

**Grammar of the Modern Syriac Language, as spoken in Oroomiah, Persia,
and in Koordistan**



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ARTICLE I.

GRAMMAR

OF THE

MODERN SYRIAC LANGUAGE,

AS SPOKEN IN

OROOMIAH, PERSIA,

AND IN

KOORDISTAN.

BY

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MISSIONARY OF THE AMERICAN BOARD IN PERSIA.

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INTRODUCTORY REMARKS.

It is an interesting fact that, although the Nestorians of Persia have for many centuries been conquered and outnumbered, and have had very little share in civil affairs, and their brethren in the Koordish Mountains have enjoyed only a doubtful independence, they have preserved to the present time a knowledge of their vernacular language. In Persia, most of the Nestorians are indeed able to speak fluently the rude Tatar (Turkish) dialect used by the Mohammedans of this province, and those of the mountains are equally familiar with the language of the Koords. Still, they have a strong preference for their own tongue, and make it the constant and only medium of intercourse with each other. This is the more noticeable, as in modern times, until within a short period, they had no current literature, and the spoken dialect was not even reduced to writing. Their manuscript copies of the Bible and other books were very scarce, and were carefully hid out of sight, covered with dust and mildew. Very few, if any, except the clergy, aspired to be readers, and still fewer were able to read with any degree of intelligence.

The first attempt worthy of record to reduce the Modern Syriac to writing, was made by Rev. Justin Perkins, a Missionary of the American Board of Commissioners for Foreign Missions, at Tabreez, in the winter of 1834-5, in connection with the study of the language, under the instruction of the Nestorian Bishop Mar Yohannan.

The first attempt to write it in a permanent and useful form, was made by Dr. Perkins in the construction of school-cards, in the winter of 1836, after he and Dr. Grant had settled at Oroomiah. On the 18th of January of that year their first school was commenced. Says Dr. Perkins: "Seven boys

from the city attended. They all took their stand in a semi-circle around the manuscript card suspended on the wall, which Priest Abraham with my assistance had prepared; and as they learned their letters and then began to repeat a sentence of the Lord's prayer, for the first time, with a delight and satisfaction, beaming from their faces, equalled only by the novelty of their employment, I could understand something of the inspiration of Dr. Chalmers, when he pronounced the Indian boy in the woods, first learning to read, to be the sublimest object in the world."—*Residence in Persia*, p. 250.

In another connection, Dr. Perkins, speaking of the preparation of the cards for that missionary school, says: "There was no literary matter for its instruction and alimant, save in the dead, obsolete language. I therefore immediately commenced translating portions of the Scriptures from the Ancient Syriac copies, by the assistance of some of the best educated of the native clergy. We first translated the Lord's prayer. I well remember my own emotions on that occasion. It seemed like the first handful of corn to be cast upon the top of the naked mountains; and the Nestorian priests who were with me, were themselves interested above measure to see their spoken language in a written form. They would read a line and then break out in immoderate laughter, so amused were they, and so strange did it appear to them, to hear the familiar sounds of their own language read, as well as spoken. We copied this translation of the Lord's prayer on cards for our classes. Our copies were few. We therefore hung up the card upon the wall of the school-room, and a company of children would assemble around it, at as great a distance from the card as they could see, and thus they learned to read. We next translated the ten commandments, and wrote them on cards in the same way, and then other detached portions of the Word of God; and thus continued to prepare reading matter by the use of the pen, for our increasing number of schools, until the arrival of our press in 1840. This event was hailed with the utmost joy by the Nestorians, who had long been waiting for the press, with an anxiety bordering on impatience; and it was no less an object of interest and wonder to the Mohammedans. They too soon urgently pressed their suit, that we should print books for them also; and a very respectable young Meerza sought, with unyield-

ing importunity, a place among the Nestorian apprentices, that he too might learn to print. The first book which we printed in the modern language, was a small tract, made up of passages from the Holy Scriptures. As I carried the proof-sheets of it from the printing-office into my study for correction, and laid them upon my table before our translators, Priests Abraham and Dunkha, they were struck with mute rapture and astonishment, to see their language in print: though they themselves had assisted me, a few days before, in preparing the same matter for the press. As soon as recovery from their first surprise allowed them utterance, 'It is time to give glory to God,' they each exclaimed, 'that we behold the commencement of printing books for our people;' a sentiment to which I could give my hearty response."

The first printing in the Nestorian character was an edition of the four Gospels published by the British and Foreign Bible Society in 1829, the type being prepared in London from a manuscript copy of the Gospels obtained from Mar Yohannan, by the eccentric traveller Dr. Wolff, several years before, and taken by him to England for that purpose. This volume is all that has ever been printed in the modern language of the Nestorians, otherwise than by the agency of our mission-press, with the exception of one or two small Papal tracts, published a few years since at Constantinople, with miserable type prepared under the supervision of the Jesuits in that city.

Since the arrival of our press in 1840, it has been busily employed in printing books for the Nestorians, in both their ancient and modern language, mostly in the latter.

Dr. Perkins has furnished the following list of our more important publications, arranged nearly in the order in which they have been issued from the press.

THE PSALMS, as used in the Nestorian churches, with the Rubrics, in Ancient Syriac. 196 pp. 4to.

INSTRUCTIONS FROM THE WORD OF GOD, in Modern Syriac. (Extracts from the Bible.) 77 pp. 12mo.

THE ACTS AND THE EPISTLES, in Ancient Syriac. 8vo.

THE GREAT SALVATION, a tract in Modern Syriac.

SIXTEEN SHORT SERMONS, in Modern Syriac.

A PRESERVATIVE FROM THE SINS AND FOLLIES OF CHILDHOOD AND YOUTH, by Dr. Watts, in Modern Syriac.

AIDS TO THE STUDY OF THE SCRIPTURES, in Modern Syriac. 109 pp. 8vo.

SCRIPTURAL HISTORY OF JOSEPH AND THE GOSPEL OF JOHN, in Modern Syriac. 316 pp. 8vo.

THE GOSPEL OF MATTHEW, in Modern Syriac. 192 pp. 12mo.

Tracts on FAITH, REPENTANCE, THE NEW BIRTH, DRUNKENNESS, and THE SABBATH, by Mr. Stocking, in Modern Syriac.

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First HYMN BOOK. 10 pp. 12mo.

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USEFUL INSTRUCTIONS, in Modern Syriac.

THE FOUR GOSPELS, in Modern Syriac. 637 pp. 8vo.

THE NEW TESTAMENT, in both Ancient and Modern Syriac, the translation being made by Dr. Perkins from the Peshito, with the Greek differences in the margin. 829 pp. 4to.

SCRIPTURE HELP OR MANUAL, in Modern Syriac. 192 pp. 8vo.

BUNYAN'S PILGRIM'S PROGRESS, in Modern Syriac. 712 pp. 8vo.

QUESTIONS ON BUNYAN'S PILGRIM'S PROGRESS, in Modern Syriac. 99 pp.

Second SCRIPTURE MANUAL, and a larger HYMN BOOK, in Modern Syriac. 131 pp. 8vo.

THE SHEPHERD OF SALISBURY PLAIN, in Modern Syriac. 70 pp. 8vo.

THE YOUNG COTTAGER, in Modern Syriac. 98 pp. 8vo.

Smaller ARITHMETIC, in Modern Syriac. 24 pp. 8vo.

Larger ARITHMETIC, in Modern Syriac. 192 pp. 8vo. By Mr. Stocking.

A GEOGRAPHY, in Modern Syriac. 302 pp. 8vo. By Dr. Wright.

THE LORD'S PRAYER, TEN COMMANDMENTS and CATECHISM FOR CHILDREN, in Modern Syriac. 78 pp. 8vo.

A SPELLING BOOK, in Modern Syriac. 54 pp. 8vo.

THE OLD TESTAMENT, in both Ancient and Modern Syriac, the latter being translated from the Hebrew by Dr. Perkins. 1051 pp. large 4to.

SPELLING BOOK, with SCRIPTURE READINGS, in Modern Syriac. 160 pp. 8vo.

THE RAYS OF LIGHT, a monthly periodical, devoted to Religion, Education, Science and Miscellanies. Fourth volume now in progress.

In press, an edition of the NEW TESTAMENT in Modern Syriac, and BAXTER'S SAINT'S REST.

Ready for the press, SCRIPTURE TRACTS, of the American Tract Society, and GREEN PASTURES, an English work, consisting of a text of Scripture, with a practical exposition, for each day in the year.

Our schools have been gradually increasing in number, till the present year. We now have about eighty village-schools and flourishing Male and Female Seminaries. Of course, the number of intelligent readers is rapidly on the increase, and the modern language is assuming a permanent form. It should still, however, be considered as imperfect. It is difficult to give in a precise manner either its orthography, its etymology or its syntax, because the language is not to-day just what it was yesterday, nor just what it will be to-morrow. Until the publication of the Old and New Testaments, there was no standard of usage. It was difficult to say which dialect should have the preference. The same uncertainty in a measure still remains. If we assume that the dialect which is nearest to Ancient Syriac should be the standard, this will necessarily be unintelligible to a large portion of the people. We generally use the language in our books which is spoken on the plain of Oroomiah, unless there are obvious reasons for variation in a particular case.

Rev. Mr. Holladay, one of our missionary associates, prepared a very brief, though excellent sketch of the grammar of the Modern Syriac, about the year 1840. He also aided much in translating works for the press. His health and that of his family obliged him in 1845 to leave us for America, where he still resides, near Charlottesville, Va.*

Much time has been bestowed on the preparation of the following grammar; although, as it has been written with indifferent health and amid the pressure of missionary duties and cares, it has not been subjected to so thorough revision as it would have been under other circumstances. The Syriac has been written by Deacon Joseph, our translator,

* Mr. Holladay has kindly consented to superintend the printing of this grammar. COMM. OF PUBL.

who has had much experience in labor of this kind, and is perfectly familiar with the grammar of the Ancient Syriac.

My design has been to trace up the language, as now spoken, to the Ancient Syriac, and I presume no reader will complain of the frequent references made to Hoffman's large and valuable grammar. As some may find occasionally Ancient Syriac words written in a manner different from that to which they are accustomed, it may be well to suggest that the Syriac of the Jacobites, which has generally been the Syriac of European grammars, differs somewhat from the Syriac of old Nestorian books. The latter are of course the standard with us.

It may seem unnecessary to some to link in the Hebrew with the Modern Syriac, and I have had myself many doubts about the expediency of doing it. But, considering how many Hebrew scholars there are in America, who would take pleasure in glancing over the following pages, and how few of them are at home in Ancient Syriac, it seemed to me not inappropriate to adopt the course I have. The references to Nordheimer's Hebrew Grammar certainly add little to the size of the work, even if they do not at all increase the interest of the reader.

Every thing serving to develop the Ancient Aramean of these regions is worthy of investigation. And it has occurred to me, as not at all unlikely, that the Nestorians use many words, and perhaps grammatical forms, in their daily intercourse, which have never found their way into grammars and lexicons, and yet are very ancient, and owe their origin to the Aramean, which was once so extensively spoken in Persia and made even the court-language.—Ezra 4 : 7, 8.

I at first designed to give in an appendix an outline of the Jews' language as now spoken in this province. It is nearly allied to the Modern Syriac, and Jews and Nestorians can understand each other without great difficulty. But whether these languages had a common origin, within the last few centuries, or whether they are only related through the Ancient Syriac and Ancient Chaldee, we have not yet the means of determining. The discussion of this subject, which is necessarily omitted now, may be resumed hereafter.

D. T. STODDARD.

Oroomiah, Persia, July, 1853.

ORTHOGRAPHY AND ORTHOËPY.

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## THE ALPHABET.

The letters of the alphabet are the same in number and bear the same names as in the Ancient Syriac, and generally have the same power. New forms, however, have been given to א, ܘ, ܕ and ܙ, as will appear by the following table.

| Initial. | Medial. | Final. | Initial. | Medial.                         | Final. |
|----------|---------|--------|----------|---------------------------------|--------|
| ܐ        |         | ܐ ܐ*   | ܐ        |                                 |        |
| ܒ        |         |        | ܒ        |                                 |        |
| ܓ        |         |        | ܓ        |                                 |        |
| ܘ        | ܘ       |        | ܘ        | { Before final ܘ }<br>sometimes | ܘ      |
| ܕ        |         |        | ܕ        |                                 |        |
| ܙ        |         |        | ܙ        |                                 |        |
| ܛ        |         |        | ܛ        |                                 |        |
| ܝ        |         |        | ܝ        |                                 |        |
| ܞ        |         |        | ܞ        |                                 |        |
| ܟ        |         |        | ܟ        |                                 |        |
| ܠ        | ܠ       |        | ܠ        |                                 |        |
| ܡ        |         |        | ܡ        |                                 |        |
| ܢ        |         |        | ܢ        |                                 |        |
| ܐ        | ܐ       |        | ܐ        | { Before final ܐ }<br>sometimes | ܐ      |

The Estrangela is still employed by the Nestorians for the title-pages of books and other occasional uses.

The letters ܐ, ܒ, ܘ, ܕ and ܙ, are never united with the succeeding letters. ܘ and ܐ are occasionally written in

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\* ܐ is used in some manuscripts as initial, medial, or final. The same may be said of ܐ; but ܐ can only be used as a final letter, or at the end of a syllable; never as an initial letter. ܐ and ܐ are used indifferently according to the fancy of the writer.

connection with the next letter: ܘ with ܠ and ܟ; ܟ with ܠ, ܕ, ܝ, ܝ and ܐ.

ܘ, ܠ, ܕ, ܝ, ܝ, ܐ, ܐ, are susceptible of aspiration as in the ancient language. A large point above the letter (daghesh lene of the Hebrew) which is often omitted, especially at the beginning of words, denotes that the letter is not aspirated in pronunciation. A similar point below shows that it is aspirated. It is to be noted, however, that ܝ, unaspirated, is written without any point. When aspirated, it is written ܝ.

NOTE.—It would not be an easy matter to lay down the rules by which these letters are aspirated in Modern Syriac. Nor is it necessary to attempt it, as the aspiration is indicated in nearly every case by the point below the letter. Wherever one of these letters is unaspirated in a verbal root, it is unaspirated throughout the conjugation, and *vice versa*.

ܘ, when aspirated, has nearly the sound of the English *v*, sometimes inclining to *v*, and can hardly be distinguished from ܟ. The latter must, however, be regarded as the weaker consonant. Cases will be mentioned farther on, in which ܘ coalesces with the preceding vowel and loses its power as a consonant.

ܠ, when aspirated, has the sound of *gh* (the Persian غ), and is perhaps more deeply guttural than ܕ, which seems to a beginner to resemble it.

ܝ has the sound of the English *j*. Until the last two or three years, we used it also to express *ch*. See ܕ.

The aspirated ܕ is not much, if at all, used in the province of Oroomiah. In the mountains of Koordistan, its proper sound is that of *th* in *these*, but it is said in one or two cases to have the sound of *th* in *thin*.

ܘ has a more decided and full pronunciation than the English *h*, without approaching in sound to ܘ (*hh*). The latter cannot be distinguished in pronunciation from ܕ. Their equivalent nearly is found in the German *ch* (*Bach*).

NOTE.—The Nestorians pronounce ܘ, ܕ, ܝ, etc., with much stress of voice, in consequence of which the sound of their language is at first unpleasant to an English ear. The Turkish of Northern Persia in this respect resembles the Syriac, and is very unlike the cultivated language of Constantinople. Whenever the Turkish is



referred to in the following pages, the reader will understand by it the rude Tatar dialect of this province, which has not even been reduced to writing, and is therefore noted in the Syriac character.

ⲟ, used for connecting words and clauses (the Hebrew ך), is pronounced nearly like *oo* in *hood*, but with a more rapid enunciation.

ⲑ or Ⲓ is equivalent to *z* in *azure*, or *s* in *pleasure*. These characters are rarely used.

ⲓ, unaspirated, has often the sound of *k* in *kind*, as pronounced by Walker, a *y* being quickly inserted after *k*.

ⲓ has the sound of *ch* in *cherry* and *rich*.

ⲓ is sometimes pronounced like ⲛ, when it precedes ⲟ or ⲑ, e. g. ⲓⲛⲧⲁ, a store-room; ⲓⲛⲧⲁ, to stagger; ⲓⲛⲧⲁ, lazy; ⲓⲛⲧⲁ, to swagger, etc. So in Persian. So in English in the words *imbitter*, *impatient*. ⲛ is also occasionally written instead of ⲓ, as ⲛⲧⲁ, sound being regarded more than derivation.

ⲓ, ⲓ and ⲓ, are readily confounded by a foreigner in certain connections, but are at once distinguished by a native. We may take as an illustration ⲓⲛⲧⲁ, the hand, and ⲓⲛⲧⲁ, a feast; or ⲓⲛⲧⲁ, a fig, and ⲓⲛⲧⲁ, mud. The difference in these words may seem slight, but, unless the ear is trained to make nice distinctions, a foreigner will be often misunderstood, even if he does not fall into ludicrous blunders.

ⲓ has been used more or less to represent the *f* and *ph* of other languages, but, as the Nestorians pronounce this sound with difficulty, and it never occurs in words truly Syriac, we have for some years past dropped it in our books. ⲓ coalesces with certain vowels, as hereafter stated.

ⲓ.—When this letter is used, the syllable fills the mouth, as it were, more than when ⲓ is used.

ⲓ.—A very hard *k*, which can be represented by no analogy in English.

ⲓ, when unaspirated, is equivalent to the English *t*. ⲓ is a harder *t*, and sounded farther back in the mouth. ⲓ, if aspirated, has the sound of *th* in *thick*. This aspiration, so common in the ancient language, is quite lost on the plain of Oroomiah, but is retained in Koordistan.

## VOWELS.

| Names.             | Notation. | Power.                                                  |
|--------------------|-----------|---------------------------------------------------------|
| ܦܬܗܗ P'tahha       | ܦ̣        | a in <i>hat</i> .                                       |
| ܙܟܦܐ Zkapa         | ܙ̣        | a in <i>father</i> .                                    |
| ܙܠܡܐ (long) Zlama  | ܙ̣̣       | } between e in <i>elate</i><br>{ and a in <i>hate</i> . |
| ܙܠܡܐ (short) Zlama | ܙ̣̣̣      |                                                         |
| ܪܘܘܗܗ R'wâhha      | ܪ̣        | o in <i>note</i> .                                      |
| ܪܘܘܨܐ R'wâsa       | ܪ̣̣       | oo in <i>poor</i> .                                     |
| ܗܘܘܘܨܐ Hhwâsa      | ܗ̣̣̣      | e in <i>me</i> .                                        |

NOTE.—The names of ܦ̣ and ܙ̣̣ in Ancient Syriac grammars are just the reverse of those here given, but, as it seems more proper to call ܦ̣ hard, the Nestorians follow the usage noted above.

*P'tahha* has generally the sound of short and close *a*. In the great majority of cases, when a consonant follows it (excepting ܒ, ܩ, ܣ, and cases specified on pp. 10, 11), which has a vowel of its own, that consonant is doubled in pronunciation, e. g. ܒܘܒܐ, *these*; ܩܘܩܐ, *a wave*; ܣܘܣܐ, *true*; where ܒ, ܩ and ܣ are each doubled.

NOTE 1.—There is no doubt that at least the Eastern Syrians formerly used the daghesh forte, though, as now, without any distinguishing mark. Compare Hoffman's *Grammar of the Ancient Syriac*, § 17, Annot. 1. Assemann states that in many cases ܙ̣ is followed by a dagheshed letter, but this is not the usage now, except in ܙܘܙܘܩܐ and ܙܘܙܘܩܐ, and then with questionable propriety.

NOTE 2.—It is perhaps unnecessary to state that ܒ, ܩ and ܣ, are letters too weak to receive the daghesh. The usage is the same in the Hebrew. Unlike the Hebrew, however, the Modern Syriac may double ܘ and ܘ̣, and does so constantly, e. g. ܘܘܘܩܐ, *to envy*; ܘܘܘܩܐ, *to make alive*; pronounced respectively *bahh-hhul*, *mâhh-hhee*. So too ܘܘܘܩܐ, *to wallow*; ܘܘܘܩܐ, *deaf*; pronounced *garril*, *karra*.

NOTE 3.—A few words, such as **ܘܨܘܪܐ**, **ܘܨܘܪܐ**, **ܘܨܘܪܐ** (the first syllable) and **ܘܨܘܪܐ**, derived from the ancient language, are exceptions to the above rule. The sound of  $\text{—}$  in these words is like that of  $\text{—}$ , and the following consonant is not doubled.

P'tahha is lengthened, when followed by **ܐ**, **ܐ** or **ܐ**, as in the second syllable of **ܘܨܘܪܐ**, where  $\text{—}$  is to be pronounced like  $\text{—}$ . So in **ܘܨܘܪܐ**, *light*; **ܘܨܘܪܐ**, *an arm*; **ܘܨܘܪܐ**, *a serf*.

Sometimes the sound of  $\text{—}$  in a mixed syllable, beside the cases hereafter specified, nearly approaches that of short *u*, e. g. **ܘܨܘܪܐ**, pronounced *ũthra* or *ũtra*.

*Zkapa* has properly the sound of *a* in *father*, but, in order to give uniformity to the spelling of like forms, occasional deviations have been made from this rule. Thus, we have **ܘܨܘܪܐ**, *I may heal*; **ܘܨܘܪܐ**, *I may be*; **ܘܨܘܪܐ**, *I may read* or *call*, although in the first  $\text{—}$  has nearly the sound of *e* in *met*, in the second, the sound of *a* in *father*, and in the third, the sound of *a* in *ball*.

NOTE 1.—It will thus be seen that the Nestorians have what Hoffman (§ 11, 3) properly calls the more elegant pronunciation of  $\text{—}$ . So far as we know, this vowel is never pronounced by them as long *o*.

NOTE 2.—It may here be remarked, once for all, that several serious difficulties are in the way of an orthography which shall perfectly represent the sound of each word. Many words, as, for instance, **ܘܨܘܪܐ** and **ܘܨܘܪܐ**, have a different sound from what they had formerly; and yet, for the sake of etymology, it is considered important to retain the original spelling. It is often a matter of much doubt how far we are permitted to go in defacing the escutcheon of words, and obliterating all traces of their ancestry. One who had not fully considered the subject, might often think we were arbitrary, where good reasons for a variation may be assigned; e. g. Anc. **ܘܨܘܪܐ**, **ܘܨܘܪܐ**, Modern **ܘܨܘܪܐ**, **ܘܨܘܪܐ**.

The difficulty is still greater in regard to words which have been transferred from other languages, the Turkish, the Persian, the Koordish, and the Arabic. Even if we were thoroughly acquainted with these languages, as we are not, the words derived from them in Modern Syriac are often completely disguised, and years pass before

we successfully trace out their origin. Others are more or less corrupted, though not properly made over; and still others retain very much of their original form and sound. In the latter case, we intend always to refer to the language from whence they came, to ascertain the true spelling.

The varieties in dialect present another obstacle not easily surmounted. As familiarity is acquired with the language spoken, in all the dialects, reasons are often found for changing orthography which was supposed to be definitely settled.

*Long Zlama.*—The sound of  $\bar{z}$  is not exactly that of long *e*, nor of long *a*, but something between these sounds, approaching a little nearer to that of *e* than of *a*.

*Short Zlama.*—This vowel, though generally  $\bar{z}$ , sometimes approaches in sound to  $\bar{e}$ . When followed by  $\bar{z}$ , its sound resembles  $\bar{z}$ , e. g.  $\bar{z}\bar{z}$ , hear.

The same rule which has been mentioned for the doubling of a consonant after  $\bar{z}$ , applies also to  $\bar{z}$ . Thus in  $\bar{z}\bar{z}$ , *bear*;  $\bar{z}\bar{z}$ , *a hoof*;  $\bar{z}\bar{z}$ , *smoke*; the  $\bar{z}$ ,  $\bar{z}$  and  $\bar{z}$ , are respectively doubled in pronunciation. The fact that the daghesh must always, as in Hebrew, be preceded by a short vowel, needs no explanation.

It may be well to state, under this head, that  $\bar{z}$ ,  $\bar{z}$  and  $\bar{z}$  occasionally admit of daghesh forte in the Ancient Syriac, after a short vowel, but not  $\bar{z}$ .

*R'wáhha.*—This is long *o*, but is often undistinguishable in pronunciation from  $\bar{o}$ , which has the sound of *oo* in *poor*, but at times inclines also to the sound of long *o*. When  $\bar{z}$  precedes,  $\bar{o}$  should follow; when  $\bar{z}$  precedes,  $\bar{o}$  should follow.

NOTE 1.—As the Nestorians generally use  $\bar{o}$  and  $\bar{o}$ , especially in the neighborhood of Mosul, there is no doubt that the former corresponds to  $\bar{o}$  in Hebrew, and the latter to  $\bar{o}$ .

NOTE 2.—Unlike  $\bar{o}$  in Hebrew,  $\bar{o}$  is so far an essential part of the vowel, that the latter cannot be written without it. The same remark may be made of  $\bar{o}$  in *hwása*.

NOTE 3.—Hoffman, § 13, 4, speaks of these vowels as sometimes  $\bar{u}$ , but the Nestorians know no such usage. In the examples he adduces,  $\bar{u}\bar{u}$ ,  $\bar{u}\bar{u}$ ,  $\bar{u}\bar{u}$  etc., the sound is as given above.

*Hhwâsa*.—This is in sound like a very long *e* in English. The **h** has sometimes belonging to it another vowel, in which case it performs the double office of a consonant (*y*) and a fulcrum for *hhwâsa*, e. g. **ܫܝܬܐ**, *thought*, pronounced *hhēyal*; **ܕܝܢܐ**, *of us*, pronounced *dēyan*. The word **ܝܬܐ**, in which the etymology is preserved, is sounded thus: *îi*. In the perfect participle feminine, 1st Class, we have, for example, **ܫܝܬܐܢܐ**, *braided*, pronounced as if written **ܫܝܬܐܢܐ**. And so of similar cases.

NOTE 1.—After **ܫܝܬܐ**, **ܫ** is silent. This mode of spelling, adopted from the ancient language, has been in a great measure dropped. Thus, we now write **ܫܝܬܐܢܐ**, *you may be*, for **ܫܝܬܐܢܐ**; **ܫܝܬܐܢܐ**, *you may see*, for **ܫܝܬܐܢܐ**, etc. But **ܫܝܬܐܢܐ** and some other words transferred from Ancient Syriac, retain their original form.

NOTE 2.—There is a sheva in common use, as in Hebrew, though without any distinctive mark. Sometimes there are two attached to two successive letters, e. g. **ܫܝܬܐܢܐ**, *that in his heart*, pronounced *d'libboo*. In a few cases the mark called in Ancient Syriac **ܫܝܬܐܢܐ** and placed above the line (Hoff. § 19, 1), has been used for this purpose, but it is now dropped, as it is of no practical use to ourselves or the natives. The ear soon becomes so trained that it instinctively gives the sheva where it is called for. No one who has spoken Syriac two months would think of pronouncing **ܫܝܬܐܢܐ**, *fuel*, *yakdana*, but, as a matter of course, *yek'dana*. So **ܫܝܬܐܢܐ**, *ya-cobb*. Compare the Hebrew **יַעֲקֹב**.

The sheva was no doubt employed by the Nestorians of old, though, so far as we can judge from the disposition of the vowels in the ancient language, with less frequency than in the modern. Those grammarians who, according to Hoffman (§ 15, Annot.), wish to class "inter absurdos" any who speak of a sheva in Ancient Syriac, should properly themselves be classed there.

## MODIFICATION OF VOWEL-SOUNDS.

The letters **و**, **د**, **ذ**, **ر** and **م**, and, to a considerable extent, also **س**, **ص** and **ض**, modify the sound of some of the vowels which are connected with them in the same syllable. The general tendency of these letters is to make the vowels joined with them somewhat like short *u*, though this is not the uniform effect. As it is essential to a correct pronunciation that this subject be understood, some examples will here be given to illustrate it. The sounds of course cannot be perfectly represented in English. Observe that  $\bar{a}=a$  in *hate*;  $\acute{a}=a$  in *saw*; *a*, without a mark over it, = *a* in *father*;  $\tilde{a}=a$  in *hat*; *ee*, at the end of words, =  $\text{ـ}$ . In some cases  $\text{ـ}$  may more properly be represented by simple *e*.  $\bar{e}=\text{ـ}$ .

1. These letters with  $\text{ـ}$ , **سُتُفِص**, *fifty*, pronounced *hhūmshē*; **تُتُتُم**, *türtüm*, to murmur; **أُمْمَان**, *ümmān*, with us; **مُتُتَار**, *mūstar*, a ruler for parallel lines; **نُتُتَا**, *nūtkka*, a whale. Also with **ص** and **ذ**: **مُتُتَا**, *mūmtē*, let them cause to reach; **مُتُتَا**, *Mūryam*, Mary.

2. With  $\text{ـ}$ , **سُتُتُرِيت**, *hhüdrīt*, thou mayest walk about; **بُتُتَا**, *būtna*, she may conceive; **أُتُتَا**, *ēwūkh*, we are; **مُتُتَا**, *Mūrya*, the Lord; **كُتُتَا**, *kūr'yana*, a reader.

These letters very often give  $\text{ـ}$  the sound of  $\acute{a}$ . Thus we have **سُتُتَا**, *hhātee*, he may sin; **تُتُتَا**, *tāshee*, he may conceal; **أُتُتَا**, *āloola*, a street; **سُتُتَا**, *sāpee*, he may strain; **كُتُتَا**, *kāree*, he may read; **رُتُتَا**, *rāma*, high.

3. With  $\text{ـ}$ , no effect is generally produced.

4. With  $\text{ـ}$ , the vowel sound is in most cases  $\tilde{u}$ : **سُتُتَا**, *hhūshlē*, I went; **فُتُتَا**, *pālūt*, he may go out; **أُتُتَا**, *ūsra*, ten; **مُتُتَا**, *Mūsreen*, Egypt; **كُتُتَا**, *p'kūdlee*, he com-

manded; **رَمَلَى**, *rūmlee*, he rose; **تَوَمَّمَا**, *toomūmma*, completed. But **ا** following **ا**, lengthens it into **آ**.

5. **ا** and **ا** are affected rarely, if at all.

6. **ا** is in many cases unchanged. When, however, these letters are followed by **ا** or **ا** coalescing in the preceding vowel **ا** (see next section under **ا** **ا**), the vowel-sound is not generally a simple one, as in other cases, but resembles the sound of *ei* in *height*, e. g. **تَيْرَا**, *teira*, a bird; **عَيْنَا**, *eina*, a fountain, an eye; **كَيْسَا**, *keisa*, a tree. So with **ا**: **كَيْمَاتَا**, *keimat*, a price; **تَيْنَا**, *teina*, mud.

#### FURTHER MODIFICATION OF SIMPLE VOWELS.

1. **ا** **ا**.—P'tahha followed by **ا** has the sound of *ō*, e. g. **زَوْنَا**, *zōna*, time; **غَوْرَا**, *gōra*, a husband.

2. **ا** **ا**.—P'tahha followed by **ا** does not often occur; never in our more recent books. But, wherever found, it has nearly the sound of *ō*, e. g. **تَوِشُونَا**, *totishoon*, search ye, now written **تَوِشُونَا**. See **ا** **ا**.

3. **ا** **ا**.—This has in general the sound of *ey* in *they*, e. g. **عَيَا**, *eyga*, then; **عَيْنَا**, *eynā*, which of the two; **بَيْتَا**, *beyta*, a house; **لَيْلَا**, *leylee*, the night; **شَيْمَانَا**, *sheyma*, peace. Exceptions, for the sake of etymology, are **أَيَا**, *where*, pronounced *ēka*; **لَيْتَا** = *līt*, there is not; **أَيْتَا** = *akh*, as. **أَيْتَانَا**, *a capital city*, is pronounced nearly *peitahht*. Compare also what is said above of **ا**, **ا**, etc., followed by **ا**.

4. **ا** **ا**.—P'tahha followed by **ا** has a sound varying between *ow* in *now*, and *ō*, e. g. **بِنَوْشُونَا**, *b'nowshoo* or *b'nōshoo*, by himself; **نَوْتَالِي**, *Nowtalē*, Naphtali.

5.  $\text{z}$ ,  $\text{e}$ .—Zkapa before  $\text{z}$  or  $\text{e}$  has the sound of  $\bar{o}$ , and is not distinguishable in the modern from  $\text{z}$   $\frac{1}{r}$ , e. g.  $\text{z}$  $\frac{1}{r}$  $\text{z}$ ,  $\bar{o}$ - $\bar{d}\bar{e}$ , they may do;  $\text{z}$  $\frac{1}{r}$  $\text{z}$ ,  $\bar{o}$ - $r\bar{e}$ , they may enter;  $\text{z}$  $\frac{1}{r}$ , *Yōsip*, Joseph;  $\text{z}$  $\frac{1}{r}$  $\text{z}$ , *hōya*, she may be;  $\text{z}$  $\frac{1}{r}$  $\text{z}$ , *gōza*, a walnut;  $\text{z}$  $\frac{1}{r}$  $\text{z}$ , *dōra*, a generation.

6.  $\text{y}$ .—Zkapa before  $\text{y}$  has the sound of *ey* in *they*, and often does not differ from  $\text{y}$   $\frac{1}{r}$ , e. g.  $\text{y}$  $\frac{1}{r}$  $\text{y}$ , *weyta*, being;  $\text{y}$  $\frac{1}{r}$  $\text{y}$ , *kreyta*, reading. In such cases,  $\text{y}$  may also have a vowel of its own, and be sounded like our *y*, e. g.  $\text{y}$  $\frac{1}{r}$  $\text{y}$ , *k'seyyatee*, covers.

7.  $\text{z}$ ,  $\text{e}$ ,  $\text{z}$ .—Short zlama before  $\text{z}$ ,  $\text{e}$ , or  $\text{z}$  has a sound nearly like that of *ew* in *Lewis*, e. g.  $\text{z}$  $\frac{1}{r}$  $\text{z}$ , *honey*, not exactly *divsha* nor *doosha*;  $\text{z}$  $\frac{1}{r}$  $\text{z}$ , *straw*, not *tivna* nor *toona*;  $\text{z}$  $\frac{1}{r}$  $\text{z}$ , *the ocean*;  $\text{z}$  $\frac{1}{r}$  $\text{z}$ , *a Cyrenian*;  $\text{z}$  $\frac{1}{r}$  $\text{z}$ , *Cyprus*;  $\text{z}$  $\frac{1}{r}$  $\text{z}$ , *quick*, etc.

8.  $\text{z}$ .—This has been alluded to in a preceding note. See under Hhwāsa.

9.  $\text{z}$ .—If  $\text{e}$  is followed by  $\text{z}$ , the latter has either no effect on the syllable, or the sound is nearly that of *ui* in *ruin*, e. g.  $\text{z}$  $\frac{1}{r}$  $\text{z}$ , *a winnowing fan*, pronounced *rooshta* (nearly).

It may be stated as a general rule, that  $\text{z}$ ,  $\text{z}$  and  $\text{z}$ , prefer the vowel  $\frac{1}{r}$ , as in the ancient language and the Hebrew.

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SOME PECULIARITIES OF  $\text{z}$ ,  $\text{z}$ ,  $\text{e}$ ,  $\text{z}$  AND  $\text{z}$ .

2.—It has already been mentioned that  $\text{z}$  quiesces occasionally in  $\frac{1}{r}$ , and lengthens it. It quiesces far more frequently in  $\frac{1}{r}$ , as in the final syllable of  $\text{z}$  $\frac{1}{r}$  $\text{z}$ , *great*, and a multitude of other words.  $\text{z}$  may also quiesce in  $\frac{1}{r}$ , as in the



last syllable of plurals, and in **ⲟ**, **ⲛ**, **ⲟ̄**. When it follows the latter, it lengthens it into **ⲟ̄**. At times the **ⲗ** in such cases falls out, as in the preterite of verbs of final **ⲗ**, e. g. **ⲛⲉⲗⲗ** = **ⲛⲉⲗ**, *I poured*.

When **ⲗ** is preceded by a letter without a vowel, but has one of its own, it has a tendency to give its vowel-sound to the preceding letter, and rest in it; e. g. **ⲗⲛⲉⲗ**, to be pronounced not *b'ennee*, but *bennee*. So **ⲗⲁⲛⲉ** = *'baha*. So in Hebrew (Nordheimer's Grammar, § 88, 3). Compare also in regard to **ⲗ**, Hoff. § 31, 3.

**ⲟ̄**.—In the suffix **ⲛⲟ̄ⲟ̄**, neither **ⲟ̄** nor **ⲛ** is sounded. At the end of words **ⲟ̄** is generally quiescent, as in the Hebrew; and we often feel at liberty, e. g. in words introduced from other languages, to substitute **ⲗ** for it, as really a better representative of the sound. This may account for our writing the verb **ⲛⲉⲗⲗ**, **ⲛⲉⲗⲗ**, *he is, she is*, **ⲗⲁ**, **ⲗⲁ**.

**ⲟ̄**.—This may be, and is rarely, the initial letter of a verbal root. It is found often as the middle radical, and sometimes at the end. Take, for example, **ⲟ̄ⲗⲉⲗ**, *to wail*; **ⲟ̄ⲗⲉⲗ**, *to repent*; and **ⲟ̄ⲗⲉⲗ**, *to reprove*; in all which cases it retains its full consonant power. In **ⲟ̄ⲗⲉⲗ**, which is thus written for etymology's sake, the final **ⲟ̄** is not sounded, and the word is to be pronounced as if **ⲟ̄ⲗⲉⲗ**.

**ⲟ̄**.—This letter, when following **ⲟ̄**, does not flow into the vowel-sound, but has a sound of its own resembling short *e*, e. g. **ⲟ̄ⲗⲉⲗ**, *a wall*, pronounced *goo'eda*. Compare Hoff. § 12, 1, and **ⲟ̄ⲗⲉⲗ** and similar words in Hebrew.

**ⲟ̄** may in certain cases be treated as a quiescent, the Modern Syriac agreeing in this respect with the Ancient, though in such cases it affects the vowel-sound, e. g. **ⲟ̄ⲗⲉⲗ**, *I heard*. Here, too, **ⲟ̄** admits a vowel which **ⲟ̄** cannot take in Hebrew. So **ⲟ̄ⲗⲉⲗ**, *doing*.

Some letters are *otiant* in Modern Syriac, being generally, if not always, those retained for the sake of etymology, e. g. **ⲟ̄** in **ⲟ̄ⲗⲉⲗ**, **ⲟ̄ⲗⲉⲗ**, etc.

The representation given above of the sounds of the Syriac language differs from that often made in grammars of the Ancient Syriac, e. g. Hoff. § 12, 3. There is, however, reason to suppose that the Nestorians understand the pronunciation of their language better than it is possible for European scholars to understand it. The Ancient and the Modern Syriac are now pronounced nearly according to the same rules, and there has probably been no essential change in these rules, especially in Koordistan, for a thousand years.

## T Ā L K A N A .

An oblique mark drawn over a letter, not under, as in the Jacobite Syriac, shows that a letter is not sounded, e. g. **ܐܝܢ**, pronounced *azin*; **ܡܕܝܬܐ**, pronounced *m'dēta*. Occasionally, other diacritical marks are used, as in the words **ܡܘܫܐ**, **ܡܘܫܐ**, which are explained in grammars of the ancient language.

## A C C E N T .

It is almost a universal rule, that the primary accent is on the penult, and the secondary accent on the pre-antepenult. So strong is the tendency in this direction that a beginner in English will come and ask for the *Pee-po'v-day*, meaning by this the little book called "*Peep of Day*." It is, however, to be noted that, in the pronunciation of verbs, the auxiliary **ܡܘܫܐ** is considered, in the subjunctive mood, an essential part of the word, though written separately. Thus, in **ܡܘܫܐ ܝܬܝܢ**, *he might come*, **ܡܘܫܐ ܩܕܝܫܐ**, *I might bless*, the accent is respectively on the syllables **ܝܬ** and **ܩܕ**. So too when the pronouns **ܝܢܝ**, etc., are suffixed, e. g. **ܝܢܝ ܝܘܫܘܥ**, *I will see*; **ܝܢܝ ܕܝܫܝܐ**, *if he seize him*; where the accent is respectively on the syllables **ܝܘ** and **ܕܝ**. Compare **ܝܢܝ ܕܝܫܝܐ** of Ancient Syriac, which takes the accent on **ܕܝ**. The auxiliaries **ܡܘܫܐ**, **ܡܘܫܐ**, etc., do not follow this rule, e. g. **ܡܘܫܐ ܡܘܫܐ**,

*I am ashamed*, has the accent on the syllable **ش**, as if **ش** were not written.

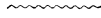
#### PUNCTUATION.

Our system of punctuation is imperfect, compared with that of the English. The only characters we have introduced, which are not found in the Ancient Syriac (Hoff. § 23, 1), are the Greek semicolon inverted, as the sign of a question, the note of exclamation, and the parenthesis.

#### NESTORIAN MANUSCRIPTS.

Manuscript works among the Nestorians are sometimes very beautifully written, and the best type can never exceed, and perhaps not even rival, them in elegance.

## ETYMOLOGY.



## PRONOUNS.

1. *Separate Personal Pronouns.*

|                             |             |               |
|-----------------------------|-------------|---------------|
| ܐܢܝ, I (m. and f.).         | ܐܢܝܢ, or    | ܐܢܝܢܐ, We.    |
| ܐܢܝܢ, or ܐܢܝܢܐ, Thou (m.).  | ܐܢܝܢܐ, or   | ܐܢܝܢܐܢܐ, You. |
| ܐܢܝܢܐ, or ܐܢܝܢܐ, Thou (f.). |             |               |
| ܐܝܗ, He, it.                | ܐܝܗܢ, They. |               |
| ܐܝܗܐ, She, it.              |             |               |

NOTE.—It will be observed that there is no distinction of gender in the second and third persons plural. Not so in the ancient language.

These personal pronouns, with the exception of ܐܝܗ, ܐܝܗܐ and ܐܢܝܢ, are not used in the objective case. And these, especially the first two, are generally accompanied by the noun to which they refer. Compare the usage in the Ancient Syriac with ܐܢܝܢܐ and ܐܢܝܢܐ (Hoff. § 41, 3), and in Hebrew (Nordh. § 859, † note).

NOTE.—ܐܝܗ and ܐܝܗܐ are sometimes spoken, both in the nominative and objective cases, as if written ܐܝܗܐܢܐ and ܐܝܗܐܢܐ.

2. *Demonstrative Pronouns.*

These are ܐܝܢܐ, *this* (m. and f.), ܐܝܢܐ, *that* (m.), ܐܝܢܐ, *that* (f.), ܐܝܢܐ, *these* (m. and f.), and ܐܝܢܐ, *those* (m. and f.).

*Remarks.*

1. It is probable that ܕܝܢܝܐ is a corruption of the ancient ܕܝܢܝܐ, and ܕܝܢܝܐ of ܕܝܢܝܐ, ܕܝܢܝܐ. See, for the distinction made by the Maronites in these words, Hoff. § 41, Ann. 4. It will be remembered that some personal pronouns are also used for demonstratives in the ancient language.

2. In Tekhoma, the people say ܕܝܢܝܐ for *this*, and ܕܝܢܝܐܐܝܢܐ for *that*. On the plain of Oroomiah, the first of these is used for *that*, and the other for *that yonder*. In Bootan they say ܕܝܢܝܐ for *these*, and ܕܝܢܝܐܝܢܐ for *those*. Whenever Bootan is referred to, it may be remembered that it is at the western extremity of Koordistan, and farther removed from us than any other district of the Nestorians.

The plural pronoun ܕܝܢܝܐ is also sometimes prolonged in Koordistan, by the addition of ܕܝܢܝܐ, ܕܝܢܝܐܐܝܢܐ, or ܕܝܢܝܐܐܝܢܐܐܝܢܐ, into ܕܝܢܝܐܐܝܢܐܐܝܢܐܐܝܢܐ or ܕܝܢܝܐܐܝܢܐܐܝܢܐܐܝܢܐܐܝܢܐ, without a change of signification. ܕܝܢܝܐܐܝܢܐ is heard at times in Oroomiah.

There seems to be a natural tendency in language to make demonstratives as emphatic as possible. Compare in Anc. Syriac ܕܝܢܝܐܐܝܢܐܐܝܢܐܐܝܢܐ, in Hebrew ܕܝܢܝܐܐܝܢܐܐܝܢܐܐܝܢܐܐܝܢܐ, ὁ αὐτός in Greek, *derselbe* in German, *cet homme là* in French, and *this 'ere, that 'ere* in vulgar English.

3. It is worthy of note, that the ancient feminine ܕܝܢܝܐ is sometimes heard corrupted into ܕܝܢܝܐܐܝܢܐ, and that too on the plain of Oroomiah. We also sometimes hear ܕܝܢܝܐܐܝܢܐ. Both ܕܝܢܝܐܐܝܢܐ and ܕܝܢܝܐܐܝܢܐ are used with masculine as well as feminine nouns. ܕܝܢܝܐܐܝܢܐ is also used in such expressions as ܕܝܢܝܐܐܝܢܐܐܝܢܐܐܝܢܐ, *it is so (it is this)*; ܕܝܢܝܐܐܝܢܐܐܝܢܐܐܝܢܐ, *on account of this, etc.*

4. ܕܝܢܝܐ is pronounced sometimes with the sound of *ow* in *now*, and sometimes, and oftener, simply as long *o*. ܕܝܢܝܐ is pronounced sometimes with the sound of *ay* in *aye*, and oftener as *a* in *fate*. They have always, however, the sounds of *ō* and *ā* when used as demonstratives.

3. *Relatives.*

ܕܝܢܝܐ is the only relative, and is of both genders and numbers. So it is in the ancient language. The use of this relative in grammatical construction will be explained in the Syntax.

## 4. Interrogatives.

These are **مَنْ** or **مَنْ**, *who?* (m. and f.) (ancient **مَنْ**); **مَنْ**, *whose?* **مَاذَا**, *what?* **أَيُّهُمَا**, *which of the two?* (m. and f.) (ancient **أَيُّهُمَا**); and **كَمْ**, *how much, or how many?* as in the ancient language.

NOTE 1.—In one part of the plain of Oroomiah, in Salmas, in Gavar, and perhaps other districts, **مَنْ** is pronounced **مَنْ**. **مَاذَا** is very generally contracted in vulgar usage into **مَاذَا**, **مَاذَا** or **مَاذَا**, especially when preceding a noun. **أَيُّهُمَا**, *which of them?* is vulgarly contracted into *iminy*. We hear also rarely **مَنْ** (m. and f.) instead of **أَيُّهُمَا**; compare the ancient feminine form **أَيُّهُمَا**. In Bootan, for *which of the two*, they say **أَيُّهُمَا**, which is no doubt a contraction of **أَيُّهُمَا**.

NOTE 2.—**مَنْ** in the ancient language is sometimes applied to things. See Luke 8 : 30, **مَنْ**. So in the Hebrew **מִי**; but we find no such usage in Modern Syriac.

NOTE 3.—The ancient **مَاذَا**, *what*, is retained in the common idiom **مَاذَا**, *what to thee from us?* i. e. *what have we to do with thee?* Of course we may substitute any other suffixes. So too we have in daily use such expressions as **مَاذَا**, *what to me a house?* i. e. *of what profit to me?* **مَاذَا**, *what may be to us so many sheep?* In some parts of the mountains, **مَاذَا** is used to denote *what*, **مَاذَا** perhaps = **مَاذَا**.

## 5. Indefinite and Distributive Pronouns.

These are **كُلٌّ**, *any one, every one* (vulgar **كُلٌّ**, perhaps derived from **كُلٌّ**); **كُلٌّ** or **كُلٌّ**, *any one, every one*; **كُلٌّ**, *each one*. We often hear also **كُلٌّ**, *whomever, or whatever, you please, literally, any one that may*.

NOTE.—It may be hardly necessary to state that **كُلٌّ**, as in the kindred languages, is written defectively, and is to be pronounced *kool*.

6. *Suffix Pronouns.*

These are few in number and simple in their form, and are in general the same for verbs, nouns and prepositions. The following is a list of them.

a. *Personal Pronouns of the Objective Case.*

|         |            |                     |         |
|---------|------------|---------------------|---------|
| ا       | me.        | بِ، بِي             | us.     |
| تَ، تِ  | thee (m.). | جُ، جِي             | you.    |
| تِ، تِي | thee (f.). |                     |         |
| هَ، هِ  | him.       | هَ، هِ، هِي، هِي    | } them. |
| هَ، هِي | her.       | (هَ، هِي، هِي، هِي) |         |

*Remarks.*

The suffixes **هَ** and **هِي** are confined to verbs. **بِ** and **بِي** are used only in Koordistan. **هَ** is a common suffix in Bootan.

It will be seen that the suffix of the first person singular, having a vowel, must always be sounded, unlike the corresponding suffix of the ancient language. The modern differs from the ancient (Hoff. § 42, Annot. 1.) also in having verbal suffixes after the third person plural. Beside **هَ**, **هِي**, we have what is equivalent to a suffix in the forms given farther on, under the head of Verbs with Suffixes.

b. *Possessive Pronouns.*

These are the same in form with personal suffixes of the objective case. Thus, for example, with **بَيْتٌ** a house :

|                |           |             |            |                    |
|----------------|-----------|-------------|------------|--------------------|
| My house       | بَيْتِي   | Our house   | بَيْتِنَا  | } less frequently. |
| Thy house (m.) | بَيْتِكَ  |             |            |                    |
| Thy house (f.) | بَيْتِكِ  | Your house  | بَيْتِكُمْ |                    |
| His house      | بَيْتِهِ  | Their house | بَيْتِهِمْ |                    |
| Her house      | بَيْتِهَا |             |            |                    |

In the same way the suffixes are applied to the plural, e. g. **ܕܘܢܝܢܘܝܘܬܐ** *my houses*, **ܕܘܢܝܢܘܝܘܬܐܝܘܬܐ** *thy houses*, etc. When the noun, as in this case, terminates in a vowel-sound, final **ܐ** is dropped, to prevent the hiatus which would otherwise occur in the pronunciation. When the noun terminates in a consonant, no change is made by its reception of the suffixes.

NOTE.—In our books we have often written **ܐܝܢܐ** as a noun-suffix for 3d pers. sing. masc., and **ܐܝܢܐ** for 3d pers. sing. fem., e. g. **ܐܝܢܐ** *his house*, **ܐܝܢܐ** *her house*. We now substitute for these, in all nouns, **ܐܝܢܐ** and **ܐܝܢܐ**, in accordance with Oroomiah usage. **ܐܝܢܐ**, **ܐܝܢܐ**, etc., retain the other suffixes. **ܐܝܢܐ** and **ܐܝܢܐ** are both used in Gawar; the first only in Tekhoma and Tiary. In Nochea and Tekhoma, we find only **ܐܝܢܐ**; but, on the other hand, this is not used at all in Gawar. In Tekhoma and Tiary, the suffix **ܐܝܢܐ** is the noun-suffix for 3d pers. plural. In Bootan, **ܐܝܢܐ** (m.) and **ܐܝܢܐ** (f.). We, however, employ now only **ܐ** as the noun-suffix of 3d pers. plural. We have also, in such expressions as **ܕܘܢܝܢܘܝܘܬܐܝܘܬܐ**, dropped the suffix which is employed both in Ancient Syriac and in Chaldee. (See Jahn's Grammar, § 28.) It is not in accordance with present usage, and we now substitute **ܐ** for the **ܐܝܢܐ**. The expression **ܐܝܢܐ** will be referred to in the Syntax.

### *Emphatic Possessive.*

Sometimes the suffix, for the sake of emphasis, is separated from its noun by a preposition, e. g. **ܐܝܢܐ ܕܐܝܢܐ** *the father of me (and not of you)*, **ܐܝܢܐ ܕܐܝܢܐ** *the father of thee*, etc.

NOTE 1.—Compare **ܐܝܢܐ** in Ancient Syriac. This form, which is always emphatical in the Modern, is by no means uniformly so in the Ancient Syriac. (Hoff. § 122, 6.)

NOTE 2.—Such forms as **ܐܝܢܐ ܕܐܝܢܐ**, John 4 : 34, **ܐܝܢܐ**, 2 Cor. 5 : 19, or **ܐܝܢܐ ܕܐܝܢܐ**, Matt. 3 : 1, cannot properly be admitted in the Modern Syriac. It may, how-



ever, be remarked here, once for all, that in the translation of the Old Testament from the Hebrew, and of the New Testament from the Ancient Syriac, idioms have been designedly more or less introduced which are not in accordance with vulgar usage.

### 7. Reciprocal Personal Pronouns.

|            |                |                          |             |
|------------|----------------|--------------------------|-------------|
| ܐܢܝܢ       | myself.        | ܕܢܝܢܐ or ܕܢܝܢܐ           | ourselves.  |
| ܕܢܝܢܐ      | thymself (m.). | ܕܢܝܢܐܘܬܝܘܢ or ܕܢܝܢܐܘܬܝܘܢ | yourselves. |
| ܕܢܝܢܐ      | thymself (f.). |                          |             |
| ܕܢܝܢܐܘܬܝܘܢ | himself.       | ܕܢܝܢܐܘܬܝܘܢ or ܕܢܝܢܐܘܬܝܘܢ | themselves. |
| ܕܢܝܢܐܘܬܝܘܢ | herself.       |                          |             |

The word ܕܢܝܢܐ *soul* (Persian جان), which is thus connected with the suffixes, corresponds nearly to *self* in English. It may indeed have two different significations in the same sentence; e. g. ܕܢܝܢܐ ܕܢܝܢܐ *my own soul*, ܕܢܝܢܐ ܕܢܝܢܐ *thy own soul*, etc.

ܕܢܝܢܐ is also used in connection with the suffixes, but with a different meaning. If we wish to express the ideas: "by myself," "by thymself," etc., ܕܢܝܢܐ receives the suffixes, and has the preposition ܕ prefixed. Thus, ܕܢܝܢܐ *by myself*, declined like ܐܢܝܢ above. Compare the use of ܕܢܝܢܐ and ܕܢܝܢܐ in the Ancient Syriac (Hoff. § 127, 1), ܕܢܝܢܐ and ܕܢܝܢܐ in Hebrew (Nordh. § 873), and ܕܢܝܢܐ, etc. in Chaldee (Jahn § 15).

### V E R B S .

The roots of verbs in the Modern Syriac are in many cases identical with those of the corresponding verbs in the ancient language; but the terminations and inflexions, and the general scheme of conjugation, are different. Indeed, it is interesting to observe how the Modern Syriac, like the Modern Greek, and other languages, has broken up the original form of the verb, and employed new auxiliaries, both in the

active and passive voices. These changes will be discussed hereafter. It is sufficient to remark, here, that they have been so great that it is useless to keep up the old distinctions of פִּנ, פִּנ, etc.; and that the object will be better accomplished by classifying the verbs as now used, without any reference to the scheme of the verb in the ancient language.

Without attempting a complete analysis of the modern verb, it is intended to give the paradigms of those classes and forms of verbs which commonly occur, both on the plain of Oroomiah and in the mountains of Koordistan.

As the verb in its simplest form is always found in the third person singular masculine of the future, this will be called the root or stem, and the other forms will be derived from it. For greater convenience, however, we shall begin with the present indicative, after giving the infinitive and participles.

The auxiliary and neuter verb, the verb of existence **הָיָה** to be, is given below, inflected both positively and negatively.

INFINITIVE, **הָיָה**, **הָיָהוּ** to be.

*Present Participle*, **הָיָהוּ** } *Perfect Participle*, **הָיָהוּ**, **הָיָהוּ** }  
 Being. } Having been. }

INDICATIVE MOOD.

*Present Tense.*

|                              |                        |
|------------------------------|------------------------|
| <b>אֲנִי</b> I am (m.).      | <b>אֲנֵנוּ</b> We are. |
| <b>אַתָּה</b> I am (f.).     |                        |
| <b>אַתָּה</b> Thou art (m.). | <b>אַתֶּם</b> You are. |
| <b>אַתְּ</b> Thou art (f.).  |                        |
| <b>הוּא</b> He is.           | <b>הֵם</b> They are.   |
| <b>הִיא</b> She is.          |                        |

*Present Tense, negatively.*

|                      |                    |                        |               |
|----------------------|--------------------|------------------------|---------------|
| أَنَا لَا أَهَمُّ    | I am not (m.).     | أَنْتُمْ لَا تَهْمُونَ | We are not.   |
| أَنَا لَا أَهْمِي    | I am not (f.).     |                        |               |
| أَنْتَ لَا تَهْمُ    | Thou art not (m.). | أَنْتِ لَا تَهْمِينَ   | You are not.  |
| أَنْتِ لَا تَهْمِينَ | Thou art not (f.). |                        |               |
| هُوَ لَا يَهْمُ      | He is not.         | أَنْتُمْ لَا تَهْمُونَ | They are not. |
| هِيَ لَا تَهْمِي     | She is not.        |                        |               |

NOTE.—In these forms, **هـ** has a vowel (hhwâsa), whenever preceded by a consonant; when preceded by a vowel, it receives tâkana. **هَمُّ** is an exception, as it is followed by **يَ**. Otherwise, the rule seems to be universal.

When **هـ** has tâkana over it, it still comes in for its share in the pronunciation, changing the character of the vowel which precedes it. Thus, **أَنَا لَا أَهَمُّ** is pronounced as if written **أَهْمِي**, **أَهْمِي**, as if **أَهْمِي**, etc., the **هـ** coalescing with the preceding **هـ**. (See previous remarks on the sound of **هـ**.) The auxiliary **أَهْمِي** is sometimes written **أَهْمِي**, and sometimes **أَهْمِي**, and the same remarks apply to this **هـ** also.

In some mountain-districts, **يَ** is used for **أَنَا**, and in Bootan, **كُ**, through all the conjugation of the verbs. Thus, **يَخْرُجُونَ** or **يَخْرُجُونَ** they are going out; **يَأْتُونَ** or **يَأْتُونَ** they are coming, etc.

*Imperfect Tense.*

|                      |                 |                        |            |
|----------------------|-----------------|------------------------|------------|
| أَنَا لَا أَهْمِي    | I was (m.).     | أَنْتُمْ لَا تَهْمُونَ | We were.   |
| أَنَا لَا أَهْمِي    | I was (f.).     |                        |            |
| أَنْتَ لَا تَهْمُ    | Thou wast (m.). | أَنْتِ لَا تَهْمِينَ   | You were.  |
| أَنْتِ لَا تَهْمِينَ | Thou wast (f.). |                        |            |
| هُوَ لَا يَهْمُ      | He was.         | أَنْتُمْ لَا تَهْمُونَ | They were. |
| هِيَ لَا تَهْمِي     | She was.        |                        |            |

*Imperfect Tense, negatively.*

|                    |                        |                      |                  |
|--------------------|------------------------|----------------------|------------------|
| أَنَا لَمْ أَكُنْ  | I was not<br>(m.).     | أَنْتُمْ لَمْ تَكُنْ | We were<br>not.  |
| أَنَا لَمْ أَكُنْ  | I was not (f.).        | أَنْتُمْ لَمْ تَكُنْ | You were<br>not. |
| أَنْتَ لَمْ تَكُنْ | Thou wast<br>not (m.). | أَنْتُمْ لَمْ تَكُنْ | You were<br>not. |
| أَنْتَ لَمْ تَكُنْ | Thou wast<br>not (f.). | أَنْتُمْ لَمْ تَكُنْ |                  |
| هُوَ لَمْ يَكُنْ   | He was not.            | أَنْتُمْ لَمْ تَكُنْ | They were not.   |
| هِيَ لَمْ تَكُنْ   | She was not.           |                      |                  |

There is generally an elision in the pronunciation of this tense, which is so very prevalent that we can hardly call it a vulgarity. The final **ل** of the pronoun **أَنَا**, in the first person singular, and the letters **ا** are not sounded. Thus, we have the pronunciation *anin wa*, *anan wa*. So when any other word which ends in a vowel precedes **أَنَا**; for example, **أَنَا لَمْ أَكُنْ** *I was there*, is pronounced *tâmin wa*. This elision is not confined to the first person singular. In the second person, the sound is *atit wa*, *atât wa*, and in the first person plural *âhnânûkh wa*.

Of the negative form, the first person singular is pronounced (*ana*) *leyin wa*, *leyan wa*; the second person, *leyit wa*, *leyât wa*; and the first person plural, *leyûkh wa*.

*Preterite Tense.*

|               |                    |                   |            |
|---------------|--------------------|-------------------|------------|
| أَنَا كُنْتُ  | I was (m. and f.). | أَنْتُمْ كُنْتُمْ | We were.   |
| أَنْتَ كُنْتَ | Thou wast (m.).    | أَنْتُمْ كُنْتُمْ | You were.  |
| أَنْتَ كُنْتَ | Thou wast (f.).    |                   |            |
| هُوَ كَانَ    | He was.            | أَنْتُمْ كُنْتُمْ | They were. |
| هِيَ كَانَتْ  | She was.           |                   |            |

*Preterite Tense, negatively.*

The negative is formed by inserting **כֹּ** (not **לֹ**) between the pronoun and the verb, in all the persons and in both numbers, e. g. **לֹא הָיָה** *he was not*.

NOTE.—When **הָיָה** is not used as an auxiliary, it has the signification *I became, I was born* (comp. *γίνομαι*). A similar remark applies to the perfect and pluperfect tenses. **הֹנֵה**, thus employed, is conjugated as a verb with final **ה**, having for its present, **הֹנֵה אֲנִי** *I am becoming*; and for its imperfect, **הֹנֵה אֲנִי** *I was becoming*.

*Perfect Tense.*

|                                          |                                          |
|------------------------------------------|------------------------------------------|
| <b>הָיָה אֲנִי</b> I have been (m.).     | <b>הָיָה אֲנִי</b> We have been.         |
| <b>הָיָה אַתָּה</b> I have been (f.).    | <b>הָיָה אַתָּה</b> Thou hast been (m.). |
| <b>הָיָה אַתָּה</b> Thou hast been (f.). | <b>הָיָה אַתָּה</b> You have been.       |
| <b>הָיָה הוּא</b> He has been.           | <b>הָיָה הוּא</b> They have been.        |
| <b>הָיָה הִיא</b> She has been.          |                                          |

*Perfect Tense, negatively.*

**לֹא** is to be inserted before **הָיָה**, and **הָיָה** comes last in order. We thus have **לֹא הָיָה אֲנִי**. This is inflected regularly, except that there is some elision, which has been spoken of under the Imperfect Tense. Pronounce *leyin wēya*, etc.

*Pluperfect Tense.*

|                                      |                                 |
|--------------------------------------|---------------------------------|
| <b>הָיָה אֲנִי</b> I had been (m.).  | <b>הָיָה אֲנִי</b> We had been. |
| <b>הָיָה אַתָּה</b> I had been (f.). |                                 |



## SUBJUNCTIVE MOOD.

*Present Tense.*

|                              |                     |
|------------------------------|---------------------|
| ᳵ᳚᳚᳚᳚ I may be (m.).         | ᳵ᳚᳚᳚᳚ We may be.    |
| ᳵ᳚᳚᳚᳚ I may be (f.).         |                     |
| ᳵ᳚᳚᳚᳚ Thou mayest be (m.).   | ᳵ᳚᳚᳚᳚᳚᳚ You may be. |
| ᳵ᳚᳚᳚᳚᳚᳚ Thou mayest be (f.). |                     |
| ᳵ᳚᳚᳚᳚ He may be.             | ᳵ᳚᳚᳚᳚ They may be.  |
| ᳵ᳚᳚᳚᳚ She may be.            |                     |

NOTE 1.—The pronouns will hereafter be omitted before the different tenses, and in all the paradigms.

NOTE 2.—This tense with ᳵ᳚ and ᳵ᳚ is often very much clipped in pronunciation. Thus we hear ᳵ᳚᳚᳚᳚᳚, ᳵ᳚᳚᳚᳚᳚, ᳵ᳚᳚᳚᳚᳚, etc.

*Imperfect or Pluperfect Tense.*

|                                             |                              |
|---------------------------------------------|------------------------------|
| ᳵ᳚᳚᳚᳚᳚᳚ I might be or might have been (m.). | ᳵ᳚᳚᳚᳚᳚᳚ We might be, etc.    |
| ᳵ᳚᳚᳚᳚᳚᳚ I might be, etc. (f.).              |                              |
| ᳵ᳚᳚᳚᳚᳚᳚ Thou mightest, etc. (m.).           | ᳵ᳚᳚᳚᳚᳚᳚᳚᳚ You might be, etc. |
| ᳵ᳚᳚᳚᳚᳚᳚᳚᳚ Thou mightest, etc. (f.).         |                              |
| ᳵ᳚᳚᳚᳚᳚᳚ He might, etc.                      | ᳵ᳚᳚᳚᳚᳚᳚ They might be, etc.  |
| ᳵ᳚᳚᳚᳚᳚᳚ She might, etc.                     |                              |

## IMPERATIVE MOOD.

|                            |                       |
|----------------------------|-----------------------|
| ᳵ᳚᳚᳚᳚ Be thou (m. and f.). | ᳵ᳚᳚᳚᳚᳚᳚ Be ye or you. |
|----------------------------|-----------------------|

*General Remarks.*

The preceding verb not only may be an auxiliary to other verbs, but is sometimes an auxiliary to itself, e. g. in the imperfect, signi-

fyng *I was becoming*—**ܕܫܫܘܢܐ ܥܘܠܐ ܐܫܘܢܐ**. So too in the expression **ܕܠܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** if he should not be, or if he had not been, born.

It may be difficult to account for the precise form of **ܥܘܠܐ**, **ܥܘܠܐ**, etc. It seems, however, pretty clear that they are made up of **ܥ**, the principal letter in **ܥܫܐ**, the old verb of existence, or, better, of **ܥ** of the pronoun **ܥܫܐ**, which was used so much in the Anc. Syriac to express the idea of existence, having the tālkana on it (H. § 121, 2, c.), and fragments of the personal pronouns. See in this connection a very interesting statement of the relation of the corresponding pronoun **ܥܝܢܐ** to the corresponding verb **ܥܝܢܐ** in Heb. (N. § 647), from which it seems certain that they had a common origin. It is not so easy to say whence comes the **ܥ** which precedes. In Bootan, they use for the second person plural present **ܥܫܘܢܐ**, which gives us a **ܥ**. It can hardly be doubted that **ܥܘܠܐ** and **ܥܘܠܐ** are really **ܥܫܘܢܐ** and **ܥܫܘܢܐ**. As to **ܥܘܠܐ**, it is probably a fragment of **ܥܘܠܐ**. Compare the ancient **ܥܘܠܐ ܥܘܠܐ** with the modern **ܥܘܠܐ ܥܘܠܐ**. The resemblance in sound is very striking, and the signification identical.

#### CLASSES OF VERBS.

There are two great classes of verbs in the Modern Syriac, which are always distinguished from each other by their mode of inflection, and sometimes by their general signification. Each class embraces several varieties. These varieties might indeed be designated as distinct classes; but it is thought best to enumerate only two classes, because the general resemblance to these leading forms is discoverable in all the other varieties.

#### CLASS I. REGULAR VERB.

The first and most numerous class of verbs has almost invariably but three radical letters, as **ܦܘܠܐ**, **ܦܘܠܐ**, **ܦܘܠܐ**, the verbs which respectively denote “to go out,” “to finish,” and “to support” or “prop.” The peculiarity in the mode of conjugating runs through nearly all the tenses. Verbs of this class are usually, though by no means uniformly, intransitive.



Let us take as a model, **فَدِه**, which signifies *to finish* (intransitive).

INFINITIVE, **فَدِهْ** to finish.

Present Participle, **فَدِهْ** } Perf. Participle, **فَدِهْ**, **فَدِهْ** }  
 Finishing. } Having finished. }

INDICATIVE MOOD.

*Present Tense.*

|                          |                          |                          |                     |
|--------------------------|--------------------------|--------------------------|---------------------|
| <b>فَدِهْ</b> <b>نَم</b> | I am finishing (m.).     | <b>فَدِهْ</b> <b>نَم</b> | We are finishing.   |
| <b>فَدِهْ</b> <b>نَم</b> | I am finishing (f.).     |                          |                     |
| <b>فَدِهْ</b> <b>نَم</b> | Thou art finishing (m.). | <b>فَدِهْ</b> <b>نَم</b> | You are finishing.  |
| <b>فَدِهْ</b> <b>نَم</b> | Thou art finishing (f.). |                          |                     |
| <b>فَدِهْ</b> <b>نَم</b> | He is finishing.         | <b>فَدِهْ</b> <b>نَم</b> | They are finishing. |
| <b>فَدِهْ</b> <b>نَم</b> | She is finishing.        |                          |                     |

The present tense of this class is always formed by prefixing the present participle to the present tense of the verb of existence, in its several numbers and persons. The present participle is formed by prefixing short *zama* with **ذ** to the first radical, making *zkapa* the vowel of the second radical and also of the third, and adding the quiescent **ا** to the third radical.

The present tense of any other regular verb of this class may be formed by precisely the same process.

NOTE 1.—If the first radical be **ش** or **س**, the sound of the preformative **ذ** in the present participle is scarcely heard, though always written, and in vulgar pronunciation it is entirely omitted. Indeed, in the rapid enunciation of the people, many other verbs, and especially those beginning with **ش**, drop this **ذ**. Thus we have **شَدِهْ** **نَم** *anointing*, sounded *m'shakha*, **شَدِهْ** **نَم** *becoming meek*, sounded *m'kakha*, **شَدِهْ** **نَم** *doing*, sounded *wada*, etc.

NOTE 2.—This tense is often vulgarly contracted into *prakin*, *prakan*, etc., and the remark applies to any verb of this class.

*Imperfect Tense.*

|                |                           |                |                      |
|----------------|---------------------------|----------------|----------------------|
| كُنْتُ نَمًا   | I was finishing (m.).     | كُنْتُمْ نَمًا | You were finishing.  |
| كُنْتُ نَمًا   | I was finishing (f.).     | كُنْتُمْ نَمًا | You were finishing.  |
| كُنْتُمْ نَمًا | Thou wast finishing (m.). | كُنْتُمْ نَمًا | You were finishing.  |
| كُنْتُمْ نَمًا | Thou wast finishing (f.). | كُنْتُمْ نَمًا | You were finishing.  |
| كُنْتُ نَمًا   | He was finishing.         | كُنْتُمْ نَمًا | They were finishing. |
| كُنْتُ نَمًا   | She was finishing.        |                |                      |

From the present tense is formed the imperfect, by adding the auxiliary **كُنْتُ**. In the third person singular, **كُنْتُ** takes the place of **كُنَا**, **كُنَا**, instead of being added to them; and in the third person plural, **كُنْتُمْ** takes the place of **كُنُوا**.

NOTE 1.—The elision spoken of in connection with the imperfect tense of the verb **كُنْتُ** to be, takes place here also. Thus, the first person singular masculine is pronounced *biprakin wa*, or *prakin wa*; the first person feminine, *biprakan wa*, or *prakan wa*; the second person masculine, *biprakti wa*, or *prakti wa*; the second person feminine *bipraktät wa*, or *praktät wa*; and the first person plural, *biprakküh wa*, or *prakküh wa*.

NOTE 2.—Instead of this form, we occasionally hear **كُنْتُ نَمًا**, in which case **كُنْتُ نَمًا** seems to be equivalent to **كُنْتُ نَمًا**. **كُنْتُ نَمًا** may be thus used with the present participle of many verbs, but it is not necessary to allude to it again as a regular tense.

*Preterite Tense.*

|                |                         |                |                |
|----------------|-------------------------|----------------|----------------|
| كُنْتُ نَمًا   | I finished (m. and f.). | كُنْتُمْ نَمًا | We finished.   |
| كُنْتُمْ نَمًا | Thou finishedst (m.).   | كُنْتُمْ نَمًا | You finished.  |
| كُنْتُمْ نَمًا | Thou finishedst (f.).   |                |                |
| كُنْتُ نَمًا   | He finished.            | كُنْتُمْ نَمًا | They finished. |
| كُنْتُ نَمًا   | She finished.           |                |                |

This tense has no preformative letter. A short zlama is inserted between the second and third radicals, and the following terminations are subjoined: **كَب**, 1 sing. m. and f.; **كَمِ**, 2 masc. sing.; **كَبِي**, 2 fem. sing.; **كَبِي**, 3 masc. sing.; **كَبِي**, 3 fem. sing.; **كَبِي**, 1 plural; **كَبِي**, 2 plural; **كَبِي**, 3 plural.

NOTE 1.—In Bootan, the third person plural (m. and f.) is **كَبِي**; and so in all verbs. This usage is not confined to that district. We also have sometimes **كَبِي** for **كَبِي**.

NOTE 2.—When the last radical is **ز** or **ذ**, the terminal **د** is dropped. Thus, from **كَبِي** to grind, we find the preterite **كَبِي**, not **كَبِي**; from **كَبِي** to saw, we have the preterite **كَبِي**. When the final radical is **د**, this is not doubled in pronunciation. Thus, from **كَبِي** to kill, we have the preterite **كَبِي**. This rule applies to the preterite of all verbs of both classes.

*Perfect Tense.*

|                                       |                                  |
|---------------------------------------|----------------------------------|
| <b>كَبِي</b> I have finished (m.).    | <b>كَبِي</b> We have finished.   |
| <b>كَبِي</b> I have finished (f.).    |                                  |
| <b>كَبِي</b> Thou hast finished (m.). | <b>كَبِي</b> You have finished.  |
| <b>كَبِي</b> Thou hast finished (f.). |                                  |
| <b>كَبِي</b> He has finished.         | <b>كَبِي</b> They have finished. |
| <b>كَبِي</b> She has finished.        |                                  |

This tense, like the present, is a compound tense, and is formed by prefixing the perfect participle to the present tense of the verb of existence, exactly as the present participle is prefixed to it to form the present tense.

The perfect participle, in all regular verbs of this class, is formed by inserting **ا** after the second radical, and adding **ا** to the last radical, if masculine, or **ا**, if feminine. It will be noticed that the participle takes **ا** in the plural.

*Pluperfect Tense.*

|                   |                              |                   |                       |
|-------------------|------------------------------|-------------------|-----------------------|
| كذبتُ يَمَّ تَمَّ | I had finish-<br>ed (m.).    | كذبتُ نَمَّ تَمَّ | We had<br>finished.   |
| كذبتُ نَمَّ تَمَّ | I had finish-<br>ed (f.).    | كذبتُ نَمَّ تَمَّ | You had<br>finished.  |
| كذبتُ نَمَّ تَمَّ | Thou hadst<br>finished (m.). | كذبتُ نَمَّ تَمَّ | You had<br>finished.  |
| كذبتُ نَمَّ تَمَّ | Thou hadst<br>finished (f.). | كذبتُ نَمَّ تَمَّ | They had<br>finished. |
| كذبتُ نَمَّ تَمَّ | He had fin-<br>ished.        |                   |                       |
| كذبتُ نَمَّ تَمَّ | She had fin-<br>ished.       |                   |                       |

This tense is formed by adding the auxiliary **تَمَّ** to the respective persons of the perfect tense; **تَمَّ** taking the place of **كَلَّ** and **كَلَّ** in the singular, and **كَلَّ** in the plural, as in the imperfect tense.

NOTE.—In pronunciation, the same elision is made as in the imperfect tense. Thus, we have *prëkin wa*, *prëktan wa*, etc.

*Future Tense.*

|                |                              |                |            |
|----------------|------------------------------|----------------|------------|
| كذبتُ كَذْبَتُ | I shall or will perish (m.). | كذبتُ كَذْبَتُ | We, etc.   |
| كذبتُ كَذْبَتُ | I shall or will perish (f.). |                |            |
| كذبتُ كَذْبَتُ | Thou, etc. (m.).             | كذبتُ كَذْبَتُ | You, etc.  |
| كذبتُ كَذْبَتُ | Thou, etc. (f.).             |                |            |
| كذبتُ كَذْبَتُ | He, etc.                     |                |            |
| كذبتُ كَذْبَتُ | She, etc.                    | كذبتُ كَذْبَتُ | They, etc. |

To form this tense in regular verbs of this class, *zkapa* is almost universally used with the first radical, and the second radical is included in the first syllable; but the third person singular masculine is an exception, as the first syllable in this case is a simple syllable, not including the second radical. The terminations subjoined to the third radical are **ك**, 1 masc.; **ك**, 1 fem.; **ك**, 2 masc.; **ك**, 2 fem.; the vowel **ا** between the second and third radicals of 3 sing. masc.; **ك**, 1 pl.; **ك**, 2 pl.; and **ك**, 3 plural.

NOTE 1.—In some parts of Oroomiah and Koordistan, **كُنْ** is contracted to **ك**. Instead of **كُنْ**, the termination **كُنْ** is often vulgarly given to the first person plural, making it **كُنْ**. Instead of the termination **كُنْ**, we sometimes hear **كُنْ**, making the second person plural **كُنْ**. On the plain of Oroomiah, this person is in some villages pronounced **كُنْ**, which is probably a contraction for **كُنْ**.

NOTE 2.—Instead of the personal pronouns being prefixed to this tense, we occasionally find them suffixed, thus :

|                             |                         |
|-----------------------------|-------------------------|
| <b>كُنْ</b> 1st sing. masc. | <b>كُنْ</b> 1st plural. |
| <b>كُنْ</b> 1st sing. fem.  |                         |
| <b>كُنْ</b> 2nd sing. masc. |                         |
| <b>كُنْ</b> 2nd sing. fem.  | <b>كُنْ</b> 3rd plural. |

We have rarely, if ever, written any of these forms, except for the first person singular. If **كُنْ**, as has been assumed, is a fragment of **كُنْ** *they*, it is often very improperly joined by the ignorant villagers to a verb in the singular, e. g. **كُنْ** *he will finish*.

The pronouns may in the same manner follow other tenses besides the future. Thus, in the present, we hear **كُنْ** *I am finishing*, **كُنْ** *thou art finishing*. The accent coming before **كُنْ**, lengthens it. Pronounce *biprakeyweena*. The **كُنْ** in **كُنْ** gives the preceding **كُنْ** the sound of *ey*.

These remarks apply to all verbs. The similarity between the ancient and modern language in respect to these forms is worthy of notice. Thus, in the ancient, we have **كُنْ** or **كُنْ**, **كُنْ**, etc. The relationship, however, of the ancient to the modern language in the inflection of the verb will be discussed farther on.

*Second Future Tense.*

|             |                            |             |             |
|-------------|----------------------------|-------------|-------------|
| ܕܢܝܢܐ ܕܚܘܒܐ | I shall have finished (m.) | ܕܢܝܢܐ ܕܚܘܒܐ | 1st plural. |
| ܕܢܝܢܐ ܕܚܘܒܐ | 1st fem.                   |             |             |
| ܕܢܝܢܐ ܕܚܘܒܐ | 2nd masc.                  | ܕܢܝܢܐ ܕܚܘܒܐ | 2nd plural. |
| ܕܢܝܢܐ ܕܚܘܒܐ | 2nd fem.                   |             |             |
| ܕܢܝܢܐ ܕܚܘܒܐ | 3rd masc.                  | ܕܢܝܢܐ ܕܚܘܒܐ | 3rd plural. |
| ܕܢܝܢܐ ܕܚܘܒܐ | 3rd fem.                   |             |             |

This tense is formed in all verbs by prefixing the first future of the substantive verb to the perfect participle.

## SUBJUNCTIVE MOOD.

The Modern Syriac verb, as used in dependent clauses, resembles sometimes the subjunctive of the Latin, French, or German, and sometimes that of the English grammarian Murray; but for the sake of greater brevity, not to say simplicity, these varieties will be considered together under the common title of Subjunctive Mood.

The verb assumes the same form in the present tense of this mood as in the future tense, the auxiliary **ܕܢ** being generally dropped and **ܕܡ** being added to form the imperfect tense.

*Present Tense.*

|       |                    |       |             |
|-------|--------------------|-------|-------------|
| ܕܢܝܢܐ | I may finish (m.). | ܕܢܝܢܐ | 1st plural. |
| ܕܢܝܢܐ | 1st fem.           |       |             |
| ܕܢܝܢܐ | 2nd masc.          | ܕܢܝܢܐ | 2nd plural. |
| ܕܢܝܢܐ | 2nd fem.           |       |             |
| ܕܢܝܢܐ | 3rd masc.          | ܕܢܝܢܐ | 3rd plural. |
| ܕܢܝܢܐ | 3rd fem.           |       |             |

Though this tense is properly used in dependent and hypothetical clauses, by prefixing **ܕܢ** or **ܕܢ** to it, it becomes a

generic present. The particle **ל** is used in Salmas and Oroomiah, while **ב** is the common prefix in Koordistan. We thus have **ל** **לְבֹטֵם** *I am in the habit of finishing*; **ל** **לְבֹטֵם** *I am in the habit of going out*, etc. This **ל** or **ב** is used with all the persons and in both numbers.

On the other hand, **ב**, derived from the ancient **בִּיָּב**, prefixed to this tense makes it a preterite, equivalent to **לְבֹטֵם**, e. g. **ב** **לְבֹטֵם** *I finished*. This is but little used out of Oroomiah, and is used there for the sake of euphony, in cases where the regular preterite does not readily take the suffixes. Thus, **ב** **לְבֹטֵם** *I supported him*, would be preferred to **לְבֹטֵם**.

When **ל** (not **לְ**) is prefixed to this tense, it is also a generic present, or a future, the idea being expressed negatively, e. g. **ל** **לְבֹטֵם** *I am not in the habit of finishing quickly*, or *I shall not finish quickly*. These statements apply to verbs of both classes and all varieties.

NOTE 1.—In telling a story we sometimes hear a native vulgarly use the form **ל** almost exclusively, as his “narrative tense.” It seems then to have the force of our English present, “he goes,” “he tells,” “he does so and so,” and to the mind of a Nestorian gives a sort of vividness to the story.

NOTE 2.—Before verbs whose first radical is **ל** or **ב**, **ל** has the sound of **ד** with a simple sheva, e. g. **ל** **לְבֹטֵם**, pronounced *k'atin*.

### Second Present.

|                                                |                                   |
|------------------------------------------------|-----------------------------------|
| <b>לְבֹטֵם</b> <i>I may be finishing (m.).</i> | <b>לְבֹטֵם</b> <i>1st plural.</i> |
| <b>לְבֹטֵם</b> <i>1st fem.</i>                 |                                   |
| <b>לְבֹטֵם</b> <i>2nd masc.</i>                | <b>לְבֹטֵם</b> <i>2nd plural.</i> |
| <b>לְבֹטֵם</b> <i>2nd fem.</i>                 |                                   |
| <b>לְבֹטֵם</b> <i>3rd masc.</i>                | <b>לְבֹטֵם</b> <i>3rd plural.</i> |
| <b>לְבֹטֵם</b> <i>3rd fem.</i>                 |                                   |

This tense is formed by prefixing the auxiliary, **كَمَّ**, **كَمَّتْ**, etc., to the present participle.

*Imperfect Tense.*

|                           |                      |                           |             |
|---------------------------|----------------------|---------------------------|-------------|
| <b>كَمُّ</b> <b>كَمُّ</b> | I might finish (m.). | <b>كَمُّ</b> <b>كَمُّ</b> | 1st plural. |
| <b>كَمُّ</b> <b>كَمُّ</b> | 1st fem.             | <b>كَمُّ</b> <b>كَمُّ</b> | 2nd plural. |
| <b>كَمُّ</b> <b>كَمُّ</b> | 2nd masc.            | <b>كَمُّ</b> <b>كَمُّ</b> | 3rd plural. |
| <b>كَمُّ</b> <b>كَمُّ</b> | 2nd fem.             |                           |             |
| <b>كَمُّ</b> <b>كَمُّ</b> | 3rd masc.            |                           |             |
| <b>كَمُّ</b> <b>كَمُّ</b> | 3rd fem.             |                           |             |

With **كَمَّ** or **كَمَّتْ** prefixed, this tense denotes a past action habitually performed, e. g. **كَمَّ كَمُّ** *he was in the habit of finishing quickly*. So too with **كَمَّتْ**, the idea being expressed negatively.

*Perfect Tense.*

|                           |                           |                           |             |
|---------------------------|---------------------------|---------------------------|-------------|
| <b>كَمَّ</b> <b>كَمَّ</b> | I may have finished (m.). | <b>كَمَّ</b> <b>كَمَّ</b> | 1st plural. |
| <b>كَمَّ</b> <b>كَمَّ</b> | 1st fem.                  | <b>كَمَّ</b> <b>كَمَّ</b> | 2nd plural. |
| <b>كَمَّ</b> <b>كَمَّ</b> | 2nd masc.                 | <b>كَمَّ</b> <b>كَمَّ</b> | 3rd plural. |
| <b>كَمَّ</b> <b>كَمَّ</b> | 2nd fem.                  |                           |             |
| <b>كَمَّ</b> <b>كَمَّ</b> | 3rd masc.                 |                           |             |
| <b>كَمَّ</b> <b>كَمَّ</b> | 3rd fem.                  |                           |             |

This is formed by prefixing the auxiliary, **كَمَّ**, etc. to the perfect participle.



*Pluperfect Tense.*

|                               |                        |                               |             |
|-------------------------------|------------------------|-------------------------------|-------------|
| <b>لَمَّا كَانَتْ لَمَّتْ</b> | I might have finished. | <b>لَمَّا كَانَتْ لَمَّتْ</b> | 1st plural. |
| <b>لَمَّا كَانَتْ لَمَّتْ</b> | 1st fem.               | <b>لَمَّا كَانَتْ لَمَّتْ</b> | 2nd plural. |
| <b>لَمَّا كَانَتْ لَمَّتْ</b> | 2nd masc.              | <b>لَمَّا كَانَتْ لَمَّتْ</b> | 2nd plural. |
| <b>لَمَّا كَانَتْ لَمَّتْ</b> | 2nd fem.               | <b>لَمَّا كَانَتْ لَمَّتْ</b> | 3rd plural. |
| <b>لَمَّا كَانَتْ لَمَّتْ</b> | 3rd masc.              | <b>لَمَّا كَانَتْ لَمَّتْ</b> | 3rd plural. |
| <b>لَمَّا كَانَتْ لَمَّتْ</b> | 3rd fem.               |                               |             |

This tense is formed by prefixing the auxiliary, **لَمَّتْ**, etc. to the perfect participle.

## IMPERATIVE MOOD.

|              |                      |               |            |
|--------------|----------------------|---------------|------------|
| <b>كُنْ</b>  | Finish thou (masc.). | <b>كُنُوا</b> | Finish ye. |
| <b>كُنِي</b> | Finish thou (fem.).  |               |            |

The imperative is formed by inserting **و** between the second and third radicals, and giving the plural its appropriate termination.

NOTE 1.—Sometimes we have the following imperative: **كُنْ** **لَمَّا كَانَتْ** *be finishing*, and the plural **كُنُوا** **لَمَّا كَانَتْ**; but this is not common.

NOTE 2.—When the middle radical is **ك**, it is not ordinarily pronounced in the imperative; e. g. **كُنْ**, pronounced *shook*. When the middle or final radical is **و**, to avoid the coming together of two **و**'s, one is omitted in writing, e. g. the imperative of **كُنْ** is **كُنْ**; of **كُنْ** it is **كُنْ**, etc.

VERB WITH THE NEGATIVE PARTICLE **لَا** OR **لَيْسَ**.

Only the first person singular of each tense will be given, as the other persons can be easily supplied by the learner. As every verb in the language makes its negative form pre-

cisely like **كُذِبَ**, the subject need not be alluded to hereafter.

|                            |                      |
|----------------------------|----------------------|
| <b>لَا نَمُ كُذِبْنَا</b>  | I am not finishing.  |
| <b>لَا نَمُ كُذِبْتُمْ</b> | I was not finishing. |
| <b>لَا كُذِبْتُ</b>        | I did not finish.    |
| <b>لَا نَمُ كُذِبْنَا</b>  | I have not finished. |
| <b>لَا نَمُ كُذِبْنَا</b>  | I had not finished.  |
| <b>لَا كُذِبُّ</b>         | I shall not finish.  |
| <b>لَا تَمُ كُذِبْتُمْ</b> | I did not finish.    |

NOTE 1.—For the pronunciation of the imperfect and pluperfect tenses, see previous remarks on the elision of **هـ**. Thus, the imperfect is pronounced *leyin wa bipraka*, and the pluperfect *leyin wa prēka*.

NOTE 2.—It will be noticed that the future, in taking the negative, drops its preformative **لَا**. Sometimes, however, **لَا تَمُ كُذِبْتُمْ** is used as an emphatic future, e. g. **لَا تَمُ كُذِبْتُمْ وَلَا تَمُ كُذِبْتُمْ** neither will I come, nor will I eat.

NOTE 3.—The proper negative of **تَمُ كُذِبْتُمْ** is given above, but **لَا تَمُ كُذِبْتُمْ** is allowable.

NOTE 4.—The subjunctive takes **لَا** before its different tenses, which are not inverted. Vulgar usage sometimes employs **لَا** instead of **لَا** with the subjunctive.

NOTE 5.—Though the inversion of the present, imperfect, perfect, and pluperfect indicative, as a general rule, takes place only with the particle **لَا**, sometimes the inversion takes place without that particle. For example, **لَا تَمُ كُذِبْتُمْ** why are you going out?

#### VERBS USED INTERROGATIVELY.

The verb (as in English and French) takes no new forms in an interrogative sentence; and the interrogation is known only by the inflection of the voice or the sign placed at the end of the sentence.

## PASSIVE VOICE.

This will be most advantageously considered, after we finish the paradigms of the Active Voice.

## VERBS OF THE FIRST CLASS CONJUGATED LIKE

## كَذَبَ.

It is to be understood that when a verb is marked "1 or 2," the verb is either of the first or second class, its signification remaining unchanged. On the other hand, "1 and 2" denotes that the verb is conjugated in both methods, but with a change of signification.

It is not to be presumed that all the regular verbs of the first class are given here, or that any of the following lists are complete. An effort has, however, been made to collect as many of the verbs in common use as possible.

Although one meaning is placed opposite to each verbal root, this is by no means a dictionary. Frequently a verb is used in four or five or more significations. Only one, or at the most two of these are noted down.

|        |                                                |        |                                       |
|--------|------------------------------------------------|--------|---------------------------------------|
| كَبِدَ | to become lean.                                | كَبِدَ | to dry (intr.).                       |
| كَبِدَ | to thrive. 1 and 2.                            | كَبِدَ | to kneel.                             |
| كَبِدَ | to be scattered. 1 and 2.                      | كَبِدَ | to lighten (flash).                   |
| كَبِدَ | to scatter (seed). 1 or 2.                     | كَبِدَ | { to be or become cooked.<br>1 and 2. |
| كَبِدَ | { to be or become useless<br>or idle. 1 and 2. |        |                                       |
| كَبِدَ | to conceive.                                   | كَبِدَ | to fashion; mingle.                   |
| كَبِدَ | { to be pressed (with busi-<br>ness).          | كَبِدَ | to marry.                             |
| كَبِدَ | to bruise, crush.                              | كَبِدَ | to braid.                             |
| كَبِدَ | { to get well, be pleased.<br>1 and 2.         | كَبِدَ | to blaspheme. 1 or 2.                 |
| كَبِدَ | to be defouled. 1 and 2.                       | كَبِدَ | to stack up.                          |
| كَبِدَ | to diminish (intr.). 1 and 2.                  | كَبِدَ | to move (intr.).                      |

|         |                                                   |          |                                         |
|---------|---------------------------------------------------|----------|-----------------------------------------|
| كَمَدَ  | to circumcise.                                    | وَاتَى   | to buy.                                 |
| كَسَبَ  | { to laugh. The present is<br>{ generally كَسَبَ  | وَجَدَّ  | to struggle (in fight).                 |
| كَبَّرَ | to conquer.                                       | وَكَمَّ  | to oppress.                             |
| كَبَلَ  | to lose the bark. 1 and 2.                        | وَمَلَأَ | to fill (to the brim).                  |
| كَبَّطَ | to full (cloth).                                  | وَمَنَّ  | to look sullen.                         |
| كَبَّطَ | to grasp firmly, wring.                           | وَمَنَّ  | to sing.                                |
| كَبَّطَ | to steal.                                         | وَمَنَّ  | to weave, knit.                         |
| كَبَّطَ | to snatch.                                        | وَمَنَّ  | to become ready. 1 and 2.               |
| كَبَّطَ | to efface, scrape off.                            | وَمَنَّ  | to scratch (as a board).                |
| كَبَّطَ | { to strip off (as leaves), be<br>{ stripped off. | وَمَنَّ  | to scratch (with the nails).            |
| كَبَّطَ | to slip.                                          | وَمَنَّ  | to rise (as the sun).                   |
| كَبَّطَ | to grind (in a hand-mill).                        | كَبَّطَ  | { to mix, confuse (tr. and<br>{ intr.). |
| كَبَّطَ | { to shovel off, sweep away<br>{ (as a river).    | كَبَّطَ  | to confine, shut up.                    |
| كَبَّطَ | to slide.                                         | كَبَّطَ  | to start (with fear).                   |
| كَبَّطَ | to draw.                                          | كَبَّطَ  | to walk (around).                       |
| كَبَّطَ | to sacrifice.                                     | كَبَّطَ  | to become white.                        |
| كَبَّطَ | to seize or hold.                                 | كَبَّطَ  | to pound, to beat.                      |
| كَبَّطَ | to lock, to bar.                                  | كَبَّطَ  | to milk.                                |
| كَبَّطَ | to thresh.                                        | كَبَّطَ  | to err.                                 |
| كَبَّطَ | to lie down, to sleep.                            | كَبَّطَ  | to dream.                               |
| كَبَّطَ | to leak (as a roof). 1 or 2.                      | كَبَّطَ  | to change (intr.).                      |
| كَبَّطَ | to be seared. 1 and 2.                            | كَبَّطَ  | { to squeeze; to escape.<br>{ 1 and 2.  |
| كَبَّطَ | to touch.                                         | كَبَّطَ  | to lock; to set (as fruit).             |
| كَبَّطَ | to argue.                                         | كَبَّطَ  | to bear, to be patient.                 |

- سَمِيءٌ** to be or become sour.      **سَأَلْتُ** to ask for.  
**سَمِيءٌ** { to be or become rotten,      **سَكَدَ** to sink down. 1 and 2.  
           to putrify.  
**سَمِتَهُ** { to choke, drown, etc. (tr.      **سَكَبَ** to dip (tr. and intr.).  
           and intr.).  
**سَمِعَ** to prohibit, keep back.      **سَكَبَ** to drive away.  
**سَمَكَ** to wean.      **سَكَبَ** to beat up (as eggs).  
**سَمِدٌ** to be deficient.      **سَكَبَ** to grow fat.  
**سَمِعَ** to embrace.  
**سَمِدٌ** to thrust in.  
**سَمِدٌ** to dig.      **سَمِيَ** { to migrate, remove from  
                                                           place to place.  
**سَمِدٌ** to reap.      **سَمَكَ** to anoint, to paint (as eyes).  
**سَمِدٌ** to honor, praise.  
**سَمِدٌ** to be or become faint.  
**سَمِدٌ** to spoil (intr.).      **سَمَكَ** to seize by violence.  
**سَمِدٌ** to expend. 1 or 2.      **سَمَكَ** to split.  
**سَمِدٌ** to arrange in order.      **سَمَكَ** to be or become mature.  
**سَمِدٌ** to scoop out.  
**سَمِدٌ** to sweep.  
**سَمِدٌ** to be singed. 1 and 2.      **سَمِعَ** to prune (vines).  
**سَمِعَ** to grin.      **سَمَكَ** to fold. See **سَمَكَ**.  
**سَمِدٌ** to be or become sharp.      **سَمِعَ** to be or become hungry.  
**سَمِعَ** to think.      **سَمِدٌ** to deny (as one's religion).  
**سَمِعَ** to be worthy.      **سَمِدٌ** to be or become angry.  
**سَمِعَ** to thresh, pound up.  
**سَمِعَ** to thrust through.  
**سَمِعَ** to seal.      **سَمِعَ** to climb.  
**سَمِدٌ** to be boastful.      **سَمِعَ** to be evident.  
**سَمِعَ** to crush, break in pieces.      **سَمِعَ** to write.  
**سَمِعَ** to grind.      **سَمِدٌ** to tie a knot.

- 𦉑 to flash.  
 𦉒 to put on (clothes).  
 𦉓 to be fitting.  
 𦉔 to beckon, wink, etc.  
 𦉕 to lick.  
 𦉖 { to peck up (food); to em-  
 broider.  
 𦉗 to mix (liquids).  
 𦉘 to be found. 1 and 2.  
 𦉙 to be or become meek.  
 𦉚 to pluck.  
 𦉛 to rub off skin, to be bald.  
 𦉜 to be or become bitter.  
 𦉝 to scour, to be polished.  
 𦉞 to anoint.  
 𦉟 to stretch out.  
 𦉠 to tell a parable. 1 or 2.  
 𦉡 to bark (as a dog).  
 𦉢 to reprove.  
 𦉣 to hew.  
 𦉤 to vow.  
 𦉥 to pine away.  
 𦉦 to shy (as a horse).  
 𦉧 to abstain from meat, etc.
- 𦉨 to sift.  
 𦉩 to be or become ashamed.  
 𦉪 to drop (as water).  
 𦉫 to keep.  
 𦉬 to pull or root out.  
 𦉭 to saw.  
 𦉮 to blow (with the mouth).  
 𦉯 to fall.  
 𦉰 to shake (as clothes).  
 𦉱 to plant.  
 𦉲 to be slender or thin.  
 𦉳 to peck.  
 𦉴 to peck at.  
 𦉵 to drive (a nail).  
 𦉶 to paint. 1 or 2.  
 𦉷 to skin.  
 𦉸 to drain off (tr. and intr.).  
 𦉹 to kiss.  
 𦉺 to make an onset.  
 𦉻 to fall (as leaves).  
 𦉼 to trust.  
 𦉽 to worship.  
 𦉽 to fill up (tr. and intr.).  
 𦉿 to be or become quiet.

|          |                           |          |                                                    |
|----------|---------------------------|----------|----------------------------------------------------|
| فَلَيْتَ | to plunder.               | فَاسِرٌ  | to reflect. 1 or 2.                                |
| فَلَمَّ  | to redden, blush.         | فَاسِقٌ  | to open out, become flat.                          |
| فَلَجَّ  | to support, prop.         | فَاسِقٌ  | to be or become crooked.                           |
| فَلَجَّ  | to need.                  | فَالِسٌ  | { to work. Present parti-<br>ciple may be فَالِسٌ. |
| فَلَجَّ  | to rot.                   | فَالِيٌّ | to go out. 1 and 2.                                |
| فَلَجَّ  | to become empty. 1 and 2. | فَالِيٌّ | to be crooked, deceitful.                          |
| فَلَجَّ  | to wait.                  | فَالِيٌّ | to fight.                                          |
| فَلَجَّ  | to be or become weary of. | فَالِيٌّ | to exult.                                          |
| فَلَجَّ  | to be beautiful. 1 and 2. | فَالِيٌّ | to command. 1 or 2.                                |
| فَلَجَّ  | to reproach.              | فَالِيٌّ | to blossom.                                        |
| فَلَجَّ  | to deny.                  | فَالِيٌّ | to flee (as sleep).                                |
| فَلَجَّ  | to bolt (as flour).       | فَالِيٌّ | to fly.                                            |
| فَلَجَّ  | to scratch, trace.        | فَالِيٌّ | to tear, wear out.                                 |
| فَلَجَّ  | to suck in.               | فَالِيٌّ | to rub, use friction.                              |
| فَلَجَّ  | to comb.                  | فَالِيٌّ | to burst out, to make burst.                       |
| فَلَجَّ  | to undo, pull down.       | فَالِيٌّ | to cut.                                            |
| فَلَجَّ  | to do.                    | فَالِيٌّ | { to spread, as wings (tr.<br>and intr.).          |
| فَلَجَّ  | to pass.                  | فَالِيٌّ | to separate (tr. and intr.).                       |
| فَلَجَّ  | to spin.                  | فَالِيٌّ | to rend. 1 or 2.                                   |
| فَلَجَّ  | See under فَلَجَّ, p. 63. | فَالِيٌّ | to stretch (out).                                  |
| فَلَجَّ  | to be baptized.           | فَالِيٌّ | { to be or become sorry.<br>1 or 2.                |
| فَلَجَّ  | to dwell.                 | فَالِيٌّ | { to be or become straight.<br>1 and 2.            |
| فَلَجَّ  | to dig out.               | فَالِيٌّ | to melt (intr.). 1 and 2.                          |
| فَلَجَّ  | to flee.                  | فَالِيٌّ | to open.                                           |

- فَاكَّ to wind (tr. and intr.).  
 فَاكَّ to scorch, as food (intr.).  
 فَاكَّ to squat.  
 فَاكَّ to be or become mad.  
 فَاكَّ to string (as peppers).  
 فَاكَّ to receive. 1 or 2.  
 فَاكَّ to complain.  
 فَاكَّ to bury.  
 فَاكَّ to joint together.  
 فَاكَّ { to be or become holy.  
 } 1 and 2.  
 فَاكَّ { to put on (the outer gar-  
 } ment).  
 فَاكَّ to kill.  
 فَاكَّ to gather (grapes).  
 فَاكَّ to turn aside.  
 فَاكَّ { to lose the bark (as a tree).  
 } 1 and 2.  
 فَاكَّ to be crushed, to crush.  
 فَاكَّ to twist.  
 فَاكَّ to pinch.  
 فَاكَّ to be wrinkled or puckered.  
 فَاكَّ to fold. 1 or 2.  
 فَاكَّ to partake of the sacrament.  
 فَاكَّ to bite.  
 فَاكَّ to win; to overlay.  
 فَاكَّ to sweep, rake. 1 and 2.
- فَاكَّ to tremble.  
 فَاكَّ to stone.  
 فَاكَّ to be numb.  
 فَاكَّ to be broad.  
 فَاكَّ to run.  
 فَاكَّ to have mercy on. 1 or 2.  
 فَاكَّ to be far.  
 فَاكَّ { to ride. Future some-  
 } times فَاكَّ فَاكَّ.  
 فَاكَّ to be or become soft.  
 فَاكَّ to kick, stamp.  
 فَاكَّ to dance.  
 فَاكَّ to delineate.  
 فَاكَّ to boil.  
 فَاكَّ to let, let go.  
 فَاكَّ to confuse, to be confused.  
 فَاكَّ to leap.  
 فَاكَّ to be or become warm.  
 فَاكَّ to spread out.  
 فَاكَّ to pluck.  
 فَاكَّ { to strip off' (as one's  
 } clothes). 1 and 2.  
 فَاكَّ to be dislocated. 1 and 2.  
 فَاكَّ to be parboiled. 1 and 2.  
 فَاكَّ to break.  
 فَاكَّ to overflow (intr.). 1 and 2.



|           |                                     |        |                              |
|-----------|-------------------------------------|--------|------------------------------|
| تَعَلَّفَ | to be or become palsied.            | أَلْفَ | to perish. 1 and 2.          |
| تَعَلَّفَ | to level. 1 or 2.                   | أَلْفَ | to perish, be lost. 1 and 2. |
| تَعَلَّفَ | to be pleasing to.                  | أَلْفَ | to spill (intr.). 1 and 2.   |
| تَعَلَّفَ | to take.                            | أَلْفَ | to mould or be mouldy.       |
| تَعَلَّفَ | } to burst (as an egg). 1<br>and 2. | أَلْفَ | to meet.                     |
| تَعَلَّفَ |                                     | أَلْفَ | to sneeze.                   |
| تَعَلَّفَ | to sag down.                        | أَلْفَ | to weigh (tr.).              |
| تَعَلَّفَ | to partake. 1 or 2.                 | أَلْفَ | to be reformed. 1 and 2.     |
| تَعَلَّفَ | to eat out.                         | أَلْفَ | to crumb up.                 |
| تَعَلَّفَ | to transplant. 1 or 2.              | أَلْفَ | to be mended. 1 and 2.       |
| تَعَلَّفَ | to be or become silent.             | أَلْفَ | to be buttoned. 1 and 2.     |
| تَعَلَّفَ | to be or become numb.               |        |                              |
| تَعَلَّفَ | to break.                           | أَلْفَ | to be or become thick.       |
| تَعَلَّفَ | to thrust.                          | أَلْفَ | to wither (intr.).           |
| تَعَلَّفَ | to remember.                        | أَلْفَ | to press out (juice).        |
| تَعَلَّفَ | to fall down (as a wall).           |        |                              |

NOTE.—Some verbs of four radicals are included in the above list, as they are in every respect regular, except that the second radical takes  $\frac{1}{-}$  in preference to  $\frac{2}{-}$  (according to the analogy of the ancient language) in the present participle. Thus we have  $\text{تَسَلَّمَ}$  "dreaming,  $\text{تَحَلَّلَ}$  "withering,  $\text{تَضَلَّ}$  "pressing out.

#### CLASS II. REGULAR VERB.

Verbs of the first class are very often intransitive. On the other hand, the majority of verbs of the second class are transitive. A number of verbs, which, when conjugated according to the first class, are intransitive, when conjugated according to the second class, become transitive. For ex-

ample, **فَلِيَد**, if it conform to the preceding paradigm, denotes *to go out*; but if it conform to the following paradigm, *to bring out* or *to cause to come out*. The same is true of **فَدَص**: when conjugated as a verb of the second class, it denotes *to finish*, in a transitive sense, or *to save*.

It is, however, to be remarked that a few verbs are used indifferently as verbs of the first or second class, without any change of signification. Thus **فَصِيَد**, following either paradigm, is transitive, and means *to command*. More rarely a verb is intransitive in either conjugation, as **فَدِيك** *to leak*, which is properly of the first class, but used in some districts as if of the second class.

Verbs of the second class have regularly three radicals. A **ص** is prefixed to the root in all its inflections by the people of Tiary, Tekhoma, Nochea, and the western slopes of the Koordish mountains, but is not heard on the plain of Oroomiah. It has been for a number of years omitted in our books.

The rules for the formation of compound tenses being the same in all verbs, it is unnecessary to repeat them. The two conjugations do not differ in this respect, but in the form of the infinitive, the participles, the preterite, and the imperative.

To form the present participle from the root, the first radical takes  $\text{ـ} \text{ـ}$  when the root has  $\text{ـ} \text{ـ}$ , and  $\text{ـ} \text{ـ}$  when the root has  $\text{ـ} \text{ـ}$ . If  $\text{ـ} \text{ـ}$  is the first vowel, **و** is inserted after the second radical; and when  $\text{ـ} \text{ـ}$  is the first vowel, **و** is inserted. The third radical takes  $\text{ـ} \text{ـ}$  with final **ل**. We will again take **فَدَص** as the model.

INFINITIVE **فَدَصْ** *to save*.

*Present Participle.*

**فَدَصِي** saving.

*Perfect Participle.*

**فَدَصِي**, **فَدَصِي** having saved.

## INDICATIVE MOOD.

*Present Tense.*

|                  |                   |                    |             |
|------------------|-------------------|--------------------|-------------|
| أَنَا أَصِلُّ    | I am saving (m.). | أَنْتُمْ تَصِلُونَ | 1st plural. |
| أَنْتِ تَصِلِينَ | 1st fem.          | أَنْتُمْ تَصِلُونَ | 2nd plural. |
| أَنْتَ تَصِلُ    | 2nd masc.         | أَنْتُمْ تَصِلُونَ | 3rd plural. |
| أَنْتِ تَصِلِينَ | 2nd fem.          |                    |             |
| هُوَ يَصِلُ      | 3rd masc.         |                    |             |
| هِيَ تَصِلُ      | 3rd fem.          |                    |             |

*Imperfect Tense.*

|                  |                    |                    |             |
|------------------|--------------------|--------------------|-------------|
| أَنَا أَصِلُّ    | I was saving (m.). | أَنْتُمْ تَصِلُونَ | 1st plural. |
| أَنْتِ تَصِلِينَ | I was saving (f.). | أَنْتُمْ تَصِلُونَ | 2nd plural. |
| أَنْتَ تَصِلُ    | 2nd masc.          | أَنْتُمْ تَصِلُونَ | 3rd plural. |
| أَنْتِ تَصِلِينَ | 2nd fem.           |                    |             |
| هُوَ يَصِلُ      | 3rd masc.          |                    |             |
| هِيَ تَصِلُ      | 3rd fem.           |                    |             |

The same elision takes place which has been repeatedly noticed. We are to pronounce *parookin wa*, etc. Notice this in the pluperfect.

*Preterite Tense.*

|                  |               |                      |             |
|------------------|---------------|----------------------|-------------|
| أَنَا صَلَّيْتُ  | I saved (m.). | أَنْتُمْ صَلَّيْتُمْ | 1st plural. |
| أَنْتَ صَلَّيْتَ | 2nd masc.     | أَنْتُمْ صَلَّيْتُمْ | 2nd plural. |
| أَنْتِ صَلَّيْتِ | 2nd fem.      | أَنْتُمْ صَلَّيْتُمْ | 3rd plural. |
| هُوَ صَلَّيْتُ   | 3rd masc.     |                      |             |
| هِيَ صَلَّيْتُ   | 3rd fem.      |                      |             |

This is formed like the corresponding tense in verbs of the first class, except that **هـ** is inserted after the first radical.

*Perfect Tense.*

|                   |                    |                       |             |
|-------------------|--------------------|-----------------------|-------------|
| كَمَدْتُ نَفْسِي  | I have saved (m.). | كَمَدْتُمْ نَفْسَكُمْ | 1st plural. |
| كَمَدْتِ نَفْسِي  | 1st fem.           | كَمَدْتُمْ نَفْسَهُمْ | 2nd plural. |
| كَمَدْتَ نَفْسَهُ | 2nd masc.          | كَمَدْتُمْ نَفْسَهُمْ | 2nd plural. |
| كَمَدْتِ نَفْسَهُ | 2nd fem.           | كَمَدْتُمْ نَفْسَهُمْ | 2nd plural. |
| كَمَدْتَ نَفْسَهُ | 3rd masc.          | كَمَدْتُمْ نَفْسَهُمْ | 3rd plural. |
| كَمَدْتِ نَفْسَهُ | 3rd fem.           | كَمَدْتُمْ نَفْسَهُمْ | 3rd plural. |

The perfect participle is formed by inserting **ه** after the first radical, and giving the last radical the vowel **ـَ** with final **ت**.

NOTE.—In some cases, **ـِ** is inserted between the second and third radicals, as, for instance, **حَمِيئًا** *having envied*. This vowel always appears in the feminine participle.

When the root takes **ـِ** instead of **ـَ**, the perfect participle, with scarcely an exception, takes this **ـِ** between the second and third radicals, and the same vowel appears also in the future; as **حَتَّى تَحْتَبِي** *I will envy*. By inspecting the catalogue of verbs of this class, it will be seen that this usage is founded on the principles of euphony. For example, verbs whose second and third radicals are the same, take this vowel; and also verbs whose middle radical is **ه**. If it should be objected that **تَوَّابًا** *to repent*, and similar verbs, with radical **ه**, have **ـَ** in the root and **ـِ** in the perfect participle, it may be replied, that, although **ـَ** is written in accordance with the rules of the ancient language (Hoff. § 12, 1), the sound is that of **ـِ**. Thus **كَمَدْتُ**, **كَمَدْتِ**.

*Pluperfect Tense.*

|                   |                   |                       |             |
|-------------------|-------------------|-----------------------|-------------|
| كَمَدْتُ نَفْسِي  | I had saved (m.). | كَمَدْتُمْ نَفْسَكُمْ | 1st plural. |
| كَمَدْتِ نَفْسِي  | 1st fem.          | كَمَدْتُمْ نَفْسَهُمْ | 2nd plural. |
| كَمَدْتَ نَفْسَهُ | 2nd masc.         | كَمَدْتُمْ نَفْسَهُمْ | 2nd plural. |
| كَمَدْتِ نَفْسَهُ | 2nd fem.          | كَمَدْتُمْ نَفْسَهُمْ | 2nd plural. |
| كَمَدْتَ نَفْسَهُ | 3rd masc.         | كَمَدْتُمْ نَفْسَهُمْ | 3rd plural. |
| كَمَدْتِ نَفْسَهُ | 3rd fem.          | كَمَدْتُمْ نَفْسَهُمْ | 3rd plural. |

*Future Tense.*

כִּדְּשֵׁנִי I will save (m.)      כִּדְּשֵׁנִי 1st plural.

This is inflected like the corresponding tense of the first class. Those verbs, however, which have  $\text{--}$  in the root, or  $\text{--}$  in the perfect participle, have the same vowels here also; e. g. כִּדְּשֵׁנִי to return (tr.), cause to turn, has its perfect participle כִּדְּשֵׁנִי, and its future כִּדְּשֵׁנִי.

*Second Future Tense.*

|                                      |                          |
|--------------------------------------|--------------------------|
| כִּדְּשֵׁנִי I shall have saved (m.) | כִּדְּשֵׁנִי 1st plur.   |
| כִּדְּשֵׁנִי 1st fem.                |                          |
| כִּדְּשֵׁנִי 2nd masc.               | כִּדְּשֵׁנִי 2nd plural. |
| כִּדְּשֵׁנִי 2nd fem.                |                          |
| כִּדְּשֵׁנִי 3rd masc.               | כִּדְּשֵׁנִי 3d plur.    |
| כִּדְּשֵׁנִי 3rd fem.                |                          |

## SUBJUNCTIVE MOOD.

*Present Tense.*

כִּדְּשֵׁנִי I may save (m.)      כִּדְּשֵׁנִי 1st plural.

This is inflected like the corresponding tense of the first class, and takes  $\text{--}$ , as well as  $\text{--}$ , between the second and third radicals, whenever the future takes them.

*Second Present Tense.*

|                                   |                          |
|-----------------------------------|--------------------------|
| כִּדְּשֵׁנִי I may be saving (m.) | כִּדְּשֵׁנִי 1st plural. |
| כִּדְּשֵׁנִי 1st fem.             |                          |
| כִּדְּשֵׁנִי 2nd masc.            | כִּדְּשֵׁנִי 2nd plural. |
| כִּדְּשֵׁנִי 2nd fem.             |                          |
| כִּדְּשֵׁנִי 3rd masc.            | כִּדְּשֵׁנִי 3rd plural. |
| כִּדְּשֵׁנִי 3rd fem.             |                          |

*Imperfect Tense.*

كُذِّبْتُ I might save (m.).      كُذِّبْتُمْ 1st plural.

This is inflected like the corresponding tense of the first class. Like the present tense, its vowels depend on the vowels of the future, to which they always conform.

*Perfect Tense.*

كُذِّبْتُ I may have saved (m.).      كُذِّبْتُمْ 1st plural.  
 كُذِّبْتُ 1st fem.      كُذِّبْتُمْ 2nd plural.  
 كُذِّبْتُمْ 2nd masc.      كُذِّبْتُمْ 2nd plural.  
 كُذِّبْتُمْ 2nd fem.      كُذِّبْتُمْ 3rd plural.  
 كُذِّبْتُمْ 3rd masc.      كُذِّبْتُمْ 3rd plural.  
 كُذِّبْتُمْ 3rd fem.      كُذِّبْتُمْ 3rd plural.

*Pluperfect Tense.*

كُذِّبْتُ I might have saved (m.).      كُذِّبْتُمْ 1st plural.  
 كُذِّبْتُ 1st fem.      كُذِّبْتُمْ 2nd plural.  
 كُذِّبْتُمْ 2nd masc.      كُذِّبْتُمْ 2nd plural.  
 كُذِّبْتُمْ 2nd fem.      كُذِّبْتُمْ 3rd plural.  
 كُذِّبْتُمْ 3rd masc.      كُذِّبْتُمْ 3rd plural.  
 كُذِّبْتُمْ 3rd fem.      كُذِّبْتُمْ 3rd plural.

## IMPERATIVE MOOD.

كُذِّبْ save thou (m.).      كُذِّبْ }  
 كُذِّبِي save thou (f.).      or } save ye.  
 كُذِّبْكُمْ }

It is to be particularly noted that the verbs marked *i* in the following table make the plural imperative by simply adding **ف** to the singular. Thus, **كُذِّبْ** *envy ye*, **كُذِّبْكُمْ**

answer ye, etc. The second form given above, **فَدَيْمَةٌ**, may be used with other verbs, but is not so common, and is now omitted in our books. **يَجِدْ** forms its imperative plural thus: **يَجِدُوا**.

VERBS OF THE SECOND CLASS CONJUGATED LIKE  
**فَدَيْمٌ**.

NOTE.—*r*, following a verb, shows that it conforms in every respect to **فَدَيْمٌ**; *i*, that it takes *-i-* in the present participle, *-a-* in the perfect participle, etc. Verbs are not repeated in this table which are used as verbs of either class, without a change of signification, and which have been given already in the first table.

|                                                 |                                              |
|-------------------------------------------------|----------------------------------------------|
| <b>تَأْتِي</b> to cultivate. <i>r</i>           | <b>يَكْبَسُ</b> to strip off bark. <i>r</i>  |
| <b>تَأْتِي</b> to scatter (tr.). <i>r</i>       | <b>يَكْفِي</b> to spy out. <i>i</i>          |
| <b>تَأْتِي</b> to glean. <i>i</i>               | <b>يَكْتُمُ</b> to tempt. <i>r</i>           |
| <b>تَأْتِي</b> to envy. <i>i</i>                | <b>يَكْبِتُ</b> to wallow. <i>i</i>          |
| <b>تَأْتِي</b> to search. <i>r</i>              | <b>يَكْتَبُ</b> to be dizzy. <i>i</i>        |
| <b>تَأْتِي</b> to render vain or idle. <i>r</i> | <b>يَكْتَبُ</b> to look. <i>r</i>            |
| <b>تَأْتِي</b> to heal. <i>r</i>                |                                              |
| <b>تَأْتِي</b> to deflour. <i>r</i>             | <b>يُدْنِي</b> to support, nourish. <i>r</i> |
| <b>تَأْتِي</b> to degrade (tr.). <i>r</i>       | <b>يُدْلِي</b> to lie. <i>r</i>              |
| <b>تَأْتِي</b> to ask a question. <i>r</i>      | <b>يُدْبِي</b> to sear. <i>r</i>             |
| <b>تَأْتِي</b> to bless. <i>r</i>               |                                              |
| <b>تَأْتِي</b> to cook. <i>r</i>                | <b>يُدْبِي</b> to provoke. <i>i</i>          |
| <b>تَأْتِي</b> to do skilfully. <i>r</i>        | <b>يُدْبِي</b> to make ready. <i>r</i>       |
|                                                 | <b>يُدْبِي</b> to help. <i>i</i>             |
| <b>تَأْتِي</b> to wrangle. <i>r</i>             | <b>يُدْبِي</b> to believe. <i>i</i>          |
| <b>تَأْتِي</b> to answer. <i>i</i>              | <b>يُدْبِي</b> to beget. <i>r</i>            |

|       |                                                                         |                   |                                   |
|-------|-------------------------------------------------------------------------|-------------------|-----------------------------------|
| وَبَّ | to sell. <i>r</i>                                                       | وَجَّدَ           | to find time; to supply. <i>r</i> |
| وَجَّ | to join. <i>i</i>                                                       | وَجَّدَ           | to return (tr.). <i>i</i>         |
| وَجَّ | to disturb, be disturbed. <i>i</i>                                      | وَجَّ             | to love. <i>i</i>                 |
| وَجَّ | to defile, or become defiled,<br>with milk, etc., during fast. <i>i</i> | وَجَّ             | to heat (tr.). <i>i</i>           |
| وَجَّ |                                                                         | وَجَّ             | to find. <i>r</i>                 |
| وَجَّ | to prepare. <i>r</i>                                                    | وَجَّ             | to blacken (tr.). <i>i</i>        |
| وَجَّ | to incite. <i>r</i>                                                     | وَجَّ             | to cover, shut. <i>r</i>          |
| وَجَّ | to become cold. <i>r</i>                                                | وَجَّ             | to bow (tr.). <i>i</i>            |
| وَجَّ | to ask after one's health. <i>r</i>                                     | وَجَّ             | to pay a debt. <i>i</i>           |
| وَجَّ | to renew. <i>i</i>                                                      | وَجَّ             | to teach. <i>r</i>                |
| وَجَّ | to rule. <i>r</i>                                                       | وَجَّ             | to smell. <i>i</i>                |
| وَجَّ | to wash. <i>i</i>                                                       | وَجَّ             | to nurse. <i>i</i>                |
| وَجَّ | to be or make strong. <i>i</i>                                          | وَجَّ             | to apply (attention). <i>i</i>    |
| وَجَّ | to escape. <i>r</i>                                                     | وَجَّ             | to cause to ascend. <i>r</i>      |
| وَجَّ | to singe. <i>r</i>                                                      | وَجَّ             | to cool (tr.). <i>i</i>           |
| وَجَّ | to play. <i>r</i> and <i>i</i>                                          | وَجَّ             | to burn (tr.). <i>r</i>           |
| وَجَّ | to indulge. <i>i</i>                                                    | وَجَّ             | to raise. <i>i</i>                |
| وَجَّ | to bury. <i>r</i>                                                       | وَجَّ             | to chisel out. <i>i</i>           |
| وَجَّ | to drive away. <i>r</i>                                                 | وَجَّ             | to cool (tr.). <i>i</i>           |
| وَجَّ | to hem; to brush up. <i>r</i>                                           | وَجَّ             | to cause to hit. <i>i</i>         |
| وَجَّ | to roll up. <i>r</i>                                                    | وَجَّ             | to lift up. <i>r</i>              |
| وَجَّ | to carry (away). <i>r</i>                                               | وَجَّ             | to kindle (tr.). <i>i</i>         |
| وَجَّ | This root is also <b>وَجَّ</b> ,<br><b>وَجَّ</b> , or <b>وَجَّ</b> .    | وَجَّ             | to place. <i>r</i>                |
| وَجَّ |                                                                         | to blot. <i>i</i> | وَجَّ                             |



- فَوَّضَ** to empty (tr.). *r*  
**فَوَّضَ** to ornament. *r*  
**فَوَّضَ** to maim. *i*  
**فَوَّضَ** to wonder. *r*  
**فَوَّضَ** to vex or be vexed. *i*  
**فَوَّضَ** to gape. *i*  
**فَوَّضَ** to atone. *r*  
**فَوَّضَ** to muse. *r*  
**فَوَّضَ** to bring out. *r*  
**فَوَّضَ** to cut out. *r*  
**فَوَّضَ** to gaze at. *r*  
**فَوَّضَ** to stretch out. *r*  
**فَوَّضَ** to translate. *r*  
**فَوَّضَ** to chew the cud, to digest. *r*  
**فَوَّضَ** to be or become sober. *i*  
**فَوَّضَ** to refine. *i*  
**فَوَّضَ** to anticipate. *r*  
**فَوَّضَ** to make holy. *r*  
**فَوَّضَ** to promise. *i*  
**فَوَّضَ** to happen. *i*  
**فَوَّضَ** to look. *r*  
**فَوَّضَ** to peel. *r*  
**فَوَّضَ** to squeeze in. *i*  
**فَوَّضَ** to glorify. *r*  
**عَدَّ** to entice. *r*  
**عَدَّ** to be or become foolish. *i*  
**عَدَّ** to send. *r*  
**عَدَّ** to long for. *i*  
**عَدَّ** to praise. *r*  
**عَدَّ** to strip, despoil. *r*  
**عَدَّ** to be or become quiet. *i*  
**عَدَّ** to dislocate. *r*  
**عَدَّ** to parboil. *r*  
**عَدَّ** to perform a burial service. *r*  
**عَدَّ** to be or become peaceful. *i*  
**عَدَّ** to make overflow. *r*  
**عَدَّ** to be acquainted with. *i*  
**عَدَّ** } to be partaker. *r* and *i*  
**عَدَّ** }  
**عَدَّ** to repent. *i*  
**عَدَّ** to cause to perish. *r*  
**عَدَّ** to destroy. *r*  
**عَدَّ** to finish. *i*  
**عَدَّ** to sigh. *r*  
**عَدَّ** to prop. *r*  
**عَدَّ** to spill. *r*  
**عَدَّ** to abandon. *r*  
**عَدَّ** to make. *r*  
**عَدَّ** to button. *r*

A verb of four radicals may follow this paradigm, e. g. **دُمِدِم** to shed tears; **د** being regarded as a quiescent. A few of the above roots beginning with **د** are really causatives, a weak radical, as, for instance, **د** in the case of **دَحَف**, having fallen out. The rules for the formation and conjugation of causatives will be considered hereafter.

IRREGULAR VERBS OF THE FIRST CLASS.

FIRST VARIETY. FIRST RADICAL **د**. Root **دَجَد** to eat.

INDICATIVE MOOD.

*Present Tense.*

|                                 |                             |
|---------------------------------|-----------------------------|
| <b>دَجِدُ</b> I am eating (m.). | <b>دَجِدُوا</b> 1st plural. |
| <b>دَجِدِي</b> 1st fem.         |                             |
| <b>دَجِدُكَ</b> 2nd masc.       | <b>دَجِدُوا</b> 2nd plural. |
| <b>دَجِدِيكَ</b> 2nd fem.       |                             |
| <b>دَجِدْكَ</b> 3rd masc.       | <b>دَجِدُوا</b> 3rd plural. |
| <b>دَجِدِيكَ</b> 3rd fem.       |                             |

The only irregularity here is owing to the **د**. This is heard but faintly, if at all, and the **د** is lengthened to **دَ**.

*Imperfect Tense.*

|                                  |                                 |
|----------------------------------|---------------------------------|
| <b>دَجِدُ</b> I was eating (m.). | <b>دَجِدُوا</b> We were eating. |
|----------------------------------|---------------------------------|

*Preterite Tense.*

|                        |                           |
|------------------------|---------------------------|
| <b>دَجَدْتُ</b> I ate. | <b>دَجَدْتُمْ</b> We ate. |
|------------------------|---------------------------|

*Perfect Tense.*

|                               |                                  |
|-------------------------------|----------------------------------|
| <b>دَجَدْتُ</b> I have eaten. | <b>دَجَدْتُمْ</b> We have eaten. |
|-------------------------------|----------------------------------|

The perfect participle, by the aid of which this tense is formed, is regular; but the first radical is silent, as well as in the preterite.

*Future Tense.*

The future tense is regular, and the imperative also, except that in the latter the **ل** is not sounded. It is written **أَكْثِرْ** eat thou, **أَكْثِرِي** eat ye.

NOTE.—It will be understood, both in regard to this and the following varieties, that those tenses which are not mentioned are perfectly regular.

LIST OF VERBS WITH INITIAL **ل**.

|                           |                          |                                  |
|---------------------------|--------------------------|----------------------------------|
| <b>أَدْخُلْ</b> to enter. | <b>اَذْهَبْ</b> to go.   | <b>اَصْعَدْ</b> to go up.        |
| <b>أَقْبَلْ</b> to say.   | <b>أَبْصُرْ</b> to bind. | <b>أَبْرِئْ</b> to cool (intr.). |

The verbs **أَدْخُلْ** and **أَقْبَلْ** are entirely regular; i. e. they conform to the preceding paradigm. The same is true of **اَذْهَبْ**, except in the future, where **ذ** is for the most part not sounded (see Hoff. § 27, 4, a), and in the imperative, which is **اِذْهَبْ** in the singular, and **اِذْهَبُوا** in the plural. Compare the imperative of the same verb in the ancient language, **اِذْهَبْ**, **اِذْهَبِي**, etc. In the modern, we often hear **اِذْهَبِي** go thou, just as **اِذْهَبْ** in the ancient, and **אִזְהַבְּךָ** in the Hebrew. This suffix is used with the imperative of but few verbs; e. g. **اِذْهَبْ**, **اِذْهَبِي**, etc. The idiom will be referred to farther on, when the relation of the modern to the ancient verb is discussed.

*Future Tense of اَذْهَبْ.*

|                                 |                               |
|---------------------------------|-------------------------------|
| <b>اَذْهَبُ</b> I will go (m.). | <b>اَذْهَبُوا</b> 1st plural. |
| <b>اَذْهَبِي</b> 1st fem.       |                               |
| <b>اَذْهَبْ</b> 2nd masc.       | <b>اَذْهَبُوا</b> 2nd plural. |
| <b>اَذْهَبِي</b> 2nd fem.       |                               |
| <b>اَذْهَبْ</b> 3rd masc.       | <b>اَذْهَبُوا</b> 3rd plural. |
| <b>اَذْهَبِي</b> 3rd fem.       |                               |

NOTE 1.—With a negative preceding, **ذ** is not sounded in common conversation (e. g. **لَا ذُوكُ**), and three syllables are reduced to two.

NOTE 2.—In Bootan, we have the following form of the future, which is well worthy of a place in our grammar, as it throws light on the relation of the ancient to the modern language.

|                                   |                                    |
|-----------------------------------|------------------------------------|
| <b>ذُوكُ</b> 1 sing. (m. and f.). | <b>ذُوكُوكُ</b> 1st plural.        |
| <b>ذُوكُوكُمُ</b> 2nd masc.       | <b>ذُوكُوكُمُوكُمُ</b> 2nd plural. |
| <b>ذُوكُوكِكُ</b> 2nd fem.        |                                    |
| <b>ذُوكُوكُوكُ</b> 3rd masc.      | <b>ذُوكُوكُوكُوكُ</b> 3rd plural.  |
| <b>ذُوكُوكُوكِكُ</b> 3rd fem.     |                                    |

NOTE 3.—On the plain of Oroomiah, the verb **ذُوكُ** is generally used instead of **ذُوكُ** in all the tenses of the indicative, except the future, and in the imperative. The present tense is **ذُوكُوكُ** (in some villages **ذُوكُوكُوكُ**), the preterite **ذُوكُوكُ**, the perfect **ذُوكُوكُوكُ**, and the imperative **ذُوكُوكُ**. This is no doubt the ancient **ذُوكُ** to *crawl*, and, sometimes, to *move one's self*. We occasionally hear in the mountains the future **ذُوكُوكُ**. It would have been better to write the preterite **ذُوكُوكُ**, and the perf. part. **ذُوكُوكُوكُ**, had the thing been originally understood. As to the dropping of **ذ**, compare **ذُوكُ** with the ancient **ذُوكُ**, **ذُوكُ**, and the corresponding words in Hebrew.

In regard to **ذُوكُوكُ**, **ذُوكُوكُ**, and **ذُوكُوكُ**, there is some question whether they should stand here, or be classed with the second variety. If we regard the usage on the plain of Oroomiah only, it would seem that they ought to be considered as verbs with medial **ذ**. The present participle is almost always spoken in this province as if written **ذُوكُوكُوكُ**, **ذُوكُوكُوكُ**, and **ذُوكُوكُوكُ**, i. e. like **ذُوكُوكُ**; and the futures are often **ذُوكُوكُوكُ**, **ذُوكُوكُوكُ**, **ذُوكُوكُوكُ**, i. e. like

كَبَّ. On the other hand, the usage in Koordistan makes them regular verbs with initial **ك**, like كَبَّ. The ancient root of كَبَّ is also كَبَّ. We have therefore preferred to class them here. It should not be unnoticed that when كَبَّ, etc. are not used in Oroomiah as the futures of these verbs, we have instead كَبَّ, كَبَّ, etc.

SECOND VARIETY. MIDDLE RADICAL **ك** OR **ح**.

The middle radical in this variety inclines sometimes to **ك**, and sometimes, especially in Koordistan, to the sound of **ح**. (See Hoff. § 33, 3, *b*.) Nordheimer is probably correct in saying (§ 397), in regard to such verbs, that the root properly consists of two strong immutable consonants, in which the fundamental idea of the verb is contained; and that between these a weak letter is inserted to complete the usual form. This falls out often, as will be seen hereafter, in the causative form, and always in the reduplicated form.

For the sake of uniformity the roots are now all written with medial **ك**.

Take for example كَبَّ to remain.

INDICATIVE MOOD.

*Present Tense.*

كَبُّنَا I am remaining (m.). كَبُّنَا We are remaining.

This is regular, if we consider **ح** the middle radical.

*Preterite Tense.*

كَبَبْتُ I remained (m. and f.). كَبَبْنَا We remained.

Whether the second radical here be called **ك** or **ح**, it is not at all sounded, and instead of كَبَبْتُ or كَبَبْنَا, we write كَبَبْتُ.

*Perfect Tense.*

كَبَبْتُ I have remained (m.). كَبَبْنَا We have remained.

The participle, which would regularly be **قَائِمٌ** or **قَائِمَةٌ**, is contracted into **قَائِمٌ**, the feminine of which is **قَائِمَةٌ**.

*Future Tense.*

|                                     |                               |
|-------------------------------------|-------------------------------|
| <b>قَائِمٌ</b> I shall remain (m.). | <b>قَائِمُونَ</b> 1st plural. |
| <b>قَائِمَةٌ</b> 1st fem.           |                               |
| <b>قَائِمَانِ</b> 2nd masc.         | <b>قَائِمَاتُ</b> 2nd plural. |
| <b>قَائِمَاتِ</b> 2nd fem.          |                               |
| <b>قَائِمًا</b> 3rd masc.           | <b>قَائِمَةً</b> 3rd plural.  |
| <b>قَائِمَةً</b> 3rd fem.           |                               |

The vowel  $-e$  here forms a diphthong with the following  $-a$ , excepting in the third singular masculine.

IMPERATIVE MOOD.

**قَامِ** remain thou.

**قَامُوا** remain ye.

Here the middle radical falls out, and we write as above, instead of **قَامِي** or **قَامُوا**.

VERBS FOLLOWING THE ANALOGY OF **قَامَ**.

**قَامَ** to make water.

**سَمِي** to sew.

**قَامَ** to judge.

**سَمِي** to curry (a horse).

**قَامَ** to make fine or small.

**سَمِي** to be or become hot.

**قَامَ** to return.

**سَمِي** to bathe (of females).

**قَامَ** to tread.

**سَمِي** to look.

**قَامَ** to increase.

**سَمِي** to venture.

**قَامَ** to swell.

**سَمِي** to invite.

- كَرِهَ to scratch.  
 كَرِهَ to measure.  
 كَرِهَ to be or become black.  
 كَرِهَ to bow.  
 كَرِهَ to be alienated.  
 كَرِهَ to be paid (an account).  
 كَرِهَ to curse.  
 كَرِهَ to blame.  
 كَرِهَ to make dough.  
 كَرِهَ to suck (the breast).  
 كَرِهَ to die.  
 كَرِهَ to rest.  
 كَرِهَ to nod.  
 كَرِهَ to sting, to bite.  
 كَرِهَ to be or become old.  
 كَرِهَ to ordain.  
 كَرِهَ to weed.  
 كَرِهَ to be or become narrow.  
 كَرِهَ to be or become cool.  
 كَرِهَ to lose the savor.
- كَرِهَ to dawn.  
 كَرِهَ to hunt or fish.  
 كَرِهَ to fast.  
 كَرِهَ to drain off (intr.).  
 كَرِهَ to listen to, to obey.  
 كَرِهَ to fade (as grass).  
 كَرِهَ to rise. (Imp. كَرِهَ.)  
 كَرِهَ to bruise or become bruised.  
 كَرِهَ to chisel out.  
 كَرِهَ to hit.  
 كَرِهَ to be high, to rise.  
 كَرِهَ to sprinkle.  
 كَرِهَ to spit.  
 كَرِهَ to go down (as a swelling).  
 كَرِهَ to rub.  
 كَرِهَ to long for.  
 كَرِهَ to kindle.  
 كَرِهَ to fasten (the eyes).  
 كَرِهَ to finish (tr. and intr.).  
 كَرِهَ to come to one's self.

كَرِهَ is almost always on the plain of Oroomiah pronounced in the present as if written كَرِهَ. In some districts it is regular.

**كَبَر** *to be worth*, as spoken, is quite anomalous. The present participle is **كَبْرَانٌ**; the preterite, **كَبَرَ**; the perfect participle, **كَبْرًا**; the future, **كَبْرُ**, **كَبْرِي**, **كَبْرِي**; the imperative, **كَبِرْ**.

**كَبَر** has its future often, perhaps generally, irregular: **كَبْرُ**. In the third person singular masculine, it has **كَبْرُ**. Its present participle is **كَبْرَانٌ**.

**كَبَر** has its present participle **كَبْرَانٌ**, and, were it not for its etymology, might be classed with verbs with initial **ك**. Its future is also sometimes **كَبْرُ**.

#### VERBS WITH MEDIAL **ك**.

Under this variety may properly come verbs with medial **ك**. They differ somewhat, but not essentially, from the preceding. Take, for example, **كَبَر** *to thrust in*. The present participle is **كَبْرَانٌ** (a) or **كَبْرَانٌ** (b). The preterite is **كَبَرَ**; the future, **كَبْرُ**; the imperative, **كَبِرْ**. Some of these verbs have two forms of the present participle, marked (a & b), some only one. In Koordistan, the future is not **كَبْرُ**, but **كَبْرُ**.

Like **كَبَر**, inflect

|                                |                                      |                                              |
|--------------------------------|--------------------------------------|----------------------------------------------|
| <b>كَبَر</b> to sweat (a & b). | <b>كَبَر</b> to hew (a & b).         | <b>كَبَر</b> to tremble (b).                 |
| <b>كَبَر</b> to taste (a & b). | <b>كَبَر</b> to shut (a).            | <b>كَبَر</b> to rouse (b).                   |
| <b>كَبَر</b> to bear (a & b).  | <b>كَبَر</b> } to masticate (a & b). | <b>كَبَر</b> to cough (a & b).               |
| <b>كَبَر</b> to fold (a).      | <b>كَبَر</b> to darn (a).            | <b>كَبَر</b> } to shake (tr. and intr.) (b). |

#### THIRD VARIETY.

This variety is characterized by the transposition of **ك**, which is sometimes the first and sometimes the second radical.



Example, **لَعَلَّ** to learn.

INDICATIVE MOOD.

*Present Tense.*

**لَعَلُّوْا** I am learning (m.). **لَعَلُّوْا** We are learning.

It will be seen that this tense is perfectly regular, except that **ل** becomes the second, instead of the first, radical.

*Preterite Tense.*

**لَعَلَّبَ** I learned (m.). **لَعَلَّبُوا** We learned.

Here **ل** becomes again the first radical, and is silent.

*Perfect Tense.*

**لَعَلَّبْتُمْ** I have learned (m.). **لَعَلَّبْتُمْ** We have learned.  
**لَعَلَّبْتُنَّ** I have learned (f.).

The only irregularity is that the first **ل** is not sounded.

*Future Tense.*

**لَعَلُّوْا** I shall learn (m.). **لَعَلُّوْا** We shall learn.

IMPERATIVE MOOD.

**لَعَلِّ** Learn thou. **لَعَلِّوْا** Learn ye.

It will be seen that the **ل** is not sounded here.

NOTE.—In some villages, and perhaps districts, the future is spoken like the future of verbs with medial **ل** or **ل**: thus, **لَعَلُّوْا**, etc. If this were generally the case, we should with propriety call this one of that class of verbs, its root being **لَعَلَّ**, its present participle, preterite, and perfect participle, being written like the corresponding forms of **لَعَلَّ**. Indeed, there is no special objection to writing them so now, and considering the future irregular, as generally spoken. We should then have the preterite **لَعَلَّبَ**, and the perfect participle **لَعَلَّبَ**. These remarks apply also to the verbs which follow.

دُكُّ to bring forth (young).

نُكُّ to lengthen or be long.

كُكُّ to hasten.

كُنُّ to inherit.

كُكُّ to be distressed.

كُنُّ to sit.

كُكُّ to burn.

#### FOURTH VARIETY. THIRD RADICAL 2.

Example, كُكُّ to pour.

#### INDICATIVE MOOD.

##### *Present Tense.*

كُكُّ I am pouring (m.). كُكُّ We are pouring.

This tense is regular, with the exception that, two alephs coming together, as in كُكُّ, according to the analogy of the ancient language, 2 is changed into 2.

##### *Preterite Tense.*

كُكُّ I poured (m. and f.). كُكُّ We poured.

The radical 2, when it becomes a medial instead of a final letter, as in this tense, ought, according to the analogy of the ancient language (see Hoff., paradigm of كُكُّ), to be changed into 2. This, however, is not the case. The 2 serves merely to lengthen the preceding 2 into 2, and, being itself not heard, is not written. Thus, instead of كُكُّ, we have كُكُّ.

##### *Perfect Tense.*

كُكُّ I have poured (m.). كُكُّ We have poured.  
كُكُّ I have poured (f.).

Instead of the regular perfect participle, which would be كُكُّ, the first and second radicals take 2 and form one syllable, the 2 being changed into 2, as in the present participle.

*Future Tense.*

سَأَلُ I will pour (m.).

سَأَلِي I will pour (f.).

سَأَلْنَا We will pour.

The first syllable of this tense, in the masculine singular and the plural, is simple, not including the second radical; and the third radical **ل** is dropped, except in the third person singular masculine, **سَأَلُ**, where it appears as the final letter. In the feminine, **ل** is changed into **ي**.

## IMPERATIVE MOOD.

This is quite irregular, making **سَأَلْ** the standard; but in the singular it is exactly like the ancient. In the singular, **ل** becomes **ي**; and in the plural, it is dropped:

سَأَلْ Pour thou.

سَأَلِيْ Pour ye.

VERBS FOLLOWING THE ANALOGY OF **سَأَلُ**.

As a number of these verbs are both of the first and second class, they are noted here just as in the table of regular verbs of the first class.

سَأَلُ to rave, talk wildly.

سَأَلُ to vomit.

سَأَلُ to weep.

سَأَلُ to flow (out).

سَأَلُ to wear (out) (tr. and intr.).

سَأَلُ { to be or become pure. 1  
and 2.

سَأَلُ to build, to count.

سَأَلُ to resemble. 1 and 2.

سَأَلُ to create.

سَأَلُ to become.

سَأَلُ to foam up. 1 and 2.

سَأَلُ to be pleasant to.

سَأَلُ to beg, be a beggar.

سَأَلُ { to be or become naked.  
1 and 2.

سَأَلُ to crack (as glass) (intr.).

سَأَلُ to lean (down).

سَأَلُ to commit adultery.

- رَجَى to rejoice.  
 رَأَى to see.  
 سَبَى to sin.  
 سَلَى to be or become sweet.  
 سَكَبَ to keep (intr.). 1 and 2.  
 سَانَ to be supported (by).  
 سَأَى to incubate.  
 سَدَى to go to stool.  
 سَمَى to broil (intr.). 1 and 2.  
 سَلَى to sleep.  
 سَدَى to drive (an animal).  
 سَدَى to be or become hid. 1 and 2.  
 سَمَى to be seared. 1 and 2.  
 سَلَى to stop.  
 سَدَى to go out (as fire).  
 سَدَى { to be or become covered.  
 1 and 2.  
 سَدَى to be or become short.  
 سَدَى { to be or become covered.  
 1 and 2.  
 سَلَى to lap up.  
 سَلَى to devour greedily.  
 سَلَى to lap (reg.).  
 سَلَى to strike.  
 سَلَى to arrive.
- مَلَأَ to fill (tr. and intr.).  
 مَاتَى same as مَاتَ, to count.  
 مَاتَى to wash (clothes).  
 مَاتَى to be able.  
 مَاتَى to wipe.  
 مَاتَى to leap.  
 مَاتَى to butt.  
 مَاتَى to forget.  
 مَاتَى to bathe.  
 مَاتَى to dart.  
 مَاتَى to be or become blind (reg.).  
 مَاتَى to hate.  
 مَاتَى to dip out (as water). 1 and 2.  
 مَاتَى to be or become bad.  
 مَاتَى to be difficult. 1 and 2.  
 مَاتَى to rain. 1 and 2.  
 مَاتَى to search after.  
 مَاتَى to separate (intr.). 1 and 2.  
 مَاتَى to be delivered. 1 and 2.  
 مَاتَى to burst out.  
 مَاتَى to be lukewarm.  
 مَاتَى to be or become broad.

|        |                                           |                        |                                       |
|--------|-------------------------------------------|------------------------|---------------------------------------|
| نَزَلَ | to descend. 1 and 2.                      | دَمَّ                  | to be or become drunk.                |
| نَزَّ  | { to be or become clean.<br>1 and 2.      | دَمَّ                  | to pour out, run out.                 |
| نَزَّ  |                                           | دَفَرَ                 | { to be or become loose: 1<br>and 2.  |
| نَزَّ  | to rend.                                  | نَزَّ                  |                                       |
| نَزَّ  | to gather (tr. and intr.).                | نَزَّ                  | to be spread. 1 and 2.                |
| نَزَّ  | to be or become hard.                     | نَزَّ                  | to sag.                               |
| نَزَّ  | { to parch (as corn) (intr.).<br>1 and 2. | نَزَّ                  | to be or become quiet.                |
| نَزَّ  |                                           | to scorch (intr.).     | نَزَّ                                 |
| نَزَّ  | to gain.                                  | نَزَّ                  | { to loose, become loose. 1<br>and 2. |
| نَزَّ  | to gripe.                                 | نَزَّ                  |                                       |
| نَزَّ  | { to break, to be broken<br>(bread).      | نَزَّ                  | to suspend.                           |
| نَزَّ  |                                           | to call, to read.      | نَزَّ                                 |
| نَزَّ  | { to be or become thick or<br>hard.       | نَزَّ                  | to stick (intr.). 1 and 2.            |
| نَزَّ  |                                           | to be or become weary. | نَزَّ                                 |
| نَزَّ  | to be pleased with.                       |                        |                                       |

*Notes on the Preceding List.*

نَزَّ is quite irregular, and, were it not for its derivation, might perhaps better be written نَزَّ. The present participle is نَزَّ; the preterite, نَزَّ; the perfect participle, نَزَّ; and the future, نَزَّ, نَزَّ, نَزَّ.

نَزَّ. The future feminine of this verb is either نَزَّ or نَزَّ. So نَزَّ, نَزَّ, نَزَّ, نَزَّ, نَزَّ, نَزَّ, and نَزَّ, all of which have -' in the root.

نَزَّ. This is sometimes, though vulgarly, pronounced in the present نَزَّ, and in the preterite نَزَّ, as if from نَزَّ.

to suck. The future, or rather the present subjunctive, with **س** preceding ( **سَاصٍ** ), is generally pronounced *kām sin*.

Those of the preceding verbs which have medial **س**, make their perfect participle irregularly, as **سَاعٍ** from **سَامٍ**, except **سَمٍ**, the peculiarities of which were noted in the first paradigm.

FIFTH VARIETY. THIRD RADICAL **س**.

Root **سَاصٍ** to hear.

INDICATIVE MOOD.

*Present Tense.*

**سَاصٍ** I am hearing (m.). **سَاصِينَ** We are hearing.

The present participle is only irregular in this, that the third radical, being a quiescent, coalesces with the preceding vowel, and **س** is then inserted, which takes the final **س**. We, however, often hear **سَاصٍ**, and the infinitive **سَاصٍ**, which should not be considered a vulgarity, as it is nearer the ancient language than the ordinary form.

*Preterite Tense.*

**سَاصٍ** I heard (m. and f.). **سَاصِينَ** We heard.

*Perfect Tense.*

**سَاصٍ** I have heard (m.). **سَاصِينَ** We have heard.  
**سَاصِي** I have heard (f.).

The perfect participle takes **سَ** as the vowel of the first syllable, which includes the second radical. The **س** is not sounded, and the last syllable is **سَ**.

*Future Tense.*

**سَاصِي** I shall hear (m.). **سَاصِي** We shall hear.  
**سَاصِي** I shall hear (f.).

The peculiarity of the future consists in this, that the second radical is pronounced as if doubled, the first **س** belonging to the first syllable and the second to the second syllable. The **س** affects the adjacent vowels, but is not sounded separately. This peculiarity is not found throughout Koordistan.

## IMPERATIVE MOOD.

**سَمْعِكْ** Hear thou.

**سَمْعِكُمْ** Hear ye.

Like **سَمِعْ**, conjugate

|                                                                                 |                                              |
|---------------------------------------------------------------------------------|----------------------------------------------|
| <b>سَوَّدْ</b> to bore (a hole).                                                | <b>سَبَّحْ</b> to bubble up.                 |
| <b>سَلَّطْ</b> to swallow.                                                      | <b>سَبَّغْ</b> to be satiated.               |
| <b>سَجَّعْ</b> to assemble (intr.). 1 and 2.                                    | <b>سَفَّحْ</b> to step, march.               |
| <b>سَخَّطْ</b> to shave.                                                        | <b>سَقَّطْ</b> to crack (intr.).             |
| <b>سَوَّيَّعْ</b> to fear.                                                      | <b>سَقَّطْ</b> to recompense.                |
| <b>سَوَّيَّعْ</b> to sow.                                                       | <b>سَخَّطْ</b> to dye.                       |
| <b>سَبَّغْ</b> to ferment.                                                      | <b>سَبَّغْ</b> to break off (tr. and intr.). |
| <b>سَكَّطْ</b> to sink (intr.). 1 and 2.                                        | <b>سَدَّجْ</b> to adhere to.                 |
| <b>سَكَّطْ</b> } to be sick. Of four radicals, but regular, except in the root. | <b>سَدَّجْ</b> to make a breach.             |

*Notes on the Preceding List.*

**سَوَّيَّعْ** in the future feminine follows the paradigm of the fourth variety, thus: **سَوَّيَّعِي**, **سَوَّيَّعِي**. The masculine has not the peculiarity of sound of **سَمْعِكْ**. All the preceding verbs except **سَلَّطْ**, and even this in some districts of Koordistan, may in the same way take **س** in the future feminine.

The perfect participles of **فَتِكَ** and **فَتِكَ** have sometimes been written **فَتِكَ** and **فَتِكَ**, to express more exactly the sound; but there is not sufficient reason for this deviation.

Some of these verbs with final **ك** are both of the first and second class, and some of the first class only, as noted above.

VERBS OF THE FIRST CLASS DOUBLY IRREGULAR.

One who has made himself familiar with regular verbs of the first class, and the different varieties already given, will have little difficulty in learning the conjugation of those verbs which are doubly irregular.

*Some of these have both initial and final ك.*

Root **كُذِبَ** to curdle.

**كُذِبُ** Present Participle. **كُذِبَ** Preterite.

**كُذِبَ**, **كُذِبَ** Perfect Participle. **كُذِبُ** } Future.  
**كُذِبُ** }

**كُذِبُ** } Imperative.  
**كُذِبُوا** }

The future is sometimes **كُذِبُ** masc., **كُذِبُ** fem.

**كُذِبُ** to come, is inflected in the same way, except that the imperative is **كُذِبْ** in the singular, and **كُذِبُوا** in the plural. We also occasionally hear **كُذِبْ** for the imperative singular. The ancient language has the same imperative, the initial **ك** being dropped.

In Salmas, Gawar, and perhaps other districts, the root of this word is corrupted into **كُذِبُ**: present participle **كُذِبُ**, preterite **كُذِبَ**, perfect participle **كُذِبَ** or **كُذِبَ**, imperative **كُذِبْ**. In Tiary, **ك** is substituted for **ك** throughout the conjugation: we thus have **كُذِبُ**, **كُذِبَ**, etc. Indeed, the substitution of **ك** is not confined to this word: e. g. **كُذِبُ**



a house, for **ܕܘܚܐ**. Moreover, in some places we hear **ܕܘܚܐ** as the perfect participle, which is quite as near as any form to the ancient.

*Some verbs have initial ܐ and final ܐ.*

Take for example **ܘܥܘܕ** to swear.

|                                    |   |                     |                              |   |             |
|------------------------------------|---|---------------------|------------------------------|---|-------------|
| <b>ܘܥܘܕܐ</b><br>or<br><b>ܘܥܘܕܐ</b> | } | Present Participle. | <b>ܘܥܘܕ</b>                  | } | Preterite.  |
| <b>ܘܥܘܕܐ</b> , <b>ܘܥܘܕܐ</b>        | } | Perfect Participle. | <b>ܘܥܘܕܐ</b><br><b>ܘܥܘܕܐ</b> | } | Future.     |
|                                    | } |                     | <b>ܘܥܘܕܐ</b><br><b>ܘܥܘܕܐ</b> | } | Imperative. |

Thus conjugate **ܘܕܘܐ** to lament, and **ܘܒܘܐ** to bake. The present participle of the former is like the first form given, i. e. **ܘܕܘܐ**; that of the latter is like either the first or the second form, i. e. **ܘܒܘܐ** or **ܘܒܘܐ**. In some parts of Koordistan, **ܘܕܘܐ** and **ܘܒܘܐ** are the roots, instead of **ܘܕܘܐ** and **ܘܒܘܐ**. Compare **ܘܕܘܐ** and **ܘܕܘܐ** in the Ancient Syriac.

*Somewhat different is the root ܘܕܘܐ to know.*

|                           |   |                     |                            |   |             |
|---------------------------|---|---------------------|----------------------------|---|-------------|
| <b>ܘܕܘܐ</b>               | } | Present Participle. | <b>ܘܕܘܐ</b>                | } | Preterite.  |
| <b>ܘܕܘܐ</b> , <b>ܘܕܘܐ</b> | } | Perfect Participle. | <b>ܘܕܘܐ</b><br><b>ܘܕܘܐ</b> | } | Future.     |
|                           | } |                     | <b>ܘܕܘܐ</b><br><b>ܘܕܘܐ</b> | } | Imperative. |

NOTE.—The **ܘ** of the future is pronounced as if double (see the future of **ܘܕܘܐ**), and in Oroomiah is almost hardened into **ܘܕܘܐ**. Many of the Nestorians lazily pronounce **ܘܕܘܐ ܘܕܘܐ** what do I

*know*, or *how do I know?* *mood-yân*, there being little, if any, difference, whether the speaker is a man or a woman. This tense is also habitually shortened in other connections by some of the people.

The verb **سَمِيَ** *to live*, is perhaps more regular in the modern than in the ancient language (Hoff. §76, Ann. 1), but has some peculiarities. It is thus inflected :

|                                |                            |                                  |                      |
|--------------------------------|----------------------------|----------------------------------|----------------------|
| <b>سَمِيٌّ</b>                 | <i>Present Participle.</i> | <b>سَمِيَ</b>                    | <i>Preterite.</i>    |
| <b>سَمِيَ</b> , <b>سَمِيَّ</b> | <i>Perfect Participle.</i> | <b>سَمِيَّ</b><br><b>سَمِيَّ</b> | } <i>Future.</i>     |
|                                |                            | <b>سَمِ</b><br><b>سَمِ</b>       | } <i>Imperative.</i> |

Like the preceding, inflect **صَمِيَ** *to make a fence*; **صَمِيَ** *to be set on edge* (as the teeth); the latter regular, except the -':-.

The verb **يَجَّ** *to search after*, has been generally written in accordance with the usage in Koordistan, and is inflected as follows :

|                               |                            |                                  |                      |
|-------------------------------|----------------------------|----------------------------------|----------------------|
| <b>يَجِيٌّ</b>                | <i>Present Participle.</i> | <b>يَجَّ</b>                     | <i>Preterite.</i>    |
| <b>يَجَّ</b> , <b>يَجِيَّ</b> | <i>Perfect Participle.</i> | <b>يَجِيَّ</b><br><b>يَجِيَّ</b> | } <i>Future.</i>     |
|                               |                            | <b>يَجِ</b><br><b>يَجِ</b>       | } <i>Imperative.</i> |

This, however, is very unlike the usage in Oroomiah. As here spoken, it is an anomalous verb of the second class, and is thus inflected: present participle **يَجَمِي** (or **يَجَمِيَّ**); preterite **يَجَمِيَ**; perf. participle **يَجَمِيَّ**, **يَجَمِيَّ**; future **يَجَمِيَّ**, **يَجَمِيَّ**; imperative **يَجَمِ**, **يَجَمِ**.

There are a few verbs of four radicals, besides those enumerated with regular verbs, which in general conform to the verbs of the first class.

Take for example **تَشْتَبِي** to *thirst*.

**تَشْتَبِي** Present Participle. **تَشْتَبَى** Preterite.

**تَشْتَبَى**, **تَشْتَبَى** Perfect Participle. **تَشْتَبِي**, **تَشْتَبِي** } Future.

**تَشَبَّ**, **تَشَبَّفْ** } Imperative.

Like **تَشْتَبِي**, inflect **تَشْتَبِي** to *flame*.

As another example take **تَحْتَبِي** to *wish*.

**تَحْتَبِي** Present Participle. **تَحْتَبَى** Preterite.

**تَحْتَبَى**, **تَحْتَبَى** Perfect Participle. **تَحْتَبِي**, **تَحْتَبِي** } Future.

**تَحْتَبَّ**, **تَحْتَبَّفْ** } Imperative.

Thus inflect **تَحْتَبِي** to *bleat*, **تَحْتَبِي** to *become smooth*, **تَحْتَبِي** to *churn*, **تَحْتَبِي** to *graze*, and **تَحْتَبِي** to *plaster*.

In regard to **تَحْتَبِي**, it may be remarked that, while the present participle, as used in Koordistan, conforms to the preceding paradigm, on the plain of Oroomiah we generally hear it thus: **تَحْتَبِي**.

As another example we may take **تَحْتَبِي** to *be* or *become weary*.

|                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |                    |   |                    |              |   |  |              |   |  |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|---|--------------------|--------------|---|--|--------------|---|--|
| <b>ܘܚܝܒ</b> <i>Present Participle.</i>                                                                                                                                                                                                                                                                                                                                                                                                 | <b>ܘܚܝܒ</b> <i>Preterite.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |                    |   |                    |              |   |  |              |   |  |
| <b>ܘܚܝܒܐ</b> , <b>ܘܚܝܒܐ</b> <i>Perfect Participle.</i>                                                                                                                                                                                                                                                                                                                                                                                 | <table style="display: inline-table; border: none;"> <tr> <td style="border: none; padding-right: 5px;"><b>ܘܚܝܒܐ</b></td> <td style="border: none; padding-right: 5px;">}</td> <td style="border: none; vertical-align: middle;"><i>Future.</i></td> </tr> <tr> <td style="border: none; padding-right: 5px;"><b>ܘܚܝܒܐ</b></td> <td style="border: none; padding-right: 5px;">}</td> <td style="border: none;"></td> </tr> <tr> <td style="border: none; padding-right: 5px;"><b>ܘܚܝܒܐ</b></td> <td style="border: none; padding-right: 5px;">}</td> <td style="border: none;"></td> </tr> </table> | <b>ܘܚܝܒܐ</b>       | } | <i>Future.</i>     | <b>ܘܚܝܒܐ</b> | } |  | <b>ܘܚܝܒܐ</b> | } |  |
| <b>ܘܚܝܒܐ</b>                                                                                                                                                                                                                                                                                                                                                                                                                           | }                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | <i>Future.</i>     |   |                    |              |   |  |              |   |  |
| <b>ܘܚܝܒܐ</b>                                                                                                                                                                                                                                                                                                                                                                                                                           | }                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |                    |   |                    |              |   |  |              |   |  |
| <b>ܘܚܝܒܐ</b>                                                                                                                                                                                                                                                                                                                                                                                                                           | }                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |                    |   |                    |              |   |  |              |   |  |
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| <b>ܘܚܝܒ</b>                                                                                                                                                                                                                                                                                                                                                                                                                            | }                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | <i>Imperative.</i> |   |                    |              |   |  |              |   |  |
| <b>ܘܚܝܒܐ</b>                                                                                                                                                                                                                                                                                                                                                                                                                           | }                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |                    |   |                    |              |   |  |              |   |  |

The root **ܘܚܝܒ** to *give*, like its predecessor **ܘܚܝܒ** in the Ancient Syriac (Hoff. § 73, Ann. 4, and § 80), is singularly irregular. Being in constant use, it should, however, be made very familiar.

|                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |                    |   |                    |              |   |  |              |   |  |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|---|--------------------|--------------|---|--|--------------|---|--|
| <b>ܘܚܝܒܐ</b> <i>Present Participle.</i>                                                                                                                                                                                                                                                                                                                                                                                                | <b>ܘܚܝܒ</b> <i>Preterite.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |                    |   |                    |              |   |  |              |   |  |
| <b>ܘܚܝܒܐ</b> , <b>ܘܚܝܒܐ</b> <i>Perfect Participle.</i>                                                                                                                                                                                                                                                                                                                                                                                 | <table style="display: inline-table; border: none;"> <tr> <td style="border: none; padding-right: 5px;"><b>ܘܚܝܒܐ</b></td> <td style="border: none; padding-right: 5px;">}</td> <td style="border: none; vertical-align: middle;"><i>Future.</i></td> </tr> <tr> <td style="border: none; padding-right: 5px;"><b>ܘܚܝܒܐ</b></td> <td style="border: none; padding-right: 5px;">}</td> <td style="border: none;"></td> </tr> <tr> <td style="border: none; padding-right: 5px;"><b>ܘܚܝܒܐ</b></td> <td style="border: none; padding-right: 5px;">}</td> <td style="border: none;"></td> </tr> </table> | <b>ܘܚܝܒܐ</b>       | } | <i>Future.</i>     | <b>ܘܚܝܒܐ</b> | } |  | <b>ܘܚܝܒܐ</b> | } |  |
| <b>ܘܚܝܒܐ</b>                                                                                                                                                                                                                                                                                                                                                                                                                           | }                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | <i>Future.</i>     |   |                    |              |   |  |              |   |  |
| <b>ܘܚܝܒܐ</b>                                                                                                                                                                                                                                                                                                                                                                                                                           | }                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |                    |   |                    |              |   |  |              |   |  |
| <b>ܘܚܝܒܐ</b>                                                                                                                                                                                                                                                                                                                                                                                                                           | }                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |                    |   |                    |              |   |  |              |   |  |
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| <b>ܘܚܝܒ</b>                                                                                                                                                                                                                                                                                                                                                                                                                            | }                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | <i>Imperative.</i> |   |                    |              |   |  |              |   |  |
| <b>ܘܚܝܒܐ</b>                                                                                                                                                                                                                                                                                                                                                                                                                           | }                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |                    |   |                    |              |   |  |              |   |  |

It should be remarked that the perfect participle resembles the perfect participles of the second class rather than those of the first, and the preterite is often pronounced as if written **ܘܚܝܒܐ**. In some districts the preterite is **ܘܚܝܒܐ**.

#### IRREGULAR VERBS OF THE SECOND CLASS.

##### FIRST VARIETY. FOUR RADICALS.

Verbs of four radicals are far more common in the Modern Syriac than in the Ancient or the Hebrew. Many of these, however, are produced by a reduplication of biliteral or trilateral roots, and are exceedingly expressive. The idea is often that of repetition, as in **ܘܚܝܒܐ** to *bruise in pieces*, **ܘܚܝܒܐ** to *trample*, **ܘܚܝܒܐ** to *grope*, **ܘܚܝܒܐ** to *whirl*,

**تَبْتَبُ** to creep, and numerous others. Still oftener, perhaps, the idea is that of repeated sound, as in **دَدَدَد** to roar with laughter, **وَوَوَو** to wail, **بَبَبَب** to snore, **كَكَكَك** to cluck.

The second radical is included in the first syllable of the root, as well as of all its inflections.

As an example, take **سَخَسَخ** to speak.

#### INDICATIVE MOOD.

##### Present Tense.

|                               |                               |
|-------------------------------|-------------------------------|
| <b>سَخَسَخ</b> 1st masculine. | <b>سَخَسَخُوا</b> 1st plural. |
| <b>سَخَسَخِي</b> 1st fem.     |                               |
| <b>سَخَسَخَانِ</b> 2nd masc.  | <b>سَخَسَخُوا</b> 2nd plural. |
| <b>سَخَسَخَانِ</b> 2nd fem.   |                               |
| <b>سَخَسَخُ</b> 3rd masc.     | <b>سَخَسَخُوا</b> 3rd plural. |
| <b>سَخَسَخِي</b> 3rd fem.     |                               |

The present participle has **-ا-** as the vowel of the first syllable, with its corresponding **ا** in the second.

##### Preterite.

**سَخَسَخْتُ** I spoke. **سَخَسَخْتُمْ** We spoke.

This differs from **سَخَسَخَ** only in having one consonant more in the first syllable, rendering it a mixed syllable.

##### Perfect.

**سَخَسَخْتُ** I have spoken (m.). **سَخَسَخْتُمْ** We have spoken.  
**سَخَسَخْتِي** I have spoken (f.).

##### Future.

**سَخَسَخُ** I shall speak (m.). **سَخَسَخُوا** We shall speak.

##### Imperative.

**سَخَسَخِ** Speak thou. **سَخَسَخُوا** Speak ye.

Like **ضوض**, inflect

|            |                                  |            |                                                                 |
|------------|----------------------------------|------------|-----------------------------------------------------------------|
| <b>ضوض</b> | to be bashful.                   | <b>ضوض</b> | to foam up.                                                     |
| <b>ضوض</b> | to become cheap.                 | <b>ضوض</b> | to be leprous.                                                  |
| <b>ضوض</b> | to delay (tr. and intr.).        | <b>ضوض</b> | to growl.                                                       |
| <b>ضوض</b> | to creep.                        | <b>ضوض</b> | to grow.                                                        |
| <b>ضوض</b> | } to enlighten, to become light. | <b>ضوض</b> | to whiz.                                                        |
| <b>ضوض</b> |                                  | to prick.  | <b>ضوض</b>                                                      |
| <b>ضوض</b> | to grow fat and be antic.        | <b>ضوض</b> | } to enlarge or to be enlarged.                                 |
| <b>ضوض</b> | to confuse or be confused.       | <b>ضوض</b> |                                                                 |
| <b>ضوض</b> | to twinkle.                      | <b>ضوض</b> | } to make to sing (as quinine does a sick man's head), to sing. |
| <b>ضوض</b> | to dazzle or be dazzled.         |            |                                                                 |
| <b>ضوض</b> | to crown.                        | <b>ضوض</b> | } to be two-sided, ride the fence.                              |
| <b>ضوض</b> | to bubble up.                    | <b>ضوض</b> |                                                                 |
| <b>ضوض</b> | to scatter (tr. and intr.).      | <b>ضوض</b> | } to thin out, become sparse.                                   |
| <b>ضوض</b> | to roar.                         | <b>ضوض</b> |                                                                 |
| <b>ضوض</b> | to assail.                       | <b>ضوض</b> | to make or be bloody.                                           |
| <b>ضوض</b> | to stir up.                      | <b>ضوض</b> | to make fine or small.                                          |
| <b>ضوض</b> | to make bud, to bud.             | <b>ضوض</b> | to wound or be wounded.                                         |
| <b>ضوض</b> | to tumble (tr. and intr.).       | <b>ضوض</b> | } to make pine away or to pine away.                            |
| <b>ضوض</b> | to hum, coo.                     | <b>ضوض</b> |                                                                 |
| <b>ضوض</b> | to abhor (with <b>ضوض</b> ).     | <b>ضوض</b> | } to make a clatter (of words).                                 |
| <b>ضوض</b> | to rust (tr. and intr.).         | <b>ضوض</b> |                                                                 |
| <b>ضوض</b> | } to torment or be tormented.    | <b>ضوض</b> | to become late.                                                 |

|            |                                                         |             |                                            |
|------------|---------------------------------------------------------|-------------|--------------------------------------------|
| دَدَكَ     | to demolish.                                            | سَدَدَ      | to strut.                                  |
| سَدَدَكَ   | to neigh.                                               | سَسَسَ      | to breathe hard.                           |
| دَدَدَكَ   | to laugh aloud.                                         | سَسَكَ      | to make faint, be faint.                   |
| وَوَو      | to buzz.                                                | سَدَدَتِي   | to push.                                   |
| وَلَدَكَ   | to wail.                                                | سَدَدَكَ    | to clasp.                                  |
| وَمَم      | to whisper (as the wind).                               | سَدَدُوكَ   | to push.                                   |
| وَدَدَكَ   | to have a diarrhea.                                     | سَدَدِيكَ   | to gnaw.                                   |
| وَسَسَسَ   | to make whine, to whine.                                | سَدَدِيْعٌ  | { to make to gnash, to<br>gnash.           |
| وَنَدَكَ   | { to make subject, become<br>subject.                   | سَدَدِيَّةٌ | to snore.                                  |
| وَنَدَكَ   | { to litter, be littered (as a<br>room, a field, etc.). | سَدَدَتِي   | to reckon.                                 |
| وَوَدِي    | to become pale.                                         | سَدَدِيَّةٌ | { to make to rattle, to<br>rattle.         |
| وَصَدَكَ   | to make tinkle, to tinkle.                              | سَدَدِيَّةٌ | to crush or be crushed.                    |
| وَنَدَكَ   | to tear off, be torn off.                               | سَدَدِيَّةٌ | to delay (tr. and intr.).                  |
| وَبَدَكَ   | to ring (tr. and intr.).                                | سَدَدِيَّةٌ | to hum.                                    |
| وَبَدَكَ   | to swagger.                                             | سَدَدِيَّةٌ | { to flicker or make to<br>flicker.        |
| وَفَوَكَ   | to batter.                                              | سَدَدِيَّةٌ | to murmur.                                 |
| وَفَدَكَ   | { to defile ceremonially or<br>be defiled.              | سَدَدِيَّةٌ | to move (tr. and intr.).                   |
| وَدَدَكَ   | to make mighty, be mighty.                              | سَدَدِيَّةٌ | to make heavy, be heavy.                   |
| وَدَدَكَ   | to make yellow, be yellow.                              | سَدَدِيَّةٌ | { to sputter, to make sput-<br>ter.        |
| وَدَوَدَكَ | to bray.                                                | سَدَدِيَّةٌ | { to shiver in pieces (tr.<br>and intr.).  |
| سَدَدَكَ   | to injure, become injured.                              | سَدَدِيَّةٌ | to arm, to be armed.                       |
| سَدَدَكَ   | { to wash away, be wash-<br>ed away.                    | سَدَدِيَّةٌ | { to tear in pieces, be torn<br>in pieces. |
| سَدَدَكَ   | { to excite fever, have<br>fever.                       | سَدَدِيَّةٌ | to throw.                                  |

|          |                                                       |        |                                          |
|----------|-------------------------------------------------------|--------|------------------------------------------|
| فَضَحَضَ | to parboil, be parboiled.                             | كَلَسَ | to gnaw.                                 |
| فَضَلَّ  | to let down, to sink down.                            | فَتَنَ | to make appear, to appear.               |
| فَضَلَّ  | to tear, be torn.                                     | فَتَنَ | to abstain from food.                    |
| فَضَلَّ  | to chink (intr.).                                     | فَتَنَ | to make glitter, to glitter.             |
| فَضَلَّ  | to swing (tr. and intr.).                             | فَتَنَ | to freeze (tr. and intr.).               |
| فَضَلَّ  | to roll (tr. and intr.).                              | فَتَنَ | to make sprout, to sprout.               |
| فَضَلَّ  | to toss about.                                        | فَتَنَ | to take a fine.                          |
| فَضَلَّ  | to tingle (as the ear).                               | فَتَنَ | to mock.                                 |
| فَضَلَّ  | to tear (tr. and intr.).                              | فَتَنَ | to forbear, be reluctant.                |
| فَضَلَّ  | to clap.                                              | فَتَنَ | to blister.                              |
| فَضَلَّ  | to defile, be defiled.                                | فَتَنَ | to borrow or lend on usury.              |
| فَضَلَّ  | to rattle (in speech).                                | فَتَنَ | to be lazy.                              |
| فَضَلَّ  | to scream.                                            | فَتَنَ | to preach.                               |
| فَضَلَّ  | to have mercy.                                        | فَتَنَ | to make pant, to pant.                   |
| فَضَلَّ  | { to giggle, gurgle, to make<br>giggle or gurgle.     | فَتَنَ | to hasten (tr. and intr.).               |
| فَضَلَّ  | to wither (tr. and intr.).                            | فَتَنَ | to constrain.                            |
| فَضَلَّ  | to gather up.                                         | فَتَنَ | to make green, to green.                 |
| فَضَلَّ  | { to wrap in a veil, to wrap<br>one's self in a veil. | فَتَنَ | to make poor, be poor.                   |
| فَضَلَّ  | to scare away.                                        | فَتَنَ | to rest (tr. and intr.).                 |
| فَضَلَّ  | { to crack open (as the<br>earth).                    | فَتَنَ | to reprove.                              |
| فَضَلَّ  | to make glitter, to glitter.                          | فَتَنَ | to fix a price.                          |
| فَضَلَّ  | to snuff around.                                      | فَتَنَ | to build.                                |
| فَضَلَّ  | to speak.                                             | فَتَنَ | { to give one a start (on a<br>journey). |
| فَضَلَّ  | to make lame, be lame.                                | فَتَنَ | to listen.                               |



|        |                                          |        |                                     |
|--------|------------------------------------------|--------|-------------------------------------|
| كُفِيَ | to be or become hushed.                  | كُفِيَ | to make cloudy, be cloudy.          |
| كُفِيَ | to cry.                                  | كُفِيَ | to make wise, be wise.              |
| كُفِيَ | to wrangle.                              | كُفِيَ | { to make wallow, to wal-<br>low.   |
| كُفِيَ | { to cause chills, to have<br>chills.    | كُفِيَ | { to make ancient, be an-<br>cient. |
| كُفِيَ | to make bold, be bold.                   | كُفِيَ | to whisper.                         |
| كُفِيَ | to defile.                               | كُفِيَ | to feel after.                      |
| كُفِيَ | to miscarry.                             | كُفِيَ | { to make stagger, to stag-<br>ger. |
| كُفِيَ | to arrange in order.                     | كُفِيَ | to laugh out.                       |
| كُفِيَ | to sprinkle.                             | كُفِيَ | { to lay waste, become<br>waste.    |
| كُفِيَ | to growl.                                | كُفِيَ | to beseech.                         |
| كُفِيَ | to proclaim the gospel.                  | كُفِيَ | to undo, destroy.                   |
| كُفِيَ | { to make a Mohammedan<br>or become one. | كُفِيَ | to whirl (tr. and intr.).           |
| كُفِيَ | to grope (after).                        | كُفِيَ | to crumb, be crumbed.               |
| كُفِيَ | to whistle.                              | كُفِيَ | { to make to escape, to<br>escape.  |
| كُفِيَ | to make to sob, to sob.                  | كُفِيَ | to twist (tr. and intr.).           |
| كُفِيَ | to groan.                                | كُفِيَ | to whisper.                         |
| كُفِيَ | to be a stranger.                        | كُفِيَ | to gaze.                            |
| كُفِيَ | to hesitate.                             | كُفِيَ | to pour or flow out.                |
| كُفِيَ | { to reconcile, become re-<br>conciled.  | كُفِيَ | { to make to smart, to<br>smart.    |
| كُفِيَ | to visit.                                | كُفِيَ | to sob from pain.                   |
| كُفِيَ | { to come down (from<br>father to son).  | كُفِيَ | to cut up, to be cut up.            |
| كُفِيَ | to make totter, to totter.               | كُفِيَ | to make light, be light.            |
| كُفِيَ | to stun, be stunned.                     | كُفِيَ | to cluck.                           |
| كُفِيَ | to scream.                               | كُفِيَ |                                     |

|          |                                      |          |                                         |
|----------|--------------------------------------|----------|-----------------------------------------|
| تَدْبُرُ | { to cause to approach, to approach. | تَعْلَمُ | to make smart, to smart.                |
| تَذْجُرُ | to wrinkle, be wrinkled.             | تَفْجُرُ | to empty out.                           |
| تَذْجُرُ | to wrinkle, be wrinkled.             | تَفْجُرُ | { to make to clatter, to clatter.       |
| تَذْفِفُ | to buffet, be buffeted.              | تَفْجُرُ | to make proud, be proud.                |
| تَذْمُرُ | to make or be ready.                 | تَفْجُرُ | to make spout, to spout.                |
| تَذْمُرُ | to caw.                              | تَهْدِي  | to guide.                               |
| تَذْمُرُ | to gather up.                        | تَهْتَفُ | to pant for breath.                     |
| تَذْمُرُ | to venture (intr.).                  | تَهْتَفُ | to disciple.                            |
| تَذْمُرُ | to rattle (as rain).                 | تَهْتَفُ | to whine.                               |
| تَذْمُرُ | to crawl.                            | تَهْتَفُ | to make tardy, be tardy.                |
| تَذْمُرُ | to brood.                            | تَهْتَفُ | to make smoky, be smoky.                |
| تَذْمُرُ | to make thin, be thin.               | تَهْتَفُ | to sprinkle, be sprinkled.              |
| تَذْمُرُ | to tremble violently.                | تَهْتَفُ | to chastise.                            |
| تَذْمُرُ | to alter (tr. and intr.).            | تَهْتَفُ | to stamp the foot.                      |
| تَذْمُرُ | to alter (tr. and intr.).            | تَهْتَفُ | to search.                              |
| تَذْمُرُ | to blacken, become black.            | تَهْتَفُ | to make neatly.                         |
| تَذْمُرُ | to crush in pieces.                  | تَهْتَفُ | to knock.                               |
| تَذْمُرُ | to soil, be soiled.                  | تَهْتَفُ | { to besmear with tallow, be besmeared. |
| تَذْمُرُ | { to shake about (tr. and intr.).    | تَهْتَفُ | to trim a candle.                       |
| تَذْمُرُ | to make faint, be faint.             | تَهْتَفُ | { to make stumble, to stumble.          |
| تَذْمُرُ | to sob.                              | تَهْتَفُ | to make pale, be pale.                  |
| تَذْمُرُ | to glide (as a snake).               | تَهْتَفُ | to stitch together.                     |

*Notes on the Preceding List.*

As تَذْمُرُ has a tālkana over the م, it may be considered as a verb of three radicals, following the paradigm of فَذَمٌ, second class.

**فَدَعَى** and **فَدَعَا**, though having five radicals, differ so little from the preceding model, that they need no special illustration.

**فَدَعَا** may in some respects be considered as a verb of three radicals, having its perfect participle **فَدَعَا**, and its future **فَدَعِي**.

#### VERBS OF FOUR RADICALS WITH FINAL 2.

Take for example **فَدَعَى** to understand.

**فَدَعِي** Present Participle.

In Koordistan, instead of the above, we have **فَدَعِي**. As to the substitution of **ه** or **ـه** for **2**, see Hoff. § 33, 3.

**فَدَعَى** Preterite.

The **2** is here dropped, but lengthens **ـ** into **ـه**.

**فَدَعِي**, **فَدَعِي** Perfect Participle.

In this participle **ـه** is substituted for **2**, and takes, in addition to its own appropriate vowel, the vowel **ـه**.

**فَدَعِي** }  
**فَدَعِي** } Future.

Here the **2** is dropped in the masculine singular and in the plural, but **ـه** is substituted for it in the feminine singular, just as in the perfect participle.

**فَدَعِي** }  
**فَدَعِي** } Imperative.

NOTE.—This verb evidently has a relation to the ancient **فَدَعَى**, but perhaps a still nearer relation to the Persian **فهم**. In Bootan we hear it thus: present participle, **فَدَعِي**; preterite, **فَدَعَى**; perfect participle, **فَدَعِي**; future, **فَدَعِي**; **ف** having the sound of *f*.

VERBS INFLECTED LIKE **فَدَحَ**.

|                                                        |                                                    |
|--------------------------------------------------------|----------------------------------------------------|
| <b>فَدَحَ</b> to paw, dig into.                        | <b>فَدَحَ</b> to show favor (with <b>فَدَحَ</b> ). |
| <b>فَدَحَ</b> to clean out, become clean.              | <b>فَدَحَ</b> to despise.                          |
| <b>فَدَحَ</b> to howl.                                 | <b>فَدَحَ</b> to twitter, to peep.                 |
| <b>فَدَحَ</b> to paw into.                             | <b>فَدَحَ</b> to deceive.                          |
| <b>فَدَحَ</b> to go round, surround.                   | <b>فَدَحَ</b> to cut up.                           |
| <b>فَدَحَ</b> to switch, be switched.                  | <b>فَدَحَ</b> to rinse.                            |
| <b>فَدَحَ</b> to bedaub, be bedaubed.                  | <b>فَدَحَ</b> to search.                           |
| <b>فَدَحَ</b> { to howl; in Koordistan,<br>to glitter. | <b>فَدَحَ</b> to roll up or be rolled up.          |
| <b>فَدَحَ</b> to long after (with <b>فَدَحَ</b> ).     | <b>فَدَحَ</b> to snap (tr. and intr.).             |
| <b>فَدَحَ</b> to plaster.                              | <b>فَدَحَ</b> to fag out, tire out.                |
| <b>فَدَحَ</b> to forget.                               | <b>فَدَحَ</b> to nourish, be nourished.            |

NOTE.—**فَدَحَ**, which is inserted in the above list, does not differ in pronunciation from the others, which end in **د** instead of **ح**; but the **د** is retained in writing out the different tenses.

When **ح** is the second radical, from a kind of necessity, one **ح** is dropped in the preterite and perfect participle. Thus, if we take **فَدَحَ** to beseech, the present participle is **فَدَحٌ**; the preterite, **فَدَحَ** (instead of **فَدَحَ**); the perfect participle, **فَدَحٌ** (for **فَدَحٌ**); the future masculine, **فَدَحُ**; the future feminine, **فَدَحُ**. From what has been said in the Orthography, it will be evident why **ح** is here used in the present participle, instead of **ح**.

Like **فَدَحَ**, inflect

|                               |                                       |                         |
|-------------------------------|---------------------------------------|-------------------------|
| <b>فَدَحَ</b> to chirp.       | <b>فَدَحَ</b> { to cause to<br>swear. | <b>فَدَحَ</b> to bleat. |
| <b>فَدَحَ</b> to acknowledge. | <b>فَدَحَ</b> to mew.                 | <b>فَدَحَ</b> to yelp.  |

## CAUSATIVE VERBS.

We are now prepared to understand the formation of Causative Verbs. Some of the simple verbs of three radicals already given may be used in a causative sense, as **بَيَّنَّ** *to strengthen*, or *to cause to become strong*. Verbs of four radicals have still oftener a causative signification; but the ordinary method of forming causatives is by prefixing **م** to the three radical letters, and then considering the verb as one of four radicals, and inflecting it accordingly. Thus, **فَلَّيَد**, when of the first class, means *to go out*; when of the second class, *to put out* or *bring out*; and **مَفَلَّيَد** (which is inflected like **مُفَلَّيَد**), *to cause to come out*.

The verbs which thus form causatives are very numerous, and comprise the majority of those of three radicals in the preceding lists. The mode of formation is quite regular, with the exceptions hereafter to be specified; and the meaning bears in almost all cases a close relation to the meaning of the first root. A few causatives have been placed in the list of verbs conjugated like **مُفَلَّيَد**. These are either not used in Oroomiah at all in their simple form, as **صَبَّرِيَه** *to listen*; or the signification of the simple form is much changed, as **مَفَلَّيَد** *to accompany*, or, better, *to give a start to* (a traveller), from **فَلَّيَد** *to stretch out*; or the causative form, as generally used, is neuter: e. g. **مَفَلَّيَد** *to appear*.

NOTE.—**مَفَلَّيَد** was inserted in the list of verbs inflected like **مُفَلَّيَد**, with the idea that it was not properly a causative of any verb in the Modern Syriac. But it may be the causative of **فَلَّيَد** (a verb of the second class) *to squeeze in*. Compare **فَلَّيَد** in the Ancient Syriac, and **קָרַץ** in the Hebrew, *to tear asunder*, “to bite in malice.”

When the last radical of the ground-form is **2**, the causative verb follows the conjugation of **مَفَلَّيَد** instead of

فَصَلِّ. Thus, from **صَلَّى** to weep, we have **فَصَلَّى** to cause to weep; and so of a great number of others.

Verbs with final **ل** do not differ in the causative form from verbs with final **ن**, except that **ل** is retained in those tenses where **ن** is dropped, and slightly modifies the sound. Thus from **عَلَّمَ** we have **فَعَلَّمَ**, of which the present participle is **مُعَلِّمٌ**; the preterite, **عَلَّمْتُ**; the perfect participle, **مُعَلَّمٌ**; the future, **يُعَلِّمُ** (masculine), **يُعَلِّمِينَ** (feminine).

There has been perhaps an unnecessary irregularity in regard to verbs with initial **ل**. Thus, from **لَحَى** and **لَهَى**, we have **لَحَّى** and **لَهَّى**; while from **لَحَّ**, **لَهَّ**, and **لَهَّ**, we have **لَحَّ**, **لَهَّ**, and **لَهَّ**. As **ل** is heard very feebly, if at all, it is best, for the sake of uniformity, to drop it altogether, and treat these causatives as verbs of three radicals, second class. The other verbs with initial **ل** have no causative form. The future of **لَهَّى**, though spelled regularly, is often pronounced *mōrin*.

Verbs with medial **ل** of the first class sometimes drop the **ل** entirely, as **لَحَّى** from **لَحَّى**, in which case the causative is inflected like a verb of three radicals, second class. But it is far more common, at least in Oroomiah, for **ل** to be substituted for **ن**, throughout the conjugation: e. g. **لَحَّى**, of which the present participle is **لَحَّى**. Here the verb is regularly conformed to the paradigm of **فَصَلَّى**, and nothing more therefore need be said on the subject.

Verbs with medial **ل** retain the **ل**, and are conjugated like **فَصَلَّى**.

Verbs with initial **ل**, when used as causatives, are quite irregular. **لَحَّى**, **لَهَّى**, and **لَهَّى**, become respectively **لَحَّى**, **لَهَّى**, and **لَهَّى**, and are conjugated like verbs of the

second class having three radicals. **ضَمَّ** (*to place*), however, when it denotes *to cause to sit, to locate*, retains the **ض** transposed; thus, **ضَمَّ** **ضَمَّ** becomes **ضَمَّ** and will be noticed farther on. **ضَمَّ** becomes **ضَمَّ** or **ضَمَّ**, the latter conforming nearly to the Ancient Syriac. See under **ضَمَّ**. **ضَمَّ**, **ضَمَّ**, **ضَمَّ**, **ضَمَّ**, **ضَمَّ**, transpose the **ض** and become respectively **ضَمَّ**, **ضَمَّ**, **ضَمَّ** and **ضَمَّ**, and are regular in conjugation.

**ضَمَّ** *to understand*, has for its causative **ضَمَّ**, and is distinguishable from **ضَمَّ** *to cause to cut*, only by a slight difference in pronunciation.

OTHER IRREGULAR VERBS OF THE SECOND CLASS.

VERBS WITH MEDIAL **ض**.

One of these, and perhaps more, is inflected as a verb of the second class, viz. **ضَمَّ** *to revile*.

**ضَمَّ** *Present Participle.*      **ضَمَّ** *Preterite.*

**ضَمَّ**, **ضَمَّ** *Perfect Participle.*      **ضَمَّ** } *Future.*  
**ضَمَّ** }

**ضَمَّ** } *Imperative.*  
**ضَمَّ** }

The causative of **ضَمَّ** is **ضَمَّ** *to cause to revile*.

**ضَمَّ** *Pres. Participle.*      **ضَمَّ** *Preterite.*

**ضَمَّ**, **ضَمَّ** *Perf. Participle.*      **ضَمَّ** } *Future.*  
**ضَمَّ** }

## VERBS OF THREE RADICALS: THIRD RADICAL 2.

These are mostly inflected as verbs of the first class, but not all of them. As an example of the second class, we may take **سَلَمَ** to deliver.

**سَلَمٌ**, Present Participle. **سَلَمَ** Preterite.

**سَلَمَ**, **سَلَمَ**, Perfect Participle. **سَلَمُ** } Future.  
**سَلَمُ** }

**سَلِمْ** } Imperative.  
**سَلِمْ** }

In Koordistan the present participle is **سَلَمٌ**; and it is to be understood that in all verbs resembling this, **ا** is there substituted for **ه**.

Like **سَلَمَ**, inflect

|                                      |                                    |
|--------------------------------------|------------------------------------|
| <b>سَلَمَ</b> to select, collect.    | <b>سَلَمَ</b> to cover.            |
| <b>سَلَمَ</b> to uncover.            | <b>سَلَمَ</b> to cover.            |
| <b>سَلَمَ</b> to make pure.          | <b>سَلَمَ</b> to weary.            |
| <b>سَلَمَ</b> to liken.              | <b>سَلَمَ</b> to make alive.       |
| <b>سَلَمَ</b> to winnow.             | <b>سَلَمَ</b> to prophesy.         |
| <b>سَلَمَ</b> to meditate, to spell. | <b>سَلَمَ</b> to render difficult. |
| <b>سَلَمَ</b> to narrate.            | <b>سَلَمَ</b> to patch.            |
| <b>سَلَمَ</b> to keep (tr.).         | <b>سَلَمَ</b> to divide (tr.).     |
| <b>سَلَمَ</b> to broil (tr.).        | <b>سَلَمَ</b> to deliver (from).   |
| <b>سَلَمَ</b> to conceal.            | <b>سَلَمَ</b> to pray.             |
| <b>سَلَمَ</b> to sear.               | <b>سَلَمَ</b> to strain.           |



فَلَا to parch (tr.).

تَجَّى to depart.

ذَرَا to throw.

تَبَدَّى to begin.

تَجَّأ to liken.

أَنَّى to tell.

تَمَّأ to spread.

أَنَّى to cause to adhere.

### Notes on the Preceding List.

فَجَّى is a causative from فَجَى to become weary. فَجَّى, a causative from سَمَى to live, and فَكَّى are irregular by having َ in the perfect participle and the future feminine, thus: مَهْمَجِيَّةٌ, فَهَكِيَّةٌ, مَهْمَجِيَّةٌ, فَهَكِيَّةٌ; and in the future, تَهْمَجِيَّةٌ, تَهْمَجِيَّةٌ, تَهْمَجِيَّةٌ. If we do not distinguish between فَجَّى in the future and subjunctive and فَكَّى to strike, we shall be likely (in prayer, for instance), when intending to say "O Lord, revive (or quicken) me!" to say "O Lord, strike me!" ذَرَا in the perfect participle is often written as well as pronounced ذَهَرَا.

### VERBS OF THREE RADICALS: THIRD RADICAL ٤.

These verbs, when inflected as verbs of the second class, do not differ essentially from the paradigm of verbs with final ٤. For example, اجْعَدُ to assemble (transitive).

اجْعَدُ Present Participle. اجْعَدُ Preterite.

اجْعَدُ, اجْعَدُ { Perfect  
Participle. اجْعَدُ or اجْعَدُ } Future.

اجْعَدُ } Imperative.  
اجْعَدُ }

It will be noticed that ٤ is retained throughout, and that the perfect participle and future feminine singular (in one form) take َ as the second vowel.

Like **كَمَدَ** inflect **مَدَدَ**, a causative from **مَدَّ** to know; **مَدَّدَ** to make smooth; **مَدَّدَ** to pasture, from **مَدَّ** to graze; and **مَدَّدَ** to cause to plaster, from **مَدَّ** to plaster.

The irregular verb **مَدَّدَ** to curdle, of the first class, has for its causative **مَدَّدَ**, and is thus inflected :

|                                   |                            |                                      |                    |
|-----------------------------------|----------------------------|--------------------------------------|--------------------|
| <b>مَدَّدَمَا</b>                 | <i>Present Participle.</i> | <b>مَدَّدَك</b>                      | <i>Preterite.</i>  |
| <b>مَدَّدَا</b> , <b>مَدَّدَا</b> | <i>Perfect Participle.</i> | <b>يَمَدَّدُ</b><br><b>يَمَدَّدُ</b> | <i>Future.</i>     |
|                                   |                            | <b>مَدَّدْ</b><br><b>مَدَّدْ</b>     | <i>Imperative.</i> |

So inflect **مَدَّدَ** from **مَدَّ** to bake. The verb **مَدَّدَ** to swear, besides the causative **مَدَّدَ**, already noticed, sometimes makes its causative in the same way. Thus we have **مَدَّدَ**, inflected like **مَدَّدَ**.

The anomalous verb **مَدَّدَ** to cause to come, to bring, which is doubtless derived from the ancient **مَدَّدَ**, may also be classed here. As used on the plain of Oroomiah, it is thus inflected :

|                                   |                            |                                      |                    |
|-----------------------------------|----------------------------|--------------------------------------|--------------------|
| <b>مَدَّدَمَا</b>                 | <i>Present Participle.</i> | <b>مَدَّدَك</b>                      | <i>Preterite.</i>  |
| <b>مَدَّدَا</b> , <b>مَدَّدَا</b> | <i>Perfect Participle.</i> | <b>يَمَدَّدُ</b><br><b>يَمَدَّدُ</b> | <i>Future.</i>     |
|                                   |                            | <b>مَدَّدْ</b><br><b>مَدَّدْ</b>     | <i>Imperative.</i> |

As used in Koordistan, its root is **مَدَّدَ**, which is evidently from the Afel form of the ancient verb (Hoff. § 78, 3). It is thus inflected :

$\left. \begin{array}{l} \text{ܘܢܝܢܐ} \\ (\text{ܘܢܝܢܐ}) \end{array} \right\} \text{Present Participle.} \quad \text{ܘܢܝܢܐ} \text{ Preterite.}$

$\text{ܘܢܝܢܐ, ܘܢܝܢܐ} \text{ Perfect Participle.} \quad \left. \begin{array}{l} \text{ܘܢܝܢܐ} \\ \text{ܘܢܝܢܐ} \end{array} \right\} \text{Future.}$

$\left. \begin{array}{l} \text{ܘܢܝܢܐ} \\ \text{ܘܢܝܢܐ} \end{array} \right\} \text{Imperative.}$

The irregular verb  $\text{ܕܘܫܐ}$  to flame, has  $\text{ܕܘܫܐ}$  for its causative, and is thus inflected:

$\text{ܕܘܫܐܘܢܐ} \text{ Pres. Participle.} \quad \text{ܕܘܫܐܘܢܐ} \text{ Preterite.}$

$\left. \begin{array}{l} \text{ܕܘܫܐܘܢܐ, ܕܘܫܐܘܢܐ} \\ \text{ܕܘܫܐܘܢܐ, ܕܘܫܐܘܢܐ} \end{array} \right\} \text{Perfect Participle.} \quad \left. \begin{array}{l} \text{ܕܘܫܐܘܢܐ} \\ \text{ܕܘܫܐܘܢܐ} \end{array} \right\} \text{Future.}$

$\left. \begin{array}{l} \text{ܕܘܫܐܘܢܐ} \\ \text{ܕܘܫܐܘܢܐ} \end{array} \right\} \text{Imperative.}$

The irregular verb  $\text{ܕܘܫܐ}$  to wish, has  $\text{ܕܘܫܐ}$  for its causative.

$\text{ܕܘܫܐܘܢܐ} \text{ Present Participle.} \quad \text{ܕܘܫܐܘܢܐ} \text{ Preterite.}$

$\text{ܕܘܫܐܘܢܐ, ܕܘܫܐܘܢܐ} \text{ Perfect Participle.} \quad \left. \begin{array}{l} \text{ܕܘܫܐܘܢܐ} \\ \text{ܕܘܫܐܘܢܐ} \end{array} \right\} \text{Future.}$

$\left. \begin{array}{l} \text{ܕܘܫܐܘܢܐ} \\ \text{ܕܘܫܐܘܢܐ} \end{array} \right\} \text{Imperative.}$

NOTE.—The verb of existence  $\text{ܐܘܫܐ}$  there is,  $\text{ܐܘܫܐ}$  there is not, is used in the Modern Syriac differently from the idiom of the Ancient. It will be referred to again in the Syntax.







## PASSIVE VOICE.

The Passive Voice, especially as formed by the first method given below, is very little used in the colloquial dialect of the people of Oroomiah. This results probably from the warmth of their feelings, which instinctively prefers a direct mode of expression. Where we should say "You will be delivered," they say "(Such a person) will deliver you;" for "You will be beaten," we generally hear the expression "They will beat you;" and so in a great number of cases. In the mountains, the passive voice is freely used in conversation; and, as it is employed also in our preaching and our books, it is desirable to become well acquainted with it. This is, however, an easy task.

There are three methods of indicating the passive voice, which will be in turn considered.

*Method 1st.*

The passive voice of any verb may be formed by prefixing to its perfect participle the inflections of the root **كَبُرَ**, in its different moods and tenses. This root properly means *to remain*; but, when thus employed as an auxiliary, it is equivalent to the verb of existence. Let us take for example the passive voice of **ضَمَّ** *to strike*, the perfect participle of which is **ضَمِيئٌ**, **ضَمِيئَةٌ** and the infinitive passive **لِضَمِيئَةٍ**.

## INDICATIVE MOOD.

*Present Tense.*

|                         |                     |                            |                   |
|-------------------------|---------------------|----------------------------|-------------------|
| <b>كُنْتُ ضَمِيئٌ</b>   | I am struck<br>(m.) | <b>كُنْتُمْ ضَمِيئِينَ</b> | We are<br>struck. |
| <b>كُنْتِ ضَمِيئَةٌ</b> | 1st fem.            | <b>كُنْتُمْ ضَمِيئِينَ</b> | 2nd plural.       |
| <b>كُنْتَ ضَمِيئًا</b>  | 2nd masc.           | <b>كُنْتُمْ ضَمِيئِينَ</b> | 3rd plural.       |
| <b>كُنْتِ ضَمِيئَةً</b> | 2nd fem.            |                            |                   |
| <b>كُنْتُ ضَمِيئًا</b>  | 3rd masc.           |                            |                   |
| <b>كُنْتِ ضَمِيئَةً</b> | 3rd fem.            |                            |                   |

We have been accustomed to drop the **ض** of the present participle of this auxiliary.

*Imperfect Tense.*

|                                |                       |                                |                 |
|--------------------------------|-----------------------|--------------------------------|-----------------|
| فَعَلْتُ نَمَّ اَسْمًا حَسْبًا | I was struck<br>(m.). | فَعَلْتُ نَهَى اَسْمًا حَسْبًا | We were struck. |
| فَعَلْتُ نَمَّ اَسْمًا حَسْبًا | 1st fem.              |                                |                 |
| فَعَلْتُ نَمَّ اَسْمًا حَسْبًا | 2nd masc.             | فَعَلْتُ نَهَى اَسْمًا حَسْبًا | 2nd plural.     |
| فَعَلْتُ نَمَّ اَسْمًا حَسْبًا | 2nd fem.              |                                |                 |
| فَعَلْتُ نَمَّ اَسْمًا حَسْبًا | 3rd masc.             | فَعَلْتُ نَهَى اَسْمًا حَسْبًا | 3rd plural.     |
| فَعَلْتُ نَمَّ اَسْمًا حَسْبًا | 3rd fem.              |                                |                 |

*Preterite Tense.*

|                                |                    |                                 |                 |
|--------------------------------|--------------------|---------------------------------|-----------------|
| فَعَلْتُ نَمَّ اَسْمًا حَسْبًا | I was struck (m.). | فَعَلْنَا نَهَى اَسْمًا حَسْبًا | We were struck. |
| فَعَلْتُ نَمَّ اَسْمًا حَسْبًا | 1st fem.           |                                 |                 |
| فَعَلْتُ نَمَّ اَسْمًا حَسْبًا | 2nd masc.          | فَعَلْنَا نَهَى اَسْمًا حَسْبًا | 2nd plural.     |
| فَعَلْتُ نَمَّ اَسْمًا حَسْبًا | 2nd fem.           |                                 |                 |
| فَعَلْتُ نَمَّ اَسْمًا حَسْبًا | 3rd masc.          | فَعَلْنَا نَهَى اَسْمًا حَسْبًا | 3rd plural.     |
| فَعَلْتُ نَمَّ اَسْمًا حَسْبًا | 3rd fem.           |                                 |                 |

Sometimes **فَعَلْتُ** is used as the auxiliary, and we have **فَعَلْتُ نَمَّ اَسْمًا حَسْبًا**, etc.

*Perfect Tense.*

|                                |                          |                                 |                      |
|--------------------------------|--------------------------|---------------------------------|----------------------|
| فَعَلْتُ نَمَّ اَسْمًا حَسْبًا | I have been struck (m.). | فَعَلْنَا نَهَى اَسْمًا حَسْبًا | We have been struck. |
| فَعَلْتُ نَمَّ اَسْمًا حَسْبًا | 1st fem.                 |                                 |                      |
| فَعَلْتُ نَمَّ اَسْمًا حَسْبًا | 2nd masc.                | فَعَلْنَا نَهَى اَسْمًا حَسْبًا | 2nd plural.          |
| فَعَلْتُ نَمَّ اَسْمًا حَسْبًا | 2nd fem.                 |                                 |                      |
| فَعَلْتُ نَمَّ اَسْمًا حَسْبًا | 3rd masc.                | فَعَلْنَا نَهَى اَسْمًا حَسْبًا | 3rd plural.          |
| فَعَلْتُ نَمَّ اَسْمًا حَسْبًا | 3rd fem.                 |                                 |                      |



*Pluperfect Tense.*

|                                    |                        |                                        |
|------------------------------------|------------------------|----------------------------------------|
| קָבַעְתָּ יְהוָה אֱלֹהֵי מִצְרָיִם | I had been struck (m). | } קָבַעְתָּ נַפְשׁוֹ אֱלֹהֵי מִצְרָיִם |
| קָבַעְתְּ יְהוָה אֱלֹהֵי מִצְרָיִם | 1st fem.               |                                        |
| קָבַעְתָּ יְהוָה אֱלֹהֵי מִצְרָיִם | 2nd masc.              | } קָבַעְתְּ נַפְשׁוֹ אֱלֹהֵי מִצְרָיִם |
| קָבַעְתְּ יְהוָה אֱלֹהֵי מִצְרָיִם | 2nd fem.               |                                        |
| קָבַעְתָּ יְהוָה אֱלֹהֵי מִצְרָיִם | 3rd masc.              | } קָבַעְתָּ נַפְשׁוֹ אֱלֹהֵי מִצְרָיִם |
| קָבַעְתְּ יְהוָה אֱלֹהֵי מִצְרָיִם | 3rd fem.               |                                        |

*Future Tense.*

In this tense either the future of the verb **קָבַעַ** or the future of the verb **הָשִׁיב** may be employed. The signification in either case is nearly or quite the same.

|                                  |                        |                                      |
|----------------------------------|------------------------|--------------------------------------|
| הָשִׁיב יְהוָה אֱלֹהֵי מִצְרָיִם | I shall be struck (m). | } הָשִׁיב נַפְשׁוֹ אֱלֹהֵי מִצְרָיִם |
| הָשִׁיב יְהוָה אֱלֹהֵי מִצְרָיִם | 1st fem.               |                                      |
| הָשִׁיב יְהוָה אֱלֹהֵי מִצְרָיִם | 2nd masc.              | } הָשִׁיב נַפְשׁוֹ אֱלֹהֵי מִצְרָיִם |
| הָשִׁיב יְהוָה אֱלֹהֵי מִצְרָיִם | 2nd fem.               |                                      |
| הָשִׁיב יְהוָה אֱלֹהֵי מִצְרָיִם | 3rd masc.              | } הָשִׁיב נַפְשׁוֹ אֱלֹהֵי מִצְרָיִם |
| הָשִׁיב יְהוָה אֱלֹהֵי מִצְרָיִם | 3rd fem.               |                                      |

In the same way inflect

הָשִׁיב יְהוָה אֱלֹהֵי מִצְרָיִם      הָשִׁיב נַפְשׁוֹ אֱלֹהֵי מִצְרָיִם.

NOTE.—There may possibly be, at times, a difference in the signification of these futures, arising from the signification, on the one hand, of **קָבַעַ** to remain, and, on the other, of **הָשִׁיב** to become. Thus :

הָשִׁיב יְהוָה אֱלֹהֵי מִצְרָיִם      he will be or continue in a state of holiness.

הָשִׁיב יְהוָה אֱלֹהֵי מִצְרָיִם      he will become sanctified.

## SUBJUNCTIVE MOOD.

Here either **فَتَبَّ** or **تَبَّ** may be used, as in the future tense. Thus we have, for the present, **فَتَبَّ حَسْبُنَا** or **تَبَّ حَسْبُنَا**; for the imperfect, **فَتَبَّ أَمْرٌ حَسْبُنَا** or **تَبَّ أَمْرٌ حَسْبُنَا**, in a perfectly regular manner.

It is to be particularly observed that, where a verb is used in both the first and second classes, with the same signification, the shade of meaning in the passive will depend on which perfect participle is used in its formation. To illustrate: **نَوَى**, as a verb of either the first or second class, means *to scatter seed, to sow*. But **فَعِيلٌ نَوَى** means *it was sowed or scattered*, as if by itself; while **فَعِيلٌ نَوَى** means *it was sowed (by some individual)*. The signification is sometimes, however, such that this distinction cannot be kept up; e. g. **فَعِيلٌ فَمَتَحْنَا** and **فَعِيلٌ فَمَتَحْنَا** *he was grieved or sorry*, there being in neither case reference to the agent causing the sorrow. **فَعِيلٌ مَتَحْنَا** and **فَعِيلٌ مَتَحْنَا** *he was received*, on the other hand, must both of them indirectly refer to the agent.

Where the same word is used in both the first and second classes, with different meanings, of course there is a similar distinction in the passive; as, **فَعِيلٌ اَلْحَبَا** *he was lost*, **فَعِيلٌ اَلْحَبَا** *he was destroyed*.

NOTE.—It has been sometimes supposed that **تَدَبَّجًا** in the expression **فَعِيلٌ تَدَبَّجًا**, is a perfect participle. But as **تَدَبَّجًا** is of the second class, and such a participle does not belong to verbs of the second class, this expression should be translated, not, *he was made blessed*, but, *he was a blessed individual*, **تَدَبَّجًا** being an adjective.

NOTE 2.—Sometimes the verb **فَزَى** is used as almost or quite equivalent to the verb of existence, although the perfect participle of

another verb is not joined with it. Thus, **فَبَعْدَ نَمِ تَبَيُّعٍ** *I have remained in doubt, or I am in doubt*, may be employed wherever **تَبَيُّعٍ بِمِ** would be allowable, and *vice versa*.

*Method 2nd.*

There is a curious form of the passive, in daily use among the people, in which the verb **جَاءَ** *to come* is employed as an auxiliary, and the infinitive active of another verb is joined with it in a passive sense. We will take for illustration as before the root **ضَمَّ** *to strike*.

|                           |                     |
|---------------------------|---------------------|
| <b>جَاءَ نَمِ كَضَمَّ</b> | I am struck.        |
| <b>جَاءَ نَمِ كَضَمَّ</b> | I was being struck. |
| <b>جَاءَ نَمِ كَضَمَّ</b> | I was struck.       |
| <b>جَاءَ نَمِ كَضَمَّ</b> | I have been struck. |
| <b>جَاءَ نَمِ كَضَمَّ</b> | I had been struck.  |
| <b>جَاءَ نَمِ كَضَمَّ</b> | I shall be struck.  |

The subjunctive so much resembles the indicative, that it need not be written out.

Sometimes this form, especially in Koordistan, is a passive of capability, as, for example, **يَأْتِي نَمِ كَضَمَّ** *if it can be struck*, i. e. *if it come into the position in which it may be struck*. This is perhaps the primitive idea of this form. There is, however, another mode in Oroomiah of expressing the sentiment, viz.: **يَأْتِي نَمِ كَضَمَّ**, where **ضَمَّ** is used as we should use *striking* in English, if such a word were allowed. So **يَأْتِي نَمِ كَضَمَّ** = *if it be striking*.

*Method 3rd.*

Instead of the form **فَبَعْدَ نَمِ كَضَمَّ**, the perfect active is often used in a passive sense. For the preceding, we thus have **ضَمَّ نَمِ** *I have been struck*. The explanation of this

probably is that the perfect participle is passive, as well as active, in its meaning, while ܡܘܫܝܢ is merely a verb of existence, *I am . . . having been struck*. The pluperfect active is also frequently used in the same way for the pluperfect passive; thus, ܡܘܫܝܢ ܡܘܫܝܢܐ may signify *I had struck*, or *I had been struck*.

VERBS WITH SUFFIXES.

Although the suffix-pronouns of the Modern Syriac are few and simple, it requires much practice to use them readily and accurately in conversation. It will be desirable therefore to examine the subject carefully.

The verbal suffixes do not differ, except in one or two instances, from those used for nouns and prepositions. A list of them has been already given. It will now be shown how these pronouns are suffixed to the verb in its different inflections.

Root ܡܘܫܝܢ to heal.

INDICATIVE MOOD.

*Present Tense.*

|                 |                   |                 |              |
|-----------------|-------------------|-----------------|--------------|
| ܡܘܫܝܢܐ ܡܘܫܝܢܐܐ  | { I (m.) am heal- |                 |              |
| ܡܘܫܝܢܐ ܡܘܫܝܢܐܐܐ | ing thee (m.).    | ܡܘܫܝܢܐ ܡܘܫܝܢܐܐܐ | { I am heal- |
| ܡܘܫܝܢܐ ܡܘܫܝܢܐܐܐ | I am healing      | ܡܘܫܝܢܐ ܡܘܫܝܢܐܐܐ | ing you.     |
| ܡܘܫܝܢܐ ܡܘܫܝܢܐܐܐ | thee (f.).        |                 |              |
| ܡܘܫܝܢܐ ܡܘܫܝܢܐܐܐ | I am healing      |                 |              |
| ܡܘܫܝܢܐ ܡܘܫܝܢܐܐܐ | him.              | ܡܘܫܝܢܐ ܡܘܫܝܢܐܐܐ | { I am heal- |
| ܡܘܫܝܢܐ ܡܘܫܝܢܐܐܐ | I am healing      | ܡܘܫܝܢܐ ܡܘܫܝܢܐܐܐ | ing them.    |
| ܡܘܫܝܢܐ ܡܘܫܝܢܐܐܐ | her.              |                 |              |

When the person speaking is a female, we have the same forms as above, except that ܡܘܫܝܢܐ is throughout substituted for ܡܘܫܝܢܐܐ.

|                   |                 |                   |                  |
|-------------------|-----------------|-------------------|------------------|
| ܡܘܫܝܢܐܐ ܡܘܫܝܢܐܐܐܐ | { Thou (m.) art | ܡܘܫܝܢܐܐ ܡܘܫܝܢܐܐܐܐ | { Thou art heal- |
| ܡܘܫܝܢܐܐ ܡܘܫܝܢܐܐܐܐ | healing me.     | ܡܘܫܝܢܐܐ ܡܘܫܝܢܐܐܐܐ | ing us.          |
| ܡܘܫܝܢܐܐ ܡܘܫܝܢܐܐܐܐ | Thou art heal-  |                   |                  |
| ܡܘܫܝܢܐܐ ܡܘܫܝܢܐܐܐܐ | ing him.        | ܡܘܫܝܢܐܐ ܡܘܫܝܢܐܐܐܐ | { Thou art heal- |
| ܡܘܫܝܢܐܐ ܡܘܫܝܢܐܐܐܐ | Thou art heal-  | ܡܘܫܝܢܐܐ ܡܘܫܝܢܐܐܐܐ | ing them.        |
| ܡܘܫܝܢܐܐ ܡܘܫܝܢܐܐܐܐ | ing her.        |                   |                  |

Here, as before, if the nominative be feminine, **يُفَعِّلُ** is to be substituted for **يُفَعِّلُ**.

|                    |                          |                    |                     |
|--------------------|--------------------------|--------------------|---------------------|
| <b>يُفَعِّلُ</b> { | He is healing me.        | <b>يُفَعِّلُ</b> { | He is healing us.   |
| <b>يُفَعِّلُ</b> { | He is healing thee (m.). | <b>يُفَعِّلُ</b> { | He is healing you.  |
| <b>يُفَعِّلُ</b> { | He is healing thee (f.). | <b>يُفَعِّلُ</b> { | He is healing you.  |
| <b>يُفَعِّلُ</b> { | He is healing him.       | <b>يُفَعِّلُ</b> { | He is healing them. |
| <b>يُفَعِّلُ</b> { | He is healing her.       |                    |                     |

If the agent is a female, **يُفَعِّلُ** is to be substituted for **يُفَعِّلُ**.

|                    |                             |                    |                        |
|--------------------|-----------------------------|--------------------|------------------------|
| <b>يُفَعِّلُ</b> { | We are healing thee (m.).   | <b>يُفَعِّلُ</b> { | We are healing you.    |
| <b>يُفَعِّلُ</b> { | We are healing thee (f.).   | <b>يُفَعِّلُ</b> { | We are healing you.    |
| <b>يُفَعِّلُ</b> { | We are healing him.         | <b>يُفَعِّلُ</b> { | We are healing them.   |
| <b>يُفَعِّلُ</b> { | We are healing her.         |                    |                        |
| <b>يُفَعِّلُ</b> { | Ye are healing me.          | <b>يُفَعِّلُ</b> { | Ye are healing us.     |
| <b>يُفَعِّلُ</b> { | Ye are healing him.         | <b>يُفَعِّلُ</b> { | Ye are healing them.   |
| <b>يُفَعِّلُ</b> { | Ye are healing her.         |                    |                        |
| <b>يُفَعِّلُ</b> { | They are healing me.        | <b>يُفَعِّلُ</b> { | They are healing us.   |
| <b>يُفَعِّلُ</b> { | They are healing thee (m.). | <b>يُفَعِّلُ</b> { | They are healing you.  |
| <b>يُفَعِّلُ</b> { | They are healing thee (f.). | <b>يُفَعِّلُ</b> { | They are healing you.  |
| <b>يُفَعِّلُ</b> { | They are healing him.       | <b>يُفَعِّلُ</b> { | They are healing them. |
| <b>يُفَعِّلُ</b> { | They are healing her.       |                    |                        |

One who has familiarized himself with the preceding suffixes of the present tense, will have no difficulty in using the suffixes with the imperfect, perfect, pluperfect, and second future tenses. In every case the suffix is to be joined with the participle, and not with the auxiliary. Take

as examples  $\text{שָׁמַרְתִּי אֶתְּךָ}$  *I was healing him*,  
 $\text{שָׁמַרְתְּךָ אֶתְּךָ}$  *he has healed you*,  $\text{שָׁמַרְתֶּם אֶתְּךָ$  *they*  
*had healed me*,  $\text{שָׁמַרְתִּי אֶתְּךָ}$  *he will have healed her*.

*Preterite Tense.*

The regular preterite,  $\text{שָׁמַרְתִּי}$ , since its appropriate terminations so much resemble the suffix-pronouns, does not admit of their use except in a single case. In the third person singular masculine we may have  $\text{שָׁמַרְתִּי}$  *he healed him*,  $\text{שָׁ}$  being substituted for the terminal  $\text{י}$ .

When it is desirable to employ suffixes with the preterite, the form  $\text{שָׁמַרְתִּיךָ}$  is much used in Oroomiah. While the suffixes of this tense are, in the main, like those of the present, imperfect, pluperfect, and second future, it takes in many cases a sliding letter  $\text{ד}$ , and uses for the suffixes of the third person singular  $\text{שָׁ}$  and  $\text{שָׁ}$ , and of the third person plural  $\text{שָׁ}$  and  $\text{שָׁ}$ . The future tense follows this form of the preterite in every respect, and so too those tenses of the subjunctive which resemble the future in their form, except that, where  $\text{שָׁמַרְתִּי}$  is used, the pronoun is placed after it, and always takes the sliding letter  $\text{ד}$ .

|                        |                               |                        |                                   |
|------------------------|-------------------------------|------------------------|-----------------------------------|
| $\text{שָׁמַרְתִּיךָ}$ | } I (m.) healed<br>thee (m.). | $\text{שָׁמַרְתִּיךָ}$ | } I healed you.                   |
| $\text{שָׁמַרְתִּיךָ}$ |                               |                        |                                   |
| $\text{שָׁמַרְתִּיךָ}$ | } I healed him.               | $\text{שָׁמַרְתִּיךָ}$ | } I healed them<br>(more rarely). |
| $\text{שָׁמַרְתִּיךָ}$ |                               |                        |                                   |

When the verb has a feminine nominative of the first person singular, we have, instead of the preceding form,  $\text{שָׁמַרְתִּיךָ}$ ,  $\text{שָׁמַרְתִּיךָ}$ , etc.

|                        |                             |                        |                                             |
|------------------------|-----------------------------|------------------------|---------------------------------------------|
| $\text{שָׁמַרְתִּיךָ}$ | } Thou (m.)<br>healedst me. | $\text{שָׁמַרְתִּיךָ}$ | } Thou heal-<br>edst us.                    |
| $\text{שָׁמַרְתִּיךָ}$ |                             |                        |                                             |
| $\text{שָׁמַרְתִּיךָ}$ | } Thou heal-<br>edst her.   | $\text{שָׁמַרְתִּיךָ}$ | } Thou heal-<br>edst them<br>(more rarely). |
| $\text{שָׁמַרְתִּיךָ}$ |                             |                        |                                             |

When the agent is a female, the form is **شَفِيَتْ**, etc.

|                   |                        |                   |                                 |
|-------------------|------------------------|-------------------|---------------------------------|
| <b>شَفِيْتُ</b>   | He healed me.          | <b>شَفِيْنَا</b>  | { He healed us.                 |
| <b>شَفِيْتُمْ</b> | { He healed thee (m.). | <b>شَفِيْتُمْ</b> | { He healed you.                |
| <b>شَفِيْتُمْ</b> | { He healed thee (f.). |                   |                                 |
| <b>شَفِيَهُ</b>   | { He healed him.       | <b>شَفِيْتُمْ</b> | { He healed them (more rarely). |
| <b>شَفِيَهَا</b>  | { He healed her.       | <b>شَفِيْتُمْ</b> |                                 |

The form is the same as the preceding, when the nominative is the third person singular feminine, **شَفِيَتْ** being substituted for **شَفِيَتْ**. When the verb is in the plural, whether it be of the first, second, or third person, its suffixes are similar to those of the second and third persons singular; e. g. **شَفِيْنَا** *we healed him*, **شَفِيْتُمْ** *ye healed us*, **شَفِيْتُمْ** *they healed thee (f.)*.

Where **ا** is employed as a connecting letter, the suffix is generally written separately from the verb, though this is not essential.

There is a very common form of the preterite, in which the pronoun, instead of being suffixed, as in the preceding examples, to the verb, is embraced within it, and precedes the terminal letters. The perfect participle of any verb being known, the pronoun is to be suffixed to this, after the final **ا** has been dropped, and the terminations **ا**, **ا**, **ا**, etc., added to form the different persons. After **ا**— we have simply **ا**, **ا**, etc.

The pronouns are as follows, and are evidently fragments of the separable personal pronouns.

|            |            |            |       |
|------------|------------|------------|-------|
| <b>ا</b> — | me.        | <b>ا</b> — | us.   |
| <b>ا</b> — | thee (m.). |            |       |
| <b>ا</b> — | thee (f.). |            |       |
| <b>ا</b> — | her.       | <b>ا</b> — | them. |

The pronouns for the third person singular masculine and the second person plural are wanting; but this gives

rise to no practical difficulty, as the idea may always be expressed by **شفاك** with the appropriate suffixes. From **شفاك**, its termination being dropped, we have **شفا**. Adding to this the pronoun of the first person, with the terminations given above, we then have:

|              |                          |             |                   |
|--------------|--------------------------|-------------|-------------------|
| <b>شفاك</b>  | { Thou (m.) healedst me. | <b>شفاك</b> | { You healed me.  |
| <b>شفاكي</b> | { Thou (f.) healedst me. |             |                   |
| <b>شفا</b>   | He healed me.            | <b>شفا</b>  | { They healed me. |
| <b>شفا</b>   | She healed me.           |             |                   |

By a similar process, we have:

|             |                           |             |                     |
|-------------|---------------------------|-------------|---------------------|
| <b>شفاك</b> | I healed thee (m).        | <b>شفاك</b> | { We healed thee.   |
| <b>شفاك</b> | He healed thee.           | <b>شفاك</b> | { They healed thee. |
| <b>شفاك</b> | She healed thee.          |             |                     |
| <b>شفاك</b> | I healed thee (f).        | <b>شفاك</b> | { We healed thee.   |
| <b>شفاك</b> | He healed thee.           | <b>شفاك</b> | { They healed thee. |
| <b>شفاك</b> | She healed thee.          |             |                     |
| <b>شفاك</b> | I healed her.             | <b>شفاك</b> | { We healed her.    |
| <b>شفاك</b> | { Thou (m.) healedst her. | <b>شفاك</b> | { You healed her.   |
| <b>شفاك</b> | { Thou (f.) healedst her. |             |                     |
| <b>شفاك</b> | He healed her.            | <b>شفاك</b> | { They healed her.  |
| <b>شفاك</b> | She healed her.           |             |                     |
| <b>شفاك</b> | { Thou (m.) healedst us.  | <b>شفاك</b> | { You healed us.    |
| <b>شفاك</b> | { Thou (f.) healedst us.  |             |                     |
| <b>شفاك</b> | He healed us.             | <b>شفاك</b> | { They healed us.   |
| <b>شفاك</b> | She healed us.            |             |                     |



|                     |                            |                    |                     |
|---------------------|----------------------------|--------------------|---------------------|
| <b>ܩܘܫܩܘܢܐ</b>      | I healed them.             | <b>ܩܘܫܩܘܢܐ</b>     | { We healed them.   |
| <b>ܩܘܫܩܘܢܐܝܟܐ</b>   | { Thou (m.) healedst them. | <b>ܩܘܫܩܘܢܐܝܟܐ</b>  | { You healed them.  |
| <b>ܩܘܫܩܘܢܐܝܟܐ</b>   | { Thou (f.) healedst them. |                    |                     |
| <b>ܩܘܫܩܘܢܐܝܗܘܢ</b>  | He healed them.            | <b>ܩܘܫܩܘܢܐܝܗܘܢ</b> | { They healed them. |
| <b>ܩܘܫܩܘܢܐܝܗܘܢܐ</b> | She healed them.           |                    |                     |

## GENERAL REMARKS ON THE SUFFIXES OF VERBS.

It should be understood that all the suffixes given above may be used in precisely the same manner with verbs of both classes, whether regular or irregular. Some of these forms, however, are not in universal use among the people. For instance, in Tekhoma, instead of the expressions **ܩܘܫܩܘܢܐܝܗܘܢܐ**, **ܩܘܫܩܘܢܐܝܗܘܢܐ**, we hear **ܩܘܫܩܘܢܐܝܗܘܢܐܝܗܘܢܐ**, **ܩܘܫܩܘܢܐܝܗܘܢܐܝܗܘܢܐ**. Nor do any verbs there admit of the suffixes **ܩܘܫܩܘܢܐܝܗܘܢܐ** and **ܩܘܫܩܘܢܐܝܗܘܢܐ**. The form **ܩܘܫܩܘܢܐܝܗܘܢܐܝܗܘܢܐ** is never used in the interior districts of Koordistan. In its place we may hear the form of the preterite last given, which includes the pronoun within itself; or, in case the idea could not be expressed by that, as "I healed you (pl.)," expressions such as **ܩܘܫܩܘܢܐܝܗܘܢܐܝܗܘܢܐ** would take its place.

There are other local peculiarities in the use of the suffixes, such as **ܩܘܫܩܘܢܐܝܗܘܢܐܝܗܘܢܐ** *they saw him*, on which it is unnecessary to dwell. The usage in our books has of late years been quite uniform. It may, however, be remarked that the suffixes **ܩܘܫܩܘܢܐܝܗܘܢܐ**, **ܩܘܫܩܘܢܐܝܗܘܢܐ**, etc., are found much oftener in the written than in the spoken Syriac of Oroomiah.

## RELATION OF THE MODERN TO THE ANCIENT VERB.

Before dismissing the Verb, it will be interesting to refer briefly to the structure of the verb in the ancient language, and trace, if possible, some of the changes it has undergone.

And, first of all, it is obvious that regular verbs of three radicals of the first class bear a strong analogy in form and signification to the conjugation Peal. The imperative is in both precisely the same, except that in the modern  $\text{—}$  is almost universally added to the plural. We do, however, hear in one district, Nochea,  $\text{تصده}$  *hear ye*,  $\text{هأ}$  *come ye*. The perfect participle of the modern is also the same with the passive participle of the ancient, except that it always takes the termination  $\text{ـة}$ , in accordance with the general usage of the modern. Sometimes the ancient participle is used in an active sense; e. g.  $\text{تصيد}$ ,  $\text{تصيد}$ , etc. So, much oftener, the modern. Sometimes the ancient participle unites both significations in the same verb, as in the case of  $\text{تصيد}$ . So ordinarily the modern.

It also seems easy to see how the modern infinitive is derived from the ancient, viz.  $\text{تصيد}$ ,  $\text{د}$  being substituted for  $\text{ص}$ , or, rather,  $\text{ص}$  being dropped, the usual  $\text{ـة}$  being added, and the  $\text{ـ}$ , as a necessary consequence, being changed into  $\text{ـة}$ . We thus have  $\text{تصيد}$ .

As to the preterite, when we find  $\text{تصده}$  in the ancient, meaning "he rose to himself," i. e. *he rose*, who can doubt that this is nothing more nor less than  $\text{تصيد}$ ? So  $\text{تصيد}$  in the ancient is equivalent to  $\text{تصيد}$  in the modern,  $\text{تصيد}$  to  $\text{تصيد}$ ,  $\text{تصيد}$  to  $\text{تصيد}$ , and so on. Our mode, however, of spelling the preterite, more correctly represents the present pronunciation. In regard to the general idiom, see Hoff. § 123, 6, and Nordh. § 868.

As to the future, it is very plainly derived from the present participle of the ancient language. Any one who will examine Hoff. § 57, 2, and compare the forms there given with the modern, will be satisfied at once. The present subjunctive has of course the same origin. No trace remains of the ancient future.

As to the particle **ح**, prefixed to the future of all verbs, it is barely possible that it is identical with *պիտի*, *bidî*, which is employed in the same way in the Armenian verb. But it is far more probable that it is a fragment of **ح** *to wish*. In some parts of Koordistan the people use **ح** for **ح**; e. g. **ح دوح** *I wish to sing*, literally, *that I may sing*. But in Tâl we find a mode of speaking which seems to be decisive as to the origin of **ح**, and also goes to show that it should have been written **ح**. Thus:

|              |                   |                              |               |
|--------------|-------------------|------------------------------|---------------|
| <b>ح دوح</b> | I will sing (m.). | <b>ح دوح</b>                 | 1st plural.   |
| <b>ح دوح</b> | 1st fem.          |                              |               |
| <b>ح دوح</b> | 2nd masc.         | <b>ح دوح</b>                 | 2nd pl. masc. |
| <b>ح دوح</b> | 2nd fem.          | <b>ح دوح</b>                 | 2nd. pl. fem. |
| <b>ح دوح</b> | 3rd masc.         |                              |               |
| <b>ح دوح</b> | 3rd fem.          | <b>ح دوح</b> or <b>ح دوح</b> | 3rd plural.   |

In the same way the verb *to wish* is used as an auxiliary in Persian, in forming the future, as **خواهم شد**. In English also, *will* and *wish* are in many cases identical; e. g. *What will you?* which may mean *what do you wish?* So *will* in other languages: *vouloir*, *volo*, **βουλομαι**, which mean either *to will* or *to wish*. Compare also the modern Greek future **θέλω γράψει**, **θέλω είναι**, etc., *I will write*, *I will be*. So too, from the ancient **ح** we have the modern **ح**, and from the ancient **ح**, the modern **ح**.

As to the present participle, the question may fairly be raised, whether the prefix **ح** is not really a preposition, the present participle being in fact a verbal noun. If this idea be correct, **ح دوح** may be literally translated *I am in* (the act of) *finishing*; **ح دوح** *I am in* (the act of) *eating*. The verb **ح** *to laugh*, which uses both forms **ح** and **ح** in the present, the latter being clearly a noun, seems to throw light on this point.

On examining the second class of verbs of three radicals, we see a resemblance to the conjugation Paël. Take, for example, the verb **بَدَّه** (modern **بَدَّه**) to bless. In the ancient, the imperative is **بَدِّه**, and the plural **بُدِّهِمْ**; in the modern, **بَدِّه**, **بُدِّهِمْ**. The infinitive in the ancient is **بَدِّه**; in the modern, **بَدِّه** or **بَدِّه**, the first form being no doubt the more ancient one. Here the resemblance in sound is very striking, and a transposition of the **د** will make the written forms not dissimilar.

As to the present participle, e. g. **بَدِّه**, this may be derived from the infinitive of Paël, and can be from nothing else. It is therefore to be considered primitively an infinitive, though now used as a participle. The perfect participle is evidently from the participle of Paël. Thus, the ancient is **بَدِّه**, **بَدِّه**; the modern, **بَدِّه**, **بَدِّه**. **د** has been inserted here, but the sound is not materially changed. The same remark applies to the preterite, which has a derivation similar to that of the preterite of the first class. Compare the ancient **بَدَّه** with the modern **بَدَّه**. As to the future, a single remark may be made. Since **-** is the distinguishing vowel of Paël, it is not strange that this should be often preferred to **-** in the modern. And so we find it, e. g. **بَدِّه** and many other verbs of the second class. The **-** is also naturally preferred in the present participle.

Verbs of the second class often bear the same relation to verbs of the first class that Paël does to Peal, neuter verbs of the first class becoming transitive in the second class, as has been already shown (Hoff. § 59).

The causative verbs, formed by prefixing **م** to the root, are evidently connected, if not identical, with the participle of Afel, or, if any one prefers, with the conjugation of Mafel. Thus, from the ancient **بَدَّه**, we have **مَبَدِّه**; and from the modern **بَدَّه**, we have also **مَبَدِّه**. So too, from ancient **بَدَّه**, modern **بَدَّه**; from ancient **بَدَّه**, modern **بَدَّه**.

While the signification of any particular verb in the ancient may not correspond to that of the same verb in the modern, the general usage in regard to Afel and the modern causative verb is the same. For instance, the Nestorians sometimes simply change the intransitive into a transitive. Thus, in the modern, from the intransitive **كَدَو** *to dry*, we have **كَدَوو** *to dry*, i. e. *to make dry*. Sometimes they change the transitive verb into a causative, with an accusative of the person and another of the thing; thus, from **كَب** *to put on (clothes)*, we have **كَبَلت** *to cause to put on*: **كَبَلت لِسَ حِطَان** *put clothes upon him*. Sometimes these forms are used in an intransitive sense, as **كَبَلت** *to freeze*, **كَبَس** *to rest*; which, though they admit of a causative signification, are oftener intransitive. Compare Hoff. § 60.

We see also in the Modern Syriac traces of several of the rarer conjugations. For example, the reduplication of a single letter of the root; as **كَلَلت**, from **كَل**; **كَبَبت**, from **كَب**; **كَبَبت**, from **كَب**; or the falling away of one radical, and the reduplication of the other two; as (Palpel) **كَبَبت**, from **كَب**; **كَبَبت**, from **كَب**; or the addition of 2 to the root (in the ancient 2); as (Pali) **كَبَبت**, from **كَب**; **كَبَبت**, from **كَب**; or the addition of 2 to the root; as (Palen) **كَبَبت** (ancient **كَبَبت**); **كَبَبت**, from **كَب**; **كَبَبت**, from **كَب**; or the prefixing of 2; as (Shafel) **كَبَبت**, from **كَب**; or the prefixing of 2; as (Safel) **كَبَبت**, from **كَب**; **كَبَبت**, probably from **كَب**; or the prefixing of 2; as (Tafel) **كَبَبت**, probably from **كَب** (**كَبَبت**); or, in a few cases, verbs of five radicals from verbs of three radicals, as in Hebrew, by reduplication; as **كَبَبَبت**, from **كَب**.

## ARTICLE.

The Modern Syriac has properly no definite article; but the demonstrative pronouns **ܕܗ** masc., **ܕܗܝ** fem., and **ܕܒܗ** comm. pl. are often used as we use the definite article in English. It need hardly be remarked that this is also the usage of the ancient language. Compare the Hebrew article **ה**, which is no doubt a fragment of the pronoun **הנה** (Nordh. § 648). Ordinary usage prefixes these pronouns to the noun, and hardly admits of their following it.

The numeral **ܠ** masc., **ܠܗܝ** fem., is also employed as an indefinite article, in accordance with early usage. Compare the Chaldee **ܠܗ** and the occasional use in Hebrew of **לְהַ**. On the plain of Oroomiah, **ܠ** is prefixed to nouns of both genders.

## NOUNS.

The Nestorians formerly made no distinction between nouns and adjectives; but, as there are many and obvious reasons for treating them separately, the general practice of grammarians will be followed.

## GENDER.

The noun is of two genders, masculine and feminine, often not distinguishable by their termination. Thus, **ܡܠܝܢܐ** *a miller* is masculine, and **ܡܠܝܢܐ** *time* is feminine, though both have the same termination **ܢܐ**. Only one rule of much importance can be given for the gender of nouns as distinguished by their form, viz. that those which receive the ending **ܐܝܢܐ** are feminine. This rule is nearly or quite a universal one. **ܒܝܬܐ** *a house*, **ܦܝܫܬܐ** *a fist*, **ܡܘܬܐ** *death*, and **ܢܝܫܐ** *a gelding*, which are masculine, are not to be considered as exceptions; for in these words **ܐ** is a part of the root, and not of the

termination. The final syllable of the masculine noun is often changed into **أُ**, or more rarely **يُ**, to form the feminine; e. g. **سَعْدَةٌ** a donkey, **سَعْدَانٌ** a she-donkey; **سَهَابٌ** a horse, **سَهَابَةٌ** a mare; **سُحْبٌ** a fox, **سُحْبَانٌ** a she-fox, etc. **سُورٌ** a serpent has for its feminine **سُورَةٌ**, somewhat irregularly.

In a few nouns, the vowels are modified in the feminine; e. g. **كَلْبٌ** a dog, **كَلْبَانٌ** a bitch; **جَدٌّ** a tooth, **جَدِيٌّ** a little tooth, as of a watch-wheel, etc.

Some nouns ending in **ة** are feminine; e. g. **دَبِيَّةٌ** a mill, **بَيْتٌ** a hen-house, **بَيْبٌ** a kind of cradle, **مَنْجَرَةٌ** a manger, **مَجْمَعَةٌ** a recess, **مَكْتَبَةٌ** a ford. Also the names of females, as **تَيْبَةٌ**, **نَيْبَةٌ**, **سَيْبَةٌ**, **رَيْبَةٌ**, etc. This rule has frequent exceptions, and is given with some little hesitation.

A separate word is also used in some cases for the feminine; e. g. **تُحْتٌ** a male sparrow, **سَعْدَانَةٌ** a female sparrow; **سَعْدَانٌ** plural (m. and f.); **ذَيْبٌ** a male wolf, **ذَيْبَانَةٌ** a she-wolf; **تَلْحَبٌ** a male cat, **تَلْحَبَانَةٌ** a she-cat; **رَيْبٌ** a drake, **رَيْبَانَةٌ** a duck; **بُفَّا** a male buffalo, **بُفْفَانَةٌ** a female buffalo.

*Gender distinguished by signification.*—The names of males, of nations, as Israel, Judah, etc., of rivers, mountains, and months, of artizans, traders, and professional persons, are masculine. So too, as in Hebrew, a multitude of material-nouns, beginning with **بَدَنٌ** a body, such as those denoting gold, silver, copper, and all the metals, excepting lead; wood, stone (sometimes feminine), wool, flesh, grass, dirt, glass, cotton, fire, lime, paper, spice, gall-nuts, copperas; also chair, table, book, lock, key, bread, etc.

On the other hand, all names of females, whether belonging to the human race, or not; relations of woman, such as mother, wife, etc.; the names of villages, cities, provinces, countries, and islands, are feminine. The names of trees

and fruits are partly masculine and partly feminine. Nouns of capacity are generally feminine, but exceptions are not infrequent. Abstract nouns are also in the majority of cases feminine, beginning with **رُوحٌ** *spirit*, and take for the most part their appropriate termination **ةٌ** or **ةٍ**. When an article has two sizes, if the word denoting the larger is masculine, that denoting the smaller or inferior is naturally feminine; e. g. the earthen vessels denoted respectively by **كُذُوبٌ** and **كُذُوبَةٌ**; **كَبَبٌ** and **كَبَبَةٌ**; **كَلْبٌ** and **كَلْبَةٌ**; the copper vessels **كَبَبٌ** and **كَبَبَةٌ**; **كَبَبَةٌ** a box, and **كَبَبَةٌ** a little box, etc. **كَبَبٌ** and **كَبَبَةٌ** are both feminine, but the latter does not necessarily denote a small knife. The rule has, however, probably exceptions.

The rule in Hebrew that "members of the body by nature double are feminine," has in Modern Syriac some exceptions, although the words used to express elbow, knee, heel, ear, hand, foot, thigh, shoulder-blade, eye, cheek, etc., are evidence of its existence.

Some nouns are used by the people of one district as masculine, and by those of another as feminine: as **كَبَبٌ** *the air*, or *the weather*. In the plural, there is generally no distinction of genders.

The above rules and suggestions may be of some use to the learner, and are the result, however unsatisfactory they may be, of full and careful investigation. But it should be understood that no foreigner can speak the language correctly, without a thorough study of the subject for himself.

#### N U M B E R.

There are two numbers, as in English, the singular and the plural. The plural, in the case of most nouns, is formed by changing **ةٌ**, which is ordinarily the vowel of the last syllable, into **ةٍ**, as **كَبَبٌ** a part, **كَبَبَةٌ** parts, and placing over the word the two square dots now called **كَبَبٌ**, but in the ancient language oftener **كَبَبٌ**. In a similar



way, many nouns which do not in the singular terminate in **ا** form their plural by adding **ا**; e. g. **شعبا** a people, plural **شعبا**. These nouns are mostly of foreign origin.

Nouns ending in **اء** form their plurals by changing that termination into **اء**, and more rarely into **اء** or **اء**. Thus, **فواكه** fruit, **فواكه** fruits; **كف** a cave, **كف** caves; **شفة** a lip, **شفة** lips; **تج** a woman, **تج** women. In some cases, where the plural is formed by adding **اء**, the original **ا** is retained, and especially if it forms a part of the root. We thus have, from **ف** a face, **ف**, and not **ف**; from **ب** a house, **ب**; from **س** a sister, **س**. Yet, in vulgar usage, **ا** is sometimes dropped from **ص**, the plural of **ص** a village. **د** a yard, forms its plural irregularly, thus, **د**. So **ك** a bride, **ك**; **ب** a week, **ب**; **ح** a burden, **ح**. **ع** an ear retains the **ا**, and has for its plural **ع**. The class forming the plural in **اء** is very numerous, and comprises the greater part of the feminine nouns in **اء**, and perhaps all in **اء**. **شهادة** testimony has generally **شهادة**, but admits a regular plural.

In Koordistan, the plural termination of nouns of which the singular ends in **اء** is **اء**, **اء**, or **اء**, in accordance with the usage of the ancient language. We thus have **شهادة**, **شهادة**, etc.

The plural termination **اء** is by no means confined to nouns of which the singular ends in **اء**. If a word terminate in **اء**, the **ا** may be dropped and **اء** added; e. g. **قلب** a heart, **القلوب**; **نهر** a river, **النهار**. If the word terminate in **اء**, the **ا** is dropped as before, and **اء** is changed into **اء**;

e. g. **ܕܐܘܠ** a manger, **ܕܡܘܠ**; **ܘܫܘܫܐ** a horse, **ܘܫܘܫܡܐ**. **ܚܡܐ** a recess has either **ܚܡܘܬܐ** or **ܚܡܐܬܐ**. If the word terminate in a consonant, this takes **ܐ**, and then the termination is added; e. g. **ܟܘܠ** a pool, **ܟܘܠܡܐ**; **ܒܘܫܬܐ** an army, **ܒܘܫܬܡܐ**. But it is to be noted that **ܚܘܫܐ** a mercy does not take this **ܐ**, but makes its plural **ܚܘܫܐܬܐ**.

A very prevalent, but vulgar, pronunciation of plurals in **ܐܐ**, **ܐܐܐ**, or **ܐܐܐܐ**, is to change the sound of **ܐܐ** final into that of 'long e.' Thus, the plural of **ܘܫܘܫܐ** is pronounced *soosawaē*; of **ܘܫܐ**, *mawaē*, etc.

A class of nouns by no means inconsiderable form the plural by changing the final **ܐ** of the singular into **ܐܐ**; e. g. **ܚܘܠܐ** a heel, **ܚܘܠܐܐ**; **ܕܘܪܐ** a road, **ܕܘܪܐܐ**; **ܚܘܠܐ** a cloud, **ܚܘܠܐܐ**.

Another class change the singular termination **ܐ** into **ܐܐ**; or, in case the singular does not end in **ܐ**, add **ܐܐ** to it. Examples of the first are **ܫܘܠܐ** a field, **ܫܘܠܐܐ**; **ܘܫܘܫܐ** a vision, **ܘܫܘܫܐܐ**; of the other, **ܘܫܘܫܐ** real estate, **ܘܫܘܫܐܐܐ**; **ܘܫܘܫܐ** a thing, **ܘܫܘܫܐܐܐ**.

Still another small class is characterized by the doubling in the plural of the consonant which precedes the final **ܐ**; e. g. **ܫܘܠܐ** a skirt, **ܫܘܠܐܠܐ**; **ܘܫܘܫܐ** a nostril, **ܘܫܘܫܐܠܐ**; **ܘܫܘܫܐ** a knee, **ܘܫܘܫܐܠܐ**.

Some few nouns are reducible to no rule; e. g. **ܕܘܪܐ** a daughter, **ܕܘܪܐܐ**; **ܘܫܘܫܐ** a year, **ܘܫܘܫܐܐ**; **ܘܫܘܫܐ** a son, **ܘܫܘܫܐܐ**; **ܘܫܘܫܐ** an egg, **ܘܫܘܫܐܐ**; **ܘܫܘܫܐ** a husband, **ܘܫܘܫܐܐ** or **ܘܫܘܫܐܐ**; **ܘܫܘܫܐ** a city, **ܘܫܘܫܐܐ**; **ܘܫܘܫܐ** a church, **ܘܫܘܫܐܐ**. Some have Turkish plurals, with the Syriac termination added; e. g. **ܘܫܘܫܐ** an island, **ܘܫܘܫܐܐܐܐ**. So sometimes **ܘܫܘܫܐ** a master, **ܘܫܘܫܐܐܐܐ**.

Some nouns have two or three plurals; as, **هَكَرَ** *a verb*, **هَكَرَاتُ**, **هَكَكَاتُ**, **هَكَكَلَاتُ**; **هَؤَلَاءُ** *a day*, **هَؤُلَاءُ**, **هَؤُلَاءِ**, **هَؤُلَاءِي**. It is noticeable, in regard to a number of these, that the signification changes with the form of the plural; e. g. **جَنْبِي** *a grape*, **جَنْبِي** *grapes* (by the quantity), **جَنْبِي** *individual grapes*; **سَيْبِي** *a grain of wheat*, **سَيْبِي** *wheat* (by the quantity), **سَيْبِي** *grains of wheat*. So **رِجْلِي** *a shoe*, **رِجْلِي**, **رِجْلِي**; **رِجْلِي**; **بَيْدَتِي** *a bead*, **بَيْدَتِي**, **بَيْدَتِي**; **بَيْدَتِي** *a boot*, **بَيْدَتِي**, **بَيْدَتِي**; **بَيْدَتِي**, **بَيْدَتِي**; **بَيْدَتِي** *a grain*, **بَيْدَتِي**, **بَيْدَتِي**.

Some nouns are used only in the plural; e. g. **قَبَلُ** *water*, **بَيْتُ** *life*, **رَحْمَةٌ** *mercy*, etc. Some, such as names of metals, do not admit of any plural.

The plurals of most nouns must be learned by practice, as, with the exception of those in **مِثْلُ**, no certain rule can be given for ascertaining what form the plural assumes. The design has been in the preceding examples to give the plurals in most common use; but, as every native we consult thinks, of course, the custom in his own village is the prevalent one, it is difficult to arrive at certainty. In this, and a great number of other cases, the forty pupils of our Seminary, who are from places widely separated from each other, have been questioned.

#### CASE. CONSTRUCT AND EMPHATIC STATE.

The termination of most nouns is not affected by a change of case. Their different relations are generally expressed by prepositions, as in English and many other languages.

The construct state, a remnant of the ancient language, is also found in the Modern Syriac. Some forms, as, for instance, **بَنَاتُ** *the sons*, i. e. *people*, of *Oroomiah*, are in constant use. So, too, with the nouns ending in **أَنَّ**, in certain districts; e. g. **بَاقِي** *a baker of bread*, for **بَاقِي**. Moreover, to a limited extent, the first

noun changes final 2' into **ب** when in the construct state. We thus have **سَعَابُ صَفَرٍ** *the bow of our Lord*, the rainbow, for **صَعْرٌ دِجْفُ**; **عَلَبُ حَوَّ** *the ear of a goat*, for **عُرٌ دِجْفُ**. The ideas also conveyed by a large number of our adjectives are expressed by **صَدْدُ**, in the construct state, prefixed to a noun. Thus, **صَدْدُ كَبْدُ** *lord or possessor of usefulness*; **صَدْدُ حَيْتَمُ** *lord of "wonder, i. e. wonderful*; **صَدْدُ بَحْبُ** *lord of "price, or valuable*. Compare the usage of Anc. Syriac with **صَدْدُ**, **صِدِّد**, etc. **صَدْدُ** is sometimes omitted; e. g. **وَهْ دَسُّ وِجْمُ نَكَا** *the road is (lord of) fear*; **هَئِ بَحْبُ نَكَا** *this is (lord of) price, i. e. dear*.

As the emphatic state in Anc. Syriac gradually lost its significance (Hoff. §109, 2), so in the Modern it has disappeared altogether; or, rather, most nouns derived from the Ancient have assumed the emphatic form as their only form, thus virtually annihilating it. Thus, we have now only **وَجْمُ**, **صَلْحَمُ**, etc. So, too, the plurals **وَجْمَانُ** and **صَلْحَمَانُ**, the latter being in Koordistan **صَلْحَمَانُ**.

#### DERIVATION OF NOUNS.

The great majority of purely Syriac nouns in the modern language are derived from the ancient form of the verb, and have continued in use from early times, without any material change. Such cases as the modern **فَدْوَكَا** for the ancient **فَدْوَكَا**, need no explanation. As this subject of derivation has been fully discussed by Hoffman, §§ 87, 88, it will be sufficient, here, to speak of it as affecting directly the signification of nouns.

#### *Derivation from Nouns and Adjectives.*

1. *Patrial Nouns.*—These are formed from names of districts, countries, etc., by changing the termination into **نَا** or **نُ**; or, in case the word ends in a consonant, by adding

one of these terminations; **نِي** is the most common of them. Examples are **نِي دَعَا**, an inhabitant of Gawar, from **دَعَا**; **نِي سَهَا** an inhabitant of Tekhoma, from **سَهَا**; **نِي دَه** a Russian, from **دَه**; **نِي تِي** an inhabitant of Tiary, from **تِي**; **نِي هِنْدُو** a Hindoo, from **هِنْدُو**, or, better, the ancient **هِنْدُو**. See the same mode of formation in the ancient language (Hoff. § 89, 2).

2. *Diminutive Nouns*.—These are formed by changing the termination of the noun into **نِي**, as in the ancient language. Thus, from **بِي** a boy, we have **بِي نِي** a little boy; from **بِي** a priest, **بِي نِي** (a term of some disrespect) a priestling; from **بِي** an old man, **بِي نِي** a grandfather (literally, a little old man); from **بِي** a father, **بِي نِي** a little father. So **بِي نِي** a little sister, **بِي نِي** a little wife. **بِي نِي** and **بِي نِي**, which in Anc. Syriac denote, respectively, a little brother, and a little son, have now lost their signification, and are the most common terms for brother and son. The diminutive terminations **نِي**, **نِي**, **نِي**, seem now to have become obsolete.

3. *Abstract Nouns*.—These are formed in a great number of cases from concrete nouns by changing the termination into **نِي**; e. g. from **بِي** a witness, **بِي نِي** testimony; **بِي** an artificer, **بِي نِي** mechanical skill; from **بِي** a physician, **بِي نِي** skill in medicine, or the practice of medicine. Sometimes the termination is changed into **نِي**, or, where the word ends in a consonant, this is added. Thus, from **بِي** an enemy, **بِي نِي** enmity; from **بِي** a relative, **بِي نِي** relationship. **بِي نِي** forms its derivative in correspondence with **بِي نِي**, viz. **بِي نِي**.

NOTE.—Sometimes these abstracts are derived from other parts of speech; e. g. from **حَعْلًا** *how much*, **حَصْمِيَّة**; from **دُتَمِدَد** *opposite*, **دُتَمِدَمِيَّة**.

This general mode of deriving abstract nouns is probably admissible in a much greater number of words in the Modern than in the Ancient Syriac, and is of great value for the introduction of new terms.

In a very few cases, nouns of this termination are not abstract. Thus, **سَمِيَّة** *a loom*. Compare the same word in the ancient language, denoting *a shop*.

Adjectives are changed in a similar manner into abstract nouns. Thus, from **كَمَدِيَّة** *great*, we have **كَمَدَمِيَّة** *greatness*; from **كُذْرِيَّة** *courageous*, **كُذْرَمِيَّة** *courage*; from **دَمِيَّة** *high*, **دَمَمِيَّة** *height*, etc.

#### Verbal Nouns.

A noun expressing the agent is in many cases formed from regular verbs of three radicals, whether of the first or second class, transitive or intransitive, by giving the first radical **أ**, or **إ** when the root has **أ** and adding **يَّة** for the termination. Take, for example, the transitive verb **أَمَسَّ** of the first class, meaning, *to hold*. From this we have **أَمَسَّيَّة** *a holder*, or *one who holds*. Take the transitive verb **أَمَسَّ** of the second class, denoting *to tempt*. By the same mode of formation we have **أَمَسَّيَّة** *a tempter*. When the verb is not transitive, the derived word partakes rather of the nature of an adjective than of a noun; e. g. from **أَمَسَّ** *to be or become lean*, we have **أَمَسَّيَّة** *apt to become lean*. From **أَمَسَّ** *to sleep*, comes **أَمَسَّيَّة** *one who sleeps*. This may be used in construction with or without a noun; e. g. **أَمَسَّيَّة** **أَمَسَّيَّة** *O sleeping man!* or, without a noun to agree with it, **أَمَسَّيَّة** **أَمَسَّيَّة** *a sleeper in the grave*.

When a noun is derived from a verb used in both the first and second classes with different significations, the connection only can determine the meaning of the derivative. Thus, **سَكَبٌ**, when conjugated according to the first class, means *to squeeze, to escape*; and according to the second class, *to save*. The derivative **سَكَبَانٌ** may mean either *a squeezer, one who escapes, or a deliverer*.

In the ancient language, derivatives of this form and termination have often an abstract signification, as **بُرْجَانٌ** *destruction*; but this is rarely, if ever, the case in the modern. **خُذَانٌ**, from **خَذَا** *to rain*, is, however, sometimes used as equivalent to **كَثْرٌ** *rain*; e. g. **كَثْرٌ خُذَانٌ سَهْلٌ لَمْ يَخْرُ** *there is much rain this year*. There may be other examples of this kind.

When the verb is not a regular one, the derivative is in some cases slightly different from the forms given above. In verbs with medial **ذ** or **ـ**, as **فَزَدَ**, we have **ـ** for the second radical, and the derived noun is **فَزْدٌ**. **فَزْدٌ** has **فَزْدَانٌ** in Koordistan. In verbs with medial **ـ**, the derivative may be either regular, as **بَكَّعَانٌ**, from **بَكَعَ**, or irregular, as **بَكَّعَانٌ**. In verbs with final **ذ**, **ـ** takes the place of **ذ**, and the derivative is the same in form, whether the verb be of the first or of the second class. Thus from **دَدَا** we have **دَدَانٌ**, and from **دَادَا**, second class, **دَادَانٌ**. Verbs with final **ـ** are generally regular in forming the derivative, when of the first class; but when of the second class, as **كَمَدَ** *to assemble*, the derivative retains the **ـ**. We thus have **كَمَدَانٌ**. The derivative of the irregular verb **بَحَا** or **بَحِمَا** may be regular, but as spoken is **بَحْمَانٌ**. **بَحْمَانٌ** and similar verbs are very regular; e. g. **بَحْمَانٌ**. **فَدَمَانٌ** and verbs which are inflected like it take **ـ**; e. g.

فَدَحِصْنَا; فَدَحِصْنَا makes فَدَحِصْنَا, فَدَحِصْنَا makes فَدَحِصْنَا, فَدَحِصْنَا makes فَدَحِصْنَا, فَدَحِصْنَا makes فَدَحِصْنَا.

It should be mentioned that these nouns, nearly or quite all, form a feminine in فَا; e. g. فَدَحِصْنَا, فَدَحِصْنَا. The distinction may be kept up in the plural. For instance, فَدَحِصْنَا males who read, فَدَحِصْنَا females who read. But this is not the common usage.

Care must be taken not to confound فَاكْسَانٌ a worker, with فَاكْسَانٌ work; فَاكْسَانٌ one who commands, with فَاكْسَانٌ a commandment; فَاكْسَانٌ one who saves, with فَاكْسَانٌ salvation; فَاكْسَانٌ a learner, with فَاكْسَانٌ learning; فَاكْسَانٌ a burner, or one who burns, with فَاكْسَانٌ fuel, etc.

The noun expressing the agent is occasionally formed by giving ء to each radical and adding a terminal 2. Thus, from فَاكْسَانٌ to sing, is formed فَاكْسَانٌ a singer; from فَاكْسَانٌ to braid, فَاكْسَانٌ a braider; from فَاكْسَانٌ to reap, فَاكْسَانٌ a reaper; from فَاكْسَانٌ to dig, فَاكْسَانٌ a digger. These nouns do not allow ء, " with their first radical, as sometimes in the Ancient Syriac (Hoff. § 87, 11). They differ from those terminating in فَا by denoting the habitual action or condition of the agent. Thus فَاكْسَانٌ may mean, simply, one who sings on a particular occasion; while فَاكْسَانٌ denotes one who makes singing to some extent his business. Many verbs allow either form of derivative.

Sometimes the noun denoting the agent is formed by inserting ء between the second and third radicals, and giving the first and last radicals ء, with a terminal 2. Thus we have, from فَاكْسَانٌ to kill, فَاكْسَانٌ a murderer; فَاكْسَانٌ a slapjack, from فَاكْسَانٌ to be broad; فَاكْسَانٌ a saviour, from فَاكْسَانٌ to save; فَاكْسَانٌ a crower, a cock, from فَاكْسَانٌ to call.



No one verb, so far as recollected, admits of both the forms last given, although we find in Anc. Syriac **ܘܘܡܕܘܢܝܐ** and **ܘܘܡܕܘܢܝܐ**. This indeed is unnecessary, as, if both forms existed, each would be the synonym of the other.

These two kinds of derivatives in the modern language never have an abstract signification, and Hoffman, § 87, 12, probably is mistaken in saying that they have in the ancient, quoting **ܩܘܡܘܣܐܢܐ**, etc., in proof of it. We, however, translate **ܩܘܡܘܣܐܢܐ** by **ܩܘܡܘܣܐܢܐ** in Acts 7 : 10, as there is here little, if any, practical difference between *distressers* and *distresses*. The form with **ܐ** does not, in the modern, take **ܐ** with its first radical; nor is there any such distinction as in the ancient between **ܐܘܘܠܐܢܐ** a father, and **ܐܘܘܠܐܢܐ** a child.

Following the general analogy of the ancient language (Hoff. 87, 3), the modern forms many abstracts, from regular verbs of the first class, by giving the second radical **ܐ** and adding **ܐ** for the masculine and **ܐܐ** for the feminine termination. Thus, from **ܕܠܟ** to split, we have **ܕܠܟܐ**, **ܕܠܟܐ** splitting; from **ܩܘܩܘܢܐ** to cut, **ܩܘܩܘܢܐ**, **ܩܘܩܘܢܐ** cutting; from **ܩܘܩܘܢܐ** to plunder, **ܩܘܩܘܢܐ**, **ܩܘܩܘܢܐ** plundering. Some verbs use either of these forms indifferently; as **ܩܘܩܘܢܐ**, **ܩܘܩܘܢܐ** perishing, destruction, from **ܩܘܩܘܢܐ** to perish; but one or the other is generally preferred. Thus, from **ܩܘܩܘܢܐ** to fight, we have **ܩܘܩܘܢܐ** fighting, but very rarely **ܩܘܩܘܢܐ**; from **ܩܘܩܘܢܐ** to marry, **ܩܘܩܘܢܐ** marrying, but not so often **ܩܘܩܘܢܐ**.

It is to be noted that, while the signification of the masculine and feminine forms, standing by themselves, is nearly or quite the same, their construction with other words is somewhat different. Thus, **ܩܘܩܘܢܐ ܩܘܩܘܢܐ** and **ܩܘܩܘܢܐ ܩܘܩܘܢܐ** convey the same idea, viz., for drinking water; and yet **ܩܘܩܘܢܐ** and **ܩܘܩܘܢܐ** cannot be interchanged in these expressions without doing violence to the idiom of the language.

In all cases the masculine form is the same with the infinitive after it has lost its prefix. Thus we have, from **لَعَنَ** to learn, **لَعْنَةٌ**; from **سَمِعَ** to hear, **سَمْعَةٌ**, etc. A careful examination of the various uses of this derivative, which will be explained in the Syntax, leads us to suppose that it is properly the infinitive itself.

NOTE.—This form is evidently traceable to the ancient infinitive. Schultens and some other grammarians speak of the ancient infinitive as taking this form (Hoff., p. 172, foot-note 2), which, if true, may throw light on the question. Moreover, this form is used in translating such expressions as **مَفْعُولٌ بِفَعْلٍ** (modern **مَفْعُولٌ بِفَعْلٍ**), where **مَفْعُولٌ** is of course the infinitive. The infinitive is used in a way similar to the so-called verbal nouns in Turkish and Persian, which languages may be supposed to have exerted some, though perhaps slight, influence in moulding the Modern Syriac verb; e. g. **جَفْوَةٌ** for drinking (Turkish); **بِرَايِ كَارِ كَرْدَنِ** for doing business (Persian). This will be farther discussed in the Syntax.

From verbs of the second class, an abstract noun is formed, which, when regular, takes **ة** (or **ة** when the root has **ة**) on the first radical, and **ة** on the second radical (unless **ة** follows, when the vowel is **ة**), with the termination **ة**. The derivative is of course feminine; e. g. from **أَلَك** to destroy is formed **أَلْكَةٌ** the act of destroying; while, as above, **أَلْكَةٌ**, from **أَلَك** to perish, signifies the consequences of the act, i. e. destruction. From **قَدَم** to save, to complete, is formed **قَدَمَةٌ** the act of completing or saving; while **قَدَمَةٌ**, from **قَدَم** to finish, denotes simply the end. From **تَجَمُّع** we have **تَجْمُوعَةٌ**; from **فَدَم**, **فَدَمَةٌ**; from **رَجَع**, **رَجْعَةٌ**; from **صَف**, **صَفَةٌ**; from **جَمَع** to assemble (tr.), **جَمْعَةٌ**; from **مَدَد**, **مَدَدَةٌ**; from **مَد**, **مَدَةٌ**; from **مَدَس**, **مَدَسَةٌ**. **مَدَسَةٌ** also, in this, conforms to verbs of the second class, and makes **مَدَسَةٌ**.

## NOUNS FROM FOREIGN LANGUAGES.

So many words have been introduced into Modern Syriac from the Turkish and Persian, the latter being often introduced through the Koordish, that at least an allusion should be made to them. Among these are nouns with the Turkish termination **جى** (جى), denoting the agent or worker; e. g. **دُصَه دُجى** a blacksmith, from **دُصَه** iron; **تُصَعَجى** a shoemaker, from **تُصَعَج** a shoe; **كُدَجى** a mediator, from **كُدْ** an interval; **دُجَم جى** a combatant, from **دُجَم** a contest. So, too, with the Persian termination **كُدْ** (كُنْ); e. g. **كُدْ كُدْ** an artificer, from **كُدْ كُدْ** a master workman; **كُدْ كُدْ** a penitent, from **كُدْ كُدْ** repentance; **كُدْ كُدْ** a criminal, from **كُدْ كُدْ** a crime. Both these classes are employed as if genuine Syriac nouns, and may form abstracts in **مُ**. Thus, we have **كُدْ كُدْ مِ** the business of a blacksmith; **كُدْ كُدْ مِ** repentance, etc.

We find also occasionally the Persian termination **دَدْ** (دار), denoting the keeper or possessor; e. g. **دَدْ دَدْ** a treasurer, from **دَدْ** or **دَدْ** treasure; **دَدْ دَدْ** a wise man, from **دَدْ** wisdom; **دَدْ دَدْ** a merciful man, from **دَدْ** mercy.

As in Persian and Turkish, the termination **سَانْ** (ستان) signifies place. Thus, **كُدْ كُدْ سَانْ** Arabia; **كُدْ كُدْ سَانْ** India; **كُدْ كُدْ سَانْ** Europe, or the place of the Franks.

So too we find the Persian termination **دَانْ** (دان), signifying a vessel; as **كُدْ كُدْ دَانْ** a pen-case, **كُدْ كُدْ دَانْ** a tea-pot, **كُدْ كُدْ دَانْ** a coffee-pot, etc.

There are other terminations more rarely heard, as in **كُدْ كُدْ** a goldsmith; **كُدْ كُدْ كُدْ** a rich man; **كُدْ كُدْ** a garden-er; **كُدْ كُدْ** (Turkish) a native, from **كُدْ** a place.

Perhaps it is not strange that in some instances the preceding terminations should be connected with purely Syriac

words, as they are sufficiently numerous in the spoken language to create a habit of annexing them without discrimination. The following is an example: **مَلِّسَجِب** *a miller*, instead of **مَلِّسَجِن**.

The Persian words **لَا** *not*, and **بِي** *without*, when prefixed to nouns and adjectives derived from that language, retain their original signification; e. g. **لَا سَمْت** *not well, unwell*; **بِي كَل** *boundless*.

NOTE 1.—It will be seen that, in some of the preceding terminations, **ل** has been dropped, as not being sounded in Syriac. **بِي** has also generally been written **ب** rather than **بِي**.

NOTE 2.—While many words taken from the Persian, Turkish, and perhaps other languages, have been barbarously mangled, some changes are made in them in accordance with the genius of the Syriac. Such are: 1st. The lengthening of the penult, which has always the accent; e. g. **شَفَقَت** *grace*, Syriac **شَفَقَتَا**. 2nd. The adding of **ل** as a termination; e. g. **بِتَخَلَا** *a picture*, from the Persian **شکل**. 3rd. The euphonic changes of a vowel in consequence of this termination; e. g. **دَمَهَلَا** *a melon-field*, instead of **دَمَهَلَا**. 4th. The substitution of **ف** for the *f*-sound wherever it occurs.

NOTE 3.—Notwithstanding the multitude of foreign words introduced into Modern Syriac (of which many more are nouns than verbs, as is the case in the ancient language, and as we should naturally expect), it is worthy of remark that the language has preserved in a good degree its identity, and its own grammatical structure. There are indeed cases where, for instance, the Turkish perfect participle is dragged bodily into a Syriac sentence. Thus, **يَجِيصِدِي اَهَلِي** *he became injured*. So, too, the Persian **نِيست** *there is not*, which the Nestorians use to express annihilation; e. g. **نِيست اَهَلِي** *he became annihilated, or he vanished*. These liberties, however, are not very common; and it may safely be affirmed that the Modern Syriac has in this respect fared better than the Ancient did at one period, from the influx of Greek idioms. We never find such a mingling of languages, to take an example from Sir William Jones, as “The true *lex* is *recta ratio*, conformable *naturæ*, which, by commanding, *vocet ad officium*, by forbidding, a *fraude deterreat*.”

NOTE 4.—We have been obliged to introduce a number of words from the English. We, however, first draw on the Modern Syriac, so far as in the current meaning of its words, or by accommodation, it will serve our purpose. In case we meet with difficulty there, we go to the Ancient, which has been very useful in furnishing us with scientific and other terms; next, to the Persian or Turkish, the former having the preference, as being by far the more cultivated of the two; and, last of all, to our own language. If this is not always the rule, it always ought to be.

#### COMPOSITION OF NOUNS.

The Modern Syriac, like the Ancient and the Hebrew, does not favor the extensive use of compound words. The influence which the study of the Greek by the Nestorians had on their language has long since passed away; and though some of the compounds formed in imitation of the Greek are still retained, there is no tendency to increase the number. As examples of the compound nouns now in use may be mentioned, **ܐܘܪܘܫܝܡܐ** *ivory*; **ܬܘܬܐܢܐܢܐ** *an echo*, literally *the daughter of the voice*; **ܬܘܬܐܢܐܢܐ** *a thimble*, literally *the daughter of the finger*; **ܥܘܠܡܐܢܐ** *black-faced*, i. e. *guilty*; **ܥܘܠܡܐܢܐ** *white-faced*, i. e. *innocent*. Compound nouns and adjectives have also been introduced somewhat from other languages; e. g. **ܥܘܠܡܐܢܐ** *bad color*; **ܥܘܠܡܐܢܐ** *a boundary*; and **ܥܘܠܡܐܢܐ** *a cellar*; all of which are from the Persian.

#### ADJECTIVES.

Adjectives undergo a change of termination, corresponding with the change of gender and number.

#### GENDER.

Adjectives which are purely Syriac, and indeed nearly all which end in **ܐܐ**, form the feminine singular by changing this termination into **ܐܐܐ**; e. g. **ܥܘܠܡܐܢܐ** *beautiful*, the feminine of which is **ܥܘܠܡܐܢܐܐ**; **ܥܘܠܡܐܢܐ** *small*, feminine **ܥܘܠܡܐܢܐܐ**.

A few adjectives ending in ܐ form their feminine by changing ܐ into ܐ. Thus, we have ܚܕܐ, feminine ܚܕܐ; ܥܘܕܐ *blind*, feminine ܥܘܕܐ; ܕܡܘܠܐ *dumb*, feminine ܕܡܘܠܐ; ܒܘܕܐ *bold*, feminine ܒܘܕܐ; ܘܨܥܐ *energetic*, fem. ܘܨܥܐ. See what is said of ܕܡܘܠܐ, etc., where the gender of nouns is treated of.

The masculine and feminine plural are the same.

#### NUMBER.

The plural of adjectives is generally formed, like that of regular nouns, by changing the vowel ܐ of the last syllable into ܐ, and writing the two dots called s'amee above the word.

There are some adjectives which do not admit of variation, either as regards gender or number; such as ܪܦܐ *good*, ܕܡܘܠܐ *late*, ܕܡܘܠܐ *straight*, ܕܡܘܠܐ *necessary* or *proper*, etc. These are usually borrowed from other languages, and do not end in ܐ.

#### CASE.

Adjectives in Modern Syriac undergo no change of case.

#### COMPARISON.

Adjectives are not compared by a change of termination, as in English, Persian, and many other languages. To express in Modern Syriac the idea: "This is larger than that," we use the phrase ܕܡܘܠܐ ܕܡܘܠܐ ܕܡܘܠܐ *this from that is great*. "That is smaller than this," is expressed by the words ܕܡܘܠܐ ܕܡܘܠܐ ܕܡܘܠܐ, the literal translation of which is *that from this is small*; ܕܡܘܠܐ being used like *than* in English, as in other Shemitish languages.

A comparison is also frequently made by prefixing ܕܡܘܠܐ or ܕܡܘܠܐ to the adjective, when the idea is that of *excess*; as ܕܡܘܠܐ ܕܡܘܠܐ ܕܡܘܠܐ *I am stronger than thou*. So

כֵּת and כֵּת in Anc. Syr., and יִזְתָּר rarely in Hebrew. The superlative degree is expressed in several different methods:

1. By the article prefixed, when the connection shows what is intended. Thus, in speaking of a family, we may say **כֵּת וְחַדְדֵי אִתּוֹ** *he is the small one*, i. e. the smallest. Compare the Hebrew (Nordh. § 790). In the Ancient Syriac, even the article or pronoun may be dispensed with. See 1 Sam. 16 : 11, Gen. 42 : 13. So also rarely in the Modern, as Matt. 22 : 36.

2. By the use of **כֵּת**, **כֵּת**, or **כֵּת**; e. g. **כֵּת כֵּת אִתּוֹ** *he is the best of them*, literally, *from all of them he is good*. So for **כֵּת** we may substitute **כֵּת**, or for **כֵּת**, **כֵּת**; e. g. **כֵּת אִתּוֹ כֵּת כֵּת** *from them he is good*. This, it will be seen, is properly the comparative form. See ancient usage in Matt. 13 : 32.

3. The superlative is sometimes formed, as in the cognate languages, when a word is repeated and put into what we may call the genitive plural; e. g. **קִדְשֵׁי קִדְשֵׁי קִדְשֵׁי** *Holy of holies*; **שָׁמַיִת שָׁמַיִת שָׁמַיִת** *heaven of heavens*; **דָּבָר דָּבָר דָּבָר** (anc. **דָּבָר דָּבָר דָּבָר**) *servant of servants*; **מַלְכֵי מַלְכֵי מַלְכֵי** (ancient **מַלְכֵי מַלְכֵי מַלְכֵי**) *King of kings*.

4. A kind of superlative is formed by adding **כֵּת** or **דָּבָר** to the positive; e. g. **כֵּת כֵּת** or **דָּבָר דָּבָר** *very minute*. Sometimes both are used together, to increase the intensity; e. g. **כֵּת דָּבָר דָּבָר** *exceedingly minute*.

#### DERIVATION OF ADJECTIVES.

1. Adjectives are formed by changing the final **ל** of nouns into **ל**, or, when they do not end in **ל**, by adding **ל**; e. g. **בְּרִיָּא** *bright*, from **בְּרִיא** *light*; **מַיָּא** *watery*, from **מַיָּא** *water*; **כֹּחְא** *powerful*, from **כֹּחְא** *power*; **כֹּחְא** *mighty*,

from **قَوْدٌ** *might*; **غَوْدٌ** *dusty*, from **غَوْدٌ** *dust*. This class of adjectives is very numerous.

2. They are formed by changing the termination **اٌ** into **اٌ** or **اٌ**; e. g. from **سَلَامٌ** *peace*, **سَلَامٌ** *peaceful*; from **سَمَاءٌ** *heaven*, **سَمَائٌ** *heavenly*; from **أَرْضٌ** *earth*, **أَرْضٌ** *earthly*.

3. They are formed by changing the termination of adjectives into **اٌ**. Thus, from **أَحْمَرٌ** *red*, we have **أَحْمَرٌ** *ruddy*; from **سَوْدٌ** *black*, **سَوْدٌ** *blackish*.

4. Diminutives, which are often terms of endearment, are formed from adjectives in the same way as from nouns; e. g. **وَحْدَةٌ**, from **وَحْدٌ** *small*; **بَهِيَّةٌ**, used as a noun, *little beauty*, from **بَهِيَّةٌ** *beautiful*; **دَقِيقَةٌ**, from **دَقِيقٌ** *minute*, etc.

5. A great number of perfect participles, belonging to intransitive verbs of the first class, are used as adjectives in both genders and numbers: **سَالِفٌ** *decayed*, from **سَالَفٌ** *to decay*; **سَخِيحٌ** *sick*, from **سَخِيحٌ** *to sicken, be sick*; **سَخِيحٌ** *thick, stubborn*, from **سَخِيحٌ** *to be thick, stubborn*; **دَقِيقٌ** *pure*, from **دَقِيقٌ** *to be or become pure*; **سَوِيحٌ** *sweet*, from **سَوِيحٌ** *to be or become sweet*. So is it in Anc. Syr. to a more limited extent (Hoff. § 87, 10).

Sometimes the adjective is distinguished from the participle by taking **اٌ** over its first radical; e. g. **سَلِيمٌ** *lean*, from **سَلِيمٌ** *to be or become lean*; while the participle is **سَلِيمٌ**; **سَمِيحٌ** *pleasant*, from **سَمِيحٌ** *to be pleasing to*; the participle is **سَمِيحٌ**; **دَقِيقٌ** *soft*, from **دَقِيقٌ** *to be or become soft*; participle **دَقِيقٌ**; **سَلِيمٌ** *idle or vain*, from **سَلِيمٌ** *to be or become idle or vain*; participle **سَلِيمٌ**. Compare, in Anc. Syr., **دَقِيقٌ** and **دَقِيقٌ**.



In both these classes of verbal adjectives, the signification sometimes differs from that of the root; e. g. **سَبِيءٌ**, which often means *slow*, from **سَابَّ** to rest, be quiet.

6. Adjectives denoting quality are formed from verbs, just as one class of nouns denoting the agent, by inserting **ه** between the second and third radicals and giving **ـُ** to the first and last; e. g. **تَلَمَّازٌ** apt to learn, from **تَلَّمَ** to learn; **تَسْفِيكٌ** swift, from **تَسَبَّكَ** to run; **خَذَوَةٌ** passionate, from **خَذَتَ** to be or become angry; **سَعْفَةٌ** sour, from **سَعَفَ** to be or become sour; **تَهَوَّةٌ** skittish, from **تَهَوَّ** to be or become skittish.

The same word is frequently used both as a noun and an adjective; but this gives rise to no new forms, and it is easy to know in a particular case whether the word is used as an adjective, by the connection.

#### NUMERALS.

1. *Cardinals*.—These are so nearly like the cardinals of the ancient language, that they may be readily recognised. A list of them is given below, as they are used in Oromiah, and printed in our books.

|                                 |                                     |                                      |
|---------------------------------|-------------------------------------|--------------------------------------|
| <b>أَحَدٌ</b> one.              | <b>أَحَدَ عَشَرَ</b> eleven.        | <b>أَحَدَ عَشْرًا</b> twenty-one.    |
| <b>اِثْنَانِ</b> two.           | <b>اِثْنَانِ عَشَرَ</b> twelve.     | <b>اِثْنَانِ عَشْرًا</b> twenty-two. |
| <b>ثَلَاثَةٌ</b> three.         | <b>ثَلَاثَةَ عَشَرَ</b> thirteen.   | <b>ثَلَاثَةَ عَشْرًا</b> thirty.     |
| <b>أَرْبَعَةٌ</b> four.         | <b>أَرْبَعَةَ عَشَرَ</b> fourteen.  | <b>أَرْبَعَةَ عَشْرًا</b> forty.     |
| <b>خَمْسَةٌ</b> five.           | <b>خَمْسَةَ عَشَرَ</b> fifteen.     | <b>خَمْسَةَ عَشْرًا</b> fifty.       |
| <b>سِتَّةٌ</b> six.             | <b>سِتَّةَ عَشَرَ</b> sixteen.      | <b>سِتَّةَ عَشْرًا</b> sixty.        |
| <b>سَبْعَةٌ</b> seven.          | <b>سَبْعَةَ عَشَرَ</b> seventeen.   | <b>سَبْعَةَ عَشْرًا</b> seventy.     |
| <b>أَثْنَانِ عَشْرًا</b> eight. | <b>أَثْنَانِ عَشْرَةَ</b> eighteen. | <b>أَثْنَانِ عَشْرًا</b> eighty.     |
| <b>تِسْعَةٌ</b> nine.           | <b>تِسْعَةَ عَشَرَ</b> nineteen.    | <b>تِسْعَةَ عَشْرًا</b> ninety.      |
| <b>عَشْرَةٌ</b> ten.            | <b>عَشْرَةَ</b> twenty.             | <b>عَشْرًا</b> one hundred.          |



a journey; e. g. **لَوْنُ سَفَرٍ رَقِبَ دَجِيبًا**, *this time* (literally *journey*) *I slept well*. The Persian word **خُجَه** (خرت) is sometimes used in the same way.

NOTE.—It has been supposed that the above mentioned use of the word *foot* in these languages is derived from the beat of the foot in music. This is probably a mistake. It is applied to travelling, and not to other things. Thus, we may say “I came two feet,” i. e. two times; but not “I read two feet.” So in the Turkish, they say “I came two roads,” with the same signification. **سَفَرَة**, as noted above, is used in a more extended sense.

The cardinals also take suffixes; as, for example, **دَوْنًا** or **دَوْنَانِي** both of us; **دَوْنَهُ جَفِي**, **دَوْنَهُنِي جَفِي** both of you; **دَوْنَهُنَا**, **دَوْنَهُنَا** both of them; **دَوْنَهُنِي** all three of us; **دَوْنَهُنِي جَفِي** all three of you; **دَوْنَهُنَا** all three of them. Similar forms are used up to **دَوْنَهُنَا**, inclusive, and are nearly the same in Oroomiah and Koordistan. It may be remarked here that *all of us* is expressed by **دَوْنَانِي** or **دَوْنَانِي**; *all of you*, by **دَوْنَهُ جَفِي**, **دَوْنَهُنِي جَفِي**, etc.

Distributives, as in Anc. Syr., are formed by a repetition of the cardinal numbers; e. g. **دَوْنَانَا دَوْنَانَا** two by two, etc., though they are now often connected with **و**, as, **دَوْنَانَا وَدَوْنَانَا**. So in Hebrew (Nordh. § 947).

2. *Ordinals*.—The original termination, which, added to the cardinal, made it an ordinal, has been lost in Oroomiah, with a single exception. This is **دَوْنَانِي مَسْجِدِي** masc., **دَوْنَانِي مَسْجِدِي** fem., denoting *first*. Sometimes we use others, as in the gram. term **دَوْنَانِي دَوْنَانِي** *third person*; but they are taken from the ancient rather than from the current usage. The other ordinals are formed by prefixing **د** to the cardinal. Thus, **دَوْنَانِي دَوْنَانِي** the *third village*; **دَوْنَانِي دَوْنَانِي** the *tenth line*. This was also used in the ancient language: Matt. 16: 21.

The names of the days of the week are as follows :

|                                           |                          |
|-------------------------------------------|--------------------------|
| سَمِيئًا Sunday.                          | بِسْمِئِمِيئًا Thursday. |
| اَدَمِيئًا Monday.                        | حَدَهِيئًا Friday.       |
| بَلَايِيئًا Tuesday.                      | عَتِيئًا Saturday.       |
| (اَدَمِيئِيئًا) اَدَتَكَمِيئًا Wednesday. |                          |

In Koordistan, Tuesday is **بَلَايِيئًا**. The names of the other days are the same.

#### A D V E R B S.

The ancient termination **ئِيئًا** of adverbs is still occasionally retained in our books, and is heard more or less in Koordistan, but is not at all used in common conversation in Oroomiah. Many of the adverbs and adverbial expressions given below are identical with those in the Ancient Syriac, while many others are of more recent origin, or borrowed from other languages. An attempt is made to classify them; but such an attempt must always be somewhat unsatisfactory, as the same adverb in one connection may be an adverb of place, in another, of time, etc.

M. signifies that the adverb is used only in the mountains; P., that it is of Persian, T., that it is of Turkish, and K., that it is of Koordish, origin; A., that it is from the Ancient Syriac; Ar., that it is from the Arabic. As might be expected, many of these have been modified and corrupted.

#### 1. *Adverbs of Place and Order.*

|         |   |                      |         |   |                 |
|---------|---|----------------------|---------|---|-----------------|
| اَهْئًا | } | where? where.        | اَهْئًا | } | below, beneath. |
| اَهْئًا |   | A. whither? whither. | اَهْئًا |   | A. downwards.   |
| اَهْئًا | } | whence? whence.      | اَهْئًا | } | A. behind.      |
| اَهْئًا |   | here.                | اَهْئًا |   | A. backwards.   |
| اَهْئًا | } | A. hither, here.     | اَهْئًا | } | A. within.      |
| اَهْئًا |   | hence.               | اَهْئًا |   | A. this way.    |

|              |                  |               |                  |
|--------------|------------------|---------------|------------------|
| لَهُ هَ كَذَ | A. that way.     | فَعَصَى       | A. first.        |
| لَهُ هَ كَذَ | A. without.      | دَسَّأَ       | far.             |
| لَهُ هَ كَذَ | } A. up, above.  | مِ دَسَّأَ    | } A. from afar.  |
| لَهُ هَ كَذَ |                  | دَعَا دَسَّأَ |                  |
| فَقَلْبَا    | A. in the midst. | أَمَّا        | } there, thither |
| مِهَدَتَا    | A. near.         | لَاكَمَا      |                  |
| مَامَا       | A. before.       | أَمَّا كَمَا  | yonder.          |
| كَمَا        | A. forwards.     |               |                  |

## 2. Adverbs of Time.

|                   |                      |                         |                       |
|-------------------|----------------------|-------------------------|-----------------------|
| أَجْزَا           | } now.               | كَلَا                   | } after.              |
| هَكَ أَجْزَا      |                      | مَكَلَا                 |                       |
| مَلَا             | } henceforth.        | مِ كَلَا                | } A. after.           |
| مَلَا جَلَا كَلَا |                      | كَلَا هَكَ              |                       |
| مِ مَلَا أَجْزَا  | before now.          | مَكَلَا هَكَ            | afterwards.           |
| أَجْمَا           | A. to-day.           | بَلَا                   | last year, next year. |
| أَجْمَا           | then.                | مَكَلَا                 | in the evening.       |
| مَلَا             | } P. from that time. | أَجْمَا                 | } quickly.            |
| مَلَا (ētra)      |                      | then, there-upon.       |                       |
| أَجْمَا           | A. to-night.         | هَكَ                    | behold me here.       |
| أَجْمَا           | } when? when.        | دَجْمَا                 | P. late.              |
| هَكَ أَجْمَا      |                      | A. how long?            | دَجْمَا               |
| أَجْمَا           | } A. at what time?   | أَجْمَا                 | M. now.               |
| أَجْمَا           |                      | or (as vulgarly spoken) | هَكَ                  |

|         |                                    |         |                                   |
|---------|------------------------------------|---------|-----------------------------------|
| فَرَدًا | P. never, ever.                    | مَرَّةً | } again.                          |
| حَتَّى  | A. until.                          | مَرَّةً |                                   |
| الآن    | P. { now, while as<br>yet.         | مَرَّةً | } M. again.                       |
| أولاً   | first.                             | مَرَّةً |                                   |
| دائماً  | P. always.                         | مَرَّةً | } P. & T. suddenly.               |
| عندما   | A. { while, while<br>as yet.       | مَرَّةً |                                   |
| عند ذلك | A. { at that time,<br>then.        | مَرَّةً | } A. & P. { many times,<br>often. |
| هنا     | there he is.                       | مَرَّةً |                                   |
| هنا     | a little (time).                   | مَرَّةً | } A. { to-morrow<br>(morning).    |
| هنا     | presently.                         | مَرَّةً |                                   |
| أحياناً | A. & P. sometimes.                 | مَرَّةً | } before.                         |
| أحياناً | sometimes.                         | مَرَّةً |                                   |
| أخيراً  | A. at last.                        | مَرَّةً | } before now.                     |
| كثيراً  | A. { how often, as<br>often.       | مَرَّةً |                                   |
| كثيراً  | A. & P. { how often?<br>how often. | مَرَّةً | } at first.                       |
| حين     | A. { when, while,<br>etc.          | مَرَّةً |                                   |
| حين     | M. a little (while).               | مَرَّةً | } A. { yesterday,<br>to-morrow.   |
| عندئذ   | at dawn.                           | مَرَّةً |                                   |

### 3. Adverbs of Manner and Quality.

|        |                            |        |                        |
|--------|----------------------------|--------|------------------------|
| أخصباً | A. especially.             | فقط    | only.                  |
| أكثر   | so much.                   | أخيراً | P. finally, in a word. |
| أعكساً | T. topsy-turvy.            | أكثر   | } A. more, again.      |
| أيضاً  | A. also.                   | أكثر   |                        |
| أخيراً | T. (hand by hand) quickly. | كذلك   | A. as, like as.        |

|           |                                         |                 |                                          |
|-----------|-----------------------------------------|-----------------|------------------------------------------|
| تَبِيْءٌ  | T. only.                                | مَرَّةً         | P. also.                                 |
| هَٰنَا    | { (when one is called)<br>here I am.    | كثِيْرًا        | K.M. so many.                            |
| هَٰنَا    | P. { then, now then,<br>therefore.      | يَسْرَةً        | P. easily.                               |
| أَكْثَرًا | P. more.                                | بِغَيْرِ عَمَلٍ | K.M. in vain, freely.                    |
| بِشَكٍّ   | P. doubtless.                           | دَقِيْقًا       | P. exactly.                              |
| بِجَدٍّ   | T. scarcely.                            | هَكَذَا         | so, thus.                                |
| رُبَّمَا  | P. perhaps.                             | أَكْثَرًا       | P. more.                                 |
| بِحُرِّ   | K.M. freely.                            | بِثَبَاتٍ       | K.M. certainly.                          |
| بِكْفٍ    | P. enough.                              | أَخْرَجَ        | A. at last.                              |
| بِحَابٍ   | } P. together.                          | أَخْرَجَ        | A. at last.                              |
| بِحَابٍ   |                                         | بِحَابٍ         | together.                                |
| بِحَابٍ   | { (vulgar حَابٍ)<br>how? like as.       | بِحَابٍ         | A. together.                             |
| بِحَابٍ   | T. evenly, correctly.                   | بِحَابٍ         | T. freely, in vain.                      |
| بِحَابٍ   | P. truly.                               | بِحَابٍ         | a little.                                |
| بِحَابٍ   | A. yes (بِحَابٍ).                       | بِحَابٍ         | a very little.                           |
| بِحَابٍ   | P. in vain.                             | بِحَابٍ         | P. in short.                             |
| بِحَابٍ   | P. quietly, gently.                     | بِحَابٍ         | } let it not be so.                      |
| بِحَابٍ   | } so, thus.                             | بِحَابٍ         |                                          |
| بِحَابٍ   |                                         | so much.        | بِحَابٍ                                  |
| بِحَابٍ   | } A. so, thus.                          | بِحَابٍ         | M. why?                                  |
| بِحَابٍ   |                                         | so much.        | بِحَابٍ                                  |
| بِحَابٍ   | P. { certainly (vul-<br>garly بِحَابٍ). | بِحَابٍ         | { yes (to a question<br>put negatively). |
| بِحَابٍ   | P. at all, not at all.                  | بِحَابٍ         | P. certainly, truly.                     |
|           |                                         | بِحَابٍ         | P. to wit, namely.                       |

|          |                               |               |                        |
|----------|-------------------------------|---------------|------------------------|
| כִּלְיָד | k. quite, completely.         | לָמָדָב       | why?                   |
| ע        | not.                          | לָמָד         | why?                   |
| כִּלְיָד | quite, completely.            | לָמָד         | Ar. hard.              |
| כִּלְיָד | A. { how much, how<br>many? } | לָמָד         | M. quite.              |
| ל        | A. no, not.                   | לָמָד         | Ar. never, not at all. |
| לָמָד    | let it be so.                 | לָמָד (לָמָד) | peradventure.          |
| לָמָד    | P. truly.                     | לָמָד         | A. much.               |
| לָמָד    | P. unless.                    | לָמָד         | P. with ease.          |
| לָמָד    | A. verily.                    | לָמָד         | P. perfectly.          |
| לָמָד    | M. how? how.                  | לָמָד         | P. A. after a sort.    |
| לָמָד    | { together (vulgar<br>לָמָד). | לָמָד         | T. would that.         |
| לָמָד    | } quietly.                    | לָמָד         | } truly.               |
| לָמָד    | } A. very quietly.            | לָמָד         | } A. in truth.         |
| לָמָד    | A. badly, ill.                | לָמָד         | P. about, nearly.      |
| לָמָד    | k. well.                      |               |                        |

*Remarks.*

The preceding list of adverbs and adverbial expressions might no doubt be extended, especially by noting down adjectives used in an adverbial sense, such as **לָמָד** *lightly*, **לָמָד** *heavily*, etc. On the other hand, there are no doubt words in the preceding list which are not adverbs, and which are classed here, partly for convenience, and partly because other grammarians have placed them here. Indeed, without a most careful attention to derivation, one can hardly arrive at certainty on this point. We should not criticise a Latin grammarian for calling *utinam* an adverb, but we should hardly consider the corresponding *would that* as an adverb. The ancient **לָמָד** (לָמָד) is no doubt a verb, and yet, as at present used, partakes more of the nature of an adverb. It is spoken, as given above, **לָמָד** or **לָמָד**.



As to the derivation of these adverbs, it is by no means certain that they are all referred to the right source, and it would occupy much space if each one were to be discussed individually; a few only will be alluded to.

In the modern lang., we find **هَـ**, **هَـ**; in the ancient, **هَـ**.

In Koordistan, we often hear **هَـ** *just here*; with which compare **هَـ** (*is ipse*), etc., in the ancient (Hoff. § 45, Annot. 5). Again, in the modern, we find **هَـ**; in the ancient, **هَـ**; in the modern, **هَـ**; in the ancient, **هَـ**. **هَـ** is in some parts of Koordistan pronounced **هَـ**, which probably throws light on its derivation. **هَـ**, **هَـ** may be **هَـ**, etc., **هَـ** being used with masculine as well as feminine nouns, as stated previously. **هَـ** is no doubt **هَـ**, a mongrel word, although **هَـ** is now pretty well naturalized in Syriac. In the modern, we find **هَـ**; in the ancient, **هَـ**. In the modern we find **هَـ**; in the ancient, **هَـ**. We also now hear occasionally **هَـ**.

**هَـ** and **هَـ** might perhaps better be classed with verbs than adverbs. **هَـ** is regularly inflected in all the persons and in both numbers, like **هَـ** *I am*. Thus, **هَـ** *here thou art*; **هَـ** *here they are*. Sometimes **هَـ** is joined with it; e. g. **هَـ** *here he is*. **هَـ**, referring always to distant objects, can be used only in the third person; e. g. **هَـ** *there she is*; **هَـ** *there they are*. **هَـ** is probably a corruption of **هَـ**, and **هَـ** in its turn of **هَـ**, **هَـ** *this*. **هَـ** is probably from **هَـ** *to happen*. **هَـ**, etymologically speaking, should be written with **هَـ**; but as the *t* is aspirated in some districts, it seems most proper to use **هَـ**.

It will of course be understood that these adverbs may many of them be combined to form a new adverbial expression. Thus, **هَـ** *until*, and **هَـ** *where*, when combined (**هَـ**), denote *until where*, i. e. how far?

The Nestorians have no adverbs for *almost, too much, too far*, etc. *Almost* is expressed by a circumlocution. Thus, if we wish to say "he almost died," we use the phrase **بِحَاجَرٍ قَلِيلَةٍ دَمِنَ الْوَيْهَامِ**, literally, *a little remained that he should die*. So if we wish to say "too much," we say **أَوْ دُونَ مَا دَبَّ عَلَيْهِ** *more than is necessary or proper*. *Next*, whether an adjective or adverb, is expressed indirectly, some additional words being supplied to give definiteness to the meaning. In hearing a class recite, if we wish to call on the next, we say **بِغَيْرِ الْوَيْهَامِ** *that other*. *Next week* is **بِغَيْرِ الْوَيْهَامِ** *the coming week*. *Last week* is **بِغَيْرِ الْوَيْهَامِ** *the week that (just) passed*. In the same way we can express *last month, last year*, etc.; though for the latter there is the word **بِغَيْرِ الْوَيْهَامِ**.

Some of these adverbs in common conversation are abbreviated, as is the case with words in all languages. Thus, **أَيْنَ هُوَ** *where is he?* becomes **أَيْنَ**. **بِغَيْرِ الْوَيْهَامِ** *henceforth* (literally, *from now to after it*) becomes **بِغَيْرِ الْوَيْهَامِ**. So too, **بِغَيْرِ الْوَيْهَامِ** *thenceforth* (literally, *from then to after it*). These might with propriety be written with final **ة**.

A word of explanation is necessary in regard to the adverbial expressions **بِغَيْرِ الْوَيْهَامِ** and **بِغَيْرِ الْوَيْهَامِ**. **بِغَيْرِ الْوَيْهَامِ** and **بِغَيْرِ الْوَيْهَامِ** are properly prepositions, and have the suffix-pronouns connected with them. Thus, to express the idea "I am going backwards," we should say **بِغَيْرِ الْوَيْهَامِ**, literally, *I am going towards after me*, i. e. backwards. So we say **بِغَيْرِ الْوَيْهَامِ** *I am going towards after you*. The usage is the same in regard to **بِغَيْرِ الْوَيْهَامِ**. It is only when the nominative and the suffix-pronoun refer to the same person, that the expression can be called adverbial. Compare the use of **بِغَيْرِ الْوَيْهَامِ** and **بِغَيْرِ الْوَيْهَامِ** in the ancient language. (See John 18 : 6, Lam. 1 : 8, Jer. 7 : 24, etc.). Instead of using the suffixes, we have sometimes written **بِغَيْرِ الْوَيْهَامِ** and **بِغَيْرِ الْوَيْهَامِ**; and these are heard more or less among the people.

**بِغَيْرِ الْوَيْهَامِ** sometimes takes suffixes, as in the phrase **بِغَيْرِ الْوَيْهَامِ** *he got wet until his here*, i. e. up to a place indicated by the hand. So does **بِغَيْرِ الْوَيْهَامِ**; e. g. **بِغَيْرِ الْوَيْهَامِ** *enough for you*.

## PREPOSITIONS.

It will be sufficient in this sketch of Modern Syriac grammar to give a list of the most common prepositions, and expressions equivalent to the prepositions of other languages. They are as follows :

|                                                                             |                                          |            |                                |
|-----------------------------------------------------------------------------|------------------------------------------|------------|--------------------------------|
| $\left. \begin{array}{l} \text{ܐܢܝܢ} \\ \text{ܐܢܝܢܐ} \end{array} \right\}$  | according to.                            | (ܕ) ܕܡܝܢ   | A. in the midst of.            |
| $\left. \begin{array}{l} \text{ܐܢܝܢܐ} \\ \text{ܐܢܝܢܐ} \end{array} \right\}$ | according to.                            | (ܕ) ܕܡܝܢܐ  | M. beside.                     |
| $\left. \begin{array}{l} \text{ܐܢܝܢܐ} \\ \text{ܐܢܝܢܐ} \end{array} \right\}$ | A. (equivalent to ܐܢܝܢܐ, not much used). | ܕ          | A. of.                         |
| (ܕ) ܕܕܘܒܝܢܐ                                                                 | A. around.                               | ܕܕܘܒܝܢܐ    | A. without.                    |
| ܕ                                                                           | A. in, by means of, etc.                 | (ܕ) ܕܦܢܐ   | beside, by the side of.        |
| ܕܝܢ                                                                         | in, by, etc.                             | (ܕ) ܕܕܝܢܐ  | A. P. { against, opposed to.   |
| (ܕ) ܕܕܝܢܐ                                                                   | A. along by.                             | ܕܝܢܐ       | { from (pronounced { ham).     |
| $\left. \begin{array}{l} \text{ܕܕܝܢܐ} \\ \text{ܕܕܝܢܐ} \end{array} \right\}$ | M. along by.                             | ܕܝܢܐ       | A. until.                      |
| ܕܝܢܐ                                                                        | P. without.                              | (ܕ) ܕܕܕܝܢܐ | A. around.                     |
| $\left. \begin{array}{l} \text{ܕܕܝܢܐ} \\ \text{ܕܕܝܢܐ} \end{array} \right\}$ | A. about, concerning.                    | ܕܕܝܢܐ      | M. for.                        |
| (ܕ) ܕܕܝܢܐ                                                                   | for the sake of.                         | ܕ          | A. to.                         |
| $\left. \begin{array}{l} \text{ܕܕܝܢܐ} \\ \text{ܕܕܝܢܐ} \end{array} \right\}$ | A. between, in the midst of, including.  | ܕܕܝܢܐ      | towards.                       |
| (ܕ) ܕܕܝܢܐ                                                                   | { in regard to, concerning.              | ܕܕܝܢܐ      | towards, up to, near.          |
| (ܕ) ܕܕܝܢܐ                                                                   | T. among.                                | ܕܕܝܢܐ      | towards, up to, near.          |
| (ܕ) ܕܕܝܢܐ                                                                   | A. P. over against.                      | ܕܕܝܢܐ      | { away from (French { d'avec). |
| $\left. \begin{array}{l} \text{ܕܕܝܢܐ} \\ \text{ܕܕܝܢܐ} \end{array} \right\}$ | A. after.                                | ܕܕܝܢܐ      | A. under.                      |
| $\left. \begin{array}{l} \text{ܕܕܝܢܐ} \\ \text{ܕܕܝܢܐ} \end{array} \right\}$ | A. after.                                | ܕܕܝܢܐ      | A. to the other side.          |
| ܕܕܝܢܐ                                                                       | P. except.                               | ܕܕܝܢܐ      | A. from (vulg. with).          |
| ܕܕܝܢܐ                                                                       | A. inside of.                            | (ܕ) ܕܕܝܢܐ  | AR. instead of.                |
|                                                                             |                                          | ܕܕܝܢܐ      | P. except.                     |





## CONJUNCTIONS.

|        |                           |         |                                                                              |        |                               |
|--------|---------------------------|---------|------------------------------------------------------------------------------|--------|-------------------------------|
| بِئْسَ | P. if.                    | لِئْسَ  | A. in that, because.                                                         | أَمْ   | or.                           |
| وَأَيْ | A. also.                  | بَلْ    | nevertheless.                                                                | أَمْ   | either.                       |
| أَمْ   | A. as.                    | فَإِنَّ | P. then, therefore.                                                          | لِئْسَ | P. because.                   |
| بَلْ   | but.                      | وَ      | A. { that, in order that;<br>(sometimes <i>because</i> ,<br>as John 4 : 22). | أَمْ   | { yet, but<br>yet.            |
| بَلْ   | A. but ( <i>ἀλλά</i> ).   | لَنْ    | A. that not, lest.                                                           | أَمْ   | A. than.                      |
| أَمْ   | A. if.                    | وَ      | T. also.                                                                     | لِئْسَ | P. because.                   |
| أَمْ   | A. { if not, un-<br>less. | وَ      | P. also.                                                                     | أَمْ   | T. although.                  |
| أَمْ   | A. although.              | وَ      | A. and.                                                                      | أَمْ   | { for that, in<br>order that. |
| أَمْ   | AR. T. { but, but<br>yet. | وَ      | K. also.                                                                     |        |                               |

## INTERJECTIONS.

It should be understood that these interjections are not all classical, and that some of them may be called vulgar. But they are most of them in every-day use, and it is well to be acquainted with them.

|      |                   |      |                                                                |      |                                                                            |
|------|-------------------|------|----------------------------------------------------------------|------|----------------------------------------------------------------------------|
| أَيْ | why, pretty well! | أَيْ | hush!                                                          | وَ   | push on!                                                                   |
| أَيْ | not I! Oh!        | أَيْ | well done!                                                     | أَيْ | tush!                                                                      |
| أَيْ | alas!             | أَيْ | { bless, O God!<br>(Ar.); (vulgar-<br>ly, <i>well done!</i> ). | أَيْ | O!                                                                         |
| أَيْ | woe is me!        | أَيْ | { push on!<br>away! up!                                        | أَيْ | AR. { O Lord!<br>(generally<br>used as a se-<br>rious inter-<br>rogative). |
| أَيْ | alas!             | أَيْ | away with you!                                                 | أَيْ | well done!                                                                 |
| أَيْ | huzzah, hurrah!   | أَيْ | ah me!                                                         | أَيْ | silence!                                                                   |
| أَيْ | O!                | أَيْ | wonderful!                                                     | أَيْ | poh!                                                                       |
| أَيْ | halloo!           | أَيْ | behold!                                                        | أَيْ | pshaw!                                                                     |
| أَيْ | Oh strange!       | أَيْ | ho!                                                            | أَيْ | woe!                                                                       |
| أَيْ | woe is me!        |      |                                                                |      |                                                                            |

## SYNTAX.

It is by no means proposed here to reduce to a complete system the Syntax of the Modern Syriac; but merely to direct attention to some of its principal features. It may be stated, in general, that the relations in which words stand to each other are extremely simple, and present no serious obstacle to the acquisition of the language. The Nestorians rarely use long or involved sentences; and, indeed, the deficiency of their language in particles, compared with our own, almost precludes their doing so. While the structure of the language is thus unfitted for philosophical or mathematical precision, it is in many respects an excellent language for the business of every-day life, and we have no reason to complain that, as spoken by educated natives, it greatly lacks either dignity or force. It may also be added, that, considering the scantiness of its vocabulary, we are obliged to use circumlocutions less than would be expected.

## THE ARTICLE.

It should be understood, as has been already intimated, that there is no emphatic state of nouns in the Modern Syriac, supplying in some degree the place of a definite article. Indeed, multitudes of nouns have taken the emphatic state as their ordinary form, and there is a strong tendency to suffix **ܐ** to all nouns which are derived from other languages; e. g. Turkish **كل** [?], Modern Syriac **ܕܟܠܐ** *a buffalo*; Persian **ماست**, Modern Syriac **ܕܡܫܬܐ** *curdled milk*; Arabic **مسكين**, Modern Syriac **ܕܡܫܟܝܢܐ** *poor*.

In general, the pronouns **ܗܘܐ**, **ܗܝܐ** and **ܗܘܝܐ** are used for the definite article, but with far less latitude than **ה** in Hebrew. They are also omitted in multitudes of cases where *the* is employed in English; e. g. **ܠܢܬܝܢ ܕܘܫܘܪܐ ܐܘܪܝܘܬܐ** *were (the) men of (the) village there?* **ܘܥܒܘܝܢ ܕܥܘܠܡܐ ܘܥܒܘܝܢ ܕܥܘܠܡܐ** *two times in (the) day*; **ܘܥܒܘܝܢ ܕܥܘܠܡܐ ܘܥܒܘܝܢ ܕܥܘܠܡܐ** *when (the) world*

*tempt me*; **ܘܡܝܢ ܩܘܪܝܢܐ ܕܗܘܝܐ ܘܢܝܢܐ** whence came you? **ܘܡܝܢ ܩܘܪܝܢܐ** from (the) city; **ܘܡܝܢ ܩܘܪܝܢܐ ܕܗܘܝܐ ܘܢܝܢܐ** have you brought him out (the) horse?

Even in cases where the article in English denotes pre-eminence, as *the sun, the sky, the world, etc.*, the Syriac omits it.

The definite article may be prefixed to an adjective, when separated in construction from its noun, or referring to a noun understood. This is quite a common idiom. For example, **ܘܡܝܢ ܩܘܪܝܢܐ ܕܗܘܝܐ ܘܢܝܢܐ** *the great (man) came to-day*. In such cases the adjective is really used as a noun. In the ordinary construction of a qualifying adjective, it never takes the article, whether the noun it qualifies has one or not. Such expressions as in Hebrew **הַיָּאֲרֵץ הַטּוֹבָה**, **הַיָּאֲרֵץ הַזּוֹאת** could not be admitted.

NOTE.—It need hardly perhaps be remarked that an adjective used as a predicate never takes the article. This is of course founded on the general principles of language, the predicate adjective being abstract and in some degree indefinite. Thus, in Hebrew, Greek and English it does not take the article; in Anc. Syriac it does not take the emphatic state (Hoff. § 118, 2); in German, Greek, etc. it is not necessarily inflected to agree with its noun. This is also true to some extent in Modern Syriac. Thus, we may say, for “These men are free,” either **ܘܡܝܢ ܩܘܪܝܢܐ ܕܗܘܝܐ ܘܢܝܢܐ** or **ܘܡܝܢ ܩܘܪܝܢܐ ܕܗܘܝܐ ܘܢܝܢܐ**; in the latter case the adjective being in the singular.

The suffix-pronoun sometimes in a manner supplies the place of the definite article in English; e. g. **ܘܡܝܢ ܩܘܪܝܢܐ** *all of it (the) house, the whole house*, while **ܘܡܝܢ ܩܘܪܝܢܐ** denotes *any house, every house*. So in Anc. Syr. (Hoff. § 123, 4). See both constructions in Rom. 3 : 19, **ܘܡܝܢ ܩܘܪܝܢܐ** and **ܘܡܝܢ ܩܘܪܝܢܐ**.

The indefinite article **ܘܡܝܢ ܩܘܪܝܢܐ**, **ܘܡܝܢ ܩܘܪܝܢܐ** is prefixed less frequently than our indefinite article, but more frequently than in the ancient language (Hoff. § 109, 4). Take the following as an example of its use: **ܘܡܝܢ ܩܘܪܝܢܐ ܕܗܘܝܐ ܘܢܝܢܐ** *a man rose in the meeting*. In the following example it would naturally



be omitted : **أَرَأَيْتُمْ سَوَّاهُ تَارَهُدُنْ** *did you see (a i. e. any) man on the way?* Sometimes the employment or omission of it is optional ; e. g. **مَمْرِيحُ لُ سَوَّاهُ لُ وَتَمِينُ** *he brought a horse to sell*, literally, *for selling*, or **مَمْرِيحُ سَوَّاهُ لُ وَتَمِينُ**.

Sometimes **مَمْرِيحُ** *a thing* is annexed to another noun with much the force of an indefinite article ; for example, **أَرَأَيْتُمْ مَمْرِيحُ سَوَّاهُ** *did you see a dog?* We should suppose this to mean *did you see a dog or any thing of the kind?* but the natives translate it as above.

In accordance with English usage, general nouns denoting material, such as wood, silver, etc., abstract nouns, and nouns with a suffix pronoun, as **بَيْتِي** *my house*, do not take the indefinite article.

#### RELATION OF NOUNS TO NOUNS.

The usages of the Modern Syriac in regard to apposition, the government of one noun by another, etc., are so simple that it is unnecessary to dwell on them. Two or three peculiarities only will be noticed.

The noun **جَانِبُ** *side* sometimes follows another noun in construction, to denote direction ; e. g. **لِجَانِبِ جَدِيدِ جَدِيدِ** *to the city-side*, i. e. in the direction of the city ; so **مِنْ جَانِبِ جَدِيدِ** *from the vicinity of the city*. The word is also used figuratively ; e. g. **مِنْ جَانِبِ جَدِيدِ** *in respect to bread*.

There is an elliptical mode of speaking in common use, which will be understood by one or two examples. Thus, **بَيْتِي نَعْنَى بَيْتِي**, literally, *a house, a man went*, i. e. one from each house ; **بُيُوتِي نَعْنَى بَيْتِي** *a boy, a pen he has*, i. e. each one has one.

It has been already mentioned that the construct state is still employed to some extent, though the tendency is to dispense with it altogether, and use **ب** in its stead, as we use

the preposition *of* in English. This **ܨ** is omitted in expressions such as **ܘܗܘܢ ܕܐܢܫܐ ܕܢܝܢܐ** *what kind (of) man*, not only **ܐܢܫܐ**, but the general form, corresponding with the idiom of the Persian and Turkish. Though educated Nestorians generally speak with grammatical correctness, it may be worth while to note as an exception the almost universal use of **ܢܝܢܐ** as if it were the singular and not the plural; e. g. **ܫܘܐ ܢܝܢܐ ܕܝܒܠܐ ܝܠܐ** *he is a son (i. e. inhabitant) of Degala*.

Nouns, as well as other words, are often repeated: (a.) to denote distribution or variety; e. g. **ܘܢܝܢܐ ܘܢܝܢܐ** *kinds, kinds*, i. e. different kinds; **ܘܩܘܠܘܢ ܘܩܘܠܘܢ** *colors, colors*, i. e. different colors; so with numerals: **ܘܠܐ ܘܠܐ** *one, one time*, i. e. now and then; so adverbs: **ܘܒܝܠܐ ܘܒܝܠܐ** *slowly, slowly*, i. e. little by little; (b.) to give intensity; e. g. **ܘܩܘܠܘܢ ܘܩܘܠܘܢ** *fragments, fragments*, i. e., as we should say, a thousand fragments; **ܘܕܘܢܐ ܘܕܘܢܐ** *exceedingly*, **ܘܢܝܠܐ ܘܢܝܠܐ** *very little indeed*; (c.) to supply the place of *each, each one*; e. g. **ܘܢܝܢܐ ܘܢܝܢܐ** *man, man*, i. e. each man. This last usage is rather borrowed from the ancient language than commonly heard, but we allow it a place in our books. In regard to the general idiom, compare the Ancient Syriac (Hoff. § 112, 2), and the Hebrew (Nordh. § 823).

There is also a curious, though perhaps vulgar, repetition of nouns, which is common to the Persian, Turkish, Armenian, and perhaps other languages of the East. In the repetition **ܘ** is substituted for the first letter of the word, if it begin with a consonant, or **ܘ** is prefixed, if it begin with a vowel. The idea is thus generalized; e. g. from **ܘܫܘܠܐ** *dirt*, we have **ܘܫܘܠܐ ܘܫܘܠܐ** *dirt and every thing of that sort*; from **ܘܕܘܢܐ** *minute*, **ܘܕܘܢܐ ܘܕܘܢܐ** *every little thing*, e. g. **ܘܕܘܢܐ ܘܕܘܢܐ ܘܕܘܢܐ ܘܕܘܢܐ** *do not esteem, (literally, put a price on) the trifles of the world*.

## ADJECTIVES.

A qualifying adjective in Modern Syriac, in the great majority of instances, as in Ancient Syriac (Hoff. §118, 1), and in Hebrew (Nordh. § 770), follows its noun; e. g. **זָנִיזָא סְבִיבָא** *old man*, **סְבִיבָא חֲבִיבָא** *beautiful city*. The same rule holds where two or more epithets are joined to one noun: **בֵּיתָא גָּבִיחָא וְעָלְיָא** *a large and high house*. Also when the noun has a suffix, as **חֻמְרָא סְבִיבָא** *his firm law*. So in the ancient language (Hoff. § 122, 3).

A few adjectives more naturally precede their nouns; e. g. **דָּנָא**, **רַבָּא**, **חַד**, etc., the latter being called an adjective, though in reality a noun (Nord. § 725, 1). Thus, **דָּנָא סְבִיבָא** *many horses*, **רַבָּא זָבִיבָא** *a good tree*. In these cases **דָּנָא סְבִיבָא** and **רַבָּא זָבִיבָא** would be also allowable.

An adjective may be placed before its noun to give increased emphasis; e. g. **דָּנָא גָּבִיחָא** *a very great stone*. Another mode of giving emphasis, is to place the adjective at the head of the clause, and, after a brief pause, to repeat it; e. g. **קָדִיחָא: קָדִיחָא: קָדִיחָא: קָדִיחָא: קָדִיחָא: קָדִיחָא** *quick to learn, he is quick to learn; but wicked, he is wicked*.

A qualifying adjective in the modern language cannot be separated, as in the ancient (Hoff. § 118, Annot. 2), from its noun by words such as **וְ**, **וְ**, etc.

An adjective used as a predicate is also almost always placed after the noun or pronoun to which it refers; e. g. **זָנִיזָא רִיכָא** *that man is rich*, **לֶחֶם סָרְסָר** *the bread is sour*. The ancient language generally places the adjective before its substantive in such a case (Hoff. § 118, 2). So the Hebrew (Nordh. § 772). An inversion of the ordinary

construction may, however, be employed for emphasis; e. g. **ܕܕܢܢܩܘܨܐ ܕܕܢܢܩܘܨܐ ܕܕܢܢܩܘܨܐ** *very agreeable is he*, **ܕܕܢܢܩܘܨܐ ܕܕܢܢܩܘܨܐ** *blessed is your house*.

In regard to the demonstrative adjective pronouns, when used to qualify nouns, they are always placed before their nouns; e. g. **ܕܕܢܢܩܘܨܐ ܕܕܢܢܩܘܨܐ** *this dog*, **ܕܕܢܢܩܘܨܐ ܕܕܢܢܩܘܨܐ** *these donkeys*, **ܕܕܢܢܩܘܨܐ ܕܕܢܢܩܘܨܐ** *to this wicked man*. "When the construction is different, we have followed the idiom of the Ancient Syriac or the Hebrew (Hoff. § 118, and Nordh. § 884).

Cardinals also uniformly precede their nouns; in which respect the Modern Syriac is unlike the Ancient (Hoff. § 117, 1). In the latter language they sometimes precede, sometimes follow. The Modern resembles more the Hebrew (Nordh. § 935) and English. In this also we have at times changed the idiom, as Gen. 11 : 1. Such expressions as **ܕܕܢܢܩܘܨܐ ܕܕܢܢܩܘܨܐ** in the ancient language would not now be at all allowable.

#### SUBJECT NOMINATIVE AND VERB.

In general, the verb agrees with its subject nominative in number and person. There are, however, constructions *ad sensum*, as in the Ancient Syriac and most other languages, the mere grammatical form being neglected (Hoff. § 137).

When the subject nominative is of different persons, the rule found in Latin, Greek, and other languages, has place, that the first person is preferred to the second, and the second to the third. Thus, **ܕܕܢܢܩܘܨܐ ܕܕܢܢܩܘܨܐ** *you and I will go*, **ܕܕܢܢܩܘܨܐ ܕܕܢܢܩܘܨܐ** *you and he came*.

Verbs are often used impersonally, and then the feminine gender is employed, as a representative of the neuter gender in other languages; e. g. **ܕܕܢܢܩܘܨܐ ܕܕܢܢܩܘܨܐ** *it drew* (i. e. it occupied) *two hours*, **ܕܕܢܢܩܘܨܐ ܕܕܢܢܩܘܨܐ** *it is bad*, i. e. a bad thing, **ܕܕܢܢܩܘܨܐ ܕܕܢܢܩܘܨܐ** *it is a fear to you*, i. e. you are afraid (note, that **ܕܕܢܢܩܘܨܐ** is a vulgar and anomalous form of **ܕܕܢܢܩܘܨܐ**),

**وَدُجِكَا كُ**, *it was a fear to us*, i. e. we were afraid. If the origin of the preterite tense has been correctly explained in the Etymology, we have in this example a curious reduplication, as will be seen by spelling **وَدُجِكَا** with final **ا**, **وَدِدْ كَسْ كُ**.

The feminine is in such cases always preferred; and yet, when translating from Anc. Syr., which uses the masculine as well as the feminine verb impersonally (Hoff. § 138, 3), we have sometimes followed that, rather than the spoken language; e. g. Matt. 13 : 40. See the same use of the feminine verb as an impersonal in Hebrew (Nordh. § 737, 2). Indeed, this disrespectful use of the feminine gender for an indefinite thing, results from the ideas of Orientals.

NOTE.—**كَا تَمَنْدُ**, in which case the verb is used impersonally and in the masculine, is hardly an exception to the general rule, as it has almost lost its power as a verb, like *if=gif=give*, in English.

In this connection may be mentioned such expressions as **كَا تَمَنْدُ كَا كَلْ** *there became to me a heart*, **كَا تَمَنْدُ كَا** *there came on us his pity*, i. e. pity for him; where the verb seems first to be used impersonally, and then a masculine nominative to come in as an after-thought. This change of construction is not without its force, and may be at times preferable to the regular form.

The nominative absolute is very common in Modern Syriac, sometimes used emphatically, and sometimes without any such design; e. g. **كَلْ : كَا تَمَنْدُ كَا** *Christ, he is mighty*, **كَا تَمَنْدُ كَا : كَا تَمَنْدُ كَا** *your father, his hand will guide you*, **كَا تَمَنْدُ كَا : كَا تَمَنْدُ كَا** *this Jacob, he also will go*. In these cases, it is emphatic; but it can hardly be considered so in the following example: **كَا تَمَنْدُ كَا : كَا تَمَنْدُ كَا** *the rivers, their course would change*, which is simply saying, 'the course of the rivers would change.' See the same idiom in Anc. Syr. (Hoff. § 119), in Hebrew (Nordh. § 866, 1, b.), and in other languages.

On the other hand, the nominative is omitted altogether, when regarded as indefinite; as, for example, when **أَنْتَ** or **أَنْتِ** might be supplied. This usage, not uncommon in the Ancient Syriac (Hoff. § 138, 4), is far more common in the Modern, and is a substitute, as mentioned in the Etymology, for the passive verb; e. g. **ܩܢܘܢܐ ܕܘܢܝܘܫܐ ܕܢܘܫܐ** *men oppress us*, i. e. we are oppressed.

#### PREDICATE NOMINATIVE.

The proper place for the predicate nominative, with its qualifying words, is between the subject nominative and its verb; e. g. **ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ** *drunkenness is great folly*. The rule, however, is variable. We may say, with a kind of emphasis, **ܕܘܨܘܪܐ ܕܘܨܘܪܐ ܕܘܨܘܪܐ**; the change of the usual construction, as in other cases, giving more force to the words.

#### VERB **ܐܬܐ** TO BE.

This is rarely omitted, the Modern Syriac differing in this respect from the Ancient Syriac (Hoff. § 146, 3), and the Hebrew (Nordh. § 701, 1, b.). Yet we at times find such examples as the following, some of them perhaps transferred by us from the ancient language, and others in universal use: **ܕܘܨܘܪܐ ܕܘܨܘܪܐ** *our father that in heaven*, **ܕܘܨܘܪܐ ܕܘܨܘܪܐ** *that under heaven*, Eph. 6 : 12, **ܕܘܨܘܪܐ ܕܘܨܘܪܐ** (let there be) *glory to God*, **ܕܘܨܘܪܐ ܕܘܨܘܪܐ** *he (is) calling you*, "**ܕܘܨܘܪܐ ܕܘܨܘܪܐ**" (it is) *necessary to read*.

NOTE.—The verb of existence is not omitted with the corresponding words **ܕܘܨܘܪܐ** and **ܕܘܨܘܪܐ**, nor always with **ܕܘܨܘܪܐ**. A person, in assenting to a remark, often says **ܕܘܨܘܪܐ ܕܘܨܘܪܐ** *your word*, for **ܕܘܨܘܪܐ ܕܘܨܘܪܐ** or **ܕܘܨܘܪܐ ܕܘܨܘܪܐ**.

## OBJECT OF THE VERB.

The objective is often denoted, as in the Anc. Syr., by **Δ** prefixed (vulgarly **ܘܕ**), and especially when intended to be definite; e. g. **ܘܕܐܝܢܐ ܕܗܘܐ ܘܨܝܕܐ ܘܨܝܕܐ** *I saw (to) that man.* But in a sentence like the following: **ܘܨܝܕܐ ܘܨܝܕܐ ܘܨܝܕܐ** *did you find a purse?* it is neither needed nor allowed. In common conversation it is also often dropped, for the sake of brevity, where we should expect to hear it. Like **וְ** in Hebrew (Nordh. § 835), **Δ** does not seem to be so much a sign of the accusative, as to be used for directing special attention to any subject.

**Δ** may also denote, as in Anc. Syr. (Hoff. § 114, 1), the same relation as the dative in Western languages; e. g. **ܘܨܝܕܐ ܘܨܝܕܐ ܘܨܝܕܐ ܘܨܝܕܐ** *I did service to the Khan;* **ܘܨܝܕܐ ܘܨܝܕܐ ܘܨܝܕܐ ܘܨܝܕܐ** *give to him that apple.* In this last example, **ܘܨܝܕܐ** for *him* would be perhaps more common. The idea may also be expressed without any preposition, as in Anc. Syr. (Hoff. § 122, 1): **ܘܨܝܕܐ ܘܨܝܕܐ ܘܨܝܕܐ** *he gave me a watch.*

Some verbs, as e. g. those of naming, clothing, anointing, asking, commanding, feeding, teaching, telling, filling, etc., are often followed by two objects, of which one generally, though not always, signifies a person. The noun denoting a person may have **Δ** prefixed, but the other noun very rarely takes it, if at all; e. g. **ܘܨܝܕܐ ܘܨܝܕܐ ܘܨܝܕܐ** *he put clothes on that boy;* **ܘܨܝܕܐ ܘܨܝܕܐ ܘܨܝܕܐ ܘܨܝܕܐ** *this my son I will call him David;* **ܘܨܝܕܐ ܘܨܝܕܐ ܘܨܝܕܐ ܘܨܝܕܐ** *the field we will make it a vineyard.* The ancient language has very nearly the same usage (Hoff. § 141, 4, 5).

It may be well to remark that in many cases, where in English and other Western languages an object is viewed as direct, in Syriac it is regarded as indirect, and *vice versâ*.

This leads to the employment or omission of prepositions, in a way very different from the usages of our own language; e. g. **מַלְכְּהָּ מְלִיטָּהּ קְדָּהּ** *you filled the vessel (with) water*; where the Syriac also admits of **ܘܟܢ** or **ܘܟܢܐ**; **ܘܟܢܐ ܘܟܢܐ ܘܟܢܐ** *he entered from (by) the door*; **ܘܟܢܐ ܘܟܢܐ ܘܟܢܐ** *we told for him*; **ܘܟܢܐ ܘܟܢܐ ܘܟܢܐ** *he touched on us*; **ܘܟܢܐ ܘܟܢܐ ܘܟܢܐ** *if God show favor from (to) you*; **ܘܟܢܐ ܘܟܢܐ ܘܟܢܐ** *they will ascend (above) us*; **ܘܟܢܐ ܘܟܢܐ ܘܟܢܐ** *he kissed from my hand, i. e. he kissed my hand*. The modern language is, however, no more unlike the English in these respects than the ancient.

#### PRONOUNS.

The nominatives **ܐܢܝܢܐ**, **ܐܢܝܢܐ**, etc., are not generally expressed before the verb, unless for the sake of specification or emphasis, as the terminations of the verb prevent all ambiguity in regard to number and person. When emphasis is required, these pronouns are oftener placed after the verb than before it; e. g. **ܐܢܝܢܐ ܘܟܢܐ ܘܟܢܐ** *what am I to do, I?* **ܐܢܝܢܐ ܘܟܢܐ ܘܟܢܐ** *did you tell, you?* Sometimes the pronoun both precedes and follows: **ܐܢܝܢܐ ܘܟܢܐ ܘܟܢܐ** *we will go, we too*.

The pronoun, used as a subject nominative, and indeed any nominative, is occasionally separated by an intermediate clause from its verb; e. g. **ܐܢܝܢܐ ܘܟܢܐ ܘܟܢܐ** *they, before you came, saw*. The Modern Syriac, however, generally favors the simplest construction.

The pronoun is often employed as an absolute nominative, in the same manner as nouns; e. g., with the impersonal verb of existence, **ܐܢܝܢܐ ܘܟܢܐ ܘܟܢܐ** or **ܐܢܝܢܐ ܘܟܢܐ ܘܟܢܐ** *I, there is not to me, i. e. I have not*; **ܐܢܝܢܐ ܘܟܢܐ ܘܟܢܐ** *you, there will not be to you opportunity*; **ܐܢܝܢܐ ܘܟܢܐ ܘܟܢܐ**



he, his mercies are many; **ܕܢܐܘܒܢܐ ܕܢܐܘܒܢܐ** but we, they blame us. See Matt. 26 : 11, and compare the ancient version. See also Hoff. § 121, 1.

It is to be noted that the very common idiom of the ancient language and the Hebrew, by which the pronoun takes the place of the substantive verb, finds no favor in the Modern Syr., in Oroomiah at least, though it is said to be heard sometimes in Koordistan (Hoff. § 121, 2). Nor is **ܐܗ** used pleonastically in the modern as in the ancient language (Hoff. § 123, 1); e. g. **ܕܠܚܝܒܐ ܐܗ ܕܠܚܝܒܐ ܐܗܝܡܐ**, 1 Tim. 5 : 9.

The governing noun in the modern as well as in the ancient language (Hoff. § 122, 2), may take the suffix which seems more properly to belong to the noun which it governs; e. g. **ܐܗ ܕܡܫܠܐ ܕܡܫܠܐ** your way of evil, or **ܐܗ ܕܡܫܠܐ ܕܡܫܠܐ**; **ܐܗ ܕܡܫܠܐ ܕܡܫܠܐ** your death of the body, or **ܐܗ ܕܡܫܠܐ ܕܡܫܠܐ**. The latter forms are the more common.

It is a universal practice to use pleonastically the suffix pronoun, followed immediately by the noun to which it refers. Thus, **ܐܗ ܕܡܫܠܐ ܕܡܫܠܐ** I saw her, the woman; **ܐܗ ܕܡܫܠܐ ܕܡܫܠܐ** we drove them away, the men. Compare the ancient **ܐܗ ܕܡܫܠܐ ܕܡܫܠܐ**, and many similar expressions (Hoff. § 123, 3). The idea seems to be the same, whether the pronoun is used or not. In Hebrew, this has been considered an emphatic suffix (Nordh. § 866, 2, a), but we do not so regard it as used by the Nestorians.

On the other hand, the suffix is entirely omitted when the meaning is sufficiently plain without it; e. g. **ܐܗ ܕܡܫܠܐ ܕܡܫܠܐ** he came and told (it) for me.

The suffixes are in some cases used as reflexives; e. g. **ܐܗ ܕܡܫܠܐ ܕܡܫܠܐ** I will go and ask for me (for myself) a book. See an example in both Ancient and Modern Syriac, John 4 : 8.

As the relative particle **ܕ** undergoes no inflection, many ideas, which we express directly in English, must in Modern Syriac be expressed by a circumlocution. A few examples will be given below. Examples of the same kind may be found in Hoff. § 125, Nordh. Chap. IX. and Rosen. Arab. Gramm. Syntax, xcviII.

1. *Whom.*—**ܐܢܝ ܢܡܝ ܢܗܘܟ ܐܫܘܢܗ ܗܘܐ ܕܝܘܫܘܒ ܘܩܝܡܘܗ ܗܘܐ** "I am Joseph your brother, that ye sold me," Gen. 45 : 4; **ܐܢܝ ܗܘܐ ܗܘܐ ܕܝܘܫܘܒ ܕܢܫܘܟ ܕܢܫܘܟ ܕܢܫܘܟ** this is the man that I spoke about him.

2. *Which.*—**ܢܐ ܕܝܘܫܘܒ ܕܝܘܫܘܒ ܕܝܘܫܘܒ** a garden that he had planted it; **ܕܝܘܫܘܒ ܕܝܘܫܘܒ** the spade that I worked with it.

3. *Whose.*—**ܕܝܘܫܘܒ ܕܝܘܫܘܒ ܕܝܘܫܘܒ ܕܝܘܫܘܒ** the Nestorians of the mountains, that (men) plunder their cattle.

4. *Place where.*—**ܕܝܘܫܘܒ ܕܝܘܫܘܒ ܕܝܘܫܘܒ** a village that I unpacked (encamped or halted) in it; **ܕܝܘܫܘܒ ܕܝܘܫܘܒ ܕܝܘܫܘܒ** a place that he was there.

5. *Whither.*—**ܕܝܘܫܘܒ ܕܝܘܫܘܒ ܕܝܘܫܘܒ** the vineyard that you went into it.

6. *Hither.*—**ܕܝܘܫܘܒ ܕܝܘܫܘܒ ܕܝܘܫܘܒ** an ox that we brought hither.

7. *Whence.*—**ܕܝܘܫܘܒ ܕܝܘܫܘܒ ܕܝܘܫܘܒ** a well that they were drawn from it.

8. *When.*—**ܕܝܘܫܘܒ ܕܝܘܫܘܒ ܕܝܘܫܘܒ** a day that in it I was lord of business, i. e. busy.

In some of the preceding cases, **ܕ** may express the idea without the pronoun or adverb following. Thus, for "a day," etc., we may say **ܕܝܘܫܘܒ ܕܝܘܫܘܒ ܕܝܘܫܘܒ**, there being an ellipsis of **ܕܝܘܫܘܒ**.

As in the ancient language (Hoff. § 125, 1, Annot.), it may denote the objective case of the relative. For instance, **ܗܕ ܗܘܢܐ ܕܗܘܐ ܕܥܝܢܐ** *every thing that he may see.*

The relative **ܕ** may often be rendered definite, as in Ancient Syriac (Hoff. § 125, 3) and Hebrew, by **ܗܘܢܐ** a thing, **ܗܘܢܐ** a word, **ܗܘܢܐ** a man, **ܗܘܢܐ** he, etc., prefixed: **ܕܗܘܢܐ ܗܘܢܐ ܕܗܘܐ ܕܥܝܢܐ** *do not forget the thing that he tells;* **ܕܗܘܢܐ ܗܘܢܐ ܕܗܘܐ ܕܥܝܢܐ** *you do not know him who is coming.*

In Hebrew (Nordh. § 907), as in English, and in Ancient Syriac to a very limited extent (Hoff. § 125, 4), the relative may be omitted; e. g. *a house (which) he built two years ago.* But **ܕ** seems to be never omitted in Modern Syriac, except when used as a conjunction.

It may be well to give a few examples to illustrate the use of the interrogative and indefinite pronouns, and the position they occupy in the sentence. We may say either: **ܗܘܢܐ ܗܘܢܐ ܕܗܘܐ ܕܥܝܢܐ**, or: **ܗܘܢܐ ܗܘܢܐ ܕܗܘܐ ܕܥܝܢܐ**, *what is this?* **ܗܘܢܐ ܗܘܢܐ ܕܗܘܐ ܕܥܝܢܐ**, or: **ܗܘܢܐ ܗܘܢܐ ܕܗܘܐ ܕܥܝܢܐ**, *who is this woman?* **ܗܘܢܐ ܗܘܢܐ ܕܗܘܐ ܕܥܝܢܐ**, or, instead, **ܗܘܢܐ ܗܘܢܐ ܕܗܘܐ ܕܥܝܢܐ**, or simply **ܗܘܢܐ ܗܘܢܐ**, *who art thou?* **ܗܘܢܐ ܗܘܢܐ ܕܗܘܐ ܕܥܝܢܐ**, or: **ܗܘܢܐ ܗܘܢܐ ܕܗܘܐ ܕܥܝܢܐ**, or: **ܗܘܢܐ ܗܘܢܐ ܕܗܘܐ ܕܥܝܢܐ**, *whose ox is this?*

The interrogative pronouns may be used, as in Ancient Syriac (Hoff. § 45, 2, Annot. 4) and Hebrew (Nordh. § 921), as indefinite pronouns. For example, in the expressions: **ܗܘܢܐ ܗܘܢܐ ܕܗܘܐ ܕܥܝܢܐ** *I do not know who he is,* **ܗܘܢܐ ܗܘܢܐ ܕܗܘܐ ܕܥܝܢܐ** *he will inform you who went,* **ܗܘܢܐ ܗܘܢܐ ܕܗܘܐ ܕܥܝܢܐ** *he did not see which (of the two) it was.*

Very often **ܗܘܢܐ** without the article is used where we should use, in English, *any one*, as in the Anc. Syr. (Hoff.

§ 127, 4): **הֲיֵשׁ בְּכִנְיָהּ אִישׁ כָּמוֹךָ** ; *is there any one in the village?* Sometimes **יֵשׁ** may be omitted, and yet the idea be clearly and idiomatically expressed; as **כְּמוֹךָ לֹא בְּכִנְיָהּ** *in the school there is not like him* (his like). **יֵשׁ** is also now and then used to denote *each one*; as, **סָרְסְרָה לְכָל אִישׁ בְּכִנְיָהּ** *they scattered, man (each man) to his village*. So in the ancient language (Hoff. § 127, 3). But generally, when thus used, it is repeated, as already mentioned.

#### MOODS AND TENSES OF VERBS.

Though the ordinary signification of the different moods and tenses was given in the Etymology, some additional remarks are necessary to illustrate their use.

#### INDICATIVE MOOD.

*Present Tense.*—This is sometimes used: 1. As a perfect; e. g. **שָׁלֹשׁ שָׁנִים קָרָא בְּכִנְיָהּ** *he is reading here three years*. 2. As a future; e. g. **בְּאַחַר חֹדֶשׁ נֵלְכֵם** *we are going after a month*. So in Gen. 6: 17, where, in the modern language, we have the present tense, and in the ancient the active participle.

*Imperfect Tense.*—This is sometimes used: 1. As a present; e. g. **טוֹב לְךָ אִם תְּדַבֵּר** *it was (is) better that you should preach*. 2. As a future; e. g. **בֹּרַךְ אַתָּה בְּבֹקֶר** *he was going (intending to go) in the morning*; the implication being that he is now prevented. 3. As an imperfect subjunc.; e. g. **יֵשׁ לְךָ אִם תִּהְיֶה צַדִּיק** : **בְּרָכָה לְךָ** ; *if you should be a good man, you were (would be) blessed*. 4. As a pluperf. subjunc.; e. g. **טוֹב לְךָ אִם הָיִיתָ צַדִּיק** ; *it was (would have been) better, if you had gone*.

*Preterite Tense.*—1. Used as a present; e. g., a man in distress says **אָמַת** *I died*, i. e. I am dead; **אָמַת** *I choked*,

i. e. I am choked, or I am drowned. A boy in recitation, if confused, will say **אֶלְכֵלָא בְּיָדִי** *it lost on me*, i. e. I have lost it. Ask a man how his business is to-day, and he may reply **דִּזְרֵי שְׂרָפָה בְּיָדֵי** *it remained (remains) just so*. Persons coming to make a petition will tell us **דִּזְרֵי שְׂרָפָה בְּיָדֵי** *we poured (i. e. we now place) our hope on you*. Compare Anc. Syr. (Hoff. § 129, 4, b, c). Compare also Ps. 1 : 1, in the Ancient and the Modern. The expression in the Ancient, **מִן דְּכֵן שְׂרָפָה בְּיָדֵי**, Matt. 12 : 30, may be considered equivalent either to a present indicative or to a present subjunctive. So Deut. 1 : 39, **דְּכֵן בְּיָדֵי בְּרַחֵם עֲמֵנָא** *that did not (do not) know*.

2. Used as a perfect; e. g. **נִשְׂרָפָה זְרָבָא** *he came now*, i. e. he has just arrived. This is the common mode of speaking. So too, **בְּרֵכָא כֵּן דְּשָׂרָה קָדְמָא** *blessed is he that never heard (meaning, that has never heard)*. 3. Used as a pluperfect; e. g. **נִשְׂרָפָה מִן דְּכֵן שְׂרָפָה** *when he (had) finished from speaking* (Hoff. § 129, 3). 4. Used as a future; e. g. **נִשְׂרָפָה מִן דְּכֵן שְׂרָפָה** *if you died to-morrow, you perished* (compare with the use of the first verb Hoff. § 129, 8, c, and of the second verb, same section, 7); **נִשְׂרָפָה מִן דְּכֵן שְׂרָפָה** *if you believe, Christ just now*, i. e. at this moment, *received (will receive) you*. This is no doubt an emphatic future. Compare Nordh. § 966, 1, c. 5. Used as a subjunctive present; e. g. **נִשְׂרָפָה מִן דְּכֵן שְׂרָפָה** *if it did not become*, i. e. if it does not meet the case, equivalent to **נִשְׂרָפָה מִן דְּכֵן שְׂרָפָה** (see the ancient usage, Mark 12 : 25, as follows: **נִשְׂרָפָה מִן דְּכֵן שְׂרָפָה**, in which case the translation might have been literal); **נִשְׂרָפָה מִן דְּכֵן שְׂרָפָה** *if you went out (set out) now, perhaps you will reach*; **נִשְׂרָפָה מִן דְּכֵן שְׂרָפָה** *I am grop-*

ing after God, if perhaps I found (him). Compare the ancient usage in Ecc. 6 : 6, **ܡܚܝܬܝܢ ܠܐ ܣܘܐ**, where **ܣܘܐ** expresses the idea of contingency. 6. Used as a subjunctive imperfect; e. g. **ܫܘܚܝܢ ܥܘܠܝܢ ܠܐ ܡܘܨܝܠܝܢ : ܕܗ ܐܘܟܝܢ** although the business did not finish (should not end), I shall go; **ܐܝܢ ܐܘܠܝܢܝܢ ܐܝܢ ܐܘܠܝܢܝܢ** if you destroyed (should destroy) us, you were (would be) just.

The preterite seems never to be used in the modern language for an imperative, as in the ancient (Hoff. § 129, 6). It will not be thought strange that it is employed in such a variety of ways in the spoken Syriac, when we consider what an important tense it was in the structure of the old verb. Many of the idioms mentioned above give force and vivacity to the language. We are thus allowed to speak of events and actions which are present or future though definite, or future and contingent, as if they had actually transpired and were recorded in the past. On this account the preterite is often used in Hebrew in the language of prophecy. See also examples of its use in conditional clauses (Nordh. § 991, 1).

The other forms of the preterite given in the Etymology, **ܦܥܝܢܝܢ**, **ܦܥܝܢܝܢ**, etc., have substantially the same meaning as the regular preterite, and may be used in the same way. The first named of these is ordinarily employed only when euphony requires it. See Etymology.

*Perfect Tense.*—This is used: 1. for the present; e. g. **ܫܘܠܝܢ ܫܘܠܝܢ** he has sat, i. e. is sitting; **ܫܘܠܝܢ ܫܘܠܝܢ** he has wept, i. e. (often) is weeping. This usage seems to be confined to a small number of verbs. 2. for the preterite; e. g. **ܫܘܠܝܢ ܫܘܠܝܢ** we have come (we came) long ago. This is the usual mode of speaking. Compare what is said of the preterite No. 2. 3. for the perfect passive. See Etymology, Passive Voice. Ambiguity may sometimes arise, as to the question whether the verb is used in an active or passive sense; but the context generally determines. We may translate, e. g., **ܫܘܠܝܢ ܫܘܠܝܢ** either he is asleep, he has slept, or he has been asleep; **ܫܘܠܝܢ ܫܘܠܝܢ** they have sown, or they are sown.

*Pluperfect Tense.*—This is sometimes used: 1. for the imperfect; e. g. **ܗܝܫܝܒܘܢ ܗܘܢܐ** *he was weeping*, **ܗܝܫܝܒܘܢ ܗܘܢܐ** *he was sitting*. 2. for the passive imperfect. This is very common. See Etymology.

*Future Tense.*—Whatever is peculiar in the use of this tense will be noticed under the Present Subjunctive. The second future is not very much used, a form of expression being chosen which renders it unnecessary; e. g., where in English we might say “before you come, I shall have arrived,” a Nestorian would be likely to say **ܕܢܐ ܫܝܒܘܢ ܕܡܢ ܩܒܠܐ ܕܝܘܡܐ** *I shall arrive before you*.

#### SUBJUNCTIVE MOOD.

*Present Tense.*—It should be distinctly borne in mind that what has been called in the Etymology the present subjunctive, is nothing more nor less than the ancient present participle, with fragmentary pronouns suffixed. The old future having disappeared, this present participle, with **ܕܢܐ** prefixed, becomes a future in Mod. Syr.; with **ܕܢܐ** prefixed, it becomes a future, or a generic present, expressed negatively; with **ܕܢܐ** (ancient **ܕܢܐܢܐ**) prefixed, it becomes a preterite; with **ܕܢܐ** or **ܕܢܐ** prefixed, it becomes a generic present; and without a prefix, it inclines to retain its original present signification. Remembering these facts, and the further fact that both in Ancient Syriac and in Hebrew, the future was much used as a subjunctive or conditional (Hoff. § 130, 4; Nordh. § 993), we shall not be surprised to find these different meanings shading into each other in the Modern Syriac. The following examples will illustrate the very different uses of this tense. Question, **ܕܢܐ ܝܘܕܝܢܐ** *am I going? or may I go?* Answer, **ܕܢܐ ܝܘܕܝܢܐ** *yes, you are to go, or you may go*. The question may thus be either a simple interrogatory, or a permission asked; and the answer is to be understood accordingly. If the answer is “you are to go,” it is really a mild imperative. Compare our English “you may go and do so and so;” when we mean “you must go.” This mode of speaking is very com-

mon, and in prayer is often interchanged with the imperative in the same sentence; e. g. **לֵאדֹנָי: אֵל מְתִיב לְחַסְדְּךָ** *O Lord, come and abide with us!* Compare in Anc. Syr. 1 Kings 8 : 30. Comp. also the interchange of the future and imperative in Hebrew.

**פָּחַד** *let him find*, i. e. allow him to find, or he is to find. In this case, and very often to the third person, singular and plural, **סַמַּת** or **תַּתֵּהוּ** may be prefixed; e. g. **סַמַּת תִּדְבֹּר** *let them read*, where as above we may have the idea of permitting them to read, or of directing them, the circumstances and the connection determining what is intended. **אֲנִיבְעֵר** *let me tell you*; **מַה נַּעֲשֶׂה** *what can we do?* : **יִהְיֶה נַעֲשֶׂה** *may I die a youth, it is true (may I die young, if it be not true)*—compare the Latin “ne sim salvus,” may I perish!

The present subjunctive may be used to express a supposition, particularly if **מִמֶּנֶּכָּה** *a parable, a supposition*, is prefixed; e. g. **אֲנִיבְעֵר עֲשֶׂה עֲשֶׂה** : **מִמֶּנֶּכָּה** *supposition: he finishes his business, or let him finish, or grant that he finish, or if he finish*. Compare the Latin “vendat ædes vir bonus,” suppose, etc. So, too, without the word **מִמֶּנֶּכָּה**; e. g. **אֲנִיבְעֵר לֹא תִלְמַד** : **אֲנִיבְעֵר לֹא תִלְמַד** *suppose you do not learn your lesson, you will not go out*. We may in this case say, if we choose, that **אֲנִיבְעֵר** is omitted, as in Hebrew (Nordh. § 991, 3, a). The imperfect subjunctive allows the same idiom.

The present subjunctive is used in prohibition, where the Ancient Syriac, the Hebrew, and the English would naturally use the future; e. g. **אֲנִיבְעֵר לֹא תִסְטֵל** *thou shalt not steal*; **אֲנִיבְעֵר לֹא תִסְטֵל** *thou shalt not lie*. **אֲנִיבְעֵר לֹא תִסְטֵל** would mean *thou wilt not steal, or you are not in the habit of stealing*, and **אֲנִיבְעֵר לֹא תִסְטֵל** would be an emphatic way of saying the same thing. See in Ety-



mology a notice of this last form. This distinction it is important to observe; otherwise we may be led into ludicrous blunders. Thus, a man speaking to me about his son in my employ, says **כֹּל חָמֵץ** *let him not be hungry*; to whom I reply, **אֲנִי חָמֵץ** *he will not be hungry* (I will do well for him) or *he does not go hungry*.

NOTE.—With the use of **כֹּל** and **אֲנִי** in this tense compare **לֹא** and **אֵל** of the Hebrew, *οὐ* and *μη* of the Greek, and *non* and *ne* of the Latin. It is evident, however, that the resemblance is only a general one, and in the indicative does not hold at all.

It is to be remarked that we are not limited to the subjunctive present for expressing prohibitions, as those using the Ancient Syriac (Hoff. § 130, 4, c.) and Hebrew (Nordh. § 1006) were limited to the future. The imperative may be freely employed for that purpose, as **כֹּל לֹא חֲבֹט** *do not steal*, **כֹּל אֵל רֶב** *do not go down*, etc.

The present subjunctive may be used also in entreaty; e. g. **כֹּל אֵל לֹא יִשְׁכַּח** *I beg you not to lie*; **כֹּל אֵל לֹא יִמְכַר** *I beg you not to sell*, etc. Sometimes it is difficult to tell whether it is a command or an entreaty, as, e. g., if I call to a man pursued by a bull, **כֹּל אֵל לֹא יִפְּסֵק** *do not stop*.

In familiar conversation the **כֹּל** of the future is often omitted, and then the form becomes that of the present subjunctive; e. g. **אֵל אֵל לֹא יִפְּסֵק : אֵל אֵל לֹא יִפְּסֵק** *if you wish (that) I go, I (will) go*. So Gen. 42 : 36, **וְלֹא יִפְּסֵק אֵל אֵל לֹא יִפְּסֵק** *and (will) you take Benjamin?* So, too, **אֵל** or **אֵל** is often omitted; e. g. **אֵל אֵל לֹא יִפְּסֵק : אֵל אֵל לֹא יִפְּסֵק** *I wish (that) I may read, but it is not happening* (coming about). Here a general desire is expressed to learn. With this we may compare the ancient present participle, which is also used for a generic present (Hoff. § 135, 3), as in Ecc. 2 : 14, where we must translate the ancient **אֵל אֵל לֹא יִפְּסֵק** by **אֵל אֵל לֹא יִפְּסֵק**. So **אֵל אֵל לֹא יִפְּסֵק**, Is. 3 : 2; and many other cases. Moreover, the anc. present participle

is used for the future (Hoff. § 135, 3), which will account for such cases as that given above, viz. **يٰۤاَيُّهَا اُو۟ك : اُو۟ك**.

**يٰۤاَيُّهَا** and perhaps some other verbs, in their ordinary use, retain the force of the ancient participle; e. g. **اَو۟ك اُو۟ك اُو۟ك** *exactly now I wish*, where the idea is limited to the present moment.

The present subjunctive is occasionally used for a preterite indicative, as was the present participle (Hoff. § 135, 3, b) from which it sprung; e. g. **وَعَمَد اُو۟ك** *and Jesus saying* (said); **اُو۟ك** *they said*. In these cases, the modern usage is almost a transcript of the ancient, **اُو۟ك** being written for **اُو۟ك**, and **اُو۟ك** for **اُو۟ك**.

It is not strange that these different idioms lead to ambiguity, which no acquaintance with the language will fully remove; e. g. **تَكُم تَكُم حِك حَك حَك** may be translated "our sweet voices let us all raise," or "we do all raise," or "we will all raise." The perplexity thus caused, however, is as nothing, compared with the puzzling expressions we often find in Hebrew.

The usages are so simple in regard to what has been called the second present subjunctive, that no remarks need be made about them.

In a multitude of instances, the indicative or subjunctive may either of them be used to express an idea; but the subjunctive will express it as more contingent, as is true of the German and other languages; e. g. **حَك حَك حَك حَك** *every thing that there may be*, for which we may substitute **حَك حَك حَك حَك**, or **حَك حَك حَك حَك**. So **يٰۤاَيُّهَا اُو۟ك**, or **اُو۟ك** *if he be here, or if he is here*.

*Imperfect Tense.*—This is often used as an imperfect indicative, in accordance with the use of the ancient present participle, joined with **اُو۟ك**, from which it took its origin; e. g. **وَعَمَد سُو۟ك اُو۟ك** *and Jesus was walking about and preaching*.

It is also used, as the imperfect subjunctive in Latin, for the pluperfect; and this is the common idiom in regard to a verb which follows a conditional clause, and which, in our language, would be in the pluperfect. We thus may say **לֹא כָדַתְּ אִתִּי** : **אִתְּמַלְתָּ אֵלַי** : *if you had told me, I should not be (have been) angry*; : **לֵךְ אִתְּמַלְתָּ בְּחַדְדֵי** : **אִלְכָּה** : *if he had heard, certainly he would (would have) come*; implying that he did not hear nor come.

This tense is also used with a negative, to imply what ought not to be; e. g. **חַיְבָתָא מַלְאכָא לֹא עָבַד דְּלֵךְ אִתְּמַלְתָּ חַיְבָתָא** : *you have done a thing that should not be done*. See Lev. 4 : 13, 27, and compare the Ancient Syriac.

*Perfect and Pluperfect Tenses.*—It is unnecessary to say any thing further of these tenses than that they are not much used in common conversation, the Nestorians preferring to state their idea in another and more simple form, which they can in most cases readily do. When they are used, they correspond in general to the same tenses in the Latin.

**לֵךְ** has sometimes been prefixed to the tenses of the subjunctive in our books; but this is not in accordance with general usage in Oroomiah, and has of late been nearly or quite dropped.

#### SUBJUNCTIVE AFTER PARTICLES.

Much that might be said under this head has been virtually anticipated in the numerous examples given in the preceding pages. The principal particles which may take the subjunctive are: **לֵךְ**, **כִּי**, **אִלְכָּה**, **ד**, **דְּכֵן**, **ד**, **דְּמַלְתָּ**, **ד**, **דְּמַלְתָּ**, **ד**, **דְּמַלְתָּ**, **ד**, **דְּמַלְתָּ**, etc.

*So that* is expressed by **דְּאִלְכָּה**; *when*, by **דְּחַיְבָתָא**, as well as by **דְּמַלְתָּ**; *lest*, by **דְּכֵן אִלְכָּה**, i. e. let it not be that.

As to the use of **לֵךְ** and **אִלְכָּה**, the question whether they are to be followed by the subjunctive or indicative present, depends on the degree of contingency in each individual case,

in the speaker or writer's mind; e. g. **אֲנִי קֹרֵא מָחָר**, or, instead, **אֲנִי קֹרֵא מָחָר**, if I am reading to-morrow. **אֲנִי**, with the imperfect and pluperfect subjunctive, implies the non-existence of the action or state of the verb; e. g. **אֲנִי מְחַדָּח אֶתְּךָ** if you should sicken (implying that you are not sick now), **אֲנִי מְחַדָּח אֶתְּךָ** if you had come up (as you have not).

As to the use of **אֲנִי**, it is important to observe that, like *ut* in Latin, it is employed in a multitude of cases to denote the purpose, object, or result of the preceding clause, where in English and Hebrew (Nordh. § 1030) we should have the infinitive: **אֲנִי מְחַדָּח אֶתְּךָ** tell for him that he water the horse; **אֲנִי מְחַדָּח אֶתְּךָ** he went that he might see; **אֲנִי מְחַדָּח אֶתְּךָ** they drew trouble that they might find him (tried to find). Observe that it is immaterial, in this last, and many similar cases, whether we use the present or the imperfect subjunctive, each being alike contingent. The present would, however, be generally preferred as briefer and equally expressive. **אֲנִי** is very often omitted after **אֲנִי**, **אֲנִי**, **אֲנִי**, **אֲנִי**, **אֲנִי**, **אֲנִי**, etc. For example, **אֲנִי מְחַדָּח אֶתְּךָ** do you wish (that) you may learn? **אֲנִי מְחַדָּח אֶתְּךָ** it is necessary (that) you write quickly, **אֲנִי מְחַדָּח אֶתְּךָ** he will beg on (of) them (that) they flee. Compare the omission of **אֲנִי** in the ancient language (Hoff. § 130, 4, γ; § 149, 3, 5; § 134, 3, a), and also of *ut* in the Latin. The correspondence between the signification of verbs in that language which dispense with *ut*, and those in the Modern Syriac which are not followed by **אֲנִי**, is quite striking.

Sometimes a clause is interposed between **אֲנִי** and the verb to which it refers; e. g.:

**אֲנִי מְחַדָּח אֶתְּךָ : אֲנִי מְחַדָּח אֶתְּךָ : אֲנִי מְחַדָּח אֶתְּךָ** which literally reads *I wish that those men that I have spoken about them be poured into prison.*

**ܩ ܩܐ** for *that* (*iva*) is in general used like **ܩ**, but can only denote the purpose or object, not the result. It is not commonly used in Koordistan, where **ܩ** supplies its place.

There is the same distinction between the words **ܩܐܢܐܢܐ** and **ܩܐܢܐܢܐܢܐ** that there is in English between the expressions "when I pray" and "when I am praying."

The remaining particles need no illustration. **ܩܐܢܐܢܐ** and **ܩܐܢܐܢܐ** are identical in meaning, the former being used more in Koordistan, and the latter in Oroomiah. They correspond to the ancient **ܩܐܢܐܢܐ** and **ܩܐܢܐ**, as used with the future.

Where several tenses of the same kind are connected by the conjunction **ܐܘܪܐܝܟܐ**, if the first is preceded by **ܩܐܢܐܢܐ**, the others may omit it. So if **ܩܐܢܐܢܐ** is prefixed to the first, it is understood with all. The same is often, but not always, true in regard to those tenses which terminate in **ܩܐܢܐܢܐ**; e. g. **ܩܐܢܐܢܐ ܩܐܢܐܢܐ ܩܐܢܐܢܐ** *he was in the habit of going and preaching*, where **ܩܐܢܐܢܐ** need not be repeated after **ܩܐܢܐܢܐ**. So in the ancient language. So in the English "I will go, and (will) call them, and (will) have a talk."

#### INFINITIVE.

The absolute infinitive, joined with the finite verb, is used in the Modern as well as in the Ancient Syriac (Hoff. § 133), and the Hebrew (Nordh. § 1017), to give intensity to the idea; e. g. John 9 : 9, where the ancient is **ܩܐܢܐܢܐ ܩܐܢܐܢܐ**, and the modern **ܩܐܢܐܢܐ ܩܐܢܐܢܐ ܩܐܢܐܢܐ** *he is very much like, he strongly resembles*. Sometimes the infinitive is used in a manner different from the preceding. For example, **ܩܐܢܐܢܐ ܩܐܢܐܢܐ** *did he not hear?* To this, the answer may be as follows :

**سَمِعَ سَمِعًا : لَمْ يَأْتِ لَمْ يَأْتِ** *hearing he heard, but coming he did not come.* We have often prefixed **سَمِعَ** to this infinitive, in accordance with early usage, and indeed present usage among the mountains; but it is not heard in Oroomiah.

The infinitive with **سَمِعَ** is occasionally employed in the Mod. Syr., though the subjunctive with **سَمِعْ** and **سَمِعِي** is generally preferred. The following are examples of its use: **لَمْ يَكُنْ يَبِيعُ شَيْئًا** *there is nothing to sell;* **سَمِعْنَا يَدًا لِيَذُبَ** *we poured hand to go, i. e. we set out;* **لَمْ يَأْتِكُمْ لِيَسْمَعُوا** *did you come to hear?* In these examples, **سَمِعَ** with the subjunctive may also be employed, according to usage in Oroomiah. In some parts of Koordistan, however, **سَمِعَ** is used much more than here in Oroomiah, and especially when, as in these cases, it has no object expressed after it. Thus, they say **لَمْ يَأْتِكُمْ لِيَسْمَعُوا**; but, with an object following, **لَمْ يَأْتِكُمْ لِيَسْمَعُوا مَوْعِظَاتِي**, *did you come to hear preaching?*

In Oroomiah, in many cases, where we should expect **سَمِعَ**, some other preposition is used with the infinitive. For example, in the sentences above we may substitute **سَمِعَ** with equal propriety.

As in the ancient lang., **سَمِعَ** may be used before the infinitive for the purpose of comparison (Hoff. § 134, 2); but in the common usage without any **سَمِعَ**. Thus, for **لَمْ يَأْتِكُمْ لِيَسْمَعُوا**, in Ruth 1 : 12, we may translate **سَمِعَ لَمْ يَأْتِكُمْ لِيَسْمَعُوا**, or use, if we prefer, the subjunctive **سَمِعْ لَمْ يَأْتِكُمْ لِيَسْمَعُوا**. So too, for the clause in Gen. 11 : 8, **سَمِعَ تَتْنَا مَجِبْنَا**, we may write **سَمِعَ قَامَ لَمْ يَأْتِكُمْ لِيَسْمَعُوا**. So we say **سَمِعَ لَمْ يَأْتِكُمْ لِيَسْمَعُوا** *they ceased from praying;* **سَمِعَ لَمْ يَأْتِكُمْ لِيَسْمَعُوا** *we finished from trouble-drawing, i. e. from being in trouble, or from taking pains;*

**לֹא תִשְׁחָקֵנִי כִּי אֶגְדָּל** *you cannot hinder me from telling.*

The infinitive is used in other connections without a preposition; e. g. **יָצָא לְבָרֵךְ** *he went to bring*, where in Koor-distan they would say **לְבָרֵךְ**.

Here may properly be classed such cases as the following: **עַד אֲשֶׁר יָבִיאוּ** *while not yet arriving*, i. e. while the person had not yet arrived; **לֹא רָאָה** *not at all seeing*, the context determining who did not see. So also with suffixes: **עַד אֲשֶׁר יִרְאֶה** *while not seeing him*. The place of these may of course always be filled by the finite verb.

**וְעַד אֲשֶׁר יִשְׁחָדוּ** *they will increase in wickedness until their perishing* (Nordheimer, § 1030, 3); **לִפְנֵי שֶׁתִּזְרַע** *before the sowing of the seed* (Nordh. § 1030, 4, a); **וְעַד אֲשֶׁר יִשְׁחָדוּ** *are making thought (thinking) and speaking one (the same)?* (Nordh. § 1013, I. 1). So **לֹא יָדַעְתִּי** *digging and watering (fields) I do not understand* (Nordh. § 1013, II. 1); **וְעַד אֲשֶׁר יִשְׁחָדוּ** *at the time of sun-rising* (Nordh. § 1030, 2, a); **לֹא מִיָּדָעְתִּי** *there is nothing (so) bad as committing adultery* (N. § 1030, 2, b); **וְעַד אֲשֶׁר יִשְׁחָדוּ** *for the purpose of making bricks* (Nordh. § 1030, 6, a).

Some of the above may perhaps be regarded by others as participles, the **ו** of verbs of the first class being dropped; or simply as nouns. But it seems preferable, if etymology alone, or the analogy of the Turkish and Persian, as previously noticed, is taken into account, to call them infinitives. However, it matters little; for what is the infinitive but a noun, expressing the abstract idea of the verb, without reference to tense or number or person? The references above show that there is a striking similarity between these examples and those adduced by Nordheimer to show the use of the infinitive in Hebrew. They might be farther multiplied.

## PARTICIPLE.

A participle, when repeated, sometimes denotes the repetition of the action, or its continuance; e. g. **حَدَّوْدًا حَدَّوْدًا** *rolling, rolling*, i. e. continuing to roll. Participles are often thus used adverbially, to qualify a verb which follows; e. g. **تَدْسِبًا تَدْسِبًا سَمَدًا** *running, running, go*, i. e. as fast as you can; **تَكْسُرًا تَكْسُرًا نَأَدًا** *laughing, laughing, he came*, i. e. full of glee.

Participles are sometimes used in the place of the infinitive, as in the ancient language (Hoff. § 134, 3, b), after verbs denoting *to begin*; e. g. **عَمَدَافًا تَعَلَّجًا** *they began plucking*.

**حَدَّ** is not commonly prefixed to the participle in the Modern as in the Ancient Syriac (Hoff. § 135, 5), and indeed never in Oroomiah, although we occasionally employ it thus in our books.

For such expressions as **كَلَمَاتٍ تَتَبَّرُ**, **كَلَمَاتٍ تَدَكُّو**, etc., the Mod. Syr. uses the nouns terminating in **تَدَّ**; e. g. **كَلَمَاتٍ تَدَكُّو**, **كَلَمَاتٍ تَدَكُّو**. We retain, however, **كَلَمَاتٍ تَدَكُّو** and its plural, for want of any suitable term in the modern for *hypocrite*.

## VERB OF EXISTENCE.

**أَنَا** and **أَنَا** are both used, as in the Anc. Syr., to express the idea of possession, and that constantly; e. g. **أَنَا لَب** *I have*, **أَنَا لَب** *thou hast*, etc., literally, there is to me, "est mihi." When we refer to indefinite past time, **أَنَا** is to be inserted; as **أَنَا لَب** *there was not to us*. In order to express future possession, we employ the future of the verb **أَنَا**; e. g. **أَنَا لَب** *much money will be to*



thee. So it is used for the conditional: **ܐܝܢ ܐܘܪܝܢ ܐܝܢܐ** if there be to her, i. e. if she have.

It may be mentioned in this connection that such forms as the ancient **ܐܝܢܐ** *I am*, **ܐܝܢܐ ܐܝܢܐ** *it is not he*, are not at all allowable in the modern language. Nor are **ܐܝܢܐ** and **ܐܝܢܐ** joined with participles; as **ܐܝܢܐ ܐܝܢܐ**.

#### A D V E R B S .

Adverbs in the Mod. Syr., as in the Ancient (Hoff. § 147, 2), are often repeated, like other parts of speech, to denote intensity. Examples have already been given.

Care should be taken not to confound **ܐܝܢܐ**, used as an adjective, with the same word used as an adverb. Thus, **ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ** means *bring the other girl*, while the expression **ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ** means *bring the girl again*.

Two negatives are very often used in Modern Syriac to increase the force of the negative; e. g. **ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ** *we saw nothing*; **ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ** *I do not at all know*; **ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ** *there is none at all*. This differs from ancient usage (Hoff. § 147, 4), but corresponds to that of the Turkish and the Persian. As an example of the latter take **ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ** *he sees nothing*.

When there are several negative propositions in the same sentence, each verb should properly have its own negative; e. g. **ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ** *they did not rise and go out*. Still, if the second verb be not at all emphatic, the second **ܐܝܢܐ** may be omitted.

#### P R E P O S I T I O N S .

The most important peculiarities of these have been noted in the Etymology. They are used very much like the corresponding prepositions in the ancient language.

The phrases **ܐܝܢܝܢ ܕܝܗܘܐ ܕܝܗܘܐ**, etc., which are in common use, deserve notice. We may literally translate them: *between me to myself, between thee to thyself*, i. e. without any advice or help from others. Compare the ancient **ܐܝܢܝܢ ܕܝܗܘܐ ܕܝܗܘܐ**. The modern **ܐܝܢܝܢ** also conforms in other respects to the ancient **ܐܝܢܝܢ**; e. g. ancient **ܐܝܢܝܢ ܕܝܗܘܐ**, modern **ܐܝܢܝܢ ܕܝܗܘܐ**, *between thee and him*. **ܐܝܢܝܢ**, however, in the modern lang. is more usually repeated; thus, **ܐܝܢܝܢ ܐܝܢܝܢ ܕܝܗܘܐ** *between me and thee*. See both constructions with **ܐܝܢܝܢ** in Hebrew (Nordh. § 1041, 1, a, b). It may also be remarked that **ܐܝܢܝܢ** sometimes means *including*; e. g. **ܐܝܢܝܢ ܕܝܗܘܐ ܕܝܗܘܐ** *including all of them*; **ܐܝܢܝܢ ܕܝܗܘܐ ܕܝܗܘܐ** *including men and women*.

#### CONJUNCTIONS.

In the Modern Syriac **ܐܝܢܝܢ** is often omitted; e. g. **ܐܝܢܝܢ ܕܝܗܘܐ ܕܝܗܘܐ** *two (or) three men*. So in Anc. Syr. (Hoff. § 149, 1, b). So in the Turkish. On the other hand, it is often repeated at the head of successive clauses; e. g. **ܐܝܢܝܢ ܐܝܢܝܢ ܕܝܗܘܐ** *either I or you*. Compare **ܐܝܢܝܢ ܐܝܢܝܢ ܕܝܗܘܐ** in Ancient Syriac. In the same way we repeat **ܐܝܢܝܢ ܐܝܢܝܢ ܕܝܗܘܐ**. So with **ܐܝܢܝܢ**, which corresponds to **ܐܝܢܝܢ**, and is more used by the people.

Sometimes **ܐܝܢܝܢ** is omitted; very often, indeed, in common conversation. **ܐܝܢܝܢ** is also vulgarly substituted for **ܐܝܢܝܢ** in such expressions as **ܐܝܢܝܢ ܐܝܢܝܢ ܕܝܗܘܐ** *Iwaz and they*, i. e. Iwaz and his companions.

#### PHRASES.

It will be useful to learners, and not without interest to those who would compare the Modern Syriac with its cognate dialects, to give a small collection of the peculiar

idioms and phrases with which the language abounds. Many have indeed already been given in the examples used to illustrate the Syntax. Those which follow are noted down as they occur, without any attempt at system.

**הַאֲשֵׁרָהּ תֵּלֵךְ עִשְׂתֶּךָ** *his business will go upon the road*, i. e. will prosper; **הָיוּ עֹשִׂים עִשְׂתִּי** *they were looking on my road*, i. e. awaiting my arrival; **נָתַתְּ לָהֶם לֵב** *we gave heart for them*, i. e. comforted them; **שָׂם הוּא לֶחֶם עֵצִים** *he will eat sticks*, i. e. be beaten; **אָכַלְתִּי בָּנָיִם** *I ate care*, i. e. took pains, or had trouble; **אֲנִי מַבְרִיחַ יָדַי בְּעִשְׂתִּי** *I am pouring (putting) hand to that business*, i. e. I am beginning. This idiom is even used as follows: **דָּבַדְתִּי יָדַי בְּעִשְׂתִּי** *he poured hand to speak*. **הוּא יִבְרֹחַ יָדָיו מֵעֵינָינוּ** *he will throw off hand from us*, i. e. will withdraw countenance or support; **רֹאשׁ הַתְּיָבִישׁ** *the head of the nest*, applied to the oldest child; **נָפְלוּ עַל הַדֶּגֶל** *they fell to the road*, i. e. they set out; **כָּל צֹאן עַל רַגְלָיו** *every sheep on his own legs*, i. e. every man on his own responsibility; **בָּרָחָהּ בְּיָדוֹ** *it arrived to his hand*, i. e. it reached him; **בָּרָחָהּ בְּיָדוֹ** *it fell to his hand*, at times used for what comes accidentally. Sometimes we say **לֹא יִפֹּל בְּיָדִי** *it will not fall to my hand*, i. e. I cannot (do so and so). **רַחַק הָיָה** *it drew much*, i. e. it took much time; **הוּא שָׁחֵרֵף** *he is black-faced*, i. e. he is guilty or disgraced; **הוּא שָׁחֵרֵף** *he is white-faced*, i. e. he is innocent; **הוּא שָׁחֵרֵף** *his head is hard*, i. e. he is obstinate; **לֹא יִכְנֹס עָדָהּ עִשְׂתִּי** *I cannot enter before that business*, i. e. I cannot undertake it; **אֲנִי מַבְרִיחַ יָדַי בְּעִשְׂתִּי** *I am doing hope from you*, i. e. I exercise hope in regard to you; **אֲנִי מַבְרִיחַ יָדַי בְּעִשְׂתִּי** *his head does not go out from that business*, i. e. he does

not understand it, is unable to accomplish it; **لَا مَعِي، مَعَهُ** *I cannot with him, i. e. cope with*; **لَا يَصِيحُ بِحَيْثُ نَضِيحُ** *the fruit has arrived, i. e. is ripe*; **لَا يَصِيحُ مِنْ جَنْبِئِهِ** *he did thus from the root of his ear, i. e. from necessity*; **لَا يَفْهَمُ** *his understanding does not cut, i. e. he does not understand*; **لَا يَسَلِّمُ عَلَيْهِ** *pour peace on that man, i. e. salute him kindly*; **لَا يَخْرُجُ مِنْ دُونِ** *he went out, i. e. he turned out, a drunkard*; **لَا يَخْرُجُ مِنْ دُونِ** *I will strike back on Christ, i. e. I will take refuge in, I will go to for support*; **لَا يَخْرُجُ مِنْ دُونِ** *your pleasure it is, i. e. let it be as you please*; **لَا يَخْرُجُ مِنْ دُونِ** *from great to small, i. e. all*; **لَا يَخْرُجُ مِنْ دُونِ** *to strike flattery, i. e. to flatter*; **لَا يَخْرُجُ مِنْ دُونِ** *you rose in his face, i. e. rose against, were opposed to him*; **لَا يَخْرُجُ مِنْ دُونِ** *it reached my soul, i. e. I was driven to extremity*; **لَا يَخْرُجُ مِنْ دُونِ** *the cold has smitten you, i. e. you have taken cold*; **لَا يَخْرُجُ مِنْ دُونِ** *sweeten us, i. e. forgive us*; **لَا يَخْرُجُ مِنْ دُونِ** *I do not break from that man, i. e. I do not cower before him*; **لَا يَخْرُجُ مِنْ دُونِ** *our heart opened, i. e. we became happy*; **لَا يَخْرُجُ مِنْ دُونِ** *your heart remained, i. e. you were not hearty (in the business), or you were displeased*; **لَا يَخْرُجُ مِنْ دُونِ** *it is before the hand, i. e. at hand*; **لَا يَخْرُجُ مِنْ دُونِ** *his breath is ridden, i. e. is quick, as of a dying man*; **لَا يَخْرُجُ مِنْ دُونِ** *his heart burned, often in the sense of compassionating another, as, my heart burned for him. So the Nestorians speak of the heart as boiling, cooling, freezing, etc. The meaning of these figures is obvious.* **لَا يَخْرُجُ مِنْ دُونِ** *his knees are stopped, i. e. he is wearied out*; **لَا يَخْرُجُ مِنْ دُونِ**

her foot is heavy, i. e. she is pregnant; **بَعْلًا دَسَّهَبَ** *it fell to my understanding*, i. e. I comprehended; **تَبَيَّنَ تَمَوَّجَتِمِ** *cook your words*, i. e. speak with deliberation; **صَهَبَ صَبَّأً نَلَّ** *the horse is cooked*, i. e. he is hardened to heat and cold, etc.; **أَيُّ حَضْرٍ بَتَّانٍ** *these how many years*, i. e. these many years; **أَيُّ حَضْرٍ بَتَّانٍ** *a ten days*, i. e. ten days; **بَدَّكَ بَدَّكَ** *on your neck*, i. e. the responsibility is on you. So the phrase "on your head." **سَوْنُ دَفْنُ** *a seer of face*, i. e. a time-server; **أَوْدَى بَلَّ بَتَّانٍ** *he has entered upon years*, i. e. he is growing or has grown old; **تَصَبَّأَ تَصَبَّأَ** *they are striking swimming*, i. e. they are swimming; **عَفَّ عَفَّ** *sanctify the table*, i. e. ask a blessing; **فَدَّكَ فَدَّكَ** *you have gone out from your mind*, i. e. as we say, you are out of your head; **كَلَّ كَلَّ** *your understanding do not put on his understanding*, i. e. do not compare yours with his.

## SALUTATIONS.

A few of the more common will be given below. It will be seen that some of them are rather Oriental than peculiar to the Nestorians.

One who first speaks to another says **تَلَّكَ لَمَّ** *peace to thee*, to which the reply is **تَبَّأَ لَمَّ** *in peace thou hast come*, or, simply, **تَبَّأَ**. On taking leave, one says **دَمَّعَ دَمَّعَ** (of uncertain derivation), equivalent to *good-bye*. Instead of this, we also hear **فَدَّ تَبَّأَ** *remain in peace*. At evening, a common salutation is **دَمَّعَ بَكَّأَ** (may) *your evening (be) blessed*. After a death or some calamity has befallen a house, a visitor says to the inmate **دَمَّعَ أَمَّ دَمَّعَ** *may your head be comfortable, or comforted*. When a man puts on a new coat, his friend says to

him **لَهُ تَبَارَكَ** *may it be blessed*. On receiving a favor, one replies **لَهُ تَبَارَكَ**, where **تَبَارَكَ** seems to be nearly equivalent to **تَبَارَكَ** *may you be happy or blessed*. After dinner, the guest says to his host **بَارِكْ لِي** *may God increase you*. If one enters a field, he says to the laborer **بَارِكْ لِي قُوَّتِي** *may God give you strength*. At the commencement of a feast or a wedding, the invited person says **بَارِكْ لِي** *may your feast (or wedding) be blessed*. If a host wishes to be specially polite, he says to his guest **رَأْسُ عَيْنِي** *the head of my eyes, you have come*. If one inquires about another's circumstances, the reply often is **بَارِكْ لِي** *from your wealth (or bounty) my condition is good*. Sometimes he says "from the bounty of God and yours." An inferior, when asked by a superior about his health, often gives no reply except **عَبْدِي** *your servant*. A person wishing to abase himself before another, says **لِي تَبَارَكَ** *may I be your sacrifice*. One, on seeing something wonderful, often exclaims **لِي تَبَارَكَ** *glory to God!* When he wishes to commend another, he says **تَبَارَكَ لِي** *may your soul be sound, equivalent to bravo*.

## P O E T R Y .

We have made some attempts, and, as we think, not unsuccessfully, to introduce sacred poetry into the Modern Syriac. The language is sufficiently flexible and sufficiently imaginative, and we have already quite a collection of hymns, both original and translated. The following is a translation of Cowper's beautiful hymn, "There is a fountain filled with blood," which seems to have lost none of its beauty in this strange dress.

دِينًا دَسَمْتُنَا.

2

بِحَسْبِ زَيْلٍ مِمَّ دِينًا مَكْبَرًا :  
 دِينًا وَصَلَفًا يَتَكَبَّرُ :  
 هَذِهِ أَمْرٌ دِينًا مِمَّ مَكْبَرًا :  
 حَلَا دِكْرًا تَهْتَنُّ.

3

يَكَلِّبُ لَدُنَّ بَحْسًا مَعْلًا :  
 حُرِّدَ لَعَلَّكَ أَمَّا مَسْنًا :  
 تَهْتَنُّ مَعْلًا حُرِّدَ مَعْلًا :  
 مَعْلًا تَهْتَنُّ أَمَّا دِينًا.

4

بُيَعُ دِينًا زَهْفًا زَهْفًا نَعْبًا :  
 كَيْفَ تَكُونُ دِينًا :  
 زَهْفًا بَيْعُ دِينًا زَهْفًا :  
 تَهْتَنُّ مَعْلًا مَعْلًا.

5

نَا فَرَدًا دِينًا : دِينًا :  
 دِينًا مَعْلًا مَعْلًا :  
 نَعْبُ دِينًا مَعْلًا :  
 نَعْبُ مَعْلًا مَعْلًا.





١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠



## APPENDIX.

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It is stated on page 45 of this Grammar, that some effort had been made to note down as many verbal roots in common use as possible, but that most, if not every one, of the lists of verbs given were probably still incomplete. During the past year more than a hundred new verbs have been collected, which will be found classified below. Many of these verbs we have hitherto been unacquainted with, and every succeeding year will of course add to their number. We may thus hope to approximate in time to a complete catalogue of the verbal roots in the Modern Syriac.

It would be a very interesting and profitable study to trace the roots already written down to their primitive source, so far as it can be ascertained, and I had intended to make such an examination. But want of leisure compels me to relinquish the idea. This I regret the less, as every oriental scholar has the means of making the examination for himself. No doubt many of these roots have been employed in daily intercourse from remote antiquity, and yet, as intimated on page 8, may perhaps now be written down for the first time.

An opportunity has been afforded me of reading eighty-eight printed pages of the Grammar and furnishing for them a table of errata. The printing is beautiful, and much admired by us, as well as by the Nestorians, and the errors of the press are in general unimportant. The wonder is that, under the circumstances, they are not of a more serious character.

It should have been stated in the "INTRODUCTORY REMARKS," that the matrices for the Syriac types with which the Grammar is printed were prepared by Mr. Breath, one of my missionary associates, who has from the first superintended our press, and cut with great taste and skill all our fonts of Syriac type, except in a single instance.*

D. T. STODDARD.

Oroomiah, Persia, May, 1855.

* See note at the end of this Appendix.

VERBS INFLECTED LIKE **كَذَبَ**, 1ST CLASS.

تَدَبَّرَ { to come to nought, fade away (as stars before the sun).	تَدَبَّرَ { to reduce to ruins, to become a ruin.
تَدَبَّرَ { to reduce to pulp, become pulp.	تَدَبَّرَ { to reduce to pulp. See تَدَبَّرَ .
تَدَبَّرَ to abrade.	تَدَبَّرَ { to be courageous, to assail. 1 & 2.
تَدَبَّرَ { to cave in, as a roof of earth (also causative).	تَدَبَّرَ to be quiet, to be faint.
تَدَبَّرَ to split (tr. and intr.).	تَدَبَّرَ to prick, to pierce.
تَدَبَّرَ to starve (intr.).	تَدَبَّرَ to make to squint, to squint.
تَدَبَّرَ { to stop one's mouth (intr.), to become silent.	تَدَبَّرَ { to slip out of place, to discharge a gun, to tear.
تَدَبَّرَ to cement (cracked vessels).	تَدَبَّرَ to suck in (as a leech).
تَدَبَّرَ to floor (an antagonist).	تَدَبَّرَ to blow.
تَدَبَّرَ { equivalent to تَدَبَّرَ . See p. 81.	تَدَبَّرَ to split (tr. and intr.).
تَدَبَّرَ to invert.	تَدَبَّرَ to fade, bleach (intr.).
تَدَبَّرَ { equivalent to تَدَبَّرَ . See p. 82.	تَدَبَّرَ { to stick, adhere. Like تَدَبَّرَ , p. 71.

VERBS INFLECTED LIKE **كَذَبَ**, 2ND CLASS.

تَدَبَّرَ to hiccup.	تَدَبَّرَ to touch, feel of.
تَدَبَّرَ { equivalent to تَدَبَّرَ . See p. 80.	تَدَبَّرَ { equivalent to تَدَبَّرَ . See p. 82.
تَدَبَّرَ to be still.	تَدَبَّرَ { to make damp, be damp. See تَدَبَّرَ .
تَدَبَّرَ to incite (to a contest).	تَدَبَّرَ to saddle.
تَدَبَّرَ { equivalent to تَدَبَّرَ . See p. 81.	تَدَبَّرَ to go on foot.
تَدَبَّرَ to reprove.	تَدَبَّرَ { to forsake (as a bird forsakes her nest).
تَدَبَّرَ to be courageous.	تَدَبَّرَ { to make clean, become clean.

VERBS INFLECTED LIKE **فَرِي**, p. 64.

رَفِي to fill to the brim.	مَرِي to dissolve (tr.).
رَفِي to perceive (by the eye).	فَرِي to stand on end (as the hair).
رَفِي } to snap, make to roll (as a marble).	تَرِي to be or become green.
رَفِي } to thrust. See أَسَفِي ,	رَفِي to roost.
p. 51.	رَفِي } to repent. See أَسَفِي ,
	p. 59.

LIKE **أَكْبَرِي**, p. 66.

رَفِي to go out, be extinguished.

VERBS INFLECTED LIKE **رَفِي**, p. 69.

رَفِي to indent, make a depression.	رَفِي } to be rooted out; when of 2nd class, to root out.
رَفِي to castrate.	رَفِي to bound back (as a ball).
رَفِي to groan.	رَفِي to stray, run away.

VERBS INFLECTED LIKE **رَفِي**, p. 80.

رَفِي to benumb, be benumbed.	رَفِي to be pleased or gratified.
رَفِي to chew.	رَفِي to button, be buttoned.
رَفِي } to fix immovably (as a nail), to be fixed.	رَفِي to make or become muddy.
رَفِي } to make small, to make round, to become small or round.	رَفِي } equivalent to رَفِي .
رَفِي } to cause to cave in (as a mine), to cave in.	See p. 81.
رَفِي to trample.	رَفِي to bark, to croak.
رَفِي } to incite; to mortify (as a diseased part).	رَفِي to embolden, be bold.
رَفِي } to make to hesitate, to hesitate.	رَفِي } to tear (cloth) (tr. and intr.).
	رَفِي to laugh immoderately.

وَدَّكَ	to dazzle.	نَمَّيْبٍ	{ to make damp, become damp.
وَدَّوْبٍ	{ to put out (leaves); to break out (as sores).	فَدَّيْبٍ	{ to graft, to be or become grafted.
وَدَّوِبٍ	to spill (tr. and intr.).	فَدَّيْبٍ	{ to dam up and swell (as water).
حَدَّيْبٍ	{ to dig into, to pick the teeth.	فَدَّيْبٍ	{ to breathe hard (through the nose).
حَدَّيْبٍ	to mix up in confusion, be mixed.	فَدَّيْبٍ	to wedge in, be wedged.
حَدَّيْبٍ	{ to tick (as a clock), to ring (as metals). Also used in a causative sense.	فَدَّيْبٍ	to snort.
حَدَّيْبٍ	{ to mix up, etc., as	فَدَّيْبٍ	{ to be or become consolidated.
حَدَّيْبٍ	حَدَّيْبٍ.	فَدَّيْبٍ	to pave (with stone, etc.).
حَدَّيْبٍ	{ to beat with a switch, to smart (as if from such a blow).	فَدَّيْبٍ	{ to cause fair weather, to become fair.
حَدَّيْبٍ	to pant from heat, to sob.	فَدَّيْبٍ	to have darting pains.
حَدَّيْبٍ	to be curved or bent.	فَدَّيْبٍ	{ to place upright, to stand upright.
حَدَّيْبٍ	to clank (as chains).	فَدَّيْبٍ	to cackle.
حَدَّيْبٍ	to make a hedge.	فَدَّيْبٍ	{ to arch, bow down (with age) (tr. and intr.).
حَدَّيْبٍ	to tickle, be tickled.	فَدَّيْبٍ	{ to reduce to powder, be reduced to powder.
حَدَّيْبٍ	{ to interweave, be interwoven.	فَدَّيْبٍ	to have colic.
حَدَّيْبٍ	to lick up.	فَدَّيْبٍ	to heave with emotion.
حَدَّيْبٍ	{ to loosen (as a pin in its socket) (tr. and intr.).	فَدَّيْبٍ	to shiver with cold.
حَدَّيْبٍ	to trample down.	فَدَّيْبٍ	{ to make musty, become musty.
حَدَّيْبٍ	to make firm, confirm.	فَدَّيْبٍ	{ to beautify, become beautiful.
حَدَّيْبٍ	to gather (as pus).	فَدَّيْبٍ	to beat with a switch.
حَدَّيْبٍ	{ to reconcile, unite in friendship.	فَدَّيْبٍ	to crack (as an egg) (intr.).
حَدَّيْبٍ	to be a wanderer.	فَدَّيْبٍ	to sag, hang down.
حَدَّيْبٍ	to prick up (the ears).	فَدَّيْبٍ	{ to shrink up, wrinkle (tr. and intr.)
حَدَّيْبٍ	to make to pant, to pant.	فَدَّيْبٍ = فَدَّيْبٍ.	See p. 84.
		فَدَّيْبٍ	{ to be boiled to pieces, fall to pieces.

VERBS INFLECTED LIKE **فَدَمًا**, p. 86.**كَمَدًا** to be bold, to dare.**صَمَدًا** to soil, be soiled.**بَدَدًا** { to advance (in age and
stature).**حَدَدًا** { to snap (as a board when
broken). See **بَدَدًا**,
p. 86.**كَدَمًا** = **كَدَه** to starve.**جَلَدًا** to run mad.**وَدَدًا** to be affected or moved.VERBS INFLECTED LIKE **لَهُؤًا**, p. 86.**كَهُؤًا** = **كَهُؤًا**, See p. 86.**لَهُؤًا** to howl, as **وَهُؤًا**, p. 86.

[*Note.*—To Mr. Stoddard's acknowledgments to Mr. Breath, with which we are happy to unite our own, it is proper to add a word of recognition of the labor and skill bestowed by Mr. S. S. Kilburn, type-cutter attached to the Type and Stereotype Foundry of Messrs. J. K. Rogers & Co., Boston, in recutting several of the letters and points, and making some important additions to the font.

COMM. OF PUBL.]

CORRECTIONS.

Page	5, lines 21-22,	for modern language,	read	written character.
"	7, " 6,	for SCRIPTURE TRACTS	"	SCRIPTURE FACTS.
"	12, " 15,	" pp. 10, 11	"	p. 13, Note 3.
"	" " 17,	" حَقْرَبْ	"	حَقْرَبْ .
"	" last line,	" حَدَّ	"	حَدَّ .*
"	13, line 1,	" نِوَهْ	"	نِوَهْ .
"	17, " 9,	" نَمَّ	"	نَمَّ .
"	" " 13,	" نَجْدَ	"	نَجْدَ .
"	18, " 8,	" مَدَّ	"	مَدَّ .
"	" " 15,	" مَدَّ	"	مَدَّ .
"	21, " 1,	" مَ	"	مَ .
"	23, " 14,	" نِسَّ	"	نِسَّ .
"	24, lines 20-21,	for what to me,	"	what may be, etc.
"	" line 23,	place a period after	what.	
"	" " 28,	for that may,	read	that may be.
"	25, " 6,	" نَ	"	نَ .
"	" " 10,	" نَ	"	نَ .
"	27, " 11,	" نَجَّ	"	نَجَّ .
"	29, " 24,	" نَسَّ	"	نَسَّ .
"	32, " 12,	" wētā	"	wēta.
"	35, " 3, 4,	" نَدَّ , نَدَّ	read	نَدَّ , نَدَّ .
"	39, " 17,	" نَدَّ	read	نَدَّ .

* The vowel ـَ should never be placed on final **د**, and wherever printed thus in the Grammar, it must be understood to be a slip, and the ـَ must be placed on the preceding consonant.

- Page 39, line 22, *for* coming before *read* coming upon.
- “ 48, “ 19, “ **كَدُو** “ **كَدُو***
- “ 49, “ 20, “ **كُرِي**, p. 63, “ **كُرِي** p. 66.
- “ 50, “ 5, “ to string, as peppers, *read* to sting (as pepper does the mouth).
- “ 54, “ 25, “ may replied, *read* may be replied.
- “ 55, “ 16, “ **كُؤَب** “ **كُؤَب**.
- “ “ “ 22, *erase the comma after* as well as “.
- “ 58, “ 15, *for* **كُؤَب** *read* **كُؤَب**.
- “ 61, “ 15, “ **كُؤ** “ **كُؤ**.
- “ 63, “ 20, “ **كُرِي** “ **كُرِي**.
- “ 64, “ 19, “ “ “ “.
- “ “ near the bottom, after **كُؤَب**, insert **كُرِي** to be worth.
- “ 67, line 1, *for* **كُؤ** *read* **كُؤ**.
- “ 75, “ 7, “ **كُؤَب** “ **كُؤَب**.
- “ “ “ 16, “ **كُؤَب** “ **كُؤَب**.
- “ 76, near the middle, *for* **كُؤَب** *read* **كُؤَب**.
- “ 78, line 3, *for* **كُؤَب** *read* **كُؤَب**.
- “ “ “ 7, “ **كُؤَب** “ **كُؤَب**.
- “ 79, “ 26, “ **كُؤَب** “ **كُؤَب**.
- “ 81, “ 18, “ **كُؤَب** “ **كُؤَب**.
- “ “ last line but one, *for* **كُؤَب** *read* **كُؤَب**.
- “ 82, line 16, *for* **كُؤَب** “ **كُؤَب**.
- “ 83, “ 3, “ **كُؤَب** “ **كُؤَب**.
- “ “ “ 20, “ **كُؤَب** “ **كُؤَب**.

* In a number of cases **كُؤ** appears without its point, it having been broken off, probably, in printing. This, however, is of little consequence, unless it lead to a confusion of **كُؤ** and **كُؤ**. The former seems always to have its point.

Page 84, line 6, for **كَلَّتْ** read **كَلَّتْ**.

“ 85, “ 22, “ **كَمَمْتُ** “ **كَمَمْتُ**.

“ 86, “ 4, “ **سَمَمْتُ** “ **سَمَمْتُ**.

“ “ “ 11, “ **مَحَمْتُ** “ **مَحَمْتُ**.

“ “ last line, “ **مَمَمْتُ** “ **مَمَمْتُ**.

“ “ at the bottom, add to the list of verbs :

هَوَّهْتُ to howl.

كَمَمْتُ { to howl; also, as used in Koordistan,
to glitter.

“ 88, first line, for **تَجَّ** read **تَجَّ**.

“ “ line 17, “ The future, “ The 1st pers. future.