

SYRIAC GRAMMAR.

BY

GEORGE PHILLIPS, D.D.

PRESIDENT OF QUEENS' COLLEGE CAMBRIDGE.

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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>
هَاعَدًا or هَعَدًا	سليم	<i>silver.</i>
صَلْدًا	.. .	پتکر	<i>idol.</i>
قَمَطَص	سرپوش	<i>covering of the head</i>
كَنْجَرَال	.. .	کنجرال	<i>prefect of the treasury.</i>
دِيمًا	. . .	ديو	<i>a demon.</i>

Greek words.

تُطُوس	τύπος,	تُومُوس	τόμος.
كَانُون	κανών,	كَلَمِي	κλήμις.
رُغِيوس	ργίος,	مِي	μί.
أَرْغَانُون	ἄργανον,	رُغِيوس	ργίος.
أَنْبِي	ἀνάγκη,	دِي	δί.
أُوسِي	οὐσία,	هُسُودُوس	σύνοδος.
أَشْجِي	σχῆμα,	أَنْبِي	εὐαγγέλιον.

3. *Latin Words.*

أُولُوم	uluum,	أَنْبِي	candela.
أَشْجِي	charta,	أَشْجِي	questionarius.
أَشْجِي	palatium,	أَشْجِي	carruca.
أَشْجِي	cella,	أَشْجِي	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 ܥܘܢܐ *count*, ܡܠܝܚܐ *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 ܐܘܪܘܟܝܢܐ , 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.

NAMES	PINALS				ESTABLISHED	FORMS
	INITIAL	MEDIAL	CONNECTED	NOT CONNECTED		
Olaph	o	l	ol	o	o l	1
Both	b	t	bt	b	b t	2
Gomel	g	m	gm	g	g m	3
Dolath	d	l	dl	d	d l	4
Hē	h	e	he	h	h e	5
Vau	v	u	vu	v	v u	6
Zainu	z	n	zn	z	z n	7
Cheth	ch	th	chth	ch	ch th	8
Toth	t	th	tth	t	t th	9
Yud	y	d	yd	y	y d	10
Coph	c	ph	cph	c	c ph	20
Lonnad	l	nn	lenn	l	l nn	30
Mim	m	m	mm	m	m m	40
Nun	n	n	nn	n	n n	50
Sennkath	s	nn	senn	s	s nn	60
Ee	e	e	ee	e	e e	70
Pe	p	e	pe	p	p e	80
Tsode	t	s	ts	t	t s	90
Kuph	k	ph	kph	k	k ph	100
Rish	r	sh	rsh	r	r sh	2000
Shin	sh	n	shn	sh	sh n	3000
Thau	th	n	thn	th	th n	4000

{ H unimplicated
as in *hōw*

B, bh (V)

G, Gh

J, Dh

H

V or W

Z

(in Guttural)

T

X in *gēs*

K or C as in *gōw*

L

M

N

S

Hch, S

P, Th (F)

Ts

K (hard)

R

Sh

T, Ts

. 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, ρ in σρ. 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	ρ
Lomad-Olaph	ρ	..	ρ
Lomad-Lomad	ρ	..	ρ

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

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*; **مَوْتَانَا** *motions*; **بَسْمَانَا** *sounds*; **هَمَكَانَا** *positions*; **نَوْنَانَا** *points*.

The following Table exhibits their names, powers and forms:

	Names.	Power.	Figure.		
			Syr.	Greek.	
Ⲫⲏⲛⲁ	Pethocho	a	Ⲫⲏ	Ⲫⲏ	Alpha (A)
Ⲫⲏⲛⲏ	Revotso	o	Ⲫⲏⲛ	Ⲫⲏⲛ	Epsilon (E)
Ⲫⲏⲛⲏ	Chevotso	i	Ⲫⲏⲛ	Ⲫⲏⲛ	Iota (I)
Ⲫⲏⲛⲏ	Zekofo	o	Ⲫⲏⲛ	Ⲫⲏⲛ	Omicron (O)
Ⲫⲏⲛⲏ	Etsotso	u	Ⲫⲏⲛⲏ	Ⲫⲏⲛⲏ	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 $\epsilon\gamma$.

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 , מֵטוֹל , *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 כֹּתוֹב <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> .
ֶ אֵדֹ <i>id-to</i> .

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

אֵיִן *A-plin*, where ² 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*, *iu*, *ou*,

The first occurs at the beginning, middle and end of words, and is produced by the vowel ¹ preceding ²; as, אֵיִן *au-kef*, *he fed*, אֵיִן *tsau-mo*, *the fast*, אֵיִן *ho-nau*, *this is*.

The second, *eu*, is produced by the vowel ¹ preceding ²; as, אֵיִן *Esh-ten*, *I will drink it*.

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

The fourth, *ou*, is when a radical ² is preceded by another ² with ¹; as, אֵיִן *shou-do-yo*, *a promise*.

Yud makes two diphthongs, *ai* and *oi*: *ai* by ¹ before ²; as, אֵיִן *g'lait*, *thou hast revealed*: *oi* by ¹ before ²; 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 | ², 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 הִעֲדָה *he polluted*, הִנְחִיחַ *he comforted*, הִלְדִּישׁ *he polluted*, הִדְבִּישׁ *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 אֲבַיֵּם.

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

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

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

The letters ׀ ◦ ◡ 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 אֲכַלֵּם *kot-litam*, and אַתָּה אֲכַלֵּם *kot-loten*, *ye slay*, masc. and fem.

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

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* ; שְׁטַדְיֹמִיּוֹס *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> ,	זְשֶׁלְגָא
ר	ר	..	רָוץ <i>he run</i> ,	רֹזַח
ה	ה or א	...	הִלָּח <i>he revealed</i> ,	חֵלְח or חֵלְחָא
ש	פ	...	בָּשָׂר <i>flesh</i> ,	פְּשָׂרָא
ג	ג	...	שְׁנַיִם <i>two</i> ,	גְּשָׂיִם
ת sometimes into	כ	..	תַּעֲוָה <i>he wandered</i> ,	כְּתַעְוָא
צ	ס	...	צֹמֵר <i>wool</i> ,	סְצֹמְרָא

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, ܡܠܟܝܫ , מְלִכִּי *his king*.

Revotso (◌) generally to the Hebrew ◌ ; as, ܠܘܨܘܒܝܢܐ , לֹּוֹסֵבִיבִין , ܬܩܫܘܠܐ , תִּקְשׁוּל , *thou shalt visit*, ܬܩܫܘܠܐ , תִּקְשׁוּל , *thou shalt kill*.

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

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

Etsotso (◌) to Cholem, Kamets Chatuph, Shurek and Kibbutz ; as, ܡܘܫܘܒܝܢܐ , מוֹשֵׁבִיבִין , *holiness*, ܩܘܪܫܐ , קוֹרֵשׁ ; ܠܘܠܐ , לוֹלוֹ , *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 ܠܘܠܐ for ܠܘܠܐ ; ܠܘܠܐ for ܠܘܠܐ .

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

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-gō-lau , he is a liar, for os dā-gō-lau ; os ho-uuu , this is, for os ho-uuu .

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

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 and with and be prefixed, then the radical and receives a Rukok; as, and , and .

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, اِجْمَاعٌ *new*, اِسْتِغْنَاءٌ *splendour*, &c. But if the letter which follows ʾ be without a vowel, then the one after this will receive Rukok; as, اِجْمَاعٌ *a bird*, اِنْتِقَامٌ *revenge*, اِجْمَاعٌ *foolish*. Four, however, have a Kushoi on the fourth letter, viz. اِيْلَانٌ *an island*, اِجْمَاعٌ *a heifer*, اِنْتِقَامٌ *burning*, and اِحْمَارٌ *a chariot*.

The letter after ʾ, if it be without a vowel, receives a Rukok; as اِجْمَاعٌ *a finger*, اِجْمَاعٌ *a foot*, اِجْمَاعٌ *an ear*, اِحْمَارٌ *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, اِحْمَارٌ *a word*, اِحْمَارٌ *a wing*. Exceptions are اِحْمَارٌ *darkness*, اِحْمَارٌ *a hole*, اِحْمَارٌ *evening*, اِحْمَارٌ *ornament*, اِحْمَارٌ *hair*, اِحْمَارٌ *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, اِحْمَارٌ *a vine*, اِحْمَارٌ *cheese*, اِحْمَارٌ *a plant*, اِحْمَارٌ *phlegm*, اِحْمَارٌ *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 حَشَا receives Kushoi; as, بِئْسَ *just*, جَمْعًا *a congregation*.

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

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

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

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

أُتِلِّمٌ orphan,	أُتِلِّمٌ orphans.
كِتَابٌ book,	كُتُبٌ books.
أُتِلِّمٌ was covered,	أُتِلِّمٌ were covered, (plu. fem.)
أُتِلِّمٌ he arrived,	أُتِلِّمٌ they arrived, (plu. fem.)

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, أُتِلِّمٌ a flock of sheep, to distinguish it from كُتُبٌ a sheep,

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

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

Prepositions with pronominal affixes referring to plural nouns receive these points; as, أُتِلِّمٌ , أُتِلِّمٌ . To this rule there are some exceptions; as, أُتِلِّمٌ and أُتِلِّمٌ , 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, أُتِلِّمٌ , أُتِلِّمٌ , أُتِلِّمٌ , أُتِلِّمٌ m. أُتِلِّمٌ 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, $\text{بِئْسَ$ *Bath not bath, a daughter*. It is found,

- (1) In nouns with the middle radical doubled;
as, مَنَّانٌ *munna*, جَبَلٌ *a hill*, بَشَرٌ *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 $\text{اِنِّ$, as often as it is used in the place of the substantive verb; as, اِنِّ اِنِّ *I am*.

- (3) With Dolath when it is without a vowel before Thau ; as, لذم^{v} *new*.
- (4) With *He* in the following cases,
- (a) In affixes ; as ملكه^{v} *his kings*, سمي^{v} *he called him*.
- (b) In the verb كان^{v} *was*, when it is redundant, or when it assists in forming the imperfect and pluperfect tenses ; as, كان^{v} كان^{v} كان^{v} *he was*, كان^{v} كان^{v} كان^{v} *he was ordering* كان^{v} كان^{v} *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^{v} and هي^{v} , when they are put for the logical copula ; as, هو^{v} هو^{v} هو^{v} *my body it is*.
- (d) In some words which are derived from the Greek and Hebrew ; as, روم^{v} *Rome*, يهود^{v} *a Jew*.
- (e) In the verb عطا^{v} *he gave*.
- (5) With ع in صنع^{v} , when it comes after the active participle used as a present tense ; as, صنع^{v} صنع^{v} صنع^{v} *we create*.
- (6) With Lomad in some forms of the verb مشى^{v} *he went* ; as, مشى^{v} *she went*, مشى^{v} *they will go*.
- (7) With Nun in the four pronouns ان^{v} ان^{v} ان^{v} ان^{v} ,

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

- (8) Rish in زَيْدٌ 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, اِثْكَاتِي ethkatl.

9. Marhetono and Mehagyono.

In many words, when two letters come together, each without a vowel, a line is placed sometimes above and sometimes below the first of these letters. In the former case it is called *Marhetono* (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-

dicato 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, |‛‛‛ i.e. |‛‛‛ a ring; |‛‛‛ i.e. |‛‛‛ 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 ; ܘ ܐ ܢ ܘ ; but to these, others add ܐ, others ܘ, and others ܐ ܘ ܐ. 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. ܘ.

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, לְגִישׁוֹ *gestho*, *wool*; לְשׁוֹ *s'ko*, *he conquered*. Some persons add that י is so pronounced when ט comes after it; as, לְשִׁיבָה *s'kifo*, *a cross*. ט when followed by one of the letters ט, צ, ך is pronounced like י; as, לְחַסְדוֹ *chesdho*, *mercy*; לְרַבּוֹתָיו *azgi*, *he multiplied*. If ז with a Rukok come after ט or ט, each of these letters has the force of ט; as לְרֶכֶתוֹ *rektho*, *lust*; לְעִזְבוֹתָיו *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, לְעִמְשׁוֹ *rám-sho*, *creating*; לְגָרְמוֹ *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, לְיִלְדוֹ *i-léd*, *he begot*; לְפִקְדוֹ *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 $\text{ا} = 500$, $\text{ب} = 600$, $\text{ج} = 700$, $\text{د} = 800$ and $\text{ه} = 900$.

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, $\text{ا} = 1000$, $\text{ب} = 2000$, $\text{ج} = 3000$, $\text{د} = 8000$, $\text{ه} = 9000$, &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. $\text{د} = 80,000$, $\text{ه} = 90,000$,
 $\text{ا} = 200,000$, $\text{ب} = 300,000$, $\text{ج} = 400,000$, $\text{د} = 500,000$. . .
 $\text{ا} = 900,000$, $\text{ب} = 1,000,000$, $\text{ج} = 2,000,000$, &c. . . . $\text{ه} = 4,000,000$.

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

Fractions are represented by means of an oblique line drawn from the left hand to the right, placed over a letter; as, $\text{ا} = \frac{1}{2}$, $\text{ب} = \frac{1}{3}$, $\text{ج} = \frac{1}{4}$, . . . $\text{د} = \frac{1}{10}$, &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, $\text{ص} = 43$, $\text{من} = 351$, $\text{احد} = 1866$. 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, $\overline{\text{ح}} = 72$.

14. *Reading Exercises.*

MATTH VI. 9—13.

اَللّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ اٰلِ مُحَمَّدٍ وَسَلِّمْ
 اٰمِيْنًا وَتَقَعِمًا اَوْ حَاوِلًا. اِنَّكَ لَسَعْدٌ وَهَيْبَةٌ
 مُّحْتَمِلَةٌ. وَمَتَعَهُ لَكَ مِنْتَ اٰمِيْنًا وَاَوْ مِنْ مَتَعِ لَسْتَتِ.
 اِنَّ لَكَ خِيَمَةً اِلٰى حَيْثُ مَجِئَ جَمْعًا مَدِيْنًا وَيُكْرِمُ
 مَدِيْنَتَكَ اِسْلَامًا وَمَتَعَهُ اَكْثَرَ خَلِيْفَةٍ.

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.

وَقَالَتْ لِيَسِيْرِيْمْ اَسِيْرِيْمْ اَسِيْرِيْمْ اَسِيْرِيْمْ اَسِيْرِيْمْ
 اَسِيْرِيْمْ اَسِيْرِيْمْ. اَسِيْرِيْمْ اَسِيْرِيْمْ اَسِيْرِيْمْ اَسِيْرِيْمْ
 اَسِيْرِيْمْ اَسِيْرِيْمْ. اَسِيْرِيْمْ اَسِيْرِيْمْ اَسِيْرِيْمْ اَسِيْرِيْمْ.

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, **كِيْن** *king*, **ضَحِيْب** *sacrifice*. Such words are evidently in their primitive state.

The augmented forms consist of the root augmented by one or more of the letters | ؤ و ص ر ل, which to assist the memory may be called اَعْدَلاب. Thus, **مَذْبَح** *an altar* from **ضَحِيْب** *sacrifice*; **تَلِيْم** *disciple* from **لَبَس** *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, **نَسِيْب** *a friend*; whilst those having (و) with the first radical, or ending in و, لَو, لَو, are *abstract nouns*; as, **ضَهِيْب** *holiness*, **لَوِيْب** *strength*.

Two words are sometimes compounded in sense; as, **كَلِم** *a word*. Sometimes the two words are joined together; as, **حَدِيْب** *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 לַעֲבָד , בְּנֵי , בְּנֵי , בְּנֵי , בְּנֵי , בְּנֵי , &c.

16. Gender.

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

- (1) The names of men and their offices; as, לֹוֹק *Luke*, כֹּהֵן *priest*, לַעֲבָד *musician*.
- (2) Names of nations, rivers, and mountains; as, כְּנָעַן *Canaan*, יַרְדֵּן *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 ָ , ֹ , ֻ , ֺ ; as, לְמַחְמָה *praise*, טוֹבָה *goodness*, עֲוֹנוֹת *confession*, חֵלְמֵי *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 כּ , if the first of these syllables have ו , then in becoming feminine they add another ו to the letter which is next but one before ל ; as, מַלְכָּה *fem.* לְמַלְכָּה *high*, מַלְכָּה *fem.* לְמַלְכָּה *praised*, בְּרָכָה *fem.* לְבְרָכָה *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, אַחִי fem. אַחִיָּה *an acquaintance*, חָבֵר fem. חָבֵרָה *passing*.

Nouns which begin with Zekofo and terminate in אָ, when they become feminine take Chevotso upon the second letter; as, אִשָּׁה fem. אִשָּׁהּ *worthy*, זָבִיָּה fem. זָבִיָּהּ *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, אֲבִירָה fem. אֲבִירָהּ *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, אֲבִירָה fem. אֲבִירָהּ *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, טוֹבָה *good* from טוֹב *masc.* Those ending in אָ quiescent convert it into אָ moveable; as, טוֹבָה *pure*, fem. טוֹבָהּ.

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

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

There are masc. nouns of the def. state in |لٌ|, when ل is one of the radical letters of the noun; as, |سَلْمٌ| *bow*, |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*, |وَيْبَةٌ| *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, |סֵפֶר| and |سُفْرٌ| *book*, |יּוֹם| and |يَوْمٌ| *day*, are masc.; |אֶרֶץ| and |أَرْضٌ| *earth*, |נֶפֶשׁ| and |نَفْسٌ| *soul*, are fem.

Words derived from the Greek do not observe the foregoing rules, but generally retain their own gender, as, |ΔΙΑΘΗΚΗ| *διαθήκη*, 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*, |رَجُلًايْنِ| *men*; 2nd. words ending in |تٌ| or |مٌ| throw away the |تٌ| or |مٌ| and add the termination |يْنِ|; as, |بُيٌّ| *boy*, |بُيًّايْنِ| *boys*; |مَرْكُوبٌ| plu. |مَرْكُوبِيْنِ| *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*; شَبَهٌ *similitude*, شَبَاهٌ *similitudes*; حِصَّةٌ *portion*, حِصَّاتٌ *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, كثْرَةٌ *multitude*, plu. كثَرَةٌ *multitudes*. A few nouns besides the ة take ة on the second letter; as, سَلَامَةٌ , plu. سَلَامَاتٌ *prayers*; سُرَّةٌ *hip*, plu. سُرَاتٌ . Others, instead of ة take ة upon the first letter; as, شَبَهٌ *likeness*, plu. شَبَاهٌ .

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. مُخْتَارَةٌ .

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, رَبُّهُنَّ *Lord*, plu. رَبُّهُنَّ .

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. مُعْتَدِلَةٌ .

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. **أَبْتَمَ** and **أَبْتٍ**.

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**; **بِئْتَمَ** sister, **بِئْتَمَ**; **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 $\dot{\bar{}}^{\circ}$ 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 $\overset{\vee}{\text{جسد}}$ *body*, $\overset{\vee}{\text{غبار}}$ *dust*, $\overset{\vee}{\text{وقت}}$ *time*, $\overset{\vee}{\text{شعر}}$ *beard*.

2. In the second example, we have those nouns which take in the second consonant, but in inflexion it is changed to $\overset{\vee}$ and remitted to the first. The truth is, the vowel $\overset{\vee}$ 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 $\overset{\vee}{\text{ملك}}$ and $\overset{\vee}{\text{ملك}}$; such are $\overset{\vee}{\text{ملك}}$ *king*, $\overset{\vee}{\text{عظم}}$ *bone*, $\overset{\vee}{\text{زوج}}$ *husband*, $\overset{\vee}{\text{لعن}}$ *anathema*, $\overset{\vee}{\text{روح}}$ *soul*.

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

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

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

$\overset{\vee}{\text{عشب}}$ *herb*, def. $\overset{\vee}{\text{عشب}}$, $\overset{\vee}{\text{شهر}}$ *month*, $\overset{\vee}{\text{شهر}}$, and the like, may be considered as belonging to the same class of nouns as $\overset{\vee}{\text{حجر}}$. The Yud has *Chevocho*, 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 *Revocho*; as, $\overset{\vee}{\text{شهر}}$ *month*, $\overset{\vee}{\text{حجر}}$ *haun 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 *u*, 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.
بِنْتٌ	بَنَاتٌ <i>aspect</i>
بَحْرٌ	بَحْرَاتٌ <i>harquet.</i>

Plural.

Def.	Constr.	Abs.
بِنْتٌ	بَنَاتٌ	بَنَاتٌ
بَحْرٌ	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, **بِنْتٌ** *year*, **بِنْتٌ**.

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

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 ו , 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 י 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. אַלְמָנָה .

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 \aleph into \aleph , and the def. is derived from the abs. by changing \aleph into \aleph .

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

Singular.

Def.	Constr.	Abs.		
حَاوْنَدَا	حَاوْنَدَا	حَاوْنَدَا	virgin	1
خَرَجَدَا	خَرَجَدَا	خَرَجَدَا	chariot	2
مَتَابَدَا	مَتَابَدَا	مَتَابَدَا	companion	3
بِكْنَدَا	بِكْنَدَا	بِكْنَدَا	girl	4
سَمَدَا	سَمَدَا	سَمَدَا	beast	5
عَشْرَدَا	عَشْرَدَا	عَشْرَدَا	ten thousand, or a myriad	6
فُرْقَدَا	فُرْقَدَا	فُرْقَدَا	division	7
زَبَدَا	زَبَدَا	زَبَدَا	usury	8
صَنْدَا	صَنْدَا	صَنْدَا	portion	9

Plural.

Def.	Constr.	Abs.		
حَاوْنَدَا	حَاوْنَدَا	حَاوْنَدَا	virgins	1
خَرَجَدَا	خَرَجَدَا	خَرَجَدَا	chariots	2
مَتَابَدَا	مَتَابَدَا	مَتَابَدَا	companions	3

بُحْبُكَةٌ	بُحْبُكَةٌ	بُحْبُكٌ	girls	1
سُفُوفٌ	سُفُوفٌ	سُفُوفٌ	beasts	2
زُفُوفٌ	زُفُوفٌ	زُفُوفٌ	myriads	3
فُجُوفٌ	فُجُوفٌ	فُجُوفٌ	divisions	4
زُفُوفٌ	زُفُوفٌ	زُفُوفٌ	usuries	5
صُفُوفٌ	صُفُوفٌ	صُفُوفٌ	portions	6

In No. 1, we have an example of those nouns ending in ك which undergo no change of vowels in their different states; such are, بُحْبُكَةٌ *evil*, بُحْبُكَةٌ *an egg*, بُحْبُكَةٌ *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 ك 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, مُفُوفٌ *liberty*, مُفُوفٌ *equality*, مُفُوفٌ *fraternity*.

7. Nouns represented by ك are such as receive another vowel in the plu. viz. و or ا , which is placed on the 2nd. rad.; as, نُفُوفٌ *prophecy*, نُفُوفٌ *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* *بُدْحَا* the fire, which is not extinguished, i.e. *inextinguishable*; *أَفْ* *سَمِعَ* *لَهُمْ* *نَفْسَهُ* *حَيًّا* 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* *مِنْ* *كُلِّ* *سَيْفٍ* and sharper than a two-edged sword, lit. very much sharper, &c. Blessed is he who gives *أَكْبَرُ* *مِنْ* *أَمَّا* *بِئْت* more than he who receives. The comparative is sometimes marked by the sense of the passage only; as, *كَبِيرٌ* *يَكُونُ* *خَدِيمًا* *لِلصَّغِيرِ* 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, *מְטָמָה* *worst*, plu.; sometimes again by *הַי* *much*; as, *הַי מְעַלְּמָה* *most honoured*; or by *ת* prefixed to the plural; as, *הַי תְּמַלְּכָה* *small among kings*, i.e. *the least of kings*; or as, *הַי תְּמַלְּכָה* *least of the Apostles*, literally, *least of those who (are) the Apostles*; or it is expressed in the following manner; *וְהַי תְּמַלְּכָה* *of these least commandments*, Matth. v. 19. See also two other places in this verse.

Many adjectives are formed by the addition of *مَّ* to the words from which they are derived; thus, *جَسَدِيَّةٌ* *corporeal*, *جَبَلِيَّةٌ* *mountainous*, *حَدِيثِيَّةٌ* *primitive*. So also adjectives having a Greek origin; as, *بَرْبَارِيَّةٌ* *barbarous*, *أَيْرِيَّةٌ* *aerial*. In some instances the termination *مَّ* is added to the primitive word to form the adjective; as, *أَوَّلِيَّةٌ* *primary*, *شَعِيرِيَّةٌ* *hairy*, *يَمِينِيَّةٌ* *proper*, *أَرْضِيَّةٌ* *terrestrial*; or, *سَمَوِيَّةٌ*; as, *سَمَوِيَّةٌ* *heavenly*, *أَرْضِيَّةٌ* *earthly*, *يَمِينِيَّةٌ* *proper*.

23. Numerals.

Numerals are either cardinal (*حَقِيقِيَّةٌ*), or ordinal (*تَقْسِيمِيَّةٌ*)

<i>Ordinal.</i>		<i>Cardinal.</i>	
Fem.	Mas.	Fem.	Mas.
أَوَّلُ	أَوَّلُ <i>first</i>	واحدٌ	واحدٌ <i>one</i>
		Constr.	Constr.
ثَانِيَةٌ	ثَانِيٌّ <i>second</i>	ثَلَاثٌ	ثَلَاثٌ <i>two</i>
ثَلَاثَةٌ	ثَلَاثٌ <i>third</i>	أَرْبَعٌ	أَرْبَعٌ <i>three</i>
رَابِعَةٌ	رَابِعٌ <i>fourth</i>	خَمْسٌ	خَمْسٌ <i>four</i>
خَمْسَةٌ	خَمْسٌ <i>fifth</i>	سِتٌّ	سِتٌّ <i>five</i>
سِتٌّ	سِتٌّ <i>sixth</i>	سِتٌّ سِتٌّ or سِتٌّ	سِتٌّ <i>six</i>
سَبْعَةٌ	سَبْعٌ <i>seventh</i>	سَبْعٌ	سَبْعٌ <i>seven</i>
أَثْنَيْعَشْرٌ	أَثْنَيْعَشْرٌ <i>eighth</i>	أَثْنَيْعَشْرٌ	أَثْنَيْعَشْرٌ <i>eight</i>
ثَلَاثَيْعَشْرٌ	ثَلَاثَيْعَشْرٌ <i>ninth</i>	ثَلَاثَيْعَشْرٌ	ثَلَاثَيْعَشْرٌ <i>nine</i>
أَرْبَعَيْعَشْرٌ	أَرْبَعَيْعَشْرٌ <i>tenth</i>	أَرْبَعَيْعَشْرٌ	أَرْبَعَيْعَشْرٌ <i>ten</i>

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

Cardinal.

Fem.	Masc.
أَحَدٌ	أَحَدٌ <i>eleven</i>
ثَانِيَةٌ	ثَانِيٌّ <i>twelve</i>
ثَلَاثَةٌ	ثَلَاثٌ <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*, *سَاعَةً سِتًّا* *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*, سِتِّينَ *sixty*, سَبْعِينَ *seventy*, ثَمَانِينَ or عِشْرِينَ *eighty*, تِسْعِينَ *ninety*.

The ordinals are derived from these by adding the termination ا for the masculine, and ا for the feminine; as, masc. عِشْرِينَ fem. عِشْرِينَ *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 *once*, lit. *one time*; مَرَّتَيْنِ *twice*; ثَلَاثَ مَرَّاتٍ *thrice*; سَبْعَ مَرَّاتٍ *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*, $\text{مَرَّةً مَرَّتَيْنِ}$ *double*.

The days of the week are, يَوْمَ الْأَحَدِ *first day of the week, Sunday*; $\text{يَوْمَ الْاِثْنَيْنِ}$ *second day, Monday*; $\text{يَوْمَ الْاَلْتِنِ}$ *Tuesday*; يَوْمَ الْارْبَعِ *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.	
	𐤌		𐤍			
		<i>We</i>			<i>I, 1st person.</i>	
𐤁𐤀	𐤁𐤀	<i>You</i>	𐤁𐤀	𐤁𐤀	<i>Thou, 2nd</i>	
𐤁𐤀	𐤁𐤀	} <i>They</i>	𐤁𐤀	} <i>She</i>	𐤁𐤀	
𐤁𐤀	𐤁𐤀		𐤁𐤀		𐤁𐤀	} <i>He, 3rd</i>
𐤁𐤀	𐤁𐤀		—		—	

𐤁𐤀 and 𐤁𐤀 are also used for the demonstrative pronouns; as, 𐤁𐤀 𐤁𐤀 *that man*, 𐤁𐤀 𐤁𐤀 *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.*

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

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

In the Theophania of Eusebius, we have ܥܢܗܘܢܗ and ܥܢܗܘܢܗ for ܥܢܗܘܢܗ and ܥܢܗܘܢܗ .

ܥܢܗܘܢܗ and ܥܢܗܘܢܗ coalesce with ܥܢܗܘܢܗ and ܥܢܗܘܢܗ , and then we have the following compounds, ܥܢܗܘܢܗ ܥܢܗܘܢܗ *this is, masc.* ܥܢܗܘܢܗ ܥܢܗܘܢܗ *this is, fem.*

ܥܢܗܘܢܗ with the ܥ expunged seems to be used as a

suffix to the noun מָוֹ : thus, מֵעַכְשָׁיו *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, $\text{זֶה הָיָה שִׁשְׁמֻטָּה}$, *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. אֵלֶּה and אֵלֵּיךְ , 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 , 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.

is taken away and the distributive pronoun is indicated by כֵּן only (perhaps כֵּן was originally a noun denoting a *part*); thus, אִימֵי עִנְיֹתָם *some of them*, or עִנְיֹתָם *some of them*; also by כִּלְמָה or כִּלְמָהּ *whosoever*, כִּלְמָהּ or כִּלְמָהּ *whatsoever*. The latter pronoun is composed of כֹּל *all*, and מָה *something*, or *any thing*.

Other pronouns are formed by adding the affixes to the nouns נַפְשׁ *soul* or *person*, and מַעֲדָא *substance* or *person*; as, פָּרַץ נַפְשׁוֹ *save thyself*; $\text{וַיֵּלֶךְ וַיִּתְּחַבֵּן}$ *and he went, hanged himself*; בְּתוֹכָהּ *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	thy king
3rd. masc.	مَلِكِهِ	his . .
3rd. fem.	مَلِكِهَا	her . .
1st. pers. plu. com.	مَلِكُنَا	our . .
2nd. masc.	مَلِكِكُمْ	your .
2nd. fem.	مَلِكِكُنَّ	your' . .
3rd. masc.	مَلِكِهِمْ	their ...
3rd. fem.	مَلِكِهِنَّ	their ...

Plural.

1st. pers. sing. com.	مَلِكِي	my kings
2nd. masc.	مَلِكِكَ	thy ...
2nd. fem.	مَلِكِكُنَّ	thy ...
3rd. ... masc.	مَلِكِهِمْ	his . .
3rd. fem.	مَلِكِهِنَّ	her ...
1st. pers. plu. com.	مَلِكِنَا	our ...
2nd. masc.	مَلِكِكُمْ	your ..
2nd. fem.	مَلِكِكُنَّ	your . .
3rd. masc.	مَلِكِهِمْ	their ...
3rd.,.... fem.	مَلِكِهِنَّ	their' . .

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 يَحْتَمِلُ, يَحْتَمِلِينَ, يَحْتَمِلُونَ, يَحْتَمِلُونَّ; thus, لَبْنٌ *boy*, يَلْبَنِي *my boy*, يَلْبَنِيكَ *your boy*, يَلْبَنُونَ *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, حَنْبٌ *an architect*, plu. حَنْبًا. With affixes we have حَنْبِي, حَنْبِيكَ.

4. Those nouns having the abs. state like حَسْبٌ, and the definite like حَسْبٌ, retain the َ with the affixes of the first person sing. and second and third persons plu.; as, حَسْبِي *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, حَسْبِي *altar*, حَسْبِي *my altar*, حَسْبِيكَ *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.	أَبْنَاهُكُمْ	<i>their . . .</i>
3rd. fem.	أَبْنَاهُنَّ	<i>their . . .</i>

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

3rd. fem.	٥٦٧	her family
1st. pers. plu. com.	٤٦٧	our
2nd. masc.	٤٥٦٧	your
2nd. . . fem.	٤٦٧٥	your
3rd. masc.	٤٥٦٧٥	their
3rd. . . . fem.	٤٥٦٧٥	their

Plural.

1st pers. sing. com	٤٦٧٥	my families
2nd masc.	٤٦٧٥٥	thy
2nd. . . fem.	٤٦٧٥٥	thy
3rd. masc.	٥٦٧٥٥	his
3rd. . . fem.	٥٦٧٥٥	her
1st. pers. plu. com.	٤٦٧٥٥	our
2nd. masc.	٤٥٦٧٥٥	your
2nd. . . fem.	٤٦٧٥٥٥	your .
3rd. . . . masc.	٤٥٦٧٥٥٥	their
3rd. fem.	٤٥٦٧٥٥٥	their

٥٦٧ with the affix ٤ transfers the 7 from the first to the following letter; thus, ٤٦٧ my daughter; but it remains in the others; as, ٤٦٧ thy daughter, ٤٥٦٧ your daughter.

31 *Numerals and Particles with affixes.*

Numerals receive the affixes of masculine nouns in the plural number; thus, ٤٠٠٠ *these two*, masc., ٤٠٠٠ *these two*, fem., ٤٠٠٠ *these three*, masc., ٤٠٠٠ *these four*, ٤٠٠٠ *these five*, ٤٠٠٠ *these six*, ٤٠٠٠ *these seven*, ٤٠٠٠ *these eight*, ٤٠٠٠ *these nine*, ٤٠٠٠ *these ten*.

When the singular affixes are annexed, they have the power of possessive pronouns, and contain therefore another signification. For example, ٤٠٠٠ *his ten*, ٤٠٠٠ *thy ten*, ٤٠٠٠ *their ten*; and we find very frequently in the New Testament ٤٠٠٠ *his twelve*, speaking of the twelve disciples of Christ.

A great number of particles take the affixes; as, ٤٠٠٠ in ٤٠٠٠ in me, ٤٠٠٠ in thee; ٤٠٠٠ to, ٤٠٠٠ to you; ٤٠٠٠ from, ٤٠٠٠ from him, ٤٠٠٠ from us; ٤٠٠٠ after, ٤٠٠٠ after them, &c. Some particles take the affixes of masc. nouns plu.; as, ٤٠٠٠ before, ٤٠٠٠ before me, ٤٠٠٠ before thee; so likewise ٤٠٠٠ on or upon, ٤٠٠٠ for, instead of, ٤٠٠٠ 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 <i>Peal</i>	فعل ⁷	2 <i>Ethpeel</i>	فعل ⁷ ل
3 <i>Pael</i>	فعل ⁷	4 <i>Ethpaal</i>	فعل ⁷ ل
5 <i>Aphel</i>	فعل ⁷	6 <i>Ethtaphal</i>	فعل ⁷ ل
7 <i>Shaphel</i>	فعل ⁷	8 <i>Eshtaphal</i>	فعل ⁷ ل

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 אֶת־אֱלֹהֵיָּ he was slain. 2nd, It is reflexive; as, שָׁחַטְוּ אֶת־לְבָבוֹ exalteth itself. (2 Cor. x. 5.) 3rd, In intransitive verbs, the Ethpeel has sometimes the same signification as Peal, e.g. חָנַן and חָנַןְוּ, 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, שָׁחַטְוּ אֶת־אֱלֹהֵיָּ he was commended from שָׁחַטְוּ אֶת־אֱלֹהֵיָּ he commended.*

Pael is the Piel of the Hebrew; when the signification of the Peal conjugation is intransitive, the Pael makes it transitive; as, צָדַקְוּ it was just or fitting, Pael צָדַקְוּ he justified: sometimes it expresses the Peal sense with greater energy; as, שָׁאַלְוּ he asked, Pa. he asked often or diligently. This conjugation has a causative sense in some verbs; as, קָנַחְוּ he bought, קָנַחְוּ 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* לְחָשַׁב *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, ʃحٓٔ *he made or caused to serve*, ʃلٓٔ *he inflamed*, ʃحٓٔ *he made perfect*, ʃكٓٔ *he consummated*, ʃوٓٔ *he promised*, ʃأٓٔ *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 ١, ٤, ٣, ٥, it is transposed with ʔ of the particle ʔ in the Ethpeel and Ethpaal conjugations; as, ʔلٓٔ *he was left*, instead of ʔلٓٔ; ʔلٓٔ *he was lifted up*, instead of ʔلٓٔ. After ١, the ʔ is changed into ٢, and after ٣ into ٤; as, ٢١ٓٔ *he was conquered*, ٤٣ٓٔ *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 صَلَّى and يُصَلِّي , 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. صَعِدْ writes on the tenses as follows; $\text{أَخْبَرْنَا زَيْدًا أَنَّهُ يُعَذِّبُ دُونَ مَعْصِيَةِ جَاعِلِهِ}$. *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, $\text{أَخْبَرْنَا بِمَعْصَرٍ}$. 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 سَوْفَ 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.
2	ἄ	ἔ	masc.
2	ἄ	ἔ	fem.
3	ἰ	ἔ	masc.
3	ἰ	ἔ	fem.
Plural Number			
1	ἄ	ἔ	com.
2	ἄ	ἔ	masc.
2	ἄ	ἔ	fem.
3	ο	ἔ	masc.
3	ο	ἔ	fem.

Future.

Person.	Singular.	Gender
1	ἰ	com.
2	ἰ	masc.
2	ἰ	fem.
3	ἰ	masc.
3	ἰ	fem.

Person.	Plural	Gender
1	יִּוְצַחְנוּ <i>we shall or will be</i>	com.
2	יִּוְצַחְתֶּם <i>ye shall or will be</i>	masc.
2	יִּוְצַחְתֵּן <i>ye shall or will be</i>	fem.
3	יִּוְצַחְוּ <i>they shall or will be</i>	masc.
3	יִּוְצַחְוּן <i>they shall or will be</i>	fem.

Infinitive.

יִּוְצַחְ לֵב *to be*

Imperative.

Singular

2	יִּוְצַחְ <i>be thou</i>	masc.
2	יִּוְצַחְי <i>be thou</i>	fem.

Plural

2	יִּוְצַחְוּ <i>be ye</i>	masc.
2	יִּוְצַחְוּן <i>be ye</i>	fem.

Present Tense.

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

أَكُونُ being or is masc.

أَكُونِي being or is fem.

Plural.

أَكُونُوا being or are masc.

أَكُونِينَ 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 *أَكُونُ* *is*, which is the same as the Hebrew *עָשָׂה*. 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 كان, a contraction of كان 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.	صَلَّيْنَ	أَصَلَّيْنَ	صَلَّيْنَ	أَصَلَّيْنَ
2. masc.	صَلَّوْا	أَصَلَّوْا	صَلَّوْا	أَصَلَّوْا
2. fem.	صَلَّيْنَ	أَصَلَّيْنَ	صَلَّيْنَ	أَصَلَّيْنَ
1. com.	صَلَّوْا	أَصَلَّوْا	صَلَّوْا	أَصَلَّوْا
Infinitive.	صَلَّوْا	صَلَّوْا	صَلَّوْا	صَلَّوْا
Imper. masc.	صَلِّ	أَصَلِّ	صَلِّ	أَصَلِّ
fem.	صَلِّي	أَصَلِّي	صَلِّي	أَصَلِّي
Plur. masc.	صَلُّوْا	أَصَلُّوْا	صَلُّوْا	أَصَلُّوْا
fem.	صَلِّيْ	أَصَلِّيْ	صَلِّيْ	أَصَلِّيْ
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.	يُصَلُّوْا	يُصَلُّوْا	يُصَلُّوْا	يُصَلُّوْا
3. fem.	تُصَلِّي	تُصَلِّي	تُصَلِّي	تُصَلِّي
2. masc.	يُصَلُّوْا	يُصَلُّوْا	يُصَلُّوْا	يُصَلُّوْا
2. fem.	تُصَلِّي	تُصَلِّي	تُصَلِّي	تُصَلِّي
1. com.	يُصَلُّوْا	يُصَلُّوْا	يُصَلُّوْا	يُصَلُّوْا
Part. act	صَلِّ	صَلِّ	صَلِّ	صَلِّ
pass.	صَلِّي	صَلِّي	صَلِّي	صَلِّي

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*, حَسِب *he was ashamed*, قَصَف *he cleaved*, سَمِر *he slept*, زَدِيَ *he trembled*, هَدَب *he lay down*, سَج *he inhabited*. Also verbs whose middle radical is Olaph ; as, سَأَلَ *he asked*, هَيَّأ *he was hoary*. Some verbs there are which admit both ' and ˆ ; as, أَكَلَتْ and أَكَلَت *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 سَلَّط *he sought*. Those also whose first radical is Yud have frequently ' under the second ; as, أَسَب *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 سَلَّطُوا *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, سَلَّطُوا , سَلَّطْنَ 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 $\overset{\vee}{\text{נ}}$ instead of $\overset{\vee}{\text{ע}}$ at the end, as, $\overset{\vee}{\text{עָלֵינוּ}}$, $\overset{\vee}{\text{אֶלֵּינוּ}}$, &c.

The Ethpcel of the 3rd. pers. sing. fem. in some examples terminates in Yud; as, $\overset{\vee}{\text{שָׁלַחְתָּהּ}} \overset{\vee}{\text{בְּ}} \overset{\vee}{\text{מָוֶלְדָּהּ}}$ *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, $\overset{\vee}{\text{אֶמְצָא}}$ *he found*, $\overset{\vee}{\text{אֶשְׂתַּבַּח}}$ *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, $\overset{\vee}{\text{אֶשְׂתַּבַּח}}$ for $\overset{\vee}{\text{אֶשְׂבַּח}}$.

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, $\overset{\vee}{\text{אֶשְׂבַּחְךָ}}$ for $\overset{\vee}{\text{שְׂבַחְךָ}}$ and $\overset{\vee}{\text{אֶשְׂבַּחְךָ}}$; $\overset{\vee}{\text{אֶשְׂבַּחְךָ}}$ for $\overset{\vee}{\text{שְׂבַחְךָ}}$ and $\overset{\vee}{\text{אֶשְׂבַּחְךָ}}$.

In the passive conjugations the same forms are used instead of $\overset{\vee}{\text{י}}$ of the particle $\overset{\vee}{\text{ל}}$.

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

have ô ; as, صَدَّت , تَصَدَّت ; 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 , تَصَّ , حَصَّ , تَحَصَّ , &c.

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

The preformative letters are not four, as in Hebrew, namely, أ , ت , ي , ن ; but only three, namely, أ , ت , ي . The third person sing. and plu. of both genders take أ , probably from أ , or أ instead of أ 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 Hoffinan, 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 נִשְׁמָע , 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 נ through the whole of the Ethpeel conjugation, except the infin., which is regular; thus, præt. שָׁמַעַלְלִי , *he obeyed or consented*, imper. שָׁמַעְלִי , part. שָׁמַעְלָנִי .

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

Infinitive.

The Infinitive of all the conjugations has Mem præformative. The Peal is masculine. The others have the termination וֹ , 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*, שְׁאַלְוּ *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 paragoric is sometimes found with the forms of the imper. in the Peal, Paal and Aphel conjugations; as, صَلِّهِمْ for صَلِّهِمْ .

Participles.

The active Participle Peal has always the form صَالٍ without the Vau, which is inserted in the Hebrew participial noun Kal. This circumstance arises from Vau not being used with the vowel a , but with u . On the contrary, the passive participle has u with the vowel a ; as, صَالٍ . 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 صَالٍ 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, عَلِّمِ *permitting to live*. This is also the case in the future.

The part. صَالٍ sometimes takes the vowel a on the first rad., especially in intrans. verbs; as, عَبَّرَ *astonished*, Luke i. 21.

Singular.

אֲנִי מַשְׁחֵלֵם I am slaying, m.

אַתָּה מַשְׁחֵלֵם thou art slaying

אַתָּה מַשְׁחֵלֵם thou art slaying

הוּא מַשְׁחֵלֵם he is slaying

הִיא מַשְׁחֵלֵם she is slaying.

Plural.

אֲנֵינוּ מַשְׁחֵלֵם	we are slaying	} ma. v.
אַתֶּם מַשְׁחֵלֵם	ye are slaying	
הֵמָּן מַשְׁחֵלֵם	they are slaying	

אֲנֵינוּ מַשְׁחֵלֵם	we are slaying	} fem.
אַתֶּם מַשְׁחֵלֵם	ye are slaying	
הֵמָּן מַשְׁחֵלֵם	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 $\text{כַּחַ$ 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 $\text{כַּחַ$; thus, כ , ח , $\text{כַּ$, stand for verbs the first radical of which is כ or ח ; $\text{כַּ$, $\text{כַּ$, $\text{כַּ$, those the middle radical of which is כ or ח , or the second and third radicals the same; and finally $\text{כַּ$, $\text{כַּ$, 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*, יָבַח *he begot*, and not אָמַר , יָבַח . 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, אָזְלָהּ *he was begotten*, אָזְלָהּ *they were corroded*, אָזְלָהּ *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, אָזְלָהּ, אָזְלָהּ.

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

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

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 ˆ; as, اَلْمُتَلَمِّسْ from اَلْمُتَلَمِّسْ he took, اَلْمُتَلَمِّسْ 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 اَتَمَّجْ he departed, makes its imperative mood of the Peal conjugation thus,

اَتَمَّجْ اَتَمَّجْ اَتَمَّجْ اَتَمَّجْ

Similarly اَتَمَّجْ he came, has imper. اَتَمَّجْ, اَتَمَّجْ, اَتَمَّجْ, اَتَمَّجْ.

The ˆ of اَتَمَّجْ 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, اَتَمَّجْ she departed.

In the passive part. Peal the radical ˆ in some verbs receives the vowel ˆ instead of ˆ; as, اَتَمَّجْ 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. **مُحَدِّثٌ** for **مُنْحَدِّثٌ**. **تَحَدَّثَ** for **نَحَدَّثَ** from **نَحَّتْ**. 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 **نَحَدِّثْ**, **تَحَدَّثْ** for **نَحَدَّثْ**. 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 **نَحَّتْ** *he adhered*, **نَزَلَتْ** *it flowed down*, have '. There are a few exceptions; as, **نَسَدَ** *he descended*, which takes ' in the fut. and imper. **تَسَدُّ**, **نَسَدُ**.

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 .

صَفَّ *he ascended*, is anomalous, and takes some of its forms from the obsolete verb بَسَفَّ ; as, صَفَّ imper. بَسَفِّ inf. بَسَفُّ fut., أَصَفَّ Aphel.

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

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 صَصَّ for صَصَّ , أَصَصَّ for أَصَصَّ .

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, صَصَّ for صَصَّ , صَصَّ for صَصَّ , fem. صَصَّ , plu. صَصَّ , صَصَّ .

	Peel.	Ethpeel.	Pacl.	Ethpaal.
Pract. Sing. 3. masc.	أَكَلَا	أَزَاكَلَا	أَكَلَا	أَزَاكَلَا
3. fem.	أَكَلَا	أَزَاكَلَا	أَكَلَا	أَزَاكَلَا
2. masc.	أَكَلَا	أَزَاكَلَا	أَكَلَا	أَزَاكَلَا
2. fem.	أَكَلَا	أَزَاكَلَا	أَكَلَا	أَزَاكَلَا
1. com.	أَكَلَا	أَزَاكَلَا	أَكَلَا	أَزَاكَلَا
Plur. 3. masc.	أَكَلُوا	أَزَاكَلُوا	أَكَلُوا	أَزَاكَلُوا
3. fem.	أَكَلْنَ	أَزَاكَلْنَ	أَكَلْنَ	أَزَاكَلْنَ
2. masc.	أَكَلْتُمْ	أَزَاكَلْتُمْ	أَكَلْتُمْ	أَزَاكَلْتُمْ
2. fem.	أَكَلْتُمْ	أَزَاكَلْتُمْ	أَكَلْتُمْ	أَزَاكَلْتُمْ
1. com.	أَكَلْتُمْ	أَزَاكَلْتُمْ	أَكَلْتُمْ	أَزَاكَلْتُمْ
Infinitive.	أَكَلْ	أَكَلْ	أَكَلْ	أَكَلْ
Imper. Sing. masc.	أَكُلْ	أَكُلْ	أَكُلْ	أَكُلْ
fem.	أَكُلِي	أَكُلِي	أَكُلِي	أَكُلِي
Plur. masc.	أَكُلُوا	أَكُلُوا	أَكُلُوا	أَكُلُوا
fem.	أَكُلِي	أَكُلِي	أَكُلِي	أَكُلِي
Part. Sing. 3. masc.	أَكَلٌ	أَكَلٌ	أَكَلٌ	أَكَلٌ
3. fem.	أَكَلَتْ	أَكَلَتْ	أَكَلَتْ	أَكَلَتْ
2. masc.	أَكَلٌ	أَكَلٌ	أَكَلٌ	أَكَلٌ
2. fem.	أَكَلَتْ	أَكَلَتْ	أَكَلَتْ	أَكَلَتْ
1. com.	أَكَلٌ	أَكَلٌ	أَكَلٌ	أَكَلٌ
Plur. 3. masc.	أَكَلُوا	أَكَلُوا	أَكَلُوا	أَكَلُوا
3. fem.	أَكَلْنَ	أَكَلْنَ	أَكَلْنَ	أَكَلْنَ
2. masc.	أَكَلُوا	أَكَلُوا	أَكَلُوا	أَكَلُوا
2. fem.	أَكَلْنَ	أَكَلْنَ	أَكَلْنَ	أَكَلْنَ
1. com.	أَكَلُوا	أَكَلُوا	أَكَلُوا	أَكَلُوا
Part. act.	أَكَلٌ	أَكَلٌ	أَكَلٌ	أَكَلٌ
pass.	أَكُلٌ	أَكُلٌ	أَكُلٌ	أَكُلٌ

	Peal.	Ethpeel.
Pract. 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.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
Imper. Sing. masc.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
fem.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
Plur. masc.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
fem.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
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.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
pass.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ

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

	Peel.	Afel.	Ehtafal.
Præter. Sing. 3. masc.	فَف	أَفَف	فَفَفَف
3. fem.	فَفَتْ	أَفَفَتْ	فَفَفَفَتْ
2. masc.	فَفَا	أَفَفَا	فَفَفَفَا
2. fem.	فَفَا	أَفَفَا	فَفَفَفَا
1. com.	فَفَا	أَفَفَا	فَفَفَفَا
Plur. 3. masc.	فَفُوا	أَفَفُوا	فَفَفَفُوا
3. fem.	فَفْنَ	أَفَفْنَ	فَفَفَفْنَ
2. masc.	فَفُوا	أَفَفُوا	فَفَفَفُوا
2. fem.	فَفْنَ	أَفَفْنَ	فَفَفَفْنَ
1. com.	فَفُوا	أَفَفُوا	فَفَفَفُوا
Infinitive.	فَفْف	فَفْف	فَفْفَف
Imper. Sing. masc.	فَف	أَفَف	فَفَف
fem.	فَفِي	أَفَفِي	فَفَفِي
Plur. masc.	فَفُوا	أَفَفُوا	فَفَفَفُوا
fem.	فَفْنَ	أَفَفْنَ	فَفَفَفْنَ
Part. Sing. 3. masc.	فَفَانِ	فَفَانِ	فَفَفَفَانِ
3. fem.	فَفَانِ	فَفَانِ	فَفَفَفَانِ
2. masc.	فَفَانِ	فَفَانِ	فَفَفَفَانِ
2. fem.	فَفَانِ	فَفَانِ	فَفَفَفَانِ
1. com.	فَفَانِ	فَفَانِ	فَفَفَفَانِ
Plur. 3. masc.	فَفَانِ	فَفَانِ	فَفَفَفَانِ
3. fem.	فَفَانِ	فَفَانِ	فَفَفَفَانِ
2. masc.	فَفَانِ	فَفَانِ	فَفَفَفَانِ
2. fem.	فَفَانِ	فَفَانِ	فَفَفَفَانِ
1. com.	فَفَانِ	فَفَانِ	فَفَفَفَانِ
Part. act.	فَفَانِ	فَفَانِ	فَفَفَفَانِ
pass.	فَفَانِ	فَفَانِ	فَفَفَفَانِ

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.	Ethpeel.	Pael.
Pret. Sing. 3. masc.	עָרַח	עָרַחְתָּ	עָרַחְתָּ
3. fem.	עָרַחְתְּ	עָרַחְתְּ	עָרַחְתְּ
2. masc.	עָרַחְתָּ	עָרַחְתָּ	עָרַחְתָּ
2. fem.	עָרַחְתְּ	עָרַחְתְּ	עָרַחְתְּ
1. com.	עָרַחְתִּי	עָרַחְתִּי	עָרַחְתִּי
Plur. 3. masc.	עָרַחוּ	עָרַחוּ	עָרַחוּ
3. fem.	עָרַחְתְּ	עָרַחְתְּ	עָרַחְתְּ
2. masc.	עָרַחְתֶּם	עָרַחְתֶּם	עָרַחְתֶּם
2. fem.	עָרַחְתֶּן	עָרַחְתֶּן	עָרַחְתֶּן
1. com.	עָרַחְתֶּם	עָרַחְתֶּם	עָרַחְתֶּם
Infinitive.	עָרַחְתִּי	עָרַחְתִּי	עָרַחְתִּי
Imper. Sing. masc.	עָרַח	עָרַחְתָּ	עָרַח
fem.	עָרַחְתְּ	עָרַחְתְּ	עָרַחְתְּ
Plur. masc.	עָרַחוּ	עָרַחוּ	עָרַחוּ
fem.	עָרַחְתְּ	עָרַחְתְּ	עָרַחְתְּ
Fut. Sing. 3. masc.	עָרַחְתִּי	עָרַחְתִּי	עָרַחְתִּי
3. fem.	עָרַחְתְּ	עָרַחְתְּ	עָרַחְתְּ
2. masc.	עָרַחְתָּ	עָרַחְתָּ	עָרַחְתָּ
2. fem.	עָרַחְתְּ	עָרַחְתְּ	עָרַחְתְּ
1. com.	עָרַחְתִּי	עָרַחְתִּי	עָרַחְתִּי
Plur. 3. masc.	עָרַחְתֶּם	עָרַחְתֶּם	עָרַחְתֶּם
3. fem.	עָרַחְתְּ	עָרַחְתְּ	עָרַחְתְּ
2. masc.	עָרַחְתֶּם	עָרַחְתֶּם	עָרַחְתֶּם
2. fem.	עָרַחְתְּ	עָרַחְתְּ	עָרַחְתְּ
1. com.	עָרַחְתֶּם	עָרַחְתֶּם	עָרַחְתֶּם
Part. act.	עָרַחְתִּי	עָרַחְתִּי	עָרַחְתִּי
pass.	עָרַחְתִּי	עָרַחְתִּי	עָרַחְתִּי

the Olaph is either taken away or changed into Yud ; thus, كَلِمَةٌ , كَلِمَةٌ . 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, كَلِمَةٌ .

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, كَلِمَةٌ and كَلِمَةٌ . 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 كَلِمَةٌ or كَلِمَةٌ we have كَلِمَةٌ .

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, كَلِمَةٌ .

	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 dressed*, *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

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.

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

2nd. pers. fem. صَالِحِي.

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

Future Tense.

3rd. pers. sing. masc. يَصَلِّحُ.

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

2nd. pers. sing. fem. يَصَلِّحِي.

يَصَلِّحِي *me*, يَصَلِّحِي *us*, يَصَلِّحِي
 *him*, يَصَلِّحِي *her*.

3rd. pers. plu. masc. يَصَلِّحُونَ.

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

3rd. pers. fem. plu. **بصهكنه**

بصهكنيب *me*, **بصهكني** *us*, **بصهكنو**
thee, masc.; **بصهكني** *thee, fem.*; **بصهكني**
you, masc.; **بصهكني** *you, fem.*; **بصهكنيه**
him, **بصهكنه** *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, **صه**, when it takes the affixes, emits the **o** to **u** (see p. 119), which is similar to **صه**. 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 **صه**.

Verbs having Olaph or Yud for the first radical may be referred to **صه**; 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. masc. 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. masc., 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*, *كَلِّمِي*; *كَلِّمِي*, *كَلِّمِي*. In the Inf. Pael the *l* is changed into *o* moveable; as, *كَلِّمِي*, *كَلِّمِي*, *كَلِّمِي*; but before *ف* and *ف* the *l* is removed, although *o* is retained; as, *كَلِّمِي*, *كَلِّمِي*.

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, *كَلِّمِي*, *كَلِّمِي*.

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

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

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, *كَلِّمِي*, *كَلِّمِي*, *كَلِّمِي*.

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

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, $\text{فَعَّلِيْ$ *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, *كاد* *he injured*, Ethpeel *كادت*, where Olaph is changed into Yud; Aphel *كاد*, where the initial Nun is assimilated. So we have *كاد* *he tempted*, Aph. *كاد*.

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. Quadrilateral 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 سَدَّ he dragged; اَلْعَصَبُ he was exasperated, from عَصَبَ he was bitter.

فَعَّلَ he did often, or practised, from فَعَلَ he did, or made; اَلْمُسْتَعْلَبُ he was made, or become lazy, from مَتَّعَ 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 سَمَّرَ he dreamed; اَلْمُتَوَكِّلُ he imagined, from تَوَكَّلَ.

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

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

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

(2) هَرَّ; as, اَلْمُتَوَكِّلُ he hastened, he urged, from اَلْمُتَوَكِّلُ. This is probably a variety of Shaphel.

(3) لَمَّ; as, اَلْمُتَوَكِّلُ he taught, from اَلْمُتَوَكِّلُ 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*, *هَضَبَ* *he carried, endured, supported*, from *هَضَبَ*. *وَجَّ*; as, *مَضَّ* *he persevered*, from *مَضَّ* *he was strong*. *وَجَّ*; as, *رَجَّ* *he rolled*, from *رَجَّ*.

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

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, *فِي الْحَالِ* immediately, *غَدًا* to-morrow, *أَيَّامًا* at any time, *لَمْ يَكُنْ* not yet, *إِلَّا* till when? how long? *إِلَّا* until now, *بِغَيْرِ* suddenly.

2nd. Of place.

أَيْنَ where? *هَـ* here, hither, *هُنَا* hence, *إِلَيْنَا* whither? which way? *هُنَا* there.

Adverbs of various kinds.

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

Prepositions.

Some Prepositions are prefixed to verbs, nouns, &c., and others are separate words. Those most commonly used are **ב** *in*, **ל** *to*, **אֶל** *to*, *with*, **מִפְּנֵי** *from*, **בֵּין**, **בְּתוֹכָא** or **בֵּין** *between*, **בְּלֹא**, **בְּדֵל** *without*, **אַחֲרַיִם**, **אַחֲרָיִם** *after*, **מֵעַבְרַת** *for*, **מֵעַבְרֵי**, **מֵעַבְרֵי** *about*, **מֵעַבְרֵי** *against*, **מֵעַבְרֵי** *because of*, **מֵעַבְרֵי** *upon* or *against*, **מֵעַבְרֵי** *with*, **מֵעַבְרֵי** *before*, **מֵעַבְרֵי** *according to*, **מֵעַבְרֵי** *at*, *near*, *in the possession of*, **מֵעַבְרֵי** *before*, **מֵעַבְרֵי** or **מֵעַבְרֵי** *under*.

Conjunctions and Interjections.

These are **וְ** *or*, **וְ**, **וְ**, **וְ** *and*, **וְ** *but*, **וְ** *if not*, *unless*, **וְ** *if*, **וְ** *if not*, **וְ** *if*, **וְ** *therefore*, **וְ** *for*, **וְ** *and*, *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, *شَيْئًا* perhaps, *أَمَامًا* before, *فِيحَالًا* immediately, *غَدًا* to-morrow, *أَيَّامًا* at any time, *لَا يَكُونُ* not yet, *إِلَّا* till when? how long? *إِلَّا* until now, *بِغَيْرِ* suddenly.

2nd. Of place.

أَيْنًا where? *هَؤُلَاءِ* here, hither, *هَهُنَا* hence, *هُنَا* *إِلَى* whither? which way? *هُنَا* there.

Adverbs of various kinds.

كَيْفًا how? *بِشَيْءٍ* greatly, very, *فِي* *أَيْمًا* only, *أَيْمًا* *مُتَمَدِّدًا*, especially, more, *أَيْمًا* truly, *أَيْمًا* more, *سَرِيعًا* or *سَرِيعًا* 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 יְמִינֵי נָדָבְחִיל** *the injury (done) to the seventy sons of Nadabhil*; also in Isaiah xvi. 11, we have **בְּעֵינֵי יְמִינֵי** *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 יְמִינֵי יְרֵחוֹ** *Jericho 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, **בְּפָנָיו** *receptors of faces*, i. e. *hypocrites*, where we have **פָּנָיו** for **פָּנָיו**, Matth. xiv. 3; **בְּעֵינֵי יְמִינֵי** *blessed among*

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

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, ܕܚܝܡܘܬܐ ܕܚܝܡܘܬܐ *the hour was come*, ܕܚܝܡܘܬܐ ܕܚܝܡܘܬܐ *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.

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, $\text{אֲנִי־אֶתְּנֶהָ־לְךָ־עֲדָנִים}$ *only (with respect to) the throne I will be greater than thou*, Gen. xl. 41; $\text{כְּמִנְיֶה־כָּל־הֵמָּה}$ (*according to*) *the number of all them*, Job i. 5.

In Hebrew the particle לְ is sometimes found before the subject noun, but the Syriac has rarely imitated it in this respect by the use of the corresponding particle ܠ . Nevertheless there are some examples of the prefix ܠ being put before the subject; as, $\text{ܠܗܘܢ ܠܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ}$ *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, ܕܠܗܘܢ ܕܠܗܘܢ *with divers tongues*, Acts x. 46; ܕܘܒܝܢ ܘܕܘܒܝܢ *in various times*, John v. 4; $\text{ܕܘܒܝܢ ܘܕܘܒܝܢ ܘܕܘܒܝܢ}$ *affected with many evils*, Mark ii. 17. It denotes also a distributive sense; as, ܕܘܒܝܢ ܘܕܘܒܝܢ *each a penny*, Matth. xx. 9.

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

Some diminutive nouns are found. They are denoted by the termination ܘܢܐ or ܘܢܐ ; as, ܘܢܐ ܕܘܒܝܢ *a little son*, ܘܢܐ ܕܘܒܝܢ *a little man*, ܘܢܐ ܕܘܒܝܢ *a small fountain*, ܘܢܐ ܕܘܒܝܢ *a little man*, ܘܢܐ ܕܘܒܝܢ *a little lamb*, ܘܢܐ ܕܘܒܝܢ *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, $\text{כִּי גָדוֹל חַטֹּאתַי מִכֹּל חַטֹּאתַי}$ *my sin is greater than* Gen. iv. 13. Occasionally the adjective or participle is put after the substantive; as, $\text{כִּי הֵיכָן הֵיכָן הֵיכָן הֵיכָן}$ *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, $\text{בְּרֵכְתֵךְ הוּא פֶּאֱרָחַי}$ *blessed Paul*, $\text{בְּרֵכְתֵךְ הִיא מְרִיָּם}$ *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, דָּלִיף 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, $\text{מְרִיָּם הַגָּבֹהַּ}$ *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 بُ *illegitimate*; عَدْلًا بُ *irrational*; مَدَّكَجْرًا بُ *indivisible*; مَدَّوْحًا بُ *incomprehensible*. When the negative adjective is employed as a predicate, then it is expressed by placing بُ before it in its absolute state; as, عَتَمَهُمَّ بُ *infinite* is God.

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

A negative adjective is sometimes expressed by بُ put before a substantive; as, بُدْعَةً بُ *without a blot*, i.e. *immaculate*; عَدْلًا بُ *without blood*, i.e. *bloodless*, عَدْلًا بُ *without death*, i.e. *immortal*. A ك is found prefixed to the substantive; as, بُ جَمْرُودًا *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 كُلُّهُمَّ *all* is placed *before* its substantive, and indulges in a pleonastic use of the pronominal affixes; as, $\text{كُلُّهُمَّ جَمْعًا}$ *the whole multitude*, Acts. xv. 12; $\text{كُلُّهُمَّ$ عُزْرًا *all the chief priests*, lit. *all of them, the chief priests*, Matth. ii. 4; $\text{وَأَمَّا كُلُّهُمَّ إِيَّاهَا}$ *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, عَلَىٰ لَهْدًا (*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, *הַיְהוָה גָּדוֹל מְאֹד מְאֹד* *Is the thing too great for the Lord?* Gen. xviii. 14; *אֲבָל־אִם־הַדֶּרֶךְ־הַזֶּה־עָרִיב־לְךָ* *but if the way be too long for thee*, Deut. xiv. 24. So also when *עָנָה* is placed before an inf.; as, *וְעַל־חַטֹּאתַי עָנָה לְפָנֶיךָ* *my sin is too great to be forgiven*, Gen. iv. 13.

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

A word is sometimes placed between the substantive and adjective; as, *וְזָרָאֵךְ מֶלֶךְ־גָּדוֹל* *but the great king*, Bar Heb. 335. 3. For the neuter of adjectives in other languages the fem. is employed; as, *אֶת־הַדָּבָר־אֲשֶׁר־שָׁאַלְתִּי* *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 יְדֵי־מַיָּוִת* *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 وَذَلِكَ* lit. *the day which is eight*, i.e. *the eighth day*; so also, *فِي سَاعَةِ ثَلَاثَةٍ* at three hours, i.e. *at the third hour*, Matth. xx. 3; *فِي سَاعَةِ 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, *سَنَةِ أَوَّلِي* to the first year, lit. *the year of one*, Dan. i. 21; *سَنَةِ سِتِّ مِئَاتٍ وَوَاحِدَةٍ* lit. *in the year of six hundred and one*, i.e. *in the six hundred and first year*, Gen. viii. 13; *سَنَةِ أَرْبَعَةِ 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, אֶלְפֵי אֶלְפֵי *three days*, Rev. xi. 11.

The half of any thing is ordinarily expressed by חֲצִי; as, אֶלְפֵי אֶלְפֵי חֲצִי *three days and a half*, Rev. xi. 9, 11; or by חֲצִי מִן; as, חֲצִי מִן הַיְשָׁרִים *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, אֶלְפֵי אֶלְפֵי *a thousand (shekels) of silver*, Gen. xx. 16; where the word אֶלְפֵי is understood. אֶלְפֵי אֶלְפֵי *two (loaves) of bread*, where the word אֶלְפֵי *loaf* is understood, 1 Sam. x. 4. אֶלְפֵי אֶלְפֵי אֶלְפֵי *thou shalt deny me three (times)*, where understand אֶלְפֵי 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, $\text{חַיִּים מִתְּנָתָו}$ *in him was life*.

אִי , $\text{וְ$ and $\text{וּ$ take the *linea occultans* under the *first* letter when they express the logical copula. $\text{וְ$ and $\text{וּ$ 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; $\text{אֲנֵינוּ אֲנֵינוּ תַּלְמִידָיו$ *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, ܘܕܥܘܒܘܢ , 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, ܘܕܥܘܒܘܢ ܘܕܥܘܒܘܢ lit. *the fame of him who is Jesus*, i.e. *the fame of Jesus*, ܘܕܥܘܒܘܢ ܘܕܥܘܒܘܢ ܘܕܥܘܒܘܢ *the daughter of Herodias*.
2. The affix of the verb, when the noun to which it refers is placed after it; as, ܘܕܥܘܒܘܢ ܘܕܥܘܒܘܢ ܘܕܥܘܒܘܢ *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, ܘܕܥܘܒܘܢ ܘܕܥܘܒܘܢ 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, ܘܕܥܘܒܘܢ ܘܕܥܘܒܘܢ *in it, the hour*, i.e. *in the hour*. Sometimes

the preposition is redundant as well as the affix; as, $\text{בַּיָּמִים} \text{ בְּיָמֵי חַטָּעֵיךָ}$ *but in the days*, Matth. iii. 1; $\text{בְּיָמֵי חֵטְאֵי חֲרִיבִים}$ *with him, with Christ, i.e. with Christ*, Rom. vi. 8; מֵעַתָּה *from these*, 1 Tim. i. 6.

4. The pronoun אֵת or אֶת in such instances as אֵת אֲדָמָה *goeth to the belly*, Matth. xv. 17, אֵת אֱמוּנָתָא *by faith*, 2 Cor. i. 24. אֵת אֲנִי *so I speak*, John viii. 28. The pronoun אֵת or אֶת when it coalesces with the preceding word, is sometimes redundant; as, מִי־הוּא means not only *who is?* but often only *who?* See Matth. iii. 7. Also מַה־הוּא *what*. See Matth. xii. 7. לָכֵן *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, $\text{כִּי אֵתְּנֶה} \text{ אֵתְּנֶה}$ *these same sacrifices*, Heb. x. 1.
2. By the juxta-position of the pronouns אֵת אֶת ; as, אֵת אֵת *and that same day was the sabbath*, John v. 9.
3. By בְּ 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, בְּרוּחֵוֹ בְּרוּחֵוֹ *destroyed himself*, Sirach II. 22; by אֶסֶן *essence*; as, בְּאֶסְנִי *thyself*, Cant. I. 8; by פְּנֵי , פְּנֵי , *πρόσωπον person*; as, בְּפָנָיו בְּפָנָיו *upon himself*, Assem. T. I. p. 485.

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

An affix annexed to the word אֲנִי 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, אֲנִי וְאֲנִי אֲנִי וְאֲנִי *thine is the kingdom*, Matth. vi. 13; אֲנִי וְאֲנִי

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, *مَکَتِ بِمَکِ* *my words*, John v. 17; *حَمْرُ بِمَکِ* *in thy eye*, Luke vi. 12; *عِزَّافَکَلابِ بِمَکِ* *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, *أَسَافَتِیْمَ کَلِیْمَیْمَ صِیْمَا* *its foundations are in his holy mountain*, Ps. lxxxvii. 1, i.e. *the foundations of the city of our God*: *کَلِیْمَیْمَ بِکَلِیْمَیْمَ* 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 أَجْبَدُهُ* *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.

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

Reflective pronouns (see § 28) are expressed by נֶפֶשׁ with the affixes; as, כַּאֲנִי נֶפֶשׁ *against itself*, Luke xi. 17: by מַנְעָה *substance*; as, כַּאֲנִי מַנְעָה *against itself*, Luke ii. 17: occasionally by לֵב *heart*; as, $\text{וְסָרָה הָיָה חָכְמָה בְּפִי}$ *and Sarah laughed within herself*, Gen. xviii. 12. The words אִם and אִי־מִי are often employed to express *any one*; as, $\text{אִם יֵאמְרוּ לְכֹפֵר}$ *if any one shall say to you*, Matth. xxiv. 23. Again *something or anything* is signified by מִשְׁכֵּה ; as, Gen. xviii. 14; $\text{וְהֲיָבִיחַ מִשְׁכֵּה לְפָנֶיךָ מְבֹרָכָה}$ *Is anything too great for the Lord?* The word מַשְׁכָּה *word, thing*, is likewise thus used. See Exod. xviii. 26. So also is מִשְׁכֵּה *any thing*. See Matth. xx. 20; Levit. v. 2. We have also מִי *a certain one*; as, מִי לְעִיר *to a certain city*, Luke x. 38; אִשָּׁה מִי *a certain woman*, Mark vii. 25. מִי and אִם are sometimes joined together in this sense; thus, מִי אִם *to a certain one*, Assom. T. I. p. 82. We have also מִי בְּיָמֵינוּ used thus; מִי בְּיָמֵינוּ *in one of the days*, i. e. *on a certain day*, Bar Heb. p. 127; or מִי only is employed in the same way; as, $\text{מִי אֶחָד מֵאֶחָיו}$ *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 *ܘܢܘܩܘܢ ܘܢܘܩܘܢ* 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 *ܘܢܘܩܘܢ ܘܢܘܩܘܢ*; as, *ܘܢܘܩܘܢ ܘܢܘܩܘܢ* one shall be taken and the other left, Matth. xxiv. 40; by *ܘܢܘܩܘܢ* and *ܘܢܘܩܘܢ*; as, *ܘܢܘܩܘܢ ܘܢܘܩܘܢ* "one to the other his trespasses," Matth. xviii. 35. Some others by *ܘܢܘܩܘܢ* in the former member, and *ܘܢܘܩܘܢ* in the latter, see Assem. T. II. p. 366; or by *ܘܢܘܩܘܢ* repeated, see Assem. T. II. p. 304; or by *ܘܢܘܩܘܢ* in the former member and *ܘܢܘܩܘܢ* in the latter; or following members. See Matth. xvi. 14; John xii. 12. We have also *ܘܢܘܩܘܢ ܘܢܘܩܘܢ*, or *ܘܢܘܩܘܢ ܘܢܘܩܘܢ* and their feminines for each one. *ܘܢܘܩܘܢ ܘܢܘܩܘܢ* 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, *ܘܢܘܩܘܢ ܘܢܘܩܘܢ* Jesus came, *ܘܢܘܩܘܢ ܘܢܘܩܘܢ* Mary anointed, *ܘܢܘܩܘܢ ܘܢܘܩܘܢ* the disciples asked.

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

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, $\text{סֵפֶּה} \text{אֶרְמִיָּהוּ}$ *army*, in Bar Heb. Chron. 109. 18, $\text{אֶרְמִיָּהוּ} \dots \text{כָּלְךָ}$ *another army entered*. See also *ib.* 121. 2. 3; Assem. Bibl. Orient. 1. 372. 15, $\text{כָּל} \text{עַם} \text{עִמִּי}$ *all*, $\text{כָּל} \text{עַם} \text{עִמִּי}$ *upon all who were with me*. In this manner of construction we find שָׁמַיְךָ , שָׁמַיִם , שָׁמַיִם , שָׁמַיִם , שָׁמַיִם , 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, $\text{אֶרְמִיָּהוּ} \text{עָבַד} \text{מֶלֶךְ}$ *the captive of Judah went*, Jer. xxviii. 4.

A verb. sing. is sometimes joined with a plur. noun when the verb precedes, especially לֹא and כִּי ; as, 1 Sam. i. 2, $\text{לֹא} \text{כָּלְךָ} \text{בָּנִים}$ *he had not sons*; $\text{כִּי} \text{חֲמֵשׁ} \text{מִצְעָדִים}$ *there were in it five porches*, John v. 2. Matth. iii. 16, $\text{אֲפֻרָּתוֹ} \text{כִּי} \text{מִצְעָדִים}$ *the heavens were opened unto him*; $\text{אֲפֻרָּתוֹ} \text{כִּי} \text{מִצְעָדִים}$ *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 זֵקֵנָא *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 א 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 אַרְבַּע masc. and אַרְבַּעַת fem., with the noun which they qualify are joined to a plur. verb; as, אַרְבַּעַת יָמִים *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, $\text{כָּל אֶרֶץ כְּנָעַן}$ *all the earth weep*, 2 Sam. xv. 23, where אֶרֶץ כְּנָעַן *earth*, is put for *people of the earth*; similarly, Gen. xli. 57, $\text{כָּל אֶרֶץ מִצְרָיִם}$ *all the earth came*, i.e. *all the people of the earth*. אֶרֶץ מִצְרָיִם 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, $\text{אֲנִי הָיִיתִי אֶתְּמֵלַת}$ *occasion was*

given, Bar Heb. p. 612, 14, $\text{לֹא יָרָא} \text{לֵבָא} \text{לֵבָא}$ *he had fear*, ib. p. 606, 19; $\text{נָפְטוּ} \text{אֲמֹר} \text{פָּלְאָמֵי} \text{נַחֲשֵׁי}$ *about two hundred men died*, ib. p. 159, 10; $\text{חָפְטוּ} \text{אֲרֵבָא} \text{אֲרֵבָא} \text{עֲשָׂרָא}$ *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, $\text{וְכִּי יִשְׁעֵי} \text{אִישׁ} \text{יִשְׁעֵי} \text{בְּמִנְחָתוֹ} \text{יִשְׁעֵי} \text{נֶחֱמֵי}$ *and when any one shall offer an offering, his offering shall be flour*, Levit. ii. 1; where we have joined to נֶחֱמֵי the fem. יִשְׁעֵי and the masc. affix נֶחֱמֵי .

When many nouns come together connected by the conjunction ו , the verb belonging to these nouns is put in the plur. number; as, $\text{שָׁאַלְתִּים} \text{יְהוֹאָחָז} \text{וְיָחִיז} \text{וְיָחִיז} \text{וְיָחִיז}$ *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, $\text{וַיָּבֹאוּ} \text{נֹחַ} \text{וְבָנָיו}$ *and Noah and his sons entered*, Gen. vii. 7. Occasionally an exception is found, when the verb follows the subject; as, $\text{לֹא רָאוּ} \text{לְחֵלֶם} \text{וְלְרֶמְסֵס}$ *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, $\text{וַיִּשְׁפָּטוּ} \text{מִרְיָם} \text{וְאַהֲרֹן}$ *and Miriam and Aaron spake*,

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

The 3rd. pers. of verbs sometimes admits an anomaly as to gender; as, *ܐܘܪܝܢ ܥܡܡܐܘܬܐ* *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 ܕܥܘܠܐ ܕܥܘܠܐ* *it will be evil to you*, Jer. vii. 6; *ܐܘܪܝܢ ܕܢܗܐܐ ܕܢܗܐܐ* *it was good to us*, Deut. vi. 24: *ܐܘܪܝܢ ܕܥܘܠܐ ܕܥܘܠܐ* *it happened to him*, Luke i. 9.; *ܐܘܪܝܢ ܕܥܘܠܐ ܕܥܘܠܐ* *it came upon thee*, Job. iv. 5; *ܐܘܪܝܢ ܕܥܘܠܐ ܕܥܘܠܐ* *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 ܕܥܘܠܐ ܕܥܘܠܐ* *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 ܕܥܘܠܐ ܕܥܘܠܐ* *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 ܕܥܘܠܐ ܕܥܘܠܐ* *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* ܕܢܘܨܘܢܝܢ ܕܢܘܨܘܢܝܢ *shall see* (have seen) *great light* Isaiah, ix. 2 ; ܕܡܝܬܝܢ ܘܢܘܨܘܢܝܢ ܘܢܘܨܘܢܝܢ *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, ܕܢܘܨܘܢܝܢ ܘܢܘܨܘܢܝܢ ܘܢܘܨܘܢܝܢ *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 $\text{لَا تَكْفُرُوا} \text{مُبِيتًا} \text{لَكُمْ} \text{مُبِيتًا}$ *that ye may know them.*" 1 Thess. v. 12. "I will $\text{يُحِبُّونَ} \text{عَبَدِي} \text{مُبِيتًا}$ *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 $\text{لَا} \text{تَكْفُرُوا}$, followed by a participle or an adjective, represents the imperative; as, $\text{اَلَمْ} \text{يَكُنْ} \text{عَبَدِي} \text{مُبِيتًا} \text{مُبِيتًا}$ *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, $\text{بَدَأَ} \text{بِحَسْبِ} \text{بَدَأَ} \text{بِحَسْبِ}$ *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,*" $\text{بَدَأَ} \text{بِحَسْبِ} \text{بَدَأَ} \text{بِحَسْبِ}$.

In Syriac, as in Hebrew, the preterite is in some instances used where we should employ the present; as, ܡܝܕܠܐ *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, $\text{ܠܥܘܢܐ ܐܢܝܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܐܢܝܢܐ ܕܥܘܢܐ}$ *why art thou displeased, and why is thy countenance sad?* Gen. iv. 6; $\text{ܕܡܝܢ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ}$ *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*), ܕܡܝܢ ܕܥܘܢܐ 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, $\text{ܕܡܝܢ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ}$ *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, $\text{וַיֵּשְׁבֶה} \dots \text{לָנוּ} \dots$ *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, $\text{וַיַּעֲשֶׂה} \text{לָהֶם} \text{כְּסֵי} \text{כְּבוֹד} \text{וְגִבּוֹרִים}$ *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, $\text{בָּחַר} \text{בְּנֵי} \text{לֵבָא} \text{לְיְהוָה}$ *God hath chosen a new thing*, Judg. v. 8 ; $\text{לֶבַע} \text{וְרֶמֶס} \text{לֹא} \text{רָאוּ} \text{בְּיָמָיו}$ *sword and spear were not seen*, ib. ; $\text{וַיֵּשֶׁב} \text{בְּמָוֶז}$ *I stood in my place*, Hab. ii. 1 ; $\text{לִפְנֵי} \text{כִּי} \text{בָרַאתִי} \text{לְךָ}$ *before that I formed thee*, Jer. i. 5 ; $\text{לִפְנֵי} \text{כִּי} \text{יָצָאתָ} \text{מִבֶּטֶן} \text{בֶּטֶן}$ *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, $\text{לֵב} \text{רָע} \text{לֵב} \text{רָע} \text{לֵב} \text{רָע}$ *may the evil (of the wicked) come to an end*, Ps. vii. 9 ; $\text{וְיָשׁוּב} \text{חַיַּת} \text{הַבֶּן} \text{הַיָּחִיד}$ *may the life of the child return*, 1 Kings xvii. 21 ; $\text{וַיִּשְׁמַע} \text{יְהוָה}$ *he would deliver him*,

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

A prohibition in Syriac, as in Hebrew, is invariably expressed by the future; as, *ܠܝܫܘܥܘܬܗܘܢ* thou shalt not fear, i.e. fear not, Gen. xlii. 3; *ܠܝܫܘܥܘܬܗܘܢ* thou shalt not kill, or, do not kill, Exod. xx. 13; *ܠܝܫܘܥܘܬܗܘܢ* 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, *ܠܝܫܘܥܘܬܗܘܢ* let there be light, Gen. i. 3. The particles *ܘ* and *ܐܘ* are often connected with the fut. when a potential signification is intended; as, *ܘܠܝܫܘܥܘܬܗܘܢ* that he would grant to him time, Dan. ii. 16; *ܘܠܝܫܘܥܘܬܗܘܢ* that they may not hearken, Gen. xi. 7. The prefix *ܘ* sometimes gives this force to the verb; as, *ܘܠܝܫܘܥܘܬܗܘܢ* that they may know, Ezek. xx. 26; *ܘܠܝܫܘܥܘܬܗܘܢ* that they may sacrifice, Exod. viii. 8. *ܠܝܫܘܥܘܬܗܘܢ* is also found besides *ܘ* as follows; *ܠܝܫܘܥܘܬܗܘܢ* that my soul may bless thee, Gen. xxvii. 4. Other particles in some instances accompany *ܘ*; as, Bar Heb. Chron. 530. 14, *ܠܝܫܘܥܘܬܗܘܢ* that they might destroy it; *ܠܝܫܘܥܘܬܗܘܢ* ... *ܠܝܫܘܥܘܬܗܘܢ* 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 *ܠܝܫܘܥܘܬܗܘܢ*; as, *ܠܝܫܘܥܘܬܗܘܢ* so that they were not able, Mark iii. 20; *ܠܝܫܘܥܘܬܗܘܢ* 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 اَرْسَلُوهُمْ *they shall send*, Assem. T. III. p. 347. اَوْسُ هَذِهِ اَلْكَلِمَاتُ *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 اَوْسُ اَنْ نَقُومَ *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 اَوْسُ *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 اَوْسُ *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, $\text{אֲשֶׁר יִכְפַּל אֶת־עַשְׂרֵי אֲשֶׁר־אָנֹכִי מְבַרְכֵנּוּ}$ *I will greatly multiply,* Gen. xxii. 17; $\text{וְאַתָּה לֹא תָמוּת בְּיָמֶיךָ}$ *thou shalt not surely die,* Gen. iii. 4; $\text{וְהָיָה כִּי־יִבְרָא הַיְצִיטִים אֶת־עַמְּךָ וְיִבְרָאוּ אֶת־עַמְּךָ כְּעַמְּךָ וְיִבְרָאוּ אֶת־עַמְּךָ$ *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, $\text{וְיָדְעוּ אֵת־הַדֶּרֶךְ אֲשֶׁר־לָקַחְנוּ אֵת־יְהוָה וְיָדְעוּ אֵת־הַדֶּרֶךְ אֲשֶׁר־לָקַחְנוּ אֵת־יְהוָה$ *and how are we able to know the way?* John xiv. 5; $\text{וְשָׁלַח אֹתוֹ לְבָרֵךְ חֲזָרִים אֶת־הַחֲזָרִים$ *he sent him to feed swine,* Luke xv. 15; $\text{וְיָרָא אֶת־יְהוָה וְיָרָא אֶת־יְהוָה וְיָרָא אֶת־יְהוָה$ *and he wished to slay him,* Matth. xiv. 5.

After the verb וְיָרָא the inf. with וְ may be rendered in English by the participle; as, $\text{וְיָרָא אֶת־הַשֶּׁמֶשׁ וְיָרָא אֶת־הַשֶּׁמֶשׁ וְיָרָא אֶת־הַשֶּׁמֶשׁ}$ *and the Sun was setting,* Gen. xv. 12.

The same remark is applicable to וְיָרָא , when it is employed as וְיָרָא is in the preceding example; as, $\text{וְיָרָא אֶת־הַשֶּׁמֶשׁ וְיָרָא אֶת־הַשֶּׁמֶשׁ וְיָרָא אֶת־הַשֶּׁמֶשׁ}$ *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, $\text{בָּנִינָה עָמְדָה} \text{ וְעָבְדָה} \text{ וְעָבְדָה}$ *they ceased from building the city*, Gen. xi. 8. $\text{וְעָבְדָה} \text{ וְעָבְדָה}$ *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, $\text{וְעָבְדָה} \text{ וְעָבְדָה}$ *go ye hither*. See also Mark i. 38.

The imper. of the verb וְעָבְדָה is frequently found in connection with a finite verb in the fut. tense; thus, $\text{וְעָבְדָה} \text{ וְעָבְדָה}$ *and now come, we will make a covenant*, i.e. *and now come, let us make a covenant*, Gen. xxxi. 44; $\text{וְעָבְדָה} \text{ וְעָבְדָה}$ *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*, $\text{וְעָבְדָה} \text{ וְעָבְדָה}$ *and eat ye* (i.e. *ye shall eat of*) *the fat of the land*, Gen. xlv. 18; $\text{וְעָבְדָה} \text{ וְעָבְדָה}$ *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, $\text{וְעָבְדָה} \text{ וְעָבְדָה}$ *cease, be thou still*, Mark iv. 39. It may be that וְעָבְדָה 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, $\text{אֲנִי, וְעַתָּה מֵבִיאָה לְבָרָא קֹדֶשׁ}$ *Therefore that which shall be born of thee is holy*, Luke i. 35; $\text{אֲנִי, וְעַתָּה מֵבִיאָה לְבָרָא קֹדֶשׁ}$ *thy wife shall bear to thee a son*, Gen. xvii. 19. The part.; as, *Behold their Lord*, $\text{אֲנִי, וְעַתָּה מֵבִיאָה לְבָרָא קֹדֶשׁ}$ *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 מֵ or the prefix מִ ; as, $\text{מֵמְדַבֵּר מֵבַיִת לְבַיִת}$ *wandering from house to house*, 1 Tim. v. 13; $\text{מֵרֹאשׁוֹ הָיָה יוֹשֵׁב}$ *he saw Levi sitting*, Mark ii. 14. מֵחַיִּים *living or alive*, dof. מֵחַיִּים , is subject to the same construction; as, $\text{וְעַתָּה מֵבִיאָה לְבָרָא קֹדֶשׁ}$ *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, $\text{مَتَلَّ} \text{مِنْهُ} \text{فَلَجَّيْهِ} \text{مَتَلَّ}$ *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; $\text{أَعْنِي} \text{كَيْ} \text{تَعْنِي} \text{أَعْنِي} \text{كَيْ}$ *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; $\text{وَهْلَك} \text{وَهْلَك} \text{وَهْلَك}$ *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;

no account of in the translation of the passage in which it occurs; as, $\text{ܐܢܟܢܐ ܘܢܗܪܐ ܘܥܝܘܒܐ ܘܥܝܘܒܐ ܘܥܝܘܒܐ ܘܥܝܘܒܐ}$ *the trees and herbs were not created with the earth*, Ephraim T. I. p. 21. *καὶ ἐγένετο* of the New Testament is translated by ܐܘܪܝܢܐ , ܐܘܪܝܢܐ or ܐܘܪܝܢܐ being usually prefixed to the following verb; as, $\text{ܐܘܪܝܢܐ ܘܥܝܘܒܐ ܘܥܝܘܒܐ ܘܥܝܘܒܐ}$ *and it came to pass on the eighth day that they came*, Luke i. 59. In some places neither ܐܘܪܝܢܐ nor ܐܘܪܝܢܐ is prefixed to the following verb; as, $\text{ܘܥܝܘܒܐ ܘܥܝܘܒܐ ܘܥܝܘܒܐ ܘܥܝܘܒܐ}$ *and it came to pass in those days Jesus came*, Mark i. 9. Sometimes *καὶ ἐγένετο* 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, $\text{ܐܘܪܝܢܐ ܘܥܝܘܒܐ ܘܥܝܘܒܐ ܘܥܝܘܒܐ}$ *and there were seven brethren*, Matth. xxii. 25. ܐܘܪܝܢܐ is observed in a few instances standing before instead of after ܐܘܪܝܢܐ ; as, $\text{ܐܘܪܝܢܐ ܘܥܝܘܒܐ ܘܥܝܘܒܐ ܘܥܝܘܒܐ}$ *it was*, Bar Heb. p. 94, line 7. Sometimes ܐܘܪܝܢܐ disappears and ܐܘܪܝܢܐ itself is made to express past time; as, $\text{ܐܘܪܝܢܐ ܘܥܝܘܒܐ ܘܥܝܘܒܐ ܘܥܝܘܒܐ}$ *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 ܐܘܪܝܢܐ ܐܘܪܝܢܐ 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
 לִוְרָתָא *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; $\text{עֲשֶׂה לְךָ לְעֵינֵיהֶם}$ *that ye may be seen by them*, Matth. vi. 1. $\text{עֲשֶׂה לְךָ עֲשֶׂה}$ *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; מֵסֹבְבִים *surrounding him*, Matth. viii. 18. So also מְכַלְכֵּם *containing*, Titus i. 8; מְנַשֵּׂה *carrying*, Luke vii. 14; Acts iii. 2; מְשַׂרְפֵּה *was flared*, 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, מְרַבֵּה מְרַבֵּה *who has taken much* 2 Cor. viii. 16; מְרַבֵּה מְרַבֵּה *hath greatly exalted him*, Phil. ii. 9; $\\text{אֲחַדְּכֶם אֲחַדְּכֶם}$ *I will again feed thy flock*, Gen. xxx. 31; $\text{אֲחַדְּכֶם אֲחַדְּכֶם}$ *Again he sent*, Luke xx. 11, 12;

they entreated $\text{לֹא יִשְׁמַע אֱלֹהִים אֶת־כְּלִמָּתָם} \text{ } \hat{\text{p}}$ *that it should not be spoken to them any more*, Hebr. xii. 19; $\text{אֲנִי אֲבַלְּמָהּ} \text{ } \hat{\text{p}}$ *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, $\text{לֹא יִרְאוּ אֶת־פְּנֵי} \text{ } \hat{\text{p}}$ *shall no more see*, Job vii. 7; $\text{לֹא יִבְרַךְ אֶת־הָאָרֶץ} \text{ } \hat{\text{p}}$ *I will not any more curse the ground*, Gen. viii. 21; $\text{וְעַתָּה יֹאמְרוּ} \text{ } \hat{\text{p}}$ *again they say*, Assem. T. III. p. 56, col. 1. line 20.

The second verb is occasionally found in the future with י prefixed; as, $\text{וְיִשְׁמַע אֱלֹהִים} \text{ } \hat{\text{p}}$ (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 $\text{וְיִשְׂמַח} \text{ } \hat{\text{p}}$ *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 $\text{נַפְּשׁוֹ} \text{ } \hat{\text{p}}$ united to the affixes. But it is also in some instances done by means of the passive conjugations. In the Ethpeel; as, $\text{וְהִתְחַבֵּב} \text{ } \hat{\text{p}}$ *he turned himself*, Matth. ix. 22. See also John viii. 6, 7, 59.

Neuter verbs have sometimes a passive signification; as, *لُذِلَ* *to wonder*, for *to be deceived*, *πλανασθαι*, Luke xxi. 8; *بُرِنَ* *he burnt*, for *was burnt*, Matth. xiii. 30; *وُضِعَ* *he fell*, for *he was cast down*, John iii. 24; *وُجِرَ* *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 *عَلَى* sometimes serves this purpose; as *וְיִי* *וְיִי* does in Hebrew. Hence in Numbers xi. 29 we have *عَلَى* *يَوْمَ* *كَلَّمَ* *كُلَّهُمْ* *كَلَّمَ* *عَبْدًا* *بِحَا* *O that all the people of the Lord were prophets*; Judges ix. 29: *عَلَى* *يَوْمَ* *أَمْلَكْتَهُ* *كَلَّمَ* *كُلَّهُمْ* *كَلَّمَ* *عَبْدًا* *بِحَا* *O that this people were given into my hands*. *وَلَوْ* too is found to indicate the Optative mood; as, *وَلَوْ* *مَاتَ* *عَبْدًا* *that we might die*, Ex. xvi. 3. Hoffman and Agrell have collected passages in which one of the particles *وَلَوْ*, *كَلَّمَ*, *أَمْلَكْتَهُ*, *كَلَّمَ*, 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* *إِعْتَدَ* *I predicted*, Mark xiii. 23; *مُجِبِّع* *هَرَبَ* *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 *ا* are found sometimes *with* and sometimes *without* a prefix; as, *سُورِيَا*, or *سُورِيَا* *Syriace*; *عَرَابِيَا* or *عَرَابِيَا* *Arabice*. So we have *عَرَابِيَا*, or *عَرَابِيَا* *Græce*, *مِصْرِيَا*, or *مِصْرِيَا* *Egyptiace*.

An adverb is expressed by means of a noun with *بِ* prefixed; as, *بِمُدَّة* *a moment of time*, *بِمُدَّة* *immediately*, *بِمُدَّة* *daily*. Again, an adverb is formed by a noun with *ت* prefixed; as, *تَبِيحًا* *astutely*, *تَبِيحًا* *craftily*, *تَبِيحًا* *lastly*, *تَبِيحًا* *faithfully*, *تَبِيحًا* *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** **يُؤَيِّدُ** **عَ بِي** *who shall confess me*, **ع** **يُنْكِرُ** **عَ بِي** *who shall deny me*, **ع** **لِي** **لَا تَرَى** **عَ بِي** *let me not see his death*.

The preposition **ع** is used with verbs of *entering* or *ascending*; as, **ع** **لِي** **لَا تَرَى** **عَ بِي** *whoever does not enter by the door*, John x. 1, 2.

ع with verbs of *covering* or *commanding*; as, **ع** **لِي** **لَا تَرَى** **عَ بِي** *he covered*, Matth. xvii. 5; **ع** **لِي** **لَا تَرَى** **عَ بِي** *he commanded*, 2 Chron. xxxvi. 23.

ع with verbs of *separating* or *distinguishing*; as, **ع** **لِي** **لَا تَرَى** **عَ بِي** *God separated between the light and the darkness*, Gen. i. 4.

ع with verbs of *coming*; as, **ع** **لِي** **لَا تَرَى** **عَ بِي** *he came*, Mark i. 7: of *going*; as, **ع** **لِي** **لَا تَرَى** **عَ بِي** *he departed*, John vi. 2; **ع** **لِي** **لَا تَرَى** **عَ بِي** *he run*, 1 Cor. xiv. 1.

The prepositions **ع** *against*, **ع** *against*, **ع** *with*, and many others, are frequently used with verbs; as, **ع** **لِي** **لَا تَرَى** **عَ بِي** *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, $\text{אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי}$ *in my Father's house are many mansions*, John xiv. 2. See also Acts vii. 20; xiii. 29.

The preposition עַל 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, עַל מִיתָבָה he was of the celebrated ones, i.e. he was celebrated, Assem. T. I. p. 426. col. 2. last line but one. $\text{וְעַל לֹא עֲמֵתִים מְאֹד}$, and that which is of the impossibles, i.e. and that which is impossible, ib. T. III. p. 605. עַל 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, $\text{בְּכֵן אִמְצָר לְכֹסֶף}$ 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, $\text{בֵּין הַיָּם וְבֵין הַבַּיְתָה$ between interior and exterior, Bar Heb. p. 478. l. 3. $\text{בֵּין צְבָאוֹת וְבֵין רִאשֵׁי}$ between the armies and the chiefs, ib. 604. l. 17. 2nd. *Lomad* frequently; as, $\text{בֵּין אֶדְסָס וְבֵין חָרָן$ between Haran and Edessa, Bar Heb. p. 60. l. 13. $\text{בֵּין אֶרֶץ וְבֵין שָׁמַיִם}$ between earth and heaven, ib. 275. l. 5; $\text{בֵּין אַתָּה וְבֵין בָּנֵי כְּנֵסֵת הַכְּרִיּוֹת}$ between you and the sons of the Church, Assem. T. III. p. 307. last line. $\text{בֵּין הֵמָּה וְבֵין הַמַּיִם}$ between them and the waters, Bar Heb. p. 511. l. 9, 10. 3rd. by

וְ; as, וְבֵינָם וְבֵינָם *between him and them*, Matth. xx. 17. וְבֵינִי וְבֵינֶךָ *between me and thee*, Bar Heb. p. 270, l. 19. וְבֵינֵם וְבֵינֵם *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, וְבֵינִי וְאִמִּי *between him and his mother*, Bar Heb. p. 507. l. 16, 17. וְבֵינִי וְהַמֶּלֶךְ *between him and the king*, ib. p. 421. l. 2, 3. וְבֵינֶךָ וְבֵינֵם *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 إِلَىٰ *whither*, Matth. vi. 19. و أَيْنَ *wheresoever*. Bar Heb. p. 328, l. 10. و كَأَنَّ *as that*, John viii. 28, و عَلَىٰ *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, إِنِّي أَتِي $\text{أَسْمَكُ$ أَسْمَكُ أَسْمَكُ *I go (that) I may catch fishes*, John xxi. 3. Here is clearly an ellipsis of و before أَسْمَكُ .

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. أَوْ 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 أَوْ لَكَ *than for you*," Matth. xi. 22.

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

do so to thee, and more also, $\text{אִם־מִן־עַלְמַי־אֶל־עֵינַי־יִכְתֹּם־לְךָ}$ *if thou conceal from me a thing,*" 1 Sam. iii. 17. "David swear, saying, So do God to me, and more also, $\text{אִם־אֶחְכַּם־לֶחֱמַי־בְּבֹרֵךְ־הַשֶּׁמֶשׁ}$ *if I taste bread before the sun be down,*" 2 Sam. iii. 35. See also 2 Kings vi. 31. Cant. i. 9. אִם־אֵלֶּיךָ the same as $\text{אִם־לֵבֶנֶת־יָמֶיךָ}$ has the force of *yea, verily*, in Job. ii. 5, and elsewhere.

60. Interjections.

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

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

הִנֵּה *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: $\text{אָס לֹא יָבִיאָ לְךָ מֶלֶךְ בְּנֵי יִשְׂרָאֵל}$ *art thou the king of the Jews?* Matth. xxvii. 11.

A question with $\text{וְ$ ordinarily comprises an affirmation; as, $\text{אֲנִי אֶמְצָא לְךָ אֶרֶץ זָבֹת חֵטְאִים אַרְבָּעִים יוֹם אַחֲרָיִם$ *say not ye that after four months cometh harvest?* John iv. 35. When, however, a question is asked by $\text{הֲ$ a negative is implied; as, $\text{הֲיָכוֹל שַׂדְדַּי הַשָּׁמַיִם לְפָתֹחַ אֵינָם לְבָרְיָהּ$ *is a devil able to open the eyes of the blind?* Job x. 21. Sometimes a doubt is implied; as, $\text{יְהוָה אֱלֹהֵינוּ אֵל אֶחָד$ *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, $\text{וְיִמְצָא הוּא אֶת־הַאֱמוּנָה עַל־הָאָרֶץ$ *and shall He find faith on the earth?* Luke xviii. 8. The particle $\text{אִם$ is employed to express what Uhlemann calls *indirekte Frage*; as, *that thou tell us 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, $\text{מִי עָשָׂה אֵלֶּים אֵלֶּים אִם הוּא אִם אָבוֹתָיו$ *who hath sinned? this man or his parents?* John ix. 2. $\text{אָתָּה אֲנִי אֲבִיבָהּ אִם אֲנִי אֲבִיבָהּ אֲנִי אֲבִיבָהּ$ *art thou he that should come, or do we look for another?* Matth. xi. 3. See also Assem. T. I. p. 87.

63. *Ellipsis.*

This figure occurs most frequently in the omission of the substantive verb; as, *وَمِنْ حَسْبِ نَجْمٍ* and his name was Joseph. *أُولَئِكَ الَّذِينَ هُوَ أَدَبَهُمْ* 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 نَكْبِيَ تِلْكَ عَدَا* if a man shall beget a hundred, namely sons; *سَبَّأْتُ مَعِي* once have I sworn, where *أَنْ* is understood, Psalm lxxxix. 35; *أَفْ سَكَمَ 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 تَأْتِيكَ الْمَعَالِمُ* until when? viz. wilt thou bring assistance, Ps. vi. 4; *حَتَّىٰ تَخْفَىٰ حَتَّىٰ تَخْفَىٰ* thy blessing (may it come) upon thy people, Ps. iii. 9; *تَأْتِي تِلْكَ بِحَقِّهَا* 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, *بَلَىٰ لَكُنْ عَسَىٰ لَكُنْ* 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, לְבָרְכָה *she brought forth*, viz. *sons*, Gen. xvi. 1; וַיִּקַּח *he took* viz. *a wife*, Neh. xiii. 25; וַיַּזְעֵב *he cast*, viz. *the lot*, 1 Sam. xiv. 42. Also to אֶמְצֵא in John ix. 7, some such noun as לְפָנַי is to be supplied.

A nominative is occasionally omitted; as, $\text{וְהָאֵתְּנָהּ לְעַלְמֵי עַלְמֵי}$ *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, $\text{כְּהַדְרֵי אֱמֻנָהּ בְּיָמֵי אָבְרָהָם}$ *the glory as (the glory) of the only begotten of the Father*, John i. 14. In the Greek, $\delta\delta\kappa\alpha\nu$ is repeated. $\text{לְבָרְכָהּ לְבָרְכָהּ}$ *his clothing was (the clothing) of hair*, Matth. iii. 4. $\text{אֲנִי אֶתְּנוּנָהּ לְבָרְכָהּ בְּיָמֵי אָבְרָהָם}$ *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, $\text{אֶתְּנוּנָהּ אֶתְּנוּנָהּ}$ *a day*, or $\text{אֶתְּנוּנָהּ אֶתְּנוּנָהּ}$ *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, $\text{لَو} \text{لَمَّا} \text{كَانَ} \text{عِشْرِينَ} \text{سَنَةً} \text{وَأَمَّا} \text{مُوسَى} \text{فَكَانَ} \text{عِشْرِينَ} \text{سَنَةً} \text{عِندَ} \text{الهِبْرِيِّينَ}$ and *Moses was eighty years old*, Ex. vii. 7; $\text{أَقْبَلْنَا} \text{أَعْيُنَ} \text{كُمُ} \text{أَيُّهَا} \text{الَّذِينَ} \text{أَبْرَأْتُمْ}$ and *they say to us, make bricks*, Ex. v. 16; $\text{أَنَا} \text{مِائَةٌ} \text{وَعِشْرُونَ} \text{سَنَةً}$ *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, $\text{أَنَا} \text{بَنُو} \text{إِبْرَاهِيمَ}$ *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, $\text{فَعَمِلَ} \text{لَهُمُ} \text{مَائِدَةً} \text{كَبِيرَةً}$ *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, $\text{أَلَيْسَ} \text{بِكَ} \text{قَادِرًا} \text{عَلَى} \text{قِرَاءَةِ} \text{الْحِكْمَةِ}$ *if thou art indeed able..... to read*, ib. T. II. p. 211. C. 8...D. 2. $\text{لَمْ} \text{يَكُنْ} \text{يُرِيدُ} \text{أَنْ} \text{يَتَفَاتَرَ}$ *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 لِ 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, $\text{ܒܘܣܝܢܐ ܘܘܫܘܥܐ ܕܥܡܐ ܕܢܩܝܘܬܐ ܕܥܡܐ ܕܢܩܝܘܬܐ}$ *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 ܕܘܫܘܥܐ in Mark i. 45; ܕܘܫܘܥܐ ܕܘܫܘܥܐ *openly to enter the city*; ܘܫܘܥܐ in ܘܫܘܥܐ ܕܘܫܘܥܐ *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: $\text{ܕܘܫܘܥܐ ܕܘܫܘܥܐ ܕܘܫܘܥܐ ܕܘܫܘܥܐ}$ *he composed hymns, and adapted them (mixed) to musical sounds; he also composed psalms, and intro-*

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 ܡܫܕܚܘܢ ܥܕܘܬܝܗ ܟܠܗ ܩܠܗ *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 pentasyllabic 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, ܩܘܪܒܘܢ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ *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

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

ܐܘܫܘܩܐ *samenph*, ܐܘܫܘܩܐ *hochanph*, &c. It is also met with in verbs ܐܘܫܘܩܐ; as, ܐܘܫܘܩܐ ܕܠܘܡܐ; *d'lo-mar*; in Greek words beginning with Σ, which, in passing into Syriac, takes the initial ܐ; as, ܫܟܝܡܐ Syr, ܫܟܝܡܐ *skimo*. In words of three syllables, the vowel of the first is elided when the middle syllable has a long unchangeable vowel; as, ܐܘܫܘܩܐ *r'butho*. In the middle of a word the vowel is sometimes passed over in the pronunciation: in verbs; as, ܐܘܫܘܩܐ *ethph'lag*; in nouns, especially where the second syllable has the vowel ܐ; as, ܐܘܫܘܩܐ *alhutho*. The vowel at the end of a word may fall away: in a verb, when the grammatical form will continue to be known, notwithstanding the vowel is omitted in the pronunciation; as, ܐܘܫܘܩܐ *Al'ph*; ܐܘܫܘܩܐ *sob'rath*; in a noun, as, ܐܘܫܘܩܐ *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 ܐܘܫܘܩܐ; *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, ܠܗܠܝܚܘܢ *halayhun*; as if ܠܗܠܝܚܘܢ; 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 ^ܐ	<i>who ?</i>
{	ܐܘܪܐ	ܐܘܪܐ _ܐ	<i>hand.</i>
{	ܐܘܪܐ	ܐܘܪܐ ^ܐ	<i>coming.</i>
	ܐܘܪܐ	ܐܘܪܐ _ܐ	<i>he came.</i>
	ܐܘܪܐ	ܐܘܪܐ ^ܐ	<i>a sign.</i>
}	ܘܪܘܚܐ	ܘܪܘܚܐ ^ܐ	<i>wretched.</i>
{	ܘܪܘܚܐ	ܘܪܘܚܐ _ܐ	<i>evil.</i>
}	ܘܪܘܚܐ	ܘܪܘܚܐ ^ܐ	<i>warping, part. fem.</i>
	ܘܪܘܚܐ	ܘܪܘܚܐ _ܐ	<i>mourning.</i>

וֹ	וֹ	<i>he.</i>
וּ	וּ	
וְ	וְ	<i>she.</i>
וּ	וּ	
וֵ	וֵ	<i>they, male.</i>
וּ	וּ	
וֵ	וֵ	<i>they, fem.</i>
וּ	וּ	
וּ	וּ	<i>to her.</i>
וּ	וּ	<i>to him.</i>
וּ	וּ	<i>who</i>
וּ	וּ	<i>from.</i>
וּ	וּ	<i>king.</i>
וּ	וּ	<i>advice</i>
וּ	וּ	<i>work.</i>
וּ	וּ	<i>servant.</i>
וּ	וּ	<i>working.</i>
וּ	וּ	<i>unjust.</i>
וּ	וּ	<i>iniquity.</i>
וּ	וּ	<i>infant.</i>
וּ	וּ	<i>year.</i>
וּ	וּ	<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,

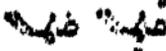
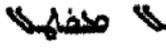
1. All the persons of the præterite, the first of the sing. numb. being excepted. The third person sing. fem. has this point frequently on the left-hand side of the last letter λ .

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 , Paal ; unless one of the letters λ or μ requires it to be placed below; as,  or .

3. The first person of both numbers of the future.

The following paradigm of the Peal conjugation of  will exemplify what has been now stated.

Præterite.

Fem.	Masc.	
{ جَاهَدَتْ جَاهَدَتْ جَاهَدَتْ	جَاهَدَ	3rd pers. sing.
	جَاهَدْتَ	2nd
	جَاهَدْتُمْ	1st
جَاهَدْتِ	جَاهَدُوا	3rd pers. plu.
جَاهَدْتِ	جَاهَدُوا	1st

Infinitive.

جَاهِدْ

Imperative.

جَاهِدْ	sing.
جَاهِدُوا	plu.

Future.

Fem.	Masc.	
تُجَاهِدِينَ	تُجَاهِدُ	3rd pers. sing.
	تُجَاهِدِينَ	2nd
	تُجَاهِدُونَ	1st
	تُجَاهِدُوا	3rd plu.
	تُجَاهِدُوا	2nd
	تُجَاهِدُوا	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.

The Names of the Months.

We give here the names of the Lunar Months, which occur very frequently in the Scriptures.

أَكْتُوبَرُ	October,
نُؤْمَانُ	November,
دُؤْمَانُ	December,
جَانُوبُ	January,
فَبْرُؤَالُ	February,
أَبْرُؤَالُ	March,
أَبْرِيْلُ	April,
أَيُّنُ	May,
سَبْتِيْنُ	June,
أَبْرِيْلُ	July,
أَبْرِيْلُ	August,
سَبْتِيْنُ	September,

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