

# SYRIAC GRAMMAR.

BY

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*THE THIRD EDITION,*

REVISED AND ENLARGED.

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CAMBRIDGE: DEIGHTON, BELL, & CO.;

LONDON: BELL & DALDY.

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1866

LONDON:

W. M. WATTS, CROWN COURT, TEMPLE BAR.

## PREFACE TO THE SECOND EDITION.

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

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

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



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

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

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

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

## PREFACE TO THE THIRD EDITION.

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

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

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## INTRODUCTORY OBSERVATIONS.

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

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



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

conclude a peace on very advantageous terms. He afterwards gained victories in Bactria and India. In the year 204 B.C. he entered into a league with Philip of Macedon against Ptolemy Epiphanes, the king of Egypt. He defeated the Egyptian general, and recovered all Palestine and Cœlosyria. After this he invaded Asia Minor in the hopes of reducing it also; but the free cities had recourse to the Romans, who soon made a declaration of war against Antiochus, vanquished him first at Thermopylae, and afterwards so completely at Magnesia, that the issue of the battle was, that Syria became a Roman province. Such being, in a few words, the history of the country, we might infer that the language would, after the people had mingled with the Persians, partake of the Persian Idiom; that many terms and phrases would be common to both languages; and this we find is the case. Again, for the same reason, many Greek and Latin words have crept into the Syriac, as we perceive from the Peshito version of the New Testament, but more especially from writings of a much later date, such, for instance, as the Chronicles of Bar-Hebraeus. Most of these words are nouns, and some Greek particles are introduced; but very few verbs appear to have a foreign origin. We will subjoin a few examples of such terms, both as they appear in the Syriac and in the original.

نيزه	Persian	نيزه	<i>a lance.</i>
هاعدا or هاعدا	. . . .	سيم	<i>silver.</i>
پتکر	.. .	پتکر	<i>idol.</i>
سريوش	.. . .	سريوش	<i>covering of the head</i>
کنجوال	.. .	کنجوال	<i>prefect of the treasury.</i>
ديو	.. . .	ديو	<i>a demon.</i>

*Greek words.*

τύπος,	τύπος,	τόμος.
κατέον,	κατέον,	κλις.
γέρος,	γέρος,	μίπ.
ὄργανον,	ὄργανον,	γάρ.
ανάγκη,	ανάγκη,	δι.
ούσία,	ούσία,	σύνοδος.
σχίμα,	σχίμα,	εὐαγγέλιον.

3. *Latin Words.*

velum,	velum,	candela.
charta,	charta,	questionarius.
palatium,	palatium,	carruca.
cella,	cella,	tabellarius.

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

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

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

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

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

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

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

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

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

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

NAMES.		FORMS					POWERS.	NUMERICAL VALUES
		INITIAL.	MEDIAL.	FINAL.		STRANGELO.		
				CONNECTED	NOT CONNECTED.			
Olaph		א	א	א	א	א	{ H unaspirated as in <i>hour</i>	1
Beth		ב	ב	ב	ב	ב	B, Bh (V)	2
Gomal		ג	ג	ג	ג	ג	G, Gh	3
Dolath		ד	ד	ד	ד	ד	D, Dh	4
He		ה	ה	ה	ה	ה	H	5
Vau		ו	ו	ו	ו	ו	V or W	6
Zain <sup>n</sup>		ז	ז	ז	ז	ז	Z	7
Cheth		ח	ח	ח	ח	ח	Ch (guttural)	8
Teth		ט	ט	ט	ט	ט	T	9
Yud		י	י	י	י	י	Y in <i>yes</i>	10
Coph		כ	כ	כ	כ	כ	K or C as in <i>car</i>	20
Lomad		ל	ל	ל	ל	ל	L	30
Mim		מ	מ	מ	מ	מ	M	40
Nun		נ	נ	נ	נ	נ	N	50
Semkath		ס	ס	ס	ס	ס	S	60
Ee		ע	ע	ע	ע	ע	Heb. <i>y</i>	70
Pe		פ	פ	פ	פ	פ	P, Ph (F)	80
Tsode		צ	צ	צ	צ	צ	Ts	90
Kuph		כּ	כּ	כּ	כּ	כּ	K (hard)	100
Rish		ר	ר	ר	ר	ר	R	200
Shin		שׁ	שׁ	שׁ	שׁ	שׁ	Sh	300
Thau		ת	ת	ת	ת	ת	T, Th	400

It appears from the forms of the letters exhibited in page 8 that all of them except | ? σ ο | 3 ; 2 may be joined to the following letter of the word, and that 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, assuming the forms √, √, √, √ or √, √.

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

	⊃	?	σ	ο		3	;	2
	⊃	;	σ	ο		3	;	2
	⊃							

It may be also observed that one letter is joined to another by a small horizontal line drawn from its extremity; as, σ in σ∆. The exceptions to this are ? √ ; and 2, which when joined to another letter assume the forms √ √ ; and ∆.

The following compound characters are frequently used.

Olaph-Lomad	∞	for	∆
Lomad-Olaph	∞	..	∆
Lomad-Lomad	∞	..	∆∆.

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



Gutturals	א	ב	ג	ד	ה
Linguals	ו	ז	ח	ט	י
Palatals	כ	ך	ס	ש	
Dentals	ק	צ	ץ	פ	ף
Labials	ב	ב	ב	ב	ב

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

## 2. *Vowels.*

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

imperfect, we are nevertheless inclined to go back to a more remote period. It is pretty certain that it, or something equivalent to it, must have been employed in the third or fourth century, and perhaps much before that time; for Ephraim must have found some note of distinction in Gen. xxxvi. 24, in his comment on which he says :  $\text{אֵיךְ לַעֲרֹב בְּדָבָר לְשׁוֹדָא מַעֲרָא אֲחִישָׁנָא}$   $\text{כַּלְמֵימַר בְּמַלְמֻחַ סִּלְכֵי מַעֲרָא אֲמַר וְאַחֲרָיו אֲנִיקַר עֲרָא לָא מַלְמֻחָא}$ . *It is proper to observe, that till now we find*  $\text{מַעֲרָא}$  *in both Testaments, and not*  $\text{מַעֲרָא}$ , *as some persons have ignorantly thought.* In this observation, Ephraim must have had some mark whereby he could distinguish  $\text{מַעֲרָא}$  from  $\text{מַעֲרָא}$ ; and it is likely, if we had works older than those of Ephraim, we should be able to recognize a mode of distinguishing in them the meaning of one word from that of another consisting of the same consonants, and that mode would probably be by the point we are here speaking of. It is quite clear, however, that had this point been as extensively employed as it is capable of being, still it would be quite inadequate for the purposes for which it was intended. The precise vowel could not be known by such a mark; and hence Grammarians set themselves to work to devise some other method of more fully defining the sense and pronunciation of words. Now the Greek language and literature were much known to the Syriac scholars of the time to which we have referred, and their attention having been brought to the imperfect condition of their vowel system; and,

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

Vowels, by native Grammarians, are called sometimes by one and sometimes by another of the following names: **ܦܚܘܚܘܐ** *vocals*; **ܕܘܚܘܐ** *motions*; **ܩܘܘܘܐ** *sounds*; **ܩܘܘܘܐ** *positions*; **ܩܘܘܘܐ** *points*.

The following Table exhibits their names, powers and forms:

	Names.	Power.	Figure.			
			Syr.	Greek.		
	<b>ܦܚܘܚܘܐ</b>	Pethocho	a	ܦ	Α	Alpha (A)
	<b>ܕܘܚܘܐ</b>	Revotso	e	ܕ	Ε	Epsilon (E)
	<b>ܩܘܘܘܐ</b>	Chevetso	i	ܩ	Ι	Iota (I)
	<b>ܩܘܘܘܐ</b>	Zekofo	o	ܩ	Ο	Omicron (O)
	<b>ܩܘܘܘܐ</b>	Etsotso	u	ܩ	Υ	Upsilon* (Υ)

\* The figure of the vowel *Etsotso* may have come from that of the diphthong *ou*. The form of the vowel is frequently observed in MSS. to be  $\text{°}\Upsilon$ .

The points of the vowel Zekofu may coalesce with the point of the letter *z*, as  $\text{רוֹתִין}$ ; *Roh-tin*.

The vowel Etsotso is always accompanied with *o* except in the two words  $\text{עוּל}$  *cul*,  $\text{עוֹטְטוּל}$  *metul*.

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

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

*Pure Vowels are*

$\begin{array}{c} \text{—} \\ \cdot \\ \cdot \\ \cdot \end{array}$	}	When followed by a quiescent   or $\text{—}$	}	as $\text{מַכֵּל}$ <i>Ma-kel</i> .
$\begin{array}{c} \text{—} \\ \cdot \\ \cdot \end{array}$	}		}	$\text{עֵתֵל}$ <i>E-the-kel</i> .
$\begin{array}{c} \text{—} \\ \cdot \\ \cdot \\ \cdot \end{array}$	}		}	$\text{לֵל}$ <i>li</i> .
$\begin{array}{c} \cdot \\ \text{—} \end{array}$	}	as $\text{כֹּתוֹב}$ <i>K'ho-bo</i> .		
$\circ$	}	.. $\text{נֶפֶח}$ <i>Ne-phuk</i> .		

*Impure Vowels are*

$\begin{array}{c} \cdot \\ \text{—} \end{array}$	}	as in $\text{עוֹלָמוֹ}$ <i>ula-mo</i> .
$\begin{array}{c} \cdot \\ \cdot \\ \text{—} \end{array}$	}	..... $\text{מֵן}$ <i>Men</i> .
$\begin{array}{c} \cdot \\ \cdot \\ \cdot \\ \text{—} \end{array}$	}	..... $\text{עוֹלָמוֹ}$ <i>id-to</i> .

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

אֶפְלַיִן *A-phlin*, where ם occurs with two consonants, so also אֶפְלַיִן, אֶפְלַיִן, אֶפְלַיִן, אֶפְלַיִן, &c.

### 3. *Diphthongs.*

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

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

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

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

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

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

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

### 4. *Properties and Changes of Consonants.*

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

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

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

Olaph final rests in <sup>o</sup> or <sup>u</sup>; as, אָבִי <sup>o</sup> the man, אֲבִי <sup>u</sup> the men : except in a few verbs, such as אֲבַדְתָּ <sup>u</sup> he polluted, אֲבַחְתָּ <sup>u</sup> he comforted, אֲבַדְתָּ <sup>u</sup> he polluted, אֲבַדְתָּ <sup>u</sup> he was decorated.

Olaph in the middle of a word rests in <sup>u</sup> or <sup>o</sup>; as, אֲכַלְתָּ <sup>u</sup> to eat, אֲמַרְתָּ <sup>u</sup> to say. Yud is sometimes changed into Olaph quiescent in <sup>o</sup>; as, אֲבַדְתָּ <sup>o</sup> to beget, for אֲבַדְתָּ <sup>u</sup>.

Yud usually rests in <sup>u</sup> or <sup>o</sup>; as, אֲבַחְתָּ <sup>u</sup> he begun, אֲיִשׁ <sup>u</sup> is, אֲבַחְתָּ <sup>u</sup> but.

Vau deprived of a vowel is for the most part quiescent in <sup>u</sup>; as, אֲרִיז <sup>u</sup> rise, אֲרִיז <sup>u</sup> day. It is also used as the fulcrum, or, as it is technically termed, the *mater lectionis* of this vowel; as, אֲרִיז <sup>u</sup>, he will kill.

In foreign words Vau is frequently found to be quiescent in the vowel <sup>o</sup>; as, אֲבַחְתָּ <sup>o</sup> Peter, אֲבַחְתָּ <sup>o</sup> throne.

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

Olaph in the pronouns אֲנִי <sup>u</sup> and אַתָּה <sup>u</sup>, when they are added to participles for the sake of forming the present tense, is *otiose*; as, אֲנִי <sup>u</sup> אֲבַחְתָּ <sup>u</sup> kot-litum, and אַתָּה <sup>u</sup> אֲבַחְתָּ <sup>u</sup> kot-loten, ye slay, masc. and fem.

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

also *otiose*; as,  $\text{שָׁחֲטוּהֶם}$  *k'tal*, they slew, 3rd. pers. plur. præt. masc.  $\text{שָׁחֲטָה$  *k'tal*, they slew, 3rd. pers. plur. præt. fem.  $\text{שָׁחֲטִי$  *k'tul*, slay thou, imper. sing. fem.

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

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

Consonants are sometimes omitted in writing, especially the weak letter  $\text{י}$ ; as,  $\text{אַחֲרַיִם}$  *ach* for  $\text{אַחֲרַיִם}$ , particularly in compound words; as,  $\text{אִישׁ}$  *man* for  $\text{אִישׁ}$ ,  $\text{אַף$  for  $\text{אַף}$  *although*. The initial radical  $\text{א}$  of Hebrew words sometimes altogether disappears; as,  $\text{אֶחָד}$  *one*, Heb.  $\text{אֶחָד}$ . Words which have the middle radical doubled, on many occasions lose one of them; thus we have  $\text{רָאָה}$ , for  $\text{רָאָה}$  *he perceived*,  $\text{בֵּית}$  *nest*, from  $\text{בֵּית}$ .

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

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

beginning with Yud ; as,  $\text{יָמַי}$  *hand* for  $\text{יָמַי}$ ,  $\text{יָמַי}$  *day* for  $\text{יָמַי}$ ,  $\text{יָמַי}$  *honour* for  $\text{יָמַי}$ . In old MSS. especially this addition of the Olaph is very frequent. Thus we have  $\text{יָמַי}$ ,  $\text{יָמַי}$ ,  $\text{יָמַי}$  &c. for  $\text{יָמַי}$ ,  $\text{יָמַי}$ ,  $\text{יָמַי}$ .

Greek nouns, which commence with two consonants, are usually written with an Olaph at the beginning ; but sometimes without ; as,  $\text{שְׁטֵפָנּוֹס}$  or  $\text{שְׁטֵפָנּוֹס}$  *Stephen* ;  $\text{שְׁטַדְיּוֹמִיּוֹס}$  *stadium* ;  $\text{שְׁפֵרָא}$  *sphere* ;  $\text{שְׁחֵמָא}$  *scheme*.

Olaph prosthetic occurs also in the verbs  $\text{שָׁמַי}$  and  $\text{שָׁמַי}$  as,  $\text{שָׁמַי}$  *he drank*, and  $\text{שָׁמַי}$  *he found*.

We have also  $\text{שְׁפֵרָא}$  *hero* from  $\text{שְׁפֵרָא}$  Heb.  $\text{שְׁפֵרָא}$ , where the Nun seems to be a compensation for the Dagesh forte in Chaldee and Hebrew.

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

ז	is changed into	ז	as,	$\text{זָהָב}$	<i>gold,</i>	$\text{זָהָב}$
צ	.....	כ	...	$\text{צוּר}$	<i>rock,</i>	$\text{כּוּר}$
ש	.....	ז	...	$\text{שֶׁלֶג}$	<i>snow,</i>	$\text{זֶלֶג}$
ו	.....	ו	..	$\text{רוּץ}$	<i>he run,</i>	$\text{רוּץ}$
ה	.....	א or א	...	$\text{הִלָּח}$	<i>he revealed,</i>	$\text{הִלָּח}$ or $\text{הִלָּח}$
ש	.....	ש	...	$\text{בָּשָׂר}$	<i>flesh,</i>	$\text{בָּשָׂר}$
ג	.....	ג	...	$\text{שְׁנַיִם}$	<i>two,</i>	$\text{שְׁנַיִם}$
ת	sometimes into	כ	..	$\text{תָּעָה}$	<i>he wandered,</i>	$\text{כָּעָה}$
צ	.....	כ	...	$\text{צֹמֶר}$	<i>wool,</i>	$\text{כּוּמֶר}$



5. . *Changes of the Vowels.*

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

Pethocho (◌◌) corresponds to Patach (◌) ; as,  $\text{מַלְכֻּיָּךְ}$ ,  $\text{מַלְכֻּיָּךְ}$  *his king*.

Revotso (◌◌) generally to the Hebrew ◌◌ ; as,  $\text{בְּרִשְׁתֶּךָ}$ ,  $\text{בְּרִשְׁתֶּךָ}$ ,  $\text{תִּתְּקַדֵּךְ}$ ,  $\text{תִּתְּקַדֵּךְ}$ ,  $\text{תִּתְּקַדֵּךְ}$ ,  $\text{תִּתְּקַדֵּךְ}$  *thou shalt visit*,  $\text{תִּתְּקַדֵּךְ}$ ,  $\text{תִּתְּקַדֵּךְ}$ , *thou shalt kill*.

Chevotsō (◌◌) to the Hebrew ◌◌ ; as,  $\text{עֵשָׂו}$  or  $\text{עֵשָׂו}$  for  $\text{עֵשָׂו}$  Esau.

Zekofō (◌◌) to Kamets ◌◌ ; as,  $\text{מָנָן}$ ,  $\text{מָנָן}$  *man*,  $\text{נִגְלָה}$ ,  $\text{נִגְלָה}$  *he revealed*.

Etsotso (◌◌) to Cholem, Kamets Chatuph, Shurek and Kibbutz ; as,  $\text{קִדְשֵׁךְ}$ ,  $\text{קִדְשֵׁךְ}$ ,  $\text{קִדְשֵׁךְ}$ ,  $\text{קִדְשֵׁךְ}$  *holiness*,  $\text{כָּל}$ ,  $\text{כָּל}$  *all*.

Olaph in the beginning of a word, and also Ee in the same situation, when followed by  $\sigma$ , instead of being according to analogy without a vowel, will receive a vowel, for the most part ◌ or ◌ ; as  $\text{אֵל}$  for  $\text{אֵל}$  ;  $\text{אֵל}$  for  $\text{אֵל}$ .

Yud observes the same rule at the beginning of a word, and takes the vowel ◌ ; as,  $\text{בָּעַל}$  *he begat* for  $\text{בָּעַל}$ .

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

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

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

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

Zekofa in nouns of the definite state, when it is

followed by  $\sigma\sigma$  is, is changed into Pethocho, so that it may make a diphthong with  $\sigma$ ; as,  $\sigma\sigma$   $\text{דָּגוֹל}$  *da-golau*, he is a liar, for  $\sigma\sigma$   $\text{דָּגוֹל}$ ;  $\sigma\sigma$  *ho-nau*, this is, for  $\sigma\sigma$   $\text{דָּגוֹל}$ .

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

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

The Syrians have no marks exactly corresponding to the *Dagesh forte* and *Raphe* of the Hebrews; but they use a point for the letters  $\text{כ}$   $\text{ח}$   $\text{ט}$ .

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  $\text{כּ}$  *Kushoi*, which signifies *hardening*, and in the latter  $\text{כ}$  *Rukok*, *softening*. In Manuscripts these points are made with red ink.

Kushoi is used with the above-mentioned letters, when any one of them begins a word; as  $\text{כּ}$  *son*,  $\text{מָן}$  *man*. But if one of the letters  $\text{כ}$   $\text{ח}$   $\text{ט}$  be prefixed, then the radical  $\text{כּ}$  receives a Rukok; as,  $\text{כּ}$ ,  $\text{כּ}$ .

If one of the letters | o ◡ precedes one of the  $\text{ح} \text{ج} \text{د}$ , the latter takes the sign Rukok; as,  $\text{أ} \text{ب} \text{ح}$  *I a creature*;  $\text{أ} \text{ب} \text{ح} \text{د}$  *I chosen*.

If the first letter of the noun be without a vowel, then the second will receive a Rukok; as,  $\text{أ} \text{ب} \text{ح}$  *breaking*,  $\text{أ} \text{ب} \text{ح} \text{د}$  *filth*.

The  $\text{أ}$  of  $\text{أ} \text{ب} \text{ح}$  *father*, according to Sciadrensis, has a Rukok when a natural father, but a Kushoi when a spiritual father is meant. See his Grammar, p. 13.

Of those nouns having ' to the first letter, and consisting of four letters, the third takes a Kushoi; as, \*  $\text{أ} \text{ب} \text{ح} \text{د}$  *sin*,  $\text{أ} \text{ب} \text{ح} \text{د}$  *a house*; if, however, the noun be feminine, then the third letter receives Rukok; as,  $\text{أ} \text{ب} \text{ح} \text{د}$  *a daughter*,  $\text{أ} \text{ب} \text{ح} \text{د}$  *a female slave*,  $\text{أ} \text{ب} \text{ح} \text{د}$  *a garden*.

If the noun consist of five letters, the third has a Kushoi, and the fourth a Rukok; as,  $\text{أ} \text{ب} \text{ح} \text{د} \text{ه}$  *a star*,  $\text{أ} \text{ب} \text{ح} \text{د} \text{ه}$  *a queen*,  $\text{أ} \text{ب} \text{ح} \text{د} \text{ه}$  *a generation*. There are, however, a few which take a Rukok on the third, and a Kushoi on the fourth; as,  $\text{أ} \text{ب} \text{ح} \text{د} \text{ه}$  *a teacher*,  $\text{أ} \text{ب} \text{ح} \text{د} \text{ه}$  *an ape*,  $\text{أ} \text{ب} \text{ح} \text{د} \text{ه}$  *a walk, or path*,  $\text{أ} \text{ب} \text{ح} \text{د} \text{ه}$  *an edition*.

Again, with respect to nouns, consisting of six letters, the third takes Kushoi, but the fourth and fifth Rukok; as,  $\text{أ} \text{ب} \text{ح} \text{د} \text{ه} \text{و}$  *candle*,  $\text{أ} \text{ب} \text{ح} \text{د} \text{ه} \text{و}$  *disciple*,

\* In this and the following remarks, when a Kushoi or Rukok is spoken of as attached to a letter, a  $\text{ح} \text{ج} \text{د}$  letter is always meant.

كُذِبَ *knowledge*. A few nouns receive Kushoi in the fifth; as, اِزْدَادٌ *addition*, اِلْبَاسُ *clothing*.

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

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

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

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

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

vowel or not, always takes Rukok; as,  $\text{ܩܘܠܘܢܐ}$  *victory*,  $\text{ܩܘܠܘܢܐ}$  *work*,  $\text{ܩܘܠܘܢܐ}$  *a disciple*; but if another letter comes between, then the  $\text{ܩܘܠܘܢܐ}$  receives Kushoi; as,  $\text{ܩܘܠܘܢܐ}$  *just*,  $\text{ܩܘܠܘܢܐ}$  *a congregation*.

If a letter of a noun take °, then the following one, whether with or without a vowel, has Rukok; as  $\text{ܩܘܠܘܢܐ}$  *good*,  $\text{ܩܘܠܘܢܐ}$  *fruit*.

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

A letter elided, as there is no compensation by Dagesh, the elision is indicated by Kushoi; as in verbs,  $\text{ܩܘܠܘܢܐ}$ ,  $\text{ܩܘܠܘܢܐ}$  and  $\text{ܩܘܠܘܢܐ}$  and their derivatives; as,  $\text{ܩܘܠܘܢܐ}$  for  $\text{ܩܘܠܘܢܐ}$  *ye will slay*.

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

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

the same way as they are in that language from which they are derived; as,  $\text{ܩܠܡܐ}$ ,  $\chi\lambda\alpha\mu\acute{o}\varsigma$ ,  $\text{ܩܠܡܐ}$ ,  $\theta\epsilon\omicron\lambda\acute{o}\gamma\omicron\varsigma$ ,  $\text{ܩܠܡܐ}$ ,  $\lambda\alpha\mu\pi\acute{\alpha}\varsigma$ :  $\pi$  of the Greeks is in Syriac represented by  $\text{ܦ}$  and  $\phi$  by  $\text{ܦ}$ ;  $\tau$  by  $\text{ܬ}$ ,  $\theta$  by  $\text{ܬ}$ ;  $\kappa$  by  $\text{ܟ}$ ,  $\chi$  by  $\text{ܟ}$ ; and  $\xi$  by  $\text{ܟ}$ ; as,  $\text{ܩܠܡܐ}$  *Philip*,  $\text{ܩܠܡܐ}$  *Philoxenus*,  $\text{ܩܠܡܐ}$  *Peter*.

According to Amira and other native grammarians, *Kushoi* never doubles a letter; but on the other hand it must be said that the Eastern Syrians in this respect followed the analogy of the Hebrew. We have also  $\text{ܩܠܡܐ}$ , *Master*, John iii. 2, and in the writings of St. Paul we have  $\text{ܩܠܡܐ}$ , *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,  $\text{ܩܠܡܐ}$  *tab-bar* or *ta-bar*.

### 7. Ribui.

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

\* Ribui is usually placed obliquely in  $\text{ܩܠܡܐ}$  and  $\text{ܩܠܡܐ}$ ; thus,  $\text{ܩܠܡܐ}$ ,  $\text{ܩܠܡܐ}$ .

أَعْلًا orphan,	أَقْلًا orphans.
كُتُبًا book,	كُتُبًا books.
كُتِبَ was covered,	كُتِبْنَ were covered, (plu. fem.)
كُتِبَ he arrived,	كُتِبْنَ they arrived, (plu. fem.)

A plural noun ending in  $\text{ة}$  or  $\text{ن}$  has no need of the sign Ribui; since the number is already indicated by the termination, but still the sign is often added.

It is sometimes used with a noun of multitude; as,  $\text{كُتِبَ}$  a flock of sheep, to distinguish it from  $\text{كُنْ$  a sheep,

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

It sometimes coalesces with the vowel Pethocho, when it is expressed by points, thus,  $\text{كُتِبَ}$  his foundations for  $\text{كُتِبَ}$ .

Prepositions with pronominal affixes referring to plural nouns receive these points; as,  $\text{كُتِبَ}$ ,  $\text{كُتِبَ}$ . To this rule there are some exceptions; as,  $\text{كُتِبَ}$  and  $\text{كُتِبَ}$ , which are never seen with this sign.

The numerals, according to some grammarians, do not receive the dots except when they are joined to pronominal affixes; as,  $\text{كُتِبَ}$ ,  $\text{كُتِبَ}$ ,  $\text{كُتِبَ}$ ,  $\text{كُتِبَ}$  m.  $\text{كُتِبَ}$  f.



Besides the name  $\text{دَوَاب}$ , which is given to these points, they are also called by native grammarians,  $\text{مَوَاقِع}$  positions,  $\text{نَوَاقِع}$  drops, &c.

### 8. Lines.

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

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

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

When it is found beneath a letter, it directs that such letter is not to be read, and is therefore generally called the *linea occultans*. Thus,  $\text{ب}$  *Bath* not *barth*, a daughter. It is found,

- (1) In nouns with the middle radical doubled;  
as,  $\text{مَنَّا}$  *manna*,  $\text{جَبَل}$  *a hill*,  $\text{اُمَم}$  *nations*.
- (2) With Olaph in the beginning of a word in several instances; as,  $\text{اِن}$  *a man*,  $\text{اِن}$  *another*,  $\text{اِن}$  *last*; especially in the pronoun  $\text{اِن}$ , as often as it is used in the place of the substantive verb; as,  $\text{اِن}$   $\text{اِن}$  *I am*.

- (3) With Dolath when it is without a vowel before Thau ; as,  $\text{لذّم}^{\text{v}}$  *new*.
- (4) With *He* in the following cases,
- (a) In affixes ; as  $\text{مستكبره}^{\text{v}}$  *his kings*,  $\text{مستم}^{\text{v}}$  *he called him*.
- (b) In the verb  $\text{لوت}^{\text{v}}$  *was*, when it is redundant, or when it assists in forming the imperfect and pluperfect tenses ; as,  $\text{لوت}^{\text{v}}$   $\text{مستام}^{\text{v}}$  *he was*,  $\text{لوت}^{\text{v}}$   $\text{فصر}^{\text{v}}$  *he was ordering*  $\text{لوت}^{\text{v}}$   $\text{فصر}^{\text{v}}$  *he had ordered*. But when it is used in the sense of *to be*, *to exist*, the line is not found.
- (c) In the pronouns  $\text{وت}^{\text{v}}$  and  $\text{مت}^{\text{v}}$ , when they are put for the logical copula ; as,  $\text{وت}^{\text{v}}$   $\text{جسمي}^{\text{v}}$  *my body it is*.
- (d) In some words which are derived from the Greek and Hebrew ; as,  $\text{مستام}^{\text{v}}$  *Rome*,  $\text{لوت}^{\text{v}}$   $\text{مستام}^{\text{v}}$  *a Jew*.
- (e) In the verb  $\text{مت}^{\text{v}}$  *he gave*.
- (5) With  $\text{م}$  in  $\text{من}^{\text{v}}$ , when it comes after the active participle used as a present tense ; as,  $\text{من}^{\text{v}}$   $\text{مستام}^{\text{v}}$  *we create*.
- (6) With Lomad in some forms of the verb  $\text{لوت}^{\text{v}}$  *he went* ; as,  $\text{لوت}^{\text{v}}$   $\text{مستام}^{\text{v}}$  *she went*,  $\text{لوت}^{\text{v}}$   $\text{مستام}^{\text{v}}$  *they will go*.
- (7) With Nun in the four pronouns  $\text{لوت}^{\text{v}}$   $\text{مستام}^{\text{v}}$ ,

أَلْسَانٌ, أَلْمَامٌ, and in some nouns; as, تَجَمُّدٌ  
*the ship.*

- (8) Rish in بِنَاتٌ *a daughter*, and رَشَّ for رَشَى, *run*,  
 مَدِينَةٌ *a city*, مَرَّةٌ *a time*, مَرْتَبٌ *a side*, مَرَّةٌ  
*a year*, مَرْتَبٌ *strong*.

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

#### 9. *Marhetono and Mehagyono.*

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

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

10. *Other Diacritic Points.*

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

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

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

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

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

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

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

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

(4) One point frequently ends a period.

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

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

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

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

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

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

Yud in the beginning of a word with the vowel *a* is not pronounced. It preserves only the sound of its vowel; as, ם׀׀ *Inek, he sucked*; ם׀׀׀ *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, יָד a *hand*, from the Hebrew יָד, is written יָד. We have also יָדוֹ *glory*, יָדוֹ *day*, &c. The pronunciation of either word is the same.

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

## 12. Accent.

Grammarians have given a few rules for placing the Accent.

1. In words of two syllables, if the first syllable terminate in a consonant without a vowel, this syllable has the accent; as, יָדוֹ *rám-sho, evening*; יָדוֹ *gármó, 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, יָדוֹ *i-léd, he begot*; יָדוֹ *po-kéd, commanding*. If each syllable be formed in that manner, still the second is affected with the accent;

as,  $\text{ܩܕܫܐ}$  *pek-dáth*, she has visited. The accent is also placed on the second syllable in nouns ending in *o*; as,  $\text{ܩܕܫܐܘܢܐ}$ .

3. In words consisting of more than two syllables, the accent is generally placed on the penultimate; as,  $\text{ܩܕܫܐܘܢܐ}$  *po-rách-to*, bird;  $\text{ܩܕܫܐܘܢܐ}$  *me-khúl-to*, meat;  $\text{ܩܕܫܐܘܢܐ}$  *mart-yo-nu-tho*, admonition.

### 13. *The Method of expressing Numbers.*

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

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



which it is placed by 10. Hence  $\text{ف} = 100$ ,  $\text{ضو} = 200$ , &c. Hence also  $\text{نه} = 500$ ,  $\text{ف} = 600$ ,  $\text{و} = 700$ ,  $\text{ف} = 800$  and  $\text{ز} = 900$ .

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

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

$\text{ا} = 10,000$ ,  $\text{ا} = 20,000$ , &c. . . . .  $\text{ا} = 90,000$ ,  $\text{ا} = 100,000$ ,  
 $\text{ا} = 200,000$ ,  $\text{ا} = 300,000$ ,  $\text{ا} = 400,000$ ,  $\text{ا} = 500,000$  . . .  
 $\text{ا} = 900,000$ ,  $\text{ا} = 1,000,000$ ,  $\text{ا} = 2,000,000$ , &c. . . .  $\text{ا} = 4,000,000$ .

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

Fractions are represented by means of an oblique line drawn from the left hand to the right, placed over a letter; as,  $\text{ا} = \frac{1}{2}$ ,  $\text{ا} = \frac{1}{3}$ ,  $\text{ا} = \frac{1}{4}$ , . . .  $\text{ا} = \frac{1}{100}$ , &c.

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

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

14. *Reading Exercises.*

MATTH VI. 9—13.

اِنَّكُمْ بِحَقِّعَمَلِكُمْ بِاللَّهِ عِبَادٌ مُّكْرِبُونَ . اَلَمْ تَكُنْ لَكَ كِسْفَةٌ مِّنْ سَمَوَاتِكُمْ  
 مَّعْكُوبًا . سُبْحٰنَكَ كَمَا سُبْحٰنَ اَمْنٰنِكَ يَا اِلٰهَ سَمٰوٰتِكُمْ .  
 اِنَّكُمْ لَكُنْتُمْ اَكْثَرًا اِلٰنَ صٰلِحٍ مِّنْكُمْ اَلَمْ تَكُنْ لَكُمْ  
 صَلٰوٰةٌ لِّسَمٰوٰتِكُمْ اَلَمْ تَكُنْ لَكُمْ صَلٰوٰةٌ لِّاَرْضِكُمْ

*The same in English Characters.*

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

LUKE XXII. 63—65.

وَقَالَتْ لِيَسْمِعُوا لَكَ اِنَّكَ اَنْتَ اِلٰهٌ . اَلَمْ تَكُنْ لَكَ  
 صَلٰوٰةٌ لِّسَمٰوٰتِكُمْ اَلَمْ تَكُنْ لَكَ صَلٰوٰةٌ لِّاَرْضِكُمْ .  
 اَلَمْ تَكُنْ لَكَ صَلٰوٰةٌ لِّسَمٰوٰتِكُمْ اَلَمْ تَكُنْ لَكَ صَلٰوٰةٌ لِّاَرْضِكُمْ .

*The same in English Characters.*

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



of Schaaf and Castell under the words  $\text{אַעִי}$ ,  $\text{בִּי}$ ,  $\text{בַּי}$ ,  $\text{בַּיִן}$ ,  $\text{בַּיִת}$ ,  $\text{בַּיִת}$ , &c.

### 16. Gender.

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

- (1) The names of men and their offices; as,  $\text{לֹוֶקָה}$  *Luke*,  $\text{כֹּהֵן}$  *priest*,  $\text{אַעִי}$  *musician*.
- (2) Names of nations, rivers, and mountains; as,  $\text{כְּנָעַן}$  *Canaan*,  $\text{יַרְדֵּן}$  *Jordan*.

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

The feminine gender of nouns is also known by the termination. These terminations are  $\text{ָ}$ ,  $\text{ֹ}$ ,  $\text{ֻ}$ ,  $\text{ֺ}$ ; as,  $\text{שִׁבְחָה}$  *praise*,  $\text{טוֹבָה}$  *goodness*,  $\text{סוּפָה}$  *confession*,  $\text{שֵׁנָה}$  *a part*. The nouns not ending with any of the foregoing letters, and not included in the preceding paragraph, are generally masculine.

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

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

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

Nouns which begin with Zekofo and terminate in אָ, when they become feminine take Chevotso upon the second letter; as, אִמִּי fem. אִמִּיִּי worthy, אֲחֵרֵי fem. אֲחֵרֵיִּי flowing.

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

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

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

Some adjectives insert Yud immediately before the fem. termination; as, קטן small, fem. קטניִי. Adjectives in ׀

seem always to insert מ; as, רִשְׁוֹנִים spiritual, from רִשְׁוֹנָה; masc. עֹבֵד עֹבֵד obedient, fem. עֹבֵדָה.

There are masc. nouns of the def. state in לָ, when ל is one of the radical letters of the noun; as, קַוֵּה bow, זֵיתֹן olive. On the other hand there are some nouns with a masc. ending in the def. state, which are either fem., or common; as, סֵפֶלֶת ship, דֶּרֶךְ way, חֶבֶד sword.

Some nouns are used in both genders, and are therefore termed *common*; such as, לְשׁוֹן tongue, עֶבֶד cloud, שֶׁמֶשׁ sun, &c.

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

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

### 17. Number.

There are two numbers, the singular and the plural.\* Masculine nouns make the plural number, 1st. by adding יָ to the singular; as, אִישׁ man, אֲנָשִׁים men; 2nd. words ending in יָ or וֹ throw away the יָ or וֹ and add the termination יָ; as, בֵּן boy, בָּנִים boys; מְשֻׁמָּה plu. מְשֻׁמָּה reprobated.

\* There are three examples of the dual number, viz. אִשָּׁה, fem. אִשָּׁה, also אֲנָשִׁים and אֲנָשִׁים.

Nouns of the fem. gender form the plural by changing the termination לִ into לַ, וֹ and זֵ into וֹ, and בַּ into בָּ; as, שִׁיפָה *ship*, שִׁיפֹת *ships*; דִּמּוּת *similitude*, דִּמּוּתֹת *similitudes*; חֵלֶק *portion*, חֵלְקֹת *portions*; נִשְׁבָּע *usury*, in the plural נִשְׁבָּעֹת.

Nouns which terminate in לֵוֹ, when they become plural, change וֹ into וֹ placed on the Vau; as, מְרִבָּה *multitude*, plu. מְרִבָּוֹת *multitudes*. A few nouns besides the וֹ take וֹ on the second letter; as, שִׁבְעָה *prayers*, plu. שִׁבְעָוֹת; הִיפּ *hip*, plu. הִיפּוֹת. Others, instead of וֹ take וֹ upon the first letter; as, דִּמּוּת *likeness*, plu. דִּמּוּתֹת.

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

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

Nouns having וֹ on the first letter and ending with לָא, in the plural receive the vowel וֹ upon the letter immediately preceding אַ; thus, אֲדָמָה *Lord*, plu. אֲדָמָה.

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



Feminine nouns consisting of three, four, and five letters, which end in  $\aleph$  and have  $\text{ו}$  upon the letter before Yud, in the plural add another  $\text{ו}$  to the Yud; thus,  $\text{רוּחַ}$  *spiritual*, plu.  $\text{רוּחוֹת}$ .

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

Some feminine nouns terminating in  $\text{וֹ}$ , insert  $\text{ו}$  in the plu. between the root and termination; as,  $\text{מָוֶה}$  *place*, plu.  $\text{מָוֶוֹת}$ ;  $\text{קָטָן}$  *small*, plu.  $\text{קָטָנוֹת}$ . Other nouns in the masc. or fem. gender insert  $\text{ו}$ ; as,  $\text{רֵעַ}$  *a companion*, plu.  $\text{רֵעִוֹת}$ ;  $\text{עַמָּה}$  *a nation*, plu.  $\text{עַמָּוֹת}$ . There are nouns in which  $\text{ס}$  is inserted in like manner; as,  $\text{אִמָּה}$  *mother*, plu.  $\text{אִמָּסוֹת}$ ;  $\text{עַלְמָה}$  *maid servant*, plu.  $\text{עַלְמָסוֹת}$ .

Many Syriac nouns have the masculine form in the sing. and the fem. in the plural; as,  $\text{רֹפֵא}$  *physician*, plu.  $\text{רֹפְאָי}$ ;  $\text{מָוֶה}$  *place*, plu.  $\text{רֹפְאָי}$ ;  $\text{מִלְכָּה}$  *throne*, plu.  $\text{מִלְכָּהוֹת}$ .

There are others which have the fem. form in the sing. and masc. in the plural; as,  $\text{אֵל}$  *ell*, plu.  $\text{אֵלִים}$ ;  $\text{חֵט}$  *wall*, plu.  $\text{חֵטִים}$ ;  $\text{דָּמְעָה}$  *tear*, plu.  $\text{דָּמְעִים}$ ;  $\text{כֶּסֶף}$  *talent*, plu.  $\text{כֶּסֶפִים}$ ;  $\text{שָׁנָה}$  *year*, plu.  $\text{שָׁנִים}$ .

Nouns compounded of two words sometimes admit a plural in the former; as,  $\text{בְּנֵי אָדָם}$  *sons of man or men*; sometimes in the latter; as,  $\text{אֲדֵרְבָדִים}$  *enemies*; and sometimes in both; as,  $\text{בְּנוֹת דְבָרִים}$  (*daughters of words*), *words*.

Some nouns are found in the plural form only; as,  $\text{מַלְאָכִים}$  *heavens*,  $\text{חַיָּים}$  *life*,  $\text{מַיִם}$  *water*.

Some nouns have a double form, one masc. and the other fem.; as,  $\text{אָב}$  *father*, plu.  $\text{אָבוֹת}$  and  $\text{אִמוֹת}$ .

There are nouns, which admit in the plu. two forms; but in a different sense; as,  $\text{אֶלְמָה}$  *maid*, plu.  $\text{אֶלְמוֹת}$ ; but when  $\text{אֶלְמָה}$  signifies *a cubit*, the plu. is  $\text{אֶלְמָהִים}$ .

There are other nouns which are very irregular; as,  $\text{עַמּוּל}$  *nation*, plu.  $\text{עַמּוּלִים}$ ,  $\text{בַּיִת}$  *house*,  $\text{בָּתִּים}$ ;  $\text{בֵּן}$  *son*,  $\text{בָּנִים}$ ,  $\text{בָּת}$  *daughter*,  $\text{בָּתוֹת}$ ;  $\text{אֵשֶׁת}$  *sister*,  $\text{אֵשֶׁתוֹת}$ ;  $\text{כִּפּוּר}$  *village*,  $\text{כִּפּוּרִים}$ , &c.

Many words of a Greek origin retain the Greek termination in the plural; as,  $\text{דּוֹגְמָה}$  *δόγμα*, plu.  $\text{דּוֹגְמָתַיִם}$  *δόγματα*. Others terminate in  $\text{וֹת}$ ,  $\text{וֹם}$ ,  $\text{וֹי}$ , or  $\text{וֹיִם}$ , resembling the termination *as* of the Greek accusative plural; as,  $\text{מִלְחָמָה}$  *διαθήκη*, plu.  $\text{מִלְחָמוֹת}$  *διαθήκας*, &c.; or in  $\text{וֹתַיִם}$ ,  $\text{וֹתַיִם}$ , corresponding to *οι*, *ους*, so  $\text{οἱ ὀρθόδοξοι}$ ,  $\text{οἱ ὀρθόδοξοί}$ ;  $\text{οἱ σινόδοι}$ ,  $\text{οἱ σινόδοι}$ ; or in  $\text{וֹתַיִם}$  corresponding to *εις*; as,  $\text{λέξεις}$ .

### 18. States of Nouns.

To the absolute and constructive states of nouns, which the Hebrews have, the Syrians add a third, *the Definite*, or, as it has been more generally called, *the Emphatic*. This is indicated by the termination, and is equivalent in general to the article  $\text{ה}$  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  $\dot{\bar{t}}$  to the end of the absolute. Hence the definite state of masculine nouns and the absolute state of feminine nouns have the same form.

Those nouns ending in  $\bar{t}$  in the absolute state, in the definite the  $\bar{t}$  is changed into  $\dot{\bar{t}}$ .

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

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

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

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

a very large class of nouns, this form is equivalent to one of the *old* forms of segolate nouns in Hebrew. In Syriac these forms are, I.  $\text{ܡܠܘܬܐ}$  the alternate form of which is  $\text{ܡܠܘܬܐ}$  or  $\text{ܡܠܘܬܐ}$ . II.  $\text{ܡܠܘܬܐ}$  alt.  $\text{ܡܠܘܬܐ}$  or  $\text{ܡܠܘܬܐ}$ . III.  $\text{ܡܠܘܬܐ}$  alt.  $\text{ܡܠܘܬܐ}$ . Now whenever the noun in its primitive form receives a syllabic argument, the alternate form is used; thus,  $\text{ܡܠܘܬܐ}$  *man*, def.  $\text{ܡܠܘܬܐ}$ . 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,

	<i>Singular.</i>		
Def.		Abs. and Const.	
$\text{ܡܠܘܬܐ}$		$\text{ܡܠܘܬܐ}$	<i>morning</i> 1
$\text{ܡܠܘܬܐ}$		$\text{ܡܠܘܬܐ}$	<i>book</i> 2
$\text{ܡܠܘܬܐ}$		$\text{ܡܠܘܬܐ}$	<i>servant</i> 3
$\text{ܡܠܘܬܐ}$		$\text{ܡܠܘܬܐ}$	<i>wing</i> 4
$\text{ܡܠܘܬܐ}$		$\text{ܡܠܘܬܐ}$	<i>captive</i> 5
$\text{ܡܠܘܬܐ}$		$\text{ܡܠܘܬܐ}$	<i>body.</i> 6

<i>Plural.</i>			
Def.	Constr.	Abs.	
$\text{ܡܠܘܬܐ}$	$\text{ܡܠܘܬܐ}$	$\text{ܡܠܘܬܐ}$	<i>mornings</i> 1
$\text{ܡܠܘܬܐ}$	$\text{ܡܠܘܬܐ}$	$\text{ܡܠܘܬܐ}$	<i>books</i> 2
$\text{ܡܠܘܬܐ}$	$\text{ܡܠܘܬܐ}$	$\text{ܡܠܘܬܐ}$	<i>servants</i> 3
$\text{ܡܠܘܬܐ}$	$\text{ܡܠܘܬܐ}$	$\text{ܡܠܘܬܐ}$	<i>wings</i> 4
$\text{ܡܠܘܬܐ}$	$\text{ܡܠܘܬܐ}$	$\text{ܡܠܘܬܐ}$	<i>captives</i> 5 "
$\text{ܡܠܘܬܐ}$	$\text{ܡܠܘܬܐ}$	$\text{ܡܠܘܬܐ}$	<i>bodies.</i> 6

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

2. In the second example, we have those nouns which take  $\text{v}$  in the second consonant, but in inflexion it is changed to  $\text{a}$  and remitted to the first. The truth is, the vowel  $\text{a}$  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  $\text{מלך}$  and  $\text{עצם}$ ; such are  $\text{מלך}$  *king*,  $\text{עצם}$  *bone*,  $\text{בעל}$  *husband*,  $\text{עונש}$  *anathema*,  $\text{נפש}$  *soul*.

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

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

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

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

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

*Singular.*

Def.		Abs. and Constr.
$\text{عَيْن}$		$\text{عَيْن}$ <i>eye.</i>
$\text{يَوْم}$		$\text{يَوْم}$ <i>day.</i>

*Plural.*

Def.	Consti.	Abs.
$\text{عَيْن}$	$\text{عَيْن}$	$\text{عَيْن}$ <i>eyes.</i>
$\text{يَوْم}$	$\text{يَوْم}$	$\text{يَوْم}$ <i>days.</i>

2nd. Other classes of nouns are the following.

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

*Singular.*

Def	Abs. and Constr
$\text{عَمَل}$	$\text{عَمَل}$ <i>evil.</i>

*Plural.*

Def.	Consti.	Abs
$\text{عَمَل}$	$\text{عَمَل}$	$\text{عَمَل}$ .

The vowel *Zekofa* is immutable, and therefore monosyllables with this vowel are represented by  $\text{عَمَل}$ ; as,  $\text{كُتَاب}$  *book*. Nouns

having two or more syllables, if the penultimate terminate in a consonant, or if the ultimate syllable be perfect without the terminating consonant, also belong to this class; as, **عَلْمٌ** *explanation*, **تَلْمِيذٌ** *disciple*. Some nouns wanting an absolute state may be referred to it; as, **أُتْرَاقٌ** *the stay*, **أَنْزَلٌ** *the lion*, **سَمْعَانٌ** *the serpent*, **أَمَاتٌ** *death*, **أَمْرٌ** *winter*, **أَمْرٌ** *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. **أَمْرٌ** def. **أَمْرٌ**, **أَمْرٌ** def. **أَمْرٌ**. A few nouns appear to correspond with the segolate nouns in Hebrew, but which really belong to this class; as, **أَمْرٌ** *carcase*, **أَمْرٌ** *small*, **أَمْرٌ** *a magus*.

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

		<i>Singular.</i>		
Def.			Ale. and Coe. t.	
أَمْرٌ			أَمْرٌ	<i>species</i>
أَمْرٌ			أَمْرٌ	<i>priest</i>
أَمْرٌ			أَمْرٌ	<i>hand</i>
 <i>Plural.</i> 				
Def.	Constr.		Ale.	
أَمْرٌ	أَمْرٌ		أَمْرٌ	<i>species</i>
أَمْرٌ	أَمْرٌ		أَمْرٌ	<i>priests</i>
أَمْرٌ	أَمْرٌ		أَمْرٌ	<i>hands.</i>

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

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

*Singular.*

Def.	Abs and Constr.
<b>بِنْتٌ</b>	<b>بِنَاتٌ</b> <i>aspect</i>
<b>بِنَاتٌ</b>	<b>بِنَاتٌ</b> <i>banquet.</i>

*Plural.*

Def.	Constr.	Abs.
<b>بِنَاتٌ</b>	<b>بِنَاتٌ</b>	<b>بِنَاتٌ</b>
<b>بِنَاتٌ</b>	<b>بِنَاتٌ</b>	<b>بِنَاتٌ</b>

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

20. *States of Feminine Nouns.*

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

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



Fem. nouns having a masc. termination; as,  $\text{בֶּטֶן}$  *belly*, and those ending in  $\text{ל}^{\circ}$ ; as,  $\text{חֵצֵק}$  *portion*; make the abs. and constr. states the same.

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

In the def. state the  $\text{י}$  of the abs. is changed into  $\text{י}^{\circ}$ ; as,  $\text{דָּבָר}$  *word*, def.  $\text{דְּבָר}$ .

If the word in the abs. state terminate in  $\text{י}$ , the Yud becomes quiescent in the def. state, and the preceding consonant takes  $\text{׃}$ ; if the termination in the abs. be  $\text{יֹ}$ , then Vau becomes quiescent in  $\text{׃}$  in the def. Ex. 4, 5.

Nouns ending in  $\text{ו}^{\circ}$  or  $\text{וּ}^{\circ}$  make the def. by the addition of  $\text{י}^{\circ}$ ; those ending in  $\text{ל}^{\circ}$  add only  $\text{י}^{\circ}$  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  $\text{׃}$  or  $\text{׃}$ , is placed with the second or third radical; as,  $\text{אַלְמָנָה}$  *widow*, def.  $\text{אַלְמָנָה׃}$ .

Nouns ending in  $\text{ע}^{\circ}$  in the abs. masc., in the def. state fem. assume  $\text{׃}$  under the Nun, which is followed by  $\text{י}^{\circ}$ ; as,  $\text{מְנַחֵם}$  def. fem.  $\text{מְנַחֵמָה׃}$  *comforter*. See p. 40.

In the plural number the constr. state is derived

from the abs. by changing the final  $\text{ق}$  into  $\text{ك}$ , and the def. is derived from the abs. by changing  $\text{ق}$  into  $\text{ك}$ .

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

## Singular.

Def.	Constr.	Abs.		
قَالَوْا	قَالَوْا	قَالَوْا	virgin	1
عَجَلَا	عَجَلَا	عَجَلَا	chariot	2
سَدَقَا	سَدَقَا	سَدَقَا	companion	3
بِكَمَا	بِكَمَا	بِكَمَا	girl	4
سَهْلَا	سَهْلَا	سَهْلَا	beast	5
عَشْرَا	عَشْرَا	عَشْرَا	ten thousand, or a myriad	6
فُرْقَا	فُرْقَا	فُرْقَا	division	7
زَمَلَا	زَمَلَا	زَمَلَا	usury	8
صَلَا	صَلَا	صَلَا	portion	9

## Plural.

Def.	Constr.	Abs.		
قَالَوَاتَا	قَالَوَاتَا	قَالَوَاتَا	virgins	1
عَجَلَاتَا	عَجَلَاتَا	عَجَلَاتَا	chariots	2
سَدَقَاتَا	سَدَقَاتَا	سَدَقَاتَا	companions	3

بُحْرَانٌ	بُحْرَانٌ	بُحْرَانٌ	girls	1
بُهْمَانٌ	بُهْمَانٌ	بُهْمَانٌ	beasts	2
بُحْرَانٌ	بُحْرَانٌ	بُحْرَانٌ	myriads	3
بُحْرَانٌ	بُحْرَانٌ	بُحْرَانٌ	divisions	4
بُحْرَانٌ	بُحْرَانٌ	بُحْرَانٌ	usuries	5
بُحْرَانٌ	بُحْرَانٌ	بُحْرَانٌ	portions	6

In No. 1, we have an example of those nouns ending in  $\text{ان}$  which undergo no change of vowels in their different states; such are,  $\text{بُحْرَانٌ}$  *evil*,  $\text{بُحْرَانٌ}$  *an egg*,  $\text{بُحْرَانٌ}$  *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  $\text{ان}$  and  $\text{ان}$ . A few nouns belonging to the latter cast away the vowel of the 1st. rad. in the def. state sing.; as,  $\text{بُحْرَانٌ}$  *blow*, def.  $\text{بُحْرَانٌ}$ .

6. This is an example of nouns ending in  $\text{ان}$ , which preserve their vowels unchanged, and in which no new vowel is introduced; as,  $\text{بُحْرَانٌ}$  *liberty*,  $\text{بُحْرَانٌ}$  *equality*,  $\text{بُحْرَانٌ}$  *fraternity*.

7. Nouns represented by  $\text{ان}$  are such as receive another vowel in the plu. viz.  $\text{ان}$  or  $\text{ان}$ , which is placed on the 2nd. rad.; as,  $\text{بُحْرَانٌ}$  *prophecy*,  $\text{بُحْرَانٌ}$  *military service*.

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

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

In some instances the penultimate letter is written twice in the plural; as,  $\text{—} \text{—} \text{—}$  *bride*, plu.  $\text{—} \text{—} \text{—}$ .

There are some anomalies; as,  $\text{—} \text{—} \text{—}$  *praise*,  $\text{—} \text{—} \text{—}$  in the def.;  $\text{—} \text{—} \text{—}$  *sister*, plu. def.  $\text{—} \text{—} \text{—}$ .

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,  $\text{—} \text{—} \text{—}$ , &c. preceding; thus,

$\text{—} \text{—} \text{—}$  *Jesus departed*.

$\text{—} \text{—} \text{—}$  *words of God*; or,  $\text{—} \text{—} \text{—}$  *words of God*.

$\text{—} \text{—} \text{—}$  *to the king*,  $\text{—} \text{—} \text{—}$  *to Jesus*,  $\text{—} \text{—} \text{—}$  *to the blind man*.

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

$\text{—} \text{—} \text{—}$  *O! woman*. See also Acts i. 1.

ܕܥܠܡܐ *with the king, &c.*

If one of the letters ܕ ܝ ܘ ܠ be prefixed to a noun, the first radical of which is ܐ or ܐ, then the prefix receives the vowel which the ܐ or ܐ previously had; as, ܐܡܐ *a brother*, ܕܐܡܐ, ܝܐܡܐ; ܐܝܘܒܐ *a son*, ܕܐܝܘܒܐ, ܝܐܝܘܒܐ.

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

Again, should two or more of the letters ܠ ܘ ܝ ܕ be placed before any word, if the first of these prefixes be without a vowel the second will have one; also, the third will be without, and the fourth with a vowel, as we see, for instance, in the noun ܠܥܠܡܐ *a word*; for we say ܠܥܠܡܐ, ܝܠܥܠܡܐ, ܠܥܠܡܐܝܘܒܐ and ܝܠܥܠܡܐܝܘܒܐ.

#### *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, ܠܥܝܪܐ ܕܥܝܪܐ *city of holiness*, i.e. *holy city*, Matth. iv. 5. Also a sub-

stantive put absolutely with  $\text{ب}$  prefixed; as,  $\text{جَسَدٌ بِنَاطِئٍ}$  a natural body,  $\text{جَسَدٌ بِنُورٍ}$  a spiritual body, 1 Cor. xv. 44. Also in other ways; as, the fire,  $\text{بُحْرٌ لَمْ يَسْتَمِمْ}$  which is not extinguished, i.e. inextinguishable;  $\text{لَمَّا سَأَلَ عَنْهُمْ لِقَاءَ رَبِّهِمْ أَنَاخُوتًا}$  they to whom he shewed himself alive, lit. (as living).

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

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

The comparative is expressed by the positive construed with  $\text{أَكْبَرُ}$  either preceding or following it; as,  $\text{أَكْبَرُ مِنْ كُلِّ شَيْءٍ}$  he is greater than all: there is sometimes added  $\text{كَثِيرٌ}$  well, very, or  $\text{كَثِيرٌ كَثِيرٌ}$  much, very; as,  $\text{كَثِيرٌ كَثِيرٌ مِنْ حَادِيَةِ السَّيْفِ}$  and sharper than a two-edged sword, lit. very much sharper, &c. Blessed is he who gives  $\text{أَكْبَرُ مِنْ مَنْ يَأْتِيهِمْ}$  more than he who receives. The comparative is sometimes marked by the sense of the passage only; as,  $\text{كَبِيرٌ يَخْدُمُ الصَّغِيرَ}$  the elder shall be servant to the younger.

The superlative is often formed by the duplication

of the positive; as,  $\text{أَكْثَرُ}$   $\text{أَكْثَرُ}$  *least*; sometimes by adding the particle  $\text{أَت}$  *very*, which is equivalent to the part.  $\text{אֲדָר}$  of the Hebrews; as,  $\text{أَتَّأَمُّ$  *worst*, plu.; sometimes again by  $\text{كثير}$  *much*; as,  $\text{أَكْثَرُ مَهْمُومَات}$  *most honoured*; or by  $\text{ت}$  prefixed to the plural; as,  $\text{أَكْثَرُ مَلِكِيْنَ}$  *small among kings*, i.e. *the least of kings*; or as,  $\text{أَكْثَرُ رُسُلِ الْاَسْتِخْرَاءِ}$  *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 of these least commandments*, Matth. v. 19. See also two other places in this verse.

Many adjectives are formed by the addition of  $\text{أ}$  to the words from which they are derived; thus,  $\text{أَجْسَادِيَّات}$  *corporeal*,  $\text{أَجْرَائِيَّات}$  *mountainous*,  $\text{أَبْرِيَّات}$  *primitive*. So also adjectives having a Greek origin; as,  $\text{أَبْرَبِيَّات}$  *barbarous*,  $\text{أَبْرِيَّات}$  *aerial*. In some instances the termination  $\text{أ}$  is added to the primitive word to form the adjective; as,  $\text{أَبْرِيَّات}$  *primary*,  $\text{أَبْرِيَّات}$  *hairy*,  $\text{أَبْرِيَّات}$  *proper*,  $\text{أَبْرِيَّات}$  *terrestrial*; or,  $\text{أَبْرِيَّات}$ ; as,  $\text{أَبْرِيَّات}$  *heavenly*,  $\text{أَبْرِيَّات}$  *earthly*,  $\text{أَبْرِيَّات}$  *proper*.

### 23. Numerals.

Numerals are either cardinal ( $\text{أَبْرِيَّات}$ ), or ordinal ( $\text{أَبْرِيَّات}$ ).

*Ordinal.*

*Cardinal.*

<i>Ordinal.</i>		<i>Cardinal.</i>	
Fem.	Mas.	Fem.	Mas.
أَوَّلُ	أَوَّلُ <i>first</i>	واحدٌ	واحدٌ <i>one</i>
		Constr.	Constr.
ثَانِيَةٌ	ثَانِيٌّ <i>second</i>	ثَانِيَةٌ	ثَانِيٌّ <i>two</i>
ثَلَاثَةٌ	ثَلَاثٌ <i>third</i>	ثَلَاثَةٌ	ثَلَاثٌ <i>three</i>
رَابِعَةٌ	رَابِعٌ <i>fourth</i>	رَابِعَةٌ	رَابِعٌ <i>four</i>
خَامِسَةٌ	خَامِسٌ <i>fifth</i>	خَامِسَةٌ	خَامِسٌ <i>five</i>
سَادِسَةٌ	سَادِسٌ <i>sixth</i>	سَادِسَةٌ	سَادِسٌ <i>six</i>
		سِتَّةٌ	سِتَّةٌ <i>or</i> سِتَّةٌ <i>six</i>
سَابِعَةٌ	سَابِعٌ <i>seventh</i>	سَابِعَةٌ	سَابِعٌ <i>seven</i>
ثَمَانِيَةٌ	ثَمَانِيٌّ <i>eighth</i>	ثَمَانِيَةٌ	ثَمَانِيٌّ <i>eight</i>
تِسْعَةٌ	تِسْعٌ <i>ninth</i>	تِسْعَةٌ	تِسْعٌ <i>nine</i>
عَشْرَةٌ	عَشْرٌ <i>tenth</i>	عَشْرَةٌ	عَشْرٌ <i>ten</i>

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

*Cardinal.*

Fem.	Masc.
أَحَدٌ	أَحَدٌ <i>eleven</i>
ثَانِيٌّ	ثَانِيٌّ <i>twelve</i>
ثَلَاثٌ	ثَلَاثٌ <i>thirteen</i>



Fem.		Masc	
ذخا <sup>٧</sup> ج <sup>٧</sup> ه <sup>٧</sup> ١	ذخا <sup>٧</sup> ل <sup>٧</sup> ج <sup>٧</sup> ١	ذخا <sup>٧</sup> ١	<i>fourteen</i>
مخا <sup>٧</sup> ج <sup>٧</sup> ه <sup>٧</sup> ١	مخا <sup>٧</sup> ل <sup>٧</sup> ج <sup>٧</sup> ه <sup>٧</sup> ١	مخا <sup>٧</sup> ج <sup>٧</sup> ه <sup>٧</sup> ١	<i>fifteen</i>
مخا <sup>٧</sup> ل <sup>٧</sup> ١	مخا <sup>٧</sup> ل <sup>٧</sup> ل <sup>٧</sup> ١	مخا <sup>٧</sup> ل <sup>٧</sup> ١	<i>sixteen</i>
مخا <sup>٧</sup> ١	مخا <sup>٧</sup> ل <sup>٧</sup> ل <sup>٧</sup> ١	مخا <sup>٧</sup> ١	<i>seventeen</i>
مخا <sup>٧</sup> ل <sup>٧</sup> ج <sup>٧</sup> ه <sup>٧</sup> ١	مخا <sup>٧</sup> ل <sup>٧</sup> ل <sup>٧</sup> ج <sup>٧</sup> ه <sup>٧</sup> ١	مخا <sup>٧</sup> ل <sup>٧</sup> ج <sup>٧</sup> ه <sup>٧</sup> ١	<i>eighteen</i>
مخا <sup>٧</sup> ١	مخا <sup>٧</sup> ل <sup>٧</sup> ل <sup>٧</sup> ١	مخا <sup>٧</sup> ١	<i>nineteen.</i>

### Ordinal.

Fem.		Masc.	
ل <sup>٧</sup> مخا <sup>٧</sup> ج <sup>٧</sup> ه <sup>٧</sup> ١		ل <sup>٧</sup> مخا <sup>٧</sup> ج <sup>٧</sup> ه <sup>٧</sup> ١	<i>eleventh</i>
ل <sup>٧</sup> مخا <sup>٧</sup> ج <sup>٧</sup> ه <sup>٧</sup> ١		ل <sup>٧</sup> مخا <sup>٧</sup> ج <sup>٧</sup> ه <sup>٧</sup> ١	<i>twelfth</i>
ل <sup>٧</sup> مخا <sup>٧</sup> ل <sup>٧</sup> ج <sup>٧</sup> ه <sup>٧</sup> ١		ل <sup>٧</sup> مخا <sup>٧</sup> ل <sup>٧</sup> ج <sup>٧</sup> ه <sup>٧</sup> ١	<i>thirteenth.</i>
&c.		&c.	

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

Cardinal numbers from three are for the most part joined to the thing numbered by Apposition either in the absolute state ; as, |ذخا<sup>٧</sup>١ *four months*, or the def. ; as, |ل<sup>٧</sup>ل<sup>٧</sup> |ل<sup>٧</sup>ل<sup>٧</sup>ل<sup>٧</sup> *three days*. But the constructive state is occasionally used ; thus in Matt. iv. 25, we have |ل<sup>٧</sup>ل<sup>٧</sup>ل<sup>٧</sup>ل<sup>٧</sup>ل<sup>٧</sup>ل<sup>٧</sup> *ten cities*, literally, *a decade of cities*.

These numbers are frequently found to occupy the place of ordinals. In Luke i. 59, we have |ل<sup>٧</sup>ل<sup>٧</sup>ل<sup>٧</sup>ل<sup>٧</sup>ل<sup>٧</sup> *the day which (is) eight*, i. e. *the eighth day*, |ل<sup>٧</sup>ل<sup>٧</sup>ل<sup>٧</sup> *the sixth hour*. (See Syntax.)

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

The ordinals are derived from these by adding the termination  $\text{ا}$  for the masculine, and  $\text{ا}$  for the feminine; as, masc.  $\text{عِشْرِينَ}$  fem.  $\text{عِشْرِينَ}$  *twentieth*.

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

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

Words denoting a part of the whole are,  $\text{ثُلُوثًا}$  *a third part*,  $\text{رُبُعًا}$  *a fourth part*,  $\text{عَاشِرًا}$  *a tenth*, &c.

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

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

# PRONOUNS.

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

<i>Plural.</i>			<i>Singular.</i>		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	سِنِّ	<i>We</i>	أَنَا		<i>I, 1st person.</i>
أَنْتُمْ	أَنْتُمْ	<i>You</i>	أَنْتِ	أَنْتِ	<i>Thou, 2nd</i>
هَؤُلَاءِ	هَؤُلَاءِ	<i>They</i>	هَؤُلَاءِ	هَؤُلَاءِ	<i>She</i>
أُولَئِكَ	أُولَئِكَ		أُولَئِكَ	أُولَئِكَ	
أُولَئِكَ	أُولَئِكَ		—	—	
					<i>He, 3rd</i>

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

adds : *ubi plura hujus generis invenies*. Amira states in his Grammar that the Maronites translate  $\text{ܐܘܢ}$  and  $\text{ܐܘܠܐ}$  by *ipse, ipsa*, and  $\text{ܐܘܢ}$  and  $\text{ܐܘܠܐ}$  by *ille, illa*.

$\text{ܐܘܢ}$  and  $\text{ܐܘܠܐ}$  are used indifferently in the oldest MSS. In later ones we find  $\text{ܐܘܢ}$ , and occasionally  $\text{ܐܘܠܐ}$ . In the latest, only  $\text{ܐܘܢ}$ .

$\text{ܐܘܢ}$  and  $\text{ܐܘܠܐ}$  are for the most part found after a transitive verb ; as,  $\text{ܐܘܢܐܘܠܐܘܢܐܘܠܐܘܢܐܘܠܐ}$  *they have filled them*, John ii. 9.

25. *The Demonstrative Pronouns.*

$\left. \begin{array}{l} \text{ܐܘܢܐ} \\ \text{ܐܘܠܐܘܢܐ} \text{ or } \text{ܐܘܠܐܘܠܐ} \end{array} \right\}$	<i>this, fem.</i>	$\left. \begin{array}{l} \text{ܐܘܢܐ} \\ \text{ܐܘܠܐܘܢܐ} \end{array} \right\}$	<i>this, masc.</i>
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$\text{ܐܘܢܐܘܠܐܘܢܐܘܠܐ}$	<i>these, of both genders.</i>	$\left\{ \begin{array}{l} \text{ܐܘܢܐܘܢܐ} \\ \text{ܐܘܠܐܘܠܐܘܠܐ} \end{array} \right.$	<i>these, masc.</i> <i>these, fem.</i>
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These become reflexive by being joined to the personal pronouns ; as,  $\text{ܐܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ}$  *he himself*,  $\text{ܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐ}$  *she herself*.

In the Theophania of Eusebius, we have  $\text{ܐܘܢܐܘܢܐ}$  and  $\text{ܐܘܠܐܘܠܐܘܠܐ}$  for  $\text{ܐܘܢܐܘܢܐ}$  and  $\text{ܐܘܠܐܘܠܐܘܠܐ}$ .

$\text{ܐܘܢܐܘܢܐ}$  and  $\text{ܐܘܠܐܘܠܐܘܠܐܘܠܐ}$  coalesce with  $\text{ܐܘܢܐ}$  and  $\text{ܐܘܠܐ}$ , and then we have the following compounds,  $\text{ܐܘܢܐܘܢܐܘܢܐ}$  *this is, masc.*  $\text{ܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐ}$  *this is, fem.*

$\text{ܐܘܢܐܘܢܐ}$  with the  $\text{ܐ}$  expunged seems to be used as a

suffix to the noun  $\text{ܡܝܢ}$ : thus,  $\text{ܡܝܢ ܗܝܘܢܐ}$  *this day*, or *to-day*. See Mark xiv. 30, and elsewhere.

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

The demonstrative pronouns in the plural number, viz.  $\text{ܕܝܢܐ}$  and  $\text{ܕܝܢܐ}$ , etymologists derive from  $\text{ܕܝܢܐ}$  *this*. These pronouns are also found performing the office of personal pronouns. (See p. 60.)

## 26. *The Relative and Interrogative Pronouns.*

The *relative* is  $\text{ܕ}$  of both genders and numbers, and is prefixed to words. It is the same as the Æthiopic  $\text{ወ}$ , which in Hebrew has the same use and signification as  $\text{אשר}$  or  $\text{שׁ}$ .

In the Jerusalem lectionary  $\text{ܕܝܢܐ}$  is found as a relative according to the Chaldee.

The interrogatives are,

of the person  $\text{ܗܝܘܢܐ}$  *who?*

of the thing  $\text{ܗܝܘܢܐ}$ ,  $\text{ܗܝܘܢܐ}$ ,  $\text{ܗܝܘܢܐ}$ ,  $\text{ܗܝܘܢܐ}$ ,  $\text{ܗܝܘܢܐ}$ , *what?*

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

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

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

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

$\text{كَمْ}$  compounded of  $\text{ك}$  and  $\text{كَمْ}$  expresses *how great?* or *how many?* equivalent to the Latin *quantus?* or *quot?* See Matth. vi. 23; xv. 34, &c.

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

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

The Greek particle  $\text{μὲν}$  is also written  $\text{مَنْ}$ . The context of course shows whether this or the pronoun is intended.

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

<i>Plural.</i>		<i>Singular.</i>	
𐤀	com gender. <i>my</i>	𐤀	com. gender. <i>my</i>
𐤁	masc. <i>thy</i>	𐤁	masc. <i>thy</i>
𐤂	fem. <i>thy</i>	𐤂	fem. <i>thy</i>
*𐤃	masc. <i>his</i>	𐤃	masc. <i>his</i>
𐤄	fem. <i>her</i>	𐤄	fem. <i>her</i>
𐤅	com. <i>our</i>	𐤅	com. <i>our</i>
𐤆	masc. <i>your</i>	𐤆	masc. <i>your</i>
𐤇	fem. <i>your</i>	𐤇	fem. <i>your</i>
𐤈	masc. <i>their</i>	𐤈	masc. <i>their</i>
𐤉	fem. <i>their</i>	𐤉	fem. <i>their.</i>

28. There are separate possessive pronouns. They are expressed by the letters 𐤊 compounded of 𐤋 *which*, the older form of 𐤌, Chald. 𐤍, and 𐤎 *to*. These are put before the affixes; thus, 𐤊𐤀 *my*, 𐤊𐤁 *thy*, masc; 𐤊𐤂 *thy*, fem.; 𐤊𐤃 *his*, 𐤊𐤄 *her*, 𐤊𐤅 *our*, 𐤊𐤆 *your*, masc. 𐤊𐤇 *your*, fem.; 𐤊𐤈 *their*, masc.; 𐤊𐤉 *their*, fem.

Distributive pronouns are expressed by 𐤊𐤍, 𐤊𐤎 and the preposition 𐤏; sometimes the substantive

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

is taken away and the distributive pronoun is indicated by  $\text{بَعْضُهُمْ}$  only (perhaps  $\text{بَعْضُهُمْ}$  was originally a noun denoting a *part*); thus,  $\text{بَعْضُهُمْ مِنْهُمْ}$  *some of them*, or  $\text{بَعْضُهُمْ مِنْهُمْ}$  *some of them*; also by  $\text{مَنْ شَاءَ}$  or  $\text{مَنْ شَاءَ}$  *whosoever*,  $\text{مَنْ شَاءَ}$  or  $\text{مَنْ شَاءَ}$  *whatsoever*. The latter pronoun is composed of  $\text{كُلُّهُ$  *all*, and  $\text{شَيْءٌ$  *something*, or *any thing*.

Other pronouns are formed by adding the affixes to the nouns  $\text{نَفْسٌ}$  *soul* or *person*, and  $\text{شَيْءٌ}$  *substance* or *person*; as,  $\text{وَأَنْقَذَ نَفْسَهُ}$  *save thyself*;  $\text{وَأَنْقَذَ نَفْسَهُ}$  *and he went, hanged himself*;  $\text{وَأَنْقَذَ نَفْسَهُ}$  *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  $\text{—}^{\circ}$ .

*Singular.*

Def. State.	$\text{مَلِكًا}$	<i>king</i>
1st. pers. sing. com.	$\text{مَلِكِي}$	<i>my king</i>
2nd. .... masc.	$\text{مَلِكُكَ}$	<i>thy ...</i>



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

*Plural.*

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

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

2. Nouns in the singular number the definite state of which terminates in לָּ, form the affix of the first person singular in מִי, and the second and third persons plural in אֲנִי, מִי, אֲנִי; thus, לְבָיִם *boy*, מִי לְבָיִם *my boy*, אֲנִי לְבָיִם *your boy*, אֲנִי לְבָיִם *their boy*.

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

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

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

with the affixes of the above-mentioned persons; as,  $\text{ܕܘܒܝ}$  def.  $\text{ܕܘܒܝܗܘܢ}$  *blood*,  $\text{ܕܘܒܝܗܘܢ}$  *my blood*.

The nouns like  $\text{ܕܘܒܝܗܘܢ}$  *speech*, and  $\text{ܕܘܒܝܗܘܢ}$  *shade*, which have the *linea occultans* under the first Lomad, when they take the affixes, the *linea occultans* is removed, and the Lomad receives  $\text{ܘ}$ ; as,  $\text{ܕܘܒܝܗܘܢ}$ ,  $\text{ܕܘܒܝܗܘܢ}$ , &c.

$\text{ܕܘܒܝܗܘܢ}$  *Lord*, is not found with any pronominal affix. The reason is, that under such circumstance, the noun  $\text{ܕܘܒܝܗܘܢ}$  is used in its place; thus,  $\text{ܕܘܒܝܗܘܢ}$  *my Lord*,  $\text{ܕܘܒܝܗܘܢ}$  *thy Lord*,  $\text{ܕܘܒܝܗܘܢ}$  *his Lord*, &c.

Three nouns, namely,  $\text{ܕܘܒܝܗܘܢ}$  *father*,  $\text{ܕܘܒܝܗܘܢ}$  *brother*,  $\text{ܕܘܒܝܗܘܢ}$  *father-in-law*, take the affixes in an irregular manner.

1st. pers. sing. com.	$\text{ܕܘܒܝܗܘܢ}$	<i>my father</i>
2nd. . . . . masc.	$\text{ܕܘܒܝܗܘܢ}$	<i>thy . . .</i>
2nd. . . . . fem.	$\text{ܕܘܒܝܗܘܢ}$	<i>thy . . . .</i>
3rd. . . . . masc.	$\text{ܕܘܒܝܗܘܢ}$	<i>his . . . .</i>
3rd. . . . . fem.	$\text{ܕܘܒܝܗܘܢ}$	<i>her . . . .</i>
1st. pers. plu. com.	$\text{ܕܘܒܝܗܘܢ}$	<i>our . . . .</i>
2nd. . . . . masc.	$\text{ܕܘܒܝܗܘܢ}$	<i>your . . . .</i>
2nd. . . . . fem.	$\text{ܕܘܒܝܗܘܢ}$	<i>your . . . .</i>
3rd. . . . . masc.	$\text{ܕܘܒܝܗܘܢ}$	<i>their . . . .</i>
3rd. . . . . fem.	$\text{ܕܘܒܝܗܘܢ}$	<i>their . . . .</i>

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

except that  $\text{مُتَلِّقٌ}$  makes  $\text{مُتَلِّقٌ}$  *my father-in-law*. See obs. 4, p. 46.

$\text{بَنٌ}$ ,  $\text{بَنٌ}$ , *son*, has  $\text{بَنٌ}$  *my son*,  $\text{بَنٌ}$  *your son*,  $\text{بَنٌ}$  *their son*, &c.

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

The following is an example of feminine nouns with affixes.

*Singular.*

abs.	$\text{بَنٌ}$	<i>family</i> ,	const.	$\text{بَنٌ}$	def.	$\text{بَنٌ}$	
1st. pers. sing. com.				$\text{بَنٌ}$		$\text{بَنٌ}$	<i>my family</i>
2nd. .. .. . masc.				$\text{بَنٌ}$		$\text{بَنٌ}$	<i>thy</i> .....
2nd. .. .. . fem.				$\text{بَنٌ}$		$\text{بَنٌ}$	<i>thy</i> .....
3rd. .... . masc.				$\text{بَنٌ}$		$\text{بَنٌ}$	<i>his</i> .....

3rd. .... fem.	שׁלֹמֶה	her family
1st. pers. plu. com.	שְׁלֹמֵנוּ	our .....
2nd. .... masc.	שְׁלֹמֶיךָ	your .....
2nd. . . fem.	שְׁלֹמֶיךָ	your .....
3rd. .. . masc.	שְׁלֹמֵהֶם	their .....
3rd. . . . fem.	שְׁלֹמֵהֶן	their .....

*Plural.*

1st pers. sing. com	שְׁלֹמֵי	my families
2nd .....	שְׁלֹמֶיךָ	thy .....
2nd. . . fem.	שְׁלֹמֶיךָ	thy .....
3rd. .... masc.	שְׁלֹמֵהֶם	his .....
3rd. . . fem.	שְׁלֹמֵהֶן	her .....
1st. pers. plu. com.	שְׁלֹמֵנוּ	our .....
2nd. .... masc.	שְׁלֹמֶיךָ	your .. ...
2nd. . . fem.	שְׁלֹמֶיךָ	your .
3rd. . . . masc.	שְׁלֹמֵהֶם	their .....
3rd. .... fem.	שְׁלֹמֵהֶן	their .....

שְׁלֹמֵי with the affix שְׁ transfers the ם from the first to the following letter; thus, שְׁלֹמֵי my daughter; but it remains in the others; as, שְׁלֹמֶיךָ thy daughter, שְׁלֹמֶיךָ your daughter.

31 *Numerals and Particles with affixes.*

Numerals receive the affixes of masculine nouns in the plural number; thus,  $\text{רָאִיםְ}^{\text{ז}}^{\text{ז}}$  *these two*, masc.,  $\text{רָאִיםְ}^{\text{ז}}^{\text{ז}}$  *these two*, fem.,  $\text{רָאִיםְ}^{\text{ל}}^{\text{ל}}$  *these three*, masc.,  $\text{רָאִיםְ}^{\text{ל}}^{\text{ל}}$  *these four*,  $\text{רָאִיםְ}^{\text{מ}}^{\text{מ}}$  *these five*,  $\text{רָאִיםְ}^{\text{ש}}^{\text{ש}}$  *these six*,  $\text{רָאִיםְ}^{\text{ש}}^{\text{ש}}$  *these seven*,  $\text{רָאִיםְ}^{\text{ש}}^{\text{ש}}$  *these eight*,  $\text{רָאִיםְ}^{\text{ש}}^{\text{ש}}$  *these nine*,  $\text{רָאִיםְ}^{\text{ש}}^{\text{ש}}$  *these ten*.

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

A great number of particles take the affixes; as,  $\text{ב}$  *in*  $\text{ב}$  *in me*,  $\text{ב}$  *in thee*;  $\text{ל}$  *to*,  $\text{ל}$  *to you*;  $\text{מ}$  *from*,  $\text{מ}$  *from him*,  $\text{מ}$  *from us*;  $\text{אֲחֵרָיִם}$  *after*,  $\text{אֲחֵרָיִם}$  *after them*, &c. Some particles take the affixes of masc. nouns plu.; as,  $\text{מִבְּרַחֲמֵי}$  *before*,  $\text{מִבְּרַחֲמֵי}$  *before me*,  $\text{מִבְּרַחֲמֵי}$  *before thee*; so likewise  $\text{עָלֵי}$  *on or upon*,  $\text{עָלֵי}$  *for, instead of*,  $\text{עָלֵי}$  *besides, near*, and others.

# VERBS.

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

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

Act.		Pass.	
1 <i>Peal</i>	$\text{ܦܘܠ}$	2 <i>Ethpeel</i>	$\text{ܦܘܠܝܢ}$
3 <i>Pael</i>	$\text{ܦܘܠܝܢ}$	4 <i>Ethpaal</i>	$\text{ܦܘܠܝܢܝܢ}$
5 <i>Aphel</i>	$\text{ܦܘܠܝܢܝܢ}$	6 <i>Ethtaphal</i>	$\text{ܦܘܠܝܢܝܢܝܢ}$
7 <i>Shaphel</i>	$\text{ܦܘܠܝܢܝܢܝܢ}$	8 <i>Eshtaphal</i>	$\text{ܦܘܠܝܢܝܢܝܢܝܢܝܢ}$

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

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

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

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

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

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



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

Aphel corresponds to the Hiphil of the Hebrew. In sense it is usually causative of Peal; as,  $\text{זָכַר}$  *he remembered*, Aph.  $\text{זָכַרְתִּי}$  *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,  $\text{אָמַן$  *he permitted* or *granted power*. In occasional instances, the Pael and Aphel are found to have the same signification: as,  $\text{זָכַר}$  and  $\text{זָכַרְתִּי}$ . The characteristic of Aphel is  $\text{י}$  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  $\text{ל}$ , and changing the Olaph, the characteristic of the Aphel conjugation, into Thau. Examples of this form are seldom found. See Mark xiii. 24. (Philox. vers.) *the sun*  $\text{לְאָמַן}$  *shall be darkened*. We have also  $\text{לְאָמַן}$  from  $\text{אָמַן}$ .

The Shaphel conjugation is generally considered to have the same signification as the Aphel; it is formed by prefixing ش to the root, and like the Pael and Aphel takes ˆ under the second radical instead of ˙. By many persons this conjugation has been referred to 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, *هو جعل* he made or caused to serve, *هو اشتعل* he inflamed, *هو جعله كاملاً* he made perfect, *هو استكمل* he consummated, *هو وعده* he promised, *هو اعلن* he announced.

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

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

If the first radical of a verb be 1, 2, 3, 4, it is transposed with ا of the particle ا in the Ethpeel and Ethpaal conjugations; as, *هو اترك* he was left, instead of *هو اترك*; *هو ارفع* he was lifted up, instead of *هو ارفع*. After 1, the ا is changed into 2, and after 3 into 4; as, *هو اذبح* he was conquered, *هو اذبح* 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  $\text{صَلَّمَ}$  and  $\text{يَصَلِّمُ}$ , and these forms determine the past and future times more accurately than they do in Hebrew. The present tense may be expressed by the active participle with the aid of the personal pronouns. By means also of the auxiliary verb two other tenses are defined; namely, the imperfect and pluperfect, of which some account will be afterwards given.

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

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

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

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

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

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

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



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

*Infinitive.*

ׁוֹנָם *to be*

*Imperative.*

Singular

2	ׁוֹנָם <i>be thou</i>	masc.
2	ׁוֹנָם <i>be thou</i>	fem.

Plural

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

*Present Tense.*

Person.	Singular.	Gender
1	ׁהֵן ׁהֵן <i>I am</i>	com.
2	ׁוֹת ׁהֵן <i>thou art</i>	masc.
2	ׁוֹת ׁהֵן <i>thou art</i>	fem.
3	ׁוֹת ׁוֹת ׁוֹת <i>he is</i>	masc.
3	ׁוֹת ׁוֹת ׁוֹת <i>she is</i>	fem.

Person		Plural.	Gender.
1	أَنَا	we are	com.
2	أنتَ	ye are	masc.
2	أنتِ	ye are	fem.
3	هو	they are	masc.
3	هي	they are	fem.

*Participle.*

	Singular.	
	كائنٌ	being or is masc.
	كائنةٌ	being or is fem.
	Plural.	
	كائنون	being or are masc.
	كائنات	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, كائنٌ *he is good*. In these cases, أنتَ and أنتِ are employed in preference to هو and هي.

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

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

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

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

Plural.	Singular.	Gender.
أنا <i>we have</i>	كانت لي <i>I have</i>	com.
أنتم <i>ye have</i>	كانت لك <i>thou hast</i>	masc.
أنتم <i>ye have</i>	كانت لك <i>thou hast</i>	fem.
هم <i>they have</i>	كانت له <i>he has</i>	masc.
هن <i>they have</i>	كانت لها <i>she has</i>	fem.

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



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

35. We will now give a paradigm of  $\text{لَا}$  in all its conjugations, &c., as an example of the inflexion of regular verbs in general.

	Peal.	Ethpeel.	Pacl.	Ethpaal.
Pret. 3. masc.	صَلَّى	أَصَلَّى	صَلَّى	أَصَلَّى
3. fem.	صَلَّتْ	أَصَلَّتْ	صَلَّتْ	أَصَلَّتْ
2. masc.	صَلَّيْتَ	أَصَلَّيْتَ	صَلَّيْتَ	أَصَلَّيْتَ
2. fem.	صَلَّيْتِ	أَصَلَّيْتِ	صَلَّيْتِ	أَصَلَّيْتِ
1. com.	صَلَّيْنَا	أَصَلَّيْنَا	صَلَّيْنَا	أَصَلَّيْنَا
Plu. 3. masc.	صَلَّوْا	أَصَلَّوْا	صَلَّوْا	أَصَلَّوْا
3. fem.	صَلَّيْتُمْ	أَصَلَّيْتُمْ	صَلَّيْتُمْ	أَصَلَّيْتُمْ
2. masc.	صَلَّيْتُمْ	أَصَلَّيْتُمْ	صَلَّيْتُمْ	أَصَلَّيْتُمْ
2. fem.	صَلَّيْتُمْ	أَصَلَّيْتُمْ	صَلَّيْتُمْ	أَصَلَّيْتُمْ
1. com.	صَلَّوْا	أَصَلَّوْا	صَلَّوْا	أَصَلَّوْا
Infinitive.	صَلَّى	صَلَّى	صَلَّى	صَلَّى
Imper. masc.	صَلِّ	أَصَلِّ	صَلِّ	أَصَلِّ
fem.	صَلِّي	أَصَلِّي	صَلِّي	أَصَلِّي
Plur. masc.	صَلُّوْا	أَصَلُّوْا	صَلُّوْا	أَصَلُّوْا
fem.	صَلُّوْا	أَصَلُّوْا	صَلُّوْا	أَصَلُّوْا
Fut. 3. masc.	يُصَلِّي	يُصَلِّي	يُصَلِّي	يُصَلِّي
3. fem.	تُصَلِّي	تُصَلِّي	تُصَلِّي	تُصَلِّي
2. masc.	يُصَلِّي	يُصَلِّي	يُصَلِّي	يُصَلِّي
2. fem.	تُصَلِّي	تُصَلِّي	تُصَلِّي	تُصَلِّي
1. com.	يُصَلِّي	يُصَلِّي	يُصَلِّي	يُصَلِّي
Plur. 3. masc.	يُصَلُّوْنَ	يُصَلُّوْنَ	يُصَلُّوْنَ	يُصَلُّوْنَ
3. fem.	يُصَلُّوْنَ	يُصَلُّوْنَ	يُصَلُّوْنَ	يُصَلُّوْنَ
2. masc.	يُصَلُّوْنَ	يُصَلُّوْنَ	يُصَلُّوْنَ	يُصَلُّوْنَ
2. fem.	يُصَلُّوْنَ	يُصَلُّوْنَ	يُصَلُّوْنَ	يُصَلُّوْنَ
1. com.	يُصَلُّوْنَ	يُصَلُّوْنَ	يُصَلُّوْنَ	يُصَلُّوْنَ
Part. act	صَلِّ	صَلِّ	صَلِّ	صَلِّ
part.	صَلِّ	صَلِّ	صَلِّ	صَلِّ

Aphel.	Ethtaphal.	Shaphel.	Eshtaphal.
أَمَاتَ	أَمَاتَّ	مَمَاتَ	أَمَاتَّ
أَمَاتَكَ	أَمَاتَّكَ	مَمَاتَكَ	أَمَاتَّكَ
أَمَاتَكَ	أَمَاتَّكَ	مَمَاتَكَ	أَمَاتَّكَ
أَمَاتَكُم	أَمَاتَّكُمْ	مَمَاتَكُم	أَمَاتَّكُمْ
أَمَاتَكَ	أَمَاتَّكَ	مَمَاتَكَ	أَمَاتَّكَ
أَمَاتَكَ	أَمَاتَّكَ	مَمَاتَكَ	أَمَاتَّكَ
أَمَاتَكَ	أَمَاتَّكَ	مَمَاتَكَ	أَمَاتَّكَ
أَمَاتَكُنْتَ	أَمَاتَّكُنْتَ	مَمَاتَكُنْتَ	أَمَاتَّكُنْتَ
أَمَاتَكَ	أَمَاتَّكَ	مَمَاتَكَ	أَمَاتَّكَ
أَمَاتَكُم	أَمَاتَّكُمْ	مَمَاتَكُم	أَمَاتَّكُمْ
أَمَاتَكَ	أَمَاتَّكَ	مَمَاتَكَ	أَمَاتَّكَ
أَمَاتَكُنْ	أَمَاتَّكُنْ	مَمَاتَكُنْ	أَمَاتَّكُنْ
صَمَاتَكَ	صَمَاتَّكَ	صَمَاتَكَ	صَمَاتَّكَ
أَمَاتِي	أَمَاتَّتِي	مَمَاتِي	أَمَاتَّتِي
أَمَاتِكُمْ	أَمَاتَّتِكُمْ	مَمَاتِكُمْ	أَمَاتَّتِكُمْ
أَمَاتِكِ	أَمَاتَّتِكِ	مَمَاتِكِ	أَمَاتَّتِكِ
أَمَاتِكُمْ	أَمَاتَّتِكُمْ	مَمَاتِكُمْ	أَمَاتَّتِكُمْ
أَمَاتِي	أَمَاتَّتِي	مَمَاتِي	أَمَاتَّتِي
أَمَاتِكُمْ	أَمَاتَّتِكُمْ	مَمَاتِكُمْ	أَمَاتَّتِكُمْ
أَمَاتِي	أَمَاتَّتِي	مَمَاتِي	أَمَاتَّتِي
أَمَاتِكُمْ	أَمَاتَّتِكُمْ	مَمَاتِكُمْ	أَمَاتَّتِكُمْ
أَمَاتِي	أَمَاتَّتِي	مَمَاتِي	أَمَاتَّتِي
أَمَاتِكُمْ	أَمَاتَّتِكُمْ	مَمَاتِكُمْ	أَمَاتَّتِكُمْ
أَمَاتِي	أَمَاتَّتِي	مَمَاتِي	أَمَاتَّتِي
أَمَاتِكُمْ	أَمَاتَّتِكُمْ	مَمَاتِكُمْ	أَمَاتَّتِكُمْ
أَمَاتِي	أَمَاتَّتِي	مَمَاتِي	أَمَاتَّتِي
صَمَاتِي	صَمَاتَّتِي	صَمَاتِي	صَمَاتَّتِي
صَمَاتِي	صَمَاتَّتِي	صَمَاتِي	صَمَاتَّتِي

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 *ʿ*, but sometimes it has *ˆ*, especially in intransitive verbs and verbs denoting the affections, qualities, or sensations of the mind; as,  $\text{שָׁאַט}$  *he ceased*,  $\text{לִשָּׂא}$  *he was ashamed*,  $\text{פָּאַרַץ}$  *he cleaved*,  $\text{שָׁאַב}$  *he slept*,  $\text{שָׁאַד}$  *he trembled*,  $\text{שָׁאַב}$  *he lay down*,  $\text{שָׁאַב}$  *he inhabited*. Also verbs whose middle radical is Olaph; as,  $\text{שָׁאַל}$  *he asked*,  $\text{שָׁאַל}$  *he was hoary*. Some verbs there are which admit both *ˆ* and *ʿ*; as,  $\text{שָׁאַל}$  and  $\text{שָׁאַל}$  *he has eaten*; but in many of these instances a difference of signification is denoted; thus, according to Castell's *Lexicon* by Michaelis we have  $\text{שָׁאַל}$  *he saluted*, and  $\text{שָׁאַל}$  *he sought*. Those also whose first radical is Yud have frequently *ˆ* under the second; as,  $\text{שָׁאַב}$  *he sat*.

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

Nun paragogic is added in some instances both to the masc. and fem. genders of the third person, plural number, but more frequently to the latter; as,  $\text{שָׁאַלוּ}$ ,  $\text{שָׁאַלוּ}$  third pers. plu. masc. and fem.

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

The first person plural has frequently  $\text{עֲנִי}$  instead of  $\text{עָנִי}$  at the end, as,  $\text{עֲנִי־לִי}$ ,  $\text{עֲנִי־לְךָ}$ , &c.

The Ethpcel of the 3rd. pers. sing. fem. in some examples terminates in Yud; as,  $\text{סֵלַח־לָּהּ}$   $\text{בְּמַדְבָּרִים}$   $\text{וְלֹא־יָדָעוּ$   $\text{מָה־הָיָה}$   $\text{לָּהּ}$  *his place was not known.* Bar. Heb. Chron. 86. 5. See also 135. 5; 482. 8.

A very few verbs are found to have Olaph prosthetic; as,  $\text{וַיִּמְצָא}$  *he found*,  $\text{וַיִּשְׁתָּה}$  *he drank.* .

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

### *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,  $\text{וַיִּמְצָאֵנִי}$  for  $\text{וַיִּמְצָא}$  and  $\text{וַיִּמְצָאֵנִי}$ ;  $\text{וַיִּשְׁתָּהֵנִי}$  for  $\text{וַיִּשְׁתָּה}$  and  $\text{וַיִּשְׁתָּהֵנִי}$ .

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

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

have  $\hat{o}$ ; as,  $\text{صَت}$ ,  $\text{تَصَوَّت}$ ;  $\text{هَب}$ ,  $\text{تَهَب}$ . Those whose third radical is a guttural or Rish take. A few verbs submit to no rule as to the vowels which they receive; thus,  $\text{سَل}$  *I will receive*, which has the same vowels as the Heb.  $\text{סָלַף}$ . We have also  $\text{قَب}$ ,  $\text{تَقَب}$ ,  $\text{حَب}$ ,  $\text{تَحَب}$ , &c.

The second and third persons singular feminine sometimes admit Yod otiose or paragogic at the end; thus,  $\text{صَلَبِي}$  and  $\text{صَلَبِي}$ .

The præformative letters are not four, as in Hebrew, namely,  $\text{אֵל}$ ; but only three, namely,  $\text{אֵ}$ . The third person sing. and plu. of both genders take  $\text{ا}$ , probably from  $\text{אֵ}$ , or  $\text{אֵ}$  instead of  $\text{א}$  as in Hebrew.

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

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

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

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

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

### *Infinitive.*

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

### *Imperative.*

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

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

Nun paragoric is sometimes found with the forms of the imper. in the Peal, Pacl and Aphel conjugations; as,  $\text{صَلِّدْ}$  for  $\text{صَلِّد}$ .

### Participles.

The active Participle Peal has always the form  $\text{صَلِّدٌ}$  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 ' . On the contrary, the passive participle has  $\text{ـ}$  with the vowel ' ; as,  $\text{صَلِّدٌ}$ . The participles of all the other conjugations are derived from the preterite by prefixing Mem. This letter is very probably a particle of the pronoun  $\text{مَنْ}$ ; so that  $\text{مَنْصَلِّدٌ}$  is *he who slayeth*, i.e. *one slaying*. In the passive and Aphel conjugations the Olaph is omitted and its vowel taken by the Mem.

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

The part.  $\text{صَلِّدٌ}$  sometimes takes the vowel ' on the first rad., especially in intrans. verbs; as,  $\text{عَبَّيْتُ}$  *astonished*, Luke i. 21.



Occasionally the form  $\text{ܐܠܡܝܢ}$  has an active signification; as,  $\text{ܐܠܡܝܢ}$  *taking up*,  $\text{ܐܠܡܝܢ}$  *carrying*,  $\text{ܐܠܡܝܢ}$  *holding*, &c.

The Olaph of the Aphel conjugation is changed in the Ethtaphal into  $\text{ܐ}$ ; as,  $\text{ܐܠܡܝܢ}$  for  $\text{ܐܠܡܝܢ}$ . This is likewise true in the whole conjugation.. See p. 74.

37. The gutturals produce a few anomalies, and only a few; for the Syrians have not so great a variety of vowel changes as the Hebrews. Verbs, the third radical of which is  $\text{ܐ}$ ,  $\text{ܐ}$ ,  $\text{ܐ}$  or  $\text{ܐ}$ , have in the future and imperative Peal for the most part the vowel  $\text{ܐ}$  under the middle radical. In the other conjugations and the active participle Peal, they have  $\text{ܐ}$  in the place of  $\text{ܐ}$ ; as,  $\text{ܐܠܡܝܢ}$  *worshipping*,  $\text{ܐܠܡܝܢ}$  *glorying*,  $\text{ܐܠܡܝܢ}$  *he mocked*,  $\text{ܐܠܡܝܢ}$  *he commemorated*,  $\text{ܐܠܡܝܢ}$ ,  $\text{ܐܠܡܝܢ}$ .

In the imperative of the passive conjugations of verbs, which have a guttural for the third radical, the second radical receives a vowel; as,  $\text{ܐܠܡܝܢ}$  for  $\text{ܐܠܡܝܢ}$ .

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

The verbs  $\text{ܐܠܡܝܢ}$  *he consoled*,  $\text{ܐܠܡܝܢ}$  *he defiled*,  $\text{ܐܠܡܝܢ}$  *he polluted*, and a few others in the Pael and Ethpaal conjugations, have the same changes of the vowels as the guttural verbs are mentioned in the preceding paragraph.

38. The *Present Tense* is formed by the participles (form  $\text{ܐܠܡܝܢ}$ ) and the personal pronouns placed after them; thus,

## Singular.

אֲנִי מַשְׁחֵם, I am slaying, *vi.*

אַתָּה מַשְׁחֵם, thou art slaying

אַתָּה מַשְׁחֵם, thou art slaying

הוּא מַשְׁחֵם, he is slaying

הִיא מַשְׁחֵם, she is slaying.

## Plural.

אֲנֵינוּ מַשְׁחֵם, we are slaying

אַתֶּם מַשְׁחֵם, ye are slaying

הֵמָּה מַשְׁחֵם, they are slaying

} *mas. v.*

אֲנֵינוּ מַשְׁחֵם, we are slaying

אַתֶּם מַשְׁחֵם, ye are slaying

הֵמָּה מַשְׁחֵם, they are slaying

} *fem.*

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

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

These auxiliary pronouns are sometimes contracted and affixed to the verb; as,  $\text{אַתָּה־שׁוֹחֵט}$ ,  $\text{אַתְּ־שׁוֹחֵט}$  *thou art slaying*, second pers. sing. masc. and fem.  $\text{אֲנִי־שׁוֹחֵטִים}$  for both genders in the first pers. plural.

The substantive verb added to the participial form  $\text{שׁוֹחֵט}$  will usually express the imperfect tense; as,  $\text{הוּא־שׁוֹחֵט}$  *he was slaying*. But if this verb be added to the præterite it will usually make the pluperfect tense; as,  $\text{הוּא־שָׁחַט}$  *he had slain*.

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

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## IRREGULAR VERBS.

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

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

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

#### 40. Verbs $\text{כ}$ or $\text{ח}$ .

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

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

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

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

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

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

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

6. Verbs ו 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 ם in the præterit., and of the Yud ם. In the pass. participle it is ם in the one case, and ם in the other. In



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

The Yud remains in the Aphel conjugation in the verbs  $\text{עָטַע}$  *he ejaculated*,  $\text{עָטַע}$  *he sucked*. The verb  $\text{עָטַע}$  changes the final ע into ט; as,  $\text{עָטַע}$  *he brought*.

$\text{עָטַע}$  drops the first radical altogether in the Pael; as,  $\text{עָטַע}$ ,  $\text{עָטַע}$  for  $\text{עָטַע}$ ,  $\text{עָטַע}$ .

$\text{עָטַע}$  *he was faithful*, in the Aphel conjugation takes ע as the characteristic, and ע is changed into ט; thus,  $\text{עָטַע}$  *he believed*; so Heb;  $\text{עָטַע}$ , Arab.  $\text{عَاط}$ .

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

#### 41. Verbs "ע .

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

it is rejected. We have therefore fut. Peal  $\text{نُحَد}$  *Ne-puk*, for  $\text{نُحَد}$  *Nen-puk*, inf.  $\text{مُحَد}$  for  $\text{مُنُحَد}$ .  $\text{نُحَد}$  for  $\text{نُحَد}$  from  $\text{نُحَد}$ . In such cases the 2nd. radical has *kushoi* when it is a  $\text{ح}$  letter.

In the imper. Peal the Nun is thrown away at the beginning of the word; as,  $\text{حَد}$  for  $\text{نُحَد}$ ,  $\text{حَد}$  for  $\text{نُحَد}$ . 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,  $\text{نَح}$  *he cut*,  $\text{نَسِب}$  *he breathed*,  $\text{نَص}$  *he fixed*, take the vowel  $\text{e}$ ; but  $\text{نَتَب}$  *he adhered*,  $\text{نَزَل}$  *it flowed down*, have  $\text{a}$ . There are a few exceptions; as,  $\text{نَسَد}$  *he descended*, which takes  $\text{a}$  in the fut. and imper.  $\text{نَسَد}$ ,  $\text{نَسَد}$ .

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



is one of the quiescent letters; nor in some verbs whose second radical is *He*; as,  $\text{نَسَب}$ ,  $\text{نَسَب}$ .

$\text{صَعِد}$  *he ascended*, is anomalous, and takes some of its forms from the obsolete verb  $\text{صَعَد}$ ; as,  $\text{صَعِد}$  imper.  $\text{صَعِدْ}$  inf.  $\text{صَعِدْ}$  fut.,  $\text{صَعِدْ}$  Aphel.

Olaph, characteristic of the Aphel conjugation, is occasionally retained with the prefixes; as,  $\text{اَنْزَل}$  *thou wilt bring down*, from  $\text{نَزَلَ}$ .

42. Verbs "ح" or "خ".

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



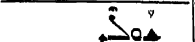



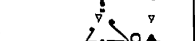



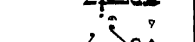
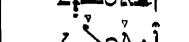
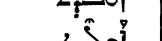
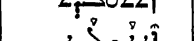
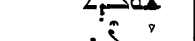



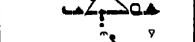
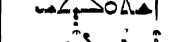
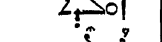
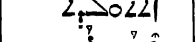
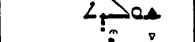
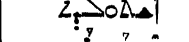
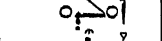
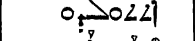
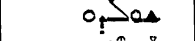
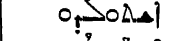
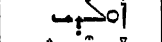

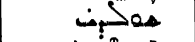
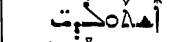
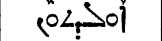
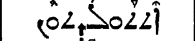
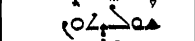
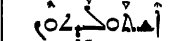

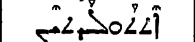
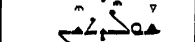
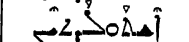
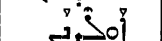

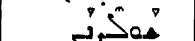

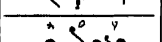
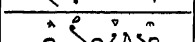
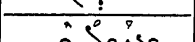
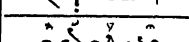
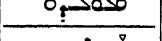
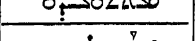
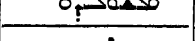
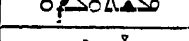

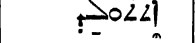
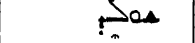
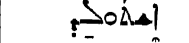
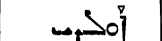

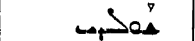


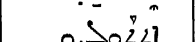
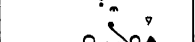
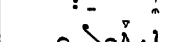
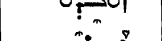
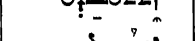
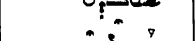
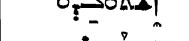
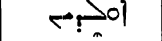
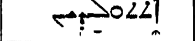
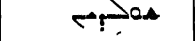
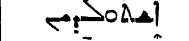

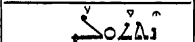







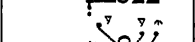

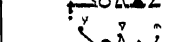
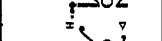
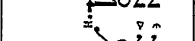
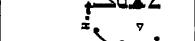
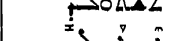
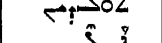
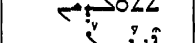
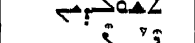
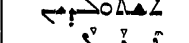
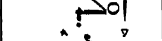
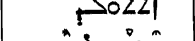
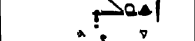
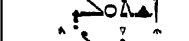
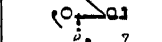
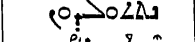
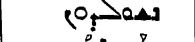
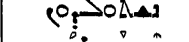


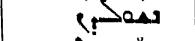
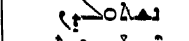
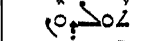
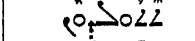
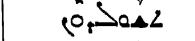




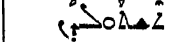




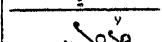
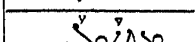
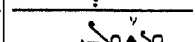
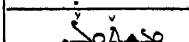
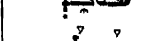
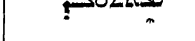
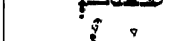

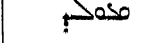

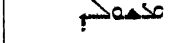

1. Vau deprived of a vowel for the most part rests in the vowel  $\text{^}$ . In such case whenever another vowel is required by the analogy of the regular verb, the Vau is usually changed into Yud; as  $\text{صَعِدْ}$  for  $\text{صَعِدْ}$ ,  $\text{صَعِدْ}$  for  $\text{صَعِدْ}$ .

2. Vau for the most part takes the vowel  $\text{^}$  or  $\text{^}$ . 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,  $\text{صَعِدْ}$  for  $\text{صَعِدْ}$ ,  $\text{صَعِدْ}$  for  $\text{صَعِدْ}$ , fem.  $\text{صَعِدْ}$ , plu.  $\text{صَعِدْ}$ ,  $\text{صَعِدْ}$ .

	Peel.	Ethpeel.	Pael.	Ethpaal.
Præf. Sing. 3. masc.	أَكَل	أَكَلَا	أَكَلَا	أَكَلَا
3. fem.	أَكَلَتْ	أَكَلَتْ	أَكَلَتْ	أَكَلَتْ
2. masc.	أَكَلْتُمْ	أَكَلْتُمْ	أَكَلْتُمْ	أَكَلْتُمْ
2. fem.	أَكَلْتُمْ	أَكَلْتُمْ	أَكَلْتُمْ	أَكَلْتُمْ
1. com.	أَكَلْنَا	أَكَلْنَا	أَكَلْنَا	أَكَلْنَا
Plur. 3. masc.	أَكَلُوا	أَكَلُوا	أَكَلُوا	أَكَلُوا
3. fem.	أَكَلْنَ	أَكَلْنَ	أَكَلْنَ	أَكَلْنَ
2. masc.	أَكَلْتُمْ	أَكَلْتُمْ	أَكَلْتُمْ	أَكَلْتُمْ
2. fem.	أَكَلْتُمْ	أَكَلْتُمْ	أَكَلْتُمْ	أَكَلْتُمْ
1. com.	أَكَلْنَا	أَكَلْنَا	أَكَلْنَا	أَكَلْنَا
Infinitive.	أَكَلٌ	أَكَلٌ	أَكَلٌ	أَكَلٌ
Imper. Sing. masc.	أَكَلْ	أَكَلْ	أَكَلْ	أَكَلْ
fem.	أَكَلِي	أَكَلِي	أَكَلِي	أَكَلِي
Plur. masc.	أَكَلُوا	أَكَلُوا	أَكَلُوا	أَكَلُوا
fem.	أَكَلْنَ	أَكَلْنَ	أَكَلْنَ	أَكَلْنَ
Part. Sing. 3. masc.	أَكَلٌ	أَكَلٌ	أَكَلٌ	أَكَلٌ
3. fem.	أَكَلَتْ	أَكَلَتْ	أَكَلَتْ	أَكَلَتْ
2. masc.	أَكَلْتُمْ	أَكَلْتُمْ	أَكَلْتُمْ	أَكَلْتُمْ
2. fem.	أَكَلْتُمْ	أَكَلْتُمْ	أَكَلْتُمْ	أَكَلْتُمْ
1. com.	أَكَلْنَا	أَكَلْنَا	أَكَلْنَا	أَكَلْنَا
Plur. 3. masc.	أَكَلُوا	أَكَلُوا	أَكَلُوا	أَكَلُوا
3. fem.	أَكَلْنَ	أَكَلْنَ	أَكَلْنَ	أَكَلْنَ
2. masc.	أَكَلْتُمْ	أَكَلْتُمْ	أَكَلْتُمْ	أَكَلْتُمْ
2. fem.	أَكَلْتُمْ	أَكَلْتُمْ	أَكَلْتُمْ	أَكَلْتُمْ
1. com.	أَكَلْنَا	أَكَلْنَا	أَكَلْنَا	أَكَلْنَا
Part. act.	أَكَلٌ	أَكَلٌ	أَكَلٌ	أَكَلٌ
pass.	أَكَلٌ	أَكَلٌ	أَكَلٌ	أَكَلٌ



	Peel.	Ethpeel.
Prat. Sing. 3. masc.	كَلِمًا	كَلِمًا
3. fem.	كَلِمًا	كَلِمًا
2. masc.	كَلِمًا	كَلِمًا
2. fem.	كَلِمًا	كَلِمًا
1. com.	كَلِمًا	كَلِمًا
Plur. 3. masc.	كَلِمًا	كَلِمًا
3. fem.	كَلِمًا	كَلِمًا
2. masc.	كَلِمًا	كَلِمًا
2. fem.	كَلِمًا	كَلِمًا
1. com.	كَلِمًا	كَلِمًا
Infinitive.	كَلِمًا	كَلِمًا
Imper. Sing. masc.	كَلِمًا	كَلِمًا
fem.	كَلِمًا	كَلِمًا
Plur. masc.	كَلِمًا	كَلِمًا
fem.	كَلِمًا	كَلِمًا
Fut. Sing. 3. masc.	كَلِمًا	كَلِمًا
3. fem.	كَلِمًا	كَلِمًا
2. masc.	كَلِمًا	كَلِمًا
2. fem.	كَلِمًا	كَلِمًا
1. com.	كَلِمًا	كَلِمًا
Plur. 3. masc.	كَلِمًا	كَلِمًا
3. fem.	كَلِمًا	كَلِمًا
2. masc.	كَلِمًا	كَلِمًا
2. fem.	كَلِمًا	كَلِمًا
1. com.	كَلِمًا	كَلِمًا
Part act.	كَلِمًا	كَلِمًا
pass.	كَلِمًا	كَلِمًا

Aphel.	Ethtaphal.	Shaphel.	Eshtaphal.
			
			
			
			
			
			
			
			
			
			
			
			
			
			
			
			
			
			
			
			
			
			
			
			
			
			
			
			
			
			
			
			

	Peel.	Afel.	Ethtafal.
Pract. Sing. 3. masc.	ف	ف	ف
3. fem.	ف	ف	ف
2. masc.	ف	ف	ف
2. fem.	ف	ف	ف
1. com.	ف	ف	ف
Plur. 3. masc.	ف	ف	ف
3. fem.	ف	ف	ف
2. masc.	ف	ف	ف
2. fem.	ف	ف	ف
1. com.	ف	ف	ف
Infinitive.	ف	ف	ف
Imper. Sing. masc.	ف	ف	ف
fem.	ف	ف	ف
Plur. masc.	ف	ف	ف
fem.	ف	ف	ف
Fut. Sing. 3. masc.	ف	ف	ف
3. fem.	ف	ف	ف
2. masc.	ف	ف	ف
2. fem.	ف	ف	ف
1. com.	ف	ف	ف
Plur. 3. masc.	ف	ف	ف
3. fem.	ف	ف	ف
2. masc.	ف	ف	ف
2. fem.	ف	ف	ف
1. com.	ف	ف	ف
Part. act.	ف	ف	ف
pass.	ف	ف	ف

3. In the Aphel conjugation the Vau is changed into Yud; the Vowel  $\hat{v}$ , which belongs to Vau, is also changed into  $\hat{y}$ , and this vowel is remitted to the preceding letter; as,  $\text{וָיָצַח}$  for  $\text{וָצַח}$ .

There are some verbs which preserve the  $\circ$  in the Pael and Ethpaal conjugations;  $\text{זָעַזְע}$  *he disturbed*,  $\text{זָעַזְעַל}$  *he was disturbed*,  $\text{וָיָצַח}$  *he joined in matrimony*.

In the part. Peal the Vau is changed into Olaph, and is pronounced Yud. When the third radical is a guttural or Rish, the vowel  $\hat{v}$  is changed into  $\hat{y}$ . See § 37.

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

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

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

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

In some verbs a difference of signification is marked

	Peal.	Éthpeel.	Pael.
Pret. Sing. 3. masc.	עָלַ	עָלַלְתָּ	עָלַ
3. fem.	עָלְתָּ	עָלַמְתָּ	עָלְתָּ
2. masc.	עָלָה	עָלַמְתָּ	עָלָה
2. fem.	עָלַמְתָּ	עָלַמְתָּ	עָלַמְתָּ
1. com.	עָלְתָּ	עָלַמְתָּ	עָלְתָּ
Plur. 3. masc.	עָלוּ	עָלְמוּ	עָלוּ
3. fem.	עָלְתָּ	עָלְמַתְּ	עָלְתָּ
2. masc.	עָלְתָּ	עָלְמַתְּ	עָלְתָּ
2. fem.	עָלְתָּ	עָלְמַתְּ	עָלְתָּ
1. com.	עָלְתָּ	עָלְמַתְּ	עָלְתָּ
Infinitive.	עָלַ	עָלְלָה	עָלְהָ
Imper. Sing. masc.	עָל	עָלְלֵה	עָל
fem.	עָלִי	עָלְמִי	עָלִי
Plur. masc.	עָלוּ	עָלְמוּ	עָלוּ
fem.	עָלְתָּ	עָלְמַתְּ	עָלְתָּ
Part. Sing. 3. masc.	עָלֵה	עָלְלֵה	עָלֵה
3. fem.	עָלְהָ	עָלְלֵהָ	עָלְהָ
2. masc.	עָלֵה	עָלְלֵה	עָלֵה
2. fem.	עָלְהָ	עָלְלֵהָ	עָלְהָ
1. com.	עָלֵה	עָלְלֵה	עָלֵה
Plur. 3. masc.	עָלְהָ	עָלְלֵהָ	עָלְהָ
3. fem.	עָלְהָ	עָלְלֵהָ	עָלְהָ
2. masc.	עָלְהָ	עָלְלֵהָ	עָלְהָ
2. fem.	עָלְהָ	עָלְלֵהָ	עָלְהָ
1. com.	עָלְהָ	עָלְלֵהָ	עָלְהָ
Part. act.	עָלֵה	עָלְלֵה	עָלְהָ
pass.	עָלֵה		עָלְהָ





the Olaph is either taken away or changed into Yud ; thus,  $\text{اَلْاَلَم}$ ,  $\text{اَلْاَلَم}$ . 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,  $\text{اَلْمَلْمَل}$  fem.  $\text{اَلْمَلْمَل}$ ,  $\text{اَلْمَلْمَل}$  fem.  $\text{اَلْمَلْمَل}$ .

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

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

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

In the Ethpeel imper. sing. masc. of  $\text{اَلْمَلْمَل}$  or  $\text{اَلْمَلْمَل}$  we have  $\text{اَلْمَلْمَل}$ .

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

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

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

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

Plural	Singular.
׀ִּׁׁׁ	׀ִּׁׁ
׀ִּׁׁׁׁ	׀ִּׁׁׁ
׀ִּׁׁׁׁׁ	׀ִּׁׁׁ
׀ִּׁׁׁׁׁ	׀ִּׁׁׁׁ
׀ִּׁׁׁׁׁ	׀ִּׁׁׁ

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

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

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

	Peal.	Ethpeel.	Pacl.
Praet. 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.			
part.			



## 45. Verbs "ج."

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 *Palpeel* and *Ethpalpeel* forms are most frequently used; as, *لَبَّسَ* *he dressed*, *أَلْبَسَ* *he agitated*, *كَبَّرَ* *he magnified*, " *كَبَّرْتُ*, *كَبَّرْتِ*, " *كَبَّرْتُمْ*, and *كَبَّرْتُمْ* for *كَبَّرْتُمْ*.

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, *يَصْفِرُ* *he will spail*, *يَنْصِبُ* *he will desire*.

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

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

In the part. Aphel the middle radical is sometimes retained having the *linea occultans*; as,  $\text{شَدَّ شَدَّ}^{\text{v}}$  *shadowing*.

The Olaph, characteristic of the Aphel conjugation, is sometimes retained with the præformatives; as,  $\text{أَشَدُّ}^{\text{v}}$  *to love*.

N B. The 3rd. pers. sing. fem. fut. of all the conjugations both of regular and irregular verbs, has sometimes Yud at the end; as,  $\text{تَشَدُّ}^{\text{v}}$ ,  $\text{تَشَدُّ}^{\text{v}}$ ,  $\text{تَشَدُّ}^{\text{v}}$  as well as  $\text{تَشَدُّ}^{\text{v}}$ ;  $\text{تَشَدُّ}^{\text{v}}$ .

*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,  $\text{أَشَدُّ}^{\text{v}}$  *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.
$\text{أَشَدُّ}^{\text{v}}$ ( $\text{أَشَدُّ}^{\text{v}}$ imper.)	$\text{أَشَدُّ}^{\text{v}}$ ( $\text{أَشَدُّ}^{\text{v}}$ imper.)
$\text{أَشَدُّ}^{\text{v}}$	$\text{أَشَدُّ}^{\text{v}}$
$\text{أَشَدُّ}^{\text{v}}$	$\text{أَشَدُّ}^{\text{v}}$
$\text{أَشَدُّ}^{\text{v}}$	
$\text{أَشَدُّ}^{\text{v}}$	

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

Sing.	Plu.
$\text{أَشَدُّ}^{\text{v}}$	$\text{أَشَدُّ}^{\text{v}}$
$\text{أَشَدُّ}^{\text{v}}$	$\text{أَشَدُّ}^{\text{v}}$ ( $\text{أَشَدُّ}^{\text{v}}$ 2nd. masc. plu.)
$\text{أَشَدُّ}^{\text{v}}$	$\text{أَشَدُّ}^{\text{v}}$ ( $\text{أَشَدُّ}^{\text{v}}$ 2nd. fem. plu.)
$\text{أَشَدُّ}^{\text{v}}$	
$\text{أَشَدُّ}^{\text{v}}$	

	Peal.	Aphel	Ethtaphal.
Pret. Sing. 3. masc.	כָּתַבְתָּ	כָּתַבְתָּ	כָּתַבְתָּ
3. fem.	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ
2. masc.	כָּתַבְתָּ	כָּתַבְתָּ	כָּתַבְתָּ
2. fem.	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ
1. com.	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם
Plur. 3. masc.	כָּתְּבוּ	כָּתְּבוּ	כָּתְּבוּ
3. fem.	כָּתְּבוּ	כָּתְּבוּ	כָּתְּבוּ
2. masc.	כָּתְּבוּ	כָּתְּבוּ	כָּתְּבוּ
2. fem.	כָּתְּבוּ	כָּתְּבוּ	כָּתְּבוּ
1. com.	כָּתְּבוּ	כָּתְּבוּ	כָּתְּבוּ
Infinitive	כָּתוּב	כָּתוּב	כָּתוּב
Imper. Sing. masc.	כָּתוּב	כָּתוּב	כָּתוּב
fem.	כָּתוּב	כָּתוּב	כָּתוּב
Plur. masc.	כָּתוּב	כָּתוּב	כָּתוּב
fem.	כָּתוּב	כָּתוּב	כָּתוּב
Fut. Sing. 3. masc.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
3. fem.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
2. masc.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
2. fem.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
1. com.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
Plur. 3. masc.	יִכְתְּבוּ	יִכְתְּבוּ	יִכְתְּבוּ
3. fem.	יִכְתְּבוּ	יִכְתְּבוּ	יִכְתְּבוּ
2. masc.	יִכְתְּבוּ	יִכְתְּבוּ	יִכְתְּבוּ
2. fem.	יִכְתְּבוּ	יִכְתְּבוּ	יִכְתְּבוּ
1. com.	יִכְתְּבוּ	יִכְתְּבוּ	יִכְתְּבוּ
Part. act.	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב
pass.	כּוֹתֵב	כּוֹתֵב	כּוֹתֵב



Shaphel.	Eshtaphal.	Palpel.	Ethpalpal.
כָּחַן	אֶחַחְכָּן	כָּחַן	אֶלְכָּחַן
זָחַן	אֶזַחְכָּן	זָחַן	אֶלְזָחַן
חָחַן	אֶחַחְכָּן	חָחַן	אֶלְחָחַן
מָחַן	אֶמַחְכָּן	מָחַן	אֶלְמָחַן
זָחַן	אֶזַחְכָּן	זָחַן	אֶלְזָחַן
סָחַן	אֶסַחְכָּן	סָחַן	אֶלְסָחַן
מָחַן	אֶמַחְכָּן	מָחַן	אֶלְמָחַן
רָחַן	אֶרַחְכָּן	רָחַן	אֶלְרָחַן
לָחַן	אֶלַחְכָּן	לָחַן	אֶלְלָחַן
פָּחַן	אֶפַחְכָּן	פָּחַן	אֶלְפָּחַן
פָּחַן	אֶפַחְכָּן	פָּחַן	אֶלְפָּחַן
כָּחַן	אֶחַחְכָּן	כָּחַן	אֶלְכָּחַן
זָחַן	אֶזַחְכָּן	זָחַן	אֶלְזָחַן
חָחַן	אֶחַחְכָּן	חָחַן	אֶלְחָחַן
מָחַן	אֶמַחְכָּן	מָחַן	אֶלְמָחַן
זָחַן	אֶזַחְכָּן	זָחַן	אֶלְזָחַן
סָחַן	אֶסַחְכָּן	סָחַן	אֶלְסָחַן
מָחַן	אֶמַחְכָּן	מָחַן	אֶלְמָחַן
רָחַן	אֶרַחְכָּן	רָחַן	אֶלְרָחַן
לָחַן	אֶלַחְכָּן	לָחַן	אֶלְלָחַן
פָּחַן	אֶפַחְכָּן	פָּחַן	אֶלְפָּחַן
פָּחַן	אֶפַחְכָּן	פָּחַן	אֶלְפָּחַן
כָּחַן	אֶחַחְכָּן	כָּחַן	אֶלְכָּחַן
זָחַן	אֶזַחְכָּן	זָחַן	אֶלְזָחַן
חָחַן	אֶחַחְכָּן	חָחַן	אֶלְחָחַן
מָחַן	אֶמַחְכָּן	מָחַן	אֶלְמָחַן
זָחַן	אֶזַחְכָּן	זָחַן	אֶלְזָחַן
סָחַן	אֶסַחְכָּן	סָחַן	אֶלְסָחַן
מָחַן	אֶמַחְכָּן	מָחַן	אֶלְמָחַן
רָחַן	אֶרַחְכָּן	רָחַן	אֶלְרָחַן
לָחַן	אֶלַחְכָּן	לָחַן	אֶלְלָחַן
פָּחַן	אֶפַחְכָּן	פָּחַן	אֶלְפָּחַן
פָּחַן	אֶפַחְכָּן	פָּחַן	אֶלְפָּחַן

*Vowel preceding.*

Sing.	Plu.
نَا	نَا
يَا	يَا
هَآ	هَآ
نَا، نَا (before Yud and in the Fut.)	
نَا (نَا)	

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

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

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

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

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

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

47. *Præterite.*

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

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

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

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

2nd. pers. sing. masc. صَلَّى.

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

2nd. pers. sing. fem. ضَلَّكُمُ .

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

1st. pers. sing. ضَلَّكَ

ضَلَّكَ ..... thee, masc.; ضَلَّكَ ..... thee, fem.;  
ضَلَّكَ ..... you, masc.; ضَلَّكَ ..... you, fem.;  
ضَلَّكَ ..... him, ضَلَّكَ ..... her, ضَلَّكَ .....  
them, masc.; ضَلَّكَ ..... them, fem.

3rd. pers. plu. masc. ضَلَّكُمْ or ضَلَّكُمْ .

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

3rd. pers. plu. fem. ضَلَّكُمْ or ضَلَّكُمْ .

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

2nd. pers. plu. masc. **عَلَيْكُمْ**.

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

2nd. pers. plu. fem. **عَلَيْهِنَّ**.

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

1st. pers. plu. **عَلَيْنَا**.

**عَلَيْكَ** ..... *thee, masc.*; **عَلَيْكِ** ..... *thee, fem.*;  
**عَلَيْكُمْ** ..... *you, masc.*; **عَلَيْكُمْ** ..... *you, fem.*;  
**عَلَيْكُمْ** ..... *him*, **عَلَيْكُمْ** ..... *her*.

Infinitive. **عَلَيْهِ**.

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

Imperative. **عَلَيْهِ**.

2nd. pers. sing. masc.

**عَلَيْهِ** ..... *me*, **عَلَيْهِ** ..... *us*, **عَلَيْهِ** ..... *him*, **عَلَيْهِ** ..... *her*.

2nd. pers. sing. fem. **عَلَيْهِ**.

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

*Plu. numb. 2nd. pers. masc.* عَهْلَكْ، عَهْلَكْتُمْ.

عَهْلَكْتُمْ or عَهْلَكْتُمْ ..... *me*, عَهْلَكْ or عَهْلَكْتُمْ .....  
 ..... *us*, عَهْلَكْتُمْ or عَهْلَكْتُمْ ..... *him*, عَهْلَكْتُمْ or  
 عَهْلَكْتُمْ ..... *her*.

*2nd. pers. fem.* عَهْلِكِي.

عَهْلِكِي or عَهْلِكِي ..... *me*, عَهْلِكِي or عَهْلِكِي .....  
 ..... *us*, عَهْلِكِي or عَهْلِكِي ..... *him*, عَهْلِكِي or  
 عَهْلِكِي ..... *her*.

*Future Tense.*

*3rd. pers. sing. masc.* يَهْلِكْ.

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

*2nd. pers. sing. fem.* يَهْلِكِي.

يَهْلِكِي ..... *me*, يَهْلِكِي ..... *us*, يَهْلِكِي .....  
 ..... *him*, يَهْلِكِي ..... *her*.

*3rd. pers. plu. masc.* يَهْلِكُوا.

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

3rd. pers. fem. plu. **بصَلَّكُنَّ**

**بصَلَّكَتِ** ..... *me*, **بصَلَّكْتُمْ** ..... *us*, **بصَلَّكُوا** .....  
*thee, masc.*; **بصَلَّكَتِ** ..... *thee, fem.*; **بصَلَّكْتُمْ** .....  
*you, masc.*; **بصَلَّكْتُمْ** ..... *you, fem.*; **بصَلَّكْتُمْ** .....  
*him*, **بصَلَّكْتُمْ** ..... *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, **صَلَّ**, when it takes the affixes, emits the **ا** to **و** (see p. 119), which is similar to **صَلَّ**. 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 **ا** is put back on the first letter, **و** receives **ا**, and **و** of the fem. is taken away. The first and second persons plu. preserve both vowels unchanged.

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

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

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

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

#### *Infinitive.*

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

#### *Imperative.*

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

The vowel  $\text{ו}$  in the plu. mase. is remitted to the first radical.

Pael, Aphel and Shaphel conjugations, when the imper. agrees with the praet., cast away the vowel of the 2nd. radical before the suffixes; as,  $\text{בְּרִיחֵהוּ}$  bring him. But verbs having the middle radical  $\text{ו}$ ,  $\text{ו}$  or  $\text{ו}$ , as well as some paragogic forms, retain the vowel; as,  $\text{עָוֵהוּ}$  do me good.

#### *Future.*

The 1st. pers. of both numbers, 2nd. pers. sing. mase., and 3rd. pers. sing. of both genders preserve the second vowel before the affixes  $\text{עָו}$  and  $\text{עָו}$ ; but it



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

*The verb ٱ with Affixes.*

The forms which end in ى, viz., præf. Peal m.; Imp. Pacl, Aphel and Shaphel in 3rd. pers. sing. masc. cast away ى, but retain the vowel ى, by which the suffixes are annexed to the verb; as, ٱى, ٱى, ٱى, ٱى, ٱى. In the Inf. Peal the ى is changed into ى moveable; as, ٱى, ٱى, ٱى; but before ى and ى the ى is removed, although ى is retained; as, ٱى, ٱى.

Those forms of the verb ending in ى, such as the futures and participles, when they use the affixes, are accustomed to change ى into ى, the vowel being retained; as, ٱى, ٱى.

There is this peculiarity in the forms terminating in ى, that they change ى into ى or ى; as, ٱى, or ٱى, or ٱى, or ٱى.

The form ى, which is the termination of the 3rd. pers. præf. plu. of all the conjugations except Peal, is changed before the affixes into ى; as, ى they tempted, ى, ى.

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

Affix Sing.	1 Masc.	2 Masc.	2 Fem.
Pret. Pael. 3. masc.	كُنِبَ	كُنِبَا	كُنِبِي
3. fem.	كُنِبَتْ	كُنِبَا	كُنِبِي
2. masc.	كُنِبْتُمْ		
2. fem.	كُنِبْتُمْ		
1. com.		كُنِبْتُمْ	كُنِبْتُمْ
Plur. 3. masc.	كُنِبُوا	كُنِبُوا	كُنِبُوا
3. fem.	كُنِبْنَ	كُنِبْنَ	كُنِبْنَ
2. masc.	كُنِبْتُمْ		
2. fem.	كُنِبْتُمْ		
1. com.		كُنِبْتُمْ	كُنِبْتُمْ
Infinitive.	كُنِبْ	كُنِبْ	كُنِبْ
Imper. Sing. masc.	كُنِبْ		
fem.	كُنِبِي		
Plur. masc.	كُنِبُوا		
fem.	كُنِبْنَ		
Fut. Sing. 3. masc.	يَكُنِبُ	يَكُنِبُ	يَكُنِبُ
Plur.	Retains the form of the regular verb.		
Pael. Pret. Sing. 3. masc.	كُنِبَ	كُنِبَا	كُنِبِي
3. fem.	كُنِبَتْ	كُنِبَا	كُنِبِي
Plur. 3. masc.	كُنِبُوا	كُنِبُوا	كُنِبُوا
The other persons follow the form of the regular verb.			Aphel and
Imper. Sing. masc.	كُنِبْ		
fem.	كُنِبِي		
Plur. masc.	كُنِبُوا		
fem.	كُنِبْنَ		



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

Some instances are met with in the 3rd. pers. plu. masc. of the Peal conj. where the 3rd. rad. Olaph is retained with the affixes ; as,  $\text{صَلَّوْا} \text{صَلَّوْا}$  *they have built it*. This remark applies also to the 2nd. pers. plu. Imp. of both genders ; as,  $\text{صَلِّهِ}$  *loose him*, John xi. 44. This custom of preserving Olaph is also found in the partic. Peal as well as in the Imp. sing. and plu. of all the active conjugations ; as,  $\text{صَلِّب}$  *hating me*, Ps. ix. 14 ;  $\text{صَلِّبْ}$  *show me*, Cant. ii. 14.

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

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

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

#### 49. *Doubly Defective Verbs.*

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

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

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

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

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

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

#### 50. Quadriliteral Verbs.

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

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

of the trilateral root, and chiefly in those cases when the second and third radicals are the same, or the middle radical Vau (see § 42, (5)); thus.

سَلَسَلَ he dragged along, from سَلَسَ he dragged; اَلْعَصَبُ he was exasperated, from عَصِبَ he was bitter.

صَدَّقَ he did often, or practised, from صَدَقَ he did, or made; اَلْمُصَنَّبُ he was made, or became lazy, from صَنَّبَ 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, اَلْمُدْمَكَةُ he dreamed for a long time, from دَمَرَ he dreamed; اَلْمُتَوَكِّلُ he imagined, from تَوَكَّلَ.

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

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

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

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

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

The letter Vau is sometimes inserted in the middle of a word; as,  $\text{تَوَلَّى}$  *he twisted*,  $\text{تَلَوَّى}$  *he was perplexed*, from the root  $\text{وَلَّى}$  *he bound*;  $\text{تَوَلَّى}$  *he bore, endured, expected*, from  $\text{وَلَّى}$ .

Sometimes we have  $\text{و}$ ; as,  $\text{تَوَلَّى}$  *he did wrong*, from  $\text{وَلَّى}$  *he changed*,  $\text{تَوَلَّى}$  *he carried, endured, supported*, from  $\text{وَلَّى}$ ;  $\text{تَوَلَّى}$  *he persevered*, from  $\text{وَلَّى}$ ;  $\text{تَوَلَّى}$  *he rolled*, from  $\text{وَلَّى}$ .

At the end of a word we find sometimes the letter  $\text{و}$ ; as,  $\text{تَوَلَّى}$  *he made domestic*,  $\text{تَوَلَّى}$  *he was treated familiarly*, from  $\text{وَلَّى}$  *a house*;  $\text{تَوَلَّى}$  *he subdued*, from  $\text{وَلَّى}$  or  $\text{وَلَّى}$  *under, beneath*. Common forms of this kind are  $\text{تَوَلَّى}$ ,  $\text{تَوَلَّى}$ , and  $\text{تَوَلَّى}$ .

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

## 51. PARTICLES.

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

### *Adverbs.*

1st. Of time.

$\text{أَمَّا}$  *at once, together*,  $\text{أَمَّا}$  *when?*  $\text{أَمَّا}$  or  $\text{أَمَّا}$



yesterday, *أمس* in the end, at length, *أخيراً* afterwards, *ثم* then, *الآن* now, *اليوم* or *هناك* to-day, *ربما* perhaps, *قبل* before, *فورا* immediately, *غدا* to-morrow, *في كل وقت* at any time, *لا تحصل* not yet, *حتى لا* till when? how long? *حتى الآن* until now, *بغتة* suddenly.

## 2nd. Of place.

*أين* where? *هنا* here, hither, *هناك* hence, *هنا وهناك* whither? which way? *هنا* there.

## Adverbs of various kinds.

*كيف* how? *بشدة* greatly, very, *فقط* only, *أخص* *مألفون* especially, more, *أصلا* truly, *أكثر* more, *سريعا* or *سريعا* quickly, *قليل* little, *سابقا* already, *كما قلت* (for *كما قلت* as I have said) namely, as, like, *أجل* yes, it is so, *أليس كذلك؟* whether? pray? *أليس كذلك؟* i. o., or, *أين هو؟* (which is formed from the adverb *أين* and the personal pronoun *هو*), *في نفس المكان* in the same place, *من أين؟* from whence? *الآن* now, therefore, *بلا* gratis, for nothing, *تماما* wholly, *ولكن* but, *لا* not, *أولاً* lastly, *أولاً* firstly, *ثانياً* secondly. From any adjective, an adverb may be formed by adding the termination *أدب*; as, *أدباً* divinely, *أدباً* justly.

*Prepositions.*

Some Prepositions are prefixed to verbs, nouns, &c., and others are separate words. Those most commonly used are **ב** *in*, **ל** *to*, **עִי** *to, with*, **מִן** *from*, **בֵּין**, **בְּתוֹךְ** or **בְּמִן** *between*, **בְּלֹא**, **בְּלֹא** *without*, **אַחֲרַיִם**, **אַחֲרַיִם** *after*, **לְמַעַן** *for*, **עָלֶיךָ**, **עָלֶיךָ** *about*, **בְּגַלְלָתְךָ** *against*, **בְּגַלְלָתְךָ** *because of*, **עָלֶיךָ** *upon or against*, **עִי** *with*, **עָלֶיךָ** *before*, **עָלֶיךָ** *according to*, **עָלֶיךָ** *at, near, in the possession of*, **עָלֶיךָ** *before*, **עָלֶיךָ** or **עָלֶיךָ** *under*.

*Conjunctions and Interjections.*

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

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

# 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, **חֵם אִמּוֹ** *the womb of his mother*, **חֵם אִמּוֹ** *the half 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.

The genitive in Hebrew is indicated by the first noun being put in the constructive state; but, besides this mode in Syriac, it is also very frequently done by placing **וְ** before the second noun, as will be presently more especially noticed. The reason of the latter method may be this; that many nouns in the masc. sing. and plu. fem. having the same form in both states, it became necessary to introduce some mark of distinction. Hence it is that examples of the constructive state for denoting the genitive are much more frequent in the plu. masc. than in the sing. masc. and in the sing. fem. than in the plu. fem.; as, **פְּנֵי אֲדָמָה** *face of the deep*, Gen. 1. 2; **בְּנֵי יִשְׂרָאֵל** *the children of Israel*, **בְּיָמֵי נֹחַ** *in the days of Noah*,

Bar. Heb. 397. 2; **קִמְתָּ** **עֲלֵיתָ** **כְּלִמְתָּ** *the words of God*, **שָׁנִים** **שָׁנִים** *the years of my life*, Ephr. Syr. 3. 428. Other examples, where the absolute and const. states have the same form, are **בָּרַךְ**, **בָּרַכְתָּ**, **עָשָׂה**, **עָשָׂה**, **עָשָׂה**, and many more.

Two nouns sometimes come together in regimen, and the second has the force of an adjective; as, **אָזְנוֹ** **יְמִינוֹ** *his right ear*, Luke xvii. 50; **עֵינֵי** **יְמִינוֹ** *thy right eye*, Matth. v. 29. See § 22.

The genitive is used not only actively, but passively; i. e. the noun which is put in the gen. is not always the subject, but the object of a preceding noun; as, Jud. ix. 24, " **עָשָׂה** **לְעַמּוּדָאֵל** **בְּיַד** **נָדָבְחִיל** *the injury (done) to the recently sworn of Nadabhil*; also in Isaiah xxvi. 11, we have **עָרַב** **לְעַמּוּדָאֵל** *every (at) the people*.

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

A noun is often found in the constructive for the absolute state, when it is followed by another having a preposition prefixed; as, **קַבְלֵי** **פָּנֵי** *acceptors of faces*, i. e. *hypocrites*, where we have **פָּנֵי** for **פָּנֵי**, Matth. xiv. 3; **בְּרֵכָה** **עַל** **עַמּוּדָאֵל** *blessed among*

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

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

The definite state has so often usurped the province of the absolute, that the latter has in some instances become almost obsolete. Agrell, however, is quite incorrect when he says in his *Supplementa Syntaxis Syriacæ*, p. 73. "Abolutum **قَدِمَ** mulieres, ucores, non nisi his reperi, nempe in Assem. T. III. P. I. p. 252 col. 2 line 16, a fine et T. III. P. II. p. 320 line 7 a fine, quam contra ea emphaticum **قَدِمَا** plus millies occurrit." See Gen. xi. 22, 23, 24, &c., where the absolute form of this noun in the plural is seen. The following are instances in which the absolute and definite forms are used indiscriminately: **قَدِمَ** **أَرْبَعِينَ** **سَنَةً** forty years, Bar. Hebrews, p. 20, l. 4, and **قَدِمَا** **أَرْبَعِينَ** **سَنَةً** ib. p. 19, lines 7, 8; **قَدِمَا** **سَنَةً** Luke xiii. 7, **قَدِمَا** **سَنَةً**, Bar. Heb. p. 17, line 9; **قَدِمَا** **بِدُونِ** **عَتَمٍ** without end, i.e. infinite, ib. p. 334, line 1, and **قَدِمَا** **بِدُونِ** **عَتَمٍ**, ib. p. 544, line 13; **قَدِمَا** **بِدُونِ** **عَتَمٍ** innumerable ib. p. 596, lines 7, 9, and **قَدِمَا** **بِدُونِ** **عَتَمٍ** ib. p. 577, line 15; **قَدِمَا** **كُلَّ** **يَوْمٍ** daily, ib. p. 467, and **قَدِمَا** **كُلَّ** **سَنَةٍ** ib. p. 389, line 5 from the end; **قَدِمَا** **كُلَّ** **سَنَةٍ** every year, ib. p. 240 line 4 from the end, and **قَدِمَا** **كُلَّ** **سَنَةٍ** ib. p. 28, line 11; **قَدِمَا** **فَتَمًا** suddenly, Luke ii. 13, and **قَدِمَا** **فَتَمًا** ib. IX. 39; **قَدِمَا** **سَاعَةً** one hour, Matth. xxvi. 40, and **قَدِمَا** **سَاعَةً** Rev. xvii. 12.

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

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

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

Several words are sometimes found to intervene between the first and second of the nouns so constructed; as,  $\text{בְּנֵי־יִשְׂרָאֵל הָיוּ לְרֵעֵי־רָחֵל}$  *that Jethro was the son of Reuel*. Mār Jacob's Scholia by Phillips, p. 11.

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

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

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

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

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

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

Negative substantives are often expressed by the particle  $\text{ܘܢܐ}$  put before the noun; as,  $\text{ܘܢܐ ܕܘܢܐ}$  *ignorance*.

Some diminutive nouns are found. They are denoted by the termination  $\text{ܘܢܐ}$  or  $\text{ܘܢܐ}$ ; as,  $\text{ܘܢܐ}$  *a little son*,  $\text{ܘܢܐ}$  *a little man*,  $\text{ܘܢܐ}$  *a small fountain*,  $\text{ܘܢܐ}$  *a little man*,  $\text{ܘܢܐ}$  *a little lamb*,  $\text{ܘܢܐ}$  *a little dog*.

### 53. Construction of Adjectives.

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



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

When an adjective, or passive participle, has the office of the predicate, the logical copula being expressed or understood, it is put in the absolute state with the same gender and number as its substantive, and before it; as,  $\text{גַּדְלָהּ אֲשֶׁר עָלַי}$ ; *my sin is greater than* ..... Gen. iv. 13. Occasionally the adjective or participle is put after the substantive; as,  $\text{אֲכַלְתֶּם אֶת הַפֶּסַח}$  *the feast is prepared*. Matth. xxii. 8.

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

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

Negative adjectives are expressed in various ways. 1st by  $\text{אֵין}$  put before an adjective in the definite state,

when it is used as an epithet; as,  $\text{בְּעֵצָה} \text{וְ} \text{בְּדַעַת} \text{וְ} \text{בְּחָכְמָה}$  *illegitimate*;  $\text{בְּעֵצָה} \text{וְ} \text{בְּדַעַת}$  *irrational*;  $\text{בְּעֵצָה} \text{וְ} \text{בְּדַעַת} \text{וְ} \text{בְּחָכְמָה}$  *indivisible*;  $\text{בְּעֵצָה} \text{וְ} \text{בְּדַעַת} \text{וְ} \text{בְּחָכְמָה}$  *incomprehensible*. When the negative adjective is employed as a predicate, then it is expressed by placing  $\text{לֹא}$  before it in its absolute state; as,  $\text{לֹא} \text{עֵלְיוֹן}$  *infinite is God*.

$\text{לֹא}$  sometimes makes the adjective negative. The adjective is in the absolute state and employed as an epithet; as,  $\text{לֹא} \text{עֵלְיוֹן}$  *ineffable*.

A negative adjective is sometimes expressed by  $\text{לֹא}$  put before a substantive; as,  $\text{לֹא} \text{בְּטָהוֹרָה}$  *without a blot*, i.e. *immaculate*;  $\text{לֹא} \text{בְּדָם}$  *without blood*, i.e. *bloodless*,  $\text{לֹא} \text{בְּמוֹת}$  *without death*, i.e. *immortal*. A  $\text{לֹא}$  is found prefixed to the substantive; as,  $\text{לֹא} \text{דַעַת}$  *without knowledge*, i.e. *ignorant*.

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

The word  $\text{כָּל}$  *all* is placed *before* its substantive, and indulges in a pleonastic use of the pronominal affixes; as,  $\text{כָּל} \text{הַמַּלְאָכִים}$  *the whole multitude*, Acts. xv. 12;  $\text{כָּל} \text{הַכֹּהֲנִים}$  *all the chief priests*, lit. *all of them, the chief priests*, Matth. ii. 4;  $\text{וְ} \text{לָקְחוּ} \text{אֶת} \text{כָּל} \text{אֲסִיָּה}$  *and he took all Asia*, Bar Heb. p. 39.

In the comparative degree there is sometimes an ellipsis of the adjective by which the sort or reason of the comparison is indicated; as,  $\text{עֲלֵי} \text{לְחֵץ}$  (*clearer*)

than the noon-day, Job xi. 17; *חַלְדָּיִם וְכַנְעֲנִיִּים וְעֹלְמֵיִם* idols and sculptures, (which are more powerful than the idols) of Jerusalem and Samaria, Isaiah x. 10. The comparative degree, which is made by the particle *כִּן*, is sometimes to be otherwise explained than it ordinarily is; as, *הַיְהוָה גָּדוֹל מְאֹד* Is the thing too great for the Lord? Gen. xviii. 14; *אֲבָל אִם הַדֶּרֶךְ אֲרוּמָה* but if the way be too long for thee, Deut. xiv. 24. So also when *כִּן* is placed before an inf.; as, *וְהַיְהוָה מְחַמֵּד מְאֹד* my sin is too great to be forgiven, Gen. iv. 13.

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

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

#### 54. Numerals.

Cardinal numbers sometimes precede the thing numbered, and sometimes follow it; as, *שְׁנַיִם אֲנָשִׁים* two men, Acts i. 10; *שֵׁשׁ יַדְיָוִת* 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, *سَعْمًا كَحْتِ* *five thousand*, Mark vi. 44, and *كَلَّا سَعْمًا* Matth. xiv. 21.

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

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

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

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

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

The half of any thing is ordinarily expressed by חֲמִישָׁה; as, אֶלְפִינָה וְחֲמִישָׁה *three days and a half*, Rev. xi. 9, 11; or by חֲמִישָׁה; as, חֲמִישָׁה מִכֹּל תְּבִיבֵי *the half of my goods*, Luke xix. 8.

In designations of weights, measures, and times, the noun which expresses the weight, &c. is sometimes omitted, though not so frequently as in Hebrew; as, אֶלְפִינָה *a thousand (shekels) of silver*, Gen. xx. 16; where the word אֶלְפִינָה is understood. שְׁנַיִם *two (loaves) of bread*, where the word אֶלְפִינָה loaf is understood, 1 Sam. x. 4. אֶלְפִינָה *thou shalt deny me three (times)*, where understand אֶלְפִינָה Mark xiv. 30, 72. Ellipses of other nouns are noticed in Michaëlis's Gram. § 130, and Agrell's § 83.

### 55. Syntax of Pronouns.

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

and this without the *linea occultans*; as,  $\text{חַיִּים בְּלִפְתָּיו}$  *in him was life*.

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

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

The affixes to verbs, although usually expressing an accus., yet sometimes denote other cases, especially the dative; as,  $\text{תָּתַתְּ לִי}$  *thou hast given to me*, Josh. xv. 19, as if  $\text{לִי}$ : the ablative; as,  $\text{רָחוֹק מֵהֶם}$  *distant from them*, Ps. lxxiii. 27. When the second of two nouns in regimen has the force of an adjective, the pronominal affix is appended to it rather than to the former; as,  $\text{שְׁמֵי קְדוֹשָׁי}$  *the name of my holiness*, i. e. *my holy name*, Lev. xx. 3;  $\text{עִיר קְדוֹשָׁי}$  *the city of thy*

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

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

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

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

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

4. The pronoun  $\text{הוּא}$  or  $\text{היא}$  in such instances as  $\text{הוּא הָיָה בְּבֶרֶךְ}$  *goeth to the belly*, Matth. xv. 17,  $\text{הוּא בְּיָמֵי}$  *by faith*, 2 Cor. i. 24.  $\text{הוּא אֵלֶּיךָ}$  *so I speak*, John viii. 28.

The pronoun  $\text{הוּא}$  or  $\text{היא}$  when it coalesces with the preceding word, is sometimes redundant; as,  $\text{הוּא הוּא}$  means not only *who is?* but often only *who?* See Matth. iii. 7. Also  $\text{הוּא הוּא}$  *what*. See Matth. xii. 7.  $\text{לְךָ}$  *to thee*, is frequently found in Asseman. Biblioth. Orient. See Tom. iii. p. 293, lines 5 and 6.

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

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



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

The prefix of a particle to  $\text{אֵל}$  is frequently observed; as,  $\text{אֵל}$  *he whose it is*, Gen. xlix. 10. Sometimes a preposition is found before it; as,  $\text{מִן}$  *from mine*, John x. 14.

An affix annexed to the word  $\text{אֵל}$  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,  $\text{אֵל}$  *thine is the kingdom*, Matth. vi. 13;  $\text{אֵל}$

[2] *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 *أَحْبَابِي* *my time*, John vii. 8: this is especially the case when the affix is likewise added to the noun; as, *كَلِمَاتِي* *my words*, John v. 47; *عَيْنِي* *in thy eye*, Luke vi. 42; *لَحْمِي* *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, *أَسَاسَاتِهَا فِي تَبَاتُهَا* *its foundations are in his holy mountain*, Ps. lxxxvii. 1, i.e. *the foundations of the city of our God*: *بَنِيَانِهَا* occurs in v. 3. Such construction exists principally in the version of the Old Testament, and on that account may perhaps be regarded merely as a Hebraism.

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

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

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

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

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

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

masc. pronoun; as, Bar Heb. 121. 15,  $\text{בְּחַסְדֵּי הַמֶּלֶךְ הָיָה וְשָׁחַט אֹתָם}$  *he led away his family and shut them up.*

An interrogative is sometimes preceded by a noun in the constructive state; as,  $\text{מִי בָּתְרָה אַתָּה?}$  *the daughter of whom art thou?* Gen. xxiv. 23; or, which is equivalent to it, the def. state of the noun is used, and Dolath prefixed to the interrogative; as,  $\text{מֵעַל מִי אָמַרְתָּ?}$  *from the hand of whom have I received?*... 1 Sam. xii. 13.

Relative pronouns are usually expressed by  $\text{שֶׁ}$  prefixed to words; or by the interrogative pronoun and  $\text{שֶׁ}$  (§ 26). Sometimes the personal pronouns with Dolath constitute a relative; as,  $\text{שֶׁ עָשָׂה} \text{שֶׁ}$  *who made*, Ephes. ii. 14;  $\text{שֶׁ אֵלֶּיךָ} \text{שֶׁ}$  *which is*; Ephes. i. 14;  $\text{שֶׁ לָקַח} \text{שֶׁ}$  *who took*, Matth. xxv. 1.  $\text{שֶׁ}$  prefixed to a personal pronoun makes a relative; as,  $\text{שֶׁ יִשְׁלַט} \text{שֶׁ}$  *who shall rule it*, Matth. ii. 6;  $\text{שֶׁ עָשָׂה} \text{שֶׁ}$  *who made*. Matth. xix. 12.

Relative pronouns of the 1st and 2nd persons are likewise expressed by  $\text{שֶׁ}$ ; as,  $\text{אֵל שֶׁ נִשְׁפָּט} \text{שֶׁ}$  *O man, who judgest*, Rom. ii. 1;  $\text{שֶׁ אַתְּמֵךְ} \text{שֶׁ}$  *who are*, Acts xxv. 24.

An oblique case of the relative Dolath is indicated, 1st, by connecting with the Dolath a personal pronoun put in that case; as,  $\text{אֵלָיו} \text{שֶׁ}$  *to him*,  $\text{אֵלֶיהָ} \text{שֶׁ}$  *to her*,  $\text{אֵלֵינוּ} \text{שֶׁ}$  *to whom*,  $\text{אֵלֵיהֶם} \text{שֶׁ}$  *to whom*,  $\text{בְּאֵלָיו} \text{שֶׁ}$  *to them*,  $\text{בְּאֵלֵינוּ} \text{שֶׁ}$  *to whom*,  $\text{בְּאֵלֵיהֶם} \text{שֶׁ}$  *to whom*,  $\text{בְּאֵלָיו} \text{שֶׁ}$  *in him*,  $\text{בְּאֵלֵינוּ} \text{שֶׁ}$  *in whom*,  $\text{בְּאֵלֵיהֶם} \text{שֶׁ}$  *in*

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

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

The relative pronoun  $\text{ܘܫܝܒܝܢܝܗܘܢ}$ , forms its oblique cases thus;  $\text{ܘܫܝܒܝܢܝܗܘܢ}$  in whom, masc. &c. We have also  $\text{ܘܫܝܒܝܢܝܗܘܢ}$  in whom, fem. Asseman. T. III. p. 374.

The oblique cases of the relative pronoun  $\text{ܘܫܝܒܝܢܝܗܘܢ}$  are expressed by an affix following; as,  $\text{ܘܫܝܒܝܢܝܗܘܢ}$  whom she brought up, Bar Heb. p. 297.

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

The pronoun  $\text{אֲנִי}$  is occasionally omitted, but not so frequently as the relative  $\text{אֲשֶׁר}$  in Heb; as,  $\text{אֲנִי}$   $\text{וְהוּא}$  *and he who is able*, where  $\text{אֲנִי}$  is put for  $\text{אֲנִי}$ . See also Ps. xxxii. 2; Bar Heb. 487. 1.

Reflective pronouns (see § 28) are expressed by  $\text{נִפְתָּל}$  with the affixes; as,  $\text{נִפְתָּל}$  *against itself*, Luke xi. 17: by  $\text{מִנְעָל}$  *substance*; as,  $\text{נִפְתָּל}$  *against itself*, Luke ii. 17: occasionally by  $\text{לֵב}$  *heart*; as,  $\text{וְסָרָה$   $\text{לֵבָהּ}$  *and Sarah laughed within herself*, Gen. xviii. 12. The words  $\text{אִם}$  and  $\text{כִּי}$  are often employed to express *any one*; as,  $\text{אִם}$   $\text{יֹאמְרוּ}$  *if any one shall say to you*, Matth. xxiv. 23. Again *something or anything* is signified by  $\text{כִּי}$ ; as, Gen. xviii. 14;  $\text{כִּי}$   $\text{גָדוֹל}$   $\text{לַיהוָה}$  *Is anything too great for the Lord?* The word  $\text{כִּי}$  *word, thing*, is likewise thus used. See Exod. xviii. 26. So also is  $\text{כִּי}$  *any thing*. See Matth. xx. 20; Levit. v. 2. We have also  $\text{כִּי}$  *a certain one*; as,  $\text{כִּי}$   $\text{לְעִיר}$  *to a certain city*, Luke x. 38;  $\text{כִּי}$   $\text{לְאִשָּׁה}$  *a certain woman*, Mark vii. 25.  $\text{כִּי}$  and  $\text{אִם}$  are sometimes joined together in this sense; thus,  $\text{כִּי}$   $\text{אִם}$   $\text{כִּי}$  *to a certain one*, Assem. T. I. p. 32. We have also  $\text{כִּי}$  used thus;  $\text{כִּי}$   $\text{מִיָּמֵינוּ}$  *in one of the days*, i. e. *on a certain day*, Bar Heb. p. 127; or  $\text{כִּי}$  only is employed in the same way; as,  $\text{כִּי}$   $\text{אֶחָד}$   $\text{מִבְּרָתָא}$  *a certain one of his brethren*, Bar Heb. p. 167.  $\text{כִּי}$

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

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

### 56. Syntax of Verbs.

#### *Agreement of the Verb with its Subject.*

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

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

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

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

Collective nouns are, on account of their signification, joined to a verb plural; as,  $\text{סֵפֶּה} \text{אֶרְצָה}$  *army*, in Bar Heb. Chron. 109. 18,  $\text{סֵפֶּה} \text{אֶרְצָה} \dots \text{אֶרְצָה}$  *another army entered*. See also *ib.* 121. 2. 3; Assem. Bibl. Orien. 1. 372. 15.  $\text{כָּל} \text{זֶה} \text{בְּעִינַי} \text{וְעִינַי} \text{בְּכָל} \text{זֶה}$  *all, upon all who were with me*. In this manner of construction we find  $\text{כָּל} \text{זֶה} \text{בְּעִינַי}$ ,  $\text{כָּל} \text{זֶה} \text{בְּעִינַי}$ ,  $\text{כָּל} \text{זֶה} \text{בְּעִינַי}$ ,  $\text{כָּל} \text{זֶה} \text{בְּעִינַי}$ ,  $\text{כָּל} \text{זֶה} \text{בְּעִינַי}$ , and many others. We have sometimes a noun in the sing. denoting but one individual, and yet being made to stand for a class, the verb is put in the plu. numb.; as,  $\text{בְּעִינַי} \text{בְּעִינַי} \text{בְּעִינַי} \text{בְּעִינַי} \text{בְּעִינַי}$  *the captive of Judah went*, Jer. xxviii. 4.

A verb. sing. is sometimes joined with a plur. noun when the verb precedes, especially  $\text{לֹא}$  and  $\text{כִּי}$ ; as, 1 Sam. i. 2,  $\text{לֹא} \text{כִּי} \text{בָנִים} \text{לֹא} \text{כִּי} \text{בָנִים}$  *he had not sons*;  $\text{כִּי} \text{בָנִים} \text{לֹא} \text{כִּי} \text{בָנִים}$  *there were in it five porches*, John v. 2. Matth. iii. 16,  $\text{כִּי} \text{בָנִים} \text{לֹא} \text{כִּי} \text{בָנִים}$  *the heavens were opened unto him*;  $\text{כִּי} \text{בָנִים} \text{לֹא} \text{כִּי} \text{בָנִים}$  *the fugitives fell upon*. Bar Heb. Chron. 144. 6. 7.



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

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

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

There are many examples collected by Hoffman and Agrell of a difference in gender between the subject and predicate; as,  $\text{אֵלֶּה הָיְתָה הָעֵצָה}$  *occasion was*

*given*, Bar Heb. p. 612, 14, יָרַח לְפָנָיו חֵזֶק אֶת־יָדָיו he had fear, ib. p. 606, 10; נָחַץ עִמָּו אֲמֹר עֲבָדָיו נֶחֱפֵי about two hundred men died, ib. p. 159, 10; חָפְזָה לְכַחֵּן נַפְשֵׁי אֶת־חֲמֵשׁ וָאֶלֶף ten thousand souls perished, ib. p. 190, 14.

When a substantive is of the common gender a diversity of gender is sometimes found between the verb, adjective and pronoun in connection with it; as, וְכִשְׁלֹחַ אִישׁ אֶת־זֶבְחֵהוּ וְהָיָה כִּי־יִזְבֹּחַ אִישׁ אֶת־זֶבְחֵהוּ וְהָיָה כִּי־יִזְבֹּחַ אִישׁ אֶת־זֶבְחֵהוּ and when any one shall offer an offering, his offering shall be flour, Levit. ii. 1; where we have joined to נֶחֱפֵי the fem. זָבַח and the masc. affix אֶת־.

When many nouns come together connected by the conjunction ו, the verb belonging to these nouns is put in the plur. number; as, וַיִּשְׁאַל אֹתָם אֵת־פֶּטְרוֹס וְאֵת־יָהוּדָא וְאֵת־יֹהָנָן וְאֵת־אַנְדְּרֵאוֹס וַיִּשְׁאַל אֹתָם וַיִּשְׁאַל אֹתָם Peter, and James, and John and Andrew asked him, Mark xiii. 3. See Gen. viii. 22, Ex. xvii. 10. There are exceptions to this rule; especially where the verb is put first; as, וַיָּבֹאוּ נֹחַ וְכָל־בָּנָיו אִתּוֹ וַיָּבֹאוּ נֹחַ וְכָל־בָּנָיו אִתּוֹ and Noah and his sons entered, Gen. vii. 7. Occasionally an exception is found, when the verb follows the subject; as, וְלֹא־רָאוּ אֶת־הַמָּגֵן וְאֶת־הַיָּרֵךְ a shield and spear were not seen, Jud. v. 8.

When the nouns coming together as mentioned in the last paragraph differ in gender, the gender of the verb agrees with that to which it is nearest; as, וַיִּשְׁפַּק מִרְיָם וְאַהֲרֹן וַיִּשְׁפַּק מִרְיָם וְאַהֲרֹן and Miriam and Aaron spake,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*Use of the Future.*

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

The future also occupies the place of the præt. in a few instances ; as,  $\text{בָּחַר} \text{בְּדָבָר} \text{לִּי} \text{אֱלֹהִים} \text{חֲדָשׁ}$  God hath chosen a new thing, Judg. v. 8 ;  $\text{לֹא} \text{רָאוּ} \text{בַּיּוֹם} \text{וְלֹא} \text{רָאוּ} \text{בַּיּוֹם} \text{סֶבֶר} \text{וְרֶמֶס}$  sword and spear were not seen, ib. ;  $\text{אֲנִי} \text{עָמַדְתִּי} \text{בְּמָוֶה}$  I stood in my place, Hab. ii. 1 ;  $\text{לִפְנֵי} \text{כִּי} \text{אֲנִי} \text{בָרַכְתִּי} \text{אֶתְּךָ}$  before that I formed thee, Jer. i. 5 ;  $\text{לִפְנֵי} \text{כִּי} \text{בָרַכְתִּי} \text{אֶתְּךָ} \text{בְּבֶטֶן}$  before thou camest forth from the womb, ib. In the two last places the præterite is indicated by the particles connected with the respective verbs.

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

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

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



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

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

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

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

Matth. ii. 22, where we see the fut. is employed, when in English we should use the inf. See ib. xvi. 3; Mark i. 45, 6, 7; Luke xiii. 11; 1 Cor. ii. 14.

*Use of the Infinitive.*

An infinitive connected with a finite verb adds intensity to it, or denotes what is signified by the verb to be *certain, fixed or continual*; as,  $\text{אֶשְׂבֹּעַ אֲשֶׁר יִכְרַת}$  *I will greatly multiply*, Gen. xxii. 17;  $\text{וְאַתְּמוּתְם לֹא יָמוּתוּן}$  *ye shall not surely die*, Gen. iii. 4;  $\text{וְהָיָה כְּעֵצוֹ הַיָּבֵשׁ}$  *hath been accurately depicted*, Gal. iii. 1.

When an infinitive is governed by some verb signifying *will, power, or command*, it has generally  $\text{וְ}$  prefixed; as,  $\text{וְכִי תֵדָעוּן אֵיךְ הַיָּדָעוּת}$  *and how are we able to know the way?* John xiv. 5;  $\text{וְשָׁלַח אֵת הַחֲזִיקִים}$  *he sent him to feed swine*, Luke xv. 15;  $\text{וְרָצָה לְהַמְצִיחַוּוֹת}$  *and he wished to slay him*, Matth. xiv. 5.

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

The same remark is applicable to  $\text{וְהוֹסִיף}$ , when it is employed as  $\text{וַיָּשֶׁבֶט}$  is in the preceding example; as,  $\text{וְהוֹסִיף לְהוֹסִיף וְלֹא יִקַּח מֵהָאֵלֶּיךָ וְלֹא יִשָּׂא מֵהָאֵלֶּיךָ}$  *he is not adding to it, nor taking from it*. Eccles. iii. 14.

It is not unusual for the infinitive to be found in connection with other particles besides the Lomad prefixed to it, giving to the said infinitive a participial effect; as,  $\text{בָּנִינָם בְּעֲצָבָהּ עָלְהֶם}$  *they ceased from building the city*, Gen. xi. 8.  $\text{וְלֹא עָלָה מִן הַיָּם לְפָרֹחַ אֶת הַיָּם}$  *he hath not ceased from praying*, Assem. T. I. p. 36.

#### *Use of the Imperative.*

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

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

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

An imperative is occasionally found in connection with a participle; as,  $\text{אֲנִי עֹשֶׂה אֶת הַדְּבָרִים הָאֵלֶּה}$  *cease, be thou still*, Mark iv. 39. It may be that  $\text{אֲנִי עֹשֶׂה}$  the imper. in-

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

### Participles.

The participle is timeless, *i.e.* it has no time of its own, but partakes of every time with which it may be connected. Thus, pres. most frequently. The fut.; as, *וְהוּלָדָה לְךָ בְּיָמֵי אֵלֶּיךָ מִלְּךָ מִלְּךָ מִלְּךָ* *Therefore that which shall be born of thee is holy*, Luke i. 35; *וְיָלַד לְךָ אֶתְּבִיבָהּ* *thy wife shall bear to thee a son*, Gen. xvii. 19. The pres.; as, *וְהָיוּ לָהֶם לַחַיִּים* *Behold their Lord, 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 *מִ* or the prefix *וְ*; as, *וְהָיוּ לָהֶם לַחַיִּים* *wandering from house to house*, 1 Tim. v. 13; *וְהָיוּ לָהֶם לַחַיִּים* *he saw Levi sitting*, Mark ii. 14. *וְהָיוּ לָהֶם לַחַיִּים* *living or alive*, def. *וְהָיוּ לָהֶם לַחַיִּים*, is subject to the same construction; as, *וְהָיוּ לָהֶם לַחַיִּים* *and he gave her to them alive*. Acts ix. 41.

We find a participle usurping as it were the office

of an inf. after verbs of *beginning* and *continuing*, of *permitting* and *commanding*, and also of *power*; as,  $\text{مَنْعًا مِّنْهُم مَّكْحِلِينَ}$  *they began plucking the ears*, i. e. *they began to pluck*, Matth. xii. 1;  $\text{مَدَّعِيهِمْ$  *permit both of them to grow* (growing), Matth. xiii. 30;  $\text{أَبْرَأْهُ$  *and permit (him) to go* (going), John xi. 44;  $\text{أَعْنِي لِي مَخْرُجًا لِي}$  *command her to assist* (assisting) *me*, Luke x. 40;  $\text{لَيْسَ أَمْرًا لِّي أَنْ أَسْبِغَهُمْ$  *so that he was not able to receive* (receiving) *them*, Mark ii. 2.

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

Active participles sometimes govern the noun which follows, and in the same manner and using the same particle as the verbs from which they are derived; as,  $\text{بَدَأَ لِي فِي تَنْقِيحِيهِ$  *he began upbraiding him*, Bar Heb. Chron. 328. 3;  $\text{سَكَنَ فِيَّ$  *dwelling in me*, Rom. vii. 17, 18, 20;  $\text{وَمُهْلِكِينَ كُلَّ بَشَرٍ$  *and destroying all the men*, Bar Heb. Chron. 397. 1.

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

ܘܢܫܐ ܕܡܫܚܐ ܕܫܘܢܐ *anointed with oil*, Lev. ii. 4; ܘܢܫܐ ܕܡܫܚܐ ܕܡܫܚܐ *born of women*, Matth. xi. 11.

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

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

#### *The Imperfect and Pluperfect Tenses.*

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

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

|<sup>o</sup>σ̄ σ̄ אֲשֶׁר |<sup>o</sup>σ̄ לְ for astonishment had taken him,  
 Luke v. 9; םׁׁσ̄ םׁׁσ̄ they had gone up, John iv. 8;  
 |<sup>o</sup>σ̄ אֲשֶׁר he had retired, ib. v. 13; לׁׁׁσ̄ לׁׁׁσ̄ had  
 been, ib. iii. 25. Occasionally the præterite has the  
 force of the pluperfect. In Matth. i. 24 we have  
 |<sup>o</sup>σ̄ אֲשֶׁר אֲמַרְתָּ אֵלַי הַיּוֹם הַזֶּה הַיּוֹם הַזֶּה he did as the angel of  
 the Lord had commanded him.

The præterite, however, followed by the substantive  
 verb |<sup>o</sup>σ̄ does not always make the pluperfect; but  
 only the præterite, or imperfect; as, |<sup>o</sup>σ̄ אֲשֶׁר he began,  
 Mark i. 45; |<sup>o</sup>σ̄ |<sup>o</sup>σ̄ הֲוָה הַיּוֹם הַזֶּה the time was not, ib. xi. 13.

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|<sup>o</sup>σ̄, אֲמַר and אֲמַרְתָּ

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

|<sup>o</sup>σ̄ is pleonastic in some instances, i.e. it is made

no account of in the translation of the passage in which it occurs; as,  $\text{ܐܘܪܝܬܝܢ ܘܥܝܪܝܬܝܢ ܘܠܥܘܠܡܝܢ ܘܠܥܘܠܡܝܢ ܘܠܥܘܠܡܝܢ}$  *the trees and herbs were not created with the earth*, Ephraim T. I. p. 21. *καὶ ἐγένετο* of the New Testament is translated by  $\text{ܐܘܪܝܬܝܢ}$ ,  $\text{ܘܪܝܬܝܢ}$  or  $\text{ܘܪܝܬܝܢ}$  being usually prefixed to the following verb; as,  $\text{ܘܪܝܬܝܢ ܘܪܝܬܝܢ ܘܪܝܬܝܢ ܘܪܝܬܝܢ}$  *and it came to pass on the eighth day that they came*, Luke i. 59. In some places neither  $\text{ܘܪܝܬܝܢ}$  nor  $\text{ܘܪܝܬܝܢ}$  is prefixed to the following verb; as,  $\text{ܘܪܝܬܝܢ ܘܪܝܬܝܢ ܘܪܝܬܝܢ ܘܪܝܬܝܢ}$  *and it came to pass in those days Jesus came*, Mark i. 9. Sometimes *καὶ ἐγένετο* is passed over in the Syriac version without any notice. See Matth. ix. 10; Mark iv. 1; Luke ii. 16. The imperfect tense of  $\text{ܐܘܪܝܬܝܢ}$  is formed by placing it after  $\text{ܘܪܝܬܝܢ}$  with the affix to the latter agreeing in gender and number with the noun or pronoun with which it is connected. See § 34.  $\text{ܘܪܝܬܝܢ}$  is, however, occasionally found without an affix; as,  $\text{ܘܪܝܬܝܢ ܘܪܝܬܝܢ ܘܪܝܬܝܢ ܘܪܝܬܝܢ}$  *now there were seven brethren*, Matth. xxii. 25.  $\text{ܐܘܪܝܬܝܢ}$  is observed in a few instances standing before instead of after  $\text{ܘܪܝܬܝܢ}$ ; as,  $\text{ܘܪܝܬܝܢ ܘܪܝܬܝܢ}$  *it was*, Bar Heb. p. 94, line 7. Sometimes  $\text{ܐܘܪܝܬܝܢ}$  disappears and  $\text{ܘܪܝܬܝܢ}$  itself is made to express past time; as,  $\text{ܘܪܝܬܝܢ ܘܪܝܬܝܢ ܘܪܝܬܝܢ ܘܪܝܬܝܢ}$  *stood over where the young child was*, Matth. ii. 9. Again, although as a rule, the Imperfect Tense agrees with its subject in gender and number; yet  $\text{ܐܘܪܝܬܝܢ ܘܪܝܬܝܢ}$  is to be met with in a sentence without any regard to this agreement; as,



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

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

#### Regimen of Verbs.

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

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

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

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

*Verba used for Adverbs with or without a Conjugation.*

It is not uncommon to see two verbs coming together, one of which performs the office of an adverb to the other, each verb being in the same number, gender, and tense; as,  $\text{اَتَّوَلَّوْا} \text{ } \text{اَتَّوَلَّوْا}$  *who has taken much* 2 Cor. viii. 15;  $\text{اَتَّوَلَّوْا} \text{ } \text{اَتَّوَلَّوْا}$  *hath greatly exalted him*, Phil. ii. 9;  $\text{اَتَّوَلَّوْا} \text{ } \text{اَتَّوَلَّوْا}$  *I will again feed thy flock*, Gen. xxx. 31;  $\text{اَتَّوَلَّوْا} \text{ } \text{اَتَّوَلَّوْا}$  *Again he sent*, Luke xx. 11, 12;

*they entreated*  $\text{לֹא יִשְׁמַע אֲזַנְךָ לָנוּ וְלֹא יִשְׁמַע אֲזַנְךָ לָנוּ} \text{ וְיִשְׁמַע אֲזַנְךָ לָנוּ}$  *that it should not be spoken to them any more*, Hebr. xii. 19;  $\text{וְיִשְׁמַע אֲזַנְךָ לָנוּ}$  *he changed the letter craftily*, Bar Heb. p. 100.

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

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

The *participle* of the second verb is found, as we might expect, as well as any other inflection of it; as,  $\text{וְיִשְׁמַע אֲזַנְךָ לָנוּ}$  *that he reading it, might admire*, i.e. *that he might read it admiringly*, Assem, T. II. p. 345, line 31.

#### Miscellaneous Observations.

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

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

There is no form of the verb expressing the Optative mood. For this purpose the future of the Indicative (see the use of the fut. p. 163) is ordinarily used, the context or some particle determining that this sense of the verb is required. The pronoun *عَلَى* sometimes serves this purpose ; as *עָלַי יְהוָה* does in Hebrew. Hence in Numbers xi. 29 we have *عَلَى يَوْمَئِذٍ كُفُّوا أَسْمَاعَكُمْ* *O that all the people of the Lord were prophets* ; Judges ix. 29 : *عَلَى يَوْمَئِذٍ أُخَذْتُ بِأَيْدِي* *O that this people were given into my hands*. *وَلَعَلَّ* too is found to indicate the Optative mood ; as, *وَلَعَلَّ نَمُوتُ* *that we might die*, Ex. xvi. 3. Hoffman and Agrell have collected passages in which one of the particles *لَعَلَّ*, *لَعَلَّ*, *لَعَلَّ*, is employed to denote this mood.

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

57. *Syntax of Adverbs.*

The repetition of adverbs, like that of nouns, expresses intensity; as,  $\text{بشدة} \text{بشدة}$  *very badly*: or diversity; as,  $\text{هنا} \text{هنا}$  *hither and thither*: or continuation; as,  $\text{بقليل} \text{بقليل}$  *by little and little*.

Adverbs are used to qualify nouns by being placed sometimes before them, and sometimes after them; as,  $\text{قليل} \text{الماء}$  *a little water*,  $\text{بقليل} \text{الأيام}$  *a few days*,  $\text{كثير} \text{اليتامى}$  *many widows*, Luke iv. 25;  $\text{قليل} \text{الخمير}$  *a little leaven*, 1 Cor. v. 6. When  $\text{بقليل}$  and  $\text{كثير}$  are put before nouns, they seem themselves to be nouns, or to have the force of them, and might be translated, *a little quantity of* and *a great quantity of* respectively.

Adverbs derived from the names of nations ending in  $\text{اء}$  are found sometimes *with* and sometimes *without* a prefix; as,  $\text{سورية}$ , or  $\text{سورية}$  *Syriace*;  $\text{عربية}$  or  $\text{عربية}$  *Arabice*. So we have  $\text{سورية}$ , or  $\text{سورية}$  *Græce*,  $\text{مصرية}$ , or  $\text{مصرية}$  *Ægyptiace*.

An adverb is expressed by means of a noun with  $\text{ة}$  prefixed; as,  $\text{لحظة}$  *a moment of time*,  $\text{فورا}$  *immediately*,  $\text{يومي}$  *daily*. Again, an adverb is formed by a noun with  $\text{ة}$  prefixed; as,  $\text{تربصا}$  *astutely*,  $\text{تربصا}$  *craftily*,  $\text{اخيرا}$  *lastly*,  $\text{بصدق}$  *faithfully*,  $\text{بصدق}$  *diffusely*.

58. *Syntax of Prepositions.*

Prepositions are employed in connection with verbs ; thus, ك is found with verbs signifying *to confess* or *deny* ; also many verbs of sense are construed with ك ; as, *مَنْ يَتَّوْبُ إِلَيَّ* *who shall confess me*, *مَنْ يَنْصُرْنِي* *who shall deny me*, *لِيَسِّرْ لِيْ أَيْدِيَّ كَمَا تَشَاءُ* *let me not see his death.*

The preposition *عَلَى* is used with verbs of *entering* or *ascending* ; as, *مَنْ يَدْخُلْ بِبَابِي* *whoever does not enter by the door*, John x. 1, 2.

*عَلَى* with verbs of *covering* or *commanding* ; as, *وَأَشْرَقَ* *he covered*, Matth. xvii. 5 ; *وَأَمَرَ* *he commanded*, 2 Chron. xxxvi. 23.

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

*جَاءَ* with verbs of *coming* ; as, *جَاءَ* *he came*, Mark i. 7 : of *going* ; as, *وَجَاءَ* *he departed*, John vi. 2 ; *وَجَاءَ* *he run*, 1 Cor. xiv. 1.

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

The prefix ك is sometimes not expressed, but

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

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

After  $\text{בין}$  and other particles signifying *between*, various particles are used, which in English have the force of the conjunction *and*. 1st. The copulative  $\text{ו}$  itself; as,  $\text{בין הַיָּם וְבין הַבַּיְתָא}$  *between interior and exterior*, Bar Heb. p. 473. l. 3.  $\text{בין הַצְּבָאוֹת וְבין הַרְבֵּי הַצְּבָאוֹת}$  *between the armies and the chiefs*, ib. 604. l. 17. 2nd.  $\text{למאד}$  frequently; as,  $\text{בין אֶדְסָס וְלמאד אֶדְסָס}$  between Haran and Edessa, Bar Heb. p. 60. l. 13.  $\text{בין אֶרֶץ חַיְיָ וְלמאד אֶרֶץ חַיְיָ}$  *between earth and heaven*, ib. 275. l. 5;  $\text{בין אֲנִי וְלמאד אֲנִי}$  *between you and the sons of the Church*, Assem. T. III. p. 307. last line.  $\text{בין אֲנִי וְלמאד אֲנִי}$  *between them and the waters*, Bar Heb. p. 511. l. 9, 10. 3rd. by

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

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

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

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

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

### 59. Conjunctions.

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



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

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

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

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

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

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

$\text{إِنَّمَا}$  is used with a formula of imprecation; as, "God

do so to thee, and more also,  $\text{אִם מִן הַיָּמִים הַלְּזֵהִים אֶתְּכֶם מִן הַיָּמִים הַלְּזֵהִים}$  *if thou conceal from me a thing,*" 1 Sam. iii. 17. "David swear, saying, So do God to me, and more also,  $\text{אִם אֶחְסַח לֶחֶם מִלְּפִי מִלְּפִי הַשֶּׁשׁ הַזֶּה}$  *if I taste bread before the sun be down,*" 2 Sam. iii. 35. See also 2 Kings vi. 31. Cant. i. 9.  $\text{אֵן}$   $\text{אֵן}$  the same as  $\text{אֵן אֵן}$  has the force of *yea, verily*, in Job. ii. 5, and elsewhere.

### 60. Interjections.

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

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

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



no particle to mark them; but which the context shews to be. In these cases the prominent word in the question commonly begins the sentence:  $\text{אָס אַיִן} \text{אַתָּה מֶלֶךְ הַיְהוּדִים} \text{?}$  *art thou the king of the Jews?* Matth. xxvii. 11.

A question with  $\text{אִי}$  ordinarily comprises an affirmation; as,  $\text{אִי אַתָּה אֹמֵר אַחֲרַיִם אַרְבָּעָה חֳדָשִׁים יָבֹאוּ הַקְּצִיר?}$  *say not ye that after four months cometh harvest?* John iv. 35. When, however, a question is asked by  $\text{אַיִן}$  a negative is implied; as,  $\text{אַיִן מְבַרְכֵי אֵינָם פֶּתְחֵי עֵינַי הַבְּרִיָּא?}$  *is a devil able to open the eyes of the blind?* Job x. 21. Sometimes a doubt is implied; as,  $\text{אֵי אַתָּה אֲדֹנָי?}$  *Lord, is it I?* Matth. xxvi. 22. See also John ix. 27; xviii. 25. The last remark is applicable to the particle  $\text{אִי}$  when it is used interrogatively; as,  $\text{אִי יִמְצֵא אֱמוּנָה עַל הָאָרֶץ?}$  *and shall He find faith on the earth?* Luke xviii. 8. The particle  $\text{אִי}$  is employed to express what Uhlemann calls *indirekte Frage*; as, that *thou* tell us  $\text{אִי אַתָּה הַיְהוָה בְּרֵךְ אֱלֹהֵינוּ?}$  *whether thou art the Christ, the Son of God?* Matth. xxvi. 63.

The interrogation is sometimes continued by means of the disjunctive  $\text{אִי}$  to make, it would seem, the question more distinct and definite; as,  $\text{מִי עָשָׂה אֵת זֶה? אִי הוּא אִי אָבִיו?}$  *who hath sinned? this man or his parents?* John ix. 2.  $\text{אַתָּה הַיְהוָה אֲדֹנָי? אִי אֲדֹנָי אֲדֹנָי אֲדֹנָי?}$  *art thou he that should come, or do we look for another?* Matth. xi. 3. See also Assem. T. I. p. 87.

The affirmation or denial of a question is usually made by keeping back the verb and pronoun, which define the question; as, . . . . *مَعْدَلًا هَ أَتَّ صَدِّقًا ؟ أَعْبَدُ ؟* *have ye heard, my brethren, that which I have said? And they answered, We have heard every thing which thou hast said.* *Assem. T. I. p. 375. l. 7.*

### 62. Enallage of Persons.

The enallage of persons does not occur so frequently in Syriac as in Hebrew, and especially as in the Hebrew Psalms; but some instances are met with in the Syriac Scriptures; as, *ܟܘܢܐ ܟܘܢܐ ܟܘܢܐ* *wherefore thou art inexcusable, O man who judgeth his neighbour,* where we have *ܟܘܢܐ* for *ܟܘܢܐ* Rom. ii. 1, i.e. the 3rd. person for the 2nd. *ܟܘܢܐ ܟܘܢܐ ܟܘܢܐ* *there is not a God like unto thee, forgiving iniquity, and passing by the transgression of the residue of his inheritance, and retainest not;* where we have *ܟܘܢܐ* for *ܟܘܢܐ*, Micah vii. 18, i.e. the 3rd. pers. for the 2nd. *ܟܘܢܐ ܟܘܢܐ ܟܘܢܐ* *say to me, ye who wish to be under the law,* where we have *ܟܘܢܐ* for *ܟܘܢܐ*, Gal. iv. 21, i.e. the 3rd. pers. for the 2nd. See also Isaiah xlii. 24.

63. *Ellipsis.*

This figure occurs most frequently in the omission of the substantive verb; as, *וְשֵׁם יוֹסֵף* *and his name was Joseph.* *וְאֵלֶּיךָ יִשְׂרָאֵל* *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, *לֵב יִשְׂרָאֵל בְּרֵאשִׁית מֵאָהָר* *if a man shall beget a hundred, namely sons;* *אֶחָד מֵעַתָּה* *once have I sworn,* where *אֶחָד* is understood, Psalm lxxxix. 35; *אֵלֶּיךָ יִשְׂרָאֵל וְעַתָּה יִשְׂרָאֵל* *also these things that were written (were written) that ye may believe,* John xx. 35.

There are very many passages in which a *verb* of some kind or another has to be supplied, in order to complete the sense; as, *חַסְדְּךָ אֵינֶנּוּ* *until when?* viz. *wilt thou bring assistance,* Ps. vi. 4; *חַסְדְּךָ כְּחַסְדְּךָ* *thy blessing (may it come) upon thy people,* Ps. iii. 9; *אֶתְּחַבֵּד אֶתְּחַבֵּד וְיִשְׂרָאֵל וְיִשְׂרָאֵל* *the destruction of the impious and the wicked (will come) together,* Isaiah i. 28. There are some sentences in which a word requires to be repeated, in order to obtain a full and connected sense; as, *אֲנִי יְהוָה וְאֵלֶּיךָ יִשְׂרָאֵל* *but all this which was done (was done) that it might be fulfilled,* Matth. i. 22. See also John xx. 31; Rom. v. 20; Heb. vii. 18, viii. 3.

An accusative is sometimes omitted; as,  $\text{בָּרָא} \text{ she}$  brought forth, viz. sons, Gen. xvi. 1;  $\text{בָּרָא} \text{ he took}$  viz. a wife, Neh. xiii. 25;  $\text{בָּרָא} \text{ he cast, viz. the lot,}$  1 Sam. xiv. 42. Also to  $\text{בָּרָא}$  in John ix. 7, some such noun as  $\text{בָּרָא}$  is to be supplied.

A nominative is occasionally omitted; as,  $\text{בָּרָא} \text{ will (his anger) be retained for ever?}$  Jer. iii. 5. There is also an ellipsis in the Hebrew.

A noun expressed in the early part of the sentence is not repeated in a following part with some genitive, although required by the sense, the genitive alone being put; as,  $\text{בָּרָא} \text{ the glory as}$  (the glory) of the only begotten of the Father, John i. 14. In the Greek,  $\delta\delta\delta\delta$  is repeated.  $\text{בָּרָא} \text{ his clothing was (the clothing) of hair,}$  Matth. iii. 4.  $\text{בָּרָא} \text{ I have a}$  testimony, which is greater than the testimony of John, John v. 36. In comparisons this mode of construction is prevalent, of which the last example is an instance. An ellipsis of a word expressing a definite portion of time; as,  $\text{בָּרָא} \text{ a day, or } \text{בָּרָא} \text{ a year,}$  is quite common.

### 63. Collocation of Words.

In general the collocation of words in Syriac is simple and natural; but in some instances it departs



from the ordinary rules. A few of these instances it may be well to notice.

The verbs  $\text{لَو}$  and  $\text{أَعَدَّ}$  are sometimes so placed in a sentence that the grammatical connection of the former part with that of the latter is dis severed; as,  $\text{لَو} \text{لَمَّا} \text{لَمَّا} \text{لَمَّا} \text{لَمَّا}$  and *Moses was eighty years old*, Ex. vii. 7;  $\text{لَمَّا} \text{لَمَّا} \text{لَمَّا} \text{لَمَّا}$  and *they say to us, make bricks*, Ex. v. 16;  $\text{لَمَّا} \text{لَمَّا} \text{لَمَّا} \text{لَمَّا}$  *I am a hundred and twenty years old*, Deut. xxxi. 2. A personal pronoun standing for the logical copula is found placed between two nouns in a state of regimen; as,  $\text{لَمَّا} \text{لَمَّا} \text{لَمَّا} \text{لَمَّا}$  *we are the seed of Abraham*, John viii. 33

In a long sentence the verb is occasionally found at the end of it, and separated a long distance from its object; as,  $\text{لَمَّا} \text{لَمَّا} \text{لَمَّا} \text{لَمَّا}$  *he made.....a banquet*, Ephraim T. II. p. 210. D. 6...E. 3. The verb is also found separated by many words from its auxiliary; as,  $\text{لَمَّا} \text{لَمَّا} \text{لَمَّا} \text{لَمَّا}$  *if thou art indeed able..... to read*, ib. T. II. p. 211. C. 8...D. 2.  $\text{لَمَّا} \text{لَمَّا} \text{لَمَّا} \text{لَمَّا}$   $\text{لَمَّا}$  and *he did not wish to be fatigued*; where the verb comes before that on which it depends, ib. T. II. p. 212. C. 5, 6. The infinitive with  $\text{لَمَّا}$  prefixed comes before the verb on which it is dependent in Ephraim T. I. p. 83. D. 3, 4.

A noun sometimes comes after both the verb and

its object; as, *ܒܡܝܢܝܢܘܢܐ ܩܘܪܝܢܐ ܕܢܦܝܩܐ ܕܥܡܐ ܕܡܝܢ ܗܘܢܐ* for they feared lest the people should stone them, Acts. v. 26. The object is found between the auxiliary and the verb in Matth. xxi. 1, and other places.

There are instances of particles occupying unusual places; as the Adverb *ܕܡܝܢܝܢܘܢܐ* in Mark i. 45; *ܕܡܝܢܝܢܘܢܐ* openly to enter the city; *ܘܢܐ* in *ܘܢܐ ܕܡܝܢܝܢܘܢܐ* reprove me not in thine anger, Ps. vi.2.

#### 64. Syriac Metres.

According to Hahn, the first hymnologist of the Syrians was the celebrated Gnostic Bardesanes, who flourished in the second half of the second century. In this he is in some degree supported by Ephraim in his 53rd homily, against heretics, T. II. p. 553, where, although he does not actually assert that Bardesanes was the inventor of measures, yet he speaks of him in terms which show that he not only wrote hymns, but also imply that at least he revived and brought into fashion a taste for hymnology. These are his words: *ܘܢܐ ܕܡܝܢܝܢܘܢܐ ܕܡܝܢܝܢܘܢܐ ܕܡܝܢܝܢܘܢܐ ܕܡܝܢܝܢܘܢܐ ܕܡܝܢܝܢܘܢܐ* he composed hymns, and adapted them (mixed) to musical sounds; he also composed psalms, and intro-

duced metres, and distributed words by measures and weights. These hymns were, according to the same authority, called by various names. They were denominated  $\text{ܘܚܢܢܐܘܢܐ}$ , which word, according to Castell by Michaelis, signifies *Hymns consisting of many strophes*,  $\text{ܘܚܢܢܐܘܢܐ}$  poems,  $\text{ܘܚܢܢܐܘܢܐ}$  songs, and  $\text{ܘܚܢܢܐܘܢܐ}$  or  $\text{ܘܚܢܢܐܘܢܐ}$  Psalms. It is stated that he wrote 150 Psalms in imitation of the number of the Psalms of David. Whether the poems bearing the different names here mentioned make together the number 150, or whether they are comprised in the  $\text{ܘܚܢܢܐܘܢܐ}$  alone, is not certain.

Ephraim says that the heresy of Bardesanes became powerful, because the people were taught through poetry, and they were consequently influenced and charmed by the melody of his numbers. It was by this contrivance that he succeeded in infusing his poison into the minds of those who were attracted by the power of his teaching. He gathered around him a company of youths whom he taught to sing to the harp. Ephraim says, in T. II. p. 439. D,  $\text{ܘܚܢܢܐܘܢܐ}$   $\text{ܘܚܢܢܐܘܢܐ}$  by the melodies of his Psalms he corrupted the youth. It is to be regretted that of the Hymns of Bardesanes, which it appears, in consequence of their high poetic merit, exercised an extensive influence over the religious opinions of the age in which he lived, and gave so much strength and popularity to his gnostic errors, a very few fragments only

remain. These fragments are to be found scattered over the works of Ephraim. It is to this holy father that we are indebted for all we know of the Hymnology of Bardesanes, and of the cause it was meant to serve. His testimony, however, after making some allowance for his zeal against the gnostic heresy, which determined him to concentrate all the powers of his mind to put it down, ought for anything we know to the contrary, be accepted as in the main correct.

On the subject of the metre in which Bardesanes wrote we must continue to speak on the same authority. At the foot of hymn 65 *adversus scrutatores* there are these words ܡܠܟܘܗ ܡܬܠܚܝܦ ܥܕܝܗܝܡ ܕܐܠܗܝܢ ܩܠܐ  
ܕܡܠܟܘܗ ܡܬܠܚܝܦ ܥܕܝܗܝܡ ܕܐܠܗܝܢ ܩܠܐ Here end seventeen hymns to the measures of the songs of Bardesanes. These hymns are numbered 49 to 65 inclusive. It is a pity that the Benedictine edition did not arrange them metrically, so that the measure of the verse might be at once presented to the eye. After a short examination, however, it may be ascertained that these poems are written in pentasyllabic verse, i.e. each line consists of five syllables. Hahn, in his "Bardesanes Gnosticus," p. 35, has given the first strophe consisting of twelve lines of the 49th hymn. The twelfth line is as follows, ܡܠܟܘܗ ܡܬܠܚܝܦ ܥܕܝܗܝܢ ܩܠܐ glory to him who was pleased with him. This is a doxology, and such it may be observed is the last line of each strophe of

the poem. It is probable that in the Church service, the custom was for the congregation, or the whole choir at least, to sing the doxology. In some poems, such as the 53rd, the doxology is found only at the end of the first strophe; but in such cases it is most likely that it was understood at the end of each of the others. There are other hymns, such as the 60th and 64th, that contain no doxology. Hahn conjectures that in these, the congregation might have used some one of the doxologies best known at the time. Sometimes the doxology consists of two or three verses, as in hymn 50, p. 19, D and E, where we have,

ܫܠܘܡܢܐ ܕܥܝܢܐ ܕܥܝܢܐ  
ܫܠܘܡܢܐ ܕܥܝܢܐ ܕܥܝܢܐ

*Praise to him, who sent him  
Blessed be his coming.*

Harmonius, the son of Bardesanes, stands next in the history of this subject, both chronologically and for his successful cultivation of sacred poetry. He is reported to have studied at Athens, and to have become well acquainted with the literature of the Greeks. Some writers have stated that he indeed was the first to compose hymns in Syriac, and they assign to him the honours, which by an almost general consent have been assigned to his father. This statement is not in any way confirmed by Ephraim, who, in consequence of his position and of the time in which he lived, is undoubtedly entitled to be regarded as the



the pure doctrines of the Church. He established *daughters of the convent, he taught them odes and scales of music and responses. Every day these daughters of the convent were gathered together in the church. Ephraim, as the father, stood in the midst of them, arranging and teaching them the various chants, &c., till all the city was gathered together to him, and the adverse party was confounded and defeated.* The extant works of Ephraim prove that he must have diligently cultivated this art. A considerable portion of them consists of compositions in various metres. Whatever obscurity and doubt exist as to the origin of hymnology among the Syrians, it is certain that at no time subsequent to Ephraim did it reach a higher state of perfection than it attained to through the labours of that holy father.

I have already said that the metre in which Bardeanes wrote is pentasyllabic, *i.e.* that each line consists of five syllables. Metres in Syriac, so far as a knowledge of them has come down to us, consist not of a particular number of feet as in Greek and Latin, but of a certain number of syllables. Dr. Burgess, indeed, whose Essay on this subject in his "select metrical hymns and homilies of Ephraim Syrus," is by far the best with which I am acquainted, thinks that there are traces of an artificial arrangement of words, by which the sense is in some cases obscured, and that there might have existed among them a theory as to accent or quantity. If so, that theory

has not been discovered, and all that we can yet say of a Syriac metre is, that it is determined by a certain number of syllables. In this respect they are similar to the measures of our own hymns, except that the Syrians do not appear to have written much in rhyme. Thus the octosyllabic metre would correspond to our long metre. The shortest measure, so far as we are able to speak, was *tetrasyllabic*, and the longest *dodecasyllabic*. The intermediate measures are *pentesyllabic*, *hexasyllabic*, and *octosyllabic*. Not one of these metres seems to be confined to subjects of a particular character; but all of them are found employed in lively as well as in solemn compositions.

To meet the necessities of the metre we find that Synæresis and Dieresis are sometimes employed, of each of which we will now briefly speak.

Synæresis is the contraction of two syllables into one. It may be regarded as a poetic licence indulged in to maintain the metre; thus, the 5th verse of the 1st strophic of hymn 49 already quoted is  $\text{ܐܘܪܘܚܐܘܪܘܚܐܘܪܘܚ}$ ;  $\text{ܐܘܪܘܚܐܘܪܘܚܐܘܪܘܚ}$ . Here are six syllables in a pentesyllabic hymn. It is therefore necessary to make two syllables into one. Now in verbs of the Ethpaal conjugation the middle vowel is sometimes withdrawn. Hence the above verse is read *deltthkalb chinútho*. Synæresis occurs in the beginning of a word by taking away the initial vowel; as,  $\text{ܐܘܪܘܚܐܘܪܘܚܐܘܪܘܚ}$  *t'mihi-nun*. Here the syllable  $\text{ܐܘܪ}$  is not pronounced. So also we meet with



ܐܦܫܐ *samenph*, ܐܦܫܐ *hochanph*, &c. It is also met with in verbs ܦܐ; as, ܦܐܠܡܐ; *d'lo-mar*; in Greek words beginning with Σ, which, in passing into Syriac, takes the initial ܦ; as, *σχημα* Syr, ܦܫܡܐ *skimo*. In words of three syllables, the vowel of the first is elided when the middle syllable has a long unchangeable vowel; as, ܦܠܘܐ; *r'butho*. In the middle of a word the vowel is sometimes passed over in the pronunciation: in verbs; as, ܦܠܘܐ *ethph'lag*; in nouns, especially where the second syllable has the vowel ܐ; as, ܦܠܘܐ *alhutho*. The vowel at the end of a word may fall away: in a verb, when the grammatical form will continue to be known, notwithstanding the ܐ vowel is omitted in the pronunciation; as, ܦܠܘܐ *Al'ph*; ܦܠܘܐ *sob'rath*; in a noun, as, ܦܠܘܐ *pagr'*.

There are instances where the first syllable of a verse is taken away and made in the pronunciation the last syllable of the preceding verse. Thus the deficiency in the first verse is supplied by the redundancy of the next. In hymn 51, Tom. III. p. 94, line 13, we have ܦܠܘܐ; *tsoro-pen*, where *tsoro* ends one verse, and *pen* begins the one which immediately follows.

Diæresis lengthens a word by one syllable; so that monosyllables become dissyllables, &c. Diæresis, therefore, performs pretty much the same office as *Mehagyono* (§ 9.). The difference between them seems to consist principally in this. Diæresis gives the force of a vowel in the pronunciation, where there would

otherwise be *a moving sheva*, and *Mehagyono* exercises the same force where there would otherwise be *a quiescent sheva*. Examples are, ܠܗܠܝܗܘܢ *halayhun*; as if ܠܗܠܝܗܘܢ; ܡܬܚܙܐ *methchze*, pronounced in case of Diæresis *methcheze*; ܫܒܚܐ *schbak* becomes in the same way *schebak*,

# APPENDIX.

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

}	ܡ	ܡ̇	<i>who?</i>
{	ܡ	ܡ̣	<i>hand.</i>
{	ܠ	ܠ̇	<i>coming.</i>
{	ܠ	ܠ̣	<i>he came.</i>
{	ܠ	ܠ̣̣	<i>a sign.</i>
}	ܥܡܐ	ܥܡܐ̇	<i>wretched.</i>
{	ܥܡܐ	ܥܡܐ̣	<i>evil.</i>
}	ܥܡܐ	ܥܡܐ̣̣	<i>weeping, part. fem.</i>
{	ܥܡܐ	ܥܡܐ̣̣̣	<i>mourning.</i>

}	oo	oo	<i>he.</i>
	oo	oo	
}	oo	oo	<i>she.</i>
	oo	oo	
}	oo	oo	<i>they, male.</i>
	oo	oo	
}	oo	oo	<i>they, fem.</i>
	oo	oo	
}	oo	oo	<i>to her.</i>
	oo	oo	<i>to him.</i>
}	oo	oo	<i>who</i>
	oo	oo	<i>from.</i>
}	oo	oo	<i>king.</i>
	oo	oo	<i>advice</i>
	oo	oo	<i>work.</i>
}	oo	oo	<i>servant.</i>
	oo	oo	<i>working.</i>
}	oo	oo	<i>unjust.</i>
	oo	oo	<i>iniquity.</i>
}	oo	oo	<i>infant.</i>
	oo	oo	<i>year.</i>
}	oo	oo	<i>sleep.</i>
	oo	oo	

It appears, from the foregoing examples, that this point performed the office of vowels; that when it was placed over the letter, it denoted for the most part one of the vowels  $\text{v}$ ,  $\text{e}$ , and when beneath the letter, it denoted  $\text{,}$ ,  $\text{r}$ , or  $\text{s}$ .

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  $\text{L}$ .

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  $\text{فَعِلٌ}$ , Paal  $\text{فَعِلٌ}$ ; unless one of the letters  $\text{| o -}$  requires it to be placed below; as,  $\text{فَعِلٌ}$  or  $\text{فَعِلٌ}$ .

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

The following paradigm of the Peal conjugation of  $\text{فَعِلٌ}$  will exemplify what has been now stated.

*Præterite.*

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

*Infinitive.*

مَلَا

*Imperative.*

مَلَا	sing.
مَلَا	plu.

*Future.*

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

*Participle.*

مَلَا	act.
مَلَا	ряя,

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

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فَبْرُورُ	February,
أَرْدُنُ	March,
أَبْرِيْلُ	April,
أَيُّنُ	May,
جُونُ	June,
أَبْرِيْلُ	July,
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