

SYRIAC GRAMMAR.

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PREFACE TO THE SECOND EDITION.

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

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

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

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

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

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

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

PREFACE TO THE THIRD EDITION.

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

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

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INTRODUCTORY OBSERVATIONS.

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

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

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

conclude a peace on very advantageous terms. He afterwards gained victories in Bactria and India. In the year 201 B.C. he entered into a league with Philip of Macedon against Ptolemy Epiphanes, the king of Egypt. He defeated the Egyptian general, and recovered all Palestine and Cœlosyria. After this he invaded Asia Minor in the hopes of reducing it also; but the free cities had recourse to the Romans, who soon made a declaration of war against Antiochus, vanquished him first at Thermopylae, and afterwards so completely at Magnesia, that the issue of the battle was, that Syria became a Roman province. Such being, in a few words, the history of the country, we might infer that the language would, after the people had mingled with the Persians, partake of the Persian Idiom; that many terms and phrases would be common to both languages; and this we find is the case. Again, for the same reason, many Greek and Latin words have crept into the Syriac, as we perceive from the Peshito version of the New Testament, but more especially from writings of a much later date, such, for instance, as the Chronicles of Bar-Hebraeus. Most of these words are nouns, and some Greek particles are introduced; but very few verbs appear to have a foreign origin. We will subjoin a few examples of such terms, both as they appear in the Syriac and in the original.

INTRODUCTORY OBSERVATIONS.

يَمْرَدًا	Persian	نيزه	<i>a lance.</i>
هَاعْدًا or هَعْدًا	سليم	<i>silver.</i>
حَلْدًا	.. .	پتکر	<i>idol.</i>
قَمْرِيَش	سرپوش	<i>covering of the head</i>
كَنْجَرَال	.. .	کنجرال	<i>prefect of the treasury.</i>
دِيَمًا	. . .	ديو	<i>a demon.</i>

Greek words.

تُطُوس	τύπος,	تُومُوس	τόμος.
كَانُون	κανών,	كَلَمِيَس	κλεις.
رُغِيُوس	ργίος,	مِيُن	μίον.
أُورْغَانُون	ὄργανον,	رُغِيُوس	ργίος.
أَنْبِيَا	ἀνάγκη,	دِي	δι.
أُوسِيَا	οὐσία,	هُسْبُودُوس	σύνοδος.
أَشْجِيْمَا	σχίμμα,	أَنْبِيَاكِيَا	εὐαγγέλιον.

3. *Latin Words.*

أُولُوم	uluum,	أَنْبِيَا	candela.
أَشْجِيْمَا	charta,	أَشْجِيْمَا	questionarius.
أَشْجِيْمَا	palatium,	أَشْجِيْمَا	carruca.
أَشْجِيْمَا	cella,	أَشْجِيْمَا	tabellarius.

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

of getting some European words, chiefly *proper names, and titles*, introduced into the Syriac, thus we find ܕܘܢܐ *count*, ܡܘܠܝܢܐ *prince*, ܡܪܚܩܐ *marquis*.

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

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

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

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

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

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

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

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

பெரிய

பெரிய	பெரிய		பெரிய	பெரிய	பெரிய
	பெரிய	பெரிய			
Olaph	1	1	1	1	1
Both	2	2	2	2	2
Gomel	3	3	3	3	3
Dolath	4	4	4	4	4
Hē	5	5	5	5	5
Vau	6	6	6	6	6
Zain "	7	7	7	7	7
Cheth	8	8	8	8	8
Toth	9	9	9	9	9
Yud	10	10	10	10	10
Coph	20	20	20	20	20
Lonnad	30	30	30	30	30
Mim	40	40	40	40	40
Nun	50	50	50	50	50
Sennkath	60	60	60	60	60
Ee	70	70	70	70	70
Pe	80	80	80	80	80
Tsode	90	90	90	90	90
Kuph	100	100	100	100	100
Rish	2000	2000	2000	2000	2000
Shin	3000	3000	3000	3000	3000
Thau	4000	4000	4000	4000	4000

{ H unimplicated
as in *hōw*

B, bh (V)

G, Gh

J, Dh

H

V or W

Z

(in *Guiford*)

T

X in *gēs*

K or C as in *row*

L

M

N

S

Hch. *ŷ*

P, Th (F)

Ta

K (hard)

R

Sh

T, Th

. It appears from the forms of the letters exhibited in page 8 that all of them except | ? σ ο ι ρ ; λ may be joined to the following letter of the word, and that the nine letters ρ ρ ρ ρ ρ ρ ρ ρ ρ terminating a word, receive a slight additional stroke, and are written ρ ρ ρ ρ ρ ρ ρ ρ ρ. The five ρ ρ ρ ρ ρ alter their figure at the end of a word, assuming the forms ρ, ρ, ρ, ρ or ρ, ρ.

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

	ρ	?	σ	ο	ι	ρ	λ
	ρ	;	σ	ο	ι	ρ	λ
	ρ						

It may be also observed that one letter is joined to another by a small horizontal line drawn from its extremity; as, σ, α in σλ. The exceptions to this are ? ρ ; and λ, which when joined to another letter assume the forms ρ ρ ; and λ.

The following compound characters are frequently used.

Olaph-Lomad	ρ	for	λ
Lomad-Olaph	ρ	..	λ
Lomad-Lomad	ρ	..	λ

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

Gutturals	א	ב	ג	ד	ה
Linguals	ו	ז	ח	ט	י
Palatals	כ	ך	ל	מ	נ
Dentals	ס	צ	ק	ר	ש
Labials	פ	ב	מ	פ	

The consonants א ב ג, frequently become quiescent, *i. e.* lose their power as consonants; as is the case with the Hebrew אהרי.

2. Vowels.

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

imperfect, we are nevertheless inclined to go back to a more remote period. It is pretty certain that it, or something equivalent to it, must have been employed in the third or fourth century, and perhaps much before that time; for Ephraim must have found some note of distinction in Gen. xxxvi. 24, in his comment on which he says: *أَوَّلُ لَحْظَةٍ بِحَرْفِ كَا لِحَرْفِ دَا مَعْدًا إِهْضَمًا* *صَلَاتِيْمِيَّةٌ بِمِثْلِ مِصْفٍ كَذَلِكَ مَعْدًا أَمْرٌ وَإِهْضَمٌ إِتْقِيَّةٌ عَدَّ لِمِصْفٍ*. *It is proper to observe, that till now we find مَعْدًا in both Testaments, and not مَعْدًا, as some persons have ignorantly thought.* In this observation, Ephraim must have had some mark whereby he could distinguish مَعْدًا from مَعْدًا; and it is likely, if we had works older than those of Ephraim, we should be able to recognize a mode of distinguishing in them the meaning of one word from that of another consisting of the same consonants, and that mode would probably be by the point we are here speaking of. It is quite clear, however, that had this point been as extensively employed as it is capable of being, still it would be quite inadequate for the purposes for which it was intended. The precise vowel could not be known by such a mark; and hence Grammarians set themselves to work to devise some other method of more fully defining the sense and pronunciation of words. Now the Greek language and literature were much known to the Syriac scholars of the time to which we have referred, and their attention having been brought to the imperfect condition of their vowel system; and,

further, having been able to observe the accuracy of the Greek, they perceived that its vowels might be advantageously engaged in the service of their own language. Two modes of representing the said vowels were adopted about the same time: one was by means of one or two points being placed in different positions, and the other by writing above or below the consonants the Greek signs themselves, with some slight change in their forms. This system of punctuation was originated by Theophilus of Edessa, according to Assemani (see his *Bibl. Orient.* Tom. 1. p. 64), and was advanced step by step till it was brought to its present state of perfection. Theophilus died about the year 791 of our era.

Vowels, by native Grammarians, are called sometimes by one and sometimes by another of the following names: **صَوْنَانَا** *vocals*; **مَوْنَانَا** *motions*; **بَوْنَانَا** *sounds*; **هَوْنَانَا** *positions*; **نَوْنَانَا** *points*.

The following Table exhibits their names, powers and forms:

	Names.	Power.	Figure.		
			Syr.	Greek.	
اَ	Pethocho	a	اَ	Α	Alpha (A)
اِ	Revotso	o	اِ	Ε	Epsilon (E)
اِي	Chevotso	i	اِي	Ι	Iota (I)
اُو	Zekofo	o	اُو	Ο	Omicron (O)
اُ	Etsotso	u	اُ	Υ	Upsilon* (Υ)

* The figure of the vowel *Etsotso* may have come from that of the diphthong *ou*. The form of the vowel is frequently observed in MSS. to be $\sigma\gamma$.

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

The vowel Etsotso is always accompanied with *o* except in the two words עוֹל , מֶטוּל , *metul*.

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

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

Pure Vowels are

$\begin{array}{l} \text{ִ} \\ \text{ֵ} \\ \text{ֶ} \\ \text{ֹ} \\ \text{ֺ} \end{array}$	}	When followed by a quiescent or ־	{	as מַאֲכֵל <i>Ma-kel</i> . אֵתֵלֵךְ <i>E-the-kel</i> . לֵב <i>li</i> .
ֻ	as כֻּתְבוֹ <i>K'ho-bo</i> .			
ֽ	as נֶפֶח <i>Ne-phuk</i> .			

Impure Vowels are

ִ	as in עַד <i>cad</i> . אֵלֵמוֹ <i>ä-la-mo</i> .
ֵ מֵן <i>Men</i> .
ֶ אֵדֵתוֹ <i>id-to</i> .

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

אֵיִן *A-plin*, where ם occurs with two consonants, so also אֵיִן, אֵיִן, אֵיִן, אֵיִן, &c.

3. *Diphthongs.*

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

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

The first occurs at the beginning, middle and end of words, and is produced by the vowel ם preceding ם; as, אֵיִן *au-kef, he fed*, אֵיִן *tsau-mo, the fast*, אֵיִן *ho-nau, this is.*

The second, *eu, is produced by the vowel ם preceding ם*; as אֵיִן *Esh-ten, I will drink it.*

The third, *in, by a chevotso preceding*; as, אֵיִן *he will slay him* אֵיִן *n'shad-rin, he will send him.*

The fourth, *ou, is when a radical ם is preceded by another ם with ן*; as, אֵיִן *shou-do-yo, a promise.*

Yud makes two diphthongs, *ai* and *oi*: *ai* by ם before א; as, אֵיִן *g'lait, thou hast revealed*: *oi* by ם before א; as, אֵיִן *hoi, she.*

4. *Properties and Changes of Consonants.*

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

The letters ם ם א, when they are not pronounced,

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

Olaph final rests in ° or ˘; as, אִישׁ *the man*, אִישִׁים *the men*: except in a few verbs, such as הִעָרַב *he polluted*, הִנְחִיחַ *he comforted*, הִלְבִּישׁ *he polluted*, הִלְבִּישׁ *he was decorated*.

Olaph in the middle of a word rests in ˘ or ˚; as, אֲכַל *to eat*, אָמַר *to say*. Yud is sometimes changed into Olaph quiescent in ˚; as, אֲבַלֵּם *to beget*, for אֲבַלְמֵם.

Yud usually rests in ˘ or ˚; as, הִתְחַלַּם *he begun*, אִישׁ *is*, אֲבָּא *but*.

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

In foreign words Vau is frequently found to be quiescent in the vowel ˘; as, אֶפְרַיִם *Peter*, אֶרְשֵׁב *throne*.

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

Olaph in the pronouns אֲנִי and אַתָּה, when they are added to participles for the sake of forming the present tense, is *otiose*; as, אֲנִי אֶלְכֵם *kot-litam*, and אַתָּה אֶלְכֵם *kot-loten*, *ye slay*, masc. and fem.

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

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

Yud is likewise *otiose* in the pronoun אַתָּה *at*, thou, and in certain affixes; as, מַלְכִי *malik*, my king, סֵפֶרְךָ *k'tho-bhek*, thy book. Also in some substantives and adverbs; as, שֶׁלֶם *shel*, tranquillity, אַתְּמָה , when?

In the above cases ו and א were pronounced in ancient times, as is evident from the usage in Arabic and Hebrew; for we have חָלִי , אַכְזָרִי , which are pronounced *chali* and *akzari*; we have also in the New Testament $\rho\alpha\beta\beta\omicron\nu\iota$, John xx. 16; $\tau\alpha\lambda\alpha\theta\acute{\alpha}\ \kappa\omicron\iota\iota\mu\iota$, Mark v. 41; and similar expressions.

Consonants are sometimes omitted in writing, especially the weak letter א ; as, אַחֲרַי *achrai* for אַחֲרַיִךְ , particularly in compound words; as, אִישׁ *ish* for אִישִׁי , אַף־אֵי for אַף־אֵי *although*. The initial radical א of Hebrew words sometimes altogether disappears; as, אֶחָד *one*, Heb. אֶחָד . Words which have the middle radical doubled, on many occasions lose one of them; thus we have רָאָה , for רָאָה *he perceived*, בֵּית *nest*, from בֵּית .

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

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

beginning with Yud; as, יָמָד *hand* for יָמָדָא *day* for יָמָדָא , יָמָדָא *honour* for יָמָדָא . In old MSS. especially this addition of the Olaph is very frequent. Thus we have יָמָדָא , יָמָדָא , יָמָדָא &c. for יָמָדָא , יָמָדָא .

Greek nouns, which commence with two consonants, are usually written with an Olaph at the beginning; but sometimes without; as, שְׁטֵפָנֹס or שְׁטֵפָנֹס *Stephen*; שְׁטָדִיּוּם *stadium*; שְׁפֵרָא *sphere*; שְׁחֵמָא *scheme*.

Olaph prosthetic occurs also in the verbs שָׁמַד and שָׁמַד as, שָׁמַד *he drank*, and שָׁמַד *he found*.

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

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

† is changed into	;	as,	זָהָב <i>gold</i> ,	זְהָבָא
צ	כ	...	צוּר <i>rock</i> ,	כְּזָרָא
ש	ז	...	שֶׁלֶג <i>snow</i> ,	זְשֶׁלֶגָא
ר	ר	..	רָוץ <i>he run</i> ,	רֹרָא
ה	א or א	...	הִלָּח <i>he revealed</i> ,	חֵלָח or חֵלָח
ש	פ	...	בָּשָׂר <i>flesh</i> ,	פְּשָׂרָא
ג	ז	...	שְׁנַיִם <i>two</i> ,	זְשַׁנַּיִם
ת sometimes into	כ	..	תָּעָה <i>he wandered</i> ,	כְּתָעָא
צ	כ	...	צֹמֵר <i>wool</i> ,	כְּצֹמֵרָא

5. . *Changes of the Vowels.*

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

Pethocho (◌) corresponds to Patach (◌) ; as, ܡܠܝܚܝܢ , מְלִיכָו *his king*.

Revotso (◌) generally to the Hebrew ◌ ; as, ܠܘܨܘܒܝܢܐ , לֹּוֹסֵבִיבִינָה , ܬܩܩܝܠܐ , תִּקְוִי לַיְהוָה , *thou shalt visit*, ܬܩܩܝܠܐ , תִּקְוִי לַיְהוָה , *thou shalt kill*.

Chevotsô (◌) to the Hebrew ◌ ; as, ܡܫܘܥܐ or ܡܫܘܥܐ for עֵשָׂו Esau.

Zekofo (◌) to Kamets ◌ ; as, ܡܘܨܪܐ , מֹוֹסֵרָה *mur*, ܡܘܨܪܐ , מֹוֹסֵרָה *he revealed*.

Etsotso (◌) to Cholem, Kamets Chatuph, Shurek and Kibbutz ; as, ܡܫܘܒܝܢܐ , מֹוֹסֵבִיבִינָה , *holiness*, ܡܫܘܒܝܢܐ , מֹוֹסֵבִיבִינָה *all*.

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

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

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

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

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

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

Zekoko in nouns of the definite state, when it is

followed by os is, is changed into Pethocho, so that it may make a diphthong with o ; as, os dā-golau , he is a liar, for os ho-uuu , this is, for os .

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

6. The Diacritic Points, Kushoi and Rukok.

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

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

Kushoi is used with the above-mentioned letters, when any one of them begins a word; as son , man . But if one of the letters K P O L be prefixed, then the radical Kushoi receives a Rukok; as, Kushoi , Kushoi .

If one of the letters | o - precedes one of the ح, ح, ح, the latter takes the sign Rukok; as, اِنَا | ح, *I a creature*; اِنَا | ح ح *I chosen*.

If the first letter of the noun be without a vowel, then the second will receive a Rukok; as, اِنَا | ح ح *breaking*, اِنَا | ح ح *filth*.

The ح of اِنَا | ح *father*, according to Sciadrensis, has a Rukok when a natural father, but a Kushoi when a spiritual father is meant. See his Grammar, p. 3.

Of those nouns having ' to the first letter, and consisting of four letters, the third takes a Kushoi; as, * سِنَا | ح *sin*, اِنَا | ح *a house*; if, however, the noun be feminine, then the third letter receives Rukok; as, اِنَا | ح *a daughter*, اِنَا | ح *a female slave*, اِنَا | ح *a garden*.

If the noun consist of five letters, the third has a Kushoi, and the fourth a Rukok; as, اِنَا | ح ح *a star*, اِنَا | ح ح *a queen*, اِنَا | ح ح *a generation*. There are, however, a few which take a Rukok on the third, and a Kushoi on the fourth; as, اِنَا | ح ح *a teacher*, اِنَا | ح ح *an ape*, اِنَا | ح ح *a walk, or path*, اِنَا | ح ح *an edition*.

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

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

كُشُوئِي *knowledge*. A few nouns receive Kushoi in the fifth; as, اِضْمَارٌ *addition*, اِلْحَامٌ *clothing*.

If ʾ be placed to the second letter of a noun, then the third letter, if it possesses a vowel, will take Kushoi; as, اِجْتِمَاعٌ *new*, اِسْتِغْنَاءٌ *splendour*, &c. But if the letter which follows ʾ be without a vowel, then the one after this will receive Rukok; as, اِجْتِمَاعٌ *a bird*, اِنْتِقَامٌ *revenge*, اِجْتِمَاعٌ *foolish*. Four, however, have a Kushoi on the fourth letter, viz. اِيْلَانٌ *an island*, اِجْتِمَاعٌ *a heifer*, اِنْتِقَامٌ *burning*, and اِحْتِمَاعٌ *a chariot*.

The letter after ʾ, if it be without a vowel, receives a Rukok; as اِجْتِمَاعٌ *a finger*, اِجْتِمَاعٌ *a foot*, اِجْتِمَاعٌ *an ear*, اِحْتِمَاعٌ *wisdom*. There are a few exceptions, which are mentioned by Sciadrensis.

When nouns consist of four letters, the first having ʾ, the third will take Rukok; as, اِحْتِمَاعٌ *a word*, اِحْتِمَاعٌ *a wing*. Exceptions are اِحْتِمَاعٌ *darkness*, اِحْتِمَاعٌ *a hole*, اِحْتِمَاعٌ *evening*, اِحْتِمَاعٌ *ornament*, اِحْتِمَاعٌ *hair*, اِحْتِمَاعٌ *pitch*.

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

A letter, which comes after ʾ, whether it has a

vowel or not, always takes Rukok; as, فَتْحًا *victory*, عَمَلًا *work*, تَلْمِذًا *a disciple*; but if another letter comes between, then the كُشُوئِي receives Kushoi; as, بِرًّا *just*, جَمْعًا *a congregation*.

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

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

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

These points serve to distinguish several words which have the same letters and vowels; as, ه *disgrace* has و hard, and ه *pity* has و soft; ه *a heap of corn* has و hard, and ه *joy* has و soft. This is also the case with verbs in many instances; as, ه *he drew him*, with و soft and و hard, is distinguished from ه *he struck him*, with و hard and و soft.

In many words, which have been imported into the Syriac from the Greek or some foreign language, the aspirated letters are accustomed to be pronounced in

the same way as they are in that language from which they are derived; as, ܩܕܝܫܐܘܬܐ , $\chi\lambda\alpha\mu\acute{\upsilon}\varsigma$, ܩܕܝܫܐܘܬܐ , $\theta\epsilon\omicron\lambda\omicron\gamma\omicron\varsigma$, ܩܕܝܫܐܘܬܐ , $\lambda\alpha\mu\pi\acute{\alpha}\varsigma$: π of the Greeks is in Syriac represented by ܩ and ϕ by ܩ ; τ by ܩ , θ by ܩ ; κ by ܩ , χ by ܩ ; and ξ by ܩܝܫܐ ; as, ܩܝܫܐܘܬܐ *Philip*, ܩܕܝܫܐܘܬܐ *Philoxenus*, ܩܕܝܫܐܘܬܐ *Peter*.

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

7. Ribui.

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

* Ribui is usually placed obliquely in ܩܩܩܩܩܩ and ܩܩܩܩܩܩ ; thus, ܩܩܩܩܩܩ , ܩܩܩܩܩܩ .

ٱٓرْٓفٰٓنٌ	<i>orphan,</i>	ٱٓرْٓفٰٓنٌ	<i>orphans.</i>
كِتٰٓبٌ	<i>book,</i>	كِتٰٓبٌ	<i>books.</i>
آِتْٓصَفَٓ	<i>was covered,</i>	آِتْٓصَفَٓ	<i>were covered, (plu. fem.)</i>
آِتْٓصَفَٓ	<i>he arrived,</i>	آِتْٓصَفَٓ	<i>they arrived, (plu. fem.)</i>

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

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

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

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

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

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

Besides the name نقط , which is given to these points, they are also called by native grammarians, مواقف *positions*, قطرات *drops*, &c.

8. *Lines.*

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

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

1. In abbreviated words; as, $\bar{ق}$ for قُدُّوسٌ *holy*,
 $\bar{ا}$ for $\text{اِنَّ$ *that is*.
2. When letters are used to express numbers;
as, $\bar{ث}$ 13.
3. In the Particle of Exclamation $\bar{ا}$ *O!* to distinguish it from the particle $\bar{ا}$ *or*.

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

- (1) In nouns with the middle radical doubled;
as, مَنَّانٌ *munna*, جَبَلٌ *a hill*, بَلَدٌ *nations*.
- (2) With Olaph in the beginning of a word in several instances; as, اِنْسٌ *a man*, اِمْرٌ *another*, اِمْرٌ *last*; especially in the pronoun اِن , as often as it is used in the place of the substantive verb; as, اِن اِن *I am*.

- (3) With Dolath when it is without a vowel before Thau ; as, لذّم *new*.
- (4) With *He* in the following cases,
- (a) In affixes ; as ملكه *his kings*, سمّاه *he called him*.
- (b) In the verb كان *was*, when it is redundant, or when it assists in forming the imperfect and pluperfect tenses ; as, كان كان *he was*, كان كان *he was ordering* كان كان *he had ordered*. But when it is used in the sense of *to be*, *to exist*, the line is not found.
- (c) In the pronouns هو and هو , when they are put for the logical copula ; as, هو هو *my body it is*.
- (d) In some words which are derived from the Greek and Hebrew ; as, روم *Rome*, يهود *a Jew*.
- (e) In the verb أعطى *he gave*.
- (5) With ع in صنع , when it comes after the active participle used as a present tense ; as, صنع صنع *we create*.
- (6) With Lomad in some forms of the verb مشى *he went* ; as, مشى *she went*, مشى *they will go*.
- (7) With Nun in the four pronouns أنا أنا ,

أَنْدَاقٍ, أَيْدِي, and in some nouns; as, حَصِيْبَةٌ
the ship.

- (8) Rish in زَيْدٍ a daughter, and لَيْسَ for لَيْسَ, رُحَى,
أَيْدِي a city, أَيْدِي a time, أَيْدِي a side, أَيْدِي
a year, أَيْدِي strong.

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

9. Marhetono and Mehagyono.

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

dicatē this addition, a line was put beneath the first of the two letters without a vowel, which had the force generally of Revotso, but occasionally of Pethocho; as, |ⲗⲟⲩ̇| i.e. |ⲗⲟⲩ̇| a ring; |ⲗⲙⲓ̇| i.e. |ⲗⲙⲓ̇| fear. When this additional syllable is in such words not required to complete the measure, the Marhetono is written, and denotes that its letter and the following have no vowels. It corresponds to the Sheva in Hebrew, except that the latter is employed according to general rules, whilst the former is used only in particular words, and in these words only under certain circumstances. Grammarians, however, are not fully agreed as to the primary use and signification of these lines, and it is not now of much consequence, if we cannot make ourselves fully acquainted with them. It is supposed, by some persons, that the Mehagyono is found only when the following letter is ⲓ ⲥ ⲛ ⲟ ⲧ; but to these, others add ⲁ, others ⲡ, and others ⲛ ⲟ ⲓ. Again, whether every word which has one line, must, in a different situation, have the other; or whether some words have only one of the lines and others only the other, it is impossible to say, and happily it is not important to determine. Whoever is curious to know more of this subject, may have his curiosity satisfied by consulting the chapter on these lines in the Syriac Grammar of Sciadrensis, in p. ٤٤.

10. *Other Diacritic Points.*

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

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

- (1) At the end of a section or paragraph are found four points (\ast) or (\therefore),
- (2) Two points placed obliquely from the right hand towards the left, finish a clause, and are equivalent to our colon; thus, $\text{ﻟﻪ} \text{ﻟﻪ} \text{ﻟﻪ} \text{ﻟﻪ}$ *When Jesus saw the multitudes.*

These points are sometimes put as a sign of interrogation or exclamation.

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

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

⌞ written *under* the last letter of a word is the shortest pause, viz. a comma; as, ׀.

These points are sometimes found after a long interrogation, see Matt. xii. 10.

(4) One point frequently ends a period.

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

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

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

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

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

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

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

to the Yud is transferred to the Olaph; thus, לַיָּד a *hand*, from the Hebrew יָד , is written לַיָּד . We have also לְהוֹדָה *glory*, לְיוֹמָהּ *day*, &c. The pronunciation of either word is the same.

י when followed by a letter with Rukok, or by ט either with a Rukok or Kushoi, is pronounced like ט; as, לְיָגְדוֹ *gestho, wool*; לְיָקוּם *s'ko, he conquered*. Some persons add that י is so pronounced when ט comes after it; as, לְיָקוּם *s'kifo, a cross*. ט when followed by one of the letters ט, צ, ך is pronounced like י; as, לְיָמֵינוּ *chesdho, mercy*; לְיָמֵינוּ *azgi, he multiplied*. If ז with a Rukok come after ט or ט, each of these letters has the force of ט; as לְיָמֵינוּ *rektho, lust*; לְיָמֵינוּ *ezktho, a ring*.

12. Accent.

Grammarians have given a few rules for placing the Accent.

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

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

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

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

13. *The Method of expressing Numbers.*

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

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

which it is placed by 10. Hence $\text{ا} = 100$, $\text{ب} = 200$, &c. Hence also $\text{ج} = 500$, $\text{د} = 600$, $\text{ه} = 700$, $\text{و} = 800$ and $\text{ز} = 900$.

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

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

$\text{ا} = 10,000$, $\text{ب} = 20,000$, &c. $\text{و} = 80,000$, $\text{ز} = 90,000$,
 $\text{ح} = 200,000$, $\text{د} = 300,000$, $\text{ه} = 400,000$, $\text{و} = 500,000$. . .
 $\text{ز} = 900,000$, $\text{ح} = 1,000,000$, $\text{د} = 2,000,000$, &c. . . . $\text{ز} = 4,000,000$.

Decads of millions are expressed by means of two oblique lines placed under a letter; thus, $\text{ا} = 10,000,000$, $\text{ب} = 20,000,000$, $\text{ج} = 30,000,000$ $\text{و} = 3,000,000,000$, $\text{ز} = 4,000,000,000$.

Fractions are represented by means of an oblique line drawn from the left hand to the right, placed over a letter; as, $\text{ا} = \frac{1}{2}$, $\text{ب} = \frac{1}{3}$, $\text{ج} = \frac{1}{4}$, . . . $\text{و} = \frac{1}{10}$, &c.

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

less number on the left; as, $\overline{\text{ص}} = 43$, $\overline{\text{من}} = 351$, $\overline{\text{احد}} = 1866$. Both in MSS. and printed books it is usual to draw a horizontal line over letters expressing a numeral, to indicate the purpose for which the said letters are employed; as, $\overline{\text{٧٢}} = 72$.

14. *Reading Exercises.*

MATTH VI. 9—13.

اِنَّهٗ بِرُحْمٰتِكُمْ يَحْيٰى. اِنَّهٗ بِرُحْمٰتِكُمْ يَحْيٰى. اِنَّهٗ بِرُحْمٰتِكُمْ يَحْيٰى.
 اِنَّهٗ بِرُحْمٰتِكُمْ يَحْيٰى. اِنَّهٗ بِرُحْمٰتِكُمْ يَحْيٰى. اِنَّهٗ بِرُحْمٰتِكُمْ يَحْيٰى.
 اِنَّهٗ بِرُحْمٰتِكُمْ يَحْيٰى. اِنَّهٗ بِرُحْمٰتِكُمْ يَحْيٰى. اِنَّهٗ بِرُحْمٰتِكُمْ يَحْيٰى.
 اِنَّهٗ بِرُحْمٰتِكُمْ يَحْيٰى. اِنَّهٗ بِرُحْمٰتِكُمْ يَحْيٰى. اِنَّهٗ بِرُحْمٰتِكُمْ يَحْيٰى.
 اِنَّهٗ بِرُحْمٰتِكُمْ يَحْيٰى. اِنَّهٗ بِرُحْمٰتِكُمْ يَحْيٰى. اِنَّهٗ بِرُحْمٰتِكُمْ يَحْيٰى.

The same in English Characters.

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

LUKE XXII. 63—65.

اِنَّهٗ بِرُحْمٰتِكُمْ يَحْيٰى. اِنَّهٗ بِرُحْمٰتِكُمْ يَحْيٰى. اِنَّهٗ بِرُحْمٰتِكُمْ يَحْيٰى.
 اِنَّهٗ بِرُحْمٰتِكُمْ يَحْيٰى. اِنَّهٗ بِرُحْمٰتِكُمْ يَحْيٰى. اِنَّهٗ بِرُحْمٰتِكُمْ يَحْيٰى.
 اِنَّهٗ بِرُحْمٰتِكُمْ يَحْيٰى. اِنَّهٗ بِرُحْمٰتِكُمْ يَحْيٰى. اِنَّهٗ بِرُحْمٰتِكُمْ يَحْيٰى.

The same in English Characters.

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

N O U N S.

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

The augmented forms consist of the root augmented by one or more of the letters | *ن ص ر ل*, which to assist the memory may be called *اَعْدَاب*. Thus, *an altar* from *sacrifice*; *disciple* from *he adhered to, followed*.

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

Nouns having (ا) with the first radical, and (و) with the second, are generally nouns signifying persons; as, *a friend*; whilst those having (و) with the first radical, or ending in و, *اَو*, *اَوو*, are *abstract nouns*; as, *holiness*, *strength*.

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

of Schaaf and Castell under the words لَعْنَةٌ , حَبْلٌ , حَمْدٌ , حَبْلٌ , حَمْدٌ , حَبْلٌ , حَمْدٌ , &c.

16. Gender.

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

- (1) The names of men and their offices; as, لُوكَا *Luke*, كَاهِنٌ *priest*, مُغَنِّىٌّ *musician*.
- (2) Names of nations, rivers, and mountains; as, كَنْعَانَ *Canaan*, أَرْدُنٌ *Jordan*.

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

The feminine gender of nouns is also known by the termination. These terminations are ة , ة , ة , ة ; as, مُحَمِّدَةٌ *praise*, مُحَمِّدَةٌ *goodness*, مُحَمِّدَةٌ *confession*, مُحَمِّدَةٌ *a part*. The nouns not ending with any of the foregoing letters, and not included in the preceding paragraph, are generally masculine.

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

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

nine, take Revotso upon the second letter, provided that one of the letters is not a guttural; as, אָבִי *a father*, fem. אִמִּי *a mother*. But if the noun contain a guttural letter, then the Revotso is changed into Pethocho; as, אַחֵי *fem. אַחַת an acquaintance*, אָבִי *fem. אִבִּי passing*.

Nouns which begin with Zekofo and terminate in אָ, when they become feminine take Chevotso upon the second letter; as, אָמֵן *fem. אִמְנָה worthy*, אָרְבֵּי *fem. אִרְבֵּי flowing*.

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

Nouns ending with Zekofo only, and having Pethocho on the first letter, when they become feminine change the Pethocho from the first letter to the second; as, אָבִיר *fem. אִבִּיר companion*. מֶלֶךְ *king*, fem. מַלְכָּה *queen*, and a few others do not observe this rule.

The feminine gender of adjectives is derived from the masculine by the addition of אָ to the end of the latter; thus, טוֹב *good* from טוֹב *masc.* Those ending in אָ quiescent convert it into אָ moveable; as, טוֹב *pure*, fem. טוֹבָה.

Some adjectives insert Yud immediately before the fem. termination; as, קטן *small*, fem. קטנָה. Adjectives in ק

seem always to insert م; as, |سَمِيحٌ| *spiritual*, from |سَمِحٌ|; masc. |صَادِعٌ| *obedient*, fem. |صَادِعَةٌ|.

There are masc. nouns of the def. state in |لٌ|, when ل is one of the radical letters of the noun; as, |سَهْلٌ| *low*, |زَيْتٌ| *olive*. On the other hand there are some nouns with a masc. ending in the def. state, which are either fem., or common; as, |سَفِينَةٌ| *ship*, |سَبِيلٌ| *way*, |سَيْفٌ| *sword*.

Some nouns are used in both genders, and are therefore termed *common*; such as, |لِسَانٌ| *tongue*, |سَحَابٌ| *cloud*, |شَمْسٌ| *sun*, &c.

The rules for distinguishing gender are for the most part the same as in Hebrew. The same words, when occurring in both, have the same gender; as, |كِتَابٌ| and |كِتَابَةٌ| *book*, |يَوْمٌ| and |يَوْمَةٌ| *day*, are masc.; |أَرْضٌ| and |أَرْضَةٌ| *earth*, |نَفْسٌ| and |نَفْسَةٌ| *soul*, are fem.

Words derived from the Greek do not observe the foregoing rules, but generally retain their own gender, as, |دِيَابَلَةٌ| *διάβολος*, fem.

17. Number.

There are two numbers, the singular and the plural.* Masculine nouns make the plural number, 1st. by adding |يْنِ| to the singular; as, |رَجُلٌ| *man*, |رَجُلٌ| *men*; 2nd. words ending in |ٌ| or |ٌ| throw away the |ٌ| or |ٌ| and add the termination |ِيْنَ|; as, |بُحْدٌ| *boy*, |بُحْدِيْنَ| *boys*; |مَرْكُوبٌ| plu. |مَرْكُوبِيْنَ| *reprobated*.

* There are three examples of the dual number, viz. |رَجُلَيْنِ|, fem. |رَجُلَيْنِ|, also |رَجُلَيْنِ| and |رَجُلَيْنِ|.

Nouns of the fem. gender form the plural by changing the termination لـ into لُ , ة and ة into ة , and بـ into بُ ; as, سَفِينَةٌ *ship*, سَفِينَاتٌ *ships*; شَبَهِةٌ *similitude*, شَبَهِةَاتٌ *similitudes*; حِصَّةٌ *portion*, حِصَّةَاتٌ *portions*; رِبَاٌ *usury*, in the plural رِبَاٌ .

Nouns which terminate in ة , when they become plural, change ة into ة placed on the Vau; as, كَثْرَةٌ *multitude*, plu. كَثَرَاتٌ *multitudes*. A few nouns besides the ة take ة on the second letter; as, سَلَامَةٌ , plu. سَلَامَاتٌ *prayers*; سَاقٌ *hip*, plu. سَقَاتٌ . Others, instead of ة take ة upon the first letter; as, شَبَهِةٌ *likeness*, plu. شَبَهِةَاتٌ .

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

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

Nouns having ة on the first letter and ending with ة , in the plural receive the vowel ة upon the letter immediately preceding ة ; thus, رَبُّبٌ *Lord*, plu. رَبُّبَاتٌ .

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

Feminine nouns consisting of three, four, and five letters, which end in ζ and have \circ upon the letter before Yud, in the plural add another \circ to the Yud; thus, $|\lambda\sigma\acute{\circ}|$ *spiritual*, plu. $|\lambda\sigma\acute{\circ}\circ|$.

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

Some feminine nouns terminating in $|\zeta|$, insert ω in the plu. between the root and termination; as, $|\lambda\sigma\acute{\circ}|$ *place*, plu. $|\lambda\sigma\acute{\circ}\omega|$; $|\zeta\acute{\circ}|$ *small*, plu. $|\zeta\acute{\circ}\omega|$. Other nouns in the masc. or fem. gender insert \circ ; as, $|\lambda\sigma\acute{\circ}|$ *a companion*, plu. $|\zeta\acute{\circ}\circ|$; $|\lambda\sigma\acute{\circ}|$ *a nation*, plu. $|\zeta\acute{\circ}\circ|$. There are nouns in which σ is inserted in like manner; as, $|\acute{\circ}|$ *mother*, plu. $|\zeta\acute{\circ}\sigma|$; $|\acute{\circ}|$ *maid servant*, plu. $|\zeta\acute{\circ}\sigma|$.

Many Syriac nouns have the masculine form in the sing. and the fem. in the plural; as, $|\lambda|$ *physician*, plu. $|\acute{\circ}|$; $|\zeta|$ *place*, plu. $|\acute{\circ}\zeta|$; $|\zeta\acute{\circ}|$ *throne*, plu. $|\zeta\acute{\circ}\omega|$.

There are others which have the fem. form in the sing. and masc. in the plural; as, $|\acute{\circ}|$ *ell*, plu. $|\acute{\circ}\omega|$; $|\lambda\omega|$ *wall*, plu. $|\lambda|$; $|\lambda\omega|$ *tear*, plu. $|\lambda\omega|$; $|\lambda\omega|$ *talent*, plu. $|\lambda\omega|$; $|\lambda|$ *year*, plu. $|\lambda\omega|$.

Nouns compounded of two words sometimes admit a plural in the former; as, $|\lambda\omega|$ *sons of man or men*; sometimes in the latter; as, $|\lambda\omega|$ *enemies*; and sometimes in both; as, $|\lambda\omega|$ (*daughters of words*), *words*.

Some nouns are found in the plural form only; as, **مَقَانِ** heavens, **حَيَاتٍ** life, **عَمَلٍ** water.

Some nouns have a double form, one masc. and the other fem.; as, **أَبٍ** father, plu. **أَبْتَامَ** and **أَبْتَاءَ**.

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

There are other nouns which are very irregular; as, **بَلَدٍ** nation, plu. **بِلْدَانٍ**, **بِلْدَانٍ** house, **بِلْدَانٍ**; **بَنٍ** son, **بَنِي**, **بَنِي**; **بِنْتٍ** daughter, **بَنَاتٍ**; **بِئْرٍ** sister, **بِئْرَاتٍ**; **بِلْدَانٍ** village, **بِلْدَانٍ**, &c.

Many words of a Greek origin retain the Greek termination in the plural; as, **Δόγμα**, plu. **Δόγματα**. Others terminate in **ων**, **ων**, **ων**, or **ων**, resembling the termination *as* of the Greek accusative plural; as, **διαθήκη**, plu. **διαθήκων**, &c.; or in **ων**, **ων**, **ων**, corresponding to *οι*, *ους*, so **ὀρθόδοξοι**, **ὀρθόδοξων**; **συνόδους**; or in **ων** corresponding to *εις*; as, **λέξεις**.

18. States of Nouns.

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

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

19. *Masculine Nouns.*

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

The definite state is obtained by the addition of $\dot{\bar{}}$ to the end of the absolute. Hence the definite state of masculine nouns and the absolute state of feminine nouns have the same form.

Those nouns ending in $\bar{\text{—}}$ in the absolute state, in the definite the $\bar{\text{—}}$ is changed into $\bar{\text{—}}^{\circ}$.

The constructive state, plural number, is formed by changing the termination $\bar{\text{—}}$ of the absolute into $\bar{\text{—}}$ and $\bar{\text{—}}$ into $\bar{\text{—}}^{\circ}$.

The def. plu. is formed from the absolute by changing the termination $\bar{\text{—}}$ into $\bar{\text{—}}$ and $\bar{\text{—}}$ into $\bar{\text{—}}^{\circ}$. This and the preceding rules will be illustrated by some examples, which will presently follow.

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

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

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

Singular.

Def.	Abs. and Const.		
ܡܠܝܢܐ	ܡܠܝܢ	<i>morning</i>	1
ܡܠܝܢܐ	ܡܠܝܢ	<i>book</i>	2
ܡܠܝܢܐ	ܡܠܝܢ	<i>servant</i>	3
ܡܠܝܢܐ	ܡܠܝܢ	<i>wing</i>	4
ܡܠܝܢܐ	ܡܠܝܢ	<i>captive</i>	5
ܡܠܝܢܐ	ܡܠܝܢ	<i>body.</i>	6

Plural.

Def.	Constr.	Abs	
ܡܠܝܢܐ	ܡܠܝܢܐ	ܡܠܝܢܐ	<i>mornings</i> 1
ܡܠܝܢܐ	ܡܠܝܢܐ	ܡܠܝܢܐ	<i>books</i> 2
ܡܠܝܢܐ	ܡܠܝܢܐ	ܡܠܝܢܐ	<i>servants</i> 3
ܡܠܝܢܐ	ܡܠܝܢܐ	ܡܠܝܢܐ	<i>wings</i> 4
ܡܠܝܢܐ	ܡܠܝܢܐ	ܡܠܝܢܐ	<i>captives</i> 5
ܡܠܝܢܐ	ܡܠܝܢܐ	ܡܠܝܢܐ	<i>bodies.</i> 6

1. In the foregoing examples, that which is marked (1) comprehends all those nouns having $\overset{\vee}$ on the second consonant, and remitting it to the first in the process of inflexion; such are $\overset{\vee}{\text{גוף}}$ *body*, $\overset{\vee}{\text{עפר}}$ *dust*, $\overset{\vee}{\text{זמן}}$ *time*, $\overset{\vee}{\text{זקן}}$ *beard*.

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

3. In the third example are included those nouns whose forms are $\overset{\vee}{\text{מלך}}$ and $\overset{\vee}{\text{מל}}$; such are $\overset{\vee}{\text{מלך}}$ *king*, $\overset{\vee}{\text{עצם}}$ *bone*, $\overset{\vee}{\text{בעל}}$ *husband*, $\overset{\vee}{\text{אנאתמה}}$ *anathema*, $\overset{\vee}{\text{נפש}}$ *soul*.

4. The fourth example belongs to that class of nouns whose forms are $\overset{\vee}{\text{מל}}$ and $\overset{\vee}{\text{מל}}$.

5. Nouns having the third radical Olaph, take the forms which are exhibited in the example $\overset{\vee}{\text{מגלה}}$; but $\overset{\vee}{\text{מגלה}}$ *manifest*, $\overset{\vee}{\text{מגלה}}$ *covered*, have their definite forms $\overset{\vee}{\text{מגלה}}$ and $\overset{\vee}{\text{מגלה}}$, $\overset{\vee}{\text{מגלה}}$ and $\overset{\vee}{\text{מגלה}}$. $\overset{\vee}{\text{מגלה}}$ *boy*, makes in the def. plu. $\overset{\vee}{\text{מגלה}}$, as if from the obsolete form $\overset{\vee}{\text{מגלה}}$; we have likewise $\overset{\vee}{\text{מגלה}}$ as if from $\overset{\vee}{\text{מגלה}}$.

6. All nouns of the forms $\overset{\vee}{\text{מגלה}}$ and $\overset{\vee}{\text{מגלה}}$ are represented by the sixth example.

$\overset{\vee}{\text{מגלה}}$ *herb*, def. $\overset{\vee}{\text{מגלה}}$, $\overset{\vee}{\text{מגלה}}$ *month*, $\overset{\vee}{\text{מגלה}}$, and the like, may be considered as belonging to the same class of nouns as $\overset{\vee}{\text{חב}}$. The Yud has *Chevotso*, because this letter is never without a vowel when it begins a word. If the last consonant be a guttural or Rish, it is preceded by the vowel *Pe-thocho* instead of *Revotso*; as, $\overset{\vee}{\text{מגלה}}$ *month*, $\overset{\vee}{\text{מגלה}}$ *hour of stones*.

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

Singular.

Def.	Abs. and Constr.
عَيْن	عَيْن <i>eye.</i>
يَوْم	يَوْم <i>day.</i>

Plural.

Def.	Consti.	Abs.
عَيْن	عَيْن	عَيْن <i>eyes.</i>
يَوْم	يَوْم	يَوْم <i>days.</i>

2nd. Other classes of nouns are the following.

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

Singular.

Def.	Abs. and Constr.
عَيْن	عَيْن <i>evil.</i>

Plural.

Def.	Consti.	Abs.
عَيْن	عَيْن	عَيْن

The vowel *Zekofa* is immutable, and therefore monosyllables with this vowel are represented by عَيْن ; as, عَيْن *book*. Nouns

having two or more syllables, if the penultimate terminate in a consonant, or if the ultimate syllable be perfect without the terminating consonant, also belong to this class; as, *عَنْتَابٌ* explanation, *تَلْمِيذٌ* disciple. Some nouns wanting an absolute state may be referred to it; as, *السَّيْفُ* the *stay*, *الذِّئْبُ* the *lion*, *السَّمْعُ* the *serpent*, *الْمَوْتُ* death, *الْحَيَاةُ* winter, *الْحَدِيثُ* conversation, for the form of the definite state remains in all the parts of their inflexion. Finally, nouns which possess either of the following forms preserve their vowels immutable, viz. *السَّيْفُ* def. *السَّيْفُ*, *السَّمْعُ* def. *السَّمْعُ*. A few nouns appear to correspond with the segolate nouns in Hebrew, but which really belong to this class; as, *السَّمْعُ* carcase, *السَّمْعُ* small, *السَّمْعُ* a *magus*.

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

<i>Singular.</i>		
Def.		Abs. and Constr.
السَّيْفُ		السَّيْفُ species
السَّمْعُ		السَّمْعُ priest
السَّمْعُ		السَّمْعُ lamb

<i>Plural.</i>		
Def.	Constr.	Abs.
السَّيْفُ	السَّيْفُ	السَّيْفُ species
السَّمْعُ	السَّمْعُ	السَّمْعُ priests
السَّمْعُ	السَّمْعُ	السَّمْعُ lambs.

The noun **بِنْتٌ** *son*, makes in the plural **بَنَاتٌ** *sons*; as if it were derived from a different root. Also **بَحْرٌ** is peculiar in receiving the consonant **س** in the plural; thus, **بَحْرَاتٌ**, **بَحْرَاتٌ**, **بَحْرَاتٌ**.

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

Singular.

Def.	Abs and Constr.
بَحْرَةٌ	بَحْرَةٌ <i>aspect</i>
بَحْرَاتٌ	بَحْرَاتٌ <i>harquet.</i>

Plural.

Def.	Constr.	Abs.
بَحْرَةٌ	بَحْرَاتٌ	بَحْرَاتٌ
بَحْرَاتٌ	بَحْرَاتٌ	بَحْرَاتٌ

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

20. *States of Feminine Nouns.*

In the singular number, the constructive state changes **ا** of the absolute into **ا**; thus, **بَحْرَةٌ** *year*, **بَحْرَةٌ**.

Nouns which in the absolute state terminate in **ا** or **ا**, in the constructive end in **ا** or **ا**; as, **بَحْرَةٌ** *victory*, constr. **بَحْرَةٌ**; **بَحْرَةٌ** *usury*, constr. **بَحْرَةٌ**.

Fem. nouns having a masc. termination; as, בֶּטֶן *belly*, and those ending in לָ ; as, חֵצֵק *portion*; make the abs. and constr. states the same.

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

In the def. state the י of the abs. is changed into יָ ; as, דָּבָר *word*, def. דְּבָר .

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

Nouns ending in וֹ or וּ make the def. by the addition of יָ ; those ending in וֹ add only ׁ in the def. Ex. 6, 7, 8, 9.

To avoid the concurrence of several consonants without a vowel, or, which is the same thing, to facilitate the pronunciation, a vowel, namely ׁ or ׂ , is placed with the second or third radical; as, אַלְמָנָה *widow*, def. אַלְמָנָהׁ .

Nouns ending in וֹ in the abs. masc., in the def. state fem. assume ־ under the Nun, which is followed by יָ ; as, מְנַחֵם def. fem. מְנַחֵמֵי *comforter*. See p. 40.

In the plural number the constr. state is derived

from the abs. by changing the final ع into ة , and the def. is derived from the abs. by changing ع into ة .

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

Singular.

Def.	Constr.	Abs.		
حَاوِلَةٌ	حَاوِلَةٌ	حَاوِلَةٌ	virgin	1
خُرَيْجَةٌ	خُرَيْجَةٌ	خُرَيْجَةٌ	chariot	2
مُتَبَعَةٌ	مُتَبَعَةٌ	مُتَبَعَةٌ	companion	3
بِكْرَةٌ	بِكْرَةٌ	بِكْرَةٌ	girl	4
سَمَةٌ	سَمَةٌ	سَمَةٌ	beast	5
عَشْرَةٌ	عَشْرَةٌ	عَشْرَةٌ	ten thousand, or a myriad	6
فُرْقَةٌ	فُرْقَةٌ	فُرْقَةٌ	division	7
زُبٌّ	زُبٌّ	زُبٌّ	usury	8
صَنْدٌ	صَنْدٌ	صَنْدٌ	portion	9

Plural.

Def.	Constr.	Abs.		
حَاوِلَاتٌ	حَاوِلَاتٌ	حَاوِلَاتٌ	virgins	1
خُرَيْجَاتٌ	خُرَيْجَاتٌ	خُرَيْجَاتٌ	chariots	2
مُتَبَعَاتٌ	مُتَبَعَاتٌ	مُتَبَعَاتٌ	companions	3

بُحْبُوحٌ	بُحْبُوحٌ	بُحْبُوحٌ	girls	1
سُفُوفٌ	سُفُوفٌ	سُفُوفٌ	beasts	2
زُفُوفٌ	زُفُوفٌ	زُفُوفٌ	myriads	3
فُجُوجٌ	فُجُوجٌ	فُجُوجٌ	divisions	4
زُفُوفٌ	زُفُوفٌ	زُفُوفٌ	usuries	5
صُفُوفٌ	صُفُوفٌ	صُفُوفٌ	portions	6

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

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

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

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

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

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

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

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

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

There are some anomalies ; as, — *praise*, — in the def. ; — *sister*, plu. def. — .

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

— *Jesus departed*.

— *words of God* ; or, — *words of God*.

— *to the king*, — *to Jesus*, — *to the blind man*.

— *we have seen his glory*, — *God loved the world*. Sometimes we see — in imitation of the Hebrew — ; e. g. Gen. i. 1.

— *O ! woman*. See also Acts i. 1.

ܕܡܠܟܐ *with the king, &c.*

If one of the letters ܕ ܡ ܐ ܐ be prefixed to a noun, the first radical of which is ܐ or ܡ, then the prefix receives the vowel which the ܐ or ܡ previously had; as, ܡܐܐ *a brother*, ܕܡܐܐ, ܡܐܐܐ; ܡܡܡܐ *a son*, ܕܡܡܡܐ, ܡܡܡܐܐ.

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

Again, should two or more of the letters ܐ ܡ ܕ be placed before any word, if the first of these prefixes be without a vowel the second will have one; also, the third will be without, and the fourth with a vowel, as we see, for instance, in the noun ܡܠܟܐ *a word*; for we say ܡܠܟܐܐ, ܕܡܠܟܐܐ, ܡܠܟܐܐܐ and ܡܠܟܐܐܐܐ.

Adjectives.

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

stantive put absolutely with ; prefixed; as, *جَسَدٌ* *بَشَرٌ* a natural body, *جَسَدٌ* *رُوحٌ* a spiritual body, 1 Cor. xv. 44. Also in other ways; as, *النَّارُ* *الْبَاقِيَةُ* the fire, which is not extinguished, i.e. *inextinguishable*; *أَفْ* *لَهُمْ* *أَنْفُسٌ* *أَحْيَاءٌ* they to whom he shewed himself alive, lit. (as living).

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

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

The comparative is expressed by the positive construed with *أَكْبَرُ* either preceding or following it; as, *أَكْبَرُ* *كُلِّ* *شَيْءٍ* he is greater than all: there is sometimes added *كَثِيرٌ* well, very, or *كَثِيرٌ* much, very; as, *كَثِيرٌ* *أَكْبَرُ* *سَيْفًا* and sharper than a two-edged sword, lit. very much sharper, &c. Blessed is he who gives *أَكْبَرُ* *أَمَّا* *بِئْتِ* more than he who receives. The comparative is sometimes marked by the sense of the passage only; as, *كَبِيرٌ* *يَسِيرٌ* *خَدِيمٌ* *كَلِيمٌ* the elder shall be servant to the younger.

The superlative is often formed by the duplication

of the positive; as, *صَلِيبٌ* *least*; sometimes by adding the particle *مُت* *very*, which is equivalent to the part. קָמַר of the Hebrews; as, *مُتَّسِمًا* *worst*, plu.; sometimes again by *كثير* *much*; as, *كثيرٌ مَحْفُوظًا* *most honoured*; or by *ت* prefixed to the plural; as, *صَالِحًا* *small among kings*, i.e. *the least of kings*; or as, *بمكتسبنا* *least of the Apostles*, literally, *least of those who (are) the Apostles*; or it is expressed in the following manner; *مَنْ فَضَّلَ مِنْ هَذِهِ الْأَمْرِ أَحَدًا* *of these least commandments*, Matth. v. 19. See also two other places in this verse.

Many adjectives are formed by the addition of *م* to the words from which they are derived; thus, *جَسَدِيٌّ* *corporeal*, *جَبَلِيٌّ* *mountainous*, *حَدِيثِيٌّ* *primitive*. So also adjectives having a Greek origin; as, *جَاهِلِيٌّ* *barbarous*, *أَنْبِيٌّ* *aerial*. In some instances the termination *م* is added to the primitive word to form the adjective; as, *أَوَّلِيٌّ* *primary*, *شَعِيرِيٌّ* *hairy*, *يَمِينِيٌّ* *proper*, *أَرْضِيٌّ* *terrestrial*; or, *سَمَوِيٌّ*; as, *سَمَوِيٌّ* *heavenly*, *أَرْضِيٌّ* *earthly*, *يَمِينِيٌّ* *proper*.

23. Numerals.

Numerals are either cardinal (*حَقِيقَاتِيَّةٌ*), or ordinal (*أَتَسَمَاتِيَّةٌ*)

<i>Ordinal.</i>		<i>Cardinal.</i>	
Fem.	Mas.	Fem.	Mas.
أَوَّلُ	أَوَّلُ <i>first</i>	واحد	واحد <i>one</i>
		Constr.	Constr.
ثَانِي	ثَانِي <i>second</i>	اثنان	اثنان <i>two</i>
ثَلَاث	ثَلَاث <i>third</i>	ثلاثة	ثلاثة <i>three</i>
رَابِع	رَابِع <i>fourth</i>	أربعة	أربعة <i>four</i>
خَامِس	خَامِس <i>fifth</i>	خمسة	خمسة <i>five</i>
سَادِس	سَادِس <i>sixth</i>	ستة	ستة <i>six</i>
سَابِع	سَابِع <i>seventh</i>	سبعة	سبعة <i>seven</i>
ثَمَانِي	ثَمَانِي <i>eighth</i>	ثمانية	ثمانية <i>eight</i>
تِسْع	تِسْع <i>ninth</i>	تسع	تسع <i>nine</i>
عَشَر	عَشَر <i>tenth</i>	عشرة	عشرة <i>ten</i>

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

Cardinal.

Fem.	Masc.
أحَدُ عَشْرَ	أحَدُ عَشْرَ <i>eleven</i>
اثنان عَشْرَ	اثنان عَشْرَ <i>twelve</i>
ثلاثة عَشْرَ	ثلاثة عَشْرَ <i>thirteen</i>

Fem.		Masc	
أَرْبَعًا	أَرْبَعًا	أَرْبَعًا	<i>fourteen</i>
خَمْسًا	خَمْسًا	خَمْسًا	<i>fifteen</i>
سِتًّا	سِتًّا	سِتًّا	<i>sixteen</i>
سَبْعًا	سَبْعًا	سَبْعًا	<i>seventeen</i>
ثَمَانِيًا	ثَمَانِيًا	ثَمَانِيًا	<i>eighteen</i>
تِسْعًا	تِسْعًا	تِسْعًا	<i>nineteen.</i>

Ordinal.

Fem.		Masc.	
أَحَدًا		أَحَدًا	<i>eleventh</i>
ثَلَاثًا		ثَلَاثًا	<i>twelfth</i>
أَرْبَعًا		أَرْبَعًا	<i>thirteenth.</i>
&c.		&c.	

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

Cardinal numbers from three are for the most part joined to the thing numbered by Apposition either in the absolute state ; as, *أَرْبَعًا شَهْرًا* *four months*, or the def. ; as, *ثَلَاثَ أَيَّامٍ* *three days*. But the constructive state is occasionally used ; thus in Matt. iv. 25, we have *عَشْرَ مَدِينَةٍ* *ten cities*, literally, *a decade of cities*.

These numbers are frequently found to occupy the place of ordinals. In Luke i. 59, we have *بِأَيِّامٍ ثَمَانِيَةٍ* *the day which (is) eight*, i. e. *the eighth day*, *سَاعَةَ سِتِّينَ* *the sixth hour*. (See Syntax.)

Denary numbers from 20 to 90 are expressed in the plural, and are of the common gender; thus, عِشْرِينَ *twenty*, ثَلَاثِينَ *thirty*, أَرْبَعِينَ *forty*, خَمْسِينَ *fifty*, سِتِينَ *sixty*, سَبْعِينَ *seventy*, ثَمَانِينَ or عِشْرِينَ عَشْرًا *eighty*, تِسْعِينَ *ninety*.

The ordinals are derived from these by adding the termination ا for the masculine, and اِ for the feminine; as, masc. عِشْرِينَا fem. عِشْرِينَاِ *twentieth*.

The remaining numerals are, مِائَةً *a hundred*, مِائَتَيْنِ *two hundred*, ثَلَاثَ مِائَاتٍ *three hundred*, &c., which are formed by prefixing the less number of the feminine gender before مِائَةً . Plu. مِائَاتٍ *hundreds*. Also, أَلْفًا , or أَلْفًا *a thousand*, def. أَلْفًا , plu. أَلْفًا , or أَلْفًا ; عَشْرَ مِائَاتٍ *ten thousand*, plu. عَشْرًا .

Twice, thrice, &c. are expressed by cardinals, with the noun زَمَانًا *time*, after them; as, مَرَّةً مَرَّةً *once*, lit. *one time*; $\text{مَرَّتَيْنِ مَرَّةً}$ *twice*; $\text{ثَلَاثَ مَرَّاتٍ مَرَّةً}$ *thrice*; $\text{سَبْعَ مَرَّاتٍ مَرَّةً}$ *seven times*.

Words denoting a part of the whole are, ثُلُثًا *a third part*, رُبُعًا *a fourth part*, عَاشِرًا *a tenth*, &c.

Multiples, as double, treble, &c. are expressed by مَرَّةً , and a cardinal number following with بِ prefixed, or sometimes without it; as, سَبْعَ مَرَّاتٍ *seven fold*, lit. *one in or into seven*, مَرَّةً مَرَّةً *double*.

The days of the week are, يَوْمَ الْأَوَّلِ *first day of the week*, *Sunday*; يَوْمَ الثَّانِي *second day*, *Monday*; يَوْمَ الثَّلَاثِ *Tuesday*; يَوْمَ الرَّابِعِ *Wednesday*; يَوْمَ الْخَمِيسِ *Thursday*. But *Friday* is $\text{يَوْمَ الْجُمُعَةِ}$, and *Saturday*, يَوْمَ السَّبْتِ .

PRONOUNS.

24. PRONOUNS are sometimes *separable*, i. e. they consist of words, and sometimes *inseparable*, i. e. they are expressed by certain particles called *affixes* placed at the end of nouns, verbs, or other particles. The following is a table of the personal pronouns.

<i>Plural.</i>			<i>Singular.</i>		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	ﻣﻨﻰ		ﻧﺎ		
		<i>We</i>			<i>I, 1st person.</i>
ﺍﻧﺘﻢ	ﺍﻧﺘﻮﻥ	<i>You</i>	ﺍﻧﺘﻰ	ﺍﻧﺘﻰ	<i>Thou, 2nd</i>
ﺍﻧﻬﻢ	ﺍﻧﻬﻮﻥ	<i>They</i>	ﺍﻧﻬﻰ	ﺍﻧﻬﻰ	<i>She</i>
ﺍﻧﻬﻨﻰ	ﺍﻧﻬﻨﻰ		ﺍﻧﻬﻰ	ﺍﻧﻬﻰ	
ﺍﻧﻬﻰ	ﺍﻧﻬﻰ		—	—	
					<i>He, 3rd</i>

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

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

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

ܥܢ and ܥܡ are for the most part found after a transitive verb; as, ܥܢܗܘܢ ܫܠܠܘܗܘܢ *they have filled them*, John ii. 9.

25. *The Demonstrative Pronouns.*

$\left. \begin{array}{l} \text{ܥܢܗܘܢ} \\ \text{ܥܡܗܘܢ} \text{ or } \text{ܥܡܗܘܢ} \end{array} \right\}$	<i>this, fem.</i>	$\left. \begin{array}{l} \text{ܥܢܗܘܢ} \\ \text{ܥܡܗܘܢ} \end{array} \right\}$	<i>this, masc.</i>
ܥܢܗܘܢ	<i>these, of both genders.</i>	$\left\{ \begin{array}{l} \text{ܥܢܗܘܢ} \\ \text{ܥܡܗܘܢ} \end{array} \right.$	<i>these, masc.</i> <i>these, fem.</i>

These become reflexive by being joined to the personal pronouns; as, ܥܢܗܘܢ ܥܢܗܘܢ *he himself*, ܥܡܗܘܢ ܥܡܗܘܢ *she herself*.

In the Theophania of Eusebius, we have ܥܢܗܘܢ and ܥܡܗܘܢ for ܥܢܗܘܢ and ܥܡܗܘܢ .

ܥܢܗܘܢ and ܥܡܗܘܢ coalesce with ܥܢ and ܥܡ , and then we have the following compounds, ܥܢܗܘܢ ܥܢܗܘܢ *this is, masc.* ܥܡܗܘܢ ܥܡܗܘܢ *this is, fem.*

ܥܢܗܘܢ with the ܢ expunged seems to be used as a

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

זֶה of which זֶה may be regarded as the definite form is occasionally found; as, $\text{זֶה הָיָה שִׁמְטָא}$, *but this suspicion*. Ephraim T. I. p. 370. In Assem. Biblioth. Orient. T. III. p. 75, line 4, זֶה is found between the substantive and the adjective. Again, the fem. זֵה is also met with; as in Ephraim T. III. p. 590, זֵה in *this*.

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

26. *The Relative and Interrogative Pronouns.*

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

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

The interrogatives are,

of the person מַה *who?*

of the thing מַה , מַה , מַה , מַה , *what?*

מַה is of both genders and numbers. מַה is compounded of מַה and הוּא ; as, $\text{מַה הָיָה חָנְנִיָּהוּ}$ *who hath opened his eyes?* lit. *who is he, who hath opened for him his eyes?* We have also מַה *what is it?* for הוּא מַה .

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

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

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

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

When مَنْ is used with these interrogatives, they become relatives; as, مَنْ مَنْ مَنْ *he who entereth not,* John x. 1.

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

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

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

<i>Plural.</i>		<i>Singular.</i>	
ܡܘܩܘܡܘܩܘܡܘܩܘܡ	com gender. <i>my</i>	ܡܘܩܘܡܘܩܘܡܘܩܘܡ	com. gender. <i>my</i>
ܡܘܩܘܡܘܩܘܡܘܩܘܡ	masc. <i>thy</i>	ܡܘܩܘܡܘܩܘܡܘܩܘܡ	masc. <i>thy</i>
ܡܘܩܘܡܘܩܘܡܘܩܘܡ	fem. <i>thy</i>	ܡܘܩܘܡܘܩܘܡܘܩܘܡ	fem. <i>thy</i>
*ܡܘܩܘܡܘܩܘܡܘܩܘܡ	masc. <i>his</i>	ܡܘܩܘܡܘܩܘܡܘܩܘܡ	masc. <i>his</i>
ܡܘܩܘܡܘܩܘܡܘܩܘܡ	fem. <i>her</i>	ܡܘܩܘܡܘܩܘܡܘܩܘܡ	fem. <i>her</i>
ܡܘܩܘܡܘܩܘܡܘܩܘܡ	com. <i>our</i>	ܡܘܩܘܡܘܩܘܡܘܩܘܡ	com. <i>our</i>
ܡܘܩܘܡܘܩܘܡܘܩܘܡ	masc. <i>your</i>	ܡܘܩܘܡܘܩܘܡܘܩܘܡ	masc. <i>your</i>
ܡܘܩܘܡܘܩܘܡܘܩܘܡ	fem. <i>your</i>	ܡܘܩܘܡܘܩܘܡܘܩܘܡ	fem. <i>your</i>
ܡܘܩܘܡܘܩܘܡܘܩܘܡ	masc. <i>their</i>	ܡܘܩܘܡܘܩܘܡܘܩܘܡ	masc. <i>their</i>
ܡܘܩܘܡܘܩܘܡܘܩܘܡ	fem. <i>their</i>	ܡܘܩܘܡܘܩܘܡܘܩܘܡ	fem. <i>their</i>

28. There are separate possessive pronouns. They are expressed by the letters ܡܘܩܘܡܘܩܘܡܘܩܘܡ compounded of ܡܘܩܘܡ *which*, the older form of ܡܘܩܘܡ, Chald. ܡܘܩܘܡ, and ܡܘܩܘܡ *to*. These are put before the affixes; thus, ܡܘܩܘܡܘܩܘܡܘܩܘܡ *my*, ܡܘܩܘܡܘܩܘܡܘܩܘܡ *thy*, masc; ܡܘܩܘܡܘܩܘܡܘܩܘܡ *thy*, fem.; ܡܘܩܘܡܘܩܘܡܘܩܘܡ *his*, ܡܘܩܘܡܘܩܘܡܘܩܘܡ *her*, ܡܘܩܘܡܘܩܘܡܘܩܘܡ *our*, ܡܘܩܘܡܘܩܘܡܘܩܘܡ *your*, masc. ܡܘܩܘܡܘܩܘܡܘܩܘܡ *your*, fem.; ܡܘܩܘܡܘܩܘܡܘܩܘܡ *their*, masc.; ܡܘܩܘܡܘܩܘܡܘܩܘܡ *their*, fem.

Distributive pronouns are expressed by ܡܘܩܘܡܘܩܘܡܘܩܘܡ and the preposition ܡܘܩܘܡ; sometimes the substantive

* In the Jerusalem Lectionary we find ܡܘܩܘܡ used for the affix of the 3rd pers. sing. masc. to a plu. noun.

is taken away and the distributive pronoun is indicated by כֵּן only (perhaps כֵּן was originally a noun denoting a *part*); thus, $\text{כֵּן אִמֵּי עַמֶּיךָ}$ *some of them*, or כֵּן עַמֶּיךָ *some of them*; also by כִּלְכֵּל or $\text{כִּלְכֵּלָה$ *whosoever*, $\text{כִּלְכֵּלָה$ or $\text{כִּלְכֵּלָהּ$ *whatsoever*. The latter pronoun is composed of כֹּל *all*, and כֵּן *something*, or *any thing*.

Other pronouns are formed by adding the affixes to the nouns נַפְשָׁא *soul* or *person*, and מַעֲלָא *substance* or *person*; as, וְיָצִיא נַפְשׁוֹ *save thyself*; $\text{וַיִּשְׁלַח מַעֲלָא}$ *and he went, hanged himself*; בְּנַפְשׁוֹ *in himself*. See also John vi. 53.

29. *Nouns with Affixes.*

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

Singular.

Def. State.	מַלְכָּא	<i>king</i>
1st. pers. sing. com.	מַלְכִּי	<i>my king</i>
2nd. masc.	מַלְכְּךָ	<i>thy ...</i>

2nd. fem.	مَلِكُكَ	<i>thy king</i>
3rd. masc.	مَلِكِهِ	<i>his . .</i>
3rd. fem.	مَلِكِهَا	<i>her . .</i>
1st. pers. plu. com.	مَلِكُنَا	<i>our . .</i>
2nd. masc.	مَلِكِكُمْ	<i>your .</i>
2nd. fem.	مَلِكِكُنَّ	<i>your' . .</i>
3rd. masc.	مَلِكِهِمْ	<i>their ...</i>
3rd. fem.	مَلِكِهِنَّ	<i>their ...</i>

Plural.

1st. pers. sing. com.	مَلِكِي	<i>my kings</i>
2nd. masc.	مَلِكِكَ	<i>thy ...</i>
2nd. fem.	مَلِكِكِ	<i>thy ...</i>
3rd. ... masc.	مَلِكِهِ	<i>his . .</i>
3rd. fem.	مَلِكِهَا	<i>her ...</i>
1st. pers. plu. com.	مَلِكِنَا	<i>our ...</i>
2nd. masc.	مَلِكِكُمْ	<i>your ..</i>
2nd. fem.	مَلِكِكُنَّ	<i>your . .</i>
3rd. masc.	مَلِكِهِمْ	<i>their ...</i>
3rd. fem.	مَلِكِهِنَّ	<i>their' . .</i>

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

2. Nouns in the singular number the definite state of which terminates in لٌ, form the affix of the first person singular in يٌ, and the second and third persons plural in يٌ, اِيَهُمْ, اِيَهُنَّ, اِيَهُنَّ; thus, لٌ *boy*, يٌ *my boy*, اِيَهُمْ *your boy*, اِيَهُنَّ *their boy*.

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

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

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

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

The nouns like كَلِمَةٌ *speech*, and ظِلٌّ *shade*, which have the *linea occultans* under the first Lomad, when they take the affixes, the *linea occultans* is removed, and the Lomad receives ' ; as, كَلِمَتِي , كَلِمَتِكَ , كَلِمَتِهَا , &c.

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

Three nouns, namely, أَبٌ *father*, أَخٌ *brother*, أَخِي *father-in-law*, take the affixes in an irregular manner.

1st. pers. sing. com.	أَبِي	<i>my father</i>
2nd. masc.	أَبِيكَ	<i>thy . . .</i>
2nd. fem.	أَبِيكِ	<i>thy</i>
3rd. masc.	أَبِيهِ	<i>his</i>
3rd. fem.	أَبِيهَا	<i>her</i>
1st. pers. plu. com.	أَبْنَاهُ	<i>our</i>
2nd. masc.	أَبْنَاهُكَ	<i>your</i>
2nd. fem.	أَبْنَاهُكِ	<i>your</i>
3rd. masc.	أَبْنَاهُمُ	<i>their</i>
3rd. fem.	أَبْنَاهُنَّ	<i>their</i>

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

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

בֶּן , בְּנֵי , son, has בְּנֵי *my son*, בְּנֵיךָ *your son*, בְּנֵיהֶם *their son*, &c.

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

The following is an example of feminine nouns with affixes.

Singular.

abs. בְּחַמְּךָ	<i>family</i> ,	const. בְּחַמְּךָ	def. בְּחַמְּךָ
1st. pers. sing. com.		בְּחַמְּךָ	<i>my family</i>
2nd. masc.		בְּחַמְּךָ	<i>thy</i>
2nd. fem.		בְּחַמְּךָ	<i>thy</i>
3rd. masc.		בְּחַמְּךָ	<i>his</i>

3rd. fem.	٥١٢٣٤	her family
1st. pers. plu. com.	٤١٢٣٤	our
2nd. masc.	٤٥١٢٣٤	your
2nd. . . fem.	٤٥١٢٣٤	your
3rd. masc.	٤٥١٢٣٤٥	their
3rd. . . . fem.	٤٥١٢٣٤٥	their

Plural.

1st pers. sing. com	٤١٢٣٤٥	my families
2nd masc.	٤٥١٢٣٤٥	thy
2nd. . . fem.	٤٥١٢٣٤٥	thy
3rd. masc.	٤٥١٢٣٤٥٥	his
3rd. . . fem.	٤٥١٢٣٤٥٥	her
1st. pers. plu. com.	٤٥١٢٣٤٥٥	our
2nd. masc.	٤٥١٢٣٤٥٥٥	your
2nd. . . fem.	٤٥١٢٣٤٥٥٥	your .
3rd. . . . masc.	٤٥١٢٣٤٥٥٥٥	their
3rd. fem.	٤٥١٢٣٤٥٥٥٥	their

١٢٣٤٥ with the affix ٤ transfers the ٥ from the first to the following letter; thus, ٤١٢٣٤٥ my daughter; but it remains in the others; as, ٥١٢٣٤٥ thy daughter, ٤٥١٢٣٤٥ your daughter.

31 Numerals and Particles with affixes.

Numerals receive the affixes of masculine nouns in the plural number; thus, ٠٢٠٢ *these two*, masc., ٠٢٠٢ *these two*, fem., ٠٣٠٣ *these three*, masc., ٠٤٠٤ *these four*, ٠٥٠٥ *these five*, ٠٦٠٦ *these six*, ٠٧٠٧ *these seven*, ٠٨٠٨ *these eight*, ٠٩٠٩ *these nine*, ٠١٠١٠ *these ten*.

When the singular affixes are annexed, they have the power of possessive pronouns, and contain therefore another signification. For example, ١٠ *his ten*, ٢١ *thy ten*, ٣١ *their ten*; and we find very frequently in the New Testament ١٢ *his twelve*, speaking of the twelve disciples of Christ.

A great number of particles take the affixes; as, ٠ in ١٠ in me, ١ in thee; ٢ to, ٣ to you; ٤ from, ٥ from him, ٦ from us; ٧ after, ٨ after them, &c. Some particles take the affixes of masc. nouns plu.; as, ٩ before, ١٠ before me, ١١ before thee; so likewise ١٢ on or upon, ١٣ for, instead of, ١٤ besides, near, and others.

VERBS.

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

The different forms of the verb, which express various modifications of the original sense, are usually called *conjugations*. They amount to eight, of which four have an active, and four a passive, and sometimes a reciprocal signification. They derive their names from the verb ⁷فعل, and are contained in the following table, from which the characteristic of each conjugation may be observed.

Act.	فعل ⁷	Pass.	فعل ⁷
1 Peal	فعل ⁷	2 Ethpeel	فعل ⁷
3 Pael	فعل ⁷	4 Ethpaal	فعل ⁷
5 Aphel	فعل ⁷	6 Ethtaphal	فعل ⁷
7 Shaphel	فعل ⁷	8 Eshtaphal	فعل ⁷

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

All the passive conjugations are formed by prefixing לַ to the corresponding active conjugation. The ׀ of the Aphel is changed into ל in its passive, and the א of Shaphel is transposed with ל in the Eshtaphel.

The Ethpeel is, 1st, the passive of the Peal conjugation; as, שָׁחַטְוּ אֹתוֹ he was slain. 2nd, It is reflexive; as, נִמְצָאֵנִי exalteth itself. (2 Cor. x. 5.) 3rd, In intransitive verbs, the Ethpeel has sometimes the same signification as Peal, e.g. חָנַן and חָנַן, as may be seen in Schaaf's Lexicon under חָנַן. 4th, It is, according to Hoffman (Gram. p. 178), in intransitive and obsolete verbs, sometimes the pass. of Aphel; as, הִתְחַלַּף he was commended from חָלַף he commended.*

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

Ethpaal is the passive of the preceding conjugation. As the Pael, in many instances, signifies to

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

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

Aphel corresponds to the Hiphil of the Hebrew. In sense it is usually causative of Peal; as, זָכַר *he remembered*, Aph. זָכַרְתָּ *he caused to be remembered*, *he commemorated*. It is also found to possess the signification of *desiring*, *permitting*, *declaring*, *exhibiting*, &c. whatever is indicated by the Peal; as, אָמַן *he permitted* or *granted power*. In occasional instances, the Pael and Aphel are found to have the same signification: as, שָׁמַח and שָׁמַחְתָּ . The characteristic of Aphel is פ prefixed to the root.

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

The Ethtaphal is the passive of the preceding conjugation. It is formed from the Aphel by prefixing the particle ל , and changing the Olaph, the characteristic of the Aphel conjugation, into Thau. Examples of this form are seldom found. See Mark xiii. 24. (Philox. vers.) *the sun* לְחָשַׁבְתָּ *shall be darkened*. We have also לְשָׁרַח from שָׁרַח .

The Shaphel conjugation is generally considered to have the same signification as the Aphel; it is formed by prefixing ʃ to the root, and like the Pael and Aphel takes ˆ under the second radical instead of ˙. By many persons this conjugation has been referred to quadrilateral verbs; but it is found so frequently—much more so than the Ethtaphal—that Michaelis and others have made it a separate conjugation of triliterals. Examples are, ʃعَدَّ he made or caused to serve, ʃأَلَمَّ he inflamed, ʃعَدَّلَ he made perfect, ʃعَلَّمَ he consummated, ʃوَعَدَ he promised, ʃأَنبَأَ he announced.

Eshtaphal is the passive of the preceding conjugation, and is formed from it by prefixing ʔ, transposing the ʔ with the ʃ, and changing ˆ under the second radical into ˙.

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

If the first radical of a verb be 1, 2, 3, 4, it is transposed with ʔ of the particle ʔ in the Ethpeel and Ethpaal conjugations; as, ʔأَمَّسَ he was left, instead of ʔمَّسَ ʔ; ʔأَعْلَفَ he was lifted up, instead of ʔعْلَفَ ʔ. After 1, the ʔ is changed into 2, and after 3 into 4; as, ʔأَخَذَ he was conquered, ʔأُخِذَ he was crucified.

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

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

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

Sciadrensis in his Gram. p. صَعِد writes on the tenses as follows; $\text{أَخْبَأَ زَهَتْ تَكَلَّأَ أَنَّى بَعْنَبْ دَرْنَا مَرَعْنَا جَاعَلَا}$
 $\text{أَخْبَأَ زَهَتْ تَكَلَّأَ أَنَّى بَعْنَبْ دَرْنَا مَرَعْنَا جَاعَلَا}$. *Tenses also are three, which we number in the first mood; namely, the præterite, the present and the future.* By the present tense he means the active participle with a personal pronoun, and there is no doubt that this combination is so often used for the purpose of representing a verb in the present tense, not only in the versions of the Scriptures, but also in Syriac writings of a later date, that a grammarian may with propriety, as Sciadrensis has done, give to this construction the name of a present tense, $\text{أَخْبَأَ زَهَتْ تَكَلَّأَ أَنَّى بَعْنَبْ دَرْنَا مَرَعْنَا جَاعَلَا}$. In this respect the Syriac language is much more perfect than any of the others which belong to the Shemitic class. In Arabic the tense which the grammarians designate مُضَارِعٌ resembling, viz. the form يُنْصِرُ is very uncertain as to the time it is intended to mark. Sometimes, when accompanied by certain particles, such as سَفَّ سَوْس it expresses the future; at other times when it is

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

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

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

The imperative form is used in an affirmative sense. A negation or prohibition is expressed by the future tense and the particle $\overset{\curvearrowright}{\text{P}}$ *not*, placed before it.

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

33. Before we proceed to give the tables of the different classes of verbs, it is desirable to present the student with the tenses, &c. of the substantive verb $\overset{\circ}{\text{C}}$ *he was*, and of $\Delta\text{.}$ *is*, which are peculiar in their forms, and because the former is much used in the general conjugations.

Præterite Tense.

Person.	Sing	Number.	Gender
1	ἄ	ἔ	com.
	ἄ	ἔ	
2	ἄ	ἔ	masc.
	ἄ	ἔ	
2	ἄ	ἔ	fem.
	ἄ	ἔ	
3	ἄ	ἔ	masc.
	ἄ	ἔ	
3	ἄ	ἔ	fem.
	ἄ	ἔ	
		Plural Number	
1	ἄ	ἔ	com.
	ἄ	ἔ	
2	ἄ	ἔ	masc.
	ἄ	ἔ	
2	ἄ	ἔ	fem.
	ἄ	ἔ	
3	ἄ	ἔ	masc.
	ἄ	ἔ	
3	ἄ	ἔ	fem.
	ἄ	ἔ	

Future.

Person.	Singular.	Gender
1	ἄ	com.
	ἔ	
2	ἄ	masc.
	ἔ	
2	ἄ	fem.
	ἔ	
3	ἄ	masc.
	ἔ	
3	ἄ	fem.
	ἔ	

Person.	Plural	Gender
1	יִשְׁמְרוּ <i>we shall or will be</i>	com.
2	יִשְׁמְרוּ <i>ye shall or will be</i>	masc.
2	יִשְׁמְרוּ <i>ye shall or will be</i>	fem.
3	יִשְׁמְרוּ <i>they shall or will be</i>	masc.
3	יִשְׁמְרוּ <i>they shall or will be</i>	fem.

Infinitive.

יִשְׁמַר *to be*

Imperative.

Singular

2	שָׁמַר <i>be thou</i>	masc.
2	שָׁמְרִי <i>be thou</i>	fem.

Plural

2	שִׁמְרוּ <i>be ye</i>	masc.
2	שִׁמְרוּ <i>be ye</i>	fem.

Present Tense.

Person.	Singular.	Gender
1	אֲנִי אֶשְׁמַר <i>I am</i>	com.
2	אַתָּה אֲשָׁמְרֶנּוּ <i>thou art</i>	masc.
2	אַתְּ אֲשָׁמְרִי <i>thou art</i>	fem.
3	הוּא אֲשָׁמְרֶנּוּ OR אֲשָׁמְרֶנּוּ <i>he is</i>	masc.
3	היא אֲשָׁמְרֶנּוּ OR אֲשָׁמְרֶנּוּ <i>she is</i>	fem.

Person		Plural.	Gender.
1	أَنَا	we are	com.
2	أَنْتَ	ye are	masc.
2	أَنْتِ	ye are	fem.
3	أَنْتُمْ	they are	masc.
3	أَنْتُنَّ	they are	fem.

Participle.

Singular.

أَكْبَدُ being or is masc.

أَكْبَدِي being or is fem.

Plural.

أَكْبَدُونَ being or are masc.

أَكْبَدِيْنَ being or are fem.

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

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

Person.	Plural.	Singular.	Gender
1	أنا <u>أنا</u> <i>we are</i>	أنا <u>أنا</u> <i>I am</i>	com.
2	أنت <u>أنت</u> <i>ye are</i>	أنت <u>أنت</u> <i>thou art</i>	masc.
2	أنت <u>أنت</u> <i>ye are</i>	أنت <u>أنت</u> <i>thou art</i>	fem.
3	هو <u>هو</u> <i>they are</i>	هو <u>هو</u> <i>he is</i>	masc.
3	هي <u>هي</u> <i>they are</i>	هي <u>هي</u> <i>she is</i>	fem.

If (to أنا) with its affixes be joined the verb كان, the imperfect tense will be formed; thus, كنت أنا *thou wast*, كان هو *he was*.

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

Plural.	Singular.	Gender
أنا <u>أنا</u> <i>we have</i>	أنا <u>أنا</u> <i>I have</i>	com.
أنت <u>أنت</u> <i>ye have</i>	أنت <u>أنت</u> <i>thou hast</i>	masc.
أنت <u>أنت</u> <i>ye have</i>	أنت <u>أنت</u> <i>thou hast</i>	fem.
هو <u>هو</u> <i>they have</i>	هو <u>هو</u> <i>he has</i>	masc.
هي <u>هي</u> <i>they have</i>	هي <u>هي</u> <i>she has</i>	fem.

The negative form is لم, a contraction of لا and كان; when it is joined with the pronominal affixes

we obtain the following, لَا أَعْلَمُ *there is not for me*, i.e. *I have not*, لَا تَعْلَمُ *thou hast not*, and so on for the others. Or by annexing the affixes to the verb we have, $\text{أَنَا لَا أَعْلَمُ}$ *I am not*, $\text{أَنْتَ لَا تَعْلَمُ}$ *thou art not*, $\text{أَنْتُمْ لَا تَعْلَمُونَ}$ *we are not*, هُوَ لَا يَعْلَمُ *he is not*, هِيَ لَا تَعْلَمُ *she is not*, &c.

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

	Peal.	Ethpeel.	Pacl.	Ethpaal.
Prot. 3. masc.	صَلَّى	أَصَلَّى	صَلَّى	أَصَلَّى
3. fem.	صَلَّتْ	أَصَلَّتْ	صَلَّتْ	أَصَلَّتْ
2. masc.	صَلَّيْتَ	أَصَلَّيْتَ	صَلَّيْتَ	أَصَلَّيْتَ
2. fem.	صَلَّيْتِ	أَصَلَّيْتِ	صَلَّيْتِ	أَصَلَّيْتِ
1. com.	صَلَّيْنَا	أَصَلَّيْنَا	صَلَّيْنَا	أَصَلَّيْنَا
Plu. 3. masc.	صَلَّوْا	أَصَلَّوْا	صَلَّوْا	أَصَلَّوْا
3. fem.	صَلَّيْتُمْ	أَصَلَّيْتُمْ	صَلَّيْتُمْ	أَصَلَّيْتُمْ
2. masc.	صَلَّيْتُمْ	أَصَلَّيْتُمْ	صَلَّيْتُمْ	أَصَلَّيْتُمْ
2. fem.	صَلَّيْتُمْ	أَصَلَّيْتُمْ	صَلَّيْتُمْ	أَصَلَّيْتُمْ
1. com.	صَلَّوْا	أَصَلَّوْا	صَلَّوْا	أَصَلَّوْا
Infinitive.	صَلَّوْا	صَلَّوْا	صَلَّوْا	صَلَّوْا
Imper. masc.	صَلِّ	أَصَلِّ	صَلِّ	أَصَلِّ
fem.	صَلِّى	أَصَلِّى	صَلِّى	أَصَلِّى
Plur. masc.	صَلِّوْا	أَصَلِّوْا	صَلِّوْا	أَصَلِّوْا
fem.	صَلِّوْا	أَصَلِّوْا	صَلِّوْا	أَصَلِّوْا
Fut. 3. masc.	يُصَلِّي	يُصَلِّي	يُصَلِّي	يُصَلِّي
3. fem.	تُصَلِّي	تُصَلِّي	تُصَلِّي	تُصَلِّي
2. masc.	يُصَلِّي	يُصَلِّي	يُصَلِّي	يُصَلِّي
2. fem.	تُصَلِّي	تُصَلِّي	تُصَلِّي	تُصَلِّي
1. com.	يُصَلِّي	يُصَلِّي	يُصَلِّي	يُصَلِّي
Plur. 3. masc.	يُصَلِّوْنَ	يُصَلِّوْنَ	يُصَلِّوْنَ	يُصَلِّوْنَ
3. fem.	يُصَلِّوْنَ	يُصَلِّوْنَ	يُصَلِّوْنَ	يُصَلِّوْنَ
2. masc.	يُصَلِّوْنَ	يُصَلِّوْنَ	يُصَلِّوْنَ	يُصَلِّوْنَ
2. fem.	يُصَلِّوْنَ	يُصَلِّوْنَ	يُصَلِّوْنَ	يُصَلِّوْنَ
1. com.	يُصَلِّوْنَ	يُصَلِّوْنَ	يُصَلِّوْنَ	يُصَلِّوْنَ
Part. act	صَلِّى	صَلِّى	صَلِّى	صَلِّى
pass.	صَلِّى	صَلِّى	صَلِّى	صَلِّى

36. *Observations on Regular Verbs.**The Præterite.*

The first letter of the root is generally without a vowel, the second has for the most part ' , but sometimes it has ˆ , especially in intransitive verbs and verbs denoting the affections, qualities, or sensations of the mind ; as, *سَمِيَ* he ceased, *حَسَرَ* he was ashamed, *قَصَفَ* he cleaved, *سَقَطَ* he slept, *زَدَّ* he trembled, *سَدَدَ* he lay down, *سَجَّ* he inhabited. Also verbs whose middle radical is Olaph ; as, *سَأَلَ* he asked, *سَأَى* he was hoary. Some verbs there are which admit both ' and ˆ ; as, *أَكَلَتْ* and *أَكَلَتِ* he has eaten ; but in many of these instances a difference of signification is denoted ; thus, according to Castell's *Lexicon* by Michaelis we have *سَلَّمَ* he saluted, and *سَلَّ* he sought. Those also whose first radical is Yud have frequently ' under the second ; as, *أَسَدَ* he sat.

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

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

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

The first person plural has frequently נִ instead of נוֹ at the end, as, עָלִינוּ , אֲמַלְנוּ , &c.

The Ethpcel of the 3rd. pers. sing. fem. in some examples terminates in Yud; as, $\text{שָׁלַחְתָּהּ לְיָדָהּ}$ *his place was not known*. Bar. Heb. Chron. 86. 5. See also 135. 5; 482. 8.

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

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

The Future.

This Tense seems to be formed in the active conjugations by prefixing certain abbreviated forms of the personal pronouns to the imperative mood; thus, עָלִינוּ for עָלִינוּ and אֲנִי ; עָלִינוּ for עָלִינוּ and אֲנִי .

In the passive conjugations the same forms are used instead of $\text{}$ of the particle לְ .

Verbs having $\text{}$ under the middle radical of the praeterite, in the future take $\text{}$; as, עָלִינוּ ; a few also

have ô ; as, صَكَت , تَصَوَّت ; هَجَّ , تَهَجَّ . Those whose third radical is a guttural or Rish take . A few verbs submit to no rule as to the vowels which they receive; thus, سَلَّ *I will receive*, which has the same vowels as the Heb. סָלַל . We have also أَصَّ , نُصَّ , حَصَّ , تَحَصَّ , &c.

The second and third persons singular feminine sometimes admit Yud otiose or paragogic at the end; thus, $\text{أَصَّيْ$ and نُصَّيْ .

The preformative letters are not four, as in Hebrew, namely, أَصَّ ; but only three, namely, أَصَّ . The third person sing. and plu. of both genders take ا , probably from أَصَّ , or أَصَّ instead of ا as in Hebrew.

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

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

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

The verb שָׁמַע receives נ for ׀ through the whole of the Ethpeel conjugation, except the infin., which is regular; thus, præt. שָׁמַעְתָּ, he obeyed or consented, imper. שִׁמַּעְתָּ, part. שֹׁמַע.

The root שָׁמַע, used chiefly in the Aphel, is, in that conjugation, שָׁמַעְתָּ he exhorted.

Infinitive.

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

Imperative.

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

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

Nun paragogic is sometimes found with the forms of the imper. in the Peal, Pacl and Aphel conjugations; as, صَلِّهِمْ for صَلِّهِمْ .

Participles.

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

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

The part. صَلِّهِمْ sometimes takes the vowel e on the first rad., especially in intrans. verbs; as, $\text{عَبَّرْتُمُ$ *astonished*, Luke i. 21.

Occasionally the form سَلَم has an active signification; as, سَلَم *taking up*, سَلَم *carrying*, سَلَم *holding*, &c.

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

37. The gutturals produce a few anomalies, and only a few; for the Syrians have not so great a variety of vowel changes as the Hebrews. Verbs, the third radical of which is t , b , c or z , have in the future and imperative Peal for the most part the vowel v under the middle radical. In the other conjugations and the active participle Peal, they have v in the place of a ; as, سَلَم *worshipping*, سَلَم *glorifying*, سَلَم *he mocked*, سَلَم *he commemorated*, سَلَم , سَلَم .

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

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

The verbs سَلَم *he consoled*, سَلَم *he defiled*, سَلَم *he polluted*, and a few others in the Pael and Ethpael conjugations, have the same changes of the vowels as the guttural verbs are mentioned in the preceding paragraph.

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

Singular.

אֲנִי שׁוֹחֵט I am slaying, m.

אַתָּה שׁוֹחֵט thou art slaying

אַתָּה שׁוֹחֵטָה thou art slaying

הוּא שׁוֹחֵט he is slaying

היא שׁוֹחֵטָה she is slaying.

Plural.

אֲנֵנו שׁוֹחֵטִים we are slaying

אַתֶּם שׁוֹחֵטִים ye are slaying } ma. v.

הֵם שׁוֹחֵטִים they are slaying

אֲנֵנו שׁוֹחֵטוֹת we are slaying

אַתֶּם שׁוֹחֵטוֹת ye are slaying } fem.

הֵנָּה שׁוֹחֵטוֹת they are slaying

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

The personal pronoun is often found before as well as after the participle; as, אֲנִי הֹלֵךְ I go, Gen. xv. 2. Several words sometimes intervene between the first pronoun and the participle; as אֲנִי בְּלֹא בָנִים מָתָּה I die without children. Mar Jacob's Scholium on this passage.

These auxiliary pronouns are sometimes contracted and affixed to the verb; as, אַתָּה־שׂוֹחֵט , אַתָּה־שׂוֹחֵטִי *thou art slaying*, second pers. sing. masc. and fem. שׂוֹחֵטִים־נִי for both genders in the first pers. plural.

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

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

IRREGULAR VERBS.

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

already noticed; by the letters כ or ח ; by the first radical being Nun; or by the second and third radicals being the same. Indeed the same classes of irregular verbs exist in the Hebrew, Chaldee, Syriac, Arabic and the whole of that family of languages.

We have seen that the verb כָּחַל is employed to designate the conjugations. The classes of irregular verbs also are usually denoted, for the sake of brevity, by one of the letters in כָּחַל ; thus, כ , ח , כָּ , stand for verbs the first radical of which is כ or ח ; כָּ , חָ , כֵּ , those the middle radical of which is כ or ח , or the second and third radicals the same; and finally כֵּ , חֵ , those the last radical of which is כ or ח .

40. Verbs כ or ח .

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

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

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

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

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

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

In other parts of the fut. Peal, and the infin. the initial א is changed into ׀; as, אָחֵף, אָחֵף.

6. Verbs א are regular in the Pael and Ethpaal conjugations, which are therefore exceptions to (5).

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

the imper. of verbs حُ in those cases where the second vowel is ˆ, the first is ˆ; as, اَكْثِرْ *eat thou*, masc.; but if the second vowel be ˆ, the first is ˆ; as, اَقْمِرْ *say thou*, masc. A similar rule is observed in the future tense, namely, when the second vowel is ˆ the first is ˆ, and when the second is ˆ the first is ˆ.

8. The Olaph in the Ethpeel and Ethpaal conjugations is sometimes changed into ʔ; as, اَلْهَبْ from اَلْهَبْ *he took*, اَلْهَبْ *he lamented*. Indeed Olaph preceded by Thau is frequently changed into Thau for the sake of euphony.

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

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

اَلْهَبْ اَلْهَبْ اَلْهَبْ اَلْهَبْ

Similarly اَلْهَبْ *he came*, has imper. اَلْهَبْ, اَلْهَبْ, اَلْهَبْ, اَلْهَبْ.

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

In the passive part. Peal the radical ʔ in some verbs receives the vowel ˆ instead of ˆ; as, اَلْهَبْ *taught*, Rom. ii. 18.

Yud in the verb עָטַע has no need of the vowel =; because the second radical is not pronounced, and therefore its vowel is remitted to the first. There are however forms in which the ע is retained without the *linea occulta*; as, עָטַע and עָטַע . In the imper. we have עָט .

The Yud remains in the Aphel conjugation in the verbs עָטַע *he ejaculated*, עָטַע *he sucked*. The verb בָּרַךְ changes the final ׀ into ׀; as, בָּרַךְ *he brought*.

עָטַע drops the first radical altogether in the Pael; as, עָטַע , עָטַע for עָטַע , עָטַע .

עָטַע *he was faithful*, in the Aphel conjugation takes ע as the characteristic, and ׀ is changed into ׀; thus, עָטַע *he believed*; so Heb; עָטַע , Arab. عَمِنَ .

Some verbs beginning with Yud reject this radical in the imperat. inf. and fut. Peal; as, עָטַע *he knew*, fut. עָטַע , infin. עָטַע , imperat. עָט ; עָטַע *he set*, fut. עָטַע , infin. עָטַע , imperat. עָט .

41. Verbs "ע .

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

it is rejected. We have therefore fut. Peal **يُحَدِّثُ** *Ne-puk*, for **يُنْحَدِّثُ** *Nen-puk*, inf. **يُحَدِّثُ** for **يُنْحَدِّثُ**. **تَحَدَّثُ** for **تُنْحَدِّثُ** from **نَحَدَّ**. In such cases the 2nd. radical has *kushoi* when it is a **ح** letter.

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

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

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

The vowel of the second radical in the fut. and imper. Peal observes generally the same rule as regular verbs; thus, **قَطَعَ** *he cut*, **نَسَبَ** *he breathed*, **نَسَبَ** *he flared*, take the vowel ' ; but **تَحَدَّثَ** *he uttered*, **سَلَّطَ** *it flowed down*, have '. There are a few exceptions; as, **نَسَدَ** *he descended*, which takes ' in the fut. and imper. **تَسَدُّ**, **سَدَّ**.

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

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

صَف *he ascended*, is anomalous, and takes some of its forms from the obsolete verb صَف ; as, صَف imper. صَف inf. صَف fut., صَف Aphel.

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

42. Verbs "ح" or "خ".

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

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

2. Vau for the most part takes the vowel ^ or ^ . When therefore another vowel is required by the analogy of the regular verb, the Vau is taken away, or changed into Olaph or Yud; as, صَف for صَف , صَف for صَف , fem. صَف , plu. صَف , صَف .

	Peel.	Ethpeel.	Pacl.	Ethpaal.
Pract. Sing. 3. masc.	أَطَّلَا	أَتَطَّلَا	أَطَّلَا	أَتَطَّلَا
3. fem.	أَطَّلَتْ	أَتَطَّلَتْ	أَطَّلَتْ	أَتَطَّلَتْ
2. masc.	أَطَّلَا	أَتَطَّلَا	أَطَّلَا	أَتَطَّلَا
2. fem.	أَطَّلْتُمْ	أَتَطَّلْتُمْ	أَطَّلْتُمْ	أَتَطَّلْتُمْ
1. com.	أَطَّلَا	أَتَطَّلَا	أَطَّلَا	أَتَطَّلَا
Plur. 3. masc.	أَطَّلُوهُ	أَتَطَّلُوهُ	أَطَّلُوهُ	أَتَطَّلُوهُ
3. fem.	أَطَّلَتْ	أَتَطَّلَتْ	أَطَّلَتْ	أَتَطَّلَتْ
2. masc.	أَطَّلْتُمْ	أَتَطَّلْتُمْ	أَطَّلْتُمْ	أَتَطَّلْتُمْ
2. fem.	أَطَّلْتُمْ	أَتَطَّلْتُمْ	أَطَّلْتُمْ	أَتَطَّلْتُمْ
1. com.	أَطَّلْتُمْ	أَتَطَّلْتُمْ	أَطَّلْتُمْ	أَتَطَّلْتُمْ
Infinitive.	عَطَّلَا	عَتَطَّلَا	عَطَّلَا	عَتَطَّلَا
Imper. Sing. masc.	اطَّلْ	اتَطَّلْ	اطَّلْ	اتَطَّلْ
fem.	اطَّلِي	اتَطَّلِي	اطَّلِي	اتَطَّلِي
Plur. masc.	اطَّلُوا	اتَطَّلُوا	اطَّلُوا	اتَطَّلُوا
fem.	اطَّلِي	اتَطَّلِي	اطَّلِي	اتَطَّلِي
Part. Sing. 3. masc.	طَائِلٌ	تَطَائِلٌ	طَائِلٌ	تَطَائِلٌ
3. fem.	طَائِلَةٌ	تَطَائِلَةٌ	طَائِلَةٌ	تَطَائِلَةٌ
2. masc.	طَائِلٌ	تَطَائِلٌ	طَائِلٌ	تَطَائِلٌ
2. fem.	طَائِلَةٌ	تَطَائِلَةٌ	طَائِلَةٌ	تَطَائِلَةٌ
1. com.	طَائِلٌ	تَطَائِلٌ	طَائِلٌ	تَطَائِلٌ
Plur. 3. masc.	طَائِلُونَ	تَطَائِلُونَ	طَائِلُونَ	تَطَائِلُونَ
3. fem.	طَائِلَاتٌ	تَطَائِلَاتٌ	طَائِلَاتٌ	تَطَائِلَاتٌ
2. masc.	طَائِلُونَ	تَطَائِلُونَ	طَائِلُونَ	تَطَائِلُونَ
2. fem.	طَائِلَاتٌ	تَطَائِلَاتٌ	طَائِلَاتٌ	تَطَائِلَاتٌ
1. com.	طَائِلُونَ	تَطَائِلُونَ	طَائِلُونَ	تَطَائِلُونَ
Part. act.	اطَّلَا	طَطَّلَا	طَطَّلَا	طَطَّلَا
pass.	أَطَّلَا	أَطَّلَا	عَطَّلَا	عَطَّلَا

	Peal.	Ethpeel.
Præter. Sing. 3. masc.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
3. fem.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
2. masc.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
2. fem.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
1. com.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
Plur. 3. masc.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
3. fem.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
2. masc.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
2. fem.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
1. com.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
Infinitive.	ⲛⲓⲛⲓ	ⲛⲓⲛⲓ
Imper. Sing. masc.	ⲛⲓⲛⲓ	ⲛⲓⲛⲓ
fem.	ⲛⲓⲛⲓ	ⲛⲓⲛⲓ
Plur. masc.	ⲛⲓⲛⲓ	ⲛⲓⲛⲓ
fem.	ⲛⲓⲛⲓ	ⲛⲓⲛⲓ
Fut. Sing. 3. masc.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
3. fem.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
2. masc.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
2. fem.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
1. com.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
Plur. 3. masc.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
3. fem.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
2. masc.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
2. fem.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
1. com.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
Part act.	ⲛⲓⲛⲓ	ⲛⲓⲛⲓ
pass.	ⲛⲓⲛⲓ	ⲛⲓⲛⲓ

104 CONJUGATION OF VERBS **ف**. EX. **ف** *he went forth.*

	Peel.	Afel.	Ehtafal.
Præter. Sing. 3. masc.	فَف	أَفَف	أَفَفَفَف
3. fem.	فَفَتْ	أَفَفَتْ	أَفَفَفَفَتْ
2. masc.	فَفْتُمْ	أَفَفْتُمْ	أَفَفَفَفْتُمْ
2. fem.	فَفْتُنَّ	أَفَفْتُنَّ	أَفَفَفَفْتُنَّ
1. com.	فَفْنَا	أَفَفْنَا	أَفَفَفَفْنَا
Plur. 3. masc.	فَفُوا	أَفَفُوا	أَفَفَفَفُوا
3. fem.	فَفْنَ	أَفَفْنَ	أَفَفَفَفْنَ
2. masc.	فَفْتُمْ	أَفَفْتُمْ	أَفَفَفَفْتُمْ
2. fem.	فَفْتُنَّ	أَفَفْتُنَّ	أَفَفَفَفْتُنَّ
1. com.	فَفْنَا	أَفَفْنَا	أَفَفَفَفْنَا
Infinitive.	فَفْ	أَفَفْ	أَفَفْ
Imper. Sing. masc.	فَفْ	أَفَفْ	فَفْ
fem.	فَفِي	أَفَفِي	فَفِي
Plur. masc.	فَفُوا	أَفَفُوا	فَفُوا
fem.	فَفْنَ	أَفَفْنَ	فَفْنَ
Future. Sing. 3. masc.	فَفُ	فَفُ	فَفُ
3. fem.	فَفِي	فَفِي	فَفِي
2. masc.	فَفْتُمْ	فَفْتُمْ	فَفْتُمْ
2. fem.	فَفْتُنَّ	فَفْتُنَّ	فَفْتُنَّ
1. com.	فَفْنَا	فَفْنَا	فَفْنَا
Plur. 3. masc.	فَفُوا	فَفُوا	فَفُوا
3. fem.	فَفْنَ	فَفْنَ	فَفْنَ
2. masc.	فَفْتُمْ	فَفْتُمْ	فَفْتُمْ
2. fem.	فَفْتُنَّ	فَفْتُنَّ	فَفْتُنَّ
1. com.	فَفْنَا	فَفْنَا	فَفْنَا
Part. act.	فَفٌ	فَفٌ	فَفٌ
pass.	فَفٌ	فَفٌ	فَفٌ

3. In the Aphel conjugation the Vau is changed into Yud; the Vowel ^ , which belongs to Vau, is also changed into ^ , and this vowel is remitted to the preceding letter; as, ^ for ^ .

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

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

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

The verbs of this class are not found in the Shaphel and Eshtaphal conjugations.

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

- (1) Those which have Olaph or Yud for the third radical; as, ^ *he was equal*, ^ *he was drunk*.
- (2) Such verbs as ^ *he desired*, ^ *he rejoiced*, ^ *he danced*, ^ *he acted unjustly*.

In some verbs a difference of signification is marked

	Peal.	Bethpeel.	Pael.
Pret. Sing. 3. masc.	עָדָה	עָדַדְתִּי	עָדָה
3. fem.	עָדָה	עָדַדְתִּי	עָדָה
2. masc.	עָדָה	עָדַדְתָּ	עָדָה
2. fem.	עָדָה	עָדַדְתְּ	עָדָה
1. com.	עָדָה	עָדַדְתִּי	עָדָה
Plur. 3. masc.	עָדוּהוּ	עָדַדְתֶּם	עָדוּהוּ
3. fem.	עָדוּהוּ	עָדַדְתֶּם	עָדוּהוּ
2. masc.	עָדוּהוּ	עָדַדְתֶּם	עָדוּהוּ
2. fem.	עָדוּהוּ	עָדַדְתֶּם	עָדוּהוּ
1. com.	עָדוּהוּ	עָדַדְתֶּם	עָדוּהוּ
Infinitive.	עָדָה	עָדָה	עָדָה
Imper. Sing. masc.	עָדָה	עָדָה	עָדָה
fem.	עָדָה	עָדָה	עָדָה
Plur. masc.	עָדוּהוּ	עָדוּהוּ	עָדוּהוּ
fem.	עָדוּהוּ	עָדוּהוּ	עָדוּהוּ
Fut. Sing. 3. masc.	עָדָה	עָדָה	עָדָה
3. fem.	עָדָה	עָדָה	עָדָה
2. masc.	עָדָה	עָדָה	עָדָה
2. fem.	עָדָה	עָדָה	עָדָה
1. com.	עָדָה	עָדָה	עָדָה
Plur. 3. masc.	עָדוּהוּ	עָדוּהוּ	עָדוּהוּ
3. fem.	עָדוּהוּ	עָדוּהוּ	עָדוּהוּ
2. masc.	עָדוּהוּ	עָדוּהוּ	עָדוּהוּ
2. fem.	עָדוּהוּ	עָדוּהוּ	עָדוּהוּ
1. com.	עָדוּהוּ	עָדוּהוּ	עָדוּהוּ
Pert. act.	עָדָה	עָדָה	עָדָה
pass.	עָדָה	עָדָה	עָדָה

Ethpaal.	Aphel.	Ethtaphal.	Palpel.	Ethpalpal.
אָרַםְו	אַרְםְו	אַרְםְו	וְאַרְםְו	וְאַרְםְו
אַרְםְו	אַרְםְו	as in Ethpeel.	וְאַרְםְו	וְאַרְםְו
אַרְםְו	אַרְםְו		וְאַרְםְו	וְאַרְםְו
אַרְםְו	אַרְםְו		וְאַרְםְו	וְאַרְםְו
אַרְםְו	אַרְםְו		וְאַרְםְו	וְאַרְםְו
אַרְםְו	אַרְםְו		וְאַרְםְו	וְאַרְםְו
אַרְםְו	אַרְםְו		וְאַרְםְו	וְאַרְםְו
אַרְםְו	אַרְםְו		וְאַרְםְו	וְאַרְםְו
אַרְםְו	אַרְםְו		וְאַרְםְו	וְאַרְםְו
אַרְםְו	אַרְםְו		וְאַרְםְו	וְאַרְםְו
וְאַרְםְו	וְאַרְםְו		וְאַרְםְו	וְאַרְםְו
אַרְםְו	אַרְםְו		וְאַרְםְו	וְאַרְםְו
אַרְםְו	אַרְםְו		וְאַרְםְו	וְאַרְםְו
אַרְםְו	אַרְםְו		וְאַרְםְו	וְאַרְםְו
אַרְםְו	אַרְםְו		וְאַרְםְו	וְאַרְםְו
אַרְםְו	אַרְםְו		וְאַרְםְו	וְאַרְםְו
אַרְםְו	אַרְםְו		וְאַרְםְו	וְאַרְםְו
וְאַרְםְו	וְאַרְםְו		וְאַרְםְו	וְאַרְםְו
וְאַרְםְו	וְאַרְםְו		וְאַרְםְו	וְאַרְםְו

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

2nd. Participles form the fem. gender according to the rules given in the Chapter on Nouns ; as, كَلِمَةٌ fem. كَلِمَةٌ , كَلِمَةٌ fem. كَلِمَةٌ .

3rd. Olaph in the 3rd. pers. sing. pret. of all the conjugations, except Peal, becomes Yud quiescent in $\text{}$; as, كَلِمٌ .

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

5th. In the imper. Peal and Ethpeel sing. masc., Olaph is changed into Yud ; in the former it rests in $\text{}$, in the latter it makes a diphthong with $\text{}$; thus, كَلِم and كَلِم . But in the other conjugations Olaph remains and rests in $\text{}$. In the fem. $\text{}$ makes a diphthong with $\text{}$. In the plural forms the third rad. is either taken away in all the conjugations ; or passes into $\text{}$ quiescent ; thus, كَلِمَةٌ , كَلِمَةٌ .

In the Ethpeel imper. sing. masc. of كَلِم or كَلِم we have كَلِم .

6th. In the fut. tense and participles, Olaph rests in $\text{}$; but before the affixes $\text{}$ and $\text{}$ it is taken away. Before the affix $\text{}$ Olaph passes into Yud moveable ; as, كَلِمٌ .

In participles joined with pronouns, the third radical | is changed into ׀ quiescent, for the most part in -; as, הַיְּכֻלִּים , הַיְּכֻלִּים .

In the plu. præter. Peal of the third person we have הִכּוּ and הִכּוּת for הִכּוּ , הִכּוּ . In some instances the Olaph is preserved when the affixes are annexed to them; as, הִכּוּהוּ *they loosed him*. Acts xvii. 14, הִכּוּהוּ *they called him*. Mark x. 49.

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

Plural	Singular.
הִכּוּהֶם	הִכּוּהוּ
הִכּוּתֶם	הִכּוּתוֹ
הִכּוּהֶם	הִכּוּהוּ
הִכּוּהֶם	הִכּוּהוּ
הִכּוּהֶם	הִכּוּהוּ

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

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

In the 3rd. pers. plu. præter. and 2nd. pers. plu. imper. Peal, some verbs take the paragogic forms, הִכּוּהֶם , הִכּוּתֶם , הִכּוּהֶם .

	Real.	Enthreal.	Pract.
<p>Pract. Sing. 3. masc.</p> <p>3. Fem.</p> <p>2. masc.</p> <p>2. Fem.</p> <p>1. com.</p> <p>Plur. 3. masc.</p> <p>3. Fem.</p> <p>2. masc.</p> <p>2. Fem.</p> <p>1. com.</p> <p>Infinitive.</p> <p>Impor. Sing. masc.</p> <p>Fem.</p> <p>Plur. masc.</p> <p>Fem.</p> <p>Pract. Sing. 3. masc.</p> <p>3. Fem.</p> <p>2. masc.</p> <p>2. Fem.</p> <p>1. com.</p> <p>Plur. 3. masc.</p> <p>3. Fem.</p> <p>2. masc.</p> <p>2. Fem.</p> <p>1. com.</p> <p>Part. pres.</p> <p>Partic.</p>			

45. Verbs "د.

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

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

In the act. part. Peal the middle radical is changed into Olaph, but it is pronounced as Yud; thus, *كَبَّرْتُ* is pronounced *Ko-ges*, § 11. When an addition is made to the end of this part., the Olaph with its vowel is usually taken away; as, *كَبَّرْتُ*, *كَبَّرْتُ*. Sometimes, however, the Olaph is retained, especially in the verb *كَبَّرْتُ* *he entered*; as, *كَبَّرْتُ*, fem. *كَبَّرْتُ*, plu. mase. *كَبَّرْتُ*, fem. *كَبَّرْتُ*. The passive participle Peal is regularly formed; as, *كَبَّرْتُ* &c. Sometimes the first radical takes *o*; as, *كَبَّرْتُ*. Matth. xxi. 5.

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

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

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

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

The Objective Affixes attached to Verbs.

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

When a Consonant precedes the Affix.

Sing.	Plu.
شَدَّوْشِي (شَدَّوْشِي imper.)	شَدَّوْشِي (شَدَّوْشِي imper.)
شَدَّوْشِي	شَدَّوْشِي
شَدَّوْشِي	شَدَّوْشِي
شَدَّوْشِي	
شَدَّوْشِي	

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

Sing.	Plu.
شَدَّوْشِي	شَدَّوْشِي
شَدَّوْشِي	شَدَّوْشِي (2nd. masc. plu.)
شَدَّوْشِي	شَدَّوْشِي (2nd. fem. plu.)
شَدَّوْشِي	
شَدَّوْشِي	

	Peal.	Aphel	Ethaphal.
Pret. Sing. 3. masc.	יָבַן	יָבַן	יָבַן
3. fem.	יָבַן	יָבַן	יָבַן
2. masc.	יָבַן	יָבַן	יָבַן
2. fem.	יָבַן	יָבַן	יָבַן
1. com.	יָבַן	יָבַן	יָבַן
Plur. 3. masc.	יָבַן	יָבַן	יָבַן
3. fem.	יָבַן	יָבַן	יָבַן
2. masc.	יָבַן	יָבַן	יָבַן
2. fem.	יָבַן	יָבַן	יָבַן
1. com.	יָבַן	יָבַן	יָבַן
Infinitive	יָבַן	יָבַן	יָבַן
Imper. Sing. masc.	יָבַן	יָבַן	יָבַן
fem.	יָבַן	יָבַן	יָבַן
Plur. masc.	יָבַן	יָבַן	יָבַן
fem.	יָבַן	יָבַן	יָבַן
Fut. Sing. 3. masc.	יָבַן	יָבַן	יָבַן
3. fem.	יָבַן	יָבַן	יָבַן
2. masc.	יָבַן	יָבַן	יָבַן
2. fem.	יָבַן	יָבַן	יָבַן
1. com.	יָבַן	יָבַן	יָבַן
Plur. 3. masc.	יָבַן	יָבַן	יָבַן
3. fem.	יָבַן	יָבַן	יָבַן
2. masc.	יָבַן	יָבַן	יָבַן
2. fem.	יָבַן	יָבַן	יָבַן
1. com.	יָבַן	יָבַן	יָבַן
Part. act.	יָבַן	יָבַן	יָבַן
pass.	יָבַן	יָבַן	יָבַן

Shaphel.	Eshtaphal.	Palpel.	Ethpalpal.
חָבַן	אֶחָבַן	חָבַן	אֶחָבַן
חָבַז	אֶחָבַז	חָבַז	אֶחָבַז
חָבַח	אֶחָבַח	חָבַח	אֶחָבַח
חָבַמ	אֶחָבַמ	חָבַמ	אֶחָבַמ
חָבַל	אֶחָבַל	חָבַל	אֶחָבַל
חָבַס	אֶחָבַס	חָבַס	אֶחָבַס
חָבַת	אֶחָבַת	חָבַת	אֶחָבַת
חָבַזָה	אֶחָבַזָה	חָבַזָה	אֶחָבַזָה
חָבַמָה	אֶחָבַמָה	חָבַמָה	אֶחָבַמָה
חָבַחָה	אֶחָבַחָה	חָבַחָה	אֶחָבַחָה
חָבַסָה	אֶחָבַסָה	חָבַסָה	אֶחָבַסָה
חָבַתָה	אֶחָבַתָה	חָבַתָה	אֶחָבַתָה
חָבַזָהּ	אֶחָבַזָהּ	חָבַזָהּ	אֶחָבַזָהּ
חָבַמָהּ	אֶחָבַמָהּ	חָבַמָהּ	אֶחָבַמָהּ
חָבַחָהּ	אֶחָבַחָהּ	חָבַחָהּ	אֶחָבַחָהּ
חָבַסָהּ	אֶחָבַסָהּ	חָבַסָהּ	אֶחָבַסָהּ
חָבַתָהּ	אֶחָבַתָהּ	חָבַתָהּ	אֶחָבַתָהּ
חָבַזָהֶן	אֶחָבַזָהֶן	חָבַזָהֶן	אֶחָבַזָהֶן
חָבַמָהֶן	אֶחָבַמָהֶן	חָבַמָהֶן	אֶחָבַמָהֶן
חָבַחָהֶן	אֶחָבַחָהֶן	חָבַחָהֶן	אֶחָבַחָהֶן
חָבַסָהֶן	אֶחָבַסָהֶן	חָבַסָהֶן	אֶחָבַסָהֶן
חָבַתָהֶן	אֶחָבַתָהֶן	חָבַתָהֶן	אֶחָבַתָהֶן
חָבַזָהֶם	אֶחָבַזָהֶם	חָבַזָהֶם	אֶחָבַזָהֶם
חָבַמָהֶם	אֶחָבַמָהֶם	חָבַמָהֶם	אֶחָבַמָהֶם
חָבַחָהֶם	אֶחָבַחָהֶם	חָבַחָהֶם	אֶחָבַחָהֶם
חָבַסָהֶם	אֶחָבַסָהֶם	חָבַסָהֶם	אֶחָבַסָהֶם
חָבַתָהֶם	אֶחָבַתָהֶם	חָבַתָהֶם	אֶחָבַתָהֶם
חָבַזָהֵם	אֶחָבַזָהֵם	חָבַזָהֵם	אֶחָבַזָהֵם
חָבַמָהֵם	אֶחָבַמָהֵם	חָבַמָהֵם	אֶחָבַמָהֵם
חָבַחָהֵם	אֶחָבַחָהֵם	חָבַחָהֵם	אֶחָבַחָהֵם
חָבַסָהֵם	אֶחָבַסָהֵם	חָבַסָהֵם	אֶחָבַסָהֵם
חָבַתָהֵם	אֶחָבַתָהֵם	חָבַתָהֵם	אֶחָבַתָהֵם
חָבַזָהֵן	אֶחָבַזָהֵן	חָבַזָהֵן	אֶחָבַזָהֵן
חָבַמָהֵן	אֶחָבַמָהֵן	חָבַמָהֵן	אֶחָבַמָהֵן
חָבַחָהֵן	אֶחָבַחָהֵן	חָבַחָהֵן	אֶחָבַחָהֵן
חָבַסָהֵן	אֶחָבַסָהֵן	חָבַסָהֵן	אֶחָבַסָהֵן
חָבַתָהֵן	אֶחָבַתָהֵן	חָבַתָהֵן	אֶחָבַתָהֵן

Vowel preceding.

Sing.	Plu
ن	ن
ي	ن
ن	ن
ن, ن (before Yud and in the Fut.)	
ن (ن)	

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

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

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

Verbs of the sec. pers. plu. pret. of both genders do not receive the affixes **ن** and **ن**; instead of them are used the separate pronouns **ن** and **ن**.

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

صَلَّى	becomes	صَلَّى
صَلَّى		صَلَّى
صَلَّى		صَلَّى
صَلَّى, صَلَّى		صَلَّى, صَلَّى
صَلَّى, صَلَّى		صَلَّى, صَلَّى
صَلَّى		صَلَّى

47. *Præterite.*

3rd. pers. sing. masc. صَلَّى he has slain.

صَلَّى he has slain me, صَلَّى us, صَلَّى
 thee, masc.; صَلَّى thee, fem.; صَلَّى
 you, masc.; صَلَّى you, fem.; صَلَّى
 him, صَلَّى her, صَلَّى them, masc.;
 صَلَّى them, fem.

3rd. pers. sing. fem. صَلَّى she has slain.

صَلَّى she has slain me, صَلَّى us, صَلَّى
 thee, masc.; صَلَّى thee, fem.; صَلَّى
 you, masc.; صَلَّى you, fem.; صَلَّى
 him, صَلَّى her, صَلَّى them,
 masc.; صَلَّى them, fem.

2nd. pers. sing. masc. صَلَّى.

صَلَّى thou hast slain me, صَلَّى us,
 صَلَّى him, صَلَّى her صَلَّى
 them masc.; صَلَّى them, fem.

2nd. pers. sing. fem. **صَلَّامٌ**.

صَلَّامِي *thou hast slain me*, **صَلَّامِي** *us*,
صَلَّامِي *him*, **صَلَّامِي** *her*, **صَلَّامِي**
them, masc.; **صَلَّامِي** *them, fem.*

1st. pers. sing. **صَلَّامٌ**

صَلَّامِي *thee, masc.*; **صَلَّامِي** *thee, fem.*;
صَلَّامِي *you, masc.*; **صَلَّامِي** *you, fem.*;
صَلَّامِي *him*, **صَلَّامِي** *her*, **صَلَّامِي**
them, masc.; **صَلَّامِي** *them, fem.*

3rd. pers. plu. masc. **صَلَّامِي** or **صَلَّامِي**.

صَلَّامِي *me*, **صَلَّامِي** *us*, **صَلَّامِي** *thee*,
masc.; **صَلَّامِي** *thee, fem.*; **صَلَّامِي** *you*,
masc.; **صَلَّامِي** *you, fem.*; **صَلَّامِي** *him*,
صَلَّامِي *her*, **صَلَّامِي** *them, masc.*;
صَلَّامِي *them, fem.* The other form becoming
صَلَّامِي takes the affixes of the 2nd. pers. sing. masc.

3rd. pers. plu. fem. **صَلَّامِي** or **صَلَّامِي**.

صَلَّامِي *me*, **صَلَّامِي** *us*, **صَلَّامِي** *thee*,
masc.; **صَلَّامِي** *thee, fem.*; **صَلَّامِي** *you*,
masc.; **صَلَّامِي** *you, fem.*; **صَلَّامِي** *him*,
صَلَّامِي *her*. The other form becoming
صَلَّامِي takes the affixes of the 2nd. pers. sing. masc.

2nd. pers. plu. masc. **عَلَيْكُمْ**.

عَلَيْكُمْ *me*, **عَلَيْكُمْ** *us*, **عَلَيْكُمْ**
him, **عَلَيْكُمْ** *her*.

2nd. pers. plu. fem. **عَلَيْهِنَّ**.

عَلَيْهِنَّ *me*, **عَلَيْهِنَّ** *us*, **عَلَيْهِنَّ**
him, **عَلَيْهِنَّ** *her*.

1st. pers. plu. **عَلَيْهِ**.

عَلَيْهِ *thee, masc.*; **عَلَيْهِ** *thee, fem.*;
عَلَيْهِ *you, masc.*; **عَلَيْهِ** *you, fem.*;
عَلَيْهِ *him*, **عَلَيْهِ** *her*.

Infinitive. **عَمَلِي**.

عَمَلِي *to slay me*, **عَمَلِي** *us*, **عَمَلِي**
thee, masc.; **عَمَلِي** *thee, fem.*; **عَمَلِي**
you, masc.; **عَمَلِي** *you, fem.*; **عَمَلِي**
him, **عَمَلِي** *her*.

Imperative. **عَمَلِي**.

2nd. pers. sing. masc.

عَمَلِي *me*, **عَمَلِي** *us*, **عَمَلِي**
him, **عَمَلِي** *her*.

2nd. pers. sing. fem. **عَمَلِي**.

عَمَلِي *me*, **عَمَلِي** *us*, **عَمَلِي**
him, **عَمَلِي** *her, fem.*

Plu. numb. 2nd. pers. masc. عَمَلُكُمْ، عَمَلِكُمْ.

عَمَلِكُمْ OR عَمَلُكُمْ *me*, عَمَلِكُمْ OR عَمَلُكُمْ
 *us*, عَمَلِكُمْ OR عَمَلُكُمْ *him*, عَمَلِكُمْ OR
 عَمَلِكُمْ *her*.

2nd. pers. fem. صَاحِبِيْكَ.

صَاحِبِيْكَ OR صَاحِبِيْكَ *me*, صَاحِبِيْكَ OR صَاحِبِيْكَ
 *us*, صَاحِبِيْكَ OR صَاحِبِيْكَ *him*, صَاحِبِيْكَ OR
 صَاحِبِيْكَ *her*.

Future Tense.

3rd. pers. sing. masc. يَصْنَعُ.

يَصْنَعُ *me*, يَصْنَعُ *us*, يَصْنَعُ *thee*,
masc.; يَصْنَعُ *thee*, *fem.*; يَصْنَعُ *you*,
masc.; يَصْنَعُ *you*, *fem.*; يَصْنَعُ
him, يَصْنَعُ *her*.

2nd. pers. sing. fem. يَصْنَعِيْكَ.

يَصْنَعِيْكَ *me*, يَصْنَعِيْكَ *us*, يَصْنَعِيْكَ
 *him*, يَصْنَعِيْكَ *her*.

3rd. pers. plu. masc. يَصْنَعُونَ.

يَصْنَعُونَ *me*, يَصْنَعُونَ *us*, يَصْنَعُونَ
thee, *masc.*; يَصْنَعُونَ *thee*, *fem.*; يَصْنَعُونَ
 *you*, *masc.*; يَصْنَعُونَ *you*, *fem.* يَصْنَعُونَ
 *him*, يَصْنَعُونَ *her*.

3rd. pers. fem. plu. **بَعَثْنَ**

بَعَثْتُمْ *me*, **بَعَثْتِ** *us*, **بَعَثُوا**
thee, masc.; **بَعَثْتِ** *thee, fem.*; **بَعَثْتُمْ**
you, masc.; **بَعَثْتُمْ** *you, fem.*; **بَعَثُوا**
him, **بَعَثَتْ** *her*.

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

48. *Observations.*

Præterite with Affixes.

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

Verbs having **o** with the second rad. retain it in those places where **o** is found in **عَلِمَ**.

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

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

The affix עָו is used after Yud, עָו after those which end in ו servile; this is the case throughout the conjugations.

Infinitive.

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

Imperative.

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

The vowel ו in the plu. nunc. is remitted to the first radical.

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

Future.

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

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

The verb كَلَّمَ with Affixes.

The forms which end in *l*, viz., pret. Pael m.; Imp. Pael, Aphel and Shaphel in 3rd. pers. sing. masc. cast away *l*, but retain the vowel *o*, by which the suffixes are annexed to the verb; as, *كَلَّمَ*, *كَلَّمْ*; *كَلِّمِ*, *كَلِّمِي*. In the Inf. Pael the *l* is changed into *o* moveable; as, *كَلِّمِ*, *كَلِّمِي*, *كَلِّمِي*; but before *فم* and *ضم* the *l* is removed, although *o* is retained; as, *كَلِّمْتَهُ*, *كَلِّمْتِي*.

Those forms of the verb ending in *l*, such as the futures and participles, when they use the affixes, are accustomed to change *l* into *o*, the vowel being retained; as, *كَلِّمِ*, *كَلِّمِي*.

There is this peculiarity in the forms terminating in *o*, that they change *o* into *co* or *çl*; as, *كَلِّمْتَهُ*, or *كَلِّمْتِي*, *كَلِّمْتَهُ*, or *كَلِّمْتِي*.

The form *م*, which is the termination of the 3rd. pers. pret. plu. of all the conjugations except Pael, is changed before the affixes into *me*; as, *كَلِّمْتَهُ* they tempted, *كَلِّمْتَهُ*, *كَلِّمْتِي*.

In those parts of the verb which end in *o*, the vowel is either expunged, and the *o* becomes moveable, or both *o* and *o* are retained; as, *كَلِّمْتَهُ*, *كَلِّمْتِي*, *كَلِّمْتِي*.

Affix Sing.	1 Masc.	2 Masc.	2 Fem.
Præter. Præter. 3. masc.	كَتَبَ	كَتَبْتَ	كَتَبْتِ
3. fem.	كَتَبَتْ	كَتَبْتِ	كَتَبْتِ
2. masc.	كَتَبْتُمْ	كَتَبْتُمْ	كَتَبْتُمْ
2. fem.	كَتَبْتُمْ	كَتَبْتُمْ	كَتَبْتُمْ
1. com.	كَتَبْنَا	كَتَبْنَا	كَتَبْنَا
Plur. 3. masc.	كَتَبُوا	كَتَبُوا	كَتَبُوا
3. fem.	كَتَبْنَ	كَتَبْنَ	كَتَبْنَ
2. masc.	كَتَبْتُمْ	كَتَبْتُمْ	كَتَبْتُمْ
2. fem.	كَتَبْتُمْ	كَتَبْتُمْ	كَتَبْتُمْ
1. com.	كَتَبْنَا	كَتَبْنَا	كَتَبْنَا
Infinitive.	كَتَبَ	كَتَبَ	كَتَبَ
Imper. Sing. masc.	كَتِبْ		
fem.	كَتِبِي		
Plur. masc.	كَتِبُوا		
fem.	كَتِبْنَ		
Fut. Sing. 3. masc.	يَكْتُبُ	يَكْتُبُ	يَكْتُبُ
Plur.	Retains the form of the regular verb.		
Præter. Præter. Sing. 3. masc.	كَتَبَ	كَتَبَ	كَتَبَ
3. fem.	كَتَبَتْ	كَتَبَتْ	كَتَبَتْ
Plur. 3. masc.	كَتَبُوا	كَتَبُوا	كَتَبُوا
The other persons follow the form of the regular verb.			Aphel and
Imper. Sing. masc.	كَتِبْ		
fem.	كَتِبِي		
Plur. masc.	كَتِبُوا		
fem.	كَتِبْنَ		

3 Masc.	3 Fem.	1. Plur.	2. Masc.	2 Fem.
<i>كنا</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>
<i>كنتم</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>
<i>كنتم</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>
<i>كنتم</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>
<i>كنتم</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>
<i>كنتم</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>
<i>كنتم</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>
<i>كنتم</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>
<i>كنتم</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>
<i>كنتم</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>
<i>كنتم</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>
<i>كنتم</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>
<i>كنتم</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>
<i>كنتم</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>
<i>كنتم</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>
<i>كنتم</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>
<i>كنتم</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>
<i>كنتم</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>
<i>كنتم</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>
<i>كنتم</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>
<i>كنتم</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>
<i>كنتم</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>
<i>كنتم</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>
<i>كنتم</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>
<i>كنتم</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>
<i>كنتم</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>
<i>كنتم</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>
<i>كنتم</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>
<i>كنتم</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>
<i>كنتم</i>	<i>كنن</i>	<i>كننا</i>	<i>كنتم</i>	<i>كنن</i>

Slanted are joined with the affixes in the same manner.

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

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

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

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

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

49. *Doubly Defective Verbs.*

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

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

2nd. Verbs having the first and third radicals Olaph; as, $\text{[}^{\text{2}}\text{]} he came$, fut. Peal $\text{[}^{\text{2}}\text{]}$, inf. $\text{[}^{\text{2}}\text{]}$, imper. $\text{[}^{\text{2}}\text{]}$, Aph. $\text{[}^{\text{2}}\text{]}$ which possess the defects both of $\text{[}^{\text{2}}\text{]}$ and $\text{[}^{\text{2}}\text{]}$. Again, $\text{[}^{\text{2}}\text{]} he lamented$, fut. $\text{[}^{\text{2}}\text{]}$, inf. $\text{[}^{\text{2}}\text{]}$, imper. $\text{[}^{\text{2}}\text{]}$.

3rd. Those with the first radical Yud and the third Olaph; as, $\text{[}^{\text{2}}\text{]}$, or $\text{[}^{\text{2}}\text{]}$ *he swore*, $\text{[}^{\text{2}}\text{]}$ *I have sworn*, $\text{[}^{\text{2}}\text{]}$ *he will swear*, $\text{[}^{\text{2}}\text{]}$ *to swear*, imper. $\text{[}^{\text{2}}\text{]}$ Aph. $\text{[}^{\text{2}}\text{]}$. $\text{[}^{\text{2}}\text{]}$ *he grew*, fut. $\text{[}^{\text{2}}\text{]}$, inf. $\text{[}^{\text{2}}\text{]}$, imper. $\text{[}^{\text{2}}\text{]}$ Aph. $\text{[}^{\text{2}}\text{]}$.

4th. Verbs having the second and third radicals Olaph. $\text{[}^{\text{2}}\text{]}$ *he forbade*, whence 3rd. pers. pret. plu. $\text{[}^{\text{2}}\text{]}$, inf. $\text{[}^{\text{2}}\text{]}$, imper. $\text{[}^{\text{2}}\text{]}$, fut. $\text{[}^{\text{2}}\text{]}$. $\text{[}^{\text{2}}\text{]}$ *he laboured*, fut. $\text{[}^{\text{2}}\text{]}$, inf. $\text{[}^{\text{2}}\text{]}$, imper. $\text{[}^{\text{2}}\text{]}$, Aph. $\text{[}^{\text{2}}\text{]}$, or $\text{[}^{\text{2}}\text{]}$.

$\text{[}^{\text{2}}\text{]}$ has the shortened form of the fut. $\text{[}^{\text{2}}\text{]}$, as well as the ordinary $\text{[}^{\text{2}}\text{]}$.

50. Quadriliteral Verbs.

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

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

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

سَدَّسَ he dragged along, from سَدَّسَ he dragged; اَلْعَصْفُورُ he was exasperated, from عَصِفَ he was bitter.

فَعَلَّحَ he did often, or practised, from فَعَّلَ he did, or made; اَلْمُسْتَعْلَبُ he was made, or become lazy, from كَانَتْ he was lazy. It will be seen from these and the following examples, that the general effect of the duplication is to give increased intensity to the signification of the original word.

II. Instances of two of the radicals being repeated are, اَلْمُسْتَعْلَبُ he dreamed for a long time, from سَمَرَ he dreamed; اَلْمُتَوَكِّلُ he imagined, from تَوَكَّلَ.

III. Some appear to be compounded of two verbs; as, اَلْمُسْتَعْلَبُ he was put to shame, from عَشِيَ he was base, and اَلْمُسْتَعْلَبُ he insulted.

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

(1) مَرَّ; as, اَلْمُسْتَعْلَبُ he made poor, اَلْمُسْتَعْلَبُ he became poor, from the Arabic سَكِنَ he was poor.

(2) هَدَّ; as, اَلْمُسْتَعْلَبُ he hastened, he urged, from اَلْمُسْتَعْلَبُ. This is probably a variety of شَاقِل.

(3) لَمَّ; as, اَلْمُسْتَعْلَبُ he taught, from اَلْمُسْتَعْلَبُ he adhered to, followed.

The letter *Vau* is sometimes inserted in the middle of a word; as, *هَضَبَ* *he twisted*, *اَلتَّوَدَعُ* *he was perplexed*, from the root *وَدَع* *he bound*; *هَوَّجَ* *he bore, endured, expected*, from *هَجَجَ*.

Sometimes we have *Waw*; as, *فَعَى* *he did wrong*, from *وَعَى* *he changed*, *هَمَّجَ* *he carried, endured, supported*, from *هَجَجَ*; *صَفَّ*; as, *صَفَّهَ* *he persevered*, from *صَفَّ* *he was strong*; *رَلَّ*; as, *رَلَّ* *he rolled*, from *رَلَّ*.

At the end of a word we find sometimes the letter *Waw*; as, *صَلَّبَ* *he made domestic*, *اَلتَّصَلَّبَ* *he was treated familiarly*, from *صَلَب* *a house*; *سَبَّغَ* *he subdued*, from *سَبَّغ* or *سَبَّغ* *under, beneath*. Common forms of this kind are *هَجَّجَ*, *هَجَّجَ*, and *هَجَّجَ*.

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

51. PARTICLES.

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

Adverbs.

1st. Of time.

اَلْمَرَّةَ *at once, together*, *اَلْمَرَّةَ* *when?* *اَلْمَرَّةَ* or *اَلْمَرَّةَ*

yesterday, *صَبْرًا* in the end, at length, *صَلَاةً* afterwards, *فَإِنَّمَا* then, *أَيْمَانًا* now, *أَمْضَى* or *أَمْضَى* to-day, *مَعْنَى* perhaps, *أَمْسًا* before, *فِيهِ* immediately, *فِيهِ* to-morrow, *أَمْسًا* at any time, "أَمْضَى" not yet, *أَمْضَى* till when? how long? *أَمْضَى* until now, *أَمْضَى* suddenly.

2nd. Of place.

أَمْضَى where? *هَـ* here, hither, *هَـ* hence, *أَمْضَى* whither? which way? *هَـ* there.

Adverbs of various kinds.

أَمْضَى how? *أَمْضَى* greatly, very, *أَمْضَى* only, *أَمْضَى* *مُؤَدَّو*, especially, more, *أَمْضَى* truly, *أَمْضَى* more, "أَمْضَى" or "أَمْضَى" quickly, "أَمْضَى" little, *أَمْضَى* already, *أَمْضَى* (for *أَمْضَى* as I have said) namely, as, like, *أَمْضَى* yes, it is so, *أَمْضَى* whether? pray? *أَمْضَى* i. o., or, *أَمْضَى* where is he? (which is formed from the adverb *أَمْضَى* and the personal pronoun *أَمْضَى*), *أَمْضَى* in the same place, *أَمْضَى* from whence? *أَمْضَى* now, therefore, *أَمْضَى* gratis, for nothing, *أَمْضَى* wholly, *أَمْضَى* but, *أَمْضَى* not, *أَمْضَى* lastly, *أَمْضَى* firstly, *أَمْضَى* secondly. From any adjective, an adverb may be formed by adding the termination *أَمْضَى*; as, *أَمْضَى* alone, *أَمْضَى* justly.

Prepositions.

Some Prepositions are prefixed to verbs, nouns, &c., and others are separate words. Those most commonly used are **ב** *in*, **ל** *to*, **אֶת** *to, with*, **מִפְּנֵי** *from*, **בֵּין**, **בְּתוֹכָם** or **בֵּינֵם** *between*, **בְּלִי**, **בְּלִי** *without*, **אַחֲרַיִם**, **אַחֲרָיִם** *after*, **מֵעַבְרָה** *for*, **מֵעַבְרֵהוּ** *about*, **מֵעַבְרֵהוּ** *against*, **מֵעַבְרֵהוּ** *because of*, **מֵעַבְרֵהוּ** *upon or against*, **מֵעַבְרֵהוּ** *with*, **מֵעַבְרֵהוּ** *before*, **מֵעַבְרֵהוּ** *according to*, **מֵעַבְרֵהוּ** *at, near, in the possession of*, **מֵעַבְרֵהוּ** *before*, **מֵעַבְרֵהוּ** or **מֵעַבְרֵהוּ** *under*.

Conjunctions and Interjections.

These are **וְ** *or*, **וְ**, **וְ**, **וְ**, **וְ** *and*, **וְ** *but*, **וְ** *if not, unless*, **וְ** *if*, **וְ** *if not*, **וְ** *if*, **וְ** *therefore*, **וְ** *for*, **וְ** *as, because*, **וְ** *but*, **וְ** *lest by chance*, **וְ** *therefore*, **וְ** *and*, **וְ** *when*, **וְ** *interrog.* **וְ** *only*, **וְ** *when*, **וְ** *therefore*, **וְ** *whilst not, before*, **וְ** *until*, **וְ** *also*, **וְ** *although*.

The Interjections are **וְ** *behold*, **וְ**, **וְ** *O!* **וְ** *O that!* **וְ** *woe!* **וְ** *I pray*, **וְ** *pray* (Heb. **וְ**), **וְ** *far be it!* **וְ** *hail!* **וְ** *happy!*

yesterday, *صَبْرًا* in the end, at length, *صَلَاةً* afterwards, *فَإِنَّمَا* then, *أَيْمًا* now, *أَيْمًا* or *أَيْمًا* to-day, *مَعْنَى* perhaps, *أَمَامَ* before, *فِي* immediately, *غَدًا* to-morrow, *أَيَّامًا* at any time, *لَا أَيْمًا* not yet, *أَيْمًا* *إِلَى* till when? how long? *أَيْمًا* *إِلَى* until now, *بِغَيْرِ* suddenly.

2nd. Of place.

أَيْمًا where? *هَآءِ* here, hither, *هَآءِ* hence, *إِلَى* *إِلَى* whither? which way? *هَآءِ* there.

Adverbs of various kinds.

أَيْمًا how? *بِغَيْرِ* greatly, very, *أَيْمًا*, *أَيْمًا* only, *أَيْمًا* *أَيْمًا* especially, more, *أَيْمًا* truly, *أَيْمًا* more, *أَيْمًا* or *أَيْمًا* quickly, *أَيْمًا* little, *أَيْمًا* already, *أَيْمًا* (for *أَيْمًا* as I have said) namely, as, like, *أَيْمًا* yes, it is so, *أَيْمًا* whether? pray? *أَيْمًا* i. o., or, *أَيْمًا* where is he? (which is formed from the adverb *أَيْمًا* and the personal pronoun *أَيْمًا*), *أَيْمًا* in the same place, *أَيْمًا* from whence? *أَيْمًا* now, therefore, *أَيْمًا* gratis, for nothing, *أَيْمًا* wholly, *أَيْمًا* but, *أَيْمًا*, *أَيْمًا* not, *أَيْمًا* lastly, *أَيْمًا* firstly, *أَيْمًا* secondly. From any adjective, an adverb may be formed by adding the termination *أَيْمًا*; as, *أَيْمًا* *أَيْمًا* alone, *أَيْمًا* justly.

Bar. Heb. 397. 2; **קְוַת מִלְּפִי** *the words of God*, **שְׁנַיִם שָׁנִים** *the years of my life*, Ephr. Syr. 3. 428. Other examples, where the absolute and const. states have the same form, are **בְּיָדוֹ**, **בְּשֵׁנָיו**, **בְּרַגְלָיו**, **בְּמַעְרָא**, and many more.

Two nouns sometimes come together in regimen, and the second has the force of an adjective; as, **אָזְנוֹ יְמִינִי** *his right ear*, Luke xvii. 50; **עֵינֵי יְמִינִי** *thy right eye*, Matth. v. 20. See § 22.

The genitive is used not only actively, but passively; i. e. the noun which is put in the gen. is not always the subject, but the object of a preceding noun; as, Jud. ix. 24, " **בְּעֵינֵי נָדָבְחִיל** *the injury (done) to the seventy sons of Nadabhil*; also in Isaiah xvi. 11, we have **בְּעֵינֵי הָעָם** *they (at) the people*.

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

A noun is often found in the constructivo for the absolute state, when it is followed by another having a preposition prefixed; as, **בְּפָנֵי הַצַּדִּיקִים** *receptors of faces*, i. e. *hypocrites*, where we have **פָּנֵי** for **פְּנֵי**, Matth. xiv. 3; **בְּרַגְלָיו** *blessed among*

women, where we have ܕܚܘܡܘܬܐ for ܚܘܡܘܬܐ , Luke i. 28; ܕܚܘܒܘܬܐ ܕܚܘܒܘܬܐ *denying kindness*, i. e. *ungrateful*, ܕܚܘܒܘܬܐ for ܚܘܒܘܬܐ , 2 Tim. iii. 2. The preposition is sometimes separated from the noun; as, ܕܚܘܒܘܬܐ ܕܚܘܒܘܬܐ , 1 Tim. i. 10, where we have ܕܚܘܒܘܬܐ for ܚܘܒܘܬܐ .

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

The definite state has so often usurped the province of the absolute, that the latter has in some instances become almost obsolete. Agrell, however, is quite incorrect when he says in his *Supplementa Syntaxos Syriacae*, p. 73, "Absolute *malices, noceros, non nisi* his reperi, except in *Noson.* T. III. P. I. p. 252 col. 2 line 16, a fine et T. III. P. II. p. 326 line 7 a fine, quum contra cu emphaticum *lā* plus nullus occurrat." See Clem. xi. 22, 23, &c., where the absolute form of this noun in the plural is seen. The following are instances in which the absolute and definite forms are used indifferently: *נאמרו* Job. p. 10, lines 7, 8; *נאמרו* Luke vii. 7, *נאמרו*, Bar. Heb. p. 17, line 19; *נאמרו* *asistant end.*, Lev. *insolito.* ib. p. 334, line 1, and *נאמרו* De. ib. p. 511, line 13; *נאמרו* De. *innumerable* ib. p. 506, lines 7, 9, and *נאמרו* De. ib. p. 577, line 15; *נאמרו daily*, ib. p. 467, and *נאמרו* ib. p. 389, line 5 from the end; *נאמרו every year*, ib. p. 240 line 3 from the end, and *נאמרו* ib. p. 24, line 1; *נאמרו suddenly*, Luke ii. 13, and *נאמרו* ib. IX. 39; *נאמרו one hour*, Matth. xxv. 10, and *נאמרו* Rev. xvii. 12.

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

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

such cases ז is usually prefixed to the following noun ; as, חַג־הַפֶּסַח *feast of the passover*, John xiii. 1 ; כְּבוֹד־יְהוָה *the glory of God*, John xi. 4. See § 21. This construction may be equivalent to אֲשֶׁר לְ or שֶׁל in Hebrew, which serves sometimes as a circumlocution for the constructive state.

Several words are sometimes found to intervene between the first and second of the nouns so constructed ; as, בְּנֵי־רַעֲוֵל *that Jethro was the son of Raquel*. Mar Jacob's Scholia by Phillips, p. 11.

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

A noun is put in apposition with another for the purpose of defining or explaining more clearly. Hence we frequently find employed in this manner nouns like אִי־לְבַיִת *island*, עִיר־עִירָא *city*, &c. So also כָּל with an affix, when placed after the substantive, may be mentioned ; as, כָּל־הָעָם *the people, all of them*, i. e. *the whole people*.

A noun in a sentence has sometimes to be translated into English prefaced by such expressions as, *according to*, *with respect to*, *that which attains to*, &c. ; as, $\text{אֵלֶּיךָ אֲנִי עֹשֶׂה אֲנִי אֲנִי}$ *only* (with respect to) *the throne I will be greater than thou*, Gen. xl. 41 ; $\text{כְּמִנְיֵן כָּל־הֵמָּלָא}$ (according to) *the number of all them*, Job i. 5.

In Hebrew the particle וְ is sometimes found before the subject noun, but the Syriac has rarely imitated it in this respect by the use of the corresponding particle ܘܐ . Nevertheless there are some examples of the prefix ܘܐ being put before the subject; as, $\text{ܘܐܢܘܢܝܐ ܕܘܨܘܢܐ ܘܐܢܘܢܝܐ ܘܘܩܘܚܐ}$, *has the offence of the cross ceased?* Gal. v. 11. See also Matth. xxvi. 11; John xxii. 8.

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

The repetition of a noun sometimes denotes diversity or a multitude; as, ܕܢܝܠܘܢܝܐ ܕܢܝܠܘܢܝܐ *with divers tongues*, Acts x. 46; ܕܢܝܠܘܢܝܐ ܕܢܝܠܘܢܝܐ *in various times*, John v. 4; $\text{ܕܢܝܠܘܢܝܐ ܕܢܝܠܘܢܝܐ ܕܢܝܠܘܢܝܐ}$ *affected with many evils*, Mark ii. 17. It denotes also a distributive sense; as, ܕܢܝܠܘܢܝܐ ܕܢܝܠܘܢܝܐ *each a penny*, Matth. xx. 9.

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

Some diminutive nouns are found. They are denoted by the termination ܘܐ or ܘܐ ; as, ܕܢܝܠܘܢܝܐ *a little son*, ܕܢܝܠܘܢܝܐ *a little man*, ܕܢܝܠܘܢܝܐ *a small fountain*, ܕܢܝܠܘܢܝܐ *a little man*, ܕܢܝܠܘܢܝܐ *a little lamb*, ܕܢܝܠܘܢܝܐ *a little dog*.

53. Construction of Adjectives.

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

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

When an adjective, or passive participle, has the office of the predicate, the logical copula being expressed or understood, it is put in the absolute state with the same gender and number as its substantive, and before it; as, $\text{כִּי גָדוֹל חַטֹּאתַי מִכֹּל חַטֹּאתֵינוּ}$ *my sin is greater than* Gen. iv. 13. Occasionally the adjective or participle is put after the substantive; as, $\text{לֶחֶם מִזֶּה הֵוא מְעֻבָּד}$ *the feast is prepared*. Matth. xxii. 8.

An adjective is usually placed after the substantive which it qualifies; as, רוּחַ טָמֵא *the unclean spirit*. Some exceptions to this rule exist: when an adjective is made the important word in the sentence, it takes precedence of its substantive; such adjectives are the epithets of saints, holy men and women, &c.; as, $\text{בְּרֵכָה הִוא פָּאולוס}$ *blessed Paul*, $\text{רוּחַ טָמֵא מְבֻרָכָה}$ *blessed Mary*, &c.

If an adjective, or passive participle be used as an epithet, and it be found in the absolute state, the Dolath is prefixed to it; as, $\text{דָּלֵת הִוא הַדָּג הַיָּבֵשׁ}$ *the dry fish*. Knos. Chrest. p. 76. The same rule is observed with respect to an active participle, used either participially or as an adjective; as, מָגוּר מְעֻבָּד *a high place*. Bar. Heb. p. 288.

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

when it is used as an epithet; as, بُدْعَهُمَّا ب *illegitimate*; عَدْلًا ب *irrational*; مَدَّكَجْرًا ب *indivisible*; مَدَّوْحًا ب *incomprehensible*. When the negative adjective is employed as a predicate, then it is expressed by placing ب before it in its absolute state; as, عَدْلًا ب *infinite* is God.

ب sometimes makes the adjective negative. The adjective is in the absolute state and employed as an epithet; as, مَدَّصَمْت ب *ineplicable*.

A negative adjective is sometimes expressed by ب put before a substantive; as, بُدْعَةً ب *without a blot*, i.e. *immaculate*; عَدْلًا ب *without blood*, i.e. *bloodless*, بُدْعَةً ب *without death*, i.e. *immortal*. A ك is found prefixed to the substantive; as, بُدْعَةُ ك *without knowledge*, i.e. *ignorant*.

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

The word كُلُّ *all* is placed *before* its substantive, and indulges in a pleonastic use of the pronominal affixes; as, كُلُّهُمَّا *the whole multitude*, Acts. xv. 12; كُلُّهُمَّا *all the chief priests*, lit. *all of them, the chief priests*, Matth. ii. 4; كُلُّهُمَّا *and he took all Asia*, Bar Heb. p. 39.

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

than the noon-day, Job xi. 17; *עַל־דָּבָר וְעַל־יְצִיטָא עָנָה* *idols and sculptures*, (which are more powerful than the idols) of *Jerusalem and Samaria*, Isaiah x. 10. The comparative degree, which is made by the particle *עָנָה*, is sometimes to be otherwise explained than it ordinarily is; as, *הֲגַדְלָהּ לַיהוָה* *Is the thing too great for the Lord?* Gen. xviii. 14; *וְאִם־עָנָה הַדֶּרֶךְ אֲנִי אֵלֶיךָ* *but if the way be too long for thee*, Deut. xiv. 24. So also when *עָנָה* is placed before an inf.; as, *וְעָנָה לְךָ חַטֹּאתַי* *my sin is too great to be forgiven*, Gen. iv. 13.

The word *זֶמֶן* is sometimes instrumental in expressing the superlative; as, *זֶמֶן שְׂמֵחָה* *the head of my joy*, i.e. *my greatest joy*, Cant. iv. 14. So also *בְּעֵלְמָה*; as, *בְּעֵלְמָה הַפְּרִימָה* *the first-born of the poor*, i.e. *the poorest*, Isaiah xiv. 30.

A word is sometimes placed between the substantive and adjective; as, *בְּעֵלְמָה זֶמֶן* *but the great king*, Bar Heb. 335. 3. For the neuter of adjectives in other languages the fem. is employed; as, *שְׂאֵלָה אֶחָדָה* *one thing I have asked*, Ps. xxvii. 4.

54. Numerals.

Cardinal numbers sometimes precede the thing numbered, and sometimes follow it; as, *שְׁנַיִם אֲנָשִׁים* *two men*, Acts i. 10; *שֵׁשׁ בָּרִימָה* *six water-pots of*

stone, John ii. 6. So also when thousands are to be numbered, the same observation applies to the numeral which numbers them; as, *سَمْعًا لِّحْتِهِ* *five thousand*, Mark vi. 14, and *لِّقَلْبِ سَمْعًا* Matth. xiv. 21.

Cardinal numbers are frequently found to occupy the place of ordinals. In Luke i. 59, we have *يَوْمَئِذٍ يَوْمَئِذٍ* lit. *the day which is eight*, i.e. *the eighth day*; so also, *سَاعَاتٍ ثَلَاثَةٍ* *at three hours*, i.e. *at the third hour*, Matth. xx. 3; *سَاعَاتٍ سِتِّ* *six hours*, i.e. *the sixth hour*, Matth. xxvii. 45. In many places cardinal numbers are used for ordinals, and the noun numbered precedes in the constructive state; as, *سَنَةٍ أُولَى* *to the first year*, lit. *the year of one*, Dan. i. 21; *سَنَةٍ سِتِّ مِئَاتٍ وَوَاحِدَةٍ* lit. *in the year of six hundred and one*, i.e. *in the six hundred and first year*, Gen. viii. 13; *سَنَةٍ أَرْبَعٍ مِئَاتٍ وَارْبَعِينَ* *the six hundred and fourth year*, Bar Heb. p. 100. A cardinal number is in a few instances put before its noun in the constructive state; as, in Matth. iv. 25, we have *عَشْرُ مَدِينَاتٍ* *ten cities, the Decapolis*, lit. *a decade of cities*.

Ordinals, like adjectives, when joined to substantives, are found in the same gender; as, *الثَّلَاثَةُ* *the third seat*, *الثَّلَاثُ* *the third beast*, Rev. vi. 5. The same rule is observed for cardinals, whether they be employed as cardinals, or whether they perform the office of ordinals.

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

שָׁנָה אֶחָדָה *one year*, Bar' Heb. p. 22. עֲשָׂרָה יָמִים *ten days*, Rev. ii. 10. Occasionally it is found in the absolute state; as, שָׁנָה אֶחָדָה *three years*, Luke iv. 25.

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

The half of any thing is ordinarily expressed by חֲצִי; as, אֶחָדָה וְחֲצִי יָמִים *three days and a half*, Rev. xi. 9, 11; or by חֲצִי מִן; as, חֲצִי מִן הַיְשׁוּבִים *the half of my goods*, Luke xix. 8.

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

55. Syntax of Pronouns.

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

and this without the *linea occultans*; as, חַיִּים מֵתָאִים *in him was life*.

אִי , $\text{וְ$ and $\text{וְ$ take the *linea occultans* under the *first* letter when they express the logical copula. $\text{וְ$ and $\text{וְ$ also frequently remit the vowel to the preceding word, or cast it away altogether.

The same pronoun is repeated in many instances, so that the former is the subject and the latter occupies the place of the logical copula; as, אֲנִי אֲנִי *I am*, John x. 9; $\text{אֲנִי אֲנִי תַלְמִידֵיךָ}$ *we are disciples*, John ix. 28. When personal pronouns are put for the substantive verb, they sometimes coalesce with the preceding word; so that the pronoun and it become one word. See § 25, p. 61. Thus we have מַה הִוא *what is?* מַה הִוא *who is?* מַה הִוא *where is?* הִוא הִוא *he is*. הִוא הִוא *is a debtor*, Gal. v. 3. הִוא הִוא *is good*, Assomani, T. iii. p. 292. הִוא הִוא *is manifest*, Gal. iii. 11. הִוא הִוא *we hunger*, 1. Cor. iv. 11.

The affixes to verbs, although usually expressing an accus., yet sometimes denote other cases, especially the dative; as, הִוא הִוא *thou hast given to me*, Josh. xv. 19, as if הִוא הִוא : the ablative; as, הִוא הִוא *distant from thee*, 1's. lxxiii. 27. When the second of two nouns in regimen has the force of an adjective, the pronominal affix is appended to it rather than to the former; as, הִוא הִוא *the name of my holiness*, i.e. *my holy name*, Lev. xx. 3; הִוא הִוא *the city of thy*

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

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

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

1. Affixes when they are placed before Dolath of the genitive; at least they are of no use when translated into our language; as, $\text{ܘܡܫܗܘܢܝܘܢ ܡܫܗܘܢܝܘܢ}$ lit. *the fame of him who is Jesus*, i.e. *the fame of Jesus*, $\text{ܘܒܝܘܬܗܘܢܝܘܢ ܘܒܝܘܬܗܘܢܝܘܢ}$ lit. *the daughter of Herodias*.
2. The affix of the verb, when the noun to which it refers is placed after it; as, $\text{ܘܥܘܕܘܢܝܘܢ ܘܥܘܕܘܢܝܘܢ}$ and *he sent, cut it off (I mean) his head*, i.e. *and he sent, and cut off his head*. Matth. xiv. 10. Often the noun has a particle prefixed to it; as, $\text{ܘܬܘܠܘܢܝܘܢ ܘܬܘܠܘܢܝܘܢ}$ lit. *he took him (I mean) the child*, i.e. *he took the child*, Matth. ii. 14.
3. When the affix is annexed to a preposition, a similar construction is observed; as, ܘܢܝܘܢܝܘܢܝܘܢ *in it, the hour*, i.e. *in the hour*. Sometimes

the preposition is redundant as well as the affix; as, $\text{בַּיָּמִים} \text{בְּ} \text{יָמֵי} \text{חַטָּאתָא}$ *but in the days*, Matth. iii. 1; $\text{בְּ} \text{חֵטְא} \text{חֵטְא} \text{חֵטְא}$ *with him, with Christ, i.e. with Christ*, Rom. vi. 8; $\text{מֵ} \text{הֵנָּה} \text{עַל} \text{אֵלֶּיךָ}$ *from these*, 1 Tim. i. 6.

4. The pronoun הוּא or הוּא in such instances as $\text{הוּא} \text{לְ} \text{בֶּטֶן} \text{הַבֶּטֶן}$ *goeth to the belly*, Matth. xv. 17, $\text{הוּא} \text{בְּ} \text{חַטָּאתָא}$ *by faith*, 2 Cor. i. 24. $\text{אֲנִי} \text{כֹּה} \text{אָמַרְתִּי} \text{כֹּה}$ *so I speak*, John viii. 28. The pronoun הוּא or הוּא when it coalesces with the preceding word, is sometimes redundant; as, $\text{מַה} \text{הוּא}$ means not only *who is?* but often only *who?* See Matth. iii. 7. Also $\text{מַה} \text{הוּא}$ *what*. See Matth. xii. 7. $\text{לְ} \text{כָּךְ}$ *to thee*, is frequently found in Asseman. Biblioth. Orient. See Tom. iii. p. 293, lines 5 and 6.

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

1. By a repetition of the personal pronoun with the particle כִּי placed between; as, $\text{כִּי} \text{הֵנָּה} \text{זֶּה} \text{הֵנָּה}$ *these same sacrifices*, Heb. x. 1.
2. By the juxta-position of the pronouns $\text{הוּא} \text{הוּא}$; as, $\text{וְ} \text{כֹּה} \text{אָמַרְתִּי} \text{כֹּה} \text{וְ} \text{כֹּה}$ *and that same day was the sabbath*, John v. 9.
3. By $\text{בְּ} \text{חֹדֶשׁ}$ with an affix; as, "In the month

- of June בְּיָמַי בְּיָמַי *of the same year.*" Mich. Chrest. p. 69, "Bishop בְּיָמַי בְּיָמַי *of the same city.*" Assem. T. I. p. 28.
4. By the composition of the personal and demonstrative pronouns; as, אֲנִי וְאֲנִי and אֲנִי וְאֲנִי , אֲנִי וְאֲנִי and אֲנִי וְאֲנִי &c.; as, אֲנִי וְאֲנִי אֲנִי וְאֲנִי *he himself when he came*, Bar Heb. p. 508, line 14; אֲנִי וְאֲנִי *the same*, Matth. v. 46. See § 25, p. 61.
5. By an affix put to a noun; as, בְּיָמָיו בְּיָמָיו *in his day, i.e. in the self-same day he died*, Bar Heb. p. 278, line 10.
6. By רוּחַ *spirit*; as, $\text{הָרַגוּ אֶת־רוּחֹוֹ}$ *destroyed himself*, Sirach II. 22; by אֶת־עַצְמוֹ *essence*; as, אֶת־עַצְמוֹ *thyself*, Cant. I. 8; by אֶת־פְּנֵי , πρόσωπον *person*; as, אֶת־פְּנֵי אֶת־פְּנֵי *upon himself*, Assem. T. I. p. 485.

The prefix of a particle to אֶת־ is frequently observed; as, אֶת־אֶת־ *he whose it is*, Gen. xlix. 10. Sometimes a preposition is found before it; as, מִן־אֶת־ *from mine*, John x. 14.

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

12] *he came to his own, and his own received him not*, John i. 11. These possessive pronouns serve also to give a particular energy* to the word to which they belong; thus *أَنتِ بِمَکِ* *my time*, John vii. 8: this is especially the case when the affix is likewise added to the noun; as, *مِکِ بِمِکِ* *my words*, John v. 17; *عِیْنِکِ بِمِکِ* *in thy eye*, Luke vi. 12; *عِیْنِکِ بِمِکِ* *my meat*. John iv. 31.

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

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

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

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

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

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

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

mas. pronoun; as, Bar Heb. 121. 15, $\text{סָרַף אֶת־בְּנֵיהֶם וְאֶת־נְשֵׁיהֶם}$ *he led away his family and shut them up.*

An interrogative is sometimes preceded by a noun in the constructive state; as, $\text{כִּי־בַת־אֵיזוֹ אַתָּה}$ *the daughter of whom art thou?* Gen. xxiv. 23; or, which is equivalent to it, the def. state of the noun is used, and Dolath prefixed to the interrogative; as, $\text{מֵאֵי־יָדַיְכֶם הֵבִיתֶם אֵלַי־זֶה}$ *from the hand of whom have I received? ...* 1 Sam. xii. 13.

Relative pronouns are usually expressed by כִּי prefixed to words; or by the interrogative pronoun and כִּי (§ 26). Sometimes the personal pronouns with Dolath constitute a relative; as, $\text{כִּי־בָרָא אֱלֹהִים}$ *who made*, Ephes. ii. 14; כִּי־אֵלֶּהּ הִיא *which is*; Ephes. i. 14; $\text{כִּי־לָקַח אֶת־הַתְּבִינָה וְהַחֲכָמָה}$ *who took*, Matth. xxv. 1. כִּי prefixed to a personal pronoun makes a relative; as, $\text{כִּי־יִשְׁרָטוּ אֶת־הָאָרֶץ}$ *who shall rule it*, Matth. ii. 6; $\text{כִּי־בָרָא אֱלֹהִים}$ *who made*. Matth. xix. 12.

Relative pronouns of the 1st and 2nd persons are likewise expressed by כִּי ; as, $\text{אֱלֹהִים הִיא אֲנִי וְאַתָּה}$ *O man, who judgest*, Rom. ii. 1; כִּי־אַתְּמֵן *who are*, Acts xxv. 24.

An oblique case of the relative Dolath is indicated, 1st, by connecting with the Dolath a personal pronoun put in that case; as, כִּי־לֵהּ *to him*, כִּי־לָהּ *to her*, כִּי־לָהֶם ? *to whom*, כִּי־לָהֶם ? *to whom*, כִּי־לָהֶם ? *to whom*, כִּי־בֵּינָם *in him*, כִּי־בֵּינָם ? *in whom*, כִּי־בֵּינָם *in*

them, *هَؤُلَاءِ* ; in whom, *إِيَّائِي* to me, *إِيَّائِي* ; to whom, *إِيَّائِي* to thee, *إِيَّائِي* ; to whom. 2nd. By an oblique pronominal affix to the verb and Dolath; as, "I am Joseph your brother *إِيَّائِي* whom ye sold. Gen. xlv. 4. 3rd. By an affix to a noun and *بِ*, the noun having also a preposition prefixed; as, *بِإِيَّائِي* in whose hand. *بِإِيَّائِي* *بِإِيَّائِي* in the days in which he was bound. Bar Heb. p. 511, 19.

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

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

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

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

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

Reflective pronouns (see § 28) are expressed by נפֿל with the affixes; as, נֶפֶשׁוֹ *against itself*, Luke xi. 17: by מַנְעֵסָא *substance*; as, $\text{נֶפֶשׁוֹ מַנְעֵסָא}$ *against itself*, Luke ii. 17: occasionally by לֵבָא *heart*; as, $\text{וְסָרַח בְּלִבָּהּ חָכְסָה}$ *and Sarah laughed within herself*, Gen. xviii. 12. The words אִיֿ and אִיֿהוּ are often employed to express *any one*; as, אִיֿ יֵאמָרְכֶם *if any one shall say to you*, Matth. xxiv. 23. Again *something or anything* is signified by מִשְׁתָּיֿ ; as, Gen. xviii. 14; $\text{וְהִיאֵבָהּ מִשְׁתָּיֿ מִהֵבָהּ מִהֵבָהּ}$ *Is anything too great for the Lord?* The word מִשְׁתָּיֿ *word, thing*, is likewise thus used. See Exod. xviii. 26. So also is מִשְׁתָּיֿ *any thing*. See Matth. xx. 20; Levit. v. 2. We have also מִשְׁתָּיֿ *a certain one*; as, $\text{מִשְׁתָּיֿ לְעִירִים}$ *to a certain city*, Luke x. 38; $\text{מִשְׁתָּיֿ אִשָּׁה}$ *a certain woman*, Mark vii. 25. מִשְׁתָּיֿ and אִיֿ are sometimes joined together in this sense; thus, מִשְׁתָּיֿ אִיֿ *to a certain one*, Assom. T. I. p. 82. We have also מִשְׁתָּיֿ used thus; $\text{מִשְׁתָּיֿ מִיָּמֵינוֹ}$ *in one of the days, i. e. on a certain day*, Bar Heb. p. 127; or מִשְׁתָּיֿ only is employed in the same way; as, $\text{מִשְׁתָּיֿ מִבְּרָתָא}$ *a certain one of his brethren*, Bar Heb. p. 167.

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

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

56. *Syntax of Verbs.*

Agreement of the Verb with its Subject.

A verb agrees with its subject in gender, number, and person ; as, *ܘܗܘܢ* Jesus came, *ܘܗܘܢ* Mary anointed, *ܘܗܘܢ* the disciples asked.

Nouns which are used only in the plural number will receive a verb either in the sing. or plu. ; as, *ܘܗܘܢ* in him was life, John i. 4 ; *ܘܗܘܢ*

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

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

Collective nouns are, on account of their signification, joined to a verb plural; as, **سَمَاءٌ** *army*, in Bar Heb. Chron. 109. 18, **سَمَاءٌ أُخْرَى... دَخَلَتْ** *another army entered*. See also *ib.* 121. 2. 3; Assem. Bibl. Orient. 1. 372. 15, **كُلُّ مَنْ مَعِيَ** *all, upon all who were with me*. In this manner of construction we find **دَخَلْتُمْ**, **دَخَلْنَا**, **دَخَلْتُمْ**, **دَخَلْنَا**, **دَخَلْتُمْ**, **دَخَلْنَا**, and many others. We have sometimes a noun in the sing. denoting but one individual, and yet being made to stand for a class, the verb is put in the plu. numb.; as, **مَجِئْتُ** *the captive of Judah went*, Jer. xxviii. 4.

A verb. sing. is sometimes joined with a plur. noun when the verb precedes, especially **لَمْ** and **كُنْ**; as, 1 Sam. i. 2, **لَمْ يَكُنْ لَهُ** *he had not sons*; **لَمْ يَكُنْ فِيهَا** *there were in it five porches*, John v. 2. Matth. iii. 16, **لَمْ يَكُنْ سَمَاءٌ** *the heavens were opened unto him*; **سَقَطَتْ** *the fugitives fell upon*. Bar Heb. Chron. 144. 6. 7.

A verb sing. is also occasionally joined with a plur. noun, when the verb follows; as, $\text{לְיוֹמֵי מִשְׁפָּטָא}$ *the days were*, Bar Heb. p. 581. 8; בְּיָמֵי זִקְנֵי *the elders ruled*. Bar Heb. p. 16. 8. In this example, and others in illustration both of this and the last paragraph, the plur. may be intended. The \circ or כ at the end of the verb may have been omitted, as we know that not unfrequently it is.

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

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

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

given, Bar Heb. p. 612, 14, $\text{לֹּסְתָא חֲזַעְתָּ} \text{ } \text{לֹּסְתָא}$ *he had fear*, ib. p. 606, 19; $\text{עַמְדָּה אִמְרוּ עַל־אֲמֵי נַחֲמֵי}$ *about two hundred men died*, ib. p. 159, 10; $\text{חָמֵשׁ אַלְפֵי נַפְשֵׁי חָבְדוּ}$ *ten thousand souls perished*, ib. p. 190, 14.

When a substantive is of the common gender a diversity of gender is sometimes found between the verb, adjective and pronoun in connection with it; as, $\text{וְכִּי תִזְבֹּחַ אֹהֶל עֹלֹתָיִם בְּחֶמְדָּתְךָ וְנִשְׁבַּחְתָּ וְנִשְׁבַּחְתָּ בְּחֶמְדָּתְךָ}$ *and when any one shall offer an offering, his offering shall be flour*, Levit. ii. 1; where we have joined to נִשְׁבַּחְתָּ the fem. נִשְׁבַּחְתְּ and the masc. affix וְנִשְׁבַּחְתָּ .

When many nouns come together connected by the conjunction ו , the verb belonging to these nouns is put in the plur. number; as, $\text{מִיָּהוּדָיִם וּמִיִּשְׂרָאֵלִים וּמִכְנֻעֵתִים}$ *Peter, and James, and John and Andrew asked him*, Mark xiii. 3. See Gen. viii. 22, Ex. xvii. 10. There are exceptions to this rule; especially where the verb is put first; as, $\text{וַיָּבֹאוּ נֹחַ וְכָל־בָּנָיו אִתּוֹ}$ *and Noah and his sons entered*, Gen. vii. 7. Occasionally an exception is found, when the verb follows the subject; as, $\text{לֹּסְתָא חֲזַעְתָּ לֹּסְתָא חֲזַעְתָּ}$ *a shield and spear were not seen*, Jud. v. 8.

When the nouns coming together as mentioned in the last paragraph differ in gender, the gender of the verb agrees with that to which it is nearest; as, $\text{וַיִּשְׁפָּטוּ מִרְיָם וְאַהֲרֹן}$ *and Miriam and Aaron spake*,

Numb. xii. 1. *ܐܝܡܘܨܐ ܕܝܘܨܬܐ ܕܝܘܨܬܐ ܕܝܘܨܬܐ*, *justice and peace shall kiss each other*, Ps. lxxxv. 11.

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

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

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

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

*Occasional uses of the Tenses.**Use of the Præterite.*

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

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

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

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

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

There are a few instances in which the præterite of the verb لَا , followed by a participle or an adjective, represents the imperative; as, $\text{اِذْهَبْ} \text{وَأَنْتَ} \text{فَاعْمَلْ} \text{مِثْلَهُمْ}$ go thou also (and) do the same, Luke x. 37. This application of the tense is undoubtedly to give emphasis to the sentence. For as a præterite is employed to express our belief that some future event will certainly take place, so is it readily seen that on the same principle this tense may be regarded as the emphatic form of the imperative, whenever it is so applied.

The præterite has sometimes the force of the perfect; as, $\text{بَدَأَ} \text{أَعْمَالَهُ} \text{بَدَأَ} \text{بَدَأَ}$ his works, which he had done, Gen. ii. 2. Again, in iii. 1, we have, "And the serpent was the most subtle of the animals which the Lord had made, $\text{بَدَأَ} \text{بَدَأَ}$."

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

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

cated by the præterite form ; as, $\text{וְלֹא־נָשַׁבְתִּים} \dots \text{וְלֹא־נָשַׁבְתִּים}$; *and except the Lord had left to us*, Isaiah i. 9.

Use of the Future.

The future is occasionally found in the place of the present ; as, $\text{וְיָרְדוּ} \text{בָּהֶם} \text{כְּסֵד} \text{וְיָרְדוּ} \text{בָּהֶם}$; *he causeth them to inherit (or giveth them) thrones of glory*, 1 Sam. ii. 8. See also Isaiah xliii. 17.

The future also occupies the place of the præt. in a few instances ; as, $\text{וְיָבִיא} \text{לָנוּ} \text{לֵב} \text{נֶחֱדָשׁ}$; *God hath chosen a new thing*, Judg. v. 8 ; $\text{וְיָבִיא} \text{לָנוּ} \text{לֵב} \text{נֶחֱדָשׁ}$; *sword and spear were not seen*, ib. ; $\text{וְיָבִיא} \text{לָנוּ} \text{לֵב} \text{נֶחֱדָשׁ}$; *I stood in my place*, Hab. ii. 1 ; $\text{וְיָבִיא} \text{לָנוּ} \text{לֵב} \text{נֶחֱדָשׁ}$; *before that I formed thee*, Jer. i. 5 ; $\text{וְיָבִיא} \text{לָנוּ} \text{לֵב} \text{נֶחֱדָשׁ}$; *before thou camest forth from the womb*, ib. In the two last places the præterite is indicated by the particles connected with the respective verbs.

The fut. is almost always used when the verb implies something conditional or potential, and this is done sometimes with and sometimes without any accompanying particles. Hence it includes all those forms of speaking, where in English we use one of the auxiliary verbs, *may, can, let, would, &c.* ; as, $\text{וְיָבִיא} \text{לָנוּ} \text{לֵב} \text{נֶחֱדָשׁ}$; *may the evil (of the wicked) come to an end*, Ps. vii. 9 ; $\text{וְיָבִיא} \text{לָנוּ} \text{לֵב} \text{נֶחֱדָשׁ}$; *may the life of the child return*, 1 Kings xvii. 21 ; $\text{וְיָבִיא} \text{לָנוּ} \text{לֵב} \text{נֶחֱדָשׁ}$; *he would deliver him*,

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

A prohibition in Syriac, as in Hebrew, is invariably expressed by the future; as, לֹא יִרְאָה *thou shalt not fear*, i.e. *fear not*, Gen. xlii. 3; לֹא תִּהְיֶה *thou shalt not kill*, or, *do not kill*, Exod. xx. 13; לֹא תִּקְרָא *thou shalt not call me*, i.e. *do not call me*, Ruth i. 20. The imper. is sometimes denoted by the fut. when there is no prohibition; as, יִהְיֶה *let there be light*, Gen. i. 3. The particles ܘܝܘܢܝܘܢ and ܘܝܘܢܝܘܢ are often connected with the fut. when a potential signification is intended; as, ܘܝܘܢܝܘܢ ܕܢܘܢܝܘܢ *that he would grant to him time*, Dan. ii. 16; ܘܝܘܢܝܘܢ ܕܢܘܢܝܘܢ *that they may not hearken*, Gen. xi. 7. The prefix ܘܝܘܢܝܘܢ sometimes gives this force to the verb; as, ܘܝܘܢܝܘܢ ܕܢܘܢܝܘܢ *that they may know*, Ezek. xx. 26; ܘܝܘܢܝܘܢ ܕܢܘܢܝܘܢ *that they may sacrifice*, Exod. viii. 8. ܘܝܘܢܝܘܢ is also found besides ܘܝܘܢܝܘܢ ; as follows; ܘܝܘܢܝܘܢ ܕܢܘܢܝܘܢ *that my soul may bless thee*, Gen. xxvii. 4. Other particles in some instances accompany ܘܝܘܢܝܘܢ ; as, Bar Heb. Chron. 530. 14, ܘܝܘܢܝܘܢ ܕܢܘܢܝܘܢ *that they might destroy it*; ܘܝܘܢܝܘܢ ܕܢܘܢܝܘܢ ܘܝܘܢܝܘܢ *although (ye shall say) to this mountain that it be removed*, Matthew xxi. 21. The imperfect conjunctive is often formed by means of the fut. and the auxiliary verb ܘܝܘܢܝܘܢ ; as, ܘܝܘܢܝܘܢ ܕܢܘܢܝܘܢ *so that they were not able*, Mark iii. 20; ܘܝܘܢܝܘܢ ܕܢܘܢܝܘܢ *that the security of the city might be*

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

A future is often expressed in the way of periphrasis. A participle and the fut. of the verb اَوْس sometimes come together having the force of the fut.; as, اَوْسُ سَلِمَ *they shall send*, Assem. T. III. p. 347. اَوْسُ هَذِهِ *these words shall go forth*. Departure of my Lady Mary from this world, p. 1. l. 3, by Dr. W. Wright.

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

We have a fut. with اَوْس prefixed in such a construction as the following; as, اَوْسُ سَلِمَ *he feared to go*,

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

Use of the Infinitive.

An infinitive connected with a finite verb adds intensity to it, or denotes what is signified by the verb to be *certain, fixed or continual*; as, $\text{אֲנֹכִי אֶעֱשֶׂה אֹתָם}$ *I will greatly multiply*, Gen. xxii. 17; $\text{וְאַתָּה לֹא תָמוּת בְּיָמֶיךָ}$ *thou shalt not surely die*, Gen. iii. 4; $\text{וְהָיָה כִּי יִרְאוּ אֶת אֱלֹהֵינוּ וְהָיָה כִּי יִדְבְּרוּ אֵלֵינוּ}$ *shall be accurately depicted*, Gal. iii. 1.

When an infinitive is governed by some verb signifying *will, power, or command*, it has generally וְ prefixed; as, $\text{וְהָיָה כִּי יִרְאוּ אֶת אֱלֹהֵינוּ וְהָיָה כִּי יִדְבְּרוּ אֵלֵינוּ}$ *and how are we able to know the way?* John xiv. 5; $\text{וְהָיָה כִּי יִרְאוּ אֶת אֱלֹהֵינוּ וְהָיָה כִּי יִדְבְּרוּ אֵלֵינוּ}$ *he sent him to feed swine*, Luke xv. 15; $\text{וְהָיָה כִּי יִרְאוּ אֶת אֱלֹהֵינוּ וְהָיָה כִּי יִדְבְּרוּ אֵלֵינוּ}$ *and he wished to slay him*, Matth. xiv. 5.

After the verb וְ the inf. with וְ may be rendered in English by the participle; as, $\text{וְהָיָה כִּי יִרְאוּ אֶת אֱלֹהֵינוּ וְהָיָה כִּי יִדְבְּרוּ אֵלֵינוּ}$ *and the Sun was setting*, Gen. xv. 12.

The same remark is applicable to וְ , when it is employed as וְ is in the preceding example; as, $\text{וְהָיָה כִּי יִרְאוּ אֶת אֱלֹהֵינוּ וְהָיָה כִּי יִדְבְּרוּ אֵלֵינוּ}$ *he is not adding to it, nor taking from it*. Eccles. iii. 14.

It is not unusual for the infinitive to be found in connection with other particles besides the Lomad prefixed to it, giving to the said infinitive a participial effect; as, $\text{בָּנִינָה עָמְדָה עֵינֵיהֶם}$ *they ceased from building the city*, Gen. xi. 8. $\text{וְלֹא עָמַד מִפְּרַעַר}$ *he hath not ceased from praying*, Assem. T. I. p. 36.

Use of the Imperative.

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

The imper. of the verb לָמַד is frequently found in connection with a finite verb in the fut. tense; thus, $\text{וְעַתָּה בָּרְכֵנוּ וְנַעַשׂוּ עִוְלָה$ *and now come, we will make a covenant*, i.e. *and now come, let us make a covenant*, Gen. xxxi. 44; $\text{וְעַתָּה בָּרְכֵנוּ וְנַעַשׂוּ עִוְלָה}$ *come, we will go*, John xi. 7.

We have also the imper. in such constructions as the following; *I will give you the best of the land of Egypt*, $\text{וְאָכַלְתֶּם מִשְׁמַן הָאָרֶץ$ *and eat ye (i.e. ye shall eat of) the fat of the land*, Gen. xlv. 18; $\text{וְעַתָּה חַיְיֵנוּ וְחַיְיֵנוּ}$ *this do, and live, i.e. (this do, and ye shall live,)* Gen. xlii. 18.

An imperative is occasionally found in connection with a participle; as, $\text{הָרַחֵם יְהוָה אֶתְּנוּ$ *cease, be thou still*, Mark iv. 39. It may be that הָרַחֵם the imper. in-

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

Participles.

The participle is timeless, *i.e.* it has no time of its own, but partakes of every time with which it may be connected. Thus, pres. most frequently. The fut.; as, $\text{אֵשׁ, אֵשׁ, אֵשׁ} \text{ מִלְּפָנֶיךָ} \text{ מִלְּפָנֶיךָ} \text{ מִלְּפָנֶיךָ}$ *Therefore that which shall be born of thee is holy*, Luke i. 35; $\text{אֵשׁ, אֵשׁ, אֵשׁ} \text{ מִלְּפָנֶיךָ} \text{ מִלְּפָנֶיךָ} \text{ מִלְּפָנֶיךָ}$ *thy wife shall bear to thee a son*, Gen. xvii. 19. The part.; as, *Behold their Lord*, $\text{אֵשׁ, אֵשׁ, אֵשׁ} \text{ מִלְּפָנֶיךָ} \text{ מִלְּפָנֶיךָ} \text{ מִלְּפָנֶיךָ}$ *fallen and dead*, Judges, iii. 25. Participles, when they are taken as such, and not for the present tense, have placed before them for the most part the particle אֵשׁ, אֵשׁ, אֵשׁ or the prefix אֵשׁ, אֵשׁ, אֵשׁ ; as, $\text{אֵשׁ, אֵשׁ, אֵשׁ} \text{ מִלְּפָנֶיךָ} \text{ מִלְּפָנֶיךָ} \text{ מִלְּפָנֶיךָ}$ *wandering from house to house*, 1 Tim. v. 13; $\text{אֵשׁ, אֵשׁ, אֵשׁ} \text{ מִלְּפָנֶיךָ} \text{ מִלְּפָנֶיךָ} \text{ מִלְּפָנֶיךָ}$ *he saw Levi sitting*, Mark ii. 14. $\text{אֵשׁ, אֵשׁ, אֵשׁ} \text{ מִלְּפָנֶיךָ} \text{ מִלְּפָנֶיךָ} \text{ מִלְּפָנֶיךָ}$ *living or alive*, dof. אֵשׁ, אֵשׁ, אֵשׁ , is subject to the same construction; as, $\text{אֵשׁ, אֵשׁ, אֵשׁ} \text{ מִלְּפָנֶיךָ} \text{ מִלְּפָנֶיךָ} \text{ מִלְּפָנֶיךָ}$ *and he gave her to them alive*. Acts ix. 41.

We find a participle usurping as it were the office

of an inf. after verbs of *beginning* and *continuing*, of *permitting* and *commanding*, and also of *power*; as, $\text{مَتَلَّ} \text{مِنْهُ} \text{فَكَرِعِي} \text{مَتَلَّ}$ *they began plucking the ears*, i. e. *they began to pluck*, Matth. xii. 1; $\text{مَحْتَصِه} \text{وَجِي}$ *permit both of them to grow* (growing), Matth. xiii. 30; $\text{وَأَلَّ} \text{وَمَحْتَصِه} \text{أَلَّ}$ *and permit (him) to go* (going), John xi. 44; $\text{أَعْنِي} \text{كَيْ} \text{تَعْنِي} \text{أَعْنِي} \text{أَعْنِي}$ *command her to assist* (assisting) *me*, Luke x. 40; $\text{وَلَمْ} \text{يَسْمَعْ} \text{أَسْمَعْ} \text{أَسْمَعْ}$ *so that he was not able to receive* (receiving) *them*, Mark ii. 2.

The active participles are in some instances found in the constructive state; but which are rendered into English as if they were in the absolute state. In such cases they are followed by a noun; as, $\text{نَسَلَب} \text{نَسَلَب} \text{نَسَلَب}$ *descending the ditch*, i. e. *into the ditch*, Prov. i. 12; $\text{دَخَل} \text{دَخَل} \text{دَخَل}$ *entering in at the gate*, Gen. xxiii. 10; $\text{مُحْت} \text{مُحْت} \text{مُحْت}$ *knowing the law*, Rom. vii. 1.

Active participles sometimes govern the noun which follows, and in the same manner and using the same particle as the verbs from which they are derived; as, $\text{بَدَأ} \text{بَدَأ} \text{بَدَأ}$ *he began upbraiding him*, Bar Heb. Chron. 328. 3; $\text{سَكَن} \text{سَكَن} \text{سَكَن}$ *dwelling in me*, Rom. vii. 17, 18, 20; $\text{وَهَرَس} \text{وَهَرَس} \text{وَهَرَس}$ *and destroying all the men*, Bar Heb. Chron. 397. 1.

Similarly passive participles observe this government; as, $\text{كُتِب} \text{كُتِب} \text{كُتِب}$ *clothed with linen*, Ezek. ix. 2;

ܘܚܘܡܐ ܘܢܚܘܡܐ ܘܢܚܘܡܐ *anointed with oil*, Lev. ii. 4; ܘܢܚܘܡܐ ܘܢܚܘܡܐ ܘܢܚܘܡܐ *born of women*, Matth. xi. 11.

Although in Syriac the use of participles is very great, yet in translating Greek books into Syriac they sometimes render a Greek participle by a Syriac verb, especially where the Greek participle is followed by a verb, in which case the two verbs in Syriac have the same mood, tense, and person; as, ܘܚܘܡܐ ܘܢܚܘܡܐ ܘܢܚܘܡܐ *πορευθέντες ἐξέτασαν, go, enquire*, Matth. ii. 8; ܘܢܚܘܡܐ ܘܢܚܘܡܐ ܘܢܚܘܡܐ *ἐλθὼν προσκυνήσω, I will go, I will worship* (him), *ib.*; ܘܢܚܘܡܐ ܘܢܚܘܡܐ ܘܢܚܘܡܐ *ὡς ἐλθὼν ἵστη, until it came, it stood*, *ib.* 9.

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

The Imperfect and Pluperfect Tenses.

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

* Uhlemann in his Gram. § 65, says: "Auch ohne ܘܢܚܘܡܐ Matth. iii. 8. ܘܢܚܘܡܐ." In my copy of the Peschito, however, it is ܘܢܚܘܡܐ ܘܢܚܘܡܐ ܘܢܚܘܡܐ.

|^oσ^o σ^o אֲמַיִתָּם אֶלְמַיִתָּם *for astonishment had taken him*,
 Luke v. 9; σ^oσ^o אָלוּ *they had gone up*, John iv. 8;
 |^oσ^o אֶלְיָסָבֵת *he had retired*, ib. v. 13; אָלוּ אָלוּ *had*
been, ib. iii. 25. Occasionally the præterite has the
 force of the pluperfect. In Matth. i. 24 we have
 אֲמַיִתָּם אֶלְמַיִתָּם אֶלְמַיִתָּם אֶלְמַיִתָּם *he did as the angel of*
the Lord had commanded him.

The præterite, however, followed by the substantive
 verb |^oσ^o does not always make the pluperfect; but
 only the præterite, or imperfect; as, אֶלְמַיִתָּם אֶלְמַיִתָּם *he began*,
 Mark i. 45; |^oσ^o |^oσ^o אֶלְמַיִתָּם *the time was not*, ib. xi. 13.

|^oσ^o, אֶלְמַיִתָּם and אָלוּ

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

|^oσ^o is pleonastic in some instances, *i.e.* it is made

no account of in the translation of the passage in which it occurs; as, $\text{ܐܢܟܢܐ ܘܥܝܒܐ ܘܥܝܒܐ ܘܥܝܒܐ ܘܥܝܒܐ ܘܥܝܒܐ ܘܥܝܒܐ ܘܥܝܒܐ}$ *the trees and herbs were not created with the earth*, Ephraim T. I. p. 21. *kai egypto* of the New Testament is translated by ܐܘܪܝܢܐ , ܐ or ܐ being usually prefixed to the following verb; as, $\text{ܐܘܪܝܢܐ ܘܥܝܒܐ ܘܥܝܒܐ ܘܥܝܒܐ ܘܥܝܒܐ ܘܥܝܒܐ ܘܥܝܒܐ}$ *and it came to pass on the eighth day that they came*, Luke i. 59. In some places neither ܐ nor ܐ is prefixed to the following verb; as, $\text{ܐܘܪܝܢܐ ܘܥܝܒܐ ܘܥܝܒܐ ܘܥܝܒܐ ܘܥܝܒܐ ܘܥܝܒܐ ܘܥܝܒܐ}$ *and it came to pass in those days Jesus came*, Mark i. 9. Sometimes *kai egypto* is passed over in the Syriac version without any notice. See Matth. ix. 10; Mark iv. 4; Luke ii. 16. The imperfect tense of ܐܘܪܝܢܐ is formed by placing it after ܐܘܪܝܢܐ with the affix to the latter agreeing in gender and number with the noun or pronoun with which it is connected. See § 34. ܐܘܪܝܢܐ is, however, occasionally found without an affix; as, $\text{ܐܘܪܝܢܐ ܘܥܝܒܐ ܘܥܝܒܐ ܘܥܝܒܐ ܘܥܝܒܐ ܘܥܝܒܐ ܘܥܝܒܐ}$ *and there were seven brethren*, Matth. xxii. 25. ܐܘܪܝܢܐ is observed in a few instances standing before instead of after ܐܘܪܝܢܐ ; as, $\text{ܐܘܪܝܢܐ ܘܥܝܒܐ ܘܥܝܒܐ ܘܥܝܒܐ ܘܥܝܒܐ ܘܥܝܒܐ ܘܥܝܒܐ}$ *it was*, Bar Heb. p. 94, line 7. Sometimes ܐܘܪܝܢܐ disappears and ܐܘܪܝܢܐ itself is made to express past time; as, $\text{ܐܘܪܝܢܐ ܘܥܝܒܐ ܘܥܝܒܐ ܘܥܝܒܐ ܘܥܝܒܐ ܘܥܝܒܐ ܘܥܝܒܐ}$ *stood over where the young child was*, Matth. ii. 9. Again, although as a rule, the Imperfect Tense agrees with its subject in gender and number; yet $\text{ܐܘܪܝܢܐ ܘܥܝܒܐ ܘܥܝܒܐ ܘܥܝܒܐ ܘܥܝܒܐ ܘܥܝܒܐ ܘܥܝܒܐ}$ is to be met with in a sentence without any regard to this agreement; as,

|וְהָיָה אֵימָתָא| *there was enmity*, Bar Heb. 288,
 line 4; although we have in John ix. 16, אֵימָתָא
 לִוְדָא *there was a division*. We have also אֵימָתָא
 אֵימָתָא *it was the third hour*, Mark xv. 25. אֵימָתָא
 אֵימָתָא *there were many things*, 2 John, verse 12.

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

Regimen of Verbs.

A transitive verb exercises an influence over a noun
 or pronoun which follows it, either *immediately* or
mediately, and which limits its signification. The
 noun or pronoun may be with or without a preposi-
 tion; as, אֵימָתָא אֵימָתָא *he made many disciples*,
 John iv. 1; אֵימָתָא אֵימָתָא *What has Moses com-*
manded you? Mark x. 3; אֵימָתָא אֵימָתָא *that I may call*
the righteous, Mark ii. 17.

Verbs which are doubly transitive, such as transi-
 tive verbs in those conjugations which are causative,
 exercise this influence over two such nouns or pro-
 nouns; as, אֵימָתָא אֵימָתָא *he commanded him to*
be clothed with a garment of fine linen, Gen. xli. 42;
 אֵימָתָא אֵימָתָא *he taught the people knowledge*.
 Eccles. xii. 9.

The passive conjugations of verbs oftentimes express the cause or motive of action by the particle ע in some such manner as the following; עֲשֶׂה לְפָנֵיהֶם *that ye may be seen by them*, Matth. vi. 1. עֲשֶׂה לְפָנֶיךָ *it may be done by you*, Exod. xii. 16. See also Luke viii. 29; John viii. 33; Acts xv. 24; xviii. 18. In the same sense the preposition עַל is used; as, $\text{עָלָה בְּרוּחַ קֹדֶשׁ}$ *he was led by the spirit*, Matth. iv. 1.

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

Verba used for Adverbs with or without a Conjugation.

It is not uncommon to see two verbs coming together, one of which performs the office of an adverb to the other, each verb being in the same number, gender, and tense; as, אֲרַבְּבֵנִי *who has taken much* 2 Cor. viii. 16; גָּבַהּ אֹתוֹ *hath greatly exalted him*, Phil. ii. 9; $\text{אֲחַבֵּר אֵת הַצֹּאן}$ *I will again feed thy flock*, Gen. xxx. 31; אֲשַׁלְּחֵנּוּ *Again he sent*, Luke xx. 11, 12;

they entreated $\text{לֹא יִשְׁמַע אֱלֹהִים מִן הַיּוֹם הַזֶּה וְעַד הַיּוֹם הַהוּא}$ *that it should not be spoken to them any more*, Hebr. xii. 19; $\text{וַיִּשְׁתַּחֲוֶה לְהַיְיָ וַיִּשְׁתַּחֲוֶה לְהַיְיָ}$ *he changed the letter craftily*, Bar Heb. p. 100.

There are instances in which the second verb is found in the infinitive, the inflexion of the first depending on circumstances; as, $\text{לֹא יִרְאוּ אֶת אֱלֹהֵי אֲדָמָה}$ *shall no more see*, Job vii. 7; $\text{וְעַתָּה אֲנִי אֲשַׁלְּחֶנּוּ וְעַתָּה אֲנִי אֲשַׁלְּחֶנּוּ}$ *I will not any more curse the ground*, Gen. viii. 21; $\text{וַיֹּאמְרוּ אֵלֶיךָ וַיֹּאמְרוּ}$ *again they say*, Assem. T. III. p. 56, col. 1. line 20.

The second verb is occasionally found in the future with יָ prefixed; as, $\text{וְעַתָּה אֲנִי אֲשַׁלְּחֶנּוּ וְעַתָּה אֲנִי אֲשַׁלְּחֶנּוּ}$ (the suspicion) *was near to be confirmed*, i.e. (the suspicion) *was almost confirmed*, Bar Heb. p. 551, line 11.

The *participle* of the second verb is found, as we might expect, as well as any other inflection of it; as, which book he desired $\text{וְעַתָּה אֲנִי אֲשַׁלְּחֶנּוּ וְעַתָּה אֲנִי אֲשַׁלְּחֶנּוּ}$ *that he reading it, might admire*, i.e. *that he might read it admirably*, Assem, T. II. p. 345, line 31.

Miscellaneous Observations.

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

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

There is no form of the verb expressing the Optative mood. For this purpose the future of the Indicative (see the use of the fut. p. 163) is ordinarily used, the context or some particle determining that this sense of the verb is required. The pronoun *عَلَّ* sometimes serves this purpose; as *עָלַי* *וְיָ* does in Hebrew. Hence in Numbers xi. 29 we have *עָלַי* *בְּיָמַי* *וְעַבְדָּי* *בְּיָמָם* *O that all the people of the Land were prophets*; Judges ix. 29: *עָלַי* *בְּיָמַי* *אֶמְלֶכֶם* *O that this people were given into my hands*. *וְ* too is found to indicate the Optative mood; as, *עָלַי* *בְּיָמַי* *וְנָפְתִים* *that we might die*, Ex. xvi. 3. Hoffman and Agrell have collected passages in which one of the particles *وְ*, *كَلِمَةٌ*, *أَمَلَةٌ*, *كَلِمَةٌ*, is employed to denote this mood.

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

57. *Syntax of Adverbs.*

The repetition of adverbs, like that of nouns, expresses intensity; as, *بِجِدِّ جِدِّ* *very badly*: or diversity; as, *هُنَا وَهُنَا* *hither and thither*: or continuation; as, *بِجِدِّ جِدِّ* *by little and little*.

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

Adverbs derived from the names of nations ending in *ل* are found sometimes *with* and sometimes *without* a prefix; as, *بِجِدِّ جِدِّ*, or *بِجِدِّ جِدِّ* *Syriace*; *بِجِدِّ جِدِّ* or *بِجِدِّ جِدِّ* *Arabice*. So we have *بِجِدِّ جِدِّ*, or *بِجِدِّ جِدِّ* *Græce*, *بِجِدِّ جِدِّ*, or *بِجِدِّ جِدِّ* *Ægyptiace*.

An adverb is expressed by means of a noun with *ب* prefixed; as, *بِجِدِّ جِدِّ* *a moment of time*, *بِجِدِّ جِدِّ* *immediately*, *بِجِدِّ جِدِّ* *daily*. Again, an adverb is formed by a noun with *ت* prefixed; as, *بِجِدِّ جِدِّ* *astutely*, *بِجِدِّ جِدِّ* *craftily*, *بِجِدِّ جِدِّ* *lastly*, *بِجِدِّ جِدِّ* *faithfully*, *بِجِدِّ جِدِّ* *diffusely*.

58. *Syntax of Prepositions.*

Prepositions are employed in connection with verbs; thus, **ع** is found with verbs signifying *to confess* or *deny*; also many verbs of sense are construed with **ع**; as, **ع** **يُؤَيِّبُ** **ع** **م** *who shall confess me*, **ع** **يُنْكِرُ** **ع** **م** *who shall deny me*, **ع** **لَا** **تَرَى** **ع** **م** *let me not see his death*.

The preposition **ع** is used with verbs of *entering* or *ascending*; as, **ع** **مَنْ** **دَخَلَ** **ع** **بَابًا** **ع** **م** *whoever does not enter by the door*, John x. 1, 2.

ع with verbs of *covering* or *commanding*; as, **ع** **تَشَعَّرَ** **ع** **م** *he covered*, Matth. xvii. 5; **ع** **أَمَرَ** **ع** **م** *he commanded*, 2 Chron. xxxvi. 23.

ع with verbs of *separating* or *distinguishing*; as, **ع** **فَرَّقَ** **ع** **بَيْنَ** **ع** **م** *God separated between the light and the darkness*, Gen. i. 4.

ع with verbs of *coming*; as, **ع** **جَاءَ** **ع** **م** *he came*, Mark i. 7: of *going*; as, **ع** **ذَهَبَ** **ع** **م** *he departed*, John vi. 2; **ع** **جَرَى** **ع** **م** *he ran*, 1 Cor. xiv. 1.

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

The prefix **ع** is sometimes not expressed, but

understood, before a noun in a state of construction; as, $\text{אֲנִי אֲנִי אֲנִי אֲנִי} \text{ אֲנִי} \text{ אֲנִי} \text{ אֲנִי} \text{ אֲנִי}$ *in my Father's house are many mansions*, John xiv. 2. See also Acts vii. 20; xiii. 29.

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

After בֵּין and other particles signifying *between*, various particles are used, which in English have the force of the conjunction *and*. 1st. The copulative ו itself; as, $\text{בֵּין אֲנִי וְאֲנִי}$ *between interior and exterior*, Bar Heb. p. 478. l. 3. $\text{בֵּין אֲנִי וְאֲנִי}$ *between the armies and the chiefs*, ib. 604. l. 17. 2nd. *Lomad* frequently; as, $\text{בֵּין אֲנִי וְאֲנִי}$ *between Haran and Edessa*, Bar Heb. p. 60. l. 13. $\text{בֵּין אֲנִי וְאֲנִי}$ *between earth and heaven*, ib. 275. l. 5; $\text{בֵּין אֲנִי וְאֲנִי}$ *between you and the sons of the Church*, Assem. T. III. p. 307. last line. $\text{בֵּין אֲנִי וְאֲנִי}$ *between them and the waters*, Bar Heb. p. 511. l. 9, 10. 3rd. by

וְ; as, וּבֵינֵיהֶם וּבֵינֵינוּ *between him and them*, Matth. xx. 17. וּבֵינֵנוּ וּבֵינֵךָ *between me and thee*, Bar Heb. p. 270, l. 19. וּבֵינֵיהֶם וּבֵינֵנוּ *between them and the army*, ib. p. 412. l. 19.

וְ does not take an affix; but the affix follows with וְ prefixed to it; as, וְבֵינֵנוּ וְבֵינֵךָ *between him and his mother*, Bar Heb. p. 507. l. 16, 17. וְבֵינֵנוּ וְבֵינֵךָ *between him and the king*, ib. p. 421. l. 2, 3. וְבֵינֵנוּ וְבֵינֵךָ *between thee and them*, ib. p. 408. l. 10.

When וְ is followed by the prefix וְ the two particles have the force of *usque ad* in Latin. וְעַד מוֹתוֹ *and he was there until the death* (of Herod), Matth. ii. 15.

בְּ; *without*, takes no affix; but when a pronoun follows, it is a separate pronoun; as, בְּנִי בְּ; *without me*, John xv. 5.

A noun called by Agrell *nomen nudum*, i.e. a noun without prefixes or affixes, is used as a preposition; as, לְיָ *for*, Bar Heb. p. 263, last line; לְיָ *for my life*. בְּ *in*; as, בְּ *in investigation*, ib. p. 59. l. 8.

59. Conjunctions.

A conjunction is on many occasions not expressed in a sentence, but understood. The conjunction *and* (*Asyndeton*); as, וַיָּקָם וַיֵּלֶךְ *he arose (and) went*.

Matth. ix. 7. *Arise, go*, Gen. xxxi. 13. *arise walk (and) go on thy feet*. Acta Mart. II. p. 293. See also Is. xxxvii. 37. In the two last examples the Vau would naturally drop out, as commands are often given under the influence of excitement, and consequently in as few words as possible. We have also an ellipsis of *o* in 2 Kings ix. 32; *two or three eunuchs*. See Isaiah xviii. 6. *is* is sometimes understood; as, *and (if) tribulation should happen to him*, Gen. xlii. 38.

Vau is often found prefixed to each word, or step of the sentence; as, *Our Saviour suffered, and died, and was buried, and arose, and ascended to heaven*. Bar Heb. p. 51, last line. In explanation of this liberal use of the Vau, Hoffman in his Gram., p. 383, note, says, "Animo commotis etiam polysyndeton interdum placet."

A conjunction is repeated when the clauses of the sentence to which the said conjunction is appended are used correlatively; as, *o.....o*, Ex. xxi. 16; *.....o*, Gen. xxiv. 25; *o.....o*, Rom. i. 16; *.....o*, Matth. vi. 24. Different conjunctions are frequently employed in a sentence in this correlative manner; as, *o.....o*, Is. lv. 9; *o.....o*, Acts i. 11; *o.....o*, 2 Cor. xii. 2; *o.....o*, Rev. x. ii. 2.

The particle و , besides being a pronoun and a mark of the Gen. is also used as a conjunction. When it has the force of *that*. i.e. when it is *causal*, it is constructed with a verb in the future; but when it is used in another sense, it may be found with a præterite. See Matth. i. 22; ii. 8, 12, 15. &c. It is found in connection with many other particles; as, و أَيْنَ *whither*, Matth. vi. 19. و أَيْنَمَا *wheresoever*. Bar Heb. p. 328, l. 10. و أَمَّا *as that*, John viii. 28, و أَمَّا *when that*, ib. و لِأَنَّ *because*, Bar Heb. 112, lines 7, 8. و بَعْدَ *after that*, ib. 39, 7. و عِنْدَ , Matth. xxvi. 22; Luko xxii. 20. و عِنْدَ *when*, Mark iv. 29. و لِأَنَّ *because*, Mār Jacob's Scholia, p 1, l. 3. و لِأَنَّ *because*, Bar Heb. 158, 12. There are instances in which the conjunction و is omitted, أَنَا أَتِي أَتِي أَتِي *I go (that) I may catch fishes*, John xxi. 3. Here is clearly an ellipsis of و before أَتِي .

The copulative و has the force of *that*; especially after verbs of *asking* or *commanding*. Ephraim T. I. p. 84, F 6. 7; p. 446, D. 8. 9. In Job v. 7, و has the force of أَنَّ .

There are other conjunctions, which have exceptional uses. أَنَّ is employed in making a comparison, and thus it performs the office which is usually assigned to أَنَّ ; as, "it shall be more tolerable for Tyre and Sidon in the day of judgment أَنَّ أَنَّ *than for you*," Matth. xi. 22.

أَنَّ is used with a formula of imprecation; as, "God

do so to thee, and more also, $\text{אִם מִן הַיּוֹם הַזֶּה אֶסְתַּלֵּם לְךָ} \text{ if thou conceal from me a thing,}$ 1 Sam. iii. 17. "David swear, saying, So do God to me, and more also, $\text{אִם אֶחְכֹּם לֶחֱמֵן שֶׁמֶר יִבְרָת מִמֶּנּוּ} \text{ if I taste bread before the sun be down,}$ 2 Sam. iii. 35. See also 2 Kings vi. 31. Cant. i. 9. $\text{וְאִם} \text{ the same as } \text{וְאִם} \text{ has the force of } \text{yea, verily,}$ in Job. ii. 5, and elsewhere.

60. Interjections.

Interjections which denote threats have commonly the preposition ל following; as, Eccles. x. 16, $\text{וְאִם} \text{ woe to thee. Matt. xxiii. 13, } \text{וְאִם} \text{ woe to you. 1 Sam. iv. 8; } \text{וְאִם} \text{ woe to us. See Matth. xiii. 7; xxiii. 13. Sometimes the preposition is } \text{לָם}; \text{ as, Jer. L. 27, } \text{וְאִם} \text{ woe to them; or, } \text{כִּי} \text{ according to Amira, Gram. p. 449, } \text{וְאִם} \text{ woe to this generation. When interjections are employed to express lamentation, the nouns which follow do not receive a preposition; as, } \text{וְאִם} \text{ alas, my daughter, Judges xi. 35. See 1 Kings xiii. 30; Rev. xviii. 10, 16, 19.}$

אֵי is a particle of invoking as well as of affirming. See Gen. xxx. 34. $\text{אֵי} \text{ O that is almost always joined with the particle } \text{בִּי}; \text{ as, } \text{אֵי} \text{ O that ye would bear with me, 2 Cor. xi. 1. See also Gal. iii. 4.}$

$\text{הִנֵּה} \text{ behold! This interjection serves to mark emphatically the sentence, or that part of the sentence,}$

no particle to mark them; but which the context shews to be. In these cases the prominent word in the question commonly begins the sentence: אָס לֵאמֹר $\text{אַתָּה מֶלֶךְ הַיְהוּדִים}$ *art thou the king of the Jews?* Matth. xxvii. 11.

A question with $\text{וְ$ ordinarily comprises an affirmation; as, $\text{אָמַרְתָּ אֵלַי אַחֲרַיִם חֹדָשִׁים וְעַתָּה אָמַרְתָּ אַחֲרַיִם חֹדָשִׁים}$ *say not ye that after four months cometh harvest?* John iv. 35. When, however, a question is asked by אָמַרְתָּ a negative is implied; as, $\text{אִם יָכוֹל הַדֵּבַר הַזֶּה לַעֲשׂוֹת הַבְּלִינְדִים}$ *is a devil able to open the eyes of the blind?* Job x. 21. Sometimes a doubt is implied; as, $\text{אֲנִי הָיִיתִי אֲדֹנָי}$ *Lord, is it I?* Matth. xxvi. 22. See also John ix. 27; xviii. 25. The last remark is applicable to the particle $\text{וְ$ when it is used interrogatively; as, $\text{וְיֵשׁוּעַ מְצִיב אֵת הַבְּרִית הַזֶּה עַל הָאָרֶץ}$ *and shall He find faith on the earth?* Luke xviii. 8. The particle אִם is employed to express what Uhlemann calls *indirekte Frage*; as, that *thou* tell us $\text{אִם אַתָּה הָאֵלֹהִים בְּרִישׁוֹתַי}$ *whether thou art the Christ, the Son of God?* Matth. xxvi. 63.

The interrogation is sometimes continued by means of the disjunctive $\text{וְ$ to make, it would seem, the question more distinct and definite; as, $\text{מִי עָשָׂה אֵת אֵלֵינוּ אִם הוּא אִם אֲבוֹתָיו}$ *who hath sinned? this man or his parents?* John ix. 2. $\text{אָמַרְתָּ אֵלַי אֲנִי הָאֵלֹהִים אֲשֶׁר יְהוָה מְבַרְכֵנוּ אִם לְאֵל אֲחֵר}$ *art thou he that should come, or do we look for another?* Matth. xi. 3. See also Assem. T. I. p. 87.

The affirmation or denial of a question is usually made by keeping back the verb and pronoun, which define the question; as, $\text{مَعْنَاكُمُ أَيُّهَا السَّمْعَاءُ: أَتَسْمَعُونَ}$ *have ye heard, my brethren, that which I have said?* And they answered, *We have heard every thing which thou hast said.* Assom. T. I. p. 375. l. 7.

62. Enallage of Persons.

The enallage of persons does not occur so frequently in Syriac as in Hebrew, and especially as in the Hebrew Psalms; but some instances are met with in the Syriac Scriptures; as, $\text{مَنْ لَمْ يَحْكَمْ جَارَهُ$ *wherefore thou art incircusable, O man who judgeth his neighbour,* where we have $\text{مَنْ لَمْ يَحْكَمْ}$ for تَحْكُم Rom. ii. 1, *i.e.* the 3rd. person for the 2nd. $\text{لَمْ يَكُنْ كَمِثْلِكَ: وَبَعَثَ$ *there is not a God like unto thee, forgiving iniquity,* and *passing by the transgression of the residue of his inheritance, and retainest not;* where we have $\text{لَمْ يَكُنْ كَمِثْلِكَ}$ for تَكُنْ كَمِثْلِكَ , Micah vii. 18, *i.e.* the 3rd. pers. for the 2nd. $\text{قُلْ لِي أَتَسْتَعِينُ: أَمْ تَرْجُو أَنْ تَكُونَ تَحْتَ الشَّرْعِ$ *say to me, ye who wish to be under the law,* where we have قُلْ لِي for قُلْ لَكَ , Gal. iv. 21, *i.e.* the 3rd. pers. for the 2nd. See also Isaiah xlii. 24.

63. *Ellipsis.*

This figure occurs most frequently in the omission of the substantive verb; as, *وَمِنْ حَسْبِ نَسَبِهِ* and his name was Joseph. *أُولَئِكَ الَّذِينَ هُوَ أَمْثَلُ* those who (are) like him, Bar Heb. 328. 12. There are other words which it is sometimes necessary to supply in order to complete the sense; as, a subs. in Eccles. vi. 3, *لَنْ يَكْفِيَكَ مِائَةُ* if a man shall beget a hundred, namely sons; *سَبَّأْتُ مِائَةَ* once have I sworn, where *أَنْتَ* is understood, Psalm lxxxix. 35; *أَفْ سَكَّرَ بِحَلِيمَةٍ* also these things that were written (were written) that ye may believe, John xx. 35.

There are very many passages in which a verb of some kind or another has to be supplied, in order to complete the sense; as, *حَتَّىٰ تَأْتِيَكَ الْمَعَالِمُ* until when? viz. wilt thou bring assistance, Ps. vi. 4; *حَتَّىٰ تَخْفَىٰ حَتَّىٰ تَحَلَّىٰ* thy blessing (may it come) upon thy people, Ps. iii. 9; *تَأْتِي الْبُحْتَانُ وَبِئْسَمَا أَجْمَعُوا* the destruction of the impious and the wicked (will come) together, Isaiah i. 28. There are some sentences in which a word requires to be repeated, in order to obtain a full and connected sense; as, *بِمَا كُنْتُ لَفِي سَكْرَةٍ* but all this which was done (was done) that it might be fulfilled, Matth. i. 22. See also John xx. 31; Rom. v. 20; Heb. vii. 18, viii. 3.

An accusative is sometimes omitted; as, $\text{בָּרָא} \text{ } \text{שָׁה}$ *she brought forth*, viz. *sons*, Gen. xvi. 1; $\text{בָּרָא} \text{ } \text{נִשְׂתָּה}$ *he took* viz. *a wife*, Neh. xiii. 25; $\text{בָּרָא} \text{ } \text{לֹט}$ *he cast*, viz. *the lot*, 1 Sam. xiv. 42. Also to בָּרָא in John ix. 7, some such noun as לֹט is to be supplied.

A nominative is occasionally omitted; as, $\text{בָּרָא} \text{ } \text{נִשְׂתָּה} \text{ } \text{כִּלְמָה}$ *will (his anger) be retained for ever?* Jer. iii. 5. There is also an ellipsis in the Hebrew.

A noun expressed in the early part of the sentence is not repeated in a following part with some genitive, although required by the sense, the genitive alone being put; as, $\text{כְּכֹל} \text{ } \text{אֲבָרָה} \text{ } \text{אֵלֶּיךָ} \text{ } \text{אֲבָרָה}$ *the glory as (the glory) of the only begotten of the Father*, John i. 14. In the Greek, *δοξαν* is repeated. $\text{בָּרָא} \text{ } \text{לְבָשָׁתוֹ} \text{ } \text{בָּרָא}$ *his clothing was (the clothing) of hair*, Matth. iii. 4. $\text{אֲנִי} \text{ } \text{בָּרָא} \text{ } \text{בָּרָא} \text{ } \text{בָּרָא}$ *I have a testimony, which is greater than the testimony of John*, John v. 36. In comparisons this mode of construction is prevalent, of which the last example is an instance. An ellipsis of a word expressing a definite portion of time; as, $\text{בָּרָא} \text{ } \text{אֶתְּךָ}$ *a day*, or $\text{בָּרָא} \text{ } \text{אֶתְּךָ}$ *a year*, is quite common.

63. Collocation of Words.

In general the collocation of words in Syriac is simple and natural; but in some instances it departs

from the ordinary rules. A few of these instances it may be well to notice.

The verbs لَو and أَعْنَى are sometimes so placed in a sentence that the grammatical connection of the former part with that of the latter is dis severed; as, $\text{لَو} \text{لَمَّا} \text{لَمَّا} \text{لَمَّا}$ and *Moses was eighty years old*, Ex. vii. 7; $\text{لَمَّا} \text{لَمَّا} \text{لَمَّا}$ and *they say to us, make bricks*, Ex. v. 16; $\text{لَمَّا} \text{لَمَّا} \text{لَمَّا}$ *I am a hundred and twenty years old*, Deut. xxxi. 2. A personal pronoun standing for the logical copula is found placed between two nouns in a state of regimen; as, $\text{لَمَّا} \text{لَمَّا} \text{لَمَّا}$ *we are the seed of Abraham*, John viii. 33

In a long sentence the verb is occasionally found at the end of it, and separated a long distance from its object; as, $\text{لَمَّا} \text{لَمَّا} \text{لَمَّا}$ *he made.....a banquet*, Ephraim T. II. p. 210. D. 6...E. 3. The verb is also found separated by many words from its auxiliary; as, $\text{لَمَّا} \text{لَمَّا} \text{لَمَّا}$ *if thou art indeed able..... to read*, ib. T. II. p. 211. C. 8...D. 2. $\text{لَمَّا} \text{لَمَّا} \text{لَمَّا}$ *and he did not wish to be fatigued*; where the verb comes before that on which it depends, ib. T. II. p. 212. C. 5, 6. The infinitive with لَمَّا prefixed comes before the verb on which it is dependent in Ephraim T. I. p. 83. D. 3, 4.

A noun sometimes comes after both the verb and

its object; as, $\text{ܒܘܣܝܢܐ ܘܘܫܘܥܝܢܐ ܘܘܫܘܥܝܢܐ ܘܘܫܘܥܝܢܐ}$ *for they feared lest the people should stone them*, Acts. v. 26. The object is found between the auxiliary and the verb in Matth. xxi. 1, and other places.

There are instances of particles occupying unusual places; as the Adverb ܕܘܫܘܥܝܢܐ in Mark i. 45; ܕܘܫܘܥܝܢܐ ܘܘܫܘܥܝܢܐ *openly to enter the city*; ܘܘܫܘܥܝܢܐ in ܘܘܫܘܥܝܢܐ ܘܘܫܘܥܝܢܐ *reprove me not in thine anger*, Ps. vi.2.

64. Syriac Metres.

According to Hahn, the first hymnologist of the Syrians was the celebrated Gnostic Bardesanes, who flourished in the second half of the second century. In this he is in some degree supported by Ephraim in his 53rd homily, against heretics, T. II. p. 558, where, although he does not actually assert that Bardesanes was the inventor of measures, yet he speaks of him in terms which show that he not only wrote hymns, but also imply that at least he revived and brought into fashion a taste for hymnology. These are his words: $\text{ܘܘܫܘܥܝܢܐ ܘܘܫܘܥܝܢܐ ܘܘܫܘܥܝܢܐ ܘܘܫܘܥܝܢܐ}$ *he composed hymns, and adapted them (mixed) to musical sounds; he also composed psalms, and intro-*

duced metres, and distributed words by measures and weights. These hymns were, according to the same authority, called by various names. They were denominated ܘܨܡܝܗܘܢ , which word, according to Castell by Michaëlis, signifies *Hymns consisting of many strophes*, ܘܨܡܝܗܘܢ poems, ܘܨܡܝܗܘܢ songs, and ܘܨܡܝܗܘܢ or ܘܨܡܝܗܘܢ Psalms. It is stated that he wrote 150 Psalms in imitation of the number of the Psalms of David. Whether the poems bearing the different names here mentioned make together the number 150, or whether they are comprised in the ܘܨܡܝܗܘܢ alone, is not certain.

Ephraim says that the heresy of Bardesanes became powerful, because the people were taught through poetry, and they were consequently influenced and charmed by the melody of his numbers. It was by this contrivance that he succeeded in infusing his poison into the minds of those who were attracted by the power of his teaching. He gathered around him a company of youths whom he taught to sing to the harp. Ephraim says, in T. II. p. 439. D, ܘܨܡܝܗܘܢ ܘܨܡܝܗܘܢ ܘܨܡܝܗܘܢ ܘܨܡܝܗܘܢ by the melodies of his Psalms he corrupted the youth. It is to be regretted that of the Hymns of Bardesanes, which it appears, in consequence of their high poetic merit, exercised an extensive influence over the religious opinions of the age in which he lived, and gave so much strength and popularity to his gnostic errors, a very few fragments only

remain. These fragments are to be found scattered over the works of Ephraim. It is to this holy father that we are indebted for all we know of the Hymnology of Bardesanes, and of the cause it was meant to serve. His testimony, however, after making some allowance for his zeal against the gnostic heresy, which determined him to concentrate all the powers of his mind to put it down, ought for anything we know to the contrary, be accepted as in the main correct.

On the subject of the metre in which Bardesanes wrote we must continue to speak on the same authority. At the foot of hymn 65 *adversus scrutatores* there are these words ܡܠܟܘܬܗ ܡܫܕܚܘܬܗ ܥܕܘܬܗ ܕܡܫܕܚܐ ܩܠܐ *Here end seventeen hymns to the measures of the songs of Bardesanes.* These hymns are numbered 49 to 65 inclusive. It is a pity that the Benedictine edition did not arrange them metrically, so that the measure of the verse might be at once presented to the eye. After a short examination, however, it may be ascertained that these poems are written in pentosyllabic verse, *i.e.* each line consists of five syllables. Hahn, in his "Bardesanes Gnosticus," p. 35, has given the first strophe consisting of twelve lines of the 49th hymn. The twelfth line is as follows, ܩܠܘܢ ܕܡܫܕܚܐ ܕܡܫܕܚܐ ܕܡܫܕܚܐ *glory to him who was pleased with him.* This is a doxology, and such it may be observed is the last line of each strophe of

the poem. It is probable that in the Church service, the custom was for the congregation, or the whole choir at least, to sing the doxology. In some poems, such as the 53rd, the doxology is found only at the end of the first strophe; but in such cases it is most likely that it was understood at the end of each of the others. There are other hymns, such as the 60th and 64th, that contain no doxology. Hahn conjectures that in these, the congregation might have used some one of the doxologies best known at the time. Sometimes the doxology consists of two or three verses, as in hymn 50, p. 19, D and E, where we have,

ܩܘܒ ܕܡܠܟܘܬܗ
ܕܡܠܟܘܬܗ ܕܡܠܟܘܬܗ

Praise to him, who sent him

Blessed be his coming.

Harmonius, the son of Bardesanes, stands next in the history of this subject, both chronologically and for his successful cultivation of sacred poetry. He is reported to have studied at Athens, and to have become well acquainted with the literature of the Greeks. Some writers have stated that he indeed was the first to compose hymns in Syriac, and they assign to him the honours, which by an almost general consent have been assigned to his father. This statement is not in any way confirmed by Ephraim, who, in consequence of his position and of the time in which he lived, is undoubtedly entitled to be regarded as the

greatest authority. It is said that he also trod in the footsteps of his father in regard to the gnostic doctrines, and that in imitation of Bardesanes, he, too, wrote poetry for the purpose of propagating these tenets. In Assemani Bibl. Orient., Tom. I., p. 48, note, is the following extract from a Syriac MS. in the Vatican on Eccles. Hist. ܘܢܘܩܪܝܢܘܢ ܕܘܕܝܢܘܨܘܢ ܕܒܪܕܝܢܘܨܘܢ ܕܘܕܝܢܘܨܘܢ ܕܘܕܝܢܘܨܘܢ ܕܘܕܝܢܘܨܘܢ
ܘܢܘܩܪܝܢܘܢ ܕܘܕܝܢܘܨܘܢ ܕܘܕܝܢܘܨܘܢ ܕܘܕܝܢܘܨܘܢ ܕܘܕܝܢܘܨܘܢ ܕܘܕܝܢܘܨܘܢ
ܘܢܘܩܪܝܢܘܢ ܕܘܕܝܢܘܨܘܢ ܕܘܕܝܢܘܨܘܢ ܕܘܕܝܢܘܨܘܢ ܕܘܕܝܢܘܨܘܢ ܕܘܕܝܢܘܨܘܢ
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Harmonius, the son of Bardesanes, formerly composed songs of praise and infusing (mixing) his impiety in them, he, by the sweetness of the measures, allured the attention of the hearers and ensured them to destruction.

How far the statement of Ephraim (p. 191) may be relied on, it may not be easy to say, but it is evident that he himself believed that the Edessenes were strongly influenced by poetry and music. Whether the motive he imputes to Bardesanes, which has been quoted, be correct or not, it is certain that Ephraim also made use of this instrument for counteracting the baneful effects which the writings of Bardesanes had produced. He looked upon these effects with great dismay, and expressed himself against them in the strongest terms. In his life, accompanying his works, Tom. VI. p. 53, by an anonymous author, he is made to say: *curse* *to* *he, who shall say, as he (Bardesanes) said: let him be anathema who shall believe, as he believed &c.* We are told by this biographer what means Ephraim adopted to bring back the followers of Bardesanes to

the pure doctrines of the Church. He established *daughters of the convent, he taught them odes and scales of music and responses. Every day these daughters of the convent were gathered together in the church. Ephraim, as the father, stood in the midst of them, arranging and teaching them the various chants, &c., till all the city was gathered together to him, and the adverse party was confounded and defeated.* The extant works of Ephraim prove that he must have diligently cultivated this art. A considerable portion of them consists of compositions in various metres. Whatever obscurity and doubt exist as to the origin of hymnology among the Syrians, it is certain that at no time subsequent to Ephraim did it reach a higher state of perfection than it attained to through the labours of that holy father.

I have already said that the metre in which Bardesanes wrote is pentesyllabic, *i.e.* that each line consists of five syllables. Metres in Syriac, so far as a knowledge of them has come down to us, consist not of a particular number of feet as in Greek and Latin, but of a certain number of syllables. Dr. Burgess, indeed, whose Essay on this subject in his "select metrical hymns and homilies of Ephraim Syrus," is by far the best with which I am acquainted, thinks that there are traces of an artificial arrangement of words, by which the sense is in some cases obscured, and that there might have existed among them a theory as to accent or quantity. If so, that theory

ܐܘܫܘܩܘܩ *samenph*, ܐܘܫܘܩܘܩ *hochanph*, &c. It is also met with in verbs ܐܘܫܘܩܘܩ; as, ܐܘܫܘܩܘܩ; *d'lo-mar*; in Greek words beginning with Σ, which, in passing into Syriac, takes the initial |; as, ܫܘܩܘܩ Syr, ܫܘܩܘܩ *skimo*. In words of three syllables, the vowel of the first is elided when the middle syllable has a long unchangeable vowel; as, ܐܘܫܘܩܘܩ; *r'buttho*. In the middle of a word the vowel is sometimes passed over in the pronunciation: in verbs; as, ܐܘܫܘܩܘܩ; *ethph'lag*; in nouns, especially where the second syllable has the vowel ܐ; as, ܐܘܫܘܩܘܩ; *alutho*. The vowel at the end of a word may fall away: in a verb, when the grammatical form will continue to be known, notwithstanding the vowel is omitted in the pronunciation; as, ܐܘܫܘܩܘܩ; *Al'ph*; ܐܘܫܘܩܘܩ; *sob'rath*; in a noun, as, ܐܘܫܘܩܘܩ; *pagr'*.

There are instances where the first syllable of a verse is taken away and made in the pronunciation the last syllable of the preceding verse. Thus the deficiency in the first verse is supplied by the redundancy of the next. In hymn 51, Tom. III. p. 94, line 13, we have ܐܘܫܘܩܘܩ; *tsoro-pen*, where *tsoro* ends one verse, and *pen* begins the one which immediately follows.

Diæresis lengthens a word by one syllable; so that monosyllables become dissyllables, &c. Diæresis, therefore, performs pretty much the same office as *Mehagyono* (§ 9.). The difference between them seems to consist principally in this. Diæresis gives the force of a vowel in the pronunciation, where there would

otherwise be a *moving sheva*, and *Mehagyono* exercises the same force where there would otherwise be a *quiescent sheva*. Examples are, ܠܗܠܝܗܘܢ *halayhun*; as if ܠܗܠܝܗܘܢ; ܡܬܚܙܐ *methchze*, pronounced in case of Diæresis *methcheze*; ܫܒܚܐ *schbak* becomes in the same way *schebak*,

APPENDIX.

It is stated in § 10, that a simple point is sometimes used for various purposes. The practice of the Syriac writers appears to have been to employ a point, which, by its position above or below the letter to which it is annexed, would determine the true signification of a word that would otherwise, in the absence of the vowels, remain ambiguous. It is probable that the position of this point defined in some degree the kind of vowel intended to be supplied, and thus served as a guide in the pronunciation. The following instances of its application, taken principally from the Grammars of Amira, Hoffman and De Dieu, will illustrate the nature and utility of this sign.

}	ܐܘܪܐ	ܐܘܪܐ [̇]	<i>who ?</i>
{	ܐܘܪܐ	ܐܘܪܐ _̇	<i>hand.</i>
{	ܐܘܪܐ	ܐܘܪܐ [̇]	<i>coming.</i>
{	ܐܘܪܐ	ܐܘܪܐ _̇	<i>he came.</i>
{	ܐܘܪܐ	ܐܘܪܐ ^{̇̇}	<i>a sign.</i>
}	ܫܘܡܐ	ܫܘܡܐ [̇]	<i>wretched.</i>
{	ܫܘܡܐ	ܫܘܡܐ _̇	<i>evil.</i>
}	ܫܘܡܐ	ܫܘܡܐ [̇]	<i>warping, part. fem.</i>
{	ܫܘܡܐ	ܫܘܡܐ _̇	<i>mourning.</i>

וֹ	וֹ	<i>he.</i>
וּ	וּ	
וְ	וְ	<i>she.</i>
וּ	וּ	
וְ	וְ	<i>they, male.</i>
וּ	וּ	
וְ	וְ	<i>they, fem.</i>
וּ	וּ	
וּ	וּ	<i>to her.</i>
וּ	וּ	<i>to him.</i>
וְ	וְ	<i>who</i>
וְ	וְ	<i>from.</i>
וְ	וְ	<i>king.</i>
וְ	וְ	<i>advice</i>
וְ	וְ	<i>work.</i>
וְ	וְ	<i>urgent.</i>
וְ	וְ	<i>working.</i>
וְ	וְ	<i>unjust.</i>
וְ	וְ	<i>iniquity.</i>
וְ	וְ	<i>infant.</i>
וְ	וְ	<i>year.</i>
וְ	וְ	<i>sleep.</i>

It appears, from the foregoing examples, that this point performed the office of vowels; that when it was placed over the letter, it denoted for the most part one of the vowels γ , ϵ , and when beneath the letter, it denoted ι , η , or λ .

This point was further used to distinguish the persons and tenses of verbs. When it was put beneath the letter, it denoted,

1. All the persons of the præterite, the first of the sing. numb. being excepted. The third person sing. fem. has this point frequently on the left-hand side of the last letter λ .

2. The imperative and infinitive whenever any point is found.

3. All persons of the future, the first of each number being excepted.

When it is placed above a letter in verbs, it denotes,

1. The first person of the præterite.

2. The active participle; as, in Peal conjugation فعل فعل , Paal فعل فعل ; unless one of the letters ا و ي requires it to be placed below; as, فعل or فعل .

3. The first person of both numbers of the future.

The following paradigm of the Peal conjugation of فعل will exemplify what has been now stated.

Præterite.

Fem.	Masc.	
{ جَاهَدَتْ جَاهَدَتْ جَاهَدَتْ	جَاهَدَ	3rd pers. sing.
	جَاهَدْتَ	2nd
	جَاهَدْتُمْ	1st
جَاهَدْتِ	جَاهَدْتُمْ	3rd pers. plu.
جَاهَدْتِ	جَاهَدْتُمْ	1st

Infinitive.

جَاهِدْ

Imperative.

جَاهِدْ	sing.
جَاهِدُوا	plu.

Future.

Fem.	Masc.	
تُجَاهِدِينَ	تُجَاهِدُ	3rd pers. sing.
	تُجَاهِدِينَ	2nd
	تُجَاهِدُونَ	1st
	تُجَاهِدُوا	3rd plu.
	تُجَاهِدُونَ	2nd
	تُجَاهِدُونَ	1st

Participle.

جَاهِدٌ	act.
جَاهِدِينَ	pass.

This point in some places is found with one letter, and in other places with another letter of the same word. The distinction is produced only by its situation above or below the word.

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دُؤْمَانُ	December,
جَانُوبُ	January,
فَبْرُؤَالُ	February,
أَبْرُؤَالُ	March,
أَبْرِيْلُ	April,
أَيُّنُ	May,
سَبْتِيْنُ	June,
أَبْرِيْلُ	July,
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