

THE ELEMENTS  
OF  
SYRIAC GRAMMAR  
WITH  
READING LESSONS

CONSISTING OF COPIOUS  
EXTRACTS FROM THE PESHĪTTA VERSION OF  
THE OLD AND NEW TESTAMENTS

AND THE  
CRUSADE OF RICHARD I  
FROM THE CHRONICLES OF BAR HEBRAEUS

*Grammatically Analysed and Translated*

NEW AND REVISED EDITION



*Multæ terricolis linguæ, cœlestibus una*

LONDON  
SAMUEL BAGSTER AND SONS LIMITED  
NEW YORK: JAMES POTT AND CO.

1906

## P R E F A C E

---

THE present Work forms one of a series of "Reading Lessons," of which the Hebrew, Arabic, and Aramaic have already appeared.

The plan of these works is simple, but, it is hoped, complete. They consist of the elements of the Grammar with copious extracts from the language. The extracts are grammatically analysed word by word, and an exact translation into English is added.

To the present Work, the prefixed Syriac Grammar is more than usually extensive, on account of the scarcity of introductory grammars to the Syriac language.

# ELEMENTS OF SYRIAC GRAMMAR.

## 1. THE ALPHABET.

SYRIAC.		NAMES.	POWERS.		NUM. VALUE.
1 Separate.	2 Joined.		Hebrew.	English.	
Final.					
Ⲁ	Ⲁ	Ālaph	Ⲁ	'	1
Ⲃ	Ⲃ	Beth	Ⲃ	b, bh (v)	2
Ⲅ	Ⲅ	Gāmal	Ⲅ	g, gh	3
Ⲇ	Ⲇ	Dālath	Ⲇ	d, dh	4
Ⲉ	Ⲉ	He	Ⲉ	h	5
Ⲋ	Ⲋ	Vau	Ⲋ	v or w	6
Ⲍ	Ⲍ	Zain	Ⲍ	z	7
Ⲏ	Ⲏ	Heth	Ⲏ	ḥ	8
Ⲑ	Ⲑ	Teth	Ⲑ	ṭ	9
Ⲓ	Ⲓ	Yud	Ⲓ	y in yet	10
Ⲕ	Ⲕ	Kāph	Ⲕ	k, kh	20
Ⲗ	Ⲗ	Lāmad	Ⲗ	l	30
Ⲙ	Ⲙ	Mim	Ⲙ	m	40
Ⲛ	Ⲛ	Nun	Ⲛ	n	50
Ⲝ	Ⲝ	Semkath	Ⲝ	s	60
Ⲟ	Ⲟ	Ē	Ⲟ	'	70
Ⲡ	Ⲡ	Pe	Ⲡ	p, ph	80
Ⲣ	Ⲣ	Tsāde	Ⲣ	ts	90
Ⲥ	Ⲥ	Kūph	Ⲥ	ḵ	100
ⲧ	ⲧ	Rish	ⲧ	r	200
ⲩ	ⲩ	Shin	ⲩ	sh	300
ⲫ	ⲫ	Thau	ⲫ	t, th	400

The Table, as given here, exhibits a striking similarity between the Syriac and Hebrew alphabets, with respect to order of succession and names and powers of the letters. The Syriac, however, differs first in the greater number of *final* letters, and secondly in the connecting of the letters belonging to one word. The learner has therefore to observe that—

1. *Nine* of the final letters differ from the ordinary ones only in a slight additional stroke, or hook, at the end; but the remaining *five* assume a different form.

2. Each letter may (whenever the position will allow it) be joined either to the *preceding* letter *only*, or to both the *preceding and following*. We thus obtain two classes of letters, distinguished likewise by another peculiarity, that those of the former have *no finals*; those of the latter have.

The column, No. 2, of the alphabet exhibits every possible position and manner of connecting of each letter. Those of the first class need be repeated but twice, those of the second, with their finals, *three times*.

3. One letter is joined to another by a small horizontal line drawn from its extremity, with the exception of *four*, viz.,  $\text{ܐ}$ ,  $\text{ܘ}$ ,  $\text{ܝ}$ , and  $\text{ܠ}$ , which assume another form when joined to a *preceding* letter.

NOTE.—It is advisable that the learner copy the alphabet a few times, especially the column, No. 2. In doing so, or in writing any Syriac word, he has to form merely the tops of as many letters as are joined on both sides, and then to connect them by a horizontal line drawn from the last to the first. Thus, in forming the Beths in succession, let him write the three tops first,  $\text{ܐܘܝ}$ , and then the line underneath from left to right,  $\text{—}$ , and he will obtain one initial, one medial, and one final Beth.

The following compound letters are frequently used:  $\text{ܐܘܝܢ}$ ,

Ⲫ, Ⲭ (final), and Ⲭ, which stand for ⲁ, Ⲃ, ⲃ, and Ⲅ; the last when a word terminates with Lāmā final, and the next begins with Āalph.

2. VOWELS.

There are two ways of indicating the vowels. One is the Nestorian. This consists of points placed in various positions, and has developed out of the practice of using a single point above or below a letter. The other system is the Jacobite, invented by Jacob of Edessa (†708). This consists of the Greek vowels in a reversed direction. Its invention has also been ascribed to Theophilus of Edessa (†785–786), but with less probability.

Both systems are now sometimes used indiscriminately. We have so used them in some of our pages, as a practice for the learner.

Greek.		Syriac.	
Ⲫ̇	Pethāḥā	Ⲫ̇	a read <i>ah</i>
Ⲫ̈	Revātsā	Ⲫ̈ or Ⲫ̈̇	e „ <i>ay</i>
Ⲫ̉	Ḥevātsā	Ⲫ̉	i „ <i>ee</i>
Ⲫ̊	Zekāfā	Ⲫ̊	ā „ <i>āh</i>
Ⲫ̋ or Ⲫ̋̇	‘Etsātsā	Ⲫ̋ or Ⲫ̋̇	ō or <i>ū</i>

NOTE.—In giving the pronunciation of Syriac words in English characters, we have represented Zekāfā by ā throughout (cp. *Maran-atha* in 1 Cor. 16, 22).

The position of the Greek vowels as given above is the usual one, but they are by no means confined to it.

The vowel ‘Etsātsā is always accompanied with Ⲫ̋, except

in two words,  $\text{כּוּל}$  *kul*,  $\text{מִיּוּל}$  *m'jul*. This is also the case with Zekāfā in foreign words and proper names, as  $\text{הֶרֹוֹד}$  *θρόνος*,  $\text{הֶרֹוֹד}$  *Herod*.

### 3. DIPHTHONGS.

They are  $\text{אֵי}$  *au*,  $\text{אֵו}$  *eu*,  $\text{אֵי}$  *ai*,  $\text{אֵי}$  *āi*,  $\text{אֵי}$  *iu*,  
 $\text{אֵו}$  *ou*.

It is, however, by no means certain how these diphthongs were sounded.

### 4. CONSONANTS.

1. As in Hebrew, the consonant is always sounded before the vowel. The exception is with  $\text{י}$  and  $\text{יּ}$  (also Yud in a certain position), where their respective vowels merely are audible; the first on account of its feebleness, the last because of its pronunciation being doubtful.

NOTE.—In the pronunciation of Syriac words in English characters, we insert  $\text{י}$ , but omit  $\text{יּ}$ , which is represented by its vowel.

2.  $\text{י}$  between two vowels is pronounced like Yud, as  $\text{כּוּיֵם}$  *kā-yem*.

3.  $\text{י}$  at the beginning of a word is sounded *i*, not *yi*, as  $\text{יֵלֵד}$  *i-led*.

4.  $\text{י}$  and  $\text{יּ}$  as feeble letters at the beginning of a word, when analogy would require them to be without a vowel, are sounded, Ālaph with  $\text{י}$  or  $\text{יּ}$ , Yud with  $\text{י}$ . 'Ē before He follows the same analogy in  $\text{יֵשׁוּעַ}$  for  $\text{יֵשׁוּעַ}$ . For the same cause

they do not retain their vowel when a vowelless consonant precedes, but their vowel is remitted to that consonant : e. g. **أَمَّنْ** for **أَمَّنْ** *he said*; with conj. **و**, **وَأَمَّنْ** for **وَأَمَّنْ**; **طَانْ** for **طَانْ** *in the earth*.

5. **ا**, **و**, and **و** lose their power as consonants, or become *quiescent*, **ا** after **ء**, **ء**, **ء**, **ء**; **و** after **ء** and **ء**; **و** after **ء**.

6. **و** and **و** at the end of a word, when the preceding letter has no vowel, are *otiose*, i. e. are not pronounced; as **هَلْه**, **هَلْه**, *k'tal*.

7. The letters *B'galk'phath* are, as in Hebrew, pronounced either with or without an aspiration. This is indicated by a point above the letter, *Kushshāyā*, to take away the aspiration, or by one under the letter, *Rukkākhā*, to preserve it. The rules are not quite so simple as those for Dagesh in Hebrew, but at this introductory stage it will suffice if the student applies the same rules (see later Nöldeke, *Syriac Grammar*).

8. As in Hebrew, two vowelless consonants cannot be sounded; or, in other words, there is no syllable which begins with more than *two* consonants, and few end with more than one consonant (except the form of the 2nd pers. pret.). Such two letters are sounded as a syllable by the introduction of a new vowel, usually **ء**, after the first; e. g., **مَلِكْ** *king*, with pref. **ك**, **كَمَلِكْ** for **كَمَلِكْ** *in a king*.

## 5. LINES.

1. A line is often found above or beneath a letter, to indicate that it is not to be pronounced; as **بْ** *bath*. This line is called *linea occultans*. It is frequently found with **ا** at

the beginning of a word: with a vowelless ܘ before ܠ; with ܐ in the pronominal forms, and in the subst. verb (ܐܘܘܐ) when it is the logical copula, or it assists in forming certain tenses; with ܢ closing a syllable; and with the first of two geminate letters, as ܢܢܢܢ *nations* (cp. p. xvii. line 3).

2. Above a letter this line is placed in abbreviated words, and when letters are used to indicate numbers; e. g. ܘܘܘ for ܘܘܘܘ *holy*, ܘܘ 27.

## 6. RIBUI.

This is the name of two points (··) placed above a word to denote the plural number.

When placed over Rish it coalesces with the point of this letter, thus ܘܘ; over Lāmad it is placed obliquely, thus ܘܘ.

## 7. THE TONE.

The tone generally rests on the penultimate, except in words of two syllables, when the first ends in a vowel and the second in a consonant; e. g. ܘܘܘ *emār*.

## 8. READING.

The student should now turn to the first of the Reading lessons, and practise reading (with the help of the transliterations given in the analysis). He should write down the words again and again, until he can read and write the Syriac with ease. He may then proceed to study the Noun.

## N O U N S . \*

### 9. GENDER OF NOUNS.

*Masculine nouns* generally end with the third radical letter, but they are found also with the following augments, ܰ, ܰ, rarely ܰ.

*Feminine nouns* terminate in ܰ, ܰ, ܰ, and ܰ

### 10. NUMBER OF NOUNS.

1. The masculine nouns make the plural by adding ܰ to the singular, except those ending in ܰ or ܰ, which throw away these terminations and add ܰ instead; e. g. ܰ book, ܰ discoverer, pl. ܰ, ܰ.

2. The feminines change their terminations

ܰ	into ܰ	e. g.	ܰ	virgin,	pl.	ܰ
ܰ	,, ܰ		ܰ	victory,	,,	ܰ
ܰ	,, ܰ		ܰ	usury,	,,	ܰ

Exceptions are when masculine nouns take the pl. fem. termination, and, *vice versa*, when feminines take the pl. masc. termination; e. g. ܰ physician, pl. ܰ; ܰ cubit, pl. ܰ. Others are formed irregularly; e. g. ܰ son, pl. ܰ.

### 11. STATES OF NOUNS.

There are three states of the Syriac noun, the *absolute*, *constructive*, and *emphatic*. The last is equivalent to the article ܰ before the Hebrew noun.

\* This comprises both nouns substantive and nouns adjective, as their inflexions are the same

1. *Masculine nouns* have, in the *singular*, the *absolute* and *constructive* states the *same*. The *emphatic* is indicated by the ending  $\text{א}^{\circ}$ , except nouns of  $\text{א}^{\circ}$  in the absol. state, which change this termination into  $\text{א}^{\circ}$ ; e. g.  $\text{חַט}$ ,  $\text{אֵל}$ , emph.  $\text{חַטָּא}$ ,  $\text{אֵלָא}$ .

The *emph.* and *constr. plural* are formed from the *abs.* by changing

$\text{א}^{\circ}$	into	$\text{א}^{\circ}$	}	in the <i>emph.</i> , as	{	$\text{חַטָּא}$
$\text{א}^{\circ}$	..	$\text{א}^{\circ}$		$\text{אֵלָא}$		
$\text{א}^{\circ}$	..	$\text{א}^{\circ}$	}	in the <i>constr.</i> , as	{	$\text{חַטָּאִי}$
$\text{א}^{\circ}$	..	$\text{א}^{\circ}$		$\text{אֵלָאִי}$		

2. The form which the noun assumes, when these terminations are added, depends on the character of its vowels and their position. *Unchangeable* are (a)  $\text{א}^{\circ}$ ,  $\text{ו}^{\circ}$ ,  $\text{ו}^{\circ}$ , and the diphthongs, as  $\text{חַטָּא}$ ,  $\text{עֵי}$  *evil*,  $\text{אֵלָא}$  *inhabitant*; (b)  $\text{א}^{\circ}$  and  $\text{א}^{\circ}$  in a closed or imperfect syllable, in the ultimate or antepenultimate,  $\text{אֵל}$  and  $\text{אֵל}$  in  $\text{אֵלָא}$  *altar*,  $\text{אֵלָא}$  *slain*; (c) when the letter from the analogy of the Hebrew should have Dagesh forte, as  $\text{אֵל}$  *people*,  $\text{אֵל$  *thief* (Heb.  $\text{לַדָּבָר}$ ). The noun with no other vowel than these will retain its form.

But  $\text{א}^{\circ}$  or  $\text{א}^{\circ}$  in the last syllable either falls away or is remitted to the preceding letter, as  $\text{אֵלָא}$  *perpetuity*,  $\text{אֵלָא}$  *witness*, emph.  $\text{אֵלָאִי}$ ,  $\text{אֵלָאִי}$ ;  $\text{אֵל}$  *species*, emph.  $\text{אֵלָא}$ , pl.  $\text{אֵלָאִי}$ , constr.  $\text{אֵלָאִי}$  (emph.  $\text{אֵלָאִי}$  irr.);  $\text{אֵל}$  *morning*, emph.  $\text{אֵלָא}$ . In some nouns these vowels are interchanged,  $\text{אֵל$  *book*, emph.  $\text{אֵלָא}$ ,  $\text{אֵל$  *servant*, emph.  $\text{אֵלָא}$ .

3. Of *feminine nouns*, those ending in the *singular abs.* in  $\text{ }^{\circ}\text{ }^{\circ}$  change it in the constr. into  $\text{ }^{\circ}\text{ }^{\circ}$ ; those in  $\text{ }^{\circ}\text{ }^{\circ}$  or  $\text{ }^{\circ}\text{ }^{\circ}$  take an additional  $\text{ }^{\circ}$ .

In the *emph. state*  $\text{ }^{\circ}\text{ }^{\circ}$  of the abs. is changed into  $\text{ }^{\circ}\text{ }^{\circ}$ ,  $\text{ }^{\circ}\text{ }^{\circ}$  into  $\text{ }^{\circ}\text{ }^{\circ}$ ; those in  $\text{ }^{\circ}\text{ }^{\circ}$  or  $\text{ }^{\circ}\text{ }^{\circ}$  take  $\text{ }^{\circ}\text{ }^{\circ}$ .

In the *plural*,  $\text{ }^{\circ}$  of the abs. is changed in the constr. state into  $\text{ }^{\circ}$ , and in the *emph.* into  $\text{ }^{\circ}\text{ }^{\circ}$ ; e. g.  $\text{ }^{\circ}\text{ }^{\circ}$  constr.  $\text{ }^{\circ}\text{ }^{\circ}$ , *emph.*  $\text{ }^{\circ}\text{ }^{\circ}$ , pl.  $\text{ }^{\circ}\text{ }^{\circ}$ , constr.  $\text{ }^{\circ}\text{ }^{\circ}$ , *emph.*  $\text{ }^{\circ}\text{ }^{\circ}$ ;  $\text{ }^{\circ}\text{ }^{\circ}$ , *constr.*  $\text{ }^{\circ}\text{ }^{\circ}$ , *emph.*  $\text{ }^{\circ}\text{ }^{\circ}$ ,  $\text{ }^{\circ}\text{ }^{\circ}$  (from  $\text{ }^{\circ}\text{ }^{\circ}$  *abuse*), pl.  $\text{ }^{\circ}\text{ }^{\circ}$ , *constr.*  $\text{ }^{\circ}\text{ }^{\circ}$ , *emph. st.*  $\text{ }^{\circ}\text{ }^{\circ}$ ,  $\text{ }^{\circ}\text{ }^{\circ}$ .

4. In order to facilitate the pronunciation when, in consequence of these accessions, the letters become crowded, one of the  $\text{ }^{\circ}$  and  $\text{ }^{\circ}$  is often adopted to form a new syllable; e. g.  $\text{ }^{\circ}\text{ }^{\circ}$  *widow*, *emph.*  $\text{ }^{\circ}\text{ }^{\circ}$ ;  $\text{ }^{\circ}\text{ }^{\circ}$  *chariot*, *emph.*  $\text{ }^{\circ}\text{ }^{\circ}$ . In other forms the vowel is shifted to the next following letter, as  $\text{ }^{\circ}\text{ }^{\circ}$  *companion*,  $\text{ }^{\circ}\text{ }^{\circ}$  *heifer*, *emph.*  $\text{ }^{\circ}\text{ }^{\circ}$ ,  $\text{ }^{\circ}\text{ }^{\circ}$ .

NOTE.

INTERCHANGE OF CONSONANTS.

The student who is acquainted with Hebrew will find it helpful at this stage to remember some of the laws for the interchange of consonants. For instance: Heb. Tsāde = Syr. 'Ē (*rātsā* = *r'ā*); Heb. Tsāde = Syr. Ṭeth (*ts'bhī* = *ṭabyā*); Heb. Zayin = Syr. Dālath (*zābah* = *d'bah*); Heb. Shin = Syr. Thau (*shābhar* = *t'bhar*).

1. PERSONAL PRONOUN.

SEPARABLE.		INSEPARABLE.		NOMINAL SUFFIXES	
		VERBAL SUFFIXES.			
		<i>Singular.</i>		TO NOUN SING.	
I.	אֲנִי	1. אֲנִי, a נִי ; 2. אֲנִי ; 3. אֲנִי . . . . . me.		א	TO NOUN PLURAL.
thou.	אַתָּה m.	1. אַתָּה ; 2. אַתָּה . . . . . thee.		אָ	אָ
	אַתָּה f.	1. אַתָּה ; 2. אַתָּה ; 3. אַתָּה . . . . .		אָ	אָ
he.	הוא	1. הוא, a הוּא ; 2. הוּא, a הוּא ; 3. הוּא . . . . . him.		הוּ	הוּ
she.	היא	1. היא, a הֵיא ; 2. הֵיא . . . . . her.		הֵי	הֵי
		<i>Plural.</i>			
we.	אֲנֵנוּ	1. אֲנֵנוּ ; 2. אֲנֵנוּ ; 3. אֲנֵנוּ . . . . . us.		אֲנֵנוּ	אֲנֵנוּ
you.	אַתֶּם m.	1. אַתֶּם ; 3. אַתֶּם . . . . . you.		אַתֶּם	אַתֶּם
	אַתֶּם f.	1. אַתֶּם ; 3. אַתֶּם . . . . .		אַתֶּם	אַתֶּם
they.	הֵם m.	Separable . . . . .	הֵם	הֵם	הֵם
	הֵם f.			הֵם	הֵם

For the particulars of the verbal suffixes, see § 24; for the nominal suffixes, see § 13.

2. DEMONSTRATIVE PRONOUNS.

هَذَا	} <i>this, masc.</i>	هَذِهِ	} <i>this, fem.</i>
ذَلِكَ		ذَلِكَ	
هَؤُلَاءِ	} <i>these, masc.</i>	هَؤُلَاءِ	} <i>these, com.</i>
أُولَئِكَ		أُولَئِكَ	

NOTE.—هَذَا is compounded of هَذَا هَذَا *this is, m.*; but for *this is, fem.* هَذِهِ هَذِهِ (*hādāi*) is used.

3. RELATIVE PRONOUN

Is the pref. هِ, before a vowelless letter هِ, *who, which*, of both genders and numbers; e. g. هِ هِ *who slew*, هِ هِ *who begat*.

4. INTERROGATIVE PRONOUNS.

1. هِ, هِ *who?* of the person, of both genders and numbers.
2. هِ, هِ, هِ *what?* of the thing.
3. هِ m. هِ fem. *who, which, what?* of the person and thing, in the sing. numb.; the pl. numb. is هِ *who, which, what?*

5. POSSESSIVE PRONOUN.

A Possessive Pronoun has been formed by combining هِ (هِ) with هِ and the suffixes. So هِ (mine), هِ, هِ.

## 13. NOUNS WITH SUFFIXES.

We subjoin two paradigms, of a noun masculine and a noun feminine with suffixes, preceded by their various states.

	MASCULINE.		FEMININE.	
	Sing.	Plur.	Sing.	Plur.
Abs.	مَلِكٌ	مَلِكٌ	مَلِكَةٌ	مَلِكَةٌ
Constr.	—	مَلِكٍ	مَلِكَةٍ	مَلِكَةٍ
Emph.	مَلِكًا	مَلِكًا	مَلِكَةً	مَلِكَةً

## WITH SUFFIXES.

1 com. s.	مَلِكٌ	مَلِكٌ	مَلِكَةٌ	مَلِكَةٌ
2 masc.	مَلِكُكَ	مَلِكُكُمْ	مَلِكُتُكَ	مَلِكُتُكُمْ
2 fem.	مَلِكُكِ	مَلِكُكُنَّ	مَلِكُتُكِ	مَلِكُتُكُنَّ
3 masc.	مَلِكِمْ	مَلِكِهِمْ	مَلِكِمْ	مَلِكِمْ
3 fem.	مَلِكُكُمْ	مَلِكِكُنَّ	مَلِكِمْ	مَلِكِمْ
1 com. pl.	مَلِكٌ	مَلِكٌ	مَلِكَةٌ	مَلِكَةٌ
2 masc.	مَلِكُكُمْ	مَلِكُكُمْ	مَلِكُتُكُمْ	مَلِكُتُكُمْ
2 fem.	مَلِكُكُمْ	مَلِكُكُمْ	مَلِكُتُكُمْ	مَلِكُتُكُمْ
3 masc.	مَلِكِهِمْ	مَلِكِهِمْ	مَلِكِهِمْ	مَلِكِهِمْ
3 fem.	مَلِكِكُنَّ	مَلِكِكُنَّ	مَلِكِكُنَّ	مَلِكِكُنَّ

MASCULINE WITH SUFFIXES.

1. The suffixes are added to the masc. noun in the emph. state, displacing the termination י'.

2. Nouns which terminate in the emph. sing. in ל' (see sect. 11, 1) have their Yud quiescent before א (1 com.) and those suffixes which form an independent syllable; thus *בְּנֵי*, with suff. *בְּנֵי־יְ* my —, *בְּנֵי־יְ* etc.

3. Nouns having changeable ׀ or ׀ in the last syllable retain the vowel before the suff. א, as *בְּנֵי־יְ*, *בְּנֵי־יְ*; thus *בְּנֵי־יְ*, etc.

FEMININE WITH SUFFIXES.

1. The suffixes are added to the fem. noun in the constr. state.

2. *בְּנֵי־יְ* retains ׀ in its place, except before the suff. א, thus *בְּנֵי־יְ* my daughter.

14. VERBS.

The Syriac verb possesses most of the characteristics of the Hebrew verb. The roots are chiefly trilateral; there is one simple conjugation corresponding to Kal, and the rest are derived conjugations; there are but two tenses, Perfect and Imperfect, in which the third pers. sing. m. is the leading form. They are:

## REGULAR VERB.

	Active.		Passive.
1. Peal	פָּעַל	Ethpeel	פֻּעַל
2. Pael	פָּעַל	Ethpaal	פֻּעַל
3. Aphel	פָּעַל	Ethtaphal	פֻּעַל
4. Shaphel	פָּעַל	Eshtaphal	פֻּעַל

The simplest form of these is Peal, answering to the Heb. Kal: the rest are derived conjugations. Ethpeel is the passive of Peal. Pael is equivalent to Piel of the Hebrew; Aphel and Shaphel to Hiphil, each having an appropriate passive.

## 15. REGULAR VERB.

## 1. CONJ. PEAL.

	Perfect.	Imperfect.
3 m. sing.	פָּעַל	פֻּעַל
3 fem.	פָּעַל ל'	פֻּעַל
2 masc.	פָּעַל ל	פֻּעַל
2 fem.	פָּעַל ל	פֻּעַל
1 com.	פָּעַל ל	פֻּעַל
3 m. pl.	פָּעַל ם	פֻּעַל ם
3 fem.	פָּעַל ם	פֻּעַל ם
2 masc.	פָּעַל ם ל	פֻּעַל ם ל
2 fem.	פָּעַל ם ל	פֻּעַל ם ל
1 com.	פָּעַל ם ל	פֻּעַל ם ל

## REGULAR VERB.

xv

	Imperative.		Infinitive.
2 masc.	صهٓٔ		صهٓٔ
2 fem.	صهٓٔ		Participle.
2 m. pl.	صهٓٔ		صهٓٔ <i>Act.</i>
2 fem.	صهٓٔ		صهٓٔ <i>Pass.</i>

This paradigm shows that the 3 pers. sing. m. صهٓٔ, or the root, is the leading form of the Perfect, صهٓٔ of the Imperfect. The characteristic vowel of each is retained throughout the inflexion, except before those affirmatives which have a *union vowel*. The effect of this vowel is this, that taking the 3rd radical to itself, the 2nd loses its vowel; so that, in the Perf. the 1st and 2nd require an additional vowel, <sup>ٓ</sup>, by which they are formed into one syllable (comp. sect. 4, 8). The imperative differs in this respect.

The preformative letters of the Imperf. have properly no vowel of their own; but on account of their position, before another vowelless letter, they take <sup>ٓ</sup> (see above), and the syllable thus obtained remains unchangeable.

### 2. DERIVED CONJUGATIONS.

It is to be remarked in general, that (1) the affirmatives and preformatives, in these conjugations, are the same as those of Peal. (2) The last vowel only of the leading form may be affected by the accession of the affirmatives. (3) The 3 pers. sing. m. is the ground form throughout each conjugation.

1. *Perfect*.—The ground forms, or leading forms, are given sect. 14. We can form (see p. xxxvii. f.) the para-

digms of all the perfects by adding the affirmatives as given above in Peal. In doing so, we have to omit the last vowel of the leading form wherever the affirmative has a union vowel. In Ethpeel, where  $\text{לִי}$  is unchangeable (compare sect. 11, 2 c.), there remains but one vowel in the root,  $\text{וּלְו}$ ; when this vowel is dropped on account of the accession of the union vowel, the first radical takes  $\text{׳}$  to form a syllable with the second. Hence, e. g. 3 fem.  $\text{אֲוֹלְוִי}$ , but 2 masc.  $\text{אֲוֹלְוִי}$ ; Pael 3 fem.  $\text{אֲוֹלְוִי}$ , but 2 m.  $\text{אֲוֹלְוִי}$  (from  $\text{וּלְו}$ ).

NOTE.—From what has been said, it will result that the 3 fem. of Ethpeel and Ethpaal assume one and the same form.

2. *Imperf.*—The Imperf. are formed from their respective ground forms of the Perfect (1) by adding the affirmatives in the manner described above. (2) The preformative letters require no vowel in Pael and Shaphel, and are prefixed without it, as  $\text{וּלְו}$ ,  $\text{וּלְו}$ , excepting 1 com. sing. which is  $\text{וּלְוִי}$  (sect. 4, 4). (3) Before the ground forms beginning with Ālaph, the preformative displaces this letter and adopts its vowel. Hence Ethpe.  $\text{וּלְוִי}$ , fut.  $\text{וּלְוִי}$ ; Aph.  $\text{וּלְוִי}$ , fut.  $\text{וּלְוִי}$ . (4) In the Ethtaphal,  $\text{וּלְוִי}$ , the first of the two Taus is rejected in the five forms which have  $\text{ל}$  for their preformative; thus fut.  $\text{וּלְוִי}$ , but 3 fem.  $\text{וּלְוִי}$  (read *tetaktal*) instead of  $\text{וּלְוִי}$  (*tethtaktal*).

3. *Imperative.*—(1) The three active conj. have the 2 masc. sing. as the leading form, precisely the same as the ground form, viz. the 3 m. of the Perfect, and the vowel in the last syllable (,) is retained throughout; thus Pael  $\text{וּלְו}$ , 2 fem.

صَهَدَ; Aph. e. g. pl. 2 m. أَصْهَدَ; Shaph. e. g. pl. 3 fem.

فَصَّهَدَ. (2) The *passives* invariably reject the last vowel of the ground form, and the second radical is marked with the *linea occultans*, to show that it is to be read without the vowel. Hence Ethpaal 2 m. أَصْهَدَ; Ethtaph. e. g. 2 fem. أَصْهَدَ; Eshtaph. e. g. pl. 2 m. أَصْهَدَ, f. أَصْهَدَ. But observe:—Ethpeel, which on losing its vowel becomes أَصْهَدَ, and requires  $\text{و}$  to take the vowel  $\text{ا}$ , assumes therefore the form of Ethpaal throughout the imperative.

4. The *Infinitives* are formed (a) by prefixing  $\text{و}$  to their respective ground forms, in the manner of the preformatives of Imperf.; (b) by changing the vowel of the second radical to  $\text{و}$ ; and (c) by adding the vowel  $\text{و}$  to the third radical. Hence Ethpeel أَصْهَدَ, Pael أَصْهَدَ etc.

5. The *Participles* take, like the infinitives,  $\text{و}$  for their preformative, attached to the ground form. The active conjugations have, besides the active, a passive participle, distinguished by the vowel  $\text{ا}$ , instead of  $\text{و}$ . Hence Ethpeel أَصْهَدَ; Pael أَصْهَدَ, pass. أَصْهَدَ; Ethpaal أَصْهَدَ; Aph. أَصْهَدَ, pass. أَصْهَدَ etc. This distinction ceases to exist, when any of these are put either in the emph. state masc., the abs. fem., or when some of the suffixes are added. Thus the form أَصْهَدَ may be either the emph. m. or the abs. fem.

NOTE in general. (1.)—Instead of the vowel  $\text{ا}$  in the root أَصْهَدَ, some, especially intransitive verbs, have  $\text{و}$ ; as نَمَّسَ to sleep, دَمَّسَ to dwell. These take  $\text{ا}$  in the Imperf. and imp.; as نَمَّسَ imp. pl. نَمَّسُوا.

2. Verbs which have for their third radical  $\sigma$   $\omega$   $\aleph$  or  $\text{;}$ , take for the most part  $\text{ʾ}$ , throughout the conjugations, instead of  $\text{◌}^{\circ}$  or  $\text{◌}^{\text{h}}$ .  
 e. g.  $\text{ⲙⲟⲩ}$  *he heard*, fut.  $\text{ⲙⲉⲩⲟⲩ}$ , imp. pl.  $\text{ⲙⲉⲩⲟⲩ}$ ; Pael perf.  $\text{ⲙⲉⲩⲟⲩ}$  *he sent*.

## IRREGULAR VERBS.

The number of irregular verbs is about the same as in Hebrew, since the causes by which they are produced are nearly the same: viz.

Syr.	Heb.	Syr.	Heb.
ⲉⲁ	ⲉⲁ	ⲉⲁ	ⲉⲁ
ⲉⲁ	ⲉⲁ	ⲉⲁ	ⲉⲁ
ⲉⲁ	ⲉⲁ	ⲉⲁ	ⲉⲁ
ⲉⲁ	ⲉⲁ	ⲉⲁ	ⲉⲁ

16. VERBS  $\text{ⲁ}$ . e. g.  $\text{ⲁⲩⲁ}$  *he ate*.

The anomalies which exist in this class are:

1. Since Āalph cannot stand at the beginning of a word without a vowel, it takes, in the perf. of Pael,  $\text{ʾ}$ ; e.g. 2 fem.  $\text{ⲁⲩⲁ}$ . pl. 3 m.  $\text{ⲁⲩⲁ}$ , etc.; but  $\text{ʾ}$  in the imp. and part. pass. thus  $\text{ⲁⲩⲁ}$  *eat thou*,  $\text{ⲁⲩⲁ}$  *eaten*.

2. Where another, strong, letter is audible at the end of a syllable, Āalph becomes quiescent; as Pael fut.  $\text{ⲁⲩⲁ}$ , inf.  $\text{ⲁⲩⲁ}$ .

3. Ālaph in the middle of a word, preceded by a vowelless letter, remits its vowel to this letter, and remains quiescent. Hence Pael **أَفَلَّ** makes the Imperf. **أَفْلُفْ** for **أَفَلْفُ**, Ethpaal **أَفْلَفْ**, fut. **أَفْلُفُ**, etc.

4. A vowelless Ālaph beginning a syllable in the middle of a word remits its helping vowel required by this position to the preceding letter, when this happens to be without a vowel. Thus Ethpe. **أَفْلَفْ** stands for **أَفَلْفُ** = **أَفْلُفُ**, fut. **أَفْلُفُ**, imp. **أَفْلُفْ**.

5. Ālaph is dropped in the Imperf. 1 sing. of Peal and Pael; thus **أَفْلُفْ**, **أَفْلُفْ** for **أَفْلُفُ**, **أَفْلُفُ**.

6. In Aphel and Shaphel, and their passives, Ālaph is changed into Vau, which coalesces with ʾ of the preceding preformative, and thus the diphthong *au* is produced; thus Aph. **أَفْلُفْ**, fut. **أَفْلُفُ**; Shaph. **أَفْلُفْ**, fut. **أَفْلُفُ**; pass. **أَفْلُفْ**, **أَفْلُفُ**, etc.

NOTE to 1.—The Imperf. and imp. having ʾ in the final syllable (section 15, note) take in the initial, the former ʾ, and the latter ʾ; e. g. fut. **أَفْلُفْ**, imp. **أَفْلُفْ** say *thou*.

17. VERBS هـ e. g. **بَدَأَ** he began.

1. The rules given above for **هـ** are applicable here, with this difference, that where Ālaph takes ʾ for its helping vowel, Yud takes ʾ. Hence, Peal perf. 2 m. **بَدَأَ**, pl. 3 m.

مكبه; imp. مكب (sect. 15, note), part. pass. مكب Ethpe.  
 مكب, fut. مكب, imp. مكبه; Aph. مكب, fut. مكب;  
 Shaph. مكب.

2. Yud is changed into Ālaph in imperf. and inf. of Peal;  
 as مكب, مكب; but 1 com. مكب (comp. sect. 15, 5).
3. Pael is, of course, regular.

NOTE.—Exceptions: Peal مكب he gave, imp. مكب; fut. مكب  
 and imp. مكب from مكب he sat, and the like forms from  
 مكب he knew.

### 18. VERBS ڤ. e. g. مكب he went out

Imp. مكب, fut. مكب, مكب, inf. مكب; Aph.  
 مكب, fut. مكب; Ethtaph. مكب, etc. These examples  
 sufficiently show the perfect analogy there exists between the  
 Syr. and the Heb. in this class of verb, excepting Dagesh  
 forte, which the Syr. has not. Ethpe. Pa. and Ethpa. are  
 quite regular, and Shaph. and its pass. are not found in this  
 class.

NOTE.—Some verbs take ڤ in the fut. and imp., as مكب, مكب  
 from مكب he ascended. مكب he gave, makes the fut. مكب,  
 مكب, comp. Heb. مكب.

19. VERBS **ע**. e. g. **שאל** *he inquired*.

The anomaly produced by Ālaph is the remitting of its vowel to the preceding vowelless letter. Hence **שאל** for **שאל**, fem. **שאלה**, 2 m. **שאלו**, pl. m. **שאלו**, fut. **ישאל**, inf. **ישאלו**; Ethpe. **ישאלו**; Aph. **ישאלו**. Pael is, of course, regular, e. g. **שאל** (*Sha-yel*).

NOTE.—(1.) In Pael Ālaph is often changed into Yud, e. g. **טוב** from **טוב** *to be good*.

(2.) Ālaph is sometimes placed before the first radical, as, for **על** are found the forms **על** and **על**.

20. VERBS **ע**. e. g. **עמד** *to arise*.

On account of the feebleness of Vau, it is either quiescent in **ע**, wholly rejected, or changed into another letter.

1. Vau is quiescent in **ע**, and *unchangeable* in Peal perfect **עמד**, **עמדו**, etc. (the preformative not requiring a vowel), and imp. **עמד**, **עמדו**, etc.

2. Vau is rejected after the vowel **ע** (answering to **ע** in **עמד**) in Peal perf. **עמד**, **עמדו**, **עמדו**, **עמדו**, **עמדו**; and in the inf. **עמדו**.

3. In those forms where, analogous to the reg. verb, the second radical is to have **ע**, Vau is changed (a) into **ע**, viz. in the part. act. of Peal, **עמד**; (b) into **ע**, viz. in the



however, which might be expected to be **طَطَط**, like **طَطَط** from **طَطَط**, follows the analogy of **طَطَط**, and is, **طَطَط**; but imp. **طَطَط**.

22. VERBS ط. e. g. **طَطَط** *he plundered*.

1. The characteristic of these verbs is that the second and third radicals are the same. The first of these, namely, the second radical, is rejected throughout the forms of *Peal* (except in the participles), *Aph.* and its passive, and *Shaph.* and its passive. The vowels, however, employed here are the same as in the regular verb. The only change effected is this, that the vowel of the absent second radical is remitted to the first, whenever this has no vowel. Hence *Peal* perf. **طَطَط** (for **طَطَط**), **طَطَط** (for **طَطَط**), **طَطَط**, plur. **طَطَط**, etc., fut. **طَطَط** (for **طَطَط**) imp. **طَطَط**, inf. **طَطَط**; *Aph.* **طَطَط** (for **طَطَط**), inf. **طَطَط**, pass. imp. **طَطَط**; *Shaph.* **طَطَط**, etc.

2. *Peal* part. act. is **طَطَط**, exactly like that of **طَطَط**.

3. All the rest, viz. *Peal* part. pass., *Ethpe.*, *Pael* and its passive, are regular.

NOTE.—There are also verbs of fut. and imp. with the characteristic **ط** found in this class; e. g. **طَطَط** *he shall desire*, from

**طَطَط**; An example of *Palpel* is **طَطَط** *pilfered*, passive **طَطَط**

23. VERBS **ا**. e. g. **ا** he revealed.

The feebleness of **Alaph** as the third radical is the cause of a great variety of anomalies in the conjugation of this class, and a paradigm of, at least, *Peal* is almost indispensable.

	PERFECT.	IMPERF.		IMPERATIVE.
	Singular.			Sing.
3 m.	<b>ا</b>	<b>ا</b>	2 m.	<b>ا</b>
3 f.	<b>ا</b>	<b>ا</b>	2 f.	<b>ا</b>
2 m.	<b>ا</b>	<b>ا</b>		Plur.
2 f.	<b>ا</b>	<b>ا</b>	3 m.	<b>ا</b>
1 com.	<b>ا</b>	<b>ا</b>	3 f.	<b>ا</b>
	Plural.			INFINITIVE.
3 m.	<b>ا</b>	<b>ا</b>		<b>ا</b>
3 f.	<b>ا</b>	<b>ا</b>		
2 m.	<b>ا</b>	<b>ا</b>		PARTICIPLE.
2 f.	<b>ا</b>	<b>ا</b>	Act.	<b>ا</b>
1 com.	<b>ا</b>	<b>ا</b>	Pass.	<b>ا</b>

1. *Perfect.*.—The characteristic **ا**, quiescent in **ا**, is retained only in the leading form, or the root; but is rejected in the sing. 3 fem., which stands for **ا**. In the other

forms, Ālaph is changed either into  $\text{ا}^{\text{r}}$ , namely, in the sing. 1 com. where the characteristic vowel is  $\text{ا}$  in the reg. verb; or into diphthong  $\text{ا}^{\text{r}}$ , *ai*, where  $\text{ا}$  is the characteristic vowel. In the plural 3 m., Yud seems to have given place to the diphthong  $\text{او}^{\text{r}}$  *au*.

In the derived conjugations, which have  $\text{ا}$  for their characteristic in the last syllable, Ālaph is regularly changed into  $\text{ا}^{\text{r}}$ ; but so that this is extended even to the passives in which elsewhere  $\text{ا}$  is the distinguishing vowel. Yud is, however, movable in the sing. 3 fem. from the nature of its position before the union vowel. Hence Ethpe.  $\text{ا}^{\text{r}}\text{ل}^{\text{r}}$ , but fem.  $\text{ا}^{\text{r}}\text{ل}^{\text{r}}$ , 2 m.  $\text{ا}^{\text{r}}\text{ل}^{\text{r}}$ , pl. m.  $\text{ا}^{\text{r}}\text{ل}^{\text{r}}$ , fem.  $\text{ا}^{\text{r}}\text{ل}^{\text{r}}$ , 2 m.  $\text{ا}^{\text{r}}\text{ل}^{\text{r}}$ , etc. Pael 3 m.  $\text{ا}^{\text{r}}$ ; Ethpa.  $\text{ا}^{\text{r}}\text{ل}^{\text{r}}$ ; Aph.  $\text{ا}^{\text{r}}$ , etc.

2. *Imperf.*—Imperf. of Peal as given above is a sufficient pattern for those of the derived conjugations, the terminations being the same, viz. that the second radical takes  $\text{ا}$ , even in the passive conjugations. Compare No. 1.

3. *Infinitive.*—In the infinitives of the derived conjugations Ālaph is changed into movable Yud, and they present no other anomaly: e. g. Ethpe.  $\text{ا}^{\text{r}}\text{ل}^{\text{r}}$ , Pael  $\text{ا}^{\text{r}}\text{ل}^{\text{r}}$ , etc. Compare the regular verb.

4. *Imperative.*—The imp. of the derived conjugations are formed precisely according to the model of the imp. Peal, with this exception, that the 2 m. sing.  $\text{ا}^{\text{r}}$  is imitated only

in the Ethpeel, viz.  $\text{לִּיזְכֶּה}$ ; but the rest terminate here in  $\text{י}$ ; as Pa.  $\text{לִּיזְכֶּה}$ , Ethpa.  $\text{לִּיזְכֶּה}$ , etc.

5. *Participles*.—The participles, both in the active and passive and the derived conjugation, terminate in  $\text{י}$ , viz. Ethpe.  $\text{לִּיזְכֶּה}$ , Pa.  $\text{לִּיזְכֶּה}$ , etc. The three passive participles of the active conjugations (compare reg. verb) end in  $\text{ו}$ , viz. Pael  $\text{לִּיזְכֶּה}$ , Aph.  $\text{לִּיזְכֶּה}$ , and Shaph.  $\text{לִּיזְכֶּה}$ .

NOTE.—In some verbs the perfect of Pael changes Alaph into Yud, in the manner of the derived conjugations :—

	Singular.	Plural.
3 m.	$\text{לִּיזְכֶּה}$	$\text{לִּיזְכֶּה}$
3 f.	$\text{לִּיזְכֶּה}$	$\text{לִּיזְכֶּה}$ , $\text{לִּיזְכֶּה}$
2 m.	$\text{לִּיזְכֶּה}$	$\text{לִּיזְכֶּה}$
2 f.	$\text{לִּיזְכֶּה}$	$\text{לִּיזְכֶּה}$
1 com.	$\text{לִּיזְכֶּה}$	$\text{לִּיזְכֶּה}$ , $\text{לִּיזְכֶּה}$

NOTE.—Though we have sometimes used the term Future, it is better, as in Hebrew, to speak of the Perfect and Imperfect.

## 24. VERBS WITH SUFFIXES.

I. The following paradigm exhibits the forms of the conj. Pael as they appear in connection with the suffixes.

PERFECT.		IMPERF.	IMPERATIVE.
Singular.			
3 m.	1 صَهَلَا	1 تَصَهَلَا (وَلَا)	Sing.
3 f.	3 صَهَلَا	1 تَصَهَلَا —	
2 m.	3 صَهَلَا	— —	
2 f.	2 صَهَلَا		
1 c.	1 صَهَلَا	1 تَصَهَلَا (وَلَا)	
Plural.			
3 m.	2 صَهَلَا	3 تَصَهَلَا	Plur.
3 f.	3 صَهَلَا (وَلَا)	3 تَصَهَلَا	
2 m.	3 صَهَلَا	3 تَصَهَلَا	
2 f.	3 صَهَلَا	3 تَصَهَلَا	
1 c.	3 صَهَلَا	1 تَصَهَلَا (وَلَا)	

Just as the forms of the verb terminate either with a consonant or a vowel, so the verbal suffixes (sect. 12) begin either with or without a vowel. The suffixes beginning with a vowel are attached to the forms of the verb ending with a consonant; suffixes beginning with a consonant to the forms ending with a vowel.

The verbal suffixes alluded to above are marked 1, 2, 3. No. 1 are attached to the verbal forms ending with any consonant except *Nun*. No. 2 are those to be connected with the verbal forms terminating in a vowel. In those persons where No. 2 is wanting, they are like No. 1. No. 3 are

attached to 2 pers. masc. and 3 pers. fem. Perfect, and the forms ending with *Nun*. Where No. 3 is wanting, they are like No. 1.

The verbal forms being likewise numbered, a paradigm of a verb with suffixes may easily be drawn up: e.g. Perf. 3 m. sing. attached to the suff. No. 1 would give the forms **صَلَّيْتُ** *he slew me*, **صَلَّيْتِ** *he slew thee, masc.*, **صَلَّيْتِ** *he slew thee, fem.*, etc.

The following observations however are to be attended to:

1. The forms of the Imperf. ending with the third radical retain their original form before the suff. **حَافٍ** and **حِ**; e.g. **تَصَلِّيْتُكَ** *he will slay you*, etc. They take the suff. No. 1, but so, that for suff. third person they take No. 1 a; e.g. **تَصَلِّيْتُهُ**, **تَصَلِّيْتِهَا** *he will slay him, her*; but **تَصَلِّيْتُنَا** *he will slay us*.

2. The imp. 2 m. takes the suff. 1 a; but so, that for the suff. 3 f. sing. it takes **هَا**, e.g. **تَصَلِّيْتِهَا** *slay her*; and for the suff. 3 m. sing. it takes No. 3, e.g. **تَصَلِّيْتُهُ** *slay him*.

3. The form of the imp. pl. 2 m. given here, is used also with verbs which have *ʾ* in the sing.; e.g. **أَتَكَلِّمُكُمْ** *tell it*, **Matt. x. 27**.

4. The imp. pl. 2 f. seldom drops *Nun* before the suffixes.

5. The derived conjugations follow the analogy of Peal. This is the case also in the irregular verb, with the exception of the verbs **لِي**.

6. The participles of all the conjugations and the inf. Peal follow the analogy of nouns according to their various terminations. The infinitives of the derived conjugations, all of which end with **و**, take **ل** before the suffixes.

II. The verbs **ו** are much more complicated. The following remarks, however, will be sufficient guide for the student so as to enable him to form his own paradigm.

1. The forms of this verb ending in **ו** reject **א** and connect **ו** with the suffix No. 2, except that **וּסַ** is used as the suff. 3 m. sing. Such forms are, Peal perf. 3 m. sing. and Pa. and Aph. imp. 2 m. sing.: e. g. **וּכְסַ** *he uncovered me*, **וּכְסַוּ** — *him*, Pa. imp. **וּכְסַ**.

2. In forms ending in **וּ**, (a) the vowel **וּ** is dropped, and **וּ**, which becomes movable, connects itself with the suff. No. 1, in Pael and Aph. perf. 3 m. sing. (seldom in Peal), except before the suff. **וּ**, **וּ**: e. g. Pael **וּכְסַ**, Aph. **וּכְסַ**; but **וּכְסַוּ**, etc. (b) **וּ** remains and is attached to the suff. No. 2, in Peal imp. 2 m. sing., and in the forms mentioned under (a) before the suff. **וּ**, **וּ**: e. g. **וּכְסַ** *uncover me*.

3. Of all the Perfects, the 3 fem., 1 com., and 2 m. sing. remain unchanged; the two first are attached to suff. No. 1, the last with those of No. 3. **וּכְסַ** *she* — *me*, **וּכְסַ** *I* — *thee*; but **וּכְסַ** *thou* — *me*.

4. Forms ending with **וּ** change **וּ** into **וּ** — , and **וּ** into **וּ**, and take the suff. No. 2. Such are, 3 m. pl. of all the Perfects, and 2 masc. plur. of all the imperatives: e. g. **וּכְסַוּ** is either 3 pl. perf. or 2 pl. imp. of Peal (compare Mat. ii. 10 and Heb. iii. 1); **וּכְסַוּ** from **וּכְסַ**, Pa. perf. Forms, however, like **וּכְסַוּ** from **וּכְסַ** perf. and imp. are the more common.

5. Forms in  $\text{ا}$  change this termination in  $\text{ا}$ , and take the suff. No. 2. They are, 3 m., 2 m. and f., 1 com. sing. of all the futures: e. g. Peal  $\text{تُكشِب}$  *he shall uncover me*.

6. The fem. forms of the imp. change  $\text{ا}$  into  $\text{اِ}$  or  $\text{اِ}$ , which becomes attached to suff. No. 2; e. g. Peal  $\text{كشِبِي}$ , with suff.  $\text{كشِبِي}$  or  $\text{كشِبِي}$ . The pl.  $\text{ي}$  remains everywhere unchangeable (though sometimes defective, compare Luke xxiii. 30), and takes the suff. No. 3, except in Peal, where it is changed into  $\text{ا}$ , as  $\text{كشِبِي}$  *uncover me*,  $\text{كشِبِي}$  — *him*, etc.

7. In the inf. of Peal  $\text{ا}$  is changed into  $\text{ا}$ , but before the suff.  $\text{ق}$ ,  $\text{ق}$   $\bar{\text{A}}$ laph is rejected, but  $\text{ا}$  remains: e. g.  $\text{كشِبِي}$ ,  $\text{كشِبِي}$ ,  $\text{كشِبِي}$ , etc.; but  $\text{كشِبِي}$ .

NOTE.—Complete paradigms of the weak verbs and of verbs with suffixes will be found in Roediger's *Chrestomathia Syriaca*, in Duval's *Traité de Grammaire Syriaque*, and in Nöldeke's *Compendious Syriac Grammar* (English translation, 1904). These are large and rather expensive works. The most important of the derived conjugations of the Regular Verb will be found on pp. xxxvii.—xl. of the present work.

25. NUMERALS.

Numerals are either cardinal or ordinal.

1. The numerals from 1 to 10 are—

CARDINAL.		ORDINAL.	
Masculine.	Feminine.	Masculine.	Feminine.
١	١	أول	أولى
٢	٢	ثاني	ثانية
٣	٣	ثالث	ثالثة
٤	٤	رابع	رابعة
٥	٥	خامس	خامسة
٦	٦	سادس	سادسة
٧	٧	سابع	سابعة
٨	٨	ثامن	ثامنة
٩	٩	تاسع	تاسعة
١٠	١٠	عاش	عاشرة

2. The numerals from 10 to 20 are compounded of the simple numbers and عَشْرَ; e. g., m. عَشْرَ وَحَدًا, f. عَشْرًا وَحَدًا, 11; ord. m. عَشْرًا وَحَدًا, f. عَشْرًا وَحَدًا *eleventh*; card. m. عَشْرًا وَحَدًا, f. عَشْرًا وَحَدًا, 12; عَشْرًا وَثَلَاثًا, f. عَشْرًا وَثَلَاثًا, 13; عَشْرًا وَأَرْبَعًا or

\* Constr. m. عَشْرًا وَحَدًا, f. عَشْرًا وَحَدًا. † Or, عَشْرًا.

أَرْبَعَةَ عَشَرَ, f. أَرْبَعٌ 14; the masc. forms of the numbers 15, 16, 17, 18, 19 are عَشْرًا عَشْرًا, عَشْرًا سِتًّا, عَشْرًا سَبْعًا, عَشْرًا ثَمَانًا, عَشْرًا تِسْعًا, from which the feminine forms and the ordinals of both genders are derived, according to the analogy given above; but the following forms are also in use: عَشْرًا عَشْرًا, عَشْرًا سِتًّا, عَشْرًا سَبْعًا, عَشْرًا ثَمَانًا, عَشْرًا تِسْعًا.

3. The numbers from 20 to 90 are—

عِشْرِينَ 20, ثَلَاثِينَ 30, أَرْبَعِينَ 40, خَمْسِينَ 50, سِتِّينَ 60, سَبْعِينَ 70, ثَمَانِينَ 80, تِسْعِينَ 90, and are of the common gender

The ordinals are derived from these by adding لٌ for the masc. and لَةٌ for the fem.; as m. عِشْرِينَ لٌ, f. عِشْرِينَ لَةٌ, *twentieth*.

4. The remaining numerals are—

مِائَتًا 100. مِائَتَانِ (dual) 200,\* أَلْفًا 300, etc.; adding, as in the last form, the simple fem. form before مِائَتًا. *Thousand* is expressed by أَلْفٌ, fem. أَلْفَةٌ, pl. أَلْفٌ; 10,000 by عَشْرَةُ أَلْفٍ, pl. عَشْرَةُ أَلْفٍ.

5. *Once, twice, etc.*, are expressed by مَرَّةً, as مَرَّةً مِائَةً; but sometimes also without it.

6. Multiples are expressed by مَرَّةً before the numeral with ح, as مَرَّةً سَبْعِينَ *sevenfold*, مَرَّةً اِثْنَيْنِ *double*.

7. The numeral repeated is used distributively, as مَرَّةً مَرَّةً *each*; اِثْنَيْنِ اِثْنَيْنِ *two and two*, etc.

\* The pl. أَلْفًا مِائَةً signifies *centuries*.

## 26. ADVERBS.

The characteristic termination of the Adverb is  $\Delta\text{إ}^{\circ}$  added to the emphatic form of the adjective; e. g.  $\Delta\text{طَاطِإ}^{\circ}$  *purely*, from  $\Delta\text{طَاط}$ , emph. of  $\Delta\text{ط}$  *pure*.

But most adverbs are without this termination. They are chiefly—

1. *Adverbs of comparison and degree.*

$\Delta\text{أَإ}^{\circ}$  *how?*,  $\Delta\text{أُف}$  *also*,  $\Delta\text{أُف}$  *so, thus*,  $\Delta\text{أُف}$  *very*,  $\Delta\text{أُف}$  *only*,  $\Delta\text{أُف}$  *especially, more*.

2. *Adverbs of time.*

$\Delta\text{أُف}$  *together*,  $\Delta\text{أُف}$  *when?*,  $\Delta\text{أُف}$  *yesterday*,  $\Delta\text{أُف}$  *in the end*,  $\Delta\text{أُف}$  *afterwards*,  $\Delta\text{أُف}$  *then*,  $\Delta\text{أُف}$  *now*,  $\Delta\text{أُف}$  *to-day*,  $\Delta\text{أُف}$  *already*,  $\Delta\text{أُف}$  *before*,  $\Delta\text{أُف}$  *at once, immediately*,  $\Delta\text{أُف}$  *to-morrow*,  $\Delta\text{أُف}$  *at any time*,  $\Delta\text{أُف}$  *not yet*,  $\Delta\text{أُف}$  *how long?*,  $\Delta\text{أُف}$  *until now*.

3. *Adverbs of place.*

$\Delta\text{أُف}$  *where?*,  $\Delta\text{أُف}$  *here*,  $\Delta\text{أُف}$  *hence*,  $\Delta\text{أُف}$  *whither?*,  $\Delta\text{أُف}$  *hitherto*,  $\Delta\text{أُف}$  *there*.

4. *Adverbs of interrogation.*

$\Delta\text{أُف}$  or  $\Delta\text{أُف}$  *why? wherefore?*

5. *Adverbs of negation, and various others.*

لَا, كَلَّا *not*, لَأَسَىٰ لَا *not* ٢ *truly*, حَقًّا *really*, إِبْرًا, *in vain*, كَرِهًا *entirely*.

## 27. PREPOSITIONS.

The Prepositions are either prefixes, as **ع** *in*, **لِ** *to* (the only ones of this kind), or they are separate words. The latter are—

لِ *to, with*, مِنْ *from*, عَلَا *upon, against, on account of*, مَعَ *with*, مِمَّا\* *from*, مَبْرُكًا *before*, بَيْنَ or بَيْنَهُ *between*, بِغَيْرِ\* *without*, بَعْدَ *after*, بَدَلًا\* *instead of*, بِرَأْسِ or pl. بِرَأْسِهِ *about, round about*, لِقَائِهِ *against, opposite*, مِمَّا\* *because of*, هَهُنَا *near*, بِرَأْسِ\* *against, by, near*, لِمَعْلَى or لِمَعْلَى\* *under*. These are most commonly in use. Observe—

1. The prefix prepositions take ʾ before a vowelless consonant; e. g. **سَمَاءًا** *in heaven*; except before **سِتَّةً** *six*, **سِتِينَ** *sixty*, with pref. **سِتَّةً**, etc.

2. Before **أ** and **هـ**, which cannot begin a syllable without a vowel, the vowel is remitted to the preposition. Compare section 4, No. 4.

3. The prepositions take the *nominal* suffix of section 12, e. g. **عَلَيَّ** *after me*, **عَلَيْنَا** *after us*, comp. sect. 11, 2, and 13, 3.

The prefix prepositions follow the same analogy, only that they must take the vowel = before the suff. of the 1 c. sing. :

e. g. **لِي** to me.

4. Those marked with an asterisk take suffixes of the pl. :

e. g. **صِفْهُ** before me, **حَسْبُكَ** upon thee ; but **مِثْلًا** takes before suffixes always the fem. form **مِثْلُكَ**.

5. The form **لَهُمْ** is used only before the suffixes **أنا**, **هو**, **هي**, and **هم** : before the rest **لَهُمْ** is used : e. g. **لَهُمْ** against us.

## 28. CONJUNCTIONS.

They are—

**أَوْ** or, **أَمْ** or, **أَمْ** as, **أَمْ** but, **إِلَّا** if not, unless, **إِلَّا** if not, **لَا** if not, **إِنْ** if, **أَوْ** also, **لِئَلَّا** therefore, **بَلَى** but, yet, **لِي** for, **بِ** as, because, **بِ** but, **لَا** that not, lest, **بِ** in order that, **لِئَلَّا** therefore, **وَ** and, **عِنْدَ** when, **عَلَى** although, **لِئَلَّا** therefore, **كَمَا** namely or truly, **عِنْدَ** when, **بِ** because **بِ** because, **لِئَلَّا** therefore, **بِ** before, **عِنْدَ** until.

## 29. INTERJECTIONS.

They are—

أَيْ، أَيْ O! اِنِّ behold, اِنِّ، اِنِّ O that! اِنِّ  
 woe! اِنِّ I pray.

## 30. INTERPUNCTION.

1. At the end of a period one point is found in some impressions, in others four, ❖ or ::.
2. At the end of a clause two points, thus :.
3. Between small members of a clause two points, thus :  
 or :.
4. After an interrogation two or three points are placed, thus : or :.

REGULAR VERB.

Derived Conjugations.

ETHPEEL.

	Perfect.	Imperfect.
3 m. sing.	أَفْعَلَا	يَفْعَلُ
3 fem.	أَفْعَلَتْ	يَفْعَلُنَّ
2 masc.	أَفْعَلْتُمَا	يَفْعَلَانِ
2 fem.	أَفْعَلْتُمَا	يَفْعَلَانِ
1 com.	أَفْعَلْنَا	يَفْعَلُونَ
3 m. pl.	أَفْعَلُوا	يَفْعَلُونَ
3 fem.	أَفْعَلْنَ	يَفْعَلْنَ
2 masc.	أَفْعَلُوا	يَفْعَلُونَ
2 fem.	أَفْعَلْنَ	يَفْعَلْنَ
1 com.	أَفْعَلْنَا	يَفْعَلُونَ

	Imperative.	Infinitive.
2 masc.	أَفْعَلْ	فَعْلًا
2 fem.	أَفْعَلِي	
2 m. pl.	أَفْعَلُوا	
2 fem.	أَفْعَلْنَ	
		Participle.
		Act. m. فَعْلَانِ
		fem. فَعْلَانِ
		Pass. m. —
		fem. —

## PAEL.

	Perfect.	Imperfect.
3 m. sing.	صَهَلَا	يَصْهَلُو
3 fem.	صَهَلْنَ	يَصْهَلْنَ
2 masc.	صَهَلْتُمَا	يَصْهَلْتُمَا
2 fem.	صَهَلْتُمَا	يَصْهَلْتُمَا
1 com.	صَهَلْنَا	يَصْهَلُنَا
3 m. pl.	صَهَلُوا	يَصْهَلُونَ
3 fem.	صَهَلْتُنَّ	يَصْهَلْنَ
2 masc.	صَهَلْتُمَا	يَصْهَلْتُمَا
2 fem.	صَهَلْتُمَا	يَصْهَلْتُمَا
1 com.	صَهَلْنَا	يَصْهَلُنَا

	Imperative.	Infinitive.
2 masc.	صَهَلْ	صَهْلًا
2 fem.	صَهَلِي	
2 m. pl.	صَهَلُوا	Participle.
2 fem.	صَهَلْتِي	<i>Act.</i> m. صَهْلَانِ
		fem. صَهْلَانِ
		<i>Pass.</i> m. صَهْلَانِ
		fem. صَهْلَانِ

ETHFAAL.

	Perfect.	Imperfect.
3 m sing.	فَعَلَ	يَفْعَلُ
3 fem.	فَعَلَتْ	يَفْعَلُنَّ
2 masc.	فَعَلْتُمَا	يَفْعَلَانِ
2 fem.	فَعَلْتُمَا	يَفْعَلَانِ
1 com.	فَعَلْنَا	يَفْعَلُونَ
3 m. pl.	فَعَلُوا	يَفْعَلُونَ
3 fem.	فَعَلْنَ	يَفْعَلْنَ
2 masc.	فَعَلْتُمَا	يَفْعَلَانِ
2 fem.	فَعَلْتُمَا	يَفْعَلَانِ
1 com.	فَعَلْنَا	يَفْعَلُونَ

	Imperative.	Infinitive.
2 masc.	فَعَلْ	فَعْلًا
2 fem.	فَعَلِي	
2 m. pl.	فَعَلُوا	Participle.
2 fem.	فَعَلْنَ	Act. m. فَعَلٌ
		fem. فَعَلَةٌ
		Pass. m. —
		fem. —

APHEL.

	Perfect.	Imperfect.
3 m. sing.	أَمَّهَلَا	نَمَّهَلَا
3 fem.	أَمَّهَلَا	لَمَّهَلَا
2 masc.	أَمَّهَلَا	لَمَّهَلَا
2 fem.	أَمَّهَلَا	لَمَّهَلَا
1 com.	أَمَّهَلَا	أَمَّهَلَا
3 m. pl.	أَمَّهَلَا	نَمَّهَلَا
3 fem.	أَمَّهَلَا	نَمَّهَلَا
2 masc.	أَمَّهَلَا	لَمَّهَلَا
2 fem.	أَمَّهَلَا	لَمَّهَلَا
1 com.	أَمَّهَلَا	نَمَّهَلَا

	Imperative.	Infinitive.
2 masc.	أَمَّهَلَا	مَمَّهَلَا
2 fem.	أَمَّهَلَا	
2 m. pl.	أَمَّهَلَا	Participle.
2 fem.	أَمَّهَلَا	<i>Act. m.</i> مَمَّهَلَا
		<i>fem.</i> مَمَّهَلَا
		<i>Pass. m.</i> مَمَّهَلَا
		<i>fem.</i> مَمَّهَلَا