SYRIAC GRAMMAR.

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THE THIRD EDITION,

REVISED AND ENLARGED.

PREFACE TO THE SECOND EDITION.

THE following "Elements of Syriac Grammar" are intended for the assistance of those Students in Hebrew, who are desirous of extending their studies to the Syriac language. This object may be easily accomplished in consequence of the close affinity which exists between the two languages, both in their structure as well as in the multitude of words which they possess in common. By bestowing therefore a small portion of time and labour on the study of Syriac, the Hebrew scholar will be sure to obtain a moderate knowledge of the subject. It is indeed so nearly allied to Hebrew, and especially to Chaldee, that after he has read the Chaldee parts of the Bible he may at once proceed to the reading of Syriac. Such being the case, it becomes important that the student should avail himself of the assistance which the Syriac affords him for the better understanding of Hebrew; not to mention that by it he will be brought to an acquaintance with numerous ecclesiastical documents belonging to the early and middle ages, which treat of the creed and practice of the

Syrian branch of the church of Christ in those times. The Syriac, as a dialect of the Hebrew, must always be regarded as constituting a source of valuable information for the criticism of the Hebrew Bible. By an examination of a Hebrew word as it is used in this language, essential service has been rendered in elucidating many difficult and important passages of Holy Writ; and it has been the constant practice of commentators to have recourse to Syriac, whenever the Text of the Old Testament fails to establish satisfactorily the signification of a word. In such case every person allows that a reference to Syriac is one of the legitimate means to be employed in determining the sense of a passage; and although this language is inferior to Arabic in the extent and variety of its literature, it is nevertheless superior as regards its much more intimate connection with the original language of the Bible.

But the great claim, as it appears to me, which the Syriac has on the attention of that class of persons, for whose use this book is intended, consists in the Syriac New Testament. The high antiquity of this version, and its use in the early established Syrian church, stamp an importance on it which can be assigned to no other : and if, in addition to these circumstances it be borne in mind, that the Syriac

language is so nearly the same as that spoken in Palestine in the first age of Christianity, that by many persons it has been termed the vernacular language of our Lord, it must be allowed that the Syriac New Testament possesses a value inferior only to that which belongs to the original. Michaelis, who devoted his great talents to the study of Syriac, and to an examination of the Syriac version, has endeavoured, in his Introduction to the New Testament, to fix the period when that version was made; and after bringing forward many cogent arguments in favour of its high antiquity, has inferred that it must have existed, either at the end of the first or the beginning of the second century. This great age, and its frequent deviation from the common reading in passages of importance, must recommend the use of it to every critic; and the truth is, that it has been more used than all other sources of critical assistance together.

From these remarks it will obviously appear desirable that the Hebrew scholar should not rest satisfied till he has obtained a knowledge of the Syriac. To afford facility for this attainment was my great inducement in sending forth, a few years ago, these Elements of Syriac Grammar to the public; and I rejoice that the book, having been favourably received,

has afforded me satisfactory proof that the publication has not entirely failed in being useful. The copies of the first impression having been sold off, I have now the pleasure of presenting a second Edition, containing many amendments and additions, which have been made for the purpose of adapting the Grammar to the somewhat more advanced state to which Syriac literature has now gradually arrived.

In introducing these additions the plan of the Grammar has not been at all disturbed, and I think I may cite, as equally applicable to this republication of the book, the words I employed in the preface to the first Edition when speaking of the manner in which it was executed. "I have endeavoured to be simple in the arrangement, to account for the vowel changes, and the various inflexions of words by the operation of a very few principles, and to exhibit in a concise form the general structure of the language."

PREFACE TO THE THIRD EDITION.

In this Edition of the Syriac Grammar I have introduced a considerable quantity of new matter. To make room for it, the Chrestomathy, which appeared in the second Edition, has been omitted. In the course of the last twenty years many Chrestomathies and Syriac books have issued from the press. These I consider supply ample assistance to the student in his early attempts at translation. Again, the study of Syriac has of late years made beyond all doubt an advance in this country. There are not only more persons who at the present time apply themselves to the language; but there is also a larger number of mature scholars than England could lay claim to a quarter of a century ago. For these reasons it appeared to me that the space in the second Edition, which was taken up with Chrestomathy, might in this be much more usefully filled by the introduction of additional Grammar. Whatever new forms or inflexions of words, or whatever new constructions have been discovered in the Syriac MSS., which have been recently edited, I have taken care to bring before the notice of the student. I think there are few points of Grammar which will not be

found touched upon in the following pages.   Its laws
and principles I have endeavoured to develop, and, in
accordance with them, to classify the nouns, and to
explain the irregularities in the verbs, and the changes
which words undergo in the process of inflexion.   I
trust, therefore, that this new Edition, since the ele-
mentary character of the former Editions is preserved,
whilst the higher parts of Grammar are introduced
into it, will be thought adapted to meet the wants of
the beginner, and will also, to some extent, be found
profitable to the riper student.   I might have made
a larger book by greatly increasing the number of
examples; but a larger book than necessary ought on
every account to be avoided, and a rule of Grammar
may in general be as well illustrated by one or two
examples as by twenty.

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INTRODUCTORY OBSERVATIONS.
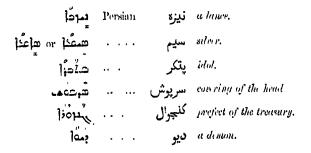
The Syriac language, a branch of the Shemitic family, was the vernacular tongue of Syria for many ages previously to the Christian Era, and continued to be so till the period of the Mohammedan invasion of the country, when Arabic was introduced as the language of the conquerors, and in a short time entirely superseded that which had been heretofore in use. It was also called Aramæan, as the country itself had anciently the designation of Aramæa or Aram probably, as is supposed from Aram the son of Shem, by whose descendants it was peopled. This name seems to have obtained in very remote times, being known to Homer, who calls the inhabitants Ἄριμοι, Il. II. 783. The word is found in 2 Kings xviii. 26; Isaiah xxxvi. 11; and Daniel ii. 4.

The early history of the Syrians is but little known. With the exception of a few particulars, which may be gathered from Scripture, little can be said about them till the time they were carried away into the kingdom of Assyria. It is considered that the descendants of Ham were the earliest inhabitants of the country. The Scripture evidence on this point rests

on Gen. x. 6, 15, 18. It seems that some time before
that of Abraham, these occupants began to be sup-
planted by the posterity of Shem. This appears from
the Shemitic names prevalent in the country, when
Abraham first entered it; such as Shemeber, Abime-
lech, Melchizedek, &c. David, after waging war with
the Syrians, having been successful in many battles,
compelled the country to submit to his government.
After the kingdom of the Jews became divided into
two, the Syrians delivered themselves from foreign
subjection; but only to be made a part of the great
Assyrian empire. Subsequently it passed to the
Babylonians, then to the monarchs of Persia; but
soon after the conquests of Alexander, it fell under
Greek rule, and became more prominent among the
nations. Seleucus, one of Alexander's generals, after
the death of his master, was made governor of Baby-
lon, and, tempted by the example of his brother gene-
rals, set up for himself, when, after obtaining some
victories over Antigonus and Nicanor, he took the title
of king of Babylon and Media. He continued on the
throne till his death, when he was succeeded by his
son, and so on, the country being ruled by his family
for several generations, the last of whom was Antio-
chus, who began to reign B. C. 225. This monarch,
possessed of great military talents and being very
ambitious, soon engaged in the design of extending
his kingdom. Accordingly he undertook an expe-
dition against the Parthians, whom he obliged to

conclude a peace on very advantageous terms. He afterwards gained victories in Bactria and India. In the year 204 B.C. he entered into a league with Philip of Macedon against Ptolemy Epiphanes, the king of Egypt. He defeated the Egyptian general, and recovered all Palestine and Cœlosyria. After this he invaded Asia Minor in the hopes of reducing it also; but the free cities had recourse to the Romans, who soon made a declaration of war against Antiochus, vanquished him first at Thermopylæ, and afterwards so completely at Magnesia, that the issue of the battle was, that Syria became a Roman province. Such being, in a few words, the history of the country, we might infer that the language would, after the people had mingled with the Persians, partake of the Persian idiom; that many terms and phrases would be common to both languages; and this we find is the case. Again, for the same reason, many Greek and Latin words have crept into the Syriac, as we perceive from the Peshito version of the New Testament, but more especially from writings of a much later date, such, for instance, as the Chronicles of Bar-Hebræus. Most of these words are nouns, and some Greek particles are introduced; but very few verbs appear to have a foreign origin. We will subjoin a few examples of such terms, both as they appear in the Syriac and in the original.

Syriac	Persian		
ܢܝܙܟܐ	Persian	نیزه	a lance.
ܣܝܡܟܐ or ܣܝܐܡܐ	....	سیم	silver.
ܦܬܟܪܐ	.. .	پتکر	idol.
ܣܪܘܝܫܐ	.. ...	سرپوش	covering of the head
ܓܢܙܘܪܐ	...	کنجوال	prefect of the treasury.
ܕܝܘܐ	...	دیو	a demon.

Greek words.

ܛܘܦܣܐ	τύπος,	ܬܘܡܣܐ	τόμος.
ܩܢܘܢܐ	κανών,	ܩܠܝܕܐ	κλείς.
ܓܢܣܐ	γένος,	ܡܢ	μέν.
ܐܪܓܢܘܢ	ὄργανον,	ܓܝܪ	γάρ.
ܐܢܢܩܐ	ἀνάγκη,	ܕܝܢ	δέ.
ܐܘܣܝܐ	οὐσία,	ܣܘܢܘܕܘܣ	σύνοδος.
ܐܣܟܡܐ	σχῆμα,	ܐܘܢܓܠܝܘܢ	εὐαγγέλιον.

3. Latin Words.

ܘܝܠܐ	velum,	ܩܢܕܝܠܐ	candela.
ܟܪܛܝܣ	charta,	ܩܣܛܘܢܪܐ	quæstionarius.
ܦܠܛܝܢ	palatium,	ܩܪܘܟܐ	carruca.
ܩܠܝܬܐ	cella,	ܛܒܠܪܐ	tabellarius.

The Arabs and Turks, from their connection with the country, have also exercised an influence over the Syriac language. The Crusades, too, were the means

of getting some European words, chiefly *proper names*, *and titles*, introduced into the Syriac, thus we find ܟܘܡܣ *count*, ܒܪܢܙ *prince*, ܡܪܩܙܣ *marquis*.

The Syriac and Chaldee are evidently dialects of the same language, their differences, which are very small, consisting nearly as much in the pronunciation as in grammatical inflexions and constructions. See the Preface. The former was spoken in Western Aramæa, and the latter in the Eastern, viz. in the province of Babylon, between the Euphrates and the Tigris.

The most ancient Syriac writings are said to be the apocryphal Letter, which Abgar the king sent to Christ, and our Lord's answer. There are also those who think that the original of St. Matthew's Gospel was written in Syriac. Be this as it may, there is no doubt of the very early existence of a Syriac version of this and of the other Gospels, and it is perhaps the oldest document we know of; for the letter of Abgar was most likely written long after the period to which it refers.

The Syrians, like many other ancient nations, have laid claim to the invention of letters; but those who have investigated this subject, supposing the art of writing to be a mere human invention and not a divine gift, are inclined to assign the discovery either to the Egyptians or Phœnicians. From the Phœnician or Chaldee characters, they suppose the Syriac were derived, as well as the Arabic.

The are two sets of Syriac letters, the one being a modification of the other, or both of them having a common original. They are called the Estrangelo and Peshito. The former is found in the oldest MSS., and in many monumental inscriptions. It is written in Syriac ܐܣܛܪܢܓܠܐ, which Assemani, in his Bibl. Orient. Tom. IV. p. 378, supposes to be the same as the Greek word στρογγύλος, *round;* but as *round-ness* is not a characteristic of this alphabet, J. D. Michaelis and Adler have sought out another etymo-logy, viz. the Arab. سطر, *a writing* and أنجيل *gospel.* The latter is more modern, and is the one which is generally used by the Maronites and Jacobites. The origin of these characters is uncertain. It is ordi-narily assigned to the seventh century, and it is said that they were introduced by Jacob of Edessa. It is most likely, however, that they were gradually de-veloped, and underwent several modifications, be-fore they assumed the precise forms which we now have. It is supposed that the Estrangelo letters were employed in copies of the Scriptures, whilst the Pe-shito alphabet, because it could be written with much greater rapidity, was that which was in use for the common purposes of life.

The Nestorians use characters partly resembling the Estrangelo, and partly the Peshito; they occupy as it were a middle place between the two alphabets; and persons accustomed to read these, may readily make out the Nestorian.

It has been very much the practice of the Syrians, since Arabic became the spoken language of the country, to write it with Syriac letters. This mode of writing is called, after the name of the inventor, Carshunic.

§. 1. The Syrians, in common with many other Eastern nations, read from the right hand to the left, and have the same number of letters, which are all consonants, as the Hebrews.

The following Table exhibits their forms, names, powers, and numerical values.

Syriac alphabet table:

NAMES	FORM	INITIAL	MEDIAL	FINAL CONNECTED	FINAL NOT CONNECTED	ESTRANGELO	POWER	NUMERICAL VALUE
Olaph							{ H unaspirated, as in *hour* }	1
Beth							B, BH (V)	2
Gomal							G, GH	3
Dolath							D, DH	4
He							H	5
Vau							V or W	6
Zain							Z	7
Cheth							'h (guttural)	8
Teth							T	9
Yud							Y in *yea*	10
Coph							K or C as in *care*	20
Lomad							L	30
Mim							M	40
Nun							N	50
Semkath							S	60
Ee							Heb. ע	70
Pe							P, Ph (F)	80
Tsode							Ts	90
Kuph							K (hard)	100
Rish							R	200
Shin							Sh	300
Thau							T, Th	400

. It appears from the forms of the letters exhibited in page 8 that all of them except ܐ ܙ ܣ ܘ ܝ ܪ ܟ ܠ may be joined to the following letter of the word, and that the nine letters ܟ ܢ ܡ ܠ ܐ ܚ ܒ ܦ ܘ terminating a word, receive a slight additional stroke, and are written ܟ ܢ ܡ ܠ ܐ ܚ ܒ ܦ ܘ. The five ܒ ܠ ܡ ܝ ܠ alter their figure at the end of a word, assuming the forms ܝ, ܠ, ܡ, ܚ or ܢ, ܟ.

Care must be taken to distinguish between the following letters, which have nearly the same figure, and differ chiefly in their magnitude.

ܐ	ܟ	ܙ	ܩ	ܐ	ܠ	ܢ
ܝ	ܒ	ܙ	ܩ	ܝ	ܠ	ܢ
	ܒ					

It may be also observed that one letter is joined to another by a small horizontal line drawn from its extremity; as, ܗ in ܗܠ. The exceptions to this are ܙ ܠ ܝ and ܠ, which when joined to another letter assume the forms ܙ ܠ ܝ and ܠ.

The following compound characters are frequently used.

Olaph-Lomad ܠܐ for ܠܐ
Lomad-Olaph ܐܠ .. ܐܠ
Lomad-Lomad ܠܠ .. ܠܠ.

As letters of the same organ are frequently changed for one another in the process of derivation, Grammarians have divided the whole Alphabet into classes according to the organ of speech by which they are enounced.

Gutturals	ܐ	ܗ	ܥ	ܥ	
Linguals	ܙ	ܠ	ܢ	ܪ	ܬ
Palatals	ܓ	ܝ	ܟ	ܫ	
Dentals	ܕ	ܛ	ܨ	ܙ	ܬ
Labials	ܒ	ܘ	ܡ	ܦ	

The consonants ܐ ܘ ܝ, frequently become quiescent, *i. e.* lose their power as consonants; as is the case with the Hebrew אהוי.

<h2 style="text-align:center">2. <i>Vowels.</i></h2>

It is probable that the quiescent letters ܐ ܘ ܝ were used in the early stages of the language as vowels, and were the *only* vowels which in those times were known. The consequence was that many words were not sufficiently defined in writing, and that a vowel was often understood, and had to be supplied in speaking. To meet this defect, which existed at one period or another in the whole family of the Shemitic languages, a system of punctuation came gradually into use. The first step taken to meet the wants of the reader was the introduction of a point, which by its position, above or below a word, indicated the proper vowel. The employment of it, however, was very partial, and its primary object, perhaps, was little more than the determining of those words which, without it, would be ambiguous. (See Appendix.) When this point was first introduced into the written Syriac it is now impossible to ascertain. Many Grammarians have assigned its invention to the school of Edessa; but although historical testimony on this matter is very

imperfect, we are nevertheless inclined to go back to
a more remote period. It is pretty certain that it, or
something equivalent to it, must have been employed
in the third or fourth century, and perhaps much
before that time; for Ephraim must have found some
note of distinction in Gen. xxxvi. 24, in his comment
on which he says : ܐܘܢ ܟܣܝܐ ܒܕܝܥܟܐ ܟܗܕܬܐ ܣܥܕܬܐ ܐܡܣܝܢ
ܕܐܬܢܠܡܝܢ ܒܐܡܐܝܣܣ ܥܟܗ ܣܥܕܬܐ ܐܡܪ ܘܐܗܕܙܗ ܐܢܦܣܝ ܥܕܝ ܠܐ
ܟܣܙܬܐ. *It is proper to observe, that till now we find*
ܣܥܕܙܐ *in both Testaments, and not* ܣܥܕܙܐ, *as some persons
have ignorantly thought.* In this observation, Ephraim
must have had some mark whereby he could distin-
guish ܣܥܕܙܐ from ܣܥܕܙܐ; and it is likely, if we had
works older than those of Ephraim, we should be able
to recognize a mode of distinguishing in them the
meaning of one word from that of another consisting of
the same consonants, and that mode would probably
be by the point we are here speaking of. It is quite
clear, however, that had this point been as extensively
employed as it is capable of being, still it would be
quite inadequate for the purposes for which it was
intended. The precise vowel could not be known by
such a mark; and hence Grammarians set themselves
to work to devise some other method of more fully
defining the sense and pronunciation of words. Now
the Greek language and literature were much known
to the Syriac scholars of the time to which we have
referred, and their attention having been brought to
the imperfect condition of their vowel system; and,

further, having been able to observe the accuracy of
the Greek, they perceived that its vowels might be
advantageously engaged in the service of their own
language. Two modes of representing the said
vowels were adopted about the same time : one was
by means of one or two points being placed in diffe-
rent positions, and the other by writing above or
below the consonants the Greek signs themselves, with
some slight change in their forms. This system of
punctuation was originated by Theophilus of Edessa,
according to Assemani (see his Bibl. Orient. Tom. I.
p. 64), and was advanced step by step till it was
brought to its present state of perfection. Theophilus
died about the year 791 of our era.

Vowels, by native Grammarians, are called some-
times by one and sometimes by another of the follow-
ing names : ܡܟܘܢܐ *vocals* ; ܙܘܥܐ *motions* ; ܩ̈ܠܐ
sounds ; ܣܝ̈ܡܐ *positions* ; ܢܩ̈ܙܐ *points.*

The following Table exhibits their names, powers
and forms :

	Names.	Power.	Figure.		
			Syr.	Greek.	
ܦܬܚܐ	Pethocho	a	ܒ̇	ܒ̄	Alpha (A)
ܪܒܨܐ	Revotso	e	ܒ ܒ	ܒ	Epsilon (E)
ܚܒܨܐ	Chevotso	i	ܒ	ܒ	Iota (I)
ܙܩܦܐ	Zekofo	o	ܒ̈	ܒ̈	Omicron (O)
ܥܨܨܐ	Etsotso	u	ܒ̣ ܒܗ	ܒ̈	Upsilon* (Υ)

* The figure of the vowel *Etsotso* may have come from that of the
diphthong *ov.* The form of the vowel is frequently observed in MSS.
to be ᵒΥ.

The points of the vowel Zekofo may coalesce with the point of the letter ;, as ܪܘܚܬܝܢ *Roh-tin*.

The vowel Etsotso is always accompanied with o except in the two words ܟܠ *cul*, ܡܛܠ, *metul*.

When no vowel is expressed, then, as in the Hebrew, a Sheva (quiescent or moveable) will be implied and read accordingly.

Vowels may be divided into two classes: *pure*, i. e. those which complete their syllables: *impure*, i. e. those which do not complete the syllable without the addition of a terminating consonant.

Pure Vowels are

÷	،		as ܡܟܐܝܠ	*Ma-kel.*
—	،	When followed by a quiescent ܝ or ܘ	ܐܝܟܠ	*E-the-kel.*
—	ܗ		ܟ	*li.*
—	،	as ܟܬܒܐ *K'tho-bo.*		
ô	،	.. ܢܦܘܩ *Ne-phuk.*		

Impure Vowels are

—	،	as in ܬܡ *cad.* ܚܘܠܡܐ *ŭla-mo.*		
—	،	...... ܡܢ *Men.*		
—	،	...... ܚܝܕܬܐ *id-to.*		

Final syllables are often, as in Hebrew, anomalously long, on account perhaps of the accent; as,

ܐܦܝܢ *A-phin*, where ˘ occurs with two consonants, so also ܩܢܝܐ, ܐܡ, ܟܣܐ, ܐܠܗܘ, &c.

3. *Diphthongs.*

There are several diphthongs made by the letters Vau and Yud, which, losing their own powers, coalesce with the preceding vowel and form one syllable.

Vau makes four diphthongs *au, eu, iu, ou,*

The first occurs at the beginning, middle and end of words, and is produced by the vowel ˊ preceding o; as, ܐܘܟܠ *au-kel, he fed,* ܨܘܡܐ *tsau-mo, the fast,* ܗܢܘ *ho-nau, this is.*

The second, *eu, is produced* by the vowel ˙ preceding ܘ; as ܐܫܬܘ, *Esh-teu, I will drink it.*

The third, *iu,* by a *chevotso* preceding; as, ܢܩܛܠܝܘ *he will slay him* ܢܫܕܪܝܘ, *n'shad-riu, he will send him.*

The fourth, *ou,* is when a radical o is preceded by another o with ˙; as, ܫܘܕܝܐ *shou-do-yo, a promise.*

Yud makes two diphthongs, *ai* and *oi : ai* by ˊ before ܝ; as, ܓܠܝܬ *g'lait, thou hast revealed : oi* by ˘ before ܝ; as, ܗܝ *hoi, she.*

4. *Properties and Changes of Consonants.*

Consonants possess various properties and undergo certain changes arising from the influence of vowels, or other causes, which we proceed to mention.

The letters ܐ o ܝ, when they are not pronounced,

but rest in the sound of the vowel on the preceding letter, are called *quiescent.*

Olaph final rests in ˚ or ˆ; as, ܐ݇ܢܳܫܳܐ *the man,* ܐ݇ܢܳܫܶܐ *the men:* except in a few verbs, such as ܛܰܢܶܦ *he polluted,* ܒܰܝܰܐ *he comforted,* ܛܰܢܶܦ *he polluted,* ܐܶܨܛܒܰܬ *he was decorated.*

Olaph in the middle of a word rests in ˆ or �716; as, ܡܶܐܟܰܠ *to eat,* ܡܺܐܡܰܪ *to say.* Yud is sometimes changed into Olaph quiescent in �716; as, ܡܰܐܠܶܕ *to beget,* for ܡܰܝܠܶܕ.

Yud usually rests in ˆ or =; as, ܫܰܪܺܝ *he begun,* ܐܺܝܬ *is,* ܕܶܝܢ *but.*

Vau deprived of a vowel is for the most part quiescent in ܐ; as, ܩܽܘܡ *rise,* ܝܰܘܡܳܐ *day.* It is also used as the fulcrum, or, as it is technically termed, the *mater lectionis* of this vowel; as, ܢܶܩܛܽܘܠ, *he will kill.*

In foreign words Vau is frequently found to be quiescent in the vowel ܐ; as, ܦܶܛܪܽܘܣ *Peter,* ܬܪܽܘܢܳܣ *throne.*

The letters ܐ ܘ ܝ are frequently not pronounced; but they are nevertheless written for the sake of orthography or etymology. In such instances these letters are said to be *otiose.*

Olaph in the pronouns ܐܢ̱ܬܽܘܢ and ܐܢ̱ܬܶܝܢ, when they are added to participles for the sake of forming the present tense, is *otiose;* as, ܩܳܛܠܺܝܬܽܘܢ *kot-litun,* and ܩܳܛܠܺܝܬܶܝܢ *kot-loten, ye slay,* masc. and fem.

Vau and Yud, in certain persons of the verb, are

also *otiose*; as, ܩܛܰܠܘ *k'tal, they slew*, 3rd. pers. plur. præt. masc. ܩܛܰܠ *k'tal, they slew*, 3rd. pers. plur. præt. fem. ܩܛܘܠܝ *k'tul, slay thou*, imper. sing. fem.

Yud is likewise *otiose* in the pronoun ܐܢ̱ܬܝ *at, thou*, and in certain affixes; as, ܡܰܠܟܝ *malk, my king*, ܟܬܳܒܶܟܝ *k'tho-bhek, thy book*. Also in some substantives and adverbs; as, ܫܶܠܝ *shel, tranquillity*, ܐܶܡܰܬܝ *when?*

In the above cases ܘ and ܝ were pronounced in ancient times, as is evident from the usage in Arabic and Hebrew; for we have חֲלִי, אַכְזָרִי, which are pronounced *chali* and *akzari*; we have also in the New Testament ραββουνὶ, John xx. 16; ταλιθὰ κούμι, Mark v. 41; and similar expressions.

Consonants are sometimes omitted in writing, especially the weak letter ܐ; as, ܣܰܝܦܐ *end* for ܣܰܝܦܐ, particularly in compound words; as, ܡܰܢ *man* for ܐܢ̱ܫ, ܐܦ for ܐܦ ܐܢ *although*. The initial radical א of Hebrew words sometimes altogether disappears; as, ܚܰܕ *one*, Heb. אֶחָד. Words which have the middle radical doubled, on many occasions lose one of them; thus we have ܪܓܫ, for ܪܓܫ *he perceived*, ܩܰܕ *next*, from ܩܰܕܡ.

Vau and Yud fall off in nearly the same manner and the same situations as in Hebrew, which may be immediately observed by inspecting the paradigms of the classes of verbs beginning with these letters.

Letters are sometimes added to words for the sake of euphony. Thus, Olaph is prefixed to some words

beginning with Yud; as, إمؤا *hand* for بمؤ, إمكفكا *day*
for بمكفكا, إمقؤ *honour* for إمقؤ. In old MSS. especially
this addition of the Olaph is very frequent. Thus we
have بمنس بكبس, بمكبس, إمكبس &c. for بمنس بكبس بمكبس إمكبس.

Greek nouns, which commence with two conso-
nants, are usually written with an Olaph at the
beginning; but sometimes without; as, سفنفكلها or
إسفنفكلها *Stephen*; إسلؤمق *stadium*; إسجمؤ *sphere*;
إسجمفكا *scheme*.

Olaph prosthetic occurs also in the verbs مكلها and
مكسس as, إملكها *he drank*, and إمكسس *he found*.

We have also بنتؤ *hero* from גִּבֹּרָא Heb. גִּבּוֹר,
where the Nun seems to be a compensation for the
Dagesh forte in Chaldee and Hebrew.

A great number of Hebrew words become Syriac
by the change of one or more of their letters.

ז is changed into	ב	as,	זָהָב	*gold,*	ؤهبا
צ	....	ك	...	צוּר	*rock,*	كفؤا
שׁ	....	ܠ	...	שֶׁלֶג	*snow,*	ܬܠܓܐ
ו	....	σ	..	רוּץ	*he run,*	ؤهم
ה	....	ا or ܐ	...	גָּלָה	*he revealed,*	ܓܠܐ or ܓܠܐ
שׁ	....	ܣ	...	בָּשָׂר	*flesh,*	كسؤا
נ	....	ث	...	שְׁנַיִם	*two,*	تؤم
ת	sometimes into	ܛ	..	תָּעָה	*he wandered,*	ܛܥܐ
צ	....	ܥ	...	צֶמֶר	*wool,*	ܥܡܪܐ

C

5. . *Changes of the Vowels.*

Inflexions of words are in numerous cases effected by a change of vowels, certain vowels being selected as characteristic of different forms of the same word. The correspondence between Syriac and Hebrew vowels is as follows :

Pethocho (ⵜ) corresponds to Patach (-) ; as, ܥܰܠܟܶܗ, מַלְכוֹ *his king.*

Revotso (ⵜ) generally to the Hebrew ⵜ ; as, ܙܩܰܦ, תִּפְקֹד *thou shalt visit,* ܬܶܩܛܘܿܠ, תִּקְטוֹל, *thou shalt kill.*

Chevotso (ⵜ) to the Hebrew ⵜ ; as, ܚܳܟ or ܚܳܟ for עֵשָׂו *Esau.*

Zekofo (ⵜ) to Kamets ⵜ ; as, אֲדֹם, אַרְמִי *man,* ܓܠܳܐ נָּלָה *he revealed.*

Etsotso (ⵜ) to Cholem, Kamets Chatuph, Shurek and Kibbuts ; as, ܩܘܿܕܫܳܐ, *holiness,* קֹדֶשׁ ; ܟܽܠ, כָּל *all.*

Olaph in the beginning of a word, and also Ee in the same situation, when followed by ܗ, instead of being according to analogy without a vowel, will receive a vowel, for the most part ⵜ or ⵜ ; as ܐܶܝܟ for ܐܶܝܟ ; ܐܶܝܟ for ܐܶܝܟ.

Yud observes the same rule at the beginning of a word, and takes the vowel ⵜ ; as, ܝܺܠܶܕ *he begat* for ܝܺܠܶܕ.

The foregoing rule holds good also for the letters Olaph, Vau and Yud, when they begin a syllable, the vowel in such places being remitted to the preceding

letter, if it has been previously without one; except when the Olaph, Vau or Yud is followed by two consonants in the same syllable. A full exhibition of these principles may be seen by looking at the irregular verbs.

When two consonants come together at the beginning of a syllable, as is sometimes the case in the beginning of a word, in consequence of prefixing prepositions or conjunctions not having a vowel; and also in the middle of a word from inflexion; the former consonant will receive a vowel, for the most part ⼀, but also ⼀ ⼀ ⼀; as, ܚܣܡܝܐ for ܚܣܡܝܐ *in heaven*, ܐܬܪܐ for ܐܬܪܐ *the letter*, ܐܬܩܛܠܬ for ܐܬܩܛܠܬ *she was slain*, ܬܫܒܘܚܬܐ *glory* for ܬܫܒܘܚܬܐ. This is analogous to the Hebrew, where the former of two Shevas coming together in the beginning of a syllable, is generally changed into ⼀.

Vowels are sometimes cast away: when another syllable is added to a word, the final vowel is cast away; as, ܣܥܪܬ the feminine of ܣܥܪ *he visited*. But it is preserved, 1st. if a letter only be added; as, ܣܥܪܬ *thou hast visited:* 2nd. if the consonant from the analogy of the Hebrew ought to have a *Dagesh forte;* thus ܥܡ *people;* in the definite state ܥܡܐ; 3rd. the vowels ܝ and ܘ are preserved; as, ܣܝܡܝܢ, ܣܝܡܝܢ, ܣܝܡܬ; ܣܝܡܝܢ.

Zekofo in nouns of the definite state, when it is

followed·by ܘܗ *is*, is changed into Pethocho, so that it may make a diphthong with o; as, ܘܗ ܟ݂ܰܕܳܓ *da-go-lau, he is a liar*, for ܘܗ ܟ݂ܰܕ; ܗܳܢܘ *ho-nau, this is*, for ܘܗ ܗܳܢ.

Transposition of vowels takes place, especially in nouns of one syllable; thus, ܡܰܠ݂ܟ *man*, definite state ܡܰܠ݂ܟܳܐ; ܩܽܘܕ݂ܫ *holiness*, definite state ܩܽܘܕ݂ܫܳܐ. Many other examples will be given in the Chapter on nouns. The prepositions ܨܶܝܕ and ܡܶܢ with the prefix Lomad become ܠܨܶܝܕ and ܠܡܶܢ, and in certain compounded particles a transposition takes place; as ܥܰܕܡܳܐ for ܥܰܕܡܳܐ *until*.

<h3>6. The Diacritic Points, Kushoi and Rukok.</h3>

The Syrians have no marks exactly corresponding to the *Dagesh forte* and *Raphe* of the Hebrews; but they use a point for the letters ܒܓܕܟܦܬ.

This point, when it is situated above a letter, takes away the aspiration, and, when placed below, preserves it. In the former case it is called ܩܽܘܫܳܝ *Kushoi*, which signifies *hardening*, and in the latter ܪܽܘܟܳܟ *Rukok*, *softening*. In Manuscripts these points are made with red ink.

Kushoi is used with the above-mentioned letters, when any one of them begins a word; as ܒܪܳܐ *son*, ܓܰܒܪܳܐ *man*. But if one of the letters ܒ ܘ ܕ ܠ be prefixed, then the radical ܒܓܕܟܦܬ receives a Rukok; as, ܕܒܪܳܐ, ܕܓܰܒܪܳܐ.

If one of the letters ܐ ܘ ܥ precedes one of the
ܒܓܕܟܦܬ, the latter takes the sign Rukok; as, ܐܢ̈ܐ
ܒܪ̈ܝܬܐ *I a creature;* ܓܒܝܐ *I chosen.*

If the first letter of the noun be without a vowel,
then the second will receive a Rukok; as, ܬܒܪ̈ܐ *break-
ing,* ܨܐܬܐ *filth.*

The ܒ of ܐܒܐ *father,* according to Sciadrensis, has
a Rukok when a natural father, but a Kushoi when
a spiritual father is meant. See his Grammar, p. ܝܗ.

Of those nouns having ܘ to the first letter, and
consisting of four letters, the third takes a Kushoi; as,
* ܣܘܚܬܐ *sin,* ܒܝܬܐ *a house;* if, however, the noun be
feminine, then the third letter receives Rukok; as,
ܒܪܬܐ *a daughter,* ܐܡܬܐ *a female slave,,* ܓܢܬܐ *a garden.*

If the noun consist of five letters, the third has a
Kushoi, and the fourth a Rukok; as, ܟܘܟܒܐ *a star,*
ܡܠܟܬܐ *a queen,* ܫܪܒܬܐ *a generation.* There are,
however, a few which take a Rukok on the third,
and a Kushoi on the fourth; as, ܡܠܦܢܐ *a teacher,*
ܩܘܦܐ *an ape,* ܡܗܠܟܐ *a walk,* or *path,* ܡܚܨܬܐ *an
edition.*

Again, with respect to nouns, consisting of six
letters, the third takes Kushoi, but the fourth and
fifth Rukok; as, ܫܪܓܐ *candle,* ܬܠܡܝܕܐ *disciple,*

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* In this and the following remarks, when a Kushoi or Rukok
is spoken of as attached to a letter, a ܒܓܕܟܦܬ letter is always
meant.

ܡܰܕ݁ܥܳܐ *knowledge.* A few nouns receive Kushoi in the fifth; as, ܬܰܘܣܶܦ݂ܬܳܐ *addition,* ܬܰܟ݂ܣܺܝܬܳܐ *clothing.*

If ܰ be placed to the second letter of a noun, then the third letter, if it possesses a vowel, will take Kushoi; as, ܚܰܕ݂ܬܳܐ *new,* ܙܰܗܝܳܐ *splendour,* &c. But if the letter which follows ܰ be without a vowel, then the one after this will receive Rukok; as, ܨܶܦ݂ܪܳܐ *a bird,* ܢܶܩܡܬܳܐ *revenge,* ܣܰܟ݂ܠܬܳܐ *foolish.* Four, however, have a Kushoi on the fourth letter, viz. ܓܳܙܰܪܬܳܐ *an island,* ܚܶܓ݂ܠܬܳܐ *a heifer,* ܝܰܩܕܳܢܳܐ *burning,* and ܡܰܪܟܰܒ݂ܬܳܐ *a chariot.*

The letter after ܳ, if it be without a vowel, receives a Rukok; as, ܨܶܒ݂ܥܳܐ *a finger,* ܣܰܟ݂ܠܳܐ *a fool,* ܐܶܕ݂ܢܳܐ *an ear,* ܣܽܘܟ݂ܳܠܳܐ *wisdom.* There are a few exceptions, which are mentioned by Sciadrensis.

When nouns consist of four letters, the first having ܳ, the third will take Rukok; ar, ܡܶܠܰܬ݂ܳܐ *a word,* ܓܶܦ݂ܳܐ *a wing.* Exceptions are ܚܶܫܟܳܐ *darkness,* ܢܶܩܒ݂ܳܐ *a hole,* ܪܰܡܫܳܐ *evening,* ܨܶܒ݂ܬܳܐ *ornament,* ܣܰܥܪܳܐ *hair,* ܙܶܦ݂ܬܳܐ *pitch.*

If the vowel ܳ be placed on the second letter of a noun, then the third letter, if it have a vowel, receives a Kushoi; but if it be quiescent, then it takes Rukok; also, if after this there comes another letter, it receives Kushoi; as, ܣܳܩܳܐ *a vine,* ܓܒ݂ܳܐ *cheese,* ܡܰܥܒ݂ܕܳܐ *a plant,* ܡܰܟ݂ܟܳܐ *phlegm,* ܚܶܓ݂ܠܳܐ *a heifer.*

A letter, which comes after ܳ, whether it has a

vowel or not, always takes Rukok; as, ܣܘܬ *victory*,
ܚܬܡܐ *work*, ܬܠܡܝܕܐ *a disciple*; but if another letter
comes between, then the ܣܡܚܐ receives Kushoi;
as, ܙܕܝܩܐ *just*, ܟܢܘܫܬܐ *a congregation*.

If a letter of a noun take ܁, then the following
one, whether with or without a vowel, has Rukok;
as ܛܒܐ *good*, ܐܒܗܐ *fruit*.

The letter of a noun which comes after the vowel
܁, if it be itself without a vowel, receives a Rukok;
as, ܫܘܦܪܐ *beauty*, ܒܘܟܪܐ *first-born*; but if the said letter
has a vowel, then the point attached to it is Kushoi;
as, ܟܘܬܝܢܐ *a coat*.

A letter elided, as there is no compensation by
Dagesh, the elision is indicated by Kushoi; as in verbs,
ܦ ܁, ܙ ܁ and ܟ ܁ and their derivatives; as, ܬܩܛܠܘܢ for
ܬܩܛܠܘܢ *ye will slay*.

These points serve to distinguish several words
which have the same letters and vowels; as, ܣܚܦܐ
disgrace has ܆ hard, and ܚܣܡܐ *pity* has ܆ soft; ܟܘܡܪܐ
a heap of corn has ܆ hard, and ܚܕܘܬܐ *joy* has ܆ soft.
This is also the case with verbs in many instances;
as, ܢܓܕܗ *he drew him*, with ܓ soft and ܆ hard, is dis-
tinguished from ܢܓܕܗ *he struck him*, with ܓ hard and
܆ soft.
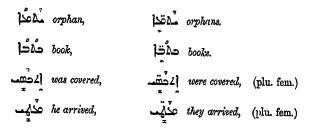
In many words, which have been imported into the
Syriac from the Greek or some foreign language, the
aspirated letters are accustomed to be pronounced in

the same way as they are in that language from which they are derived; as, ܓܠܐܥܡܣ, χλαμύς, ܠܐܟܘܣܘܢܐ, θεολόγος, ܟܡܚܦܪ, λαμπάς: π of the Greeks is in Syriac represented by ܦ and φ by ܒ; τ by ܠ, θ by ܬ; κ by ܟ, χ by ܒ; and ξ by ܟܣ; as, ܦܝܠܝܦܘܣ *Philip*, ܦܝܠܘܟܣܢܘܣ *Philoxenus*, ܟܐܦܘܢ *Peter*.

According to Amira and other native grammarians, *Kushoi* never doubles a letter; but on the other hand it must be said that the Eastern Syrians in this respect followed the analogy of the Hebrew. We have also ʽΡαββί, *Master*, John iii. 2, and in the writings of St. Paul we have ʼΑββᾶ, *Father*. If this duplication be not admitted, then it is important to state that in such cases where it would be implied, the preceding vowel will complete the syllable; thus, ܬܒܪ *tab-bar* or *ta-bar*.

7. *Ribui.*

Many nouns and verbs have the same form in both numbers. In such cases it was found necessary to employ some mark of distinction. For this purpose Grammarians have invented the sign *Ribui* (ܪܚܣܐ) consisting of two horizontal* dots (¨) placed above the word to denote the plural number. The following words will illustrate the use of this sign.

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* Ribui is usually placed obliquely in ܠ and ܠ; thus, ܠ, ܠ,

ܝܰܬܡܳܐ *orphan,*   ܝܰܬ̈ܡܶܐ *orphans.*

ܟܬܳܒܳܐ *book,*   ܟܬ̈ܳܒܶܐ *books.*

ܐܶܬܟܣܺܝ *was covered,*   ܐܶܬܟ̈ܣܺܝ *were covered,* (plu. fem.)

ܡܰܛܺܝ *he arrived,*   ܡܰܛܺ̈ܝ *they arrived,* (plu. fem.)

A plural noun ending in ܝ or ܷ has no need of the sign Ribui; since the number is already indicated by the termination, but still the sign is often added.

It is sometimes used with a noun of multitude; as, ܥܳܢ̈ܐ *a flock of sheep,* to distinguish it from ܥܳܢܐ *a sheep,*

If the word taking Ribui have the letter Rish, one of the points commonly coalesces with the point belonging to Rish; as, ܓܙܳܪܳܐ *a herd,* ܓܰܒܪ̈ܶܐ *men.* In MSS., however, we also find ܓܰܒܪ̈ܶܐ or ܓܰܒܪ̈ܐ

It sometimes coalesces with the vowel Pethocho, when it is expressed by points, thus, ܫܶܬܐܶܣ̈ܰܘܗܝ *his foundations* for ܫܶܬܐܶܣ̈ܘܗܝ.

Prepositions with pronominal affixes referring to plural nouns receive these points; as, ܥܠܰܝܗܘܢ, ܡܶܢܗܘܢ, ܒܗܘܢ. To this rule there are some exceptions; as, ܥܡܗ and ܟܠ, which are never seen with this sign.

The numerals, according to some grammarians, do not receive the dots except when they are joined to pronominal affixes; as, ܬܠܳܬ, ܐܰܪܒܥܳܐ, ܬܠܳܬܗܘܢ, ܬܠܳܬܰܝܗܘܢ m. ܬܠܳܬܰܝܗܶܝܢ f.

Besides the name ܙܩܦܐ, which is given to these points, they are also called by native grammarians, ܡܬܩܢܐ *positions*, ܢܩܦܐ *drops*, &c.

· 8. *Lines.*

A small line is sometimes found above and sometimes beneath a letter of a word.

It is found above a letter principally in the following instances,

1.   In abbreviated words; as, ܩ for ܩܕܝܫܐ *holy*, ܗ for ܗܢܘ *that is*.

2.   When letters are used to express numbers; as, ܝܓ 13.

3.   In the Particle of Exclamation ܐܘ *O !* to distinguish it from the particle ܐܘ *or*.

When it is found beneath a letter, it directs that such letter is not to be read, and is therefore generally called the *linea occultans*. Thus, ܒܪܬ *Bath* not *barth, a daughter*. It is found,

(1)   In nouns with the middle radical doubled; as, ܡܢܢܐ *manna*, ܓܒܠܐ *a hill*, ܥܡܡܐ *nations*.

(2)   With Olaph in the beginning of a word in several instances; as, ܐܢܫ *a man*, ܐܚܪܢܐ *another*, ܐܚܪܝܐ *last*; especially in the pronoun ܐܢܐ, as often as it is used in the place of the substantive verb; as, ܐܢܐ ܐܢܐ *I am*.

(3) With Dolath when it is without a vowel before Thau; as, ܚ݇ܕ݂ܬ݂ܳܐ *new*.

(4) With *He* in the following cases,

(a) In affixes; as ܡܲܠ̈ܟ݁ܰܘܗ̱ܝ *his kings*, ܩ̣ܪܳܝܗ̱ܝ *he called him*.

(b) In the verb ܗ݇ܘܳܐ *was*, when it is redundant, or when it assists in forming the imperfect and pluperfect tenses; as, ܐܸܬ݂ܡܲܠ̱ܝ ܗ݇ܘܳܐ *he was*, ܦ݁ܳܩܸܕ݂ ܗ݇ܘܳܐ *he was ordering* ܦ݁ܩܲܕ݂ ܗ݇ܘܳܐ *he had ordered*. But when it is used in the sense of *to be*, *to exist*, the line is not found.

(c) In the pronouns ܗ݇ܘ and ܗ݇ܝ, when they are put for the logical copula; as, ܗ̱ܘ ܦܲܓ݂ܪܝ *my body it is*.

(d) In some words which are derived from the Greek and Hebrew; as, ܪ݂ܗܘܡܺܐ *Rome*, ܝ݇ܗܘܕ݂ܳܝܳܐ *a Jew*.

(e) In the verb ܝ݇ܗܒ݂ *he gave*.

(5) With ܢ in ܢܒ݂ܪܸܐ, when it comes after the active participle used as a present tense; as, ܒ݁ܳܪܹܝܢ ܚ݇ܢܲܢ, *we create*.

(6) With Lomad in some forms of the verb ܐܸܙܲܠ݇ *he went*; as, ܐܸܙܲܠ݇ܬ݁ *she went*, ܢܹܐܙܲܠ݇ܘܢ *they will go*.

(7) With Nun in the four pronouns ܐܲܢ݇ܬ݁ ܐܲܢ݇ܬ݁ܝ,

ܐܠ݂ܦ݁ܐ, ܐܠ݂ܝ̈ܡ, and in some nouns; as, ܣܦܝܼ̈ܢܬܐ
the ship.

(8) Rish in ܒܪ݂ܬ *a daughter*, and ܗܘ݂ܿܝ for ܗܘܝ, *run*,
ܥܡܝܼܪܬܐ *a city*, ܐܒ݂ܕܢܐ *a time*, ܣܬܪܐ *a side*, ܗܕܐ
a year, ܥܫ̈ܝܼܢܐ *strong.*

When a line is found under a letter in a verb
of the imperative mood of a passive conjugation, it
implies that such letter is deprived of its vowel; as,
ܐܬ݂ܩܛ݂ܠ *ethkatl.*

9. *Marhetono and Mehagyono.*

In many words, when two letters come together,
each without a vowel, a line is placed sometimes
above and sometimes below the first of these letters.
In the former case it is called *Marhetono* (ܡܪܗܛܢܐ
making to run, from ܪܗ݂ܛ *to run*), and in the latter
Mehagyono (ܡܗܓܝܢܐ) according to Amira from ܗܓܐ
to meditate; but according to Hoffman and others
from the Arab. ܗܓ *to connect;* for the two letters by
this sign are connected and make a syllable. These
lines seem to be used only in certain words, and in
the first instance for purposes of poetry. The poetry
of the Syrians, as appears from the specimens which
remain, (see for instance the hymns of Ephraim,) con-
sisted in having a certain number of syllables in a
line; and hence it would be convenient, in many cases,
to give to some words an additional syllable. To in-

dicate this addition, a line was put beneath the first
of the two letters without a vowel, which had the force
generally of Revotso, but occasionally of Pethocho;
as, ܚ݂ܳܙ̈ܩ݂ܳܐ i.e. ܚ݂ܳܙ̈ܩ݂ܳܐ *a ring*; ܙ݁ܶܣܟ݂ܳܠܐ i.e. ܙ݁ܶܣܟ݂ܳܠܐ *fear*.
When this additional syllable is in such words not
required to complete the measure, the Marhetono is
written, and denotes that its letter and the following
have no vowels.   It corresponds to the Sheva in
Hebrew, except that the latter is employed according
to general rules, whilst the former is used only in par-
ticular words, and in these words only under certain
circumstances.   Grammarians, however, are not fully
agreed as to the primary use and signification of these
lines, and it is not now of much consequence, if we
cannot make ourselves fully acquainted with them.
It is supposed, by some persons, that the Mehagyono
is found only when the following letter is ܙ ܘ ܠ ܡ ܥ;
but to these, others add ܗ, others ܣ, and others
ܐ ܘ ܝ.   Again, whether every word which has one
line, must, in a different situation, have the other;
or whether some words have only one of the lines
and others only the other, it is impossible to say,
and happily it is not important to determine.   Who-
ever is curious to know more of this subject, may
have his curiosity satisfied by consulting the chapter
on these lines in the Syriac Grammar of Sciadrensis,
in p. ܡܒ.

10.　*Other Diacritic Points.*

It has been stated, in page 10, that a point was sometimes used which, by its position either above or below the word, would determine the true pronunciation and meaning; when without it and without the vowel points, it would be ambiguous: thus, ܠܗ for ܠܗ *to him;* ܠܗ for ܠܗ *to her.* It is also frequently used as a note of Interrogation, Exclamation, Admiration, Command, &c. For a further account of the various offices which this point performs, see the Appendix.

There are also certain signs for marking the end of a sentence, and subdividing it into clauses, of which the following are the principal.

(1) At the end of a section or paragraph are found four points (⁘) or (∷),

(2) Two points placed obliquely from the right hand towards the left, finish a clause, and are equivalent to our colon; thus, ܟܢܫܐ ܚܙܐ ܝܫܘܥ ܟܕ ܗܘܐ ܪܒܝ *When Jesus saw the multitudes.*
These points are sometimes put as a sign of interrogation or exclamation.

(3) Two points placed obliquely from the left hand to the right, thus (⁚), split the clause

into different members, and are equivalent to our comma or semicolon. They are frequently placed perpendicularly (:).

᠆ written *under* the last letter of a word is the shortest pause, viz. a comma; as, ܡܢ. These points are sometimes found after a long interrogation, see Matt. xii. 10.

(4) One point frequently ends a period.

11. *On the Pronunciation of certain Letters when they are under peculiar circumstances.*

These letters are differently pronounced in different situations. Olaph is pronounced as Yud,

(1) When it is preceded by another Olaph; as, ܐܐܪ *oyar, air.*

(2) When it is followed by another Olaph without a vowel; as, ܡܠܝܐ *m'loyo, fulness.*

(3) When it is the second letter of the participle peal; as, ܨܐܡ *tso-yem, fasting.*

Vau is pronounced as *v* when it begins a word or syllable; as, ܘ *va,* ܘ *ve,* ܘ *vi:* in other places it has the sound of *u* or *w.*

Yud in the beginning of a word with the vowel ܇ is not pronounced. It preserves only the sound of its vowel; as, ܝܢܩ *Inek, he sucked;* ܝܩܪ *Ikar, he was heavy.* Hence we find that before a Yud of that kind Olaph is sometimes placed, and the vowel belonging

to the Yud is transferred to the Olaph; thus, اِيـد a *hand*, from the Hebrew יד, is written اِيـد. We have also اِيقـأ *glory*, اِمـمـأ *day*, &c. The pronunciation of either word is the same.

ܦ when followed by a letter with Rukok, or by ܬ either with a Rukok or Kushoi, is pronounced like ܦ; as, گستכـא *geslho, wool*; اكـأ *s'ko, he conquered*. Some persons add that ܦ is so pronounced when ܬ comes after it; as, اصفـأ *s'kifo, a cross*. ܣ when followed by one of the letters ܬ, ܓ, ܙ is pronounced like ܦ; as اصمـأ *chezdho, mercy*; اصگـأ *azgi, he multiplied*. If ܙ with a Rukok come after ܓ or ܣ, each of these letters has the force of ܬ; as اكـأ *reklho, lust*; اخزمـأ *ezktho, a ring*.

12. *Accent.*

Grammarians have given a few rules for placing the Accent.

1. In words of two syllables, if the first syllable terminate in a consonant without a vowel, this syllable has the accent; as, اعمـأ *rám-sho, evening*; اگـأ *gármo, bone*.

2. If on the contrary the final letter of the word be without a vowel, then the accent is put on the second syllable; as, مכـ *i-léd, he begat*; خصم *po-ked, commanding*. If each syllable be formed in that manner, still the second is affected with the accent;

as, ܚܣܳܬ݂ pek-dáth, *she has visited.* The accent is also placed on the second syllable in nouns ending in o; as, ܡܰܠܟ݁ܘ.

3. In words consisting of more than two syllables, the accent is generally placed on the penultimate; as, ܦܳܪܰܚܬܳܐ *po-rách-to, bird;* ܡܶܐܟ݂ܽܘܠܬܳܐ *me-khúl-to, meat;* ܡܰܪܬܝܳܢܽܘܬ݂ܳܐ *mart-yo-nu-tho, admonition.*

13. *The Method of expressing Numbers.*

It is found in Syriac writings that numerals are more frequently expressed by the letters of the alphabet than by numeral nouns.* In Section 1 the numerical power of each letter is given. It will be seen by reference to the table exhibiting the forms &c. of the letters, that the first nine numerals are represented by the first nine letters, and the decads, *i. e.* the numerals 10, 20, 30, &c. to 90, by the nine following letters, viz. those from ܝ to ܨ. The remaining four letters ܩ, ܪ, ܫ, ܬ, represent respectively 100, 200, 300, and 400. The Hebrews use the final letters for expressing 500, 600, &c., to 900. The Syrians, however, employ a different notation. They put a point over a letter representing a decad, viz. 10, 20, &c, and the effect of this point is to multiply the numerical power of the letter over

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* I have been informed by Dr. W. Wright, that in the MSS. of the British Museum, down to about the ninth or tenth century, a series of arithmetical figures is employed to express the numerals.

which it is placed by 10.   Hence ‏ﺤ‎ = 100, ‏ﻈ‎ = 200,
&c.   Hence also ‏ﻨ‎ = 500,   ‏ﺶ‎ = 600, ‏ﻋ‎ = 700,
‏ﻒ‎ = 800 and ‏ﺞ‎ = 900.

In order to express thousands, an oblique line is
drawn under a letter from the left hand towards the
right. The number of units, which the letter denotes,
will, with the said line under this letter, show the
number of thousands: we have, therefore, ‏ا‎ = 1000,
‏ﺐ‎ = 2000, ‏ﻎ‎ = 3000, ... ‏ﺤ‎ = 8000, ‏ﻂ‎ = 9000,
&c.

Letters having a horizontal line subjoined, represent
tens of thousands, i. e. this line denotes that the
number indicated by this letter is to be multiplied
by 10,000.   Hence,

‏ا‎ = 10,000, ‏ﺐ‎ = 20,000, &c. . . . . . ‏ﻂ‎ = 90,000, ‏م‎ = 100,000,

‏ﺤﺮ‎ = 200,000, ‏ﻎ‎ = 300,000, ‏ﻳﻊ‎ = 400,000, ‏ﺞ‎ = 500,000 . . .

‏ﺞ‎ = 900,000, ‏ﺐ‎ = 1,000,000, ‏ﺞ‎ = 2,000,000, &c. . . . ‏ﺬ‎ = 4,000,000.

Decads of millions are expressed by means of two
oblique lines placed under a letter; thus, ‏ا‎=10,000,000,
‏ﺐ‎ = 20,000,000,   ‏ﻎ‎ = 30,000,000 . . . . . ‏ﺤ‎
3,000,000,000, ‏ﺬ‎   4,000,000,000.

Fractions are represented by means of an oblique
line drawn from the left hand to the right, placed
over a letter; as, ‏ﺐ‎ = $\frac{1}{2}$, ‏ﻎ‎ = $\frac{1}{3}$, ? $\frac{1}{4}$, . . . ‏ﺶ‎ $\frac{1}{600}$, &c.

In the composition of units, decads, hundreds, &c.,
the letter which exhibits the greater number is
placed on the right hand; that which stands for the

less number on the left; as, ܡܚܝ = 43, ܗܡܪ = 351,
ܐܨܘܐ = 1866. Both in MSS. and printed books it is
usual to draw a horizontal line over letters expressing
a numeral, to indicate the purpose for which the said
letters are employed; as, ܟܒ‾ = 72.

14. *Reading Exercises.*

MATTH VI. 9—13.

ܐܒܘܢ ܕܒܫܡܝܐ ܢܬܩܕܫ ܫܡܟ . ܬܐܬܐ ܡܠܟܘܬܟ ܢܗܘܐ ܨܒܝܢܟ
ܐܝܟܢܐ ܕܒܫܡܝܐ ܐܦ ܒܐܪܥܐ . ܗܒ ܠܢ ܠܚܡܐ ܕܣܘܢܩܢܢ
ܝܘܡܢܐ . ܘܫܒܘܩ ܠܢ ܚܘܒܝܢ ܐܝܟܢܐ ܕܐܦ ܚܢܢ ܫܒܩܢ ܠܚܝܒܝܢ .
ܘܠܐ ܬܥܠܢ ܠܢܣܝܘܢܐ ܐܠܐ ܦܨܢ ܡܢ ܒܝܫܐ ܡܛܠ ܕܕܝܠܟ ܗܝ
ܡܠܟܘܬܐ ܘܚܝܠܐ ܘܬܫܒܘܚܬܐ ܠܥܠܡ ܥܠܡܝܢ .

The same in English Characters.

A-būn d'vash-ma-yō neth-ka-dash sh'mōc. Tī-thē
mal-cū-thōc neh-ve tsev-yo-noc ai-ca-nō d'vash-ma-yō
oph-bar-ō. Hav-lan lach-mō d'sun-kō-nan yau-mō-ṇō.
Vash-būk lan chau-bain ai-ca-no dōph ch'nan sh'vakn
l'cha-yō-vain. V'lo tha-lan l'nes-yū-nō, e-lō pa-tsōn
men bī-shō me-tul d'dī-lōc hi mal-cū-thō v'chai-lō
v'thesh-buch-tō l'ōlam 'ōl-mīn.

LUKE XXII. 63—65.

ܘܓܒܪܐ ܕܐܚܝܕܝܢ ܗܘܘ ܠܝܫܘܥ ܡܒܙܚܝܢ ܗܘܘ ܒܗ ܘܡܚܦܝܢ
ܗܘܘ ܠܗ . ܘܡܚܝܢ ܗܘܘ ܠܗ ܥܠ ܐܦܘܗܝ ܘܐܡܪܝܢ ܐܬܢܒܐ
ܡܢܘ ܡܚܟ . ܘܐܚܪܢܝܬܐ ܣܓܝܐܬܐ ܡܓܕܦܝܢ ܘܐܡܪܝܢ ܗܘܘ ܥܠܘܗܝ .

The same in English Characters.

V'gav-rē da-chī-dīn vau l'ye-shu m'-vaz-chin vau beh, vam-cha-pen hvau leh. V'mo-chēn, hvau leh 'al a-pau vōm-rīn eth-na-bō ma-nu m'chōe. Vach-rōn-yō-thō sa-gī-yō-thō m'gad-pīn hvau vōm-rin 'a-lau.

NOUNS.

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15.   THE simplest forms of nouns are those which
consist only of the letters composing the root; as,
ܡܠܟܐ *king*, ܕܒܚ *sacrifice*.   Such words are evidently
in their primitive state.

The augmented forms consist of the root aug-
mented by one or more of the letters ܐ ܗ ܘ ܡ ܢ ܝ ܬ,
which to assist the memory may be called ܐܗܡܢܝܘܬ.
Thus, ܡܕܒܚ *an altar* from ܕܒܚ *sacrifice*; ܬܠܡܝܕ
disciple from ܠܡܕ *he adhered to, followed*.

These letters are probably abbreviations of words,
and the signification of them qualifies that of the
primitive word to which they are united.

Nouns having (ܲ) with the first radical, and (ܵ)
with the second, are generally nouns signifying
persons; as, ܪܚܡܐ *a friend*; whilst those having (ܵ)
with the first radical, or ending in ܘ, ܘܬܐ, ܐܝܘܬܐ, are
abstract nouns; as, ܩܘܕܫܐ *holiness*, ܚܣܝܢܘܬܐ *strength*.

Two words are sometimes compounded in sense;
as, ܡܠܬܐ *a word*.   Sometimes the two words are
joined together; as, ܒܥܠܕܒܒܐ *lord of enmity*, i. e. *an
enemy*.   A great number of compound words occurring
in Scripture may be found by referring to the Lexicons

of Schaaf and Castell under the words ܐܥܠ, ܚܒ,
ܢܡܒ, ܙܬ, ܥܪ̈ܐ, ܚܓܝܠ, ܪܡܐ, &c.

16. *Gender.*

There are two genders, the masculine and feminine.
Of the masculine are,

(1) The names of men and their offices; as,
ܠܘܩܘܣ *Luke,* ܟܗܢܐ *priest,* ܐܥܢܝ *musician.*

(2) Names of nations, rivers, and mountains;
as, ܟܢܥܢ *Canaan,* ܝܘܪܕܢܢ *Jordan.*

Of the feminine gender are the names of women,
the offices of women, islands, cities, and names of
the double members of the human body.

The feminine gender of nouns is also known by
the termination. These terminations are ܐ, ܿ, ܒ, ܶ;
as, ܬܫܒܘܚܬܐ *praise,* ܛܒܬܐ *goodness,* ܬܘܕܝܬܐ *confession,* ܡܢܬܐ
a part. The nouns not ending with any of the fore-
going letters, and not included in the preceding
paragraph, are generally masculine.

Nouns consisting of two syllables, and beginning
with a ܡ, if the first of these syllables have ܝ, then
in becoming feminine they add another ܝ to the letter
which is next but one before ܬ; as, ܡܕܝܢܬܐ fem.
ܡܕܝܢܬܐ *high,* ܡܫܒܚܬܐ fem. ܡܫܒܚܬܐ *praised,* ܡܒܪܟܬܐ fem.
ܡܒܪܟܬܐ *blessed.*

Nouns which begin and end with Zekofo, and
which consist of four letters, when they become femi-

nine, take Revotso upon the second letter, provided
that one of the letters is not a guttural; as, ܐܲܒ݂ܵܐ *a*
father, fem. ܐܲܡܟ݂ܵܐ *a mother*. But if the noun contain
a guttural letter, then the Revotso is changed into
Pethocho; as, ܡܟ݂ܵܐ fem. ܡܟ݂ܵܐ *an acquaintance*, ܚܬ݂ܵܐ
fem. ܚܵܬܟ݂ܵܐ *passing*.

Nouns which begin with Zekofo and terminate in
ܵܐ, when they become feminine take Chevotso upon
the second letter; as, ܫܵܘܵܐ fem. ܫܵܘܝܵܐ *worthy*, ܙܵܪ
fem. ܙܵܪܝܵܐ *flowing*.

But if they begin with Pethocho and end in ܵܐ,
when they become feminine they take Chevotso upon
the second letter and cast away the Pethocho from
the first; as, ܓ݂ܒ݂ܵܐ fem. ܓ݂ܒ݂ܝܵܐ *elected*.

Nouns ending with Zekofo only, and having Pe-
thocho on the first letter, when they become femi-
nine change the Pethocho from the first letter to the
second; as, ܚܲܒ݂ܪܵܐ fem. ܚܲܒ݂ܪܝܵܐ *companion*. ܡܲܠܟ݂ܵܐ *king*,
fem ܡܲܠܟ݂ܬ݂ܵܐ *queen*, and a few others do not observe
this rule.

The feminine gender of adjectives is derived from
the masculine by the addition of ܐ to the end of
the latter; thus, ܛܵܒ݂ܵܐ *good* from ܛܵܒ݂ masc. Those
ending in ܝ quiescent convert it into ܝ moveable;
as, ܐܲܟ݂ܝ *pure*, fem. ܐܲܟ݂ܝܵܐ.

Some adjectives insert Yud immediately before the fem.
termination; as, ܐܲܟ݂ܪܙܐ *small*, fem. ܐܲܟ݂ܪܙܝܵܐ. Adjectives in ܥ

seem always to insert ـ; as, ܪܘܼܚܵܢܵܝܵܐ *spiritual*, from ܪܘܼܚܵܐ

masc. ܡܸܬ݂ܡܲܟܟ݂ *obedient*, fem. ܡܸܬ݂ܡܲܟܟ݂ܢܵܐ.

There are masc. nouns of the def. state in ܐ, when ܐ is one of the radical letters of the noun; as, ܩܸܫܬܵܐ *bow*, ܙܲܝܬܵܐ *olive*. On the other hand there are some nouns with a masc. ending in the def. state, which are either fem., or common; as, ܐܠܦ݂ܵܐ *ship*, ܐܘܼܪܚܵܐ *way*, ܣܲܝܦ݂ܵܐ *sword*.

Some nouns are used in both genders, and are therefore termed *common;* such as, ܠܸܫܵܢܵܐ *tongue*, ܥܢܵܢܵܐ *cloud*, ܫܸܡܫܵܐ *sun*, &c.

The rules for distinguishing gender are for the most part the same as in Hebrew. The same words, when occurring in both, have the same gender; as, ספר and ܣܸܦ݂ܪܵܐ *book*, יוֹם and ܝܵܘܡܵܐ *day*, are masc.; ארץ and ܐܲܪܥܵܐ *earth*, נֶפֶשׁ and ܢܲܦ݂ܫܵܐ *soul*, are fem.

Words derived from the Greek do not observe the foregoing rules, but generally retain their own gender, as, ܕܝܵܬܹܩܹܐ διαθήκη, fem.

17. *Number.*

There are two numbers, the singular and the plural.* Masculine nouns make the plural number, 1st. by adding ـ to the singular; as, ܓܲܒ݂ܪܵܐ *man*, ܓܲܒ݂ܪܹܐ *men;* 2nd. words ending in ܐ or ـ throw away the ܐ or ـ and add the termination ـ ; as, ܛܲܠܝܵܐ *boy*, ܛܲܠܝܹܐ *boys;* ܡܲܣܠܲܝ plu. ܡܲܣܠܲܝܹܐ *reprobated*.

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* There are three examples of the dual number, viz. ܬܲܪܬܹܝܢ, fem. ܬܪܹܝܢ, also ܡܲܐܬܹܝܢ and ܬܪܹܝܢ.

Nouns of the fem. gender form the plural by changing the termination ܐ into ܐ̈, ܘ and ܝ into ܘ̈, and ܒ ـ into ܶ; as, ܣܦܝܢܬܐ *ship*, ܣܦܝܢ̈ܬܐ *ships*; ܥܕܟܐ, similitude, ܥܕ̈ܟܐ *similitudes*; ܡܢܬܐ *portion*, ܡܢ̈ܬܐ *portions*; ܪܒܝܬܐ *usury*, in the plural ܪܒ̈ܝܬܐ.

Nouns which terminate in ܐܘ, when they become plural, change ˆ into ˊ placed on the Vau; as, ܣܓܝܐܘ *multitude*, plu. ܣܓ̈ܝܐܘ *multitudes*. A few nouns besides the ˊ take ˒ on the second letter; as, ܨܠܘܬܐ plu. ܨܠ̈ܘܬܐ *prayers*; ܥܛܡܐ *hip*, plu. ܥ̈ܛܡܐ. Others, instead of ˒ take ˆ upon the first letter; as, ܕܡܘܬܐ *likeness*, plu. ܕ̈ܡܘܬܐ.

Nouns consisting of three, four, and five syllables, and terminating in ܐ ـ ـ change the ـ ـ into ܶ when they become plural; as, ܪܒܝܬܐ *usury*, plu. ܪܒ̈ܝܬܐ.

Nouns which have ˒ on the first letter and end with Yud and Aleph with the vowel ˊ, and which consist of four letters, in the plural transfer ˒ from the first to the second letter; as, ܓܒܝܐ *elect*, plu. ܓܒ̈ܝܐ

Nouns having ˊ on the first letter and ending with ܐ, in the plural receive the vowel ˒ upon the letter immediately preceding ـ; thus, ܡܪܝܐ *Lord*, plu. ܡܪ̈ܝܐ.

Those nouns which commence with a Mem and have ˒ either upon the first or second radical, in the plural receive ˒ on the letter immediately preceding Yud; as, ܡܣܠܝܐ *reprobated*, plu. ܡܣ̈ܠܝܐ.

Feminine nouns consisting of three, four, and five letters, which end in ܝ and have ˙ upon the letter before Yud, in the plural add another ˙ to the Yud; thus, ܪܘܿܚܵܢܵܐ *spiritual*, plu. ܪܘܿܚܵܢܹ̈ܐ.

There are many other changes of vowels which nouns undergo in passing from the sing. to the plu., which will be more particularly noticed in treating on the const. and def. states.

Some feminine nouns terminating in ܐܵ, insert ܬ in the plu. between the root and termination; as, ܕܘܼܟ̣ܬ̣ܵܐ *place*, plu. ܕܘܼܟ̣ܝܵܬ̣ܵܐ; ܐܲܚܘܿܬ̣ܵܐ *small*, plu. ܐܲܚܘܵܬ̣ܵܐ. Other nouns in the masc. or fem. gender insert ܘ; as, ܚܲܒ̣ܪܵܐ *a companion*, plu. ܚܲܒ̣ܪ̈ܘܵܬ̣ܵܐ; ܐܘܼܡܬ̣ܵܐ *a nation*, plu. ܐܘܼܡܘܵܬ̣ܵܐ. There are nouns in which ܗ is inserted in like manner; as, ܐܹܡܵܐ *mother*, plu. ܐܹܡܗܵܬ̣ܵܐ; ܐܲܡܬ̣ܵܐ *maid servant*, plu. ܐܲܡܗܵܬ̣ܵܐ.

Many Syriac nouns have the masculine form in the sing. and the fem. in the plural; as, ܐܵܣܝܵܐ *physician*, plu. ܐܵܣ̈ܘܵܬ̣ܵܐ; ܐܲܬ̣ܪܵܐ *place*, plu. ܐܲܬ̣ܪ̈ܘܵܬ̣ܵܐ; ܟܘܿܪܣܝܵܐ *throne*, plu. ܟܘܿܪܣ̈ܘܵܬ̣ܵܐ.

There are others which have the fem. form in the sing. and masc. in the plural; as, ܐܲܟ̣ܵܪܵܐ *ell*, plu. ܐܲܟ̣ܲܪܹ̈ܐ; ܐܵܣܬ̣ܵܐ *wall*, plu. ܐܵܣ̈ܐ; ܚܸܛܵܐ *talent*, plu. ܚܸܛܹ̈ܐ; ܕܸܡܥܬ̣ܵܐ *tear*, plu. ܕܸܡܥܹ̈ܐ; ܫܲܢܬ̣ܵܐ *year*, plu. ܫܲܢܹ̈ܐ.

Nouns compounded of two words sometimes admit a plural in the former; as, ܒ̈ܢܲܝܢܵܫܵܐ *sons of man or men*; sometimes in the latter; as, ܒܥܸܠܕ̈ܒ̣ܵܒ̣ܵܐ *enemies*; and sometimes in both; as, ܒ̈ܢܵܬ̣ܩ̈ܵܠܵܐ (daughters of words), *words*.

Some nouns are found in the plural form only; as, ܫܡܝ̈ܐ heavens, ܚܝ̈ܐ life, ܡܝ̈ܐ water.

Some nouns have a double form, one masc. and the other fem.; as, ܐܒ݂ܐ *father*, plu. ܐܒ݂ܗ̈ܐ and ܐܒ݂ܗ̈ܬ݂ܐ.

There are nouns, which admit in the plu. two forms; but in a different sense; as, ܐܡܬ݂ܐ *maid*, plu. ܐܡܗ̈ܬ݂ܐ; but when ܐܡܬ݂ܐ signifies *a cubit*, the plu. is ܐܡ̈ܐ.

There are other nouns which are very irregular; as, ܐܡܬ݂ܐ *nation*, plu. ܐܡ̈ܘܬ݂ܐ; ܒܝܬ݂ܐ *house*, ܒ̈ܬ݂ܐ; ܒܪܐ *son*, ܒܢ̈ܝܐ; ܒܪܬ݂ܐ *daughter*, ܒ̈ܢܬ݂ܐ; ܚܬ݂ܐ *sister*, ܐܚܘ̈ܬ݂ܐ; ܩܪܝܬ݂ܐ *village*, ܩܘܪ̈ܝܐ, &c.

Many words of a Greek origin retain the Greek *termination* in the plural; as, ܕܘܓܡܐ δόγμα, plu. ܕܘܓܡ̈ܛܐ δόγματα. Others terminate in ܐܘܣ, ܘܣ, ܐܣ, or ܣ, resembling the termination αϛ of the Greek accusative plural; as, ܕܝܬܩܐ διαθήκη, plu. ܕܝܬ̈ܩܣ διαθήκας, &c.; or in ܘܣ, ܣܘܣ, ܣܘܣ, corresponding to οι, ουϛ, so ܐܪܬ݂ܘܕܘܟ̈ܣܘ, ὀρθόδοξοι; ܣܘܢܢܕ̈ܘܣ, συνόδους; or in ܣܝܣ corresponding to ειϛ; as, ܠܟ݂ܣܝܣ λέξεις.

18. *States of Nouns.*

To the absolute and constructive states of nouns, which the Hebrews have, the Syrians add a third, *the Definite*, or, as it has been more generally called, *the Emphatic*. This is indicated by the termination, and is equivalent in general to the article ‏הַ‎ before a Hebrew noun. It happens however that the primary signification of this state has been departed from in many instances, and nouns are found in the def. state

when only an indef. sense is intended to be expressed. The rules for passing from one state to another depend either upon the gender, the number, or the final letter, or on more than one of these.   First for

19.   *Masculine Nouns.*

In the singular number the absolute and constructive states are the same.

The definite state is obtained by the addition of ‍ to the end of the absolute. Hence the definite state of masculine nouns and the absolute state of feminine nouns have the same form.

Those nouns ending in |‍ in the absolute state, in the definite the |‍ is changed into |‍.

The constructive state, plural number, is formed by changing the termination ‍ of the absolute into ‍ and ‍ into ‍.

The def. plu. is formed from the absolute by changing the termination ‍ into |‍ and ‍ into |‍. This and the preceding rules will be illustrated by some examples, which will presently follow.

The object of the remainder of the section will be to ascertain the changes of vowels which nouns undergo in their different states of both numbers; or, which is the same thing, given the abs. state sing. num. to find the vowels and their position in the constr. and def. states for both numbers.

1st. If a word consist of three consonants with a vowel on the second consonant, which is the case with

a very large class of nouns, this form is equivalent to one of the *old* forms of segolate nouns in Hebrew. In Syriac these forms are, I. ܩܘܠ the alternate form of which is ܩܽܘܠ or ܩܳܠ. II. ܩܶܠ alt. ܩܽܘܠ or ܩܳܠ. III. ܩܽܘܠ alt. ܩܳܠ. Now whenever the noun in its primitive form receives a syllabic argument, the alternate form is used; thus, ܢܒ *man*, def. ܢܒܐ. We have therefore only to add the proper termination to the alternate form to obtain the def. state sing. or the abs. const. and def. states plural. Thus,

Singular.

Def.	Abs. and Const.		
ܩܶܨܐ	ܩܶܨ	morning	1
ܣܶܦܪܐ	ܣܶܦܪ	book	2
ܟܬܒܐ	ܟܬܒ	servant	3
ܓܦܬܐ	ܓܦܬ	wing	4
ܫܒܝܐ	ܫܒܐ	captive	5
ܓܘܫܡܐ	ܓܘܫܡ	body.	6

Plural.

Def.	Constr.	Abs.		
ܩܶܨܐ	ܩܶܨܝ	ܩܶܨܝܢ	mornings	1
ܣܶܦܪܐ	ܣܶܦܪܝ	ܣܶܦܪܝܢ	books	2
ܟܬܒܐ	ܟܬܒܝ	ܟܬܒܝܢ	servants	3
ܓܦܬܐ	ܓܦܬ	ܓܦܬܝܢ	wings	4
ܫܒܝܐ	ܫܒܝ	ܫܒܝܢ	captives	5
ܓܘܫܡܐ	ܓܘܫܡܝ	ܓܘܫܡܝܢ	bodies.	6

1. In the foregoing examples, that which is marked (1) comprehends all those nouns having ◌ on the second consonant, and remitting it to the first in the process of inflexion; such are ܓܘܫܡܐ *body*, ܚܛܡܐ *dust*, ܙܒܢܐ *time*, ܕܩܢܐ *beard*.

2. In the second example, we have those nouns which take ◌ in the second consonant, but in inflexion it is changed to ◌ and remitted to the first. The truth is, the vowel ◌ is the proper vowel in both places, and the reason of the change is, that in such nouns the last letter is a guttural or Rish.

3. In the third example are included those nouns whose forms are ܡܥܠܐ and ܡܥܠܐ; such are ܡܠܟܐ *king*, ܓܪܡܐ *bone*, ܒܥܠܐ *husband*, ܚܪܡܐ *anathema*, ܢܦܫܐ *soul*.

4. The fourth example belongs to that class of nouns whose forms are ܡܥܠܐ and ܡܥܠܐ.

5. Nouns having the third radical Olaph, take the forms which are exhibited in the example ܚܙܐ; but ܓܠܐ *manifest*, ܟܣܐ *covered*, have their definite forms ܓܠܝܐ and ܟܣܝܐ, ܚܣܢܐ and ܚܣܢܐ. ܛܠܐ *boy*, makes in the def. plu. ܛܠܝܐ, as if from the obsolete form ܛܠܝ; we have likewise ܚܣܝܐ as if from ܚܣܐ.

6. All nouns of the forms ܩܛܘܠܐ and ܩܛܘܠܐ are represented by the sixth example.

ܡܙܥܪ *herb*, def. ܡܙܥܪܐ, ܝܪܚܐ *month*, ܝܪܚܐ, and the like, may be considered as belonging to the same class of nouns as ܚܒܪ. The Yud has *Chevotso*, because this letter is never without a vowel when it begins a word. If the last consonant be a guttural or Rish, it is preceded by the vowel *Pethocho* instead of *Revotso*; as, ܝܪܚܐ *month*, ܝܓܪܐ *heap of stones*.

Such nouns as ܟ݂ܡ *eye*, ܝܘܡܐ *day*, also correspond to the Hebrew segolate nouns. In these the vowel is changed into ܘ in the def. state sing., and all the states plu., and this new vowel makes a diphthong with o or ܝ; thus,

Singular.

Def.		Abs. and Constr.	
ܟ݂ܘܢܐ		ܟ݂ܡ	*eye.*
ܝܘܡܐ		ܝܘܡܐ	*day.*

Plural.

Def.	Constr.	Abs.	
ܟ݂ܘܢܐ	ܟ݂ܢܬ	ܟ݂ܡܝ	*eyes.*
ܝܘܡܐ	ܝܘܡܕ	ܝܘܡܝ	*days.*

2nd. Other classes of nouns are the following.

1. Such nouns as admit no change of vowels in inflexion; thus,

Singular.

Def		Abs. and Constr
ܒܝܫܐ		ܒܝܫ *evil.*

Plural.

Def.	Constr.	Abs
ܒܝܫܐ	ܒܝܫܝ	ܒܝܫܝ .

The vowel *Zekofo* is immutable, and therefore monosyllables with this vowel are represented by ܩܝܒܐ; as, ܟ݂ܬܒܐ *book*. Nouns

having two or more syllables, if the penultimate terminate in a consonant, or if the ultimate syllable be perfect without the terminating consonant, also belong to this class; as, ܥܘܠܬܢ *explanation* ܬܠܡܝܕ *disciple*. Some nouns wanting an absolute state may be referred to it; as, ܐܣܐ *the stay*, ܐܪܝܐ *the lion*, ܚܘܝܐ *the serpent*, ܡܘܬܐ *death*, ܣܬܘܐ *winter*, ܡܠܠܐ *conversation*, for the form of the definite state remains in all the parts of their inflexion. Finally, nouns which possess either of the following forms preserve their vowels immutable, viz. ܬܣܦܩ def. ܬܣܝܢܬܐ, ܣܝܥܠܐ def. ܣܝܥܠܐ. A few nouns appear to correspond with the segolate nouns in Hebrew, but which really belong to this class; as, ܦܓܪ *carcase*, ܙܥܘܪ *small*, ܡܓܘܫ *a magus*.

2. Monosyllables, the vowel of which is ˙ or ˙, and nouns of many syllables, the last of which is mutable, are exemplified in the following Table.

Singular.

Def.		Abs. and Constr.	
ܐܢܐ		ܐܢ	*species*
ܟܗܢܐ		ܟܗܢ	*priest*
ܐܡܪܐ		ܐܡܪ	*lamb*

Plural.

Def	Constr.	Abs.	
ܐܢܝܐ	ܐܢܝ	ܐܢܝܐ	*species*
ܟܗܢܝܐ	ܟܗܢܝ	ܟܗܢܝܐ	*priests*
ܐܡܪܝܐ	ܐܡܪܝ	ܐܡܪܝܐ	*lambs.*

The noun ܒܪ *son*, makes in the plural ܒܢܝܐ *sons*; as if it were derived from a different root. Also ܫܡܐ is peculiar in receiving the consonant ܗ in the plural; thus, ܫܡܗܬܐ, ܫܡܗܬܐ, ܫܡܗܝܢ.

3. Nouns of more than one syllable, terminating in Olaph or Yud, may constitute another class. Such are,

Singular.

Def.		Abs and Constr.	
ܡܚܙܝܐ		ܡܚܙܐ	*aspect*
ܡܫܬܘܬܐ		ܡܫܬܘ	*banquet.*

Plural.

Def.	Constr.	Abs.
ܡܚܙܝܐ	ܡܚܙܝܝ	ܡܚܙܝܢ
ܡܫܬܘܬܐ	ܡܫܬܘܬ	ܡܫܬܘܢ.

A few nouns double the last letter in the plural; but the *linea occultans* is placed under the first of the two letters; thus, ܝܡ *sea*, plu. ܝܡܡܝ, ܝܡܡܐ. ܥܡܡܐ, plu. of ܥܡ *people*, is another instance.

20. *States of Feminine Nouns.*

In the singular number, the constructive state changes ܐ of the absolute into ܬ ܱ; thus, ܫܢܐ *year*, ܫܢܬ.

Nouns which in the absolute state terminate in ܘ or ܝ, in the constructive end in ܘܬ or ܝܬ; as, ܙܟܘ *victory*, constr. ܙܟܘܬ; ܪܒܝ *usury*, constr. ܪܒܝܬ.

Fem. nouns having a masc. termination; as, ܟܪܣ belly, and those ending in ܐ‿; as, ܡܢܬܐ portion; make the abs. and constr. states the same.

The definite state of fem. nouns which have a masc. termination is the same as that of masc. nouns; as, ܟܪܣ belly, def. ܟܪܣܐ.

In the def. state the ܐ of the abs. is changed into ܐܐ; as, ܡܠܐ word, def. ܡܠܬܐ.

If the word in the abs. state terminate in ܝܐ, the Yud becomes quiescent in the def. state, and the preceding consonant takes ܆; if the termination in the abs. be ܘܐ, then Vau becomes quiescent in ܆ in the def. Ex. 4, 5.

Nouns ending in ܘ‿ or ܒ‿ make the def. by the addition of ܐܐ; those ending in ܐ‿ add only ܐ in the def. Ex. 6, 7, 8, 9.

To avoid the concourse of several consonants without a vowel, or, which is the same thing, to facilitate the pronunciation, a vowel, namely ܆ or ܆, is placed with the second or third radical; as, ܐܪܡܠܐ widow, def. ܐܪܡܠܬܐ.

Nouns ending in ܢ‿ in the abs. masc., in the def. state fem. assume ܆ under the Nun, which is followed by ܐܐ; as, ܡܢܚܡܢ def. fem. ܡܢܚܡܢܝܬܐ comforter. See p. 40.

In the plural number the constr. state is derived
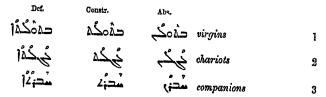
from the abs. by changing the final ، into ܲ, and the def. is derived from the abs. by changing ، into ܐܳ.

The Examples in the following Table will further illustrate what has been here said on the states of fem. nouns.

Singular.

Def.	Constr.	Abs.		
ܒ݀ܬܘܠܬܐ	ܒ݀ܬܘܠܬ	ܒ݀ܬܘܠܳ	virgin	1
ܡܪܟܒܬܐ	ܡܪܟܒܬ	ܡܪܟܠܳ	chariot	2
ܚܒܪܬܐ	ܚܒܪܬ	ܚܒܪܐ	companion	3
ܛܠܝܬܐ	ܛܠܝܬ	ܛܠܝܬܐ	girl	4
ܚܝܘܬܐ	ܚܝܘܬ	ܚܝܘܬܐ	beast	5
ܪܒܘܬܐ	ܪܒܘܬ	ܪܒܘ	ten thousand, or a myriad	6
ܦܠܓܘܬܐ	ܦܠܓܘܬ	ܦܠܓܘ	division	7
ܪܒܝܬܐ	ܪܒܝܬ	ܪܒܝ	usury	8
ܡܢܬܐ	ܡܢܬ	ܡܢܬܐ	portion	9

Plural.

Def.	Constr.	Abs.		
ܒ݀ܬܘܠܬܐ	ܒ݀ܬܘܠܬ	ܒ݀ܬܘܠܳ	virgins	1
ܡܪܟܒܬܐ	ܡܪܟܒܬ	ܡܪܟܒܳ	chariots	2
ܚܒܪܬܐ	ܚܒܪܬ	ܚܒܪܢ	companions	3

ܝܰܠܕ݂ܳܬ݂ܳܐ	ܝܰܠܕ݂ܳܬ݂	ܝܰܠܕ݂ܳܐ *girls*	4
ܚܰܝ̈ܘܳܬ݂ܳܐ	ܚܰܝ̈ܘܳܬ݂	ܚܰܝܘܬ݂ܳܐ *beasts*	5
ܪ̈ܶܒ݁ܘܳܬ݂ܳܐ	ܪ̈ܶܒ݁ܘܳܬ݂	ܪܶܒ݁ܘܳܐ *myriads*	6
ܦܳܠܓ݂ܘܳܬ݂ܳܐ	ܦܳܠܓ݂ܘܳܬ݂	ܦܳܠܓ݂ܘܳܐ *divisions*	7
ܪ̈ܶܒ݁ܝܳܬ݂ܳܐ	ܪ̈ܶܒ݁ܝܳܬ݂	ܪܶܒ݁ܝܳܐ *usuries*	8
ܡܢܰܘ̈ܳܬ݂ܳܐ	ܡܢܰܘ̈ܳܬ݂	ܡܢܳܬ݂ܳܐ *portions*	9

In No. 1, we have an example of those nouns ending in ܐ which undergo no change of vowels in their different states; such are, ܒܺܝܫܳܐ *evil*, ܒܺܝܥܬ݂ܳܐ *an egg*, ܓܙܘܪܬܳܐ *circumcision*.

2. Nouns which assume an additional vowel in the def. state singular.

3. This example represents nouns in which the vowel on the 1st rad. of the abs. sing. is removed to the 2nd. rad. in the def. They partake of the character of segolate nouns in Hebrew.

4, 5. In these examples we have nouns whose terminations are ܬ݂ and ܘܐ. A few nouns belonging to the latter cast away the vowel of the 1st. rad. in the def. state sing.; as, ܢܦܘܚܳܐ *blow*, def. ܢܦܘܚܬܳܐ.

6. This is an example of nouns ending in ܘ, which preserve their vowels unchanged, and in which no new vowel is introduced; as, ܚܺܐܪܘܬ݂ *liberty*, ܫܰܘܝܘܬ݂ *equality*, ܐܰܚܘܬ݂ *fraternity*.

7. Nouns represented by ܦܳܠܓ݂ܘܳܐ are such as receive another vowel in the plu. viz. ܲ or ܵ, which is placed on the 2nd. rad.; as, ܢܒ݂ܺܝܘܬ݂ *prophecy*, ܦܳܠܚܘܬ݂ *military service*.

8. This is the model of nouns the abs. state of which ends in ܝ. In the plural Yud quiescent is changed into Yud moveable.

9. In the nouns represented by ܡܕܝܢ we have in the plural ܝ taken away and ܘ moveable placed before the plural termination; such are, ܕܒܚ *sacrifice*, ܣܚܘ *ablution*.

In some instances the penultimate letter is written twice in the plural; as, ܟܠܬܐ *bride*, plu. ܟܠܠܬ.

There are some anomalies; as, ܬܫܒܘܚܬܐ *praise*, ܬܫܒܚܬܐ in the def.; ܚܬܐ *sister*, plu. def. ܐܚܘܬ.

21. The Syrians have no cases which are marked by terminations; but the nominative and oblique cases of the Greeks and Latins are known by the context, or are expressed by the constructive state, by the influence of a transitive verb, or by some particle; as, ܡܢ ܠ ܒ ܕ ܘ ܗ ܥܠ ܡܢ ܥܡ, &c. preceding; thus,

ܢܦܩ ܝܫܘܥ *Jesus departed.*

ܡܠܝ ܐܠܗܐ *words of God*; or, ܡܠܘܗܝ ܕܐܠܗܐ *words of God.*

ܠܡܠܟܐ *to the king*, ܠܝܫܘܥ *to Jesus*, ܠܣܡܝܐ *to the blind man.*

ܚܙܝܢ ܫܘܒܚܗ *we have seen his glory*, ܐܝܬ ܐܠܗܐ ܐܚܒ ܠܥܠܡܐ *God loved the world.* Sometimes we see ܠ in imitation of the Hebrew את; *e. g.* Gen. i. 1.

ܐܘ ܐܢܬܬܐ *O ! woman.* See also Acts i. 1.

ܚܡܠܟܐ *with the king*, &c.

If one of the letters ܒ ܕ ܗ ܠ be prefixed to a noun, the first radical of which is ܐ or ܘ, then the prefix receives the vowel which the ܐ or ܘ previously had; as, ܐܚܐ *a brother*, ܒܐܚܐ, ܕܐܚܐ, ܘܐܚܐ; ܒܪܐ *a son*, ܒܒܪܐ, ܕܒܪܐ, ܠܒܪܐ.

When one of these letters is prefixed to a word consisting of three letters, and especially to those which end in two Olaphs, it takes the vowel ܿ; as, ܒܡܐܐ *with a hundred*, ܘܡܐܐ *and a hundred*. But this rule is not always observed in words, which are not composed of three letters and do not terminate in two Olaphs.

Again, should two or more of the letters ܒ ܕ ܗ ܠ be placed before any word, if the first of these prefixes be without a vowel the second will have one; also, the third will be without, and the fourth with a vowel, as we see, for instance, in the noun ܡܠܬܐ *a word*; for we say ܕܡܠܬܐ, ܘܕܡܠܬܐ, ܠܘܕܡܠܬܐ and ܕܠܘܕܡܠܬܐ.

Adjectives.

22. The Syriac adjectives are few, but this defect is supplied by other words, which when placed in certain positions obtain the use and signification of adjectives. For instance, the state of construction will supply the force of an adjective; as, ܡܕܝܢܬܐ ܩܘܕܫܐ *city of holiness*, i.e. *holy city*, Matth. iv. 5. Also a sub-

stantive put absolutely with ܘ prefixed; as, ܐܝܟ ܕܢܩܡ
a natural body, ܕܢܘܚ ܐܝܟ a spiritual body, 1 Cor.
xv. 44. Also in other ways; as, the fire, ܢܘܪ ܕܠܐ
which is not extinguished, i.e. inextinguishable; ܕܥܟ
ܐܝܟ ܣܡܐ ܟܕܚܝ ܢܩܫܗ ܗܘ ܠܗ they to whom he shewed
himself alive, lit. (as living).

Adjectives are distinguished by gender, number
and states, which are the same as in substantives.
It is only necessary to notice that in adjectives the
masc. def., and the fem. abs. have the same form;
but they are easily known the one from the other by
the substantive or the verb with which they are con-
nected.

The degrees of comparison are not to be found
in a change of the adjective, but are merely marked
by certain particles and connections.

The comparative is expressed by the positive con-
strued with ܥܠ either preceding or following it; as,
ܥܠ ܟܠ ܐܝܬ ܗܘ he is greater than all: there is some-
times added ܛܒ well, very, or ܣܓܝ much, very; as,
ܡܣܝܦ ܛܒ ܥܠ ܣܝܦܐ ܕܠܬܪܝ ܦܘܡܝܢ and sharper than
a two-edged sword, lit. very much sharper, &c. Blessed
is he who gives ܛܘܒ ܥܠ ܐܝܢܐ ܕܢܣܒ more than he
who receives. The comparative is sometimes marked
by the sense of the passage only; as, ܩܫܝܫܐ ܗܘܐ ܒܝܬ ܚܒܪܐ
ܠܟܪܝܐ the elder shall be servant to the younger.

The superlative is often formed by the duplication

of the positive; as, ܡܚܝܠ ܡܚܝܠ *least;* sometimes by adding the particle ܛܒ *very,* which is equivalent to the part. מְאֹד of the Hebrews; as, ܣܢܐ ܛܒ *worst,* plu.; sometimes again by ܣܓܝ *much;* as, ܡܝܩܪ ܣܓܝ *most honoured;* or by ܒ prefixed to the plural; as, ܕܙܥܘܪ ܒܡܠܟܐ *small among kings,* i.e. *the least of kings;* or as, ܐܚܪܢܐ ܒܫܠܝܚܐ *least of the Apostles,* literally, *least of those who (are) the Apostles;* or it is expressed in the following manner; *whosoever therefore shall break one* ܡܢ ܦܘܩܕܢܐ ܗܠܝܢ ܙܥܘܪܐ *of these least commandments,* Matth. v. 19. See also two other places in this verse.

Many adjectives are formed by the addition of ܢܐ to the words from which they are derived; thus, ܦܓܪܢܝܐ *corporeal,* ܛܘܪܢܝܐ *mountainous,* ܩܕܡܝܐ *primitive.* So also adjectives having a Greek origin; as, ܒܪܒܪܝܐ *barbarous,* ܐܐܪܢܝܐ *aerial.* In some instances the termination ܢܐ is added to the primitive word to form the adjective; as, ܩܕܡܝܐ *primary,* ܣܥܪܢܐ *hairy,* ܕܝܠܢܝܐ *proper,* ܐܪܥܢܝܐ *terrestial;* or, ܬܢܐ; as, ܫܡܝܢܝܐ *heavenly,* ܐܪܥܢܝܐ *earthly,* ܕܝܠܢܝܐ *proper.*

23. *Numerals.*

Numerals are either cardinal (ܡܢܝܢܐ), or ordinal (ܣܕܪܝܐ)

	Ordinal.			Cardinal.	
	Fem.	**Mas.**		**Fem.**	**Mas.**
first	ܨܘܿܥܟ݂ܕܐ	ܨܘܿܥܟ݂ܕ	one	ܚܕܐ	ܚܕ
				Constr.	**Constr.**
second	ܬܪܬܝܢܝܬܐ	ܬܪܝܢܐ	two	ܬܪܬܝܢ ܬܪܬܝܢ	ܬܪܝܢ ܬܪܝܢ
third	ܬܠܝܬܝܬܐ	ܬܠܝܬܝܐ	three	ܬܠܬ	ܬܠܬܐ
fourth	ܪܒܝܥܝܬܐ	ܪܒܝܥܝܐ	four	ܐܪܒܥ	ܐܪܒܥܐ
fifth	ܚܡܝܫܝܬܐ	ܚܡܝܫܝܐ	five	ܚܡܫ	ܚܡܫܐ
sixth	ܫܬܝܬܝܬܐ	ܫܬܝܬܝܐ	six	ܫܬ or ܐܫܬ	ܫܬܐ
seventh	ܫܒܝܥܝܬܐ	ܫܒܝܥܝܐ	seven	ܫܒܥ	ܫܒܥܐ
eighth	ܬܡܝܢܝܬܐ	ܬܡܝܢܝܐ	eight	ܬܡܢܐ	ܬܡܢܝܐ
ninth	ܬܫܝܥܝܬܐ	ܬܫܝܥܝܐ	nine	ܬܫܥ	ܬܫܥܐ
tenth	ܥܣܝܪܝܬܐ	ܥܣܝܪܝܐ	ten	ܥܣܪ	ܥܣܪܐ

From ten to twenty the numbers one, two, &c. are prefixed to ten, in the following manner:

Cardinal.

	Fem.		**Masc.**
eleven		ܚܕܥܣܪܐ		ܚܕܥܣܪ
twelve		ܬܪܬܥܣܪܐ		ܬܪܥܣܪ
thirteen		ܬܠܬܥܣܪܐ		ܬܠܬܥܣܪ

Fem.		Masc	
أزدۆڝحۅ	أزدۆڝۅ	أوحۆڝۅ	fourteen
ܡܥۿܡܚۅ	ܡܥۿܡܚۅ	ܡܥۿܡܚۅ	fifteen
ܗܐܚۅ	ܗܐܚۅ	ܗܐܚۅ	sixteen
ܡܬܚۅ	ܡܬܚۅ	ܡܬܚۅ	seventeen
ܠܬܡܢܚۅ	ܠܬܡܢܚۅ	ܠܬܡܢܚۅ	eighteen
ܠܡܚۅ	ܠܡܚۅ	ܠܡܚۅ	nineteen.

Ordinal.

Fem.		Masc.	
ܣܘܿܚܡܢܡܐ		ܣܘܿܚܡܢܡܐ	eleventh
ܠܬܪܚܡܢܡܐ		ܠܬܪܚܡܢܡܐ	twelfth
ܠܬܠܬܥܡܢܡܐ		ܠܬܠܬܥܡܢܡܐ	thirteenth.
&c.		&c.	

The law for deriving them from the cardinal is sufficiently obvious.

Cardinal numbers from three are for the most part joined to the thing numbered by Apposition either in the absolute state; as, أزدۆܐ ܡܢܡܣ four months, or the def.; as, ܡܿܚܬܐ ܠܚܡܐ three days. But the constructive state is occasionally used; thus in Matt. iv. 25, we have ܠܚܡܢ ܬܠܡܢܐ ten cities, literally, a decade of cities.

These numbers are frequently found to occupy the place of ordinals. In Luke i. 59, we have ܡܿܚܡܐ ܠܬܥܠܡܐ the day which (is) eight, i. e. the eighth day, ܠܐ ܡܚܬ the sixth hour. (See Syntax.)

Denary numbers from 20 to 90 are expressed in the plural, and are of the common gender; thus, ܥܣܪ݁ܝܢ *twenty*, ܬܠܬ݂ܝܢ *thirty*, ܐܪܒ݁ܥܝܢ *forty*, ܚܡܫ݁ܝܢ *fifty*, ܫܬܝܢ *sixty*, ܫܒ݂ܥܝܢ *seventy*, ܬܡܢܝܢ *or* ܬܡܢܐܝܢ *eighty*, ܬܫܥܝܢ *ninety*.

The ordinals are derived from these by adding the termination ܝܳܐ for the masculine, and ܝܬܳܐ for the feminine; as, masc. ܥܣܪ݁ܝܢܳܝܳܐ fem. ܥܣܪ݁ܝܢܳܝܬܳܐ *twentieth*.

The remaining numerals are, ܡܳܐܐ *a hundred*, ܡܐܬ݂ܝܢ *two hundred*, ܬܠܬ݂ܡܳܐܐ *three hundred*, &c., which are formed by prefixing the less number of the feminine gender before ܡܳܐܐ. Plu. ܡܰܐܘܳܬ݂ܐ *hundreds*. Also, ܐܠܦ݂, or ܐܠܦ݂ܐ *a thousand*, def. ܐܠܦ݂ܐ, plu. ܐܠܦ݂ܐ, or ܐܠܦ݂ܝܐ; ܪܒ݂ܘ *ten thousand*, plu. ܪܒ݂ܘܬ݂ܐ.

Twice, thrice, &c. are expressed by cardinals, with the noun ܙܒ݂ܢ *time*, after them; as, ܚܕܐ ܙܒ݂ܢ *once*, lit. *one time*; ܬܪܬ݂ܝܢ ܙܒ݂ܢܝܢ, *twice*; ܬܠܬ݂ ܙܒ݂ܢܝܢ, *thrice*; ܫܒ݂ܥ ܙܒ݂ܢܝܢ *seven times*.

Words denoting a part of the whole are, ܬܘܠܬ݂ܐ *a third part*, ܪܘܒ݂ܥܐ *a fourth part*, ܥܣܪܐ *a tenth*, &c.

Multiples, as double, treble, &c. are expressed by ܚܕ, and a cardinal number following with ܒ prefixed, or sometimes without it; as, ܚܕ ܒܫܒ݂ܥܐ *seven fold*, lit. *one in or into seven*, ܚܕ ܒܬ݂ܪܝܢ *double*.

The days of the week are, ܚܕ ܒܫܒ݂ܐ *first day of the week*, *Sunday*; ܬܪܝܢ ܒܫܒ݂ܐ *second day*, *Monday*; ܬܠܬ݂ܐ ܒܫܒ݂ܐ *Tuesday*; ܐܪܒ݂ܥܐ ܒܫܒ݂ܐ *Wednesday*; ܚܡܫܐ ܒܫܒ݂ܐ *Thursday*. But *Friday* is ܥܪܘܒ݂ܬܐ, and *Saturday*, ܫܒ݂ܬܐ.

PRONOUNS.

24. PRONOUNS are sometimes *separable*, i. e. they consist of words, and sometimes *inseparable*, i. e. they are expressed by certain particles called *affixes* placed at the end of nouns, verbs, or other particles. The following is a table of the personal pronouns.
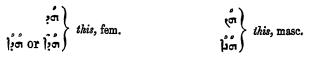
		Plural.			*Singular.*		
Fem.	Com.	Masc.		Fem.	Com.	Masc.	
ܚܢܰܢ			*We*		ܐܶܢܳܐ		*I, 1st person.*
ܐܰܢܬܶܝܢ	ܐܰܢܬܽܘܢ		*You*	ܐܰܢܬܝ		ܐܰܢܬ	*Thou, 2nd*
ܗܶܢܶܝܢ	ܗܶܢܽܘܢ		*They*	ܗܝ		ܗܘ	*He, 3rd*
ܐܶܢܶܝܢ	ܐܶܢܽܘܢ			—		—	*She*

ܗܘ and ܗܝ are also used for the demonstrative pronouns; as, ܗܘ ܓܰܒܪܳܐ *that man,* ܗܝ ܐܰܢܬܬܳܐ *that woman.* They are not often employed as substantive verbs; although they are occasionally so used in conjunction with particles. (See 1 Cor. iv. 7, and elsewhere.) They are met with to give emphasis or confirmation to a sentence. Hoffman in his Grammar cites an instance from Ephraim Syrus, T. I. p. 122 D, and he

adds: *ubi plura hujus generis invenies.* Amira states in his Grammar that the Maronites translate ܘܗ and ܘܗ by *ipse, ipsa,* and ܘܗ and ܘܗ by *ille, illa.*

ܣܡܢ and ܐܢܣܡ are used indifferently in the oldest MSS. In later ones we find ܣܡܢ, and occasionally ܐܢܣܡ. In the latest, only ܣܡܢ.

ܐܢܘܢ and ܐܢܝܢ are for the most part found after a transitive verb; as, ܗܢܘܢ ܡܠܟܘ ܐܢܘܢ *they have filled them,* John ii. 9.

25. *The Demonstrative Pronouns.*

ܗܕܐ } ܗܝܕܐ or ܗܝܕܐ }	*this,* fem.	ܗܢܐ } ܗܢܐ }	*this,* masc.

ܗܠܝܢ	*these,* of both genders.	{	ܗܢܘܢ	*these,* masc.
			ܗܢܝܢ	*these,* fem.

These become reflexive by being joined to the personal pronouns; as, ܗܢܐ ܘܗ *he himself,* ܗܕܐ ܗܝ *she herself.*

In the Theophania of Eusebius, we have ܗܢܘܢ and ܗܠܝܢ for ܗܢܘܢ and ܗܠܝܢ.

ܗܢܐ and ܗܕܐ coalesce with ܘܗ and ܗܝ, and then we have the following compounds, ܗܢܘ *this is,* masc. ܗܕܐ ܗܝ *this is,* fem.

ܗܢܐ with the ܗ expunged seems to be used as a

suffix to the noun ܝܘܡܐ : thus, ܝܘܡܢܐ *this day*, or
to-day. See Mark xiv. 30, and elsewhere.

ܗܘ of which ܗܢܐ may be regarded as the definite
form is occasionally found; as, ܗܘ ܕܝܢ ܣܘܢܩܕܐ, *but this
suspicion*. Ephraim T. I. p. 370. In Assem. Biblioth.
Orient. T. III. p. 75, line 4, ܗܘ is found between the
substantive and the adjective. Again, the fem. ܗܝ is
also met with; as in Ephraim T. III. p. 590, ܕܗܝ in
this.

The demonstrative pronouns in the plural number,
viz. ܗܠܝܢ and ܗܢܘܢ, etymologists derive from ܗܢܐ *this*.
These pronouns are also found performing the office
of personal pronouns. (See p. 60.)

26. *The Relative and Interrogative Pronouns.*

The *relative* is ܕ of both genders and numbers, and
is prefixed to words. It is the same as the Æthiopic
ዘ, which in Hebrew has the same use and signification
as אֲשֶׁר or שֶׁ.

In the Jerusalem lectionary ܕܝ is found as a
relative according to the Chaldee.

The interrogatives are,

of the person ܡܢ *who?*
of the thing ܡܐ, ܡܢܐ, ܡܢܐ, ܡܢܘ, ܡܢܘ, ܡܢܐ, *what?*

ܡܢ is of both genders and numbers. ܡܢܘ is compounded of
ܡܢ and ܗܘ; as, ܡܢܘ ܗܠܝܢ ܕܗ ܦܬܚ ܥܝܢܘܗܝ *who hath opened
his eyes?* lit. *who is he, who hath opened for him his eyes?* We
have also ܡܢܘ *what is it?* for ܗܢܐ ܗܘ.

Interrogatives of both person and thing are أَمُ masc. أَمِي fem. *who, which, what ?* of the sing. numb. and أَكَمِي, *who, which, what ?* of the plural.

The particle حَمْ is not unfrequently found with an interrogative pronoun. See Matth. xviii. 1.; Luke i. 66; John vii. 35, &c. Schaaf says, "particulæ hujus usus frequens est in interrogationibus, et valet id quod apud Græcos ἄρα."

أَكَمِي, أَمِي, أَمُ have sometimes the force of the Latin *qualis, what sort &c.* ; as, حَأَمُ فَيمَ *with what body ?* i. e. *with what sort of body ?* 1 Cor. xv. 35.

حَمَّا compounded of حَ and عَمَا expresses *how great ?* or *how many ?* equivalent to the Latin *quantus ?* or *quot ?* See Matth. vi. 23; xv. 34, &c.

When ذ is used with these interrogatives, they become relatives; as, عَمَ مَذ خَأَل لَا *he who entereth not,* John x. 1.

Care must be taken not to confound عَمَ with the preposition عَمَ. Before the use of vowels, the former word was written عَمَ, with a point above the مَ, and the latter عَمِ, with a point below it.

The Greek particle عَمَ, μέν is also written عَمَ. The context of course shows whether this or the pronoun is intended.

27. The following Table exhibits what are called *pronominal affixes*, which are added to the end of nouns. They are certain abbreviated terminations or inseparable particles, and have the signification of possessive nouns.

	Plural.			*Singular.*	
ـَي	com gender.	*my*	ـي	com. gender.	*my*
ـَيكون	masc.	*thy*	ـَك	masc.	*thy*
ـَيكـين	fem.	*thy*	ـكي	fem.	*thy*
*ـَيهون	masc.	*his*	ـه	masc.	*his*
ـَيها	fem.	*her*	ـَه	fem.	*her*
ـَين	com.	*our*	ـَن	com.	*our*
ـَيكون	masc.	*your*	ـكون	masc.	*your*
ـَيكـين	fem.	*your*	ـكـين	fem.	*your*
ـَيهون	masc.	*their*	ـهون	masc.	*their*
ـَيهـين	fem.	*their*	ـهـين	fem.	*their.*

28. There are separate possessive pronouns.
They are expressed by the letters ܕܝܠ compounded of
ܕ *which,* the older form of ܕ, Chald. דִי, and ܠ *to.*
These are put before the affixes; thus, ܕܝܠܝ *my,*
thy, masc; ܕܝܠܟܝ *thy,* fem.; ܕܝܠܗ *his,* ܕܝܠܗ *her,*
our, ܕܝܠܟܘܢ *your,* masc. ; ܕܝܠܟܝܢ *your,* fem. ;
their, masc.; ܕܝܠܗܝܢ *their,* fem.

Distributive pronouns are expressed by ܐܢܝܢ, ܐܢܘܢ
and the preposition ܥܡ; sometimes the substantive

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is taken away and the distributive pronoun is in-
dicated by ܡܢ only (perhaps ܡܢ was originally a noun
denoting a *part*) ; thus, ܐܢܫ ܡܢܗܘܢ *some of them*, or
ܡܢܗܘܢ *some of them*; also by ܟܠܢܫ or ܟܠܡܢ *whosoever*,
ܟܠܡܕܡ or ܟܠܡܕܡ *whatsoever*. The latter pronoun is
composed of ܟܠ *all*, and ܡܕܡ *something*, or *any thing*.

Other pronouns are formed by adding the affixes
to the nouns ܢܦܫܐ *soul* or *person*, and ܩܢܘܡܐ *substance*
or *person*; as, ܦܨܐ ܢܦܫܟ *save thyself*; ܘܐܙܠ ܚܢܩ ܢܦܫܗ
and he went, hanged himself; ܒܩܢܘܡܗ *in himself.*
See also John vi. 53.

29. *Nouns with Affixes.*

We come now to nouns with affixes. The vowel
changes of nouns receiving the affixes in Hebrew are
many and complicated; but in Syriac are few and
simple. The following is an example of a masculine
noun, which is first put in the definite state and
then takes the affixes in the place of the termina-
tion ܐ.

Singular.

Def. State.	ܡܠܟܐ	*king*
1st. pers. sing. com.	ܡܠܟܝ	*my king*
2nd. .... masc.	ܡܠܟܟ	*thy* ...

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2nd. .... fem.		ܡܲܠܟܟܝ	thy king	
3rd. .... masc.		ܡܲܠܟܗ	his	. .
3rd. .... fem.		ܡܲܠܟܗ	her	. .
1st. pers. plu. com.		ܡܲܠܟܢ	our	. .
2nd. .... masc.		ܡܲܠܟܟܘܢ	your	.
2nd. .... fem.		ܡܲܠܟܟܝܢ	your	. .
3rd. .... masc.		ܡܲܠܟܗܘܢ	their	...
3rd. .... fem.		ܡܲܠܟܗܝܢ	their	...

Plural.

1st. pers. sing. com.		ܡܲܠܟܝ	my kings	
2nd.	masc.	ܡܲܠܟܝܟ	thy	...
2nd. . .	. fem.	ܡܲܠܟܝܟܝ	thy	...
3rd.	... masc.	ܡܲܠܟܝܗܘܡ	his	. .
3rd	fem.	ܡܲܠܟܝܗ	her	...
1st. pers. plu. com.		ܡܲܠܟܝܢ	our	...
2nd. .. .	masc.	ܡܲܠܟܝܟܘܢ	your	..
2nd. .... fem.		ܡܲܠܟܝܟܝܢ	your	. .
3rd. .... masc.		ܡܲܠܟܝܗܘܢ	their	...
3rd. ......,.... fem.		ܡܲܠܟܝܗܝܢ	their	. .

1. The word ܡܲܠܟܵܐ is pronounced *Malk*, the ܟ being *otiose*.

2. Nouns in the singular number the definite state of which terminates in ܠ, form the affix of the first person singular in ܝ, and the second and third persons plural in ܟܘܢ, ܟܝܢ, ܗܘܢ, ܗܝܢ; thus, ܛܲܠܝܵܐ *boy*, ܛܲܠܝܝ *my boy*, ܛܲܠܝܟܘܢ *your boy*, ܛܲܠܝܗܘܢ *their boy*.

3. Such nouns as terminate in ܠ and the letter immediately before Yud having a vowel, when they take the affixes the ܠ is removed, another ܘ is added in the plural, and the first Yud changes its vowel to Pethocho; as, ܐܲܪܕܟܠܐ *an architect*, plu. ܐܲܪܕܟܠܐ. With affixes we have ܐܲܪܕܟܠܝ, ܐܲܪܕܟܠܟܘܢ.

4. Those nouns having the abs. state like ܟܘܡ, and the definite like ܟܘܡܪܐ, retain the ܘ with the affixes of the first person sing. and second and third persons plu.; as, ܟܘܡܪܝ *my priest*. Again, those in the abs. state having the vowel ܘ on the last syllable, and any other vowel on the preceding syllable, the ܘ is preserved with the affixes of the above-mentioned persons; as, ܡܲܕܒܚܐ *altar*, ܡܲܕܒܚܝ *my altar*, ܡܲܕܒܚܟܘܢ *your altar*, &c.

5. There are some nouns, namely, monosyllables, which have the vowel ܀ in the abs. state, and which lose it in the definite. Such nouns preserve the ܀

with the affixes of the above-mentioned persons; as, ܕܡܳܐ def. ܕܡܳܐ *blood*, ܕܶܡܝ *my blood*.

The nouns like ܡܰܡܠܠܳܐ *speech*, and ܛܶܠܳܠܳܐ *shade*, which have the *linea occultans* under the first Lomad, when they take the affixes, the *linea occultans* is removed, and the Lomad receives[7]; as, ܡܰܡܠܠܟ, ܛܶܠܠܟ, &c.

ܡܳܪܶܐ *Lord*, is not found with any pronominal affix. The reason is, that under such circumstance, the noun ܡܳܪܝܳܐ is used in its place; thus, ܡܳܪܝ *my Lord*, ܡܳܪܳܟ *thy Lord*, ܡܳܪܶܗ *his Lord*, &c.

Three nouns, namely, ܐܰܒܳܐ *father*, ܐܰܚܳܐ *brother*, ܚܡܳܐ *father-in-law*, take the affixes in an irregular manner.

1st. pers. sing. com.	ܐܰܒܝ	*my father*
2nd. ... ... masc.	ܐܰܒܘܟ	*thy* . ...
2nd. .... fem.	ܐܰܒܘܟܝ	*thy* .....
3rd. .... masc.	ܐܰܒܘܗܝ	*his* ......
3rd. .. .. fem.	ܐܰܒܘܗ	*her* .. ...
1st. pers. plu. com.	ܐܰܒܘܢ	*our* ......
2nd. .. .. masc.	ܐܰܒܘܟܘܢ	*your* . ....
2nd. ... . fem.	ܐܰܒܘܟܝܢ	*your* .. ...
3rd. .. .. masc.	ܐܰܒܘܗܘܢ	*their* ......
3rd. .... fem.	ܐܰܒܘܗܝܢ	*their* ....

The other two nouns take the affixes in the same way,

except that ܚܡܐ makes ܚܡܝ *my father-in-law.* See obs.
4, p. 46.

ܒܪ, ܒܪܐ, *son,* has ܒܪܝ *my son,* ܒܪܟܘܢ *your son,* ܒܪܗܘܢ *their
son,* &c.

30. In feminine nouns the same affixes are used
for both numbers; namely, those which are annexed
to the singular number of masculine nouns. They are
put to the end of feminine nouns in the constructive
state in the first person singular, and in the second
and third persons plural, and at the end of their
definite state in the other parts, the termination ܐ
having been taken away. The reason of this differ-
ence is, that as to the pronominal affixes mentioned,
if they were placed to the definite state of the noun,
there would be a concourse of several consonants
without a vowel.

The following is an example of feminine nouns
with affixes.

Singular.

abs. ܚܕܬܐ *family,* const. ܚܕܬ def. ܐܚܕܬܐ

1st. pers. sing. com.	ܚܕܬܝ	*my family*
2nd. .. .. masc.	ܚܕܬܟ	*thy* ......
2nd. .... fem.	ܚܕܬܟܝ	*thy* ......
3rd. .... masc.	ܚܕܬܗ	*his* ......

3rd. .... fem.	ܣܬܒܝܬܗ	*her family*
1st. pers. plu. com.	ܢܬܒܝܬܐ	*our* ......
2nd. .... masc.	ܟܘܬܒܝܬܐ	*your* ......
2nd. . . fem.	ܟܝܬܒܝܬܐ	*your* ......
3rd. .. ... masc.	ܘܗܢܬܒܝܬܐ	*their* ......
3rd. . . . fem.	ܝܗܢܬܒܝܬܐ	*their* ......

Plural.

1st pers. sing. com	ܝܠܬܒܝܬܐ	*my families*
2nd .... masc.	ܟܘܬܒܝܬܐ	*thy* ......
2nd. . . fem.	ܟܝܬܒܝܬܐ	*thy* ......
3rd. .... masc.	ܗܢܬܒܝܬܐ	*his* ......
3rd. . fem.	ܗܢܬܒܝܬܐ	*her* ......
1st. pers. plu. com.	ܢܬܒܝܬܐ	*our* ......
2nd. .... masc.	ܟܘܗܢܬܒܝܬܐ	*your* .. ...
2nd. . fem.	ܟܝܗܢܬܒܝܬܐ	*your* .
3rd. . . . masc.	ܘܗܢܬܒܝܬܐ	*their* ......
3rd. .... fem.	ܝܗܢܬܒܝܬܐ	*their* ......

ܒܪܬܐ with the affix ܝ transfers the ˙ from the first to the following letter; thus, ܒܪܬܝ *my daughter;* but it remains in the others; as, ܒܪܬܟܝ *thy daughter,* ܒܪܬܟܘܢ *your daughter.*

31 *Numerals and Particles with affixes.*

Numerals receive the affixes of masculine nouns in the plural number; thus, ܐܲܪ݈ܬܹܝܗܘܿܢ *these two,* masc., ܐܲܪ݈ܬܹܝܗܹܝܢ *these two,* fem., ܬܠܵܬܲܝܗܘܿܢ *these three,* masc., ܐܲܪ݈ܒ݁ܥܲܝܗܘܿܢ *these four,* ܚܲܡܫܲܝܗܘܿܢ *these five,* ܫܬܲܝܗܘܿܢ *these six,* ܫܲܒ݂ܥܲܝܗܘܿܢ *these seven,* ܬܡܵܢܲܝܗܘܿܢ *these eight,* ܬܫܥܲܝܗܘܿܢ *these nine,* ܥܣܲܪܬܲܝܗܘܿܢ *these ten.*

When the singular affixes are annexed, they have the power of possessive pronouns, and contain therefore another signification. For example, ܥܸܣܪܹܗ *his ten,* ܥܸܣܪܵܟ݂ *thy ten,* ܥܸܣܪܗܘܿܢ *their ten;* and we find very frequently in the New Testament ܬܪܸܥܣܪܹܗ *his twelve,* speaking of the twelve disciples of Christ.

A great number of particles take the affixes; as, ܒ *in* ܒܝ݈ *in me,* ܒܵܟ݂ *in thee;* ܠ *to,* ܠܟ݂ܘܿܢ *to you;* ܡܸܢ *from,* ܡܸܢܹܗ *from him,* ܡܸܢܲܢ *from us;* ܒܵܬ݂ܲܪ *after,* ܒܵܬ݂ܲܪܗܘܿܢ *after them,* &c. Some particles take the affixes of masc. nouns plu.; as, ܩܕ݂ܵܡ *before,* ܩܕ݂ܵܡܲܝ *before me,* ܩܕ݂ܵܡܲܝܟ݁ *before thee;* so likewise ܥܲܠ *on* or *upon,* ܡܸܛܠ *for, instead of,* ܠܘܵܬ݂ *besides, near,* and others.

VERBS.

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32. In Syriac, as in Hebrew, the root of the verb is the 3rd. pers. sing. numb. masculine gender of the first conjugation. Most of the roots are triliteral, a few are quadriliteral. The triliteral roots have a vowel under the second letter, and make only one syllable.

The different forms of the verb, which express various modifications of the original sense, are usually called *conjugations*. They amount to eight, of which four have an active, and four a passive, and sometimes a reciprocal signification. They derive their names from the verb ܦܥܠ, and are contained in the following table, from which the characteristic of each conjugation may be observed.

	Act.			Pass.	
1	*Peal*	ܦܥܰܠ	2	*Ethpeel*	ܐܶܬܦܥܶܠ
3	*Pael*	ܦܰܥܶܠ	4	*Ethpaal*	ܐܶܬܦܰܥܰܠ
5	*Aphel*	ܐܰܦܥܶܠ	6	*Ethtaphal*	ܐܶܬܬܰܦܥܰܠ
7	*Shaphel*	ܫܰܦܥܶܠ	8·	*Eshtaphal*	ܐܶܫܬܰܦܥܰܠ

The Peal conjugation is the same as the Kal of the Hebrews; that is, it expresses the verb in its simplest form and meaning.

All the passive conjugations are formed by prefix-
ing ܐ to the corresponding active conjugation. The
ܐ of the Aphel is changed into ܬ in its passive, and the
ܫ of Shaphel is transposed with ܬ in the Eshtaphel.

The Ethpeel is, 1st, the passive of the Peal conju-
gation; as, ܐܬܩܛܠ *he was slain.* 2nd, It is reflexive;
as, ܡܬܪܡܪܡ *exalteth itself.* (2 Cor. x. 5.) 3rd, In in-
transitive verbs, the Ethpeel has sometimes the same
signification as Peal, *e.g.* ܚܢܐ and ܐܬܚܝܒ, as may be
seen in Schaaf's Lexicon under ܚܢܐ. 4th, It is, ac-
cording to Hoffman (Gram. p. 178), in intransitive
and obsolete verbs, sometimes the pass. of Aphel; as,
ܐܬܒܚ *he was commended* from ܐܒܚ *he commended.**

Pael is the Piel of the Hebrew; when the signifi-
cation of the Peal conjugation is intransitive, the Pael
makes it transitive; as, ܙܕܩ *it was just* or *fitting,* Pael
ܙܕܩ *he justified:* sometimes it expresses the Peal sense
with greater energy; as, ܫܐܠ *he asked,* Pa. *he asked
often* or *diligently.* This conjugation has a causative
sense in some verbs; as, ܙܒܢ *he bought,* ܙܒܢ *he caused
to buy,* i.e. *he sold.* To the Pael is sometimes assigned
the sense of *commanding, permitting* and *declaring*
what is expressed by the Peal.

Ethpaal is the passive of the preceding conjuga-
tion. As the Pael, in many instances, signifies *to*

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* I think this last use of the Ethpeel rests on no certain foundation.

make or *cause to do* whatever is indicated by the Peal,
the Ethpaal will necessarily signify *to be made to do*
that which is denoted by the Peal; and hence it is
that the Peal and Ethpaal conjugations in some verbs
possess nearly the same meaning; as, ܣܒܪ *he thought*,
ܐܣܬܒܪ *he was made to think*, i.e. *he thought.* ܩܪܒ
he drew near, Ethpaal, *he was made to draw near*, i.e.
he drew near.

Aphel corresponds to the Hiphil of the Hebrew.
In sense it is usually causative of Peal; as, ܕܟܪ *he
remembered*, Aph. ܐܕܟܪ *he caused to be remembered*,
he commemorated. It is also found to possess the sig-
nification of *desiring, permitting, declaring, exhibiting,*
&c. whatever is indicated by the Peal; as, ܐܫܠܛ
he permitted or *granted power.* In occasional in-
stances, the Pael and Aphel are found to have the
same signification: as, ܢܫܒ and ܐܫܒ. The charac-
teristic of Aphel is ܐ prefixed to the root.

The preceding conjugations are of very frequent use, and
are acknowledged by all Grammarians. Those which follow
are of much rarer occurrence.

The Ethtaphal is the passive of the preceding con-
jugation. It is formed from the Aphel by prefixing
the particle ܐܬ, and changing the Olaph, the charac-
teristic of the Aphel conjugation, into Thau. Examples
of this form are seldom found. See Mark xiii. 24.
(Philox. vers.) *the sun* ܢܬܚܫܟ *shall be darkened.* We
have also ܐܬܬܠܡܕ from ܐܠܦ.

The Shaphel conjugation is generally considered to have the same signification as the Aphel; it is formed by prefixing ܫ to the root, and like the Pael and Aphel takes ˆ under the second radical instead of ˊ. By many persons this conjugation has been referred to quadriliteral verbs; but it is found so frequently—much more so than the Ethtaphal—that Michaelis and others have made it a separate conjugation of triliterals. Examples are, ܫܥܒܕ he made or caused to serve, ܫܠܗܒ he inflamed, ܫܡܠܝ he made perfect, ܫܟܠܠ he consummated, ܫܘܕܥ he promised,· ܫܘܕܥ he announced.

Eshtaphal is the passive of the preceding conjugation, and is formed from it by prefixing ܐܬ, transposing the ܬ with the ܫ, and changing ˆ under the second radical into ˊ.

The *Eshtaphal conjugation* agrees in form with the tenth conjugation of Arabic verbs.

If the first radical of a verb be ܝ, ܣ, ܙ, ܨ, it is transposed with ܬ of the particle ܐܬ in the Ethpeel and Ethpaal conjugations; as, ܐܫܬܚܡ *he was left*, instead of ܐܬܚܡܣ; ܐܫܬܩܠ *he was lifted up*, instead of ܐܬܩܠܠ. After ܝ, the ܬ is changed into ܛ, and after ܙ into ܕ; as, ܐܙܕܩܒ *he was conquered*, ܐܙܕܩܦ *he was crucified*.

Verbs are either *regular* or *irregular*. The former class includes all those verbs which preserve their radicals unchanged throughout all their inflexions,

the latter those which lose or undergo a change of one or more radicals.

There are two tenses, the præterite and future. Their forms are ܩܡܠ and ܢܩܡܠ, and these forms determine the past and future times more accurately than they do in Hebrew. The present tense may be expressed by the active participle with the aid of the personal pronouns. By means also of the auxiliary verb two other tenses are defined; namely, the imperfect and pluperfect, of which some account will be afterwards given.

Sciadrensis ın his Gram. p. ܥܥܪ writes on the tenses as follows; ܪܚܢܐ ܙܘܬ ܙܟܟܐܐ ܐܢܐ ܘܡܚܢܡܢ ܚܪܢܐ ܨܡܥܟܐ ܕܐܥܟܐ ܐܚܢܐ ܝܚܢ ܐܚܢܐ ܘܡܐܡܪ ܘܐܚܢܐ ܒܚܠܡ . *Tenses also are three, which we number in the first mood; namely, the præterite, the present and the future.* By the present tense he means the active participle with a personal pronoun, and there is no doubt that this combination is so often used for the purpose of representing a verb in the present tense, not only in the versions of the Scriptures, but also in Syriac writings of a later date, that a grammarian may with propriety, as Sciadrensis has done, give to this construction the name of a present tense, ܐܚܢܐ ܘܡܐܡܪ. In this respect the Syriac language is much more perfect than any of the others which belong to the Shemitic class. In Arabic the tense which the grammarians designate مُضَارِع *resembling*, viz. the form يَنْصُر is very uncertain as to the time it is intended to mark. Sometimes, when accompanied by certain particles, such as سَفَ سَوَ سَ it expresses the future; at other times when it is

preceded by ݭ it has the force of the present; but in numerous instances the context alone can determine the tense which this form of the verb is designed to indicate. So likewise in Æthiopic there is so much indefiniteness on this point, that Ludolph, in his Æthiopic Grammar, calls ይትኔር *tempus contingens*, which he translates *facit* or *faciet*, p, 43; and in p. 37 he instructs us in this tense as follows: " Contingens tam Præsens, quam Futurum Indicativi repræsentat."

Concerning the expression of the present tense, Hoffman says, in his Gram. p. 335, *plerumque in hunc finem part. usurpatur.*"

The different numbers, persons and genders are formed by prefixes and affixes joined to the root of the verb, as in the Hebrew.

The imperative form is used in an affirmative sense. A negation or prohibition is expressed by the future tense and the particle ኢ *not*, placed before it.

The infinitive is in its nature an abstract noun, and as such receives the pronominal affixes. It has an active, neuter, or passive sense; and when added to the verb will give intensity to the signification.

33. Before we proceed to give the tables of the different classes of verbs, it is desirable to present the student with the tenses, &c. of the substantive verb ሎን *he was*, and of ኡል *is*, which are peculiar in their forms, and because the former is much used in the general conjugations.

Præterite Tense.

Person.	Sing	Number.		Gender
1	ܠܘܗ	*I was*		com.
2	ܠܘܗ	*thou wast*		masc.
2	ܠܘܗ	*thou wast*		fem.
3	ܗܘܐ	*he was*		masc.
3	ܗܘܬ	*she was*		fem.

Plural Number

1	ܗܘܝܢ	*we were*		com.
2	ܗܘܝܬܘܢ	*you were*		masc.
2	ܗܘܝܬܝܢ	*you were*		fem.
3	ܗܘܘ	*they were*		masc
3	ܗܘܝ	*they were*		fem.

Future.

Person.		Singular.	Gender
1	ܐܗܘܐ	*I shall or will be*	com.
2	ܬܗܘܐ	*thou shalt or wilt be*	masc.
2	ܬܗܘܝܢ	*thou shalt or wilt be*	fem.
3	ܢܗܘܐ	*he shall or will be*	masc.
3	ܬܗܘܐ	*she shall or will be*	fem.

Person.	Plural		Gender
1	‎ܗܘܐ‎	we shall or will be	com.
2	‎ܬܗܘܘܢ‎	ye shall or will be	masc.
2	‎ܬܗܘܝܢ‎	ye shall or will be	fem.
3	‎ܢܗܘܘܢ‎	they shall or will be	masc.
3	‎ܢܗܘܝܢ‎	they shall or will be	fem.

Infinitive.

‎ܡܗܘܐ‎ *to be*

Imperative.

Singular

| 2 | ‎ܗܘܝ‎ | be thou | masc |
| 2 | ‎ܗܘܝ‎ | be thou | fem. |

Plural

| 2 | ‎ܗܘܘ‎ | be ye | masc. |
| 2 | ‎ܗܘܝ‎ | be ye | fem. |

Present Tense.

Person.	Singular.		Gender
1	‎ܐܢܐ ܐܢܐ‎	I am	com.
2	‎ܐܢܬ ܗܘ‎	thou art	masc.
2	‎ܐܢܬܝ ܗܝ‎	thou art	fem.
3	‎ܐܝܬܘܗܝ‎ or ‎ܗܘ ܗܘ‎	he is	masc.
3	‎ܗܝ ܗܝ‎ or ‎ܗܝ ܗܝ‎	she is	fem.

Person	Plural.		Gender.
1	ܡܶܢܰܢ ܡܶܢܰܢ	*we are*	com.
2	ܐܰܢ̱ܬܽܘܢ ܐܰܢ̱ܬܽܘܢ	*ye are*	masc.
2	ܐܰܢ̱ܬܶܝܢ ܐܶܢܶܝܢ	*ye are*	fem.
3	ܗܶܢܽܘܢ ܐܶܢܽܘܢ	*they are*	masc.
3	ܗܶܢܶܝܢ ܐܶܢܶܝܢ	*they are*	fem.

Participle.

Singular.

ܗܳܘܶܐ	*being* or *is*	masc.
ܗܳܘܝܳܐ	*being* or *is*	fem.

Plural.

ܗܳܘܶܝܢ	*being* or *are*	masc.
ܗܳܘܝܳܢ	*being* or *are*	fem.

The personal pronouns are frequently used in the place of the substantive verb after a participle, by which means the present tense of verbs may be expressed, as will be afterwards seen. We have also the personal pronoun in such an instance; as, ܛܳܒ ܗ̄ܘ *he is good.* In these cases, ܐܶܢܽܘܢ and ܐܶܢܶܝܢ are employed in preference to ܗܶܢܽܘܢ and ܗܶܢܶܝܢ.

34. We come next to ܐܺܝܬ *is*, which is the same as the Hebrew שׁ. It takes the affixes in the following manner.

Person	Plural		Singular		Gender
1	ܐܝܬܝܢ	*we are*	ܐܝܬܝ	*I am*	com.
2	ܐܝܬܝܟܘܢ	*ye are*	ܐܝܬܝܟ	*thou art*	masc.
2	ܐܝܬܝܟܝܢ	*ye are*	ܐܝܬܝܟܝ	*thou art*	fem.
3	ܐܝܬܝܗܘܢ	*they are*	ܐܝܬܘܗܝ	*he is*	masc.
3	ܐܝܬܝܗܝܢ	*they are*	ܐܝܬܝܗ	*she is*	fem.

If to ܐܝܬ with its affixes be joined the verb ܗܘܐ, the imperfect tense will be formed; thus, ܐܝܬܝܟ ܗܘܝܬ *thou wast*, ܐܝܬܘܗܝ ܗܘܐ *he was*.

The verb ܐܝܬ signifies *to have*, when it is followed by Lomad with the pronominal affixes; as, ܐܝܬ ܠܝ *there is for me*, i.e. *I have*.

Plural			Singular		Gender
ܐܝܬ ܠܢ	*we have*		ܐܝܬ ܠܝ	*I have*	com.
ܐܝܬ ܠܟܘܢ	*ye have*		ܐܝܬ ܠܟ	*thou hast*	masc.
ܐܝܬ ܠܟܝܢ	*ye have*		ܐܝܬ ܠܟܝ	*thou hast*	fem.
ܐܝܬ ܠܗܘܢ	*they have*		ܐܝܬ ܠܗ	*he has*	masc.
ܐܝܬ ܠܗܝܢ	*they have*		ܐܝܬ ܠܗ	*she has*	fem.

The negative form is ܠܝܬ, a contraction of ܠܐ and ܐܝܬ; when it is joined with the pronominal affixes

we obtain the following, ܠܝܬ ܠܝ *there is not for me*, i.e. *I have not*, ܠܝܬ ܠܟ *thou hast not*, and so on for the others. Or by annexing the affixes to the verb we have, ܠܝܬܝ *I am not*, ܠܝܬܝܟ *thou art not*, ܠܝܬܝܢ *we are not*, ܠܝܬܘܗܝ *he is not*, ܠܝܬܝܗ *she is not*, &c.

35. We will now give a paradigm of ܩܛܠ in all its conjugations, &c., as an example of the inflexion of regular verbs in general.

	Peal.	Ethpeel.	Pael.	Ethpaal.
Pret. 3. masc.				
3. fem.				
2. masc.				
2. fem.				
1. com.				
Plu. 3. masc.				
3. fem.				
2. masc.				
2. fem.				
1. com.				
Infinitive.				
Imper. masc.				
fem.				
Plur. masc.				
fem.				
Fut. 3. masc.				
3. fem.				
2. masc.				
2. fem.				
1. com.				
Plur. 3. masc.				
3. fem.				
2. masc.				
2. fem.				
1. com.				
Part. act				
pass.				

Aphel.	Ethtaphal.	Shaphel.	Eshtaphal.
ܐܰܩܛܶܠ	ܐܶܬ݁ܬܰܩܛܰܠ	ܫܰܩܛܶܠ	ܐܶܫܬܰܩܛܰܠ
ܐܰܩܛܶܠܟ	ܐܶܬ݁ܬܰܩܛܰܠܟ	ܫܰܩܛܶܠܟ	ܐܶܫܬܰܩܛܰܠܟ
ܐܰܩܛܶܠܗ	ܐܶܬ݁ܬܰܩܛܰܠܗ	ܫܰܩܛܶܠܗ	ܐܶܫܬܰܩܛܰܠܗ
ܐܰܩܛܶܠܢ	ܐܶܬ݁ܬܰܩܛܰܠܢ	ܫܰܩܛܶܠܢ	ܐܶܫܬܰܩܛܰܠܢ
ܐܰܩܛܶܠܟ	ܐܶܬ݁ܬܰܩܛܰܠܟ	ܫܰܩܛܶܠܟ	ܐܶܫܬܰܩܛܰܠܟ
ܐܰܩܛܶܠܗ	ܐܶܬ݁ܬܰܩܛܰܠܗ	ܫܰܩܛܶܠܗ	ܐܶܫܬܰܩܛܰܠܗ
ܐܶܩܛܶܠܬ	ܐܶܬ݁ܬܰܩܛܰܠܬ	ܫܰܩܛܶܠܬ	ܐܶܫܬܰܩܛܰܠܬ
ܐܰܩܛܶܠܟܘܢ	ܐܶܬ݁ܬܰܩܛܰܠܟܘܢ	ܫܰܩܛܶܠܟܘܢ	ܐܶܫܬܰܩܛܰܠܟܘܢ
ܐܰܩܛܶܠܟܝܢ	ܐܶܬ݁ܬܰܩܛܰܠܟܝܢ	ܫܰܩܛܶܠܟܝܢ	ܐܶܫܬܰܩܛܰܠܟܝܢ
ܐܰܩܛܶܠܝ	ܐܶܬ݁ܬܰܩܛܰܠܝ	ܫܰܩܛܶܠܝ	ܐܶܫܬܰܩܛܰܠܝ
ܡܰܩܛܠܽܘܬܐ	ܡܶܬ݁ܬܰܩܛܠܽܘܬܐ	ܡܫܰܩܛܠܽܘܬܐ	ܡܶܫܬܰܩܛܠܽܘܬܐ
ܐܰܩܛܶܠܝ	ܐܶܬ݁ܬܰܩܛܰܠܝ	ܫܰܩܛܶܠܝ	ܐܶܫܬܰܩܛܰܠܝ
ܐܰܩܛܠܝܢ	ܐܶܬ݁ܬܰܩܛܠܝܢ	ܫܰܩܛܠܝܢ	ܐܶܫܬܰܩܛܠܝܢ
ܐܰܩܛܠܗ	ܐܶܬ݁ܬܰܩܛܠܗ	ܫܰܩܛܠܗ	ܐܶܫܬܰܩܛܠܗ
ܐܰܩܛܠܝܢ	ܐܶܬ݁ܬܰܩܛܠܝܢ	ܫܰܩܛܠܝܢ	ܐܶܫܬܰܩܛܠܝܢ
ܢܰܩܛܶܠ	ܬܶܬ݁ܬܰܩܛܰܠ	ܢܫܰܩܛܶܠ	ܬܶܫܬܰܩܛܰܠ
ܬܰܩܛܶܠ	ܬܶܬ݁ܬܰܩܛܰܠ	ܬܫܰܩܛܶܠ	ܬܶܫܬܰܩܛܰܠ
ܬܰܩܛܶܠ	ܬܶܬ݁ܬܰܩܛܰܠ	ܬܫܰܩܛܶܠ	ܬܶܫܬܰܩܛܰܠ
ܬܰܩܛܠܝܢ	ܬܶܬ݁ܬܰܩܛܠܝܢ	ܬܫܰܩܛܠܝܢ	ܬܶܫܬܰܩܛܠܝܢ
ܐܰܩܛܶܠ	ܐܶܬ݁ܬܰܩܛܰܠ	ܐܫܰܩܛܶܠ	ܐܶܫܬܰܩܛܰܠ
ܢܰܩܛܠܘܢ	ܬܶܬ݁ܬܰܩܛܠܘܢ	ܢܫܰܩܛܠܘܢ	ܬܶܫܬܰܩܛܠܘܢ
ܢܰܩܛܠܝ	ܬܶܬ݁ܬܰܩܛܠܝ	ܢܫܰܩܛܠܝ	ܬܶܫܬܰܩܛܠܝ
ܬܰܩܛܠܘܢ	ܬܶܬ݁ܬܰܩܛܠܘܢ	ܬܫܰܩܛܠܘܢ	ܬܶܫܬܰܩܛܠܘܢ
ܬܰܩܛܠܝ	ܬܶܬ݁ܬܰܩܛܠܝ	ܬܫܰܩܛܠܝ	ܬܶܫܬܰܩܛܠܝ
ܢܰܩܛܶܠ	ܬܶܬ݁ܬܰܩܛܰܠ	ܢܫܰܩܛܶܠ	ܬܶܫܬܰܩܛܰܠ
ܡܰܩܛܠܢܐ	ܡܶܬ݁ܬܰܩܛܠܢܐ	ܡܫܰܩܛܠܢܐ	ܡܶܫܬܰܩܛܠܢܐ
ܡܰܩܛܠܐ		ܡܫܰܩܛܠܐ	

36. *Observations on Regular Verbs.*

The Præterite.

The first letter of the root is generally without a vowel, the second has for the most part ´, but sometimes it has ˆ, especially in intransitive verbs and verbs denoting the affections, qualities, or sensations of the mind; as, ܒܣܩ *he ceased*, ܒܗܬ *he was ashamed*, ܕܒܩ *he cleaved*, ܕܡܟ *he slept*, ܙܕܠ *he trembled*, ܓܚܢ *he lay down*, ܥܡܪ *he inhabited.* Also verbs whose middle radical is Olaph; as, ܫܐܠ *he asked*, ܣܐܒ *he was hoary.* Some verbs there are which admit both ´ and ˆ; as, ܐܟܠ and ܐܟܠ *he has eaten;* but in many of these instances a difference of signification is denoted; thus, according to Castell's Lexicon by Michaelis we have ܫܐܠ *he saluted*, and ܫܐܠ *he sought.* Those also whose first radical is Yud have frequently ´ under the second; as, ܝܬܒ *he sat.*

The Vau of the masc. and Yud of the fem. at the end of the third person, plural number are sometimes omitted, and the verb is written ܩܛܠ *they slew.* This is often the case in the oldest MSS. The reason is that these letters are never pronounced.

Nun paragogic is added in some instances both to the masc. and fem. genders of the third person, plural number, but more frequently to the latter; as, ܩܛܠܘܢ, ܩܛܠܝܢ third pers. plu. masc. and fem.

The force of this particle is supposed to be that of giving *energy* or *certainty* to the expressions in which it is found to occur.

The first person plural has frequently ـܢ instead of ـܢܢ at the end, as, ܣܥܪܢܢ , ܐܣܥܪܢܢ, &c.

The Ethpeel of the 3rd. pers. sing. fem. in some examples terminates in Yud; as, ܠܐ ܐܬܝܕܥܝ ܕܘܟܬܗ *his place was not known*. Bar. Heb. Chron. 86. 5. See also 135. 5; 482. 8.

A very few verbs are found to have Olaph prosthetic; as, ܐܫܟܚ *he found*, ܐܫܬܝ *he drank*.

It will be observed by inspecting the Paradigm that the numbers and persons of this tense are formed by affixing a particle of one of the personal pronouns to the radical letters; thus, ܣܥܪܬܘܢ for ܣܥܠ ܐܢܬܘܢ.

The Future.

This Tense seems to be formed in the active conjugations by prefixing certain abbreviated forms of the personal pronouns to the imperative mood; thus, ܐܣܥܘܠ for ܣܥܘܠ and ܐܢܐ ; ܬܣܥܘܠ for ܣܥܘܠ and ܐܢܬ.

In the passive conjugations the same forms are used instead of ܐ of the particle ܐܬ.

Verbs having ـ under the middle radical of the praeterite, in the future take ܿ; as, ܐܩܛܘܠ; a few also

have ó; as, ܡܙܕ, ܢܬܡܙܘܬ; ܡܝ, ܕܢ; ܢܬܡܘ. Those whose third radical is a guttural or Rish take . A few verbs submit to no rule as to the vowels which they receive; thus, ܐܙܠ *I will receive*, which has the same vowels as the Heb. אֶקְטֹל. We have also ܐ݇ܙܠ, ܢܡܙ, ܕܚܡ, ܢܚܡ, &c.

The second and third persons singular feminine sometimes admit Yud otiose or paragogic at the end; thus, ܙܩܬܠܝܢ and ܙܩܬܠܟ.

The præformative letters are not four, as in Hebrew, namely, אית‎ן; but only three, namely, ܢܬܐ. The third person sing. and plu. of both genders take ܢ, probably from ܗܘ, or ܗܢܘ instead of ܝ as in Hebrew.

It is certainly somewhat remarkable that the prefix for the 3rd. pers. of the fut. should be Nun, when in Heb. and also in Chald. Arab. and Æthiop. it is Yud. The deviation of the Syriac in this particular from the rest of the Shemitic languages has been a puzzle to many, and has given rise to various conjectural explanations. The one, however, in which many Grammarians have seemed inclined to repose, is this, viz. that the Nun was written for Yud by mistake. This opinion is expressed as follows by Hoffman, but in which this distinguished linguist does not at all concur, "*Nun* præform. 3 personæ multis suspectum fuit, quia in cognatis dialectis Yud inveniebatur, neque dubitarunt litterarum Yud et Nun, quæ sane sunt figura simillimæ, in auxilium vocare permutationem facillimam." Now this mode of accounting for Nun instead of Yud appears to me in the highest degree improbable; indeed almost absurd, when we consider that the language was written and spoken at the same time, and that

Nun is so unlike Yud in pronunciation that it is next to impossible one letter should be mistaken for the other. It is better therefore that we should rest satisfied with the fact, that the fut. form of the 3rd. pers. is ܢܩܘܠ and not ܣܩܘܠ, than to attempt to explain what, for want of data, is obviously inexplicable.

An exception, however, to the use of the prefix Nun for the third pers. fut. exists in the Jerusalem Lectionary. There, the prefix is universally Yud, as in the other Shemitic dialects. But the whole Lectionary, both in its structure and words, has a very strong Chaldaic complexion, and this circumstance may account for the exceptional usage.

The verb ܩܒܠ receives ܒ for ܦ through the whole of the Ethpeel conjugation, except the infin., which is regular; thus, præt. ܐܬܩܒܠ, *he obeyed* or *consented,* imper. ܐܬܩܒܠ, part. ܡܬܩܒܠ.

The root ܩܒ, used chiefly in the Aphel, is, in that conjugation, ܐܩܒܠ *he exhorted.*

Infinitive.

The Infinitive of all the conjugations has Mem præformative. The Peal is masculine. The others have the termination ܘ, and are feminine.

Imperative.

The observation on the vowel placed over the second radical of the future holds good in the imperative; as, ܕܡܟܘ *sleep ye,* ܫܐܠܘ *ask ye.* In the Ethpeel and Ethpaal conjugations the middle radical has no vowel,

and under it is placed the *linea occultans*. This pecu-
liarity has probably arisen from the general practice
of people to utter a command in a hasty and an abrupt
manner.

Nun paragogic is sometimes found with the forms
of the imper. in the Peal, Pael and Aphel conjuga-
tions; as, ܩܛܘܠܘܢ for ܩܛܘܠܘ.

Participles.

The active Participle Peal has always the form
ܩܛܠ without the Vau, which is inserted in the
Hebrew participial noun Kal. This circumstance
arises from Vau not being used with the vowel ˙, but
with ˙. On the contrary, the passive participle has
ܝ with the vowel ˙; as, ܩܛܝܠ. The participles of
all the other conjugations are derived from the prœ-
terite by prefixing Mem. This letter is very probably
a particle of the pronoun ܡܢ; so that ܡܩܛܠ is *he
who slayeth,* i.e. *one slaying.* In the passive and
Aphel conjugations the Olaph is omitted and its vowel
taken by the Mem.

From the last remark must be exempted some
verbs of the Aphel conjugation, which retain the
Olaph when another letter is prefixed; as, ܡܐܚܐ
permitting to live. This is also the case in the future.

The part. ܡܩܛܠ sometimes takes the vowel ˙ on the
first rad., especially in intrans. verbs; as, ܡܬܕܡܪ
astonished, Luke i. 21.

Occasionally the form ܩܒܝܠ has an active significa-
tion; as, ܡܣܩܠ *taking up*, ܛܥܝܢ *carrying*, ܐܚܝܕ *hold-
ing*, &c.

The Olaph of the Aphel conjugation is changed
in the Ethtaphal into ܬ; as, ܐܬܚܠܦ for ܐܬܐܚܠܦ.
This is likewise true in the whole conjugation.. See
p. 74.

37. The gutturals produce a few anomalies, and only a
few; for the Syrians have not so great a variety of vowel
changes as the Hebrews. Verbs, the third radical of which
is ܗ, ܥ, ܐ or ܪ, have in the future and imperative Peal for
the most part the vowel ⁷ under the middle radical. In the
other conjugations and the active participle Peal, they have ⁷ in
the place of ⁻; as, ܣܓܕ *worshipping*, ܡܫܬܒܚ *glorying*,
he mocked, ܐܕܟܪ *he commemorated*, ܐܬܕܟܪ, ܐܬܕܟܪ.

In the imperative of the passive conjugations of verbs, which
have a guttural for the third radical, the second radical receives
a vowel; as, ܐܬܒܪܟ for ܐܬܒܪܟ.

In the Jerusalem Lectionary the future and imperative Peal
of verbs whose third radical is a guttural are formed after the
paradigm of the regular verb; as, ܢܣܡܟ, ܡܣܡܟ, &c.

The verbs ܒܝܐ *he consoled*, ܛܡܐ *he defiled*, ܓܥܠ *he polluted*,
and a few others in the Pael and Ethpaal conjugations, have the
same changes of the vowels as the guttural verbs are men-
tioned in the preceding paragraph.

38. The *Present Tense* is formed by the participles
(form ܩܛܠ) and the personal pronouns placed after
them; thus,

Singular.

ܐܢܐ ܩܳܛܶܠ ܐܢܐ f., ܩܳܛܶܠ ܐܢܐ   *I am slaying*, m.

ܩܳܛܶܠ ܐܢܬ   *thou art slaying*

ܩܳܛܠܰܬܝ ܐܢܬܝ   *thou art slaying*

ܩܳܛܶܠ ܗܘ   *he is slaying*.

ܩܳܛܠܐ ܗܝ   *she is slaying.*

Plural.

ܩܳܛܠܝܢ ܚܢܢ   *we are slaying*

ܩܳܛܠܝܢ ܐܢܬܘܢ   *ye are slaying* | mas.

ܩܳܛܠܝܢ ܗܢܘܢ   *they are slaying* |

ܩܳܛܠܢ ܚܢܢ   *we are slaying* |

ܩܳܛܠܢ ܐܢܬܝܢ   *ye are slaying* | fem.

ܩܳܛܠܢ ܗܢܝܢ   *they are slaying* |

The third pers. plu. is generally expressed simply by the act. part. in the plural number.

The personal pronoun is often found before as well as after the participle; as, ܐܢܐ ܐܙܠ ܐܢܐ *I go*, Gen. xv. 2. Several words sometimes intervene between the first pronoun and the participle; as ܐܢܐ ܕܠܐ ܒܢܝܐ ܡܐܬ ܐܢܐ *I die without children.* Mar Jacob's Scholium on this passage.

These auxiliary pronouns are sometimes contracted and affixed to the verb; as, ܩܳܛܶܠܰܬ, ܩܳܛܠܰܬܝ *thou art slaying*, second pers. sing. masc. and fem. ܩܳܛܠܝܢܰܢ for both genders in the first pers. plural.

The substantive verb added to the participial form ܩܳܛܶܠ will usually express the imperfect tense; as, ܩܳܛܶܠ ܗܘܳܐ *he was slaying*. But if this verb be added to the præterite it will usually make the pluperfect tense; as, ܩܛܰܠ ܗܘܳܐ *he had slain*.

The pluperfect tense will not always be determined in this manner; for it sometimes happens that the auxiliary verb is thus found with the præterite, when the context will not permit it to signify the pluperfect tense. In such case the præterite or imperfect tense will be expressed, and which of them the context will determine.

IRREGULAR VERBS.

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39. LARGE classes of verbs deviate from the foregoing paradigm of ܩܛܰܠ, and present many irregularities in the process of conjugation. They are produced by nearly the same causes as they are in Hebrew, namely, by gutturals, which have been

already noticed; by the letters ܐ ܘ ܝ; by the first
radical being Nun; or by the second and third
radicals being the same. Indeed the same classes
of irregular verbs exist in the Hebrew, Chaldee,
Syriac, Arabic and the whole of that family of lan-
guages.

We have seen that the verb ܦܥܠ is employed to designate
the conjugations. The classes of irregular verbs also are usually
denoted, for the sake of brevity, by one of the letters in ܦܥܠ;
thus, ܦܐ, ܦܐ, ܦܝ, stand for verbs the first radical of which
is ܐ ܘ or ܝ; ܥܐ, ܥܘ, ܥܝ, ܥܥ, those the middle radical of
which is ܐ ܘ or ܝ, or the second and third radicals the same;
and finally ܠܐ, ܠܝ, those the last radical of which is ܐ or ܝ.

40. *Verbs* ܦܐ *or* ܦܝ.

1. In accounting for the anomalies which exist
in this class, it is to be observed that Olaph or
Yud beginning a word must have a vowel; as, ܐܶܡܰܪ
he said, ܝܺܠܶܕ *he begot*, and not ܐܡܰܪ, ܝܠܶܕ. See § 5.

2. In the middle of a word Olaph or Yud and
the preceding letter cannot be both without vowels.
This is the consequence of what is stated in (1); for
in those forms where two consonants without vowels
come together the Olaph or Yud being the second

would begin a syllable, and would consequently require a vowel as much as at the beginning of a word.

3. This vowel of the Olaph or Yud is generally remitted to the preceding letter; but when an addition is made to the end of the word, to avoid the concourse of several letters without vowels, the Olaph or Yud retains its vowel; thus, ܐܶܬܺܝܠܶܕ *he was begotten*, ܐܶܬܺܐܟܶܠܘ *they were corroded*, ܐܶܬܺܝܠܶܕܬ *I was begotten*.

4. In the Aphel, Shaphel, and their passive conjugations, the Olaph or Yud is changed into Vau, which coalesces with the preceding ܘ and makes the diphthong *au*; as, ܐܘܟܶܠ, ܐܘܠܶܕ.

5. Olaph and Yud are dropped in the future first person singular of the Peal conjugation; as, ܐܶܟܽܘܠ *I shall eat*, for ܐܶܐܟܽܘܠ, ܐܺܠܶܕ *I shall beget*, for ܐܺܐܠܶܕ.

In other parts of the fut. Peal, and the infin. the initial ܝ is changed into ܐ; as, ܡܶܐܟܰܠ, ܐܳܟܶܠ.
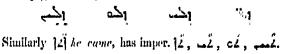
6. Verbs ܣܶ are regular in the Pael and Ethpaal conjugations, which are therefore exceptions to (5).

7. In the Peal conjugation the vowel of the Olaph is ܰ in the præt., and of the Yud ܶ . In the pass. participle it is ܘ in the one case, and ܺ in the other. In

the imper. of verbs ܐ in those cases where the second
vowel is ‘, the first is ’ ; as, ܐܟܘܠ *eat thou*, masc. ;
but if the second vowel be ‘, the first is ‘ ; as,
ܐܡܪ *say thou*, masc. A similar rule is observed in the
future tense, namely, when the second vowel is ‘ the
first is ‘, and when the second is ‘ the first is ‘.

8. The Olaph in the Ethpeel and Ethpaal con-
jugations is sometimes changed into ܬ ; as, ܐܬܬܠܝ from
ܐܣܠ *he look*, ܐܬܬܠܝ *he lamented*. Indeed Olaph pre-
ceded by Thau is frequently changed into Thau for
the sake of euphony.

9. Olaph or Yud in the middle of a word rests
in general in ‘ or ‘. The latter is sometimes changed
into the former.

The verb ܐܙܠ *he departed*, makes its imperative mood of the
Peal conjugation thus,

     ܐܙܠܝ   ܐܙܠܘ   ܐܙܠ   ܙܠ

Similarly ܐܬܐ *he came*, has imper. ܬܐ , ܬܘ , ܬܝ , ܬܝܢ .

The ܐ of ܐܙܠ when it means *to go*, has the *linea occultans*
as often as it ought to have a vowel from the analogy of the
regular verb, and Zain by the same rule is without one. In
such cases the vowel of Lomad is remitted to Zain ; as, ܐܙܠܬ
she departed.

In the passive part. Peal the radical ܚ in some verbs receives
the vowel instead of ‘ ; as, ܡܠܦ *taught*, Rom. ii. 18.

Yud in the verb ܝܕܥ has no need of the vowel ܦ; because the second radical is not pronounced, and therefore its vowel is remitted to the first. There are however forms in which the ܗ is retained without the *linea occultans ;* as, ܢܕܘܥܬܐ and ܢܕܘܥܬܐ. In the imper. we have ܗܕܥ.

The Yud remains in the Aphel conjugation in the verbs ܐܫܠ *he ejaculated,* ܐܝܢܩ *he sucked.* The verb ܝܙܠ changes the final ܠ into ܬ; as, ܐܝܬܝ *he brought.*

ܝܠܦ drops the first radical altogether in the Pael; as, ܢܠܦ, ܝܠܦ, ܡܠܦ for ܡܝܠܦ, ܢܝܠܦ, ܝܠܦ.

ܐܡܢ *he was faithful,* in the Aphel conjugation takes ܗ as the characteristic, and ܠ is changed into ܢ; thus, ܗܝܡܢ *he believed ;* so Heb; הֶאֱמִין, Arab. هيمن.

Some verbs beginning with Yud reject this radical in the imperat. inf. and fut. Peal; as, ܝܕܥ *he knew,* fut. ܢܕܥ, infin. ܡܕܥ, imperat. ܕܥ; ܝܣܡ *he set,* fut. ܢܣܝܡ, infin. ܡܣܡ, imperat. ܣܝܡ.

41. *Verbs* ܢ.

The anomalies belonging to this class of verbs are only few; the principal one is the rejection of Nun in certain situations, and the rule is this : whenever Nun is at the end of a syllable and without a vowel, according to the analogy of the regular verb,

it is rejected. We have therefore fut. Peal ܢܶܦܽܩ *Ne-puk*, for ܢܶܢܦܩ *Nen-puk*, inf. ܡܶܦܩ for ܡܶܢܦܩ. ܢܶܦܩ for ܢܶܢܦܩ from ܢܦܩ. In such cases the 2nd. radical has *kushoi* when it is a ܒܓܕܟܦܬ letter.

In the imper. Peal the Nun is thrown away at the beginning of the word; as, ܦܽܩ for ܢܦܽܩ, ܣܩ for ܢܣܩ. The reason of this elision is perhaps the difficulty of pronouncing it with rapidity in such a situation, and it has therefore been neglected in writing.

The Ethpeel, Pael and Ethpaal conjugations of these verbs are quite regular in all their forms.

Verbs of this class are not found in the Shaphel and its passive conjugation.

The vowel of the second radical in the fut. and imper. Peal observes generally the same rule as regular verbs; thus, ܢܦܣܩ *he cut*, ܢܦܫ *he breathed*, ܢܦܚ *he fixed*, take the vowel ܰ; but ܢܩܦ *he adhered*, ܢܓܕ *it flowed down*, have ܽ. There are a few exceptions; as, ܢܚܬ *he descended*, which takes ܶ in the fut. and imper. ܢܶܚܬ, ܚܽܘܬ.

The rule for the removal of Nun does not apply to verbs of this class, when the second and third radicals are the same; nor when the middle radical

is one of the quiescent letters; nor in some verbs whose second radical is *He*; as, ܒܗ݂ܘ, ܒ̣ܗܘ.

ܤܠܩ *he ascended,* is anomalous, and takes some of its forms from the obsolete verb ܤܡܩ; as, ܤܩ imper. ܡܤܩ inf. ܤܩ fut., ܐܤܩ Aphel.

Olaph, characteristic of the Aphel conjugation, is occasionally retained with the prefixes; as, ܬܐܚܬ *thou wilt bring down,* from ܢܚܬ.

42. *Verbs* ܘ̈ܥ *or* ܝ̈ܥ.

Verbs having Vau and those having Yud for their middle radical letter differ so little from each other in their conjugations, that they may be both comprehended in one class. These letters are sometimes placed in such situations as to lose their consonantal power, and defects in consequence arise in those forms of the verb where that power is lost.

1. Vau deprived of a vowel for the most part rests in the vowel ܘ. In such case whenever another vowel is required by the analogy of the regular verb, the Vau is usually changed into Yud; as ܐܩܝܡ for ܐܩܘܡ, ܩܝܡܬܐ for ܩܘܡܬܐ.

2. Vau for the most part takes the vowel ܿ or ܘ. When therefore another vowel is required by the analogy of the regular verb, the Vau is taken away, or changed into Olaph or Yud; as, ܩܡ for ܩܘܡ, ܩܐܡ for ܩܘܡ, fem. ܩܝܡܐ, plu. ܩܝܡܝܢ, ܩܝܡܬ.

	Peal.	Ethpeel.	Pael.	Ethpaal.
Praet. Sing. 3. masc.	‎ܐܚܕ‎	‎ܐܬܐܚܕ‎	‎ܐܚܕ‎	‎ܐܬܐܚܕ‎
3. fem.	‎ܐܚܕܬ‎	‎ܐܬܐܚܕܬ‎	‎ܐܚܕܬ‎	‎ܐܬܐܚܕܬ‎
2. masc.	‎ܐܚܕܬ‎	‎ܐܬܐܚܕܬ‎	‎ܐܚܕܬ‎	‎ܐܬܐܚܕܬ‎
2. fem.	‎ܐܚܕܬܝ‎	‎ܐܬܐܚܕܬܝ‎	‎ܐܚܕܬܝ‎	‎ܐܬܐܚܕܬܝ‎
1. com.	‎ܐܚܕܬ‎	‎ܐܬܐܚܕܬ‎	‎ܐܚܕܬ‎	‎ܐܬܐܚܕܬ‎
Plur. 3. masc.	‎ܐܚܕܘ‎	‎ܐܬܐܚܕܘ‎	‎ܐܚܕܘ‎	‎ܐܬܐܚܕܘ‎
3. fem.	‎ܐܚܕܝ‎	‎ܐܬܐܚܕܝ‎	‎ܐܚܕܝ‎	‎ܐܬܐܚܕܝ‎
2. masc.	‎ܐܚܕܬܘܢ‎	‎ܐܬܐܚܕܬܘܢ‎	‎ܐܚܕܬܘܢ‎	‎ܐܬܐܚܕܬܘܢ‎
2. fem.	‎ܐܚܕܬܝܢ‎	‎ܐܬܐܚܕܬܝܢ‎	‎ܐܚܕܬܝܢ‎	‎ܐܬܐܚܕܬܝܢ‎
1. com.	‎ܐܚܕܢ‎	‎ܐܬܐܚܕܢ‎	‎ܐܚܕܢ‎	‎ܐܬܐܚܕܢ‎
Infinitive.	‎ܡܐܚܕ‎	‎ܡܬܐܚܕܘ‎	‎ܡܐܚܕܘ‎	‎ܡܬܐܚܕܘ‎
Imper. Sing. masc.	‎ܐܚܘܕ‎	‎ܐܬܐܚܕ‎	‎ܐܚܕ‎	‎ܐܬܐܚܕ‎
fem.	‎ܐܚܘܕܝ‎	‎ܐܬܐܚܕܝ‎	‎ܐܚܕܝ‎	‎ܐܬܐܚܕܝ‎
Plur. masc.	‎ܐܚܘܕܘ‎	‎ܐܬܐܚܕܘ‎	‎ܐܚܕܘ‎	‎ܐܬܐܚܕܘ‎
fem.	‎ܐܚܘܕܝ‎	‎ܐܬܐܚܕܝ‎	‎ܐܚܕܝ‎	‎ܐܬܐܚܕܝ‎
Fut. Sing. 3. masc.	‎ܢܐܚܘܕ‎	‎ܢܬܐܚܕ‎	‎ܢܐܚܕ‎	‎ܢܬܐܚܕ‎
3. fem.	‎ܬܐܚܘܕ‎	‎ܬܬܐܚܕ‎	‎ܬܐܚܕ‎	‎ܬܬܐܚܕ‎
2. masc.	‎ܬܐܚܘܕ‎	‎ܬܬܐܚܕ‎	‎ܬܐܚܕ‎	‎ܬܬܐܚܕ‎
2. fem.	‎ܬܐܚܕܝܢ‎	‎ܬܬܐܚܕܝܢ‎	‎ܬܐܚܕܝܢ‎	‎ܬܬܐܚܕܝܢ‎
1. com.	‎ܐܚܘܕ‎	‎ܐܬܐܚܕ‎	‎ܐܚܕ‎	‎ܐܬܐܚܕ‎
Plur. 3. masc.	‎ܢܐܚܕܘܢ‎	‎ܢܬܐܚܕܘܢ‎	‎ܢܐܚܕܘܢ‎	‎ܢܬܐܚܕܘܢ‎
3. fem.	‎ܢܐܚܕܝ‎	‎ܢܬܐܚܕܝ‎	‎ܢܐܚܕܝ‎	‎ܢܬܐܚܕܝ‎
2. masc.	‎ܬܐܚܕܘܢ‎	‎ܬܬܐܚܕܘܢ‎	‎ܬܐܚܕܘܢ‎	‎ܬܬܐܚܕܘܢ‎
2. fem.	‎ܬܐܚܕܝ‎	‎ܬܬܐܚܕܝ‎	‎ܬܐܚܕܝ‎	‎ܬܬܐܚܕܝ‎
1. com.	‎ܢܐܚܘܕ‎	‎ܢܬܐܚܕ‎	‎ܢܐܚܕ‎	‎ܢܬܐܚܕ‎
Part. act.	‎ܐܚܕ‎	‎ܡܬܐܚܕ‎	‎ܡܐܚܕ‎	‎ܡܬܐܚܕ‎
pass.	‎ܐܚܝܕ‎		‎ܡܐܚܕ‎	‎ܡܬܐܚܕ‎

Aphel.	Ethtaphal.	Shaphel.	Eshtaphal.
ܐܰܘܟܶܠ	ܐܶܬܬܰܘܟܰܠ	ܫܰܘܟܶܠ	ܐܶܫܬܰܘܟܰܠ
ܐܰܘܟܶܠܟ	ܐܶܬܬܰܘܟܰܠܟ	ܫܰܘܟܶܠܟ	ܐܶܫܬܰܘܟܰܠܟ
ܐܰܘܟܶܠܟ	ܐܶܬܬܰܘܟܰܠܟ	ܫܰܘܟܶܠܟ	ܐܶܫܬܰܘܟܰܠܟ
ܐܰܘܟܶܠܟܝܢ	ܐܶܬܬܰܘܟܰܠܟܝܢ	ܫܰܘܟܶܠܟܝܢ	ܐܶܫܬܰܘܟܰܠܟܝܢ
ܐܰܘܟܶܠܟ	ܐܶܬܬܰܘܟܰܠܟ	ܫܰܘܟܶܠܟ	ܐܶܫܬܰܘܟܰܠܟ
ܐܰܘܟܠܗ	ܐܶܬܬܰܘܟܠܗ	ܫܰܘܟܠܗ	ܐܶܫܬܰܘܟܠܗ
ܐܰܘܟܠܢ	ܐܶܬܬܰܘܟܠܢ	ܫܰܘܟܠܢ	ܐܶܫܬܰܘܟܠܢ
ܐܰܘܟܶܠܟܘܢ	ܐܶܬܬܰܘܟܰܠܟܘܢ	ܫܰܘܟܰܠܟܘܢ	ܐܶܫܬܰܘܟܰܠܟܘܢ
ܐܰܘܟܶܠܟܝܢ	ܐܶܬܬܰܘܟܰܠܟܝܢ	ܫܰܘܟܰܠܟܝܢ	ܐܶܫܬܰܘܟܰܠܟܝܢ
ܐܰܘܟܠܢܝ	ܐܶܬܬܰܘܟܠܢܝ	ܫܰܘܟܠܢܝ	ܐܶܫܬܰܘܟܠܢܝ
ܡܰܘܟܕܠܗ	ܡܶܬܬܰܘܟܠܗ	ܡܫܰܘܟܠܗ	ܡܶܫܬܰܘܟܠܗ
ܐܰܘܟܠ	ܐܶܬܬܰܘܟܠ	ܫܰܘܟܠ	ܐܶܫܬܰܘܟܠ
ܐܰܘܟܠܢ	ܐܶܬܬܰܘܟܠܢ	ܫܰܘܟܠܢ	ܐܶܫܬܰܘܟܠܢ
ܐܰܘܟܠܗ	ܐܶܬܬܰܘܟܠܗ	ܫܰܘܟܠܗ	ܐܶܫܬܰܘܟܠܗ
ܐܰܘܟܠܝܢ	ܐܶܬܬܰܘܟܠܝܢ	ܫܰܘܟܠܝܢ	ܐܶܫܬܰܘܟܠܝܢ
ܢܰܘܟܠ	ܢܶܬܬܰܘܟܠ	ܢܫܰܘܟܠ	ܢܶܫܬܰܘܟܠ
ܬܰܘܟܠ	ܬܶܬܬܰܘܟܠ	ܬܫܰܘܟܠ	ܬܶܫܬܰܘܟܠ
ܬܰܘܟܠ	ܬܶܬܬܰܘܟܠ	ܬܫܰܘܟܠ	ܬܶܫܬܰܘܟܠ
ܬܰܘܟܠܝܢ	ܬܶܬܬܰܘܟܠܝܢ	ܬܫܰܘܟܠܝܢ	ܬܶܫܬܰܘܟܠܝܢ
ܐܰܘܟܠ	ܐܶܬܬܰܘܟܠ	ܐܫܰܘܟܠ	ܐܶܫܬܰܘܟܠ
ܢܰܘܟܠܘܢ	ܢܶܬܬܰܘܟܠܘܢ	ܢܫܰܘܟܠܘܢ	ܢܶܫܬܰܘܟܠܘܢ
ܢܰܘܟܠܝ	ܢܶܬܬܰܘܟܠܝ	ܢܫܰܘܟܠܝ	ܢܶܫܬܰܘܟܠܝ
ܬܰܘܟܠܘܢ	ܬܶܬܬܰܘܟܠܘܢ	ܬܫܰܘܟܠܘܢ	ܬܶܫܬܰܘܟܠܘܢ
ܬܰܘܟܠܝ	ܬܶܬܬܰܘܟܠܝ	ܬܫܰܘܟܠܝ	ܬܶܫܬܰܘܟܠܝ
ܢܰܘܟܠ	ܢܶܬܬܰܘܟܠ	ܢܫܰܘܟܠ	ܢܶܫܬܰܘܟܠ
ܡܰܘܟܠ	ܡܶܬܬܰܘܟܠ	ܡܫܰܘܟܠ	ܡܶܫܬܰܘܟܠ
ܡܰܘܟܠ		ܡܫܰܘܟܠ	

	Peal.	Ethpeel.
Præt. Sing. 3. masc.	ܡܠܰܟ݂	ܐܶܬ݂ܡܠܶܟ݂
3. fem.	ܡܶܠܟ݁ܰܬ݂	ܐܶܬ݂ܡܰܠܟ݁ܰܬ݂
2. masc.	ܡܠܰܟ݂ܬ݁	ܐܶܬ݂ܡܠܶܟ݂ܬ݁
2. fem.	ܡܠܰܟ݂ܬ݁ܝ	ܐܶܬ݂ܡܠܶܟ݂ܬ݁ܝ
1. com.	ܡܶܠܟ݁ܶܬ݂	ܐܶܬ݂ܡܠܶܟ݂ܬ݂
Plur. 3. masc.	ܡܠܰܟ݂ܘ	ܐܶܬ݂ܡܠܶܟ݂ܘ
3. fem.	ܡܠܰܟ݂ܶܝܢ	ܐܶܬ݂ܡܠܶܟ݂ܶܝܢ
2. masc.	ܡܠܰܟ݂ܬ݁ܘܢ	ܐܶܬ݂ܡܠܶܟ݂ܬ݁ܘܢ
2. fem.	ܡܠܰܟ݂ܬ݁ܶܝܢ	ܐܶܬ݂ܡܠܶܟ݂ܬ݁ܶܝܢ
1. com.	ܡܠܰܟ݂ܢ	ܐܶܬ݂ܡܠܶܟ݂ܢ
Infinitive.	ܡܶܡܠܰܟ݂	ܡܶܬ݂ܡܠܳܟ݂ܘ
Imper. Sing. masc.	ܡܠܽܘܟ݂	ܐܶܬ݂ܡܠܶܟ݂
fem.	ܡܠܽܘܟ݂ܝ	ܐܶܬ݂ܡܠܶܟ݂ܝ
Plur. masc.	ܡܠܽܘܟ݂ܘ	ܐܶܬ݂ܡܠܶܟ݂ܘ
fem.	ܡܠܽܘܟ݂	ܐܶܬ݂ܡܠܶܟ݂
Fut. Sing. 3. masc.	ܢܶܡܠܽܟ݂	ܢܶܬ݂ܡܠܶܟ݂
3. fem.	ܬ݁ܶܡܠܽܟ݂	ܬ݁ܶܬ݂ܡܠܶܟ݂
2. masc.	ܬ݁ܶܡܠܽܟ݂	ܬ݁ܶܬ݂ܡܠܶܟ݂
2. fem.	ܬ݁ܶܡܠܟ݂ܺܝܢ	ܬ݁ܶܬ݂ܡܠܟ݂ܺܝܢ
1. com.	ܐܶܡܠܽܟ݂	ܐܶܬ݂ܡܠܶܟ݂
Plur. 3. masc.	ܢܶܡܠܟ݂ܽܘܢ	ܢܶܬ݂ܡܠܟ݂ܽܘܢ
3. fem.	ܢܶܡܠܟ݂ܳܢ	ܢܶܬ݂ܡܠܟ݂ܳܢ
2. masc.	ܬ݁ܶܡܠܟ݂ܽܘܢ	ܬ݁ܶܬ݂ܡܠܟ݂ܽܘܢ
2. fem.	ܬ݁ܶܡܠܟ݂ܳܢ	ܬ݁ܶܬ݂ܡܠܟ݂ܳܢ
1. com.	ܢܶܡܠܽܟ݂	ܢܶܬ݂ܡܠܶܟ݂
Part. act.	ܡܳܠܶܟ݂	ܡܶܬ݂ܡܠܶܟ݂
pass.	ܡܠܺܝܟ݂	

	Peal.	Afel.	Ethtafal.
Praet. Sing. 3. masc.	ܢܦܩ	ܐܦܩ	ܐܬܬܦܩ
3. fem.	ܢܦܩܬ	ܐܦܩܬ	ܐܬܬܦܩܬ
2. masc.	ܢܦܩܬ	ܐܦܩܬ	ܐܬܬܦܩܬ
2. fem.	ܢܦܩܬܝ	ܐܦܩܬܝ	ܐܬܬܦܩܬܝ
1. com.	ܢܦܩܬ	ܐܦܩܬ	ܐܬܬܦܩܬ
Plur. 3. masc.	ܢܦܩܘ	ܐܦܩܘ	ܐܬܬܦܩܘ
3. fem.	ܢܦܩܝ	ܐܦܩܝ	ܐܬܬܦܩܝ
2. masc.	ܢܦܩܬܘܢ	ܐܦܩܬܘܢ	ܐܬܬܦܩܬܘܢ
2. fem.	ܢܦܩܬܝܢ	ܐܦܩܬܝܢ	ܐܬܬܦܩܬܝܢ
1. com.	ܢܦܩܢ	ܐܦܩܢ	ܐܬܬܦܩܢ
Infinitive.	ܡܦܩ	ܡܦܩܘ	ܡܬܬܦܩܘ
Imper. Sing. masc.	ܦܘܩ	ܐܦܩ	ܐܬܬܦܩ
fem.	ܦܘܩܝ	ܐܦܩܝ	ܐܬܬܦܩܝ
Plur. masc.	ܦܘܩܘ	ܐܦܩܘ	ܐܬܬܦܩܘ
fem.	ܦܘܩܝܢ	ܐܦܩܝܢ	ܐܬܬܦܩܝܢ
Fut. Sing. 3. masc.	ܢܦܘܩ	ܢܦܩ	ܢܬܬܦܩ
3. fem.	ܬܦܘܩ	ܬܦܩ	ܬܬܬܦܩ
2. masc.	ܬܦܘܩ	ܬܦܩ	ܬܬܬܦܩ
2. fem.	ܬܦܩܝܢ	ܬܦܩܝܢ	ܬܬܬܦܩܝܢ
1. com.	ܐܦܘܩ	ܐܦܩ	ܐܬܬܦܩ
Plur. 3. masc.	ܢܦܩܘܢ	ܢܦܩܘܢ	ܢܬܬܦܩܘܢ
3. fem.	ܢܦܩܢ	ܢܦܩܢ	ܢܬܬܦܩܢ
2. masc.	ܬܦܩܘܢ	ܬܦܩܘܢ	ܬܬܬܦܩܘܢ
2. fem.	ܬܦܩܢ	ܬܦܩܢ	ܬܬܬܦܩܢ
1. com.	ܢܦܘܩ	ܢܦܩ	ܢܬܬܦܩ
Part. act.	ܢܦܩ	ܡܦܩ	ܡܬܬܦܩ
pass.	ܢܦܝܩ	ܡܦܩ	

3. In the Aphel conjugation the Vau is changed
into Yud; the Vowel ܿ, which belongs to Vau, is also
changed into ܼ, and this vowel is remitted to the pre-
ceding letter; as, ܐܘܿܡܲܪ for ܐܲܡܘܿܪ.

There are some verbs which preserve the o in the Pael and
Ethpaal conjugations; ܙܘܿܥ *he disturbed*, ܐܸܙܕܘܿܥ *he was disturbed*,
ܐܘܿܓܢ *he joined in matrimony*.

In the part. Peal the Vau is changed into Olaph, and is pro-
nounced Yud. When the third radical is a guttural or Rish,
the vowel ܿ is changed into ܿ. See § 37.

Throughout the Ethpeel conjugation ܠ of the syl-
lable ܐܠ is doubled, except in the 2nd. pers. and 3rd.
pers. sing. fem. fut. This is the same as in the Chaldee,
except in the latter language the duplication is made
by the Dagesh forte.

The verbs of this class are not found in the Sha-
phel and Eshtaphal conjugations.

There are some verbs having the middle radical Vau,
which are not conjugated after the paradigm; namely,

(1) Those which have Olaph or Yud for the
third radical; as, ܗܘܵܐ *he was equal*, ܪܘܝ *he
was drunk*.

(2) Such verbs as ܚܘܿܡ *he desired*, ܚܕܝ *he rejoiced*,
ܪܘܵܙ *he danced*, ܐܟܣܠ *he acted unjustly*.

In some verbs a difference of signification is marked

	Peal.	Ethpeel.	Pael.
Pret. Sing. 3. masc.	ܩܛܰܠ	ܐܷܬܩܛܶܠ	ܩܰܛܷܠ
3. fem.	ܩܛܶܠܰܬ	ܐܷܬܩܛܶܠܰܬ	ܩܰܛܶܠܰܬ
2. masc.	ܩܛܰܠܬ	ܐܷܬܩܛܶܠܬ	ܩܰܛܶܠܬ
2. fem.	ܩܛܰܠܬܝ	ܐܷܬܩܛܶܠܬܝ	ܩܰܛܶܠܬܝ
1. com.	ܩܛܠܶܬ	ܐܷܬܩܛܠܶܬ	ܩܰܛܠܶܬ
Plur. 3. masc.	ܩܛܰܠܘ	ܐܷܬܩܛܶܠܘ	ܩܰܛܶܠܘ
3. fem.	ܩܛܰܠܝ	ܐܷܬܩܛܶܠܝ	ܩܰܛܶܠܝ
2. masc.	ܩܛܰܠܬܘܢ	ܐܷܬܩܛܶܠܬܘܢ	ܩܰܛܶܠܬܘܢ
2. fem.	ܩܛܰܠܬܝܢ	ܐܷܬܩܛܶܠܬܝܢ	ܩܰܛܶܠܬܝܢ
1. com.	ܩܛܰܠܢ	ܐܷܬܩܛܶܠܢ	ܩܰܛܶܠܢ
Infinitive.	ܡܶܩܛܰܠ	ܡܷܬܩܛܳܠܘ	ܡܩܰܛܳܠܘ
Imper. Sing. masc.	ܩܛܽܘܠ	ܐܷܬܩܛܶܠ	ܩܰܛܶܠ
fem.	ܩܛܽܘܠܝ	ܐܷܬܩܛܶܠܝ	ܩܰܛܶܠܝ
Plur. masc.	ܩܛܽܘܠܘ	ܐܷܬܩܛܶܠܘ	ܩܰܛܶܠܘ
fem.	ܩܛܽܘܠܝܢ	ܐܷܬܩܛܶܠܝܢ	ܩܰܛܶܠܝܢ
Fut. Sing. 3. masc.	ܢܶܩܛܽܘܠ	ܢܷܬܩܛܶܠ	ܢܩܰܛܶܠ
3. fem.	ܬܶܩܛܽܘܠ	ܬܷܬܩܛܶܠ	ܬܩܰܛܶܠ
2. masc.	ܬܶܩܛܽܘܠ	ܬܷܬܩܛܶܠ	ܬܩܰܛܶܠ
2. fem.	ܬܶܩܛܠܝܢ	ܬܷܬܩܛܠܝܢ	ܬܩܰܛܠܝܢ
1. com.	ܐܷܩܛܽܘܠ	ܐܷܬܩܛܶܠ	ܐܷܩܰܛܶܠ
Plur. 3. masc.	ܢܶܩܛܠܽܘܢ	ܢܷܬܩܛܠܽܘܢ	ܢܩܰܛܠܽܘܢ
3. fem.	ܢܶܩܛܠܳܢ	ܢܷܬܩܛܠܳܢ	ܢܩܰܛܠܳܢ
2. masc.	ܬܶܩܛܠܽܘܢ	ܬܷܬܩܛܠܽܘܢ	ܬܩܰܛܠܽܘܢ
2. fem.	ܬܶܩܛܠܳܢ	ܬܷܬܩܛܠܳܢ	ܬܩܰܛܠܳܢ
1. com.	ܢܶܩܛܽܘܠ	ܢܷܬܩܛܶܠ	ܢܩܰܛܶܠ
Part. act.	ܩܳܛܶܠ	ܡܷܬܩܛܶܠ	ܡܩܰܛܶܠ
pass.	ܩܛܝܠ		ܡܩܰܛܰܠ

the Olaph is either taken away or changed into Yud;
thus, ܐܟ݂ܝ, ܐܡܝ݂ܟ. This arises from the circumstance
that Olaph is seldom found in the middle of a word
beginning a syllable, or quiescent in the middle of
a syllable.

2nd. Participles form the fem. gender according
to the rules given in the Chapter on Nouns; as, ܟ݂
fem. ܐܟ݂ܝ, ܥܟ݂݁ fem. ܥܟ݂ܝ݂ܐ.

3rd. Olaph in the 3rd. pers. sing. præt. of all the
conjugations, except Peal, becomes Yud quiescent in
ܝ; as, ܟ݂ܝ݂ܐ:

4th. The infin. is subject to the 1st rule; but
in other respects it is regular.

5th. In the imper. Peal and Ethpeel sing. masc.,
Olaph is changed into Yud; in the former it rests in
ܝ, in the latter it makes a diphthong with ܝ; thus,
ܟ݂ܝ݂ܐ and ܐܝ݂ܟ݂ܐ. But in the other conjugations
Olaph remains and rests in . In the fem. ܝ makes
a diphthong with ܘ. In the plural forms the third
rad. is either taken away in all the conjugations;
or passes into ܘ quiescent; thus, ܟ݂ܝ݂ܟ, ܐܝ݂ܟ݂ܡܝ.

In the Ethpeel imper. sing. masc. of ܠܡܐ or ܡܒܝ we have
ܐܬܩܡ݂ܐ.

6th. In the fut. tense and participles, Olaph rests
in ܝ; but before the affixes ܗ and ܝ it is taken
away. Before the affix ܟ Olaph passes into Yud
moveable; as, ܐܟ݂ܝ݂ܐ.

In participles joined with pronouns, the third radical ܐ is changed into ܝ quiescent, for the most part in ‍; as, ܐܚܝܰܟܘ, ܐܝܟ̈ܚܝܐ.

In the plu. prœt. Peal of the third person we have ܐܟܝ and ܝܟܝ for ܘܝܝ, ܝܝ. In some instances the Olaph is preserved when the affixes are annexed to them; as, ܐܚܪܘܝ *they loosed him.* Acts xvii. 14, ܐܚܪܘܝ *they called him.* Mark x. 49.

Some verbs in Peal change Olaph into Yud, and are declined as the prœterite of the other conjugations; thus,

Plural	Singular.
ܩܝܡܘ	ܩܝܡ
ܩܝܡܢ	ܐܝܡܝ
ܩܝܡܬܘܢ	ܐܝܡܝ
ܩܝܡܬܝܢ	ܝܐܝܡܝ
ܩܝܡܝܢ	ܐܝܡܝ

The verb ܐܝܠܝ is not of the Aphel conjugation, as is manifest from the vowel ‍ being under the Olaph. It is the Peal conjugation with Olaph prosthetic.

A few verbs of this class have ‍ in the sing. numb. masc. of the imper.; as, ܐܫܬܝ *drink,* ܐܝܡܝ *swear.*

In the 3rd. pers. plu. prœt. and 2nd. pers. plu. imper. Peal, some verbs take the paragogic forms, ܝܟܘܢ, ܝܟܝܡ, ܝܟܡܝ.

	Peal.	Ethpe.	Pael.
Praet. Sing. 3. musc.			
3. fem.			
2. musc.			
2. fem.			
1. com.			
Plur. 3. musc.			
3. fem.			
2. musc.			
2. fem.			
1. com.			
Infinitive.			
Imper. Sing. musc.			
fem.			
Plur. musc.			
fem.			
Fut. Sing. 3. musc.			
3. fem.			
2. musc.			
2. fem.			
1. com.			
Plur. 3. musc.			
3. fem.			
2. musc.			
2. fem.			
1. com.			
Part. act.			
pass.			

Ethpaal.	Aphel.	Ethtaphal.	Shaphel.	Eshtaphal.
ܐܶܬܓܰܠܺܝ	ܐܰܓܠܺܝ	ܐܶܬܬܰܓܠܺܝ	ܫܰܓܠܺܝ	ܐܶܫܬܰܓܠܺܝ
ܐܶܬܓܰܠܝܰܬ݂	ܐܰܓܠܝܰܬ݂	ܐܶܬܬܰܓܠܝܰܬ݂	ܫܰܓܠܝܰܬ݂	ܐܶܫܬܰܓܠܝܰܬ݂
ܐܶܬܓܰܠܺܝܬ	ܐܰܓܠܺܝܬ	ܐܶܬܬܰܓܠܺܝܬ	ܫܰܓܠܺܝܬ	ܐܶܫܬܰܓܠܺܝܬ
ܐܶܬܓܰܠܝܳܬ݂	ܐܰܓܠܝܳܬ݂	ܐܶܬܬܰܓܠܝܳܬ݂	ܫܰܓܠܝܳܬ݂	ܐܶܫܬܰܓܠܝܳܬ݂
ܐܶܬܓܰܠܺܝܬ	ܐܰܓܠܺܝܬ	ܐܶܬܬܰܓܠܺܝܬ	ܫܰܓܠܺܝܬ	ܐܶܫܬܰܓܠܺܝܬ
ܐܶܬܓܰܠܝܶܗ	ܐܰܓܠܝܶܗ	ܐܶܬܬܰܓܠܝܶܗ	ܫܰܓܠܝܶܗ	ܐܶܫܬܰܓܠܝܶܗ
ܐܶܬܓܰܠܝܶܬ݂	ܐܰܓܠܝܶܬ݂	ܐܶܬܬܰܓܠܝܶܬ݂	ܫܰܓܠܝܶܬ݂	ܐܶܫܬܰܓܠܝܶܬ݂
ܐܶܬܓܰܠܝܽܘܢ	ܐܰܓܠܝܽܘܢ	ܐܶܬܬܰܓܠܝܽܘܢ	ܫܰܓܠܝܽܘܢ	ܐܶܫܬܰܓܠܝܽܘܢ
ܐܶܬܓܰܠܝܳܡ	ܐܰܓܠܝܳܡ	ܐܶܬܬܰܓܠܝܳܡ	ܫܰܓܠܝܳܡ	ܐܶܫܬܰܓܠܝܳܡ
ܐܶܬܓܰܠܝܰܢ	ܐܰܓܠܝܰܢ	ܐܶܬܬܰܓܠܝܰܢ	ܫܰܓܠܝܰܢ	ܐܶܫܬܰܓܠܝܰܢ
ܡܶܬܓܰܠܝܳܐ	ܡܰܓܠܝܳܐ	ܡܶܬܬܰܓܠܝܳܐ	ܡܫܰܓܠܝܳܐ	ܡܶܫܬܰܓܠܝܳܐ
ܐܶܬܓܰܠܳܐ	ܐܰܓܠܳܐ	ܐܶܬܬܰܓܠܳܐ	ܫܰܓܠܳܐ	ܐܶܫܬܰܓܠܳܐ
ܐܶܬܓܰܠܝ	ܐܰܓܠܝ	ܐܶܬܬܰܓܠܝ	ܫܰܓܠܝ	ܐܶܫܬܰܓܠܝ
ܐܶܬܓܰܠܝܶܗ	ܐܰܓܠܝܶܗ	ܐܶܬܬܰܓܠܝܶܗ	ܫܰܓܠܝܶܗ	ܐܶܫܬܰܓܠܝܶܗ
ܐܶܬܓܰܠܝܶܝܢ	ܐܰܓܠܝܶܝܢ	ܐܶܬܬܰܓܠܝܶܝܢ	ܫܰܓܠܝܶܝܢ	ܐܶܫܬܰܓܠܝܶܝܢ
ܬܶܬܓܠܶܐ	ܬܰܓܠܶܐ	ܬܶܬܬܰܓܠܶܐ	ܬܫܰܓܠܶܐ	ܬܶܫܬܰܓܠܶܐ
ܬܶܬܓܠܶܐ	ܬܰܓܠܶܐ	ܬܶܬܬܰܓܠܶܐ	ܬܫܰܓܠܶܐ	ܬܶܫܬܰܓܠܶܐ
ܐܶܬܓܠܶܐ	ܐܰܓܠܶܐ	ܐܶܬܬܰܓܠܶܐ	ܐܫܰܓܠܶܐ	ܐܶܫܬܰܓܠܶܐ
ܬܶܬܓܠܽܘܢ	ܬܰܓܠܽܘܢ	ܬܶܬܬܰܓܠܽܘܢ	ܬܫܰܓܠܽܘܢ	ܬܶܫܬܰܓܠܽܘܢ
ܐܶܬܓܠܶܐ	ܐܰܓܠܶܐ	ܐܶܬܬܰܓܠܶܐ	ܐܫܰܓܠܶܐ	ܐܶܫܬܰܓܠܶܐ
ܬܶܬܓܰܠܝܳܢ	ܬܰܓܠܝܳܢ	ܬܶܬܬܰܓܠܝܳܢ	ܬܫܰܓܠܝܳܢ	ܬܶܫܬܰܓܠܝܳܢ
ܢܶܬܓܠܽܘܢ	ܢܰܓܠܽܘܢ	ܢܶܬܬܰܓܠܽܘܢ	ܢܫܰܓܠܽܘܢ	ܢܶܫܬܰܓܠܽܘܢ
ܬܶܬܓܰܠܝܳܢ	ܬܰܓܠܝܳܢ	ܬܶܬܬܰܓܠܝܳܢ	ܬܫܰܓܠܝܳܢ	ܬܶܫܬܰܓܠܝܳܢ
ܢܶܬܓܠܶܐ	ܢܰܓܠܶܐ	ܢܶܬܬܰܓܠܶܐ	ܢܫܰܓܠܶܐ	ܢܶܫܬܰܓܠܶܐ
ܐܶܬܓܠܰܝ	ܐܰܓܠܰܝ	ܐܶܬܬܰܓܠܰܝ	ܐܫܬܰܓܠܰܝ	ܐܶܫܬܰܓܠܰܝ
	ܐܰܓܠܰܘ		ܫܰܓܠܰܘ	ܐܶܫܬܰܓܠܰܘ

45. *Verbs* "ܟ.

Verbs which have the second and third radicals the same lose the middle radical in the Peal, Aphel, Ethtaphal, Shaphel and Eshtaphal conjugations. The vowel of the middle radical expunged is remitted to the first. With the exception of this defect and a peculiarity in the act. part. Peal, the whole inflexion is quite regular. The Ethpeel, Pael and Ethpaal conjugations retain both the radicals, and are in every respect regular. But for the two last conjugations the *Palpel* and *Ethpalpal* forms are most frequently used; as, ܟܟ *he dear*, ܙܥܙܥ *he agitated*, ܨܒܬ *he magnified*, "ܟ̇ܟ̇ܬ̇, ܝܐܝܐ, "ܟ̇ܟ̇ܬ, and ܙܘܙ for ܙܒ̇ܬ.

The imper. and fut. Peal receive on the second radical the vowel · or , according to the rule laid down for these forms in the reg. verbs; thus, ܢܒ̇ܙ *he will spoil*, ܢܨ̇ܒ *he will desire*.

In the act. part. Peal the middle radical is changed into Olaph, but it is pronounced as Yud; thus, ܪܐܗ is pronounced *Ro-yes*, § 11. When an addition is made to the end of this part., the Olaph with its vowel is usually taken away; as, ܦܗܡ, ܬܪܡ. Sometimes, however, the Olaph is retained, especially in the verb ܥܠ *he entered*; as, ܥܐܠ, fem. ܥܐܠܐ, plu. masc. ܥܐܠܝܢ, fem. ܥܐܠܢ. The passive participle Peal is regularly formed; as, ܒܙܝܡ &c. Sometimes the first radical takes ; as, ܣܝܡ. Matth. xxi. 5.

Verbs which have Olaph for the second and third radicals preserve both of them in inflexion. See *doubly irregular verbs*.

In the part. Aphel the middle radical is sometimes retained having the *linea occultans*; as, ܡܥܠܠܠܝ *shadowing*.

The Olaph, characteristic of the Aphel conjugation, is sometimes retained with the præformatives; as, ܚܒܐܡܚܒ *to love*.

N B. The 3rd. pers. sing. fem. fut. of all the conjugations both of regular and irregular verbs, has sometimes Yud at the end; as, ܟܬܘܡܟ ܟ, ܡܩܘܡܟ as well as ܩܘܡܟ; ܟ.

The Objective Affixes attached to Verbs.

46. We have already seen that different affixes are added to verbs to mark the *person* and *number*; besides these, others are frequently attached, which may be called the objective affixes; thus, ܩܛܠܟܝ *she has slain thee*. If the verb be intransitive, then it must be translated with some preposition to preserve its connection with the pronoun. We will first give a Table of these Affixes.
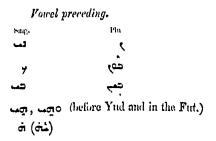
When a Consonant precedes the Affix.

Sing.	Plu.
ܢܝ‍ܼ (ܝܢܝ‍ imper.)	ܢ‍ (ܢ‍ imper.)
ܟ‍	ܟܘܢ
ܟܝ‍	ܟܝܢ
ܗ‍	
ܗ‍	

2nd. pers. masc. Præt., 3rd. pers. fem. Præt., and Nun preced.

Sing.	Plu.
ܢܝ‍	ܢ‍
ܟ‍	ܟܘܢ (ܟܘܢ 2nd. masc. plu.)
ܟܝ‍	ܟܝܢ (ܟܝܢ 2nd. fem. plu.)
ܝܗܝ‍	
ܗ‍	

	Peal.	Aphel	Ethtaphal.
Praet. Sing. 3. masc.	ܣܕܪ	ܐܣܕܪ	ܐܣܬܕܪ
3. fem.	ܣܕܪܬ	ܐܣܕܪܬ	ܐܣܬܕܪܬ
2. masc.	ܣܕܪܬ	ܐܣܕܪܬ	ܐܣܬܕܪܬ
2. fem.	ܣܕܪܬܝ	ܐܣܕܪܬܝ	ܐܣܬܕܪܬܝ
1. com.	ܣܕܪܬ	ܐܣܕܪܬ	ܐܣܬܕܪܬ
Plur. 3. masc.	ܣܕܪܘ	ܐܣܕܪܘ	ܐܣܬܕܪܘ
3. fem.	ܣܕܪܝ	ܐܣܕܪܝ	ܐܣܬܕܪܝ
2. masc	ܣܕܪܬܘܢ	ܐܣܕܪܬܘܢ	ܐܣܬܕܪܬܘܢ
2. fem.	ܣܕܪܬܝܢ	ܐܣܕܪܬܝܢ	ܐܣܬܕܪܬܝܢ
1. com.	ܣܕܪܢ	ܐܣܕܪܢ	ܐܣܬܕܪܢ
Infinitive	ܡܣܕܪ	ܡܣܕܪܘ	ܡܣܬܕܪܘ
Imper. Sing. masc.	ܣܕܘܪ	ܐܣܕܪ	ܐܣܬܕܪ
fem.	ܣܕܘܪܝ	ܐܣܕܪܝ	ܐܣܬܕܪܝ
Plur. masc.	ܣܕܘܪܘ	ܐܣܕܪܘ	ܐܣܬܕܪܘ
fem.	ܣܕܘܪܝ	ܐܣܕܪܝ	ܐܣܬܕܪܝ
Fut. Sing. 3. masc.	ܢܣܕܪ	ܢܣܕܪ	ܢܣܬܕܪ
3. fem.	ܬܣܕܪ	ܬܣܕܪ	ܬܣܬܕܪ
2. masc.	ܬܣܕܪ	ܬܣܕܪ	ܬܣܬܕܪ
2. fem.	ܬܣܕܪܝ	ܬܣܕܪܝ	ܬܣܬܕܪܝ
1. com.	ܐܣܕܪ	ܐܣܕܪ	ܐܣܬܕܪ
Plur. 3. masc.	ܢܣܕܪܘܢ	ܢܣܕܪܘܢ	ܢܣܬܕܪܘܢ
3. fem.	ܢܣܕܪܢ	ܢܣܕܪܢ	ܢܣܬܕܪܢ
2. masc.	ܬܣܕܪܘܢ	ܬܣܕܪܘܢ	ܬܣܬܕܪܘܢ
2. fem.	ܬܣܕܪܢ	ܬܣܕܪܢ	ܬܣܬܕܪܢ
1. com.	ܢܣܕܪ	ܢܣܕܪ	ܢܣܬܕܪ
Part. act.	ܣܕܪ	ܡܣܕܪ	ܡܣܬܕܪ
pass.	ܣܕܝܪ	ܡܣܕܪ	

Shaphel.	Eshtaphal.	Palpel.	Ethpalpal.
ܡܰܚܪܶܒ	ܐܶܡܰܚܪܰܒ	ܚܰܪܒܶܒ	ܐܶܬܚܰܪܒܰܒ
ܡܰܚܪܶܒܬ	ܐܶܡܰܚܪܰܒܬ	ܚܰܪܒܶܒܬ	ܐܶܬܚܰܪܒܰܒܬ
ܡܰܚܪܶܒܬ	ܐܶܡܰܚܪܰܒܬ	ܚܰܪܒܶܒܬ	ܐܶܬܚܰܪܒܰܒܬ
ܡܰܚܪܶܒܬܝ	ܐܶܡܰܚܪܰܒܬܝ	ܚܰܪܒܶܒܬܝ	ܐܶܬܚܰܪܒܰܒܬܝ
ܡܰܚܪܶܒܬ	ܐܶܡܰܚܪܰܒܬ	ܚܰܪܒܶܒܬ	ܐܶܬܚܰܪܒܰܒܬ
ܡܰܚܪܶܒܘ	ܐܶܡܰܚܪܰܒܘ	ܚܰܪܒܶܒܘ	ܐܶܬܚܰܪܒܰܒܘ
ܡܰܚܪܶܒܬ	ܐܶܡܰܚܪܰܒܬ	ܚܰܪܒܶܒܬ	ܐܶܬܚܰܪܒܰܒܬ
ܡܰܚܪܶܒܬܘܢ	ܐܶܡܰܚܪܰܒܬܘܢ	ܚܰܪܒܶܒܬܘܢ	ܐܶܬܚܰܪܒܰܒܬܘܢ
ܡܰܚܪܶܒܬܝܢ	ܐܶܡܰܚܪܰܒܬܝܢ	ܚܰܪܒܶܒܬܝܢ	ܐܶܬܚܰܪܒܰܒܬܝܢ
ܡܰܚܪܶܒܢ	ܐܶܡܰܚܪܰܒܢ	ܚܰܪܒܶܒܢ	ܐܶܬܚܰܪܒܰܒܢ
ܡܰܚܪܒܘ	ܐܶܡܰܚܪܒܘ	ܡܚܰܪܒܘ	ܐܶܬܚܰܪܒܘ
ܡܰܚܪܶܒ	ܐܶܡܰܚܪܰܒ	ܚܰܪܒܶܒ	ܐܶܬܚܰܪܒܰܒ
ܡܰܚܪܒܝ	ܐܶܡܰܚܪܒܝ	ܚܰܪܒܝ	ܐܶܬܚܰܪܒܝ
ܡܰܚܪܒܘ	ܐܶܡܰܚܪܒܘ	ܚܰܪܒܘ	ܐܶܬܚܰܪܒܘ
ܡܰܚܪܒܝ	ܐܶܡܰܚܪܒܝ	ܚܰܪܒܝ	ܐܶܬܚܰܪܒܝ
ܢܰܚܪܶܒ	ܬܰܚܪܶܒ	ܢܚܰܪܶܒ	ܢܶܬܚܰܪܒ
ܬܰܚܪܶܒ	ܬܰܚܪܶܒ	ܬܚܰܪܶܒ	ܬܶܬܚܰܪܒ
ܬܰܚܪܶܒ	ܬܰܚܪܶܒ	ܬܚܰܪܶܒ	ܬܶܬܚܰܪܒ
ܬܰܚܪܒܝܢ	ܬܰܚܪܒܝܢ	ܬܚܰܪܒܝܢ	ܬܶܬܚܰܪܒܝܢ
ܐܰܚܪܶܒ	ܐܰܚܪܶܒ	ܐܚܰܪܶܒ	ܐܶܬܚܰܪܒ
ܢܰܚܪܒܘܢ	ܬܰܚܪܒܘܢ	ܢܚܰܪܒܘܢ	ܢܶܬܚܰܪܒܘܢ
ܢܰܚܪܒܢ	ܬܰܚܪܒܢ	ܢܚܰܪܒܢ	ܢܶܬܚܰܪܒܢ
ܬܰܚܪܒܘܢ	ܬܰܚܪܒܘܢ	ܬܚܰܪܒܘܢ	ܬܶܬܚܰܪܒܘܢ
ܬܰܚܪܒܢ	ܬܰܚܪܒܢ	ܬܚܰܪܒܢ	ܬܶܬܚܰܪܒܢ
ܢܰܚܪܶܒ	ܬܰܚܪܶܒ	ܢܚܰܪܶܒ	ܢܶܬܚܰܪܒ
ܡܰܚܪܒ	ܡܰܚܪܒ	ܡܚܰܪܒ	ܡܶܬܚܰܪܒ
ܡܰܚܪܒ		ܡܚܰܪܒ	

Vowel preceding.

Sing.	Plu.
ܠܢ	ܢ
ܝ	ܟܘܢ
ܟܝ	ܟܝܢ

ܝܗܝ, ܘܗܝ (before Yud and in the Fut.)

ܗ (ܗ̇)

It will not be necessary to extend the paradigm be-
yond the Peal conjugation, for the others are inflected
like it. Whatever deviations there are will be given.
Neither will it be necessary to give examples of irregu-
lar verbs, except that class of them which have Olaph
for the third radical, and of which, on account of some
striking peculiarities, particular notice must be taken.

The first and second persons of both numbers
through both the tenses do not take the objective
affixes of the same person, otherwise the signification
would be reciprocal, which is usually expressed by
certain conjugations.

In the praet. the third pers. plu. fem. has two forms,
ܩܛܠܝ̈ and ܩܛܠܝ̈ܢ, one the simple and the other the
paragogic; each of them takes the affixes. There is
also a masc. paragogic form ܩܛܠܘܢ.

Verbs of the sec. pers. plu. praet. of both genders do
not receive the affixes ܟܘܢ and ܟܝܢ; instead of them
are used the separate pronouns ܐܢܘܢ and ܐܢܝܢ.

The following transposition of vowels takes place
in receiving the objective affixes:—

ܩܛܠܗ becomes		ܩܛܠܗ
ܩܛܠܬܗ		ܩܛܠܬܗ
ܩܛܠܬܗ		ܩܛܠܬܗ
ܩܛܠܘܢ, ܩܛܠܗ		ܩܛܠܬܘܢ, ܩܛܠܬܗ
ܩܛܠܝܢ, ܩܛܠܝ		ܩܛܠܬܝ, ܩܛܠܝ
ܩܛܠܘܗܝ		ܦܛܠܘܗܝ

47. *Præterite.*

3rd. pers. sing. masc. ܩܛܠ *he has slain.*

ܩܛܠܢܝ *he has slain me,* ܩܛܠܢ ...... *us,* ܩܛܠܟܘ ......
thee, masc.; ܩܛܠܟܝ ...... *thee,* fem.; ܩܛܠܟܘܢ ......
you, masc.; ܩܛܠܟܝܢ ...... *you,* fem.; ܩܛܠܗ ......
him, ܩܛܠܗ ...... *her,* ܩܛܠ ܐܢܘܢ ...... *them,* masc.;
ܩܛܠ ܐܢܝܢ ...... *them,* fem.

3rd. pers. sing. fem. ܩܛܠܬ *she has slain.*

ܩܛܠܬܢܝ *she has slain me,* ܩܛܠܬܢ ...... *us,* ܩܛܠܬܟܘ
...... *thee,* masc.; ܩܛܠܬܟܝ ...... *thee,* fem.; ܩܛܠܬܟܘܢ
...... *you,* masc.; ܩܛܠܬܟܝܢ ...... *you,* fem.; ܩܛܠܬܗ
...... *him,* ܩܛܠܬܗ ...... *her,* ܩܛܠܬ ܐܢܘܢ ...... *them,*
masc.; ܩܛܠܬ ܐܢܝܢ ...... *them,* fem.

2nd. pers. sing. masc. ܩܛܠܬ.

ܩܛܠܬܢܝ *thou hast slain me,* ܩܛܠܬܢ ...... *us,*
ܩܛܠܬܝܗܝ ...... *him,* ܩܛܠܬܗ ...... *her,* ܩܛܠܬ ܐܢܘܢ
...... *them* masc.; ܩܛܠܬ ܐܢܝܢ ...... *them,* fem.

2nd. pers. sing. fem. ܩܛܰܠܬܝ.

ܩܛܰܠܬܝܢܝ *thou hast slain me*, ܩܛܰܠܬܝܢ ...... *us*,
ܩܛܰܠܬܝܘܗܝ ...... *him*, ܩܛܰܠܬܝܗ *her*, ܩܛܰܠܬܝ ܐܢܘܢ ......
them, masc.; ܩܛܰܠܬܝ ܐܢܝܢ ...... *them*, fem.

1st. pers. sing. ܩܛܠܬ

ܩܛܠܬܟ ...... *thee*, masc.; ܩܛܠܬܟܝ ...... *thee*, fem.;
ܩܛܠܬܟܘܢ ...... *you*, masc.; ܩܛܠܬܟܝܢ ...... *you*, fem.;
ܩܛܠܬܗ ...... *him*, ܩܛܠܬܗ ...... *her*, ܩܛܠܬ ܐܢܘܢ ......
them, masc.; ܩܛܠܬ ܐܢܝܢ . .... *them*, fem.

3rd. pers. plu. masc. ܩܛܠܘ or ܩܛܠܘܢ.

ܩܛܠܘܢܝ ...... *me*, ܩܛܠܘܢ ...... *us*, ܩܛܠܘܟ ...... *thee*,
masc.; ܩܛܠܘܟܝ ...... *thee*, fem.; ܩܛܠܘܟܘܢ ...... *you*,
masc.; ܩܛܠܘܟܝܢ ...... *you*, fem.; ܩܛܠܘܗܝ ...... *him*,
ܩܛܠܘܗ ...... *her*, ܩܛܠܘ ܐܢܘܢ ...... *them*, masc.;
ܩܛܠܘ ܐܢܝܢ ...... *them*, fem. The other form becoming
ܩܛܠܘܢ takes the affixes of the 2nd. pers. sing. masc.

3rd. pers. plu. fem. ܩܛܠܝ or ܩܛܠܝܢ.

ܩܛܠܝܢܝ ...... *me*, ܩܛܠܝܢ ...... *us*, ܩܛܠܝܟ ...... *thee*,
masc.; ܩܛܠܝܟܝ ...... *thee*, fem.; ܩܛܠܝܟܘܢ ...... *you*,
masc.; ܩܛܠܝܟܝܢ ...... *you*, fem.; ܩܛܠܝܗܝ ...... *him*,
ܩܛܠܝܗ ...... *her*. The other form becoming ܩܛܠܝܢ
takes the affixes of the 2nd. pers. sing. masc.

Plu. numb. 2nd. pers. masc. ܥܒܿܕܬܘܢ, ܥܒܼܕܬܘܢ.

ܥܒܕܬܘܢܢܝ or ܥܒܕܬܘܢܢܝ ...... *me*, ܥܒܕܬܘܢ or ܥܒܕܬܘܢ ...... *us*, ܥܒܕܬܘܢܝܗܝ or ܥܒܕܬܘܢܝܗܝ ...... *him*, ܥܒܕܬܘܢܗ or ܥܒܕܬܘܢܗ ...... *her*.

2nd. pers. fem. ܥܒܕܬܝܢ.

ܥܒܕܬܝܢܢܝ or ܥܒܕܬܝܢܢܝ ...... *me*, ܥܒܕܬܝܢ or ܥܒܕܬܝܢ ...... *us*, ܥܒܕܬܝܢܝܗܝ or ܥܒܕܬܝܢܝܗܝ ...... *him*, ܥܒܕܬܝܢܗ ...... *her*.

Future Tense.

3rd. pers. sing. masc. ܢܥܒܕ.

ܢܥܒܕܢܝ ...... *me*, ܢܥܒܕܢ ...... *us*, ܢܥܒܕܟ ...... *thee*, masc.; ܢܥܒܕܟܝ ...... *thee*, fem.; ܢܥܒܕܟܘܢ ...... *you*, masc.; ܢܥܒܕܟܝܢ ...... *you*, fem.; ܢܥܒܕܝܘܗܝ ...... *him*, ܢܥܒܕܗ ...... *her*.

2nd. pers. sing. fem. ܬܥܒܕܝܢ.

ܬܥܒܕܝܢܢܝ ...... *me*, ܬܥܒܕܝܢܢ ...... *us*, ܬܥܒܕܝܢܝܗܝ ...... *him*, ܬܥܒܕܝܢܗ ...... *her*.

3rd. pers. plu. masc. ܢܥܒܕܘܢ.

ܢܥܒܕܘܢܢܝ ...... *me*, ܢܥܒܕܘܢ ...... *us*, ܢܥܒܕܘܢܟ ...... *thee*, masc.; ܢܥܒܕܘܢܟܝ ...... *thee*, fem.; ܢܥܒܕܘܢܟܘܢ ...... *you*, masc.; ܢܥܒܕܘܢܟܝܢ ...... *you*, fem.; ܢܥܒܕܘܢܝܗܝ ...... *him*, ܢܥܒܕܘܢܗ ...... *her*.

3rd. pers. fem. plu. ܒܨܝܟ

...... ܒܨܝܟܕ, *us*, ... ܒܨܝܟܢ, *me*, ... ܒܨܝܟܣ
thee, masc.; ...... ܒܨܝܟܨ *thee*, fem.; ...... ܒܨܝܟܬܡ
you, masc.; ...... ܒܨܝܟܬܢ *you*, fem.; ...... ܒܨܝܟܡܝ
him, ܒܨܝܟܗ ...... *her*.

Participles are seldom found with the objective affixes; when they are, the modification they undergo is the same as that for nouns.

48. *Observations.*
Preterite with Affixes.

It will be observed from the foregoing examples, that verbs and nouns have nearly the same vowel changes; thus, ܩܛܠ, when it takes the affixes, remits the ٙ to ܠ (see p. 119), which is similar to ܩܛܝܡ. In the other persons of the sing. the vowel is retained on the second radical to avoid three letters coming together without a vowel. In the third person plural of both genders the ٙ is put back on the first letter, ܘ receives ٙ, and ܠ of the fem. is taken away. The first and second persons plu. preserve both vowels unchanged.

Verbs having ٙ with the second rad. retain it in those places where ٙ is found in ܩܛܠ.

Verbs having Olaph or Yud for the first radical may be referred to ܩܛܠ; for whenever ܠ is destitute of a vowel, there Olaph has ٙ and Yud ٙ; when ܠ has ٙ, Olaph and Yud have the same.

Pael, Aphel and Shaphel conjugations retain the first vowel immoveable, but the second they change in the same manner as in Peal.

The affix ـهـ is used after Yud, ـه after those which end in ه servile; this is the case throughout the conjugations.

Infinitive.

In the infin. Peal the last vowel is taken away, except with the suffixes ـهـ and ـهـ; but if it be ْ, as in verbs having Vau the second radical, the vowel remains. In the other conjugations having the termination ō, ـ is added with the suffixes.

Imperative.

The imper. of all the conjugations, where the middle radical has any one of the vowels ْ, or ʼ, does not change its form in the sing., and inserts Yud before the affixes.

The vowel ō in the plu. masc. is remitted to the first radical.

Pael, Aphel and Shaphel conjugations, when the imper. agrees with the præt., cast away the vowel of the 2nd. radical before the suffixes; as, ـهـ *bring him*. But verbs having the middle radical ١, ه or ـ, as well as some paragogic forms, retain the vowel; as, ـهـ *do me good*.

Future.
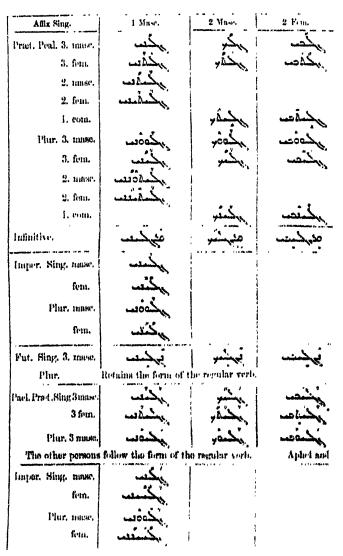
The 1st. pers. of both numbers, 2nd. pers. sing. masc., and 3rd. pers. sing. of both genders preserve the second vowel before the affixes ـهـ and ـهـ; but it

is lost in the others. The remaining persons keep both vowels in all the forms.

The verb ܒܪܐ with Affixes.

The forms which end in ܐ, viz., pract. Peal m.; Imp. Pael, Aphel and Shaphel in 3rd. pers. sing. masc. cast away ܐ, but retain the vowel , by which the suffixes are annexed to the verb; as, ܒܪܟ , ܒܪܗ ; ܒܪܟ , ܒܪܢ . In the Inf. Peal the ܐ is changed into ܬ moveable; as, ܡܒܪܝܟ , ܡܒܪܝܟܢ , ܡܒܪܝܟܘܢ ; but before ܟܘܢ and ܟܝܢ the ܐ is removed, although ' is retained; as, ܡܒܪܝܟܟܘܢ , ܡܒܪܝܟܟܝܢ .
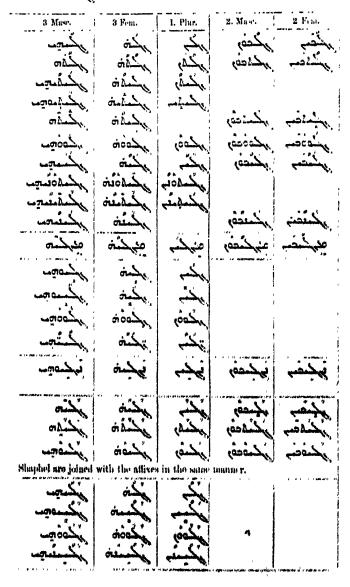
Those forms of the verb ending in ܐ, such as the futures and participles, when they use the affixes, are accustomed to change ܐ into ܬ, the vowel being retained; as, ܢܒܪܟ , ܢܒܪܝܘܗܝ .

There is this peculiarity in the forms terminating in ܘ, that they change ܘ into ܘܗ or ܐܘ; as, ܒܪܟܐܘܗܝ , or ܒܪܟܘܗܝ , ܒܪܟܘܢܝ , or ܒܪܟܐܘܢܝ .

The form ܘ', which is the termination of the 3rd. pers. pract. plu. of all the conjugations except Peal, is changed before the affixes into ܘ; as, ܒܣܝܘ *they tempted*, ܒܣܝܘܢܝ , ܒܣܝܘܗܝ .

In those parts of the verb which end in ܝ, the vowel is either expunged, and the ܝ becomes moveable, or both ܝ and ' are retained; as, ܒܪܝܢܝ , ܐܒܪܝܟܢ , ܢܒܪܟ , ܒܪܝܘܗܝ .

Affix Sing.	1 Masc.	2 Masc.	2 Fem.
Præt. Peal. 3. masc.			
3. fem.			
2. masc.			
2. fem.			
1. com.			
Plur. 3. masc.			
3. fem.			
2. masc.			
2. fem.			
1. com.			
Infinitive.			
Imper. Sing. masc.			
fem.			
Plur. masc.			
fem.			
Fut. Sing. 3. masc.			
Plur.	Retains the form of the regular verb.		
Pael. Præt. Sing 3 masc.			
3 fem.			
Plur. 3 masc.			
	The other persons follow the form of the regular verb.		Aphel and
Imper. Sing. masc.			
fem.			
Plur. masc.			
fem.			

3 Masc.	3 Fem.	1. Plur.	2. Masc.	2 Fem.

Shaphel are joined with the affixes in the same manner.

3 Masc.	3 Fem.	1. Plur.	2. Masc.	2 Fem.

There are many parts of the verb which follow the regular forms of ܩܛܠ in every respect, viz. the paragogic forms, the 3rd. pers. sing. fem., 1st. and 2nd. pers. sing. and plu. præt.; 2nd. pers. sing. fem., 2nd. and 3rd. pers. plu. masc. and fem. fut.; and the inf. of all the conjugations, the inf. Peal excepted.

Some instances are met with in the 3rd. pers. plu. masc. of the Peal conj. where the 3rd. rad. Olaph is retained with the affixes; as, ܩܛܠܘܢܝ *they have built it*. This remark applies also to the 2nd. pers. plu. Imp. of both genders; as, ܫܪܐܘܗܝ *loose him*, John xi. 14. This custom of preserving Olaph is also found in the partic. Peal as well as in the Imp. sing. and plu. of all the active conjugations; as, ܣܢܐܝ *hating me*, Ps. ix. 14; ܚܘܐܝܢܝ *show me*, Cant. ii. 14.

In the futures, where Yud quiescent follows the last vowel, before the suffixes another Yud is sometimes added; as, ܠܐ ܬܘܒܕܝܘܗܝ *do not loose it*. Amira, Gram. Chald. p. 377. Hoffman, however, doubts the truth of this, and is of opinion that the Yud has got into the text in this and other places through the carelessness of editors. See his Gram. Syr. p. 230. In 1 Cor. xii. 31 we have an example of the Yud being rejected; viz. ܐܚܘܟܘܢ *I will show you*. Sometimes we have ܐ used for ܝ, especially before the affixes of the 3rd. pers. sing. fem.; as in Peal, Matth. ii. 19, ܢܫܒܩܝܗ *he would dismiss him*.

In 3rd. pers. præt. plu. fem. the common form is joined

with the affixes much more frequently than the paragogic; as, ܐܣܝܘܗܝ *they healed him*, is found rather than ܐܣܝܐܢܗܝ.

49. *Doubly Defective Verbs.*

The irregularities in verbs, it has been already observed, are produced by having as a radical one of the letters Olaph, Vau, Yud or Nun, which in certain situations is dropped, or by having the second and third radicals the same. There may be roots having more than one radical, which is subject to elision or quiescence. Of course it will not happen at the same time that all the letters will disappear or become quiescent; for the principles on which these peculiarities depend cannot operate simultaneously by any combination of circumstances so as to produce this effect. It will therefore follow that some letters of the root must remain in every part of the conjugation, and that in general no two consecutive letters can be at the same time subject to defect. It will be sufficient to consider a few instances of doubly irregular verbs, which may be divided into the following classes.

1st. Verbs with the first radical a Nun and the third Olaph; as, ܢܟܐ *he injured*, Ethpeel ܐܬܢܟܝ, where Olaph is changed into Yud; Aphel ܐܟܝ, where the initial Nun is assimilated. So we have ܢܣܐ *he tempted*, Aph. ܐܦܣܝ.

2nd. Verbs having the first and third radicals Olaph; as, اتا *he came*, fut. Peal ܢܐܬܐ, inf. ܡܐܬܐ, imper. ܬܐ, Aph. ܐܝܬܝ which possess the defects both of ܐܟܠ and ܢܣܒ. Again, ܐܢܝ *he lamented*, fut. ܢܐܢܐ, inf. ܡܐܢܐ, imper. ܐܟܐ.

3rd. Those with the first radical Yud and the third Olaph; as, ܝܡܐ, or ܝܡܝ *he swore*, ܝܡܝܬ *I have sworn*, ܢܐܡܐ *he will swear*, ܡܐܡܐ *to swear*, imper. ܝܡܝ Aph. ܐܘܡܝ. ܝܕܥ *he grew*, fut. ܢܐܕܥ, inf. ܡܐܕܥ, imper. ܝܕܥ Aph. ܐܘܕܥ.

4th. Verbs having the second and third radicals Olaph. ܟܐܐ *he forbade*, whence 3rd. pers. praet. plu. ܟܐܘ, inf. ܡܟܐܐ, imper. ܟܐܝ, fut. ܢܟܐܐ. ܠܐܝ *he laboured*, fut. ܢܠܐܐ, inf. ܡܠܐܐ, imper. ܠܐܝ, Aph. ܐܠܐܝ, or ܐܠܝ.

ܗܘܐ has the shortened form of the fut. ܢܗܘܐ, as well as the ordinary ܢܗܘܐ.

50.   *Quadriliteral Verbs.*

The Syrians have some verbs composed of more than three letters; they are not numerous, and as in Hebrew and Arabic, are chiefly derived from triliteral roots. They are formed by the addition or repetition of a letter, and undergo little or no alteration when the prefixes and affixes are annexed.

    I. By the repetition of one or two of the letters

of the triliteral root, and chiefly in those cases when the second and third radicals are the same, or the middle radical Vau (see § 42, 15); thus.

ܓܪܓܪ *he dragged along*, from ܓܪ *he dragged*; ܐܬܡܪܡܪ *he was exasperated*, from ܡܪ *he was bitter.*

ܚܫܚ *he did often*, or *practised*, from ܚܫ *he did*, or *made*; ܐܬܡܬܒ *he was made*, or *became lazy*, from ܡܬ *he was lazy.* It will be seen from these and the following examples, that the general effect of the duplication is to give increased intensity to the signification of the original word.

II. Instances of two of the radicals being repeated are, ܐܬܚܠܡܟܡ *he dreamed for a long time*, from ܚܠܡ *he dreamed*; ܐܬܗܓܓ *he imagined*, from ܗܓ.

III. Some appear to be compounded of two verbs; as, ܐܬܒܗܬ *he was put to shame*, from ܒܗܬ *he was base*, and ܨܚ *he insulted*.

IV. By the addition of a letter to the beginning of a word.

(1) ܡ; as, ܡܣܟܢ *he made poor*, ܐܬܡܣܟܢ *he became poor*, from the Arabic ܣܟܢ *he was poor.*

(2) ܗ; as, ܩܗܙܬ *he hastened, he urged*, from ܩܗܙ. This is probably a variety of Shaphel.

(3) ܠ; as, ܐܠܦ *he taught*, from ܠܦ *he adhered to, followed.*

The letter Vau is sometimes inserted in the middle of a word; as, شتّو *he twisted*, اِلتوّص *he was perplexed*, from the root شتّم *he bound*; صتّم *he bore, endured, expected*, from صتّم.

Sometimes we have ب; as, ﺣميّب *he did wrong*, from ﺣميّب *he changed*, قميّط *he carried, endured, supported*, from صتّم صم; as, معتّمّ *he persevered*, from معتّم *he was strong*. د; as, ﺣﺮيّب *he rolled*, from ﺣيّد.

At the end of a word we find sometimes the letter ﻦ; as, ﺣمّﻦ *he made domestic*, اِﻦتّﻦ *he was treated familiarly*, from ﺣﺑﻦ *a house*; ﺗﺤﺘﻦ *he subdued*, from ﺗﺤﺖ or تّﻦ *under, beneath*. Common forms of this kind are يّﺮيّﻦ, ضيّﻦ, and تّﻦ.

It is unnecessary to give more examples; we will only observe that, in the process of conjugation, these verbs follow in general the principles laid down for triliterals.

51.   PARTICLES.

Under this term may be comprehended words which are used in explaining, modifying, and connecting the principal parts of a sentence. They embrace therefore, Adverbs, Prepositions, Conjunctions, and Interjections.

Adverbs.

1st. Of time.

اِﺗﻤّ *at once, together*, اِﻗتّﻦ *when?* اِﻟﺘّﻦ or اِﻟﺘّﻦ

yesterday, ܐܬ݂ܡܠܝ in the end, at length, ܚܪܬܐ afterwards, then, ܗܝܕܝܢ now, ܗܫܐ or ܡܟܝܠ to-day, ܝܘܡܢ perhaps, before, ܩܕܡܐ immediately, ܡܚܕܐ to-morrow, ܡܚܪ at any time, ܡܬܘܡ not yet, ܠܐ ܥܕܟܝܠ till when? how long? ܥܕ ܡܬܝ until now, ܥܕܡܐ ܠܗܫܐ suddenly.

2nd. Of place.

ܐܝܟܐ where? ܟܐ here, hither, ܗܪܟܐ hence, ܠܡܟܐ whither? which way? ܠܬܡܢ there.

Adverbs of various kinds.

ܐܝܟܢܐ how? ܣܓܝ greatly, very, ܟܡܐ, ܣܓܝ, only, ܒܠܚܘܕ μᾶλλον, especially, more, ܐܟܬܪ truly, ܫܪܝܪܐ more, quickly, or ܒܥܓܠ little, ܩܠܝܠ already, ܡܢ ܟܕܘ ܡܐܡܪܐ (for ܡܐ ܕܐܡܪܬ as I have said) namely, as, like, ܐܝܟ yes, it is so, ܐܝܢ whether? pray? ܕܠܡܐ i. e., or, ܐܝܡܟܐ where is he? (which is formed from the adverb ܐܝܟܐ and the personal pronoun ܗܘ), ܒܗ ܒܕܘܟܬܐ in the same place, ܐܝܡܟܐ from whence? ܡܟܝܠ now, therefore, ܡܛܠ gratis, for nothing, ܟܠ ܟܠܗ wholly, ܒܪܡ but, ܠܐ not, ܐܚܪܝܬ lastly, ܩܕܡܝܬ firstly, ܬܪܝܢܝܬ secondly. From any adjective, an adverb may be formed by adding the termination ܐܝܬ; as, ܐܠܗܐܝܬ divinely, ܟܐܢܐܝܬ justly.

Prepositions.

Some Prepositions are prefixed to verbs, nouns, &c., and others are separate words. Those most commonly used are ܒ *in*, ܠ *to*, ܠܘܬ *to*, *with*, ܡܢ *from*, ܒܝܬ, ܒܝܢܬ or ܒܝܢ *between*, ܕܠܐ *without*, ܒܠܝ, ܛܠ *without*, ܒܬܪ, ܡܢܒܬܪ *after*, ܚܠܦ *for*, ܥܠ *about*, ܠܩܘܒܠ *against*, ܡܛܠ *because of*, ܥܠ *upon* or *against*, ܥܡ *with*, ܩܕܡ *before*, ܐܝܟ *according to*, ܨܝܕ *at, near, in the possession of*, ܩܕܡ *before*, ܬܚܝܬ or ܠܬܚܬ *under*.

Conjunctions and Interjections.

These are ܐܘ *or*, ܐܠܐ, ܐܝܟܢܐ, ܐܦ *as*, ܐܠܐ *but*, ܐܢܕܝܢ *if not, unless*, ܐܢ *if*, ܐܢܠܐ *if not*, ܐܢ *if*, ܡܛܠ *therefore*, ܓܝܪ *for*, ܕ *as, because*, ܕܝܢ *but*, ܕܠܡܐ *lest by chance*, ܡܛܠܗܟܢܐ *therefore*, ܘ *and*, ܟܕ *when*, interrog. ܫܪܝܪܐ *truly*, ܐ... *when*, ܐܡܬܝ *when*, ܡܛܠܗܢܐ *therefore*, ܥܕ *whilst not, before*, ܥܕܡܐ *until*, ܐܦ *also*, ܐܦܢ *although*.

The Interjections are ܗܐ *behold*, ܐܘ, ܐܝ *O!* ܐܘܚܕܢ ܘܝ *O that!* ܘܝ *woe!* ܒܥܝܢܐ *I pray*, ܒܝ *pray* (Heb. ܒܝ), ܚܣ *far be it!* ܫܠܡ *hail! happy!*

yesterday, ܐܬܡܠܝ in the end, at length, ܚܪܬܐ afterwards, ܗܝܕܝܢ then, ܗܫܐ now, ܡܥܩܒܐ or ܝܘܡܢ to-day, ܟܒܪ perhaps, ܩܕܡ before, ܡܚܕܐ immediately, ܡܚܪ to-morrow, ܡܬܘܡ at any time, ܠܐ ܡܬܘܡ not yet, ܥܕ ܠܐܡܬܝ till when? how long? ܥܕ ܗܫܐ until now, ܡܢ ܫܠܝ suddenly.

2nd. Of place.

ܐܝܟܐ where? ܗܪܟܐ here, hither, ܡܟܐ hence, whither? which way? ܠܬܡܢ there.

Adverbs of various kinds.

ܐܝܟܢܐ how? ܣܓܝ greatly, very, ܒܠܚܘܕ only, μᾶλλον, especially, more, ܐܝܟܢ truly, ܬܘܒ more, or ܒܥܓܠ quickly, ܩܠܝܠ little, ܡܢ ܟܕܘ already, ܐܝܟ (for ܐܝܟ ܕ as I have said) namely, as, like, ܐܝܢ yes, it is so, ܐܢ whether? pray? ܐܘ i. e., or, where is he? (which is formed from the adverb ܐܝܟܐ and the personal pronoun ܘ), ܒܗ ܒܟܝܐ in the same place, ܡܢ ܐܝܟܐ from whence? ܡܟܝܠ now, therefore, ܡܓܢ gratis, for nothing, ܟܠܝܬ wholly, ܒܪܡ but, ܠܐ not, ܐܚܪܝܬ lastly, ܩܕܡܝܬ firstly, ܬܪܝܢܝܬ secondly. From any adjective, an adverb may be formed by adding the termination ܐܝܬ; as, ܐܠܗܐܝܬ divinely, ܟܐܢܐܝܬ justly.

Bar. Heb. 397. 2; ܡܠܬܐ ܕܐܠܗܐ *the words of God*, ܫܢܝ̈ܐ
ܕܚܝܝ *the years of my life*, Ephr. Syr. 3. 428.   Other
examples, where the absolute and const. states have
the same form, are ܒܪ, ܒܪܬܐ, ܐܒ, ܐܡ, ܫܡܐ, and many
more.

Two nouns sometimes come together in regimen, and
the second has the force of an adjective; as, ܐܕܢܐ
ܕܝܡܝܢܗ *his right ear*, Luke xxii. 50; ܥܝܢܟ ܕܝܡܝܢܟ *thy
right eye*, Matth. v. 29.   See § 22.

The genitive is used not only actively, but passively;
i. e. the noun which is put in the gen. is not always the
subject, but the object of a preceding noun; as, Jud.
ix. 24, " ܚܛܘܦܝܐ ܕܫܒܥܝܢ ܒܢ̈ܝ ܝܘܪܒܥܠ *the injury* (done)
to the seventy sons of Nadaphil; also in Isaiah xxxi,
11, we have ܩܪܒܐ ܕܥܡܐ *enmy* (at) *the people*.

Although proper names seldom receive a genitive,
yet the names of countries, cities, rivers, &c., for the
sake of an accurate description, do sometimes admit
of this construction; as, ܒܝܬ ܠܚܡ ܕܝܗܘܕܐ *Bethlehem
of Judah*, 1 Sam. xvii. 12.

A noun is often found in the constructive for the
absolute state, when it is followed by another having
a preposition prefixed; as, ܢܣ̈ܒܝ ܒܐ̈ܦܐ *receptors of
faces*, i. e. *hypocrites*, where we have ܢܣ̈ܒܝ for
ܢܣ̈ܒܐ, Matth. xiv. 3; ܒܪܝܟܐ *blessed among*

women, where we have ܚܡܝܡܐ for ܚܡܝܛ, Luke i. 28; ܡܚܕܝ ܛܒܘܬܐ *denying kindness*, i. e. *ungrateful*, ܡܚܕܝ for ܚܕܝܡ, 2 Tim. iii. 2. The preposition is sometimes separated from the noun; as, ܟܡܐ ܘܡܢ ܡܬܬܒ, 1 Tim. i. 10, where we have ܡܬܒ for ܡܬܒ.

The definite state in its primary office is undoubtedly intended to express a definite sense, *i. e.* it is used to direct the attention to a particular object or objects known either by universality or pre-eminence, or described previously by some circumstance; as, ܫܥܬܐ ܡܛܬ *the hour was come*, ܐܢܐ ܐܢܐ ܓܦܢܐ *I am the vine*. It occurs in all the cases where the Hebrew article is used, as may be observed by comparing the Hebrew Bible with its Syriac version. From the same comparison it may also be seen that Syr. nouns are put in the def. state in numerous instances where the Hebrew article in the corresponding words is omitted. Indeed this state has become of much more general usage than in all probability it originally had, and many examples are found where the definite form is employed, which seem to show that it and the absolute are put indiscriminately for one another; for there is no apparent reason why one should have been used in preference to the other. The consequence is that no certain rule can be given for using the definite state. At the same time its analogy to the Hebrew ה is very certain, and there is no doubt in the early period of the language it was bound by the same laws.

The definite state has ... is often usurped the province of the absolute; that the latter has in some instances become almost obsolete. Agrell, however, is quite incorrect when he says in his *Supplementa Syntaxeos Syriacae*, p. 73. "Absolutum *melioris tenoris*, nec nisi his rep..., neque in ..., T. III. P. I. p. 252 col. 2 line 16, a fine of ... T. III. P. II. p. 328 line 7 a fine, quam contra ... emphaticum ... plus millies occurrit." See Gen. xi. 22, 23, 24, &c., where the absolute form of this noun in the plural is ... The following are instances in which the absolute and definite forms are used indiscriminately: ... ...

... ib. P. 16, lines 7, ...; ... Luke vii. 7. ... Bar. Heb. p. 17, line 9; ... ib. P. 731, line 19; ib. p. 384, line 1, and ... ib., P. 577, line *innumerabilis*; ib. p. 596, lines 7, 9, and ... ib. P. 389, line 5 ... *daily*, ib. P. 467, and ... from the text; ... *every year*, ib. p. 280 lines 4 from the end; and ... ib. p. 289, line 11; ... *naturally* Luke ii. 13, and ... ib. IX. 39; ... *for one hour* Matth. xvii. 18, and ... Rev. xviii. 12.

When the discourse is respecting some individual thing of a species, the def. state is used frequently in connection with some such word as ... or ... *a certain youth*, Mark xiv. 51; ... *a certain fig-tree*, Matth. xxi. 19.

The def. state is very frequently found where in Hebrew the construction would be employed. In

such cases ܂ is usually prefixed to the following noun; as, ܚܓܝܙܐܝ ܐܙܐ; ܐ ܠ *feast of the passover*, John xiii. 1; ܠܟܠܗܐ; ܐ ܠ ܡܫ *the glory of God*, John xi. 4. See § 21. This construction may be equivalent to לַ אֲשֶׁר or שֶׁל in Hebrew, which serves sometimes as a circumlocution for the constructive state.

Several words are sometimes found to intervene between the first and second of the nouns so constructed; as, ܠ ܡ; ܗܘ ܠ ܝ ܠ ܗ ܘ ܠ ܡܐ ܗ ܗ *that Jethro was the son of Raguel.* Mar Jacob's Scholia by Phillips, p. ܘ.

The proper names of men do not admit a definite state. A few appear to have it, because they terminate with Olaph; but such nouns are in the absolute state.

A noun is put in apposition with another for the purpose of defining or explaining more clearly. Hence we frequently find employed in this manner nouns like ܟ ܝܙ *island*, ܡ ܝ ܠ *city*, &c. So also ܟܠ with an affix, when placed after the substantive, may be mentioned; as. ܟܠܗܘ ܥ ܡ ܐ *the people, all of them*, i. e. *the whole people.*

A noun in a sentence has sometimes to be translated into English prefaced by such expressions as, *according to, with respect to, that which attains to,* &c.; as, ܟ ܡ ܠ ܐ; ܥ ܡ ܘ ܐ ܐ ܙ ܗ ܥ ܠ ܝ *only* (with respect to) *the throne I will be greater than thou,* Gen. xl. 41; ܡ ܠ ܗ ܟ ܡ; (according to) *the number of all them,* Job i. 5.

In Hebrew the particle את is sometimes found be-
fore the subject noun, but the Syriac has rarely
imitated it in this respect by the use of the corre-
sponding particle ܠܘ. Nevertheless there are some
examples of the prefix ܠ being put before the sub-
ject; as, ܘܒܛܠ ܠܗ ܟܐܒܐ ܕܙܩܝܦܐ *has the offence
of the cross ceased?* Gal. v. 11. See also Matth.
xxvi. 11; John xxii. 8.

A plural of excellence the Syrians have not, except
a few instances which are found in their version of the
Old Testament and which may be consequently re-
garded as Hebraisms. See Ps. v. 1.

The repetition of a noun sometimes denotes diver-
sity or a multitude; as, ܠܫܢܐ ܠܫܢܐ *with divers tongues*,
Acts x. 46; ܥܕܢ ܥܕܢ *in various times*, John v. 4;
ܟܐܒܐ ܣܓܝܐܐ *affected with many evils*, Mark ii. 17.
It denotes also a distributive sense; as, ܕܝܢܪ ܕܝܢܪ *each
a penny*, Matth. xx. 9.

Negative substantives are often expressed by the
particle ܠܐ put before the noun; as, ܠܐ ܝܕܥܬܐ *ignorance*.

Some diminutive nouns are found. They are denoted by the
termination ܘܢ or ܘܢܐ; as, ܒܪܘܢܐ *a little son*, ܓܒܪܘܢܐ *a little man*,
ܥܝܢܘܢܝܬܐ *a small fountain*, ܓܒܪܘܢܐ *a little man*, ܐܡܪܘܢܐ
a little lamb, ܟܠܒܘܢܐ *a little dog*.

· 53. *Construction of Adjectives.*

Adjectives, whether they are used as qualifying
words, or whether they are employed as predicates,

agree generally with their substantive in gender and number.* The exceptions to this rule are the same as in Hebrew.

When an adjective, or passive participle, has the office of the predicate, the logical copula being expressed or understood, it is put in the absolute state with the same gender and number as its substantive, and before it; as, ܥܠܝ ܡܣܬܟܠܢ ܗܘ ܐܢܐ *my sin is greater than* ...... Gen. iv. 13. Occasionally the adjective or participle is put after the substantive; as, ܡܫܘܬܐ ܡܛܝܒܐ *the feast is prepared.* Matth. xxii. 8.

An adjective is usually placed after the substantive which it qualifies; as, ܪܘܚܐ ܛܡܐܬܐ *the unclean spirit.* Some exceptions to this rule exist: when an adjective is made the important word in the sentence, it takes precedence of its substantive; such adjectives are the epithets of saints, holy men and women, &c.; as, ܛܘܒܢܐ ܦܘܠܘܣ *blessed Paul,* ܛܘܒܢܝܬܐ ܡܪܝܡ *blessed Mary,* &c.

If an adjective, or passive participle be used as an epithet, and it be found in the absolute state, the Dolath is prefixed to it; as, ܢܘܢ ܕܝܒܝܫ *the dry fish.* Knos. Chrest. p. 76. The same rule is observed with respect to an active participle, used either participially or as an adjective; as, ܕܘܟܬܐ ܕܪܡܐ *a high place.* Bar. Heb. p. 288.

Negative adjectives are expressed in various ways. 1st by ܠܐ put before an adjective in the definite state,

when it is used as an epithet; as, ܠ ܕܠܐ ܢܳܡܽܘܣܳܐ *illegiti-mate*; ܠ ܕܠܐ ܡܠܝܠܐ *irrational*; ܠ ܕܠܐ ܡܬܦܠܓܢܐ *indivisible*; ܠ ܕܠܐ ܡܬܕܪܟܢܐ *incomprehensible*. When the negative adjective is employed as a predicate, then it is expressed by placing ܠ before it in its absolute state; as, ܠ ܣܟ ܐܠܗܐ *infinite* is God.

ܠܐ sometimes makes the adjective negative. The adjective is in the absolute state and employed as an epithet; as, ܕܠܐ ܡܬܦܫܩ *inexplicable*.

A negative adjective is sometimes expressed by ܕܠܐ put before a substantive; as, ܕܠܐ ܡܘܡܐ *without a blot*, i.e. *immaculate*; ܕܠܐ ܕܡܐ *without blood*, i.e. *bloodless*, ܕܠܐ ܡܘܬܐ *without death*, i.e. *immortal*. A ܕ is found prefixed to the substantive; as, ܕܠܐ ܝܕܥܬܐ *without knowledge*, i.e. *ignorant*.

When several substantives come together, and an adjective or participle is added to them, it is put in the plural number and masc. gender. See Rom. xvi. 21.

The word ܟܠ *all* is placed *before* its substantive, and indulges in a pleonastic use of the pronominal affixes; as, ܟܠܗ ܟܢܫܐ *the whole multitude*, Acts. xv. 12; ܟܠܗܘܢ ܪܒܝ ܟܗܢܐ *all the chief priests*, lit. *all of them, the chief priests*, Matth. ii. 4; ܘܢܣܒ ܠܟܠܗ ܐܣܝܐ *and he took all Asia*, Bar Heb. p. 39.

In the comparative degree there is sometimes an ellipsis of the adjective by which the sort or reason of the comparison is indicated; as, ܡܢ ܢܘܗܪܐ (*clearer*)

than the noon-day, Job xi. 17; ܡܰܢ ܛܳܒ̈ܳܐ ܕܰܛ̈ܡܳܐ
ܡܰܥܒ̈ܕܰܝ ܦ̈ܬܰܚܡܶܐ ܡܰܢ ܕܰܚ̈ܡܶܐ *idols and sculptures*, (which are
more powerful than the idols) *of Jerusalem and Sa-*
maria, Isaiah x. 10. The comparative degree, which
is made by the particle ܡܰܢ, is sometimes to be other-
wise explained than it ordinarily is; as, ܣܰܓܝ ܨܶܒ̈ܘܳܬܐ
ܡܰܢ ܡܳܪܝܳܐ *Is the thing too great for the Lord?* Gen.
xviii. 14; ܐܶܢ ܢܶܛܡܳܐ ܡܶܢܳܟ ܐܽܘܪܚܐ ܐܶܢ *but if the way be too*
long for thee, Deut. xiv. 24. So also when ܡܰܢ is
placed before an inf.; as, ܨܰܒ̈ܰܝ ܡܶܢ ܕܢܶܬܰܚܣܶܐ ܨܳܒ
my sin is too great to be forgiven, Gen. iv. 13.

The word ܪܺܝܫܳܐ is sometimes instrumental in ex-
pressing the superlative; as, ܪܺܝܫܳܐ ܚܰܕܘܰܬܝ *the head of*
my joy, i.e. *my greatest joy*, Cant. iv. 14. So also ܒܽܘܟܪܐ;
as, ܒܽܘܟܪܳܐ ܕܡܶܣܟܺܢ̈ܐ *the first-born of the poor*, i.c. *the*
poorest, Isaiah xiv. 30.

A word is sometimes placed between the substan-
tive and adjective; as, ܡܰܠܟܳܐ ܕܶܝܢ ܪܰܒܳܐ *but the great king*,
Bar Heb. 335. 3. For the neuter of adjectives in
other languages the fem. is employed; as, ܚܕܳܐ ܫܶܐܠܶܬ
one thing I have asked, Ps. xxvii. 4.

54. Numerals.

Cardinal numbers sometimes precede the thing
numbered, and sometimes follow it; as, ܬܪܶܝܢ ܓܰܒܪ̈ܝܢ
two men, Acts i. 10; ܐܰܓ̈ܳܢܶܐ ܫܶܬ *six water-pots of*

stone, John ii. 6. So also when thousands are to be
numbered, the same observation applies to the numeral
which numbers them; as, ܚܰܡܫܳܐ ܐܰܠܦܺܝܢ *five thousand*,
Mark vi. 44, and ܚܰܡܫܳܐ ܐܰܠܦܺܝܢ Matth. xiv. 21.

Cardinal numbers are frequently found to occupy the
place of ordinals. In Luke i. 59, we have ܒܝܰܘܡܳܐ ܕܰܬܡܳܢܝܳܐ
lit. *the day which is eight*, i.e. *the eighth day*; so also,
ܬܠܳܬ ܫܳܥܺܝܢ *at three hours*, i.e. *at the third hour*,
Matth. xx. 3; ܫܶܬ ܫܳܥܺܝܢ *six hours*, i.e. *the sixth hour*,
Matth. xxvii. 45. In many places cardinal numbers
are used for ordinals, and the noun numbered precedes
in the constructive state; as, ܫܢܰܬ ܚܕܳܐ *to the first
year*, lit. *the year of one*, Dan. i. 21; ܒܰܫܢܰܬ ܫܶܬ ܡܳܐܐ ܘܰܚܕܳܐ
lit. *in the year of six hundred and one*, i.e. *in the six
hundred and first year*, Gen. viii. 13; ܫܢܰܬ ܫܶܬ ܡܳܐܐ ܘܰܐܪܒܰܥ
the six hundred and fourth year, Bar Heb. p. 100. A
cardinal number is in a few instances put before its
noun in the constructive state; as, in Matth. iv. 25,
we have ܥܶܣܪܳܐ ܡܕܺܝܢܳܬܳܐ *ten cities, the Decapolis*, lit. *a
decade of cities*.

Ordinals, like adjectives, when joined to substan-
tives, are found in the same gender; as, ܚܰܕ ܕܰܬܠܳܬܳܐ
the third seal, ܚܰܝܘܬܳܐ ܕܰܬܠܳܬܳܐ *the third beast*, Rev. vi. 5.
The same rule is observed for cardinals, whether they
be employed as cardinals, or whether they perform
the office of ordinals.

When the thing numbered precedes the cardinal
number, it is usually put in the def. state; as,

ܚܕܐ ܫܢܬܐ *one year*, Bar Heb. p. 22. ܥܣܪܐ ܝܘܡܝܢ *ten days*, Rev. ii. 10. Occasionally it is found in the absolute state; as, ܬܠܬ ܫܢܝܢ *three years*, Luke iv. 25.

When the thing numbered follows the number, it is generally put in the absolute state; as, ܬܠܬ ܫܢܝܢ *three years*, Luke xiii. 7. Now and then it is found in the def. state; as, ܬܠܬ ܝܘܡܬܐ *three days*, Rev. xi. 11.

The half of any thing is ordinarily expressed by ܦܠܓܐ; as, ܬܠܬܐ ܝܘܡܝܢ ܘܦܠܓܗ *three days and a half*, Rev. xi. 9, 11; or by ܦܠܓܘܬ; as, ܦܠܓܘܬ ܢܟܣܝ *the half of my goods*, Luke xix. 8.

In designations of weights, measures, and times, the noun which expresses the weight, &c. is sometimes omitted, though not so frequently as in Hebrew; as, ܐܠܦ ܕܟܣܦ *a thousand* (*shekels*) *of silver*, Gen. xx. 16; where the word ܡܬܩܠ is understood. ܬܪܬܝܢ ܕܠܚܡܐ *two* (*loaves*) *of bread*, where the word ܓܪܝܨܬܐ *loaf* is understood, 1 Sam. x. 4. ܬܠܬ ܕܬܟܦܘܪ ܒܝ *thou shalt deny me three* (*times*), where understand ܙܒܢܝܢ Mark xiv. 30, 72. Ellipses of other nouns are noticed in Michaelis's Gram. § 180, and Agrell's § 83.

55. *Syntax of Pronouns.*

The logical copula, as has been already stated, is frequently expressed by one or other of the personal pronouns, and that with the *linea occultans*. But when existence is meant, the substantive verb is used,

and this without the *linea occultans*; as, ܗܘܐ ܒܗ ܚܝܐ *in him was life.*

ܐܢܐ, ܗܘ and ܗܝ take the linea occultans under the *first* letter when they express the logical copula. ܗܘ and ܗܝ also frequently remit the vowel to the preceding word, or cast it away altogether.

The same pronoun is repeated in many instances, so that the former is the subject and the latter occupies the place of the logical copula; as, ܐܢܐ ܐܢܐ *I am*, John x. 9; ܚܢܢ ܬܠܡܝܕܘܗܝ ܚܢܢ *we are disciples,* John ix. 28. When personal pronouns are put for the substantive verb, they sometimes coalesce with the preceding word; so that the pronoun and it become one word. See § 25, p. 61. Thus we have ܡܢܘ *what is?* ܡܢܘ *who is?* ܐܝܟܘ *where is?* ܗܢܘ *he is.* ܡܚܝܒܐ *is a debtor,* Gal. v. 3. ܛܒ *is good,* Assemani, T. iii. p. 292. ܡܬܚܙܝܢ *is manifest,* Gal. iii. 11. ܟܦܢܝܢܢ *we hunger,* 1. Cor. iv. 11.

The affixes to verbs, although usually expressing an accus., yet sometimes denote other cases, especially the dative; as, ܝܗܒܬܢܝ *thou hast given to me,* Josh. xv. 19, as if ܝܗܒܬ ܠܝ: the ablative; as, ܪܚܝܩ *distant from thee,* Ps. lxxiii. 27. When the second of two nouns in regimen has the force of an adjective, the pronominal affix is appended to it rather than to the former; as, ܫܡܐ ܕܩܘܕܫܝ *the name of my holiness,* i.e. *my holy name,* Lev. xx. 3; ܡܕܝܢܬ ܩܘܕܫܟ *the city of thy*

holiness, i.e. *thy holy city,* Dan. ix. 24. Some few exceptions to this rule are found; see Matth. v. 29, 30, 39; Luke xxii. 50.

The affixes are used passively in some instances; as, ܠܨܠܘܬܝ not *my prayers,* but *prayers offered up to me,* Isaiah lvi. 7; see also Exodus xxi. 20; Isaiah xxi. 2; Bar Heb. 218. 14.

A peculiarity of the Syriac language is to be met with in the redundant use of its pronouns; in such cases as,

1. Affixes when they are placed before Dolath of the genitive; at least they are of no use when translated into our language; as, ܫܡܥܗ ܕܝܫܘܥ lit. *the fame of him who is Jesus,* i.e. *the fame of Jesus,* ܒܪܬܗ ܕܗܪܘܕܝܐ *the daughter of Herodias.*

2. The affix of the verb, when the noun to which it refers is placed after it; as, ܘܫܕܪ ܦܣܩܗ ܪܫܗ *and he sent, cut it off (I mean) his head,* i.e. *and he sent, and cut off his head.* Matth. xiv. 10. Often the noun has a particle prefixed to it; as, ܕܒܪܗ ܠܛܠܝܐ lit. *he took him (I mean) the child,* i.e. *he took the child,* Matth. ii. 14.

3. When the affix is annexed to a preposition, a similar construction is observed; as, ܒܗ ܫܥܬܐ *in it, the hour,* i.e. *in the hour.* Sometimes

the preposition is redundant as well as the affix; as, ܒܣܡܬܗ ܕܝܢ ܟܕܘܡ *but in the days*, Matth. iii. 1; ܥܡܗ ܟܕ ܡܫܝܚܐ *with him, with Christ*, i.e. *with Christ*, Rom. vi. 8; ܡܢܗܘܢ ܡܢ ܗܠܝܢ *from these*, 1 Tim. i. 6.

4. The pronoun ܗܘ or ܗܝ in such instances as ܠܟܪܣܐ ܗܘ ܐܙܠ *goeth to the belly*, Matth. xv. 17, ܒܗܝܡܢܘܬܐ ܗܝ *by faith*, 2 Cor. i. 24. ܗܟܢܐ ܗܘ ܡܡܠܠ ܐܢܐ *so I speak*, John viii. 28. The pronoun ܗܘ or ܗܝ when it coalesces with the preceding word, is sometimes redundant; as, ܡܢܘ means not only *who is?* but often only *who?* See Matth. iii. 7. Also ܡܢܘ *what*. See Matth. xii. 7. ܠܟ *to thee*, is frequently found in Asseman. Biblioth. Orient. See Tom. iii. p. 293, lines 5 and 6.

The pronouns *he himself* and *the same* the Syrians have not, but they are expressed by a little circumlocution; as,

1. By a repetition of the personal pronoun with the particle ܗܘ placed between; as, ܗܢܘܢ ܗܘ ܗܢܘܢ ܗܠܝܢ ܕܒܚܐ *these same sacrifices*, Heb. x. 1.

2. By the juxta-position of the pronouns ܗܘ ܗܘ; as, ܗܘܐ ܗܘ ܝܘܡܐ ܗܘ ܕܫܒܬܐ ܗܘܐ *and that same day was the sabbath*, John v. 9.

3. By ܕܒܗ with an affix; as, "In the month

of June ܒܗܟܕ ܕܗܡܝܐ *of the same year.*"
Mich. Chrest. p. 69, "Bishop ܒܗܟܕ ܕܗܡܝܢܐ܉
of the same city."   Assem. T. I. p. 28.

4. By the composition of the personal and de-
monstrative pronouns; as, ܗܘ and ܗܘܐ, ܗܘ
and ܗܘܪܐ &c.; as, ܗܘ ܗܘܐ ܟܕ ܡܟܐܠ *he himself
when he came*, Bar Heb. p. 508, line 14;
ܗܘ ܗܘܪܐ *the same*, Matth. v. 46. See § 25,
p. 61.

5. By an affix put to a noun; as, ܡܟܐ ܒܟܘܡܗ
in his day, i.e. *in the self-same day he died*,
Bar Heb. p. 278, line 10.

6. By ܪܘܚܐ *spirit*; as, ܟܒܛ ܕܢܦܫܗ *destroyed
himself*, Sirach II. 22; by ܟܝܢܐ *essence*; as,
ܟܝܢܟ *thyself*, Cant. I. 8; by ܦܪܨܘܦܐ, πρόσωπον
person; as, ܟܠ ܦܪܨܘܦܗ *upon himself*, Assem.
T. I. p. 485.

The prefix of a particle to ܒܝܠ is frequently ob-
served; as, ܟܡܢ ܕܒܝܠܗ *he whose it is*, Gen. xlix. 10.
Sometimes a preposition is found before it; as, ܡܢ ܒܝܠܝ
from mine, John x. 14.

An affix annexed to the word ܒܝܠ is frequently
employed as a possessive pronoun (§ 28), when the
sentence would be rather ambiguously expressed by
placing the affix to the noun or the verb; as, ܒܝܠܟ ܗܝ
ܡܠܟܘܬܐ *thine is the kingdom*, Matth. vi. 18; ܟܕܒܝܠܗ

ܡܬܩܒܠܘܗܝ ܠܐ ܕܝܠܗ ܘ ܘܡܬܐ *he came to his own, and his own received him not*, John i. 11. These possessive pronouns serve also to give a particular energy* to the word to which they belong; thus ܙܒܢܐ ܕܝܠܝ *my time*, John vii. 8: this is especially the case when the affix is likewise added to the noun; as, ܡܠܬܟ ܕܝܠܝ *my words*, John v. 17; ܒܥܝܢܟ ܕܝܠܟ *in thy eye*, Luke vi. 42; ܡܐܟܘܠܬܐ ܕܝܠܝ *my meat*. John iv. 34.

A pronoun is in some instances found before the noun to which it refers, and is placed at a considerable interval from it; thus, ܫܬܐܣܘܗܝ ܒܛܘܪܐ ܩܕܝܫܐ *its foundations are in his holy mountain*, Ps. lxxxvii. 1, i.e. *the foundations of the city of our God:* ܡܕܝܢܬܐ ܕܐܠܗܢ occurs in v. 3. Such construction exists principally in the version of the Old Testament, and on that account may perhaps be regarded merely as a Hebraism.

On the other hand, examples are met with where the pronoun comes after the antecedent, but is separated from it by so long an interval, that for the sake of more accurate speech the noun itself ought to have been employed; as, Isaiah xlv. 13, ܐܢܐ ܐܩܝܡܬܗ *I have raised him up*, viz. Cyrus, who is mentioned in verse 1.

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* In Syriac translations from the Greek, according to Hoffman, ܕܝܠܗ with an affix is not to be considered as giving any especial energy to the word to which it belongs; but only as being a stricter rendering of the Greek possessive, Gram. § 122. This remark of the distinguished Grammarian rests on no certain foundation.

Pronouns sometimes do not relate to the noun which is nearest, but to one going before and perhaps separated from them by a long interval; as Psalm xliv. 3, ܐܢܬ ܢܨܒܬ ܐܢܘܢ ܟܚܬܥܩܬ ܥܡܡܐ ܐܝܕܟ *thy hand hath destroyed the people; but thou hast planted them* (not *the people,* but *the fathers* in verse 2).

On the other hand, the noun itself is sometimes repeated, instead of using a pronoun; as, Gen. xvi. 16, *Abram was eighty-six years old when Hagar bore Ishmael to Abram* ܠܐܒܪܡ.

The Syriac writers occasionally indulge in a change of the person of the pronoun; especially ,from the 2nd. to the 3rd. pers. and *vice versa ;* as, Luke xiii. 34, *O Jerusalem, Jerusalem,* ܐܘܪܫܠܡ ܕܩܛܠܐ ܢܒܝܐ ܘܪܓܡܐ ܠܐܝܠܝܢ ܕܡܫܬܕܪܝܢ ܠܘܬܗ *thou slaying the prophets and stoning those who are sent to it* (to thee). See also Gal. iv. 21; Rom. ii. 1, &c. This kind of enallage both in pers. and numb. is frequently noticed in Hebrew, especially in the Hebrew Psalms.

Those nouns which have only the plural number sometimes use pronouns in the sing. numb. and sometimes in the plu.; as, Luke xxiii. 45, ܘܐܨܛܪܝ ܐܦܝ̈ܗ *and the veil* (faces) *of the door of the temple was rent from the middle of it ;* but in John i. 4, we have a plural pronoun ܡܛܠ ܕܐܡܐ ܐܢܘܢ *and the life is.* The dual noun ܡܨܪܝܢ *Egypt,* admits a sing. pronoun. See Heb. xi. 26. Collective nouns, signifying a multitude of men, take a plur.

masc. pronoun ; as, Bar Heb. 121. 15, ܘܢܩܿܕ ܠܛܝܦܬܗ
ܐܢܘܢ ܘܣܓܪ *he led away his family and shut them up.*

An interrogative is sometimes preceded by a noun
in the constructive state ; as, ܐܢܬܝ ܡܢ ܒܪܬ *the daugh-
ter of whom art thou ?* Gen. xxiv. 23 ; or, which
is equivalent to it, the def. state of the noun is
used, and Dolath prefixed to the interrogative ; as,
ܢܣܒܬ ܘܡܢ ܐܝܕܐ ܡܢ *from the hand of whom have I
received ?...* 1 Sam. xii. 13.

Relative pronouns are usually expressed by ܕ pre-
fixed to words ; or by the interrogative pronoun and
ܕ (§ 26).   Sometimes the personal pronouns with
Dolath constitute a relative ; as, ܕܥܒܕ ܗܘ *who made*,
Ephes. ii. 14 ; ܕܐܝܬܘܗܝ ܗܝ *which is* ; Ephes. i. 14 ;
ܗܢܝܢ ܕܢܣܒ *who took*, Matth. xxv. 1. ܕ prefixed to a
personal pronoun makes a relative ; as, ܗܘ ܕܢܪܥܝܘܗܝ
who shall rule it, Matth. ii. 6 ; ܗܢܘܢ ܕܥܒܕ ܗܘ *who made*.
Matth. xix. 12.

Relative pronouns of the 1st and 2nd persons are
likewise expressed by ܕ ; as, ܐܢܬ ܓܒܪܐ ܕܕܐܢ *O man, who
judgest*, Rom. ii. 1 ; ܕܐܝܬܝܟܘܢ *who are*, Acts xxv. 24.

An oblique case of the relative Dolath is indicated,
1st, by connecting with the Dolath a personal pronoun
put in that case ; as, ܕܠܗ *to him*, ܕܠܗ *to her*, ܕ...... ܠܗ *to
whom*, ܕ...... ܠܗ *to whom*, ܕܠܗܘܢ *to them*, ܕ...... *to
whom*, ܕܒܗ *in him*, ܕ...... ܒܗ *in whom*, ܕܒܗܘܢ *in*

them, ܕܣܘܢ ...... ܂ *in whom,* ܟܚ *to me,* ܟܝ ...... ܂ *to whom,* ܟܪ *to thee,* ܟܘ ...... ܂ *to whom.* 2nd. By an oblique pronominal affix to the verb and Dolath; as, "I am Joseph your brother ܘܙܒܢܬܘܢܝ, *whom ye sold.* Gen. xlv. 4. 3rd. By an affix to a noun and ܂, the noun having also a preposition prefixed; as, ܕܒܐܝܕܗ *in whose hand.* ܕܒܗܘܢ ܣܬܥܟܕܐ ܕܐܬܐܣܪ *in the days in which he was bound.* Bar Heb. p. 511, 19.

The accus. of ܂ is sometimes marked by this letter alone, without any connection with a pers. pronoun; as, ܐܕܡ ܕܓܒܠ *man whom He had formed,* Gen. ii. 8; ܟܠ ܕܥܒܕ *all things, which He had made,* Gen. i. 31. Other oblique cases of the rel. are occasionally expressed by ܂ alone.

The relative pronoun ܂ ܗܘ, forms its oblique cases thus; ܕܒܗ ܂ ܗܘ *in whom,* masc. &c. We have also ܕܒܗ ܗܝ *in whom,* fem. Asseman. T. III. p. 374.

The oblique cases of the relative pronoun ܂ ܗܘ܂ are expressed by an affix following; as, ܕܪܒܝܬܗ ܂ ܗܘ܂ *whom she brought up,* Bar Heb. p. 297.

The oblique cases of the relative pronouns ܂ ܡܢ and ܂ ܐܝܢܐ are formed either by an affix following, or by prepositions prefixed or separate; as, ܕܐܠܗ ܡܢ ܟܠ ܕܐܝܬ ܐܕܢܐ *he who hath ears,* Matth. xi. 15; "He slew ܟܠ ܡܢ ܕܨܒܐ ܠܡܩܛܠ *whom he wished,*" Bar Heb. p. 350 ܂ *upon him whom,* Ib. p. 216.

The pronoun ܘ is occasionally omitted, but not so frequently as the relative אֲשֶׁר in Heb; as, ܐܝܢܐ ܡܨܐ *and he who is able*, where ܐܝܢܐ is put for ܐܝܢܐ ܘ. See also Ps. xxxii. 2; Bar Heb. 487. 1.

Reflective pronouns (see § 28) are expressed by ܢܦܫܐ with the affixes; as, ܢܦܫܗ ܥܠ *against itself*, Luke xi. 17: by ܩܢܘܡܗ *substance*; as, ܩܢܘܡܗ ܥܠ *against itself*, Luke ii. 17: occasionally by ܠܒܐ *heart*; as, ܒܠܒܗ ܡܢ ܓܚܟܬ ܣܪܐ *and Sarah laughed within herself*, Gen. xviii. 12. The words ܐܢܫ and ܐܝܢܐ are often employed to express *any one*; as, ܐܢ ܐܢܫ ܢܐܡܪ ܠܟܘܢ *if any one shall say to you*, Matth. xxiv. 23. Again *something* or *anything* is signified by ܡܕܡ; as, Gen. xviii. 14; ܡܕܡ ܡܢ ܡܪܝܐ ܕܢܐܨ ܗܘ ܐܝܟܐ *Is anything too great for the Lord?* The word ܡܠܬܐ *word, thing*, is likewise thus used. See Exod. xviii. 26. So also is ܡܕܡ *any thing*. See Matth. xx. 20; Levit. v. 2. We have also ܡܢ *a certain one*; as, ܠܩܪܝܬܐ ܡܢ *to a certain city*, Luke x. 38; ܐܢܬܬܐ ܡܢ *a certain woman*, Mark vii. 25. ܡܢ and ܐܢܫ are sometimes joined together in this sense; thus, ܐܢܫ ܡܢ ܠܚܕ *to a certain one*, Assom. T. I. p. 82. We have also ܡܢ ܚܕ ܡܢ ܚܕ used thus; ܒܩܢܛܐ ܡܢ ܚܕ ܚܒܝܒ *in one of the days*, i.e. *on a certain day*, Bar Heb. p. 127; or ܚܕ only is employed in the same way; as, ܡܢ ܐܚܘܗܝ ܚܕ *a certain one of his brethren*, Bar Heb. p. 107. ܚܕ ܡܢ

some of the branches, the Syriac translation of τινες των
κλάδων. Rom. xi. 17. Also ܐܡܐ ܕܐܡܪܝܢ *there are those
who say,* i. e. *certain say,* Assem. T. I. p. 10. This is
another mode of expressing the Latin *quidam.*

One .... the other by ܚܕ ܚܕ ; as, ܚܕ ܢܬܕܒܪ
ܘܚܕ ܢܫܬܒܩ *one shall be taken and the other left,*
Matth. xxiv. 40; by ܐܚܐ and ܐܚܐ ; as, ܐܚܐ ܠܢܦܫܗ
" one to the other his trespasses," Matth. xviii. 35.
Some .... others by ܐܝܬ in the former member, and
ܐܝܬ in the latter, see Assem. T. II. p. 366; or by
ܐܝܬ repeated, see Assem. T. II. p. 304; or by ܐܡܐ ܕ
in the former member and ܐܝܬ in the latter; or
following members. See Matth. xvi. 14; John xii.
12. We have also ܚܕ ܚܕ, ܚܕ ܟܠ, ܚܕ ܚܕ ܟܠ, or ܚܕ ܚܕ
and their feminines for *each one.* ܟܠܡܢ ܕ *whosoever
that.* See Matth. xii. 50, &c.

56. *Syntax of Verbs.*

Agreement of the Verb with its Subject.

A verb agrees with its subject in gender, number,
and person; as, ܝܫܘܥ ܐܬܐ *Jesus came,* ܡܫܚܬ ܡܪܝܡ
Mary anointed, ܫܐܠܘ ܬܠܡܝܕܐ *the disciples asked.*

Nouns which are used only in the plural number will
receive a verb either in the sing. or plu.; as, ܒܗ ܚܝܐ ܗܘܝ
in him was life, John i. 4; ܡܝܐ ܐܠܗܝܐ ܢܦܩܘ ܡܢܗ ܕܢܫܩܘܢ

and the life is the light of men, same place. The former
is grammatically termed *constructio ad sensum*, and the latter
constructio ad formam. Several other exceptions are found
to the foregoing general rule, which, although not so fre-
quent, are of much the same character as those which exist
in Hebrew.

When several substantives come together, the verb belong-
ing to them is put in the plu. numb. masc. gender.

Collective nouns are, on account of their significa-
tion, joined to a verb plural; as, ܚܰܝܠܳܐ *army*, in Bar
Heb. Chron. 109. 18, ܚܰܝܠܳܐ ܐܚܪܺܢܳܐ...ܥܰܠ *another army
entered*. See also *ib*. 121. 2. 3; Assem. Bibl. Orien.
1. 372. 15. ܟܽܠ *all*, ܟܽܠ ܕܥܰܡܝ ܗܘܰܘ *upon all who
were with me*. In this manner of construction we
find ܩܳܡܰ݁ܬ, ܗܳܘܝܳܐ, ܚܙܳܐ, ܚܙܰܝܢ, ܚܙܰܝܬ, ܚܙܰܝܬܽܘܢ, and
many others. We have sometimes a noun in the sing.
denoting but one individual, and yet being made to
stand for a class, the verb is put in the plu. numb.;
as, ܫܒܺܝܬܳܐ ܕܝܗܽܘܕܳܐ ܐܙܰܠܘ *the captive of Judah went*,
Jer. xxviii. 4.

A verb. sing. is sometimes joined with a plur. noun
when the verb precedes, especially ܐܝܬ and ܗܘܳܐ; as,
1 Sam. i. 2, ܠܳܐ ܗܘܰܘ ܒܢܰܝܳܐ *he had not sons*; ܐܝܬ ܗܘܳܐ
ܒܶܗ ܚܡܫܳܐ ܐܣܛܘܺܝܢ *there were in it five porches*, John v. 2.
Matth. iii. 16, ܐܶܬܦܬܰܚܘ ܠܶܗ ܫܡܰܝܳܐ *the heavens were
opened unto him*; ܢܦܰܠ ܥܠܰܘܗܝ ܥܳܪܽܘܩܳܐ *the fugitives fell upon*.
Bar Heb. Chron. 144. 6. 7.

A verb sing. is also occasionally joined with a plur. noun, when the verb follows; as, ܗܘܐ ܝܘ̈ܡܬܐ *the days were,* Bar Heb. p. 581. 8; ܪ݁ܒ: ܩܫ̈ܝܫܐ *the elders ruled.* Bar Heb. p. 16. 8. In this example, and others in illustration both of this and the last paragraph, the plur. may be intended. The ܘ or ܘ at the end of the verb may have been omitted, as we know that not unfrequently it is.

Verbs, adjectives and pronouns have no dual number. Hence the numerals ܬܪܝܢ masc. and ܬܪ̈ܬܝܢ fem., with the noun which they qualify are joined to a plur. verb; as, ܬܪܝܢ ܢܗܘܘ̈ܢ *two shall be,* Matth. xxiv. 40. See also Matth. xix. 5, and Luke xvii. 35, 36.

Collective nouns of the fem. gend. are often found with plu. verbs of the masc. gend.; but this diversity of gend. may be required by the sense; as, ܐܪܥܐ ܟܠܗ ܒܟܘ *all the earth weep,* 2 Sam. xv. 23, where ܐܪܥܐ *earth,* is put for *people of the earth;* similarly, Gen. xli. 57, ܟܠܗ ܐܪܥܐ ܐܬܘ *all the earth came,* i.e. *all the people of the earth.* ܐܪ̈ܥܬܐ is thus constructed in Bar Heb. Chron. 148. 16. The proper names of places are for the same reason sometimes connected with verbs and pronouns of the plu. masc.

There are many examples collected by Hoffman and Agrell of a difference in gender between the subject and predicate; as, ܐܝܬܘܗܝ ܐܬܐ *occasion was*

given, Bar Heb. p. 612, 14, ܒܣܼܚܠܬܐ ܡܛܼܘܠ ܗ̄ܘܐ *he had fear*, ib. p. 606, 19; ܥܛܡܕ ܐܡܘ ܥܟܢܐܦܣ ܢܰܬܡܼܗܝ *about two hundred men died*, ib. p. 159, 10; ܚܛܦܐ ܠܟ̣ܚܡ̈ܐ ܢܰܬܡܼܗܝ ܡܬܡܼܗ *ten thousand souls perished*, ib. p. 190, 14.

When a substantive is of the common gender a diversity of gender is sometimes found between the verb, adjective and pronoun in connection with it; as, ܘܢܰܚܡܐ ܚܙ ܬܩܽܪܒ ܩܘܪܒܢܐ ܒܡܢܐ ܢܩܦ ܩܘܼܪܒܢܗ ܩܘܕܟܣܬܣ *and when any one shall offer an offering, his offering shall be flour*, Levit. ii. 1; where we have joined to ܢܰܚܡܐ the fem. ܬܩܽܪܒ and the masc. affix ܩܘܼܪܒܢܗ.

When many nouns come together connected by the conjunction ܘ, the verb belonging to these nouns is put in the plur. number; as, ܡ̈ܐܟܕܡܝ ܚܐܟܐ ܡܫܩܥܦܣ ܡܩܦܣܢܝ ܐܕ̈ܪܝܘܣ *Peter, and James, and John and Andrew asked him*, Mark xiii. 3. See Gen. viii. 22, Ex. xvii. 10. There are exceptions to this rule; especially where the verb is put first; as, ܡܟܠܠ ܢܗ̈ܣ ܘܚܢܗ̈ܩܡܝ *and Noah and his sons entered*, Gen. vii. 7. Occasionally an exception is found, when the verb follows the subject; as, ܣܛܡܐ ܘܪܟܘܢܬܐ ܠܐ ܬܚܣܐ ܐܣܝܐ *a shield and spear were not seen*, Jud. v. 8.

When the nouns coming together as mentioned in the last paragraph differ in gender, the gender of the verb agrees with that to which it is nearest; as, ܘܡܠܠܠܟ ܥܝܢܝܦܪ ܐܗܪܘܢܘ *and Miriam and Aaron spake*,

Numb. xii. 1. ܢܫܩܢ ܘܟܐܢܘ ܙܕܝܩܘܬܐ, *justice and peace shall kiss each other*, Ps. lxxxv. 11.

The 3rd. pers. of verbs sometimes admits an anomaly as to gender; as, ܗܘܘ ܡܫܪܝܬܐ *there were camps*, Bar Heb. Chron. 324. 5; see Mark xiii. 21, and many other places.

The 3rd. pers. sing. both of the masc. and fem. gender, in passive as well as in active conjugations, is sometimes used impersonally; as, ܢܒܐܫ ܠܟܘܢ *it will be evil to you*, Jer. vii. 6; ܛܐܒ ܠܢ *it was good to us*, Deut. vi. 24: ܓܕܫܘܗܝ *it happened to him*, Luke i. 9.; ܐܬܐ ܕܚܠܟ *it came upon thee*, Job. iv. 5; ܬܗܘܐ ܠܝ ܠܣܗܕܘܬܐ *it shall be to me a testimony*, Gen. xxi. 30.

The Syriac has no neuter gender. Hence the fem. is used in nouns, adjectives, pronouns and verbs, where a neuter would be employed in languages possessing this gender; as, ܗܕܐ ܗܘܬ ܒܝܘܡܐ ܬܠܝܬܝܐ *this happened on the third day*, Eph. Tom. I. p. 220. See Kirsch. Chres. 219. 6; 220. 1. There are, however, several exceptions to this rule; as, ܐܢ ܡܫܟܚܐ ܗܝ *if it be possible*, Kirsch. Chres. p. 509. 1. 10, where the masc. gender is used.

When two nouns come together, the latter being ruled by the former, the verb occasionally agrees in gender and number with the latter; as, ܣܠܩ ܡܢܝܢܐ ܕܩܛܝܠܐ *the number of the slain went up*. Bar Heb. p. 552.

Occasional uses of the Tenses.

Use of the Preterite.

Besides the past, the præterite is occasionally employed to express other times.

Events of future occurrence, which are considered as certain to happen, have this certainty represented by the verb being placed in the præterite tense; as, *the people sitting in darkness* ܣܰܓܝܺܐܐ ܢܽܘܗܪܐ ܚܙܰܘ *shall see* (*have seen*) *great light* Isaiah, ix. 2 ; ܠܰܕܝܺܢܐ ܠܐ ܐܬܐ *he cometh not to condemnation, but shall pass* (*hath passed*) *from death to life,* John v. 24.

It is found, as may be inferred from the preceding paragraph, that the præterite is sometimes employed to express a prophetic fut. as in Heb. On this point it may be well to quote the following remark of Hoffman : *plerumque in versione V. T. Syriaca ab interprete talia præt. cum. fut. commutantur, qua ex re Syris ad hunc morem Hebraicum nullam fuisse propensionem cernitur.* Gram. p. 333.

There are hypothetical sentences in which it is assumed that the thing spoken of will come to pass : in such cases, therefore, the præt. is the natural form to employ; as, ܡܳܐ ܕܥܳܩܰܬ ܠܳܟ ܘܐܫܟܚܘܟ ܟܠܗܘܢ, *when you are in trouble and all these things have come upon you,* Deut. iv. 30.

We find the præt. of the substantive verb followed by the participle of another verb not unfrequently denoting the present of the conjunctive; as, " we require from you ܘܬܗܘܘܢ ܝܕܥܝܢ ܠܗܘܢ *that ye may know them."* 1 Thess. v. 12. " I will ܨܠܝܢ ܘܗܘܘ *that they pray."* 1 Tim. ii. 8. In general the præt. is not often met with to give to a sentence a subjunctive or conjunctive character. That is usually done by the fut., sometimes assisted and sometimes not by particles accompanying it, as will be found stated more fully in the section which follows.

There are a few instances in which the præterite of the verb ܗܘܐ, followed by a participle or an adjective, represents the imperative; as, ܙܠ אܦ אܢܬ ܘܗܘܝܬ ܥܒܕ ܗܟܢܐ *go thou also (and) do the same,* Luke x. 37. This application of the tense is undoubtedly to give emphasis to the sentence. For as a præterite is employed to express our belief that some future event will certainly take place, so is it readily seen that on the same principle this tense may be regarded as the emphatic form of the imperative, whenever it is so applied.

The præterite has sometimes the force of the pluperfect; as, ܥܒܕ̈ܘܗܝ ܕܥܒܕ *his works, which he had done,* Gen. ii. 2. Again, in iii. 1, we have, "And the serpent was the most subtile of the animals *which the Lord had made,* ܕܥܒܕ ܡܪܝܐ."

In Syriac, as in Hebrew, the præterite is in some instances used where we should employ the present; as, ܝܳܕܰܥܢܳܐ *I know*, lit. *I have known*, as comprehending certainty and decision; I know and I am resolved to act on this knowledge, Luke xvi. 4. See also John xi. 4. The præterite likewise denotes present time when condition and state are implied; as, ܠܡܳܢܳܐ ܐܶܬܚܰܡܰܬ ܠܳܟ ܘܡܶܛܽܠ ܡܳܢܳܐ ܐܶܬܬܪܺܝܡ ܐܰܦܰܝܟ *why art thou displeased, and why is thy countenance sad?* Gen. iv. 6; ܐܶܬܬܥܺܝܩܰܬ ܢܰܦܫܝ *my soul is disturbed*, Ps, cxviii. (Heb. cxix.) 28. It is likewise employed in sentences in which the truths enunciated are general, and not at all dependent on time; as, Ps. i. 1, " Blessed is the man, who *walks not (hath not walked)*, ܗܰܠܶܟ ܕܠܳܐ in the counsel of the wicked." Indeed the præterite in the last example evidently expresses the sentiment contained in it with more accuracy, because with more generality, than the present; for we may suppose the blessedness to be the consequence, not so much of not walking in the counsel of the wicked at some particular instant of time, as of not having walked, or of not having been in the habit of walking, at any one period of life.

The præterite is used for the imperfect in hypothetical sentences, although the future is much more frequently met with in such cases; as, ܐܰܝܟ ܣܕܽܘܡ ܗܘܰܝܢ ܠܰܢ *we should have been like unto Sodom*, Isaiah i. 9. In a conditional sentence the pluperfect is likewise indi-

cated by the præterite form; as, ܟ݁ܠ ;ܐܘ̈ܐ...ܠܡ݂ܢܝ݂ ܢܡ ܟ݁ܠ݂ܟ݁ܗ̇
and except the Lord had left to us, Isaiah i. 9.

Use of the Future.

The future is occasionally found in the place of the
present; as, ܐܢܩ ܢܘܩܠ ܘܐܬܫܐ ܡܨܬܘܡ *he causeth them
to inherit* (or giveth them) *thrones of glory*, 1 Sam. ii. 8.
See also Isaiah xliii. 17.

The future also occupies the place of the præt. in
a few instances; as, ܡܝܡ ܐܬ̇ܟܠ ܐ̇ܬܟ̇ܢ *God hath chosen
a new thing*, Judg. v. 8; ܢ݂ܡܠܬ ܠܐ ܐܠܟ݂ܥܘܙܘ ܐ̇ܛܒܨ *sword
and spear were not seen*, ib.; ܪܡܩܐ ܐܠܚܕܘܙ ܠܠܟ *I stood
in my place*, Hab. ii. 1; ܪܘܨܪܐ ܠܐܙܘܚ *before that I formed
thee*, Jer. i. 5; ܐܟܚܙ̈ܕܥ ܝܚ̇ ܪܘܩܙ̇ ܠܠܐܚܟ *before thou camest
forth from the womb*, ib. In the two last places the
præterite is indicated by the particles connected with
the respective verbs.

The fut. is almost always used when the verb im-
plies something conditional or potential, and this is
done sometimes with and sometimes without any ac-
companying particles. Hence it includes all those
forms of speaking, where in English we use one of the
auxiliary verbs, *may, can, let, would,* &c.; as, ܙ̣ܝ݂ܢ̈ܕܢܩܙ
ܐ݂ܡܐܣܐ *may the evil* (of the wicked) *come to an end*, Ps.
vii. 9; ܐ݂ܡܟܠ̈ܘ ܣ̇ܡ̣ܥܢ ܣ̇ܒ̇ܘܡܥܙ *may the life of the child
return*, 1 Kings xvii. 21; ܣܡ̈ܩ̇ܘ̇ܥܩ̇ *he would deliver him,*

Ps. xxii. 9; ܢܣܘܕܥܟ *let them shew thee*, Isaiah xix. 12; ܬܐܟܘܠ ܡܐܟܠ *thou mayest freely eat*, Gen. ii. 16.

A prohibition in Syriac, as in Hebrew, is invariably expressed by the future; as, ܠܐ ܬܕܚܠ *thou shalt not fear*, i.e. *fear not*, Gen. xlvi. 3; ܠܐ ܬܩܛܘܠ *thou shalt not kill*, or, *do not kill*, Exod. xx. 13; ܠܐ ܬܩܪܝܢܢܝ *thou shalt not call me*, i.e. *do not call me*, Ruth i. 20. The imper. is sometimes denoted by the fut. when there is no prohibition; as, ܢܗܘܐ ܢܘܗܪܐ *let there be light*, Gen. i. 3. The particles ܕ and ܠܐܕ are often connected with the fut. when a potential signification is intended; as, ܕܝܬܠ ܠܗ ܟܡܐ *that he would grant to him time*, Dan. ii. 16; ܕܠܐ ܬܫܡܥܘܢ *that they may not hearken*, Gen. xi. 7. The prefix ܘ sometimes gives this force to the verb; as, ܘܢܕܥܘܢ *that they may know*, Ezek. xx. 26; ܘܢܕܒܚܘܢ *that they may sacrifice*, Exod. viii. 8. ܠܡܟܘ is also found besides ܕ as follows; ܘܒܪܟܬܟ ܕܬܒܪܟ *that my soul may bless thee*, Gen. xxvii. 4. Other particles in some instances accompany ܕ; as, Bar Heb. Chron. 530. 14, ܠܬܣܝܗܘܢ ܘܢܣܚܦ ܐܝܟܢ *that they might destroy it*; ܐܝܟ ܠܛܘܪܐ ܗܢܐ ܘܐܡܪܝܢ .... *although* (ye shall say) *to this mountain that it be removed*, Matthew xxi. 21. The imperfect conjunctive is often formed by means of the fut. and the auxiliary verb ܗܘܐ; as, ܐܝܟܢܐ ܕܠܐ ܬܫܟܚ ܗܘܘ *so that they were not able*, Mark iii. 20; ܘܬܕܢܚ ܗܘܐ ܠܡܟܘ *that the security of the city might be*

established, Assem. Bibl. Orien. I. 393. 2. So in Arab. we have the pluperfect and imperf. formed by puttiug the præterite of the verb كَانَ before the præt. and future of another verb; as, كَانَ كَتَبَ *he had written;* كَانَ يَكْتُبُ *he was writing,* See Stewart's Arab. Gram. p. 64.

A future is often expressed in the way of periphrasis. A participle and the fut. of the verb ܗܘܐ sometimes come together having the force of the fut.; as, ܢܫܰܕܪܘܢ they shall send, Assem. T. III. p. 347. ܗܘܘܢ ܢܦܩܘܢ ܡ̈ܠܐ ܗܠܝܢ *these words shall go forth.* Departure of my Lady Mary from this world, p. ܘ. l. 3, by Dr. W. Wright.

The word ܥܬܝܕ similarly to the Greek μέλλω is sometimes joined to a verb in the infin. with ܠ, and the two express jointly the future tense; as, ܥܬܝܕܝܢܢ ܠܡܩܡ *we shall stand;* perhaps *we shall shortly stand;* literally, *we are about to stand,* Rom. xiv. 10. See Schaaf's Lexicon under ܥܬܝܕ. Sometimes the future of the verb following is found instead of the infin. with the prefix ܕ and occasionally without it, as, ܥܬܝܕ ܕܢܫܒܚ *shall glorify.* So says Agrell; Supp. p. 21. But it seems to me that ܕܢܫܒܚ has rather the force of the infin. The expression consequently should be rendered, *is about to glorify,* where the idea of incipient future time is contained in ܥܬܝܕ. John xxi. 19.

We have a fut. with ܕ prefixed in such a construction as the following; as, ܕܢܐܙܠ ܕܚܠ *he feared to go,*

Matth. ii. 22, where we see the fut. is employed,
when in English we should use the inf. See ib.
xvi. 3 ; Mark i. 15, 6, 7 ; Luke xiii. 11 ; 1 Cor.
ii. 14.

Use of the Infinitive.

An infinitive connected with a finite verb adds
intensity to it, or denotes what is signified by the verb
to be *certain, fixed* or *continual*; as, ܐܣܓܐ ܡܣܓܘ *I
will greatly multiply*, Gen. xxii. 17 ; ܠܐ ܡܡܬ ܬܡܘܬܘܢ
ye shall not surely die, Gen. iii. 4 ; ܡܨܪ ܕܝܢ ܗܘܐ *hath
been accurately depicted*, Gal. iii. 1.

When an infinitive is governed by some verb sig-
nifying *will, power*, or *command*, it has generally ܠ pre-
fixed ; as, ܐܝܟܢܐ ܡܫܟܚܝܢܢ ܐܘܪܚܐ ܠܡܕܥ *and how are
we able to know the way ?* John xiv. 5 ; ܘܗܘ ܫܕܪܗ
ܠܡܪܥܐ ܚܙܝܪܐ *he sent him to feed swine*, Luke xv. 15 ;
ܘܨܒܐ ܗܘܐ ܠܡܩܛܠܗ *and he wished to slay him*, Matth.
xiv. 5.

After the verb ܗܘܐ the inf. with ܠ may be rendered
in English by the participle; as, ܘܗܘܬ ܫܡܫܐ ܡܥܪܒܐ
and the Sun was setting, Gen. xv. 12.

The same remark is applicable to ܟܠ, when it is
employed as ܗܘܐ is in the preceding example; as,
ܠܘܬܗ ܠܐ ܡܘܣܦ ܟܠ ܘܡܢܗ ܠܐ ܒܨܪ *he is not adding
to it, nor taking from it.* Eccles. iii. 14.

It is not unusual for the infinitive to be found in connection with other particles besides the Lomad prefixed to it, giving to the said infinitive a participial effect ; as, ܟܡܐ ܥܝ ܒܟܥܕܢܐ ܡܖܝܬܐ *they ceased from building the city*, Gen. xi. 8. ܠܐ ܡܠܐ ܗܘܐ ܥܝ ܒܟܡܝܟܝܬܗ *he hath not ceased from praying*, Assem. T. I. p. 36.

Use of the Imperative.

The imperative is not only employed to express a *command*, but also an *exhortation, admonition* or *permission* ; as, John xi. 15, ܢܗܟܡܐ ܠܟܠܟܥ *go ye hither*. See also Mark i. 38.

The imper. of the verb ܐܬܐ is frequently found in connection with a finite verb in the fut. tense ; thus, ܘܟܫܐ ܗܫܡܐ ܐܬ ܢܨܡܪ ܡܫܟܐ *and now come, we will make a covenant*, i.e. *and now come, let us make a covenant*, Gen. xxxi. 44 ; ܘܐܬ ܢܐܙܠ *come, we will go*, John xi. 7.

We have also the imper. in such constructions as the following ; *I will give you the best of the land of Egypt*, ܘܐܟܘܠܘ ܡܫܡܢܬܗ ܕܐܪܥܐ *and eat ye* (i.e. *ye shall eat of*) *the fat of the land*, Gen. xlv. 18 ; ܗܕܐ ܥܒܕܘ ܘܚܝܘ *this do, and live*, i.e. (*this do, and ye shall live,*) Gen. xlii. 18.

An imperative is occasionally found in connection with a participle ; as, ܫܠܐ ܫܠܝ ܗܘܝ ܐܢܬ *cease, be thou still*, Mark iv. 39. It may be that ܫܠܝ the imper. in-

fluences the word which follows, and renders the ex-
pression of the substantive verb unnecessary, it being
ordinarily used with a participle when an imper. is
intended. In uttering a command it is natural not
to use more words than are necessary. The same
construction may be seen in Assem. Bibl. Orient.
T. I. p. 40.

Participles.

The participle is timeless, *i.e.* it has no time of its
own, but partakes of every time with which it may
be connected. Thus, pres. most frequently. The fut.;
as, ܡܶܛܽܠ ܗܳܢܳܐ ܗܰܘ ܕܡܶܬܺܝܠܶܕ *Therefore
that which shall be born of thee is holy*, Luke i. 35;
ܐܰܢܬܬܳܟ ܬܺܐܠܰܕ ܠܳܟ ܒܪܳܐ *thy wife shall bear to thee a son*,
Gen. xvii. 19. The pract.; as, *Behold their Lord,
ܢܦܺܝܠ ...... ܘܡܺܝܬ fallen and dead*, Judges, iii. 25. Parti-
ciples, when they are taken as such, and not for the
present tense, have placed before them for the most
part the particle ܡ or the prefix ܕ; as, ܕܡܶܬܟܰܪܟܳܢ ܟܰܕ
ܒܝܬ *wandering from house to house*, 1 Tim. v. 13;
ܘܰܚܙܳܐ ܠܠܶܘܺܝ ......ܝܳܬܶܒ *he saw Levi sitting*, Mark ii. 14.
ܚܰܝ *living* or *alive*, def. ܚܰܝܳܐ, is subject to the same
construction; as, ܘܝܰܗܒܳܗ ܠܗܽܘܢ ܟܰܕ ܚܰܝܳܐ *and he gave her
to them alive.* Acts ix. 41.

We find a participle usurping as it were the office

of an inf. after verbs of *beginning* and *continuing*, of *permitting* and *commanding*, and also of *power;* as, ܡܛܠ ܢܚܟܝܡ ܗܘܝܢ *they began plucking the ears,* i. e. *they began to pluck,* Matth. xii. 1; ܐܨܒ ܗܘܡܨܗ ܙܒܩܘ̈ *permit both of them to grow* (growing), Matth. xiii. 30; ܗܘܡܨܗ ܘܐܙܠ *and permit* (him) *to go* (going), John xi. 44; ܟܡ ܘܐܕܪܟ ܗܟ ܐܓܪ *command her to assist* (assisting) *me,* Luke x. 40; ܐܢܩ ܐܢܬ ܐܚܟܣ ܘܢܡ ܐܡܘ *so that he was not able to receive* (receiving) *them,* Mark ii. 2.

The active participles are in some instances found in the constructive state; but which are rendered into English as if they were in the absolute state. In such cases they are followed by a noun; as, ܢܚܬ ܚܦܨܐ *descending the ditch,* i.e. *into the ditch,* Prov. i. 12; ܐܢܟܙ ܟܡ ܐܙܟ *entering in at the gate,* Gen. xxiii. 10; ܡܪܚܬ ܢܡܘܣܐ *knowing the law,* Rom. vii. 1.

Active participles sometimes govern the noun which follows, and in the same manner and using the same particle as the verbs from which they are derived; as, ܡܛܠ ܐܡܨ ܟܡ ܗ *he began upbraiding him,* Bar Heb. Chron. 328. 3; ܚܡܕܪܐ ܒܝ *dwelling in me,* Rom. vii. 17, 18, 20; ܘܡܚܒܠ ܟܠܗܘܢ ܐܢܬܡ ܡܕܚ *and destroying all the men,* Bar Heb. Chron. 397. 1.

Similarly passive participles observe this government; as, ܟܣܡ ܕܘܐܢ *clothed with linen,* Ezek. ix. 2;

ܡܟ̈ܣܝܐ ܚܢܟ̈ܝ ܕܫ݁ܚܡܐ *anointed with oil,* Lev. ii. 4; ܝ݁ܠܝ̈ܕ ܢܩܦ݂ *born of women,* Matth. xi. 11.

Although in Syriac the use of participles is very great, yet in translating Greek books into Syriac they sometimes render a Greek participle by a Syriac verb, especially where the Greek participle is followed by a verb, in which case the two verbs in Syriac have the same mood, tense, and person; as, ܙܠܘ ܒܨܘ *πορευθέντες ἐξετάσατε, go, enquire,* Matth. ii. 8; ܐܬܐ ܐܙܠ ܐܣܓܘܕ *ἐλθὼν προσκυνήσω, I will go, I will worship* (him), ib.; ܥܕܡܐ ܕܐܬܐ ܩܡ *ἕως ἐλθὼν ἔστη, until it came, it stood,* ib. 9.

Participles are employed to express a gradual but continual progress or decline of what is denoted by the verb in the sentence; as, ܘܡ̈ܝܐ ... ܐܙܠܝܢ ܘܚܣܪܝܢ *and the waters receded going and coming,* i.e. gradually and continually, Gen. viii. 3; ܘܛܠܝܐ ܐܙܠ ܘܪܒܐ *and the boy going and growing,* i.e. was continually growing, 1 Sam. ii. 26.

The Imperfect and Pluperfect Tenses.

It is stated in § 38 how these tenses are formed. Examples of the Imperfect are the following ܐܙܠ ܗܘܐ *he went,* Matth. ii. 9; ܗܢܘ̈ܢ ܕܒ݁ܥܝܢ ܗܘܘ ܢܦܫܗ ܕܛܠܝܐ *they who sought the child's life,* ib. ii. 20; ܡܣܗܕ ܗܘܝܬ *I testified,* Acts xx. 21.* Examples of the Pluperfect are,

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* Uhlemann in his Gram. § 65, says: "Auch ohne ܗܘܐ Matth. iii. 5. ܢܦ݂ܩ ܗܘܐ." In my copy of the Peshito, however, it is ܢ݁ܦ݂ܩ ܗܘܐ ܗܘ݁ܘ.

ܠܘܗ ܐܣܪܬܗ ܟܝ ܠܬܡܗܐ *for astonishment had taken him,*
Luke v. 9; ܘܗܘ ܣܠܩܘ *they had gone up,* John iv. 8;
ܠܘܗ ܐܙܠ *he had retired,* ib. v. 13; ܗܘܐ ܗܘܐ *had
been,* ib. iii. 25. Occasionally the præterite has the
force of the pluperfect. In Matth. i. 24 we have
ܥܒܕ ܐܝܟܢܐ ܕܦܩܕ ܠܗ ܡܠܐܟܗ ܕܡܪܝܐ *he did as the angel of
the Lord had commanded him.*

The præterite, however, followed by the substantive
verb ܗܘܐ does not always make the pluperfect; but
only the præterite, or imperfect; as, ܫܪܝ ܗܘܐ *he began,*
Mark i. 45; ܙܒܢܐ ܠܐ ܗܘܐ ܗܘܐ *the time was not,* ib. xi. 13.

ܗܘܐ, ܐܝܬ and ܠܝܬ

In addition to what is said of these verbs in sections
33 and 34, we subjoin the following remarks. The
substantive verb ܗܘܐ seems to be employed in some
passages for the purpose of giving emphasis to them;
as, ܠܐ ܗܘܐ ܓܝܪ ܐܢܬܘܢ ܡܡܠܠܝܢ *for it was not ye speaking,*
Matth. x. 20. Hoffman says these words may be
more accurately expressed by the French; *ce n'est
pas vous, qui parlent.* ܕܠܐ ܗܘܐ ܥܠ ܠܚܡܐ ܐܡܪܬ *that it
was not concerning the bread I spake,* ib. xvi. 11. It
is not unusual for ܗܘܐ ܠܐ to express a negative put
interrogatively; as, ܠܐ ܗܘܐ ܗܢܐ ܒܪܗ ܕܢܓܪܐ *is not this the
carpenter's son?* Matth. xiii. 55. See also Matth.
xx. 25; Luke xi. 40.

ܗܘܐ is pleonastic in some instances, *i.e.* it is made

no account of in the translation of the passage in
which it occurs; as, ܐܬܒܪ̈ܝ ܡܬܩܛܦ ܠܐ ܗܘܐ ܥܡ ܐܪܥܐ ܘܙܘ̈ܥܐ
the trees and herbs were not created with the earth,
Ephraim T. I. p. 21. καὶ ἐγίνετο of the New Testament
is translated by ܗܘܐ, ܗ or ܘ being usually prefixed to
the following verb; as, ܘܗܘܐ ܒܝܘܡܐ ܬܡܝܢܝܐ ܘܐܬܘ *and it
came to pass on the eighth day that they came,* Luke
i. 59. In some places neither ܗ nor ܘ is prefixed to
the following verb; as, ܗܘܐ ܗܟܝܠ ܒܝܘܡܬܐ ܗܢܘܢ ܐܬܐ ܝܫܘܥ *and
it came to pass in those days Jesus came,* Mark i. 9.
Sometimes καὶ ἐγίνετο is passed over in the Syriac ver-
sion without any notice. See Matth. ix. 10; Mark
iv. 1; Luke ii. 46. The imperfect tense of ܗܘܐ is
formed by placing it after ܐܝܬ with the affix to the
latter agreeing in gender and number with the noun
or pronoun with which it is connected. See § 34.
ܐܝܬ is, however, occasionally found without an affix; as,
ܗܟܝܠ ܐܝܬ ܗܘܘ ܨܝܕ ܫܒܥܐ ܐܚ̈ܝܢ *now there were seven brethren,*
Matth. xxii. 25. ܗܘܐ is observed in a few instances
standing before instead of after ܐܝܬ; as, ܗܘܐ ܐܝܬܘܗܝ *it
was,* Bar Heb. p. 94, line 7. Sometimes ܗܘܐ disap-
pears and ܐܝܬ itself is made to express past time; as,
ܩܡ ܠܥܠ ܡܢ ܟܠܐ ܐܝܟܐ ܕܐܝܬܘܗܝ ܛܠܝܐ *stood over where the
young child was,* Matth. ii. 9. Again, although as a
rule, the Imperfect Tense agrees with its subject in
gender and number; yet ܐܝܬ ܗܘܘ is to be met with in a
sentence without any regard to this agreement; as,

ܐܡܐ ܠܡ ܒܥܠܕܒܒܘܬܐ *there was enmity*, Bar Heb. 288, line 4; although we have in John ix. 16, ܐܡܐ ܦܠܓܘܬܐ ܗܘܬ *there was a division*. We have also ܐܡܐ ܗܘܐ ܬܠܝܬ ܫܥܝܢ *it was the third hour*, Mark xv. 25. ܣܓܝܐܬܐ ܐܡܐ ܗܘܝ *there were many things*, 2 John, verse 12.

ܠܝܬ composed of ܠܐ and ܐܡܐ takes the affixes in the same way as ܐܡܐ (see § 34), and when followed by Lomad with a pronominal affix signifies *to have not*; as, ܟܠ ܠܝܬ ܠܗ *who hath not*, Matth. xiii. 13. See also Luke ii. 7; John iv. 17. It has usually ܕ prefixed.

Regimen of Verbs.

A transitive verb exercises an influence over a noun or pronoun which follows it, either *immediately* or *mediately*, and which limits its signification. The noun or pronoun may be with or without a preposition; as, ܬܠܡܕ ܬܠܡܝܕܐ ܣܓܝܐܐ *he made many disciples*, John iv. 1; ܡܢܐ ܦܩܕܟܘܢ ܡܘܫܐ, *What has Moses commanded you?* Mark x. 3; ܕܐܩܪܐ ܠܙܕܝܩܐ *that I may call the righteous*, Mark ii. 17.

Verbs which are doubly transitive, such as transitive verbs in those conjugations which are causative, exercise this influence over two such nouns or pronouns; as, ܦܩܕ ܕܢܠܒܫܘܢܝܗܝ ܒܘܨܐ *he commanded him to be clothed with a garment of fine linen*, Gen. xli. 42; ܐܠܦ ܗܘܐ ܠܥܡܐ ܝܕܥܬܐ *he taught the people knowledge*, Eccles. xii. 9.

The passive conjugations of verbs oftentimes express the cause or motive of action by the particle ܠ in some such manner as the following; ܕܬܬܚܙܘܢ ܠܗܘܢ *that ye may be seen by them*, Matth. vi. 1. ܗܘܐ ܬܬܥܒܕ ܠܟܘܢ *it may be done by you*, Exod. xii. 16. See also Luke viii. 29; John viii. 33; Acts xv. 24; xviii. 18. In the same sense the preposition ܡܢ is used; as, ܘܐܬܕܒܪ ܡܢ ܪܘܚܐ *he was led by the spirit*, Matth. iv. 1.

It is not unfrequent that verbs in the passive conjugations have the force of active conjugations, and admit an accusative; as, ܐܬܕܟܪ *he remembered* his mercy, Luke i. 54. In like manner the passive participle of the peal conjugation has in many verbs the force of the active participle; as, ܐܡܝܗܝ ܗܘܘ ܠܗ *they took him*, Matth. xiv. 5; ܣܚܝܪܝܢ ܠܗ *surrounding him*, Matth. viii. 18. So also ܠܒܝܟܝܢ *containing*, Titus i. 8; ܣܚܝܢ *carrying*, Luke vii. 14; Acts iii. 2; ܩܒܝܥ ܗܘܐ *was fixed*, Cureton's Spicilegium, p. ܠܚ line 23.

Verbs used for Adverbs with or without a Conjugation.

It is not uncommon to see two verbs coming together, one of which performs the office of an adverb to the other, each verb being in the same number, gender, and tense; as, ܐܝܢܐ ܕܣܓܝ ܢܣܒ *who has taken much* 2 Cor. viii. 15; ܐܡܝܗܝ ܘܪܡܪܡܗ *hath greatly exalted him*, Phil. ii. 9; ܐܗܦܟ ܐܢܐ ܐܪܥܐ ܥܢܟ *I will again feed thy flock*, Gen. xxx. 31; ܐܘܣܦ ܘܫܕܪ *Again he sent*, Luke xx. 11, 12;

they entreated ܕܠܐ ܬܬܘܣܦ ܕܢܬܡܠܠ ܥܡܗܘܢ ܡܠܬܐ *that it should not be spoken to them any more*, Hebr. xii. 19; ܐܘܪܟܝ ܠܕܝܘܐ ܒܢܟܠܐ *he changed the letter craftily*, Bar Heb. p. 100.

There are instances in which the second verb is found in the infinitive, the inflexion of the first depending on circumstances; as, ܠܐ ܬܘܣܦܘܢ ܠܡܚܙܐ *shall no more see*, Job vii. 7; ܠܐ ܐܘܣܦ ܬܘܒ ܠܡܠܛ ܠܐܪܥܐ *I will not any more curse the ground*, Gen. viii. 21; ܬܘܒ ܗܘܘ ܐܡܪܝܢ *again they say*, Assem. T. III. p. 56, col. 1. line 20.

The second verb is occasionally found in the future with ܕ prefixed; as, ܩܪܒ ܗܘܐ ܕܢܫܬܪܪ (the suspicion) *was near to be confirmed*, i.e. (the suspicion) *was almost confirmed*, Bar Heb. p. 551, line 11.

The *participle* of the second verb is found, as we might expect, as well as any other inflection of it; as, which book he desired ܕܢܬܕܡܪ ܕܩܪܐ ܠܗ *that he reading it, might admire*, i.e. *that he might read it admiringly*, Assem, T. II. p. 345, line 31.

Miscellaneous Observations.

The ordinary method of expressing a reciprocal or reflective sense is by a transitive verb with the noun ܢܦܫ united to the affixes. But it is also in some instances done by means of the passive conjugations. In the Ethpeel; as, ܐܬܦܢܝ *he turned himself*, Matth. ix. 22. See also John viii. 6, 7, 59.

Neuter verbs have sometimes a passive signification; as, ܛܥܐ *to wander*, for *to be deceived*, πλανασθαι, Luke xxi. 8; ܝܩܕ *he burnt*, for *was burnt*, Matth. xiii. 30; ܢܦܠ *he fell*, for *he was cast down*, John iii. 24; ܣܠܩ *he ascended*, for *was extracted*, *was torn up*, as *trees which are torn up by their roots*.

There is no form of the verb expressing the Optative mood. For this purpose the future of the Indicative (see the use of the fut. p. 163) is ordinarily used, the context or some particle determining that this sense of the verb is required. The pronoun ܡܢ sometimes serves this purpose; as מִי יִתֵּן does in Hebrew. Hence in Numbers xi. 29 we have ܡܢ ܕܝܢ ܢܬܠ ܟܠܗ ܥܡܐ ܕܡܪܝܐ ܢܒܝܐ; *O that all the people of the Lord were prophets*; Judges ix. 29: ܡܢ ܕܝܢ ܐܫܠܛܢܝ ܠܥܡܐ ܗܢܐ ܒܐܝܕܝ *O that this people were given into my hands.* ܕ too is found to indicate the Optative mood; as, ܕܢܡܘܬ *that we might die*, Ex. xvi. 3. Hoffman and Agrell have collected passages in which one of the particles ܟܡܐ, ܐܡܬܝ, ܐܝܟܢܐ, ܐܝܟܢ, is employed to denote this mood.

Compound words in Greek are translated into Syriac by simple words, either alone or in conjunction with another word or particle; as, ܩܕܡ ܝܕܥ *foreknowing*, Acts xxvi. 5; ܩܕܡܬ ܐܡܪܬ *I predicted*, Mark xiii. 23; ܩܕܡ ܪܗܛ *he ran before him*, or *did outrun him*, John. xx. 4; so with many others.

57. *Syntax of Adverbs.*

The repetition of adverbs, like that of nouns, expresses intensity; as, ܚܡ ܚܡ *very badly :* or diversity; as, ܟܕܐ ܘܟܕܐ *hither and thither:* or continuation; as, ܩܠܝܠ ܩܠܝܠ *by little and little.*

Adverbs are used to qualify nouns by being placed sometimes before them, and sometimes after them; as, ܩܠܝܠ ܡܝܐ *a little water,* ܩܠܝܠ ܝܘܡܬܐ *a few days,* ܣܓܝܐܐ ܐܪܡܠܬܐ *many widows,* Luke iv. 25; ܩܠܝܠ ܚܡܝܪܐ *a little leaven,* 1 Cor. v. 6. When ܩܠܝܠ and ܣܓܝ are put before nouns, they seem themselves to be nouns, or to have the force of them, and might be translated, *a little quantity of* and *a great quantity of* respectively.

Adverbs derived from the names of nations ending in ܐܝܬ are found sometimes *with* and sometimes *without* a prefix; as, ܣܘܪܝܐܝܬ, or ܒܣܘܪܝܐܝܬ *Syriace;* ܐܪܒܐܝܬ or ܒܐܪܒܐܝܬ *Arabice.* So we have ܝܘܢܐܝܬ, or ܝܘܢܐܝܬ *Græce,* ܡܨܪܝܐܝܬ, or ܒܡܨܪܝܐܝܬ *Ægyptiace.*

An adverb is expressed by means of a noun with ܒ prefixed; as, ܒܫܥܬܐ *a moment of time,* ܒܫܥܬܐ *immediately,* ܒܝܘܡ ܟܠ *daily.* Again, an adverb is formed by a noun with ܟ prefixed; as, ܟܚܟܝܡܘܬܐ *astutely,* ܟܢܟܝܠܘܬܐ *craftily,* ܟܚܪܬܐ *lastly,* ܟܡܗܝܡܢܘܬܐ *faithfully,* ܟܡܦܫܩܘܬܐ *diffusely.*

58. *Syntax of Prepositions.*

Prepositions are employed in connection with verbs; thus, ܒ is found with verbs signifying *to confess* or *deny*; also many verbs of sense are construed with ܬ; as, ܘܢܘܕܐ ܒܝ *who shall confess me,* *who shall deny me,* ܕܠܐ ܐܚܙܐ ܒܡܘܬܗ *let me not see his death.*

The preposition ܥܠ is used with verbs of *entering* or *ascending*; as, ܡܢ ܕܠܐ ܥܐܠ ܒܬܪܥܐ *whoever does not enter by the door,* John x. 1, 2.

ܢܦܠ with verbs of *covering* or *commanding*; as, ܚܦܝ *he covered,* Matth. xvii. 5; ܦܩܕ *he commanded,* 2 Chron. xxxvi. 23.

ܒܝܢ with verbs of *separating* or *distinguishing*; as, *God separated* ܘܦܪܫ ܐܠܗܐ ܒܝܬ ܢܘܗܪܐ *between the light and the darkness,* Gen. i. 4.

ܠܘܬ with verbs of *coming*; as, ܐܬܐ *he came,* Mark i. 7: of *going*; as, ܐܙܠ *he departed,* John vi. 2; ܢܪܗܛ *he ran,* 1 Cor. xiv. 1.

The prepositions ܠܘܩܒܠ *against,* ܥܠ *against,* ܥܡ *with,* and many others, are frequently used with verbs; as, ܠܐ ܬܩܘܡܘܢ ܠܘܩܒܠ ܒܝܫܐ *resist not evil;* Matth. v. 39. See also Matth. xxvi. 62; Acts iv. 14; Rom. vii. 23; Acts xxv. 5; Hebr. vi. 6, &c.

The prefix ܒ is sometimes not expressed, but

understood, before a noun in a state of construction; as, ܡܛ݁ܝ̈ܒܝܢ ܐܒܝ ܐܘܬܪܐ ܣܓܝ ܐܝܬ *in my Father's house are many mansions*, John xiv. 2. See also Acts vii. 20; xiii. 29.

The preposition ܡܢ followed by a noun is found to express, by way of periphrasis, an adj., or to give to the noun the sense of an adj.; as, ܡܢ ܡܝܬܚܐ *he was of the celebrated ones*, i.e. he was *celebrated*, Assem. T. I. p. 426. col. 2. last line but one. ܘܗܝ ܠܐ ܡܬܡܨܝܢܐ, *and that which is of the impossibles*, i.e. *and that which is impossible*, ib. T. III. p. 605. ܡܢ is also to be met with as redundant. See Matth. i. 12; ii. 9; Assem. T. I. p. 54. l. 7. This preposition is also used as in the following example, ܕܟܢ ܐܩܝܡ ܐܠܗܐ ܡܢ ܒܝܬ ܡܝܬܐ *whom God hath raised from among the dead*, Acts iii. 15.

After ܒܝܬ and other particles signifying *between*, various particles are used, which in English have the force of the conjunction *and*. 1st. The copulative ܘ itself; as, ܒܝܬ ܓܘܝܐ ܘܒܪܝܐ *between interior and exterior*, Bar Heb. p. 473. l. 3. ܡܪܝܕܐ ܡܫܟܢܬܐ ܘܪܘܪܒܢܐ *between the armies and the chiefs*, ib. 604. l. 17. 2nd. Lomad frequently; as, ܒܝܬ ܡܢ ܠܐܘܪܗܝ *between Haran and Edessa*, Bar Heb. p. 60. l. 13. ܒܝܬ ܐܪܥܐ ܠܫܡܝܐ *between earth and heaven*, ib. 275. l. 5; ܒܝܢܬܟܘܢ ܠܒܢܝ ܥܕܬܐ *between you and the sons of the Church*, Assem. T. III. p. 307. last line. ܡܪܝܕܐ ܘܠܡܝܐ *between them and the waters*, Bar Heb. p. 511. l, 9, 10. 3rd. by

ܘ‌ܐ; as, ܚܢܝܬܘ̈ܢ ܡܟ̈ܬܘܢ *between him and them*, Matth.
xx. 17. ܚܒܝ ܠܟ ܡܟܘ *between me and thee*, Bar Heb.
p. 270, l. 19. ܚܒܝܬܘܢ‌ܘ ܚܝܠܒܐ *between them and the
army*, ib. p. 412. l. 19.

ܚܒܝ does not take an affix; but the affix follows
with ܠ prefixed to it; as, ܚܒܝ ܠܟ ܘܠܐܡܘ *between him
and his mother*, Bar Heb. p. 507. l. 16, 17. ܚܒܝ ܠܟ
ܠܟܡܟܐ *between him and the king*, ib. p. 421. l. 2, 3.
ܚܒܝ ܠܟܘ ܠܟܘܢ *between thee and them*, ib. p. 408.
l. 10.

When ܕܥܡܐ is followed by the prefix ܠ the two
particles have the force of *usque ad* in Latin. ܘܗܘܐ
ܬܡܢ ܕܥܡܐ ܠܡܘܬܗ *and he was there until the death* (of
Herod), Matth. ii. 15.

ܕܠܐ *without*, takes no affix; but when a pronoun
follows, it is a separate pronoun; as, ܕܠܐ ܐܢܐ *without
me*, John xv. 5.

A noun called by Agrell *nomen nudum*, i.e. a noun
without prefixes or affixes, is used as a preposition;
as, ܠܐܦ *for*, Bar Heb. p. 263, last line; ܠܐܦ ܚܝܝ *for my
life*. ܐܝܢ *in*; as, ܐܝܢ ܚܒܡܐ *in investigation*, ib.
p. 59. l. 8.

59. *Conjunctions.*

A conjunction is on many occasions not expressed
in a sentence, but understood. The conjunction ܘ
and (Asyndeton); as, ܩܡ ܐܙܠ *he arose* (and) *went.*

Matth. ix. 7. ܩܘܡ ܙܠ *Arise, go*, Gen. xxxi. 13.
ܩܘܡ ܗܠܟ ܐܘ ܕܢܝܟܡܪ *arise walk* (and) *go on thy feet*.
Acta Mart. II. p. 293. See also Is. xxxvii. 37. In
the two last examples the Vau would naturally drop
out, as commands are often given under the influence
of excitement, and consequently in as few words as
possible. We have also an ellipsis of ܐܘ in 2 Kings
ix. 32 ; ܬܪܝܢ ܐܘ ܬܠܬܐ ܡܗܝܡܢܐ *two* or *three eunuchs*.
See Isaiah xviii. 6. ܐܢ is sometimes understood; as,
ܘܢܝܡܥ ܟܡ ܡܐܙܦܐ *and* (if) *tribulation should happen to
him*, Gen. xlii. 38.

Vau is often found prefixed to each word, or step
of the sentence ; as, ܣܒܠ ܡܪܢ ܘܡܝܬ ܘܐܬܩܒܪ ܘܩܡ
ܘܣܠܩ ܠܫܡܝܐ *Our Saviour suffered, and died, and was
buried, and arose, and ascended to heaven*. Bar Heb.
p. 51, last line. In explanation of this liberal use of
the Vau, Hoffman in his Gram., p. 383, note, says,
"Animo commotis etiam polysyndeton interdum
placet."

A conjunction is repeated when the clauses of the
sentence to which the said conjunction is appended
are used correlatively; as, ܘ......ܘ, Ex. xxi. 16 ; ......ܐܦ
ܐܦ, Gen. xxiv. 25 ; ܐܢ......ܐܢ, Rom. i. 16 ; ......ܐܘ
ܐܘ, Matth. vi. 24. Different conjunctions are fre-
quently employed in a sentence in this correlative
manner; as, ܗܟܢܐ......ܐܝܟ, Is. lv. 9 ; ܐܝܟ ܡܐ......ܗܟܢܐ,
Acts i. 11 ; ܐܢ......ܐܘ, 2 Cor. xii. 2 ; ܠܡܐ ܩܨܡ ܘܩܨ
Rev. x ii. 2.

The particle ܕ, besides being a pronoun and a mark of the Gen. is also used as a conjunction. When it has the force of *that.* i.e. when it is *causal*, it is constructed with a verb in the future; but when it is used in another sense, it may be found with a prætorite. See Matth. i. 22; ii. 8, 12, 15. &c. It is found in connection with many other particles; as, ܐܝܟܐ ܕ *whither*, Matth. vi. 19. ܟܠ ܐܝܟܐ ܕ *wheresoever.* Bar Heb. p. 328, l. 10. ܐܝܟܢܐ ܕ *as that*, John viii. 28, ܐܡܬܝ ܕ *when that*, ib. ܡܛܠ ܕ *because*, Bar Heb. 112, lines 7, 8. ܟܕܘ ܕ *after that*, ib. 39, 7. ܡܢ ܟܕܘ ܕ, Matth. xxvi. 22; Luke xxii. 20. ܟܡܐ ܕ *when*, Mark iv. 29. ܡܛܠܗܝ ܕ *because*, Mār Jacob's Scholia, p 1, l. 3. ܟܕ ܕ *because*, Bar Heb. 158, 12. There are instances in which the conjunction ܕ is omitted, ܐܙܠ ܐܢܐ ܐܨܘܕ ܢܘܢܐ *I go* (that) *I may catch fishes*, John xxi. 3. Here is clearly an ellipsis of ܕ before ܐܨܘܕ.

The copulative ܘ has the force of *that;* especially after verbs of *asking* or *commanding.* Ephraim T. I. p. 84, F 6. 7; p. 446, D. 8. 9. In Job v. 7, ܘ has the force of ܐܘ.

There are other conjunctions, which have exceptional uses. ܐܘ is employed in making a comparison, and thus it performs the office which is usually assigned to ܡܢ; as, " it shall be more tolerable for Tyre and Sidon in the day of judgment ܠܟܘܢ ܐܘ *than for you*," Matth. xi. 22.

ܐܢ is used with a formula of imprecation; as, " God

do so to thee, and more also, ‌ܡܟ݁ܠܐ ܡܟܢܣ ܟܣܐ ܐܢ *if thou conceal from me a thing*," 1 Sam. iii. 17. "David sware, saying, So do God to me, and more also, ‌ܡܚܡܐ ܢܟܝܬ ܡܘܡ ܟܣܡܟܐ ܐܚܟܡ ܐܢ *if I taste bread before the sun be down*," 2 Sam. iii. 35. See also 2 Kings vi. 31. Cant. i. 9. ‌ܐ ‌ܢ the same as אִם לֹא has the force of *yea, verily*, in Job. ii. 5, and elsewhere.

60. *Interjections.*

Interjections which denote threats have commonly the preposition ܠ following; as, Eccles. x. 16, ‌ܟܚܡ ܘܐ *woe to thee*. Matt. xxiii. 13, ‌ܟܚܡ ܠܘ ܘܐ *woe to you*. 1 Sam. iv. 8; ‌ܠܢ ܘܐ *woe to us*. See Matth. xiii. 7; xxiii. 13. Sometimes the preposition is ܠܝ; as, Jer. L. 27, ‌ܘܐ ‌ܠܗܘܢܟ *woe to them*; or, ‌ܥܠ according to Amira, Gram. p. 449, ‌ܐܪܐ ܗܢ ܐ ܡܘܪܕܐ ‌ܥܠ ‌ܐܘܐ *woe to this generation*. When interjections are employed to express lamentation, the nouns which follow do not receive a preposition; as, ‌ܒܪܬܝ ‌ܐܘܐ *alas, my daughter*, Judges xi. 35. See 1 Kings xiii. 30; Rev. xviii. 10, 16, 19.

‌ܐܡ is a particle of invoking as well as of affirming. See Gen. xxx. 34. ‌ܐܡܚܘܬ *O that* is almost always joined with the particle ‌ܒܝ; as, ‌ܐܡܚܘܬ ‌ܒܝ ‌ܡܚܣܒܝܢ ‌ܗܘܝܬܘܢ ‌ܠܝ *O that ye would bear with me*, 2 Cor. xi. 1. See also Gal. iii. 4.

‌ܗܐ *behold !* This interjection serves to mark emphatically the sentence, or that part of the sentence,

at the beginning of which it is placed. It is used especially where *tempus* or *vicis* is signified; as, أَعْمَ ܟܕ ܗܘ ܟܝ ܥܠ ܠܟܣܝܘܬܗ *he saith to him, behold, from his childhood,* Mark ix. 21. "That thou hast smitten me ܗܐ ܠܟ ܙܒܢܝ̈ *behold, three times,*" Numb. xxii. 28. In the New Testament ܗܐ is often found as the translation of the Greek particle *ήδη*; as, ܗܐ ܟܝ ܗܘ ܡܥܘ *the axe is now laid,* Matth. iii. 10. With ܡ preceding, ܗܐ is employed interrogatively. See Matth. v. 46.

ܚܣ *far be it,* is construed with ܠ of the person and ܕ prefixed to the verb; as, ܚܣ ܠܗ ܕܢܥܒܕ *far be it from him that he should do,* Job. xxxiv. 10. See Matth. xvi. 22, &c.

Sometimes the verb is in the infin. with ܠ prefixed. See Gen. xliv. 7. Instead of ܕ the conjunction ܕ is found in 1 Sam. xxiv. 7, &c. ܐܫܬܝܢ *well!* It is the same as אֲשֶׁר in Hebrew. It is found with a plu. affix, although the singular is occasionally met with, and a noun with ܕ following, to which the affix of the interjection refers. See Matth. v. 3; Ps. i. 1. Sometimes the noun is without ܕ. See Deut. xxxiii. 29,

61. *Interrogatives.*

Questions are asked not only by *interrogative* pronouns; but also by various particles, such as ܐܝܟܢܐ *how?* ܥܠ ܐܝܡܟܐ *from whence?* or *where?* &c. There are many interrogative sentences, which have

no particle to mark them; but which the context shews to be. In these cases the prominent word in the question commonly begins the sentence: ܐܢܬ ܗܘ ܡܠܟܐ ܕܝܗܘܕܝܐ *art thou the king of the Jews?* Matth. xxvii. 11.

A question with ܠܐ ordinarily comprises an affirmation; as, ܠܐ ܐܢܬܘܢ ܐܡܪܝܢ ܕܒܬܪ ܐܪܒܥܐ ܝܪܚܝܢ ܐܬܐ ܚܨܕܐ *say not ye that after four months cometh harvest?* John iv. 35. When, however, a question is asked by ܠܡܐ a negative is implied; as, ܠܡܐ ܡܨܐ ܕܝܘܐ ܡܦܬܚ ܥܝܢܐ ܕܣܡܝܐ *is a devil able to open the eyes of the blind?* Job x. 21. Sometimes a doubt is implied; as, ܠܡܐ ܐܢܐ ܡܪܝ *Lord, is it I?* Matth. xxvi. 22. See also John ix. 27; xviii. 25. The last remark is applicable to the particle ܟܝ when it is used interrogatively; as, ܘܢܫܟܚ ܟܝ ܗܝܡܢܘܬܐ ܥܠ ܐܪܥܐ *and shall He find faith on the earth?* Luke xviii. 8. The particle ܐܢ is employed to express what Uhlemann calls *indirekte Frage*; as, that *thou* tell us ܐܢ ܐܢܬ ܗܘ ܡܫܝܚܐ ܒܪܗ ܕܐܠܗܐ *whether thou art the Christ, the Son of God?* Matth. xxvi. 63.

The interrogation is sometimes continued by means of the disjunctive ܐܘ to make, it would seem, the question more distinct and definite; as, ܡܢܘ ܚܛܐ ܗܢ ܐܘ ܐܒܗܘܗܝ *who hath sinned? this man or his parents?* John ix. 2. ܐܢܬ ܗܘ ܗܘ ܕܐܬܐ ܐܘ ܠܐܚܪܢܐ ܗܘ ܡܣܟܝܢ *art thou he that should come, or do we look for another?* Matth. xi. 3. See also Assem. T. I. p. 87.

The affirmation or denial of a question is usually made by keeping back the verb and pronoun, which define the question; as, ... ܘܐܥܢܝ ܡܛܝܡ ܐܢܬ ܡܟܚܕܬܝ *have ye heard, my brethren, that which I have said? And they answered, We have heard every thing which thou hast said.* Assem. T. I. p. 375. l. 7.

62. *Enallage of Persons.*

The enallage of persons does not occur so frequently in Syriac as in Hebrew, and especially as in the Hebrew Psalms; but some instances are met with in the Syriac Scriptures; as, ܡܬܝܒܠ ܗܐ ܟܠܡܕ ܟܠܡܕ ܐܘ ܐܢܫܐ ܕܕܐܢ ܠܚܒܪܗ *wherefore thou art inexcusable, O man who judgeth his neighbour,* where we have ܗܒܪܗ for ܚܒܪܟ Rom. ii. 1, *i.e.* the 3rd. person for the 2nd. ܟܠܡܕ ܐܝܟܟ ܐܠܗܐ ܕܫܒܩ ܥܘܠܐ ܘܡܥܒܪ ܥܠ ܚܛܗܐ ܕܫܪܟܐ ܕܝܪܬܘܬܗ ܘܠܐ ܐܚܝܕ ܐܦܐ, *there is not a God like unto thee, forgiving iniquity, and passing by the transgression of the residue of his inheritance, and retainest not;* where we have ܕܝܪܬܘܬܗ for ܕܝܪܬܘܬܟ, Micah vii. 18, *i.e.* the 3rd. pers. for the 2nd. ܐܡܪܘ ܠܝ ܠܝ ܐܢܬܘܢ ܐܝܠܝܢ ܕܨܒܝܢ ܕܬܗܘܘܢ ܬܚܝܬ ܢܡܘܣܐ *say to me, ye who wish to be under the law,* where we have ܢܡܘܣܐ for ܢܡܘܣܐ, Gal. iv. 21, *i.e.* the 3rd. pers. for the 2nd. See also Isaiah xlii. 24.

63. *Ellipsis.*

This figure occurs most frequently in the omission of the substantive verb; as, ܘܫܡܗ ܝܘܣܦ *and his name was Joseph.* ܐܝܠܝܢ ܕܐܟܘܬܗ *those who (are) like him,* Bar Heb. 328. 12. There are other words which it is sometimes necessary to supply in order to complete the sense; as, a subs. in Eccles. vi. 3, ܐܢ ܢܘܠܕ ܓܒܪܐ ܡܐܐ *if a man shall beget a hundred,* namely *sons;* ܚܕܐ ܝܡܝܬ *once have I sworn,* where ܐܢ is understood, Psalm lxxxix. 35 ; ܐܦ ܗܠܝܢ ܕܟܬܝܒܢ ܕܬܗܝܡܢܘܢ, *also these things that were written* (were written) *that ye may believe,* John xx. 35.

There are very many passages in which a *verb* of some kind or another has to be supplied, in order to complete the sense; as, ܥܕܡܐ ܠܐܡܬܝ *until when?* viz. wilt thou bring assistance, Ps. vi. 4; ܥܠ ܥܡܟ ܒܘܪܟܬܟ, *thy blessing* (may it come) *upon thy people,* Ps. iii. 9; ܘܬܒܪܐ ܕܚܛܝܐ ܘܕܥܘܠܐ ܐܟܚܕܐ *the destruction of the impious and the wicked* (will come) *together,* Isaiah i. 28. There are some sentences in which a word requires to be repeated, in order to obtain a full and connected sense; as, ܗܕܐ ܕܝܢ ܟܠܗ ܗܘܬ ܕܢܬܡܠܐ *but all this which was done* (was done) *that it might be fulfilled,* Matth. i. 22. See also John xx. 31 : Rom. v. 20 : Heb. vii. 18, viii. 3.

An accusative is sometimes omitted; as, ܝܰܠܕܰܬ݀ *she brought forth*, viz. *sons*, Gen. xvi. 1; ܢܣܰܒ *he took* viz. *a wife*, Neh. xiii. 25; ܐܰܪܡܺܝ *he cast*, viz. *the lot*, 1 Sam. xiv. 42. Also to ܐܰܫܝܓ in John ix. 7, some such noun as ܦܳܪ݁ܝܶܐ is to be supplied.

A nominative is occasionally omitted; as, ܐܰܠܡܳܐ ܢܶܛܰܪ ܠܥܳܠܰܡ *will* (his anger) *be retained for ever?* Jer. iii. 5. There is also an ellipsis in the Hebrew.

A noun expressed in the early part of the sentence is not repeated in a following part with some genitive, although required by the sense, the genitive alone being put; as, ܫܽܘܒܚܳܐ ܐܰܝܟ ܕܺܝܚܝܺܕܳܝܳܐ ܡܶܢ ܐܰܒܳܐ *the glory as* (the glory) *of the only begotten of the Father*, John i. 14. In the Greek, δόξαν is repeated. ܐܺܝܬ݂ܰܘܗ̱ܝ ܗ̱ܘܳܐ ܠܒܽܘܫܶܗ ܕܣܰܥܪܳܐ *his clothing was* (the clothing) *of hair*, Matth. iii. 4. ܐܺܝܬ ܠܺܝ ܣܳܗܕܽܘܬܳܐ ܕܪܰܒܳܐ ܡܶܢ ܕܝܽܘܚܰܢܳܢ *I have a testimony, which is greater than* the testimony *of John*, John v. 36. In comparisons this mode of construction is prevalent, of which the last example is an instance. An ellipsis of a word expressing a definite portion of time; as, ܝܰܘܡܳܐ *a day*, or ܫܰܢܬܳܐ *a year*, is quite common.

63. *Collocation of Words.*

In general the collocation of words in Syriac is simple and natural; but in some instances it departs

from the ordinary rules. A few of these instances it may be well to notice.

The verbs ܗܘܐ and ܐܡܪ are sometimes so placed in a sentence that the grammatical connection of the former part with that of the latter is dissevered; as, ܡܘܫܐ ܒܪ ܬܡܢܝܢ ܗܘܐ ܫܢܝܢ *and Moses was eighty years old*, Ex. vii. 7; ܘܐܡܪܝܢ ܐܡܪܝܢ ܠܢ ܥܒܕܘ *and they say to us, make bricks*, Ex. v. 16; ܒܪ ܡܐܐ ܐܢܐ ܘܥܣܪܝܢ ܫܢܝܢ *I am a hundred and twenty years old*, Deut. xxxi. 2. A personal pronoun standing for the logical copula is found placed between two nouns in a state of regimen; as, ܙܪܥܗ ܚܢܢ ܕܐܒܪܗܡ *we are the seed of Abraham*, John viii. 33

In a long sentence the verb is occasionally found at the end of it, and separated a long distance from its object; as, ܥܒܕ......ܡܫܬܝܐ *he made......a banquet*, Ephraim T. II. p. 210. D. 6...E. 3. The verb is also found separated by many words from its auxiliary; as, ܐܢ ܡܥܨ ܡܥܨܬ......ܡܩܪܐ *if thou art indeed able...... to read*, ib. T. II. p. 211. C. 8...D. 2. ܘܠܐ ܨܒܐ ܕܢܠܐܐ ܗܘܐ *and he did not wish to be fatigued;* where the verb comes before that on which it depends, ib. T. II. p. 212. C. 5, 6. The infinitive with ܠ prefixed comes before the verb on which it is dependent in Ephraim T. I. p. 83. D. 3, 4.

A noun sometimes comes after both the verb and

its object; as, ܒܣܝܟ ܗܘܘ ܓܝܪ ܕܕܠܡܐ ܢܪܓܡܘܢ ܐܢܘܢ ܥܡܐ
for they feared lest the people should stone them,
Acts. v. 26. The object is found between the auxili-
ary and the verb in Matth. xxi. 1, and other places.

There are instances of particles occupying unusual
places; as the Adverb ܓܠܝܐܝܬ in Mark i. 45; ܓܠܝܐܝܬ
ܘܢܥܘܠ ܠܡܕܝܢܬܐ *openly to enter the city;* ܠܐ in ܒܪܘܓܙܟ ܠܐ
ܬܟܣܢܝ *reprove me not in thine anger,* Ps. vi.2.

64. *Syriac Metres.*

According to Hahn, the first hymnologist of the
Syrians was the celebrated Gnostic Bardesanes, who
flourished in the second half of the second century.
In this he is in some degree supported by Ephraim
in his 53rd homily, against heretics, T. II. p. 553,
where, although he does not actually assert that
Bardesanes was the inventor of measures, yet he
speaks of him in terms which show that he not only
wrote hymns, but also imply that at least he revived
and brought into fashion a taste for hymnology.
These are his words: ܥܒܕ ܠܗ ܡܙܡܘܪ̈ܐ ܘܫܕܝ ܥܡܗܘܢ ܩܝ̈ܢܬܐ
ܘܙܢܐ ܘܚܒܪ̈ܐ ܘܐܝܟ ܡܫܘܚܬܐ ܬܩܠ ܘܒܡܬܩ̈ܠܐ ܦܠܓ ܩ̈ܠܐ ܡܢ
*he composed hymns, and adapted them (mixed) to
musical sounds; he also composed psalms, and intro-*

*duced metres, and distributed words by measures and
weights.* These hymns were, according to the same
authority, called by various names. They were de-
nominated ܡܰܕܖܳܫ̈ܶܐ, which word, according to Castell
by Michælis, signifies *Hymns consisting of many
strophes,* ܡܶܐܡܪ̈ܶܐ *poems,* ܙܡܺܝܪ̈ܳܬܳܐ *songs,* and ܩܺܝܢ̈ܳܬܳܐ or ܩܺܝܢ̈ܶܐ
Psalms. It is stated that he wrote 150 Psalms in
imitation of the number of the Psalms of David.
Whether the poems bearing the different names here
mentioned make together the number 150, or whether
they are comprised in the ܩܺܝܢ̈ܳܬܳܐ alone, is not cer-
tain.

Ephraim says that the heresy of Bardesanes
became powerful, because the people were taught
through poetry, and they were consequently influenced
and charmed by the melody of his numbers. It was
by this contrivance that he succeeded in infusing his
poison into the minds of those who were attracted by
the power of his teaching. He gathered around him
a company of youths whom he taught to sing to the
harp. Ephraim says, in T. II. p. 489. D, ܚܰܒܶܠ
ܩܺܝܢ̈ܳܬܳܐ ܕܡܶܙܡ̈ܘܪ̈ܘܗܝ ܠܰܥܠܰܝ̈ܡܶܐ *by the melodies of his Psalms he
corrupted the youth.* It is to be regretted that of the
Hymns of Bardesanes, which it appears, in consequence
of their high poetic merit, exercised an extensive
influence over the religious opinions of the age in
which he lived, and gave so much strength and popu-
larity to his gnostic errors, a very few fragments only

remain. These fragments are to be found scattered
over the works of Ephraim. It is to this holy father
that we are indebted for all we know of the Hymno-
logy of Bardesanes, and of the cause it was meant to
serve. His testimony, however, after making some
allowance for his zeal against the gnostic heresy,
which determined him to concentrate all the powers
of his mind to put it down, ought for anything we
know to the contrary, be accepted as in the main
correct.

On the subject of the metre in which Bardesanes
wrote we must continue to speak on the same autho-
rity. At the foot of hymn 65 *adversus scrutatores*
there are these words ܡܟܿܕܟ ܡܬܿܟܠܳܟ ܥܲܢ̈ܬܳܡܰܢ ܟܠܐ ܩܠ
ܒܿܗܲ̈ܢܰܡ؛ ܡܰܢܳ̈ܡܰ؛ *Here end seventeen hymns to the mea-
sures of the songs of Bardesanes.* These hymns are
numbered 49 to 65 inclusive. It is a pity that
the Benedictine edition did not arrange them metri-
cally, so that the measure of the verse might be at
once presented to the eye. After a short examina-
tion, however, it may be ascertained that these poems
are written in pentasyllabic verse, *i.e.* each line con-
sists of five syllables. Hahn, in his "Bardesanes
Gnosticus," p. 35, has given the first strophe consist-
ing of twelve lines of the 40th hymn. The twelfth
line is as follows, ܫܘܒ̣ܚܳܐ ܠܗܰܘ̤ ܕܨ̣ܒܳܐ ܒ̣ܗ *glory to him who
was pleased with him.* This is a doxology, and such
it may be observed is the last line of each strophe of

the poem. It is probable that in the Church service, the custom was for the congregation, or the whole choir at least, to sing the doxology. In some poems, such as the 53rd, the doxology is found only at the end of the first strophe; but in such cases it is most likely that it was understood at the end of each of the others. There are other hymns, such as the 60th and 64th, that contain no doxology. Hahn conjectures that in these, the congregation might have used some one of the doxologies best known at the time. Sometimes the doxology consists of two or three verses, as in hymn 50, p. 19, D and E, where we have,

ܙܘܿܪܒ ܠܝܫܘܿܒܟܝܬܐ

ܒܪܝܟܘܐܝܝ ܗܘ ܕܡܐܬܝܬܝ

Praise to him, who sent him
Blessed be his coming.

Harmonius, the son of Bardesanes, stands next in the history of this subject, both chronologically and for his successful cultivation of sacred poetry. He is reported to have studied at Athens, and to have become well acquainted with the literature of the Greeks. Some writers have stated that he indeed was the first to compose hymns in Syriac, and they assign to him the honours, which by an almost general consent have been assigned to his father. This statement is not in any way confirmed by Ephraim, who, in consequence of his position and of the time in which he lived, is undoubtedly entitled to be regarded as the

greatest authority.   It is said that he also trod in the
footsteps of his father in regard to the gnostic doc-
trines, and that in imitation of Bardesanes, he, too,
wrote poetry for the purpose of propagating these
tenets.   In Assemani Bibl. Orient., Tom. I., p. 48,
note, is the following extract from a Syriac MS. in
the Vatican on Eccles. Hist. ܗܪܡܘܢܝܣ ܒܪܗ ܕܒܪܕܝܨܢ
ܗܘܐ ܗܢܐ ܕܩܕܡ ܥܒܕ ܡܙܡܘܪܐ ܕܬܫܒܚܬܐ ܘܡܙܓ ܒܗܘܢ
ܪܘܫܥܗ ܘܗܘܐ ܒܣܝܡܘܬܐ ܕܡܫܘܚܬܐ ܡܢܓܕ ܗܘܐ ܒܬܪܗ ܠܫܡܘܥܐ ܘܨܕ ܠܗܘܢ ܠܐܒܕܢܐ:
*Harmonius, the son of Bardesanes, formerly composed
songs of praise and infusing (mixing) his impiety in
them, he, by the sweetness of the measures, allured the
attention of the hearers and ensnared them to destruction.*

How far the statement of Ephraim (p. 191) may be
relied on, it may not be easy to say, but it is evident that
he himself believed that the Edessenes were strongly
influenced by poetry and music.   Whether the motive
he imputes to Bardesanes, which has been quoted, be
correct or not, it is certain that Ephraim also made
use of this instrument for counteracting the baneful
effects which the writings of Bardesanes had produced.
He looked upon these effects with great dismay, and
expressed himself against them in the strongest terms.
In his life, accompanying his works, Tom. VI. p. 53,
by an anonymous author, he is made to say: *cursed
is he, who shall say, as he* (Bardesanes) *said : let him
be anathema who shall believe, as he believed &c.*   We
are told by this biographer what means Ephraim
adopted to bring back the followers of Bardesanes to

the pure doctrines of the Church. He established *daughters of the convent, he taught them odes and scales of music and responses. Every day these daughters of the convent were gathered together in the church. Ephraim, as the father, stood in the midst of them, arranging and teaching them the various chants, &c., till all the city was gathered together to him, and the adverse party was confounded and defeated.* The extant works of Ephraim prove that he must have diligently cultivated this art. A considerable portion of them consists of compositions in various metres. Whatever obscurity and doubt exist as to the origin of hymnology among the Syrians, it is certain that at no time subsequent to Ephraim did it reach a higher state of perfection than it attained to through the labours of that holy father.

I have already said that the metre in which Bardesanes wrote is pentesyllabic, *i.e.* that each line consists of five syllables. Metres in Syriac, so far as a knowledge of them has come down to us, consist not of a particular number of feet as in Greek and Latin, but of a certain number of syllables. Dr. Burgess, indeed, whose Essay on this subject in his "select metrical hymns and homilies of Ephraim Syrus," is by far the best with which I am acquainted, thinks that there are traces of an artificial arrangement of words, by which the sense is in some cases obscured, and that there might have existed among them a theory as to accent or quantity. If so, that theory

has not been discovered, and all that we can yet say of a Syriac metre is, that it is determined by a certain number of syllables. In this respect they are similar to the measures of our own hymns, except that the Syrians do not appear to have written much in rhyme. Thus the octosyllabic metre would correspond to our long metre. The shortest measure, so far as we are able to speak, was *tetrasyllabic*, and the longest *dodecasyllabic*. The intermediate measures are *pentesyllabic*, *hexasyllabic*, and *octosyllabic*. Not one of these metres seems to be confined to subjects of a particular character; but all of them are found employed in lively as well as in solemn compositions.

To meet the necessities of the metre we find that Synæresis and Diæresis are sometimes employed, of each of which we will now briefly speak.

Synæresis is the contraction of two syllables into one. It may be regarded as a poetic licence indulged in to maintain the metre; thus, the 5th verse of the 1st strophe of hymn 49 already quoted is ܐܬܟܠܝ ܟܣܝܘܬܐ. Here are six syllables in a pentesyllabic hymn. It is therefore necessary to make two syllables into one. Now in verbs of the Ethpaal conjugation the middle vowel is sometimes withdrawn. Hence the above verse is read *dellhkalb chinútho*. Synæresis occurs in the beginning of a word by taking away the initial vowel; as, ܠܡܝܗܝ ܢܘܢ ܐܝܢ *l'mihi-nun*. Here the syllable ܐ is not pronounced. So also we meet with

اَنَخْ اَف *samenph,* هَوْ اَف *hochanph,* &c. It is also met with in verbs قَ; as, اَخَر اُلِ, *d'lo-mar;* in Greek words beginning with Σ, which, in passing into Syriac, takes the initial ܐ; as, σχημα Syr, اَܣܟܺܡܳܐ *skimo.* In words of three syllables, the vowel of the first is elided when the middle syllable has a long unchangeable vowel; as, دَܒܘܬܳܐ *r'butho.* In the middle of a word the vowel is sometimes passed over in the pronunciation : in verbs; as, اَܬܦܚܠܓ *ethph'lag;* in nouns, especially where the second syllable has the vowel ـَ; as, اَܠܚܘܬܳܐ *alhutho.* The vowel at the end of a word may fall away : in a verb, when the grammatical form will continue to be known, notwithstanding the vowel is omitted in the pronunciation; as, ܟܠܗ *Al'ph;* مَܗܳܙ *sob'rath;* in a noun, as, ܦܓܪ *pagr'.*

There are instances where the first syllable of a verse is taken away and made in the pronunciation the last syllable of the preceding verse. Thus the deficiency in the first verse is supplied by the redundancy of the next. In hymn 51, Tom. III. p. 94, line 13, we have اَف زُ *tsoro-pen,* where *tsoro* ends one verse, and *pen* begins the one which immediately follows.

Diæresis lengthens a word by one syllable; so that monosyllables become dissyllables, &c. Diæresis, therefore, performs pretty much the same office as *Mehagyono* (§ 9.). The difference between them seems to consist principally in this. Diæresis gives the force of a vowel in the pronunciation, where there would

otherwise be *a moving sheva*, and *Mehagyono* exercises the same force where there would otherwise be *a quiescent sheva*. Examples are, ܟܠܝܗܘܢ *halayhun;* as if ܟܠܝܗܘܢ; ܡܬܚܙܐ *methchze*, pronounced in case of Diæresis *methcheze;* ܫܒܩ *schbak* becomes in the same way *schebak,*

APPENDIX.

———

It is stated in § 10, that a simple point is some-
times used for various purposes. The practice of the
Syriac writers appears to have been to employ a
point, which, by its position above or below the letter
to which it is annexed, would determine the true
signification of a word that would otherwise, in the
absence of the vowels, remain ambiguous. It is pro-
bable that the position of this point defined in some
degree the kind of vowel intended to be supplied,
and thus served as a guide in the pronunciation. The
following instances of its application, taken princi-
pally from the Grammars of Amira, Hoffman and
De Dieu, will illustrate the nature and utility of this
sign.

⎰	ܐܝܢܐ	ܐܝܢܐ	*who ?*
⎱	ܐܝܕܐ	ܐܝܕܐ	*hand.*
⎧	ܐܬܐ	ܐܬܐ	*coming.*
⎨	ܐܬܐ	ܐܬܐ	*he came.*
⎩	ܐܬܐ	ܐܬܐ	*a sign.*
⎰	ܕܘܝܐ	ܕܘܝܐ	*wretched.*
⎱	ܒܝܫܐ	ܒܝܫܐ	*evil.*
⎰	ܒܟܝܐ	ܒܟܝܐ	*weeping, part. fem.*
⎱	ܐܒܝܠܐ	ܐܒܝܠܐ	*mourner.*

ܘܗܿ	ܗܿܘ	*he.*
ܘܗ	ܗܘ	
ܗܝܼ	ܗܝ	*she.*
ܗܝ	ܗܝ	
ܗܢܘܿܢ	ܗܿܢܘܿܢ	*they, masc.*
ܗܢܘܢ	ܗܢܘܢ	
ܗܢܝܢ	ܗܿܢܝܢ	*they, fem.*
ܗܢܝܢ	ܗܢܝܢ	
ܠܗܿ	ܠܗ	*to her.*
ܠܗ	ܠܗ	*to him.*
ܡܢܐ	ܡܢܐ	*what*
ܡܢ	ܡܢ	*from.*
ܡܠܟܐ	ܡܿܠܟܐ	*king.*
ܡܠܟܐ	ܡܠܟܐ	*advice*
ܥܒܕܐ	ܥܿܒܕܐ	*work.*
ܥܒܕܐ	ܥܒܕܐ	*servant.*
ܥܒܕܐ	ܥܒܕܐ	*working.*
ܥܘܠܐ	ܥܘܿܠܐ	*unjust.*
ܥܘܠܐ	ܥܘܠܐ	*iniquity.*
ܥܘܠܐ	ܥܘܠܐ	*infant.*
ܫܢܬܐ	ܫܢܬܐ	*year.*
ܫܢܬܐ	ܫܢܬܐ	*sleep.*

It appears, from the foregoing examples, that this point performed the office of vowels; that when it was placed over the letter, it denoted for the most part one of the vowels ٜ, ٛ, and when beneath the letter, it denoted , ٜ, or ٛ.

This point was further used to distinguish the persons and tenses of verbs. When it was put beneath the letter, it denoted,

1. All the persons of the præterite, the first of the sing. numb. being excepted. The third person sing. fem. has this point frequently on the left-hand side of the last letter ܬ.

2. The imperative and infinitive whenever any point is found.

3. All persons of the future, the first of each number being excepted.

When it is placed above a letter in verbs, it denotes,

1. The first person of the præterite.

2. The active participle; as, in Peal conjugation ܩܳܛܶܠ ܩܳܛܠܳܐ, Pael ܡܩܰܛܶܠ ܡܩܰܛܠܳܐ; unless one of the letters ܐ ܘ ܚ requires it to be placed below; as, ܡܨܰܡܶܪ or ܡܨܰܡܥܰܪ.

3. The first person of both numbers of the future.

The following paradigm of the Peal conjugation of ܩܛܰܠ will exemplify what has been now stated.

Præterite.

Fem.		Masc.	
ܩܛܠܬܐ		ܩܛܠ	3rd pers. sing.
ܩܛܠܬ			
ܩܛܠܬ			
ܩܛܠܬܝ		ܩܛܠܬ	2nd ....
		ܩܛܠܬ	1st ....
ܩܛܠܝ		ܩܛܠܘ	3rd pers. plu.
		ܩܛܠܢ	1st ....

Infinitive.

ܡܩܛܠ

Imperative.

ܩܛܘܠ	sing.
ܩܛܘܠܘ	plu.

Future.

Fem.		Masc.	
ܬܩܛܘܠ		ܢܩܛܘܠ	3rd pers. sing.
		ܬܩܛܘܠ	2nd ....
		ܐܩܛܘܠ	1st ....
		ܢܩܛܠܘܢ	3rd ...... plu.
		ܬܩܛܠܘܢ	2nd ....
		ܢܩܛܘܠ	1st ....

Participle.

ܩܛܠ	act.
ܩܛܝܠ	pass.

This point in some places is found with one letter, and in other places with another letter of the same word. The distinction is produced only by its situation above or below the word.

The Names of the Months.

We give here the names of the Lunar Months, which occur very frequently in the Scriptures.

ܬܫܪܝܢ ܩܲܕ݂ܡܵܐ، ܘܩ݂ܐ، ܬܫܪܝܢ ܩܲܕ݂ܡܵܐ   *October,*

ܬܫܪܝܢ ܐܚܪܵܝܵܐ   *November,*

ܟܵܢܘܢ ܩܲܕ݂ܡܵܐ   *December,*

ܟܵܢܘܢ ܐܚܪܵܝܵܐ   *January,*

ܫܒܵܛ   *February,*

ܐܵܕܵܪ   *March,*

ܢܝܣܵܢ   *April,*

ܐܝܵܪ   *May,*

ܚܙܝܪܵܢ   *June,*

ܬܲܡܘܙ   *July,*

ܐܵܒ   *August,*

ܐܝܠܘܠ   *September,*

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