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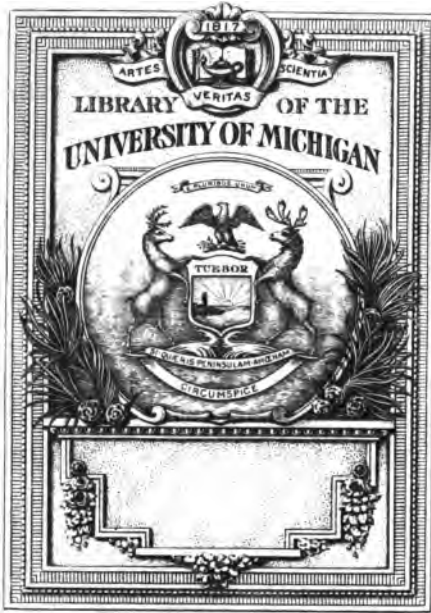
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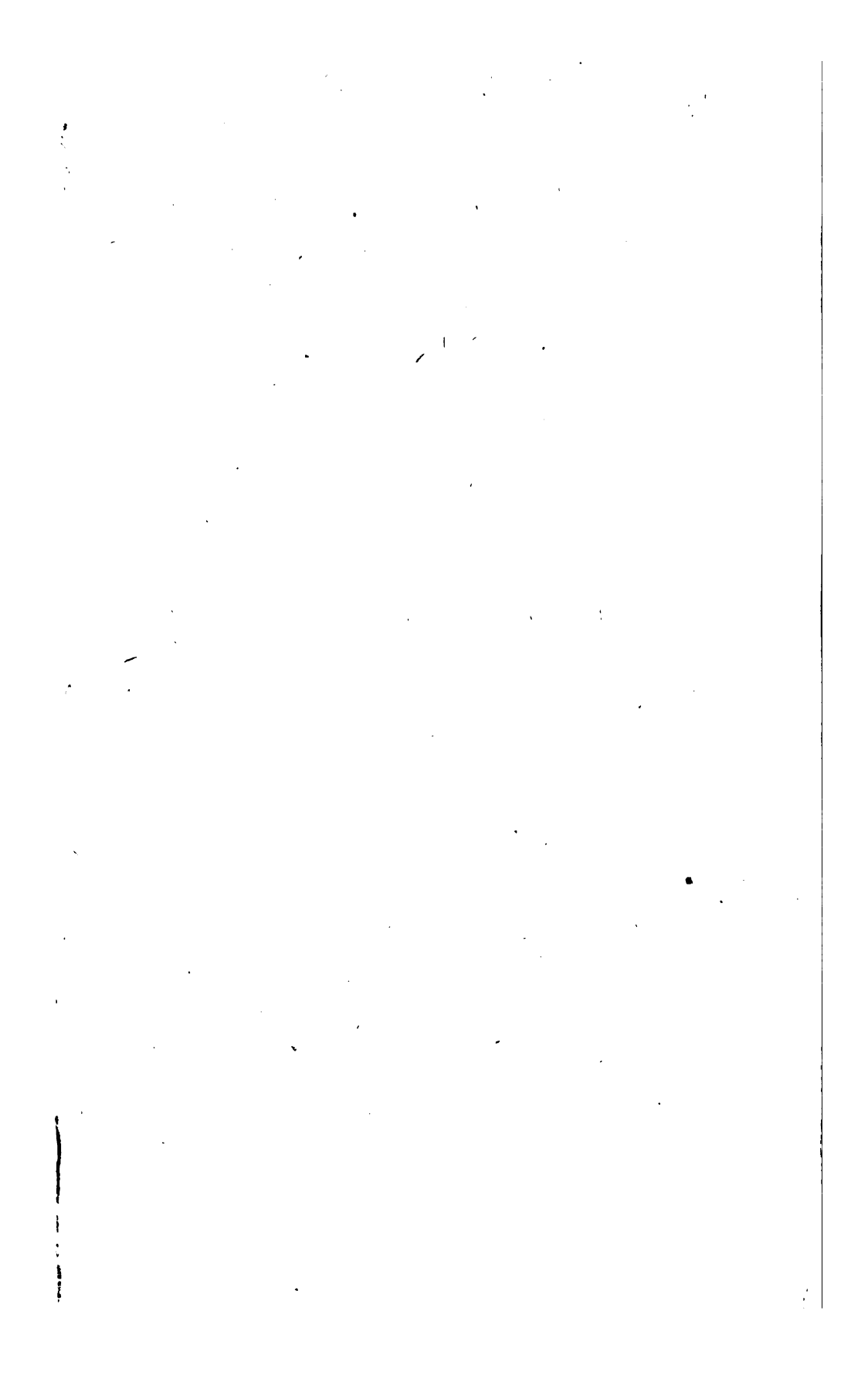
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**THE PRINCIPLES**  
OF  
**SYRIAC GRAMMAR.**

TRANSLATED AND ABRIDGED  
FROM THE WORK OF *Andreas Gottlieb* Dr. HOFFMANN.

BY

**B. HARRIS COWPER.**

**WILLIAMS AND NORGATE.**

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## PREFACE.

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Those who enter upon the study of a foreign language must have a Grammar, which should be neither expensive and voluminous, nor meagre and unsatisfactory. Equally undesirable is it that it should be itself in a foreign tongue. When a man is well grounded in the principles of a language he is in a position to appreciate larger works, but not before. Now I have found that the Syriac Grammars at present in use, are either expensive, voluminous, in a foreign tongue, or meagre and unsatisfactory; I have therefore carefully translated and abridged the well known work of Dr. Hoffmann, which although not perfect, is the best of existing Syriac Grammars. I have carefully avoided omitting anything necessary to the student, and I have often introduced corrections or additions of my own. The arrangement is wholly new, and has been adopted for facility of reference. The last division of the volume is also new; and has been

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compiled with the assistance of the work\*) of the Rev. Henry Burgess LL.D., Ph. D., who very kindly placed his materials at my disposal. It will both interest and profit such as desire to study the metrical compositions in which the literature of this language abounds. There are two other respects in which the present work differs from that of Dr. Hoffmann: the historical prolegomena have been reduced to the smallest possible proportions, as not necessary for the class of students to whom this is adapted: and the tables of verbs have been put at the end of the book for convenience of reference.

An original grammar is a misnomer, for, what is the grammar of a language, but the manner in which they use it who speak or write it? And a treatise on grammar therefore, is neither more nor less than an enumeration of the customs observed by those who use the language of which it treats. We may call the grammar of a language, its statute book, but if it be a living language, many of the laws now in force will be repealed in process of time, and hence arise those changes which mark the periods of its history. We may take another view of the matter. General rules, are by tacit consent, followed by those who use a language, and these are the rules of its grammar; but there are particular exceptions in favour of certain words and groups of words, and these are the exceptions of the Grammar. It is just so in the body politic. There are general

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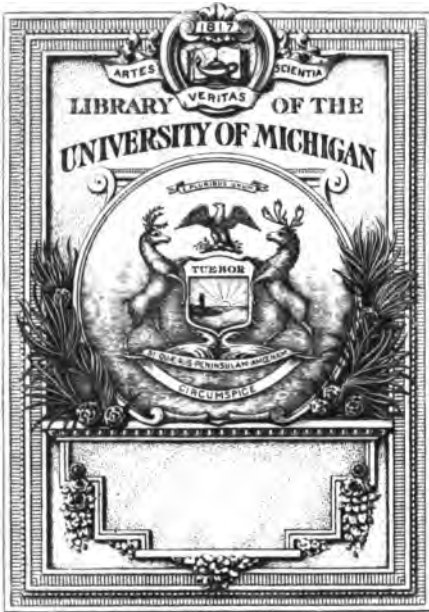
\*) Select metrical Hymns and Homilies of Ephraem Syrus. Translated from the original Syriac, with an introduction and historical and philological notes. London: 1853.

laws laid down for the whole people, but there are special privileges conceded to individuals and corporations. The province of the grammarian is to state the general laws, and the special privileges of the language he treats of: he has not to make them, but to discover, define, and record them. Hence he is properly employed about the elements, the forms and the combinations of words, which are in fact the three leading divisions of grammar, the last of them including both Syntax and Prosody.

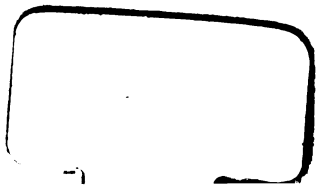
To this his proper task, the grammarian may add that of Historian and Philosopher. In the former case he will trace the affinities, developements, changes, and fortunes of a language: in the latter he will descend to principles, and endeavour to account for the phenomena which he witnesses. The history of a language, however, and its philosophy, although of not so humble pretensions, really come after its grammar, a knowledge of which is essential to its practical use.

It is not the work of the grammarian, either to fix the meaning of words, or to show their derivation, which belong to the lexicographer: nor is he conversant with the meaning of sentences. Yet without a knowledge of grammar neither the definition of words, nor the translation of sentences can be successfully undertaken. There is an apparent exception, in the case of inflexions, and the idioms peculiar to a language; of these all the first are indicated by grammar, and many of the second. At the same time, it is in general true, that grammar describes only the mechanism of a language; and for practical purposes, that is

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so that while it is essentially Shemitic, there are many words from the Greek, Persian, Latin etc. The borrowed words are, as might be expected, principally but not exclusively nouns.

The use of vowel signs was originally unknown in Syriac, but in process of time two sets were introduced, one copied from the Greek, and another of native origin.

Many as are the remains of authors of a more ancient period the earliest grammar of which we have any distinct mention was written in the sixth century after Christ.

The first grammarians of any note, were Jacob of Edessa who belongs to the middle of the seventh century, and Elias of Nisibis who lived in the ninth century. The efforts of the earlier grammarians appear to have been very imperfect, and failed to prevent the gradual coming on of what has been called the silver age of the language. To its depreciation, probably the rise of Mohammedanism, and the cultivation of the Arabic tended in no small degree. In the early portion of the 13th Century John Bar Zugbi wrote a work on grammar in prose and another in verse, and also collected into one volume the grammars which already existed. Of all the native grammarians however, Gregory, also called Bar-Hebraeus, and Abulpharagius is the most celebrated. His grammar is extant in two forms, a longer one in prose, and a shorter in metre.

Next to the grammarians may be mentioned the lexicographers, of whom Honain is the first we meet with. He also wrote on grammar, and belongs to the ninth century. Bar Ali, his disciple compiled a Syro-Arabic lexicon which

is still extant, as also is that of Bar Bahlul who wrote in the following century.

Although the pure Syriac gradually ceased to be spoken it lingered for a long time in certain districts, until the knowledge of it was brought into Europe in the early part of the 15th century by men whose labours are still known and honoured among us. However the language was still used in divine offices, as among the Nestorians, and the Christians of St. Thomas; and it is questioned by some whether it is even now quite extinct. A modified or Neo-Syriac is used in various provinces, in Persia and elsewhere. A Grammar of this modern dialect has been lately published by the American missionaries.\*)

The study of Syriac in Europe dates from the commencement of the 16th century. The first European who acquired the language was Theseus Ambrosius, and he, in 1539, published the first Syriac grammar ever printed. The first edition of the new Testament was printed in 1552, and was the first Syriac book ever printed. Since then a period of three centuries has elapsed, and during that time the study has been more or less pursued. Several grammars followed that of Theseus Ambrosius, until the appearance of that by Amira in 1596, a book which even now is far from destitute of value. The first Englishman who wrote a Syriac grammar appears to have been Brian Walton in 1653, the second was Beveridge in 1658. The grammar of Syriac in Castell's Heptaglott was

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\*) A Grammar of the modern Syriac language, as spoken in Ooroomiah, Persia, and in Koordistan, by Rev. D. J. Stoddart. 8vo., London, 1855.

compiled with the assistance of Beveridge. No others seem to have followed these in our own country until the present century, which has produced the grammars of Yeates, Nolan and Phillips; to which we may add the compendium published by the Messrs Bagster. In America the German grammar of Uhlemann has been lately published in English. Those just named are the only books on this subject which I know of in the English language.

It may be well to say a word respecting the modern lexicographers. The first was Andrew Masius who published the *Syrorum peculium* in 1571; Schindler's work appeared in 1612; Ferrarius and the younger Buxtorf's in 1622. The lexicon of Gutbir came out in 1667, and was republished in this country in 1838 by Dr. Henderson. The Syriac portion of Castell's *Heptaglott* was published separately in 1788, by Michaelis, and is the best we can yet consult although a most imperfect book. The concordance Lexicon of Schaaf, 1708, is the best for the New Testament. That of Zanolini is meagre: it was published in 1742. Dr. Bernstein has been for thirty years upon a lexicon, and the first sheets of this long expected work have passed through the press. From the specimens, it promises to be a magnificent publication.

Until recently very few have at any time given themselves to the study of Syriac, and it is amusing to read the accounts left us by Gutbir and Wetstein, of the difficulties which they encountered, the former in printing his edition of the *New Testament*\*), and the latter in translating

\*) In the year 1667.

the two epistles on Virginité\*) which have been ascribed to Clemens Romanus. However, a great impulse has been given to these studies, and their importance is better understood. Hence within a few years, various editions of the Scriptures and other works have been printed. The rich treasure of Syriac MSS. now in Europe, and above all in the national Museum of our own country, will probably stimulate to more general research and study in this direction.

It may be useful in conclusion to remind the reader of two things: First, that several varieties of the Syriac Alphabet occur. The one we use is that generally adopted in printed books. That called the Estrangelo is more common in MSS. Additional information and Tables of Alphabets may be seen in Hoffmann. Secondly, what is called the Carshun, is merely the Arabic language written in Syriac Characters.

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\*) In the year 1752. The editor of the *Didascalia Apostolorum* lately published in Syriac, takes far too gloomy a view of the present state of Syriac studies.



## Table of Abbreviations.

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absol.	absolute.	inf.	infinitive.
aff.	affix.	m., mas.,	masculine.
aph.	aphel.	mid.	middle.
Ar.	Arabic.	p., part.,	participle.
c. g.	common gender.	p. p.	passive participle.
conj.	conjugation.	Pa.	Pael.
conjunc.	conjunction.	Pe.	Peil.
cons.	consonant.	pr.	present.
constr.	construct.	pret.	preterite.
emph.	emphatic.	pro., pron.,	pronoun.
Eshtaph.	Eshtaphal.	pref.	prefix, preformative.
Ethpa.	Ethpaal.	rad.	radical.
Ethpal.	Ethpalal.	Shaph.	Shaphel.
Ethpe.	Ethpeel.	st.	state.
f., fem.,	feminine.	suff.	suffix.
imp.	imperative.	term.	termination.
imperf.	imperfect.		

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**PART I.**  
**ORTHOGRAPHY AND ORTHOËPY.**



# SYRIAC GRAMMAR.

## PART I.

### ORTHOGRAPHY AND ORTHOËPY.

#### Chap. I. Writing and Pronunciation.

##### The Alphabet.

1. Like the Hebrew and other Shemitic languages, the Syriac is read from right to left. The letters, which are twenty-two in number, are all regarded as consonants. The vowels are either not written, or are expressed by peculiar signs.

The form of most of the characters varies with their position as initial, medial, or final. The medials are sometimes connected both with the preceding and following letters; the finals are sometimes connected with the preceding letters, and sometimes not.

2. The forms of the letters with their names and powers, are as follows:

Initials.	Medials.	Finals.	Names	Powers.	As numerals
ܐ	ܐ		Olaph.	Eng. - Heb. א	1
ܒ	ܒ	ܒ ܒ	Beth.	- b - ܒ	2
ܘ	ܘ	ܘ ܘ	Gomal.	- g - ܘ	3

1.\*



Initials.	Medials.	Finals.	Names.	Powers.	As numerals.
?	Ⲁ		Dolath.	Eng. d Heb. 𐤀	4
Ⲁ	Ⲁ		He.	- h - 𐤁	5
Ⲁ	Ⲁ		Vau.	- v - 𐤂	6
Ⲁ	Ⲁ		Zain.	- z - 𐤃	7
Ⲁ	Ⲁ	Ⲁ Ⲁ	Cheth.	-ch(kh)- 𐤄	8
Ⲁ	Ⲁ	Ⲁ Ⲁ	Teth.	- t - 𐤅	9
Ⲁ	Ⲁ	Ⲁ Ⲁ	Yud.	- y - 𐤆	10
Ⲁ	Ⲁ	Ⲁ	Koph.	- k - 𐤇	20
Ⲁ	Ⲁ	Ⲁ	Lomad.	- l - 𐤈	30
Ⲁ	Ⲁ	Ⲁ Ⲁ	Mim.	- m - 𐤉	40
Ⲁ	Ⲁ	Ⲁ	Nun.	- n - 𐤊	50
Ⲁ	Ⲁ	Ⲁ Ⲁ	Semcath.	- s - 𐤋	60
Ⲁ	Ⲁ	Ⲁ	Ee.	- e - 𐤌	70
Ⲁ	Ⲁ	Ⲁ Ⲁ	Pe.	- p, f - 𐤍	80
Ⲁ	Ⲁ	Ⲁ Ⲁ	Tsodé.	- ts - 𐤎	90
Ⲁ	Ⲁ	Ⲁ Ⲁ	Qoph.	- q - 𐤏	100
Ⲁ	Ⲁ		Rish.	- r - 𐤐	200
Ⲁ	Ⲁ	Ⲁ Ⲁ	Shin.	- sh - 𐤑	300
Ⲁ	Ⲁ		Tau.	- t, th - 𐤒	400

3. Observe the five final letters with discrepant forms; viz. Ⲁ, Ⲁ, Ⲁ, Ⲁ, and Ⲁ.

4. Carefully distinguish the forms which are similar: viz.

a. Ⲁ and Ⲁ which differ only in magnitude.

b. Ⲁ and Ⲁ which differ only in the length of the upper curve.

c. Ⲁ and Ⲁ which differ only in the position of the dot.

d. ܘ and ܙ which are differently connected to other letters;  
*Vau*, ܘ, can only be connected with a letter which precedes; *Qoph*, ܙ, on the contrary can be joined both to the preceding and following letter.

e. ܘ and ܘ which only differ in height.

f. ܘ or ܘ, and ܘ or ܘ which only differ in magnitude.

5. Some letters undergo a change of form in certain connections. Thus ܘ, ܘ, are written as in ܘܘܘܘ (*Aloho, God*): but when *lomad* comes before *olaph*, they are written thus ܘ (lo, not). Sometimes these last are written ܘ; and that, when ܘ is the last letter of one word and ܘ the first of another, as ܘܘܘܘ (*Al-ar'ô, upon earth*) for ܘܘܘܘ.

When *lomad* is doubled at the end of a word it is written ܘ as in ܘܘܘ (*m'lal, he spoke*).

6. The letters ܘ, ܘ, ܘ, ܘ, ܘ, ܘ, can only be joined to letters which precede them, and therefore not to one another, as ܘܘܘܘ (*tsudoro, nausea*).

### The pronunciation of Letters.

7. ܘ, *Olaph* is sometimes pronounced as *yud*: e. g.  
 1) after or before another ܘ, as ܘܘܘ, *o-yar*, ܘܘܘܘ, *m'loyo*.  
 2) in the pr. p. of certain verbs, with the middle radical doubled \*) or quiescent,\*\*) as ܘܘܘܘ (*ko-yem, standing*), ܘܘܘܘ (*sho-yel, asking*) ܘܘܘܘ (*bo-yez, plundering*) from ܘܘܘܘ, ܘܘܘܘ, ܘܘܘܘ.

In other cases ܘ quiesces in its vowel, and is unpronounced.

ܘ, *Beth*, is regularly pronounced as in English, unless it

\*) See sec. 109.

\*\*) See sec. 114, 115.

has the point called *Ruchoch* (see no. 20) when it is pronounced as the English *v*, in *vine*.

- Ⲛ *Gomal*, is always as in the German *gut*, or Eng. *give*.
- ⲛ *Dolath*, as *d* in Eng. but with *Ruchoch* as *th* in *that*. (see no. 20.)
- ⲟ *Vau*, is quiescent after the vowels, *a*, *o*, *u*: in other cases it is generally pronounced as *v* in Eng., but by many as *w*.
- Ⲡ *Cheth*, is like *ch* in character, but more properly as *ch* in the Scottish *loch*.
- ⲡ *Yud*, quiesces in *ě*, *ē*, in other cases it is pronounced as *y*, or as the German *j*; *yoke*, *Jahr*.
- Ⲣ *Ee*, we generally do not pronounce at the beginning of a word or syll.; in other cases it may be pronounced as *ng* in *ring*. As the Heb. *y*.
- ⲣ *Pe*, as *p*, but if it has *Ruchoch* as *f*. (see no. 20.)
- Ⲥ *Tau*, as *t*, but with *Ruchoch*, as *th*, in *thin*. (see no. 20.)

The other letters call for no particular remark.

8. The letters may be divided into five classes: —

- a. Gutturals, Ⲁ, Ⲃ, Ⲅ to which Ⲇ and Ⲉ may be added.
- b. Labials, Ⲑ, Ⲓ, Ⲕ, Ⲗ.
- c. Palatals, Ⲙ, Ⲛ, Ⲟ, Ⲡ.
- d. Dentals, Ⲣ, Ⲥ, ⲧ, ⲩ, to which some add ⲫ.
- e. Linguals, ⲭ, ⲯ, ⲱ, ⲳ, ⲵ.

Numerals.

9. For numerals from 1 to 400 see the Alphabet. For 500 to 900 a dot is placed over the letters, Ⲛ, Ⲟ, Ⲡ, ⲣ, Ⲥ, which increases their value tenfold. From 1000 to 9000, a line is drawn obliquely from left to right under

the letters ܐ, ܘ, ܝ, ܘ, ܝ, ܘ, ܝ, ܘ, ܝ thus ܐ = 1000, ܘ = 6000 etc.)\* From 10,000 to 100,000, the letters from ܐ to ܘ are used, with a horizontal line placed beneath them, thus ܘ = 20,000. From 200,000 to 900,000, the letters from ܘ to ܘ are used, and similarly underlined, thus ܘ = 400,000. And in the same way the millions from 1 to 4 are represented by the letters ܘ, ܘ, ܘ, ܘ, thus ܘ = 3,000,000. These rules are not uniformly followed. (Higher numbers are given by Hoffmann, l. 1. 8.)

The Vowels.

10. Anciently there were no vowel-signs used in Syriac, and they are not always employed even now.

11. The vowel-signs now in use are these:

Syr.	Gr.	names.	powers.
ܐ	ⲁ	Pethocho.	a
ܘ or ܘ	Ⲃ	Rebotso.	e
ܝ	ⲃ	Chebotso.	i
ܘ or ܘ	Ⲅ	Zekopho.	o
ܘ or ܘ	ⲅ, Ⲇ	Etsotso.	u

Those marked Syr. are of Syriac, and thosed marked Gr. of Greek origin, and answer to α, ε, η, ο, υ.

12. The forms ⲁ, Ⲃ, ⲃ, and Ⲅ are written either above or below the letter to which they belong, but Ⲃ is written only above, it is also always attended by ܘ (*vau*) except in the two words ܘ, and ܘ, and even these are very commonly written with *vau* in ancient manuscripts.

\*) Sometimes a single line is placed over two or more numeral letters thus, ܘ = 802.

13. A vowel is pronounced after the consonant above or below which it is written, as  $\text{ܩܬܘܠ}$ , *me-tul*,  $\text{ܒܫܡܘܨܐ}$ , *b'sam*. See the next section.

### Quiescible letters and Diphthongs.

14.  $\text{ܐ}$  quiesces in  $\text{ܐ}$ ,  $\text{ܐ}$ ,  $\text{ܐ}$ ,  $\text{ܐ}$ ,  $\text{ܐ}$ , and when it commences a word or a syll. these are written under or over it.  $\text{ܐܒܘ}$  *Abo*,  $\text{ܢܝܟܐܪܐ}$  *nēkar*,  $\text{ܘܪܚܘܐ}$  *urcho*,  $\text{ܐܘܘܪܐ}$  *ezal*.

$\text{ܘ}$  quiesces in  $\text{ܘ}$ ,  $\text{ܘ}$ ,  $\text{ܘܝܘܡܐ}$  *yum*,  $\text{ܘܚܘܪܐ}$  *chor* =  $\chi\acute{o}\rho\alpha$ . Hoffmann says that when it is quiescent in  $\text{ܘ}$  the words are mostly of foreign origin, and that it does not quiesce in  $\text{ܘ}$ , but forms with it a diphthong; and the same is true of  $\text{ܐ}$

$\text{ܐ}$  quiesces in  $\text{ܐ}$  and  $\text{ܐ}$ ,  $\text{ܕܢܐ}$  *den*,  $\text{ܐܝܢܐ}$  *'in*.

15. When a vowel sign is written with a heterogeneous quiescible letter\*), it forms a diphthong. Thus  $\text{ܐܘ}$  = *au*,  $\text{ܡܘܬܘܐ}$  *mautho*,  $\text{ܚܘܐ}$  *hau*;  $\text{ܐ}$  with  $\text{ܘ}$  is pronounced *eu*, even when  $\text{ܐ}$  or  $\text{ܘ}$  is written between them, thus  $\text{ܘܫܘܐ}$  *q'sheu*, ( $\text{ܘ}$  is here silent),  $\text{ܘܫܘܐܘܪܐ}$  *eshteu*.  $\text{ܐ}$  with  $\text{ܘ}$  makes *ai*,  $\text{ܐ}$  with  $\text{ܘ}$  makes *oi*, and  $\text{ܐ}$  before  $\text{ܘ}$ , *ui*.

### Quantity of vowels.

16. Pethocho is mostly short. Zekopho is generally long. The remaining vowels are long or short, and their quantity must be learned by practice.

### Diacritic signs.

17. The persons and genders of verbs have been indicated by certain points, above or below the letters, called diacritic signs. In the same way the suffix of the 3 pers.

\*) i. e. One with which it does not naturally quiesce.

pron. *f.* is distinguished from the *m.* thus *ܐܢܗܘܐ* to *her*, *ܐܢܗܘܐ* *her name*. More rarely they are used with nouns. See the table A. 2) which shows the position of the signs with the verbs.

#### Observations on Diacritic signs.

- a.* The use of these signs is not regular, by some they are wholly omitted, by others they are only used for certain persons and forms of the verb, as for example, the participle present. Neither do they occur with 1, 2, 3, and very seldom with 4.
- b.* In the pret. of all conjugations the diacritic point is written beneath any one of the radicals to denote the *mas.* The points are often omitted in the 3 fem. sing. or written in one or other of the ways represented in the paradigm. In the 2 fem. sing. and in the plu. the signs are scarcely necessary to distinguish the forms, yet they are sometimes used in the 1 and 2 pers.
- c.* In the Infin. and Imperat. the points are used. A point may be placed beneath any letter of the Infin., but it is often omitted. In the Infin. the point may be put beneath any one of the letters, but still, often fails to remove ambiguity owing to the similarity of so many of the forms.
- d.* In the Future also the point may be written under almost any letter, except 1 sing. where it is placed above. The 3 sing. fem. seldom takes the point; otherwise it resembles the 2 *mas.* In the 3 plur. the point is sometimes written above.
- e.* In the participles, the *p. pr.* *peal* takes a point over the first radical; and in other active conjugations over the

preformative letter ܘ. There are editors who put the point under the ܘ. The pass. conjugations, take the point over the 1 rad. When however the point would properly come over one of those letters from which it is omitted (see above *a*), it is usually placed above the following letter. The p. p. peal takes a point under one of the letters.

- f.* The nouns which most resemble participles, or are participials not seldom take a point like that of the verb.
- g.* Of course these points are not needful in editions where vowel signs are used, although even in them the 3 fem. suffix often takes them, as ܡܢܗܘܢܗ her name.

#### Sheva.

18. This is not represented by any sign in Syriac, but its occurrence is indicated by the absence of a vowel; thus ܩܪܒܐ, pronounced *q'reb*, with a slight hiatus between the ܩ and the ܪ, like a very short vowel.

#### Orthographic signs.

19. There is no sign to denote the doubling of a letter, yet the fact may be ascertained in various ways, by the form of the word, by its etymology, by the actual doubling of the letter, and by the insertion of ܐ or silent ܘ, ܡܢܫܐܒ, *massab*, ܕܒܘܪܘܐ, *gabboro*.

20. A point called *Ruchoch* below the letters ܘ, ܘ, ܘ, ܘ, ܘ aspirates or softens them, Thus ܘ = *v* in *vine*, ܘ = *th* in *that*, ܘ = *f* in *fat*, and ܘ = *th* in *think*. The aspiration of ܘ and ܘ does not affect the pronunciation among us.

A point called Qushoi above the same letters, shows that they are hard or simply have the sounds of b. g. d. k. p. t.

As these points do not always appear in printed books, the best rule, where practicable, will be to follow the analogy of the Heb. and Chaldee.

21. Other signs are:

- a. Marhetono, a line above a letter between two consonants to indicate the absence of a vowel, thus  $\overline{\text{ܡܚܬܘܢܐ}}$  *ma'ctho*.
- b. Mehagyono, a line below a letter, to show that though without a vowel it is to be pronounced as if it had one. The vowel to be supplied is mostly short e, but sometimes ä. Thus  $\text{ܕܚܠܬܘܢܐ}$  is to be pronounced *de-cheltho*.
- c. The linea occultans is a line placed below a letter, to denote that such letter is to be omitted in pronunciation: e. g.  $\text{ܠܐ}$  = *no*;  $\text{ܡܕܝܬܘܢܐ}$ , *m'ditho*. In this case the letter as it were undergoes an eclipse.

Obs. Marhetono, and Mehagyono, seldom occur except in poetry, but the linea occultans, is of frequent use.

- d. Distinct from the above is a line over a word to point out a number as  $\overline{\text{ܟܠܕܢܐ}}$  303; or a contraction, as  $\overline{\text{ܟܠܕܢܐ}}$  for  $\text{ܟܠܕܢܐ}$ ; over the particle  $\text{ܝܐ}$  to distinguish it from  $\text{ܝܐܪ}$  (*or*); under  $\text{ܝܐ}$  before  $\text{ܐܝܢ}$  to show that the *ee* should be pronounced softly, as  $\text{ܝܐܝܢ}$ , *ehad*; and under the middle radical of verbs to distinguish the imp. pass. from the inf. and pret., as  $\text{ܝܐܬܝܢ}$ , *ethkatl*. This last must not be confounded with the linea occultans.



22. Two points placed horizontally\*) over a word indicate that it is in the pl. If ; occurs in the word another point is placed beside the one it has, which thus serves two purposes. If no doubt can arise in reference to the form; Ribhui, as this sign is called, is not essential. Ribhui is more common with nouns, but sometimes occurs with verbs, especially when without vowel-points.

23. The stops in use are various, and follow no uniform rule. However, two points (: ) placed one above the other, generally equal our comma, and semicolon; two points (·) placed obliquely from left to right, equal our colon, or are a sign of interrogation; two points, (·) placed obliquely from right to left, so that the higher one rises a little above the line, equal our colon and semicolon and are much like (·) except that while the former is more frequent in the protasis the latter commonly occurs in the apodosis of a sentence. A single point may be used for the period (·), for which some place four † or ::. But so various is the use of these signs, that it is better to acquire their power in different editions, from observation.

## Chap. II. Changes of Consonants and Vowels, etc.

24. Permutation of Consonants. This, which is not infrequent, is the substitution of one letter for another, in the derivation of words from one language or dialect into another, or in different derivatives and forms in the same language. The principal cases are these:

- 1) Letters of the same organs.

\*) Or with > obliquely, thus >.

- a. Labials, as ܘ with ܦ e. g. ܦܘܢܐ from Heb. בַּרְזֶל, *iron*.
- b. Palatals, as ܘ with ܚ, e. g. ܚܘܨܐܢܐ, Heb. חַסְפָּיִם, *sulphur*.
- c. Linguals, as ܘ with ܠ, e. g. ܠܘܬܐ, Heb. דָּבָר. (There is no permutation of *l* and *n*, in Syr.)
- d. Dentals, as ܘ with ܕ, e. g. ܕܘܠܐ, Heb. דָּבָר.
- e. Gutturals, as ܘ with ܐ, e. g. ܐܘܠܐ, Heb. דָּבָר.

2) Letters of similar organs.

- a. Dentals with linguals, as ܘ with ܠ, e. g. ܠܘܬܐ, Heb. דָּבָר.
- b. Gutturals with dentals, as ܘ with ܕ, e. g. ܕܘܠܐ, Heb. דָּבָר.
- c. Linguals with labials, as ܘ with ܦ, e. g. ܦܘܢܐ, Heb. בַּרְזֶל.
- d. To these may be added the liquids, *l* with *n*, as ܠܘܬܐ, Heb. דָּבָר.

*l* with *r*, as ܠܘܬܐ, Heb. דָּבָר.

*n* with *r*, as ܠܘܬܐ, Heb. דָּבָר.

- e. Quiescents, as ܘ with ܐ, e. g. ܐܘܠܐ for ܐܘܠܐ.
- o with ܐ, e. g. ܐܘܠܐ, Heb. דָּבָר.
- o with ܘ, e. g. ܘܠܐ, Heb. דָּבָר.

3) The conjugation of certain verbs, etc.

- a. In the passive conjugations of verbs beginning with dentals, the ܘ of the prefix is transposed with the initial letter of the root, and in some cases undergoes permutation, thus after ܘ with ܕ, as ܕܘܠܐ for ܘܠܐ, after ܘ with ܠ, as ܠܘܬܐ for ܘܬܐ.
- b. In some inflexions, the quiescents suffer permutation, as ܘܠܐ from ܘܠܐ.
- c. In the middle or end of a word, ܘ may suffer permutation with ܘ, —

α. When it effects the feminine termination (like the Heb. ת); in the state construct (see No. 153. 6.); and before suffixes. Thus, of **ܡܚܝܡܢܐ** come **ܡܚܝܡܢܐ**, **ܡܚܝܡܢܐܐ**.

β. When ܨ the characteristic of Aphel becomes ܥ in the conjugation Ethtaphal, thus, **ܡܚܝܡܢܐܥ** for **ܡܚܝܡܢܐܨ**.

γ. When the first radical ܨ in Ethpeel and Ethpaal, becomes ܥ; as **ܡܚܝܡܢܐܥ** for **ܡܚܝܡܢܐܨ**.

δ. The middle radical of verbs double ee (ܥܥ) whatever it is, becomes ܨ in the part. act. peal; as **ܡܚܝܡܢܐܥ** for **ܡܚܝܡܢܐܥܥ**.

25. Transposition of consonants. By permutation we intend a change of form, and by transposition, a change of place.

Transposition often occurs for the sake of euphony and ready pronunciation. It is most frequent with the dentals and ܥ.

In Ethpe. and Ethpa., (not in Ethtaphal), ܥ is transposed with the first radical if it be a dental, as **ܡܚܝܡܢܐܥ** for **ܡܚܝܡܢܐܥ**. With ܨ and ܥ there is both permutation and transposition (see in N. 24.). In the conjugation Shaphel, ܥ is transposed with ܥ, e. g. **ܡܚܝܡܢܐܥ** for **ܡܚܝܡܢܐܥ**.

Transposition often occurs with the letters ܨ, ܥ, ܥ, ܥ, ܥ, and ܥ (especially ܥ and ܥ), e. g. **ܡܚܝܡܢܐܥ**, Heb. **ܡܚܝܡܢܐܥ**, Chal. **ܡܚܝܡܢܐܥ** etc.

Obs. α. When ܨ is a middle radical in verbs, it is in Ethpe. transposed with the preceding letter, as **ܡܚܝܡܢܐܥ** for **ܡܚܝܡܢܐܥ**.

β. Transposition sometimes occurs in individual words, as **ܡܚܝܡܢܐܥ** imp. of **ܡܚܝܡܢܐܥ**.

26. Occult letters, or letters unpronounced. Certain consonants are sometimes written without vowels and not uttered in speaking or reading. Under such letters the *linea occultans* is written, except in those Greek derivatives to which  $\text{ܐ}$  has been prefixed without a vowel and left unpronounced. [Obs. Some write these Greek derivatives with a vowel  $\text{ܐ}$ ; others with the *linea occultans*; but the rule of Hoffmann seems preferable.]

1)  $\text{ܐ}$  is occult in certain words, as  $\text{ܐܡܢܐ}$  and its related forms,  $\text{ܐܢܐ}$ ,  $\text{ܐܢܝܢܐ}$  when used as a substantive verb (*I am*) or as a part.; and in Greek words written with initial  $\text{ܐ}$ , as  $\text{ܐܦܘܢܐ}$ ,  $\text{ܐܦܘܨܘܨܐ}$ , (*sponge*.) 2)  $\text{ܐ}$  is occult in  $\text{ܐܢܐ}$  and  $\text{ܐܢܝܢܐ}$  when they are used for the verbs subst. or are pleonastic. Hence  $\text{ܐ}$  is itself sometimes not written, thus  $\text{ܐܢܐ}$ , which is for  $\text{ܐܢܐܐܢܐ}$ .

In the 3 sing. suff. to a noun or verb  $\text{ܐ}$  is occult, as  $\text{ܐܒܐܐܢܐ}$ , (*Abui*) *his father*;  $\text{ܐܩܘܐܢܐ}$ , (*q'roi*) *he called him*.

In the verb  $\text{ܐܢܐܢܐ}$  (*fuít*) when it is an auxiliary or redundant  $\text{ܐ}$  is occult, but not when used as a verb subst. Thus we say  $\text{ܐܢܐܢܐܢܐ}$ , (*q'otel-vo*) *he was killing*; but  $\text{ܐܢܐܢܐܢܐ}$ , (*k'vo 'amy*) *he was with me*.

$\text{ܐ}$  is occult in the verb  $\text{ܐܒܐܢܐ}$ , (*yab*) *he gave*.

In proper names from other languages, when  $\text{ܐ}$  is put for the rough breathing, it is occult, as  $\text{ܐܪܘܡܐ}$ , *Rumē*, *Rome*,  $\text{ܐܦܘܨܘܨܐ}$ , (*yudoyē*) *Jews*.

3) Letters are sometimes written twice to denote their derivation; one of these is occult, e. g.  $\text{ܐܢܐܢܐܢܐ}$ ,  $\text{ܐܢܐܢܐܢܐ}$ ,  $\text{ܐܢܐܢܐܢܐ}$ .

4) In  $\text{ܐܢܐܢܐ}$ , *new*, and  $\text{ܐܢܐܢܐ}$ , *Church*, the  $\text{ܐ}$  is occult.

5) The letters which in Heb. are most frequently assimilated, in Syr. most often become occult; viz. *l* and *n*; e. g.

𐤌 in 𐤌𐤀, (*to go*) whenever it should have a vowel and 𐤌 be without one, gives its vowel to 𐤌 and becomes occult; e. g. 𐤌𐤀𐤌 for 𐤌𐤀𐤌 [Obs. When 𐤌𐤀 = *to profit*, occultation does not occur.]

𐤌 in pro. 2 pers. sing. and plur., and in many nouns is occult; e. g. 𐤌𐤀, 𐤌𐤀𐤌; 𐤌𐤀𐤌, 𐤌𐤀𐤌𐤀

6) ; for *mun* in 𐤌𐤀𐤌, (*bath*) *daughter*, is occult, also in imp. 𐤌𐤀𐤌 (*hat*) from 𐤌𐤀𐤌.

#### Aphaeresis, Contraction, Apocope.

27. Aphaeresis is the removal of a letter from the beginning of a word.

Contraction is the removal of a letter from the middle of a word.

Apocope is the removal of a letter from the end of a word.

28. Aphaeresis occurs with 𐤌, 𐤌, 𐤌.

With 𐤌, when occult; e. g. 𐤌𐤀𐤌, for 𐤌𐤀𐤌, 𐤌𐤀𐤌 for 𐤌𐤀𐤌, 𐤌𐤀 from 𐤌𐤀𐤌 etc.

With 𐤌, e. g. 𐤌𐤀 from 𐤌𐤀𐤌, 𐤌𐤀 from 𐤌𐤀𐤌.

With 𐤌, in verbs 𐤌 (sec. 107), as 𐤌 from 𐤌, and in some nouns.

29. Contraction. If a letter falls out by contraction, that which precedes takes its vowel; e. g. 𐤌𐤀 for 𐤌𐤀𐤌, and this for 𐤌𐤀𐤌, from 𐤌𐤀.

1) 𐤌 always falls out in verbs 𐤌 (sec. 110, 111), after the preformatives of Pe. and Pa. in 𐤌, and frequently

after the other preformatives of the fut. and p. of the same conj. e. g. ܐܘܩܦܐ, *I will eat*, for ܐܘܩܦܐ, from ܐܘܩܦܐ: ܘܩܦܐ for ܘܩܦܐ. ܐ also falls out when two words are by crasis united as ܐܘܩܦܐ from ܐܘܩܦܐ.

2) ܐ and ܐ often disappear, especially in verbs with mid. rad. quiescent (sec. 114, seqq.): e. g. ܐܘܩܦܐ for ܐܘܩܦܐ; ܘܩܦܐ for ܘܩܦܐ from ܘܩܦܐ, *to live*.

3) ܐ, ܐ, and ܐ; e. g. ܐܘܩܦܐ from Chal. ܐܘܩܦܐ; ܘܩܦܐ for ܘܩܦܐ; ܘܩܦܐ for ܘܩܦܐ: (in this word the ܐ is retained in the pl.)

4) In quadrilaterals (sec. 97), from verbs ܘܩܦܐ and ܘܩܦܐ, the second rad. will sometimes fall out in derivatives, e. g. ܘܩܦܐ for ܘܩܦܐ.

5) One of the letters occurring twice in verbs ܘܩܦܐ (sec. 109), sometimes falls away; e. g. ܘܩܦܐ for ܘܩܦܐ; ܘܩܦܐ for ܘܩܦܐ. So also in nouns from the same verbs, as ܘܩܦܐ for ܘܩܦܐ. — The letter ܐ is an exception to this rule.

6) ܐ without a vow. falls away before another ܐ in the state emph. f. sing.; e. g. ܘܩܦܐ for ܘܩܦܐ. In pass. conj. however, two Taus are written together, but not three; e. g. ܘܩܦܐ for ܘܩܦܐ, except ܐ is 1 rad. when three are written to show the derivation of the word, or its meaning, as ܘܩܦܐ = 2 f. sing. Ethpe., from ܘܩܦܐ.

7) ܐ in ܘܩܦܐ (*nos*), when used with a p. for the pr. often falls out by crasis, e. g. ܘܩܦܐ for ܘܩܦܐ, 1 Th. 3. 3.

30. Apocope. This less often occurs, in the following cases.

- 1) ܐ in st. constr. pl., as ܡܘܬܒ from ܡܘܬܒܝܢ.
- 2) Sometimes with quiescents when otiose, as ܘܠܘܢܐ for ܘܠܘܢܐܘܢܐ, *the thieves entered*; ܝܝܘܢܐ for ܝܝܘܢܐܘܢܐ, *they brought forth*; fem. pl.
- 3) In verbs ܘ (sec. 123 seqq.) the 3 rad. often falls away before the pl. termination, e. g. ܘܠܘܢܐ for ܘܠܘܢܐܘܢܐ.
- 4) The f. term. ܢ of the Heb. becomes ܢܐ in Syr.; e. g. ܡܘܬܒܐ from Heb. מַלְכֹּת; but the ܠ reappears with suffixes, and in all cases except the nominative sing.

### Prosthesis, Epenthesis, Paragoge.

31. Prosthesis consists in prefixing a letter to a word for the sake of euphony; epenthesis is the insertion of a letter in the middle of a word; paragoge, is the addition of a letter to the end of a word. These changes occur less frequently than some others.

32. Prosthesis generally occurs with ܐ.

1) In words beginning with two consonants, as ܐܘܡܢܐ for ܘܡܢܐ.

2) In words beginning with ܘ quiescent, as ܐܘܡܢܐ for ܘܡܢܐ, and in words of Gr. origin, as ܐܘܡܢܐ from εὐαγγέλιον.

3) In foreign words, especially such as begin with two consonants, (e. g. ܐܘܡܢܐܘܢܐ, *stuk-se*) one of which is a sibilant. ܐܘܡܢܐܘܢܐ, *Stephen*, and some others are written either with or without the ܐ prosthetic.

33. Epenthesis.

1) ܐ. In many nouns and forms of verbs to compensate for reduplication, which the Syr. does not employ.

2) ܥ. In some Gr. nouns, especially proper names.

3) ܐ. In some Gr. nouns beginning with *r*, to compensate for the rough breathing, but it is marked with the *linea occultans*, and its employment is not uniform. It also sometimes occurs in compound Greek words as ܐܘܨܘܢܐܘܨ from *σύννοθος*.

4) ܐ is often inserted to compensate for *dagesh forte*, as in Chal.; but is written with the *linea occultans*. Sometimes also in derivatives from the Gr. *n* is written twice in Syr. when it occurs but once in the original word.

5) ܐ is also sometimes epenthetic.

34. Paragoge. This is not common. It is most frequent with ܐ in 1 and 3 pl. pret. f. and m. as ܐܘܨܘܢܐܘܨ, ܐܘܨܘܢܐܘܨ.

#### Gutturals.

35. ܐ, ܐ, ܐ, ܐ (i) seem to prefer ܐ as their vowel when they can have it, especially in the last syll. of a word. But this rule is not by any means universal.

#### Quiescent letters.

36. The letters ܐ, ܥ and ܐ (as in Heb.) serve as consonants, but often quiesce in certain vowels. With vowel points there will be no ambiguity, but without them, use alone can determine whether they are movable (consonants) or quiescent (vowels).

37. These letters are more prone to quiesce in Syr. than in Heb. and Chal.



38. *o* quiesces only in *o* and *u*: with *a* and *e* it makes diphthongs, (see no. 15.)

◌◌ quiesces only in *e* and *i* (see no. 15.)

◌ quiesces in any of the vowels.

◌ was pronounced softly by the Syrians and therefore often treated in the same way as ◌ especially before ◌ thus ܡܘܫܐ, ܡܘܫܐ [Here the line under ܡ shows that it is not to be written without a vowel.]

◌ is always movable.

#### Otiose letters.

39. These neither quiesce in the previous vowel, nor are occult by having the *linea occultans*, and yet are unpronounced.

1) ◌, when the pronouns ܡܘܫܐ, ܡܘܫܐ are joined to a p. to form a present tense; — as ܡܘܫܐ ܡܘܫܐ, which is pronounced *kotlitun*, ܡܘܫܐ ܡܘܫܐ = *kotloten*, — where both ◌ and the final ◌ of the p. are left unpronounced. ◌ is also otiose in such forms as ܡܘܫܐ, *mo*; ܡܘܫܐ, *tamo*.

2) *o*, at the end of verbs without a vowel; e. g. ܡܘܫܐ = *k'tal*. (see no. 30. 2). Vau is also otiose in some nouns where it is written twice, e. g. ܡܘܫܐ = *shuchoro*.

3) ◌, at the end of verbs without a vowel, as ܡܘܫܐ = *k'tal*: in the pronouns 2 f. sing. ܡܘܫܐ = *at*; and in the suffixes of 1 pers., 2 f. sing., and 3 m. sing., but only in certain cases. Yud is also silent in some nouns and adverbs, as ܡܘܫܐ = *etmol*, *yesterday*; ܡܘܫܐ, ܡܘܫܐ etc.

40. ܘ and ܐ when otiose in suffixes, seem formerly to have been pronounced. (Comp. Matt. 27, 46; Mar. 5, 41; Joh. 20, 16, with the Greek text.)

41. Some of the older grammarians do not consider these letters to be otiose, as Buxtorf, Hottinger, Leusden etc.

### Changes of quiescents.

42. The peculiarities of these letters lead to various changes which are of importance, especially in the inflexion of irregular verbs. The changes referred to are quiescence, permutation, epenthesis and elision. Only the principal cases will be indicated.

43. Quiescence. 1) A quiescible letter with a vowel, when it comes after a consonant without one, supplies a vowel to that consonant. ܘܕܗܘܡܐ = *lodhom* for *ʿodhom*.

2) A quiescible letter without a vowel, coming after a consonant with one, takes the vowel of that consonant.

3) A quiescible letter without a vowel coming after a consonant also without one, assumes a homogeneous vowel.

4) When two quiescibles come together, if possible, the second quiesces in the first.

44. ܘ and ܐ for the most part quiesce in a long vowel; ܐ in its own vowel whether long or short.

### 45. Permutation.

ܐ and ܘ. In Aph. and Shaph. of verbs ܐ (sec. 110, 111) and in their passives, and in some other cases ܐ becomes ܘ.

ⲓ and ⲛ. In the same verbs, ⲓ becomes ⲛ in the same conjugations, and in Pa. and Ethpa. of verbs ܚܘܢܘܢ and ܚܘܢܘܢ, (sec. 114, 123), as well as in the derivation of some nouns, and in some other cases, e. g. the emphatic term. and f. ⲓ; as ܚܘܢܘܢܐ from ܚܘܢܘܢܐ, and ܚܘܢܘܢܐ from ܚܘܢܘܢܐ.

ⲟ and ⲓ. In verbs ܚܘܢܘܢ (sec. 116) the p. Pe. sing. m., ⲟ becomes ⲓ; e. g. ܚܘܢܘܢܐ from ܚܘܢܘܢܐ.

ⲟ and ⲛ. In the same verbs, ⲟ becomes ⲛ in Pa. and Ethpa., and also in the p. Pe. before an added syll. e. g. ܚܘܢܘܢܐ.

ⲛ and ⲓ, in verbs ܚܘܢܘܢ (sec. 112), after the pref. of inf. and fut. Pe.; thus, ܚܘܢܘܢܐ from ܚܘܢܘܢܐ.

ⲛ and ⲟ, in the same verbs in Aph. Shaph. and their passives; and also, in some derivatives, chiefly from the same verbs.

#### 46. Epenthesis and Paragoge.

1) Of ⲓ in some forms as a substitute for doubling a letter (no. 19). In some forms ⲓ may or may not be inserted; as ܚܘܢܘܢܐ or ܚܘܢܘܢܐ. In derivatives from the Greek, ⲓ is sometimes inserted for α, ε, or ε.

ⲟ and ⲛ are similarly used as *matres lectionis* for *o* and *i*.

ⲛ even may be used to express the Gr. ε.

2) In some nouns and particles, when ⲛ with ܘ preceding is changed into ܘ in the st. emph. (e. g. ܚܘܢܘܢܐ, as from ܚܘܢܘܢܐ, and ܚܘܢܘܢܐ from ܚܘܢܘܢܐ).

Some nouns take a ⲟ quiescent before suffixes as ܚܘܢܘܢܐ, ܚܘܢܘܢܐ, ܚܘܢܘܢܐ.

47. Elision or rejection. Thus, —

ܡܘܕܘܠܝܢ may become ܡܘܕܘܠܝܢ from ܡܘܕܘܠܝܢ. In the 1 fut. sing. of verbs "ܡ" (sec. 110) this regularly occurs; also in the imp. Pa. and Aph. of verbs "ܡ" (sec. 123) before suffixes; e. g. ܡܘܕܘܠܝܢ for ܡܘܕܘܠܝܢ from ܡܘܕܘܠܝܢ.

ܘ and ܐ easily fall out of verbs "ܡܘܕܘܠܝܢ" and "ܡܘܕܘܠܝܢ" (sec. 110—113), or "ܡܘܕܘܠܝܢ", "ܡܘܕܘܠܝܢ" (sec. 116—122); thus, ܡܘܕܘܠܝܢ for ܡܘܕܘܠܝܢ: also in their derivatives.

### Vowel Changes.

48. Vowels are either impure or pure: the former remaining invariable or unchanged during inflexion; the latter admitting of change.

49. Impure or invariable vowels; quiesce in their homogeneous vowel letter (*mater lectionis*); or are those which in Heb. would have dagesh forte after them; or, are those which in the penult. are open, i. e. in which the vowel closes the syll.; and lastly, final syllables in which *o* or *u* are placed.

There are some exceptions to these rules, which may be acquired by practice.

50. Pure or variable vowels, undergo changes which relate less to quantity than in Heb. These changes are rejection, transposition, or permutation. In some cases vowels are assumed.

1) Rejection, pertains only to final vowels which are pure, and not even then if a single letter which can be joined to the preceding syll. be added to the word. E. g.

مَلَّح from مَلَّح; in other cases the vowel falls away, as صُرَا, صُرَا.

Such changes are to facilitate pronunciation, but do not always occur where they might, for in some cases the vowel remains where a 3 rad. before suffixes and particles would be left without a vowel, as عَدْنَم, صَدْر.

2) Transposition occurs —

- a. In the imp. Pe. pl. m. before a suff. as مَمَلَّح from مَمَلَّح.
- b. In certain nouns of the form مَمَلَّح, when such an addition is made at the end as produces a new syll.; e. g. مَمَلَّح from مَمَلَّح. Also in the f. of some nouns of the forms مَمَلَّح, مَمَلَّح, as مَمَلَّح, emph. مَمَلَّح.
- c. In certain compound particles, as مَمَلَّح from مَمَلَّح. With the pref. م, مَمَلَّح becomes مَمَلَّح, and مَمَلَّح, مَمَلَّح, except م and م, lose their vowels, as مَمَلَّح.
- d. In the verb مَمَلَّح, whenever the mid. rad. would be without a vow. it takes the vowel of م which becomes occult, as مَمَلَّح, *ezeth*, for مَمَلَّح.
- e. The separable pronouns م and م, when pleonastic or put for the substantive verb, give up their vow. to the previous word, the final letter of which is without one, and م becomes occult. Thus م مَمَلَّح, *laithu*.  
 Obs. When a vow. is transposed it appears in its proper and original form, and not always in the one it had before transposition.

## 3) Permutation.

- a.* The  $\hat{}$  of the preformatives of inf. and fut. Pe. in a simple syll. becomes  $\bar{}$ , as  $\bar{\text{ܩܕܡܝܢ}}$  for  $\hat{\text{ܩܕܡܝܢ}}$ .
- b.* Before gutturals and  $\text{ܟ}$ ,  $\hat{}$  often, and  $\bar{}$  sometimes becomes  $\bar{}$ ; e. g.  $\bar{\text{ܩܕܡܝܢ}}$  for  $\hat{\text{ܩܕܡܝܢ}}$ ,  $\bar{\text{ܐܘܢܝܢ}}$  for  $\hat{\text{ܐܘܢܝܢ}}$ , and  $\bar{\text{ܩܕܡܝܢ}}$  for  $\hat{\text{ܩܕܡܝܢ}}$ .
- c.* The f. term.  $\text{ܐܘܢܝܢ}$  often becomes  $\bar{}$  in the st. constr., as  $\bar{\text{ܐܘܢܝܢ}}$  from  $\hat{\text{ܐܘܢܝܢ}}$ . In the st. emph.  $\bar{}$  often becomes  $\bar{}$  before  $\text{ܐܘܢܝܢ}$  and forms a diphthong, as  $\bar{\text{ܐܘܢܝܢ}}$  for  $\hat{\text{ܐܘܢܝܢ}}$ .
- d.* Some vowels, when joined with a quiescible letter, especially  $\hat{}$  and  $\bar{}$  quiescing in  $\text{ܐ}$ , are contracted into a diphthong, by an increment, as  $\bar{\text{ܐܘܢܝܢ}}$  from  $\hat{\text{ܐܘܢܝܢ}}$ ,  $\bar{\text{ܐܘܢܝܢ}}$  from  $\bar{\text{ܐܘܢܝܢ}}$ .

## 51. Assumption.

Besides the cases mentioned in nos. 37, 38., a vowel is often inserted between two consonants.

- 1) If two consonants without a vow. are so placed at the beginning of a word or syll. that the third cons. has a vow., the first assumes a vow.; generally  $\bar{}$  but sometimes  $\hat{}$ , as  $\bar{\text{ܐܘܢܝܢ}}$  for  $\hat{\text{ܐܘܢܝܢ}}$ . The same occurs in words beginning in  $\text{ܐ}$  occult and having the following cons. without a vow., as  $\bar{\text{ܐܘܢܝܢ}}$  for  $\hat{\text{ܐܘܢܝܢ}}$ .

The rule is, — when three consonants would come together without a vow. insert one under the first; quiescent or occult letters not being reckoned.

Obs. A few nouns f. assume  $\text{ܐ}$  in the st. emph.; as  $\bar{\text{ܐܘܢܝܢ}}$  from  $\hat{\text{ܐܘܢܝܢ}}$ ,  $\bar{\text{ܐܘܢܝܢ}}$  from  $\bar{\text{ܐܘܢܝܢ}}$ .



5) After a short vow., a letter without a vow. belongs to the previous syll.; but after a long one, generally to the following, and always after a diphthong.

6) Two consonants coming in a word, without a vow. belong, one to the preceding, the other to the following syll. even if its vow. is long.

Obs. on 5). Such words as  $\text{ܘܡܘܨܬܐ}$  form an apparent exception to this rule.

#### Tone or accent and its changes.

53. The Syriac being a dead language, and no rules having been left by the earliest writers upon it, we can say but little on this subject. Some have too hastily followed the analogy of the Heb.

De Dieu and others — on what authority we know not, have given rules such as the following.

1) The accent is regularly on the penult., but sometimes on the final syll. of a word. The same syll. retains it even when additions are made to the word.

2) The last syll. has an acute accent in words which are etymologically monosyllabic, and in those which end in a movable cons. without a vow. The terminations  $\text{ܐ}$ ,  $\text{ܐ}$ ,  $\text{ܐ}$ ,  $\text{ܐ}$  and  $\text{ܐ}$  generally have the accent, as also apocopate forms in  $\text{ܐ}$  and  $\text{ܐ}$ .

3) In Gr. and other derivatives, if the accent is on the antepenult. it is removed to the penult.; if elsewhere, it remains.



Trisyllables and polysyllables generally have the accent on the penult.

Obs. The study of Syriac poetry will no doubt throw light on this subject. (See Pt. 4. Prosody, in this work.)

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**PART II.**

**E T Y M O L O G Y.**



## PART II.

### ETYMOLOGY.

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#### Chap. I. Roots: General structure of the Language.

54. **Roots.** These for the most part resemble the Heb. They are mostly trilateral, but while the Heb. pronounces them as two syllables, the Syr., like the Chal. contracts them into one. Thus Heb. קָטַל, Chal. קַטַל, Syr. كَتَلَ. — This chiefly applies to verbs.

There are more pluriliterals in Syr. than in Heb., but they are partly exotics, and partly spring from trilaterals.

55. **Letters** are either radicals or serviles. The radicals are not used in inflexions (except as in 24. 3) *a*). The serviles are used to effect grammatical forms.

ا, ب, ؟, ه, و, د, ف, ذ, ص, ز, (ح), ل, are serviles.  
ك, ل, م, ن, س, د, ف, ز, ح, (ع) are radicals.

Obs. ح is generally considered as a radical, but it is used to form the Shaphel conjugation, and therefore, is really a servile.

56. **Serviles** are either essential (formatives), or non-essential, to which latter belong the prosthetic letters (no. 32).

57. Parts of speech. These we shall call, verb, noun, pronoun, and particles, including in the latter *adverbs, prepositions, conjunctions* and *interjections*.

58. We shall treat the parts of speech in the following order; — pronouns, verbs, nouns,\*) particles.

59. The Shemitic dialects effect grammatical forms, rather by prefixes and suffixes [composed of (fragmentary) pronouns and particles], than by inflection properly so called, though this obtains to a certain extent.

60. In Syr. we shall have to deal more with Graecisms, than with Hebraisms and Arabisms.

61. There is no article in Syr. but its place is properly supplied by the st. emph. of nouns, which will be treated below (sec. 152, 178).

We shall now proceed to consider the parts of speech in the order above indicated.

## Chap. II. The Pronoun.

62. Personal pronouns. As in Heb. these are either separable or inseparable, according as they are joined to other words or not.

63. The separable pronouns are —

1. Sing.	c. g.	I	أنا	1. Plu.	c. g.	نحن	we
2.	-	{ m. thou	أنت	2.	-	{ m. أنت	ye
		{ f. -	أنت			{ f. أنت	-
3.	-	{ m. he	هو, هو	3.	-	{ m. هو, هو, هو	they.
		{ f. she	هي, هي			{ f. هي, هي, هي	-

Obs. 1) These are only used as nominatives, except

\*) Including adjectives.

ܐܢܬܐ and ܐܢܬܐ, which after transitive verbs become accusatives, but are nominatives where they stand for the verb substantive.

2) Where ܐܢܐ = *sum, I am*, ܐ is occult; thus ܐܢܐ ܐܢܐ, *eno-no, I am*, ܐܢܐ ܐܘܬܢܐ, *I say*. When the word is joined to a p. ܐ falls out, as ܡܐܢܐ for ܐܢܐ ܡܐܢܐ. If the p. ends in ܐ, that also falls out, as ܘܚܢܐ for ܘܚܢܐ ܐܢܐ.

3) ܡܢܐ as a verb subst. frequently rejects ܡ, and coalesces with the previous word [no. 29. 7].] Even when ܡܢܐ is written separately after a p., many drop the ܡ in pronunciation; thus they pronounce alike ܡܢܐ ܡܢܐ and ܡܢܐ ܡܢܐ.

4) When pronouns of the 2 pers. = Subst. verb, they always coalesce with the previous word in pronunciation, and often in writing; thus ܐܢܐ ܐܢܐ or ܐܢܐ ܐܢܐ; ܐܢܐ ܐܢܐ or ܐܢܐ ܐܢܐ: pronounced *ilidath, ilidithun*.

5) ܐܢܐ and ܐܢܐ in such cases are similarly treated; e. g. ܐܢܐ ܐܢܐ or ܐܢܐ ܐܢܐ.

Note *a*. When the previous word ends in ܐ it is sometimes changed 'into ܐ and a diphthong is effected; thus for ܐܢܐ ܐܢܐ, we have ܐܢܐ ܐܢܐ. Still more frequently, this occurs with ܐ and ܐܢܐ, and ܐ and ܐܢܐ: thus ܐܢܐ ܐܢܐ, and ܐܢܐ ܐܢܐ. In some cases this substitution does not take place but ܐ is retained before ܐܢܐ, thus, ܐܢܐ ܐܢܐ, *raboi*.

*b*. By this peculiarity some letters which would be otiose become movable as ܐܢܐ ܐܢܐ, *dil-yu*, where ܐ regains its power as a consonant.

6) ܐܢܐ and ܐܢܐ, ܐܢܐ and ܐܢܐ are distinguished by

diacritical points, but what is their difference of meaning is not clear.

7) The forms of 3 pl. which begin with ܝ differ from those in ܐ, in being generally used for suffixes and accusatives; and very often for the subst. verb.

64. Inseparable pronouns, or suffixes: especially those of the verb.

These are fragments of pronouns partly in use and partly obsolete.

1) Joined to verbs they generally denote the acc. of the pronoun.

2) Joined to nouns they stand for possessive pronouns.

3) Joined to particles they represent oblique cases of the pronoun.

4) The suff. of a noun is in 1 sing. ܐ, but of a verb ܐ.

5) Inseparable pronouns are numerous: the verbal suffixes are —

1	Sing.	e. g.	ܐܘܒ, ܐܘܒܐ, (ܐܘܒܐ).
2	-	m.	ܘܐ, ܘܐܐ.
-	-	f.	ܘܒ, ܘܒܐ, ܘܒܐ.
3	-	m.	ܘܐܘܒ, (ܘܐܘܒܐ) ܘܐܘܒܐ, ܘܐܘܒܐ.
-	-	f.	ܘܐܘܒܐ, ܘܐܘܒܐ.
1	Pl.	c. g.	ܐܘܒܐ, ܐܘܒܐ, (ܐܘܒܐ), ܐܘܒܐ.
2	-	m.	ܘܐܘܒܐ, ܘܐܘܒܐ.
-	-	f.	ܘܐܘܒܐ, ܘܐܘܒܐ.

Obs. a. Each suffix can clearly have two forms; one to follow a vowel, and one to follow a consonant;

or, one may begin with a vow. and the other with a cons.

- b. The suff. 3 pl. m. and f. are wanting, and the separate pronouns are used instead, in which case they always follow the verb.
- c. Suffixes to participles are infrequent, but when they occur they resemble those to nouns.

65. Suffixes of nouns singular

Sing. 1 c. g.	ܐ	pl. 1 c. g.	ܐ
- 2 m.	ܐ	- 2 m.	ܐܘܢ
- - f.	ܐܘܢܐ	- - f.	ܐܘܢܐܘܢܐ
- 3 m.	ܐܘܢܐܘܢܐ	- 3 m.	ܐܘܢܐܘܢܐܘܢܐܘܢܐ
- - f.	ܐܘܢܐܘܢܐܘܢܐܘܢܐ	- - f.	ܐܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ

It will be sufficient to observe now in reference to these forms,

- a. That the suff. 1. sing. is unpronounced.
- b. That nouns which in the st. constr. end in ܐ do not take the suff. of 1. sing.
- c. That these suffixes do not take their number and gender from the nouns to which they are attached, but from those for which they stand.

66. Suffixes to nouns plural.

Sing. 1 c. g.	ܐ		pl. 1 c. g.	ܐ
- 2 m.	ܐܘܢܐ		- 2 m.	ܐܘܢܐܘܢܐ
- - f.	ܐܘܢܐܘܢܐ		- - f.	ܐܘܢܐܘܢܐܘܢܐ
- 3 m.	ܐܘܢܐܘܢܐܘܢܐ		- 3 m.	ܐܘܢܐܘܢܐܘܢܐܘܢܐ
- - f.	ܐܘܢܐܘܢܐܘܢܐܘܢܐ		- - f.	ܐܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ

— The rules for the use of these will be found below, no. 154.



## 67. Suffixes to particles.

These sometimes form cases of the pronoun, as **ܕܒܝ**, *to me*, **ܕܡܢܗ**, *from her*.

The suff. of **ܐܢܗ**, and **ܐܢܗ** expresses the nominative, as **ܐܢܗܐ**, *I am*.

The suffixes sometimes seem to be in the nom. when they are not: thus **ܕܗܘܢܐ**, *all these*, is properly the whole of these.

Some prepositions were originally nouns, and their suffixes are of this possessive character.

Such prepositions usually take the suff. as if they were pl. nouns, thus **ܕܡܢܗܘܢ**, **ܕܡܢܗܘܢܐ**.

Some particles which may take suffixes, consist of but one letter, as **ܕ**, **ܘ**, **ܐ**, but this last is changed into **ܐܘܪܝܢܐ**; thus, **ܐܘܪܝܢܐ**, *of thee, thine* etc. (See more in no. 170 below.)

68. The declension of **ܐܘܪܝܢܐ** with suffixes is here given: —

Sing. 1 c. g.	<b>ܐܘܪܝܢܐ</b>	pl. 1 c. g.	<b>ܐܘܪܝܢܐܘܢ</b>
- 2 m.	<b>ܐܘܪܝܢܐܝܗܘܢ</b>	- 2 m.	<b>ܐܘܪܝܢܐܘܢܗܘܢ</b>
- - f.	<b>ܐܘܪܝܢܐܗܘܢ</b>	- - f.	<b>ܐܘܪܝܢܐܘܢܗܘܢܐ</b>
- 3 m.	<b>ܐܘܪܝܢܐܗܘܢܐ</b>	- 3 m.	<b>ܐܘܪܝܢܐܘܢܗܘܢܐܘܢ</b>
- - f.	<b>ܐܘܪܝܢܐܗܘܢܐܘܢ</b>	- - f.	<b>ܐܘܪܝܢܐܘܢܗܘܢܐܘܢܐ</b>

## 69. Demonstrative Pronouns.

Sing. m.	<b>ܐܘܪܝܢܐ</b> , <b>ܐܘܪܝܢܐ</b>	Pl. m.	<b>ܐܘܪܝܢܐܘܢ</b>	} c. g. <b>ܐܘܪܝܢܐܘܢ</b> ( <b>ܐܘܪܝܢܐܘܢܐ</b> )
- f.	<b>ܐܘܪܝܢܐܐ</b>	- f.	<b>ܐܘܪܝܢܐܐܘܢ</b>	

Obs. *a*. The forms **ܐܘܪܝܢܐ** and **ܐܘܪܝܢܐܐ**, coalesce with **ܐܘܪܝܢܐ** and **ܐܘܪܝܢܐܐ** when they follow instead of the verbs subst.: thus **ܐܘܪܝܢܐܐܘܢܐ**, **ܐܘܪܝܢܐܐܘܢܐܐ**.

- b. Sometimes the **ܐ** of **ܦܢܐ** falls out, and the pronoun is joined to a preceding word, as **ܦܢܐܡܢܐ** for **ܦܢܐ ܡܢܐ**. (see Matth. 6. 11.)
- c. **ܕܢܐ** and **ܩܢܐ** are both demonstrative and personal pronouns, and the same is true of **ܥܢܐ**, **ܘܢܐ**.
- d. **ܕܡܢܐ** seldom occurs except before the relative **ܕ**, or in comparisons.
- e. **ܦܢܐ** seldom occurs: **ܦܢܐ** is probably its st. emph.
- f. **ܦܢܐ** and **ܦܢܐ** are sometimes joined to **ܥܢܐ** and **ܘܢܐ** for emphasis; **ܥܢܐ ܥܢܐ** are also joined for the some reason. (See Gal. 6. 7.)
- g. **ܥܢܐ**, **ܘܢܐ**, **ܕܢܐ**, **ܩܢܐ**, and **ܕܡܢܐ**, often represent the Gr. article, and then stand either before their nouns or immediately after them.

70. Interrogative Pronouns: who, what.

**ܘܗܘ**, *who?* is used of persons for both genders and numbers; when without a vow. it is distinguished from **ܘܗܘ** prep. by a dot over it (**ܘܗܘ**.\*). It is sometimes used of things, though, **ܘܗܘܐ**, **ܘܗܘܐ**, **ܘܗܘܐ**, usually perform that office.

**ܘܗܘܐ**, sometimes written **ܘܗܘܐ**, **ܘܗܘܐ** is less often used than **ܘܗܘܐ**.

**ܘܗܘܐ** m. and **ܘܗܘܐ** f., are sometimes used for persons: as also **ܘܗܘܐ** in pl. for both genders.

71. **ܘܗܘܐ** stands for both numbers and genders.

72. Interrogative pronouns sometimes coalesce with **ܥܢܐ** as a verb subst. thus **ܘܗܘܐ**, *what is (it)?* so **ܘܗܘܐ**.

\*) When **ܘܗܘܐ** is without a vowel it has a point beneath the **ܘ**, thus thus **ܘܗܘܐ** Ruth 2. 11, 13.

73. Interrogatives are sometimes used for indefinite pronouns.

74. Relative pronouns.

The usual form is ܘܢܐ, sometimes ܘܢܐ, for both genders and numbers.

This ܘܢܐ may be prefixed to a pro. or follow it, but is always joined to the beginning of a word as an inseparable particle. Thus ܘܢܐܢܐ or ܘܢܐܢܐ; ܘܢܐܢܐܢܐ, or ܘܢܐܢܐܢܐܢܐ.

It may also be joined to a demonstrative, ܘܢܐܢܐܢܐ.

These forms are only used when the relative refers to the antecedent.

If the relative ܘܢܐ begins a sentence it is joined with other pronouns, as ܘܢܐܢܐܢܐ, ܘܢܐܢܐܢܐܢܐ. So also m. ܘܢܐܢܐܢܐ, f. ܘܢܐܢܐܢܐܢܐ and for the pl. ܘܢܐܢܐܢܐܢܐܢܐ.

### Chap. III. The verb.

75. The verb is regarded by grammarians as the most important of the parts of speech in Syriac, and in lexicons is generally put as the radical form from which related nouns etc. have been derived.

76. Verbs are distinguished as primitives and derivatives. The latter are again divided into verbals, denominatives and depariculative, according as they are derived from verbs, nouns, or particles. The two last subdivisions are of most recent origin, at least, so it is supposed, but the primitives are most numerous.

77. 1) Verbals, are merely the conjugations derived from the root or peal form, such as paal, ethpaal etc.

2) Denominatives, are thought to have been derived from nouns, as ܘܩܢܐ, *to gild*, from ܩܘܢܐ, *gold*.

3) Departiculatives, or those from particles, are but few, as ܘܩܢܐ, *to put under* from ܘܩܢܐ, *under*.

78. The primitive form is considered to be the 3 sing. m. pret. peal. and consists of three consonants, pronounced as one syll.; as ܩܬܐ, *k'tal*, and therefore having but one vow. which may be *u* or *e*, but is generally *a*; the *e* is more frequent in intransitive verbs. Examples are, in *u*, ܘܩܢܐ; in *e*, ܘܩܢܐ; and in *a*, ܩܬܐ. [See Table P. *a*. for the usual personal inflexions.]

79. The derivatives of verbs, or conjugations, are variously enumerated. The most frequent are the eight which follow in pairs.

Peal	ܩܬܐ	active, and	Ethpeel	ܩܬܐܐ	passive.
Paël	ܩܬܐ	— —	Ethpaal	ܩܬܐܐ	—
Aphel	ܩܬܐ	— —	Ethtaphal	ܩܬܐܐܐ	—
Shaphel	ܩܬܐ	— —	Eshtaphal	ܩܬܐܐܐ	—

80. The passive conjugations all begin with the prefix ܐ and all except Ethpeel end with *a* in the last syll. [See Table P. *b*. for the usual conjugational peculiarities, or temporal inflexions.]

81. Verbs are either regular or irregular; we shall first treat of regular verbs.

82. In verbs, whether regular or irregular, the tenses formed by inflexion are but two, preterite and future.

There are also an imperative, an infinitive, and a participle, which are of course treated as moods.

Various tenses are formed with the aid of auxiliary verbs, and pronouns. Thus from the part. (by means of pronouns), a present active and passive is formed: e. g.  $\text{ܡܢܝܐܝܕ}$ , *thou art slaying*;  $\text{ܡܢܝܐܝܕܝܢ}$ , *thou art being slain*. By means of the p. and substantive verb, we get an imperfect; e. g.  $\text{ܡܢܝܐܝܕܝܢܝܢ}$ , *they were slaying*. By means of the substantive verb joined to the pret. in the same number, gender, and person we get a pluperfect, e. g.  $\text{ܡܢܝܐܝܕܝܢܝܢܝܢܝܢ}$ , *he had slain*.\*)

83. A paradigm of the regular verb is presented in Tab. A. 1), and the remaining paradigms will follow it in the order of reference, except A. 2).

### Observations on the regular verb.

#### A. The principal form, or Peal.

84. It must be remembered that besides the common form in  $\text{ܐ}$ , e. g.  $\text{ܡܢܝܐܝܕ}$ , there is a second in  $\text{ܐܝܢ}$ , e. g.  $\text{ܡܢܝܐܝܕܝܢ}$ , and a third in  $\text{ܐܝܢܝܢ}$ , e. g.  $\text{ܡܢܝܐܝܕܝܢܝܢ}$ , as already stated in Sec. 78.

85. Some verbs have forms in both  $\text{ܐ}$  and  $\text{ܐܝܢ}$ , whereby the meaning is sometimes varied (see No. 78.).

86. The Preterite Peal, is inflected by attaching suffixes to the end of the word, and varying the vowel as it may be necessary.

The suffixes are mostly fragmentary pronouns.

The following occur in all preterites.

	Sing.	Plu.
3	m. root form	ܐ — , ܐܝܢ — , —
	f. ܝ —	ܝ — , ܝܢ — , —

\*) See more on the tenses in Sec. 204 seqq.

	Sing.	Plur.						
2	<table border="0"> <tr> <td>m.</td> <td>𐤀 —</td> </tr> <tr> <td>f.</td> <td>𐤁 —</td> </tr> </table>	m.	𐤀 —	f.	𐤁 —	<table border="0"> <tr> <td>𐤀𐤁 —</td> </tr> <tr> <td>𐤁𐤀 —</td> </tr> </table>	𐤀𐤁 —	𐤁𐤀 —
m.	𐤀 —							
f.	𐤁 —							
𐤀𐤁 —								
𐤁𐤀 —								
1	c. g. 𐤀 —	𐤀 — , 𐤁 —						

The line attached to the suffix, here represents the unchanging root, or ground form.

Obs. 1) Some forms are not distinguished in pronunciation, though they are in writing, as ܡܢܐ, ܡܢܝܐ; ܡܢܝܘܐ, ܡܢܝܘܐ. Some however pronounce ܡܢܝܐ as if written *q'tab*, and ܡܢܝܘܐ as if written with a final consonant *y*, *q'taly*, — or German *j*, *q'talj*.

2) Where the form ܡܢܐ regularly has ܐ, the form ܡܢܝܐ regularly has ܐ, but in 1 and 3 sing. f. ܡܢܝܐ has ܐ like the other.

3) In most verbs, some of the persons have two forms, as in the previous table, the 1 and 3 pl.

4) Sometimes the 3 pl. loses final ܐ in m., and ܐ in f.

5) Ribui may be attached to some plural forms, especially those last mentioned, as ܡܢܝܘܐ, *they slew*, for ܡܢܝܐ, or ܡܢܝܘܐ.

9) The term. of the 1 pl. ܡܢܝܘܐ, generally has no vowel, ܡܢܝܘܐ; but may have one, ܡܢܝܘܐ; this however rarely occurs.

### 87. The Future Peal, singular.

This has not only some suffixes, but prefixes, joined to the root, generally after its vowel has been changed to ܐ. These prefixes take the vowel ܐ, thus in the

Sing.

3.	}	m.	root	î	
		f.	—	î	, or — î
2.	}	m.	—	î	
		f.	—	î	, or — î
1.		c. g.	—	î	

Obs. In intransitive verbs the root is either  $\text{ص}^{\text{ا}}$  or  $\text{ص}^{\text{ه}}$  for fut. and not  $\text{ص}^{\text{ه}}$ . There are a few exceptions, as  $\text{ص}^{\text{ا}}$  fut.  $\text{ص}^{\text{ا}}$  to labour;  $\text{ص}^{\text{ا}}$  fut.  $\text{ص}^{\text{ا}}$  to make;  $\text{ص}^{\text{ا}}$  fut.  $\text{ص}^{\text{ا}}$  to buy. [This obs. only applies to regular verbs.]

## 88. Fut. Peal Plural.

This is similarly formed by prefixes, and suffixes which are added after rejecting the vowel from the root, except in 1 pers.: thus —

in the Plu.

3.	}	m.	$\text{ص}^{\text{ا}}$	root	î
		f.	$\text{ص}^{\text{ه}}$	—	î
2.	}	m.	$\text{ص}^{\text{ا}}$	—	î
		f.	$\text{ص}^{\text{ه}}$	—	î
1.		c. g.	—	—	î

Obs. Some verbs admit apocope in the fut. but less frequently than those in the cognate dialects: thus —  $\text{ص}^{\text{ا}}$  becomes  $\text{ص}^{\text{ا}}$ ,  $\text{ص}^{\text{ا}}$ ,  $\text{ص}^{\text{ا}}$  etc.

## 89. The Imperative, Peal:

This is regularly formed by adding its terminations to the root of the fut.  $\text{ص}^{\text{ا}}$ . The exceptions are mostly the same as in the future. (See no. 87) Its forms are —

Sing.	2.	m.	root	Plu.	m.	—	,	[ $\text{ص}^{\text{ا}}$ — ]
		f.	—		f.	—	,	[ $\text{ص}^{\text{ه}}$ — ]

90. The Infinitive, Peal.

This is mostly formed by prefixing the syll. ܥ to the root; thus — ܥܡܠܐ, and very rarely ܥܡܠܚ. To this form ܥ is frequently prefixed. The infinitive of all other conjugations ends in ܐ in the absolute form.

91. The Participle, Peal.

This is both active or Poel, and passive or Peil, in the regular verb. But in verbs denoting sensations and affections etc., the passive form may have an active meaning as ܐܝܡܐ holding, ܚܝܨܐ, taking hold of etc.

The present tense is formed out of the participle\*) in this manner —

	Sing.	Plu.
3. {	m. ܥܥܐ ܥܥܐ or ܥܥܐ ܥܥܐ	ܥܥܥܐ ܥܥܥܐ
	f. ܥܥܐ ܥܥܐ or ܥܥܐ ܥܥܐ	ܥܥܥܐ ܥܥܥܐ
2. {	m. ܥܥܐ ܥܥܐ or ܥܥܐ ܥܥܐ	ܥܥܥܐ ܥܥܥܐ or ܥܥܥܐ ܥܥܥܐ
	f. ܥܥܐ ܥܥܐ or ܥܥܐ ܥܥܐ	ܥܥܥܐ ܥܥܥܐ or ܥܥܥܐ ܥܥܥܐ
1. {	m. ܥܥܐ ܥܥܐ	ܥܥܥܐ ܥܥܥܐ
	f. ܥܥܐ ܥܥܐ	ܥܥܥܐ ܥܥܥܐ

Obs. The passive or Peil p. often has ܥ after the first consonant, especially in intransitive verbs, verbs which begin with ܐ, etc.

B. The remaining conjugations.

92. Ethpeel.

This form is generally the passive of Peal, but is sometimes used for that of Aphel, particularly when Peal is intransitive or obsolete.

\*) Like the english He is killing etc.



1) Most passives have a reflexive meaning.

2) If the 1 rad. is a sibilant, it is transposed with the 2 of the prefix 2], and that is then written , after 1, and 3 after 3, thus ܐܘܢܐ, Ethpe. ܐܘܢܐܐ; ܚܘܢܐ Ethpe. ܚܘܢܐܐ, instead of ܐܘܢܐܐ, ܚܘܢܐܐ.

3) In the fut. Pe. and Ethpe. ܐ is sometimes found under preformatives, but recent editors have corrected the passages where this occurs.

4) The verb ܐܘܢܐ, in a peculiar manner, takes ܐ for ܐ in the last syll. of Ethpe. thus, ܐܘܢܐܐܐ, but its inf. is reg. in Acts 5. 29.

### 93. Pael and Ethpaal.

1) In all their forms these conjugations have the vowel ܐ under the 1 rad., and this ܐ is sometimes accompanied by ܐ, e. g. ܐܘܢܐ, ܐܘܢܐܐ.

2) Where Pe. is intransitive, Pa. is transitive; but when Pe. is transitive, Pa. either intensifies the meaning, or has a causative signification, as ܐܘܢܐ, *to seal*; ܐܘܢܐܐ, *to cause to seal*. Frequently however, there is no difference perceptible.

3) Ethpa. is often identified in meaning with Pe., and sometimes has an active, or a reflexive sense; e. g. ܐܘܢܐܐ, *to understand*, ܐܘܢܐܐܐ, *to sanctify one's self*.

4) The rule given in sec. 92, 2) holds in Ethpa.

5) When the 3 rad. is a guttural, the pret. and imp. of Pa. often have ܐ for ܐ in the last syll. ܐܘܢܐ, *to conquer*.

6) When the 3 rad. is a guttural or ܐ, the masculine participles act. and pass. of Pa. are alike. The f. sing. and m. sing. emph. of the part. are always

alike, thus,  $\text{ܡܚܡܝܢܐ}$  is either f. sing. or m. emph.; but in the f. emph. the difference is plain, thus, e. g.  $\text{ܡܚܡܝܢܐܐ}$  act., and  $\text{ܡܚܡܝܢܐܐܐ}$  pass.

7) The preformatives of the fut. Pa. are without vowels, except  $\text{ܐ}$ . The same is also true of Shaph. and other unusual conjugations.

8) All forms of the pret., imp., and fut. Ethpe. which have  $\text{ܐ}$  under the 1 rad., are like the corresponding forms in Ethpaal.

#### 94. Aphel and Ethtaphal.

1) The characteristic  $\text{ܐ}$  appears whenever there is no pref. and even when there is, its vow.  $\text{ܐ}$  remains.

2) Aph. renders transitive a verb which is intransitive in Pe., and it makes a transitive verb causative. Sometimes, however, Aph. is intransitive, or both trans. and intrans. e. g.  $\text{ܡܚܝܒܐ}$ , *to cause to reign*, or *to reign*.

3) Ethtaph. the pass. of Aph., is not very frequent; in it the characteristic  $\text{ܐ}$  of Aph. becomes  $\text{ܐ}$ , e. g.  $\text{ܡܚܝܒܐܐ}$ ,  $\text{ܡܚܝܒܐܐܐ}$ , by a law of assimilation.

4) The remarks in Sec. 93. 5) 6) apply to Aphel and Ethtaphal.

5) In the infin., fut., and p., (of irregular verbs especially) the pref.  $\text{ܐ}$  is often retained after preformatives.

6)  $\text{ܡܚܝܒܐ}$  with  $\text{ܐ}$  under  $\text{ܐ}$ , may be considered as an irregular Aph.;  $\text{ܡܚܝܒܐ}$  however may be called a Pe. with  $\text{ܐ}$  prosthetic, inasmuch as it is found only in the pret. and imp.

7) Ethpe. is generally used for the pass. of Aph.

8) The characteristic ܐ of Aph. is sometimes retained in Ethtaph. as ܐܘܒܐ from ܘܒܐ for ܐܘܒܐܐ.

9) Two forms of imp. Ethtaph. appear, ܐܘܒܐܐܐ and ܐܘܒܐܐܐܐ of which some writers prefer the first, and others the second.

10) In the 2 sing. and plur. of the fut., the ܐ which characterises Ethtaph. disappears.

### 95. Shaphel and Eshtaphal.

1) Shaphel has ܐ for its characteristic, and agrees in form and meaning with Aph. Sec. 93. 5), 6) holds good of this conjug. also.

2) In Eshtaph. the pref. ܐ is transposed with ܐ of the preformative ܐܐ, in all the forms.

3) The obs. in Sec. 94. 9) applies to Eshtaphal.

4) The conjug. Shaph. is generally given by grammarians, and in all lexicons as a quadriliteral.\*) In verbs "ܐܐ" it might easily be mistaken for a trilateral, as ܐܐܐ from ܐܐܐܐ. So also when a guttural falls out, as sometimes occurs; e. g. inf. ܐܐܐܐ from ܐܐܐܐ.

### Conjugations which more rarely occur.

96. These are so much like Pa. Aph. Shaph. and their passives as not to require a separate paradigm. In signification they mostly follow the same analogy.

97. The irregular or unusual conjugations are as follows: —

Palel and Ethpalal, as ܐܐܐܐܐܐܐܐ.

\*) In the lexicons therefore, it must be sought for under ܐܐ :

Pealel and Ethpealal, as  $\text{ܥܘܠܠܐ}$ ,  $\text{ܥܘܠܠܐ}$ .

Palpel and Ethpalpal, of verbs  $\text{ܥܘܠܐ}$  and  $\text{ܥܘܠܐ}$ , as  $\text{ܥܘܠܥܘܠܐ}$   
from  $\text{ܥܘܠܐ}$ .

PaueI and Ethpauai, as  $\text{ܥܘܘܐ}$  and  $\text{ܥܘܘܐ}$ .

Paiei and Ethpaiaii, as  $\text{ܥܘܘܘܐ}$ .

Pamel and Ethpamal, as  $\text{ܥܘܡܠܐ}$ ,  $\text{ܥܘܡܠܐ}$ .

Parei and Ethparai, as  $\text{ܥܘܦܐ}$ ,  $\text{ܥܘܦܐ}$ .

Pali and Ethpali, as  $\text{ܥܘܠܐ}$ ,  $\text{ܥܘܠܐ}$ .

Palen and Ethpalan, from nouns, as  $\text{ܥܘܠܐ}$  and  $\text{ܥܘܠܐ}$ .

Maphel and Ethmaphal, as  $\text{ܥܘܦܐ}$  from  $\text{ܥܘܦܐ}$ .

Saphel and Estaphal, as  $\text{ܥܘܦܐ}$ ,  $\text{ܥܘܦܐ}$ .

Taphel and Ethtaphal, as  $\text{ܥܘܦܐ}$ ,  $\text{ܥܘܦܐ}$ .

#### Pluriliterals.

98. These are mostly traceable to trilateral roots; some are from nouns, and others from foreign nouns and verbs, as  $\text{ܥܘܠܐ}$ , from  $\text{κατηγορεω}$ .

#### Guttural verbs.

99. These may be classed according as the 1, 2, or 3 rad. is a guttural. Verbs  $\text{ܥܘܠܐ}$  and  $\text{ܥܘܠܐ}$  belong to quiescents. They differ but little from regular verbs. In Pe. fut. and imp. they generally have *a* in the last syll., but some have *u*; others have both *a* and *u*. Verbs  $\text{ܥܘܠܐ}$  always have *a*. In the p. act. Pe. and those conjugations which have *e* (Ethpe. Pa. Aph. and Shaph.) these verbs have *a*.

The analogy of these verbs is followed by  $\text{ܥܘܠܐ}$ ,  $\text{ܥܘܠܐ}$ ,  $\text{ܥܘܠܐ}$ ,  $\text{ܥܘܠܐ}$  and  $\text{ܥܘܠܐ}$ , which belong to Pa. and Ethpa.; but in some verbs final  $\text{ܐ}$  follows the rules for quiescibles.

Tab. B. gives a paradigm of  $\text{ܥܘܠܐ}$ .

## Verbs with suffixes.

100. These suffixes are fragmentary pronouns. They are joined principally to transitive verbs, and all infinitives, because they\*) may have the power of substantives.

The changes of form in the verb with suffixes are the same in all verbs except "p, to which a special paradigm will be assigned.

## 101. The usual Rules for Suffixes.

1) The suffix cannot be of the same person as the verb except in the 3 sing.

2) Some persons of the verb have two forms of suffix, a longer and a shorter one.

3) A verb ending in a vow. takes a suff. without one, and a verb ending in a cons. takes a suff. with a connecting vowel.

4) All forms ending in <math>\text{◀}</math>, and the 2 sing. m. and 3 pl. f. pret. have <math>\text{◌}^{\text{◌}}</math> for the connecting vowel.

The verbal suffixes are as follows.

## 1. With a consonant preceding:

	Sing.	Plu.
1.	c. g. <math>\text{◌}^{\text{◌}}</math> (in imp. <math>\text{◌}^{\text{◌}}</math>)	<math>\text{◌}^{\text{◌}}</math> (in imp. <math>\text{◌}^{\text{◌}}</math>)
2.	{ m. <math>\text{◌}^{\text{◌}}</math> f. <math>\text{◌}^{\text{◌}}</math>	<math>\text{◌}^{\text{◌}}</math> <math>\text{◌}^{\text{◌}}</math>
3.	{ m. <math>\text{◌}^{\text{◌}}</math> f. <math>\text{◌}^{\text{◌}}</math>	. .

2. In 2. m. sing. 3 f. pl. pret. and with <math>\text{◀}</math> final.

\*) i. e. the infinitives.

	Sing.	Plu.
1.	c. g. ܠܘܢ	ܠܘܢܝܢ
2.	{ m. ܘܢܘܢ	ܘܢܘܢܝܢ (ܘܢܘܢ - 3 f. pl.)
	{ f. ܘܢܘܢܝܢ	ܘܢܘܢܝܢܝܢ (ܘܢܘܢܝܢ - 3 f. pl.)
3.	{ m. ܘܢܘܢܝܢܝܢ	.
	{ f. ܘܢܘܢܝܢܝܢܝܢ	.

3. With a vowel preceding:

1.	c. g. ܠܘܢ -	ܠܘܢܝܢ -
2.	{ m. ܘܢܘܢ -	ܘܢܘܢܝܢ -
	{ f. ܘܢܘܢܝܢ -	ܘܢܘܢܝܢܝܢ -
3.	{ m. ܘܢܘܢܝܢܝܢ - (ܘܢܘܢܝܢܝܢ before ܘ and in fut.)	
	{ f. ܘܢܘܢܝܢܝܢܝܢ - (ܘܢܘܢܝܢܝܢܝܢ).	

For the regular verb with suffixes see Tab. C.

ܘܢܘܢܝܢܝܢ and ܘܢܘܢܝܢܝܢܝܢ are not used as affixes.

When participles have affixes, they follow the rule of nouns.

Pronouns with prepositions may be used in some cases instead of suffixes.

102. The Tenses: the Preterite with Suffixes.

The changes of the pret. relate principally to vowels.

The vowel changes are chiefly transpositions.

Verbs in *e* generally have *e* where those in *a* retain the vow. of the root, but sometimes those in *e* take *a*.

Verbs ܠܘܢ and ܘܢܘܢ are easily compared with ܘܢܘܢܝܢ, for wherever ܠ is without a vow., ܘ retains its ܘ, and ܘܢ its ܘ; but when ܠ has ܘ, so have ܘܢ and ܘܢܘܢ.

Pa. Aph. and Shaph. retain the 1 vow., but change the second (ܘ) whenever Pe. changes ܘ.



verbs. In Pe. the last vow. is thrown out except with  $\text{ܩܘܢ}$  and  $\text{ܩܡܝܢ}$ , and when the final vow. is  $\text{ܐ}$ .

In the remaining conjugations  $\text{ܠ}$  is added after  $\text{ܐ}$  before suffixes; thus, inf.  $\text{ܩܘܡܘܠܝܢ}$ .

### Irregular or Imperfect Verbs.

106. Irregular verbs are of two kinds; those in which the irregularity consists in contraction, and those in which it arises from the use of quiescents. These must be carefully distinguished from defective verbs. Verbs doubly imperfect, or in which anomalies happen to two consonants, follow the rules for the others.

107. We shall commence with verbs Pe nun ( $\text{ܩܘܢ}$ ) or those whose initial is  $\text{ܩ}$ , a letter which often falls out in conjugation. For a paradigm of these verbs, see Tab. D.

108. Observations on verbs Pe nun,  $\text{ܩܘܢ}$ .

1) Where nun comes at the end of a syll. and is at the same time without a vow. it falls away; so also when it is an initial in imp. Peal.

2) The fut. and imp. Pe. take the same vow. as the reg. verbs with a few exceptions. Thus some have  $\text{ܐ}$  for  $\text{ܐ}$ , as  $\text{ܩܘܡܝܢ}$ , others have  $\text{ܐ}$  or  $\text{ܐ}$ , and others  $\text{ܐ}$ .

3) Ethpe. Pa. and Ethpa. are reg. but Shaph. Aph. and Ethtaph. drop the initial  $\text{ܩ}$ .

4) Verbs which are also  $\text{ܩܘܢ}$  follow none of these rules, but retain the  $\text{ܩ}$ ; as also those in which the mid. rad. is quiescent; thus  $\text{ܩܘܡܝܢ}$  from  $\text{ܩܘܡܝܢ}$ , and  $\text{ܩܘܡܝܢ}$  from  $\text{ܩܘܡܝܢ}$ . The same is true of some verbs with  $\text{ܩ}$  as mid. rad., as  $\text{ܩܘܡܝܢ}$ .





6) After the prefixes of Aph., ʔ is sometimes retained; and in participles the mid. rad. is sometimes written, but occult or unpronounced.

7) Maphel ܡܦܗܠ for ܡܦܗܠ, is from ܡܦ. The form ܡܦܗܠ is singular, (its pass. p. occurs in Jude v. 8.), and is a Shaphel formed from Palpel.

8) Before the last letter, ʔ is sometimes inserted after contraction, as in ܐܘܢܐܦ from ܐܘܢܐܦ, probably as a compensation for the letter which is dropped.

9) The form ܡܢܢܦܠ, (3 Esd. 5. 65), is referred to ܡܢܢܦܠ, for ܡܢܢܦܠ.

#### 110. Verbs Pe olaph, "ܦܐ.

Verbs with ʔ for 1 rad. are exhibited in Tab. F.

1) Since ʔ cannot be without a vow., it assumes one, when it is the initial letter. This vow., is *a* or *e*. In the imp. when *a* is in the 2 syll., the vow. of the syll. is *a*; but when *a* is in the 2 syll., the first has *e*; ܦܐܠܦܐ, ܦܐܠܦܐ.

2) In the inf. and fut. Pe., when the 2 vow. is *a*, ʔ quiesces in *a*, and when it is *e*, ʔ quiesces in *e*. Exceptions are rare, as ܦܐܠܦܐ, ܦܐܠܦܐ, ܦܐܠܦܐ.

3) In the fut., ʔ generally, but not always, remains after preformatives, except in the 1 sing. where it always falls out.

4) In Ethpe. the vow. of the 1 rad. is given to *e* of the pref. and ʔ quiesces in it. In the 1 sing. and 3 f. sing. pret., and in the imp. this vow. is *a*, and elsewhere *e*. The same analogy is followed in Pa. (where ʔ sometimes falls out), and in Ethpaal.

5) In Aph. Shaph. and their passives, ܐ becomes ܘ, which forms a diphthong with the previous vow. viz. *au*. In these conjugations, verbs Pe olaph very much resemble verbs ܦܘܕ (Pe yud), with which they are sometimes interchanged (as ܦܘܕ and ܦܘܕ) in consequence of this similarity.

#### 111. Verbs Pe olaph, continued.

1) The verbs ܦܘܕ and ܦܘܕ, reject ܐ in the imp. which is therefore ܦܘܕ, ܦܘܕ, ܦܘܕ etc.

2) Besides Ethpe., there is another form in which the 1 rad. ܐ, is changed into ܘ, thus, ܦܘܕܘܕ for ܦܘܕܘܕ. This form is most common in the verb ܦܘܕܘܕ.

3) ܦܘܕ changes ܐ into ܘ in Aph. instead of ܘ, thus ܦܘܕܘܕ, fut. ܦܘܕܘܕ.

4) ܦܘܕܘܕ makes ܦܘܕܘܕܘܕ in Aphel, by taking ܘ as prefix, and changing ܐ into ܘ.

5) Verbs with ܘܘܘ for 1 and 2 rad. resemble verbs ܦܘܕ in one respect. In the pret. imp. and p. p. Pe. ܘ is not permitted to remain destitute of a vow. This vowel is assigned to the previous consonant when there is one: thus ܦܘܕܘܕ for ܦܘܕܘܕ, and ܦܘܕܘܕܘܕ (Heb. 2. 6.) 'that thou hast remembered him'.

6) ܦܘܕܘܕ (Mat. 25. 16.) is Ethtaph.: and ܦܘܕܘܕ (Mat. 7. 34.), is a denominative from ܦܘܕܘܕ. [There is some doubt respecting ܦܘܕܘܕ which might come from ܦܘܕܘܕ a Taphel form of ܦܘܕ]. This opinion is supported both by the Arabic and the Chaldee.]

## 112. Verbs Pe yud (ܦܝܘܕ).

Verbs with ܦ for initial letter are exhibited in Tab. G. These verbs closely resemble verbs ܦܘܐ.

1) Where ܦ would be without a vow. one is supplied in the pret. imp. and pp.

2) In the inf. and fut., ܦ becomes ܦ and quiesces in ܦ. The 1 fut. sing. is therefore ܦܘܕܝܢܐ.

3) Except in verbs ܦܘܐ and gutturals, the final vow. of the pret. is ܦ, as ܦܘܕܝܢܐ.

4) In the fut. it is regularly ܦ, but ܦܘܕܝܢܐ rejects ܦ, and has ܦ in both the syllables thus, — ܦܘܕܝܢܐ and ܦܘܕܝܢܐ, 'He will sit', and 'I will sit'. Mat. 25, 31; Isa. 14, 13.

5) Ethpe. follows rule 1; thus ܦܘܕܝܢܐ; Psalm 87. 4. 5.

6) Where the 1 rad. of the perfect or regular verb has a vow. in Ethpe., the ܦ of this class of verbs has one, and the forms are regular. Thus, 3 sing. f. pret. ܦܘܕܝܢܐ.

7) Pa. and Ethpa. are regular, but seldom occur, e. g. ܦܘܕܝܢܐ, 'to bear', 'to carry'.

8) In Aph. Shaph. and their passives, ܦ becomes ܦ, as ܦܘܕܝܢܐ, ܦܘܕܝܢܐ. To this there are some exceptions; see 113. 2).

## 113. Verbs Pe yud, continued.

1) In the pp. Pe. ܦ is sometimes used for ܦ, as ܦܘܕܝܢܐ, Rom. 2. 16. 'instructed'.

2) Some verbs retain ܦ in Aph. as ܦܘܕܝܢܐ, Psalm 22. 17, ܦܘܕܝܢܐ, Gen. 21. 7.

3) Some verbs reject א before preformatives (112, 4), and in the imp., thus אָ, אָ, אָ from אָ, אָ, אָ, and אָ. Compare verbs Pe nun. Sec. 108.

4) Maphel occurs, but rejects א, as in pass. אָ from אָ.

5) The form אָ, Psalm 18. 19. is by some considered as Aphel of אָ, for אָ; so Opatius Syriasmus Restitutus p. 139. But it is better to regard it as from אָ.

6) The Peal conjugation of אָ presents several peculiarities —

- a. The middle radical, א, gives its vowel to א when it would be without one. When however א would have a vowel, the forms are regular: e. g. אָ, אָ, אָ, אָ, אָ etc.
- b. The same principle also applies when affixes are used, hence with a suff. אָ becomes אָ; e. g. אָ 'She gave him.' אָ, becomes אָ, e. g. אָ, etc.
- c. When therefore א closes a syllable, and א commences one, א is movable, or has its consonantal power; so also when both א and א have vowels, as in אָ, אָ.

114. Verbs Ee olaph, (or with א for the 2 rad., א.) Tab. H.

1) When the 1 rad. would be without a vow., it takes that of א which quiescens in it, thus אָ, אָ, אָ; for אָ etc.

2) These verbs are few in number, have א for their vow., and are intransitive.

3) In Pa. and Ethpa. ʾ is generally changed into ܘ, but sometimes remains, as ܘܢܘܒܘܬܐ, ܘܢܘܒܘܬܐ. Some verbs have both forms.

#### 115. Verbs Ee olaph continued.

1) In Ethpe. and Aph. the 2 rad. ʾ is sometimes dropped, as ܢܘܒܘܬܐ

2) Sometimes ʾ is inserted after preformatives as ܘܢܘܒܘܬܐ for ܘܢܘܒܘܬܐ or ܘܢܘܒܘܬܐ. See Eph. 3, 13; and Ac. 9, 38, where we have ܘܢܘܒܘܬܐ, *Ed. Lee*.

3) Sometimes a vow. is inserted instead of this ʾ as ܘܢܘܒܘܬܐ.

4) Great diversity of spelling obviously occurs in these verbs, which however generally exhibit an ʾ in Peal (except p. p.) and Ethpeal. See Schaaf's Lexicon. S. v. ܘܢܘܒܘܬܐ.

#### 116. Verbs Ee vau and Ee yud (having ܘ or ܘ for 2 rad.) Tab. I.

1) Verbs ܘܢܘܒܘܬܐ and ܘܢܘܒܘܬܐ differ from each other but slightly, and are therefore treated together in the paradigm, where their differences can be readily compared.

2) Their differences belong to Pe. alone, in other conjugations the forms are alike.

#### 117. Verbs ܘܢܘܒܘܬܐ. Peal and Ethpeal.

1) In the pret. and inf. the second radical ܘ quiesces in ܘ, and falls out in writing.

2) In the imp. and fut. ܘ quiesces in ܘ and is constantly written.

3) In the inf. and fut. (except 1 sing.) the preformatives have generally no vowel.

4) In the p. act., *o* becomes *i*, and is pronounced as *u*, thus *qo-yem*. But when additions are made by inflection etc. *o* becomes *u* and quiesces in *'* as *صُعمًا*.

5) In the p. p. *o* falls out, and the form is *صِعمر*.

5) In Ethpe., *o* becomes *u* and quiesces in *'*; the *u* of the pref. is doubled, thus *صِعمر*, (in forms commencing with *u* this does not appear); when the 1 rad. is a sibilant, it is not transposed, thus, *صِعمر*. The inf. is *صِعم*.

#### 118. Verbs Ee vau continued.

1) In Pa. and Ethpa. some of these verbs are reg., but most of them change *o* into *u*. Some have both forms as *صِعم*, *صِعم*.

2) In Aph. *o* falls out, and the vow. is *'* quiescing in *u*, except in inf. and pp. when the vow. is *'*, as *صِعم*, *صِعم*.

3) The preformatives of the inf. fut. and pe. take no vow.; — this does not apply to the fut. singular.

4) Ethtaphal is like Ethpeel in form throughout.

5) Shaph. and Eshtaph. seem not to occur, but Palpel and Ethpalpel are often met with, as *صِعم*, *صِعم*.  
Paul and Ethpauál also occur.

#### 119. Verbs Ee vau continued.

1) A number of these verbs are reg. as —

a. All with 3 rad. *i* or *u*, as *صِعم*, *صِعم* etc.

b. Some which are inflected both ways with different meanings: thus — *صِعم*, *صِعم*; *صِعم*, *صِعم*; *صِعم*, *صِعم*, etc.

c. Many others as *صِعم*, *صِعم*, etc.

2) Rules 117. 3) and 118. 3) are sometimes violated.

3) The ܐ of Aph. sometimes falls out, as in ܐܘܨܚܐ which becomes ܐܘܨܚܐ.

120. Verbs Ee yud (ܚܒ).

1) These verbs resemble the last in all conjugations except Peal.

2) Peal is like them in the inf. and act. pp., thus, inf. ܚܒܘܢܐ, act. p. ܚܒܘܢܐ.

3) In the other moods and tenses ܐ quiesces in ܐ.

4) ܚܒܘܢܐ and ܚܒܘܢܐ have the fut. like verbs ܚܒܘܢܐ.

121. Verbs Ee yud, continued.

1) The verb ܚܒܘܢܐ with ܐ movable, rejects it when the 1 rad. is without a vow. on the addition of preformatives, or the insertion of ܐ after them: thus, inf. ܚܒܘܢܐ or ܚܒܘܢܐ. The same occurs in Aphel.

2) ܐ sometimes falls out when without a pref.: the vow. is then remitted to the previous letter; as ܚܒܘܢܐ for ܚܒܘܢܐ. The place of ܐ is supplied in p. Pe. Matth. 15, 27, by ܐ, thus ܚܒܘܢܐ for ܚܒܘܢܐ.

3) On the addition of suffixes, the ܐ in Pe. pret. and inf., and the ܐ in the imp. and fut. can neither be rejected nor transposed.

122. Further remarks on verbs ܚܒܘܢܐ and ܚܒܘܢܐ.

1) In many forms these verbs agree with verbs ܚܒܘܢܐ; but a comparison of the paradigms will show that in many respects they differ.

2) For example, verbs ܚܒܘܢܐ have ܐ in the pret. and inf. Pe., the others ܐ and ܐ; verbs ܚܒܘܢܐ have ܐ or ܐ in the



fut. Pe., the others  $\hat{\text{a}}$  and  $\hat{\text{e}}$ . Other differences will present themselves to the student.

123. Verbs Lomad olaph and Lomad yud.  
Tab. K.

Verbs with the 3 rad. quiescent are mostly  $\hat{\text{u}}$ ; a few are  $\hat{\text{h}}$ , and differ from the others for the most part in Pe. only. Verbs  $\hat{\text{h}}$  are reg. [But some are both  $\hat{\text{u}}$  and  $\hat{\text{h}}$  as  $\hat{\text{h}}\hat{\text{e}}$  and  $\hat{\text{h}}\hat{\text{u}}$ , and these of course have both forms.]

124. Verbs  $\hat{\text{u}}$  and  $\hat{\text{h}}$ , continued.

1) The 3 rad.  $\text{t}$  becomes  $\text{u}$  quiescing in  $\hat{\text{e}}$ , in the pret. of all conjugations except Pe. Only in the 3 sing. f. is  $\text{u}$  movable.

2) In the 3 Pe. f. pret. paragogic,  $\text{u}$  takes a vow., as  $\hat{\text{u}}\hat{\text{e}}\hat{\text{h}}$ .

3) In Pe., the 3 rad. only appears in the 3 sing. m. pret., the inf., some persons of the fut. and the participle.

4) In short, whenever  $\text{t}$  would not be final, it becomes  $\text{u}$  or  $\text{e}$  in the inf. and imp.; and in the fut. also, except the 3 fem. sing. of all conjugations.

5) The vow. changes which occur in this class of verbs are numerous, and hence the 2 rad. is followed by  $\text{u}$  movable, by  $\hat{\text{e}}$ , by  $\hat{\text{u}}$ , by  $\hat{\text{e}}$  quiescing in  $\text{e}$ , and by  $\hat{\text{e}}$ . The various cases are sooner learned from the table than from a detailed enumeration, which only serves to perplex the learner, who had better carefully commit the paradigm to memory.

125. Verbs **ܦ** and **ܚ**, continued.

1) Verbs **ܚ** have a peculiar form only in Pe. pret., where **ܚ** quiesces in **ܚ**, except in the 3 sing. f. which is regular — **ܚܚܐ**.

2) Verbs of this class are mostly intransitive in Peal.

3) Some verbs have the forms of both **ܦ** and **ܚ**.

4) Those which have also **ܦ** for 2 rad. follow the rules for verbs **ܦ**; these however, refer the vow. of the mid. rad. to the 1 rad., as **ܦܦܐ**, **ܦܦܐܦܐ**.

5) Some verbs ending in **ܦ**, occur in Pa. and Ethpa. alone, and are conjugated like gutturals, so that **ܦ** neither suffers rejection nor permutation. [Sec. 99. 3)] They only resemble verbs **ܦ** in referring the vow. of the 3 rad. to the second, when that is without one.

6) **ܦ** sometimes remains before suffixes: thus **ܦܦܐܦܐܦܐܦܐ**, Acts 17. 14.

7) Some persons of the verb have a double form, which is worthy of notice, because in the 3 pret. and the 2 imp. pl. with the term. **ܦܦܐ**, the previous **ܦ** is movable as, **ܦܦܐܦܐ**. In the f. of the same persons with the termin. **ܦܦܐ**, **ܦ** is movable, as **ܦܦܐܦܐ**, **ܦܦܐܦܐ**.

126. Verbs **ܦ** and **ܚ** continued.

1) When a present tense is formed by means of a part. and pron., **ܦ** is exchanged for **ܦ**, and generally quiesces in **ܦ**: thus, —

Sing.

2. { m. **ܦܦܐܦܐܦܐ** or **ܦܦܐܦܐ**  
 f. **ܦܦܐܦܐܦܐ** or **ܦܦܐܦܐ**.

Sing.

3. } m.  $\text{ܐܢܐ}$   $\text{ܐܢܐ}$ .  
 } f.  $\text{ܐܢܐ}$   $\text{ܐܢܐ}$ .

Plu.

2. } m.  $\text{ܐܢܗܘܢ}$   $\text{ܐܢܗܘܢ}$  or  $\text{ܐܢܗܘܢ}$ .  
 } f.  $\text{ܐܢܗܘܢ}$   $\text{ܐܢܗܘܢ}$  or  $\text{ܐܢܗܘܢ}$ .  
 m.  $\text{ܐܢܗܘܢ}$   $\text{ܐܢܗܘܢ}$  or  $\text{ܐܢܗܘܢ}$ .

2) The p. p. Pe. is sometimes reg., as  $\text{ܐܢܗܘܢ}$ ,  $\text{ܐܢܗܘܢ}$ .

3) The verb  $\text{ܐܢܗܘܢ}$  sometimes loses  $\text{ܐ}$ , as  $\text{ܐܢܗܘܢ}$  for  $\text{ܐܢܗܘܢ}$ .

4) Some other irregularities occur, as  $\text{ܐܢܗܘܢ}$  for  $\text{ܐܢܗܘܢ}$ .

5)  $\text{ܐܢܗܘܢ}$  is regular in the fut.,  $\text{ܐܢܗܘܢ}$ ,  $\text{ܐܢܗܘܢ}$  etc. [but see 88. Obs.] There is however a form  $\text{ܐܢܗܘܢ}$ ,  $\text{ܐܢܗܘܢ}$ , to be met with in some editions of the N. T.

## 127. Verbs 'p with suffixes. Tab. L.

1) In the 3 pret.  $\text{ܐ}$  falls away before suffixes, but the  $\text{ܐ}$  remains, as  $\text{ܐܢܗܘܢ}$ .

2) In the inf.,  $\text{ܐ}$  is exchanged for  $\text{ܐ}$  which is movable, except before  $\text{ܐܢܗܘܢ}$  and  $\text{ܐܢܗܘܢ}$  which follow the last rule.

3) Forms in  $\text{ܐ}$  change  $\text{ܐ}$  into  $\text{ܐ}$ , but retain the vow. as  $\text{ܐܢܗܘܢ}$ .

4) Forms in  $\text{ܐ}$  change  $\text{ܐ}$  for  $\text{ܐܐ}$ , as  $\text{ܐܢܗܘܢ}$ , and sometimes retain  $\text{ܐ}$  as  $\text{ܐܢܗܘܢ}$ .

5) Forms in  $\text{ܐ}$  either drop  $\text{ܐ}$ , and  $\text{ܐ}$  is then movable, or both remain, and the term. is added to the form as it is, or  $\text{ܐ}$  is inserted before the suff.; thus,  $\text{ܐܢܗܘܢ}$  pret. Pa.,  $\text{ܐܢܗܘܢ}$  imp. Pe., or  $\text{ܐܢܗܘܢ}$  imp. Pe.

6) Forms in  $\text{ܥܝܢ}$  become  $\text{ܥܗܐ}$  as  $\text{ܢܫܝܗ}$ ,  $\text{ܢܫܝܗܒ}$ .

7) In many cases the analogy of the reg. verb is followed.

### 128. Verbs $\text{ܥܝܢ}$ with suffixes, continued.

1) Respecting some of the forms there is a difference of opinion, which leads to various modes of attaching the suffixes by different writers. This circumstance may cause a little difficulty at first, as also what follows: —

2) The same writers do not always follow one rule. This arises either from uncertainty in regard to the rules, or from differences in the manuscripts which they consulted.

3) Such verbs as  $\text{ܥܡܐ}$  never reject the final  $\text{ܐ}$ , and its vow. when suffixes are added; but when the 2 rad. would be without a vow., it takes that of the third. Thus  $\text{ܥܡܐܒ}$ ,  $\text{ܥܡܐܒܐ}$  etc.

### 129. Verbs doubly imperfect.

These are of various kinds; as 1) verbs  $\text{ܥܝܢ}$  and  $\text{ܥܝܢ}$ , —  $\text{ܢܫܐ}$ ,  $\text{ܢܫܐܒ}$  etc. Aph.  $\text{ܢܫܐܒ}$ ,  $\text{ܢܫܐܒܐ}$ , inf.  $\text{ܢܫܐܒܐ}$ , imp.  $\text{ܢܫܐܒܐ}$ . 2) Verbs  $\text{ܥܝܢ}$  and  $\text{ܥܝܢ}$ , —  $\text{ܢܫܐ}$ , Fut.  $\text{ܢܫܐܒܐ}$ , inf.  $\text{ܢܫܐܒܐ}$ , imp.  $\text{ܢܫܐܒܐ}$ , p. p.  $\text{ܢܫܐܒܐ}$ . Aph.  $\text{ܢܫܐܒܐ}$ . 3) Verbs  $\text{ܥܝܢ}$  and  $\text{ܥܝܢ}$ , as  $\text{ܢܫܐ}$ , fut.  $\text{ܢܫܐܒܐ}$ , Aph.  $\text{ܢܫܐܒܐ}$ . 4) Verbs  $\text{ܥܝܢ}$  and  $\text{ܥܝܢ}$  or  $\text{ܥܝܢ}$ , as  $\text{ܢܫܐ}$ , 3 pl. pret.  $\text{ܢܫܐܒܐ}$ , imp.  $\text{ܢܫܐܒܐ}$ , inf.  $\text{ܢܫܐܒܐ}$ . And 5) verbs  $\text{ܥܝܢ}$  and  $\text{ܥܝܢ}$  which only follow the rules of the latter or Lomad olaph.

### 130. Verbs defective.

$\text{ܢܫܐ}$  and  $\text{ܢܫܐܒܐ}$  only occur in p. Pe. act. so also  $\text{ܢܫܐܒܐ}$ , *convenit*.

ܡܝܥܘܢ has no Pe. fut. which is supplied by ܢܝܥܘܢ, a verb which occurs only in the fut. and infinitive.

ܢܝܥܘܢ is used impersonally in the 3 pret. and fut. f. sing. and f. p. active.

ܢܝܥܘܢ occurs only in the pret. and p. Pe.; other forms are borrowed from ܢܥܘܢ (according to the general opinion), inf. ܢܥܘܢܝܢ, imp. ܢܥܘܢܝܢ fut. ܢܥܘܢܝܢ, Aph. ܢܥܘܢܝܢ, p. ܢܥܘܢܝܢ. Ethpa. however is complete ܢܥܘܢܝܢ.

#### Chap. IV. The Noun.

(Including Adjectives, Numerals etc.)

131. In treating of nouns we shall speak of their gender, origin, number, and states; of their union with suffixes, and declensions; and of anomalous nouns and numerals.

132. Gender. We shall commence with observations upon the Gender of nouns.

1) This is either masculine or feminine. Some nouns are common, or either masculine or feminine. There is no neuter gender in Syriac.

2) The signification of many nouns determines their gender.

Therefore, names and appellations of men are masculine. So also are those of nations, mountains, rivers, and months even when they have a feminine form. The names and appellations of women, regions, cities, islands, and such members of the body as are double, are feminine.

3) The f. has two forms, which in ordinary cases suffice to indicate the gender. These forms are called the absolute and the emphatic states. Thus, those which in the st. absol. sing. end in  $\text{ܐ}$ ,  $\text{ܐ}$ ,  $\text{ܐ}$ ,  $\text{ܐ}$ , or which in st. emph. sing. have  $\text{ܐܘܢ}$  servile, are fem. But as some have no st. absol. and the form  $\text{ܐܘܢ}$  may include a rad. cons., this rule although general, is not infallible.

4) Some names of animals, the numerals from 20 to 100, and some others, are either m. or f., and their gender can be determined only by practice, and the connection in which they stand.

5) Some nouns m. have a f. form as  $\text{ܘܨܘܢܐ}$ ,  $\text{ܘܨܘܢܐ}$ , but here the  $\text{ܐ}$  belongs to the root. (Sec. 132, 3).

6) Some nouns are f. when their form does not show it, as  $\text{ܘܨܘܢܐ}$ ,  $\text{ܘܨܘܢܐ}$ , etc.

7) Foreign words are generally of the same gender as their originals, but not always. Neuters are mostly f., but often masculine.

### 133. The origin of nouns.

1) Many are derived from Greek, or Latin, of which the first very often retain their form, the latter generally change it.

2) Syriac nouns are either primitives or derivatives.

3) Derivatives are either from nouns or verbs; a few are composite.

### 134. Primitive nouns.

1) These are especially such as relate to simple notions, and to common objects. They are not all underived from

other parts of speech, but their origin is obscure, and hence they are called primitives.

2) In many respects primitives and derivatives coincide.

#### 134. Derivatives.

1) Those from the Gr. change  $\eta\varsigma$  into  $\text{ʿ}$  or  $\text{ʿ}$ ,  $\eta$  into  $\text{ܐ}$  or  $\text{ܐ}$ ,  $o\varsigma$  into  $\text{ܐ}$  or it remains unchanged,  $ov$  generally remains, other terminations vary in their form.

2) Verbal nouns are either active or passive. Those commonly said to come from participles, are used to describe either the agent, or the patient: those from infinitives describe an action, attribute etc.

3) A noun with the form of an abstract may be concrete.

#### 135. Derivatives assigned to the regular verb.

These are various, as, e. g. the forms assigned to the infin. Peal:  $\text{ܡܐ}$ ,  $\text{ܡܝܐ}$ ,  $\text{ܡܝܬܐ}$ ,  $\text{ܡܝܬܝܢ}$ ,  $\text{ܡܝܐ}$ ,  $\text{ܡܝܬܐ}$ ,  $\text{ܡܝܬܐ}$ ,  $\text{ܡܝܬܐ}$ , and  $\text{ܡܝܬܐ}$  — oftener  $\text{ܡܝܬܐ}$ ,  $\text{ܡܝܬܐ}$ . Nouns of all these forms occur, proving not that they are derived from the inf. Pe. but that there is some analogy between them and it. \*)

\*) The portion relating to nouns derived from verbs has been reduced to the smallest possible compass, and would have been omitted but for the fact that this mode of treating nouns is so general. I see no reason why we should not adopt the same principles of derivation in regard to the Heb., Syr., and other Shemitic languages as we do in regard to Greek etc. Supposing the nouns to be derived from roots, all that need be understood by the sections on derivation, is that there is a certain analogy and resemblance between the forms of many nouns and verbs. We are not always required to believe that the historical theory of derivations is the true one. At the same time, there can be no doubt, that various participles

136. Derivatives from the regular verb, continued.

From the part. Pe. they derive the forms, **ܡܘܢܐ**, **ܡܘܢܐ**, **ܡܘܢܐ** and **ܡܘܢܐ**, **ܡܘܢܐ**, **ܡܘܢܐ**, **ܡܘܢܐ**, **ܡܘܢܐ**. [The remark made under the last no. applies to this].

137. Derivatives from infinitives etc.

The forms under this head are **ܡܘܢܐ**, **ܡܘܢܐ**, **ܡܘܢܐ**, **ܡܘܢܐ**, **ܡܘܢܐ**, **ܡܘܢܐ**, **ܡܘܢܐ** etc. [See remark in 135.]

138. Derivatives from participles.

These are numerous, and are assigned to most of the conjugations. Thus to Pa. are assigned the forms — **ܡܘܢܐ**, **ܡܘܢܐ**, **ܡܘܢܐ**, etc.; to Aph. **ܡܘܢܐ**, **ܡܘܢܐ** etc.; to Shaph. **ܡܘܢܐ** etc. Besides which there are such forms as **ܡܘܢܐ**, **ܡܘܢܐ**, **ܡܘܢܐ**, **ܡܘܢܐ**.

[We have indicated the principal forms under which the noun appears, but we prefer to regard them as separate offshoots from their respective roots, and not as mere derivatives from certain inflexions of the verb.]

140. Quadrilaterals.

These mostly follow the analogy of the previous classes; but it is to be observed that many of them are of foreign origin.

Obs. A few nouns are met with, which appear to have **ܘ** prefixed and are compared with the Heb. Fut. e. g. **ܡܘܢܐ**, **ܡܘܢܐ**, and **ܡܘܢܐ**.

and infinitives have been transformed into nouns, with or without a change of form. There are cases also in which verbs have been undeniably formed from nouns.



## 141. Derivatives referred to the irregular verb.

According to the theory of Hoffmann and others, these differ from the preceding only in following their characteristic peculiarities. It will not be necessary to specify all the forms, but merely such as deviate from the types exhibited in the preceding particulars.

Verbs "ו", as	מַעֲחֵדְיָא	מַסְמָא	מַעֲמֵנָא
— "ח", —	חֵלְיָא	מַמָּא	מַשְׁמָא
— "א", —	אֲשֵׁנָא	בְּרֵסְיָא	אֲמַעֲתֵנְיָא
— "ע", —	עֵצָא	רֵפְיָא	מַדְעָא

## 142. Derivatives from irregular verbs, continued.

Verbs "ד", as מַגִּידְיָא, and מַיִלְיָא, מַמְכָּא, מַיִאָּא.

— "ח" and "ח" as, מַבְטָא, מַזְסְיָא, מַחְמְיָא, מַסְמָא, מַשְׁמָא, מַחְחֵדְיָא, מַבְטֵשֵׁ.

Nouns said to be derived from verbs of the last class, are not only numerous, but exhibit great variety of form.

## 143. Derivatives from irregular verbs, continued.

Verbs "ח" and "ח", as מַחְחֵדְיָא, מַחְחֵדְיָא, מַחְחֵדְיָא and מַחְחֵדְיָא, מַחְחֵדְיָא, מַחְחֵדְיָא.

There is a large number of nouns very variously formed which is referred to this class of verbs.

## 144. Derivatives from verbs doubly imperfect.

These nouns correspond to verbs of the same class, and their peculiarities of form arise from the fact that more than one of their radicals is liable to change or quiescence. Thus מַחְחֵדְיָא is referred to מַחְחֵדְיָא, מַחְחֵדְיָא to מַחְחֵדְיָא, מַחְחֵדְיָא to מַחְחֵדְיָא, מַחְחֵדְיָא to מַחְחֵדְיָא etc.

## 145. Denominatives.

Among denominatives are included not only nouns derived from primitives but from derivatives. Many diminutives belong to this class, as well as such forms as  $\text{ܕܝܡܝܢܐ}$ ,  $\text{ܡܗܠܝܢܐ}$ ,  $\text{ܫܚܝܢܐ}$  etc.

## 146. Denominatives continued.

Many words of this class are concretes, and especially adjectives. It includes patronymics and gentile nouns, as well as not a few from Gr. originals, some of which undergo changes more or less marked.

## 147. Diminutives.

Some have thought that the use of these was introduced after the Peshito version was made, because where this has the ordinary form the Philoxenian frequently has diminutives. They have the term.  $\text{ܩܘܝܐ}$ ,  $\text{ܩܘܝܐ}$ , or insert  $\text{ܘܐ}$  before the term. Such are  $\text{ܫܚܝܢܐ}$ ,  $\text{ܡܗܠܝܢܐ}$ ,  $\text{ܕܝܡܝܢܐ}$ .

## 148. Composite nouns.

These are numerous, and some are very common, as  $\text{ܕܝܚܝܘܢܐ}$ ;  $\text{ܕܝܚܝܘܢܐ}$ . Their abstracts are formed by adding a fem. term. to one or both nouns, as  $\text{ܕܝܚܝܘܢܐ}$ . For a Gr. compound, two words often stand in juxta-position; as  $\text{ܕܝܚܝܘܢܐ} = \text{ἀνομια}$ ,  $\text{ܕܝܚܝܘܢܐ} = \text{θιολογία}$ .

## 149. Number.

1) Besides the sing. and plu. the Syr. has a dual which is indicated by the term.  $\text{ܕܝܘܐ}$ , and only occurs in the words  $\text{ܕܝܘܐ}$ ,  $\text{ܕܝܘܐ}$ ,  $\text{ܕܝܘܐ}$ ,  $\text{ܕܝܘܐ}$ .

2) The pl. m. ends in  $\text{ܕܝܘܐ}$ , but when the last rad. is a quiescent it falls away, and the term. is  $\text{ܕܝܘܐ}$  as  $\text{ܕܝܘܐ}$ .

3) Nouns f. have pl. ܘܢܝܢܐ which is substituted for sing. ܘܢܝܢܐ. If the sing. ends in ܐ or ܘܢܝܢܐ, the vow. falls out, and ܘܢܝܢܐ or ܘܢܝܢܐ becomes movable, as ܘܢܝܢܐ, ܘܢܝܢܐ, ܘܢܝܢܐ, ܘܢܝܢܐ.

150. Remarks on nouns.

1) Some nouns m. have pl. of fem. form, as ܘܢܝܢܐ pl. ܘܢܝܢܐ.

2) Feminines with pl. m. term. are of two kinds — such as reject the pl. term. ܘܢܝܢܐ altogether, as ܘܢܝܢܐ, ܘܢܝܢܐ, — and such as retain the ܘܢܝܢܐ of the f. term. as ܘܢܝܢܐ, ܘܢܝܢܐ.

3) Some nouns have pl. of both m. and f. form as ܘܢܝܢܐ, ܘܢܝܢܐ.

4) Some have two forms of pl. with different meanings, as ܘܢܝܢܐ pl. ܘܢܝܢܐ, *a maidservant*, pl. ܘܢܝܢܐ, *the arm*.

5) ܘܢܝܢܐ has pl. ܘܢܝܢܐ and ܘܢܝܢܐ: ܘܢܝܢܐ pl. ܘܢܝܢܐ.

6) Some have a different pl. when used metaphorically, as ܘܢܝܢܐ, ܘܢܝܢܐ, ܘܢܝܢܐ, etc. The same is commonly said of ܘܢܝܢܐ, but the rule will not hold good in many cases.

7) Composite nouns may form the pl. in three ways. *a.* The pl. term. is added to the last word as ܘܢܝܢܐ; or *b.* to the first as in ܘܢܝܢܐ; or *c.* to both as ܘܢܝܢܐ.

8) Some insert ܘܢܝܢܐ and some ܘܢܝܢܐ before the term. of pl. as ܘܢܝܢܐ pl. ܘܢܝܢܐ, ܘܢܝܢܐ pl. ܘܢܝܢܐ. Others insert ܘܢܝܢܐ as ܘܢܝܢܐ pl. ܘܢܝܢܐ.

9) When a final rad. ܘܢܝܢܐ falls out in the sing. before the f. term., it generally reappears in the pl.; as ܘܢܝܢܐ, ܘܢܝܢܐ, ܘܢܝܢܐ. Some other plurals have ܘܢܝܢܐ, as ܘܢܝܢܐ, ܘܢܝܢܐ, ܘܢܝܢܐ. The form ܘܢܝܢܐ has pl. ܘܢܝܢܐ.

10) Some nouns have no pl. form, and others no sing.; as  $\text{ܡܚܡܘܢ}$ ,  $\text{ܕܝܢܐ}$ . Some are alike in sing. and pl., except in the pointing; as  $\text{ܐܢܬܐ}$  pl.  $\text{ܐܢܬܐ}$ . Some always have ribui whether sing. or pl. as  $\text{ܚܘܢܐ}$ ,  $\text{ܕܝܢܐ}$ . The form  $\text{ܡܚܡܘܢ}$  is written either with or without ribui, and is construed both as sing. and pl.

11) The pl. of foreign, and especially of Gr. words, is reg., but the gender of the term. used is not decided by that of the original noun; it is however commonly m. and but seldom f. The term. of the Gr. sing. generally falls away before the Syr. pl., but not always. Gr. nouns increasing in the gen. as  $\kappa\lambda\epsilon\iota\varsigma$  are similarly treated, or rather, the Syr. uses their root as the basis of its forms, thus  $\text{ܡܚܝܒܐ}$ , pl.  $\text{ܩܚܝܒܐ}$ .

#### 151. Remarks, continued.

1) Not only are proper names and appellatives borrowed from Gr. but certain plural forms, chiefly nom. and acc. which are employed without regard to their original intention. Here  $\alpha\iota$  becomes  $\text{ܐܝ}$ ; and  $\alpha\varsigma$ ,  $\text{ܐܝܫ}$ , to this there are some exceptions. The form  $\alpha\iota$  becomes  $\text{ܐܝܫ}$ ;  $\alpha\varsigma$   $\text{ܐܝܫ}$ ,  $\text{ܐܝܫ}$ ; and neut. pl.  $\alpha$   $\text{ܐܝܫ}$ ,  $\text{ܐܝܫ}$ , or  $\text{ܐܝܫ}$ . Nouns in  $\epsilon\varsigma$  become  $\text{ܐܝܫ}$ ,  $\text{ܐܝܫ}$ ,  $\text{ܐܝܫ}$ ,  $\text{ܐܝܫ}$ ,  $\text{ܐܝܫ}$ . Neuters in  $\alpha\tau\alpha$  become  $\text{ܐܝܫ}$ , and  $\text{ܐܝܫ}$ .

2) The use of these forms is not constant.

3) Greek terminations are even affixed to Syr. words, as  $\text{ܐܝܫܐܝܫ}$ .

#### 152. The States of nouns.

1) The so called states of nouns are three, the absolute, the emphatic and the construct.

2) The st. emph. may also be called the demonstrative. Its original intention was to supply the place of the article, but this intention has been lost sight of, and it is used indifferently with the absol. but it still retains its distinctive form.

### 153. States of Nouns, continued.

1) The st. absol. is the original form of the noun. From this the others have been derived.

2) The st. emph. is formed from the abs. by adding ʾ in the m. sing. either with or without change of vowels as the case may be, thus ܒܘܬܐ, emph. ܒܘܬܐܐ, ܐܘܬܐܐ.

3) In the pl. the term. ܐܘܬܐ becomes ܐܘܬܐܐ, as ܡܘܬܐܐ, emph. ܡܘܬܐܐܐ.

4) Nouns like ܡܘܬܐ form st. emph. thus ܡܘܬܐܐ; so ܡܘܬܐܐܐ, ܡܘܬܐܐܐܐ. In pl. ܡܘܬܐܐ becomes ܡܘܬܐܐܐܐ.

5) Nouns f. in ܐܘܬܐ, ܐܘܬܐ add ܐܘܬܐܐ, and those in ܐܘܬܐ change it for ܐܘܬܐܐ in emph. This rule leads to various vowel changes.

6) In the pl. f. emph. ܐܘܬܐܐ becomes ܐܘܬܐܐܐ.

7) The st. constr. is almost like the abs. and in the sing. m. it is the same form: but in pl. m. ܐܘܬܐܐ becomes ܐܘܬܐܐܐ, and ܐܘܬܐܐܐ, ܐܘܬܐܐܐ. In the sing. f. ܐܘܬܐ and ܐܘܬܐ become ܐܘܬܐܐ and ܐܘܬܐܐ, and ܐܘܬܐܐ becomes ܐܘܬܐܐܐ, ܐܘܬܐܐܐܐ. In the pl. f. the constr. is ܐܘܬܐܐܐ; thus ܐܘܬܐܐܐܐ from ܐܘܬܐܐܐܐ.

### 154. Nouns with Suffixes.

1) Fragmentary pronouns are added to nouns etc., according to certain rules such as those which are here given: —

2) In the m. sing. the suff. takes the place of the emph. term. ܐ, and the word is pointed accordingly; e. g. ܐܘܢܐ with suff. of 3 m. sing. ܐܘܢܐ.

3) If there is no vow. in the rad. syll. of the st. emph. one is inserted when the suff. is added; thus ܘܢܐ, with suff. ܘܢܐ. But if more consonants than one are without a vow., ܐ is inserted, as in the words ܘܢܐܘܢܐ, from ܘܢܐܘܢܐ, ܘܢܐܘܢܐܘܢܐ. In the f. this only happens after *o* or *u*. The rule is sometimes not observed.

4) In the f. sing., the suff. also takes the place of the ܐ of the emph. as ܘܢܐܘܢܐ from ܘܢܐܘܢܐ. But the suff. 1 sing. and 2 and 3 pl. are added to the st. constr.; as ܘܢܐܘܢܐܘܢܐ from ܘܢܐܘܢܐ, ܘܢܐܘܢܐܘܢܐ.

5) In the pl. m. and f., the suff. is added to the st. constr. as ܘܢܐܘܢܐܘܢܐ, ܘܢܐܘܢܐܘܢܐ, — from ܘܢܐܘܢܐ, ܘܢܐܘܢܐ, constr. pl. of ܘܢܐܘܢܐ, ܘܢܐܘܢܐ.

6) Nouns f. take the common forms of the suff. in the sing. and pl. In nouns m. pl., the final yud coalesces with the pl. suffix.

These rules are illustrated in Tab. M.

#### 155. The Declension of Nouns.

1) The chief difficulties of declension mostly consist of vow. changes, which conform to the rules given above [No. 48 etc.].

2) The paradigms N. and O, exhibit the declensions of nouns in both m. and feminine.

#### 156. Declension continued. Tab. N. a.

1) The first declension consists of those which admit of no vowel changes; thus ܘܢܐܘܢܐ retains its vow. in every

form. There is some difficulty in designating the words which belong to this class, which includes words of one or of more syllables.

2) The second declension includes such monosyllables as use a pure vowel, and also some polysyllables. Here, it will be observed, the final vow. of the st. constr. falls out before suffixes, except before the pl. suff. added to the sing. To this class belong some plurals in  $\text{ܡܰܘܰܝܰܝܰܐ}$ , as  $\text{ܡܰܘܰܝܰܝܰܐ}$ , sons,  $\text{ܡܰܘܰܝܰܝܰܐ}$ , money etc.

#### 157. Declensions continued.

3) The third declension includes those nouns which in the cognate languages double the final radical. Here, in the pl., the final cons. is sometimes written (but not pronounced) twice, the first of the repeated consonants being written with the *linea occultans*.

4) The fourth declension, embraces derivatives from verbs with the 3 rad. quiescent, and those primitives which resemble them. It will be observed that the fin. vow. quiesces in the fin. cons., and that the vow. of the 1 syll. remains. When the fin. vow. falls out,  $\text{ܐ}$  becomes movable  $\text{ܐ}$ : but in the sing., with suff. of 1 sing. and 2 and 3 pl.,  $\text{ܐ}$  becomes quiescent, and takes  $\text{ܐ}$ . The word  $\text{ܡܰܘܰܝܰܝܰܐ}$  'throne' makes  $\text{ܡܰܘܰܝܰܝܰܐܐ}$  with suff. 1 sing., and has a pl. feminine form  $\text{ܡܰܘܰܝܰܝܰܐܐܐ}$ , like  $\text{ܡܰܘܰܝܰܝܰܐܐ}$ , pl. emph.  $\text{ܡܰܘܰܝܰܝܰܐܐܐܐܐ}$ , 'shepherds.'

#### 158. Declensions continued.

The forms which answer to the Heb. Segolates and some others, next come before us. — Tab. N. b.

1) In the st. abs. and constr., the 1 rad. is generally without a vow., a few exceptions occur, principally from

verbs "p or "ח. With suffixes, the lengthened form takes a vow. under the 1 rad., generally that of the second, but sometimes another, e. g. אָע, אָעֵה; מְכַיֵּה, מְכַיֵּהָ.

2) The numbers 1, 2, 3, in the table, illustrate those nouns which correspond with the three classes of Heb. Segolates in *a*, *e*, *u*. The number 4, illustrates forms from verbs "ח and "ח", and such as are like them; and no. 5 represents derivatives from verbs "p and "ח", and forms which resemble them.

#### 159. Declensions continued.

These last named forms more particularly examined.

1) *a*. includes those in *a*, as אָע, אָעֵה; *b*. those in *e* as אָע, אָעֵה; *c*. those from verbs "ח etc., which take *e* or *a* in the final syllable, as אָע, אָעֵה. These all have *a* under the 1 rad., except in the absol. and construct singular.

2) *a*. includes those in which *e* is retained when the 1 rad. takes a vow. in lengthened forms, as אָע, אָעֵה; *b*. those in *a* final which becomes *e* when removed to the first rad. as אָע, אָעֵה. Those under this head have *e* under the 1 rad., except in the absolute and construct singular.

3) This includes forms in *u*, which is transposed when the form is lengthened: thus — אָע becomes אָעֵה in the emphatic &c.

4) *a*. includes such as change " into " as אָע, אָעֵה; *b*. those where " becomes " as אָע, אָעֵה. The first have the diphthong *ai* in all cases but the absol. and construct singular: the second have *au* in the same cases.



5) *a.* gives an example of forms like **ܘܚܡ** from verbs **ܘܚ**, and *b* of forms like **ܘܚܡܐ**. The former are very simple and closely resemble the first declension, but the vow. changes of the latter must be observed. Instead of the form **ܘܚܡܐ**, some have **ܘܚܡܐ** as **ܘܚܡܐ**. Three words have the pl. in **ܘܚܡܐ**, viz **ܘܚܡܐ**, **ܘܚܡܐ**, and **ܘܚܡܐ**: pl. **ܘܚܡܐ**, **ܘܚܡܐ**, and **ܘܚܡܐ**.

#### 160. Remarks on the Declensions.

1) The part. Ethpe. masculine is declined like **ܘܚܡܐ** in reg. verbs, but like **ܘܚܡܐ** in verbs **ܘܚܡܐ**: **ܘܚܡܐ**; **ܘܚܡܐ**, etc.; **ܘܚܡܐ**, **ܘܚܡܐ** etc.

2) Nouns from verbs **ܘܚܡܐ** and the like, have the forms of the emph. sing. and pl. alike. In some words, final **ܐ** is guttural and retained, but the vow. is under the previous consonant; e. g. **ܘܚܡܐ**, **ܘܚܡܐ**, etc. \*)

3) Some anomalous forms as **ܘܚܡܐ**, **ܘܚܡܐ**, and the like take affixes like the sing., **ܘܚܡܐ** only as the pl., and **ܘܚܡܐ** either as sing. or pl.

4) The mode in which suffixes are taken is in many cases, best learnt by observation, e. g. **ܘܚܡܐ**, **ܘܚܡܐ**; **ܘܚܡܐ**, **ܘܚܡܐ** etc.

#### 161. On the formation of feminines.

1) Feminines are formed from the m. in two ways: 1. by adding **ܐ** to the state abs., and 2. by changing **ܐ** of the st. emph. into **ܐ**. To this there are exceptions, e. g. **ܘܚܡܐ** makes f. **ܘܚܡܐ**, and **ܘܚܡܐ** has f. **ܘܚܡܐ**; **ܘܚܡܐ** has f. **ܘܚܡܐ**; Nouns in **ܐ**, **ܐ** - add **ܐ** in f. as **ܘܚܡܐ**. Forms m. in **ܐ** are reg., as **ܘܚܡܐ**. In the pl. **ܘܚܡܐ** - becomes

\*) **ܘܚܡܐ**, **ܘܚܡܐ**, **ܘܚܡܐ** etc., are the same in both sing. and plu. emph.

except that the latter have **ܐ** i u i.

ܡܘܢܐ, and ܡܘܢܐ becomes ܡܘܢܐ: e. g. ܡܘܢܐܝܘܬܐ, pl. ܡܘܢܐܝܘܬܐ; ܡܘܢܐܝܘܬܐ, pl. ܡܘܢܐܝܘܬܐ.

2) The form ܡܘܢܐܝܘܬܐ is used of saints and ܡܘܢܐܝܘܬܐ of the Trinity. ܡܘܢܐܝܘܬܐ makés f. ܡܘܢܐܝܘܬܐ and ܡܘܢܐܝܘܬܐ; ܡܘܢܐܝܘܬܐ, f. ܡܘܢܐܝܘܬܐ; ܡܘܢܐܝܘܬܐ, f. ܡܘܢܐܝܘܬܐ. For f. of ܡܘܢܐܝܘܬܐ we have ܡܘܢܐܝܘܬܐ.

### 162. Declension of Feminines. Table O.

These forms are of eight kinds; 1 to 5, include those in ܡܘܢܐ, ܡܘܢܐ; and 6 to 8, those in ܡܘܢܐ, ܡܘܢܐ; and ܡܘܢܐ, ܡܘܢܐ.

1) The first feminine decl. has vowels which admit neither of change nor of transposition and corresponds with the 1 decl. masculine.

2) The second feminine decl. admits a vow. (generally *a*, but sometimes *e*) in the last syll. of the root, when the form is lengthened. Words thus declined are mostly the feminines of the 2 masculine decl. There are a few forms in *u*, as ܡܘܢܐܝܘܬܐ.

3) The third feminine decl. corresponds with the fifth masculine decl. and is distinguished by the transfer of a vow. from the 1 rad. to the 2, on receiving additions in certain cases. This vow. may be *a* or *e*. Forms like ܡܘܢܐܝܘܬܐ, or from verbs ܡܘܢܐܝܘܬܐ, change ܡܘܢܐ into ܡܘܢܐ. Some forms as ܡܘܢܐܝܘܬܐ retain their vow. in its place in the st. emph. etc.; and others both transpose and change their vow., viz. *e* into *a*, and *a* into *e*; as ܡܘܢܐܝܘܬܐ, ܡܘܢܐܝܘܬܐ, ܡܘܢܐܝܘܬܐ, ܡܘܢܐܝܘܬܐ etc.

4) In the fourth decl., forms in ܡܘܢܐ and ܡܘܢܐ are included. Here the 3 rad. quiesces in the sing. emph. and with the suff. of the 2 and 3 sing. m. and f. and 1 pl.; viz. ܡܘܢܐ into

י, and օ into ֶֿ. In other forms օ and ֹ are movable. Some of the examples retain ֹ under 1 rad. and others reject it; as ֹרֹבֹ, ֹרֹבֹ, but ֹרֹבֹ, ֹרֹבֹ. Some change ֹ into օ, and transpose their vow. from the 1 rad. to the 2; as ֹרֹבֹ, ֹרֹבֹ, where the vow. is both transposed and changed; ֹרֹבֹ loses ֹ in the sing. emph., ֹרֹבֹ, but retains it in the plural ֹרֹבֹ, 1 Petr. 5. 12.

Obs. Some words are variously spelled, by different authors and editors; as e. g. — ֹרֹבֹ, for which Schaaß has ֹרֹבֹ, and the Bibl. Polygl. ֹרֹבֹ. There are also some real irregularities in the case of individual words, but those which are not here given, can hardly cause much difficulty.

### 163. Declensions of Feminines continued.

5) The fifth feminine decl. comprises such nouns etc. as have the fin. rad. written twice in the pl. The first of the repeated letters has the *linea occultans*, and is sometimes not even written; e. g. ֹרֹבֹ, ֹרֹבֹ; ֹרֹבֹ, ֹרֹבֹ.

6) Under this head come feminine nouns in ֹ, (ֶֿ, ֹֿ) which always remains in the sing., but in the pl. becomes ֶֿ, as ֹרֹבֹ, pl. ֹרֹבֹ.

- a. These forms have no vow. change but the one just named.
- b. c. The vow. under the 1 rad. is impure, but a vow. inserted under the 2 rad. in the pl., and that under the first radical remains.
- d. e. Insert a vowel in the pl. under the 1 radical: ֹרֹבֹ, ֹרֹבֹ, ֹרֹבֹ.

f. Have no vow. under 1 rad. but insert one under the 2. whenever *o* is movable. These forms resemble closely those in *b.* 2. — *مُحِبُّ*.

7) The seventh feminine decl. contains those in *i* (*مِي*, *مِي*), which remains in the sing., but in the pl. becomes *مِ*, as *صِيْمَة*, pl. *صِيْمَات*. Two forms are given, of which the first, or *a* retains throughout the vow. which it has under the 1 rad.; and the second or *b* exhibits those which assume a vowel when *م* becomes movable. The first, or *صِيْمَة*, is analogous to 6, *a* *قَصَة*; the second or *صِيْب*, to 6, *d, e*; *بَعْنَة*, *مَعْنَة*.

8) The eighth feminine decl. consists of forms which have *ل* *ل* in the sing. but in which this *ل* *ل* becomes *o* movable in the pl.: as sing. abs. *مَعْنَة*, pl. *مَعْنَو*. The 2 rad. in pl. has *ل*.

Obs. Many nouns having f. sing. have m. pl., and some which have m. sing. have a f. pl. As a rule the form of the singular determines the gender of these words. See Sec. 179, 1).

#### 164. Irregular nouns.

These are not very numerous, and their anomalies are mostly limited to one or two particulars. They generally agree with the same words in Heb., are primitives, and in common use. The following list includes most of them.

*أَب*, *أَب* *father*, takes *o* in sing. before affixes (except *أَب* *my father*) thus, *أَبِي*, *أَبِي*. In the pl. there are two forms *أَبَائِي*, *أَبَائِي*, and *أَبَائِي*.

*أَبَا*, *fruit*, pl. *أَبَا*. Also written *أَبَا*, and in the pl. *أَبَا*.

*أَبَا*, *concordant*, pl. *أَبَا*.

ܐܘܢܘܚܘܢܐ, *a piece of cloth, a patch*, pl. ܐܘܢܘܚܘܢܐ.

ܐܘܢܐ *a brother*, is like ܐܘܢܐ in the sing. pl. ܐܘܢܐ.

ܐܘܢܐ m. *another*, pl. ܐܘܢܐ.

ܐܘܢܐ f. *id.* pl. ܐܘܢܐ.

ܐܘܢܐ *a fever*, pl. ܐܘܢܐ.

ܐܘܢܐ *a place*, has fem. plu. ܐܘܢܐ.

ܐܘܢܐ, *a house*, constr. ܐܘܢܐ pl. ܐܘܢܐ. For ܐܘܢܐ an apocopate form ܐܘܢܐ is sometimes found. Matt. 12, 25.

ܐܘܢܐ, ܐܘܢܐ, *a son*, pl. ܐܘܢܐ.

ܐܘܢܐ, ܐܘܢܐ, *a daughter*, with suff. ܐܘܢܐ etc. pl. ܐܘܢܐ.

ܐܘܢܐ *a place*, has fem. plu. ܐܘܢܐ.

ܐܘܢܐ, ܐܘܢܐ, *father in law*, with suff., ܐܘܢܐ, but in 1 sing. ܐܘܢܐ, pl. ܐܘܢܐ.

ܐܘܢܐ *a sister*, pl. ܐܘܢܐ.

ܐܘܢܐ *a mule*, pl. ܐܘܢܐ and ܐܘܢܐ.

ܐܘܢܐ, ܐܘܢܐ or ܐܘܢܐ, *lord*, with. suff. ܐܘܢܐ etc. pl. ܐܘܢܐ. So also ܐܘܢܐ, pl. ܐܘܢܐ.

ܐܘܢܐ *fire*, pl. ܐܘܢܐ.

ܐܘܢܐ *lip*, pl. ܐܘܢܐ.

ܐܘܢܐ *face*, pl. ܐܘܢܐ.

ܐܘܢܐ, *town*, pl. ܐܘܢܐ, generally takes suff. as a sing. ܐܘܢܐ etc. but sometimes as a pl. ܐܘܢܐ.

ܐܘܢܐ, ܐܘܢܐ *great, a great man* etc., has for pl. ܐܘܢܐ.

ܐܘܢܐ, *a year*, pl. ܐܘܢܐ, constr. ܐܘܢܐ.

For some additional forms see above No. 150.

### 165. Cardinal Numbers.

Those from 1 to 10 have two forms, a *m.* and a *f.*, the *f.* forms go with *m.* nouns, and the *m.* forms with *f.* nouns,

except *one* and *two*, which agree with their nouns.

The numerals from 1 to 10 are as follows,

	m.	f.		m.	f.
1.	ܐܝܢ	ܐܝܢܐ	6.	ܫܘܫܬܐ	ܫܘܫܬܐ
2.	ܕܘܢܝܢܐ	ܕܘܢܝܢܐ	7.	ܫܘܫܬܐ	ܫܘܫܬܐ
3.	ܕܘܢܝܢܐ	ܕܘܢܝܢܐ	8.	ܫܘܫܬܐ	ܫܘܫܬܐ
4.	ܕܘܢܝܢܐ	ܕܘܢܝܢܐ	9.	ܫܘܫܬܐ	ܫܘܫܬܐ
5.	ܕܘܢܝܢܐ	ܕܘܢܝܢܐ	10.	ܫܘܫܬܐ	ܫܘܫܬܐ

From 11 to 19 the usual forms are these,

	m.		f.
11.	ܫܘܫܬܐ	or	ܫܘܫܬܐ
12.	ܕܘܢܝܢܐ	or	ܕܘܢܝܢܐ
13.	ܕܘܢܝܢܐ	or	ܕܘܢܝܢܐ
14.	ܕܘܢܝܢܐ	or	ܕܘܢܝܢܐ
15.	ܕܘܢܝܢܐ	or	ܕܘܢܝܢܐ
16.	ܕܘܢܝܢܐ	or	ܕܘܢܝܢܐ
17.	ܕܘܢܝܢܐ	or	ܕܘܢܝܢܐ
18.	ܕܘܢܝܢܐ	or	ܕܘܢܝܢܐ
19.	ܕܘܢܝܢܐ	or	ܕܘܢܝܢܐ

The tens are formed by the plurals of the units of the m. form, and are of both genders.

20. is the pl. of 10.	ܫܘܫܬܐ	60.	ܫܘܫܬܐ
30.	ܫܘܫܬܐ	70.	ܫܘܫܬܐ
40.	ܫܘܫܬܐ	80.	ܫܘܫܬܐ
50.	ܫܘܫܬܐ	90.	ܫܘܫܬܐ



m.	f.	m.	f.
1. ܘܪܘܚܢܐ	ܘܪܘܚܢܐ	6. ܘܫܘܫܘܬܐ	ܘܫܘܫܘܬܐ
2. ܘܪܘܚܢܐ	ܘܪܘܚܢܐ	7. ܘܫܘܫܘܬܐ	ܘܫܘܫܘܬܐ
3. ܘܪܘܚܢܐ	ܘܪܘܚܢܐ	8. ܘܫܘܫܘܬܐ	ܘܫܘܫܘܬܐ
4. ܘܪܘܚܢܐ	ܘܪܘܚܢܐ	9. ܘܫܘܫܘܬܐ	ܘܫܘܫܘܬܐ
5. ܘܪܘܚܢܐ	ܘܪܘܚܢܐ	10. ܘܫܘܫܘܬܐ	ܘܫܘܫܘܬܐ

From 11 to 19 a similar method is adopted; as 11 ܘܫܘܫܘܬܐ, 12 ܘܫܘܫܘܬܐ. The tens add ܘܫܘܫܘܬܐ to the full form; thus 20 ܘܫܘܫܘܬܐ, 30 ܘܫܘܫܘܬܐ, 40 ܘܫܘܫܘܬܐ etc. The intermediate numbers are thus formed, ܘܫܘܫܘܬܐ ܘܫܘܫܘܬܐ *the twenty second*. Cardinals often stand for ordinals, especially with ܘܫܘܫܘܬܐ prefixed. From the ordinals certain abstract nouns are formed as *trinity*, ܘܫܘܫܘܬܐ. Some forms are both Cardinals and ordinals; as ܘܫܘܫܘܬܐ *four* or *fourth*. Greek numerals are rarely used. It is also to be observed that the pointing of some of the numerals is not uniform.

167. Days and months.

Friday is called ܘܫܘܫܘܬܐ because it is the eve of ܘܫܘܫܘܬܐ *Saturday (sabbath)*. The other days are, *Sunday* ܘܫܘܫܘܬܐ, or the first in the week; *Monday* ܘܫܘܫܘܬܐ; *Tuesday* ܘܫܘܫܘܬܐ etc.

*Months* are reckoned from the change of the moon, and an intercalary month is added as often as is necessary.

October	ܘܫܘܫܘܬܐ	April	ܘܫܘܫܘܬܐ
November	ܘܫܘܫܘܬܐ	May	ܘܫܘܫܘܬܐ
December	ܘܫܘܫܘܬܐ, or ܘܫܘܫܘܬܐ	June	ܘܫܘܫܘܬܐ
January	ܘܫܘܫܘܬܐ	July	ܘܫܘܫܘܬܐ
February	ܘܫܘܫܘܬܐ	August	ܘܫܘܫܘܬܐ
March	ܘܫܘܫܘܬܐ	September	ܘܫܘܫܘܬܐ



### Chap. V. Particles.

#### 168. The Particles in general.

1) Under the name of particles, we include adverbs, prepositions, conjunctions and interjections.

2) These particles are either primitive or derivative, and are such either properly, or by adoption (as when an adj. is used for an adv.). Those which are borrowed from other languages, are principally from the Greek, but it is difficult to trace the origin of many.

3) Some particles consist of but one letter or syllable, and are always joined to other words as prefixes with a variety of intentions and significations.

#### 169. Adverbs.

1) Adverbs of quality, from nouns, adjectives and participles, end in  $\text{ܐܘܡܐ}$ ; as —  $\text{ܘܘܡܐ}$  from  $\text{ܘܘܡܐ}$ .

2) Some adverbs, which follow no regular rule in their formation, are borrowed from other parts of speech; as  $\text{ܐܘܡܐ}$ ,  $\text{ܐܘܡܐ}$ .

3) Some are compound, as  $\text{ܘܘܡܐܘܡܐ}$ , from  $\text{ܘܘܡܐ}$  and  $\text{ܘܘܡܐ}$ ;  $\text{ܘܘܡܐܘܡܐ}$  from  $\text{ܘܘܡܐ}$  and  $\text{ܘܘܡܐ}$ ;  $\text{ܘܘܡܐܘܡܐ}$  from  $\text{ܘܘܡܐ}$  and  $\text{ܘܘܡܐ}$ .

4) Some are primitive, as  $\text{ܐܘܡܐ}$ ,  $\text{ܐܘܡܐ}$ .

#### 170. Prepositions.

1) Prepositions are either primitive or derivative. With the former we may class  $\text{ܘܘܡܐ}$ ,  $\text{ܘܘܡܐ}$ , and  $\text{ܘܘܡܐ}$ , which are joined or prefixed to another word without a vow., except when the word begins with two consonants. Before words beginning with  $\text{ܐ}$ ,  $\text{ܘܘܡܐ}$  and  $\text{ܘܘܡܐ}$ , they take the vow. of the same, as  $\text{ܘܘܡܐܘܡܐ}$ ,  $\text{ܘܘܡܐܘܡܐ}$ , so  $\text{ܘܘܡܐܘܡܐ}$ ,  $\text{ܘܘܡܐܘܡܐ}$ .  $\text{ܘܘܡܐܘܡܐ}$ ,  $\text{ܘܘܡܐܘܡܐ}$ . The words

ܡܘܕܐ, ܡܘܕܝܢܐ make ܡܘܕܐܝܢܐ, ܡܘܕܝܢܐ, having perhaps been originally written ܡܘܕܐܝܢܐ, ܡܘܕܝܢܐ.

2) ܡܘܕܐ may be placed among the prefixes, because it is joined to many words and even loses ܡ. Perhaps ܡܘܕܐ is another primitive.

3) Many prepositions were originally nouns, as ܡܘܕܐ, ܡܘܕܝܢܐ. Others were nouns and prepositions, as ܡܘܕܐܝܢܐ, ܡܘܕܝܢܐ, etc.

4) Prepositions may take suffixes, except these seven, ܡܘܕܐ, ܡܘܕܝܢܐ, ܡܘܕܐܝܢܐ, ܡܘܕܝܢܐ, ܡܘܕܐܝܢܐ, ܡܘܕܝܢܐ. The suffixes to some, resemble those of plurals, these are, ܡܘܕܐܝܢܐ, ܡܘܕܝܢܐ, ܡܘܕܐܝܢܐ, ܡܘܕܝܢܐ, ܡܘܕܐܝܢܐ, ܡܘܕܝܢܐ, and ܡܘܕܐܝܢܐ. In the others they are added in the sing.

5) We give four examples as specimens of prepositions with suffixes.

Sing.	ܡܘܕܐ with	Plur.
1.	ܡܘܕܐܝܢܐ	ܡܘܕܐܝܢܐܝܢܐ
2. {	m. ܡܘܕܐܝܢܐ	ܡܘܕܐܝܢܐܝܢܐܝܢܐ
f. ܡܘܕܐܝܢܐ	ܡܘܕܐܝܢܐܝܢܐܝܢܐ	
3. {	m. ܡܘܕܐܝܢܐ	ܡܘܕܐܝܢܐܝܢܐܝܢܐ
f. ܡܘܕܐܝܢܐ	ܡܘܕܐܝܢܐܝܢܐܝܢܐ	

ܡܘܕܐ in, with,

1.	ܡܘܕܐܝܢܐ	ܡܘܕܐܝܢܐܝܢܐ
2. {	m. ܡܘܕܐܝܢܐ	ܡܘܕܐܝܢܐܝܢܐܝܢܐ
f. ܡܘܕܐܝܢܐ	ܡܘܕܐܝܢܐܝܢܐܝܢܐ	
3. {	m. ܡܘܕܐܝܢܐ	ܡܘܕܐܝܢܐܝܢܐܝܢܐ
f. ܡܘܕܐܝܢܐ	ܡܘܕܐܝܢܐܝܢܐܝܢܐ	



3) Some conjunctions always stand first in a sentence, as ܐܘ, ܘܢܐ; others never, as ܘܢܐ, ܘܢܐ, ܘܢܐ, ܘܢܐ; others again either stand first or not; as ܘܢܐ, ܘܢܐ.

#### 172. Interjections.

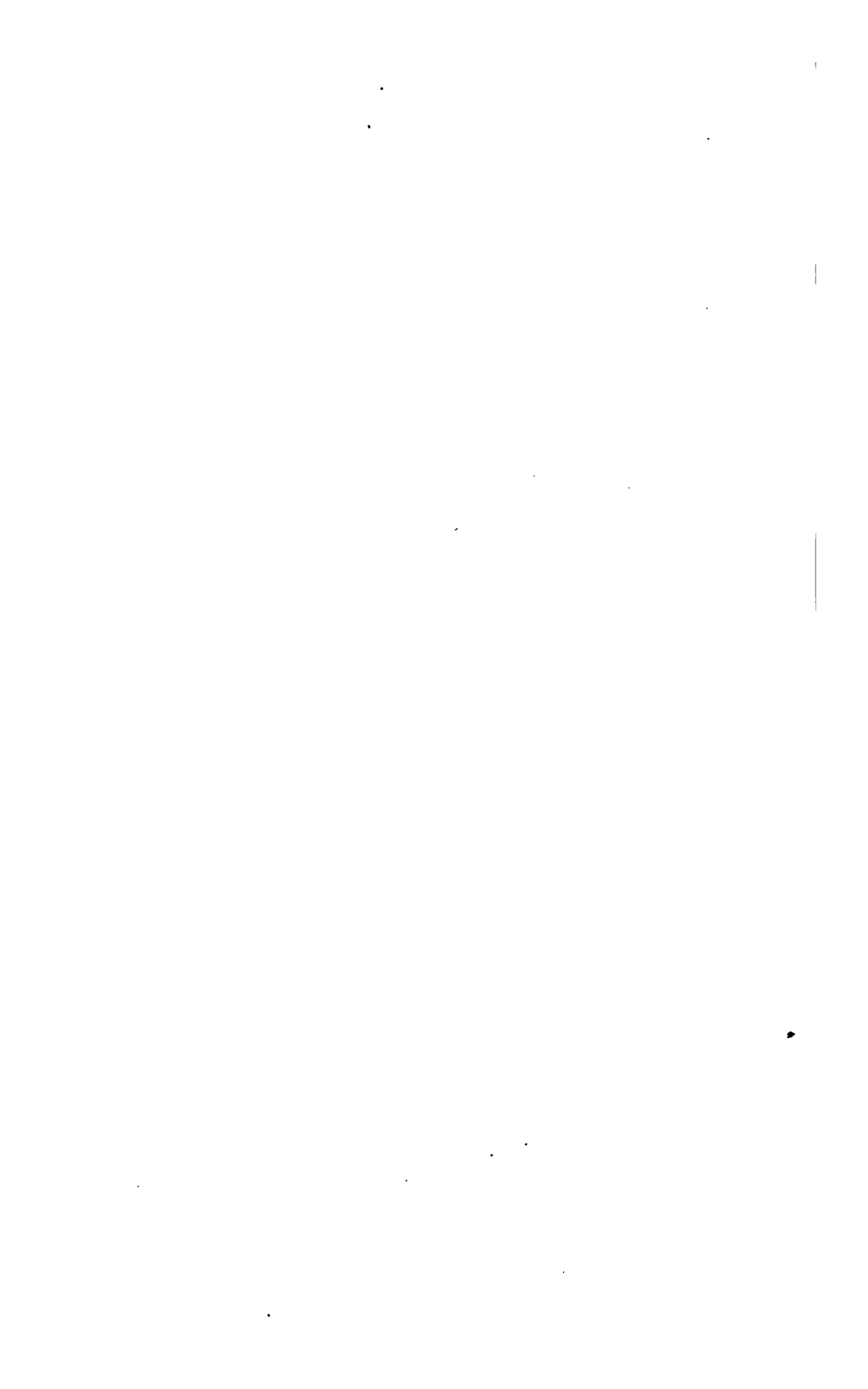
1) Interjections are much the same in Syriac as in other languages; and consist of short broken utterances expressive of strong emotion etc.

2) Some interjections require a prepos. after them. Thus ܘܢܐ, ܘܢܐ, take ܘܢܐ, ܘܢܐ takes ܘܢܐ, ܘܢܐ, or ܘܢܐ, and ܘܢܐ generally has ܘܢܐ. There are some which are almost always repeated as ܘܢܐ, ܘܢܐ and ܘܢܐ.

#### 173. Prosody.

But little has been done for the prosody of this language. Dr. Henry Burgess gives a list of those who have laboured herein, in his translation of Hymns by Ephraem Syrus. We refer the student to Part IV. of this Grammar for some observations upon the subject.

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**PART III.**

S Y N T A X.



### PART III.

#### S Y N T A X.

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##### 174. General remarks.

The order adopted in this portion of the work, is that of Gesenius in his larger Heb. Gram. The noun therefore is treated first, as the subject of a sentence, then the pronoun, verb, and particles.

##### Chap. I. The Syntax of Nouns.

##### 175. Relation of nouns abstract and concrete.

Although concrete nouns in Syr. are of many different forms, abstracts are of more; and their interchange, while common in other shemitic languages, is most so in this, especially in poetry. e. g. **حَبِّبْ لِأَصِيرْتُمُ**. 'Seek my destruction' for 'seek me destroyed.'

##### 176. Compensation for adjectives.

1) Adjectives are more common than in Heb. but substantives are very often used instead. The substantive thus employed is generally abstract, and the two words are placed in regimen, as **رُوحًا مَقْدُسًا** 'Spirit of holiness' for 'Holy spirit.'



2) To denote the material or constitution of a thing, a word is put in the abs. with  $\text{ܘ}$  prefixed, after the previous noun etc., as  $\text{ܐܢܐ ܘܘܫܘܪܐܢܐ}$  'I am of flesh' for 'I am carnal';  $\text{ܘܘܫܘܪܐܢܐ ܘܘܫܘܪܐܢܐ}$  'the law is spiritual.' Sometimes  $\text{ܘ}$  is omitted, and the word denoting the material is put after the first, in the Abs. So in other cases; e. g.  $\text{ܐܘܪܘܫܝܡܐ ܘܘܫܘܪܐܢܐ}$  'the things of God', i. e. 'divine things'; or, with a suffix, as  $\text{ܘܘܫܘܪܐܢܐ ܘܘܫܘܪܐܢܐ}$  'him that was a demoniac', literally 'to whom there were demons'.

3) Adjectives put for substantives are similarly connected, as  $\text{ܘܘܫܘܪܐܢܐ ܘܘܫܘܪܐܢܐ}$  'week of white' sc. garments = white week.

4) A substantive of quality rarely stands in the first place, except  $\text{ܘܘܫܘܪܐܢܐ}$  which scarcely allows the next word to begin with  $\text{ܘ}$ , but takes a suff. in agreement with it as  $\text{ܘܘܫܘܪܐܢܐ ܘܘܫܘܪܐܢܐ}$  the whole multitude; without the suff.  $\text{ܘܘܫܘܪܐܢܐ}$  signifies every, as  $\text{ܘܘܫܘܪܐܢܐ}$ , every man.

5) Adjectives of possession, custom, likeness etc. are generally denoted by a periphrasis. For this purpose  $\text{ܘܘܫܘܪܐܢܐ}$  and  $\text{ܘܘܫܘܪܐܢܐ}$  are sometimes, but only seldom employed, as  $\text{ܘܘܫܘܪܐܢܐ ܘܘܫܘܪܐܢܐ}$  the skull. The more frequent are —

$\text{ܘܘܫܘܪܐܢܐ}$ , which denotes the place where anything is laid up or transacted, as  $\text{ܘܘܫܘܪܐܢܐ ܘܘܫܘܪܐܢܐ}$ , a prison;  $\text{ܘܘܫܘܪܐܢܐ ܘܘܫܘܪܐܢܐ}$ , Aramea;  $\text{ܘܘܫܘܪܐܢܐ ܘܘܫܘܪܐܢܐ}$ , Persia;  $\text{ܘܘܫܘܪܐܢܐ ܘܘܫܘܪܐܢܐ}$  mourning;  $\text{ܘܘܫܘܪܐܢܐ ܘܘܫܘܪܐܢܐ}$  horoscope, etc.  
 $\text{ܘܘܫܘܪܐܢܐ}$  pl.  $\text{ܘܘܫܘܪܐܢܐ}$ , which denotes the natives or citizens of a city or country, as  $\text{ܘܘܫܘܪܐܢܐ ܘܘܫܘܪܐܢܐ}$  Tyrians; or those who belong to a race or place, as  $\text{ܘܘܫܘܪܐܢܐ ܘܘܫܘܪܐܢܐ}$  a man,  $\text{ܘܘܫܘܪܐܢܐ ܘܘܫܘܪܐܢܐ}$  the men of the place. It also describes other kinds of relations, as  $\text{ܘܘܫܘܪܐܢܐ ܘܘܫܘܪܐܢܐ}$ , a bastard;  $\text{ܘܘܫܘܪܐܢܐ ܘܘܫܘܪܐܢܐ}$ , idolaters;  $\text{ܘܘܫܘܪܐܢܐ ܘܘܫܘܪܐܢܐ}$ ,

a ditch;  $\text{ܘܢܝܘܟܝܐ}$ , my yoke fellow,  $\text{ܘܢܝܘܟܝܐ}$ , the same day. In some cases, like  $\text{ܘܢܝܘܟܝܐ}$  it seems to be pleonastic, as  $\text{ܘܢܝܘܟܝܐ}$  free; and in others, it resembles the preposition without, out of, as  $\text{ܘܢܝܘܟܝܐ}$  a lunatic, quasi 'extra tectum.' [In this last case  $\text{ܘܢܝܘܟܝܐ}$  is probably from  $\text{ܘܢܝܘܟܝܐ}$ , denoting that which is outside. See the Lexicons for the word.]

$\text{ܘܢܝܘܟܝܐ}$ , pl.  $\text{ܘܢܝܘܟܝܐ}$ , is used much as the previous word, and like it seems sometimes pleonastic as  $\text{ܘܢܝܘܟܝܐ}$  a word; and sometimes it stands for  $\text{ܘܢܝܘܟܝܐ}$ , as  $\text{ܘܢܝܘܟܝܐ}$  the descendants of Abraham.

$\text{ܘܢܝܘܟܝܐ}$ , as  $\text{ܘܢܝܘܟܝܐ}$ , adversary at law,  $\text{ܘܢܝܘܟܝܐ}$  counsellor.

$\text{ܘܢܝܘܟܝܐ}$ , as  $\text{ܘܢܝܘܟܝܐ}$ , a creditor,  $\text{ܘܢܝܘܟܝܐ}$  rich.

$\text{ܘܢܝܘܟܝܐ}$ , as  $\text{ܘܢܝܘܟܝܐ}$ , chiliarch,  $\text{ܘܢܝܘܟܝܐ}$  a steward.

$\text{ܘܢܝܘܟܝܐ}$ , is similarly used, as  $\text{ܘܢܝܘܟܝܐ}$  stewardship, etc.

$\text{ܘܢܝܘܟܝܐ}$ , is often employed to denote the extremity of a thing — beginning or end; as  $\text{ܘܢܝܘܟܝܐ}$  the new moon; or the principal, as  $\text{ܘܢܝܘܟܝܐ}$  chief priest.

The meaning of other combinations of this kind, must be gathered from the lexicons.

### 177. Relations of nouns and adjectives.

1) A special form of the adj. is used to denote peoples; as  $\text{ܘܢܝܘܟܝܐ}$  Persians, but sometimes the name of the country is used for its inhabitants, as Egypt for Egyptians; and even such words as  $\text{ܘܢܝܘܟܝܐ}$  lit. Arabism, are used for Arabians etc. So also  $\text{ܘܢܝܘܟܝܐ}$  humanity, for men;  $\text{ܘܢܝܘܟܝܐ}$  place for people;  $\text{ܘܢܝܘܟܝܐ}$ , 'a tent, for 'those who dwell in it', etc.

2) Some adjectives stand for substantives, not only when the noun is understood, as in **ܩܘܕܫܐ** a holy (man), but for abstract nouns as **ܩܘܕܫܐ**; **ܩܘܕܫܐ**, *day of good*. Fem. adjectives in the sing. and pl. are continually occurring as abstract nouns; e. g. **ܩܘܕܫܐ** **ܩܘܕܫܐ**, *evil for good*.

#### 178. The Article. State Emphatic.

1) Although the power of the definite article was conveyed by the st. emph., exceptions are now so numerous that no rule can be laid down for the use of the st. abs. and st. emph. In some words the former is obsolete, and in many the latter is used indefinitely.

2) A noun governing a genitive case can be in the Emph., but is generally followed by **ܐ**, as **ܩܘܕܫܐ**; **ܩܘܕܫܐ**, *a thicket of trees, a wood*.

3) To give definiteness to an expression **ܐܢ** is sometimes used, either before or after a noun, or with **ܐ**, intervening, **ܐܢ** **ܩܘܕܫܐ**, **ܐܢ** **ܩܘܕܫܐ**, **ܐܢ** **ܩܘܕܫܐ**. Such uses of **ܐܢ** are more frequent in later writers, and are common in the Philoxenian version, as **ܩܘܕܫܐ** **ܐܢ** **ܩܘܕܫܐ**, *the good Shepherd*. Indeed, **ܐܢ**, **ܐܢ**, etc. continually represent the Greek article **ὁ**, **ἡ**, **τὸ** in that version.

4) Proper names of men are generally in the abs.:—when they end in **ܐ**, that syll. is mostly radical; as **ܩܘܕܫܐ** Asa. This remark does not extend to names of places. Of course nouns with suffixes do not appear in the st. emph. the suffix being added to the construct Sing. or plural.

5) The st. abs. seems to have the power of the indefinite article in **ܩܘܕܫܐ** **ܩܘܕܫܐ** one stone upon another etc.;

but to this also there are exceptions, and in this very passage, Matt. 24, 2, the Philoxenian has the emph. **ܦܘܠܟܐ**.  
**ܦܘܠܟܐ**.

### 179. Gender.

1) The gender of a noun is determined by its form in the sing. Therefore **ܦܘܠܟܐ** from **ܦܘܠܟܐ**, and the like, are m.; but **ܦܘܠܟܐ** from **ܦܘܠܟܐ** and the like, are f. Therefore, a noun follows in the pl. the gender of the sing., whatever the form of the pl. may be. This rule is very rarely violated, as in the Peshito version of Acts 16, 26, where **ܦܘܠܟܐ** from **ܦܘܠܟܐ**, is treated as a masculine.

2) Nouns used figuratively are often treated as of the gender of those which they represent: thus **ܦܘܠܟܐ**, *a wild beast*, when it stands for *antichrist*, is m., but at other times f.; so **ܦܘܠܟܐ**, *word*, when it is put for Christ, is m. but at other times f.: **ܦܘܠܟܐ** is always feminine.

3) On a similar principle, an abstract noun put for a concrete, may take its gender. Thus a f. noun is treated as m. when it stands for those who fill an office. So the name of a place can be substituted for its inhabitants.

4) There being no neuter in Syr., the f. is generally used for it; hence abstract nouns are mostly feminine, as in Hebrew etc.

### 180. Number.

1) Some nouns admit of no pl.; as, wheat **ܦܘܠܟܐ**, *wood*, **ܦܘܠܟܐ**, and the names of fluids, metals etc., except when used to denote kinds or individuals, thus **ܦܘܠܟܐ**,

denotes *wheat-corn*, **ܡܬܗܐ**, *pieces of wood, trees*, as we say timber, timbers.

2) Some nouns have a sing. form and pl. meaning, and hence have ribui. This rule is not invariable, thus we have **ܩܫܡܐ**, **ܩܫܡܐ**\*) but **ܡܚܢܕܐ**, **ܡܚܢܐ**.

3) The pl. of excellence does not properly belong to the Syr., and when it occurs is an imitation of the Heb.; as **ܐܘܒܝ** for **ܐܘܒܝܢ**. Sometimes however the poets use the pl. for the sing. to give intensity to a word. (See Dr. Burgess' Hymns from the Syriac p. 141. note m.) The use of **ܡܚܢܐ** in reference to time, is not uncommon in the pl. even with prose writers, as **ܡܚܢܐ ܡܚܢܐ**, *the beginning of the Sabbath*.

#### 181. Apposition and Repetition of Nouns.

1) A noun in apposition with another, generally describes, defines or limits it, as King John, Isaiah the prophet, the river Jordan.

2) To the proper names of places, cities, islands, regions etc., the words **ܡܚܢܐ**, **ܡܚܢܐ**, **ܡܚܢܐ** or **ܡܚܢܐ** are commonly added or prefixed. In some cases the proper name is connected by ; as **ܡܚܢܐ ܡܚܢܐ**, *the country of Mysia*.

3) The repetition of a noun without a copula, denotes either —

- a. Multitude, as **ܡܚܢܐ ܡܚܢܐ**, *in many ranks*.
- b. Distribution, **ܡܚܢܐ ܡܚܢܐ**, *a denarius each*.
- c. All or every, **ܐܘܒܐ ܐܘܒܐ**, *every man*.

\*) **ܩܫܡܐ** is found with but one point, **ܡܚܢܐ** and **ܡܚܢܐ**, have plural forms.

d. Intension, **ܝܒܝܒ**, *very bad*;

e. Diversity, **ܝܒܝܒܝܢ**, *in different tongues*.

182. The Genitive and state construct etc.

1) The st. constr. may be regarded as a genitive case or rather, as making the following word a genitive; **ܡܝܘܢܝܢܢܝܘܬܝܢ**, *the days of Noah*.

2) For the case endings of other languages, the Syr. uses particles prefixed to the word governed; e. g. **ܟܘܢܝܢܝܢܝܘܬܝܢ**, *τοῖς πρώτοις τῆς Γαλιλαίας*.

183. Genitive and state construct, continued.

1) The genit. may be denoted by the st. constr., as **ܩܝܦܝܢܝܘܬܝܢ**, *the face of the deep*, especially where no obscurity is likely to occur.

2) More frequently, **ܘܘܫܝܩܝܢܝܘܬܝܢ** is prefixed with the power of 'of', it is preceded by a noun in the st. emph. or with pleonastic suffixes as **ܩܘܠܝܢܝܘܬܝܢ** or **ܩܘܠܝܢܝܘܬܝܢܝܘܬܝܢ**, *the words of God*.

3) **ܘܘܫܝܩܝܢܝܘܬܝܢ** may follow the st. constr.; as **ܡܝܘܢܝܢܝܘܬܝܢ**, *the days of my youth*; and it generally follows foreign words, as **ܩܘܠܝܢܝܘܬܝܢ**, *an eclipse of the sun*.

4) **ܘܘܫܝܩܝܢܝܘܬܝܢ** should be used, where the previous noun takes an adj., when one or more words come between the two nouns, (see Sec. 184), or when several genitives depend upon one noun.

5) Sometimes **ܘܘܫܝܩܝܢܝܘܬܝܢ** is used without a previous noun to denote 'part', 'duty' and in a few more elliptical expressions, as **ܘܘܫܝܩܝܢܝܘܬܝܢ** it is ours.

184. Genitive and State construct, continued.

1) The constr. is often put for the abs. before prefixes etc.; thus —

- a. before ܘ, as ܘܘܡܝܕܘܢܐ ܘܘܡܝܕܘܢܐ, 'blessed among women':  
 b. before ܘ, as ܘܘܡܝܕܘܢܐ ܘܘܡܝܕܘܢܐ, for ἀκρατεῖς:  
 c. before ܘ, as ܘܘܡܝܕܘܢܐ ܘܘܡܝܕܘܢܐ, carried away by the stream:  
 d. before ܘ, as ܘܘܡܝܕܘܢܐ ܘܘܡܝܕܘܢܐ, for ἐπίλοχοι:  
 e. before ܘ, as ܘܘܡܝܕܘܢܐ ܘܘܡܝܕܘܢܐ, for ἀρσενοκοίται:  
 f. before ܘ, as ܘܘܡܝܕܘܢܐ ܘܘܡܝܕܘܢܐ, Luk. IV, 40, Philoxenian Vers.

2) When two dependent nouns are in apposition, the first sometimes stands in the st. emph. with ܘ, which is not prefixed to the second: ܘܘܡܝܕܘܢܐ ܘܘܡܝܕܘܢܐ.

3) Instead of ܘ, sometimes ܘ occurs with a similar force, or even ܘ, or ܘ. The first denoting the origin or material, and the third = among; as ܘܘܡܝܕܘܢܐ ܘܘܡܝܕܘܢܐ, the famous among them.

4) ܘ is not often prefixed to proper names, but they may have it. Luk. 4, 26.

5) The governing noun properly stands first, except in the case of idioms and words of foreign origin, especially Persian.

#### 185. Genitive and State construct, continued.

1) The gen. is either active or passive; as Ps. 89. 50, 'the reproach of they servant' ܘܘܡܝܕܘܢܐ ܘܘܡܝܕܘܢܐ, i. e. *the reproach which thy servant endures*: and Is. 26. 11. 'the zeal of the people', ܘܘܡܝܕܘܢܐ ܘܘܡܝܕܘܢܐ, i. e. *zeal on behalf of the people*. In the former of these it is passive; in the latter, active. Hence this construction serves to describe a variety of relations, as, about, among, by, for etc., which can only be learned by practice.

2) Adjectives in construction may precede a noun dependent upon them, as 'sick of love' ܘܘܡܝܕܘܢܐ ܘܘܡܝܕܘܢܐ.

There is a similar construction in which the last word is used collectively as in ܦܘܠܘܢܐ ܕܝܘܠܐܢܐ a few days. In both these cases the adj. stands for a substantive.

3) Superlatives may be denoted by genitives, as will be shown below.

4) Two nouns connected in the gen. may stand for a noun and an adj., as, ܕܡܘܬܐ ܕܡܘܬܐ. Verbal nouns may take instead of the genitive the same case as that which the verb governs.

#### 186 Signification of the remaining cases.

1) The remaining cases are properly denoted by prepositions. Thus, the dative and accusative by ܐܘܪܝܚܐ, which is however frequently omitted. The ablative is supplied by ܐܘܪܝܚܐ, ܐܘܪܝܚܐ, ܐܘܪܝܚܐ etc., and the vocative by the st. emph. or with ܐܘܪܝܚܐ prefixed.

2) In the old Test. the objective case is occasionally denoted by the word ܐܘܪܝܚܐ like Heb. ܐܘܪܝܚܐ. See Gen. 1. 1; and also in the Jerusalem version of the New Test.

#### 187. The Accusative case.

1) The acc. denotes the object of a transitive word, and is expressed in various ways; e. g:

- a. Direction to a place is generally indicated by the acc. alone, or ܐܘܪܝܚܐ, rarely by ܐܘܪܝܚܐ.
- b. Rest in a place is generally indicated by ܐܘܪܝܚܐ, rarely by the acc. alone.
- c. Time, is denoted by the acc., as also measure and weight.
- d. The acc. expresses such ideas as we convey by 'as for', 'as to', 'with regard to', when ܐܘܪܝܚܐ the usual sign of the accusative, may be employed.



2) Nouns sometimes stand adverbially in the objective case as  $\text{ܘܢܝܢܘܢܘܢ}$  forthwith. Occasionally  $\text{ܘܢܝܢܘܢܘܢ}$  is prefixed to the subject, as  $\text{ܘܢܝܢܘܢܘܢ}$  Gal. 5. 11.,  $\text{ܘܢܝܢܘܢܘܢ}$  Mat. 26. 11.,  $\text{ܘܢܝܢܘܢܘܢ}$  Rev. 9. 11. It has been already remarked that nouns from verbs may govern a case. Thus  $\text{ܘܢܝܢܘܢܘܢ}$   $\text{ܘܢܝܢܘܢܘܢ}$  a hearer of Plato.

### 188. The comparison of Adjectives.

1) Degrees of comparison are expressed by certain words, as  $\text{ܘܢܝܢܘܢܘܢ}$ , coming before its word like than in English;  $\text{ܘܢܝܢܘܢܘܢ}$  is frequently intensified by  $\text{ܘܢܝܢܘܢܘܢ}$  or  $\text{ܘܢܝܢܘܢܘܢ}$ , as than is preceded by rather, or more, in English. In Heb. 3. 3, —  $\text{ܘܢܝܢܘܢܘܢ}$  —  $\text{ܘܢܝܢܘܢܘܢ}$  means 'much greater than'—.

2) Sometimes the sign of comparison is wholly omitted (Rom. 9. 12), and sometimes the things compared are not mentioned (Ezech. 8, 6, 13; cf. v. 15.)

3) For the superlative, we find 1) The positive followed by a gen. pl., as in 1 Cor. 15, 9.,  $\text{ܘܢܝܢܘܢܘܢ}$ ; 2) the pl. with  $\text{ܘܢܝܢܘܢܘܢ}$ , as  $\text{ܘܢܝܢܘܢܘܢ}$ , *the least of the kings*; 3) the positive alone generally in the emph.; 4) the repetition of an adj. or of a noun: 'holy of holies' = most holy; 'king of kings' = greatest king.

### 189. Comparison Continued: Remarks.

1) Substantives and verbs of quality, may be followed by the sign of comparison, thus  $\text{ܘܢܝܢܘܢܘܢ}$   $\text{ܘܢܝܢܘܢܘܢ}$  'I shall be greater than thou'.  $\text{ܘܢܝܢܘܢܘܢ}$   $\text{ܘܢܝܢܘܢܘܢ}$ , 'thou art much stronger than we'.

2) Sometimes an adj. has to be supplied,  $\text{ܘܢܝܢܘܢܘܢ}$ , (*clearer*) *than noonday*.



## 191. Numerals continued.

1) Sometimes the numeral is unattended by its noun, which is understood; as we say 'a few hundreds' i. e. of pounds. The words thus omitted are understood by the context, as *a. ܫܚܕܩܐ*, *a shekel*, Gen. 20, 16; *b. ܠܚܝܒܐ*, *a loaf*, 1 Sam. 10, 4; *c. ܚܘܡܐ*, *a day*, Gen. 8, 14; *d. ܐܘܢ* time, Mar. 14, 30. [There is an apparent omission of this word in such forms as ܒܫܒܘܥܐ ܐܘܢ.]

2) From some numerals an adverb is formed; as — ܒܫܒܘܥܐ, 1 Joh. 4, 19.; ܒܫܒܘܥܐ, ܒܫܒܘܥܐ, ܒܫܒܘܥܐ, but more commonly ܐܘܢ is added to the cardinals, or even ܐܘܢܐ, thus, ܐܘܢܐ ܒܫܒܘܥܐ, *the third time*. In Mat. 18. 22, the first numeral is followed by ܐܘܢܐ in agreement, and the second numeral repeated ܒܫܒܘܥܐ ܒܫܒܘܥܐ ܒܫܒܘܥܐ, *seventy times seven*. Other modes of conveying similar ideas will be met with, and also some forms of the numerals which need not be here given.

3) Distributives are formed by the repetition of cardinals. Multipliers are represented by — ܫܘܒܐ prefixed to a numeral or by ܫܘܒܐ alone, or even by ܫܘܒܐ alone, thus ܫܘܒܐ ܫܘܒܐ, *sevenfold*, ܫܘܒܐ ܫܘܒܐ (to which ܫܘܒܐ is sometimes added, cf. Luk. 19, 8. in Pesh. and Phil.) *fourfold*. In Mat. 13, 8, 23, the simple numerals are used.

## 192. Union of Substantives and Adjectives.

1) Adjectives, like pronouns and participles, follow their nouns, as ܠܘܥܝܘܬܐ ܠܘܥܝܘܬܐ, *marvellous light*. To this rule there are exceptions. Demonstrative pronouns are wont to precede their noun, and where an adj. and pron. are both used, the common order is — subst. pron.

adj., but even this is not uniform, as ܢܘܫܬܐ ܕܘܫܘܥܐ ܕܘܫܘܥܐ ܕܘܫܘܥܐ  
 'his marvellous light', where however, the Pesh. has ܢܘܫܬܐ ܕܘܫܘܥܐ  
 ܕܘܫܘܥܐ. When an adj. is emph. it often precedes the noun.

2) Sometimes a particle or other word, comes in between a subst. and adj. or pron. as ܘܢܘܫܐ ܕܘܫܘܥܐ  
 we are sons of one man.

3) An adj. sometimes appears in a different gender from its noun, and the same is true of pronouns: thus —  
 ܘܢܘܫܐ ܕܘܫܘܥܐ, for ܘܢܘܫܐ ܕܘܫܘܥܐ, and ܘܢܘܫܐ for ܘܢܘܫܐ.

4) When an adj. becomes a predicate it almost always stands first in the abs.: as ܘܢܘܫܐ ܕܘܫܘܥܐ, *that the tree was fair*. The same is true of pronouns; ܘܢܘܫܐ ܕܘܫܘܥܐ,  
*these are the generations*. Occasionally a sing. adj. precedes a pl. subst. where the adj. or part. is a predicate; and also in compound sentences, where there is an adj. depending upon a previous word. When an adj. is a pred. and follows its subject, it sometimes differs from it in number and gender, so also when the noun is a collective: thus ܘܢܘܫܐ ܕܘܫܘܥܐ ܘܢܘܫܐ ܕܘܫܘܥܐ 'all the assembly (were) all of them holy'.

5) As above remarked, nouns are often put for adjectives, and adjectives for nouns.

### 193. Substantives and adjectives continued.

When two or more substantives are connected by ܘ, and are of different genders, but constitute the predicate of the sentence, an adj. or part. following them is generally in the pl. m. Plurals with a sing. signification may have either a sing. or pl. adj. or part.; as — ܘܢܘܫܐ ܕܘܫܘܥܐ or ܘܢܘܫܐ ܕܘܫܘܥܐ; so ܘܢܘܫܐ ܕܘܫܘܥܐ Jos. 3, 12. Phil.

## 194. The Case Absolute.

1) This is denoted in English, by such expressions as — ‘as to’ ‘touching’ etc. In Syr. the nominative is put absolutely, as the subject of the following sentence, or as an oblique case, whether gen. dat. or acc. Thus ܡܘܨܝܐ ܘܡܝܗܘܢ ܘܡܝܗܘܢ ܘܡܝܗܘܢ ‘and the sea, they say’, i. e. and as for the sea, they say — etc. These cases will present little difficulty, and the ellipse may be filled up by ‘as to’ etc.

2) The accuative is put absolutely, especially when it introduces the Subject of the following sentence. ܡܘܨܝܐ ܘܡܝܗܘܢ ‘and as for the martyr’. It will generally be noticed that when a noun is thus used absolutely at the head of a sentence, it is represented by a pronoun in its proper place: at other times the noun itself is repeated.

3) By joining a noun or pron. in the absol. to a part. the ablative absolute, may be imitated, as Job 1, 16, ܡܘܨܝܐ ܘܡܝܗܘܢ ܘܡܝܗܘܢ ܘܡܝܗܘܢ, *while he was yet speaking.*

## 195. Expression of compound Greek words by Periphrasis.

1) Compound Greek words are commonly expressed in Syriac, by a periphrasis. This appears in various ways:

2) *a.* A simple Syriac word is used for a compound Greek one, when it conveys the same or a similar idea; as — ܡܘܨܝܐ for *ἀνομοι*.

*b.* Sometimes two or more words are used. 1) Either the first is in the st. constr. or the second has , prefixed; as — ܡܘܨܝܐ ܘܡܝܗܘܢ ܘܡܝܗܘܢ ܘܡܝܗܘܢ for *ἀνδροποδισταί*; ܡܘܨܝܐ ܘܡܝܗܘܢ ܘܡܝܗܘܢ ܘܡܝܗܘܢ for *σύσσωμοι*. 2) In apposition, thus we have ܡܘܨܝܐ ܘܡܝܗܘܢ ܘܡܝܗܘܢ ܘܡܝܗܘܢ for *συμμαθηταὶ αὐτοῦ*. 3) A subst. and an

adj., as —  $\text{ܩܘܨܘܢܐ} \text{ܩܘܨܘܢܐ}$  for *κενοδοξία*. 4) A subst. and adj. or part. as pred., thus, —  $\text{ܩܘܨܘܢܐ} \text{ܩܘܨܘܢܐ}$  for *ματαιολόγοι*. 5) A part. governing a noun; as —  $\text{ܩܘܨܘܢܐ} \text{ܩܘܨܘܢܐ}$  for *ἀγράμματοι*. 6) An adj. or part. limited by a subst. or inf.; e. g.  $\text{ܩܘܨܘܢܐ} \text{ܩܘܨܘܢܐ}$  for *δυσεργήνευτος*. 7) A verb and subst. or pron.; as, —  $\text{ܩܘܨܘܢܐ} \text{ܩܘܨܘܢܐ}$  for *ἄγαμοι*. 8) A noun and prepos. or adverb; as, —  $\text{ܩܘܨܘܢܐ} \text{ܩܘܨܘܢܐ}$  for *συναιχμάλωτος*;  $\text{ܩܘܨܘܢܐ} \text{ܩܘܨܘܢܐ}$ , for ‘immortality’ *ἀθανασία*;  $\text{ܩܘܨܘܢܐ} \text{ܩܘܨܘܢܐ}$  for *παλιγγενεσία*; etc.

3) In general; privatives have  $\text{ܩܘܨܘܢܐ}$ ,  $\text{ܩܘܨܘܢܐ}$ , or  $\text{ܩܘܨܘܢܐ}$  but sometimes, nouns implying defect: society is denoted by  $\text{ܩܘܨܘܢܐ}$ ,  $\text{ܩܘܨܘܢܐ}$ , or the particle  $\text{ܩܘܨܘܢܐ}$ ; totality by  $\text{ܩܘܨܘܢܐ}$ ; abundance and multitude by  $\text{ܩܘܨܘܢܐ}$  or its abstract,  $\text{ܩܘܨܘܢܐ}$ ; repetition, by  $\text{ܩܘܨܘܢܐ}$ ; priority and anticipation by  $\text{ܩܘܨܘܢܐ}$ ; false by  $\text{ܩܘܨܘܢܐ}$ , or  $\text{ܩܘܨܘܢܐ}$ ; vain by  $\text{ܩܘܨܘܢܐ}$ ; etc.

## Chap. II. Syntax of Pronouns.

### 196. Separate Personal Pronouns.

1) These are sometimes put absolutely for the sake of emphasis, both in the nom. and in oblique cases:  $\text{ܩܘܨܘܢܐ}$   $\text{ܩܘܨܘܢܐ}$ , ‘and I, what shall I do?’  $\text{ܩܘܨܘܢܐ}$   $\text{ܩܘܨܘܢܐ}$ , ‘as for thee, blessed be thy kingdom.’

2) Personal pronouns may stand for the substantive verb, when the first letters of  $\text{ܩܘܨܘܢܐ}$ ,  $\text{ܩܘܨܘܢܐ}$ , and  $\text{ܩܘܨܘܢܐ}$  lose their pronunciation and are written with the *linea occultans*: moreover, the vow. is either pronounced along with the previous word or dropped entirely.  $\text{ܩܘܨܘܢܐ}$  like the pron. of the 2 pers., coalesces with participles. (See more in No. 63.)

3) Sometimes **ܐܡܝ** is used with a suff. in the 3 pers. and a pron. in the first almost **ܚܚܡܐ**, as in English: **ܐܢܐ ܐܝܡܝܐ** 'is it I?' for which we have **ܚܚܡܐ ܐܢܐ ܐܝܡܝܐ** in the same place of the Peshito (Matt. 26. 25). In a similar sense we have **ܚܚܡܐ ܐܢܐ**.

#### 197. Personal pronouns as suffixes.

1) The suffixes of verbs are regularly taken as the objective case; generally the acc., but sometimes the dat. Such expressions as **ܘܝܫܩܘܢ** are elliptical; 'Those who are far from thee', Ps. 73, 26.

2) When several nouns are joined to express one idea, the suff. is added to the one in the gen.; e. g. **ܚܚܡܐ ܘܚܚܡܐ**, *name of my holiness* = 'my holy name'. **ܚܚܡܐ ܘܚܚܡܐ**, *the writing of his hand* = 'his hand writing'.

3) The suff. is rarely attached to the governing noun; as — **ܐܢܐ ܘܚܚܡܐ**, *Thy ways of whoredom* = 'the ways of thy whoredom'. It is more common in expressions relating to the right or left of anything. See Matth. 5, 29, 30, 39.

4) A noun with a suff. precedes its adj.; as — **ܚܚܡܐ ܘܚܚܡܐ**, *of his holy prophets*, Luc. 1. 70, cf. v. 72.

5) Since the gen. is both act. and pass. the suffixes are of the same character, thus, 'his fear', **ܚܚܡܐ**; 'my spoil' = spoil taken from me, **ܚܚܡܐ**; 'my prayer' = *prayer made to me*, **ܚܚܡܐ**.

6) Possessives often take the word **ܚܚܡܐ**, to avoid ambiguity, for the sake of emphasis, to render a sentence more complete, and also with no apparent reason: the

latter especially in later writings. It is also very convenient to use this particle with foreign words.

7) Sometimes both a suff. and ܐܘܪܝܢܐ are used, chiefly for emphasis, as ܐܘܪܝܢܐ ܩܘܪܒܐܢܐ ܩܘܪܒܐܢܐ 'my meat.' In translations from the Greek, ܐܘܪܝܢܐ often merely represents the possessive pronouns. It may frequently be rendered self, selves, as in 2 Cor. 1. 12: 5. 19. Sometimes a prepos. is similarly used; as, ܐܘܪܝܢܐ ܩܘܪܒܐܢܐ ܩܘܪܒܐܢܐ 'what is it to us?' Matt. 27. 4.

#### 198. Pleonasm and Ellipsis of personal Pronouns.

1) A pleonasm of pronouns is very common. Hence ܐܘܪܝܢܐ is often redundant, and its vow. either remitted to the previous word, or wholly dropped if such word ends in a vowel: ܐܘܪܝܢܐ ܐܘܪܝܢܐ ܐܘܪܝܢܐ, 1 Tim. 4. 10; ܐܘܪܝܢܐ ܐܘܪܝܢܐ ܐܘܪܝܢܐ. In some cases this ܐܘܪܝܢܐ seems to be more or less emphatic, and in others not so. It even stands with the f. sing. and m. and f. pl. See Ro. 2. 4; 3. 28; Lu. 12. 30; Joh. 8, 26.

2) ܐܘܪܝܢܐ and ܐܘܪܝܢܐ sometimes come together without emphasis, as in Joh. 5. 9. This also applies to the pl.; see Matt. 3. 1.

3) The suff. of the verb is very often pleonastic; as— ܐܘܪܝܢܐ ܐܘܪܝܢܐ ܐܘܪܝܢܐ 'they followed him — Jesus.' The noun here has ܐܘܪܝܢܐ, but it has not always; ܐܘܪܝܢܐ ܐܘܪܝܢܐ ܐܘܪܝܢܐ 'and he threw it away — the silver'. Sometimes other words intervene between the verb and its noun.

4) The suff. of nouns is also frequently pleonastic when followed by ܐܘܪܝܢܐ, or ܐܘܪܝܢܐ; as ܐܘܪܝܢܐ ܐܘܪܝܢܐ, in the



*name of Jesus*: ܩܘܒܘܩ ܩܘܒܘܩ, *my vineyard*. The word ܩܘܒܘܩ, regularly, but not always, has the pleonastic suff., but is not followed by ܘ: ܩܘܒܘܩܘܩ ܩܘܒܘܩܘܩ, *all the oppressions*, Eccles. 4, 1. Hexaplar version.

5) The suff. of prepositions may be pleonastic: before ܘ, as ܩܘܒܘܩܘܩ ܩܘܒܘܩܘܩ, *according to the law*: before a noun with the same particle, as ܩܘܒܘܩܘܩ ܩܘܒܘܩܘܩ. Here also, one or more words may come between the pleonastic suff. and its noun.

6) The personal pron. in the dat. is often pleonastic, especially with verbs in the imp. and fut., and sometimes in the pret., but commonly with verbs of motion; e. g. ܩܘܒܘܩܘܩ ܩܘܒܘܩܘܩ, *arise!* ܩܘܒܘܩܘܩ ܩܘܒܘܩܘܩ, *depart*.

7) The suff. is often omitted where it can be supplied mentally from the context. What would be with us the neuter pron. is most frequently dropped. This omission is also not uncommon where two verbs have one object; as ܩܘܒܘܩܘܩ ܩܘܒܘܩܘܩ ܩܘܒܘܩܘܩ 'they exalted (him and) set him'; where, as frequently, ܘ is omitted before the second of the two verbs.

#### 199. Other properties of Personal Pronouns.

1) Sometimes a pron. comes before its noun, with or without intervening words. In some cases the noun is not in the sentence at all: cf. Js. 45, 13, and 44, 28. Similar examples occur, in Ps. 44, 3, where ܩܘܒܘܩܘܩ refers to ܩܘܒܘܩܘܩ in v. 1; and in Ps. 105, 37, where ܩܘܒܘܩܘܩ refers not to the Egyptians but to the Israelites, cf. v. 22.

2) Sometimes a noun is put for a pronoun, as in Ps. 50, 14 where 'to God' = to me. So also in con-

versing with a superior, where for, I, thou, you, etc. we have such forms as 'thy servant,' 'my lord,' 'thy majesty,' 'your love.'

3) An irregular construction of sentences may occur, by enallage of persons, as in Rom. 6. 2. **ܐܘܒܝܢܝܢ ܕܡܝܬܝܢ**, *we that are dead*. Enallage of number and of gender is also met with. See Hab. 2, 15; Assem. B. O. 1. 365, 6.

4) Words which are pl. only, have pronouns, sometimes sing. and sometimes pl. So also when the name of a city etc. includes the inhabitants; or the name of a person his descendants. A pl. pron. m. may follow a f. collective when it applies to men.

5) **ܡܘܠܝܢܐ**, and **ܡܘܠܝܢܐ** differ, the former is used in almost any respectful mention or salutation = Sir, but the latter only applies to those in the highest honour, as 'our Lord the king', etc. It is commonly used of Christ, **ܡܘܠܝܢܐ**, *our Lord*, par excellence.

#### 200. The relative Pronoun.

1) The relative **ܕ**, stands alone as a relative, **ܕܐܘܪܝܢܐ** 'the man whom he formed'; it is also frequently joined with pronouns, sometimes with adverbs, and occasionally with nouns. Thus, 'to whom' lit. that — to him: **ܕܐܘܪܝܢܐ**; 'where', lit. that-there, **ܕܐܘܪܝܢܐ**; '(which) if thou be able to number the dust' **ܕܐܘܪܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ**.

2) The rel. is used of the 1. and 2. persons as well as of the 3. pers.; 'I am Joseph whom ye sold': **ܐܘܪܝܢܐ ܕܡܝܬܝܢܐ**.

3) Demonstratives are sometimes omitted before the rel., as when a prep. is joined to the rel.; thus — **ܕܡܝܬܝܢܐ** 'woe to



- b. By personal pronouns, especially of the 3 pers.; *ܟܘܚܬܗ*, *with himself*.
- c. By certain nouns; as *ܟܘܚܬܗ*, *ܟܘܚܬܗ*, and (rarely) *ܟܘܚܬܗ*.

2) The words just named are used by periphrasis with suffixes, for pronouns. In the same way *ܟܘܚܬܗ* seems used in Dan. 4. 5, 9.

3) He, she, it, that, followed by a rel., are generally denoted by *ܟܘܚܬܗ*, *ܟܘܚܬܗ*, and (of things) *ܟܘܚܬܗ*. For the same purpose we also find *ܟܘܚܬܗ*, *ܟܘܚܬܗ*, and *ܟܘܚܬܗ* employed.

4) For every one (quisque), we have *ܟܘܚܬܗ*, and *ܟܘܚܬܗ*. This latter is sometimes repeated, as in Exod. 36, 4. Every, spoken of persons and things, is expressed, by *ܟܘܚܬܗ*, by the repetition of a word, and by the pl. form. Whoever, is denoted by *ܟܘܚܬܗ* *ܟܘܚܬܗ* (or its fem. *ܟܘܚܬܗ*), *ܟܘܚܬܗ*, or *ܟܘܚܬܗ*.

### 203. Miscellaneous Pronouns, continued.

1) Any one, some one (aliquis), is *ܟܘܚܬܗ*, or *ܟܘܚܬܗ*, and sometimes *ܟܘܚܬܗ*, or even *ܟܘܚܬܗ*. Anything, something (aliquid), is expressed by *ܟܘܚܬܗ*, *ܟܘܚܬܗ*, and *ܟܘܚܬܗ*. For part of, some of, *ܟܘܚܬܗ* is used, as *ܟܘܚܬܗ*, *some of the blood*.

2) No one, nobody, (nemo, nullus), only differ from the preceding by the negative *ܟܘܚܬܗ* as *ܟܘܚܬܗ*, or *ܟܘܚܬܗ*, *ܟܘܚܬܗ* etc. Sometimes however, *ܟܘܚܬܗ*, *ܟܘܚܬܗ* or *ܟܘܚܬܗ* are used. For nothing, we have *ܟܘܚܬܗ* or *ܟܘܚܬܗ*.

3) Some (aliquot, nonnulli) is expressed by *ܟܘܚܬܗ*, but more often by — *ܟܘܚܬܗ* when placed absolutely. But when connected with a noun, it is either omitted

and the noun put in the pl., as **ܡܬܘܡܢܐ**: or **ܡܢ** is prefixed, as in 1).

4) The same (ipse, idem) is expressed, by repeating the personal pron. with **ܟܦ** interposed; by the junction of demonstratives, as **ܗܝܘܢܐ**; or more frequently by pleonasm of the suff., as **ܘܗܘܘܢܐ**. Sometimes **ܢܥܡܐ** and **ܡܬܘܡܢܐ** convey the same idea (202. 1. c.)

5) One-another (alter-alter) is expressed by a repetition of the demonstrative, or of **ܟܦ**. Sometimes **ܟܦ** and **ܡܢܝܢܐ** perform this office, or **ܟܦܝܢܐ** repeated; or **ܟܦܝܢܐ** followed by **ܡܢܝܢܐ** or **ܡܢܐ**. Reciprocals are denoted in the same way, but more often by **ܟܦܝܢܐ**.

### Chap. III. The Syntax of Verbs.

#### 204. The Syntax of Verbs in general.

Two questions have to be solved; one, of the uses of tenses and moods; the other, of the construction of the verb with the various cases. As to the former, since the indicative also expresses the optative and subjunctive, and the tenses have no great variety of meaning, simplicity will be best secured by brevity. The pret. and fut. having a fixed significance, are not used interchangeably. As to the second question, we remark that in the structure of sentences, the lack of compound verbs, is supplied by an ingenious device. The full exemplification of it belongs to the Lexicon, and therefore but a few examples will be given here.

#### 205. The Preterite.

1) Besides the preterite or perfect, the imperfect and pluperfect, can, if necessary, be expressed by periphrasis.

2) The preterite represents the perfect with *have*, 'who hath shown?' Gen. 2. 11: the past, or historical tense, 'and God blessed' Gen. 9. 1: the pluperfect, 'his works which he had made', Gen. 2. 2: the present, especially of verbs which describe some quality, condition, or state, habit or character, (to know, be angry, walk etc.): the future, in prophecies or strong assertions: the imperative, (this is almost confined to the word ܐܘܨܐ, in affirmations or negations, and joined with an adj. or part.): the future perfect, as in English, when I am, have, or shall have departed; some forms and tenses of the subj., chiefly in reference to the past, as the imperfect, (where the fut. is more common), 'we should have been'; pluperfect, 'except the Lord had left'; or with particles of wishing. Here also we may place the use of ܐܘܨܐ in the pret. with a part. for the pres. subj. (In this sense the subst. verb is often omitted. See Mar. 2. 21, 22).

#### 206. The Future.

The principal uses of this form are as follows:

The future proper, with *shall* or *will*: the present, for which the part. is more common: the preterite, but very rarely, as *a*, when put absolutely, especially in poetical writings, e. g. Is. 43, 17, ܐܘܨܘܢܐ; *b*. with particles implying past time, as in Jer. 1. 5, 'before I formed thee', ܐܘܨܘܢܐ ܕܐܘܨܘܢܐ: the optative: the imperative, with or without prohibition: the subjunctive, with *that*, *in order that*, *lest*, etc. (It is then preceded by ܐ, ܘ, or ܘܢܐ, ܘܢܐ, but occasionally ܐ, and ܘ are omitted.) The future also expresses the

past tenses of the subjunctive, usually supplied by the preterite; in this case it is sometimes accompanied by ܐܘܢ in the pret. This tense is also used for the future perfect, more frequently than the preterite.

### 207. The Imperfect and Pluperfect.

1) The formation of these tenses is described above, Sec. 82. For examples of the imperfect, see Mar. 1. 7, Lu. 9, 14, and of the pluperfect, Matt. 14, 3; Mar. 3, 8; John, 10, 22. It is to be observed however that ܐܘܢ is joined to the pret. of some verbs where there is no room for the pluperf. but only of the pres. or imperf. This is especially true of the book of Revelation, and of the Philoxenian version.

2) The subjunctive of these tenses is formed like the indic., and prevails most in hypothetic and conditional sentences. The fut. is used for the imperf. also, especially in dependent sentences. The apocopate fut. which is to be found only in ܐܘܢ, is also used for the subjunctive.

### 208. The Imperative.

1) The pret. of ܐܘܢ with a part. or adj., and a verb in the fut. are used for the imper. For prohibitions the fut. is always used. When two imperatives are connected, the first denotes a condition, and the second a consequence; as 'do this, and live', = if you do this you shall live. The fut. is similarly used; Is. 8, 10. An imper. following a fut. is occasionally construed as a fut.; so Gen. 45, 18. The same may occur when the imp. precedes; as Is. 6. 9.

2) The imper. exhorts, admonishes and permits, as well as commands. In the former case, the sing. imp. of [2] is prefixed to the fut. without a copula where two parties are concerned, but when there are more, the imp. is in the pl. as  $\text{ܐܘܨܪܘܢܐ}$ , 'let us (two) make a covenant';  $\text{ܐܘܨܪܘܢܐ}$  'let us go'.

### 209. The Infinitive Absolute.

1) The infin. absol. and constr. Peal are the same in form, but the infin. constr. is sufficiently distinguished by the prefix  $\text{ܐܘܨܪܘܢܐ}$ . The absol. inf. is only used adverbially, and emphatically.

2) Hence it gives intensity to a verb,  $\text{ܐܘܨܪܘܢܐ ܐܘܨܪܘܢܐ}$  'I will greatly bless you': it denotes certainty,  $\text{ܐܘܨܪܘܢܐ ܐܘܨܪܘܢܐ}$  'ye shall surely not die': continuance,  $\text{ܐܘܨܪܘܢܐ ܐܘܨܪܘܢܐ}$  'ye shall not always weep'; (the part. also is thus used): it also conveys other notions, and adds vivacity to an expression.

3) The inf. Pe. is not prefixed to other conjugations, but instead of the inf. a noun or even adj. is sometimes used in the same sense, as in Gen. 2. 17.  $\text{ܐܘܨܪܘܢܐ ܐܘܨܪܘܢܐ}$  'thou shalt surely die'.

4) The inf. commonly precedes the verb it intensifies, but follows with the imp. The negative  $\text{ܐܘܨܪܘܢܐ}$  mostly comes between the inf. and a finite verb.

5) The inf. is not used for a finite verb.

### 210. The Infinitive Construct.

1) The inf. is very rarely used as a noun, but it takes suffixes, which are often to be considered as accusatives.



2) After a verb denoting design, will, power, ability, or command, the inf. usually has  $\Delta$  prefixed: so when the inf. is governed by a noun: 'time to gather', Gen. 29. 7. Sometimes a different sense is given to the inf. with  $\Delta$ , as in Gen. 2. 3, 'which God created  $\Delta$   $\text{ܕܡܚܘܒܐ}$ , to make' i. e. 'when he made'. So 1 Sam. 20, 20, 'to shoot, to hit':  $\text{ܕܡܚܘܒܐ} \text{ܕܡܚܘܒܐ}$  i. e. 'as though to hit a mark'. After  $\text{ܐܘܪܝܢ}$ , the inf. with  $\Delta$  pref. is often equal to the fut. or Latin part. in rus: e. g. Gen. 15, 12.  $\text{ܐܘܪܝܢ} \text{ܕܡܚܘܒܐ}$  'and the sun was about to set'. In a similar sense  $\text{ܕܡܚܘܒܐ}$  is used with the inf. (or fut. with  $\Delta$ ):  $\text{ܕܡܚܘܒܐ}$ , 'about to come'.

3) The inf. is used with other particles, but  $\Delta$  is still prefixed; thus 'They ceased  $\Delta$   $\text{ܕܡܚܘܒܐ}$  from building':  $\text{ܕܡܚܘܒܐ}$  'from being.'

4) The fut. with  $\Delta$  is often used for the infin.; occasionally however  $\Delta$  is omitted, and sometimes this fut. precedes its governing verb.

5) The part. also is used for the inf. either absolutely, or with  $\Delta$  prefixed; thus, 'they began  $\Delta$   $\text{ܕܡܚܘܒܐ}$ , to pluck', 'they ceased,  $\text{ܕܡܚܘܒܐ}$ , to persecute'.

6) The second of two verbs appears in the same gender, number, and person as the first, and not in the inf. In this case one of the two verbs (the first) often has an adverbial signification, and specifies some relation:  $\text{ܕܡܚܘܒܐ} \text{ܕܡܚܘܒܐ}$  'he added and sent' i. e. he sent again.  $\text{ܕܡܚܘܒܐ}$ , and a few other verbs are often used in this manner.

## 211. The Participle.

1) Active participles governing a noun, often take the same case or prep. as their verbs. Sometimes however, they stand in the st. constr. before the nouns etc. which they govern, generally without a particle,  $\text{ܩܘܡܝܢ ܒܥܡܐ}$ , 'they that go down to the pit';  $\text{ܩܘܡܝܢ ܕܥܠܝܐ}$ , 'they that deny God'.

2) The construction of the pass. part. is nearly the same: it is followed by the same case or particle as its verb; or it stands in the st. constr. before its noun; or it is followed by  $\text{ܘܢܝܢܐ}$  — 'blessed of the Lord'  $\text{ܘܢܝܢܐ ܕܥܠܝܐ}$ .

3) The participles are used for all the tenses, most frequently the present, and then the pret. or fut.; thus —  $\text{ܩܘܡܝܢ}$  = *moriturus*, 'about to die': the p. p. is often equivalent to the part. in dus; as —  $\text{ܩܘܡܝܢ}$ , *metuendus*, 'to be feared', or to certain adjectives, such as, visible, capable, terrible etc.

4) The part. and pron. form a true present:  $\text{ܩܘܡܝܢ ܐܢܝܢܐ}$  'I am giving.' We have already shown that the pret. and imperf. are similarly expressed, generally by means of  $\text{ܩܘܡܝܢ}$  'he was'; 'they were eating',  $\text{ܩܘܡܝܢ ܕܥܠܝܐ}$ . In the same way the subjunctive or conditional are denoted by the participle.

5) When participles are used as such, they generally have  $\text{ܘܢܝܢܐ}$  or  $\text{ܘܢܝܢܐ}$  to signify as much; 'He saw Jesus,  $\text{ܩܘܡܝܢ ܕܥܠܝܐ}$ , walking.' A noun joined to a part. by  $\text{ܘܢܝܢܐ}$  produces a construction resembling the Ablative absolute, 'His hands  $\text{ܩܘܡܝܢ ܕܥܠܝܐ}$  being unwashed'.

- a. Obs. The Gr. construction  $\text{ἔλθων ἕστη}$  is not often followed, but two verbs are put instead as  $\text{ܩܘܡܝܢ ܕܥܠܝܐ}$  'he came and stood', with  $\text{ܘܢܝܢܐ}$  omitted.

*b.* Obs. on 4). For ܐܘܪܐܢ, to say a thing is or is not, ܐܘܪܐܢ and ܐܘܪܐܢ are often used, with suffixes; and sometimes both ܐܘܪܐܢ and ܐܘܪܐܢ are employed.

6) To denote the continuance of an action or state, we frequently find the participles of verbs of going etc.; cf. Gen. 8. 3. 'going and retiring', i. e. gradually retiring.

212. Different Moods and Tenses: The Indicative.

1) The present Indicative is expressed;

*a.* by the pret. in sentences neglecting the notion of time: *b.* by the fut.; but most frequently, *c.* by the participle.

2) The imperfect is expressed,

*a.* by the pret.: rarely *b.* by the fut.: more commonly *c.* by the part. with a personal pronoun.

3) The preterite is only properly expressed by the preterite.

4) The pluperfect is expressed:

*a.* generally by the pret. with ܐܘܪܐܢ: *b.* by the part.: *c.* rarely, by the future.

5) The future is expressed,

*a.* by the fut.: *b.* rarely by the pret.: *c.* by the participle.

6) The future perfect is expressed, by

*a.* the preterite; *b.* more commonly by forms of the fut.

213. Moods and Tenses: The conditional etc.

1) The Subjunctive has its tenses similarly represented, hence the pres. is often denoted by the fut. or the part. with a pron.; rarely, by the pret. The imperf. and

pluperf. are generally expressed by the pret., or the part. and pron., and sometimes by the fut., either alone or with ܐܘܢ.

2) The Optative is usually indicated by the fut., sometimes without, but generally with, certain particles; and sometimes with a verb, which is mostly either ܡܚܝܒ or ܡܚܝܒ. The particles ܐܘܢ, ܡܚܝܒ, are sometimes followed, not by the fut. but by the pret. or part. The particle ܡ, sometimes adds to a verb an optative force after verbs of wishing. The verb ܐܘܢ in an optative signification is frequently omitted, as, ܡܚܝܒܐ ܕܡܚܝܒܐ, 'praise to his name!'

3) The imperative is denoted by its proper form, frequently also by the fut. (always in prohibitions), and sometimes by the preterite.

#### 214. The Verb with a noun as its subject.

These regularly agree in gender and number, but there are exceptions. Thus, in regard to number: Subject and predicate are sometimes different —

- a. Singular words used collectively, as well as true collectives, often have a verb in the pl., as ܡܚܝܒܐ, *host*, and ܡܚܝܒܐ, *all* with its compounds. The same words may have the verb in the sing., or in the sing. and pl. at the same time.
- b. Plurals used singularly, generally have a verb pl. but sometimes sing.; as ܡܚܝܒܐ (which generally has a verb in the pl. f. but sometimes in the sing. m.), ܡܚܝܒܐ, ܡܚܝܒܐ, and ܡܚܝܒܐ (which not only takes pl. but sing. m. and f.)

- c.* When what is called the pl. of excellence is used, it seems merely to be an imitation of the Heb. idiom, of which many instances occur in the Bible.
- d.* A verb sing. stands with a noun pl. also; 1. where the verb precedes, and is, as it were, used impersonally, especially  $\text{ܕܡܝܢ}$  and  $\text{ܕܡܝܢ}$ : So 1 Sam. 1, 2. 'He had no sons',  $\text{ܕܡܝܢ ܕܡܝܢ ܕܡܝܢ}$ . 2. Very rarely when the verb follows, as Joh. 5, 2. 'Five porches were there to it',  $\text{ܕܡܝܢ ܕܡܝܢ ܕܡܝܢ}$ . This is more common of persons than of things.
- e.* Four words properly dual take verbs pl., viz.  $\text{ܕܡܝܢ}$ ,  $\text{ܕܡܝܢ}$ ,  $\text{ܕܡܝܢ}$ , and  $\text{ܕܡܝܢ}$ . The sing. is very rarely found with these, except the last, to which even a suff. 3 sing. f. is referred. In Ps. 105, 38,  $\text{ܕܡܝܢ}$  has a verb f. sing. and is followed by a pron. 3 pl. m. The truth is, that this word is sometimes used for the country and sometimes for the people, and like many other cases of irregular construction, easily to be accounted for, by observing the sense attached to the word. Especially is this the case where a word is construed in the same sentence both as sing. and plural.

#### 215. Subject and Predicate of a different gender.

1) Feminine nouns sometimes have a masculine verb; especially: *a.* Those which are of a different gender from what the termination would suggest: *b.* Some words used figuratively: *c.* Some words in common use, and f. in form, as 'occasion was given',  $\text{ܕܡܝܢ ܕܡܝܢ}$ .

2) Masculine nouns sometimes have a feminine verb:  
*a.* Some with m. form and f. meaning: *b.* Some which are used figuratively: *c.* Some which may be regarded as anomalous; Rev .2, 13.

3) Nouns of common gender, and some others, are sometimes treated as both m. and f. in the same sentence.

216. Subject and Predicate of different gender and number.

1) Collectives, in form f. sing., are often construed ad sensum, with a verb in pl. m.; as, ܐܢܫܝܢܐ, ܐܢܫܝܢܐ, for people, men; so also the names of cities for their inhabitants etc.

2) A sing. verb sometimes has a noun of a different gender: *a.* A verb m. sing. with a noun pl. f. either preceding or following: *b.* a verb f. sing. with a noun pl. m. rarely occurs: see however Job. 39, 14.

217. Subject of several words; and Predicate.

1) The gender and number of the predicate, generally agree with the noun in the nominative; ܐܘܪܝܢܐ ܕܥܘܠܡܐ, 'there appeared the likenes of a pillar.' Sometimes however, the sentence must be construed ad sensum, and the predicate agrees with the dependent noun, especially if it expresses the prominent idea: Job. 38, 21; 1 Cor. 4, 15. The dependent noun decides the gender and number of the verb, especially after ܐܘܪܝܢܐ used as an adj.; as in 1 Cor. 14, 23. This rule is rarely departed from.

2) With several subjects connected by and, the verb

is properly pl., but sometimes the rule is violated, especially when the verb precedes: Exod. 17, 10; Gen. 7, 7.

3) Two feminine nouns may have a verb pl. m.; as in Ps. 85, 11.

4) A sing. verb with two nouns, may have the gender of the nearest, as in Num. 12, 1.

5) A sentence may commence with a verb sing. followed by a noun, then another noun and a verb pl.; as in Gen. 21, 32.

#### 218. The Persons of the Verb.

1) The persons of the verb rarely admit any anomaly. The examples which occur, mostly belong to the 3 person, as in Mar. 13, 28. (Ed. Schaaf.) ܩܢܐ ܕܥܝܢܐܐܝܐ, ܩܢܐ ܕܥܝܢܐܐܝܐ 'when its branches are tender'. No certain example of the other persons has been adduced.

2) The 3 sing. act. and pass. m. and f., is sometimes used impersonally. The f. is most frequently so used. For the m. act., see Rom. 14, 14; pass., Math. 26, 8. For the f. act., see Luk. 18, 23; pass., Rev. 2, 13.

3) For the neuter gender in other languages the f. is generally employed: e. g., f. act. in pret., fut., and part, especially the p. p. The pass. is thus used in the fut., but most often in the part.; as ܩܢܐ ܕܥܝܢܐܐܝܐ 'it is said.' The m. however, occurs in both act. and pass.; as Gen. 18, 11; 22, 14.

4) The indefinite 'one', as 'one hunts the wild boar', is denoted in various ways.

- a.* By the 3 sing., as 1 Sam. 26, 20; or by the part. or participial noun, as in Is. 16, 10. — The act. is sometimes used passively, as in Ro. 10, 8.
- b.* By the 3 pl. as Gen. 48, 2; or by the part. or derived nouns.
- c.* By the pass. as Gen. 48, 2.
- d.* By the 2 pers. act. as Lev. 2, 4; Is. 41, 12.

Many of these expressions are elliptical.

#### 219. Change of Construction.

1) From the inf. to the finite verb; and the contrary, by poetic license.

2) From a part. to the finite verb, as Is. 48, 1; and the contrary, Ps. 9, 14.

3) From one person to another, which rarely happens; as from 1 to 3, see Is. 42, 24; from 2 to 3, or 3 to 2, as Mic. 7, 18; Mal. 2, 15.

4) Sometimes ancestors (Ps. 66, 6.) or posterity (Gen. 46, 4.) are spoken of as contemporary.

5) Historical writers, sometimes use several verbs in succession, to which different nominatives have to be supplied, as Gen. 2, 21.

6) Change of number very rarely occurs.

#### 220. Periphrasis, to express compound Greek verbs.

1) The same principle is adopted with verbs, as with nouns.

- a.* Some simple verbs, are regarded as equivalent to certain compound verbs in Greek, as  $\epsilon\acute{\omicron}\zeta$  and  $\mu\epsilon\tau\alpha\nu\omicron\epsilon\omega$ .



b. Some compound Gr. verbs are expressed by periphrasis.

1. Two verbs are used in the same tense, number, person and gender, as ܩܘܡܘܢܐ ܕܥܘܢܐ for *προϊδών*. 2. A verb and a particle, as ܕܥܘܢܐ ܕܥܘܢܐ for *ἀνθίστημι*. This particle governs the following noun. Adverbs occur, as — ܕܥܘܢܐ ܕܥܘܢܐ for *ἀναγεννάω*. 3. A verb joined to a noun with a prep.; as — ܕܥܘܢܐ ܕܥܘܢܐ for *προϊστάμενος*.
4. Verbs compounded of a noun and a verb are rendered by a verb and a noun; as ܕܥܘܢܐ ܕܥܘܢܐ, or ܕܥܘܢܐ ܕܥܘܢܐ for *ἀγαθοποιέω*.
5. But sometimes a periphrasis is used; thus *μὴ καταχρώμενοι* is spun out into six words ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ, 1 Cor. 7, 31.

#### 221. Verbs which take an accusative.

1) Many transitive verbs govern the accusative which is either the simple word, or with ܕ pref.; thus — ܕܥܘܢܐ ܕܥܘܢܐ 'he called them', ܕܥܘܢܐ ܕܥܘܢܐ 'he called those.'

2) Many verbs are both transitive and intransitive; in the former sense they generally take an accusative.

3) Certain classes of verbs govern an acc. only. Such are verbs of clothing, adorning, putting off, and verbs denoting plenty, deficiency, going, coming etc.

4) Neuter verbs can take an acc. of the same origin or signification, as, to dream a dream.

5) Some conjugations, as Pa., Aph., Shaph., of verbs which in Pe. govern one acc., — require two accusatives. Such are verbs signifying to put on or off, to adorn, cover, fill, satisfy, teach, show etc.

6) Some verbs require two accusatives in Pe.; viz. verbs of clothing, covering, filling, giving, asking, commanding, changing, naming, etc. Part of these, also take the prepositions ܘ, ܟܢܝܢܐ, or ܟܢܝܢܐ.

## 222. Verbs with Prepositions.

1) Many verbs take ܘ, as to deny, and many such as correspond to Latin verbs governing or compounded with in or ad.

2) ܟܢܝܢܐ may be regarded as a sign of the dative with many verbs which in Latin, govern or are compounded with ad, in, pro, adversus etc.

3) ܟܢܝܢܐ is used with verbs of avoiding, fearing, asking, filling etc.

4) ܟܢܝܢܐ commonly belongs to verbs which in Lat. govern or are compounded with de, in, super. It is also found with some others.

5) ܟܢܝܢܐ with ܟܢܝܢܐ denotes a person or thing to be of like condition or state.

6) ܟܢܝܢܐ, ܟܢܝܢܐ and ܟܢܝܢܐ are used with verbs of separating, and distinguishing.

7) Some verbs of motion take ܟܢܝܢܐ and ܟܢܝܢܐ.

8) ܟܢܝܢܐ, ܟܢܝܢܐ, ܟܢܝܢܐ and ܟܢܝܢܐ or ܟܢܝܢܐ frequently come after a verb in the sense of coram, 'before', 'in the sight', 'in the presence of.'

9) Some verbs are construed with different particles, in different senses. Thus, ܟܢܝܢܐ with ܘ is to confess, or profess; with ܟܢܝܢܐ to give thanks; and with an acc., to praise.

## 223. The Passive.

1) Passive verbs often take  $\searrow$ , of the efficient cause or agent. Thus Matt. 7, 5. 'It may be attempted,  $\searrow$  by thee';  $\searrow$  is also used similarly; as Matt. 4, 1. 'He was led,  $\searrow$  of the spirit.' In these cases, the verb frequently resembles a deponent, as 'that ye may appear  $\searrow$  unto them'; Matt. 6, 1. cf. v. 8.

2) Verbs which take two accusatives in the act. often take one in the pass.

3) Verbs with a pass. form, and an act. signif. take one acc. This is especially true of verbs of senses and affections; likewise of many pass. participles in Pe. See Matt. 14, 5; Lu. 14, 2; Joh. 12, 6.

4) Passive verbs often have a reflexive sense, and the same is true of the p. p. Peal.

5) Neuter verbs are often used for passives.

## 224. Verbs used Adverbially.

1) When two verbs in agreement come together, the first is often used adverbially. 'Again will I feed thy flock.' Gen. 30, 31. lit. 'I will return, I will feed thy flock': 'Multiply wash me', = 'often wash me' or 'thoroughly wash me', Ps. 51, 4.

2) A finite verb and an inf. are used in the same way, Ps. 78, 38; Gen. 31, 27.

3) The verbs thus employed are chiefly five,  $\text{ܐܘܨܦ}$ ,  $\text{ܐܘܨܦܝܢ}$ ,  $\text{ܐܘܨܦܝܢܝܢ}$ ,  $\text{ܐܘܨܦܝܢܝܢܝܢ}$  (most frequently), and sometimes  $\text{ܐܘܨܦܝܢܝܢܝܢܝܢ}$ . Some others occur.

4) By this means, not only adverbs of time and place, but of manner etc. are represented.

225. The 'Constructio Praegnans.'

When a verb governs an object in certain elliptical expressions, it is called 'constructio praegnans'; as Deut. 1, 36,  $\text{מַעֲבִיב} \text{כְּדָוּרְךָ} \text{מִן־יְהוָה}$ , 'he fulfilled after the Lord.' Supply  $\text{חֲדָרְךָ}$  and render 'he wholly followed the Lord.' Gen. 14, 15; 1 Sam. 10, 9; 2 Sam. 18, 19; Ps. 117, (118), 5, may be referred to for other examples. This idiom is more common in Hebrew.

226. The Substantive verb.

1) Personal pronouns are often used for the substantive verb  $\text{ܐܘܪܝܢ}$ ; so also is  $\text{ܐܡܝܢ}$  (*est*) or  $\text{ܘܠܐܡܝܢ}$  (*non est*), by attaching suffixes to which, all the persons, sing. and pl. can be expressed.

Sing. 3. m.	$\text{ܐܘܪܝܢܐ}$	he is	Plu. 3. m.	$\text{ܐܘܪܝܢܐܘܢ}$	} they are.
- f.	$\text{ܐܘܪܝܢܐܝܐ}$	she is	- f.	$\text{ܐܘܪܝܢܐܝܢܐ}$	
2. m.	$\text{ܐܘܪܝܢܐܝܟܝܢ}$	} thou art	2. m.	$\text{ܐܘܪܝܢܐܝܟܝܢܐ}$	} you are.
- f.	$\text{ܐܘܪܝܢܐܝܟܝܢܐܝܐ}$		- f.	$\text{ܐܘܪܝܢܐܝܟܝܢܐܝܐ}$	
1. c.	$\text{ܐܘܪܝܢܐܝܢܐ}$	I am	1. c.	$\text{ܐܘܪܝܢܐܝܢܐܝܢܐ}$	we are.

The suff. is not always added to the 3 pers.

2) The persons of  $\text{ܘܠܐܡܝܢ}$  are formed in exactly the same way.

Sing. 3. m.	$\text{ܘܠܐܘܪܝܢܐܘܢ}$	he is not	Plu. 3. m.	$\text{ܘܠܐܘܪܝܢܐܘܢܐ}$	} they are not.
- f.	$\text{ܘܠܐܘܪܝܢܐܝܢܐ}$	she is not	- f.	$\text{ܘܠܐܘܪܝܢܐܝܢܐܝܐ}$	
	etc.			etc.	

3)  $\text{ܐܡܝܢ}$  is often prefixed to  $\text{ܐܘܪܝܢ}$  to form the imperf. etc.; thus  $\text{ܐܘܪܝܢܐܡܝܢ}$  he was.

4) While  $\text{ܐܘܪܝܢ}$  is used to form the imperf. and pluperf. tenses, it sometimes merely strengthens the pret. and is therefore used in negative and interrogative sentences like

our 'it is not', and 'is it not?' Thus ܐܘܢ ܘܢܐ 'it is not' Matt. 10, 20; and ܐܘܢ ܐܘܢ ܘܢܐ 'is not this?' Matt. 13, 55.

5) Other uses of ܐܘܢ, (which is sometimes omitted) have been previously described.

6) ܐܘܢ, like Lat. est with dat. is often used for to have. Thus ܐܘܢ ܘܢܐ 'I have.' ܐܘܢ is used in the same sense; cf. Joh. 12, 6; Ro. 1, 13.

#### Chap. IV. The Syntax of Particles.

##### 227. Syntax of Adverbs.

1) Adverbs are joined with nouns like adjectives. Sometimes the adv. precedes the noun or verb, ܫܘܒܐ ܘܢܐܘܩܘܢܐ 'many widows'; ܘܢܐܘܩܘܢܐ ܘܢܐܘܩܘܢܐ, lest it should altogether perish; John Eph. Hist. 2, 47; or a relative comes between them ܘܢܐܘܩܘܢܐ ܘܢܐܘܩܘܢܐ 'a good number'; or the noun or verb immediately precedes, ܘܢܐܘܩܘܢܐ ܘܢܐܘܩܘܢܐ 'a little help'; ܘܢܐܘܩܘܢܐ ܘܢܐܘܩܘܢܐ 'she shall not be there'; Pseudo-Clem. de Virg. 2, 2.

2) Verbs and nouns used adverbially have been already treated of.

3) Adverbs (and nouns) are repeated to give intensity to an expression\*), and also to denote progress, addition or diversity: — ܘܢܐܘܩܘܢܐ ܘܢܐܘܩܘܢܐ, *very badly*; ܘܢܐܘܩܘܢܐ ܘܢܐܘܩܘܢܐ, *paulatim*, 'little by little'; ܘܢܐܘܩܘܢܐ ܘܢܐܘܩܘܢܐ, 'lower and lower'; ܘܢܐܘܩܘܢܐ ܘܢܐܘܩܘܢܐ, 'hither and thither.

4) ܘܢܐܘܩܘܢܐ with a demonstr. pron. is used as an adj. 'like', 'such' = talis. Thus Is. 66, 8. ܘܢܐܘܩܘܢܐ ܘܢܐܘܩܘܢܐ 'such things' talia.

\*) Some are always repeated; as ܘܢܐܘܩܘܢܐ ܘܢܐܘܩܘܢܐ, *quickly*, Mar. 9, 30,

5) An affirmative answer to a question is not always given by an adv. (as, Acts 5, 8, 'yea,  $\text{ܐܝ}$ , at such a price': cf. Ch. 22, 27;) but by a periphrasis, generally of the personal pron. and a verb; 'art thou my son Esau?'  $\text{ܐܝܢܐ ܕܥܫܐܘ ܕܢܝܢܐ ܕܝܢܐ}$  'I am he': 'art thou Mephibosheth?'  $\text{ܐܝܢܐ ܕܡܝܦܝܘܫܝܬ ܕܢܝܢܐ ܕܝܢܐ}$  'thy servant cometh: etc.

6)  $\text{ܕܡܝܢ}$  differs from  $\text{ܕܝܢܐ}$  and  $\text{ܕܡܝܢܐ}$  by including the subst. verb. and is equivalent to  $\text{ܕܡܝܢܐ ܕܝܢܐ}$ .

7) By prefixing  $\text{ܕܝܢܐ}$  to an adj. or a noun it is rendered privative or negative.

8) In questions which expect a negative reply, or are expressive of indignation, the positive is sometimes put for the negative: and vice versa.

## 228. Prepositions.

1) Prepositions are sometimes put where one would suffice;  $\text{ܕܡܝܢ ܕܡܝܢܐ}$  'after';  $\text{ܕܡܝܢ ܕܡܝܢܐ}$  'before.' Where we might expect two, we often find but one.

2) Prepositions precede the words they govern, and are rarely omitted.

3) The use of individual prepositions is best learned by practice from the lexicon. See however Sec. 222, on Verbs with prepositions, and Sec. 184, 186, 187.

## 229. Conjunctions.

1) Before the Greek influence was much felt, there were fewer conjunctions, and sentences were therefore shorter. In later writings the case is different, sentences are longer and conjunctions abound.

2) Conjunctions are often omitted where we use them;

as — and, if etc. and they must be supplied in translation. See No. 211. 5, Obs. *a.* and Is. 17, 6.

3) Some conjunctions may be repeated as correlatives: e. g.  $\circ - \circ$ ,  $\text{ﺃ} - \text{ﺃ}$ , = both — and; so also,  $\text{ﻭ} - \text{ﻭ}$ ,  $\text{ﻭ} - \text{ﻭ}$  = either — or, etc.

4) Those which mean 'that' (ut), and 'lest' (ne), generally have the fut., but in other senses, they take the pret. also; Gen. 34, 27; Dan. 2, 23.

5)  $\text{ﻭ}$  is both disjunctive (see 229, remark 3.), and comparative = than:  $\text{ﺃ} - \text{ﺃ}$ , 'than for thee.'  $\text{ﺃ}$  and  $\text{ﺃ}$ , are sometimes used in comparisons indefinitely to denote any (house, man etc), Job. 24, 14.  $\text{ﺃ}$ , *if*, is used with the conditional, and  $\text{ﻭ}$ , with the indicative.  $\text{ﺃ}$ , *but, however*, holds a chief place among adversative particles; we sometimes have  $\text{ﺃ}$ . To  $\text{ﻭ}$  many significations are assigned, but this belongs rather to the lexicon.  $\circ$  is of very extensive use: it denotes and, that, etc. and is sometimes pleonastic at the beginning of a sentence or clause; it is even used in comparisons, Job. 5, 7. Both a negative and interrogative use is given to  $\text{ﺃ}$  which in this respect resembles the usual sign of negation —  $\text{ﻭ}$ .  $\text{ﺃ}$ , and —,  $\text{ﺃ}$ , *until*, do not always imply discontinuance when the point indicated is reached; Acts. 7, 18; 1 Tim. 4, 13.

### 230. Interjections.

1) Interjections which menace etc., sometimes stand absolutely, and sometimes their object takes  $\text{ﺃ}$  or  $\text{ﺃ}$ , but most commonly  $\text{ﺃ}$ : Is. 1, 4; Jer. 50, 27; 2 Ki. 3, 10.

2) **اِ** is used as an affirmative, *yea*, and as an interjection; 'O! earth' **اِ اِنِّم**. **اِ اِنِّم** is generally followed by **اِ**; **اِ**, *lo!* gives vivacity to an address, and sometimes stands for 'already', and in questions it invites attention. **اِ** is followed by **اِ** and a finite verb with **اِ**, or **اِ**, or the infin.; often however it has only **اِ** of the person; **اِ اِنِّم** 'far be it from me!' **اِ اِنِّم** is the pl. constr. of the word **اِنِّم**, *blessed*. This word takes affixes, like a pl. noun, and is generally followed by **اِ** of the person; but it is sometimes used absolutely. **اِ** is used for the Heb. **אֵ** in the Old Test., in requests and conciliatory addresses: Gen. 27, 21; Job. 38, 3.

#### Chap. V. Certain Peculiarities of Idiom.

##### 231. Ellipses.

These are various: *a.* Of the substantive verb: *b.* Of the verbs **اِنِّم**, **اِنِّم**; *c.* of the acc. after an act. verb in certain phrases; as, 'distributed gifts', Jer. 16, 7; 'broke bread', cf. Is. 58, 7; 'Sent help', Ps. 18, 17. Comp. Ps. 103, 9 in Heb. *d.* A noun or pronoun may be omitted to avoid repetition, 'a glory like the glory of' etc. Joh. 1, 14. *e.* A nominat. is very rarely omitted except in impersonal sentences; Jer. 3, 5. where anger is understood: comp. the Heb. Others have been already mentioned.

##### 232. Zeugma, Hendiadys, Antiphrasis.

1) Zeugma of one verb with two nouns is common, Gen. 47, 19; Joh. 4, 10; and also of one nominat. with two genitives, Gen. 2, 1.

2) Hendiadys of two words joined by **و**, for



nominat. and gen. as Gen. 1, 14: is not uncommon: comp. Gen. 3, 16, Job. 4, 16; Isa. 4, 5.

3) Antiphrasis often occurs, as Gen. 1, 4; Matt. 16, 1.

### 233. Indirect construction and Parenthesis.

1) The words of others are generally quoted directly, but sometimes indirectly, as Job. 35, 14; 1 Sam. 13, 13. The sign of quotation is  $\text{ܘܢ}$ , like the Greek  $\sigma\tau\lambda$ .

2) Parenthesis, is denoted by no peculiar sign, but sometimes by certain particles as  $\text{ܘܢ}$ , and  $\text{ܘܢܘܢ}$ : Rom. 7, 1. The parenthetic clause or passage, is begun and ended by a point, both here and in Josh. 3, 15; comp. Exod. 16, 36. In the two last cases  $\text{ܘܢ}$  is used.

### 234. Irregular arrangement.

1) The verb  $\text{ܘܢܘܢ}$ , and a pron. as a subst. verb sometimes deviate from their common order, and the same is true of particles and  $\text{ܘܢ}$ .

2)  $\text{ܘܢܘܢ}$  with  $\text{ܘܢ}$  following is generally prefixed to expressions quoted from another, but not always: this  $\text{ܘܢܘܢ}$  leaves a nominative to be understood: Pseudo-Clem. De Virg. 1, 3, 6, etc.

### 235. Paronomasia and Lusus verborum.

1) Paronomasia, which is so common in some oriental languages, is rarely met with in Syriac. See however Ps. 40, 4; Is. 28, 10, 13; Heb. 1, 1.

2) A play upon words is also uncommon, but various examples are met with in the old Test. e. g. Gen. 9, 27; 49, 8, 16, 19: Num. 18, 2; 24, 21: Ruth, 1, 20; Jer. 48, 2; Hos. 2, 23.

**PART IV.**

P R O S O D Y.



## PART IV.

### P R O S O D Y.

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#### 236. General remarks.

1) This subject has received little attention from Grammarians, and even Dr. Hoffmann only makes a passing allusion to it.

2) In this country, Dr. Henry Burgess has been the first and only one to enter at all minutely upon the prosody of the Syriac. He has done this in his valuable work 'Select metrical Hymns and Homilies of Ephraem Syrus'; London 1853. To his obliging permission I am indebted for almost the whole of what follows upon the subject. Dr. B. has however truly observed that the investigation of the subject is not yet complete.

#### 237. Varieties of Metre.

1. Tetrasyllabic, or four syllables in a line,
2. Pentesyllabic, - five - - -
3. Hexasyllabic, - six - - -
4. Heptasyllabic, - seven - - -
5. Octosyllabic, - eight - - -
- [6. Dodecasyllabic - twelve - - - ] See Sec. 238, 6.

Lines occur with nine or more syllables, but they are probably hypersyllabic:

### 238. Character of the Metres.

1) Tetrasyllabic is much used by Ephraem, and, from its brevity, is adapted to a quick and lively style of composition. It is however employed on all subjects; in funeral dirges, and in more didactic homilies. The following is an example from Ephraem.

ܒܟܘܠܗܘܢ ܪܐܡܫܐ B'kúlhún, rámshe  
 ܟܘܠ ܠܘܟ ܬܗܫܒܘܚܐ Lók thés,búchthó.

2) Pentasyllabic, is also used in all styles of composition, as well grave as lively.

ܳܘܳܝܳܪܳܕ ܳܫܳܐܳܪ ܳܕܳܝܳܫܳܐ ܳܘܳܝܳܪܳܕ ܳܫܳܐܳܪ ܳܕܳܝܳܫܳܐ ܳܘܳܝܳܪܳܕ ܳܫܳܐܳܪ ܳܕܳܝܳܫܳܐ  
 ܳܘܳܝܳܪܳܕ ܳܫܳܐܳܪ ܳܕܳܝܳܫܳܐ M'inóid 'bú,sómó.

3) Hexasyllabic is not of common occurrence in Ephraem.

ܫܘܢܐܝܢ ܒܪܚܡܐܝܟ ܐܒܘܢ Chúnáin, bráchrnáik ábó,  
 ܘܪܚܡܐܝܢ ܒܕܝܢܘܩ ܢܗܘܢ ܐܝܢ Vráchrné, b,'dínók, nhún 'láin.

4) Heptasyllabic, is more used in stately and solemn subjects, although by no means confined to them.

ܡܘܪ ܠܘܬܝܢ ܕܝܡܢܐܝܢ ܐܡܢܐ Mór lóth,kimnáin, 'ám bishé,  
 ܕܐܘܕܝܬܝܢ ܒܘܩ ܡܘܪ ܐܘܕܘܢ ܒܝ D'aúdith, bók Mór, aúdo bí.

5) Octosyllabic is suited to very solemn compositions.

ܗܡܐܝܪܐ ܢܗܘܢ ܠܘܟ ܝܐܠܘܕܐ H'máiré, néhún, lók yá,lúde  
 ܘܐܠܝܠ ܒܫܡܐܝܢ ܢܝܫܐܝܢ ܕܝܢ ܘܝܠܝܠ ܒܫܡܐܝܢ ܢܝܫܐܝܢ Vá'él, báshamá,yó nés,thamkún.

6) Dodecasyllabic, is probably the tetrasyllabic thrice repeated, and is said to have been employed by Jacob of Sarug.\*)

\*) Dr. Burgess institutes a comparison between the Heptasyllabic metre and the Anacreontic odes which contain a similar number of syllables, and quotes the two well known verses:

*Ἡ γῆ μέλαινα πίνοι,  
Πίνοι δὲ δένδρε ἀντήν.*

Dr. B. also observes that the Octosyllabic „is the same as our long metre, and if our readers will scan it along with some English hymn, they will have a better idea of its effect.“

These facts suggest an endeavour to compare each of the five pairs of verses above quoted with as many from our own language in order to show where the accents may fall.

1. Tetrasyllabic ;

What place is here !  
What scenes appear !

or,

On a mountain  
By a fountain.

2. Pentasyllabic ;

For sins not his own  
He dies to atone.

or,

Sweet are their voices.  
Nature rejoices.

3. Hexasyllabic ;

I hear the thunder roar  
And Vengeance at the door.

or,

O list to my story,  
I tell of the glory.

4. Heptasyllabic ;

From Greenland's icy mountains —  
From Afric's sunny fountains.

## 239. Figures employed.

1) Synaeresis, which is of frequent occurrence.

- a.* It removes initial vowels from Olaph and some other letters both radical and servile. Thus:  $\text{ܝܚܡܝܢ}$  is pronounced *thle-mun*:  $\text{ܝܚܡܝܢ}$ , *hocanph*;  $\text{ܫܘܚܢܝܢ}$  pronounced *phrukan*; and  $\text{ܡܪܝܬܗ}$ , pronounced *m'ritho*.
- b.* It removes vowels from the middle of words. Thus:  $\text{ܢܫܝܬܪܝܢ}$  is pronounced *nesk'trar*. In nouns, zekopho especially falls out, hence  $\text{ܫܡܡܢܐ}$  is read *sammne*.
- c.* It removes final vowels. Thus:  $\text{ܕܠܦܗ}$  = *dalph*. It occurs the most frequently in p. pe. act., as  $\text{ܫܘܒܪܐܬܗ}$  = *sobrath*; in the p. p. emph., as  $\text{ܕܠܝܬܗ}$  pronounced *g'lith*; and in nouns emphatic, as  $\text{ܒܝܫܐ}$  = *bish*.

2) Diaeresis, which is less frequent. It is most common where there is a sheva or scarcely perceptible vowel. Thus  $\text{ܗܠܝܝܘܢ}$ , becomes *hălâyun*, and  $\text{ܡܬܚܝܙܐ}$ , *methchëzë*.

## 5. Octosyllabic;

Praise God from whom all blessings flow,  
Praise Him, all creatures here below.

or,

Though destructions walk around us —  
Angel-guards from Thee surround us.

## 6. Dodecasyllabic;

A needless Alexandrine ends the idle song  
Which like a wounded snake drags its slow length along.

or,

Thus he completes his graced design, and glory now  
Shines on his path, lights up his eye, and gilds his brow.

Although no specimen of this last is given we add two English couplets to show what it might have been.

As it respects the others, I am by no means certain that we have apprehended the true principle of the mechanism of the Syriac poetry, and have generally given two examples.

#### 240. Strophes.

- 1) In some metrical compositions these are wanting.
- 2) They oftener occur, and generally consist of a uniform number of lines; they however, differ in different compositions.
- 3) Many strophes end in a kind of Chorus or Antiphony, which is not always written at the close of the strophes after the first.
- 4) Strophes of various lengths, may occur in the same composition.

#### 241. The Antiphony or Response.

1) It is known that alternate singing was popular in the early Syrian Church and that Bardesanes and Ephraem both made use of it.

2) In the works of Ephraem two distinct forms of responsive compositions occur. The first resembles the dialogue, or rather the Amoebic style of the Eclogues of Virgil or the idyls of Theocritus, and which has been adopted by some English authors. The second, and more common, consists of a chorus or refrain at the end of each strophe, formed either of a repetition of some portion of the poem, or of a prayer, or doxology. A specimen of the first, or Amoebic, is found in Hymn 21 of Dr. Burgess's book (Ephraem, canon 57 tom. VI. p. 324) where a deceased person is introduced asking the prayers of his sorrowing friends: this would doubtless produce upon them a very deep and solemn impression. Of the second, with the responses at the end of each strophe,



Dr. Burgess gives several examples, as Hymns 2, 3, 4, 23.  
Thus, Hy. 3.

O happy infancy,  
Which hath gained Paradise!  
Alas! for old age,  
Which still remains in sorrow! —  
Lord, be thou its helper!

Again, Hy. 23.

Before my offences  
Are brought against me,  
At the tribunal of justice;  
And cause me to stand  
In the presence of the Judge  
With confusion of face: —  
Have mercy on me O Lord!  
For thou art abundant in mercy!

#### 242. Additional observations.

1) In some compositions the metre is irregular, the lines being of unequal lengths, and the strophes may also differ in the number of their lines (240, 4).

2) Difficulties may arise in scanning, from the omission or misplacement of vowels in the copies, arising from inattention to the metrical structure: the pointing must therefore be carefully examined.

3) Sometimes rhyme as well as metre is attempted. Dr. Burgess gives an example in Hymn 3, strophe 1: the four first lines end in *an*, and the last four in *o*. Every line of Hymn 34 ends with an adverb in *ith* —

ⲁⲓⲛ, which the translator has ingeniously imitated. In Dr. Wiseman's *Horae Syriacae* (pp. 84—86) there is a specimen of rhyming composition from the 'Storehouse of Mysteries' by Bar Hebraeus, (born 1226, died 1286). Twenty two lines of the Prooemium form eleven rhyming couplets. The lines are of very different lengths, some containing six, and some eighteen or twenty syllables.

4) There is a hymn ascribed to Ephraem, which consists of ten strophes of four lines each. The initial letters of the strophes form an acrostic of the words ܝܫܘܥ ܡܫܝܚܐ, *Jesus the Messiah*. Because however some commenced the name of Jesus with ⲓ and some with ⲓ both are given. The metre is chiefly Heptasyllabic, but some of the lines have eight and others only six syllables. (Rich Mss. 7156. fol. 151.)

5) The last line of a strophe is frequently hyper-syllabic. Hy. 22. in Dr. Burgess is an example.

6) The tunes to which these metrical compositions were sung, and the mode of singing or chanting them are unknown.

7) The metrical compositions extant in Syriac are very numerous. Bardesanes (cir. A. D. 170) and Simeon bishop of Seleucia (Mart. A. D. 296) appear to be the first writers of Syriac poetry of whom we have any record. Ephraem the Syrian (died A. D. 372), surpassed all others in the number and variety of his metrical compositions. The work of Dr. Burgess will supply many interesting facts on this head.

8) The previous remarks are all which can here be presented, but it is hoped that the students of Syriac literature, will find them useful as a brief introduction to the prosody of the language.

### 243. Modern Poetry.

It may not be uninteresting in conclusion to present the reader with a specimen of modern Syriac poetry. It is the work of the American Missionaries who have endeavoured to introduce sacred poetry into the modern language. The specimen is a translation of the well known hymn of Cowper —

‘There is a fountain filled with blood.’

ܩܘܢܝܢܐ ܒܡܫܚܐ.

ܐ

ܕܢܝܢܐ ܝܡܢܐ ܩܘܢܝܢܐ ܒܡܫܚܐ:  
 ܩܘܢܝܢܐ ܒܡܫܚܐ ܩܘܢܝܢܐ:  
 ܩܘܢܝܢܐ ܒܡܫܚܐ ܩܘܢܝܢܐ:  
 ܩܘܢܝܢܐ ܒܡܫܚܐ ܩܘܢܝܢܐ.

ܐ

ܩܘܢܝܢܐ ܒܡܫܚܐ ܩܘܢܝܢܐ ܒܡܫܚܐ:  
 ܩܘܢܝܢܐ ܒܡܫܚܐ ܩܘܢܝܢܐ:  
 ܩܘܢܝܢܐ ܒܡܫܚܐ ܩܘܢܝܢܐ:  
 ܩܘܢܝܢܐ ܒܡܫܚܐ ܩܘܢܝܢܐ.

ܐ

ܩܘܢܝܢܐ ܒܡܫܚܐ ܩܘܢܝܢܐ ܒܡܫܚܐ:  
 ܩܘܢܝܢܐ ܒܡܫܚܐ ܩܘܢܝܢܐ:  
 ܩܘܢܝܢܐ ܒܡܫܚܐ ܩܘܢܝܢܐ:  
 ܩܘܢܝܢܐ ܒܡܫܚܐ ܩܘܢܝܢܐ.

ܡܳܐ ܩܳܘܳܢܳܐ ܕܳܚܳܝܳܐ: ܕܳܡܳܚܳܝܳܐ:  
 ܕܳܠܳܗܳܐ ܕܳܡܳܚܳܝܳܐ:  
 ܳܐܳܝܳܒ ܕܳܡܳܚܳܝܳܐ ܕܳܡܳܚܳܝܳܐ:  
 ܳܡܳܚܳܝܳܐ ܕܳܡܳܚܳܝܳܐ.

ܳܚܳܝܳܐ ܕܳܡܳܚܳܝܳܐ ܕܳܡܳܚܳܝܳܐ:  
 ܕܳܡܳܚܳܝܳܐ ܕܳܡܳܚܳܝܳܐ:  
 ܳܡܳܚܳܝܳܐ ܕܳܡܳܚܳܝܳܐ ܕܳܡܳܚܳܝܳܐ:  
 ܳܡܳܚܳܝܳܐ ܕܳܡܳܚܳܝܳܐ.

ܳܚܳܝܳܐ ܕܳܡܳܚܳܝܳܐ ܕܳܡܳܚܳܝܳܐ:  
 ܳܡܳܚܳܝܳܐ ܕܳܡܳܚܳܝܳܐ:  
 ܳܡܳܚܳܝܳܐ ܕܳܡܳܚܳܝܳܐ ܕܳܡܳܚܳܝܳܐ:  
 ܳܡܳܚܳܝܳܐ ܕܳܡܳܚܳܝܳܐ.

The preceding hymn may suffice not only for an example of a Modern Syriac hymn, but for a specimen of the language \*) and as such will present not a few contrasts and comparisons with the ancient or classical Syriac. The extract is taken from the Modern Syriac Grammar of the Rev. D. T. Stoddard. p. 177.

\*) In the hymn, the vowels are not all perfectly represented by the ordinary characters, and the same is true of one or two of the consonants. The vowel which we have marked <sup>o</sup> has the sound of *a* in *father*, and <sup>u</sup> has often the sound of *a* in *care*, at other times it resembles *i* in *pin*. <sup>h</sup> has the sound of *o* in *note*, or of *oo* in *poor*, and <sup>z</sup> resembles *e* in *me*. <sup>v</sup> has the short sound of *a* in *mun*.

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**T A B L E S.**







Tab. A. 2. The Verb with diacritic signs. Sec. 17.

	3. m.	3. f.	2. m.	1. c.
Preter. Sing.	صَدَّ صَدَّتْ صَدَّتْ	صَدَّ صَدَّتْ صَدَّتْ	صَدَّ صَدَّ صَدَّ	صَدَّ صَدَّ صَدَّ
Plur.	صَدَّوْا صَدَّوْا	*	*	صَدَّوْا صَدَّوْا
Fut. Sing.	يَصَدُّوْنَ يَصَدُّوْنَ يَصَدُّوْنَ	يَصَدُّوْنَ يَصَدُّوْنَ يَصَدُّوْنَ	يَصَدُّوْنَ يَصَدُّوْنَ يَصَدُّوْنَ	يَصَدُّوْنَ يَصَدُّوْنَ (يَصَدُّوْنَ)
Plur.	يَصَدُّوْنَ يَصَدُّوْنَ يَصَدُّوْنَ	*	يَصَدُّوْنَ يَصَدُّوْنَ يَصَدُّوْنَ	يَصَدُّوْنَ يَصَدُّوْنَ يَصَدُّوْنَ
Imper. Sing. m.	صَدِّ صَدِّ صَدِّ		Plur. m.	صَدِّوْا صَدِّوْا
Infinit.	صَدِّوْا صَدِّوْا	صَدِّوْا صَدِّوْا	صَدِّوْا صَدِّوْا	صَدِّوْا etc.
Partic. Act.	صَدِّوْا m. صَدِّوْا	صَدِّوْا f.	Pass.	صَدِّوْا صَدِّوْا صَدِّوْا

B. Paradigm of **صَبَّ**. Sec. 99.

Paël.	
Pret. Sing.	Plu.
3. m. — <b>صَبَّ</b>	<b>صَبَّوْا</b>
- f. <b>صَبَّتْ</b>	<b>صَبَّتْنَ</b>
2. m. <b>صَبَّكَ</b>	<b>صَبَّكُمُ</b>
- f. <b>صَبَّكَتْ</b>	<b>صَبَّكُنَّ</b>
1. c. g. <b>صَبَّكُمُ</b>	<b>صَبَّكُمُ</b>
Fut. Sing.	Plu.
3. m. <b>يَصَّبُّ</b>	<b>يَصَّبُّوْا</b>
- f. <b>يَصَّبُّتْ</b>	<b>يَصَّبُّتْنَ</b>
2. m. <b>يَصَّبُّكَ</b>	<b>يَصَّبُّكُمُ</b>
- f. <b>يَصَّبُّكَتْ</b>	<b>يَصَّبُّكُنَّ</b>
1. c. g. <b>يَصَّبُّكُمُ</b>	<b>يَصَّبُّكُمُ</b>
Imp. Sing.	Plu.
m. <b>صَبِّ</b>	<b>صَبِّوْا</b>
f. <b>صَبِّتْ</b>	<b>صَبِّتْنَ</b>
Inf. <b>مَصْبُوْا</b>	
Part. <b>مَصْبُوْا</b>	

The terminations are added in a similar manner to the passive.

Tab. C. The Regular Verb with suffixes. Sec. 101.

Proper Form.	Sing. 1. c.	2. m.	2. f.
<i>Pret. Pe.</i> <i>Sing. 3. m.</i> ) مَلَا	مَلَا	مَلَا	مَلَا
3. f. مَلَا	مَلَا	مَلَا	مَلَا
2. m. مَلَا	مَلَا	*	*
2. f. مَلَا	مَلَا	*	*
1. c. مَلَا	*	مَلَا	مَلَا
<i>Plur. 3. m.</i> مَلَا	مَلَا	مَلَا	مَلَا
	مَلَا	مَلَا	مَلَا
3. f. } مَلَا	مَلَا	مَلَا	مَلَا
	مَلَا	مَلَا	مَلَا
2. m. مَلَا	مَلَا	*	*
2. f. مَلَا	مَلَا	*	*
1. c. مَلَا	*	مَلَا	مَلَا
<i>Inf.</i> مَلَا	مَلَا	مَلَا	مَلَا
<i>Imp. Sing.</i> <i>2. m.</i> ) مَلَا	مَلَا	*	*
2. f. مَلَا	مَلَا	*	*
<i>Plur. 2. m.</i> مَلَا	مَلَا	*	*
2. f. مَلَا	مَلَا	*	*
<i>Fut. Sing.</i> <i>3. m.</i> ) مَلَا	مَلَا	مَلَا	مَلَا
<i>Plur. 3. m.</i> مَلَا	مَلَا	مَلَا	مَلَا
<i>Pret. Pa.</i> مَلَا	مَلَا	مَلَا	مَلَا
<i>Inf. Pa.</i> مَلَا	مَلَا	مَلَا	مَلَا



Tab. D. Verbs Pe Nun, نَف, Sec. 107.

	<i>Peal.</i>	<i>Ethpeel.</i>	<i>Paël.</i>	<i>Ethpaal.</i>	<i>Aphel.</i>	<i>Ethtaphal.</i>	<i>Shaphel.</i>	<i>Eshtaph.</i>
<i>Pres.</i> 3. <i>m.</i>	נָפַח	אֶנְפַח	נָפַח	אֶנְפַח	אָפַח	אֶנְפַח	(נָפַח)	(אֶנְפַח)
3. <i>f.</i>	נָפְחָה	אֶנְפַחְהוּ	נָפְחָה	אֶנְפַחְהוּ	אָפְחָה	אֶנְפַחְהוּ		
2. <i>m.</i>	נָפַחְתָּ	אֶנְפַחְתָּ	נָפַחְתָּ	אֶנְפַחְתָּ	אָפַחְתָּ	אֶנְפַחְתָּ		
2. <i>f.</i>	נָפַחְתְּ	אֶנְפַחְתְּ	נָפַחְתְּ	אֶנְפַחְתְּ	אָפַחְתְּ	אֶנְפַחְתְּ		
1. <i>c.</i>	נָפַחְתִּי	אֶנְפַחְתִּי	נָפַחְתִּי	אֶנְפַחְתִּי	אָפַחְתִּי	אֶנְפַחְתִּי		
<i>Plur.</i> 3. <i>m.</i>	נָפְחוּ	אֶנְפַחוּ	נָפְחוּ	אֶנְפַחוּ	אָפְחוּ	אֶנְפַחוּ		
3. <i>f.</i>	נָפְחוּ	אֶנְפַחוּ	נָפְחוּ	אֶנְפַחוּ	אָפְחוּ	אֶנְפַחוּ		
2. <i>m.</i>	נָפַחְתֶּם	אֶנְפַחְתֶּם	נָפַחְתֶּם	אֶנְפַחְתֶּם	אָפַחְתֶּם	אֶנְפַחְתֶּם		
2. <i>f.</i>	נָפַחְתֶּם	אֶנְפַחְתֶּם	נָפַחְתֶּם	אֶנְפַחְתֶּם	אָפַחְתֶּם	אֶנְפַחְתֶּם		
1. <i>c.</i>	נָפַחְתֶּם	אֶנְפַחְתֶּם	נָפַחְתֶּם	אֶנְפַחְתֶּם	אָפַחְתֶּם	אֶנְפַחְתֶּם		
<i>Infjn.</i>	נִפְחָה	אֶנְפַחְהוּ	נִפְחָה	אֶנְפַחְהוּ	נִפְחָה	אֶנְפַחְהוּ	נִפְחָה	נִפְחָה
<i>Imp.</i> 2. <i>m.</i>	נָפַח	אֶנְפַח	נָפַח	אֶנְפַח	אָפַח	אֶנְפַח	נָפַח	אֶנְפַח
2. <i>f.</i>	נָפַחְתְּ	אֶנְפַחְתְּ	נָפַחְתְּ	אֶנְפַחְתְּ	אָפַחְתְּ	אֶנְפַחְתְּ	נָפַחְתְּ	אֶנְפַחְתְּ

reg. as Ethpaal.

reg. as Paël.



Tab. E. Verbs Double Ee, ح, Sec. 109.

	<i>Peel.</i>	<i>Ethpeel.</i>	<i>Palpel.</i>	<i>Ethpalpal.</i>	<i>Aphel.</i>	<i>Ehtaphal.</i>	<i>Shaphel.</i>	<i>Eshaph.</i>
<i>Pres.</i>	هت	هت	هت	هت	هت	هت	هت	هت
<i>3. m.</i>	هت	هت	هت	هت	هت	هت	هت	هت
<i>3. f.</i>	هت	هت	هت	هت	هت	هت	هت	هت
<i>2. m.</i>	هت	هت	هت	هت	هت	هت	هت	هت
<i>2. f.</i>	هت	هت	هت	هت	هت	هت	هت	هت
<i>1. c.</i>	هت	هت	هت	هت	هت	هت	هت	هت
<i>Plur.</i>	هت	هت	هت	هت	هت	هت	هت	هت
<i>3. m.</i>	هت	هت	هت	هت	هت	هت	هت	هت
<i>3. f.</i>	هت	هت	هت	هت	هت	هت	هت	هت
<i>2. m.</i>	هت	هت	هت	هت	هت	هت	هت	هت
<i>2. f.</i>	هت	هت	هت	هت	هت	هت	هت	هت
<i>1. c.</i>	هت	هت	هت	هت	هت	هت	هت	هت
<i>Impv.</i>	هت	هت	هت	هت	هت	هت	هت	هت
<i>2. m.</i>	هت	هت	هت	هت	هت	هت	هت	هت
<i>2. f.</i>	هت	هت	هت	هت	هت	هت	هت	هت

reg. as Paël.

reg. as Paël.

reg. as Paël.

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Tab. F. Verbs Pe Olaph, פ, Sec. 110.

	<i>Peal.</i>	<i>Ethpeel.</i>	<i>Paal.</i>	<i>Ethpaal.</i>	<i>Aphel.</i>	<i>Ethtaphal.</i>	<i>Shaphel.</i>	<i>Eshthaph.</i>
<i>Prel.</i> 3. m.	פָּ	פָּלַף	פָּ	פָּלַף	פָּ	פָּלַף	פָּ	פָּלַף
3. f.	פָּלָה	פָּלַחַ	פָּלָה	פָּלַחַ	פָּלָה	פָּלַחַ	פָּלָה	פָּלַחַ
2. m.	פָּלָה	פָּלַחַ	פָּלָה	פָּלַחַ	פָּלָה	פָּלַחַ	פָּלָה	פָּלַחַ
2. f.	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ
1. c.	פָּלָה	פָּלַחַ	פָּלָה	פָּלַחַ	פָּלָה	פָּלַחַ	פָּלָה	פָּלַחַ
<i>Phur.</i>								
3. m.	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ
3. f.	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ
2. m.	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ
2. f.	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ
1. c.	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ
<i>Infinit.</i>	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ
<i>Imp.</i>								
2. m.	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ
2. f.	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ	פָּלַחַ

as Ethtaphal.

as Aphel.

(אֶלְפָּה)







Tab. H. Verbs Ee Olaph, ح. Sec. 114.

	<i>Peal.</i>	<i>Eihpeel.</i>	<i>Paël.</i>	<i>Eihpaal.</i>	<i>Aphel.</i>	<i>Ethtaphal.</i>
<i>Pres.</i>	قام	أقام	قام	أقام	أقام	أقام
<i>3. m.</i>	قامه	أقامه	قامه	أقامه	أقامه	أقامه
<i>3. f.</i>	قامه	أقامه	قامه	أقامه	أقامه	أقامه
<i>2. m.</i>	قامم	أقامم	قامم	أقامم	أقامم	أقامم
<i>2. f.</i>	قامه	أقامه	قامه	أقامه	أقامه	أقامه
<i>1. c.</i>	قامه	أقامه	قامه	أقامه	أقامه	أقامه
<i>Plur.</i>						
<i>3. m.</i>	قامت	أقامت	قامت	أقامت	أقامت	أقامت
<i>3. f.</i>	قامت	أقامت	قامت	أقامت	أقامت	أقامت
<i>2. m.</i>	قامت	أقامت	قامت	أقامت	أقامت	أقامت
<i>2. f.</i>	قامت	أقامت	قامت	أقامت	أقامت	أقامت
<i>1. c.</i>	قامت	أقامت	قامت	أقامت	أقامت	أقامت
<i>Infjn.</i>	قَامًا.	قَدَامًا	قَامًا	قَدَامًا	قَامًا	قَدَامًا
<i>Imp.</i>						
<i>2. m.</i>	قام	أقام	قام	أقام	أقام	أقام
<i>2. f.</i>	قام	أقام	قام	أقام	أقام	أقام

Tab. H. Continued.

<i>Plur.</i> 2. m. 2. f.	طَام طَامِي	أَطَام أَطَامِي	طَام طَامِي	طَام طَامِي	أَطَام أَطَامِي	أَطَام أَطَامِي	أَطَام أَطَامِي
<i>Plur.</i> 3. m. 3. f.	طَام طَامِي	طَام طَامِي	طَام طَامِي	طَام طَامِي	طَام طَامِي	طَام طَامِي	طَام طَامِي
2. m. 2. f.	طَام طَامِي	طَام طَامِي	طَام طَامِي	طَام طَامِي	طَام طَامِي	طَام طَامِي	طَام طَامِي
1. c. <i>Plur.</i> 3. m. 3. f.	طَام طَامِي	طَام طَامِي	طَام طَامِي	طَام طَامِي	طَام طَامِي	طَام طَامِي	طَام طَامِي
2. m. 2. f.	طَام طَامِي	طَام طَامِي	طَام طَامِي	طَام طَامِي	طَام طَامِي	طَام طَامِي	طَام طَامِي
1. c.	طَام طَامِي	طَام طَامِي	طَام طَامِي	طَام طَامِي	طَام طَامِي	طَام طَامِي	طَام طَامِي
<i>Part.</i> <i>act. m.</i> f.	طَام طَامًا	طَام طَامًا	طَام طَامًا	طَام طَامًا	طَام طَامًا	طَام طَامًا	طَام طَامًا
<i>Part.</i> P. m. f.	طَام طَامًا	طَام طَامًا	طَام طَامًا	طَام طَامًا	طَام طَامًا	طَام طَامًا	طَام طَامًا



Tab. I. Continued.

<i>Plur.</i> 2. m. 2. f.	سَمِعْتُمْ سَمِعْتِ	أَسْمَعْتُمْ أَسْمَعْتِ	سَمِعْتُمْ سَمِعْتِ	أَسْمَعْتُمْ أَسْمَعْتِ	سَمِعْتُمْ سَمِعْتِ	أَسْمَعْتُمْ أَسْمَعْتِ	أَسْمَعْتُمْ أَسْمَعْتِ
<i>Part.</i> 3. m. 3. f.	سَمِعَ سَمِعَتْ	سَمِعَ سَمِعَتْ	سَمِعَ سَمِعَتْ	سَمِعَ سَمِعَتْ	سَمِعَ سَمِعَتْ	سَمِعَ سَمِعَتْ	سَمِعَ سَمِعَتْ
2. m. 2. f.	سَمِعْتُمْ سَمِعْتِ	سَمِعْتُمْ سَمِعْتِ	سَمِعْتُمْ سَمِعْتِ	سَمِعْتُمْ سَمِعْتِ	سَمِعْتُمْ سَمِعْتِ	سَمِعْتُمْ سَمِعْتِ	سَمِعْتُمْ سَمِعْتِ
1. c. <i>Plur.</i> 3. m. 3. f.	أَسْمَعُوا أَسْمَعُوا أَسْمَعُوا	أَسْمَعُوا أَسْمَعُوا أَسْمَعُوا	أَسْمَعُوا أَسْمَعُوا أَسْمَعُوا	أَسْمَعُوا أَسْمَعُوا أَسْمَعُوا	أَسْمَعُوا أَسْمَعُوا أَسْمَعُوا	أَسْمَعُوا أَسْمَعُوا أَسْمَعُوا	أَسْمَعُوا أَسْمَعُوا أَسْمَعُوا
2. m. 2. f. 1. c.	سَمِعْتُمْ سَمِعْتِ سَمِعُوا	سَمِعْتُمْ سَمِعْتِ سَمِعُوا	سَمِعْتُمْ سَمِعْتِ سَمِعُوا	سَمِعْتُمْ سَمِعْتِ سَمِعُوا	سَمِعْتُمْ سَمِعْتِ سَمِعُوا	سَمِعْتُمْ سَمِعْتِ سَمِعُوا	سَمِعْتُمْ سَمِعْتِ سَمِعُوا
<i>Part.</i> <i>act.m.</i> f.	سَمِعًا سَمِعًا	سَمِعًا سَمِعًا	سَمِعًا سَمِعًا	سَمِعًا سَمِعًا	سَمِعًا سَمِعًا	سَمِعًا سَمِعًا	سَمِعًا سَمِعًا
<i>Part.</i> P. m. f.	سَمِعًا سَمِعًا	سَمِعًا سَمِعًا	سَمِعًا سَمِعًا	سَمِعًا سَمِعًا	سَمِعًا سَمِعًا	سَمِعًا سَمِعًا	سَمِعًا سَمِعًا



Tab. K. Verbs Lomad Olaph ṽ. Sec. 123.

	<i>Peal.</i>	<i>Ethpeel.</i>	<i>Pazl.</i>	<i>Ethpaal.</i>	<i>Aphel.</i>	<i>Ethtaphal.</i>	<i>Shaphel.</i>	<i>Eshtaph.</i>
<i>Prei.</i>	אָפּ	אָפּען	אָפּ	אָפּען	אָפּען	אָפּען	אָפּען	אָפּען
3. m.	אָפּט	אָפּעט	אָפּט	אָפּעט	אָפּעט	אָפּעט	אָפּעט	אָפּעט
3. f.	אָפּט	אָפּעט	אָפּט	אָפּעט	אָפּעט	אָפּעט	אָפּעט	אָפּעט
2. m.	אָפּט	אָפּעט	אָפּט	אָפּעט	אָפּעט	אָפּעט	אָפּעט	אָפּעט
2. f.	אָפּט	אָפּעט	אָפּט	אָפּעט	אָפּעט	אָפּעט	אָפּעט	אָפּעט
1. c.	אָפּט	אָפּעט	אָפּט	אָפּעט	אָפּעט	אָפּעט	אָפּעט	אָפּעט
<i>Piur.</i>	אָפּט	אָפּעט	אָפּט	אָפּעט	אָפּעט	אָפּעט	אָפּעט	אָפּעט
3. m.	אָפּט	אָפּעט	אָפּט	אָפּעט	אָפּעט	אָפּעט	אָפּעט	אָפּעט
3. f.	אָפּט	אָפּעט	אָפּט	אָפּעט	אָפּעט	אָפּעט	אָפּעט	אָפּעט
2. m.	אָפּט	אָפּעט	אָפּט	אָפּעט	אָפּעט	אָפּעט	אָפּעט	אָפּעט
2. f.	אָפּט	אָפּעט	אָפּט	אָפּעט	אָפּעט	אָפּעט	אָפּעט	אָפּעט
1. c.	אָפּט	אָפּעט	אָפּט	אָפּעט	אָפּעט	אָפּעט	אָפּעט	אָפּעט
<i>Infm.</i>	אָפּען	אָפּענען	אָפּען	אָפּענען	אָפּען	אָפּענען	אָפּען	אָפּענען
<i>Imp.</i>	אָפּען	אָפּענען	אָפּען	אָפּענען	אָפּען	אָפּענען	אָפּען	אָפּענען
2. m.	אָפּען	אָפּענען	אָפּען	אָפּענען	אָפּען	אָפּענען	אָפּען	אָפּענען
2. f.	אָפּען	אָפּענען	אָפּען	אָפּענען	אָפּען	אָפּענען	אָפּען	אָפּענען



Tab. L. Verbs Lomad Olaph with suffixes, Sec. 127.

Proper Form.	Sing. 1. c.	2. m.	2. f.
<i>Pret. Sing. Pe.</i> } مَوَّلَا 3. m. <i>Pa.</i> } مَوَّلَمَ	مَوَّلَا مَوَّلَمَ	مَوَّلَى مَوَّلَمَى	مَوَّلَا مَوَّلَمَا
3. f. <i>Pe.</i> } مَوَّلَتْ <i>Pa.</i> } مَوَّلَمَتْ	مَوَّلَتْ مَوَّلَمَتْ	مَوَّلَتْ مَوَّلَمَتْ	مَوَّلَتْ مَوَّلَمَتْ
1. c. مَوَّلَمَ	*	مَوَّلَمَى	مَوَّلَمَا
<i>Peal.</i> } مَوَّلَوْ <i>Plur. 3. m.</i> } مَوَّلَوْ <i>Paël.</i> } مَوَّلَمَ	مَوَّلَوْ مَوَّلَوْ مَوَّلَمَ	مَوَّلَوْ مَوَّلَوْ مَوَّلَمَى	مَوَّلَوْ مَوَّلَوْ مَوَّلَمَا
3. f. } مَوَّلَتْ مَوَّلَمَتْ	مَوَّلَتْ مَوَّلَمَتْ	مَوَّلَتْ مَوَّلَمَتْ	مَوَّلَتْ مَوَّلَمَتْ
<i>Infjn.</i> مَوَّلَمَا	مَوَّلَمَمَ	مَوَّلَمَمَى	مَوَّلَمَمَا
<i>Imp.</i> } مَوَّلَمَ 2. m. <i>Pe.</i> } مَوَّلَا <i>Pa.</i> } مَوَّلَمَ	مَوَّلَمَ مَوَّلَمَ	*	*
2. f. مَوَّلَمَ	مَوَّلَمَ مَوَّلَمَمَ	*	*
<i>Plur. 2. m.</i> مَوَّلَمَ	مَوَّلَمَ مَوَّلَمَ	*	*
2. f. مَوَّلَمَ	مَوَّلَمَ	*	*
<i>Futur. 3. m.</i> مَوَّلَمَا	مَوَّلَمَمَ	مَوَّلَمَمَى	مَوَّلَمَمَا

Tab. L. Continued.

3. m.	3. f.	Plur. 1. c.	2. m.	2. f.
<p>مُؤْمِنِي</p> <p>مُؤْمِنَاتِ</p>	<p>مُؤْمِنَاتِ</p> <p>مُؤْمِنَاتِ</p>	<p>مُؤْمِنِينَ</p> <p>مُؤْمِنَاتِ</p>	<p>مُؤْمِنِينَ</p> <p>مُؤْمِنَاتِ</p>	<p>مُؤْمِنَاتِ</p> <p>مُؤْمِنَاتِ</p>
<p>مُؤْمِنِي</p> <p>مُؤْمِنَاتِ</p>	<p>مُؤْمِنَاتِ</p> <p>مُؤْمِنَاتِ</p>	<p>مُؤْمِنِينَ</p> <p>مُؤْمِنَاتِ</p>	<p>مُؤْمِنِينَ</p> <p>مُؤْمِنَاتِ</p>	<p>مُؤْمِنَاتِ</p> <p>مُؤْمِنَاتِ</p>
<p>مُؤْمِنِي</p>	<p>مُؤْمِنَاتِ</p>	<p>*</p>	<p>مُؤْمِنِينَ</p>	<p>مُؤْمِنَاتِ</p>
<p>مُؤْمِنِي</p> <p>مُؤْمِنَاتِ</p> <p>مُؤْمِنَاتِ</p>	<p>مُؤْمِنَاتِ</p> <p>مُؤْمِنَاتِ</p> <p>مُؤْمِنَاتِ</p>	<p>مُؤْمِنِينَ</p> <p>مُؤْمِنَاتِ</p> <p>مُؤْمِنَاتِ</p>	<p>مُؤْمِنِينَ</p> <p>مُؤْمِنَاتِ</p> <p>مُؤْمِنَاتِ</p>	<p>مُؤْمِنَاتِ</p> <p>مُؤْمِنَاتِ</p> <p>مُؤْمِنَاتِ</p>
<p>مُؤْمِنِي</p> <p>مُؤْمِنَاتِ</p>	<p>مُؤْمِنَاتِ</p> <p>مُؤْمِنَاتِ</p>	<p>مُؤْمِنِينَ</p> <p>مُؤْمِنَاتِ</p>	<p>مُؤْمِنِينَ</p> <p>مُؤْمِنَاتِ</p>	<p>مُؤْمِنَاتِ</p> <p>مُؤْمِنَاتِ</p>
<p>مُؤْمِنِي</p> <p>مُؤْمِنَاتِ</p>	<p>مُؤْمِنَاتِ</p> <p>مُؤْمِنَاتِ</p>	<p>مُؤْمِنِينَ</p> <p>مُؤْمِنَاتِ</p>	<p>*</p>	<p>*</p>
<p>مُؤْمِنِي</p>	<p>مُؤْمِنَاتِ</p>	<p>مُؤْمِنِينَ</p> <p>مُؤْمِنَاتِ</p>	<p>*</p>	<p>*</p>
<p>مُؤْمِنِي</p> <p>مُؤْمِنَاتِ</p>	<p>مُؤْمِنَاتِ</p> <p>مُؤْمِنَاتِ</p>	<p>مُؤْمِنِينَ</p> <p>مُؤْمِنَاتِ</p>	<p>*</p>	<p>*</p>
<p>مُؤْمِنِي</p>	<p>مُؤْمِنَاتِ</p>	<p>مُؤْمِنِينَ</p>	<p>*</p>	<p>*</p>
<p>مُؤْمِنِي</p>	<p>مُؤْمِنَاتِ</p>	<p>مُؤْمِنِينَ</p>	<p>مُؤْمِنِينَ</p>	<p>مُؤْمِنَاتِ</p>





Tab. N. Declensions of Masculine Nouns. Sec. 156.

a. Declensions 1 to 4.

	I.			II.				III.			IV.		
	a.	b.	c.	d.	e.	f.	g.	h.	i.	j.	k.	l.	
<i>Sing. abs.</i>	صِبْ	صَبْرٌ	كَلِمَةٌ	صَبْرٌ	صَبْرٌ	صَبْرٌ	صَبْرٌ	صَبْرٌ	صَبْرٌ	صَبْرٌ	صَبْرٌ	صَبْرٌ	
<i>constr.</i>	صَبْرٍ	صَبْرًا	كَلِمَةً	صَبْرًا	صَبْرًا	صَبْرًا	صَبْرًا	صَبْرًا	صَبْرًا	صَبْرًا	صَبْرًا	صَبْرًا	
<i>emph.</i>	صَبْرًا	صَبْرًا	كَلِمَةً	صَبْرًا	صَبْرًا	صَبْرًا	صَبْرًا	صَبْرًا	صَبْرًا	صَبْرًا	صَبْرًا	صَبْرًا	
<i>with suff.</i>	صَبْرِي	صَبْرِكَ	كَلِمَتِي	صَبْرِي	صَبْرِكَ	صَبْرِي	صَبْرِي	صَبْرِي	صَبْرِي	صَبْرِي	صَبْرِي	صَبْرِي	
-	صَبْرِي	صَبْرِي	كَلِمَتِي	صَبْرِي	صَبْرِي	صَبْرِي	صَبْرِي	صَبْرِي	صَبْرِي	صَبْرِي	صَبْرِي	صَبْرِي	
<i>Plur. abs.</i>	صَبْرٌ	صَبْرٌ	كَلِمَاتٌ	صَبْرٌ	صَبْرٌ	صَبْرٌ	صَبْرٌ	صَبْرٌ	صَبْرٌ	صَبْرٌ	صَبْرٌ	صَبْرٌ	
<i>constr.</i>	صَبْرٍ	صَبْرًا	كَلِمَاتٍ	صَبْرًا	صَبْرًا	صَبْرًا	صَبْرًا	صَبْرًا	صَبْرًا	صَبْرًا	صَبْرًا	صَبْرًا	
<i>emph.</i>	صَبْرًا	صَبْرًا	كَلِمَاتٍ	صَبْرًا	صَبْرًا	صَبْرًا	صَبْرًا	صَبْرًا	صَبْرًا	صَبْرًا	صَبْرًا	صَبْرًا	
<i>with suff.</i>	صَبْرِي	صَبْرِكُمْ	كَلِمَاتِي	صَبْرِي	صَبْرِكُمْ	صَبْرِي	صَبْرِي	صَبْرِي	صَبْرِي	صَبْرِي	صَبْرِي	صَبْرِي	

\*) See also Sec. 164.





Tab. O. Declensions of Feminine Nouns. Sec. 162.

	I.		II.		III.		
	a.	b.	a.	b.	a.	b.	c.
<i>Sing.</i> <i>absol.</i>	صَدَقَاتٍ	أَصْفَالٍ	صَدَقَاتٍ	أَصْفَالٍ	صَدَقَاتٍ	أَصْفَالٍ	صَدَقَاتٍ
<i>constr.</i>	صَدَقَاتِ	أَصْفَالِ	صَدَقَاتِ	أَصْفَالِ	صَدَقَاتِ	أَصْفَالِ	صَدَقَاتِ
<i>emph.</i>	صَدَقَاتُ	أَصْفَالُ	صَدَقَاتُ	أَصْفَالُ	صَدَقَاتُ	أَصْفَالُ	صَدَقَاتُ
<i>with suff.</i>	صَدَقَاتِي	أَصْفَالِي	صَدَقَاتِي	أَصْفَالِي	صَدَقَاتِي	أَصْفَالِي	صَدَقَاتِي
-							
<i>Plur.</i> <i>absol.</i>	صَدَقَاتٌ	أَصْفَالٌ	صَدَقَاتٌ	أَصْفَالٌ	صَدَقَاتٌ	أَصْفَالٌ	صَدَقَاتٌ
<i>constr.</i>	صَدَقَاتٍ	أَصْفَالٍ	صَدَقَاتٍ	أَصْفَالٍ	صَدَقَاتٍ	أَصْفَالٍ	صَدَقَاتٍ
<i>emph.</i>	صَدَقَاتُ	أَصْفَالُ	صَدَقَاتُ	أَصْفَالُ	صَدَقَاتُ	أَصْفَالُ	صَدَقَاتُ
<i>with suff.</i>	صَدَقَاتِي	أَصْفَالِي	صَدَقَاتِي	أَصْفَالِي	صَدَقَاتِي	أَصْفَالِي	صَدَقَاتِي



Tab. O. Continued.

	VI.				
	c.	d.	e.	f.	g.
<i>Sing. absol.</i>	٥٠٠	٥٠٠	٥٠٠	٥٠٠	٥٠٠
<i>constr.</i>	٥٠٠	٥٠٠	٥٠٠	٥٠٠	٥٠٠
<i>emph.</i>	٥٠٠	٥٠٠	٥٠٠	٥٠٠	٥٠٠
<i>with suff.</i>	٥٠٠	٥٠٠	٥٠٠	٥٠٠	٥٠٠
-	٥٠٠	٥٠٠	٥٠٠	٥٠٠	٥٠٠
<i>Pur. absol.</i>	٥٠٠	٥٠٠	٥٠٠	٥٠٠	٥٠٠
<i>constr.</i>	٥٠٠	٥٠٠	٥٠٠	٥٠٠	٥٠٠
<i>emph.</i>	٥٠٠	٥٠٠	٥٠٠	٥٠٠	٥٠٠
<i>with suff.</i>	٥٠٠	٥٠٠	٥٠٠	٥٠٠	٥٠٠







Tab. Q. General view

<i>Verbs</i> ڤ; ڤ.				<i>Verbs</i> ڤ;		
Part. Pe.	Imp. Pa.	Fut. Pe.	Pret. Pe.	} 1.	Pret. Aph.	Imp. Pe.
* * *	* * *	* * * ڤ	* * *		* * * ڤ	* * *
Part. P. Pa.	Imp. Pe.	Inf. Aph.	Pret. Ethpe.	} 1.	Part. Pass.	Imperat.
ط * * *	ط * *	ط * * * ڤ	ط * * * ڤ		* * * ڤ	* * * ڤ
3Pl. f. Fut. Pe.	2Pl. f. Imp. Pe.	3f. S. Pr. Pa.	3f. S. Pr. Pe.	2. A.	Fut. Ethpa.	Pr. Ethpa.
ط * * * ڤ	ط * * *	ط * * *	ط * * *	a.	ط * * * ڤ	ط * * * ڤ
2S. f. Pr. Pa.	2Pl. f. Pr. Pe.	2m. S. Pr. Pe.	1. S. Pr. Pe.	} b.	<i>Verbs</i> ڤ and ڤ:	
ط * * *	ط * * *	ط * * *	ط * * *		Part. act. Pe.	Pret. Pa.
3Pl. m. Fut. Pe.	2S. f. Fut. Pa.	3m. Pl. Pr. Pe.	3f. S. Pr. Pe.	2. B.	ط * *	ط *
ط * * * ڤ	ط * * * ڤ	ط *	See A. a.	Pr. Ethta	2 S. m. Fut.	
<p>In this table (from Uhlemann), the vowels are given in their proper position; the radicals are represented by the Asterisks. When a radical disappears, its place is shown by the mark (°), and is taken by ڤ, °, or ڤ wherever these are written above; in other cases it is lost. The remaining letters are prefixes and terminations.</p>					ط * * * ڤ ڤ	ط * * * ڤ
					Part. Pass.	Inf. Pa.
					ط * * * ڤ	ط * * * ڤ
					<i>Verbs</i> ڤ:	
					Part. act. Pe.	Pr. Ethta.
ط *	(*) * ڤ ڤ					
Pr. Ethpa.	Pret. Pa.					
ط * * * ڤ	ط * *					

of Irregular Verbs.

ضام.		Verbs قَا ; اَفَا .						
Fut. Pe.	Pret. Pe.	1.	Pret. Ethpe.	Fut. Pa.	Imp. Pe.	Pret. Pe.	1.	
اَفَا	اَفَا		اَفَا	اَفَا	اَفَا	اَفَا		
Futur.	Pr. Ethpe.	2.	Inf. Pa.	Fut. Pa.	(2. m. Fut. Pe.)	1. S. Fut. Pe.	2.	
اَفَا	اَفَا		اَفَا	اَفَا	(اَفَا , اَفَا)	اَفَا		
Fut. Pa.	Pret. Pa.	3.	Pret. Eshthaph.	Pret. Sha.	Pret. Ethta.	Pret. Aph.	3.	
اَفَا	اَفَا		اَفَا	اَفَا	اَفَا	اَفَا		
قَمَام , قَمَام .		Verbs قَم ; قَم .						
Part. P. Pe.	Pret. Pe.	1.	3f. S. Pret. Pe.	Pret. Ethpe.	Imp. Pe.	Pret. Pe.	1.	
قَمَام	قَمَام		قَمَام	قَمَام	قَمَام	قَمَام		
Futur.	Pr. Ethpe.	2.	Imp. Pe.	1 S. Fut. Pe.	Inf. Pe.	Fut. Pe.	2.	
قَمَام	قَمَام		S. I.	قَمَام	قَمَام	قَمَام		
Fut. Aph.	Pret. Aph.	3.	Pret. Esh.	Pret. Sh.	Pret. Ethta.	Pret. Aph.	3.	
قَمَام	قَمَام		قَمَام	قَمَام	قَمَام	قَمَام		
قَمَام .		Verbs قَم ; قَم .						
Pret. Aph.	Pret. Pe.	1.	Fut. Aph.	Pret. Aph.	Inf. Pe.	Fut. Pe.	1.	
قَمَام	قَمَام		قَمَام	قَمَام	قَمَام	قَمَام		
Pr. Ethpe.	Part. P. Pe.	2.						2.
قَمَام	قَمَام						قَمَام	



Tab. R. General view of Verbal inflexions.

Active Conjugations.		Peal.	
	Reg. Verb.	Peal	Peal and Paipel.
<i>Pret.</i>	<p>Sing 3. m. </p> <p>3. f. </p> <p>2. m. </p>	<p></p> <p></p> <p></p>	<p></p> <p></p> <p></p>
<i>Infjn.</i>			
<i>Imper.</i>			
<i>Fut.</i>	<p>Sing 3. m. </p> <p>2. f. </p>	<p></p> <p></p>	<p></p> <p></p>
<i>Part.</i>	<p><i>Act.</i> </p> <p><i>Pass.</i> </p>		
<i>Pret.</i>	<p>Sing 3. m. </p> <p>3. f. </p> <p>2. m. </p>	<p></p> <p></p> <p></p>	<p></p> <p></p> <p></p>
<i>Infjn.</i>			
<i>Imper.</i>			



Tab. R. Continued.  
Ethpeel.

Passive Conjugations.

	Reg. verb.	ق	ح	قا	فت	حا	حه	لا
Pret. Sing. 3. m.	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا
3. f.	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا
2. m.	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا
Infjn.	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا
Imper.	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا
Fut. Sing. 3. m.	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا
2. f.	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا
Part.	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا	أُفْعِلْتُمَا

أُفْعِلْتُمَا  
as  
the  
re-  
gu-  
lar  
verb.



## E R R A T A.

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P. IX. l. 6, for '15th' read, 16th: p. 11. l. 24 for مَهْصَا r. مَهْصَا;  
 p. 13, l. 10. اَوَّلًا r. اَوَّلًا; p. 13, 19, هَوَّلًا r. هَوَّلًا; p. 13, 26, ا r. ا;  
 p. 15, 25, مَهْصَا r. مَهْصَا; p. 27, 3. Always, r. Also; p. 66, 17,  
 مَهْصَا, r. مَهْصَا; p. 67, 8, مَهْصَا, r. مَهْصَا; p. 67, 15,  
 مَهْصَا, r. مَهْصَا; p. 70, 16, اَوَّلًا, r. اَوَّلًا; p. 72, 12, مَهْصَا,  
 r. مَهْصَا; p. 73, 8, after the word مَهْصَا add from مَهْصَا;  
 p. 74, 22, مَهْصَا, r. مَهْصَا; p. 76, 6, اَوَّلًا, r. اَوَّلًا; p. 77, 5,  
 اَوَّلًا r. اَوَّلًا; p. 79, 26, اَوَّلًا, r. اَوَّلًا, and for اَوَّلًا r.  
 اَوَّلًا; p. 80, 7, اَوَّلًا r. اَوَّلًا; p. 83, 5, اَوَّلًا, r. اَوَّلًا;  
 p. 83, 8, اَوَّلًا, r. اَوَّلًا; p. 83, 13, اَوَّلًا, r. اَوَّلًا;  
 p. 84, 28, اَوَّلًا, r. اَوَّلًا; p. 85, 1, after مَهْصَا add, or  
 مَهْصَا; p. 85, 14, omit as specimens; p. 93, 13, مَهْصَا,  
 r. مَهْصَا, p. 93, 15, before اَوَّلًا insert, the fem. constr., p. 94, 20,  
 اَوَّلًا, r. اَوَّلًا; p. 100, 24, اَوَّلًا, r. اَوَّلًا; p. 102, 8,  
 اَوَّلًا, r. اَوَّلًا; p. 107, 15, 1 Tim. 4, 10, r. Rom. 14, 8: p. 107,  
 28, اَوَّلًا, r. اَوَّلًا; p. 117, 20, اَوَّلًا, r. اَوَّلًا, p. 138, 5,  
 اَوَّلًا, r. اَوَّلًا; p. 144, add, 'R. General view of Verbal  
 inflexions'; p. 155, 2, اَوَّلًا, r. اَوَّلًا; p. 170, 10, مَهْصَا,  
 r. مَهْصَا.

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# Arabic Alphabet.

## Consonants.

Hebrew-Arabic.		Initial.	Medial.	Final.	
				Annexed.	Unannexed.
א	b	ا	ا	ا	ا
ט	t	ب	ب	ب	ب
ת	th	ت	ث	ث	ث
י	j, g	ج	ج	ج	ج
ה	h	ح	ح	ح	ح
ך	kh	خ	خ	خ	خ
ד	d	د	د	د	د
ז	dh	ذ	ذ	ذ	ذ
ר	r	ر	ر	ر	ر
ז	z	ز	ز	ز	ز
ס	s	س	س	س	س
ש	sh	ش	ش	ش	ش
ס	s	ص	ص	ص	ص
ד	d	ض	ض	ض	ض
ת	t	ط	ط	ط	ط
ז	zh	ظ	ظ	ظ	ظ
ע	gh	ع	ع	ع	ع
פ	f	غ (ف)	غ (ف)	غ (ف)	غ (ف)
ק	k	ق (ق)	ق (ق)	ق (ق)	ق (ق)
ל	l	ك	ك	ك	ك
מ	m	ل	ل	ل	ل
נ	n	م	م	م	م
ה	h	ن	ن	ن	ن
ו	w	ه (ه)	ه (ه)	ه (ه)	ه (ه)
י	y	و	و	و	و
		ي	ي	ي	ي

Vowels. a (an) i (in) u (un) (u)





