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THE

ELEMENTS

OF

SYRIAC GRAMMAR.

BY THE

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PREFACE.

THE following "Elements of Syriac Grammar" are intended for the assistance of those Students in Hebrew, who are desirous of extending their studies to the Syriac Language. This is easily accomplished in consequence of the close affinity, which exists between the two languages both in their structure as well as in the multitude of words which they possess in common. A small portion only of time and labour is quite sufficient for the Hebrew scholar to obtain a moderate knowledge of Syriac. It is indeed so nearly allied to Hebrew and especially to Chaldee, that after he has read the Chaldee parts of the Bible, he may at once proceed to the reading of Syriac, and it is important that he should not neglect the acquisition of it, since the advantages to be derived will amply repay him for whatever trouble he may bestow upon the subject. There is no necessity to give a minute statement of these advantages; but it may be mentioned that the Syriac Language supplies one source of valuable information for the criticism of the

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

But the great claim as it appears to me, which the Syriac has on the attention of that class of persons, for whose use this book is intended, consists in the Syriac New Testament. The high antiquity of this Version and its use in the early established Syriac Church stamp an importance on it, which can be assigned to no other, and if to these circumstances be added another, that the Syriac Language is so nearly the same as that spoken in Palestine in the first age of Christianity, that by many persons it has been termed the vernacular language of our Lord, it must be allowed that the Syriac New Testament possesses a value inferior only

to that which belongs to the Original. Michaelis devoted his great talents to the study of Syriac and to an examination of the Syriac Version. In his Introduction to the New Testament, he has endeavoured to fix the period when that Version was made, and after bringing forward many cogent arguments in favour of its high antiquity has inferred that it must have existed, either at the end of the first or the beginning of the second century. This great age and its frequent deviation from the common reading in passages of importance must recommend the use of it to every critic, and the truth is that it has been more used than all other sources of critical assistance together.

From these remarks it will obviously appear desirable that the Hebrew scholar should acquire a knowledge of the Syriac Testament; especially as that knowledge can be so easily obtained. To facilitate the acquirement of it has been my chief inducement in sending forth this elementary Grammar to the public. I have been also further encouraged to do it from the growing attention there is at the present time to Hebrew and oriental studies in this Country. It is to be wished that this attention will continue to increase, and that before the lapse of many years some acquaintance with the Hebrew Bible will be generally sought after by the ministers of our Church. There may be some persons

who will not join in this wish, and I am aware that it has been urged by many, who are indifferent or are opposed to the cultivation of Hebrew learning, that no new doctrines can be discovered from the Hebrew Bible, and that therefore the English Translation will supply every want. To this it may be replied that the Greek Testament contains no doctrines which are not to be found in our English Version; that this Version is not inferior to that of the Old Testament in the fidelity of its execution, and that therefore the same reason may be brought forward for the abandonment of the original.

It is one of the Articles of our Church that "the Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ." I do not see therefore on what principle the Hebrew Bible is not to be deemed as important for all purposes of divinity as the Greek Testament: indeed no arguments can be advanced in favour of a knowledge of the latter, which will not most certainly apply with equal force for a knowledge of the former. But although the Hebrew Bible will not disclose to its reader any new doctrines of religion; there is something else which it will do. It will teach him the primary signification of words, and thus present to him many expressions with additional force and

enable him to form his own opinion and put his own interpretation on many particular passages. This is a benefit which is to be acquired from the Hebrew Bible, and which will be found of immense value to the Minister in his public Exposition of the Scriptures. It may be also observed that if the candidate for Holy Orders were encouraged to enter on the study of Hebrew, the circumstance could not fail to be beneficial to him in no ordinary degree. It would compel him to read the Scriptures more frequently, to examine important parts more critically, and would consequently make him more familiar with the contents of the Bible than would otherwise be the case. That pursuit which obliges the Minister, or the candidate for the ministry, to study the Scriptures cannot be adopted without advantage. It will exercise an influence over all the powers of his mind and the whole tenour of his life. It will fix his thoughts on those matters which pertain to his profession, and it may serve as the beginning and be made the basis of a sound course of Theological reading. In the early periods of the reformation, when the great questions at issue between the contending parties could be decided only by a reference to the Scriptures in their original tongues, Hebrew and oriental literature were zealously pursued, and there arose in those times men, who have rendered their names imperishable as much by their profound skill in Hebrew learning, as by the part which

they sustained in emancipating their country from Popish tyranny. That was the time when oriental literature flourished most in England, and it was because of the great proficiency which our venerable reformers possessed in this branch of study, that with the aid of God's Holy Spirit, they were enabled to dispel the superstitions of Papacy.

There is also another point not to be forgotten in estimating the importance of the subject now under consideration. In these days many laudable attempts are made to convert the Jews to Christianity. These attempts deserve every encouragement; for it must be confessed that of all the people who are sitting in darkness, none possess a greater claim on our exertions; none can appeal more strongly to our sense of duty and our feelings of gratitude; than the descendants of that people, to whom were entrusted for so many ages "the oracles of God," and from whom sprung the first disciples and teachers of our faith. But whilst we ought to take an interest in the eternal welfare of our Jewish brethren and to use every effort to bring them within the pale of the Christian Church; it may at the same time be safely affirmed that the subscribers to the Jews' Society need never to look for any great measure of success; unless the persons, who are employed to conduct its operations are ac-

quainted with the Hebrew language. Every person who has had any experience in the feelings and opinions of Jews must be aware of the prejudice which they possess in favour of Hebrew. The Bible they read in Hebrew; indeed they never like to read any religious book unless it is in Hebrew; and it is certain that they are not unskilful in perverting the Text of Scripture and rendering it subservient to their own peculiar system. It is therefore incumbent on all, who are engaged in the conversion of the Jews to meet this prejudice by informing themselves on the Hebrew Language. It is highly necessary that they should be competent to prove to the Jews from their own Hebrew Scriptures that Christ in whose death we rest our hope of salvation is indeed he of whom Moses and the Prophets have written. Neither will it be enough that they are acquainted with the Hebrew Bible. The religion of modern Jews is learned principally from the Talmud and the writings of their Rabbis. The Jewish Teachers, like the Priests of the Romish church, exercise a spiritual domination over their flocks, and it is from the oral law that they propound their dogmas and derive their authority. The Jews are ever ready to give a blind adhesion to these dogmas and to submit to the yoke which is imposed upon them. Whoever, therefore, wishes to combat effectually the errors

of Rabbinism, must make the study of the Talmud his business for many years.

An objection has been frequently made to Hebrew and its family of languages that they are barren in their literature, and that a knowledge of the Bible is the only information to be obtained from this department of study. Such is assuredly not the fact. The works written in these languages, which have been transmitted to us, are not deficient either in the quantity or variety of subjects on which they treat, nor in the interest and importance which these subjects possess. There are the Chaldee Targums,* or Paraphrases of the Bible, some of which are more ancient than the Christian era. In them we read the Interpretation, which the pious Jews of old put on many important passages involving predictions of the character and offices of the Messiah, and which cannot fail to afford great satisfaction to the Christian Student. There are also the modern Jewish commentaries. They are very voluminous and although they contain much of mysticism and folly; it cannot be denied that many of them abound with remarks of

* I beg leave to recommend a Chaldee Grammar and Chrestomathy, published a short time since by Mr Riggs, a Pupil of Professor Stuart in America. The Grammar is chiefly a Translation of Winer's and is admirably adapted to promote the study of the Chaldee Targums.

great philological value. In Syriac we have the New Testament of which mention has been already made; besides a great quantity of ecclesiastical and historical writings. It must also be especially borne in mind that a very great portion of the history, science and literature of the middle ages is locked up in the Syriac and Arabic languages.

In the execution of this book, I have consulted the Grammars, which have been published in Germany during the last fifty or sixty years; as well as others of a more ancient date. I have endeavoured to be simple in the arrangement, to account for the vowel changes and the various inflexions of words, by the operation of a very few principles, and to exhibit in a concise form the general structure of the language. How far I have succeeded in these matters I leave for others to decide. At the end is given an analysis of the 2nd. Chapter of St. John's Gospel, which I trust will be found useful to the Student in the early stages of his progress.

It was my expectation that this Grammar would have made its appearance about a year ago. The delay has been occasioned by the new Syriac Types at the University Press, which were not obtained so soon as I expected. I take this opportunity of men-

tioning the circumstance in order to express my thanks to the Syndics for their kindness in procuring them, and also to offer an apology for the time which has elapsed since the first announcement of the intended publication.

CONTENTS.

PAGE

THE Alphabet - - - - - - - - 1
Vowels - - - - - - - - 3
Diphthongs - - - - - - - - 4
Properties and changes of Consonants - - - 5
Changes of the Vowels - - - - - - 8
The Diacritic Points, Kushoi and Rukok - - 11
Ribui - - - - - - - - - 12
Linea Occultans, &c. - - - - - 13
Marhetono and Mehagyono - - - - - 15
Other Diacritic Points - - - - - *ib.*
The letters ܐ ܘ ܝ - - - - - - 16
Accent - - - - - - - 17
Method of expressing numbers - - - - 18
Reading Exercises - - - - - 19
NOUNS - - - - - - - - 20
Gender - - - - - - - 21
Number - - - - - - - 22
States of Nouns - - - - - - 24
Adjectives - - - - - - - 34
Numerals - - - - - - - 36
PRONOUNS - - - - - - - 40
Demonstrative Pronouns - - - - - *ib.*
Relative and Interrogative Pronouns - - - 41
Pronominal Affixes - - - - - 42
Nouns with Affixes - - - - - - 43
Example of a masc. noun with Affixes - - - 44
Example of a fem. noun with Affixes - - - 47
VERBS - - - - - - - 49
Tenses, &c. of the verbs ܦܥܠ and ܐܬܐ - - - 53
Paradigm of ܩܛܠ - - - - - 58
Observations on Regular Verbs - - - - 60

PAGE

Verbs which have a guttural for a rad. letter - - 63
The Present Tense, &c. - - - - - 64
IRREGULAR VERBS - - - - - 65
Verbs ﺃَﻫَ or ﻫَﺃَ - - - - - - 66
Verbs ﻫَﻱَ - - - - - - 69
Paradigm of ﺃَﺧَﺫَ - - - - - - 70
Paradigm of ﺑَﻉَ - - - - - 72
Verbs ﺣَﻩَ or ﻫَﺣَ - - - - - - 74
Verbs ﺃَﺧَ - - - - - - 77
Verbs ﻟَّ - - - - - - - *ib.*
Paradigm of ﻗَﺘَﻞَ - - - - - 78
Paradigm of ﻳَﺪْﻉُ - - - - - - 82
Verbs ﺣَﻱَ - - - - - - 84
The Objective affixes attached to Verbs - - - 85
Paradigm of ﺃَﺧَﺬَ - - - - - 86
Observations on Objective Affixes - - - - 93
Doubly defective Verbs - - - - 95
Quadriliteral Verbs - - - - - - 96
PARTICLES - - - - - - - 99
Adverbs - - - - - - - *ib.*
Prepositions - - - - - - 100
Conjunctions and Interjections - - - - *ib.*
SYNTAX
Syntax of Nouns - - - - - - 102
Construction of Adjectives - - - - - 104
... ... Numerals - - - - 105
Syntax of Pronouns - - - - - - 106
... ... Verbs - - - - - - 109
... ... Prepositions - - - - - 115
... ... Particles - - - - - 116
Enallage of Persons and Number - - - - *ib.*
Ellipsis - - - - - - - 117
APPENDIX - - - - - - - 118
St. John's Gospel, Chap. II. - - - - 124
Analysis - - - - - - - 127

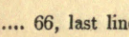
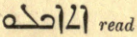
ERRATA.

Page 14, line 2, *for* *read* .

..... last line, *for* *read*

..... 34, lines 17 and 18, no brackets.

..... 63, line 12, *for* from this last remark *read* from this last remark but one.

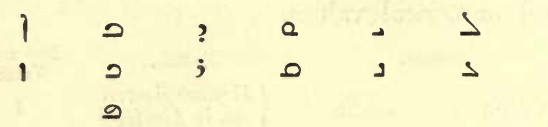
..... 66, last line, *for*  *read*  .

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

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

Forms.	Names.	Powers.	Numerical Values.
ܐ	Olaph	{ H unaspirated as in *humble*	1
ܒ	Beth	B Bh (V)	2
ܓ	Gomal	G	3
ܕ	Dolath	D	4
ܗ	He	H	5
ܘ	Vau	V or W	6
ܙ	Zain	Z	7
ܚ	Cheth	Ch	8
ܛ	Teth	T	9
ܝ	Yud	Y in *yes*	10
ܟ	Coph	K or C as in *care*	20
ܠ	Lomad	L	30
ܡ	Mim	M	40
ܢ	Nun	N	50
ܣ	Semkath	S	60
ܥ	Ee		70
ܦ	Pe	P Ph (F)	80
ܨ	Tsode	Ts	90
ܩ	Kuph	K	100
ܪ	Rish	R	200
ܫ	Shin	Sh	300
ܬ	Thau	T or Th	400

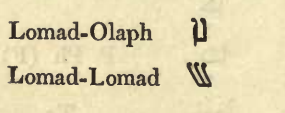
Care must be taken to distinguish between the following letters, which have nearly the same figure, and differ chiefly in their magnitude.



One letter is joined to another by a small horizontal line drawn from its extremity; as, ⟨ in ⟨. The exceptions to this are ⟩ ⟩ ⟩ and ⟩, which when joined to another letter assume the forms ⟩ ⟩ and ⟩.

All the letters except the eight ⟩ ⟩ ⟨ ⟨ ⟩ ⟩ ⟩ ⟩ may be joined to the following letter of the word. The nine letters ⟩ ⟩ ⟩ ⟩ ⟩ ⟩ ⟩ ⟩ ⟩ terminating a word, receive a slight additional stroke, and are written ⟩ ⟩ ⟩ ⟩ ⟩ ⟩ ⟩ ⟩ ⟩. The five ⟩ ⟩ ⟩ ⟩ ⟩ alter their figure at the end of a word, and are called finals. They retain their usual power, but assume the forms ⟩, ⟩, ⟩, ⟩ or ⟩ ⟩.

The following compound characters are frequently used.



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

Gutturals	ܐ	ܓ	ܚ	ܥ	
Linguals	ܙ	ܠ	ܢ	ܪ	ܛ
Palatals	ܟ	ܝ	ܟ	ܩ	
Dentals	ܬ	ܣ	ܫ	ܬ	ܗ
Labials	ܒ	ܦ	ܦ	ܦ	

The consonants ܐ ܗ ܝ will frequently become quiescent, i.e. lose their power as consonants; as is the case with the Hebrew אהוי.

2. *Vowels.*

There are five vowels, which are written, either above or below the consonants with which they are connected and are pronounced after them. There are two sets, one derived from the Greek vowels, and the other expressed by different positions of one or two points. The following Table exhibits their names, powers and forms:

	Names.	Power.	Figure. Syr.	Greek.	
ܦܬܚܐ	Pethocho	a	ܒ	ܒ	Alpha
ܪܒܝܥܐ	Revotso	e	ܒ ܒ	ܒ	Epsilon
ܫܒܝܣܐ	Chevotso	i	ܒ	ܒ	Iota
ܙܩܦܐ	Zekofo	o	ܒ	ܒ	Omicron
ܨܕܝܐ	Etsotso	u	ܒ ܒ	ܒ	Upsilon.

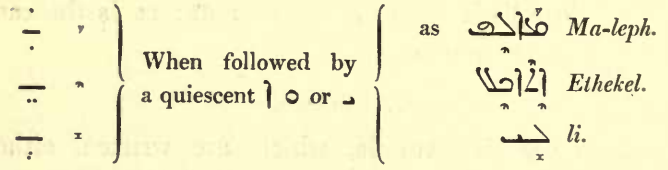
The points of the vowel Zekofo may coalesce with the point of the letter ; as, ܪܘܗܝܢ *Roh-tin.*

The vowel Etsotso is always accompanied with ; except in the two words ܟܠ *cul,* ܡܬܠ *M'tul.*

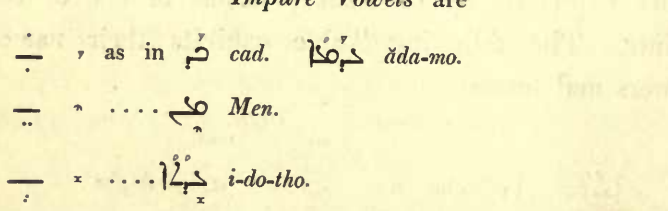
When no vowel is expressed, then as in the Hebrew, a Sheva (or one of its substitutes) will be implied and read accordingly.

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

Pure vowels are



Impure Vowels are



Final syllables are often, as in Hebrew, anomalously long, on account perhaps of the accent; as, ܐܦܝ *A-pin*, where ˣ occurs with two consonants, so also ܐܠ ܟܠ ܐܝܠܘ ܐܝܠܝ, &c.

The Greek vowels are more frequently used in modern books.

3. *Diphthongs.*

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

Vau makes four diphthongs *au, eu, iu, ou.*

The first occurs in the beginning, middle and end of words and is produced by the vowel ◌ preceding ◌; as, ◌◌◌ *au-kel, he fed,* ◌◌◌ *Tsau-mo, the fast,* ◌◌◌ *ho-nau, this is.*

The second *eu,* by the vowel ◌ preceding ◌; as, ◌◌◌◌◌, *Esh-teu, I will drink it.*

The third *iu* by a *chevotso* preceding ◌; as, ◌◌◌◌◌, *N'shad-riu, he will send him.*

The fourth *ou* is when ◌ is preceded by another ◌ with ◌; as, ◌◌◌ *Shou-do-yo, promise.*

Yud makes two diphthongs, *ai* and *oi: ai* by ◌ before ◌; as, ◌◌◌ *G'laith, thou hast revealed: oi* is effected by ◌ before ◌; as, ◌◌ *hoi, she.*

4. *Properties and Changes of Consonants.*

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

The letters ◌ ◌ ◌ when they are not pronounced; but rest in the sound of the vowel on the preceding letter are called *quiescent.*

Olaph final rests in ◌ or ◌; as, ◌◌◌ *the man,* ◌◌◌ *the men:* except the four verbs ◌◌◌ *he was impure,* ◌◌◌ *he was comforted,* ◌◌◌ *he polluted,* ◌◌◌ *he was decorated.*

Olaph in the middle of a word rests in ◌ or ◌; as, ◌◌◌ *to eat,* ◌◌◌ *to say.* Yud is sometimes

changed into Olaph quiescent in ˣ; as, ܡܠܐ *to beget*, for ܡܠܕ.

Yud usually rests in ˒ or ˣ; as, ܫܪܝ *he begun*, ܐܝܬ *is*, ܐܠܐ *but*.

Vau deprived of a vowel is for the most part quiescent in ˢ; as, ܩܘܡ *rise*, ܝܘܡ *day*. It is also used as the fulcrum or, as it is technically termed, the *mater lectionis* of this vowel; as, ܨܠܘܬܐ.

In foreign words Vau is frequently found to be quiescent in the vowel ᵒ; as, ܦܛܪܘܣ *Peter*, ܟܘܪܣܝܐ *throne*.

The letters ܐ ܗ ܝ, when they are placed after another consonant, which is without a vowel, cannot be pronounced; but they are nevertheless written for the sake of orthography or etymology. In such instances these letters are said to be *otiose*.

Olaph in the pronouns ܐܢܘܢ and ܐܢܝ, when they are added to participles for the sake of forming the present tense is *otiose;* as, ܩܛܠܝܢ ܐܢܘܢ *kot-litun*, and ܩܛܠܝ ܐܢܝ *kot-loten, ye slay*, masc. and fem.

Vau and Yud in the end of a word, when the preceding letter has no vowel, are also *otiose;* as, ܩܛܠ *k'tal, they slew*, masc. ܩܛܠܝ *k'tal, they slew*, fem. ܩܛܘܠ *k'tul, slay thou*, imper. fem.

Yud is likewise *otiose* in the pronoun ܐܢܝ *at, thou;* in certain affixes; as, ܡܠܟܝ *malk, my king*,

ܟܬܟܐ *k'tho-bek, thy book.* And in some substantives and adverbs; as, ܫܠ *shel, tranquillity,* ܐܝܟܡܐ, *when?*

It is supposed by many grammarians that Yud was pronounced in ancient times and this supposition derives support from the usage in Arabic and Hebrew; for we have حلي, אַכְזָרִי, which are pronounced *chali* and *akzari;* we have also in the New Testament ῥαββουνι, John xx. 16. ταλιθὰ κοῦμι, Mark v. 41. and other similar expressions.

Consonants are sometimes omitted in writing; as, ܣܘܦ *end* for ܐܣܘܦ, especially in compound words; as, ܓܒܪ *man* for ܐܢܫ ܓܒܪ, ܐܝ for ܐܦ ܠܐ *although.* The first radical א of Hebrew words sometimes drops off; as, ܚܕ *one,* Heb. אֶחָד. Words which have the middle radical doubled, on many occasions lose one of them; thus, ܫܥ and ܫܥܥ *he perceived,* ܩܢ *nest* from ܩܢܢ.

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

Letters are sometimes added to words for the sake of euphony. Thus, Olaph is prefixed to many words beginning with Yud; as, ܐܝܕܐ *hand* for ܝܕ, ܐܝܡܡܐ *day* for ܝܡܡ.

Olaph prosthetic occurs also in the verbs ܐܟܠ and ܐܫܟܚ; as, ܐܟܠ *he drunk,* and ܐܫܟܚ *he found.*

We have also ܓܒܪܐ *hero* from גִּבֹּר, where the Nun seems to be a compensation for the Dagesh forte in Hebrew and Chaldee. In some words of Greek origin there is a duplication of the Nun; as, ܣܘܢܗܕܘܣ *synod*, for ܣܘܡܦܘܢ.

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

ז	is changed into	ʾ	as, זָהָב	*gold*,	ܕܗܒܐ
צ	.....	ܨ	... צוּר	*rock*,	ܨܘܪܐ
שׁ	.....	ܫ	... שֶׁלֶג	*snow*,	ܫܠܓܐ
ו	.....	ܪ	... רוּץ	*he run*,	ܪܘܨ
ה	.....	ܐ or ـܗ	... גָּלָה	*he revealed*,	ܓܠܐ or ܓܠܗ
שׂ	sometimes into	ܣ	... בָּשָׂר	*flesh*,	ܒܣܪܐ
נ	.....	;	... שְׁנַיִם	*two*	ܬܪܝܢ
ת	.....	ܥ	... תָּעָה	*he wandered*,	ܬܥܐ.

5. *Changes of the Vowels.*

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

Pethocho (ܰ) to Patach (-); as, ܡܠܟܗ, מַלְכּוֹ *his king*.

The vowel Revotso (ܴ) corresponds generally to the Hebrew ־; as, ܬܦܩܘܿܕ, תִּפְקֹד *thou shalt visit*.

Chevotso (ـֲ) to the Hebrew ـַ; as, ڂَشَه for עָשָׂה.

Zekofo (ـֳ) to Kamets ـָ; as, ڂَنُڂ, אָדָם *man*, ڂَلَڂ, גָּלָה *he revealed.*

Etsotso (ـֵ) to Cholem, Kametschatuph, Shurek and Kibbuts; as, ڂُڂِڂ, *holiness*, קֹדֶשׁ; ڂُڂ ڂَڂ ڂُڂ *all.*

Olaph in the beginning of a word, and also Ee in the same situation, when it is before ـְ, instead of being according to analogy without a vowel, will receive a vowel, for the most part ـَ or ـֶ; as, ڂِڂُڂ for ڂُڂ; ڂِڂَڂ for ڂَڂ.

Yud observes the same rule at the beginning of a word, and takes the vowel ـִ; as, ڂَڂ *orphan*, for ڂَڂ.

The foregoing rule holds good also for the letters Olaph, Vau and Yud when they begin a syllable; the vowel in such places is remitted to the preceding letter, if it has been previously without one; except when the Olaph, Vau or Yud is followed by two consonants in the same syllable. A full exhibition of these principles may be seen by looking at the irregular verbs.

When two consonants come together at the beginning of a syllable, which is sometimes the case in the beginning of a word, in consequence of prefixing prepositions or conjunctions not having a vowel; also in the middle of a word from inflexion; the former consonant will receive a vowel; for the most part ـְ; but also ـַ ـָ ـֶ; as, ڂَڂڂُڂ for ڂڂڂُڂ *in heaven*,

ܐܶܬ for ܐܶܬ *the letter,* ܐܸܬܟܸܠ for ܐܸܬܟܸܠ *she was slain,* ܫܘܒ̈ܚܵܐ *glory* for ܫܘܒ̈ܚܵܐ. This is analogous to the Hebrew, when the former of two Shevas coming together in the beginning of a syllable, is generally changed into ־.

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

Zekofo in nouns of the definite state, when it is followed by ܐ *is,* is changed into Pethocho so that it may make a diphthong with ܘ; as, ܓܳܠܳܐ *da-golau, he is a liar,* for ܗ̇ ܓܳܠܳܐ; ܗ̇ ܗ̇ *ho-nau, this is,* for ܗ̇ ܐ and this for ܗ̇ ܐ.

Transposition of vowels takes place; especially in nouns of one syllable; thus, ܓܰܒ̈ *man* definite state ܓܰܒ̈ܳܐ, ܩܘܼܕ̈ܫ *holiness* definite state ܩܘܼܕ̈ܫܳܐ; many other examples will be given in the Chapter on nouns; also the prepositions ܥܰܠ and ܥܰܡ with the prefix Lomad become ܠܥܰܠ and ܥܰܡ, and in certain

compounded particles a transposition takes place; as, ܥܕ ܡܢ for ܡܢ ܥܕ *until.*

6. *The Diacritic Points, Kushoi and Rukok.*

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

This point when it is situated above a letter takes away the aspiration and when placed below preserves it. In the former case it is called ܩܘܫܝ *Kushoi* which signifies *hardness,* and in the latter ܪܘܟܟ *Rukok, softness.*

There is much difference of opinion respecting these points. It is sufficient to observe that *Kushoi* is used for the ܐܚܗܥܪܫ letters in the same manner as *Dagesh lene* of the Hebrews: viz. 1st. In the beginning of words. 2nd. In the middle of a word after a letter which is without a vowel: as, ܟܦ̣ܦ̣ *Ken-pe, his wing.* 3rd. In the second radical of the pael and ethpaal conjugations of verbs; if that radical be one of the ܐܚܗܥܪܫ letters; as, ܦ̣ܬ̣ *he brake.* 4th. It is used to supply the defect arising from the absence of the first radical in verbs beginning with Yud or Nun; or of the second, when the second and third radicals are the same, or to supply any other similar defect. According to Amira and the old grammarians it never doubles a letter; but on the other hand it must be said that the Eastern Syrians in this respect followed the

analogy of the Hebrew, we have also Pαββι, *Master*, John iii. 2. and in the writings of St Paul we have Αββα, *Father*. If this duplication be not admitted, then it is important to state that in such cases where it would be implied, the preceding vowel will complete the syllable; thus, ܛܰܒ̣ܒ̣ *tab-bar* or *ta-bar*.

The *Rukok* is placed under a ܐ ܒ ܓ ܕ ܗ letter; if it be without a vowel and in the middle of a word; as ܚ̣ܟ̣ܡ̣ܬ̣ *wisdom*. But the insertion of these points is much neglected in modern editions of the Syriac Scriptures and other Books and it is unnecessary to say any thing more on the subject.

7. *Ribui.*

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

ܝ̣ܬ̣ܡ̣ *orphan,*	ܝ̣ܬ̣ܡ̈ *orphans.*
ܟ̣ܬ̣ܒ̣ *book,*	ܟ̣ܬ̣ܒ̈ *books.*
ܐ̣ܬ̣ܟ̣ܣ̣ܐ *was covered,*	ܐ̣ܬ̣ܟ̣ܣ̣ܝ *were covered.*
ܐ̣ܬ̣ܐ *he arrived,*	ܐ̣ܬ̣ܝ *they arrived.* (fem.)

* Ribui is placed obliquely in ܒ and ܟ; thus, ܒ̈, ܟ̈.

A plural noun ending in ـےـ, or ـہ has no need of the sign Ribui; since the number is already indicated by the termination.

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

If it be placed over the letter Rish; one of the points coalesces with the point belonging to Rish; as, ܬܼܪܵܐ *a herd of oxen*.

8. *Lines.*

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

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

1. In abbreviated words; as, ܩ̈ for ܩܕܝܫܐ *holy*.*
2. When letters are used to express numbers; as, ܝ̈ܓ 13.
3. In the Particle of Exclamation ܐܘ̈ *O!* to distinguish it from the particle ܐܘ, *or*.

When it is found beneath a letter; it directs that such letter is not read and is therefore generally called the *linea occultans*. Thus, ܒܬ̣ *Bath* not *Barth, a daughter*. It is found,

(1) In nouns with the middle radical doubled as ܡ̣ܢ̣ܐ *Manna*, ܐ̣ܠ̣ܐ *a stag*.

* ܕ̈ for ܕ̈ܐ *that is*, occurs frequently in ecclesiastical writings, and especially in the Commentaries of Ephraim Syrus.

(2) With Olaph in the beginning of a word in many instances; as, ܐܢܫ *a man*, ܐܚܪܢܐ *another;* especially in the pronoun ܐܢܐ, as often as it is used in the place of the substantive verb; as, ܐܢܐ ܐܢܐ *I am.*

(3) With Dolath when it is without a vowel and placed before Thau; as, ܚܕܬ *new.*

(4) With *He* in the following cases,

(*a*) In affixes; as ܡܠܟܗܝ *his kings*: ܩܪܐ *he called him.*

(*b*) In the verb ܗܘܐ *was;* when it is redundant, when it is the logical copula, or when it assists in forming the imperfect and plusperfect tenses; as, ܗܘܐ ܐܡܪ *he was*, ܗܘܐ ܩܐܡ *he was visiting*, ܗܘܐ ܩܛܠ *he had visited.* But when it is used in the sense of *to be, to exist,* the line is not found.

(*c*) In the pronouns ܗܘ and ܐܝ; when they are put for the logical copula; as, ܗܘ ܓܫܡܝ *my body is.*

(*d*) In words derived from the Greek, ܪܘܡܝ *Rome.*

(*e*) In the verb ܝܗܒ *he gave.*

(5) With Lomad in some forms of the verb ܐܙܠ; as, ܐܙܠ *departing*, fem.

[illegible] see note

(6) With Nun in the four pronouns ܐܢܐ, ܐܢܬ, ܐܢܬܝ, ܐܢܘܢ and in some nouns; as, ܐܦܝܢܐ *the ship.*

(7) Rish in ܒܪܬ *a daughter.*

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

9. *Marhetono and Mehagyono.*

The application of these lines is very little attended to, and therefore no particular notice of them is necessary. They serve principally to mark the division and emphasis of syllables in poetry.

Marhetono is a small line above a consonant, which ought to have a vowel, but is to be pronounced without it.

The *Mehagyono* is a line beneath a letter which being without a vowel denotes that it is to be pronounced with one, for the most part with short (ܐ); as ܒܫܡܐ, with Meh. ܒܫܡܐ.

10. *Other Diacritic Points.*

A point is sometimes used which, by its position either above or below the word, will determine the true pronunciation and meaning; when without it and without the vowel points, the word would be ambiguous: thus, ܠܗ for ܠܗ *to him:* ܠܗ for ܠܗ *to her.*

This was apparently the ancient Syriac usage prior to the introduction of the Greek vowels. It is frequently used as a note of Interrogation, Exclamation, Admiration, Command, &c. For various offices which this point performs, see the Appendix.

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

(1) At the end of a period are found four points (⁘) or (::).

(2) Two points placed obliquely from the right hand towards the left, finish a clause, and are equivalent to our colon; thus, ܟܕ ܚܙܐ ܝܫܘܥ ܠܟܢܫܐ ⁖ *When Jesus saw the multitudes.*

N. B. These points are sometimes put as a sign of interrogation.

(3) Two points placed obliquely from the left hand to the right, thus (׃), split the clause into different members, and are equivalent to our comma or semicolon. They are frequently placed perpendicularly (:)

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

(4) One point frequently ends a period.

11. *The Letters* ܐ ܗ ܝ.

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

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

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

(3) When it is the second letter of the participle peal; as, ܨܐ *T'so-yem, fasting.*

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

Yud in the beginning of a word with the vowel ̇ is not pronounced. It preserves only the sound of its vowel; as, ܝܨ *Inek, he sucked,* ܝܩ *Ikar, he was heavy.* Hence we find that before a Yud of that kind, Olaph is sometimes placed and the vowel belonging to the Yud is transferred to the Olaph; thus, ܐܝ *a hand,* from the Hebrew יד, is written ܐܝ. The pronunciation of either word is the same.

12. *Accent.*

Grammarians have given a few rules for placing the Accent.

1. In words of two syllables; if the first syllable terminate in a consonant without a vowel; this syllable has the accent; as, ܪܡܫ *Rám-sho, evening,* ܓܪܡ *gármo, bone.*

2. If on the contrary the final letter of the word be without a vowel, then the accent is put on the

second syllable; as, ܝܠܕ *I-léd, he begat,* ܦܩܕ *Po-ked, visiting.* Should each syllable be formed in that manner, then each is affected with the accent; as, ܦܩܕ *Pék-dáth, she has visited.*

3. In words consisting of more than two syllables, the accent is generally placed on the penultimate; as, ܦܪܟܬܐ *Po-rách-tho, bird,* ܡܟܠܬܐ *Me-kúl-tho, meat,* ܡܪܕܢܘܬܐ *Marth-yo-nú-tho, admonition.*

13. *The Method of expressing Numbers.*

This is done by the letters and by the assistance of a few marks. Numbers of any magnitude may be expressed, as in the following Table.

ܐ	ܒ	ܓ	ܕ	ܗ	ܘ	ܙ	ܚ	ܛ	
1	2	3	4	5	6	7	8	9	
ܝ	ܟ	ܠ	ܡ	ܢ	ܣ	ܥ	ܦ	ܨ	ܩ
or ܐ	ܒ	ܓ	ܕ	ܗ	ܘ	ܙ	ܚ	ܛ	ܝ
10	20	30	40	50	60	70	80	90	100
ܪ	ܫ	ܬ							
or ܩ	ܪ	ܫ	ܬ						
200	300	400	500	600	700	800	900		

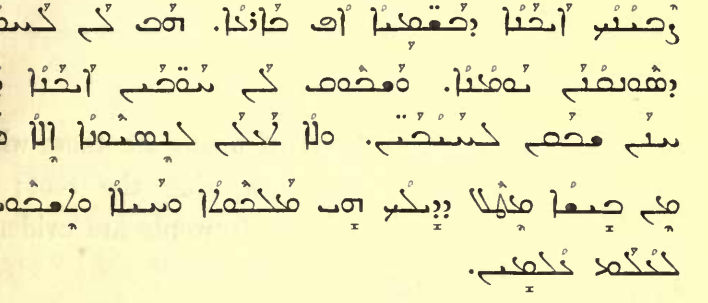
ܐ 1000 ܒ 2000 &c. ܐ 10,000 ܒ 20,000 &c.

Fractions are written thus, ܐ ܒ $\frac{1}{2}$ ܐ ܓ $\frac{1}{3}$ &c.

If it be required to add a smaller number to a greater, that is, to express a number consisting of units, tens, hundreds, &c. the letter indicating the greater is put on the right hand of that indicating the less; thus, ܩ ܟ ܓ 235.

14. *Reading Exercises.*

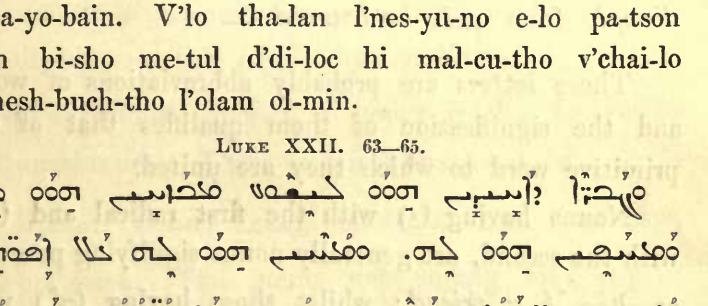
MATTH. VI. 9—13.



The same in English Characters.

A-bun dvash-ma-yo neth-ka-dash sh'moc. Ti-the mal-cu-thoc neh-ve tsev-yo-noc ai-ka-no d'vash-ma-yo oph bar-ho. Hav lan lach-mo d'sun-ko-nan yau-mo-no. Vash-buk lan chau-bain ai-ka-no doph ch'nan sh'vakn l'cha-yo-bain. V'lo tha-lan l'nes-yu-no e-lo pa-tson men bi-sho me-tul d'di-loc hi mal-cu-tho v'chai-lo v'thesh-buch-tho l'olam ol-min.

LUKE XXII. 63—65.



The same in English Characters.

V'gav-re da-chi-din vau l'ye-shu m'-vaz-chin vau beh, vam-cha-pen vau leh. V'mo-chen vau leh al a-pau vom-rin eth-na-bo ma-nu m'choc vach-ron-yo-tho sa-gi-yo-tho m'gad-pin vau vom-rin a-lau.

NOUNS.

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

The augmented forms will consist of the root augmented by one or more of the letters ܐ ܘ ܡ ܣ ܠ ܕ, which to assist the memory may be called ܐܡܬܝܢ. Thus, ܡܕܒܚ *an altar* from ܕܒܚ *sacrifice*: ܬܠܡܝܕ *disciple* from ܠܡܕ *he learned*.

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

Nouns having (ـ) with the first radical and (ـَـ) with the second, are generally nouns signifying persons; as, ܫܠܡܐ *a friend;* whilst those having (ـَـ) with the first radical, or ending in ـ, ـَـ, ـَ, are *abstract nouns;* as, ܩܕܫܐ *holiness*, ܥܙܐ *strength*.

Two words are sometimes compounded in sense; as, ܩܠ ܩܠܐ *a voice*. Sometimes the two words are joined together; as, ܒܥܠܬܐ *lord of enmity*, i. e. *an*

enemy. A great number of compound words occurring in Scripture may be found by referring to the Lexicons of Schaaf and Castell under the words ܐܒ, ܐܚ, ܒܪ, ܒܥܠ, ܓܒ, ܓܕ, &c.

16. *Gender.*

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

(1) The names of men and their offices; as, ܠܘܩܐ *Luke*, ܟܗܢܐ *priest*, ܡܘܫܝܩܝܐ *musicians.*

(2) Names of nations, rivers, and mountains; as, ܟܢܥܢ *Canaan*, ܝܘܪܕܢ *Jordan.*

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

The feminine gender of nouns is also known by the termination. These terminations are ܐ, ܗ, ܬ, ܥ, as, ܫܒܚܬܐ *praise*, ܛܝܒܘܬܐ *goodness*, ܝܘܕܝܬܐ *confession*, ܦܠܓܐ *a part.* The nouns not ending with any of the foregoing letters and not included in the preceding paragraph, are generally masculine.

The feminine gender of adjectives is derived from the masculine by the addition of ܐ to the end of the latter; thus, ܛܒܐ *good* from ܛܒ masc. Those ending in ܬ quiescent convert it into ܬ moveable; as, ܙܟܝ *pure*, fem. ܙܟܝܬܐ:

A few adjectives insert Yud immediately before the fem. termination; as, ܙܥܘܪ *small*, fem. ܙܥܘܪܬܐ; ܡܫܡܥ *obedient*, fem. ܡܫܡܥܬܐ.

Some nouns are used in both genders and are therefore termed *common*, such as, ܠܫܢܐ *tongue*, ܥܢܢܐ *cloud*, &c.

The rules indeed for distinguishing gender are for the most part the same as in Hebrew. The same words, when occurring in both have the same gender; as, סֵפֶר and ܣܦܪ *book*, יוֹם and ܝܘܡܐ *day*, are masc. אֶרֶץ and ܐܪܥܐ *earth*, נֶפֶשׁ and ܢܦܫܐ *soul*, are fem.

Words derived from the Greek do not observe the foregoing rules; but generally retain their own gender; as, ܕܝܬܝܩܐ διαθήκη, *fem.*

17. *Number.*

There are two numbers, the singular and the plural. Masculine nouns make the plural number, 1st. by adding ܐ to the singular; as, ܓܒܪ *man*, ܓܒܪܐ *men*. 2nd. Those words ending in ܐ or ܐ throw away the ܐ or ܐ and the termination ܐ is added; as, ܛܠܐ *boy*, ܛܠܝܐ *boys*, ܡܫܡܠ plu. ܡܫܡܠܝܐ *reprobated*.

Nouns of the fem. gender form the plural by changing the termination ܬ into ܝ; ܘ and ܢ into ܝ, and ܐ into ܐ; as, ܫܦܝܬܐ *ship*, ܫܦܝܬܝ *ships*, ܕܡܘܬܐ *similitude*, ܕܡܘܝ *similitudes*, ܚܠܩܐ *portion*, ܚܠܩܝ *portions*, ܪܒܝܬܐ *usury*, in the plural ܪܒܝܬܝ.

Many of the Syriac nouns have the masculine form in the sing. and fem. in the plural; as, ܐܸܣܳܐ *physician*, plu. ܐܸܣܹ̈ܐ; ܐܲܪ̈ܥܳܐ *place*, plu. ܐܲܪ̈ܥܹ̈ܐ; ܟܘܪ̈ܣܝܐ *throne*, plu. ܟܘܪ̈ܣܹ̈ܐ.

There are others which have the fem. form in the sing. and masc. in the plural; as, ܐܸܟܳܐ *ell*, plu. ܐ̈ܟܹ̈ܐ; ܫܘܪ̈ܳܐ *wall*, plu. ܫ̈ܘ̈ܪܹ̈ܐ; ܡ̈ܕ̈ܡ̈ܥ̈ܬ̈ܳܐ *tear*, plu. ܡ̈ܕ̈ܡ̈ܥܹ̈; ܟ̈ܪ̈ܟ̈ܳܐ *talent*, plu. ܟ̈ܪ̈ܟܹ̈; ܫ̈ܢ̈ܬ̈ܳ *year*, plu. ܫ̈ܢܹ̈.

Nouns compounded of two words sometimes admit a plural in the former; as, ܒ̈ܢܹ̈ ܢ̈ܫ̈ܳ *sons of man* or *men*; sometimes in the latter; as, ܒ̈ܥ̈ܠܹ̈ ܕ̈ܒ̈ܥ̈ܳ *enemies*, and sometimes in both; as, ܒ̈ܢ̈ܬܹ̈ ܡ̈ܠܹ̈ (daughters of words) *words, fables*.

Some nouns are found in the plural form only; as, ܫ̈ܡ̈ܝ̈ܳ *heavens*, ܚ̈ܝܹ̈ *life*, ܡ̈ܝ̈ܳ *water*.

Some nouns have a double form, one masc. and the other fem.; such as, ܐ̈ܒ̈ܳ *father*, plu. ܐ̈ܒܹ̈ and ܐ̈ܒ̈ܳ.

There are other nouns which are very irregular; as, ܐ̈ܡ̈ܐ̈ *nation*, plu. ܐ̈ܡ̈ܡ̈ܐ̈.

Many words of a Greek origin retain the Greek termination in the plural; as, ܕ̈ܓ̈ܡ̈ܐ̈ *δογμα*, plu. ܕ̈ܓ̈ܡ̈ܐ̈ *δογματα*. Others terminate in ܝ̈ܣ̈ܐ̈, ܝ̈ܣ̈, ܝ̈ܣ̈ or ܣ̈, resembling the termination *as* of the Greek accusative plural; as, ܕ̈ܝ̈ܬ̈ܝ̈ܩ̈ܐ̈, *διαθηκη*, plu. ܕ̈ܝ̈ܬ̈ܝ̈ܩ̈ܐ̈ܣ̈, *διαθηκας*, &c.

18. *States of Nouns.*

To the absolute and constructive state of nouns, which the Hebrews have, the Syrians add a third, *the Definite*, or as it has been more generally called, *the Emphatic*. This is indicated by the termination and is equivalent in general to the article ה before a Hebrew noun. It happens however that the primary signification of this state has been departed from in many instances, and nouns are found in the def. state when only an indef. sense is intended to be expressed. The rules for passing from one state to another depend either upon the gender, the number, or the final letter, or on more than one of these. First for

19. *Masculine Nouns.*

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

The definite state is obtained by the addition of ܐ to the end of the absolute. Hence the definite state of masculine nouns and the absolute state of feminine nouns have the same form.

Those nouns ending in ܐ in the absolute state, in the definite, the ܐ is changed into ܥ.

The constructive state plural number is formed by changing the termination ܝܢ of the absolute into ܝ and ܝܢ into ܝ.

The def. plu. is formed from the absolute by changing the termination ܝܢ, into ܐ and ܝܢ into ܥ; this and the preceding rules will be illustrated by some examples, which will presently follow.

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

1st. If a word consist of three consonants and a vowel on the second consonant, which is the case with a very large class of nouns, this form is equivalent to one of the *old* forms of segolate nouns in Hebrew. In Syriac these forms are I. ܩܛܠ the alternate form of which is ܩܛܘܠ or ܩܛܝܠ. II. ܩܛܝܠ alt. ܩܛܝܠ or ܩܛܘܠ. III. ܩܛܠܐ alt. ܩܛܘܠܐ. Now whenever the noun in its primitive form receives a syllabic augment, the alternate form is used; thus, ܓܒܪ *man*, def. ܓܒܪܐ. We have therefore only to add the proper termination to the alternate form to obtain the def. state sing. or the abs. const. and def. states plural*. Thus,

Singular.

Def.	Abs. and Constr.		
ܨܦܪܐ	ܨܦܪ	*morning*	1
ܟܬܒܐ	ܟܬܒ	*book*	2
ܥܒܕܐ	ܥܒܕ	*servant*	3
ܓܢܚܐ	ܓܢܚ	*wing*	4.
ܫܒܝܐ	ܫܒܝ	*captive*	5
ܦܓܪܐ	ܦܓܪ	*body.*	6

* Exception. In ܫܒܝ the vowel remains in its place in the abs. and def. states plural.

Plural.

Def.	Constr.	Abs.		
ܩܕ̈ܡ̈ܐ	ܩܕ̈ܡ̈	ܩܕ̈ܡ̈	*mornings*	1
ܣܦ̈ܪ̈ܐ	ܣܦ̈ܪ̈	ܣܦ̈ܪ̈	*books*	2
ܥܒ̈ܕ̈ܐ	ܥܒ̈ܕ̈	ܥܒ̈ܕ̈	*servants*	3
ܟܢ̈ܦ̈ܐ	ܟܢ̈ܦ̈	ܟܢ̈ܦ̈	*wings*	4
ܫ̈ܒ̈ܝ̈ܐ	ܫ̈ܒ̈ܝ̈	ܫ̈ܒ̈ܝ̈	*captives*	5
ܦ̈ܓ̈ܪ̈ܐ	ܦ̈ܓ̈ܪ̈	ܦ̈ܓ̈ܪ̈	*bodies.*	6

1. In the foregoing examples, that which is marked (1) comprehends all those nouns having ܐ on the second consonant, and remitting it to the first in the process of inflexion; such are ܦ̈ܓ̈ܪ̈ *body*, ܥ̈ܦ̈ *dust*, ܙ̈ܒ̈ *time*, ܟ̈ܐ *beard*.

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

3. In the third example are included those nouns whose forms are ܩ̈ܛ̈ܠ̈ and ܩ̈ܛ̈ܠ̈, such are ܡ̈ܠ̈ܟ̈ *king*, ܓ̈ܪ̈ܡ̈ *bone*, ܒ̈ܥ̈ܠ̈ *husband*, ܚ̈ܪ̈ܡ̈ *anathema*, ܢ̈ܦ̈ܫ̈ *soul*.

4. The fourth example belongs to that class of nouns whose forms are ܩ̈ܛ̈ܠ̈ and ܩ̈ܛ̈ܠ̈.

5. Nouns having the third radical Olaph, take the forms which are exhibited in the example ܩ̈ܛ̈ܐ; but ܓ̈ܠ̈ܐ *manifest*, ܟ̈ܣ̈ܐ *covered*, have their definite forms ܓ̈ܠ̈ܝ̈ܐ, ܟ̈ܣ̈ܝ̈ܐ. ܓ̈ܠ̈ܐ

boy, makes in the def. plu. ; as if from the obsolete word , we have likewise as if from .

6. All nouns of the forms and are represented by the sixth example.

herb, def. may be considered as belonging to the same class of nouns, as . The Yud has *Chevotso*, because this letter is never without a vowel when it begins a word. If the last consonant be a guttural or Rish, it is preceded by the vowel *Pethoco* instead of *Revotso;* as, *month*, *heap of stones.*

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

Singular.

Def.	Abs. and Constr.
	eye
	day.

Plural.

Def.	Constr.	Abs.	
			eye
			days.

2nd. Other classes of nouns are the following.

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

Singular.

Def.	Abs. and Constr.
ሰዓሊ	ሰዓ *evil.*

Plural.

Def.	Constr.	Abs.
ሰዓሊ	ሰዓ	ሰዓ.

The vowel Zekofo is immutable, and therefore monosyllables with this vowel are represented by ሰዓ; as, ሰዓሊ *portion*, ሰዓ *book*. Nouns also having two or more syllables, if the penultimate terminate in a consonant, or if the ultimate syllable be perfect without the terminating consonant, belong to this class; as, ሰዓሊ *explanation*, ሰዓሊ *disciple*. Some nouns wanting an absolute state may be referred to it; as, ሰዓሊ *the stag*, ሰዓሊ *the lion*, ሰዓሊ *the serpent*, ሰዓሊ *death*, ሰዓሊ *winter*, ሰዓሊ *conversation*, for the form of the definite state remains in all the parts of their inflexion. Finally, nouns which possess either of the following forms preserve their vowels immutable, viz. ሰዓሊ def. ሰዓሊ, ሰዓ def. ሰዓሊ. A few nouns appear to correspond with the segolate nouns in Hebrew, but which really belong to this class; as, ሰዓ *carcase*, ሰዓ *small*, ሰዓ *magician*.

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

Singular.

Def.	Abs. and Constr.	
ܐܢܫܐ	ܐܢܫ	*species*
ܟܗܢܐ	ܟܗܢ	*Priest*
ܐܘܪܚܐ	ܐܘܪܚ	*Path.*

Plural.

Def.	Constr.	Abs.	
ܐܢܫܬܐ	ܐܢܫܬ	ܐܢܫܝ	*species*
ܟܗܢܐ	ܟܗܢܬ	ܟܗܢܝ	*Priests*
ܐܘܪܚܐ	ܐܘܪܚܬ	ܐܘܪܚܝ	*Paths.*

The noun ܒܪ *son*, makes in the plural ܒܢܝ *sons*; as if it were derived from a different root. Also ܐܒ is peculiar in receiving the consonant ܐ in the plural; thus, ܐܒܗܝ, ܐܒܗܬ, ܐܒܗ.

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

Singular.

Def.	Abs. and Constr.	
ܟܣܝܐ	ܟܣܝ	*seen*
ܟܥܐܠܐ	ܟܥܐܠ	*drunk.*

Plural.

Def.	Constr.	Abs.	
ܟܣܝܐ.	ܟܣܝܬ	ܟܣܝܝ	
ܟܥܐܠܐ	ܟܥܐܠܬ	ܟܥܐܠܝ.	

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

20. *States of Feminine Nouns.*

In the singular number the constructive state, changes ܐ of the absolute into ܲ; thus, ܫܢܳܐ *year* ܫܢܲ.

Nouns, which in the absolute state terminate in ܳ or ܶ in the constructive, end in ܲ or ܹ; as, ܢܨܳܚ *victory*, constr. ܢܨܲܚ: ܪܒ̣ܳܐ *usury*, constr. ܪܒ̣ܹ.

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

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

In the def. state the ܐ of the abs. is changed into ܵ; as, ܡܶܠ̣ܬ̣ܳ *word*, def. ܡܶܠ̣ܬ̣ܵ.

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

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

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

A few nouns ending in ◌, in the abs. masc.; in the def. state fem. assume ◌ under the Nun, which is followed by ܬ; as, ܡܰܢܚܡܳܢ, def. fem. ܡܰܢܚܡܳܢܬܳܐ *comforter*.

In the plural number the constr. state is derived from the abs. by changing the final ◌ into ◌ and the def. is derived from the abs. by changing ◌ into ◌.

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

Singular.

Def.	Constr.	Abs.		
ܒܬܘܠܬܳܐ	ܒܬܘܠܬ	ܒܬܘܠ	*virgin*	1
ܪܟܒܬܳܐ	ܪܟܒܬ	ܪܟܒ	*chariot*	2
ܚܒܪܬܳܐ	ܚܒܪܬ	ܚܒܪ	*companion*	3
ܛܠܝܬܳܐ	ܛܠܝܬ	ܛܠܝ	*girl*	4
ܒܗܡܬܳܐ	ܒܗܡܬ	ܒܗܡ	*beast*	5
ܪܒܘܬܳܐ	ܪܒܘܬ	ܪܒܘ	*ten thousand*, or *a myriad*	6
ܚܠܘܩܬܳܐ	ܚܠܘܩܬ	ܚܠܘܩ	*division*	7
ܪܒܝܬܳܐ	ܪܒܝܬ	ܪܒܝ	*usury*	8
ܡܢܬܳܐ	ܡܢܬ	ܡܢ	*portion*	9

Plural.

Def.	Constr.	Abs.		
ܒܬܘܠܬܐ	ܒܬܘܠܬ	ܒܬܘܠܝ	*virgins*	1
ܪܟܒܬܐ	ܪܟܒܬ	ܪܟܒܝ	*chariots*	2
ܚܒܪܬܐ	ܚܒܪܬ	ܚܒܪܝ	*companions*	3
ܛܠܝܬܐ	ܛܠܝܬ	ܛܠܝ	*girls*	4
ܐܢܫܬܐ	ܐܢܫܬ	ܐܢܫܝ	*beasts*	5
ܪܒܒܬܐ	ܪܒܒܬ	ܪܒܒܝ	*myriads*	6
ܦܪܫܬܐ	ܦܪܫܬ	ܦܪܫܝ	*divisions*	7
ܫܢܝܬܐ	ܫܢܝܬ	ܫܢܝ	*usuries*	8
ܡܢܝܬܐ	ܡܢܝܬ	ܡܢܝ	*portions*	9

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

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

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

4, 5. In these examples we have nouns whose terminations are ܝ and ܘ. A few nouns belonging to the latter cast away the vowel of the first rad. in the def. state sing.; as, ܡܫܚܐ *blow*, def. ܡܫܚܐ.

6. This is an example of nouns, ending in ـَه, which preserve their vowels unchanged, and in which no new vowel is introduced; as, بِرْتَه *liberty*, قُوْشْطَه *equality*, نُعْمَه *utility*.

7. Nouns represented by ـْكِه are such as receive another vowel in the plu. viz. ـٖ or ـٓ, which is placed on the 2nd rad.; as, نَبْيَه *prophecy*, كَدْشَه *war*.

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

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

In some instances the last letter is written twice in the plural; as, كَلَّا *bride*, plu. كَلَّيْ.

There are some anomalies; as, شُبْحَا *praise*, شُبْحَانَا in the def.; أَخَا *sister*, plu. def. أَخَوَاتَا.

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

يَشُوعْ نَفَقْ *Jesus departed.*

مِلَّ أَلَهَا *words of God*; or, مِلَّا دَأَلَهَا *words of God.*

ܠܡܠܟܐ *to the king;* ܠܝܫܘܥ *to Jesus;* ܠܥܘܪܐ *to the blind man.*

ܚܙܝܢ ܠܝܩܪܗ *we have seen his glory;* ܐܝܟ ܕܚܒ ܐܠܗܐ ܠܥܠܡܐ *God loved the world.* Sometimes we see ܐܬ in imitation of the Hebrew אֵת. See Gen. i. 1.

ܐܝ ܐܢܬܬܐ *O! woman.* See also Acts i. 1.

ܥܡ ܡܠܟܐ *with the king,* &c.

Adjectives.

22. The Syriac adjectives are few, but this defect is supplied by other words, which when placed in certain positions obtain the use and signification of adjectives. For instance, the state of construction will supply the force of an adjective; as, ܩܪܝܬܐ ܕܩܘܕܫܐ *city of holiness,* i. e. *holy city,* Matth. iv. 5. Also a substantive put absolutely with ܕ prefixed; as, ܦܓܪܐ ܕܦܓܪܐ *a natural body,* ܦܓܪܐ ܕܪܘܚܢܝܐ *a spiritual body,* 1 Cor. xv. 44. Also in other ways; as, *the fire,* (ܢܘܪܐ ܕܠܐ ܕܥܒܐ *which is not extinguished,* i. e. *inextinguishable*) ܐܝܠܝܢ ܕܠܗܘܢ ܗܘ ܐܪܥܐ ܕܚܝ ܗܘ ܠܗܘܢ *they to whom he showed himself alive,* lit. (*as living.*)

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

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

The comparative is expressed by the positive construed with ܡܢ either preceding or following it; as, ܡܢ ܟܠ ܙܕ ܗܘ *greater than all;* there is sometimes added ܠܚ *powerfully;* or, ܝܬܝܪ *more;* as, ܡܪܝܨ ܠܚ ܡܢ ܗܟܝܬ ܒܙܝܕ ܚܪܒܐ *and sharper than a two edged sword,* lit. *very much sharper. Blessed is he who gives* ܝܬܝܪ ܡܢ ܕܩܒܠ *more than he who receives.* The comparative is sometimes marked by the sense of the passage only; as, ܪܒܐ ܢܗܘܐ ܠܙܥܘܪ ܙܥܘܪ ܢܦܠܚ *the elder shall be servant to the younger.*

The superlative is often formed by the duplication of the positive; as, ܙܥܘܪ ܙܥܘܪ *least;* sometimes by adding the particle ܠܚ *very,* which is equivalent to the מְאֹד of the Hebrews; as, ܒܝܫ ܒܝܫ ܠܚ *worst,* plu.; sometimes again by ܣܓܝ *much;* as, ܣܓܝ ܡܟܒܪ *most honoured;* or, by ܙ prefixed to the plural; as, ܙܥܘܪ ܡܠܟܐ *small among kings,* i. e. *the least of kings;* or as, ܙܥܘܪ ܫܠܝܚܐ *least of the Apostles,* literally, *least of those who (are) the Apostles;* or it is expressed in the following manner; *whosoever therefore shall break one* ܡܢ ܦܘܩܕܢܐ ܙܥܘܪ *of these least commandments.* Matth. v. 19. see also two other places in this verse.

Many adjectives are formed by the addition of ـَّا to the words from which they are derived; thus, ܓܫܡܢܳܝܳܐ *corporeal*, ܛܘܪܢܳܝܳܐ *mountainous*, ܩܕܡܝܳܐ *primitive;* so also adjectives having a Greek origin; as, ܒܪܒܪܝܳܐ *barbarous*, ܐܘܝܪܢܳܝܳܐ *aerial.* In some instances the termination ـَّا is added to the primitive word to form the adjective; as, ܩܪܝܢܳܝܳܐ *primary*, ܣܥܪܢܳܝܳܐ *hairy*, ܦܪܛܝܳܐ *proper.*

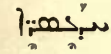
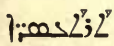
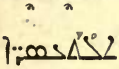
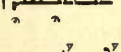
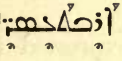
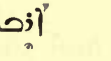
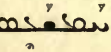
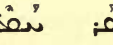
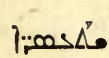
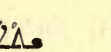
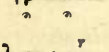
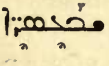
23. *Numerals.*

Numerals are either cardinal (ܡܠܦܢܝܐ), or ordinal (ܣܦܪܢܝܐ).

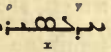
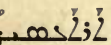
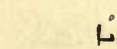
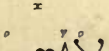
Ordinal.			*Cardinal.*		
Fem.	Masc.		Fem.	Masc.	
ܩܕܡܝܬܐ	ܩܕܡܝܳܐ	*first*	ܚܕ	ܚܕ	*one*
				Constr.	
ܬܪܝܬܐ	ܬܪܝܳܐ	*second*	ܬܪܬܝ ܬܪܬܶ	ܬܪܝ ܬܪ	*two*
ܬܠܬܝܬܐ	ܬܠܬܝܳܐ	*third*	ܬܠܬ	ܬܠܬܐ	*three*
ܪܒܝܥܝܬܐ	ܪܒܝܥܝܳܐ	*fourth*	ܐܪܒܥ	ܐܪܒܥܐ	*four*
ܚܡܝܫܝܬܐ	ܚܡܝܫܝܳܐ	*fifth*	ܚܡܫ	ܚܡܫܐ	*five*
ܫܬܝܬܐ	ܫܬܝܳܐ	*sixth*	ܫܬ	ܐܫܬ or ܫܬܐ	*six*
ܫܒܝܥܝܬܐ	ܫܒܝܥܝܳܐ	*seventh*	ܫܒܥ	ܫܒܥܐ	*seven*
ܬܡܢܝܬܐ	ܬܡܢܝܳܐ	*eighth*	ܬܡܢܝ	ܬܡܢܝܐ	*eight*
ܬܫܝܥܝܬܐ	ܬܫܝܥܝܳܐ	*ninth*	ܬܫܥ	ܬܫܥܐ	*nine*
ܥܣܝܪܝܬܐ	ܥܣܝܪܝܳܐ	*tenth.*	ܥܣܪ	ܥܣܪܐ	*ten.*

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

Cardinal.

Fem.		Masc.	
			*eleven*
			*twelve*
			*thirteen*
			*fourteen*
			*fifteen*
			*sixteen*
			*seventeen*
			*eighteen*
			*nineteen.*

Ordinal.

Fem.	Masc.	
		*eleventh*
		*twelfth*
		*thirteenth.*
&c.	&c.	

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

Cardinal numbers from three are for the most part joined to the thing numbered by Apposition in the abso-

lute state; as, ܐܰܪܒܥ̣ܐ ܝ̣ܰܡ̣ܶܐ *four months*; ܥ̣ܣ̣ܪ ܒܬ̣ܘ̣ܠ̣ܬ̣ܐ *ten virgins*. But the constructive state is occasionally used; thus in Matth. iv. 25. we have ܥ̣ܣ̣ܪ ܡ̣ܕ̣ܝ̣ܢ̣ܚ̣ܐ *ten cities*, literally, *a decad of cities*.

These numbers are frequently found to occupy the place of ordinals. In Luke i. 59. we have ܝ̣ܰܡ̣ܳܐ ܕ̣ܰܡ̣ܫ̣ܡ̣ܢ̣ܐ *the day which (is) eight*, i. e. *the eighth day*, ܫ̣ܬ̣ܝ̣ ܫ̣ܥ̣ܬ̣ܐ *sixth hour*.

Denary numbers from 20 to 90 are expressed in the plural and are of the common gender; thus, ܥ̣ܣ̣ܪ̈ܝ̣ *twenty*, ܬ̣ܠ̣ܬ̣ܝ̣ *thirty*, ܐܰܪܒܥ̣ܝ̣ *forty*, ܚ̣ܡ̣ܫ̣ܝ̣ *fifty*, ܫ̣ܬ̣ܝ̣ *sixty*, ܫ̣ܒ̣ܥ̣ܝ̣ *seventy*, ܬ̣ܡ̣ܢ̣ܝ̣ *eighty*, ܬ̣ܫ̣ܥ̣ܝ̣ *ninety*.

The ordinals are derived from these by adding the termination ܳ for the masculine, and ܬ̣ܳ for the feminine; as, masc. ܥ̣ܣ̣ܪ̈ܢ̣ܳ fem. ܥ̣ܣ̣ܪ̈ܬ̣ܳ *twentieth*.

The remaining numerals are, ܡ̣ܐ̈ *a hundred*, ܡ̣ܐ̈ܬ̣ܝ̣ *two hundred*, ܬ̣ܠ̣ܬ̣ܡ̣ܐ̈ *three hundred*, &c. which are formed by prefixing the less number of the feminine gender before ܡ̣ܐ̈. Also, ܐ̣ܶܠ̣ܦ̣ or ܐ̣ܶܠ̣ܦ̣ *a thousand*, fem. ܐ̣ܶܠ̣ܦ̣ܬ̣ܐ, plu. ܐ̣ܶܠ̣ܦ̣ܝ̣, ܐ̣ܶܠ̣ܦ̣ܐ, ܪ̈ܒ̣ܘ̣ *ten thousand*.

Twice, thrice, &c. are sometimes expressed by cardinals, with the noun ܙ̣ܒ̣ܢ̣ *time* after it; as, ܚ̣ܕ̣ ܙ̣ܒ̣ܢ̣ *once*, lit. *one time*.

Words denoting a part of the whole are, ܬ̣ܠ̣ܬ̣ܳܐ *a third part*, ܪ̈ܒ̣ܥ̣ܳ *a fourth part*, ܥ̣ܫ̣ܪ̈ܳ *a tenth*, &c.

Multiples, as double, treble, &c. are expressed by ܒ̈ܙ, and a cardinal number following with ܠ prefixed, or sometimes without it; as, ܒ̈ ܫܒ̣ܥܬ̣ *seven fold*, lit. *one in* or *into seven*, ܒ̈ ܬ̣ܪܝܢ *double*.

The days of the week are, ܒ̈ ܚܕ̣ܐ *first day of the week*, ܬ̣ܪ̈ ܫܒ̣ܬ̣ܐ *second day*, &c.

PRONOUNS.

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

Plural.				*Singular.*			
Fem.	Com.	Masc.		Fem.	Com.	Masc.	
	ܚܢܢ		*We*		ܐܢܐ		*I, 1st person.*
ܐܢܬܝ		ܐܢܬܘܢ	*You*	ܐܢܬ		ܐܢܬ	*Thou, 2d.*
ܗܝܢ ܐܝܢ		ܗܘܢ ܐܢܘܢ	*They.*	ܗܝ ܗܘ		ܗܘ ܗܘ	*She* *He, 3d.*

ܗܘ and ܗܘ are also used for the demonstrative pronouns; as, ܗܘ ܓܒܪܐ *that man*, ܗܝ ܐܢܬܬܐ *that woman.*

ܐܢܘܢ and ܐܝܢ are for the most part found after a transitive verb; as, ܡܠܝܘ ܐܢܘܢ ܗܘܢ *they have filled them*, John ii. 9.

25. *The Demonstrative Pronouns.*

ܗܕܐ ܗܕܐ	*this,* fem.	ܗܢ ܗܠܝܢ	*this,* masc.
ܗܠܟ ܐܠܝܟ	*these,* of both genders.	ܗܠܝܢ	*these,* masc.
		ܗܠܝ	*these,* fem.

These become reciprocal by being joined to the personal pronouns; as, ܗܘ̇ ܕܗ̇ *he himself*, ܗܝ̇ ܕܬ̇ *she herself.*

ܗܘ̇ and ܗܝ̇ coalesce with ܕܗ̇ and ܕܬ̇; and then we have the following compounds, ܗ̇ܘ *this is*, masc. ܗ̇ܝ *this is*, fem.

26. *The Relative and Interrogative Pronouns.*

The *relative* is ܕ of both genders and numbers and is prefixed to words. It is probably the same as the Hebrew זֶה (which has sometimes the power of a relative pronoun) and has the same use and signification; as, שֶׁ or אֲשֶׁר.

The interrogatives are,

of the person ܡ̇, ܡ̇ܢ, *who?*

of the thing ܡ̇, ܡ̇ܐ, ܡ̇ܡ, ܡ̇ܡ, ܡ̇ܢܐ, *what?*

ܡ̇ is of both genders and numbers. ܡ̇ܢ is compounded of ܡ̇ and ܕܗ̇; as, ܡ̇ܢ ܗ̇ܘ ܕ ܥ̇ܝ̈ܢ̈ܘ̈ܗ̈ܝ, *who hath opened his eyes?* lit. *who is he, who hath opened for him his eyes?*

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

When ܕ is used with these interrogatives, they become relatives; as, ܡ̇ ܕ ܠ̈ ܟ̈ܐ *he who goeth not up*, ܕ ܐ̇ܝ̈ ܕ ܚ̇ܙ̈ܐ *the bear which he saw.*

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

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

Plural.			*Singular.*		
ـَنْ	com. gender.	*my*	ـِ	com. gender.	*my*
ـَهْ	masc.	*thy*	ـَهْ	masc.	*thy*
ـَهْ	fem.	*thy*	ـَهْ	fem.	*thy*
ـَهْ	masc.	*his*	ـَهْ	masc.	*his*
ـَهْ	fem.	*her*	ـَهْ	fem.	*her*
ـَنْ	com.	*our*	ـَنْ	com.	*our*
ـَكُمْ	masc.	*your*	ـَكُمْ	masc.	*your*
ـَكُنَّ	fem.	*your*	ـَكُنَّ	fem.	*your*
ـَهُمْ	masc.	*their*	ـَهُمْ	masc.	*their*
ـَهُنَّ	fem.	*their*	ـَهُنَّ	fem.	*their.*

28. There are separate possessive pronouns. They are expressed by the letters لِـ, which are put before the affixes; thus, لِـي *my,* لَكَ *thy,* masc., لَكِ *thy,* fem., لَهُ *his,* لَهَا *her,* لَنَا *our,* لَكُمْ *your,*

masc., ܟܠܟܘܢ *your*, fem., ܟܠܟܝܢ *their*, masc., ܟܠܗܘܢ *their*, fem.

Distributive pronouns are expressed by ܐܢܫ, ܐܢܫܝ and the preposition ܡܢ; sometimes the substantive is taken away and the distributive pronoun is indicated by ܡܢ only; thus, ܐܢܫܝ ܡܢܗܘܢ *some of them*, or ܡܢܗܘܢ *some of them*. Also ܟܠ ܕ or ܟܠ ܕܡܢ *whosoever*, ܟܠ ܡܕ or ܟܠ ܡܕܡ *whatsoever*. The latter pronoun is composed of ܟܠ *all*, and ܡܕܡ *something*; or, *any thing*.

Other pronouns are formed by adding the affixes to the nouns ܢܦܫ *soul* or *person*, and ܓܘܫܡ *substance*, or *person*; as, ܫܘܙܒ ܢܦܫܟ *save thyself*. ܐܙܠ ܘܬܠܐ ܒܢ ܢܦܫܗ *and he went, hanged himself*. ܒܢܦܫܗ *in himself*. See, also John vi. 53.

29. *Nouns with Affixes.*

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

Singular.

Def. State.			*king*
1st. pers. sing.	com.		*my king*
2nd.	masc.		*thy*
2nd.	fem.		*thy*
3rd.	masc.		*his*
3rd.	fem.		*her*
1st. pers. plu.	com.		*our*
2nd.	masc.		*your*
2nd.	fem.		*your*
3rd.	masc.		*their*
3rd.	fem.		*their.*

Plural.

1st. pers. sing.	com.		*my kings*
2nd.	masc.		*thy*
2nd.	fem.		*thy*
3rd.	masc.		*his*
3rd.	fem.		*her*
1st. pers. plu.	com.		*our*
2nd.	masc.		*your*
2nd.	fem.		*your*
3rd.	masc.		*their*
3rd.	fem.		*their.*

1. The word is pronounced *Malk;* the ـك being *otiose.*

2. Nouns in the singular number the definite state of which terminates in ـا, form the affix of the first person singular in ـي, and the second and third persons plural in ـكم, ـكن, ـهم, ـهن; thus, ܒܪܐ *boy*, ܒܪܝ *my boy*, ܒܪܟܘܢ *your boy*, ܒܪܗܘܢ *their boy*. ܡܪܢ *Lord*, which takes the affixes from ܡܪܝ, is an exception to this rule.

3. Those nouns having the abs. state; as, ܟܘܪܣܝ, and the definite; as, ܟܘܪܣܝܐ retain the ـ with the affixes of the first person sing. and second and third persons plu.; as, ܟܘܪܣܝ *my priest*. Again, those in the abs. state having the vowel ـ on the last syllable, and any other vowel on the preceding syllable; the ـ is preserved with the affixes of the above-mentioned persons; as, ܡܕܒܚܢ, abs. ܡܕܒܚ *altar*, ܡܕܒܚܝ *my altar*.

4. There are some nouns, namely, monysyllables; which have the vowel ـ in the abs. state; and which lose it in the definite. Such nouns preserve the ـ with the affixes of the above-mentioned persons; as, ܕܡ def. ܕܡܐ *blood*, ܕܡܝ *my blood*.

5. Some nouns in the plural number receive the affixes both in the def. and const. states. They are those which terminate in the absolute state in ـܐ; the definite in ـܬܐ and the constructive in ـܬ.

Note, ܡܠܟܟܝ has two significations. 1st. *my kings*. 2nd. *kings of*; as, ܡܠܟܟ ܐܪܥܐ *kings of the earth*.

Three nouns, namely, ܐܒܐ *father*, ܐܚܐ *brother*, ܚܡܐ *father-in-law*, take the affixes in an irregular manner.

1st.	pers. sing.	com.	ܐܒܝ	*my father*
2nd.	.....	masc.	ܐܒܟ	*thy* .....
2nd.	.....	fem.	ܐܒܟܝ	*thy* .....
3rd.	.....	masc.	ܐܒܗ	*his* .....
3rd.	.....	fem.	ܐܒܗ̇	*her* .....
1st.	pers. plu.	com.	ܐܒܢ	*our* .....
2nd.	.....	masc.	ܐܒܟܘܢ	*your*.....
2nd.	.....	fem.	ܐܒܟܝܢ	*your*.....
3rd.	.....	masc.	ܐܒܗܘܢ	*their*.....
3rd.	.....	fem.	ܐܒܗ̇ܝܢ	*their*.....

The other two nouns take the affixes in the same way; except that ܚܡܐ makes ܚܡܝ *my father-in-law*. See obs. 4, p. 45.

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

The following is an example of feminine nouns with affixes.

Singular.

abs.	ܥܕܬܐ *family*	const. ܥܕܬ	def. ܥܕܬܐ
1st. pers. sing.	com.	ܥܕܬܝ	*my family*
2nd.	masc.	ܥܕܬܟ	*thy*
2nd.	fem.	ܥܕܬܟ	*thy*
3rd.	masc.	ܥܕܬܗ	*his*
3rd.	fem.	ܥܕܬܗ	*her*
1st. pers. plu.	com.	ܥܕܬܢ	*our*
2nd.	masc.	ܥܕܬܟܘܢ	*your*
2nd.	fem.	ܥܕܬܟܝ	*your*
3rd.	masc.	ܥܕܬܗܘܢ	*their*
3rd.	fem.	ܥܕܬܗܝ	*their.*

Plural.

1st. pers. sing.	com.	ܥܕܬ̈ܝ	*my families*
2nd.	masc.	ܥܕܬ̈ܟ	*thy*
2nd.	fem.	ܥܕܬ̈ܟ	*thy*
3rd.	masc.	ܥܕܬ̈ܗ	*his*
3rd.	fem.	ܥܕܬ̈ܗ	*her*
1st. pers. plu.	com.	ܥܕܬ̈ܢ	*our*
2nd.	masc.	ܥܕܬ̈ܟܘܢ	*your*
2nd.	fem.	ܥܕܬ̈ܟܝ	*your*
3rd.	masc.	ܥܕܬ̈ܗܘܢ	*their*
3rd.	fem.	ܥܕܬ̈ܗܝ	*their.*

ܒܪܬܐ with the affix ـܝ transfers the ܬ from the first to the following letter; thus, ܒܪܬܝ *my daughter;* but it remains in the others; as, ܒܪܬܟ *thy daughter,* ܒܪܬܟܘܢ *your daughter.*

31. *Numerals and Particles with Affixes.*

Numerals also receive the affixes of masculine nouns in the plural number; thus, ܬܪܝܢ *these two,* masc., ܬܪܬܝܢ *these two,* fem., ܬܠܬܬܝܢ *these three,* masc., ܐܪܒܥܬܝܢ *these four,* ܚܡܫܬܝܢ *these five,* ܫܬܬܝܢ *these six,* ܫܒܥܬܝܢ *these seven,* ܬܡܢܬܝܢ *these eight,* ܬܫܥܬܝܢ *these nine,* ܥܣܪܬܝܢ *these ten.*

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

A great number of particles take the affixes; as, ܒ *in,* ܒܝ *in me,* ܒܟ *in thee;* ܠ *to,* ܠܟܘܢ *to you,* ܡܢ *from,* ܡܢܗ *from him,* ܡܢܢ *from us,* ܒܬܪ *after,* ܒܬܪܗܘܢ *after them,* &c. Some particles take the affixes of masc. nouns plu.; as, ܩܕܡ *before,* ܩܕܡܝ *before me,* ܩܕܡܟ *before thee;* so likewise, ܥܠ *on* or *upon,* ܬܚܬ *for, instead of,* and others.

VERBS.

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

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

	Act.			Pass.	
1	*Peal*	ܦܥܠ	2	*Ethpeel*	ܐܬܦܥܝܠ
3	*Pael*	ܦܰܥܶܠ	4	*Ethpaal*	ܐܬܦܰܥܰܠ
5	*Aphel*	ܐܰܦܥܶܠ	6	*Ethtaphal*	ܐܬܬܰܦܥܰܠ
7	*Shaphel*	ܫܰܦܥܶܠ	8	*Eshtaphal*	ܐܶܫܬܰܦܥܰܠ.

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

Ethpeel is the passive of the preceding conjugation, and like the other passive conjugations has the syllable ܐܬ prefixed*.

Pael is the Piel of the Hebrews, when the signification of the Peal conjugation is intransitive, the Pael makes it transitive; as, ܙܕܩ *he was just*, Pael ܙܕܩ *he justified;* sometimes it expresses the Peal sense with greater energy; as, ܒܥܐ *he sought*, Pa. *he sought diligently.* This conjugation has a causative sense in some verbs; as, ܙܒܢ *he bought*, ܙܒܢ *he caused to buy*, i. e. *he sold.* To the Pael is sometimes assigned the sense of *commanding*, *permitting* and *declaring* what is expressed by the Peal, and sometimes these two conjugations have the same signification.

Ethpaal is the passive of the preceding conjugation. As the Pael, in many instances, signifies *to make* or *cause to do* whatever is indicated by the Peal; the Ethpaal will necessarily signify *to be made to do*, that which is denoted by the Peal, and hence it is that the Peal and Ethpaal conjugations in some verbs possess the same meaning; as, ܣܥܪ *he thought*, ܐܬܣܥܪ *he was made to think*, i. e. *he thought.*

* Professor Lee in his Heb. Gram., supposes ܐܬ to be a fragment of the verb ܐܬܐ *he came;* that it was originally written in full; but in process of time it was pronounced and afterwards written with the verb, the sense of which it qualified. See in his Chap. on *Heemanti nouns*, his account of the force of this and other particles which are prefixed to primitive words.

Aphel corresponds to the Hiphil of the Hebrews. In sense it is usually causative of Peal; as, ܕܟܪ *he remembered;* Aph. ܐܰܕܟܪ *he caused to be remembered; he commemorated.* It is also found to possess the signification of *desiring, permitting, declaring, exhibiting,* &c. whatever is indicated by the Peal; as, ܐܰܗܠܶܟ *he permitted,* or *granted power,* ܐܰܥܡܠ *he exhibited trouble.* In some instances it has an intransitive meaning; as, ܐܰܢܗܪ *it shone.* The characteristic is ܐ prefixed to the root.

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

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

The Shaphel conjugation is generally considered to have the same signification as the Aphel; it is formed by prefixing ܫ to the root, and like the Pael and Aphel take ܰ under the second radical instead of ܲ. By many persons this conjugation has been referred to quadriliteral verbs; but it is found so frequently, much more so than the Ethtaphal, that Michaelis and others have made it a separate conjugation of triliterals.

Examples are, ܐܰܦܥܶܠ *he made* or *caused to serve*, ܐܰܫܬܰܥܪ *he inflamed*, ܐܰܫܠܡ *he made perfect.*

Eshtaphal is the passive of the preceding conjugation, and is formed from it by prefixing ܐܶܬ, transposing the ܬ with the ܦ, and changing ◌ܰ under the second radical into ◌ܲ.

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

If the first radical of a verb be ܐ, ܗ, ܝ, ܦ; it is transposed with ܬ of the particle ܐܶܬ in the Ethpeel and Ethpaal conjugations; as, ܐܶܬܫܰܒܰܩ *he was left,* instead of ܐܶܬܦܥܶܠ; ܐܶܬܬܰܟܰܣ *he was lifted up,* instead of ܐܶܬܪܰܟܰܣ. After ܐ, the ܬ is changed into ܕ, and after ܙ into ܛ; as, ܐܶܬܕܰܒܰܪ *he was conquered,* ܐܶܬܨܠܰܒ *he was crucified.*

Verbs are either *regular* or *irregular.* The former class includes all those verbs which preserve their radicals unchanged throughout all their inflexions, the latter those, which lose or undergo a change of one or more radicals.

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

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

The Imperative form is used in an affirmative sense. A negation or prohibition is expressed by the future tense and the particle ܠ *not* placed before it.

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

33. Before we proceed to give the tables of the different classes of verbs, it is desirable to present the reader with the tenses, &c. of the substantive verb ܗܘܐ *he was*, and of ܐܝܬ *is*, which are peculiar in their forms and because the former is much used in the general conjugations.

Præterite Tense.

Person.	Sing. Number.		Gender.
1	ܐܢܗܘܝܬ	*I was*	com.
2	ܐܢܬ ܗܘܝܬ	*thou wast*	masc.
2	ܐܢܬ ܗܘܝܬ	*thou wast*	fem.
3	ܗܘܐ	*he was*	masc.
3	ܗܘܬ	*she was*	fem.
	Plural Number.		
1	ܚܢܢ ܗܘܝܢ	*we were*	com.
2	ܐܢܬܘܢ ܗܘܝܬܘ	*you were*	masc.
2	ܐܢܬܝܢ ܗܘܝܬܝ	*you were*	fem.
3	ܗܘܘ	*they were*	masc.
3	ܗܝܢ	*they were*	fem.

Future.

Person.	Singular.		Gender.
1		*I shall* or *will be*	com.
2		*thou shalt* or *wilt be*	masc.
2		*thou shalt* or *wilt be*	fem.
3		*he shall* or *will be*	masc.
3		*she shall* or *will be*	fem.
	Plural.		
1		*we shall* or *will be*	com.
2		*ye shall* or *will be*	masc.
2		*ye shall* or *will be*	fem.
3		*they shall* or *will be*	masc.
3		*they shall* or *will be*	fem.

Infinitive.

to be.

Imperative.

	Singular.		
2	or	*be thou*	masc.
2		*be thou*	fem.
	Plural.		
2		*be ye*	masc.
2		*be ye*	fem.

Present Tense.

Person.	Singular.		Gender.
1	ܐܢܐ ܐܢ	*I am*	com.
2	ܐܢܬ ܐܝܬ	*thou art*	masc.
2	ܐܢܬ ܐܝܬ	*thou art*	fem.
3	ܗܘ ܐܝܬ	*he is*	masc.
3	ܗܝ ܐܝܬ	*she is*	fem.
	Plural.		
1	ܚܢܢ ܚܢ	*we are*	com.
2	ܐܢܬܘܢ ܐܢܬܘܢ	*ye are*	masc.
2	ܐܢܬܝܢ ܐܢܬܝܢ	*ye are*	fem.
3	ܗܢܘܢ ܗܢܘܢ	*they are*	masc.
3	ܗܢܝܢ ܗܢܝܢ	*they are*	fem.

Participle.

Singular.

ܩܐܡ	*being* or *is*	masc.
ܩܐܡܬ	*being* or *is*	fem.

Plural.

ܩܐܡܝܢ	*being* or *are*	masc.
ܩܐܡܬܝܢ	*being* or *are*	fem.

The personal pronouns are frequently used in the place of the substantive verb after a participle, by which means the present tense of verbs may be expressed, as will be afterwards seen. We have also

the personal pronoun in such an instance as, ܛܒ ܗܘ *he is good.* In these cases, ܐܢܘܢ and ܐܝܠܝ are employed in preference to ܗܘܢ and ܗܝܠܝ.

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

Person.	Plural.		Singular.		Gender.
1	ܐܝܬܠܢ	*we are*	ܐܝܬ ܠܝ	*I am*	com.
2	ܐܝܬܟܘܢ	*ye are*	ܐܝܬ ܠܟ	*thou art*	masc.
2	ܐܝܬܟܝܢ	*ye are*	ܐܝܬ ܠܟ	*thou art*	fem.
3	ܐܝܬܝܢ	*they are*	ܐܝܬ ܠܗ	*he is*	masc.
3	ܐܝܬܝܗܝ	*they are*	ܐܝܬ ܠܗ	*she is*	fem.

If to ܐܝܬ with its affixes be joined the verb ܗܘܐ, the imperfect tense will be formed; thus, ܐܝܬ ܠܟ ܗܘܐ *thou wast,* ܐܝܬ ܠܗ ܗܘܐ *he was.*

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

Plural.		Singular.		Gender.
ܐܝܬ ܠܢ	*we have*	ܐܝܬ ܠܝ	*I have*	com.
ܐܝܬ ܠܟܘܢ	*ye have*	ܐܝܬ ܠܟ	*thou hast*	masc.
ܐܝܬ ܠܟܝܢ	*ye have*	ܐܝܬ ܠܟ	*thou hast*	fem.
ܐܝܬ ܠܗܘܢ	*they have*	ܐܝܬ ܠܗ	*he has*	masc.
ܐܝܬ ܠܗܝܢ	*they have*	ܐܝܬ ܠܗ	*she has*	fem.

The negative form is ܠܵܝ, a contraction of ܠ and ܐܝ; when it is joined with the pronominal affixes, we obtain the following, ܠܝ ܠܵܝ *there is not for me*, i.e. *I have not*, ܟ ܠܵܝ *thou hast not*, and so on for the others. Or by annexing the affixes to the verb, we have, ܠܵܝܠ *I am not*, ܠܵܝܟ *thou art not*, ܠܵܝ *we are not*, &c.

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

	Peal.	Ethpeel.	Pael.	Ethpaal.
Præt. 3. masc.	ܩܛܠ	ܐܬܩܛܠ	ܩܛܠ	ܐܬܩܛܠ
3. fem.	ܩܛܠܬ	ܐܬܩܛܠܬ	ܩܛܠܬ	ܐܬܩܛܠܬ
2. masc.	ܩܛܠܬ	ܐܬܩܛܠܬ	ܩܛܠܬ	ܐܬܩܛܠܬ
2. fem.	ܩܛܠܬܝ	ܐܬܩܛܠܬܝ	ܩܛܠܬܝ	ܐܬܩܛܠܬܝ
1. com.	ܩܛܠܬ	ܐܬܩܛܠܬ	ܩܛܠܬ	ܐܬܩܛܠܬ
Plur. 3. masc.	ܩܛܠܘ	ܐܬܩܛܠܘ	ܩܛܠܘ	ܐܬܩܛܠܘ
3. fem.	ܩܛܠܝ	ܐܬܩܛܠܝ	ܩܛܠܝ	ܐܬܩܛܠܝ
2. masc.	ܩܛܠܬܘܢ	ܐܬܩܛܠܬܘܢ	ܩܛܠܬܘܢ	ܐܬܩܛܠܬܘܢ
2. fem.	ܩܛܠܬܝܢ	ܐܬܩܛܠܬܝܢ	ܩܛܠܬܝܢ	ܐܬܩܛܠܬܝܢ
1. com.	ܩܛܠܢ	ܐܬܩܛܠܢ	ܩܛܠܢ	ܐܬܩܛܠܢ
Infinitive.	ܩܛܘܠ	ܐܬܩܛܘܠ	ܩܛܘܠ	ܐܬܩܛܘܠ
Imper. masc.	ܩܛܘܠ	ܐܬܩܛܝܠ	ܩܛܝܠ	ܐܬܩܛܝܠ
fem.	ܩܛܘܠܝ	ܐܬܩܛܝܠܝ	ܩܛܝܠܝ	ܐܬܩܛܝܠܝ
Plur. masc.	ܩܛܘܠܘ	ܐܬܩܛܝܠܘ	ܩܛܝܠܘ	ܐܬܩܛܝܠܘ
fem.	ܩܛܘܠܝ	ܐܬܩܛܝܠܝ	ܩܛܝܠܝ	ܐܬܩܛܝܠܝ
Fut. 3. masc.	ܢܩܘܠ	ܢܬܩܛܠ	ܢܩܛܠ	ܢܬܩܛܠ
3. fem.	ܬܩܘܠ	ܬܬܩܛܠ	ܬܩܛܠ	ܬܬܩܛܠ
2. masc.	ܬܩܘܠ	ܬܬܩܛܠ	ܬܩܛܠ	ܬܬܩܛܠ
2. fem.	ܬܩܘܠܝ	ܬܬܩܛܠܝ	ܬܩܛܠܝ	ܬܬܩܛܠܝ
1. com.	ܐܩܘܠ	ܐܬܩܛܠ	ܐܩܛܠ	ܐܬܩܛܠ
Plur. 3. masc.	ܢܩܘܠܘ	ܢܬܩܛܠܘ	ܢܩܛܠܘ	ܢܬܩܛܠܘ
3. fem.	ܢܩܘܠ	ܢܬܩܛܠ	ܢܩܛܠ	ܢܬܩܛܠ
2. masc.	ܬܩܘܠܘ	ܬܬܩܛܠܘ	ܬܩܛܠܘ	ܬܬܩܛܠܘ
2. fem.	ܬܩܘܠ	ܬܬܩܛܠ	ܬܩܛܠ	ܬܬܩܛܠ
1. com.	ܢܩܘܠ	ܢܬܩܛܠ	ܢܩܛܠ	ܢܬܩܛܠ
Part. act.	ܩܛܠ	ܡܬܩܛܠ	ܡܩܛܠ	ܡܬܩܛܠ
pass.	ܩܛܝܠ		ܡܩܛܠ	

Aphel.	Ethtaphal.	Shaphel.	Eshtaphal.
ܐܰܩܛܶܠ	ܐܶܬܩܛܰܠ	ܫܩܛܶܠ	ܐܶܫܬܩܛܶܠ
ܐܰܩܛܶܠܐ	ܐܶܬܩܛܰܠܐ	ܫܩܛܶܠܐ	ܐܶܫܬܩܛܶܠܐ
ܐܰܩܛܶܠ	ܐܶܬܩܛܰܠ	ܫܩܛܶܠ	ܐܶܫܬܩܛܶܠ
ܐܰܩܛܶܠ	ܐܶܬܩܛܰܠ	ܫܩܛܶܠ	ܐܶܫܬܩܛܶܠ
ܐܰܩܛܶܠ	ܐܶܬܩܛܰܠ	ܫܩܛܶܠ	ܐܶܫܬܩܛܶܠ
ܐܰܩܛܶܠ	ܐܶܬܩܛܰܠ	ܫܩܛܶܠ	ܐܶܫܬܩܛܶܠ
ܐܰܩܛܶܠ	ܐܶܬܩܛܰܠ	ܫܩܛܶܠ	ܐܶܫܬܩܛܶܠ
ܐܰܩܛܶܠ	ܐܶܬܩܛܰܠ	ܫܩܛܶܠ	ܐܶܫܬܩܛܶܠ
ܐܰܩܛܶܠ	ܐܶܬܩܛܰܠ	ܫܩܛܶܠ	ܐܶܫܬܩܛܶܠ
ܐܰܩܛܶܠ	ܐܶܬܩܛܰܠ	ܫܩܛܶܠ	ܐܶܫܬܩܛܶܠ
ܐܰܩܛܶܠ	ܐܶܬܩܛܰܠ	ܫܩܛܶܠ	ܐܶܫܬܩܛܶܠ
ܡܰܫܩܛܶܠ	ܡܰܫܬܩܛܰܠ	ܡܫܩܛܶܠ	ܡܰܫܫܬܩܛܶܠ
ܐܰܩܛܺܶܠ	ܐܶܬܩܛܺܰܠ	ܫܩܛܺܶܠ	ܐܶܫܬܩܛܺܶܠ
ܐܰܩܛܺܶܠ	ܐܶܬܩܛܺܰܠ	ܫܩܛܺܶܠ	ܐܶܫܬܩܛܺܶܠ
ܐܰܩܛܺܶܠ	ܐܶܬܩܛܺܰܠ	ܫܩܛܺܶܠ	ܐܶܫܬܩܛܺܶܠ
ܐܰܩܛܺܶܠ	ܐܶܬܩܛܺܰܠ	ܫܩܛܺܶܠ	ܐܶܫܬܩܛܺܶܠ
ܢܰܩܛܶܠ	ܢܬܩܛܰܠ	ܢܩܛܶܠ	ܢܶܫܬܩܛܶܠ
ܩܰܩܛܶܠ	ܩܬܩܛܰܠ	ܩܩܛܶܠ	ܩܶܫܬܩܛܶܠ
ܩܰܩܛܶܠ	ܩܬܩܛܰܠ	ܩܩܛܶܠ	ܩܶܫܬܩܛܶܠ
ܩܰܩܛܶܠ	ܩܬܩܛܰܠ	ܩܩܛܶܠ	ܩܶܫܬܩܛܶܠ
ܐܰܩܛܶܠ	ܐܶܬܩܛܰܠ	ܐܩܛܶܠ	ܐܶܫܬܩܛܶܠ
ܢܰܩܛܶܠ	ܢܬܩܛܰܠ	ܢܩܛܶܠ	ܢܶܫܬܩܛܶܠ
ܢܰܩܛܶܠ	ܢܬܩܛܰܠ	ܢܩܛܶܠ	ܢܶܫܬܩܛܶܠ
ܩܰܩܛܶܠ	ܩܬܩܛܰܠ	ܩܩܛܶܠ	ܩܶܫܬܩܛܶܠ
ܩܰܩܛܶܠ	ܩܬܩܛܰܠ	ܩܩܛܶܠ	ܩܶܫܬܩܛܶܠ
ܢܰܩܛܶܠ	ܢܬܩܛܰܠ	ܢܩܛܶܠ	ܢܶܫܬܩܛܶܠ
ܡܰܩܛܶܠ	ܡܬܩܛܰܠ	ܡܩܛܶܠ	ܡܶܫܬܩܛܶܠ
ܡܰܩܛܶܠ		ܡܩܛܶܠ	

36. *Observations on Regular Verbs.*

The Præterite.

The first letter of the root is generally without a vowel, the second has for the most part ◌ٞ; but sometimes it has ◌ٜ; especially in intransitive verbs and verbs denoting the affections, qualities, or sensations of the mind; as, صَحَا *he ceased*, صَحِلَ *he blushed*, صَحِ *he cleaved*, صَكِرَ *he slept*, صَحِلَ *he trembled*, صَحَّ *he laid down*, صَحِ *he inhabited*. Also verbs whose middle radical is Olaph; as, صَاَلَ *he enquired*, صَاَحَ *he was hoary*. Those also whose first radical is Yud have frequently ◌ٜ under the second; as, صَاَ *he set*.

The Yud of the feminine gender, third person, plural number is sometimes omitted and the verb is written as, صَلَوْ *they slew*, fem. The same occasionally happens to Vau of the masculine gender. The reason is that these letters are never pronounced.

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

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

Some verbs are found to have Olaph prosthetic; as, اِصْحَدَ *he found*.

The numbers and persons of this tense are formed by affixing a particle of one of the personal pronouns to the radical letters; thus, ܩܛܠܢ for ܐܢܚܢ ܩܛܠ.

The Future.

This Tense seems to be formed in the active conjugations by prefixing certain abbreviated forms of the personal pronouns to the imperative mood; thus, ܐܩܛܘܠ for ܩܛܘܠ and ܐܢ; ܢܩܛܘܠ for ܩܛܘܠ and ܐܢܬ.

In the passive conjugations the same forms are used instead of ܐ of the particle ܐܬ.

Verbs having ◌ܲ under the middle radical of the præterite, in the future take ◌ܳ; as, ܐܩܛܶܠ; those also whose third radical is a guttural or Rish take ◌ܳ. A few verbs submit to no rule as to the vowels which they receive; thus, ܐܬܝ *I will receive*, which has the same vowels as the Heb. אֶתֵּן.

The second and third persons singular feminine sometimes admit Yud Otiose or paragogic at the end; thus, ܬܩܛܠܝܢ and ܬܩܛܘܠܝ.

The præformative letters are not four as in Hebrew; namely, איתן; but only three; namely, ܐܬ. The third person sing. and plu. of both genders take ◌ for ◌ probably from ܗܘ.

ܢܨܒ is the third pers. sing. masc. and the first person plu.; but the context will determine the person which is to be taken.

The verb ܫܡܥ *he obeyed*, receives ܒ for ܐ through the whole of the Ethpeel conjugation; except the infin. which is regular; thus, præt. ܐܬܫܡܥ imper. ܐܬܫܡܥ part. ܡܬܫܡܥ.

Infinitive.

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

Imperative.

The observation on the vowel placed over the second radical of the future holds good in the imperative; as, ܢܨܒ *make ye*, ܢܡܛ *sleep ye*. In the Ethpeel and Ethpaal conjugations, the middle radical has no vowel and under it is placed the *linea occultans*. This peculiarity has probably arisen from the general practice of people to utter a command in a hasty and an abrupt manner.

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

Participles.

The Participle active Peal is always written as ܨܒ without the Vau, which is inserted in the Hebrew participial noun Kal. This circumstance arises from Vau not being used with the vowel ◌ٜ; but

with ـَـ. On the contrary the passive participle has ـِـ with the vowel ـِ; as, مَقِيل. The participles of all the other conjugations are derived from the præterite by prefixing Mem. This letter is very probably a particle of the pronoun مَنْ, مِنْ, or مُنْ; so that, مَقْتِل is *he who slayeth*, i. e. *one slaying*. In the passive and Aphel conjugations the Olaph is omitted and its vowel taken by the Mem.

The part. مَقِيل sometimes takes the vowel ـَ on the first rad.; especially on intrans. verbs; as, مَتْمَهِّين *astonished*, Luke I. 21.

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

The Olaph of the Aphel conjugation is changed in the Ethtaphal into ܬ; as, مَتَّقْطِل for مَتْأَقْطِل. This is likewise true in the whole conjugation.

37. The gutturals produce a few anomalies and only a few; for the Syrians have not so great a variety of vowel changes as the Hebrews. Verbs, the third radical of which is ܐ, ܗ, ܥ or ܚ, have in the future and imperative Peal for the most part the vowel ـَ under the middle radical. In the other conjugations and the active participle Peal, they have ـَ in the place of ـْ; as, مَعْبِد *worshiping*, مَتْعَصِّد *glorying*, مَكَّس *he mocked*, مَذَّكِّر *he commemorated*.

The verbs ܢܚܡ *he consoled*, ܛܡܐ *he defiled*, ܓܐ *he polluted*, in the Pael and Ethpaal conjugations, have the same changes of the vowels as the gutturals which are mentioned in the preceding paragraph.

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

Singular.

ܦܥܠ ܐܢܐ *I am slaying*

ܦܥܠ ܐܢܬ *thou art slaying*

ܦܥܠ ܐܢܬ *thou art slaying*

ܦܥܠ ܗܘ *he is slaying*

ܦܥܠ ܗܝ *she is slaying.*

Plural.

ܦܥܠ ܢܚܢ *we are slaying* } masc.

ܦܥܠ ܐܢܬܘܢ *ye are slaying* }

&c.

ܦܥܠ ܢܚܢ *we are slaying* } fem.

ܦܥܠ ܐܢܬܝ *ye are slaying* }

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

These auxiliary pronouns are sometimes contracted and affixed to the verb; as, ܦܥܠܬ, ܦܥܠܬ *thou art slaying*, second pers. sing. masc. and fem.

The substantive verb added to the participial form ܦܥܠ will sometimes express the imperfect tense;

as, ܩܛܠ ܩܛܠ *he was slaying*. But if this verb be added to the præterite it will sometimes make the pluperfect tense; as, ܩܛܠ ܗܘܐ *he had slain*.

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

IRREGULAR VERBS.

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39. Large classes of verbs deviate from the foregoing paradigm of ܦܠܚ and present many irregularities in the process of conjugation. They are produced by nearly the same causes as in Hebrew; namely, by gutturals, which have been already noticed; by the letters ܐ ܘ ܢ, by the first radical being Nun; or by the second and third radicals being the same. Indeed the same classes of irregular verbs exist in the Hebrew, Chaldee, Syriac, Arabic and the whole of that family of languages.

We have seen that the verb ܦܥܠ is employed to designate the conjugations. The classes of irregular verbs

also are usually denoted for the sake of brevity by one of the letters in ׳אהוי; thus, ״ל, ״ע, ״פ, stand for verbs the first radical of which is א ה or ו; ״ח, ״ע, ״ה; those the middle radical of which is א, ו or י; or the second and third radicals the same and finally ״ל, ״ע; those the last radical of which is א or ה.

40. *Verbs* ״ל *or* ״ע.

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

2. In the middle of a word Olaph or Yud and the preceding letter cannot be both without vowels. This is the consequence of what is stated in (1); for in those forms where two consonants without vowels come together; the Olaph or Yud would begin a syllable and would consequently require a vowel as much as at the beginning of a word.

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

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

5. Olaph and Yud are dropped in the future first person singular; as, ܐܟܘ *I shall eat* for ܐܐܟܘ, ܐܟܝ *I shall beget.*

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

7. In the Peal conjugation, the vowel of the Olaph is ܐ in the præt. In the pass. participle it is ܘ. In the imper. in those cases where the second vowel is ܰ, the first is ܘ; as, ܐܟܘ *eat thou* masc.; but if the second vowel be ܘ, the first is ܐ; as, ܐܡܪ *say thou* masc. A similar rule is observed in the future tense; namely, when the second vowel is ܰ the first is ܐ and when the second is ܘ, the first is ܢ.

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

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

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

ܐܙܠ ܐܙܠ ܐܙܠ ܐܙܠ

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

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

Yud in the verb ܝܬܒ has no need of the vowel ̇; because the second radical is not pronounced and therefore its vowel is remitted to the first. In the imper. we have ܬܒ.

The Yud remains in the Aphel conjugation in the verbs ܐܝܠܐ *he ejaculated*, ܐܝܬܒ *he sucked.*

ܐܡܝ *he was faithful*, in the Aphel conjugation takes ܗ as the characteristic and ܝ is changed into ܐ; thus, ܗܡܝ *he believed;* so, Heb. הֶאֱמִין, Arab. آمن.

Some verbs beginning with Yud reject this radical in the inf. and fut. Peal; as, ܝܕܥ *he knew*, inf. ܕܥ; ܝܬܒ *he set*, fut. ܬܒ.

41. *Verbs* ״ל.

The anomalies belonging to this class of verbs are only few; the principal one is the rejection of Nun in certain situations and the rule is this; whenever Nun is at the end of a syllable and without a vowel according to the analogy of the regular verb, it is rejected. We have therefore fut. Peal יִפֹּל *Ne-puk* for יִנְפֹּל *Nen-puk*. inf. מִפֹּל for מִנְפֹּל.

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

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

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

The vowel of the second radical in the fut. and imper. Peal observes generally the same rule as regular verbs; thus, יִקְטֹל *he cut*, יִפְתַּח *he breathed*, יִגְמַל

	Peal.	Ethpeel.	Pael.	Ethpaal.
Præt. Sing. 3. masc.	ܐܲܚܳܐ	ܐܶܬܲܚܳܐ	ܐܰܚܳܐ	ܐܶܬܰܚܳܐ
3. fem.	ܐܲܚܲܬ	ܐܶܬܲܚܲܬ	ܐܰܚܲܬ	ܐܶܬܰܚܲܬ
2. masc.	ܐܲܚܲܬ	ܐܶܬܲܚܲܬ	ܐܰܚܲܬ	ܐܶܬܰܚܲܬ
2. fem.	ܐܲܚܲܬ̱	ܐܶܬܲܚܲܬ̱	ܐܰܚܲܬ̱	ܐܶܬܰܚܲܬ̱
1. com.	ܐܲܚܝܬ	ܐܶܬܲܚܝܬ	ܐܰܚܝܬ	ܐܶܬܰܚܝܬ
Plur. 3. masc.	ܐܲܚܘ	ܐܶܬܲܚܘ	ܐܰܚܘ	ܐܶܬܰܚܘ
3. fem.	ܐܲܚܲܝ	ܐܶܬܲܚܲܝ	ܐܰܚܲܝ	ܐܶܬܰܚܲܝ
2. masc.	ܐܲܚܬܽܘܢ	ܐܶܬܲܚܬܽܘܢ	ܐܰܚܬܽܘܢ	ܐܶܬܰܚܬܽܘܢ
2. fem.	ܐܲܚܬܲܝ	ܐܶܬܲܚܬܲܝ	ܐܰܚܬܲܝ	ܐܶܬܰܚܬܲܝ
1. com.	ܐܲܚܝܢ	ܐܶܬܲܚܝܢ	ܐܰܚܝܢ	ܐܶܬܰܚܝܢ
Infinitive.	ܡܲܐܚܳܐ	ܡܶܗܲܚܳܐ	ܡܰܚܚܳܐ	ܡܶܗܰܚܚܳܐ
Imper. Sing. masc.	ܐܲܚܶ	ܐܶܬܲܚܶ	ܐܰܚܶ	ܐܶܬܰܚܶ
fem.	ܐܲܚܝ	ܐܶܬܲܚܝ	ܐܰܚܝ	ܐܶܬܰܚܝ
Plur. masc.	ܐܲܚܘ	ܐܶܬܲܚܘ	ܐܰܚܘ	ܐܶܬܰܚܘ
fem.	ܐܲܚܲܝ	ܐܶܬܲܚܲܝ	ܐܰܚܲܝ	ܐܶܬܰܚܲܝ
Fut. Sing. 3. masc.	ܢܲܐܚܶ	ܢܶܬܲܚܶ	ܢܰܚܶ	ܢܶܬܰܚܶ
3. fem.	ܬܲܐܚܶ	ܬܶܬܲܚܶ	ܬܰܚܶ	ܬܶܬܰܚܶ
2. masc.	ܬܲܐܚܶ	ܬܶܬܲܚܶ	ܬܰܚܶ	ܬܶܬܰܚܶ
2. fem.	ܬܲܐܚܝ	ܬܶܬܲܚܝ	ܬܰܚܝ	ܬܶܬܰܚܝ
1. com.	ܐܲܐܚܶ	ܐܶܬܲܚܶ	ܐܰܚܶ	ܐܶܬܰܚܶ
Plur. 3. masc.	ܢܲܐܚܘ	ܢܶܬܲܚܘ	ܢܰܚܘ	ܢܶܬܰܚܘ
3. fem.	ܢܲܐܚܲܝ	ܢܶܬܲܚܲܝ	ܢܰܚܲܝ	ܢܶܬܰܚܲܝ
2. masc.	ܬܲܐܚܘ	ܬܶܬܲܚܘ	ܬܰܚܘ	ܬܶܬܰܚܘ
2. fem.	ܬܲܐܚܲܝ	ܬܶܬܲܚܲܝ	ܬܰܚܲܝ	ܬܶܬܰܚܲܝ
1. com.	ܢܲܐܚܶ	ܢܶܬܲܚܶ	ܢܰܚܶ	ܢܶܬܰܚܶ
Part. act.	ܐܲܚ	ܡܶܗܲܚ	ܡܰܚ	ܡܶܗܰܚ
pass.	ܐܲܚܶ		ܡܰܚܚ	

Aphel.	Ethtaphal.	Shaphel.	Eshtaphal.
אוכל	אתאכל	אשכל	אשתכל
אוכלת	אתאכלת	אשכלת	אשתכלת
אוכלת	אתאכלת	אשכלת	אשתכלת
אוכלתי	אתאכלתי	אשכלתי	אשתכלתי
אוכלת	אתאכלת	אשכלת	אשתכלת
אוכלה	אתאכלה	אשכלה	אשתכלה
אוכלו	אתאכלו	אשכלו	אשתכלו
אוכלתף	אתאכלתף	אשכלתף	אשתכלתף
אוכלתך	אתאכלתך	אשכלתך	אשתכלתך
אוכלתי	אתאכלתי	אשכלתי	אשתכלתי
מאכלת	מתאכלת	משכלת	משתכלת
אוכל	אתאכל	אשכל	אשתכל
אוכלי	אתאכלי	אשכלי	אשתכלי
אוכלה	אתאכלה	אשכלה	אשתכלה
אוכלי	אתאכלי	אשכלי	אשתכלי
נאכל	נתאכל	נשכל	נשתכל
נוכלת	נתוכלת	נשכלת	נשתכלת
נוכל	נתוכל	נשכל	נשתכל
נוכלתי	נתוכלתי	נשכלתי	נשתכלתי
אוכל	אתאכל	אשכל	אשתכל
נאכלת	נתאכלת	נשכלת	נשתכלת
נוכלת	נתוכלת	נשכלת	נשתכלת
נוכלתי	נתוכלתי	נשכלתי	נשתכלתי
נוכל	נתוכל	נשכל	נשתכל
נאכל	נתאכל	נשכל	נשתכל
מאכלו	מתאכלו	משכלו	משתכלו
מאכלי		משכלי	

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

Aphel.	Ethtaphal.	Shaphel.	Eshtaphal.
הוֹלִיד	הִתְוַלֵּד	הִשְׁלִיד	הִשְׁתַּלֵּד
הוֹלִידָה	הִתְוַלְּדָה	הִשְׁלִידָה	הִשְׁתַּלְּדָה
הוֹלִידוּ	הִתְוַלְּדוּ	הִשְׁלִידוּ	הִשְׁתַּלְּדוּ
הוֹלַדְתָּ	הִתְוַלַּדְתָּ	הִשְׁלַדְתָּ	הִשְׁתַּלַּדְתָּ
הוֹלַדְתְּ	הִתְוַלַּדְתְּ	הִשְׁלַדְתְּ	הִשְׁתַּלַּדְתְּ
הוֹלַדְתִּי	הִתְוַלַּדְתִּי	הִשְׁלַדְתִּי	הִשְׁתַּלַּדְתִּי
הוֹלַדְנוּ	הִתְוַלַּדְנוּ	הִשְׁלַדְנוּ	הִשְׁתַּלַּדְנוּ
הוֹלַדְתֶּם	הִתְוַלַּדְתֶּם	הִשְׁלַדְתֶּם	הִשְׁתַּלַּדְתֶּם
הוֹלַדְתֶּן	הִתְוַלַּדְתֶּן	הִשְׁלַדְתֶּן	הִשְׁתַּלַּדְתֶּן
הוֹלִידוּ	הִתְוַלְּדוּ	הִשְׁלִידוּ	הִשְׁתַּלְּדוּ
מֻלָּד	מְתֻלָּד	מְשֻׁלָּד	מְשֻׁתָּלַד
הוֹלֵד	הִתְוַלֵּד	הִשְׁלֵד	הִשְׁתַּלֵּד
הוֹלֶדֶת	הִתְוַלֶּדֶת	הִשְׁלֶדֶת	הִשְׁתַּלֶּדֶת
הוֹלְדִים	הִתְוַלְּדִים	הִשְׁלְדִים	הִשְׁתַּלְּדִים
הוֹלְדוֹת	הִתְוַלְּדוֹת	הִשְׁלְדוֹת	הִשְׁתַּלְּדוֹת
יוֹלִיד	יִתְוַלֵּד	יַשְׁלִיד	יִשְׁתַּלֵּד
תּוֹלִיד	תִּתְוַלֵּד	תַּשְׁלִיד	תִּשְׁתַּלֵּד
תּוֹלִידִי	תִּתְוַלְּדִי	תַּשְׁלִידִי	תִּשְׁתַּלְּדִי
תּוֹלִידוּ	תִּתְוַלְּדוּ	תַּשְׁלִידוּ	תִּשְׁתַּלְּדוּ
הוֹלִיד	הִתְוַלֵּד	הִשְׁלִיד	הִשְׁתַּלֵּד
תּוֹלִיד	תִּתְוַלֵּד	תַּשְׁלִיד	תִּשְׁתַּלֵּד
תּוֹלִידִי	תִּתְוַלְּדִי	תַּשְׁלִידִי	תִּשְׁתַּלְּדִי
תּוֹלִידוּ	תִּתְוַלְּדוּ	תַּשְׁלִידוּ	תִּשְׁתַּלְּדוּ
תּוֹלַדְנָה	תִּתְוַלַּדְנָה	תַּשְׁלַדְנָה	תִּשְׁתַּלַּדְנָה
אוֹלִיד	אֶתְוַלֵּד	אַשְׁלִיד	אֶשְׁתַּלֵּד
נוֹלִיד	נִתְוַלֵּד	נַשְׁלִיד	נִשְׁתַּלֵּד
נוֹלִידָה	נִתְוַלְּדָה	נַשְׁלִידָה	נִשְׁתַּלְּדָה
נוֹלַדְנוּ	נִתְוַלַּדְנוּ	נַשְׁלַדְנוּ	נִשְׁתַּלַּדְנוּ
נוֹלִידוּ	נִתְוַלְּדוּ	נַשְׁלִידוּ	נִשְׁתַּלְּדוּ
מוֹלִיד	מִתְוַלֵּד	מַשְׁלִיד	מִשְׁתַּלֵּד
מוֹלִידָה	מִתְוַלְּדָה	מַשְׁלִידָה	מִשְׁתַּלְּדָה
מוֹלִידִים	מִתְוַלְּדִים	מַשְׁלִידִים	מִשְׁתַּלְּדִים
מוֹלִידוֹת	מִתְוַלְּדוֹת	מַשְׁלִידוֹת	מִשְׁתַּלְּדוֹת
מוֹלִיד	מִתְוַלֵּד	מַשְׁלִיד	מִשְׁתַּלֵּד
מוֹלִידָה	מִתְוַלְּדָה	מַשְׁלִידָה	מִשְׁתַּלְּדָה
מוֹלִידִים	מִתְוַלְּדִים	מַשְׁלִידִים	מִשְׁתַּלְּדִים
מוֹלִידוֹת	מִתְוַלְּדוֹת	מַשְׁלִידוֹת	מִשְׁתַּלְּדוֹת

he fixed, take the vowel ◌̣; but ܢܨܦ *he adhered*, ;ܢܓ *it flowed down*, have ◌̇. There are a few exceptions; as, ܢܚܬ *he descended*, which takes ◌̣ in the fut. and imper.

The rule for the removal of Nun does not apply to verbs of this class, when the second and third radicals are the same; nor when the middle radical is one of the quiescent letters; nor in some verbs whose second radical is *He*.

ܣܠܩ *he ascended* is anomalous and takes some of its forms from the obsolete verb ܣܗܩ; as, ܣܩ imper. ܣܗܘܩ inf. ܐܣܩ fut.

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

42. *Verbs* ܐ̈ ܘ̈ *or* ܐ̈ ܝ̈.

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

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

2. Vau for the most part takes the vowel ◌ܘ or ◌ܘ̇. When therefore another vowel is required by the analogy of the regular verb; the Vau is taken away or changed into Olaph or Yud; as, ܩܡ for ܩܘܡ; ܩ̣ܐ̣ܡ for ܩ̣ܘ̣ܡ.

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

There are some verbs, which preserve the ◌ in the Pael and Ethpaal conjugations; as, ܒ̣ܘ̣ܙ *he disturbed;* ܐܬ̣ܒ̣ܘ̣ܙ *he was disturbed.*

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

Throughout the Ethpeel conjugation ܠ of the syllable ܐܬ̣ is doubled, except in the 2nd pers. fut. This is the same as in Chaldee, except in the latter language the duplication is made by Dagesh forte.

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

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

(1) Those which have Olaph or Yud for the third radical; as, ܫ̣ܘ̣ܐ *he was equal,* ܟ̈ܘ̈ *he adhered.*

(2) Such verbs; as, ـــ *he desired,* ـــ *he acted unjustly.*

In some verbs a difference of signification is marked by the middle radical Vau being moveable or otherwise; as, ـــ *it was white,* ـــ *he saw.*

Verbs having Yud for the middle radical letter, preserve it in some of the forms of the Peal conjugation; for instance, ـــ in the præterite.

Plural.	Singular.
ـــ	ـــ
ـــ	ـــ
ـــ	ـــ
ـــ	ـــ
ـــ	ـــ

In the fut. Peal the preformative letters have no vowel except that which belongs to the first person singular.

From verbs of this class quadriliteral forms are frequently derived and make two additional conjugations; namely, Palpel and its passive Ethpalpal; as, ـــ *he made a commotion,* from ـــ, ـــ *he exalted,* from ـــ. *See quadriliteral verbs.*

In ـــ *he lived,* whenever a preformative is annexed, the Yud is taken away and its vowel remitted to the preceding consonant; as, inf. ـــ for ـــ.

43. *Verbs* ﺡ.

There are a few anomalies in these verbs, but they are not so numerous nor of a kind to require a paradigm. Most of them may be accounted for on the principle stated in §. 40; namely, that *Olaph remits its vowel to the preceding letter which was previously without a vowel.* Agreeably to this law we have ﺑَﺎَ *he was good,* ﻫَﺎَ *he was old,* ﺳَﺎَ *he enquired;* imper. ﻫَﻊِ *put on the shoe.* So also in Ethpeel we have ﺍِﺗْﺴَﺎَﻝَ.

Olaph is sometimes placed before the first radical; we have indeed the following forms, ﺍِﺣْﻴَﺎَﻑَ, ﺍِﺣْﻴَﺎَﻑَ, ﺍِﺣْﻴَﺎَﻑَ, ﺍِﺣْﻴَﺎَﻑَ.

In Aphel we have, ﺃَﺣْﻴَﺎَﻑَ *he did badly,* ﺃَﻫْﻊِ *he put on the shoes,* ﺃَﻫْﻴَﺎَ *he did well.*

In Pael and Ethpaal conjugations Olaph is changed into Yud; as, ﻳَﺴَّﺪَ *he prepared,* ﺍِﺗْﻴَﺴَّﺪَ *he was prepared.*

44. *Verbs* ﻱ.

This class comprehends the two classes of Hebrew verbs terminating in א and ה, and the three classes of Arabic verbs ending in ا و ي.

In the consideration of these verbs, we observe

1st. When they receive an addition to the end, the Olaph is either taken away or changed into Yud;

		Peal.	Ethpeel.	Pael.
Præt. Sing.	3. masc.	ܦܥܠ	ܐܬܦܥܠ	ܦܰܥّܶܠ
	3. fem.	ܦܥܠܬ	ܐܬܦܥܠܬ	ܦܰܥّܶܠܬ
	2. masc.	ܦܥܠܬ	ܐܬܦܥܠܬ	ܦܰܥّܶܠܬ
	2. fem.	ܦܥܠܬ	ܐܬܦܥܠܬ	ܦܰܥّܶܠܬ
	1. com.	ܦܥܠܬ	ܐܬܦܥܠܬ	ܦܰܥّܶܠܬ
Plur.	3. masc.	ܦܥܠ	ܐܬܦܥܠ	ܦܰܥّܶܠ
	3. fem.	ܦܥܠ	ܐܬܦܥܠ	ܦܰܥّܶܠ
	2. masc.	ܦܥܠܬ	ܐܬܦܥܠܬ	ܦܰܥّܶܠܬ
	2. fem.	ܦܥܠܬ	ܐܬܦܥܠܬ	ܦܰܥّܶܠܬ
	1. com.	ܦܥܢ	ܐܬܦܥܢ	ܦܰܥّܶܢ
Infinitive.		ܦܥܘܠ	ܐܬܦܥܘܠ	ܦܰܥܘّܶܠ
Imper. Sing.	masc.	ܦܘܥ	ܐܬܦܥ	ܦܰܥ
	fem.	ܦܘܥܝ	ܐܬܦܥܝ	ܦܰܥܝ
Plur.	masc.	ܦܘܥܘ	ܐܬܦܥܘ	ܦܰܥܘ
	fem.	ܦܘܥܝܢ	ܐܬܦܥܝܢ	ܦܰܥܝܢ
Fut. Sing.	3. masc.	ܢܦܘܥ	ܢܬܦܥ	ܢܦܰܥ
	3. fem.	ܬܦܘܥ	ܬܬܦܥ	ܬܦܰܥ
	2. masc.	ܬܦܘܥ	ܬܬܦܥ	ܬܦܰܥ
	2. fem.	ܬܦܘܥܝ	ܬܬܦܥܝ	ܬܦܰܥܝ
	1. com.	ܐܦܘܥ	ܐܬܦܥ	ܐܦܰܥ
Plur.	3. masc.	ܢܦܘܥܘ	ܢܬܦܥܘ	ܢܦܰܥܘ
	3. fem.	ܢܦܘܥ	ܢܬܦܥ	ܢܦܰܥ
	2. masc.	ܬܦܘܥܘ	ܬܬܦܥܘ	ܬܦܰܥܘ
	2. fem.	ܬܦܘܥ	ܬܬܦܥ	ܬܦܰܥ
	1. com.	ܢܦܘܥ	ܢܬܦܥ	ܢܦܰܥ
Part. act.		ܦܳܥ	ܡܬܦܥ	ܡܦܰܥ
pass.		ܦܝܥ		ܡܦܰܥ

Ethpaal.	Aphel.	Ethtaphal.	Palpel.	Ethpalpal.
ܐܶܬܦܰܥܰܠ	ܐܰܦܥܶܠ	ܐܶܬܦܰܥܰܠ	ܦܰܥܰܠ	ܐܶܬܦܰܥܰܠ
ܐܶܬܦܰܥܠܰ	ܐܰܦܥܶܠܰ	ut in Ethpeel.	ܦܰܥܠܰ	ܐܶܬܦܰܥܠܰ
ܐܶܬܦܰܥܠܳ	ܐܰܦܥܶܠܳ		ܦܰܥܠܳ	ܐܶܬܦܰܥܠܳ
ܐܶܬܦܰܥܠܶ	ܐܰܦܥܶܠܶ		ܦܰܥܠܶ	ܐܶܬܦܰܥܠܶ
ܐܶܬܦܰܥܠܽ	ܐܰܦܥܶܠܽ		ܦܰܥܠܽ	ܐܶܬܦܰܥܠܽ
ܐܶܬܦܰܥܰܢ	ܐܰܦܥܶܢ		ܦܰܥܶܢ	ܐܶܬܦܰܥܰܢ
ܐܶܬܦܰܥܢܰ	ܐܰܦܥܶܢܰ		ܦܰܥܢܰ	ܐܶܬܦܰܥܢܰ
ܐܶܬܦܰܥܢܳ	ܐܰܦܥܶܢܳ		ܦܰܥܢܳ	ܐܶܬܦܰܥܢܳ
ܐܶܬܦܰܥܢܶ	ܐܰܦܥܶܢܶ		ܦܰܥܢܶ	ܐܶܬܦܰܥܢܶ
ܐܶܬܦܰܥܢܽ	ܐܰܦܥܶܢܽ		ܦܰܥܢܽ	ܐܶܬܦܰܥܢܽ
ܐܶܬܦܰܥܰ	ܐܰܦܥܶ		ܦܰܥܶ	ܐܶܬܦܰܥܰ
ܐܶܬܦܰܥ	ܐܰܦܥ		ܦܰܥ	ܐܶܬܦܰܥ
ܐܶܬܦܰܥܰ	ܐܰܦܥܶ		ܦܰܥܶ	ܐܶܬܦܰܥܰ
ܐܶܬܦܰܥܰ	ܐܰܦܥܶ		ܦܰܥܶ	ܐܶܬܦܰܥܰ
ܐܶܬܦܰܥ	ܐܰܦܥ		ܦܰܥ	ܐܶܬܦܰܥ

thus, ܐܟ݂ܕ, ܐܟ݂ܝܕ. This arises from the circumstance that Olaph is seldom found in the middle of a word beginning a syllable, or quiescent in the middle of a syllable.

2nd. Participles form the fem. gender according to the rules given in the Chapter on Nouns; as, ܐܟ݂ fem. ܐܟ݂ܬ, ܡܐܟ݂ fem. ܡܐܟ݂ܬ.

3rd. Olaph in the 3rd. pers. sing. præt. of all the conjugations, except Peal, becomes Yud quiescent in ̈; as, ܐܟ݂ܝ.

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

5th. In the imper. Peal and Ethpeal sing. masc., Olaph is changed into Yud; in the former it rests in ̈, in the latter it makes a diphthong with ̇; thus, ܐܟ݂ and ܐܐܟ݂. But in the other conjugations Olaph remains and rests in ̣. In the fem. ̣ makes a diphthong with ܬ. In the plural forms the 3rd. rad. is taken away in all the conjugations; thus, ܐܟ݂ ܐܐܟ݂.

6th. In the fut. tense and participles, Olaph rests in ̄; but before the affixes ܢ and ܬ it is taken away. Before the affix ܝ Olaph passes into Yud moveable; as, ܢܐܟ݂ܝ.

In the plu. præt. Peal of the third person we have ܐܟ݂ and ܐܟ݂ for ܐܐܟ݂ ܐܐܟ݂. In a few in-

stances in the Philoxenian version the Olaph is preserved when the affixes are annexed to them; as, ܐܲܬ̰ܚ̰ܘ̰ܗ̰ *they untied him;* Mark xi. 4.

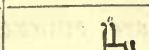
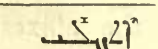
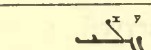
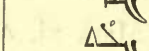
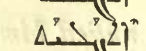
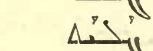
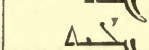
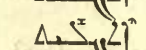
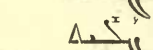
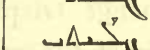
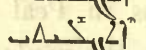
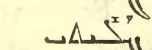
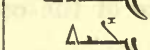
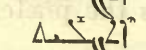
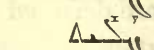
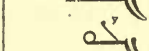
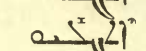
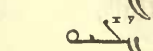
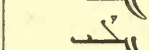
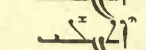
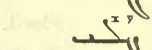
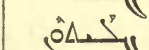
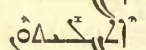
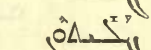
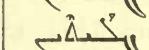
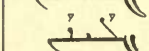
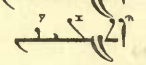
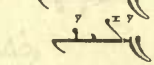
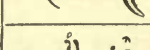
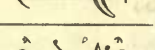
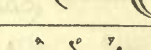
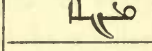
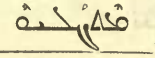
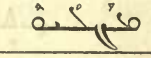
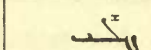
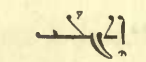
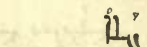
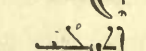
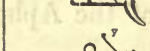
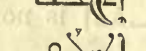
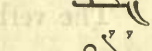
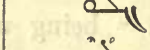
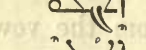
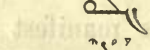
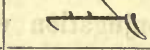
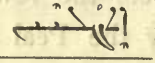
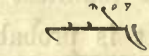
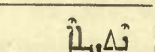
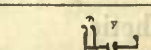
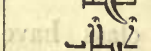
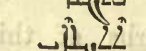
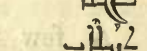
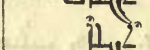
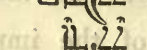
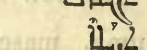
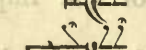
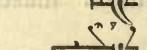
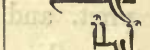
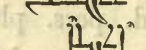
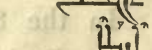
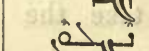
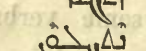
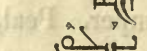
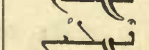
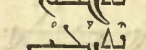
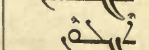
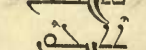
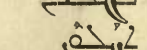
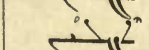
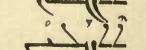
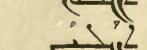
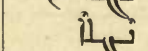
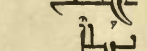
Some verbs in Peal change Olaph into Yud and are declined as the præterite of the other conjugations; thus,

Plural.	Singular.
ܒ̰ܥ̰ܝ̰	ܒ̰ܥ̰ܐ̰
ܒ̰ܥ̰ܐ̰ ܒ̰ܥ̰ܝ̰	ܒ̰ܥ̰ܐ̰
ܒ̰ܥ̰ܝ̰	ܒ̰ܥ̰ܐ̰
ܒ̰ܥ̰ܝ̰	ܒ̰ܥ̰ܐ̰
ܒ̰ܥ̰ܐ̰ ܒ̰ܥ̰ܝ̰	ܒ̰ܥ̰ܐ̰

The verb ܐܲܟ̰ܠ̰ is not of the Aphel conjugation as is manifest from the vowel ◌ being under the Olaph. It is probably the Peal conjugation with Olaph prosthetic.

A few verbs of this class have ◌ in the sing. numb. masc. of the imper.; as, ܐܲܟ̰ܠ̰ *drink.*

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

	Peal.	Ethpeel.	Pael.
Præt. Sing. 3. masc.			
3. fem.			
2. masc.			
2. fem.			
1. com.			
Plur. 3. masc.			
3. fem.			
2. masc.			
2. fem.			
1. com.			
Infinitive.			
Imper. Sing. masc.			
fem.			
Plur. masc.			
fem.			
Fut. Sing. 3. masc.			
3. fem.			
2. masc.			
2. fem.			
1. com.			
Plur. 3. masc.			
3. fem.			
2. masc.			
2. fem.			
1. com.			
Part. act.			
pass.			

Ethpaal.
Aphel.
Ethtaphal.
Shaphel.
Eshtaphal.

45. *Verbs* ·ܚܝ.

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

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

In the act. part. Peal the middle radical is changed into Olaph; but it is pronounced as Yud; thus, ܩܵܐ is pronounced *Ro-yes* §. 11. When an addition is made to the end of this part.; the Olaph with its vowel is taken away; as, ܩܲܛܝ, ܩܲܪܝ. The verb ܚܝ is an exception; for it preserves the Olaph in the plural; as, ܚܲܝܐ masc. and ܚܲܝܬ fem.

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

In the part. Aphel the middle radical is sometimes retained; but it has the *linea occultans*; as, مَهْيَبْلِي *shadowing.*

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

The Objective Affixes attached to Verbs.

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

When a consonant precedes the affix.

Sing.		Plu.	
ـْلِي	(ـْلِي *imper.*)	ـْلِين	(ـْلِي *imper.*)
ـْوُ		ـْهُم	
ـْلَه		ـْلَهِن	
ـْهَا			

2nd. pers. masc.		*3rd. pers. fem. Præt. and Nun preced.*	
Sing.		Plu.	
ـْلِي		ـْلِين	
ـْوُ		ـْهُم	(ـْهُم 3rd. fem. plu.)
ـْلَه		ـْلَهِن	(ـْلَهِن 3rd. fem. plu.)
ـْهِي			
ـْهَا			

		Peal.	Aphel.	Ethtaphal.
Præt. Sing.	3. masc.	ﺣَﺪَ	ﺃَﺣْﺪَ	ﺍِﺣْﺘَﺪَ
	3. fem.	ﺣَﺪَﺖ	ﺃَﺣْﺪَﺖ	ﺍِﺣْﺘَﺪَﺖ
	2. masc.	ﺣَﺪْﺖَ	ﺃَﺣْﺪْﺖَ	ﺍِﺣْﺘَﺪْﺖَ
	2. fem.	ﺣَﺪْﺖِ	ﺃَﺣْﺪْﺖِ	ﺍِﺣْﺘَﺪْﺖِ
	1. com.	ﺣَﺪْﺖ	ﺃَﺣْﺪْﺖ	ﺍِﺣْﺘَﺪْﺖ
Plur.	3. masc.	ﺣَﺪُﻭ	ﺃَﺣْﺪُﻭ	ﺍِﺣْﺘَﺪُﻭ
	3. fem.	ﺣَﺪْﻳ	ﺃَﺣْﺪْﻳ	ﺍِﺣْﺘَﺪْﻳ
	2. masc.	ﺣَﺪْﺗُﻭﻥ	ﺃَﺣْﺪْﺗُﻭﻥ	ﺍِﺣْﺘَﺪْﺗُﻭﻥ
	2. fem.	ﺣَﺪْﺗِﻳﻥ	ﺃَﺣْﺪْﺗِﻳﻥ	ﺍِﺣْﺘَﺪْﺗِﻳﻥ
	1. com.	ﺣَﺪْﻧَﺎ	ﺃَﺣْﺪْﻧَﺎ	ﺍِﺣْﺘَﺪْﻧَﺎ
Infinitive.		ﺣُﺪَﻭ	ﻣَﺣْﺪَﻭ	ﻣِﺣْﺘَﺪَﻭ
Imper. Sing.	masc.	ﺣُﺪ	ﺃَﺣْﺪ	ﺍِﺣْﺘَﺪ
	fem.	ﺣُﺪِﻱ	ﺃَﺣْﺪِﻱ	ﺍِﺣْﺘَﺪِﻱ
Plur.	masc.	ﺣُﺪُﻭ	ﺃَﺣْﺪُﻭ	ﺍِﺣْﺘَﺪُﻭ
	fem.	ﺣُﺪْﻳ	ﺃَﺣْﺪْﻳ	ﺍِﺣْﺘَﺪْﻳ
Fut. Sing.	3. masc.	ﻧِﺣُﺪ	ﻧَﺣْﺪ	ﻧِﺣْﺘَﺪ
	3. fem.	ﺗِﺣُﺪِﻱ	ﺗَﺣْﺪِﻱ	ﺗِﺣْﺘَﺪِﻱ
	2. masc.	ﺗِﺣُﺪ	ﺗَﺣْﺪ	ﺗِﺣْﺘَﺪ
	2. fem.	ﺗِﺣُﺪِﻱ	ﺗَﺣْﺪِﻱ	ﺗِﺣْﺘَﺪِﻱ
	1. com.	ﺃِﺣُﺪ	ﺃَﺣْﺪ	ﺃِﺣْﺘَﺪ
Plur.	3. masc.	ﻳِﺣُﺪُﻭ	ﻳَﺣْﺪُﻭ	ﻳِﺣْﺘَﺪُﻭ
	3. fem.	ﻳِﺣُﺪْﻳ	ﻳَﺣْﺪْﻳ	ﻳِﺣْﺘَﺪْﻳ
	2. masc.	ﺗِﺣُﺪُﻭ	ﺗَﺣْﺪُﻭ	ﺗِﺣْﺘَﺪُﻭ
	2. fem.	ﺗِﺣُﺪْﻳ	ﺗَﺣْﺪْﻳ	ﺗِﺣْﺘَﺪْﻳ
	1. com.	ﻧِﺣُﺪ	ﻧَﺣْﺪ	ﻧِﺣْﺘَﺪ
Part. act.		ﺣَﺪ	ﻣَﺣْﺪ	ﻣِﺣْﺘَﺪ
pass.		ﺣِﻳﺪ	ﻣَﺣْﺪ	

Ethpalpal.	Palpel.	Eshtaphal.	Shaphel.
ܐܬܚܪܒ	ܚܪܒ	ܐܐܚܪܒ	ܫܚܪܒ
ܐܬܚܪܒܐ	ܚܪܒܐ	ܐܐܚܪܒܐ	ܫܚܪܒܐ
ܐܬܚܪܒܘ	ܚܪܒܘ	ܐܐܚܪܒܘ	ܫܚܪܒܘ
ܐܬܚܪܒܐ	ܚܪܒܐ	ܐܐܚܪܒܐ	ܫܚܪܒܐ
ܐܬܚܪܒܝ	ܚܪܒܝ	ܐܐܚܪܒܝ	ܫܚܪܒܝ
ܐܬܚܪܒܗ	ܚܪܒܗ	ܐܐܚܪܒܗ	ܫܚܪܒܗ
ܐܬܚܪܒ	ܚܪܒ	ܐܐܚܪܒ	ܫܚܪܒ
ܐܬܚܪܒܟ	ܚܪܒܟ	ܐܐܚܪܒܟ	ܫܚܪܒܟ
ܐܬܚܪܒܟܝ	ܚܪܒܟܝ	ܐܐܚܪܒܟܝ	ܫܚܪܒܟܝ
ܐܬܚܪܒܢ	ܚܪܒܢ	ܐܐܚܪܒܢ	ܫܚܪܒܢ
ܐܬܚܪܒ	ܚܪܒ	ܐܐܚܪܒ	ܫܚܪܒ
ܡܬܚܪܒܐ	ܡܚܪܒܐ	ܡܬܚܪܒܐ	ܡܫܚܪܒܐ
ܐܬܚܪܒ	ܚܪܒ	ܐܐܚܪܒ	ܫܚܪܒ
ܐܬܚܪܒ	ܚܪܒ	ܐܐܚܪܒ	ܫܚܪܒ
ܐܬܚܪܒܗ	ܚܪܒܗ	ܐܐܚܪܒܗ	ܫܚܪܒܗ
ܐܬܚܪܒ	ܚܪܒ	ܐܐܚܪܒ	ܫܚܪܒ
ܬܬܚܪܒ	ܬܚܪܒ	ܬܬܚܪܒ	ܬܫܚܪܒ
ܙܬܚܪܒ	ܙܚܪܒ	ܙܬܚܪܒ	ܙܫܚܪܒ
ܙܙܚܪܒ	ܙܚܪܒ	ܙܙܚܪܒ	ܙܫܚܪܒ
ܙܙܚܪܒ	ܙܚܪܒ	ܙܙܚܪܒ	ܙܫܚܪܒ
ܐܬܚܪܒ	ܐܚܪܒ	ܐܐܚܪܒ	ܐܫܚܪܒ
ܬܬܚܪܒܐ	ܬܚܪܒܐ	ܬܬܚܪܒܐ	ܬܫܚܪܒܐ
ܬܬܚܪܒ	ܬܚܪܒ	ܬܬܚܪܒ	ܬܫܚܪܒ
ܙܬܚܪܒܐ	ܙܚܪܒܐ	ܙܙܚܪܒܐ	ܙܫܚܪܒܐ
ܙܙܚܪܒ	ܙܚܪܒ	ܙܙܚܪܒ	ܙܫܚܪܒ
ܬܬܚܪܒ	ܬܚܪܒ	ܬܬܚܪܒ	ܬܫܚܪܒ
ܡܬܚܪܒ	ܡܚܪܒ	ܡܬܚܪܒ	ܡܫܚܪܒ
ܡܬܚܪܒ	ܡܚܪܒ		ܡܫܚܪܒ

Vowel preceding.

Sing.	Plu.
ـنِي	
ـكَ	ـكُمْ
ـكِ	ـكُنَّ
ـهُ, ـهِ	ـهُمْ
ـهَا (ـتْ)	ـهُنَّ

It is only necessary to give examples of a regular verb; because irregular verbs receive the affixes in nearly the same manner. The chief exception consists in those verbs which have Olaph for the third radical; of which on account of some striking peculiarities particular notice must be taken in the proper places. It is also not necessary to extend the paradigm beyond the Peal conjugation: for the others are inflected like it. Whatever deviations there are will be given.

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

In the præt. the third pers. plu. fem. has two forms صَهَدْنَ and صَهَدْنَهْ one the simple and the other the paragogic; each of them takes the affixes. There is also a masc. paragogic form صَهَدُوهْ.

Verbs of the sec. pers. plu. præt. of both genders do not receive the affixes ـكُنَّ and ـكُنَّهْ; instead of them are used the separate pronouns أَنْتُنَّ and أَنْتُنَّهْ.

47. *Præterite.*

3rd. pers. sing. masc. قَتَلَ *he has slain.*

قَتَلَنِي *he has slain me,* قَتَلَنَا ..... *us,* قَتَلَكَ ..... *thee,* masc., قَتَلَكِ ..... *thee,* fem., قَتَلَكُمَا ..... *you,* masc., قَتَلَكُمَا ..... *you,* fem., قَتَلَكُمْ ..... *him,* قَتَلَهُ ..... *her,* قَتَلَهَا ..... *them,* masc., قَتَلَهُمَا ..... *them,* fem.

3rd. pers. sing. fem. قَتَلَتْ *she has slain.*

قَتَلَتْنِي *she has slain me,* قَتَلَتْنَا ..... *us,* قَتَلَتْكَ ..... *thee,* masc., قَتَلَتْكِ ..... *thee,* fem., قَتَلَتْكُمَا ..... *you,* masc., قَتَلَتْكُمَا ..... *you,* fem., قَتَلَتْكُمْ ..... *him,* قَتَلَتْهُ ..... *her,* قَتَلَتْهَا ..... *them,* masc., قَتَلَتْهُمَا ..... *them,* fem.

2nd. pers. sing. masc. قَتَلْتَ.

قَتَلْتَنِي *thou hast slain me,* قَتَلْتَنَا ..... *us,* قَتَلْتَهُ ..... *him,* قَتَلْتَهَا ..... *her,* قَتَلْتَهُمَا ..... *them,* masc., قَتَلْتَهُمَا ..... fem.

2nd. pers. sing. fem. قَتَلْتِ.

قَتَلْتِنِي *thou hast slain me,* قَتَلْتِنَا ..... *us,* قَتَلْتِهُ ..... *him,* قَتَلْتِهَا ..... *her,* قَتَلْتِهُمَا ..... *them,* masc., قَتَلْتِهُمَا *them,* fem.

1st. pers. sing. ـِي.

ـَكْ ..... *thee,* masc., ـَكِ ..... *thee,* fem., ـَكُمْ ..... *you,* masc., ـَكُنَّ ..... *you,* fem., ـُهُ ..... *him,* ـَهَا ..... *her,* ـُهُمْ ..... *them,* masc., ـُهُنَّ *them,* fem.

3rd. pers. plu. masc. ـُمُو *or* ـُمُ.

ـُنِي ..... *me,* ـُنَا ..... *us,* ـُنَّكَ ..... *thee,* masc., ـُنَّكِ ..... *thee,* fem., ـُنَّكُمْ ..... *you,* masc., ـُنَّكُنَّ ..... *you,* fem., ـُنَّهُ ..... *him,* ـُنَّهَا ..... *her,* ـُنَّهُمْ ..... *them,* masc., ـُنَّهُنَّ ..... *them,* fem. The other form takes the affixes of the 2nd. pers. sing. masc.

3rd. pers. plu. fem. ـُهُنَّ *or* ـُهِنَّ.

ـُنَّنِي ..... *me,* ـُنَّنَا ..... *us,* ـُنَّكَ ..... *thee,* masc., ـُنَّكِ ..... *thee,* fem., ـُنَّكُمْ ..... *you,* masc., ـُنَّكُنَّ ..... *you,* fem., ـُنَّهُ ..... *him,* ـُنَّهَا ..... *her.* The other form takes the affixes of the 2nd. pers. sing. masc.

2nd. pers. plu. masc. ـُكُمْ.

ـُكُمُونِي ..... *me,* ـُكُمُونَا ..... *us,* ـُكُمُونَّكَ ..... *him,* ـُكُمُونَّهَا ..... *her.*

2nd. pers. plu. fem. ـكُنَّ.

ـنِي ..... *me,* ـنَا ..... *us,*
ـهُ ..... *him,* ـهَا ..... *her.*

1st. pers. plu. ـنَا.

ـكَ ..... *thee,* masc., ـكِ ..... *thee,*
fem., ـكُمْ ..... *you,* masc., ـكُنَّ ..... *you,*
fem., ـهُ ..... *him,* ـهَا ..... *her.*

Infinitive. مَصْدَر.

مَصْدَرِي *to slay me,* مَصْدَرَنَا ..... *us,* مَصْدَرَكَ
..... *thee,* masc., مَصْدَرَكِ ..... *thee,* fem., مَصْدَرَكُمْ
..... *you,* masc., مَصْدَرَكُنَّ ..... *you,* fem., مَصْدَرَهُ
..... *him,* مَصْدَرَهَا *her.*

Imperative. فِعْل.

2nd. pers. sing. masc.

فِعْلِنِي ..... *me,* فِعْلَنَا ..... *us,* فِعْلَهُ
..... *him,* فِعْلَهَا ..... *her.*

2nd. pers. sing. fem. فِعْلِي.

فِعْلِنِي ..... *me,* فِعْلَنَا ..... *us,* فِعْلَهُ
..... *him,* فِعْلَهَا ..... *thee,* fem.

Plu. numb. 2nd. pers.

ـهلكفـ ..... *me,* ـهلكفْ ..... *us,* ـهلكفِـ ..... *him,* ـهلكفَ *her.*

2nd. pers. fem.

ـهكـ ..... *me,* ـهكْ ..... *us,* ـهكِـ ..... *him,* ـهكَ ..... *her.*

Future Tense.

3rd. pers. sing. masc. يـهلا.

يـهلـ ..... *me,* يـهلْ ..... *us,* يـهلـ ..... *thee,* masc., يـهلـ ..... *thee,* fem., يـهلكمْ ..... *you,* masc., يـهلكنَّ ..... *you,* fem., يـهلـهِـ ..... *him,* يـهلـهَ ..... *her.*

2nd. pers. sing. fem. تـهلـ.

تـهلـ ..... *me,* تـهلـ ..... *us,* تـهلـهِـ ..... *him,* تـهلـهَ ..... *her.*

3rd. pers. plu. masc. يـهلكفْ.

يـهلكفـ ..... *me,* يـهلكفْ ..... *us,* يـهلكفـ ..... *thee,* masc., يـهلكفـ ..... *thee,* fem., يـهلكفمْ ..... *you,* masc., يـهلكفنَّ ..... *you,* fem., يـهلكفـهِـ ..... *him,* يـهلكفـهَ ..... *her.*

3rd. pers. fem. ـهُمْ.

ـهُمْنَا ..... *me,* ـهُمْنَ ..... *us,* ـهُمْنِي

..... *thee,* masc., ـهُمْكِ ..... *thee,* fem., ـهُمْكُمْ

..... *you,* masc., ـهُمْكُنَّ ..... *you,* fem., ـهُمْهِ

..... *him,* ـهُمْهَا *her.*

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

48. *Observations.*

Præterite with Affixes.

It will be observed from the foregoing examples, that verbs and nouns have nearly the same vowel changes; thus, ـهُلْ when it takes the affixes remits the ـُ to ـْ; which is similar to, ـهُدْ, ـهُدْ. In the other persons of the sing. the vowel is retained on the second radical to avoid three letters coming together without a vowel. In the third person plural of both genders the ـُ is put back on the first letter, ـْ receives ـَ and ـَتْ of the fem. is taken away. The first and second persons plu. preserve both vowels unchanged.

Verbs having ـَ for the second rad. retain it in those places where ـُ is found in ـهُلْ.

Verbs having Olaph or Yud for the first radical may be referred to ـهُلْ; for whenever ـْ is destitute of a vowel, there Olaph has ـَ and Yud ـِ; when ـْ has ـُ, Olaph and Yud have the same.

two consecutive letters can be at the same time subject to defect. It will be sufficient to consider a few instances of doubly irregular verbs, which may be divided into the following classes.

1st. Verbs with the first radical a Nun and the third Olaph; as, ܢܛܐ *he injured*, Ethpeel, ܐܬܢܛܝ, where Olaph is changed into Yud. Aphel ܐܢܛ, where the final Nun is dropped; so, ܢܣܐ *he tempted*, imper. Aph. ܐܣܗ.

2nd. Verbs having the first and third radicals Olaph; as, ܐܬܐ *he came*, fut. Peal ܢܐܬܐ, which possesses the defects both of ܐܬܐ and ܗܠܟ.

3rd. Those with the first radical Yud and the third Olaph; as, ܝܡܐ *he swore*, ܝܡܝܬ *I have sworn*, ܢܝܡܐ *he will swear*, ܡܐܡܐ *to swear*.

4th. Verbs having the second and third radicals Olaph. ܐܒܐ *he forbade*, whence 3rd. pers. præt. plu. ܐܒܘ inf. ܡܐܒܐ imper. ܐܒܝ. ܥܒܕ *he laboured*, Aph. ܢܥܒܕ *we will make thee wearied*.

ܐܬܐ *it is fit*, and a few others are altogether defective and anomalous.

50. *Quadriliteral Verbs.*

The Syrians have some verbs composed of more than three letters; they are not numerous, and as in Hebrew and Arabic, are chiefly derived from triliteral

roots. They are formed by the addition or repetition of a letter, and undergo little or no alteration when the prefixes and affixes are annexed.

I. By the repetition of one or two of the letters of the triliteral root, and chiefly in those cases when the second and third radicals are the same, or the middle radical Vau; see § 42, 45; thus,

ﻉﺮﺠﺟ *he dragged along*, from ﻉﺮﺟ *he dragged*, ﺮﻤﺘﻏا *he was exasperated*, from ﺮﻣ *he was bitter*.

ﺮﺼﻗ *he did often*, or *practised*, from ﺮﺼﻗ *he did*, or *made*. ﺮﺼﻨﺘﺳا *he was made*, or *became lazy*, from ﺮﺼﻗ *he was lazy*. It will be seen from these and the following examples, that the general effect of the duplication is to give increased intensity to the signification of the original word.

II. Instances of two of the radicals being repeated, are ﺮﻤﻠﺤﺘﺳا *he dreamed for a long time*, from ﺮﻤﻠﺣ *he dreamed*, ﺮﻐﺼﻟا *he stained*, from ﻎﺼﻟا, ﺮﻤﻌﺘﻣ *he exalted*, from ﻮﻤﻋ *he was high*.

III. Some appear to be compounded of two verbs; as, ﺮﻜﻔﺘﻣا *he thought basely*, from ﻰﻜﻣ *he was base*, and ﻰﻜﺧ *he quarreled*.

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

two consecutive letters can be at the same time subject to defect. It will be sufficient to consider a few instances of doubly irregular verbs, which may be divided into the following classes.

1st. Verbs with the first radical a Nun and the third Olaph; as, ܢܟܐ *he injured*, Ethpeel, ܐܬܢܟܐ, where Olaph is changed into Yud. Aphel ܐܢܟܐ, where the final Nun is dropped; so, ܢܣܐ *he tempted*, imper. Aph. ܐܣܐ.

2nd. Verbs having the first and third radicals Olaph; as, ܐܬܐ *he came*, fut. Peal ܢܐܬܐ, which possesses the defects both of ܐܬܐ and ܐܙܠ.

3rd. Those with the first radical Yud and the third Olaph; as, ܝܡܐ *he swore*, ܐܝܡܝܬ *I have sworn*, ܢܝܡܐ *he will swear*, ܡܐܡܘܬܐ *to swear*.

4th. Verbs having the second and third radicals Olaph. ܫܐ *he forbade*, whence 3rd. pers. præt. plu. ܫܘ inf. ܐܫܘܬܐ imper. ܫܐ. ܬܥܐ *he laboured*, Aph. ܢܬܥܝܟ *we will make thee wearied*.

ܫܐ *it is fit*, and a few others are altogether defective and anomalous.

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I. By the repetition of one or two of the letters of the triliteral root, and chiefly in those cases when the second and third radicals are the same, or the middle radical Vau; see § 42, 45; thus,

he dragged along, from *he dragged*, *he was exasperated*, from *he was bitter*.

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

II. Instances of two of the radicals being repeated, are *he dreamed for a long time*, from *he dreamed*, *he stained*, from , *he exalted*, from *he was high*.

III. Some appear to be compounded of two verbs; as, *he thought basely*, from *he was base*, and *he quarreled*.

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

(1) ܡ; as, ܡܟܗܝܢ *he made poor*, ܐܬܡܟܗܝܢ *he became poor*, from the Arabic سَكُنَ *he was poor.*

(2) ܫ; as, ܫܥܬ *he hastened, he burned*, from ܙܥܬ.

(3) ܠ; as, ܠܡܕ *he taught*, from ܠܡܕ *he learned.*

The letter Vau is sometimes inserted in the middle of a word; as, ܥܘܡܨ *he twisted*, ܐܬܥܘܨ *he was perplexed*, from the root ܥܨ *he bound*; ܣܘܒܪ *he expected*, from ܣܒܪ.

Sometimes we have ܒ; as, ܨܒܐ from ܨܐ. ܡ; as, ܬܡܟܫ *he persevered*, from ܬܟܫ *he was strong.* ; as, ܚܠܐ and ܚܒܐ *he revolved.*

At the end of a word we find sometimes the letter ܒ; as, ܥܒܕ *he made domestic*, ܐܬܥܒܕ *he was treated familiarly*, from ܥܒܐ *a house*, ܬܚܬ *he subdued*, from ܬܚܬ *under, beneath.*

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

51. PARTICLES.

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

Adverbs.

1st. Of time.

ܚܕܐ *once, together,* ܐܝܟܡܐ *when?* ܐܬܡܠ *yesterday,* ܒܣܘܦ *in the end, at length,* ܒܬܪ *afterwards,* ܗܝܕܟ *then,* ܗܫܐ *now,* ܗܘܡܐ *to-day,* ܟܒܪ *already, now,* ܩܕܡ *before,* ܡܝܕ *immediately,* ܡܚܪ *to-morrow,* ܟܠ ܙܒܢ *at any time,* ܠܐ ܥܕܢ *not yet,* ܥܕ ܐܝܟܡܐ *as long as, how long?* ܥܕ ܗܫܐ *until now,* ܦܬܐܡ *suddenly.*

2nd. Of place.

ܐܝܟ *where?* ܗ *here, hither,* ܡܢܗ *hence,* ܠܐܝܟ *whither? which way?* ܥܕ ܐܝܟ *hitherto,* ܬܡ *thither.*

Adverbs of various kinds.

ܐܝܟܢܐ *how?* ܠܚ *greatly, powerfully,* ܟܣܝܬ, ܟܣܝܬ *only,* ܒܠܟܦ, *μαλλον, especially, more.* ܐܡܢ *truly,* ܬܘܒ *more,* ܒܥܝܪ *quickly,* ܙܥܘܪ *little,* ܙܥܘܪ

swiftly, ܒܥܓܠܐ *formerly,* ܩܕܡܝܬ (for ܐܝܟ ܩܕܡܝܬ *as I have said*) *namely, especially,* ܐܝ *so,* ܗܠ *whether?* ܐܡܬܝ *truly,* ܐܝܟܐ *where?* which is formed from the adverb ܐܝܟ, and the personal pronoun ܗܘ, ܡܢܗܘ *from thence,* ܡܢܐܝܟ *from whence?* ܗܫܐ *now,* ܒܛܠ *in vain,* ܟܠܡܐ *wholly,* ܒܬܪ *effectually, really,* ܠܐ, ܠܐ *not,* ܗܠ ܠܐ *not?* ܐܚܪܝܬ *lastly,* ܩܕܡܝܬ *first,* ܬܢܝܢ, *secondly,* ܐܠܗܝܬ *divinely,* ܙܕܝܩܐ *justly.*

Prepositions.

Some prepositions are prefixed to verbs, nouns &c., and others are separate words. Those most commonly used are ܕ *in,* ܠ *to,* ܥܠ *to, with,* ܡܢ *from,* ܒܝܢ or ܒܝܢܬ *between,* ܒܠܚܘ *without,* ܒܠ, ܒܠܝ *without,* ܒܬܪ, ܒܬܪ *after,* ܒܓܢ, ܠܡܐ *for,* ܥܠ, ܥܠ *about,* ܠܩܒܠ *against,* ܡܛܠ *because of,* ܥܠ *upon* or *against,* ܥܡ *with,* ܩܕܡ *before,* ܩܪܒ *near,* ܠܓܒ *against,* ܩܕܡܝܬ *before,* ܬܚܝܬ or ܬܚܘܬ *under.*

Conjunctions and Interjections.

These are ܐܘ *or,* ܐܦ, ܐܦܠ, ܐܦܟ *as,* ἀλλά *but,* ܐܠܐ ܐܢ *if not, unless,* ܐܢ *if,* ܐܢ ܠܐ *if not,* ܐ *if,* ܐܦ *also,* ܒܪܡ *besides,* ܒܠ *but yet, however,* γαρ

for, ܕ *as, because,* ܕܝ δε *but,* ܕܠܡܐ *lest by chance,* ܗܘܕܝܠ *therefore,* ο *and,* ܟܕ *when,* ܟܐ *therefore,* ܟܡ *truly,* ܟܕܐ *when,* ܟܕܝ, ܗܘܕܝܠ *therefore,* ܩܕܡ *before that,* ܥܕܡܐ *until,* ܐܦ *also.*

The Interjections are ܗܐ *behold,* ܐܝ, ܐܝ *O!* ܐܡܝܢ, ܠܘ *O that!* ܘܝ *woe!* ܒܒܟ *I pray.*

SYNTAX.

52. *Syntax of Nouns.*

THE noun which is put in a state of construction must precede that which qualifies it or limits its signification; thus, ܒܛܢ ܐܡܗ *the womb of his mother*, ܦܠܓܐ ܕܢܟܣܝ *division of my goods.* This is the reverse of what takes place in Greek and Latin, where the second noun is the one whose form is modified and this modification is termed the genitive case.

A noun is often found in the constructive for the absolute state, when it is followed by another having a preposition prefixed; as, ܣܦܪ ܩܒܠ *acceptors of faces*, i. e. *hypocrites;* where we have ܣܦܪ for ܣܦܪܝ Matth. xvi. 3. ܒܪܟ ܒܢܬ *blessed among women*, where we have ܒܪܟ for ܒܪܟܐ Luke i. 28. ܟܦܝܢ ܠܐ ܛܒܘܬܐ *denying kindness* i. e. *ungrateful*, ܟܦܝܢ for ܟܦܝܢܝ 2 Tim. iii. 2. The preposition is sometimes separated from the noun; as, ܣܦܪ ܠܡ ܒܝܬ 1 Tim. i. 10, where we have ܣܦܪ for ܣܦܪܝ.

The definite state in its primary office is undoubtedly intended to express a definite sense, i. e. it is used to direct the attention to a particular object or objects known either by their universality, preeminence or described previously by some circumstance; as, ܫܥܬܐ ܗܘܬ *the hour was come,* ܐܢܐ ܗܘ ܓܦܢܐ *I am the vine.* It occurs in all the cases where the Hebrew article is used, as may be observed by comparing the Hebrew Bible with its Syriac version. From the same comparison, it may be also seen that syr. nouns are put in the def. state in numerous instances where the Hebrew article in the corresponding words is omitted.

The def. state is very frequently found, where in Hebrew the constructive would be employed; in such cases ܕ is usually prefixed to the following word; but not always; as, ܒܝܬ ܥܐܕܐ *feast of the passover,* John xiii. 1. ܠܫܘܒܚܗ ܕܐܠܗܐ *the glory of God,* John xi. 4. see § 21. This construction may be equivalent to אֲשֶׁר לְ in Hebrew, which serves sometimes as a circumlocution for the constructive state.

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

A plural of excellence the Syrians have not; except a few instances which are found in the ver-

sion of the Old Testament, and which may be consequently regarded as Hebraisms. See Ps. v. 1.

The repetition of a noun sometimes denotes diversity, or a multitude; as, ܠܫܢ̈ܐ ܠܫܢ̈ܐ *with divers tongues,* Acts x. 46; ܙܒ̈ܢ̈ܐ ܙܒ̈ܢ̈ܐ *in various times,* John v. 4; ܟܝ̈ܢ̈ܐ ܟܝ̈ܢ̈ܐ ܚܫ̈ܝ̈ܢ̈ܐ *affected with many evils,* Mark ii. 17. It denotes also a distributive sense; as, ܕ̈ܢ̈ܝ̈ܪ̈ܐ ܕ̈ܢ̈ܝ̈ܪ̈ܐ *each a penny,* Matth. xx. 9.

In the Philoxenian version some diminutive nouns are found. They are denoted by the termination ܐ̈ܝ or ܐ̈ܘ; as, ܒ̈ܪ̈ܝ *a little son,* ܓ̈ܒ̈ܪ̈ܝ *a little man,* ܡ̈ܥ̈ܝ̈ܢ̈ܐ *a small fountain;* ܓ̈ܒ̈ܪ̈ܘ *a little man,* ܐ̈ܡ̈ܪ̈ܐ *a little lamb;* ܟ̈ܠ̈ܒ̈ܐ *a little dog.* There is no doubt that ܐ̈ܝ is the same as the Greek termination *ov,* and that ܐ̈ܘ is identical with the Latin ending *us.*

53. *Construction of Adjectives.*

Adjectives, whether they are used as qualifying words, or whether they are employed as prædicates, agree generally with their substantives in gender and number. The exceptions to this rule are the same as in Hebrew.

When an adjective has the office of the prædicate, the logical copula being expressed or understood, it is put in the absolute state with the same gender and number as its substantive and before it; as, ܥ̈ܒ̈ܕ̈ ܚ̈ܛ̈ܝ̈ܬ̈ܐ ܡ̈ܢ̈ *my sin is greater than* .....Gen. iv. 13.

An adjective is usually found after the substantive, which it qualifies; as, ܪܘܚܐ ܣܝܢܐ *the unclean spirit.* Some exceptions to this rule exist: when an adjective is made the important word in the sentence, it takes precedence of its substantive.

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

The word ܟܠ *all* is placed before its substantive, and indulges in a pleonastic use of the pronominal affixes; as, ܟܠܗ ܓܘܡܐ *all the multitude,* Acts xv. 12. ܟܠܗܘܢ ܪܒܢܐ ܟܗܢܐ *all the chief priests,* lit. *all of them the chief priests,* Matth. ii. 4. ܐܣܝܐ ܟܠܗ ܐܚܕ *and he took all Asia,* Bar. Heb. p. 39.

54. *Numerals.*

Cardinal numbers sometimes precede the thing numbered, and sometimes follow it. The rule appears to be, to place the emphatic word first in the sentence; as, ܬܪܝܢ ܓܒܪܐ *two men,* Acts i. 10. ܫܬ ܐܢܝܢ ܩܠܝܐ ܡܝܐ *six water pots of stone,* John ii. 6. So also when thousands are to be numbered, the same observation applies to the numeral which numbers them; as, ܚܡܫ ܐܠܦܝ *five thousand,* Mark vi. 44. and ܐܠܦ ܚܡܫ Matth. xiv. 21.

Cardinal numbers are frequently found to occupy the place of ordinals. In Luke i. 59. we have ܝܘܡܐ ܕܡܢܝ lit. *the day which is eight,* i. e. *the eighth day;* so

also, ܬܠܬ ܫܥܝܢ *in three hours*, i. e. *in the third hour*, Matth. xx. 3; ܫܬ ܫܥܝܢ *six hours*, i. e. *the sixth hour*, Matth. xv. 33. In many places cardinal numbers are used for ordinals, and the noun numbered precedes in the constructive state; as, ܚܕ ܫܢܐ *to the first year*, lit. *the year of one*, Dan. i. 21. ܫܬ ܡܐܐ ܫܢܐ lit. *in the year of six hundred and one*, i. e. *in the six hundredth and first year*, Gen. viii. 13. ܫܬ ܡܐܐ ܘܚܕ ܫܢܐ *six hundredth and fourth year*, Bar. Heb. p. 100. The noun ܫܢܐ is occasionally expressed after the numeral; see Gen. vii. 11. A cardinal number is in a few instances put before its noun in the constructive state; as, in Matth. iv. 25. we have ܥܣܪ ܡܕܝܢܬܐ *ten cities*, lit. *a decad of cities*.

In designations of weights and measures, the noun which expresses the weight, &c. is sometimes omitted, though not so frequently as in Hebrew; as, ܐܠܦ ܟܣܦ *a thousand (shekels) of silver*, Gen. xx. 16; where the word ܣܛܠܐ is understood.

55. *Syntax of Pronouns.*

The logical copula, as has been already stated, is frequently expressed by one or other of the personal pronouns, and that with the *linea occultans:* as, ܐܢܐ ܐܢܐ *I am*, ܚܢܢ ܬܠܡܝܕܐ ܚܢܢ *we are disciples*. But when existence is meant, the substantive verb is used, and this without the *linea occultans;* as, ܗܘܬ ܒܗ ܚܝܐ *in him was life*, John i. 4.

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

1. Affixes when they are placed before Dolath of the genitive; at least they are of no use when translated into our language; as, ܫܡܥܗ ܕܝܫܘܥ lit. *the fame of him who is Jesus*, i. e. *the fame of Jesus.* ܒܪܬܗ ܕܗܪܘܕܝܐܕܣ *the daughter of Herodias.*
2. The affix of the verb, when the noun to which it refers is placed after it; as, ܘܫܕܪ ܠܗ ܩܛܠ ܠܪܫܗ *and he sent, cut it off* (*I mean*) *his head*, i. e. *and he sent, cut off his head*, Matth. xiv. 10. Sometimes the noun has a particle prefixed to it; as, ܐܚܕ ܠܗ ܠܛܠܝܐ lit. *he took him* (*I speak as to*) *the child*, i. e. *he took the child*, Matth. ii. 14.
3. When the affix is annexed to a preposition, a similar construction is observed; as, ܒܗ ܒܗܕ ܫܥܬܐ *in it, the hour*, i. e. *in the hour.* Sometimes the preposition is redundant as well as the affix; as, ܒܝ ܒܗܘܢ ܝܘܡܬܐ *but in the days*, Matth. iii. 1. ܥܡܗ ܥܡ ܡܫܝܚܐ *with him, with Christ*, i. e. *with Christ*, Rom. vi. 8. ܡܢ ܐܠܝܢ ܒܗ *from these*, 1 Tim. i. 6.
4. The pronoun ܗܘ in such instances; as, ܠܒܗ ܐܙܠ ܗܘ *goeth to the belly;* ܗܘ ܕܒܗܝܡܢܘܬܐ *that by faith.*

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

1. By a repetition of the personal pronoun with the particle ܕ placed between; as, ܗܠܝܢ ܕ ܗܠܝܢ ܕܒܚܐ *these same sacrifices*, Heb. x. 1.

2. By the juxta-position of the pronouns ܗܘ ܗܝ; as, ܒܗ ܒܝܘܡܐ ܗܘ ܕܐܬܪ ܗܘ ܝܘܡܐ *and that same day was the sabbath*, John v. 9.

An affix annexed to the word ܠܐ is frequently employed as a possessive pronoun, §. 28; when the sentence would be rather ambiguously expressed by placing the affix to the noun or the verb; as, ܕܝܠܟ ܐܢܬ ܡܠܟܘܬܐ *thine is the kingdom*, Matth. vi. 13; ܠܘܬ ܐܝܕܝܗ ܐܬܐ ܠܐ ܘܐܝܕܝܗ ܠܐ ܩܒܠܘܗܝ *he came to his own and his own received him not*, John i. 11. These possessive pronouns serve also to give a particular energy to the word to which they belong; thus, ܠܝ ܙܒܢܝ ܗܐ *my time*, John vii. 8.; this is especially the case when the affix is likewise added to the noun; as, ܠܝ ܡܠܝ *my words*, John v. 47.; ܒܥܝܢܟ *in thy eye*, Luke vi. 42.; ܡܐܟܠܬܝ *my meat*, John iv. 34.

A pronoun is in some instances found before the noun to which it refers, and is placed at a considerable interval from it; thus, ܗܘ ܒܥܠ ܒܝܬܗ ܗܘ

its foundations are in his holy mountain, Ps. lxxxvii. 1, i.e. *the foundations of the earth.* ܐܪܥܐ occurs in v. 2. Such construction exists principally in the version of the Old Testament, and on that account may perhaps be regarded merely as a Hebraism.

An interrogative is sometimes preceded by a noun in the constructive state; as, ܒܪܬ ܡܢ ܐܢܬ *the daughter of whom art thou?* Gen. xxiv. 23.; or which is equivalent to it, the def. state of the noun is used, and Dolath prefixed to the interrogative; as, ܡܢ ܐܝܕ ܡܢ ܩܒܠܬ *from the hand of whom have I received?*...1 Sam. xii. 13.

An oblique case of the relative Dolath is indicated by connecting with the Dolath a personal pronoun put in that case; as, ܠܗ *to him,* ܠܗ *to her,* ܠܗ.....? *to whom,* ܠܗ.....? *to whom;* ܠܗܘܢ *to them,* ܠܗܘܢ.....? *to whom,* ܒܗ *in him,* ܒܗ.....? *in whom,* ܒܗܝܢ *in them,* ܒܗܝܢ.....? *in whom.*

56. *Syntax of Verbs.*

Agreement of the Verb with its Subject.

A verb agrees with its subject in gender, number and person; as, ܐܬܐ ܝܫܘܥ *Jesus came,* ܡܪܝܡ ܡܫܚܬ *Mary anointed,* ܐܡܪܘ ܠܬܠܡܝܕܘܗܝ *the disciples asked.*

Nouns which are used only in the plural number, will receive a verb either in the sing. or plu.; as, ܒܢܝ ܐܢܫ

in him was life, John i. 4; ܘܚܝܝܬܐ ܗܘܬ ܒܗ ܘܗܝ ܚܝܝܬܐ ܗܘܬ ܢܘܗܪܐ ܕܒܢܝ ܐܢܫܐ *and the life is the light of men*, same place. The former is grammatically termed *constructio ad sensum*, and the latter *constructio ad formam.* Several other exceptions are found to the foregoing general rule, which although not so frequent, are of much the same character as those which exist in Hebrew.

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

Occasional uses of the Tenses.

Events of future occurrence, which are considered as certain to happen, have this certainty represented by the verb being placed in the præterite tense; as, *the people sitting in darkness* ܥܡܐ ܕܝܬܒܝܢ ܒܚܫܘܟܐ ܚܙܘ *shall see* (*have seen*) *great light*, Isaiah ix. 1. ܕܠܐ ܐܬܐ ܠܕܝܢܐ ܐܠܐ ܥܒܪ ܡܢ ܡܘܬܐ ܠܚܝܐ *he cometh not to condemnation, but shall pass from death to life*, John v. 24.

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

The tenses, especially the future, either alone or in connection with one or more particles in many cases express a potential, subjunctive, or hypothetical sense. ܟܠܗ ܐܝܬܟܘܢ ܐܢܟ ܠܐ ܩܛܠܬܟܘܢ *if ye had saved them alive I would not slay you,* Jud. viii. 19; ܐܦ ܐܗܠܟ *although I should walk,* Psal. xxiii. 4; ܡܢ ܢܐܡܪ *who can say?* Prov. xx. 9. But the participle with the præterite of the substantive verb is perhaps more frequently employed for these purposes; as, ܐܠܘ ܝܕܥܬ ܗܘܝܬ *if thou hadst known,* John iv. 10.

Use of the Infinitive.

An infinitive connected with a finite verb adds intensity to it, or denotes what is signified by the verb to be *certain, fixed* or *continual;* as, ܡܣܓܐ ܐܣܓܐ *I will greatly multiply,* Gen. xxii. 17.; ܠܐ ܡܝܬ ܬܡܘܬܘܢ *ye shall not surely die,* Gen. iii. 4.; ܟܬܝܒ ܐܝܬ *hath been accurately depicted,* Gal. iii. 1.

When an infinitive is governed by some verb signifying *will, power* or *command,* it has generally ܠ prefixed; as, ܘܐܝܟܢܐ ܢܕܥ ܠܡܗܘܝ ܐܘܪܚܐ *and how are we able to know the way?* John xiv. 5.; ܫܕܪ ܐܘܬܗ ܠܡܪܥܐ ܚܙܝܪܐ *he sent him to feed swine,* Luke xv. 15.; ܘܒܥܐ ܐܘܬܗ ܠܡܩܛܠܗ *and he wished to slay him,* Matth. xiv. 5.

Use of the Imperative.

The imperative is not only employed to express a *command*, but also an *exhortation, admonition* or a *permission;* as, John xi. 15., ܙܠܝܢ ܢܡܘܬ *let us go thither;* see also Mark i. 38.

The imper. of the verb ܐܬܐ is frequently found in connection with a finite verb in the fut. tense; thus, ܗܐ ܗܫܐ ܢܥܒܕ ܒܪܝܬ *and now come we will make a covenant,* i. e. *and now come let us make a covenant,* Gen. xxxi. 44; ܢܐܙܠ ܐܬܐ *come we will go,* John xi. 7.

We have also the imper. in such constructions as the following; *I will give you the best of the land of Egypt,* ܘܐܝܬ ܠܟܘ ܛܒ ܐܪܥ ܡܨܪܝܢ ܘܐܟܠܘ *and eat ye the fat of the land,* Gen. xlv. 18.; ܗܕܐ ܥܒܕܘ ܘܚܘܝܘ *this do and live,* i. e. *this do and ye shall live,* Gen. xlviii. 18.

Participles.

The participle is timeless; i. e. it has no time of its own; but partakes of every time with which it may be connected. Thus, pres. most frequently. The fut.; as, ܕܢܝܠܕ ܡܢܟ ܢܬܩܪܐ ܩܕܝܫ ܒܪ ܐܠܗܐ. ܕܢܝܠܕ ܡܢܟ *Therefore that which shall be born of thee is holy,* Luke i. 35. ܐܝܬ ܠܟ ܒܪ ܢܣܒ ܐܢܬܬܟ, *thy wife shall bear to thee a son,* Gen. xvii. 19. The Præt.; as, *Behold their Lord,* ܗܐ ܡܪܝܗܘ.....ܢܦܠ *fallen and dead,* Judges iii. 25. Participles, when they are taken as such, and

not for the present tense, have placed before them for the most part, the particle ܒ or the prefix ܕ; as, ܒ ܒܝܬ ܒܝܬ ܗܠܟ *wandering from house to house*, 1 Tim. v. 13.

The active participles are in some instances found in the constructive for the absolute state. In such cases they are followed by a noun; as, ܢܚܬ ܒܪܗܛܐ *descending into the ditch*, Prov. i. 12. ܥܠ ܕܟ ܥܠ ܕܟ *entering in at the gate*, Gen. xxiii. 10. ܚܙܐ ܠܝܘܝ ..... ܒܝܬ ܓܒܝܐ *he saw Levi sitting*, Mark ii. 14.

Regimen of Verbs.

A transitive verb exercises an influence over a noun or pronoun which follows it, either *immediately* or *mediately* and which limits its signification. The noun or pronoun may be without or with a preposition; as, ܥܒܕ ܣܓܝܐ ܬܠܡܝܕ *he made many disciples*, John iv. 1. ܡܢܐ ܦܩܕ ܠܟ ܡܘܫܐ, *What has Moses commanded you?* Mark x. 3. ܕܐܬܝܬ ܠܩܪܝ ܠܙܕܝܩܝܢ *that I may call the righteous*, Mark ii. 17.

Verbs which are doubly transitive; such as transitive verbs in those conjugations which are causative, exercise this influence over two such nouns or pronouns; as, ܐܠܒܫ ܠܗ ܠܒܘܫ ܒܘܨ *he commanded him to be clothed with a garment of fine linen*, Gen. xli. 42. ܠܡܕܥ ܠܥܡܐ ܡܕܥ ܚܟܡܬܐ *he taught the people knowledge*, Eccles. xii. 9.

Verbs used for Adverbs.

It is not uncommon to see a verb put before another verb to which it performs the office of an adverb; as, ܐܰܟܺܝܼܪ ܐܰܟܶܠ *who has taken much,* 2 Cor. viii. 15. ܐܰܝܬܺܝܼܪ ܐܰܝܬ *hath greatly exalted him,* Phil. ii. 9. ܐܶܬܪܰܥܶܐ ܐܰܬܺܝܼ ܥܽܘܕ *I will again feed thy flock,* Gen. xxx. 31. ܐܰܘܼܕ ܡܰܬܰܠ ܡܰܬܰܠ *Again he spake a parable,* Luke xix. 11. *They entreated* ܠܳܐ ܢܶܬܰܡܰܠ ܥܰܠܗܽܘܢ ܡܶܠܬܳܐ ; *that it should not be spoken to them any more,* Hebr. xii. 19. ܐܰܚܠܶܦ ܡܰܣܟܳܐ ܠܰܣܟܳܐ *he changed the letter craftily,* Bar. Heb. p. 100.

Miscellaneous Observations.

The ordinary method of expressing a reciprocal or reflexive sense is by a transitive verb with the noun ܦܽܘܥܳܐ united to the affixes. But it is also in some instances done by means of the passive conjugations; as, ܐܶܬܗܰܦܰܟ *he turned himself,* Matth. ix. 22. See also John viii. 6, 7, 59.

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

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

57. *Syntax of Prepositions.*

Prepositions are employed in connection with verbs; thus, ܠ is found with verbs signifying *to confess* or *deny*, also many verbs of sense are construed with ܠ; as, ܕܢܘܕܐ ܠܝ *who shall confess me*, ܕܢܟܦܪ ܠܝ *who shall deny me*, ܠܐ ܐܚܙ ܠܡܘܬܗ *let me not see his death.*

The preposition ܒ is used with verbs of *entering* or *ascending;* as, ܡܢ ܠܐ ܥܠ ܒܬܪܥܐ *whoever does not enter by the door*, John x. 1, 2.

ܥ̈ with verbs of *covering* or *commanding;* as, ܟܣ̈ *he covered*, Matth. xvii. 5. ܦܩ̈ *he commanded*, 2 Chron. xxxvi. 23.

ܒ̈ with verbs of *separating* or *distinguishing;* as, *God separated* ܒ̈ ܢܗܘܬܐ ܘܒ̈ܝܢ ܢܗܝܪܐ *between the light and the darkness*, Gen. i. 4.

ܠ̈ with verbs of *coming;* as, ܐܬ̈ *he came*, Mark i. 7.; of *going*, as, ܐܙ̈ *he departed*, John vi. 2. ܪܗ̇ܛ *he run*, 1 Cor. xiv. 1.

The prepositions ܠܘܬ *against*, ܥܠ *against*, ܥܡ *with*, and many others are frequently used with verbs; as, ܠܐ ܠܡܐܟܝܢ ܠܘܬ ܒܝܫܐ *resist not evil*, see also Matth. xxvi. 62.; Acts iv. 14.; Rom. vii. 23.; Acts xxv. 5.; Hebr. vi. 6., &c.

58. *Syntax of Particles.*

The repetition of adverbs like that of nouns expresses intensity; as, ܒܝܫ ܒܝܫ *very badly;* or diversity, as, ܗܟܐ ܗܟܐ *here and there;* or continuation; as, ܙܥܘܪ ܙܥܘܪ *by little and little.*

Adverbs sometimes qualify nouns by being placed before them in the constructive state; as, ܙܥܘܪ ܡܝ *a little water*, ܙܥܘܪ ܝܘܡܬܐ *a few days.*

The particle ܠ placed before adjectives assigns a privative signification to them; as, ܠ ܚܟܝܡ *foolish*, ܠ ܡܝܬܐ *immortal.*

Interjections, which denote threats, for the most part cause ܠ to be prefixed to the next word; as, ܘܝ ܠܢ *woe to us!*

ܚܠܝ *far be it* is construed with ܠ of the person, and ܕ prefixed to the verb; as, ܚܠܝ ܠܗ ܡܢ ܕܢܥܒܕ *far be it from him that he should do*, Job xxx. 10.

59. *Enallage of Persons and Number.*

The enallage of persons does not occur so frequently in Syriac as in Hebrew, and especially as in the Hebrew

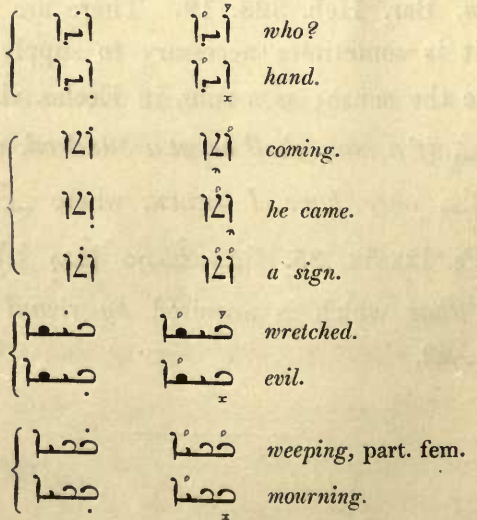
Psalms; but some instances are met with in the Syriac Scriptures; as, ܐܵ ܡܸܢܵܐ ܟܽܠ ܡܸܢ ܕܵܝܵܢ ܕܸܝܢ ܒܲܪ ܐܢܵܫ *wherefore thou art inexcusable, O man, who judgeth his neighbour;* where we have ܕܸܝܢ for ܕܵܝܵܢ Rom. ii. 1. i. e. the 3rd person for the 2nd. Also the 1st for the 3rd in Mark xii. 37. ܗܵܘ ܕܘܿܝܕ ܒܪܝ ܡܪܝ ܩܪܵܐ ܠܹܗ *therefore David himself calls him my Lord,* where we have ܡܪܝ for ܡܪܹܗ *his Lord.* Enallage of number we have in Hab. ii. 15.

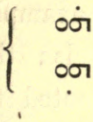
60. *Ellipsis.*

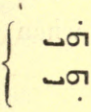
This figure occurs the most frequently in the omission of the substantive verb; as, ܘܫܡܗ ܝܘܿܣܦ *and his name was Joseph;* ܐܝܟ ܗܠܝ ܐܢܫܝ *those who (are) like him,* Bar. Heb. 328. 12. There are other words which it is sometimes necessary to supply in order to complete the sense; as a subs. in Eccles. vi. 3. ܐܢ ܐܝܫ ܐܚܕ ܕܝܠܕ ܡܐܐ *if a man shall beget a hundred,* namely *sons.* ܚܕ ܙܒܢ ܐܡܝܢ ܐܢܐ *once have I sworn,* where ܙܒܢ is understood, Ps. lxxxix. 35. ܠܐ ܐܟܠ ܐܢܐ ܒܗ ܕܐܬܚܛܦ ܘܒܥܘܠܬܢ *I eat not that* which is acquired *by fraud and force,* Isaiah i. 22.

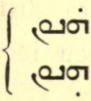
APPENDIX.

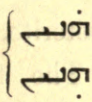
It is stated in §. 10, that a simple point is sometimes used for various purposes. The practice of the Syriac writers appears to have been to employ a point, which by its position above or below the letter to which it is annexed, would determine the true signification of a word that would otherwise, in the absence of the vowels, remain ambiguous. It is probable that the signification of this point defined in some degree the kind of vowel intended to be supplied, and thus served as a guide in the pronunciation. The following instances of its application, taken principally from the Grammars of Amira, Hoffman and De Dien, will illustrate the nature and utility of this sign.




he.


she.


they, masc.


they, fem.

he became white.

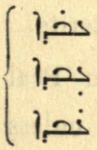
white.

to her.

to him.

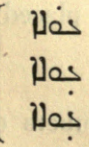
who?

from.


work.

servant.

working.


unjust.

iniquity.

infant.

year.

sleep.

It appears from the foregoing examples that this point performed the office of vowels; that when it was placed above the letter, it denoted for the most part one of the vowels ◌ܰ, ◌ܶ, and when beneath the letter, it denoted ◌ܲ, ◌ܹ, or ◌ܼ.

This point was further used to distinguish the persons and tenses of verbs. When it was put beneath the letter, it denoted

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

2. The imperative and infinitive whenever any point is found.

3. All persons of the future, the first of each number being excepted.

When it is placed above a letter in verbs it denotes

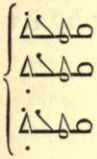
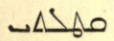
1. The first person of the præterite.

2. The active participle; as in Peal conjugation ܩܛܶܠ ܩܛܶܠ, Pael ܡܩܛܶܠ ܡܩܛܶܠ; unless one of the letters ܐ ܗ ܘ ܝ requires it to be placed below; as, ܡܫܡܰܥ or ܡܫܡܰܥ.

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

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

Præterite.

Fem.	Masc.	
		3rd pers. sing.
		2nd .....
		1st .....
		3rd pers. plu.
		1st .....

Infinitive.

Imperative.

 sing.

 plu.

Future.

Fem.	Masc.	
		3rd pers. sing.
		2nd .....
		1st .....
		3rd ..... plu.
		2nd .....
		1st .....

Participles.

act.

 pass.

This point in some places is found with one letter, and in other places with another letter of the same word. The distinction is produced only by its situation above or below the word.

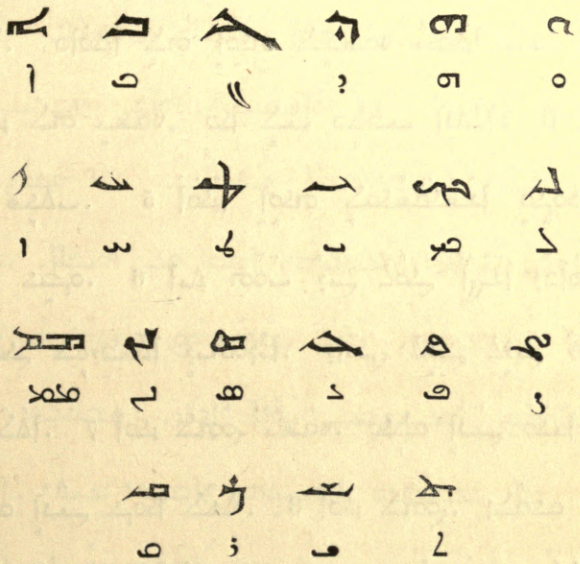
The Names of the Months.

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

ܬܫܪܝ ܩܕܡܝܐ ܬܫܪܝܐ	*October,*
ܬܫܪܝ ܐܚܪܝܐ	*November,*
ܟܣܠܘ ܩܕܡܝܐ	*December,*
ܟܣܠܘ ܐܚܪܝܐ	*January,*
ܛܒܝ	*February,*
ܐܕܪ	*March,*
ܢܝܣܢ	*April,*
ܐܝܪ	*May,*
ܣܝܢܝ	*June,*
ܬܡܘܙ	*July,*
ܐܒ	*August,*
ܐܝܠܘܠ	*September.*

The Estrangelo Characters.

The Estrangelo characters are the most ancient. They are found in the oldest Syriac MSS., are principally ornamental, and often used for Titles of Books. The following Table exhibits their forms:



END OF THE APPENDIX.

ST. JOHN'S GOSPEL,

Chapter II.

1 ܘܒܝܘܡܐ ܬܠܝܬܝܐ ܗܘܐ ܒܥܝܪܬܐ ܕܓܠܝܠ ܐܝܬ ܐܡܐ ܕܝܫܘܥ ܬܡ: 2 ܘܐܬܝܠ ܐܦ ܝܫܘܥ ܘܬܠܡܝܕܘܗܝ ܠܒܝܬ ܢܫܐ ܠܪܘܡ. 3 ܘܡܚܣܪ ܚܡܪܐ ܐܡܗ ܕܝܫܘܥ ܠܗ: ܚܡܪܐ ܠܝܬ ܠܗܘܢ. 4 ܐܡܪ ܠܗ ܝܫܘܥ: ܡܐ ܠܝ ܘܠܟ ܐܡܐ: ܠܐ ܡܛܐ ܥܕܢܝ ܫܥܬܝ. 5 ܐܡܪܬ ܐܡܗ ܠܫܡܫܢܐ: ܡܗ ܕܐܡܪ ܠܟܘܢ ܥܒܕܘ. 6 ܗܘܘ ܬܡ ܫܬ ܐܘܟܡ ܕܝܗܘܕܝܐ ܣܝܡܝܢ ܒܐܬܪ ܕܢܩܝܐ ܕܝܗܘܕܝܐ. 7 ܐܡܪ ܠܗܘܢ ܝܫܘܥ: ܡܠܘ ܐܬ ܡܝܐ ܒܐܟܣܢܝ. ܘܡܠܘ ܠܗܘܢ ܥܕ ܠܥܠ. 8 ܐܡܪ ܠܗܘܢ: ܫܐܒܘ ܗܫܐ ܘܐܝܬܘ ܠܩܕܡ ܪܒ ܡܫܬܐ. ܘܐܝܬܘ ܠܗ. 9 ܟܕ ܩܡ ܪܒ ܡܫܬܐ ܡܝ ܕܗܘܐ ܚܡܪܐ ܗܘ ܕܐܬܗܦܟ ܡܝ ܗܘ ܝܕܥ ܐܠܐ ܫܡܫܢܐ ܕܫܐܒܝ ܡܝ. ܩܪܐ ܪܒ ܡܫܬܐ ܠܚܬܢܐ 10 ܘܐܡܪ ܠܗ: ܟܠ ܐܢܫ ܡܫܬܐ ܛܒܬܐ ܩܕܡ ܘܟܕ ܫܬܝܘ ܣܓܝ ܡܢ ܕܠܐ ܛܒ. ܐܢܬ ܛܪܬ ܡܫܬܐ ܛܒܬܐ ܥܕ ܗܫܐ.

ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲙⲛ̀ⲧⲣⲉ ⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲙⲛ̀ⲧⲣⲉ
ⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲙⲛ̀ⲧⲣⲉ ⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ
ⲉⲧⲙⲛ̀ⲧⲣⲉ ⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲙⲛ̀ⲧⲣⲉ ⲛⲁⲩ ⲉⲃⲟⲗ
ⲛⲁⲓ ⲛⲉⲙ

ܐܝܟ ܡܕܡ ܡܟܝܪ ܒܝܬ ܐܒܐ ܟܠܟܠܐ ܘܐܝܟ ܕܐܢ ܡܫܟܚ ܐܢܫ ܠܡܠܐ ܕܐܝܬ
ܒܗ. 22 ܒ ܟܕ ܐܬܥܪ ܝܫܘܥ ܡܢ ܡܝܬܐ ܗܘ ܕܐܡܪ ܗܠܝܢ ܕܐܡܪ ܠܗܘܢ
ܐܝܬ ܠܟܘܢ ܡܬܬܝܗܒ ܠܟܘܢ ܐܬܪܐ ܚܕܬܐ. ܐܬܪܐ ܕܐܝܬ ܒܗ ܒܟ ܐܢ
ܐܝܟ ܗܘ. ܘܡܗܝܡܢܘ ܟܬܒܬܐ ܘܠܡܠܬܐ ܕܐܡܪ ܝܫܘܥ. 23 ܓ ܒܝܘܡ ܕܗܘ
ܒܝܪܘܫܠܡ ܒܦܨܚܐ ܒܝܘܡ ܥܐܪ ܒܫܡܗ ܟܕ ܚܙܘ ܢܣܝܢ ܕܥܒܕ
ܡܢ ܟܠ ܐܢܫ ܠܡ ܡܫܠܡ ܠܗ ܠܢܦܫܗ. ܡܛܠ ܕܗܘ ܝܕܥ ܟܠ ܐܢܫ
ܡܐ ܕܒܐܢܫܐ. 25 ܘܠܐ ܗܘܐ ܒܗ ܐܢܫ ܕܢܣܗܕ ܠܗ ܠܐ ܡܢ ܐܢܫ
ܐܠܐ ܗܘ ܝܕܥ ܡܐ ܕܒܐܢܫܐ.

ANALYSIS.

1. ܘܒܝܘܡܐ *And on the day,* compounded of the conjunction Vau *and,* ܒ *on* or *upon,* equivalent to ܒ and ܝܘܡܐ the definite form of the masc. noun ܝܘܡ, §. 19.

ܕܬܠܬܝ *of three,* i. e. *third,* cardinal numbers with ܕ prefixed, are sometimes used for ordinals, §. 54; ܕ is here the sign of the genitive.

ܗܘܬ *was,* third pers. sing. fem. of the subs. verb ܗܘܐ præt. tense.

ܥܘܕܬܐ *feast,* a fem. noun def. state derived from the verb ܥܕܐ, see §. 15.

ܒܩܢܐ *in Cana,* composed of ܒ *in,* and ܩܢܐ a proper name.

ܕܩܪܝܬܐ *a city,* a fem. noun def. state, the line under the Nun is the *linea occultans,* §. 8. It is derived from ܕܝܢ *he judged.*

ܕܓܠܝܠ *of Galilee,* ܕ and ܓܠܝܠ a proper name.

ܘܥܡܗ *and his mother,* ܘ a conjunction, ܐܡ fem. noun def. state, and the suffix ܗ, which is pleonastic, §. 55.

ܐܟܐ *there,* an adverb.

ܗܘܬ *was,* subs. verb, 3rd pers. sing. fem., with the *linea occultans,* because it is the logical copula, §. 8.

2. ܘ *and also,* ܘ a conj. ܐ a conjunction.

ܗܘ *he,* a personal pronoun used with the following word as reciprocal, §. 55. p. 108.

ܝܫܘܥ *Jesus a Saviour,* from ישע Hiphil הוֹשִׁיעַ *he saved.*

ܘܠܬܠܡܝܕܘܗܝ *and his disciples,* ܬܠܡܝܕ *a disciple,* a masc. noun. Def. form is ܬܠܡܝܕܐ from the verb ܠܡܕ *he learned.* The sign ·· indicates the plu. numb. ܘܗܝ is the affix third pers. sing. to a plu. noun.

ܐܬܩܪܝ *was invited,* a verb, third pers. sing. masc. Ethpeel conj. from ܩܪܐ.

ܠܘܬ *to it,* which is redundant, referring to the following word, §. 55.

3. ܗܘܬ ܡܫܬܐ the pluperfect tense Peal conj. of the verb ܫܬܐ, §. 38. The line under the ܬ of ܗܘܬ shows that it assists in forming a tense, §. 8.

ܚܡܪܐ *wine,* def. state masc., Arab. خمر *it fermented.*

ܘܐܡܪܐ *and she says,* part. act. of the verb ܐܡܪ fem. gen. Peal conj.; the vowel Zekofo which belongs to the Olaph is remitted to the preceding letter, §. 40.

ܠܗ *to him*, redundant in this place.

ܐܡܗ *his mother*, see ver. 1.

ܠܝܬ ܠܗܘܢ *there is not for them*, i. e. *they have not*, ܠܝܬ compounded of ܠܐ *not*, and ܐܝܬ *is*.

4. ܐܡܪ *saith*, act. part. Peal conj. masc. gen. of the verb ܐܡܪ.

ܡܐ ܠܝ ܘܠܟ *what to me and to thee?* i. e. *what have I to do with thee?* ܡܐ an interrog. pronoun, §. 26. ܠܝ and ܠܟ affixes of the first pers. sing. and second pers. sing. fem. annexed to ܠ.

ܐܢܬܬܐ *woman*, fem. noun, def. form. Heb. אִשָּׁה from אִישׁ *a man*, the ש is changed in the Syr. word into ܬ, see §. 4.

ܠܐ *not*, an adverb, ܥܕܝܠܐ *yet*, compounded of ܥܕ and ܝܠܐ or כול.

ܐܬܬ *has come*, third pers. sing. fem. Peal conj. of the verb ܐܬܐ; this is a doubly defective verb, §. 49.

ܫܥܬܝ *my hour*, fem. noun, abs. state ܫܥܐ const. state ܫܥܬ, which with ܝ the affix of the first pers. sing. becomes ܫܥܬܝ, §. 30.

5. ܐܡܪ ܐܡܪ, see ver. 3.

ܠܥܒ̈ܕ̈ܝ *to the servants.* ܥܒ̈ܕ̈ܝ is a masc. noun, def. state, and is derived from the partic. Pael conj. of the verb ܥܒܕ *he served;* the ·· over ܒ is the sign Ribui, and denotes the plu. numb.

ܕܐܡܪ ܡܕܡ *whatsoever he saith.* ܕ ܡܕܡ *any thing which;* or *whatsoever.*

ܠܟܘܢ *to you,* pron. affix second pers. plu. numb. annexed to ܠ.

ܥܒܕܘ *do,* second pers. plu. masc. imper. of the verb ܥܒܕ; the regular vowel under the sec. rad. is *Etsotso,* the Revotso in this word is an anomaly, §. 36.

6. ܗܘܘ̈ܬ ܐܝܬ *there were.* ܐܝܬ is pleonastic, and is thus frequently used. ܗܘܘ̈ܬ third pers. plu. fem. præt. of the verb ܗܘܐ.

ܐܠܐ *but,* Gr. δὲ a conj.

ܬܡܢ *there,* adverb.

ܐܝܟ̈ܐ *water pots,* def. form plu. numb. of the noun ܐܝܟ̈ܐ, Heb. אַדִּים.

ܕܐܒܢ *of stone,* this is one of the ways of expressing an adjective by means of a noun, §. 22.

ܫܬ *six,* a card. numb. fem. gen.

ܗܲܝ̈ܢ̈ܝ *which were placed,* ܕ rel. pron. ܗܲܝ̈ܢ̈ pass. part. fem. gen. plu. numb. of the verb ܗܲܝ̈ܡ *he placed;* see paradigm of ܨܲܒ̈ܐ.

ܠ̈ܕ̈ܟ̈ܝ̈ܬ̈ܐ *for the purification.* ܟ̈ܝ̈ܬ̈ܐ fem. noun def. state, from the verb ܟ̈ܐ *to be pure.* ܕ̈ܝ̈ܗ̈ܘ̈ܕ̈ܝ̈ܐ *of the Jews,* ܕ a sign of the gen.

ܕ̈ܐ̈ܚ̈ܙ̈ܢ̈ *containing,* or *which contain,* ܕ rel. pron. ܐ̈ܚ̈ܙ̈ act. part. Peal conj. of the verb ܐ̈ܚ̈ܙ fem. gen. plu. numb.; ·· is the sign Ribui.

ܬ̈ܪ̈ܝ̈ ܬ̈ܪ̈ܝ̈ *two each,* that is, each water pot contains two. ܣ̈ܐ̈ܣ̈ܝ̈ *firkins,* masc. noun plu. numb. def. form is ܣ̈ܐ̈ܣ̈ܐ.

ܐ̈ *or,* the dot over ܐ was probably put to distinguish this part. from ܐ̈ the interjection. ܬ̈ܠ̈ܬ̈ܐ *three,* a card. numb.

7. ܡ̈ܠ̈ܐ̈ *fill,* imper. second pers. plu. numb. Peal conj. of the verb ܡ̈ܠ̈ *he filled.*

ܐ̈ܢ̈ *them,* governed by the verb ܡ̈ܠ̈ܐ̈, see §. 56.

ܡ̈ܝ̈ *water,* plu. noun def. form masc. gen. It is used only in this form.

ܒ̈ܡ̈ܝ̈ *in the water pots;* ܒ has the signification of *in.* See Schaaf's Lexicon.

ܥܕܡܐ *until,* composed of the particles ܥ and ܕܡ.

ܠܥܠ *to the top,* an adverb with ܠ prefixed. Root Heb. עָלָה *he ascended.*

8. ܐܫܕܘ *draw ye,* imper. second pers. plu. numb. of the verb ܫܕܐ. It occurs only in this place in the New Test.

ܗܫܬܐ *now,* an adv. compounded of ܗ and ܫܬܐ.

ܘܐܝܬܘ *and bring,* the second pers. plu. numb. imper. of ܐܬܐ; this verb is doubly irregular, or defective, §. 49.

ܠܓܒܐ ܕܣܘܟܢܐ *to the governor of the feast,* ܓܒܐ a masc. noun; it is frequently used with another noun, as in the present instance, ܣܘܟܢܐ from ܣܟܢ *to recline,* masc. noun def. state.

ܘܐܝܬܘ *and they brought,* third pers. plu. numb. Peal conj. præt. tense. See above.

9. ܟܕ *and when,* composed of ܘ *and,* ܟ *as.*

ܛܥܡ *he tasted,* third pers. præt. sing. Peal conj.; this verb has the vowel Revotso, for reasons, see §. 36.

ܗܘ a pers. pron., and is redundant in this place.

ܗܢܘܢ *they,* referring to ܣܘܟܢܐ.

ܝܕܥ ܗܘܐ *was knowing*, i. e. *knew*, the imperf. tense Peal conj. of the verb ܝܕܥ, the *linea occultans* under ܗ denotes ܗܘܐ to assist in forming the imperf. tense.

ܡܢ *from*, a preposition.

ܐܝܟܐ *whence*, an adverb. It is used with and without an interrogation.

ܩܪܐ *he called*, third pers. sing. numb. præt. Peal conj. See ver. 2.

ܠܚܬܢܐ *to the bridegroom*, masc. noun def. state, Heb. חָתָן.

10. ܟܠ ܐܢܫ *every man.* ܐܢܫ ܠܐ the latter word is frequently joined to another, in which case the Olaph disappears; as, ܒܪ ܐܢܫ *son of man*, or *man*; the def. state of ܐܢܫ is ܐܢܫܐ.

ܩܕܡܝܬ *first*, the same as πρῶτον, an adverb.

ܛܒܐ *good*, an adj. masc. gen. def. state; abs. state is ܛܒ or ܛܒ.

ܡܝܬܐ *bringeth*, the act. part. Aph. conj. sing. numb. masc. gen. of the verb ܐܬܐ *he came;* this verb deviates from the class whose first rad. is Olaph in changing this letter into Yud.

ܕ ܟܕ *when, after that,* ܟܕ followed by the rel. ܕ has frequently an adverbial signification.

ܐܬܢܨ̈ *they had drunk sufficiently,* Aph. conj. third pers. plu. numb. præt. of the verb ܢܨ̈; the vowel of the Olaph is remitted to the Dolath, §. 40.

ܗܝܕ̈ *then,* an adverb.

ܕ ܐܝܬ *that which,* rel. pron., §. 26.

ܒܝܫ *worse,* an adj. masc. gen.; the def. form is ܒܝܫܐ.

ܢܛܪܬܗ *thou hast kept it,* Peal conj. second pers. sing. numb. of the verb ܢܛܪ; the suffix ܗ is redundant, referring to the following word, §. 55.

ܥܕ ܗܫܐ *until now,* adverb.

11. ܗ ܗܕܐ *this is;* ܗܕܐ demons. pron. fem. gen. ܗ a pers. pron. in the place of the substan. verb, §. 25.

ܐܬܐ *sign,* or *miracle,* a noun fem. gen. def. state, Heb. אות.

ܩܕܡܝܬܐ *first,* an ordinal number fem. gender.

ܕܥܒܕ *which he did;* ܥܒܕ Peal conj. third pers. sing. præt.

ܘܐܘܕܥ *and he made known,* or *manifested,* Aph. conj. third pers. sing. præt. tense of ܝܕܥ; the Yud is

changed into Vau, §. 40.; the vowel ◌ is remitted to the conj. ◌.

ܫܘܒܚܗ *his glory.* ܫܘܒܚܐ masc. noun def. state; the abs. state is ܫܘܒܚܐ, §. 19; the root is ܫܒܚ *he praised,* Pael conj.

ܘܗܝܡܢܘ *and they believed,* Aph. conj. third pers. plu. numb. præt. of the verb ܐܡܝܢ. It is irregular in the Aph. conj. being formed as the Heb. Hiphel. It is generally construed with ܒ or ܥ.

ܒܗ *in him,* ܒ a prep. ◌ affix third pers. sing. masc.

12. ܒܬܪ *after,* a preposition.

ܗܕܐ *this,* a dem. pron. fem. gen. sing. numb.

ܢܚܬ *he descended,* Peal conj. third pers. sing. præt.; the vowel Revotso is found in the place of Pethocho, being an intrans. verb, §. 36.

ܟܦܪܢܚܘܡ *to Capernaum,* a proper name.

ܘܠܐܚܘܗܝ *and his brethren,* noun masc. gen. plu. numb.; the sing. is ܐܚܐ, plu. abs. state. ܐܚܝܢ, def. state ܐܚܝܐ.

ܗܘܘ *they were,* third pers. plu. numb. of the substan. verb ܗܘܐ.

ܥܠܝܐ *few*, adverb connected with the following noun, §. 58.

ܝܘܡܐ *days*, noun plu. numb. def. state fem. termination, in the sing. we have ܝܘܡ, def. ܝܘܡܐ.

13. ܘܩܪܝܒ *and near*, an adj. masc. gen. def. state ܘܩܪܝܒܐ from the verb ܩܪܒ.

ܗܘܐ *was*, substan. verb.

ܦܨܚܐ *passover*, masc. noun. def. state. Amira says that this word in Greek πάσχα, found in all the Gospels signifies *joy*, and derives it therefore from ܦܨܚ *he rejoiced*. Pref. to his Gram. where he gives a list of Syriasms in the New Testament.

ܣܠܩ *he ascended*. Revotso under the second rad., §. 36.

14. ܘܐܫܟܚ *and he found*, Peal conjugation with Olaph prosthetic, §. 36, constructed with ܠ.

ܙܒܢܝ *that were selling*, or *selling*, act. part. Peal.

ܬܘܪܐ *oxen*, masc. noun def. state, sing. ܬܘܪ; Heb. שׁוֹר, ש is put for ת, §. 4, Greek ταῦρος, Lat. taurus.

ܘܥܢܐ *and sheep*. One point of the sign Ribui in this and the preceding word coalesces with the point of the letter Rish, §. 7.

ܘܝܘܢܐ *and doves;* according to Schaaf from יָנָה.

ܘܠܟܣܝܡ̈ܝ *and the money changers;* the ܟ is constructed with ܐܘܣ, the root is ܟܣܦ, whence ܟܣ̈ܦܐ *money.*

ܝܬ̈ܒܝ *sitting;* the Dolath denotes the participle to be taken as such, §. 56.

15. ܩܠܝܥܐ *whip,* Greek *φραγέλλιον.*

ܚܒܠܐ *cord,* masc. noun def. state, Heb. חֶבֶל, English *cable.*

ܘܟܠܗܘܢ *and all of them* compounded of ܘ, ܟ, ܠ and ܗܘܢ.

ܐܦܩ *he caused to depart,* i. e. *he drove,* Aph. conj. third pers. sing. præt. of the verb ܢܦܩ. The Nun is dropped for the reason given in §. 41.

ܗܝܟܠܐ *temple,* masc. noun def. state.

ܘܐܪܩ *and he poured out.* The vowel ◌ is remitted to Vau, §. 40.

ܟܣ̈ܦܗܘܢ *their money,* i. e. the money of the changers.

ܘܬ̈ܪܦܘܗܝ *and their tables.* ܬ̈ܪܦܙܐ masc. def. state by metathesis *τραπεζα.*

ܐܬܗܦܟ *he overturned.*

16. ܡܙܒܢܝ *selling*, act. part. masc. plu. Pael conj. of the verb ܙܒܢ.

ܣܒܘ *take*, second pers. plu. imper. Peal conj. of the verb ܢܣܒ.

ܡܟܐ *hence*, i. e. ܡ *from*, ܟܐ *here*.

ܘܠܐ ܬܥܒܕܘܗܝ *and make not it;* a prohibition is generally expressed by the fut. tense. The suffix ܗ is pleonastic, §. 55.

ܒܝܬܗ *the house of him;* ܒܝܬ is a masc. noun derived from ܒܬ or ܒܝ *he remained*, or *tarried the night*. The suffix ܗ is pleonastic before Dolath of the genitive, §. 55.

ܒܥܘܬܐ *merchandise*, a fem. noun, from ܒܥܐ.

17. ܘܐܬܕܟܪܘ *and they remembered*, the Ethpeel conj. third pers. plu. præt. of the verb ܕܟܪ. Heb. זָכַר the ז being changed into ת, §. 4.

ܕܟܬܒ *that which is written;* ܟܬܒ pass. part. Peal conj. Root ܟܬܒ *he wrote*.

ܕܩܢܝܗ *that the zeal of it;* ܩܢܐ masc. noun def. state, from ܩܢܐ *to be envious*; the affix is pleonastic, being before ܐ of the gen., §. 55.

ܐܟܠܢܝ *hath eaten me*, the vowel ◌ belonging to Olaph is taken away when the object. affix is annexed, and ◌ belonging to ܟ is remitted to the Olaph, §. 48.

18. ܥܢܘ *they answered*, from ܥܢܐ third pers. plu. præt.; Heb. עָנָה.

ܚܘܝܬ *showest*, act. part. Pael conj., root ܚܘܐ.

ܠܢ *to us*. It is composed of ܠ and ◌ first pers. plu. affix.

19. ܐܒܕܘ *destroy*, imper. Peal conj. second pers. plu. of the verb ܐܒܕ.

ܐܢܐ ܡܩܝܡ ܐܢܐ *I will raise up*; ܡܩܝܡ is the act. part. Aphel conj. of the verb ܩܘܡ; the second pron. is put in the place of the substantive verb; the part. in this instance denotes future time, §. 56.

20. ܫܢܝܢ ܘܐܪܒܥܝܢ ܘܫܬ *after forty and six years*; ܘ in this place has the signification of *after*, see Acts xxiv. 17.

ܐܬܒܢܝ *was built*, Ethpeel conj. third pers. sing. masc. gen. præt. of the verb ܒܢܐ.

21. ܐܡܪ ܗܘܐ *was speaking*, or *spake*; ܗܘܐ has the *linea occultans*, because with the act. part. ܐܡܪ it forms the imper. tense of ܐܡܪ, §. 8.

ܒܣܪܗ; *of his body*; ? the mark of the gen. preceded by a noun in the def. state; ܦܓܪ masc. noun;

Chaldee פְּגַרָא; ܦܓܪܢܝܬܐ *corporeal*, the adj. and ܦܓܪܢܝܬܐ *carnally*, the adv.

22. ܒܝܬ ܡܬܐ *house of the dead*, for *sepulchre*, pass. part. plu. numb. def. of ܡܬ.

ܗܠܝܢ *that this*, to the demons. pron. is understood the noun ܟܠܐ.

ܐܡܪ ܗܘܐ *he had spoken;* ܗܘܐ in this place assists in forming the pluperfect tense of the verb ܐܡܪ, §. 38.

ܕܐܡܪ, see ver. 11.

ܕܐܡܪ *which he had said*, this verb denotes the pluperfect tense in this place.

23. ܗܘܐ ܗܘܬ ܠܗ *was*, the subst. verb being joined to ܠ with its affixes, the imperf. tense is formed, §. 34.

ܥܝܕܐ *feast*, masc. noun def. state, root Arab. عَادَ *he visited*, second conj. عَيَّدَ *he feasted.*

ܣܓܝܐ *many*, adj. plu. numb. def., from the verb ܣܓܐ *he multiplied.*

ܕܚܙܘ *when they had seen;* ? has here the signification of *when.* See Schaaf's Lexicon under this letter.

24. ܗܘ ܕܝܫܘܥ ܒܪܢܦܫܗ *But Jesus himself*, see §. 55.

ܠܐ ܡܗܝܡܢ ܗܘ ܠܗܘܢ ܢܦܫܗ *trusted not himself to them;* ܗܘ is joined to the part., and makes the imperf. tense of the verb ܐܡܢ Aph. conj. ܢܦܥܠ gives the verb a reciprocal sense, §. 56, p. 114.

ܡܛܠ *because.* Etsotso has not here its usual accompanying letter Vau, §. 2.

ܗܘ ܝܕܥ *he knew,* imperf. tense of the verb ܝܕܥ.

25. ܗܘ ܒܥܐ *he needed,* imperf. tense, Peal conj. of the verb ܒܥܐ.

ܢܣܗܕ *should testify.* Optative and subjunc. expressions are frequently expressed by the future tense, §. 56; the vowel Pethocho is put under ܕ because in the præt. this letter has Revotso.

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