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

D. T. Stoddard


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ARTICLE I.

GRAMMAR

OF THE

MODERN SYRIAC LANGUAGE,

AS SPOKEN IN

OROOMIAH, PERSIA,

AND IN

KOORDISTAN.

BY

REV. D. T. STODDARD,

MISSIONARY OF THE AMERICAN BOARD IN PERSIA.

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TABLE OF CONTENTS.

Introductory Remarks, ....................................................... 3-8

Orthography and Orthoepy, .................................................. 9-21

The alphabet, 9; vowels, 12; modification of vowel-sounds, 16;
some peculiarities of ฉ, ฉ, ฉ, ฉ, ฉ, 18; ตัลกานะ, 20;
accent, 20; punctuation, 21; Nestorian manuscripts, 21.

Etymology, ................................................................. 22-144

Pronouns, 22-27: personal, 22; demonstrative, 22; relative, 23;
interrogative, 24; indefinite and distributive, 24; suffix, 25;
reciprocal, 27.

Verbs, 27-111: conjugation of ฉฉ, 28; classes of regular verbs,
34; class first, conjugation of ฉฉฉ, 35; verb with negative
particles, 43; list of verbs of class first, 45; class second, 51;
conjugation of ฉฉฉ, 52; list of verbs of class second, 57;
irregular verbs of class first: first radical ฉ, 60; second radical
ฉ or ฉ; 63; second radical ฉ, 66; first or second radical ฉ, 66;
third radical ฉ, 68; third radical ฉ, 72; verbs doubly
irregular, 74; irregular verbs of class second: verbs of four
radicals, 78; list of such verbs, 80; causative verbs, 87; second
radical ฉ, 89; third radical ฉ, 90; third radical ฉ, 91; irregular
causatives, 92; synoptical table of irregular verbs, 94; passive
voice, 97; verbs with suffixes, 102; relation of modern to
ancient verb, 107.

Article, 112.
Zounds, 112-127: gender, 112; number, 114; case, construct and emphatic state, 117; derivation of nouns: patrial, 118; diminutive, 119; abstract, 119; verbal, 120; nouns from foreign languages, 125; composition of nouns, 127.

Adjectives, 127-131: gender, 127; number, 128; comparison, 128; derivation, 129.

Numerals, 131-134.

Adverbs, 134-140: adverbs of place and order, 134; of time, 135; of manner and quality, 136; general remarks, 138.

Prepositions, 141-143.

Conjunctions, 144.

Interjections, 144.

Syntax, 145-176

Article, 145; relation of nouns to nouns, 147; adjectives, 149; subject and verb, 150; predicate nominative, 152; substantive verb, 152; object of the verb, 153; pronouns, 154; moods and tenses of verbs: indicative, 158; subjunctive, 161; subjunctive after particles, 165; infinitive, 167; participle, 170; substantive verb, 170; adverbs, 171; prepositions, 171; conjunctions, 172; phrases, 172; salutations, 175.

Specimens of the language, in poetry and prose, 177-180

Appendix, 180a

Corrections, 180f
INTRODUCTORY REMARKS.

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

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

The first attempt to write it in a permanent and useful form, was made by Dr. Perkins in the construction of school-cards, in the winter of 1836, after he and Dr. Grant had settled at Oroomiah. On the 18th of January of that year their first school was commenced. Says Dr. Perkins: "Seven boys
from the city attended. They all took their stand in a semi-
circle around the manuscript card suspended on the wall,
which Priest Abraham with my assistance had prepared;
and as they learned their letters and then began to repeat a
sentence of the Lord’s prayer, for the first time, with a de-
light and satisfaction, beaming from their faces, equalled
only by the novelty of their employment, I could understand
something of the inspiration of Dr. Chalmers, when he pro-
nounced the Indian boy in the woods, first learning to read,
to be the sublimest object in the world.”—Residence in Persia,
p. 250.

In another connection, Dr. Perkins, speaking of the prepa-
ration of the cards for that missionary school, says:
“There was no literary matter for its instruction and ali-
ment, save in the dead, obsolete language. I therefore im-
mediately commenced translating portions of the Scriptures
from the Ancient Syriac copies, by the assistance of some
of the best educated of the native clergy. We first trans-
lated the Lord’s prayer. I well remember my own emotions
on that occasion. It seemed like the first handful of corn
to be cast upon the top of the naked mountains; and the
Nestorian priests who were with me, were themselves inter-
ested above measure to see their spoken language in a writ-
ten form. They would read a line and then break out in
immoderate laughter, so amused were they, and so strange
did it appear to them, to hear the familiar sounds of their
own language read, as well as spoken. We copied this trans-
lation of the Lord’s prayer on cards for our classes. Our
copies were few. We therefore hung up the card upon the
wall of the school-room, and a company of children would
assemble around it, at as great a distance from the card as
they could see, and thus they learned to read. We next
translated the ten commandments, and wrote them on cards
in the same way, and then other detached portions of the
Word of God; and thus continued to prepare reading mat-
ter by the use of the pen, for our increasing number of
schools, until the arrival of our press in 1840. This event
was hailed with the utmost joy by the Nestorians, who had
long been waiting for the press, with an anxiety bordering
on impatience; and it was no less an object of interest and
wonder to the Mohammedans. They too soon urgently
pressed their suit, that we should print books for them also;
and a very respectable young Meerza sought, with unyield-
ing importunity, a place among the Nestorian apprentices, that he too might learn to print. The first book which we printed in the modern language, was a small tract, made up of passages from the Holy Scriptures. As I carried the proofsheets of it from the printing-office into my study for correction, and laid them upon my table before our translators, Priests Abraham and Dunkha, they were struck with mute rapture and astonishment, to see their language in print: though they themselves had assisted me, a few days before, in preparing the same matter for the press. As soon as recovery from their first surprise allowed them utterance, 'It is time to give glory to God,' they each exclaimed, 'that we behold the commencement of printing books for our people,' a sentiment to which I could give my hearty response."

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

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

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

**The Psalms**, as used in the Nestorian churches, with the Rubrics, in Ancient Syriac. 196 pp. 4to.

**Instructions from the Word of God**, in Modern Syriac. (Extracts from the Bible.) 77 pp. 12mo.


**The Great Salvation**, a tract in Modern Syriac.

**Sixteen short Sermons**, in Modern Syriac.

**A Preservative from the Sins and Follies of Childhood and Youth**, by Dr. Watts, in Modern Syriac.

**Aids to the Study of the Scriptures**, in Modern Syriac. 109 pp. 8vo.
SCRIPTURAL HISTORY OF JOSEPH AND THE GOSPEL OF JOHN, in Modern Syriac. 316 pp. 8vo.

The Gospel of Matthew, in Modern Syriac. 192 pp. 12mo.

Tracts on Faith, Repentance, the New Birth, Drunkenness, and The Sabbath, by Mr. Stocking, in Modern Syriac.

The Faith of Protestants, in both Ancient and Modern Syriac, in separate volumes. 164 pp. 8vo.

Scripture Questions and Answers, in Modern Syriac. 139 pp. 8vo.

First Hymn Book. 10 pp. 12mo.

The Dairyman's Daughter, in Modern Syriac. 136 pp. 8vo.

Useful Instructions, in Modern Syriac.

The Four Gospels, in Modern Syriac. 637 pp. 8vo.

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

Scripture Help or Manual, in Modern Syriac. 192 pp. 8vo.

Bunyan's Pilgrim's Progress, in Modern Syriac. 712 pp. 8vo.

Questions on Bunyan's Pilgrim's Progress, in Modern Syriac. 99 pp.


The Shepherd of Salisbury Plain, in Modern Syriac. 70 pp. 8vo.

The Young Cottager, in Modern Syriac. 98 pp. 8vo.

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

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

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

The Lord's Prayer, Ten Commandments and Catechism for Children, in Modern Syriac. 78 pp. 8vo.

A Spelling Book, in Modern Syriac. 54 pp. 8vo.

The Old Testament, in both Ancient and Modern Syriac, the latter being translated from the Hebrew by Dr. Perkins. 1051 pp. large 4to.

Spelling Book, with Scripture Readings, in Modern Syriac. 160 pp. 8vo.


Ready for the press, Scripture Tracts, of the American Tract Society, and Green Pastures, an English work, consisting of a text of Scripture, with a practical exposition, for each day in the year.

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

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

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

* Mr. Holladay has kindly consented to superintend the printing of this grammar.
who has had much experience in labor of this kind, and is perfectly familiar with the grammar of the Ancient Syriac.

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

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

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

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

Oroomiah, Persia, July, 1853.

D. T. STODDARD.
ORTHOGRAPHY AND ORTHOEPY.

THE ALPHABET.

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

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

The letters แ, บ, จ, ฉ and ฉ, are never united with the succeeding letters. แ and บ are occasionally written in

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

A. L. H.
connection with the next letter: Ꙕ with Ꙓ and Ꙡ; Ꙡ with Ꙓ, ꙣ, ꙥ, Ꙧ, ꙧ, ꙩ, Ꙫ, ꙫ, Ꙭ, ꙭ, ꙮ, ꙯, ꙰, ꙱, ꙲, ꙳, ꙴ, ꙵ, ꙶ, ꙷ, ꙸ, ꙹ, ꙺ, ꙻ, ꙼, ꙽, ꙾, ꙿ.

The letters ꙣ, Ꙥ, ꙥ, Ꙧ, ꙧ, Ꙩ, ꙩ, Ꙫ, ꙫ, Ꙭ, ꙭ, ꙮ, ꙯, ꙰, ꙱, ꙲, ꙳, ꙴ, ꙵ, ꙶ, ꙷ, ꙸ, ꙹ, ꙺ, ꙻ, ꙼, ꙽, ꙾, ꙿ, are susceptible of aspiration as in the ancient language. A large point above the letter (daghesh lene of the Hebrew) which is often omitted, especially at the beginning of words, denotes that the letter is not aspirated in pronunciation. A similar point below shows that it is aspirated. It is to be noted, however, that ꙥ, unaspirated, is written without any point. When aspirated, it is written ꙥ.

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

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

珺, when aspirated, has the sound of gh (the Persian چ), and is perhaps more deeply guttural than ꙥ, which seems to a beginner to resemble it.

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

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

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

Note.—The Nestorians pronounce ꙥ, Ꙧ, ꙧ, etc., with much stress of voice, in consequence of which the sound of their language is at first unpleasant to an English ear. The Turkish of Northern Persia in this respect resembles the Syriac, and is very unlike the cultivated language of Constantinople. Whenever the Turkish is
referred to in the following pages, the reader will understand by it the rude Tatar dialect of this province, which has not even been reduced to writing, and is therefore noted in the Syriac character.

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

σ or ξ is equivalent to z in azure, or s in pleasure. These characters are rarely used.

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

τ has the sound of ch in cherry and rich.

σ is sometimes pronounced like θ, when it precedes ι or ι, e.g. στούν, a store-room; θσταγ, to stagger; θσλζ, lazy; θσομ, to swagger, etc. So in Persian. So in English in the words imbitter, impatient. θ is also occasionally written instead of σ, as θσταγ, sound being regarded more than derivation.

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

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

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

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

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

Names.       Notation.       Power.

\( \text{אָכָה} \) P'tahha \( \acute{} \) \( a \) in hat.

\( \text{זָכָה} \) Zkapa \( \acute{} \) \( a \) in father.

\( \text{זִלָּמָה} \) Zlama (long) \( \grave{} \) \{ between \( e \) in elate \}
\{ and \( a \) in hate. \}

\( \text{זִלָּמָה} \) Zlama (short) \( \grave{} \) \( i \) in pin.

\( \text{רְוָחָה} \) R'wâhha \( \grave{} \) \( o \) in note.

\( \text{רְוָסָה} \) R'wâsa \( \grave{} \) \( oo \) in poor.

\( \text{שִׁיָּד} \) Hhwâsa \( \grave{} \) \( e \) in me.

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

P'tahha has generally the sound of short and close \( a \). In the great majority of cases, when a consonant follows it (excepting \( \text{ג, ח, ד,} \) and cases specified on pp. 10, 11), which has a vowel of its own, that consonant is doubled in pronunciation, e. g. \( \text{עָכָה, these;} \text{כָּפָה, a wave; כָּפָה, true;} \) where \( \text{ג, ח,} \) and \( \text{ד,} \) are each doubled.

Note 1.—There is no doubt that at least the Eastern Syrians formerly used the daghesh forte, though, as now, without any distinguishing mark. Compare Hoffman’s Grammar of the Ancient Syriac, § 17, Annot. 1. Asseman states that in many cases \( \text{ג, ח,} \) is followed by a dagheshed letter, but this is not the usage now, except in \( \text{כָּפָה, and then with questionable propriety.} \)

Note 2.—It is perhaps unnecessary to state that \( \text{ק, ח,} \) and \( \text{ד,} \) are letters too weak to receive the daghesh. The usage is the same in the Hebrew. Unlike the Hebrew, however, the Modern Syriac may double \( \text{ג, ח,} \) and \( \text{ד,} \) and does so constantly, e. g. \( \text{כָּפָה, to envy;} \text{כָּפָה, to make alive;} \) pronounced respectively bahk-hkull, makh-khe. \text{So too כָּפָה, to wallow;} \text{כָּפָה, deaf;} pronounced garril, karra.
Note 3.—A few words, such as ٍٚٓٔٚٚ (the first syllable) and ٍٚٓٔٚٚ, derived from the ancient language, are exceptions to the above rule. The sound of ٍ in these words is like that of ٌ, and the following consonant is not doubled.

P'tahha is lengthened, when followed by ٨, ٧ or ٧, as in the second syllable of ٌٚٗٚٔٚٚ, where ٌ is to be pronounced like ٌ. So in ٍٚٓٔٚٚ, light; ٌٚٗٔٚٔٚٚ, an arm; ٌٚٓٔٚٚ, a servant.

Sometimes the sound of ٍ in a mixed syllable, beside the cases hereafter specified, nearly approaches that of short ٧, e. g. ٍٚٓٔٚٚ, pronounced ٨ٛٙٚ or ٨ٜٛ.

Zhapa has properly the sound of ٧ in father, but, in order to give uniformity to the spelling of like forms, occasional deviations have been made from this rule. Thus, we have ٍٚٓٔٚٚ, I may heal; ٌٚٗٔٚٚ, I may be; ٌٚٓٔٚٚ, I may read or call, although in the first ٌ has nearly the sound of ٧ in met, in the second, the sound of ٧ in father, and in the third, the sound of ٧ in ball.

Note 1.—It will thus be seen that the Nestorians have what Hoffman (§ 11, 3) properly calls the 'more elegant pronunciation of ٧. So far as we know, this vowel is never pronounced by them as long ٧.

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

The difficulty is still greater in regard to words which have been transferred from other languages, the Turkish, the Persian, the Koordish, and the Arabic. Even if we were thoroughly acquainted with these languages, as we are not, the words derived from them in Modern Syriac are often completely disguised, and years pass before
we successfully trace out their origin. Others are more or less corrupted, though not properly made over; and still others retain very much of their original form and sound. In the latter case, we intend always to refer to the language from whence they came, to ascertain the true spelling.

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

*Long Zlama.*—The sound of \( \nu \) is not exactly that of long \( e \), nor of long \( a \), but something between these sounds, approaching a little nearer to that of \( e \) than of \( a \).

*Short Zlama.*—This vowel, though generally \( i \), sometimes approaches in sound to \( e \). When followed by \( \overset{\smile}{\circ}, \) its sound resembles \( \nu \), e.g. \( \overset{\smile}{\text{ḥašṣaḥ}}, \) hear.

The same rule which has been mentioned for the doubling of a consonant after \( \overset{\smile}{\nu} \), applies also to \( \nu \). Thus in \( \overset{\smile}{\text{ḥašṣaḥ}}, \) a bear; \( \overset{\smile}{\text{ḥašṣaḥ}}, \) a hoof; \( \overset{\smile}{\text{ḥašṣaḥ}}, \) smoke; the \( \overset{\smile}{\nu}, \overset{\smile}{\nu} \) and \( \overset{\smile}{\nu} \), are respectively doubled in pronunciation. The fact that the dagesh must always, as in Hebrew, be preceded by a short vowel, needs no explanation.

It may be well to state, under this head, that \( \overset{\smile}{\nu}, \overset{\smile}{\nu} \) and \( \overset{\smile}{\nu} \) occasionally admit of dagesh forte in the Ancient Syriac, after a short vowel, but not \( \overset{\smile}{\nu} \).

*Rwâhha.*—This is long \( o \), but is often undistinguishable in pronunciation from \( o \), which has the sound of \( oo \) in poor, but at times inclines also to the sound of long \( o \). When \( \overset{\smile}{\nu} \) precedes, \( o \) should follow; when \( \overset{\smile}{\nu} \) precedes, \( o \) should follow.

**Note 1.**—As the Nestorians generally use \( o \) and \( o \), especially in the neighborhood of Mosul, there is no doubt that the former corresponds to \( \overset{\smile}{\nu} \) in Hebrew, and the latter to \( \overset{\smile}{\nu} \).

**Note 2.**—Unlike \( \overset{\smile}{\nu} \) in Hebrew, \( o \) is so far an essential part of the vowel, that the latter cannot be written without it. The same remark may be made of \( \overset{\smile}{\nu} \) in *khwāsa*.

**Note 3.**—Hoffman, § 13, 4, speaks of these vowels as sometimes \( \overset{\smile}{\nu} \), but the Nestorians know no such usage. In the examples he adduces, [\( \overset{\smile}{\text{ḥašṣaḥ}}, \overset{\smile}{\text{ḥašṣaḥ}}, \overset{\smile}{\text{ḥašṣaḥ}}, \overset{\smile}{\text{ḥašṣaḥ}} \)] etc., the sound is as given above.
Hhwâsa.—This is in sound like a very long e in English. The  has sometimes belonging to it another vowel, in which case it performs the double office of a consonant (γ) and a fulcrum for hhwâsa, e.g.  שׁ, thought, pronounced ḥhēyal;  ד, of us, pronounced ḏēyan. The word א, in which the etymology is preserved, is sounded thus: א. In the perfect participle feminine, 1st Class, we have, for example,  הֵשׁ, braided, pronounced as if written הֶשׁ. And so of similar cases.

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

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

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

The letters ُ, ٌ, ٌ, ى and َ, and, to a considerable extent, also ِ, ِ and ِ, modify the sound of some of the vowels which are connected with them in the same syllable. The general tendency of these letters is to make the vowels joined with them somewhat like short ُ, though this is not the uniform effect. As it is essential to a correct pronunciation that this subject be understood, some examples will here be given to illustrate it. The sounds of course cannot be perfectly represented in English. Observe that َ≈=a in hate; َ≈=a in saw; a, without a mark over it, =a in father; ِ≈=a in hat; ee, at the end of words, ≈. In some cases َ≈ may more properly be represented by simple e. ُ≈=

1. These letters with ُ, ٌ, ٌ, ى, fifty, pronounced ḥhūm-shē; ٌَ, ṭūrtūm, to murmur; ٌِ, ʿummān, with us; مُستَر, mūstar, a ruler for parallel lines; َٰ, nūkka, a whale. Also with ِ and ِ: مُصَبَّح, mūmṭe, let them cause to reach; مَعْرُوف, Mūryam, Mary.

2. With ُ, ِ, ḥhūdrūt, thou mayest walk about; َمَكَّان, būtma, she may conceive; َمَا, ēwūkh, we are; مَحْمُود, Mūrya, the Lord; مَكَّان, kūr'yan, a reader.

These letters very often give ُ the sound of َ. Thus we have ِ, ḥhātee, he may sin; َذِكْر, tāshee, he may conceal; كَيْكَلْفا, áloola, a street; َسَبَّة, sāpee, he may strain; كَأَرَي, kāree, he may read; كَأَرَي, ráma, high.

3. With َ, no effect is generally produced.

4. With ِ, the vowel sound is in most cases ُ: كَأَرَي, ḥhūshlē, I went; َلَـِبَاتِيدْ, pālūt, he may go out; كَأَرَي, šūra, ten; مُسْرِين, Mūsreen, Egypt; كَأَرَي, p'kūdlee, he com-
manded; Ꝙ, rumpee, he rose; Ꝙ, toommmma, completed. But Ꝙ following Ꝙ, lengthens it into Ꝙ.

5. Ꝙ and Ꝙ are affected rarely, if at all.

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

FURTHER MODIFICATION OF SIMPLE VOWELS.

1. Ꝙ Ꝙ.—P'tahha followed by Ꝙ has the sound of Ꝙ, e.g. Ꝙ, zona, time; Ꝙ, gora, a husband.

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

3. Ꝙ Ꝙ.—This has in general the sound of ey in they, e.g. Ꝙ, eyga, then; Ꝙ, eyma, which of the two; Ꝙ, beyta, a house; Ꝙ, leylee, the night; Ꝙ, sheyma, peace. Exceptions, for the sake of etymology, are Ꝙ, where, pronounced eka; Ꝙ, lit, there is not; Ꝙ, akh, as. Ꝙ, a capital city, is pronounced nearly peitahht. Compare also what is said above of Ꝙ, Ꝙ, etc., followed by Ꝙ.

4. Ꝙ Ꝙ.—P'tahha followed by Ꝙ has a sound varying between ow in now, and Ꝙ, e.g. Ꝙ, b'nowshoo or b'noshoo, by himself; Ꝙ, Nowtale, Naphtali.

vol. v. 3
5. ָו, ָו.—Zkapa before ָ or ָ has the sound of ָ, and is not distinguishable in the modern from ָ ָ, e. g. ָּּּּּ, ָּּּּ, ָּּּּ, they may do; ָּּּּ, ָּּּּ, they may enter; ָּּּּ, Yōsip, Joseph; ָּּּּ, hōya, she may be; ָּּּּ, gōza, a walnut; ָּּּּ, dōra, a generation.

6. ָו.—Zkapa before ָ has the sound of ָ in they, and often does not differ from ָ ָ, e. g. ָּּּּ, veyta, being; ָּּּּ, kreyta, reading. In such cases, ָ may also have a vowel of its own, and be sounded like our ָ, e. g. ָּּּּ, k’seyyyatee, covers.

7. ָּו, ָה, ָו.—Short zlama before ָ, ָ, or ָ, has a sound nearly like that of ָ in Lewis, e. g. ָּּּּ, honey, not exactly divsha nor doosha; ָּּּּ, straw, not tivma nor toona; ָּּּּ, the ocean; ָּּּּ, a Cyrenian; ָּּּּ, Cyprus; ָּּּּ, quick, etc.

8. ָו.—This has been alluded to in a preceding note. See under Hhwāsa.

9. ָו.—If ָ is followed by ָ, the latter has either no effect on the syllable, or the sound is nearly that of ָ in ruin, e. g. ָּּּּ, a winnowing fan, pronounced rooshta (nearly).

It may be stated as a general rule, that ָ, ָ, and ָ, prefer the vowel ָּ, as in the ancient language and the Hebrew.

________________

SOME PECULIARITIES OF ִ, ֵ, ֶ, ֶּ AND ַ.

ִ.—It has already been mentioned that ִ quiesces occasionally in ִָּ, and lengthens it. It quiesces far more frequently in ִָּ, as in the final syllable of ִָּּּּ, great, and a multitude of other words. ִ may also quiesce in ִָּ, as in the
last syllable of plurals, and in א, מ, י. When it follows the latter, it lengthens it into י. At times the 2 in such cases falls out, as in the preterite of verbs of final 2, e. g. גָּפַק, I poured.

When 2 is preceded by a letter without a vowel, but has one of its own, it has a tendency to give its vowel-sound to the preceding letter, and rest in it; e. g. גָּבַר, to be pronounced not bennee, but bennee. So גָּבַר = baha. So in Hebrew (Nordheimer's Grammar, § 88, 3). Compare also in regard to 2, Hoff. § 31, 3.

ג. — In the suffix גָּפַק, neither ג nor ק is sounded. At the end of words ג is generally quiescent, as in the Hebrew; and we often feel at liberty, e. g. in words introduced from other languages, to substitute 2 for it, as really a better representative of the sound. This may account for our writing the verb גָּפַק, גָּפַק, he is, she is, גָּפַק, גָּפַק.

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

ג. — This letter, when following ג, does not flow into the vowel-sound, but has a sound of its own resembling short e, e. g. כָּפַק, a wall, pronounced goaída. Compare Hoff. § 12, 1, and כָּבַק and similar words in Hebrew.

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

Some letters are otiant in Modern Syriac, being generally, if not always, those retained for the sake of etymology, e. g. ר in רָבִּיק, etc.
The representation given above of the sounds of the Syriac language differs from that often made in grammars of the Ancient Syriac, e.g. Hoff. § 12, 3. There is, however, reason to suppose that the Nestorians understand the pronunciation of their language better than it is possible for European scholars to understand it. The Ancient and the Modern Syriac are now pronounced nearly according to the same rules, and there has probably been no essential change in these rules, especially in Koordistan, for a thousand years.

TALKANA.

An oblique mark drawn over a letter, not under, as in the Jacobite Syriac, shows that a letter is not sounded, e.g. ךָ, pronounced azin; ךָ, pronounced m’dêta. Occasionally, other diacritical marks are used, as in the words ךָךָ, which are explained in grammars of the ancient language.

ACCENT.

It is almost a universal rule, that the primary accent is on the penult, and the secondary accent on the pre-antepenult. So strong is the tendency in this direction that a beginner in English will come and ask for the Peep-po’v-day, meaning by this the little book called “Peep of Day.” It is, however, to be noted that, in the pronunciation of verbs, the auxiliary ךָךָ is considered, in the subjunctive mood, an essential part of the word, though written separately. Thus, in ךָךָ, he might come, ךָךָ, I might bless, the accent is respectively on the syllables ךָ and ךָ. So too when the pronouns ךָךָ, etc., are suffixed, e.g. ךָ�, I will see; ךָךָ, if he seize him; where the accent is respectively on the syllables ךָ and ךָ. Compare ךָךָ of Ancient Syriac, which takes the accent on ךָךָ. The auxiliaries ךָךָ, ךָךָ, etc., do not follow this rule, e.g. ךָךָ.
I am ashamed, has the accent on the syllable ֻ, as if ֹ were not written.

PUNCTUATION.

Our system of punctuation is imperfect, compared with that of the English. The only characters we have introduced, which are not found in the Ancient Syriac (Hoff. §28, 1), are the Greek semicolon inverted, as the sign of a question, the note of exclamation, and the parenthesis.

NESTORIAN MANUSCRIPTS.

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

PRONOUNS.

1. Separate Personal Pronouns.

I (m. and f.), ʼiss, or ʼess, We.
Thou (m.), ʾiss, or ʾess, You.
Thou (f.), ʾiss, or ʾess, You.
He, it.
She, it.

They.

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

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

Note.—ʾiss and ʾess are sometimes spoken, both in the nominative and objective cases, as if written ʾiss and ʾess.

2. Demonstrative Pronouns.

These are ʾiss, this (m. and f.), ʾiss, that (m.), ʾess, that (f.), ʾiss, these (m. and f.), and ʾiss, those (m. and f.).
1. It is probable that ژئ is a corruption of the ancient ژئ and ژئ of ژئ, ژئ. See, for the distinction made by the Maronites in these words, Hoff. § 41, Ann. 4. It will be remembered that some personal pronouns are also used for demonstratives in the ancient language.

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

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

There seems to be a natural tendency in language to make demonstratives as emphatic as possible. Compare in Anc. Syriac ژئ, in Hebrew ژئ, ژئ in Greek, ژئ in German, ژئ in French, and ژئ, ژئ, etc.

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

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

3. Relatives.

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

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

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

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

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

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

a. Personal Pronouns of the Objective Case.

me. \( \ddc \) us. \( \ddc \) 
thee (m.). \( \ddc \) you. \( \ddc \) 
thee (f.). \( \ddc \) him. \( \ddc \) them. \( \ddc \) 
her. \( \ddc \) 

Remarks.

The suffixes \( \ddc \) and \( \ddc \) are confined to verbs. \( \ddc \) and \( \ddc \) are used only in Koordistan. \( \ddc \) is a common suffix in Bootan.

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

b. Possessive Pronouns.

These are the same in form with personal suffixes of the objective case. Thus, for example, with \( \ddc \) a house:

My house \( \ddc \) Our house \( \ddc \)  
Thy house (m.) \( \ddc \) Your house \( \ddc \) less frequently. 
Thy house (f.) \( \ddc \) 
His house \( \ddc \) Their house \( \ddc \) 
Her house \( \ddc \)
In the same way the suffixes are applied to the plural, e. g. َبَئْسُكُلٍّ my houses, َبَئْسُكُلٍّ thy houses, etc. When the noun, as in this case, terminates in a vowel-sound, final َ is dropped, to prevent the hiatus which would otherwise occur in the pronunciation. When the noun terminates in a consonant, no change is made by its reception of the suffixes.

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

Emphatic Possessive.

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

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

Note 2.—Such forms as َ, John 4:34, َ, 2 Cor. 5:19, or َ, Matt. 3:1, cannot properly be admitted in the Modern Syriac. It may, how-
ever, be remarked here, once for all, that in the translation of the Old Testament from the Hebrew, and of the New Testament from the Ancient Syriac, idioms have been designedly more or less introduced which are not in accordance with vulgar usage.

7. Reciprocal Personal Pronouns.

myself.  

thysel (m.).  

thysel (f.).  

himsel.  

hersel.

or  

or  

or  

or  

or  

or  

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

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

VERBS.

The roots of verbs in the Modern Syriac are in many cases identical with those of the corresponding verbs in the ancient language; but the terminations and inflexions, and the general scheme of conjugation, are different. Indeed, it is interesting to observe how the Modern Syriac, like the Modern Greek, and other languages, has broken up the original form of the verb, and employed new auxiliaries, both in the
active and passive voices. These changes will be discussed hereafter. It is sufficient to remark, here, that they have been so great that it is useless to keep up the old distinctions of 
, ॉ, etc.; and that the object will be better accomplished by classifying the verbs as now used, without any reference to the scheme of the verb in the ancient language.

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

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

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

\[
\text{INFINITIVE, \ ॉ, ॉॉ to be.}
\]

Present Participle, ॉॉॉ Perfect Participle, ॉॉॉ Having been.

\[
\text{INDICATIVE MOOD.}
\]

\[
\text{Present Tense.}
\]

\[
\begin{align*}
\text{ॉॉ} & \quad \text{I am (m.).} \\
\text{ॉॉॉ} & \quad \text{I am (f.).} \\
\text{ॉॉॉॉ} & \quad \text{Thou art (m.).} \\
\text{ॉॉॉॉॉ} & \quad \text{Thou art (f.).} \\
\text{ॉॉॉॉॉॉ} & \quad \text{He is.} \\
\text{ॉॉॉॉॉॉॉ} & \quad \text{She is.} \\
\text{ॉॉॉॉॉॉॉॉ} & \quad \text{We are.} \\
\text{ॉॉॉॉॉॉॉॉॉ} & \quad \text{You are.} \\
\text{ॉॉॉॉॉॉॉॉॉॉ} & \quad \text{They are.}
\end{align*}
\]
Present Tense, negatively.

I am not (m.).

I am not (f.).

Thou art not (m.).

Thou art not (f.).

He is not.

She is not.

We are not.

You are not.

They are not.

Note.—In these forms, \( \bigcup \) has a vowel (hhwása), whenever preceded by a consonant; when preceded by a vowel, it receives talkana. \( \bigcup \) is an exception, as it is followed by \( \bigcup \). Otherwise, the rule seems to be universal.

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

In some mountain-districts, \( \bigcup \) is used for \( \bigcup \), and in Bootan \( \bigcup \), through all the conjugation of the verbs. Thus, \( \bigcup \) or \( \bigcup \) they are going out; \( \bigcup \) or \( \bigcup \) they are coming, etc.

Imperfect Tense.

I was (m.).

I was (f.).

Thou wast (m.).

Thou wast (f.).

He was.

She was.

We were.

You were.

They were.
Imperfect Tense, negatively.

I was not (m.).  

بَسْتُ لَمْ تَصَنَّعَ  

We were not.

I was not (f.).  

بُسْتِ لَمْ تَصَنَّعَ  

Thou wast not (m.).  

بُسْتَ لَمْ تَصَنَّعَ  

You were not.

Thou wast not (f.).  

بُسْتَ لَمْ تَصَنَّعَ  

He was not.  

بُسْتَ لَمْ تَصَنَّعَ  

They were not.

She was not.  

بُسْتَ لَمْ تَصَنَّعَ  

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

Of the negative form, the first person singular is pronounced (ana) leyn wa, leyan wa; the second person, leyit wa, leyāt wa; and the first person plural, leyūkh wa.

Preterite Tense.

I was (m. and f.).  

بَسْتُ  

We were.

Thou wast (m.).  

بُسْتَ  

You were.

Thou wast (f.).  

بُسْتَ  

He was.

بُسْتَ  

They were.

She was.
Preterite Tense, negatively.

The negative is formed by inserting ُن (not ُن) between the pronoun and the verb, in all the persons and in both numbers, e. g. ُنُنُن ُنُنُن he was not.

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

Perfect Tense.

I have been (m.).

We have been.

I have been (f.).

You have been.

Thou hast been (m.).

You have been.

Thou hast been (f.).

He has been.

They have been.

She has been.

Perfect Tense, negatively.

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

Pluperfect Tense.

I had been (m.).

We had been.

I had been (f.).
Thou hadst
been (m.).
Thou hadst
been (f.).
You had been.

He had been.

She had been.

They had been.

_Pluperfect Tense, negatively._

is to be inserted before , and to be placed last. We thus have . The direct form is to be pronounced , , , , and the first person plural . The negative form is to be pronounced , , , etc.

_Note._—In Tekhoma, the people say , which corresponds in form nearly to the ancient pluperfect; but they use it rather as an imperfect.

_Future Tense._

I shall be (m.).
I shall be (f.).
Thou wilt be (m.).
Thou wilt be (f.).
He will be.
She will be.

We shall be.

_Future Tense, negatively._

This is , inflected as above in the different persons and in both numbers.

_Note._—As this future in Syriac is rarely, if ever, used to express determination, but denotes only simple futurity, “shall” is employed to translate it in the first person, and “will” in the second and third. _I will be_, that is, _I am determined to be_, would be expressed by some intensive, as, e. g. .
SUBJUNCTIVE MOOD.

Present Tense.

I may be (m.).

I may be (f.).

Thou mayest be (m.).

Thou mayest be (f.).

He may be.

She may be.

We may be.

You may be.

They may be.

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

Note 2.—This tense with /modal verb is often very much clipped in pronunciation. Thus we hear -modal verb, -modal verb, -modal verb, etc.

Imperfect or Pluperfect Tense.

I might be or might have been (m.).

I might be, etc. (f.).

Thou mightest, etc. (m.).

Thou mightest, etc. (f.).

He might, etc.

She might, etc.

We might be, etc.

You might be, etc.

They might be, etc.

IMPERATIVE MOOD.

Be thou (m. and f.).

Be ye or you.

General Remarks.

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

So too in the expression

""

if he "should not" be, or if he had not been,

born.

It may be difficult to account for the precise form of

etc. It seems, however, pretty clear that they are made up of "", the principal letter in "", the old verb of existence, or, better, of "", of the pronoun "", which was used so much in the Anc. Syriac to express the idea of existence, having the tā'kāna on it (H. § 121, 2, c.), and fragments of the personal pronouns. See in this connection a very interesting statement of the relation of the corresponding pronoun "" to the corresponding verb "" in Heb. (N. § 647), from which it seems certain that they had a common origin. It is not so easy to say whence comes the "" which precedes. In Bootan, they use for the second person plural present "", which gives us a "". It can hardly be doubted that "" and "" are really "" and "".

As to "", it is probably a fragment of "". Compare the ancient "" with the modern "". The resemblance in sound is very striking, and the signification identical.

**CLASSES OF VERBS.**

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

**Class I. Regular Verb.**

The first and most numerous class of verbs has almost invariably but three radical letters, as "", "", "", the verbs which respectively denote ""to go out,"" ""to finish,"" and ""to support"" or ""prop."" The peculiarity in the mode of conjugating runs through nearly all the tenses. Verbs of this class are usually, though by no means uniformly, intransitive.
Let us take as a model, كُلِّكَ، which signifies to finish (intransitive).

**INFINITIVE**, كَلِكَ to finish.

**Present Participle**, كَلِكَ; **Perf. Participle**, كَلِكَمْ; **Having finished.**

**INDICATIVE MOOD.**

**Present Tense.**

I am finishing (m.). كَلِكَوُلِمْ We are finishing.

I am finishing (f.). كَلِكَوُلِمْ You are finishing.

Thou art finishing (m.). كَلِكَوُلْمَا They are finishing.

Thou art finishing (f.). كَلِكَوُلِمْ

He is finishing. كَلِكَوُلِمْ She is finishing.

The present tense of this class is always formed by prefixing the present participle to the present tense of the verb of existence, in its several numbers and persons. The present participle is formed by prefixing short zlamā with ُ to the first radical, making zkapa the vowel of the second radical and also of the third, and adding the quiescent ٢ to the third radical.

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

**Note 1.**—If the first radical be ه or ح, the sound of the preformative ِ in the present participle is scarcely heard, though always written, and in vulgar pronunciation it is entirely omitted. Indeed, in the rapid enunciation of the people, many other verbs, and especially those beginning with م، drop this ح. Thus we have كُلُّنَى anointing, sounded m’shahha, كُلُّنَى becoming meek, sounded m’kakha, كُلُّنَى doing, sounded wada, etc.

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

I was finishing (m.).
I was finishing (f.).
Thou wast finishing (m.).
Thou wast finishing (f.).
He was finishing.
She was finishing.

We were finishing.
You were finishing.
They were finishing.

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

Note 1.—The elision spoken of in connection with the imperfect tense of the verb ُمَلَث to be, takes place here also. Thus, the first person singular masculine is pronounced biparkin wa, or prakin wa; the first person feminine, biprakan wa, or prakan wa; the second person masculine, biprakit wa, or prakit wa; the second person feminine biprakāt wa, or prakāt wa; and the first person plural, biprakūkh wa, or prakūkh wa.

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

Preterite Tense.

I finished (m. and f.).
Thou finishedst (m.).
Thou finishedst (f.).
He finished.
She finished.

We finished.
You finished.
They finished.
This tense has no preformative letter. A short zlama is inserted between the second and third radicals, and the following terminations are subjoined: ٍٞ، 1 sing. m. and f.; ٍٞ، 2 masc. sing.; ٍٞ، 2 fem. sing.; ٍٞ، 3 masc. sing.; ٍٞ، 3 fem. sing.; ٍٞ، 1 plural; ٍٞ، 2 plural; ٍٞ، 3 plural.

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

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

**Perfect Tense.**

I have finished (m.). ٍٞ I have finished (f.).

Thou hast finished (m.). ٍٞ Thou hast finished (f.).

He has finished.

She has finished.

We have finished.

You have finished.

They have finished.

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

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

I had finished (m.).

I had finished (f.).

Thou hast finished (m.).

Thou hast finished (f.).

He had finished.

She had finished.

We had finished.

You had finished.

They had finished.

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

Note.—In pronunciation, the same elision is made as in the imperfect tense. Thus, we have prekin wa, prektan wa, etc.

Future Tense.

I shall or will perish (m.).

I shall or will perish (f.).

Thou, etc. (m.).

Thou, etc. (f.).

He, etc.

She, etc.

We, etc.

You, etc.

They, etc.

To form this tense in regular verbs of this class, zkapa is almost universally used with the first radical, and the second radical is included in the first syllable; but the third person singular masculine is an exception, as the first syllable in this case is a simple syllable, not including the second radical. The terminations subjoined to the third radical are ُٰ, 1 masc.; ُٰ, 1 fem.; ُٰ, 2 masc.; ُٰ, 2 fem.; the vowel ُ in between the second and third radicals of 3 sing. masc.; ُٰ, 1 pl.; ُٰ, 2 pl.; and ُ, 3 plural.
Note 1.—In some parts of Oroomiah and Koordistan, یک is contracted to یک. Instead of یک، the termination یک is often vulgarly given to the first person plural, making it یکی. Instead of the termination یک، we sometimes hear یک، making the second person plural یکی. On the plain of Oroomiah, this person is in some villages pronounced یکی، which is probably a contraction for یکی.

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

1st sing. masc. یکی
1st sing. fem. یکی
2nd sing. masc. یکی
2nd sing. fem. یکی
3rd plural یکی

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

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

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

I shall have finished (m.)

1st plural.

1st fem.

2nd masc.

2nd fem.

2nd plural.

3rd masc.

3rd fem.

3rd plural.

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

SUBJUNCTIVE MOOD.

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

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

Present Tense.

I may finish (m.).

1st fem.

1st plural.

2nd masc.

2nd fem.

2nd plural.

3rd masc.

3rd fem.

3rd plural.

Though this tense is properly used in dependent and hypothetical clauses, by prefixing ׃׃׃ or ׃ to it, it becomes a
generic present. The particle ١٥ is used in Salmas and Oroomiah, while ٣٢ is the common prefix in Koordistan. We thus have ٩٢ فُتْنُ ٩١ فُتْنُ ٩٨ فُتْنُ ٩٨ فُتْنُ ٩٨ فُتْنُ ٩١ فُتْنُ ٩٢ فُتْنُ ٩١ فُتْنُ I am in the habit of finishing; I am in the habit of going out, etc. This ٣٢ or ٣٢ is used with all the persons and in both numbers.

On the other hand, ٢٧٢, derived from the ancient ٢٧٢, prefixed to this tense makes it a preterite, equivalent to ٢٧٢, e.g. ٢٧٢ ٢٧٢ ٢٧٢ I finished. This is but little used out of Oroomiah, and is used there for the sake of euphony, in cases where the regular preterite does not readily take the suffixes. Thus, ٢٧٢ ٢٧٢ ٢٧٢ I supported him, would be preferred to ٢٧٢ ٢٧٢ ٢٧٢.

When ٢٧٢ (not ٢٧٢) is prefixed to this tense, it is also a generic present, or a future, the idea being expressed negatively, e.g. ٢٧٢ ٢٧٢ ٢٧٢ I am not in the habit of finishing quickly, or I shall not finish quickly. These statements apply to verbs of both classes and all varieties.

Note 1.—In telling a story we sometimes hear a native vulgarly use the form ٢٧٢ almost exclusively, as his “narrative tense.” It seems then to have the force of our English present, “he goes,” “he tells,” “he does so and so,” and to the mind of a Nestorian gives a sort of vividness to the story.

Note 2.—Before verbs whose first radical is ٢ or ٢٢, ٢٧٢ has the sound of ٢ with a simple sheva, e.g. ٢٧٢, pronounced ٢٧٢.

**Second Present.**

<table>
<thead>
<tr>
<th>1st fem.</th>
<th>2nd masc.</th>
<th>2nd fem.</th>
<th>3rd masc.</th>
<th>3rd fem.</th>
<th>1st plural.</th>
<th>2nd plural.</th>
<th>3rd plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>٢٧٢ ٢٧٢ ٢٧٢</td>
<td>٢٧٢ ٢٧٢ ٢٧٢</td>
<td>٢٧٢ ٢٧٢ ٢٧٢</td>
<td>٢٧٢ ٢٧٢ ٢٧٢</td>
<td>٢٧٢ ٢٧٢ ٢٧٢</td>
<td>٢٧٢ ٢٧٢ ٢٧٢</td>
<td>٢٧٢ ٢٧٢ ٢٧٢</td>
<td>٢٧٢ ٢٧٢ ٢٧٢</td>
</tr>
</tbody>
</table>
This tense is formed by prefixing the auxiliary, ﺯَنِ، ﺯَنِ، etc., to the present participle.

**Imperfect Tense.**

<table>
<thead>
<tr>
<th></th>
<th>3rd masc.</th>
<th>2nd fem.</th>
<th>2nd masc.</th>
<th>1st fem.</th>
<th>1st plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﺖﺒَذْنَيْل ﺖﺒَذْنَيْل</td>
<td>ﺖﺒَذْنَيْل</td>
<td>ﺖﺒَذْنَيْل</td>
<td>ﺖﺒَذْنَيْل</td>
<td>ﺖﺒَذْنَيْل</td>
<td>ﺖﺒَذْنَيْل</td>
</tr>
</tbody>
</table>

I might finish (m.).

With ﺭُ ﺖَ or ﺮُ ﺖَ prefixed, this tense denotes a past action habitually performed, e.g. ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ 

So too with ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ ﺖَ 

This is formed by prefixing the auxiliary, ﺖَ، ﺖَ، etc. to the perfect participle.
Pluperfect Tense.

I might have finished. 1st plural.

I might have finished. 1st fem.

I might have finished. 2nd masc.

I might have finished. 2nd fem.

I might have finished. 3rd masc.

I might have finished. 3rd fem.

This tense is formed by prefixing the auxiliary, ٌٍةٍٍ، etc. to the perfect participle.

IMPERATIVE MOOD.

Finish thou (masc.).

Finish thou (fem.).

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

Note 1.—Sometimes we have the following imperative: ٌٍةٍٍٍ be finishing, and the plural ٌٍةٍٍٍ is; but this is not common.

Note 2.—When the middle radical is ٌ, it is not ordinarily pronounced in the imperative; e.g. ٌٍةٍٍ, pronounced shook. When the middle or final radical is ٌ, to avoid the coming together of two ٌ's, one is omitted in writing, e.g. the imperative of ٌٍةٍٍٍ is ٌٍةٍٍٍ. Of ٌٍةٍ it is ٌٍةٍٍ, etc.

VERB WITH THE NEGATIVE PARTICLE ٌٍ OR ٌٍٍ.

Only the first person singular of each tense will be given, as the other persons can be easily supplied by the learner. As every verb in the language makes its negative form pre-
cisely like، the subject need not be alluded to hereafter.

I am not finishing.
I was not finishing.
I did not finish.
I have not finished.
I had not finished.
I shall not finish.
I did not finish.

Note 1.—For the pronunciation of the imperfect and pluperfect tenses, see previous remarks on the elision of م. Thus, the imperfect is pronounced leyin wa bipraka, and the pluperfect leyin wa prekā.

Note 2.—It will be noticed that the future, in taking the negative, drops its preformative مه. Sometimes, however، مک is used as an emphatic future، e.g. مک مک مک مک مک مک مک مک Mek Mek Mek Mek Mek Mek Mek Mek

neither will I come, nor will I eat.

Note 3.—The proper negative of مک is given above، but مک is allowable.

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

Note 5.—Though the inversion of the present، imperfect، perfect، and pluperfect indicative، as a general rule، takes place only with the particle مک sometimes the inversion takes place without that particle. For example، مک مک مک مک Mek Mek Mek Mek why are you going out?

Verbs Used Interrogatively.

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

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

VERBS OF THE FIRST CLASS CONJUGATED LIKE

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

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

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَبْتَلَلَ</td>
<td>to become lean.</td>
</tr>
<tr>
<td>تَزْرَعَ</td>
<td>to thrive. 1 and 2.</td>
</tr>
<tr>
<td>تَعْجِرَ</td>
<td>to be scattered. 1 and 2.</td>
</tr>
<tr>
<td>تَعْجِرَ</td>
<td>to scatter (seed). 1 or 2.</td>
</tr>
<tr>
<td>تَعْجِرَ</td>
<td>to be or become useless or idle. 1 and 2.</td>
</tr>
<tr>
<td>تَعْجِرَ</td>
<td>to conceive.</td>
</tr>
<tr>
<td>تَعْجِرَ</td>
<td>to be pressed (with business).</td>
</tr>
<tr>
<td>تَعْجِرَ</td>
<td>to bruise, crush.</td>
</tr>
<tr>
<td>تَعْجِرَ</td>
<td>to get well, be pleased. 1 and 2.</td>
</tr>
<tr>
<td>تَغْشَأَ</td>
<td>to be deflored. 1 and 2.</td>
</tr>
<tr>
<td>تَغْشَأَ</td>
<td>to diminish (intr.). 1 and 2.</td>
</tr>
<tr>
<td>تَغْشَأَ</td>
<td>to move (intr.).</td>
</tr>
<tr>
<td>تَغْشَأَ</td>
<td>to fashion; mingle.</td>
</tr>
<tr>
<td>تَغْشَأَ</td>
<td>to marry.</td>
</tr>
<tr>
<td>تَغْشَأَ</td>
<td>to braid.</td>
</tr>
<tr>
<td>تَغْشَأَ</td>
<td>to blaspheme. 1 or 2.</td>
</tr>
<tr>
<td>تَغْشَأَ</td>
<td>to stack up.</td>
</tr>
</tbody>
</table>
to circumcise.

to laugh. The present is generally to struggle (in fight).

to conquer.

to lose the bark. 1 and 2.

to fill (to the brim).

to full (cloth).

to look sullen.

to grasp firmly, wring.

to sing.

to steal.

to weave, knit.

to snatch.

to become ready. 1 and 2.

to efface, scrape off.

to scratch (as a board).

to strip off (as leaves), be stripped off.

to scratch (with the nails).

to slip.

to rise (as the sun).

to grind (in a hand-mill).

to mix, confuse (tr. and intr.).

to shovel off, sweep away (as a river).

to confine, shut up.

to slide.

to start (with fear).

to draw.

to walk (around).

to sacrifice.

to become white.

to seize or hold.

to pound, to beat.

to lock, to bar.

to milk.

to thresh.

to err.

to lie down, to sleep.

to dream.

to leak (as a roof). 1 or 2.

to change (intr.).

to be seared. 1 and 2.

to squeeze; to escape. 1 and 2.

to touch.

to lock; to set (as fruit).

to argue.

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


- **to flash.**
- **to put on (clothes).**
- **to be fitting.**
- **to beckon, wink, etc.**
- **to lick.**
- **to peck up (food); to embroider.**
- **to mix (liquids).**
- **to be found. 1 and 2.**
- **to be or become meek.**
- **to pluck.**
- **to rub off skin, to be bald.**
- **to be or become bitter.**
- **to scour, to be polished.**
- **to anoint.**
- **to stretch out.**
- **to tell a parable. 1 or 2.**
- **to bark (as a dog).**
- **to reprove.**
- **to hew.**
- **to vow.**
- **to trust.**
- **to pine away.**
- **to make an onset.**
- **to fall (as leaves).**
- **to worship.**
- **to fill up (tr. and intr.).**
- **to abstain from meat, etc.**
- **to be or become quiet.**
to plunder.

to redden, blush.

to support, prop.

to need.

to rot.

to become empty. 1 and 2.

to wait.

to be or become weary of.

to be beautiful. 1 and 2.

to reproach.

to deny.

to bolt (as flour).

to scratch, trace.

to suck in.

to comb.

to undo, pull down.

to do.

to pass.

to spin.

See under لَعَ Inc., p. 63.

to reflect. 1 or 2.

to open out, become flat.

to be or become crooked.

{ to work. Present participle may be لَمَتَ Inc.

to go out. 1 and 2.

to be crooked, deceitful.

to fight.

to exult.

to command. 1 or 2.

to blossom.

to flee (as sleep).

to fly.

to tear, wear out.

to rub, use friction.

to burst out, to make burst.

to cut.

{ to spread, as wings (tr. and intr.).

{ to be or become sorry. 1 or 2.

{ to be or become straight. 1 and 2.

to melt (intr.). 1 and 2.

to open.
to wind (tr. and intr.).

to scorch, as food (intr.).

to squat.

to be or become mad.

to string (as peppers).

to receive. 1 or 2.

to complain.

to bury.

to joint together.

(1) to be or become holy. 1 and 2.

(2) to put on (the outer garment).

to kill.

to gather (grapes).

to turn aside.

to lose the bark (as a tree). 1 and 2.

to be crushed, to crush.

to twist.

to pinch.

to be wrinkled or puckered.

to fold. 1 or 2.

to partake of the sacrament.

to bite.

to win; to overlay.

to sweep, rake. 1 and 2.

to tremble.

to stone.

to be numb.

to be broad.

to run.

to have mercy on. 1 or 2.

to be far.

to ride. Future sometimes.

(1) to be or become soft.

to kick, stamp.

to dance.

to delineate.

to boil.

to let, let go.

to confuse, to be confused.

to leap.

to be or become warm.

to spread out.

to pluck.

to strip off (as one's clothes). 1 and 2.

to be dislocated. 1 and 2.

to be parboiled. 1 and 2.

to break.

to overflow (intr.). 1 and 2.
to be or become palsied. to perish. 1 and 2.

to level. 1 or 2.

to be pleasing to.

to take.

\{ to burst (as an egg). 1 and 2.

to sag down.

to partake. 1 or 2.

to eat out.

to transplant. 1 or 2.

to be or become silent.

to be or become numb.

to break.

to thrust.

to remember.

to fall down (as a wall).

to perish, be lost. 1 and 2.

to spill (intr.). 1 and 2.

to mould or be mouldy.

to meet.

to sneeze.

to weigh (tr.).

to be reformed. 1 and 2.

to crumb up.

to be mended. 1 and 2.

to be buttoned. 1 and 2.

to be or become thick.

to wither (intr.).

to press out (juice).

Note.—Some verbs of four radicals are included in the above list, as they are in every respect regular, except that the second radical takes ٦ in preference to ٧ (according to the analogy of the ancient language) in the present participle. Thus we have dream, withering, pressing out.

Class II. Regular Verb.

Verbs of the first class are very often intransitive. On the other hand, the majority of verbs of the second class are transitive. A number of verbs, which, when conjugated according to the first class, are intransitive, when conjugated according to the second class, become transitive. For ex-
ample, ُقُدِّيِّد, if it conform to the preceding paradigm, denotes \textit{to go out}; but if it conform to the following paradigm, \textit{to bring out} or \textit{to cause to come out}. The same is true of ُقُدِّب: when conjugated as a verb of the second class, it denotes \textit{to finish}, in a transitive sense, or \textit{to save}.

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

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

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

To form the present participle from the root, the first radical takes ُع when the root has ُع, and ُع when the root has ُع. If ُع is the first vowel, ُع is inserted after the second radical; and when ُع is the first vowel, ُع is inserted. The third radical takes ُع with final ُع. We will again take ُقُدِّص as the model.

\begin{align*}
\text{INFINITIVE} & \quad ُقُدِّص to save. \\
\text{Present Participle.} & \quad ُقُدِّص, ُقُدِّص \quad \text{saving.} \\
\text{Perfect Participle.} & \quad ُقُدِّص, ُقُدِّص \quad \text{having saved.}
\end{align*}
INDICATIVE MOOD.

Present Tense.

I am saying (m.).

1st fem.

2nd masc.

2nd fem.

3rd masc.

3rd fem.

1st plural.

2nd plural.

3rd plural.

Imperfect Tense.

I was saving (m.).

I was saving (f).

2nd masc.

2nd fem.

3rd masc.

3rd fem.

1st plural.

2nd plural.

3rd plural.

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

Preterite Tense.

I saved (m.).

2nd masc.

2nd fem.

3rd masc.

3rd fem.

1st plural.

2nd plural.

3rd plural.

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

I have saved (m.).

1st fem.

2nd masc.

2nd fem.

3rd masc.

3rd fem.

1st plural.

2nd plural.

3rd plural.

The perfect participle is formed by inserting 계약 after the first radical, and giving the last radical the vowel ـ with final ـ.

Note.—In some cases، ـ is inserted between the second and third radicals، as، for instance، حماس having envied. This vowel always appears in the feminine participle.

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

Pluperfect Tense.

I had saved (m.).

1st fem.

2nd masc.

2nd fem.

3rd masc.

3rd fem.

1st plural.

2nd plural.

3rd plural.
Future Tense.

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

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

Second Future Tense.

I shall have saved (m.). 1st plur.
1st fem.
2nd masc.
2nd fem.
3rd masc.
3rd plur.

SUBJUNCTIVE MOOD.

Present Tense.

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

This is inflected like the corresponding tense of the first class, and takes ٍ, as well as ٍ, between the second and third radicals, whenever the future takes them.

Second Present Tense.

I may be saving (m.). 1st plural.
1st fem.
2nd masc.
2nd fem.
3rd masc.
3rd fem.
Imperfect Tense.

I might save (m.).  

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

Perfect Tense.

I may have saved (m.).  

1st fem.

2nd masc.

2nd fem.

3rd masc.

3rd fem.

Pluperfect Tense.

I might have saved (m.).  

1st fem.

2nd masc.

2nd fem.

3rd masc.

3rd fem.

IMPERATIVE MOOD.

save thou (m.).  

or save ye.

It is to be particularly noted that the verbs marked i in the following table make the plural imperative by simply adding to the singular. Thus, envy ye, .
answer ye, etc. The second form given above, ُلاصَم، may be used with other verbs, but is not so common, and is now omitted in our books. ُجَد forms its imperative plural thus: ُجَفأ.

**Verbs of the Second Class Conjugated Like ُفُذَفٌ.**

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ُفُذَفٌ</td>
<td>to cultivate. r</td>
<td>ُفُذَفٌ</td>
<td>to strip off bark. r</td>
</tr>
<tr>
<td>ُفُذَفٌ</td>
<td>to scatter (tr.). r</td>
<td>ُفُذَفٌ</td>
<td>to spy out. i</td>
</tr>
<tr>
<td>ُفُذَفٌ</td>
<td>to glean. i</td>
<td>ُفُذَفٌ</td>
<td>to tempt. r</td>
</tr>
<tr>
<td>ُفُذَفٌ</td>
<td>to envy. i</td>
<td>ُفُذَفٌ</td>
<td>to wallow. i</td>
</tr>
<tr>
<td>ُفُذَفٌ</td>
<td>to search. r</td>
<td>ُفُذَفٌ</td>
<td>to be dizzy. i</td>
</tr>
<tr>
<td>ُفُذَفٌ</td>
<td>to render vain or idle. r</td>
<td>ُفُذَفٌ</td>
<td>to look. r</td>
</tr>
<tr>
<td>ُفُذَفٌ</td>
<td>to heal. r</td>
<td>ُفُذَفٌ</td>
<td>to support, nourish. r</td>
</tr>
<tr>
<td>ُفُذَفٌ</td>
<td>to deflour. r</td>
<td>ُفُذَفٌ</td>
<td>to lie. r</td>
</tr>
<tr>
<td>ُفُذَفٌ</td>
<td>to degrade (tr.). r</td>
<td>ُفُذَفٌ</td>
<td>to sear. r</td>
</tr>
<tr>
<td>ُفُذَفٌ</td>
<td>to ask a question. r</td>
<td>ُفُذَفٌ</td>
<td>to bless. r</td>
</tr>
<tr>
<td>ُفُذَفٌ</td>
<td>to cook. r</td>
<td>ُفُذَفٌ</td>
<td>to provoke. i</td>
</tr>
<tr>
<td>ُفُذَفٌ</td>
<td>to do skilfully. r</td>
<td>ُفُذَفٌ</td>
<td>to make ready. r</td>
</tr>
<tr>
<td>ُفُذَفٌ</td>
<td>to wrangle. r</td>
<td>ُفُذَفٌ</td>
<td>to help. i</td>
</tr>
<tr>
<td>ُفُذَفٌ</td>
<td>to answer. i</td>
<td>ُفُذَفٌ</td>
<td>to believe. i</td>
</tr>
<tr>
<td>ُفُذَفٌ</td>
<td>to beget. r</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
to sell. r  to find time; to supply. r

to join. i  to return (tr.). i

to disturb, be disturbed. i  to love. i

to defile, or become defiled, with milk, etc., during fast. i  to heat (tr.). i

to prepare. r  to find. r

to incite. r  to blacken (tr.). i

to become cold. r  to cover, shut. r

to ask after one's health. r  to bow (tr.). i

to renew. i  to pay a debt. i

to rule. r  to teach. r

to wash. i  to smell. i

to be or make strong. i  to nurse. i

to escape. r  to apply (attention). i

to singe. r  to cause to ascend. r

to play. r and i  to cool (tr.). i

to indulge. i  to burn (tr.). i

to bury. r  to raise. i

to drive away. r  to chisel out. i

to hem; to brush up. r  to cause to hit. i

to roll up. r  to lift up. r

to carry (away). r  to kindle (tr.). i

This root is also  or  to place. r

to blot. i  to raise (the dead). r
to empty (tr.)  r  to entice.  r  

ٌٗٓٔٞٗ to ornament.  r  to be or become foolish.  i  

ٌٗٓٔٞٗ to maim.  i  to send.  r  

ٌٗٓٔٞٗ to wonder.  r  to long for.  i  

ٌٗٓٔٞٗ to vex or be vexed.  i  to praise.  r  

ٌٗٓٔٞٗ to gape.  i  to strip, despoil.  r  

ٌٗٓٔٞٗ to atone.  r  to be or become quiet.  i  

ٌٗٓٔٞٗ to muse.  r  to dislocate.  r  

ٌٗٓٔٞٗ to bring out.  r  to parboil.  r  

ٌٗٓٔٞٗ to cut out.  r  to perform a burial service. r  

ٌٗٓٔٞٗ to gaze at.  r  to be or become peaceful. i  

ٌٗٓٔٞٗ to stretch out.  r  to make overflow.  r  

ٌٗٓٔٞٗ to translate.  r  to be acquainted with.  i  

ٌٗٓٔٞٗ to be or become sober.  i  to be partaker.  r  and i  

ٌٗٓٔٞٗ to refine.  i  to repent.  i  

ٌٗٓٔٞٗ to anticipate.  r  to cause to perish.  r  

ٌٗٓٔٞٗ to make holy.  r  to destroy.  r  

ٌٗٓٔٞٗ to promise.  i  to finish.  r  

ٌٗٓٔٞٗ to happen.  i  to sigh.  r  

ٌٗٓٔٞٗ to look.  r  to prop.  r  

ٌٗٓٔٞٗ to peel.  r  to spill.  r  

ٌٗٓٔٞٗ to squeeze in.  i  to abandon.  r  

ٌٗٓٔٞٗ to glorify.  r  to make.  r  

ٌٗٓٔٞٗ to button.  r
A verb of four radicals may follow this paradigm, e.g. 
\( \text{ shed tears} \); \( \text{ being regarded as a quiescent.} \) A few of the above roots beginning with \( \text{ are really causatives, a weak radical, as, for instance,} \), having fallen out. The rules for the formation and conjugation of causatives will be considered hereafter.

**IRREGULAR VERBS OF THE FIRST CLASS.**

**First variety. First radical 〕. Root 〕 to eat.**

**Indicative mood.**

**Present Tense.**

<table>
<thead>
<tr>
<th></th>
<th>1st fem.</th>
<th>1st plural.</th>
<th>2nd fem.</th>
<th>2nd plural.</th>
<th>3rd fem.</th>
<th>3rd plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>〕 am eating (m.)</td>
<td>〕</td>
<td>〔</td>
<td>）</td>
<td>）</td>
<td>）</td>
<td>）</td>
</tr>
</tbody>
</table>

The only irregularity here is owing to the 〕. This is heard but faintly, if at all, and the ） is lengthened to ）.

**Imperfect Tense.**

| 〕 was eating (m.) | 〕        | 〔           | ）         | ）           | ）        | ）           |

**Preterite Tense.**

| 〕 ate. | 〕        |

**Perfect Tense.**

| 〕 have eaten. | 〕        | 〔           | ）         | ）           |

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

The future tense is regular, and the imperative also, except that in the latter the ל is not sounded. It is written הָלַךְ הָלַךְ הָלַךְ הָלַךְ eat thou, הָלַךְ הָלַךְ הָלַךְ הָלַךְ eat ye.

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

List of Verbs with Initial ל.

לָלַךְ to enter. לָלַךְ to go. לָלַךְ to go up. לָלַךְ to say. לָלַךְ to bind. לָלַךְ to cool (intr.).

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

Future Tense of לָלַךְ.

I will go (m.). לָלַךְ 1st plural.

1st fem. לָלַךְ 2nd plural.

2nd masc. לָלַךְ 2nd plural.

2nd fem. לָלַךְ 3rd plural.

3rd masc. לָלַךְ 3rd plural.

3rd fem.
Note 1.—With a negative preceding, 2 is not sounded in common conversation (e.g. بَيْنَ 2ُوَلْدَ), and three syllables are reduced to two.

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

1 sing. (m. and f.). 2nd plural.

2nd masc.

2nd fem.

3rd masc.

3rd plural.

Note 3.—On the plain of Oroomiah, the verb دِيدَ is generally used instead of 2ُوَلْدَ in all the tenses of the indicative, except the future, and in the imperative. The present tense is دِيدُ 2ُوُلْدَ, the preterite سَكَدُ 2ُوُلْدَ, the perfect سِكَدُ 2ُوُلْدَ, and the imperative دِيدُ 2ُوُلْدَ to crawl, and, sometimes, to move one's self. We occasionally hear in the mountains the future 2ُوُلْدُ, 2ُوُلْدُ. It would have been better to write the preterite دِيدُ 2ُوُلْدَ, and the perf. part. دِيدُ 2ُوُلْدَ, had the thing been originally understood. As to the dropping of 2ُوُلْدَ, compare the ancient سُكُدُ, سُكُدُ, and the corresponding words in Hebrew.

In regard to دِيدُ, دُوَيْنُ, and دُوَيْنُ, there is some question whether they should stand here, or be classed with the second variety. If we regard the usage on the plain of Oroomiah only, it would seem that they ought to be considered as verbs with medial 2. The present participle is almost always spoken in this province as if written دِيدُ 2ُوَلْدَ, and دِيدُ, i.e. like دِيدُ 2ُوَلْدَ; and the futures are often دِيدُ 2ُوَلْدَ, دِيدُ 2ُوَلْدَ, i.e. like
On the other hand, the usage in Koordistan makes them regular verbs with initial ی, like یم. The ancient root of یم is also یم. We have therefore preferred to class them here. It should not be unnoticed that when یم یم, etc. are not used in Oroomiah as the futures of these verbs, we have instead یم, یم, etc.

**Second Variety. Middle Radical ی or ی.**

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

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

Take for example یم to remain.

**Indicative Mood.**

**Present Tense.**

یم یم یم We are remaining.

I am remaining (m.). یم یم

This is regular, if we consider ی the middle radical.

**Preterite Tense.**

یم یم یم We remained.

I remained (m. and f.). یم یم

Whether the second radical here be called ی or ی, it is not at all sounded, and instead of یم یم or یم یم, we write یم یم.

**Perfect Tense.**

یم یم یم We have remained.

I have remained (m.). یم یم
The participle, which would regularly be كَفَّارُ, is contracted into كَفَّاٰ, the feminine of which is كَفَّٰلَة.

**Future Tense.**

I shall remain (m.).

1st fem.

2nd masc.

2nd fem.

3rd masc.

3rd fem.

1st plural.

2nd plural.

3rd plural.

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

**Imperative Mood.**

remain thou.

remain ye.

Here the middle radical falls out, and we write as above, instead of كَفِم, or كَفَم.

**Verbs Following the Analogy of كَفِم.**

to make water.

to judge.

to make fine or small.

to return.

to tread.

to increase.

to swell.

to sew.

to curry (a horse).

to be or become hot.

to bathe (of females).

to look.

to venture.

to invite.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>لِعَدَبُ</td>
<td>to scratch.</td>
</tr>
<tr>
<td>مَخْرَجُ</td>
<td>to measure.</td>
</tr>
<tr>
<td>مَخْرَجُ</td>
<td>to be or become black.</td>
</tr>
<tr>
<td>مَخْرَجُ</td>
<td>to bow.</td>
</tr>
<tr>
<td>مَخْرَجُ</td>
<td>to be alienated.</td>
</tr>
<tr>
<td>مَخْرَجُ</td>
<td>to be paid (an account).</td>
</tr>
<tr>
<td>قِبَاءُ</td>
<td>to curse.</td>
</tr>
<tr>
<td>كَرَمُ</td>
<td>to blame.</td>
</tr>
<tr>
<td>كَرَمُ</td>
<td>to make dough.</td>
</tr>
<tr>
<td>جَمِيمُ</td>
<td>to suck (the breast).</td>
</tr>
<tr>
<td>كَرَمُ</td>
<td>to die.</td>
</tr>
<tr>
<td>كَرَمُ</td>
<td>to rest.</td>
</tr>
<tr>
<td>كَرَمُ</td>
<td>to nod.</td>
</tr>
<tr>
<td>كَرَمُ</td>
<td>to sting, to bite.</td>
</tr>
<tr>
<td>كَرَمُ</td>
<td>to be or become old.</td>
</tr>
<tr>
<td>مَخْرَجُ</td>
<td>to ordain.</td>
</tr>
<tr>
<td>مَخْرَجُ</td>
<td>to weed.</td>
</tr>
<tr>
<td>مَخْرَجُ</td>
<td>to be or become narrow.</td>
</tr>
<tr>
<td>مَخْرَجُ</td>
<td>to be or become cool.</td>
</tr>
<tr>
<td>مَخْرَجُ</td>
<td>to lose the savor.</td>
</tr>
<tr>
<td>قِبَاءُ</td>
<td>to dawn.</td>
</tr>
<tr>
<td>قِبَاءُ</td>
<td>to hunt or fish.</td>
</tr>
<tr>
<td>قِبَاءُ</td>
<td>to fast.</td>
</tr>
<tr>
<td>قِبَاءُ</td>
<td>to drain off (intr.).</td>
</tr>
<tr>
<td>قِبَاءُ</td>
<td>to listen to, to obey.</td>
</tr>
<tr>
<td>قِبَاءُ</td>
<td>to fade (as grass).</td>
</tr>
<tr>
<td>قِبَاءُ</td>
<td>to rise. (Imp. قَبَأَوْنَ. )</td>
</tr>
<tr>
<td>قِبَاءُ</td>
<td>to bruise or become bruised.</td>
</tr>
<tr>
<td>قِبَاءُ</td>
<td>to chisel out.</td>
</tr>
<tr>
<td>قِبَاءُ</td>
<td>to hit.</td>
</tr>
<tr>
<td>قِبَاءُ</td>
<td>to be high, to rise.</td>
</tr>
<tr>
<td>قِبَاءُ</td>
<td>to sprinkle.</td>
</tr>
<tr>
<td>قِبَاءُ</td>
<td>to spit.</td>
</tr>
<tr>
<td>قِبَاءُ</td>
<td>to go down (as a swelling).</td>
</tr>
<tr>
<td>قِبَاءُ</td>
<td>to rub.</td>
</tr>
<tr>
<td>قِبَاءُ</td>
<td>to long for.</td>
</tr>
<tr>
<td>قِبَاءُ</td>
<td>to kindle.</td>
</tr>
<tr>
<td>قِبَاءُ</td>
<td>to fasten (the eyes).</td>
</tr>
<tr>
<td>قِبَاءُ</td>
<td>to finish (tr. and intr.).</td>
</tr>
<tr>
<td>قِبَاءُ</td>
<td>to come to one's self.</td>
</tr>
</tbody>
</table>

* is almost always on the plain of Oroomiah pronounced in the present as if written *قِبَاءُ*. In some districts it is regular.
to be worth, as spoken, is quite anomalous. The present participle is ٰٓلاٰتٌ; the preterite, ٰٓلاٰتٌ; the perfect participle, ٰٓلاٰتٌ; the future, ٰٓلاٰتٌ; the imperative, ٰٓلاٰتٌ.

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

ٰٓلاٰتٌ has its present participle ٰٓلاٰتٌ, and, were it not for its etymology, might be classed with verbs with initial ٰٓلاٰتٌ. Its future is also sometimes ٰٓلاٰتٌ.

**VERBS WITH MEDIAL ٰٓلاٰتٌ.**

Under this variety may properly come verbs with medial ٰٓلاٰتٌ. They differ somewhat, but not essentially, from the preceding. Take, for example, ٰٓلاٰتٌ to thrust in. The present participle is ٰٓلاٰتٌ (a) or ٰٓلاٰتٌ (b). The preterite is ٰٓلاٰتٌ; the future, ٰٓلاٰتٌ; the imperative, ٰٓلاٰتٌ.

Some of these verbs have two forms of the present participle, marked (a & b), some only one. In Koordistan, the future is not ٰٓلاٰتٌ, but ٰٓلاٰتٌ.

Like ٰٓلاٰتٌ, inflect

ٰٓلاٰتٌ to sweat (a & b). ٰٓلاٰتٌ to hew (a & b). ٰٓلاٰتٌ to tremble (b).

ٰٓلاٰتٌ to taste (a & b). ٰٓلاٰتٌ to shut (a). ٰٓلاٰتٌ to rouse (b).

ٰٓلاٰتٌ to bear (a & b). ٰٓلاٰتٌ to masticate (a & b).

ٰٓلاٰتٌ to fold (a). ٰٓلاٰتٌ to darn (a).

ٰٓلاٰتٌ to shake (tr. and intr.) (b).

**Third Variety.**

This variety is characterized by the transposition of ٰٓلاٰتٌ, which is sometimes the first and sometimes the second radical.
Example, َنَعِمُ to learn.

INDICATIVE MOOD.

Present Tense.

َنَعِمُ We are learning.

I am learning (m.).

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

Preterite Tense.

َنَعِمُ We learned.

I learned (m.).

Here َ becomes again the first radical, and is silent.

Perfect Tense.

َنَعِمُ We have learned.

I have learned (m.).

I have learned (f.).

The only irregularity is that the first َ is not sounded.

Future Tense.

َنَعِمُ We shall learn.

I shall learn (m.).

IMPERATIVE MOOD.

َنَعِمُ Learn thou.

َنَعِمُ Learn ye.

It will be seen that the َ is not sounded here.

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

to lengthen or be long.

to hasten.

to inherit.

to be distressed.

to sit.

to burn.

Fourth Variety. Third Radical ́.

Example, ́ to pour.

Indicative Mood.

Present Tense.

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

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

Preterite Tense.

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

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

Perfect Tense.

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

I have poured (f.).

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

I will pour (m.).

I will pour (f.).

We will pour.

The first syllable of this tense, in the masculine singular and the plural, is simple, not including the second radical; and the third radical 2 is dropped, except in the third person singular masculine, ٢٩, where it appears as the final letter. In the feminine, 2 is changed into ٢.

IMPERATIVE MOOD.

This is quite irregular, making ٢٩ the standard; but in the singular it is exactly like the ancient. In the singular, 2 becomes ٢; and in the plural, it is dropped:

٢٩ Pour thou.

٢٩٢ Pour ye.

VERBS FOLLOWING THE ANALOGY OF ٢٩٩.

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

٢٩ to rave, talk wildly.
٢٩٣ to weep.
٢٩٣٢ to wear (out) (tr. and intr.).
٢٩٣١٢٩ to build, to count.
٢٩٢٩ to create.
٢٩٢٩٢ to foam up. 1 and 2.
٢٩٣٢٩ to beg, be a beggar.
٢٩٢٩٢ to be or become naked. 1 and 2.
٢٩٢٩٢ to lean (down).

٢٩٢٩٢ to vomit.
٢٩٢٩١ to flow (out).
٢٩٢٩٢ ٢ to be or become pure. 1 and 2.
٢٩٢٩١٢٩ to resemble. 1 and 2.
٢٩٢٩٢ ٢ to become.
٢٩٢٩٢ ٢١٢٩ to be pleasant to.
٢٩١٢٩٢٩ to crack (as glass) (intr.).
٢٩١٢٩٢٩ to commit adultery.
to rejoice.

to see.

to sin.

to be or become sweet.

to keep (intr.). 1 and 2.

to be supported (by).

to incubate.

to go to stool.

to broil (intr.). 1 and 2.

to sleep.

to drive (an animal).

to be or become hid. 1 and 2.

to be seared. 1 and 2.

to stop.

to go out (as fire).

to be or become covered. 1 and 2.

to be or become short.

to be or become covered. 1 and 2.

to lap up.

to devour greedily.

to lap (reg.).

to strike.

to arrive.

to fill (tr. and intr.).

same as כפּל, to count.

to wash (clothes).

to be able.

to wipe.

to leap.

to butt.

to forget.

to bathe.

to dart.

to be or become blind (reg.).

to hate.

to dip out (as water). 1 and 2.

to be or become bad.

to be difficult. 1 and 2.

to rain. 1 and 2.

to search after.

to separate (intr.). 1 and 2.

to be delivered. 1 and 2.

to burst out.

to be lukewarm.

to be or become broad.
to descend. 1 and 2.

to be or become clean. 1 and 2.

to rend.

to gather (tr. and intr.).

to be or become hard.

to parch (as corn) (intr.). 1 and 2.

to scorch (intr.).

to gain.

to gripe.

to break, to be broken (bread).

to call, to read.

to be or become thick or hard.

to be or become weary.

to be pleased with.

to be or become drunk.

to pour out, run out.

to be or become loose. 1 and 2.

to be like. 1 and 2.

to be spread. 1 and 2.

to sag.

to be or become quiet.

to faint. 1 and 2.

to loose, become loose. 1 and 2.

to drink.

to suspend.

to repeat. 1 and 2.

to stick (intr.). 1 and 2.

to be or become wet.

Notes on the Preceding List.

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

. The future feminine of this verb is either or . So , , , , , all of which have — in the root.

This is sometimes, though vulgarly, pronounced in the present , and in the preterite , as if from .
to suck. The future, or rather the present subjunctive, with preceding (حُنا), is generally pronounced kām sin.

Those of the preceding verbs which have medial ُ، make their perfect participle irregularly, as لُمْنُمْنُمْنُمْ from لُمْنُمْنُمْ، except لُمْنُمْنُمْ، the peculiarities of which were noted in the first paradigm.

Fifth Variety. Third Radical ُ،

Root لُمْنُمْ to hear.

Indicative Mood.

Present Tense.

I am hearing (m.). لُمْنُمْنُمْ We are hearing.

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

Preterite Tense.

I heard (m. and f.). لُمْنُمْ We heard.

Perfect Tense.

I have heard (m.). لُمْنُمْنُمْ We have heard.

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

Future Tense.

I shall hear (m.). لُمْنُمْ We shall hear.

I shall hear (f.). لُمْنُمْ
The peculiarity of the future consists in this, that the second radical is pronounced as if doubled, the first  belonging to the first syllable and the second to the second syllable. The  affects the adjacent vowels, but is not sounded separately. This peculiarity is not found throughout Koordistan.

**IMPERATIVE MOOD.**

\[

taud\text{, }\text{Hear thou.} \\
\text{taud}\text{, }\text{Hear ye.}
\]

Like  

taud  to bore (a hole). 

\(\text{taud}\)  to bubble up. 

\(\text{taud}\)  to swallow. 

\(\text{taud}\)  to be satiated. 

\(\text{taud}\)  to assemble (intr.). 1 and 2. 

\(\text{taud}\)  to step, march. 

\(\text{taud}\)  to shave. 

\(\text{taud}\)  to crack (intr.). 

\(\text{taud}\)  to fear. 

\(\text{taud}\)  to recompense. 

\(\text{taud}\)  to sow. 

\(\text{taud}\)  to dye. 

\(\text{taud}\)  to ferment. 

\(\text{taud}\)  to break off (tr. and intr.). 

\(\text{taud}\)  to sink (intr.). 1 and 2. 

\(\text{taud}\)  to adhere to. 

\(\text{taud}\)  to be sick. Of four radicals, but regular, except in the root. 

\(\text{taud}\)  to make a breach.

**Notes on the Preceding List.**

\(\text{taud}\) in the future feminine follows the paradigm of the fourth variety, thus:  . The masculine has not the peculiarity of sound of  . All the preceding verbs except  , and even this in some districts of Koordistan, may in the same way take  in the future feminine.
The perfect participles of حَسِبُ and حَسَبُ have sometimes been written حَسِبُ and حَسَبُ, to express more exactly the sound; but there is not sufficient reason for this deviation.

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

**Verbs of the First Class Doubly Irregular.**

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

*Some of these have both initial and final َ.*

Root جَعَلَ to curdle.

**Present Participle.** جَعَلُ

**Preterite.** يَعُلَ

**Perfect Participle.** يَعَلُ, يَعَلُ

**Future.** يُعَلُ

**Imperative.** يَعُلُ

The future is sometimes جَعَلَ masc., جَعُلَ fem.

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

In Salmas, Gawar, and perhaps other districts, the root of this word is corrupted into كَتَبُ: present participle كَتَبْ, preterite كَتَبَ, perfect participle كَتَبْ or كَتَبَ, imperative كَتَبَ. In Tiary, كَبَ is substituted for كَبَ throughout the conjugation: we thus have كَبَ, كَبَ, كَبَ, etc. Indeed, the substitution of كَبَ is not confined to this word: e.g. كَبَانَ"
a house, for 

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

Some verbs have initial  and final 1.

Take for example  to swear.

Present Participle.  Preterite.

or

Perfect Participle.  Future.

Imperative.

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

Somewhat different is the root  to know.

Present Participle.  Preterite.

Perfect Participle.  Future.

Imperative.

Note.—The  of the future is pronounced as if double (see the future of ), and in Oroomiah is almost hardened into . Many of the Nestorians lazily pronounce  what do I
know, or how do I know? mood-yán, there being little, if any, difference, whether the speaker is a man or a woman. This tense is also habitually shortened in other connections by some of the people.

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

- Present Participle: ِنَفُعُ
- Preterite: ِنَفُعُ
- Perfect Participle: ِنَفُعُ
- Future: ِنَفُعُ
- Imperative: ِنَفُعُ

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

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

- Present Participle: ِنَفُعُ
- Preterite: ِنَفُعُ
- Perfect Participle: ِنَفُعُ
- Future: ِنَفُعُ
- Imperative: ِنَفُعُ

This, however, is very unlike the usage in Oroomiah. As here spoken, it is an anomalous verb of the second class, and is thus inflected: present participle ِنَفُعُ (or ِنَفُعُ); preterite ِنَفُعُ; perf. participle ِنَفُعُ; future ِنَفُعُ; imperative ِنَفُعُ.
There are a few verbs of four radicals, besides those enumerated with regular verbs, which in general conform to the verbs of the first class.

Take for example َكَيَّنُ to thirst.

\[
\begin{align*}
\text{Present Participle.} & \quad َكَيَّنُ \\
\text{Preterite.} & \quad َكَيَّنُ \\
\text{Perfect Participle.} & \quad َكَيَّنُ \\
\text{Future.} & \quad َكَيَّنُ \\
\text{Imperative.} & \quad َكَيَّنُ
\end{align*}
\]

Like َكَيَّنُ, inflect َكَيَّنُ to flame.

As another example take َكَيَّنُ to wish.

\[
\begin{align*}
\text{Present Participle.} & \quad َكَيَّنُ \\
\text{Preterite.} & \quad َكَيَّنُ \\
\text{Perfect Participle.} & \quad َكَيَّنُ \\
\text{Future.} & \quad َكَيَّنُ \\
\text{Imperative.} & \quad َكَيَّنُ
\end{align*}
\]

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

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

As another example we may take َكَيَّنُ to be or become weary.
The root ُنَدِد to give, like its predecessor ُنَدِد in the Ancient Syriac (Hoff. § 73, Ann. 4, and § 80), is singularly irregular. Being in constant use, it should, however, be made very familiar.

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

**Irregular Verbs of the Second Class.**

**First Variety. Four Radicals.**

Verbs of four radicals are far more common in the Modern Syriac than in the Ancient or the Hebrew. Many of these, however, are produced by a reduplication of biliteral or triliteral roots, and are exceedingly expressive. The idea is often that of repetition, as in ُنَكِسُسَ to bruise in pieces, ُنَكِسُسَ to trample, ُنَكِسُسَ to grope, ُنَكِسُسَ to whirl,
to creep, and numerous others. Still oftener, perhaps, the idea is that of repeated sound, as in</p> <p><i>to roar with laughter</i>, ـ<i>to wail</i>, ـ<i>to snore</i>, ـ<i>to cluck</i>.

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

As an example, take ـ<i>to speak</i>.

**INDICATIVE MOOD.**

**Present Tense.**

<table>
<thead>
<tr>
<th>1st masculine.</th>
<th>1st plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ـ&lt;i&gt; ـ&lt;i&gt; ـ&lt;i&gt; ـ&lt;i&gt;</td>
<td>ـ&lt;i&gt; ـ&lt;i&gt; ـ&lt;i&gt; ـ&lt;i&gt;</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2nd masc.</th>
<th>2nd fem.</th>
<th>3rd masc.</th>
<th>3rd fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ـ&lt;i&gt; ـ&lt;i&gt; ـ&lt;i&gt; ـ&lt;i&gt;</td>
<td>ـ&lt;i&gt; ـ&lt;i&gt; ـ&lt;i&gt; ـ&lt;i&gt;</td>
<td>ـ&lt;i&gt; ـ&lt;i&gt; ـ&lt;i&gt; ـ&lt;i&gt;</td>
<td>ـ&lt;i&gt; ـ&lt;i&gt; ـ&lt;i&gt; ـ&lt;i&gt;</td>
</tr>
</tbody>
</table>

The present participle has ـ<i> as the vowel of the first syllable, with its corresponding ـ<i> in the second.

**Preterite.**

ـ<i> I spoke. ـ<i> We spoke.

This differs from ـ<i> only in having one consonant more in the first syllable, rendering it a mixed syllable.

**Perfect.**

ـ<i> I have spoken (m.). ـ<i> We have spoken. ـ<i> I have spoken (f.).

**Future.**

ـ<i> I shall speak (m.). ـ<i> We shall speak.

**Imperative.**

ـ<i> Speak thou. ـ<i> Speak ye.
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَهَشَنَةٌ</td>
<td>to be bashful.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to become cheap.</td>
</tr>
<tr>
<td>لَهَشَنَةٌ</td>
<td>to delay (tr. and intr.).</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to creep.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>{ to enlighten, to become light.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to prick.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to grow fat and be antic.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to confuse or be confused.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to twinkle.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to dazzle or be dazzled.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to crown.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to bubble up.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to scatter (tr. and intr.).</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to roar.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to assail.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to stir up.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to make bud, to bud.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to tumble (tr. and intr.).</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to hum, coo.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to abhor (with دَيْرُ ).</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to rust (tr. and intr.).</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>{ to torment or be tormented.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to foam up.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to be leprous.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to grow.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to whiz.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to drag (tr.).</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>{ to enlarge or to be enlarged.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>{ to make to wallow, to wallow.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>{ to make to sing (as quinine does a sick man's head), to sing.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to be two-sided, ride the fence.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to make trot, to trot.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>{ to thin out, become sparse.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to shelter, to find shelter.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to make or be bloody.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to make fine or small.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to wound or be wounded.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>{ to make pine away or to pine away.</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to rock (tr. and intr.).</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>{ to make a clatter (of words).</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to apply (remedies).</td>
</tr>
<tr>
<td>لِهَشَنُونَ</td>
<td>to become late.</td>
</tr>
</tbody>
</table>
to demolish.

to neigh.

to laugh aloud.

to buzz.

to wail.

to whisper (as the wind).

to have a diarrhea.

to make whine, to whine.

{to make subject, become subject.

{to litter, be littered (as a room, a field, etc.).

{to become pale.

{to make tinkle, to tinkle.

{to tear off, be torn off.

{to ring (tr. and intr.).

{to swagger.

{to batter.

{to defile ceremonially or be defiled.

{to make mighty, be mighty.

{to make yellow, be yellow.

{to bray.

{to injure, become injured.

{to wash away, be washed away.

{to excite fever, have fever.

{to arm, to be armed.

{to tear in pieces, be torn in pieces.

{to throw.
to parboil, be parboiled.

to let down, to sink down.

to tear, be torn.

to chink (intr.).

to swing (tr. and intr.).

to roll (tr. and intr.).

to toss about.

to tingle (as the ear).

to tear (tr. and intr.).

to clap.

to defile, be defiled.

to rattle (in speech).

to scream.

to have mercy.

to giggle, gurgle, to make
giggle or gurgle.

to wither (tr. and intr.).

to gather up.

to wrap in a vail, to wrap
one's self in a vail.

to scare away.

to crack open (as the
earth).

to make glitter, to glitter.

to snuff around.

to speak.

to make lame, be lame.

to gnaw.

to make appear, to appear.

to abstain from food.

to make glitter, to glitter.

to freeze (tr. and intr.).

to make sprout, to sprout.

to take a fine.

to mock.

to forbear, be reluctant.

to blister.

to borrow or lend on usury.

to be lazy.

to preach.

to make pant, to pant.

to hasten (tr. and intr.).

to constrain.

to make green, to green.

to make poor, be poor.

to rest (tr. and intr.).

to reprove.

to fix a price.

to build.

to give one a start (on a
journey).

to listen.
to be or become hushed.

to cry.

to wrangle.

\{ to cause chills, to have chills.

\{ to make bold, be bold.

to defile.

to miscarry.

\{ to make stagger, to stagger.

to arrange in order.

to sprinkle.

to growl.

to proclaim the gospel.

\{ to make a Mohammedan or become one.

to grope (after).

to whistle.

\{ to make to sob, to sob.

to groan.

\{ to be a stranger.

to hesitate.

\{ to reconcile, become reconciled.

\{ to visit.

\{ to come down (from father to son).

\{ to make totter, to totter.

to stun, be stunned.

\{ to scream.

\{ to make cloudy, be cloudy.

\{ to make wise, be wise.

\{ to make wallow, to wallow.

\{ to make ancient, be ancient.

\{ to whisper.

\{ to feel after.

\{ to make to stagger, to stagger.

\{ to laugh out.

\{ to lay waste, become waste.

\{ to beseech.

\{ to undo, destroy.

\{ to whirl (tr. and intr.).

\{ to crumb, be crumbed.

\{ to make to escape, to escape.

\{ to twist (tr. and intr.).

\{ to whisper.

\{ to gaze.

\{ to pour or flow out.

\{ to make to smart, to smart.

\{ to sob from pain.

\{ to cut up, to be cut up.

\{ to make light, be light.

\{ to cluck.
to cause to approach, to approach.
to wrinkle, be wrinkled.
to wrinkle, be wrinkled.
to buffet, be buffeted.
to make or be ready.
to caw.
to gather up.
to venture (intr.).
to rattle (as rain).
to crawl.
to brood.
to make thin, be thin.
to tremble violently.
to alter (tr. and intr.).
to alter (tr. and intr.).
to blacken, become black.
to crush in pieces.
to soil, be soiled.
to shake about (tr. and instr.).
to make faint, be faint.
to sob.
to glide (as a snake).

to make smart, to smart.
to empty out.
to make to clatter, to clatter.
to make proud, be proud.
to make spout, to spout.
to guide.
to pant for breath.
to disciple.
to whine.
to make tardy, be tardy.
to make smoky, be smoky.
to sprinkle, be sprinkled.
to chastise.
to stamp the foot.
to search.
to make neatly.
to knock.
to besmear with tallow, be besmeared.
to trim a candle.
to make stumble, to stumble.
to make pale, be pale.
to stitch together.

Notes on the Preceding List.

As א has a talkana over the א, it may be considered as a verb of three radicals, following the paradigm of א, second class.
and, though having five radicals, differ so little from the preceding model, that they need no special illustration.

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

**VERBS OF FOUR RADICALS WITH FINAL ٢.**

Take for example ٍ to understand.

ٍ Present Participle.

In Koerdistan, instead of the above, we have ٍ. As to the substitution of ٠ or ٠ for ٢, see Hoff. § 33, 3.

٢ Preterite.

The ٢ is here dropped, but lengthens م into م.

٢ Perfect Participle.

In this participle ١ is substituted for ٢, and takes, in addition to its own appropriate vowel, the vowel ١.

١ Future.

Here the ٢ is dropped in the masculine singular and in the plural, but ٠ is substituted for it in the feminine singular, just as in the perfect participle.

٠ Imperative.

Note.—This verb evidently has a relation to the ancient ٍ, but perhaps a still nearer relation to the Persian ٓ. In Booth we hear it thus: present participle, preterite, perfect participle, future, ٠ having the sound of ٠.
VERBS INFLECTED LIKE ُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّEG
CAUSATIVE VERBS.

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

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

Note.— ِلُسِمٔ was inserted in the list of verbs inflected like ِلُمِلٔ, with the idea that it was not properly a causative of any verb in the Modern Syriac. But it may be the causative of ِبِسِمٔ (a verb of the second class) to squeeze in. Compare ِبِمِلٔ in the Ancient Syriac, and ِبِمٔ in the Hebrew, to tear asunder, “to bite in malice.”

When the last radical of the ground-form is ِلُمٔ, the causative verb follows the conjugation of ِلُمٔ instead of
Thus, from ُبُجَلَلَ to weep, we have ُبَعَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَل*
second class having three radicals. (to place), however, when it denotes to cause to sit, to locate, retains the transposed; thus, نُودٌ becomes مُهودٍ and will be noticed farther on. مِهودٌ becomes مِهودٌ or مَهودٌ, the latter conforming nearly to the Ancient Syriac. See under مُهودٌ, transpose the and become respectively مُهودٌ, مُهودٌ, مُهودٌ, مُهودٌ, and are regular in conjugation.

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

**OTHER IRREGULAR VERBS OF THE SECOND CLASS.**

**VERBS WITH MEDIAL ا.**

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

\[
\begin{align*}
\text{Present Participle.} & \quad \text{Preterite.} \\
\text{Perfect Participle.} & \quad \text{Future.} \\
\{ & \\
\text{Imperative.} & \end{align*}
\]

The causative of ثِحَة is ثِحَة to cause to revile.

\[
\begin{align*}
\text{Pres. Participle.} & \quad \text{Preterite.} \\
\text{Perf. Participle.} & \quad \text{Future.} \\
\end{align*}
\]
Verbs of three Radicals: Third Radical ٣.

These are mostly inflected as verbs of the first class, but not all of them. As an example of the second class, we may take ٣ to deliver.

<table>
<thead>
<tr>
<th>Present Participle</th>
<th>Preterite</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُكَفَّرٌ</td>
<td>مُكَفَّرٌ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Perfect Participle</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُكَفَّرٌ, مُكَفَّرٌ</td>
<td>مُكَفَّرٌ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُكَفَّرٌ</td>
</tr>
</tbody>
</table>

In Koordistan the present participle is مُكَفَّرٌ; and it is to be understood that in all verbs resembling this, ٣ is there substituted for ٣.

Like مُكَفَّرٌ, inflect

<table>
<thead>
<tr>
<th>لَانَّا</th>
<th>لَاتَنَّا</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَانَّا</td>
<td>لَاتَنَّا</td>
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<td>لَانَّا</td>
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<tr>
<td>لَانَّا</td>
<td>لَاتَنَّا</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>to select, collect.</th>
<th>to cover.</th>
</tr>
</thead>
<tbody>
<tr>
<td>to uncover.</td>
<td>to cover.</td>
</tr>
<tr>
<td>to make pure.</td>
<td>to weary.</td>
</tr>
<tr>
<td>to liken.</td>
<td>to make alive.</td>
</tr>
<tr>
<td>to winnow.</td>
<td>to prophesy.</td>
</tr>
<tr>
<td>to meditate, to spell.</td>
<td>to render difficult.</td>
</tr>
<tr>
<td>to narrate.</td>
<td>to patch.</td>
</tr>
<tr>
<td>to keep (tr.).</td>
<td>to divide (tr.).</td>
</tr>
<tr>
<td>to broil (tr.).</td>
<td>to deliver (from).</td>
</tr>
<tr>
<td>to conceal.</td>
<td>to pray.</td>
</tr>
<tr>
<td>to sear.</td>
<td>to strain.</td>
</tr>
</tbody>
</table>


Notes on the Preceding List.

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

Verbs of three Radicals: Third Radical ـ.

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

<table>
<thead>
<tr>
<th>Present Participle</th>
<th>Preterite</th>
</tr>
</thead>
<tbody>
<tr>
<td>ـلاكمة</td>
<td>ـلاكمة</td>
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<table>
<thead>
<tr>
<th>Perfect Participle or Future</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ـلاكمة</td>
<td>ـلاكمة</td>
</tr>
</tbody>
</table>

It will be noticed that ـ is retained throughout, and that the perfect participle and future feminine singular (in one form) take ـ as the second vowel.
Like جد، a causative from جد to know; "د" جد to make smooth; جد to pasture, from جد to graze; and جد to cause to plaster, from جد to plaster.

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

\[
\begin{align*}
\text{Present Participle: } & \quad خذ \quad \text{Preterite.} \\
\text{Perfect Participle: } & \quad خذ \\
\text{Future: } & \quad خذ \\
\text{Imperative: } & \quad خذ
\end{align*}
\]

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

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

\[
\begin{align*}
\text{Present Participle: } & \quad خذ \quad \text{Preterite.} \\
\text{Perfect Participle: } & \quad خذ \\
\text{Future: } & \quad خذ \\
\text{Imperative: } & \quad خذ
\end{align*}
\]

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

Perfect Participle.  لَيْتَ ضَمَّلَا
Future.

Imperative.  ضَمَّلَك

The irregular verb  كَلَمَ to flame, has قَلَمَ for its causative, and is thus inflected:

Pres. Participle.  قَلَمَ Preterite.

Perfect Participle.  لَيْتَ قَلَمَ Future.

Imperative.  قَلَمَ

The irregular verb  كَمَا to wish, has قَمَ for its causative.

Present Participle.  قَمَ Preterite.

Perfect Participle.  لَيْتَ قَمَ Future.

Imperative.  قَمَ

Note.—The verb of existence  كَي there is, كَي there is not, is used in the Modern Syriac differently from the idiom of the Ancient. It will be referred to again in the Syntax.
SYNOPSIS OF THE PRECEDING VERBS.

The following table presents at one view nearly all the irregularities that have been noted in regard to verbs of both classes.

<table>
<thead>
<tr>
<th>Root</th>
<th>Pres. Participle</th>
<th>Preterite</th>
<th>Perfect Participle</th>
<th>Future, 1st pers. masc. and fem.</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>قدَّمَ</td>
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<tr>
<td>Future, 1st pers. masc. and fem.</td>
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<td>Perfect Participle</td>
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PASSIVE VOICE.

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

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

Method 1st.

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

INDICATIVE MOOD.

Present Tense.

Iam struck (m.).

1st fem.

2nd masc.

2nd fem.

3rd masc.

3rd fem.

We are struck.

2nd plural.

3rd plural.

vol. v. 18
We have been accustomed to drop the د of the present participle of this auxiliary.

**Imperfect Tense.**

I was struck (m.).

1st fem.

2nd masc.

2nd fem.

3rd masc.

3rd fem.

We were struck.

**Preterite Tense.**

I was struck (m.).

1st fem.

2nd masc.

2nd fem.

3rd masc.

3rd fem.

We were struck.

2nd plural.

3rd plural.

Sometimes دنك is used as the auxiliary, and we have دنك, etc.

**Perfect Tense.**

I have been struck (m.).

1st fem.

2nd masc.

2nd fem.

3rd masc.

3rd fem.

We have been struck.

2nd plural.

3rd plural.
Pluperfect Tense.

I had been
struck (m.)

كُبِّرَتْ نَافِخَةٌ مِّنِّي
1st fem.

We had been struck.

كُبِّرَتْ نَافِخَةٌ مِّنِّي
2nd masc.

كُبِّرَتْ نَافِخَةٌ مِّنِّي
2nd fem.

كُبِّرَتْ نَافِخَةٌ مِّنِّي
2nd plural.

كُبِّرَتْ نَافِخَةٌ مِّنِّي
3rd masc.

كُبِّرَتْ نَافِخَةٌ مِّنِّي
3rd fem.

كُبِّرَتْ نَافِخَةٌ مِّنِّي
3rd plural.

Future Tense.

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

I shall be
struck (m.)

كُبِّرَتْ نَافِخَةٌ مِّنِّي
1st fem.

كُبِّرَتْ نَافِخَةٌ مِّنِّي
2nd masc.

كُبِّرَتْ نَافِخَةٌ مِّنِّي
2nd fem.

كُبِّرَتْ نَافِخَةٌ مِّنِّي
2nd plural.

كُبِّرَتْ نَافِخَةٌ مِّنِّي
3rd masc.

كُبِّرَتْ نَافِخَةٌ مِّنِّي
3rd fem.

كُبِّرَتْ نَافِخَةٌ مِّنِّي
3rd plural.

In the same way inflect

كُبِّرَتْ نَافِخَةٌ مِّنِّي.

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

كُبِّرَتْ مُسْتَقْدُمَ he will be or continue in a state of holiness.

كُبِّرَتْ مُسْتَقْدُمَ he will become sanctified.
SUBJUNCTIVE MOOD.

Here either ُقَدْرَ or ُقَرَيْنَ may be used, as in the future tense. Thus we have, for the present, ُقَمَمْ ُقَرَيْنَ or ُقَمَمْ ُقَرَيْنَ; for the imperfect, ُقَمَمَ ُقَرَيْنَ or ُقَمَمَ ُقَرَيْنَ, in a perfectly regular manner.

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

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

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

Note 2.—Sometimes the verb ُقَمَمْ is used as almost or quite equivalent to the verb of existence, although the perfect participle of
another verb is not joined with it. Thus, I have remained in doubt, or I am in doubt, may be employed wherever would be allowable, and vice versa.

Method 2nd.

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

I am struck.

I was being struck.

I was struck.

I have been struck.

I had been struck.

I shall be struck.

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

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

Method 3rd.

Instead of the form ﺖ ﻰ ﻰ ﺖ, the perfect active is often used in a passive sense. For the preceding, we thus have I have been struck. The explanation of this
probably is that the perfect participle is passive, as well as active, in its meaning, while ِنَمَّى is merely a verb of existence, *I am.* . . . *having been struck.* The pluperfect active is also frequently used in the same way for the pluperfect passive; thus, ِنَمَّى ِنَما ِنَما may signify *I had struck,* or *I had been struck.*

**VERBS WITH SUFFIXES.**

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

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

Root ُنَعُضُلَّ to heal.

**INDICATIVE MOOD.**

**Present Tense.**

<table>
<thead>
<tr>
<th>Subject</th>
<th>I (m.) am healing thee (m.)</th>
<th>I am healing (f.)</th>
<th>I am healing him.</th>
<th>I am healing her.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>نَعُضُلَّ</strong></td>
<td>ُنَعُضُلَّ ِنَما ِنَما ِنَما</td>
<td>ُنَعُضُلَّ ِنَما ِنَما ِنَما</td>
<td>ُنَعُضُلَّ ِنَما ِنَما ِنَما</td>
<td>ُنَعُضُلَّ ِنَما ِنَما ِنَما</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Subject</th>
<th>Thou (m.) art healing me.</th>
<th>Thou art healing us.</th>
<th>Thou art healing him.</th>
<th>Thou art healing her.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>نَعُضُلَّ</strong></td>
<td>ُنَعُضُلَّ ِنَما ِنَما ِنَما</td>
<td>ُنَعُضُلَّ ِنَما ِنَما ِنَما</td>
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<td>ُنَعُضُلَّ ِنَما ِنَما ِنَما</td>
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</tbody>
</table>
Here, as before, if the nominative be feminine, "ئُمْلَن" is to be substituted for "لَمْ تَعْلَمْ"

- He is healing me.
- He is healing thee (m.).
- He is healing thee (f.).
- He is healing him.
- He is healing her.
- He is healing us.
- He is healing you.
- He is healing them.

If the agent is a female, "لَعْلَ" is to be substituted for "لَمْ تَعْلَمْ"

- We are healing thee (m.).
- We are healing thee (f.).
- We are healing him.
- We are healing her.
- We are healing you.
- We are healing them.
- Ye are healing me.
- Ye are healing him.
- Ye are healing her.
- Ye are healing you.
- Ye are healing them.

- They are healing me.
- They are healing thee (m.).
- They are healing thee (f.).
- They are healing him.
- They are healing her.
- They are healing you.
- They are healing them.

One who has familiarized himself with the preceding suffixes of the present tense, will have no difficulty in using the suffixes with the imperfect, perfect, pluperfect, and second future tenses. In every case the suffix is to be joined with the participle, and not with the auxiliary. Take
as examples ْكَرَسُ وَكَرِسُ ْكَرَسُ. I was healing him,
َكَرَسُ ْكَرِسُ ْكَرِسُ. he has healed you, ْكَرَسُ ْكَرِسُ ْكَرِسُ. they
had healed me, ْكَرَسُ ْكَرِسُ ْكَرِسُ. he will have healed her.

Preterite Tense.

The regular preterite, ْكَرَسُ ْكَرِسُ, since its appropriate
terminations so much resemble the suffix-pronouns, does
not admit of their use except in a single case. In the third
person singular masculine we may have ْكَرَسُ ْكَرِسُ he healed
him, ْكَرَسُ ْكَرِسُ being substituted for the terminal ْكَرَسُ.

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

\[
\begin{align*}
\text{I (m.) healed} & \quad \text{I healed you.} \\
\text{I (f.) healed} & \quad \text{I healed you.} \\
\text{I healed thee (m.)} & \quad \text{I healed him.} \\
\text{I healed thee (f.)} & \quad \text{I healed her.} \\
\end{align*}
\]

When the verb has a feminine nominative of the first
person singular, we have, instead of the preceding form,
ْكَرَسُ ْكَرِسُ, etc.

\[
\begin{align*}
\text{Thou (m.) healed me.} & \quad \text{Thou healed me.} \\
\text{Thou healed me.} & \quad \text{Thou healed me.} \\
\text{Thou healed me.} & \quad \text{Thou healed me.} \\
\text{Thou healed me.} & \quad \text{Thou healed me.} \\
\end{align*}
\]
When the agent is a female, the form is ـُنَـَـّـٰـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَ~

He healed me. ـُنَـَـّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَ~
He healed thee (m.). ـُنَـَـّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَ~
He healed thee (f.). ـُنَـَـّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَ~
He healed him. ـُنَـَـّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَ~
He healed her. ـُنَـَـّـٰـَـَـِّـٰـَـَـِّـٰـَـَـِّـٰـَـَ~

He healed us. ـُنَـَـّـٰـَـَـِّـٰـَـَ~
He healed you. ـُنَـَـّـٰـَـَـِّـٰـَـَ~
He healed them (more rarely). ـُنَـَـّـٰـَـَ~

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

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

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

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

ـَـَـَـَـَـَـَـَـَـَ~ me. ـَـَـَـَـَـَـَـَـَـَ~ us.
ـَـَـَـَـَـَـَـَـَ~ thee (m.).
ـَـَـَـَـَـَـَـَـَ~ thee (f.).
ـَـَ~ her.
ـَ~ them.

The pronouns for the third person singular masculine and the second person plural are wanting; but this gives
rise to no practical difficulty, as the idea may always be expressed by  with the appropriate suffixes. From , its termination being dropped, we have . Adding to this the pronoun of the first person, with the terminations given above, we then have:

\[
\begin{align*}
\text{Thou (m.) healedst me.} & : \text{You healed me.} \\
\text{Thou (f.) healedst me.} & : \text{They healed me.} \\
\text{He healed me.} & : \text{She healed me.}
\end{align*}
\]

By a similar process, we have:

\[
\begin{align*}
\text{I healed thee (m.)} & : \text{We healed thee.} \\
\text{He healed thee.} & : \text{They healed thee.} \\
\text{She healed thee.} & : \text{We healed thee.} \\
\text{I healed thee (f.)} & : \text{They healed thee.} \\
\text{He healed thee.} & : \text{She healed thee.} \\
\text{She healed thee.} & : \text{We healed her.}
\end{align*}
\]

\[
\begin{align*}
\text{Thou (m.) healedst her.} & : \text{You healed her.} \\
\text{Thou (f.) healedst her.} & : \text{They healed her.} \\
\text{He healed her.} & : \text{She healed her.} \\
\text{She healed her.} & : \text{We healed us.}
\end{align*}
\]

\[
\begin{align*}
\text{Thou (m.) healedst us.} & : \text{You healed us.} \\
\text{Thou (f.) healedst us.} & : \text{They healed us.} \\
\text{He healed us.} & : \text{She healed us.}
\end{align*}
\]
GENERAL REMARKS ON THE SUFFIXES OF VERBS.

It should be understood that all the suffixes given above may be used in precisely the same manner with verbs of both classes, whether regular or irregular. Some of these forms, however, are not in universal use among the people. For instance, in Tekhoma, instead of the expressions

\[ \text{We healed them.} \]
\[ \text{Thou (m.) healed them.} \]
\[ \text{Thou (f.) healed them.} \]
\[ \text{They healed them.} \]

Nor do any verbs there admit of the suffixes \( \text{\textasciitilde} \) and \( \text{\textasciitilde} \). The form \( \text{\textasciitilde} \) is never used in the interior districts of Koordistan. In its place we may hear the form of the preterite last given, which includes the pronoun within itself; or, in case the idea could not be expressed by that, as "I healed you (pl.)," expressions such as \( \text{\textasciitilde} \) would take its place.

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

RELATION OF THE MODERN TO THE ANCIENT VERB.

Before dismissing the Verb, it will be interesting to refer briefly to the structure of the verb in the ancient language, and trace, if possible, some of the changes it has undergone.
And, first of all, it is obvious that regular verbs of three radicals of the first class bear a strong analogy in form and signification to the conjugation Peal. The imperative is in both precisely the same, except that in the modern א is almost universally added to the plural. We do, however, hear in one district, Nochea, דַּבֵּד hear ye, דָּבֵד come ye. The perfect participle of the modern is also the same with the passive participle of the ancient, except that it always takes the termination ב, in accordance with the general usage of the modern. Sometimes the ancient participle is used in an active sense; e. g. דִּבְּדֵד, דָּבְּדֵד, etc. So, much oftener, the modern. Sometimes the ancient participle unites both significations in the same verb, as in the case of יִdropIfExists. So ordinarily the modern.

It also seems easy to see how the modern infinitive is derived from the ancient, viz. דָּבְּדֵד, ב being substituted for ד, or, rather, ד being dropped, the usual ב being added, and the ה כ, as a necessary consequence, being changed into כ. We thus have דַּבֵּד

As to the preterite, when we find דָּבְּדֵד in the ancient, meaning "he rose to himself," i. e. he rose, who can doubt that this is nothing more nor less than יִﺆָד ב in the ancient is equivalent to יִﺆָד in the modern, יִﺬְכֵד to יִ consts, יִ consts to יִconsts, יִconsts to יִconsts, and so on. Our mode, however, of spelling the preterite, more correctly represents the present pronunciation. In regard to the general idiom, see Hoff. § 123, 6, and Nordh. § 868.

As to the future, it is very plainly derived from the present participle of the ancient language. Any one who will examine Hoff. § 57, 2, and compare the forms there given with the modern, will be satisfied at once. The present subjunctive has of course the same origin. No trace remains of the ancient future.
As to the particle ِی، prefixed to the future of all verbs, it is barely possible that it is identical with ِیبِیدَه، ِبیدِ، which is employed in the same way in the Armenian verb. But it is far more probable that it is a fragment of ِی یُکَحًا to wish. In some parts of Koordistan the people use ِیلا یُکِحًا for ِیلا یُکَحًا; e.g. ِیلا یُکِحًا جُوْدُری I wish to sing, literally, that I may sing. But in ِتَکَل we find a mode of speaking which seems to be decisive as to the origin of ِیلا یُکَحًا, and also goes to show that it should have been written ِیلا یُکَحًا. Thus:

I will sing (m.).

1st fem.

1st plural.

2nd masc. 2nd pl. fem.

2nd pl. masc. 2nd pl. fem.

3rd masc. 3rd pl. masc.

3rd fem.

In the same way the verb to wish is used as an auxiliary in Persian, in forming the future, as ِخواُم ِشَد. In English also, will and wish are in many cases identical; e.g. What will you? which may mean what do you wish? So will in other languages: vouloir, volo, βούλομαι, which mean either to will or to wish. Compare also the modern Greek future ِثِلَو ِγόδαُψει, ِثِلَو ِενναι, etc., I will write, I will be. So too, from the ancient ِضَسَم، we have the modern ِضَسَم، and from the ancient ِضَسَم، the modern ِضَسَم.

As to the present participle, the question may fairly be raised, whether the prefix ِی is not really a preposition, the present participle being in fact a verbal noun. If this idea be correct, ِیکَفَدَفَا ِنَم، may be literally translated I am in (the act of) finishing; ِیکَفَدَفَا ِنَم، I am in (the act of) eating. The verb ِکُسَحًا to laugh, which uses both forms ِکُسَحًا and ِکُسَحًا in the present, the latter being clearly a noun, seems to throw light on this point.
On examining the second class of verbs of three radicals, we see a resemblance to the conjugation Paël. Take, for example, the verb ُبَذُّ (modern ُبَذَّ) to bless. In the ancient, the imperative is ُبَذُّ, and the plural ُبَذُّ; in the modern, ُبَذُّ, ُبَذُّ. The infinitive in the ancient is ُبَذُّ; in the modern, ُبَذُّ or ُبَذُّ, the first form being no doubt the more ancient one. Here the resemblance in sound is very striking, and a transposition of the ُ will make the written forms not dissimilar.

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

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

The causative verbs, formed by prefixing ُ to the root, are evidently connected, if not identical, with the participle of Afel, or, if any one prefers, with the conjugation of Mafel. Thus, from the ancient ُبَذُّ, we have ُبَذُّ; and from the modern ُبَذُّ, we have also ُبَذُّ. So too, from ancient ُبَذُّ, modern ُبَذُّ; from ancient ُبَذُّ, modern ُبَذُّ.
While the signification of any particular verb in the ancient may not correspond to that of the same verb in the modern, the general usage in regard to Asfel and the modern causative verb is the same. For instance, the Nestorians sometimes simply change the intransitive into a transitive. Thus, in the modern, from the intransitive  " to dry, we have  " to dry, i.e. to make dry. Sometimes they change the transitive verb into a causative, with an accusative of the person and another of the thing; thus, from  " to put on (clothes), we have  " to cause to put on:  " put clothes upon him. Sometimes these forms are used in an intransitive sense, as  " to freeze,  " to rest; which, though they admit of a causative signification, are often intransitive. Compare Hoff. § 60.

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

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

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

NOUNS.

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

GENDER.

The noun is of two genders, masculine and feminine, often not distinguishable by their termination. Thus, ܐܘܐ a miller is masculine, and ܐܢܐ time is feminine, though both have the same termination ܐ. Only one rule of much importance can be given for the gender of nouns as distinguished by their form, viz. that those which receive the ending ܐ are feminine. This rule is nearly or quite a universal one. ܐܝܢ a house, ܐܥܕ a fist, ܐܬܐ death, and ܐܝܢ a gelding, which are masculine, are not to be considered as exceptions; for in these words ܐ is a part of the root, and not of the
termination. The final syllable of the masculine noun is often changed into ل، or more rarely و، to form the feminine; e.g. ﺔاء a donkey, ﺔاء a she-donkey; ﺔاء a horse, ﺔاء a mare; ﺔاء a fox, ﺔاء a she-fox, etc. ﺔاء a serpent has for its feminine ﺔاء, somewhat irregularly.

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

Some nouns ending in ل are feminine; e.g. ﺔاء a mill, ﺔاء a hen-house, ﺔاء a kind of cradle, ﺔاء a manger, ﺔاء a recess, ﺔاء a ford. Also the names of females, as ﺔاء, ﺔاء ﺔاء, ﺔاء ﺔاء, ﺔاء, etc. This rule has frequent exceptions, and is given with some little hesitation.

A separate word is also used in some cases for the feminine; e.g. ﺔاء ﺔاء ﺔاء a male sparrow, ﺔاء ﺔاء ﺔاء a female sparrow; ﺔاء ﺔاء ﺔاء plural (m. and f.); ﺔاء ﺔاء ﺔاء a male wolf, ﺔاء ﺔاء ﺔاء a she-wolf; ﺔاء ﺔاء ﺔاء a male cat, ﺔاء ﺔاء ﺔاء a she-cat; ﺔاء ﺔاء ﺔاء a drake, ﺔاء ﺔاء ﺔاء a duck; ﺔاء ﺔاء ﺔاء a male buffalo, ﺔاء ﺔاء ﺔاء a female buffalo.

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

On the other hand, all names of females, whether belonging to the human race, or not; relations of woman, such as mother, wife, etc.; the names of villages, cities, provinces, countries, and islands, are feminine. The names of trees
and fruits are partly masculine and partly feminine. Nouns of capacity are generally feminine, but exceptions are not infrequent. Abstract nouns are also in the majority of cases feminine, beginning with َلَمْبَنَبَن spîrît, and take for the most part their appropriate termination َلَمْبَنَبَن or َلَمْبَنَبَن. When an article has two sizes, if the word denoting the larger is masculine, that denoting the smaller or inferior is naturally feminine; e.g. the earthen vessels denoted respectively by َلَمْبَنَبَن and َلَمْبَنَبَن and َلَمْبَنَبَن and َلَمْبَنَبَن; the copper vessels َلَمْبَنَبَن and َلَمْبَنَبَن; َلَمْبَنَبَن a box, and َلَمْبَنَبَن a little box, etc. َلَمْبَنَبَن and َلَمْبَنَبَن are both feminine, but the latter does not necessarily denote a small knife. The rule has, however, probably exceptions.

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

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

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

NUMBER.

There are two numbers, as in English, the singular and the plural. The plural, in the case of most nouns, is formed by changing َلَمْبَنَبَن, which is ordinarily the vowel of the last syllable, into َلَمْبَنَبَن, as َلَمْبَنَبَن a part, َلَمْبَنَبَن parts, and placing over the word the two square dots now called َلَمْبَنَبَن, but in the ancient language oftener َلَمْبَنَبَن. In a similar
way, many nouns which do not in the singular terminate in \( I \) form their plural by adding \( I \); e.g. 
\( مَكَّلَمَة \) a people, plural 
\( مَكَّلَمَة \). These nouns are mostly of foreign origin.

Nouns ending in \( ل \) form their plurals by changing that termination into \( ن \), and more rarely into \( بَيْنّهَنَّهَا \) or \( بَيْنّهَنَّهَا \). Thus, 
\( تَوْفِيق \) fruit, 
\( تَوْفِيق \) fruits; 
\( تَوْفِيق \) a cave, 
\( تَوْفِيق \) caves; 
\( تَوْفِيق \) a lip, 
\( تَوْفِيق \) lips; 
\( تَوْفِيق \) a woman, 
\( تَوْفِيق \) women. In some cases, where the plural is formed by adding \( بَيْنّهَنَّهَا \), the original \( ل \) is retained, and especially if it forms a part of the root. We thus have, from 
\( ظَلَّة \) a face, 
\( ظَلَّة \) and not 
\( ظَلَّة \); from 
\( ظَلَّة \) a house, 
\( ظَلَّة \); from 
\( ظَلَّة \) a sister, 
\( ظَلَّة \). Yet, in vulgar usage, \( ل \) is sometimes dropped from 
\( ظَلَّة \), the plural of 
\( ظَلَّة \) a village. 
\( ظَلَّة \) a yard, forms its plural irregularly, thus, 
\( ظَلَّة \). So 
\( ظَلَّة \) a bride, 
\( ظَلَّة \) a week, 
\( ظَلَّة \); 
\( ظَلَّة \) a burden, 
\( ظَلَّة \). 
\( ظَلَّة \) an ear retains the \( ل \), and has for its plural 
\( ظَلَّة \). The class forming the plural in 
\( ظَلَّة \) is very numerous, and comprises the greater part of the feminine nouns in 
\( ظَلَّة \), and perhaps all in 
\( ظَلَّة \). 
\( ظَلَّة \) testimony has generally 
\( ظَلَّة \), but admits a regular plural.

In Koordistan, the plural termination of nouns of which the singular ends in 
\( ظَلَّة \) is 
\( ظَلَّة \), 
\( ظَلَّة \), or 
\( ظَلَّة \), in accordance with the usage of the ancient language. We thus have 
\( ظَلَّة \), etc.

The plural termination 
\( ظَلَّة \) is by no means confined to nouns of which the singular ends in 
\( ظَلَّة \). If a word terminate in 
\( ظَلَّة \), the \( ظَلَّة \) may be dropped and 
\( ظَلَّة \) added; e.g. 
\( ظَلَّة \) a heart, 
\( ظَلَّة \); 
\( ظَلَّة \) a river, 
\( ظَلَّة \). If the word terminate in 
\( ظَلَّة \), the \( ظَلَّة \) is dropped as before, and \( ظَلَّة \) is changed into 
\( ظَلَّة \);
e. g. ܐܡܐ a manger; ܒܪܡ a horse. ܦܫ a recess has either ܚܦܓ or ܚܦܓ. If the word terminate in a consonant, this takes ܠ, and then the termination is added; e. g. ܕܒܕ a pool; ܕܟܕ an army, ܕܒܕ. But it is to be noted that ܕܒܕ a mercy does not take this ܠ, but makes its plural ܕܒܕ.

A very prevalent, but vulgar, pronunciation of plurals in ܠܕ, ܠܠ, or ܠܠ, is to change the sound of ܠ in final into that of long e. Thus, the plural of ܛܘܘܐ is pronounced ܣܘܣܘܢ; of ܡܢ, ܡܢ, etc.

A class of nouns by no means inconsiderable form the plural by changing the final ܐ of the singular into ܠ; e. g. ܚܝܒ a heel; ܚܝܒ a road; ܚܝܒ a cloud.

Another class change the singular termination ܐ into ܠ; or, in case the singular does not end in ܐ, add ܠ to it. Examples of the first are ܠܒܐ a field; ܠܒܐ a vision; ܠܒܐ a thing; ܠܒܐ real estate; ܠܒܐ صدغ.

Still another small class is characterized by the doubling in the plural of the consonant which precedes the final ܐ; e. g. ܠܒܐ a skirt; ܠܒܐ a nostril; ܠܒܐ a knee.

Some few nouns are reducible to no rule; e. g. ܠܒܐ a daughter; ܠܒܐ a year; ܠܒܐ a son; ܠܒܐ an egg; ܠܒܐ a husband; ܠܒܐ a city; ܣܘ a church. Some have Turkish plurals, with the Syriac termination added; e. g. ܠܒܐ an island. So sometimes ܠܒܐ a master, ܠܒܐ.
Some nouns have two or three plurals; as, حَكْمُ a verb, هَكْمَاتِ a day, هَكْمُ a year. It is noticeable, in regard to a number of these, that the signification changes with the form of the plural; e.g. كَتَطْبُ a grape, كَتَاطِبْنَ a bunch of grapes (by the quantity), كَتَاطِبْنُ an individual grape, كَتَاطِبْمُ a grain of wheat, كَتْبِمْ a bunch of wheat (by the quantity), كَتْبُمْn an individual grain, كَتْبِمْ a bunch of grains of wheat. So كَتَنْدَ a shoe, كَتَنْدْثُ a bead, كَتَنْدْثُ a bunch of beads, كَتْنَثْمُ a grain, كَتْنَثْمُ a bunch of grains.

Some nouns are used only in the plural; e.g. مَاء water, نَفْسَ life, مَعْتَدِي mercy, etc. Some, such as names of metals, do not admit of any plural.

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

CASE. CONSTRUCT AND EMPHATIC STATE.

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

The construct state, a remnant of the ancient language, is also found in the Modern Syriac. Some forms, as, for instance, بَنيَ the sons, i.e. people, of Oroomiah, are in constant use. So, too, with the nouns ending in كَسَرْ, in certain districts; e.g. كَسَرْ a baker of bread, for كَسَرْنَ a baker. Moreover, to a limited extent, the first
noun changes final ٢ into ٢ when in the construct state. We thus have the bow of our Lord, the rainbow, for ٢٢ ٢. The ideas also conveyed by a large number of our adjectives are expressed by ٢٢, in the construct state, prefixed to a noun. Thus, ٢٢ lord or possessor of usefulness; ٢٢ lord of wonder, i.e. wonderful; ٢٢ lord of price, or valuable. Compare the usage of Anc. Syriac with ٢٢, etc. ٢٢ is sometimes omitted; e.g. ٢٢ the road is (lord of) fear; ٢٢ this is (lord of) price, i.e. dear.

As the emphatic state in Anc. Syriac gradually lost its significance (Hoff. §109, 2), so in the Modern it has disappeared altogether; or, rather, most nouns derived from the Ancient have assumed the emphatic form as their only form, thus virtually annihilating it. Thus, we have now only ٢٢, etc. So, too, the plurals ٢٢ and ٢٢, the latter being in Koordistan ٢٢.

**DERIVATION OF NOUNS.**

The great majority of purely Syriac nouns in the modern language are derived from the ancient form of the verb, and have continued in use from early times, without any material change. Such cases as the modern ٢٢ for the ancient ٢٢, need no explanation. As this subject of derivation has been fully discussed by Hoffman, §§ 87, 88, it will be sufficient, here, to speak of it as affecting directly the signification of nouns.

**Derivation from Nouns and Adjectives.**

1. **Patrial Nouns.**—These are formed from names of districts, countries, etc., by changing the termination into ٢٢ or ٢٢; or, in case the word ends in a consonant, by adding
one of these terminations; ُنُياً ُنُياً is the most common of them. Examples are ُنُياً، an inhabitant of Gawar, from ُنُياً; ُنُياً ُنُياً an inhabitant of Tekhoma, from ُنُياً ُنُياً; ُنُياً، a Russian, from ُنُياً; ُنُياً، an inhabitant of Tiary, from ُنُياً; ُنُياً، a Hindoo, from ُنُياً, or, better, the ancient ُنُياً. See the same mode of formation in the ancient language (Hoff. § 89, 2).

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

3. Abstract Nouns.—These are formed in a great number of cases from concrete nouns by changing the termination into ُنُياً; e. g. from ُنُياً، a witness, ُنُياً، testimony; ُنُياً ُنُياً ُنُياً ُنُياً an artificer, ُنُياً ُنُياً ُنُياً ُنُياً ُنُياً mechanical skill; from ُنُياً، a physician, ُنُياً ُنُياً ُنُياً ُنُياً ُنُياً skill in medicine, or the practice of medicine. Sometimes the termination is changed into ُنُياً, or, where the word ends in a consonant, this is added. Thus, from ُنُياً، an enemy, ُنُياً، enmity; from ُنُياً، a relative, ُنُياً، relationship. ُنُياً forms its derivative in correspondence with ُنُياً، viz. ُنُياً.
Note.—Sometimes these abstracts are derived from other parts of speech; e.g. from حاضر how much, حاضر contrario, حاضر contrario.

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

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

Adjectives are changed in a similar manner into abstract nouns. Thus, from لامة great, we have لامة greatness; from قبا courageous, قبا courage; from هام high, هام height, etc.

Verbal Nouns.

A noun expressing the agent is in many cases formed from regular verbs of three radicals, whether of the first or second class, transitive or intransitive, by giving the first radical س, or س when the root has س and adding س for the termination. Take, for example, the transitive verb سيب of the first class, meaning, to hold. From this we have سيب a holder, or one who holds. Take the transitive verb سيب of the second class, denoting to tempt. By the same mode of formation we have سيب a tempter. When the verb is not transitive, the derived word partakes rather of the nature of an adjective than of a noun; e.g. from سيب to be or become lean, we have سيب apt to become lean. From سيب to sleep, comes سيب one who sleeps. This may be used in construction with or without a noun; e.g. سيب O sleeping man! or, without a noun to agree with it, سيب a sleeper in the grave.
When a noun is derived from a verb used in both the first and second classes with different significations, the connection only can determine the meaning of the derivative. Thus, ُبْسَمَ, when conjugated according to the first class, means to squeeze, to escape; and according to the second class, to save. The derivative ُبْسَمْنَّ may mean either a squeezer, one who escapes, or a deliverer.

In the ancient language, derivatives of this form and termination have often an abstract signification, as ُتْبُعُنَّ, destruction; but this is rarely, if ever, the case in the modern. ُتْبُخَشَ, from ُتْبُحَ, to rain, is, however, sometimes used as equivalent to ُتْبُخَشَةَ, rain; e.g. ُبْحَشْيُنَّ, there is much rain this year. There may be other examples of this kind.

When the verb is not a regular one, the derivative is in some cases slightly different from the forms given above. In verbs with medial ٠, as ُتْبُغِّ, we have ُتْبيِنَّ for the second radical, and the derived noun is ُتْبيانَ. ُتْبيِنَ has ُتْبيِنَ in Koordistan. In verbs with medial ٠, the derivative may be either regular, as ُتْبَكَرْ, from ُتْبَركَ, or irregular, as ُتْبَكَرْ. In verbs with final ٠, ُتْبيِنَ takes the place of ٠, and the derivative is the same in form, whether the verb be of the first or of the second class. Thus from ُتْبَرِّ we have ُتْبَرِّ, and from ُتْراَمِّ, second class, ُتْتَرِّ. Verbs with final ٠ are generally regular in forming the derivative, when of the first class; but when of the second class, as ُتْتَرِّ to assemble, the derivative retains the ٠. We thus have ُتْتَرِّ. The derivative of the irregular verb ُتْرَمَْ or ُتْرمِّ may be regular, but as spoken is ُتْترِ, ُتْتَرمْ and similar verbs are very regular; e.g. ُتْترِ. ُتْتَرِ and verbs which are inflected like it take ٠; e.g.
makes 

makes 

makes 

makes 

makes 

makes 

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

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

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

Sometimes the noun denoting the agent is formed by inserting ُ between the second and third radicals, and giving the first and last radicals ُ, with a terminal ُ. Thus we have, from ُ\textit{دِاء} to kill, ُ\textit{دِاء} a murderer; ُ\textit{دِاء} a slapjack, from ُ\textit{دِاء} to be broad; ُ\textit{دِاء} a saviour, from ُ\textit{دِاء} to save; ُ\textit{دِاء} a crower, a cock, from ُ\textit{دِاء} to call.
No one verb, so far as recollected, admits of both the forms last given, although we find in Anc. Syriac ܐܒܗܕ and ܒܗܕ. This indeed is unnecessary, as, if both forms existed, each would be the synonym of the other.

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

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

It is to be noted that, while the signification of the masculine and feminine forms, standing by themselves, is nearly or quite the same, their construction with other words is somewhat different. Thus, ܡܕܓܒܒܐܓܒܝܐ and ܡܕܓܒܣ(Property: wind) and ܡܕܓܒܒܐܓܒܝܐ (Property: water) and ܡܕܓܒܣ(Property: wind) and could not be interchanged in these expressions without doing violence to the idiom of the language.
In all cases the masculine form is the same with the infinitive after it has lost its prefix. Thus we have, from كَعْبُ to learn, كَحْلَةٌ; from مُهِجَدُ to hear, مُهِجَدَةٌ, etc. A careful examination of the various uses of this derivative, which will be explained in the Syntax, leads us to suppose that it is properly the infinitive itself.

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

From verbs of the second class, an abstract noun is formed, which, when regular, takes اَل (or اَل when the root has اَل) on the first radical, and اَن on the second radical (unless اَل follows, when the vowel is اَل), with the termination اَل. The derivative is of course feminine; e.g. from كَعْبُ to destroy is formed كَعْبُ اَتْرَ the act of destroying; while, as above, كَعْبُ اَل, from كَعْبُ to perish, signifies the consequences of the act, i.e. destruction. From كَعْبُ to save, to complete, is formed كَعْبُ اَتْرَ the act of completing or saving; while كَعْبُ, from كَعْبُ to finish, denotes simply the end. From كَعْبُ, we have اَل كَعْبُ; from كَعْبُ, اَل كَعْبُ; from كَعْبُ, اَل كَعْبُ; from كَعْبُ, اَل كَعْبُ; from كَعْبُ, اَل كَعْبُ; from كَعْبُ, اَل كَعْبُ; from كَعْبُ, اَل كَعْبُ; from كَعْبُ, اَل كَعْبُ also, in this, conforms to verbs of the second class, and makes كَعْبُ.
Nouns from Foreign Languages.

So many words have been introduced into Modern Syriac from the Turkish and Persian, the latter being often introduced through the Koordish, that at least an allusion should be made to them. Among these are nouns with the Turkish termination خی (جی), denoting the agent or worker; e.g. َکُحْمَسْدُهِب a blacksmith, from َکُحْمَسْدُهِب iron; َکُحْمَبْمُهِب a shoe-maker, from َکُحْمَبْمُهِب a shoe; َکُحْصُبْمُهِب a mediator, from َکُحْصُبْمُهِب an interval; َکُحْمُبْمُهِب a combatant, from َکُحْمُبْمُهِب a contest. So, too, with the Persian termination َکُحْصُبْمُهِب (دکح) (دکح) an artificer, from َکُحْصُبْمُهِب a master workman; َکُحْصُبْمُهِب a penitent, from َکُحْصُبْمُهِب repentance; َکُحْصُبْمُهِب a criminal, from َکُحْصُبْمُهِب a crime. Both these classes are employed as if genuine Syriac nouns, and may form abstracts in میه. Thus, we have َکُحْصُبْمُهِب the business of a blacksmith; َکُحْصُبْمُهِب repentance, etc.

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

As in Persian and Turkish, the termination َکُحْصُبْمُهِب (دکح) (دکح) signifies place. Thus, َکُحْصُبْمُهِب Arabia; َکُحْصُبْمُهِب India; َکُحْصُبْمُهِب Europe, or the place of the Franks.

So too we find the Persian termination َکُحْصُبْمُهِب (دکح) (دکح), signifying a vessel; as َکُحْصُبْمُهِب a pen-case, َکُحْصُبْمُهِب a tea-pot, َکُحْصُبْمُهِب a coffee-pot, etc.

There are other terminations more rarely heard, as in َکُحْصُبْمُهِب a goldsmith; َکُحْصُبْمُهِب a rich man; َکُحْصُبْمُهِب a gardener; َکُحْصُبْمُهِب (Turkish) a native, from َکُحْصُبْمُهِب a place.

Perhaps it is not strange that in some instances the preceding terminations should be connected with purely Syriac
words, as they are sufficiently numerous in the spoken language to create a habit of annexing them without discrimination. The following is an example: 

\[
\text{ماشيع} \\
\text{a miller,}
\]

instead of

\[
\text{مئشيع}.
\]

The Persian words  not, and  without, when prefixed to nouns and adjectives derived from that language, retain their original signification; e. g.  
\[
\text{ماشيع} \\
\text{not well, unwell;}
\]

\[
\text{مئشيع} \\
\text{boundless.}
\]

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

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

Note 3.—Notwithstanding the multitude of foreign words introduced into Modern Syriac (of which many more are nouns than verbs, as is the case in the ancient language, and as we should naturally expect), it is worthy of remark that the language has preserved in a good degree its identity, and its own grammatical structure. There are indeed cases where, for instance, the Turkish perfect participle is dragged bodily into a Syriac sentence. Thus,  he became injured. So, too, the Persian  there is not, which the Nestorians use to express annihilation; e. g.  he became annihilated, or he vanished. These liberties, however, are not very common; and it may safely be affirmed that the Modern Syriac has in this respect fared better than the Ancient did at one period, from the influx of Greek idioms. We never find such a mingling of languages, to take an example from Sir William Jones, as “The true lex is recta ratio, conformable nature, which, by commanding, vocet ad officium, by forbidding, a fraude deterreat.”
Note 4.—We have been obliged to introduce a number of words from the English. We, however, first draw on the Modern Syriac, so far as in the current meaning of its words, or by accommodation, it will serve our purpose. In case we meet with difficulty there, we go to the Ancient, which has been very useful in furnishing us with scientific and other terms; next, to the Persian or Turkish, the former having the preference, as being by far the more cultivated of the two; and, last of all, to our own language. If this is not always the rule, it always ought to be.

Composition of Nouns.

The Modern Syriac, like the Ancient and the Hebrew, does not favor the extensive use of compound words. The influence which the study of the Greek by the Nestorians had on their language has long since passed away; and though some of the compounds formed in imitation of the Greek are still retained, there is no tendency to increase the number. As examples of the compound nouns now in use may be mentioned, 

\[\text{ivory; white-faced, i.e. innocent.}\]

 Compound nouns and adjectives have also been introduced somewhat from other languages; e.g. 

\[\text{bad color; a boundary; and a cellar; all of which are from the Persian.}\]

Adjectives.

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

Gender.

Adjectives which are purely Syriac, and indeed nearly all which end in \(\text{\text{\text{\text{\text{}}}}\text{\text{\text{\text{}}}}\text{\text{\text{}}}}\), form the feminine singular by changing this termination into \(\text{\text{\text{\text{\text{}}}}\text{\text{\text{\text{}}}}\text{\text{\text{}}}}\); e.g. \(\text{\text{\text{\text{\text{}}}}\text{\text{\text{\text{}}}}\text{\text{\text{}}}}\) beautiful, the feminine of which is \(\text{\text{\text{\text{\text{}}}}\text{\text{\text{\text{}}}}\text{\text{\text{}}}}\); \(\text{\text{\text{\text{\text{}}}}\text{\text{\text{\text{}}}}\text{\text{\text{}}}}\) small, feminine \(\text{\text{\text{\text{\text{}}}}\text{\text{\text{\text{}}}}\text{\text{\text{}}}}\).
A few adjectives ending in لّ form their feminine by changing لّ into قّ. Thus, we have حَدٌّ, feminine حَدَّة; بَكِيرٌ, feminine بَكِيرَة; سَمٌّ, feminine سَمَّة; دَمٌّ, feminine دَمَّة; بَكِيَّة, feminine بَكِيَّة; لَثٌّ, feminine لَثَة. See what is said of نَفِيسٌ, etc., where the gender of nouns is treated of.

The masculine and feminine plural are the same.

NUMBER.

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

There are some adjectives which do not admit of variation, either as regards gender or number; such as جَيِّدٌ good, لَزْبٌ late, مَجِيدٌ straight, نَكِيرٌ necessary or proper, etc. These are usually borrowed from other languages, and do not end in قّ.

CASE.

Adjectives in Modern Syriac undergo no change of case.

COMPARISON.

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

A comparison is also frequently made by prefixing كَثِيرٌ or كَثَرٌ to the adjective, when the idea is that of excess; as هَلَهٌ قَوْمٌ كَثِيرٌ I am stronger than thou. So
and שָׁבַע in Anc. Syr., and יִרְאוֹנָה rarely in Hebrew. The superlative degree is expressed in several different methods:

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

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

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

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

DEdIATION OF ADJECTIVES.

1. Adjectives are formed by changing the final ק of nouns into קַּטָּן, or, when they do not end in ק, by adding קַטְנָא; e.g. bright, from קַטָּן light; קַטָּן watery, from קַטָּן water; קַטָּן powerful, from קַטָּן power; קַטָּן mighty,
from ُدُهُ might; ُدُهُdusty, from ُدُهُdust. This class of adjectives is very numerous.

2. They are formed by changing the termination ُدُ into ُدُ or ُدُ; e.g. from ُدُ peace, ُدُ peaceful; from ُدُ heaven, ُدُ heavenly; from ُدُ earth, ُدُ earthly.

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

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

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

Sometimes the adjective is distinguished from the participle by taking ُدُ over its first radical; e.g. ُدُ lean, from ُدُ to be or become lean; while the participle is ُدُ; ُدُ pleasant, from ُدُ to be pleasing to; the participle is ُدُ; ُدُ soft, from ُدُ to be or become soft; participle ُدُ; ُدُ idle or vain, from ُدُ to be or become idle or vain; participle ُدُ. Compare, in Anc. Syr., ُدُ and ُدُ.
In both these classes of verbal adjectives, the signification sometimes differs from that of the root; e.g. َلَسْتَ، which often means slow, from َلَسُّ to rest, be quiet.

6. Adjectives denoting quality are formed from verbs, just as one class of nouns denoting the agent, by inserting َلَسْ between the second and third radicals and giving َلَسُ to the first and last; e.g. َلَسُ apt to learn, from َلَسُ to learn; َلَسُ swift, from َلَسُ to run; َلَسُ passionate, from َلَسُ to be or become angry; َلَسُ sour, from َلَسُ to be or become sour; َلَسُ skittish, from َلَسُ to be or become skittish.

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

NUMERALS.

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

one. ِْ ِْ ِْ ِْ ِْ
eleven. ِْ ِْ ِْ ِْ ِْ
twenty-one. ِْ ِْ ِْ ِْ ِْ
two. ِْ ِْ ِْ ِْ ِْ ِْ
twelve. ِْ ِْ ِْ ِْ ِْ ِْ
twenty-two. ِْ ِْ ِْ ِْ ِْ
three. ِْ ِْ ِْ ِْ ِْ ِْ
thirteen. ِْ ِْ ِْ ِْ ِْ ِْ
forty. ِْ ِْ ِْ ِْ ِْ ِْ
four. ِْ ِْ ِْ ِْ ِْ ِْ
fourteen. ِْ ِْ ِْ ِْ ِْ ِْ
fifty. ِْ ِْ ِْ ِْ ِْ ِْ
five. ِْ ِْ ِْ ِْ ِْ ِْ
fifteen. ِْ ِْ ِْ ِْ ِْ ِْ
sixty. ِْ ِْ ِْ ِْ ِْ ِْ
six. ِْ ِْ ِْ ِْ ِْ ِْ
sixteen. ِْ ِْ ِْ ِْ ِْ ِْ
sixty. ِْ ِْ ِْ ِْ ِْ ِْ
seven. ِْ ِْ ِْ ِْ ِْ ِْ
seventeen. ِْ ِْ ِْ ِْ ِْ ِْ
seventy. ِْ ِْ ِْ ِْ ِْ ِْ
eight. ِْ ِْ ِْ ِْ ِْ ِْ
eighteen. ِْ ِْ ِْ ِْ ِْ ِْ
eighty. ِْ ِْ ِْ ِْ ِْ ِْ
nine. ِْ ِْ ِْ ِْ ِْ ِْ ِْ
nineteen. ِْ ِْ ِْ ِْ ِْ ِْ
ninety. ِْ ِْ ِْ ِْ ِْ ِْ
ten. ِْ ِْ ِْ ِْ ِْ ِْ ِْ
twenty. ِْ ِْ ِْ ِْ ِْ ِْ ِْ
one hundred.
two hundred. seven hundred.
three hundred. eight hundred.
four hundred. nine hundred.
five hundred. one thousand.
six hundred.

Note.—In the mountains of Koordistan the cardinals still more closely resemble those anciently used. From one to ten inclusive they have both the masculine and feminine genders; and in some of them, the same apparent anomaly exists as in the Ancient Syriac and the Hebrew (Hoff. § 99, 1, and Nordh. § 611), of masculine numerals joined with feminine nouns, and feminine numerals with masculine nouns. A few are given as a specimen:

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<tbody>
<tr>
<td>سِتْما</td>
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The expressions سِتْما, سِتْما, etc., like مَلِكَة, etc., in Anc. Syr., denote, respectively, double, triple, quadruple, etc. So we have also مَلِكَة, مَلِكَة, three times as much.

Sِتْما, Sِتْما, etc., denote the fractions one half, one third, one fourth, etc. The words مَلِكَة, مَلِكَة, etc., seem to have become obsolete.

The Modern Syriac uses the Persian word َثَلَاثَة (ثَلَاثَة) time, to express once, twice, thrice, etc. Thus, مَلِكَة, مَلِكَة, َثَلَاثَة, just as we find بَيَّن in the Ancient Syriac. Sometimes the word بَيَّن a foot, is used; e. g. مَلِكَة. So in Hebrew مَلِكَة. So, too, مَلِكَة.
a journey; e. g. 

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

The cardinals also take suffixes; as, for example, or both of us; both of you; all three of us; all three of you; all of them.

Similar forms are used up to , inclusive, and are nearly the same in Oroomiah and Koordistan. It may be remarked here that all of us is expressed by or ; all of you, by ; all of them, by , etc.

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

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

Sunday. Σάββατον. Thursday. Παρασκευή.
Monday. Δευτέρα. Friday. Σαββάτο.
Tuesday. Τετάρτη. Saturday. Παρασκευή.

Wednesday. 

In Koordistan, Tuesday is بیست و یکم. The names of the other days are the same.

ADVERBS.

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

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

1. Adverbs of Place and Order.

<table>
<thead>
<tr>
<th>Ar.</th>
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where? where. מ. below, beneath. מ. downwards.
here. מ. backwards. מ. hither, here. מ. within.

hence. מ. this way.
A. that way.  A. first.
A. without.  far.
A. up, above.  A. from afar.
A. upwards.  A. headlong.
A. in the midst.  there, thither
A. near.  A. thither.
A. before.  yonder.
A. forwards.

2. Adverbs of Time.

A. now.  A. after.
A. until now.  A. after.
A. henceforth.  afterwards.
A. henceforth.  afterwards.
A. before now.  afterwards.
A. to-day.  last year, next year.
A. then.  in the evening.
A. from that time.  quickly.
A. (ref) then, there-upon.  long ago.
A. to-night.  behold me here.
A. when? when.  p. late.
A. how long?  p. immediately.
A. at what time?  m. now.

(as vulgarly spoken)  k. m. slowly.
3. Adverbs of Manner and Quality.

A. especially.  
T. so much.  
T. topsy-turvy.  
A. also.  
T. (hand by hand) quickly.

A. only.  
P. finally, in a word.  
A. more, again.  
M. more, again.  
A. as, like as.
only.

when one is called
here I am.

then, now then,
therefore.

more.

doubtless.

scarcey.

perhaps.

freely.

enough.

together.

(vulgar)
how? like as.

evenly, correctly.

truly.

yes (ب).

in vain.

quietly, gently.

so, thus.

so much.

so much.

certainly (vulgarly).

at all, not at all.

also.

K.M. so many.

easily.

K.M. in vain, freely.

exactly.

so, thus.

more.

K.M. certainly.

at last.

at last.

together.

together.

freely, in vain.

a little.

a very little.

in short.

let it not be so.

let it not be so.

badly.

why?

would that.

yes (to a question
put negatively).

certainly, truly.

to wit, namely.
Remarks.

The preceding list of adverbs and adverbial expressions might no doubt be extended, especially by noting down adjectives used in an adverbial sense, such as لطيف light, لثخن heavily, etc. On the other hand, there are no doubt words in the preceding list which are not adverbs, and which are classed here, partly for convenience, and partly because other grammarians have placed them here. Indeed, without a most careful attention to derivation, one can hardly arrive at certainty on this point. We should not criticise a Latin grammarian for calling utinam an adverb, but we should hardly consider the corresponding would that as an adverb. The ancient لع (لى) is no doubt a verb, and yet, as at present used, partakes more of the nature of an adverb. It is spoken, as given above, لع or لع.
As to the derivation of these adverbs, it is by no means certain that they are all referred to the right source, and it would occupy much space if each one were to be discussed individually; a few only will be alluded to.

In the modern lang., we find ُنْتْرُبُعَةْ, ُنْتْرُبُعَةْ; in the ancient, ُنْتْرُبُعَةْ.

In Koordistan, we often hear ُنْتْرُبُعَةْ ُنْتْرُبُعَةْ just here; with which compare ُنْتْرُبُعَةْ ُنْتْرُبُعَةْ (is ipse), etc., in the ancient (Hoff. § 45, Annot. 5).

Again, in the modern, we find ُنْتْرُبُعَةْ; in the ancient, ُنْتْرُبُعَةْ; in the modern, ُنْتْرُبُعَةْ; in the ancient, ُنْتْرُبُعَةْ. ُنْتْرُبُعَةْ is in some parts of Koordistan pronounced ُنْتْرُبُعَةْ, which probably throws light on its derivation. ُنْتْرُبُعَةْ ُنْتْرُبُعَةْ ُنْتْرُبُعَةْ ُنْتْرُبُعَةْ may be ُنْتْرُبُعَةْ ُنْتْرُبُعَةْ ُنْتْرُبُعَةْ, etc., ُنْتْرُبُعَةْ ُنْتْرُبُعَةْ ُنْتْرُبُعَةْ being used with masculine as well as feminine nouns, as stated previously. ُنْتْرُبُعَةْ is no doubt ُنْتْرُبُعَةْ ُنْتْرُبُعَةْ, a mongrel word, although ُنْتْرُبُعَةْ is now pretty well naturalized in Syriac. In the modern, we find ُنْتْرُبُعَةْ; in the ancient, ُنْتْرُبُعَةْ. In the modern we find ُنْتْرُبُعَةْ; in the ancient, ُنْتْرُبُعَةْ. We also now hear occasionally ُنْتْرُبُعَةْ.

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

It will of course be understood that these adverbs may many of them be combined to form a new adverbial expression. Thus, ُنْتْرُبُعَةْ until, and ُنْتْرُبُعَةْ where, when combined (ُنْتْرُبُعَةْ ُنْتْرُبُعَةْ ُنْتْرُبُعَةْ), denote until where, i. e. how far?
The Nestorians have no adverbs for *almost, too much, too far*, etc. *Almost* is expressed by a circumlocution. Thus, if we wish to say “he almost died,” we use the phrase مَكَىَّ مَا نَقِبَ, literally, a little remained that he should die. So if we wish to say “too much,” we say مَكَىَّ مَا نَكِبَ more than is necessary or proper. *Next*, whether an adjective or adverb, is expressed indirectly, some additional words being supplied to give definiteness to the meaning. In hearing a class recite, if we wish to call on the next, we say مَكَىَّ مَا نَكِبَ that other. *Next week is* مَكَىَّ مَا نَكِبَ the coming week. *Last week is* مَكَىَّ مَا نَكِبَ the week that (just) passed. In the same way we can express *last month, last year*, etc.; though for the latter there is the word مَكَىَّ مَا نَكِبَ.

Some of these adverbs in common conversation are abbreviated, as is the case with words in all languages. Thus, مَكَىَّ مَا نَكِبَ where is he? becomes مَكَىَّ مَا نَكِبَ henceforth (literally, from now to after it) becomes مَكَىَّ مَا نَكِبَ henceforth (literally, from then to after it). These might with propriety be written with final مَكَىَّ مَا نَكِبَ.

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

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

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

\( \text{according to.} \) A. in the midst of.
\( \text{according to.} \) (A.) in the midst of.
\( \text{(equiv.} \) not much used.
\( \text{A.} \) m. beside.
\( \text{A.} \) P. without.
\( \text{A.} \) by means of, etc.
\( \text{A.} \) in, by, etc.
\( \text{A.} \) along by.
\( \text{A.} \) m. along by.
\( \text{P.} \) without.
\( \text{A.} \) about, concerning.
\( \text{A.} \) for the sake of.
\( \text{A.} \) between, in the midst of, including.
\( \text{A.} \) in regard to, concerning.
\( \text{T.} \) among.
\( \text{A.} \) P. over against.
\( \text{A.} \) after.
\( \text{P.} \) except.
\( \text{A.} \) inside of.
\( \text{A.} \) m. for.
\( \text{A.} \) to.
\( \text{A.} \) towards.
\( \text{A.} \) towards, up to, near.
\( \text{A.} \) towards, up to, near.
\( \text{A.} \) away from (French d'avec).
\( \text{A.} \) under.
\( \text{A.} \) to the other side.
\( \text{A.} \) from (vulg. with).
\( \text{A.} \) instead of.
\( \text{P.} \) except.
A. instead of.
A. near.

A. before.

A. away from.

A. on, upon, etc.
A. about, in regard to.

A. off from, away from.
A. except.

A. with.
A. except.

A. above.
A. under.

A. away from under.

for.

Remarks.

, , and never, as in the ancient language (e. g. , , etc.), take a vowel. Several prepositions are frequently joined together, especially if one of them is . These prepositions, in accordance with the analogy of the ancient language, receive suffixes, and are also followed by the separable pronouns, as in the expression I asked from (of) him.

A number of the prepositions, when joined with nouns, require , or , or , after them, and may be considered in such cases as having a doubtful claim to a place among prepositions. When they take suffixes, however, these are dispensed with; e. g. he rose against us; he rose against Simon. In the last example, is required. Those prepositions which occasionally thus employ , , or , have one of these placed after them in a parenthesis in the above list. is connected with its suffix by as sliding letters; e. g. on our account. So and , by ; e. g. towards thee.

, etc., are often pronounced ullit, minit, etc. The following is probably the explanation of it. The Ancient Syriac
idiom has been retained in the spoken language, though not introduced into our books, by which the preposition takes a suffix and also; e.g. 

quickly pronounced will be minit umma; 

will be barit ēshoo, etc. These remarks apply to quite a number of the prepositions.

and are no doubt reduplications of the preposition ُ. Thus, we have in the ancient language, e.g.,

Besides, we have in the modern such expressions as 

along with her, ُ along upon the wall, ُ along in the valley. With these compare the ancient ُ along with Jesus; and similar expressions. Compare also Hoff. § 123, 5, a, b.

is possibly formed from ُ and ُ, as we still find in Kordistan an ancient form ُ in regard to what he said, equivalent to the form used in Oroomiah, ُ. If this supposition be correct, ُ should be written ُ.

in Ancient Syriac is ُ, or 

and, like ُ, may be partly Syriac and partly Persian, the prepositions ُ and ُ being prefixed to ُ of the Ancient Syriac.

takes its suffixes in so many ways, that they are worthy of special notice. Thus, to express in Modern Syriac for me, we may say ُ. So, for thee, ُ. The same peculiarity is found in all persons and both numbers. In Kordistan, the people say ُ, etc.; in Bootan, ُ; near Mosul, ُ.
CONJUNCTIONS.

Ar. P. if.  
A. in that, because.  

A. also.  

A. nevertheless.  

A. as.  

P. then, therefore.  

A. that, in order that;  

{sometimes because,  

(as John 4:22).  

A. if not, but  

A. yet.  

A. that not, lest.  

A. than.  

A. if.  

K. also.  

T. also.  

T. because.  

P. also.  

T. although.  

A. although.  

A. and.  

{for that, in  

order that.

INTERJECTIONS.

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

why, pretty well!  
hush!  
push on!

not I! Oh!  
well done!  
tush!

alas!  
bless, O God!  
(ar.); (vulgarly, well done!).  
O!  
(O Lord!  
generally used as a s.  
(serious interrogative).

woe is me!  
push on!  
{away! up!  
away with you!  
well done!

huzzah, hurrah!  
ah me!  
silence!

O!  
wonderful!  
poh!

halloo!  
behold!  
psshaw!

Oh strange!  
ho!  
woe!
SYNTAX.

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

THE ARTICLE.

It should be understood, as has been already intimated, that there is no emphatic state of nouns in the Modern Syriac, supplying in some degree the place of a definite article. Indeed, multitudes of nouns have taken the emphatic state as their ordinary form, and there is a strong tendency to suffix 2 to all nouns which are derived from other languages; e.g. Turkish گُرْما, Modern Syriac گُرْما a buffalo; Persian ماست, Modern Syriac گُرْما curdled milk; Arabic مسكين, Modern Syriac گُرْما poor.

In general, the pronouns گُرْما, گُرْما and گُرْما are used for the definite article, but with far less latitude than گُرْما in Hebrew. They are also omitted in multitudes of cases where the is employed in English; e.g. گُرْما گُرْما گُرْما گُرْما were (the) men of (the) village there? گُرْما گُرْما گُرْما گُرْما times in (the) day; گُرْما گُرْما گُرْما گُرْما when (the) world
tempt me; whence came you? from (the) city; have you brought him out (the) horse?

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

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

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

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

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

Sometimes the employment or omission of it is optional; e.g. 

he brought a horse to sell, literally, for selling, or 


Sometimes a thing is annexed to another noun with much the force of an indefinite article; for example, 


did you see a dog? We should suppose this to mean did you see a dog or any thing of the kind? but the natives translate it as above.

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

RELATION OF NOUNS TO NOUNS.

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

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

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

It has been already mentioned that the construct state is still employed to some extent, though the tendency is to dispense with it altogether, and use in its stead, as we use
the preposition of in English. This is omitted in expressions such as *what kind (of) man*, not only *who*, but the general form, corresponding with the idiom of the Persian and Turkish. Though educated Nestorians generally speak with grammatical correctness, it may be worth while to note as an exception the almost universal use of ṣin as if it were the singular and not the plural; e.g. ṣin ḥaṣīn ḫeṣān ṣin he is a son (i.e. inhabitant) of Degala.

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

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

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

A few adjectives more naturally precede their nouns; e.g. 
many horses, 
a good tree. In these cases and 
would be also allowable.

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

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

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

\[ \text{مといّ қبِّر} \text{ تَعِيْسُّ қبِّر} \] very agreeable is he, 

\[ \text{بَلْ مَرَرْتُ یَتُمُّ} \] blessed is your house.

In regard to the demonstrative adjective pronouns, when used to qualify nouns, they are always placed before their nouns; e. g. 

\[ \text{نَّمَسُ ۸َحَرَّتُ} \] this dog, 

\[ \text{دَخْلَ ۸َحَرَّتُ} \] these donkeys, 

\[ \text{دَخْلَ ۸َحَرَّتُ} \] to this wicked man. "When the construction is different, we have followed the idiom of the Ancient Syriac or the Hebrew (Hoff. §118, and Nordh. §884).

Cardinals also uniformly precede their nouns; in which respect the Modern Syriac is unlike the Ancient (Hoff. §117, 1). In the latter language they sometimes precede, sometimes follow. The Modern resembles more the Hebrew (Nordh. §935) and English. In this also we have at times changed the idiom, as Gen. 11:1. Such expressions as 

\[ \text{سَمَّيْتُ ۸َحَرَّتُ} \] in the ancient language would not now be at all allowable.

**SUBJECT NOMINATIVE AND VERB.**

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

When the subject nominative is of different persons, the rule found in Latin, Greek, and other languages, has place, that the first person is preferred to the second, and the second to the third. Thus, 

\[ \text{كَيْنَتْ مَفْتَحَة} \] you and I will go, 

\[ \text{كَيْنَتْ مَفْتَحة} \] you and he came.

Verbs are often used impersonally, and then the feminine gender is employed, as a representative of the neuter gender in other languages; e. g. 

\[ \text{ذَاكِرُ ۸َحَرَّتُ} \] it drew (i. e. it occupied) two hours, 

\[ \text{ذَاكِرُ ۸َحَرَّتُ} \] it is bad, i. e. a bad thing, 

\[ \text{ذَاكِرُ ۸َحَرَّتُ} \] it is a fear to you, i. e. you are afraid (note, that 

\[ \text{ذَاكِرُ ۸َحَرَّتُ} \] is a vulgar and anomalous form of \[ \text{ذَاكِرُ ۸َحَرَّتُ} \].
it was a fear to us, i.e. we were afraid. If the origin of the preterite tense has been correctly explained in the Etymology, we have in this example a curious reduplication, as will be seen by spelling  with final ס, יִּדְדָּה סַלְעַסְּדָה ָדָא סַלְעַסְּדָא.

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

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

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

The nominative absolute is very common in Modern Syriac, sometimes used emphatically, and sometimes without any such design; e.g. Christ, he is mighty,  יִּדְדָּה סַלְעַסְּדָה ָדָא סַלְעַסְּדָא your father, his hand will guide you, יִּדְדָּה סַלְעַסְּדָה ָדָא סַלְעַסְּדָא this Jacob, he also will go. In these cases, it is emphatic; but it can hardly be considered so in the following example: יִּדְדָּה סַלְעַסְּדָה ָדָא סַלְעַסְּדָא the rivers, their course would change, which is simply saying, 'the course of the rivers would change.' See the same idiom in Anc. Syr. (Hoff. § 119), in Hebrew (Nordh. § 866, 1, b.), and in other languages.
On the other hand, the nominative is omitted altogether, when regarded as indefinite; as, for example, when פָּעַל or פָּעַל might be supplied. This usage, not uncommon in the Ancient Syriac (Hoff. § 138, 4), is far more common in the Modern, and is a substitute, as mentioned in the Etymology, for the passive verb; e. g. פָּעַל men oppress us, i.e. we are oppressed.

**Predicate Nominative.**

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

**Verb פָּעַל to be.**

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

**Note.**—The verb of existence is not omitted with the corresponding words פָּעַל and פָּעַל, nor always with פָּעַל. A person, in assenting to a remark, often says פָּעַל your word, for פָּעַל or פָּעַל.
OBJECT OF THE VERB.

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

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

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

It may be well to remark that in many cases, where in English and other Western languages an object is viewed as direct, in Syriac it is regarded as indirect, and vice versa.
This leads to the employment or omission of prepositions, in a way very different from the usages of our own language; e. g. صَلَحْتُهُ سَمْكَةً مُؤَدُّتْ تَنْتَهُ you filled the vessel (with) water; where the Syriac also admits of or دَلَّمَهُ تَنْتَهُ we told for him; دَلَّمَهُ تَنْتَهُ he entered from (by) the door; دَلَّمَهُ تَنْتَهُ we told for him; دَلَّمَهُ تَنْتَهُ he touched on us; دَلَّمَهُ تَنْتَهُ if God show favor from (to) you; دَلَّمَهُ تَنْتَهُ they will ascend (above) us; دَلَّمَهُ تَنْتَهُ he kissed from my hand, i. e. he kissed my hand. The modern language is, however, no more unlike the English in these respects than the ancient.

PRONOUNS.

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

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

The pronoun is often employed as an absolute nominative, in the same manner as nouns; e. g., with the impersonal verb of existence, I, there is not to me, i. e. I have not; دَلَّمَهُ تَنْتَهُ you, there will not be to you opportunity; تَنْتَهُ
he, his mercies are many; but we, they blame us. See Matt. 26:11, and compare the ancient version. See also Hoff. §121, 1.

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

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

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

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

The suffixes are in some cases used as reflexives; e.g. נָבָא אֶל עֲקַמְחָא מַעֲשֶׂה I will go and ask for me (for myself) a book. See an example in both Ancient and Modern Syriac, John 4:8.
As the relative particle  who undergoes no inflection, many ideas, which we express directly in English, must in Modern Syriac be expressed by a circumlocution. A few examples will be given below. Examples of the same kind may be found in Hoff. § 125, Nordh. Chap. ix. and Rosen. Arab. Gramm. Syntax, xcvi.

1. Whom.—

"I am Joseph your brother, that ye sold me," Gen. 45: 4; this is the man that I spoke about him.

2. Which.—

a garden that he had planted it; the spade that I worked with it.

3. Whose.—

the Nestorians of the mountains, that (men) plunder their cattle.

4. Place where.—

a village that I unpacked (encamped or halted) in it; a place that he was there.

5. Whither.—

the vineyard that you went into it.

6. Hither.—

an ox that we brought hither.

7. Whence.—

a well that they were drawn from it.

8. When.—

a day that in it I was lord of business, i. e. busy.

In some of the preceding cases,  who may express the idea without the pronoun or adverb following. Thus, for "a day," etc., we may say there being an ellipsis of .
As in the ancient language (Hoff. § 125, 1, Annot.), it may denote the objective case of the relative. For instance, ḫɑḏῳ ṭəsɑ̱ḅə bōle every thing that he may see.

The relative  p may often be rendered definite, as in Ancient Syriac (Hoff. § 125, 3) and Hebrew, by ṭəsɑ̱ḅə a thing,  ˫ NSW a word,  �✻ hē a man,  ˫ NSW he, etc., prefixed:  klu  bōle bōle you do not forget the thing that he tells;  ᵇα  bōle bōle you do not know him who is coming.

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

It may be well to give a few examples to illustrate the use of the interrogative and indefinite pronouns, and the position they occupy in the sentence. We may say either ṭəsɑ̱ḅə  ˫ NSW klu bōle; who is this woman?  ˫ NSW klu bōle; or, instead,  ᶫʿ  bōle bōle bōle; simply  ᶫʿ  bōle bōle bōle; or  ᶫʿ  bōle bōle bōle; whose ox is this?

The interrogative pronouns may be used, as in Ancient Syriac (Hoff. § 45, 2, Annot. 4) and Hebrew (Nordh. § 921), as indefinite pronouns. For example, in the expressions:

I do not know who he is,

he will inform you who went,

he did not see which (of the two) it was.

Very often  ˫ NSW without the article is used where we should use, in English, any one, as in the Anc. Syr. (Hoff.
§ 127, 4): is there any one in the village? Sometimes ∁ ∁ may be omitted, and yet the idea be clearly and idiomatically expressed; as 

in the school there is not like him (his like). ∁ ∁ is also now and then used to denote each one; as, unction they scattered, man (each man) to his village. So in the ancient language (Hoff. § 127, 3). But generally, when thus used, it is repeated, as already mentioned.

MOODS AND TENSES OF VERBS.

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

INDICATIVE MOOD.

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

Imperfect Tense.—This is sometimes used: 1. As a present; e. g. unction it was (is) better that you should preach. 2. As a future; e. g. unction he was going (intending to go) in the morning; the implication being that he is now prevented. 3. As an imperfect subjunct.; e. g. unction if you should be a good man, you were (would be) blessed. 4. As a pluperf. subjunct.; e. g. unction it was (would have been) better, if you had gone.

Preterite Tense.—1. Used as a present; e. g., a man in distress says unction I died, i. e. I am dead; unction I choked,
i. e. I am choked, or I am drowned. A boy in recitation, if confused, will say ُبُكَّرَتْ مِنِّي it lost on me, i. e. I have lost it. Ask a man how his business is to-day, and he may reply ِفَرَضَتْ مَعِيْتْ it remained (remains) just so. Persons coming to make a petition will tell us ِبَذَكْرَتْ سَمِّيَتْ كَلِمَتْ we poured (i. e. we now place) our hope on you. Compare Anc. Syr. (Hoff. § 129, 4, b, c). Compare also Ps. 1:1, in the Ancient and the Modern. The expression in the Ancient, مَثُقِّبُتْ مَعِيْتْ كَلِمَتْ, Matt. 12:30, may be considered equivalent either to a present indicative or to a present subjunctive. So Deut. 1:39, ِبَذَكْرَتْ بَيِّنَتْ مَعِيْتْ that did not (do not) know.

2. Used as a perfect; e. g. ِكَذَا كَلَّمَ لَى أَعْلَنَ he came now, i. e. he has just arrived. This is the common mode of speaking. So too, ُبُذَكَرَتْ مِنْيَا كَلِمَتْ, "blessed is he that never heard" (meaning: that has never heard). 3. Used as a pluperfect; e. g. ِبُذَكَرَتْ جَرَّاحَتْ مَا بَعَدَتْ when he (had) finished from speaking (Hoff. § 129, 3). 4. Used as a future; e. g. ِكَدَقَتْ مَا بَعَدَتْ if you died to-morrow, you perished (compare with the use of the first verb Hoff. § 129, 8, c, and of the second verb, same section, 7); ِكَدَقَتْ مَا بَعَدَتْ if you believe, Christ "just now, i. e. at this moment, received (will receive) you. This is no doubt an emphatic future. Compare Nordh. § 966, 1, c. 5. Used as a subjunctive present; e. g. ِكَذَا َبَعَدَتْ if it did not become, i. e. if it does not meet the case, equivalent to ِكَذَا َبَعَدَتْ (see the ancient usage, Mark 12:25, as follows: ِبُذَكَرَتْ مِنْيَا كَلِمَتْ, in which case the translation might have been literal); ِكَدَقَتْ مَا بَعَدَتْ if you went out (set out) now, perhaps you will reach; ِكَدَقَتْ مَا بَعَدَتْ I am grop-
ing after God, if perhaps I found (him). Compare the ancient usage in Ecc. 6:6, where expresses the idea of contingency. 6. Used as a subjunctive imperfect; e.g. although the business did not finish (should not end), I shall go; if you destroyed (should destroy) us, you were (would be) just.

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

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

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

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

SUBJUNCTIVE MOOD.

Present Tense.—It should be distinctly borne in mind that what has been called in the Etymology the present subjunctive, is nothing more nor less than the ancient present participle, with fragmentary pronouns suffixed. The old future having disappeared, this present participle, with فَلَ pre-fixed, becomes a future in Mod. Syr.; with فَلُ pre-fixed, it becomes a future, or a generic present, expressed negatively; with فَلُ (ancient فَلُ) pre-fixed, it becomes a preterite; with فَلُ or فَلُ pre-fixed, it becomes a generic present; and without a prefix, it inclines to retain its original present signification. Remembering these facts, and the further fact that both in Ancient Syriac and in Hebrew, the future was much used as a subjunctive or conditional (Hoff. §130, 4; Nordh. §998), we shall not be surprised to find these different meanings shading into each other in the Modern Syriac. The following examples will illustrate the very different uses of this tense. Question, أَمَّا أَمَّا أَمَّا أَمَّا أَمَّا أَمَّا أَمَّا أَمَّا أَمَّا أَمَّا أَمَّا أَمَّa I going? or may I go? Answer أَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَمَّأَم*
mon, and in prayer is often interchanged with the imperative in the same sentence; e.g. َلَّهُ َنَحْمَدُ َكُلُّمَاكُمْ. O Lord, come and abide with us!" Compare in Anc. Syr. 1 Kings 8:30. Comp. also the interchange of the future and imperative in Hebrew.

فاَحْبِسُ let him find, i.e. allow him to find, or he is to find. In this case, and very often to the third person, singular and plural, or may be prefixed; e.g. َسَمَّى يُحَبِّبُ let them read, where as above we may have the idea of permitting them to read, or of directing them, the circumstances and the connection determining what is intended. َكُلُّمَاكُمُ َلَّهُ َنَحْمَدُ. let me tell you; َكُلُّمَاكُمُ َلَّهُوَا شَرِيكُهُ; َكُلُّمَاكُمُ َلَّهُ َنَحْمَدُ. may I die a youth, it is true (may I die young, if it be not true)—compare the Latin "ne sim salvus," may I perish!

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

The present subjunctive is used in prohibition, where the Ancient Syriac, the Hebrew, and the English would naturally use the future; e.g. َكُلُّمَاكُمُ َلَّهُ َنَحْمَدُ. thou shalt not steal; َكُلُّمَاكُمُ َلَّهُ َنَحْمَدُ. thou shalt not lie. َكُلُّمَاكُمُ َلَّهُ َنَحْمَدُ would mean thou wilt not steal, or thou are not in the habit of stealing, and َكُلُّمَاكُمُ َلَّهُ َنَحْمَدُ would be an emphatic way of saying the same thing. See in Ety-
mology a notice of this last form. This distinction it is important to observe; otherwise we may be led into ludicrous blunders. Thus, a man speaking to me about his son in my employ, says קָרָא לָא קָרָא let him not be hungry; to whom I reply, קָרָא לָא קָרָא he will not be hungry (I will do well for him) or he does not go hungry.

Note.—With the use of קָרָא and קָרָא in this tense compare קָרָא and קָרָא of the Hebrew, ῦ and ῦ of the Greek, and non and ne of the Latin. It is evident, however, that the resemblance is only a general one, and in the indicative does not hold at all.

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

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

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

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

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

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

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

In a multitude of instances, the indicative or subjunctive may either of them be used to express an idea; but the subjunctive will express it as more contingent, as is true of the German and other languages; e. g.

every thing that there may be, for which we may substitute . So , or if he be here, or if he is here.

Imperfect Tense.—This is often used as an imperfect indicative, in accordance with the use of the ancient present participle, joined with , from which it took its origin; e. g. and Jesus was walking about and preaching.
It is also used, as the imperfect subjunctive in Latin, for the pluperfect; and this is the common idiom in regard to a verb which follows a conditional clause, and which, in our language, would be in the pluperfect. We thus may say 

if you had told me, I 

should not be (have been) angry; 

if he had heard, certainly he would (would have) come; implying that he did not hear nor come.

This tense is also used with a negative, to imply what ought not to be; e.g. 

you have done a thing that should not be done. See Lev. 4:13, 27, and compare the Ancient Syriac.

Perfect and Pluperfect Tenses.—It is unnecessary to say anything further of these tenses than that they are not much used in common conversation, the Nestorians preferring to state their idea in another and more simple form, which they can in most cases readily do. When they are used, they correspond in general to the same tenses in the Latin.

has sometimes been prefixed to the tenses of the subjunctive in our books; but this is not in accordance with general usage in Oroomiah, and has of late been nearly or quite dropped.

**SUBJUNCTIVE AFTER PARTICLES.**

Much that might be said under this head has been virtually anticipated in the numerous examples given in the preceding pages. The principal particles which may take the subjunctive are: 

, , , , , , , , , , , etc.

So that is expressed by ; when, by ; as well as by ; lest, by , i.e. let it not be that.

As to the use of and , the question whether they are to be followed by the subjunctive or indicative present, depends on the degree of contingency in each individual case,
in the speaker or writer's mind; e.g. لَمْ يَكُونَ لَكَ كُلُّ مَا تَحْبَبَ, if I am reading to-morrow.

or, instead, لَمْ يَكُونَ لَكَ كُلُّ مَا تَحْبَبَ, with the imperfect and pluperfect subjunctive, implies the non-existence of the action or state of the verb; e.g. لَمْ يَكُنْ لَكَ شَكَّ, if you should sicken (implying that you are not sick now), لَمْ يَكُنْ لَكَ شَكَّ, if you had come up (as you have not).

As to the use of َّ, it is important to observe that, like ut in Latin, it is employed in a multitude of cases to denote the purpose, object, or result of the preceding clause, where in English and Hebrew (Nordh. § 1050) we should have the infinitive: َّ لَعَظَرْتِ ُبُلُوتُ القَّبْضَةَ, tell for him that he water the horse; َّ لَعَظَرْتِ ُبُلُوتُ القَّبْضَةَ, he went that he might see;

َّ لَعَظَرْتِ ُبُلُوتُ القَّبْضَةَ, they drew trouble that they might find him (tried to find). Observe that it is immaterial, in this last, and many similar cases, whether we use the present or the imperfect subjunctive, each being alike contingent. The present would, however, be generally preferred as briefer and equally expressive. َّ is very often omitted after َّ لَعَظَرْتِ ُبُلُوتُ القَّبْضَةَ, etc. For example, َّ لَعَظَرْتِ ُبُلُوتُ القَّبْضَةَ, do you wish (that) you may learn? َّ لَعَظَرْتِ ُبُلُوتُ القَّبْضَةَ, it is necessary (that) you write quickly, َّ لَعَظَرْتِ ُبُلُوتُ القَّبْضَةَ, he will beg on (of) them (that) they flee. Compare the omission of َّ in the ancient language (Hoff: § 130, 4, γ; § 149, 3, 5; § 134, 3, a), and also of ut in the Latin. The correspondence between the signification of verbs in that language which dispense with ut, and those in the Modern Syriac which are not followed by َّ, is quite striking.

Sometimes a clause is interposed between َّ and the verb to which it refers; e.g.: َّ لَعَظَرْتِ ُبُلُوتُ القَّبْضَةَ, which literally reads I wish that those men that I have spoken about them be poured into prison.
for that (יְחָ֥ד) is in general used like יְחָ֥ד, but can only
denote the purpose or object, not the result. It is not com-
monly used in Koordistan, where יְחָ֥ד supplies its place.
There is the same distinction between the words
מיְוִ֣א מַ֣כֶּ֣הֲבָ֣ה קָ֑מָּה יֵכְּּ֥דָּהֶ֙ that there is in Eng-
lish between the expressions "when I pray" and "when I
am praying."

The remaining particles need no illustration. יָפֵ֥ד and
ַ֑גַּלָּקָּה are identical in meaning, the former being used more
in Koordistan, and the latter in Oroomiah. They corre-
pond to the ancient יָפֵ֥ד and קָ֑מָּה, as used with the
future.

Where several tenses of the same kind are connected by
the conjunction כְ, if the first is preceded by כְּפַר, the oth-
ers may omit it. So if כְּפַר is prefixed to the first, it is un-
derstood with all. The same is often, but not always, true
in regard to those tenses which terminate in כְּפַר; e.g.
וְאַלְיָ֣ו כַּעַ֨ד כְּפַר מַסֲחַ֣דֵּה, he was in the habit of going and preach-
ing", where כְּפַר need not be repeated after מַסֲחַ֣דֵּה. So in
the ancient language. So in the English "I will go, and
(will) call them, and (will) have a talk."

INFINITIVE.

The absolute infinitive, joined with the finite verb, is used
in the Modern as well as in the Ancient Syriac (Hoff. § 133),
and the Hebrew (Nordh. § 1017), to give intensity to the
idea; e.g. John 9: 9, where the ancient is מַסֲחַ֣דֵּה, and
the modern מַסֲחַ֣דֵּה מַסֲחַ֣דֵּה he is very much like, he
strongly resembles. Sometimes the infinitive is used in a man-
er different from the preceding. For example, כְּפַר
וְאַלְיָ֣ו כַּעַ֨ד כְּפַר מַסֲחַ֣דֵּה did he not hear? To this, the answer may be as follows:
hearing he heard, but coming he did not come. We have often prefixed ဒါ to this infinitive, in accordance with early usage, and indeed present usage among the mountains; but it is not heard in Oroomiah.

The infinitive with ဒါ is occasionally employed in the Mod. Syr., though the subjunctive with ဒါ  mộ and ဒါ မီး is generally preferred. The following are examples of its use:

there is nothing to sell; we poured hand to go, i.e. we set out; did you come to hear?

In these examples, ဒါ with the subjunctive may also be employed, according to usage in Oroomiah. In some parts of Koordistan, however, ဒါ is used much more than here in Oroomiah, and especially when, as in these cases, it has no object expressed after it. Thus, they say ဒါ မီး; but, with an object following, ဒါ မီး ဒါ မီး ဒါ မီး, did you come to hear preaching?

In Oroomiah, in many cases, where we should expect ဒါ, some other preposition is used with the infinitive. For example, in the sentences above we may substitute မီး with equal propriety.

As in the ancient lang., မီး may be used before the infinitive for the purpose of comparison (Hoff. § 134, 2); but in the common usage without any ဒါ. Thus, for မီး ဒါ မီး ဒါ မီး, in Ruth 1:12, we may translate မီး ဒါ မီး ဒါ မီး, or use, if we prefer, the subjunctive မီး ဒါ မီး ဒါ မီး. So too, for the clause in Gen. 11:8, မီး ဒါ မီး ဒါ မီး; we may write မီး ဒါ မီး ဒါ မီး. So we say မီး ဒါ မီး ဒါ မီး ဒါ မီး ဒါ မီး, they ceased from praying; မီး ဒါ မီး ဒါ မီး ဒါ မီး ဒါ မီး ဒါ မီး, we finished from trouble-draw-
ing, i.e. from being in trouble, or from taking pains;
you cannot hinder me from telling.

The infinitive is used in other connections without a preposition; e.g. سعَر فَضْلَهُ he went to bring, where in Koor- distant they would say کُدُر. Here may properly be classed such cases as the following: گُرُدُر گُرُدُر گُرُدُر گُرُدُر گُرُدُر while not yet arriving, i.e. while the person had not yet arrived; گُرُدُر گُرُدُر گُرُدُر گُرُدُر گُرُدُر not at all seeing, the context determining who did not see. So also with suffixes: گُرُدُر گُرُدُر گُرُدُر گُرُدُر گُرُدُر while not seeing him. The place of these may of course always be filled by the finite verb.

they will increase in wickedness until their perishing (Nordheimer, § 1030, 3); گُرُدُر گُرُدُر گُرُدُر گُرُدُر گُرُدُر before the sowing of the seed (Nordh. § 1030, 4, a); گُرُدُر گُرُدُر گُرُدُر گُرُدُر گُرُدُر are making thought (thinking) and speaking one (the same)? (Nordh. § 1013, 1). So گُرُدُر گُرُدُر گُرُدُر گُرُدُر گُرُدُر digging and watering (fields) I do not understand (Nordh. § 1013, II. 1); گُرُدُر گُرُدُر گُرُدُر گُرُدُر گُرُدُر at the time of sun-rising (Nordh. § 1030, 2, a); گُرُدُر گُرُدُر گُرُدُر گُرُدُر گُرُدُر there is nothing (so) bad as committing adultery (N. § 1030, 2, b); گُرُدُر گُرُدُر گُرُدُر گُرُدُر گُرُدُر for the purpose of making bricks (Nordh. § 1030, 6, a).

Some of the above may perhaps be regarded by others as participles, the گُرُدُر of verbs of the first class being dropped; or simply as nouns. But it seems preferable, if etymology alone, or the analogy of the Turkish and Persian, as previously noticed, is taken into account, to call them infinitives. However, it matters little; for what is the infinitive but a noun, expressing the abstract idea of the verb, without reference to tense or number or person? The references above show that there is a striking similarity between these examples and those adduced by Nordheimer to show the use of the infinitive in Hebrew. They might be farther multiplied.
PARTICLE.

A participle, when repeated, sometimes denotes the repetition of the action, or its continuance; e.g. ُخَلُّوُم ُخَلُّوُم, rolling, rolling, i.e. continuing to roll. Participles are often thus used adverbially, to qualify a verb which follows; e.g. ُرَكَأ ُرَكَأ ُسُمَأَد, running, running, go, i.e. as fast as you can; ُخَيَخُأ ُخَيَخُأ ُنَلِع, laughing, laughing, he came, i.e. full of glee.

Participles are sometimes used in the place of the infinitive, as in the ancient language (Hoff. § 134, 3, b), after verbs denoting to begin; e.g. ُخَدَأ ُخَدَأ, they began plucking.

is not commonly prefixed to the participle in the Modern as in the Ancient Syriac (Hoff. § 135, 5), and indeed never in Oroomiah, although we occasionally employ it thus in our books.

For such expressions as ُخَدَأ ُخَدَأ, etc., the Mod. Syr. uses the nouns terminating in ُأَذَأ; e.g. ُخَدَأ ُخَدَأ, ُخَدَأ ُخَدَأ. We retain, however, ُخَدَأ ُخَدَأ and its plural, for want of any suitable term in the modern for hypocrifite.

VERB OF EXISTENCE.

and ُكُأَذَأ are both used, as in the Anc. Syr., to express the idea of possession, and that constantly; e.g. ُكُأَذَأ I have, ُكُأَذَأ thou hast, etc., literally, there is to me, "est mihi." When we refer to indefinite past time, ُنَأَذَأ is to be inserted; as ُنَأَذَأ ُنَأَذَأ, there was not to us. In order to express future possession, we employ the future of the verb ُنَأَذَأ; e.g. ُنَأَذَأ ُنَأَذَأ much money will be to
thee. So it is used for the conditional: ِـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~if there be to her, i.e. if she have.

It may be mentioned in this connection that such forms as the ancient ِـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~I am, ِـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~it is not he, are not at all allowable in the modern language. Nor are ِـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~and ِـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~joined with participles; as ِـَـَـَـَـَـَـَـَـَـَ~. ِـَـَـَـَـَـَـَـَـَـَـَ~

A D V E R B S.

Adverbs in the Mod. Syr., as in the Ancient (Hoff. § 147, 2), are often repeated, like other parts of speech, to denote intensity. Examples have already been given.

Care should be taken not to confound ِـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~used as an adjective, with the same word used as an adverb. Thus, ِـَـَـَـَـَـَـَـَـَـَـَ~means bring the other girl, while the expression ِـَـَـَـَـَـَـَـَـَ~means bring the girl again.

Two negatives are very often used in Modern Syriac to increase the force of the negative; e.g., ِـَـَـَـَـَـَـَـَـَ~we saw nothing; ِـَـَـَـَـَـَـَـَ~I do not at all know; ِـَـَـَـَـَـَ~there is none at all. This differs from ancient usage (Hoff. § 147, 4), but corresponds to that of the Turkish and the Persian. As an example of the latter take ِـَـَـَـَـَـَـَـَـَـَ~he sees nothing.

When there are several negative propositions in the same sentence, each verb should properly have its own negative; e.g., ِـَـَـَـَـَـَـَـَـَ~they did not rise and go out. Still, if the second verb be not at all emphatic, the second ِـَ~may be omitted.

P R E P O S I T I O N S.

The most important peculiarities of these have been noted in the Etymology. They are used very much like the corresponding prepositions in the ancient language.
The phrases ُنَسْمَةٍ, ُنَسْمَاةٍ, etc., which are in common use, deserve notice. We may literally translate them: between me to myself; between thee to thyself; i.e. without any advice or help from others. Compare the ancient ُنَسْمَةٍ. The modern ُنَسْمَةٍ also conforms in other respects to the ancient ُنَسْمَاةٍ; e.g. ancient ُنَسْمَاةٍ, modern ُنَسْمَاةٍ between thee and him. ُنَسْمَاةٍ, however, in the modern lang. is more usually repeated; thus, ُنَسْمَاةٍ ُنَسْمَاةٍ between me and thee. See both constructions with ُنَسْمَاةٍ in Hebrew (Nordh. § 1041, 1, a, b). It may also be remarked that ُنَسْمَاةٍ sometimes means including; e.g. ُنَسْمَاةٍ ُنَسْمَاةٍ including all of them; ُنَسْمَاةٍ ُنَسْمَاةٍ including men and women.

CONJUNCTIONS.

In the Modern Syriac ُنَسْمَاةٍ is often omitted; e.g. ُنَسْمَاةٍ ُنَسْمَاةٍ two (or) three men. So in Anc. Syr. (Hoff. § 149, 1, b). So in the Turkish. On the other hand, it is often repeated at the head of successive clauses; e.g. ُنَسْمَاةٍ ُنَسْمَاةٍ either I or you. Compare ُنَسْمَاةٍ ُنَسْمَاةٍ in Ancient Syriac. In the same way we repeat ُنَسْمَاةٍ ُنَسْمَاةٍ both the king and vizir (Hoff. § 149, 2). So with ُنَسْمَاةٍ, which corresponds to ُنَسْمَاةٍ, and is more used by the people.

Sometimes ُنَسْمَاةٍ is omitted; very often, indeed, in common conversation. ُنَسْمَاةٍ is also vulgarly substituted for ُنَسْمَاةٍ in such expressions as ِنَسْمَاةٍ ُنَسْمَاةٍ Iwaz and they, i.e. Iwaz and his companions.

PHRASES.

It will be useful to learners, and not without interest to those who would compare the Modern Syriac with its cognate dialects, to give a small collection of the peculiar
idioms and phrases with which the language abounds. Many have indeed already been given in the examples used to illustrate the Syntax. Those which follow are noted down as they occur, without any attempt at system.

his business will go upon the road, i.e. will prosper; they were looking on my road, i.e. awaiting my arrival; we gave heart for them, i.e. comforted them; he will eat sticks, i.e. be beaten; I ate care, i.e. took pains, or had trouble; I am pouring (putting) hand to that business, i.e. I am beginning. This idiom is even used as follows: he poured hand to speak. he will throw off hand from us, i.e. will withdraw countenance or support; the head of the nest, applied to the oldest child; they fell to the road, i.e. they set out; every sheep on his own legs, i.e. every man on his own responsibility; it arrived to his hand, i.e. it reached him; it fell to his hand, at times used for what comes accidentally. Sometimes we say it will not fall to my hand, i.e. I cannot (do so and so). it drew much, i.e. it took much time; he is black-faced, i.e. he is guilty or disgraced; he is white-faced, i.e. he is innocent; his head is hard, i.e. he is obstinate; I cannot enter before that business, i.e. I cannot undertake it; I am doing hope from you, i.e. I exercise hope in regard to you; his head does not go out from that business, i.e. he does
not understand it, is unable to accomplish it; 

I cannot with him, i.e. cope with; 

the fruit has arrived, i.e. is ripe; 

he did thus from the root of his ear, i.e. from necessity; 

his understanding does not cut, i.e. he does not understand; 

pour peace on that man, i.e. salute him kindly; 

he went out, i.e. he turned out, a drunkard; 

I will strike back on Christ, i.e. I will take refuge in, I will go to for support; 

your pleasure it is, i.e. let it be as you please; 

from great to small, i.e. all; 

to strike flattery, i.e. to flatter; 

you rose in his face, i.e. rose against, were opposed to him; 

it reached my soul, i.e. I was driven to extremity; 

the cold has smitten you, i.e. you have taken cold; 

sweeten us, i.e. forgive us; 

I do not break from that man, i.e. I do not cower before him; 

our heart opened, i.e. we became happy; 

your heart remained, i.e. you were not hearty (in the business), or you were displeased; 

it is before the hand, i.e. at hand; 

his breath is ridden, i.e. is quick, as of a dying man; 

his heart burned, often in the sense of compassionating another, as, my heart burned for him. So the Nestorians speak of the heart as boiling, cooling, freezing, etc. The meaning of these figures is obvious. 

his knees are stopped, i.e. he is wearied out;
her foot is heavy, i.e. she is pregnant; 

it fell to my understanding, i.e. I comprehended;

cook your words, i.e. speak with deliberation;

the horse is cooked, i.e. he is hardened to heat and cold, etc.;

these how many years, i.e. these many years;

on your neck, i.e. the responsibility is on you. So the phrase

a seer of face, i.e. a time-server;

he has entered upon years, i.e. he is growing or has grown old;

they are striking swimming, i.e. they are swimming;

sanc-

tify the table, i.e. ask a blessing;

you have gone out from your mind, i.e. as we say, you are out

of your head;

your understanding do not put on his understanding, i.e. do not compare

yours with his.

SALUTATIONS.

A few of the more common will be given below. It will

be seen that some of them are rather Oriental than peculiar to the Nestorians.

One who first speaks to another says peace
to thee, to which the reply is in peace thou hast

come, or, simply, remain (of uncertain derivation), equivalent to
good-bye. Instead of this, we also hear

in peace. At evening, a common salutation is (may) your evening (be) blessed. After a death or some
calamity has befallen a house, a visitor says to the inmate

may your head be comfortable, or com-
forted. When a man puts on a new coat, his friend says to
him may it be blessed. On receiving a favor, one replies فَسَنُحْبَبَتْكَ, where seems to be nearly equivalent to may you be happy or blessed. After dinner, the guest says to his host أَنْزَلَ الْأَجْلَالَ وَالْأَضْحَكَالَّا may God increase you. If one enters a field, he says to the laborer أَنْزَلَ الْأَجْلَالَ وَالْأَضْحَكَالَّا may God give you strength. At the commencement of a feast or a wedding, the invited person says فَسَنُحْبَبَتْكَ may your feast (or wedding) be blessed. If a host wishes to be specially polite, he says to his guest فَنَبِلَتْنَا الْخَيْرَاتُ the head of my eyes, you have come. If one inquires about another's circumstances, the reply often is فِي كَلِمَتِ الْأَمْرِ from your wealth (or bounty) my condition is good. Sometimes he says “from the bounty of God and yours.” An inferior, when asked by a superior about his health, often gives no reply except كَلِمَةَ الْكَبْرَاسِ your servant. A person wishing to abase himself before another, says كَلِمَةَ الْكَبْرَاسِ may I be your sacrifice. One, on seeing something wonderful, often exclaims حَرِيمَةُ الْعَزَّةِ وَالْجَلَالَّا glory to God! When he wishes to commend another, he says كَلِمَةَ الْكَبْرَاسِ may your soul be sound, equivalent to bravo.

POETRY.

We have made some attempts, and, as we think, not unsuccessfully, to introduce sacred poetry into the Modern Syriac. The language is sufficiently flexible and sufficiently imaginative, and we have already quite a collection of hymns, both original and translated. The following is a translation of Cowper's beautiful hymn, “There is a fountain filled with blood,” which seems to have lost none of its beauty in this strange dress.
وراء وسوسًا

كَأَنْتَ لَبَاسِمٌ مَعَ كَحَلٍّ صَلِبٍ
فِيمَ وَصٍّ وَرَكْبَةَ تَرْكَابُ
مَثَّلَ اَلْهَ مَنْ وَجَنَّ مَعَ سَكِينَةٍ
حَدَّ وَكَةَةَ جَمَّسَنَّ

إِنِّي كَذَلِكَ كُلُّ جَنَّةٌ سِعَالٌ
خَمَ كَعَصِيَّةٍ كَأَنَّ نَسَاءٍ
تَسْمَعُونَلَّا إِذَا ذَهَبَ صَبَأَةٌ
مُصَيَّبَةُ ثَوَالِيَ وَجَانَّ

نَفْعَ وَبَصَرُ وَمَطَأَ لَنْ تَسْبَعُ
كَمْ حَيَّانِيَ وَجَانَّ
نَسِئُتْنِي وَمَعَ جَوَاءٍ يَعُنُّمُ
بِنَا فَدْخَلْنِي عِنْدَكَ نَبِيَّ

دَيْنَ فَزْقُهُ وَكَعِصَانُ وَرَعْيَةٌ
جَوَاءُ فَنَّكُنَّ سَكِينَةٌ
لَا فُحْصُو وَضَمْحٌ لَّا تَعْصِمُهُ
قَرْنَ فَجَرَكَطُتْ يَدُ الْخَلاًّ
As some who may read the preceding grammar will have no access to our books, it is not out of place to transcribe a few verses from the seventh Chapter of John. They are a simple and familiar translation of the corresponding verses in the Ancient Syriac.
لا يمكنني قراءة النص العربي من الصورة المقدمة.
أوصيُنَا لِنُخَفِّفَ دُرَّهَمَكَ، حَلَّ فِصَالَتُكَ مَعَ مَكَانَكَ.
في من تَكَأْتُ، كِلَّكَ: لَنْ تَقُلْ غَيْرُ مَعْدُوَّةٍ وَكَنْكَ باَلَامِرَةُ نَعْمَ.
سَاءَ فَهُمُ دُوَّارَ مُهَدْدِعَ، مَعْدُوَّةٌ: سَلَّمِئَةُ، لَمْ تَقُدُّمْكَ.
جَلَّ غَيْرُ: لَنْ تَقُلْ غَيْرُ مُهَدْدِعَ، مَعْدُوَّةٌ: سَلَّمِئَةُ، لَمْ تَقُدُّمْكَ.
سَأَلْدُمُهُ بِذَرَّةٍ: مُوَلِّدُهُ لَكَ مَعْدُوَّةُ، كَلَّكَ. لَمْ تَقُدُّمْكَ بِذَرَّةٍ يَا مُوَلِّدُهُ، مُهَدْدِعَ، مَعْدُوَّةٌ، لَمْ تَقُدُّمْكَ.
قَرْنِي: كَلَّكَ، لَنْ تَقُدُّمْكَ مَعْدُوَّةٌ. فَهُمُذُءَرَّةُ، كَلَّكَ، لَنْ تَقُدُّمْكَ.
حَدَّ الْبَلَّاءِ. كَلَّكَ، لَنْ تَقُدُّمْكَ مَعْدُوَّةٌ. فَهُمُذُءَرَّةُ، كَلَّكَ، لَنْ تَقُدُّمْكَ.
APPENDIX.

It is stated on page 45 of this Grammar, that some effort had been made to note down as many verbal roots in common use as possible, but that most, if not every one, of the lists of verbs given were probably still incomplete. During the past year more than a hundred new verbs have been collected, which will be found classified below. Many of these verbs we have hitherto been unacquainted with, and every succeeding year will of course add to their number. We may thus hope to approximate in time to a complete catalogue of the verbal roots in the Modern Syriac.

It would be a very interesting and profitable study to trace the roots already written down to their primitive source, so far as it can be ascertained, and I had intended to make such an examination. But want of leisure compels me to relinquish the idea. This I regret the less, as every oriental scholar has the means of making the examination for himself. No doubt many of these roots have been employed in daily intercourse from remote antiquity, and yet, as intimated on page 8, may perhaps now be written down for the first time.

An opportunity has been afforded me of reading eighty-eight printed pages of the Grammar and furnishing for them a table of errata. The printing is beautiful, and much admired by us, as well as by the Nestorians, and the errors of the press are in general unimportant. The wonder is that, under the circumstances, they are not of a more serious character.

It should have been stated in the "INTRODUCTORY REMARKS," that the matrices for the Syriac types with which the Grammar is printed were prepared by Mr. Breath, one of my missionary associates, who has from the first superintended our press, and cut with great taste and skill all our fonts of Syriac type, except in a single instance.*

D. T. STODDARD.

Oroomiah, Persia, May, 1855.

* See note at the end of this Appendix.
VERBS INFLECTED LIKE готов, 1ST CLASS.

- to come to nought, fade away (as stars before the sun).
- to reduce to pulp, become pulp.
- to abrade.
- to cave in, as a roof of earth (also causative).
- to split (tr. and intr.).
- to starve (intr.).
- to stop one's mouth (intr.), to become silent.
- to cement (cracked vessels).
- to floor (an antagonist).
- equivalent to See p. 81.
- to invert.
- equivalent to See p. 82.
- to be courageous, to assail. 1 & 2.
- to be quiet, to be faint.
- to prick, to pierce.
- to make to squint, to squint.
- to slip out of place, to discharge a gun, to tear.
- to suck in (as a leech).
- to blow.
- to split (tr. and intr.).
- to fade, bleach (intr.).
- to stick, adhere. Like , p. 71.

VERBS INFLECTED LIKE готов, 2ND CLASS.

- to hiccups.
- equivalent to See p. 80.
- to be still.
- to incite (to a contest).
- equivalent to See p. 81.
- to reprove.
- to touch, feel of.
- equivalent to See p. 82.
- to make damp, be damp.
- to saddle.
- to go on foot.
- to forsake (as a bird forsakes her nest).
- to make clean, become clean.
VERBS INFLECTED LIKE ُ.م، p. 64.

- ُ.م to fill to the brim.
- ُ.م to perceive (by the eye).
- ُ.م (as a marble).
- ُ.م to thrust. See p. 51.
- ُ.م to dissolve (tr.).
- ُ.م to stand on end (as the hair).
- ُ.م to be or become green.
- ُ.م to roost.
- ُ.م to repent. See p. 59.

LIKE ُ.م، p. 66.

- ُ.م to go out, be extinguished.

VERBS INFLECTED LIKE ُ.م، p. 69.

- ُ.م to indent, make a depression.
- ُ.م to castrate.
- ُ.م to groan.
- ُ.م to be rooted out; when of 2nd class, to root out.
- ُ.م to bound back (as a ball).
- ُ.م to stray, run away.

VERBS INFLECTED LIKE ُ.م، p. 80.

- ُ.م to benumb, be benumbed.
- ُ.م to chew.
- ُ.م to fix immovably (as a nail), to be fixed.
- ُ.م to make small, to make round, to become small or round.
- ُ.م to cause to cave in (as a mine), to cave in.
- ُ.م to trample.
- ُ.م to incite; to mortify (as a diseased part).
- ُ.م to make to hesitate, to hesitate.
- ُ.م to be pleased or gratified.
- ُ.م to button, be buttoned.
- ُ.م to make or become muddy.
- ُ.م equivalent to ُ.م. See p. 81.
- ُ.م to bark, to croak.
- ُ.م to embolden, be bold.
- ُ.م to tear (cloth) (tr. and intr.).
- ُ.م to laugh immoderately.
to dazzle.

[...] to make damp, become damp.

to put out (leaves); to break out (as sores).

to spill (tr. and intr.).

to dig into, to pick the teeth.

to mix up in confusion, be mixed.

to tick (as a clock), to ring (as metals). Also used in a causative sense.

to mix up, etc., as

to beat with a switch, to smart (as if from such a blow).

to pant from heat, to sob.

to be curved or bent.

to clank (as chains).

to make a hedge.

to tickle, be tickled.

to interweave, be interwoven.

to lick up.

to loosen (as a pin in its socket) (tr. and intr.).

to trample down.

to make firm, confirm.

to gather (as pus).

to reconcile, unite in friendship.

to be a wanderer.

to prickle up (the ears).

to make to pant, to pant.
VERBS INFLECTED LIKE ٓ، p. 86.

\[ قَضَمَ \] to be bold, to dare.  
\[ جَمَّحَ \] to soil, be soiled.  
\[ طَيَّرَ \] to advance (in age and stature).  
\[ جُمَّحَ \] to snap (as a board when broken). See ٓ، p. 86.  
\[ جُمَّحَ \] to starve.  
\[ وَطَعَ \] to be affected or moved.  
\[ طَخَّيْدَ \] to run mad.

VERBS INFLECTED LIKE ٓ، p. 86.

\[ كَعْبَى \] to howl, as ٓ، p. 86.  
See p. 86.

[Note.—To Mr. Stoddard’s acknowledgments to Mr. Breath, with which we are happy to unite our own, it is proper to add a word of recognition of the labor and skill bestowed by Mr. S. S. Kilburn, type-cutter attached to the Type and Stereotype Foundry of Messrs. J. K. Rogers & Co., Boston, in recutting several of the letters and points, and making some important additions to the font.]

COMM. OF PUBL.]
CORRECTIONS.

Page 5, lines 21–22, for modern language, read written character.
" 7, " 6, for Scripture Tracts " Scripture Facts.
" 12, " 15, " pp. 10, 11 " p. 13, Note 3.
" 17, " 17, " " . 
" last line, " " . 
" 13, line 1, " " . 
" 17, " 9, " " . 
" " 13, " " . 
" 18, " 8, " " . 
" " 15, " " . 
" 21, " 1, " " . 
" 23, " 14, " " . 
" 24, lines 20–21, for what to me, " what may be, etc.
" line 23, place a period after what.
" " 28, for that may, read that may be.
" 25, " 6, " " . 
" " 10, " " . 
" 27, " 11, " " . 
" 29, " 24, " " . 
" 32, " 12, " wētā " wēta.
" 35, " 3, 4, " " . 
" 39, " 17, " " . read " " .

* The vowel — should never be placed on final َ, and wherever printed thus in the Grammar, it must be understood to be a slip, and the َ must be placed on the preceding consonant.
Page 39, line 22, for coming before read coming upon.

48, "19, "دَخُلُ "دَخُلُ.

49, "20, "ذَلَّ "ذَلَّ p. 63, "ذَلَّ p. 66.

50, "5, "to string, as peppers, read to sting (as pepper does the mouth).

54, "25, "may replied, read may be replied.

55, "16, "سَفَرٌ "سَفَرٌ.

" "22, erase the comma after as well as .

58, "15, "كُبُكُ "كُبُكُ.

61, "15, "زُبَر "زُبَر.

63, "20, "ذَلَّ "ذَلَّ.

64, "19, " " "

" near the bottom, after لَدَّ, insert لَدَّ to be worth.

67, line 1, for طَلِبُ "طلب.

75, "7, "تَفَصِّلُ "تَفَصِّلُ.

" "16, "تَفَصِّلُ "تَفَصِّلُ.

76, near the middle, for طَلِبُ "طلب.

78, line 3, for كَرَتُ "كرات.

" "7, "أَرْضُ "أَرْضُ.

79, "26, "سَمَوَ "سَمَوَ.

81, "18, "بَذَلُ "بَذَلُ.

" last line but one, for جِنَّ "جن.

82, line 16, for طَلِبُ "طلب.

83, "3, "بَذَلُ "بَذَلُ.

" "20, "بَذَلُ "بَذَلُ.

* In a number of cases ب appears without its point, it having been broken off, probably, in printing. This, however, is of little consequence, unless it lead to a confusion of ب and ب. The former seems always to have its point.
Page 84, line 6, for  مَكَّة  read  مَكَّة.

" 85, " 22, " فَخْمُبُومُ. " فَخْمُبُومُ.

" 86, " 4, " فَخْمُبُومُ. " فَخْمُبُومُ.

" " 11, " فَخْمُبُومُ. " فَخْمُبُومُ.

" last line, " فَخْمُبُومُ. " فَخْمُبُومُ.

" at the bottom, add to the list of verbs:

\text{ вот} to howl.

\text{ كُلُّي} to howl; also, as used in Koordistan, to glitter.

" 88, first line, for  ضَحَّ  read  ضَحَّ.

" line 17, " The future, " The 1st pers. future.