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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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[FROM THE JOURNAL OF THE AMERICAN ORIENTAL SOCIETY, VOL. V, 1855.]

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FOR THE AMERICAN ORIENTAL SOCIETY,

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With love of  
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## INTRODUCTORY REMARKS.

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

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

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

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

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

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

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

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

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

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

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

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

THE GREAT SALVATION, a tract in Modern Syriac.

SIXTEEN SHORT SERMONS, in Modern Syriac.

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

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



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

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

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

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.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

D. T. STODDARD.

Oroomiah, Persia, July, 1853.

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ORTHOGRAPHY AND ORTHOËPY.

THE ALPHABET.

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

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Ⲍ			Ⲍ		
Ⲏ			Ⲏ		
ⲏ			ⲏ		
Ⲑ			Ⲑ		
ⲑ			ⲑ		
Ⲓ			Ⲓ		
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Ⲑ			Ⲑ		
ⲑ			ⲑ		
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ⲓ			ⲓ		
Ⲕ			Ⲕ		
ⲕ			ⲕ		
Ⲍ			Ⲍ		
Ⲏ			Ⲏ		
ⲏ			ⲏ		
Ⲑ		</			

connection with the next letter: 𐤒 with 𐤌 and 𐤎; 𐤎 with 𐤌, 𐤍, 𐤎 and 𐤏.

𐤌, 𐤎, 𐤐, 𐤑, 𐤒, 𐤓, 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 𐤒, unaspirated, is written without any point. When aspirated, it is written 𐤓.

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*.

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

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

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

The aspirated 𐤐 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*.

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

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

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

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

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

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

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

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

ⲓ, ⲓ and ⲓ, are readily confounded by a foreigner in certain connections, but are at once distinguished by a native.

We may take as an illustration ⲓⲓⲓ, the *hand*, and ⲓⲓⲓ, a *feast*; or ⲓⲓⲓ, a *fig*, and ⲓⲓⲓ, *mud*. The difference in these words may seem slight, but, unless the ear is trained to make nice distinctions, a foreigner will be often misunderstood, even if he does not fall into ludicrous blunders.

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

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

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

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

## VOWELS.

Names.	Notation.	Power.
ܦܬܗܗ P'tahha	ܦ̇	a in <i>hat</i> .
ܙܟܦܐ Zkapa	ܙ̇	a in <i>father</i> .
ܙܠܡܐ (long) Zlama	ܙ̈	} between <i>e</i> in <i>elate</i> and <i>a</i> in <i>hate</i> .
ܙܠܡܐ (short) Zlama	ܙ̇	
ܪܘܘܗܗ R'wâhha	ܪ̇	o in <i>note</i> .
ܪܘܘܨܐ R'wâsa	ܪ̈	oo in <i>poor</i> .
ܗܘܘܘܨܐ Hhwâsa	ܗ̈	e in <i>me</i> .

NOTE.—The names of ܦ̈ and ܙ̈ in Ancient Syriac grammars are just the reverse of those here given, but, as it seems more proper to call ܦ̈ 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 ܙ, ܗ, ܘ, and cases specified on pp. 10, 11), which has a vowel of its own, that consonant is doubled in pronunciation, e. g. ܘܚܘܘܗܐ, *these*; ܘܚܘܘܘܨܐ, *a wave*; ܘܚܘܘܘܨܐ, *true*; where ܙ, ܗ and ܘ 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 ܦ̇ is followed by a dagheshed letter, but this is not the usage now, except in ܘܚܘܘܘܨܐ and ܘܚܘܘܘܨܐ, and then with questionable propriety.

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

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

P'tahha is lengthened, when followed by **ܐ**, **ܫ** or **ܢ**, as in the second syllable of **ܨܘܚܘܢܝܢ**, where  $\frac{u}{-}$  is to be pronounced like  $\frac{e}{-}$ . So in **ܨܘܚܘܢܝܢ**, *light*; **ܨܘܚܘܢܝܢ**, *an arm*; **ܨܘܚܘܢܝܢ**, *a serf*.

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

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

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

NOTE 2.—It may here be remarked, once for all, that several serious difficulties are in the way of an orthography which shall perfectly represent the sound of each word. Many words, as, for instance, **ܨܘܚܘܢܝܢ** and **ܨܘܚܘܢܝܢ**, 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. **ܨܘܚܘܢܝܢ**, **ܨܘܚܘܢܝܢ**, Modern **ܨܘܚܘܢܝܢ**, **ܨܘܚܘܢܝܢ**.

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



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

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

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

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

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

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

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

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

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

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

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

NOTE 1.—After **ܐܝܬܐ**, *h* is silent. This mode of spelling, adopted from the ancient language, has been in a great measure dropped. Thus, we now write **ܐܝܬܐܢܐ**, *you may be*, for **ܐܝܬܐܢܐ**; **ܐܝܬܐܢܐ**, *you may see*, for **ܐܝܬܐܢܐ**, etc. But **ܐܝܬܐܢܐ** 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. **ܕܝܢܐܢܐ**, *that in his heart*, pronounced *d'b'libboo*. In a few cases the mark called in Ancient Syriac **ܐܝܬܐܢܐ** 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 **ܐܝܬܐܢܐ**, *fuel*, *yakdana*, but, as a matter of course, *yek'dana*. So **ܐܝܬܐܢܐ**, *ya'cobbh*. Compare the Hebrew **עֵבֶר**.

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

1. These letters with  $\bar{h}$ , **خ**, **ح**, **ج**, **ب**, **ا**, *fifty*, pronounced *hhümshē*; **ت**, **د**, **ج**, **ب**, **ا**, *türtüm*, to murmur; **ح**, **ج**, **ب**, **ا**, *ümmän*, with us; **س**, **ص**, **ذ**, **ا**, *müstar*, a ruler for parallel lines; **ك**, **ق**, **ط**, **ا**, *nükka*, a whale. Also with **س** and **ص**: **ص**, **م**, **ت**, **ا**, *mümtē*, let them cause to reach; **ح**, **ج**, **ب**, **ا**, *Müryam*, Mary.

2. With **ا**, **ه**, **د**, **ر**, **ا**, *hhüdrü*, thou mayest walk about; **ت**, **ب**, **ا**, *bütna*, she may conceive; **ه**, **و**, **ك**, **ا**, *ēwükh*, we are; **ق**, **د**, **ا**, *Mürya*, the Lord; **ك**, **ر**, **ا**, *kür'yana*, a reader.

These letters very often give  $\bar{a}$  the sound of  $\acute{a}$ . Thus we have **ب**, **ا**, *hhâtee*, he may sin; **ت**, **ا**, *táshee*, he may conceal; **ك**, **ل**, **ا**, *áloola*, a street; **ج**, **ا**, *sápee*, he may strain; **ق**, **ا**, *káree*, he may read; **ق**, **ا**, *râma*, high.

3. With  $\bar{e}$ , no effect is generally produced.

4. With  $\bar{u}$ , the vowel sound is in most cases  $\bar{u}$ : **ب**, **ا**, *hhüshlē*, I went; **ك**, **ا**, *pálüt*, he may go out; **ح**, **ا**, *üsra*, ten; **ص**, **ر**, **ا**, *Müsreen*, Egypt; **ك**, **ا**, *p'küdle*, he com-

manded; **رُمِلِي**, *rūmlee*, he rose; **تومؤمما**, *toomūmma*, completed. But **د** following **ر**, lengthens it into **ر**.

5. **ة** and **و** are affected rarely, if at all.

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

#### FURTHER MODIFICATION OF SIMPLE VOWELS.

1. **و ي** **ت**.—P'tahha followed by **و ي** has the sound of *ō*, e. g. **زونا**, *zōna*, time; **گورا**, *gōra*, a husband.

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

3. **و ي** **ت**.—This has in general the sound of *ey* in *they*, e. g. **ايجا**, *eyga*, then; **اين**, *eynē*, which of the two; **بيتا**, *beyta*, a house; **لايل**, *leylee*, the night; **شينا**, *sheyna*, peace. Exceptions, for the sake of etymology, are **اكا**, *where*, pronounced *ēka*; **لا** = *lī*, there is not; **ا** = *akh*, as. **فينا**, *a capital city*, is pronounced nearly *peitahht*. Compare also what is said above of **و ي**, **و ي**, etc., followed by **و ي**.

4. **و ي** **ت**.—P'tahha followed by **و ي** has a sound varying between *ow* in *now*, and *ō*, e. g. **بنوشو**, *b'nowshoo* or *b'nōshoo*, by himself; **نوتات**, *Nowtatē*, Naphtali.

5.  $\text{ز}$   $\frac{1}{2}$ ,  $\text{و}$   $\frac{1}{2}$ .—Zkapa before  $\text{ز}$  or  $\text{و}$  has the sound of  $\bar{o}$ , and is not distinguishable in the modern from  $\text{ز}$   $\frac{1}{2}$ , e. g.  $\text{زَجَب}$ ,  $\bar{o}-d\bar{e}$ , they may do;  $\text{زَجَب}$ ,  $\bar{o}-r\bar{e}$ , they may enter;  $\text{يُوسِف}$ , *Yōsip*, Joseph;  $\text{يُوسِف}$ ,  $h\bar{o}y\bar{a}$ , she may be;  $\text{يُوسِف}$ ,  $g\bar{o}z\bar{a}$ , a walnut;  $\text{يُوسِف}$ ,  $d\bar{o}r\bar{a}$ , a generation.

6.  $\text{و}$   $\frac{1}{2}$ .—Zkapa before  $\text{و}$  has the sound of *ey* in *they*, and often does not differ from  $\text{و}$   $\frac{1}{2}$ , e. g.  $\text{وَيْت}$ , *weyta*, being;  $\text{وَيْت}$ , *kreyta*, reading. In such cases,  $\text{و}$  may also have a vowel of its own, and be sounded like our *y*, e. g.  $\text{وَيْت}$ , *k'seyyatee*, covers.

7.  $\text{ز}$   $\frac{1}{2}$ ,  $\text{و}$   $\frac{1}{2}$ ,  $\text{و}$   $\frac{1}{2}$ .—Short zlama before  $\text{ز}$ ,  $\text{و}$ , or  $\text{و}$  has a sound nearly like that of *ew* in *Lewis*, e. g.  $\text{زَبْع}$ , *honey*, not exactly *divsha* nor *doosha*;  $\text{زَبْع}$ , *straw*, not *tivna* nor *toona*;  $\text{زَبْع}$ , *the ocean*;  $\text{زَبْع}$ , *a Cyrenian*;  $\text{زَبْع}$ , *Cyprus*;  $\text{زَبْع}$ , *quick*, etc.

8.  $\text{و}$   $\frac{1}{2}$ .—This has been alluded to in a preceding note. See under *Hhwâsa*.

9.  $\text{و}$   $\frac{1}{2}$ .—If  $\text{و}$  is followed by  $\text{و}$ , the latter has either no effect on the syllable, or the sound is nearly that of *ui* in *ruin*, e. g.  $\text{وَيْت}$ , *a winnowing fan*, pronounced *rooshta* (nearly).

It may be stated as a general rule, that  $\text{و}$ ,  $\text{و}$  and  $\text{و}$  prefer the vowel  $\frac{1}{2}$ , as in the ancient language and the Hebrew.

#### SOME PECULIARITIES OF $\text{ز}$ , $\text{و}$ , $\text{و}$ , $\text{و}$ AND $\text{و}$ .

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

last syllable of plurals, and in **ⲉ**, **ⲓ**, **ⲓ̄**. When it follows the latter, it lengthens it into **ⲓ̄**. At times the **ⲓ** in such cases falls out, as in the preterite of verbs of final **ⲓ**, e. g. **ⲓ̄ⲓ̄ⲓ̄** = **ⲓ̄ⲓ̄ⲓ̄**, *I poured*.

When **ⲓ** 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. **ⲓ̄ⲓ̄ⲓ̄**, to be pronounced not *b'ennee*, but *bennee*. So **ⲓ̄ⲓ̄ⲓ̄** = *baha*. So in Hebrew (Nordheimer's Grammar, § 88, 3). Compare also in regard to **ⲓ**, Hoff. § 31, 3.

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

**ⲉ**.—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, **ⲉⲓ̄ⲓ̄ⲓ̄**, *to wail*; **ⲉⲓ̄ⲓ̄ⲓ̄**, *to repent*; and **ⲉⲓ̄ⲓ̄ⲓ̄**, *to reprove*; in all which cases it retains its full consonant power. In **ⲉⲓ̄ⲓ̄ⲓ̄**, which is thus written for etymology's sake, the final **ⲉ** is not sounded, and the word is to be pronounced as if **ⲉⲓ̄ⲓ̄ⲓ̄**.

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

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

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

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

## T Ā L K A N A .

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

## A C C E N T .

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

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

#### PUNCTUATION.

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

#### NESTORIAN MANUSCRIPTS.

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



## ETYMOLOGY.

## PRONOUNS.

1. *Separate Personal Pronouns.*

ܐܢܝ	I (m. and f).	ܐܢܝܢ or ܐܢܝܢܐ	We.
ܐܢܝ or ܐܢܝܐ	Thou (m).	ܐܢܝܢܐ or ܐܢܝܢܐ	You.
ܐܢܝܐ or ܐܢܝܐ	Thou (f).		
ܐܘܪܝܐ	He, it.	ܐܘܪܝܐ	They.
ܐܘܪܝܐ	She, it.		

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

These personal pronouns, with the exception of ܐܘܪܝܐ, ܐܘܪܝܐ and ܐܘܪܝܐ, 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 ܐܘܪܝܐ and ܐܘܪܝܐ (Hoff. § 41, 3), and in Hebrew (Nordh. § 859, † note).

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

2. *Demonstrative Pronouns.*

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

*Remarks.*

1. It is probable that ܐܝܘܢ is a corruption of the ancient ܐܘܫܘܢ, ܐܘܫܘܢ, and ܐܘܫܘܢ of ܐܘܫܘܢ, ܐܘܫܘܢ. 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 ܐܘܫܘܢ for *this*, and ܐܘܫܘܢܐ 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 ܐܘܫܘܢ for *these*, and ܐܘܫܘܢܐ 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 ܐܘܫܘܢ is also sometimes prolonged in Koordistan, by the addition of ܐܘܫܘܢܐ, ܐܘܫܘܢܐ, or ܐܘܫܘܢܐ, into ܐܘܫܘܢܐ ܐܘܫܘܢܐ or ܐܘܫܘܢܐܐ, without a change of signification. ܐܘܫܘܢܐ 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 ܐܘܫܘܢܐ, in Hebrew ܐܘܫܘܢܐ, ὁ αὐτός; in Greek, *derselbe* in German, *cet homme là* in French, and *this 'ere*, *that 'ere* in vulgar English.

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

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

3. *Relatives.*

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

4. *Interrogatives.*

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

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

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

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

5. *Indefinite and Distributive Pronouns.*

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

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

6. *Suffix Pronouns.*

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

a. *Personal Pronouns of the Objective Case.*

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

*Remarks.*

The suffixes **ئ** and **ئە** are confined to verbs. **ئە** and **ئە** are used only in Koordistan. **ئە** 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 **ئە**, **ئە**, 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 **ئە** a house :

My house	<b>ئە</b>	Our house	<b>ئە</b> } <b>ئە</b> less frequently.
Thy house (m.)	<b>ئە</b>	Your house	<b>ئە</b>
Thy house (f.)	<b>ئە</b>		
His house	<b>ئە</b>	Their house	<b>ئە</b>
Her house	<b>ئە</b>		

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

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

NOTE 1.—Compare **ܐܘܢܐܐܝܗܘܢܐ** 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 **ܐܘܢܐܐܝܗܘܢܐܐ**, John 4 : 34, **ܐܘܢܐܐܝܗܘܢܐܐ**, 2 Cor. 5 : 19, or **ܐܘܢܐܐܝܗܘܢܐܐܐ**, 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.

<b>كَب</b> myself.	<b>كُنَّا</b> or <b>كُنْ</b> ourselves.
<b>كَبِي</b> thyself (m.).	<b>كُنَّاكُم</b> or <b>كُنْجُم</b> yourselves.
<b>كُنْج</b> thyself (f.).	
<b>كَبش</b> himself.	<b>كُنَّا</b> or <b>كُنْ</b> themselves.
<b>كَبش</b> herself.	

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

**كُنْ** 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., **كُنْ** receives the suffixes, and has the preposition **ب** prefixed. Thus, **ب** **كُنْ** *by myself*, declined like **كَب** above. Compare the use of **كُنْ** and **كُنْ** in the Ancient Syriac (Hoff. § 127, 1), **כִּי** and **כִּי** in Hebrew (Nordh. § 873), and **כִּי**, etc. in Chaldee (Jahn § 15).

### V E R B S.

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

active and passive voices. These changes will be discussed hereafter. It is sufficient to remark, here, that they have been so great that it is useless to keep up the old distinctions of **נפ**, **פנ**, 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 **הוה** to be, is given below, inflected both positively and negatively.

INFINITIVE, **הוה**, **הוה** to be.

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

INDICATIVE MOOD.

*Present Tense.*

<b>הוה</b> I am (m).	<b>הוה</b> We are.
<b>הוה</b> I am (f).	
<b>הוה</b> Thou art (m).	<b>הוה</b> You are.
<b>הוה</b> Thou art (f).	
<b>הוה</b> He is.	<b>הוה</b> They are.
<b>הוה</b> She is.	

*Present Tense, negatively.*

أَنَا لَمْ أَكُ	I am not (m.).	أَنْتُمْ لَمْ تَكُوا	We are not.
أَنَا لَمْ أَكِي	I am not (f.).		
أَنْتَ لَمْ تَكُ	Thou art not (m.).	أَنْتُمْ لَمْ تَكُوا	You are not.
أَنْتِ لَمْ تَكِي	Thou art not (f.).		
هُوَ لَمْ يَكُ	He is not.	هَؤُلَاءِ لَمْ يَكُوا	They are not.
هِيَ لَمْ تَكُ	She is not.		

NOTE.—In these forms, **ا** has a vowel (hhwāsa), whenever preceded by a consonant; when preceded by a vowel, it receives tālkana. **هَؤُلَاءِ** is an exception, as it is followed by **يَكُوا**. Otherwise, the rule seems to be universal.

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

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

*Imperfect Tense.*

أَنَا كُنْتُ	I was (m.).	أَنْتُمْ كُنْتُمْ	We were.
أَنَا كُنْتِي	I was (f.).		
أَنْتَ كُنْتَ	Thou wast (m.).	أَنْتُمْ كُنْتُمْ	You were.
أَنْتِ كُنْتِي	Thou wast (f.).		
هُوَ كَانُ	He was.	هَؤُلَاءِ كَانُوا	They were.
هِيَ كَانَتْ	She was.		



*Imperfect Tense, negatively.*

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

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

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

*Preterite Tense.*

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

*Preterite Tense, negatively.*

The negative is formed by inserting **ك** (not **لا**) between the pronoun and the verb, in all the persons and in both numbers, e. g. **كُنْ كَ لَمْ يَكُنْ** *he was not*.

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

*Perfect Tense.*

**أَكُونُ** I have been (m.)      **أَكُونُ** **أَكُونُ** We have been.  
**أَكُونُ** **أَكُونُ** I have been (f.)  
**أَكُونُ** **أَكُونُ** Thou hast been (m.)      **أَكُونُ** **أَكُونُ** You have been.  
**أَكُونُ** **أَكُونُ** Thou hast been (f.)  
**أَكُونُ** **أَكُونُ** He has been.      **أَكُونُ** **أَكُونُ** They have been.  
**أَكُونُ** **أَكُونُ** She has been.

*Perfect Tense, negatively.*

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

*Pluperfect Tense.*

**أَكُونُ** **أَكُونُ** I had been (m.)      **أَكُونُ** **أَكُونُ** We had been.  
**أَكُونُ** **أَكُونُ** I had been (f.)

ܐܢܬܐ ܗܘܘܐ ܕܘܢܐ ܕܘܢܐ	Thou hadst been (m.).	ܐܢܬܐ ܘܢܐ ܕܘܢܐ ܘܢܐ	You had been.
ܐܢܬܐ ܘܢܐ ܕܘܢܐ ܘܢܐ	Thou hadst been (f.).	ܐܢܬܐ ܕܘܢܐ ܕܘܢܐ	They had been.
ܐܢܬܐ ܕܘܢܐ ܕܘܢܐ	He had been.	ܐܢܬܐ ܕܘܢܐ ܕܘܢܐ	She had been.

*Pluperfect Tense, negatively.*

ܕܐ is to be inserted before ܘܢܐ, and ܕܘܢܐ to be placed last. We thus have ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ. The direct form is to be pronounced *wēyīn wa, wētān wa, wēyit wa, wētāt wa*, and the first person plural *wēyīkkh wa*. The negative form is to be pronounced *leyīn wa wēya, leyan wa wētū*, etc.

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

*Future Tense.*

ܐܢܬܐ ܕܘܢܐ ܕܘܢܐ	I shall be (m.).	ܐܢܬܐ ܕܘܢܐ ܕܘܢܐ	We shall be.
ܐܢܬܐ ܕܘܢܐ ܕܘܢܐ	I shall be (f.).	ܐܢܬܐ ܕܘܢܐ ܕܘܢܐ	You will be.
ܐܢܬܐ ܕܘܢܐ ܕܘܢܐ	Thou wilt be (m.).	ܐܢܬܐ ܕܘܢܐ ܕܘܢܐ	Thou wilt be (f.).
ܐܢܬܐ ܕܘܢܐ ܕܘܢܐ	He will be.	ܐܢܬܐ ܕܘܢܐ ܕܘܢܐ	They will be.
ܐܢܬܐ ܕܘܢܐ ܕܘܢܐ	She will be.		

*Future Tense, negatively.*

This is ܐܢܬܐ ܕܘܢܐ ܕܘܢܐ, 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. ܐܢܬܐ ܕܘܢܐ ܕܘܢܐ.

## SUBJUNCTIVE MOOD.

*Present Tense.*

ᳵ᳚᳚᳚᳚᳚ I may be (m.).	
ᳵ᳚᳚᳚᳚᳚ I may be (f.).	ᳵ᳚᳚᳚᳚᳚ We may be.
ᳵ᳚᳚᳚᳚᳚ Thou mayest be (m.).	
ᳵ᳚᳚᳚᳚᳚ Thou mayest be (f.).	ᳵ᳚᳚᳚᳚᳚ You may be.
ᳵ᳚᳚᳚᳚᳚ He may be.	
ᳵ᳚᳚᳚᳚᳚ She may be.	ᳵ᳚᳚᳚᳚᳚ 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 ᳵ᳚ and ᳵ᳚ is often very much clipped in pronunciation. Thus we hear ᳵ᳚᳚᳚᳚᳚, ᳵ᳚᳚᳚᳚᳚, ᳵ᳚᳚᳚᳚᳚, ᳵ᳚᳚᳚᳚᳚, etc.

*Imperfect or Pluperfect Tense.*

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

## IMPERATIVE MOOD.

ᳵ᳚᳚᳚᳚᳚ Be thou (m. and f.).	ᳵ᳚᳚᳚᳚᳚ Be ye or you.
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*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-



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

INFINITIVE, **لِكَدَيْتُ** to finish.

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

INDICATIVE MOOD.

*Present Tense.*

<b>كَدَيْتُ</b> I am finishing (m.).	<b>كَدَيْتُمْ</b> We are finishing.
<b>كَدَيْتِ</b> I am finishing (f.).	
<b>كَدَيْتَ</b> Thou art finishing (m.).	<b>كَدَيْتَ</b> You are finishing.
<b>كَدَيْتِ</b> Thou art finishing (f.).	
<b>كَدَيْتَ</b> He is finishing.	<b>كَدَيْتُمْ</b> They are finishing.
<b>كَدَيْتِ</b> She is finishing.	

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

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

NOTE 1.—If the first radical be **ش** or **ض**, the sound of the preformative **ك** 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 **د**, drop this **ك**. Thus we have **صَدَّقْتُ** *anointing*, sounded *m'shahha*, **صَدَّقْتُ** *becoming meek*, sounded *m'kakha*, **وَدَّعْتُ** *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.*

يُفَدِّئُ نِمَّ تَمُّ	I was finishing (m.).	يُفَدِّئُ نَمَّ تَمُّه	We were finishing.
يُفَدِّئُ نَمَّ تَمُّ	I was finishing (f.).		
يُفَدِّئُ نَمَّا تَمُّ	Thou wast finishing (m.).	يُفَدِّئُ نَمَّه تَمُّه	You were finishing.
يُفَدِّئُ نَمَّا تَمُّ	Thou wast finishing (f.).		
يُفَدِّئُ تَمُّ	He was finishing.	يُفَدِّئُ تَمُّه	They were finishing.
يُفَدِّئُ تَمُّ	She was finishing.		

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

NOTE 1.—The elision spoken of in connection with the imperfect tense of the verb **يَهْتَمُّ** *to be*, takes place here also. Thus, the first person singular masculine is pronounced *biprakin wa*, or *prakin wa*; the first person feminine, *biprakan wa*, or *prakan wa*; the second person masculine, *biprakt wa*, or *prakt wa*; the second person feminine *biprakt wa*, or *prakt wa*; and the first person plural, *bipraküh wa*, or *praküh wa*.

NOTE 2.—Instead of this form, we occasionally hear **يُفَدِّئُ تَمُّه**, in which case **تَمُّه** seems to be equivalent to **تَمُّه**. **تَمُّه** 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.*

فَدِّئْتُ	I finished (m. and f.).	فَدِّئْنَا	We finished.
فَدِّئْتِ	Thou finishedst (m.).	فَدِّئْتِ	You finished.
فَدِّئْتِ	Thou finishedst (f.).		
فَدِّئَ	He finished.	فَدِّئُوا	They finished.
فَدِّئَتْ	She finished.		

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

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

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

#### Perfect Tense.

<b>كَدَمَلْتُم</b> I have finished (m.).	<b>كَدَمَلْتُم</b> We have finished.
<b>كَدَمَلْتِي</b> I have finished (f.).	
<b>كَدَمَلْتُمَا</b> Thou hast finished (m.).	<b>كَدَمَلْتُمَا</b> You have finished.
<b>كَدَمَلْتِيَا</b> Thou hast finished (f.).	
<b>كَدَمَلْتَا</b> He has finished.	<b>كَدَمَلْتَا</b> They have finished.
<b>كَدَمَلْتَا</b> She has finished.	

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

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



*Pluperfect Tense.*

كذبتُ نَمَّ	I had finished (m.).	كذبتُ نَمَّ	We had finished.
كذبتُ نَمَّ	I had finished (f.).	كذبتُ نَمَّ	
كذبتُ نَمَّ	Thou hadst finished (m.).	كذبتُ نَمَّ	You had finished.
كذبتُ نَمَّ	Thou hadst finished (f.).	كذبتُ نَمَّ	
كذبتُ نَمَّ	He had finished.	كذبتُ نَمَّ	They had finished.
كذبتُ نَمَّ	She had finished.		

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

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

*Future Tense.*

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

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

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

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

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

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

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

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

*Second Future Tense.*

ܩܕܝܫܐ ܩܕܝܫܐ	I shall have finished (m.)	ܩܕܝܫܐ ܩܕܝܫܐ	1st plural.
ܩܕܝܫܐ ܩܕܝܫܐ	1st fem.	ܩܕܝܫܐ ܩܕܝܫܐ	2nd plural.
ܩܕܝܫܐ ܩܕܝܫܐ	2nd masc.	ܩܕܝܫܐ ܩܕܝܫܐ	2nd fem.
ܩܕܝܫܐ ܩܕܝܫܐ	2nd fem.	ܩܕܝܫܐ ܩܕܝܫܐ	3rd plural.
ܩܕܝܫܐ ܩܕܝܫܐ	3rd masc.	ܩܕܝܫܐ ܩܕܝܫܐ	3rd fem.

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

## SUBJUNCTIVE MOOD.

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

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

*Present Tense.*

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

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

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

On the other hand, **שָׁבַח**, derived from the ancient **שָׁבַח**, prefixed to this tense makes it a preterite, equivalent to **שָׁבַח**, e. g. **שָׁבַח חָדַשׁ** *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, **שָׁבַח שָׁמַר** *I supported him*, would be preferred to **שָׁמַר**.

When **לֹא** (not **לֹא**) is prefixed to this tense, it is also a generic present, or a future, the idea being expressed negatively, e. g. **לֹא חָדַשׁ יָרַח** *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 **הוּ** 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 **א** or **א**, **הוּ** has the sound of **א** with a simple sheva, e. g. **הוּ אָמַר**, pronounced *k'atin*.

### Second Present.

<b>אֲשֶׁר יִכְתֹּב</b> I may be finishing (m.).	<b>אֲשֶׁר יִכְתְּבוּ</b> 1st plural.
<b>אֲשֶׁר יִכְתֹּב</b> 1st fem.	
<b>אֲשֶׁר יִכְתֹּב</b> 2nd masc.	<b>אֲשֶׁר יִכְתְּבוּ</b> 2nd plural.
<b>אֲשֶׁר יִכְתֹּב</b> 2nd fem.	
<b>אֲשֶׁר יִכְתֹּב</b> 3rd masc.	<b>אֲשֶׁר יִכְתְּבוּ</b> 3rd plural.
<b>אֲשֶׁר יִכְתֹּב</b> 3rd fem.	

This tense is formed by prefixing the auxiliary, **كُنْتُ**, **كُنْتِ**, etc., to the present participle.

*Imperfect Tense.*

<b>كُنْتُ</b> <b>كُنْتِ</b> I might finish (m.).	<b>كُنْتُمْ</b> <b>كُنْتُنَّ</b> 1st plural.
<b>كُنْتِ</b> 1st fem.	
<b>كُنْتُمْ</b> 2nd masc.	<b>كُنْتُمْ</b> <b>كُنْتُنَّ</b> 2nd plural.
<b>كُنْتُمْ</b> 2nd fem.	
<b>كُنْتُ</b> 3rd masc.	<b>كُنْتُمْ</b> 3rd plural.
<b>كُنْتُمْ</b> 3rd fem.	

With **دا** or **با** prefixed, this tense denotes a past action habitually performed, e. g. **دا كُنْتُ** **بِالْحَيَاةِ** *he was in the habit of finishing quickly.* So too with **لَمْ**, the idea being expressed negatively.

*Perfect Tense.*

<b>كُنْتُ</b> <b>كُنْتِ</b> I may have finished (m.).	<b>كُنْتُمْ</b> <b>كُنْتُنَّ</b> 1st plural.
<b>كُنْتِ</b> 1st fem.	
<b>كُنْتُمْ</b> 2nd masc.	<b>كُنْتُمْ</b> <b>كُنْتُنَّ</b> 2nd plural.
<b>كُنْتُمْ</b> 2nd fem.	
<b>كُنْتُ</b> 3rd masc.	<b>كُنْتُمْ</b> 3rd plural.
<b>كُنْتُمْ</b> 3rd fem.	

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

*Pluperfect Tense.*

كَمَمْتُ	كَمَمْتِ	كَمَمْتُ	I might have finished.	كَمَمْتُمْ	كَمَمْتُنَّ	1st plural.
كَمَمْتِ	كَمَمْتِ	كَمَمْتِ	1st fem.	كَمَمْتُمْ	كَمَمْتُمْ	2nd plural.
كَمَمْتُمْ	كَمَمْتُمْ	كَمَمْتُمْ	2nd masc.	كَمَمْتُمْ	كَمَمْتُمْ	2nd plural.
كَمَمْتُمْ	كَمَمْتُمْ	كَمَمْتُمْ	2nd fem.	كَمَمْتُمْ	كَمَمْتُمْ	3rd plural.
كَمَمْتُمْ	كَمَمْتُمْ	كَمَمْتُمْ	3rd masc.	كَمَمْتُمْ	كَمَمْتُمْ	3rd plural.
كَمَمْتُمْ	كَمَمْتُمْ	كَمَمْتُمْ	3rd fem.	كَمَمْتُمْ	كَمَمْتُمْ	

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

## IMPERATIVE MOOD.

كَمِمْ	Finish thou (masc.).	كَمِمُوا	Finish ye.
كَمِمِي	Finish thou (fem.).		

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

NOTE 1.—Sometimes we have the following imperative: **كَمِمْ** *be finishing*, and the plural **كَمِمُوا**; but this is not common.

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

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

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

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

<b>لَا نَمِ كُذِّبْتُ</b>	I am not finishing.
<b>لَا نَمِ كُذِّبْتُ</b>	I was not finishing.
<b>لَا كُذِّبْتُ</b>	I did not finish.
<b>لَا نَمِ كُذِّبْتُ</b>	I have not finished.
<b>لَا نَمِ كُذِّبْتُ</b>	I had not finished.
<b>لَا كُذِّبْتُ</b>	I shall not finish.
<b>لَا نَمِ كُذِّبْتُ</b>	I did not finish.

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

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

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

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

NOTE 5.—Though the inversion of the present, imperfect, perfect, and pluperfect indicative, as a general rule, takes place only with the particle **لَا**, sometimes the inversion takes place without that particle. For example, **لَا تَكُونُ كُذِّبْتُ** 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

فَدَى

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.

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



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

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

- كَبَسَ** to flash.  
**كَبَسَ** to put on (clothes).  
**كَبَسَ** to be fitting.  
**كَبَسَ** to beckon, wink, etc.  
**كَبَسَ** to lick.  
**كَبَسَ** { to peck up (food); to em-  
 broider.  
**كَبَسَ** to mix (liquids).  
**كَبَسَ** to be found. 1 and 2.  
**كَبَسَ** to be or become meek.  
**كَبَسَ** to pluck.  
**كَبَسَ** to rub off skin, to be bald.  
**كَبَسَ** to be or become bitter.  
**كَبَسَ** to scour, to be polished.  
**كَبَسَ** to anoint.  
**كَبَسَ** to stretch out.  
**كَبَسَ** to tell a parable. 1 or 2.  
**كَبَسَ** to bark (as a dog).  
**كَبَسَ** to reprove.  
**كَبَسَ** to hew.  
**كَبَسَ** to vow.  
**كَبَسَ** to pine away.  
**كَبَسَ** to shy (as a horse).  
**كَبَسَ** to abstain from meat, etc.
- كَبَسَ** to sift.  
**كَبَسَ** to be or become ashamed.  
**كَبَسَ** to drop (as water).  
**كَبَسَ** to keep.  
**كَبَسَ** to pull or root out.  
**كَبَسَ** to saw.  
**كَبَسَ** to blow (with the mouth).  
**كَبَسَ** to fall.  
**كَبَسَ** to shake (as clothes).  
**كَبَسَ** to plant.  
**كَبَسَ** to be slender or thin.  
**كَبَسَ** to peck.  
**كَبَسَ** to peck at.  
**كَبَسَ** to drive (a nail).  
**كَبَسَ** to paint. 1 or 2.  
**كَبَسَ** to skin.  
**كَبَسَ** to drain off (tr. and intr.).  
**كَبَسَ** to kiss.  
**كَبَسَ** to make an onset.  
**كَبَسَ** to fall (as leaves).  
**كَبَسَ** to trust.  
**كَبَسَ** to worship.  
**كَبَسَ** to fill up (tr. and intr.).  
**كَبَسَ** to be or become quiet.

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

فَوَدَّ to wind (tr. and intr.).

فَوَدَّ to scorch, as food (intr.).

فَوَدَّ to squat.

فَوَدَّ to be or become mad.

فَوَدَّ to string (as peppers).

فَوَدَّ to receive. 1 or 2.

فَوَدَّ to complain.

فَوَدَّ to bury.

فَوَدَّ to joint together.

فَوَدَّ { to be or become holy.  
1 and 2.

فَوَدَّ { to put on (the outer gar-  
ment).

فَوَدَّ to kill.

فَوَدَّ to gather (grapes).

فَوَدَّ to turn aside.

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

فَوَدَّ to be crushed, to crush.

فَوَدَّ to twist.

فَوَدَّ to pinch.

فَوَدَّ to be wrinkled or puckered.

فَوَدَّ to fold. 1 or 2.

فَوَدَّ to partake of the sacrament.

فَوَدَّ to bite.

فَوَدَّ to win; to overlay.

فَوَدَّ to sweep, rake. 1 and 2.

فَوَدَّ to tremble.

فَوَدَّ to stone.

فَوَدَّ to be numb.

فَوَدَّ to be broad.

فَوَدَّ to run.

فَوَدَّ to have mercy on. 1 or 2.

فَوَدَّ to be far.

فَوَدَّ { to ride. Future some-  
times فَوَدَّ.

فَوَدَّ to be or become soft.

فَوَدَّ to kick, stamp.

فَوَدَّ to dance.

فَوَدَّ to delineate.

فَوَدَّ to boil.

فَوَدَّ to let, let go.

فَوَدَّ to confuse, to be confused.

فَوَدَّ to leap.

فَوَدَّ to be or become warm.

فَوَدَّ to spread out.

فَوَدَّ to pluck.

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

فَوَدَّ to be dislocated. 1 and 2.

فَوَدَّ to be parboiled. 1 and 2.

فَوَدَّ to break.

فَوَدَّ to overflow (intr.). 1 and 2.

عَفِدَ	to be or become palsied.	أَلَفَ	to perish. 1 and 2.
عَفَى	to level. 1 or 2.	أَلَفَ	to perish, be lost. 1 and 2.
عَفِدَ	to be pleasing to.	أَفَسَ	to spill (intr.). 1 and 2.
عَتَدَ	to take.	أَفَى	to mould or be mouldy.
عَدُوٌّ	} to burst (as an egg). 1 and 2.	أَفَى	to meet.
عَدُوٌّ		أَفَى	to sneeze.
عَدَى	to sag down.	أَفَى	to weigh (tr.).
عَدَى	to partake. 1 or 2.	أَفَى	to be reformed. 1 and 2.
عَدَى	to eat out.	أَفَى	to crumb up.
عَدَى	to transplant. 1 or 2.	أَفَى	to be mended. 1 and 2.
عَدَى	to be or become silent.	أَفَى	to be buttoned. 1 and 2.
أَفَى	to be or become numb.		
أَفَى	to break.	أَفَى	to be or become thick.
أَفَى	to thrust.	أَفَى	to wither (intr.).
أَفَى	to remember.	أَفَى	to press out (juice).
أَفَى	to fall down (as a wall).		

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

## CLASS II. REGULAR VERB.

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

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

It is, however, to be remarked that a few verbs are used indifferently as verbs of the first or second class, without any change of signification. Thus **فَتَمَّج**, following either paradigm, is transitive, and means *to command*. More rarely a verb is intransitive in either conjugation, as **فَدَّك** *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 **م** 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 **ـ** when the root has **ـ**, and **ـ** when the root has **ـ**. If **ـ** is the first vowel, **ـ** is inserted after the second radical; and when **ـ** is the first vowel, **ـ** is inserted. The third radical takes **ـ** with final **ـ**. We will again take **فَدَم** as the model.

INFINITIVE **فَدَمَ** *to save.*

*Present Participle.*

**فَدَمٌ** saving.

*Perfect Participle.*

**فَدَمٌ**, **فَدَمٌ** having saved.

## INDICATIVE MOOD.

*Present Tense.*

أَنَا أَصِلُّ	I am saving (m.).	أَنْتُمْ أَصِلُّونَ	1st plural.
أَنْتِ أَصِلُّونَ	1st fem.	أَنْتُمْ أَصِلُّونَ	2nd plural.
أَنْتَ أَصِلُّونَ	2nd masc.		
أَنْتِ أَصِلُّونَ	2nd fem.		
هُوَ أَصِلُّونَ	3rd masc.	هُمْ أَصِلُّونَ	3rd plural.
هِيَ أَصِلُّونَ	3rd fem.		

*Imperfect Tense.*

أَنَا أَصِلُّونَ	I was saving (m.).	أَنْتُمْ أَصِلُّونَ	1st plural.
أَنْتِ أَصِلُّونَ	I was saving (f.).	أَنْتُمْ أَصِلُّونَ	2nd plural.
أَنْتَ أَصِلُّونَ	2nd masc.		
أَنْتِ أَصِلُّونَ	2nd fem.		
هُوَ أَصِلُّونَ	3rd masc.	هُمْ أَصِلُّونَ	3rd plural.
هِيَ أَصِلُّونَ	3rd fem.		

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

*Preterite Tense.*

أَنَا أَصَلُّتُ	I saved (m.).	أَنْتُمْ أَصَلُّتُمْ	1st plural.
أَنْتِ أَصَلُّتُمْ	2nd masc.	أَنْتُمْ أَصَلُّتُمْ	2nd plural.
أَنْتِ أَصَلُّتُمْ	2nd fem.		
هُوَ أَصَلُّتُمْ	3rd masc.	هُمْ أَصَلُّتُمْ	3rd plural.
هِيَ أَصَلُّتُمْ	3rd fem.		

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



*Perfect Tense.*

كَمَدْتُ نَمًا	I have saved (m.)	كَمَدْتُمْ نَمًا	1st plural.
كَمَدْتِ نَمًا	1st fem.	كَمَدْتُمْ نَمًا	2nd plural.
كَمَدْتَ نَمًا	2nd masc.	كَمَدْتُمْ نَمًا	3rd plural.
كَمَدْتِ نَمًا	2nd fem.		
كَمَدْتَ نَمًا	3rd masc.		
كَمَدْتِ نَمًا	3rd fem.		

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

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

When the root takes ى instead of ة, the perfect participle, with scarcely an exception, takes this ى between the second and third radicals, and the same vowel appears also in the future; as كَمَدْتُ نَمًا *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 ة. If it should be objected that كَمَدْتُ نَمًا *to repent*, and similar verbs, with radical ة, have ة in the root and ى in the perfect participle, it may be replied, that, although ة is written in accordance with the rules of the ancient language (Hoff. § 12, 1), the sound is that of ى. Thus كَمَدْتُ نَمًا, كَمَدْتُ نَمًا.

*Pluperfect Tense.*

كَمَدْتُ نَمًا	I had saved (m.)	كَمَدْتُمْ نَمًا	1st plural.
كَمَدْتِ نَمًا	1st fem.	كَمَدْتُمْ نَمًا	2nd plural.
كَمَدْتَ نَمًا	2nd masc.	كَمَدْتُمْ نَمًا	3rd plural.
كَمَدْتِ نَمًا	2nd fem.		
كَمَدْتَ نَمًا	3rd masc.		
كَمَدْتِ نَمًا	3rd fem.		

*Future Tense.*

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

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

*Second Future Tense.*

سَأَصِّبُكَ I shall have saved (m.). سَأَصِّبُكُمْ 1st plur.  
 سَأَصِّبُكِ 1st fem. سَأَصِّبُكُمْ 2nd plural.  
 سَأَصِّبُكَ 2nd masc. سَأَصِّبُكُمْ 2nd plural.  
 سَأَصِّبُكِ 2nd fem. سَأَصِّبُكُمْ 3d plur.  
 سَأَصِّبُكَ 3rd masc. سَأَصِّبُكُمْ 3d plur.  
 سَأَصِّبُكِ 3rd fem.

SUBJUNCTIVE MOOD.

*Present Tense.*

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

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

*Second Present Tense.*

أَصِّبُكَ I may be saving (m.). أَصِّبُكُمْ 1st plural.  
 أَصِّبُكِ 1st fem. أَصِّبُكُمْ 2nd plural.  
 أَصِّبُكَ 2nd masc. أَصِّبُكُمْ 2nd plural.  
 أَصِّبُكِ 2nd fem. أَصِّبُكُمْ 3rd plural.  
 أَصِّبُكَ 3rd masc. أَصِّبُكُمْ 3rd plural.  
 أَصِّبُكِ 3rd fem.

*Imperfect Tense.*

قَدْ تَمَّعْتُ I might save (m.).      تَمَّعْتُمْ 1st plural.

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

*Perfect Tense.*

قَدْ تَمَّعْتُ I may have saved (m.).	تَمَّعْتُمْ 1st plural.
قَدْ تَمَّعْتِ 1st fem.	
قَدْ تَمَّعْتَ 2nd masc.	تَمَّعْتُمْ 2nd plural.
قَدْ تَمَّعْتِ 2nd fem.	
قَدْ تَمَّعَ 3rd masc.	تَمَّعُوا 3rd plural.
قَدْ تَمَّعَتْ 3rd fem.	

*Pluperfect Tense.*

قَدْ تَمَّعْتُ I might have saved (m.).	قَدْ تَمَّعْتُمْ 1st plural.
قَدْ تَمَّعْتِ 1st fem.	
قَدْ تَمَّعْتَ 2nd masc.	قَدْ تَمَّعْتُمْ 2nd plural.
قَدْ تَمَّعْتِ 2nd fem.	
قَدْ تَمَّعَ 3rd masc.	قَدْ تَمَّعُوا 3rd plural.
قَدْ تَمَّعَتْ 3rd fem.	

IMPERATIVE MOOD.

تَمَّعْ save thou (m.).	} save ye.
تَمَّعِي save thou (f.).	

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

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

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

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

<b>كَبَّ</b> to cultivate. <i>r</i>	<b>قَبَّ</b> to strip off bark. <i>r</i>
<b>كَبَّدَ</b> to scatter (tr.). <i>r</i>	<b>قَبَّه</b> to spy out. <i>i</i>
<b>كَبَّدَ</b> to glean. <i>i</i>	<b>قَبَّدَ</b> to tempt. <i>r</i>
<b>كَبَّدَ</b> to envy. <i>i</i>	<b>قَبَّدَ</b> to wallow. <i>i</i>
<b>كَبَّدَ</b> to search. <i>r</i>	<b>قَبَّدَ</b> to be dizzy. <i>i</i>
<b>كَبَّدَ</b> to render vain or idle. <i>r</i>	<b>قَبَّدَ</b> to look. <i>r</i>
<b>كَبَّرَ</b> to heal. <i>r</i>	
<b>كَبَّرَ</b> to deflour. <i>r</i>	<b>قَبَّرَ</b> to support, nourish. <i>r</i>
<b>كَبَّرَ</b> to degrade (tr.). <i>r</i>	<b>قَبَّرَ</b> to lie. <i>r</i>
<b>كَبَّرَ</b> to ask a question. <i>r</i>	<b>قَبَّرَ</b> to sear. <i>r</i>
<b>كَبَّرَ</b> to bless. <i>r</i>	<b>قَبَّرَ</b> to provoke. <i>i</i>
<b>كَبَّرَ</b> to cook. <i>r</i>	<b>قَبَّرَ</b> to make ready. <i>r</i>
<b>كَبَّرَ</b> to do skilfully. <i>r</i>	<b>قَبَّرَ</b> to help. <i>i</i>
<b>كَبَّرَ</b> to wrangle. <i>r</i>	<b>قَبَّرَ</b> to believe. <i>i</i>
<b>كَبَّرَ</b> to answer. <i>i</i>	<b>قَبَّرَ</b> to beget. <i>r</i>

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

فَعَفِدَ to empty (tr.). r

فَعِيَلٌ to ornament. r

فَعِيَانٌ to maim. i

فَعِيَتٌ to wonder. r

فَعِيِبٌ to vex or be vexed. i

فَعِيَذٌ to gape. i

فَعِيَاكٌ to atone. r

فَعِيَاظٌ to muse. r

فَعِيَاكٌ to bring out. r

فَعِيَاكٌ to cut out. r

فَعِيَاكٌ to gaze at. r

فَعِيَاكٌ to stretch out. r

فَعِيَاكٌ to translate. r

فَعِيَاكٌ to chew the cud, to digest. r

فَعِيَاكٌ to be or become sober. i

فَعِيَاكٌ to refine. i

فَعِيَاكٌ to anticipate. r

فَعِيَاكٌ to make holy. r

فَعِيَاكٌ to promise. i

فَعِيَاكٌ to happen. i

فَعِيَاكٌ to look. r

فَعِيَاكٌ to peel. r

فَعِيَاكٌ to squeeze in. i

فَعِيَاكٌ to glorify. r

فَعِيَاكٌ to entice. r

فَعِيَاكٌ to be or become foolish. i

فَعِيَاكٌ to send. r

فَعِيَاكٌ to long for. i

فَعِيَاكٌ to praise. r

فَعِيَاكٌ to strip, despoil. r

فَعِيَاكٌ to be or become quiet. i

فَعِيَاكٌ to dislocate. r

فَعِيَاكٌ to parboil. r

فَعِيَاكٌ to perform a burial service. r

فَعِيَاكٌ to be or become peaceful. i

فَعِيَاكٌ to make overflow. r

فَعِيَاكٌ to be acquainted with. i

فَعِيَاكٌ } to be partaker. r and i

فَعِيَاكٌ to repent. i

فَعِيَاكٌ to cause to perish. r

فَعِيَاكٌ to destroy. r

فَعِيَاكٌ to finish. i

فَعِيَاكٌ to sigh. r

فَعِيَاكٌ to prop. r

فَعِيَاكٌ to spill. r

فَعِيَاكٌ to abandon. r

فَعِيَاكٌ to make. r

فَعِيَاكٌ to button. r

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

### IRREGULAR VERBS OF THE FIRST CLASS.

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

#### INDICATIVE MOOD.

##### Present Tense.

<b>أَكُلُ</b> I am eating (m.).	<b>أَكُلُوا</b> 1st plural.
<b>أَكُلِينَ</b> 1st fem.	
<b>أَكُلُكَ</b> 2nd masc.	<b>أَكُلُوا</b> 2nd plural.
<b>أَكُلِينَكَ</b> 2nd fem.	
<b>أَكُلُكَ</b> 3rd masc.	<b>أَكُلُوا</b> 3rd plural.
<b>أَكُلِينَكَ</b> 3rd fem.	

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

##### Imperfect Tense.

**أَكُلُ** I was eating (m.). **أَكُلُوا** We were eating.

##### Preterite Tense.

**أَكَلْتُ** I ate. **أَكَلْنَا** We ate.

##### Perfect Tense.

**أَكَلْتُ** I have eaten. **أَكَلْنَا** We have eaten.

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

*Future Tense.*

The future tense is regular, and the imperative also, except that in the latter the **l** is not sounded. It is written **أَكُلْ** eat thou, **أَكُلُوا** eat ye.

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

LIST OF VERBS WITH INITIAL **ل**.**أَدْخُلْ** to enter.**أَذْهَبْ** to go.**أَقُمْ** to go up.**أَقُلْ** to say.**أَبْطَلْ** to bind.**أَبْرِدْ** to cool (intr.).

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

*Future Tense of **أَذْهَبْ**.***أَذْهَبُ** I will go (m.).**أَذْهَبُوا** 1st plural.**أَذْهَبِي** 1st fem.**أَذْهَبِينَ** 2nd masc.**أَذْهَبِينَ** 2nd plural.**أَذْهَبِي** 2nd fem.**أَذْهَبْ** 3rd masc.**أَذْهَبُوا** 3rd plural.**أَذْهَبِي** 3rd fem.



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

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

<b>يَكُونُ</b> 1 sing. (m. and f.).	<b>يَكُونُوا</b> 1st plural.
<b>يَكُونُكَ</b> 2nd masc.	<b>يَكُونُكُمْ</b> 2nd plural.
<b>يَكُونُكِ</b> 2nd fem.	
<b>يَكُونُكَ</b> 3rd masc.	<b>يَكُونُكُمْ</b> 3rd plural.
<b>يَكُونُكِ</b> 3rd fem.	

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

In regard to **دَبَّعَ**, **دَبَّعَ**, and **دَبَّعَ**, 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 **ل**. The present participle is almost always spoken in this province as if written **دَبَّعٌ**, **دَبَّعٌ**, and **دَبَّعٌ**, i. e. like **دَبَّعٌ**; and the futures are often **دَبَّعُ**, **دَبَّعُ**, **دَبَّعُ**, i. e. like

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

SECOND VARIETY. MIDDLE RADICAL ك OR ڪ.

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

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

Take for example كَبَّ to remain.

INDICATIVE MOOD.

*Present Tense.*

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

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

*Preterite Tense.*

كَبُّنَا I remained (m. and f.). كَبُّنَا We remained.

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

*Perfect Tense.*

كَبُّنَا I have remained (m.). كَبُّنَا We have remained.

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

*Future Tense.*

<b>سَأَقِيمُ</b> I shall remain (m.).	<b>سَيَقِيمُونَ</b> 1st plural.
<b>سَأَقِيمِينَ</b> 1st fem.	
<b>سَأَقِيمَانِ</b> 2nd masc.	<b>سَيَقِيمُونِ</b> 2nd plural.
<b>سَأَقِيمَانِي</b> 2nd fem.	
<b>سَأَقِيمُ</b> 3rd masc.	<b>سَيَقِيمُونَ</b> 3rd plural.
<b>سَأَقِيمِي</b> 3rd fem.	

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

IMPERATIVE MOOD.

**اقِمِ** remain thou.

**اقِمُوا** remain ye.

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

VERBS FOLLOWING THE ANALOGY OF **قَامَ**.

<b>سَأَسْقِي</b> to make water.	<b>سَأَسْوِي</b> to sew.
<b>سَأَسْجِي</b> to judge.	<b>سَأَسْوِي</b> to curry (a horse).
<b>سَأَسْفِي</b> to make fine or small.	<b>سَأَسْوِي</b> to be or become hot.
<b>سَأَسْوِي</b> to return.	<b>سَأَسْوِي</b> to bathe (of females).
<b>سَأَسْوِي</b> to tread.	<b>سَأَسْوِي</b> to look.
<b>سَأَسْوِي</b> to increase.	<b>سَأَسْوِي</b> to venture.
<b>سَأَسْوِي</b> to swell.	<b>سَأَسْوِي</b> to invite.

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

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

**كَبَّرَ** *to be worth*, as spoken, is quite anomalous. The present participle is **كَبْرٌ**; the preterite, **كَبَّرَ**; the perfect participle, **كَبْرٌ**; the future, **كَبَّرَ**; the imperative, **كَبِّرْ**.

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

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

#### VERBS WITH MEDIAL **ك**.

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

Like **كَبَّرَ**, inflect

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

#### THIRD VARIETY.

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

Example, **تَعَلَّمَ** to learn.

INDICATIVE MOOD.

*Present Tense.*

**أَتَعَلَّمُ** I am learning (m.)    **نَتَعَلَّمُ** We are learning.

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

*Preterite Tense.*

**تَعَلَّمْتُ** I learned (m.)    **تَعَلَّمْنَا** We learned.

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

*Perfect Tense.*

**تَعَلَّمْتُ** I have learned (m.)    **تَعَلَّمْنَا** We have learned.  
**تَعَلَّمَتْ** I have learned (f.)

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

*Future Tense.*

**سَأَتَعَلَّمُ** I shall learn (m.)    **سَنَتَعَلَّمُ** We shall learn.

IMPERATIVE MOOD.

**تَعَلَّمْ** Learn thou.    **تَعَلَّمُوا** Learn ye.

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

NOTE.—In some villages, and perhaps districts, the future is spoken like the future of verbs with medial **ل** or **ر**: thus, **سَأَتَلَّمُ**, etc. If this were generally the case, we should with propriety call this one of that class of verbs, its root being **تَلَّم**, its present participle, preterite, and perfect participle, being written like the corresponding forms of **تَلَّم**. 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 **تَلَّمْتُ**, and the perfect participle **تَلَّمْتُ**. These remarks apply also to the verbs which follow.

يُؤَدُّ to bring forth (young).	يُؤَدُّ to lengthen or be long.
يُؤَدُّ to hasten.	يُؤَدُّ to inherit.
يُؤَدُّ to be distressed.	يُؤَدُّ to sit.
يُؤَدُّ to burn.	

## FOURTH VARIETY. THIRD RADICAL ۱.

Example, يَسْفُكُ to pour.

## INDICATIVE MOOD.

*Present Tense.*

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

This tense is regular, with the exception that, two alephs coming together, as in يَسْفُكُ, according to the analogy of the ancient language, ۱ is changed into ۲.

*Preterite Tense.*

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

The radical ۱, 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 يَسْفَكَ), to be changed into ۲. This, however, is not the case. The ۱ serves merely to lengthen the preceding ۲ into ۳, and, being itself not heard, is not written. Thus, instead of يَسْفَكَ, we have يَسْفَكَ.

*Perfect Tense.*يَسْفَكَ I have poured (m.)    يَسْفَكَ We have poured.  
يَسْفَكَ I have poured (f.)

Instead of the regular perfect participle, which would be يَسْفَكَ, the first and second radicals take ۳ and form one syllable, the ۱ being changed into ۲, as in the present participle.

*Future Tense.*

سَأَلُ I will pour (m.).

سَأَلْنَا We will pour.

سَأَلْتِ I will pour (f.).

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

## IMPERATIVE MOOD.

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

سَأَلْ Pour thou.

سَأَلُوا Pour ye.

VERBS FOLLOWING THE ANALOGY OF **سَأَلْتُ**.

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.

سَأَلْتُ to rave, talk wildly.

سَأَلْتُ to vomit.

سَأَلْتُ to weep.

سَأَلْتُ to flow (out).

سَأَلْتُ to wear (out) (tr. and intr.).

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

سَأَلْتُ to build, to count.

سَأَلْتُ to resemble. 1 and 2.

سَأَلْتُ to create.

سَأَلْتُ to become.

سَأَلْتُ to foam up. 1 and 2.

سَأَلْتُ to be pleasant to.

سَأَلْتُ to beg, be a beggar.

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

سَأَلْتُ to crack (as glass) (intr.).

سَأَلْتُ to lean (down).

سَأَلْتُ to commit adultery.



- سَجِدٌ to rejoice.  
 سَأَى to see.  
 سَابَّ to sin.  
 سَكَنٌ to be or become sweet.  
 سَمِعَ to keep (intr.). 1 and 2.  
 سَعَدَ to be supported (by).  
 سَعَفَ to incubate.  
 سَعَدَ to go to stool.  
 سَجَمَ to broil (intr.). 1 and 2.  
 سَلَى to sleep.  
 سَلَّى to drive (an animal).  
 سَلَّى to be or become hid. 1 and 2.  
 سَمَّ to be seared. 1 and 2.  
 سَلَّ to stop.  
 سَمَّ to go out (as fire).  
 سَمَّ { to be or become covered.  
 } 1 and 2.  
 سَمَّ to be or become short.  
 سَمَّ { to be or become covered.  
 } 1 and 2.  
 سَلَّى to lap up.  
 سَلَّى to devour greedily.  
 سَلَّى to lap (reg.).  
 سَمَّ to strike.  
 سَمَّ to arrive.
- فُلَّى to fill (tr. and intr.).  
 فُلَّى same as فُلَّى, to count.  
 فُغِمَ to wash (clothes).  
 فُغِيَ to be able.  
 فُغِيَ to wipe.  
 فُجِيَ to leap.  
 فُجِيَ to butt.  
 فُجِيَ to forget.  
 فُجِيَ to bathe.  
 فُجِيَ to dart.  
 فُجِيَ to be or become blind (reg.).  
 فُجِيَ to hate.  
 فُجِيَ to dip out (as water). 1 and 2.  
 فُجِيَ to be or become bad.  
 فُجِيَ to be difficult. 1 and 2.  
 فُجِيَ to rain. 1 and 2.  
 فُجِيَ to search after.  
 فُجِيَ to separate (intr.). 1 and 2.  
 فُجِيَ to be delivered. 1 and 2.  
 فُجِيَ to burst out.  
 فُجِيَ to be lukewarm.  
 فُجِيَ to be or become broad.

نَزَلَ	to descend. 1 and 2.	شَرِبَ	to be or become drunk.
نَفَسَ	{ to be or become clean. 1 and 2.	ذَهَبَ	to pour out, run out.
رَدَّ	to rend.	ذَهَبَ	{ to be or become loose. 1 and 2.
تَجَمَّعَ	to gather (tr. and intr.).	تَجَمَّعَ	to be like. 1 and 2.
تَجَمَّعَ	to be or become hard.	تَجَمَّعَ	to be spread. 1 and 2.
تَجَمَّعَ	{ to parch (as corn) (intr.). 1 and 2.	تَجَمَّعَ	to sag.
تَجَمَّعَ	to scorch (intr.).	تَجَمَّعَ	to be or become quiet.
تَجَمَّعَ	to gain.	تَجَمَّعَ	to faint. 1 and 2.
تَجَمَّعَ	to gripe.	تَجَمَّعَ	{ to loose, become loose. 1 and 2.
تَجَمَّعَ	{ to break, to be broken (bread).	تَجَمَّعَ	to drink.
تَجَمَّعَ	to call, to read.	تَجَمَّعَ	to suspend.
تَجَمَّعَ	{ to be or become thick or hard.	تَجَمَّعَ	to repeat. 1 and 2.
تَجَمَّعَ	to be or become weary.	تَجَمَّعَ	to stick (intr.). 1 and 2.
تَجَمَّعَ	to be pleased with.	تَجَمَّعَ	to be or become wet.

*Notes on the Preceding List.*

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

تَجَمَّعَ. The future feminine of this verb is تَجَمَّعُ or تَجَمَّعُ. So تَجَمَّعُ, تَجَمَّعُ, تَجَمَّعُ, تَجَمَّعُ, تَجَمَّعُ, تَجَمَّعُ, and تَجَمَّعُ, all of which have -ت- in the root.

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

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

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

#### FIFTH VARIETY. THIRD RADICAL **س**.

Root **سَمَّ** to hear.

INDICATIVE MOOD.

*Present Tense.*

**أَسْمَعُ** I am hearing (m.). **أَسْمَعُونَ** We are hearing.

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

*Preterite Tense.*

**سَمِعْتُ** I heard (m. and f.). **سَمِعْتُمْ** We heard.

*Perfect Tense.*

**سَمِعْتَنِي** I have heard (m.). **سَمِعْتُمْ** We have heard.  
**سَمِعْتِكُمْ** I have heard (f.).

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

*Future Tense.*

**سَأَسْمَعُ** I shall hear (m.). **سَأَسْمَعُونَ** We shall hear.  
**سَأَسْمَعِينَ** I shall hear (f.).

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

## IMPERATIVE MOOD.

**اسْمَعْ** Hear thou.

**اسْمَعُوا** Hear ye.

Like **اسْمَعْ**, conjugate

**اُبْرِدْ** to bore (a hole).

**اُبْبِدْ** to bubble up.

**اُخَلِدْ** to swallow.

**اُشْبِدْ** to be satiated.

**اُكْبِدْ** to assemble (intr.). 1 and 2.

**اُفْهِدْ** to step, march.

**اُكْتِدْ** to shave.

**اُفْتِدْ** to crack (intr.).

**اُؤِدْ** to fear.

**اُفْدِدْ** to recompense.

**اُؤَدْ** to sow.

**اُؤَدِدْ** to dye.

**اُبْصِدْ** to ferment.

**اُبْصَدِ** to break off (tr. and intr.).

**اُبْكَدْ** to sink (intr.). 1 and 2.

**اُبْكَدِ** to adhere to.

**اُبْصَدِ** { to be sick. Of four radicals, but regular, except in the root.

**اُبْكَدِ** to make a breach.

*Notes on the Preceding List.*

**اُؤِدْ** in the future feminine follows the paradigm of the fourth variety, thus: **اُؤِدِي**, **اُؤِدِي**. The masculine has not the peculiarity of sound of **اُؤِدِ**. All the preceding verbs except **اُخَلِدْ**, and even this in some districts of Koordistan, may in the same way take **ا** in the future feminine.

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

Some of these verbs with final **د** 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 د.*

Root **دَدَدُ** to curdle.

**دَدَدٌ** Present Participle. **دَدَبَ** Preterite.

**دَدَبْنَا**, **دَدَبْتُمْ** Perfect Participle. **دَدَبُ** } Future.  
**دَدَبْتُمْ** }

**دَدَبْ** } Imperative.  
**دَدَبُوا** }

The future is sometimes **دَدَبُ** masc., **دَدَبِي** fem.

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

In Salmas, Gawar, and perhaps other districts, the root of this word is corrupted into **دَد** : present participle **دَدَدٌ**, preterite **دَدَبَ**, perfect participle **دَدَبْنَا** or **دَدَبْتُمْ**, imperative **دَدَبْ**. In Tiary, **د** is substituted for **د** throughout the conjugation : we thus have **دَدَدُنَا**, **دَدَبْنَا**, etc. Indeed, the substitution of **د** is not confined to this word : e. g. **دَدَبْنَا**

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

Some verbs have initial **ܐ** and final **ܐ**.

Take for example **ܦܚܘܐ** to swear:

$\left. \begin{array}{l} \text{ܦܚܘܐ} \\ \text{or } \text{ܦܚܘܐ} \end{array} \right\}$	Present Participle.	$\text{ܦܚܘܐ}$	Preterite.
$\left. \begin{array}{l} \text{ܦܚܘܐ}, \text{ܦܚܘܐ} \end{array} \right\}$	Perfect Participle.	$\left. \begin{array}{l} \text{ܦܚܘܐ} \\ \text{ܦܚܘܐ} \end{array} \right\}$	Future.
$\left. \begin{array}{l} \text{ܦܚܘܐ} \\ \text{ܦܚܘܐ} \end{array} \right\}$	Imperative.		

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

Somewhat different is the root **ܦܚܘܐ** to know.

$\text{ܦܚܘܐ}$	Present Participle.	$\text{ܦܚܘܐ}$	Preterite.
$\left. \begin{array}{l} \text{ܦܚܘܐ}, \text{ܦܚܘܐ} \end{array} \right\}$	Perfect Participle.	$\left. \begin{array}{l} \text{ܦܚܘܐ} \\ \text{ܦܚܘܐ} \end{array} \right\}$	Future.
$\left. \begin{array}{l} \text{ܦܚܘܐ} \\ \text{ܦܚܘܐ} \end{array} \right\}$	Imperative.		

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

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

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

<b>سَمِي</b> Present Participle.	<b>سَمِيَ</b> Preterite.							
<b>سَمِي</b> , <b>سَمِي</b> Perfect Participle.	<table style="display: inline-table; border: none;"> <tr> <td style="font-size: 2em; vertical-align: middle;">}</td> <td style="padding: 0 10px;"><b>سَمِي</b></td> <td style="padding: 0 10px;"><b>سَمِي</b></td> <td rowspan="2" style="vertical-align: middle;">Future.</td> </tr> <tr> <td style="font-size: 2em; vertical-align: middle;">}</td> <td style="padding: 0 10px;"><b>سَمِي</b></td> <td style="padding: 0 10px;"><b>سَمِي</b></td> </tr> </table>	}	<b>سَمِي</b>	<b>سَمِي</b>	Future.	}	<b>سَمِي</b>	<b>سَمِي</b>
}	<b>سَمِي</b>	<b>سَمِي</b>	Future.					
}	<b>سَمِي</b>	<b>سَمِي</b>						
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}	<b>سَمِي</b>	<b>سَمِي</b>	Imperative.					
}	<b>سَمِي</b>	<b>سَمِي</b>						

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

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

<b>يَكِي</b> Present Participle.	<b>يَكِيَ</b> Preterite.							
<b>يَكِي</b> , <b>يَكِي</b> Perfect Participle.	<table style="display: inline-table; border: none;"> <tr> <td style="font-size: 2em; vertical-align: middle;">}</td> <td style="padding: 0 10px;"><b>يَكِي</b></td> <td style="padding: 0 10px;"><b>يَكِي</b></td> <td rowspan="2" style="vertical-align: middle;">Future.</td> </tr> <tr> <td style="font-size: 2em; vertical-align: middle;">}</td> <td style="padding: 0 10px;"><b>يَكِي</b></td> <td style="padding: 0 10px;"><b>يَكِي</b></td> </tr> </table>	}	<b>يَكِي</b>	<b>يَكِي</b>	Future.	}	<b>يَكِي</b>	<b>يَكِي</b>
}	<b>يَكِي</b>	<b>يَكِي</b>	Future.					
}	<b>يَكِي</b>	<b>يَكِي</b>						
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}	<b>يَكِي</b>	<b>يَكِي</b>	Imperative.					
}	<b>يَكِي</b>	<b>يَكِي</b>						

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 **يَكِي** (or **يَكِي**); preterite **يَكِيَ**; perf. participle **يَكِي**, **يَكِي**; future **يَكِي**, **يَكِي**; imperative **يَكِي**, **يَكِي**.

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 **تَشْرَبُ** to *thirst*.

**تَشْرَبُ** Present Participle.      **شَرَبَ** Preterite.

**تَشْرَبُ**, **تَشْرَبُ** Perfect Participle.      **يَشْرَبُ** } Future.  
**يَشْرَبُ** }

**تَشْرَبْ** } Imperative.  
**تَشْرَبْ** }

Like **تَشْرَبُ**, inflect **تَشْرَبُ** to *flame*.

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

**يُحِبُّ** Present Participle.      **حَبَّ** Preterite.

**يُحِبُّ**, **يُحِبُّ** Perfect Participle.      **يُحِبُّ** } Future.  
**يُحِبُّ** }

**حَبِّ** } Imperative.  
**يُحِبُّ** }

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

In regard to **يُحِبُّ**, 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: **يُحِبُّ**.

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



<b>يَجْزِي</b> <i>Present Participle.</i>	<b>جَزَا</b> <i>Præterite.</i>			
<b>جَزَا, جَزِي</b> <i>Perfect Participle.</i>	<table style="border: none;"> <tr> <td style="font-size: 2em; vertical-align: middle;">}</td> <td style="padding-left: 10px; vertical-align: middle;"> <b>يَجْزِي</b>  <b>يَجْزِي</b> </td> <td style="vertical-align: middle;"><i>Future.</i></td> </tr> </table>	}	<b>يَجْزِي</b> <b>يَجْزِي</b>	<i>Future.</i>
}	<b>يَجْزِي</b> <b>يَجْزِي</b>	<i>Future.</i>		
<table style="border: none;"> <tr> <td style="font-size: 2em; vertical-align: middle;">}</td> <td style="padding-left: 10px; vertical-align: middle;"> <b>جَزِي</b>  <b>جَزِي</b> </td> <td style="vertical-align: middle;"><i>Imperative.</i></td> </tr> </table>		}	<b>جَزِي</b> <b>جَزِي</b>	<i>Imperative.</i>
}	<b>جَزِي</b> <b>جَزِي</b>	<i>Imperative.</i>		

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

<b>يَجْزِي</b> <i>Present Participle.</i>	<b>يَجْزَا</b> <i>Præterite.</i>			
<b>يَجْزَا, يَجْزِي</b> <i>Perfect Participle.</i>	<table style="border: none;"> <tr> <td style="font-size: 2em; vertical-align: middle;">}</td> <td style="padding-left: 10px; vertical-align: middle;"> <b>يَجْزَا</b>  <b>يَجْزَا</b> </td> <td style="vertical-align: middle;"><i>Future.</i></td> </tr> </table>	}	<b>يَجْزَا</b> <b>يَجْزَا</b>	<i>Future.</i>
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}	<b>يَجْزَا</b> <b>يَجْزَا</b>	<i>Imperative.</i>		

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

#### IRREGULAR VERBS OF THE SECOND CLASS.

##### FIRST VARIETY. FOUR RADICALS.

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

**يَلِي** to creep, and numerous others. Still oftener, perhaps, the idea is that of repeated sound, as in **رَجَزَ** to roar with laughter, **هَدَدَ** to wail, **بَنِي** to snore, **بَقَع** to cluck.

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

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

#### INDICATIVE MOOD.

##### *Present Tense.*

<b>كَلِمَ</b> 1st masculine.	<b>كَلِمُوا</b> 1st plural.
<b>كَلِمِي</b> 1st fem.	
<b>كَلِمَ</b> 2nd masc.	<b>كَلِمُوا</b> 2nd plural.
<b>كَلِمِي</b> 2nd fem.	
<b>كَلِمْ</b> 3rd masc.	<b>كَلِمُوا</b> 3rd plural.
<b>كَلِمِي</b> 3rd fem.	

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

##### *Preterite.*

**كَلِمْتُ** I spoke.      **كَلِمْتُمْ** We spoke.

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

##### *Perfect.*

**كَلِمْتُ** I have spoken (m.).      **كَلِمْتُمْ** We have spoken.  
**كَلِمْتِي** I have spoken (f.).

##### *Future.*

**كَلِمْتُ** I shall speak (m.).      **كَلِمْتُمْ** We shall speak.

##### *Imperative.*

**كَلِمْ** Speak thou.      **كَلِمُوا** Speak ye.

Like **دعوت**, inflect

<b>دعيت</b> to be bashful.	<b>دعيف</b> to foam up.
<b>دعوت</b> to become cheap.	<b>دعيت</b> to be leprous.
<b>دعيتا</b> to delay (tr. and intr.).	<b>دعيت</b> to growl.
<b>دعيت</b> to creep.	<b>دعيت</b> to grow.
<b>دعوت</b> } to enlighten, to become light.	<b>دعيت</b> to whiz.
<b>دعيتا</b> to prick.	<b>دعيت</b> to drag (tr.).
<b>دعيت</b> to grow fat and be antic.	<b>دعوت</b> } to enlarge or to be en- larged.
<b>دعيتا</b> to confuse or be confused.	<b>دعيتا</b> } to make to wallow, to wallow.
<b>دعيت</b> to twinkle.	<b>دعيت</b> } to make to sing (as quin- ine does a sick man's head), to sing.
<b>دعيت</b> to dazzle or be dazzled.	
<b>دعوت</b> to crown.	<b>دعيتا</b> } to be two-sided, ride the fence.
<b>دعيت</b> to bubble up.	<b>دعوت</b> to make trot, to trot.
<b>دعوت</b> to scatter (tr. and intr.).	<b>دعوت</b> } to thin out, become sparse.
<b>دعوت</b> to roar.	<b>دعوت</b> to shelter, to find shelter.
<b>دعوت</b> to assail.	<b>دعوت</b> to make or be bloody.
<b>دعوت</b> to stir up.	<b>دعوت</b> to make fine or small.
<b>دعوت</b> to make bud, to bud.	<b>دعوت</b> to wound or be wounded.
<b>دعوت</b> to tumble (tr. and intr.).	<b>دعوت</b> } to make pine away or to pine away.
<b>دعوت</b> to hum, coo.	<b>دعوت</b> to rock (tr. and intr.).
<b>دعوت</b> to abhor (with <b>دعوت</b> ).	<b>دعوت</b> } to make a clatter (of words).
<b>دعوت</b> to rust (tr. and intr.).	<b>دعوت</b> to apply (remedies).
<b>دعوت</b> } to torment or be tor- mented.	<b>دعوت</b> to become late.

دَمَدَمَ to demolish.

نَدِنَدَ to neigh.

دَدَدَ to laugh aloud.

وَوَوَ to buzz.

هَلَهَلَ to wail.

هَهَهَ to whisper (as the wind).

دَدَدَ to have a diarrhea.

وَوَوَوَ to make whine, to whine.

وَتَبَّ { to make subject, become  
subject.

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

وَوَجَّ to become pale.

وَوَجَّ to make tinkle, to tinkle.

وَوَجَّ to tear off, be torn off.

وَوَجَّ to ring (tr. and intr.).

وَوَجَّ to swagger.

وَوَجَّ to batter.

وَوَجَّ { to defile ceremonially or  
be defiled.

وَوَجَّ to make mighty, be mighty.

وَوَجَّ to make yellow, be yellow.

وَوَجَّ to bray.

وَوَجَّ to injure, become injured.

وَوَجَّ { to wash away, be wash-  
ed away.

وَوَجَّ { to excite fever, have  
fever.

بَعَدَ to strut.

بَعَدَ to breathe hard.

بَعَدَ to make faint, be faint.

بَعَدَ to push.

بَعَدَ to clasp.

بَعَدَ to push.

بَعَدَ to gnaw.

بَعَدَ { to make to gnash, to  
gnash.

بَعَدَ to snore.

بَعَدَ to reckon.

بَعَدَ { to make to rattle, to  
rattle.

بَعَدَ to crush or be crushed.

بَعَدَ to delay (tr. and intr.).

بَعَدَ to hum.

بَعَدَ { to flicker or make to  
flicker.

بَعَدَ to murmur.

بَعَدَ to move (tr. and intr.).

بَعَدَ to make heavy, be heavy.

بَعَدَ { to sputter, to make sput-  
ter.

بَعَدَ { to shiver in pieces (tr.  
and intr.).

بَعَدَ to arm, to be armed.

بَعَدَ { to tear in pieces, be torn  
in pieces.

بَعَدَ to throw.

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

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

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

*Notes on the Preceding List.*

As تَدْبِيءُ has a tālkana over the 7, it may be considered as a verb of three radicals, following the paradigm of تَدْبِيءُ, second class.

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

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

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

Take for example **فَدَّعَى** to understand.

**فَدَّعَى** Present Participle.

In Koordistan, instead of the above, we have **فَدَّعَى**. As to the substitution of **د** or **د** for **د**, see Hoff. § 33, 3.

**فَدَّعَى** Preterite.

The **د** is here dropped, but lengthens  $\text{—}$  into  $\text{—}$ .

**فَدَّعَى**, **فَدَّعَى** Perfect Participle.

In this participle **د** is substituted for **د**, and takes, in addition to its own appropriate vowel, the vowel  $\text{—}$ .

**فَدَّعَى** }  
**فَدَّعَى** } Future.

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

**فَدَّعَى** }  
**فَدَّعَى** } Imperative.

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



VERBS INFLECTED LIKE **فَدَمًا**.

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

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

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

Like **فَدَمًا**, inflect

<b>فَدَمًا</b> to chirp.	<b>فَدَمًا</b> { to cause to swear.	<b>فَدَمًا</b> to bleat.
<b>فَدَمًا</b> to acknowledge.	<b>فَدَمًا</b> to mew.	<b>فَدَمًا</b> to yelp.

## CAUSATIVE VERBS.

We are now prepared to understand the formation of Causative Verbs. Some of the simple verbs of three radicals already given may be used in a causative sense, as **כָּבַד** *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 **אִ** to the three radical letters, and then considering the verb as one of four radicals, and inflecting it accordingly. Thus, **פָּלַח**, when of the first class, means *to go out*; when of the second class, *to put out* or *bring out*; and **פָּעַל** (which is inflected like **פָּעַל**), *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 **פָּעַל**. These are either not used in Oroomiah at all in their simple form, as **שָׁמַע** *to listen*; or the signification of the simple form is much changed, as **פָּעַל** *to accompany*, or, better, *to give a start to* (a traveller), from **פָּעַל** *to stretch out*; or the causative form, as generally used, is neuter: e. g. **פָּעַל** *to appear*.

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

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

سَجَّجْتُ. Thus, from سَجَّ to weep, we have سَجَّجْتُ to cause to weep; and so of a great number of others.

Verbs with final ل do not differ in the causative form from verbs with final ل, except that ل is retained in those tenses where ل is dropped, and slightly modifies the sound. Thus from سَجَّجْتُ we have سَجَّجْتُ, of which the present participle is سَجَّجٌ; the preterite, سَجَّجْتُ; the perfect participle, سَجَّجْتُ; the future, سَجَّجْتُ (masculine), سَجَّجْتُ (feminine).

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

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

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

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

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

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

OTHER IRREGULAR VERBS OF THE SECOND CLASS.

VERBS WITH MEDIAL **د**.

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

<b>رَحِي</b> <b>رَحِي</b>	Present Participle.	<b>رَحِي</b> <b>رَحِي</b>	Preterite.
<b>رَحِي</b> <b>رَحِي</b> , <b>رَحِي</b> <b>رَحِي</b>	Perfect Participle.	<b>رَحِي</b> <b>رَحِي</b> <b>رَحِي</b> <b>رَحِي</b>	} Future.
		<b>رَحِي</b> <b>رَحِي</b> <b>رَحِي</b> <b>رَحِي</b>	
		<b>رَحِي</b> <b>رَحِي</b> <b>رَحِي</b> <b>رَحِي</b>	} Imperative.

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

<b>رَحِي</b> <b>رَحِي</b>	Pres. Participle.	<b>رَحِي</b> <b>رَحِي</b>	Preterite.
<b>رَحِي</b> <b>رَحِي</b> , <b>رَحِي</b> <b>رَحِي</b>	Perf. Participle.	<b>رَحِي</b> <b>رَحِي</b> <b>رَحِي</b> <b>رَحِي</b>	} Future.

## VERBS OF THREE RADICALS: THIRD RADICAL 2.

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

**ضَافِرٌ**, Present Participle. **ضَفَرَ** Preterite.

**ضَفَرْتُ**, **ضَفَرْتِ**, Perfect Participle. **تَضَفِرُ** } Future.  
**تَضَفِرِينَ**

**ضَفِرْ** } Imperative.  
**ضَفِرِي**

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

Like **ضَفَرَ**, inflect

**ضَفَرَ** to select, collect.

**ضَفَرَ** to cover.

**ضَفَرَ** to uncover.

**ضَفَرَ** to cover.

**ضَفَرَ** to make pure.

**ضَفَرَ** to weary.

**ضَفَرَ** to liken.

**ضَفَرَ** to make alive.

**ضَفَرَ** to winnow.

**ضَفَرَ** to prophesy.

**ضَفَرَ** to meditate, to spell.

**ضَفَرَ** to render difficult.

**ضَفَرَ** to narrate.

**ضَفَرَ** to patch.

**ضَفَرَ** to keep (tr.).

**ضَفَرَ** to divide (tr.).

**ضَفَرَ** to broil (tr.).

**ضَفَرَ** to deliver (from).

**ضَفَرَ** to conceal.

**ضَفَرَ** to pray.

**ضَفَرَ** to sear.

**ضَفَرَ** to strain.

فَلَا to parch (tr.).

فَارَّ to depart.

ذَرَفَ to throw.

ذَرَبَ to begin.

تَخَّرَ to liken.

تَلَّأ to tell.

تَمَّأ to spread.

تَلَّأ to cause to adhere.

*Notes on the Preceding List.*

فَجَّرَ is a causative from فَجَّ to become weary. فَجَّأ, a causative from فَجَّأ to live, and فَجَّأ are irregular by having *o* in the perfect participle and the future feminine, thus: فَجَّأُ, فَجَّأُ, فَجَّأُ; and in the future, فَجَّأُ, فَجَّأُ, فَجَّأُ. If we do not distinguish between فَجَّأ in the future and subjunctive and فَجَّأ 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!" فَجَّأ in the perfect participle is often written as well as pronounced فَجَّأ.

VERBS OF THREE RADICALS: THIRD RADICAL **ا**.

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

	اجْعَدُ	Present Participle.	اجْعَدْتَ	Preterite.
	اجْعَدُ	} Perfect Participle.	اجْعَدُ	} Future.
	اجْعَدُ		اجْعَدُ or اجْعَدُ	
	اجْعَدُ	} Imperative.		

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

Like **كَصَدَّ** inflect **صَدَّدَ**, a causative from **صَدَّ** to know; **صَدَّدَ** to make smooth; **صَدَّدَ** to pasture, from **صَدَّ** to graze; and **صَدَّدَ** to cause to plaster, from **صَدَّ** to plaster.

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

**دَبَّدَمُ** Present Participle. **دَبَّدَكَ** Preterite.  
**دَبَّدَمُ**, **دَبَّدَمَا** Perfect Participle. **تَدَبَّدُ** } Future.  
**تَدَبَّدِي** }  
**دَبَّدْ** } Imperative.  
**دَبَّدِي** }

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

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

**دَبَّدَمُ** Present Participle. **دَبَّدَكَ** Preterite.  
**دَبَّدَمُ**, **دَبَّدَمَا** Perfect Participle. **تَدَبَّدُ** } Future.  
**تَدَبَّدِي** }  
**دَبَّدْ** } Imperative.  
**دَبَّدِي** }

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

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

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

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

The irregular verb **ܩܘܠܐ** to flame, has **ܩܘܠܐܘ** for its causative, and is thus inflected :

$\text{ܩܘܠܐܘܢ} \text{ Pres. Participle.} \quad \text{ܩܘܠܐܘܐ} \text{ Preterite.}$

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

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

The irregular verb **ܩܘܠܐ** to wish, has **ܩܘܠܐܘ** for its causative.

$\text{ܩܘܠܐܘܢ} \text{ Present Participle.} \quad \text{ܩܘܠܐܘܐ} \text{ Preterite.}$

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

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

NOTE.—The verb of existence **ܩܘܠܐ** there is, **ܩܘܠܐܘ** 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.

Root.	Pres. Participle.	Preterite.	Perfect Participle.	Future, 1st pers. masc. and fem.	Imperative.
1. قَدْ سَ	قَدْ سِرٌ	قَدْ سَرْتُ	قَدْ سِرٌ	قَدْ سَرْتُ	قَدْ سِرْ
2. قَدْ سَ	قَدْ سَرٌ	قَدْ سَرْتُ	قَدْ سَرٌ	قَدْ سَرْتُ	قَدْ سِرْ
يُؤِي	يُؤِي	يُؤِي	يُؤِي	يُؤِي	يُؤِي
يُؤِي	يُؤِي	يُؤِي	يُؤِي	يُؤِي	يُؤِي
يُؤِي	يُؤِي	يُؤِي	يُؤِي	يُؤِي	يُؤِي
يُؤِي	يُؤِي	يُؤِي	يُؤِي	يُؤِي	يُؤِي
يُؤِي	يُؤِي	يُؤِي	يُؤِي	يُؤِي	يُؤِي
يُؤِي	يُؤِي	يُؤِي	يُؤِي	يُؤِي	يُؤِي
يُؤِي	يُؤِي	يُؤِي	يُؤِي	يُؤِي	يُؤِي
يُؤِي	يُؤِي	يُؤِي	يُؤِي	يُؤِي	يُؤِي
يُؤِي	يُؤِي	يُؤِي	يُؤِي	يُؤِي	يُؤِي

Root	Pres. Participle	Preterite	Perfect Participle	Future, 1st pers. masc. and fem.	Imperative
ك	كَاكِبٌ	كَكَبَ	كَكَبٌ	كَاكِبُ كَاكِبِي	كَاكِبِي
ق	قَاقِبٌ	قَقَبَ	قَقَبٌ	قَاقِبُ قَاقِبِي	قَقَبِي
ع	عَاعِبٌ	عَاعَبَ	عَاعَبٌ	عَاعِبُ عَاعِبِي	عَاعَبِي
ح	حَاحِبٌ	حَحَبَ	حَحَبٌ	حَاحِبُ حَاحِبِي	حَحَبِي
خ	خَاخِبٌ	خَخَبَ	خَخَبٌ	خَاخِبُ خَاخِبِي	خَخَبِي
د	دَادِبٌ	دَادَبَ	دَادَبٌ	دَادِبُ دَادِبِي	دَادَبِي
ذ	ذَاذِبٌ	ذَذَبَ	ذَذَبٌ	ذَاذِبُ ذَاذِبِي	ذَذَبِي
ر	رَارِبٌ	رَارَبَ	رَارِبٌ	رَارِبُ رَارِبِي	رَارِبِي
ز	زَازِبٌ	زَاذَبَ	زَاذَبٌ	زَاذِبُ زَاذِبِي	زَاذَبِي
س	سَاَسِبٌ	سَاَسَبَ	سَاَسِبٌ	سَاَسِبُ سَاَسِبِي	سَاَسِبِي
ص	صَاَصِبٌ	صَاَصَبَ	صَاَصِبٌ	صَاَصِبُ صَاَصِبِي	صَاَصِبِي
ض	ضَاَضِبٌ	ضَاَضَبَ	ضَاَضِبٌ	ضَاَضِبُ ضَاَضِبِي	ضَاَضَبِي
ط	طَاَطِبٌ	طَاَطَبَ	طَاَطِبٌ	طَاَطِبُ طَاَطِبِي	طَاَطِبِي
ظ	ظَاظِبٌ	ظَاظَبَ	ظَاظِبٌ	ظَاظِبُ ظَاظِبِي	ظَاظَبِي
ع	عَاَعِبٌ	عَاَعَبَ	عَاَعِبٌ	عَاَعِبُ عَاَعِبِي	عَاَعَبِي
ف	فَاَفِبٌ	فَاَفَبَ	فَاَفِبٌ	فَاَفِبُ فَاَفِبِي	فَاَفِبِي
ب	بَابٌ	بَابَ	بَابٌ	بَابُ بَابِي	بَابِي
م	مَامٌ	مَامَ	مَامٌ	مَامُ مَامِي	مَامِي
ن	نَانٌ	نَانَ	نَانٌ	نَانُ نَانِي	نَانِي
ي	يَايِبٌ	يَايَبَ	يَايِبٌ	يَايِبُ يَايِبِي	يَايِبِي

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.

Root.	Pres. Participle.	Preterite.	Perfect Participle.	Future, 1st pers. masc. and fem.	Imperative.
1. كَتَبَ	كَاتِبٌ	كَتَبَ	كَاتِبٌ	كَاتِبٌ	كَاتِبْ
2. كَتَبَ	كَاتِبٌ	كَتَبَ	كَاتِبٌ	كَاتِبٌ	كَاتِبْ
كَبَّرَ	كَبَّرٌ	كَبَّرَ	كَبَّرٌ	كَبِّرُ	كَبِّرْ
كَبَّرَ	كَبَّرٌ	كَبَّرَ	كَبَّرٌ	كَبِّرُ	كَبِّرْ
كَفَرٌ	كَافِرٌ	كَفَرَ	كَافِرٌ	كَافِرُ	كَافِرْ
كَفَرٌ	كَافِرٌ	كَفَرَ	كَافِرٌ	كَافِرُ	كَافِرْ
كَفَرٌ	كَافِرٌ	كَفَرَ	كَافِرٌ	كَافِرُ	كَافِرْ
كَبَّرَ	كَابِرٌ	كَابَرُ	كَابِرٌ	كَابِرُ	كَابِرْ
كَفَرٌ	كَافِرٌ	كَفَرَ	كَافِرٌ	كَافِرُ	كَافِرْ
كَبَّرَ	كَابِرٌ	كَابَرُ	كَابِرٌ	كَابِرُ	كَابِرْ
كَفَرٌ	كَافِرٌ	كَفَرَ	كَافِرٌ	كَافِرُ	كَافِرْ
كَفَرٌ	كَافِرٌ	كَفَرَ	كَافِرٌ	كَافِرُ	كَافِرْ
كَفَرٌ	كَافِرٌ	كَفَرَ	كَافِرٌ	كَافِرُ	كَافِرْ
كَفَرٌ	كَافِرٌ	كَفَرَ	كَافِرٌ	كَافِرُ	كَافِرْ

Root.	Pres. Participle.	Preterite.	Perfect Participle.	Future, 1st pers. masc. and fern.	Imperative.
كف	كافئ	كفأ	كافئ	كفأ	كفأ
قف	قافئ	قفأ	قافئ	قفأ	قفأ
صد	صافئ	صدأ	صافئ	صدأ	صدأ
قذ	قذأ	قذأ	قذأ	قذأ	قذأ
صد	صدأ	صدأ	صدأ	صدأ	صدأ
ذر	ذرأ	ذرأ	ذرأ	ذرأ	ذرأ
سد	سدأ	سدأ	سدأ	سدأ	سدأ
زأ	زأ	زأ	زأ	زأ	زأ
زأ	زأ	زأ	زأ	زأ	زأ

Root.	Pres. Participle.	Preterite.	Perfect Participle.	Future, 1st pers. masc. and fem.	Imperative.
א-כ-ח	כּוֹחֵךְ	כָּחַח	כּוֹחֵךְ	כּוֹחֵךְ	כּוֹחֵךְ
ב-ש-ח	שׁוֹחֵךְ	שָּחַח	שׁוֹחֵךְ	שׁוֹחֵךְ	שׁוֹחֵךְ
ג-ח-ח	חֹחֵךְ	חָחַח	חֹחֵךְ	חֹחֵךְ	חֹחֵךְ
ד-ח-ח	חֹחֵךְ	חָחַח	חֹחֵךְ	חֹחֵךְ	חֹחֵךְ
ה-ח-ח	חֹחֵךְ	חָחַח	חֹחֵךְ	חֹחֵךְ	חֹחֵךְ
ו-ח-ח	חֹחֵךְ	חָחַח	חֹחֵךְ	חֹחֵךְ	חֹחֵךְ
ז-ח-ח	חֹחֵךְ	חָחַח	חֹחֵךְ	חֹחֵךְ	חֹחֵךְ
ח-ח-ח	חֹחֵךְ	חָחַח	חֹחֵךְ	חֹחֵךְ	חֹחֵךְ
ט-ח-ח	חֹחֵךְ	חָחַח	חֹחֵךְ	חֹחֵךְ	חֹחֵךְ
י-ח-ח	חֹחֵךְ	חָחַח	חֹחֵךְ	חֹחֵךְ	חֹחֵךְ
כ-ח-ח	חֹחֵךְ	חָחַח	חֹחֵךְ	חֹחֵךְ	חֹחֵךְ
ל-ח-ח	חֹחֵךְ	חָחַח	חֹחֵךְ	חֹחֵךְ	חֹחֵךְ
מ-ח-ח	חֹחֵךְ	חָחַח	חֹחֵךְ	חֹחֵךְ	חֹחֵךְ
נ-ח-ח	חֹחֵךְ	חָחַח	חֹחֵךְ	חֹחֵךְ	חֹחֵךְ
ס-ח-ח	חֹחֵךְ	חָחַח	חֹחֵךְ	חֹחֵךְ	חֹחֵךְ
ע-ח-ח	חֹחֵךְ	חָחַח	חֹחֵךְ	חֹחֵךְ	חֹחֵךְ
פ-ח-ח	חֹחֵךְ	חָחַח	חֹחֵךְ	חֹחֵךְ	חֹחֵךְ
צ-ח-ח	חֹחֵךְ	חָחַח	חֹחֵךְ	חֹחֵךְ	חֹחֵךְ
ק-ח-ח	חֹחֵךְ	חָחַח	חֹחֵךְ	חֹחֵךְ	חֹחֵךְ
ר-ח-ח	חֹחֵךְ	חָחַח	חֹחֵךְ	חֹחֵךְ	חֹחֵךְ
ש-ח-ח	חֹחֵךְ	חָחַח	חֹחֵךְ	חֹחֵךְ	חֹחֵךְ
ת-ח-ח	חֹחֵךְ	חָחַח	חֹחֵךְ	חֹחֵךְ	חֹחֵךְ

## 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 **كَلِمَات**, in its different moods and tenses. This root properly means *to remain*; but, when thus employed as an auxiliary, it is equivalent to the verb of existence. Let us take for example the passive voice of **ضَمَّ** *to strike*, the perfect participle of which is **ضَمِيٌّ**, **ضَمِيَّةٌ** and the infinitive passive **لِضَمِيٍّ**.

## INDICATIVE MOOD.

*Present Tense.*

<b>ضَمِيٌّ</b>	I am struck (m.)	<b>ضَمِيْنَا</b>	We are struck.
<b>ضَمِيَّةٌ</b>	1st fem.	<b>ضَمِيْنَا</b>	
<b>ضَمِيْنٌ</b>	2nd masc.	<b>ضَمِيْنَكُمُ</b>	2nd plural.
<b>ضَمِيْنَةٌ</b>	2nd fem.	<b>ضَمِيْنُهُمْ</b>	3rd plural.
<b>ضَمِيْنٌ</b>	3rd masc.		
<b>ضَمِيْنَةٌ</b>	3rd fem.		

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

*Imperfect Tense.*

كُنْتُ نَمَّ اِثْمًا حَسْبًا	I was struck (m.).	كُنْتُ نَهْرًا اِثْمًا حَسْبًا	We were struck.
كُنْتُ نَمَّ اِثْمًا حَسْبًا	1st fem.		
كُنْتُ نَمًّا اِثْمًا حَسْبًا	2nd masc.	كُنْتُ نَالِفًا اِثْمًا حَسْبًا	2nd plural.
كُنْتُ نَمًّا اِثْمًا حَسْبًا	2nd fem.		
كُنْتُ اِثْمًا حَسْبًا	3rd masc.	كُنْتُ اِثْمًا حَسْبًا	3rd plural.
كُنْتُ اِثْمًا حَسْبًا	3rd fem.		

*Preterite Tense.*

كُنْتُ اِثْمًا حَسْبًا	I was struck (m.).	كُنْتُ اِثْمًا حَسْبًا	We were struck.
كُنْتُ اِثْمًا حَسْبًا	1st fem.		
كُنْتُ اِثْمًا حَسْبًا	2nd masc.	كُنْتُ اِثْمًا حَسْبًا	2nd plural.
كُنْتُ اِثْمًا حَسْبًا	2nd fem.		
كُنْتُ اِثْمًا حَسْبًا	3rd masc.	كُنْتُ اِثْمًا حَسْبًا	3rd plural.
كُنْتُ اِثْمًا حَسْبًا	3rd fem.		

Sometimes **اِثْمًا حَسْبًا** is used as the auxiliary, and we have **كُنْتُ اِثْمًا حَسْبًا**, etc.

*Perfect Tense.*

كُنْتُ نَمَّ اِثْمًا حَسْبًا	I have been struck (m.).	كُنْتُ نَهْرًا اِثْمًا حَسْبًا	We have been struck.
كُنْتُ نَمَّ اِثْمًا حَسْبًا	1st fem.		
كُنْتُ نَمًّا اِثْمًا حَسْبًا	2nd masc.	كُنْتُ نَالِفًا اِثْمًا حَسْبًا	2nd plural.
كُنْتُ نَمًّا اِثْمًا حَسْبًا	2nd fem.		
كُنْتُ اِثْمًا حَسْبًا	3rd masc.	كُنْتُ اِثْمًا حَسْبًا	3rd plural.
كُنْتُ اِثْمًا حَسْبًا	3rd fem.		

*Pluperfect Tense.*

كُنْتُ مَكْرُومًا	I had been struck (m.)	} كُنَّا مَكْرُومِينَ
كُنْتِ مَكْرُومَةً	1st fem.	
كُنْتَ مَكْرُومًا	2nd masc.	} كُنْتُمْ مَكْرُومِينَ
كُنْتِ مَكْرُومَةً	2nd fem.	
كُنَّ مَكْرُومًا	3rd masc.	} كُنَّ مَكْرُومِينَ
كُنَّ مَكْرُومَةً	3rd fem.	

*Future Tense.*

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

كُنَّا مَكْرُومِينَ	I shall be struck (m.)	} كُنَّا مَكْرُومِينَ	We shall be struck.
كُنْتِ مَكْرُومَةً	1st fem.		
كُنْتَ مَكْرُومًا	2nd masc.	} كُنْتُمْ مَكْرُومِينَ	2nd plural.
كُنْتِ مَكْرُومَةً	2nd fem.		
كُنَّ مَكْرُومًا	3rd masc.	} كُنَّ مَكْرُومِينَ	3rd plural.
كُنَّ مَكْرُومَةً	3rd fem.		

In the same way inflect

كُنَّا مَكْرُومِينَ      كُنَّا مَكْرُومِينَ

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

كُنَّ مَكْرُومًا      he will be or continue in a state of holiness.  
 كُنَّ مَكْرُومًا      he will become sanctified.



## SUBJUNCTIVE MOOD.

Here either **فَتِي** or **تَوِي** may be used, as in the future tense. Thus we have, for the present, **فَتِي حَسَنًا** or **تَوِي حَسَنًا**; for the imperfect, **فَتِي أَمْرًا حَسَنًا** or **تَوِي أَمْرًا حَسَنًا**, 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: **نَوِي**, as a verb of either the first or second class, means *to scatter seed, to sow*. But **فَعِلَ نَوِيًا** means *it was sowed or scattered*, as if by itself; while **فَعِلَ تَوِيًا** means *it was sowed* (by some individual). The signification is sometimes, however, such that this distinction cannot be kept up; e. g. **فَعِلَ فَعِيًا** and **فَعِلَ فَعِيًا** *he was grieved or sorry*, there being in neither case reference to the agent causing the sorrow. **فَعِلَ مَعِيًا** and **فَعِلَ مَعِيًا** *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, **فَعِلَ هَلِيًا** *he was lost*, **فَعِلَ هَلِيًا** *he was destroyed*.

NOTE.—It has been sometimes supposed that **تَدِيًا** in the expression **فَعِلَ تَدِيًا**, is a perfect participle. But as **تَدِي** 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*, **تَدِيًا** being an adjective.

NOTE 2.—Sometimes the verb **فَزِي** 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, **فَبَقِيَ نَحْمٌ وَتَيْبٌ** *I have remained in doubt*, or *I am in doubt*, may be employed wherever **نَحْمٌ وَتَيْبٌ** would be allowable, and *vice versa*.

*Method 2nd.*

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

<b>تَضَمَّنْتُ نَحْمٌ لِحَصْنٍ</b>	I am struck.
<b>تَضَمَّنْتُ نَحْمٌ لِحَصْنٍ لِحَصْنٍ</b>	I was being struck.
<b>تَضَمَّنْتُ لِحَصْنٍ</b>	I was struck.
<b>تَضَمَّنْتُ نَحْمٌ لِحَصْنٍ</b>	I have been struck.
<b>تَضَمَّنْتُ نَحْمٌ لِحَصْنٍ لِحَصْنٍ</b>	I had been struck.
<b>تَضَمَّنْتُ لِحَصْنٍ</b>	I shall be struck.

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

Sometimes this form, especially in Koordistan, is a passive of capability, as, for example, **لَا يَضَمَّنُ لِحَصْنٍ** *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.: **لَا يَضَمَّنُ لِحَصْنٍ**, where **ضَمَّنُ** is used as we should use *striokable* in English, if such a word were allowed. So **لَا يَضَمَّنُ لِحَصْنٍ** = *if it be takable*.

*Method 3rd.*

Instead of the form **تَضَمَّنْتُ نَحْمٌ لِحَصْنٍ**, the perfect active is often used in a passive sense. For the preceding, we thus have **تَضَمَّنْتُ نَحْمٌ لِحَصْنٍ** *I have been struck*. The explanation of this

probably is that the perfect participle is passive, as well as active, in its meaning, while **ܢܗ** 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, **ܚܝܣܘܢܗ ܐܬܡܐ** 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 **ܫܠܡ** to heal.

INDICATIVE MOOD.

*Present Tense.*

<b>ܫܠܡܘܢܗ ܢܗ</b>	{ I (m.) am heal-	<b>ܫܠܡܘܢܗ ܢܗ</b>	{ I am heal-
	ing thee (m.).		ing you.
<b>ܫܠܡܘܢܗ ܢܗ</b>	{ I am healing	<b>ܫܠܡܘܢܗ ܢܗ</b>	{ I am heal-
	thee (f.).		ing them.
<b>ܫܠܡܘܢܗ ܢܗ</b>	{ I am healing	<b>ܫܠܡܘܢܗ ܢܗ</b>	{ I am heal-
	him.		ing them.
<b>ܫܠܡܘܢܗ ܢܗ</b>	{ I am healing		
	her.		

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

<b>ܫܠܡܘܢܗ ܢܗ</b>	{ Thou (m.) art	<b>ܫܠܡܘܢܗ ܢܗ</b>	{ Thou art heal-
	healing me.		ing us.
<b>ܫܠܡܘܢܗ ܢܗ</b>	{ Thou art heal-	<b>ܫܠܡܘܢܗ ܢܗ</b>	{ Thou art heal-
	ing him.		ing her.
<b>ܫܠܡܘܢܗ ܢܗ</b>	{ Thou art heal-	<b>ܫܠܡܘܢܗ ܢܗ</b>	{ Thou art heal-
	ing her.		ing them.

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

<b>يَشْفِينِي</b>	{ He is healing me.	<b>يَشْفِينَا</b>	{ He is healing us.
<b>يَشْفِيكَ</b>	{ He is healing thee (m.).	<b>يَشْفِيكَ</b>	{ He is healing you.
<b>يَشْفِيكِ</b>	{ He is healing thee (f.).		
<b>يَشْفِيهِ</b>	{ He is healing him.	<b>يَشْفِيهِمْ</b>	{ He is healing them.
<b>يَشْفِيهَا</b>	{ He is healing her.		

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

<b>يَشْفِينَا</b>	{ We are healing thee (m.).	<b>يَشْفِينَا</b>	{ We are healing you.
<b>يَشْفِيكِ</b>	{ We are healing thee (f.).		
<b>يَشْفِيهِ</b>	{ We are healing him.	<b>يَشْفِيهِمْ</b>	{ We are healing them.
<b>يَشْفِيهَا</b>	{ We are healing her.		
<b>يَشْفِينِي</b>	{ Ye are healing me.	<b>يَشْفِينَا</b>	{ Ye are healing us.
<b>يَشْفِيهِ</b>	{ Ye are healing him.	<b>يَشْفِيهِمْ</b>	{ Ye are healing them.
<b>يَشْفِيهَا</b>	{ Ye are healing her.		
<b>يَشْفِينِي</b>	{ They are healing me.	<b>يَشْفِينَا</b>	{ They are healing us.
<b>يَشْفِيكَ</b>	{ They are healing thee (m.).	<b>يَشْفِيكَ</b>	{ They are healing you.
<b>يَشْفِيكِ</b>	{ They are healing thee (f.).		
<b>يَشْفِيهِ</b>	{ They are healing him.	<b>يَشْفِيهِمْ</b>	{ They are healing them.
<b>يَشْفِيهَا</b>	{ They are healing her.		

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

as examples **אֲנִי מְשַׁלֵּם אֶתְּךָ** *I was healing him,*  
**בָּרַךְ אֱלֹהֵינוּ** *he has healed you,* **הֵשִׁיב אֱלֹהֵינוּ** *they*  
*had healed me,* **אֲנִי מְשַׁלֵּם אֶתְּךָ** *he will have healed her.*

*Preterite Tense.*

The regular preterite, **שָׁלַם**, 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 **שָׁלַם** *he healed him,* א being substituted for the terminal ל.

When it is desirable to employ suffixes with the preterite, the form **שָׁלַםְךָ** 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 א, and uses for the suffixes of the third person singular א, and א', and of the third person plural ו and ו'. 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 א' is used, the pronoun is placed after it, and always takes the sliding letter א.

<b>שָׁלַמְךָ</b>	{ I (m.) healed thee (m.).	<b>שָׁלַמְתֶּךָ</b>	I healed you.
<b>שָׁלַמְתֶּךָ</b>	{ I healed thee (f.).		
<b>שָׁלַמְתֵּךָ</b>	I healed him.	<b>שָׁלַמְתֵּם</b>	} I healed them (more rarely).
<b>שָׁלַמְתֵּךָ</b>	I healed her.	<b>שָׁלַמְתֵּם</b>	

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

<b>שָׁלַמְתִּיךָ</b>	{ Thou (m.) healedst me.	<b>שָׁלַמְתִּיכֶם</b>	{ Thou healedst us.
<b>שָׁלַמְתִּיךָ</b>	{ Thou healedst him.	<b>שָׁלַמְתִּיכֶם</b>	} Thou healedst them (more rarely).
<b>שָׁלַמְתִּיךָ</b>	{ Thou healedst her.	<b>שָׁלַמְתִּיכֶם</b>	

When the agent is a female, the form is **شَفَّاهَا** **ك**, etc.

<b>شَفَّاهَا</b> <b>ك</b>	He healed me.	<b>شَفَّاهَا</b> <b>كُم</b>	He healed us.
<b>شَفَّاهَا</b> <b>كَ</b>	He healed thee (m.).	<b>شَفَّاهَا</b> <b>كُمُوم</b>	He healed you.
<b>شَفَّاهَا</b> <b>كُوم</b>	He healed thee (f.).	<b>شَفَّاهَا</b> <b>كُمُوم</b>	He healed them (more rarely).
<b>شَفَّاهَا</b> <b>كُوم</b>	He healed him.		
<b>شَفَّاهَا</b> <b>كُوم</b>	He healed her.		

The form is the same as the preceding, when the nominative is the third person singular feminine, **شَفَّاهَا** being substituted for **شَفَّاهَا**. 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. **شَفَّاهَا** **كُم** *we healed him*, **شَفَّاهَا** **كُم** *ye healed us*, **شَفَّاهَا** **كُم** *they healed thee (f.)*.

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

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

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

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

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

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

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

By a similar process, we have :

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

ܐܘܫܩܘܢܝܢ	I healed them.	ܐܘܫܩܘܢܝܢܝܘܢ	{ We healed them,
ܐܘܫܩܘܢܝܢܝܚܐ	{ Thou (m.) heal- edst them.	ܐܘܫܩܘܢܝܢܝܚܐ	{ You healed them.
ܐܘܫܩܘܢܝܢܝܚܐ	{ Thou (f.) heal- edst them.		
ܐܘܫܩܘܢܝܢܝܗ	He healed them.	ܐܘܫܩܘܢܝܢܝܗܘܢ	{ They healed them.
ܐܘܫܩܘܢܝܢܝܗܐ	She healed them.		

GENERAL REMARKS ON THE SUFFIXES OF VERBS.

It should be understood that all the suffixes given above may be used in precisely the same manner with verbs of both classes, whether regular or irregular. Some of these forms, however, are not in universal use among the people. For instance, in Tekhoma, instead of the expressions ܐܘܫܩܘܢܝܢܝܚܐ, ܐܘܫܩܘܢܝܢܝܚܐܝܗ, we hear ܐܘܫܩܘܢܝܢܝܚܐܝܗ, ܐܘܫܩܘܢܝܢܝܚܐܝܗܐ. Nor do any verbs there admit of the suffixes ܐܘܫܩܘܢܝܢܝܗ and ܐܘܫܩܘܢܝܢܝܗܐ. The form ܐܘܫܩܘܢܝܢܝܗܘܢ 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 ܐܘܫܩܘܢܝܢܝܗܘܢܝܚܐܝܗ would take its place.

There are other local peculiarities in the use of the suffixes, such as ܐܘܫܩܘܢܝܢܝܗܘܢܝܚܐܝܗ 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 ܐܘܫܩܘܢܝܢܝܗܐ, ܐܘܫܩܘܢܝܢܝܗܐ, 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 **ا** is almost universally added to the plural. We do, however, hear in one district, Nochea, **اُصَلِّ** *hear ye*, **اُكْمِ** *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 **ا**, in accordance with the general usage of the modern. Sometimes the ancient participle is used in an active sense; e. g. **اُصَلِّ**, **اُكْمِ**, etc. So, much oftener, the modern. Sometimes the ancient participle unites both significations in the same verb, as in the case of **اُكْمِ**. So ordinarily the modern.

It also seems easy to see how the modern infinitive is derived from the ancient, viz. **اُصَلِّ**, **ا** being substituted for **ا**, or, rather, **ا** being dropped, the usual **ا** being added, and the **ا**, as a necessary consequence, being changed into **ا**. We thus have **اُصَلِّ**.

As to the preterite, when we find **اُصَلِّ** in the ancient, meaning "he rose to himself," i. e. *he rose*, who can doubt that this is nothing more nor less than **اُصَلِّ**? So **اُكْمِ** in the ancient is equivalent to **اُكْمِ** in the modern, **اُكْمِ** to **اُكْمِ**, **اُكْمِ** to **اُكْمِ**, 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 **ن**, prefixed to the future of all verbs, it is barely possible that it is identical with *պիտի*, *vidi*, which is employed in the same way in the Armenian verb. But it is far more probable that it is a fragment of **ن** *to wish*. In some parts of Koordistan the people use **ن** for **ن**; e. g. **ن** *I wish to sing*, literally, *that I may sing*. But in Tâl we find a mode of speaking which seems to be decisive as to the origin of **ن**, and also goes to show that it should have been written **ن**. Thus:

<b>ن</b> <i>I will sing (m).</i>	<b>ن</b> <i>1st plural.</i>
<b>ن</b> <i>1st fem.</i>	
<b>ن</b> <i>2nd masc.</i>	<b>ن</b> <i>2nd pl. masc.</i>
<b>ن</b> <i>2nd fem.</i>	<b>ن</b> <i>2nd. pl. fem.</i>
<b>ن</b> <i>3rd masc.</i>	<b>ن</b> <i>3rd plural.</i>
<b>ن</b> <i>3rd fem.</i>	<b>ن</b> or <b>ن</b> <i>3rd plural.</i>

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

As to the present participle, the question may fairly be raised, whether the prefix **ن** is not really a preposition, the present participle being in fact a verbal noun. If this idea be correct, **ن** may be literally translated *I am in* (the act of) *finishing*; **ن** *I am in* (the act of) *eating*. The verb **ن** *to laugh*, which uses both forms **ن** and **ن** 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 **بَارَكَ** (modern **بَارَك**) to *bless*. In the ancient, the imperative is **بَارِكْ**, and the plural **بَارِكُوا**; in the modern, **بَارِكْ**, **بَارِكُوا**. The infinitive in the ancient is **بَارَكًا**; in the modern, **بَارَكًا** or **بَارَكًا**, the first form being no doubt the more ancient one. Here the resemblance in sound is very striking, and a transposition of the **ا** will make the written forms not dissimilar.

As to the present participle, e. g. **بَارِكًا**, 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 **بَارِكًا**, **بَارِكًا**; the modern, **بَارِكًا**, **بَارِكًا**. **ا** 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 **بَارَكْ** with the modern **بَارَكْ**. As to the future, a single remark may be made. Since **ا** is the distinguishing vowel of Paël, it is not strange that this should be often preferred to **ا** in the modern. And so we find it, e. g. **بَارِكْ** and many other verbs of the second class. The **ا** 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 Paal, 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 **ا** to the root, are evidently connected, if not identical, with the participle of Afel, or, if any one prefers, with the conjugation of Ma-fel. Thus, from the ancient **بَارَكْ**, we have **بَارِكًا**; and from the modern **بَارَكْ**, we have also **بَارِكًا**. So too, from ancient **بَارَكْ**, modern **بَارَكْ**; from ancient **بَارَكْ**, modern **بَارَكْ**.

While the signification of any particular verb in the ancient may not correspond to that of the same verb in the modern, the general usage in regard to Afel and the modern causative verb is the same. For instance, the Nestorians sometimes simply change the intransitive into a transitive. Thus, in the modern, from the intransitive **كَدُو** to dry, we have **كَدَوُو** 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 **كَلَب** to put on (clothes), we have **كَلَبَك** to cause to put on: **كَلَبَك دَسَ إِهَتَا** put clothes upon him. Sometimes these forms are used in an intransitive sense, as **كَبَدُو** to freeze, **كَبَس** to rest; which, though they admit of a causative signification, are oftener intransitive. Compare Hoff. § 60.

We see also in the Modern Syriac traces of several of the rarer conjugations. For example, the reduplication of a single letter of the root; as **كَلَل**, from **كَل**; **كَلَلَك**, from **كَل**; **كَلَلَك**, from **كَل**; or the falling away of one radical, and the reduplication of the other two; as (Palpel) **كَلَلَك**, from **كَلَل**; **كَلَلَك**, from **كَل**; or the addition of 2 to the root (in the ancient 1); as (Pali) **كَلَلَك**, from **كَل**; **كَلَلَك**, from **كَل**; or the addition of 2 to the root; as (Palen) **كَلَلَك** (ancient **كَلَلَك**); **كَلَلَك**, from **كَلَل**; **كَلَلَك**, from **كَلَل**; or the prefixing of 2; as (Shafel) **كَلَلَك**, from **كَل**; or the prefixing of 3; as (Safel) **كَلَلَك**, from **كَل**; **كَلَلَك**, probably from **كَل**; or the prefixing of 4; as (Tafel) **كَلَلَك**, probably from **كَل** (**كَلَلَك**); or, in a few cases, verbs of five radicals from verbs of three radicals, as in Hebrew, by reduplication; as **كَلَلَك**, from **كَل**.

## ARTICLE.

The Modern Syriac has properly no definite article; but the demonstrative pronouns ܐܘܪܐܢ masc., ܐܘܪܐܢܐ fem., and ܐܘܪܐܢܐܝܘܢ 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 ܐ, which is no doubt a fragment of the pronoun ܐܘܪܐܢܐ (Nordh. § 648). Ordinary usage prefixes these pronouns to the noun, and hardly admits of their following it.

The numeral ܐܘܪܐܢܐ masc., ܐܘܪܐܢܐܐ fem., is also employed as an indefinite article, in accordance with early usage. Compare the Chaldee ܐܘܪܐܢܐ and the occasional use in Hebrew of ܐܘܪܐܢܐ. On the plain of Oroomiah, ܐܘܪܐܢܐ 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, ܐܘܪܐܢܐ *a miller* is masculine, and ܐܘܪܐܢܐܐ *time* is feminine, though both have the same termination ܐܘܪܐܢܐ. 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 ܐܘܪܐܢܐ are feminine. This rule is nearly or quite a universal one. ܐܘܪܐܢܐ *a house*, ܐܘܪܐܢܐܐ *a fist*, ܐܘܪܐܢܐܐ *death*, and ܐܘܪܐܢܐܐ *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 **أ**, or more rarely **ي**, to form the feminine; e. g. **دَابَّةٌ** a donkey, **دَابَّةٌ** a she-donkey; **فَرَسٌ** a horse, **فَرَسَةٌ** a mare; **فُكَّ** a fox, **فُكَّةٌ** a she-fox, etc. **سُومٌ** a serpent has for its feminine **سُومَةٌ**, somewhat irregularly.

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

Some nouns ending in **ة** are feminine; e. g. **مَلِيَّةٌ** a mill, **بَيْتٌ** a hen-house, **بَيْتٌ** a kind of cradle, **مَنْجَرٌ** a manger, **خَمْرٌ** a recess, **كَنْجَرٌ** a ford. Also the names of females, as **قَتِيَّةٌ**, **نَمِيَّةٌ**, **سَمِيَّةٌ**, 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. **سَبَّاحٌ** a male sparrow, **سَبَّاحَةٌ** a female sparrow; **ذِئْبٌ** plural (m. and f.); **ذِئْبَةٌ** a male wolf, **ذِئْبَةٌ** a she-wolf; **قَطْبٌ** a male cat, **قَطْبَةٌ** a she-cat; **رُحْمٌ** a drake, **رُحْمَةٌ** a duck; **بُخْلٌ** a male buffalo, **بُخْلَةٌ** 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 **جَسَدٌ** a body, such as those denoting gold, silver, copper, and all the metals, excepting lead; wood, stone (sometimes feminine), wool, flesh, grass, dirt, glass, cotton, fire, lime, paper, spice, gall-nuts, copperas; also chair, table, book, lock, key, bread, etc.

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

and fruits are partly masculine and partly feminine. Nouns of capacity are generally feminine, but exceptions are not infrequent. Abstract nouns are also in the majority of cases feminine, beginning with **رُوحٌ** *spirit*, and take for the most part their appropriate termination **ةٌ** or **ةٍ**. When an article has two sizes, if the word denoting the larger is masculine, that denoting the smaller or inferior is naturally feminine; e. g. the earthen vessels denoted respectively by **أَدْوِيَّةٌ** and **أَدْوِيَّةٌ**; **كَبِيَّةٌ** and **سَوَّجَةٌ**; **أَلْحَصِيَّةٌ** and **أَلْحَصِيَّةٌ**; the copper vessels **بُحٌّ** and **تَبِيحَةٌ**; **سُوْبُوَّةٌ** a box, and **سَمَلَةٌ** a little box, etc. **سَخِيْبَةٌ** and **سَخِيْبَةٌ** 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 **رُوحٌ** *the air*, or *the weather*. In the plural, there is generally no distinction of genders.

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

#### N U M B E R .

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

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

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

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

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



e. g. **ܕܐܘܝܐ** a manger, **ܕܡܘܝܐ**; **ܠܘܫܐ** a horse, **ܠܘܫܘܝܐ**. **ܟܡܐ** a recess has either **ܟܡܘܬܐ** or **ܟܡܝܐ**. If the word terminate in a consonant, this takes **ܐ**, and then the termination is added; e. g. **ܟܘܠܐ** a pool, **ܟܘܠܘܝܐ**; **ܥܡܘܬܐ** an army, **ܥܡܘܬܘܝܐ**. But it is to be noted that **ܥܡܘܬܐ** a mercy does not take this **ܐ**, but makes its plural **ܥܡܘܬܘܝܐ**.

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

A class of nouns by no means inconsiderable form the plural by changing the final **ܐ** of the singular into **ܐܐ**; e. g. **ܕܥܘܠܐ** a heel, **ܕܥܘܠܐܐ**; **ܕܪܘܫܐ** a road, **ܕܪܘܫܐܐ**; **ܕܚܘܡܐ** a cloud, **ܕܚܘܡܐܐ**.

Another class change the singular termination **ܐ** into **ܐܐ**; or, in case the singular does not end in **ܐ**, add **ܐܐ** to it. Examples of the first are **ܒܝܬܐ** a field, **ܒܝܬܐܐ**; **ܒܝܘܢܐ** a vision, **ܒܝܘܢܐܐ**; of the other, **ܒܝܬܐ** real estate, **ܒܝܬܐܐܐ**; **ܒܝܬܐ** a thing, **ܒܝܬܐܐܐ**.

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

Some few nouns are reducible to no rule; e. g. **ܕܘܫܘܐ** a daughter, **ܕܘܫܘܐܐ**; **ܕܝܘܪܐ** a year, **ܕܝܘܪܐܐ**; **ܕܘܫܘܐ** a son, **ܕܘܫܘܐܐ**; **ܕܘܫܘܐ** an egg, **ܕܘܫܘܐܐ**; **ܕܘܫܘܐ** a husband, **ܕܘܫܘܐܐ** or **ܕܘܫܘܐܐ**; **ܕܘܫܘܐ** a city, **ܕܘܫܘܐܐ**; **ܕܘܫܘܐ** a church, **ܕܘܫܘܐܐ**. Some have Turkish plurals, with the Syriac termination added; e. g. **ܕܘܫܘܐ** an island, **ܕܘܫܘܐܐܐ**. So sometimes **ܕܘܫܘܐ** a master, **ܕܘܫܘܐܐܐ**.

Some nouns have two or three plurals; as, **هَكَرَ** a verb, **هَكَرَاتُ**, **هَكَرَاتِي**, **هَكَرَاتِكُمْ**; **يَوْمٌ** a day, **يَوْمَاتُ**, **يَوْمَاتِي**, **يَوْمَاتِكُمْ**. It is noticeable, in regard to a number of these, that the signification changes with the form of the plural; e. g. **عِنَابٌ** a grape, **عِنَابَاتُ** grapes (by the quantity), **عِنَابَاتِي** individual grapes; **بُحْبُوبٌ** a grain of wheat, **بُحْبُوبَاتُ** wheat (by the quantity), **بُحْبُوبَاتِي** grains of wheat. So **حذاءٌ** a shoe, **حذاءَاتُ**, **حذاءَاتِي**; **حَبَّةٌ** a bead, **حَبَّاتُ**, **حَبَّاتِي**; **بُحْبُوبٌ** a boot, **بُحْبُوبَاتُ**, **بُحْبُوبَاتِي**; **بُحْبُوبٌ** a grain, **بُحْبُوبَاتُ**, **بُحْبُوبَاتِي**.

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

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

#### CASE. CONSTRUCT AND EMPHATIC STATE.

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

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

noun changes final ʔ into ʙ when in the construct state. We thus have **قَدَابُ قُدَّ** *the bow of our Lord*, the rainbow, for **قَدَابُ دَقْدَق**; **قَدَابُ حَيْو** *the ear of a goat*, for **قَدَابُ دَحْدَح**. The ideas also conveyed by a large number of our adjectives are expressed by **قُدَّ**, in the construct state, prefixed to a noun. Thus, **قُدَّ قُدَّ** *lord or possessor of usefulness*; **قُدَّ كَيْتَم** *lord of wonder*, i. e. *wonderful*; **قُدَّ كَبِي** *lord of price*, or *valuable*. Compare the usage of Anc. Syriac with **قُدَّ**, **كَبِي**, etc. **قُدَّ** is sometimes omitted; e. g. **قُدَّ دَسَّ** *the road is (lord of) fear*; **قُدَّ كَبِي** *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 **قُدَّ**, **كَبِي**, etc. So, too, the plurals **قُدَّ** and **كَبِي**, the latter being in Koordistan **كَبِي**.

#### 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 **قُدَّ** for the ancient **قُدَّ**, 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 **قُدَّ** or **قُدَّ**; or, in case the word ends in a consonant, by adding

one of these terminations; **نُنْ** is the most common of them. Examples are **كُؤْدُنْ**, an inhabitant of Gawar, from **كُؤْد**; **نُؤْمُنْ** an inhabitant of Tekhoma, from **نُؤْم**; **دُؤْمُنْ** a Russian, from **دُؤْم**; **نُؤْدُنْ** an inhabitant of Tiary, from **نُؤْد**; **نُؤْدُؤ** a Hindoo, from **نُؤْدُؤ**, or, better, the ancient **نُؤْدُؤ**. 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 **نُنْ**, as in the ancient language. Thus, from **بُنْ** a boy, we have **بُنُنْ** a little boy; from **كُؤْدُنْ** a priest, **كُؤْدُنُنْ** (a term of some disrespect) a priestling; from **كُؤْدُنْ** an old man, **كُؤْدُنُنْ** a grandfather (literally, a little old man); from **كُؤْدُنْ** a father, **كُؤْدُنُنْ** a little father. So **بُنُنْ** a little sister, **بُنُنْ** a little wife. **بُنُنْ** and **بُنُنْ**, 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 **نُنْ**, **نُنْ**, **نُنْ**, 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 **نُنْ**; e. g. from **كُؤْدُنْ** a witness, **كُؤْدُنُنْ** testimony; **كُؤْدُنْ** an artificer, **كُؤْدُنُنْ** mechanical skill; from **كُؤْدُنْ** a physician, **كُؤْدُنُنْ** skill in medicine, or the practice of medicine. Sometimes the termination is changed into **نُنْ**, or, where the word ends in a consonant, this is added. Thus, from **كُؤْدُنْ** an enemy, **كُؤْدُنُنْ** enmity; from **كُؤْدُنْ** a relative, **كُؤْدُنُنْ** relationship. **كُؤْدُنُنْ** forms its derivative in correspondence with **كُؤْدُنُنْ**, viz. **كُؤْدُنُنُنْ**.

NOTE.—Sometimes these abstracts are derived from other parts of speech; e. g. from **كَمْ** *how much*, **كَمِيَّة**; from **قَدَمَيْتُ** *opposite*, **قَدَمِيَّة**.

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, **سُمِيَّة** *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 **كَبِيْرٌ** *great*, we have **كَبِيْرِيَّة** *greatness*; from **شَجِيْرٌ** *courageous*, **شَجِيْرِيَّة** *courage*; from **عَالِيٌّ** *high*, **عَالِيَّة** *height*, etc.

#### Verbal Nouns.

A noun expressing the agent is in many cases formed from regular verbs of three radicals, whether of the first or second class, transitive or intransitive, by giving the first radical **أ-**, or **-أ-** when the root has **-أ-** and adding **ئِي** for the termination. Take, for example, the transitive verb **أَحْبَبَ** of the first class, meaning, *to hold*. From this we have **أَحْبَبِيَّة** *a holder*, or *one who holds*. Take the transitive verb **أَحْبَبَ** of the second class, denoting *to tempt*. By the same mode of formation we have **أَحْبَبِيَّة** *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 **أَحْبَبَ** *to be or become lean*, we have **أَحْبَبِيَّة** *apt to become lean*. From **أَحْبَبَ** *to sleep*, comes **أَحْبَبِيَّة** *one who sleeps*. This may be used in construction with or without a noun; e. g. **أَحْبَبِيَّة** *O sleeping man!* or, without a noun to agree with it, **أَحْبَبِيَّة** *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, **سَجَّ**, when conjugated according to the first class, means *to squeeze, to escape*; and according to the second class, *to save*. The derivative **سَجَّانٌ** 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 **تَبْدِيدٌ** *destruction*; but this is rarely, if ever, the case in the modern. **خُذٌّ**, from **خَذَّ** *to rain*, is, however, sometimes used as equivalent to **مِهْدَةٌ** *rain*; e. g. **دَتْنَا خُذُّنَا زَيْدٌ هَذَا بَعْدَ** *there is much rain this year*. There may be other examples of this kind.

When the verb is not a regular one, the derivative is in some cases slightly different from the forms given above. In verbs with medial **ذ** or **ز**, as **فَزَّ**, we have **ز** for the second radical, and the derived noun is **فَزْدٌ**. **فَزْدٌ** has **فَزْدَةٌ** in Koordistan. In verbs with medial **د**, the derivative may be either regular, as **بَدَدٌ**, from **بَدَّ**, or irregular, as **بَدَدٌ**. In verbs with final **ذ**, **ز** takes the place of **ذ**, and the derivative is the same in form, whether the verb be of the first or of the second class. Thus from **دَدَّ** we have **دَدَدٌ**, and from **دَدَّ**, second class, **دَدَدٌ**. Verbs with final **د** are generally regular in forming the derivative, when of the first class; but when of the second class, as **أَجَدَّ** *to assemble*, the derivative retains the **د**. We thus have **أَجَدَدٌ**. The derivative of the irregular verb **بَدَّ** or **بَدَّ** may be regular, but as spoken is **بَدَدٌ**. **بَدَدٌ** and similar verbs are very regular; e. g. **بَدَدٌ**. **بَدَدٌ** and verbs which are inflected like it take **د**; e. g.

فَدَحِنَةٌ; فُدِحَتْ makes فُدِحَتْنَا, فُدِحَ makes فُدِحْنَا, فُدِحَتْ makes فُدِحَتْنَا, فُدِحَ makes فُدِحْنَا.

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

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

The noun expressing the agent is occasionally formed by giving **ـُ** to each radical and adding a terminal **ئ**. Thus, from **وَمَدَّ** *to sing*, is formed **وَمَدَّئُ** *a singer*; from **كَجَدَ** *to braid*, **كَجَدَّئُ** *a braider*; from **سَرَجَ** *to reap*, **سَرَجَّئُ** *a reaper*; from **سَدَّ** *to dig*, **سَدَّئُ** *a digger*. These nouns do not allow **ـُ** with their first radical, as sometimes in the Ancient Syriac (Hoff. § 87, 11). They differ from those terminating in **ئ** by denoting the habitual action or condition of the agent. Thus **وَمَدَّئُ** may mean, simply, one who sings on a particular occasion; while **وَمَدَّئُ** 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 **ئ** between the second and third radicals, and giving the first and last radicals **ـُ**, with a terminal **ئ**. Thus we have, from **قَتَلَ** *to kill*, **قَتَلَّئُ** *a murderer*; **قَتَلَّئُ** *a slapping*, from **قَتَلَ** *to be broad*; **قَتَلَّئُ** *a saviour*, from **قَتَلَ** *to save*; **قَتَلَّئُ** *a crower, a cock*, from **قَتَلَ** *to call*.

No one verb, so far as recollected, admits of both the forms last given, although we find in Anc. Syriac **ܘܘܨܕܐ** and **ܘܘܨܕܐ**. 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 **ܘܘܨܕܐ**, etc., in proof of it. We, however, translate **ܘܘܨܕܐ** by **ܘܘܨܕܐ** in Acts 7 : 10, as there is here little, if any, practical difference between *distressers* and *distresses*. The form with **ܘ** does not, in the modern, take **ܘ** with its first radical; nor is there any such distinction as in the ancient between **ܘܘܨܕܐ** a father, and **ܘܘܨܕܐ** 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 **ܘ** and adding **ܘ** for the masculine and **ܘܐ** for the feminine termination. Thus, from **ܘܘܨܕܐ** to split, we have **ܘܘܨܕܐ**, **ܘܘܨܕܐ** splitting; from **ܘܘܨܕܐ** to cut, **ܘܘܨܕܐ**, **ܘܘܨܕܐ** cutting; from **ܘܘܨܕܐ** to plunder, **ܘܘܨܕܐ**, **ܘܘܨܕܐ**, plundering. Some verbs use either of these forms indifferently; as **ܘܘܨܕܐ**, **ܘܘܨܕܐ** perishing, destruction, from **ܘܘܨܕܐ** to perish; but one or the other is generally preferred. Thus, from **ܘܘܨܕܐ** to fight, we have **ܘܘܨܕܐ** fighting, but very rarely **ܘܘܨܕܐ**; from **ܘܘܨܕܐ** to marry, **ܘܘܨܕܐ** marrying, but not so often **ܘܘܨܕܐ**.

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, **ܘܘܨܕܐ** **ܘܘܨܕܐ** and **ܘܘܨܕܐ** **ܘܘܨܕܐ** convey the same idea, viz., for drinking water; and yet **ܘܘܨܕܐ** and **ܘܘܨܕܐ** cannot be interchanged in these expressions without doing violence to the idiom of the language.



In all cases the masculine form is the same with the infinitive after it has lost its prefix. Thus we have, from **لَعَنَ** to learn, **لَعْنٌ**; from **سَمِعَ** to hear, **سَمْعٌ**, 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 **صَفَدُ يَكَلِّمُ** (modern **يَكَلِّمُ يَكَلِّمُ**), where **صَفَدُ** 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. **يَجُصِبُ** for *drinking* (Turkish); **بِرَايَ كَارِ كَرْدَن** 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  $\text{ـ} \text{ة}$  (or  $\text{ـ} \text{ة}$  when the root has  $\text{ـ} \text{ة}$ ) on the first radical, and  $\text{ـ} \text{ة}$  on the second radical (unless  $\text{ـ} \text{ة}$  follows, when the vowel is  $\text{ـ} \text{ة}$ ), with the termination **مُ**. The derivative is of course feminine; e. g. from **أَكَلَ** to destroy is formed **أَكْلَةٌ** the act of destroying; while, as above, **أَكْلَةٌ**, from **أَكَلَ** to perish, signifies the consequences of the act, i. e. *destruction*. From **قَدَّمَ** to save, to complete, is formed **قَدْمَةٌ** the act of completing or saving; while **قَدْمَةٌ**, from **قَدَّمَ** to finish, denotes simply *the end*. From **تَمَّ** we have **تَمْمَةٌ**; from **قَدَّمَ**, **قَدْمَةٌ**; from **رَجَعَهُ**, **رَجْعَةٌ**; from **تَجَمَّعَ**, **تَجَمُّعٌ**; from **جَمَعَ** to assemble (tr.), **جَمْعَةٌ**; from **جَدَّدَهُ**, **جَدْدَةٌ**; from **جَدَّدَهُ**, **جَدْدَةٌ**; from **جَدَّدَهُ**, **جَدْدَةٌ**; from **جَدَّدَهُ**, **جَدْدَةٌ**. **جَدَّدَهُ** also, in this, conforms to verbs of the second class, and makes **جَدْدَةٌ**.

## NOUNS FROM FOREIGN LANGUAGES.

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

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

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

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

There are other terminations more rarely heard, as in **دُصِدْ دُ** a goldsmith; **دُصِدْ دُ** a rich man; **دُصِدْ دُ** a garden-er; **دُصِدْ دُ** (Turkish) a native, from **دُ** 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: **كَنْجِب** *a miller*, instead of **كَنْج**.

The Persian words **نا** *not*, and **بی** *without*, when prefixed to nouns and adjectives derived from that language, retain their original signification; e. g. **دُ سَفَت** *not well, unwell*; **بِنا** *boundless*.

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

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

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

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

#### COMPOSITION OF NOUNS.

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

A few adjectives ending in ʾ form their feminine by changing ʾ into ʾ. Thus, we have **حَدَّ**, feminine **حَدَّا**; **حَدَّ** *blind*, feminine **حَدَّا**; **كَلَّا** *dumb*, feminine **كَلَّا**; **كَلَّا** *bold*, feminine **كَلَّا**; **وَسَعَّ** *energetic*, fem. **وَسَعَّا**. See what is said of **دَبَّ**, 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  $\text{ـ}^{\text{ـ}}$  of the last syllable into  $\text{ـ}^{\text{ـ}}$ , 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 **رَقَب** *good*, **دَرَب** *late*, **دَو** *straight*, **فَلَب** *necessary* or *proper*, etc. These are usually borrowed from other languages, and do not end in ʾ.

#### 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 **كَلَّ دَبَّ دَبَّ كَلَّ** *this from that is great*. "That is smaller than this," is expressed by the words **كَلَّ دَبَّ دَبَّ كَلَّ**, the literal translation of which is *that from this is small*; **دَبَّ** being used like *than* in English, as in other Shemitish languages.

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

כֶּבֶד and כְּבוֹד in Anc. Syr., and יְהוֹרָר 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 **כֶּבֶד אֵת וְחַדְדֵי אֵת** *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 **כַּד**, **כַּכ**, or **כֵּינֵן**; e. g. **כַּכ אֵת** *he is the best of them*, literally, *from all of them he is good*. So for **כַּכ** we may substitute **כַּד**, or for **כַּכ**, **כֵּינֵן**; e. g. **כֵּינֵן אֵת כַּכ** *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. **קִדְמֵי קִדְמֵי** *Holy of holies*; **שָׁמַיְתָא שָׁמַיְתָא** *heaven of heavens*; **דָּבָר דָּבָר** (anc. **דָּבָר דָּבָר**) *servant of servants*; **מַלְכָא מַלְכָא** (ancient **מַלְכָא מַלְכָא**) *King of kings*.

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

#### DERIVATION OF ADJECTIVES.

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

from **قُوَّةٌ** *might*; **غُورٌ** *dusty*, from **غُورٌ** *dust*. This class of adjectives is very numerous.

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

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

4. Diminutives, which are often terms of endearment, are formed from adjectives in the same way as from nouns; e. g. **وَجْدَةٌ**, from **وَجْدٌ** *small*; **بِجْدَةٌ**, used as a noun, *little beauty*, from **بِجْدٌ** *beautiful*; **دِقْدِيقَةٌ**, from **دِقْدِيقٌ** *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: **سَقَمٌ** *decayed*, from **سَقِمَ** *to decay*; **سَقِيمٌ** *sick*, from **سَقِمَ** *to sicken, be sick*; **سَخِيٌّ** *thick, stubborn*, from **سَخِيَ** *to be thick, stubborn*; **زَهِيٌّ** *pure*, from **زَهِيَ** *to be or become pure*; **يَسِيٌّ** *sweet*, from **يَسِيَ** *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 **ةٌ** over its first radical; e. g. **رَقِيَّةٌ** *lean*, from **رَقِيَ** *to be or become lean*; while the participle is **رَقِيٌّ**; **رَهِيْبَةٌ** *pleasant*, from **رَهِيَ** *to be pleasing to*; the participle is **رَهِيْبٌ**; **رَفِيْفَةٌ** *soft*, from **رَفِيَ** *to be or become soft*; participle **رَفِيْفٌ**; **رَفِيْفَةٌ** *idle or vain*, from **رَفِيَ** *to be or become idle or vain*; participle **رَفِيْفٌ**. Compare, in Anc. Syr., **رَفِيْفَةٌ** and **رَفِيْفٌ**.

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

6. Adjectives denoting quality are formed from verbs, just as one class of nouns denoting the agent, by inserting **أ** between the second and third radicals and giving **ـُ** to the first and last; e. g. **كَلِيمٌ** *apt to learn*, from **كَلَّمَ** *to learn*; **دَسِيفٌ** *swift*, from **دَسَيْدٌ** *to run*; **فَدِيمٌ** *passionate*, from **فَدَاتٌ** *to be or become angry*; **سُفُوفٌ** *sour*, from **سَفِيءٌ** *to be or become sour*; **نُفُوفٌ** *skittish*, from **نَفِيءٌ** *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 Orooniah, and printed in our books.

<b>وَاحِدٌ</b> one.	<b>بِعَشْرَةٍ</b> eleven.	<b>عِشْرُونَ</b> twenty-one.
<b>اِثْنَانِ</b> two.	<b>بِعَشْرَيْنِ</b> twelve.	<b>اِثْنَانِ عِشْرُونَ</b> twenty-two.
<b>ثَلَاثَةٍ</b> three.	<b>بِعِشْرِينَ</b> thirteen.	<b>ثَلَاثِينَ</b> thirty.
<b>أَرْبَعَةٍ</b> four.	<b>بِأَرْبَعِينَ</b> fourteen.	<b>أَرْبَعِينَ</b> forty.
<b>خَمْسَةٍ</b> five.	<b>بِخَمْسِينَ</b> fifteen.	<b>خَمْسِينَ</b> fifty.
<b>سِتٍّ</b> six.	<b>بِسِتِّينَ</b> sixteen.	<b>سِتِّينَ</b> sixty.
<b>سَبْعَةٍ</b> seven.	<b>بِسَبْعِينَ</b> seventeen.	<b>سَبْعِينَ</b> seventy.
<b>أَثْنَانِ</b> eight.	<b>بِأَثْنَانِ عِشْرِينَ</b> eighteen.	<b>أَثْنَانِ عِشْرِينَ</b> eighty.
<b>تِسْعَةٍ</b> nine.	<b>بِتِسْعِينَ</b> nineteen.	<b>تِسْعِينَ</b> ninety.
<b>عَشْرَةٍ</b> ten.	<b>عِشْرُونَ</b> twenty.	<b>مِائَةٌ</b> one hundred.



٢٠٠ ١٠٠	two hundred.	٧٠٠ ١٠٠	seven hundred.
٣٠٠ ١٠٠	three hundred.	٨٠٠ ١٠٠	eight hundred.
٤٠٠ ١٠٠	four hundred.	٩٠٠ ١٠٠	nine hundred.
٥٠٠ ١٠٠	five hundred.	١٠٠٠ ١٠٠	one thousand.
٦٠٠ ١٠٠	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 :

Fem.	Masc.	Fem.	Masc.
١٠٠	١٠٠	١٠٠	١٠٠
٢٠٠	٢٠٠	٢٠٠	٢٠٠
٣٠٠	٣٠٠	٣٠٠	٣٠٠
٤٠٠	٤٠٠	٤٠٠	٤٠٠
٥٠٠	٥٠٠	٥٠٠	٥٠٠

The expressions ١٠٠ ٢٠٠, ١٠٠ ٣٠٠, ١٠٠ ٤٠٠, etc., like ١٠٠ ٢٠٠, ١٠٠ ٣٠٠, etc., in Anc. Syr., denote, respectively, *double, triple, quadruple*, etc. So we have also ١٠٠ ٢٠٠ twice as much; ١٠٠ ٣٠٠ three times as much. ١٠٠ ٢٠٠, ١٠٠ ٣٠٠, ١٠٠ ٤٠٠, etc., denote the fractions *one half, one third, one fourth*, etc. The words ١٠٠, ١٠٠, etc., seem to have become obsolete.

The Modern Syriac uses the Persian word ١٠٠ (١٠٠) *time*, to express *once, twice, thrice*, etc. Thus, ١٠٠ ١٠٠, ١٠٠ ٢٠٠, ١٠٠ ٣٠٠, just as we find ١٠٠ in the Ancient Syriac. Sometimes the word ١٠٠ *a foot*, is used; e. g. ١٠٠ ١٠٠, ١٠٠ ٢٠٠. So in Hebrew ١٠٠. So, too, ١٠٠ (سفر)

a journey; e. g. **لَمَّا أَتَيْتُ هَذِهِ رَفِيتُ وَصَحَبْتُ**, *this time* (literally *journey*) *I slept well*. The Persian word **خفت** (کرت) is sometimes used in the same way.

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

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

Distributives, as in Anc. Syr., are formed by a repetition of the cardinal numbers; e. g. **أَنْتَ أَنْتَ** *two by two*, etc., though they are now often connected with **و**, as, **أَنْتَ وَأَنْتَ**. 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 **أَنْتَهُنَّ** masc., **أَنْتَهُنَّ** fem., denoting *first*. Sometimes we use others, as in the gram. term **أَنْتَهُنَّ** *third person*; but they are taken from the ancient rather than from the current usage. The other ordinals are formed by prefixing **ث** to the cardinal. Thus, **أَنْتَهُنَّ** *the third village*; **أَنْتَهُنَّ** *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 :

سَمِين	Sunday.	بِسْمِئْتَا	Thursday.
دَمِين	Monday.	خَدِين	Friday.
خَلِين	Tuesday.	سَبْت	Saturday.
(دَتَبِين)	دَتَكَمِين	Wednesday.	

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

### A D V E R B S.

The ancient termination **ل** 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.*

هَلْ	}	where? where.	دَلْ	}	below, beneath.
كَلْ		A. whither? whither.	دَلْ		A. downwards.
هَلْ	}	whence? whence.	سَبْت	}	A. behind.
هَلْ		here.	كَلْ		A. backwards.
هَلْ	}	A. hither, here.	كَلْ	}	A. within.
هَلْ		hence.	دَلْ		A. this way.

لِهِنَّ هُنَا	A. that way.	أَوَّلًا	A. first.
كَلْبَةً	A. without.	بَعِيدًا	} far.
عَلَى	} up, above.	مِنْ بَعِيدٍ	
عَلَى		A. upwards.	رَأْسًا
فِي وَسْطِهِ	A. in the midst.	هُنَا	} there, thither
قَرِيبًا	A. near.	هُنَا	
قَبْلَ	A. before.	هُنَا	A. yonder.
قُدَّامًا	A. forwards.		

2. Adverbs of Time.

الآنَ	now.	بَعْدَ	after.
حَتَّى الْآنَ	until now.	مَعْتَدًا	after.
مِنْ الْآنَ	henceforth.	مِنْ بَعْدِ	A. after.
مِنْ الْآنَ لِكُلِّ يَوْمٍ	henceforth.	بَعْدَ	afterwards.
مِنْ قَبْلِ الْآنَ	before now.	مَعْتَدًا	afterwards.
الْيَوْمَ	A. to-day.	سَنَةً	last year, next year.
عِنْدَ	then.	مَسَاءً	in the evening.
مِنْ الْآنَ	} P. from that time.	سَرِيعًا	} quickly.
عِنْدَ		(s/ras) then, there-upon.	
اللَّيْلَةَ	A. to-night.	هَهُنَا	behold me here.
عِنْدَ	when? when.	تَأْخِيرًا	P. late.
عِنْدَ	} A. how long?	فِي الْحَالِ	P. immediately.
عِنْدَ		عِنْدَ	M. now.
OR (as vulgarly spoken)	A. at what time?	بِطَرْدٍ	K. M. slowly.

قَدِيمًا	P. never, ever.	مَرَّةً	again.
حَتَّى	A. until.	مَرَّةً	A. again.
حَتَّى	P. { now, while as yet.	مَرَّةً	
أَوَّلًا	first.	مَرَّةً	M. again.
دَائِمًا	P. always.	مَرَّةً	A. suddenly.
حَتَّى	A. { while, while as yet.	مَرَّةً	F. & T. suddenly.
عِنْدَ ذَلِكَ	A. { at that time, then.	بِطَرْدٍ	A. slowly.
هَهُنَا	there he is.	كثيرًا	A. & P. { many times, often.
بَعْضًا	a little (time).	بِغَدٍ	A. { to-morrow, yesterday.
حَالِيًا	presently.	بِغَدٍ	A. { to-morrow (morning).
بَعْضًا كَثِيرًا	A. & P. sometimes.	قَبْلَ	A. before.
بَعْضًا كَثِيرًا	sometimes.	قَبْلَ	before.
أَخِيرًا	A. at last.	قَبْلَ	before.
كثيرًا	A. { how often, as often.	قَبْلَ	before now.
كثيرًا كَثِيرًا	A. & P. { how often? how often.	أَوَّلًا	A. at first.
عِنْدَ	A. { when, while, etc.	أَوَّلًا	at first.
بَعْضًا	M. a little (while).	قَبْلَ	before now.
عِنْدَ	at dawn.	أَمْسًا	A. { yesterday, to-morrow.

3. Adverbs of Manner and Quality.

أَسْبَغًا	A. especially.	فِي	only.
كثيرًا	so much.	أَخِيرًا	F. finally, in a word.
عَبَثًا	T. topsy-turvy.	أَكْثَرًا	A. more, again.
أَيْضًا	A. also.	أَكْثَرًا	M. more, again.
بِحَذَرٍ	T. (hand by hand) quickly.	كَمَا	A. as, like as.

فِيكَ	T. only.	فِيكَ	F. also.
هَـنَا	{ (when one is called) here I am.	كَمْ	K.M. so many.
فَـهَـنَا	F. { then, now then, therefore.	فَـهَـيَسَّرَ	F. easily.
كَمْ ، كَثْرًا	F. more.	فَـهَـبَاطًا	K.M. in vain, freely.
فَـبِشْرًا	F. doubtless.	فَـهَـبِطًا	F. exactly.
فَـبِشْرًا	T. scarcely.	فَـهَـبِطًا	so, thus.
فَـبِشْرًا	F. perhaps.	فَـهَـبِطًا	F. more.
فَـبِشْرًا	K.M. freely.	فَـهَـبِطًا	K.M. certainly.
فَـبِشْرًا	F. enough.	فَـهَـبِطًا	A. at last.
فَـبِشْرًا	{ F. together.	فَـهَـبِطًا	A. at last.
فَـبِشْرًا	{ F. together.	فَـهَـبِطًا	together.
فَـبِشْرًا	{ (vulgar هَـبِطًا ) how? like as.	فَـهَـبِطًا	{ together.
فَـبِشْرًا	T. evenly, correctly.	فَـهَـبِطًا	T. freely, in vain.
فَـبِشْرًا	F. truly.	فَـهَـبِطًا	a little.
فَـبِشْرًا	A. yes ( هَـبِطًا ).	فَـهَـبِطًا	a very little.
فَـبِشْرًا	F. in vain.	فَـهَـبِطًا	F. in short.
فَـبِشْرًا	F. quietly, gently.	فَـهَـبِطًا	{ let it not be so.
فَـبِشْرًا	so, thus.	فَـهَـبِطًا	{ let it not be so.
فَـبِشْرًا	so much.	فَـهَـبِطًا	A. badly.
فَـبِشْرًا	{ so, thus.	فَـهَـبِطًا	M. why?
فَـبِشْرًا	so much.	فَـهَـبِطًا	A. would that.
فَـبِشْرًا	{ certainly (vul- garly هَـبِطًا ).	فَـهَـبِطًا	{ yes (to a question put negatively).
فَـبِشْرًا	F. at all, not at all.	فَـهَـبِطًا	F. certainly, truly.
		فَـهَـبِطًا	F. to wit, namely.

חַבְּלָה	K. quite, completely.	לָמָּה	} why?
עַל	not.	לָמָּה	} why?
מַלְּטָה	quite, completely.	קָשָׁה	AR. hard.
כַּצֵּלָה	A. { how much, how many? }	מְרַחֵם	M. quite.
לֹא	A. no, not.	לֹא	AR. never, not at all.
לֵב	let it be so.	מִדְּעֵלָה	peradventure.
מֵיָדָה	P. truly.	רַב	A. much.
מִלְּפָנֶיךָ	P. unless.	בְּקִי	P. with ease.
מֵעַל	A. verily.	מְרַחֵם	P. perfectly.
מִיָּדָה	M. how? how.	מִלְּפָנֶיךָ	P. A. after a sort.
מֵעַלְמָה	{ together (vulgar מֵעַלְמָה).	לֹא	T. would that.
בְּשֵׁלֵי	} quietly.	מֵעַלְמָה	} truly.
בְּשֵׁלֵי	A. very quietly.	מֵעַלְמָה	} A. in truth.
רַחֵם	A. badly, ill.	מֵעַלְמָה	P. about, nearly.
רַחֵם	K. well.		

### Remarks.

The preceding list of adverbs and adverbial expressions might no doubt be extended, especially by noting down adjectives used in an adverbial sense, such as **לְקִלָּה** *lightly*, **בְּרֵב** *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 **מֵעַלְמָה** (חֲרַבָּה) 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, **מֵעַלְמָה** or **מֵעַלְמָה**.

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 **هَـنَا**, **هَـنْجَا**; in the ancient, **هَـنْجَا**.

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

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

It will of course be understood that these adverbs may many of them be combined to form a new adverbial expression. Thus, **هَـنْجَا** *until*, and **هَـنْجَا** *where*, when combined (**هَـنْجَا**), 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 **بُخْرَ فَعَلَا وَبَدَلَا هَا**, literally, *a little remained that he should die*. So if we wish to say "too much," we say **وَهُدَا بِمِ دَبَلَا فَعَلَت** *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 **بُخْرَ هَا اِسْتَدْرَا** *that other*. *Next week* is **بُخْرَ دَبَلَا** *the coming week*. *Last week* is **بُخْرَ دَبَلَا وَبَدَلَا** *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 **تَوَهَبَا**.

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

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

**كُنْهَا** sometimes takes suffixes, as in the phrase **كُنْهَا اِسْتَدْرَا** *he got wet until his here*, i. e. up to a place indicated by the hand. So does **كُنْهَا**; e. g. **كُنْهَا** *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 :

- |   |  |
|---|--|
| ܐܢܝܢܐ } according to.                       | (ܩ) ܕܡܢܐ A. in the midst of.           |
| ܡܢܢܐ } A. according to.                     | (ܩ) ܕܡܢܐ M. beside.                    |
| ܕܡܢܐ } (equivalent to ܡܢܢܐ, not much used). | ܩ A. of.                               |
| (ܩ) ܕܡܢܢܐ A. around.                        | ܩܐ A. without.                         |
| ܐܢܝܢܐ A. in, by means of, etc.              | (ܩ) ܕܡܢܢܐ beside, by the side of.      |
| ܡܢܢܐ in, by, etc.                           | (ܩ) ܕܡܢܡܐ A. P. { against, opposed to. |
| (ܩ) ܡܢܢܐ A. along by.                       | ܡܢܢܐ } from (pronounced ham).          |
| ܡܢܢܐ M. along by.                           | ܡܢܢܐ A. until.                         |
| ܡܢܢܐ P. without.                            | (ܩ) ܕܡܢܢܐ A. around.                   |
| ܡܢܢܐ } about, concerning.                   | ܡܢܢܐ M. for.                           |
| (ܩ) ܡܢܢܐ } A. for the sake of.              | ܡܢܢܐ A. to.                            |
| ܡܢܢܐ } between, in the midst of, including. | ܡܢܢܐ towards.                          |
| (ܩ) ܡܢܢܐ } in regard to, concerning.        | ܡܢܢܐ towards, up to, near.             |
| (ܩ) ܡܢܢܢܐ T. among.                         | ܡܢܢܐ towards, up to, near.             |
| (ܩ) ܡܢܢܡܐ A. P. over against.               | ܡܢܢܐ } away from (French d'avec).      |
| (ܡ) ܡܢܢܐ } A. after.                        | ܡܢܢܐ A. under.                         |
| ܡܢܢܐ } A. after.                            | ܡܢܢܐ A. to the other side.             |
| ܡܢܢܐ P. except.                             | ܡܢܢܐ A. from (vulg. with).             |
| ܡܢܢܐ A. inside of.                          | (ܩ) ܡܢܢܐ Ar. instead of.               |
|   | ܡܢܢܐ P. except.                        |

(3) <b>ܘܢܝܢܝܢ</b>	} A. instead of.	(ܕ) <b>ܘܢܝܢܝܢ</b>	A. near.
<b>ܘܢܝܢܝܢ</b>		<b>ܘܢܝܢܝܢ</b>	before.
(3) <b>ܘܢܝܢܝܢ</b>	P. on account of.	(ܕ) <b>ܘܢܝܢܝܢ</b>	A. away from.
<b>ܘܢܝܢܝܢ</b>	} on, upon, etc.	(3) <b>ܘܢܝܢܝܢ</b>	A. about, in regard to.
<b>ܘܢܝܢܝܢ</b>		A. { off from, away from.	<b>ܘܢܝܢܝܢ</b>
<b>ܘܢܝܢܝܢ</b>	A. with.	<b>ܘܢܝܢܝܢ</b>	except.
<b>ܘܢܝܢܝܢ</b>	A. above.	<b>ܘܢܝܢܝܢ</b>	A. under.
(3) <b>ܘܢܝܢܝܢ</b>	A. in the middle of.	<b>ܘܢܝܢܝܢ</b>	A. away from under.
<b>ܘܢܝܢܝܢ</b>	for.		

*Remarks.*

**ܘܢܝܢܝܢ**, **ܘܢܝܢܝܢ**, and **ܘܢܝܢܝܢ** never, as in the ancient language (e. g. **ܘܢܝܢܝܢ**, **ܘܢܝܢܝܢ**, etc.), take a vowel. Several prepositions are frequently joined together, especially if one of them is **ܘܢܝܢܝܢ**. 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 **ܘܢܝܢܝܢ ܘܢܝܢܝܢ** *I asked from (of) him.*

A number of the prepositions, when joined with nouns, require **ܘܢܝܢܝܢ**, **ܘܢܝܢܝܢ**, or **ܘܢܝܢܝܢ** 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. **ܘܢܝܢܝܢ ܘܢܝܢܝܢ** *he rose against us*; **ܘܢܝܢܝܢ ܘܢܝܢܝܢ** *he rose against Simon*. In the last example, **ܘܢܝܢܝܢ** is required. Those prepositions which occasionally thus employ **ܘܢܝܢܝܢ**, **ܘܢܝܢܝܢ**, or **ܘܢܝܢܝܢ**, have one of these placed after them in a parenthesis in the above list. **ܘܢܝܢܝܢ** is connected with its suffix by **ܘܢܝܢܝܢ** as sliding letters; e. g. **ܘܢܝܢܝܢ ܘܢܝܢܝܢ** *on our account*. So **ܘܢܝܢܝܢ** and **ܘܢܝܢܝܢ**, by **ܘܢܝܢܝܢ**; e. g. **ܘܢܝܢܝܢ ܘܢܝܢܝܢ** *towards thee*.

**ܘܢܝܢܝܢ**, **ܘܢܝܢܝܢ**, 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 **ܕ** also; e. g. **ܡܚܝܫ ܕܝܚܘܘܪ** quickly pronounced will be *minit umma*; **ܕܝܠܕܝܫܘܘܬܝܗ ܕܝܥܡܕ** will be *barit ēshoo*, etc. These remarks apply to quite a number of the prepositions.

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

Besides **ܕܝܠܕܝܫܘܘܬܝܗ**, we have in the modern such expressions as **ܕܝܠܕܝܫܘܘܬܝܗ ܕܝܠܕܝܫܘܘܬܝܗ** along with her, **ܕܝܠܕܝܫܘܘܬܝܗ ܕܝܠܕܝܫܘܘܬܝܗ** along upon the wall, **ܕܝܠܕܝܫܘܘܬܝܗ ܕܝܠܕܝܫܘܘܬܝܗ** along in the valley. With these compare the ancient **ܕܝܠܕܝܫܘܘܬܝܗ ܕܝܠܕܝܫܘܘܬܝܗ** along with Jesus; and similar expressions. Compare also Hoff. § 123, 5, a, b.

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

**ܕܝܠܕܝܫܘܘܬܝܗ** in Ancient Syriac is **ܕܝܠܕܝܫܘܘܬܝܗ**, **ܕܝܠܕܝܫܘܘܬܝܗ**, or **ܕܝܠܕܝܫܘܘܬܝܗ**. **ܕܝܠܕܝܫܘܘܬܝܗ** and **ܕܝܠܕܝܫܘܘܬܝܗ**, like **ܕܝܠܕܝܫܘܘܬܝܗ**, may be partly Syriac and partly Persian, the prepositions **ܕܝܠܕܝܫܘܘܬܝܗ** and **ܕܝܠܕܝܫܘܘܬܝܗ** being prefixed to **ܕܝܠܕܝܫܘܘܬܝܗ** of the Ancient Syriac.

**ܕܝܠܕܝܫܘܘܬܝܗ** 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 **ܕܝܠܕܝܫܘܘܬܝܗ**, **ܕܝܠܕܝܫܘܘܬܝܗ**, **ܕܝܠܕܝܫܘܘܬܝܗ**, and **ܕܝܠܕܝܫܘܘܬܝܗ**. So, *for thee*, **ܕܝܠܕܝܫܘܘܬܝܗ**, **ܕܝܠܕܝܫܘܘܬܝܗ**, **ܕܝܠܕܝܫܘܘܬܝܗ**, **ܕܝܠܕܝܫܘܘܬܝܗ**. The same peculiarity is found in all persons and both numbers. In Koor-distan, the people say **ܕܝܠܕܝܫܘܘܬܝܗ**, **ܕܝܠܕܝܫܘܘܬܝܗ**, etc.; in Bootan, **ܕܝܠܕܝܫܘܘܬܝܗ**; near Mosul, **ܕܝܠܕܝܫܘܘܬܝܗ**, **ܕܝܠܕܝܫܘܘܬܝܗ**.

CONJUNCTIONS.

فَإِنْ P. if.	لِذَا A. in that, because.	أَوْ or.
وَأَيْضًا A. also.	بَلْ nevertheless.	أَوْ either.
أَوْ A. as.	فَإِذَا P. then, therefore.	لِذَا F. because.
بَلْ but.	لِذَا A. {that, in order that; (sometimes because, as John 4 : 22).	أَوْ A. {yet, but yet.
بَلْ A. but (أَلَا).	لِذَا A. that not, lest.	أَوْ A. than.
فَإِنْ A. if.	أَيْضًا T. also.	لِذَا F. because.
لِذَا A. {if not, un- less.	أَيْضًا P. also.	لِذَا T. although.
أَوْ A. although.	وَ A. and.	لِذَا {for that, in order that.
بَلْ A. T. {but, but yet.	أَيْضًا K. also.	

INTERJECTIONS.

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

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

## SYNTAX.

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

## THE ARTICLE.

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

In general, the pronouns ܫܘܗ, ܫܘܬ, and ܢܒ are used for the definite article, but with far less latitude than ַ in Hebrew. They are also omitted in multitudes of cases where the is employed in English; e. g. ܢܒܝܢܐ ܕܡܫܪܐ ܕܫܘܗܐ : were (the) men of (the) village there? ܕܒ ܕܝܘܡܐ ܕܫܘܗܐ ܕܫܘܗܐ two times in (the) day; ܕܝܘܡܐ ܕܫܘܗܐ ܕܫܘܗܐ when (the) world

*tempt me*; **ܘܡܢ ܫܘܒܝܢܐ ܢܗܝܘܬܐ ܕܢܗܘܒܐ** whence came you? **ܘܡܢ ܫܘܒܝܢܐ** from (the) city; **ܘܡܢ ܫܘܒܝܢܐ ܕܢܗܘܒܐ** 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, **ܘܡܢ ܫܘܒܝܢܐ ܢܗܘܒܐ** *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 **הַהָרֶץ הַטּוֹבָה**, **הַהָרֶץ הַזֹּאת** 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 **ܘܡܢ ܫܘܒܝܢܐ ܢܗܘܒܐ** or **ܘܡܢ ܫܘܒܝܢܐ**; 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. **ܘܡܢ ܫܘܒܝܢܐ** *all of it (the) house, the whole house*, while **ܘܡܢ ܫܘܒܝܢܐ** denotes *any house, every house*. So in Anc. Syr. (Hoff. § 123, 4). See both constructions in Rom. 3 : 19, **ܘܡܢ ܫܘܒܝܢܐ** and **ܘܡܢ ܫܘܒܝܢܐ**.

The indefinite article **ܘܡܢ ܫܘܒܝܢܐ**, **ܘܡܢ ܫܘܒܝܢܐ** 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: **ܘܡܢ ܫܘܒܝܢܐ ܢܗܘܒܐ** *a man rose in the meeting*. In the following example it would naturally

be omitted : **أَنْتَ سَوَكَمَ تَدَهْدَسُ ؟** *did you see* (a i. e. any) *man on the way?* Sometimes the employment or omission of it is optional ; e. g. **دَمَرِيكُ نَسْ هَوَسْ طَرِ وَتَمَدِ** *he brought a horse to sell*, literally, *for selling*, or **دَمَرِيكُ هَوَسْ طَرِ وَتَمَدِ**.

Sometimes **حَدَبِ** *a thing* is annexed to another noun with much the force of an indefinite article ; for example, **؛ حَكْتَا حَدَبِ سَوَكَمَ ؟** *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 **تَمَبِ** *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 **حَكْتَا** *side* sometimes follows another noun in construction, to denote direction ; e. g. **لَحَدَبَتَا حَكْتَا** *to the city-side*, i. e. in the direction of the city ; so **مِمَّ حَدَبَتَا حَكْتَا** *from the vicinity of the city*. The word is also used figuratively ; e. g. **مِمَّ كَسَمَتَا حَكْتَا** *in respect to bread*.

There is an elliptical mode of speaking in common use, which will be understood by one or two examples. Thus, **تَمَبِ أَنْتَا سَعَلَا**, literally, *a house, a man went*, i. e. one from each house ; **تَمَلَا تَكَلَمَا نَبِ دِسْ** *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 **بِ** in its stead, as we use



the preposition *of* in English. This **ܩ** is omitted in expressions such as **ܩܘܕܘܫܐ ܕܐܢܫܐ** *what kind (of) man*, not only **ܩܘܫܐ**, 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 **ܩܘܫܐ** as if it were the singular and not the plural; e. g. **ܩܘܫܐ ܕܒܢܐ ܕܕܘܠܐ** *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. **ܩܘܫܐ ܩܘܫܐ** *kinds, kinds*, i. e. different kinds; **ܩܘܫܐ ܩܘܫܐ** *colors, colors*, i. e. different colors; so with numerals: **ܩܘܫܐ ܩܘܫܐ** *one, one time*, i. e. now and then; so adverbs: **ܩܘܫܐ ܩܘܫܐ** *slowly, slowly*, i. e. little by little; (b.) to give intensity; e. g. **ܩܘܫܐ ܩܘܫܐ** *fragments, fragments*, i. e., as we should say, a thousand fragments; **ܩܘܫܐ ܩܘܫܐ** *exceedingly*, **ܩܘܫܐ ܩܘܫܐ** *very little indeed*; (c.) to supply the place of *each, each one*; e. g. **ܩܘܫܐ ܩܘܫܐ** *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 **ܩ** is substituted for the first letter of the word, if it begin with a consonant, or **ܩ** is prefixed, if it begin with a vowel. The idea is thus generalized; e. g. from **ܩܘܫܐ** *dirt*, we have **ܩܘܫܐ ܩܘܫܐ** *dirt and every thing of that sort*; from **ܩܘܫܐ** *minute*, **ܩܘܫܐ ܩܘܫܐ** *every little thing*, e. g. **ܩܘܫܐ ܩܘܫܐ ܩܘܫܐ ܩܘܫܐ** *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. **ܐܢܘܢ ܫܒܝܠ** *old man*, **ܫܘܒܠܐ ܥܝܘܒܐ** *beautiful city*. The same rule holds where two or more epithets are joined to one noun: **ܒܝܬܐ ܥܘܠܐ ܘܥܘܠܐ** *a large and high house*. Also when the noun has a suffix, as **ܩܢܝܢܐ ܫܘܒܠܐ** *his firm law*. So in the ancient language (Hoff. § 122, 3).

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

An adjective may be placed before its noun to give increased emphasis; e. g. **ܥܘܠܐ ܥܘܠܐ ܥܘܠܐ** *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. **ܥܘܠܐ: ܥܘܠܐ: ܥܘܠܐ: ܥܘܠܐ: ܥܘܠܐ: ܥܘܠܐ** *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 **ܫܘܒܠܐ**, **ܥܘܠܐ**, etc.

An adjective used as a predicate is also almost always placed after the noun or pronoun to which it refers; e. g. **ܥܘܠܐ ܥܘܠܐ ܥܘܠܐ** *that man is rich*, **ܥܘܠܐ ܥܘܠܐ ܥܘܠܐ** *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. **ܕܕܢܐ ܬܘܥܡܘܢ ܟܠܐ ܫܘܗ** *very agreeable is he*, **ܕܕܢܐ ܕܟܢܐ ܕܟܢܐ** *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. **ܕܐܝܢܐ ܕܟܠܐ** *this dog*, **ܕܢܐ ܫܘܥܩܐ** *these donkeys*, **ܕܐܝܢܐ ܕܢܐܢܐ ܕܟܢܐ** *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 **ܕܢܐ ܕܢܐ ܕܢܐ** 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, **ܕܢܐ ܕܢܐ ܕܢܐ** *you and I will go*, **ܕܢܐ ܕܢܐ ܕܢܐ** *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. **ܕܢܐ ܫܘܥܩܐ** *it drew* (i. e. it occupied) *two hours*, **ܕܢܐ ܫܘܥܩܐ** *it is bad*, i. e. a bad thing, **ܕܢܐ ܫܘܥܩܐ** *it is a fear to you*, i. e. you are afraid (note, that **ܕܢܐ** is a vulgar and anomalous form of **ܕܢܐ**).

ܘܕܝܚܝܢܐܢܐ *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 ܘܕܝܚܝܢܐܢܐ with final ܐ, ܘܕܝܚܝܢܐܢܐܐ.

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.—ܕܝܚܝܢܐܢܐ, 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 ܐܝܢܐ ܕܝܚܝܢܐܢܐ ܕܝܚܝܢܐܢܐ *there became to me a heart*, ܕܝܚܝܢܐܢܐ ܕܝܚܝܢܐܢܐ *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. ܕܝܚܝܢܐܢܐ ܕܝܚܝܢܐܢܐ *Christ, he is mighty*, ܕܝܚܝܢܐܢܐ ܕܝܚܝܢܐܢܐ *your father, his hand will guide you*, ܕܝܚܝܢܐܢܐ ܕܝܚܝܢܐܢܐ *this Jacob, he also will go*. In these cases, it is emphatic; but it can hardly be considered so in the following example: ܕܝܚܝܢܐܢܐ ܕܝܚܝܢܐܢܐ *the rivers, their course would change*, which is simply saying, 'the course of the rivers would change.' See the same idiom in Anc. Syr. (Hoff. § 119), in Hebrew (Nordh. § 866, 1, b.), and in other languages.

On the other hand, the nominative is omitted altogether, when regarded as indefinite; as, for example, when **أَنْتَ** or **أَنْتِ** might be supplied. This usage, not uncommon in the Ancient Syriac (Hoff. § 138, 4), is far more common in the Modern, and is a substitute, as mentioned in the Etymology, for the passive verb; e. g. **ܘܠܥܒ ܕܢ** *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. **ܕܕܘܡܐ ܕܘܢܡܐ ܠܗܘܐ ܟܠܐ** *drunkenness is great folly*. The rule, however, is variable. We may say, with a kind of emphasis, **ܕܕܘܡܐ ܟܠܐ ܕܘܢܡܐ ܠܗܘܐ**; the change of the usual construction, as in other cases, giving more force to the words.

VERB **ܘܐܘܪܐ** 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: **ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ** *our father that in heaven*, **ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ** *that under heaven*, Eph. 6 : 12, **ܘܐܘܪܐ ܕܘܢܡܐ ܕܘܢܡܐ** (let there be) *glory to God*, **ܘܐܘܪܐ ܕܘܢܡܐ ܕܘܢܡܐ** *he (is) calling you*, **ܕܘܢܡܐ ܕܘܢܡܐ** (it is) *necessary to read*.

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

## OBJECT OF THE VERB.

The objective is often denoted, as in the Anc. Syr., by  $\Delta$  prefixed (vulgarly  $\text{ܕܟ}$ ), and especially when intended to be definite; e. g.  $\text{ܕܟܪܫܐ ܢܝܘܐ}$  *I saw (to) that man.* But in a sentence like the following:  $\text{ܐܘܘܪܐ ܕܥܫܝܢܐ ܕܗܘܐ ܕܡܢ ܕܡܢܐ}$  *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  $\text{אֲנִי}$  in Hebrew (Nordh. § 835),  $\Delta$  does not seem to be so much a sign of the accusative, as to be used for directing special attention to any subject.

$\Delta$  may also denote, as in Anc. Syr. (Hoff. § 114, 1), the same relation as the dative in Western languages; e. g.  $\text{ܕܟܪܫܐ ܕܟܪܫܐ ܕܟܪܫܐ}$  *I did service to the Khan;*  $\text{ܕܟܪܫܐ ܕܟܪܫܐ ܕܟܪܫܐ}$  *give to him that apple.* In this last example,  $\text{ܕܟܪܫܐ}$  for *him* would be perhaps more common. The idea may also be expressed without any preposition, as in Anc. Syr. (Hoff. § 122, 1):  $\text{ܕܟܪܫܐ ܕܟܪܫܐ}$  *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  $\Delta$  prefixed, but the other noun very rarely takes it, if at all; e. g.  $\text{ܕܟܪܫܐ ܕܟܪܫܐ}$  *he put clothes on that boy;*  $\text{ܕܟܪܫܐ ܕܟܪܫܐ ܕܟܪܫܐ}$  *this my son I will call him David;*  $\text{ܕܟܪܫܐ ܕܟܪܫܐ ܕܟܪܫܐ}$  *the field we will make it a vineyard.* The ancient language has very nearly the same usage (Hoff. § 141, 4, 5).

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

This leads to the employment or omission of prepositions, in a way very different from the usages of our own language ; e. g. **ܩܠܡܝܢܐ ܩܠܡܝܢܐ ܩܠܡܝܢܐ** *you filled the vessel (with) water* ; where the Syriac also admits of **ܩܠܡܝܢܐ** or **ܩܠܡܝܢܐ** ; **ܩܠܡܝܢܐ ܩܠܡܝܢܐ** *he entered from (by) the door* ; **ܩܠܡܝܢܐ ܩܠܡܝܢܐ** *we told for him* ; **ܩܠܡܝܢܐ ܩܠܡܝܢܐ** *he touched on us* ; **ܩܠܡܝܢܐ ܩܠܡܝܢܐ** *if God show favor from (to) you* ; **ܩܠܡܝܢܐ ܩܠܡܝܢܐ** *they will ascend (above) us* ; **ܩܠܡܝܢܐ ܩܠܡܝܢܐ** *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 **ܩܠܡܝܢܐ**, **ܩܠܡܝܢܐ**, 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. **ܩܠܡܝܢܐ ܩܠܡܝܢܐ** *what am I to do, I?* ; **ܩܠܡܝܢܐ ܩܠܡܝܢܐ** *did you tell, you?* Sometimes the pronoun both precedes and follows : **ܩܠܡܝܢܐ ܩܠܡܝܢܐ** *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. **ܩܠܡܝܢܐ ܩܠܡܝܢܐ** : **ܩܠܡܝܢܐ** *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, **ܩܠܡܝܢܐ ܩܠܡܝܢܐ** or **ܩܠܡܝܢܐ ܩܠܡܝܢܐ** *I, there is not to me*, i. e. I have not ; **ܩܠܡܝܢܐ ܩܠܡܝܢܐ** *you, there will not be to you opportunity* ; **ܩܠܡܝܢܐ ܩܠܡܝܢܐ** :

he, his mercies are many; **זַבְנֵי רַחֲמֵי** : **זַבְנֵי אֵימָנֵי** : **זַבְנֵי קַעֲבֵי** *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 **ܐܘܪܝܫܐ** used pleonastically in the modern as in the ancient language (Hoff. § 123, 1); e. g. **ܐܘܪܝܫܐ ܕܡܝܪܝܐ ܕܝܡܝܐ**, 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. **ܐܘܪܝܫܐ ܕܡܝܪܝܐ ܕܝܡܝܐ** *your way of evil*, or **ܐܘܪܝܫܐ ܕܡܝܪܝܐ ܕܝܡܝܐ**; **ܐܘܪܝܫܐ ܕܡܝܪܝܐ ܕܝܡܝܐ** *your death of the body*, or **ܐܘܪܝܫܐ ܕܡܝܪܝܐ ܕܝܡܝܐ**. 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, **ܐܘܪܝܫܐ ܕܡܝܪܝܐ ܕܝܡܝܐ** *I saw her, the woman*; **ܐܘܪܝܫܐ ܕܡܝܪܝܐ ܕܝܡܝܐ ܕܡܝܪܝܐ ܕܝܡܝܐ** *we drove them away, the men*. Compare the ancient **ܐܘܪܝܫܐ ܕܡܝܪܝܐ ܕܝܡܝܐ**, 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. **ܐܘܪܝܫܐ ܕܡܝܪܝܐ ܕܝܡܝܐ** *he came and told (it) for me*.

The suffixes are in some cases used as reflexives; e. g. **ܐܘܪܝܫܐ ܕܡܝܪܝܐ ܕܝܡܝܐ ܕܡܝܪܝܐ ܕܝܡܝܐ** *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 **ܩ** undergoes no inflection, many ideas, which we express directly in English, must in Modern Syriac be expressed by a circumlocution. A few examples will be given below. Examples of the same kind may be found in Hoff. § 125, Nordh. Chap. IX. and Rosen. Arab. Gramm. Syntax, xcviII.

1. *Whom.*—**ܐܢܝܢܝܢ ܐܘܫܬܝܢܝܢ ܩܘܠܘܢ ܕܢܫܐܢܝܢ ܕܩܘܠܘܢ ܕܝܘܫܘܥ ܕܝܘܫܘܥܝܢ** "I am Joseph your brother, that ye sold me," Gen. 45 : 4 ;  
**ܐܘܫܬܝܢܝܢ ܩܘܠܘܢ ܕܢܫܐܢܝܢ ܕܩܘܠܘܢ ܕܝܘܫܘܥ ܕܝܘܫܘܥܝܢ** this is the man that I spoke about him.

2. *Which.*—**ܫܘܠܬܝܢܝܢ ܩܘܠܘܢ ܕܝܘܫܘܥܝܢ ܕܝܘܫܘܥܝܢ** a garden that he had planted it ;  
**ܩܘܠܘܢ ܕܝܘܫܘܥܝܢ ܕܝܘܫܘܥܝܢ** the spade that I worked with it.

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

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

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

6. *Hither.*—**ܩܘܠܘܢ ܕܝܘܫܘܥܝܢ ܕܝܘܫܘܥܝܢ** an ox that we brought hither.

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

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

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

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

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

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

It may be well to give a few examples to illustrate the use of the interrogative and indefinite pronouns, and the position they occupy in the sentence. We may say either: **ܕܝܚܝܒ ܕܝܚܝܒ**, or **ܕܝܚܝܒ ܕܝܚܝܒ**, *what is this?*; **ܕܝܚܝܒ ܕܝܚܝܒ**, or **ܕܝܚܝܒ ܕܝܚܝܒ**, *who is this woman?*; **ܕܝܚܝܒ ܕܝܚܝܒ**, or, instead, **ܕܝܚܝܒ ܕܝܚܝܒ**, or simply **ܕܝܚܝܒ ܕܝܚܝܒ**, *who art thou?*; **ܕܝܚܝܒ ܕܝܚܝܒ ܕܝܚܝܒ**, or **ܕܝܚܝܒ ܕܝܚܝܒ ܕܝܚܝܒ**, *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: **ܕܠܐ ܕܝܚܝܒ ܕܝܚܝܒ** *I do not know who he is*, **ܕܝܚܝܒ ܕܝܚܝܒ ܕܝܚܝܒ** *he will inform you who went*, **ܕܝܚܝܒ ܕܝܚܝܒ ܕܝܚܝܒ** *he did not see which (of the two) it was.*

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

§ 127, 4): **أَلَيْسَ فِي الْقَرْيَةِ أَحَدٌ** *is there any one in the village?* Sometimes **أَلَيْسَ** may be omitted, and yet the idea be clearly and idiomatically expressed; as **لَيْسَ فِي الْمَدْرَسَةِ كَمِثْلِهِ** *in the school there is not like him (his like)*. **أَلَيْسَ** is also now and then used to denote *each one*; as, **تَرَكُوا الْقَرْيَةَ كُلُّهَا** *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. **يَقْرَأُ ثَلَاثَ سِنِينَ** *he is reading here three years*. 2. As a future; e. g. **يَذْهَبُ بَعْدَ شَهْرٍ** *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. **كَانَ خَيْرًا لَّكَ أَنْ تَقْرَأَ** *it was (is) better that you should preach*. 2. As a future; e. g. **يَذْهَبُ فِي الصَّبَاحِ** *he was going (intending to go) in the morning*; the implication being that he is now prevented. 3. As an imperfect subjunc.; e. g. **يَقْرَأُ خَيْرًا لَّكَ : كُنْ بِرًا** *if you should be a good man, you were (would be) blessed*. 4. As a pluperf. subjunc.; e. g. **كَانَ خَيْرًا لَّكَ أَنْ تَقْرَأَ** *it was (would have been) better, if you had gone*.

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

i. e. I am choked, or I am drowned. A boy in recitation, if confused, will say **אֶפְסַדְתִּי בְּכֹחַ** *it lost on me*, i. e. I have lost it. Ask a man how his business is to-day, and he may reply **כַּדְּשֵׁימָהּ עָלָיו** *it remained (remains) just so*. Persons coming to make a petition will tell us **וְדָבַר אֲנִי בְּכֹחַ** *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, **כִּי אֲנִי מְחַיֵּה חַיִּים**, Matt. 12 : 30, may be considered equivalent either to a present indicative or to a present subjunctive. So Deut. 1 : 39, **וְכִי יָדַעְתָּ מָה עָשִׂיתָ** *that did not (do not) know*.

2. Used as a perfect; e. g. **אֵלָּא אֵלָּא** *he came now*, i. e. he has just arrived. This is the common mode of speaking. So too, **כִּי אֲנִי מְחַיֵּה חַיִּים** *blessed is he that never heard* (meaning, that has never heard). 3. Used as a pluperfect; e. g. **כִּי אֲנִי מְחַיֵּה חַיִּים** *when he (had) finished from speaking* (Hoff. § 129, 3). 4. Used as a future; e. g. **כִּי אֲנִי מְחַיֵּה חַיִּים** : **כִּי אֲנִי מְחַיֵּה חַיִּים** *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); **כִּי אֲנִי מְחַיֵּה חַיִּים** : **כִּי אֲנִי מְחַיֵּה חַיִּים** *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. **כִּי אֲנִי מְחַיֵּה חַיִּים** *if it did not become*, i. e. if it does not meet the case, equivalent to **כִּי אֲנִי מְחַיֵּה חַיִּים** (see the ancient usage, Mark 12 : 25, as follows : **כִּי אֲנִי מְחַיֵּה חַיִּים**, in which case the translation might have been literal); **כִּי אֲנִי מְחַיֵּה חַיִּים** : **כִּי אֲנִי מְחַיֵּה חַיִּים** *if you went out (set out) now, perhaps you will reach*; **כִּי אֲנִי מְחַיֵּה חַיִּים** : **כִּי אֲנִי מְחַיֵּה חַיִּים** *I am grop-*

ing after God, if perhaps I found (him). Compare the ancient usage in Ecc. 6: 6, **ܡܝܚܝܢ ܕܐܝܗܘܐ**, where **ܡܝܚܝܢ** expresses the idea of contingency. 6. Used as a subjunctive imperfect; e. g. **ܕܢܐ ܐܘܟܝܢ ܕܢܐ ܡܝܚܝܢ ܕܢܐ ܐܝܗܘܐ** although the business did not finish (should not end), I shall go; **ܐܝܗܘܐ ܕܢܐ ܡܝܚܝܢ ܕܢܐ ܐܝܗܘܐ** 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, **ܦܘܕܝܢ**, **ܦܘܕܝܢ**, etc., have substantially the same meaning as the regular preterite, and may be used in the same way. The first named of these is ordinarily employed only when euphony requires it. See Etymology.

*Perfect Tense.*—This is used: 1. for the present; e. g. **ܢܗܝܢ ܢܗܝܢ** he has sat, i. e. is sitting; **ܝܝܒܢ ܝܝܒܢ** 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. **ܢܗܝܢ ܢܗܝܢ** 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., **ܕܝܫܒܢ ܕܝܫܒܢ** either he is asleep, he has slept, or he has been asleep; **ܕܘܕܝܢ ܕܘܕܝܢ** they have sown, or they are sown.

*Pluperfect Tense.*—This is sometimes used: 1. for the imperfect; e. g. **ܘܒܝܥܝܢܐ ܐܘܠܐܢܐ** *he was weeping*, **ܘܢܝܫܘܬܐ ܐܘܠܐܢܐ** *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 **ܘܢܝܫܘܬܐ ܘܢܝܫܘܬܐ ܘܢܝܫܘܬܐ** *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 **ܘܢܝܫܘܬܐ** prefixed, becomes a future in Mod. Syr.; with **ܘܢܝܫܘܬܐ** prefixed, it becomes a future, or a generic present, expressed negatively; with **ܘܢܝܫܘܬܐ** (ancient **ܘܢܝܫܘܬܐ**) prefixed, it becomes a preterite; with **ܘܢܝܫܘܬܐ** or **ܘܢܝܫܘܬܐ** prefixed, it becomes a generic present; and without a prefix, it inclines to retain its original present signification. Remembering these facts, and the further fact that both in Ancient Syriac and in Hebrew, the future was much used as a subjunctive or conditional (Hoff. § 130, 4; Nordh. § 993), we shall not be surprised to find these different meanings shading into each other in the Modern Syriac. The following examples will illustrate the very different uses of this tense. Question, **ܘܢܝܫܘܬܐ ܘܢܝܫܘܬܐ** *am I going? or may I go?* Answer, **ܘܢܝܫܘܬܐ** *yes, you are to go, or you may go*. The question may thus be either a simple interrogatory, or a permission asked; and the answer is to be understood accordingly. If the answer is "you are to go," it is really a mild imperative. Compare our English "you may go and do so and so;" when we mean "you must go." This mode of speaking is very com-

mon, and in prayer is often interchanged with the imperative in the same sentence; e. g. **יְיָ אֱלֹהֵינוּ אֲמֵן** : **יְיָ אֱלֹהֵינוּ אֲמֵן** *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.

**יֵשׁוּעַ** *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, **יֵשׁוּעַ** or **יֵשׁוּעַ** may be prefixed; e. g. **יֵשׁוּעַ** *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. **אֲנִי אֶגִּיד לְכֶם** *let me tell you*; **מָה אֵנָּה עוֹשֶׂה** *what can we do?* : **יֵשׁוּעַ** *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 **יֵשׁוּעַ** a *parable, a supposition*, is prefixed; e. g. **אֲנִי אֶגִּיד לְכֶם** : **יֵשׁוּעַ** *supposition: he finishes his business, or let him finish, or grant that he finish, or if he finish*. Compare the Latin “vendat ædes vir bonus,” suppose, etc. So, too, without the word **יֵשׁוּעַ**; e. g. **אֲנִי אֶגִּיד לְכֶם** : **אֲנִי אֶגִּיד לְכֶם** *suppose you do not learn your lesson, you will not go out*. We may in this case say, if we choose, that **יֵשׁוּעַ** 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. **אֲנִי אֶגִּיד לְכֶם** *thou shalt not steal*; **אֲנִי אֶגִּיד לְכֶם** *thou shalt not lie*. **אֲנִי אֶגִּיד לְכֶם** would mean *thou wilt not steal*, or *you are not in the habit of stealing*, and **אֲנִי אֶגִּיד לְכֶם** 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 **כֹּלֵךְ** *let him not be hungry*; to whom I reply, **כֹּלֵךְ** *he will not be hungry* (I will do well for him) or *he does not go hungry*.

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

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

The present subjunctive may be used also in entreaty; e. g. **כֹּלֵךְ** *I beg you not to lie*; **כֹּלֵךְ** *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, **כֹּלֵךְ** *do not stop*.

In familiar conversation the **כֹּלֵךְ** of the future is often omitted, and then the form becomes that of the present subjunctive; e. g. **כֹּלֵךְ** : **כֹּלֵךְ** *if you wish (that) I go, I (will) go*. So Gen. 42 : 36, **כֹּלֵךְ** and (will) *you take Benjamin?* So, too, **כֹּלֵךְ** or **כֹּלֵךְ** is often omitted; e. g. **כֹּלֵךְ** : **כֹּלֵךְ** *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 **כֹּלֵךְ** by **כֹּלֵךְ**. So **כֹּלֵךְ**, Is. 3 : 2; and many other cases. Moreover, the anc. present participle



is used for the future (Hoff. § 135, 8), which will account for such cases as that given above, viz. **يُحْيِيهِ يُؤَكِّمُ : يُؤَكِّمُ**.

**يُحْيِيهِ** and perhaps some other verbs, in their ordinary use, retain the force of the ancient participle; e. g. **بَعْدَ أَنْ يَحْيِي** *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, 8, b) from which it sprung; e. g. **بَعْدَ أَنْ يُقَالَ** *and Jesus saying* (said); **أَقَالُوا** *they said*. In these cases, the modern usage is almost a transcript of the ancient, **يُقَالَ** being written for **أَقَالُوا**, and **أَقَالُوا** for **أَقَالُوا**.

It is not strange that these different idioms lead to ambiguity, which no acquaintance with the language will fully remove; e. g. **تَكُنْ تَكُنْ كُلُّ صَوْتِكُمْ** 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. **كُلُّ شَيْءٍ يَكُونُ** *every thing that there may be*, for which we may substitute **كُلُّ شَيْءٍ يَكُونُ**, or **كُلُّ شَيْءٍ يَكُونُ**. So **يَكُنْ** *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 **أَمَّا**, from which it took its origin; e. g. **بَعْدَ أَنْ يَمْشِيَ** *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 **ܐܝܢܐ ܐܝܬܐ ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** : **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** if you had told me, I should not be (have been) angry; : **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** : **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** 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. **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** : **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** you have done a thing that should not be done. See Lev. 4 : 13, 27, and compare the Ancient Syriac.

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

**ܕܝܢܐ** 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: **ܕܝܢܐ**, **ܕܝܢܐ**, **ܕܝܢܐ**, **ܕܝܢܐ**, **ܕܝܢܐ**, **ܕܝܢܐ**, **ܕܝܢܐ**, **ܕܝܢܐ**, **ܕܝܢܐ**, **ܕܝܢܐ**, **ܕܝܢܐ**, **ܕܝܢܐ**, etc.

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

As to the use of **ܕܝܢܐ** and **ܕܝܢܐ**, the question whether they are to be followed by the subjunctive or indicative present, depends on the degree of contingency in each individual case,

in the speaker or writer's mind; e. g. **אֲנִי קוֹרֵא מָחָר**, or, instead, **אֲנִי קוֹרֵא מָחָר**, if I am reading to-morrow. **אֲנִי**, with the imperfect and pluperfect subjunctive, implies the non-existence of the action or state of the verb; e. g. **אֲנִי חוֹלֵה אִם** if you should sicken (implying that you are not sick now), **אֲנִי הָיִיתִי אִם** if you had come up (as you have not).

As to the use of **אֲנִי**, it is important to observe that, like *ut* in Latin, it is employed in a multitude of cases to denote the purpose, object, or result of the preceding clause, where in English and Hebrew (Nordh. § 1030) we should have the infinitive: **אֲנִי אֶבְרַח מִן הַיָּם** tell for him that he water the horse; **אֲנִי הָיִיתִי אִם** he went that he might see; **אֲנִי חָצַפְתִּי וְשָׁחַח מִן הַיָּם** they drew trouble that they might find him (tried to find). Observe that it is immaterial, in this last, and many similar cases, whether we use the present or the imperfect subjunctive, each being alike contingent. The present would, however, be generally preferred as briefer and equally expressive. **אֲנִי** is very often omitted after **וְיָדַע**, **וְיָדַע**, **וְיָדַע**, **וְיָדַע**, **וְיָדַע**, etc. For example, **וְיָדַע לָמָּה** do you wish (that) you may learn? **וְיָדַע לָמָּה** it is necessary (that) you write quickly, **וְיָדַע לָמָּה** he will beg on (of) them (that) they flee. Compare the omission of **אֲנִי** in the ancient language (Hoff. § 130, 4, γ; § 149, 3, 5; § 134, 3, a), and also of *ut* in the Latin. The correspondence between the signification of verbs in that language which dispense with *ut*, and those in the Modern Syriac which are not followed by **אֲנִי**, is quite striking.

Sometimes a clause is interposed between **אֲנִי** and the verb to which it refers; e. g.:

**וְיָדַע לָמָּה : וְיָדַע לָמָּה : וְיָדַע לָמָּה** : **וְיָדַע לָמָּה** which literally reads *I wish that those men that I have spoken about them be poured into prison.*

ⲡ **ⲉ** for *that* (*iva*) is in general used like ⲡ, but can only denote the purpose or object, not the result. It is not commonly used in Koordistan, where ⲡ supplies its place.

There is the same distinction between the words **ⲡⲓⲛⲉⲙ** and **ⲡⲓⲛⲉⲙⲓⲙ** that there is in English between the expressions "when I pray" and "when I am praying."

The remaining particles need no illustration. **ⲡⲓⲛⲉⲙ** and **ⲡⲓⲛⲉⲙⲓⲙ** are identical in meaning, the former being used more in Koordistan, and the latter in Oroomiah. They correspond to the ancient **ⲡⲓⲛⲉⲙⲓⲙ** and **ⲡⲓⲛⲉⲙ**, as used with the future.

Where several tenses of the same kind are connected by the conjunction ⲉ, if the first is preceded by **ⲡⲓ**, the others may omit it. So if **ⲡⲓ** is prefixed to the first, it is understood with all. The same is often, but not always, true in regard to those tenses which terminate in **ⲡⲓⲛⲉⲙ**; e. g. **ⲡⲓⲛⲉⲙ ⲡⲓⲛⲉⲙ ⲡⲓⲛⲉⲙ** *he was in the habit of going and preaching*, where **ⲡⲓⲛⲉⲙ** need not be repeated after **ⲡⲓⲛⲉⲙ**. 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 **ⲡⲓⲛⲉⲙ ⲡⲓⲛⲉⲙ**, and the modern **ⲡⲓⲛⲉⲙ ⲡⲓⲛⲉⲙ ⲡⲓⲛⲉⲙ** *he is very much like, he strongly resembles*. Sometimes the infinitive is used in a manner different from the preceding. For example, **ⲡⲓⲛⲉⲙ** *did he not hear?* To this, the answer may be as follows :

**سَمِعَ سَمِعًا : سَمِعَ سَمِعًا : سَمِعَ سَمِعًا** *hearing he heard, but coming he did not come.* We have often prefixed **س** 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 **س** is occasionally employed in the Mod. Syr., though the subjunctive with **س** and **س** **سَمِعَ** is generally preferred. The following are examples of its use:

**سَمِعَ سَمِعًا : سَمِعَ سَمِعًا : سَمِعَ سَمِعًا** *there is nothing to sell; سَمِعَ سَمِعًا : سَمِعَ سَمِعًا*

*we poured hand to go, i. e. we set out; سَمِعَ سَمِعًا :*

*did you come to hear?* In these examples, **س** with the subjunctive may also be employed, according to usage in Oroomiah. In some parts of Koordistan, however, **س** 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 **سَمِعَ سَمِعًا**, but, with an object following,

**سَمِعَ سَمِعًا : سَمِعَ سَمِعًا : سَمِعَ سَمِعًا**, *did you come to hear preaching?*

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

As in the ancient lang., **سَمِعَ** may be used before the infinitive for the purpose of comparison (Hoff. § 134, 2); but in the common usage without any **س**. Thus, for **سَمِعَ سَمِعًا** **سَمِعَ**, in Ruth 1 : 12, we may translate **سَمِعَ سَمِعًا** **سَمِعَ**, or use, if we prefer, the subjunctive **سَمِعَ سَمِعًا** **سَمِعَ**. So too, for the clause in Gen. 11 : 8, **سَمِعَ سَمِعًا** **سَمِعَ**, we may write **سَمِعَ سَمِعًا** **سَمِعَ**. So we say **سَمِعَ سَمِعًا** **سَمِعَ** *they ceased from praying*; **سَمِعَ سَمِعًا** **سَمِعَ** *we finished from trouble-drawing, i. e. from being in trouble, or from taking pains*;

**לֹא תִשָּׂא בְּפִיךָ כִּי אֶמְדַּבֵּר** *you cannot hinder me from telling.*

The infinitive is used in other connections without a preposition; e. g. **יָצָא לְבָרֵךְ** *he went to bring*, where in Koor-distan they would say **לְבָרֵךְ**.

Here may properly be classed such cases as the following: **וְעַד כִּי יָבִיִּי** *while not yet arriving*, i. e. while the person had not yet arrived; **וְעַד כִּי יִרְאֶה** *not at all seeing*, the context determining who did not see. So also with suffixes: **וְעַד כִּי יִרְאֶה אֹתוֹ** *while not seeing him*. The place of these may of course always be filled by the finite verb.

**וְעַד כִּי יִפְּסְדוּ וְעַד כִּי יִמָּוֶתוּ** *they will increase in wickedness until their perishing* (Nordheimer, § 1030, 8); **וְעַד כִּי יִסְעֶה וְעַד כִּי יִסְעֶה** *before the sowing of the seed* (Nordh. § 1030, 4, a); **וְעַד כִּי יִחַשְׁבוּ וְעַד כִּי יִדְבְּרוּ** *are making thought (thinking) and speaking one (the same)?* (Nordh. § 1013, I. 1). So **וְעַד כִּי יִחַשְׁבוּ וְעַד כִּי יִדְבְּרוּ** *digging and watering (fields) I do not understand* (Nordh. § 1013, II. 1); **וְעַד כִּי יִשְׁרָא וְעַד כִּי יִשְׁרָא** *at the time of sun-rising* (Nordh. § 1030, 2, a); **וְעַד כִּי יִשְׁרָא וְעַד כִּי יִשְׁרָא** *there is nothing (so) bad as committing adultery* (N. § 1030, 2, b); **וְעַד כִּי יִשְׁרָא וְעַד כִּי יִשְׁרָא** *for the purpose of making bricks* (Nordh. § 1030, 6, a).

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

## PARTICIPLE.

A participle, when repeated, sometimes denotes the repetition of the action, or its continuance; e. g. **دَوَّرَ دَوَّرَ** *rolling, rolling*, i. e. continuing to roll. Participles are often thus used adverbially, to qualify a verb which follows; e. g. **سَمَّيْتُ سَمَّيْتُ** *running, running, go*, i. e. as fast as you can; **بَكَى بَكَى** *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. **بَدَأُوا بَدَأُوا** *they began plucking*.

**فُو** 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 **كُنْتُمْ تَنْتَرُونَ**, **كُنْتُمْ تَنْتَرُونَ**, etc., the Mod. Syr. uses the nouns terminating in **نُ**; e. g. **كُنْتُمْ تَنْتَرُونَ**, **كُنْتُمْ تَنْتَرُونَ**. We retain, however, **كُنْتُمْ تَنْتَرُونَ** and its plural, for want of any suitable term in the modern for *hypocrite*.

## VERB OF EXISTENCE.

**أَنَا** and **أَنَا** are both used, as in the Anc. Syr., to express the idea of possession, and that constantly; e. g. **أَنَا أَنَا** *I have*, **أَنَا أَنَا** *thou hast*, etc., literally, there is to me, "est mihi." When we refer to indefinite past time, **أَنَا** is to be inserted; as **أَنَا أَنَا** *there was not to us*. In order to express future possession, we employ the future of the verb **أَنَا**; e. g. **أَنَا أَنَا** *much money will be to*

*thee*. So it is used for the conditional: **كُنْ لِي كَمَا كُنْتُ** if there be to her, i. e. if she have.

It may be mentioned in this connection that such forms as the ancient **أَنَا** *I am*, **كَلِمَةٌ** *it is not he*, are not at all allowable in the modern language. Nor are **أَنَا** and **كَلِمَةٌ** joined with participles; as **أَنَا كَلِمَةٌ**.

#### ADVERBS.

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 **أَيْدِيًا**, used as an adjective, with the same word used as an adverb. Thus, **أَيْدِيًا أَيْدِيًا** means *bring the other girl*, while the expression **أَيْدِيًا أَيْدِيًا** means *bring the girl again*.

Two negatives are very often used in Modern Syriac to increase the force of the negative; e. g. **لَمْ يَرَوْا شَيْئًا** *we saw nothing*; **لَمْ يَدْرِكُوا شَيْئًا** *I do not at all know*; **لَمْ يَكُنْ شَيْئًا** *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 **لَمْ يَرَوْا شَيْئًا** *he sees nothing*.

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

#### PREPOSITIONS.

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 **ܒܝܢܝ ܕܝܗܘܐ**, **ܒܝܢܝ ܕܝܗܘܐ**, etc., which are in common use, deserve notice. We may literally translate them: *between me to myself*, *between thee to thyself*, i. e. without any advice or help from others. Compare the ancient **ܒܝܢܝ ܕܝܗܘܐ**. The modern **ܒܝܢܝ** also conforms in other respects to the ancient **ܒܝܢܝ**; e. g. ancient **ܒܝܢܝ ܕܝܗܘܐ**, modern **ܒܝܢܝ ܕܝܗܘܐ**, *between thee and him*. **ܒܝܢܝ**, however, in the modern lang. is more usually repeated; thus, **ܒܝܢܝ ܒܝܢܝ** *between me and thee*. See both constructions with **ܒܝܢܝ** in Hebrew (Nordh. § 1041, 1, a, b). It may also be remarked that **ܒܝܢܝ** sometimes means *including*; e. g. **ܒܝܢܝ ܕܝܗܘܐ** *including all of them*; **ܒܝܢܝ ܕܝܗܘܐ** *including men and women*.

#### CONJUNCTIONS.

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

Sometimes **ܐܘܪܝܢܝ** is omitted; very often, indeed, in common conversation. **ܐܘܪܝܢܝ** is also vulgarly substituted for **ܐܘܪܝܢܝ** in such expressions as **ܐܘܪܝܢܝ ܐܘܪܝܢܝ** *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.

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

not understand it, is unable to accomplish it; **لَا يَسْمَعُ مَعَهُ** *I cannot with him*, i. e. cope with; **بَلَغَ ثَمَرُهُ** *the fruit has arrived*, i. e. is ripe; **فَعَمِلَ مِنْ جَنْبِئِهِ دُونَهُ** *he did thus from the root of his ear*, i. e. from necessity; **لَا يَفْقَهُ** *his understanding does not cut*, i. e. he does not understand; **رَبِّهِ عَلَيْهِ سَلَامٌ** *pour peace on that man*, i. e. salute him kindly; **فَرِحَ دُونَهُ** *he went out*, i. e. he turned out, *a drunkard*; **يَضْرِبُ فِيَّ سَيْفًا تَحْتِي** *I will strike back on Christ*, i. e. I will take refuge in, I will go to for support; **كَمَا تَشَاءُ** *your pleasure it is*, i. e. let it be as you please; **مِنْ كِبَرٍ إِلَى صِغَرٍ** *from great to small*, i. e. all; **يَضْرِبُ فِيَّ** *to strike flattery*, i. e. to flatter; **رَفَعَتْ لَكَ وَجْهًا** *you rose in his face*, i. e. rose against, were opposed to him; **بَلَغَتْ لَيْلِي** *it reached my soul*, i. e. I was driven to extremity; **بَلَغَتْكَ الْبُرْدُ** *the cold has smitten you*, i. e. you have taken cold; **يَسْخَبُ بِنَا** *sweeten us*, i. e. forgive us; **لَا تُعْصِبُ بِنَا** *I do not break from that man*, i. e. I do not cower before him; **بَلَغَتْ قَلْبَنَا** *our heart opened*, i. e. we became happy; **بَلَغَتْ قَلْبَنَا** *your heart remained*, i. e. you were not hearty (in the business), or you were displeased; **بَلَغَتْ يَدَاكَ** *it is before the hand*, i. e. at hand; **بَلَغَتْ نَفْسَهُ** *his breath is ridden*, i. e. is quick, as of a dying man; **بَلَغَتْ قَلْبَهُ** *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. **بَلَغَتْ رِجْلَيْهِ** *his knees are stopped*, i. e. he is wearied out; **بَلَغَتْ رِجْلَيْهِ**

her foot is heavy, i. e. she is pregnant; **بَقُلَا دُتَوَس** *it fell to my understanding*, i. e. I comprehended; **تَبَدَّلْ تَوَسْتَمَع** *cook your words*, i. e. speak with deliberation; **تَبَدَّلْ تَبَدَّلْ كَلَّ** *the horse is cooked*, i. e. he is hardened to heat and cold, etc.; **تَبَدَّلْ تَبَدَّلْ تَبَدَّلْ** *these how many years*, i. e. these many years; **تَبَدَّلْ تَبَدَّلْ تَبَدَّلْ** *a ten days*, i. e. ten days; **تَبَدَّلْ تَبَدَّلْ تَبَدَّلْ** *on your neck*, i. e. the responsibility is on you. So the phrase "on your head." **تَبَدَّلْ تَبَدَّلْ تَبَدَّلْ** *a seer of face*, i. e. a time-server; **تَبَدَّلْ تَبَدَّلْ تَبَدَّلْ** *he has entered upon years*, i. e. he is growing or has grown old; **تَبَدَّلْ تَبَدَّلْ تَبَدَّلْ** *they are striking swimming*, i. e. they are swimming; **تَبَدَّلْ تَبَدَّلْ تَبَدَّلْ** *sanctify the table*, i. e. ask a blessing; **تَبَدَّلْ تَبَدَّلْ تَبَدَّلْ** *you have gone out from your mind*, i. e. as we say, you are out of your head; **تَبَدَّلْ تَبَدَّلْ تَبَدَّلْ** *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 **تَبَدَّلْ تَبَدَّلْ** *peace to thee*, to which the reply is **تَبَدَّلْ تَبَدَّلْ تَبَدَّلْ** *in peace thou hast come*, or, simply, **تَبَدَّلْ**. On taking leave, one says **تَبَدَّلْ تَبَدَّلْ** (of uncertain derivation), equivalent to *good-bye*. Instead of this, we also hear **تَبَدَّلْ تَبَدَّلْ** *remain in peace*. At evening, a common salutation is **تَبَدَّلْ تَبَدَّلْ** (may) *your evening (be) blessed*. After a death or some calamity has befallen a house, a visitor says to the inmate **تَبَدَّلْ تَبَدَّلْ تَبَدَّلْ** *may your head be comfortable*, or *comforted*. When a man puts on a new coat, his friend says to

him **أَشْرَفَ تَدْحِيلاً** *may it be blessed*. On receiving a favor, one replies **أَشْرَفَ تَدْحِيلاً**, where **أَشْرَفَ** seems to be nearly equivalent to **تَدْحِيلاً** *may you be happy or blessed*. After dinner, the guest says to his host **أَكْرَمَ صَدِيقِ لَحْمٍ** *may God increase you*. If one enters a field, he says to the laborer **أَكْرَمَ سَعْيِكُمْ صَمْفًا** *may God give you strength*. At the commencement of a feast or a wedding, the invited person says **أَكْرَمَ تَدْحِيلاً** *may your feast (or wedding) be blessed*. If a host wishes to be specially polite, he says to his guest **قَدِ جِئْتَ بِنَاصِيئِ عَيْنِي** *the head of my eyes, you have come*. If one inquires about another's circumstances, the reply often is **بِمِنْ دَوْلَتِي وَأَمْرِي** *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 **قَلْبِي** *your servant*. A person wishing to abase himself before another, says **أَنَا مَذْبُوحٌ لَكَ** *may I be your sacrifice*. One, on seeing something wonderful, often exclaims **أَكْرَمَ تَدْحِيلاً** *glory to God!* When he wishes to commend another, he says **أَكْرَمَ نَفْسًا** *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.

وَجُنْدٌ وَمُهَنْدٌ.

٢

بُحَيْنٌ نَبَلٌ يَجِيءُ وَجُنْدٌ مَكْبَرٌ :

وَجِيءٌ وَتَبِيءٌ يَجِيءُ كُنْدٌ :

هَيَّاهُ أَمْرٌ وَجُنْدٌ يَجِيءُ سَهْبَةً :

حَلَا وَكُهُوتٌ يَهْمُنْدٌ.

٣

بُكْلَبٌ كَرِيهٌ بَحَيْنٌ سَوْدٌ :

خَبْرٌ كَرِيهٌ أَمْرٌ مَسْنٌ :

تَوْعُظِيْمٌ خَدِيْعٌ هَيْبٌ :

هَيْبَةٌ أَمْرٌ وَجُنْدٌ.

٤

بُيْعٌ وَبِهْمٌ زَهْكٌ بُدٌّ نَسِيْبٌ :

كَلِمَةٌ وَوَجِيءٌ :

بُيْعٌ بُيْعٌ وَبِهْمٌ نَسِيْبٌ :

بِهْمٌ قَدِيْبٌ يَجِيءُ كَلِمَةٌ.

٥

نَسِيْبٌ قَدِيْبٌ وَبِهْمٌ وَبِهْمٌ :

وَبِهْمٌ قَدِيْبٌ وَبِهْمٌ :

نَسِيْبٌ وَبِهْمٌ نَسِيْبٌ وَبِهْمٌ :

قَدِيْبٌ وَبِهْمٌ وَبِهْمٌ.

Ⲅ

ⲉⲃ ⲉⲛⲟⲩ ⲛⲉⲙⲗⲁ ⲉⲓⲃⲁ ⲛⲧⲧⲉⲃⲉⲙⲉ :  
 ⲉⲓⲃⲁ ⲧⲉⲃⲉⲙⲉⲗⲁ :  
 ⲉⲛⲟⲩ ⲛⲉ ⲛⲧⲧⲉⲃⲉⲙⲉ :  
 ⲉⲧⲧⲉⲃⲉ ⲧⲉⲃⲉⲙⲉⲗⲁ .

ⲟ

ⲛⲉ ⲛⲁⲛⲓ ⲛⲧⲧⲉⲃⲉⲙⲉ :  
 ⲉⲧⲧⲉⲃⲉ ⲛⲉ ⲛⲧⲧⲉⲃⲉⲙⲉ :  
 ⲛⲉⲛⲧⲧⲉⲃⲉⲙⲉ ⲛⲧⲧⲉⲃⲉⲙⲉⲗⲁ :  
 ⲉⲛⲟⲩ ⲛⲧⲧⲉⲃⲉⲙⲉⲗⲁ .

JOHN CHAPTER VII.

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.

ⲛⲧⲧⲉⲃⲉⲙⲉⲗⲁ ⲉⲓⲃⲁ ⲛⲧⲧⲉⲃⲉⲙⲉⲗⲁ : ⲛⲧⲧⲉⲃⲉⲙⲉⲗⲁ  
 ⲉⲓⲃⲁ ⲛⲧⲧⲉⲃⲉⲙⲉⲗⲁ ⲉⲓⲃⲁ ⲛⲧⲧⲉⲃⲉⲙⲉⲗⲁ : ⲛⲧⲧⲉⲃⲉⲙⲉⲗⲁ  
 ⲉⲓⲃⲁ ⲛⲧⲧⲉⲃⲉⲙⲉⲗⲁ .  
 ⲉⲓⲃⲁ ⲛⲧⲧⲉⲃⲉⲙⲉⲗⲁ ⲉⲓⲃⲁ ⲛⲧⲧⲉⲃⲉⲙⲉⲗⲁ . ⲛⲧⲧⲉⲃⲉⲙⲉⲗⲁ  
 ⲛⲧⲧⲉⲃⲉⲙⲉⲗⲁ ⲛⲧⲧⲉⲃⲉⲙⲉⲗⲁ : ⲛⲧⲧⲉⲃⲉⲙⲉⲗⲁ : ⲛⲧⲧⲉⲃⲉⲙⲉⲗⲁ  
 ⲛⲧⲧⲉⲃⲉⲙⲉⲗⲁ : ⲛⲧⲧⲉⲃⲉⲙⲉⲗⲁ ⲛⲧⲧⲉⲃⲉⲙⲉⲗⲁ : ⲛⲧⲧⲉⲃⲉⲙⲉⲗⲁ  
 ⲛⲧⲧⲉⲃⲉⲙⲉⲗⲁ ⲛⲧⲧⲉⲃⲉⲙⲉⲗⲁ ⲛⲧⲧⲉⲃⲉⲙⲉⲗⲁ ⲛⲧⲧⲉⲃⲉⲙⲉⲗⲁ  
 ⲛⲧⲧⲉⲃⲉⲙⲉⲗⲁ ⲛⲧⲧⲉⲃⲉⲙⲉⲗⲁ . ⲛⲧⲧⲉⲃⲉⲙⲉⲗⲁ : ⲛⲧⲧⲉⲃⲉⲙⲉⲗⲁ





دُشَمَعْدُ لَش دُكُتُو دُوْمَش : جَا قُدَمَا مَلَكُتُ  
 يَ مَ اَكُتَا نَا : بَ اُنَّا مَ دُوْنَا دُكُتُ شَمُوعُ مَ مَ .  
 سَ مَ دُيَ دُوْنَا مَسَلَمَش شَمُوعُ : مَسَلَمَشُ مَ اَكُتَا شَمُوعُ  
 جَا تَحِي : اِنَّا شَمُوعُ دُكُتُ مَسَلَمَشُ : دُشَمَعْدُ مَ دُشَمَعْدُ :  
 مَ اَكُتَا دُكُتُ : مَسَلَمَشُ مَ اَكُتَا : مَسَلَمَشُ مَ اَكُتَا : مَسَلَمَشُ  
 دُشَمَعْدُ مَسَلَمَشُ مَسَلَمَشُ : مَسَلَمَشُ مَسَلَمَشُ : مَسَلَمَشُ  
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## A P P E N D I X .



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.

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\* See note at the end of this Appendix.

VERBS INFLECTED LIKE **قَدَسَ**, 1ST CLASS.

<b>دَجَدَ</b> { to come to nought, fade away (as stars before the sun).	<b>نَدَدَ</b> { to reduce to ruins, to become a ruin.
<b>كَلِمَ</b> { to reduce to pulp, become pulp.	<b>كَلِمَ</b> { to reduce to pulp. See <b>كَلِمَ</b> .
<b>كَلِمَ</b> to abrade.	<b>كَلِمَ</b> { to be courageous, to assault. 1 & 2.
<b>كَلِمَ</b> { to cave in, as a roof of earth (also causative).	<b>كَلِمَ</b> to be quiet, to be faint.
<b>كَلِمَ</b> to split (tr. and intr.).	<b>كَلِمَ</b> to prick, to pierce.
<b>كَلِمَ</b> to starve (intr.).	<b>كَلِمَ</b> to make to squint, to squint.
<b>كَلِمَ</b> { to stop one's mouth (intr.), to become silent.	<b>كَلِمَ</b> { to slip out of place, to discharge a gun, to tear.
<b>كَلِمَ</b> to cement (cracked vessels).	<b>كَلِمَ</b> to suck in (as a leech).
<b>وَدَكَ</b> to floor (an antagonist).	<b>كَلِمَ</b> to blow.
<b>كَلِمَ</b> { equivalent to <b>كَلِمَ</b> . See p. 81.	<b>كَلِمَ</b> to split (tr. and intr.).
<b>كَلِمَ</b> to invert.	<b>كَلِمَ</b> to fade, bleach (intr.).
<b>كَلِمَ</b> { equivalent to <b>كَلِمَ</b> . See p. 82.	<b>كَلِمَ</b> { to stick, adhere. Like <b>كَلِمَ</b> , p. 71.

VERBS INFLECTED LIKE **قَدَسَ**, 2ND CLASS.

<b>كَلِمَ</b> to hiccup.	<b>كَلِمَ</b> to touch, feel of.
<b>كَلِمَ</b> { equivalent to <b>كَلِمَ</b> . See p. 80.	<b>كَلِمَ</b> { equivalent to <b>كَلِمَ</b> . See p. 82.
<b>كَلِمَ</b> to be still.	<b>كَلِمَ</b> { to make damp, be damp. See <b>كَلِمَ</b> .
<b>كَلِمَ</b> to incite (to a contest).	<b>كَلِمَ</b> to saddle.
<b>كَلِمَ</b> { equivalent to <b>كَلِمَ</b> . See p. 81.	<b>كَلِمَ</b> to go on foot.
<b>كَلِمَ</b> to reprove.	<b>كَلِمَ</b> { to forsake (as a bird forsakes her nest).
<b>كَلِمَ</b> to be courageous.	<b>كَلِمَ</b> { to make clean, become clean.

VERBS INFLECTED LIKE **فَأَيَّ**, p. 64.

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|---|---|
| <b>فَأَيَّ</b> to fill to the brim.                   | <b>فَأَيَّ</b> to dissolve (tr.).                     |
| <b>فَأَيَّ</b> to perceive (by the eye).              | <b>فَأَيَّ</b> to stand on end (as the hair).         |
| <b>فَأَيَّ</b> { to snap, make to roll (as a marble). | <b>فَأَيَّ</b> to be or become green.                 |
| <b>فَأَيَّ</b> { to thrust. See <b>أَسَع</b> , p. 51. | <b>فَأَيَّ</b> to roost.                              |
|   | <b>فَأَيَّ</b> { to repent. See <b>أَهَت</b> , p. 59. |

LIKE **فَأَيَّ**, p. 66.

**فَأَيَّ** to go out, be extinguished.

VERBS INFLECTED LIKE **فَأَيَّ**, p. 69.

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|--|--|
| <b>فَأَيَّ</b> to indent, make a depression. | <b>فَأَيَّ</b> { to be rooted out; when of 2nd class, to root out. |
| <b>فَأَيَّ</b> to castrate.                  | <b>فَأَيَّ</b> to bound back (as a ball).                          |
| <b>فَأَيَّ</b> to groan.                     | <b>فَأَيَّ</b> to stray, run away.                                 |

VERBS INFLECTED LIKE **فَأَيَّ**, p. 80.

- |  |  |
|--|--|
| <b>فَأَيَّ</b> to benumb, be benumbed.                                   | <b>فَأَيَّ</b> to be pleased or gratified.                 |
| <b>فَأَيَّ</b> to chew.  | <b>فَأَيَّ</b> to button, be buttoned.                     |
| <b>فَأَيَّ</b> { to fix immovably (as a nail), to be fixed.              | <b>فَأَيَّ</b> to make or become muddy.                    |
| <b>فَأَيَّ</b> { to make small, to make round, to become small or round. | <b>فَأَيَّ</b> { equivalent to <b>فَأَيَّ</b> . See p. 81. |
| <b>فَأَيَّ</b> { to cause to cave in (as a mine), to cave in.            | <b>فَأَيَّ</b> to bark, to croak.                          |
| <b>فَأَيَّ</b> to trample.   | <b>فَأَيَّ</b> to embolden, be bold.                       |
| <b>فَأَيَّ</b> { to incite; to mortify (as a diseased part).             | <b>فَأَيَّ</b> { to tear (cloth) (tr. and intr.).          |
| <b>فَأَيَّ</b> { to make to hesitate, to hesitate.                       | <b>فَأَيَّ</b> to laugh immoderately.                      |

وَصَلَحَ	to dazzle.	نَجَّيْتُ	{ to make damp, become damp.
وَدَّوْتُ	{ to put out (leaves); to break out (as sores).	فَلَجَّيْتُ	{ to graft, to be or become grafted.
وَدَّوْتُ	to spill (tr. and intr.).	فَجَّيْتُ	{ to dam up and swell (as water).
حَسَبْتُ	{ to dig into, to pick the teeth.	فَرَّيْتُ	{ to breathe hard (through the nose).
سَدَّيْتُ	{ to mix up in confusion, be mixed.	فَدَّجِيْتُ	to wedge in, be wedged.
رَهَبْتُ	{ to tick (as a clock), to ring (as metals). Also used in a causative sense.	فَدَّجَيْتُ	to snort.
رَهَبْتُ	{ to mix up, etc., as سَدَّيْتُ.	فَدَّيْتُ	{ to be or become consolidated.
طَلَّيْتُ	{ to beat with a switch, to smart (as if from such a blow).	فَدَّيْتُ	to pave (with stone, etc.).
طَلَّيْتُ	to pant from heat, to sob.	رَفَّيْتُ	{ to cause fair weather, to become fair.
حَنَبْتُ	to be curved or bent.	رَفَّيْتُ	to have darting pains.
حَنَبْتُ	to clank (as chains).	رَفَّيْتُ	{ to place upright, to stand upright.
هَجَّيْتُ	to make a hedge.	تَسَلَّيْتُ	to cackle.
هَجَّيْتُ	to tickle, be tickled.	تَهَلَّيْتُ	{ to arch, bow down (with age) (tr. and intr.).
هَجَّيْتُ	{ to interweave, be interwoven.	تَهَلَّيْتُ	{ to reduce to powder, be reduced to powder.
لَهَلَّيْتُ	to lick up.	تَهَلَّيْتُ	to have colic.
لَهَلَّيْتُ	{ to loosen (as a pin in its socket) (tr. and intr.).	تَهَلَّيْتُ	to heave with emotion.
لَهَلَّيْتُ	to trample down.	تَهَلَّيْتُ	to shiver with cold.
صَحَّيْتُ	to make firm, confirm.	تَهَلَّيْتُ	{ to make musty, become musty.
صَحَّيْتُ	to gather (as pus).	تَهَلَّيْتُ	{ to beautify, become beautiful.
مَدَّيْتُ	{ to reconcile, unite in friendship.	تَهَلَّيْتُ	to beat with a switch.
مَدَّيْتُ	to be a wanderer.	تَهَلَّيْتُ	to crack (as an egg) (intr.).
مَدَّيْتُ	to prick up (the ears).	تَهَلَّيْتُ	to sag, hang down.
مَدَّيْتُ	to make to pant, to pant.	تَهَلَّيْتُ	{ to shrink up, wrinkle (tr. and intr.).
		تَهَلَّيْتُ = تَهَلَّيْتُ	. See p. 84.
		تَهَلَّيْتُ	{ to be boiled to pieces, fall to pieces.

VERBS INFLECTED LIKE **فَدَمَدَ**, p. 86.

<b>فَدَمَدَ</b> to be bold, to dare.	<b>فَدَمَدَ</b> to soil, be soiled.
<b>فَدَمَدَ</b> { to advance (in age and stature).	<b>فَدَمَدَ</b> { to snap (as a board when broken). See <b>فَدَمَدَ</b> , p. 86.
<b>فَدَمَدَ</b> = <b>فَدَمَدَ</b> to starve.	<b>فَدَمَدَ</b> to run mad.
<b>فَدَمَدَ</b> to be affected or moved.	

VERBS INFLECTED LIKE **فَدَمَدَ**, p. 86.

**فَدَمَدَ** = **فَدَمَدَ**, See p. 86. **فَدَمَدَ** to howl, as **فَدَمَدَ**, 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,	" حَقْرِيْكَ	"	حَقْرِيْكَ.
"	" last line,	" حُدِّيْ	"	حُدِّيْ*.
"	13, line 1,	" نِهْهَئِ	"	نِهْهَئِ.
"	17, " 9,	" نِهْهَئِ	"	نِهْهَئِ.
"	" " 13,	" حَكْبِيْ	"	حَكْبِيْ.
"	18, " 8,	" مَدَّيْ	"	مَدَّيْ.
"	" " 15,	" مِهْدِيْ	"	مِهْدِيْ.
"	21, " 1,	" مَّ	"	مَّ.
"	23, " 14,	" نِهْهَئِ	"	نِهْهَئِ.
"	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,	" نِ	"	نِ.
"	" " 10,	" نِ	"	نِ.
"	27, " 11,	" حَكْبِيْ	"	حَكْبِيْ.
"	29, " 24,	" نِهْهَئِ	"	نِهْهَئِ.
"	32, " 12,	" wēta "	"	wēta.
"	35, " 3, 4,	" حَكْبِيْ, حَكْبِيْ	read	حَكْبِيْ, حَكْبِيْ.
"	39, " 17,	" نِ	read	نِ.

\* The vowel  $\ddot{e}$  should never be placed on final  $\ddot{e}$ , and wherever printed thus in the Grammar, it must be understood to be a slip, and the  $\ddot{e}$  must be placed on the preceding consonant.

- Page 39, line 22, *for* coming before *read* coming upon.
- “ 48, “ 19, “ **تَدُو** “ **تَدُو**.\*
- “ 49, “ 20, “ **فَلِي**, p. 63, “ **فَلِي** 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, “ **شَب** “ **شَب**.
- “ “ “ 22, *erase the comma after* as well as “ ”.
- “ 58, “ 15, *for* **كَد** *read* **كَد**.
- “ 61, “ 15, “ **وِي** “ **وِي**.
- “ 63, “ 20, “ **فَلِي** “ **فَلِي**.
- “ 64, “ 19, “ “ “ “
- “ “ *near the bottom, after* **سَد**, *insert* **كَد** *to be worth.*
- “ 67, line 1, *for* **نَك** *read* **نَك**.
- “ 75, “ 7, “ **دَمُن** “ **دَمُن**.
- “ “ “ 16, “ **دَمُن** “ **دَمُن**.
- “ 76, near the middle, *for* **تَهَن** *read* **تَهَن**.
- “ 78, line 3, *for* **خَرَب** *read* **خَرَب**.
- “ “ “ 7, “ **بَسَب** “ **بَسَب**.
- “ 79, “ 26, “ **مَمَم** “ **مَمَم**.
- “ 81, “ 18, “ **وَدِي** “ **وَدِي**.
- “ “ last line but one, *for* **فَمِي** *read* **فَمِي**.
- “ 82, line 16, *for* **فَلِي** “ **فَلِي**.
- “ 83, “ 3, “ **خَدِي** “ **خَدِي**.
- “ “ “ 20, “ **مَسَد** “ **مَسَد**.

\* In a number of cases **د** 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 **د** and **د**. The former seems always to have its point.



Page 84, line 6, for **أَكْتَبَ** read **أَكْتَبَ**.

" 85, " 22, " **فَدَّصَمَ** " **فَدَّصَمَ**.

" 86, " 4, " **سَهَمَ** " **سَهَمَ**.

" " 11, " **صَحَّدَ** " **صَحَّدَ**.

" " last line, " **مَهَمَدَ** " **مَهَمَدَ**.

" " at the bottom, add to the list of verbs :

**هَوَّهَ** to howl.

**كَهَلَّ** { to howl; also, as used in Koordistan,  
to glitter.

" 88, first line, for **تَجَزَّ** read **تَجَزَّ**.

" " line 17, " The future, " The 1<sup>st</sup> pers. future.











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