

# SYRO - CHALDAIC GRAMMAR

ܠܠܝܠܝܢܐ ܫܝܚܐ

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By

**Fr. Gabriel of St. Joseph T. O. C. D.**

Revised By

**Fr. Emmanuel C. M. I.**

PRINTED AT ST. JOSEPH'S PRESS, MANNANAM

1984



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# Syro - Chaldaic

(ARAMAIC)

## GRAMMAR

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Fr. Gabriel of St. Joseph T. O. C D.

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[ 7th Edition ]

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## PREFACE TO THE FIRST EDITION

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The want of a complete Grammar of the Syro-Chaldaic language has long and keenly been felt by students and teachers alike in this country. The almost general neglect of this Sacred language by the Syrians of Malabar is to a great extent due to this want, and my aim in writing the following pages is to revive as far as it is in me, the study of Syro-Chaldaic language in our country. The seriousness of the work I was to put my hands to, and my inability to perform it kept me long from undertaking it. Even after I had once begun the work, I have had to meet with several obstacles. One by one the obstacles were removed, and by the grace of God I am able now to present before the public the fruit of years of labour. I am fully confident that the indulgent public will patronize it. If this work in any way helps the student to acquire proficiency in the Syro-Chaldaic language. I shall think my labours amply rewarded

A word may be added about the method of treatment. The book is divided into four parts, each part treating on the four parts of Grammar, Orthography, Etymology, Syntax and Prosody. The Orthography of a dead language has necessarily to be long; and almost one eighth of the book had to be devoted to this part of Grammar. The distinctions between the Eastern and Western dialects are pointed out as occasion offered; and the errors, in pronunciation which have crept in among the Syro-Chaldeans of Malabar, have been noted in the observations as *peculiarities*. It is to be desired that these *Peculiarities* would be suppressed.\* In the treatise on Etymology it was ever my look out to be as brief and clear as possible. The never-ending paradigms, which occupied a major portion of old grammars, have been omitted as superfluous. The

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\* The present tendency is to keep us our tradition.



difficult parts of Etymology like *gender*, *number* and *gedhama* have been elucidated by a few general rules, Syntax and Prosody are perhaps the easiest parts of Syriac Grammar. The precepts of Syntax and Prosody are substantiated by copious examples, taken from the Scriptures, the Breviary and works of authors like St. Ephrem, Barhebraeus, Audo etc. The treatise on Prosody is far from being exhaustive. But what is said of Syriac hymnody is more than sufficient for the requirements of the average student.

As for the sources, I have to own my indebtedness to the various Syriac grammars written in Syriac, Latin, Malayalam (Karshon) and English. The ܐܕܬܐܢܐ ܕܝܪܡܝܐ of Jeremtas Makdasi and the ܐܬܝܢܐ ܕܝܠܕܐ ܕܐܘܕܐ of Mgr. Thomas Audo the late Archbishop of Ourmiah of happy memory have been of inestimable use in ascertaining the genuine Chaldaic orthography and idiom.

I take this occasion to express my gratitude to my many co-operators and well-wishers who helped me in various ways. My special thanks are due to the Rev. Fr. Ludovic Hananisho of the Mother of Sorrows T. O. C. D. who has been of considerable service to me in bringing the work to a speedy and successful completion.

Now I render thanks to God who granted me to finish the work I had begun years ago.

**The Author.**

## PREFACE TO THE REVISED SEVENTH EDITION

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Since the grammar of Rev. Fr. Gabriel was written with a view to satisfy the needs of the beginners and since many of the present Syriac professors are well acquainted with it, the demand for it was very keenly felt. But it is not available now. Leaving aside the masterly work of Rev. Fr. Ludovic and the elaborate, scholarly work of Rev. Fr. Arayathinal for the advanced and for the intelligentia, we have attempted a work in improving Rev. Fr. Gabriel's Grammar just to be a help to the students.

In this new edition, we have tried a scientific and new approach to the subject. It is the outcome of the studies and teaching experience of many, especially of a few of the C. M. I. fathers. The introduction to the Syriac Language and Literature by late Rev. Fr. Romeo Thomas as given in the first edition has been revised adding new phases to it.

Suggestions for improvement are quite welcome and we assure to honour them in the next edition.

*Mannanam,*  
1—6—1984

Fr. Emmanuel C. M. I.

## A WORD TO THOSE WHO TEACH BEGINNERS

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Teaching, of course, is of the professor, whatever be the book or subject. His it is to make or mar – to make the study interesting and attractive or dry and tiresome. A few suggestions, as some have asked for them, won't be out of place, although tastes differ.

It will be easier for the students to follow, perhaps, if we pass from the learning of consonants and vowels in the beginning, to the pronouns, reading over the orthographical specialities of the consonants, where they could fix up the consonants, vowels and words together. The declension of the personal pronouns brings up to the inseparable pronouns (separating the case forming part from the declension of each). The use of the personal pronouns as verb 'to be' makes the student able to make small sentences– (Exercises apt for the lesson taught, should be given each day).

From the pronouns one can easily come to the verbs, especially the perf. tense, (personal endings make up the conjugation). Again, the personal pronouns with the participles make up the active present and passive present tenses. When the conjugation of the first class of verbs is mastered we can easily elicit the 2nd and 3rd class from the students, (as they have seen the prefixes and suffixes in the 1st) Special stress is then to be laid on the peculiarities of the 4th class and then the other two periphrastic tenses are clear.

Now the derivatives and passives (mere conjugation) can be easily elicited and illustrated.

With these in hand, the students can be introduced to some text, as well as to the details of orthography etc. either in separate lessons or as needed for the text. Some sentences of the text will take them to the syntax part for explanation of the constructions. From the participles the way is open to the derivation of nouns and adjectives as well as their gender number states etc.



# THE SYRIAC LANGUAGE AND LITERATURE

(Fr. Romeo Thomas, C. M. I., M. A., L. T.)

## I. THE SYRIAC LANGUAGE

Syriac, called Aramaic in ancient times, was one of the most important languages of the ancient world. It was the official language of the Chaldean (VII – VI centuries B. C.) and Persian (VI–IV centuries B. C.) Empires. Aramaic is one of the three languages in which the books or the parts thereof, of the Holy Bible, were originally written. Above all, Aramaic was the mother tongue of our Lord Jesus Christ, the language in which He made manifest to mankind His Holy Gospel – the truths, precepts and counsels of the Christian Revelation.

Aramaic is a member of the western Asian family of languages, called the Semitic group. The languages of this group are classified into a) East Semitic (Assyro – Babylonian or Accadian), b) South West Semitic (Arabic and Ethiopic), and c) North West Semitic (Canaanite or Phoenician, Amorite, Hebrew, and Aramaic or Syriac).

Aramaic was the mother tongue of the region comprising present eastern Syria and northern Iraq. This region was in ancient times called Aram (ܐܪܡ), probably after Aram Sem's fifth son, to whom the Aramaeans trace their origin (Gen X, 22; I Par. I, 17). The names Aram and Aramaean appear in the ancient Cuneiform inscriptions (XI century B. C.) and in the Hebrew Old Testament. Homer, the ancient Greek Poet (IX century B. C.), calls the inhabitants of Aram as Arimoi.

The countries bordering Aram were Assyria to the east and north, Canaan to the west, and Israel to the south. Though ethnically one, Aram was divided into several independent states. The Hebrew Old Testament distinguished the following five Aramaean states:– Aram Naharaim, also called Paddan Aram or simply Paddan (Gen, XXIV, 10; XXV, 20); Aram Soba (II Sam. X, 6); Aram of Damascuss (II Sam. VIII, 5); Aram Beth Rohob (II Sam. X, 6; Num. XIII, 22); and Aram Maacha (I Par. XIX, 6; II Sam. X, 6). Aram Naharaim (Aram of the rivers, Aram of the plains) was the territory between the upper Tigris and the upper Euphrates, later called Mesopotamia; Aram Soba was the region between the Euphrates and the Orontes; Aram Damascus is the same as the region of present Damascus; Aram Rohob and Aram Maacha were in north east Palestine.

In all probability, Aramaic is the oldest of the Semitic languages. Aram, the father of the Aramaeans, was the grandson of Noe (Gen. X, 22, etc.), while Heber (Gen. X, 22, 24) the father of the "Hebrews" was the great, great grandson of Noe.

The Aramaeans were a highly civilized people. As early as 1000 B. C., they were using linear alphabet for writing. The art of writing was invented by the Sumerians of Babylonia and by the Egyptians. The first writing was very crude. The signs used for writing were pictographic. Out of the Private pictographic writing, the Sumerians developed the Cuneiform (wedge) signs to represent syllables. There were such 350 signs.

The origin of the alphabet has not yet been definitely settled. The earliest alphabetic writing is found in tablets and inscriptions, written in the Semitic languages, discovered in the costal region of Syria and in Palestine. As early as the fifteenth century B. C., the Canaanites were familiar with two systems of writing the alphabet, the north Canaanite Cuneiform alphabetic writing of Ugarit (modern Ras Shamra, on the coast of northern Syria), consisting of 30 characters, and the south Canaanite or Phoenician linear alphabet of 22 characters. The writing in both systems was from right to left. The Phoenician alphabet seems to have been standardised as early as the fourteenth century B.C. "The form of the letters originally represented the rough outlines of visible objects, the names of which began with the consonants represented" (CBEOT).

The earliest Aramaic inscriptions in linear alphabet, yet known to us, date back only to the tenth century B. C., while the Phoenician writing is traced back to the fifteenth century B. C. Hence it has been inferred that the Phoenicians invented the linear alphabet of 22 letters and that the Aramaic, Hebrew, Arabic, Ethiopic and other alphabets were derived from the Phoenician. It was the Phoenicians who brought the linear alphabet to Greece. As the Phoenician alphabet consisted of consonants only, the Greeks added to it new letters to represent vowels. They also reversed the Phoenician method of writing and wrote from left to right. The Phoenician linear alphabet, as completed with vowels by the Greeks, became the progenitor of the Roman and other western alphabets.

Whether the Aramaeans were the inventors of the linear alphabet or they only adopted it from the Phoenicians, they deserve credit for having carried that alphabet to Assyria and to the other Asiatic lands as far as the frontiers of India. The Assyrians conquered the Aramaean states and incorporated them in their empire. Numerous Aramaean clerks were employed in the Assyrian government offices along with Assyrian clerks. The Aramaean clerks were using their linear alphabet for writing,



and they wrote on papyrus (primitive paper) rolls with pen and ink. The Assyrian clerks were using their cuneiform signs which they scratched with reed pens on soft clay tablets, which were then made hard by exposure to sunlight. The Aramaean method of writing was found far more convenient than the Assyrian method. Hence the Assyrians easily allowed their cuneiform signs to be displaced by the Aramaean linear alphabet. In the wake of the Aramaean alphabet, the Aramaean language also was gradually adopted by the Assyrians and the Babylonians.

Later, the Aramaean language displaced also the Hebrew language of the Jews, Abraham and the early patriarchs spoke Aramaic before they settled in Canaan. There, the father of Abraham, left Ur of the Chaldees (about XX century B.C.) with his family and settled at Haran in Paddan Aram where Aramaic was the spoken language: Bathuel, the nephew of Abraham, and Laban, Bathuel's Son who lived in Haran, were called Aramaeans (Gen. XXV, 20) and their language was Aramaic (Gen. XXXI, 47).

Abraham left Haran and settled in Canaan, where he and his descendants adopted the local language, a dialect of Canannite, later called Hebrew. Laban, Abraham's grand nephew, made a covenant with his son-in-law, Jacob, who was Abraham's grand son. Jacob lived in Palestine where the spoken language was Hebrew. The Hebrew Bible quotes the words which Laban and Jacob used, on the occasion of the covenant, to designate the witness heap. The words used by Laban (ܐܝܠܗܝܡܐ ܕܥܕܝܬܐ) to designate the witness heap, are Aramaic, and the word used by Jacob (אֱלֹהֵינוּ) was Hebrew; "each of them," says the Vulgate, "according to the propriety of his language". Abraham's descendants, after speaking Hebrew for about thirteen centuries, again came into contact with Aramaic. In the eighth century B. C. the Assyrian conquered the northern kingdom of Israel (Samaria) and deported most of the ten tribes of Israel to Assyria, where they settled permanently and adopted the local language, Aramaic. The Assyrian and Babylonian colonists, who took the place of the deported Israelites brought with them their Aramaic in Samaria.

In the seventh and sixth centuries B. C., Nabuchodonosor, the Chaldean emperor, deported most of the inhabitants of the southern kingdom of Juda to Babylonia, where too, the spoken language was Aramaic. Cyrus, the king of Persia, ended the Chaldean Empire in 539 B. C., and in 536 B. C. allowed the Jews to return to Juda and rebuild the temple of Jerusalem.

During the long period of the Babylonian Exile, covering almost 70 years, the younger generation of the Jewish captives



became an Aramaic speaking people. "In fact it was while the Jews were in Assyria and Babylon that they lost their own Hebrew language and learned that of their captors" (O'Brien, *Life of Christ*, P. 36). "During and after the Babylonian Exile, Aramaic was spoken by the Jewish people" [Catholic Biblical Encyclopedia. (O. T.) Aramaic, p. 86].

When the Jews returned to Palestine in 536 B. C., they continued to speak Aramaic. Hebrew ceased to be the ordinary spoken language of Palestine. It continued as the language of their sacred books.

The sacred books written in Hebrew during the Babylonian Exile and after, contain many Aramaisms. Some of them use a considerable admixture of Aramaic. Some sections of such books were written in Aramaic. The following are examples: Dans II, 46 to VII, 28; I Esd IV, 7 to VI, 18, and VII, 12 to 26; Jer. X, 11, and two words in Gen. XXXI, 47.

During the Chaldean empire Aramaic, in its various dialects, became the common language of Western Asia. The Persians succeeded to the Chaldeans in the VI century B. C. and established the Achaemenid Empire which, in course of time, extended from the Indus to the Nile. Aramaic became the official language of this empire. In the IV century B. C., Aramaic was the commercial and official language of all the nations of western Asia, from Asia Minor to Persia and from Armenia to the Arabian peninsula. Owing to these reasons, in the Post Exilic period, Hebrew could not regain its former position in Palestine. Its use among the common people completely died out by the time of the Machabeans, and Aramaic became the only spoken language of the Jews of Palestine.

When the Jews returned from the Exile they could still understand the Hebrew Scriptures, if read out to them distinctly and plainly (II Esd. VIII, 8). When Hebrew became a dead language, the readings of the Hebrew Scriptures in the Synagogues had to be made intelligible to the common people by Aramaic versions and paraphrases. After the Hebrew text was read in the Synagogue, its Aramaic translation was given. The translation was called "targum" (i. e. translation, interpretation). Later, these targums were written down for private reading and for use in public worship. Such targums are available for nearly all the Proto-Canonical books. The most important targum of the Pentateuch is the targum of Onkelos. The official Targum of the prophets is the Targum of Jonathan.

The oral traditions of the Jews concerning the Mosaic Law, written down and made into a collection, were known as, the Talmud. The first part of the Talmud, called the Mishna, was written in a late form of Hebrew; but the second part,

called the Gemara, was written in Aramaic. "The various Targums, or commentaries on the scriptures, which still exist, some in fragmentary form, others complete, show Aramaic as the Palestinian tongue. The Midrash, compiled after the fifth century, the Targum of Onkelos on the Pentateuch, the Aramaic fragments preserved in the Mishna, all prove definitely that Aramaic was the language of Palestine when Christ was born" (O'Brien, op. cit., p. 36). The Jewish historian, Flavius Josephus, originally wrote his "Jewish War" in Aramaic. The Gospel of St. Mathew was written in Aramaic. The other Evangelists who wrote their Gospels in Greek, make use of various Aramaic names, words and phrases. Kepa (Cephas), Bar-Jona, Bartholomew, Barabbas, Gabatha, Martha, etc., are Aramaic (Syriac) names. The words Abba, Raca, Gehenna, and Rabbi, are Aramaic. The word ephphathah or ephpheta (ܐܦܦܬܐܗ and the two sentences, Thalitha kumi (ܬܠܝܬܐ ܕܝܚܝܐ), and Eli, Eli lamma sabethani (ܐܠܝ ܐܠܝ ܠܡܐ ܣܒܬܢܝ), quoted in the Gospels (Mk. VII, 34; Mk. V, 41; Mt. XXVII, 46), are Aramaic (Syriac).

The Jews were not in the habit of giving a particular name to their mother tongue. It was called the "Jews' language" ܐܠܝܢܐ (IV Kings, XVIII, 26; II Esdras, XIII, 24); or the name of the sister language of Canaan, ܠܝܬܝܢܐ ܕܝܝܠܕܐܢܐ was applied to it (Isa. XIX, 18). The Jewish rabbis called it the sacred language. It was called Hebrew for the first time, only in the second century B. C., in the Prologue of Ecclesiasticus, written in 130 B. C. by Sirach of Jerusalem. The second Book of Machabees written about the same time, applies the name "Hebrews" to the Jewish people (II Mach. XV, 37).

The name Aramaic by which the language was known in Aram and Babylonia, did not find favour with the Jews of Palestine, probably because it seemed to them to connote paganism. They sometimes called it the profane language in opposition to the sacred Biblical Hebrew. Syriac and Syro-Chaldaic are only later designations. Hence Aramaic, in as much as it succeeded Hebrew as the every day speech of the Hebrew people, began to be known in Palestine as 'Hebrew'. It is in this sense that 'the Acts of the Apostles' says that St. Paul spoke to the Jews in Hebrew (Acts, XXI, 40; XXII, 2). "It was not the ancient Hebrew language, in which the greater part of the Old Testament books were written, that St. Paul spoke; the phrase is a general term for Aramaic" (O'Brien op. cit. p. 36).



The names Aram, Aramaeans and Aramaic were changed, in course of time, into Syria, Syrians and Syriac. The Greeks were responsible for such a change, and Aramaean Christians gradually became reconciled with this change of names.

The Assyrians conquered Aram which, from the eighth century B. C. onwards, formed part of the Assyrian Empire. This empire extended from the borders of Aramenia and the Black Sea to the Mediterranean and to Egypt.

The peoples of this empire, including the Aramaeans, were known to the Greeks as Assyrians, or in the abbreviated form "Syrian". Thus Herodotus, the Greek historian of the fifth century B. C., speaks of "Syrians" as identical with Assyrians, and thinks that "Assyrian" is a barbarian form of "Syrian". Since Aramaic had become the spoken language of the whole Assyrian Empire, it might have been locally known also as Assyrian or Syrian language. Later on, the Greeks distinguished Syria from Assyria. The term "Syria" once applied to the whole Assyrian Empire, became restricted to the country between the lower Euphrates and the Mediterranean (ancient Aram). This region formed the most important province of the Greek Seleucid Kingdom, with Antioch as its capital (B.C. 300), and the Greeks called it the province of Syria. When the Romans conquered western Asia, they retained the name Syria, and in 64 B. C. made Syria into a province of the Roman Empire. Roman Syria included the land west of the Euphrates, between Egypt and the Taurus Mountains. In 70 A. D, Palestine was separated from the province of Syria. The region between the upper Euphrates and the upper Tigris was, in ancient times, called *Aram Naharaim* (i. e. Aram of the rivers). The Greek geographers Grecized this name into *Mesopotamia* (i. e. between rivers).

In the original Hebrew books of the Old Testament, the name Aram is invariably used. The name Syria is not found even in the Hebrew Old Testament books written after the Babylonian Exile. The first book of Paralipomenon, written during the later part of the Persian period (ie. about 350 B. C., or more probably during the Hellenistic period, ie. about 200 B. C), use the name Aram and not Syria or Mesopotamia (I paralip. XIX, 6).

During the period between B. C. 250 and 100, the Hebrew Bible was translated into Greek by the Greek speaking Jews of Alexandria in Egypt. This version, called the Septuagint, adopted the name "Syria", used by the Greeks in the place of the original Aramaic name *Aram*.

Though the Greek and Roman governments of Aram designated it as "Syria", the Aramaean accepted the name "Syria" only much later. The Aramaic (Syriac) version of the



Old Testament called Pshitta, begun at least about the first century A. D. and completed before the fourth century, uses only the names ܐܪܡ Aram, (Num. XXIII, 7), ܐܪܡܝܐ Aramaean (Gen. XXV, 20), and ܐܪܡܝܐ in Aramaic (IV Kings, XVIII, 26; Isa. XXXVI, II; I Esdras, IV, 7; and Dan. II, 4). Even in the Aramaic (Syriac) translation of the Second Book of Machabees, originally written in Greek in the second century B. C., the term ܐܪܡܝܐ ܐܪܡܝܐ Aramaean language (II Mach., XV, 36) is used in the place of "Syrian language."

The change of 'Aram', 'Aramaean' and 'Aramaic', into 'Syria', 'Syrian' and 'Syriac', came into vogue among the Aramaeans in the period between the second and sixth centuries A. D. Instead of ܐܪܡ (Aram), found in the Syriac Pshitha version of the Old Testament, made about the first or second century A. D. the name "Syria" is found in the Syriac Pshitha version of the New Testament, made about the fifth century A. D. St. Luke (II, 2) use the name "Syria" ܫܪܝܐ ܕܥܝܪܐܝܐ ܕܥܝܪܐܝܐ ܕܥܝܪܐܝܐ , ܫܪܝܐܐܝܐ) though in IV. 27, he designates Naaman the Syrian as ܐܪܡܝܐ ܕܢܥܡܢ (Naaman the Aramaean).

The occasion for the Aramaeans to accept the names 'Syria', 'Syrian', and 'Syriac', in the place of the pristine names 'Aram', 'Aramaean' and 'Aramaic', was their conversion to Christianity. As already mentioned, the name "Aramaean" was not popular among the Aramaic speaking Jews. To them it connoted heathenism. Hence they used the term "Aramaean" as a synonym for "non-Jew" or "unbeliever". The converted Aramaeans also began to entertain a similar feeling. Christianity was introduced into the Aramaean kingdom of Osrhoene at least as early as the second century A. D. With the conversion of its king, Abgar, Osrhoene became a Christian kingdom. "The dialect of Edessa, its famous capital, became the literary and liturgical language of the Aramaic Christians; most of them gave up their name "Aramaean" and called themselves "Syrians" and their language "Syriac", or "Syrian", to distinguish themselves from the reputedly heathen "Aramaean" (Vander Ploeg, in his Introduction to Fr. T. Arayathinal's "Aramaic Grammar").

The term "Aramaean" (ܐܪܡܝܐ), thus became equivalent to the Syriac word ܐܪܡܝܐ which means "heathen". In the

Greek original of the New Testament, the term "Greek" is used to denote a heathen as distinguished from a Jew (Rom. I, 16: 11, 9-10; III, 9; X, 12; I Cor. I, 22-24; Gal. III, 28). In the Syriac version of the Acts, XVIII, 4, the term "Greek", used in the sense of "heathen", is translated by the word ܡܕܢܚܐ. But in the several other passages, referred to above, the term "Greek" is translated by the Syriac term ܡܕܢܚܐ (Aramaya, Aramaean). Both ܡܕܢܚܐ and ܡܕܢܚܐ originally signify the same ("Syrian"), as Dr. Smith says in his Syriac Latin Dictionary. In I Cor., I, 22-24, where St. Paul speaks of the wisdom of the heathen, the Syriac Pshitta version uses the term ܡܕܢܚܐ to translate the term "Greek".

The official Latin version of the Bible, called the "Vulgate", was completed by St. Jerome in the beginning of the fifth century A. D. By this time, the names "Aram", "Aramaean" and "Aramaic", had been supplanted by the names "Syria", "Syrian" and "Syriac". The name "Aram" in the Hebrew Bible, the Vulgate translates "Syria", except in the story of Balaam, where "Aram" is retained (Num. XXIII, 7), and the Hebrew names "Aram Naharaim", "Paddan Aram" and "Paddan", the Vulgate usually translates "mesopotamia."

With the change of the name "Aramaic" into "Syriac", certain progressive changes took place in the language. The form of the letters of the alphabet was modified, uniformity and fixity in the pronunciation of words by the common people, was secured by the introduction of signs to represent the vowels, improvements were effected in certain grammatical forms, and above all, through the efforts of numerous Christian writers, Syriac developed into a great literary language. The Aramaic speaking peoples of Syria, Babylonia and Assyria, who had already become Christians, welcomed the above developments in the language. But the non-Christian Jews kept aloof. They did not accept the changes brought about in the name or the structure of Aramaic. They continued to speak and write Aramaic in the old way until the Arab Muslim conquest in the seventh century displaced Aramaic by Arabic. Even after Aramaic ceased to be a spoken language, the Jews have continued, even to the present day, to use Aramaic, along with Hebrew, in their religious services. Aramaic chiefly serves as the language of the rubrics of their service books.

Mandaïtic and Samaritan were two dialects of spoken Aramaic. Mandaïtic is still the religious language of the sect, called Sabæans, who are found in south-east Mesopotamia,



Samaritan is used by a few descendants of the ancient Samaritans of Palestine.

Literary Aramaic as developed by the Christians in the early centuries of the Christian era, is usually known under the later name "Syriac". The development was initiated at Edessa, which had been a centre of Aramaean culture even before the first century A. D. The development was pushed forward in the third and succeeding centuries by the famous Christian school of Edessa. The movement was later seconded and supported by other Christian schools in the east and south, like the school of Nisibis and the School of Seleucia.

The form of the letters of the Aramaic alphabet was improved. The Estrangela script was in common use in the early centuries. The Estrangela characters were used in the Pshitta and other versions of the Bible. Later, during the fourth and the following centuries two scripts were evolved out of the Estrangela script. The first script, later known as Nestorian, Chaldaic or eastern, was developed by the eastern school of Nisibis and it achieved permanent shape before the seventh century. The second script, called Jacobite, Maronite' Peshitho or western, was developed by the school of Edessa and was brought to finality before the ninth century. With the adoption of these two scripts for common use, the Estrangela script went out of fashion and became an ornamental script for the titles of books and chapters.

Another improvement was with regard to the vowel system. The Aramaic vowel system was very imperfect. In the early stages of the language, the vowels were indicated only by the letters "aleph," "waw" and "iod". The consequence was that many words were not sufficiently defined in writing, and vocalization had to be supplied in reading. To meet this defect a point was gradually introduced which by its position above or below a word, indicated the required vowel. Such vocalization was very inadequate. It was not sufficient for preventing wrong pronunciation of words by the common people. To remedy this evil and to enable the people to read the Pshitta version of the Bible according to the original pronunciation of words, the grammarians set themselves to work to devise some adequate method. The attempt ended in success. A system of vocalization was invented, in which one or more dots, placed in different positions above or below the consonants, represented the various vowels. This system of punctuation must have originated at least in the fifth century A. D. It was developed at Nisibis by the East Syrians like Narsai and Joseph Houzaya of Al Bhwaz. The West Syrians began to use the forms of Greek vowels in the place of the East Syrian dots, and advanced the system step by step till it was brought to the present state.



In the fifth century, the East Syrians, for the most part became Nestorians, while the West Syrians mostly became Monophysites or Jacobites. The two sections became linguistically distinguished by certain differences with regard to script, vowel system, and pronunciation. Each section has its own script, vowel system, and method of pronunciation. The Jacobite script, is less graceful and further removed from the earlier common script, the Estrangela. The East Syrian vowel system of dots, though more cumbrous, is more satisfactory, and it ensures greater definiteness in pronouncation. "The East Syrians in most case have kept the, more primitive pronounciation, e. g., the Semitic ā with them remained ā, but with the Jacobites passed into o. The name *Jesus* is by the East Syrians pronounced *Isho*, by the Jacobits *reshu*" (The Encyclopaedia Britannica, 1943).

In the period during which the script and the vowel system were improved, great and continuous progress was made in Syriac literature, until it was arrested by the Arab conquest. By 640 A. D. all the Armaic speaking countries, Syria, Palestine, and Mesopotamia, were conquered and occupied by the Muslem Arabs. The conquerors imposed their mother tongue, Arabic, as the official language of the conquered regions. Hence the period of decadence began for Syriac. In course of time, Syriac was superseded by Arabic as the every day speech of the Syrian people. In the tenth and eleventh centuries, Syriac disappeared from the towns, and in the twelfth and thirteenth centuries, also from almost all the rural regions Where Syriac is still spoken, it has been modified into dialect. There are three such dialects, Ma'luban, Turabdinian and Fellahic. Ma'luban is spoken by the Melchites of three villages in the neighbourhood of Damascus, Turabdinian by the Jacobites in the mountainous regions of eastern Mesopotamia, and Fellahic also called Surith or Assyriac, by the Nestorians and Chaldeans in Urumia and the neighbouring regions.

After the Arab conquest, literary Syriac became a dead language. But it has continued in both of its forms. (East Syriac and West Syriac) to be the liturgical language of the respective churches of Western Asia, India, and their off-shoots in America and Australia. Since the great majority of the East Syrians followed Nestorianism, East Syriac was generally called Nestorian down to the seventeenth century. Subsequently, in order to distinguish the Catholic East Syrians from the Nestorians and from the Catholic West Syrians, the Latin Missionaries applied to them the term Chaldean. Since the unpleasant signification of *astrologer or magician*, which had been given to the term (Chaldean) in Syriac in the first centuries, had been set aside in course of time, the term *Chaldean* was adopted even by the Catholic East Syrians. Henceforeward East Syriac has also been called Syro-Chaldaic, or simply Chaldaic.

East Syriac or Chaldaic is at present the liturgical language of the Nestorians and of the East Syrian Catholics of western Asia and Kerala. West Syriac is used by the Jacobites and the Maronite and West Syrian Catholics of Western Asia and Kerala.

It is to be noted that East Syriac and West Syriac are not two dialects in the proper sense of the term. They are the same language with the same vocabulary the same literature and the same grammar. The difference consists almost exclusively in script, in the signs used for representing the vowels and in the pronunciation of words. The Syriac names written in East Syriac as ܐܝܫܐ and ܕܢܝܢܐ and pronounced as *Isho* and

*Kepa*, are written in West Syriac as ܝܫܘܥ and ܕܢܝܢܐ and pronounced as *Yeshu:* and *Keepho*.

## II. SYRIAC LITERATURE

The literature of ancient Aramaic is quite small while that of literary Aramaic or Syriac is very voluminous.

As already mentioned, the extant pre-Christian Aramaic literature is mostly confined to a few sections in some Hebrew Old Testament books. Such are a few passages in the books of Genesis, Daniel, Jeremias and Esdras. Ancient Aramaic is therefore called *Biblical Aramaic*. In the first centuries of the Christian era, the non-Christian Jews continued to produce books in Aramaic, containing versions of the Hebrew Bible and commentaries thereon, called Targums. They also committed to writing their oral traditions on the Mosaic Law. Such writings in Aramaic, are chiefly contained in the *Gemara* of the Talmud.

The literature of literary Aramaic is almost exclusively religious and Christian. After Greek and Latin, there is no literature more useful to the exegete, to the theologian and to the ecclesiastical historian. We know of more than 150 authors who enriched the Syriac literature from the II to the XIV century.

The Syriac literature covers every avenue of the activities of the Syrian people - Biblical lore, commentaries on the Bible, liturgy, apologetics, theology, asceticism, history, lives of martyrs and saints, legend, civil and canon law, poetry, grammar, philosophy, natural science, physical science, astronomy, and mathematics.

The oldest monument of literary Syriac is the famous version of the Old Testament, called *Pshita* completed as early



as the third century A. D. It has been described as “a monument of the learning and zeal of the Christians of Edessa”. Many other translations and compilations also were made from the Bible. Tatian’s “Diatessaron”—Harmony of the Gospels – and the Pshitta New Testament are of great importance.

Among the earliest Syriac writers are Bardesanes (II A. D.) who composed 150 hymns, a “Dialogue on Destiny” and some other works, and Theophilus of Edessa (III A. D.) who wrote a few biographies.

The golden age of the Syriac literature began early in the IV century with St. Jacob Apraat, “the Persian sage”, and it reached its zenith under St. Ephrem, “the Orator of the Syrians.” It continued to flourish until the Arab conquest in the VII century, and produced a great number of Syriac writers, the most important of whom are: Mar Balai, Cyrillona, Mar Marutha, Ibas of Edessa. St. Isaac the Great of Antioch, Barsauma of Nisibis, Narsai, Jacob of Sarug, Sergius Reshaina, Philoxinus of Mabbug, St. Sahadona, Isho Yab of Hedaiyath, and Jacob of Edessa.

The Arab conquest which imposed Arabic on the Syrians, greatly deadened their literary enthusiasm. Yet, the succeeding seven centuries produced a few more classical Syriac writers, like Timothy I, Moses bar Kephah, Theodore bar Choni, Thomas of Marga, Elias of Tirhan, Dionysius bar Salibi, Michael of Meliten, Gregory Bar Hebraeus, and Abdisho.

The libraries of Europe and those of some eastern Monasteries possess nearly 3,000 manuscripts, containing the greater part of the works of the above mentioned authors. Many of these works have been recently published in the numerous editions by Paul Bedjan, and in the *Patrologia Syriac* (Paris, 1894), in *Corpus Scriptorum Christianorum Orientalium — Scriptores Syriaci* (Paris, 1907); and in *Patrologia Orientalis*, (Paris 1907).

Besides the original Syriac works, there are numerous translations and adaptations from other languages, chiefly from Greek, which form an important part of Syriac literature. They include both profane and religious, works. Among the former are the Greek scientific works, principally of Aristotle and his school. It was through this intermedium that the Arabs became acquainted with scientific culture, and came into contact with the Hellenic Philosophy, so that the important part they played in the propagation of the Science during the Middle Ages, had its origin in Syriac literature. Among the latter are a portion of the works of the most celebrated of the Greek Fathers of the IV and V centuries. They possess only a secondary importance where we have the original texts, but are of the greatest value, when they represent lost works, as is the case with regard to the



“Apology of Aristides”, the festal letters of Athanasius, the treatise of Titus of Bosra against the Manichaeans, the commentaries of St. Cyril of Alexandria on St. Luke, the works of Severus of Antioch, the commentary of Theodore of Mopsuestia on St. John, and his treatise on the Incarnation and the apology of Nestorius.

We give below short sketches of the lives of some of the great Syriac writers.

## B. SYRIAC WRITERS

### I. St. Jacob Aphraat (early IV cent)

The list of the great Syriac writers is headed by St. Jacob Apraat. He was born about the end of the third or the beginning of the fourth century of the Christian era, in Nineveh on the upper Tigris, opposite the modern town of Mosul. Since Nineveh was at that time part of the kingdom of Persia, Aphraat was called the “Persian sage” (ܐܦܪܐܬ ܐܝܠܐܢܐܝܐ). He was a bishop. Some are of opinion that he was the bishop of his native city Nineveh, while others claim that honour for a monastery near Nineveh, called Mar Mathai.

Aphraat is the first Syriac writer whose writings have come down to us in their entirety. He was a contemporary of St. Jacob, Bishop of Nisibis, to whom, on account perhaps, of the sameness of name and office, his works were wrongly ascribed for a time. The date of the death of Aphraat is not known. But the last of his writings was completed by A. D. 345.

His works consist of 23 homiletic discourses. They are called ܐܦܪܐܬܐ ܕܐܝܠܐܢܐܝܐ (Book of Testimonies or Demonstrations).

They are also known as ܐܦܪܐܬܐ (homilies) or ܐܦܪܐܬܐ ܕܐܝܠܐܢܐܝܐ (epistles), as they were written mostly in answer to letters of enquiry. The first ten demonstrations were written about 337 A. D., and the remaining thirteen were completed by 345 A. D. These discourses are, for the most part, on religious subjects. They deal with a variety of subjects, like faith, charity, penance, prayer, abstinence, almsgiving, virginity, and asceticism. They speak of all the sacraments except matrimony and treat about auricular confession and confessional secret, about transubstantiation, about the resurrection of the dead and about the mystery of the Incarnation of Christ and His death. He exposes the doctrine of the mystery of the most Holy Trinity as one God in three persons, and he refers to God the Son as one person in two distinct natures. He speaks of the perpetual virginity of the most Blessed

Virgin Mary and presents her as the co-redemptress of the human race and as the pattern of all virtues. He depicts St. Peter as the prince of the Apostles and as the foundation of the Church of Christ.

He is well versed in the Sacred Scriptures, which he describes as divinely inspired and as dictated by the Holy Ghost to the hagiographers. His biblical citations cover almost every book of the Old and New Testaments. The quotations from the Old Testament agree with the Pshitha version.

He throws much light on the history of the Christian Church of the period, and on the political and social condition of the Roman and Persian empires of the first half of the fourth century. Aphraat is thus a witness of the doctrine of the Christian Church of the fourth century A. D. and especially of the Syrian Church of the time. His works are consequently of the highest value to the apologist and the theologian.

His writings are very important also from the linguistic point of view. Next to the Pshitta, Aphraat's writings form the most important document of the earliest Syriac literature. His style is often poetic. He uses many elegant similes, characteristic of the Syrian writers. His expressions are pure Aramaic, almost entirely free from Greek influence. Some of the Syriac words he uses, have become archaic, as they are not found in subsequent writers. With Aphraat began the golden age of the Syriac literature, and it reached its zenith under St. Ephrem.

## II. St. Ephrem (306–373)

St. Ephrem is the greatest literary genius among the Syriac writers. In Syriac poetry, he is the pioneer genius, the master, often imitated but never equalled. He is one of the greatest, if not the greatest, among exegetes, and one of the most prominent Fathers and Doctors of the universal Christian Church.

Ephrem was born about 306 A. D. at Nisibis, in the easternmost province of the Roman empire. The Synaxarion of the Maronite Syrians and the Menologion of Basil, when referring to the feast of St. Ephrem, state that he was born of Christian parents, while the Acts of the Martyrs and the Breviary of the West Syrians mention that he was born of pagan parents. The address made to St. Ephrem at his deathbed. "Did you not serve God from childhood to old age," quoted in the Testament of St. Ephrem, and the saint's own words in his 26th hymn against the heresies, "Thine O Lord, these two (times) when I came into the world and when I go out from it. In the way



of truth I was born," seem to support the view that he was born of Christian parents.

Ephrem was brought up in a good environment. He received his early education under an old anchorite and he became a hermit. He was called to the episcopal house at Nisibis where he received further instruction from St. Jacob, bishop of Nisibis, and achieved fame as a scholar.

When St. Jacob left for Nicaea to take part in the first Oecumenical Council of the Universal Church (A. D. 325), St. Ephrem accompanied him as his theologian. His learning and eloquence stood him in good stead in refuting the heretical views of Arius. Returning to Nisibis, Ephrem employed himself in teaching, preaching and writing. St. Jacob availed himself of the services of Ephrem for reforming the life of the people, especially during the sieges of 338, 346 and 350.

St. Ephrem began his literary career at Nisibis. The first 20 of his 72 hymns, known as the "Carmina Nisibena," were written at Nisibis during the years of the Persian invasion between 350 and 363. These hymns tell us much about the incidents of the Persian war.

Julian the Apostate, Roman emperor, sustained a disastrous defeat at the hands of the Persians. Hence, his successor, Jovian, had to make a disadvantageous treaty with Sapor II of Persia. The eastern most province of the Roman Empire, conquered at the end of the third century, was ceded back to the Persians. Hence Nisibis had to become part of the Persian domain. At that time a cruel persecution was raging in Persia against the Christians. Fearing that the persecution would be extended to Nisibis, most of the Christian population abandoned the city *en masse*, and went to Edessa, the capital of the Roman province of western Mesopotamia. With his learned companions and disciples, Ephrem accompanied the people to Edessa. The "school of Edessa", was refounded and improved by Ephrem. Since he and his companions and disciples came from the Persian territory, the school thenceforward began to be known as the "Persian School". As rector of the school and as chief professor of biblical studies Ephrem explained the Bible, wrote commentaries, and became a world-famous exegete.

Though a hermit remarkable for his severe asceticism, he interested himself in all matters which closely concerned the people of Edessa. At that time, there were some ten heretical sects in Edessa, followers of Mani, Marcion, Bardaisan and others. These sects were trying hard to win over to their side the orthodox Christians. Ephrem thought it his duty to come to the rescue of his fellow Christians. Hence he contended

vigorously against the various sects by his sermons. He also composed hymns to counteract the songs of Bardaisan and Harmonius, used by the heretics to win proselytes.

His ten years' stay at Edessa, up to his demise in 373, was a period of intense literary activity. His commentaries covered the entire Bible. His sermons were expository, hortatory and controversial. His wonderful eloquence gained for him the title of "Orator of the Syrians". His eloquence kept his audience spellbound, and often moved them to tears.

Fifty two of his hymns were composed at Edessa. These hymns made the greatest impression on his countrymen. They dealt with such subjects as the Nativity and Epiphany of Christ, the Paradise and the free will of man. Many of the hymns were directed against heretics and sceptics. These sweet and melodious hymns, chanted to the common folk by members of the ܡܢܝܢܐ ܕܠܝܬܐ (Daughters of the Law) a religious congregation of women, fully counteracted the songs of Bardaisan and Harmonius, recited by the heretical sects and led the people away from their doctrines.

He had an immense reputation as a saintly theologian. He defended Nicean orthodoxy against Arius, Bardaisan, Marcion and Mani. His exegetical and polemic discourses are a great authority for Patristic theology. His teachings about the Trinity, the Incarnation, the Eucharist, the Blessed Virgin Mary, and the primacy of St. Peter, were a strong barrier against contemporary and later heresies.

Of the Trinity Ephrem writes:—\* "Glory to Thee, Father, hidden and inscrutable; praise to Thee, the only begotten and incomprehensible Son; exaltation to thee, the inexplicable Holy Ghost; the Indivisible and inscrutable Trinity" (Lamy, Vol. III, p. 241). Again, "The Father, Genitor; the Son, born from His bosom; the Holy Spirit, proceeding from the Father and the Son" (ibidem).

With regard to the Incarnation, Ephrem says that Christ was born of the Father from eternity, (Vol. IV, p. 571; Vol. I, p. 141) and that Christ took body and was born of the Virgin Mary (Vol. I, pp. 144; 150; 152; Vol. II, pp. 524, 534, 536. Vol. IV. p. 625), becoming God man (Vol. I, p. 478; Vol. IV; p. 747); with two distinct natures, divine and human (Vol. I, pp. 226, 478; Vol. IV, p. 409), hypostatically united to the person

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\* The learned treatise of Rev. Thomas Arayathinal, M. O. L., on the Syriac Language and Literature, which remains in manuscript form and richly deserves publication, has been of great help to the present writer in his revision of this article. Many of the quotations are taken from the above work.



of the Word (Vol. I, p. 476), resulting, in the one person of Christ, in two natures with operations proper to each (Vol. I, pp. 354, 476, 478, 710).

St. Ephrem depicts the Holy Eucharist as a Sacrament and a Sacrifice. He affirms that it is sacrament, instituted by Christ in the last supper (Vol. I, pp. 384-7, 413-530, 576-636). He speaks of the transubstantiation of bread and wine (Vol. I, pp. 415-22), and asserts the Real Presence. He presents the Holy Eucharist as a propitiatory sacrifice of the body and blood of Christ (Vol. I, pp. 373, 383, 967; Vol. III, p. 968), and Christ as the priest and the victim thereof (Vol. I, pp. 383, 416, 576).

He is a great devotee of the Blessed Virgin Mary. He writes at full length on her perpetual virginity (Vol. II, pp. 11, 495, 501, 531, 533, 535, 345, 567, 607, 611, etc; Vol. III, p. 983), on her conception of Christ by the power of the Holy Ghost (Vol. II, p. 615; Vol. III, p. 983), and on her divine Maternity (Vol. II, pp. 547, 575, 611).

About the primacy of St. Peter, he says that Peter was appointed by Christ as the head of the Apostles, Pastor of His flock, foundation and infallible head of the Church, and head and tongue of the Apostles with the powers of binding, solving, and governing (Vol. I, pp. 373, 411, 533; Vol. IV, pp. 681-687).

Ephrem wrote most of his works in metrical verse. Many of his works are not extant. The remnants of his prose writings are only the commentaries on the Bible and polemic literature. Ephrem's position as a Syriac poet is unique. Syriac poetry was begun by Bardaisan, the gnostic writer of the second century. He composed hymns containing his religious views, and had the hymns chanted among the people for spreading his doctrines. Bardaisan's son, Harmonius, continued this work. In the third century, Simeon Bar Saba, the holy bishop of Seleucia-Ctesiphon, composed religious songs called ܐܢܝܬܐ (Oniatha). These songs were inserted in the religious service books of the East Syrian Church. Under Ephrem, Syriac poetry reached its zenith.

In Syriac poetry, metre is based not on quantity as in the ancient classical languages, Greek, Latin, etc., nor on the accent of syllables as in most modern European languages, but on the number of Syllables of the verses without distinction of *long* and *short* syllables. Rhyme, as such, was unknown to the Syriac poets of the golden age, as well as to ancient Hebrew, Greek and Latin poets. It was only after the eighth century A. D. that rhyme began to be generally used in Syriac versification.

The metres commonly used in Syriac poetry, are tetra syllabic (four syllabled), introduced by Harmonius; penta syllabic

(five syllabled), invented by Bardaisan; hepta syllabic (seven syllabled), adapted from Greek by Harmonius, and dodeca syllabic (twelve syllabled), introduced, it seems, by Ephrem. The most favourite metre of Ephrem is hepta syllabic which is consequently called after him. The tetra syllabic and penta syllabic metres also were widely used by him. The dedeca syllabic and other metres also are found in his poetry.

St. Ephrem introduced acrostics into Syriac Poetry, ie imitation of some Hebrew poems, each strophe of which began with a letter of the alphabet. Ephrem makes acrostics not only with the letters of the alphabet, but also with the letters of his name and of some other names, like Jesus and Mary. An acrostic hymn, (ܐܠܗܐ ܕܝܚܝܐ) of St. Ephrem, in which the initial letters of the strophes, spell the name ܐܠܗܐ ܕܝܚܝܐ, is inserted in the ܐܠܗܐ of Sunday of the Syro-Malabar Breviary. This theshbohttha is preceded by a distich.

The metrical works of Ephrem are grouped into ܐܡܪܐܝܐ (Memrae, i. e. homilies or discourses), ܡܕܪܫܐܝܐ (Madrashae, i. e, dissertations or instruction). ܣܝܓܝܐܝܐ (Sogiatha, i. e., songs). ܒܐܘܬܐܝܐ (Bavatha, i. e., rogations), ܐܢܝܐܝܐ (Oniatha, i. e., responsories), ܣܒܠܐܝܐ (Seblatha, i. e., stairs or scales), and ܬܝܫܒܐܝܐ (Theshbahatha, i. e., glorifications or praises). The memrae are hymns consisting generally of poems of equal strophes of hepta syllabic verses. Some of the discourses in prose also are called Memrae. In Syriac poetry there are two kinds of strophes, simple and mixed or hypermetric. Simple strophes consist of two or four regular metrical verses of equal length. In hypermetric strophes, the number of verses may vary and there may be verses of different metres in the same strophe.

The madrashae were hymns written for the choir services of nuns, and were chanted by them. They consist of several strophes. The last verses of each strophe are repeated in a kind of refrain. This refrain is indicated at the beginning of each hymn. The Sogiatha are a special class of hymns, sung in the same tune as the Madrashae, but they are often written in acrostics. The Oniatha consist of one, two, three, or four verses inserted after the first strophe of hymns, and corresponding to the final verses of the strophe in the number of syllables. The variants and interpolations, found in the latter codices, are



called Hepakatha in the Chalden Breviary. Seblatha or scales are gradual songs, used in invoking the Blessed Virgin Mary, Apostles, martyrs or saints, and in praying for the dead and for the Church. The Seblatha are found in the liturgical books of the Jacobites. The Bavatha of Ephrem are hymns composed of Hepta syllabic verses of 3, 4, or 5 strophes of varying lengths. The Theshbahatha are hymns of praise.

Ephrem's metrical works "breathe that high inspiration to which the term poetry properly belongs." Of the poetical works of St. Ephrem, Henry Burgess makes the following observations:-

"They were originally composed *ad populum*, and have those qualities which fit them to be read with pleasure by Christian people of every age and condition. They are mostly poems, possessing great variety of outward form, much spirit and fancy, in their style, and of general interest in the topics they treat of. They come home to the heart by their recognition of events of everyday life, and by their constant reference to the joys and sorrow which are identified with our humanity. Many of them indeed are polemical but even those abound in the literary qualities which can make controversy pleasing. But the greater part are meditative and hortatory, sounding the depths of human passions, both in their storms and conflicts, and in their seasons of tranquility and calm. Over the whole, there is spread the air of an unaffected fighting, caught from the divine models of the Holy Scriptures, and from intimate and daily communion with God."

"In the shorter pieces, especially, those on the subject of death, there is a tender spirit displayed, which makes us feel that the monastic habits of Ephrem had induced no unnatural sternness, nor choked up one fountain of human feeling and kindliness. This is observable in his allusions to children; to the sorrow of the parents for their loss, to the great gloom, occasioned by the removal of the head of a family, and to the desolation of one left a widow. The absence of any objectionable asceticism is also shown in his addresses to the body, which is spoken to as a loved companion which had long participated in all the joys and sorrows of the soul, now about for a reason to be separated from it. This tenderness, no doubt, is enhanced by the doctrine of the resurrection of the body, which has always produced a respect for the mortal habitation of a soul, although poor, diseased, and robbed of the beauty by old age. In his funeral compositions, all these ideas are grouped together by Ephrem, put in new forms, and made to produce a singularly deep and tender effect" (quoted by Fr. Arayathinal, op. cit.)

Ephrem's exposition of the Christian belief and dogmas, is based on sound arguments and illustrated from nature and the



every day life of man. His diction is rich and he uses metaphors and illustrations with very great skill.

Most of the works of Ephrem have come down to us, either in the original or in ancient versions in Greek, Armenian, Koptic, Ethiopian, Arabic, Slavonic and other languages. The translation of his works into Greek began either during the very life time of Ephrem or soon after his death. The Armenian version is ascribed to the fifth century.

Even during the life time of Ephrem, his fame as a great Christian writer, began to spread throughout the Christian world, and his works were highly appreciated by his contemporaries and by scholars of the succeeding centuries. All the various Syrian Churches, both Catholic and non-Catholic, from ancient times onwards, honour him as their common Doctor and Father. They style him as "the Pillar of the church", "the Harp of the Holy Ghost", "the prophet of the Syrians", "the Orator of the Syrians", "the Sun of the Syrians", "the Beacon of Learning", "the Great Doctor", and "Ephrem the Great."

More extraordinary is the honour paid by the Greeks who otherwise rarely mention Syriac writers. St. Gregory Nazianzen (329-389) and St. Gregory of Nyssa (331-396) contemporaries of Ephrem and luminaries of the Greek Church, Theodoret (386-457) and Sezomen (400-443), Greek historians of the fifth century, and even Photius (815-897) who originated the first Greek Schism, extol in very high terms, the sublimity of Ephrem's poetic genius, rhetorical talent and theological erudition. The Greek Christian poets, St. Romanos (V-VI century) the greatest of Greek hymn-writers, Sergius, Theodorus and others used the hymns of Ephrem as their model for liturgical compositions. Among the works of St. Gregory of Nyssa, is found a sermon which is a real panegyric of Ephrem. St. Gregory of Nyssa says that Ephrem's writings were read in some churches after the Holy Scriptures.

Another contemporary, St. Jerome the great Doctor and Father of the Latin Church, twenty years after Ephrem's death, writes that Ephrem, on account of his many works, became so famous that his writings were publicly read in some churches after the Holy Scriptures, that he read a Greek version of a volume of Ephrem on the Holy Ghost, and that even in that translation he recognised the sublime genius of Ephrem.

The Syriac manuscripts of St. Ephrem were collected and brought to the Vatican library and the British Museum by scholars like J. S. Assemani (1716-17), Lord Prudhol (1828), Curzon (1832) and Tattan (1839, 1841). The Bibliotheque Nationale (Paris) and the Bodleian library (Oxford) contain a few other manuscripts.



There is no complete edition of the works of Ephrem. The editions so far made are the following:—

1. The monumental edition of Assemani, “Opera Omnia quae extant Graece, Syriace, Latine, in sex tomos distributa” (Rome, 1732–1746). This edition was prepared by three Maronite Syrian scholars, Joseph Simeon Assemani, Peter Mobarak, and Stephanus Evodius Assemani.
2. The Armenian version, edited by the Mechitarists, (Venice, 1856, 1893).
3. The edition of Overbeck: “S. Ephraemi Syri Opera Selecta”, Oxford, 1865.
4. “Carmina Nisibena”, edited by G Bickell, Leipzig, (1866).
5. “Hymni et Sermones”, edited with a Latin translation, by T. J. Lamy, (Mechlin, 1882–1886, and 1902).
6. “The Prose Refutations of Mani, Marcion, and Bardaisan” in 2 volumes, edited by C. W. Mitchell (1912–1921).
7. “The commentary on Acts” edited by F. C. Conybeare, (1926).
8. Newly found fragments and selections edited by Zingerle, P. Martin, Rubens Duval, Wright, Burgess, Pusey, Harris and Burkitt.

### III. Mar Balai (IV–V cent)

The disciples of St. Ephrem followed in his footsteps. The chief among them are Aba, author of commentaries on the Gospels, and of a homily on Job; Zenobius, deacon of Edessa, who wrote treatises against Marcion and Pamphilus, and a “life of St. Ephrem”, Paulinus, who wrote against Marcion and the sceptics, and Mar Balai, who composed numerous poems.

Mar Balai was a cor-episcopus in Aleppo. The exact dates of his birth and death are not known. He lived in the period between the second half of the 4th century and the first half of the 5th century. He was an orthodox (Catholic) writer.

He extant works are all poems. The Codex Vaticanus, 117, contains four poems, and Overbeck’s collections include a poem on the dedication of the church at Kenneshrin, five other poems in praise of his bishop, Acacius, who had died in 432, two Rogations and a fragment on the death of Aaron. Another famous poem, “Haen Lehattayae”, was edited by J. B. Wenig. A large number of Balai’s religious poems or metrical prayers were edited by Zettersteen (Leipzig, 1902). The long poem on the history of Joseph, comprising 12 books, has been ascribed to him by some scholars, while others attribute them to St. Ephrem.

Balai's favourite metre is Pentasyllabic. The poem, "Farewell of Moses and Aaron", is tetrasyllabic while the poem on the dedication of the church of Kenneshrin is octosyllabic. His talent for bringing in comparisons and similes, is exhibited in his pentasyllabic narrative poem on Faustinus. The poems on Acacius display his talent in describing his hero's character. The 14th century Syriac writer Abdisho praises Balai's metrical talent, while the author of ܐܝܬܐ ܕܐܡܝܐ makes bold to place him almost on a par with even the great master St. Ephrem.

#### IV. Cyrillona (IV cent)

Cyrillona and his works remained rather unknown, until Bickell edited his dogmatic poem on the "Last Supper." Gismondi re-edited it in his Chrestomathy (pp. 111-118).

This poem contains 580 verses. The poet opens it in heptasyllabic metre, continues it in pentasyllabic, and concludes it in tetrasyllabic. His talent for description is well displayed. In 397, Cyrillona wrote an historical poem on the invasion of the Huns in 395. Therein he says that "They came forth and laid us waste and took my children captive." Bickell made an unsuccessful attempt to identify Cyrillona with Abamya, the son of St. Ephrem's sister and pupil of Zenobius.

It is clear from Cyrillona's works that he was an orthodox Catholic Christian. He describes in his great poem the circumstances of the institution of the Holy Eucharist and testifies to the belief in Transubstantiation.

He is conspicuous for clarity of expression. We do not find in his writings the rather tiresome repetitions in slight variations of words, often met with in the works of many other celebrated Syriac writers.

#### V. St. Mārutha (IV-V cent, d. 421)

St. Marutha was born of rich and noble parents in Maiperkat in Mesopotamia. He received instruction in ecclesiastical, political and medical sciences and became a great scholar. He was made bishop of his native city. Soon, he distinguished himself as one of the most saintly, able, and influential men in the Syriac speaking Church of the 5th century. He is honoured not only by the Syrians, but also by the Kopts, the Greeks and the Latins. He is one of the greatest writers of the golden age of Syriac. He was twice associated with embassies from the



Roman emperor, Theodosius II (408-450) to the court of the Persian monarch Yezdegerd I (399-440).

Marutha was a great churchman. He took part in the general council of Constantinople (381) and in the council of Antioch (383). He arranged for and took the leading part in the memorable council of Seleucia (410) which adopted the full Nicene creed, organised the hierarchy and regulated the Holy Mass and the Divine canonical office of the East Syrian Church.

His literary works on different topics secured for him the honour of being one of the most illustrious Fathers of the East Syrian Church. His chief literary works are the History of the General Council of Nicaea (325), the Acts of the Council of Seleucia (410), the Acts of the Persian Martyrs, and anthems and hymns on the Holy Eucharist, on the Cross, and on the Martyrs and other saints.

His history of the Council of Nicaea made a great contribution to the education of the East Syrian Church in the development of Christian doctrine. His Acts, of the Persian Martyrs are wonderful stories in high and elegant style. They are written in the form of panegyries. Most of the narrations are common for those who were martyred in groups. His rhythmic prose, decked with figures of speech, descriptions and edifying comparisons, in elegant rhetorical forms, makes the reader wonder at his admirable command of the language, and at the great development the Syriac literature had attained at such an early date.

The Acts of the Persian Martyrs are found partly in Assemani (1748) and more completely in Bedjan (Paris, 1891). There is a German translation by Zingerle (Insbruck, 1836), and an English translation by Wright (1865-6). There is also a school edition by Leitzmann, (Bonn, 1903). The Acts of the Council of Seleucia were edited by Lamy (Louvain, 1869).

His anthems or odes on the martyrs ܐܢܬܝܡܢ ܐܢܬܝܡܢ are inserted in the East Syrian and Syro-Malabar canonical offices, along with passages from St. Simeon Bar Saba, St. Ephrem, etc. These anthems are poems, composed in separate strophes, each generally beginning with a versicle from the Psalms. This prefatory versicle often serves as a key-note of the whole stanza. Upon it the stanza is built. The stanza is either an expansion of the idea contained in the versicle, or it comprises the principal word or words of the versicle. Such prefatory versicles are found in some other kinds of Syriac poetry also.

The anthems or oniatha on martyrs are composed in different metrical strophes. The verses are mostly of mixed

metres. Eight-lined heptasyllabics and nine syllabled couplets in uniform metre are prominent. According to the number of lines in the strophe and the metre, the Oniatha may be grouped as follows.

1. Three lines:	11 - 5 - 7	syllables
2. Four lines:	{ 10 - 10 - 7 - 7	
	{ 10 - 10 - 6 - 4	„
	{ 9 - 13 - 7 - 7	„
	{ 9 - 12 - 7 - 7	„
3. Six lines:	15 - 14 - 7 - 8 - 7 - 7	„
4. Seven lines:	10 - 4 - 7 - 7 - 7 - 7 - 8	,

## VI. Isaac of Antioch (V cent.)

St. Marutha was the last great writer of the united Syriac speaking Church. Not long after his death, religious dissensions arose in the Syriac Church which gradually became divided into three mutually opposing sects. This division affected the Syriac writers also.

Nestorius, Patriarch of Constantinople, objected to the application of the title "Theotokos" to the Blessed Virgin Mary. Nestorianism contended that in Christ there were two distinct persons, divine and human, that Mary was the mother of only the human person, and that consequently she could not be called "Mother of God." This teaching was condemned by the Ecumenical Council of the Christian Church, held at Ephesus in 431. During the course of the 5th and 6th centuries, the greater part of the east Syrians accepted the teaching of Nestorius and became separated from the rest of Christendom.

About the middle of the 5th century, Eutiches, archimandrite at Constantinople, propounded that in Christ there was not only one person, the divine, but also one nature only (monophysis). The monophysite doctrine was condemned in the General Council of the whole Christian Church, assembled at Chalcedon in 451. In the fifth and sixth centuries, a great part of the West Syrians became Monophysites. In the 6th century they were organised into a compact body by Jacob Burdaya and consequently they became known as Jacobites. The Christians who recognised the Council of Chalcedon were called Chalcedonians by the Monophysites. Those among the West Syrians who adhered to the doctrine, defined in the council of Chalcedon, gradually became known as Maronite Syrians. After the Middle Ages, large bodies of Nestorians and Jacobites, reunited with the Catholic Church. Syriac writers after Ephesus and Chalcedon,



mostly belonged either to the Nestorian or Jacobite sects, and showed their sectarian bias in their writings. The most prominent Syriac writers after Marutha, are the Nestorians Narsai, Isho Yobh of Hedaiyabh and Abdisho, and the Jacobites Issac of Antioch, Jacob of Sarug, Philoxenus of Mabbug, Jacob of Edessa, and Gregory Bar Hebraeus. Among Catholics, Isaac of Edessa and St. Sahadona may be mentioned.

In the 5th century, there were at least two Syriac writers with the name Isaac— Isaac of Edessa, a Catholic, and Isaac of Antioch, a Monophysite. Issac of Antioch was the more brilliant of the two. Issac of Edessa was forgotten in course of time and manuscripts under the name of Isaac, were all ascribed to Isaac of Antioch. Not much is known about these two Isaacs. Isaac of Edessa is mentioned as a disciple of St. Ephrem in the work, known as the "Testament of St. Ephrem." He was a Catholic priest of Edessa. The Isaac who journeyed to Rome and wrote poems on the secular games there (404), and on the destruction of Rome by Alaric (410), is identified by scholars with Isaac of Edessa. Of the 191 metric homilies, attributed in later centuries to Isaac of Antioch, there are many which conform to Catholic dogmas and which adversely criticise monophysite views. These poems are ascribed by scholars to Isaac of Edessa. The remaining poems (and they are the majority) are certainly the work of Isaac of Antioch.

Isaac of Antioch seems to have been the abbot of a monophysite monastery in the neighbourhood of Antioch. He wrote very little in prose. His numerous works in poetry are a valuable treasure, abounding in sublimity of thought as well as beauty of style. His poems, written in seven syllabic, four lined stanzas, are quite similar to those of St. Ephrem. Some of his poems are too long and tedious. The poem on the "Parrot", in which he amply expresses his monophysite views, contains 2137 verses, and the poem on repentance has 1927 verses. Isaac of Antioch has been called "one of the stars of Syriac literature." Though his style is rather diffuse, it is forceful, rich in imagery, and marked with imagination. He is undoubtedly one of the most readable of Syriac writers.

Many of the works of Isaac of Antioch were lost. The collection of 191 metrical hymns, the great majority of which were written by Isaac of Antioch, were edited partly by Bickell (Giessen, 1873-77), and partly by Bedjan (Paris, 1903).

## VII. Narsai (V–VI cent)

Narsai is the greatest of the Nestorian writers, the equal of the greatest Jacobite writer, Jacob of Serug. Among Syriac writers only St. Ephrem surpasses Narsai.

He was born about the beginning of the 5th century. He went to Edessa where, after completing his studies in Greek and in biblical and theological subjects, he became the rector of the Edessan school (437–459). In the controversy between the Nestorians and the Monophysites, he sided with the Nestorians who enjoyed the patronage of Ibas, bishop of Edessa. After the death of Ibas, Narsai and his Nestorian colleagues were expelled from Edessa. They went to Nisibis. With the support of Barsauma, bishop of Nisibis, Narsai founded the Nestorian school of Nisibis. He was its rector for about 50 years. He died in 502.

Narsai was a copious writer, both in prose and verse. He dealt with biblical, theological, liturgical and moral subjects. His works comprise commentaries on the Bible, explanation of the Holy Sacrifice of the Mass and Baptism, a book on the corruption of morals, a liturgy (Mass composed by him), a number of consolatory poems, expositions, canticles, hymns, sermons, and instructions. His most famous poetical work is his book containing 360 homilies in 12 volumes. They testify to his deep erudition and great command of language. The long homily on Joseph, is ascribed by some to Narsai and by others to Jacob of Serug.

His style is polished, elegant, rich in elaborate similes, and occasionally decked with rhymes, either in the beginning or at the end of the verses. Every one of his strophes almost always contains a complete sense. Most of his metrical homilies are dodeca syllabic couplets. A few homilies are four-lined strophes in hepta syllabic metre. The divine office of the East Syrians contains a good part of his writings.

Later writers recognised his exalted position in Syriac literature. His co-religionists, the Nestorians, praised him in the highest terms. They called him “the poet of religion”, “the tongue of the East”, and “the lyre of the Holy Spirit.”

His trenchant criticism against the Monophysite (Jacobite) doctrine, earned for him the epithet “Scourge of the Jacobites.” The Jacobites nicknamed him “the Leper.”

Many of his works perished. No complete edition of his extant works has been made. Defferent works were edited by different scholars. The biggest edition is that of Dr. Mingana (“Narsai, Homiliae et Carmina”, 2 vols. Mosul. 1905).



## VIII. Jacob of Serug<sup>v</sup> (Srog)

Jacob of Serug and Philoxenus of Mabbug are the two best Syriac writers among the Jacobite Syrians, the former mainly in verse and the latter in prose. Jacob was a Junior contemporary of Narsai. Jacob was born in 451 at Kurtan on the Euphrates, in district of Serug. After his education, probably at Edessa, he was ordained priest, and was eventually made a *periodeutes* or *chorepiscopus* (episcopal visitor) at Haura. Towards the close of his life, at the age of 68, he was made Bishop of Batnan in his native district, Serug. He died in 521.

He took practically no part in the Christological polemics of his time, and he mostly confined his activity to study and literature. He wrote a series of metrical homilies. In them, there was no indication of his leaning towards Monophysitism. Hence Assemani concluded that he was an orthodox (Catholic) Syrian. But in his letters he clearly showed his attachment to Monophysitism.

His most important work is his metrical homilies. According to Barhebraeus, he employed 70 amanuenses and composed 760 homilies. About 300 of them are now preserved in manuscripts in the European libraries. He wrote also odes (*madrashae*) and hymns (*sogiatha*). Of his prose works, the most interesting are his letters. He wrote letters to the monastery of Mar Bassut at Harun, to the inhabitants of Arzoun, to Paul, Bishop of Edessa, to the Christians of Najram, and to the Pantheist, Bar Sudaili. He composed six festal homilies in prose. He wrote also a life of Hannina and treatises on "sins", on the feast of the Pasch, on the Wednesday of the third week of Lent, and some funeral orations.

Jacob's style has great elegance, colourful imagery, and flowery expression. His talent for comparisons and contrasts, is conspicuous. In his capacity for description he equals the great Indian poet Kalidasa, and the English Nature poets, Wordsworth and Longfellow. Intellectual keenness and sublimity of thought, combined with the beauty and the decorum of style, earned for him the epithets "Flute of the Holy Spirit", and "the Harp of the Orthodox Church."

A great part of his works was edited by Paul Bedjan. He published 195 homilies in five volumes. Besides, he included 8 homilies in his "Acta Martyrum et Sanctorum", and 11 homilies in his edition of Sahdona. Different parts of Jacob's works were edited, also, by Assemani, Zingerle, Overbeck, Bickell, Budge, Weber, Cureton, Mosinger, Abbeloos, Sehorte, Martin, Forthingham and Griffin.

## IX. Philoxenus of Mabbug (V–VI cent.)

Philoxenus was a Persian, born at Tahal in Beth-Garme, in the beginning of the second half of the 5th century. He was educated at Edessa. He adhered to Monophysitism, ardently worked for its propagation and carried on machinations against the Nestorians and the Catholics. In 485, he became bishop of Mabbug to the west of the Euphrates. He was among the 54 Monophysite bishops, exiled by the emperor Justin I. He died in Paphlagonia in 522 or 523.

Except for a poem on the Nativity of Christ, all his works are in prose. He produced a complete Syriac version of the Greek Septuagint Bible. His version was considered a standard work of the time. He wrote commentaries on the Gospels and treatise on the Trinity and the Incarnation and against Nestorians and Catholics. He wrote numerous letters to promote his monophysitic views. His master piece consists of 13 homilies on the Christian life.

He is an admirable writer in Syriac prose. His skill and literary erudition are best displayed in the above mentioned 13 homilies. These homilies constitute the best model in Syriac prose.

The manuscripts of many of his works are preserved in the libraries of Rome (Vatican), Paris, London and Oxford. Budge edited his thirteen homilies and translated them into English.

## X. St. Sahdona (VI – VII cent)

Sahdona was a monk in the monastery of Beth Abhe towards the close of the 6th or early in the 7th century. Later, he became bishop of Mahosa of Arion in the district of Garmae. Along with Ishoyabh of Hedaiyabh, bishop of Mosul, (later Catholica or Patriarch), Sahdona, in 630, accompanied his patriarch, Ishoyabh II (628–644), on a mission to Constantinople to the emperor Heraclius. His studies convinced him of the need for a change in his religious views. He became a Catholic. Many Nestorian bishops with their clergy and people, followed his example. Bishop Ishoyabh of Hedaiyabh and his party energetically opposed the reunion and even subjected the converts to persecution. The chief events of Sahdona's life are narrated by Isho Denaha, Bishop of Kasra, about the end of 8th century.

The chief works of Sahdona are a biography of and a funeral sermon of Mar Jacob, founder of the monastery of Beth



Abhe, and a long treatise on moral and dogmatic theology in two volumes. The first 17 chapters, of this work were assailed by Ishoyabh of Hedaiyabh: Of Sahdon's writings, only the last portion of the above treatise is extant. It has been edited by Bedjan (Paris, 1602).

## IX. Ishoyabh III of Hedaiyabh (VII cent)

Ishoyabh was the Nestorian Catholica (or patriarch) of the East (ܐܝܫܘܝܐ ܒܝܬ ܗܕܝܐܒܗ) from 647 to 657. He was born of an aristocratic Christian family, about the close of the 6th century, at Kulpana in the district of Hedaiyabh in Persia. Educated at the school of Nisibis, the centre of Nestorian culture, he grew up as a staunch adherent of Nestorianism. He strenuously fought for its cause throughout his life, cherishing a very hostile attitude towards the Jacobites and the Catholics.

He was made bishop of Mosul (or Athar), where he astutely prevented the highly influential Jacobite community from building a church. He was a member of the mission which, under the leadership of the Nestorian Catholica. Ishoyabh II (628-644), interviewed Heraclius, the Roman emperor, in 630, Ishoyabh was promoted to the archbishopric of Arebel or Hedaiyabh. As archbishop, he did his best to persecute Sahdona and some other bishops and their people for their reunion with the Catholic Church. On the death of Mar Emmeh, the Catholica, Ishoyah offered himself for election. His noble birth, learning and influence, the council of bishops to accept his claim, and he was elected Catholica in 647. He ruled the Nestorian Church for ten years.

He built a magnificent church and solemnly blessed it in the presence of his bishops. At Kulpana, his native place, he instituted a school for higher education for his people. Mar Semeon, the metropolitan of Revardashir in Persia, separated from the Nestorian communion and refused obedience to the Nestorian Catholica, as he had, it seems, embraced the Catholic communion. He was holding jurisdiction over India also. Ishoyabh tried all he could to induce Semeon to profess the Nestorian Faith and submit to his authority. In spite of his lengthy correspondence with Semeon, he did not succeed.

Ishoyabh is a prolific writer, remarkable for his studied style. He wrote controversial treatises, religious discourses, funeral orations, hymns, liturgical and historical works, and a great many letters. His ܐܝܫܘܝܐ ܒܝܬ ܗܕܝܐܒܗ (Hupakh Hushabae, i. e. Change of Thoughts) is a polemic and dogmatic treatise against the Catholic



doctrine of the unity of person in Christ. It was written for the use, probably, of Mar John, metropolitan of Beth Lapt. He wrote the history of a Christian martyr, Isho Sabhran, a convert from Zoroastrianism. A manuscript copy of this work is preserved in the Vatican library.

He composed or arranged books for the various needs of the East Syrian Church. While metropolitan of Arbel, with the assistance of Hannanisho, the illustrious scholar of the monastery of Beth Abhe, he modified and arranged the Hudra, i. e., the Breviary for the Sundays of the whole year, and for Lent and for the three days fast of Nineve. When he became Catholico, he enforced his revision of the Hudra, with the assent of a council of bishops, assembled in a monastery in Mosul, called the Daira Ellaitha (the upper monastery) This revised version is known as the ܬܠܬܐ ܬܝܡܝܬ ܕܬܝܒܝܬܐ (the Order of the Upper Monastery.)

He also drew up Orders (forms of divine service) of Baptism, Absolution, and Consecration. The Order of Consecration (Pontifical) of the East Syrian Church was afterwards revised by Mar Cyprian, metropolitan of Nisibis (767).

Ishoyabh has an important place in Syriac epistolary literature. This kind of Syriac literature, begun under the influence of the religious factions of the 5th century and developed by various controversialists, reached its culmination under Ishoyabh. He wrote numerous letters on various subjects, controversial, consolatory and exhortative, addressed to different persons. Assemani enumerates about 105 letters, on the authority of a manuscript in the Vatican library.

Infuriated at the reunion with the Catholic Church, of Sahdona, his former friend and companion in the embassy to Heraclius, and of some fellow bishops and people, Ishoyabh wrote letters to the assembly of the bishops of the district of Garmae, to the clergy and people of the same district, and to bishops Sahdona, Hormisd and Brikoi, using very violent and abusive language against Catholics and Jacobites committing inaccuracies and misrepresenting facts. He badly confounded and confused the doctrines of Catholics, Jacobites and Nestorians on the union of the divine and human natures in Christ. The Catholic doctrine is that, as a result of the hypostatic union, there is in Christ only one person, the divine person, but that there are two distinct natures, divine and human, with two corresponding wills and operations. The Jacobites teach that, as a result of the hypostatic union in Christ of the two natures, divine and human, the humanity of Christ was absorbed in his divinity and that consequently, after the union, there is only one person, the divine



person, (in this they agree with Catholics), but also one nature only (monophysis) the divine nature (in this they disagree with Catholics). The Nestorians content that in Christ there are two distinct natures, divine and human natures (in which they agree with Catholics and disagree with Jacobites), and two distinct persons (in which they disagree with both Catholic and Jacobites), that the union of these two natures is not personal and that the union of the two persons in Christ is only a moral union and not a hypostatic union.

St. Cyril of Alexandria who opposed the teaching of Nestorius in the Council of Ephesus, has always and at all times been recognised and venerated by the Catholic Church as a saint, doctor and Father of the Holy Church. Hence, the statement of Ishoyabh that the name of St. Cyril was struck off from the list of the saints of the Catholic Church, is a palpable untruth. Ishoyabh further says that Nestorianism once spread in all the countries of the Romans, i. e., in Italy, France, Spain, etc. This statement also is untrue. At no time whatever did Nestorianism spread among the above mentioned Latin nations.

Ishoyabh's style is generally speaking, very elegant and flowing. He abundantly brings in comparisons, similes and antitheses. His prose is on a par with that of Philoxenus of Mabbung and, like his, forms the best model of Syriac prose literature.

Ishoyabh's history of Isho Sabhran was published by Chabot, with annotations in French, in "Nouvelles Archives des Missions Scientifiques" (pp. 475 - 584). Duval published 104 letters Ishoyabh (Paris, 1904). "Morceaux Choisis" contains a few selections.

## **XII. Jacob of Edessa (VII-VIII cent)**

Jacob of Edessa was the last of the great Syriac writers of the Golden Age. He was born about the middle of the 7th century at Aen Debha in the province of Antioch. The Arabs had already conquered Syria and Mesopotamia and had initiated steps for imposing Arabic in the place of Syriac. Jacob studied Syriac and Greek in the famous school at Kenneshre in Mesopotamia and then he completed his study of Greek in Alexandria.

He became a great scholar. He was one of the greatest scholars of his time. Next to Bar Hebraeus he is the greatest scholar among Jacobite writers. After his studies, about 684, he was made bishop of Edessa. After four years, he resigned on account of the difficulties he met with in enforcing discipline among his subordinates, and he devoted his time and energy to studying, teaching and writing. He resided eleven years in the



monastery of Eusebhona in the diocese of Antioch, promoting the study of the Greek language and the Sacred Scriptures. Then he changed his residence to the monastery at Tel Ada where he was engaged for nine years in the revision of the Syriac Pshitta version of the Old Testament, with the help of Greek versions. When Habbibh, his successor at Edessa, died, he was persuaded to resume charge of the diocese. After four months in Edessa, he went to Tel Ada to bring back his rich library. But there he fell sick and died (708).

Jacob achieved great proficiency in Syriac and Greek and he had sufficient acquaintance with Hebrew. In the acquisition of knowledge in the various branches of learning and in the ability to give expression to his ideas in pure Syriac in very elegant style, he surpassed all his contemporaries. He was a greater scholar than writer, and the standard of his works though very high, did not reach the level of the standard of the works of some of the other Syriac writers like Jacob of Serug, Ishoyab and St. Marutha.

Jacob's writings are varied and numerous. The greater part of them has not come down to us. He revised the Old Testament Pshitta, dividing the various books into chapters and prefixing to each chapter a summary of its contents. To the text, he added marginal notes, including the exact pronunciation of Syriac words. Only a few parts of this work have been preserved. Of such parts, the National Library of Paris and the British Museum possess a few manuscripts. Specimens are quoted by J. B. Manna (Morceaux Choisis) and other scholars.

Jacob wrote commentaries on the whole Bible, but most of them are not extant except in the 'Catena' of Severus and in citations by later writers, like Dionysius Bar Salibi and Bar Hebraeus. The British Museum has a manuscript of Jacob's exposition of the Pentateuch, Job, Joshua and Judges. His "Hexameron" consists of six discourses on the six days of the Creation. He died before he could complete it with a seventh discourse. George, bishop of the Arab tribes, added the seventh discourse. Manuscripts of this work are preserved in the British Museum and in the libraries of Lyons, Leyden and other places. J. B. Chabot edited the work ("Scriptores Syri, Series Secunda", vol. 56, Paris 1928). Another work of his is a history of Jacob of Serug, the most authentic of the three biographies of Serug written by the Syrians.

He composed liturgical and ceremonial books. He is the author of an *anaphora* (liturgy); he revised the liturgy of St. James, drew up a calendar, fixing the dates of the feasts of the saints of the Jacobite Church, and wrote *madrashae* for each of them; he wrote ceremonial books for the administration of some



of the Sacraments and arranged the canonical hours of the West Syrian Church. In 692, he composed a chronicle in continuation of the Church History of Eusebius, but it is not extant.

Jacob had an extensive correspondence with a large number of persons throughout Syria. The manuscripts of some of them are preserved in the British Museum. A few of the letters were edited by scholars like Wright (1860), Schorter (1870) and Nau (1906).

Jacob of Edessa was the first systematic Syriac grammarian from among the West Syrians. His constant use of Greek books induced him to adopt the Greek vowel letters to denote Syriac vowels. This system did not become popular in his life time. It was the monks of Karkaphta who brought Jacob's vowel system into use. Hence this mode of making the Syriac vowels is known as Kakraphtian. Jacob revised his vowel system and profusely used it in his grammar. But this revised system was not accepted by the West Syrians.

Jacob composed hymns for use in the liturgical services of the West Syrians. These hymns were inserted in the office books and in the ritual. His poem on the "Exterior Darkness", though written in the metre of Narsai and of Jacob of Serug, does not come up to their standard in elegance of style and sublimity of thought. The *huthama* (poem), *Al Aloho*, sung at the end of the West Syrian Mass, is a composition of Jacob of Edessa. But the twelve syllabled metrical hymn *Aba dhe Kustha*, inserted also in the Syro-Malabar Mass is a composition, not of Jacob of Edessa, but of Jacob of Serug.

### XIII. Bar Hebraeus (XIII cent.)

The first-rate Syriac writers after the Golden Age of Syriac, are Gregory Abul Faraj Bar Hebraeus and Abdisho of Nisibis. Bar Hebraeus is a scholar of extraordinary erudition, of encyclopaedic learning a historian, philosopher, biblical commentator, theologian, jurist, grammarian, and poet. In religious belief he was a Monophysite (Jacobite), but he had nothing of the fanaticism of a Philoxenus or an Ishoyabh. He was even more tolerant than Jacob of Serug. He probably thought that the differences between Nestorians, Jacobites and Catholics were not of a dogmatic character and that such differences did not affect the common Faith. He did not consider the Nestorians and others as heretics, and he was not regarded as such by the Nestorians.

He was born in 1226 at Miletine (Malatia) in Cappadocia, Turkey. His father, Araon, was a Jewish Physician, converted to

the Jacobite faith. Hence he received the surname **ܒܪ ܗܒܪܝܐ** (Bar Ebraya, son of the Hebrew). Even as a boy, Bar Hebraeus showed his genius for learning. Under the guidance of his father, he began the study of medicine and of many other branches of knowledge. On account of commotions and a state of war, his parents shifted their residence to Antioch. He continued his studies in a monastery at Antioch and then in Tripoli, and acquired proficiency in the Syriac, Greek, Arabic and Hebrew languages and in medicine, philosophy and theology.

In 1246, he was consecrated bishop of Gubos by the Jacobite patriarch, Ignatius II. In the following year, he was transferred to the neighbouring diocese of Lakhabin, and again to Berea. In 1253, he was promoted to the See of Aleppo. Finally, in 1264, Ignatius III raised him to the dignity of Maphrian of the East, a rank next only to that of the patriarch. Thus he became the supervisor of the Jacobite bishops in Mesopotamia, Assyria, Babylonia and other places in the east. He held this office for 22 years. He wrote his famous **ܬܝܠܬܐ ܕܝܠܕܐ ܕܡܕܢܚܐ** (chronicle) at Maraga. He died there in 1286.

In spite of his various episcopal duties, he ardently pursued his studies throughout his life. He consulted books in various libraries, conversed with other learned men, made himself familiar with almost all branches of knowledge, religious and secular, and in many cases acquired a thorough mastery of the bibliography of the various subjects he undertook to treat. Thus he accumulated an immense erudition to which his various work bear witness. He not only composed many original work of great scholarship and high literary standard, but also reproduced or condensed the works of many of his predecessors, thus contributing to their preservation.

He was respected by all communities, and his death was mourned, even by the Nestorians and the Armenians.

His works may be classified as historical, juridical, theological, biblical, philosophical and scientific grammatical and literary.

## **I. Historical**

1) His "Maktbhanuth Zabhne" – Chronicon-is a chronicle comprising the history from the Creation to his own day. It is divided into two parts, the "Chronicon Syriacum", and the "Chronicon Ecclesiasticum". The first deals with the history of secular events from the Creation to his own time. It gives valuable information about the history of western Asia and south eastern Europe. The "Chronicon Ecclesiasticum" treats about the religious history, beginning with Aaron. It has two sections.



The first section deals with the history of the West Syrian Church and the Patriarch of Antioch. The second section treats of the history of the East Syrian Church and the Nestorian patriarchs and the Jacobite maphrians. Benjan produced the best edition of the "Chronicon Syriacum", ("Gregorii Barhebraei Chronicon Syriacum", Paris, 1890). The best edition of the "Chronicon Ecclesiasticum" is that of Abbeloos and Lamy (3 vols, Louvain, 1872-77). Bar Hebraeus himself translated the "Chronicon Syriacum" into Arabic under the name of "History of Dynasties". He has left us also an autobiography. The account of his death was inserted in it by his brother Bar Sauma.

## II. Juridical:—

His book, "Kethabhadhe Hadaye" (Book of Directions, or Nomocanon) is a codification of the juridical texts of the Jacobites. It was edited by Bedjan ("Bar hebraei Nomocanon". Paris, 1898). There is a Latin translation in Mai's "Scriptorum Veter. Nova Collectio", vol. X).

## III. Theological:—

Among his theological works are the "Menarath Kudshe" (Lamp of the sanctuary) and its summary "Kethabha dhe Zalge" (Book of the Rays). These works have not been published. His ethical works are the "Kethabha dhe Ithicon" (Book of Ethics) and "Kethabha dhe Yauna" (Book of the Dove), an ascetical guide. Both have been edited by Bedjan (Paris and Leipzig, 1898).

## IV. Biblical:—

His most important biblical work is the "Ausar Raze" (storehouse of Secrets). It is a critical and doctrinal commentary on the whole Bible. Although he uses the Pshitta as a basis, he checks it by the other Syriac versions, the Hebrew, the Greek Septuagint and other Greek versions, the Armenian and the Coptic versions. For the recovery of some of the above versions, the *Ausar Raze* is of great service. No complete edition of this work has been made.

## V. Philosophical and Scientific:—

His "Hewath Hekemtha" (the Cream of Wisdom). is something like an encyclopaedia, dealing with almost every branch of human knowledge, and comprising the whole Aristotelian discipline. This work, except for one chapter, remains unpublished. Manuscripts are preserved in the libraries at Oxford, London, Florence, etc. His "Tegrath Tegratha" (Commerce of Commerces) is a resume of the preceding work and it has not been edited. The "Kethabha the Babhath" (Book of the

pupils of the Eye), is a treatise of logic and dialectics. The “Kethabha dhe Sewadh Sophia” (Book of the Speech of Wisdom) Haunanaya” (Ascent of the Mind) is a treatise on astronomy—Bar Hebraeus composed also works on mathematics, cosmography, and medicine, some of which have been published.

#### VI. Grammatical:—

The “Kethabha dhe Semehe (Book of Rays) and the “Book of the Spark”, deal with grammatical subjects. Both were edited by Martin (“Oeuvres Grammaticales de Aboul Faradj dit Barhebraeus”, 2 vols., Paris, 1872).

#### VII. Literary:—

He composed poems and stories. The “Kethabha dhe Thunnaye Meghahekane” (Book of Entertaining Stories) was edited with a translation by E. A. Budge (London, 1897).

### XIV. Abdisho of Soba (XIII–XIV cent)

The great Nestorian scholar and poet. Abdisho Bar Brikha of Soba (Nisibis), a junior contemporary of Bar Hebraeus, terminates the list of the great Syriac writers. He was first (1285) the bishop of Sigar and Beth Arbaye and then (1290) metropolitan of Soba (Nisibis) and Armenia, under Patriarch Jab Alāhā III. He continued to hold this office until his death in 1318.

He is a prolific writer both in verse and prose. One of the greatest of his works is the ‘Catalogue of Nestorian writers’, a composition in dodeca syllabic verse. It is acknowledged to be of great value. It was edited by Assemani and included in the third part of his “Bibliotheca Orientalis”. G. P. Badger translated it into English (Nestorians and their Rituals, vol. II). The composition of this Catalogue is assigned to the year 1298.

In this Catalogue, Abdisho enumerates also his own works, introducing them in the following words: “And the books which, the frail Abdisho of Soba, has written, are:—

A Commentary of the Holy Bible, Old and New Testaments. A Universal Book on the Wonderful Economy (of the Word Incarnate).

A poetry book, called the Paradise of Aden; A Small collection of Synodical canon; The Book of the King’s Pearl—Sahmarvarid—in Arabic;

The Book of the Pearl; on the reality of the Faith;

The Book of the Hidden Mysteries of the Philosophy of the Greeks;



The Scholastic Book for refuting all the heresies;  
A Book of the Codification of Ecclesiastical Statutes and Laws.

A Book of Twelve Treatises, dealing with all the Science;  
Admonitions with Exhortations;

Treatises on Various Subjects;

An Interpretation of the great Aristotle's letter written to Alexander on the great art;

Various Letters written for diverse purposes;

Solution of Difficult Questions, Riddles, Topics, and Parabales." (J. B. Manna, *Morceaux Choisis*, vol. II, p. 397.)

Of the above mentioned 15 works, only 4 works have come down to us, namely, 1) the Collection of the Synodical Canons, 2) the Book of the Ecclesiastical Statutes and Laws (i. e. the Nomo-Canon in two volumes), 3) the Book of the Peral (22 poems on the love of wisdom and knowledge, summarising the whole Nestorian theology), and 4) the Book of the Paradise of Aden (ܩܕܝܫܐ ܕܐܕܝܢ)

There are 4 other works attributed to Abdisho not included by him in his Catalogue. These works might have been composed, after the production of the Catalogue, during the last 20 years of his life. These works are: 1) a poem explaining the calendar, 2) Hymns for offices; 3) a commentary on the poem on Simeon Shankalvaya; and 4) a Brief Chronology.

Only the Catalogue and the Nomo-Canon have been fully edited. The other extant works have been edited only partially.

Abdisho's writings are in pure classical Syriac, free from the influence of Arabic. His style is highly elegant and on a par with the style of the great Syriac writers of the Golden Age.

The paradise of Aden is a master piece in Syriac poetry. Abdisho is remarkable for his complicated acrosticism, play of words, and charming display of rhyme. In these respects, he surpasses all the other Syriac poets.

Rhyme was seldom used in the Syriac poetry of the Golden Age. The ancient Greek, Latin, Hebrew and Sanskrit poets, were ignorant of rhyme. The Arabs were the first to use rhyme as a common feature in all their verses. Soon, other peoples imitated them. Ever since the tenth century, the use of rhyme became general among Syriac poets. In the use of rhyme, they tried to compete with Arab poets. In such competition Abdisho distinguished himself.

The Arab poet, Harriri, wrote a book, called "Makamat" consisting of 50 beautifully rhymed poems. It was highly appreciated even by the Jews and the Syrians. Abdisho resolved to

compete with Harriri. He wrote his 'Paradise of Aden' in imitation of Harriri's 'Makamat'. The 'Paradise of Aden' also comprised 50 sections. It was a display of poetical art. Rhyme and acrostics in different matters were so artistically used by Abdisho and his play of words was so wonderfully ingenious, that he was easily recognised to have surpassed the great Harriri.

Some of the poems have the same acrostic in the beginning and at the end of the verses. In some other poems, the lines successively begin with the letters of the alphabet in regular order and all the verses of the poems end with the same rhyming letter or syllable. Some other poems have the same letter, repeated at the beginning and at the end of each line, with the same rhyming letter or syllable at the end of each line (Examples are quoted in Fr. Arayathinal's excellent "Aramaic Grammar", pp. 405-407).

### III. PRESENT SYRIANS

Syriac, once the flourishing spoken and literary language of all western Asia, and the liturgical language of all the Syriac speaking Churches, has, in consequence of the Arab conquest and colonisation, become a dead language confined to books and liturgy, except for a few insignificant dialects. The Syriac nationality disappeared, being supplanted by the Arab nationality. All the Syriac speaking peoples were transformed into Arab speaking peoples, and the great majority of the Christian Syrians were displaced by Muslim Arabs, except in Lebanon where half the population is still Christian. The former Arams is now Arab, being divided into four independent Arab states, Iraque, Syria, Lebanon and Jordan, with the new Jewish state of Israel to the south west.

The Syriac Churches have continued to use Syriac as the liturgical language. The Syriac Churches of western Asia are the Maronites, the West Syrians, the Chaldeans, the Jacobites and the Nestorians. The first three are Catholics and they together form the great majority of the Syrian Christian population of western Asia. The Maronites, the West Syrians and the Jacobites use West Syriac, while the Chaldeans and the Nestorians use East Syriac. These communities have colonies and dioceses outside western Asia, especially in U. S. A. and Canada.

In south west India (Kerala), there are four communities who use Syriac as their liturgical language, the Syro-Malabar, the Syro-Malankara, the Jacobite and the Nestorian (Trichur) Christians. Ethnically these four communities are one. They are the descendants, for the most part, of the Hindus, converted to Christianity by the Apostle St. Thomas. Although they are



called Syrian Christians, they are Indians in nationality and origin. They are called Syrians because they follow the Syriac rites and use the Syriac language in their liturgical functions. The Syro-Malabar Christians and the Nestorians use the East Syriac language and liturgy. The Syro-Malankara Christians and the Jacobites use the West Syriac language and liturgy. The Syro-Malabar and the Syro-Malankara Christians are Catholics and they form the majority of the Syrian Christians of Kerala. The Syrian Christians of western Asia are not so numerous as the Syrian Christians of Kerala.

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## ABBREVIATIONS

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Ab.	Ablative case.	Ezech.	The book of Ezechiel.
Abs. st.	Absolute state.	E. (fem.):	Feminine gender.
Ac.	Accusative case.	G.	Genitive case.
Act.	Active; Acts of the Apostles.	Gal.	The epistle to the Galatians.
Act. Mart.	Acts of the Martyrs and Saints.	Gen.	The book of Genesis; Gender.
Amos:	The book of Amos.	Heb.	The epistle to the Hebrews.
Amir:	Amira's Grammar.	Hos.	(Hosa) The book of Osee.
Audo	Mar Thomas Audo Archbishop of Ourmiah	Ibid.	Ibidem: There itself.
Bar.	Gregory Barhebraeus.	Id.	Idem: the same (author or book)
Bard.	Bardesan the Gnostic.	Is.	The book of Isaias.
Brev.	Breviary (Hud'ra)	I. e.	Id est: that is.
C.	Common gender.	Jac. Sar.	Jacob of Srog (Serug) (Sarug)
Cant.	Canticle of canticles.	J. Eph.	John bishop of Ephesus.
Cfr.	Confer.	Jer.	The Grammar of Jeremias Makdasi; The book of Jeremias.
Clem.	The letter of Clement of Rome.	Jo.	The Gospel according to St. John.
Col.	The Epistle to the Colossians.	Job.	The book of Job.
Cons.	(const.) st. Construct state.	Jon Jonas:	The book of Jonas.
Cor.	The Epistle of St. Paul to the Corinthians.	Jos.	The book of Josue.
Cyr.	The commentry of St. Cyril.	Jud.	The book of Judges.
D.	Dative case.	Judith:	The book of Judith.
Dan.	The book of Daniel.	King:	The book of Kings.
Def. st.	Definite state.	Lev.	The book of Leviticus.
Der.	Derivative.	Luk.	The Gospel according to St. Luke.
Deut.	The book of Deuteronomy.	M.	(mas.) (masc.) masculine gender.
Eg.	Exempli gratia. For example.	Mach.	The book of Machabees.
Eccl.	The Book of Ecclesiasticus.	Mart.	St. Martyrius of Shadona,
E. S.	East Syriac.	Mat.	(Matt.) The Gospel according to St. Mathew.
E. J.	Ebed Jesus (Audiso) Metropolitan of Soba.		
Esdr.	The book of Esdras.		
Esther.	The book of Esther.		
Exod.	The book of Exodus.		

Nar.	Narsai a Nestorian poet.	Rom.	The Epistle of St. Paul to the Romans.
Neh.	The book of Nehemias.	S. (sing.):	Singular number.
Num.	The book of Numbers; Number.	Sam,	The book of Samuel
P.	Page.	St Eph.	St. Ephrem, Doctor of the Church.
Par.	(Paralip): The book of Paralippamenon.	Tim.	The Epistle to St. Timothy.
Pl.	Plural number.	Tit.	The Epistle to St. Titus.
Part.	Participle.	Tob.	The book of Tobias.
Pass.	Passive.	Varda.	Varda a poet.
Pet.	The Epistle of St. Peter.	V. g.	Verbi gratia: for example.
Prov.	The book of Proverbs.	W. S.	West Syriac.
Ps.	The book of Psalms.	Zach.	The book of Zacharias.
Rem.	Remark.		

Note— The Scripture quotations are according to the edition of Mosul.

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# SYRO-CHALDAIC GRAMMAR

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## CHAPTER I

§ 1. The languages of the world can be divided into five main families: 1) the Aryan, 2) the Semitic, 3) the Mongolian, 4) the Dravidian, and 5) the Negroid. Aramaic or Syriac belongs to the Semitic family. (Hebrew, Arabic, Assyrian, Babylonian etc. are its sister languages).

The study of the Syriac language can be divided into: the study of grammar and the study of literature. The former can be subdivided into four: The study of: 1. the orthography, 2. the etymology, 3. the syntax, 4. the prosody; and the latter can be subdivided into two: I. study of the history of the language: II. the study of literary works.

### I. Syriac Orthography

§ 2. The Syriac orthography is that part of grammar which deals with the letters, vowels and other specialities of the reading of the Syriac language. Hence it can be divided into three parts, namely: a) the consonants, b) the vowels, and c) the other orthographical specialities.

## a. Consonants

§ 3. The consonants can be treated under six headings: as; 1. the consonants, 2. their names, (and meanings), 3. their pronunciation, 4. their numerical value, 5. their writing, and 6. their classification.

§ 4. The Syriac alphabet is undoubtedly one of the oldest in the world. (cfr. Audo, preface to (ܐܠܦܒܝܬܐ ܕܝܠܕܐ ܕܐܡܪܐܝܬܐ.) Syriac, like other Semitic languages, has twentytwo letters, all consonants. They are named by different words beginning with the respective consonants. In Syriac as in other semitic languages (as in Sanskrit), the numbers are expressed by letters (in writing).

§ 5. The consonants (as they are today found written can be divided into:) *a*) the Estrangela, *b*) the East Syrian, and *c*) the West Syrian.

Note:— 1. **Appipa** is an ornamented (doubled) form of writing the consonants, especially the Estrangela.

2. **Karson**: The Syrians use this word to denote the mode of writing Arabic in Syriac characters, after its inventor Karson. The Malabarians use it to denote the form of writing Malayalam in Syriac characters. They also invented a few characters to supply the Malayalam consonants wanting in Syriac.

*a*) The most ancient of the three modes of writing, is Estrangela. It is found in the oldest manuscripts and inscriptions written as far back as the VIII century B. C. and seems to have been in common use down to the V century A. D.

*b*) The East Syrian characters (known also as Chaldean or Nestorian) are the Edessan modification



of the Estrangela and hence very similar to it. At present all Syro-Chaldeans, both Nestorian and Catholic (in Chaldea, Malabar, and America) make use of it.

*c)* The West Syrian characters (known also as Antiochean, Jacobite or Psitha) show the Antiochean renovations from the VII century. This Alphabet is now generally used by the Maronites and by the Syrians (both Catholics and Jacobites) of Syria and Malabar.

The first four points concerning the consonants can be exhibited in a tabular forms as follows :—

E. Syrian			W. Syrian	Name		Meaning	Pronunciation		Numer: Value
Initial	Medial	Final		English	Syriac		English	Mal:	
ܐ	ܐ	ܐ	ܐ	Alap	ܐܠܦܐ	ship	a	ܐܠܦܐ	1
ܒ	ܒ	ܒ	ܒ	Beth	ܒܬܐ	house	b, bh	ܒܬܐ, ܒܬܐ	2
ܓ	ܓ	ܓ	ܓ	Gamel	ܓܡܠܐ	camel	g, gh	ܓܠܐ	3
ܕ	ܕ	ܕ	ܕ	Dalath	ܕܠܬܐ	door	d, dh	ܕܠܬܐ	4
ܚ	ܚ	ܚ	ܚ	He	ܚܐ	lo	h	ܚܐ	5
ܘ	ܘ	ܘ	ܘ	Vau	ܘܐܘܐ	hook	v, w	ܘܐܘܐ	6
ܙ	ܙ	ܙ	ܙ	Zain	ܙܝܢܐ	weapon	z	ܙܝܢܐ	7
ܠ	ܠ	ܠ	ܠ	Heth	ܠܬܐ	life	h	ܠܬܐ	8
ܬ	ܬ	ܬ	ܬ	Teth	ܬܬܐ	reclension	t	ܬܬܐ	9



10	യ്	y, i	child	ܝܕܐ	Yodh	ܝ	ܝܐ	ܝܐ	ܝܐ
20	ക, ഷ്	k. kh	hauch-back	ܟܕܐ	Kap	ܟ	ܟܐ	ܟܐ	ܟܐ
30	ല	l	study	ܠܡܕܐ	Lamadh	ܠ	ܠܐ	ܠܐ	ܠܐ
40	മ	m	water	ܡܝܡܐ	Mim	ܡ	ܡܐ	ܡܐ	ܡܐ
50	ന	n	fish	ܢܫܐ	Nóon	ܢ	ܢܐ	ܢܐ	ܢܐ
60	സ്	s	foundation	ܫܡܟܬܐ	Semkath	ܫ	ܫܐ	ܫܐ	ܫܐ
70	അ	o	eye	ܐܝܢܐ	E	ܐ	ܐܐ	ܐܐ	ܐܐ
80	പ, ph	p, ph	mouth	ܦܝܐ	Pe	ܦ	ܦܐ	ܦܐ	ܦܐ
90	സ്	s	ruin	ܦܝܬܐ	Sadhe	ܦ	ܦܐ	ܦܐ	ܦܐ
100	ഖ	q	ape	ܩܕܡܐ	Qop	ܩ	ܩܐ	ܩܐ	ܩܐ
200	റ	r	head	ܪܫܐ	Resh	ܪ	ܪܐ	ܪܐ	ܪܐ
300	ശ	v s	tooth	ܪܫܐ	Sin	ܪ	ܪܐ	ܪܐ	ܪܐ
400	ത, സ	t, th	sign	ܐܝܢܐ	Tau	ܬ	ܬܐ	ܬܐ	ܬܐ

۱-۲-۳-۴-۵-۶-۷-۸-۹-۱۰-۱۱-۱۲

a) Hamza in the beginning of a word, 1) is kept up, as **أَءِ** ; **أَءِ** etc. 2) But if any one of the letters **أَءِ** is prefixed to it, the hamza falls off and gives its vowel sound to the prefix; as **أَءِ** bemma. 3) The Westerns transfer the vowel sign also, to the prefix; as **أَءِ** 4) The Easterns transfer the vowel sign only when one more of **أَءِ** is prefixed and that too if the vowel sign consists of dots alone; as, **أَءِ** **أَءِ** **أَءِ**

3) But if the preceding letter has a vowel, the Easterns always keep up the hamza, as, **âar** (അർ) **dâên** (ദാൻ).



4) The Westerns suppress the hamza generally, and pronounce as **u** the **ⲁ** which is retained in writing:

as, **ⲓⲓ** oyar (ഓയർ) **ⲡⲓⲁ** qoyem (ഖോയേം)

c) If it comes in the end of a word, it is generally suppressed and the vowel is transferred to the preceding letter by both the Easterns and Westerns; as, **ⲓⲁⲛ** soghâ (സോഗാ) **ⲓⲁ** mâ (മാ).

Note:- 1. Since the vowel thus transferred to the preceding letter, is not its own, one of **ⲁⲓⲁ** prefixed to the word, takes its proper vowel; as, **ⲓⲁⲛ** bamâ (ബമാ).

2. All the **ⲓ** initial verbs and some nouns receive a short vowel on their **ⲓ** owing to the difficulty of pronouncing the hamza. The letter which follows the **ⲓ** retains its own properties, since it is not affected by the vowel of the **ⲓ**, as, **ⲓⲁ** ethâ (ഏസാ), **ⲓⲁ** ekhal, (ഏകൽ), **ⲓⲁ** Alâhâ, (ആലാഹാ), **ⲓⲁ** awa (ആവാ).

§ 8. Vowelless final **ⲁ** is silent,

(unless it be the final radical)

**ⲁ** is a very hard guttural aspirate, foreign to other languages. The Assyrians convert it into the Greek 'X'. The Mandaitans and the Malabarians pronounce it as 'H'.

Initial **ⲁ**, if it has no vowel, has no sound; if it has a vowel **ⲁ**: it is pronounced 'i'; and not 'yi'.




§ 9. The six letters **ⲁⲓⲁⲛ** have two different articulations: the hard, called **ⲓⲁⲛ**, indicated by a dot placed above the letters, and the soft, called **ⲓⲁⲛ** indicated by a dot below. But these are not written when they would interfere with vowel signs. When Rukakha, they are to be aspirated.

a) **ⲁ** The E. Syrians now pronounce it as, 'o' 'w' (ൠ); The W. Syrians at present do not make any





**Note:—** 1. There is another way of writing hundreds above four hundred, namely by putting together letters denoting hundreds. eg: 500 = ٥٠٠; 721 = ٧٢١.

2. We find also other ways of expressing numbers, either simply writing the (figure) letters as in English, Malayalam etc. eg. ; 1962 =  ; 1894 =  ; 447 = 

$$.23318 = \text{---}\cancel{\text{---}}\text{---} ; 4889 = \text{---}\cancel{\text{---}}99?$$

or, keeping the letters of the units, tens (and hundreds) in order, and expressing the thousands etc. by the unit figures etc. as,  $2154 = \text{ב.א.ח.ד.} ; 1425 = \text{ה.ב.א.} ; (5083 = \text{ה.א.ח.} )$

f) An oblique line drawn (from left to right) under a letter multiplies its value by thousand. eg:  
 3,000 = .\ ; 30,000 = .\ ; 200,000 = \ etc.

g) A small horizontal line placed below a letter multiplies its value by ten thousands. eg: 2000,0 = 2 600,000 = 6; 3,000,000 = 3.










h) Two oblique lines subjoined to a letter (arrowlike mark) multiply its value by ten millions (10,000,000). eg. 40,000,000 =  $\underset{\Lambda}{4}$  ; 3,000,000 =  $\underset{\Lambda}{3}$ .






§ 11. The writing of the consonants. The Syriac letters are written and read from the right to the left.

a) Every letter can be written in continuation of the following one except.  $\Delta$  . $\dot{\Delta}$  . $\Sigma$  . $\theta$  . $\circ$  . $\sigma$  . $\phi$  . $\dot{\phi}$  (nor do these touch each other.)

b) The eleven letters when terminating a word  
 Ҁ ҂ ҄ ҆ ҈ Ҋ ҋ ҍ ҏ ҙ қ are written  
 with a slight additional stroke.

c) Alap when final or when after a **Δ** is written **;**, but after **?** & **;** even though final, and in all other places **!**.


d) At the end of words, the three letters  .  .  alter their shapes and assume the forms  .  .  (if joined to the preceding letter) or,  .  .  (if not joined) respectively. These letters standing alone are usually written double. Though the final disjoined forms may stand alone, the others never stand alone.

e)  followed by  at the end of a word is often written  if the  be attached to the preceding letter; if not attached, it is written .

f) The new characters added to the Syriac alphabet for writing Malayalam are:-

Malayalam								
English	gna	nga	ta	'na	na	ra	sha	la


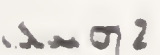

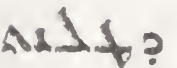


**Note**— Double letters are formed by putting a - below the letters.

§ 12. When there is not sufficient space for a word at the end of a line, the final letter of its preceding one is prolonged, as,  and the word is begun in the next line; (ie. a word is not divided into two).

## The Classification of Consonants

§ 13. The consonants can be classified:  
a) according to the organs of pronunciation, and  
b) according to their function.

a) According to the organs of pronunciation, they are:-

1) gutturals	(കണ്ഠ്യം		
2) linguals	(ജിഹ്വ്യം		
3) palatals	(താലവ്യം		



- 4) dentals (ܕܢܬܝܐ ܕܢܬܝܐ) ܕܢܬܝܐ  
 5) labials (ܠܒܝܐܠܝܐ ܠܒܝܐܠܝܐ) ܠܒܝܐܠܝܐ

**Note—** ܠܒܝܐܠܝܐ are also called Sibilants; ܠܒܝܐܠܝܐ because of their hissing sound in pronunciation. Some group ܠܒܝܐܠܝܐ with the gutturals.

b) According to their different functions, they can be classified as follows:

- 1) ܠܒܝܐܠܝܐ liable to kusaya and rukakha .
- 2) ܠܒܝܐܠܝܐ change the preceding ܐ or ܐ into ܐ
- 3) ܠܒܝܐܠܝܐ subject to metathesis.
- 4) ܠܒܝܐܠܝܐ give a-below the preceding letter.
- 5) ܠܒܝܐܠܝܐ used in the formation of cases.
- 6) ܠܒܝܐܠܝܐ used in the „ diminutives.
- 7) ܠܒܝܐܠܝܐ „ „ pronominal suffixes.
- 8) ܠܒܝܐܠܝܐ „ „ passives.
- 9) ܠܒܝܐܠܝܐ „ „ derivatives.
- 10) ܠܒܝܐܠܝܐ „ „ future and infinitives.

**Note—** Since the letters ܠܒܝܐܠܝܐ are subject to change they are called *weak* ܠܒܝܐܠܝܐ and all the rest *strong* ܠܒܝܐܠܝܐ.

## CHAPTER II

### VOWELS & OTHER SPECIALITIES

#### b. The Vowels

§ 14. The vowels are marked by some dots or signs placed above or below the letters. Two systems of vowels are at present in frequent use. The one, called **Syriac**, consists in placing one or

two dots in different positions with or without special letters. The other **Greek**, consists in writing the Greek signs themselves with slight modifications, either above or below the consonants. The former alone is made use of by the Easterns, while the Westerns make use of the Greek system either alone or together with the Syriac system.

§ 15. The vowels can be divided into: 1) long vowels, 2) short vowels and 3) diphthongs (improper). Some vowel signs denote both the long and the short. The following table exhibits the vowel signs, names, and powers:—

Syr. signs	Name	Powers		Gk. signs	Name	Powers	
		Mal.	English			Mal.	Eng.
ܐ	ܐܬܐܢܐ	ܐܬܐ	a in china	α	ܐܬܐܢܐ	ܐܬܐ	a
ܐ̇	ܐܬܐܢܐ̇	ܐܬܐ̇	â in far.	α̇	ܐܬܐܢܐ̇	ܐܬܐ̇	o
ܐ̈	ܐܬܐܢܐ̈	ܐܬܐ̈	e in mess.				
	ܐܬܐܢܐ̈ܐ						
ܐ̄	ܐܬܐܢܐ̄	ܐܬܐ̄	ê in her.	η	ܐܬܐܢܐ̄	ܐܬܐ̄, ܐܬܐ̄	e, ê
ܐ̆	ܐܬܐܢܐ̆	ܐܬܐ̆, ܐܬܐ̆	o in collision, plot.	ο	ܐܬܐܢܐ̆	ܐܬܐ̆, ܐܬܐ̆	u
ܐ̇̆	ܐܬܐܢܐ̇̆	ܐܬܐ̇̆, ܐܬܐ̇̆	u in book,				
			oo in Luke				
ܐ̇̈	ܐܬܐܢܐ̇̈	ܐܬܐ̇̈, ܐܬܐ̇̈	i in pin,	ι	ܐܬܐܢܐ̇̈	ܐܬܐ̇̈, ܐܬܐ̇̈	i
			ee in heel				

**Note—** In the early stages of the language, the vowel on the final letters of words were indicated by the letters ܐ̇ & ܐ̈. ܐ̇ stood for â, or ê, as ܐܬܐܢܐ̇ (ܐܬܐܢܐ̇ or ܐܬܐܢܐ̇) The final ܐ̇ is still kept; hence nearly all purely Syriac nouns end in ܐ̇. Here it is not an hamza.



‘o’ for or u; now it forms the vowels օ & ֊: but ܐ and ܐܘ are written without ‘o’.

ܐ for ‘i’; now it forms the vowel ‘...’: sometimes a single ܐ serves as a vowel and a consonant: as, ܐܠܐܐ a few words are written always without a vowel, as, ܐܠܐ : ܐܠܐ : ܐܠܐ : ܐܠܐ

## Diphthongs

§ 16. There is no proper diphthong or double vowel in Syriac. With non-vowelled օ and ܐ and a preceding vowel, a few improper diphthongs are formed.

	Vowel.	Sound.	Example.
1)	ܐܐ	ܐܐ au	ܐܐܐܐ
2)	ܐܐ	ܐܐ âu	ܐܐܐܐܐܐ
3)	ܐܐ	ܐܐ ai	ܐܐܐܐ
4)	ܐܐ	ܐܐ âi	ܐܐܐܐܐܐ
5)	ܐܐ	ܐܐ (ܐܐܐ) îu	ܐܐܐܐܐܐܐܐ
6)	ܐܐ	ܐܐ (ܐܐܐ) êu	ܐܐܐܐܐܐܐܐ
7)	ܐܐܐ	ܐܐܐ (ܐܐܐܐ) ûi	ܐܐܐܐܐܐܐܐ

### c. The Orthographical Specialities

§ 17. The orthographical specialities are of two kinds: one of the consonants and the other, of the vowels. Besides, certain signs called ‘Diacritics’ also deserve attention.

#### A. The orthographical specialities of consonants.

They are six in number, namely:

i) doubling. ii) assimilation. iii) occultation.

iv) substitution.  
rukakha.

v) metathesis.







vi) kusaya and


§ 18. I. Doubling. ႁႃႃႃ ႁႃႃႃ



The Syrians pronounce a single consonant in some situations as if it were written twice. They use no sign to indicate it. The Easterns keep up doubling; but among the Westerns it has fallen into disuse.

a) **Definition.** Doubling is the mode of pronouncing a single consonant as if it were two.

**Note—** 1. All the consonants can be doubled. But the duplicated sound of some letters as *o g n* etc., are not much different from their ordinary sounds. Hence doubling in such instances is merely theoretical.

2. In the doubling of the letters  &  Syro-Malabarians add the sounds of  also, if the letters are kusaya and have a vowel. eg.  lenba (ലെമ്പ) heart,  sangi (സന്ധി) great;  qandisa (കന്തിശ) holy.

3. Instead of doubling a consonant, the Westerns often prolong the preceding short vowel eg.  Sêno (ɛ̃sɛno) tooth.

b) Rules. (i) A vowelled letter preceded by another with a short vowel, is doubled. (This is called 'actual' doubling, and the other doublings which follow, 'virtual' as they are not proper but have the same effect.) eg.  , 

**Note—** There is no doubling even though the consonant has a vowel which is not its own. eg.  $\text{فَـ} : \text{فَـ} : \text{فَـ}$

A consonant acquires doubling:

(ii) through original doubling, (ie. the second radical of the derivatives). eg. 'ا' of **اَصْحَاب** (from **اَصْحَاب**)

(iii) in all cases of assimilation. (cfr. assimilation).

eg.  $\frac{1}{2} \times \frac{1}{2}$  ;  $\frac{1}{2} \times \frac{1}{2}$



(iv) in the letters which immediately follow an elided letter and which are preceded by a vowel. eg.

(1.5) : (1.5) (1.5) (1.5)

(v) in the first radical of verbs when **ز** is prefixed. eg. **زأبأ** ; **زأبأ**

vi) in the first radical of EE (ااء) verbs (primitive active, when they have a prefix, (هأ) and the second derivative both active and passive) preceded by a vowel, and of nouns from the same verbs. eg.

၂၂၀၁၆၁၁၁ : ၂၂၀၁၆၁၁၁ : ၂၂၀၁၆၁၁၁ : ၂၂၀၁၆၁၁၁

(vii) in some isolated cases. eg. **مَذَذَ**

(ii, iii, iv & vi = in compensation for the deficient radicals).

## II. Assimilation . ၵၢၢၢၢ ၵၢၢၢ

§ 19. In Syriac each letter, unless marked silent, is pronounced and that too separately. But when the same consonants, or consonants of the same organ or akin to each other, the first of which is without vowel (and the second with vowel or not) come together preceded by a vowel, they are generally pronounced by a homogeneous articulation, owing to the difficulty in pronouncing them in their distinct sounds. The first letter falls away in pronuonciation while the second is usually doubled, by way of compensation.

§ 20. *a)* Definition: Assimilation is the mode of pronouncing two consonants as one under certain conditions; or, the incorporation of one consonant in another

N. B.— If both these letters are of **د.ذ.ذ.ذ.** assimilation occurs only when both are either kusaya or both rukakha, as, **د.ذ.ذ.ذ.** ebbane (എബ്ബാനെ) **د.ذ.ذ.ذ.** hattha (ഹത്ത) etc. (and not if one be kusaya, and the other rukakha, or viceversa, as,

ܡܡܐܟܟܝܢ memakkekhin, ܢܬܡܚܟܝܢ (primitive) nethmakhkun (നെസംമകുൻ) etc.

§ 21. b) Assimilation takes place, between:-

i) the same letters. eg. ܡܕܗܩܩܝܢ medhaqqin; ܐܬܬܒܒܪ ettabbar (എത്തമ്പർ) etc.

ii) the letters of the same organ, especially ܕ : ܬ : ܠ

a) ܠܐܘܬܐܝܠ lautâê (ലത്തായേ) = to him who goes  
 ܐܬܬܐܝܠ êtiâ (ഏത്താ) = church [astray  
 ܠܬܬܐܬܬܐ hattha (ഹത്താ = new) etc.

b) ܠܬܬܐܬܬ latton (ലത്തോൻ).

c) ܐܬܬܐܡܪ ette'mar (എത്തംമർ); ܐܬܬܐܟܝ eddaki (എടക്കി) etc.

Note:— 1. The Syro-Malabarians pronounce ܕܐ as ܬ irrespective of kusaya or rukakha as; ܐܬܬܐܟܝ (എടക്കി) etc. (Before the 2nd century, the same was commonly accepted when the Chaldeans corrected it into ܕ, the Malabarians kept up the old pronunciation. For the past 50 years modernisers were trying to introduce ܕ. They extend this sound ܬ, also to ܕܐ & ܕܐ as, ܬܬܐܡܪܐ (മഹത്തമാ) ܬܬܐܬܬ etc.

2. When a ܕ or ܬ ruk, without vowel is followed by another ܕ or ܬ Kus or ܬ the first becomes kus. (by attraction) and assimilation takes place; as

ܬܬܐܬܬ (ܬܬܐܬܬ) : ܬܬܐܬ (ܬܬܐܬ) : ܬܬܐܬܬ

iii) the letters of similar articulation, in the middle of a word; ܬ : ܕ : ܬ : ܬ : ܬ as, ܬܬܐܡܪܐ (pitiful), ܬܬܐܡܪܐ (angry).

iv) There are assimilations between other letters also, as ܬܬܐܬܬ satta (ശത്താ); ܬܬܐܬܬ ganbbara, (ഗമ്പറാ)



N. B.—Assimilation may take place between two words also.

§ 22. *a)* **Definition.** It is an orthographical speciality by which certain consonants are not pronounced.

b) **Difference** between assimilation and occultation. In assimilation the loss of the assimilated (1st) letter is compensated by the doubling of the following letter, while in occultation the occulted letter is simply silent: as in  $\text{ṇâsâ}$  (നാശാ).  $\text{âzin}$  (ആസിൻ) etc.

#### IV. Substitution

a) **Definition.** Substitution is that process by which certain consonants are replaced by others.

When the verbs beginning with १ are changed into passive, the ॠ of the prefix ॠ॥ is changed into ॡ;

[illegible]

## V. Metathesis. (Transposition)

§ 24. When the verbs beginning with any one of the dentals **ጸ**, **ፈ**, **ፃ**, are changed into passive, these letters take the place of the **ፈ** of the prefix.

**Definition.** Matathesis is that process by which the adjacent consonants of a word change their places: as in  $\dot{\text{a}}\dot{\text{h}}\text{x}$  :  $\dot{\text{a}}\dot{\text{h}}\dot{\text{a}}\text{x}$  .

**Note—** In the very same word both substitution and metathesis may come, as in  $\text{جَلَبَ} \rightarrow \text{جَلَبَ}$ ?

## VI. Kusaya and Rukakha .כּוּסַיָא וְרוֹקַחָה

§ 25. The six letters **अइउऋॠ** are liable to kusaya and rukakha (hard and soft pronunciation) according to the position they take in a word. Kusaya is indicated by a dot placed over the letters and rukakha by a dot placed below them.

## General Rules

a) **Ku<sup>v</sup>saya** (Hard aspirate) .ḵ.ṣ.ṣ.ṣ

§ 26. i) An initial ᱠᱟᱨᱚᱰ of a word (ie. when they stand as the first letter) is always kusaya (Hence it is never marked.) eg. ᱠᱟᱨᱚᱰ ᱢᱟᱨᱟᱝ ᱢᱟᱨᱟᱝ

**Note**— When two words form a compound noun, the first word does not make any change in the kus. of the initial **جـ** of the second word, as in **جَوْشَنَ كَوْبَر** :

ii) A doubled ~~אָלד~~ is kus, (cfr. rules of doubling, both actual and virtual.) eg.

a)  $\frac{1}{2} \frac{d}{dt} \left( \frac{1}{2} m v^2 \right) = \frac{1}{2} m v \frac{dv}{dt}$



- b)  $\text{ܡܚܕܐ} : \text{ܡܚܕܐ}$   
 c)  $\text{ܡܚܕܐ} : \text{ܡܚܕܐ}$   
 d)  $\text{ܡܚܕܐ} : \text{ܡܚܕܐ} \quad (\text{ܡܚܕܐ}) \quad \text{ܡܚܕܐ}$   
 e)  $\text{ܡܚܕܐ} : \text{ܡܚܕܐ}$   
 f)  $\text{ܡܚܕܐ} : \text{ܡܚܕܐ}$   
 g)  $\text{ܡܚܕܐ} :$

**Exception:—** When two soft letters are assimilated the consequent doubling also will be soft; as in  $\text{ܡܚܕܐ}$  hattsa (ܡܚܕܐ).

iii) After a consonant without a vowel or a seva (ie. after an essentially non-vocalised letter,) eg.

$\text{ܡܚܕܐ} : \text{ܡܚܕܐ} : \text{ܡܚܕܐ}$

**Note:—** 1. This third rule is subject to many exceptions' especially in the case of the feminine  $\text{ܐ}$ : as in

$\text{ܡܚܕܐ}$  (ring)  $\text{ܡܚܕܐ}$  (good)

2. The aspirate dot (hard or soft) is not marked in East Syriac on a vocalised letter with vowel points on the same side: as in  $\text{ܡܚܕܐ} : \text{ܡܚܕܐ}$ .

### b) Rukakha (soft aspirate)

§ 27. i) After a seva, the  $\text{ܡܚܕܐ}$  which follows is ruk (cfr. rules of seva), eg.

- a)  $\text{ܡܚܕܐ} : \text{ܡܚܕܐ} : \text{ܡܚܕܐ}$   
 b)  $\text{ܡܚܕܐ} : \text{ܡܚܕܐ}$   
 c)  $\text{ܡܚܕܐ} : \text{ܡܚܕܐ} : \text{ܡܚܕܐ} : \text{ܡܚܕܐ} : \text{ܡܚܕܐ}$

ii) After a vowel if it is devoid of a vowel: as in

$\text{ܡܚܕܐ} : \text{ܡܚܕܐ} : \text{ܡܚܕܐ}$

Note:- 1.  $\text{ܕܐܝܢ}$  of  $\text{ܕܐܝܢܐ}$  is ruk. because  $\text{ܐܝܢ}$  is silent.

2. Since the  $\text{ܐ}$  &  $\text{ܐܝܢ}$  after  $\text{ܐܝܢ}$  are neglected, the  $\text{ܕܐܝܢܐ}$  which follows them is ruk: as in  $\text{ܕܐܝܢܐ} : \text{ܐܝܢܐ}$  etc.

iii) After a vowel even though it has a vowel which is not its own: as in  $\text{ܐܝܢܐܝܢܐ}$  (for  $\text{ܐܝܢܐܝܢܐ}$ )  $\text{ܐܝܢܐܝܢܐ}$  (for  $\text{ܐܝܢܐܝܢܐ}$ )  $\text{ܐܝܢܐܝܢܐ}$  (for  $\text{ܐܝܢܐܝܢܐ}$ )  $\text{ܐܝܢܐܝܢܐ}$  (for  $\text{ܐܝܢܐܝܢܐ}$ )

iv) After a long vowel even though it has a vowel of its own: as in  $\text{ܐܝܢܐܝܢܐ} : \text{ܐܝܢܐܝܢܐ} : \text{ܐܝܢܐܝܢܐ} : \text{ܐܝܢܐܝܢܐ}$

Note:— 1. Some reduce these to one rule: After a vowel ruk or, 'A non-doubled  $\text{ܕܐܝܢܐ}$  is ruk.'

2. When a vowelless  $\text{ܐ}$  or  $\text{ܐܝܢ}$  in the begining of a word is followed by another  $\text{ܐ}$  or  $\text{ܐܝܢ}$  soft, the  $\text{ܕܐܝܢܐ}$  prefixed to it does not make it soft (ruk  $\text{ܐܝܢܐܝܢܐ} : \text{ܐܝܢܐܝܢܐ} : \text{ܐܝܢܐܝܢܐ}$  etc.

3. The  $\text{ܐܝܢ}$  of  $\text{ܐܝܢܐ}$  is ruk. except in very few instances: as in  $\text{ܐܝܢܐܝܢܐ} : \text{ܐܝܢܐܝܢܐ} : \text{ܐܝܢܐܝܢܐ} : \text{ܐܝܢܐܝܢܐ}$

(Rom. 8. 15; Gal. 4. 6)  $\text{ܐܝܢܐܝܢܐ} : \text{ܐܝܢܐܝܢܐ}$

4. A few words differ in meaning according to the kus. or ruk. they take on their  $\text{ܕܐܝܢܐ}$ : as in

$\text{ܐܝܢܐܝܢܐ}$  leper;  $\text{ܐܝܢܐܝܢܐ}$  leprosy.

$\text{ܐܝܢܐܝܢܐ}$  reproach;  $\text{ܐܝܢܐܝܢܐ}$  mercy, love.

$\text{ܐܝܢܐܝܢܐ}$  Resurrection;  $\text{ܐܝܢܐܝܢܐ}$  oblation.

$\text{ܐܝܢܐܝܢܐ}$  Set (particip);  $\text{ܐܝܢܐܝܢܐ}$  treasure etc.

5. Some nouns have kus. for their  $\text{ܕܐܝܢܐ}$  in the singular, and ruk. for the same in the plural: as in  $\text{ܐܝܢܐܝܢܐ}$  generation  $\text{ܐܝܢܐܝܢܐ} : \text{ܐܝܢܐܝܢܐ}$  meadow.  $\text{ܐܝܢܐܝܢܐ} : \text{ܐܝܢܐܝܢܐ}$  female  $\text{ܐܝܢܐܝܢܐ}$  etc.











come together in a word, a small line is placed under the first letter if the second letter is any one of the nine letters **കിംഗൊ. ഹി. യ. ഹി. ഹി. ഹി. ഹി. ഹി. ഹി. ഹി.** This line which shows that the first letter receives a vowel in pronuniation, is called mehaggeyana: as in **കിംഗൊ** sēbbēlta ladder (സെബ്ബൽത്താ) **കിംഗൊ** (മഴശിശിയാ).

**Note:—** 1. Mehaggeyana line is placed sometimes under the first letter, sometimes under the second. But the vowel is always given to the first letter: as in  ; .

2. The vowel generally given by mehaggeyana, is  $\bar{a}$ , but sometimes  $\bar{e}$  and  $\bar{o}$  : as in (cfr. § 29. note, 1).  $\text{devehatha}$  (देवेधत्ता)  $\text{ethilede}$  (एथिलेदे) he was born  $\text{breach}$ .

b) When two letters, devoid of vowels, come together in a word, a small line is placed above the second letter, if it is not any one of  $\text{പ്തം}$   $\text{ച്തം}$ . This line which shows that the first letter should be pronounced without any vowel, is called marhethana. Nevertheless, it has the effect of seva: as in  $\text{പ്രത്യക്ഷം}$  mahzya (മഹാസയാ) seeing;  $\text{പ്രദാനം}$  zedhqtha (സേവനം) alms;  $\text{നൃപ്തം}$  nethpsah (നേസപ്സഹ) he will rejoice.

**Note:**— 1. Marhethana line is not always written; however, the effect is the same as if it were written; as in ၊၊.ဒ်း.၊  
ethbzez (၂၈၈၈၈၈၈၈၈) it was plundered.

2. Some words take marhethana instead of mehaggeyana as,  $\text{ṛṣṇa}$  . etc.  $\text{ṛṣṇa}$  ;  $\text{ṛṣṇa}$  ;  $\text{ṛṣṇa}$  (hastening)

3. Some words take mehaggeyana, instead of marhethana as, മഹാഹുതം (മഹാഹുതം) sacrifice.

### III. Influence of consonants upon the vowels

§ 31. Some consonants effect a change in the vowels, They are:

1. When  $\dot{\text{ܕܠܐܝܢܐ}}$  terminates a syllable, at the end of a word, it likes to be preceded by a  $\div$ , instead of a  $\pi$  or  $\bar{\pi}$  which it ought to have orthographically: as in  $\dot{\text{ܕܠܐܝܢܐ}}$  (for  $\dot{\text{ܕܠܐܝܢܐ}}$ ) he consoled;  $\dot{\text{ܕܠܐܝܢܐ}}$  (for  $\dot{\text{ܕܠܐܝܢܐ}}$ )  $\dot{\text{ܕܠܐܝܢܐ}}$  (for  $\dot{\text{ܕܠܐܝܢܐ}}$ ) ;  $\dot{\text{ܕܠܐܝܢܐ}}$  (for  $\dot{\text{ܕܠܐܝܢܐ}}$ )

Note:— 1.  $\dot{\text{ܕܠܐܝܢܐ}}$  (my son) is not an exception, since  $\dot{\text{ܕ}}$  is at the end of a word as  $\text{ܕ}$  is considered virtually pronounced (David).

2.  $\dot{\text{ܕܠܐܝܢܐ}}$  and the like are exempted though  $\dot{\text{ܕ}}$  is a consonant as it is a concomitant also of the vowel  $\bar{\pi}$ .

3.  $\dot{\text{ܕܠܐܝܢܐ}}$  (his mother) etc. are not exceptions since  $\dot{\text{ܕ}}$  is not pronounced; does not end the word; but is a suffix.

II. When a vowelled  $\text{ܐ}$  or  $\dot{\text{ܐ}}$  is preceded by a short vowel, it is pronounced long: as in  $\dot{\text{ܕܠܐܝܢܐ}}$  dâekh (ܕܠܐܝܢܐ) he put out;  $\dot{\text{ܕܠܐܝܢܐ}}$  barek (ܕܠܐܝܢܐ) he blessed. etc.

Note:— 1. But  $\dot{\text{ܐ}}$  has some exceptions: as in  $\dot{\text{ܕܠܐܝܢܐ}}$  mari (ܕܠܐܝܢܐ) he imitated.

1. The Syro-Malabarians extend this rule to vowelled  $\dot{\text{ܐ}}$  and non-vowelled  $\text{ܐ}$ : as in  $\dot{\text{ܕܠܐܝܢܐ}}$  sâel (ܕܠܐܝܢܐ);  $\dot{\text{ܕܠܐܝܢܐ}}$  kâhen (ܕܠܐܝܢܐ);  $\dot{\text{ܕܠܐܝܢܐ}}$  pâhâ (ܕܠܐܝܢܐ);  $\dot{\text{ܕܠܐܝܢܐ}}$  rêlâ (ܕܠܐܝܢܐ);  $\dot{\text{ܕܠܐܝܢܐ}}$  Yâkkov (ܕܠܐܝܢܐ).

III. a) Before a 'o' the Easterns write a  $\bar{\pi}$  instead of a  $\div$  and pronounce it as  $\bar{\pi}$ : as in  $\dot{\text{ܕܠܐܝܢܐ}}$  nansâ (ܕܠܐܝܢܐ).



b) But they pronounce it  $\dot{\text{u}}$  if the 'o' has a vowel or terminates a word: as in  $\text{qâvi}$  (ഖാവീ);  $\text{gallavu}$  (ഗല്ലാവു).

c) Before a  $\text{u}$  they write a  $\div$  in some situations, instead of a  $\dot{\text{u}}$  and pronounce it  $\dot{\text{u}}$ : as in  $\text{bêkâi}$  (ബേകായ്) they wept (3 p; f; pl.)  $\text{qabbelai}$  (ഖബലായ്) receive him. etc.

IV. When the words  $\text{qâvi}$ ,  $\text{gallavu}$ ,  $\text{bêkâi}$ ,  $\text{qabbelai}$  are followed by  $\text{u}$  their final vowels are changed into  $\div$  but are pronounced:  $\dot{\text{u}}$  as in  $\text{qâvi u}$ .

#### IV. Change of vowel sounds on account of the nature of Syllables

§ 32. a) Syllable is the unit of pronunciation containing one vowel: as in  $\text{qâvi}$  :  $\text{qâ} + \text{vi}$  ;  $\text{gallavu}$  (An initial non-vowelled letter goes with the succeeding vowel to form one syllable. Similarly, when there are two non-vowelled letters after a vowel, ie. in the middle, the one is joined to the preceding vowel; if more than one non-vowelled are in the end of a word they are taken together with the preceding vowel.)

There are two kinds of syllables, one 'open' and the other 'closed'. Open syllables are those which end in a vowel sound: as in  $\text{qâvi}$ .

Closed syllables are those which end in a simple consonant: as in  $\text{gallavu}$  ;  $\text{bêkâi}$ .

##### b) Rules.

I. The vowels  $\dot{\text{a}}$ ,  $\text{u}$ ,  $\text{o}$ ,  $\text{ö}$  are long in open syllables: as in  $\text{qâvi}$  ;  $\text{gallavu}$  ;  $\text{bêkâi}$  ;  $\text{qabbelai}$ .

N. B.— The  $\text{o}$  may not be always practically distinguishable, nevertheless theoretically it is long.

II. These vowels, (  $\dot{\text{ܐ}}$  ,  $\text{ܐ}$  ,  $\text{ܐ}$  ,  $\text{ܐ}$  ) are short in closed syllables: as in  $\text{ܕܝܢܐܝܐ}$  ;  $\text{ܕܝܢܐܝܐ}$  ;  $\text{ܕܝܢܐܝܐ}$  ;  $\text{ܕܝܢܐܝܐ}$  .

Note:— But the  $\dot{\text{ܐ}}$  in verbs is pronounced long: as, in  $\text{ܕܝܢܐܝܐ}$  bekâs;  $\text{ܕܝܢܐܝܐ}$  kâsha. etc.

## V. Accentuation

§ 33. In Syriac also there is accentuation. But among the Syro-Malabarians it is not much prevalent

The rule of accentuation is that the accent falls on: *a*) the penultimate syllable when the word ends in a vowel (ie. in an open syllable.) as in  $\text{ܕܝܢܐܝܐ}$  malka king;  $\text{ܕܝܢܐܝܐ}$  taybotha grace; *b*) the final syllable when the word ends in a consonant (ie. a closed syllable): as in  $\text{ܕܝܢܐܝܐ}$  qablèth, I received;  $\text{ܕܝܢܐܝܐ}$  pârōsin, they are prudent;  $\text{ܕܝܢܐܝܐ}$  cshaw, they came;  $\text{ܕܝܢܐܝܐ}$  dalvést, who assumedst.

## Diacritics .ܕܝܢܐܝܐ

§ 34. By diacritics we mean certain signs, used to distinguish some properties of words and pauses in reading. (though the word may mean those of letters also).

### i. Seyâmê .ܕܝܢܐܝܐ

§ 35. Seyâmê are two horizontal dots ( $\text{ܕܝܢܐܝܐ}$ ), placed above the words, to denote the plural number. Originally these points were used in books which were written without vowel points to distinguish the plural from the singular. Afterwards, these points were kept even in those books which had the vowel points.



§ 36. Seyâmê<sup>v</sup> are used:

1. In all nouns which forms their plurals by change of vowels, or of vowels and consonants: as in

جَدَّ , جَدَّة ; مَدَّ , مَدَّة ; جَلَّ , جَلَّة

**Note:**— Adjectives as in  $\text{قَدِيمٌ}$  ,  $\text{جَدِيدٌ}$  etc. are <sup>v</sup>seyamated in their absolute state: as in  $\text{قَدِيمٌ}$   $\text{جَدِيدٌ}$  ; but not, when they imply also the verb: as in  $\text{قَدِيمٌ}$  they are just,  $\text{جَدِيدٌ}$  they are virgins.

2. In collective nouns, which do not alter their forms in the plural: as in ḫīḫ , ḫīḫō , ḫīḫ-ḫō etc.

Note:— The Easterns seyamate the plural of  $\text{اَیَّامٌ}$  and  $\text{اَیَّامٍ}$  except in the definite state: as in  $\text{اَیَّامٌ}$  ,  $\text{اَیَّامٍ}$  ;  $\text{اَیَّامٍ}$  .


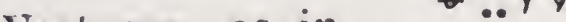

3. In those nouns which are used only in the plural: as in  
 ١٢٣٤٥٦٧٨٩١٠١١١٢١٣١٤١٥١٦١٧١٨١٩٢٠٢١٢٢٢٣٢٤٢٥٢٦٢٧٢٨٢٩٣٠٣١٣٢٣٣٣٤٣٥٣٦٣٧٣٨٣٩٤٠٤١٤٢٤٣٤٤٤٥٤٦٤٧٤٨٤٩٥٠٥١٥٢٥٣٥٤٥٥٥٦٥٧٥٨٥٩٦٠٦١٦٢٦٣٦٤٦٥٦٦٦٦٧٦٨٦٩٧٠٧١٧٢٧٣٧٤٧٥٧٦٧٧٧٧٨٧٩٨٠٨١٨٢٨٣٨٤٨٥٨٦٨٧٨٨٨٩٩٠٩١٩٢٩٣٩٤٩٥٩٦٩٧٩٨٩٩١٠١١١٢١٣١٤١٥١٦١٧١٨١٩٢٠٢١٢٢٢٣٢٤٢٥٢٦٢٧٢٨٢٩٣٠٣١٣٢٣٣٣٤٣٥٣٦٣٧٣٨٣٩٤٠٤١٤٢٤٣٤٤٤٥٤٦٤٧٤٨٤٩٥٠٥١٥٢٥٣٥٤٥٥٥٦٥٧٥٨٥٩٦٠٦١٦٢٦٣٦٤٦٥٦٦٦٦٧٦٨٦٩٧٠٧١٧٢٧٣٧٤٧٥٧٦٧٧٧٧٨٧٩٨٠٨١٨٢٨٣٨٤٨٥٨٦٨٧٨٨٨٩٩٠٩١٩٢٩٣٩٤٩٥٩٦٩٧٩٨٩٩

4. In numerals from 2 to 10, with pronominal suffixes:  
as in ၵံၵ်းၵ်း, ၵံၵ်းၵ်း, ၵံၵ်းၵ်း etc.

5. In feminine numerals, from 11 to 20: as in  
 ११, १२ etc.

6. In feminine plural of verbs: as in  $\text{ܕܚܝܒܝܢ}$  ,  $\text{ܕܚܝܒܝܢ}$  etc. The feminine plural of the form  $\text{ܕܚܝܒܝܢ}$  (except 2- $\text{ܕ}$  verbs) takes  $\text{ܝܝܡܝܢܐ}$  only with object suffixes; as in  $\text{ܕܚܝܒܝܢܝܝܡܝܢܐ}$  .

Obs.— All plural *separable pronouns* are written without <sup>v</sup>seyâmê: as in  $\searrow \dot{\text{a}}\text{m}\dot{\text{a}}\text{m}$  ,  $\searrow \dot{\text{a}}\text{m}\dot{\text{a}}\text{m}$  ,  $\searrow \dot{\text{a}}\text{m}\dot{\text{a}}\text{m}$  etc.

2. Prepositions with pronominal suffixes, are <sup>v</sup>seyamated by the Westerns: as in  but not by the Easterns as in  ;  etc.

3. If the <sup>v</sup>seyamatted word has a ݂, the point of the ݂, becomes one of <sup>v</sup>seyâmê: as in ݂݂݂݂ , ݂݂݂݂

If it has two, the point is put on the 2nd: as in ݂݂݂݂ :

ii. Nuqzê Raure<sup>v</sup>bhê, ݂݂݂݂ ݂݂݂݂

§ 37. Nuqzê Raure<sup>v</sup>bhê are dots, used to distinguish words of same letters, but with different meanings. The distinction was shown by their position either above or below the word: as in

݂݂݂݂ = ݂݂݂݂ <i>who?</i>	݂݂݂݂ = ݂݂݂݂ <i>year</i>
݂݂݂݂ = ݂݂݂݂ <i>hand</i>	݂݂݂݂ = ݂݂݂݂ <i>sleep</i>
݂݂݂݂ = ݂݂݂݂ <i>wicked</i>	݂݂݂݂ = ݂݂݂݂ <i>from</i>
݂݂݂݂ = ݂݂݂݂ <i>iniquity</i>	݂݂݂݂ = ݂݂݂݂ <i>who?</i>
݂݂݂݂ = ݂݂݂݂ <i>infant.</i>	etc. etc.

Some of these words are still signed with these dots, even after the invention of vowel signs.

§ 38. At present nuqzê raure<sup>v</sup>bhê occur especially in the following instances.

a) A point is written *above* the word:

1. for verbs: *perfect 1st pers. sing.* and *present tense*: as in ݂݂݂݂ , ݂݂݂݂

2. for *demonstrative pronouns* (݂݂݂݂) as, ݂݂݂ , ݂݂݂ , ݂݂݂ , ݂݂݂

3 for ݂ of the *pronominal suffixes f. gender* as in ݂݂݂݂ , ݂݂݂݂

b) A point is written *below* the word:

1. for verbs *perfect 3rd pers. m.* and *2nd per.* as in ݂݂݂݂ , ݂݂݂݂



in  $\angle$  50°, 70°

c) Two points are written *below* the word:

1. for verbs: *perf.* 3 *p. f. sing*, under א as in אָזאַר, אָזאַרע.

2. for **ṭ** of **ṭṭ** : *perfect tense*: as in **ṭṭṭ** , **ṭṭṭṭ** , **ṭṭṭṭṭ** .

3. for *demonstrative pronouns* (يَـ هَـ اَـ) in the sing: as in  
 ٥٧٧ , ٥٧٨ .

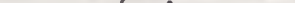
**Note:—** When the ᳵ is silent, a point alone is written under ᳵ: as in ᳵ᳚᳚᳚ ᳵ᳚᳚᳚, ᳵ᳚᳚᳚ ᳵ᳚᳚᳚᳚᳚.

Remark. A small line (called sometimes '*diacritic line*' is placed above the abbreviated words: as in  $\text{ⲁ.ⲥ} = \text{ⲛ-ⲕⲁⲛⲥ}$  saint,  $\text{ⲁ.ⲕⲟ} = \text{ⲛ-ⲛⲁⲕⲟ}$  etc.

### iii. Punctuation

§ 39. Punctuation divides one sentence, or one part of a sentence from another, to help the reader's eye. The Easterns make use of three kinds of signs for the punctuation: as in (:), (.), (❖). It is not possible to give fixed rules for the use of these signs, as they are found to be used differently by different authors; so we give merely their more ordinary use.

a) The first of these 3 signs, is used in the place where we would use a comma: as in : אֶלְעָזָר וְאֵחָב הַכֹּהֲנִים : אֶת־הַמִּטָּה וְהַמִּצְדֵּי  
: אֶת־הַמִּשְׁכָּן וְהַמִּזְבֵּחַ : אֶת־הַקֶּמֶחַ וְהַסֹּדֶם : אֶת־הַבָּרֶךְ וְהַחֶמֶץ : אֶת־הַלֶּחֶם  
. וְהַגִּבְעָה : אֶת־הַמִּשְׁכָּן . They brought beds, and tapestry, and  
earthen vessels, and wheat, and, barley, and parched corn, and  
flour, and beans, and lentils. (*Sam.* XVII. 28).

b) The second serves as a fullstop, as a note of interrogation and as a note of exclamation: as in  Much in

2. Now a days many make use of the English interrogative mark as well; like ‘?’

ETYMOLOGY : *24 0 1 0 0 4 2*

Pronouns are divided into: 1) personal, 2) demonstrative, 3) interrogative, 4) relative, 5) reflexive,



6) emphatic, 7) indefinite, 8) distributive, and 9) reciprocal. Of these the first five we shall treat here, leaving the last four to be treated in syntax.

## I. Personal pronouns. (ܐܢܝܢܐ ܐܢܝܢܐ ܐܢܝܢܐ)

§ 41. They are of two kinds: *a*) separable ܐܢܝܢܐ (separate), and *b*) inseparable ܐܢܝܢܐ (inseparable).

*a*) Separable pronouns are those which stand by themselves. They are either of the first person or of the second person or of the third person.

1. They are :

	Singular			Plural		
	Mas.	Com.	Fem.	Mas.	Com.	Fem.
3rd per.	ܐܢܝܢܐ he	ܐܢܝܢܐ she		ܐܢܝܢܐ they	ܐܢܝܢܐ they	
2nd „	ܐܢܝܢܐ thou	ܐܢܝܢܐ thou		ܐܢܝܢܐ you	ܐܢܝܢܐ you	
1st „		ܐܢܝܢܐ I			ܐܢܝܢܐ we	

2. Their declension. Scientifically speaking the pronouns are not declined; but by combining some of the particles with inseparable pronouns we can supply a table.

## DECLENSION OF PRONOUNS

## § 42. Third person.

Case	Sing.		Pl.		
	Mas.	Fem.	Mas.	Fem.	
N.	ܐܝܗ he	ܐܝܗ she	ܐܝܗܐ	ܐܝܗܐ	they
G.	ܐܝܗܐ his	ܐܝܗܐ her	ܐܝܗܐܐ	ܐܝܗܐܐ	their
D.	ܐܝܗܐ to him	ܐܝܗܐ to her	ܐܝܗܐܐ	ܐܝܗܐܐ	to them
Ac.	ܐܝܗܐ him	ܐܝܗܐ her	ܐܝܗܐܐ	ܐܝܗܐܐ	them
Ab.	ܐܝܗܐ in him	ܐܝܗܐ in her	ܐܝܗܐܐ	ܐܝܗܐܐ	in them

## § 43. Second person.

Case	Sing.			Pl.		
	Mas.	Fem.		Mas.	Fem.	
N.	ܐܝܗܐ	ܐܝܗܐ	thou	ܐܝܗܐܐ	ܐܝܗܐܐ	you
G.	ܐܝܗܐܐ	ܐܝܗܐܐ	they	ܐܝܗܐܐܐ	ܐܝܗܐܐܐ	your
D.	ܐܝܗܐܐ	ܐܝܗܐܐ	to thee	ܐܝܗܐܐܐ	ܐܝܗܐܐܐ	to you
Ac.	ܐܝܗܐܐ	ܐܝܗܐܐ	thee	ܐܝܗܐܐܐ	ܐܝܗܐܐܐ	you
Ab.	ܐܝܗܐܐ	ܐܝܗܐܐ	in thee	ܐܝܗܐܐܐܐ	ܐܝܗܐܐܐܐ	in you



## § 44. First person.

Case.	Sing.	Pl.
Nom.	ܐܢܝܝܐ I	ܐܡܪܝܢ we
Gen.	ܡܝܢܝܐ my	ܡܝܢܝܢ our
Dat.	ܠܝܐ to me	ܠܝܢ to us
Ac.	ܠܝܐ me	ܠܝܢ us
Abl.	ܡܝܢܝܐ in me	ܡܝܢܝܢ in us

## § 45. Their use as verb.

The personal pronouns can be used as verb 'to be' (in the present tense) agreeing with the subject in gender, number, and person: as in

ܐܢܝܝܐ ܐܡܪܝܢ ܐܢܝܝܐ or ܐܡܪܝܢ ܐܢܝܝܐ ܐܢܝܝܐ you are Joseph.

1) When they are used as verbs the ܐ of ܐܢܝܝܐ and the ܢ of ܢܝܢ and ܡܝܢܝܢ are occulted as in ܐܢܝܝܐ ܐܡܪܝܢ ܐܢܝܝܐ I am the Lord thy God; ܡܝܢܝܢ ܐܡܪܝܢ ܡܝܢܝܢ she is Mary.

Rem.— Sometimes ܢ is dropped: as in ܐܢܝܝܐ this is; ܡܝܢܝܢ who is.

2) When ܢܝܢ is joined to ܢܝܢ the second ܢ is changed into ܡ and become, ܡܢܢܢ as in ܐܢܝܝܐ ܡܢܢܢ: he is the king (ܢܝܢ ܐܡܪܝܢ ܢܝܢ: he is Joseph).

3) The verbal form used alone can show the subject also: as in ܐܢܝܝܐ ܐܡܪܝܢ I am Joseph; ܐܢܝܝܐ ܡܢܢܢ: you are a boy.

4) The third person plurals used as verbs are  $\backslash \acute{\alpha} \iota \acute{\iota}$  (m.) and  $\backslash \acute{\alpha} \iota \acute{\iota}$  (f.): as,  $\acute{\iota} \acute{\alpha} \acute{\iota} \backslash \acute{\alpha} \iota \acute{\iota} \backslash \acute{\alpha} \iota \sigma$ : they are brothers;  $\backslash \acute{\alpha} \iota \acute{\iota} \acute{\iota} \acute{\alpha} \acute{\alpha} \acute{\iota}$ : they are sisters.

Rem.— As pronouns they are used in the accusative: as,  $\backslash \acute{\alpha} \iota \acute{\iota} \acute{\alpha} \acute{\alpha} \acute{\iota}$  he sent them.

5) The third person pronouns can be used with the other persons also, agreeing in gender and number as in  $\acute{\iota} \acute{\alpha} \acute{\iota} \backslash \acute{\alpha} \iota \acute{\iota} \backslash \acute{\alpha} \acute{\alpha} \acute{\iota} \acute{\iota}$  you are brothers:  $\acute{\alpha} \acute{\alpha} \acute{\iota} \bullet \sigma \acute{\iota} \acute{\iota}$ : I am Jesus.

Rem.—  $\acute{\alpha} \acute{\alpha} \acute{\iota}$  and  $\bullet \sigma$  are usually fused together as in  $\acute{\alpha} \acute{\alpha} \acute{\iota}$ , when they are written together: as in  $\acute{\iota} \acute{\alpha} \acute{\iota} \acute{\alpha} \acute{\alpha} \acute{\iota} \acute{\alpha} \acute{\alpha} \acute{\iota}$  Thou art Christ.  $\acute{\iota} \acute{\alpha} \acute{\iota} \acute{\alpha} \acute{\alpha} \acute{\iota} \acute{\alpha} \acute{\alpha} \acute{\iota}$ : thou art rock.

### b) Inseparable pronouns

§ 46. Inseparable pronouns are ‘pronominal suffixes’ added to the end of nouns, verbs and particles. When they are added to:

a) nouns, showing the possessive case (genitive); and hence they are called ‘possessive suffixes.’

b) verbs, showing the (personal) objects of the verbs, namely, the accusative case; hence they are called ‘object suffixes’.

c) particles, showing the relation to their nouns.

§ 47. a) The inseparable pronouns added to nouns (and particles) can be divided into three; and those added to the verbs into six groups (though they are all substantially the same).



b) 1. First group attached to nouns ending in ܐܝܢ

Sing.		Pl.
I. C.	ܐܝܢ my	ܐܝܢܐ our
II. { M. F.	{ ܐܝܢܐ } thy	{ ܐܝܢܐܐ } your
III. { M. F.	{ ܐܝܢܐ } his ܐܝܢܐ her	{ ܐܝܢܐܐ } their

2. Second group attached to plural nouns ending in ܐܝܢܐ or ܐܝܢܐܐ

Sing.		Pl.
I. C.	ܐܝܢܐ my	ܐܝܢܐܐ our
II. { M. F.	{ ܐܝܢܐܐ } thy	{ ܐܝܢܐܐܐ } your
III. { M. F.	{ ܐܝܢܐܐ } his ܐܝܢܐܐ her	{ ܐܝܢܐܐܐ } their

3. Third group attached to the nouns ܐܝܢܐܐܐ father, ܐܝܢܐܐܐ brother, and ܐܝܢܐܐܐ father-in-law.

Sing.		Pl.
I. C.	— my	— our
II. { M. F.	{ } thy	{ } your
III. { M. F.	{ } his her	{ } their

Object suffixes. ܐܝܢܐ ܐܝܢܐܝܐ

## II. Demonstrative pronouns

§ 48. a) A demonstrative pronoun is a word used to point out the object to which it refers. (When used with a noun it is an adjective).

(A pronoun is a word used instead of a noun).

b) They are of three kinds: ܐܝܢܐܝܐ, pointing to the objects nearest to the speaker: ܐܝܢܐܝܐܝܐ, to the objects nearest to the person spoken to: ܐܝܢܐܝܐܝܐ, to distant objects, as in Latin *hic*, *iste*, *ille* respectively.

c) Their table.

Sing.				Pl.		
	M.	F.		M.	F.	
ܐܝܢܐܝܐ	ܐܝܢܐ	ܐܝܢܐ	this	ܐܝܢܐܝܐ		these
ܐܝܢܐܝܐܝܐ	ܐܝܢܐ	ܐܝܢܐ	that	ܐܝܢܐܝܐ	: ܐܝܢܐܝܐ	those
ܐܝܢܐܝܐܝܐܝܐ	ܐܝܢܐ	ܐܝܢܐ	that	ܐܝܢܐܝܐ	: ܐܝܢܐܝܐ	those



### III. Interrogative pronouns

Sing.

Pl.

§ 49. a) m.  $\text{?}\text{.}\text{?}\text{.}\text{?}\text{.}\text{?}$  }  $\text{?}\text{.}\text{?}\text{.}\text{?}\text{.}\text{?}$  who? which? or what?  
 f.  $\text{?}\text{.}\text{?}\text{.}\text{?}\text{.}\text{?}$  } (used for persons and things).

b)  $\text{?}\text{.}\text{?}\text{.}\text{?}$  who? used for persons of both genders and numbers.

(Gdama  $\text{?}\text{.}\text{?}\text{.}\text{?}$  ,  $\text{?}\text{.}\text{?}\text{.}\text{?}$ )  $\text{?}\text{.}\text{?}\text{.}\text{?}\text{.}\text{?}$  } what? (used for things only).  
 $\text{?}\text{.}\text{?}\text{.}\text{?}$  }

### IV. Relative pronouns

§ 50. a) A relative pronoun is a conjunctive pronoun which refers (carries us back) to some noun going before, (which is called its autecedent). It may be either restrictive (subordinating), or continuative (co-ordinating).

b) The relative pronoun is expressed by the letter  $\text{?}$ . It is declined by prefixing the  $\text{?}$  to the declension of the personal pronouns.

c) Table of the 3rd person.

Sing.				Pl.	
	M.	F.		M.	F.
N.	$\text{?}$	$\text{?}$	who	$\text{?}$	$\text{?}$
G.	$\text{?}\text{.}\text{?}\text{.}\text{?}\text{.}\text{?}$	$\text{?}\text{.}\text{?}\text{.}\text{?}\text{.}\text{?}$	whose	$\text{?}\text{.}\text{?}\text{.}\text{?}\text{.}\text{?}$	$\text{?}\text{.}\text{?}\text{.}\text{?}\text{.}\text{?}$
D.	$\text{?}\text{.}\text{?}\text{.}\text{?}$	$\text{?}\text{.}\text{?}\text{.}\text{?}$	to whom	$\text{?}\text{.}\text{?}\text{.}\text{?}$	$\text{?}\text{.}\text{?}\text{.}\text{?}$
Ac.	$\text{?}\text{.}\text{?}\text{.}\text{?}$	$\text{?}\text{.}\text{?}\text{.}\text{?}$	whom	$\text{?}\text{.}\text{?}\text{.}\text{?}$	$\text{?}\text{.}\text{?}\text{.}\text{?}$
Ab.	$\text{?}\text{.}\text{?}\text{.}\text{?}$	$\text{?}\text{.}\text{?}\text{.}\text{?}$	by whom	$\text{?}\text{.}\text{?}\text{.}\text{?}$	$\text{?}\text{.}\text{?}\text{.}\text{?}$

## V. Reflexive pronouns

§ 51. a) Reflexives are the compound personal pronouns which turn back the action done by the subject upon the subject.

b) They have no proper form in Syriac. The reflexive sense is expressed by attaching the first group of possessive suffixes to the words ܐܢܝܡܐ soul, ܐܢܫܐ person, and ܐܢܝܐ self: as in ܐܢܝܡܐ ܐܢܝܡܐ save thyself; ܐܢܫܐ ܐܢܫܐ in himself; ܐܢܝܐ ܐܢܝܐ he gave himself to us.

## CHAPTER IV

### VERBS ܡܠܬܐܝܬܐ

#### i. General Notions

§ 52. a) A verb is a word used to tell or assert something about a person or a thing.

b) In Syriac as in other Semitic languages, the majority of words are derived from roots which are generally of three radicals. These roots are the perfect tense, third person, masculine, singular forms of verbs: as, ܡܠܬܐܝܬܐ he wrote.

However, some verbs, appear to be biliteral owing to the deficiency of one of the radicals: as in ܡܠܬܐܝܬܐ he spent the night, ܡܠܬܐܝܬܐ he cheated. In the course of inflection, very often, the deficient radicals reappear and thus exhibit the general tendency of Syriac verbs to have triliteral roots: as in ܡܠܬܐܝܬܐ spending the night, ܡܠܬܐܝܬܐ cheated.

c) The typical triliteral root assumed by grammarians for treatment is ܡܠܬܐܝܬܐ he laboured, Hence the first radical of all verbs is represented by ܡ, the



second by **ا**, and the third by **ل**. Thus a Pe-Alap verb means a verb which has **ا** as its first radical: as in **أَكَلَ** *he ate*; a Lamad-Alap verb means a verb which has **ل** as its third radical: as in **لَبَّيْ** *he wept*. etc.

§ 53. Verbs are either *a)* primitive (simple) **اَكَلَ** or *b)* derivative **اَكَلْتُ**, according to origin.

*a)* Primitives are those verbs which, are not derived from any other word. Hence they express the verb in its simplest form and meaning.

*b)* Derivates are those which are formed from the primitives (verbal roots) or other words. They are generally formed by the addition of consonants and vowels.

Primitives can be divided into *a)* strong or regular verbs and *b)* weak or irregular verbs. The latter undergo various changes in the course of inflection.

They may be classified into: *a)* **ا** (first radical) defectives:

1) **ا** initials as in **اَكَلَ**

2) **ا** " **اَكَلْتُ**

3) **ا** " **اَكَلْتُمْ**

*b)* **ا** (second radical) defectives: 1) 'E doubled or 'FE **اَكَا**  
as in **اَكَا** (**اَكَا**)

2) 'E weak or 'EO (**اَا**) as in **اَا** (**اَا**)

*c)* **ل** (third radical) defectives as in 1) **لَبَّي** as in **لَبَّي**

2) **ل** as in **لَبَّي**

**Note:—** A few verbs have second or third radical **ا**, strong, as in **اَكَلَ** and **اَكَلْتُ** and hence are not defectives. Similarly second radical 'ا' or 'ا' expressed agree with the strong. No verb has 'ا' as first radical. except **اَكَا** (having only pres.part.)

as in  $\text{أ.هـ}$  he died;  $\text{ب.هـ}$  he consoled;  $\text{ج.هـ}$  he understood  
only have  $\text{هـ}$  expressed as their second radical. A few verbs are  
doubly weak as their 1st & 3rd radicals are weak letters.

§ 54. a) Verbs may be transitive **ᠰᠠᠭᠤᠨᠠᠨᠢᠭᠤ** or intransitive **ᠰᠠᠭᠤᠨᠠᠨᠢᠭᠤ** according to their meaning.

b) A transitive verb is a verb that denotes an action which passes over from the doer or subject to an object. An intransitive verb is a verb that denotes an action that does not pass over to an object, or it expresses a state or being.

§ 55. According to voice or usage verbs are:  
a) active **ἰσχυρόμαι** b) passive **ἰσχυρόμαι** or c) deponent  
i.e. passive in form but active in meaning.

**Note:**— A few verbs have active form but passive meaning:  
as, **١٠١** he was baptised.

§ 56. Syriac verbs have:

a) three moods ᐱᓴᓴᑦ: the indicative mood ᐱᓴᓴᓄᑦ ᐱᓴᓴᑦ, the imperative mood ᐱᓴᓴᓄᑦ ᐱᓴᓴᑦ, and the infinitive mood ᐱᓴᓴᓄᑦ ᐱᓴᓴᑦ.

b) three tenses  $\text{קָדְמוֹת}$  : the perfect tense  $\text{קָדְמוֹת}$   $\text{הַיּוֹמָהּ}$  the present tense  $\text{הַיּוֹמָהּ}$   $\text{הַיּוֹמָהּ}$ , and the future tense  $\text{הַיּוֹמָהּ}$   $\text{הַיּוֹמָהּ}$ .

c) three person **ثَلَاثَةُ**: 1st, 2nd & 3rd.

d) two numbers  $\frac{1}{2} \cdot \frac{1}{2} \cdot \frac{1}{2} \cdot \frac{1}{2} =$  singular  $\frac{1}{2} \cdot \frac{1}{2} \cdot \frac{1}{2} \cdot \frac{1}{2}$   
and plural  $\frac{1}{2} \cdot \frac{1}{2} \cdot \frac{1}{2} \cdot \frac{1}{2}$ .

e) two genders: masculine and feminine

f) two participles: active (present) ἰ-ῶντες and passive (past or perfect) ἰσθέντες



**Note:—** The passive verbs have only the active participle and they have only passive meaning.

§ 57. The inflection of Syriac verbs to show different moods, tenses, persons and genders is called conjugation ܐܘܢܝܬܐ .

In the conjugation of the verbs the following things are to be noted :

a) verbal form.— The 3rd pers. sing. masc. perf. is the simplest form of the verb; from this all the other forms are made.

b) inflectional marks.— The inflectional marks are the following suffixes and prefixes, which are always the same in all conjugations, except, that they occasionally undergo a slight alteration in the 4th class verbs.

c) addition of the inflectional marks.

1) The prefixes, when added to the verbal forms, take the vowel ܐ (a), if the first radical has no vowel: as in ܐܘܢܝܬܐ ; but if it has a vowel the prefixes remain vowelless: as in ܐܘܢܝܬܐ : however, the prefix ܐ takes ܐ (a): as in ܐܘܢܝܬܐ , ܐܘܢܝܬܐ .

In the Aphel and the passives the prefixes simply take the place of ܐ: as in ܐܘܢܝܬܐ , ܐܘܢܝܬܐ .

2) Suffixes.— In the course of inflection only the suffixes beginning with a vowel affect the vowels of the radicals. When these suffixes give their vowels to the 3rd radical, the 2nd radical has to lose its vowel, (except in perf 3rd pers. pl. and in imperative pl.) according to the general principle that short vowels in open syllables should be suppressed. In this case, the 1st radical takes a vowel, if it is vowelless and begins with a syllable; because Syriac does not tolerate two consecutive quiescent letters in the beginning of a syllable. This vowel is ܐ if the verb has no prefix: as in ܐܘܢܝܬܐ + ܐܘܢܝܬܐ = ܐܘܢܝܬܐ = ܐܘܢܝܬܐ ; and ܐ if it has the





## Participles.

## Peal verbs.

m.	—	} s.	—	} pl.
f.	ܐܝܢ		—	

## All other verbs.

m.	—	ܐ	} s.	—	} pl.
f.	ܐܝܢ	—		ܐ	

§ 59. The inflectional marks show that there is only one conjugation. But for the sake of convenience in treatment, and facility in mastering the forms, verbs may be divided into four main classes: I class ܐܝܢ (the regular or strong verbs); II class ܐܝܢ ; III class ܐܝܢ ; IV class ܐܝܢ (the three chief irregular or weak verbs). The other irregular verbs, like ܐܝܢ (Pe. Alap) verbs ܐܝܢ ; ܐܝܢ (Lamad-yod) verbs ܐܝܢ etc. may be arranged under one or the other of the four classes

Each of the four classes of verbs mentioned above has, as a rule, eight types (forms) ܐܝܢ of conjugation, four for the active and four for the passive. They are named after the forms which the typical verb ܐܝܢ he laboured, assumes in each instance. They are :

1. Peal (primitive) ܐܝܢ (ܐܝܢ)
2. Peal (first derivative group a) ܐܝܢ (ܐܝܢ)
3. Saphel ( „ group b) ܐܝܢ (ܐܝܢ)
4. Aphel (second derivative) ܐܝܢ (ܐܝܢ)
5. Ethpeel ܐܝܢ (ܐܝܢ)
6. Ethpaal ܐܝܢ (ܐܝܢ)
7. Esthaphal ܐܝܢ (ܐܝܢ)

## 8. Ettaphal

ܐܬܬܦܠܐ (ܐܬܬܦܠܐ)

**Note:—** We have chosen ܐܬܬܦܠܐ etc. for our model in order to make clear the kusaya and rukakka of radicals during the course of inflection.

§ 60. Conjugation ܐܬܬܦܠܐ of the first class of verbs. (*strong verbs*).

(Root) ܐܬܦ; He wrote or he has written.

**Indicative mood**

## Perfect (past) tense

iii. P.	m. s.	ܐܬܦܠܐ	He wrote or he has written
	f. s.	ܐܬܦܠܐ	She „ or she has „
ii. P.	m. s.	ܐܬܦܠܐ	Thou wrotest or thou hast written
	f. s.	ܐܬܦܠܐ	„ „
i. P.	c. s.	ܐܬܦܠܐ	I wrote or I have written.
	m. pl.	ܐܬܦܠܐ	They wrote or they have „
		ܐܬܦܠܐ	
iii. p. f. pl.		ܐܬܦܠܐ	They wrote or „ „
		ܐܬܦܠܐ	
ii. P.	m. pl.	ܐܬܦܠܐ	You wrote or you have „
	f. pl.	ܐܬܦܠܐ	You „ „
i. P.	c. pl.	ܐܬܦܠܐ	We wrote or we have written.
		ܐܬܦܠܐ	

**Imperative mood**

ii. P.	m. s.	ܐܬܦܠܐ	Write thou
	f. s.	ܐܬܦܠܐ	



m. pl.  $\left. \begin{array}{l} \text{ܡܢܬܝܢܬܝܢ} \\ \text{ܡܢܬܝܢܬܝܢ} \end{array} \right\} \text{Write ye.}$

f. pl.  $\left. \begin{array}{l} \text{ܡܢܬܝܢܬܝܢ} \\ \text{ܡܢܬܝܢܬܝܢ} \end{array} \right\} \text{Write ye.}$

### Indicative mood

#### Future (imperfect) tense

- iii. P. M. S.  $\text{ܡܢܬܝܢܬܝܢ}$  He will write.  
 F. S.  $\text{ܡܢܬܝܢܬܝܢ}$  She „
- ii. P. M. S.  $\text{ܡܢܬܝܢܬܝܢ}$  Thou wilt write  
 F. S.  $\text{ܡܢܬܝܢܬܝܢ}$  „
- i. P. C. S.  $\text{ܡܢܬܝܢܬܝܢ}$  I will write.
- iii. P. M. pl.  $\text{ܡܢܬܝܢܬܝܢ}$  They will write.  
 F. pl.  $\text{ܡܢܬܝܢܬܝܢ}$  „
- ii. P. M. pl.  $\text{ܡܢܬܝܢܬܝܢ}$  You will write.  
 F. pl.  $\text{ܡܢܬܝܢܬܝܢ}$  „
- i. P. C. pl.  $\text{ܡܢܬܝܢܬܝܢ}$  We will write.

### Infinitive mood

$\text{ܡܢܬܝܢܬܝܢ}$  to write.  
 $\text{ܡܢܬܝܢܬܝܢ}$  „

### Active (Present) Participle

M. S.  $\text{ܡܢܬܝܢܬܝܢ}$  writing.  
 F. S.  $\text{ܡܢܬܝܢܬܝܢ}$  „

F. pl. **مُتَقَات** ,

M. S. 3.42 written.

F. S. 1-3.50 ,,

m. pl. **מִלִּים** „

F. pl. 7-34A2,,





b) The 3rd class has its 2nd radical a weak letter, usually a 'و', the disappearance of which can be said to be compensated by giving د to the 1st radical. These verbs are called 'concave verbs or hollow' verbs.

c) Conjugation;

II class (ⲁⲁ verbs) : ⲉⲁ  
(ⲉⲁⲁ)

III class (ⲉⲁ verbs) ⲉⲁⲁ  
(ⲉⲉⲁ)

## Perfect tense

3 p. { m.  he injured  he passed the night,  
s. { f.  she ,,  she ,, [ (lodged)

2 p. { m. أنتَ you ,, أنتَ you ,,  
s. { f. أنتِ ,, ,, أنتِ ,, ,,

1 p. s. com.  I „  I „

3 p. { m.  $\text{أَنْتُمْ} : \text{أَنْتُمْ}$  they ,,  $\text{أَنْتُمْ} : \text{أَنْتُمْ}$  they ,,  
pl. { f.  $\text{أَنْتُمْ} : \text{أَنْتُمْ}$  ,, ,,  $\text{أَنْتُمْ} : \text{أَنْتُمْ}$  ,, ,,

2 p. { m.      ٤٠٠٠٠٠ you    ,,      ٤٠٠٠٠٠ you    ,,  
pl. { f.      ٤٠٠٠٠٠ ,,    ,,      ٤٠٠٠٠٠ ,,    ,,



1 p. com.  $\text{ܠܚܒܝܢ} : \text{ܠܚܒܝܢ}$  we ,,  $\text{ܠܠܝܠܝܢ} : \text{ܠܠܝܠܝܢ}$  we ,,

### Imperative

2 p. s.  $\left\{ \begin{array}{l} \text{m. s. } \text{ܠܚܒܝܢ} \text{ injure thou. } \text{ܠܠܝܠܝܢ} \text{ lodge thou.} \\ \text{f. s. } \text{ܠܚܒܝܢܐ} \text{ ,, ,, } \text{ܠܠܝܠܝܢܐ} \text{ ,, ,,} \end{array} \right.$

2 m. pl.  $\text{ܠܚܒܝܢܐ} : \text{ܠܚܒܝܢܐ}$  ,, ,,  $\text{ܠܠܝܠܝܢܐ} : \text{ܠܠܝܠܝܢܐ}$  ,, ye.

2 f. pl.  $\text{ܠܚܒܝܢܐ} : \text{ܠܚܒܝܢܐ}$  ,, ,,  $\text{ܠܠܝܠܝܢܐ} : \text{ܠܠܝܠܝܢܐ}$  ,, ,,

### Future (imperfect)

3 p. s.  $\left\{ \begin{array}{l} \text{m. } \text{ܠܚܒܝܢܐ} \text{ he will injure. } \text{ܠܠܝܠܝܢܐ} \text{ he will lodge.} \\ \text{f. } \text{ܠܚܒܝܢܐ} \text{ she ,, ,, } \text{ܠܠܝܠܝܢܐ} \text{ she ,, ,,} \end{array} \right.$

2 p. s.  $\left\{ \begin{array}{l} \text{m. } \text{ܠܚܒܝܢܐ} \text{ you ,, ,, } \text{ܠܠܝܠܝܢܐ} \text{ you ,, ,,} \\ \text{f. } \text{ܠܚܒܝܢܐ} \text{ you ,, ,, } \text{ܠܠܝܠܝܢܐ} \text{ you ,, ,,} \end{array} \right.$

1 p. s. com.  $\text{ܠܚܒܝܢܐ}$  I ,, ,,  $\text{ܠܠܝܠܝܢܐ}$  I ,, ,,

3 p. pl.  $\left\{ \begin{array}{l} \text{m. } \text{ܠܚܒܝܢܐ} \text{ they ,, ,, } \text{ܠܠܝܠܝܢܐ} \text{ they ,, ,,} \\ \text{f. } \text{ܠܚܒܝܢܐ} \text{ ,, ,, ,, } \text{ܠܠܝܠܝܢܐ} \text{ ,, ,, ,,} \end{array} \right.$

2 p. pl.  $\left\{ \begin{array}{l} \text{m. } \text{ܠܚܒܝܢܐ} \text{ you ,, injure } \text{ܠܠܝܠܝܢܐ} \text{ you ,, lodge.} \\ \text{f. } \text{ܠܚܒܝܢܐ} \text{ ,, ,, ,, } \text{ܠܠܝܠܝܢܐ} \text{ ,, ,, ,,} \end{array} \right.$

1 p. pl. com.  $\text{ܠܚܒܝܢܐ}$  we ,, ,,  $\text{ܠܠܝܠܝܢܐ}$  we ,, ,,

### Infinitive

$\text{ܠܚܒܝܢܐ} : \text{ܠܚܒܝܢܐ}$  to injure.  $\text{ܠܠܝܠܝܢܐ} : \text{ܠܠܝܠܝܢܐ}$  to lodge.

### Active participles

s.  $\left\{ \begin{array}{l} \text{m. } \text{ܠܚܒܝܢܐ} \text{ injuring. } \text{ܠܠܝܠܝܢܐ} \text{ lodging.} \\ \text{f. } \text{ܠܚܒܝܢܐ} \text{ ,, } \text{ܠܠܝܠܝܢܐ} \text{ ,,} \end{array} \right.$

pl.  $\left\{ \begin{array}{l} \text{m. } \text{ܠܚܒܝܢܐ} \text{ ,, } \text{ܠܠܝܠܝܢܐ} \text{ ,,} \\ \text{f. } \text{ܠܚܒܝܢܐ} \text{ ,, } \text{ܠܠܝܠܝܢܐ} \text{ ,,} \end{array} \right.$

## Passive participles

s.	m.	ܐܝܬܬܬܠܥܝܢܐ injured.	ܐܝܬܬܠܥܝܢܐ (lodged)
	f.	ܐܝܬܬܠܥܝܢܐ ,,	ܐܝܬܬܠܥܝܢܐ ,,
pl.	m.	ܐܝܬܬܬܠܥܝܢܐ ,,	ܐܝܬܬܠܥܝܢܐ (lodged)
	f.	ܐܝܬܬܠܥܝܢܐ ,,	ܐܝܬܬܠܥܝܢܐ ,,

## IV. Class: ܠܡܕ Lamad alap verb.

§ 62.

Tense.	Singular.	3. m.	ܐܝܬܬܠܥܝܢܐ he wept.
		,, f.	ܐܝܬܬܠܥܝܢܐ she wept.
		2. m.	ܐܝܬܬܠܥܝܢܐ thou weptest.
		,, f.	ܐܝܬܬܠܥܝܢܐ thou weptest.
		1. c.	ܐܝܬܬܠܥܝܢܐ I wept.
	Plural.	3. m.	ܐܝܬܬܠܥܝܢܐ } they wept.
		,, f.	ܐܝܬܬܠܥܝܢܐ } they wept.
		2. m.	ܐܝܬܬܠܥܝܢܐ you wept.
		,, f.	ܐܝܬܬܠܥܝܢܐ you ,,
		1. c.	ܐܝܬܬܠܥܝܢܐ } we wept.

## Imperative.

Sing.	m.	ܐܝܬܬܠܥܝܢܐ weep thou.
	f.	ܐܝܬܬܠܥܝܢܐ weep thou.



Plural.	{	m.	ܐܢܝܢܐ weep you.
		m.	ܐܢܝܢܐ weep you.
		f.	ܐܢܝܢܐ weep you.
		f.	ܐܢܝܢܐ weep you.

## Future.

Singular.	{	3 m.	ܐܢܝܢܐ he will weep.
		„ f.	ܐܢܝܢܐ she will weep.
		2 m.	ܐܢܝܢܐ thou wilt weep.
		„ f.	ܐܢܝܢܐ thou wilt weep.
		1 c.	ܐܢܝܢܐ I will weep.
Plural.	{	3 m.	ܐܢܝܢܐ they will weep.
		„ f.	ܐܢܝܢܐ they will weep.
		2 m.	ܐܢܝܢܐ you will weep.
		„ f.	ܐܢܝܢܐ you will weep.
		1 c.	ܐܢܝܢܐ we will weep.

## Infinitive.

ܐܢܝܢܐ to weep.

ܐܢܝܢܐ to weep.

## Active (present) participle.

Sing.	{	m.	ܐܢܝܢܐ weeping.
		f.	ܐܢܝܢܐ weeping.
Pl.	{	m.	ܐܢܝܢܐ weeping.
		f.	ܐܢܝܢܐ weeping.

## Passive participle.

Sing.	{	m.	ܐܢܝܢܐ mournful.
		f.	ܐܢܝܢܐ mournful.

Pl.	m.	ܡܪܝܢܐ mournful.
	f.	ܡܪܝܢܐ mournful.

### Periphrastic (compound) tenses

§ 63. a) Present tense (active), passive present tense are called periphrastic tenses.

b) Their formation.

1. The present tense is formed by adding personal pronouns to the present participle, (agreeing in gender and number.)

2. The passive present tense is formed by adding personal pronouns to the passive (past) participle (agreeing in gender and number like the present tense.)

3. The past imperfect tense is formed by conjugating ܐܘܪܝܬ with the present participles (ܐ being occulted), agreeing in gender number and person.

4. The past (plu-) perfect tense is formed by conjugating regularly both the principal, verb and ܐܘܪܝܬ in their perfect tense, ܐ being occulted.

**Note:—** Some add a future perfect (conjugating ܐܘܪܝܬ with the future, regularly, a desiderative (conjugating the participles with the future of ܐܘܪܝܬ etc.

c) Their paradigms.

In the conjugation of the present tense the personal pronouns may be written either jointly or separately. In the third person, the participles contain the pronouns.

§ 64. (Of the I class verbs)  
(Indicative mood).

1) Present tense (active) ܐܘܪܝܬ ܡܠܝܬ ܐܠܝܬ

iii. p. m. s. (ܐܘܪܝܬ) ܡܠܝܬ He writes or he is writing.  
f. s. (ܡܠܝܬ) ܐܠܝܬ She „ she „



ii. p. m. s.	$\begin{array}{c} \text{ܐܢܝܢܐ ܕܥܠܡܐ} \\ \text{ܐܢܝܢܐ} \end{array}$	or	} Thou writest; etc.
f. s.	$\begin{array}{c} \text{ܐܢܝܢܐ ܕܥܠܡܐ} \\ \text{ܐܢܝܢܐ} \end{array}$	or	} Thou writest, „
i. p. m. s.	$\begin{array}{c} \text{ܐܢܝܢܐ ܕܥܠܡܐ} \\ \text{ܐܢܝܢܐ} \end{array}$	or	} I write, „
f. s.	$\begin{array}{c} \text{ܐܢܝܢܐ ܕܥܠܡܐ} \\ \text{ܐܢܝܢܐ} \end{array}$	or	} I write, „
iii. p. m. pl.	(ܐܢܝܢܐ) ܕܥܠܡܐ	}	They write, „
f. pl.	(ܐܢܝܢܐ) ܕܥܠܡܐ		
ii. p. m. pl.	$\begin{array}{c} \text{ܐܢܝܢܐ ܕܥܠܡܐ} \\ \text{ܐܢܝܢܐ} \end{array}$	or	} You write, „
f. pl.	$\begin{array}{c} \text{ܐܢܝܢܐ ܕܥܠܡܐ} \\ \text{ܐܢܝܢܐ} \end{array}$	or	} You write, „
i. p. m. pl.	$\begin{array}{c} \text{ܐܢܝܢܐ ܕܥܠܡܐ} \\ \text{ܐܢܝܢܐ} \end{array}$	or	} We write, „
f. pl.	$\begin{array}{c} \text{ܐܢܝܢܐ ܕܥܠܡܐ} \\ \text{ܐܢܝܢܐ} \end{array}$	or	} We write, „

## 2) Passive present tense. ܐܢܝܢܐ ܕܥܠܡܐ ܐܢܝܢܐ

iii. p. m. s.	(ܐܢܝܢܐ) ܕܥܠܡܐ	He is written.
f. s.	(ܐܢܝܢܐ) ܕܥܠܡܐ	She „
ii. p. m. s.	ܐܢܝܢܐ ܕܥܠܡܐ ܐܢܝܢܐ	or } Thou art written.
f. s.	ܐܢܝܢܐ ܕܥܠܡܐ ܐܢܝܢܐ	or } Thou art „

He had written     $\dot{\text{h}}\ddot{\text{o}}\text{t} \text{ ṣṣ}$   
 She    „    „     $\dot{\text{h}}\ddot{\text{o}}\text{t} \text{ ṣṣ}$   
 Thou hadst, (m)  $\dot{\text{h}}\ddot{\text{o}}\text{t} \text{ ṣṣ}$   
      „    „    (f)  $\dot{\text{h}}\ddot{\text{o}}\text{t} \text{ ṣṣ}$   
 I had    „    (m)  $\dot{\text{h}}\ddot{\text{o}}\text{t} \text{ ṣṣ}$   
      „    (f)    „    „  
 They had „ (m)  $\dot{\text{h}}\ddot{\text{o}}\text{t} \text{ ṣṣ}$   
      „    „    (f)  $\dot{\text{h}}\ddot{\text{o}}\text{t} \text{ ṣṣ}$



You „ „ (m)	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	You „ (m)	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ
„ „ „ (f)	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	„ „ (f)	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ
We „ „ (m)	ܐܡܪܢܐ ܕܥܝܢܐ ܕܥܝܢܐ	We „ (m)	ܐܡܪܢܐ ܕܥܝܢܐ ܕܥܝܢܐ
„ „ „ (f)	ܐܡܪܢܐ ܕܥܝܢܐ ܕܥܝܢܐ	„ „ (f)	„ „

**Note:—** As there is no difference (or difficulty) in the conjugation of the past imperfect and past perfect tenses, the paradigm of the I class only is given, as an example.

§ 65. 1. Present tense. (of the II class verbs.

Sing.

Pl.

iii. p.	m.	ܐܢܬܐ ܕܥܝܢܐ (he deceives)	ܐܢܬܐ ܕܥܝܢܐ
	f.	ܐܢܬܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ
ii.	m.	ܐܢܬܐ ܕܥܝܢܐ = ܐܢܬܐ ܕܥܝܢܐ ܐܢܬܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ = ܐܢܬܐ ܕܥܝܢܐ
	f.	ܐܢܬܐ ܕܥܝܢܐ = ܐܢܬܐ ܕܥܝܢܐ ܐܢܬܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ = ܐܢܬܐ ܕܥܝܢܐ
i.	m.	ܐܢܬܐ ܕܥܝܢܐ = ܐܢܬܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ = ܐܢܬܐ ܕܥܝܢܐ
	f.	ܐܢܬܐ ܕܥܝܢܐ = ܐܢܬܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ = ܐܢܬܐ ܕܥܝܢܐ

2. Passive present tense.

iii. p.	m.	ܐܢܬܐ ܕܥܝܢܐ (he is deceived)	ܐܢܬܐ ܕܥܝܢܐ
	f.	ܐܢܬܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ
ii. p.	m.	ܐܢܬܐ ܕܥܝܢܐ = ܐܢܬܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ = ܐܢܬܐ ܕܥܝܢܐ
	f.	ܐܢܬܐ ܕܥܝܢܐ = ܐܢܬܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ = ܐܢܬܐ ܕܥܝܢܐ
i. p.	m.	ܐܢܬܐ ܕܥܝܢܐ = ܐܢܬܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ = ܐܢܬܐ ܕܥܝܢܐ
	f.	ܐܢܬܐ ܕܥܝܢܐ = ܐܢܬܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ = ܐܢܬܐ ܕܥܝܢܐ

## § 66. Of the III class verbs: —

		ܐܝܬܝܢ ܡܢ ܕܡܢ ܐܝܬܝܢ	ܐܝܬܝܢ ܡܢ ܕܡܢ ܐܝܬܝܢ
Sing.	3. m.	ܐܝܬܝܢ	ܐܝܬܝܢ
	f.	ܐܝܬܝܢ	ܐܝܬܝܢ
	2. m.	ܐܝܬܝܢ = ܐܝܬܝܢ ܐܝܬܝܢ	ܐܝܬܝܢ = ܐܝܬܝܢ ܐܝܬܝܢ
	„ f.	ܐܝܬܝܢ = ܐܝܬܝܢ ܐܝܬܝܢ	ܐܝܬܝܢ = ܐܝܬܝܢ ܐܝܬܝܢ
	1. m.	ܐܝܬܝܢ = ܐܝܬܝܢ ܐܝܬܝܢ	ܐܝܬܝܢ = ܐܝܬܝܢ ܐܝܬܝܢ
	„ f.	ܐܝܬܝܢ = ܐܝܬܝܢ ܐܝܬܝܢ	ܐܝܬܝܢ = ܐܝܬܝܢ ܐܝܬܝܢ
Pl.	3. m.	ܐܝܬܝܢ	ܐܝܬܝܢ
	„ f.	ܐܝܬܝܢ	ܐܝܬܝܢ
	2. m.	ܐܝܬܝܢ = ܐܝܬܝܢ ܐܝܬܝܢ	ܐܝܬܝܢ = ܐܝܬܝܢ ܐܝܬܝܢ
	„ f.	ܐܝܬܝܢ = ܐܝܬܝܢ ܐܝܬܝܢ	ܐܝܬܝܢ = ܐܝܬܝܢ ܐܝܬܝܢ
	1. m.	ܐܝܬܝܢ = ܐܝܬܝܢ ܐܝܬܝܢ	ܐܝܬܝܢ = ܐܝܬܝܢ ܐܝܬܝܢ
	„ f.	ܐܝܬܝܢ = ܐܝܬܝܢ ܐܝܬܝܢ	ܐܝܬܝܢ = ܐܝܬܝܢ ܐܝܬܝܢ

## § 67. i. Present tense (active). (of the 4th class)

iii.	m.	ܐܝܬܝܢ he weeps, is weeping.
	f.	ܐܝܬܝܢ she „
ii.	m.	ܐܝܬܝܢ ܐܝܬܝܢ : ܐܝܬܝܢ you are weeping.
	f.	ܐܝܬܝܢ ܐܝܬܝܢ : ܐܝܬܝܢ you „
i.	m.	ܐܝܬܝܢ ܐܝܬܝܢ : ܐܝܬܝܢ I am weeping.
	f.	ܐܝܬܝܢ ܐܝܬܝܢ : ܐܝܬܝܢ I am „



iii.	}	m.	ܐܝܬܝܢ ܕܥܝܢܐܢ ܕܥܝܢܐܢ	they are weeping.
		f.	ܐܝܬܝܢ ܕܥܝܢܐܢ	„
ii.	}	m.	ܐܝܬܝܢ ܕܥܝܢܐܢ : ܐܝܬܝܢ ܕܥܝܢܐܢ	you are weeping.
		f.	ܐܝܬܝܢ ܕܥܝܢܐܢ : ܐܝܬܝܢ ܕܥܝܢܐܢ	you „
i.	}	m.	ܐܝܬܝܢ ܕܥܝܢܐܢ : ܐܝܬܝܢ ܕܥܝܢܐܢ	we are weeping.
		f.	ܐܝܬܝܢ ܕܥܝܢܐܢ : ܐܝܬܝܢ ܕܥܝܢܐܢ	we „

## ii. Passive present tense.

		Sing.	Pl.
iii.	}	m.	ܐܝܬܝܢ ܕܥܝܢܐܢ
		f.	ܐܝܬܝܢ ܕܥܝܢܐܢ
ii.	}	m.	ܐܝܬܝܢ ܕܥܝܢܐܢ : ܐܝܬܝܢ ܕܥܝܢܐܢ . ܐܝܬܝܢ ܕܥܝܢܐܢ : ܐܝܬܝܢ ܕܥܝܢܐܢ
		f.	ܐܝܬܝܢ ܕܥܝܢܐܢ : ܐܝܬܝܢ ܕܥܝܢܐܢ . ܐܝܬܝܢ ܕܥܝܢܐܢ : ܐܝܬܝܢ ܕܥܝܢܐܢ
i.	}	m.	ܐܝܬܝܢ ܕܥܝܢܐܢ : ܐܝܬܝܢ ܕܥܝܢܐܢ . ܐܝܬܝܢ ܕܥܝܢܐܢ : ܐܝܬܝܢ ܕܥܝܢܐܢ
		f.	ܐܝܬܝܢ ܕܥܝܢܐܢ : ܐܝܬܝܢ ܕܥܝܢܐܢ . ܐܝܬܝܢ ܕܥܝܢܐܢ : ܐܝܬܝܢ ܕܥܝܢܐܢ

## ii. Peculiarities and Irregularities.

§ 68. The forms ܐܝܬܝܢ ܕܥܝܢܐܢ & ܐܝܬܝܢ ܕܥܝܢܐܢ of the perfect and ܐܝܬܝܢ ܕܥܝܢܐܢ & ܐܝܬܝܢ ܕܥܝܢܐܢ of the imperative are very rare.

Obs:— The western write a ܐ at the end of the 3rd pers. f. pl. of the perfect and f. sing. of the future: as in ܐܝܬܝܢ ܕܥܝܢܐܢ and sometimes omit the ܐ of the 3rd pers. m. pl.: as in ܐܝܬܝܢ ܕܥܝܢܐܢ for ܐܝܬܝܢ ܕܥܝܢܐܢ.

§ 69. The suffixes ܐ & ܐ are silent: as in ܐܝܬܝܢ , ܐܝܬܝܢ , ܐܝܬܝܢ etc., but they are pronounced in the IV. class: as in ܐܝܬܝܢ , ܐܝܬܝܢ , ܐܝܬܝܢ etc., except ܐܝܬܝܢ ܕܥܝܢܐܢ

The first form of the inf. (without ܐ) serves only as an adv. and that with a verb of the same root.

§ 70. The past participle expresses the state of the object or agent of the action denoted by the verb. It has generally a passive signification in transitive verbs and active signification in intransitive verbs: as in  $\text{ܕܒܬܝܢܐ}$  written,  $\text{ܕܒܬܝܢܐ}$  broken,  $\text{ܕܒܬܝܢܐ}$  down trodden,  $\text{ܕܒܬܝܢܐ}$  numbered,  $\text{ܕܒܬܝܢܐ}$  wondering (Mat. 7. 28),  $\text{ܕܒܬܝܢܐ}$  pure (Mat. 5. 8.) etc.

### First Class

§ 71. Perfect tense. The Peal 3rd pers. masc. sing. has generally  $\text{ܐ}$  ( $\text{ܐ}$ ) in transitive verbs and  $\text{ܐ}$  ( $\text{ܐ}$ ) in intransitive verbs as the fundamental vowel of its 2nd radical. Some verbs have both  $\text{ܐ}$  and  $\text{ܐ}$ : as in  $\text{ܕܒܬܝܢܐ}$   $\text{ܕܒܬܝܢܐ}$ : *became weary*; sometimes a difference of signification according to the vowel is also found: as in  $\text{ܕܒܬܝܢܐ}$  *destroyed*,  $\text{ܕܒܬܝܢܐ}$  *lay waste*.

Verbs with  $\text{ܐ}$  do not differ in conjugation from  $\text{ܕܒܬܝܢܐ}$ . Whenever  $\text{ܕܒܬܝܢܐ}$  retains its  $\text{ܐ}$  in the course of inflection in the perfect, these verbs also keep their  $\text{ܐ}$ : as in  $\text{ܕܒܬܝܢܐ}$  *he slept*  $\text{ܕܒܬܝܢܐ}$ ,  $\text{ܕܒܬܝܢܐ}$ ,  $\text{ܕܒܬܝܢܐ}$ ,  $\text{ܕܒܬܝܢܐ}$  etc.

§ 72. Imperative and future.

Imperative is formed from the root, and the future from the imperative, except in the lamad weak verbs. According to the variation in the imperative, verbs can be grouped as follows:

I. a) Verbs which change  $\text{ܐ}$  of the perfect into  $\text{ܐ}$  in the imperative ( $\text{ܐ} \times \text{ܐ}$ ) (& future.) as in  $\text{ܕܒܬܝܢܐ}$  he wrote  $\text{ܕܒܬܝܢܐ}$ ,  $\text{ܕܒܬܝܢܐ}$

$\text{ܕܒܬܝܢܐ}$  (to examine);  $\text{ܕܒܬܝܢܐ}$  (to gather);  $\text{ܕܒܬܝܢܐ}$  (to sow.)

b) Verbs which keep up  $\text{ܐ}$  of the perf. in the imp. ( $\text{ܐ} \times \text{ܐ}$ ) as in  $\text{ܕܒܬܝܢܐ}$  he sang.  $\text{ܕܒܬܝܢܐ}$ ;  $\text{ܕܒܬܝܢܐ}$ ;  $\text{ܕܒܬܝܢܐ}$



(to think, hope); ܕܐܝܢ (to pass on, cross, transgress.)  
ܕܕܢܐ (to grow rich.)

c) Verbs which change ܐ of the perfect into ܕ in the imp. (ܐ × ܕ) as in ܡܕܐ he loved; ܡܕܐ ; ܕܐܝܢ (to fear); ܕܐܝܢ (to sleep); ܕܐܝܢ (to be hungry).

d) Verbs which change ܐ of the perf. into ܐ in the imp. (ܐ × ܐ) as in ܕܐܝܢ ܕܐܝܢ he adored, ܕܐܝܢ approach, touch); ܡܐܝܢ to keep silence).

e) Verbs which change the ܕ into ܐ: (ܕ × ܐ) as in ܕܐܝܢ (he bought); ܕܐܝܢ , ܕܐܝܢ , ܕܐܝܢ (to do, make.)

II. a) Verbs having ܕ or ܐ in the perf. and ܕ in the imp. (ܕ or ܐ × ܕ) as in ܕܐܝܢ or ܕܐܝܢ (he bowed, bent); ܕܐܝܢ , ܕܐܝܢ

ܡܐܝܢ or ܡܐܝܢ (to be away); ܕܐܝܢ or ܕܐܝܢ (to murmur);

b) Verbs which change ܕ or ܐ (of the perf.) into ܐ (ܕ or ܐ × ܐ) as in ܕܐܝܢ or ܕܐܝܢ he drew; ܕܐܝܢ , ܕܐܝܢ ; ܕܐܝܢ or ܕܐܝܢ (to cast down).

c) Verbs which change ܕ or ܐ into ܐ or ܕ (ܐ or ܐ × ܐ or ܐ) as in ܕܐܝܢ or ܕܐܝܢ he knelt, prostrated; ܕܐܝܢ or ܕܐܝܢ : ܕܐܝܢ or ܕܐܝܢ ; ܡܐܝܢ or ܡܐܝܢ to shout).

III. a) Verbs having ܐ (in the perf.) which receive ܕ or ܐ (ܕ × ܐ or ܐ) as in ܡܐܝܢ he sacrificed ܡܐܝܢ or ܡܐܝܢ : ܡܐܝܢ or ܡܐܝܢ ; ܕܐܝܢ (to go round).

b) Verbs which change ܐ into ܐ or ܐ (ܐ × ܐ or ܐ) as in ܡܐܝܢ he was powdered, ܡܐܝܢ or ܡܐܝܢ : ܡܐܝܢ or ܡܐܝܢ . ܕܐܝܢ (to be silent, to rest.)

IV. Some verbs differ in meaning according to the vowel they take: *a*) in the perf. tense, (generally  $\div \times \circ$ , and  $\div \times \div$ ) as in

$\div \times \circ$  to lay waste  $\div \times \circ$   $\div \times \circ$

$\div \times \circ$  to perish  $\div \times \circ$   $\div \times \circ$

$\div \times \circ$  (to divide, distribute)  $\div \times \circ$

$\div \times \circ$  (to be half through)  $\div \times \circ$

$\div \times \circ$  (to taste)  $\div \times \circ$

$\div \times \circ$  (to graft)  $\div \times \circ$

*b*) in the imp. (generally  $\div \times \circ$  or  $\div \times \div$ )

$\div \times \circ$  }  $\div \times \circ$  to perfect, complete.  
 $\div \times \circ$  }  $\div \times \circ$  to become perfect or complete.

$\div \times \circ$  }  $\div \times \circ$  to send.  
 $\div \times \circ$  }  $\div \times \circ$  to strip.

$\div \times \circ$  }  $\div \times \circ$  to dream.  
 $\div \times \circ$  }  $\div \times \circ$  to recover.

Note:— The words with  $\circ$  in the imp. are generally transitive.

§ 73. 1. Infinitive. The infinitive (of  $\div \times \circ$ ) takes always the vowel  $\div$  on the second radical: as in  $\div \times \circ$  ;  $\div \times \circ$  ;  $\div \times \circ$

2. Participles. *a*) The active participle takes  $\div$  on the 1st radical, and changes the vowel of the 2nd radical into  $\div$  in the masc. sing.: as in  $\div \times \circ$  :

*b*) The passive participle changes the vowel of the second radical into  $\div$  as in  $\div \times \circ$  and besides, generally in intransitive verbs, it assumes a  $\div$  on the 1st radical: as in  $\div \times \circ$  ,  $\div \times \circ$  ,  $\div \times \circ$  ,  $\div \times \circ$  :



Some passive participles have both an active and a passive meaning: as in  $\text{ܕܠܝܕܝܢ}$  leading and led;

$\text{ܕܠܝܕܝܢ}$  ,  $\text{ܕܠܝܕܝܢ}$  ;  $\text{ܕܠܝܕܝܢ}$  etc.

N. B.— The change which some letters introduce into the vowels of verbs, see § 31, I, II, III. page 24.

§ 74. 1.  $\text{ܕܠܝܕܝܢ}$  he became lean, contracted, is the only verb which has  $\text{ܕ}$  along with  $\text{ܕ}$  ( $\text{ܕܠܝܕܝܢ}$ ) in the perf. It retains  $\text{ܕ}$  in the imp. and fut. as in  $\text{ܕܠܝܕܝܢ}$  ;  $\text{ܕܠܝܕܝܢ}$  and its conjugation is regular: as in  $\text{ܕܠܝܕܝܢ}$  ,  $\text{ܕܠܝܕܝܢ}$  etc.

$\text{ܕܠܝܕܝܢ}$  he ascended, drops its  $\text{ܕ}$  in the imp. fut. and inf.: as in  $\text{ܕܠܝܕܝܢ}$  ,  $\text{ܕܠܝܕܝܢ}$  ,  $\text{ܕܠܝܕܝܢ}$ .

$\text{ܕܠܝܕܝܢ}$  he ran, has the imp.  $\text{ܕܠܝܕܝܢ}$  ( $\text{ܕ}$  is occulted), but the fut. inf. etc. are regular, as in  $\text{ܕܠܝܕܝܢ}$  ,  $\text{ܕܠܝܕܝܢ}$ .

$\text{ܕܠܝܕܝܢ}$  he found out, he was able, has  $\text{ܕ}$  in the perf. and imp. as in  $\text{ܕܠܝܕܝܢ}$  ;  $\text{ܕܠܝܕܝܢ}$ : in the fut. inf. and act. part. it is replaced by the prefixes, as in  $\text{ܕܠܝܕܝܢ}$  ,  $\text{ܕܠܝܕܝܢ}$  and loses  $\text{ܕ}$  in the pass. part: as in  $\text{ܕܠܝܕܝܢ}$ :

### Defective

§ 75. 1.  $\text{ܕ}$  initial verbs take  $\text{ܕ}$  or  $\text{ܕ}$  (for the facility of its pronunciation), whenever the first radical has no vowel (if regular) in the inflection. The second radical (as usual) takes  $\text{ܕ}$  in the perf. : and  $\text{ܕ}$  or  $\text{ܕ}$  in the imp.

2. a) Similarly  $\text{ܕ}$  initials take the vowel  $\text{ܕ}$  on their 1st radical. Their 2nd radicals take  $\text{ܕ}$  (unless  $\text{ܕܠܝܕܝܢ}$  precedes), in the perf., and  $\text{ܕ}$  in the imp. (always).

b) Their conjugation. Both  $\text{ܕ}$  &  $\text{ܕ}$  initials receive  $\text{ܕ}$  in the fut. & inf. (for the prefix) and the  $\text{ܕ}$  initials change their  $\text{ܕ}$  into  $\text{ܕ}$ : as in  $\text{ܕܠܝܕܝܢ}$  ,  $\text{ܕܠܝܕܝܢ}$  ,  $\text{ܕܠܝܕܝܢ}$  ,  $\text{ܕܠܝܕܝܢ}$ .

The second radical is always soft (also in the

fut.) except in the passive participle of a few verbs: as in ܐܬܝܒܐ, ܐܬܝܒܐ, ܐܬܝܒܐ etc., where it is doubled.

The *slight differences* which these verbs offer in the course of inflexion are given below:—

he ate ܐܬܝܒܐ	ܐܬܝܒܐ he learned.
ܐܬܝܒܐ etc.	ܐܬܝܒܐ
imp.	
ܐܬܝܒܐ etc.	ܐܬܝܒܐ etc.
fut.	
ܐܬܝܒܐ	ܐܬܝܒܐ
”	”
ܐܬܝܒܐ	ܐܬܝܒܐ
inf.	
ܐܬܝܒܐ	ܐܬܝܒܐ
pres. part.	
ܐܬܝܒܐ	ܐܬܝܒܐ
pass. part.	
ܐܬܝܒܐ	ܐܬܝܒܐ (ܐܬܝܒܐ)

Note:— 1. The verbs ܐܬܝܒܐ (was angry), ܐܬܝܒܐ (oppressed)

ܐܬܝܒܐ (met) are vocalized, ܐ as in ܐܬܝܒܐ in West Syriac; similarly, ܐܬܝܒܐ (carried); ܐܬܝܒܐ (dripped) etc. take ܐ on the 2nd radical, ܐ initials, having ܐ on the 2nd radical in the imp.

take ܐ in the fut. : as in ܐܬܝܒܐ. West Syriac, sometimes, differs in vocalizing nouns and particles also; as in

ܐܬܝܒܐ course (ܐܬܝܒܐ) ܐܬܝܒܐ whether (ܐܬܝܒܐ); ܐܬܝܒܐ fruit (ܐܬܝܒܐ).

ܐ initials in West Syriac take ܐ in the fut. on the 1st radical: as in ܐܬܝܒܐ



2. Some verbs change the ÷ (of the 2nd radical) in the imp. into օ; others keep up the ÷: as in ܕܠܒܕ (to bind) ܕܠܒܕܐ ; ܕܠܒܕܐ (to say) ܕܠܒܕܐ , ܕܠܒܕܐ .

1. ܕܠܒܕ has the imp. ܕܠܒܕ fut. ܕܠܒܕܐ . When it means 'to be useful' it is regular as shown; but when it means 'to go' its ܕ is occulted when a vowel falls on ܕ in conjugation, giving the vowel to ܐ, provided ܐ has, no vowel: as in ܕܠܒܕܐ (she went) ܕܠܒܕܐ (they will go); ܕܠܒܕܐ (they went).

2. ܕܠܒܕ (to desire) has imp. ܕܠܒܕ fut. ܕܠܒܕܐ inf. ܕܠܒܕܐ , pass. participle ܕܠܒܕܐ or ܕܠܒܕܐ .

3. ܕܠܒܕ (to know) has imp. ܕܠܒܕ fut. ܕܠܒܕܐ inf. ܕܠܒܕܐ (ܐ doubled due to the assimilation of ܠ into ܐ in the fut. & inf.)

4. ܕܠܒܕ (to sit) has imp. ܕܠܒܕ fut. ܕܠܒܕܐ inf. ܕܠܒܕܐ .

5 ܕܠܒܕ to 'give' has imp. ܕܠܒܕ (it is a defective verb); ܕ without vowel is always occulted in East Syriac; Westerns do not occult it when ܕ has a vowel ܕܠܒܕܐ (she save) ܕܠܒܕܐ ; ܕܠܒܕ (giving).

§ 76. Pe-nun (ܦ initial) verbs do not differ in conjugation from the regular (strong) verbs except that they generally drop the ܦ in the imp., fut. and inf. (of the peal): as in ܦܠܥ (to start), imp. ܦܠܥ , fut. ܦܠܥܐ inf. ܦܠܥܐ .

Note:— The vowel changes in the imp. are like those of strong verbs: as in ܦܠܥ , ܦܠܥ (to breath) ܦܠܥ , ܦܠܥ (to

take) ; ܐܝܬܐ , ܐܝܬܐ & ܐܝܬܐ (to keep) ܐܬܐ , ܐܬܐ (to fall) ܐܬܐ , ܐܬܐ (to adhere); ܐܬܐ , ܐܬܐ (to descend).

b) Some verbs do not part with their ܐ: as in ܐܬܐ : ܐܬܐ (to shine); ܐܬܐ or ܐܬܐ to roar; ܐܬܐ : ܐܬܐ

c) Some drop the ܐ optionally: as in 1) ܐܬܐ (to emerge), ܐܬܐ , ܐܬܐ , ܐܬܐ & ܐܬܐ (2 ܐܬܐ or ܐܬܐ (to deceive) has imp. ܐܬܐ or ܐܬܐ inf. ܐܬܐ (or ܐܬܐ).

## II class

§ 77. This class of verbs also follow the regular verbs in forming the imp.: as in

a) ܐܬܐ (to sprinkle) ܐܬܐ (1 a)

b) ܐܬܐ (to suffer) ܐܬܐ (1 b)

c) ܐܬܐ (to tremble) ܐܬܐ & ܐܬܐ (III a)

d) ܐܬܐ { ܐܬܐ (to spit) (IV b)  
ܐܬܐ (to be thin) „

e) ܐܬܐ (to cast lots) ܐܬܐ (1 c)

f) ܐܬܐ (to pity) has imp. ܐܬܐ fut. ܐܬܐ or ܐܬܐ (2 p. f. s. ܐܬܐ) 3 p. pl. ܐܬܐ etc.

(Being related with the 3rd class, some of these verbs easily change into one another).

g) The ܐ which appears in the active part. m. sing. is generally dropped in its other forms; but ܐܬܐ , ܐܬܐ , ܐܬܐ , ܐܬܐ , ܐܬܐ , ܐܬܐ retain the ܐ in all the forms: as in ܐܬܐ , ܐܬܐ etc.

h) The assimilated second radical reappears in



the passive participle: as in  $\text{ܩܕܝܫܐ}$ ; some verbs, especially intransitives take a  $\div$  on their first radicals: as in  $\text{ܕܝܕܝܐ}$  (grown up); some have both the forms: as in  $\text{ܕܝܕܝܐ}$ ,  $\text{ܕܝܕܝܐ}$  (entered): some others have these forms with a difference in meaning: as in  $\text{ܕܝܕܝܐ}$  (easy, ready);  $\text{ܕܝܕܝܐ}$  (thin. rare).

A few verbs having  $\text{ܐ}$  as first radical, as in  $\text{ܐܕܝܐ}$  are not used in the peal.

### III class

§ 78. Most of the verbs of this class are intransitive. The weak letters in turn appear in the middle, as the 2nd radical, in the course of inflection. The first receives the long vowel  $\text{ܐ}$  (in the perf. tense, as a compensation for the deficient 2nd radical). But  $\text{ܐܕܝܐ}$  (to die) keeps the  $\text{ܕ}$  through out in the perf: as in  $\text{ܐܕܝܐ}$  (she died),  $\text{ܐܕܝܐ}$  (you died)  $\text{ܐܕܝܐ}$  (I died) etc.

The rest is like  $\text{ܐܕܝܐ}$ , as in imp.  $\text{ܐܕܝܐ}$

The future prefixes do not take any vowel except  $\text{ܐ}$  which takes  $\text{ܐ}$  as in  $\text{ܐܕܝܐ}$ .

- a)  $\text{ܐܕܝܐ}$  (to place) has imp.  $\text{ܐܕܝܐ}$  fut.  $\text{ܐܕܝܐ}$  (inf.)  $\text{ܐܕܝܐ}$ .
- b)  $\text{ܐܕܝܐ}$  (to look) has imp.  $\text{ܐܕܝܐ}$  fut.  $\text{ܐܕܝܐ}$ .
- c)  $\text{ܐܕܝܐ}$  (to scream) has imp.  $\text{ܐܕܝܐ}$  &  $\text{ܐܕܝܐ}$ .
- d)  $\text{ܐܕܝܐ}$  (to hedge, repair) has imp.  $\text{ܐܕܝܐ}$  &  $\text{ܐܕܝܐ}$ .

§ 79. The passive participle generally has the form  $\text{ܕܝܕܝܐ}$  (trodden); the 2nd form  $\text{ܕܝܕܝܐ}$  or  $\text{ܕܝܕܝܐ}$  (dry) is welcomed by some verbs, some have both forms: as in  $\text{ܕܝܕܝܐ}$  or  $\text{ܕܝܕܝܐ}$  (afflicted);  $\text{ܕܝܕܝܐ}$  or  $\text{ܕܝܕܝܐ}$  (burnt).

A few verbs with the middle weak letter expressed (conjugated like the strong) assume certain forms of 'E weak verbs: as in  $\text{ܐܝܬܐ}$  '(to be bad, to displease, has pass part.  $\text{ܐܝܬܐ}$  ;  $\text{ܐܝܬܐ}$  (to pain), act. part.  $\text{ܐܝܬܐ}$  ,  $\text{ܐܝܬܐ}$  etc.

Note:—  $\text{ܐܝܬܐ}$  (to exult),  $\text{ܐܝܬܐ}$  (to leap) etc. (ie. 'o' expressed) keep up the conjugation of the first class.

#### IV class.

§ 80. a) The third radical being a weak letter (and the concomitant of the final vowel), the 2nd radical prolongs its vowel into  $\text{ܐ}$ . Most of the verbs of this type are transitive.  $\text{ܐܝܬܐ}$  (Lamad-yod) verbs can be grouped with this class. (Most of them are intransitive).  $\text{ܐ}$  serves as the 3rd radical and as the vowel of the 2nd radical. Some verbs admit both forms: as in  $\text{ܐܝܬܐ}$  or  $\text{ܐܝܬܐ}$  to bathe, swim;  $\text{ܐܝܬܐ}$  or  $\text{ܐܝܬܐ}$  to increase, multiply. The final radical undergoes various changes in the course of inflection.

b) Both have the imp. m. s. in  $\text{ܐܝܬܐ}$ ; for the rest the vowel of the 2nd radical is  $\text{ܐ}$ . The fut. (is not like the imp.) takes the ending  $\text{ܐܝܬܐ}$ , (2. p. f. s.  $\text{ܐܝܬܐ}$ ) 2 & 3 p. pls.  $\text{ܐܝܬܐ}$ , the part. m. pls.  $\text{ܐܝܬܐ}$ .

c) The passive participle has generally the form  $\text{ܐܝܬܐ}$  but some verbs like  $\text{ܐܝܬܐ}$  (to increase)  $\text{ܐܝܬܐ}$  (to be agreeable) have the form  $\text{ܐܝܬܐ}$  ,  $\text{ܐܝܬܐ}$  ,  $\text{ܐܝܬܐ}$  ,  $\text{ܐܝܬܐ}$  (like the 2nd form in other verbs); some verbs like  $\text{ܐܝܬܐ}$  (to depart) have both forms  $\text{ܐܝܬܐ}$  &  $\text{ܐܝܬܐ}$ ; a few verbs have the form (like the 1st form in strong verbs.)  $\text{ܐܝܬܐ}$  ,  $\text{ܐܝܬܐ}$  ,  $\text{ܐܝܬܐ}$  ,  $\text{ܐܝܬܐ}$



Some verbs like ܐܝܬܐ (to hate) have the 1st & 3rd forms: as in ܐܝܬܐ and ܐܝܬܐ.

d) ܐܬܐ verbs differ in conjugation only in the perf. tense: as in ܐܬܐ (to be silent).

	Sing.	Pl.
3rd p.	ܐܬܐ ܐܬܐ	ܐܬܐ : ܐܬܐ ܐܬܐ ܐܬܐ
2nd p.	ܐܬܐ ܐܬܐ	ܐܬܐ ܐܬܐ ܐܬܐ
3rd p.	ܐܬܐ	ܐܬܐ : ܐܬܐ
imp. ܐܬܐ ; fut. ܐܬܐ ; inf. ܐܬܐ.		

§ 81. 1) The ܐܬܐ initials drop the ܐܬܐ only in the fut. and inf.: as in ܐܬܐ (to injure) (imp. ܐܬܐ) ܐܬܐ, ܐܬܐ ; ܐܬܐ (to strive, contend) ܐܬܐ, ܐܬܐ. ܐܬܐ (to forget) ܐܬܐ, ܐܬܐ.

2) But some verbs like ܐܬܐ (to cry for food) keep up the ܐܬܐ as in ܐܬܐ, ܐܬܐ.

3) Some like ܐܬܐ (to splash) have both forms (ie. drop it optionally) as in ܐܬܐ and ܐܬܐ.

4) ܐܬܐ (to come) (3 f. ܐܬܐ) has imp. ܐܬܐ, ܐܬܐ etc. fut. ܐܬܐ (ܐܬܐ) inf. ܐܬܐ (ܐܬܐ) pass. part. ܐܬܐ ܐܬܐ etc.

Note:— ܐܬܐ (to lament), ܐܬܐ (to bake) are regular; they have ܐ in West Syriac as in

ܐܬܐ, imp. ܐܬܐ (also ܐܬܐ or ܐܬܐ) fut. ܐܬܐ inf. ܐܬܐ.

5)  $\text{ܐܫܝܬ}$  (to drink) like  $\text{ܐܫܝܬ}$ , retains  $\text{ܝ}$  in the perf. and imp. and drops it in all other forms: as in  $\text{ܐܫܝܬ}$ ,  $\text{ܐܫܝܬ}$ ; imp.  $\text{ܐܫܝܬ}$ ,  $\text{ܐܫܝܬ}$  m;  $\text{ܐܫܝܬ}$ ,  $\text{ܐܫܝܬ}$ ,  $\text{ܐܫܝܬ}$ ; fut.  $\text{ܐܫܝܬ}$ ; inf.  $\text{ܐܫܝܬ}$ ; act. part.  $\text{ܐܫܝܬ}$ ; pass. part.  $\text{ܐܫܝܬ}$ .

6)  $\text{ܐܝܬ}$  (to be) has an additional form in the fut, dropping 'ܐ': as in  $\text{ܐܝܬ}$  (he or we, will be)  $\text{ܐܝܬ}$  (he or thou, wilt be)  $\text{ܐܝܬ}$  thou, f. wilt be).

7)  $\text{ܐܝܬ}$  (to live) is regular in the perf. as in  $\text{ܐܝܬ}$ ; and imp.  $\text{ܐܝܬ}$ ,  $\text{ܐܝܬ}$ ; but fut. is  $\text{ܐܝܬ}$ ,  $\text{ܐܝܬ}$  etc. inf.  $\text{ܐܝܬ}$ ; act. part.  $\text{ܐܝܬ}$ ,  $\text{ܐܝܬ}$  m.  $\text{ܐܝܬ}$ ;  $\text{ܐܝܬ}$  pass. part.  $\text{ܐܝܬ}$ ,  $\text{ܐܝܬ}$  m.  $\text{ܐܝܬ}$ ,  $\text{ܐܝܬ}$ .

8)  $\text{ܐܝܬ}$  (rarely  $\text{ܐܝܬ}$ ) (to swear)  $\text{ܐܝܬ}$  (to sprout) have  $\text{ܐܝܬ}$  in the 1. p. sing. as in  $\text{ܐܝܬ}$  imp.  $\text{ܐܝܬ}$ ,  $\text{ܐܝܬ}$ ; ( $\text{ܐܝܬ}$ ,  $\text{ܐܝܬ}$ ).

### iii. Derivatives

§ 82. 1) Pael or the first derivative (group a.)

Peal or the first derivative (group a) from peal, is called the intensive conjugation. Its characteristic mark is the doubling of the second radical.

It expresses: a) the primitive (peal) meaning with greater energy: as in  $\text{ܐܝܬ}$  he asked,  $\text{ܐܝܬ}$  he diligently asked;

b) the causative of the primitive: as in  $\text{ܐܝܬ}$  he (it) was sweet or fragrant,  $\text{ܐܝܬ}$  he sweetened: or perfumed;  $\text{ܐܝܬ}$  he dwelt,  $\text{ܐܝܬ}$  he made dwell,

c) the transitive sense of the intransitive primitive; as in  $\text{ܐܝܬ}$  he rose, stood.  $\text{ܐܝܬ}$  he established, erected;



d) the action done on many objects, continuation or repetition of the action etc. : as in  $\text{ܐܠܚܝܡ}$  he killed (one, usually),  $\text{ܐܠܚܝܡܝܢ}$  he killed (many);  $\text{ܐܠܚܝܡܝܢ}$  he sinned,  $\text{ܐܠܚܝܡܝܢ}$  he gave himself to sensual pleasure  $\text{ܐܠܚܝܡܝܢ}$  he licked,  $\text{ܐܠܚܝܡܝܢ}$  he went on licking, licked often or continually.

e) the same signification as the primitive: as in  $\text{ܐܠܚܝܡܝܢ} = \text{ܐܠܚܝܡܝܢ}$  he closed, bound;  $\text{ܐܠܚܝܡܝܢ} = \text{ܐܠܚܝܡܝܢ}$  he despised;

f) the opposite meaning of the primitive: as in  $\text{ܐܠܚܝܡܝܢ}$  he bought,  $\text{ܐܠܚܝܡܝܢ}$  he sold;

g) a different sense from the primitive: as in  $\text{ܐܠܚܝܡܝܢ}$  he knelt,  $\text{ܐܠܚܝܡܝܢ}$  he blessed.

### § 83. Pael of the four classes of verbs.

1st Class	2nd Class	3rd Class		4th Class
$\text{ܐܠܚܝܡܝܢ}$ wrote	$\text{ܐܠܚܝܡܝܢ}$ caused damage	$\text{ܐܠܚܝܡܝܢ}$ post— poned	$\text{ܐܠܚܝܡܝܢ}$	$\text{ܐܠܚܝܡܝܢ}$ wept greatly

**Note:—** II and III class verbs regain their 2nd radical and are conjugated exactly like  $\text{ܐܠܚܝܡܝܢ}$  : as in  $\text{ܐܠܚܝܡܝܢ}$ ,  $\text{ܐܠܚܝܡܝܢ}$  (perf.)  $\text{ܐܠܚܝܡܝܢ}$  (imp.)  $\text{ܐܠܚܝܡܝܢ}$  (fut.)  $\text{ܐܠܚܝܡܝܢ}$  (inf.);  $\text{ܐܠܚܝܡܝܢ}$ ,  $\text{ܐܠܚܝܡܝܢ}$  (perf.)  $\text{ܐܠܚܝܡܝܢ}$  (imp.)  $\text{ܐܠܚܝܡܝܢ}$  (fut.),  $\text{ܐܠܚܝܡܝܢ}$  (inf.)  $\text{ܐܠܚܝܡܝܢ}$ ,  $\text{ܐܠܚܝܡܝܢ}$  (act. part.) etc. So we give only the the paradigms of the I & IV class.

§ 84. The saphel or the first derivative group 'b' is derived from pael by the addition of  $\text{ܐ}$ . In this type are included all the forms derived from pael by the addition of a fourth letter. It admits various shades of meaning, but especially that of aphel, as can be seen from the following examples.

§ 85. It is formed:

i.	{	ج.ب.خ	twisted	ج.ب.خ	bound
		ج.ب.خ	participated	ج.ب.خ	associated
ii.	{	ج.ب.خ	made cold	ج.ب.خ	was cold
		ج.ب.خ	dissolved	ج.ب.خ	dissolved
iv.		ج.ب.خ	collected	ج.ب.خ	went around



## 2. ܐ :

- i. { ܐܕܐܬܐ suffered ܐܕܐܬܐ thought  
ܐܕܐܬܐ irritated ܐܕܐܬܐ warmed

## 3 . ܐ :

- i. { ܐܕܐܬܐ entangled ܐܕܐܬܐ spun  
ܐܕܐܬܐ wrinkled the brow ܐܕܐܬܐ bound

## 4 . ܐ :

ܐܕܐܬܐ was ashamed ܐܕܐܬܐ was despised.

c) by suffixing ܐ : ܐܐ

## 1 . ܐ :

- i. { ܐܐܐܐܐ alienated ܐܐܐܐܐ denied  
ܐܐܐܐܐ disclosed ܐܐܐܐܐ spread out  
ii. ܐܐܐܐ rendered bitter ܐܐܐܐ was bitter  
iii. ܐܐܐܐ cherished ܐܐܐܐ gnawed

## 2 . ܐܐ :

ܐܐܐܐܐ preserved, endured: ܐܐܐܐܐ was strong.

d) by repeating: 1. the final radical:

- i. { ܐܐܐܐܐܐ made small ܐܐܐܐܐܐ rubbed  
ܐܐܐܐܐܐ reduced to servitude ܐܐܐܐܐܐ did  
iii. { ܐܐܐܐܐܐܐ (ܐܐܐܐܐܐ) was stupefied ܐܐܐܐܐܐܐ was destitute of  
ܐܐܐܐܐܐܐܐ (ܐܐܐܐܐܐܐ) was obscured ܐܐܐܐܐܐܐܐ was cloudy,

2. the two final radicals:

- i. { ܐܐܐܐܐܐܐ dreamt ܐܐܐܐܐܐܐ dreamt  
ܐܐܐܐܐܐܐܐ sparkled ܐܐܐܐܐܐܐܐ flew

- ii. {  $\text{ܐܕܠܝܕܝܐ}$  confused  $\text{ܐܕܝܕܝܐ}$  confused  
 $\text{ܐܕܠܝܕܝܐ}$  excited desire  $\text{ܐܕܝܕܝܐ}$  desired
- iii. {  $\text{ܐܕܠܝܕܝܐ}$  disturbed  $\text{ܐܕܝܕܝܐ}$  moved oneself  
 $\text{ܐܕܠܝܕܝܐ}$  exalted  $\text{ܐܕܝܕܝܐ}$  was high
- iv. {  $\text{ܐܕܠܝܕܝܐ}$  (ܐܕܝܕܝܐ) showed oneself great  $\text{ܐܕܝܕܝܐ}$  saw  
 $\text{ܐܕܠܝܕܝܐ}$  (ܐܕܝܕܝܐ) counted one by one  $\text{ܐܕܝܕܝܐ}$  counted.

Note:— 1. Very rarely  $\text{ܐܕܝܕܝܐ}$  &  $\text{ܐܕܝܕܝܐ}$  are suffixed: as in  $\text{ܐܕܝܕܝܐܝܐ}$  opened the mouth:  $\text{ܐܕܝܕܝܐܝܐ}$  divided.

2. Rarely the III class verbs resume 'o' in the peal; and then the vowel of the 1st radical becomes  $\text{ܐ}$  in East Syriac: as in  $\text{ܐܕܝܕܝܐ}$  (to breathe, smell)  $\text{ܐܕܝܕܝܐ}$  ( $\text{ܐܕܝܕܝܐ}$ ) (to smell at) and that vowel is kept up throughout: as in  $\text{ܐܕܝܕܝܐܝܐ}$  (fut.)  $\text{ܐܕܝܕܝܐܝܐܝܐ}$  (inf.) etc.

3. The conjugation of saphel is exactly that of peal except that in this case there are two middle consonants instead of one double consonant as in  $\text{ܐܕܝܕܝܐ}$  or  $\text{ܐܕܝܕܝܐ}$ .

4. Some of saphel verbs have five consonants. Their inflection is similar to that of saphel except that those verbs have their 1st vowel on the 2nd consonant; and hence the prefixes take the vowel  $\text{ܐ}$  as in peal: as in  $\text{ܐܕܝܕܝܐܝܐ}$   $\text{ܐܕܝܕܝܐܝܐܝܐ}$  (fut.)  $\text{ܐܕܝܕܝܐܝܐܝܐܝܐ}$  (inf.) etc.



## § 86. Their conjugation :

Perfect tense	I class		IV class		shaphel
	Singular	3 m.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
		„ f.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
		2 m.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
		„ f.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
		1 c.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
Plural	3 m.	{	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
			ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
			ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
	„ f.	{	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
			ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
	2 m.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
	„ f.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
1 c.	ⲛⲓⲛⲓⲛⲓ		ⲛⲓⲛⲓⲛⲓ		ⲛⲓⲛⲓⲛⲓ
	ⲛⲓⲛⲓⲛⲓ		ⲛⲓⲛⲓⲛⲓ		ⲛⲓⲛⲓⲛⲓ
Imperative	Sing.	m.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
		f.	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
	Plural.	m.	{	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
				ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
				ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
	f.	{	{	ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
				ⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ

Future tense	Singular.	3 m.	يَكُونُ	يَكُونُ	يَكُونُ
		,, f.	تَكُونُ	تَكُونُ	تَكُونُ
	Singular.	2 m.	تَكُونُ	تَكُونُ	تَكُونُ
		,, f.	تَكُونُ	تَكُونُ	تَكُونُ
	Singular.	1 c.	يَكُونُ	يَكُونُ	يَكُونُ
Plural.	Singular.	3 m.	يَكُونُونَ	يَكُونُونَ	يَكُونُونَ
		,, f.	يَكُونْنَ	يَكُونْنَ	يَكُونْنَ
	Plural.	2 m.	يَكُونُونَ	يَكُونُونَ	يَكُونُونَ
		,, f.	يَكُونْنَ	يَكُونْنَ	يَكُونْنَ
	Plural.	1 c.	يَكُونُونَ	يَكُونُونَ	يَكُونُونَ
Infinitive			يَكُونُ	يَكُونُ	يَكُونُ
			يَكُونُ	يَكُونُ	يَكُونُ
Present. Part.	Sing.	m.	يَكُونُ	يَكُونُ	يَكُونُ
		f.	يَكُونُ	يَكُونُ	يَكُونُ
	Pl.	m.	يَكُونُونَ	يَكُونُونَ	يَكُونُونَ
		f.	يَكُونْنَ	يَكُونْنَ	يَكُونْنَ
Pass. Part.	Sing.	m.	يَكُونُ	يَكُونُ	يَكُونُ
		f.	يَكُونُ	يَكُونُ	يَكُونُ
	Pl.	m.	يَكُونُونَ	يَكُونُونَ	يَكُونُونَ
		f.	يَكُونْنَ	يَكُونْنَ	يَكُونْنَ



**Note:**— i. The II & III class verbs agree with the I class in the Pael; so we have given the conj. of the I & IV classes only.

ii. As the 1st radical keeps its vowel throughout, the prefixes do not take any vowel.

iii. Perf. 3 p. m. s. 3 p. f. pl. & imp. m. s. have the same form except for the IV class.

iv. Active and passive participles differ only in the m. s. where the act. part. has the vowel ܐ (unless ܐܝܢܐ precedes) for the 2nd radical and the pass. part. the vowel ܐ (cfr. § 31. I)

v. ܐܝܢܐ has its pael ܐܝܢܐ (lifted up) which is regular. Similarly ܐܝܢܐ (consoled) etc. are regular.

vi. Pael of ܐ & ܐ initial verbs is rare. Its conjugation is regular like that of the strong verbs, as in ܐܝܢܐ (to seize) ܐܝܢܐ (to put in possession). ܐܝܢܐ (to dry up) ܐܝܢܐ (to desiccate), (ܐܝܢܐ) ܐܝܢܐ to blow horn.

vii. Similarly ܐܝܢܐ initials also are regular: as in ܐܝܢܐ (to go out) ܐܝܢܐ (to spend) ܐܝܢܐ (to plant) ܐܝܢܐ (to im-plant) etc.

viii. ܐܝܢܐ (to be bitter) forms its pael irregularly as in ܐܝܢܐ to make bitter.

ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ

I class		IV class
Sing.	3 m. ܐܝܢܐ	ܐܝܢܐ
	„ f. ܐܝܢܐ	ܐܝܢܐ
	2 m. ܐܝܢܐ = ܐܝܢܐ ܐܝܢܐ	ܐܝܢܐ = ܐܝܢܐ ܐܝܢܐ
	„ f. ܐܝܢܐ = ܐܝܢܐ ܐܝܢܐ	ܐܝܢܐ = ܐܝܢܐ ܐܝܢܐ
	1 m. ܐܝܢܐ = ܐܝܢܐ ܐܝܢܐ	ܐܝܢܐ = ܐܝܢܐ ܐܝܢܐ
	„ f. ܐܝܢܐ = ܐܝܢܐ ܐܝܢܐ	ܐܝܢܐ = ܐܝܢܐ ܐܝܢܐ

[illegible]

## 2. Aphel, or the second derivative

§ 87. Aphel. the second derivative from pael, is also called 'causative conjugation'. Its distinguishing mark is  $\dot{\text{a}}$  prefixed to the pael.

It usually denotes the causative sense of the primitive as in ᠠᠵᠤᠨ made to kill: ᠠᠵᠤᠨ caused to call. But it also expresses:

- a) transitively, which is intransitive in the primitive: as in  $\text{أَمَات}$  died,  $\text{أَمَاتَ}$  killed;
- b) the same signification as 1st derivative: as in  $\text{أَشْرَفَ}$  =  $\text{أَشْرَفَ}$  covered with roof,
- c) same as the primitive: as in  $\text{أَنَزَلَ}$  =  $\text{أَنَزَلَ}$  sowed.
- d) inchoative sense: as in  $\text{أَنَزَلَ}$  (to rebel)  $\text{أَنَزَلَ}$  (to incite rebellion, stir up revolt.)
- e) a different sense from the primitive: as in  $\text{أَنَزَلَ}$  (to bark)  $\text{أَنَزَلَ}$  (to do harm)  $\text{أَنَزَلَ}$  (to cut),  $\text{أَنَزَلَ}$  (to grant))



## i. From verbs.

I class	II class	III class	IV class
ܐܠܚܐܝܬܐ	ܚܠܐ	ܐܬܬܐܠܚܐ	ܐܠܚܐܝܬܐ
wrote or made to write	suffered loss	detained	made to weep

## ii. From other words

a) noun	{	ܐܠܚܐܝܬܐ deified	ܐܠܚܐܝܬܐ God
		ܐܠܚܐܝܬܐ guilt	ܐܠܚܐܝܬܐ gold
		ܐܠܚܐܝܬܐ made young	ܐܠܚܐܝܬܐ boy
		ܐܠܚܐܝܬܐ interceded	ܐܠܚܐܝܬܐ intercession
		ܐܠܚܐܝܬܐ deposed	ܐܠܚܐܝܬܐ deposition
b) adjective	{	ܐܠܚܐܝܬܐ debilitated	ܐܠܚܐܝܬܐ weak
		ܐܠܚܐܝܬܐ united	ܐܠܚܐܝܬܐ one
		ܐܠܚܐܝܬܐ gave tithe	ܐܠܚܐܝܬܐ ten
c) particle	{	ܐܠܚܐܝܬܐ became solitary	ܐܠܚܐܝܬܐ only
		ܐܠܚܐܝܬܐ lowered	ܐܠܚܐܝܬܐ below

N. B.— 1. They are named 1st and 2nd derivatives, owing to the difference in their conjugations. The derivatives from other words, belong to the 1st or 2nd deriv. according to their forms.

2. All verbs have not all derivative forms given above. Some of the model verbs conjugated below do not exist; still we have given the forms, in order that, the rules regarding the kus. and ruk. might be illustrated better. For the same reason, those derivatives and their passives are conjugated.

## § 88. Their conjugation.

		I class	II class	III class	IV class
Perfect tense	Singular	3 m.	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ
		„ f.	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ
		2 m.	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ
		„ f.	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ
		1 c.	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ
	Plural	3 m. {	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ
		„ f. {	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ
		2 m.	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ
		„ f.	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ
		1 c.	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ
Imperative	Sing.	m.	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ
		f.	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ
	Pl.	m. {	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ
		„ f. {	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ



			I class	II class	III class	IV class
Future tense	Sing.	3 m.	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ
		„ f.	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ
		2 m.	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ
		„ f.	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ
		„ c	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ
	Pl.	3 m.	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ
		„ f.	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ
		2 m.	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ
		„ f.	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ
		1 c.	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ
Infinitive {			ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ
			ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ
Part.	Sing.	m.	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ
		f.	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ
	Pl.	m.	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ
		f.	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ
Part.	Sing.	m.	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ
		f.	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ	ܐܝܬܝܢܐ

Pass	Pl.	m.				
		f.				
			ܡܚܝܬܐ	ܡܚܝܬܐ	ܡܚܝܬܐ	ܡܚܝܬܐ
			ܡܚܝܬܐ	ܡܚܝܬܐ	ܡܚܝܬܐ	ܡܚܝܬܐ

ܡܚܝܬܐ ܡܚܝܬܐ ܡܚܝܬܐ

I class ܡܚܝܬܐ = ܡܚܝܬܐ ܡܚܝܬܐ II class ܡܚܝܬܐ = ܡܚܝܬܐ ܡܚܝܬܐ  
III ,, ܡܚܝܬܐ = ܡܚܝܬܐ ܡܚܝܬܐ IV class ܡܚܝܬܐ = ܡܚܝܬܐ ܡܚܝܬܐ

ܡܚܝܬܐ ܡܚܝܬܐ ܡܚܝܬܐ

III class ܡܚܝܬܐ = ܡܚܝܬܐ ܡܚܝܬܐ ܡܚܝܬܐ = ܡܚܝܬܐ ܡܚܝܬܐ  
ܡܚܝܬܐ = ܡܚܝܬܐ ܡܚܝܬܐ ܡܚܝܬܐ = ܡܚܝܬܐ ܡܚܝܬܐ etc.

Note:— 1. As in the pael, the act. & pass. part. differ only in the m. s. (except in the III class).

2. The partic. of the pael have no vowel for their prefix ܡ, while in the aphel ܡ has the vowel ܐ, except for the ii class.

3. ܐ & ܐ initial verbs change their 1st radical into 'ܐ' as in ܐܬܝܠܝܬ (ate) ܐܬܝܠܝܬ (fed) ܐܬܝܠܝܬ (brought forth) ܐܬܝܠܝܬ begot; cfr. 31. iii. but.

- |                     |     |                           |     |
|---------------------|-----|---------------------------|-----|
| a) ܐܬܝܠܝܬ (sucked)  | has | ܐܬܝܠܝܬ or ܐܬܝܠܝܬ suckled, | } i |
| b) ܐܬܝܠܝܬ (learned) | „   | ܐܬܝܠܝܬ taught,            |     |
| c) ܐܬܝܠܝܬ           | „   | ܐܬܝܠܝܬ bewailed           | ii  |
| d) ܐܬܝܠܝܬ (came)    | „   | ܐܬܝܠܝܬ brought            | iv  |

4. ܐ initial verbs which drop their ܐ in the imp. etc. form their 2nd der. (aphel) without ܐ: as in ܐܬܝܠܝܬ (started ܐܬܝܠܝܬ brought out.

5. Perf. 3 p. m. s., f. pl; imp. m. s. & fut. i. p. m. s. agree in form except in the iv. class.



6. In the ii class verbs, as seen from the table, the 2nd radical again disappears giving its vowel to the 1st.

7. In the iii class, the 2nd radical changes its vowel into  $\text{ā}$  and serves as the vowel of the 1st radical. The prefixes do not assume vowels except in the fut. i p. s. The inf. and pass. participle differ in form from the other verbs.

8.  $\text{ܐܠܥܠܐ}$  (ascended) has its aphel without  $\text{ܐܠ}$  as in  $\text{ܐܠܥܠܐ}$  made to ascend;  $\text{ܐܠܬܠܝܥܐ}$  (grew together) has  $\text{ܐܠܬܠܝܥܐ}$  lay in ambush (St. Eph.)  $\text{ܐܠܬܠܝܥܐ}$  (heard) has  $\text{ܐܠܬܠܝܥܐ}$  listened to (St. Eph.), and  $\text{ܐܠܬܠܝܥܐ}$  (lived) has  $\text{ܐܠܬܠܝܥܐ}$  vivified.

#### iv. The Passives

§ 89. The passives are formed by prefixing to the corresponding *active* the particle  $\text{ܐܠܐ}$  ( $\text{ܐܠܐ}$ ) with some changes of vowels and consonants. The  $\text{ܐ}$  is placed on an  $\text{ܐ}$  which is replaced in conj. by the proper prefixes of the tenses. The changes which *active* verbs undergo when turned into *passive* are shown in the following table.

	I class	II class	III class	IV class
Prim. {	$\text{ܐܠܐܠܐܠܐ}$ was written	$\text{ܐܠܐܠܐܠܐ}$ —	—	$\text{ܐܠܐܠܐܠܐ}$ groaned
I Der. {	$\text{ܐܠܐܠܐܠܐ}$ was written	$\text{ܐܠܐܠܐܠܐ}$ —	$\text{ܐܠܐܠܐܠܐ}$ ( $\text{ܐܠܐܠܐܠܐ}$ )	$\text{ܐܠܐܠܐܠܐ}$ was bewailed
II Der {	$\text{ܐܠܐܠܐܠܐ}$ —	$\text{ܐܠܐܠܐܠܐ}$ —	$\text{ܐܠܐܠܐܠܐ}$ was detained	$\text{ܐܠܐܠܐܠܐ}$ was made to weep

Note:— 1. In verbs beginning with any one of the dentals **ܕܥܡܐ**, these letters take the place of the **ܐ** of the prefix and **ܝ** changes the **ܐ** into **ܐ̇**, and **ܥ** changes **ܐ** into **ܐ̇**: as in **ܕܥܡܐ** won **ܕܥܡܐܝܐ**; **ܕܥܡܐ** acted **ܕܥܡܐܝܐ**; **ܕܥܡܐ** crucified **ܕܥܡܐܝܐ**; **ܕܥܡܐ** sent **ܕܥܡܐܝܐ**.

2. The second derivatives take an additional **ܐ** in the place of the **ܐ̇**. When there are too many **ܐ**, one or two will be dropped, provided the verbal form can be distinguished from others, See the table.

3. The primitive verbs of the 3rd class have no corresponding form in the passive, but the passives of the 2nd deriv. are used instead.

4. Prim. pass. imp. has a peculiarity of its own.

§ 90. Passive forms have various meanings:—

1. a passive signification especially in transitive verbs: as in **ܕܥܡܐܝܐ** was loved (**ܕܥܡܐ** loved).

2. both the active and passive meanings: as in **ܕܥܡܐܝܐ** remembered or was remembered **ܕܥܡܐ** (remembered).

3. A reflexive sense, as in **ܕܥܡܐܝܐ** exalted himself.

4. The same meanings as those of their active forms: as in **ܕܥܡܐܝܐ** had mercy (**ܕܥܡܐ** had mercy); **ܕܥܡܐܝܐ** turned (**ܕܥܡܐ** turned). etc.

§ 91. The conjugation of the prim. pass. or ethepeel.

Perfect tense	Sing.	I class	II class	IV class
		3 m. <b>ܕܥܡܐܝܐ</b>	<b>ܕܥܡܐܝܐ</b>	<b>ܕܥܡܐܝܐ</b>
	„ f.	<b>ܕܥܡܐܝܐܝܐ</b>	<b>ܕܥܡܐܝܐܝܐ</b>	<b>ܕܥܡܐܝܐܝܐ</b>
	2 m.	<b>ܕܥܡܐܝܐܝܐ</b>	<b>ܕܥܡܐܝܐܝܐ</b>	<b>ܕܥܡܐܝܐܝܐ</b>
	„ f.	<b>ܕܥܡܐܝܐܝܐܝܐ</b>	<b>ܕܥܡܐܝܐܝܐܝܐ</b>	<b>ܕܥܡܐܝܐܝܐܝܐ</b>
	1 c.	<b>ܕܥܡܐܝܐܝܐܝܐ</b>	<b>ܕܥܡܐܝܐܝܐܝܐ</b>	<b>ܕܥܡܐܝܐܝܐܝܐ</b>



		I class	II class	IV class
Perfect tense	Pl.	3 m. {	3 m. {	3 m. {
		3 m. {	3 m. {	3 m. {
		3 m. {	3 m. {	3 m. {
		3 m. {	3 m. {	3 m. {
		3 m. {	3 m. {	3 m. {
		3 m. {	3 m. {	3 m. {
		3 m. {	3 m. {	3 m. {
		3 m. {	3 m. {	3 m. {
		3 m. {	3 m. {	3 m. {
		3 m. {	3 m. {	3 m. {
Imperative	Pl.	3 m. {	3 m. {	3 m. {
		3 m. {	3 m. {	3 m. {
		3 m. {	3 m. {	3 m. {
		3 m. {	3 m. {	3 m. {
		3 m. {	3 m. {	3 m. {
		3 m. {	3 m. {	3 m. {
		3 m. {	3 m. {	3 m. {
		3 m. {	3 m. {	3 m. {
		3 m. {	3 m. {	3 m. {
		3 m. {	3 m. {	3 m. {
Future tense	Sing.	3 m. {	3 m. {	3 m. {
		3 m. {	3 m. {	3 m. {
		3 m. {	3 m. {	3 m. {
		3 m. {	3 m. {	3 m. {
		3 m. {	3 m. {	3 m. {
		3 m. {	3 m. {	3 m. {
		3 m. {	3 m. {	3 m. {
		3 m. {	3 m. {	3 m. {
		3 m. {	3 m. {	3 m. {
		3 m. {	3 m. {	3 m. {

Future tense	Pl.	3 m.	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ
		„ f.	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ
		2 m.	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ
		„ f.	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ
		1 c.	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ

Infinitive {	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ
	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ

Part.	Sing.	{	m.	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ
			f.	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ
Pres.	Pl.	{	m.	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ
			f.	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ

### Present tense I class

Sing.		Pl.	
3 m.	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ
„ f.	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ
2 m.	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ = ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ = ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ = ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ
„ f.	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ = ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ = ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ = ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ
1 m.	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ = ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ = ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ = ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ
„ f.	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ = ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ = ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ	ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ = ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ



Sing.	IV class	Pl.
3 m. $\text{ܐܠܗܝܢܐ}$	} $\text{ܐܠܗܝܢܐ}$	$\text{ܐܠܗܝܢܐ}$
„ f. $\text{ܐܠܗܝܢܐ}$		$\text{ܐܠܗܝܢܐ}$
2 m. $\text{ܐܠܗܝܢܐ} = \text{ܐܠܗܝܢܐ}$		$\text{ܐܠܗܝܢܐ} = \text{ܐܠܗܝܢܐ}$
„ f. $\text{ܐܠܗܝܢܐ} = \text{ܐܠܗܝܢܐ}$		$\text{ܐܠܗܝܢܐ} = \text{ܐܠܗܝܢܐ}$
1 m. $\text{ܐܠܗܝܢܐ} = \text{ܐܠܗܝܢܐ}$		$\text{ܐܠܗܝܢܐ} = \text{ܐܠܗܝܢܐ}$
„ f. $\text{ܐܠܗܝܢܐ} = \text{ܐܠܗܝܢܐ}$		$\text{ܐܠܗܝܢܐ} = \text{ܐܠܗܝܢܐ}$

**Note:—** 1.  $\text{ܐ}$  initial verbs drop the vowel of their  $\text{ܐ}$ ; hence acquire mehagyana in E. Syriac; as in ( $\text{ܐܠܗܝܢܐ}$ )  $\text{ܐܠܗܝܢܐ}$ : But the Westerns retain the vowel of  $\text{ܐ}$ .

2.  $\text{ܐ}$  initials, in both E. & W. Syriac retain the vowel  $\text{ܐ}$ : as in ( $\text{ܐܠܗܝܢܐ}$ )  $\text{ܐܠܗܝܢܐ}$ .

3.  $\text{ܐܠܗܝܢܐ}$  initials keep up their  $\text{ܐܠܗܝܢܐ}$ : as in ( $\text{ܐܠܗܝܢܐ}$ )  $\text{ܐܠܗܝܢܐ}$ .

4. In the ethpeel the 1st radical (or its substitute) is always kus. and the 2nd radical always ruk.

5. In the ii class verbs, the assimilated 2nd radical reappears; hence its conjugation is exactly like that of the i class except in the imp.

6. Vowels of all verbs agree to the given forms according to their class, but for the influence of  $\text{ܐܠܗܝܢܐ}$  in the i & ii class. (cfr. § 31. 1.)

7.  $\text{ܐܠܗܝܢܐ}$  has  $\text{ܐܠܗܝܢܐ}$ .

8. The imp. of  $\text{ܐܠܗܝܢܐ}$  is written with or without  $\text{ܐ}$ : as in  $\text{ܐܠܗܝܢܐ}$   $\text{ܐܠܗܝܢܐ}$ ; both forms are used in addressing God. (Ps. 25, 16; 1 King. 8. 28; Tob. 3. 3.), but in addressing creatures only the second forms is used. (1 King 17. 3; Luk. 22. 32.)

9. The imp. of the prim. verbs of iv class is  $\text{ܐܠܗܝܢܐ}$  in the West Syriac.





၀.၂.၃.၄.၅  
၀.၂.၃.၄.၅

**Note:—** 1. The 1st radical always keeps up its vowel and is always kus. The 2nd radical changes its vowel 𐤀 of the active into 𐤁 in the passive, except the iv class (which has 𐤁) and is also always kus. The 3rd radical is always ruk.

2. As the conjugation of the first three classes agree in form, we give the paradigm of the i only.

3. 𐤁 initials and 𐤁 initials are regular as in 𐤍𐤁𐤀𐤁𐤀 was oppressed 𐤍𐤁𐤀𐤁𐤀𐤁𐤀 was honoured etc.

4. 𐤁𐤁𐤀 has 𐤁𐤁𐤀𐤁𐤀; 𐤁𐤁𐤀, 𐤁𐤁𐤀𐤁𐤀.

### § 93. The conjugation of the II der. pass or ettaphal.

Perfect tense	Sing.	class	II class	III class	IV class
Perfect tense	3 m.	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀	𐤍𐤁𐤀𐤁𐤀	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀
	„ f.	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀𐤁𐤀	𐤁𐤁𐤀𐤁𐤀𐤁𐤀	𐤁𐤁𐤁.𐤁𐤁𐤀𐤁𐤀	𐤁𐤁𐤁.𐤁𐤁𐤀𐤁𐤀
	2 m.	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀𐤁𐤀	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀	𐤁𐤁𐤁.𐤁𐤁𐤀𐤁𐤀	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀
	„ f.	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀𐤁𐤀𐤁𐤀	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀𐤁𐤀	𐤁𐤁𐤁𐤁.𐤁𐤁𐤀𐤁𐤀	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀𐤁𐤀
	1 c.	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀𐤁𐤀	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀	𐤁𐤁𐤁.𐤁𐤁𐤀𐤁𐤀	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀
Perfect tense	3 m.	𐤁.𐤁𐤁.𐤁𐤁𐤀𐤁𐤀	𐤁.𐤁𐤁𐤀𐤁𐤀	𐤁𐤁𐤁.𐤁𐤁𐤀𐤁𐤀	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀
		𐤁.𐤁𐤁.𐤁𐤁𐤀𐤁𐤀	𐤁.𐤁𐤁𐤀𐤁𐤀	𐤁𐤁𐤁.𐤁𐤁𐤀𐤁𐤀	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀
	„ f.	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀	𐤍𐤁𐤀𐤁𐤀	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀
		𐤁𐤁.𐤁𐤁𐤀𐤁𐤀𐤁𐤀	𐤁𐤁𐤀𐤁𐤀𐤁𐤀	𐤁𐤁𐤁.𐤁𐤁𐤀𐤁𐤀	𐤁𐤁𐤁.𐤁𐤁𐤀𐤁𐤀
	2 m.	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀𐤁𐤀	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀	𐤁𐤁𐤁.𐤁𐤁𐤀𐤁𐤀	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀
		𐤁𐤁.𐤁𐤁𐤀𐤁𐤀𐤁𐤀𐤁𐤀	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀𐤁𐤀	𐤁𐤁𐤁𐤁.𐤁𐤁𐤀𐤁𐤀	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀𐤁𐤀
	„ f.	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀𐤁𐤀𐤁𐤀	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀𐤁𐤀	𐤁𐤁𐤁𐤁.𐤁𐤁𐤀𐤁𐤀	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀𐤁𐤀
		𐤁𐤁.𐤁𐤁𐤀𐤁𐤀𐤁𐤀𐤁𐤀	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀𐤁𐤀	𐤁𐤁𐤁𐤁.𐤁𐤁𐤀𐤁𐤀	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀𐤁𐤀
	1 c.	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀𐤁𐤀	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀	𐤁𐤁𐤁.𐤁𐤁𐤀𐤁𐤀	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀
		𐤁𐤁.𐤁𐤁𐤀𐤁𐤀𐤁𐤀	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀	𐤁𐤁𐤁.𐤁𐤁𐤀𐤁𐤀	𐤁𐤁.𐤁𐤁𐤀𐤁𐤀



Imperative	Sing.	m.	ܐܬܝܕܝܢܝܢ	ܬܝܕܝܢܝܢ	ܕܝܬܝܕܝܢܝܢ	ܕܝܬܝܬܝܕܝܢܝܢ
		f.	ܐܬܝܕܝܢܝܢ	ܬܝܕܝܢܝܢ	ܕܝܬܝܕܝܢܝܢ	ܕܝܬܝܬܝܕܝܢܝܢ
	Pl.	m.	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ
			ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ
		f.	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ
			ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ

Future tense	Sing.	3 m.	ܐܬܝܕܝܢܝܢ	ܬܝܕܝܢܝܢ	ܕܝܬܝܕܝܢܝܢ	ܕܝܬܝܬܝܕܝܢܝܢ
		„ f.	ܐܬܝܕܝܢܝܢ	ܬܝܕܝܢܝܢ	ܕܝܬܝܕܝܢܝܢ	ܕܝܬܝܬܝܕܝܢܝܢ
		2 m.	ܐܬܝܕܝܢܝܢ	ܬܝܕܝܢܝܢ	ܕܝܬܝܕܝܢܝܢ	ܕܝܬܝܬܝܕܝܢܝܢ
		„ f.	ܐܬܝܕܝܢܝܢ	ܬܝܕܝܢܝܢ	ܕܝܬܝܕܝܢܝܢ	ܕܝܬܝܬܝܕܝܢܝܢ
		1 c.	ܐܬܝܕܝܢܝܢ	ܬܝܕܝܢܝܢ	ܕܝܬܝܕܝܢܝܢ	ܕܝܬܝܬܝܕܝܢܝܢ

Future tense	Pl.	3 m.	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ
		„ f.	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ
		2 m.	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ
		„ f.	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ
		1 c.	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ

Infinitive	{	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ
		ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ	ܐܬܝܕܝܢܝܢ





infinitive. These two verbs supplement each other.

The ܐ of ܐܬܐ is pronounced only when it has some vowel on it: its passive ܐܬܐܐ is not defective.  
 Perf. ܐܬܐܐ : ܐܬܐܐ etc. ܐܬܐܐܐ : ܐܬܐܐܐ etc.  
 Fut. ܐܬܐܐ : ܐܬܐܐ : ܐܬܐܐܐ etc. ܐܬܐܐܐ : ܐܬܐܐܐܐ etc.  
 Imp. ܐܬܐ : ܐܬܐܐ etc. : ܐܬܐܐܐ : ܐܬܐܐܐܐ : ܐܬܐܐܐܐܐ  
 Inf. ܐܬܐܐ : ܐܬܐܐܐ : ܐܬܐܐܐܐ : ܐܬܐܐܐܐܐ  
 Part act. ܐܬܐܐ : ܐܬܐܐܐ : ܐܬܐܐܐܐ etc. ܐܬܐܐܐܐ ܐܬܐܐܐܐ  
 Part. pass. ܐܬܐܐܐ : ܐܬܐܐܐܐ etc.

In the W. Syriac ܐ is silent only in the perf. pael when ܐ is vowelless: as in ܐܬܐܐ, ܐܬܐܐ etc.

2. ܐܬܐܐ : ܐܬܐܐ and ܐܬܐܐ have only the act. part, and the tenses formed from it, namely, present and past imperfect tenses.

ܐܬܐܐ : ܐܬܐܐܐ . ܐܬܐܐ : ܐܬܐܐܐ *it is fit, right; it should.*

ܐܬܐܐ : ܐܬܐܐܐ . ܐܬܐܐܐ : ܐܬܐܐܐ *it is right due.*

ܐܬܐܐ ܐܬܐܐܐ . ܐܬܐܐܐ : ܐܬܐܐܐ *it becomes., befits; it is fair, due.* ܐܬܐܐ has also the pass. part. ܐܬܐܐܐ *just*, and pael and its pass. : as, ܐܬܐܐ *justified*; ܐܬܐܐܐ *was justified*.

## VI. Impersonal verbs

§ 95. There are no impersonal verbs properly so called. But the 3rd pers. sing. of certain verbs are used impersonally: as in ܐܬܐܐܐ (ܐܬܐܐ got angry); ܐܬܐܐܐ (ܐܬܐܐ wearied); ܐܬܐܐܐ (ܐܬܐܐܐ was diligent); ܐܬܐܐܐ (ܐܬܐܐ happend) ܐܬܐܐܐ (ܐܬܐܐ grieved); ܐܬܐܐܐ





forms the negative verb  $\dot{\Delta}\Delta$  *is not*. The inflections of both  $\Delta\Delta$  and  $\dot{\Delta}\Delta$  are shown below.

Perf. Tense.		Imperative.	
3 m.	$\dot{\Delta}\dot{\Delta}$ $\dot{\Delta}\dot{\Delta} \Delta$	$\dot{\Delta}\Delta\Delta$ $\dot{\Delta}\dot{\Delta} \Delta$	
„ f.	$\dot{\Delta}\dot{\Delta}$ $\dot{\Delta}\dot{\Delta} \Delta$		
	etc.	etc.	etc.
Fut. Tense.		Infinitive.	
	$\Delta\dot{\Delta}\Delta$ $\dot{\Delta}\dot{\Delta} \Delta$	$\Delta\Delta$ $\dot{\Delta}\dot{\Delta} \Delta$	
	etc.		

### Present Tense.

Sing.		Pl.	
3 m.	$\Delta\dot{\Delta}\Delta$ $\Delta\dot{\Delta}\Delta$	$\dot{\Delta}\dot{\Delta}\Delta$ $\dot{\Delta}\dot{\Delta}\Delta$	
„ f.	$\dot{\Delta}\Delta$ $\dot{\Delta}\Delta$	$\dot{\Delta}\Delta$ $\dot{\Delta}\Delta$	
2 m.	$\dot{\Delta}\Delta$ $\dot{\Delta}\Delta$	$\dot{\Delta}\Delta$ $\dot{\Delta}\Delta$	
„ f.	$\Delta\Delta$ $\Delta\Delta$	$\Delta\Delta$ $\Delta\Delta$	
1 c.	$\Delta\Delta$ $\Delta\Delta$	$\Delta\Delta$ $\Delta\Delta$	

Past imperf.		Past perf.	
$\dot{\Delta}\dot{\Delta}$ $\Delta\dot{\Delta}\Delta$	$\dot{\Delta}\dot{\Delta}$ $\Delta\dot{\Delta}\Delta$	$\dot{\Delta}\dot{\Delta}$ $\dot{\Delta}\dot{\Delta}$	$\dot{\Delta}\dot{\Delta}$ $\dot{\Delta}\dot{\Delta} \Delta$
etc.	etc.	etc.	etc.

## VIII. The Conjugation of verbs with Pronominal suffixes

.ܐܕܝܢܝܐ ܐܕܝܢܝܐ

§ 98. In the chapter on pronouns, it has been remarked that pronominal suffixes are added to certain verbal forms to denote their personal object. Thus it is obvious that a single word discharges the function of a complete sentence, with a subject, predicate or finite verb and object: as in word ܐܕܝܢܝܐ means *he redeemed* while ܐܕܝܢܝܐܐܝܢܝܐ means *redeemed me*. This mode of conjugation is a peculiarity of the semitic languages.

§ 99. Its study is made easy if we consider two things:— i. a) The nature of form of the suffixes, b) and the various verbal forms to which they are added.

ii. The changes which many of the verbal forms undergo when these suffixes are added.

§ 100. As the suffixes added to nouns are of two kinds, so the suffixes attached to verbs may be arranged into six different groups, their distinction being taken from the first person: as in

He redeemed me	ܐܕܝܢܝܐܐܝܢܝܐ	ܐܕܝܢܝܐ	(ܐܕܝܢܝܐ)	ܐܕܝܢܝܐ	I
Redeem me	ܐܕܝܢܝܐܐܝܢܝܐ	ܐܕܝܢܝܐ	(ܐܕܝܢܝܐ)	ܐܕܝܢܝܐ	II
You redeemed me	ܐܕܝܢܝܐܐܝܢܝܐ	ܐܕܝܢܝܐ	(ܐܕܝܢܝܐ)	ܐܕܝܢܝܐ	III
Redeem me (f)	ܐܕܝܢܝܐܐܝܢܝܐ	ܐܕܝܢܝܐ	(ܐܕܝܢܝܐ)	ܐܕܝܢܝܐ	IV
They redeemed me	ܐܕܝܢܝܐܐܝܢܝܐ	ܐܕܝܢܝܐ	(ܐܕܝܢܝܐ)	ܐܕܝܢܝܐ	V
He called me	ܐܕܝܢܝܐܐܝܢܝܐ	ܐܕܝܢܝܐ	(ܐܕܝܢܝܐ)	ܐܕܝܢܝܐ	IV

A subdivision is made in the I & VI groups owing to two different forms of the suffixes for the 3rd person m. & f: as in



He saved me, him a)  $\text{ܩܬܐ} : \text{ܩܬܐܢܝܢ} : \text{ܩܬܐܢܝܢܝܢ}$  }  $\text{ܐܝܢܝܢ}$  I  
 He will save b)  $\text{ܩܬܐܢܝܢ} : \text{ܩܬܐܢܝܢܝܢ} : \text{ܩܬܐܢܝܢܝܢ}$  }  $\text{ܐܝܢܝܢ}$  I  
 me, him.

He called me, him a)  $\text{ܩܬܐܢܝܢ} : \text{ܩܬܐܢܝܢܝܢ} : \text{ܩܬܐܢܝܢܝܢ}$  }  $\text{ܐܝܢܝܢ}$  VI  
 He will call me, b)  $\text{ܩܬܐܢܝܢ} : \text{ܩܬܐܢܝܢܝܢ} : \text{ܩܬܐܢܝܢܝܢ}$  }  $\text{ܐܝܢܝܢ}$  VI  
 him

**Note:**— 1) When the object is in the 3rd person, the suffixes  $\text{ܐܝܢܝܢ}$  and  $\text{ܐܝܢܝܢܝܢ}$  are not added to verbs; hence they are excluded from the list; and the separable pronouns  $\text{ܐܝܢܝܢ}$  &  $\text{ܐܝܢܝܢܝܢ}$  are used instead: as in  $\text{ܩܬܐܢܝܢ ܐܝܢܝܢܝܢ}$  *He saved them*  $\text{ܐܝܢܝܢܝܢ ܐܝܢܝܢܝܢ}$  *I called them*. Since they are written as separate words the verbal forms undergo no change, nor do we think it necessary to include them in the table, although many have done so.

2) The 1st and 2nd persons sing. and pl. do not admit the suffixes of the respective persons: instead of them one of  $\text{ܐܝܢܝܢ} : \text{ܐܝܢܝܢܝܢ}$  or  $\text{ܐܝܢܝܢ}$ , inflected with the pronominal suffixes is used; as in  $\text{ܐܝܢܝܢܝܢ ܐܝܢܝܢܝܢܝܢ}$  (for  $\text{ܐܝܢܝܢܝܢ}$ ) *put thyself down*.

§ 101. Generally transitive verbs take the suffixes in their perfect and future tenses and in their imperatives and infinitive. From this it is clear that the present tense does not take the suffixes. The separable pronouns in their objective case are used instead: as in  $\text{ܩܬܐܢܝܢ ܐܝܢܝܢܝܢ}$  *He calls you*  $\text{ܐܝܢܝܢܝܢ ܐܝܢܝܢܝܢܝܢ}$  *she loves them*.

**Note:**— The 1st person pl. of the perf. ending in double  $\text{ܐܝܢܝܢ}$ , and the first form of the infinitive do not take them.

(cfr. 195 note)

§ 102. The following table illustrates the groups of suffixes and the verbal forms to which they are added,





III	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ
VI	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ
V	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ
a	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ
VI	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ
b	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ	ܐܠܗܐ

\* To ܐܠܗܐ (3 f. pl.) ܐܠܗܐ, ܐܠܗܐ are added instead of ܐܠܗܐ exc. ܐܠܗܐ (iv Prim:) ܐܠܗܐ.

§ 103. As for the changes which the verbal forms undergo, it may be useful to know that they are euphonic. For, as has been remarked above, the verbal form together with the suffix makes up one word. Hence the changes are mainly in the omission or transposition of vowels. We give the rules, as well as a paradigm of this conjugation.

*N. B.*— 1. The suffixes of the VI group are intended merely for those forms of the IV class which do not take the common suffixes. Hence they are conjugated in a separate table.

2. The forms marked with the asterisk, take the suffixes  $\text{ܐܢܝܢܐ}$  &  $\text{ܐܢܝܢܐ}$  without any alteration: as in  $\text{ܐܢܝܢܐܢܝܢܐ}$ ,  $\text{ܐܢܝܢܐܢܝܢܐ}$  etc.

### Rules for the changes of the verbal forms when the suffixes are added

§ 104. Group I *a*) Rule 1. The 3rd person m. sing. retains the vowel of the first letter, or assumes a ÷ if the initial letter has no vowel, and drops the rest. But the iii class 2nd der. remains the same. The deponent verbs take a ÷ on their 1st radical.

R. 2. The 3rd p. f. sing. and 1st p. sing. resume the vowel or vowels of the corresponding 3rd p. m. sing. But in the iv class 1st & 2nd der. (pacl and aphel)  $\text{ܐܢܝܢܐ}$  is changed into  $\text{ܐܢܝܢܐ}$ , but in the prim. (pacl) 1st p. of the iv class, there is no change. The  $\text{ܐܢܝܢܐ}$  in the 3rd p. is ruk: but in the 1st p. kus.

R. 3. The infinitives of the prim (pacl) verbs drop the second vowel except in the iii class. The derivatives and the deponents receive a  $\text{ܐܢܝܢܐ}$  ruk. at the end. The prim. verbs of the iv class assume a  $\text{ܐܢܝܢܐ}$  after dropping  $\text{ܐܢܝܢܐ}$ .

*b*) R. 4. The verbal forms retain the first vowel and drop the rest. But the deponent verbs take a ÷



Group II. R. 5. The verbal forms undergo no change.

R. 7. Perf. 2nd p. m sing. undergoes no change.

R. 9. Imp. f. pl. of the iv class has no change. The rest drop the second vowel and the final **u**. (The deponents lose their marhethana<sup>v</sup> also). The iii class 2nd der. loses its final **u**.

Group IV. R. 10. Perf. tense f. sing. drops its final **u**.

R. 11. Imp. f. sing. drops the final **u** in all forms and the 2nd vowel in all forms except in the iii class 2nd der. and iv class 1st & 2nd der. But in the iv class, the final **u** is changed into **ɨ**. The deponents lose their marhēthana<sup>v</sup> also).

Group V. R. 12. Perf. tense 3 p m. pl drops the 'o' and follows R. 1. But in the iv class prim. 'o' is changed into **z**.

R. 13. All forms of the imp. m. pl. drop the final 'o' and the 2nd vowel except the iii class 2nd der.

§ 105. The paradigm.

# Perfect

Groups	Deponent	II Derivative			
	1 Prim.	IV	III	II	I
I a	ⲉⲃⲁⲛⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ
ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ
ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ
ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ
III	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ
ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ
IV	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ
ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ
I a	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ
ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ
V	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ
ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ
III	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ
ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ	ⲉⲃⲁⲛⲓ



Group VI. (a & b) R 14. Those which end in  $\dot{\text{z}}$  drop the  $\dot{\text{z}}$ . Those which end in  $\dot{\text{z}}$  change into  $\text{z}$ : and those which end in  $\text{z}$  undergo no change.

## Tense

I Derivative		Primitive				Forms	
IV	I	IV	III	II	I		
$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	* 3 m.	Sing.
$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	VI a	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$		
$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$		
$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	* 3 f.	
$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	2 m.	
$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	2 f.	
$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	1 c.	
$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$		
$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	3 m.	Pl.
$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	3 m.	
$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	3 m.	
$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	$\text{z}\dot{\text{z}}$	3 m.	





[illegible]

## Mood

[illegible]

[illegible]

I a	၀.၃၂၂၂၂၂	၀.၂၂၂၂၂	၀.၂၂၂၂	၀.၂၂၂	၀.၂၂၂
၀.၂၂၂	၀.၃၂၂၂၂၂	၀.၂၂၂၂၂	၀.၂၂၂၂	၀.၂၂၂	၀.၂၂၂



## Tense

						Sing.		Pl.	
ⲓ-ⲉⲛⲓ	ⲉⲛⲓ	ⲓ-ⲉⲛⲓ	ⲁⲟⲛⲓ	ⲕⲟⲛⲓ	ⲉⲛⲓ	* 3 m.	* 3 f.	2 m	2 f.
VI b	ⲉⲛⲓ	VI b	ⲓ	ⲉⲛⲓ	ⲉⲛⲓ				
ⲓ-ⲉⲛⲓ	ⲉⲛⲓ	ⲓ-ⲉⲛⲓ	ⲁⲟⲛⲓ	ⲕⲟⲛⲓ	ⲉⲛⲓ				
VI b	ⲉⲛⲓ	VI b	ⲓ	ⲉⲛⲓ	ⲉⲛⲓ	2 m	2 f.	* 1 c.	3 m.
ⲓ-ⲉⲛⲓ	ⲉⲛⲓ	ⲓ-ⲉⲛⲓ	ⲁⲟⲛⲓ	ⲕⲟⲛⲓ	ⲉⲛⲓ				
VI b	ⲉⲛⲓ	VI b	ⲓ	ⲉⲛⲓ	ⲉⲛⲓ				
ⲓ-ⲉⲛⲓ	ⲉⲛⲓ	ⲓ-ⲉⲛⲓ	ⲁⲟⲛⲓ	ⲕⲟⲛⲓ	ⲉⲛⲓ	* 1 c.	3 m.	3 f.	2 m.
VI b	ⲉⲛⲓ	VI b	ⲓ	ⲉⲛⲓ	ⲉⲛⲓ				
ⲓ-ⲉⲛⲓ	ⲉⲛⲓ	ⲓ-ⲉⲛⲓ	ⲁⲟⲛⲓ	ⲕⲟⲛⲓ	ⲉⲛⲓ				
ⲓ-ⲉⲛⲓ	ⲉⲛⲓ	ⲓ-ⲉⲛⲓ	ⲁⲟⲛⲓ	ⲕⲟⲛⲓ	ⲉⲛⲓ	* 1 c.	3 m.	3 f.	2 m.
VI b	ⲉⲛⲓ	VI b	ⲓ	ⲉⲛⲓ	ⲉⲛⲓ				
ⲓ-ⲉⲛⲓ	ⲉⲛⲓ	ⲓ-ⲉⲛⲓ	ⲁⲟⲛⲓ	ⲕⲟⲛⲓ	ⲉⲛⲓ				
ⲓ-ⲉⲛⲓ	ⲉⲛⲓ	ⲓ-ⲉⲛⲓ	ⲁⲟⲛⲓ	ⲕⲟⲛⲓ	ⲉⲛⲓ	* 1 c.	3 m.	3 f.	2 m.
VI b	ⲉⲛⲓ	VI b	ⲓ	ⲉⲛⲓ	ⲉⲛⲓ				
ⲓ-ⲉⲛⲓ	ⲉⲛⲓ	ⲓ-ⲉⲛⲓ	ⲁⲟⲛⲓ	ⲕⲟⲛⲓ	ⲉⲛⲓ				

## Mood

ⲓ-ⲉⲛⲓ	ⲉⲛⲓ	ⲓ-ⲉⲛⲓ	ⲁⲟⲛⲓ	ⲕⲟⲛⲓ	ⲉⲛⲓ
ⲓ-ⲉⲛⲓ	ⲉⲛⲓ	ⲓ-ⲉⲛⲓ	ⲁⲟⲛⲓ	ⲕⲟⲛⲓ	ⲉⲛⲓ

## VI Group

VI a	ⲁⲓ	ⲉⲃⲉⲛⲓ	ⲉⲃⲉⲛⲓ	ⲉⲃⲉⲛⲓ	sing. 3 m.	Perf.
VI b	ⲁⲓ					Imperative
VI a	ⲁⲓ					
VI b	ⲁⲓ	ⲉⲃⲉⲛⲓ	ⲉⲃⲉⲛⲓ	ⲉⲃⲉⲛⲓ	3 m.	Future tense
ⲁⲓ	ⲁⲓ	ⲉⲃⲉⲛⲓ	ⲉⲃⲉⲛⲓ	ⲉⲃⲉⲛⲓ	3 f.	
ⲁⲓ	ⲁⲓ	ⲉⲃⲉⲛⲓ	ⲉⲃⲉⲛⲓ	ⲉⲃⲉⲛⲓ	2 m.	
ⲁⲓ	ⲁⲓ	ⲉⲃⲉⲛⲓ	ⲉⲃⲉⲛⲓ	ⲉⲃⲉⲛⲓ	1 c.	
ⲁⲓ	ⲁⲓ	ⲉⲃⲉⲛⲓ	ⲉⲃⲉⲛⲓ	ⲉⲃⲉⲛⲓ	1 c.	
ⲁⲓ	ⲁⲓ	ⲉⲃⲉⲛⲓ	ⲉⲃⲉⲛⲓ	ⲉⲃⲉⲛⲓ	pl.	
ⲁⲓ	ⲁⲓ	ⲉⲃⲉⲛⲓ	ⲉⲃⲉⲛⲓ	ⲉⲃⲉⲛⲓ		
ⲁⲓ	ⲁⲓ	ⲉⲃⲉⲛⲓ	ⲉⲃⲉⲛⲓ	ⲉⲃⲉⲛⲓ		
ⲁⲓ	ⲁⲓ	ⲉⲃⲉⲛⲓ	ⲉⲃⲉⲛⲓ	ⲉⲃⲉⲛⲓ		
ⲁⲓ	ⲁⲓ	ⲉⲃⲉⲛⲓ	ⲉⲃⲉⲛⲓ	ⲉⲃⲉⲛⲓ		

Note:— 1. The 3 f. pl. of the perf. (ⲉⲃⲉⲛⲓ) is found sometimes with a ⲉ inserted: as in ⲉⲃⲉⲛⲓⲉ They saved me ⲉⲃⲉⲛⲓⲉ etc.

2. a) Imp. m. pl. ⲉⲃⲉⲛⲓⲉ , ⲉⲃⲉⲛⲓⲉ ; ⲉⲃⲉⲛⲓⲉ , ⲉⲃⲉⲛⲓⲉ sometimes take the suffixes without any alteration as in  
etc. : ⲉⲃⲉⲛⲓⲉⲉⲃⲉⲛⲓⲉ ; ⲉⲃⲉⲛⲓⲉⲉⲃⲉⲛⲓⲉ

b) Imp. of the verbs of the IV class, rarely takes the suffixes of the II group: as in ⲉⲃⲉⲛⲓⲉ ; ⲉⲃⲉⲛⲓⲉ



3. a) The fut. tense takes also the suffixes of the II group, especially when it is preceded by ܠܕ as in ܠܕܡܫܝܚܐ ܠܕ.

b) Sometimes instead of the 3rd pers. suffixes of the I b group, it takes that of I a.: as in ܫܕܝܡܐ, ܫܕܝܡܐ, ܫܕܝܡܐ etc. We find also ܫܕܝܡܐ, ܫܕܝܡܐ, instead of ܫܕܝܡܐ, ܫܕܝܡܐ, and ܫܕܝܡܐ, ܫܕܝܡܐ, instead of ܫܕܝܡܐ, ܫܕܝܡܐ.

4. Instead of ܡܫܝܚܐ, is found rarely ܡܫܝܚܐ *Oh! make me clean* (ie. takes the possessive suffix, as it has the nature of an abstract noun).

5 The suffixes ܐܝܢܐ & ܐܝܢܐ are added to the infinitive of the prim. without any change: as in ܐܝܢܐܐܝܢܐ, ܐܝܢܐܐܝܢܐ etc. but ܐܝܢܐ drops its ܐ. as in ܐܝܢܐܐܝܢܐ ܐܝܢܐܐܝܢܐ.

6. Imp. m. pl. 2nd form is rarely found used without any change: as in ܡܫܝܚܐܐܝܢܐ bury me.

7. The forms in ܐܝܢܐ (f. pl. iv class generally drop the quiescent ܐ but sometimes change the 1st ܐ into ܐ: as in ܐܝܢܐܐܝܢܐ: ܐܝܢܐܐܝܢܐ cover us,

## CHAPTER V

### Nouns ܡܫܝܚܐܐܝܢܐ

§ 106. Nouns, according to the Syrians, consist of nouns (proper), pronouns, and adjectives. We have already treated of pronouns. Here, we treat about nouns proper, leaving adjectives for the next chapter.

A noun is a word used for naming some person, place or thing.

The study of nouns consists of: a) their kinds,

their derivation, their gender, their number, their states, their diminutives, their combination, their inflection with possessive suffixes, their cases; and b) their adoption from other languages.

## 1. Kinds of nouns

§ 107. Nouns can be divided into abstract nouns **ἄνυσμα** (= the name of a quality, action or state, considered apart from anything possessing the quality etc., or the names of arts and science. etc.) as in **ἀρετή** virtue; **ἐλπίς** hope; and concrete nouns (= the name of something material, ie. object of senses, or commonly considered to be such): as in **ξύλον** tree; **οὐρανός** heaven, etc.

Concrete nouns are further divided into proper nouns, **ܐܢܬܝܢܐ** or **ܐܢܬܝܢܐ** common nouns **ܐܢܬܝܢܐ** and collective nouns, **ܐܢܬܝܢܐ**.

A proper noun is the name of a particular person, place or thing as distinct from every other: as in **Joseph**; **India**.

A common noun is a name given in common to any and every person or thing of the same class or kind: as in **حجر** stone **رجل** man, etc.

A collective noun is the name of a number of persons or things taken together and spoken of as one whole: as in ἡ-οἰ people: ἡ-στρατήξ army. etc.

**Note:**— We do not think that the division into nouns of place, material nouns; or that into biliterals etc. are of much practical importance.

## II. Derivation

§ 108. In respect of their origin, (within the language), nouns are either a) primitive or b) derivative.



a) Primitives are those which express primary notions necessary for social life and which cannot with certainty be declared as coming from other words: as in ܐܒܐ father, ܝܕܐ hand, ܝܡܐ day etc.

b) Derivatives are those which are formed from other words: as in ܕܡܐ dream (from ܡܢܐ) ; ܕܡܢܐ puppy (from ܕܡܢܐ) .

**Note:—** It is the proper mark of Syriac nouns that they end in ܐ, and sing. nouns in ܐ. This ܐ is not a consonant (cfr. § 1 , note).

Nouns can be derived in various forms, from the same stem, signifying different aspects of the meaning implied in it.

1) By the change of vowels ie. internal change:  
a) abstract nouns: as in ܐܝܪܐ holiness, ܐܝܪܐ writing, ܐܝܪܐ intelligence etc. b) concrete nouns as in ܐܝܪܐ king, ܐܝܪܐ sepulchre, ܐܝܪܐ friend, ܐܝܪܐ redeemer, ܐܝܪܐ carpenter, etc.

2) By the elision or repetition of the radicals: as in ܐܝܪܐ sleep (from ܐܝܪܐ) , ܐܝܪܐ solicitude, (from ܐܝܪܐ), ܐܝܪܐ bright light or flash of light, ܐܝܪܐ wick or syringe, etc.

3) By adding the servile letters ܐ ܐ ܐ ... ܐ ܐ ܐ ܐ ܐ (in the beginning, middle or end) ie. external addition: as in ܐܝܪܐ east ܐܝܪܐ dormitory, ܐܝܪܐ teacher ܐܝܪܐ confessor (saint), ܐܝܪܐ disciple, ܐܝܪܐ affliction, ܐܝܪܐ critic, ܐܝܪܐ flame, ܐܝܪܐ razor ܐܝܪܐ gardener, ܐܝܪܐ Roman,





The 3rd form of noun (only for the prim.) is formed by giving the vowel *ö* to the 2nd radical of the first noun form: as in **ܐܠܗܐܝܬܐ** redeemer. This is the most common form of the noun active (prim.) The 1st and 2nd forms (of the prim.) are rarer. They have often a frequentative sense. The 1st is often found in compound nouns. The 2nd usually denotes nouns indicating professions and trades: as in **ܐܠܗܐܝܬܐ** butcher, **ܐܠܗܐܝܬܐ** merchant.

Nouns active from the i class verb, v. g. **ܐܠܗܐܝܬܐ**.

1	<b>ܐܠܗܐܝܬܐ</b>	}	one who writes.	(prim. or pael)
2	<b>ܐܠܗܐܝܬܐ</b>			
3	<b>ܐܠܗܐܝܬܐ</b>			

1	<b>ܐܠܗܐܝܬܐ</b>	}	" " "	(1 der. a or pael)
2	<b>ܐܠܗܐܝܬܐ</b>			

1	<b>ܐܠܗܐܝܬܐ</b> ( <b>ܐܠܗܐܝܬܐ</b> )	}	(1 der. b or saphel)
2	<b>ܐܠܗܐܝܬܐ</b> ( <b>ܐܠܗܐܝܬܐ</b> )		

1	<b>ܐܠܗܐܝܬܐ</b>	}	one who (writes or) causes to write.	(2 der. or aphel)
2	<b>ܐܠܗܐܝܬܐ</b>			

Note:— 1. As can be seen from the above, nouns can be derived in nine different forms, from any root, although all the verbs have not all forms; ie. these are the possible forms; what each verb has in use is to be ascertained from the dictionary. In the ii class verbs, in the 2nd & 3rd forms of the prim. the assimilated 2nd radical reappears. Nouns from the 1 der. b. o. the ii & iii class verbs turn into that of the i or iv class.

2. There can be nouns active (2 forms each) from dep. verbs; as in **ܐܠܗܐܝܬܐ**, **ܐܠܗܐܝܬܐ** one who remembers, **ܐܠܗܐܝܬܐ**, **ܐܠܗܐܝܬܐ** one who fights, fighter. etc.

§ 110. 2. The second class: noun passive. **ܐܠܝܬܐ ܐܠܝܬܐ** noun passive (nomen patientis) consists of nouns derived from the passive part. of the active voice and from the active part. of the passive, having usually a passive signification and their gdamated (contracted) forms correspond to the pass. participles. It indicates the subject of the passion or quality expressed by the verb i.e. the subject or person on whom the action. expressed by the verb is fulfilled. The forms in **ܐܠܝܬܐ** (from the passive verbs only) have the sense of 'capable of, worthy of': as in **ܐܠܝܬܐ ܕܡܪܝܬܐ** worthy of praise **ܐܠܝܬܐ ܕܡܪܝܬܐ** tangible etc. The prim. verbs of the first 3 classes have 2 noun forms each; and the iv class has 3, the derivatives have one each. Passive may have 2 each, (the 2nd by suffixing **ܐܠܝܬܐ**) of which the first is found only in compound nouns.

Nouns passive from the i class verbs v. g. **ܐܠܝܬܐ**

1	<b>ܐܠܝܬܐ</b>	} the thing which is written or person who is enrolled.	(Prim.)
2	<b>ܐܠܝܬܐ</b>		
1	<b>ܐܠܝܬܐ</b>		(1 der. a)
1	<b>ܐܠܝܬܐ</b> ( <b>ܐܠܝܬܐ</b> )		(1 der. b)
1	<b>ܐܠܝܬܐ</b>		(2 der.)
1	<b>ܐܠܝܬܐ</b>	}	(prim. pass.)
2	<b>ܐܠܝܬܐ</b>		
1	<b>ܐܠܝܬܐ</b>	}	(1 der. pass. etc.)
2	<b>ܐܠܝܬܐ</b>		

Note:— The form **ܐܠܝܬܐ** (of the 3rd class) is often used in the sense of the 2nd class: as in **ܐܠܝܬܐ ܕܡܪܝܬܐ** : **ܐܠܝܬܐ ܕܡܪܝܬܐ** beloved.



## 3. The third class: noun of action.

§ 111. ܐܝܬܝܢܐ ܐܝܬܝܢܐ ܐܝܬܝܢܐ : noun of action comprises of all other nouns, commonly expressing the action, manner of doing, quality instrument or state indicated by the verb and various other meanings: as in ܐܝܬܝܢܐ (ܐܝܬܝܢܐ) door, ܐܝܬܝܢܐ (ܐܝܬܝܢܐ) trap, ܐܝܬܝܢܐ (ܐܝܬܝܢܐ) finding, discovery, etc.

**Note:**— They are formed by: a) the change of vowels, b) the addition of suffixes and prefixes.

The forms of the nouns of action: (the forms that are frequent are numbered in Roman figures. Those within brackets are found only in their f.)

ܐܝܬܝܢܐ II		ܐܝܬܝܢܐ I
ܐܝܬܝܢܐ IV		ܐܝܬܝܢܐ III
ܐܝܬܝܢܐ VI		ܐܝܬܝܢܐ V
ܐܝܬܝܢܐ 8	(book, writing =	ܐܝܬܝܢܐ VII
ܐܝܬܝܢܐ 10		ܐܝܬܝܢܐ 9
ܐܝܬܝܢܐ 12		ܐܝܬܝܢܐ 11
ܐܝܬܝܢܐ 14		ܐܝܬܝܢܐ 18
ܐܝܬܝܢܐ 16		ܐܝܬܝܢܐ 15
ܐܝܬܝܢܐ 18		ܐܝܬܝܢܐ 17
ܐܝܬܝܢܐ 20		ܐܝܬܝܢܐ XIX
ܐܝܬܝܢܐ	or	ܐܝܬܝܢܐ 21
ܐܝܬܝܢܐ or ܐܝܬܝܢܐ 23	ܐܝܬܝܢܐ or	ܐܝܬܝܢܐ 22
ܐܝܬܝܢܐ 25		ܐܝܬܝܢܐ XXIV
		ܐܝܬܝܢܐ XXVI

ܐܠܚܐܝܡ 28	ܐܠܚܐܝܡ 27
ܐܠܚܐܝܡ 30	ܐܠܚܐܝܡ 24
	(ܐܠܚܐܝܡ) 31
ܐܠܚܐܝܡ 33	ܐܠܚܐܝܡ 32
ܐܠܚܐܝܡ 35	ܐܠܚܐܝܡ 34
ܐܠܚܐܝܡ) 37	ܐܠܚܐܝܡ 38
ܐܠܚܐܝܡ 34	(ܐܠܚܐܝܡ) 38
(ܐܠܚܐܝܡ) 41	(ܐܠܚܐܝܡ) 40
	ܐܠܚܐܝܡ 42

Note;— 1. There are nouns having the forms of those of the 1st & 2nd classes: as in ܐܠܚܐܝܡ m. emerald; ܐܠܚܐܝܡ f. habitable region; ܐܠܚܐܝܡ m. razor; ܐܠܚܐܝܡ f. net etc.

2. The weak radicals of the verbs of the iii & iv classes undergo the process of substitution in the derivation and are sometimes altogether dropped. This elision occurs also in the ii class: as in ܐܠܚܐܝܡ (ܐܠܚܐܝܡ) chain etc.

3. The nouns formed from the verbs by the addition of the prefix ܐ very often denote the time or place where the action signified by the verb occurred, and the instrument that one uses in performing the act expressed by the verb. So they are called the nouns of time, place, or instrument respectively. The nouns of time have generally the form xxvi, and of place the form xxiv: as in ܐܠܚܐܝܡ east (place of sun-rise), ܐܠܚܐܝܡ dawn (time of sun-rise). The nouns of instrument have diverse forms: as in ܐܠܚܐܝܡ (ܐܠܚܐܝܡ) sickle; ܐܠܚܐܝܡ tongs; ܐܠܚܐܝܡ filter (ܐܠܚܐܝܡ) etc.



2. 1. 1.

§ 113. a) 1. Masculine by signification are: a) all common nouns and proper names which denote males (e.g. **ܡܠܝܚ** king, **ܒܝܬܐ** bull, **ܡܪܝܬܐ** Paul etc.), b) their offices or states (as in **ܡܠܝܚܐ** priest, **ܡܠܝܚܐ** father, **ܡܠܝܚܐ** bridegroom etc.), c) of nations (as in **ܡܠܝܚܐ** the Greeks), d) of rivers (as in **ܡܠܝܚܐ** the Jordan), e) of mountains (as in **ܡܠܝܚܐ** (Sion), f) of months (as in **ܡܠܝܚܐ** April), g) of metals (as in **ܡܠܝܚܐ** gold), h) of trees (as in **ܡܠܝܚܐ** olive, **ܡܠܝܚܐ** date palm, **ܡܠܝܚܐ** cinnamon).

b) Feminine by signification are: a) all common nouns and proper names which indicate females (as in ܐܡܪܐܝܬܐ woman, ܡܪܝܡ Mary), b) their offices or states of life (as in ܐܡܐܝܬܐ, ܐܡܐܝܬܐ = mother, ܐܡܐܝܬܐ bride), c) of countries (as in ܝܢܕܝܐ India, ܦܪܫܝܐ Persia), d) of cities and towns (as in ܩܕܝܫܬܐ Jerusalem,) e) of islands (as in ܩܝܦܪܐ Cyprus), f) of the four quarters of the world (as in ܡܕܝܢܬܐ west), g) of the organs of the body appearing in pair (as in ܪܝܫܐ leg, ܥܝܢܐ car), h) of

the particles and letters of the alphabet (as in **ṛ.ṣ.ṣ** now, **ṛṣṣ** alap).

Note:— But  $\text{פ-אֶרֶץ}$  the land of Ephrem (c),  $\text{אֶרֶץ-יִשְׂרָאֵל}$  arm,  $\text{אֶרֶץ-יִשְׂרָאֵל}$  wing (g), etc. are masculine.

2. a) Masculine by termination are generally the nouns in **𐤁**, not preceded by **𐤀**: as in **𐤁𐤏𐤃** book, **𐤁𐤏𐤕** day etc. But there are many exceptions, as in **𐤁𐤏𐤕𐤏𐤕** frog, **𐤁𐤏𐤕** ship, **𐤁𐤏𐤕** salt, **𐤁𐤏𐤕** stone etc.

b) Feminine by termination are generally the nouns ending in **ܐܢܝ** or **ܐܢܝܐ**: as in **ܐܢܝܐܬܐ** sight, **ܐܢܝܐܠܐܐ** knowledge, **ܐܢܝܐܡܐܐܐ** modesty, chastity; **ܐܢܝܐܪܐܐ** error, **ܐܢܝܐܪܐܐ** spider etc. There are a few exceptions: as in **ܐܢܝܐܡܐܐܐ** acquaintance, **ܐܢܝܐܡܐܐܐܐܐ** blood relation, **ܐܢܝܐܡܐܐܐ** truth, justice, etc.

But if the  $\Delta$  pertains to the root, the nouns are generally masculine: as in  $\text{𐤀𐤃𐤁}$  ( $\text{𐤁𐤓}$ ) dress,  $\text{𐤀𐤃𐤁𐤁}$  ( $\text{𐤁𐤁}$ ) house etc. Here also there are exceptions: as in  $\text{𐤀𐤃𐤁𐤁𐤁}$  bow,  $\text{𐤀𐤃𐤁𐤁𐤁𐤁}$  dirt,  $\text{𐤀𐤃𐤁𐤁𐤁𐤁𐤁}$  sweat etc.

**Note:—** 1. **ܐܠܗܐ** *word* is generally fem; but it is masc. when it means the Second Person of the Holy Trinity.

2. ἁῶς *wind* is fem.. but, when it signifies the Holy Ghost, is common.

8 . ~~2-1-9~~ time is m., but, when it denotes the repetition of a thing ie. how many times a thing is done, is fem., as in

In deaths many times. By the Jews five times... Thrice was I beaten with rods: once I was stoned. (ii. Cor, 11. 23.)



4. Nouns of common gender are usually used in the masculine.

Formation of feminine from the masculine.

§ 114. a) The fem. gender of nouns is expressed. 1. by a change of ending; 2. by a different word. Again the change of ending may be a) regular or b) irregular.

b) The general rule for the formation of the fem. is by the addition of  $\text{ܐܝܢܐ}$  to the masc. after dropping its  $\text{ܐ}$ : as in  $\text{ܩܝܢܐ}$   $\text{ܩܝܢܐܐ}$  (queen).

**Note:—** 1. Many nouns especially active and passive assume their contracted form (construct state) when the f. suffix  $\text{ܐܝܢܐ}$  is added: as in  $\text{ܕܠܝܕܐ}$  m. one who fears  $\text{ܕܠܝܕܐ} + \text{ܐܝܢܐ} = \text{ܐܝܢܐܕܠܝܕܐ}$  f.:  $\text{ܥܝܢܐ}$  m. lover, friend  $\text{ܥܝܢܐ} + \text{ܐܝܢܐ} = \text{ܐܝܢܐܥܝܢܐ}$  f.:  $\text{ܕܠܝܕܐ}$  m. saviour  $\text{ܕܠܝܕܐ} + \text{ܐܝܢܐ} = \text{ܐܝܢܐܕܠܝܕܐ}$  f.;  $\text{ܕܠܝܕܐ}$  m. carpenter  $\text{ܕܠܝܕܐ} + \text{ܐܝܢܐ} = \text{ܐܝܢܐܕܠܝܕܐ}$  f.:  $\text{ܕܠܝܕܐ}$  m. redeemed  $\text{ܕܠܝܕܐ} + \text{ܐܝܢܐ} = \text{ܐܝܢܐܕܠܝܕܐ}$  f. etc.

2. Nouns active from derivative verbs receive the vowel  $\text{ܐ}$  like the passives instead of their  $\text{ܐ}$ , when the suffix is added: (and hence both have the same form in the feminine): as in  $\text{ܕܠܝܕܐ}$  m. sanctifying  $\text{ܕܠܝܕܐ} + \text{ܐܝܢܐ} = \text{ܐܝܢܐܕܠܝܕܐ}$  f.:  $\text{ܕܠܝܕܐ}$  m. blessed  $\text{ܕܠܝܕܐ} + \text{ܐܝܢܐ} = \text{ܐܝܢܐܕܠܝܕܐ}$  f.);  $\text{ܕܠܝܕܐ}$  m. betraying  $\text{ܕܠܝܕܐ} + \text{ܐܝܢܐ} = \text{ܐܝܢܐܕܠܝܕܐ}$  f. etc.

3. The noun form in  $\text{ܐܝܢܐ}$  (suffixed) assumes the vowel  $\text{ܐ}$  also when the f. suffix is added and the  $\text{ܐ}$  is always ruk. as in  $\text{ܕܠܝܕܐ}$  m. merciful  $\text{ܕܠܝܕܐ} + \text{ܐܝܢܐ} = \text{ܐܝܢܐܕܠܝܕܐ}$ .

4. The noun forms  $\text{ܕܠܝܕܐ}$  and  $\text{ܕܠܝܕܐ}$  from the iv class verbs (prim.) take  $\text{ܐܝܢܐ}$  (and note the cons. state) and the latter drops its 1st vowel when the f. suffix is added, (here also the  $\text{ܐ}$  is ruk. always): as in  $\text{ܕܠܝܕܐ}$  m. filling  $\text{ܕܠܝܕܐ}$  f.;  $\text{ܕܠܝܕܐ}$  m. full

or filled  $\text{ܐܕܝܢܐ}$  f. etc. But the derivatives follow the note 1: as in  $\text{ܐܕܝܢܐ}$  m.  $\text{ܐܕܝܢܐ}$ .

5. The  $\text{ܐ}$  of the form  $\text{ܐܕܝܢܐ}$  is *ruk*, unless it is preceded by any one of the dentals or by  $\text{ܕ}$ ,  $\text{ܬ}$  or  $\text{ܐ}$ ; but of the other forms of nouns of active and passive are generally *kus*; and of the nouns of action is generally *ruk*. in the i & ii class verbs (but of the form no. vii is always *kus*.); of the iv class verbs (of the nouns of action) is generally *ruk*.

§ 115. Some words form their f. irregularly v. g.

$\text{ܐܕܝܢܐ}$ brother.	$\text{ܐܕܝܢܐ}$ sister.
$\text{ܐܕܝܢܐ}$ other.	$\text{ܐܕܝܢܐ}$ other.
$\text{ܐܕܝܢܐ}$ son.	$\text{ܐܕܝܢܐ}$ daughter.
$\text{ܐܕܝܢܐ}$ male cub.	$\text{ܐܕܝܢܐ}$ f. cub.
$\text{ܐܕܝܢܐ}$ male cat.	$\text{ܐܕܝܢܐ}$ f. cat.
$\text{ܐܕܝܢܐ}$ new	$\text{ܐܕܝܢܐ}$ ( $\text{ܐܕܝܢܐ}$ ) new.
$\text{ܐܕܝܢܐ}$ father-in-law.	$\text{ܐܕܝܢܐ}$ mother-in-law.
$\text{ܐܕܝܢܐ}$ m. snake.	$\text{ܐܕܝܢܐ}$ f. snake.
$\text{ܐܕܝܢܐ}$ he-mule.	$\text{ܐܕܝܢܐ}$ she-mule.
$\text{ܐܕܝܢܐ}$ horse.	$\text{ܐܕܝܢܐ}$ mare.
$\text{ܐܕܝܢܐ}$ m. cat.	$\text{ܐܕܝܢܐ}$ f. cat.
$\text{ܐܕܝܢܐ}$ bull.	$\text{ܐܕܝܢܐ}$ cow.

2. Some have a different word for its f. v. g.

$\text{ܐܕܝܢܐ}$ father.	$\text{ܐܕܝܢܐ}$ mother.
$\text{ܐܕܝܢܐ}$ man, husband.	$\text{ܐܕܝܢܐ}$ woman, wife.
$\text{ܐܕܝܢܐ}$ male.	$\text{ܐܕܝܢܐ}$ female.



ܐܬܬܐ jack-ass.

ܐܬܬܐ she-ass.

ܐܬܬܐ bride-groom.

ܐܬܬܐ bride.

ܐܬܬܐ servant.

ܐܬܬܐ maid-servant.

ܐܬܬܐ ram

ܐܬܬܐ ewe.

ܐܬܬܐ he-goat.

ܐܬܬܐ she-goat.

**Note:—** The following nouns of the common gender are or frequent use.

ܐܬܬܐ air.

ܐܬܬܐ dove

ܐܬܬܐ lot, portion

ܐܬܬܐ pape.

ܐܬܬܐ camel.

ܐܬܬܐ copy, chapter.

ܐܬܬܐ dwelling.

ܐܬܬܐ hundred.

ܐܬܬܐ nest.

ܐܬܬܐ sword.

ܐܬܬܐ fountain

ܐܬܬܐ sun.

ܐܬܬܐ moon.

ܐܬܬܐ eyed.

ܐܬܬܐ : ܐܬܬܐ scorpion.

#### IV. The number of nouns

ܐܬܬܐ

§ 116. There are two numbers, singular and plural.

They are distinguished orthographically by <sup>v</sup>seyame. The plural number is formed from the singular by the changed of vowels or consonants or both.

**Note:—** Traces of a dual number is found in a few words; as in ܐܬܬܐ, ܐܬܬܐ two; ܐܬܬܐ two hundred; ܐܬܬܐ Egypt (upper and lower); ܐܬܬܐ Mesopotamia (between two rivers.)

#### Formation of the plural number

§ 117. No fixed rule can be given comprising all the groups and all the forms; but the formations can be

**Note:—** 1. The second plural forms are generally used for inanimate objects.



c) Nouns, active and passive ending in  $\text{ā}$  of the 1st forms from the iv class verbs and other nouns having similar forms, form their plural by changing  $\text{ā}$  into  $\text{ā} \div$  (ie. take  $\div$  on the quiescent letter); and the form  $\text{ā} \div \text{ā}$  loses its 1st vowel: as in  $\text{ā} \div \text{ā}$  m. fool:  $\text{ā} \div \text{ā}$

ܦܕܝܬܐ paralytic.

ܦܕܝܬܐ m. drink.

ܦܕܝܬܐ m. tide.

ܦܕܝܬܐ m. called: ܦܕܝܬܐ.

ܦܕܝܬܐ m. roe, dear.

ܦܕܝܬܐ elect, chosen.

**Note:—** 1. Some nouns of the above form and most of those like ܦܕܝܬܐ and ܦܕܝܬܐ follow the general rule: as in ܦܕܝܬܐ m. weeping : ܦܕܝܬܐ ; ܦܕܝܬܐ m. dwelling; ܦܕܝܬܐ m. razor; ܦܕܝܬܐ m. resemblance; ܦܕܝܬܐ m. tumult.

2. A number of nouns in ܦܕܝܬܐ form their plural by changing: i. ܦܕܝܬܐ into ܦܕܝܬܐ ; ii. a. few retain ܕܝܬܐ and iii. some have also secondary forms: as in

i. ܦܕܝܬܐ m. physician .ܦܕܝܬܐ, ܦܕܝܬܐ m. throne; ܦܕܝܬܐ m. manger.

ii. ܦܕܝܬܐ m. lion : ܦܕܝܬܐ ; ܦܕܝܬܐ m. cucumber garden.

iii. ܦܕܝܬܐ m. shepherd: ܦܕܝܬܐ : ܦܕܝܬܐ ;  
ܦܕܝܬܐ m. cup-bearer ܦܕܝܬܐ : ܦܕܝܬܐ : ܦܕܝܬܐ ;  
ܦܕܝܬܐ m. breast: ܦܕܝܬܐ : ܦܕܝܬܐ : ܦܕܝܬܐ : ܦܕܝܬܐ .

§ 119. **Rule II.** Feminine nouns ending in ܕܝܬܐ form their plural by assuming ܕܝܬܐ on the letter immediately preceding ܕܝܬܐ: a) without further changes, b) removing the vowel if it (preceding letter) has any, c) suppressing the vowel if the letter preceding ܕܝܬܐ has a vowel, d) giving a vowel to the 1st letter (generally ܕܝܬܐ if passive and ܕܝܬܐ if noun of action) if the two letters preceding ܕܝܬܐ become vowelless: as in

a) ܕܝܬܐ × ܕܝܬܐ)

. ܕܝܬܐ wisdom: ܕܝܬܐ ; ܕܝܬܐ ܕܝܬܐ spot, mark.



: ܐܝܠܬܐ church: ܐܝܠܬܐ ܐܡܐܝܬܐ mother's sister.

ܐܡܐܝܬܐ

b) : ܐܝܠܐ or ܐܝܠܐ × ܐܝܠܐ & ܐܝܠܐ × ܐܝܠܐ)

. ܐܝܠܐܝܠܐ grace: ܐܝܠܐܝܠܐ; ܐܝܠܐܝܠܐܝܠܐ helper: ܐܝܠܐܝܠܐܝܠܐ

. ܐܝܠܐ ܥܠܐ ten thousand; ܐܝܠܐܝܠܐ obstacle. ܐܝܠܐܝܠܐ

ܐܝܠܐ ܥܠܐ;

c) : ܐܝܠܐܝܠܐ mother: ܐܝܠܐܝܠܐ; ܐܝܠܐܝܠܐ hungry: ܐܝܠܐܝܠܐ

ܐܝܠܐܝܠܐ: acceptable ܐܝܠܐܝܠܐ; ܐܝܠܐܝܠܐ wet-nurse: ܐܝܠܐܝܠܐ

ܐܝܠܐ ܥܠܐ: a herd of camels. ܐܝܠܐܝܠܐ skull: ܐܝܠܐܝܠܐ

ܐܝܠܐ ܥܠܐ;

ܐܝܠܐܝܠܐ food: ܐܝܠܐܝܠܐ; ܐܝܠܐܝܠܐ bundle: ܐܝܠܐܝܠܐ

ܐܝܠܐܝܠܐ ring: ܐܝܠܐܝܠܐ; ܐܝܠܐܝܠܐ trembling: ܐܝܠܐܝܠܐ

ܐܝܠܐܝܠܐ request: ܐܝܠܐܝܠܐ; ܐܝܠܐܝܠܐ service: ܐܝܠܐܝܠܐ

ܐܝܠܐܝܠܐ glory: ܐܝܠܐܝܠܐ; ܐܝܠܐܝܠܐ trade: ܐܝܠܐܝܠܐ

d) i. ܐܝܠܐܝܠܐ created: ܐܝܠܐܝܠܐ; ܐܝܠܐܝܠܐ creation: ܐܝܠܐܝܠܐ

ܐܝܠܐܝܠܐ chosen: ܐܝܠܐܝܠܐ; ܐܝܠܐܝܠܐ direction: ܐܝܠܐܝܠܐ

ܐܝܠܐܝܠܐ stroke: ܐܝܠܐܝܠܐ; ܐܝܠܐܝܠܐ thing: ܐܝܠܐܝܠܐ

ii. ܐܝܠܐܝܠܐ: crops, produce ܐܝܠܐܝܠܐ; ܐܝܠܐܝܠܐ breath: ܐܝܠܐܝܠܐ

ܐܝܠܐܝܠܐ Gospel: ܐܝܠܐܝܠܐ; ܐܝܠܐܝܠܐ sigh. ܐܝܠܐܝܠܐ

Rem.— The form to which ܐܝܠܐ is added agrees with the m. sing. (except for the ܐܝܠܐ suffixed), if there be a corresponding m. form.

Note:— 1. In forms like ܐܝܠܐܝܠܐ or ܐܝܠܐܝܠܐ the vowel ܐ is given to the 2nd letter: as in ܐܝܠܐܝܠܐ prayer: ܐܝܠܐܝܠܐ; ܐܝܠܐܝܠܐ cub. f. : ܐܝܠܐܝܠܐ

2. In some nouns  $\text{ܐܠ}$  is changed into  $\text{ܐܠܐ}$ : as in  $\text{ܐܠܐܝܢܐ}$  companion:  $\text{ܐܠܐܝܬܐ}$ ,  $\text{ܐܠܐܝܬܐ}$  thumb;  $\text{ܐܠܐܝܬܐ}$  holocaust;  $\text{ܐܠܐܝܬܐ}$  portion.

2. In some  $\text{ܐܠ}$  is changed into  $\text{ܐܠܐ}$  ( $\text{ܐ}$  is inserted): as in.  $\text{ܐܠܐܝܬܐ}$  bee;  $\text{ܐܠܐܝܬܐ}$ .  $\text{ܐܠܐܝܬܐ}$  little;  $\text{ܐܠܐܝܬܐ}$  school  $\text{ܐܠܐܝܬܐ}$  bundle.

4. In some  $\text{ܐܠ}$  is changed into  $\text{ܐܠܐ}$  especially of the form  $\text{ܐܠܐܝܬܐ}$  (general rule I): as in  $\text{ܐܠܐܝܬܐ}$  play;  $\text{ܐܠܐܝܬܐ}$  :  $\text{ܐܠܐܝܬܐ}$  bushel;  $\text{ܐܠܐܝܬܐ}$  touch:  $\text{ܐܠܐܝܬܐ}$  leather bottle;  $\text{ܐܠܐܝܬܐ}$  = weeping.  $\text{ܐܠܐܝܬܐ}$  sight;  $\text{ܐܠܐܝܬܐ}$  shouting.

5 In some  $\text{ܐܠ}$  is changed into  $\text{ܐܠܐ}$  (dropping  $\text{ܐ}$ ); as in  $\text{ܐܠܐܝܬܐ}$  word;  $\text{ܐܠܐܝܬܐ}$ ;  $\text{ܐܠܐܝܬܐ}$  wheat;  $\text{ܐܠܐܝܬܐ}$  window:  $\text{ܐܠܐܝܬܐ}$  week;  $\text{ܐܠܐܝܬܐ}$  hair;  $\text{ܐܠܐܝܬܐ}$  hour;  $\text{ܐܠܐܝܬܐ}$  wall;  $\text{ܐܠܐܝܬܐ}$  garden.

6. Some nouns have other forms also:

i. as in  $\text{ܐܠܐܝܬܐ}$  branch;  $\text{ܐܠܐܝܬܐ}$  &  $\text{ܐܠܐܝܬܐ}$ ;  $\text{ܐܠܐܝܬܐ}$  yard;  $\text{ܐܠܐܝܬܐ}$  abyss;  $\text{ܐܠܐܝܬܐ}$  ship;  $\text{ܐܠܐܝܬܐ}$  palm of the hand or sole of the foot.

ii.  $\text{ܐܠܐܝܬܐ}$  :  $\text{ܐܠܐܝܬܐ}$  globule; vertebra:  $\text{ܐܠܐܝܬܐ}$  &  $\text{ܐܠܐܝܬܐ}$ ;  $\text{ܐܠܐܝܬܐ}$  measure;  $\text{ܐܠܐܝܬܐ}$  molar tooth, serpent's tooth.

iii.  $\text{ܐܠܐܝܬܐ}$  place,  $\text{ܐܠܐܝܬܐ}$  &  $\text{ܐܠܐܝܬܐ}$ ;  $\text{ܐܠܐܝܬܐ}$  field:  $\text{ܐܠܐܝܬܐ}$  &  $\text{ܐܠܐܝܬܐ}$ ;  $\text{ܐܠܐܝܬܐ}$  lambkin:  $\text{ܐܠܐܝܬܐ}$  &  $\text{ܐܠܐܝܬܐ}$ ;  $\text{ܐܠܐܝܬܐ}$  scent-bottle;  $\text{ܐܠܐܝܬܐ}$  cradle.

7. Nouns like  $\text{ܐܠܐܝܬܐ}$  merit:  $\text{ܐܠܐܝܬܐ}$  election, take the vowel  $\text{ܐ}$  on their  $\text{ܐ}$  (which is really a  $\text{ܐܠܐܝܬܐ}$ ): as in  $\text{ܐܠܐܝܬܐ}$ ,  $\text{ܐܠܐܝܬܐ}$ .



8. The final א of the f. plural is always *ruk*.

§ 120. Many nouns form their plural very irregularly: as in

אֲחֵרִים f. other אֲחֵרִים ; אֲחֵרִים: f. other אֲחֵרִים  
 אִמּוֹת f. mother אִמּוֹת ; אֲבִים: m. father אֲבִים , אֲבִים  
 אִשָּׁה f. woman: אִשָּׁה ; אִשָּׁה f. fever: אִשָּׁה  
 אִשָּׁה m. house: אִשָּׁה ; אִשָּׁה m. cub: אִשָּׁה  
 אֲבִים m. son: אֲבִים ; אֲבִים f. daughter: אֲבִים  
 אֲבִים f. sister: אֲבִים ; אֲבִים f. palate: אֲבִים  
 אֲבִים m. mode: אֲבִים ; אֲבִים m. boy: אֲבִים  
 אֲבִים f. bride : אֲבִים , אֲבִים , אֲבִים m. night: אֲבִים  
 אֲבִים f. myrrh : אֲבִים ; , אֲבִים  
 אֲבִים f. face: cheek: אֲבִים ; אֲבִים f. town: אֲבִים  
 אֲבִים desire: אֲבִים ; אֲבִים f. year: אֲבִים  
 אֲבִים : אֲבִים f. fig. אֲבִים . etc.

Rem.— Some nouns repeat their final radical in the plural, as in אֲבִים m. sea: אֲבִים ; אֲבִים f. lake: אֲבִים ; אֲבִים f. cause: אֲבִים ; אֲבִים f. new: אֲבִים ; אֲבִים f. paternal aunt: אֲבִים : אֲבִים .

Note:— 1. Some nouns have different plurals with different meanings; (have both meanings in the sing.) as in

אֲבִים {	אֲבִים maid servants	{	אֲבִים power. miracles
	אֲבִים cubits		אֲבִים army.

ܐܕܝܪܐ	{	ܐܕܝܪܐ , ܐܕܝܪܐܐ great	{	ܐܕܝܪܐܐ girls (free)
		ܐܕܝܪܐܐ teachers		ܐܕܝܪܐܐ hand-maids
ܐܕܝܪܐܐ	{	ܐܕܝܪܐܐ live coals	{	ܐܕܝܪܐܐ eggs
		(ܐܕܝܪܐܐ) ܐܕܝܪܐܐ consecrated particles.		ܐܕܝܪܐܐ things of oval shape.

2. There are some nouns which have one meaning in the singular and another in the plural: as in ܐܕܝܪܐܐ debt, ܐܕܝܪܐܐܐ sins ܐܕܝܪܐܐ the jewish people. ܐܕܝܪܐܐܐ the gentiles, (scrip.) It has also the ordinary meaning, people or nation.

3. a) Some nouns, having the same form for both the singular and the plural are distinguished only by <sup>v</sup>seyame: as in ܐܕܝܪܐܐ a bird of prey: ܐܕܝܪܐܐܐ ; ܐܕܝܪܐܐܐ horse ܐܕܝܪܐܐܐ .

b) Some nouns take <sup>v</sup>seyame both for the sing. and plural: as in ܐܕܝܪܐܐܐ reptile, or reptiles, ܐܕܝܪܐܐܐ a sheep or sheep.

4. Some nouns have no plural: as in

a) proper nouns: ܐܕܝܪܐܐܐ ; ܐܕܝܪܐܐܐܐ

b) abstract nouns: ܐܕܝܪܐܐܐ justice; ܐܕܝܪܐܐܐ truth; ܐܕܝܪܐܐܐ mercy; ܐܕܝܪܐܐܐ beauty; ܐܕܝܪܐܐܐܐ poverty; ܐܕܝܪܐܐܐ silence.

c) names of metals: ܐܕܝܪܐܐܐ iron; ܐܕܝܪܐܐܐ gold; ܐܕܝܪܐܐܐ silver.

d) others; ܐܕܝܪܐܐܐ beast; ܐܕܝܪܐܐܐ sin; ܐܕܝܪܐܐܐ wheat; ܐܕܝܪܐܐܐ universe; ܐܕܝܪܐܐܐ rice; ܐܕܝܪܐܐܐ ink. etc.

5. Some nouns are used only in the plural: as in ܐܕܝܪܐܐܐ streets; ܐܕܝܪܐܐܐܐ wonders; ܐܕܝܪܐܐܐ price; ܐܕܝܪܐܐܐ life; ܐܕܝܪܐܐܐ water; ܐܕܝܪܐܐܐ price; ܐܕܝܪܐܐܐ mercy.

6. There are some words which have the same form for



both the numbers and genders; as in ܐܠܗܐ a) multitude, b) many; ܡܝܬܐ something; ܗܘܐ who.

#### IV. States of nouns: ܐܬܬܐܢܐ (gêdhâmâ)

§ 121. a) Gêdhama means 'cutting off' or 'contraction'. A noun may be found in three different forms: in its full form, and in two contracted forms. These forms are called the states of nouns. They indicate slightly varying significations as well as effect, brevity and elegance of style and facilitate versification.

The full form (ie. with the emphatic ܐ which was considered to be the sign of determination), is called the definite state or emphatic state, which is the primitive form of the word. The first contracted form (ie. denoting relation to or dependency on the following noun) is called the construct state, ܐܬܬܐܢܐ (ܐܬܬܐܢܐ ܐܬܬܐܢܐ) (the first contraction), and the second absolute state or indefinite state, ܐܬܬܐܢܐ (ܐܬܬܐܢܐ ܐܬܬܐܢܐ the second contraction.)

**Note:—** 1. The European grammarians treat of absolute state as the primary form from which the other two are formed by the addition of proper endings.

2. The 1st is the most ordinary form of Syriac nouns; its sense of determination, for the most part, has been lost; so, now ܐܬܬܐܢܐ may mean the kingdom or a kingdom; but the 3rd ܐܬܬܐܢܐ has only an indefinite signification.

b) Some nouns form their states in a regular manner; others irregularly. Some nouns have no gêdhama; while others are found only in the gêdhama<sup>v</sup>ted form. Besides nouns, adjectives, some pronouns and particles admit gêdhama<sup>v</sup>.

**Rem.—** All singular nouns terminating in ܐܬܐ, without the ܐ. ܐ have the same form (only one) for both the cons. and abs. states.

c) The regular formation may be summed up in four main rules.

§ 122. **Rule I.** Singular nouns ending in ܐ (without the f. ܐ) form their cons. and abs. states by eliminating ܐ:

a) without further change, if they have a vowel on their penultimate: as in ܐܠܝܢ heart: ܠܝܢ; ܐܪܝܬ head: ܪܝܬ; ܐܠܡܢ deaf: ܠܡܢ; ܐܝܬܝܢ yoke: ܝܬܝܢ; ܐܝܬܝܢ rock: ܝܬܝܢ; ܐܝܬܝܢ work: ܝܬܝܢ; ܐܝܬܝܢ merciful: ܝܬܝܢ; ܐܝܬܝܢ fruit: ܝܬܝܢ; ܐܝܬܝܢ smell: ܝܬܝܢ.

(W. ܐܝܬܝܢ : ܐܝܬܝܢ . ܐܝܬܝܢ; ܐܝܬܝܢ; etc.)

b) if the penultimate is vowelless, the nouns assume a vowel on it when gedhamated: as in i. nouns of the form ܐܝܢ, mode, ܐܝܬܝܢ milk, (I of action) ܐܝܬܝܢ dream (do III), generally take ܐ (but cfr. ܐܝܬܝܢ), the last two dropping their 1st vowel: as in ܐܝܢ: ܐܝܢ; ܐܝܬܝܢ name: ܐܝܬܝܢ; ܐܝܬܝܢ blood: ܐܝܬܝܢ; ܐܝܬܝܢ son: ܐܝܬܝܢ; ܐܝܬܝܢ bone: ܐܝܬܝܢ; ܐܝܬܝܢ f. soul: ܐܝܬܝܢ; ܐܝܬܝܢ king: ܐܝܬܝܢ; ܐܝܬܝܢ belly: ܐܝܬܝܢ; ܐܝܬܝܢ hope: ܐܝܬܝܢ; ܐܝܬܝܢ door: ܐܝܬܝܢ; ܐܝܬܝܢ splendour: ܐܝܬܝܢ; ܐܝܬܝܢ ash: ܐܝܬܝܢ; ܐܝܬܝܢ f. foot: ܐܝܬܝܢ; others: ܐܝܬܝܢ camel: ܐܝܬܝܢ; ܐܝܬܝܢ beard: ܐܝܬܝܢ; ܐܝܬܝܢ time: ܐܝܬܝܢ.

**Note:—** 1. ܐ initials retain their first vowel but ܐ is changed into ܐ; as in

ܐܝܬܝܢ wage: ܐܝܬܝܢ; ܐܝܬܝܢ f. earth: ܐܝܬܝܢ; ܐܝܬܝܢ place: ܐܝܬܝܢ; but ܐܝܬܝܢ thousand: ܐܝܬܝܢ; ܐܝܬܝܢ f. way: ܐܝܬܝܢ;



ܠܠܐܢܐ food: ܠܠܐܢܐ; ܠܠܐܢܐ lamb: ܠܠܐܢܐ; ܠܠܐܢܐ ship: ܠܠܐܢܐ;  
ܠܠܐܢܐ mourning: ܠܠܐܢܐ; ܠܠܐܢܐ threshing-floor: ܠܠܐܢܐ doubles  
its 2nd radical; similarly ܠܠܐܢܐ f. sparrow. ܠܠܐܢܐ f. spike  
also.

2. ܐ initials generally take the vowel ܐ; but ܐ is kept up: as in

ܠܠܐܢܐ birth, child: ܠܠܐܢܐ; ܠܠܐܢܐ month: ܠܠܐܢܐ;  
ܠܠܐܢܐ herb: ܠܠܐܢܐ; ܠܠܐܢܐ dry land: ܠܠܐܢܐ; ܠܠܐܢܐ orphan:  
ܠܠܐܢܐ; ܠܠܐܢܐ string: ܠܠܐܢܐ; ܠܠܐܢܐ image: ܠܠܐܢܐ;  
ܠܠܐܢܐ burden: ܠܠܐܢܐ.

3. A few nouns ending in ܐ insert a ܐ: as in

ܠܠܐܢܐ (ܠܠܐܢܐ) just: ܠܠܐܢܐ (ܠܠܐܢܐ); ܠܠܐܢܐ harbour:  
ܠܠܐܢܐ poor; ܠܠܐܢܐ another.

4. i Middle ܐ with ܐ on the initial changes the ܐ into ܐ

(ܐ) as in ܠܠܐܢܐ weapon: ܠܠܐܢܐ (ܠܠܐܢܐ) ܠܠܐܢܐ power, strength:  
ܠܠܐܢܐ f. eye: ܠܠܐܢܐ wood, tree; but ܠܠܐܢܐ house: ܠܠܐܢܐ  
(cons.) ܠܠܐܢܐ (abs.)

ii. nouns of the form ܠܠܐܢܐ (ܐ for ܐ) change  
ܐ into ܐ: as in ܠܠܐܢܐ day: ܠܠܐܢܐ (ܠܠܐܢܐ); ܠܠܐܢܐ height:  
ܠܠܐܢܐ (ܠܠܐܢܐ) ܠܠܐܢܐ border, end: ܠܠܐܢܐ; ܠܠܐܢܐ colour:  
ܠܠܐܢܐ (ܠܠܐܢܐ); ܠܠܐܢܐ mind ܠܠܐܢܐ (ܠܠܐܢܐ).

iii. nouns of the form ܠܠܐܢܐ (V of action) change  
the ܐ of the 1st rad. into ܐ for the 2nd rad: as in ܠܠܐܢܐ

holiness: ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ light: ܐܘܪܝܬܐ ܐܘܪܝܬܐ  
f. knee: ܕܥܝܢܐ; ܕܥܝܢܐ body : ܥܡܪܐ.

iv. nouns of more than three letters assume a ÷ on the penultimate: as in ܕܥܝܢܐ star: ܥܝܢܐ; ܕܥܝܢܐ temple: ܥܝܢܐ; ܕܥܝܢܐ throne: ܥܝܢܐ; ܕܥܝܢܐ eating, food: ܥܝܢܐ; ܕܥܝܢܐ scat, sitting: ܥܝܢܐ; (even if there be an elision) ܕܥܝܢܐ (ܕܥܝܢܐ) starting: ܥܝܢܐ; ܕܥܝܢܐ giving: ܥܝܢܐ.

Note— 1. ܕܥܝܢܐ speech ܥܝܢܐ (ܥܝܢܐ); ܕܥܝܢܐ roof: ܥܝܢܐ (ܥܝܢܐ).

2. ܕܥܝܢܐ youth: ܥܝܢܐ; ܕܥܝܢܐ paper: ܥܝܢܐ etc.

v. nouns (active and passive) derived in the form of the participles (f. s.) have their cons. and abs. states likewise (m. s.): (but ܕܥܝܢܐ changes the preceding ܐ or ܐ into ÷) as in ܕܥܝܢܐ friend: ܥܝܢܐ; ܕܥܝܢܐ martyr: ܥܝܢܐ; ܕܥܝܢܐ mad: ܥܝܢܐ; ܕܥܝܢܐ door-keeper: ܥܝܢܐ; ܕܥܝܢܐ honourable: ܥܝܢܐ; ܕܥܝܢܐ hidden: ܥܝܢܐ; ܕܥܝܢܐ entrusting: ܥܝܢܐ; ܕܥܝܢܐ pardoning: ܥܝܢܐ; ܕܥܝܢܐ overthrown: ܥܝܢܐ; ܕܥܝܢܐ faithful: ܥܝܢܐ; ܕܥܝܢܐ rejected: ܥܝܢܐ; ܕܥܝܢܐ concealed ܥܝܢܐ.

Note:— ܕܥܝܢܐ lord, owner: ܥܝܢܐ ܥܝܢܐ : ܥܝܢܐ century, ܥܝܢܐ world.



§ 123. **Rule II.** Singular nouns ending in the f. ܐ form their cons. state by dropping ܐ and the abs. state by dropping ܐ:

a) without further changes if the preceding letter has a vowel: as in

		cons.	abs.
ܐܘܪܝܬܐ	beauty	ܐܘܪܝܬܐ	: ܐܘܪܝܬܐ ;
ܐܝܬܐܢܐ	faith, thanksgiving:	ܐܝܬܐܢܐ :	ܐܝܬܐܢܐ ;
ܐܬܐܢܐ	prayer:	ܐܬܐܢܐ :	ܐܬܐܢܐ ( W. Syriac

**Note;**— Nouns active and passive from the iv class verbs of the form ܐܬܐܢܐ, ܐܬܐܢܐ take ܐ on the ܐ in the cons. and participial form in the abs. state: as in

ܐܬܐܢܐ	delighting in	ܐܬܐܢܐ	ܐܬܐܢܐ
ܐܬܐܢܐ	experienced	ܐܬܐܢܐ	ܐܬܐܢܐ etc.

b) if the preceding letter, has no vowel it takes ÷ for the cons. 1) without further change: as in

ܐܬܐܢܐ	week.	ܐܬܐܢܐ	ܐܬܐܢܐ
ܐܬܐܢܐ	desire.	ܐܬܐܢܐ	ܐܬܐܢܐ
ܐܬܐܢܐ	place.	ܐܬܐܢܐ	ܐܬܐܢܐ (ܐܬܐܢܐ)
ܐܬܐܢܐ	grief, distress.	ܐܬܐܢܐ	ܐܬܐܢܐ
ܐܬܐܢܐ	love.	ܐܬܐܢܐ	ܐܬܐܢܐ
ܐܬܐܢܐ	virgin.	ܐܬܐܢܐ	ܐܬܐܢܐ

2) with some vowel changes: as in

ܐܬܐܢܐ	companion	ܐܬܐܢܐ	ܐܬܐܢܐ
ܐܬܐܢܐ	knowledge	ܐܬܐܢܐ	ܐܬܐܢܐ
ܐܬܐܢܐ	breath	ܐܬܐܢܐ	ܐܬܐܢܐ

ܐܰܠܰܡܰܪܰܐ measure	ܐܰܠܰܡܰܐ	ܐܰܠܰܡܰܐ
ܐܰܠܰܡܰܕܰܐ widow	ܐܰܠܰܡܰܕܰܐ	ܠܰܠܰܡܰܕܰܐ
ܐܰܠܰܡܰܕܰܐ burnig	ܐܰܠܰܡܰܐ	ܐܰܠܰܡܰܐ
ܐܰܠܰܡܰܕܰܐ built	ܐܰܠܰܡܰܐ	ܐܰܠܰܡܰܐ
ܐܰܠܰܡܰܕܰܐ glorious	ܐܰܠܰܡܰܐ	ܐܰܠܰܡܰܐ
ܐܰܠܰܡܰܕܰܐ thought	ܐܰܠܰܡܰܐ	ܐܰܠܰܡܰܐ
ܐܰܠܰܡܰܕܰܐ food	ܐܰܠܰܡܰܐ	ܠܰܠܰܡܰܕܰܐ
ܐܰܠܰܡܰܕܰܐ glory, praise	ܐܰܠܰܡܰܐ	ܐܰܠܰܡܰܐ

**Remark.**— Nouns active and passive have their f. s. abs. state identical with the def. state of the m. s. except in those m. s. forms which are formed by ܐܰܠ suffixed: as in

(ܐܰܠܰܡܰܕܰܐ . ܐܰܠܰܡܰܐ) ܐܰܠܰܡܰܕܰܐ given: ܐܰܠܰܡܰܐ — ܐܰܠܰܡܰܐ  
(ܐܰܠܰܡܰܕܰܐ . ܐܰܠܰܡܰܐ) ܐܰܠܰܡܰܕܰܐ sanctifier: ܐܰܠܰܡܰܐ — ܐܰܠܰܡܰܐ

**Note:**— Singular nouns in ܐܰܠ (of the form ܐܰܠܰܐ) have only one form for the cons. and abs states and is formed by dropping the final ܐܰܠ: as in ܐܰܠܰܐ cry: ܐܰܠܰܐ; ܐܰܠܰܐ sight: ܐܰܠܰܐ; ܐܰܠܰܐ portion: ܐܰܠܰܐ.

§ 124. **Rule III.** Plural nouns ending in ܐܰܠ change ܐܰܠ into ܐܰܠ in the cons. state and into ܐܰܠ in the abs. state: as in

ܐܰܠܰܐ kings:	ܐܰܠܰܐ	ܐܰܠܰܐ
ܐܰܠܰܐ f. words.	ܐܰܠܰܐ	ܐܰܠܰܐ
ܐܰܠܰܐ leaves:	ܐܰܠܰܐ	ܐܰܠܰܐ
ܐܰܠܰܐ allurements:	ܐܰܠܰܐ	ܐܰܠܰܐ



ܐܘܪܝܬܐ recitors, readers: ܐܘܪܝܬܐ ܐܘܪܝܬܐ

ܐܘܪܝܬܐ traitors: ܐܘܪܝܬܐ ܐܘܪܝܬܐ

**Note:—** Plural nouns in ܐܘܪܝܬܐ change the ending into:  
 a) ܐܘܪܝܬܐ in the cons inserting ܐܘܪܝܬܐ, the other part assumes the form of the m. s.; ܐܘܪܝܬܐ in the abs. state, if active or passive: b) ܐܘܪܝܬܐ in the cons. and ܐܘܪܝܬܐ in the abs. state if action or others: as in

a) ܐܘܪܝܬܐ intercessors, advocates: ܐܘܪܝܬܐ ܐܘܪܝܬܐ

ܐܘܪܝܬܐ chosen ones: ܐܘܪܝܬܐ ܐܘܪܝܬܐ

ܐܘܪܝܬܐ the rejected: ܐܘܪܝܬܐ ܐܘܪܝܬܐ

b) ܐܘܪܝܬܐ sons ܐܘܪܝܬܐ ܐܘܪܝܬܐ . ܐܘܪܝܬܐ heaven ܐܘܪܝܬܐ ܐܘܪܝܬܐ

ܐܘܪܝܬܐ water ܐܘܪܝܬܐ ܐܘܪܝܬܐ . ܐܘܪܝܬܐ years ܐܘܪܝܬܐ ܐܘܪܝܬܐ

ܐܘܪܝܬܐ kinds ܐܘܪܝܬܐ ܐܘܪܝܬܐ . ܐܘܪܝܬܐ drinks ܐܘܪܝܬܐ ܐܘܪܝܬܐ

ܐܘܪܝܬܐ kids; ܐܘܪܝܬܐ price; ܐܘܪܝܬܐ reeds etc.

§ 125. **Rule IV.** Plural nouns ending in ܐܘܪܝܬܐ (m. or f.) form their cons. state by changing ܐܘܪܝܬܐ into ܐܘܪܝܬܐ (ie. dropping ܐܘܪܝܬܐ), and the abs. state by changing ܐܘܪܝܬܐ into ܐܘܪܝܬܐ: as in

ܐܘܪܝܬܐ kingdoms: ܐܘܪܝܬܐ ܐܘܪܝܬܐ

ܐܘܪܝܬܐ vices, sins: ܐܘܪܝܬܐ ܐܘܪܝܬܐ

ܐܘܪܝܬܐ glories: ܐܘܪܝܬܐ ܐܘܪܝܬܐ

ܐܘܪܝܬܐ affirmatives: ܐܘܪܝܬܐ ܐܘܪܝܬܐ

§ 126. Some nouns are gedhamated irregularly; some have only the cons. state, others the abs. besides. the def.

state; some are found only in the cons. others in the abs. state: as in

	Def.	cons.	abs.
a)	ܐܝܬܝܬܐ joy:	ܐܝܬܝܬܐ	ܐܝܬܝܬܐ
	ܐܝܬܝܬܐ blow:	ܐܝܬܝܬܐ	ܐܝܬܝܬܐ
	ܐܝܬܝܬܐ bushel:	ܐܝܬܐ	ܐܝܬܐ
	ܐܝܬܝܬܐ town: (ܐܝܬܐ)	ܐܝܬܐ	ܐܝܬܐ
	ܐܝܬܝܬܐ year:	ܐܝܬܐ	ܐܝܬܐ
	ܐܝܬܝܬܐ men:	ܐܝܬܐ	ܐܝܬܐ
	ܐܝܬܝܬܐ (ܐܝܬܐ) other	ܐܝܬܐ	ܐܝܬܐ
	ܐܝܬܝܬܐ f. other:	ܐܝܬܐ	ܐܝܬܐ (ܐܝܬܐ)
	ܐܝܬܐ little:	ܐܝܬܐ	ܐܝܬܐ
	ܐܝܬܐ towns	ܐܝܬܐ	ܐܝܬܐ
			ܐܝܬܐ (ܐܝܬܐ)
	ܐܝܬܐ f. hand.	ܐܝܬܐ	
	ܐܝܬܐ daughter:	ܐܝܬܐ	
	ܐܝܬܐ resurrection:	ܐܝܬܐ (ܐܝܬܐ)	
	ܐܝܬܐ multitude	ܐܝܬܐ	
	ܐܝܬܐ a span	ܐܝܬܐ (ܐܝܬܐ)	
	ܐܝܬܐ sleep	ܐܝܬܐ	
	ܐܝܬܐ page	ܐܝܬܐ	
	ܐܝܬܐ night	ܐܝܬܐ (ܐܝܬܐ)	
	ܐܝܬܐ bushels	ܐܝܬܐ	



b) nouns in ܐܝܢ as in ܐܝܢܐ f. spider etc. are used only in the cons. state; and proper nouns as ܐܝܢܐ Ephrem, ܐܝܢܐ Babylon; nouns of the letters of the alphabet as ܐܝܢܐ; and others ܐܝܢܐ m. appeal, ܐܝܢܐ gratis etc. are used only in the abs. state.

§ 127. Some nouns are not gedhamated: as in a) nouns beginning in 'o' as in ܐܝܢܐ flower, rose; b) nouns ending as ܐܝܢܐ & ܐܝܢܐ and beginning in ܐܝܢܐ as in ܐܝܢܐ sight, ܐܝܢܐ prominence; but ܐܝܢܐ mourning, ܐܝܢܐ & ܐܝܢܐ rest silence ܐܝܢܐ & ܐܝܢܐ and c) some others: as in ܐܝܢܐ lion, ܐܝܢܐ winter, ܐܝܢܐ vigil, ܐܝܢܐ summer, ܐܝܢܐ bull, ܐܝܢܐ tumult, ܐܝܢܐ branch, etc.

§ 128. Some pronouns and particles are also found in gedhamated forms: as in

a) pronouns: ܐܝܢܐ : ܐܝܢܐ (= this); ܐܝܢܐ : ܐܝܢܐ  
ܐܝܢܐ : ܐܝܢܐ (what)

b) particles ܐܝܢܐ how ܐܝܢܐ; ܐܝܢܐ thus: ܐܝܢܐ  
ܐܝܢܐ together: ܐܝܢܐ; ܐܝܢܐ now: ܐܝܢܐ  
ܐܝܢܐ among; ܐܝܢܐ; ܐܝܢܐ here; ܐܝܢܐ or ܐܝܢܐ

§ 129. The derivation, gender, number and states of nouns (regular) are illustrated in the following table.

# 1. ܐܝܬܐܢܐ

Primitive singular.

M.			Fem.		
	Defin.	Cons. & abs.	Defin.	Cons.	Abs.
I.	1 ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ
	2 ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ
	3 ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ
II.	1 ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ
	2 ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ
	3 ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ
III.	1 ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ
	2 ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ
	3 ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ
IV.	1 ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ
	2 ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ
	3 ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ



## Primitive plural

[illegible]

## First

m. s.			f. s.		
		Defin.	Cons. & abs.	Defin.	Cons.      Abs.
I.	a 1	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ      ܐܝܬܐܢܐ
	2	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ      ܐܝܬܐܢܐ
b	3	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ      ܐܝܬܐܢܐ
	4	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ      ܐܝܬܐܢܐ
II	1	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ      ܐܝܬܐܢܐ
	2	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ      ܐܝܬܐܢܐ
III	1	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ      ܐܝܬܐܢܐ
	2	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ      ܐܝܬܐܢܐ
a	1	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ      ܐܝܬܐܢܐ
	2	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ      ܐܝܬܐܢܐ
b	3	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ      ܐܝܬܐܢܐ
	4	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ      ܐܝܬܐܢܐ

## Second

I	1	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ      ܐܝܬܐܢܐ
	2	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ      ܐܝܬܐܢܐ
II	1	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ      ܐܝܬܐܢܐ
	2	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ      ܐܝܬܐܢܐ
III	1	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ      ܐܝܬܐܢܐ
	2	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ      ܐܝܬܐܢܐ
IV	1	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ      ܐܝܬܐܢܐ
	2	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ	ܐܝܬܐܢܐ      ܐܝܬܐܢܐ





Primitive (act.)

## First

## Second

I.	နိဗ္ဗာန	နိဗ္ဗာန	နိဗ္ဗာန	နိဗ္ဗာန	နိဗ္ဗာန
II	နိဗ္ဗာန	နိဗ္ဗာန	နိဗ္ဗာန	နိဗ္ဗာန	နိဗ္ဗာန
III.	နိဗ္ဗာန	နိဗ္ဗာန	နိဗ္ဗာန	နိဗ္ဗာန	နိဗ္ဗာန
IV.	နိဗ္ဗာန	နိဗ္ဗာန	နိဗ္ဗာန	နိဗ္ဗာန	နိဗ္ဗာန



(Primitive act.)

derivative (act.)

derivative (act.)

١-٢	٣-٤	٥-٦	٧-٨	٩-١٠	١١-١٢
١٣-١٤	١٥-١٦	١٧-١٨	١٩-٢٠	٢١-٢٢	٢٣-٢٤
٢٥-٢٦	٢٧-٢٨	٢٩-٣٠	٣١-٣٢	٣٣-٣٤	٣٥-٣٦
٣٧-٣٨	٣٩-٤٠	٤١-٤٢	٤٣-٤٤	٤٥-٤٦	٤٧-٤٨

# Primitive (pass.)

[illegible][illegible]

## Second derivative (pass.)

[illegible]



## iii. ܐܝܬܐܢܐ ܐܝܬܐܢܐ

We give here a table of the nouns of action that are used (in the forms given in derivation) with their corresponding (often slightly varying) feminine nouns that are used, (of course, from different roots.)

## A. From the first class verbs.

1	ܐܝܬܐܢܐ parable	{ ܐܝܬܐܢܐ hoof. ܐܝܬܐܢܐ valley. ܐܝܬܐܢܐ surprise. ܐܝܬܐܢܐ family, offspring.
2	ܐܝܬܐܢܐ darkness	
3	ܐܝܬܐܢܐ dream	{ ܐܝܬܐܢܐ return. ܐܝܬܐܢܐ sense, sensation. ܐܝܬܐܢܐ ring. ܐܝܬܐܢܐ garden.
4	ܐܝܬܐܢܐ sloth	
5	ܐܝܬܐܢܐ nearnes	{ ܐܝܬܐܢܐ blessing. ܐܝܬܐܢܐ bald head. ܐܝܬܐܢܐ cap, hood.
6	ܐܝܬܐܢܐ offering	
7	ܐܝܬܐܢܐ book	{ ܐܝܬܐܢܐ writting. ܐܝܬܐܢܐ supper.
8	ܐܝܬܐܢܐ refuge, protection.	ܐܝܬܐܢܐ fish-book.
9	ܐܝܬܐܢܐ conveyance, riding.	{ ܐܝܬܐܢܐ conveyance. ܐܝܬܐܢܐ whirlwind.

- |    |                                    |                                    |
|----|------------------------------------|------------------------------------|
| 10 | 𐤆𐤓𐤕 wasp                           | { 𐤆𐤓𐤕 throat.<br>𐤆𐤓𐤕 bee.          |
| 11 | 𐤆𐤓𐤕 boundary                       |                                    |
| 12 | 𐤆𐤓𐤕 pillar                         | 𐤆𐤓𐤕 staff (esp. pastoral)          |
| 13 | 𐤆𐤓𐤕 tambourine                     | 𐤆𐤓𐤕 idol's shrine.                 |
| 14 | 𐤆𐤓𐤕 desert                         |                                    |
| 15 | 𐤆𐤓𐤕 ostrich, giraffe.              | 𐤆𐤓𐤕 violent rain.                  |
| 16 | 𐤆𐤓𐤕 complaint.                     |                                    |
| 17 | 𐤆𐤓𐤕 writing.                       |                                    |
| 18 | 𐤆𐤓𐤕 trumpet.                       |                                    |
| 19 | 𐤆𐤓𐤕 persecution.                   |                                    |
| 20 | 𐤆𐤓𐤕 rations, military stores.      |                                    |
| 21 | { 𐤆𐤓𐤕 snare.<br>𐤆𐤓𐤕 a kind of cup. |                                    |
|    |                                    |                                    |
| 22 | 𐤆𐤓𐤕 going, departure.              | { 𐤆𐤓𐤕 going.<br>𐤆𐤓𐤕 food, victuals |
| 23 | 𐤆𐤓𐤕 band.                          | 𐤆𐤓𐤕 bundle.                        |
| 24 | 𐤆𐤓𐤕 altar.                         | 𐤆𐤓𐤕 way.                           |
| 25 | 𐤆𐤓𐤕 (𐤆𐤓𐤕) going forth or out.      |                                    |
| 26 | 𐤆𐤓𐤕 weight (𐤆𐤓𐤕 birth.)            |                                    |
|    | 𐤆𐤓𐤕 saw (𐤆𐤓𐤕) 𐤆𐤓𐤕 ascent (𐤆𐤓𐤕)     |                                    |
| 27 | 𐤆𐤓𐤕 scandal: 𐤆𐤓𐤕 wailing.          |                                    |
|    | 𐤆𐤓𐤕 (𐤆𐤓𐤕) bellows: 𐤆𐤓𐤕 breath.     |                                    |
| 28 | 𐤆𐤓𐤕 psalm.                         |                                    |



- 29  $\text{ܠܕܝܢܐܝܐ}$  spindle.
- 30  $\text{ܠܕܝܢܐܝܐ}$  comb.
- 31  $\text{ܠܕܝܢܐܝܐ}$  baptism ( $\text{ܠܕܝܢܐܝܐ}$  breath.)
- 32  $\text{ܠܕܝܢܐܝܐ}$  supplication ( $\text{ܠܕܝܢܐܝܐ}$  addition).
- 33  $\text{ܠܕܝܢܐܝܐ} : \text{ܠܕܝܢܐܝܐ}$  ( $\text{ܕܝܢܐ}$ ) delay.  
 $\text{ܠܕܝܢܐܝܐ} : \text{ܠܕܝܢܐܝܐ}$  ( $\text{ܕܝܢܐ}$ ) sojourner.
- 34  $\text{ܠܕܝܢܐܝܐ}$  affliction ( $\text{ܠܕܝܢܐܝܐ}$  something added)  
 $\text{ܠܕܝܢܐܝܐ} : \text{ܠܕܝܢܐܝܐ}$  disciple.
- 35  $\text{ܠܕܝܢܐܝܐ}$  exchange; substitute  $\text{ܠܕܝܢܐܝܐ}$  urine.
- 36  $\text{ܠܕܝܢܐܝܐ} : \text{ܠܕܝܢܐܝܐ}$  or  $\text{ܠܕܝܢܐܝܐ}$  merchandise, trade.
- 37  $\text{ܠܕܝܢܐܝܐ}$  training, discipline, novitiate.  
 $\text{ܠܕܝܢܐܝܐ}$  crowning. ( $\text{ܠܕܝܢܐܝܐ}$  sigh.)
- 38  $\text{ܠܕܝܢܐܝܐ}$  ( $\text{ܕܝܢܐ}$ ) hammer.
- 39  $\text{ܠܕܝܢܐܝܐ}$  ( $\text{ܕܝܢܐ}$ ) patch, rag.
- 40  $\text{ܠܕܝܢܐܝܐ}$  nausea, wearisomeness (=  $\text{ܠܕܝܢܐܝܐ}$ )
- a)  $\text{ܠܕܝܢܐܝܐ}$   $\text{ܠܕܝܢܐܝܐ}$  ( $\text{ܕܝܢܐ}$ ) syringe.
- b)  $\text{ܠܕܝܢܐܝܐ}$  service.  $\text{ܠܕܝܢܐܝܐ}$  groaning.)
- c)  $\text{ܠܕܝܢܐܝܐ}$  praise. d)  $\text{ܠܕܝܢܐܝܐ}$  wonder.
- e)  $\text{ܠܕܝܢܐܝܐ}$  or  $\text{ܠܕܝܢܐܝܐ}$  ( $\text{ܕܝܢܐ}$ ) cobbler, shoe-maker.

## B. From the second class.

- 1 {  $\text{ܠܕܝܢܐܝܐ}$  passion.  $\text{ܠܕܝܢܐܝܐ}$  straw.  
 $\text{ܠܕܝܢܐܝܐ}$  wave.  $\text{ܠܕܝܢܐܝܐ}$  bracket.
- 2  $\text{ܠܕܝܢܐܝܐ}$  rock.
- 3  $\text{ܠܕܝܢܐܝܐ}$  fame, news.  $\text{ܠܕܝܢܐܝܐ}$  word.

- 1-ḏḏḏ mound.                      ḏḏḏ leather-bottle.  
 4    ḏḏḏ shadow.  
 5 1-ḏḏḏ treachery, fraud,        ḏḏḏ vault.  
 8 1-ḏḏḏ cavern.  
 7 1-ḏḏḏ damage.                      { ḏḏḏ thinkling.  
    ḏḏḏ palm-branch.  
 8 1-ḏḏḏ smoke.  
 9 1-ḏḏḏ bride-chamber.            { ḏḏḏ wild chicory  
    ḏḏḏ " "  
 10    ḏḏḏ a little mound.  
 11 1-ḏḏḏ furrow.                      ḏḏḏ a pair of compasses.  
 12 1-ḏḏḏ dry stick.                      ḏḏḏ fuel.  
 17 1-ḏḏḏ damnification.  
 19 1-ḏḏḏ scarecrow.  
 21 1-ḏḏḏ or 1-ḏḏḏ hole, cavity.    ḏḏḏ broom.  
 24 { 1-ḏḏḏ speech.  
       { 1-ḏḏḏ entrance, coming.    ḏḏḏ entrance de-  
    dication.  
       { 1-ḏḏḏ : 1-ḏḏḏ a pot or vessel for heating water.  
 25 1-ḏḏḏ entrance.  
 26 1-ḏḏḏ : 1-ḏḏḏ entering, beginning.  
 a) 1-ḏḏḏ sickle.  
 b) 1-ḏḏḏ } whetstone.  
 c) 1-ḏḏḏ }  
 32 1-ḏḏḏ supplication.

88 ܠܠܬܠܬܬܐ : ܠܠܬܠܬܬܐ mockery.

84 ܠܠܬܠܬܬܐ roof.

40 ܠܠܬܠܬܬܐ (ܠܠܬܬܐ) manuscript, codex.

C. From the third class.

- |    |                                  |                            |
|----|----------------------------------|----------------------------|
| 1  | { ܠܠܬܬܐ death.                   | { ܠܠܬܬܐ debt.              |
|    | { ܠܠܬܬܐ measure.                 | { ܠܠܬܬܐ trembling.         |
|    | { ܠܠܬܬܐ whiteness on the eye.    | { ܠܠܬܬܐ sorrow.            |
|    | { ܠܠܬܬܐ end.                     |                            |
| 2  | ܠܠܬܬܐ deluge.                    |                            |
|    | { ܠܠܬܬܐ fraud, deceit.           |                            |
| 3  | { ܠܠܬܬܐ odour.                   | ܠܠܬܬܐ head.                |
|    | { ܠܠܬܬܐ head.                    | ܠܠܬܬܐ beginning.           |
| 4  | (ܠܠܬܬܐ counterfeit)              |                            |
| 5  | ܠܠܬܬܐ thread.                    | ܠܠܬܬܐ image, picture.      |
|    | { ܠܠܬܬܐ covenant.                | ܠܠܬܬܐ resurrection.        |
| 7  | { ܠܠܬܬܐ reply.                   | ܠܠܬܬܐ a small vessel.      |
|    | { ܠܠܬܬܐ vomiting.                |                            |
| 9  | { ܠܠܬܬܐ rock.                    | ܠܠܬܬܐ circle.              |
| 13 | ܠܠܬܬܐ : ܠܠܬܬܐ dried up.          |                            |
| 17 | ܠܠܬܬܐ post-poning.               |                            |
| 24 | ܠܠܬܬܐ act of standing.           | ܠܠܬܬܐ washing bowl, basin. |
| 28 | ܠܠܬܬܐ food.                      | ܠܠܬܬܐ licking.             |
| 32 | ܠܠܬܬܐ pollution; polluted thing. |                            |

N. B.— The missing numbers show that in the other classes of verbs their noun forms are not formed.



34 ḫ.ḫ.ḫ.ḫ.ḫ. impediment.

40 ḫ.ḫ.ḫ.ḫ.ḫ. culmination, highest point.

a) ḫ.ḫ.ḫ.ḫ.ḫ. file.

b) ḫ.ḫ.ḫ.ḫ.ḫ. vomiting.

D. From the fourth class.

1 { ḫ.ḫ.ḫ.ḫ.ḫ. : ḫ.ḫ.ḫ.ḫ.ḫ. bramble – bush.

{ ḫ.ḫ.ḫ.ḫ.ḫ. cold.

ḫ.ḫ.ḫ.ḫ.ḫ. direction.

{ ḫ.ḫ.ḫ.ḫ.ḫ. thirst.

ḫ.ḫ.ḫ.ḫ.ḫ. beast.

2 ḫ.ḫ.ḫ.ḫ.ḫ. dryness.

3 { ḫ.ḫ.ḫ.ḫ.ḫ. flood.

ḫ.ḫ.ḫ.ḫ.ḫ. parable.

{ ḫ.ḫ.ḫ.ḫ.ḫ. weeping.

ḫ.ḫ.ḫ.ḫ.ḫ. interest.

{ ḫ.ḫ.ḫ.ḫ.ḫ. appearance, vision. ḫ.ḫ.ḫ.ḫ.ḫ. labour.

4 { ḫ.ḫ.ḫ.ḫ.ḫ. spectacle, vision.

{ ḫ.ḫ.ḫ.ḫ.ḫ. building.

5 ḫ.ḫ.ḫ.ḫ.ḫ. resemblance.

6 { ḫ.ḫ.ḫ.ḫ.ḫ. out-cast.

{ ḫ.ḫ.ḫ.ḫ.ḫ. probation.

7 { ḫ.ḫ.ḫ.ḫ.ḫ. (ḫ.ḫ.ḫ.ḫ.ḫ.) ḫ.ḫ.ḫ.ḫ. sin. ḫ.ḫ.ḫ.ḫ.ḫ. cry.

{ ḫ.ḫ.ḫ.ḫ.ḫ. reading, crying. ḫ.ḫ.ḫ.ḫ.ḫ. calling, invocation.

9 ḫ.ḫ.ḫ.ḫ.ḫ. fullness, matter. ḫ.ḫ.ḫ.ḫ.ḫ. prayer.

11 ḫ.ḫ.ḫ.ḫ.ḫ. likeness.

17 ḫ.ḫ.ḫ.ḫ.ḫ. weeping.

a) ḫ.ḫ.ḫ.ḫ.ḫ. multitude.

ḫ.ḫ.ḫ.ḫ.ḫ. song, canticle.

b) ḫ.ḫ.ḫ.ḫ.ḫ. misery.

c) ḫ.ḫ.ḫ.ḫ.ḫ. temptation.

22 ḫ.ḫ.ḫ.ḫ.ḫ. ḫ.ḫ.ḫ.ḫ.ḫ. coming; ḫ.ḫ.ḫ.ḫ.ḫ. thread, web.

24 ܐܝܬܝܢܐ drink, feast. ܐܝܬܝܢܐ growth, plant.

ܐܝܬܝܢܐ journey; flow. ܐܝܬܝܢܐ journey.

d) ܐܝܬܝܢܐ banquet.

82 { ܐܝܬܝܢܐ education, growth.  
ܐܝܬܝܢܐ acknowledgement, praise.

88 ܐܝܬܝܢܐ profound meditation.

85 ܐܝܬܝܢܐ object of disdain.

86 ܐܝܬܝܢܐ bed, carpet.

From the first derivative group b (saphel)

24 ܐܝܬܝܢܐ iron. { ܐܝܬܝܢܐ flame.  
(1) { ܐܝܬܝܢܐ crumb.  
{ ܐܝܬܝܢܐ nose.  
(ܐܝܬܝܢܐ atom,  
minute particle). { ܐܝܬܝܢܐ flame, blaze.  
{ ܐܝܬܝܢܐ little, small.

ܐܝܬܝܢܐ : ܐܝܬܝܢܐ Perfect.

26 { ܐܝܬܝܢܐ storm. { ܐܝܬܝܢܐ : ܐܝܬܝܢܐ mist  
(2) { ܐܝܬܝܢܐ mixture. { ܐܝܬܝܢܐ nourishment,  
{ ܐܝܬܝܢܐ ferocious. { ܐܝܬܝܢܐ erocious.

22 ܐܝܬܝܢܐ spark. ܐܝܬܝܢܐ spark.

27 (4) ܐܝܬܝܢܐ : ܐܝܬܝܢܐ swaddling cloth.

29 (5) ܐܝܬܝܢܐ quickness.

80 (6) ܐܝܬܝܢܐ : ܐܝܬܝܢܐ opposite, contrary.

84 (7) ܐܝܬܝܢܐ flash or beam of light.

- 89 { ܐܕܝܢܐܝܝܐ subjection.  
 (8) { ܐܕܝܢܐܝܝܐ exaltation.  
 { ܐܕܝܢܐܝܝܐ nourishment.  
 (9) ܐܕܝܢܐܝܝܐ countenance.

**Note:**— 1. As nouns of action follow the common rules, we have left out their states.

2. Some nouns of action have slightly different f. forms as shown.

3. The forms marked a) b) etc. are considered to be peculiar to that class of verbs.

4. The forms of <sup>v</sup>saphel may be referred to some other common form or specially numbered as bracketed.

5. The prefix ܐܝ of deponents is often discarded in the formation of the nouns of action: as in ܐܝܢܐܝܝܐ an earnest prayer from ܐܝܢܐܝܝܐ ܐܝ ; some consider it to be from the root itself, although the root is not now used.

6. ܐܝܢܐܝܝܐ (ܐܝ ruk.) = an object comprehended or comprehensible; ܐܝܢܐܝܝܐ (ܐܝ kus.) = one who comprehends ܐܝܢܐܝܝܐ (2nd ܐ kus.) = rotating, revolving, a vagabond; ܐܝܢܐܝܝܐ (2nd ܐ ruk.) = surrounded or encompassed.

## VI. Diminutives. ܐܕܝܢܐܝܝܐ

§ 130. Derivative nouns are either deverbals (from verbs) or denominatives (from nouns). We have seen the deverbals; and so we will come to the denominatives. The denominatives are either diminutives, or abstract nouns in ܐܝܢܐܝܝܐ, or nouns of relation. The last being properly adjectives, leaving it for the next chapter, we shall treat of the first two.

§ 131. Diminutives are the derivatives from nouns to express the smallness of things, or the feelings of



i. The suffixes are added after removing  $\bar{z}$ : as in

- [illegible]

iii. Some nouns form their diminutives by doubling one or more of their radicals. as in

ܐܝܬܐ bait: ܐܝܬܐܝܬܐ; ܐܝܬܐ bell: ܐܝܬܐܝܬܐ;  
ܐܝܬܐ stammerer: ܐܝܬܐܝܬܐ;  
ܐܝܬܐ f. leather bottle: ܐܝܬܐܝܬܐ.

iv. Some nouns, especially of action, have their feminine forms with diminutive signification: as in ܐܝܬܐ pit: ܐܝܬܐܝܬܐ; ܐܝܬܐ sea: ܐܝܬܐ lake; ܐܝܬܐ board: ܐܝܬܐ, ܐܝܬܐ twig: ܐܝܬܐ small twig.

v. Some nouns are found only in their dim. form: as in ܐܝܬܐ m. s. very small coin; ܐܝܬܐ m. shrivelled grapes ܐܝܬܐ daric (Persian gold coin). ܐܝܬܐ little boy; ܐܝܬܐ young pig.

**Note:—** 1. Proper nouns in ܐܝܬܐ are found in ܐܝܬܐ (W. S. ܐܝܬܐ) used as diminutives, as in ܐܝܬܐ : ܐܝܬܐ (ܐܝܬܐ); ܐܝܬܐ : ܐܝܬܐ; but ܐܝܬܐ has : ܐܝܬܐ.

2. ܐܝܬܐ youth and ܐܝܬܐ m. fawn (from ܐܝܬܐ) have ܐܝܬܐ as their dim. sign, as in Arabic.

§ 132. A vast number of abstract nouns is derived (usually) from the nouns active and passive as well as adjectives by adding ܐܝܬܐ to the m. sing. after dropping their final ܐܝܬܐ: as in ܐܝܬܐ craftiness; ܐܝܬܐ injustice, perfidy; ܐܝܬܐ apostle—ship; ܐܝܬܐ abandonment: ܐܝܬܐ discourse, science; ܐܝܬܐ weakness; ܐܝܬܐ goodness; ܐܝܬܐ divinity; ܐܝܬܐ humanity. etc.



**Note:—** 1. Collective nouns are formed by suffixing ܐܠܝܢܐ to the cardinal numbers: as in ܐܠܝܢܐ ܕܝܬܝܢ a company of ten; ܐܠܝܢܐ ܕܝܬܝܢܐܢ Decapolis - 'the ten cities'; ܐܠܝܢܐ ܕܝܬܝܢܐܢܐܢ a group of twelve, the twelve Apostle; ܐܠܝܢܐ ܕܝܬܝܢܐܢܐܢܐܢ quadruped, ܐܠܝܢܐ ܕܝܬܝܢܐܢܐܢܐܢܐܢ or ܐܠܝܢܐ ܕܝܬܝܢܐܢܐܢܐܢܐܢ pl.

2. The nouns from the iv class verbs sometimes drop their 3rd radical: as in ܐܠܝܢܐ ܕܝܬܝܢܐܢܐܢ (ܐܠܝܢܐ ܕܝܬܝܢܐܢܐܢܐܢ) victory; ܐܠܝܢܐ ܕܝܬܝܢܐܢܐܢܐܢ (ܐܠܝܢܐ ܕܝܬܝܢܐܢܐܢܐܢܐܢ) correction etc.

3. Very rarely this noun is derived from the m. pl. as in ܐܠܝܢܐ ܕܝܬܝܢܐܢܐܢܐܢܐܢ (ܐܠܝܢܐ ܕܝܬܝܢܐܢܐܢܐܢܐܢ) paternity, father - hood; ܐܠܝܢܐ ܕܝܬܝܢܐܢܐܢܐܢܐܢܐܢ (ܐܠܝܢܐ ܕܝܬܝܢܐܢܐܢܐܢܐܢܐܢܐܢ) a crowd of boys; (ܐܠܝܢܐ ܕܝܬܝܢܐܢܐܢܐܢܐܢܐܢ boy-hood).

4. Other nouns occasionally take this ending; as in ܐܠܝܢܐ ܕܝܬܝܢܐܢܐܢܐܢܐܢ repentance; ܐܠܝܢܐ ܕܝܬܝܢܐܢܐܢܐܢܐܢܐܢ mercy; ܐܠܝܢܐ ܕܝܬܝܢܐܢܐܢܐܢܐܢܐܢ grace etc.

## VII. Compound nouns

§ 133. a) In Syriac there are many compound nouns. They are formed by the union of two nouns, in the genitive construction. They first (generally active or passive) is put in the construct state and the second in the definite. In some combinations, the second should be in the plural. The second may take an appropriate preposition when the first word is derived from a verb which requires such a preposition: as in ܐܠܝܢܐ ܕܝܬܝܢܐܢܐܢܐܢܐܢ calumniator. ܐܠܝܢܐ ܕܝܬܝܢܐܢܐܢܐܢܐܢܐܢ sunflower. ܐܠܝܢܐ ܕܝܬܝܢܐܢܐܢܐܢܐܢܐܢ redeemed by the cross. ܐܠܝܢܐ ܕܝܬܝܢܐܢܐܢܐܢܐܢܐܢ disturber. etc.

b) Compound nouns form their feminine by adding the f. suffixes generally to the first word: as in ܐܠܝܢܐ ܕܝܬܝܢܐܢܐܢܐܢܐܢܐܢ adversary: ܐܠܝܢܐ ܕܝܬܝܢܐܢܐܢܐܢܐܢܐܢܐܢ ; ܐܠܝܢܐ ܕܝܬܝܢܐܢܐܢܐܢܐܢܐܢ head of



the house: ܐܠܝܬܐ ܕܡܪܝܢܐ ; but sometimes to the 2nd word: as in ܐܠܝܬܐ ܕܡܪܝܢܐ enemy: ܐܠܝܬܐ ܕܡܪܝܢܐ .

c) They form their pl. in different ways:

i. by putting the 1st member in the pl.: as in ܐܠܝܬܐ ܕܡܪܝܢܐ : ܐܠܝܬܐ ܕܡܪܝܢܐ ; ܐܠܝܬܐ ܕܡܪܝܢܐ friend: ܐܠܝܬܐ ܕܡܪܝܢܐ ; ܐܠܝܬܐ ܕܡܪܝܢܐ high priest: ܐܠܝܬܐ ܕܡܪܝܢܐ .

ii. by putting the 2nd member in the pl.: as in ܐܠܝܬܐ ܕܡܪܝܢܐ : ܐܠܝܬܐ ܕܡܪܝܢܐ ; ܐܠܝܬܐ ܕܡܪܝܢܐ refectory: ܐܠܝܬܐ ܕܡܪܝܢܐ ; ܐܠܝܬܐ ܕܡܪܝܢܐ Sunday ܐܠܝܬܐ ܕܡܪܝܢܐ ; ܐܠܝܬܐ ܕܡܪܝܢܐ punishment: ܐܠܝܬܐ ܕܡܪܝܢܐ .

iii. by putting both the members in the pl.: as in ܐܠܝܬܐ ܕܡܪܝܢܐ sound, word: ܐܠܝܬܐ ܕܡܪܝܢܐ ; ܐܠܝܬܐ ܕܡܪܝܢܐ steward: ܐܠܝܬܐ ܕܡܪܝܢܐ ; ܐܠܝܬܐ ܕܡܪܝܢܐ commander: ܐܠܝܬܐ ܕܡܪܝܢܐ or ܐܠܝܬܐ ܕܡܪܝܢܐ .

Note— The following words make many compounds:

1) ܐܠܝܬܐ son is used a) to express age: as in ܐܠܝܬܐ ܕܡܪܝܢܐ ܐܠܝܬܐ ܕܡܪܝܢܐ one year old; ܐܠܝܬܐ ܕܡܪܝܢܐ ܐܠܝܬܐ ܕܡܪܝܢܐ two years old; b) to form patronymics and surnames: as in ܐܠܝܬܐ ܕܡܪܝܢܐ Edomite; c) to express any close relation subjection, or similarity: as in ܐܠܝܬܐ ܕܡܪܝܢܐ ܐܠܝܬܐ ܕܡܪܝܢܐ = ܐܠܝܬܐ ܕܡܪܝܢܐ consubstantial; ܐܠܝܬܐ ܕܡܪܝܢܐ ܐܠܝܬܐ ܕܡܪܝܢܐ of the same race, kindred; ܐܠܝܬܐ ܕܡܪܝܢܐ ܐܠܝܬܐ ܕܡܪܝܢܐ scholar, schoolfellow; ܐܠܝܬܐ ܕܡܪܝܢܐ ܐܠܝܬܐ ܕܡܪܝܢܐ disciple; ܐܠܝܬܐ ܕܡܪܝܢܐ ܐܠܝܬܐ ܕܡܪܝܢܐ of the same trade; ܐܠܝܬܐ ܕܡܪܝܢܐ ܐܠܝܬܐ ܕܡܪܝܢܐ brought up or living in a monastery, monk; ܐܠܝܬܐ ܕܡܪܝܢܐ ܐܠܝܬܐ ܕܡܪܝܢܐ of the same age; ܐܠܝܬܐ ܕܡܪܝܢܐ ܐܠܝܬܐ ܕܡܪܝܢܐ colleague, minister etc.

2) ܐܠܝܬܐ house, place, is often used a) in names of places as in ܐܠܝܬܐ ܕܡܪܝܢܐ Bethlehem; ܐܠܝܬܐ ܕܡܪܝܢܐ Assyria;

b) to mean those belonging to or associated with in any way; companions, followers especially with ܐ as in ܐܬܝܢܐ ܐܠܗܐ = the faithful, the servants of God: ܐܬܝܢܐ ܐܠܗܐ the Greeks, ܐܬܝܢܐ ܐܠܗܐ the men of Noah's age; ܐܠܝܐ ܐܠܗܐ Eli and his sons: ܐܠܝܐܝܢܐ ܐܠܗܐ Cyriac and his companions; sometimes without ܐ, especially the name of sects; ܐܠܝܢܐ ܐܠܗܐ the Arians; c) to show the place where anything is to be found, kept or done, (in such compounds the prep. ܐ is usually omitted) as in ܐܠܝܢܐ ܐܠܗܐ sitting at the custom house; ܐܠܝܢܐ ܐܠܗܐ prison, ܐܠܝܢܐ ܐܠܗܐ archives, library; ܐܠܝܢܐ ܐܠܗܐ = ܐܠܝܢܐ ܐܠܗܐ tribunal, law court; ܐܠܝܢܐ ܐܠܗܐ = ܐܠܝܢܐ ܐܠܗܐ gymnasium, school: ܐܠܝܢܐ ܐܠܗܐ hospital. etc.

- |   |                         |                         |
|---|-------------------------|-------------------------|
| 8 | a) ܐܠܝܢܐ master, owner. | ܐܠܝܢܐ ܐܠܗܐ richman;     |
|   | b) ܐܠܝܢܐ mistress.      | ܐܠܝܢܐ ܐܠܗܐ mammal.      |
| 4 | ܐܠܝܢܐ great, chief.     | ܐܠܝܢܐ ܐܠܗܐ high-priest. |
| 5 | ܐܠܝܢܐ owner.            | ܐܠܝܢܐ ܐܠܗܐ namesake.    |
| 6 | ܐܠܝܢܐ head, chief.      | ܐܠܝܢܐ ܐܠܗܐ newmoon.     |
| 7 | ܐܠܝܢܐ outside,          | ܐܠܝܢܐ ܐܠܗܐ collar.      |

Compounds of other words: a) ܐܠܝܢܐ ܐܠܗܐ veil, curtain.

ܐܠܝܢܐ ܐܠܗܐ sight. ܐܠܝܢܐ ܐܠܗܐ flattery.  
ܐܠܝܢܐ ܐܠܗܐ moment. ܐܠܝܢܐ ܐܠܗܐ excuse. etc.

b) Very close combination: as in

ܐܠܝܢܐ ܐܠܗܐ foundation. ܐܠܝܢܐ ܐܠܗܐ pillow. etc.

Note:— 1. The gender of a compound noun is often, determined by the second member: as in ܐܠܝܢܐ ܐܠܗܐ f. refectory  
ܐܠܝܢܐ ܐܠܗܐ m. curtain.

2. Compound nouns take the dim. suffixes on the last word: as in  $\text{ܐܝܬܐ ܕܥܠܡܐ}$  :  $\text{ܐܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ}$  little man.

### VIII. Attachment of the posseessive suffixes

$\text{ܐܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ}$

§ 134.  $\text{ܐܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ}$  is the declension of nouns with suffixes, to show relation or possession,

As mentioned in § 47, the possessive suffixes are arranged into three groups in order to make clear and simplify the study of their attachment. As regards the nature of the suffixes, it may be noted that they are of two kinds: one beginning with a consonant as in  $\text{ܐܝܬܐ}$  and the other with a vowel as in  $\text{ܐܝܬܐ}$ : No difficulty is occasioned in attaching the suffixes beginning with a vowel, but in the other case there may occur some vowel changes. Therefore, whenever, a vowel change is indicated, it is to be understood that it concerns only with the suffixes beginning with a consonant, namely, 1st sing., 2nd and 3rd pl. (of the 1st group).

$\text{ܐܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ}$  :  $\text{ܐܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ}$  :  $\text{ܐܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ}$

§ 135. The first group is attached to the nouns (s. & pl.) ending in  $\text{ܐܝܬܐ}$  after removing their final  $\text{ܐܝܬܐ}$ .

a) without further changes, if the preceding letter has a vowel: as in

		$\text{ܐܝܬܐ ܕܥܠܡܐ}$	$\text{ܐܝܬܐ ܕܥܠܡܐ}$
Singular	1 c.	$\text{ܐܝܬܐ ܕܥܠܡܐ}$ my	$\text{ܐܝܬܐ ܕܥܠܡܐ}$ my
	2 m.	$\text{ܐܝܬܐ ܕܥܠܡܐ}$ thy	$\text{ܐܝܬܐ ܕܥܠܡܐ}$ they
	„ f.	$\text{ܐܝܬܐ ܕܥܠܡܐ}$ thy	$\text{ܐܝܬܐ ܕܥܠܡܐ}$ „
		$\text{ܐܝܬܐ ܕܥܠܡܐ}$ his	$\text{ܐܝܬܐ ܕܥܠܡܐ}$ his
	„ f.	$\text{ܐܝܬܐ ܕܥܠܡܐ}$ her	$\text{ܐܝܬܐ ܕܥܠܡܐ}$ her
		sufferings	kingdoms



Plural	{	1 c.	ܐܝܢܐ	our	suffering	ܐܝܢܐܬܐ	our	kingdoms
		2 m.	ܐܢܬܐ	your		ܐܢܬܐܬܐ	your	
		„ f.	ܐܢܬܐ	„		ܐܢܬܐܬܐ	„	
		3 m.	ܐܢܬܐ	their		ܐܢܬܐܬܐ	their	
		„ f.	ܐܢܬܐ	„		ܐܢܬܐܬܐ	„	

Other examples.

... ܐܢܬܐ . ܐܢܬܐ . ܐܢܬܐ . ܐܢܬܐ = ܐܢܬܐ people.

... ܐܢܬܐ . ܐܢܬܐ . ܐܢܬܐ . ܐܢܬܐ = ܐܢܬܐ call.

... ܐܢܬܐ . ܐܢܬܐ . ܐܢܬܐ . ܐܢܬܐ = ܐܢܬܐ vine.

... ܐܢܬܐܐܢܬܐ : ܐܢܬܐܐܢܬܐ . ܐܢܬܐܐܢܬܐ = ܐܢܬܐܐܢܬܐ rivers.

... ܐܢܬܐܐܢܬܐ . ܐܢܬܐܐܢܬܐ . ܐܢܬܐܐܢܬܐ = ܐܢܬܐܐܢܬܐ maids.

Note:— Forms like ܐܢܬܐ change ܐ into ܐ in 1st sing.

ܐܢܬܐ . ܐܢܬܐ . ܐܢܬܐ . ܐܢܬܐ . ܐܢܬܐ = ܐܢܬܐ heart

ܐܢܬܐ . ܐܢܬܐ . ܐܢܬܐ . ܐܢܬܐ . ܐܢܬܐ = ܐܢܬܐ palate

ܐܢܬܐ master, and ܐܢܬܐ whole, take 1st sing: with the original

ܐܢܬܐ : as in ܐܢܬܐ . ܐܢܬܐ . ܐܢܬܐ . ܐܢܬܐ . ܐܢܬܐ . ܐܢܬܐ

b) generally without change even if the preceding letter has no vowel: as in

ܐܢܬܐ my king      ܐܢܬܐ our king

ܐܢܬܐ thy m. king      ܐܢܬܐ your m. king

ܐܢܬܐ thy f. „      ܐܢܬܐ your f. „

ܐܢܬܐ his „      ܐܢܬܐ their m. „

ܐܢܬܐ her „      ܐܢܬܐ their f. „

Other examples:

... ܐܢܬܐ . ܐܢܬܐ . ܐܢܬܐ = ܐܢܬܐ house

. . . ܐܕܡܠܐ : ܐܡܠܐ . ܐܡܠܐ = ܐܡܠܐ dream  
 . . . ܐܕܡܠܐ . ܐܡܠܐ . ܐܡܠܐ = ܐܡܠܐ net  
 . . . ܐܕܡܠܐ . ܐܡܠܐ . ܐܡܠܐ = ܐܡܠܐ virgin

Note:— Nouns ending in ܐܐ assume ܐ in 2nd and 3rd pl., and change the initial ܐ into ܐ in 1st sing. : as in

. . . ܐܕܡܠܐ . ܐܡܠܐ . ܐܡܠܐ \* ܐܡܠܐ = ܐܡܠܐ elect  
 . . . ܐܕܡܠܐ . ܐܡܠܐ . ܐܡܠܐ = ܐܡܠܐ boy  
 . . . ܐܕܡܠܐ . ܐܡܠܐ . ܐܡܠܐ = ܐܡܠܐ meditation

But many nouns assume the form of their cons. state (before the suffixes beginning with consonants):

i. nouns like ܐܡܠܐ (1st person sing ܐܐ) : as in

. . . ܐܡܠܐ . ܐܡܠܐ . ܐܡܠܐ . ܐܡܠܐ . ܐܡܠܐ = ܐܡܠܐ name  
 . . . ܐܕܡܠܐ . ܐܡܠܐ . ܐܡܠܐ . ܐܡܠܐ . ܐܡܠܐ = ܐܡܠܐ son  
 . . . ܐܕܡܠܐ . ܐܡܠܐ . ܐܡܠܐ . ܐܡܠܐ . ܐܡܠܐ = ܐܡܠܐ blood

ii. nouns like ܐܡܠܐ (noun active, 1st form): as in

. . . ܐܕܡܠܐ . ܐܡܠܐ . ܐܡܠܐ = ܐܡܠܐ friend  
 etc. . . ܐܕܡܠܐ . ܐܡܠܐ . ܐܡܠܐ = ܐܡܠܐ witness

Note:— But ܐܡܠܐ labourer ܐܡܠܐ seal and ܐܡܠܐ halter follow the general rule b : as in

ܐܡܠܐ , ܐܡܠܐ ; ܐܡܠܐ , ܐܡܠܐ etc.

\* The W. Syrians give ܐ to the first ܐ of these noun forms: as in

ܐܡܠܐ , ܐܡܠܐ

† though cons. state is ܐܐ .

iii. nouns with f. א, of three letters: as in

... א.ב.ג.ד	... ה.א.ב.ד	... א.ב.ד = ה.א.ב.ד	garden
... א.ב.ג.ה	... ה.א.ב.ה	... א.ב.ה = ה.א.ב.ה	hour
... א.ב.ג.ו	... ה.א.ב.ו	... א.ב.ו = ה.א.ב.ו	word
... א.ב.ג.ז	... ה.א.ב.ז	* ... א.ב.ז = ה.א.ב.ז	church

Note:— But some follow the general rule 1 b, with some changes in certain cases: as in

... א.ב.ג.ח	... ה.א.ב.ח	... א.ב.ח = ה.א.ב.ח	maid
... א.ב.ג.ט	... ה.א.ב.ט	... א.ב.ט = ה.א.ב.ט	daughter
... א.ב.ג.י	... ה.א.ב.י	... א.ב.י = ה.א.ב.י	end
... א.ב.ג.כ	... ה.א.ב.כ	... א.ב.כ = ה.א.ב.כ	good
... א.ב.ג.ל	... ה.א.ב.ל	... א.ב.ל = ה.א.ב.ל	lady
... א.ב.ג.מ	... ה.א.ב.מ	... א.ב.מ = ה.א.ב.מ	dead
... א.ב.ג.נ	... ה.א.ב.נ	... א.ב.נ = ה.א.ב.נ	form

iv. nouns of four letters: as in

... א.ב.ג.ד.ה	... ה.א.ב.ג.ד.ה	... א.ב.ג.ד.ה = ה.א.ב.ג.ד.ה	temple
... א.ב.ג.ד.ו	... ה.א.ב.ג.ד.ו	... א.ב.ג.ד.ו = ה.א.ב.ג.ד.ו	altar
... א.ב.ג.ד.ז	... ה.א.ב.ג.ד.ז	... א.ב.ג.ד.ז = ה.א.ב.ג.ד.ז	speech
... א.ב.ג.ד.ח	... ה.א.ב.ג.ד.ח	... א.ב.ג.ד.ח = ה.א.ב.ג.ד.ח	blessing
... א.ב.ג.ד.ט	... ה.א.ב.ג.ד.ט	... א.ב.ג.ד.ט = ה.א.ב.ג.ד.ט	request

Note:— 1. Even if there be an elision, the same rule is followed: as in

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\* W. Syriac א.ב.ג.ד.



... \ ܐܕܒܝܬܐ . . ܦܕܝܬܐ . ܐܕܒܝܬܐ = ܦܕܝܬܐ taking  
etc. . . \ ܐܕܒܝܬܐ . . ܦܕܝܬܐ . ܐܕܒܝܬܐ = ܦܕܝܬܐ mind

2. Nouns ending in ܐܝ have only one ܐ in 1st sing. and take ܐ in 2nd and 3rd pl. : as in

. . \ ܐܕܒܝܬܐ . . ܦܕܝܬܐ . ܐܕܒܝܬܐ = ܦܕܝܬܐ throne  
. . \ ܐܕܒܝܬܐ . . ܦܕܝܬܐ . ܐܕܒܝܬܐ = ܦܕܝܬܐ camp  
. . \ ܐܕܒܝܬܐ . . ܦܕܝܬܐ . ܐܕܒܝܬܐ = ܦܕܝܬܐ drinking

3. ܐܕܒܝܬܐ joy takes the cons. state (as those of iv)

. . \ ܐܕܒܝܬܐ . . ܦܕܝܬܐ . ܐܕܒܝܬܐ  
... \ ܐܕܒܝܬܐ . . ܦܕܝܬܐ . ܐܕܒܝܬܐ  
... \ ܐܕܒܝܬܐ . . ܦܕܝܬܐ (ܐܕܒܝܬܐ) . ܐܕܒܝܬܐ

§ 136. The second group is added to plural nouns ending in: i. ܐܝ after removing the final ܐ: as in

ܐܕܒܝܬܐ my kings                      ܐܕܒܝܬܐ our kings  
ܐܕܒܝܬܐ thy m. kings              ܐܕܒܝܬܐ your m. kings  
ܐܕܒܝܬܐ thy f.                      ܐܕܒܝܬܐ your f.                      ,,  
\* ܐܕܒܝܬܐ his                      ܐܕܒܝܬܐ their m.                      ,,  
ܐܕܒܝܬܐ her                      ܐܕܒܝܬܐ their f.                      ,,  
. . \ ܐܕܒܝܬܐ . . ܦܕܝܬܐ . ܐܕܒܝܬܐ = ܦܕܝܬܐ words  
. . \ ܐܕܒܝܬܐ . . ܦܕܝܬܐ . ܐܕܒܝܬܐ = ܦܕܝܬܐ adorers  
ܐܕܒܝܬܐ . ܐܕܒܝܬܐ . ܐܕܒܝܬܐ . ܐܕܒܝܬܐ = ܦܕܝܬܐ life

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\* ܐܕܒܝܬܐ, W. S. ܐܕܒܝܬܐ : as in ܐܕܒܝܬܐ . ܐܕܒܝܬܐ etc.

ii  $\text{ܐܝܢܐ}$  after removing: a)  $\text{ܐܝܢܐ}$ : as in

$\text{ܐܝܢܐ}$ my sons	$\text{ܐܝܢܐ}$ our sons
$\text{ܐܝܢܐ}$ thy m. sons	$\text{ܐܝܢܐ}$ your m. sons.
$\text{ܐܝܢܐ}$ thy f.	$\text{ܐܝܢܐ}$ your f. „
$\text{ܐܝܢܐ}$ his „	$\text{ܐܝܢܐ}$ their m. „
$\text{ܐܝܢܐ}$ her „	$\text{ܐܝܢܐ}$ their f. „
$\text{ܐܝܢܐ}$ . . . $\text{ܐܝܢܐ}$ . . . $\text{ܐܝܢܐ}$ . . . $\text{ܐܝܢܐ}$ . . . $\text{ܐܝܢܐ}$ = $\text{ܐܝܢܐ}$ years	
$\text{ܐܝܢܐ}$ . . . $\text{ܐܝܢܐ}$ . . . $\text{ܐܝܢܐ}$ . . . $\text{ܐܝܢܐ}$ . . . $\text{ܐܝܢܐ}$ = $\text{ܐܝܢܐ}$ kinds	

b) others, generally nouns active and passive may or may not drop the  $\text{ܐ}$  besides  $\text{ܐܝܢܐ}$  &  $\text{ܐܝܢܐ}$  as in

$\text{ܐܝܢܐ}$  those who see;  $\text{ܐܝܢܐ}$  or  $\text{ܐܝܢܐ}$ .

$\text{ܐܝܢܐ}$ : $\text{ܐܝܢܐ}$ . . . $\text{ܐܝܢܐ}$ : $\text{ܐܝܢܐ}$ those who see	
$\text{ܐܝܢܐ}$ : $\text{ܐܝܢܐ}$ . . . $\text{ܐܝܢܐ}$ : $\text{ܐܝܢܐ}$ me, the . . .	
$\text{ܐܝܢܐ}$ : $\text{ܐܝܢܐ}$ . . . $\text{ܐܝܢܐ}$ : $\text{ܐܝܢܐ}$	
$\text{ܐܝܢܐ}$ . . . $\text{ܐܝܢܐ}$ . . . $\text{ܐܝܢܐ}$ : $\text{ܐܝܢܐ}$ = $\text{ܐܝܢܐ}$ captors	
$\text{ܐܝܢܐ}$ : $\text{ܐܝܢܐ}$ . . . $\text{ܐܝܢܐ}$ : $\text{ܐܝܢܐ}$ my pious-ones . . .	
$\text{ܐܝܢܐ}$ : $\text{ܐܝܢܐ}$	
$\text{ܐܝܢܐ}$ . . . $\text{ܐܝܢܐ}$ : $\text{ܐܝܢܐ}$ $\text{ܐܝܢܐ}$ elect	
$\text{ܐܝܢܐ}$ : $\text{ܐܝܢܐ}$ . . . $\text{ܐܝܢܐ}$	
$\text{ܐܝܢܐ}$ . . . $\text{ܐܝܢܐ}$ . . . $\text{ܐܝܢܐ}$ = $\text{ܐܝܢܐ}$ water	
$\text{ܐܝܢܐ}$ : $\text{ܐܝܢܐ}$ . . . $\text{ܐܝܢܐ}$	

Note:— 1.  $\text{ܐܝܢܐ}$  men, and  $\text{ܐܝܢܐ}$  appeal, take the ii group; as in  $\text{ܐܝܢܐ}$  . . .  $\text{ܐܝܢܐ}$  etc.  $\text{ܐܝܢܐ}$  . . .  $\text{ܐܝܢܐ}$  etc.

2.  $\dot{\text{ܐܠܗܐܝܬܐ}}$  *cilies*, assumes the second group in the 1st:  $\dot{\text{ܐܠܗܐܝܬܐ}}$ , but in others, the first or second; as in  $\dot{\text{ܐܠܗܐܝܬܐ}}$  or  $\dot{\text{ܐܠܗܐܝܬܐ}}$ ;  $\dot{\text{ܐܠܗܐܝܬܐ}}$  or  $\dot{\text{ܐܠܗܐܝܬܐ}}$  etc.

3. Though the pl. of  $\dot{\text{ܐܠܗܐܝܬܐ}}$  boy, servant, is  $\dot{\text{ܐܠܗܐܝܬܐ}}$ , the suffix is found attached to  $\dot{\text{ܐܠܗܐܝܬܐ}}$ . as in  $\dot{\text{ܐܠܗܐܝܬܐ}}$   $\dot{\text{ܐܠܗܐܝܬܐ}}$   $\dot{\text{ܐܠܗܐܝܬܐ}}$  Daniel said to his servants. Dan. 14-14.

4  $\dot{\text{ܐܠܗܐܝܬܐ}}$  (or rather  $\dot{\text{ܐܠܗܐܝܬܐ}}$ ) with the ii group suffix or with  $\dot{\text{ܐܠܗܐܝܬܐ}}$  or with both as in  $\dot{\text{ܐܠܗܐܝܬܐ}}$ ,  $\dot{\text{ܐܠܗܐܝܬܐ}}$ ;  $\dot{\text{ܐܠܗܐܝܬܐ}}$  etc. means *blessed am I, art thou. is he*  $\dot{\text{ܐܠܗܐܝܬܐ}}$   $\dot{\text{ܐܠܗܐܝܬܐ}}$ : *blessed is the man*;  $\dot{\text{ܐܠܗܐܝܬܐ}}$   $\dot{\text{ܐܠܗܐܝܬܐ}}$   $\dot{\text{ܐܠܗܐܝܬܐ}}$  *blessed art thou Simon* etc.

§ 137. The third group is for the three nouns  $\dot{\text{ܐܠܗܐܝܬܐ}}$  father,  $\dot{\text{ܐܠܗܐܝܬܐ}}$  brother  $\dot{\text{ܐܠܗܐܝܬܐ}}$  father — in — law. These nouns take the suffixes after removing their final  $\dot{\text{ܐܠܗܐܝܬܐ}}$ ; the change is only in the 1st p. s. (the former two change  $\div$  into  $\dot{\text{ܐܠܗܐܝܬܐ}}$  and the latter  $\div$  into  $\dot{\text{ܐܠܗܐܝܬܐ}}$ ): as in

ܐܠܗܐܝܬܐ	my father	ܐܠܗܐܝܬܐ	our father
ܗܝܐܝܬܐ	thy m. father	ܗܝܐܝܬܐ	your m. father
ܐܠܗܐܝܬܐ	thy f.           ,,	ܐܠܗܐܝܬܐ	your f.           ,,
ܐܠܗܐܝܬܐ	his               ,,	ܐܠܗܐܝܬܐ	their m.       ,,
ܐܠܗܐܝܬܐ	her               ,,	ܐܠܗܐܝܬܐ	their f.       ,,
ܐܠܗܐܝܬܐ		ܐܠܗܐܝܬܐ	
ܐܠܗܐܝܬܐ		ܐܠܗܐܝܬܐ	



IX. Case १५७५

§ 138. Like the pronouns, the nouns also, are not declined but inflected with prepositions. The prepositions **ا** **و** **ب** **ف** (often called case forming letters) prefixed to the nouns (sings. or pl., m. or f.) generally correspond to the cases in other languages. The nominative is the noun form without any prefix, the vocative may admit the particle **اَ** or **اِ**. The particle is generally expressed when the name invoked is not expressed, (but understood). The accusative (objective) may or may not take the preposition: as in

Nominative	ܐܢܫܐ	ܐܢܫܐ	A man
Vocative	ܐܢܫܐܐ	ܐܢܫܐ	O man
Genitive	ܐܢܫܐܐ	ܐܢܫܐ	of a man
Dative	ܐܢܫܐܐ	ܐܢܫܐ	to a man
Accusative	ܐܢܫܐܐ	ܐܢܫܐ	a man
Ablative	ܐܢܫܐܐ	ܐܢܫܐ	in a man

**Note:—** 1. The case forming letters take a  $\bar{\phantom{a}}$  when the initial letter has no vowel: as in  $\text{١-٢٣} : \text{١-٢٣٤}$ .

2.  $\{ \dot{\text{A}} \text{I} \}$  &  $\{ \dot{\text{A}} \text{I} \}$  from  $\{ \dot{\text{A}} \text{I} \}$  ( $\{ \dot{\text{A}} \text{I} \}$ ) six &  $\{ \dot{\text{A}} \text{I} \}$  ( $\{ \dot{\text{A}} \text{I} \}$ ) sixty are not exceptions to this, since  $\text{I}$  is the vowel of the understood.

3. When ၵဝံ့ is added to the word ၵဝံ့ Judas  
 ၵဝံ့ Judea, ၵဝံ့ Judith, their first vowel is transferred  
 to the prefix as ၵဝံ့, as in ၵဝံ့ : ၵဝံ့ & ၵဝံ့.

## X. Foreign nouns .ܦܢܝܢܝܐ ܕܥܡܝܐ

§ 139. A vast number of nouns from other languages, especially Greek, occur in Syriac. These nouns either retain their own form as in ܐܘܥܪܝܬܐ Gospel; ܡܚܝܪܐ heresy, (Gk.): ܝܫܘܥ Jesus (Heb.); ܡܠܟܐ palace; ܡܠܝܚܐ leader (Lat.) etc., or assume Syriac termination: as in ܕܢܝܢܐ canon, ܕܡܝܬܐ type (Gk.): ܕܠܝܬܐ veil, ܕܠܝܬܐ letter carrier (Lat.); ܕܠܝܬܐ a narrow necked vessel (Arab); ܕܠܝܬܐ coconut (Pers.) etc.

§ 140. Foreign nouns as a rule retain their native gender. Since the majority of the foreign nouns are from Greek and Latin, a few hints regarding their gender will not be out of place.

Greek.

1. Nouns ending in ܐ, ܐܐ, or ܐܐ, ܐܐ or ܐܐ are generally fem: as in ܕܝܚܝܬܐ Eucharist, ܕܠܝܬܐ robe, ܕܠܝܬܐ letter, ܕܠܝܬܐ wisdom, ܕܠܝܬܐ palace, church, ܕܠܝܬܐ covenant, ܕܠܝܬܐ ethics, ܕܠܝܬܐ basis, ܕܠܝܬܐ adder, ܕܠܝܬܐ decision, sentence, ܕܠܝܬܐ acts, etc.

2. Almost all nouns ending in ܐܐ are masc.: as in ܕܠܝܬܐ pole, ܕܠܝܬܐ humour, juice. etc.

3. Neuter nouns are oftenest masc. in Syriac: as in ܕܠܝܬܐ sign, ܕܠܝܬܐ cotyledon, ܕܠܝܬܐ canon;



but, sometimes fem. also: as, ܐܬܝܬܐ : ܐܬܝܬܐ judgement-seat, throne, ܬܝܬܐ theatre, show. etc.

**Note:—** Latin. 1. Masc. nouns are generally masc. also in Syriac; as in ܕܘܟܕ *dux*, leader. ܕܢܐܪܝܐ *denarius*, a Roman coin, ܡܝܬܐ *justus*, just etc.

2. Of the fem. nouns, some are fem.; as in ܥܠܐ *cella*, cell, ܠܓܝܐ *legio*, legion; and some are masc.: as in ܥܪܥܐ *carruca* a two-horse chariot, ܪܝܦܐ *ripa*, river bank, but ܥܢܕܐ *candela*, candle, taper, is com.

3. Neuter nouns are often masc. in Syriac; as in ܬܠܐܬܐ *talarium*, sandals, ܠܓܐܬܐ : ܠܓܐܬܐ *legatum*, legacy, ܥܕܐ *sudarium*, cloth, ܠܓܐܬܐ *flagellum*, whip: but ܥܠܐ *velum*, veil, ܥܠܐ *palatium*: palace, ܥܠܐ (erroneously ܥܠܐ) *praetorium*, governor's residence, are fem.

§ 141. Plural of Foreign Nouns, a) Foreign nouns (especially Greek and Persian) having the termination of Syriac nouns very frequently form their plural like the Syriac nouns: as in ܥܠܐ f. stole ܥܠܐ; ܠܓܐ *lance* ܠܓܐ; ܐܬܝܬܐ *spear* ܐܬܝܬܐ; ܥܠܐ *clergyman* ܥܠܐ; ܥܠܐ f. broad way ܥܠܐ; ܥܠܐ f. angle ܥܠܐ. etc.

b) If they have their foreign terminations, they receive their own plural endings. We give here a few hints about the plural of Greek nouns. Nouns ending:-

1. in ܐܐ, convert ܐܐ into ܐ (W. Syriac ܐܐ)



into <sup>4</sup>o): as in **అంబం** *m.* humour **అంబం**; **అంబం** *f.* synod **అంబం**; **అంబం** *peril* **అంబం**; **అంబం** *clergyman* **అంబం** etc.

2. in  $\text{𐤀}$  take  $\text{𐤀}$  (W. S.  $\text{𐤀} \times \text{𐤀}$ ): as in  $\text{𐤀𐤁𐤁𐤂}$   
*f.* necessity  $\text{𐤀𐤁𐤁𐤂}$ ;  $\text{𐤀𐤁𐤁𐤂}$  *f.* covenant  $\text{𐤀𐤁𐤁𐤂}$   
 etc.

3. in  $\text{പു}$  change  $\text{പു}$  into  $\text{മു}$  (W. S.  $\text{പു} \times \text{മു}$ )  
as in  $\text{പുരം}$  *f.* essence  $\text{മുരം}$ ;  $\text{പുഷ്പം}$  *f.* imagination  
 $\text{മുഷ്പം}$  etc.

4. in  $\searrow \overset{\circ}{\circ}$ , assume  $\dot{\text{z}}$  or  $\dot{\text{z}}^-$  (W. S.  $\searrow \overset{\circ}{\circ} \times \text{L}^2$  or  $\text{L}^1$ )  
as in  $\searrow \overset{\circ}{\circ} \text{L} \text{z} \overset{\circ}{\circ}$  m. organ  $\dot{\text{z}} \text{L} \text{z} \overset{\circ}{\circ}$ ;  $\searrow \overset{\circ}{\circ} \text{L} \text{z} \overset{\circ}{\circ}$  m. chapter  
 $\dot{\text{z}} \text{L} \text{z} \overset{\circ}{\circ}$ ;  $\searrow \overset{\circ}{\circ} \text{L} \text{z} \overset{\circ}{\circ}$  m. Gospel  $\dot{\text{z}} \text{L} \text{z} \overset{\circ}{\circ}$  etc.

5. in ᳵ change the ᳶ into ᳷ or ᳸ (W. S.  
ᳵ into ᳶ or ᳷): as in ᳵᳶᳶᳶ m. axiom ᳶᳶᳶᳶ  
ᳵ-ᳶᳶᳶ; ᳵᳶᳶ dogma ᳶᳶᳶ : ᳶᳶᳶ; ᳵᳶᳶ  
body ᳵ-ᳶᳶ etc.

6. in **ကု** undergo no change except that they assume the <sup>v</sup>seyame: as in **ကုကံဝံ** decision **ကုကံဝံ** ; **ကုကံ** heresy **ကုကံ** . etc.

**Rem.**— The Syrians sometimes give Greek plural terminations to nouns of Syriac, or rather, Semitic origin: as in

ܐܠܝܢܐ f. hell ܐܠܝܢܐ ; ܡܝܪܪܐ f. myrrh ܡܝܪܪܐ ; ܡܝܪܪܐ town ܡܝܪܪܐ : ܡܝܪܪܐ .

Note:— 1. Nouns in ܐܠܝܢܐ (ܐܠܝܢܐ) add the suffix ܡܝܢܐ (ܡܝܢܐ): as in ܐܠܝܢܐ c. siren: ܡܝܢܐܐܠܝܢܐ . There are others of peculiar endings: as in ܐܝܪܐ or ܐܝܪܐ c. air: ܡܝܢܐܐܝܪܐ , ܡܝܢܐܐܝܪܐ , ܡܝܢܐܐܝܪܐ . etc.

2. Nouns ending in ܡܝܢܐ take a vocative, changing ܡܝܢܐ into ܡܝܢܐ: as in ܡܝܢܐ Aenea: ܡܝܢܐ (ܡܝܢܐ) ; ܡܝܢܐ Aquila: ܡܝܢܐ (ܡܝܢܐ) which has some semblance to gdhama. Similarly, the diminutive ܡܝܢܐ etc. are vocatives.

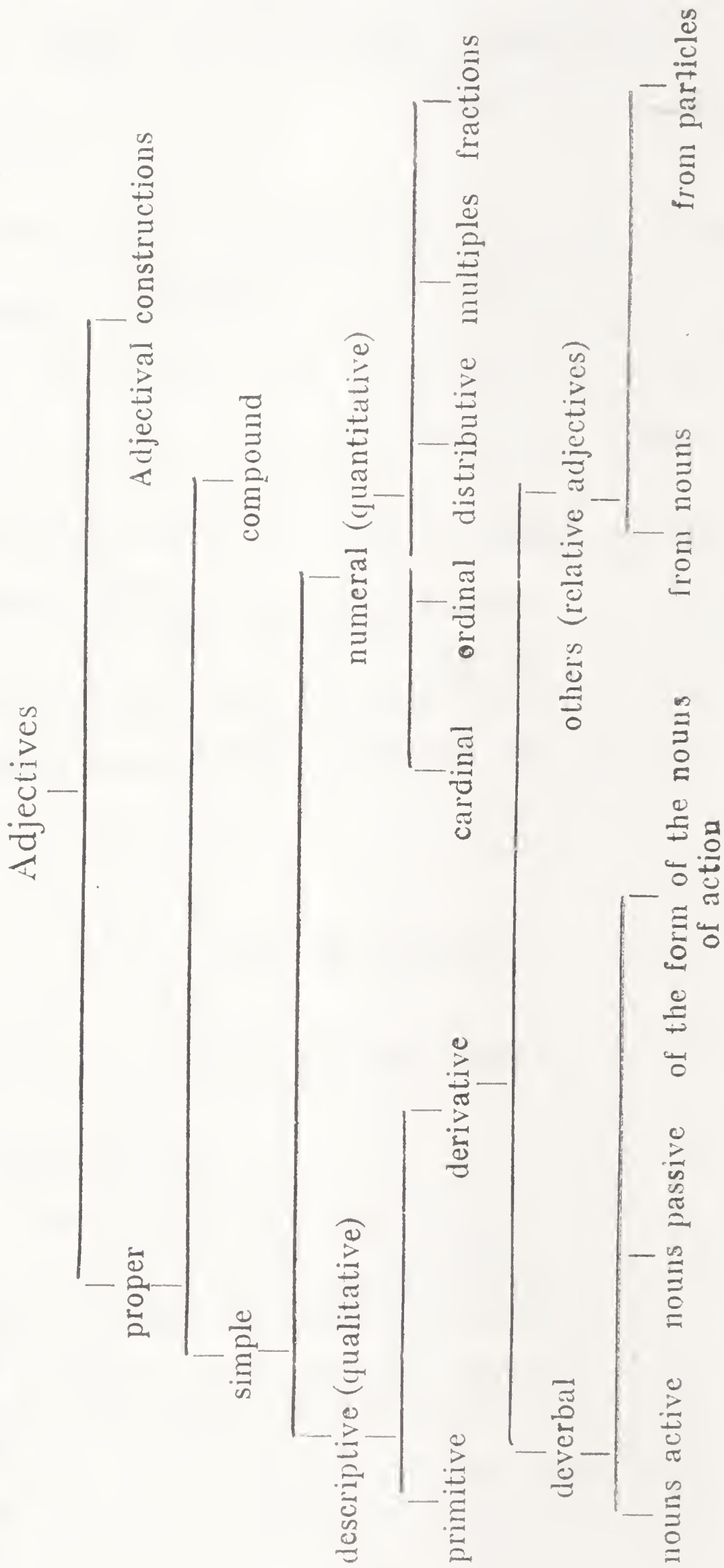
## CHAPTER VI

### Adjectives ܡܝܢܐܐܝܪܐ

§ 142. a) An adjective is a word used to qualify a noun. It restricts the application of a noun.

b) The gender number, states, (and cases) of adjectives are exactly the same as those of nouns. So we can limit the study of adjectives to their classification, derivation, combination (compound adjectives) and comparison.

Classification





## ii. Derivation

§ 143. a) Nouns active and passive are used as adjectives also, (because of their very nature); as in ܐܠܐܢܐܝܐ fearing (one who fears); ܐܠܐܢܐܝܐ voracius: ܐܠܐܢܐܝܐ merciful; ܐܠܐܢܐܝܐ strong; ܐܠܐܢܐܝܐ quiet, gentle; etc.

b) There are many adjectives derived in the form of the nouns of action: as in

ܐܠܐܢܐܝܐ modest, chaste; ܐܠܐܢܐܝܐ great; ܐܠܐܢܐܝܐ high (1);

ܐܠܐܢܐܝܐ uncircumcised; ܐܠܐܢܐܝܐ deaf (5);

ܐܠܐܢܐܝܐ bald (7); ܐܠܐܢܐܝܐ white (8);

ܐܠܐܢܐܝܐ swollen; ܐܠܐܢܐܝܐ foolish (9); ܐܠܐܢܐܝܐ dark (10);

ܐܠܐܢܐܝܐ virgin; ܐܠܐܢܐܝܐ round (11); ܐܠܐܢܐܝܐ dark;

ܐܠܐܢܐܝܐ pure; ܐܠܐܢܐܝܐ refreshing (12); ܐܠܐܢܐܝܐ red (17)

etc. (cfr. derivation of nouns p. 106–112 & § 129).

c) The derivation of adjectives from nouns and particles is called ܐܠܐܢܐܝܐ. The adjectives thus derived are called relative (cognate) adjectives, since they denote the idea of belonging to, or related to in respect of origin, family, birth, place, time, sect, trade; etc. They are formed by the addition of the suffixes i) ܐܠܐܢܐܝܐ ii) ܐܠܐܢܐܝܐ iii) ܐܠܐܢܐܝܐ iv) ܐܠܐܢܐܝܐ v) ܐܠܐܢܐܝܐ etc. after the elimination of the final ܐ, vowel, letter, or both: as in

i. ܐܠܐܢܐܝܐ: ܐܠܐܢܐܝܐ: ܐܠܐܢܐܝܐ natural; ܐܠܐܢܐܝܐ: ܐܠܐܢܐܝܐ present; ܐܠܐܢܐܝܐ: ܐܠܐܢܐܝܐ sulphurous: ܐܠܐܢܐܝܐ: ܐܠܐܢܐܝܐ specific.

ii. ܐܠܐܢܐܝܐ a) ܐܠܐܢܐܝܐ: ܐܠܐܢܐܝܐ Babylonian; ܐܠܐܢܐܝܐ:

ܐܪܡܝܐ Roman; ܐܡܝܐ Persian; ܐܡܝܐ conditional.

Note:— 1. Nouns with the f. ܐ take the suffix often on their gedhamated forms: as in ܐܡܝܐ: ܐܡܝܐ feminine. ܐܡܝܐ: ܐܡܝܐ civil, civic; ܐܡܝܐ: ܐܡܝܐ exile; etc.

2. Some take the suffix without any change: as in ܐܡܝܐ: ܐܡܝܐ universal; ܐܡܝܐ: ܐܡܝܐ eternal; ܐܡܝܐ: ܐܡܝܐ lonely; ܐܡܐ: ܐܡܐ low.

3. Some adjectives are derived from the plural: as in ܐܡܝܐ: ܐܡܝܐ paternal ܐܡܝܐ: ܐܡܝܐ maternal, motherly; ܐܡܝܐ: ܐܡܝܐ effeminate; ܐܡܝܐ: ܐܡܝܐ marine.

4. Some are derived from both: as in ܐܡܝܐ: ܐܡܝܐ nightly, ܐܡܝܐ: ܐܡܝܐ nocturnal, nightly, sometimes a difference of meaning also is denoted: as in ܐܡܝܐ: ܐܡܝܐ worldly, ܐܡܝܐ ܐܡܝܐ eternal.

5. Suffixes may be attached to compounds: as in ܐܡܝܐܐܝܐ: ܐܡܝܐܐܝܐ ivory, ܐܡܝܐܐܝܐܐܝܐ: ܐܡܝܐܐܝܐܐܝܐ Mesopotamian.

b) with a few more changes; as in ܐܡܝܐܐܝܐ: ܐܡܝܐܐܝܐ Ephesian; ܐܡܝܐܐܝܐܐܝܐܐܝܐ: ܐܡܝܐܐܝܐܐܝܐܐܝܐܐܝܐ pertaining to Jerusalem. ܐܡܝܐܐܝܐܐܝܐܐܝܐܐܝܐ from Damascus (Damascene); ܐܡܝܐܐܝܐܐܝܐܐܝܐܐܝܐ Israelite; ܐܡܝܐܐܝܐܐܝܐܐܝܐܐܝܐ high, heavenly; ܐܡܝܐܐܝܐܐܝܐܐܝܐܐܝܐ & ܐܡܝܐܐܝܐܐܝܐܐܝܐܐܝܐ pertaining to Peter, petrine; ܐܡܝܐܐܝܐܐܝܐܐܝܐܐܝܐ Aramaic; ܐܡܝܐܐܝܐܐܝܐܐܝܐܐܝܐ pagan, (cfr. p. xi.)

iii. ܐܡܝܐܐܝܐܐܝܐܐܝܐܐܝܐ fiery; ܐܡܝܐܐܝܐܐܝܐܐܝܐܐܝܐ false;



ܐܠܝܝܬܐ : ܐܠܝܝܬܐ talkative; ܐܢܬܐ : ܐܢܬܐ womanly;  
 ܐܡܐ : ܐܢܐܡܐ possessed; ܐܬܪܐ : ܐܬܪܐ earthen;  
 iv. ܐܬܪܐ ( = ܐܬܐ + ܐܪܐ ) : ܐܬܪܐ : ܐܬܪܐܬܐ earthy;  
 ܐܬܪܐ : ܐܬܪܐܬܐ bodily, corporal;  
 ܐܬܐ : ܐܬܐܬܐ spiritual; ܐܬܐ : ܐܬܐܬܐ ecclesiastical.

Rem.— ܐܬܐ expresses a natural quality, namely, something constituting the thing: while ܐܬܐ indicates only a likeness to the natural, thus ܐܬܐܬܐ : ܐܬܐܬܐ ܐܬܐܬܐ ܐܬܐܬܐ  
 .ܐܬܐܬܐ ܐܬܐܬܐ : ܐܬܐܬܐܬܐ ܐܬܐܬܐ ܐܬܐܬܐ

v. ܐܬܐ : ܐܬܐܬܐ ܐܬܐܬܐ painful;  
 ܐܬܐܬܐ : ܐܬܐܬܐܬܐ powerful;  
 ܐܬܐܬܐ : ܐܬܐܬܐܬܐ warlike;  
 ܐܬܐܬܐ : ܐܬܐܬܐܬܐ happy.

Note:— 1. ܐܬܐܬܐܬܐ intelligent, ܐܬܐܬܐܬܐ sensitive, ܐܬܐܬܐܬܐ anxious, ܐܬܐܬܐܬܐ fearful, etc. are often used, though their noun forms are not used.

2. ܐܬܐ may be joined to ܐܬܐ : as in ܐܬܐܬܐܬܐ powerful, but a difference of meaning may be noted as remarked above (§ 143 c.) iv. rem.

3. ܐܬܐܬܐ : ܐܬܐܬܐ camel-driver or keeper; ܐܬܐܬܐ : ܐܬܐܬܐ wine-seller; ܐܬܐܬܐ : ܐܬܐܬܐ captain, pilot etc. are denominative nouns.

vi. Foreign suffixes are attached generally to foreign nouns; but some Syriac words also assume them: as in ܐܬܐܬܐ : ܐܬܐܬܐ ship-master.



ܐܠܝܬܐ : ܐܠܝܬܐ stylite.

ܐܬܪܐ : ܐܬܪܐ treasurer.

ܐܠܝܬܐ : ܐܠܝܬܐ Evangelist.

ܐܠܝܬܐ : ܐܠܝܬܐ wrestler.

ܐܠܝܬܐ : ܐܠܝܬܐ heretic.

ܐܠܝܬܐ : ܐܠܝܬܐ Jacobite.

ܐܠܝܬܐ : ܐܠܝܬܐ scholar.

ܐܠܝܬܐ student.

ܐܠܝܬܐ : ܐܠܝܬܐ (ܐܠܝܬܐ f.) chamberlain.

ܐܠܝܬܐ : ܐܠܝܬܐ (ܐܠܝܬܐ f.) gardener.

ܐܠܝܬܐ : ܐܠܝܬܐ harp-player.

§ 144. Negative adjectives are formed by: 1) placing ܐܠܝܬܐ before an adjective: as in ܐܠܝܬܐ ܐܠܝܬܐ illegitimate; ܐܠܝܬܐ ܐܠܝܬܐ immortal; ܐܠܝܬܐ ܐܠܝܬܐ incomprehensible; ܐܠܝܬܐ ܐܠܝܬܐ indissoluble life. (Heb. 7/16).

2) placing ܐܠܝܬܐ before a noun in the def. or abs. state: as in ܐܠܝܬܐ ܐܠܝܬܐ without a spot, spotless, immaculate; ܐܠܝܬܐ ܐܠܝܬܐ numberless. etc.

Note:— Sometimes ܐܠܝܬܐ is prefixed to the noun: as in ܐܠܝܬܐ ܐܠܝܬܐ unusual sight (Brev); ܐܠܝܬܐ ܐܠܝܬܐ ignorant.

### iii. Compound adjectives

§ 145. A compound adjective is a phrase formed by the combination of two words, the first of which is always an adjective in the cons. state and the second

some other part of speech. According to the variation of the second member the compound adjective can be formed as given below.

1. (The 1st member an adjective in the cons. state) and the second member a noun: as in ܐܡܝܢܐ ܠܕܝܢ merciful.

Note:— The 2nd member may sometimes take a particle, as in ܐܡܝܢܐ ܠܕܝܢ ܕܡܝܬܐ redeemed by the cross; ܐܡܝܢܐ ܠܕܝܢ ܕܡܝܬܐ perfidious.

2. .... the 2nd member a pronoun, generally with particles: as in ܐܡܝܢܐ ܠܕܝܢ ܕܡܝܬܐ killed like myself, (Brev.), ܐܡܝܢܐ ܠܕܝܢ ܕܡܝܬܐ persecuted for me (ibid).

Note:— When it is a pronoun of the 3rd person it may be followed by a clause qualifying the pronoun: as in ܐܡܝܢܐ ܠܕܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ O, Jerusalem, that stonest those that are sent to thee. (Luk. 13. 34).

3. .... the 2nd member a verb in the infinitive: as in ܐܡܝܢܐ ܠܕܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ men able (fit) to enter the battle-field.

4. .... the 2nd member an adverb: as in ܐܡܝܢܐ ܠܕܝܢ ܕܡܝܬܐ gluttonous.

#### iv. Comparison of adjectives

§ 146. a) There are no particular terminations for the degrees of comparison. They are expressed by certain constructions. The positive has nothing particular to be noted.

b) The comparative signification is expressed by the abverb ܐܡܝܢܐ or ܐܡܝܢܐ added to the adjectives with ܐܡܝܢܐ either preceding or following it; (which serves like 'than' in English,): as in ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ



prayer is quicker than death (Brev.); **ܐܠܗܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** the glory of this man is greater than that of Moses. (Heb. 3. 3). **ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ** The buffalo is stronger than the bull.

**Note:—** 1. Very often the adverb is omitted: as in **ܐܠܗܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** a good name is better than great riches. (Prov. 22. 1.) **ܐܠܗܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ** prayer is sharper than sword and lighter than arrow. (Brev.)

2. Sometimes **ܐܠܐ** or **ܕܠܐ** (very rarely **ܕܠܐ**) is used instead of **ܕܝܠܐ** especially when the signification is 'rather than'. In this instance also the adverb may be omitted. **ܐܠܐ ܕܠܐ**, **ܐܠܐ ܕܠܐ** are oftener the adverbs, when the comparison is to a lesser state; as in **ܐܠܐ ܕܠܐ ܕܠܐ ܕܠܐ** it is easier for a camel (anchor rope) to pass through the eye of a needle than for a rich man to enter into the kingdom of heaven, (Mrt. 19. 24). **ܐܠܐ ܕܠܐ ܕܠܐ ܕܠܐ** it is expedient for thee that one of thy limbs should perish, rather than thy whole body be cast into hell. (Mat. 5. 30).

3. When no adjective is used **ܕܝܠܐ** or the adverbs with **ܕܝܠܐ** serve the purpose: as in **ܐܠܐ ܕܝܠܐ ܕܝܠܐ** happier is he who give than he who receives. (Act. 2, 25). **ܐܠܐ ܕܝܠܐ ܕܝܠܐ** thou hast loved evil more than good.

4. In some passages the comparison is marked by the



sense: as in  $\text{ܐܠܗܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ}$  the elder shall be servant to the younger. (Rom. 9. 12).

6. Sometimes, the comparison denotes only that the quality exists in a high degree or beyond expression: as in  $\text{ܕܥܠܡܐ ܕܥܠܡܐ}$  it is beyond expression;  $\text{ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ}$  it is too great for us and for all creatures.

c) The superlative signification is expressed by:  
1) a compound adjective i) the second member of which is  $\text{ܕܥܠܡܐ}$  with or without particles, as in  $\text{ܕܥܠܡܐ ܕܥܠܡܐ}$  most beautiful;  $\text{ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ}$  most adorable or adored by all;  $\text{ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ}$  mother most chaste.

ii) the first member of which is  $\text{ܕܥܠܡܐ}$  ( $\text{ܕܥܠܡܐ}$  f.) or  $\text{ܕܥܠܡܐ}$  in the cons. state and the second member a noun, generally an abstract noun: as in  $\text{ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ}$  come O, most holy Spirit;  $\text{ܕܥܠܡܐ ܕܥܠܡܐ}$  most honoured.

2) an adjective followed by a pl. noun with a  $\text{ܕ}$  or  $\text{ܕܥܠܡܐ}$  or  $\text{ܕ}$ : as in  $\text{ܕܥܠܡܐ ܕܥܠܡܐ}$  = small among kings the least king;  $\text{ܕܥܠܡܐ ܕܥܠܡܐ}$  =  $\text{ܕܥܠܡܐ ܕܥܠܡܐ}$  greatest prophet.

Note:— 1. Sometimes  $\text{ܕܥܠܡܐ}$  also is found with or without suffix: as in  $\text{ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ}$  it is the least of all seeds. (Mat. 13. 32).

2. Sometimes the adjective takes the suffix: as in  $\text{ܕܥܠܡܐ ܕܥܠܡܐ}$  the least of the Apostles.

3) a genitive construction, the second word of which is in the pl. and must be the same word as the first as in  $\text{ܕܥܠܡܐ ܕܥܠܡܐ}$  = God of Gods ie. the supreme God;  $\text{ܕܥܠܡܐ ܕܥܠܡܐ}$  =  $\text{ܕܥܠܡܐ ܕܥܠܡܐ}$  = king of kings

ie. the supreme king.  $\text{ܐܠܗܐ ܥܠܝܝܢܐ}$  = the purest virgin,  $\text{ܐܠܗܐ ܥܠܝܝܢܐ}$  = the highest heaven;  $\text{ܐܠܗܐ ܥܠܝܢܐ}$  = holy of holies ie. the most holy sanctuary.

4) The words  $\text{ܐܠܗܐ}$  &  $\text{ܐܠܗܐ}$  sometimes with particles: as in  $\text{ܐܠܗܐ ܥܠܝܢܐ ܕܥܠܝܢܐ}$  Thy justice is like the highest mountain. (Ps. 36. 6);  $\text{ܐܠܗܐ ܥܠܝܢܐ}$  the biggest trees shall be (filled) satiated. (Ps. 104. 16; Job. 1. 16; Ps. 80. 10; John 3. 3; Gen. 10. 9; I Sam. 26. 12; Gen. 6. 11; I Sam. 16, 14; 14; Gen. 19. 24.) etc.

5) an adjective qualified by an adverb  $\text{ܐܠܗܐ}$ ,  $\text{ܐܠܗܐ}$ ,  $\text{ܐܠܗܐ}$  etc.: as in  $\text{ܐܠܗܐ ܥܠܝܢܐ}$  most beloved;  $\text{ܐܠܗܐ ܥܠܝܢܐ}$  most honoured;  $\text{ܐܠܗܐ ܥܠܝܢܐ}$  very great joy.

§ 147. Adjectival constructions are some combinations or usages which serve as adjectives. They are constructed in the following ways:

1. by a noun, (usually abstract) with the particle  $\text{ܕ}$ : as in

$\text{ܐܠܗܐ ܥܠܝܢܐ ܕܥܠܝܢܐ}$  Spirit of holiness, ie. Holy Spirit.

$\text{ܐܠܗܐ ܥܠܝܢܐ ܕܥܠܝܢܐ}$  faith of truth, ie. true faith.

**Note:—** The very Same construction can be expressed in other ways based upon some other constructions.

a)  $\text{ܐܠܗܐ ܥܠܝܢܐ ܕܥܠܝܢܐ}$  (In the genitive construction (§ 181. 3) the 2nd member can be put in the absolute state.

b)  $\text{ܐܠܗܐ ܥܠܝܢܐ ܕܥܠܝܢܐ}$  (179 - 1. The first noun can be put in the cons. state, instead of prefixing  $\text{ܕ}$  to the 2nd).

c)  $\text{ܐܠܗܐ ܥܠܝܢܐ ܕܥܠܝܢܐ}$  (cfr. a & b).



2) by a clause consisting of an adjective in the absolute state or a verb in the present tense: as in

ܐܝܬܐ ܕܝܫܝܐ = a dry fish.

ܕܕܢܐ ܕܝܫܝܐ ܕܝܫܝܐ = this transitory world.

## v. Numerals: i. Cardinal Numbers

§ 148. The Cardinal numbers have different forms for masc. and fem. from 1 to 19.

a) First decade ܐܝܬܐ ܕܝܫܝܐ ܕܝܫܝܐ . From 3 to 10 the fem. numerals appear in gdhamated forms of their corresponding masc.: as in

Masc.	Fem.	Masc.	Fem.
ܐܝܬܐ	ܐܝܬܐ one	ܐܝܬܐ (ܐܝܬܐ) ܐܝܬܐ	ܐܝܬܐ six
ܐܝܬܐ	ܐܝܬܐ two	ܐܝܬܐ	ܐܝܬܐ seven
ܐܝܬܐ	ܐܝܬܐ three	ܐܝܬܐ	ܐܝܬܐ eight
ܐܝܬܐ	ܐܝܬܐ four	ܐܝܬܐ	ܐܝܬܐ nine
ܐܝܬܐ	ܐܝܬܐ five	ܐܝܬܐ	ܐܝܬܐ ten

b) Second decade ܐܝܬܐ ܕܝܫܝܐ ܕܝܫܝܐ . The numerals from 11 to 19 are formed by prefixing the units to the ten with some modifications. For the fem. ten assumes the plural form with sēyame. From 14 to 19 the units take a hard ܐ, generally for the masc; forms without ܐ are rarely found.

Masc.	Fem.
ܐܝܬܐ	ܐܝܬܐ eleven
ܐܝܬܐ	ܐܝܬܐ twelve
ܐܝܬܐ	ܐܝܬܐ thirteen



ܐܡܠܐ.ܕܕܐܐ or ܐܡܠܐ.ܕܐܐ	* ܐܡܠܐ.ܕܕܐܐ fourteen
ܐܡܠܐ.ܕܕܐܐ or ܐܡܠܐ.ܕܐܐ	ܐܡܠܐ.ܕܐܐ fifteen
ܐܡܠܐ.ܕܐܐ or ܐܡܠܐ.ܕܐܐ (*)	ܐܡܠܐ.ܕܐܐ sixteen
ܐܡܠܐ.ܕܐܐ or ܐܡܠܐ.ܕܐܐ	ܐܡܠܐ.ܕܐܐ seventeen
ܐܡܠܐ.ܕܐܐ or ܐܡܠܐ.ܕܐܐ	ܐܡܠܐ.ܕܐܐ eighteen
ܐܡܠܐ.ܕܐܐ or ܐܡܠܐ.ܕܐܐ	ܐܡܠܐ.ܕܐܐ nineteen

§ 149. TENS — a) Numerals from 20 to 90 have the plural form in the abs. state without Sēyame, and are both masc. and fem. (com): as in

ܐܡܠܐ twenty	ܐܡܠܐ (ܐܡܠܐ) sixty
ܐܡܠܐ thirty	ܐܡܠܐ seventy
ܐܡܠܐ.ܕܐܐ forty	ܐܡܠܐ.ܕܐܐ eighty
ܐܡܠܐ.ܕܐܐ fifty	ܐܡܠܐ.ܕܐܐ ninety

b) The numerals which indicate numbers compounded of the units and tens are formed by placing the tens before the units with which they are construed by the connective ܐ; the tens being of the common gender are not affected by gender differences, but the units retain the distinction of gender: as in

Masc.	Fem.	
ܐܡܠܐ.ܐܡܠܐ	ܐܡܠܐ.ܐܡܠܐ	21
ܐܡܠܐ.ܐܡܠܐ	ܐܡܠܐ.ܐܡܠܐ	22
ܐܡܠܐ.ܐܡܠܐ	ܐܡܠܐ.ܐܡܠܐ	28
ܐܡܠܐ.ܐܡܠܐ	ܐܡܠܐ.ܐܡܠܐ	86
etc. ܐܡܠܐ.ܐܡܠܐ	etc. ܐܡܠܐ.ܐܡܠܐ	91

\* ܐܡܠܐ.ܕܐܐ

(\*) ܐܡܠܐ.ܕܐܐ : ܐܡܠܐ.ܕܐܐ.

12.5	100	12.5 : (25)	1000
25	200	25 : 50	2000
37.5	800	37.5 : 150	3000
50	800	50 : 150	8000
62.5	900	62.5 : 150	8000
25 : 150 or (50) 50 : 10,000.			

Note:— 1. Although 𐤀𐤌𐤍 and its compounds are fem. and 𐤀𐤌𐤍 and its multiples are masc. they take both masc. and fem. nouns: as in 𐤀𐤌𐤍 𐤀𐤌𐤍 100 boys; 𐤀𐤌𐤍 𐤀𐤌𐤍 100 girls. 𐤀𐤌𐤍 𐤀𐤌𐤍 300 horse men, 𐤀𐤌𐤍 𐤀𐤌𐤍 500 years, 𐤀𐤌𐤍 𐤀𐤌𐤍 1000 men, 𐤀𐤌𐤍 𐤀𐤌𐤍 1000 women, 𐤀𐤌𐤍 𐤀𐤌𐤍 5000. (Mat. 14 - 21), 𐤀𐤌𐤍 𐤀𐤌𐤍 𐤀𐤌𐤍 2000 virgins; 𐤀𐤌𐤍 𐤀𐤌𐤍 𐤀𐤌𐤍 𐤀𐤌𐤍 16000 boys and girls. *Bar.*

2. When the objects numbered are not expressed, the plurals of אֶלֶף (abs. st. אֶלֶף, אֶלֶף and אֶלֶף) are employed to show indefinite numbers: as in אֶלֶף אֶלֶף hundreds  
 .אֶלֶף אֶלֶף אֶלֶף אֶלֶף אֶלֶף אֶלֶף  
 Thousands shall fall at thy side, and ten thousands at thy right hand. (Ps. 91-7).

b) With the numerals which indicate numbers made up of thousands, hundreds, tens and units, the

from Adam till the building of the temple 4168 (years). Bar. it remained for 1405 years. Bar.

Note:— 1. To indicate date a Δ ruk is added to 4, 7, 9 and a Δ kus; to 5, 10, 11, 12: as in ᳵ᳗᳚᳚᳚᳚, ᳵ᳗᳚᳚᳚, ᳵ᳗᳚᳚᳚᳚, ᳵ᳗᳚᳚᳚, ᳵ᳚᳚᳚᳚, ᳵ᳚᳚᳚᳚᳚᳚, ᳵ᳚᳚᳚᳚᳚᳚. (These words are also used to denote a collection: as in ᳵ᳚᳚᳚᳚᳚᳚ a company of twelve). 2 haa ᳵ᳚᳚᳚᳚ others take ᳚: as in ᳵ᳚᳚᳚ on the 6th day.

3. The numbers from 2 to 10 take the pronominal suffixes *pl.*; from 3 to 10 the suffixes are added to the masc: as in

, ႁႃႃႃႃႃႃ , ႁႃႃႃႃႃႃ , ႁႃႃႃႃႃႃ , ႁႃႃႃႃႃႃ , ႁႃႃႃႃႃႃ  
 ႁႃႃႃႃႃႃ . The numbers from 4 to 10 assume moreover, an ex-  
 changeable ႃ kus. after the final ႃ: as in ႁႃႃႃႃႃႃ , ႁႃႃႃႃႃႃ  
 ႁႃႃႃႃႃႃ , ႁႃႃႃႃႃႃ , ႁႃႃႃႃႃႃ . etc.



d) The numerals made up of tens and units

take the suffix on both the numbers; the connecting *e* is omitted: as in

ܐܠܦܢܐܝܬܐ : ܐܠܦܢܐܝܬܐ 20th	ܐܠܦܢܐܝܬܐ : ܐܠܦܢܐܝܬܐ 50th
ܕܡܢ-ܐܠܦܢܐܝܬܐ : ܐܠܦܢܐܝܬܐ 21st	ܐܠܦܢܐܝܬܐ : ܐܠܦܢܐܝܬܐ 57th
ܐܠܦܢܐܝܬܐ : ܐܠܦܢܐܝܬܐ 30th	ܐܠܦܢܐܝܬܐ : ܐܠܦܢܐܝܬܐ 60th
ܕܡܢ-ܐܠܦܢܐܝܬܐ : ܐܠܦܢܐܝܬܐ 32nd	ܐܠܦܢܐܝܬܐ : ܐܠܦܢܐܝܬܐ 70th
ܐܠܦܢܐܝܬܐ : ܐܠܦܢܐܝܬܐ 40th	ܐܠܦܢܐܝܬܐ : ܐܠܦܢܐܝܬܐ 80th
ܐܠܦܢܐܝܬܐ : ܐܠܦܢܐܝܬܐ 43rd	ܐܠܦܢܐܝܬܐ : ܐܠܦܢܐܝܬܐ 90th

e) Such ordinal forms are not derived from ܐܠܦܢܐܝܬܐ and ܐܠܦܢܐܝܬܐ; but their genitive found with ܐ is used to express the ordinal sense: as in ܐܠܦܢܐܝܬܐ *hundredth*; ܐܠܦܢܐܝܬܐ *three hundredth*. ܐܠܦܢܐܝܬܐ *thousandth*. This method is often employed in the case of other numbers also: as in ܕܡܢ-ܐܠܦܢܐܝܬܐ 15th king; ܐܠܦܢܐܝܬܐ 21st year. From ܐܠܦܢܐܝܬܐ is derived ܐܠܦܢܐܝܬܐ : ܐܠܦܢܐܝܬܐ *ten-thousandth*.

**Note:—** The ordinals ܐܠܦܢܐܝܬܐ , ܐܠܦܢܐܝܬܐ etc. denote also *made of two, consisting of three* etc.

**Rem.—** These ordinals being real adjectives are used to form compound adjectives generally signifying *so many-fold*: as in ܕܡܢ-ܐܠܦܢܐܝܬܐ thrice blessed ܐܠܦܢܐܝܬܐ ܐܠܦܢܐܝܬܐ ܐܠܦܢܐܝܬܐ trilateral verb: ܐܠܦܢܐܝܬܐ ܐܠܦܢܐܝܬܐ having four wings.

§ 152. The distributive numbers: as in ܕܡܢ ܕܡܢ : ܕܡܢ ܕܡܢ one by one; ܕܡܢ ܕܡܢ . ܕܡܢ ܕܡܢ two by two ܐܠܦܢܐܝܬܐ ܐܠܦܢܐܝܬܐ : ܐܠܦܢܐܝܬܐ ܐܠܦܢܐܝܬܐ three by three etc.

§ 153. Multiples like *double, three fold* etc. are expressed by  $\text{ܕܒܝܢܐ}$  or  $\text{ܕܒܝܢܐ}$  followed by a cardinal number in the corresponding gender with or without  $\text{ܕܐܝܢܐ}$ : as in  $\text{ܕܒܝܢܐ ܕܒܝܢܐ} : \text{ܕܒܝܢܐ ܕܒܝܢܐ}$  *twofold, double*;  $\text{ܕܒܝܢܐ ܕܒܝܢܐ}$  *sevenfold*;  $\text{ܕܒܝܢܐ ܕܒܝܢܐ}$  *hundredfold*;  $\text{ܕܒܝܢܐ ܕܒܝܢܐ ܕܒܝܢܐ ܕܒܝܢܐ}$  *He shall restore the ewe fourfold.* (12. Sam. 12. 6.)

§ 154. Fractions. Words denoting a part of a whole are generally expressed by means of  $\text{ܕܒܝܢܐ}$ :  $\text{ܕܒܝܢܐ}$  and  $\text{ܕܒܝܢܐ}$  as in  $\text{ܕܒܝܢܐ ܕܒܝܢܐ}$  *one from ten; a tenth part*;  $\text{ܕܒܝܢܐ ܕܒܝܢܐ}$  *one from three*; but fractional numbers are also derived from units from 3 to 10: as in

$\frac{1}{3}$ $\text{ܕܒܝܢܐ} *$	$\frac{1}{6}$ $\text{ܕܒܝܢܐ}$	$\frac{1}{9}$ $\text{ܕܒܝܢܐ}$
$\frac{1}{4}$ $\text{ܕܒܝܢܐ}$	$\frac{1}{7}$ $\text{ܕܒܝܢܐ}$	$\frac{1}{10}$ $\text{ܕܒܝܢܐ}$
$\frac{1}{5}$ $\text{ܕܒܝܢܐ}$	$\frac{1}{8}$ $\text{ܕܒܝܢܐ}$	

§ 155. a) The days of the week:—

Sunday	$\text{ܕܒܝܢܐ}$	Wedneseday	$\text{ܕܒܝܢܐ}$
Monday	$\text{ܕܒܝܢܐ}$	Thursday	$\text{ܕܒܝܢܐ}$
Tuesday	$\text{ܕܒܝܢܐ}$	Friday	$\text{ܕܒܝܢܐ}$
		Saturday	$\text{ܕܒܝܢܐ}$

b) The names of months:—

$\text{ܕܒܝܢܐ}$  January

$\text{ܕܒܝܢܐ}$  February

---

\*  $\text{ܕܒܝܢܐ}$  Three years old.



ܡܚܕܐ March	ܐܘܓܘܣܬ August
ܐܦܪܝܠ April	ܫܠܠܘܠܐ September
ܡܝܝܐ May	ܡܫܬܥܬܐ October
ܝܘܢܝܘܢ June	ܩܝܠܘܠܐ November
ܝܘܠܝܐ July	ܕܝܫܠܐ December

Obs.— The following forms are also found: as in

ܡܫܬܥܬܐ ܕܝܫܠܐ : ܡܫܬܥܬܐ ܕܩܝܠܘܠܐ : ܡܫܬܥܬܐ ܕܡܚܕܐ

## CHAPTER VII

### Particles ܐܘܪܝܬܐ

§ 156. Particles are: i. adverbs, ii. prepositions, iii. conjunctions, and iv. interjections. They have no gender or number. A few of them are found in gēd/kā-mated forms. They may be either primitives or derivatives. A few are taken from other languages, mainly from the Greek. Particles are generally separable; but a few are inseparable.

#### 1. Adverb ܐܘܪܝܬܐ

a) An adverb is a word which modifies the meaning of a verb, an adjective or another adverb. It may qualify any part of speech except a noun or pronoun; sometimes it qualifies an entire sentence.

b) Adverbs can be divided into primitives (as in ܐܝܡܐ ; ܕܝܠܐ etc.) and derivatives (as in ܐܝܡܐ ܕܝܠܐ ; ܡܫܬܥܬܐ ܕܝܠܐ ܕܝܠܐ etc.) in respect of their origin.

According to their meaning they may be simple (as in ܡܕܢܐ , ܕܢܢܐ etc.), interrogative (as in ܕܢܢܐ , ܕܢܢܐ etc.) or relative (as in ܕܢܢܐ . . . , ܕܢܢܐ . . . etc.)

Simple adverbs may be classified into: adverbs of time (as in ܕܢܢܐ , ܕܢܢܐ etc.); of place (as in , ܕܢܢܐ etc.); of manner, quality, state etc. (as in ܕܢܢܐ , ܕܢܢܐ , ܕܢܢܐ etc.); of quality, number etc. as in ܕܢܢܐ , ܕܢܢܐ , ܕܢܢܐ etc.); of affirmation, negation etc. (as in ܕܢܢܐ , ܕܢܢܐ etc.); of doubt etc. (as in ܕܢܢܐ , ܕܢܢܐ etc.)

§ 157. Adverbs, mainly of manner, quality etc. are formed from nouns, adjectives, verbs and prepositions.

i. They are formed from: a) the def. as well as abs. state of nouns by prefixing one or more particles ܕܢܢܐ , ܕܢܢܐ , ܕܢܢܐ , ܕܢܢܐ as in

ܕܢܢܐ ܕܢܢܐ = ܕܢܢܐ ܕܢܢܐ suddenly

ܕܢܢܐ ܕܢܢܐ = ܕܢܢܐ ܕܢܢܐ spotlessly

ܕܢܢܐ ܕܢܢܐ violently, by force; ܕܢܢܐ ܕܢܢܐ unjustly.

b) the cons. state of nouns either alone or with particles: as in

ܕܢܢܐ = ܕܢܢܐ freely, gratis

ܕܢܢܐ = entirely, completely; ܕܢܢܐ ܕܢܢܐ not at all, by no means;

ܕܢܢܐ = ܕܢܢܐ quickly; ܕܢܢܐ nakedly; ܕܢܢܐ usually;

ܕܢܢܐ for the second time; ܕܢܢܐ for the third time; etc.

၃-ဆံ့ၣ် : ၵၢၤ၃-ဆံ့ၣ် friendly;	၃-တံၣ်ၣ် : ၵၢၤ၃-တံၣ်ၣ် discreetly;
၃-တံၣ်ၣ် : ၵၢၤ၃-တံၣ်ၣ် holily;	၃-တံၣ်ၣ် : ၵၢၤ၃-တံၣ်ၣ် purely;
၃-တံၣ်ၣ် : ၵၢၤ၃-တံၣ်ၣ် definitely;	၃-တံၣ်ၣ် : ၵၢၤ၃-တံၣ်ၣ် well;
၃-တံၣ်ၣ် : ၵၢၤ၃-တံၣ်ၣ် divinely;	၃-တံၣ်ၣ် : ၵၢၤ၃-တံၣ်ၣ်
၃-တံၣ်ၣ် : ၵၢၤ၃-တံၣ်ၣ် lawfully;	[spiritually;

b) by gdhāmating: i. the m. sing.: as in  
 १-३४ : ३४ well, very, greatly; १-३४ : ३४ badly;  
 २-३४ : ३४ little, less.

ii. the f. sing. : as in  $\{ \text{أَكْبَرُ} : \text{أَكْبَرًا} = \text{greatly, very;}$   
 $\{ \text{أَبْرَأُ} : \text{أَبْرَأًا} = \text{barely;}$   $\{ \text{أَحْيَا} : \text{أَحْيَاءً} = \text{alive, actively;}$   
 $\{ \text{أَوَّلًا} : \text{أَوَّلًا} \text{ or } \text{أَوَّلًا} = \text{firstly;}$   $\{ \text{أَخِيرًا} : \text{أَخِيرًا}$   
or  $\text{أَخِيرًا} = \text{lastly, etc.}$

3. They are formed from verbs: *a)* by using the first form of the infinitive with a finite verb of the same root: as in **אֶבְרַכְּךָ** **בְּרַכְּךָ**. I will bless thee profusely. (Gen. 22. 17). cfr. § 235 - § 236.

b) by using a verb, together with another verb:  
as in  $\text{š} \dot{\text{z}} \cdot \text{x} = \text{š} \dot{\text{z}} \cdot \text{š}$  he sent immediately. (Bar.) cfr. § 246.

4. They are formed from prepositions compounding two or more: as in ᐱᓪᐸᐅ ᑦᓴ from below; ᔨᐃᓄᓇᐅ ᑦᓴ = ᔨᓄᓇᓇᐅ ᑦᓴ = formerly, of old.

Note:—  $\text{ḡā-l.}$  and  $\text{ḡāx}$  sometimes take pronominal  
 suffixes (ii) group: as in  $\text{ḡ-l.}$   $\text{ḡā-l.}$   $\text{ḡ-l.}$  against Thee



only; have I sinned. (Ps. 51. 4.) ၎်-သ့ဝံသသ ၎်-သ့ ၎်သံသံ  
 ၎်-သ့ ၎်သံသံ woman is ever talkative ၎်-သ့ ၎်သ့ဝံသသ ၎်-သ့ သံသံ  
 ၎်-သ့ သံသံ thou from the outset hateth me. (Audo). ၎်သံသ့ takes  
 the suffix only in 3rd f, and that too, when it marks time: as in  
 ၎်သံသံ? ၎်သံသံ ၎်သံသ့ as soon as she saw him, she held him.

§ 158. Some adverbs of frequent use:

a) of quality, manner etc. **اَبَدًا-اَبَدًا** humbly etc.  
cfr. § 157, 2. a).

b) Adverb of time: as in

ၵၵ ၵၵ now, ၵၵ ၵၵ to-day, ၵၵ tomorrow.  
 ၵၵ yesterday, ၵၵ day before yesterday,  
 ၵၵ last year, ၵၵ next year,  
 ၵၵ by night and day, ၵၵ quickly,  
 ၵၵ in the beginning, ၵၵ afterwards,  
 ၵၵ then, ၵၵ then, ၵၵ quickly,  
 ၵၵ now, thus, ၵၵ thence, ၵၵ yet, still,  
 ၵၵ first, ၵၵ ၵၵ : ၵၵ ၵၵ formerly, of old,  
 ၵၵ swiftly, ၵၵ forever, ၵၵ forever,  
 ၵၵ all at once. ၵၵ ၵၵ already. ၵၵ recently,  
 ၵၵ everlasting ၵၵ ၵၵ ၵၵ at all times.  
 ၵၵ formerly,  
 ၵၵ (gdhama of ၵၵ ၵၵ) hitherto.

c) Adverb of place: as in

𐎧𐎡𐎴 where,      𐎧𐎡𐎴𐎥 whence,      𐎧𐎡𐎴𐎥 here  
 𐎧𐎡𐎴𐎥 yonder,      𐎧𐎡𐎴 hither,      𐎧𐎡𐎴 outside.

ܐܠܝܢ inside      ܠܗܝܠ on that side,      ܠܦܢ above,  
 ܠܬܬܝܢ below,      ܠܗܝܠܗܝܠ hence,      ܠܗܝܠܗܝܠ there,  
 ܠܗܝܠ here,      ܠܗܝܠܗܝܠ ܠܗܝܠܗܝܠ hence--forward.

d) Adverbs of manner, affirmation, etc.

ܠܗܝܠܗܝܠ : ܠܗܝܠܗܝܠ how?      ܠܗܝܠ yes,      ܠܗܝܠ truly,  
 ܠܗܝܠ perhaps,      ܠܗܝܠ perhaps,      ܠܗܝܠ sufficiently,  
 ܠܗܝܠ how?

## II. Preposition. ܠܗܝܠܗܝܠ ܠܗܝܠܗܝܠ

§ 159. a) Preposition is a word placed before a noun or a pronoun to show in what relation the person or thing denoted by it stands in regard to something else.

b) Prepositions are either separable or inseparable. The separable prepositions are those which are written as separate words: as in ܠܗܝܠ with e. g. ܠܗܝܠܗܝܠ ܠܗܝܠ with the king. The inseparables are single consonants which are so united with the word governed by it as to become one word in respect of writing and pronunciation: as in ܠܗܝܠ to, e. g. ܠܗܝܠܗܝܠ to the king.

§ 160. Many of these prepositions assume pronominal suffixes. (§ 47.)

a) Prepositions which take the i group.

ܠܗܝܠ in      ܠܗܝܠ of      ܠܗܝܠ to  
 ܠܗܝܠ like      ܠܗܝܠܗܝܠ between      ܠܗܝܠܗܝܠ after  
 ܠܗܝܠܗܝܠ behind      ܠܗܝܠܗܝܠ against      ܠܗܝܠܗܝܠ with, to  
 ܠܗܝܠܗܝܠ for the sake of      ܠܗܝܠܗܝܠ from      ܠܗܝܠܗܝܠ with  
 ܠܗܝܠܗܝܠ through, by      ܠܗܝܠܗܝܠ according to.

## 1. Some of them, ie.

ܐܢܝܢ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ

take the suffixes without any change as in

Singular.

Plural.

i. ܐܢܝܢ in me

ܐܢܝܢ in us.

ܐܢܝܢ in thee *m.*

ܐܢܝܢ in you *m.*

ܐܢܝܢ in thee *f.*

ܐܢܝܢ in you *f.*

ܐܢܝܢ in him

ܐܢܝܢ in them *m.*

ܐܢܝܢ in her

ܐܢܝܢ in them *f.*

ii. ܐܢܝܢ with me

ܐܢܝܢ with us

ܐܢܝܢ with thee *m.*

ܐܢܝܢ with you *m.*

ܐܢܝܢ with thee *f.*

ܐܢܝܢ with you *f.*

ܐܢܝܢ with him

ܐܢܝܢ with them *m.*

ܐܢܝܢ with her

ܐܢܝܢ with them *f.*

## 2. The rest undergo the following changes:—

Note:— 1. † ܐ returns to its original from ܐܢܝܢ and assuming ܐܢܝܢ becomes ܐܢܝܢ: as in ܐܢܝܢ my ܐܢܝܢ: ܐܢܝܢ.

2. ܐܢܝܢ and ܐܢܝܢ take a ܐ and become ܐܢܝܢ and ܐܢܝܢ: as in ܐܢܝܢ like me, ܐܢܝܢ ܐܢܝܢ etc.

3. ܐܢܝܢ and ܐܢܝܢ lose their 2nd vowel when they take the suffixes beginning with a vowel; us in ܐܢܝܢ after me, ܐܢܝܢ, ܐܢܝܢ, ܐܢܝܢ etc. ܐܢܝܢ behind

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† ܐ Used as the genitive particle was ܐܢܝܢ in the ancient Aramaic.



me,  $\backslash \text{ə-} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$ ,  $\dot{\text{h}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$   $\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$  etc.

4. When the suffixes beginning with a vowel are attached to  $\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$ , its 1st vowel is transferred to the 2nd letter and its 2nd vowel is dropped: as in  $\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$  against me,  $\dot{\text{r}} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$ ,  $\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$ ,  $\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$ ,  $\backslash \text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$  etc.

5.  $\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$  in the 1st sing. takes  $\dot{\text{c}}$  and in all others  $\dot{\text{c}}$  on the initial letter: as in  $\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$  from me,  $\dot{\text{r}} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$ ,  $\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$ ,  $\backslash \text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$  etc.

6. Rarely  $\dot{\text{c}}$  &  $\dot{\text{c}}$  are found with suffixes: as in  $(\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}) \text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$   $\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$   $\backslash \text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$   $(\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}) \text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$   
He will take possession of all his kingdom through them (Bar.)  
 $\backslash \text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$ : also  $\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$ . (Audo.)

b) Prepositions which take the ii group:—

$\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$  between  $\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$  without  $\dot{\text{c}}$  round, about  
 $\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$  instead of  $\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$  before  $\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$  upon  
 $\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$  with, to  $\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$  before  $\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$  under

1.  $\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$ ,  $\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$ ,  $\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$ ,  $\dot{\text{c}}$  &  $\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$  undergo no changes:—

Singular.

Plural.

$\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$  for me

$\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$  for us

$\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$  for thee *m*.

$\backslash \text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$  for you *m*.

$\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$  for thee *f*.

$\backslash \text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$  for you *f*.

$\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$  for him

$\backslash \text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$  for them *m*.

$\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$  for her

$\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$  for them *f*.

Note:— 1.  $\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$  drops its vowel and  $\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$  its 2nd vowel as in  $\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$  upon me,  $\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$ ,  $\text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$ ,  $\backslash \text{ə} \dot{\text{d}} \dot{\text{d}} \dot{\text{a}} \dot{\text{m}} \dot{\text{c}}$  etc.

2. **لَجَجَ** drops its **و** and **جَجَ** changes its **و** into **ي**:  
as in **لَجَجْتُمُ** before me, **لَجَجْتُمْ**, **لَجَجْتُمْ** etc.  
**لَجَجْتُمُ** with me, **لَجَجْتُمْ**, **لَجَجْتُمْ** etc.

c) Preposition which do not take the suffixes:—

بين between	حتى until	قبل before
بسبب on account of	تحت below	تحت under.

Note:— 1. אֲנִי sometimes assumes the form אָנֹכִי : as in  
אָנֹכִי אֶבְרֵךְ אֶת-לֵב יִשְׂרָאֵל I will bring him under  
my power: (יִשְׂרָאֵל) אֲנִי אֶבְרֵךְ לְךָ . אֲנִי אֶבְרֵךְ אֶת-לֵב יִשְׂרָאֵל  
Because the woman exalted herself. Her put her under the away  
of man (*Narsai*).

2. Some of these prepositions are compounds formed by intimate blending with ܠ & = e. g. ܠܠܝܠ above (ܠܠܝܠ + ܠ) ; ܠܠܝܠ after ܠܠܝܠ + =) . In Syriac, besides, prepositions, especially ܠܠܝܠ are sometimes put before others, without any perceptible modification of the meaning in some case: as in ܠܠܝܠ ܠܠܝܠ after ܠܠܝܠ ܠܠܝܠ before; ܠܠܝܠ ܠܠܝܠ from within; ܠܠܝܠ ܠܠܝܠ from without; ܠܠܝܠ ܠܠܝܠ from above; ܠܠܝܠ ܠܠܝܠ from behind; ܠܠܝܠ ܠܠܝܠ after; ܠܠܝܠ ܠܠܝܠ before; ܠܠܝܠ ܠܠܝܠ round about etc.

### III. Conjugation ܐܕܡܝܬܐ

§ 161. a) Conjunction is a word which merely joins together sentences and sometimes words.

b) Conjunctions are either ornamental ܐܕܡܝܬܐ ܕܥܝܢܐ as in ܐܬܝܬܐ ܕܥܝܢܐ , ܐܬܝܬܐ ܕܥܝܢܐ , ܐܬܝܬܐ ܕܥܝܢܐ , ܐܬܝܬܐ ܕܥܝܢܐ , ܐܬܝܬܐ ܕܥܝܢܐ , ܐܬܝܬܐ ܕܥܝܢܐ which serve to add beauty and elegance to style, or necessary, ܐܕܡܝܬܐ ܕܥܝܢܐ which perfect the meaning of the passage. Necessary conjunctions may be classified as in 1) of time: as in ܐܬܝܬܐ ܕܥܝܢܐ ; 2) of manner: as in ܐܬܝܬܐ ܕܥܝܢܐ ; 3) of cause: as in ܐܬܝܬܐ ܕܥܝܢܐ ; 4) of concession: as in ܐܬܝܬܐ ܕܥܝܢܐ , 5) of co-ordination: as in ܐܬܝܬܐ ܕܥܝܢܐ , ܐܬܝܬܐ ܕܥܝܢܐ ; 6) of correlation: as in ܐܬܝܬܐ ܕܥܝܢܐ , ܐܬܝܬܐ ܕܥܝܢܐ ; 7) of explanation: as in ܐܬܝܬܐ ܕܥܝܢܐ , ܐܬܝܬܐ ܕܥܝܢܐ ; 8) of condition: as in ܐܬܝܬܐ ܕܥܝܢܐ , ܐܬܝܬܐ ܕܥܝܢܐ ; 9) of adversity: as in ܐܬܝܬܐ ܕܥܝܢܐ , ܐܬܝܬܐ ܕܥܝܢܐ 10) of conclusion: as in ܐܬܝܬܐ ܕܥܝܢܐ , ܐܬܝܬܐ ܕܥܝܢܐ ; 11) of doubt: as in ܐܬܝܬܐ ܕܥܝܢܐ , ܐܬܝܬܐ ܕܥܝܢܐ . etc. etc.

§ 162. a) Conjunctions of frequent use:

ܐܬܝܬܐ ܕܥܝܢܐ	or	ܐܬܝܬܐ ܕܥܝܢܐ	i. e., or, as	ܐܬܝܬܐ ܕܥܝܢܐ	then
ܐܬܝܬܐ ܕܥܝܢܐ	yes	ܐܬܝܬܐ ܕܥܝܢܐ	but	ܐܬܝܬܐ ܕܥܝܢܐ	if
ܐܬܝܬܐ ܕܥܝܢܐ	unless, if not	ܐܬܝܬܐ ܕܥܝܢܐ	if	ܐܬܝܬܐ ܕܥܝܢܐ	also
ܐܬܝܬܐ ܕܥܝܢܐ	no	ܐܬܝܬܐ ܕܥܝܢܐ	although	ܐܬܝܬܐ ܕܥܝܢܐ	then, whether
ܐܬܝܬܐ ܕܥܝܢܐ	whereas	ܐܬܝܬܐ ܕܥܝܢܐ	therefore	ܐܬܝܬܐ ܕܥܝܢܐ	but
ܐܬܝܬܐ ܕܥܝܢܐ	for	ܐܬܝܬܐ ܕܥܝܢܐ	that, because	ܐܬܝܬܐ ܕܥܝܢܐ	but
ܐܬܝܬܐ ܕܥܝܢܐ	if perhaps	ܐܬܝܬܐ ܕܥܝܢܐ	lest perhaps	ܐܬܝܬܐ ܕܥܝܢܐ	and, but



ከዚህ thus	ከዚህ thus	ከዚህ if perhaps
ከዚህ namely	ከዚህ thus	ከዚህ thus
ከዚህ when, while	ከዚህ although	ከዚህ hereupon
ከዚህ : ከዚህ not	ከዚህ to wit	ከዚህ therefore
ከዚህ rather	ከዚህ especially	ከዚህ indeed
ከዚህ please!	ከዚህ until	ከዚህ before
ከዚህ thus	ከዚህ again	ከዚህ : ከዚህ
ከዚህ therefore.		would that !

b) The particle *ከ* placed after adverbs of time, place, etc., and after prepositions serve as conjunctions: as in

ከ ከዚህ when	ከ ከዚህ ከዚህ whenever	ከ ከዚህ when
ከ ከዚህ as much as	ከ ከዚህ ከዚህ wherever	ከ ከዚህ until
ከ ከዚህ where	ከ ከዚህ as long as	ከ ከዚህ at the time when
ከ ከዚህ where	ከ ከዚህ where	ከ ከዚህ if
ከ ከዚህ because	ከ ከዚህ because	ከ ከዚህ before etc.

Note:— 1 . ከዚህ takes the fut. tense of the following verb.

2 . ከዚህ generally takes a *ከ* before the following verb.

3 . ከዚህ , ከዚህ , ከዚህ , ከዚህ , ከዚህ , ከዚህ are never used in the beginning of a sentence as the first word.

#### IV. Interjection. ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ

§ 163. The interjections are particles used to express the emotions of the soul. They are of various kinds: —

a) interjections of calling:

ܐܝܬܐ : ܐܝܬܐ : ܐܝܬܐ : ܐܝܬܐ O! ܐܝܬܐ yea!

ܐܝܬܐ : ܐܝܬܐ I beg! I pray thee!

b) interjections of joy, surprise etc.:

ܐܝܬܐ : ܐܝܬܐ Oh! ܐܝܬܐ well done! good!

ܐܝܬܐ : ܐܝܬܐ how! how much ܐܝܬܐ strong!

c) interjections of grief, disgust, etc.:

ܐܝܬܐ : ܐܝܬܐ : ܐܝܬܐ : ܐܝܬܐ woe! ܐܝܬܐ away!

ܐܝܬܐ : ܐܝܬܐ ha! ha! ܐܝܬܐ begone! ܐܝܬܐ Oh!

d) interjections of deprecation as ܐܝܬܐ God forbid!

Note:— Many of these like ܐܝܬܐ, ܐܝܬܐ, ܐܝܬܐ are followed by ܐܝܬܐ: as in ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ.

ܐܝܬܐ









