰ	<i>nakasa</i>
	Mehri:	<i>nəṭk</i>	
	Akkadian:	𒍪𒍪𒍪	<i>našāku</i>

*Etymology: Proto-Semitic \*nakaθ 'bite'*

57. 'see'	Alashian:	ρώ	<i>rā</i>
	Arabic:	رأى	<i>ra'ā</i>
	Hebrew:	ראה	<i>raa</i>
	Syriac:	ܠܝܬܝܐ	<i>hza</i>
	Ge'ez:	ርእየ	<i>rə'ya</i>
	Mehri:	<i>śēni</i>	
	Akkadian:	𒍪𒍪𒍪	<i>amāru</i>

*Etymology: Proto-Semitic \*raʔay 'see'*

58. ‘hear’	Alashian:	σαμώ	<i>samā</i>
	Arabic:	سمع	<i>samiʿa</i>
	Hebrew:	שמע	<i>shama</i>
	Syriac:	ܫܡܥ	<i>šmaʿ</i>
	Geʿez:	ሰምዐ	<i>samʿa</i>
	Mehri:	<i>hēma</i>	
	Akkadian:	𒂗𒍪𒍪𒍪	<i>šemū</i>

*Etymology: Proto-Semitic \*šamaʿ ‘hear’*

59. ‘know’	Alashian:	ιαδώ	<i>yadā</i>
	Arabic:	عرف	<i>ʿaraʿa</i>
	Hebrew:	יָדַע	<i>yada</i>
	Syriac:	ܕܥܐ	<i>idā</i>
	Geʿez:	ከመረ	<i>ʿmara</i>
	Mehri:	<i>wēda</i>	
	Akkadian:	𒂗𒍪𒍪𒍪	<i>edū</i>

*Etymology: Proto-Semitic \*yadaʿ ‘know’*

60. ‘sleep’	Alashian:	Βᾱσαν	<i>vasan</i>
	Arabic:	نام	<i>nāma</i>
	Hebrew:	יָשַׁן	<i>yashan</i>
	Syriac:	ܫܢܥܐ	<i>šentā</i>
	Geʿez:	ኖመ	<i>noma</i>
	Mehri:	<i>šənēt</i>	
	Akkadian:	𒂗𒍪𒍪𒍪	<i>šittu</i>

*Etymology: Proto-Semitic \*wašin ‘sleep’*

61. ‘die’	Alashian:	μούτ	<i>mūt</i>
	Arabic:	مات	<i>māta</i>
	Hebrew:	מָת	<i>met</i>
	Syriac:	ܡܬ	<i>mat</i>
	Geʿez:	ሞተ	<i>mota</i>
	Mehri:	<i>mōt</i>	
	Akkadian:	𒂗𒍪𒍪𒍪	<i>mātu</i>

*Etymology: Proto-Semitic \*mat ‘die’*

62. ‘kill’	Alashian:	κάτταλ	<i>kəthal</i>
	Arabic:	قتل	<i>qatala</i>
	Hebrew:	גרר	<i>harag</i>
	Syriac:	ܩܬܐܠ	<i>qtal</i>
	Ge'ez:	ገደለ	<i>gadala</i>
	Mehri:	<i>lōtəǧ</i>	
	Akkadian:	𒂍𒂗𒂊𒂗𒂊𒂗	<i>qatālu</i>

*Etymology: Proto-Semitic \*ḵatal ‘kill’*

63. ‘swim’	Alashian:	σάλαλ	<i>salal</i>
	Arabic:	سبح	<i>sabaḥa</i>
	Hebrew:	שח	<i>sacha</i>
	Syriac:	ܫܚܐ	<i>shā</i>
	Ge'ez:	ሃመሰ	<i>ḥammasa</i>
	Mehri:	<i>sōbəḥ</i>	
	Akkadian:	—	

*Etymology: Proto-Semitic \*šall ‘float’*

64. ‘fly (v)’	Alashian:	καννήφ	<i>kənnēf</i>
	Arabic:	طار	<i>ṭāra</i>
	Hebrew:	עף	<i>af</i>
	Syriac:	ܦܪܚ	<i>prah</i>
	Ge'ez:	ሰረረ	<i>sarara</i>
	Mehri:	<i>fəṛ</i>	
	Akkadian:	𒂍𒂗	<i>naprušu</i>

*Etymology: From κάναφ ‘wing’, ultimately from Proto-Semitic \*kanapum ‘wing’*

65. ‘walk’	Alashian:	ταβτήβ	<i>tabtēb</i>
	Arabic:	مشى	<i>mašā</i>
	Hebrew:	הלך	<i>halach</i>
	Syriac:	ܗܠܟ	<i>hallek</i>
	Ge'ez:	ሐወረ	<i>hawra</i>
	Mehri:	<i>səyōr</i>	
	Akkadian:	𒂍𒂗	<i>alāku</i>

*Etymology: Probably onomatopoeic*



70. 'give'	Alashian:	ἡάβ	<i>hab</i>
	Arabic:	أعطى	<i>'aṭṭā</i>
	Hebrew:	נתן	<i>natan</i>
	Syriac:	ܝܒܐ	<i>yav</i>
	Ge'ez:	ወህበ	<i>wahaba</i>
	Mehri:	<i>wəzōm</i>	
	Akkadian:	𒌦	<i>nadānu</i>

*Etymology: Proto-Semitic \*(wa)hab 'give'*

71. 'say'	Alashian:	άμαρ	<i>'amar</i>
	Arabic:	قال	<i>qāla</i>
	Hebrew:	אמר	<i>amar</i>
	Syriac:	ܐܡܪ	<i>emar</i>
	Ge'ez:	ብህለ	<i>bəhla</i>
	Mehri:	<i>'āmōr</i>	
	Akkadian:	𒂗𒍪	<i>qabū</i>

*Etymology: Proto-Semitic \*ʔamar 'say'*

72. 'sun'	Alashian:	σώτξε	<i>sāche</i>
	Arabic:	شمس	<i>šams</i>
	Hebrew:	שמש	<i>shemesh</i>
	Syriac:	ܫܡܫܐ	<i>šemšā</i>
	Ge'ez:	ፀሐይ	<i>ḍahay</i>
	Mehri:	<i>ḥəyám</i>	
	Akkadian:	𒍪	<i>šamšu</i>

*Etymology: Proto-Semitic \*šimšum 'sun'*

73. 'moon'	Alashian:	Βῠώχ	<i>vuox</i>
	Arabic:	قمر	<i>qamar</i>
	Hebrew:	יָרֵךְ	<i>yareach</i>
	Syriac:	ܩܡܪܐ	<i>sahrā</i>
	Ge'ez:	ወርሃ	<i>warḥ</i>
	Mehri:	<i>ḥārēt</i>	
	Akkadian:	𒌦	<i>arḥu</i>

*Etymology: Proto-Semitic \*waṭib 'sit'*



74. 'star'	Alashian:	ησκάβ	<i>hukāb</i>
	Arabic:	نجمة	<i>najma</i>
	Hebrew:	כוכב	<i>kochav</i>
	Syriac:	ܟܟܬܐ	<i>kawkvā</i>
	Ge'ez:	ኮክብ	<i>kokab</i>
	Mehri:	<i>kəbkēb</i>	
	Akkadian:	ܟܟܟܒܐ	<i>kakkabu</i>

*Etymology: Proto-Semitic \*kawkabum 'star'*

75. 'water'	Alashian:	μή	<i>mē</i>
	Arabic:	ماء	<i>mā'</i>
	Hebrew:	מים	<i>mayim</i>
	Syriac:	ܡܝܐ	<i>mayyā</i>
	Ge'ez:	ማይ	<i>māy</i>
	Mehri:	<i>həmə</i>	
	Akkadian:	ܡܝܐ	<i>mū</i>

*Etymology: Proto-Semitic \*mayum 'water'*

76. 'rain (n)'	Alashian:	μάττερ	<i>məther</i>
	Arabic:	مطر	<i>maṭar</i>
	Hebrew:	גשם	<i>geshem</i>
	Syriac:	ܡܬܪܐ	<i>metrā</i>
	Ge'ez:	ጸንሞ	<i>zənām</i>
	Mehri:	<i>məwsē</i>	
	Akkadian:	ܡܬܪܐ	<i>zinnu</i>

*Etymology: Proto-Semitic \*miṭarum 'rain'*

77. 'stone'	Alashian:	αννώ	<i>'annā</i>
	Arabic:	حجر	<i>ḥajar</i>
	Hebrew:	אבן	<i>even</i>
	Syriac:	ܐܒܢܐ	<i>avna</i>
	Ge'ez:	አበን	<i>'əbn</i>
	Mehri:	<i>ḥəṣəlēt</i>	
	Akkadian:	ܐܒܢܐ	<i>abnu</i>

*Etymology: Proto-Semitic \*ʔabnum 'stone'*

78. 'sand'	Alashian:	ών	'ān
	Arabic:	رمل	ramil
	Hebrew:	חול	chol
	Syriac:	ܠܐܠܐ	hālā
	Ge'ez:	ፍጥፍጥ	ḥoṣā
	Mehri:	baṭḥ	
	Akkadian:	𒂍	bašṣu

*Etymology: Cross-contamination of Proto-Semitic \*maṣatum 'grain of sand' and Greek ἄμμος 'sand'*

79. 'soil, earth'	Alashian:	ηέδαφ	hedaf
	Arabic:	تربة	turba
	Hebrew:	אדמה	adama
	Syriac:	ܐܪܥܐ	arʿā
	Ge'ez:	ምድር	mədr
	Mehri:	ṭayn	
	Akkadian:	ḫē	erṣetu

*Etymology: Ancient Greek ἔδαφος 'ground'*

80. 'cloud'	Alashian:	γῆναν	ḡēnan
	Arabic:	غيمة	ḡayma
	Hebrew:	ענן	anan
	Syriac:	ܥܢܢܐ	ʿnānā
	Ge'ez:	ጊም	gime
	Mehri:	'āfōr	
	Akkadian:	ḫē-erpetu	erpetu

*Etymology: Proto-Semitic \*ḡayn(an)um 'cloud'*

81. 'smoke'	Alashian:	ταγθιννώ	taḡtinnā
	Arabic:	دخان	duxān
	Hebrew:	אשן	ashan
	Syriac:	ܬܢܢܐ	tenānā
	Ge'ez:	ተን	tann
	Mehri:	nēdēx	
	Akkadian:	ḫē-qutru	qutru

*Etymology: From γᾰθᾰν "(to) smoke", ultimately from Proto-Semitic \*ḡaṭhan "smoke"*

82. 'fire'	Alashian:	ής	'ēs
	Arabic:	نار	nār
	Hebrew:	שן	esh
	Syriac:	ܢܘܪܐ	nurā
	Ge'ez:	ኤሳት	'esāt
	Mehri:	šīwōṭ	
	Akkadian:	īšātu	išātu

*Etymology: Proto-Semitic \*ʔiššum 'fire'*

83. 'ash'	Alashian:	ταπρώ	taprā
	Arabic:	رماد	ramād
	Hebrew:	עפר	efer
	Syriac:	ܩܥܡܐ	qeṭmā
	Ge'ez:	ሐመድ	ḥamad
	Mehri:	rəmēd	
	Akkadian:	tiḫmēnu	ṭikmennu

*Etymology: Ancient Greek τέφρα 'ash'*

84. 'burn (intr)'	Alashian:	βᾱκκαδ	vākhad
	Arabic:	حرق	ḥaraqā
	Hebrew:	יָקַד	yakad
	Syriac:	ܝܩܕ	iqed
	Ge'ez:	ሐለለ	ḥalala
	Mehri:	ḥrōk	
	Akkadian:	qalū	qalū

*Etymology: Proto-Semitic \*waḳid 'burn'*

85. 'path'	Alashian:	σέντε	sente
	Arabic:	طريق	ṭarīq
	Hebrew:	דֶּרֶךְ	derech
	Syriac:	ܥܪܝܩܐ	urḥā
	Ge'ez:	ሐሠር	'aśar
	Mehri:	məlwayēt	
	Akkadian:	ḥarrānu	ḥarrānu

*Etymology: Latin semita 'path'*

86. 'mountain'	Alashian:	γάβρε	<i>gabre</i>
	Arabic:	جبل	<i>jabal</i>
	Hebrew:	הר	<i>har</i>
	Syriac:	ܩܘܪܐ	<i>turā</i>
	Ge'ez:	ደብረ	<i>dabr</i>
	Mehri:	<i>kərmáym</i>	
	Akkadian:	ܫܕܐ	<i>šadū</i>

*Etymology: Proto-Semitic \*gabalum 'mountain'*

87. 'red'	Alashian:	αδούν	<i>'adūn</i>
	Arabic:	أحمر	<i>'ahmar</i>
	Hebrew:	אדום	<i>adom</i>
	Syriac:	ܫܡܐܐ	<i>sumāq</i>
	Ge'ez:	አዳማዊ	<i>'addāmāwi</i>
	Mehri:	<i>'ōfər</i>	
	Akkadian:	אדמו	<i>adamu</i>

*Etymology: Proto-Semitic \*ʔadāmum 'red'*

88. 'green'	Alashian:	βαρούκ	<i>varūk</i>
	Arabic:	اخضر	<i>'axḍar</i>
	Hebrew:	ירוק	<i>yarok</i>
	Syriac:	ܝܘܪܩ	<i>yurāq</i>
	Ge'ez:	ሐመልሚል	<i>hamalmil</i>
	Mehri:	<i>šāfər</i>	
	Akkadian:	ܐܪܩܐ	<i>arqu</i>

*Etymology: Proto-Semitic \*waraḡum 'green'*

89. 'yellow'	Alashian:	τζατούρcatūr	
	Arabic:	أصفر	<i>'aṣfar</i>
	Hebrew:	צהוב	<i>tzahov</i>
	Syriac:	ܩܘܪܡܐܢ	<i>kurkmān</i>
	Ge'ez:	አስፋር	<i>'aṣfār</i>
	Mehri:	<i>həžáwr</i>	
	Akkadian:	ܐܘܦܝܪܐ	<i>azupīru</i>

*Etymology: From τζίτρε 'citron' with a color vowel pattern*

90. 'white'	Alashian:	λαβούν	<i>labūn</i>
	Arabic:	أبيض	<i>'abyāḍ</i>
	Hebrew:	לבן	<i>lavan</i>
	Syriac:	ܠܒܢܐ	<i>ḥewwār</i>
	Ge'ez:	ጸዕዳ	<i>ṣāṣdā</i>
	Mehri:	əwbōn	
	Akkadian:	𒂍𒂗	<i>peṣū</i>

*Etymology: Proto-Semitic \*labanum 'white' with a color vowel pattern*

91. 'black'	Alashian:	τζαλούν	<i>čalūn</i>
	Arabic:	أسود	<i>'aswad</i>
	Hebrew:	שחור	<i>shachor</i>
	Syriac:	ܟܠܡܐ	<i>ukām</i>
	Ge'ez:	ጸሊም	<i>ṣallim</i>
	Mehri:	ḥōwār	
	Akkadian:	𒂍𒂗	<i>ṣalmu</i>

*Etymology: Proto-Semitic \*šalamum 'dark' with a color vowel pattern*

92. 'night'	Alashian:	λήλ	<i>lēl</i>
	Arabic:	ليلة	<i>layla</i>
	Hebrew:	לילה	<i>layla</i>
	Syriac:	ܠܝܠܐ	<i>lēlyā</i>
	Ge'ez:	ሌሊት	<i>lelit</i>
	Mehri:	láylət	
	Akkadian:	𒂍𒂗	<i>mūšu</i>

*Etymology: Proto-Semitic \*laylum 'night'*

93. 'hot'	Alashian:	ρούν	<i>rūn</i>
	Arabic:	حار	<i>ḥarr</i>
	Hebrew:	חם	<i>cham</i>
	Syriac:	ܫܚܪ	<i>ḥamim</i>
	Ge'ez:	ምውቅ	<i>məwəq</i>
	Mehri:	gōna	
	Akkadian:	𒂍𒂗	<i>emmu</i>

*Etymology: Proto-Semitic \*hūmum 'hot'*

94. 'cold'	Alashian:	τζειλ	<i>čīl</i>
	Arabic:	بارد	<i>bārid</i>
	Hebrew:	קר	<i>qar</i>
	Syriac:	ܩܪܝܪܐ	<i>qarir</i>
	Ge'ez:	ቁሪር	<i>q<sup>w</sup>arir</i>
	Mehri:	<i>kāṣəm</i>	
	Akkadian:	𒊕𒍪𒍪𒍪	<i>kaṣū</i>

*Etymology: Proto-Semitic \*kīrum 'cold'*

95. 'full'	Alashian:	μώλ	<i>māl</i>
	Arabic:	مليء	<i>malī'</i>
	Hebrew:	מל	<i>male</i>
	Syriac:	ܡܠܐ	<i>mle</i>
	Ge'ez:	መልክ	<i>mal'a</i>
	Mehri:	<i>mīlə'</i>	
	Akkadian:	𒍪𒍪𒍪𒍪	<i>malū</i>

*Etymology: Proto-Semitic \*malʔum 'full'*

96. 'new'	Alashian:	ρούδιθ	<i>řūdiṭ</i>
	Arabic:	جديد	<i>jadīd</i>
	Hebrew:	חדש	<i>chadash</i>
	Syriac:	ܚܕܬܐ	<i>ḥdet</i>
	Ge'ez:	ሐዲስ	<i>ḥaddis</i>
	Mehri:	<i>ḥəydēn</i>	
	Akkadian:	𒊕𒍪𒍪	<i>eššu</i>

*Etymology: Proto-Semitic \*hadaθum 'new'*

97. 'good'	Alashian:	τηβ	<i>tēb</i>
	Arabic:	طيب	<i>ṭayyib</i>
	Hebrew:	טוב	<i>tov</i>
	Syriac:	ܬܒܐ	<i>ṭāb</i>
	Ge'ez:	በጥሕ	<i>baguṣ</i>
	Mehri:	<i>gīd</i>	
	Akkadian:	𒊕	<i>tābu</i>

*Etymology: Proto-Semitic \*ṭaybum 'good'*

98. 'round'	Alashian:	γαλούλ	<i>galūl</i>
	Arabic:	دائر	<i>dā'ir</i>
	Hebrew:	עגול	<i>agol</i>
	Syriac:	ܓܠܝܠ	<i>glil</i>
	Ge'ez:	ኬብ	<i>kəbb</i>
	Mehri:	<i>mədáwwər</i>	
	Akkadian:	𒄠𒍪	<i>garru</i>

*Etymology: Proto-Semitic \*galalum 'round'*

99. 'dry'	Alashian:	ιούβις	<i>yūbis</i>
	Arabic:	جاف	<i>jāf</i>
	Hebrew:	יבש	<i>yavesh</i>
	Syriac:	ܝܒܝܫ	<i>yabbeš</i>
	Ge'ez:	ደቡስ	<i>yəbus</i>
	Mehri:	<i>káyṣa</i>	
	Akkadian:	𒍪𒍪	<i>ablu</i>

*Etymology: Proto-Semitic \*wābišum 'dry'*

100. 'name'	Alashian:	σέν	<i>sen</i>
	Arabic:	اسم	<i>'ism</i>
	Hebrew:	שם	<i>shem</i>
	Syriac:	ܫܡܐ	<i>šmā</i>
	Ge'ez:	ስም	<i>səm</i>
	Mehri:	<i>ham</i>	
	Akkadian:	𒍪𒍪	<i>šumu</i>

*Etymology: Proto-Semitic \*šmum 'name'*

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