"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY

GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book clean and moving.

S. B., 148, N. DELHI.
ERRATA.

Page 9 (note), for "or at the end of a syllable" read "when connected with the preceding; or as a medial, when connected with the preceding and separate from the following letter."

193 for "siderian" read "sidereal."

228 "ancient edifice" read "an ancient edifice."

231 "EN read "EN."

234 "divinity of the Sidonians" read "gods of the Sidonians."

IN VOL. IV. NO. 2.

Page 343. For "Edward" read "Edmund."

xvii. Supply the name of John R. Bartlett in the list of Corporate Members.
life of the Homeric age, contain but one disputed and doubtful allu-

sion to the art of writing. And once more, a people who had wan-
dered for ages almost round the Mediterranean, must have acquired
a stock of geographical information, more extensive and accurate
than that represented in the poems of Homer. If, for instance, the
Ionians were conversant with the Delta of the Nile for several cen-
turies, and as late as the time of Shishak, about 950, how could the
author of the Odyssey place the island of Pharos, which stood close
to the Egyptian coast, a full day’s sail away from it? And what
shall we say of the “speciosa miracula” which Horace admires,
“Antiphaten, Scyllamque, et cum Cyclope Charybdin?” How
could such notions prevail among a people, who had colonized
western Sicily and western Italy as far up as the Tiber, and even
the remoter island of Sardinia?

We are aware, that the foregoing discussion does very imperfect
justice to a theory, the strength of which, in its author’s own view,
lies not in a few decisive arguments, but in the simple, natural con-
nection, which it gives to many scattered facts. We wish, also, to ac-
knowledge, in the fullest manner, the ability and learning with
which it is supported. We admit that it throws light upon impor-
tant points in Greek antiquity. We cannot, however, help feeling,
that the case is not yet made out in its favor, and that it would be
unsafe to accept it, until further discussion and the progress of
knowledge shall have weakened the objections which now present
themselves, and set the evidence for it in a clearer light. It is just
to add, that this theory is propounded by its author with all becom-
ing modesty. He recognizes the obscurities and perplexities which
environ his subject; and declares that his object in publishing his
views, is to determine from the discussion they call out, how far he
can himself hold fast to them as established truth. His views may
be imperfectly supported by the evidence: but they are not put for-
ward with that offensive dogmatism, which is perhaps nowhere more
common than in fields like this, where hardly anything whatever
can be known with certainty.

J. H.
the ancient Greek mind. Why then should Athenians, returning to
that mother country, forget the respect and attachment which they
had before cherished? why should they forget their original connec-
tion with a country which had now become their own home? If in
everything else the tradition lost its hold upon these primitive Ionians,
we should expect, that it would have retained them in connection
with the Ionian Migration. How could it carry these wanderers
across the Aegean, without remembering the capital circumstance,
that they went, not to aliens or enemies, but to their own friends,
countrymen and kindred? There is a singular unanimity in this
forgetfulness. Among a large number of cities, scattered along a
wide extent of sea-coast, we might have expected, that some one at
least would remember a fact so important in its early history. But
there is no single exception to the general obliviousness. It has a
greater extent, indeed, than we have yet noticed; the Cyclades share
in it. If the view of Curtius be true, these islands must have re-
ceived their Greek population from the East, from Asia Minor. But
here again tradition is no less distinct and uniform in referring the
beginnings of Greek occupancy to colonization from the west, from
European Greece.

I will only notice further some particulars in the early Epic litera-
ture, which seem inconsistent with this theory. Almost all critics
are agreed now in referring the Homeric poems to a date earlier
than the year 800. They were composed then within two centuries
from the Ionian Migration, perhaps not more than a century after
that event. If we were to put the Ionian Migration at about 950,
and the composition of the Iliad and Odyssey at about 850, these
dates would perhaps correspond as nearly to the collective probabili-
ties of the case, as any that could be assigned. Now the remark-
able absence of allusions to Ionia, its places and people, in the Iliad
and Odyssey, which does not seem to be fully accounted for by the
Achaean subjects and Aeolian scenes of those poems, is naturally
explained by the recent arrival of the Ionians in that country. Their
beginnings in Asia were still matters of historic recollection; there
was still a conscious newness about their places and their doings,
which interposed a wide gulf between them and the ancient traditio-
ns of Achaeans and Dardans. But the theory of Curtius supplies
an immemorial past for the Ionians in Asia, and thus renders the
phenomenon in question far more difficult of explanation. Again, a
people who had for centuries followed the Phoenicians in a career of
maritime enterprise, competing with them and in many places sup-
planting them as traders, must have become familiar with the use of
letters: and this, if true, would render still more unaccountable the
fact, already sufficiently perplexing, that these two long poems, with
their innumerable references to everything in the public and private

VOL. V. 57
The strong point of this theory is the fact of its affording an explanation for the peculiar position which the Ionians appear to have had in early Greece. The argument may be stated thus. A people scattered far and wide along the sea coast, and found in the interior only where they might have come by following a river-course back from the sea—such a people are not likely to have reached their seats by an overland emigration. The Ionians in Greece, then, must have come there by sea, and in all probability from the east; immediately from the Aegean islands, remotely from Asia Minor. But it is not likely, that a whole people settled on the Asiatic coast would float over the sea in this way. Their wide diffusion in Greece makes it probable, that there were successive expeditions, with a considerable interval of time from first to last. As they were thus established in large numbers and for a long time on the coast of Asia, it is likely that a numerous people remained there, after the last expedition set sail toward Greece; enough to maintain themselves in that position, until after the lapse of centuries, they welcomed back their returning brethren from the west. I will not stop to criticise the probabilities in this argument. But I must not close without observing, that whatever advantages the theory under consideration may give us in explaining the early times of Greece, they are not gained without drawback: we encumber ourselves with some new and serious difficulties. One of these has been already alluded to; the complete forgetfulness of Greek tradition as to the existence of these primitive Ionians of Asia. If the tradition, as our author holds, has preserved some memory of their names and actions, it has at any rate forgotten that they were Ionians. This is the more strange, as the national pride of Ionians, living and flourishing in the same seats, might naturally have clung with more tenacity to the ancient renown of their ancestors. Why should they give up their own Cereops and Danaus and Cadmus to the Egyptians and Phoenicians? Why should they remember so much about their early neighbors, and nothing about their early selves? Why should they remember so much about Dardanians, Phrygians, Lycians, Carians in western Asia, and nothing about Ionians there? Or why should they remember so much about Ionians in Attica and Peloponnesus, and nothing about that people in their own Asia Minor? Why should a people whose forefathers, born on the same soil, had run a career of wide-reaching activity and enterprise, forget its connection with those forefathers, and attach itself instead to the distant and less distinguished ancestors of a part only of its members? Athens, according to this view, was the daughter of an Asiatic mother. So along as there were Ionians in Asia, the Athenians must have looked to them as colonists to the inhabitants of the mother country, with feelings of respectful attachment, which were peculiarly strong in
considerable portion of its citizens in a war with the Carians, it received a large reinforcement from Miletus, headed by a son of Neleus, the Ionian founder of the latter city. Iasus, then, appears in the same class with other Greek cities of Asia, which referred their origin to European Greece: there can be no reason, why it should be distinguished from the rest, as furnishing clearer evidence of a primitive Ionian population in western Asia.

Curtius argues from the immediate and great prosperity of the settlements established by the Ionian Migration, that they could not have been planted among an alien people, on coasts before occupied only by barbarians. But the Greek cities of Sicily and Southern Italy were founded centuries later in regions where the previous inhabitants were entirely and unquestionably barbarian; yet, notwithstanding this original disadvantage, such was their progress, that in the time of Xerxes, Hiero of Syracuse was the greatest power in the independent Grecian world, and perhaps a match for all others put together. And later, we find the Greeks of Sicily maintaining their ground, though with difficulty, in a long continued struggle against the Carthaginians, a power which proved almost an overmatch for Rome, when mistress of all Italy. Our author evidently feels that this parallel progress of the Italiot Greeks tells against his argument; and, to weaken its force, asserts that the progress of the Asiatic Ionians was different and more remarkable in three particulars. 1. They established a confederacy of their cities. But the want of cooperation in the other case serves rather to increase the marvel. 2. They developed a civilization more purely Hellenic. This, however, may be accounted for by the fact, which probably all would admit, that the barbarians of western Asia Minor were much more like the Greeks than the barbarians of Southern Italy and Sicily; so that the extraneous influences were more nearly Hellenic in the former case than in the latter. Nor does this general similarity of Carians, Lycians, Phrygians, &c., to the Greeks require us to suppose that they had been in previous uninterrupted communication with Greeks on the same shores, as our author assumes. He maintains, in fact, that the two sections of the Greek people preserved their essential identity notwithstanding a separation for centuries by the waters of the Aegaean. 3. The Ionians of Asia made higher attainments in art and literature. True: but would the colonists of Sicily have gone higher in these respects, if on their first landing they had found the island half peopled by their countrymen? Their attainments, in fact, if inferior to those of the Ionians, may compare with the attainments of Dorians and Aeolians in Asia, though these latter, as Curtius supposes, had the advantage of settling among an old established population of their countrymen.
by the natives of the country; who may have abandoned them before the time of the Ionian colonization; or, in other instances, may have been dispossessed and driven out by the colonists themselves; or, again, may have remained where they were, submitting to the new-comers and fusing with them into one community.

Again, he urges that the worship of Apollo Didymaeus in his sanctuary near Miletus—a worship common to all the Ionians—appears in tradition as older than the planting of the Ionian colony in Miletus. In like manner, the Delian sanctuary of Apollo was the Mother-sanctuary for all the stations of Apollo-worship in Greece, and must therefore have existed earlier than the Ionian Migration, though tradition very distinctly represents the island of Delos as having at that time received its Greek population in place of the Carians, its earlier inhabitants. I would not say there is no force in the argument derived from these facts. Yet the question must be raised; granting, in accordance with the tradition, the primitive antiquity of these places as stations of Apollo-worship, how far may we infer, what is not expressed in the tradition, that the primitive worshippers were Ionians? Curtius himself does not suppose that the worship of Apollo was confined to the Greeks: he will not venture to say, that it originated with them; he believes it to have been extensively diffused among the non-Hellenic tribes of western Asia. There is no strong improbability against the supposition, that the Ionians, instead of founding the establishments referred to, were only the successors of their founders. It is well known that the nations of antiquity regarded it as a point of great importance to keep up local rites of worship even in conquered places. Curtius mentions, that when the Ionians were driven out by the Achaeans from northern Peloponnesus, some of their families were retained in Helice in order to continue there the former worship of Poseidon. And, apart from this general feeling, the Ionians were little likely to neglect any old and celebrated sanctuary of Apollo, a divinity whom they honored with peculiar veneration.

For further proof of primitive Ionian occupancy, we find our author referring to the city of Iasus, situated on a small island near the coast of Caria. No tradition, he observes, was able to refer this Carian place to any settlement proceeding from the west, and yet Iasus with its entire environment was, in more than name alone, a genuine, primitive portion of Ionia. Now the Greek character of this place, and even its Ionian character, will be readily admitted. But we know not how to explain the statement, that no tradition could refer it to a settlement proceeding from the west. For Polybius (xvi. 11), in a passage which we can imagine no reason for discrediting, tells us expressly, that Iasus, according to the assertion of its people, was settled by a colony of Argives, though, having afterwards lost a
from the fact, that in a Theban tomb the bearers of the two Egyptian shields are plainly distinguished from the other seven by their red complexion and peculiar hair-dress. These are the statements. If they really prove that Ionian settlements were made in Egypt as early as fourteen or fifteen centuries before Christ, they doubtless serve to confirm the theory of Curtius. It does not appear, indeed, that the monuments give any direct indication as to what part of the world these Uinen (if they are rightly read so) come from. But it is certainly more probable, that such Ionian settlements, if actually made in Egypt, should have been made from Asia Minor, than from European Greece. But we seem to have here, what may eventually turn out to be a good argument, rather than what we can now receive and rely upon as such. Even Curtius does not appear to expect that it will produce general conviction. "Every first attempt," he says, "to connect Greek and Egyptian history with one another, to supplement the beginnings of one by materials drawn from the other, must, however cautiously undertaken, encounter manifold objection, consisting either in a vague and general want of confidence, or in scientific doubts as to the correctness of the method and the certainty of the facts made use of." In the present case our suspicions are stronger from the obscurity which rests on other names of conquered nations found upon the monuments of these ancient Pharaohs; hardly two or three of them, it is said, have been identified with certainty. We must add, however, that Lepsius accepts without hesitation the views of Curtius upon this point: he has no doubt that the name in question refers to Ionian Greeks settled in Egypt, "so that as early as the sixteenth and fifteenth centuries, Ionians, that is, a part at least, a considerable colony of that people were dependent on the Egyptian sovereigns."

We turn now from Oriental testimonies to inquire how far the known facts of Grecian history support the theory in question. Curtius asserts, that in particular localities on the coast of Asia and the neighboring islands, there are traces of Ionian occupancy before the time of the Ionian Migration. It is to be regretted that he has not drawn out more at length this part of his argument. As it is, the few brief indications which he gives hardly suffice to make a definite and satisfactory impression. Miletus and Ephesus, he says, were even in name nothing but renewals of older settlements: and the same fact is expressly attested in regard to Erythrae, Chios and Samos. Admitting now the correctness of these traditionary notices, granting that the places mentioned were inhabited before the Ionian Migration, are we authorized to assume, what is not contained in the traditions, that these earlier occupants were Ionians? What more natural than to find, that among the numerous places settled by these colonists from Europe, some had been previously occupied
pian Sea. Yet it is certain, that even the first invading hordes, which entered Europe under the successors of Genghiz Khan, were not composed wholly nor principally of Tartars properly so called. Because the French give the name of Allemands to all the Germans, it surely does not follow that their ancestors for a long time were acquainted with no Germans except those included in the Alamanic confederacy. As to the case in hand, we can only say (assuming that the Phoenicians were the first who used Ionian for Greek), that either the Ionians were the first Greeks known to the Phoenicians, or they were somehow, from greater proximity, or closer intercourse, or some one of many other possible reasons, more prominently present to the view of the Phoenicians, when this use of the name originated.

A second testimony is supposed to be furnished by early Egyptian records. On the celebrated Rosetta stone and on other monuments of the Macedonian and Roman periods, the idea "Greek" is represented by a hieroglyphic group, consisting first, of three papyrus plants standing side by side, and secondly, of three baskets placed one above another. These elements, it is said, give the meaning "Lords of the North." The pronunciation of the group, as determined by a comparison of the demotic characters in the Rosetta inscription, is said to be unquestionably Uinen, which we have just seen to be the Coptic name for the Greeks. Now the same hieroglyphic group is found upon a series of monuments belonging to the early Pharaoths, and always in reference to a people described as subject to the kings of Egypt. Of these kings some—as Amenophis II, Sethos I or Sesonchis I—belong to the great heroic dynasties of Thebes, the eighteenth and nineteenth dynasties, in the fifteenth and fourteenth centuries: others to the twenty-second dynasty and the tenth century, as Sesonchis, the Shishak of the Old Testament, the conqueror of Jerusalem. It would seem, therefore, that several of the early Egyptian sovereigns claimed to be masters of the Uinen, Ionians or Greeks. Curtius does not suppose, what indeed would be in the highest degree improbable, that these records refer to expeditions by sea or land sent out from Egypt to the western border of Asia Minor, and there subduing or pretending to subdue the Ionian population of the country. He considers them as referring to Ionians of Egypt, settled in the Delta of the Nile, who may at various times have been attacked and perhaps reduced to submission, more or less complete, by native sovereigns of the country. It appears from the researches of Lepsius, that this name belongs to a group containing nine names of nations, which recur in the same fixed order, the supposed Uinen standing first among them, and Egypt itself, upper and lower, being included in the series. That all the others beside Egypt belong to foreign nations is inferred
explained on any other supposition. But it is confessedly true, that the traditions conveyed no such idea to the ancient Greeks who had them; certainly not, after they had assumed the forms in which they have come down to us.

In looking at the evidence on which our author relies, to sustain a proposition of which no memory is found in the most ancient literature and tradition of Greece, it is natural to inquire first, whether any testimony can be gleaned from early Oriental sources. Here Curtius finds a confirmation of his views in the name given to the Greeks by all the ancient nations of the East. It is well known that the common form *Ἰονεῖς* is made by a contraction of the earlier *Ἰωνεῖς*; and there is great reason to believe that this latter form had originally a medial Digamma and was pronounced *Ἰαὐγόνεῖς*, sing. *Ἰαὐγόν*.

Now the Greeks are called by the Indians Javanas, by the Hebrews Javan, by the Persians Juna or Jauna, in Aramaic Jaunojo, in Arabic Jaumâni, in Armenian Juin, and in Coptic Cûnin. It can hardly be doubted, that these are all forms of one and the same name; and that this is no other than *Ἰαὐγόν* or *Ἰαὐγόνεῖς*, the special name of the Ionian Greeks. We may not unreasonably suppose, that it was the Phoenicians who first applied this name as a common designation for the whole Greek people, and that the widely-extended commerce of the Phoenicians was the means of its diffusion throughout Asia. It is further probable, that the Phoenicians had the name in this use of it before the time of the Ionian Migration. We find it in the tenth chapter of the book of Genesis, in the list of Noachids, where it undoubtedly refers, not to a part of the Greeks, but to the whole people. This document, if of Mosaic origin, is at least thirteen centuries older than the Christian Era: while even among those who deny its Mosaic origin, it is allowed by all the sounder critics to be older than the division of the Hebrew Monarchy. But this occurred about 1000 B.C., perhaps at the same time with the Ionian Migration, probably not later than that event. What shall we conclude, then, from this early use of the Ionian name as a designation for the whole Hellenic people? Curtius replies—the fact is inexplicable unless we assume, that of all the Grecian tribes the Ionian was the first which became known to the Orientals; it must have existed as their neighbor and carried on intercourse with them by land and water, not simply as early or a little earlier than Aeolians and Dorians, but long before all other Greeks. It appears to me that this language overstates the case. On the coast of Syria at the present day all Europeans are Franks. Yet other nations of Europe beside the French were represented in the first crusade, and still more in the second, which, followed only a half century later. On the other hand, the Europeans have given the common name of Tartars to the nomadic tribes east of the Cas-
colonization; their mythic heroes, as Jason and Sisyphus, are representatives of Asiatic culture.

Second, the Achaean are likewise in many ways closely connected with the Ionians, as the mythus intimates, when it makes both Ion and Achaean sons of Apollo. Yet the military exaltation of the Achaean is the first great blow to Ionian preponderance in Greece. While the Achaean of Phthiotis press on toward the sea coast of Thessaly, the other branch of that people conquer the Peloponnesus, form new states there hostile to the Ionians, whom they expel from Troezen and other parts of Argolis, and with fleets of their own begin those struggles with the tribes of Asia Minor, which are commemorated in the legends of the Trojan war—a war in which the Ionian peoples, as the Athenians, take scarcely any part, while heroes akin to the Ionians, as Palamedes and Odysseus, enter into it with reluctance.

Third, the Dorians, a people much more alien to the Ionians and much, more independent of their influence; a people who adhere with tenacity to their original peculiarities of life and character; in them was first seen the full native vigor of the mountain tribes. Breaking up from their seats in Mt. Oeta, they cross the Corinthian Gulf, by a gradual conquest overthrow the Achaean power, and make themselves masters of nearly all Peloponnese. As they advance, the Ionians everywhere lose ground; on all sides they are driven back to their ships; and now begins a great retreat of the Ionians from their settlements in the west; a great return to their mother country on the east of the Aegean Sea. Only in Attica do they last succeed in making an effectual stand; thus maintaining a foothold in European Greece, and preventing Hellenic history from being again divided, as it had been, ages before, between two distinct races upon opposite sides of the Aegean. Even in Asia Minor they are not by themselves. Achaean and Dorian colonies reproduce there the collisions of western Greece, keeping up a restless activity of mind, by which Ionian art is stimulated to a rapid development, until it puts forth its fairest blossom in the Homeric Epos. Still in the Dorian and Aeolian districts of Asia Minor, the basis of population remained essentially Ionian: and in the Ionian revolt, as it is called, the whole people of the western coast, from Lycia to the Propontis, rose as one people against the barbarian conqueror.

Such is the theory of this ingenious and strikingly written essay. Before taking up any points in the argument on which it rests, we must observe that this idea of Ionians in Asia previous to the Ionian Migration, is wholly foreign to the mythic or semi-historical traditions of the Greeks themselves. It may be shown, perhaps, that in those traditions there are statements which imply the existence of a primitive Ionian people in that region; statements which cannot be
The most conspicuous result is the formation of the celebrated Amphictyonic League, the oldest and largest and most influential of the Grecian Amphictyonies. It is a religious association of Thessalian tribes (neighbors to one another, Amphiktyones) for the common worship of the god Apollo. The Ionians, after being for a long time worshippers preeminently of the god Poseidon, of whom the western Greeks at that time knew as little as of the element he ruled, had in their eastern home received the Apollo-worship—a new religion, as Curtius calls it, which every where exercised a transforming and inspiring influence on its converts. Zealously devoted to its propagation, they introduced it among their brethren of Thessaly. Thus in the Amphictyonic deity we find a proof of Ionian influence; which appears further in the frequently-recurring Ionian number twelve, as that of the confederate tribes. The Amphictyonic League, though primarily a religious organization, expressed political aspirations, and worked toward political results. It produced a feeling of closer union and of common brotherhood among its members, which led to the adoption of the Hellenic name as a common designation for the united Amphictyonic people. Hellen in the myths is either father or brother of Amphictyon. Hence the tribes of Macedonia and Epirus, however closely resembling the Hellenes, never received the Hellenic name, which belongs only to the Amphictyonic tribes, and the districts which come under their control or influence.

Although Ionian influence, as we have seen, was predominant in the origin of the Delphic Amphictyon, that first reunion and organization of the Greek races, yet the relative weight of parties did not always remain the same. A reaction at length commenced—a reaction of the older tribes in the interior against the newer occupants of the sea board—of the western Greeks against their emigrant brethren from the east. The ruder tribes of Thessaly, receiving the imported civilization of the Ionians, come at length to feel themselves the equals of their late instructors, and can no longer brook the ascendancy to which they at first submitted. Hence a decided revolution in the political state of Greece, proceeding from Thessaly, and having for its ultimate result the almost complete expulsion of the Ionians from European Greece. But this revolution is the work of ages, and has its different epochs, according to the different races, who successively appear to carry it forward.

First, the Aeolians, who are represented in the traditions as arising from a mixture of the inland tribes with the maritime population of the sea board. Though in fact supplanting the Ionians, they do not appear as their opponents or even as their rivals. The Aeolids are themselves bearers of Ionian cultivation and the worship of Poseidon; their royal seats, as Ioleos and Corinth, are stations of Ionian
Throughout the course of these migrations the Ionians carry with them the culture of the vine and the worship of the wine-god Dionysus. Every where we find them settling along the coasts, and showing an especial preference for the rich, though marshy, alluvium at the mouth of rivers. Occasionally, however, they follow up a river-valley quite into the interior of a district, as in Boeotia, where the Asopus leads them to the inland city of Thebes. Everywhere wandering in ships, they wander without women; and hence their colonization appears as the establishment of a few foreign settlers among a native population, whom they do not attempt to dispossess, but exercise over them the natural ascendancy of superior ability and civilization. Thus in Attica there is no change of population: the primitive people, whom Greek tradition names Pelasgi, remain in their old seats, unchanged except as they are civilized, Ionized by the foreigners from Asia. The Egyptian Cecrops, the mythic author of civilization in Attica, is no proper Egyptian, but an Ionian, who had become domiciled in Egypt. A similar view is taken of Danaus the Egyptian founder of Argos. These traditions of early connections between Egypt and Greece are, in the view of Curtius, too deeply rooted and too widely ramified, to have sprung up, as K. O. Müller assumed, after the comparatively recent period when the Egyptians under Psammetichus came into closer relations with the Greeks. Yet on the other hand, it seems equally evident, that no influence strictly and properly Egyptian, could have had a leading part in moulding the civilization, substantially homogeneous and independent, of early Greece. The difficulty finds its solution in the view, that these Egyptian settlers, who figure in tradition, were Ionians, who had found a residence in Egypt and came from thence to Greece. The Phoenician Cadmus and his colonization of Thebes are treated in the same way. Curtius does not deny indeed, that there were in Greece, to a greater or less extent, ancient settlements of native Phoenicians; but he maintains confidently that no such alien Semitic settlers could have gained historic importance as founders of royal or sacerdotal families. It is of course still easier to connect the Phrygian Pelops, and his immigration into the peninsula which took his name, with the colonial extension of the Ionian race. The Argonautic expedition is a story of Ionian adventure. Its leader, who comes into Thessaly an unknown wanderer, bears a name, Jason Ἰάσων, which stamps him as Ionian: and its Thessalian starting-point, Iolcos or Anaxcos, is with great probability explained as meaning 'the naval station of the Ionians.'

Here on the coast of Thessaly the Ionians are again brought into contact with their brethren of Aeolo-Dorian descent. After a local separation of generations and centuries, these long-sundered sections of the Grecian people are brought once more into local connection.
connected here by proximity and by intercourse with other tribes, such as the Dardanians, Lyceans, Carians, Leleges, from whom in fact they are not separated by any broad lines of ethnical distinction. Under these circumstances they enter upon a career of activity and culture, which appears to have received its impulse from the Phoenicians and to have been shared in, more or less, by the other tribes just mentioned. Visited at first by the Phoenicians for the purposes of trade, they soon learned from them the art of navigation, and set up business on their own account, as the rivals of their late masters. Associated with the Phoenicians in many parts of the Aegean, and supplanting them in others, they have become inextricably confused with them in the traditions of the Greeks. The Ionian myth which represents Byblos, one of the oldest Phoenician cities, as the daughter of Miletus, shows perhaps that the Ionians gained a foothold even on the coast of Syria; at any rate it is a proof of close connection between these two maritime peoples. There is clearer evidence to show that the Ionians visited the coast of Egypt, and even established settlements, more or less permanent, in the marshy Delta of the Nile. This was regarded by the Egyptians themselves almost as foreign territory; since we find that Ptolemy the same prince, who, perhaps a thousand years later, opened the whole country to the Greeks—when banished from Egypt, took refuge in the Delta. And the men of brass, who were announced to Ptolemy, while there, as having just made their appearance, and who proved to be a party of Ionian rovers recently landed, were but a specimen of their own countrymen, who, a thousand years earlier, made repeated descents upon the same coast for the mingled purposes of traffic and plunder. But the attention of the Ionians was naturally directed more to the west. Crossing the Aegean Sea, they occupy first the Cyclades, and then Euboea and Attica. They establish their settlements on the Pagasaeon Gulf, and on both sides of the Euphrates. Traces of them are found along the whole eastern coast of Peloponnese, in Corinth, Epidaurus, Troezen, Argos, and even in the island of Cythera. Passing over the Isthmus, they appear in the Corinthian Gulf, where we find them in southern Phocis, and much more in northern Peloponnese, in the district afterward called Achaia. From thence they spread southward over Elis and Messene in western Peloponnese; and having thus reached the Ionian Sea, they occupy the Ithacan islands, and extend themselves northward to the island of Corcyra, and the coasts of Epirus and Illyria. More than this: in the mythic wanderings of Aeneas, Curtius would recognize a traditionary representation of Ionian settlement, which must then have stretched along the western coast of Italy from Eryx to the mouth of the Tiber. Even in Sardinia, he considers the name of a people called the Iolaeans, and of their founder Iolaos, as giving evidence of early Ionian colonization.
Greece—and not only that, but a land which had never ceased to be occupied by the same race, by a people of Ionian name and lineage. They found on arriving in Asia, not only Dardanians, Carians, Lycians and other tribes, which Curtius regards as differing not very widely from Ionians in language and culture; but they found there Ionians, identified with themselves by virtue of the common name, origin and traditions. They found in fact the Ionians—the principal branch as well as the elder of their race—who in these Asiatic seats had risen to a height of achievement and reputation, not yet equalled by any Greeks of Europe. Let us, however, trace the theory more in detail, going back to its remote starting point in the past, beyond the reach of history, beyond the reach even of mythus, where only ethnographic science can furnish any glimmering of light.

The primitive Arian colonization, flowing westward from Armenia into Asia Minor, filled the elevated plateaus of that peninsula with Phrygian races. Here the Greeks, long identified with the Phrygian stock, first begin to be distinguished as Greeks, with a stamp and nationality of their own. Here they develop what must be considered as the common type of Hellenism in language and character. But almost from the beginning they divide themselves into two great sections. The one is that afterwards known in history as the Ionian. The other includes the remaining fractions of the Greek nation: we might call it Hellenic in a narrower sense, as being first to assume the Hellenic name: it is sometimes called Aeolodorian from the designations of its leading members in the historic period. After a time these sections part company. The latter or Hellenic section break up from Asia, cross the Hellespont and Propontis, and find new seats in the mountains of Thrace and Macedonia. Here they remain in isolated Alpine valleys, forming their separate local constitutions, until, dislodged by new movements of population, and pressed southward, they make their appearance in different masses, as Aeolians, Dorians, Achaeans, in Northern Greece. Here again in the course of time new causes arise, which carry portions at least of these tribes still further in the same direction, into Central and Southern Greece. Hence the occupation of Peloponnesus by the Achaeans, whom the Homeric poems represent to us as seated in that territory and exercising full ascendancy. And hence too the later and far more important conquest of the same territory by the Dorians and their auxiliaries.

The Ionians meanwhile remain in Asia Minor, but no longer in the highlands of the interior. Descending gradually along the great river valleys, they at length reach the Aegean sea, and then spreading themselves northward and southward, occupy the whole western coast—possessing thus a territory distinguished alike for the richness of its soil, and the genial beauty of its climate. They are closely
devotion of their king Codrus, they gave up the enterprise and returned home. The Athenians on the death of Codrus abolished the kingship; but his descendants for several generations held the supreme power as archons for life. His two sons, Medon and Neleus, having quarreled about the succession, the Delphian oracle decided in favor of the former; whereupon the latter, affronted at the preference, resolved to seek a new home. There were at this moment many dispossessed sections of Greeks, and an adventitious population accumulated in Athens, who were anxious for settlements beyond sea. The expeditions which now set forth to cross the Aegean, chiefly under the conduct of members of the Codrid family, composed collectively the memorable Ionic Emigration, of which the Ionians, recently expelled from Peloponnesus, formed only a part; for we hear of many quite distinct races, some renowned in legend, who withdrew from Greece amidst this assemblage of colonists. The Kadmeians, the Minyae of Orchomenus, the Abantes of Euboea, the Dryopes; the Molossi, the Phokians, the Boeotians, the Arcadian Pelasgians, and even the Doriens of Epidaurus—are represented as furnishing each a proportion of the crews of those emigrant vessels. At the same time other mythic families beside the Codrids, the lineage of Neleus and Nestor, took part in the expedition. Herodotus mentions Lykian chiefs, descendants of Glaukus, and Pausanias tells us of Philotas a descendant of Peneleos, who went at the head of a body of Thebans. Procles, the chief who conducted the Ionic emigrants from Epidaurus to Samos, was said to be of the lineage of Ion son of Xuthus. The results were not unworthy of this great gathering of chiefs and races. The Cyclades were colonized, as also the large islands of Samos and Chios near the Asiatic shore, while ten different cities on the coast of Asia Minor, from Miletus on the south to Phokaea on the north, were founded, and all adopted the Ionic name. Athens was the metropolis or mother city of all of them: Androkles and Neleus, the Oekists of Ephesus and Miletus, and probably other Oekists also, started from the Prytaneum at Athens with those solemnities religious and political, which usually marked the departure of a swarm of Grecian colonists." Such is the traditional account. The main fact contained in it, may be regarded as certain—that after the Dorian conquest of southern Greece and in consequence of that event, large bodies of Greeks, the most important part of them Ionians, set forth, chiefly from the coast of Attica, to cross the Aegean sea. The time of this migration may be set down by a loose approximation at 1000 years before our Era.

Now the principal thesis of Curtius in his Essay, is this; that in the migration just described, the Ionians of Greece were going home, to their own country and kindred. It was the returning emigration to a land, from which, ages before, their fathers had passed over into
III. The Ionians before the Ionian Migration.

(Read before the Society, Oct. 9, 1858.)


The name of Ernst Curtius is well known to American scholars from his excellent volumes on the geography of Peloponnesus, as well as several smaller works. His essay, published last year under the title above given, presents novel and interesting views in regard to the earliest times of Greece. I propose in this article to give a brief statement of those views, with some criticism of the arguments by which they are supported. It will appear as I proceed that the subject, though belonging to Greek history, is one which has its claims upon the attention of an Oriental Society.

At the outset of authentic Greek history, we find the western coast of Asia Minor, with the neighboring islands, occupied by Greeks, undoubted members of the Hellenic body. Of these the largest portion, extending on the mainland from the mouth of the Hermus to that of the Maeander, and holding the important islands of Chios and Samos, called themselves Ionians—a name which belonged to them in common with the inhabitants of Attica and Euboea on the west of the Aegean, as well as the island group of the Cyclades in the centre of that sea. The Asiatic Ionians, after passing through a long career of independence and prosperity, were incorporated about 550 B. C. into the kingdom of the Lydian Croesus, along with which they came only a few years later into the more comprehensive and permanent empire of the Persian Cyrus. This was the close of their independent existence. For its commencement we must go back to the mythic period—at least to a period lying on the debatable ground between history and mythos. In traditions of the Greeks as to their own early times, we find the origin of the Asiatic Ionians traced up to an ancient colonization from the west, by emigrants who came from European Greece. This emigration is represented as one consequence, among many, of the great event, which stands on the threshold of Greek history, itself obscurely seen, but sufficiently recognized as the cause or occasion of almost all we see in early Greece—the invasion and conquest of Peloponnesus by the Dorians. The story is briefly this: I condense from Grote. "A multitude of refugees from various parts of Greece, fleeing before the Dorian invaders, sought shelter in Attica. Alarmed by the growing population of that territory, the Dorians of Peloponnesus marched against it with a powerful army; but finding that victory had been assured to the Athenians by the generous self-
clicks proposed by Rev. Mr. Schreuder [see as above, p. 436], and
by Prof. Gibbs [do., p. 472], and in the Arabic letters suggested by
the latter [do., p. 470].

Against the method of indicating the differences of the letters by
means of marks or dots detached from them, and placed above or
below them, I have the objection to make, that this easily gives rise
to difficulties. It is known that in our ordinary writing the dot
over the letter i is often omitted; this is, it is true, but a very slight
inconvenience, because i is in our alphabet the only letter provided
with a dot. But if we take notice of the Arabic mode of writing,
in which numerous diacritical points are employed, we see that the
omission or the placing wrongly of these points often causes great
embarrassment. We see that conscientious writers, in order to pre-
vent misunderstandings, after a proper name, ordinarily describe at
great length the mode in which it is to be written. We should ex-
pose the Africans to like difficulties, if we should encumber their
alphabet with too many points and marks. I regard as preferable
lined letters (des lettres barrées), even crossed by two lines, if neces-
sary. Such letters are already in use in many alphabets, as the Let-
tish, the Lapp, and the Norwegian. [The instances cited are neces-
sarily omitted.]

As to the clicks, Messrs. Grout and Gibbs propose four varieties
of form for each of them. I do not doubt the existence of that
number of perceptible varieties of sound, but I doubt the necessity
of making use of so many signs in order to express them all. It is
the case in every language that a letter exhibits certain differences
of pronunciation, caused by its contact with other letters, but it
may nevertheless always be written with the same sign, without
leading to confusion. If the varieties of the clicks have this origin,
it is superfluous to multiply signs for them. If, on the other hand,
there are in these languages words, or forms of words, which would
be confounded, if the signs of the clicks were not varied, I acknowl-
dge that it would be necessary to vary them.
2nd. That certain slight additions to the ordinary letters should be employed to express the sounds which approach those of these letters, but are not identical with them.

3rd. That simple signs are to be made use of to express simple sounds, and that accordingly the complex signs which have been wont to be used for this purpose should be avoided.

The points which still remain undecided are:

1st. The form of the additions to be made to the letters which express sounds resembling those of the African languages.

2nd. The form and number of the letters which shall be used to express African sounds unknown to the ordinary alphabet.

In order to make known my opinion with regard to these two points, I will pass in review the attempts of the writers who are known to me, omitting the letters about which opinions are already agreed.

[Here follows, in the original, a table giving the different characters proposed by Rev. Messrs. Schreuder, Kräpf, and Grout, and by Prof. Gibbs, to represent certain sounds in the African languages, and likewise those which the author himself would prefer to see employed. The type necessary for expressing the latter not having been provided, it is not possible to give the table here. The signs approved by the author are for the most part those proposed by Rev. Mr. Grout (see this Journal, vol. iii. p. 465, etc.), the following only being exceptions: for the aspirated lingual mutes he would use the Anglo-Saxon characters recommended by Prof. Gibbs (see as above, p. 471); for the click c he proposes a character which nearly resembles z of the common German current hand; for the click q, the same sign with a prefixed straight mark, constituting a part of it; for the click x the same sign, as last modified, with the addition of a horizontal mark across the tail of the letter; for ñ (as above, p. 465, No. 16) he proposes n; for the sound of ch in church, c; for j (as above, No. 17), g with a horizontal mark across the tail of the letter; for k or k (No. 20), k with a line drawn at right angles across its lower slanting limb; for k (No. 19), the same letter with a horizontal line across its upper portion; for l (No. 22), l with a wave-line (') across it; for l (No. 23), l with two such lines across it; for r (No. 33), r with a horizontal line drawn through it; for s, etc. (as above, p. 466, No. 35), a long s (') with a wave-line across it.]

It is to be hoped that the South-Africans will some day rise high enough in the scale of civilization to be able to write their languages: and therefore, in constructing an alphabet for them, we must not lose sight of the fact that it is intended as well for writing as for printing: the letters ought, then, to have such forms that they may flow easily from the pen, and connect without difficulty with one another. But this is a quality which is wanting in the signs for the
of every letter, and of every flaw in the stone, are represented with the greatest exactness. These fac-similes comprise both the complete inscription on the top of the sarcophagus, and the imperfect one which runs round its head. The former measures two feet nine inches from top to bottom, and the sixth line is two feet nine and a half inches in length. The partial inscription is four feet seven inches long: the letters are rather smaller, slenderer, and neater than those of the full inscription.

These fac-similes, exhibiting as they do the very "form and pressure" of the letters traced and engraved by Phenician hands, are intensely interesting.

II. IDEAS RESPECTING AN ALPHABET SUITED TO THE LANGUAGES OF SOUTHERN AFRICA. By Prof. C. A. Holmboe, of Christiania, Norway.

[This essay, with the letter accompanying it, was not received in New Haven until Dec. 1855, having been detained upon the way; which is the cause of its appearing so long after being composed.]

Christiania, Feb. 15th, 1854.

Six months ago, I received from a committee of American missionaries in the neighborhood of Port Natal, in Southern Africa, an invitation to act as member of a committee composed of Professors Salisbury and Gibbs of Yale College, of Professor Pott at Halle, and of one English and one French gentleman, who were not yet designated, to invent and establish an alphabet suitable to all the languages of Southern Africa. The distance of the members from one another makes oral discussion impracticable: the only possible method of contributing anything to the important object will be, then, to communicate mutually our ideas in writing. Accordingly I take the liberty of sending you annexed my ideas respecting a South-African alphabet, begging you to receive them favorably, and to make such use of them as shall seem good to you.

It appears that those who have written on this subject, are agreed with respect to the following points:

1st. That the alphabet of the civilized nations of Europe ought to be employed for all the sounds which occur in the South-African languages.

Seir, Orumiah, July 8th, 1856.

I should be exceedingly thankful for a review of my Grammar [of the Modern Syriac Language; see above, pp. 1–180] by a competent person, which should point out its defects, which I am myself sensible are not few. They are perhaps, however, not more numerous than might be expected from one who had had no previous experience in this kind of composition, and whose time and thoughts are mainly engrossed with other pursuits. I regret much that the book was not divided into paragraphs and sections, so as to admit of frequent and easy reference from one part to another. An arrangement of this kind would have rendered many passages plain, which are now more or less obscure, and would have greatly facilitated the student's progress.

The educated Jew, who was with us for a time, has now left the Seminary, and I rarely come in contact with him, so that I have not finished preparing the sketch of the modern Jews' language of Persia which I undertook some time ago. It will be my aim to forward it to you in the course of the next winter. If possible, I shall get the Jew above mentioned to write out all the forms in the Hebrew character, and shall then myself, while listening to his pronunciation of each word, write it down in the Syriac character. If either the Hebrew or the Syriac character should be used alone, I fear that, with many readers, this would go far toward determining the unsettled and really difficult question, whether the language is to be referred to the Chaldee or to the ancient Syriac. It is very likely, however, that a thorough investigation will show that it is not strictly a descendant of either of those languages, but rather derived from the Aramaean, from which they themselves sprang.

5. From a Letter from W. W. Turner, Esq.


The Smithsonian Institution has at length received the volume and the fac-similes [of the Phenician inscription of Sidon] presented to it by the Duc de Luynes, in compliance with our joint request. The fac-similes are of stout white paper, produced, I suppose, by dampening the paper, laying it on the marble, and rubbing it with a hard point into all the depressions, so that the outline and depth
establishment.) 7. The French language. This language is studied by the Shah himself, who receives lessons from his private physician, who is a Frenchman. Many young officers of the government have acquired a respectable knowledge of that tongue. One of them has nearly completed the translation of Telemaque into Persian.

2. From a Letter of Rev. W. M. Thomson to Dr. DeForest.

Sidon, Nov. 30, 1835.

Sidon is now all in a state of excitement about Phenician antiquities, being dug up at Magharet Tubloon. That whole neighborhood is being cut up with trenches, in search of these antiquities. The Allelas [?] and French consul are the chief diggers. They are finding beautiful marble sarcophagi, with exquisite figures carved on the lids, like that with the inscription on it, but none of those recently found have any writing on them. They are, however, very curious, and what is still more curious is the immense depth of these rooms. I examined a room yesterday afternoon from which two of these beautiful sarcophagi have been taken. A square shaft was sunk through the rock at least twenty feet deep; from it, low doors lead into rooms, where the coffins were placed in niches below the floor, which was of strong hojarieh [cement]. No one would suspect that anything lay buried beneath this hojarieh, and the effort to conceal the tombs was successful up to this day: these sarcophagi had never been disturbed. I was present at the opening of one. Two sanburtiehs [baskets] of rotten bones were gathered out of it. There were small bits of gold among them, but nothing of value. There seems to be no end to these rooms; chambers lie over chambers, and no one yet knows to what depth they may be found. You would be astonished to see the excitement which these things create in our usually quiet community.

3. From a Letter from Prof. C. Lassen, of Bonn.

Bonn, 12th Jan., 1836.

You will be glad to learn that the printing of the first Part of the third volume of my Indische Alterthumskunde, which has been so long deferred, is about to begin, so that I hope that it will come forth in the course of this summer.
The knowledge of Chemistry is confined to those who pretend to transmute the baser metals into gold. It is universally believed in the country that this is practicable, and also that there are some persons who possess the secret. They are said to be wandering Dervishes, going about in the garb of extreme poverty, for fear of the civil authorities, who might force them to reveal their secret, if they were known to possess it. There are many in all parts of the country, who spend their lives and waste their means, in the vain pursuit of a universal solvent.

Astronomy as a science is cultivated by a few persons. The old Ptolemaic theory, making the earth the centre, around which the heavenly bodies revolve, is still universally maintained. Eclipses are calculated, and almanacs constructed. Until recently the almanacs were all manuscripts, and but a few copies were prepared, which were purchased only by the rich and noble. For some years they have been printed at Tabreez, and scattered over the country at a very cheap rate. Astrology forms a leading department in the almanac. Events for the year are foretold, peace or war, plenty or famine, &c. Favorable hours are also indicated for starting on a journey, laying the foundations of a house, for the tailor to cut out a garment, &c.

The Persians are excessively fond of poetry, and venerate those who have a reputation for poetic talent. The Shah has his favorite poet, who is called the Schems-i-Shuâr, the Sun of Poets. His attempts are mostly confined to the composition of short pieces, which are recited in public on festival occasions, and consist of praises of God, praises of Mohammed, and fulsome flattery of the Shah. At the present time there are no poets of great distinction in the country; Saadi, Hâfiz, and Firdusi remain unrivalled.

You have heard of the Government College at Tehran called the Dâr-el-f'noon, the Door of the Sciences. It is not intended for the benefit of the community at large. It is wholly a government institution, the object of which is to raise up government servants. The pupils, now numbering a hundred, all receive a stipend from the public treasury, and as soon as they are qualified they are taken into active service. The yearly expenses of the College are about forty thousand dollars. Seven professors are employed in it, four of whom are Austrian subjects, one a Frenchman, one a Neapolitan, and one a Persian. Their departments are as follows. 1. Infantry tactics. 2. Cavalry tactics. 3. Artillery tactics. (The three professors in charge of these departments also drill the Persian troops, many of whom are always assembled at the Capital.) 4. Engineering, including Mathematics, Geometry, etc. 5. The Theory and Practice of Medicine and Surgery. 6. Materia Medica. (The teacher in this department has charge of the government apothecary...
I. EXTRACTS FROM CORRESPONDENCE.

1. From a Letter from Rev. A. H. Wright, M. D., of Orūmīyah.

Orūmīyah, Persia, Aug. 21st, 1855.

In a recent letter to Mr. Perkins, you intimated that some intelligence relative to the state of education in Persia would be interesting to you. A friend residing in Tabreez has furnished me with information on the subject, relative to that place, which may be taken as a standard for most of the large towns in the country.

The population of Tabreez is about one hundred thousand, of whom my friend supposes that two-thirds are able to read and write the Persian language. He gives the number of schools of all kinds in the place as one hundred, that is, one school to every thousand of the population. Of this number ten are seminaries of a high order, containing from eighty to a hundred pupils each. These are public institutions, free to all who wish to attend. The instruction is given by learned men as a charitable act, or by those who have received an allowance from some wealthy persons for this object.

There are fifty schools attached to the Mosques, the pupils of each numbering from thirty to fifty. The teachers in these schools are supported by an assessment of from ten to twenty-five cents a month on each scholar, the amount varying according to the studies.

The remaining forty schools are of a private character, consisting each of from ten to fifteen pupils. They are connected with private families of rank and wealth, who employ a teacher for their own children. Often a few children of their relatives, dependents, or neighbors are allowed to attend the school.

The course of study throughout all the schools of the country is essentially the same. In all the primary schools it is as follows, viz. 1. The reading of the Korān in Arabic, without any attempt to understand its meaning. 2. The Gulistán of Saadi in Persian in the same manner; subsequently it is read again, and translated into Turkish. 3. The writings of Hāfiz. 4. Certain works in Persian on the mode of performing the prescribed prayers, and of purifying the body. 5. Certain historical works in Persian celebrated for elegance of style. 6. The elements of Grammar in Arabic. 7. Syntax, Etymology, and Prosody, also in Arabic.

In the schools of a higher grade, the studies are Logic, Law, civil and religious, Interpretation, Tradition, Medicine, Mathematics, Astronomy and Geometry.
MISCELLANIES.
In xx. 70. 6 is a case of an antithesis with धत्र, व्य-वी, which, as in xviii. 1. 16, cited above (p. 401), is incomplete, the second verb being left to be supplied.

The passage xx. 55. 1 appears to be another instance of an incompletely stated antithesis, only the former of the two particles तः, ca, being expressed. It may be compared with i. 17. 2.e, d, and v. 12. 1 (cited on pages 412 and 413).

A distinct antithesis is exhibited in xx. 56. 3.d: "Whom, on the one hand, wilt thou slay? whom, on the other, set in the midst of wealth?" and the usual effect of such a construction is seen in the accenting of the former verb.

In xx. 16. 11d, the former of the two verbs is accented by the action of the same principle. In xx. 8. 1 c, 89. 5, we have two cases closely akin with v. 18. 4 (see above, p. 407), the correctness of the accentuation in which passage may be looked upon as clearly established by their analogy.

In xx. 67. 7d, we have a case of the irregular accenting of a verb after a vocative, in a like situation as in i. 20. 1 (cited above, p. 410).

In the passage xx. 5. 5,

सत्यिनम्य द्रव्या पिबि

"Come hither now, of this [Soma], run, drink," the introduction of द्रव्य, drava, in parenthesis, between विष्णु, pība, and its object, has so broken the continuity of the sentence that the latter verb can no longer be made enclitic, but is suffered to retain an independent accent.

It thus appears that in that portion of the Rik text (about a thirteenth part of the whole) of which the concluding book of the Atharvan is composed, there are no phenomena of verbal accentuation inconsistent with the rules which have been given above, nor any that require other principles for their explanation. Whether, in the whole body of the Rik, phenomena of a different character may be found, must remain to be decided by examination. Considering the greater amount of material which the older Veda presents, as well as the superior accuracy of its text as fixed by tradition, its speedy examination with a view to this subject is greatly to be desired, in order to the full elucidation of the latter.
of the principles already laid down, which, by the aid of the material furnished by the Atharvan alone, we have not discovered.

We have thus passed in review all the cases occurring in the first nineteen books of the Atharvan, in which the accent of the verb was determined by other than the most general rules, and which accordingly either threw light upon the theory of verbal accentuation, or required especial treatment, as being of an exceptional and anomalous character. I have not included with them the instances derivable from the twentieth and concluding book, because the more proper occasion for presenting these would seem to be a discussion of the accentual rules as illustrated by the Rig-Veda; since the book in question forms really no part of the Atharvan, and is only a collection of extracts from the Rik. For the sake of completeness, however, I append here a brief statement of the passages in it which are of like character with those already given for the other books.

Instances of a verb accented because standing at the head of its own clause, the division of the sentence taking place within the limits of a pāda, are xx. 3. 1; 8. 1a, b; 11. 10; 16. 11d; 27. 2; 35. 2; 46. 3; 54. 1; 65. 1; 67. 5; 91. 12; 92. 8, 16; 95. 3; 117. 1; 137. 8.

In xx. 16. 11c, we have a case of accentuation of the verb regarded as directly construed with the following, instead of with the preceding object.

In xx. 20. 8, the particle ca, indicates the conditionality of the clause, whose verb accordingly remains orthotone. In 113. 1, we either have another similar case, or the word ubhayam, with which the verse begins, is a general introduction to it, and not specially connected with the following verb, which is then left accented in virtue of its initial position: as, "Both these two things—let Indra hear our voice... and let him come hither," etc.

The particle kuvit, kuvit, accents the verb in xx. 24. 2, 4, the only instances of its occurrence.

* From this statement should be excepted, of course, the few peculiar passages found in connection with those extracts: yet they also were not to be made use of in an investigation like the present; their accentuation in the manuscripts is too corrupt to be of any authority; the editors have had to accent them anew in accordance with rules and analogies elsewhere established.
by giving it to others which were not properly entitled to it.

There are, however, two or three passages, in which signs of a real emphasis are perhaps discoverable. Thus, in ii. 7. 4,

_वर्ती-ना तौरिना नैकटारीपुरिनिमात्वः_

_ैरादै नौ माृ तौरिन माृ नास तौरिशूर अभिमात्यः_

the second verb may be accented because the difference of its form from that of the first struck the sense, and seemed to call for a special notice. Yet this is quite doubtful, since we have seen hitherto that, in the case of two correlative and contrasted sentences, the tendency of the language was to accent the verb of the first, and not of the second.

We have, again, in iv. 18. 6, and repeated in v. 31. 11,

_यश्चनार न शशास्त्र कथितः_

_यीसे काले ना काले कालिं,_

"He who hath done, hath not been able to do;" i. e., "He who hath attempted, hath not been able to accomplish." Here we may plausibly suppose the accent laid upon the second verb to be an emphatic one.

Once more, in xii. 3. 26, we read

_शुद्धाः सतित्ता त्रुः प्रशस्तः गृहः_

_सुधार्थ हासिस्ते ताः पुरुषोद्भाष्टते वर्णा_.

In this passage, as in the last but one, the verb is perhaps marked with its independent accent in order to indicate more strongly its distinction from the preceding participle.

Whether the evidence of these few passages, themselves in part doubtful, and capable of a different explanation, will be considered of so much weight that we may found upon it the assertion, that the Sanskrit tends to accent the verb in a sentence which is meant to be expressed with peculiar energy, or where the sense lays a peculiar force upon it, is very questionable. The existence of such a tendency must remain doubtful until new support shall be found for it from the other accented texts. It is not unlikely that these will furnish parallel passages which shall explain many of those which have occasioned us difficulty, by showing them to be referable to new principles, or to new modes of action
With regard to यद, aha, it is to be remarked, that it nowhere else in the Atharvan occurs in such connection as to show whether it possesses a general power to accent the verb. But, of six passages in which it is found in the first Ashṭaka of the Rik, there is but one in which it exercises such a power. As for the first line given, there is room for suspecting an antithesis (certainly not less than in xix. 31. 6, cited above); or the partial analogies of iii. 25.5, vi. 42. 3 may have had some influence upon its accentuation. In the second instance, a very slight change of place of the last accent-sign would rob the verb of its accent. The particle तर्थ it, is of very frequent occurrence in the text, but nowhere else influences the accent of a verb, unless when in composition with त्र, ca, and त्र, na, as before explained. And for the third passage also, the analogy of the parallel passage vii. 37. 1 may not have been without effect. The particle किल, kila, occurs in two other places in the Atharvan, viz. in iv. 7. 3. xviii. 1. 16, as also in Rik i. 32. 4, without rendering the verb orthotone: I am not able at present to refer to any other passages illustrating its use.

In these four instances, the accent of the verbs certainly is not of the nature of what we call emphasis; there exists no reason why a distinguishing stress of voice should be laid upon them; in each case, some other word than the verb is the emphatic one. If the verbs are indeed accented in them in virtue of the influence of the asseverative particles, it must be as the utterance of the whole clause takes place with so much additional force, that the verb also shares in it, to the extent of having its lost accent restored to it. And yet it would seem as if this effect of increased energy of enunciation would better express itself by laying a stronger stress upon the already accented syllables, than

* And this change has actually been made in the published text.
cented at the end of a pāda; I only offer it as the most plausible one which I am able to suggest.

It will be noticed that no other general principle of verbal accentuation than that first enunciated has been regarded as established, or even suggested, by the passages which we have cited. Some, indeed,* have been inclined to assume that the verb was occasionally suffered to retain its accent when it was sought to give especial force to the expression, or else when a peculiar emphasis, or distinctive stress of voice, was by the sense required to be laid upon the verb itself. But although it seems highly plausible that such causes should sometimes produce such an effect, there is almost no distinct evidence to be derived from the text of the Atharvan that they do produce it. It might not be quite impossible to force such an explanation upon some of the cases which we have looked upon above as problematical, while yet it would be hard to find in them any reason for accenting the verb which would not equally apply to a great many passages in the text which are actually left to be accented according to the general rules. And it is reasonable to require that such a principle be established upon the evidence of a sufficient number of unambiguous passages, before we make use of it to explain doubtful and difficult cases.

But there are a few passages in the Atharvan, for whose explanation we are tempted to suppose the existence and efficiency in the language of this principle of energetic or emphatic accentuation. Thus we have, in the first place, four verses, in which the asseverative particles या, अहा, श्रा, त्, and किल, किल, appear to accent the verbs in connection with which they are taken. They are the following:

नमद्वृत्ताद्वितीयम् मम चित्तापार्यायिनि

मम अहा क्रात्व आस मामा तित्ताम upā'yaśi (i. e. upa-d'yaśi) (i. 34. 2);

ग्रं वदामि नएङ्गम समाधायास्त् वेदिका

ahām vadāmi nētvām saubhāyamanāhām tvām vādā (vii. 35. 4);

---

* So Benoy, Vollst. Sanskr. Gr., § 129.
which can hardly be translated otherwise than "may they show themselves among our enemies;" so that the accent should be, according to general analogies, समिक्षायण, समिक्षायण. But there is something especial and unusual about this phrase, inserted each time, as it is, where it seems not particularly in place; and it may have some relation or significance which I have not discovered. At present I am compelled to pass by the accent as problematical.

There are three passages in which the word बब्हु, बब्हुव, is accented, at the end of the line, in a manner which is not accounted for by any general rule. They are as follows:

स्वसा र्शिन्दम भुटकुर्लम बब्हुव (vi. 183. 4);
मद्धुमाध्वनी विस्तरुव्य बब्हुः
माद्हुमान माध्यम विरुध्हाम बब्हुः (viii. 7. 12);
यदाभद्रक्षुहः परि विस्तरुव्य बब्हुः
यदाभद्रक्षुहः परि विस्तरुव्य बब्हुः (xiii. 2. 44).

In neither of these cases is the clause a dependent one, or a member of an antithesis, nor am I able to discover any special ground for the accent of the verbs. It is to be noted, however, that the verbal form here in question stands in the Atharvan very often, indeed, in almost every case in which it occurs at all, at the end of a पाद; and that in numerous instances (seventeen in all) it receives an accent in that position; not without a distinct reason, it is true, in each case, such as is wanting in the three passages now under consideration; yet it may be that the frequent occurrence of that ending led to the transference of its accentuation to these three passages: the tonic cadence was familiar to the ear, and was accordingly intruded upon a few lines to which it did not properly belong. This explanation, however, I do not regard as very satisfactory, especially as there are also in the text nineteen cases of the same word standing unac-
This seems to be an incomplete construction of the kind noted above, where an antithesis sufficient to accent the verb of the former clause is produced by the particles च-च. ca-ca, “both—and.” In this case the second clause contains, instead of च, ca, तु, ut, but the effect may be looked upon as being virtually the same.

A similar case, perhaps, is found in v. 12. 1,

ग्रा च वर्तै नित्रमात्रिकित्वान्त्य हृत् कविरति प्रचेताः

& ca váha mitramahé cikriv'nu tván dūtāh kavir asi prácēdāh.
Here the accent of the first verb is at any rate assured to it by the fact that the corresponding Rik passage (xii. 110. 1) has the same reading. We might possibly conjecture, as the cause of it, such an incomplete antithesis as was supposed in the last case, the completion of the construction being broken off by an anacolouthon. Or we may assign to the particle च, ca, such an office as कैं, kāṃ, would fill, if used in place of it (compare vi. 27. 2. viii. 1. 6); “bring hither, etc.; [in that case, or if thou so dost] thou art our messenger, etc.”

Again, in vii. 85. 1c, d,

इदाम् राश्त्रम् प्रिप्रि सृजुभागया विषयेन एनासु मदतु देवा

idām vàšr̥ṭram pripri sārubhāgaya viṣaya enam ān u madantu devā h,
the accenting of the verb in the first pāda seems to be the effect of the assumption of an antithesis between the two clauses, which is facilitated, perhaps, by the more distinct antithetical construction of the preceding line of the couplet.

In viii. 7. 21, we find

उफलकोटिः स्तानंतरयभिकृत-दत्तायति:

ṣyā jihādive stāntayati abhikr̥ändaty oṣhadhibh, while श्रवणं abhir, abhikrandati, would seem to be the easier and more natural reading. We cannot well assume here an error of transcription, nor can we plausibly regard the two verbal forms as locatives of the present participle. I do not understand the reason of the accent as it stands.

In xi. 9. 9, 11, 25, we have, three times repeated, the words
Again, in xi. 2. 2.

The structure of the sentence appears to be understood as if the words between the vocative and the verb in the second pāda were a kind of parenthesis merely, so that the latter is accented as if it immediately followed the former. "Do ye two ... O Brhaspati, Indra also along with you, grant."

Again, in xiii. 4. 54, we have

The meaning and connection of this passage are very obscure; I do not understand them sufficiently to be able to say whether the last verb is correctly accented, as being of the same construction with the first, or whether it should rather be made enclitic, as belonging to an independent clause, or whether its accentuation is to be accounted for in some other manner.

Again, in i. 17. 2c, d, is read

As for the interpretation of the phrase kāmaśīkā ca itishhati itishthād la uhemānir māhā, I find no mention of it in the commentaries.
idām janāso vidātha mahād brāhma vadishyati.
The reading विदाथ, vidātha, may be looked upon as somewhat suspicious here, since the sense requires rather an imperative form than an indicative, and since the Atharvāna offers no other instance of a form in the present tense of either mood from this root, as conjugated after the manner of the sixth conjugation-class. But neither consideration is conclusive against the genuineness of the reading, for analogous forms occur in the Rik, and the substitution in the Veda of indicative for imperative is by no means unknown. And the passage is so closely analogous to xx. 127. 1,

idām janā upa śrūta nārīcāṇsā stāvishyate,
that it seems better to retain the word in question unchanged, and not to amend it to विदाथ, vidātham, as it would be very easy to do, making a fair sense. The accenting of the form would be, as in the preceding case, an irregular extension of the rule for accenting after a vocative. We might possibly understand रूद्र, idam, as a mere exclamation, translating "See here, ye people! hear!" which would account for the accent; but the analogy of ii. 12. 2, रूद्र देव: श्रूत, idāma devāh

Again, in i. 30. 1,

viṣye devā vāsavo rākshate 'mām uta "dityā jāgṛtā yūyām asmīn,
the accenting of the verb in the second clause may be looked upon as of kindred character with that in the two passages last treated of. Yet the sentence may be also so divided as to make the verb virtually the first word in its clause; if, namely, we translate "All ye gods, ye Vasus, guard this person; and ye Adityas likewise, watch ye over him."

Again, in xiv. 2. 42, we have
and suspect the true reading to be ॠमिण्, $krama \ bh\acute{a}$, a sign of accent having been lost in the manuscripts.

Again, in xix. 31. 6,

$\text{ग्रहं} \ p\text{ेणनानंधिया} \ ग्लातानि \ मवि} \ p\text{ुष्ट} \ p\text{ुष्टपतिर्दिशातु}$

It seems very uncertain whether the antithesis can be regarded as being distinct enough to warrant the accenting of the verb in the first $p\text{āda}$. And it is moreover to be noticed, that in the nineteenth book of the text the manuscripts are most especially faulty, so that their authority in doubtful and difficult cases is of almost no weight whatever. I have not pretended to give above all the instances in which we have amended in this book the accentuation of verbs: a record of them may be found among the foot-notes to each page. We need not, then, hesitate to amend to वंशानि, $as\dot{a}ni$, if it shall seem desirable, in the passage now under consideration.

In the passages thus far treated, we have been inclined to suspect an error in the tradition of the text, where the verbal accent has not appeared to be explainable by ordinary rules and analogies. But there are others in which we seem to discover irregular and anomalous applications of some of the rules previously stated; which we can hardly regard as errors of transcription, but which may possibly be, at least in part, errors of apprehension on the part of those who established the text. Whether they are to be understood in this way, or whether they are true and faithfully recorded phenomena of the Vedic language, only of a sporadic character, and not reducible to strict rule, may be better determined when we have before us cases of a like character from the other accented texts, also.

We have, in i. 20. 1,

$\text{स्यन्त्यन्यू} \ मन्ति} \ गृहत्ता} \ न$)

$as\dot{a}min \ yaj\dot{a}ne \ maruto \ mrd\dot{a}ta} \ nah$.

Here the verb is accented as immediately following a vocative, although the latter does not stand at the head of a $p\text{āda}$, and has not itself an accent, as ought to be the case, if the verb is to remain orthotone.

A similar case is found in i. 32. 1;
Again, in vi. 128. 1,

idāṁ rāśhrām āśād iti,
we are perhaps to assume that an accent-sign has been omitted under the syllable ma, the restoration of which would leave the verb unaccented.

Again, in viii. 10. 1,

iyām evē 'dām bhavishyatī' 'ti,
it may be that the last horizontal accent-sign has been slipped away from its place, and that we have to amend to bhavishyatī 'ti.

Had we these two instances only, of clauses cited by means of the particle of quotation रति, iti, we should be inclined to regard them as cases of the accenting of the verb in a dependent clause; since a quoted sentence is in fact a kind of dependent sentence, and is so treated in some languages, being distinguished in German, for instance, by the use of the subjunctive instead of the indicative mood. And perhaps we may be allowed to explain thus the accent of the two clauses under consideration, even though no other analogous passages can be adduced to support this explanation. For, of all the numerous cases in the text (more than thirty), where a clause containing a verb is cited by the particle रति, iti, these two are the only ones in which the verb receives an accent. Elsewhere, the quotation is made in the form of an independent sentence, just as it would be spoken; and that, whether it be the direct object of a verb of speaking, as in i. 7. 4, or whether it indicate the "reason why," or the "end for which" (which was its use in the two passages last quoted), as in x. 2. 5. Other instances are iv. 17. 4; 20. 6. v. 19. 9; 23. 1, etc., etc.

Again, in xiv. 1. 82,

viṣeṣe devāh kṛāmān ihā vo manānāsi,
I can discover no reason why the verb should be accented,
Here, too, it may be made a question whether we are to find a sufficient antithesis to account for the accent of the verb, or whether we are to suppose that the accent-sign has been slipped away from the स्था, stha, to the succeeding syllable. I incline to prefer the former.

Again, in vi. 82. 1, the printed text gives

**गृहाक्वि सज्जनाति स्वेषतत्**

antardāvē juhutā sv ētāt,

but it is by an error of the press, for जहाथः, juhutā, which is the reading of the manuscripts. But I conceive this to be a reversal of the original error by which the verb got its accent in the manuscripts, as I am unable to find any reason why it should be left orthotone.

In the passage vi. 60. 2,

**ग्रह न्यं यत्समत्रस्या ग्रहया सत्तनमार्यति**

angō nv āryamān anyāt svāmanām āyati,

the pada-text divides the last word ग्रहयति, ā-ayati, thus giving the verb an accent. But I do not see how the form, which is elsewhere always singular, can be borne as a plural; it may, perhaps, be amended to ग्रहयति, that is, ग्रहयति, ā' ayanti.

A similar case is vi. 131. 3,

**ततत्त्वं पुनर्गति**

tatat tvām pūnar āyasi,

which the pada-text understands to be ग्रहयति, ā-ayasi, whereas it is rather ग्रहयति, ā' ayasi.

Again, in vi. 78. 2,

**रुभ्या सहस्रवर्षसीनी स्तामकुपन्वति**

rauyā' sahasravarcase 'mā'u stāmān ānupakshitāu,

I can discover no ground for preserving to the verb its accent, and believe the accent-sign to have become lost from under it. I would read stām, stām, etc.
it is very hard to see why the verb should have in this pāda an accent which it lacks in the preceding one, where the construction seems to be the same. Probably we have to amend to भक्तः, asakabhāyād.

In verse 7 of the same hymn, in the last pāda,

कविद्विन् न द्यायत्वद्रावान्
kavir devó ná dābhāyat svadhāvān,
we seem, indeed, to have an accented verbal form; but it is only in seeming; for र्मान, dābhāyat, is unquestionably to be amended to द्यम, dābhāya, dative of द्य, dabha; and the passage means, he “is not for a harming,” i.e. “is not one who can be harmed.” This construction, frequent enough in the Rik, is quite rare in the Atharvyan, and in one or two other instances has been badly blundered over by the establishers of the text. If we had here, it may be remarked, a verbal form requiring accent, it would have to be accented द्यम, dābhāyat.

Again, in iv. 19. 2,

न तत्र भयमति वत्र प्राप्नोथापि
ná tátra bhayám ásti yátra prápnáshy oshadhe,
I am inclined to attribute the hardly otherwise explainable accent of the first verb to an original error of transcription, and to amend to भयमति, bhayám asti.

Again, in v. 18. 4,

निर्विच तत्रं नयति दृष्टि वर्ष:
nírvādi kṣatram náyati hánti várcah,
we might suspect नयति, náyati, to be an error for नयति, nayati; yet it seems better here to assume an antithesis between the two clauses, of force enough to render orthotone the verb of the first.

Again, in vi. 21. 3, we have

उत्तम कृष्णश्रुणिर्वीरा कृष्णवर्णनी:
utá sáhá kṣaḍatr’hanir átho ha kṣavárdhanik.
all the Atharvan manuscripts give ṛḍhun, id vidūḥ: as the accent of the verb seemed in this passage quite unexplanable, we have not hesitated to amend it to an agreement with the parallel passage of the Rik (x. 85. 16).

These are all the instances in which we have taken away from any verbal form an accent given to it by the manuscripts; excepting two, which bear plainly on their face the evidence that they are blunders, being accented upon the wrong syllable. These are i. 24. 1, वृपमं cākṣer, for which all the manuscripts have cākṣer, cākṣer, while the true accentuation of the form, if accented at all, would be cākṣer, cākṣer; and xii. 4. 28, वृत्तां वृत्तां, devā vṛcanti, in place of which the manuscripts unanimously read vṛcanti, vṛcanti, although only the accentuation vṛcanti, vṛcanti, could be tolerated. It is sufficiently clear that, in both these cases, the errors are due to a slip of the pen of the scribe who copied the original manuscript from which all ours are descended, the mark of the accent being set over the wrong syllable.

In the light of these facts, which indicate clearly what allowance is to be made for inaccuracies and errors in the text, we may now proceed to examine the remaining instances of accented verbs which it presents.

In iii. 23. 5, we have

यस्तुभैः शमस्तेऽयण नसिं वं भवः
yas tuḥhyam čām āsac chām u tāsmāi tvām bhāva.
The most natural ending to the verse would seem to be

शम् नसिं वं भवः:
čām u yāsmāi tvām bhāvaḥ,
"and to whom thou in turn mayest be propitious;" and it is perhaps not impossible that this is felt to be virtually present in the reading as given, and that therefore the imperative is accented; yet there is room to suspect भव, bhava, to be a mere slip of the pen for भव, bhava.

Again, in iv. 1. 4c,

नस्तुभैः शमस्तेऽयण नसिं वं भवः:
mahā'ṁ mahā' askabhāyad vr jòtāḥ,
preceding hymn, where it is in fact the presence of a हि, *hi,*
that makes the verb orthotone.

In v. 12. 2, the manuscripts have

तनुर्नावतथाय कसास्य वानान्मधा सन्ध्वस्वद्याया सुनिताः

tanunapati patha rtusa ya'yanan madhva samajant svadayasa

while the printed text gives स्रंग्द्र, svadayā. The latter
reading was adopted on the authority of the corresponding
passage in the Rik (x. 110. 2), as there seemed to be no rea-
son requiring the verb to be accented. Yet here also, it
might be possible to defend the reading of the manuscripts:
if the accusative in the first pada be regarded as the object
more directly of the participle than of the verb, as would
be allowable, the latter might be looked upon as occupying
an initial position, and therefore entitled to retain its accent.

Again, in vi. 131. 2, the edition has

श्राकृतं समिदं नमः

d'kute sam vidam namaha,

while all the manuscripts agree in reading नमः, namanah. The
propriety of the emendation cannot be questioned: the
false reading may have been a mere slip of the pen on the part
of the scribe of the original manuscript, or the word
may have been mistaken for the frequent noun नमः, namanah.

Another very similar instance is found in xviii. 2. 36,

शं तप भारिति तपो ऋग्ने मा तनवर्षः तपः

camin tapa ma' ti tapo ogne ma' tanvam tapah:

here, too, there seems to be no assignable reason why the
last word should be accented: I suspect it to have been taken,
by a blunder, for the common noun तपः, tapanah, "pen-
ance," and would alter the reading to तनवर्षः तपः, tanvam tapah.

Once more, in xiv. 1. 18,

नत्तद्वातय रद्दिदि

tad addhahataya id viduh,

* But where, by an error of the press, pratīt etu stands, instead of pratītya,
which the manuscripts correctly give.
Again, in iv. 31. 2, stands in the text

\[\text{agnir} \text{iva} \text{manyo} \text{tvishit\=aha} \text{sahasva} \text{sen\={a}nitr} \text{nah} \text{sahure} \]

\[\text{h\=uta} \text{edhi},\]

whereas all the \text{sanh\=ita} manuscripts (excepting one, which is amended to the above reading) give \text{sa\=ha}, \text{sahasva}. The \text{Rik} (x. 84. 2) leaves the verb unaccented, which, with the \text{pada} manuscript, and the amended \text{sanh\=ita}, seemed to us sufficient authority for the reading which we have adopted. Yet even here I do not regard the accenting of the verb as certainly erroneous: it might be defended by the analogy of vi. 32. 2, and of the other passages cited with the latter above, as an indistinct antithesis.

Another case, iv. 31. 7, is clearer; we read

\[\text{p\=ar\=ajit\=asa} \text{apy ni layant\=am},\]

spite of the authority of the manuscripts, which are unanimous in favor of \text{layant\=am}, \text{layant\=am}. Here also the \text{Rik} (x. 84. 7) has the former reading, nor does there seem to be any conceivable reason why the verb should be accented, nor, if it were so, could the preceding preposition maintain its accent also, as the manuscripts allow it to do. We have evidently a mere blunder of the manuscripts to deal with in this passage.

In iii. 2. 1, all the manuscripts read

\[\text{agnir no d\=uta} \text{h praty\=etu vid\=van},\]

which we have altered to \text{pr\=atu}, \text{pr\=aty etu}. The analogy of the first line of the preceding hymn was sufficient authority for the alteration, and it is not easy to see how the manuscripts should have come to commit the error of accenting the verb here; unless, possibly, they were led away by the fancied analogy of the last \text{pada} of the second verse in the
have received an accent to which they were not entitled; the true point of division between the two pādaḥs of a line has been mistaken, and vocatives and verbal forms have been in consequence wrongly accented, or left unaccented, as they were wrongly supposed to stand, or not to stand, at the beginning of the second pādaḥ; the verb of a clearly dependent clause, even after a form of the relative yā, has been left enclitic; and so on. More than a hundred such cases have been corrected by us in the published text, and not a few which we have left untouched still call for emendation: our commentary will, of course, fully explain and account for the alterations we have made in the text offered by the manuscripts, and will point out the places where we suppose that farther alteration is demanded. It may then, of course, not very infrequently be the case, that verbal forms are erroneously accented by the manuscripts; it would be strange if it were not so, at least in some instances; yet in so much uncertainty has the subject of verbal accentuation hitherto been involved, that we have only very rarely, and in cases which seemed quite clear, ventured to take away from a verb an accent which our authorities gave to it. Sometimes, indeed, we have allowed ourselves even that liberty: I will proceed to give the instances here, in order to avoid the possibility of having omitted from this paper material which ought to be embraced in it.

Thus, in iv. 32. 1, we have read

सह ऋषिन पुष्यति विष्णुमानुष्य

sahā ojah pushyati viṣṇum ānushāk,

while all the manuscripts give ऋषिनि, ojah pushyati, because the former reading seems better to suit the sense, and because the Rig-Veda, in the corresponding passage (x. 83. 1), leaves the verb unaccented. It might, nevertheless, not be impossible to account for the reading as given by the Atharvan manuscripts: if we regard the two words preceding the verb as objects of the verb of the preceding pādaḥ, or, better, if we look upon the word following the verb as a noun constituting an independent object of it, translating "might, strength—he acquires everything in succession," then the verb would be entitled to be accented in virtue of its initial position.
Besides these, there are a few passages, composed each of two clauses, in the first of which the verb is left orthotone, where the antithesis is less distinctly marked than in the cases hitherto noted, while nevertheless their accentuation seems to be referable to the same principle. They are vi. 32. 2; 83. 1. ix. 5. 22; 8. 10. xii. 3. 18. xiii. 2. 30 b. xiv. 1. 18. Had we these passages only, we should not venture to derive from them any such principle; but, having well established it as a tendency of the language to assume, even on slight occasion, an antithetical relation, and to accent accordingly, we are justified in presuming its extension to these cases also.

We have thus far found all the phenomena of verbal accentuation of which we have taken note to be occasioned, more or less regularly and directly, by the working of a single principle; that, namely, the verb in an independent clause is accented only when occupying the initial position, being otherwise made enclitic upon any member of the same clause by which it is preceded; while, on the other hand, it maintains its own proper accent. But there are in the Atharvan a number of instances of accented verbs, which do not seem to fall so clearly within the sphere of action of this principle: either they are the effect of a wholly irregular extension of it beyond its proper limits, or they are due to the operation of some other principle, which needs to be evolved and stated, or they are isolated cases, destitute of all analogies, and on that account of doubtful authenticity. Before we proceed to the consideration of these remaining cases, we must take notice of the condition in which the accentuation of the Atharvan is presented by the manuscripts of the text now extant. The whole text is very much less accurately and correctly constructed than is that of the Rik: there are to be found in it gross blunders, of which the correction is almost at the first sight apparent, and many passages are in a very corrupt state, requiring extensive emendation. But it especially abounds in palpable errors of accentuation: many of these we have even not hesitated to amend in the published edition: thus, words of frequent occurrence have been in an instance or two accented upon the wrong syllable; nominatives have been erroneously taken for vocatives, and deprived of their accent, or vocatives have been falsely regarded as nominatives, and
where" and "here;" in xii. 2. 32, 55, of "those there" and "these here;" in iv. 5. 7, of "others" and "myself," in vi. 67. 3, of motion "away" and "hither;" in ix. 10. 9, of "today" and "yesterday;" in ix. 10. 23, of an idea and its negation. Moreover, wherever या—या, वा—वा, "either—or," are construed in two clauses with two separate verbs, the correlation is regarded as distinct enough to occasion the accenting of the first verb; the instances are not numerous, but they are all those in which this particle so occurs; they are v. 1. 7 (where, however, the effect of the relative in the second clause might possibly be supposed to extend back into the first), viii. 4. 9. In the following passage,

तत्त्वं वा तें मनं इत्यदि...वा तव
tasya vā tvām manā ichā' sā vā lāva (xviii. 1. 16),

the accent of the verb is unquestionably due to the same cause, although the sentence is incomplete, a part of the second clause, including its verb, being left to be supplied in idea from the first. More numerous are the cases in which the antithesis of च—च, ca—ca, "both—and," produces the same effect: they are ii. 6. 2; 13. 3, v. 4. 9; 23. 7 (where we have also, as in ix. 10. 23, the antithesis of an idea and its negation), vi. 110. 1, xiii. 1. 34 (ter), xvii. 6, xix. 24. 5, 6. In vii. 5. 5 is a like antithesis of उत्—उत्, uto—uto, unless we are rather to suppose the correlative force to lie in the two contrasted instrumentals. The following passage,

स्त्रियाणि सर्वाणि स्वाप्यप्रृतंहणि सञ्चालितं च
strīya ca sārvaḥ svāpaya śūnaç ca śūnasahā cāraṇ (v. 5. 2),

has been included above among the instances of initial accentuation, but is perhaps rather to be explained as an antithetical sentence of the class here treated of, of which the second member is defective, its verb requiring to be supplied from the first, as in the passage xviii. 1. 16, just now cited. Several other of the passages formerly referred to may also receive a similar explanation: thus iv. 9. 9 (where समानं, jambhayat, perhaps requires to be amended to गम्यं, jambhayeta), v. 27. 6, vi. 107. 1—4, vii. 4. 1, ix. 5. 37, xii. 3. 25: while vi. 106. 1, viii. 9. 13, xiii. 3. 12, xiv. 1. 64, admit of being looked upon as defective antitheses of the other kinds here treated of.
preserve the accent of the verb in the former clause. We have now farther to notice, that this principle has in the usage of the language received a somewhat inorganic extension; that it has been stretched to cover cases to which it did not in strictness apply. Such I conceive, namely, to be the explanation of the accent of the verb in a very considerable number of passages, where two clauses stand as correlatives to one another, or even where there is such a parallelism between them that they may be regarded as in a manner correlative. The coordination is treated as if it were a subordination; the first of the coordinate clauses is looked upon as a protasis, to which the other constitutes an apodosis, and the verb of the former is allowed to remain orthotone.

Thus, for instance, when चन्द्र — चन्द्र, anya—anya, "the one —the other," stand opposed to one another, as subject or as object, in two like clauses, the verb of the first clause retains its accent. Take as examples

दक्षान्ते ने यया विवातु व्यभिचारा वस्तु यदयः

धक्षान्ति ते ययाद धवलुरा न्यायो धतु याद नापि (वि. 13. 2);

न्यायं चिकुर्यां नि चिकुर्यान्यम्

न्य यायम् चिकुर्यां न चिकुर्यां निम समयं (वि. 10. 16).

The other instances are vii. 81. I. ix. 9. 20; 10. 26. x. 7. 42. xiii. 2. 11. Also the passage vii. 35. 1a, b, may properly be regarded as coming under this rule, although only one चन्द्र, anya, that of the first clause, is there expressed; the other is contained in idea in the second clause.

In two cases, viz. x. 8. 36. xi. 8. 33, we have, instead of चन्द्र, anya, एक—एक, eka—eka, with the same meaning, and with a similar effect upon the accent of the verb.

In x. 8. 7, 18. xi. 4. 22, we find a like correlation produced by the use of अर्थ—अर्थ, ardha—ardha, "the one half— the other half."

But even where the correlation is less clearly and sharply brought out, if there is nevertheless a distinct antithesis, the same phenomenon of verbal accentuation is not infrequently presented. Thus we have in vi. 11. 3 an antithesis of "else-

* The reading of the printed text is false, and must be amended to agree with this.
be easy to multiply examples, but it is believed that enough has already been said to establish and illustrate that which it was our purpose to show; that the particle in question derives its power to render the verb orthotone from the weak causative signification which the usage of the language has given it.

With regard to the particle न, net (pada-text नात्, nat), usage is divided. It occurs, in connection with a verb, but four times in the Atharvan. In two passages, viz. vi. 50. 1. xiii. 1. 12, it renders the verb orthotone, as if, like the kindred particle सत्, cet, already treated of, it had acquired a subordinating force, and were equivalent to Latin ne, German dass nicht!; in the other two passages, viz. ii. 27. 1. xviii. 2. 58, it leaves the verb enclitic, as if the हि, it, merely strengthened the force of the negative, as should be its most natural effect.

The three particles सत्, cet, न, net, and हि, hi, illustrate in an interesting manner each other’s history. Neither of them has etymologically any relative or subordinating quality; they mean originally simply “and surely,” “not surely,” “surely;” but each has in the usage of the language developed out of this plain asseverative signification another which gives it the power to render the clause in which it is found dependent; and as “if,” “lest,” and “since,” they make orthotone the verb with which they are construed.

The particle कि, kim, nowhere in the Atharvan exercises an influence upon the accent of the verb in its clause, even where, as in vii. 56. 6. 8. viii. 4. 14(?), xviii. 1. 12. 38, it appears to ask a direct question. In v. 11. 5, pada-ca, a part of the manuscripts do indeed accent the verb, yet the weight of authority is in favor of the text as printed. When the particle means “what?”, “why?”, or “how!”, as in v. 13. 7. vi. 45. 1. ix. 10. 18, etc., etc., of course no effect upon the accent would be expected from it.

We have thus seen that the direct subordination of one clause of a sentence to another has an effect to render orthotone the verb of the subordinated clause. We have also remarked, when treating of the particle हि, hi, that the subordination does not always require to be absolute, but that a distinctly defined relation of two of the clauses of a sentence to one another as protasis and apodosis was sufficient to
to be unequal in force to our conjunction "for." In German, not even "for" gives to the clause which it introduces a dependent form: we say "Hilf uns, denn du bist mächtig:" yet the difference between this and the dependent clause "... weil du mächtig bist," "... because thou art mighty," is rather a formal than a logical one. There is a continuous scale of dependency in the phrases "thou art surely mighty," "for thou art mighty," "since thou art mighty," "because that thou art mighty," and while in German only the last is regarded as dependent, in Sanskrit the first is treated as if equivalent to any of the rest, and its verb is accented, according to the general rule for dependent clauses. We may reverse the order of the clauses in the example we have taken, and write

बलवत्वा निषदित प्र नै श्रवः
bālavat hy āsī prá no avā;
and here too we have the verb accented, as if the translation were "Since thou art mighty, help us," "Da du ja mächtig bist, so hilf uns;" while, if closely interpreted, it is rather, "Thou art surely mighty, (then) help us," "Du bist ja mächtig, (also) hilf uns;" the particle hardly exercising a stronger force than to establish the relation of the two clauses as protasis and apodosis.

In almost every instance of the occurrence of .ico, hi, in the Atharvan, it has more or less evidently this semi-conditioned force. Thus we have

उग्रध हिर कान्तज्ञमर्गी तांभभिताः सर्वस्वतीम्
ugrā hi kaṇvañāmbhāni tāṁ abhakshi dāhavatīm (ii. 25. 1).
"Since it is a fierce destroyer of the kaṇva, it, the mighty, I have made use of." And again,

विन्ते मुद्वतां विमुच्छो हिसंति
vī tē* mūñcantiṁ vimūco hi sāntī (vi. 112. 3),
"Let them release him, for they are releasers." It would

---

* The printed text gives, on the authority of all the manuscripts, tē; but the emendation as above is evidently necessary. In many other cases also, the manuscripts confound tē and ē.
lakṣma kurva iti mānyate (xii. 4. 6).

"If he thinks to himself 'I am making a mark,'" yet the evidence to be derived from this is not wholly unambiguous, as it would not be altogether inadmissible to suppose the influence of the relative pronoun with which the verse begins to extend itself to this part also.

It is a well known fact that, by Vedic usage, the particle 馱, hi, always accent the verb with which it is construed (as does also its negative, नहि, nahi). This also I ascribe to the conditional force inherent in it. It is, indeed, originally possessed of no such force; etymologically, it seems to be merely an asseverative particle, akin with ए, ha, and एह, aha. It is, accordingly, in the later language not infrequently employed as an expletive, to fill out the artificial structure of the cloka; and it is sometimes, even in the Veda, found so used, having a hardly appreciable significance in the sentence in which it occurs. But it is ordinarily made use of to accompany and point out a circumstance which is put forward as the ground of, the reason for, the inducement to, some other action; and by virtue of this usage, it has acquired a certain degree of causative or conditional force. The transition of meaning may be illustrated by an example or two. If we say "Help us, thou art surely mighty," (German "Hilf uns, du bist ja mächtig," there is no distinct subordination of the latter clause to the former, and yet the second clause is evidently alleged as the reason of the first, and it is but a step farther to say "Help us, for thou art mighty." The Sanskrit sentence

प्र नै ग्रह बलंवङ्क्यसि

prá no eva bālavān hy āsi, would ordinarily, and with perfect correctness, be translated as equivalent to the latter form of the phrase; while it would nevertheless, strictly taken, rather correspond to the former. Indeed, as 馱, hi, is never allowed to stand at the beginning of a sentence in Sanskrit, but must always follow some other word, and as it thus, although not enclitic, holds a subordinate position, it is still more clearly shown
"If he offers water" (the hymn is extolling the merit of hospitable attentions paid to guests), "he sings a sāman" (that is, "it is of equal virtue with the religious action of singing a sāman"). Here the conditionality of the first clause seems to be the sufficient cause of the accent of the verb; and on the other hand, a comparison of the preceding clauses, as

"If he greets them, he utters praise," would seem to lead us to the recognition of this rule: that in such a situation the verb was left orthotone, except when compounded with a preposition, in which latter case the preposition still retained the accent.* But this single passage is not sufficient to establish a general rule: it is to be hoped that material may be derived from the other accented texts which shall clear up the matter. There is, so far as I have observed, but one other passage in the Atharvan, where it seems necessary to regard a clause as conditional which contains no indicatory particle; viz:

"This is (i.e. wins) your third (i.e. highest) brightness, ye Fathers, that one gives to a Brahman a goat with five odana.s." And here the verb is left unaccented, although not a compounded one. Whether the accentuation in either of these passages is erroneous, or how the seeming discrepancy between them is to be otherwise explained, I must leave an open question, until more light can be thrown upon the subject from other sources.

There is one other passage which might appear to require consideration in this connection:

* See Benfey's Grammar, § 127. 1 (remark), 5, 9 (remark 1), 11, for instances of this difference in accentual usage between the simple and compounded verb.
been stated to be may be very satisfactorily shown. For other particles than those derived from the stem इ, या, if they have a like meaning, and possess the same power to render the sentence dependent, exercise the same influence upon the verb.

Thus चेत, cet (which the pada-text divides into चार्ट, ca it), which means always distinctly “if,” and is accordingly equivalent to यदि, yadi, preserves, as the latter would do, the accent of the verb with which it is connected. Instances of its occurrence are ii. 30. 2. v. 17. 3, 8, etc.

But च, ca, itself, without always losing its proper signification “and,” or meaning distinctly “it,” is not very infrequently made use of to assist in indicating the conditionality of a clause, whose verb is then left orthotone. An instance is

स चानिस्तेत्रतुहुयात् कानिस्तेत्रतुहुयात्

sā cā 'tisrjēj juhuyā'n nā cā 'tisrjēn nā juhuyāt (xv. 12. 3),

“And should he give permission, let him sacrifice; and should he not give permission, let him not sacrifice.” Sometimes, indeed, the particle almost precisely equals यदि, yadi, as in the following passage:

किंस्ते ग्रृहे रुपं गार्तं च न दितसंति

kīнстे ādattā purushāṃ yācitaś ān ca nā dītsati (xii. 4. 13),

“Ungiven she harms a man, if he will not give her when demanded.” The conditionality of the clause is the main efficient cause of the accenting of the verb; whether the particle has a full conditional meaning, or is employed merely as an expedient for facilitating the expression, is a matter of minor consequence. The other Atharvan passages of this character are viii. 10. 31. xi. 3. 28, 29, 32–49a, 55, 56. xii. 4. 1, 16, 19, 25.

Whether a clause in any case, without the presence of a word conditioning or indicating its dependent character, can be in such wise dependent as that its verb should be thereby rendered orthotone, is a question for the solution of which the Atharvan hardly presents sufficient material. There is but a single passage which seems to speak clearly with reference to this point:
4. 1–6. xviii. 3. 8. In a few of these passages, however, the accent of the verb admits also of being explained in another manner, as we shall see hereafter.

But on the other hand, it is quite as often the case in sentences of this character that the more obvious mode of division is followed, so that the verb remains unaccented. Instances are i. 12. 3. iii. 13. 6. viii. 10. 16. ix. 10. 26. xi. 9. 10. xv. 12. 5. 9. xvii. 17. xviii. 2. 7; 4. 11. xix. 10. 7; 36. 2; etc., etc.

Before proceeding to take notice of farther instances of verbal accentuation in the independent sentence, which are to be regarded as more special exceptions to the rules already stated, or as isolated and irregular cases, requiring particular explanation, we will consider the condition of the verb in a dependent clause.

The Sanskrit, like the German, distinguishes in a marked manner its accessory and dependent from its direct and independent clauses, by its different treatment of the verb in the two cases. But while the German removes the verb of the subordinate sentence from its natural position, and places it at the end of the sentence, thus changing, for instance, "Ich habe dem Manne das Buch gegeben" to "Da ich dem Manne das Buch gegeben habe," the Sanskrit, on the other hand, alters in a similar case not the position, but the accentuation, of the verb, changing it from enclitic to orthotone. We have, accordingly, the following general rule: the Sanskrit verb retains in a dependent clause its own proper accent; and that, too, even at the cost, in case the verb be one compounded with a preposition, of the accent of the prefixed preposition.

As in German the dependent clause is wont to be introduced by some word of such signification as necessarily conditions its dependency, a relative or a subordinating conjunction, so also in Sanskrit it generally contains some form, of declension or of derivation, from the relative pronounal stem π, yā. The phenomenon, indeed, has on this account been always hitherto thus stated: "the verb is accented in a sentence which contains a form of π, yā," but it is impossible that we should remain contented with so empirical a rule as this; we must inquire in virtue of what principle it is that such words have a power to make the verb orthotone. And that the principle is indeed what it has above
But there is another class of cases in the Atharvan, in which the verb retains its accent in virtue of its initial position, while nevertheless it is only by an arbitrary division of the sentence that it comes to be looked upon and treated as occupying that position. This will be best illustrated by an example:

स्र नो गोशु भजता प्रजायांम

धन्ते नो गोशु भजतां "प्रजायांम् (vi. 55. 2),
"Upon us kine bestow upon us progeny." This is capable of two modes of division; the comma may be placed either before or after the verb; we may read "Upon us kine bestow, upon us progeny," or "Upon us kine, bestow upon us progeny." The former is the more natural and easy; but the latter is not inadmissible, even in the English translation, and is notably easier in the Sanskrit original. In the first case the verb would be enclitic, in the second it would be orthotone; that in the text it actually does retain its accent shows that the sentence requires to be divided in the second manner. Another example is

तिस्तो ईश्वरा भवति कुल्मलां वाक्

संहरा यज्ञ भवति कुल्मलां वाक् (v. 18. 8),
"Lingua ejus in nervum convertitur in sagittam vox;" here, too, the verb is accented in virtue of the division "Lingua ejus in nervum, convertitur in sagittam vox." We have, then, the rule, that if the verb be both preceded and followed by either a subject or an object, to each of which it equally in idea belongs, it may be regarded as directly construed with the latter of the two, and may accordingly receive the accent.

Instances coming under the action of this rule are not very rare in the Atharvan. They are* iv. 5. 2; 9. 9. v. 18. 8; 27. 6. vi. 55. 2; 92. 3; 106. 1; 107. 1–4. vii. 4. 1. viii. 9. 13; 10. 12, 13, 22–29. ix. 5. 37. x. 8. 8. xii. 3. 25. 48. xiii. 1. 19; 2. 26; 3. 12. xiv. 1. 64. xv. 3. 4, 5, 10;

* In a few of these passages, vi. viii. 10. 12, 13, 22–29. x. 4. 1–6, the accent has, owing to a misunderstanding, been omitted from the verbs in the published text, and requires to be restored, in accordance with the unanimous authority of the manuscripts.
From this list I have omitted, however, all those not infrequent cases which come under the operation of the familiar rule given by the Indian grammarians, that a verb is accented if immediately preceded by another verb. It is perfectly obvious that such a case is in reality only one coming under the general rule for the accenting of a verb at the head of its own clause in the sentence: there can be but one finite verb in a single clause; if, then, any verb immediately follows another verb, it necessarily occupies the initial position, and cannot be encliticized. Thus, in the sentence

तस्माः अर्चाम कूणावाम निष्कृतिम्

tásmá arcáma kṛṇāvāma níshkrtim (vi. 27. 1),
the accent of the second verb is in no manner owing to the contiguity of the word which precedes it, but to the fact that it is followed by the only word directly connected with it in construction: it would equally require to be accented if the sentence were thus arranged;

अर्चाम तस्मै कूणावाम निष्कृतिम्

arcáma tásmáí kṛṇāvāma níshkrtim,
and could be made enclitic only by having its own subject placed before it; as

तस्माः अर्चाम निष्कृतिं कृणावाम

tásmá arcáma níshkrtiḥ kṛṇāvāma.
We might take one of the sentences previously given, and, by altering a little its arrangement, seem to bring its accentuation within the scope of the Indian rule; as

ग्राव्या पातु पातु सोमिः नो घर्षिः:

grah'vā pātu pātu sōmo no ánhasah;
whereas in fact the second पातु, pātu, would still continue to retain its accent for the same reason as before, and for no other. Farther illustration is unnecessary: it is only to be wondered at that a rule so empirical as that of the Indian grammars should have maintained itself so long in currency, and that the true meaning of the phenomenon should not have been sooner remarked.
And even if the object of the verb precede the latter, it does not take away its accent, provided it be also at the same time the object of another verb: thus

 yatudhā nasya somapa jahi praśā in nāyasya ca (i. 8. 3).

Here the first verb is accented as standing at the head of the pāda, the second as commencing a new clause; the division of the sentence being made between the common object and the latter of the two verbs. A similar case, in which a common subject is regarded as belonging especially to the former of two verbs, and the latter one is accented, is

 Sampūrṇāta naḥ subhāga bōdhatu tmānā (vii. 48. 1).

It is not very often that a division of the sentence into separate clauses thus takes place within the pāda, and that at the same time a verb happens to stand first after the division. And as the phenomenon is an interesting one, as indicating the necessity that the word to whose accent that of the verb is subordinated must be immediately connected in construction with the latter, and not a part of any other clause, I give here a complete list of all the instances of its occurrence found in the Atharvan. They are i. 8. 3; 17. 2. ii. 5. 4 (bis); 10. 7. iv. 5. 6; 11. 12; 21. 1. v. 2. 9. vi. 3. 1, 2; 4. 2; 9. 1; 44. 1; 77. 1; 99. 3; 136. 2. vii. 14. 4; 48. 1. viii. 1. 12; 2. 3; 4. 1, 13, 18. ix. 1. 8; 6. 61; 10. 6. x. 4. 12; 8. 26. xii. 3. 31. xiii. 1. 30; 4. 48, 55. xvi. 6. 1. xviii. 1. 23. xix. 45. 5; 49. 6; 58. 4. There is no case in the text in which a verb occupying this position is not accented, unless it be the following:

 Utyātā dharmā nāvāyate vām ishē mādhu (vii. 73. 1).

If this is to be translated, as the analogy of the next verse seems to indicate, “the dharma is heated; honey is poured out to you for food,” then the verb needs to be accented ृक्तम्, duḥyate, and the reading should be so amended.

In some of these cases, the accentuation is an important indication of the way in which the structure of the sentence is to be understood.
As regards the working of this rule, it is to be remarked that in poetry each pāda, or ultimate subdivision of the verse, is treated as if it constituted an independent clause, and a verb standing at the head of it remains orthotone, even though preceded in another pāda by words directly dependent upon it. The following is an instance:

\[ \text{धातृवस्य सत्येन ज्ञानम् प्रतिवेदनम्} \]

\[ \text{dhātūr devāya satyēna jñānī pativēdanam (ii. 36. 2).} \]

Other cases are i. 8. 3, 4; 17. 1; 31. 1. ii. 9. 4, 5. iii. 10. 12. v. 22. 12. vi. 54. 2; 60. 3, etc., etc.

But farther, if the verb is preceded in the sentence or pāda only by a vocative, it retains its accent. The reason of this is sufficiently obvious. The vocative really forms no part of the sentence to which it is attached; it is neither subject nor predicate; it is a mere excrecence, a parenthesis; it is not, then, so connected in construction with the verb that the latter can be made dependent upon it with respect to accent. We have, accordingly,

\[ \text{विच्छेद्वा वस्तवो राज्यीम्} \]

\[ \text{विष्णु कैव त्वा वन्देमि} \]

\[ \text{śte vāndāmahe tvā (iii. 17. 8); viṣṇe devā vāsavo rākshate 'mām (i. 30. 1).} \]

It is unnecessary to cite more of the numerous illustrations of this principle which are to be found in the text.

By the first rule, as stated, the verb is made dependent for accent only upon some word construed directly with it. If, then, a sentence be composed of several clauses, a verb standing at the head of any one of them will keep its own accent. Instances are

\[ \text{पातु ग्रावा पातु संभी नो श्रवः} \]

\[ \text{pā'tu grā'vā pā'tu sōmo no ánhasah (vi. 3. 2);} \]

\[ \text{श्रवः श्रातिमविद्: स्मोनम्} \]

\[ \text{ādā árātim ávidāh syonām (ii. 10. 7);} \]

\[ \text{विच्छेदकर्मिनामि पाच्ये स्मान्} \]

\[ \text{viṣvakarmān nāmas te pāhy āsmā'n (equal to pāhi āsmā'n) (ii. 35. 4).} \]
rect object, or other limiting circumstance, it takes away the accent from the verb itself. Take as instances the following clauses.

**अन्वित्यो व्यवधानमः*** निश्चय भेदः

**ambāyo yanti ādhva bhāhiḥ (i. 4. 1); cīvā bhava (iii. 28. 3);**

**तत्त्वस्मै व्रतः** तस्य भाषायते नः

**तत्त्वस्मै व्रतः** तस्य भाषायते 'हानाः (i. 5. 2);

**गृहिः क्रेन्द्रः प्र त्रासय** गृह वीरो यत्र ज्यातांाः

**abhi kranda prátrásaya (v. 21. 4); āś vírō sthra jāyatām (iii. 23. 2).**

Even if other unaccented words intervene between the accent and the verb, the effect upon the latter remains the same: thus

**मधुनां वा खनामसि** नर्मस्य शंक त्रुणमः

**madhunā tvā khanāmasi (i. 34. 1); nāmas te rudra kṛṇmāḥ** (xi. 2. 3).

It is well known that, by the operation of this rule, the Sanskrit verb is in a large majority of cases deprived of its accent. Thus verbal forms of the root कृ, kar, which are perhaps found in the Vedic texts with greater frequency and in greater variety than those of any other root, occur in the Atharvān four hundred and ninety-eight times; but only one hundred and forty-six times do they maintain their own proper accent; in the remaining three hundred and fifty-two instances they are accentless or enclitic.

If, however, the verb stands at the head of the sentence, it cannot, of course, be encliticized, but retains its accent; thus

**दुर्शये मा यातुनानान्*** वृत्तामि गृहस्त्रूपां वाहत्रूपः

**darṣāya mā yātudhā'nān (iv. 20. 6); vṛṣṭāmi cātrūṇām bāhū'ān (vi. 65. 2).**

This is in accordance with Greek usage, by which a word usually enclitic remains orthotone, if it stands first in the sentence. As the Sanskrit has no proclitics, its sentences always commence with an accented word.
marians occupy with reference to this department of grammar the same position as to other departments also; that while they are laborious and ingenious assemblers and arrangers of particular facts, their shallow philosophy, and laboriously unnatural and arbitrary method, render them utterly unreliable guides for us to a true knowledge of the Sanskrit language, since their rules require to be explained, and limited, and re-arranged, by the light of the very facts which they attempt to classify and account for. I referred, at the close of my former remarks upon the subject, to this untrustworthiness of those who had been our chief authorities with reference to it, and expressed my opinion, that a rational and exhaustive theory of the principles producing the phenomena of verbal accentuation in Sanskrit, could only be arrived at by a careful study of the phenomena themselves, as laid before us in the various accented Vedic texts. I was then already engaged in assembling from the text of the Atharva-Veda all the material which could aid in elucidating the matter, all the passages in which the accent was not determined by, or in accordance with, the most general rules of accentuation, and which accordingly suggested more special rules, or appeared to be anomalous and exceptional cases; and as I have now completed the collection, I take this opportunity of presenting it to the Society, hoping that it will be found not without value as a contribution to the theory of Sanskrit accent. So far as was in my power, I have classified and explained the facts collected, presenting them in connection with the rules which they illustrate, and have thus been compelled to go over in part the same ground which I formerly traversed; if of a portion of them I am unable to give a satisfactory account, their statement here will at any rate tend to render possible their future explanation, by facilitating their examination by others, and their farther comparison with kindred facts, to be derived from the other accented texts.

The first and most general rule for the accentuation of the verb in the Sanskrit sentence is this. In a direct or independent sentence, or clause of a sentence, the finite verb is made enclitic upon any word preceding it which is directly connected with it in construction. It matters not what part of the sentence that word may be which stands before the verb; whether subject or predicate, whether direct or indi-
CONTRIBUTIONS FROM THE ATHARVA-VEDA

TO THE

THEORY OF SANSKRIT VERBAL ACCENT.

At a former meeting of the Society, I had the honor to lay before it, in connection with a review of a late work by Prof. Bopp, of Berlin, an attempt to state in a new and improved form the rules respecting the accentuation of the finite verb in the Sanskrit sentence.† That such an attempt was called for, will be evident enough to any one who will refer to the statement of these rules which is given in Benfey’s larger Sanskrit grammar,† the latest and most elaborate work of its class, and the only one which professes to treat the subject in an exhaustive manner. It is not too much to say that the account of the phenomena of verbal accentuation which is there presented is entirely unsatisfactory, or even unintelligible; that it is plainly wanting in true method; that it is no orderly development from a central principle, subordinating the more particular to the more general, and giving each special rule its due proportion in the sum of the whole, but, on the contrary, a chaos of rules and exceptions, empirically stated and confusedly thrown together. That this is so, is not so much the fault of Prof. Benfey, as of the Indian grammarians, from whom, and not from the Sanskrit literature itself, he has drawn the materials out of which he has constructed his grammar; doubtless his statement is the best that could be derived from such sources; its imperfections only prove that the native gram-

* See above, p. 213, etc.
† Vollständige Grammatik der Sanskritsprache, § 127, etc.

VOL. V. 50
ARTICLE IV.

CONTRIBUTIONS FROM

THE ATHARVA-VEDA

TO THE THEORY OF

SANSKRIT VERBAL ACCENT.

BY

WILLIAM D. WHITNEY,

PROFESSOR OF SANSKRIT IN YALE COLLEGE.

(Read October 8, 1856.)
Such are the fundamental doctrines, the moral groundwork, of the Iranian religion as reformed by Zoroaster, and no one can fail to see and acknowledge their noble and exalted character. As laid before us in the Avesta, they are not unmixed, it is true, with much that is of far inferior interest. In order to obtain a view of them thus in their native purity, we have to remove somewhat of the rubbish of ceremonial and outward observance with which they are encumbered and concealed, and to pass over in silence some features of belief not altogether worthy of them, the accretion, in part, of a later time. Yet they are really there, and do in fact constitute the basis on which the whole fabric of Iranian religion and philosophy has been reared. It would seem as if, in the right hands, they might have maintained themselves in their purity, and even have led the way to something still better and higher. But this has not been the case. That corruption and decay which has seemed to be the destiny of everything Oriental, has not spared the Zoroastrian religion. Its external rites, indeed, have maintained themselves with a tenacity truly remarkable: that little community of strangers on the western Indian coast, now the only remaining adherents of a faith which was in old times professed throughout the whole vast Iranian territory, worship still with the same forms as did their forefathers, three thousand years ago: but the spirit of the ancient religion is lost, and its practices are kept up by the Pārsīs rather from habit and a clannish spirit, than from any real religious sentiment, or proper understanding of the doctrines they symbolize.
by the especial presence of the divinity, were performed the chief rites of worship.

The doctrines of the Zoroastrian religion respecting death, and the fate of mankind after death, are a very remarkable and interesting part of it, strikingly exhibiting both its weakness and its strength. On the one hand, as sickness and death were supposed to be the work of the malignant powers, the dead body itself was regarded with superstitious horror. It had been got by the demons into their own peculiar possession, and became a chief medium through which they exercised their defiling action upon the living. Everything that came into its neighborhood was unclean, and to a certain extent exposed to the influences of the malevolent spirits, until purified by the ceremonies which the law prescribed. The corpse was plainly arrayed, and removed as soon as might be from the company of living men: but where should it be deposited? neither of the pure elements, earth, fire, or water, might receive it; so to soil their purity would be the worst of crimes: it was exposed in a place prepared for the purpose, and left to be devoured by beasts and birds of prey, and only after the bones had been thoroughly stripped of flesh, and dried and bleached, was it allowed to hide them away in the ground. But while the body was thus dishonored, the different nature and separate destiny of the soul was fully believed in. If the person of whose mortal form the demons had thus obtained possession had been during life a sincere worshipper of Mazda, if he had abhorred evil, and striven after truth and purity, then the powers of evil had no hold upon his soul; this, after hovering for a time about its former tenement, hoping for a reunion with it, was supposed to pass away beyond the eastern mountains from which the sun rises, to the paradise of the holy and benevolent gods: the souls of the unbelieving and the evil-doers, however, were not deemed worthy of that blessedness, and were thought, so it seems, to be destroyed with the body.

It cannot be said, however, that this belief in immortality, and, to a certain, extent, in a future state of rewards and punishments, formed a prominent feature of the Iranian religion, any more than of the Indian, or that it was made to enter into the daily practice of life as an ever-present and powerful incentive to good conduct.
by setting up an undefined being, Zervan-akerene, "time unbounded," from which were made to originate the two hostile principles, and for which they sought to find a place among the original tenets of their religion by a misinterpretation of certain passages in the sacred texts.

Such being the constitution of the universe, such the powers by which it was governed, the revelation was made by the benevolent Creator to his chosen servant for the purpose of instructing mankind with reference to their condition, and of teaching them how to aid the good, how to avoid and overcome the evil. The general features of the method by which this end was to be attained are worthy of all praise and approval. It was by sedulously maintaining purity, in thought, word, and deed; by truthfulness, temperance, chastity; by prayer and homage to Ahura-Mazda and the other beneficent powers; by the performance of good works, by the destruction of noxious creatures; by everything that could contribute to the welfare and happiness of the human race. No cringing and deprecatory worship of the powers of evil was enjoined; toward them the attitude of the worshipper of Mazda was to be one of uncompromising hostility; by the power of a pure and righteous walk he was to confound and frustrate their malevolent attempts against his peace. Fasts and penance, except as imposed by way of penalty for committed transgression, were unknown. Religious ceremonies were few and simple, for the most part an inheritance from the primitive Aryan time: they were connected chiefly with the offering of Homa (Indian Soma*), and with the fire.† The latter was to the ancient Iranians, and has remained down to the present day, the sacred symbol of divinity. An object of worship, properly so called, it never was; it was only invested with the same sanctity which belonged also to the other elements, the pure creations of Ahura-Mazda: all were invoked and addressed with homage, and it was unpardonable sin to profane them with impurity. Fire was kept constantly burning in an enclosed space; not in a temple, for idols and temples have been alike unknown throughout the whole course of Persian history: and before it, as in a spot consecrated

* See this Journal, vol. iii. p. 299.
† See as above, p. 317.
and the seven Amshaspands (Amesha-Gpenta, "Immortal Holy-ones," ) whose identity with the Adityas of the Veda has been conjectured; they appear here, however, with new titles, expressive of moral attributes. The other gods of the original Aryan faith, although they have retained their ancient name of daeva (Sanskrit deva), have lost their individuality and their dignity, and have been degraded into the demons, the malignant and malevolent spirits, of the new religion; just as, when Christianity was introduced into Germany, the former objects of heathen worship were not at once and altogether set aside and forgotten, but maintained a kind of place in the popular belief as mischievous spirits of evil. The Daevas, together with other classes of beings of like character, form a body of malevolent and harmful powers corresponding to the Indian rakshas. At their head, and the chief embodiment of the spirit which inspires them, is Angra-Mainyu (Armanianus, Ahriman), the "Sinful-minded," or "Malevolent;" his name is one given him as an antithesis to the frequent epithet of Ahura-Mazda, gpento-mainyunus, "holy-minded," or "benevolent." This side of the religion came to receive, however, a peculiar development, which finally converted the religion itself into a dualism. Such was not its character at the period represented by the Avesta; then the demons were simply the embodiment of whatever evil influences existed in the universe, of all that man has to hate, and fear, and seek protection against. This was the Persian or Zoroastrian solution of the great problem of the origin of evil. There was wickedness, impurity, unhappiness, in the world; but this could not be the work of the holy and benevolent Creator Ahura-Mazda; the malevolence of Angra-Mainyu and his infernal legions must have produced it. Later, however, a reasoning and systematizing philosophy inquires: how came there to be such a malevolent being in the fair world of the benevolent Creator? can he have been produced by him? and why, if an inferior and subject power, is he not annihilated, or his power to harm taken away? and then arises the doctrine that the powers of good and evil are independent and equal, ever warring with one another, neither able wholly to subdue its adversary. This latter phase of belief is known to have appeared very early in the history of the Zoroastrian religion; the philosophers aided its development
a carrying out of tendencies already existing in the general religious sentiment, a reformation of the old established creed, which the time was prepared for and demanded. And so it was in the present instance. We are able, by the aid of the Indian Veda, to trace out with some distinctness the form of the original Aryan faith, held before the separation of the Indian and Persian nations. It was an almost pure nature-religion; a worship of the powers conceived to be the producers of all the various phenomena of the sensible creation, * and, of course, a polytheism, as must be the first religion of any people who without higher light are striving to solve for themselves the problem of the universe. But even in the earliest Vedic religion appears a tendency toward an ethical and monotheistic development, evidenced especially by the lofty and ennobling moral attributes and authority ascribed to the god Varuna: and this tendency, afterwards unfortunately checked and rendered inoperative in the Indian branch of the race, seems to have gone on in Persia to an entire transformation of the natural religion into an ethical, of the polytheism into a monotheism; a transformation effected especially by the teachings of the religious reformer Zoroaster. It is hardly to be questioned that Varuna himself is the god out of whom the Iranians made their supreme divinity: the ancient name, however, nowhere appears in their religious records; they have given him a new title, Ahura-Mazda, "Spiritual Mighty-one," or "Wise-one" (Ahura-Mazda of the Inscriptions; Oromasdes and Ormuzd of the classics and modern Persians). The name itself indicates the origin of the conception to which it is given; a popular religion does not so entitle its creations, if indeed it brings forth any of so elevated and spiritual a character. Ahura-Mazda is a purely spiritual conception; he is clothed with no external form or human attributes; he is the creator and ruler of the universe, the author of all good; he is the only being to whom the name of a god can with propriety be applied in the Iranian religion. Other beings, of subordinate rank and inferior dignity, are in some measure associated with him in the exercise of his authority; such are Mithra, the ancient sun-god, and almost inseparable companion of Varuna in the Vedic invocations.

* See this Journal, vol. iii. p. 315, etc.
of belief which have prevailed upon the earth, by reason both of the influence which it has exerted, and of its own intrinsic character. It was, indeed, never propagated by missionary labors beyond the limits of Iran; we know of no people not of Persian origin who accepted it voluntarily, or upon whom it was forced; but its position on the eastern border of the Semitic races allowed it to affect and modify the various religions of Semitic origin. The later Jewish religion is believed by many to exhibit evident traces of Zoroastrian doctrines, borrowed during the captivity in Babylonia; and the creeds of some Oriental Christian sects, as well as of a portion of the adherents of Islam, have derived essential features from the same source. But the influence which its position only gave it the opportunity of exercising, was assured to it by its own exalted character. Of all the religions of Indo-European origin, of all the religions of the ancient Gentile world, it may fairly be claimed to have been the most noble and worthy of admiration, for the depth of its philosophy, the spirituality of its views and doctrines, and the purity of its morality. Valuable notices respecting it had been given by the classical writers, yet they had been altogether insufficient to convey a clear view even of its then condition in the western provinces to which it had spread, much less to illustrate its origin, and the history of its development in the land of its birth. Had the Avesta no other merit than that of laying before us a full picture of the ancient Persian religion, it would be a document of incalculable value to the student of antiquity.

A brief sketch of the characteristic features of this religion will form a not inappropriate close to a paper on the Avesta.

By the testimony of its own scriptures, the Iranian religion is with the fullest right styled the Zoroastrian: Zoroaster is acknowledged as its founder throughout the whole of the sacred writings; these are hardly more than a record of the revelations claimed to have been made to him by the supreme divinity. It is not, then, a religion which has grown up in the mind of a whole people, as the expression of their conceptions of things supernatural; it has received its form in the mind of an individual; it has been inculcated and taught by a single sage and thinker. Yet such a religion is not wont to be an entirely new creation, but rather
superior to that of the West. It is well known that the modern Persians are in possession of a traditionary account of their race, which professes to cover its whole history, from the earliest to the latest times. This account is presented to us in the great poem of Firdusi, the *Shah-Nameh*, or Book of Kings, one of the earliest and most famous productions of the new era of Persian literature, and one of the most remarkable works which any Oriental literature can boast; a true epic, in which the mythic and heroic legends of the olden time, after being long preserved and handed down by tradition, laid up in the national memory, and worked over, and developed, and systematized, by the national mind, are finally reduced to form, and woven together into one connected story, by a national poet, whose version is then universally accepted, and becomes the acknowledged and credited history of the people. In this epic we read nothing of the Achaemenidan kings: that proudest period of Persian empire is passed over without a notice: in its earliest accounts figure personages respecting whom Occidental history is silent: the struggle which constitutes its central point of interest is not that between Asia and Europe for the dominion of the civilized world, but that between Iran and Turan, the Persian and Turkish races, for the possession of the Iranian territory. There was a time when this strange history was a puzzle to the student of Oriental antiquity; when, in the apprehension of some, it cast doubts upon the authenticity of the classic accounts; when attempts were made to analyze it, and extract from it a true historic element. Now the Avesta has solved the riddle; it has shown the mythic origin of many of the personages and events presented as historical, and has exhibited the motives which directed the popular mind in its selection of the circumstances which it retained, and in their combination. It has, then, at least explained the origin of the native traditionary history, and determined what part shall be assigned to it in the reconstruction of the actual history of the race.

The proper office of the Avesta, however, is to inform us respecting the moral and religious tenets and institutions of the ancient Iranian people. And its importance in virtue of this office is not to be lightly estimated. The Zoroastrian religion is one of the most prominent among the forms
Such is the race of whose ancient language and literature the Avesta, together with the translations and related fragments accompanying it, is, save a few inscriptions, the only surviving representative. From such remains, of course, we do not look for direct contributions to the external history of Iran. Nor is that what was especially to be desired. The general features of the story were already before us, derived from other sources. What we most wanted in addition was clear and reliable information as to the genealogical relations of the Persian people, and such an insight into their native character, and such a view of their earliest institutions, as should serve for a key to the after development of both, and to the relations of their various recorded phases. When we recall with what pains-taking industry had been wont to be collected from the classic authors a scanty list of Persian words, of doubtful authenticity, for the purpose of shedding light upon the position occupied by that people among the races of men, we see clearly of what value is the abundant supply of evidence furnished by the Avesta. The modern Persian showed satisfactorily, it is true, that Iran was peopled by a race of Indo-European origin; but it is a language of so altered and modernized a form, that hardly more than this general conclusion could have been derived from it with any certainty. Its deficiencies might have been partly supplied by the Cuneiform Inscriptions of the Achaemenid monarchs, yet it was mainly by the aid of the Avestan that these were themselves deciphered and made available. The whole field of Persian ethnology and philology has been brightly illuminated by the Avesta, and made one of the best understood, as well as most instructive and interesting, of all those which are open to science in this department.

But in one or two important particulars the Avesta adds, directly and indirectly, to our knowledge even of the external history of the Iranian peoples. The classic writers had dealt almost exclusively with the western provinces, and without this new authority we should have known little of the eastern and northeastern regions of Iran; we should never have suspected that the latter were not only the most ancient home of the race, but also the birthplace of its civilization and religion; the true national centre, whose importance in the general sum of the national history, as estimated by popular recollection and tradition, was decidedly
of the condition of that primitive epoch when the Indian and Persian peoples were still dwelling together, one nation in language, institutions and territory; an epoch a thousand years more remote in the annals of the family than is reached even by Greek tradition.

Iran itself, apart from the genealogical relations of its people, is of consequence enough to render the fullest illustration of its history a thing greatly to be desired. From the earliest commencement of recorded history down to the present time, it has been eminent among the nations of the earth. The extent of Persian empire in its period of highest glory is hardly surpassed by that which Roman dominion attained centuries later. Its overthrow by the Macedonian conqueror was but a momentary fall; we might almost say, only the overthrow of a corrupt royalty and nobility. Under the Parthian and Sassanian dynasties, Iranian nationality reasserted itself, and its new life was far from inglorious. It sank again, completely and finally, as it seemed, before the onset of Mohammedan valor and religious enthusiasm, yet it reacted powerfully upon its conquerors; the influence exerted by Persian culture upon the comparatively uncivilized Arab tribes was great and controlling; their literature and science had in a great measure a Persian origin. And once more Iran raised its head; after three hundred years of servitude, there was yet vigor of life enough left in the old race to penetrate, and animate anew with a Persian spirit, even the foreign doctrines and institutions which had been imposed upon it; its independence was at least partially recovered, and with the eleventh century commenced a new era of Persian literature, whose productions are the most brilliant flowers grown on eastern soil. The names of Firdusi, of Hafiz, of Jami, of Saadi, are worshipped in the East, and honored in the West; their works have more of that intrinsic literary merit which endears them to all times and countries than any others which Oriental nations have originated. Arms and literature have combined to extend Persian influence far beyond the limits of Iran; it is felt all the way from Constantinople to Calcutta. Turkish and Hindustâni are thickly set with Persian words; Persian is the language of courts, and of the elegantly educated, and Persian classics are the favorite models for imitation in every branch of composition.
of years have done to efface it. We have, then, before us for a task the investigation of the history of this family as a family; we have not only to follow up, so far as their records will allow, the story of each separate member; we have to strive to penetrate beyond this into the darkness of the ante-historic period, to discover the place where they dwell together, the conditions which were common to them all, the epoch of their dispersion, the wanderings and adventures of each on its way to the possession of the seat in which we finally find it established. As the materials of the investigation, we have the languages of the various nations, and such information as we can glean respecting the beginnings of their history. And, of course, the farther back we can in any instance penetrate, the nearer will be our approach to the primitive time, the more direct the light which will be thrown upon the common antiquity of the family. This shows us how we have to estimate the value of the ancient Persian history. Persia is, in a certain sense, the elder brother of the family, and deserving of especial honor from the rest, since it was the first to assume that importance in the eyes of the world which the family has ever since maintained, and promises henceforth always to maintain; the prominence of the Indo-European races, as actors in the great drama of universal history, commences with the era of Persian empire. And the Persian language, and the Persian institutions, as represented to us by the Avesta, lead us back nearer to the primitive period than do those of any other nation, with the exception only of the Indian. It is especially, however, as an auxiliary to India, that Persia offers contributions of value to general Indo-European history. It is now becoming familiarly known how much the latter depends for its illustration upon Indian archeology; how that the antiquity and wonderful conservation of the language of India, the Sanskrit, the original simplicity of its earliest recorded customs, and the primitiveness of its myths and traditions, render them more direct illustrations than any other information we possess, of the state and condition of the family prior to its dispersion. But the relation between Persia and India is so intimate that each essentially aids in the comprehension of the other; the Veda and Avesta, those two most venerable documents of Indo-European history, illuminate each other's pages, and, taken together, lay before our eyes a view
to lament and disapprove. An increased value, of course, is conferred upon any literary remains by superiority of absolute merit, when considered simply as works of the human mind, without reference to the place or period of their production; and again, if they be regarded in the light of historical documents, it is plain that the higher their character, the higher was the intellectual and moral development of the nation which originated them, and the more important will be the illustration of its history, and the more valuable the instruction to be derived therefrom. But yet the story of the human mind is hardly less full of interest in its weaknesses, imperfections, and errors, than in its successes and proudest triumphs, and lessons almost as noteworthy are to be learned in the one case as in the other. The sum of interest attaching to the history of an ancient people will depend, not solely upon the degree of culture, or the extent of empire, to which that people may have attained, but also upon its position, connections, and influence, and upon the ability of its records to throw light upon the condition and fates of other peoples in whom we also feel a high interest.

Let us take, then, briefly, such a view of Persian nationality and culture, in their history and relations, as will enable us to appreciate the value of the new illustration of them which is furnished by the Avesta.

In the first place, the Iranian people is of our own kindred, a branch of the great Indo-European family, to which we, along with all the most highly civilized races of the present age, belong. Its history, accordingly, constitutes a part of the history of this most important division of the human race. From the separate contributions of each member is to be made up the general story of the family; and the completeness of this, and therefore the full understanding of each part of it, requires that the fates of no people of Indo-European origin should fail to be rehearsed in it. The Indo-European nations are a band of brothers, descended from one ancestor; they had all a common starting point, and, for a time, a common history, widely scattered as they now are over the face of the earth; they had common beliefs and institutions, and a common language, different as they seem to be in all these respects to one who regards only their present condition; there is a family likeness among them, distinguishing them from all other nations, much as thousands
interpretation, both in the East and in the West, from its origin down to the present time. It may now be inquired what advantages we are to derive from our possession of it; how it is to us a valuable recovery from among the lost treasures of ancient literature. Such questions were once asked in a disparaging and contemptuous spirit; Anquetil was derided by some of his contemporaries for having suffered a farrago of nonsense and puerilities to be palmed off upon him by his Pārsī teachers as the works of the sage Zoroaster; for having wasted his zeal and efforts in acquiring for Europe a worthless text, which had no claim upon our regard or study. And it is true that if the object sought to be attained by bringing the Avesta to the West had been the acquisition for the latter of new treasures of profound wisdom, elevated religious sentiment, and inspired and inspiring poetry, then the undertaking could not be regarded as crowned with success. Much of the reproach of inflated emptiness brought against the work as interpreted by Anquetil belonged, it is true, only to his interpretation of it, yet the minute details of a trivial ceremonial, and the monotonous repetitions of formulas of praise and homage, of which it is actually, to a considerable extent, made up, as well as its depiction of conceptions and customs absurd or offensive, were not calculated to attract by virtue of their own intrinsic interest. Such, however, is not the point of view from which the value of a recovery like this will now be judged; such are not the aims and expectations with which we study the records of primeval thought and culture; we do not go to them to learn religion, or philosophy, or science, nor to have our hearts touched and swayed by the surpassing power of poetic thoughts and fancies; we go to read the early history of the human race, to trace out the efforts of man to comprehend, and make himself master of, his circumstances; to obtain light respecting the origin of ideas and institutions; to derive information as to the relationship, and intercourse, and mutual influence of ancient nations. It would enter into no cultivated mind now to question the high worth of writings of undoubted authenticity coming down from a remote antiquity, because they were found to be deficient in literary merit, when judged by modern standards; or because in the character of the mind they portrayed, and the conditions reflected in them, there was much
labor of many students, nor can we hope to see it ever more than approximately accomplished. Now the work of presenting to a wider circle of inquirers and investigators a thoroughly reliable interpretation of the Iranian scriptures must, in the main, keep pace with this critical treatment of their text; and all results founded upon a present translation of them must be received with some degree of caution. There was a time when Anquetil's version was implicitly accepted as an authority; now that its utter unreliability is clearly proved, there is nothing to take its place in the general estimation. Spiegel would not himself claim, in behalf of his translation of the Vendidad, anything more than an approximate correctness. But there are special reasons why his work is less satisfactory than such a work might have been expected to be made even now. He has constituted himself the particular advocate and patron of the native traditional interpretation, giving it an undue prominence among the aids to the comprehension of its original; he has seemed to make it his first principle to be true to the tradition, as he understands it, and only his second to be true to the text. But all experience has shown, with regard to these so-called traditional interpretations, that they are unsafe guides, inaccurate and uncritical, accustomed to foist in upon their texts the conceptions and dogmas of a later period. Nor is there anything in the character of the Zend which should make it an exception to the general rule; it has, rather, its own especial deficiencies and difficulties, as being composed in an obscure, and hitherto only partially understood dialect. If Spiegel has, as Westergaard maintains, essentially misapprehended the character of the Pehlevi, regarding as a peculiar and much more ancient language what is, in fact, only simple Parsi, disguised by a strange and artificial orthography, then it is clear that his translation of the Avesta, made chiefly through the Zend, cannot be otherwise than a very imperfect work, however much we may have to be grateful to him for his contribution toward the accomplishment of a task beset with so many and so great difficulties. When an accurate version of the Zoroastrian scriptures is at length offered to the world, it will owe not a little to the labors of Friedrich Spiegel.

We have thus reviewed the history of the Avesta, and of the labors which have been devoted to its preservation and
early history of Persian culture and religion, as also respecting the history of the Zoroastrian writings, and their introduction to the knowledge of the West. It is farther followed by three essays (Excurser), treating, respectively, of the influence of the Semitic religions upon the ancient Persian religion, of the age of the Huzvôresh or Pehlevi language, and of the composition of the Vendidad; while each chapter of the translation is prefaced by a more or less extended explanation of its contents and their significance. But this translation itself, although undoubtedly a great improvement upon that of Anquetil, cannot be regarded as an entirely successful work, nor can implicit confidence be placed in it as an accurate version of its original. Indeed, to furnish a satisfactory interpretation of the Avesta is obviously a task of far greater difficulty than to prepare a first edition of its texts. For the latter, all accessible materials had been assembled: it was not to be hoped that any manuscripts of value still remained to be discovered in the Orient, still less that additions would be made to the sum of the writings already known. Western scholarship had only to assume this material as it was, and to construct from it, as a basis for farther study, the best text which its condition allowed. But this is, after all, only a first step in the process of investigation; the criticism which has hitherto attempted only to restore the original of the existing manuscripts, has now before it the harder task of bringing out the internal character and relations of the text, of separating what has been wrongly combined and re-combining what has been wrongly separated, of detecting interpolations and discovering lacunae, of recognizing corrupted passages, and either amending them into intelligibility, or condemning them as hopeless; of analyzing the whole, in short, into its component elements, and determining their source and value. And all this for a work of which the language has been for two thousand years extinct, and is to be restored to knowledge almost solely by the indirect means of a comparison with kindred and more intelligible dialects. It is somewhat as if the English had been long a dead language, and it were required to restore Milton's Paradise Lost, its only remaining record, from a few inaccurate, fragmentary, and confused manuscripts, by the aid of German and Swedish. Such an undertaking requires for its execution a long term of years, and the concurrent
general critical principles upon which Spiegel's text is constructed are much the same as those followed by Westergaard; he aims to give the best readings which are supported by manuscript authority, venturing to alter and amend only in cases where the error and its correction are alike palpable and unquestionable. He does not claim, of course, to have succeeded always in selecting the reading which will finally be found preferable to the rest, but he furnishes, in the critical apparatus given along with the text, full material for testing and correcting the latter. For the Pehlevi version no critical apparatus is given, although the text of it is in part founded upon two manuscripts presenting quite different readings, and although the very defective state of our knowledge of the language, or mode of writing, would seem to render such an aid to our study of it highly desirable, or almost indispensable. Spiegel's edition is very handsomely printed, at the Imperial Office in Vienna, but in one respect is decidedly inferior to the less elegant Copenhagen work: while the latter is evidently arranged with a view to aiding as much as possible the practical study of its contents, the other seems rather intended to look as Oriental as may be, and lacks, accordingly, all page-headings and numbered divisions of the text, so as to render it next to impossible to find a passage sought for, or to verify a citation.

No continuation of Spiegel's work has appeared since 1853, nor is any known to have been announced;* it seems not unlikely, therefore, that he has given up the design of publishing farther portions of the text, as being already fully brought before the public in the edition of Westergaard. The latter has, moreover, extended his original plan so as to include the publication, in a separate volume, of the Zend, or Pehlevi version of the Avesta, excepting that part of it already made public by Spiegel, and of Neriosengh's Sanskrit translation.

The translation of the Vendidad by its German editor appeared even before the completion of the text itself, namely in 1852. It is preceded by an introduction, in which are given at some length the translator's views respecting the

* Since the above was written, I have been informed, by a private letter from Germany, that a second volume of Spiegel's Avesta, in text and translation, is going through the press. The letter speaks also of a new Huvâresh grammar, by the same author, which has not yet come to hand in America.
arrangement of the volume is very convenient and practical; the character made use of, indeed, is ungraceful, ill sustaining comparison with that employed by Burnouf and Spiegel; but the divisions of the text are distinctly marked, to facilitate reference, and all notes are given on the same page with the text to which they refer. Of the time when the appearance of the remaining volumes of the work may be looked for, we have no notice, but can only hope that it will be as soon as is consistent with their thorough and careful preparation. The community of scholars, already thankful for the complete critical text of the Avesta so long waited for, will hail with added joy and gratitude the lexicon and grammar which shall render its contents accessible to other than the few to whom they have hitherto been confined.

The other editor is Friedrich Spiegel, Professor in the Erlangen University, in Bavaria. The numerous references already made in this paper to his various works will have indicated the prominent position which he occupies in the history of the later investigations into Iranian antiquity as connected with the Avesta. For some years, in fact, the most important contributions made to the general knowledge of the subject proceeded from him, in the form of essays communicated to the best-known German periodicals, or, in one or two cases, of independent works of some extent. All these were, however, to be regarded as preparatory studies for the great work of the complete publication and interpretation of the Avesta, which their author was known to have in hand. His plan included the same texts, of course, as are presented in Westergaard’s edition, and the manuscript material at his command was nearly the same as that made use of by the other editor. With the Avesta was to be given also its Zend, or Pehlevi interpretation, and, as a separate work, but accompanying as nearly as possible each portion of the published texts, a translation of them into German, together with explanatory notes, and essays upon special points of interest in Iranian archaeology. The first volume, containing the Vendidad, has been already for some time before the world, in both forms, text and translation.* The

sanian original of the existing manuscripts, a task simple
and easy in its main features, but exceedingly difficult and
perplexing in its details. He has made the oldest manu-
scripts in every case his main authorities, but has not hesi-
tated to deviate from them when later ones have seemed to
present, were it only by accident, a preferable reading;
and he has even ventured upon emendations of his own,
when there was an utter disagreement of authorities, eviden-
cing a corrupt text, or when the analogy of parallel passages,
or the plain requirements of the sense, seemed to authorize
them. In the foot-notes to each page he has given a selec-
tion only from the various readings offered by the different
manuscripts, such, namely, as appeared to him to have any
value, leaving out innumerable errors of transcription, and
slight and unimportant variations from the text he has
adopted. In this way he has unquestionably rid his work of
a great body of worthless and cumbersome matter, but, on
the other hand, he may, in not a few instances, have excluded
a true reading, or what might have suggested such. It is,
in the present state of our knowledge of the Avestan language,
a matter of some risk to allow one's self the liberty of making
a sparing selection of various readings: it is difficult to say
what valuable hint may not now and then be hidden in a
reading apparently worthless; and then, farther, considering
the unsettled condition of Avestan orthography, differences
which would otherwise be insignificant may assume often
a certain importance. It is the opinion of Roth,* and deserves
the careful consideration of laborers in this field, that the
new dress into which the Avesta was re-written at the time
of its last compilation was not altogether suited to it, and
that the rules of transcription were not in all points defi-
nitely established, or consistently followed, by the compilers,
so that the orthographical confusion of the texts is at least in
part original, and the true phonetic form of the language is
yet to be restored; in accomplishing which, the metrical
portions of the Yagna will render essential service. The
scantiness of the critical apparatus given by Westergaard
may accordingly prove to be the weak point of his edition
of the Avestan texts; it would not, perhaps, be easy to find
other matter in his work open to criticism. The form and

*See his essay in the Allg. Monatschrift, quoted above.
European languages, and an exhibition of their present condition and distribution. The third and concluding volume would then present a translation of all the Avestan texts, with notes on its deviations from the native interpretations as expressed in the Pehlevi and Sanskrit translations; and furthermore, a view of the civil and religious institutions of the people among whom the Avesta originated, and a complete history of the nations of Iran, down to the time of the destruction of Iranian nationality by the Mohammedans. The whole, though published in Copenhagen, was to be in the English language, which the author is able to use correctly and intelligibly, although not with elegance. The full realization of this magnificent plan, which includes not only a complete and critical presentation of the new material for the study of Persian antiquity, with all the aids that can be furnished to those wishing to make use of it, but also the reconstruction, by its help, of the whole fabric of Persian philology, archaeology, and history, must be, of course, the result of years of patient and devoted labor; nor is it to be supposed that the execution of such a work in a manner entirely satisfactory lies within the power of a single scholar, or perhaps of a single generation of scholars. What is possible to the learning and ingenuity of one man, the Danish editor will doubtless accomplish. He has but recently made himself known as an investigator in this field of study, but the ability which he has shown in others justifies high expectations, and the learned world is looking forward with great interest to the completion of his undertaking. His first volume, containing the Avestan text, with critical notes, has already appeared; its publication was begun in 1852 and finished in 1854.* In a full and interesting preface, prefixed to the volume, he explains what he has undertaken to accomplish in it. He describes the material which he has made use of, tracing out, so far as is possible, the history and mutual relations of the different manuscripts. He then proceeds to an examination of the history of the texts themselves, their collection in their present form, and their preservation, arriving at the general conclusions which have been already stated above. It has been his endeavor, then, to restore the Sas-

---

by Burnouf himself. Of such facilities the German scholars, in particular, had not failed to avail themselves. So Bopp, during the whole course of Burnouf’s labors, had been pursuing independent investigations, especially into the grammatical forms of the Avestan language, the results of which were made public in his Comparative Grammar of the Indo-European Languages. Lassen, Benfey, Holtzmann, and others, had made from time to time contributions of value to the knowledge of the Avesta; Roth had, in more than one striking article, illustrated various points in the ancient Iranian religious or traditionary history. Brockhaus, in 1850, furnished an exceedingly practical and useful aid to the general study, in the form of a transcription into Latin characters of the text of Burnouf’s Vendidad-Sade, with the various readings of an edition which the Parsis themselves had put forth in Bombay (1832?), a complete Index Verborum, and a glossary, containing a summary of the explanations of words and forms which had up to that time been given by various scholars.

During the past few years, however, two scholars of eminence have been separately engaged in the preparation of critical editions of the whole Zoroastrian scriptures. One of these is Westergaard, a Dane, Professor of Oriental Languages in the University of Copenhagen, well known to all Sanskrit scholars by his valuable Radices Linguae Sanscritae. He inherited, in a manner, the task which Rask and Olshausen had undertaken, but had failed to accomplish. He had at his command, as the materials of his proposed work, the manuscripts brought home to Europe by Rask, Anquetil, and others, and deposited in the libraries of Copenhagen, Paris, London, and Oxford, as well as some which he had himself collected in the course of a journey through Persia and India, undertaken partly for the purpose, and executed under the patronage of the Danish government, in the years 1842–43.

The plan was a very comprehensive one. His first volume was intended to include all the texts in the true Avestan language (commonly called Zend) which compose the sacred canon, together with critical notes and various readings. The second was to comprise a complete vocabulary, and a grammar, which latter should include, also, a comparison of the Avestan with the other Iranian dialects, a history of all the Iranian tongues, a comparison of them with the other Indo-
other kindred languages, ancient and modern, furnished a clue to the meaning of words. In this way it was possible to test the correctness of the Pārsī interpretation, amend its errors, and arrive at an understanding of the texts more accurate by far than their native possessors could boast. The chief record of Burnouf's labors is his Commentaire sur le Yağna, Tome I, published in Paris in 1833. This contains, in the form of a commentary upon a portion of text, a collection of very extensive and detailed researches into the language and matter of these writings, and the proper method of their interpretation. It was upon such a scale, however, that the whole large quarto volume, of 800 pages, contained the exposition only of the first of the seventy-two little chapters, or Hās, of the Yağna: such a work evidently could never be carried on to a completion, and in fact even no continuation of it ever appeared. In the Journal Asiatique of 1840-46,* Burnouf did indeed take up and treat, in a similar manner, but with less detail, the ninth chapter of the same text, yet, before it was quite finished, his attention was so drawn off by other subjects that he seems to have laid the study of the Avesta entirely aside, and even had his life been longer spared, it is not probable that he would have made further contributions of importance to it: at any rate, the task of elaborating and publishing a critical text and interpretation of the whole Avesta would never have been accomplished by him: even before his lamented death, which took place in 1852, this had passed out of his hands into those of others. It was hoped that he might have left behind him material of value, but nothing was found among his papers in such a state as should render its publication advisable. We have omitted to mention in its chronological order the publication, in 1829-48, under his superintendence and by his care, of a lithographed fac-simile of the finest of Anquetil's manuscripts, containing the Vendidad-Sade. This, although a costly work, and furnishing, of course, a very incorrect text, aided materially to render these writings more generally accessible, and to furnish to other scholars the means of critically examining, or of adding to, the results arrived at

* Published also separately, with the title Etudes sur la Langue et sur les Textes Zendā.
highly inaccurate, and so full of errors as to be hardly reliable even as a general representation of the meaning of its original. Among the manuscripts brought home by Anquetil, however, he found another translation, intelligible to him, which was plainly much more faithful than that of the French scholar: this was the Sanskrit version of the Yaṣṇa by Neriosengh, mentioned above. He was forced, then, to conclude that, during the three centuries which had elapsed between Neriosengh and Anquetil, the Parsis must have lost in a great degree the knowledge of their own sacred writings. But it may be remarked here that Spiegel has since endeavored to show* that Anquetil's inaccuracy was due not entirely to the ignorance of his Parsi instructors, but in part also to his own faulty method of communicating with and interrogating them; inasmuch as he seemed to have obtained from them hardly more than an interpretation of the separate words of the text, which he then himself, with more or less success, converted into a connected translation. Accordingly, Burnouf could not do otherwise than lay Anquetil aside, and commence rather with the help of Neriosengh the task of investigating the Yaṣṇa anew, to discover its true meaning. But he by no means made himself a slavish follower of his Indian authority. The Sanskrit grammar and lexicon were a scarcely less direct, and in many important respects a more reliable, guide to the knowledge of the Avestan language, than the translation itself: and Burnouf's familiarity with the former, rare for that period, furnished the true medium of scientific investigation to a mind that was admirably qualified to perceive and make use of its advantages. He anticipated, in a manner, the science of comparative philology, just then coming into being, created his own method, and commenced his investigations with a degree of learning, acuteness, and success, that from the first attracted general attention and acknowledgement. The main features of the Avestan grammar, the phonetic value of the characters, the systems of verbal and nominal inflection, the modes of construction, were readily established from the analogy of the Indian tongue; and the Sanskrit lexicon, the roots of the Vedic and classic dialects, with the aid, in a less degree, of all the

being able by means of the Indian language to arrive at a more sure and satisfactory knowledge of the ancient Persian records. It was in the years 1826–1830 that the new movement began to show itself with effect. In 1826 the celebrated Danish scholar, Rask, published a little treatise On the Age and Genuineness of the Zend language and the Zend-Avesta, &c. He was a Sanskrit scholar, and a general linguistic investigator of rare talents and acquirements: he had travelled in Persia and India, and had brought home to Copenhagen a valuable collection of Avestan manuscripts. His essay was far in advance of anything that had yet appeared, for establishing the character and value of the Avesta, and the relations of its language: it included also a very greatly improved analysis and determination, absolute and comparative, of the alphabet of the latter. The same year, Olshausen, a professor in the University of Kiel, was sent by the Danish government to Paris to examine and collate the Avestan manuscripts lying there; and, upon his return, the publication of a critical edition of the Vendidad was commenced by him. Its first part, containing four Fargards, appeared in 1829,* a lithographed text, with full critical apparatus; but nearly the whole edition was soon after destroyed by fire, and the prosecution of the undertaking was abandoned. Olshausen's material has since passed into the hands of Spiegel. In 1829 appeared also, in the Journal Asiatique (Paris), the first contribution to the study of the Avesta from a scholar who was destined to do more than any or than all others to place that study upon its true and abiding foundation; to whose investigations the progress of Avestan science was to be linked for many years to come. This was Eugène Burnouf. He was Professor of Sanskrit in the Collège de France, and already known as a zealous cultivator of the knowledge of the Orient, to which he had, in conjunction with Lassen, contributed in 1826 the well known Essai sur le Pali. His attention became very naturally at that period directed toward the Zoroastrian texts, and a slight examination and comparison of them with the translation of Anquetil, led him at once to important results with reference to the character of the latter. He found it

* Vendidad, Zend-Avestae pars xx, adhibe superstes, etc. Hamburg: 1829.
made, about four centuries ago, by two Pârsî priests, Neriesengh and Ormuzdiar. A similar work was commenced upon the Vendidad, but carried only to the end of the sixth Fargard; and even the portion completed appears to have become lost; certainly it has never reached Europe. Some of the smaller pieces and fragments also exist in Sanskrit translations, but no other of the more important constituent parts of the text, as Vispered, Nyâyish, or the Yeshts. Of late years, more than one edition of the Avesta has been published by the Pârsîs in India themselves, accompanied with versions in their present vernacular, the Guzerâtî; they have for us, of course, only a very inferior interest.

Having thus taken a general view of the history and present condition of the Zoroastrian scriptures, we will return to trace farther the course of European studies upon them. As already remarked, more than fifty years elapsed after the publication of Anquetil’s book before another hand was laid earnestly and effectively to the work. In the interval, the controversy as to the genuineness of the writings in question had been settled wholly in their favor, at least upon the continent; in England it would seem as if some remnant of the old factional disbelief had endured down even to the present time. The few voices which had been raised in France and Germany on the side of Anquetil’s opponents had been overborne and silenced; and archaeologists and historians were busy with reconstructing the fabric of Persian antiquity from the new materials thus furnished. All parties, on whatsoever points they might have disagreed, had united in assuming the correctness and reliability of Anquetil’s translation, nor had any one suggested the possibility that either he himself or his instructors might have misapprehended and misinterpreted the meaning of the sacred texts. The time was coming, however, when this was to be made a subject of inquiry, and to be thoroughly and competently tested. When the Sanskrit began to become known to western scholars, the remarkable resemblance to it of the Avestan language could not fail to be at once remarked: this was urged by some as a new and convincing proof that the alleged Persian scriptures had originated, or been concocted, on Indian ground: others, however, beheld the matter in its true relations, and hailed with joy the prospect of
writing, and do not enter into the language." If, then, these signs are properly understood and translated, the Pehlevi becomes simple Parsi, the Zend passage becomes a Parse Zend. The disguising of the translation in this strange garb, which causes its language to assume a foreign appearance, Westergaard conceives to have been a priestly device for confining the knowledge of it to a few, and giving those few an added importance in the eyes of their brethren. If this new estimate of the character of the Pehlevi dialect shall be established as the true one, it will change not a little the views which have been held respecting the date and value of the Zend, or Pehlevi translation of the Avesta, as well as respecting other points bearing upon the history and interpretation of the Avesta itself. The Zend, however, whatever its age, has been the medium through which the later Persians have kept up their knowledge of their ancient sacred scriptures, and the source from which the other and still later translations have been drawn. When fully understood and correctly interpreted, it cannot but prove of considerable value to us, partly as aiding in the comprehension of the Avestan, partly as furnishing a check upon later interpolations or mutilations, and otherwise contributing to the restoration of the original form of the text, partly as illustrating the condition of Persian doctrine and learning at the time of its origination. Besides the Zend, and a few fragments of which the originals in the older Avestan dialect are perhaps lost, the only work known to exist in the Pehlevi language, or to be preserved as written only in the Pehlevi method, is the Bundehesh, a cosmogonical and religio-philosophical work of a late period; in part at least, later than even the Mohammedan conquest of Persia: it, too, is claimed by the Parsis, but doubtless without foundation, to have had an original in the Avestan language.* We hear of Pehlevi works as made use of by Firdusi in compiling the materials for his great historical poem, but none of them have been preserved to modern times.

It remains farther only to mention the translations of the Avesta made in India itself, and into Indian languages. A Sanskrit version of the Yaçaña, or rather of its Zend, was

---

* Westergaard has published (Copenhagen: 1851) a lithographed fac-simile of a manuscript of it, the oldest known.
to it are those brought forward by Spiegel, the scholar who had given most attention to the subject.* According to him, the Pehlevī of the Pārsī sacred books was identical with the Pehlevī of the early Sassanian monarchs, found on their coins and in their inscriptions, and was accordingly to be regarded as the language of the Persian court at that period, the vernacular into which the sacred texts were at the time of their collection and arrangement translated, in order to a better and more extended knowledge of them. It bore a composite character, its basis being Persian, and that of a stamp not greatly differing from the form of the language still current, while a large share of its stock of words was Semitic, resembling most nearly the Aramaic of the period. Its proper home would then be the western frontier of the empire, where Iranian and Semitic nations and languages bordered upon one another. But it was not in the strictest sense a spoken dialect; it was rather a learned or book-language, into which Aramaic words were adopted at the pleasure of the writer, somewhat as Arabic words into the modern Persian. These views, however, seem at present to be likely to undergo considerable modification. Westergaard maintains† that the Pehlevī of the early Sassanids and that of the Zend are two entirely distinct languages; that the former is a true Semitic dialect, while the latter is pure Persian, and, in fact, identical with the Pārsī, from which it differs only in the mode of writing. The character in which it is written is a peculiar one, nearly akin, indeed, to that made use of for the Avesta itself, but much less complete, expressing in several instances different sounds by the same letter. And the difficulty of making out the true form of the text is due not only to these ambiguities, but also to "the great number of arbitrary signs or ideographs for pronouns, prepositions, and particles, which have the appearance of real words," and to "the adoption of Semitic words strangely marked by peculiar signs, which pertain to the

* See an article by him in Höfer's Zeitschrift, vol. i, and his translation of the Vendidad, second Excuris.
† This opinion was first hinted at in the preface to his edition of the Bundehesh (1851), and is more fully stated in his introduction to the Zendavesta, p. 19, etc. Dr. Haug (Über die Pehlevi-Sprache und den Bundehesh. Göttingen: 1854) had followed him in recognizing the difference of the two languages called Pehlevi.
right the name Zend;* the word properly denotes, not the
language in which the Avesta is written, but the translation
of the Avesta into another language; its etymology is not
perfectly clear, but it seems, according to the most plausible
interpretation, to signify a work made for the common, popu-
lar advantage, a reduction of a difficult original to a more
readily and generally intelligible form. Not the whole
Avesta is thus accompanied by its Zend; portions of the
text, as some of the Yeshts, were perhaps never translated,
and of the Yagna the translation has become lost. The
language and period of the Zend will be considered a little
farther on. Mingled, again, with the Pehlevi version, as in-
terpretations of, or glosses upon it, are found passages which
are styled Pâ-Zend, as standing "at the foot of the Zend."
The dialect in which they are composed is called, for con-
venience’s sake, the Pârsî; it is an older form of the modern
Persian language, not widely different from the latter, nor
far removed from its oldest monuments in point of time.
The Pârsî is chiefly known through Spiegel’s grammar† of
the dialect, which contains also specimens of texts composed
in it. The glosses above alluded to are not quite its only
records; parts of the Avesta of some extent are translated
into it, and a few portions of what is accounted as sacred
scripture, such as the Patets, and some of the Aferins, are
found in Pârsî alone; as also the Minokhired, a little theo-
logical treatise, in the form of a colloquy between Heavenly
Wisdom and The Sage. No certain results have yet been
arrived at respecting the time and place of this purely Per-
sian dialect, but it is regarded with much probability as
having been in use after the downfall of the Sassanian mon-
archy, among the yet remaining followers of the ancient
faith in the eastern and central portions of Iran. It has no
peculiar written character, but is written indifferently in
that of the Avesta or in the Arabic.

To return now to the Zend, or version of the Avesta in
Pehlevi. Respecting this peculiar and difficult dialect there
has been much discussion and difference of opinion; nor
are its character and period even yet fully established. The
views which have of late been generally held with regard

* See Spiegel, Pârşî Grammar, introduction.
† Grammatik der Pârîsprache, nebst Sprachproben. Leipzig : 1851.
compilation. Our oldest existing manuscripts date from the early part of the fourteenth century, or not less than a thousand years later than the compilation, and most of them are considerably more modern. Whatever their age, they all come also from the same region, from eastern Persia, namely, the country of Yezd and Kerman; the Pārsās in India lost, as before noticed, at the time of the Mohammedan conquest, most or all of the sacred books which they had first brought with them, and were obliged to supply themselves anew from that region, the only one where any relic of the ancient religion still survived in Iran. And they all offer the same text; there are, indeed, very considerable varieties of reading among them as regards the orthography and division of the words, so that not unfrequently different grammatical forms and different combinations seem to show themselves; yet, sentence by sentence, and page by page, they are found to agree in presenting the same matter in the same order; their disagreements are to be charged to the ignorance and carelessness of the copyists; they all represent a single original. And this original Westergaard* supposes to have been the eastern Persian copy of the Sassanian canon; assuming that but few copies of it were at first made, and that a single one became the source of supply to a whole district. These are points upon which further investigation will doubtless throw a clearer light; but it may be regarded as upon the whole highly probable that we have in our hands nearly or quite all the Zoroastrian scriptures which were found recoverable at the time when their recovery was attempted, and that we may hope to restore, at least approximately, the original text as then constructed.

The Avesta, as it has thus been described, does not constitute the whole sacred literature of the Pārsās. It is accompanied by other matter, chiefly translations and explications of its text, of later date, and in other tongues. We have, first, a version of a considerable portion of it in a language called Pehlevi or Huzvāresh. It occurs in the manuscripts intermingled with the original text, and following it sentence by sentence. To this version, now, belongs of

* Preface to his Zendavesta, p. 21.
forgotten. King Ardeshir gathered from all parts of the land a great assembly of Mobeds, to the number, according to some, of forty thousand, and from their memory and recitation of the scriptures, so much of the latter as was not forgotten was again collected and committed to writing. This, too, is a notice which there is much reason for believing to be in the main authentic. The whole state and condition of the collection, as it exists in our hands, indicates that its material must have passed through some process analogous to this. The incomplete and fragmentary character of the books that compose it, the frequent want of connection, or the evident interpolations of longer or shorter passages, the hopelessly corrupt state of portions of the text, the awkward style and entire grammatical incorrectness displayed by others, all go to show that it must be in some measure an assemblage of fragments, combined without a full understanding of their meaning and connection. To this is to be added the evidence afforded by the alphabetic character in which the texts are written.* The Avestan character is of Semitic origin, akin to the Syriac alphabets of the commencement of the Christian era, and closely resembling that used in the inscriptions and upon the coins of the earliest Sassanids, of which it seems a developed form. It cannot, then, have been from the beginning the medium of preservation of the Zoroastrian scriptures; the Avesta cannot have been written in it before the time of Christ. But it is a very difficult matter to suppose a deliberate change in the method of writing a text esteemed sacred, unless when peculiar circumstances require or strongly favor it; the character comes to partake of the sanctity of the matter written in it, and is almost as unalterable. It could hardly be, excepting when the body of scripture was assembled and cast into a new form, that it should be transcribed in a character before unused. The Sassanian reconstruction of the Zoroastrian canon, and its committal to writing in an alphabet of that period, must probably have taken place together.

It may now be inquired in what relation the text of the Avesta, as it lies before us, stands to this original Sassanian

* Prof. Roth, of Tübingen, has discussed these points in a thorough and instructive manner, in the Allg. Monatschrift (Braunschweig) for March, 1853.
Zoroastrian religion, the dispersion of its followers, and the destruction of its records, to Alexander the Great. The introduction of this personage at all into the Persian legendary history, which is silent respecting the time before and after him for centuries, is remarkable and difficult to explain. The fabulous account of the great conqueror's life and deeds, which, coming from a Greek source, was translated with variations and additions into almost every Oriental language, and obtained universal diffusion and popularity throughout the East,* doubtless had much to do with it; but whether this was the sole efficient cause, or whether, as is more probable, the story may have attached itself to some faint recollections of the hero, and of the changes which followed upon his conquests, cannot be discussed here. We can see, however, that it might be easy to connect with his appearance the decline of the ancient native religion, and to convert the foreign subverter of the Persian empire into a persecutor of the Persian faith. There was, in truth, at and after his time, a grand falling off in the honor and reverence paid to this faith: if not oppressed and persecuted, it had lost the exclusive patronage and support of government; it had ceased to be the only acknowledged creed; the foreign, or only half-Persianized, dynasties of the Parthians and the Græco-Baktrians showed it no especial favor; Grecian influences, Judaism, Christianity, disputed with it the preferences of the people. With the overthrow of the Parthian rule, and the establishment of the Sassanian dynasty, began a new order of things. This was, in effect, a successful revolution of Persian nationality against the dominion of foreign rulers and foreign ideas, and had as a natural consequence the re-establishment of the national religion on something like its ancient footing. The Persian traditions are so definite and concordant respecting this great religious revival, and there are so many other corroborative evidences to the same effect, that its actuality cannot reasonably be questioned. During the long interval of neglect and oppression, say the traditions, the sacred books, even such as were saved from destruction by the tyrant Iskender (Alexander), had become lost, and the doctrines and rites of the Zoroastrian religion were nearly

* See an article by President Woolsey in this Journal, vol. iv. p. 357, etc.

VOL. V. 45
sustains to the Indian and to the other Persian dialects, differences of religious customs and institutions from those which we know to have prevailed in the West (as, for instance, that the Avesta knows nothing of the Magi, the priestly caste in Media and in Persia proper), the indirect but important evidences derived from the general character of the texts, the views and conceptions which they represent, the state of culture and mode of life which they indicate as belonging to the people among whom they originated, and, not least of all, the direct geographical notices which they contain. The two oldest records of the Indo-European family, then, were composed in countries which lie almost side by side, and at periods not very far removed from one another. It is no wonder that their languages exhibit so near a kindred that the one has been deciphered and read by the aid of the other, as we shall see to have been the case, when we take up again the history of the later Avestan studies.

It is claimed by the Pārsīs that the Avesta is the work of Zoroaster himself; with how little ground, will have been already sufficiently shown by what has been said respecting the character and period of the different parts. Nowhere in the texts themselves is any such claim set up: they profess only to be a record of the revelations made to the prophet, and the doctrines promulgated by him. The Pārsīs also assert that Zoroaster's writings originally composed twenty-one books, or Noskes, and covered the whole ground of religious and secular knowledge; as the Egyptians claimed the same thing in behalf of their forty-two books of Thoth. Of these they say that one, the twentieth, has been preserved complete, being the Vendidad; while of the others only fragments have come down to later times. But, considering the so evidently incomplete and fragmentary, as well as incongruous and compounded, character of the Vendidad, it seems altogether probable that this tradition is not more valuable than the other, and that it in truth is nothing more than the expression of a consciousness on the part of the Pārsīs that they possess only a part of the scriptures which had once been theirs. Let us farther follow their traditions respecting the history of their sacred books. Strangely enough, all the native authorities agree in attributing the first great trial and persecution of the
vanced much beyond its present point, it will be impossible to read the internal history of the collection, and to determine, save in a very general way, the order and interval of its several parts. We cannot yet even fix our earliest limit, by determining the time of the appearance of Zoroaster, and of his activity as a reformer of the ancient religion. The information respecting him which the classic authors obtained from native sources of their own period is so indefinite and inconsistent, as to show clearly that the Persians were already at that time unable to give any satisfactory account of him; of course, then, nothing more definite and reliable could be looked for from them at a later date. His genealogy is given in the sacred writings, and he is said to have lived and promulgated his doctrines under a king Viçaça; the later Persian traditions also are consistent in making the same statement respecting him. This king was by Anquetil supposed to be the same with Hystaspes, the father of the first Darius; his opinion was generally accepted as well founded, and the time of the religious law-giver accordingly fixed at 500–600 B.C.: but the identification is now universally acknowledged to be erroneous, and all attempts to reconstruct Persian chronology and history from native authorities, so as to establish in them any points whatever, prior to the reign of the first Sassanid, have been relinquished as futile. We can only conclude, from the obscurity which five centuries before Christ seemed to envelope and hide from distinct knowledge the period of the great religious teacher, and from the extension of his doctrines at that time over the whole Iranian territory, even to its western border, that he must have lived at least as early as a thousand years before our era. And the absence in the sacred texts of any mention of Media or Persia indicates clearly that they were composed prior to the conquest of all Iran by the early monarchs of those countries.

Respecting the region in which the Avesta had its origin we may speak with confidence: it was Bactria and its vicinity, the northeastern portion of the immense territory occupied by the Iranian people, far removed from those countries with which the western world came more closely into contact. To give in detail the grounds upon which this opinion is founded would occupy too much time and space here: they are, briefly stated, the relation which the Avestan language
now, by long usage, become so firmly attached, that it is perhaps in vain to hope that they will ever be separated. To what the name Zend properly applies, we shall see hereafter. If it should be regarded as still practicable to change the common usage, and give the language a more appropriate designation, none, it is believed, could be found so simple, and open to so few objections, as Avestan; this suggests no theory respecting the age or locality of the dialect, and is supported by the analogy of the term Vedic, as applied to the oldest form of the Sanskrit, the language of the Vedas. The Avestan, then, is an ancient Persian language, most nearly akin to that of the Achaemenian Cuneiform Inscriptions, and the ancestor of some, at least, of the modern Persian dialects. The epoch when it was a spoken language cannot be definitely fixed: we have only the most general data for its determination. A comparison of the language itself with its two nearest neighbors on either hand, the Vedic Sanskrit, dating from fifteen centuries before Christ, and the Achaemenian Persian, a thousand years later, leads to no certain results. The Avestan is, indeed, in point of linguistic development, a more modern dialect than the former, and, though less clearly so, more ancient than the latter, so that in respect to time also we should be inclined to place it somewhere between the two: yet too much reliance should not be placed upon such a conclusion, since even closely related dialects are known to develope and change at very different rates of progress. Other general considerations, however, seem to refer us to a time as early as the first half of the thousand years before Christ as being that of the Avestan language. It has been already pointed out that the different portions of the text are, to some extent, at least, the product of different periods, and that, while some passages may perhaps be as old as the time of Zoroaster himself, the bulk of the collection is of such a character that it cannot be supposed to have originated until long after. There is no difficulty in assuming that the language which had been rendered sacred by the revelation in it of the first scriptures, should be kept up by the priests, and made the medium of further authoritative communications. But until the texts shall have undergone a more minute examination than they have yet received, and until our knowledge of the details of Persian archæology is ad-
and most important are those of the fountain Ardvī-Čûra, of the star Tistrya, of Mithra, of the Fervers, or souls of the dead, of the Amshaspand Behram. Each is an exaltation of the object to which it is addressed, accompanied with prayers for blessings and the offerings of homage and worship. They are either direct addresses, or in the form already described, of replies made by Ahura-Mazda to the inquiries of his prophet respecting the merits of the several personages to be honored, and the mode and degree of reverence which should be paid to each. Besides the general light which they thus throw upon the religion of whose sacred records they constitute a part, more than one of them have a particular value as illustrating the epic and heroic traditions of the period in which they were composed. It is recounted, namely, how this and that person had paid adoration to the divinity whose exaltation is the theme of the Yesht, and had received in recompense certain gifts or favors. The personages thus mentioned greet us again among the heroes of the modern epic and historical traditions, as represented especially by the gigantic poem of Firdusi, the Shah-Nameh; and the epithets by which they are characterized, and the favors granted them, in many instances furnish ground for a comparison between the forms of the popular tradition held concerning them in earlier and in later times.

The remaining portions of the sacred writings are not of consequence enough to require any special description. They are, briefly, the five Nyāyish, so called, pieces not unlike the Yeshts, from which they seem to be in part extracted; the Gahs and Si-rueh, praises and adorations paid to the divisions of the day and the days of the mouth; Aferēs and Afergans, praises and thanksgivings; and a few small fragments, prayers for special occasions, and the like.

The whole body of canonical scriptures is called by the Pārsīs the Avesta: the origin of this appellation, and its proper signification, are not certainly known. Their collective extent is not very considerable, and their absolute material content is moreover considerably less than it seems to be, owing to the repetitions and parallelisms in which they abound.

The Avesta is written in a language to which, by an unfortunate blunder, the name of Zend has been given, and
lost. Besides these, there are precepts more properly moral: various offences against the divine powers are rehearsed, their comparative enormity estimated, and the atonement demanded for each prescribed: on the other hand, that course of conduct is depicted which is most grateful to the eyes of the divine powers, and most tends to secure their favor: no little space, also, is devoted to rules for the treatment of the dog, which this religion regards as a sacred animal. The whole is in the form of colloquies between Ormuzd (Ahura-Mazda), the supreme deity, and Zoroaster (Zarathustra), who inquires of the former respecting each particular point, and receives in reply the laws which he is to publish to mankind. The same colloquial form, or that of an inquiry by the prophet at the divine oracle, is occasionally found also in other parts of the texts. To this body of ceremonial directions, however, have become appended, at the beginning and at the end, certain other chapters, which are by no means the least interesting of the whole collection. Thus, the first Fargard gives a detailed account of the countries created by the supreme being, and furnishes very valuable indications respecting the knowledge of geography possessed by the people among whom it originated, and respecting the geographical position which they themselves occupied: the second describes the reign of Yima upon the earth, and his preparation of an abode of happiness for a certain part of mankind; illustrating in a striking manner the relation of the ancient Persian and Indian religions, and throwing light upon the modern Persian tradition of the earliest period of their own history. The last five Fargards are mainly an assemblage of fragments, in part entirely disconnected and unintelligible; the longest and most interesting of them (which Spiegel has made the subject of one of his earlier studies in the Münchener Gel. Anzeigen), describes the attempts of the evil spirits to destroy or corrupt Zoroaster; he, however, defies their malice and despises their temptations, and they sink confounded into the darkness.

Next in extent and importance are the Yeshts. The name is from the same root as Yaça, and nearly identical with it in meaning. They are twenty-four pieces, of very different length, each addressed to one of the persons or objects held in veneration by the Zoroastrian faith. The longest
less special: it is in good part made up of a bare rehearsal of the names and attributes of the sacred personages, with general ascriptions of praise and offerings of homage to them: some of the Hās, however, possess more individuality and importance.

Of much the same style and character as this first part of the Yaçaṇa is the Visered. The etymology and meaning of the name are not entirely clear: it has been derived from vispereta, “scattered;” to be understood, probably, of the dispersal of its invocations in the air. It is divided into twenty-three Kardes (sections), and in extent is hardly more than a seventh of the Yaçaṇa. The Yaçaṇa and Visered are combined with one another and with a third text, the Vendidad, to make up a liturgical collection which is much used in the Pārsī ceremonial, and which is generally known as the Vendidad-Śāde: this name, however, is not significant of anything essentially characterizing the collection, but simply denotes it as “unmixed” (śāde meaning “pure”) with the translations into a later dialect which usually accompany each text when written by itself. The combination is in such wise that with the twenty-seven Hās of the first part of the Yaçaṇa are intermingled twelve Kardes of the Visered: here takes place the first introduction of the Vendidad, whose twenty-two chapters (called Fargards) are thenceforth variously combined with the remaining divisions of the other two works. The principle upon which the aggregation has been formed, if any there be, has not been pointed out.

The Vendidad is a work of a very different nature from those already noticed: while they are chiefly doctrinal and devotional, this is practical and prescriptive, constituting the moral and ceremonial code of the Zoroastrian religion. The name is a corruption of the title vi-daeva-dāta, “the law against the demons” or “established against the Devs.” It teaches by what means a man may keep himself from such sin and impurity as give the powers of evil dominion over him. The impurity thus provided against, however, is chiefly of a ceremonial character, resulting from intercourse with things unclean and defiling, especially from contact with a dead body; and the bulk of the work consists of a series of very minute directions as to how personal purity may be guarded against such dangers, or recovered when
Before we enter upon the history of the later labors upon these texts, it will be advisable to take a somewhat particular view of the texts themselves, as regards the various circumstances of their extent and division, the character of their contents, their language, locality, and period, and the history of their collection and conservation.

The sacred canon is made up of several separate portions, differing in age, origin, and character. Foremost among them is the Yaçaṇa (called by Anquetil Izeschné). The name is identical with the Sanskrit yajña, signifying "offering, sacrifice," and has the same meaning. It well expresses the nature of the writings to which it is applied; these form a kind of liturgical collection of offerings or ascriptions of praise and prayer to the various objects of worship of the Iranian religion. The Yaçaṇa is composed of seventy-two distinct pieces, called Ḥāṣ; there is, however, another and more general division, into two portions, of which the first contains twenty-seven Ḥāṣ, the second forty-five. Between these two parts exists a marked difference of external and internal character; the second is written in a dialect differing perceptibly, although only slightly, from that of all the rest of the sacred writings, and evidently of greater antiquity:* it is also in great part metrical (this important fact has but recently been recognized), and seems to be a body of religious lyrics, not unlike in character to the Vedic hymns. Owing to the difficulty and obscurity of its language and contents, it has been less thoroughly investigated than any other part of the texts;† but revelations of a highly interesting and striking nature are to be expected from it. It is doubtless the most ancient part of the canon: this is clearly indicated as well by the antiquity of its dialect, as by the circumstance that the prayers and invocations of which the recitation is elsewhere prescribed are all contained in it. It is far from improbable that a part, at least, of these most highly venerated forms of worship may go back to the time of Zoroaster himself; it is only among them, at any rate, that records so ancient and original could be looked for. The first part of the Yaçaṇa is of an interest

---

* See Spiegel, in Weber's Indische Studien, I. 308.
† Dr. Haug has translated and commented on one of the hymns in the Zeitsch. d. Deutsch. Morg. Gesellschaft, vola. vii. viii.
rare energy against obstacles of no ordinary character; the work of procuring for Europe the Iranian scriptures, the alleged works of Zoroaster, with what light their then possessors were capable of throwing upon their meaning; of having, moreover, brought a valuable supply of materials within reach of other scholars, and powerfully directed the public attention and interest toward the study. The reception which his published results met with was of a very varied character: while they were hailed by some with enthusiasm, by others they were scouted at and despised. Anquetil had, indeed, both provoked opposition and attack, and laid himself open to them; he was arrogant and conceited, and neither a thorough scholar nor a critic of clear insight and cool judgment: he had drawn upon himself the especial displeasure of the English scholars by the deprecating and contemptuous manner in which he had spoken of some among them, and they revenged themselves upon him and his book together. A violent controversy arose: William Jones, then a very young man, led the way; and was followed by Richardson and others. They maintained that both the language and the matter of the pretended Zoroastrian scriptures were a forgery and a fabrication, palmed off upon the credulous and uncritical Anquetil by his Parsi teachers; or that, even supposing them genuine, they were of so trifling and senseless a character, that the labor of rescuing them had been a lost one. Into the details of this controversy it is not necessary for us to enter; its whole basis and method was far below that which any similar discussion would now occupy, and we should find neither in the learning nor the spirit of the one side or the other anything which we could admire or which would edify us. The time was not yet come for a proper appreciation of the task which Anquetil had undertaken, or of the manner in which he had executed it. The real weaknesses and imperfections of his work remained unsuspected, until, after an interval of more than fifty years, the study of the texts was again taken up, under new and much more favorable auspices. The Sanskrit language had in the meantime become the property of science; only through its aid was a scientific investigation of the Zoroastrian writings possible, and without it our knowledge of them must ever have remained in much the same state as that in which Anquetil had left it.
with others. He then labored his way through their interpretation with his teacher, the Destur Darab, carefully recording everything, and comparing, so far as he was able, parallel passages, in order to satisfy himself of the good faith and trustworthiness of his authority. As their medium of communication they made use of the modern Persian. He visited moreover their temple, witnessed their religious ceremonies, and informed himself respecting their history, their general condition, customs, and opinions. In September, 1760, he had thus completed to the best of his ability the task he had originally imposed upon himself; and was preparing to undertake another work which he had also had in view, the study of Sanskrit, and the acquisition and translation of the Vedas, when the capture of Pondicherry by the English, and the general breaking up of the French power and influence in India, compelled him to relinquish his farther plans, and to return home. This he did in an English vessel, upon which passage and protection had been granted him by the English authorities. He finally reached Paris March 15th, 1762, after an absence of more than seven years. He tarried in England by the way only long enough to make a brief visit to Oxford, and to ascertain by a comparison of the manuscripts there with his own, that they contained nothing which he had not also in his possession. He deposited in the Royal Library in Paris a complete set of the texts which had been the main objects of his expedition, and immediately commenced preparing for publication the history of his labors, and full translations of the whole body of the sacred writings. The work appeared in 1771, in three quarto volumes, with the title Zend-Avesta, Ouvrage de Zoroastre, &c. Besides this, he published in the French literary journals various extended and important treatises on special points in Iranian antiquity and history.

We shall not be prepared to pass intelligent judgment upon Anquetil's labors, or to estimate their absolute value, until we have inquired somewhat farther into the character and history of the writings which were their subject, and the authority of the interpretation which they represented, and have marked the course pursued by the later studies. So much as this is already evident, however; that the credit cannot be denied him of having undertaken from lofty and disinterested motives, and carried out with
fore he had fairly commenced his labors. The interval was not entirely lost; he acquired knowledge enough of Persian and other eastern languages to be of essential service to him in the farther pursuit of his studies, and journeyed extensively about the Indian peninsula, from Pondicherry up the coast to Bengal, and thence all the way around to Surat, by land; the history of these travels, as well as of his whole residence in India, is given in the first volume of his Zend-Avesta. He finally reached Surat, the scene of his proper labors, and his home for three years, on the first of May, 1758. Already while he was in Bengal, it had been signified to him by the Chef of the French station in Surat, to whom he had made known his wishes, that certain Parsi priests there were ready to constitute themselves his instructors, and to communicate to him their sacred books, and the knowledge of the languages in which these were written. Dissensions among the Parsis themselves had aided in bringing about this willingness to initiate a foreigner into the mysteries of their religion, which they had hitherto kept secret against more than one attempt to penetrate them. They were divided into two parties in reference to certain reforms which the better instructed part of the priesthood were endeavoring to introduce, and, as the conservative faction had connections with the Dutch, their antagonists desired to ingratiate themselves with the French; they sought, accordingly, to gain their support, by making promises, the fulfilment of which they hoped would never be called for, and were very much disinclined to grant, when Anquetil actually appeared to claim it. By various means, however; by liberality in the purchase of manuscripts and payment for instruction, by politic management, by intimidation even, the course of instruction was at last fairly initiated; confidence and frankness then gradually succeeded to mistrust and reticence, as the priests witnessed with admiration the zeal and rapid progress of their pupil, and as the habit of communication wore away their natural shyness of discovering, to unsympathizing foreigners, matters which to themselves seemed sacred: this had, in reality, been the only obstacle in the way of their free disclosure, and has since that time been entirely removed. Anquetil succeeded in obtaining a complete copy, in some instances more than one, of all the texts in their possession, and made collations of them
they were written. India was at that period rapidly becoming opened to European, and especially to English enterprise, and Parsi manuscripts continued to be brought, from time to time, from the settlements about Surat, so that by 1740 more than one copy of all, or nearly all, their religious writings had been deposited in the Oxford libraries; but they were still as books sealed with seven seals to the knowledge of Europeans. It was a Frenchman, the celebrated Anquetil-Duperron, whose zeal and devotion first rendered their meaning intelligible. He was in Paris, in 1754, a very young man, pursuing Oriental studies with ardor at the Royal Library, when a few lines traced from one of the Oxford manuscripts chanced to fall under his eye, and he at once formed the resolution, a somewhat wild and chimerical one, as it seemed, to go to Persia or India, and bring back to his native country these ancient works, and the knowledge necessary to their interpretation. But there was perseverance and energy, as well as enthusiasm and ardor, in his character, and he showed the former qualities as remarkably in the execution of his project as the latter in its conception. All the influences at his command he set in motion, to procure him the means of transit to the East, and of support while engaged in his studies there. As, however, success seemed to his impatient spirit neither near nor sure enough, he determined to enlist as a private soldier in the Indian Company’s service, certain thus of being conveyed across the ocean, and trusting to the future for the rest. And he actually marched out of Paris on foot with his company, in November, “to the lugubrious sound,” as he says, “of an ill-mounted drum.” But upon his arrival, ten days later, at L’Orient, he found that his resolution and devotion had in the meantime met with due appreciation: he received his discharge from military service, a pension of five hundred francs, free passage in one of the Company’s vessels, and promise of aid and support in the carrying out of his purposes. He landed at Pondicherry August 10th, 1755. Many obstacles intervened, however, to delay his success, arising partly from the unsettled, or actually hostile, relations between the French and the English, whose career of conquest was just then commencing, but in considerable measure likewise from his own lack of prudence and steadiness of purpose: so that almost three years had passed away be-
authority in matters affecting the Zoroastrian religion, have since rapidly wasted away under the continuance of the same oppressions which had earlier driven their fellow-believers to emigrate. They were visited in 1843, at Kerman and Yezd, their two chief seats, by Westergaard,* for the express purpose of examining into their condition, and of endeavoring to obtain from them copies of any valuable manuscripts which might be in their possession. He found them in the lowest state of decay, especially at Kerman, and fast becoming extinct by conversion to Mohammedanism. They had almost lost the knowledge of their religion; they had but a few manuscripts, and among these nothing that was not already known; they had forgotten the ancient tongues in which their scriptures were written, and were able to make use only of such parts of them as were translated into modern Persian; they could not, however, be induced to part with anything of value. In another century, then, the religion of Zoroaster will probably have become quite extinct in its native country, and will exist only in its Indian colony; but it has lived long enough to transmit as an everlasting possession to the after world all that has for centuries been in existence of the old and authentic records of its doctrines; and, having done that, its task may be regarded as fulfilled, and its extinction as a matter of little moment.

We are now prepared to return, and inquire into the introduction of the writings in question to the knowledge of Europe.

The movement commenced with the beginning of the eighteenth century, and the first step of it may be said to have been the publication, in 1700, of Hyde's Veterum Persarum et Magorum Religionis Historia, which first taught the learned to seek for contributions from Oriental sources to the knowledge of the subject furnished by the classical historians. Hyde knew that votaries of the Persian religion still existed both in Persia and in India, and that they were in possession of what they asserted to be their ancient and original scriptures; he even had in his hands portions of the latter; but he was unable to make any use of them, from ignorance of the language in which

* See his letter to Wilson, in Jour. Roy. As. Society, viii. 349.
with their effects, and, crossing the Gulf of Cambay, finally established themselves on the main land, in the neighborhood of Surat, and their wanderings were at length at an end. Such is the account which their own traditions furnish us; but it has been conjectured that commercial connections led the way from Persia to India, and at least established there the nucleus of a Pārsī community, to which those afterwards resorted who left their country for the sake of the undisturbed exercise of their religion. In their new home they lived at first in quiet and prosperity, by the sufferance and under the protection of the mild and tolerant Hindūs. But in the eleventh century their old foes, the Mohammedans, found them out once more; they shared the fate of their Indian protectors, after aiding in the vain resistance these offered to the invaders: they were oppressed and scattered, but not this time driven away; and their descendants still inhabit the same region. They have adopted the language of those among whom they are settled, but have adhered steadfastly to their own religion and customs. They have retained, too, among the dark and listless Hindūs and Mohammedans, the light complexion, and the active habit of mind and body, which belonged to them in their more northern home. They are the "Armenians" of India, the most enterprising and thriving portion of its Asiatic population, and have so prospered, especially since the establishment of English supremacy brought freedom and security for the arts of peace, that they are now a wealthy and influential community. They had brought with them originally their sacred books; they had lost a part of them during the disturbances which attended the Mohammedan conquest, but were supplied anew from the brethren whom they had left behind in Kerman. With these they long kept up a correspondence, acknowledging them as their own superiors in the knowledge of the common faith, obtaining their advice from time to time on doubtful points of doctrine or practice, and receiving from them books or teachers. These Persian communities of Gebers, however, it should be added, who were thus only a century ago regarded as the highest

* See Eastwick, on the Kissah-i-Sanjān, in the Journal of the Bombay Society, vol. i. p. 167, etc.
† See Westergaard's Zendavesta, preface, p. 22.
this paper, to trace out the history of the introduction to
modern knowledge of the writings in question, and of the
study and labor which has since been expended upon them;
and farther, to give such a view of the general results won
and to be won from and respecting them, as shall serve to
illustrate their character and importance.
The Pārśī communities dwelling on the western coast of
India have been the medium through which the ancient Per-
sian scriptures have come into our possession. Before we
proceed, therefore, to a consideration of the latter, it will be
well to go a little farther back, and inquire how the seat of
the Zoroastrian religion and culture came to be removed from
Persia to a land of strangers. It is an interesting and curi-
ous history.
The Parthian dynasty had for some centuries held sway
in Persia, when, A. D. 229, it was overthrown and replaced
by the Sassanian. This was a native Persian family; its
monarchs made themselves the protectors and patrons of
whatever was peculiarly Persian, revived the ancient customs
and religion, and raised the realm to a pitch of power and
glory hardly exceeded even in its palmiest days; but they
sank, A. D. 638, before the fanatical valor of the Mohamme-
dan Arabs, then just entering upon their career of almost
universal conquest. Now began the work of extinguishing,
by more or less violent means, the native religion and institu-
tions. It was not accomplished at once; for a long time
indications of a vigorous, though ineffectual, resistance on
the part of the Persians to the political and religious servit-
ude into which their nationality was being forced, are to be
discovered in the Mohammedan histories: but it was by
degrees repressed and broken; and at last, probably some-
time during the ninth century, a community of those who
still would hold fast to the ancient faith took refuge from
persecution among the mountains of Kohistan, on the west-
ern border of the present Beluchistan. Thence, after a resi-
dence of near a hundred years, they were either hunted or
frighted, and betook themselves to the island Ormus, in the
strait of the same name, between the Persian Gulf and that
of Oman. But they remained here only fifteen years, and
then, sailing southeastward along the coast, settled upon the
island of Diu, off the peninsula of Guzerat. Once more,
after an interval of rest of nineteen years, they embarked
dan influences, it could not possibly reflect a faithful picture of native Persian institutions and character. But a century ago an entirely new avenue of access to the knowledge of Iranian antiquity was opened. The western world was then for the first time made acquainted with the Avesta, the ancient and authoritative record of the Iranian religion, the Bible of the Persian people. Here was a source lying beyond and behind anything hitherto accessible. It was of a remote antiquity, claimed to be the work of Zoroaster himself, the well-known founder of the Persian religious belief, the prophet and the legislator of Iran, the establisher of the earliest institutions respecting which our other informants had given us any account: it was a part of a native literature, in which we might expect to read the national character with much more distinctness and truth than in the descriptions of foreigners: and it antedated, and was independent of, any external influences upon Persian civilization. Its introduction to our knowledge changed the whole ground of investigation into Persian antiquity. In it was to be found the key to the true comprehension of the subject: by it other sources of information were to be tested, their credibility established or overthrown, their deficiencies supplied. Something of this work has been now already accomplished, but much more yet remains to be done. The investigation is still in its first stages; its materials have been only partially accessible, and the number of laborers upon them small; its importance has been but imperfectly appreciated; nor until very lately have the means and methods of archaeological research been so far perfected, that the new material could be intelligently taken up and mastered. It is not possible, then, to give here a full statement of the results derivable from the Avesta for the knowledge of Persian antiquity. The present, however, is a point of time at which it seems particularly appropriate to make a general examination of the subject, and to take a view of the condition in which the investigation lies. For the ancient text itself, with all the aids to its understanding which the Orient can furnish, is just now published, and placed within reach of scholars throughout the world: the study which has hitherto been limited to a few is thus thrown open to general competition, and may accordingly be expected to make surer and more rapid advances. It will be the object, then, of
ON THE AVESTA.*

Until within a little more than a hundred years, the classic authors had been almost our only authorities for the ancient history, manners, and customs of Persia. Their insufficiency was painfully felt. Long and intimate as had been the intercourse of the Greeks with the Oriental Empire, the information which they had left on record respecting its institutions but half satisfied an enlightened curiosity. They gave us only a picture of that power which had suddenly risen in the west of Iran, upon the ruins of yet more ancient empires, adopting in part their culture, and along with this their corruptions and vices also; so that it had sunk again into ruins, after a brief though splendid existence of about three centuries. Later, they told us somewhat of the external fates of the various realms into which Alexander's eastern conquests were divided; and yet later, the Roman and Byzantine annals spoke of conflicts with Parthian and Sassanian monarchs, not always resulting to the honor of the European power. And, for more modern times, Mohammedan writers related the story of the conquest of Iran, and the extinction of its ancient customs and religion. These were all of them the accounts of foreigners. There was also in existence a modern Persian literature, of abundant extent and rich in beauties, which professed to give a view of the nation's fates from the earliest times; but the account which it furnished was epic and traditional, unaccordant with what we knew from other sources, incapable of reduction to the form of true history; and, since it was produced under Mohamme-

* This article was first read before the Society Oct. 18, 1854, but has been partially rewritten, so as to be brought down to the present time.

VOL. V. 44
ARTICLE III.

ON

THE AVESTA,

OR

THE SACRED SCRIPTURES

OF THE

ZOROASTRIAN RELIGION.

BY

WILLIAM D. WHITNEY,

PROFESSOR OF SANSKRIT IN YALE COLLEGE.

(Read October 18, 1854.)
ing in the said empire of Cathay, number more than 80,000, and are very rich; but many of them fear the Christians. They have very beautiful and very holy churches, with crosses and images in honor of God and of the saints. They receive from the said emperor several offices, and he grants them many privileges, and it is thought that if they would consent to unite and agree with these Minorites, and with other good Christians who reside in this country, they might convert the whole of this country and the emperor to the true faith." Even down to the sixteenth century, traces of the existence of these people may be found. So that, could any sufficient argument be adduced to show that this monument was fabricated by the Jesuits during the Ming dynasty, as some have asserted, it would still remain to be explained what could be their object in so doing. Were it merely to prove the existence of Christians in China during the seventh and eighth centuries, that was already amply proved from other sources. Was it to give the sanction of antiquity to the peculiar dogmas of their church? That could scarcely be; for we find no distinguishing characteristic of the Roman Catholic religion on it, which is not applicable to other Christian communities. Had that been their object, however, it is scarcely credible that they would have left so much on this point to mere inference, while they have descended to so many minutiae, on apparently irrelevant matters, thus involving themselves to a high degree in the risk of detection, by details of persons, places, and events, which, while they come with a natural air from a contemporary, would never repay the care and research which they would require on the part of a forger living eight or nine hundred years after the event. And yet it is remarkable that the more closely these various assailable points on the tablet are looked into, the more full and minute do we find the coincidence of times and circumstances.

With respect to the form of the writing, and the style of the composition, any one living in China can have no difficulty in making up his mind on that subject; as indeed he may on every other part of the evidence; a careful attention to which will probably bring every one to the conviction of that which no Chinese has ever doubted, that, if the Nestorian tablet can be proved a forgery, there are few existing memorials of by-gone dynasties which can withstand the same style of argument.
faith, foreign or native. We have given extracts from seventeen different native authors (and the number might be easily enlarged) respecting this tablet, each of whom has something peculiar to say regarding it; but we have not been able to discover the slightest hint of a suspicion as to its genuineness or authenticity. The discovery also in a book of the Sung dynasty of the imperial proclamation it contains, and the record in two different works, one of the Sung and one of the Tang, of the existence of a foreign temple in the very spot indicated on the tablet, form a species of corroboration not to be overlooked; while the testimony of these works as to other foreign temples about that time is valuable collateral evidence.

The Chang-yan che, quoting from the earlier work, gives a summary of the religious edifices in that city during the Tang, viz.: “64 Buddhist monasteries, 27 Buddhist nunneries, 10 Taoist monasteries, 6 Taoist nunneries, 2 Persian temples, and 4 chapels of the Heaven-worshippers.”* The imperial edict of 746, which is to be found in several Chinese books, speaks unmistakably of the increase of these foreign religions in China. By a decree issued in 845 by the emperor Woo-tsung, “all those belonging to the Ta-tien, ‘Syrian,’ and Muh-hoo, ‘Mohammedan,’ religious orders were commanded to retire to private life, and such foreigners as might be among them to return to their own countries.”†

In a narrative given by two Arabian travellers, it is stated that 120,000 Mohammedans, Jews, Christians, and Parsees were slain during a revolution at Canfu in China, in the year 877. These Christians must certainly have been Nestorians. During succeeding ages, the Nestorians of China are mentioned on various occasions by Rubruquis, Plan Carpin, Marco Polo, and others; and when the zealous Roman Catholic friar John de Monte Corvino arrived in China, in the thirteenth century, at the commencement of the Yuen, he met with a good deal of opposition from this party, some curious details respecting which are given in a MS. recently discovered in the Imperial Library at Paris. It is there said: “In the city of Cambalech there is a sort of Christian schismatics whom they call Nestorians. They observe the customs and manners of the Greek Church, and are not obedient to the Holy Church of Rome aforesaid.”* These Nestorians, dwell-

---

† Hung-keen luh, vol. 9, p. 7.
one biased in favor of the tablet, since he gives it as his opinion "that the Jesuits of China could, probably, have had the Syriac part of it made up in India."*

Not only are the Chinese characters formed in exact accordance with every specimen of the period in question, but the evidence arising from the style of the composition is equally conclusive. The terse antithetic style of the Tang writers, with the extreme paucity of particles, forms a very conspicuous stage in the history of Chinese literature; and rare indeed is the attainment of those who are able to imitate it. The differences in style between the writers of various ages are so extremely well defined in China, that it would be a very hazardous undertaking for any one to try to pass off his work for that of a former age, and it would be no common production that should pass muster before the keen practised eyes of native critics. The peculiarities of the Tang style are found very clearly marked in the Nestorian inscription, so as to afford the most convincing proof to the minds of native scholars. The influence of the three national religious sects may be traced in the phraseology. That the author was one of the literary class there is no room to doubt, as the work bespeaks one well versed in Confucian lore; while the various transfers, and marked allusions to a foreign faith, must give it an air of mystery to Chinese readers in general. This mystery, however, disappears to one who is acquainted with Christian doctrines; and he finds the tenets of the Christian faith clothed in an elegance of diction unobjectionable even to Chinese taste. Throughout the whole, there is an evident inclination to Buddhism, in the nomenclature adopted for the various ecclesiastical institutions; while Taoist phraseology and ideas are conspicuous in the imperial proclamation. This last peculiarity will be observed in most of the decrees of the Tang emperors, and is to be accounted for by the fact, that the imperial family looked upon Laou-keun, the founder of Taoism, as their ancestor, the name of both being Le.

We have thus glanced at the several points of evidence which appear to us most conspicuous, leaving out of view what is said on the subject by adherents of the Christian

* On the Genuineness of the so-called Nestorian Monument, p. 409.
Kwae-yu Hall Notes and Postscripts, containing notices of the most approved specimens of hand-writing, ancient and modern. On the tenth page of the third volume, noticing the Nestorian inscription, he says, "This tablet, inscribed by Lew Sew-yen, is a specimen of the style chiefly aimed at by Chaou Ying-luk, and is distinguished among the hand-writings of the Tang for its extreme clearness, softness, elegance, and richness. The strokes of the characters on the tablet are slender, and not cut to a great depth; but the people of Shen-se, in rubbing impressions from it, have always lost sight of the excellence of its character, in consequence of the rarity of those who are clever at this work. When I paid a visit to Se-gan, Peih Tsse-fan holding office in Shen-se that same year, he took a general superintendence of the ancient tablets; this tablet was removed to the Kin-ching monastery, where he caused a building to be erected in which it was deposited, and gave it in charge to the head priest King-kwan, that people from other parts might not take impressions at pleasure. Having selected an expert workman, I had several fine impressions taken, and having obtained the exact form, I became conscious of a superiority in it which the former copies did not exhibit." These remarks are deserving of attention, as coming from a scholar who had attained the very highest rank. A great number of impressions must have been taken from this stone, for they are to be found in almost every city for sale, and every literary man of any standing knows the character of this inscription, and recognizes it as soon as he hears the name; and when the suggestion is made to the natives of the probability that it is a forgery, the unanimous reply is that such a thing was never known in China, and, furthermore, that it could not possibly pass undetected; or, were it attempted to pass off the Nestorian tablet for any date prior to, or later than, the Tang, it would be in vain, for the handwriting would at once betray the period to which it belonged. With respect to the Syriac portion of the inscription, Professor Salisbury will be admitted to be a competent witness, and we have it upon his authority that "the characters are unquestionably Estranghelto, Neumann's declaration to the contrary notwithstanding;" nor will he be looked upon as

* On the Genuineness of the so-called Nestorian Monument, p. 410.
upon as "the reinstator of the pure doctrine of Confucius," received with honors the Buddhist Heuen-tsang on his return from his travels, with more than six hundred of the Indian Buddhist sacred books, which this emperor set him to get translated, under his own immediate patronage.*

The fact that the Nestorian religion existed in China for many centuries is established upon such abundant evidence, and is so generally credited, that it would be superfluous to adduce any proof in answer to the doubts thrown out by Neumann; neither are the Syrian writers altogether silent on the subject, as his remarks would imply.

The last argument brought forward by the "leader of the opposition," as Professor Salisbury terms him, is "that both the Chinese and the Syriac characters of the inscription are modern, not such as were in use in the eighth century." Neumann is certainly a bold man to stake his sinological reputation on this statement. Were there no other evidence to testify to the genuineness of this inscription, still the style of the hand-writing would form an overpowering argument in its favor with every Chinese of any literary pretension. There is probably no people in the world who pay so much attention to the various delicate distinctions of different hands; so that it is difficult for a foreigner to understand the minute shades of touch by which they are able to classify, with an accuracy truly astonishing, not merely the several dynasties, but the various schools of writing under each dynasty. A long list of names is on record of those who have distinguished themselves in this art, from very early times down to the present day; and few Chinese gentlemen of any taste would think of being without a set of impressions taken from stone tablets, as specimens of their works. There is a class of caligraphers who make a particular study of these old specimens, and pride themselves on being able to imitate them with a great degree of accuracy; and none are more highly esteemed or closely studied than the productions of the Tang artists; yet with all their care and practice, it is generally admitted that a modern imitation by the most skilful hand can never deceive a connoisseur.

One of the most famous of this class in modern times, named Wang Wan-che, has written a work called Kueh-yu tang-te

---

* Taik foo yen kwei, vol. 51, p. 17.
be found. And let it now be considered what an emperor it is who found the doctrine of Oloopen so excellent; it is the emperor who passes for a reinstator of the pure doctrine of Kong-tse, who declared: ‘there is no salvation out of the doctrine of the perfect wise man.’ The above reasoning no doubt appears very conclusive to the Professor, but, unfortunately for his argument, we have a fact at hand which is of more weight than mere hypothesis. This imperial decree, which is so offensive in his sight, is actually found in almost the same terms in the forty-ninth volume of the Tang hwuy yaoou, Collection of Important Matters of the Tang, a book published during the Sung, in 961, and now forming part of the imperial library Seo koo chuen shoo, the highest guarantee for its authenticity. The Ping-tsin suth pae ke, Ping-tsin Supplementary Tablet Memorial, published in 1813, quotes this proclamation in full from the tablet, and adds, ‘This is substantially the same as that contained in the Tang hwuy yaoou, except that the latter says ‘the Po-sse, Persian, priest Alopun,’ Persia being the original name of the kingdom of Ta-tsin. The Chang-gan che erroneously gives Alosze.’

Neumann objects to the statement that there were ‘churches standing in every city,’ but this is not exactly what the stone says; the expression is Choo chow, which may be translated ‘the various departments;’ as choo does not always signify ‘without exception.’ Now this statement tallies remarkably with the extract from the imperial edict by Heuntsung, which we have already given, where it says, ‘let this be complied with choo foo keun, ‘through the various departments.’ And the coincidence of the geographical terms here may be again noticed. As before remarked, the word chow was used from about 618 till 742, when it was exchanged for foo and keun. The first quotation being in the time of Kaou-tsung, who reigned from 650 to 683, it has the word chow; the second being in 745, the other terms are used in the same sense, which furnishes a strong collateral evidence of the truth of the former. Surely Professor Neumann has not read Chinese history very attentively, if he is ignorant of the great favors that have been conferred on the Buddhists at various times by the Chinese emperors; and in particular that this very Taetsung, whom he looks

* Vol. 7, p. 16.
and cut some time before the date of its erection. Neumann speaks of there being much communication between eastern and western Asia during the Tang; but, in view of the information that can now be obtained on this subject, there is no ground to believe that reports were annually passing between Syria and China; indeed, considering the difficulties of such a hazardous enterprise, it is much more reasonable to assume that the arrival of strangers from the far west was a comparatively rare occurrence. Hence we see nothing forced in Rénéaudot's supposition that the tidings of the Patriarch's death may not have reached the Christians in China when the monument was erected. Assemani's reference also is much to the point, when he draws attention to the fact that there is a letter now in the Vatican, which certain Nestorian bishops who had been sent to Malabar addressed to their Patriarch in Assyria about the year 1602, when he had been dead already two years. Another instance of a similar kind and more recent date may be cited, as more calculated to excite surprise, and yet of undoubted authenticity. Napier, the inventor of logarithms, died on the 4th April, 1617. On the 28th July, 1619, more than two years after his death, Kepler, who had not yet heard of this event, addressed a letter to him describing the progress of his astronomical tables, in consequence of the aid derived from logarithmic computation. This letter is preserved in the "Memoirs of John Napier of Murchiston," published in Edinburgh, 1834."

"But never, never, would a Chinese emperor, in a public decree, have dared to say of a foreign doctrine: 'it must be published throughout the land,' without stirring up a revolt in the body of the nation, the Schukiao; never has a Chinese emperor caused the sacred Scriptures to be translated, and made known through the whole empire ('he specially commanded to publish it,' &c.); never has an emperor caused a church to be built in his capital, and never were there churches standing in every city. We deny all this so decidedly, because in Chinese history, where even the slightest inclination of the emperors to the Taosse and Buddhists is noticed, and blamed, not the remotest trace of it all is to

* This notice is taken from a review by Biot in the Journal des Savans for March, 1835.
these books were correct in their general statements on the subject. The presumption is, that they would rather prefer such statements as the natives could at once recognize, thus more easily directing attention to that country which it was their object to point out. Although there may be some difficulty now in recognizing the various national features alluded to on the stone, yet there is no proof whatever that it is a false record. The Mohammedans in China are very numerous, and their ancestors were originally from the west; but we might look in vain among them for the preservation of any descriptions of the countries of their ancestors more authentic than other Chinese possess. The Jews have been resident in China for a much longer period, but no records have been preserved by them of the country whence they came.

Neumann proceeds, "Have the Chinese ever called India itself Tatschin, and was not the name given to the West, at the period of the inscription, Fulin?" It is not very obvious with what view the Professor introduces this sentence, as its tendency appears to be to nullify the force of the paragraph above noticed. But as this point seems to be given up in a later article from his pen, it is unnecessary to notice it, farther than to remark that, although the name Fulin is applied to that country in the Tang History, yet Ta-tsin was the name by which it was generally known in the early period of the dynasty, and down to much later times this name was used, as can easily be proved by a reference to native Chinese works of the period.

"Upon the chronological error in respect to the Syrian patriarchs (of three years), we will lay no particular stress; Rénaudot's ground is indeed untenable, for there was, especially under the Tang, much communication between eastern and western Asia." The error here hinted at is, that the date given on the stone, both according to the Chinese and the Syriac, being A. D. 781, February 4th, the name of the Nestorian Patriarch for the time is given as John Joshua, or Ananjesus, while history states that this Patriarch died in 778. It would be desirable to know at what period of the year his death took place, as, were it about the end of 778, the time elapsed between that and the date on the stone would not greatly exceed two years, instead of three; moreover, the probability is that this inscription was written
As the chief objector in modern times to the genuineness of this tablet is C. F. Neumann, Professor of Chinese, it may be well to glance at the objections which he brings forward. He says, *"The authors of the inscription were Syrians, or at least of Syrian origin, and were in constant communication with the West; how then comes it, that they describe Tatschin (the West) precisely as Chinese geography under the Tang does? Have the Spaniards and Portuguese, the Dutch and English, in the monuments which they have left on foreign soil, described Europe and their father-land according to truth, or according to the fabulous views of foreign nations?"* A very little reflection is sufficient to remove any difficulty on this point. The Chinese, from the earliest times, have always been careful to collect what information they could obtain respecting foreign nations, officers having been appointed whose special duty it was to attend to this; not indeed by long and perilous voyages of discovery, but by minutely inquiring, of the envoys from foreign parts, the national character and customs, the distance and extent of the countries, and a variety of particulars respecting the kingdoms, to which they severally belonged; all which were chronicled in the state archives, every accession to the previous information being annexed to the national history at the close of each dynasty. By this means, together with the additional matter procured by several native travellers who visited foreign parts, the Chinese became possessed of a very respectable knowledge of other Asiatic nations, at a time when geographical science had certainly not made great progress in Europe; and indeed, to the present day, the most authentic account of some countries is to be found in the Chinese annals. Had the Nestorians, or other travellers from the west, during the Tang, brought with them any additional information of importance, the Chinese would certainly have availed themselves of it. But there is no reason to conclude that, because the authors of the inscription were of Syrian origin, they must therefore give an account of their father-land different from that found in the Chinese books, when

* We rely upon Professor Salisbury's paper on the Nestorian tablet, for the statement of these objections, which is given as a quotation from the *Jahrbücher für wissenschaftliche Kritik,* for 1830.
Nestorians, or even against the probability of its having emanated from them.

A Buddhist influence is observable in the term employed for "angel," Shin'teen; the teen being the generic name for the various classes of Devas, or celestial beings, in the Buddhist mythology, and the qualifying term shin marking the essentially spiritual character of the agent.

Some interesting notes respecting the sacred Scriptures are found in this inscription. After noticing the completion of the ancient dispensation, it speaks of the "preservation of twenty-seven Sacred Books," exactly the number we have in the New Testament. It states further that when Alopun arrived from Syria, "he brought the true Sacred Books," and adds, "the Sacred Books were translated in the imperial library." Tae-tsung also, in his proclamation, states that "Alopun has brought his Sacred Books and images from Syria, and presented them at our chief capital." In the ode, again, it is stated that "the Scriptures were translated, and churches built." From the prominent way in which the Scriptures are here mentioned on several occasions, it was probably considered a matter of importance with these Nestorian missionaries to have them disseminated among the Chinese. The mention of their being translated under imperial surveillance harmonizes very accurately with what history informs us of the state of translatorial labors about that time under the imperial patronage, the Buddhist traveller Heuen-tsang being engaged about the middle of the seventh century in his arduous labors on the Buddhist books, by special command. If the Scriptures were translated then, and there is no reason to doubt it, it is possible that some portion of this work may still be preserved in some of those depositories of literary treasures with which China abounds; no evidence of such a fact, however, has come to light in modern times. In the Lettres Édifiantes there is a notice by Gaubil, in 1752, of a manuscript being found in the possession of a Mohammedan, the descendant of Christian or Jewish ancestors from the west, written in characters almost the same as those on the Christian monument in Shen-se. This was carefully copied, and the fac-simile forwarded to Paris. It was afterwards examined by the Baron de Sacy, who pronounced it to be part of the Syriac version of the Old Testament, with hymns and prayers, written in the Estranghelos character.
the time when their opponents were making great efforts, and spreading widely through the countries of the east. For the same reason, there is as little ground to think that it was composed by Roman Catholics of later times, as some are prone to believe; for, had it been so, it is incredible that they would designedly introduce an element calculated to overthrow the fact it was their intention to establish. The Jesuit Father Kircher has written a work to prove the genuineness of this tablet, in which he speaks of the Syrian preachers as tainted with the heresy of the detestable Nestorius.* The characters fun-shin cannot be taken in the sense of "to give a body," as some have suggested; for although in some cases fun may mean "to distribute," yet the violence done to the language by such a rendering here is too obvious to be admitted. The Chinese language is not wanting in terms fully to express such an idea; while, were a concise term descriptive of the Nestorian tenet required, it is doubtful whether a more adequate expression could be selected than fun-shin.

It should be observed that, in the second of the above phrases, the word tae is used instead of she, which is the usual term; this phraseology is peculiar to the Tang, and was employed in consequence of she being one of the characters in the name of the emperor Tae-tsung; his private name being She-min, and Chinese etiquette requiring that no subject of that dynasty should make use of such characters. This rule is observed even in the title of one of the succeeding emperors, who is designated Tae-tsung, while under other circumstances his title would have been She-tsung. The same remark will apply to a sentence in the former part of the inscription, where it is said Tung jin chuh tae, "he appeared in the world as a man."

It has been remarked that, for aught that there is peculiar to Nestorianism, the account of the incarnation might as well have proceeded from a partizan of the much disputed appellation Theotokos. But it may be added that, if there is nothing which can be viewed as peculiarly Nestorian in the plain scriptural account which is given, Shih neu tan shing, "a virgin gave birth to the Holy one," there is at least as little that can be taken controversially against the

* La Chine Illustrée, p. 76.
tory explanation of this term has been given; it is possibly the name of some day peculiar to the sect. Some have given it as Sunday, which may be correct; for we find by calculation that the seventh day of the first month of that year, being February 4th, actually fell on a Sunday. An independent calculation of the same problem, by a Chinese, according to the native method, giving the same result, may be seen in the Hongkong Chinese Serial, "Hea urh kwai chin," for September, 1855.

A further means of verifying this date is given in the Syriac at the foot, where the tablet is said to have been set up "in the year of the Greeks one thousand and ninety-two." There is no difficulty in identifying this date, for it is well known that the Greek, or Syro-Macedonian era, being the one used by the Syrians, Arabs, and Jews, commenced in the autumn of the year B.C. 312.* So that the 312th year of that era ended in the autumn of the year A.D. 1. Carrying the series down to the February of 751 brings it to about the middle of the year 1092 of the Greek era, exactly agreeing with the statement on the tablet.

Among the various doctrinal subjects which are touched upon in the introductory part of the inscription, there is one especially deserving of notice, as furnishing strong presumptive evidence of the Nestorian origin of this monument, where we find the expression, Ngo san-yih fun-shin king tsun Meshe-ho, "Our Triune, Divided-in-nature, Illustrious and Honorable Messiah;" and again, in the ode, it is said, Fun-shin chuh tae, "Divided in nature, he entered the world." The occurrence of the term fun-shin, "Divided in nature," twice in the inscription, is sufficient to attract attention, from the uncommon character of the expression; but when we remember the peculiar doctrines on account of which the Nestorians separated from the church of Rome, we can have very little doubt as to the origin of this term. For, had the inscription been composed by partizans of the Roman church, we cannot conceive that they would have been so inconsiderate as to employ an expression which, although by a forced interpretation they might accede to it, yet would always be liable to construction in favor of the doctrine which they termed heresy; and that too just at

zodiac. As it was found that the course of Jupiter through the whole circle occupied nearly twelve years, it was termed suy sing, "the year star," each of the twelve years having a special designation, according to the sign then occupied by the planet. These twelve designations were made to correspond with the terms of the duodenary cycle, Tsze, Chow, Yin, &c., and in order to counterbalance the deficiency caused by the more rapid progress of Jupiter, one term of the cycle out of every one hundred and forty-five was abandoned. But in the course of time, the accelerated velocity of Jupiter showed this to be insufficient, and, after the Western Han, the terms of the cycle were continued uninterruptedly, without regard to the place of Jupiter in the heavens. The same phraseology, however, has been preserved down to later times, although the law that gave rise to it was lost to the Chinese for many centuries, and has been only recently recovered by the researches of modern native scholars. So that when this formula is met with in Chinese documents later than the Han, it is only to be taken as a synonym of the ordinary terms of the cycle, and not as in any way indicative of the place of Jupiter at the time given. The name so-yo is the equivalent of the term yeu, the tenth in the cycle, being that of the date 781. The meaning of these twelve ancient designations is now unknown to the Chinese.*

The month is here called Tae-tsuuh. This is a vestige of an extremely ancient terminology, to the origin of which it would be difficult to give a date. Tae-tsuuh is the name of one of the twelve musical tubes; but these were also, by a special contrivance, used to determine the temperature of the earth during the twelve months of the year, and the seasons were fixed accordingly.† In an ancient calendar, Yueh ing, found in the Le ke, or Book of Rites, the Tae-tsuuh is called "the temperature tube of the first month of spring." Although these names have now gone out of general use in the calendar, the literati still frequently employ them as an embellishment to their compositions. The seventh day of this month is also called Ta-yaou-san-wan day. No satisfac-

* These are to be found in the Urh-yu, probably the most ancient dictionary in existence, composed more than a thousand years before the Christian era.
† The names and proportions of these twelve tubes may be seen in Medhurst’s Shoo-king, p. 21.
the fourth day of the fifth month in 700,* This was the fifteenth time the name had been changed during the reign of the empress Woo Tsih-teen.

Immediately following the last quotation, we read, "In Seen-teen mo, the end of Seen-teen, &c." We find that the term Seen-teen lasted from the beginning of the eighth month in 712 till the last day of the eleventh month in 713; being just about the time of the accession of Heun-tsung. On the first day of the twelfth month, the name of the whole year was changed to the "first of Kae-yuen," so that the name Seen-teen is omitted in some of the national chronologies.

Again it is said, "In Teen-paou tsoo, the beginning of Teen-paou, orders were given to the Great General Kaou Leih-sze, &c." The term Teen-paou began on the first day of the first month of the year answering to our 742, which is no doubt the year alluded to here.

The next date mentioned is "In San tsa, the third year, the priest Keih-ho in the kingdom of Syria, &c." It is a fact noted in the Chinese annals, that on the first day of the third year of Teen-paou, 744, the word nien, "year," was exchanged for tsa, which last continued to be used till the fourth day of the second month of the first year of Keen-yuen, 758, when it was abandoned for nien by authority of the emperor Suh-tsung. Tsa was the word used for year in the time of the ancient emperors Yao and Shun, upwards of twenty-three centuries before the Christian era.†

The tablet is said to have been erected in Keen-chung urh nien, suy tsa tso-yo, tae-tsuu yue, tsei h jih, ta-yaou-san-van jih, "the second year of Keen-chung, the year being in the sign tso-yo, the month tae-tsuu, seventh day, being ta-yaou-san-van day." The term Keen-chung began on the first day of the Chinese year answering to our 780, which makes the date on the stone, the second year, correspond to 781. The word suy for "year" appears to have been first used during the Hea, twenty-two centuries before the Christian era.‡ When the year is said to be in tso-yo, this is a tradition of an ancient practice, according to which the year was chronicled by the progress of the planet Jupiter through the twelve signs of the

---

* Where the date 699 is given above, it should be altered to correspond to this.
† See Medhurst's Shoо-king, p. 10.
‡ Ibid., p. 126.
In the first instance where Alopun is mentioned on the tablet, he is called the Shang-th, "Most-virtuous," Alopun, which appears to be merely an intensification of the preceding term.

Among the Chinese names on the margin is one styled "Laou suh-yu Keu-mo," where the title is equivalent to our "Doctor."

Some other Syriac titles occur among the names of ecclesiastical dignitaries. On the left-side line, we find aba dabahotha Mar Hana Jesua katholika patriarchis, "The Chief Father, Lord John Joshua, the Universal Patriarch." The identity of this with the title of the Patriarch of the Nestorians is at once obvious.

In the subscription, we have "Gabriel, Arcodiakon, 'Arch-deacon,'" and the same title occurs again in the margin, in "Aggeus, Priest and Arcodiakon of the city of Cumdan."

Again, in the subscription, there is "Adam, Mechemschono, 'Deacon.'"

It is deserving of remark, also, how the author has contrived to vary his expressions in noting the several dates, thus giving evidence of a master-hand in this style of composition. The first noticed is the arrival of Alopun, which took place in Chin-kwan keu sce, "the ninth year of Chin-kwan," this being the national name for the term of years beginning with the reign of Tae-tsung, A. D. 627, making the year in question 635. The word sce, which is employed here for year, was the term used for that purpose during the Shang, and is found in the history of that dynasty in the Shoo-king, B. C. 1753. *

A little lower it is said, that Tae-tsung issued the proclamation in Shih urh nien tsêw tsev yue, "the twelfth year, autumn, in the seventh month." This corresponds to the year A. D. 638. The word nien, which represents year here, was first brought into use in the Chow dynasty, B. C. 1134. †

Again, it is stated, that "In Shing-le nien, 'the years of Shing-le,' the Buddhists, gaining power, &c." Shing-le is the name for the period commencing from the beginning of the Chinese year corresponding to our 698, and ending on

---

* See Medhurst's Shoo-king, p. 140, &c.
† See Medhurst's Shoo-king, p. 182.
used here in the title, where the composition is said to be the work of *King-tseng*; *Seng*, \textquoteright priest,\textquoteright of the Syrian church. In Tae-tsung's proclamation, he orders that the Syrian church in the E-ning Way be governed by twenty-one *Seng*. The same word is used on six other occasions in the inscription with the same meaning; it is added to three names in the subscription; and fifty-nine names on the margin also have this term prefixed. The word *Kasiso* is used in the line of Syriac on the right side of the inscription, in the name Adam *Kasiso*; and five persons named in the Syriac part of the subscription are termed *Kasiso*; twenty-eight names on the margin also have this word appended. There is no doubt about the identity of the Chinese *Seng* and the Syriac *Kasiso*, the translation of both being \textquoteleft Priest.\textquoteright

On the inscription we read again, that about the year 713, \textquoteleft there was the *Seng-show*, \textquoteleft chief priest,\textquoteright Lo-han, \&c.\textquoteright In another place, Lo-hang is called simply a *Seng*, but the previous quotation evidently marks a superior station in the Church. Probably the Syriac of this term is to be found in the subscription, where the priest Gabriel is called *Risch* or \textquoteleft Ecclesiarh\textquoteright of Cumdan and Sarag.

In Tae-tsung's proclamation, it is said, \textquoteleft The *Ta-tih, Greatly-virtuous,* Alopun of the kingdom of Syria, \&c.\textquoteright In an after part of the inscription, it is said that about the year 718 there was \textquoteleft the *Ta-tih Kie-leih, \&c.\textquoteright Lower down, the emperor Heuen-tsung is said to have commanded seven priests \textquoteleft together with the *Ta-tih Kieh-ho, to perform a service of merit, \&c.\textquoteright Among the names on the margin, also, there is one \textquoteleft *Ta-tih Yaou-lun.\textquoteright This *Ta-tih* is a term of very frequent occurrence in Buddhist books written during and previous to the Tang, being applied as a title of courtesy to the Buddhist priests. An instance occurs on the tablet commemorative of the Indian Buddhist priest Pul-kung, in Se-gan foo, which was erected the same year as the Nestorian tablet, according to the dates. In the title, he is called *Ta-tih Ho-shang*. We find something nearly corresponding to this also, in the use of the Syriac prefix *Mar, \textquoteleft Lord.\textquoteright This occurs once in the single line down the left side of the inscription, in *Mar* John Joshua; twice in the Syriac subscription, in the names *Mar* Jazedbuzid and *Mar* Sergius; and five times in the margin, in the names *Mar* John, *Mar* Sergius three times, and *Mar* Joseph.
During the Tang, they had charge of the construction of public buildings.

The Chinese titles and designations of members of the hierarchy used on this tablet are all taken from the Buddhist vocabulary. Alopun, the Nestorian apostle, seems to have enjoyed great favor under both the emperors Tae-tsung and Kaou-tsung, by the latter of whom he was made Chin-kuo ta fu chuo, Great Conservator of Doctrine for the Preservation of the State. The title Chin-kuo was conferred on various occasions during the Tang, not only on members of the priesthood, but also on military officers, as a high mark of honor, indicating a degree of merit. A monastery in the district of Wan-nien, in the capital, was also distinguished as the Chin-kuo see. The title Ta fu chuo is obviously of Buddhist origin. The title in full is apparently the equivalent of the Syriac title given on the right side of the Chinese inscription, Pupas de Zinstan, or Metropolitan of China; and if so, the priest Adam mentioned here must have been a successor of Alopun.

A class of officers subordinate to this is noticed in the ode, where it is said that in the time of Kaou-tsung "Fa-choo, Overseers of the Church, were appointed in due form," and at the end, it is said "the Fa choo Ning-shoo had the charge of the congregations of the Illustrious in the east," at the time the inscription was written. The first name on the margin in Syriac is "Mar Johanan, Apiscupo." The identity of the Chinese Fa choo and the Syriac Apiscupo is no unreasonable supposition, both being appropriately translated by the term "Bishop."

Another name of office occurs in the Chinese subscription, in the title of the priest Ye-le, who is called See-choo, Chief Presbyter. In the Syriac subscription, the title Curapisculo is four times applied to individuals, viz. to the priest Adam, to the priest Jidbuzad twice, and to the priest Sargis. The latter name, with the same title, again occurs among the Syriac names on the margin. The See-choo of the Chinese here naturally suggests itself as the translation of the Syriac Curapisculo, giving the meaning of "Suffragan Bishop."

The term Seng, being the transfer of the Sanskrit Sanga, which is the common designation for Buddhist priests, is

didates, with the word She, "Examination," prefixed to the official title;* hence the designation of E-sze, She teen chung keen.

Another instance of the above-mentioned use of She occurs in the Chinese part of the subscription, where the Assistant Examiner is styled She Tae-chang king, Examination High Statesman of the Sacred Rites. The duties of the Tae chang-king, which are of very remote origin, appear to have arisen from a desire to propitiate the spiritual powers. So early as the time of the ancient emperor Shun, we find two officers, Pih-e and Kwei, appointed to take charge of the sacrificial rites, and of sacred music; and after more than a thousand years, the various charges connected with this branch of the public service during the Chow were all under the control of an officer styled the Ta Tsung-pih, or Minister of Rites. During the Tsin dynasty, which succeeded, the name was changed to Fung-chang; and this was again changed to Tae-chang at the commencement of the Han. From this to the Tang, the name was several times changed, the office being always deemed one of high importance in the government. In 661 Tae-chang was changed to Fung-chang; but Tae-chang was again adopted in 670: in 701 this was replaced by the title She-le; and in 704 Tae-chang was again restored, one officer with this title being termed King, while there were two inferiors named Sheou king.† But as the priest Ye-le, whose name is inscribed on the tablet, has the word She prefixed to his title, it is seen that the title was merely nominal in his case, indicating a degree of rank far inferior to that of the officer above spoken of.

The inscription is said to be "written by Lew Sew-yen, Chaou e lang, Secretary to Council, formerly She see san keun, Military Superintendent, for Tae-chow." The Chaou e lang was a supernumerary office established during the Suy, and continued throughout the Tang, but was not retained after the extinction of that dynasty.‡

The office of She see san keun appears to have existed as early as the Han, but there is no record of the duties pertaining to it at that time. From the time of the Northern Tsie, the post was filled by those distinguished for merit.

† Wan keen tung kaou, vol. 56, p. 2.
‡ Ten keen luy han, vol. 97, p. 38.
in the imperial service; and the third is an honorary title, which gives to the possessor a certain status in the capital, without any duties or emolument connected therewith.

Ta foo is a dignity of very old standing in China, having been used during the Shang dynasty, at least twelve centuries before the Christian era. The origin of kwang-luh as prefixed to titles is to be found in the Paou jin, "Caterer," of the Chow.* The name kwang-luh itself was first used about a century before the Christian era; † and the title Kwang-luh ta foo was established at the beginning of the third century after Christ. ‡ Those who bore this title were privileged to wear a silver signet suspended from the waist by a blue tie; in 268 a new order was created, a grade higher, who wore a golden signet suspended by a purple tie, and were designated Kin tsee kwang-luh ta foo, while those of the old order were called Yin tsang kwang-luh ta foo.§

The Tzee-too sze was a military office introduced early in the seventh century, for the purpose of more effectually guarding the border territories; the first appointment having been made in 610. || With each Tzee-too sze, ten subordinate officers were appointed, with the title of Tung tzee-too foo sze.¶ The office of So-fang tzee-too sze was established in 721, with the object of keeping in check the Tartar hordes in the north.** Koh Tsze-e received this commission in 754; ||| so that it is probable that E-sze received his appointment as Tung So-fang tzee-too foo sze soon after.

The office of Teen chung keen was first established by the Wei dynasty, towards the end of the third century; for the purpose of taking cognizance of various duties connected with the imperial household. The name underwent several changes previous to the Tang. In 662, it was changed to Chung yu keen; and in 670 the original name was restored, and continued to be used throughout the dynasty.†† The practice of selecting a class of men by examination to fill the offices of government began with the Tang; and in 708 nominal offices were first conferred upon the successful can-

---

‡ Ibid., vol. 620, p. 5. § Ibid., vol. 620, p. 10.
** Tshh she fang yu ke yau, Geography of the Historians, vol. 5, p. 41.
†† Tung keen kung mih, vol. 44, p. 23.
alluded to on the tablet, when he was gaining honors by the reduction of the insurgents in So-fang.

Again it is said, "In 742, orders were given to the Tse Tse Tseang-keun, 'Great General,' Kaou Leih-sze, &c.;" and his biography states that in the same year he was made Kwan-keun Tse Tseang-keun, "Army-controlling Great General," and Yew keen-mun wei ta Tseang-keun, "Inferior-guardian-of-the-gate Great General." The Tse Tseang-keun was a military title first used during the latter part of the third century B.C., and employed in later times, with a great variety of prefixes. We find the first mention of the Kwan-keun Tse Tseang-keun about the end of the fifth century, and after a number of changes the name was re-established in 637. The title Yew keen-mun wei ta Tseang-keun was first used in 624.*

Again, the tablet has, "Our great benefactor the Tse Tse Tseang-sha seng, 'Imperially-conferred-purple-gown Priest,' E-sze, Kin tse kwang-tuh ta foo, 'Titular Great Statesman of the Banqueting-house,' Tung So-fang tse-too foo sze, 'Associated Secondary Military Commissioner for the Northern Region,' and She Tien chung keen, 'Examination Palace Overseer,' &c." Without hazarding a conjecture as to who this priest E-sze was, it seems evident, from the elaborate array of titles appended to his name, that the writer intended to mark it with peculiar honor. Near about the time indicated here, we find the practice commencing of the emperor's conferring gowns on members of the priesthood. The first notice of such occurs in 778, when, it is said, the emperor sent a purple robe on the occasion of the death of the foreign priest Sun-to. The following year, a gown was conferred on the priest Ko-tsing, as a special token of imperial favor.† Another instance of the same distinction occurs in the subscription at the foot of the tablet, where the Assistant Examiner is called the Tse Tse Tseang-sha, "Imperially-conferred-purple-gown Priest." The reader of middle-age Chinese history does not need to be informed, that it was no rare occurrence for priests to occupy civil and military offices in the state during the Tang and preceding dynasties. Of the three titles here given, the first is merely an indication of rank, by which the bearer is entitled to a certain emolument from the state; the second is his title as an officer actively engaged

† Ibid., vol. 52, pp. 2, 3.
the ancestor of the race, is quite in harmony with the usage of oriental literature, where this ancient term has been retained long after it was given up in the west.

Some official designations occur on the tablet, which it may not be out of place to mention. It is said, "the Emperor sent his Tsae chin, 'prime minister,' Duke Fang Heuen-ling." In the Tang History the same term Tsae chin is applied to the prime ministers. At the establishment of the Tang dynasty, the duties of the Tsae seang, "prime minister," were performed by the chief officers of the three Sing, "tribunals," denominated respectively Chung-shoo ling, "secondary minister of state," She chung, "imperial attendant," and Shang-shoo ling, "chief president," who deliberated together respecting the government of the state, without the appointment of Tsae seang as a separate office. At a later period, the inferior ministers declined the duties of Shang-shoo ling, in consequence of the emperor Tae-tsung having himself formerly sustained that office. Hence the Puh-yays became chief officers of the Shang-shoo sing, "President's tribunal," and these with the She chung and Chung-shoo ling were entitled Tsae seang." According to the biography of Fang Heuen-ling in the Tang History, he was made Shang-shoo too puh-yay, "senior prime minister," in 680, five years previous to the time alluded to in the above quotation, which so far presents a perfect agreement with facts.

Lower down, we read, "When the Duke Koh Tsze-e, Chung-shoo ling, 'secondary minister of state,' &c." The office of Chung-shoo ling was first established during the Han dynasty, and underwent a variety of changes, both with regard to the incumbent duties and the name, previous to the Tang. At the commencement of that dynasty, the designation was Nuy-she ling; in 620, it was changed to Chung-shoo ling; in 662, this was abandoned for that of Yew seang; in 670, the name Chung-shoo ling was again restored; in 685, the name Nuy she was adopted instead; in 705, Chung-shoo ling was renewed; in 718, this was changed for Tsze-we ling; in 717, the name Chung-shoo ling was again adopted; and was once more changed to that of Yew seang in 742; this last was replaced by Chung-shoo ling in 757, the same year in which the Tang History informs us that Koh Tsze-e was promoted to that dignity, and just about the time

* Wan heen tung kaou, Antiquarian Researches, vol. 49, p. 5.*
of those early times, when the ruling state was surrounded on all sides by a cluster of small feudatories, obedient to the commands of the sovereign. This name is also found twice on the tablet. The heading is, "Tablet of the dissemination in Chung-kuo of the Illustrious religion of Syria." The title gives, "Tablet eulogizing the propagation of the Illustrious religion in Chung-kuo." The name given for China on the Syriac portion of the tablet, is Zistan. Those who discover China in the "land of Sinim," in Isaiah, will probably find here an independent testimony in favor of their view, while the arguments that have been brought forward on that question leave no doubt that Zistan here applies to China. Kircher's China Illustrata may be consulted with advantage on the subject, and also an article on the "Land of Sinim" in the Chinese Repository for March, 1844. It may be noticed, moreover, that the name used for China in Buddhist books long anterior to the date of this monument, is Che-na.* In an extract from a Syriac breviary, given by Kircher, the name for China only differs by one letter from that on the tablet. In a subsequent part of the Syriac, the term malehe dizinio occurs, which we have given "king of China;" but the more literal rendering would be "king of the Chinese."

In the Syriac subscription above noticed, the priest Gabriel is called Ecclesiarch of Cumdan and Sarag. It is very doubtful what place is here indicated by Sarag. Mosheim† says it is a city of southern China, quoting Ptolemy as his authority for the statement.

In a previous part of the subscription, mention is made of "Mailas, Priest of Balach, a city of Turkestan." We find in the work of Mosheim above quoted‡ a table taken from Assemani, of the metropolitan seats of the Nestorians, in which Turkestan forms the nineteenth on the list. There is still another national appellation in the Syriac portion, where it is said, Besanath alf utisaain varten dia- vanoiæ; "In the year of the Greeks one thousand and ninety-two." It will be observed that the name Iavanoiæ (Ionians) employed here for the Greek nation, from Javan

---

* See Notices of Chinese Buddhism, by Rev. J. Edkins, in the Shanghai Almanac for 1855.
† Historia Tartarorum Ecclesiastica, Appendix, p. 28.
‡ Appendix, p. 2.
A little lower down there is another part of the empire referred to; “When the Duke Koh Tzse-e at first conducted the military in So-fang, ‘the northern region,’ &c.” This is the present prefecture of Ning-hea in Kan-suh, which was known about the time spoken of, by the names of Hea-chow, So-fang, and Ning-so, one of the districts it included being also named So-fang. The same name occurs again in the title of the priest E-sze, who is called the Associated Secondary Military Commissioner for So-fang, “the northern region.”

The last line states that this inscription was “written by Lew Sew-yen, formerly Military Superintendent for Tae-chow.” This is the same as the present Tae-chow in Che-keang, which first received that name in 622.

Another geographical notice occurs on the Chinese part of the inscription, where it is said of the priest E-sze, that, “from the distant city of Wang-shih, ‘Rājagrīha,’ he came to visit Chung-hea, ‘China.’” Wang-shih, literally “Royal residence,” which is also the translation of the Sanskrit word Rājagrīha, is the name of a city on the banks of the Ganges, which occurs in several Buddhist works. In the cyclopaedia Fa yuen choo lin,* an extract from the Shih-urh yew king, Classic of the Twelve Excursions, states that the city of Lo yue-ke, “Rājagrīha,” is called in the Tsin yen, “language of China,” the city of “Wang-shih;” and that it is reported to have been the city where the first kings of Moca-to, “Magadha,” lived. The Buddhist traveller Heuentsang writes the name of this place Ko-lo-chay-keih-le-he, which is merely another orthography of Rājagrīha. As this was one of the most important of the Buddhist cities in India, it is natural to suppose that E-sze was a Buddhist priest.

There are many precedents in the national literature, for the use of Chung-hea as a designation of China. We find this term as early as the third century, in an ode by Pan Koo, the historian of the Han; and the two parts of the name are used separately in the same sense, in the Shoo-king, one of the oldest books in existence. One of these, Chung-kwo “the middle kingdom,” occurs in the Section Tsze tsae of that classic,† and has been retained unchanged down to the present time, more than 2,000 years, as an unfading tradition.

† See Medhurst’s translation of the Shoo-King, p. 240.
acters which we have translated "eastern metropolis" are
T'ang Choue, literally "eastern Chow." It has already been
stated that the empire was at this time under the govern-
ment of the empress Woo Tsih-teen, who had removed her
residence from Chang-gan to Lo-yang in Ho-nan. By re-
ference to the Lo-yang keen che, Topography of Lo-yang,†
we find the earliest notice of this city as a royal seat, dur-
ing the reign of Ping-wang (B. C. 770—720) of the Chow
dynasty, which monarch, it is said, being pressed by the
western Tartars, fled from the capital Haou eastward, to the
city of Lo, which was hence denominated Eastern Chow.
That the dynasty of Woo Tsih-teen was also named Chow,
might afford a still further reason for restoring the ancient
appellation.

The next local reference is as follows, "The accomplished
and enlightened emperor Suh-tsung rebuilt the Illustrious
churches in Ling-woo and four other places." The Tang
History states that this prince was proclaimed emperor at
Ling-woo in 756, while his father was seeking refuge in the
country now known as Sze-chuen, on occasion of the re-
bellion of Gan Lo-shan. Ling-woo is the present Ling-
chow in Kan-suh. These five places are called keun on the
tablet. This keun is the name of an ancient territorial di-
vision of the empire, which had changed its signification
seven times previous to the Tang dynasty. According to
the geographical section of the Tang History, about the year
618 the name keun was exchanged for that of chow through-
out the empire; about 742, the name chow was again ex-
changed for keun; and in 757, being the second year of Suh-
tsung, the term keun was finally abandoned, and chow again
adopted instead.

The term keun occurs on one other occasion on the tablet,
in the title of Koh Tsze-e, who is designated Prince of Fun-
yang keun. Although this title was conferred in 762, five
years after the geographical abandonment of the word keun,
yet, as it is exactly confirmed by the biography of Koh-
Tsze-e, there is no room to doubt its authenticity; the term
being probably retained in titles of nobility long after the
other application had ceased. Fun-yang, in the province of
Shan-se, is still known by the same name.

* Within the present Ho-nan foo, the capital of the province.
† Vol. 10, p. 1.
and remarks on the next page, that "on the north-east of Cross street is a Persian foreign temple."** The 
Chang-gan che states† that the original name of this was He-kwang fang, but was changed to E-ning fang in 617, the national designation for that year being E-ning. Another local allusion runs thus, "The emperor commanded the priest Lo-han, the priest Poo-lun, and others, seven in all, together with the Greatly-virtuous Keih-ho, to perform a service of merit in the Hing-king kung, 'Hing-king palace.'" In the Chang-gan che‡ we find, that on the east side of the 3rd street east of the imperial city, the 4th fang from the north end was originally called Lung-king fang, but the name was changed to Hing-king fang on the accession of the emperor Heuen-tsung, in 713. Within this fang was the residence of the five brothers of Heuen-tsung. As the inscription reads, we are led to believe that the occurrence there noticed took place in 741, or shortly after. Now on referring to the Tsih foo yuen kwei, under the section on Imperial residences.§ we find it recorded, "that in the year 714, the Prince of Sung and his brothers memorialized the emperor, requesting that he would occupy their former residence in Chang-gan as a royal palace, which was henceforth by imperial decree designated the Hing-king kung, 'Hing-king palace,' and was decorated with mottoes written by the emperor. In 728, this palace was first used in transacting the business of the government." Frequent mention is made of this edifice in the history of that period. In the Ta Ming yih tung che, it is said to be five le southeast from the official residence of the Prefect of Se-gan foo.

One of those antithetical sentences with which the inscription abounds, and which has already been noticed, introduces another name requiring a word of explanation. It is, "In the year A. D. 699, the Buddhists, gaining power, raised their voices in the 'eastern metropolis.'" The char-

---

* A quotation from the Chang-gan che in a preceding part of this paper, in which this temple is said to have been erected for the Syrian foreign priest Alase, can leave no doubt as to this being the temple alluded to on the tablet.
† Vol. 10, p. 9.
‡ Vol. 9, p. 2.
§ Vol. 74, p. 8.
This was the elder brother of the emperor. He was created Prince of Sung in 710, and promoted to be Prince of Ning in 716.
then existing metropolises. A singular corroboration appears to have come to light recently with respect to this site. The Syriac legend at the foot informs us that this tablet was set up by "the Lord Jazedbuzid, Priest and Vicar-episcopal of Cumdan, the royal city." Following this record are the names of four dignitaries in Syriac, the last of which is, "Gabriel, Priest, Archdeacon, and Ecclesiarch of Cumdan and Sarag." The Roman Catholic fathers were sorely puzzled to apply this name to any definite locality. While Renaudot, in his "Anciennes Relations," endeavors to prove this to be Nanking, Premare denies his position, in an article published in the "Lettres édifiantes;" and it is only since the publication of Reinaud's Travels of the Arabsians in China, that we learn that during the middle ages, the place known to the Arabs as Kumdán, was no other than Changgan.† If, then, this place was the Kumdán of Arabian travellers, no argument is required to identify it with Cumdan in the Nestorian inscription. A topical notice of Chang-gan occurs again in Tae-tsung's proclamation, which says, "let the proper authority build a Syrian church in the capital in the E-ning fang, 'E-ning Way!'" The fragmentary work above referred to, New Record of the Two Capitals, states that, in the third street west from the imperial-city, the third fang from the north end is called "E-ning fang."§

† "On the genuineness of the so-called Nestorian Monument of Singan-fu," by Edward E. Salisbury, p. 413. Not having the original work at hand, we take this statement on the above authority.
§ The Chang-gan che gives an elaborate detail of the streets and buildings in this ancient capital, from which we learn that the city was composed of three principal parts: 1st, the Kung ching or "Palatial city," 4 le in extent from east to west, and 2 le 270 paces from north to south; 2nd, the Hwang ching or "Imperial city," on the south of the preceding, 5 le 150 paces east to west, by 3 le 140 paces north to south, containing 7 streets longitudinally, and 5 transversely; 3rd, the Wae koh ching or "Suburban city," enclosing the two preceding on three sides, being 18 le 115 paces from east to west, and 15 le 175 paces from north to south. The whole of this space was parcelled out into fangs or solid squares, each square being equally divided by two streets, one longitudinally, and one transversely, in the form of a cross, and hence termed Cross streets; with the exception of those fangs to the south of the imperial city, in which there were no streets dividing them longitudinally. South of the imperial city, the space was occupied by four fangs from east to west, and nine from north to south, making thirty-six. On the east and west sides of the imperial city respectively, were thirteen fangs, extending the whole length from north to south of the suburban city, while the breadth of each was occupied by three fangs.
Farther down we read, "In the year A. D. 635, Alopun arrived at Chang-gan." This scarcely requires any remark, as it is well known that Chang-gan of the Tang dynasty is the modern Se-gan foo, where the stone was found, and where it is preserved to the present time; and although there is nothing in the inscription to indicate the locality of its erection, yet, were it left to conjecture, no place could be selected with a greater show of probability than this. Another allusion to the same place, however, occurs on the tablet, which is not so obvious to the foreign reader, who is unable to consult the Chinese original. We have translated it, "in the year A. D. 718, some low fellows excited ridicule, and spread slanders in the western capital." A translation by M. Léontiewski* gives, "and in the western state of Chao they attempted to decry it." An English translation in the Chinese Repository† gives, "and in Sikâu spread abroad slanderous reports." A French version by M. Dalquié‡ gives, "et la calomnièrent dans Sy Kao (c'est l'ancienne Cour du Roy Uen uam dans la Province de Xén sy)." A Latin version by Kircher§ gives, "calumniantique sunt in Sy Kao (antiqua est Regis Uen uam aula in Xcn sy Prouin- cia)." While the last two of these versions are in error in saying that this was the residence of Wan-wang, the two preceding leave the locality undefined. The characters we have translated "western capital" are Se Haou, literally "western Haou;" Haou being the name of the site, within five or six miles of the present Se-gan, where Woo-wang established his court after the subjugation of the Shang dynasty, about the end of the twelfth century before the Christian era. In B. C. 196, Kaou-tsoo of the Han dynasty removed his court to this vicinity, then known as Chang-gan. Two years later, Hwuy-te, the next emperor, surrounded it with a wall, and raised it to the rank of a city. From that period down to the Tang, Chang-gan continued, with various intervals, to be occupied as the imperial residence.|| It is known to be the practice of the literati to give the preference to the antique names of places in their elegant compositions; hence this designation of one of the two

---

* See The Cross and the Dragon, p. 28.  
† For May, 1845.  
‡ See La Chine Illustrée.  
§ See China Illustrata.  
years prior to the said edict; hence we are naturally directed to Syria, as the cradle of this religion. It is said "the Most-virtuous Alopun arrived from the country of Ta-ts'in," and Taetsung, in his proclamation, calls him "The Greatly-virtuous Alopun, of the kingdom of Tu-ts'in." Again, the tablet says, "In 744 the priest Keih-ho, in the kingdom of Tu-ts'in, looking towards the star (of China), was attracted by its transforming influence, &c." In reference to these it may be remarked, that although Nisibia was then the chief seat of the Nestorian church, yet Syria was still within their ecclesiastical jurisdiction, there being a metropolitan at Damascus, and also at Jerusalem. It is possible, however, from the loose way in which Ta-ts'in is spoken of, that its limits may have been extended even far to the east of Syria. The only other instance in which Ta-ts'in is mentioned, marks the spot intended with much greater precision even than all the others; where it is said, "a virgin gave birth to the Holy one in Tu-ts'in," the birth of our Saviour leaves little room for question as to Syria being the locality alluded to. There is still, indeed, another reference on the tablet to the same locality, though, from the figurative language employed, it is much less definite than any of the above-mentioned instances. It is said, "At that time there was the chief priest Lo-han, the Greatly-virtuous Kie-leih, and others of noble estate from the Kin fang, 'golden regions.'" It is well known that the Chinese, in their cosmic theories, have allotted each of the four cardinal points respectively to one of their original elements, in which category the west is said to belong to gold; hence the force of the above paragraph, where by the "golden regions" appear to be meant the countries to the west of China.

The next geographical allusion on the stone reads, "a bright star announced the felicitous event, and Po-ssee, 'Persians,' observing the splendor, came to present tribute." This name was well known to the Chinese at that time, being the designation of an extensive sect then located in the empire, and the name of a nation with which they had held commercial and political intercourse for several centuries. The statement here is in admirable harmony with the general tradition of the early church, that the Magi or wise men mentioned in Matthew's gospel were no other than philosophers of the Parsae sect.
tration of justice is noticed, and the practice of selecting the princes on account of their virtues, as also the great extent of the land. But while the tablet states that "on the west it extends towards the borders of the immortals and the flowery forests; on the east it lies open to the violent winds and weak waters," the Han History on the contrary says, "To the west of this kingdom are the weak waters and moving sands,* near to the residence of the Se wang moo, 'Mother of the western king,' almost at the place where the sun sets."† The account of Ta-tsin in the Wei history is substantially the same as in that of the Han, but much condensed. The author of the inscription, however, mentions another book on which he seems to have relied, & yih too ke, Illustrated Memoir of the Western Regions. Although there is little probability of obtaining this work now, yet we find in the catalogue of books given in the cyclopædia Yuh hae,‡ that a work of that name is said to have been presented to the emperor in the year 661, by Wang Ming-yuen, who was sent as commissioner to Turkestan; which may reasonably be supposed to be the book referred to. On the heading to the tablet§ this is called "the Illustrious religion of Ta-tsin;" in the title to the inscription, King-tsing is said to be a "priest of the Ta-tsin church;" and in the emperor Tae-tsung's proclamation, he says, "let the proper authority build a Ta-tsin church in the capital in the E-ning Way." Now although it might be inferred that, in the first two of these instances, the name Ta-tsin must necessarily be used, in compliance with the edict issued by Heuen-tsung thirty-five years previously, "that all the temples of Persian origin should henceforth pass under that designation;" yet it cannot well be supposed that the same argument would apply to the imperial proclamation issued a hundred and seven

---

* This is an evident adaptation of one of the most ancient of Chinese traditions, which records that the residence of the Se wang moo is unapproachable, in consequence of its being surrounded by waters so weak as to be incapable of floating the lightest object, and sands which are continually shifting. The "weak waters and moving sands" are mentioned in the Yu kung chapter of the Shoo-king.

† How Han shoo, vol. 118.


§ In giving the translation of the inscription, in a previous part of this paper, the heading of the tablet was omitted; it consists of nine characters in three lines, signifying, "Tablet of the dissemination in China of the Illustrious religion of Syria."
revolt by Gan Luh-shan, a general under the imperial government, in the suppression of which he took a very active part; and, as a reward for his service, was created Duke of Tae-kwoh in 757. In the beginning of 762, he was made Fun-yang keun wong, Prince of Fun-yang, and was still alive at the date of the inscription, having died in the sixth month of the same year, at the venerable age of 85.*

Among the geographical allusions on the tablet, the name of most frequent occurrence is Ta-tsin, which we have translated Syria, as there is little room for doubt that this is the term most applicable to the eight several occasions on which the name is introduced. That the author of the inscription himself had not a very clear notion of the country indicated, one may be inclined to surmise from the quotation which he introduces from the Chinese historical books, written several centuries prior to the period in question. A reference to the histories of the Han and Wei dynasties, as indicated, proves peculiarly unsatisfactory in determining the precise country intended. The information furnished by these authorities has the appearance of a miscellaneous collection of statements from various sources; it being left to the sagacity of the reader to discriminate between that which is trustworthy, and a part which evidently borders on the fabulous. A statement in the History of the After Han points univocally to the Roman empire as Ta-tsin, it being said that the emperor Gan-tun (Anthony) sent an ambassador to China, A. D. 166. Other parts of the account, however, are exceedingly difficult to reconcile, and it is scarcely probable that the Nestorian missionaries would select Rome as a national designation for their church. The accounts may be somewhat harmonized by supposing that, as Syria once formed a part of the Roman empire, the name and glory of that great empire may have attached to it, in oriental history, down to later times. The After Han History corroborates, in the main, the description of Ta-tsin given on the tablet; we find it there stated that the country is famed for its coral, curious gems, fire-proof cloth, life-restoring incense, bright-moon pearls, and night-lustre gems. It is also stated that the country is entirely free from alarms, robbery, theft, and brigandage. The care of the sovereign in the adminis-

* Biographical section, vol. 70.
of the emperor with the other five being frequent and harmonious.*

Again, the tablet states, “In 742, orders were given to the great general Kaou Leih-sze, to send the five sacred portraits (of the Tang emperors), and have them placed in the church, and a gift of a hundred pieces of silk accompanied these pictures of intelligence.” In the section of the Tang history devoted to the Biography of Eunuchs, Kaou Leih-sze occupies the second place on the list. From this memoir we learn that he was a native of Pwan-chow, originally surnamed Fung; that he was born near the end of the seventh century, and, having become a eunuch, was admitted into the palace in his youth; that some time after, he was adopted as the son of an officer in the palace named Kaou Yen-fuh, whence he assumed the surname Kaou. The great favor he enjoyed with Heuen-tsung may be inferred from a remark which that emperor was in the habit of making, “When Leih-sze is in attendance, I can sleep in security;” hence, the biographer adds, he was constantly in the palace, only going out on rare occasions. In 741, he was made Army-controlling Great General, and also Guardian-of-the-right-palace-door Great General, being at the same time promoted to the dukedom of Po-hae.† In the biography of the Prince of Ning, it is said that on the death of that prince, in 741, the Great General Kaou Leih-sze was deputed to place on his shrine an inscription written by the emperor.‡ Heuen-tsung being the sixth of the Tang dynasty, the five sacred portraits alluded to must be those of the preceding five emperors, Kaou-tsso, Tae-tsung, Kaou-tsung, Chung-tsung, and Juy-tsung.

The tablet says, “When the Duke Koh Tsze-e, secondary minister of state, and prince of Fun-yang, first conducted the military in the northern region, &c.” In the Tang history there is a long biography of Koh Tsze-e, from which it may be seen that he was one of the principal historical personages of the period. According to this, he was born in Hwa-chow in 696, and was made Military Commissioner for So-fang, the Northern Region, in 755, on occasion of a

* Tang shoo, Biographical section, vol. 45.
† Ibid., vol. 134.
‡ Ibid., vol. 45.
the state-revenue was expended in building religious houses, and casting brazen images; and it was only at the importunate solicitation of an influential minister, Teih Jin-kee, that she was dissuaded from going in state to visit a pagoda containing relics of Buddha, at the request of a foreign priest. When about to proceed, Teih Jin-kee cast himself on the ground before her, imploring her, as she cared for the national welfare, to desist; the desired effect was thus obtained.* This took place in 699, the year referred to on the tablet, and may show the great influence the Buddhists had then obtained at court. Shortly after this, we find a spirited memorial presented by Jin-kee, in which he examines in detail the various measures adopted by her majesty in reference to the Buddhists, and sets forth with a degree of freedom the national calamities which such a course was likely to produce.† In 705 the government of this princess was overthrown, and the Tang succession was resumed in the person of Chung-tsung.

The tablet again says, "In the year A. D. 713, some low fellows excited ridicule, and spread slanders in the western capital." Respecting the persecution here hinted at, history is entirely silent, as it is about almost everything connected with this sect. All we can assert is that there is nothing improbable in the statement.

On the tablet we read, "The high-principled emperor Heuen-tsung caused the Prince of Ning and others, five princes in all, personally to visit the felicitous edifice." From the Tang history, again, we learn that the Prince of Ning was the elder brother of Heuen-tsung, and had given way to the latter in the imperial succession. He was promoted to the principedom of Ning in the year 716. Besides these two, the emperor Juy-tsung had four other sons, the Prince of Shin, the Prince of Ke, the Prince of See, and the Prince of Suy. When Heuen-tsung arrived at Chang-gan from Lo-yang, in 701, he appointed a residence for his five brothers in the Hing-king Way, and named it the Residence of the Five Princes. These six brothers appear to have lived together on the most amicable terms, the intercourse

* Tung keen kung muk, vol. 42.
† Tung shoo, Biographical section, vol. 39.
the founder. Born in 580, being the son of a government-officer under the declining Suy dynasty, he foresaw at an early age the downfall of the reigning house, and resolved to cast in his lot with the new aspirant. His attachment to his prince, and his qualifications as a statesman, soon procured his promotion. In 627, when Tae-tsung assumed the imperial dignity, Heuen-ling was made Duke of Hing, and in 631 he was promoted to the Dukedom of Wei. In 635, the year he is spoken of on the tablet, being that also of the demise of Kaou-tsoo, the father of the emperor, we find him receiving the confidential commission of an appointment to superintend the operations at the royal sepulchre; and at the same time, an acknowledgement of his merit in the additional title of Triumvirate Associate of the Rising State, and also an emolument equal to the revenue arising from thirteen hundred people. During an incursion of the Too-kuh-hwan Tartars the same year, Fang Heuen-ling is spoken of as holding audiences of great importance, on behalf of the emperor.

The tablet states, "In the year A. D. 699, the Buddhists, gaining power, raised their voices in the eastern metropolis." This apparently alludes to some act of intolerance practised by the Buddhists towards the Christians; but history makes no mention of this; an attentive consideration of the state of affairs, however, at that period, will show that such is by no means an improbable event. It should be borne in mind that this was during an interregnum in the Tang dynasty. On the death of the emperor Kaou-tsung, in 684, his empress, named Woo, seized the reins of government, and assumed the supreme power, with the appellation of Tsihteen. Fixing upon Lo-yang, the eastern capital, as the seat of government, she banished the rightful heir to the throne, and changed the name of the dynasty from Tang to Chow. This princess, in her early days, having submitted to the Buddhist tonsure, was admitted as an inmate of a nunnery, whence she was taken by Kaou-tsung to be his consort, and eventually empress. While residing in this religious establishment, her mental character and tastes probably received much of that bias which particularly marked her after progress. Once alone, and free to sway the imperial sceptre, her partiality for the Buddhists soon developed itself, in the liberal patronage she bestowed upon that class. Much of
of Chang-gan, notices the existence of several of these foreign temples, and has been republished in the Yih tsun tsung shoo, Repository of Relics. It says, "On the southeast of Cross street is a Persian temple. This Persian temple was erected in the year 677, at the request of the Persian monarch Peih-loo-sze." Again, "On the northeast of Cross street is a Persian foreign temple; south from this is called the Keu-tih Way." Whether these last may have been Parsee or Christian edifices, is not easy to determine now, as it was customary at that time to apply the name of Persian to the temples of all the different sects which came to China from that quarter.

The frequency and precision with which names of places and persons, together with dates, are employed in any document, have been considered a fair test of its genuineness; as experience has shown that cases of imposture are marked by extreme vagueness in this respect. This we might naturally expect, when we consider the intricate labyrinth which the mention of even a few historical incidents involves. Where, however, the facts so mentioned mutually support and throw light on each other, and where not only the open assertions, but the more latent inferences, preserve a general consistency together, and harmonize with known history, this must form a strong chain of presumptive evidence in favor of the document in question. Applying this test to the Nestorian monument, we find almost every line marked by some historical date, some geographical allusion, or the notice of some custom; and in drawing attention to a few of these, it will be observed that while there is no single quotation, which, taken as an isolated statement, might not perhaps be introduced by a modern hand, yet the harmonious sequence in a long train of facts is such as a forger would scarcely manage without tripping in some matter.

The tablet, speaking of the priest Alopu, says, "In the year A.D. 635, he arrived at Chang-gan; the Emperor sent his prime minister Duke Fang Heuen-ling, who, taking his subordinates to the west border, conducted his guest into the interior." On referring to the Tang shoo, History of the Tang Dynasty, * we find Fang Heuen-ling spoken of as one of the earliest and most attached servants of Tae-tsung.

* Biographical section, vol. 16.
That the religions of the west, inclusive of the one now in question, had gained a prominent standing in the empire towards the middle of the eighth century, we know from the imperial edict of Heuen-sung, from which an extract is given in the Tsûh foo yuen kwei, Great Tortoise of the National Archives, a book in 1000 volumes, published by imperial command, in the year 1012. It states* that, "In the year A.D. 746, in the 9th month, an edict was issued, saying, 'The religion of the Persian classics, having come from Syria, has now been long handed down and practised in China. When its votaries first erected their temples, they gave them their own national name. Henceforth, to enable others to trace their origin, let all the Persian temples belonging to the two capitals have their name changed to that of Syrian temples; and let this be complied with through all the provinces of the empire.'" The same extract is found in the Še ke tsung yu, West-brook Collected Sayings, published by Yaou Kwae, during the Sung dynasty; which also notices several other immigrations of foreign religions (not Buddhist) about the same period; one as early as A. D. 632.

Tseen, in his Inquiry into the Illustrious Religion, quotes the following passage from the Chang-gan che, Topography of Chang-gan,† published by Min Kew, in the Sung dynasty. "On the northeast of the E-ning portal street, is a Persian foreign temple, which the emperor Taé-tsung caused to be erected for the Syrian foreign priest Alosze‡ in the year A.D. 639." Again, "To the east of the Le-tseen portal there is an ancient Persian temple; this is the Persian temple that Pei-loo-sze the Persian monarch requested to have erected, in the year A. D. 677."

In a fragment of a work by Wei Shuh, of the Tang dynasty, the Leang kíng sin ke, New Record of the Two Capitals, there is also a notice of this last-mentioned temple. Only the third out of five volumes of this work is extant, and that incomplete; but what remains, being a description

---

† Chang-gan is the ancient name of Se-gan.
‡ The tablet gives Alopun. Perhaps Alosze may be a different form of the same name; or the author of the Topography may have fallen into an error in quoting from memory, which is a common occurrence; or, which is most likely, it is a typographical error.
monarchs, and was instrumental in sending many divines through the countries of Eastern Asia, with the special object of converting the people to the knowledge and faith of Christianity.

Although we meet with indisputable traces of their persevering efforts in the countries of the east during the succeeding centuries, yet the circumstantial details left on record are meagre in the extreme. We have reason to believe, however, that a succession of these zealous men continued to travel eastward with this single purpose in view; and especially about the time indicated on the tablet, when Mohammedanism was making rapid strides throughout Western Asia, having just subdued the kingdom of Persia, might we naturally look for parties of these religionists, seeking refuge in distant lands, forced from their homes by the persecuting zeal of the Mussulmans. According to the testimony of Chinese scholars, the traces of the existence of these foreign sectaries have been wilfully excluded from the national histories, and, unless it be on the more durable mementos of the stone tablets, we can only get a clue to them in an indirect way. When, however, these indirect testimonies harmonize with and corroborate the tablets, there is little danger of being misled; and it may be noticed that where a discrepancy exists, it is customary with the natives to correct their histories by the tablets.

In the Appendices to the Tseen-yen Hall Tablets there is an extract from the Chung-yen sze pae, Tablet of the Chung-yen Monastery, composed by Shoo Yuen-yu, in the ninth century, as follows: "Among the miscellaneous foreigners who arrived, there were the Manicheans, the Ta tsin, 'Syrians,' and the worshippers of the Spirit of Heaven." The temples of these three classes of foreigners throughout the empire, are not equal in number to those of our Buddhists in one small district." A search through several works on ancient monuments and inscriptions has failed to discover this tablet, but there is no doubt of its existence, as it is quoted over and over again by other writers; the author of the inscription is a prominent character in history, having been censor during the reign of Wan-tsung.

* The tablet has Tsee shin, The Spirit of Autumn; but the author who makes the extract says that the character tsee is cut by mistake for heen, "heaven," in which he is doubtless correct.
it was their neighbor on the east; and the religion of the
spirit of Heaven, prevailing in Syria, was their neighbor on
the west; so that in the time of the Tang dynasty, the Ro-
man Catholic religion being then flourishing in Syria, it was
the craft of the foreign priests, to drag the three religions
into combination, and invent the name of the Illustrious
religion in order to exalt themselves; so that the Chinese,
not understanding their origin and ramifications, might be
blindly led to adopt their faith; thus verifying the saying
of Chang-le, that they are only desirous of hearing some-
thing strange. Again the tablet says, 'In A.D. 638, the
Greatly-virtuous Alopun, of the kingdom of Syria, came
from afar, bringing the sacred books and images, which he
presented at the chief capital.' If Alopun really came from
Syria, then his religion was the Roman Catholic, without
doubt; his sacred books should be the Bible and Gospels,
which have been handed down in Europe, and his images
those of Jesus on the cross; but we have not heard of these
being in existence at that time; and when the Illustrious
religion is said to stand side by side with the fire-spirit of
the Persians, and to be merely a decoration of the schools
of Buddhism, this is inexplicable."

Thus far, we have been particular in giving our authori-
ties, that others, wishing to do so, may be able to verify the
statements; for they are all taken from books within the
reach of almost every person in China. Those who have
access to more extensive stores of native literature, would
no doubt be able to add a great accumulation of evidence.
The above extracts will be sufficient, however, to show that
there is but one voice among the Chinese as to the authen-
ticity of this remarkable monument, for there is nothing on
the other side of the question knowingly withheld. Besides
this, if we consider carefully the subject of the inscription,
it may still further aid us in forming a correct judgment.

According to history, the Nestorian schism took place in
the beginning of the fifth century, and the members of this sect
soon distinguished themselves by their zealous endeavors to
propagate the faith through various countries. Their chief
seminary, at Edessa in Mesopotamia, became famed as the
centre of an extensive system of missionary influence.
About the close of the same century, this was transferred
to Nisibis, where it enjoyed the patronage of the Persian
nal of Varieties, for the 13th year of Taou-kwang.) As Aloni and Verbiest, two Europeans, both adopt the tablet of the Illustrious religion as an evidence in their favor, when Yu See refers the origin of the cross to the tablet of the Illustrious religion, where it says, 'He appointed the cross as the means for determining the four cardinal points,' this is not altogether inapplicable; but what is meant by appointing the cross is not well defined. Now when we examine the Arabian Geographical Classic, we become perfectly clear on the meaning of the cross. I have appended some quotations from this in the sequel. (Leisure sayings of the old fisherman.)'

The Ying hwan che leo, Compendious Description of the World, the most recent native work on geography, has repeatedly called forth the commendations of foreigners, for the liberal and impartial manner in which the author treats his subject, and was reviewed at some length in some of the early numbers of the North-China Herald. In the 3rd volume, when describing Persia, the author takes occasion to introduce the subject of the Nestorian tablet. After discoursing on various ancient religions, supposed to have originated in Persia, he proceeds, "There is also the tablet recording the propagation of the Illustrious religion in China, as related by King-tsing, a priest of the Syrian church, A.D. 781." Again, "The tablet of the Illustrious religion is still more lying and extravagant; the Illustrious religion is the sect of Fire-worshippers. Where it says, 'A bright star announced the felicitous event,' 'He suspended the bright sun, to invade the chambers of darkness,' 'In clear day, he ascended to his true station, &c.,' the allusions are all to the solar fire. Again, where it says, 'He appointed the cross as the means for determining the four cardinal points,' 'Once in seven days, they sacrifice, &c.,' it drags in the Roman Catholic religion. Where it speaks of 'The triune and mysterious in substance, the eternal true Lord Aloho (God), we do not know who is meant, these being all conventional terms. But this is merely a dressing up of the dregs of Buddhism; it is not the Fire-sect; it is not the (Teen) Heaven-sect; it is not the Buddhist sect; in fine, there is no name by which to classify this religion. For the Persians, in worshipping the spirit of fire, adhere to their ancient usage; while Buddhism was practised in India,
a few lines of a quotation from the *Kwei-see luy kaou*, Journal of Varieties for the 13th year of Taou Kwang, by Yu See, an inferior government officer. The author's remarks are of little critical value, and he shows great inaptitude in dealing with the subject in hand, although he appears tolerably correct in the detail of isolated facts. His chief aim is to show that the Christian religion is the natural offspring of Buddhism. He says, "Jesus was born in the 2nd year of the term Yuen-show of the emperor Gae Te of the Han dynasty. A bright star announced the glad tidings in the land of Judea. In the 2nd year of Keen-chung (781), of the Tang dynasty, King-tsing, the priest of the Syrian church, set up the tablet commemorating the promulgation of the Illustrious religion in China, whence we hear of the first erection of Syrian churches, in the 7th month of the 12th year of Chin-kwan (638). The tablet speaks of the 'Triune and mysterious in substance, the eternal true Lord God'; again, it denominates his mother the 'Triune, divided in nature, Illustrious and Honorable Messiah';* and says that 'a virgin gave birth to the Holy One in Syria.' Again it speaks of 'Aloho (God), 'Preserving their beards and shaving their crowns,' 'Seven times a day having worship and praise,' and 'Sacrificing once in seven days.' These things, like the Manichean observances, after the Tang dynasty, are never mentioned in the histories of the Sung and Yuen."

In a recent work, *Kwo chaou she jin ching leo*, Illustrations of the Poets of the Present Dynasty, by Chang Wei-ping, of Pwan-yu, the 47th volume of the 2nd section, which gives a brief abstract of the geography of foreign nations, has the following remarks on the 24th page, respecting the cross mentioned on the Tang tablet. "He appointed the cross as the means for determining the four cardinal points; he moved the original spirit, and produced the two principles of nature (See the Tang tablet of the Propagation of the Illustrious religion). The tablet of the Illustrious religion, speaking of the cross, says, 'He appointed the cross as the means for determining the four cardinal points.' (Jour-

---

* The blunder in the interpretation of the inscription is unpardonable in a native author, unless we make very great allowance for the doctrinal difficulties connected with the subject.
being a name of the Imperial family during the Tang dynasty, there is also a possibility that the word king may have been substituted for it.”

In the *Teen yih ko shoo muh*, Catalogue *Raisonné* of the Library of the Fan Family at Ningpo, published by Yuen Yuen, the Governor of Che-keang, in 1809, there is a supplementary volume containing a list of the impressions of tablets in the establishment; on the 10th page we find there is a copy of the “Tablet commemorating the propagation of the Illustrious religion in China; composed by the priest King-tsing; written in the square character by Lew Sew-yen; set up in the 1st month of the year 781.” On the 40th page, among the additions, there is again noted a copy of the “Tablet eulogizing the propagation of the Illustrious religion in China; composed by the priest King-tsing, and written by Lew Sew-yen; in the year 782.” This last date is doubtless a typographical error for 781.

The *Hae kuo too che*, Geography of the World, the joint production of the well-known Commissioner Lin, and Wei Yuen, an officer at court, one of the most popular works that have been published of late, first appeared in 1844, and soon passed through several editions. The 15th volume, which professes to be a descriptive account of Judæa, is devoted almost exclusively to a discussion of the Christian religion, in which the author takes frequent occasion to exhibit the spirit of bitter animosity which he cherishes toward that religion. A large portion of the whole is allotted to the examination of the Syrian tablet, which is given almost entire; and most of what is contained in the *Kin shih tsuy peen* is here reproduced, the author thus, as it were, endorsing the expression of confidence in the existence and authenticity of the record; while not the most remote hint of suspicion to the contrary ever appears. Some additional extracts and remarks are also given on the same subject. We select

* The idea which the author wishes to present here, is the identity of this sect with the Parsees or fire-worshippers; hence supposing the proper word for their name was ping, “Illumination from fire;” but as this character formed the name of one of the emperors of the Tang, according to Chinese custom, no one else was permitted to use it, and hence they substituted king, a word of similar import. This is one of those vain speculations, in which Chinese authors frequently indulge their imaginations, though there does not appear to be any evidence to support the supposition.
that and Mohammedanism, and in some respects Buddhism, and some other religions also.

In conclusion, the author of the Kin shih tsuy peen gives his criticisms on the opinions of the various authors quoted; from which we extract a few sentences: "We have now examined the investigations which have been made regarding the source and spread of the Illustrious religion of this tablet. In the Tseen-yen Appendices it is said, 'Now Jesus the Lord of Heaven is worshipped by Europeans. Some say this is the ancient religion of (Ta-tsin) Syria.' On the tablet, there is the expression, 'He appointed the cross as the means for determining the four cardinal points.' Now Roman Catholics always raising the hand and making the sign of the cross, exactly agrees with the words of the tablet." Again, "The tablet speaks of 'The Most Virtuous Alopun from the country of Syria.' The Record of the Western Regions, given in the two histories of the Tang dynasty, in their accounts of the various kingdoms, state that (Fuh-lin) Judea is also named (Ta-tsin) Syria, but they do not give a single word respecting the introduction of the Illustrious religion into China." Again, "This tablet says 'The unchangeably chin, true, and invisible,' 'Veiling his true dignity,' 'In clear day, he ascended to his true station,' 'The true and unchangeable doctrine,' 'Observing the azure clouds, he bore the true sacred books.' Here is the word chin, true, used in profusion. Now when Mohammedan halls are built, they are called Houses of Worship: but why are they also called Temples of the True Religion? Now the Mohammedan religion is unquestionably an offshoot from the Illustrious religion; but while in some things they are similar, in others they differ. In consequence of the difficulty of understanding these religions, I have not been able to separate these things; and so have presented the various discussions on the subject, to afford the means of more extensive inquiry. As to the meaning of the word king, Illustrious, in the Illustrious religion of the tablet, there are two passages in the inscription, viz. 'A king, bright, suh, constellation, announced the felicitous event;' and 'He suspended the king, bright, jih, sun, to invade the chambers of darkness.' There is a mutual agreement in meaning here with king sing, the bright star, and king kwang lin chaou, the bright glory reflecting its lustre; but ping
we trace back to the year of the birth of Jesus the Lord of Heaven, who is worshipped by Europeans, it ought to be in the period Kae-hwang (518–631) of the Suy dynasty. Some say this is the ancient religion of Syria; whether such be the case or not, I have not examined. At the end it says, ‘Erected on the 7th day of the 1st month, being Ta-yaou-san-wan day; Ta-yaou-san-wan, which it speaks of, is an expression belonging to that religion. The fire-proof cloth is a cloth that can be cleansed by fire.” It is strange that an author like this, who has shown himself so acute by his other works, and especially in matters of chronology, should have fallen into the monstrous error with regard to time, which he has exhibited in speaking of the period of the birth of Christ; and can only be accounted for by the haughty indifference with which natives of talent too frequently treat foreign religions, willfully keeping themselves ignorant of facts which very little trouble might put them in possession of. Notwithstanding this egregious misconception, we imagine few will be inclined to reject his testimony as to the existence of the stone in question, which is all we have to do with at present.

At a later period, this author published another small work, called King keao ou kaou, Inquiry into the Illustrious Religion, from which we extract, “In the time of Wan-leih (1578–1620),* when some people at Chang-gan were excavating the ground, they found a tablet of the Illustrious religion, dated 2nd year of Keen-chung (A. D. 781), of the Tang dynasty. The scholars and great statesmen, who had become disciples of the western teaching, congratulated each other on the fact of their religion having been propagated in China so early as the time of the Tang; but if they were asked what the Illustrious religion really was, they could not tell.”

After this comes an extract from the Taou koo tang Wan tseih, Literary Miscellany of Taou-koo Hall, by Hang Sheu-eun, entitled Supplementary Inquiry into the Illustrious Religion. Without making particular mention of the discovery of the stone, the author proceeds, as if that were an admitted fact, to remark upon the religion of which it records the existence, and endeavors to draw a parallel between

---

* This period is at least four years too early.
ing been imbedded in the earth for a thousand years, and now for the first time re-discovered, shows the natural succession of cause and effect throughout the three generations (i.e. past, present and future). This child, having been one of the pure unshaven ones, returned again; thus the ‘pleasant habitation awaiting Chin Pin,’ and ‘Yang Ming remaining till the opening of the door’ have been shown to be no idle sayings. See the Lew Yew-hoa Tseih, Miscellany of Lew Yew-hoa, of Pin-yang. The characters are in the first style of art, without the least defect. The foot and the ends have foreign characters on them, similar to those in the Buddhist classics.” Here we see that the author of this extract, either intentionally or otherwise, ignores all allusion to the Christian religion on the tablet, bringing it forward as a link in the evidence in favor of the metempsychosis, supposing this child in a former state to have been one of the pure and disinterested priests commemorated in the tablet. But whatever may have been his theory on this point, his evidence is equally applicable to our purpose, in showing the existence and authenticity of the stone in question.

Further on is an extract from Tseen yen tang Kin shih wan po wei. The Tseen-yen Hall Appendices to the Metal and Stone Literature, by Tseen Ta-hin, Attendant on the Imperial Household in the time of Kea-king, a native of Keating. Speaking of this tablet, he says, “The Illustrious religion is the religion established by the people of Syria in the western regions.” Again: “There is only this tablet that bears record of the Illustrious religion, and hands down any particulars respecting it; according to which, it commenced from the beginning of the Tang dynasty, when Alopun the Syrian priest, bearing the sacred books and images, arrived at Chang-gan. Tae-tsung ordered the authorities to build a Syrian church in the K’ning Way, to be governed by twenty-one priests. In the time of Kaou-tsung, Alopun was honored with the appointment of Great Conservator of Doctrine for the Preservation of the State, and orders were given as before for the erection of Illustrious churches in every province. The priests all shaved the crown of their heads, and preserved their beards. Seven times a day they had worship and praise; once in seven days they offered sacrifice. The image they honored was the Triune, mysterious in substance, eternal, true Lord Aloho (God). Now if
therefore they have not investigated antiquity to discover the evidence of facts, by which they might put a stop to the propagation of these depraved discourses."

The *Kin shih tsuy peen*, Collection of Metal and Stone Inscriptions, was published by Dr. Wang Gae, Great Statesman of the Banqueting-house, and Vice-president of the Board of Punishments, in 1805, when he had reached the advanced age of eighty-two. This work contains about a thousand inscriptions taken from existing monuments of various ages, from the Hea dynasty (B. C. 2200) down to the end of the Sung (A. D. 1264). The 102nd volume commences with the Syrian monument, the discussion of which occupies more than thirteen leaves. After giving the size of the stone, and the number of lines and characters on it, a transcript of the Chinese part on the face is given entire. From the critical remarks which succeed, we select the following, which is an extract from the *Lae Tsæ * Kin shih kih kao leo, Brief Examination of Stone and Metal Engravings, by Lae Tsae.

"To the west of the city of Se-gan, where now stands the Kin-shing monastery, in the time of Tsung-ching (1628-1644)* of the Ming dynasty, Tswow Tsin-ching of Tsin-ling, Prefect of Se-gan, had a little boy named Hoa-seng, who was endowed with extraordinary acuteness at his birth; from the first he was able to walk, and soon began to join his hands in supplication to Buddha, which he continued to do almost without relaxation day and night; in a short time he was taken sick; with his eyes scarcely open, he peered out sideways laughing, and then went to his long home. The spot chosen by divination for his burial, was to the south of the Tsung-jin monastery in Chang-gan. When they had dug to the depth of several feet, the excavators came upon a stone, which happened to be the Tablet of the Propagation of the Illustrious Religion.† This tablet, hav-

* There is an error here as to the date, which is at least three years too late.
† This incident is alluded to in a manifesto by Michel Boime, published in Kircher's *China Illustrata*, although he gives a somewhat different version of the story; he says, "The Governor of this place having been informed of the discovery of a marble so rare, and a monument so precious, pressed by a movement of curiosity, and perhaps also because he had lost a child the same day, proceeded to the spot, caused a book to be written to the praise of this Illustrious stone, and caused this treasure to be removed (after he had taken a faithful copy upon a similar marble), into the temple of the Tanist priests, which is distant about a mile from the walls of Si-ngan-foo, the metropolis of the kingdom; in order to give to posterity an eternal memento, and to prevent future ages from being deprived of so great a boon."
priests, and 50,576 nuns; there was a censor appointed to take account of the priests and nuns belonging to the two capitals; if any of the priests or nuns remained out of their temples at night, it was noted in a register; they were not allowed to lodge among the people for more than three nights; if any did not return to their locality for nine years, their names were recorded in a book, and they were treated with great severity. Now the erection of a temple in the empire is a rare occurrence, but priests and nuns have become innumerable."

In the *Sze koo tseen shoo te yauou*, Important Selections from the Books in the Imperial Library, a compilation drawn up by order of the emperor Kien-lung, and published about the year 1790, a work which occupied several years in the completion, a number of the chief ministers having been engaged on it, we read as follows, "Summary of Western Learning, in one volume, with an Appendix in one chapter, on the Tang tablet of the Syrian church." This tablet states that in the year A.D. 639, Alopun, of the kingdom of Syria, brought his sacred books and images from that distant part, and presented them at the chief capital, when orders were given by the emperor to build a Syrian church in the E-ning Way, to be governed by twenty-one priests, &c." The editors then go on to quote a number of historical incidents, which show a great amount of research into the national antiquities, with a view to identify the religion spoken of in the tablet, and which in some instances are anything but flattering to the adherents of that religion. These we shall notice on a subsequent page. At the conclusion of their remarks on the subject, they say, "Since Julius Aloni, in writing this book, has adduced the Tang tablet as a testimony in his favor, this still further removes any doubt as to his being of the Heen* religion. But no one has yet traced out by proofs from antiquity the origin of its propagation, and hence it has spread all over the breadth of the land. From the time of Wan-leih (1578–1620), scholars and great statesmen have in general limited their discourses to the doctrine of the heart, and merely issued works of a metaphysical character, on subjects which only embrace the life of the individual;

*This is the name of an ancient religion in China, which the writers endeavor to identify with the religion of the tablet, and also with the Roman Catholic religion.*
aminer: the High Statesman of the Sacred rites, the Imperially-conferred-purple-gown Chief Presbyter and Priest Ye-ch'a. * [This stone tablet was examined and set up by the Priest Hing-tung.] † These words are interspersed with the foreign characters; which characters are all turned towards the left, and are untranslatable. I take the 'Triune and mysterious in substance, the eternal true Lord Aloho' of the tablet, to be the lord of that religion. 'The most virtuous Alopun, from the country of Syria, arrived at Changgan in the year A. D. 685; and a Syrian church was built in the capital, in the E-ning Way, to be governed by twenty-one priests, in A. D. 685.' This shows that the Roman Catholic religion was introduced into China from the commencement of the Tang dynasty, and up to the present time it has become disseminated through the whole empire. I read in the Account of the Western Regions, that Fuh-lin, the ancient Ta-tsin, borders on the Western sea, distant from the capital of China forty thousand li. It carries on a commerce with Siam, Cochin-china, and the Five Indies. In the flourishing period of Kae-yuen (713—742) there was a rush of Western foreigners, who came from a distance of ten thousand li, eagerly presented the sacred books of their various nations, which were received into the Palace for the Translation of Classics, and thereupon the religions of foreign regions became practised in China. Then the number of their priests could be estimated by the number of temples erected. At that time there were 5,358 temples, 75,024

* This book and several other of the authorities quoted here, give this name Ye-ch'a, but Kircher gives Ye-le, and in a very carefully executed impression from the stone, which we have recently procured in Shanghai, a manuscript note at the end, written many years ago, gives it Ye-le, which we presume to be the more correct.

† The line here enclosed in brackets is not given at all in Kircher's copy, but, as it exactly coincides with the manuscript note referred to above, there is every reason to believe it correct. It will appear out of order here for the Assistant Examiner to be placed before the Chief Examiner, but this may be explained by the fact that the Chinese immediately follows the Syriac, and is intended doubtless to be read in the same order, i.e. from left to right; but the Chinese copyists, not being aware of this fact, would take the right hand line for the commencement, in the usual way. This is not a groundless conjecture, for it is well known that in the Manchu and Mongolian books printed in China, where there is occasion to introduce Chinese quotations, these are printed contrary to the usual Chinese form, the lines succeeding each other from left to right, in accommodation to the Tartar mode.

VOL. V. 38
Se-gan foo." The 6th volume, which contains a long catalogue of uncommon forms of characters on inscriptions, again notices the Syrian tablet, as containing — instead of *tsan* "effulgence," in the sentence, "the bright gems emitted their effulgence." The preceding character was used in former times with this same meaning, though it has long been abandoned in the ordinary literature of the day. Examples of this kind are exceedingly numerous in Chinese, but it is only scholars of considerable standing who have sufficient knowledge of the *koo wan* (ancient literature) to enable them to apply such words with due effect, and this it is which commands the admiration of the literati to a great extent.

The *Kwan chung Kin shih ke*, Record of the Metal and Stone inscriptions of Shen-si, published by Piek Yuen of Chin-yang, President of the Board of War, about A.D. 1789, on the 8th page of the 4th volume, has a notice of the "Tablet commemorating the propagation of the Syrian Illustrious religion in China; erected in the 1st month of the year 781; the inscriptions composed by the priest Kingsing; written in the square character by Lew Sew-yen, with a heading; in the Tsung-shing monastery, at Se-gan-foo." After about half a page of digression on the geography of "Ts-tsin" (which we have translated Syria) of the tablet, it proceeds to identify the first church of this sect in China, with a church recorded in the Topography of Chang-gan, to have been built in the E-ning Way, A.D. 639, the priest of which is named A-lo-sze, which the writer remarks is merely an error of the author of the Topography, and should be the same as A-lo-pun of the tablet.

In the *Kin shih luh pue*, Supplementary Record of Metal and Stone Inscriptions, published by Ye Yih-pauou Kewlae, a native of Kwan-shan, A.D. 1790, are the following remarks on this stone: "This tablet states that 'the tablet eulogizing the propagation of the Illustrious religion in China, with the preface, was composed by King-tsing, a priest of the Syrian church;' again: 'The tablet was erected in the 2nd year of Keen-chung (A.D. 781) on the 7th day of 1st month, being Sunday. Written by Lew Sew-yen, Secretary to the Court Council, formerly Military Superintendent for Tae-chow.' At the foot and on the edges are foreign characters. At the foot is inscribed 'Assistant Ex-
But although no foreigner may have seen it of late, we have abundant evidence that it has been seen, read, examined, and criticised by natives in no way prejudiced in favor of the religion it professes to make known, fully competent and thoroughly disposed to detect any indication of fraud, did such exist; but although they have made fac-similes, although they have printed, published and republished it again and again, although they speak of the extravagant boasting of its contents, although they charge the authors with hypocrisy and deceit, and take occasion from it to launch forth invectives not only against the sect it commemorates, but also against the Christian religion in every form, and more generally against all foreign religions whatever, yet we never find the least trace of suspicion as to the existence of the stone, or the veracity of the date it bears.

For the present we pass over the testimony to be derived from various publications in the Chinese language, which have been issued both by foreign missionaries and by their native converts; although considering that they have thrown the weight of their character into the scale, that they were men not likely to be deceived in the matter, and that, in the promulgation of their own faith, they have endeavored to give force to their arguments by illustrations drawn from this monument, in their appeals to a people who had the best possible means of judging of its authenticity, and who, under the supposition of forgery, most assuredly would not have failed to bring home to them with merited retribution the consequences of the imposture they were thus using their influence to establish;—in the face of these facts, we think their evidence cannot be lightly set aside, under the assumption that they were interested parties. We will however cite another class of witnesses, who must be entirely free from any imputation of this kind.

The *Kin shih waan tze ke*, Record of the Characters of Metal and Stone Inscriptions, published by Koo Yen-woo, a native of Kwan-shan, at the commencement of the present dynasty, and republished in Shanghae in 1824, on the 25th page of the 4th vol., notices the "Tablet commemorating the propagation of the Illustrious religion in China; composed by the priest King-ting; written in the square character, by Lew Sew-yen; set up in the 1st month of the year 781; now in the Kin-shing monastery, outside the city of
"In the year of the Greeks one thousand and ninety-two, the Lord Jazedbuzid, Priest and Vicar-episcopal of Cumdan the royal city, son of the enlightened Mailas, Priest of Balach a city of Turkestan, set up this tablet, whereon is inscribed the Dispensation of our Redeemer, and the preaching of the apostolic missionaries to the king of China."

After this, in Chinese characters is "The Priest Ling-paou." Then follows:

Adam meschamshôno Bar Jidbuzad Curapiskuipo.
Mar Sargis Kasiso, Vcurapiskuipo.
Sabar Jesua Kasino.
Gabriel Kasiso Varcodiakun, Vrisch medintho de Cumdan vlasrag.

"Adam the Deacon, son of Jazedbuzid, Vicar-episcopal.
The Lord Sergius, Priest and Vicar-episcopal.
Sabar Jesus, Priest.
Gabriel, Priest, Archdeacon, and Ecclesiarch of Cumdan and Sarag."

The following subscription is appended in Chinese:

"Assistant Examiner: the High Statesman of the Sacred rites, the Imperially-conferred-purple-gown Chief Presbyter and Priest Ye-le."

On the left hand edge are the Syriac names of sixty-seven priests, and sixty-one are given in Chinese.

In summing up the evidence pro and con for the genuineness of this tablet, Professor Salisbury remarks "that there is no intrinsic improbability in the account of the discovery; but, inasmuch as it is not known that any one has pretended to have seen the original monument during the last two centuries, and as the state of preservation of the inscription, and the condition of the tablet, might prove an important source of inference as to its being genuine, it is essential to a full belief in the story, that the monument be seen by some disinterested person at the present day." It makes very little for the argument one way or the other, that we have no notice of its having been seen by a foreigner for two centuries, considering we have never heard of any foreigner having visited the locality during the period stated. Should a visit to the spot indicated prove a failure in discovering its existence, suspicion would in that case be well founded.
He shed a vivifying influence through the whole realm of nature,  
And all outer nations took him for example.

The true doctrine how expansive!  
Its responses are minute;  
How difficult to name it!  
To elucidate the three in one.

The sovereign has the power to act!  
While the ministers record;  
We raise this noble monument!  
To the praise of great felicity.

This was erected in the 2nd year of Keen-chung, of the Tang dynasty (A. D. 781), on the 7th day of 1st month, being Sunday.  
Written by Lew Sew-yen, Secretary to Council, formerly Military Superintendent for Tae-chow; while the Bishop Ning-shoo had the charge of the congregations of the Illustrious in the east.

The above translation has been made with the assistance of two fac-simile impressions taken from the stone. The two lines of Syriac, of which the following is a transcript, are in the Estrangelo character, and run down the right and left sides of the Chinese respectively:

Adam Kasiso Vicur-apiskupo va Papasi de Zinstan.  
Beyumi aba dabahotha Mar Hana Jesua katholika patriarchis.

Kircher translates this as follows:

"Adam, Deacon, Vicar-episcopal and Pope of China.  
In the time of the Father of Fathers, the Lord John Joshua,  
the Universal Patriarch."

Having been unable to procure an impression of the Syriac at the foot, as it appears to be on a different facing of the stone, we give the transcript here on the authority of Kircher:

Besanath alf utisaain vtarten diavanoiè. Mor Jibuzad Kasiso Vcuarapiskupo de Cundan medinah malcutho bar nikh napso Milis Kasiso dinen Balekh medintho Takkurstan Akin Lucho hono Papa dictaban beh medabarnutho dpharukan Vcaruzuthon dabhain daluat malche dizinio.
Palaces of concord, large and light,
Covered the length and breadth of the land.

The true doctrine was clearly announced,
Overseers of the church were appointed in due form;
The people enjoyed happiness and peace,
While all creatures were exempt from calamity and distress.

When Heuen-tsung commenced his sacred career,
He applied himself to the cultivation of truth and rectitude;
His imperial tablets shot forth their effulgence,
And the celestial writings mutually reflected their splendors.

The imperial domain was rich and luxuriant,
While the whole land rendered exalted homage;
Every business was flourishing throughout,
And the people all enjoyed prosperity.

Then came Suh-tsung, who commenced anew,
And celestial dignity marked the imperial movements;
Sacred as the moon's unsullied expanse,
While felicity was wafted like nocturnal gales.

Happiness reverted to the imperial household,
The autumnal influences were long removed;
Ebullitions were allayed, and risings suppressed,
And thus our dynasty was firmly built up.

Tae-tsung the filial and just
Combined in virtue with heaven and earth;
By his liberal bequests the living were satisfied,
And property formed the channel of imparting succor.

By fragrant mementos he rewarded the meritorious,
With benevolence he dispensed his donations;
The solar concave appeared in dignity,
And the lunar retreat was decorated to extreme.

When Keen-chung succeeded to the throne,
He began by the cultivation of intelligent virtue;
His military vigilance extended to the four seas,
And his accomplished purity influenced all lands.

His light penetrated the secretions of men,
And to him the diversities of objects were seen as in a mirror;
(Esze) his attendant on his travels; although he was a private chamberlain, he assumed no distinction on the march; he was as claws and teeth to the duke, and in rousing the military he was as ears and eyes; he distributed the wealth conferred upon him, not accumulating treasure for his private use; he made offerings of the jewelry which had been given by imperial favor, he spread out a golden carpet for devotion; now he repaired the old churches, anon he increased the number of religious establishments; he honored and decorated the various edifices, till they resembled the plumage of the pheasant in its flight; moreover, practising the discipline of the Illustrious religion, he distributed his riches in deeds of benevolence; every year he assembled those in the sacred office from four churches, and respectfully engaged them for fifty days in purification and preparation; the naked came and were clothed; the sick were attended to and restored; the dead were buried in repose; even among the most pure and self-denying of the Buddhists, such excellence was never heard of; the white-clad members of the Illustrious congregation, now considering these men, have desired to engrave a broad tablet, in order to set forth a eulogy of their magnanimous deeds.

ODE.

The true Lord is without origin,
Profound, invisible, and unchangeable;
With power and capacity to perfect and transform,
He raised up the earth and established the heavens.

Divided in nature, he entered the world,
To save and to help without bounds;
The sun arose, and darkness was dispelled,
All bearing witness to his true original.

The glorious and resplendent, accomplished emperor,
Whose principles embraced those of preceding monarchs,
Taking advantage of the occasion, suppressed turbulence;
Heaven was spread out and the earth was enlarged.

When the pure, bright Illustrious religion
Was introduced to our Tang dynasty,
The Scriptures were translated, and churches built,
And the vessel set in motion for the living and the dead;
Every kind of blessing was then obtained,
And all the kingdoms enjoyed a state of peace.

When Kaou-tsung succeeded to his ancestral estate,
He rebuilt the edifices of purity;
bedewing favors were deep as the eastern sea. Nothing is beyond the range of right principle, and what is permissible may be identified; nothing is beyond the power of the holy man, and that which is practicable may be related.

The accomplished and enlightened emperor Suh-tsung rebuilt the Illustrious churches in Ling-woo and four other places; great benefits were conferred, and felicity began to increase; great munificence was displayed, and the imperial state became established.

The accomplished and military emperor Tae-tsung magnified the sacred succession, and honored the latent principle of nature; always, on the incarnation-day, he bestowed celestial incense; and ordered the performance of a service of merit; he distributed of the imperial viands, in order to shed a glory on the Illustrious congregation. Heaven is munificent in the dissemination of blessings, whereby the benefits of life are extended; the holy man embodies the original principle of virtue, whence he is able to counteract noxious influences.

Our sacred and sagelike, accomplished and military emperor Keen-chung appointed the eight branches of government, according to which he advanced or degraded the intelligent and dull; he opened up the nine categories, by means of which he renovated the illustrious decrees; his transforming influence pervaded the most abstruse principles, while openness of heart distinguished his devotions. Thus, by correct and enlarged purity of principle, and undeviating consistency in sympathy with others; by extended commiseration, rescuing multitudes from misery, while disseminating blessings on all around, the cultivation of our doctrine gained a grand basis, and by gradual advance its influence was diffused. If the winds and rains are seasonable, the world will be at rest; men will be guided by principle, inferior objects will be pure; the living will be at ease, and the dead will rejoice; the thoughts will produce their appropriate response, the affections will be free, and the eyes will be sincere; such is the laudable condition which we of the Illustrious religion are laboring to attain.

Our great benefactor, the Imperially-conferred-purple-gown priest E-sze, titular Great Statesman of the Banqueting-house, Associated Secondary Military Commissioner for the Northern Region, and Examination-Palace Overseer, was naturally mild and graciously disposed; his mind susceptible of sound doctrine, he was diligent in the performance; from the distant city of Rājagṛiha he came to visit China; his principles more lofty than those of the three dynasties, his practice was perfect in every department; at first he applied himself to duties pertaining to the palace, eventually his name was inscribed on the military roll. When the Duke Koh Tsze-e, secondary minister of state, and prince of Fun-yang, at first conducted the military in the northern region, the emperor Suh-tsung made him
tideless waters. The country produces fire-proof cloth, life-restoring incense, bright moon-pearls, and night-lustre gems. Brigands and robbers are unknown, but the people enjoy happiness and peace. None but illustrious laws prevail; none but the virtuous are raised to sovereign power. The land is broad and ample, and its literary productions are perspicuous and clear.

The emperor Kaou-tsung respectfully succeeded his ancestor, and was still more beneficent towards the institution of truth. In every province, he caused Illustrious churches to be erected, and ratified the honor conferred upon Alopun; making him the great conservator of doctrine for the preservation of the state. While this doctrine pervaded every channel, the state became enriched, and tranquility abounded. Every city was full of churches, and the royal family enjoyed lustre and happiness. In the year A.D. 699, the Buddhists, gaining power, raised their voices in the eastern metropolis; in the year A.D. 713, some low fellows excited ridicule, and spread slanders in the western capital. At that time there was the chief priest Lo-han, the Greatly-virtuous Kie-leih, and others of noble estate from the golden regions, lofty minded priests, having abandoned all worldly interests; who unitedly maintained the grand principles, and preserved them entire to the end.

The high-principled emperor Heuen-tsung caused the Prince of Ning and others, five princes in all, personally to visit the felicitous edifice; he established the place of worship; he restored the consecrated timbers which had been temporarily thrown down; and reerected the sacred stones which for a time had been desecrated.

In 742, orders were given to the great general Kaou Leih-sze, to send the five sacred portraits (of the Tang emperors) and have them placed in the church, and a gift of a hundred pieces of silk accompanied these pictures of intelligence. Although the dragon's beard was then remote, their bows and swords were still within reach; while the solar horns sent forth their rays, the celestial visages seemed close at hand.

In 744, the priest Keih-ho in the kingdom of Syria, looking towards the star (of China), was attracted by its transforming influence, and observing the sun (i.e. emperor), came to pay court to the most honorable. The emperor commanded the priest Lo-han, the priest Poo-lun, and others, seven in all, together with the Greatly-virtuous Keih-ho, to perform a service of merit in the Hing-king palace. Thereupon the emperor composed mottos for the sides of the church, and the tablets were graced with the royal inscriptions; the accumulated gems emitted their effulgence, while their sparkling brightness vied with the ruby clouds; the transcripts of intelligence suspended in the void shot forth their rays as reflected by the sun; the bountiful gifts exceeded the height of the southern hills; the
manifestly displayed, by accommodation it is named the Illustrious Religion. Now without holy men, principles cannot become expanded; without principles, holy men cannot become magnified; but with holy men and right principles, united as the two parts of a signet, the world becomes civilized and enlightened.

In the time of the accomplished emperor Tae-tsung, the illustrious and magnificent founder of the dynasty, among the enlightened and holy men who arrived, was the Most-virtuous Alopun, from the country of Syria. Observing the azure clouds, he bore the true sacred books; beholding the direction of the winds, he braved difficulties and dangers. In the year A.D. 635, he arrived at Changgan; the Emperor sent his prime minister, Duke Fang Heuen-ling; who, carrying the official staff to the west border, conducted his guest into the interior; the sacred books were translated in the imperial library, the sovereign investigated the subject in his private apartments; when becoming deeply impressed with the rectitude and truth of the religion, he gave special orders for its dissemination. In the seventh month of the year A.D. 638, the following imperial proclamation was issued:

"Right principles have no invariable name, holy men have no invariable station; instruction is established in accordance with the locality, with the object of benefiting the people at large. The Greatly-virtuous Alopun, of the kingdom of Syria, has brought his sacred books and images from that distant part, and has presented them at our chief capital. Having examined the principles of this religion, we find them to be purely excellent and natural; investigating its originating source, we find it has taken its rise from the establishment of important truths; its ritual is free from perplexing expressions, its principles will survive when the frame-work is forgot; it is beneficial to all creatures, it is advantageous to mankind. Let it be published throughout the empire, and let the proper authority build a Syrian church in the capital in the E-ning Way; which shall be governed by twenty-one priests. When the virtue of the Chow dynasty declined, the rider on the azure ox ascended to the west; the principles of the great Tang becoming resplendent, the Illustrious breezes have come to fan the east."

Orders were then issued to the authorities to have a true portrait of the emperor taken; when it was transferred to the wall of the church, the dazzling splendor of the celestial visage irradiated the Illustrious portals. The sacred traces emitted a felicitous influence, and shed a perpetual splendor over the holy precincts. According to the Illustrated Memoir of the Western Regions, and the historical books of the Han and Wei dynasties, the kingdom of Syria reaches south to the Coral Sea; on the north it joins the Gem Mountains; on the west it extends towards the borders of the immortals and the flowery forests; on the east it lies open to the violent winds and
rial objects as the source of their faith, others reduced all to vacancy, even to the annihilation of the two primeval principles; some sought to call down blessings by prayers and supplications, while others by an assumption of excellence held themselves up as superior to their fellows; their intellects and thoughts continually wavering, their minds and affections incessantly on the move, they never obtained their vast desires, but being exhausted and distressed they revolved in their own heated atmosphere; till by an accumulation of obscurity they lost their path, and after long groping in darkness they were unable to return. Thereupon, our Trinity being divided in nature, the illustrious and honorable Messiah, veiling his true dignity, appeared in the world as a man; angelic powers promulgated the glad tidings, a virgin gave birth to the Holy One in Syria; a bright star announced the felicitous event, and Persians observing the splendor came to present tribute; the ancient dispensation, as declared by the twenty-four holy men, was then fulfilled, and he laid down great principles for the government of families and kingdoms; he established the new religion of the silent operation of the pure spirit of the Triune, he rendered virtue subservient to direct faith; he fixed the extent of the eight boundaries, thus completing the truth and freeing it from dross; he opened the gate of the three constant principles, introducing life and destroying death; he suspended the bright sun to invade the chambers of darkness, and the falsehoods of the devil were thereupon defeated; he set in motion the vessel of mercy by which to ascend to the bright mansions, whereupon rational beings were then released; having thus completed the manifestation of his power, in clear day he ascended to his true station. Twenty-seven sacred books have been left, which disseminate intelligence by unfolding the original transforming principles. By the rule for admission, it is the custom to apply the water of baptism, to wash away all superficial show, and to cleanse and purify the neophytes. As a seal, they hold the cross, whose influence is reflected in every direction, uniting all without distinction. As they strike the wood, the fame of their benevolence is diffused abroad; worshiping towards the east, they hasten on the way to life and glory; they preserve the beard to symbolize their outward actions, they shave the crown to indicate the absence of inward affections; they do not keep slaves, but put noble and mean all on an equality; they do not amass wealth, but cast all their property into the common stock; they fast, in order to perfect themselves by self-inspection; they submit to restraints, in order to strengthen themselves by silent watchfulness; seven times a day they have worship and praise, for the benefit of the living and the dead; once in seven days they sacrifice, to cleanse the heart and return to purity.

It is difficult to find a name to express the excellence of the true and unchangeable doctrine; but as its meritorious operations are
not surprising that scepticism was on the alert, and that, from various motives, ingenuity was exercised to detect some deception, or to hit upon some means of nullifying the testimony in favor of this discovery. Among the most talented opponents were Bishop Horne, Spizellius, LaCroze, and Voltaire. Most writers on China since their time have noticed this monument, at greater or less length. It is to be regretted, however, that from the conflicting statements which have been set forth, some of our greatest church historians have been left in doubt on the subject, and the question having been recently revived among the savans in America, E. E. Salisbury, Professor of Arabic and Sanskrit in Yale College, U. S., has issued a paper commencing with the startling statement of his opinion "that the Nestorian monument is now generally regarded by the learned as a forgery." This may form our apology for a few remarks, which we shall preface with a translation of this famous inscription, differing in some respects from those that have been hitherto given.

*Tablet eulogising the propagation of the Illustrious Religion in China, with a preface; composed by King-tsing, a priest of the Syrian Church.*

Behold the unchangeably true and invisible, who existed through all eternity without origin; the far-seeing perfect intelligence, whose mysterious existence is everlasting; operating on primordial substance he created the universe, being more excellent than all holy intelligences, inasmuch as he is the source of all that is honorable. This is our eternal true lord God, trune and mysterious in substance. He appointed the cross as the means for determining the four cardinal points, he moved the original spirit, and produced the two principles of nature; the sombre void was changed, and heaven and earth were opened out; the sun and moon revolved, and day and night commenced; having perfected all inferior objects, he then made the first man; upon him he bestowed an excellent disposition, giving him in charge the government of all created beings; man, acting out the original principles of his nature, was pure and unostentatious; his unsullied and expansive mind was free from the least inordinate desire; until Satan introduced the seeds of falsehood, to deteriorate his purity of principle; the opening thus commenced in his virtue gradually enlarged, and by this crevice in his nature was obscured and rendered vicious; hence three hundred and sixty-five sects followed each other in continuous track, inventing every species of doctrinal complexity; while some pointed to mate-
by favor of a Christian Mandarin, named Phillip, who was going into that quarter. The same fathers obtained (by favor and authority of this same Mandarin) the privilege of erecting a house, and building a Church for practising the exercises of our religion, in the Metropolitan city of So-gan foo; where God, by his infinite mercy, has been pleased to exhibit a memento so authentic of the submission of this country to his law, in order thus to employ it anew, and by that means facilitate the worship of his name, and the introduction of his gospel. I was permitted to be one of the first to inhabit this dwelling; in which I considered myself fortunate, because I had the opportunity of going to see the stone; which I went to visit as soon as I arrived, without caring for anything else. I have seen and read it, re-read and considered it, at leisure and in quietness; in fine, I examined it so attentively, that I could not restrain my admiration of its antiquity, and my astonishment at seeing the characters, so visible, so clean, and so well engraved, that one might have said they were but just formed. There are several Chinese characters on the thickness, containing the names of several Bishops and Priests of that period; there are also some other characters, which, up to the present time, no one has been able to explain; for they are neither Greek nor Hebrew; and which nevertheless (in my opinion) signify nothing else than the same names; so that these different characters are used merely to make known to travellers and foreigners, that which the commonly used characters make known to the people of China. After this, taking a journey by Cochin, I arrived at Cranganor, which is the residence of the Archbishop of the coast, where I consulted the Father Anthony Fernandez of our company on this matter; because he is very clever respecting the letters that have been used since the time of the Apostle Thomas, and he told me they were Syriac characters; for they were most in use at that time.” Martin Martini, Michel Boime, and others of the time, followed with testimony to the same effect. The high coloring, however, which some of that fraternity had been in the habit of giving to matters of which they treated, raised a natural suspicion among many against every statement which emanated from them. That these suspicions were in many instances, if not unfounded, at least allowed to reach an undue magnitude, subsequent events have clearly proved. Under such circumstances it is
Herald it will be accessible to but very few indeed of scholars in the West; and there would appear to be a peculiar propriety in its being farther made known through the medium of the Journal from whose pages was derived the immediate incitement to its composition. If we are not mistaken, it will go far to settle for ever the question which it discusses; and to establish the authenticity of a document of high interest for the history of the extension of Christianity through Asia in early times. The learned world will be grateful to Mr. Wylie for his able assistance in putting an end to the doubts which have long been felt respecting this document, and will also, we trust, thank us for helping to extend the knowledge of his investigations and their results.

In the original essay, the Chinese characters are given, along with a transcription of them into Roman letters, for all names, titles, and brief sentences, cited from the inscription. These characters are necessarily omitted in the reprint, but the author’s transcription is faithfully presented.

Dr. Bridgman’s letter accompanying the essay farther says, “A few days ago” (the letter is dated March 10, 1856), “I met an Italian, a Romanist, who had seen and examined the stone, while detained in the neighborhood of Si-ning fu”; but it does not speak of any information derived from him with regard to it. An impression of the Syriac inscription at the foot of the Chinese is wanting on both the copies sent to the Society; it would be interesting to know whether the former is, as conjectured by Mr. Wylie, upon a different facing of the stone; and also, of course, to have a new and accurate fac-simile impression of it likewise.

More than two centuries have now passed away, since the Jesuit fathers announced to the world the discovery of a marble tablet in 1625, recording the establishment of the Christian religion in China during the Tang dynasty (7th and 8th centuries). This was said to have been discovered by the Chinese, while digging for the foundation of a house, at a village not far distant from the city of Se-gan. The first foreigner who saw it after its exhumation was Alvarez Semedo, who gives the following account in his Relatione della Grande Monarchia della Cina.* “Three years afterwards, in the year 1628, some fathers entered this province

* Not having the original of this work at hand, we quote from Kircher’s China Illustrata.
THE NESTORIAN TABLET OF SE-GAN FOO.

INTRODUCTORY NOTE BY THE COMMITTEE OF PUBLICATION.

"The genuineness of the so-called Nestorian Monument of Singan-Fu" was made the subject of a communication to the American Oriental Society by Prof. E. E. Salisbury, offered October 14, 1852, and published in the Society's Journal, Vol. III. pp. 401 etc. Farther light respecting the monument seeming highly desirable, the Society subsequently passed a resolution, requesting the American Missionaries in China to take such measures as might be found practicable, for having the stone revisited and described, and for obtaining new fac-similes of the whole inscription. This resolution was communicated to the various Missions through Dr. Bridgman, and, as was hoped, has not failed to produce valuable results. Two lithographic impressions from the face of the monument itself have been sent from China, and deposited in the Library of the Society; a letter of Dr. McCartee, accompanying one of them, has been given on a former page of the Journal (see above, p. 269). And during the month of August of this year, Prof. Salisbury received from Dr. Bridgman, at Shanghai, a copy of an essay on the subject of the genuineness of the monument, with a letter of which the following is a part, "A copy of your paper on the Syrian monument I placed in the hands of my friend Mr. A. Wylie, and expressed a hope that he, being interested in the question, would follow it up; he has done so, and published what he wrote in the North China Herald; and herewith I send you a copy thereof."

This essay has seemed to be so very valuable and interesting a contribution to our knowledge of the subject, to discuss so thoroughly and with such a fullness of learning, and to place in so clear a light, the evidences in favor of the genuineness of the monument derivable from a study of its characters and its contents, that we have thought we could not do those interested in the matter a greater service than by republishing it entire. In the North China
ARTICLE II.

ON

THE NESTORIAN TABLET

OF

SE-GAN FOO.

BY

Mr. A. WYLIE.

(Reprinted from the North China Herald.)
Supplementary Bibliographical Notice.


This publication came to hand too late to be noticed in the proper place, but is one of so rare interest that it must not be passed without at least an announcement.

It may be regarded as the first fruits of the late U. States Expedition to Japan, under Commodore Perry. The editor, Dr. Joseph Wilson, Jr., U. S. N., a member of that Expedition, has taken the pains to have reproduced, by the anastatic process of lithography, a botanical work brought by him from Japan, accompanying it with a specimen-translation, and some introductory and explanatory notes. The original work consists of drawings of various flowering plants, which are executed with much taste and truth to nature, and not without regard to perspective, accompanied with descriptions in which the peculiarities of the leaves, flowers and stalks, and the times of blooming, etc., are noted. The reproduction appears to be admirably exact, so that in examining it one seems to have under his eye a genuine Japanese book. The translation, too, has evidently been made with much care, though the translator modestly observes that "it is not supposed that the proper meaning of the elliptical sentences has always been found." Dr. Wilson refers to aid received from native dictionaries, as well as Medhurst's Vocabulary, and a Comparative Vocabulary of the Chinese, Corean and Japanese Languages published at Batavia in 1835.

The work before us is a very valuable illustration of what the anastatic process is capable of in the way of multiplying copies of works which could not be printed among us, or perhaps even in Europe, at present, in the ordinary mode, for want of proper types. In itself considered, too, it will interest the student of natural science who is curious to learn how far the Japanese have advanced in botanical knowledge. But, as regards this latter point, it is to be regretted that Dr. Wilson did not translate the whole. Perhaps he will yet do so, before the stones upon which the transfers were made are appropriated to other uses.

E. E. S.
pieces almost worthy to be called epics; at least such was my impression, when I read the book more than twenty years ago. How I should love to take hold of some of these works, if I had not more important matters on hand!

10. From a Letter from Rev. F. Mason, Missionary in Burmah.

Newton Centre, Nov. 30, 1854.

The great divisions of the Buddhist Scriptures in Burmah are the same as in Nepal, as described in your Journal, Vol. i. No. 3, page 275, ff.

The Abhidharma, with us, is a treatise on ontology. The specimen given by you from Burnouf, on page 287, is not from the Abhidharma itself, but from the commentary. I have never read the exact words you give, but they may probably exist in some of the books.

The sacred books exist: (1) in the Pali text; (2) in Pali with a Burmese translation word for word throughout, like the translations we find appended to the modern editions of the Eton Latin Grammar, as: “est there is, pro for, habeo I have;” (3) in commentary on the text, consisting of stories, manifestly of a later date than the text itself, and written by a different hand, or by other hands. I think there have been several, just as we have various commentators on the Bible.

When I left Burmah, I put up the palm-leaf volumes of the Abhidharma No. 2, as above, with a few fragments of No. 3. The Pali text No. 1. I tried in vain to obtain. It is exceedingly difficult to obtain any but the most common books, mainly stories, in Burmah; and as great numbers of palm-leaf books were destroyed and scattered by the . . . English soldiers during the last war, they will be still more scarce hereafter.

11. From a Letter from Prof. C. Lassen, of Bonn.

Bonn, 20th January, 1855.

The kind interest you have always taken in my labors, makes me hope that you will be glad to learn that I have finished the 1st Part of the IIId Volume of my Indische Alterthumskunde, the printing of which I hope soon to be able to begin.
9. From a Letter from Rev. Dr. E. Smith, of Beirut.

Bhamdun, Oct. 12, 1854.

I was made very sad when I read the sentence in which you intimate an apprehension that I do not feel an interest in your Society. That you should entertain such an apprehension, is not surprising, nor do I blame you for it. But I am pained that you should think of me that which is directly the opposite of what is true, without my having in my power to correct your impressions.

A missionary's calling exposes him to an endless variety of distractions, which, when he becomes an elder member of a Mission, accumulate to an extent which a stranger can hardly conceive of. In the midst of all this, I am endeavoring to carry on a literary work which requires the best energies of a mind free from distraction, in the vigor of life.* Were I to judge from the past, I might well despair of aiding you at all; and yet I am unwilling to give up the hope.

I am sorry to say that last winter our Society† did nothing. The Greeks and Roman Catholics succeeded in exciting a sectarian spirit against it, and each established a rival Society, which drew off our members who belonged to those communions. My own health, too, was more than usually delicate, and forbade my devoting any of my strength to it. In these circumstances we have published no other Number of our Transactions.

I have had for my nearest neighbor, during the summer, Dr. A. Sprenger, Principal of the Calcutta Medresseh, and Secretary of the Oriental Society of Bengal. He is engaged in making a descriptive catalogue of all the Persian, Arabic and Hindustani books he can find, and making a bibliographical dictionary. While here, he has examined more than four hundred MSS. in our libraries, including that of our Society. Among them he found a considerable number of rare and curious interest; and some of special interest in reference to the life of Mohammed, which he is also engaged in writing. Some of these MSS. ought to be edited. One, some six hundred years old, which I found in the hands of a Druze, is a most careful philological examination of pieces of ante-islamic poetry, out of the second or third century of the Mohammedan era. Another is a collection of ante-islamic traditions, filled with poetry, and some of the

* It is well known that Dr. Smith is in the midst of the great work of retranslating the Scriptures into Arabic.

† See this Journal, vol. iii. p. 477.

Dindigal, October 12, 1854.

The American missionaries in Madura, having received from your Society several Numbers of its valuable Journal, have requested me to express their thanks to you for the same, and to assure you of the interest they take in the objects of the Society, and of their entire confidence in its plan and direction.

It is our desire to render what assistance we may be able. We are none of us, however, familiarly acquainted with more than one of the languages of India, viz. that of the people among whom we labor; and respecting that you have already received much valuable information through our highly esteemed fellow laborer Rev. H. R. Hoisington.

For a few months past, I have been much interested in some researches I am making into the construction of the poetry most frequently used in the Tamil drama. It differs essentially from those forms in which the classical literature of the people is composed. These are all explained, and definite rules for their construction are given, in the native and European grammars of the language. But the lyric poetry, as it may be called, though often extremely rhythmical, and elaborate in its construction, has received no attention from Tamil grammarians, and all that can be ascertained about it must be by a careful analysis of the compositions themselves; for though there are many learned men at the present time who compose them, they are utterly unable to explain the principles or rules of their own compositions. The entire Râmâyânâm is translated into this kind of poetry, and in this form is sung everywhere through the country, accompanied at all times with music and dancing.

My attention has also been turned to the vocal music of the Tamil people.

I have been led to examine these subjects from the apparent unsuitableness of European tunes to the Tamil taste, and the inappropriateness of European metres to the Tamil language, for until recently English tunes and metres have been adopted and exclusively used by all Protestant missionaries in the religious worship of their Tamil converts.

A selection of hymns in native metres, set to native tunes, has recently been made and printed by us, which are learned and sung with great pleasure by our Christians. I hope it may be in my power ere long to give you the result of the investigations I have made on these subjects.
I know of no work which particularly describes the region from Ooshnino to Mosul, except Ainsworth's *Travels in Asia Minor*, which is full of mistakes. I have not, however, spoken very particularly of that part of my route which he passed over. He did not see Kel-i-Shin, and I was not on his track at all West of the Herir hills. Rev. Dr. Perkins's route was the same as mine but part of one day, yet his Journal, as published by the Society, was so full that in some points he may seem to discuss the same topics. I have endeavored to make my description of Ravenduz supplementary to his.

I believe the route from Arbee to Herir has never been travelled by any Frank but myself, and it may be that the full report of the relations of the Kurds and Chaldeans of Sheikh Sana will not be devoid of interest.

The table of the Pashas who have governed Mosul for the last two hundred and seventy years has perhaps more of local than of general interest. About one hundred and fifty years ago, the son of 'Abd el-Jeill, a Nestorian, became a Moslem, and rose to the dignity of Pasha. The table will show with what difficulty the office was kept in his family till the time of the resolute, but bloody, Mohammed Pasha—a Turk—who subdued the rival parties in the city, and restored order.

In a small box are enclosed five coins—one of Alexander the Great, one of Philip, a Pehlavian, a Cufic, and a singular coin which I cannot make out. The long beard seems to be dressed up as carefully as those of the Nineveh sculptures: if within your power, will you please give me a version of the inscription: and also a translation of the Pehlavian, which has a head like Shapur's, and an altar between two priests.† With the coins is a reddish Assyrian cylinder, having a brief inscription upon it; the figure upon the stone is very rare.† I should be glad to present these to the Society, but if they have no collection of coins, or stones, you will please accept them yourself.

*The Seleucide Philip, son of Antiochus VIII.*

† The coin which Dr. Lobdell did not make out, belongs to a Parthian king named Bolagaus, as appears by examining it with the aid of Pellerin and Ekhel. It bears the date ΔΕΓ, or 464, to be computed from the era of the Greeks, making it equivalent to A.D. 153. The Pehlvi coin was rightly conjectured by Dr. L. to be the coin of a Sapor. It belongs to Sapor I., and has the legends usually found upon his coins: see, for example, Mordtmann in *Zeitsch. d. Deutsch. Morgenl. Gesellschaft*, Bd. viii. p. 36. The Cufic coin belongs to the Ommeide Khalif Walid Ben 'Abd-el-Malek, as the date, A.H. 90, shows; it was struck at Wásit. The legends on it are the same as on similar coins, as described, for example, by Marston in his *Numismata Orientalia*, Pt. i.

† Described above, p. 192.
his chariot, the siege and capture of a town with sable inhabitants (thought by Mr. L. to be Abyssinians), the ornamented pavements, the immense brick wall, fourteen feet thick, around the palace, and the subterranean construction of the apartments, which forcibly suggests the idea of its correspondence with the serdâb, or modern summer retreat, of the people of Mosul and Baghdad.

It was the intention of Mr. Loftus to proceed to Susa the coming winter, but his great success here—and, I may add, at Nimroud, where several statues, one of them bearing a peculiar cuneiform inscription said to glorify Semiramis, have recently been exhumed—will probably induce him to remain.

The Assyrian Society and the British Museum present now the aspect of rivals, instead of mutual assistants, though it is hardly to be doubted that all the objects discovered by both will eventually form one great collection.

As I have seen in some American papers and periodicals the statement that Col. Rawlinson professes to have found evidence, in his researches, affecting the authenticity of the Hebrew Scriptures, I take the liberty of transcribing a few words from a letter which I have recently received from him.

He says: "The Assyrian and Babylonian records confirm in the most satisfactory manner all the genuine portions of Scripture history, while at the same time they afford positive evidence that the book of Daniel is not genuine—that, in fact, it should have been left by the Christian Church in the Hagiographa, where, as you know, it has been ever held by the Jews."

I leave you to infer his opinion about the question what are the genuine portions of Scripture. Are none of the Hagiographa parts of the Jewish Canon? I suspect the antiquarian has trespassed too far on the province of the Biblical critic.*

Mosul, Nov. 2, 1854.

Accompanying this letter you will find an article which you are at liberty to use as you may think will be most for the interests of the Oriental Society. As you suggested, in your letter of Nov. 23, 1853, I have given "special prominence" to those parts of the tour, or Observations,‡ in which I have not been anticipated "by any one of our countrymen." I feel that the paper has assumed an undue length, but it will be easy for the Comm. of Publication to draw a pencil over those parts of it which it may seem to them undesirable to have published.

* It is lately reported that Rawlinson has found the name of Belshazzar in one of his cuneiform inscriptions.

‡ "Observations on a ride through Kurdistan, from Mosul to the Monument of Kel-i-Shin," is the title of Dr. Lobdell's communication. Extracts from it will appear in our next Number.
If Prof. Gibbs has shown you my letter to him of January last,* you are aware that the excavations in Koyunjik were prosecuted vigorously, and with much success, at the beginning of the year. It is hardly necessary that I should enter into further details in regard to the palace discovered by Col. Rawlinson's agent, as he has given some account of the discoveries to the Trustees of the British Museum, and a few extracts have appeared in the first Report of the Excavation Fund of the Assyrian Society, which, I doubt not, you have seen. Mr. Wm. Kennett Loftus, the superintendent of excavations for that Society, has this morning shown me some sixty drawings which he will send by to-day's post, through Lord Stratford de Redcliffe, to London. They embrace views of most of the discoveries made by him at and near Werka, an immense mound about three days below Baghdad, formerly supposed, by Rawlinson and some others, to be the site of Ur of the Chaldees. A cylinder recently found by Mr. Taylor, British Vice-Consul at Busrah, at Mugeir, a mound twenty-five miles West of the Euphrates, having on it the name Hur, has shaken the faith of these antiquarians in regard to the site of Ur; and it seems, indeed, to upset many previous speculations about the ruins in that quarter. It remains to be seen, however, whether the cylinder has been correctly interpreted.

The walls of little cones, the sarcophagi and their contents, rings, beads, neck and head ornaments, the bricks inscribed with cuneiform characters, the Egyptian relics from a mound called Phara, and the views of the ruins, are of great interest, as the mounds in that part of Babylonia have been, as yet, but very imperfectly explored. While some of the remains are evidently Sassanian, Mr. Loftus is confident of the very extreme antiquity of others. That some of the inscriptions are of the most primitive Babylonian character, is plain to any one who has compared the writings of different eras.

The remainder of the drawings, which I have mentioned, are mostly photographic and crayon sketches of slabs in the palace of Asr-akh-pul, the son of Esarhaddon, at Koyunjik, which were not copied by the artist of the British Museum, in consequence of sickness which necessitated his return to England.

Mr. Loftus has found several more rooms in what is now called the North palace, and a few of the present drawings represent the character of the sculptures on their walls. A few of the slabs are most exquisitely finished; the figures have a bolder relief than any hitherto discovered. The good and evil geniiuses, the monstrous combinations of man, eagle and lion, at the doorways, are not less interesting than the lion-hunt in boats, the chase of ibexes and wild asses by archers and spearmen on high-spirited steeds, and by the king in

* Published in this Journal, vol. iv. no. 2, pp. 472, ff.
rials consist chiefly of inscribed tablets in stone and in clay, bronzes, bricks and sculptured monuments of various kinds, all illustrating the remarkable advancement of that ancient civilization. It is confidently believed that the whole history of Assyria may be restored to a very early period, and that discoveries of the most important character will be made in connection with the literature and science of the Assyrian people.”

Oroomiah, March 8, 1855.

Dr. Wright, whose missionary duties lie more directly with the Mohammedans of Persia than my own, is prosecuting inquiries respecting the Royal College at Tehran, and Persian schools there and elsewhere; and he will be happy to write you on these subjects, when he shall have obtained the information desired. Such matters are not to be accomplished with rail-road, nor electro-magnetic, speed, in this truly oriental land.

I have just received a letter from Dr. Lobdell, of Mosul, who recently visited Baghdad. In the absence of more interesting matter, I will take the liberty to send you brief extracts from his letter. The letter is dated Baghdad, Jan. 18, 1855, in which he says: “I take pleasure in making application to you, in behalf of Prof. Petermann, of the University of Berlin, for any historical Nestorian or Armenian MSS. (or translations in these languages from the Greek or other tongues), which it may be in your power to procure at Oroomiah. . . . . . . He has been in the South of Persia the last summer, with Mr. Brühl, going from Bushire to Shiraz, Isfahan, Hamadan and Yezd, and has procured some scores of MSS., a large lot of Parthian and Sassanian coins, and some two hundred cylinders and seals—a part of them bearing fine Babylonian inscriptions. He will return to Europe, via Aleppo, in the spring.

7. From Letters from the late Rev. H. Lobdell, M.D., of Mosul.

Mosul, Mesopotamia, Sept. 25, 1854.

It gives me pleasure to acknowledge the receipt of your letter of May 20th, informing me of my election as a corresponding member of the Oriental Society. It will be my endeavor to furnish for your Journal an occasional communication.

I have but just finished an account of my tour in Kurdistan, via Arbeel, to the monument of Kel-i-sheen, which will probably be longer in reaching you than this letter, as it will go from Constantinople by ship.
from a letter which I recently received from Mr. Loftus, of whose labors, among the Assyrian and Babylonian remains, you are of course always glad to hear. The letter is dated Mosul, June 10, 1854.

"I have just returned from an expedition to Lower Chaldea, where I have again visited Warka and the ‘Ur of the Chaldees,’ as well as various adjoining mounds. The results are interesting, as records have been obtained as early as the time of Abraham, or about 2000 B.C.

"This evening, I float down the Tigris to Nimroud, where we have just discovered the first inscribed and sculptured slabs of the palace of Phul of Scripture—the husband of the once almost fabulous Semiramis.

"Enclosed I send a circular of the Society, which may be interesting to you and your circle."

I enclose the circular which Mr. Loftus sent to me, and which possibly may not reach you from any other source.

[From this circular of the Society for Exploring the Ruins of Assyria and Babylonia, we make the following extracts.

COMM. OF PUBL.]

"It would appear, from a statement by Mr. Layard, that, since the publication of his second work, remains have been found of a much earlier period than any previously taken from the Assyrian mounds. From one inscription it would even seem that temples existed of the 19th or 20th century before Christ, ascending almost to the earliest known Egyptian period. The annals of those Assyrian kings who are mentioned in Scripture, and who are closely connected with the Jewish people, have not yet been fully completed, and the chronicles of the wars with Samaria and of the destruction of that city are, as yet, unfortunately not entire, although reference to them has been met with on several fragments.

"Besides the ruins of Assyria, enormous remains exist in Babylon which have scarcely been visited by Europeans, and which there is every reason to conclude contain objects of the very highest interest.

"A photographer will accompany the Expedition, and will take copies of all objects of interest discovered. In England facsimiles of all the drawings and inscriptions will be issued, as often as they come to hand, together with explanatory letter-press, the publication of which Mr. Layard has kindly undertaken to superintend.

"It will be the object of the Expedition to obtain bulky sculptures than to collect materials for completing the history of Assyria and Babylonia, especially as connected with Scripture. These mate-
and influence. The Bakélés followed the Shiékamines, and are a
grade behind them; and after them come the Pangwes, who have
but recently appeared. They are a very numerous and warlike peo-
ples, independent and fearless, and a terror to their more civilized
neighbors, with whom they are beginning to mingle. They are
larger in stature, and better formed, and of a shade lighter com-
plexion, than the other tribes. They wear but little clothing, but
cover their persons with a preparation of powdered red-wood and
oil, which gives them the appearance of red-men at a short distance.
They manufacture, from their native ore, beautiful and well-tempered
instruments, such as knives, daggers, or two-edged swords, and spears;
and in war they use them with great dexterity. They also use the
cross-bow and poisoned arrows. They are cannibals; but their appe-
tite for human flesh and blood is only gratified on prisoners taken
or killed in war, and persons accused of some crime. Their ideas of
spiritual things nearly resemble those of the other tribes, being ex-
ceedingly gross and indefinite. Superstition seems to be a part of
their mental constitution. They manufacture and wear on their per-
sions numerous charms, or fetiches, as a protection from evil, and to
secure them earthly good; but none of them have any reference to
the soul, or to a future state.

Respecting their [the Pangwes] language, I can state nothing
definite. It differs materially from the other dialects used nearer the
sea, but, having a knowledge of them, we think it may be acquired
readily. At no distant day I hope to forward you specimens of it.

6. From Letters from Rev. Dr. J. Perkins, of Orumiah.

Oroomiah, March 9, 1854.

You may be aware that, a few years ago, the king of Persia built
a college, the edifices costing about one hundred thousand dollars,
to be furnished with European professors. Of the six or seven Ger-
man professors connected with it, two have recently died—another
loss to the cause of science and civilization in Persia. This college
has made a very hopeful beginning in the work of introducing
European light into this country. While the practical sciences occupy
a prominent place in its course of study, it also does much for the
advancement of literature and general intelligence.

Oroomiah, July 28, 1854.

In the paucity of other matter to communicate, and to assure you
of my continued interest in your Society, I send you below an extract

vol. v. 34
partly to open the way for inquiring of you whether there is, probably, in your Society (A. O. S.), or in any other in our country, as the Smithsonian Institution, or elsewhere, any such interest in such a thing as a Zulu grammar, as would induce them to publish one at their own expense, if properly prepared and offered!

Umsunduzi, Sept. 12, 1854.

I wrote you last May, among other things, in respect to a circular from the S. Afr. Aux. Bible Soc., naming, I think, the queries then proposed. After examining the subject, and discussing it with my brethren of the Mission, and of the Zulu Grammar and Dictionary Commission, our conclusion was that the plan of a uniform version of the Scriptures for the Kafir and Zulu dialects is not, at present, practicable.

In comparing a late edition of the Psalms in Kafir with our late edition in Zulu, I found, on an average, one principal or notional word to a verse in Kafir, not known in Zulu, or else known in a sense quite different from what it has in Kafir, as appears from the translation. I also found, further, that about half the essential or notional words actually used in the two editions—the Kafir and Zulu—differ, while the other half are the same: that is, when the best words are taken in the two dialects, respectively, about one half are naturally the same, and the other half different.

I see by the last papers that a meeting—"Alphabetical Conference"—has been held in England, at the house of Chev. Bunsen, to "devise a uniform system of expressing foreign alphabets by Roman characters." I shall be interested to know the result. A uniform version can never be had in the Zulu and Kafir, without a uniform alphabet; but the latter may be had, and would be of much service, without the former.

5. From a Letter from Rev. A. Bushnell, in Equatorial Africa.

Néngenéngé Olombo Mpolo, July 26, 1854.

I have commenced a new station on a small island at the junction of the Nkámá and Bákwi, the two head-streams of the Gaboon, about seventy-five miles from its mouth. There is but one town, with a small population, on the island; but within ten miles there are more than thirty towns, inhabited by people of three different tribes, viz: Shékánies, Bakélés and Pangwés. These tribes have descended from the interior one after another, as they are named. The Shé-kanies followed the Mpongwés, and rank next to them in civilization
of smaller dimensions than the other, and is of a dark grey color. It faces in the same direction. Dr. Grant supposed there were inscriptions only on the South-East face of the stone, but it is my impression that they existed originally on both sides, and that they have been defaced from the northern side by the ravages of time. I thought that I discovered traces of the letters on that side, though, as I passed the spot at the early dawn, I ought not to be very confident. The stone appeared to be of a softer texture than the one on the top of the mountain. These ancient relics carried me back in thought thousands of years, and I felt an inexpressible desire to read the lesson of history written upon them. An impression of Kel-e-Sheen was taken two years ago by a learned Russian gentleman, Mr. Khanikoff of Tiflis, now acting Consul at Tabreez, on porous paper. This is now in the hands of Col. Rawlinson of Bagdad, who, it is hoped, will be able to decipher its meaning.

P. S.—Kel is used in Koordish for a stone set up on end, as in a grave-yard. Hence Kel-e-Sheen means a green upright stone.


Umsunduzi, May 27, 1854.

From the S. African Auxiliary to the British and Foreign Bible Society I have just received (as member of the Zulu Grammar and Dictionary Commission), through the local Government, a copy of the following queries respecting the difference between the Kafir and Zulu dialects, etc., with a view to their ascertaining what means can be devised for assisting the missionaries of different Societies in the work of translating and circulating the Scriptures among the natives of S. Africa.

"1. Is there that degree of affinity between the Kafir and Zulu, as would warrant the hope that one standard version of the Scriptures, with occasional dialectic variations, either to be introduced into the text of two separate editions (one for the Kafirs and the other for the Zulus), or to be inserted in the margin of one edition, would meet both languages or dialects?"

The preparation of a Zulu grammar, which I still have in hand, progresses slowly, partly from sickness of late in my family, and partly from want of assurance, as yet, from Government, that they will provide the means for printing both that and the dictionary.

But I design to go on with the preparation of the grammar to the best of my time and ability; and I make the above remarks
ing" over the paper a brush made of strips of felt, rolled into the form of a surgeon's roller (or bandage), ground smooth on one end. Finally, a polish is given to the surface by striking on the ink with a ball resembling those formerly used by printers in the U. States and elsewhere, before the invention of elastic rollers. The operation is done very skillfully, and is decidedly the most beautiful method of printing practised by the Chinese. The stone used is of a very fine grain and homogeneous structure, and gives out a clear ringing sound upon being struck. The color of those that I have seen has been, of some, greyish, and of others, almost black.

Lest by any accident the copies I sent last month should fail to reach the Society, I take the opportunity to send duplicates.

It will be seen that the Chinese have only taken an impression of such parts [of the monument] as were in Chinese characters, omitting the cross, etc., and also the names of the priests, etc., mentioned by Kircher. There are however two rows of Syriac letters in the copies sent, one on each side of the Chinese, and near the bottom; which being in a line with the Chinese name of the author of the inscription and of the copyist, could not be omitted, and were therefore preserved.* It is also to be observed that in the Chinese Repository it is said that there are 26 characters in a column, which is an evident typographical error for 62.


Oroōmiah, July 22, 1854.

A few days ago, I returned from a journey across the mountains of Koordistan. . . . On the way, both in going and returning, I visited that celebrated pillar, with cuneiform inscriptions, on the top of the mountain between Ooshnu and Ravandooz. The stone is about 2 yards long, 2 feet wide, and 1 foot thick, and is of a dark green color. Hence its name in Koordish, Ket-e-Sheen, green stone. It stands in an upright position, one end being inserted in a large square stone, partly in the ground, and cut for the purpose. It faces E. S. E. Both sides are covered with inscriptions, the most distinct being on the southern face. I counted 40 lines on one side, and 42 on the other. My Koordish guides would not allow me to examine this interesting relic of a former age but a few minutes, apprehending an attack of robbers, who infest that locality.

I visited another stone with similar inscriptions near the village of Sidek, five or six hours South-West of the one above named. It is

* These Syriac lines, containing the date, are precisely the same as given by Kircher on the sides of his plate. The characters are evidently Estranghelio.

E. E. S.
period long anterior to the invasion of the Mongols who established the Yuen dynasty (A. D. 1280). Thirdly, its antiquity, the religious terms employed, the Syriac letters, and the admissions of the Jesuit missionaries themselves, forbid the idea that it was invented by them, and indeed it is hard to see how any one would believe them guilty of a fraud to commemorate the labors of a sect who had anticipated them in China, and had been condemned and anathematized by the Roman Church as heretical. I cannot therefore resist the conviction that the monument in question does really exist in the province of Shen-si, and that it is the work of the Nestorian or Syrian Christians, whose churches and converts still survived in no inconsiderable numbers in the time of the celebrated Venetian traveller Marco Polo.

Accompanying the impression from the Syrian monument, I sent also a copy of another and more modern specimen of Chinese lithography, viz., a sheet containing a Chinese native tract, which by a species of pious fraud is attributed to the philosopher Lâu-tsê', the founder of the sect of Tâu or Reason. This is one of the most celebrated religious tracts of the Chinese. To cause it to be printed, distributed, or read to or by the people, is considered an act of great merit, capable of atoning for a multitude of sins. The accompanying impression is a fac-simile of the hand-writing of the famous Commissioner Lin, who was so energetic in his endeavors to put down the opium-traffic, and in his warlike measures against the English. It is a very beautiful specimen of fine writing, and was engraved from the original in the following manner. The paper having been laid upon the stone (previously sized with a thin coat of paste), with the blank side toward the stone and the letters uppermost, was then smoothly and evenly applied by means of a hard brush or broom (made of the fibres of the Chinese hemp-palm, Cha-moropa Excelesia). When dry and firmly attached, the letters were carefully cut into the stone by a seal-engraver, the operation differing from the ordinary method in the letters being sunk instead of raised, and not reversed. This allows the engraver to follow very exactly the strokes, etc., of the writer, executing in fact a very accurate fac-simile. In printing from the stone, the paper slightly dampened is first laid upon the stone, and smoothly applied by means of the hard brush. The operator then taking a strip of felt in one hand, and a small wooden hammer in the other, goes over the stone, applying the felt to each part successively, and hammering upon it briskly all the time. The paper is thus driven into the depressions or sunken strokes of the characters, while in the blank spaces it presents a smooth and even surface. The ink (commonly called in the U. States India-ink) being rubbed with water to the proper consistency, the operator next proceeds to apply it by drawing or "wip-

Ningpo, Feb. 6, 1854.

I had the honor, about a fortnight since, to forward to your care, by ship, an impression of the "so-called Syrian monument" referred to by my respected friend the Rev. E. C. Bridgman, D. D., and concerning which certain inquiries were addressed last year by the Oriental Society to missionaries in China. The existence of such a monument will not, I am sure, be doubted, when one knows that it is well known to Chinese amateurs in calligraphy, and that copies, or rather impressions taken from the stone by a species of lithography peculiar to the Chinese, are in ordinary times easily to be obtained from dealers in copy-books, which are always printed by this method of lithography. Owing to the disturbed state of the empire at the present time, and the distance of Si-n'gan-fu in the province of Shen-si, from this place, the visits of these travelling dealers in inscriptions, etc., have been almost entirely prevented, and it was only after some search and negotiation that I at length succeeded in obtaining two copies from a Chinese gentleman, who had sent them to a shop in this city, for the purpose of having them cut into strips and mounted for binding into books. This has caused the long delay in my answer to the circular of the Society addressed to the Mission of which I am a member.

On the question as to whether the monument referred to is really to be attributed to the Syrian or Nestorian Christians who had missions in China at the time when the inscription professes to have been executed, viz. A. D. 685, very much has been already written, as may be seen by reference to the Chinese Repository, vol. xiv. page 201, and the Land of Sinim, by the Rev. W. M. Lowrie, pp. 37–42. I shall therefore be very brief in what I have to communicate on the subject. In the first place, the impressions sold (one of which I sent), and the testimony of the Chinese, would show conclusively that such a monument is now in existence, even were we to reject the testimony of the early Roman Catholic missionaries, quoted by Kircher and others. Secondly, it was evidently not got up by the Chinese, as they would have no object in trying to impose it as a monument of antiquity upon others; moreover, it uses terms and speaks of doctrines with which even those Chinese who are familiar with the inscription as a specimen of fine writing are unacquainted, and which they cannot explain; and finally, the Syriac characters which compose part of the inscription seem conclusive. These characters are mistaken by the Chinese for Man-chu or Mongolian characters, which indeed they somewhat resemble (being written vertically, instead of horizontally), although the monument dates back to a
Not only the father and paternal grandfather of the deceased king are said to have been kings of Sidon, but also his maternal grandfather. What was the order of succession between them, or indeed where they are to be placed at all, we have not the means of deciding; but the ancient form of the characters and the purity of the language of the inscription (as far as it can be made out with certainty), with the fact that Sidon appears to have been ruled by native independent sovereigns (though their independence may be questioned), induce us to place it before the conquest of Alexander, namely as early as the middle of the 4th century B.C.

It however by no means follows that because we are now without the means of answering these questions definitively, we shall always remain so. The fondness of the Phoenicians for commemorating in this durable manner public and private events, the fact that no systematic exploration of the sites of towns in Phoenicia and most of her colonies has ever been undertaken, the extensive ruins that are known to exist (above all those of Tyre herself), and the number of educated men now in northern Africa and the Levant, lead naturally to the hope and expectation that many more extensive and more interesting monuments of this people will ere long be discovered than have yet been brought to light.

VIII. Extracts from Correspondence.


Seir, Orumiah, Jan. 16, 1854.

Since writing you, I have made a pretty thorough examination of the Jews' language, as spoken in this vicinity, and have now the materials for drawing up a paper on that subject. When you see Dr. Robinson, will you be good enough to consult with him as to the question whether it is worth while to give the details of that language, or only a few outlines of the grammar.

When I shall get time to attend to the subject again is quite uncertain. Our missionary labors demand most of our strength and thoughts.
naturally caused the Phænician language to be regarded as differing much more widely from the Hebrew than it does in reality; but the inscription before us confirms the opinion held since the discovery of that of Marseilles, that the Phænician language in its purity, besides a slight tinge of Aramaïsm, differs but little from the Biblical Hebrew. This is a gratifying discovery for two reasons: first, because it facilitates the correct reading and interpretation of the inscriptions themselves, and secondly because each document in it that is brought to light will prove a direct contribution towards elucidating the language of the Hebrew Scriptures.

The forms of the letters in the Sidon inscription and that of Marseilles are very similar, the principal difference being that, as a general rule, the characters of the former have a slightly more rounded and consequently less antique contour. The ‘Ain, however, of the former is always a complete circle; whereas in the latter it has the modern characteristic of an opening at the top. In the Sidon inscription the ‘Yod runs through many different forms, from the oldest to the most recent; and the forms of 𐤍 and 𐤈, to which is sometimes to be added 𐤉 (which in that of Marseilles are accurately distinguished) are utterly confounded together, so that there is no distinction that holds between them, either in the form of the head, the degree of inclination from the perpendicular, or the length of the stem. Our copies of it are certainly much better executed than those of the generality of the inscriptions we possess; yet under the circumstances nothing but a plaster cast or other fac-simile can be regarded as a satisfactory basis for a final interpretation of the monument.

The orthography of this as of other Phænician inscriptions is characterized by a more systematic omission of the matres lectionis than is found even in the oldest Hebrew writings.

As for the language of the inscription it bears marks of antiquity which are obsolescent in the Biblical Hebrew: such as the use in plain prose of primitive words which in Hebrew are found not at all or only as poetical archaisms; the retention of the fem. affirmative 🍓, of the 𐤊 of the plural of verbs, and perhaps of the 𐤊 preformative of the Hiphil; the non-employment of the definite article in repeated instances where it would be used in Hebrew, &c.

As a contribution to Phœnician history we have the names of the defunct ruler and his ancestors to the third degree both on the paternal and maternal side, thus:

```
Ashmunyyer          Imanyyer
                     /
Tabnith             Emashtoreth
                     /
Ashmunyyer.
```
CONCLUSION.

The reader who has perused the foregoing attempt at explaining the inscription will scarcely need to be reminded that in it some things are certain, others doubtful, and others little better than guesses. Error and imperfection are the usual fate of first essays of the sort; but a beginning must be made, and it will be comparatively easy for minds coming fresh to the subject and applied directly to the doubtful passages to make a nearer approximation to the truth.

Dr. Movers (Art. Phönizien in Ersch. u. Gruber's Encyclopædie, p. 425) divides Phœnician inscriptions, as respects the forms of their letters, their language, and their age, into two classes. The older, to which belong those of Marseilles, Carthage, Cithium, Malta, Athens, and most of the coins of Phœnia and the neighboring regions to the north, exhibit the old Phœnician type of letters, a regular orthography, and a language still free from foreign influences and later degeneracies. These advantages, especially the graphic ones, are found in their greatest completeness in the inscription of Marseilles, which is demonstrably the oldest, belonging to the first half of the 4th century B. C., while the monuments of northern Phœnia and Cilicia belong to the latter half of this century. The second class of monuments proceed from times and regions where the culture and the language of the Phœnicians were considerably affected by foreign elements: these are the so-called Numidian inscriptions, and also those found in Sardinia and in other Liby-Phœnician countries, together with the Punic coins, which belong to the Liby-Phœnician cities on the coast of Africa, to the islands of Cossura and Ivica, and to several Turditanian cities. In this latter class both the form of the letters and the orthography are equally degenerate. There is hardly one of these numerous inscriptions that does not present doubtful characters, and the guttural and vowel letters are confounded in them in a manner without parallel in the Shemitish languages.

It is to the former class, as was to be expected, that our inscription belongs. Its interest is greater both on this account and as being the first inscription properly so-called that has yet been found in Phœnia proper, which had previously furnished only some coins and an inscribed gem. It is also the longest inscription hitherto discovered, that of Marseilles—which approaches it the nearest in the form of its characters, the purity of its language, and its extent—consisting of but 21 lines and fragments of lines.

The corrupt orthography and style of many of the inscriptions found in Africa and elsewhere which first attracted the attention of scholars, together with the inaccurate manner in which they were copied, and which enhanced the difficulty of reading them correctly,
our glorious delight. We regard as an abstract noun formed, by prefixing ו, from the Aramaic root לֹSorting desire, delight; comp. the phrase רָאִי. Michaelis quotes the phrase pulchra et splendidia edificia (Lex. Syr. p. 847). If the context permitted, we might translate Tarragon the great.

which is in the dwelling of our deity, i.e. which is situated in the land of Phoenicia, the peculiar dwelling-place of the national god. The MS. copy has בֵּית או. to stretch out (or stretching out) the fortresses, i.e. enabling us to erect the long line of fortifications.

which I have made, i.e. reared, constructed. So the MS. copy. The form of the third letter in the lithograph edition would allow us to read בֵּית או of which thou art Lord; but the sense is not so good.

and they have constructed them, the plur. used impersonally, i.e. they have been constructed. to cover with boards, and hence to build, construct.

Line 20.

on, upon. Either a fem. sing. or plur. abstract noun, lit. top, used as a preposition. See on בַּל רִאָל l. 12.

border, boundary, Heb. בֵּית. to set firm, establish, strengthen, Polel infn. of לֵך. The deceased king claims not only to have assisted in erecting temples to secure to his people the favor of their gods, but also to have constructed fortresses to defend them against the assaults of their human enemies.

Line 21.

and let him not remove. Hiph. of רָעִי. as for them, used absolutely. See Ges. Lex. under ל 14. c.

shall humble them; taking the verb as the Piel or Hiphil of לֵך. to fall down, to prostrate oneself. Comp. רַת. I at first read סָרִים, as in line 9, supposing that the copyist had omitted a portion of the third letter, which made it resemble a; but as the reading of the MS. copy supports that of the lithograph, it is safer to yield to their joint authority.

Line 22.

and they shall cut it off, that kingdom. This pleonastic use of the pronominal suffix before the noun forming the object of a verb is found in Hebrew (Nord. Heb. Gram. II, 109).
Here we are presented for the first time with the Phoen. pron. of the 1st pers. plur., which agrees in its termination with the frequently occurring suffix τ. It is used in the nominative absolute both here and in the following line.

Line 17.

A temple of the peoples. בָּנֵי יִשְׂרָאֵל, in Hebrew a poetical term. The meaning seems to be that this is a temple to which the nations should come to worship (comp. 1 Kings 8, 41–43). Blau thinks that he has found this same noun in the third line of the Eryx inscription in a contracted form in the word לֶלֶם to her people (Ztschr. der D. M. G. III, 441).

From ἐστιν to be thin, slight, small; like Syr. ἦ.

thereby. ἐστιν is here taken to be i. q. Chald. אֶשָּׁר, Heb. אֶשָּׁר. Buxtorf shows (Lex. Chald. col. 489) that אֶשָּׁר corresponds in the Targum to the Heb. אָשָׁר, which is used absolutely without reference to any particular noun. The meaning will then be that those who worship in this temple shall in consequence receive pardon for their sins. Comp. 1 Kings 8, 39–53.

Line 18.

the land of the sea, i.e. lying on the sea-coast.

lit. the Lord of Sidon; like בָּלכָל the Lord of Tyre, in the first Maltese inscription.

A temple to Ashtoreth. According to Movers (Die Phoenizier I, 602, 605) a large temple of Astarte in Sidon is spoken of both by Achilles Tatius and by Lucian.

the glory (lit. name, renown) of Baal. Baal is the sun, or king of the heavens, and Astarte the moon, or queen of the heavens; hence it appears she is called his glory, his bright and beautiful counterpart.

Lord Milcom. So Ἀραὰς Βαλαὶ Χαμμαν, Numid. inscr. 1–3. Milcom, or Moloch, in his character of the Phoenician Mars, is here said to have given the Sidonians their city; meaning that they had obtained it originally, or (which is more probable) that they had recently regained it, from other possessors by force of arms.

Line 19.

desire, i. q. Heb. דָּבָר. If the context would permit, we might read דָּבָר (in the O. Test. also written דָּבָר) Dora, the southernmost town of the Phoenicians; and so we might find in this and the following line the names וַדִּית המַרְאֵה Marathus and גּוֹב גֶּבֶל Gebal.

and beauty of the earth. So the Tyrians applied to their city the appellation καὶ ἐξ οὐρανίων perfect in beauty, or perfectly beautiful, Ezek. 27, 3; comp. 27, 4. 11. 28, 12. 17.
Line 12.

Behold, like Arab. 31. The same word seems to have stood in line 17, although the נ has disappeared.

בָּדַּה in life, or among the living, an expression found in several inscriptions of Athens and Citium (see Ges. Monn. Phoen. p. 349 b).

נַעַכֶּנְךָ as I was resting (sleeping!). נַעַכֶּנְךָ act. part. of נִכְכֶנִי, with suff. 1 pers. sing. in the Aramaean manner (Hoffm. Gr. Syr. p. 177), which is also used in the Syriac with a preceding pronoun (Hoffm. p. 345).

Line 14.

אֱמָשָׁטָרֶת (i.e. mother of Astarte). In line 3 of the Oxford inscription we have also the name of a woman אַמָּטָשָׁטָרֶת (handmaid of Astarte).

Line 15.

יָדָּהַנְיָה priestess. The masc. נַעַכֶּנְךָ priest and plural נַעַכֶּנְךָ priests occur repeatedly in the Marseilles inscription. Movers shows (Die Phoenizier, III, 512 sq. 547 sq.) that Astarte was the highest national goddess of the Sidonians, and especially of their ruling race; so that the high priest of the goddess was the high priest of the land, and the office was the prerogative of the metropolis and was filled by the nearest relative of the king.

נַעַכֶּנְךָ our lady. The term נַעַכֶּנְךָ is found repeatedly in inscriptions applied both to deities and to mortals. See Blau in Ztschr. der D. M. G. III, 434.

Line 16.

טַם הָּנִּי temple of justice. It would appear that among the Phœnicians the temple of worship was used also as a hall of justice, as among the Hebrews, whose יָדָּהַנְיָה or great court of justice was held in the temple at Jerusalem.

חָא. Supposed to be i. q. Heb. חָא, and to mean around, about, by. I at first read דַּתְּּנַעַכֶּנְךָ a temple of justice, a temple of the sea, i.e. by the sea.

חָא. Supposed to be i. q. Heb. חָא, peg, and then used figuratively, as in Heb. and Arab., in the sense of support. See Rosenmüller on Zech. 10, 4, where it stands parallel with יָדָּהַנְיָה corner-stone. As for the ח prosth., comp. יָדָּהַנְיָה (l. 3, 13) i. q. Heb. דַּתְּּנַעַכֶּנְךָ.

חָא stars. We may suppose this word to be chosen by way of allusion to the meaning of the name יָדָּהַנְיָה.

פָּרֶג magnified, honored, worshipped; part. Pual of יָדָּהַנְיָה. The Piel part. occurs in the following line.
So in the MS. copy of the inscription. The lithograph edition has יָהוּ.

If it be correct to read this as a proper name, it is probably that of the goddess Neith (Neith), the Egyptian Athene worshipped at Sais. (See Plat. Tim., quoted by Parthev in his Vocab. Copt. p. 567, and Plut. Isis et Osiris, cap. 9). The Egyptian orthography of the name was אֵנְיָה or אֵינְיָה or אֵט, i.e. נֵית (Isa. et Osir., Parthev’s edit., p. 176). Gesenius thinks that he finds the name in certain Athenian and Carthaginian inscriptions under the form טנית Tanith or ta-Neith, the first letter being the article, and that consequently נֵית, Taravit, and Naitis are but different forms of the same name (see Monn. Phoen. pp. 115–118, 171, 172); but this is left for others to decide.

Whether we regard this as a pret., fut., or part., it is of the masc. form; so that the gender of the preceding noun (supposing it to be feminine) is neglected. Comp. Ges. Monn. Phoen. p. 216, and Blau in Ztschr. der D. M. G. p. 442.

Appears to be i. q. Syr. סָתָרָךְ, Chald. סָתוּרָךְ, used like סָתָר, in the sense of thing.

That slayeth, part. Hiph. of נָתַן to die, with the preformative נ retained. Jardus considers that he has found this form of the Hiphil in the fut. נָתַנְנָה (Etude Démonstr. p. 135). The word occurs also with נָתַהוּ in line 22. This phrase נָתַהוּ occurs in line 17 of the Marseilles inscription, which unfortunately is a broken one, so that the sense is left doubtful. Various explanations of the word נָתַהוּ are proposed by Movers and Ewald; but neither of them would suit the context of our inscription.

To them. The change from the singular to the plural and vice versa in propositions of a general nature, where the subject is indeterminate and may be regarded at the will of the writer as consisting of one or many, is so common in Hebrew that we feel no surprise at meeting with it here.

Dwelling. Supposed to be formed by apocope from יָהוּ.

Good is the judgment from on high, i.e. from the places above, the sky, heaven, יָהוּ used as a neuter. The allusion is to the punishments decreed and executed by Heaven against the wicked for their misdeeds. We might also read מִמַּלְכַּתָה from above the sky, taking יָהוּ as i. q. Heb. יָהוּ vapor, and hence cloud, sky; like Heb. יָהוּ dust, cloud, and then sky, heaven, as in Ps. 89, 7. 38. It must be remarked however that the MS. copy of the inscription, which in general appears to be the most entitled to confidence, has יָהוּ instead of יָהוּ.
shall not have (l. 15). The verb יְבָשׁ is i. q. the Arab. ְךֵן, which means originally to stand, and then to exist, to be, like Ital. star and Span. estar. See Movers, Phœn. Texte II, 97; Ewald, Jahrb. der bibl. Wiss. I, 198; and Blau in the Zeitschr. der D. M. G. III, 441.

Line 9.

because of them, i. q. Heb. הָלְבִּיתָן or הָלְבִּיתָן. The נ may be considered as the plural termination retained before a suffix as in the verbs, or as the Nun demonstrative of the pronoun, the so-called Nun epenthetic. Comp. Ewald on the ḫophם of the Marseilles inscription, Jahrb. der bibl. Wiss. p. 201.

and let them terrify them. כִּרְא יַפְסֵּשׁ to fear; Pah., to terrify.

the gods. The Phœn. יֵלַית appears to be the Arab. אֵל ilahon with the He elided. We have here a gratifying confirmation of the genuineness of the Plautian Punic text, this being clearly the alonim of the Pœnulus, on which the scholiast Sisenna remarks, "alon lingvā Punicā esse deum;" although nearly all interpreters have agreed in transcribing it alonem oder ellemerem or i. e. most high ones, superi. Comp. Abébalonimus (חֶבְלִיתָן אלון) the name of a king of Sidon under Alexander the Great (Justin xi, 10). This word occurs again in lines 16 and 22, and in the singular in l. 18.

אֲדֹנָי a ruling head, i. e. chief, prince; comp. לְבָשׁ שֶׁנֶגֶפָּל 2 Chron. 7, 18.

לְבָשׁ with cutting off, abscission. Used to give emphasis to the following verb.

cutting them off (shall be). Infin. of יָבָשַׁב with נ demonstr. and suff., the verb governing the suffix and the following nouns in the accusative. I at first assumed here a root יָבָשָׁב, and supposed the pret. to be used emphatically for the future.

Line 10.

that man; and with a fem. noun, מַלְאָל that thing (l. 11), מַלְאָל that kingdom (l. 22). We have here the primitive demonstrative יָב (see Hupfeld in Zeitschr. f. K. d. Morgenl. II, 147), which Gesenius finds in the fourth line of the Sardinian inscription. Its plural יָב, which occurs several times in the Pentateuch, appears in the expression יָבִים יָבִים those holy gods (l. 22).
and let him not take the fruit of my resting-place, i.e. my body contained within it. The verb occurs also in the Marseilles inscription (l. 13), in the phrase (as read by Movers) אֲשֶׁר וְשָׁמַעְתִּּוֹ שָׁמֵם הָאֵל, which one brings before the gods. It seems that the verb יָשָׁם, like יֵשָּׁמָע, means primarily to lift or take up, and then to take, to bring. (Is. 57, 19 in Cheth.), which is used in a similar figurative manner in Mal. 1, 12, where the food on the Lord’s table is called יִשָּׁמָע its fruit.

Line 6.

We may derive it from the Aram. כָּלָל to enter, and consider it to mean an entrance, opening, door; or from Heb. הָעֵל to go up, to ascend, when it will signify the upper part, top, lid. Either of these meanings will suit the context, as in each of the subsequent instances where it occurs it forms the complement of the verb יָחֵל to open. On account of the close connexion of the two languages it appears safer to adopt a Hebrew etymology when one offers.

my sleep, from נשָם, which is repeatedly used in Scripture of the sleep of death. Hence the phrase נִשָּׁמָה נַשָּׁמָה the resting-place where I sleep (lit. my resting-place of sleep) is closely analogous to the Hebrew מַשָּׁמָּה my quiet resting-place of the Oxford inscription (Ges. Monn. Phoen. p. 130).

men. To avoid assuming a plural form of this noun, which is unknown in Hebrew, I at first read אַנְוָא אָמָא מְרַדְּרִר נַפ. This leads to any man should say, Strike! i.e. break open the tomb; but the objections to this are still greater.

yeh, if men speak to thee, soil, urging thee to do this. In the verb the final Nun of the fut. 3d pers. pl. is retained, as occasionally in Hebrew and regularly in Aramaic; and so in הָעֵל וְשָׁמַעְתִּּוֹ (l. 9), וּשְׁמַעְתִּּוֹ (l. 19), וַיָּשָּׁמְעֵהוּ (l. 21), וַיַּשָּׁמְעֵהוּ (l. 22).

The only illustration that presents itself of this word is the Arab. مُر to sing, which is applied also to the cooing of doves, the stridulous noise of locusts, the twanging of a bow-string, &c. It may be considered as the act. part. (with prep. and suff.) signifying he who sings or mutters to thee, thine enticer. This seems forced, but it is the best I can do with it.

Line 7.

or; and so in line 10. This use of אָמֶנ is found also in the Marseilles inscription. See Movers, Phœn. Texte, II, 110.

Line 8.

let them not have. So repeatedly in the Marseilles inscription; comp. especially the phrase בְּלִי יִנְהָגוּ לַהֲהוֹמָה the priests
Line 4.

I built. Whether this is to be considered as written defectively and pronounced banti, or whether it is to be read in the Aramaean manner beneth, it is not easy to say. The former opinion would seem the most probable from the fact that the verb ריחת above (if correctly interpreted) follows the Hebrew usage, as does also the verb siccarthi or sicrothi of Plantus, were it not that the omission of a sign for ı at the end of a word is an anomaly unknown to the Semitic languages.

my prohibition or my curse. Buxtorf (Lex. Chald.) explains the Talmudical word קינם as a vow of prohibition, and ק連續 as juramenta, vota cum execrationibus. True, he says ינק is corrupted from הקן, and if so, it could hardly be a Phoenician word; but it is difficult to see how this can be the case, as קני has a very different meaning.

kingdom. The word also occurs in this form in lines 6, 10, 20, 22, and only once (1. 9) in the form נמלכעל; and this agrees with the conclusions arrived at by Gesenius and Movers, who state that the fem. of Phoenician nouns is formed by far the most frequently in נ, seldom in נ, and never in נ. Why the form נמלכעל should be used in line 9 I cannot say. נמלכעל is probably the true reading on the coins of the two Jubas (Gesen. Monn. Phoen. Pl. 42).

let him not open. The negative particle נא, corresponding to the Greek μή and Lat. ne, is found in Phoenician for the first time in this inscription, where it occurs repeatedly. נא is used in the same sense in line 15 of the Marseilles inscription.

sign of the accusative, i. q. Heb. בה. This form favors Hupfeld's opinion that נא is from the Aram. הב, i. q. שד. It agrees too with the Plautian pronunciation yth.

my resting-place. נב is used in the sense of bier, coffin, in Ls. 57, 2. 2 Chron. 16, 14. and in the Oxford inscription (Ges. Monn. Phoen. p. 130).

Line 5.

It is evident that this, however we may read it, must make a complete sense. The following is proposed: נא let not a son of liars seek that I destroy a son of liars. Here נא is considered as the act. part. of נא and i. q. Arab. נל. The opprobrious term נא applied to whomsoever shall violate the defunct's tomb is thus opposed to the honorable one of נא נא assumed by himself. The threatened destruction will be through the curses which follow.
Lex. art. הָלָּל). The king may be supposed to call himself the son of his deity, either as his worshipper or as claiming descent from him in the style of Oriental sovereigns. As a counterpart to the expression idol or god of the sea, sea-god, to denote the god of a people bordering on the sea, we have the term הָלָּל land of the sea, applied (l. 18) to the Sidonian territory.

At the beginning of line 13 in the lithograph is a mark which resembles ל. If it were this letter, it would indicate that here probably are two nouns in the relation to each other of possessor and possessed, which relation in the former instance is indicated by their juxtaposition and in the latter by the prep. ל. But this does not appear to be the case; for the character differs in form from the other Lameds, and likewise projects somewhat beyond the margin of the inscription, so that we are justified in concluding that it is not a letter at all, but a mere scratch or flaw in the marble. This conclusion is confirmed by the MS. copy of the inscription received from Dr. DeForest, which presents no trace of the character in question.

דרנא. Here דִּנְא is supposed to be the word דִּנְא written with a prosthetic, like Syr. יֶד hand.

דרניא. Perhaps the first part of the word is that of the Plautinian name Muthumballes, which, however, Gesenius reads דִּנְא, and Quatremère דִּנְא. May not its etymology be דִּנְא, Yehuda?

דרניא. act. part. Kal. In the same sense Is. 14, 18: all the kings of the nations shall lie in glory each in his own house. Comp. too the oft recurring phrase רְאֵבָאְלִכּ אֶל בֶּהוֹרָא אֶל בֶּהוֹרָא and he slept with his fathers. Gesenius remarks (Monn. Phoen. p. 438), that the act. part. is always written defectively in Phoenician. It should be observed, however, that both here and in the plural termination the Phoen. vowel may be a, in which case no mater lectionis is required.

דרניא in my sepulchre. The connexions in which the word הָלָּל occurs besides the present instance (lines 5, 7, 11, 21) show clearly that it signifies a coffin or sarcophagus. Accordingly we may regard it as meaning literally a hollow vessel, and compare Arab. خُطِل a bee-hive, a ship; خُطِل a horse’s nose-bag, a saddle-bag, wallet; from خُطِل to be empty. Or we may suppose it to mean literally a polished vessel, from the root הָלָּל to polish; which last is singularly suitable to the description of the sarcophagus by the correspondent of the New York Journal of Commerce, who says: “The lid is a fine blue-black marble, intensely hard, and taking a very fine polish.”
name is also found in another inscription of Citium since discovered by the Grecian archaeologist L. Ross (Art. Phoenizier, in Ersch u. Gruber's Encyclop. p. 424). In the Sidon inscription the forms of י and י are so confounded that, although the name occurs in it no less than four times (lines 1, 2, 13, 14), the proper reading cannot be determined from it. Supposing that the inscription of Ross (which I have not been able to see) is sufficiently clear to settle the question, I have followed the reading of Movers. The name יְעַוֶּר, the Phoenician אֶסְכָּלָפִי, (Ges. Monn. Phoen., p. 136), occurs a number of times alone and in composition on inscriptions of Citium, Carthage, Athens, and Marseilles (Ges. l. c. p. 347, Movers l. c. p. 386); but this is the first time it has been found in Phoenicia proper.

King Ashmunyer, in the titles יַהַרְבָּא אָסְכָּלָפִי, יַהַרְבָּא אָסְכָּלָפִי, the appellative יִרְבָּא יִרְבָּא king is placed before the name of the sovereign, in accordance with the best Hebrew usage; but it has not as in Hebrew the article.

Line 2.

The form, image, and hence to be read Tabmith.

A thrust, wound, from (whence Heb. יִנְלָךְ a sickle) = Arab. יִנְלָךְ to pierce. This and the following words appear again in lines 12, 13.

Line 3.

I suppose to be employed, like the Pers. דֶּרֶךְ, which also means literally to swallow, in the sense of to receive, to suffer, as עֵלֶּדֶךְ דֶּרֶךְ יִנְלָךְ to be afflicted; so that דֶּרֶךְ יִנְלָךְ will mean I received (or had inflicted upon me) a wound. It is difficult to reconcile this form of the 1st pers. pret. with the Aramean form מְשַׁגֵּר (line 4), מִשְׁגֵּר (l. 19), unless we suppose it to be emphatic.

I at first proposed to read either מְשַׁגֵּר shelterers, protectors (Hiph. part. of מָשַׁגֵּר), or perhaps better מְשַׁגֵּר anointed ones (Hophb. part. of מָשַׁגֵּר), in the sense of the passive of Kal, as in Ps. 2, 6. So that the phrase מְשַׁגֵּר מְשַׁגֵּר would signify the offspring or descendant of crowned heads or princes. Both these readings are however untenable, as they suppose an anomaly in the orthography of the plural termination, which elsewhere throughout the inscription is written, in the Phoenician manner, defectively. The reading adopted assumes מְשַׁגֵּר to be i. q. the Heb. מַגֵּר; and to mean a molten idol, a brazen god; and this may be either Baal (see 2 Chron. 28, 2) or Molech (see Ges.
19. the desire and beauty of the earth, our glorious delight, which is in the dwelling of our deity, to stretch out the fortresses which I have made; and they have been constructed
20. on the border of the land, to strengthen all the Sidonians for ever. My curse to every kingdom and to every man: Let him not open my cover,
21. and not remove my cover, and let him not take the fruit of my resting-place, and not remove the sepulchre of my resting-place. As for them, those
22. holy gods shall humble them; and they shall cut off that kingdom and the man that slayeth, that it may be ill with them for ever.

NOTES.

Line 1.

バレ in the month Bulk. What this means is shown in 1 Kings 6, 38, where it is said, ブ mue loles モー in the month Bulk, that is, the eighth month. The occurrence of the term Bulk in this place seems a sufficient refutation of the idea that this and some other ancient names applied to months in the Bible were rather appellatives than ordinary names.

is the Aramaic form for the Heb. שֵׁשׁ.

The perpendicular strokes are units (Gesen. Monn. P. 85, sqq.) There are two coins published by Swinton (Philos. Trans. Vol. 4, Pl. 31), but omitted by Gesenius, which bear the dates מילנש/ב (year cxxvi) and מילנש (year cxxviii).

Under both of them occurs the character א (whose alphabetical value is that of a), of which Swinton offers no explanation. Perhaps it may be a contraction for ב — Heb. בּ, cycle, age, but employed in the sense of annual revolution, year. In that case we may read ב the 13th anniversary, or year, of my king or the king. For this use of the pronoun, comp. the Heb. ב, Syr. סְפִּיד, Fr. monsieur.

Ashmunyyer. On No. 17 of the inscriptions found by Pococke at Citium is the name עַשְׁמַנִיֵּר, which Gesenius reads עַשְׁמַנִיֵּיֶד (quem Asculapius restituit) (Monn. Phen. p. 145). He remarks, however, that it might also be read עַשְׁמַנִיֵּר (quem Asculapius suscitavit), which likewise yields a good sense; and this latter reading is adopted by Movers, who remarks that the
TRANSLATION.

1. In the month Bul, in the year fourteen, the 13th anniversary of the king, King Ashmunyorer, king of the Sidonians,
2. son of King Taphnith, king of the Sidonians, spake King Ashmunyorer, king of the Sidonians, saying:
3. I, son of the molten sea-god, have received a wound from the hand of Mithumbenel; I am dead, and am resting in my sepulchre and in my grave,
4. in the place which I built. My curse to every kingdom and to every man: Let him not open my resting-place, and
5. let not a son of liars seek that I destroy a son of liars, and let him not remove the sepulchre of my resting-place, and let him not take
6. the fruit of my resting-place [or] the cover of the resting-place where I sleep. Yea, if men speak to thee, hearken not to thine enticer. Any kingdom or
7. any man who shall open the cover of my resting-place, or who shall remove the sepulchre of my resting-place, or who shall take the fruit of my
8. resting-place, let them not have a resting-place with the shades, and let him not be buried in a grave, and let them not have a child, and let it go ill
9. because of them, and let the holy gods terrify them, even the kingdom with the ruling prince; wholly cutting
10. them off, even the kingdom or that man who shall open the cover of my resting-place, or who shall remove
11. my sepulchre. Neith shall know of that matter. Yea, a man that slayeth they shall have no dwelling in peace. Good is
12. the judgment from on high! Behold in life, as I was resting beneath the sun, I, son of the molten sea-god, received a wound from the hand of Mithumbenel; I, the king, am dead. I Ashmunyorer, king of the Sidonians, son
13. of King Taphnith, king of the Sidonians, grandson of King Ashmunyorer, king of the Sidonians, and my mother Emaashtoreth, priestess of Ashthoreth, our lady the queen, daughter of King Imanyorer, king of the Sidonians, behold we built the temple
14. of the gods, the temple of justice, by the sea—and justice is the support of the stars! There shall they be worshipped; and we
15. who have built a temple for the peoples, behold our guilt shall be diminished thereby, and there shall my children worship. And we who have built temples
16. to the god of the Sidonians, in Sidon, the land of the sea, a temple to Baal-Sidon, and a temple to Ashtoreth the glory of Baal, to us Lord Milcom giveth a city
put to death by Artaxerxes. With these circumstances the tenor of the inscription of Sidon coincides in two important particulars. In the first place, several lines of this inscription are occupied with an enumeration of buildings erected, and such buildings as could not well have been wanting except in consequence of some casualty. These public works evidently constituted a leading feature of the reign of Eshmun'iyed II. But Sidon was rebuilt after its destruction in the time of Artaxerxes, and before Alexander's conquest of Phœnicia; for the latter, about B. C. 320, found a king reigning there, supported by Darius, and took the city (see Arrian, Exped. Alex. ii. 15, 6; Q. Curtius, De Rebus Gestis Alex. iv. 1, 15 ff.). In the next place, the mother of Eshmun'iyed II. is spoken of in the inscription as a reigning queen, for it appears that the architectural works commemorated were executed under her and her son's joint direction; which implies that her husband was no longer living. These coincidences render it quite probable that the father of Eshmun'iyed II., called Tabnith in the inscription, was no other than the Tennes of Diodorus. Another consideration, showing the inscription to be not later than Alexander's conquest of Phœnicia, is its frequent reference to a confederacy of Phœnician kingdoms, which can scarcely have existed after Alexander's system of administration over conquered countries had been established there.

The question remains, from what era is the inscription dated. In view of the circumstances which have been alluded to, it seems most probable that the era of this inscription is the re-building of Sidon between B. C. 350 and 320; and, as it is dated in the year 14, it may be set down as very near the truth, that it belongs to the latter half of the generation intervening between the destruction of Sidon in the time of Artaxerxes and its surrender to Alexander.

We now give place to an independent interpretation by our highly esteemed co-laborer Mr. Turner.

E. E. S.

VII. THE SIDON INSCRIPTION, WITH A TRANSLATION AND NOTES.
By William W. Turner.

This document is provocative of many remarks paleographical, philological, historical, and mythological, with which scholars will doubtless favor the world in due time. However, shall confine myself almost wholly to contributing my mite towards the reading and interpretation of the inscription itself, though taking occasion to add such observations on the topics connected with it as shall spontaneously suggest themselves.
the dead, which is of great interest for comparison with the representation of Sheol in the Hebrew Scriptures, as, for example, in the fourteenth chapter of Isaiah. It is important to add, in respect to the language of the inscription, that it accords with the view now generally entertained of the Phoenician language, that it was nearly identical with the Hebrew in its words, inflections, and construction.

The connection of the dynasty referred to with personages of Sidonian history already known, involving the date of the inscription, is a point of the highest interest, as is apparent, not only in itself, but because the value of the contents of the inscription depends, in a great measure, upon its determination. We will, therefore, briefly state some grounds for the opinion that this inscription belongs to the latter half of the fourth century before Christ. It is to be observed, that the only Sidonian era, hitherto known to us, is that used on the autonomous coins of Sidon, which, as already stated, was coincident with B.C. 111; and it will be remembered that the numeral signs for the dates on those coins, as also on the coins of Ptolemais and Marathus which have been preserved, are identical with the numerals found in the first line of this inscription. One might be disposed, therefore, to count the year 14 of the inscription from B.C. 111, making its date to be B.C. 97. This conclusion, however, does not force itself upon us, and there are reasons for believing the inscription to be much more ancient; so that its era must be different from that of the coins referred to. A comparison of this inscription with those collected by Pococke in Cyprus, to which Gesenius assigns an age not long posterior to Alexander, at the latest, shows it to be older, paleographically considered, certainly not more recent, than those. To this is to be added, that one of those very inscriptions of Cyprus reads דַּעַן תַּנָּה — To Eshmun'yied, giving us the same name as that of the king on whose sarcophagus the inscription of Sidon appears; and, considering the well-known intimate relations between Sidon and Cyprus, it seems not unlikely that the same person is intended. But this identification is rendered more plausible by what Diodorus tells us (Bibl. Hist., § 42 ff.) of a king of Sidon named Τηγμής, contemporary with Artaxerxes Ochus, and subordinate to him, who revolted from the Persian king about B.C. 350. It has been already observed, that the name of the father of Eshmun'yied II. of the inscription, נְזַרְנָה, serves to confirm the supposed connection between that Greek name and the name of the goddess בַנָּה (נְזַרְנָה). This, so far as it goes, would indicate an identity between Tennes and the Tabnith of the inscription. Now Diodorus says that Sidon, in consequence of the revolt under Tennes, was besieged by Artaxerxes, and at length, having fallen into the hands of the Persians, was set on fire and destroyed by the Sidonians themselves; and that Tennes, although he had betrayed his city, was
L. 20. b.—This passage is a repetition of line 4. b. as follows: "my imprecatory prohibition, in conjunction with all the kingdoms (is as follows)."

L. 20. c.—"and let no man open my entrance."—

L. 21. a.—"nor pull down my entrance, nor remove the inner part of my place of repose."—See the note on line 6. a.

L. 21. b.—"nor take away the enclosure of my place of repose."—

L. 21. c.—"let whosoever is refractory have a judgment."—Comp. line 9. a. We read נטוע, here, by a slight alteration of the Phoenician text, substituting ל for ל.

L. 22. a.—"by these holy gods, and let the kingdoms cut him off."—The initial מ of מָלֵא לְהַדְמָרָים comes from line 21. מַלֵא, rather than מַלָּא, is sanctioned by hīly in Plaut. 1, 9: see Monum. pp. 368, 438. On the agreement of מַלֵא לְהַדְמָרָים with מַלְאָה (masc. pl.) see Gr. Hebr. § 757. 2; and on the grammatical form of מַלְאָה, Id. § 82. 1.

L. 22. b.—"him, and the man who kills; so that it may be ill with them forever."—The repetition of the pronoun which is the object of the verb is emphatic: see Gr. Hebr. § 865. 2. a.

To these notes may be properly appended some brief remarks on the contents of the inscription. The substance of it, as will have been seen from the translation given, is a series of direful imprecations against any one who may in any way violate the repose of the deceased king. But, what is of more importance, it incidentally adds to our lists of kings of Sidon the names of three in succession, of one dynasty; mentions the public works of one of them, and of his mother; gives intimations of the mutual relations of the principal cities of Phœnicia, and of the position of Sidon, in reference to the others, at the date of the inscription; and indicates the sort of government then wielded by the Phœnician kings, showing it to have been theocratic. The particular gods who were the objects of worship are also named: Baal and Ashtoreth, the gods of Sidon and Tyre in the most ancient times of which we have any record (see 1 Kings 16: 31, 11: 33), and Eshmun, a recognized divinity of the Phœnicians. This inscription also presents a view of the state of
L. 17. b—שְׁמַר נַעֲרֵי דִּחַת וְ֖הָאוֹרֵי הַיָּמִים֮, i.e. “let the name of the Light be exalted! and it is we who have built the temples.”

L. 18. a—לְאָלָמֵי יָדָיוּמָה בֶּאֱדוֹמָה, i.e. “of the gods of the Sidonians, in Sidon, the land of the sea: the temple of Baal-Sidon.”—On אֶלָּמֵי יָדָיוּמָה, see Monum., p. 58. With בֶּאֱדוֹמָה comp. בֵּבַל אֶרֶץ בּאַלָּמֵי יָדָיוּמָה = Baal (tutelar god of) Tyre, Monum. p. 96, Inscr. Melit. 1.

L. 18. b.—יָדוּמָה בֶּאֱדוֹמָה, i.e. “and the temple of Ash-toreth, the name of Baal (be exalted)!”—There appears to be an ellipsis, here, of רַמְנְךָ, which is easily supplied from the context: see lines 16, 17.

L. 18. c.—יָדוּמָה בֶּאֱדוֹמָה, i.e. “and until the Lord of kings shall give to us”—アメリカ מַלְאִים means either Baal, or some superior human potentate: see the note on line 1. b. “Us” — our dynasty.

L. 19. a.—אֲרָבָּא דַּרְבּוֹ הַיָּמִים, i.e. “the delectableness and beauty of the land of Tyre, the garden of the plain country.”—The form of ו in אֲרָבָּא כְּרַב וָאֱרָבָּא, as in אֲרָבָּא, of l. 16. a., differs from that found elsewhere in the inscription; but the same form is used interchangeably with ו in the names of Tyre and Sidon and the Sidonians, on the coins of those cities: see Monum. Tab. 34. At the date of this inscription, then, Tyre had separated itself from the Phoenician confederacy. The Tyrians, we know, did not act with the other states of Phoenicia in reference to submission to Alexander: see Diodorus, Bibl. Hist., xvii. § 40.

L. 19. b.—רַמְנְךָ בֶּאֱדוֹמָה, i.e. “we have taken possession for Marathus of the fortifications which she made, and we have added to.”—From a very early period, the city of Marathus and the island of Aradus lying opposite to it, were politically united under the king of the latter. In the time of the Seleucide, Marathus was destroyed by the Aradians. See Die Phoen., ii. i. pp. 100–102.

L. 20. a.—לָבֹא הַיָּמִים בְּאָרָבָּא מַלְאִים יָדוּמָה בֶּאֱדוֹמָה, i.e. “the citadels of the borders of the land, in order to protect all the Sidonians forever.” The initial י of יָדוּמָה comes from line 19. This word seems to have the same double meaning which יָדוּמָה has in Hebr.: comp. יָדוּמָה כְּרַב וָאֱרָבָּא in line 12. a. and Ps. 18: 34 with 2 Kings 17: 32. On יָדוּמָה, see Die Phoen., ii. i. p. 92: the name “Sidonians” is here applied to the people of all the kingdoms of the Phoenician confederacy, Sidon being the political head.
(by Sheol) within my covert; there is an end of burthens within my vestibule."—

L. 13. b.—annel, i.e. "as for me, me Eshmun'iyed, king of the Sidonians, son of."—On the repetition of נַךְ, see Gr. Hebr. § 851.

L. 14. a.—מלְחָה, יִשְׁנֹנֶיהָ תֵּלָה, i.e. "king Tabnith, king of the Sidonians, grandson of."—

L. 14. b.—מלְחָה נַקּוּנִים יִשְׁנֹנֶיהָ תֵּלָה, i.e. "king Eshmun'iyed, king of the Sidonians, and my mother Amashtoreth."—The name of the king's mother is probably a contraction from מַאָשׁ תְּרֵהוֹת = the handmaid of Ashtoreth; see Monum. p. 132, Inscr. Cit. 2.

L. 15. a.—מלְחָה נַקּוּנִים תֵּלָה שלְחָה, i.e. "priestess of Ashtoreth our lady, the queen."—On the fem. sign נ in נַקּוּנִים, see Monum. p. 439. The title of נַקּוּנִים is given to the goddess נַקּוּנִים in several Phoenician inscriptions of Carthage.

L. 15. b.—מלְחָה תֵּלָה נַקּוּנִים לַוְיִית, i.e. "daughter of king Eshmun'iyed, king of the Sidonians."—The name לַוְיִית is undoubtedly identical with לַוְיִית, by a permutation of ל for ל, whether the king referred to is the grandfather of Eshmun'iyed II. or not: it is quite possible that Tabnith married his sister, especially if she had not the same mother as himself.

L. 15. c.—מלְחָה נָבְרַכִּים נַקּוּנִים לַוְיִית, i.e. "lo, we have built the house of."—

L. 16. a.—מלְחָה נָבְרַכִּים נַקּוּנִים לַוְיִית, i.e. "the gods, the house of judgment, of the land of the sea.

L. 16. b.—מלְחָה נָבְרַכִּים נַקּוּנִים לַוְיִית, i.e. "and we have established the (house of) Ashtoreth—let the name of the Light be exalted! and it is we."—The נַקּוּנִים is a permutation for נַקּוּנִים. נַקּוּנִים is a contraction from נַקּוּנִים, there being an ellipse of נַקּוּנִים (see note on line 2. a.), and נַקּוּנִים being the gen. sign, borrowed from the Syriac; see Monum. p. 144. Perhaps the building here spoken of was the residence of the priestesses of Ashtoreth; line 18 shows that it was not a temple. For an ejaculation similar in form to that supposed in this and the next line, see Monum. p. 215, Inscr. Tripol. 1. Line 18. b. shows that נַקּוּנִים was a title of Baal.

L. 17. a.—מלְחָה נָבְרַכִּים נַקּוּנִים לַוְיִית, i.e. "who have built the house of my mother, wide spread, rich, the light of the midst of the hill, and my abode."—
L. 9. a. — את רַבֵּךְ, i. e. "let whosoever is refractory have a judgment by the holy gods in conjunction with the kingdom."—The יִרְטָה of רַבָּה has the force of a relative; see Nordheimer, Gr. Hebr. § 1093, 2. a. On בֵּית יִרְטָה, see Monum. pp. 368, 369, Pun. ap. Plaut., and compare the name Abdaloinimus, given to a Phoenician king by Quintus Curtius and Justin; the initial א of this word is a permutation for י: see Judas, Etude Démonstr. p. 111. The final א of מלכּות is a fem. sign: see Monum. p. 440.

L. 9. b. — תִּתְפָּרֶנָה מֹשֶׁלֶת מְלָכָה, i. e. "through the head-rule of the son of the king of the Sidonians over the kingdoms."—The words תִּתְפָּרֶנָה יָשָׁר כּוֹכָבָה come from line 10. The יִדְרָה תִּתְפָּרֶנָה is a permutation for ב; and the ר of יִדְרָה תִּתְפָּרֶנָה, the same for ד. With regard to the meaning of this clause, see note on line 4. b., and comp. line 6. c. The offender is threatened with a judgment by the protecting gods of the kingdom of Sidon, through the headship of Eshmun-lyed's successor over the Phoenician confederation.

L. 10. a. — אֵת אֶת כּוֹכָּבָה, i. e. "would that that man who shall open the entrance of my place of repose."—

L. 10. b. — אֵת אֶת כּוֹכָּבָה, i. e. "would that he who shall take away my enclosure."—The word כּוֹכָּבָה comes from line 11.

L. 11. a. — עַל שָׁמְתָךְ אֲשֶׁר תִּתְפָּרֶנָה, i. e. "I pray that he may have experience of this saying."—On the grammatical form of יָשָׁר, comp. Gr. Hebr. § 358; and for the meaning given to it, see Id. § 152.

L. 11. b. — בַּעֲלָם הַקֹּדֶשׁ, i. e. " would that the man who kills—let there not be prepared for any one whomsoever a field of sweet peace."—The בַּעֲלָם comes from line 12. On בַּעֲלָם, comp. Monum. p. 58.

L. 12. a. — בַּעֲלָם הַקֹּדֶשׁ, i. e. "in the midst of the high-places of the Light, among those living under the sun, after the manner in which I am resting."—With בַּעֲלָם הַקֹּדֶשׁ, recognized in Monum. p. 424 as the original of Malethabalus, the name of a mountain in Mauritania; comp. also בַּעֲלָם הַקֹּדֶשׁ in Numb. 22: 41, and see 2 Kings 17: 32. אֲשֶׁר, probably refers to Baal: comp. יְהוֹרָא אֲשֶׁר, in line 16. b., and see, on the sidereal significance of Baal and Ashtoreth, Die Phoen., i. pp. 180 ff., 605 ff.

L. 12. b. — This passage is a repetition from line 2. b.—line 3. a. as fol-

L. 13. a. — יָשָׁר, i. e. "I have been carried away, I have been swallowed up
L. 5. a.—nor scrutinize, within my place of sleep, how it is with men within the place of sleep."—The ג of לַא comes from line 4.
L. 5. b.—nor take away the enclosure of my place of repose, nor remove."—The מ of המות comes from line 6.
L. 6. a.—לְבָּךְ, i.e. "the inner part of my place of repose."—From line 3. b. and the parallelism in lines 5–6 between יִבְדַל בּ לְנַעֲשׂא and יָאַר נַעֲשׂא, it appears that by לְבָּךְ is meant the רְחַף within the לְבָּךְ.
L. 6. b.—if thou enterest my place of repose, although a man who art chief judge, like El."—The change in this line to the form of direct address adds force to the threatening. With לְבָּךְ comp. יִבְדַל בּ רֹב יִבְדַל רֹב — architect, in Monum. p. 134, Inscr. Cit. 4; the connection with line 6. c. indicates a play upon the word לְבָּךְ. Respecting יִבְדַל, see Die Phar., ii. pp. 105, 106, and i. pp. 254 ff., 316 ff. If El was, as Movers says, the local divinity of Byblus and Berytus, this reference to him implies some connection between Sidon and Northern Phoenicia; compare the mention made of Marathus in line 19.
L. 6. e.—mayest thou hear a judgment by all the kingdoms."—This clause imprecates a judgment upon the supposed offender, on the part of the Phoenician confederation: see note on line 4. b.
L. 7. a.—לְבָּךְ אָבַד אֵת לְבָּךְ, i.e. "and as for every man who shall open the entrance of my place of repose."—The ג of לְבָּךְ comes from line 6.
L. 7. b.—would that he who shall take away the enclosure of my place of repose."—L. 7. c.—would that he who shall remove the inner part of my place of repose."—לְבָּךְ of the word לְבָּךְ comes from line 8.
L. 8. a.—let there not be prepared for any one whomsoever a place of repose in the society of the Rephaim, and let him not be buried in a sepulchre."—On יִבְדַל, see Thea. sub voce.
L. 8. b.—nor let there be prepared a son for any one whomsoever, and let it be ill with him below."—The word יִבְדַל comes from line 9. "Below" = in Sheol.
L. 3. a.—נַעֲשֵׂהֽוֹ בְּזִיוֹתִּי מָחְשָׁבָתַי, i.e. "I have been swallowed up (by Sheol) within my covert; there is an end of burthens within my vestibule."—On קֵרַךְ, see Lex. sub קִרְךָ, and Prov. 1:12. Respecting מְנַעֲשֵׂהֽוֹתַי, see 2 Kings 16:18 and Ezek. 40:7; in the latter word, the fem. form takes the place of the masc. of the Hebrew: see Monum. p. 440. For the meaning given to נַעֲשֵׂהֽוֹ, comp. נַעֲשָׁה, before a sing. noun in Hebr., and the use of Arab. נַעֲשָׁה = in- tra, in the same connection. Observe, in reference to this passage, that the sarcophagus on which this inscription was found, was disinterred "near the walls of an ancient edifice."

L. 3. b.—וְאָסֵפָה אֲנָשֵׁי הָאָרֶץ הַמָּרֵיא, i.e. "and I am reposing in my enclosure and in my sepulchre."—On נַעֲשֵׂהֽוֹ, see Lex. sub נַעֲשָׁה: the word נַעֲשָׁה in Hebr. generally denotes a rampart around an open space. With line 3 compare Is. 14:18.

L. 4. a.—נַעֲשֵׂהֽוֹ בִּשְׂדֶה שַׁיָּהוּ, i.e. "in a place which I have built."—ךָשְׂדֶה for הַשָּׂדֶה. is explained by supposing an assimilation of ה to the following consonant, before the dropping off of the initial נ.

L. 4. b.—וַהֲקֵמִיתִּי-פַּלְטִלֵי-ניָלָהִים-זָאכָה, i.e. "my imprecatory prohibition in conjunction with all the kingdoms (is as follows)."—For the reading שְׂדֶה we are indebted to Mr. Turner: see Buxtorf, Lex. Chald. sub שֵׂדֶה. By נַעֲשָׁה-פַּלְטִילָהִים is to be understood the several kingdoms which at the period of the inscription composed the Phoenician confederation. Movers states (Die Phem., ii. i. p. 550) that, in the time of the Persian supremacy, all the Phoenician cities were united in a confederation, at the head of which stood the royal cities of Sidon, Tyre, and Aradus; and that the central power of the union was a council, consisting of the kings of Sidon, Tyre, and Aradus (Sidon taking the lead), and three hundred other representatives of the three principal cities, together with the high-priest of Ashtoreth. This council took cognizance of affairs of peace and war, and doubtless of the interests of the common religion. The disturbance of the repose of the dead was viewed as a sacrilegious act: see line 9.

L. 4. c.—וְֹאָפֵה נֶאְפָּה אֵלֶּה בְּנֵי נַעֲשָׁה, i.e. "and let no man open my place of repose."—The full form נַעֲשָׁה for נַעֲשֵׂה before the object is peculiar, but admits of no question. In the Punic passages of Plautus, this particle is yth; comp. also Gesenius, Thes. sub voce.
L. 1. b.—"departed the king's king Eshmun'iyed, king of the Sidonians."—On מַשְׂנָא, see Monum. p. 58. לְדָעַב must be an epithet. It may be read so as to mean either "the king's king," or "the reigning (as opposed to "titular") king," or "rex a rege constitutos:" comp. the name מַשְׂנָא = a rege (sc. Baal) datus, in Monum. p. 134, Inscr. Cit. 4. A passage in line 18 of this inscription, beginning מַשְׂנָא, favors an interpretation of the epithet as implying subordination, whether to Baal or to some superior human potentate. Such an implication, if supposed, will account for the exclusive use of the simpler title מַשְׂנָא, in the same connection, in all other parts of the inscription. On מַשְׂנָא = the Restored by Eshmun, see Monum. p. 145, Inscr. Cit. 17.

[The frequent occurrence of this name in an inscription purely Phoenician (see lines 1, 2, 13, 14, 15) is a voucher for its Phoenician origin, and shows that Eshmun was a Phoenician divinity; comp. Movers, Die Phoenizer, Th. 1. p. 527 ff., who combines Eshmun with the celestial sphere, or primum mobile.—J. w. g.]

L. 2. a.—"son of king Tabnith, king of the Sidonians."—Respecting מַשְׂנָא, see Monum. pp. 115–118, and Die Phoen. i. p. 616 ff. It is probably identical with טֵרְנֵס, the name given by Diodorus to a king of Sidon in the time of Artaxerxes Ochus: see Bibl. Hist. xvi. § 42 ff. The double ר of this name is explained by מַשְׂנָא. The name מַשְׂנָא (מַשְׂנָא) occurs in several Phoenician inscriptions (Athen. 1.; Carthag. 1, 2, 3, 5), as belonging to a female divinity, and has been supposed to be identical with the Greek θείας. In the application of this name to a man there is an ellipsis of מַשְׂנָא, as in θείας derived from מהטיא for מַשְׂנָא (like the ellipsis of מַשְׂנָא in מַשְׂנָא for מַשְׂנָא, Deut. 1: 4.), the name of a king of Tyre. Gesenius supposed the divinity מַשְׂנָא to be originally Egyptian; but Movers claims for her an Assyrian origin. The tablets of Nineveh may decide the question, and fully identify מַשְׂנָא with מַשְׂנָא.

L. 2. b.—"speaks king Eshmun'iyed, king of the Sidonians, saying: I have been carried away."—On מַשְׂנָא, see Monum. p. 58; Prof. Green first suggested the possibility that the character following מ of this word might be ר, which gave us our reading.
L. 15. priestess of Ashtoreth our lady, the queen, daughter of king Eshmun'iyed, king of the Sidonians, lo, we have built the house of 

"16. the gods, the house of judgment, of the land of the sea; and we have established the (house of) Ashtoreth—let the name of the Light be exalted! and it is we 

"17. who have built the house of my mother, wide spread, rich, the light of the midst of the hill, and my abode—let the name of the Light be exalted! and it is we who have built the temples of 

"18. the divinity of the Sidonians, in Sidon, the land of the sea: the temple of Baal-Sidon, and the temple of Ashtoreth—the name of Baal (be exalted)! and until the Lord of kings shall give to us 

"19. the desirability and beauty of the land of Tyre, the garden of the plain country, we have taken possession for Marathus of the fortifications which she made, and we have added to 

"20. the citadels of the borders of the land, in order to protect all the Sidonians forever. My imprecatory prohibition in conjunction with all the kingdoms (is as follows): And let no man open my entrance, 

"21. nor pull down my entrance, nor remove the inner part of my place of repose, nor take away the enclosure of my place of repose. Let whosoever is refractory have a judgment 

"22. by these holy gods, and let the kingdoms cut him off, him, and the man who kills; so that it may be ill with them forever.

Notes.

L. 1. a.—"!!!, i.e. "in the month Bül, in the year fourteen, 14."—On יביה, see 1 Kings 6: 38. In תיר its is a permutation for מ: see Gesenius, Monum. p. 432. The date seems to be given in two forms, by words as well as figures, for greater precision. Consequently, as the words must control the figures, an additional unit-mark is to be supplied. The numeral signs here used also mark the dates of the autonomous coins of Sidon, Ptolemains, and Marathus, and have been, hitherto, found only on coins, with one or two exceptions.* The era dated from on these coins is B. C. 111. See Monum. pp. 86 ff., 264.

* In the first line of Inscr. Cit. 1. some numerals may be plainly seen, after the expression יכדרב, and followed by ... עב, as in the inscription before us. Gesenius has left this passage unexplained: see Monum. p. 125.—

J. W. G.
TRANSLATION.

Line 1. In the month Bûl, in the year fourteen, 14, departed the king's king Eshmun'iyed, king of the Sidonians,

" 2. son of king Tabnith, king of the Sidonians. Speaks king Eshmun'iyed, king of the Sidonians, saying: I have been carried away,

" 3. I have been swallowed up (by Sheol) within my covert; there is an end of burthens within my vestibule; and I am reposing in my enclosure and in my sepulchre,

" 4. in a place which I have built. My imprecatory prohibition in conjunction with all the kingdoms (is as follows): And let no man open my place of repose,

" 5. nor scrutinize, within my place of sleep, how it is with men within the place of sleep, nor take away the enclosure of my place of repose, nor remove

" 6. the inner part of my place of repose. If thou enterest my place of repose, although a man who judgest like El, mayest thou hear a judgment by all the kingdoms.

" 7. And as for every man who shall open the entrance of my place of repose, would that he who shall take away the enclosure of my place of repose, would that he who shall remove the inner part of my place of repose,—

" 8. let there not be prepared for any one whomsoever a place of repose in the society of the Rephaim, and let him not be buried in a sepulchre, nor let there be prepared a son for any one whomsoever, and let it be ill with him below.

" 9. Let whosoever is refractory have a judgment by the holy gods in conjunction with the kingdom, through the head-rule of the son of the king of the Sidonians over the kingdoms.

" 10. Would that that man who shall open the entrance of my place of repose, would that he who shall take away my enclosure,—

" 11. I pray that he may have experience of this saying. Would that the man who kills,—let there not be prepared for any one whomsoever a field of sweet peace

" 12. in the midst of the high-places of the Light, among those living under the sun, after the manner in which I am resting. I have been carried away. I have been swallowed up (by Sheol) within my covert;

" 13. there is an end of burthens within my vestibule. As for me, me Eshmun'iyed, king of the Sidonians, son of

" 14. king Tabnith, king of the Sidonians, grandson of king Eshmun'iyed, king of the Sidonians, and my mother Amashtoreth,
HEBREW TRANSCRIPT OF THE FOREGOING INSCRIPTION.
COPY OF AN INSCRIPTION
IN PHŒNEICIAN CHARACTERS ON A SARCOPHAGUS

Disinterred within a mile of the city of SIDON, on the 19th of January. 1853.
made by Dr. C. V. A. Van Dyck.

\[\text{Handwritten Phœnician script}\]

In lines 16 & 17 a small scale has been chipped off, probably by a blow from the pickaxe of a workman engaged in digging.
Several American scholars have interested themselves in the reading of this inscription, and have communicated on the subject with the writer. These are Prof. J. W. Gibbs of Yale College, Prof. W. H. Green of Nassau Hall, Rev. Dr. J. Murdock of New Haven, Rev. Dr. W. Jenks of Boston, Mr. W. W. Turner of Washington, Mr. W. A. Miller of Albany, and Rev. Dr. C. F. Crusé of New York. It is understood, also, that Rev. W. A. Thomson, and Rev. Dr. E. Smith, well-known American missionaries in Syria, and accomplished scholars, have succeeded in reading the greater part of the inscription. From these gentlemen, however, no communication relative to the particulars of their interpretation is known to have been received, as yet, in this country. Here it is proper to observe that portions of the inscription, of considerable length, present little or no difficulty to one at all acquainted with the Hebrew; while other portions are quite difficult to be interpreted. It must also be remarked, that the similarity of some of the Phoenician letters to one another (particularly of d and n, which differ only as to the length of their lower limb; and of d and r, which differ only in the direction in which they incline, while the b differs from either d or r only in its lower limb being curved; and the ts and t, some forms of which also differ only in the direction in which they incline) gives room to suppose that the copyist may not in all cases have distinguished the letters which make the correct reading; and there is some reason to believe that the stone-cutter may have made occasional mistakes in the original lettering. The obscure passages, therefore, allow of some latitude of interpretation. The following translation has been made by the writer in consultation with Professor Gibbs, and with the valuable assistance of his suggestions and criticisms. It is presented with diffidence, yet not without hope of its contributing to the elucidation of the monument. In the Hebrew transcript, some letters which are supposed to be superfluous in the original, the stone-cutter, or the copyist having carelessly inscribed the same letter twice, are enclosed in parentheses. A character which it seems necessary to supply in the first line, is distinguished by brackets.

ble;" but refers to a re-examination of the original by Rev. Mr. Thomson, after it was first copied, which led him to "correct a few letters," and adds that Mr. Thomson had "sent his copy to Chevalier Bunsen, who has placed it in the hands of Prof. Dieterich [Dieterici], who will publish it." But whether either of the copies sent to this country embraces these corrections is not known.
than thirty feet square by fifteen in height, the ornamental work of which was of the highest finish.**

Not long after this discovery, the writer received from Dr. H. A. DeForest, of the Syrian Mission of the American Board, a manuscript copy of the inscription. Another copy was sent to the Albany Institute, and was very promptly lithographed under the auspices of that association. A copy of this lithograph, engraved on wood, was published in the United States Magazine for April 15th. It is understood to have been Dr. C. V. A. Van Dyck, a missionary of the American Board in Syria, who made the copy from the original. The plate attached to this paper is the Albany lithograph (copies of which were obtained through the kind assistance of Mr. H. A. Homes of the State Library at Albany), with some numbers added over certain letters, referring to the following variations found in the copy received from Dr. DeForest †

1. \[\text{symbol}\]
2. \[\text{symbol}\]
3. \[\text{symbol}\]
4. \[\text{symbol}\]
5. \[\text{symbol}\]
6. \[\text{symbol}\]
7. \[\text{symbol}\]
8. \[\text{symbol}\]
9. \[\text{symbol}\]
10. \[\text{symbol}\]
11. \[\text{symbol}\]
12. \[\text{symbol}\]
13. \[\text{symbol}\]
14. \[\text{symbol}\]
15. \[\text{symbol}\]
16. \[\text{symbol}\]
17. \[\text{symbol}\]
18. \[\text{symbol}\]
19. \[\text{symbol}\]
20. \[\text{symbol}\]
21. \[\text{symbol}\]

* There is reason to believe that further excavations on Phenician soil would lead to other important discoveries like this. A correspondent says: "Cannot the Society induce some of your wealthy and generous Bostonians to give the aid of their large purses to some American Layard, for exploring the sites of ancient Tyre, Sidon, Citium, etc. There is every reason to believe that such researches now undertaken would meet with the richest reward."

† A letter from Dr. Smith of Beirut to Dr. Robinson, dated May 15, 1855, says that the inscription still remained "covered in the earth and inaccessible.
an average forty-six letters, and the whole in perfect preservation. No Phœnician monument which can compare with it in length and condition, has ever before been discovered. It is also unique as regards its locality, having been found at Sidon, in the very heart of ancient Phœnicia. Nor is its intrinsic interest out of keeping with these external circumstances which give it a peculiar value. This discovery was made on the 19th of January last, in the course of excavations undertaken with a view to finding treasure. For some time past, it seems, there has been a vague tradition current at Sidon, that treasure might be found by digging in the old grave-yards of the city; a tradition verified in 1853–54 by the discovery of three copper pots, each containing eight hundred pieces of gold of the coinage of Philip and Alexander of Macedon. Some of these gold-pieces have been sent to this country, and two of them are in the Cabinet of the Oriental Society. The search for gold being prosecuted with renewed ardor, this inscription was disinterred. The following account of the circumstances is extracted from a letter to the editor of the Journal of Commerce, dated Beirut, Feb. 11, 1855.

"On the 19th of January last, some men were digging for more hid treasure in an ancient cemetery on the plain of Sidon, called Muğhorat Tubloou, when, at the depth of about twelve feet below the surface, and near the walls of ancient edifice, they uncovered a sarcophagus, upon the lid of which there is a long Phœnician inscription. The lid is of a blue-black marble, intensely hard and taking a very fine polish. The lid is about eight feet long by four feet wide. The upper end is wrought into the figure of a female[1] head and shoulders of almost a giant size. The features are Egyptian, with large, full, almond-shaped eyes, the nose flattened and lips remarkably thick, and somewhat after the negro-mould. The whole countenance is smiling, agreeable and expressive beyond any thing I have ever seen in the disinterred monuments of Egypt or Nineveh. The head-dress resembles that which appears in Egyptian figures, while on each shoulder there is the head of some bird—a dove or pigeon—and the bosom is covered by what appears to be a sort of cape, with a deep fringe, as of lace. On the lid, below the figure-head, is the inscription, consisting of twenty-two lines, closely written.

"In the meantime a controversy has arisen in regard to the ownership of the discovered monument, between the English and French consuls in this place. . . . . . The Turkish governor of Sidon, in this state of the matter, has closed up the ground and protected it by a guard of soldiers while the question is before the courts. Mr. Thompson informs me that in the process of the diggings the men opened large and elegant rooms cut out of the solid rock, one of which he had entered and examined, and which could be hardly less
plete; two in Oxford, complete or very nearly so; and three in London, one of them incomplete. The number of manuscripts relied upon is, for each portion of the text, from six to eight, in general seven. This is all the manuscript-material known to exist in the European libraries, and is regarded as forming a sufficient foundation for a satisfactory text, considering the well known minute agreement of the Vedic MSS. The aid of other manuscripts would hardly be of much value, unless they should be of another school, and present a sensibly different text; and of the existence of such even in India there is as yet no evidence. For these statements respecting the manuscript authority for a text of the Atharva, we are indebted to a private communication from Mr. Whitney.

The second fasciculus will embrace an introduction to the Atharva, a commentary on the text, consisting of critical and explanatory notes, with citations from the pada-pāthā, or analyzed text, of this Veda, from the prātiṣṭākhyā, or grammatical explanations, belonging to it, from its ānukrāmant, or catalogue of authors, subjects and metres, and from its sūtra, or ritual, together with a concordance of the Atharva with the other collections of Vedic hymns.

A brief notice of this very important publication must suffice for the present. Even in its incomplete state, it will be appreciated by all who apply themselves to the study of Vedic literature, as well as confer honor upon its editors, and upon the enterprising publisher. May it also be happily completed!

E. E. 8.

VI. PHOENICIAN INSCRIPTION OF SIDON.

The great work of Gesenius on the existing monuments of Phoenician writing and language, published in 1837, embraces eighty-one inscriptions, of various lengths, exclusive of legends on coins. Since that time, many more have been brought to light. According to a late writer,* there had been discovered, in 1852, thirty-five inscriptions not known to Gesenius. The most important of all these, undoubtedly, is the monument of Marseilles, discovered in 1845, which gives us what may be called the sacrificial code in force at a temple of Baal in that city. But this is much mutilated. For particulars in regard to many of these, the Étude Démonstr. de la Langue Phén. et de la Langue Libyque, Paris, 1847, by Mons. A. C. Judas, may be consulted. The present year has added to the number another very valuable inscription, in twenty-two lines, each line containing on

* F. Hoefer in a volume of the series published at Paris under the title of "L'Univers," as we are informed by Mr. Abbot of the Boston Athenæum.


We welcome this edition of the so-called Fourth Veda with peculiar pleasure. Each of the other Vedas had already found its editor, and was being drawn upon for illustrations of Indian antiquity, far in advance of what could be derived from the Sanskrit literature of the epic age. But the Atharva remained unappropriated, and its contents were almost wholly unknown to the learned world, until our countryman Professor Whitney, at the suggestion of Professor Roth of Tübingen, whose lectures he had been attending, undertook, in conjunction with him, to edit it. The larger share of the work done has thus far fallen to Mr. Whitney; so that this edition of the Atharva, though enriched by the learning of one of the first Sanskritists of Germany, may be regarded as in a great measure the fruit of American scholarship. Nor need we refrain from expressing, in this connection, the hope that, when the work is completed, the nationality of one to whom it will certainly owe a large part of its merit, may be distinctly recognized even on the title-page.

Editions of Sanskrit works by American scholars are not as yet so numerous that our country can afford to lose any credit in this respect which may properly fall to it.

It is unnecessary to repeat what is stated by Mr. Whitney himself, in previous Numbers of this Journal, respecting the internal character and the age of this Veda, and its relations to the other collections of the same name.* The volume before us embraces the whole of the Atharva-text, with the exception of the twentieth book, which, being made up chiefly of extracts from the Rik, is regarded as an appendage, and not as originally a part of it. Whatever is peculiar in that book, however, will be included in the second fasciculus of this edition. The nineteenth book, also, is considered to be of later date than the previous eighteen, and has caused much labor to the editors, on account of the corrupt state of the text found in all the manuscripts. The reading of the manuscripts in all important places in this book where corrections have been made, is given in the margin, in order to facilitate a judgment upon the emendations adopted. Occasional emendations of the manuscript-readings, in other portions of the text, are left, as we learn from Mr. Whitney, to be pointed out in the notes. The number of manuscripts collated for this edition, either for the whole text, or for portions of it, is quite considerable: namely, seven in Berlin, all incomplete; one in Paris, com-

has shown, in his "Easy Lessons in Chinese," that many of the compound primitives agree in their construction with the phonetic theory: and whoever will read his illustrations and his dissertation on the structure of the Chinese language in the "Middle Kingdom," vol. i, chap. 10, will probably be better satisfied with Dr. Williams's exposition than with that of the so called "Discoveries in Chinese." Mr. Andrews, after giving his views of the mode of analyzing one hundred and forty-one characters, containing, as he thinks, the emblem of a tree, says: "If the solutions which I have offered prove in any good degree satisfactory to the learned, then I have to state that I am certain I should be able to give an equally satisfactory account of most of the remaining emblems of the language, throughout their composition in the elementary characters." We would say that many of his analyses are very unsatisfactory, while some of them are extremely fanciful and absurd; e.g., the characters which he has numbered 110, 111, 112, and others where the same element occurs. What he calls a wood-pile, if examined in ancient Chinese dictionaries, is found to be a real picture of a bird, so plain that a child would recognize it. The eighth character in his list is also easily explained by reference to ancient dictionaries, where the horizontal line is replaced by three mouths, which the lexicographer says are the roots (rootlets by which the tree takes its nourishment). These facts, so obvious on inspection of ancient Chinese dictionaries, would have been far more to the author's purpose than the analyses he has given. The analysis which the author has given of many other characters is very unsatisfactory, while their true analysis is not so obvious. The system of symbolic analysis of Chinese characters might undoubtedly be prosecuted to much advantage in the study of Chinese, and yet the book before us shows that the author has made little if any advance upon the previous labors of others in the same department, and his book is by no means worthy of the title which he gives to it, of "Discoveries in Chinese."

M. C. WHITE:

* According to the analysis of Chinese characters adopted by Chinese philologists, as exhibited by Dr. Williams in the "Middle Kingdom," vol. i, chap. 10, there are 608 characters evidently pictorial in their origin; 740 composed of two or more pictorial symbols with significations derived from the combined meaning of the elementary symbols; 107 in which the idea is indicated by the position or mode of combination of the elementary symbols; 373 with significations derived by inverting or changing the original position of the elementary symbols; 598 with metaphorical meanings, as when a picture of the heart is used for the mind; and 21810 characters formed on the phonetic system, i.e., by combining two more simple characters, using one merely to express sound, and the other to convey an idea slightly modified from the original idea expressed by that part of the character when used alone.
The typographical execution of the work is far superior to that of any similar work with which we are acquainted, and we trust it will meet with such an extensive sale as to remunerate the author and the enterprising publishers, and encourage the author, or other Chinese scholars, to prepare other popular works on the Chinese language, and thus facilitate intercourse with our oriental neighbors, both in their own country, and on our western shores.


This author has advanced no theory, or principle, in regard to the structure of Chinese characters, which has not been well known, and acknowledged, by the great majority of European and American sinologues, for at least thirty years.

It has long been well known that the simplest Chinese characters are of hieroglyphic origin, and that many of the compound characters have been formed by the union of two or more hieroglyphic symbols, the compound character deriving its meaning in part from each of the hieroglyphic symbols of which it is composed. Chinese philologists who wrote two thousand years ago tell us that other characters are formed of two elements, one of which, dropping its own signification, acts as a phonetic, to give sound to the new character, while the other hieroglyphic element drops its sound, or name, and gives merely its signification, in whole, or in part, to the new character. This is what is called the phonetic system. Mr. Callery has endeavored to show that most, if not all, compound characters, have been formed on this phonetic plan, while Mr. Lay has advanced the opinion, that even in those characters generally supposed to have been formed on the phonetic plan, the phonetic or primitive gives a shade of its own meaning to the complex character of which it forms a part.

The only shade of novelty in Mr. Andrews's proposition, is the opinion that all the phonetics, or primitives, as they are frequently called, of which there are about fifteen hundred in common use, many of which are themselves compound characters, derive their own signification, when used as independent characters, from the signification or position of all the elementary symbols of which they are composed; or, in other words, that the phonetic principle has had no influence in the construction of compound characters which are themselves afterwards combined with radicals, or elementary symbols, to form still more complex characters. Chinese scholars generally allow that the principle of combined symbolism applies to many of the compound phonetics, or primitives, and to very many combinations of radicals with primitives. Dr. Williams of Canton
Of Dr. Morrison's Chinese Grammar Remusat also says: "Dr. Morrison has sought to give Chinese equivalents for the auxiliary forms to which he had been accustomed in his mother tongue. He has translated Anglicisms, and phrases composed of the auxiliary verbs, to have, to be, to do, can, &c., with all their combinations, moods and tenses, . . . he has given as pattern-phrases such forms as will seldom or never be found in [Chinese] books." Somewhat similar criticisms might be applied to this work of Dr. Hernisz. He has taken the verb to have as a model for verbs, giving a great variety of English forms with a Chinese translation: as, I have, I had, I shall have; let me have; I have not, I had not, I shall not have; I had no bread; I have no bread; I shall have no bread; have I? have I not? had I not? shall I not have? with other variations of number, person, &c., varying also the objects after the verb, &c., &c. The Chinese character used as a translation of to have signifies, primarily, there is; and the form I have signifies, literally, there is to me, &c. A Chinese word of such primitive signification, when carried through all the English forms of the verb to have, appears in many situations uncouth and inelegant in Chinese.

Some of the phrases are not idiomatic Chinese, while others are such as would be seldom or never heard in conversation, or found in Chinese books.

In the author's list of fractions, he has given the ordinals third, fourth, fifth, &c., instead of one third, one fourth, one fifth, &c.

The list of nouns, adjectives, pronouns, verbs, and adverbs given in the Progressive Exercises are generally correct, having been collected from the authors quoted in the preface of the work. There are, however, some errors which appear to be typographical, and should be corrected in a table of errata.

We have thus freely noticed what we consider imperfections in this work, yet no one but a student of Chinese can appreciate the difficulties encountered in compiling such a work. The author has evinced great patience and skill in compiling and carrying his work through the press, and has succeeded as well as could have been expected in a language so difficult as the Chinese, with no native teacher at hand to aid him. The general plan of the Progressive Exercises is good; and for the class of persons for whom the book was written, it will answer a good purpose. Indeed, it is almost the only book in the market for the use of such. For thorough students of the Chinese language, other and expensive books are desirable; but for those who merely wish a moderate practical knowledge of Chinese, the work of Dr. Hernisz is at once cheap and available. A good index to the work would add greatly to its value for practical purposes.
the sound of an English letter has no equivalent in Chinese, it should be represented by a character of somewhat similar sound, and for a diacritical mark have attached the ninth radical, which signifies man, and which is commonly used in the formation of vulgar characters having sounds different from the sounds attached by classical usage to the character without this addition.

In the portion of the work which the author calls the Spelling-Book, he pursues no uniform plan in spelling English words with his Sinico-English alphabet. In the following examples we have merely put in place of the Chinese characters the English letters for which the author has given them as representatives. Leaf is spelt l-e-f; lead (metal), l-e-d; copper, k-o-p-e-r; brass, b-r-a-s; pebbles, p-e-b-l-s; steel, s-t-e-l; quartz, q-a-r-t-a; mine, m-i-n; lime, l-i-m; marble, m-a-r-b-l; while the final e is retained in ore, a-p-e, t-a-b-l-e, and nine. One is spelt o-a-n; two, t-u; three, t-r-e; five, f-i-f; although the author has a Chinese character for v which he has used in the words seven and eleven. But in seven all the letters are given, while eleven is spelt e-l-e-v-a-n. Thirteen is spelt t-e-r-t-e-n; while thirty is spelt with all its letters; and thousand is t-o-s-e-n-d. Thus it is evident that the author neither follows the English orthography, nor the natural sounds of the words, nor any other system consistent with itself. No guide is given to show the Chinese reader how the words, spelt with this alphabet, are to be divided into syllables; no marks are given to show which part of a word is accented; nor has the Chinese reader any means of determining whether a concatenation of these new alphabetic characters is to be taken as a single word, or several words. The corresponding Chinese characters, which give the meaning, are not, in this respect, a correct guide.

For practical purposes, this Chinese alphabet and the spelling-book are almost entirely useless. A revision that should adapt them to the purpose of teaching the Chinese the use of the English alphabet, and the practical method of spelling words, would be nearly equivalent to a reconstruction de novo.

4th. Our views of the Progressive Exercises for learning Chinese may be best expressed by first quoting the criticisms made by Remusat in 1822 upon the grammars of the Chinese language written by missionaries before his time. He says that the Romish missionaries, in their grammars of the Chinese, had endeavored to give a literal rendering into Chinese of all the shades of meaning expressed by the various inflections of nouns, and moods and tenses of verbs, given in Latin grammars. The absurdity of this proceeding, he says, must be evident to any one who carefully considers the nature of a language which admits of no inflections of nouns, and in which the verbs have no forms equivalent to many of the moods and tenses, &c., found in Latin verbs.
Thus the Chinese reader would pronounce the name of each letter in the word, in succession, instead of pronouncing the word itself. This is a difficulty experienced by every one who attempts to represent the sounds of proper names by Chinese characters. Where combinations of consonants and vowels are used to form syllables unknown to the Chinese, they make as many syllables in the pronunciation as there are characters used to spell the word. In the Treaty between the United States and China, made by the Embassy to which Dr. Herniz was attaché, the word President, when pronounced by the Chinese according to the sounds of the characters used in the treaty, is Pi-li-si-tien-teh.

Had the author analyzed the sounds of a few common Chinese words, showing to the Chinese readers of his book, first, specimens of characters of which the pronunciation is a single vowel-sound; then, words with two vowels combined; then, words formed of a consonant followed by a single vowel; then, a consonant with two vowels; then, more complex combinations in Chinese words; then, how the Chinese themselves combine their initial consonants, for which they have representatives in the “foreign dividers of sound” (as they are called), which are found in native works, he might have enabled his Chinese readers to understand the nature and use of alphabetic characters. After this, by an easy synthesis, he could have shown that the English language has the same elementary sounds, combined somewhat differently from what are found in Chinese words; and by proceeding from simple to more complex combinations, he could have led the Chinese scholars to pronounce English words, showing, of course, how words are composed of one, two, or more syllables. This course would have required a dissertation in the Chinese language itself, as an introduction to a Sinico-English alphabet. In the construction of such an alphabet those characters should be selected of which the common use in Chinese pronouncing dictionaries, as representatives of initial consonants, has already partially established their use as consonant-letters. The characters to represent vowel-sounds in such an alphabet, should also be those representatives of final sounds used in Chinese pronouncing dictionaries, where they will answer the purpose; and where others are required, they should, if possible, be those characters of which the pronunciation, in the court-dialect, consists of a single vowel-sound; or if the character is pronounced with the union of two or three elementary sounds, the description of its alphabetic use should point out whether the first, second, or third elementary sound, of which its common pronunciation consists, is to be employed when it is used as an alphabetic symbol. A character should be selected to represent each vowel-sound, thus giving sometimes several characters as the equivalent of a single letter in the English alphabet. Where
themselves will often add a supernumerary word or syllable with the rising inflection at the close of a question, when the sentence properly ends with another tone). Yet hundreds of persons who speak English or Chinese well, may have no clear idea of the inflections of the voice as described by elocutionists. If these various modifications of the voice are essential parts of Chinese words, it may be asked: how are the various passions and emotions of the speaker indicated? We reply, by slowness or rapidity of utterance, high or low pitch of voice, soft and plaintive or loud and gruff enunciation, and by appropriate tones on final particles destitute of meaning. Such ideas, passions and emotions as require peculiar modifications of voice to give them their proper expression, are represented by words to which are essentially and constantly attached those peculiar modifications of the voice. With these remarks we are prepared to say that an early and careful study of Chinese tones, is of great importance to every one who would acquire a practical acquaintance with the Chinese spoken language.

3d. In order to enable Chinese to learn English, the author has selected characters which he thinks may be used as an alphabet, to illustrate the sounds and use of the English alphabet, and has given numerous examples of spelling English words with this Sinico-English alphabet. We are sorry to find that many indispensable elements of such an alphabet are wanting in the system of the author, if indeed it may be called a system. The author has given for each of our vowel-letters a Chinese character having a sound like one, only, of the vowel-sounds represented by that letter, while for the other vowel-sounds he has given no representative in his alphabet. For each of our consonant-letters, he has given a Chinese character, the pronunciation of which begins with the consonant sound (or one of the sounds) represented by that letter, and ends generally with a short vowel. He has given no intimation to his Chinese readers, that the consonant-sound only is to be enunciated, while the final vowel in the sound of the Chinese character is to be dropped. His entire Sinico-English alphabet consists simply of very good names for all the letters in the English alphabet, without enabling the Chinese scholars to understand the sounds of the English letters when used for spelling words. The consequence is, that a Chinese, studying this book, would give to each word spelt with the author's Chinese alphabet as many distinct syllables as there are letters used in spelling the word, as in the following examples:

- Rest would be pronounced Urh-esih-teih.
- Bush " " " Pih-wuh-sih-hae.
- Help " " " Hae-e-lih-peih.
- Local " " " Lih-o-kih-a-lih.
- Piffer " " " Pei-i-lih-fei-e-urh.
From these sources the author has compiled a series of progressive elementary exercises in Chinese, somewhat in the style of the modern progressive lessons employed for learning French and German. With but limited experience in the practical use of the Chinese language, it was not to be expected that the author could compile a work of this kind free from errors. While therefore we admire the enterprise with which he has undertaken so difficult a task, we feel at liberty to examine the work on its own intrinsic merits, and point out whatever errors might otherwise mislead those who use the volume for learning Chinese.

1st. The author states that he has adopted the orthography of Morrison and Medhurst, as simplified in the more recent publications of American sinologues. It ought to be known that Morrison and (after him) Medhurst, have represented Chinese sounds by ordinary English orthography, often employing combinations containing silent vowels; while Dr. Bridgman, Dr. Williams, and other American missionaries, have adopted what is commonly called the continental orthography, which, when applied to the languages of unenlightened nations, is known as the system of Sir William Jones, which with slight variations has been followed in romanizing the languages of India, of the islands of the Pacific, and of the native tribes of North America. In this system every vowel-sound has a separate letter to represent it, or, if one letter represents more than one sound, they are distinguished by diacritical marks; and no elementary sound has more than one alphabetic representative. No silent letters are admitted in the system. This gives definiteness to all the combinations of letters used for writing the sounds of a foreign language. This should be called the system of Sir William Jones adapted to the Chinese language, and not a modification of the system employed by Morrison and Medhurst.

2nd. Few Chinese scholars would agree with the author in the opinion that "a knowledge of the Chinese tones is not required in order to speak the language intelligibly." Chinese tones consist essentially of such qualities of enunciation as are known in English by the designations monotone, rising, falling and circumflex inflections, semitone or plaintive strain, tones of command, scorn and contempt, forcible emphasis, and also an abrupt or suddenly interrupted tone of voice. Each word must invariably be spoken in its appropriate tone, or it becomes, essentially, another word, and conveys an entirely different idea. The tone is an essential part of the word. It is true that a person living among the Chinese may learn many words and phrases, and pronounce them correctly by imitation, without any theoretical knowledge of the tones; just as every one who speaks the English language would ask a direct question with a rising inflection at the close (just as the Chinese
clause rākṣhateḥ mām “protect ye this person,” in which rākṣhata has the stress of voice, its right to possess the latter is not affected by the prefixing of a vocative, or of more than one; and we have equally rāsavoḥ rākṣhateḥ mām, and viṣve devo viṣavoḥ rākṣhateḥ mām.

The cases in which the verb is allowed to preserve its accent are not thus exhausted. There are sundry particles (so particularly hi) of which the presence in the same sentence gives it the power to do so, and not infrequent instances of a more isolated character, and less reducible to rule, are found to occur. The Indian grammarians, also, give a whole series of rules for such cases, the arbitrary and unphilosophical character of many of which is at the first glance apparent. Enough, indeed, we believe, will have been already said, to show that we cannot in any manner depend upon the presentation of the facts which is to be found in the native grammars; that their rules can only be understood after they have been compared with the facts themselves, as recorded for us in the accented texts. To these, then, it becomes us to make our first and most assiduous application; when once the Vedas are made public in their entirety, and have been thoroughly examined and excerpted for this particular purpose, we may expect to be able to see much farther than at present into the details of the system, to comprehend parts of it which are as yet dark to us, and to recast into an intelligible form the teachings of the native authorities. For that time we must perforce wait, with what patience we may.

W. D. W.


By Stanislas Hernisse, M. D., Attaché of the U. S. Legation to China, Member of the Am. Oriental Soc., etc. etc. Published by John P. Jewett & Co., Boston, 1855.

This work was printed in Paris, with the beautiful Chinese type of Marcellan Le Grand, and published by J. P. Jewett & Co., at the moderate price of five dollars per copy. It contains one hundred and seventy-nine oblong octavo pages, this form affording facilities for placing the columns of English and Chinese side by side.

The author informs us in his preface that he has never had the assistance of a native Chinese teacher, but that he has obtained his knowledge of Chinese from the works of Goncalvez, Medhurst, Bridgman, and Williams, and from the Chinese Imperial Dictionary,
violation of the principle is Rik 1. 134. 3, prā cakshaya rōdashī vāsaya 'śāsah'; where, if rōdashī is to be connected with the preceding verb, as the sense seems to demand, and as the commentator also understands it, the following verb ought to be accented, vāsaya: that it is not so accented is simply an error in the tradition, which we are fully authorized to correct.

Another prominent rule under the same general head is wont to be given in the following form: a verb retains its accent when immediately preceded by another verb. Thus in prē 7ta mṛṇāta sāhadhvam, "go on, slay, overcome," or in tēshām pāhi crudhi ̣hāvam, "of them drink, hear our cry," mṛṇāta, sāhadhvam, crudhi are said to be accented because of their standing in contact with the words which severally precede them. But it will now be apparent to every one, almost before we have time to point it out, that this is merely a particular case under the general rule just established: a verb under such circumstances must necessarily occupy the initial position in its own clause; and it is on that account, and not from any mysterious influence which the contiguity of another kindred form has upon it, that it retains its proper accent. Taking one of the examples formerly given, and altering a little the arrangement of it swords, so as to read idhmām bharāma kṛṇāvāma havīnāhe te, although the accent of kṛṇāvāma would seem to be brought thereby under the action of this rule, we should not in fact change the ground upon which the accent was already before preserved to it. And in like manner, if we read in the instance last cited pāhi tēshām crudhi ̣hāvam, we have taken away from crudhi neither the reason for its accentuation, nor the accent itself; that is only to be effected by changing its place with regard to its own object, as tēshām pāhi hāvam crudhi, in which case it would have been brought into a position corresponding to that of pāhi, and would, like the latter, lose its accent.

Once more, we are told that a verb between which and the beginning of the sentence only vocatives intervene, is also suffered to retain its accent. This, too, is evidently a case of a like character with those already noticed. A vocative forms no part, properly speaking, of the sentence or clause to which it is attached; it does not in any manner enter into its logical structure; it is a mere appendage thereto, an interjection, a parenthesis. If, then, the verb be preceded only by such a form, it still remains, in effect, at the head of the sentence, and is accordingly accented. If we have the
ciently significant to call for an examination, and may perhaps lead to the discovery of a common principle which shall account for both.

The second general class of exceptions depends, as already said, upon the position of the verb in the sentence. And under this head, we are first taught that, if it stand at the commencement of the sentence, the verb retains its accent. The word sentence, as here used, signifies not the logical sentence only, but also the metrical; the verse, namely, or the primary element of the full verse, the pada (of which, for instance, four compose the ordinary cloaka). This is a rule which does not seem to call for any special explanation or defense: it is in accordance with what is shown elsewhere, not only by the Sanskrit itself, but by other languages also: so the Greek always accents at the beginning of a sentence the words and forms which in other situations are deprived of their independent stress of voice, and appear as enclitics. But this rule also is, in the form as given, only very imperfectly stated: it requires to be so extended as to read: that the verb is always accented if it stand at the head of its own particular clause in the sentence. We have here, evidently enough, only such a development of the rule previously presented as is most natural and plausible, and was even to have been in advance expected. Nevertheless, as it has not hitherto, so far as we are aware, been recognized and noted, it is incumbent upon us to support and illustrate it by citing examples. In Rik, then, i. 79.11, we read yô no agne bhidá satyâ ânti duré, padishtá sáh “whoso, O Agni, near or far, would do us harm, let him fall!” In x. 101.8, again, md’ eah susroc camasó dr’nhatá tám “let not your bowl of offering spill, hold it firm.” In l. 31.17, á’ sádaya barhishi yákshi ca priyám “cause them to take seat upon the barhis, and make acceptable offering.” In l. 94.4., bháváme’dhánám kándáváma havi’nshi te “we will bring fuel, we will make libations, to thee.” In Atharva. ii. 35.4., viçvakarman námas te páhy úsma’n “O Viçvakarman, homage to thee, protect us.” In vi. 3.2, pã’tu grátvâ pã’tu sómo no áhásah “protect us the grinding-stone, protect us Soma, against distress.” Here the several verbs padishtá, dr’nhatá, yákshi, kándáváma, pãhi, pã’tu (in the second case), retain their accent in virtue of this rule, and no one can fail to see and acknowledge the propriety of their doing so, if the general principle of the accentuation of a verb when it occupies an initial position be allowed. In a note are given, for farther consultation, the passages illustrating the rule which have been collected in an examination, not very thorough, of the first and tenth books of the Rik, as well as those which we have as yet found in the text of the Atharva.* The only instance anywhere noted of a

* Rik i. 31.2; 32.12; 34.11; 48.3; 54.11; 58.7; 61.2; 62.3; 79.2; 80.3; 93.7; 94.3; 12; 100.15; 103.2 (twice); 118.2; 121.3; 157.4; 163.3; 165.12; 173.9; 174.1; 182.1, 4. x. 28.3 (twice); 31.8; 34.14; 40.5,
down by arbitrary theorizing; and it has even been but partially understood, and imperfectly described, by those who have been the mediums of the transmission to us of its facts.

Such being the present condition of the investigation, it cannot but be of interest and importance to establish new rules or principles, or to reduce to a more exact and philosophical form of statement such as have been already laid down, and this we shall accordingly endeavor in a few points to do, without entering into anything like a thorough discussion of the whole subject.

There are two general classes of exceptions to the rule which deprives the verb of its accent; the one dependent upon the character of the sentence in which the verb may be found, the other upon its position in the sentence. For the former the following summary statement may be given: the verb loses its accent in a primary or independent, but retains it in an accessory or dependent clause. The Indian grammarians, and their European followers, have described the phenomenon in a different manner, keeping out of sight its true efficient cause. They say merely that the verb retains its accent in a clause which contains any forms, whether of inflection or derivation, coming from the relative pronominal root ya. But these forms constitute, with few exceptions, the whole apparatus of words which condition the dependency of a clause; and we farther find that those exceptions themselves are allowed by theory, and possess in practice, the same influence upon the verbal accent: they are cet “if,” which is equal to yadi: net “lest,” Latin ne, equal to yan na: kincit and kindred forms, used interrogatively, containing an idea of “whether,” German ob etea: and even when the clause, without containing any particular word which necessitates or indicates it, is to be understood as dependent, its verb maintains its accent. This last is described as “a clause containing ca with the signification ‘if,’” but although that particle is generally present, it has its own proper meaning “and,” and is by no means equivalent to yadi or cet.* Now by this new statement of the phenomenon we seem to have advanced at least a step toward the comprehension of it. We need go no farther than to the German to find another language which exhibits a marked difference in the manner of treating its verbs, according as they stand in independent or in accessory clauses; the verb in the latter being removed from its natural place, and forced to take up a position at the very end of the clause: and although the analogy between the two cases of a change of place and a change of accentuation is not palpable, the fact that they are due to a common cause is suffi-

* So Atharva xi. 3. 56, for example: ná ca prāśām runaddhi, saraśāśām Śiva “and even is his breath not stopped, he suffers nevertheless a general harmning;” or xv. 13. 7, kōśched ēnam, ná cāśi nam kōśāt “does he invite him, does he also not invite him?” i. e. “whether he does or does not invite him.”
of words of which the character and relations to the sentence are so peculiar as to authorize us to expect in different languages differences in their treatment, it is that of the vocatives. We are taught that in Sanskrit the vocative has its own peculiar accent (namely, upon the first syllable) when it stands at the beginning of a sentence, but is elsewhere left unaccented. And we can notice even in our own usage, that a vocative, if preceded by anything addressed to the person or thing which it indicates, is reduced to a position of decided inferiority with respect to tone, which, if it do not amount to entire encliticism, we may readily conceive to be by another language pushed to that extent. This is illustrated not only by the example which Mr. Bopp cites: "Come! Frederick," as if the verb alone possessed the power of subordinating the vocative, but equally well by "Thou then! Frederick," or "Never! Frederick, will I desert thee."

The attention of the person addressed is assumed to be already gained, and the vocative is a mere parenthesis in the sentence, uttered, like any other parenthesis, in an undertone and monotone; if, on the other hand, his attention is sought, the name is first called, and has a full tone given it.

With the other class the case is altogether different. That a form of the finite verb, which we are wont to regard as the very life of the sentence, as by itself capable of constituting a sentence complete in all its parts, which so often combines into itself ideas and relations that in another language, or in other parts of the same language, appear as independent words or accessory clauses—that this, of all other words, should lose its independent tone, and be reduced to the subordinate position of an enclitic in the sentence, is certainly strange enough; and one might, at first sight, almost feel justified in denying its truth. Nevertheless, we fully believe that the time is not yet come for resorting to so extreme a measure: that we have first to endeavor to comprehend more fully the nature of the phenomenon as laid before us, in all its rules and all its exceptions, and to strive faithfully to find some analogy or reasonable ground for it. It is supported by far too weighty evidence, as an actual phenomenon, not to require to be considered as such until all the arts of explanation shall have been essayed upon it in vain. The possibility of its complete comprehension has not yet been given. To expect to obtain such from the rules of investigators and theorists so shallow and unphilosophical as the Indian grammarians, would be the height of unreason, and of accented texts, by the minute examination of which our view might be filled up and corrected, too few have as yet been published, nor have those few been studied with a special eye to this matter. So much as this, at any rate, we can seem to see clearly; that it is a true linguistic phenomenon which we have here placed before our eyes; its outlines are not such as would have been laid
There is one highly interesting department of the subject of Sanskrit accentuation which our author's plan has not allowed him to discuss directly, or in full, because its phenomena are confined to the Indian language alone, so far as has been remarked, and find nothing analogous in the other dialects of our family. This is the loss on the part of certain words in the sentence of their proper accent, unless under the operation of especial causes, which preserve it to them. Other languages, to be sure, as for instance the Greek, have their classes of properly accentless words, which attach themselves more or less closely, as proclitics or enclitics, to some other more prominent word in the sentence, and others which do or do not receive an accent, according to the degree of significance which in different cases may belong to them: such the Sanskrit has also: but it is not to them that reference is now made; there are, besides these, two important and extensive categories which the Sanskrit alone deprives of accent. These are the vocatives, and the forms of the finite verb. Mr. Bopp briefly considers the subject in a note (note 37, p. 240), and disposes of it very summarily by denying the facts, and accusing the Indians of having in this respect misapprehended or misrepresented their language. He finds it so incredible that forms of the length and fullness of vievamitra and abubodhishamahi should have no distinguishing stress of voice, that he prefers to believe that both vocatives and verbs did in truth always retain their own proper accent, but that in the situations where this is allowed them by the Indian grammarians, they were so much more strongly and impressively accented, that the stress ordinarily laid upon them was not noticed or noted at all. We cannot find this counter theory satisfactory, or even plausible. Such a denial of the actuality of a phenomenon of which the explanation seems difficult, is a confession of weakness which science should not feel willing to make until after a much more thorough investigation than this subject has yet received, at the hands of our author or of any other person. And the chief or only difficulty which our author puts forward seems, after all, to be by no means the greatest of those which are to be contended against: who would have thought of rejecting as impossible and false the accentuation of a dvandva like unmocanapramocané, or of a compound verb accented upon the preposition, like práty abubodhishamahi? the number of successive syllables which are left unaccented in a sentence is certainly not the main thing: if a certain category of words is to be stripped of its accent, it is of but inferior consequence whether the individual words which come under it are longer or shorter in respect of form: the true point which calls for explanation is their reduction at all to a subordinate and enclitic condition. But so far as concerns the vocatives, this too does not appear to be a matter of so extreme difficulty. If there is any class
words, which needs only to be fairly stated and calmly considered to be rejected without a formal refutation. But the argument is hardly better founded in facts than in theory: of the two most frequent secondary suffixes forming abstract nouns, teu and tu, the former receives itself the accent, the latter draws it forward to the syllable next preceding itself: and if it is true that tu forms numerous paroxytone feminine abstracts, it is true also that they are quite as frequently oxytone.

It can hardly remain a matter of doubt, after this examination of the arguments by which Mr. Bopp supports his theory of the principle of Sanskrit accentuation, that it is unhesitatingly to be rejected, as founded only upon doubtful, or arbitrary, or mistaken interpretations of certain phenomena, which, even did they speak unequivocally in its favor, would not be sufficient to give it more than a degree of plausibility as one of the general secondary tendencies of the language. And it is especially unfortunate that our author should have allowed a theory so insufficiently established to govern and direct him to such an extent as is actually the case, in his arrangement and comparison of the facts which he has so industriously collected. He holds to it with much consistency, or persistency, throughout the whole course of his work; we have not remarked that he allows anywhere the possible existence of a principle of accentuation more primitive than this, or inquires whether any of the facts inconsistent with it which he is compelled to take notice of may not be original, and find an explanation in the history of the earliest growth of the language. We cannot attempt here to follow him through all the points where we conceive him to have been misled by this means into an erroneous explanation, estimation, or comparison, of the phenomena presented by the two languages which he primarily treats. We shall have accomplished all that we desired, if we have shown the untenability of the theory which would account for the Sanskrit accentuation by a general law of secondary origin, and have preserved to the linguistic investigator the precious possibility that under its apparent anomalies are hidden valuable hints as to the first growth of language. We have not been solicitous, when opposing the interpretation forced by Mr. Bopp upon his facts, to substitute for it another of our own, as recognizing the extreme difficulty of the subject, and the necessity of tracing every point sought to be established carefully through the whole body of phenomena of the language; which has hardly been practicable hitherto. The possibility of doing so, however, is greatly facilitated by the work before us, which, as a careful collection and presentation of all the phenomena of accent still admitting comparison in the various Indo-European languages, is, for completeness and convenience, far in advance of anything which had before been produced.
indeed, be inclined to claim that the ground of his argument was only shifted, inasmuch as there was room still to allege the existence of a tendency toward a more energetic accentuation of the intenser forms among the primary derivatives themselves, and to cite this case in evidence of it. The plea when reduced to this form is hardly of force enough to demand an answer, considering how numerous are the cases in which the root maintains its accent before the suffix, while yet no such reason can be assigned for it. Very plain indications are not wanting, however, that the Sanskrit did not feel the alleged need of representing the intensifying of the idea in comparative and superlative formations by a modification, or at all events not by a retraction, of the accent. There are other, and much more usual, suffixes employed to form adjectives of comparison, namely *tara* and *tama*, which are actually appended to nominal themes; and these, as a general rule, leave the accent of the theme just where they find it: thus we have from *mahāt*, *mahātara*, *mahātama*; from *pañya*, *pañyatara*, *pañyatama*; from *bhāgavat*, *bhāgavattara*; from *ratnadāḥ*, *ratnadāḥtama*. The exceptions to this rule occur chiefly in formations from pronominal and prepositional roots and themes (the suffixes appearing in part in the briefer forms *ra* and *ma*), and the variations of accent which they exhibit are directly opposed to those which our author's principle would require: so from *yā* come *yatārā* and *yatamā*; from *kā*, *katārā* and *katamā*; from *adhrā*, the comparative *adhrāra*, and the superlative *adhrāma*; from *ūt*, *ūpa*, *upa*, in like manner, *ūttara* and *uttamā*, *ūpara* and *upamā*, *ūpara* and *upamā*; and from *pārṇa*, *pāravā*.

One more argument is brought forward by Mr. Bopp in support of his theory of Sanskrit accentuation. The abstracts, he tells us, show an inclination to accent their first syllable, and the abstract is in so far the highest potency of a word, as it presents the radical idea without any limitation or foreign admixture; to it therefore belongs of right the most impressive mode of accentuation. But is there really any ground for establishing such a distinction in favor of the abstract above the other derivatives from a root? It seems, at any rate, not entirely consistent with the superior dignity which had already before been claimed for the forms of the finite verb; they, surely, do not present the radical idea without limitation or foreign admixture; they allow its limitation by both subject and object, and the intrusion into it of the foreign elements of modality and time. And can one seriously compare the *nomen abstractum* with the *nomen agentis*, for instance, or the *nomen possessivum*, and appreciate the existence of any quality in the former which should give it a claim to be clearly designated as superior to the latter? Surely we have here but another instance of an arbitrary determination of rank, upon grounds purely imaginary, between classes of
their accent in the majority of instances where they are found, and in the rest to lay upon them a stress intended to be a particularly powerful one.

Mr. Bopp next brings forward the accentuation of the first syllable in all comparatives and superlatives formed by the suffixes iyas and ishthā; "which," he says, "is not easily to be explained except upon the supposition that the language felt with reference to these formations the necessity of representing the intensifying of the idea by the highest intensification of the accent likewise: therefore, e.g., from the oxytone positive svādū come the comparative and superlative svā'diyas, svā'dishtha," etc. This argument would at least seem to be more to the point, if it were actually the case that svā'diyas, svā'dishtha were formed from svādū, and that they in truth exhibited a change, a retraction, of accent. But this is not so. It has, indeed, been usual, following native Indian authority, to account these comparatives and superlatives as secondary derivatives, and to form them from nominal themes, but it is truly remarkable that a theory so discordant with the facts should have been permitted so long to pass unchallenged. We are accustomed to hold that the individuality of a nominal theme, as distinguished from its root, is constituted by its formative suffix, taken in connection with the particular form of the root presented therewith. What shall we think, then, when called upon to derive kshēpiyas, for example, from kshiprā; to accomplish which we have first to strip off from the latter the suffix ra whose addition to the root kship first constituted it a theme, and then farther to take a different form of the root itself? Is that a philosophically etymological process? This is not an unfair example of the class; compare farther vāriyas from urā, rājīshtha from rjū, gāmīshtha from gautār; a host of others as striking might be adduced: notice also the numerous cases of such comparatives and superlatives to which even Indian theory can assign no corresponding positive; as kāniyas, kānishtha, jyā'yas, jyēshtha: remark, finally, the permission given in the Vedic language to form at will such derivatives from any root, whether simple or combined with a preposition. These indications are unambiguous, and point, all of them, to the same conclusion, which cannot be avoided; that all these formations in iyas and ishthā are primary derivatives from the root itself, and stand upon an equality with, instead of being subordinate to, the themes which occasionally bear to them the relation of positives. In the instance cited above, then, of svā'diyas and svā'dishtha as compared with svādū, we have by no means a case of retraction of an already located accent, but only an example of the usual variety of accentuation shown in the formation of derivatives, the root retaining itself the stress of voice before certain suffixes, and yielding it up to others. Our author might,
ation. But so far is the Sanskrit from tending to lay any particularly energetic stress of voice upon its verbs, that in most instances, and unless some special circumstances interfere to prevent, it deprives them of all accent whatever. It would be strange if a class of words should be left ordinarily unaccented, which had been chosen out to bear an especially energetic accentuation. But the strength of the argument was perhaps intended to lie rather in the comparison made between the active and middle verbs on the one hand, and the passives on the other, which latter lay the stress of voice upon their characteristic syllable ya, immediately following the root; "because," says our author, "they lack the energy of self-action." In reply to this it may be remarked, in the first place, that we seem to have here only another instance of a classification made on insufficient grounds: that it is not easy to perceive a notable distinction in respect to the quality of the action, as such, between the two classes set up: their differences residing rather in the different relations of the subject and the object to the action; that it would be quite as plausible to make other of these relations than the one which has been chosen for the purpose, the ground of the division: to draw the line, for instance, between the active verbs on the one side, and the middles and passives on the other (particularly as the whole history of language illustrates the near kindred of these two forms of the verb), or between the transitives and intransitives. But farther, if the verbal accent is intended to indicate the dignity and efficiency of the verbal forms, how does it happen that so many verbs active and middle, and those just the oldest and most original which the language possesses, do still accent, in the majority of their forms, the ending? why, while the imperfect lays the stress of voice upon its first syllable, does the perfect lay it upon its last, or its penult? why, if the passive accents its formative syllable from weakness, does the causal, certainly the most energetic of the forms of the verb, do the same? Evidently, a rule which is founded upon a doubtful classification, applies to only a portion of the phenomena which come within its sphere, and has the directest analogies against it, is to be rejected without long hesitation: the real principle or principles lying at the base of the varied system of verbal accentuation have not been reached.

The accent of the vocative is another point adduced by our author in support of his law. This case in Sanskrit has the stress of voice, when it has it at all, upon its first syllable; "plainly," we are told, "in order to distinguish in a very impressive manner the name of the person called upon." To this it is a sufficient answer to say, that, excepting in certain exceptional situations, the Sanskrit vocative receives no accent at all, and that it would be a remarkable inconsistency on the part of the language to deprive a class of words of
but not one has been pointed out as attempting to mark the absolute dignity and force of a word, as compared with other words, by distinguishing any one of its syllables above its fellows. Nor is there anything plausible in the idea of attaining such an end by such means; it seems next to impossible to understand, to make the mind appreciate, how the drawing back of an accent toward the beginning of a word should be able to give that word an added importance in the general sum of discourse. It might, for one reason, be even easier to believe this of a throwing forward of the accent: it is a familiar observation, namely, of which those especially who speak the English language will not fail to appreciate the justice, that in a polysyllabic word the syllables which precede the accent are uttered with more force and distinctness than those which follow it: a full and sonorous pronunciation, then, at any rate, would be assured to a word rather by accenting its final than its initial syllable. Considering this absence of analogies or antecedent probabilities in its favor, we have a right surely to demand that our author's law be supported by evidence both full and unequivocal derived from the facts of the language. Let us examine somewhat in detail that which he adduces, and see whether it bears this character.

In the first place, he claims that a very striking proof of the dignity and efficiency belonging to the accentuation of an initial syllable is furnished by the fact that monosyllabic nouns, in both Sanskrit and Greek, lay the stress of voice in the nominative and accusative of all numbers upon the theme, while in the other cases it rests upon the ending: the former cases are thus, he says, indicated as the most exalted and distinguished of the series. This seems to us to mean just nothing at all. What is there in the nominative and accusative that entitles them to claim a superiority in rank over the other cases, what appreciable tangible quality, which could furnish ground for a distinction such as is here claimed to be made? More frequent of occurrence they are, indeed; and they express simpler and more direct relations of the theme to other words; but herein, surely, lies a reason much more plausible for the difference of accent, that the endings which express the more complicated relations have a greater significance, and relative importance to the theme, than the others, and therefore receive the stress of voice. When the theory of the nature of the case-endings, and of the manner in which they became attached to the theme, is more thoroughly understood, we may expect to comprehend better the cause also of the varying accentuation; but we are not called upon to accept in the meantime any such explanation of it as Mr. Bopp gives.

The next argument offered is that verbs active and medial do in general accent their first syllable, and that thus the energy of the action residing in the word is emblematized by its energetic accentu-
at least in believing that it may have preserved more of that accentuation than any other language of the family has done. Perhaps the time has not yet come when its system can be so thoroughly examined as to settle the question in all points satisfactorily, but it is clear that the subject is deserving of the most minute and searching investigation, and that in the meantime we have to look with distrust at alleged general laws, and see whether they are not put forth on insufficient grounds.

Mr. Benfey, in his Sanskrit Grammar (§ 4), makes the characteristically bold and sweeping assertion, that the principle of the Sanskrit system of accentuation is to lay the stress of voice upon the modifying syllable, whether prefix or suffix, to the exclusion of the root or theme itself. He adds, however, that this original principle has been, in the progress of the development of language, supplanted in some instances by other word-shaping influences. To this Mr. Bopp remarks (note 35, p. 238) that he would have been nearer the truth had he said "in most instances," inasmuch as in the great majority of the phenomena as they lie before us the principle is violated. Mr. Benfey has not deigned, or has not ventured, to defend and establish his theory, but is content barely to state it, with an illustration or two, leaving it to the good pleasure of his readers to accept or reject it: probably most of them will agree with Mr. Bopp in disposing of it in the latter way, since it seems to find support neither in the facts, as a general law of secondary origin, nor in sound theory, as a primitive and original principle. For in the very earliest concretion of syllables into words, the accentuation could hardly be otherwise than a logical one, distinguishing the "radical" syllable; it would only be after a certain stock of words was already constructed, that the comparison with them, or the conscious and intentional farther modification of them, would lead to a laying of the stress of voice upon the naturally less important formative syllable, and thus introduce the other principle; after which the two would subsist together, and the application of the one or the other be made to depend upon the nature or degree of the modifying influence of the affix.

We have now, then, to examine Mr. Bopp's general law of Sanskrit accentuation, and see whether it is entitled, in view of its own intrinsic character, and of the evidence which he is able to adduce in its support, to be accepted by us as satisfactorily established. And it is not too much to say, in the first place, that the former, its character, furnishes no presumption in its favor, but rather the contrary. Nothing analogous to it has been noted elsewhere: other languages are found which have remodelled their accentuation upon phonetic grounds, or which have singled out the most significant syllable of each word to receive the distinguishing stress of voice,
farther to play, in illustrating the most ancient history of our family of languages. It has aided so remarkably in accomplishing this, chiefly in virtue of the freedom which it has always maintained from general modifying influences of a later and secondary origin, of the purity in which it has preserved its forms as originally constructed, allowing us to look directly through them upon the formative processes. Now we might hope to receive no insignificant aid in our last analyses of forms from the accentuation, if that too had been transmitted to us in unimpaired purity. What we may hold to have been the character of the primitive accentuation of a language will depend, of course, upon what is our theory as to the earliest growth of the latter. If we belong to the school of philology of which Mr. Bopp himself is to be regarded as the founder and head, we believe that there was a time in the history of language when it consisted only of roots, all independently significant, and that polysyllabic words and forms first grew up by the subordination of some of these significant syllables to others, their concretion, as it were, about a nucleus: that the whole apparatus of suffixes and prefixes, which are attached to a root, and express merely modifications of the central idea conveyed by that root, or its relations to others, had once a separate existence and value of their own, and that the method in which the combination into a new compound individuality was effected, was in great part the yielding up of their own independent accent on the part of some of these syllables: there was first a reduction of accented words to proclitics or enclitics, and then a closer fusion of the aggregation into a unit. Of course, in the growing together of such a compound unit, that syllable would retain its accent, and become the nucleus of the new formation, which was felt to be most prominent among them: the less significant atoms would subordinate themselves to the more important. General laws and tendencies, whether of a phonetic character, or such as Mr. Bopp thinks he has found in the Sanskrit, could not arise and exercise their influence until later, when the language consisted of words already formed and developed. If, then, we are able to separate a word into its root and the accretions thereto, and can be assured that its accent has not been altered since it first grew into a word, we have no unimportant hint given us respecting the nature and comparative value of its elements, as estimated at the moment of its origination: a hint that may yet be of the utmost value to us in accomplishing the very difficult task of thoroughly comprehending and explaining the reduction to their present form and meaning of the various formative syllables. It would doubtless be going altogether too far to claim that the Sanskrit does actually offer to us the original accentuation in primitive purity, yet the analogy of its other qualities, and the general appearance of its phenomena, warrant us
understood. However the Indian grammarians may in their theories assume the complete identity of the two kinds of svarita, there are cases where they are compelled practically to acknowledge their fundamentally different character. To illustrate this: if an acute is followed by a circumflex, no difference, as regards the notation of the accents, is made in the texts, whether the latter be the independent or the enclitic: the two phrases *devā'c cā* (ca being of itself destitute of accent, but receiving in such a position the enclitic *svarita*), and *devā'c svār*, are marked with precisely the same accent signs: but let another accented word be appended, and the difference immediately appears; while the *cā* loses its circumflex and becomes *anudāta* (or *anudāttatara*), as in *devā'c ca te*, the *svār* still maintains its proper accent, and we read, for example, *devā'c svār ā'bharan* (Ath.V. iv. 23, 6).

We must regard ourselves, therefore, as authorized still to believe, that the proper Sanskrit circumflex is a phenomenon of independent origin, resulting from the coalescence of an accented with an unaccented syllable, and that it should, in a philosophical treatment of the general subject, be held distinctly apart from those subordinate and comparatively insignificant modifications of tone, which are claimed to be the involuntary accompaniments of the accented syllable.

Mr. Bopp claims that he has discovered the general law or principle which governs the accentuation of both Sanskrit and Greek, although prevented from exhibiting itself so distinctly in the latter language as in the former by the contrary influence of the phonetic laws. It is this: "the farthest retraction of the accent (toward the beginning of the word) is regarded as the accentuation of greatest dignity and force:" that is to say, the Sanskrit and Greek accent is a method of indicating the comparative rank of different words or classes of words, and its place is determined by reference hereto; the stress of voice being laid in those words which are deemed of most importance and dignity upon the first syllable, or one of the first. Our author lays down this law, preparatory to making it the basis of his comparative investigations, at the outset of his work (p. 16), and proceeds at some length to establish and illustrate it from the actual phenomena of the two languages in question.

It is in truth a matter of so much consequence to determine, especially as regards the Sanskrit, whether any such general law has exercised a modifying and altering influence upon an earlier accentuation, that we shall be justified in inquiring somewhat particularly whether the alleged principle is to be accepted as satisfactorily established. The importance of the question grows directly out of the part which the Sanskrit has played, and which we expect it still
a long 'i' assimilates a short 'i,' rendering the whole result acute. a short 'i' is allowed no representation at all in the accent of the compound of which it forms a part, that, where the method of the Çatapatna Brāhmaṇa is followed, and an 'a,' for instance, is combined with an 'i,' the tone of the stronger element is given up in favor of that of the weaker. In the more frequent case of the conversion of the accented vowel into a semivowel, we might indeed sooner grant, that if the semivowel itself be left out of account, and not allowed any such vowel pronunciation as should qualify it to take part in bearing the tone which originally belonged to it, the independent and enclitic śvarita would fall together, and have the same value: that in the word śvar, for instance, if the 'u' were absolutely consanctized, only that kind of tone would remain to the 'a,' which the 'a' also of vi'ra, borrowing for itself a slight share in the higher tone of the preceding syllable, might exhibit. The Indian theory would then be consistent with itself, and would sacrifice together the vowel quality and the accent of the converted vowel. Yet we, on the contrary, should be fully justified in maintaining, from the evidence furnished by the Vedas, that it still retained a share in both; that the two vowels were pronounced together as an improper diphthong, and that each contributed its part to the accentuation of the syllable. It would evidently have a direct and important bearing upon the question before us, if we could find any evidence that the independent circumflex had been first noted and named, and its designation afterward transferred to the enclitic which a later theory had set up, or a more acute analysis discovered. Nor do we despair of the possibility of doing so. The etymology of the word śvarita does not seem to be as yet fully ascertained. It is now generally derived from śvara "accent," and explained to mean "accented, having the stress of voice." To this there are two weighty objections: first, that no reason can be given why this accent should be chosen out to receive such a name, as if it were the sole, the most frequent, the principal accent, which it is far enough from being: second, that in the earliest grammatical language the word śvara means very much more frequently "vowel" than "accent," and it seems that the former must be the original signification, from which the other is in some way derived. We might then conjecture that śvarita came from śvara in this sense of "vowel," and meant "vocalized, exhibiting the conversion into a vowel," as applied to the syllables in which the re-vocalization of the semivowel was necessary, in order to give its full enunciation to the accent; such syllables constituting probably nineteen-twentieths of those which do receive the independent circumflex. We would not put forward this etymology with too much confidence, but rather reserve the point for farther examination and decision, when the early grammatical phraseology shall be more fully and completely
the word sumanasyádmánas, only the first two and the last syllables are allowed to be pronounced in the general tone, the na falling below it, and the má being retained during its first half-mora at the same pitch as the sýá: it might be expressed to the eye in the following manner: su ma na sýa m. Of these two subsidiary accents, the first, or proclitic, is generally styled the anudáttatara; the other, or enclitic, is known as the svarita. Now we certainly ought to allow ourselves to be instructed by the native authorities on matters of such nicety as this connected with pronunciation: at the same time, we know very well the tendency of the Indian grammarians to over-refinement of analysis, and to pretty arbitrary theorization where there is any occasion or excuse for it, and are justified in examining with some jealousy their teachings even upon points like these. And it appears that the proclitic accent, at any rate, is a comparatively late afterthought. So much is indicated even by the name itself, which is a comparative of anudáttta, and is, strictly taken, an absurdity, anudáttta being treated as if it had a positive meaning, "depressed," instead of the merely negative one "unelevated:" such a derivative could not have been formed from it until its own meaning had become conventionally fixed by long usage. The Prátiçākhyas, so far as known to us (we have not access to them all), neither contain the name of this accent, nor any indication that its existence had been recognized. With the enclitic svarita the case appears to be different: neither the early grammarians (of the Prátiçākhyas), nor the later, regard it as in any manner distinct from the proper or independent circumflex which we have spoken of above; the two are confounded together as quite identical, and have in common exercised the ingenuity of the native theorists, which has amused itself with dividing them into numerous sub-forms, having each its peculiar designation. Their example is followed by the two German grammarians, who describe the enclitic svarita as the main fact, make it their starting point, and proceed to explain the other from it. In the union, say they, of an udáttta with its following syllable, the latter having already through the influence of the former an enclitic svarita, the first accent is entirely lost, and the other takes its place, so that the result is a svarita syllable. But we must confess that this loss of a principal in a subsidiary accent, this sacrificing of the acute to its own shadow, this elevation to entire independence of a tone possessed of so little inherent force that, if a second acute follows it, it disappears altogether, and is replaced by the anudáttta (as is the case), does not strike us as very plausible. Are we to believe that, when a fully accented ē or ō absorbs or elides a short a, the tone of the former is utterly destroyed, and only that weak echo of itself which it would have lent to the other vowel is left? that, while
iting both the elevated and the general tone of voice within the compass of the same syllable. It is, then, identical in physical character with the Greek circumflex, and we have found a new parallelism, unremarked by our author, between the systems of accentuation of the two languages. There is, indeed, a grand difference between them in regard to the use they make of this accent: the one showing such an inclination for it as to make it the general rule for a vowel or diphthong resulting from contraction, or for a penult of long vowel quantity when not followed by a long final syllable; the other admitting it, with very rare exceptions, only upon syllables properly disyllabic, and composed of two uncombinable vowel sounds. But as the Greek circumflex is so named from its nature, and not from its value or frequency as a phenomenon of the language, there exists no reason whatever why, in a general treatise at least, we should not transfer the names acute and circumflex to the Sanskrit also, and avoid enumerating our terminology with new titles not universally intelligible.

This comparison of the circumflex and the svarita has already oftener than once been made with more or less fullness, and it is a matter of surprise that Mr. Bopp should have so entirely overlooked it. Perhaps it is owing to the method in which the latest Sanskrit grammarians (Boller and Benfey) have treated the general subject of the svarita. Neither of them has followed the guidance of his Indian predecessors in explaining the physical character of the accent: Boller calls it simply a “clear-sound” (Heil-laut), adopting a title first proposed by Ewald (Zeitsch. f. d. K. d. Morgenlandes, v. 438 ff.), and founded upon an etymology of the Indian name which is now acknowledged to be a mistaken one: Benfey describes it as a tone midway between udāṭta and anudāṭta, instead of a combination of the two; both theories necessarily exclude any comparison with the Greek circumflex. But while in this particular deserting the native authority, and in some measure because they have done so, they have, in our opinion, suffered it to mislead them in other respects into giving an account of the phenomena of the svarita which is insufficient and unphilosophical. In endeavoring to make this apparent, we must first call attention to the complete later Indian theory respecting the accent. It is held, namely, that the sphere of influence of the accent is not limited to the syllable upon which the stress of voice properly falls, but that it produces also a certain effect upon the preceding and following syllables; upon the former the voice is said to fall a degree lower than the general level of pitch, in preparation for its exaltation to the height of the udāṭta; while the other, instead of being pronounced in its entirety upon the anudāṭta pitch, retains at its commencement a remnant of the udāṭta tone, so that the fall of the voice takes place in, and not before, it. Thus, in
forms are equivalent (when Mr. Bopp, p. 13, says the contrary, he is simply in error); in like manner ṛčāryā equals, and is to be pronounced, ṛčāri-a, viryā viri-a: had the accent been originally sv-ār, ku-ā, ṛčāri-ā, viri-ā, the syllables would, when combined into one, have preserved the udātta belonging to the vowel which still remained the vowel of the syllable. But besides these words, of which the themes themselves have the svarīta, there is a class which come to exhibit the same accent upon some of their cases in the course of declension. Mr. Bopp takes notice of the phenomenon (p. 14), but, not comprehending the nature and value of the svarīta, is able to present but a lame and unsatisfactory explanation of it. It is, briefly stated, this: nominal themes, ending in an accented i or u, long or short (there are exceptions to the rule), which letters before a case-ending beginning with a vowel are converted into y or v, receive upon the ending, in the so-called strong cases (Nom. Acc. Voc.) svarīta, in the weak udātta. So from nadii', vadhu', are formed in the nom. dual and plural nadyā'v, vadhvās, in the dat. and gen. singular nadyā'i, vadhevā's. This, Mr. Bopp says, can only be because the strong cases have a right to a greater fullness of form than the weak, and retain accordingly for the final vowel in such cases a more properly vowel pronunciation: that is to say, that nadyāv is really rather nadi-āv, while nadyāi is and remains nadyāi. But, in the first place, there is an absence of all evidence that the semivowels were really pronounced less like vowels in the weak than in the strong cases; the Vedas show them to be quite as frequently resolvable into the vowels in the former as in the latter: and farther, it can in no way be made to appear that a vowel is rendered less capable of bearing the acute if preceded by another vowel; that, for instance, supposing the case-ending of nadyāv to be entitled to the udātta, the re-conversion of the y into i would have any tendency to take that accent from it. The true explanation of the difference of accentuation, as between the two classes of cases, is to be found in the difference of the point upon which the stress of voice really falls; being in the strong cases the final vowel of the theme, in the weak the vowel of the ending. This change of accent from the theme to the ending has extensive analogies in the language: so especially in the classes of monosyllabic and participial themes. Let us compare, for instance, the declension of nā'u and mahānt: they form, in the cases instance above, nā'vāu, mahā'ntas, like nadi-āv (equivalent to nadyāv) vadhu'-as (to vadhvās); and on the other hand nāvē, mahatās, like nadi-ā'i (or nadyā'i), vadhu-ā's (vadhevā's).

From this general statement of the circumstances attending the occurrence of the svarīta in Sanskrit, it can hardly fail to be clearly apparent that that accent has been correctly described by the Indian grammarians, that it is a compound of udātta and anudātta, exhib-
that half a mora of the $a$ itself is uttered in the higher key: the
effect is the same; the combined syllable retains and represents the
accents of both its constituents. In the much more numerous cases
where an accented final vowel coalesces with an unaccented initial
into a long vowel or diphthong, the same result, as regards the
accent, might be looked for: yet the general tendency of the lan-
guage is too strongly against the breaking down of the accent within
the limits of the accented syllable to allow of this: grammatical
theory does indeed permit the exhibition of the svarita in every such
instance, and in a single text, the Çatapatha Brâhmaṇa, that is made
the invariable rule; but in ordinary Vedic usage, the accented por-
tion of the compound elevates the unaccented to its own level, and
the whole is *udātta*. A single exception is made: if a short accented
$i$ coalesces with a short or long unaccented $i$, the long $i$ which they
together form still retains the accentuation of both its elements, and
is svarita: the Atharva Prātiçākhya expressly exempts from the
influence of the rule the case of a long accented $i'$ uniting with the
unaccented vowel: the first element is there strong enough to assim-
ilate the other, and the result is an *udātta*. It is not easy to see
why a like coalescence of two $u$'s should not be subject to the same
laws: perhaps the case is not provided for only because it so rarely,
if ever, occurs; it never, at any rate, presents itself in the
Athanva, nor have we remarked it in such parts of the other Vedas
as have come under our examination. There is one more method in
which a svarita is originated: when a final $o$ or $e$ causes the elision
of a following initial $a$ (unaccented), the former has its *udātta* con-
verted into svarita; so *indrō agāt* becomes *indrō 'gāt*. The whole
phenomenon of this elision is not easily to be explained phonetically;
still seems clear, however, that the vowel is regarded as in some man-
ner absorbed into the preceding diphthong and made a part of it,
and its accentuation is represented in the compound by the reduc-
tion of the voice to the general level before the close of the syllable.
Thus far we have had only cases of the production of the svarita by
the action of the rules of Sandhi: there are others, however, of not
frequent occurrence, in which a word, as written in the present state
of the language, has the svarita instead of the *udātta* resting upon
its accented syllable. All such cases belong to the class of those
first mentioned above, the syllable containing before its vowel a $y$ or
$u$; and this $y$ or $u$ is, no less than the other, a product of euphonic
rules from an original $i$ or $u$: the accent points us back (as remarked
by Böhllingk; Erster Versuch, etc. § 4.) to a time when the syllable
was pronounced as two, of which the first was accented: it is well
known that in the Vedic language these syllables are often, even
generally, to be so divided in reading, in order to fill out the meas-
ure: so *swār, keā* are to be read *sū-ar, kū-a*, to which the other
cepting in a syllable containing a long vowel or a diphthong, and thus affording space and leisure for making audible such a process; and this would be especially favored, it should seem, by an improper diphthong, so called, of which the two component vowels retain still so much unblended individuality that they are hardly less capable of exhibiting a difference of accentuation, as regards one another, than would be two distinct syllables. Now, for whatever reason, it is found that in the actual usage of language only the latter of the two cases, that in which the syllable commences upon the higher key and is brought back to the lower, has been recognized as calling for especial notice in designating the accentuation. Of such character, namely, the Greek circumflex plainly appears to be; a combination of acute and grave, udātta and anudātta, within the limits of a single syllable. It is not necessary to review here the evidence upon which this account of its nature is founded: the writers on the theory of the Greek accent, ancient and modern, so explain it, and without doubt correctly: we pass to the Sanskrit svarita.

The svarita is said by Pāṇini (1. 2. 31), to be a “conjunction” of the other two (udātta and anudātta), and its commencing half-mora is said to be udātta. Precisely the same description, in effect, is given of it in the Prātiṣākhya (so that to the Atharva-Veda, i. 17, says “half a mora at the beginning of a svarita is udātta”). Nothing could be plainer or more intelligible than this definition, and we shall not be justified in rejecting it unless the evidence afforded by the phenomena of the language should be clearly and decisively against it. That, however, is not the case; they rather speak conclusively in its favor, as we shall perceive upon taking note of some of the main circumstances connected with the occurrence of the accent. The Sanskrit svarita is, upon the whole, not very frequently met with: in the actual accented language laid before us in the texts of the Vedas, it is in the majority of instances the product of the euphonic rules, and we will accordingly first consider it as so originated. When a final i or u (short or long), comes to stand in the sentence before a dissimilar initial vowel, the two syllables are combined into one, the former vowel being converted into its corresponding semivowel, y or w; if, now, the final vowel has been udātta and the initial anudātta, the resulting syllable has the svarita: so vi and agāt, on being written together, form vyāgāt (to indicate, as our author does, the svarīta by the grave accent). Here there is, in fact, no real change of accent: each constituent of the new syllable retains its old tone: the vowel is anudātta as before; the semivowel still retains enough of the vowel quality in its pronunciation to be capable of an elevated utterance, as udātta; and the result is precisely the svarīta which the grammarians describe. Or one may prefer to say that the semivowel partially assimilates the vowel, and
Let us inquire a little into what constitutes in general the accent of a word. The answer is readily given, that it is a stress of voice laid upon one of the syllables composing the word. But in what consists the expression of this stress of voice? is it simply a more forcible utterance of the accented syllable, in the same musical tone in which the others are uttered, or is it accompanied by a change of pitch, an elevation of the voice? The latter, certainly, as is allowed by all who have treated of the accent, and as any one may readily convince himself by experiment. It is indeed practicable to communicate the stress without at the same time raising the tone, but one must watch himself narrowly, and exercise some constraint upon the organs, in order to accomplish it. It is so easy and natural a process: the vocal cords being stretched to a certain degree of tension, the special effort, which expels through them a fuller and more rapid current of air, at once sets them vibrating on a higher key. And this elevation of pitch is even the more prominent element of the effect produced: especially may we suppose this to have been the case in those ancient languages whose absolute accent, or tension of voice, was so weak as to allow the quantity of syllables to remain the guiding and controlling motive in the construction of verse: there, at any rate, the accent will have consisted mainly in the alteration of the tone. This is entirely in harmony with the descriptions given us by the ancient grammarians; so the usual Sanskrit accent is called udāṭta "raised, elevated," and Pāṇini and his predecessors agree in defining it as the utterance of a syllable iteṣāṣ "in a high tone," in distinction from other syllables, which are spoken iteṣāṣ "in a low tone," and are called anudāṭta "not elevated!" the Greek acute is similarly described; and as we can find no ground, either in theory or in the facts, for questioning the accuracy of these definitions, we may unhesitatingly admit them as accurate, and regard the equality of the principal and most frequent accent in the two languages as established beyond question.

How is it then farther as regards the circumflex and the śvarita? And how are we, in the first place, to explain at all the existence of another and different accent by the side of the one already treated of? It is to be noted that the elevation of the voice, or its depression again to the ordinary level, may be not so instantaneously effected as not to be perceptible in the process, and may take place within the limits of the accented syllable, instead of between it and its predecessor or successor. That is to say, the accented syllable may be commenced upon the general pitch, and made to rise, so that (to avail ourselves of the Indian terminology) its beginning is anudāṭṭa, and its end udāṭṭa, or the process may be reversed, and its commencement may be elevated, its final mora reverting to the undistinguished level. Neither would be likely to be the case ex-
conjugation, and word-formation. And as the forms could not be placed side by side for the purpose of a comparison of their accent, without showing at the same time their other resemblances, the same work serves also as an almost complete comparative grammar of the two languages. Its interest and value are so evident, that we surely do not need to spend time in recommending it to the attention of all who give themselves to higher philological studies. We will therefore rather occupy ourselves here with the consideration of a few points of which our author's treatment appears not to be entirely satisfactory and successful. The chief strength of the work, it may be remarked, lies in its industrious compilation and lucid presentation of the external phenomena themselves which in the two languages under discussion admit of comparison; and considering especially how imperfectly those of the Sanskrit had as yet been examined and systematized, and how much accordingly of that preliminary labor which should fall rather to the share of one specially versed in a language, and which a general philologist like our author may expect to find already performed for him, remained for himself to accomplish, the success of his collection is worthy of all praise and acknowledgment. His general views and explanatory theories, on the other hand, are less happy, and seem to betray sometimes a lack of the clearest insight into the character of the facts with which he deals.

This is notably the case with his explanation of the Sanskrit accents (pp. 11–16). He fails to make a distinct exhibition of his subject, and misses the opportunity of pointing out a striking correspondence between the two languages which he wishes to compare. It can hardly be said, indeed, that we receive any proper account of the nature of the Sanskrit accents. We are simply informed that they are two, called the *udatta* and the *svarita*, the former corresponding to the Greek acute, while the latter is found much more rarely, and only on syllables of a certain character; what is the physical relation of the two, and why the one is so limited in its range, we do not learn; the whole manner in which our author speaks of the *svarita*, indeed, shows that it was to him a mysterious something, of which he did not comprehend the properties. So he says, for instance (p. 13), that “from the circumstance that in all cases the *svarita* extends itself over two vowels at once, we must necessarily conclude that it is a weaker accent than the *udatta* or acute, which falls with its whole weight upon a single point, while the force of the *svarita* is broken by its being drawn out over two vowels,” etc.; surely a very unsatisfactory determination of the relations subsisting between the two, particularly as it seems quite as natural to regard that accent which brings two vowels under its sway as more powerful than that of which the authority is confined to a single vowel.
Slavic dialects, some, prominent among which is the Russian, have maintained down to the present time an entire freedom of place for the accent; but the Polish accents invariably the penult, and the Bohemian as invariably the initial syllable. The Lettish follows likewise the latter method, of initial accent, while its nearest relation, the Lithuanian, is unfettered, like the Russian. The Celtic dialects show an equal diversity when compared with one another, the Welsh laying the stress of voice upon its penult, like the Polish, the Irish upon its first syllable, like the Bohemian and Lettish. The Sanskrit itself was found to allow its accent to rest upon any syllable of a word, whatever might be the quantity of the former or the length of the latter.

Not to inquire at present which of all these methods of accentuation is most ancient, or whether it is possible to claim the honor of primitiveness for any one of them, it is plain that any particular comparative treatment of Indo-European accent is not practicable. As between the Sanskrit and the Lithuanian and Russian, indeed, ground for comparison might be supposed likely to be found; yet the two latter dialects stand so far removed in point of time, place, and degree of development, from the former, that on the whole but few interesting resemblances are to be traced out; such as were still discoverable have been carefully collected by our author, and are presented in the course of his work. With the Sanskrit and the Greek, however, the case is widely different: the remarkable analogies existing between the systems of accentuation of these two languages were noticed from the first with much interest, and have more than once been made the subject of treatment, although never with anything like the fulness and completeness which the book before us aims at and attains. The laws to which the Greek accent has been compelled to submit, limiting the stress of voice to the last three, or, in case of a long final vowel, the last two syllables of the word, restrict, of course, to a certain extent, the parallelism; yet so numerous and comprehensive are the forms and classes of words on which these laws have exerted no modifying influence, that the sphere of comparison is less narrowed by them than might be anticipated. It is rather in the case of the longer compounded verbal forms, denominatives, secondary derivatives, compounds, and the like, which, being of later growth and less regular formation, would not at any rate be expected to exhibit so close resemblances, that the probability of the latter is in advance greatly diminished by the restrictions imposed upon the freedom of the Greek accent.

The work before us then exhibits, with the clearness and distinctness which is wont to characterize the productions of its author, the phenomena of the agreement and disagreement of the Greek and Sanskrit accentuation, throughout the departments of declension,
V. Bibliographical Notices.

1. Bopp's Comparative Accentuation of the Greek and Sanskrit Languages.

(Read before the Society May 23, 1855.)


The work of which the title is here given has been recently issued from the press, in fulfilment of a promise already some time since made by its learned and venerable author. It may be regarded as in a certain sense a supplement to his great work, the Comparative Grammar of the Indo-European Languages. Neither external circumstances, nor the nature of the case itself, permitted him to include the department of accentuation along with those of phonology and inflection, in the plan of the Grammar. When the publication of the latter was commenced (in 1833), both the rules and the illustrations of Sanskrit accent were still buried in the manuscripts, and it was not until ten years later that Böhtlingk's most timely and welcome First Attempt respecting the Accent in Sanskrit, introduced the subject to the attention of scholars, and initiated the investigations which soon placed it in great measure within their knowledge. And even then there was no good reason for taking note of it in a general comparative grammar. The ground of comparison was too limited: the various sub-families, and even closely kindred dialects had deviated too widely from their original and from one another in respect to accent, to furnish matter for extended discussion and statement. In the case of almost every one of them, some general accentual law had spread its influence through the whole mass of words and forms, modifying original variety into regulated similarity. The phenomena which the different languages thus came to exhibit are highly curious and interesting: they are in part stated by our author in his Preface. Of the nearly related Latin and Greek, the former had (not without retaining plain indications of an earlier different state of things; see Dietrich in Kuhn's Zeitschrift, vol. i.) confined its accent to two syllables, the penult and antepenult, and made its choice between the two on strictly quantitative grounds: the Greek allowed it upon one of three, the three last, and was but partially limited by quantity in its selection among them. The Teutonic languages have established in the main, and with but unimportant variations among the single dialects, what is called the logical principle, accenting the radical, or most significant syllable. Of the
symbols are themselves, too, each marked with a disk, connecting their cosmological import with the sun and moon as rulers of the heavens.

The symbolic forms of the two principles beneath the sun's disk on No. 2. strike the eye, at once, as identical with the so-called arrowhead and wedge of which the various characters of the cuneiform inscriptions, in all their varieties, are made up. It seems evident that the application of these forms to the expression of thought in historical and other monuments had a sacred origin.

It would be rash to hazard any conjecture as to the absolute age of these cylinders. But, while the design No. 2. is evidently more primitive than No. 1., the presence of the sun's disk upon the latter, whereby it differs, as is believed, from all the discovered slabs of Nineveh, on which the other parts of the same scene are represented, would seem to show that both cylinders express the idea intended to be conveyed by such representations, in an earlier form than the slabs.

E. E. S.

IV. VESTIGES OF BUDDHISM IN MICRONESIA.

In Horatio Hale's *Ethnography and Philology*, Philad. 1846, p. 78, is the following notice concerning Tobi, or Lord North's Island, which forms the southwestern extremity of the Micronesian range.

"According to the native traditions, a personage, by name Pita-kāt (or Peeter Kart), of copper colour like themselves, came many years ago from the island of Ternate (one of the Moluccas), and gave them their religion, and such simple arts as they possessed. It is probably to him that we are to attribute some peculiarities in their mode of worship, such as their temple with rude images to represent the divinity. In the centre, suspended from the roof, is a sort of altar, into which they suppose their deity comes to hold converse with the priest. The temple is called vēre yaris, or spirit-house."

There is evidently in this statement an allusion to Buddhism, although the author seems not to have been aware of it, and although the facts themselves are greatly corrupted.

Pita-kāt, instead of being the name of a missionary, is the name of the sacred books of the Buddhists, which are called Tri-pittaka or Bedagat. The vēre yaris are the vihāras, or cloisters, of the Buddhist monks. Both of these terms occur abundantly in the *Memoir on the History of Buddhism* in the first volume of this Journal.

This vestige of Buddhism in Micronesia is the more important, as this portion of the Pacific Ocean is now visited by missionaries and intelligent navigators.

J. W. G.
The applicability of this explanation to the illustration of the very similar device so common on the sculptured slabs of Nineveh, will be apparent to any one who recalls the latter to mind. One point of difference, however, deserves special notice. On those slabs, instead of the hand of the priest directing the effluence from the sun upon the tree, we have a basket held in his hand, which, as Layard says, appears to be of metal in the earlier sculptures, and may be so in all. This basket must be intended to denote the conveyance of the sun’s influence, represented by the lighted cone, to the tree. A reason for the difference here pointed out is discoverable in the circumstance that on the slabs the sun’s disk is not introduced; so that the union of the two principles could not be expressed without some such expedient. For the same reason, this union is indicated on the slabs, not by the action of lighting the cone, but by the action of bringing it, after being lighted, into contact with the tree.

No. 2. is closely analogous to No. 1., but exhibits the same idea in a form more fully siderian and probably more ancient. In this, the centre of the principal scene is a fire-altar, with flames darting upwards from it; above which appear seven disks, representing the seven stellar orbs: the sun, moon and Mercury, Jupiter and Venus, Saturn and Mars. On one side of the altar, and a little above it, is seen a crescent moon. That the sacred fire and the moon, together, here symbolize the male and female principles, is partly indicated by the symbol beneath the moon, while the shape of the altar itself completes the expression of the idea. Of the human figures facing the altar, one standing and the other seated, the one on the right hand seems to be performing both actions, with reference to the sacred fire, that the person on the corresponding side of No. 1. performs with reference to the sun. Here the radiation of the sacred fire is plainly directed upon the symbol beneath the moon. The action of the figure on the left also includes the lighting of a cone by the fire on the altar, but in its left hand seems to be held a basket. This accords with the reason just proposed for the presence of the basket on the slabs of Nineveh, for on the left of the fire-altar no representation of the female principle is present. The actions of these two figures exhibit, in forms not quite identical with each other, the same idea which is conveyed by the two-fold action of the figures on No. 1.

Between the backs of these two figures the two principles are again represented by symbols which may easily be recognized; and over which hovers the winged sun’s disk, darting its rays upon them. Between the sun’s disk and the symbols of the two principles, and on either side of one of the latter, appear five disks, signifying, probably, the five stellar orbs exclusive of the sun and moon. These

*Nineveh and Its Remains*, vol. ii. p. 305.
Cabinet of the Oriental Society. Where they were found we have no precise information.

No. 1. is engraved upon a cylinder of red jasper, with a hole through the length of it of which the bore is imperfect. It must have been cut with some instrument like a graver's style of the present day.

No. 2. is engraved upon a cylinder of bluish chalcedony, which has a well bored hole running through it lengthwise. This appears to have been executed by drilling.

Both are very interesting, especially for the light which they seem to throw upon a common representation on the gypsum-slabs of Nineveh, hitherto not satisfactorily explained. The design No. 1. is said by Dr. Lobdell to be "very rare," and it is not known that either of the designs has been found before upon Assyrian or Babylonian cylinders. The relation of the two to each other, also, adds to their value. Taken together, they in a great measure explain themselves. But the researches relative to the worship of the cypress among the nations of antiquity, by M. Lajard, published in the Mémoires de l'Institut, t. xx. Paris: 1854, confirm and complete the explanation which mere inspection and comparison of the two very naturally suggests. The following is the explanation which we venture to propose.

In No. 1. the centre of the scene is the pyramidal cypress, which represents by its androgynous nature the supposed union of the male and female principles in the supreme divinity of the Assyrians, or, as here, the female principle alone, which was personified by Mylitta. Over the cypress is the sun's disk, with wings, crowned by two serpents united at the tail, which represents the male principle of the Assyrians, which was personified by Belus. The explanation thus far is corroborated by the two objects delineated on the right and left, respectively, of the tree.* The human figures facing the tree, with heads raised to the sun's disk, and attired with wings, are priests. Their action is two-fold. They are evidently lighting cones of the cypress in the rays of the sun, and at the same time receiving an effluence or radiation from the great source of heat and light, which they direct upon the tree, or upon the symbols on either side of it. This two-fold action signifies the union of the male and female principles of deity, supposed to be the origin of creation.

* Can the symbolic use of the device on the left of the tree have any connection with the established import of І and ІІ in the Khorsabad inscriptions, the first of these signs being used as a determinative before names of men, and the second as an ideograph for "son of"? See what is said below, on the forms of symbols of the male and female principles on No. 2.
the fourth century, this traditionary etymology of the name Nakhichevan derives a remarkable corroboration from these historic records.

I know it has been asserted that a number of Jews emigrated to Armenia before the Christian era,* and established themselves chiefly in the valley of the Araxes, and that they may have given to the town in question the name of Nakhichevan, in order to give currency to a national tradition of theirs connecting Mt. Ararat with the ark. In regard to this I would say:

1. That it is a highly improbable thing that a comparatively small body of Jewish emigrants should have given an Armenian name to an Armenian town, where they happened to be living, in order to give currency to a mere tradition connected with their own religion, and that diametrically opposed to the religion of the country. Probably a parallel case cannot be found in the world.

2. It is still more improbable that the Armenians, while still heathens, should so generally have adopted this name, and connected with it a belief that it commemorated the event referred to, and that the remains of the ark were still preserved in the immediate neighborhood (as Josephus says they did), merely on the dictum of a band of stranger Jews that had come to settle among them.

3. And even if this very improbable supposition were true, then it very naturally follows that the Jews in question really believed that Mt. Ararat was the mountain upon which the ark rested, which certainly must be regarded as a much earlier tradition than any that can be brought in favor of Mt. Joodi, in Koordistan, the only other locality which has any substantial claims.

III. Remarks on Two Assyrian Cylinders Received from Mosul.

No. 1. No. 2.

These cuts represent in full size the designs engraved upon two Assyrian cylinders which were sent to this country by the late Dr. Henry Liddell, missionary at Mosul, and are now deposited in the

* See Faust. Byzant. Bk. 4, Ch. 55, as quoted by St. Martin.
On the eastern side of Mt. Ararat is the district of Arnoiota, which name is composed of three Armenian words, namely, արարատ, at, Նոյ, Noah, անձ, 6dn, foot, i.e. "at Noah's foot" or "feet," the singular being often put, in the Armenian, for the plural. The tradition is, that Noah, in descending from the ark, first planted his feet on the ground in this district.

Near by, in the same district, is a village called Argoori Արգուրի, from արց, the preterite third person singular of արժացել, to plant, and մարդ, willow, i.e. "he (Noah) planted the willow."

Farther to the East, towards Tabriz, is the town of Marant Մարան, a name which the Armenians derive from two words, մոր, mother, and անդ, there, i.e. "the mother is there," the current tradition being that the wife of Noah was interred in that place.

But the most singular of all these traditional etymologies is that of the well known town of Nakhichevan, or more properly Nakhichevan. In the Armenian, this name is composed of two words, նախ, first, and իչեվան, descent, or resting-place, i.e. "the first descent" or "the first resting-place," which they say is the first place of abode built by Noah and his sons after the flood.

Whatever may be the fact in regard to the other names mentioned, this one is known by other than Armenian authority to be quite ancient. Nor can it be accounted for on the ground that the Armenians devised this name in order to give strength to their tradition about Mt. Ararat and the ark; for it is proved by ancient historians of other nations, that both the name and the tradition existed hundreds of years before the Armenians embraced Christianity, when they were heathen idolaters, and knew nothing of Bible-history. Josephus, as has already been mentioned, refers to this very place, not giving its Armenian name, but the translation of it in Greek, and also recording the tradition of the Armenians, then a heathen people, in regard to its origin. His words are: "The Armenians call this place the place of descent; for, the ark being saved in that place, its remains are shown there by the inhabitants to this day."

The geographer Ptolemy, writing about one hundred and fifty years after Christ, speaks of the town of Nakhichevan, under the Greek form of Naxuana, which he locates just in that part of Armenia where the present town of that name is found.† Now, as the Armenians were not converted to Christianity until after the beginning of

---

* Αμαντήρει οί τοις τόποις Αρμανίων καλέσαν ἵνα γάρ αναφερόντων τα λόγα τα κοινά τύχων και τρόπων τα λαϊκὰ τυλίγονται. *Jewish Antiq.* B. 1, C. 3, § 5.
† *Ptolem. Geoq.* Bk. 6, Ch. 2, as quoted by St. Martin.
II. ARMENIAN TRADITIONS ABOUT MT. ARARAT.

We have before us a communication from Rev. H. G. O. Dwight, American Missionary at Constantinople, on Mount Masis, as the resting-place of the ark after the deluge. We extract from it some Armenian traditionary notices concerning places in the neighbourhood of that locality.

The mountain on which, according to ancient Armenian tradition, and the general opinion of the learned in Europe, the ark of Noah rested after the deluge, is called in Armenian [Armenian name], Masis, and in Turkish أَطْرَقْ تَمَاغ Aghur Dagh, i.e. Heavy Mountain. This mountain is situated almost in the centre of ancient Armenia, in the valley of the river Araxes, bearing North 57° East from Nakhichevan, and South 25° West from Erivan.

COMM. OF PUBL.
In line 1, μσ is unelided and σαις is owing to the stone-cutter's making the straight mark of έ twice. In 1. 2, it seems necessary to read ΕΟΙ for ΕΟΙ, and in ΚΟΤΙΠΕΡΒΕ, A must have been overlooked by the copyist, and O and B read wrong for Θ, which is the easier mistake in the second instance, as its square form in the rest of the inscription resembles B. For this form, the oldest specimens of which belong to the century before our era, comp. Franz, Elem. Epigraph. Graec. p. 281. For M in lines 3 and 6 resembling H, see the same work, p. 245. ΕΠΙΣ, in 1. 2, is a common mis-spelling of the stone-cutter for ΑΠΙΣ. So perhaps in the name ΑΙΝΙΑΔΟΣ; which is unique. ΠΡΩΤΙ in 1. 6 is another mistake of the stone-cutter. In the same line ΣΙΝ must be supplied. Νεο-πελής is singular.

Was the cote for wild pigeons built to keep them from tenanting and defiling the tomb? For the conceit expressive of a wish that all the posterity of the proprietor may die old, comp. another Syrian inscr. in B. n. 4598, where we read

βουλαίον δ' ἀνιχθίον ἵθεον
gyralēous πάκτας μάλα δέξομαι, εὔτ· ἐν δεκαστός
tīma ὑπι οφαίρεν οἰνοθής πειρωμένον ἔθη

10. 'Αγανή τῆς Θόδυμος Ναμυου, Σάβαςος Σίχουν, Βάσσος Ουδάν, Βόδος Σα[βάνου] ἐπίσκωποι εἰς τῶν τοῦ Θεοῦ ἐκτόσον[ν].

'Ετοις ὑμ.

I read Σάβαςος for Σάβαςος. The former name is found in B. n. 4626, and may easily be derived from a Semitic root, while B can with equal ease be confounded with Θ. (See the last inscr.) A Bassus son of Ulpian occurs in an inscription found by Burekhardt at Kefr el-Loehha. Comp. B. n. 4585. It is strange that that distinguished traveller should have overlooked the present inscription over the castle-gate of Sulkhad, which he visited, and where he found the same name Bassus (B. n. 4641). The year, if of the Pompeian era, answers to A.D. 178; if of the era of Bostra, to A.D. 243. See Franz, in the Addenda to B. vol. 3, p. 1182, who there decides in the case of a neighboring town in favor of the latter era.

11. I make nothing out of this inscription. A few words, as σύμπλον, ἐκτόσον το μνήμα and τέκνον, may be traced.
In B. n. 4596 there is mention of a Theophilus, who τὸν Γαυν-
μίλιν ἐκ τῶν ἱδίων ἀνήγεισεν.
4. Ἀλίπος Μάξιμος ἐπαρχός τῇ πατριάδι ἐκτιθεν διὰ Ἰησοῦν Ἰησοῦν
ἵλιον, καὶ διὰ Φίλιππου Μᾶκχου, καὶ Ἀδάνου Ἀχαμβάνου ἐμπειροῦν.
What does idion mean?
5. With the necessary corrections in the text, this inscription runs:
"Ολίπις ἀνήρις Φιλίππος δουκηνάμες ἱππείς ὁδυκός, δε ἵημι σὺν
αὐτῇ (i) ἐκ θεομελίων ἐγιής, ἀμφίλεγας σὺν ἠδείᾳ παρακοτί καὶ
τεκνοῖς εἰς κλέος ὕστερ, καὶ Σαλαμάνης.
The word written γυμ in the original may be a proper name. As
I read, the sense is that Philip, a ducenarius, reared the tomb with
a court or open place about it from the foundations, and roofed it
around together with his wife and children. The last words καὶ
Σαλαμάνης seem to be added afterwards. Do they indicate that a
person of that name became owner or was buried in the tomb?
Salamanes is the name of a Syrian deity in B. n. 4449, 4451.
After reading what Gothofred (Cod. Theodos.), Ducange (Gloss.
Med. et Inf. Græc.), and Rein in Pauly’s Real-Encycl. have said about
ducenarii, I cannot feel quite sure what the ducenarius cohortis ducis
here spoken of was, and must leave the determination of the point
to persons better acquainted with the institutions of the later Roman
empire. The very rare word ἀμφίλεγας (if that be the true reading),
might easily be misspelt by the stone-cutter.
6. Αἰώνος Γαύτον Θεοῦς Πανεδείνου, Νένος Ἄβιδου, Ἀναμος
Γαύτον, Ζόδεδος Ναταμιλίου ἐπιστάται (i) ἀνήγειμαν τῳ τιχείον ἐκ
τῶν τίς [πόλεως]. Θεοῦς may be a proper name, perhaps mis-
copied: if it is an official title we should read Πάσις Θείου.
Ναταμίλου ought to be perhaps Ναταμιλίου. Γαύτον occurs more
than once in Syrian inscriptions, and the same is true of Ζόδεδος,
spelt Σοζδίδος. Comp. B. n. 4518, 4519, 4604, 4613, 4635 for the
former, and n. 4560, 4573 for the latter. The name Sanamus, as
read by Franz in B. n. 4567, 4658, must, I think, be identified with
Anamus of this inscription.
7. Ἀλιβέρης Ὀμαίλον Ὀμοφας ἐτῶν 18. (or e. simply; N being for I or
repeated by mistake).
A name Ὀμαίλον is found in B. n. 4559, 4574, and is perhaps the
true reading here.
8. I can make next to nothing of this. At the top appears καὶ
Πολικὸν ἐριστατο, which is to be taken, perhaps, as following the
last words καὶ Ἀειτος καὶ Νέμωνος. Below ἀριθμῆς τῶν the name of
some one ἀπὸ ὡς ὦς may have been mentioned.
9. This interesting and well preserved inscription in hexameters,
with the necessary corrections, is as follows:
12.

1. ΥΠΕΡΕΩΘΡΙΑΙΕΚΤΡΙΟΤΚΑΙΕΛΑΡΟΓΕΤΙΤΙΤΑΙΛΙΟΤ
   ΑΔΡΙΑΝΟΤΑΝΤΩΝΕΙΝΟΤ
2. ΕΕΒΑΛΣΙΤΟΤΕΤΕΒΟΤΕΟΝΟΛΕΚΤΟΝΙΕΡΑΙΚΩΝ
   ΕΚΣΕΘΗΣΗΤΕΟΚΣΟΚΚΑΙ
3. ΑΕΚΑΤΑΝΤΩΝΕΙΝΟΤΚΑΙΕΛΑΡΟΓΕΤΡΟΝΟΗΕΛΕΜΕΝΩΝ
   ΑΡΙΤΕΙΔΟΤΟΛΙΜΟΤΩΛΙΘΕΛΟΤ
4. ΕΜΜΕΗΑΤΕΜΜΕΓΑΝΗΚΧΑΜΕΝΟΤΕΙΓΑΚΟΝΘΑΙΜΟΤ
   ΑΒΣΟΡΕΤΕΝΟΤΜΑΘΕΝΟΤΕΜΜΕΓΑΝΑΜΟΤΘΕΡΤΑΜΙΟΝ

This is one of the most beautiful inscriptions I have ever seen in this country. It is now as perfect as the day it was finished.

Believe me, dear Sir, yours very truly and respectfully,

J. L. PORTER.

Rev. Dr. Robinson, New York.

---

Rev. Dr. Robinson:

Dear Sir,—None of the inscriptions copied by Mr. Porter in the Haurân, are to be found in Boeckh's collection. Burckhardt visited the places called by Mr. Porter Hit, Sulkhad, Kureiyeh, Hebrán, but did not notice these inscriptions. Most of them are intelligible; but there are two or three of which I can make nothing. I send you back the letter of Mr. Porter, to be published, if you think fit, in the Journal of the Oriental Society, together with copies of the inscriptions, corrected to the best of my power. I am indebted to Prof. Hadley for valuable suggestions.

1. Αβέβος Αβιμο και Αμος νιος Σαβάν θεου το [υμνημ]ον [θηνται]

The name Abebus is found in No. 5,—there spelt Abibus, and in Boeckh's C. L. n. 4560, where it is Ababus. Aumus occurs in No. 3. I have written Σαβάν for 'Αβίνων, because the former is elsewhere to be met with, and one of the sigmas may easily have been overlooked. See No. 10.

2. Μάνος Θαλατ και νιον αεινου ιθηκαν εκ της οικοδομικής? *

Below I seem to read Χειλαός, i.e. Χείλας, and then follows what may be και την Σέραν ευαίσθησαν, εκτο κυριον suggests εκ των των κυριων. Comp. εκ των των κυριων, B. n. 4523. For Thaimus, see No. 10.

3. Προχλός Αβιμο τη Θεω τον Γανμήδην ει ιδιων υπη Αβιμον νιον υπεθηκεν.
9. 
ΜΝΗΜΑΜΕΟΡΑΙΕΠΕΙΡΙΚΑΛΑΛΕΙΑΙΩΙΔΙΜΟΝΑΙ
ΕΝΟΙΔΙΑΙΕΙΟΙΔΕΜΟΤΚΟΤΡΗΠΕΝΕΠΕΛΕΙΑΩΝ
ΔΟΜΟЄΝΠΕΡΟΥΙΝΟΙΔΗΝΗΕΤΕΤΕΞΕΒΕ
ΟΥΔΙΟΙΗΤΙΤΙΕΤΑΡΜΑΙΗΡΑΕΟΥΣΕΔΕΞΑΙ
ΒΑΙΑΙΑΡΝΟΝΟΠΟΠΕΠΟΠΗΝΗΕΙΜΑΙ
ΛΑΤΠΟΤΑΓΚΑΙΝΘΡΙΟΝΙΟΝΕΙΝΗΟΙΟΗΕ
ΤΙΑΕΗΥΙΟΝΟΙΕΠΟΛΑΙΠΡΟΤΙΗΡΑΕΙΟΥΤ
ΕΝΕΛΔΟΕΝΟΠΟΛΑΙΩΠΟΙΚΟΔΟΜΗΕΕΝΕΤΤΥΧ

On the right side of the entrance-gate of the Castle of Sulkhad, is the following inscription in rude characters, and now nearly illegible.

10. 
ΑΓΑΘΗΤΤΥΧΗ
ΘΑΜΟΚΝΑΧΜ
ΣΑΘΛΟΚΟΣΧΜΟ
ΒΑΣΚΟΚΟΤΑΠΙΟΥ

ΒΟΡΔΟΧΧΑ
ΣΠΟΚΟΠΙΟΚΤ
ΩΝΤΟΥΟΤΟΚΤΙΚΑ
ΣΤΟΥΟΡΜ

The large and very ancient town of Kureiyeh is situated in the stony plain at the foot of the mountains, an hour and a half N. 84 E. of Busrah. Few cities in the Hauran are of greater extent, and none of more remote antiquity. It is probably the Kerioth mentioned by Jeremiah, with Bozrah and Beth-gannim (Jer. 48:23 and 24). On an old tower I made out with much difficulty the following inscription.

11. 
ΦΑΘΗΚΑΙΜΟΣΚΟΣ
ΣΥΜΒΙΟΘΑΝΝΑΚΕΛΑΥ
ΤΙΚΑΣΟΜΔΑΠΙΝΕΚΚΑΦΟΛ

ΣΤΕΚΝΟΝΕΠΤΧΟΔΑΧΡΙΓ
ΝΟΚΚΔΑΛΑΝΟΜ

The following inscription we found on a large stone at an ancient temple, beside the village of Hebran. This village, or rather town, is finely situated on the summit of a lofty hill, S. 18 W. of the Kuleib, distant about an hour and a half. The stone now forms part of the roof of a large chamber of comparatively recent construction; but wholly composed of the ruins of the temple. We were informed by the old man who led us to the spot, that it was only lately brought to light by the removal of the clay and lime with which the roof had been covered. It is important as containing a well known date, and celebrated names.
The following are in Bathanye, a ruined and now deserted town one hour N. 37 E. from Hit. This is the Arabic form of the Greek Batanea. The whole of the Jebel Haurân, from the plain on the North to Sulkhad on the South, with the exception of a narrow strip along the western base, is called Ardh el-Bathanye (أرض البثنية). According to information received on the spot, I believe this district is much more extensive than is represented in the Appendix to your Biblical Researches. It is unquestionably the Batanea of Josephus. The ruins of Bathanye are about a mile in circumference, and contain many large and substantial buildings, with massive stone doors. I think it has never been visited.

At the ruined town of Suleim, 1 h. 35 m. S. by W. from Shuhba, are the remains of a beautiful temple. The portico has fallen, but on a large stone among its ruins we succeeded after much difficulty in copying the following inscription. It appears from it that this is the site of the ancient Neapolis mentioned in the Notit. Eccles. in connexion with Canatha, Dionysias and others. (See C. a. S. Paulo, Geogr. Sac. p. 295.) The letters are well cut, but are now much defaced.
I. LETTER FROM REV. J. L. PORTER OF DAMASCUS, CONTAINING
GREEK INSCRIPTIONS, WITH PRES. WOOLSEY'S REMARKS ON THE
SAME.

Damascus, 27th April, 1854.

Dear Sir:—The following inscriptions were copied during a jour-
ney made in the Haurân by the Rev. Mr. Barnett and myself, in
February, 1853. We saw and copied many others; but as some of
them are unimportant, and others already printed, I do not consider
it necessary to trouble you with them. So far as I know, those
which I now send have never been taken, or at least have never been
published.

The following are from the village of Hiyat, on the north-western
slope of the Jebel Haurân. The ruins on which No. 2 is found
appear to be of an older date than the inscription.

1.
ABEBECAT
MOTKAIATMOC
TIOICABAOT
OIOYTO
ONPIOIHCAN

2.
MANOCOAIMOT
KAIITIOIATTOYOT
ΔωΚΑΝΕΚΘΗΣ
ΘΙΟΟΟΜΚΑ

3.
ΠΡΟΚΛΑΟΣΑΤΜΟΤ
ΤωΘΕΚΕΧΤΟΝΓΑ
ΝΤΜΙΔΑΗΝΕΣΙΔΙ
ΩΝΤΗΕΠΑΤΜΟΤ
ΑΧΑΘΗΝΟΤ
ΠΑΝΕΤΕΙΒΟΥΝ
ΕΚΤΟΚΥΡΠΙΩΝ

From Hit, an ancient town about one mile in circumference, half
an hour S. E. of the former:

4.
ΑΙΛΙΟΚΜΑΖΙΜΟΣΠΑΡΧΟC
ΤΗΠΑΡΙΔΕΚΤΙΩΝΑΗΡΩΔΟΤ
ΗΡΩΔΟΙΩΥΚΑΙΔΙΑ
ΦΙΑΙΠΙΟΤΜΑΛΧΟΤΚΑΙ
ΑΔΔΟΤΑΚΡΑΒΑΝΟΤ
ΕΙΠΙΜΕΛΗΤΩΝ
MISCELLANIES.
Page 84, line 6, for ١٧ّّٔٓ read ١٧ّّٔٓ.
85, " 22, " ١٧ّّٔٓ.
86, " 4, " ١٧ّّٔٓ.
" 11, " ١٧ّّٔٓ.
" last line, " ١٧ّّٔٓ.
" at the bottom, add to the list of verbs:
١٧ّّٔٓ to howl.
١٧ّّٔٓ to howl; also, as used in Kooristan, to glitter.
88, first line, for ١٧ّّٔٓ read ١٧ّّٔٓ.
" line 17, " The future, " The 1st pers. future.
Page 39, line 22, for coming before read coming upon.

49, "19, "تَذَا". "تَذَا"

49, "20, "قُلْنِ" p. 63, "بَذَکِ" p. 66.

50, "3, "to string, as peppers, read to sting (as pepper does the mouth).

54, "25, "may replied, read may be replied.

55, "16, "سَبِيل".

58, "15, "for "بَذَکِ" read بَذَکِ.

60, "15, "ذِ".

63, "20, "قُلْنِ".

64, "19, "ذِ".

Near the bottom, after "ذِ" insert "ذِ" to be worth.

67, line 1, for "ذِ" read "ذِ".

75, "7, "ذِ".

76, near the middle, for "ذِ" read "ذِ".

78, line 3, for "ذِ" read "ذِ".

79, "26, "ذِ".

81, "18, "ذِ".

Last line but one, for "ذِ" read "ذِ".

82, line 16, for "ذِ".

83, "3, "ذِ".

88, "20, "ذِ".

* In a number of cases "ذ" appears without its point, it having been broken off, probably, in printing. This, however, is of little consequence, unless it lead to a confusion of "ذ" and "ذ". The former seems always to have its point.
C O R R E C T I O N S.

Page 5, lines 21-22, for modern language, read written character.
7, 6, for Scripture Tracts “ Scripture Facts. pp. 10, 11
17, “ 
last line,
13, line 1,
17, “ 9,
13,
18, “ 8,
15,
21, “ 1,
23, “ 14,
24, lines 20-21, for what to me, what may be, etc.
line 23, place a period after what.
23, “ 28, for that may, read that may be.
25, “ 6,
27, “ 10,
29, “ 11,
32, “ 12,
35, “ 3, 4,
39, “ 17, read.

* The vowel ֶ should never be placed on final ַ, and wherever printed thus in the Grammar, it must be understood to be a slip, and the ַ must be placed on the preceding consonant.
VERBS INFLECTED LIKE  {

- to be bold, to dare.
- to soil, be soiled.
- to advance (in age and stature).
- to snap (as a board when broken). See p. 86.
- to starve.
- to run mad.
- to be affected or moved.

VERBS INFLECTED LIKE  {

- See p. 86.
- to howl, as p. 86.

[Note.—To Mr. Stoddard's acknowledgments to Mr. Breath, with which we are happy to unite our own, it is proper to add a word of recognition of the labor and skill bestowed by Mr. S. S. Kilburn, type-cutter attached to the Type and Stereotype Foundry of Messrs. J. K. Rogers & Co., Boston, in recutting several of the letters and points, and making some important additions to the font.

COMM. OF PUBL.]
to dazzle. (to make damp, become damp.
{ to put out (leaves); to graft, to be or become
to break out (as sores). grafted.
{ to spill (tr. and intr.),
to tick (as a clock), to ring
to mix up in confusion, (as metals). Also used (as
be mixed. water).
to dig into, to pick the
to tick (as a clock), to ring
{ through
be mixed. the nose).
to mix up, etc., as
{ to wedge in, be wedged.
to beat with a switch, to
{ to snort.
smart (as if from such a
{ to be or become consolidated.
blow).
to pant from heat, to sob.
{ to pave (with stone, etc.).
to be curved or bent. to cause fair weather, to
{ to have darting pains.
to clank (as chains). to place upright, to stand
{ to have colic.
to make a hedge. upright.
to tickle, be tickled.
{ to have colic.
to interweave, be inter-
to lick up. woven.
{ to heave with emotion.
to loosen (as a pin in its
to trample down. { to shiver with cold.
socket) (tr. and intr.). to make musty, become
{ to make firm, confirm. musty.
to trample down.
{ to beautify, become

to make firm, confirm. beautiful.
to gather (as pus).
{ to beat with a switch.
to reconcile, unite in
to crack (as an egg) (intr).
to friendship.
{ to sag, hang down.
to be a wanderer.
{ to shrivel up, wrinkle
{ to make to pant, to pant.
{ to be boiled to pieces,
{ (tr. and intr.) fall to pieces.
VERBS INFLECTED LIKE ٌ، p. 58.

\begin{align*}
\text{ﬁر} & \text{ to fill to the brim.} \\
\text{ضٌر} & \text{ to perceive (by the eye).} \\
\text{شٌر} & \text{ to snap, make to roll (as a marble).} \\
\text{جٌر} & \text{ to thrust. See ٌ، p. 51.} \\
\text{دٌر} & \text{ to roost. See ٌ، p. 58.} \\
\text{جٌر} & \text{ to repent. See ٌ، p. 59.} \\
\end{align*}

LIKE ٌ، p. 66.

\text{فٌر} to go out, be extinguished.

VERBS INFLECTED LIKE ٌ، p. 56.

\begin{align*}
\text{جٌر} & \text{ to indent, make a depression.} \\
\text{سٌر} & \text{ to castrate.} \\
\text{زٌر} & \text{ to groan.} \\
\end{align*}

VERBS INFLECTED LIKE ٌ، p. 56.

\begin{align*}
\text{جٌر} & \text{ to be rooted out; when of 2nd class, to root out.} \\
\text{جٌر} & \text{ to bound back (as a ball).} \\
\text{جٌر} & \text{ to stray, run away.} \\
\end{align*}

VERBS INFLECTED LIKE ٌ، p. 56.

\begin{align*}
\text{جٌر} & \text{ to be pleased or gratified.} \\
\text{جٌر} & \text{ to button, be buttoned.} \\
\text{جٌر} & \text{ to make or become muddy.} \\
\text{جٌر} & \text{ equivalent to ٌ. See p. 81.} \\
\text{جٌر} & \text{ to bark, to croak.} \\
\text{جٌر} & \text{ to embolden, be bold.} \\
\text{جٌر} & \text{ to incite; to mortify (as a diseased part).} \\
\text{جٌر} & \text{ to make to hesitate, to hesitate.} \\
\end{align*}
### VERBS INFLECTED LIKE ٨٧، 1ST CLASS.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>فِتْقُ</td>
<td>to come to nought, fade away (as stars before the sun).</td>
</tr>
<tr>
<td>٨٧٧٧</td>
<td>to reduce to ruins, to become a ruin.</td>
</tr>
<tr>
<td>٨٧٧٧٧٧</td>
<td>to reduce to pulp. See ٨٧٧٧٧٧٧.</td>
</tr>
<tr>
<td>٨٧٧٧٧٧٧٧</td>
<td>to be courageous, to assail. ٨٧٧٧٧٧٧٧ &amp; ٨٧.</td>
</tr>
<tr>
<td>٨٧٧٧٧٧٧٧</td>
<td>to be quiet, to be faint.</td>
</tr>
<tr>
<td>٨٧٧٧٧٧٧٧</td>
<td>to split (tr. and intr.).</td>
</tr>
<tr>
<td>٨٧٧٧٧٧٧٧</td>
<td>to prick, to pierce.</td>
</tr>
<tr>
<td>٨٧٧٧٧٧٧٧</td>
<td>to make to squint, to squint.</td>
</tr>
<tr>
<td>٨٧٧٧٧٧٧٧</td>
<td>to stop one's mouth (intr.).</td>
</tr>
<tr>
<td>٨٧٧٧٧٧٧٧</td>
<td>to become silent.</td>
</tr>
<tr>
<td>٨٧٧٧٧٧٧٧</td>
<td>to slip out of place, to discharge a gun, to tear.</td>
</tr>
<tr>
<td>عَمْلٌ</td>
<td>to suck in (as a leech).</td>
</tr>
<tr>
<td>٨٧٧٧٧٧٧٧</td>
<td>to cement (cracked vessels).</td>
</tr>
<tr>
<td>٨٧٧٧٧٧٧٧</td>
<td>to blow.</td>
</tr>
<tr>
<td>٨٧٧٧٧٧٧</td>
<td>equivalent to ٨٧٧٧٧٧٧. See p. 81.</td>
</tr>
<tr>
<td>٨٧٧٧٧٧٧</td>
<td>to split (tr. and intr.).</td>
</tr>
<tr>
<td>٨٧٧٧٧٧٧٧</td>
<td>to invert.</td>
</tr>
<tr>
<td>٨٧٧٧٧٧٧٧</td>
<td>to fade, bleach (intr.).</td>
</tr>
<tr>
<td>٨٧٧٧٧٧٧</td>
<td>equivalent to ٨٧٧٧٧٧٧. See p. 82.</td>
</tr>
<tr>
<td>٨٧٧٧٧٧٧</td>
<td>to stick, adhere. Like ٨٧٧٧٧٧٧٧. p. 71.</td>
</tr>
</tbody>
</table>

### VERBS INFLECTED LIKE ٨٧، 2ND CLASS.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>٨٧٧٧٧٧</td>
<td>to hiccup.</td>
</tr>
<tr>
<td>٨٧٧٧٧٧٧٧</td>
<td>equivalent to ٨٧٧٧٧٧٧. See p. 80.</td>
</tr>
<tr>
<td>٨٧٧٧٧٧٧٧</td>
<td>to be still.</td>
</tr>
<tr>
<td>٨٧٧٧٧٧٧٧</td>
<td>to incite (to a contest).</td>
</tr>
<tr>
<td>٨٧٧٧٧٧٧٧</td>
<td>equivalent to ٨٧٧٧٧٧٧٧. See p. 81.</td>
</tr>
<tr>
<td>٨٧٧٧٧٧٧٧</td>
<td>to reprove.</td>
</tr>
<tr>
<td>٨٧٧٧٧٧٧٧</td>
<td>to touch, feel of.</td>
</tr>
<tr>
<td>٨٧٧٧٧٧٧٧</td>
<td>equivalent to ٨٧٧٧٧٧٧٧. See p. 82.</td>
</tr>
<tr>
<td>٨٧٧٧٧٧٧٧</td>
<td>to make damp, be damp. See ٨٧٧٧٧٧٧٧٧.</td>
</tr>
<tr>
<td>٨٧٧٧٧٧٧٧٧٧٧</td>
<td>to saddle.</td>
</tr>
<tr>
<td>٨٧٧٧٧٧٧٧٧٧٧</td>
<td>to go on foot.</td>
</tr>
<tr>
<td>٨٧٧٧٧٧٧٧٧٧٧٧</td>
<td>to forsake (as a bird forsakes her nest).</td>
</tr>
<tr>
<td>٨٧٧٧٧٧٧٧٧٧٧٧٧</td>
<td>to make clean, become clean.</td>
</tr>
</tbody>
</table>
APPENDIX.

It is stated on page 45 of this Grammar, that some effort had been made to note down as many verbal roots in common use as possible, but that most, if not every one, of the lists of verbs given were probably still incomplete. During the past year more than a hundred new verbs have been collected, which will be found classified below. Many of these verbs we have hitherto been unacquainted with, and every succeeding year will of course add to their number. We may thus hope to approximate in time to a complete catalogue of the verbal roots in the Modern Syriac.

It would be a very interesting and profitable study to trace the roots already written down to their primitive source, so far as it can be ascertained, and I had intended to make such an examination. But want of leisure compels me to relinquish the idea. This I regret the less, as every oriental scholar has the means of making the examination for himself. No doubt many of these roots have been employed in daily intercourse from remote antiquity, and yet, as intimated on page 8, may perhaps now be written down for the first time.

An opportunity has been afforded me of reading eighty-eight printed pages of the Grammar and furnishing for them a table of errata. The printing is beautiful, and much admired by us, as well as by the Nestorians, and the errors of the press are in general unimportant. The wonder is that, under the circumstances, they are not of a more serious character.

It should have been stated in the "INTRODUCTORY REMARKS," that the matrices for the Syriac types with which the Grammar is printed were prepared by Mr. Breath, one of my missionary associates, who has from the first superintended our press, and cut with great taste and skill all our fonts of Syriac type, except in a single instance.*

D. T. STODDARD.

Oroomia, Persia, May, 1855.

* See note at the end of this Appendix.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
John Chapter VII.

As some who may read the preceding grammar will have no access to our books, it is not out of place to transcribe a few verses from the seventh Chapter of John. They are a simple and familiar translation of the corresponding verses in the Ancient Syriac.

The English translation of the Syriac text provided, along with the context of the question, suggests a focus on understanding a specific passage from the New Testament, John 7:14, which reads in English:

"Now a certain man of the Pharisees named Nicodemus came to him, being a ruler of the Jews, and said unto him, \textbf{John 7:14}..."
ومَّاءٌ وَصَمَّاءٌ
1
حَبَّةٌ نَّبَلٌ بِمَّاءٍ صَمَّاءٍ
جَيْبٌ وَصَمَّاءٌ يَوْكُنُّ
مَّاءٌ كَالْمَاءِ مِنْ جَوْنَّ هَا مَـسْكَنُ
حَدٌّ وَكَفَّةٌ بِصَمَّاءٍ
2
كَتَلَّكَ كَثَّرَ كَثَّرٍ سُهُدًا
جَبَّ كَصَمَّاءٍ فَأَمَّ مَسْكَنُ
دَعَوْتُمْ مِنْ يَوْكُنَّ مَسْكَنُ
مَّاءٌ كَالْمَاءِ مِنْ جَوْنَّ جَنْدُ
6
أَلَّا إِنِّي وَجَسِّدُ ثَنَى نَسَبُ
كُلْ مِّلَىٰ وَكَنَّا
نَبِيًّا إِنِّي وَجَسِّدُ
بَلَّا قَلَفُ مِمْ كَثَّرَكُمْ
مَّاءٌ كَالْمَاءِ وَكَنَّا مَـسْكَنُ
كُلْمَكُ وَكَنَّا مَسْكَنُ
ثُمَّ وَجَسِّدُ ثَنَىٰ نَسَبُلِيْلََّ
him may it be blessed. On receiving a favor, one replies "may you be happy or blessed."
After dinner, the guest says to his host "may God increase you." If one enters a field, he says to the laborer "may God give you strength." At the commencement of a feast or a wedding, the invited person says "may your feast (or wedding) be blessed." If a host wishes to be specially polite, he says to his guest "the head of my eyes, you have come." If one inquires about another's circumstances, the reply often is "from your wealth (or bounty) my condition is good." Sometimes he says "from the bounty of God and yours." An inferior, when asked by a superior about his health, often gives no reply except "your servant." A person wishing to abase himself before another, says "may I be your sacrifice." One, on seeing something wonderful, often exclaims "glory to God!" When he wishes to commend another, he says "may your soul be sound, equivalent to bravo.

POETRY.

We have made some attempts, and, as we think, not unsuccessfully, to introduce sacred poetry into the Modern Syriac. The language is sufficiently flexible and sufficiently imaginative, and we have already quite a collection of hymns, both original and translated. The following is a translation of Cowper's beautiful hymn, "There is a fountain filled with blood," which seems to have lost none of its beauty in this strange dress.
her foot is heavy, i.e. she is pregnant; it fell to
my understanding, i.e. I comprehended;
cook your words, i.e. speak with deliberation;
the horse is cooked, i.e. he is hardened to heat and cold, etc.;
these how many years, i.e. these many years;
a ten days, i.e. ten days;
on your neck, i.e. the responsibility is on you. So the phrase
"on your head." a seer of face, i.e. a time-
server; he has entered upon years, i.e. he is
growing or has grown old;
they are swimming, i.e. they are swimming;
sanctify the table, i.e. ask a blessing;
you have gone out from your mind, i.e. as we say, you are out
of your head;
your understanding do not put on his understanding, i.e. do not compare
yours with his.

SALUTATIONS.

A few of the more common will be given below. It will
be seen that some of them are rather Oriental than peculiar
to the Nestorians.

One who first speaks to another says peace
to thee, to which the reply is in peace thou hast
come, or, simply, of uncertain derivation, equivalent to
good-bye. Instead of this, we also hear remain
in peace. At evening, a common salutation is (may) your evening (be) blessed. After a death or some
calamity has befallen a house, a visitor says to the inmate may your head be comfortable, or com-
forted. When a man puts on a new coat, his friend says to
not understand it, is unable to accomplish it;  

I cannot with him, i.e. cope with;  

the fruit has arrived, i.e. is ripe;  

he did thus from the root of his ear, i.e. from necessity;  

his understanding does not cut, i.e. he does not understand;  

pour peace on that man, i.e. salute him kindly;  

he went out, i.e. he turned out, a drunkard;  

I will strike back on Christ, i.e. I will take refuge in, I will go to for support;  

your pleasure it is, i.e. let it be as you please;  

from great to small, i.e. all;  

to strike flattery, i.e. to flatter;  

you rose in his face, i.e. rose against, were opposed to him;  

it reached my soul, i.e. I was driven to extremity;  

the cold has smitten you, i.e. you have taken cold;  

sweeten us, i.e. forgive us;  

I do not break from that man, i.e. I do not cower before him;  

our heart opened, i.e. we became happy;  

your heart remained, i.e. you were not hearty (in the business), or you were displeased;  

it is before the hand, i.e. at hand;  

his breath is ridden, i.e. is quick, as of a dying man;  

his heart burned, often in the sense of compassionating another, as, my heart burned for him. So the Nestorians speak of the heart as boiling, cooling, freezing, etc. The meaning of these figures is obvious.  

his knees are stopped, i.e. he is wearied out;
idioms and phrases with which the language abounds. Many have indeed already been given in the examples used to illustrate the Syntax. Those which follow are noted down as they occur, without any attempt at system.

**his business will go upon the road,** i.e. will prosper; **they were looking on my road,** i.e. awaiting my arrival; **we gave heart for them,** i.e. comforted them; **he will eat sticks,** i.e. be beaten; **I ate care,** i.e. took pains, or had trouble; **I am pouring (putting) hand to that business,** i.e. I am beginning. This idiom is even used as follows: **he poured hand to speak.** **he will throw off hand from us,** i.e. will withdraw countenance or support; **the head of the nest,** applied to the oldest child; **they fell to the road,** i.e. they set out; **every sheep on his own legs,** i.e. every man on his own responsibility; **it arrived to his hand,** i.e. it reached him; **it fell to his hand,** at times used for what comes accidentally. Sometimes we say **it will not fall to my hand,** i.e. I cannot (do so and so). **it drew much,** i.e. it took much time; **he is black-faced,** i.e. he is guilty or disgraced; **he is white-faced,** i.e. he is innocent; **his head is hard,** i.e. he is obstinate; **I cannot enter before that business,** i.e. I cannot undertake it; **I am doing hope from you,** i.e. I exercise hope in regard to you; **his head does not go out from that business,** i.e. he does
The phrases ًَ, etc., which are in common use, deserve notice. We may literally translate them: between me to myself, between thee to thyself, i.e. without any advice or help from others. Compare the ancient ٌَ, The modern ٌَ also conforms in other respects to the ancient ٌَ; e.g. ancient ٌَ, modern ٌَ, between thee and him. ٌَ, however, in the modern lang. is more usually repeated; thus, ٌَ between me and thee. See both constructions with ٌَ in Hebrew (Nordh. § 1041, 1, a, b). It may also be remarked that ٌَ sometimes means including; e.g. ٌَ including all of them; ٌَ including men and women.

CONJUNCTIONS.

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

Sometimes ٌَ is omitted; very often, indeed, in common conversation. ٌَ is also vulgarly substituted for ٌَ in such expressions as ٌَ Iwaz and they, i.e. Iwaz and his companions.

PHRASES.

It will be useful to learners, and not without interest to those who would compare the Modern Syriac with its cognate dialects, to give a small collection of the peculiar
thee. So it is used for the conditional: ِبَلْ بَلْ كَبِيرَةُ if there be to her, i.e. if she have.

It may be mentioned in this connection that such forms as the ancient ِيَأَمَّا it is not he, are not at all allowable in the modern language. Nor are ِبَلْ and ِكَبِيرَةُ joined with participles; as ِكَبِيرَاءُ.

**ADVERBS.**

Adverbs in the Mod. Syr., as in the Ancient (Hoff. § 147, 2), are often repeated, like other parts of speech, to denote intensity. Examples have already been given.

Care should be taken not to confound ِساكِنُتْ, used as an adjective, with the same word used as an adverb. Thus, ِمَّلْيُقُ كُبْرَةُ ذَخَلْتُ ِساكِنُتْ means bring the other girl, while the expression ِمَّلْيُقُ كُبْرَةُ ذَخَلْتُ ِساكِنُتْ means bring the girl again.

Two negatives are very often used in Modern Syriac to increase the force of the negative; e.g. ِلا يُكَبِّرُ عِلَيْهِ ِمَّلْيُقُ I do not at all know; ِلا يُكَبِّرُ عِلَيْهِ ِمَّلْيُقُ there is none at all. This differs from ancient usage (Hoff. § 147, 4), but corresponds to that of the Turkish and the Persian. As an example of the latter take ِطَمِنَ عِبَّامُ ِمَّلْيُقُ he sees nothing.

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

**PREPOSITIONS.**

The most important peculiarities of these have been noted in the Etymology. They are used very much like the corresponding prepositions in the ancient language.
PARTICIPLE.

A participle, when repeated, sometimes denotes the repetition of the action, or its continuance; e.g. ﻟﻮﺎن: ﻟﻮﺎن, i.e. continuing to roll. Participles are often thus used adverbially, to qualify a verb which follows; e.g. ﻧﺮﺎن: ﻧﺮﺎن, running, running, go, i.e. as fast as you can; ﺧذل: ﺧذل, laughing, laughing, he came, i.e. full of glee.

Participles are sometimes used in the place of the infinitive, as in the ancient language (Hoff. § 134, 3, b), after verbs denoting to begin; e.g. ﺧذل: ﺧذل, they began plucking.

ٍ is not commonly prefixed to the participle in the Modern as in the Ancient Syriac (Hoff. § 135, 5), and indeed never in Oroomiah, although we occasionally employ it thus in our books.

For such expressions as ﻟﺘﺨﺬ: ﻟﺘﺨﺬ, etc., the Mod. Syr. uses the nouns terminating in ﺟ; e.g. ﻟﺘﺨﺬ: ﻟﺘﺨﺬ. We retain, however, ﻟﺘﺨﺬ and its plural, for want of any suitable term in the modern for hypocrite.

VERB OF EXISTENCE.

ٍ and ٍ are both used, as in the Anc. Syr., to express the idea of possession, and that constantly; e.g. I have, ﻧ: ﻧ, thou hast, etc., literally, there is to me, “est mihi.” When we refer to indefinite past time, ﺪ: ﺪ is to be inserted; as ﻧ: ﻧ there was not to us. In order to express future possession, we employ the future of the verb ﺪ; e.g. ﺪ: ﺪ, much money will be to
you cannot hinder me from telling.

The infinitive is used in other connections without a preposition; e.g. ٖٕٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓٔٓ(

Here may properly be classed such cases as the following:

while not yet arriving, i.e. while the person had not yet arrived; not at all seeing, the context determining who did not see. So also with suffixes:

while not seeing him. The place of these may of course always be filled by the finite verb.

they will increase in wickedness until their perishing (Nordheimer, § 1030, 3);

before the sowing of the seed (Nordh. § 1030, 4, a);

are making thought (thinking) and speaking one (the same)? (Nordh. § 1018, r. 1). So digging and watering (fields) I do not understand (Nordh. § 1013, n. 1);

at the time of sun-rising (Nordh. § 1030, 2, a);

there is nothing (so) bad as committing adultery (N. § 1030, 2, b);

for the purpose of making bricks (Nordh. § 1030, 6, a).

Some of the above may perhaps be regarded by others as participles, the of verbs of the first class being dropped; or simply as nouns. But it seems preferable, if etymology alone, or the analogy of the Turkish and Persian, as previously noticed, is taken into account, to call them infinitives. However, it matters little; for what is the infinitive but a noun, expressing the abstract idea of the verb, without reference to tense or number or person? The references above show that there is a striking similarity between these examples and those adduced by Nordheimer to show the use of the infinitive in Hebrew. They might be farther multiplied.
hearing he heard, but coming he did not come. We have often prefixed ܐ to this infinitive, in accordance with early usage, and indeed present usage among the mountains; but it is not heard in Oroomiah.

The infinitive with ܐ is occasionally employed in the Mod. Syr., though the subjunctive with ܐ and ܠ is generally preferred. The following are examples of its use:

"there is nothing to sell;" ܠ ܠ ܐ ܠ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܠ
for that (ινα) is in general used like ἵνα, but can only denote the purpose or object, not the result. It is not commonly used in Koordistan, where ἵνα supplies its place.

There is the same distinction between the words ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ and ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ, that there is in English between the expressions "when I pray" and "when I am praying."

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

Where several tenses of the same kind are connected by the conjunction ὅτε, if the first is preceded by ἵνα, the others may omit it. So if ἵνα is prefixed to the first, it is understood with all. The same is often, but not always, true in regard to those tenses which terminate in ὅτε; e. g. ἵνα ἰδοὺ ἔγραψα ἔγραψεν ἔγραψα ἔγραψα ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψα ἔγραψεν ἔγραψα ἔγραψεν ἔγραψεν ἔγραψα ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψε

he was in the habit of going and preaching, where ὅτε need not be repeated after ἔγραψεν. So in the ancient language. So in the English "I will go, and (will) call them, and (will) have a talk."

INFINITIVE.

The absolute infinitive, joined with the finite verb, is used in the Modern as well as in the Ancient Syriac (Hoff. § 183), and the Hebrew (Nordh. § 1017), to give intensity to the idea; e. g. John 9: 9, where the ancient is ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ Ἰερουσαλήμ ἐπὶ ἐπὶ ἔγραψα ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραπται he is very much like, he strongly resembles. Sometimes the infinitive is used in a manner different from the preceding. For example, ἦδε ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραψεν ἔγραπται did he not hear? To this, the answer may be as follows:
in the speaker or writer's mind; e.g. 

if I am reading to-morrow. 

with the imperfect and pluperfect subjunctive, implies the non-existence of the action or state of the verb; e.g. 

if you should sicken (implying that you are not sick now). 

if you had come up (as you have not).

As to the use of 
, it is important to observe that, like 

in Latin, it is employed in a multitude of cases to denote the purpose, object, or result of the preceding clause, where in English and Hebrew (Nordh. §1030) we should have the infinitive: 

tell for him that he water the horse; 

he went that he might see;

they drew trouble that they might find him (tried to find). Observe that it is immaterial, in this last, and many similar cases, whether we use the present or the imperfect subjunctive, each being alike contingent. The present would, however, be generally preferred as briefer and equally expressive. 

is very often omitted after 

, etc. For example, 

do you wish (that) you may learn?

it is necessary (that) you write quickly,

he will beg on (of) them (that) they flee. Compare the omission of 

in the ancient language (Hoff. §139, 4, 5; §149, 3, 5; §134, 3, 4), and also of 

in the Latin. The correspondence between the signification of verbs in that language which dispense with 

and those in the Modern Syriac which are not followed by 

is quite striking.

Sometimes a clause is interposed between 

and the verb to which it refers; e.g. 

which literally reads I wish that those men that I have spoken about them be poured into prison.
It is also used, as the imperfect subjunctive in Latin, for the pluperfect; and this is the common idiom in regard to a verb which follows a conditional clause, and which, in our language, would be in the pluperfect. We thus may say

\textit{if you had told me, I should not be (have been) angry;}

\textit{if he had heard, certainly he would (would have) come;} implying that he did not hear nor come.

This tense is also used with a negative, to imply what ought not to be; e.g. 

\textit{you have done a thing that should not be done.} See Lev. 4: 13, 27, and compare the Ancient Syriac.

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

\textit{has} has sometimes been prefixed to the tenses of the subjunctive in our books; but this is not in accordance with general usage in Oroomiah, and has of late been nearly or quite dropped.

\textbf{SUBJUNCTIVE AFTER PARTICLES.}

Much that might be said under this head has been virtually anticipated in the numerous examples given in the preceding pages. The principal particles which may take the subjunctive are:

\textit{ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب، ب， etc.}

So that is expressed by \textit{م فضلا، when, by م فضلا}; as well as by \textit{ب، test, by م فضلا}, i.e. let it not be that.

As to the use of \textit{ب} and \textit{ب، the question whether they are to be followed by the subjunctive or indicative present, depends on the degree of contingency in each individual case,
is used for the future (Hoff. § 135, 3), which will account for such cases as that given above, viz.  

and perhaps some other verbs, in their ordinary use, retain the force of the ancient participle; e. g.  

exactly now I wish, where the idea is limited to the present moment.

The present subjunctive is occasionally used for a preterite indicative, as was the present participle (Hoff. § 135, 3, b) from which it sprung; e. g.  

and Jesus saying (said);  

d they said. In these cases, the modern usage is almost a transcript of the ancient,  

being written for  

and  

It is not strange that these different idioms lead to ambiguity, which no acquaintance with the language will fully remove; e. g.  

may be translated "our sweet voices let us all raise," or "we do all raise," or "we will all raise." The perplexity thus caused, however, is as nothing, compared with the puzzling expressions we often find in Hebrew.

The usages are so simple in regard to what has been called the second present subjunctive, that no remarks need be made about them.

In a multitude of instances, the indicative or subjunctive may either of them be used to express an idea; but the subjunctive will express it as more contingent, as is true of the German and other languages; e. g.  

every thing that there may be, for which we may substitute  

or  

So  

or  

if he be here, or if he is here.

_Imperfect Tense._—This is often used as an imperfect indicative, in accordance with the use of the ancient present participle, joined with  

from which it took its origin; e. g.  

and Jesus was walking about and preaching.
mology a notice of this last form. This distinction it is important to observe; otherwise we may be led into ludicrous blunders. Thus, a man speaking to me about his son in my employ, says ٍكَانَ المَعِينُ let him not be hungry; to whom I reply, ٍكَانَيُنَ اللَّهِ he will not be hungry (I will do well for him) or he does not go hungry.

Note.—With the use of ٍكَانَ and ٍكَانَيُنَ in this tense compare ٍكَانَ of the Hebrew, ٍكَانَيُنَ of the Greek, and ٍكَانَيُنَ of the Latin. It is evident, however, that the resemblance is only a general one, and in the indicative does not hold at all.

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

The present subjunctive may be used also in entreaty; e. g. ٍكَانَيُنَ مُلَّكَ I beg you not to lie; ٍكَانَيُنَ مُلَّكَ I beg you not to sell, etc. Sometimes it is difficult to tell whether it is a command or an entreaty, as, e. g., if I call to a man pursued by a bull, ٍكَانَيُنَ مُلَّكَ do not stop.

In familiar conversation the ٍكَانَ of the future is often omitted, and then the form becomes that of the present subjunctive; e. g. ٍكَانَيُنَ مُلَّكَ if you wish (that) I go, I (will) go. So Gen. 42: 36; ٍكَانَيُنَ مُلَّكَ and (will) you take Benjamin? So, too, ٍكَانَ or ٍكَانَمَكَ is often omitted; e. g. ٍكَانَيُنَ مُلَّكَ I wish (that) I may read, but it is not happening (coming about). Here a general desire is expressed to learn. With this we may compare the ancient present participle, which is also used for a generic present (Hoff. § 135, 3), as in Ecc. 2: 14, where we must translate the ancient ٍكَانَمَكَ by ٍكَانَمَكَ. So ٍكَانَمَكَ, Is. 3: 2; and many other cases. Moreover, the anc. present participle
mon, and in prayer is often interchanged with the imperative in the same sentence; e. g. O Lord, come and abide with us! Compare in Anc. Syr. 1 Kings 8:30. Comp. also the interchange of the future and imperative in Hebrew.

let him find, i.e. allow him to find, or he is to find. In this case, and very often to the third person, singular and plural, or may be prefixed; e. g. let them read, where as above we may have the idea of permitting them to read, or of directing them, the circumstances and the connection determining what is intended.

let me tell you; what can we do? may I die a youth, it is true (may I die young, if it be not true)—compare the Latin “ne sim salvus,” may I perish!

The present subjunctive may be used to express a supposition, particularly if a parable, a supposition, is prefixed; e. g. supposition: he finishes his business, or let him finish, or grant that he finish, or if he finish. Compare the Latin “vendat aedes vir bonus,” suppose, etc. So, too, without the word; e. g. suppose you do not learn your lesson, you will not go out. We may in this case say, if we choose, that is omitted, as in Hebrew (Nordh. § 991, 3, a). The imperfect subjunctive allows the same idiom.

The present subjunctive is used in prohibition, where the Ancient Syriac, the Hebrew, and the English would naturally use the future; e. g. thou shalt not steal; thou shalt not lie. would mean thou wilt not steal, or you are not in the habit of stealing, and would be an emphatic way of saying the same thing. See in Ety-
Pluperfect Tense.—This is sometimes used: 1. for the imperfect; e.g. لـُجِبَّا لـُجِبَّا he was weeping, لـُجِبَّا لـُجِبَّا he was sitting. 2. for the passive imperfect. This is very common. See Etymology.

Future Tense.—Whatever is peculiar in the use of this tense will be noticed under the Present Subjunctive. The second future is not very much used, a form of expression being chosen which renders it unnecessary; e.g., where in English we might say "before you come, I shall have arrived," a Nestorian would be likely to say اَئُتْرِبَ مِمَّا أَذِيذِمَهُ I shall arrive before you.

SUBJUNCTIVE MOOD.

Present Tense.—It should be distinctly borne in mind that what has been called in the Etymology the present subjunctive, is nothing more nor less than the ancient present participle, with fragmentary pronouns suffixed. The old future having disappeared, this present participle, with مَلَح prefixed, becomes a future in Mod. Syr.; with مَلَح prefixed, it becomes a future, or a generic present, expressed negatively; with مَلَح (ancient مَلَح) prefixed, it becomes a preterite; with مَلَح or مَلَح prefixed, it becomes a generic present; and without a prefix, it inclines to retain its original present signification. Remembering these facts, and the further fact that both in Ancient Syriac and in Hebrew, the future was much used as a subjunctive or conditional (Hoff. § 130, 4; Nordh. § 993), we shall not be surprised to find these different meanings shading into each other in the Modern Syriac. The following examples will illustrate the very different uses of this tense. Question, ُowe am I going? or may I go? Answer, ُowe ُowe ُowe ُowe, yes, you are to go, or you may go. The question may thus be either a simple interrogatory, or a permission asked; and the answer is to be understood accordingly. If the answer is "you are to go," it is really a mild imperative. Compare our English "you may go and do so and so," when we mean "you must go." This mode of speaking is very com-
ing after God, if perhaps I found (him). Compare the ancient usage in Ecc. 6:6, where expresses the idea of contingency. 6. Used as a subjunctive imperfect; e.g. although the business did not finish (should not end), I shall go; if you destroyed (should destroy) us, you were (would be) just.

The preterite seems never to be used in the modern language for an imperative, as in the ancient (Hoff. § 129, 6). It will not be thought strange that it is employed in such a variety of ways in the spoken Syriac, when we consider what an important tense it was in the structure of the old verb. Many of the idioms mentioned above give force and vivacity to the language. We are thus allowed to speak of events and actions which are present or future though definite, or future and contingent, as if they had actually transpired and were recorded in the past. On this account the preterite is often used in Hebrew in the language of prophecy. See also examples of its use in conditional clauses (Nordh. § 991, 1).

The other forms of the preterite given in the Etymology, etc., have substantially the same meaning as the regular preterite, and may be used in the same way. The first named of these is ordinarily employed only when euphony requires it. See Etymology.

Perfect Tense.—This is used: 1. for the present; e.g. he has sat, i.e. is sitting; he has wept, i.e. (often) is weeping. This usage seems to be confined to a small number of verbs. 2. for the preterito; e.g. we have come (we came) long ago. This is the usual mode of speaking. Compare what is said of the preterito No. 2. 3. for the perfect passive. See Etymology, Passive Voice. Ambiguity may sometimes arise, as to the question whether the verb is used in an active or passive sive sense; but the context generally determines. We may translate, e.g., either he is asleep, he has slept, or he has been asleep; they have sown, or they are sown.
i.e. I am choked, or I am drowned. A boy in recitation, if confused, will say \( \text{يُهُبُّكِنَّكُمُ يُهُبُّكِنَّكُمُ } \) it lost on me, i.e. I have lost it. Ask a man how his business is to-day, and he may reply \( \text{يُهُبُّكِنَّكُمُ يُهُبُّكِنَّكُمُ } \) it remained (remains) just so. Persons coming to make a petition will tell us \( \text{يُهُبُّكِنَّكُمُ يُهُبُّكِنَّكُمُ } \) we poured (i.e. we now place) our hope on you. Compare Anc. Syr. (Hoff. § 129, 4, b, c). Compare also Ps. 1:1, in the Ancient and the Modern. The expression in the Ancient, \( \text{يُهُبُّكِنَّكُمُ يُهُبُّكِنَّكُمُ } \), Matt. 12:30, may be considered equivalent either to a present indicative or to a present subjunctive. So Deut. 1:39, \( \text{يُهُبُّكِنَّكُمُ يُهُبُّكِنَّكُمُ } \) that did not (do not) know.

2. Used as a perfect; e.g. \( \text{يُهُبُّكِنَّكُمُ يُهُبُّكِنَّكُمُ } \) he came now, i.e. he has just arrived. This is the common mode of speaking. So too, \( \text{يُهُبُّكِنَّكُمُ يُهُبُّكِنَّكُمُ } \) blessed is he that never heard (meaning, that has never heard). 3. Used as a pluperfect; e.g. \( \text{يُهُبُّكِنَّكُمُ يُهُبُّكِنَّكُمُ } \) when he (had) finished from speaking (Hoff. §129, 3). 4. Used as a future; e.g. \( \text{يُهُبُّكِنَّكُمُ يُهُبُّكِنَّكُمُ } \) if you died to-morrow, you perished (compare with the use of the first verb Hoff. §129, 8, c, and of the second verb, same section, 7); . \( \text{يُهُبُّكِنَّكُمُ } \) if you believe, Christ just now, i.e. at this moment, received (will receive) you. This is no doubt an emphatic future. Compare Nordh. §966, 1, c. 5. Used as a subjunctive present; e.g. \( \text{يُهُبُّكِنَّكُمُ } \) if it did not become, i.e. if it does not meet the case, equivalent to \( \text{يُهُبُّكِنَّكُمُ } \) (see the ancient usage, Mark 12:25, as follows: \( \text{يُهُبُّكِنَّكُمُ } \) in which case the translation might have been literal); \( \text{يُهُبُّكِنَّكُمُ } \) if you went out (set out) now, perhaps you will reach; \( \text{يُهُبُّكِنَّكُمُ } \) I am grope-
§ 127, 4): is there any one in the village? Sometimes may be omitted, and yet the idea be clearly and idiomatically expressed; as in the school there is not like him (his like). is also now and then used to denote each one; as, they scattered, man (each man) to his village. So in the ancient language (Hoff. § 127, 3). But generally, when thus used, it is repeated, as already mentioned.

MOODS AND TENSES OF VERBS.

Though the ordinary signification of the different moods and tenses was given in the Etymology, some additional remarks are necessary to illustrate their use.

INDICATIVE MOOD.

Present Tense.—This is sometimes used: 1. As a perfect; e.g. he is reading here three years. 2. As a future; e.g. we are going after a month. So in Gen. 6: 17, where, in the modern language, we have the present tense, and in the ancient the active participle.

Imperfect Tense.—This is sometimes used: 1. As a present; e.g. it was (is) better that you should preach. 2. As a future; e.g. he was going (intending to go) in the morning; the implication being that he is now prevented. 3. As an imperfect subjunc.; e.g. if you should be a good man, you were (would be) blessed. 4. As a pluperf. subjunc.; e.g. it was (would have been) better, if you had gone.

Preterite Tense.—1. Used as a present; e.g., a man in distress says I died, i.e. I am dead; I choked,
As in the ancient language (Hoff. § 125, 1, Annot.), it may denote the objective case of the relative. For instance, 

حم صُدُبَ جَبَلَةٍ every thing that he may see.

The relative ض may often be rendered definite, as in Ancient Syriac (Hoff. § 125, 8) and Hebrew, by صُدُبَ a thing, مَثَلَ a word, مَلَكَ a man, ضَعَفَ he, etc., prefixed:

كلَّ مُثَلَّا صُدُبَ جَبَلَةٍ do not forget the thing that he tells;

كلَّ مَلَكَلا صُدُبَ جَبَلَةٍ you do not know him who is coming.

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

It may be well to give a few examples to illustrate the use of the interrogative and indefinite pronouns, and the position they occupy in the sentence. We may say either

ىَلَى ِبِنَّى ِبُلُءٍ ِبُبُءٍ, or ِبِنَّى ِبُبُءٍ ِبُبُءٍ what is this?

ىَلَى ِبُرُتُّى ِبُرُتُّى, or ِبُرُتُّى ِبُرُتُّى who is this woman?

ىَلَى ِبُرُتُّى ِبُرُتُّى, or, instead, ِبُرُتُّى ِبُرُتُّى, or simply ِبُرُتُّى ِبُرُتُّى who art thou?

ىَلَى ِبُرُتُّى ِبُرُتُّى, or ِبُرُتُّى ِبُرُتُّى whose ox is this?

The interrogative pronouns may be used, as in Ancient Syriac (Hoff. § 45, 2, Annot. 4) and Hebrew (Nordh. § 921), as indefinite pronouns. For example, in the expressions:

ىَلَى ِبُرُتُّى ِبُرُتُّى I do not know who he is,

ىَلَى ِبُرُتُّى ِبُرُتُّى he will inform you who went,

ىَلَى ِبُرُتُّى ِبُرُتُّى he did not see which (of the two) it was.

Very often ض without the article is used where we should use, in English, any one, as in the Anc. Syr. (Hoff.
As the relative particle SetActiveLink in English, must in Modern Syriac be expressed by a circumlocution. A few examples will be given below. Examples of the same kind may be found in Hoff. § 125, Nordh. Chap. ix. and Rosen. Arab. Gramm. Syntax, xcviii.

1. Whom.—أَنَاُّ يَعُوُّهُمُّ يَعُوُّهُمُّ “I am Joseph your brother, that ye sold me,” Gen. 45: 4; َأَنَاُّ يَعُوُّهُمُّ this is the man that I spoke about him.”

2. Which.—اَلْسَلَّلَتْمَاِّ a garden that he had planted it; َأَلْسَلَّلَتْمَاِّ the spade that I worked with it.

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

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

5. Whither.—اَلْسَلَّلَتْمَاِّ the vineyard that you went into it.

6. Hither.—اَلْسَلَّلَتْمَاِّ an ox that we brought hither.

7. Whence.—اَلْسَلَّلَتْمَاِّ a well that they were drawn from it.

8. When.—أَنَاُّ يَعُوُّهُمُّ a day that in it I was lord of business, i.e. busy.

In some of the preceding cases, SetActiveLink may express the idea without the pronoun or adverb following. Thus, for “a day,” etc., we may say َأَنَاُّ يَعُوُّهُمُّ there being an ellipsis of َأَنَاُّ يَعُوُّهُمُّ.
he, his mercies are many; but we, they blame us. See Matt. 26:11, and compare the ancient version. See also Hoff. §121, 1.

It is to be noted that the very common idiom of the ancient language and the Hebrew, by which the pronoun takes the place of the substantive verb, finds no favor in the Modern Syr., in Oroomiah at least, though it is said to be heard sometimes in Koordistan (Hoff. §121, 2). Nor is ἦθ used pleonastically in the modern as in the ancient language (Hoff. §123, 1); e.g. θεὸς Πτηνῶν, 1 Tim. 5:9.

The governing noun in the modern as well as in the ancient language (Hoff. §122, 2), may take the suffix which seems more properly to belong to the noun which it governs; e.g. ἦθ ἡ θεοτοκοσ Ἰουνίου your way of evil, or ἦθ ἡ θεοτοκοσ Ἰουνίου your death of the body, or ἦθ ἡ θεοτοκοσ Ἰουνίου. The latter forms are the more common.

It is a universal practice to use pleonastically the suffix pronoun, followed immediately by the noun to which it refers. Thus, ἦθ ἡ θεοτοκοσ Ἰουνίου I saw her, the woman; ἦθ ἡ θεοτοκοσ Ἰουνίου we drove them away, the men. Compare the ancient ἦθ ἡ θεοτοκοσ Ἰουνίου, and many similar expressions (Hoff. §123, 3). The idea seems to be the same, whether the pronoun is used or not. In Hebrew, this has been considered an emphatic suffix (Nordh. §866, 2, a), but we do not so regard it as used by the Nestorians.

On the other hand, the suffix is entirely omitted when the meaning is sufficiently plain without it; e.g. ἦθ ἡ Ἰουνίου he came and told (it) for me.

The suffixes are in some cases used as reflexives; e.g. ἦθ ἡ θεοτοκοσ Ἰουνίου I will go and ask for me (for myself) a book. See an example in both Ancient and Modern Syriac, John 4:8.
This leads to the employment or omission of prepositions, in a way very different from the usages of our own language; e.g. ملکمة: حَزَّبَتْكَ تَدْنَا you filled the vessel (with) water; where the Syriac also admits of or دَاكَبَتَهُمَا: عَرَبَتُهُمَا we told for him; دَاكَبَتَهُمَا: عَرَبَتُهُمَا: سَفَحَتْنَا he entered from (by) the door; دَاكَبَتَهُمَا: عَرَبَتُهُمَا: سَفَحَتْنَا we told for him; دَاكَبَتَهُمَا: عَرَبَتُهُمَا: سَفَحَتْنَا he touched on us; دَاكَبَتَهُمَا: عَرَبَتُهُمَا: سَفَحَتْنَا if God show favor from (to) you; دَاكَبَتَهُمَا: عَرَبَتُهُمَا: سَفَحَتْنَا they will ascend (above) us; دَاكَبَتَهُمَا: عَرَبَتُهُمَا: سَفَحَتْنَا he kissed from my hand, i.e. he kissed my hand. The modern language is, however, no more unlike the English in these respects than the ancient.

Pronouns.

The nominatives دَاكَبَتَهُمَا: عَرَبَتُهُمَا: سَفَحَتْنَا, دَاكَبَتَهُمَا: عَرَبَتُهُمَا: سَفَحَتْنَا, etc., are not generally expressed before the verb, unless for the sake of specification or emphasis, as the terminations of the verb prevent all ambiguity in regard to number and person. When emphasis is required, these pronouns are often placed after the verb than before it; e.g. صَالِح يَتْبَعُ يَأْبَى: دَاكَبَتَهُمَا: عَرَبَتُهُمَا: سَفَحَتْنَا what am I to do, I? دَاكَبَتَهُمَا: عَرَبَتُهُمَا: سَفَحَتْنَا: دَاكَبَتَهُمَا: عَرَبَتُهُمَا: سَفَحَتْنَا did you tell, you? Sometimes the pronoun both precedes and follows: يَجْعَلُهُ سَفَحَتْنَا: دَاكَبَتَهُمَا: عَرَبَتُهُمَا: سَفَحَتْنَا we will go, we too.

The pronoun, used as a subject nominative, and indeed any nominative, is occasionally separated by an intermediate clause from its verb; e.g. دَاكَبَتَهُمَا: عَرَبَتُهُمَا: سَفَحَتْنَا: دَاكَبَتَهُمَا: عَرَبَتُهُمَا: سَفَحَتْنَا they, before you came, saw. The Modern Syriac, however, generally favors the simplest construction.

The pronoun is often employed as an absolute nominative, in the same manner as nouns; e.g., with the impersonal verb of existence, دَاكَبَتَهُمَا: عَرَبَتُهُمَا: سَفَحَتْنَا: دَاكَبَتَهُمَا: عَرَبَتُهُمَا: سَفَحَتْنَا I, there is not to me, i.e. I have not; دَاكَبَتَهُمَا: عَرَبَتُهُمَا: سَفَحَتْنَا: دَاكَبَتَهُمَا: عَرَبَتُهُمَا: سَفَحَتْنَا you, there will not be to you opportunity; دَاكَبَتَهُمَا: عَرَبَتُهُمَا: سَفَحَتْنَا: دَاكَبَتَهُمَا: عَرَبَتُهُمَا: سَفَحَتْنَا
OBJECT OF THE VERB.

The objective is often denoted, as in the Anc. Syr., by ב prefixed (vulgarly לְ), and especially when intended to be definite; e. g. סָרָאָבָּל I saw (to) that man. But in a sentence like the following: סָרָאָבָּל I did not find a purse? it is neither needed nor allowed. In common conversation it is also often dropped, for the sake of brevity, where we should expect to hear it. Like ב in Hebrew (Nordh. § 835), ב does not seem to be so much a sign of the accusative, as to be used for directing special attention to any subject.

ב may also denote, as in Anc. Syr. (Hoff. § 114, 1), the same relation as the dative in Western languages; e. g. I did service to the Khan; give to him that apple. In this last example, for him would be perhaps more common. The idea may also be expressed without any preposition, as in Anc. Syr. (Hoff. § 122, 1): סָרָאָבָּל he gave me a watch.

Some verbs, as e. g. those of naming, clothing, anointing, asking, commanding, feeding, teaching, telling, filling, etc., are often followed by two objects, of which one generally, though not always, signifies a person. The noun denoting a person may have ב prefixed, but the other noun very rarely takes it, if at all; e. g. סָרָאָבָּל he put clothes on that boy; סָרָאָבָּל this my son I will call him David; סָרָאָבָּל the field we will make it a vineyard. The ancient language has very nearly the same usage (Hoff. § 141, 4, 5).

It may be well to remark that in many cases, where in English and other Western languages an object is viewed as direct, in Syriac it is regarded as indirect, and vice versd.
On the other hand, the nominative is omitted altogether, when regarded as indefinite; as, for example, when ܐܠܝܐ or ܐܠܝܐ might be supplied. This usage, not uncommon in the Ancient Syriac (Hoff. § 188, 4), is far more common in the Modern, and is a substitute, as mentioned in the Etymology, for the passive verb; e.g. ܕܒܘܒܐܐ ܢܟ ܡܟܢܝܡܐ men oppress us, i.e. we are oppressed.

**Predicate Nominative.**

The proper place for the predicate nominative, with its qualifying words, is between the subject nominative and its verb; e.g. ܕܒܘܒܐܐ ܢܟ ܡܟܢܝܡܐ drunkenness is great folly. The rule, however, is variable. We may say, with a kind of emphasis, ܐܠܝܐ ܢܟ ܡܟܢܝܡܐ; the change of the usual construction, as in other cases, giving more force to the words.

**Verb ܠܐܒĔ TO BE.**

This is rarely omitted, the Modern Syriac differing in this respect from the Ancient Syriac (Hoff. § 146, 3), and the Hebrew (Nordh. § 701, 1, b.). Yet we at times find such examples as the following, some of them perhaps transferred by us from the ancient language, and others in universal use: ܠܐܒĔ ܘܛܝܢܐܢܐ our father that in heaven, ܠܐܒĔ ܘܛܝܢܐܢܐ that under heaven, Eph. 6:12, ܠܐܒĔ ܘܛܝܢܐܢܐ (let there be) glory to God, ܠܐܒĔ ܘܛܝܢܐܢܐ he (is) calling you, ܠܐܒĔ ܘܛܝܢܐܢܐ (it is) necessary to read.

**Note.**—The verb of existence is not omitted with the corresponding words ܐܠܝܐ and ܐܠܝܐ, nor always with ܐܠܝܐ. A person, in assenting to a remark, often says ܐܠܝܐ ܐܒܐ ܢܟ your word, for ܐܠܝܐ ܐܒܐ ܢܟ or ܐܠܝܐ ܐܒܐ ܢܟ.
it was a fear to us, i.e. we were afraid. If the origin of the preterite tense has been correctly explained in the Etymology, we have in this example a curious reduplication, as will be seen by spelling  with final  .

The feminine is in such cases always preferred; and yet, when translating from Anc. Syr., which uses the masculine as well as the feminine verb impersonally (Hoff. § 138, 3), we have sometimes followed that, rather than the spoken language; e.g. Matt. 13:40. See the same use of the feminine verb as an impersonal in Hebrew (Nordh. § 737, 2). Indeed, this disrespectful use of the feminine gender for an indefinite thing, results from the ideas of Orientals.

Note.—, in which case the verb is used impersonally and in the masculine, is hardly an exception to the general rule, as it has almost lost its power as a verb, like if = give, in English.

In this connection may be mentioned such expressions as there became to me a heart, there came on us his pity, i.e. pity for him; where the verb seems first to be used impersonally, and then a masculine nominative to come in as an after-thought. This change of construction is not without its force, and may be at times preferable to the regular form.

The nominative absolute is very common in Modern Syriac, sometimes used emphatically, and sometimes without any such design; e.g. Christ, he is mighty, your father, his hand will guide you, this Jacob, he also will go. In these cases, it is emphatic; but it can hardly be considered so in the following example:

the rivers, their course would change, which is simply saying, 'the course of the rivers would change.' See the same idiom in Anc. Syr. (Hoff. § 119), in Hebrew (Nordh. § 866, 1, b.), and in other languages.
construction may, however, be employed for emphasis; e.g.  

الله مارأءي لحاب  

very agreeable is he,  

blessed is your house.

In regard to the demonstrative adjective pronouns, when used to qualify nouns, they are always placed before their nouns; e.g.  

الخُلق  

this dog;  

السباع  

these donkeys,  

الحَمْل  

to this wicked man.  

When the construction is different, we have followed the idiom of the Ancient Syriac or the Hebrew (Hoff. § 118, and Nordh. § 884).

Cardinals also uniformly precede their nouns; in which respect the Modern Syriac is unlike the Ancient (Hoff. § 117, 1). In the latter language they sometimes precede, sometimes follow. The Modern resembles more the Hebrew (Nordh. § 935) and English. In this also we have at times changed the idiom, as Gen. 11:1. Such expressions as  

الله مارأءي لحاب  

in the ancient language would not now be at all allowable.

**SUBJECT NOMINATIVE AND VERB.**

In general, the verb agrees with its subject nominative in number and person. There are, however, constructions ad sensum, as in the Ancient Syriac and most other languages, the mere grammatical form being neglected (Hoff. § 137).

When the subject nominative is of different persons, the rule found in Latin, Greek, and other languages, has place, that the first person is preferred to the second, and the second to the third. Thus,  

الله مارأءي لحاب  

you and I will go,  

الله مارأءي لحاب  

you and he came.

Verbs are often used impersonally, and then the feminine gender is employed, as a representative of the neuter gender in other languages; e.g.  

دَخَلَ  

it drew (i.e. it occupied) two hours,  

دَخَلَ  

it is bad, i.e. a bad thing,  

دَخَلَ  

it is a fear to you, i.e. you are afraid (note, that  

الله مارأءي لحاب  

is a vulgar and anomalous form of  

الله مارأءي لحاب )
ADJECTIVES.

A qualifying adjective in Modern Syriac, in the great majority of instances, as in Ancient Syriac (Hoff. §118, 1), and in Hebrew (Nordh. §770), follows its noun; e.g. אֲחַדְיָא הָאִים old man, מַגְּגָמִית סַעֵדָא beautiful city. The same rule holds where two or more epithets are joined to one noun: סַעֵדָא הָאִים a large and high house. Also when the noun has a suffix, as סַעֵדָא הָאִים סַעֵדָא הָאִים his firm law. So in the ancient language (Hoff. §122, 3).

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

An adjective may be placed before its noun to give increased emphasis; e.g. מְרוֹם מַגְּגָמִית a very great stone. Another mode of giving emphasis, is to place the adjective at the head of the clause, and, after a brief pause, to repeat it; e.g. מְרוֹם מַגְּגָמִית quick to learn, he is quick to learn; but wicked, he is wicked.

A qualifying adjective in the modern language cannot be separated, as in the ancient (Hoff. §118, Annot. 2), from its noun by words such as מְרוֹם יִשְׂרָאֵל, etc.

An adjective used as a predicate is also almost always placed after the noun or pronoun to which it refers; e.g. מְרוֹם יִשְׂרָאֵל that man is rich, מְרוֹם יִשְׂרָאֵל the bread is sour. The ancient language generally places the adjective before its substantive in such a case (Hoff. §118, 2). So the Hebrew (Nordh. §772). An inversion of the ordinary
the preposition of in English. This .promise is omitted in expressions such as ُيَدَّ رده البَلَدُ ُدَّ رده البَلَدُ what kind (of) man, not only ُدَّ رده البَلَدُ, but the general form, corresponding with the idiom of the Persian and Turkish. Though educated Nestorians generally speak with grammatical correctness, it may be worth while to note as an exception the almost universal use of ُدَّ رده البَلَدُ as if it were the singular and not the plural; e.g. ُدَّ رده البَلَدُ ُدَّ رده البَلَدُ he is a son (i.e. inhabitant) of Degala.

Nouns, as well as other words, are often repeated: (a.) to denote distribution or variety; e.g. ُدَّ رده البَلَدُ ُدَّ رده البَلَدُ kinds, kinds, i.e. different kinds; ُدَّ رده البَلَدُ ُدَّ رده البَلَدُ colors, colors, i.e. different colors; so with numerals: ُدَّ رده البَلَدُ ُدَّ رده البَلَدُ one, one time, i.e. now and then; so adverbs: ُدَّ رده البَلَدُ ُدَّ رده البَلَدُ slowly, slowly, i.e. little by little; (b.) to give intensity; e.g. ُدَّ رده البَلَدُ ُدَّ رده البَلَدُ fragments, fragments, i.e., as we should say, a thousand fragments; ُدَّ رده البَلَدُ ُدَّ رده البَلَدُ exceedingly, very little indeed; (c.) to supply the place of each, each one; e.g. ُدَّ رده البَلَدُ ُدَّ رده البَلَدُ man, man, i.e. each man. This last usage is rather borrowed from the ancient language than commonly heard, but we allow it a place in our books. In regard to the general idiom, compare the Ancient Syriac (Hoff. § 112, 2), and the Hebrew (Nordh. § 823).

There is also a curious, though perhaps vulgar, repetition of nouns, which is common to the Persian, Turkish, Armenian, and perhaps other languages of the East. In the repetition ُدَّ رده البَلَدُ is substituted for the first letter of the word, if it begin with a consonant, or ُدَّ رده البَلَدُ is prefixed, if it begin with a vowel. The idea is thus generalized; e.g. from ُدَّ رده البَلَدُ dirt, we have ُدَّ رده البَلَدُ ُدَّ رده البَلَدُ dirt and every thing of that sort; from ُدَّ رده البَلَدُ minute, ُدَّ رده البَلَدُ ُدَّ رده البَلَدُ every little thing, e.g. ُدَّ رده البَلَدُ ُدَّ رده البَلَدُ do not esteem, (literally, put a price on) the trifles of the world.
be omitted: دَلَّ عَنْكَ سُلَكُوتُهَا فَذَٰلِكَ الدُّنِيَّةُ; did you see (a. i. e. any) man on the way? Sometimes the employment or omission of it is optional; e. g. دَلَّ عَنْكَ سُلَكُوتُهَا فَذَٰلِكَ الدُّنِيَّةُ he brought a horse to sell, literally, for selling, or دَلَّ عَنْكَ سُلَكُوتُهَا فَذَٰلِكَ الدُّنِيَّةُ

Sometimes a thing is annexed to another noun with much the force of an indefinite article; for example, دَلَّ عَنْكَ سُلَكُوتُهَا did you see a dog? We should suppose this to mean did you see a dog or any thing of the kind? but the natives translate it as above.

In accordance with English usage, general nouns denoting material, such as wood, silver, etc., abstract nouns, and nouns with a suffix pronoun, as دَلَّ عَنْكَ سُلَكُوتُهَا my house, do not take the indefinite article.

RELATION OF NOUNS TO NOUNS.

The usages of the Modern Syriac in regard to apposition, the government of one noun by another, etc., are so simple that it is unnecessary to dwell on them. Two or three peculiarities only will be noticed.

The noun دَلَّ عَنْكَ سُلَكُوتُهَا side sometimes follows another noun in construction, to denote direction; e. g. دَلَّ عَنْكَ سُلَكُوتُهَا to the city-side, i. e. in the direction of the city; so دَلَّ عَنْكَ سُلَكُوتُهَا from the vicinity of the city. The word is also used figuratively; e. g. دَلَّ عَنْكَ سُلَكُوتُهَا in respect to bread.

There is an elliptical mode of speaking in common use, which will be understood by one or two examples. Thus, دَلَّ عَنْكَ سُلَكُوتُهَا, literally, a house, a man went, i. e. one from "each house" دَلَّ عَنْكَ سُلَكُوتُهَا a boy, a pen he has, i. e. each one has one.

It has been already mentioned that the construct state is still employed to some extent, though the tendency is to dispense with it altogether, and use دَلَّ عَنْкَا in its stead, as we use
tempt me; whence came you? from (the) city; have you brought him out (the) horse?

Even in cases where the article in English denotes pre-eminence, as the sun, the sky, the world, etc., the Syriac omits it.

The definite article may be prefixed to an adjective, when separated in construction from its noun, or referring to a noun understood. This is quite a common idiom. For example, the great (man) came to-day.

In such cases the adjective is really used as a noun. In the ordinary construction of a qualifying adjective, it never takes the article, whether the noun it qualifies has one or not. Such expressions as in Hebrew could not be admitted.

Note.—It need hardly perhaps be remarked that an adjective used as a predicate never takes the article. This is of course founded on the general principles of language, the predicate adjective being abstract and in some degree indefinite. Thus, in Hebrew, Greek and English it does not take the article; in Anc. Syriac it does not take the emphatic state (Hoff. § 118, 2); in German, Greek, etc., it is not necessarily inflected to agree with its noun. This is also true to some extent in Modern Syriac. Thus, we may say, for “These men are free,” either or in the latter case the adjective being in the singular.

The suffix-pronoun sometimes in a manner supplies the place of the definite article in English; e.g. all of it (the) house, the whole house, while denotes any house, every house. So in Anc. Syr. (Hoff. § 123, 4). See both constructions in Rom. 3:19, and.

The indefinite article is prefixed less frequently than our indefinite article, but more frequently than in the ancient language (Hoff. § 109, 4). Take the following as an example of its use: a man rose in the meeting. In the following example it would naturally
SYNTAX.

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

THE ARTICLE.

It should be understood, as has been already intimated, that there is no emphatic state of nouns in the Modern Syriac, supplying in some degree the place of a definite article. Indeed, multitudes of nouns have taken the emphatic state as their ordinary form, and there is a strong tendency to suffix ٤ to all nouns which are derived from other languages; e.g. Turkish ٤, Modern Syriac ٤ a buffalo; Persian ٤, Modern Syriac ٤ curdled milk; Arabic ٤, Modern Syriac ٤ poor.

In general, the pronouns ٤, ٤, ٤, ٤ are used for the definite article, but with far less latitude than ٤ in Hebrew. They are also omitted in multitudes of cases where the is employed in English; e.g. ٤ were (the) men of (the) village there? ٤ times in (the) day; ٤ when (the) world
CONJUNCTIONS.

* r. if.
* A. also.
* A. as.
* but.
* A. but (أَيْنَ).  
* A. if.
* A. if not, unless.
* A. although.
* Ar. T. but, but yet.

A. in that, because.
nevertheless.
A. then, therefore.
(that, in order that; 
(sometimes because;  
as John 4:22).
A. that not, lest.
A. that not, lest.
P. because.
T. also.
R. also.
A. although.
A. and.

or.
either.
P. because.
A. yet, but.
A. than.
A. because.
T. although.
}{ for that, in 
}{ order that.

INTERJECTIONS.

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

* عين why, pretty well!
* هش hush!
* ثب push on!
* يم not I! Oh!
* سف well done!
* توش tush!
* عس alas!
* عط bless, O God!
* عط ُ! O!
* عط ُ! (ar.); (vulgarly, well done!).
* عط ُ! (generally used as a serious inter-negative).
* عط alas!
* عط push on!
* عط away! up!
* عط away with you!
* عط well done!
* عط huzzah, hurrah!
* عط ah me!
* عط silence!
* عط wonderful!
* عط poh!
* عط halloo!
* عط behold!
* عط pshaw!
* عط Oh strange!
* عط ho!
* عط woe!
idiom has been retained in the spoken language, though not intro-
duced into our books, by which the preposition takes a suffix and
also; e.g., مَنْ تَجِدُ اللّهُ في الْأَرْضِ تُصَلِّي, quickly pronounced will be minit umma;
will be: burit ẓahoo, etc. These remarks apply to quite a number of the prepositions.

Besides, we have in the modern such expressions as ِكَيْنَتْ مَعَهَا, along with her, َّمَعَيْنَتْ مَعَهَا, along upon the
wall, َّمَعَيْنَاتْ مَعَهَا, along in the valley. With these compare the ancient ِكَيْنَتْ مَعَهَا, along with Jesus; and similar ex-
pressions. Compare also Hoff. §123, 5, a, b.

is possibly formed from ِكَيْنَتْ and ِكَيْنَتْ, as we still find in Koor-
distan an ancient form ِكَيْنَاتْ مَعَهَا in regard to what he said, equiva-
lent to the form used in Oroomiah, ِكَيْنَاتْ مَعَهَا. If this supposi-
tion be correct, ِلَّكِنْنَة should be written ِلَّكِنْنَة.

in Ancient Syriac is ِكَيْنَاتْ مَعَهَا, or ِكَيْنَاتْ مَعَهَا, and ِكَيْنَاتْ مَعَهَا, like ِكَيْنَاتْ مَعَهَا, may be partly Syriac and partly Persian,
the prepositions ِكَيْنَاتْ and ِكَيْنَاتْ being prefixed to ِكَيْنَاتْ of the An-
cient Syriac.

takes its suffixes in so many ways, that they are worthy of special notice. Thus, to express in Modern Syriac for me, we may
say ِكَيْنَاتْ مَعَهَا, and ِكَيْنَاتْ مَعَهَا. So, for thee,
ِكَيْنَاتْ مَعَهَا, ِكَيْنَاتْ مَعَهَا, ِكَيْنَاتْ مَعَهَا. The same
peculiarity is found in all persons and both numbers. In Koor-
distan, the people say ِكَيْنَاتْ مَعَهَا, etc.; in Bootan,
ِكَيْنَاتْ مَعَهَا, near Mosul, ِكَيْنَاتْ مَعَهَا.
Remarks.

and never, as in the ancient language (e.g. ٦، ٧، etc.), take a vowel. Several prepositions are frequently joined together, especially if one of them is ٦. These prepositions, in accordance with the analogy of the ancient language, receive suffixes, and are also followed by the separable pronouns, as in the expression ٦، ٦، I asked from (of) him.

A number of the prepositions, when joined with nouns, require ٦، ٦، or ٦، after them, and may be considered in such cases as having a doubtful claim to a place among prepositions. When they take suffixes, however, these are dispensed with; e.g. ٦، ٦، ٦، "he rose against us; ٦، ٦، ٦، he rose against Simon. In the last example, ٦، is required. Those prepositions which occasionally thus employ ٦، ٦، or ٦، have one of these placed after them in a parenthesis in the above list. ٦، is connected with its suffix by ٦، as sliding letters; e.g. ٦، on our account. So ٦، and ٦،, by ٦، e.g. ٦، towards thee.

٦، ٦، ٦، etc., are often pronounced ٦، ٦، etc. The following is probably the explanation of it. The Ancient Syriac
PREPOSITIONS.

It will be sufficient in this sketch of Modern Syriac grammar to give a list of the most common prepositions, and expressions equivalent to the prepositions of other languages. They are as follows:

- **in the midst of**: {Name: in, Place: midst, Usage: of}
- **beside**: {Name: beside, Place: beside, Usage: of}
- **without**: {Name: without, Place: around, Usage: of}
- **beside, by the side of**: {Name: beside, Place: along by, Usage: of}
- **against, opposed to**: {Name: against, Place: along by, Usage: of}
- **from (pronounced hom)**: {Name: from, Place: along by, Usage: of}
- **to**: {Name: to, Place: along by, Usage: of}
- **towards**: {Name: towards, Place: along by, Usage: of}
- **towards, up to, near**: {Name: towards, Place: along by, Usage: of}
- **away from (French d'avec)**: {Name: away, Place: along by, Usage: of}
- **under**: {Name: under, Place: along by, Usage: of}
- **to the other side**: {Name: to, Place: along by, Usage: of}
- **from (vulg. with)**: {Name: from, Place: along by, Usage: of}
- **instead of**: {Name: instead, Place: along by, Usage: of}
- **except**: {Name: except, Place: along by, Usage: of}
The Nestorians have no adverbs for almost, too much, too far, etc. *Almost* is expressed by a circumlocution. Thus, if we wish to say "he almost died," we use the phrase لَكَ بِعَدَّةٍ مِّنَ الْاَيِّامِ، literally, a little remained that he should die. So if we wish to say "too much," we say لَكَ بِمَا مَعَكَ أَيُّهَا الْعَزِيزِ، more than is necessary or proper. Next, whether an adjective or adverb, is expressed indirectly, some additional words being supplied to give definiteness to the meaning. In hearing a class recite, if we wish to call on the next, we say لَكَ بِعَدَّةٍ مِّنَ الْاَيِّامِ that other. Next week is لَكَ بِعَدَّةٍ مِّنَ الْاَيِّامِ the coming week. Last week is لَكَ بِعَدَّةٍ مِّنَ الْاَيِّامِ the week that (just) passed. In the same way we can express last month, last year, etc.; though for the latter there is the word لَكَ بِعَدَّةٍ مِّنَ الْاَيِّامِ.

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

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

لَكَ بِعَدَّةٍ مِّنَ الْاَيِّامِ sometimes takes suffixes, as in the phrase لَكَ بِعَدَّةٍ مِّنَ الْاَيِّامِ he got wet until his here, i.e. up to a place indicated by the hand. So does لَكَ بِعَدَّةٍ مِّنَ الْاَيِّامِ; e.g. لَكَ بِعَدَّةٍ مِّنَ الْاَيِّامِ enough for you.
As to the derivation of these adverbs, it is by no means certain that they are all referred to the right source, and it would occupy much space if each one were to be discussed individually; a few only will be alluded to.

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

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

It will of course be understood that these adverbs may many of them be combined to form a new adverbial expression. Thus, ٌخَغْجُْ until, and ٌخَغْجُْ where, when combined (ٌخَغْجُْ ٌخَغْجُْ), denote until where, i. e. how far?
Remarks.

The preceding list of adverbs and adverbial expressions might no doubt be extended, especially by noting down adjectives used in an adverbial sense, such as ٣٨١١٣٤ light, ٣٨١١٣٤ heavy, etc. On the other hand, there are no doubt words in the preceding list which are not adverbs, and which are classed here, partly for convenience, and partly because other grammarians have placed them here. Indeed, without a most careful attention to derivation, one can hardly arrive at certainty on this point. We should not criticise a Latin grammarian for calling utinam an adverb, but we should hardly consider the corresponding would that as an adverb. The ancient ٣٨١١٣٤ (٣٨١١٣٤) is no doubt a verb, and yet, as at present used, partakes more of the nature of an adverb. It is spoken, as given above, ٣٨١١٣٤ or ٣٨١١٣٤.
| **t.** only. | **p.** also. |
| **(when one is called)** | **k. m.** so many. |
| **here I am.** | **p.** easily. |
| **t.** then, now then, therefore. | **k. m.** in vain, freely. |
| **p.** more. | **f.** exactly. |
| **p.** doubtless. | **so, thus.** |
| **t.** scarcely. | **f.** more. |
| **p.** perhaps. | **k. m.** certainly. |
| **k. m.** freely. | **a.** at last. |
| **p.** enough. | **a.** at last. |
| **p.** together. | **a.** together. |
| **(vulgar) (م).** | **t.** freely, in vain. |
| **how? like as.** | **a.** a little. |
| **t.** evenly, correctly. | **a.** a very little. |
| **p.** truly. | **f.** in short. |
| **a.** yes (م). | **a.** let it not be so. |
| **p.** in vain. | **a.** let it not be so. |
| **p.** quietly, gently. | **m.** why? |
| **so, thus.** | **a.** badly. |
| **so much.** | **a.** would that. |
| **a.** so, thus. | **f.** yes (to a question put negatively). |
| **so much.** | **k. m.** certainly, truly. |
| **a.** certainly (vulgarly). | **f.** to wit, namely. |

**p.** at all, not at all.
3. Adverbs of Manner and Quality.

A. especially.
A. so much.
T. topsy-turvy.
A. also.
T. (hand by hand) quickly.

A. only.
A. finally, in a word.
A. more, again.
M. more, again.
A. as, like as.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>كُيلاً</td>
<td>after.</td>
</tr>
<tr>
<td>لِنُتَابِع</td>
<td>after.</td>
</tr>
<tr>
<td>فَعَلَ</td>
<td>afterwards.</td>
</tr>
<tr>
<td>فَعَلَ</td>
<td>afterwards.</td>
</tr>
<tr>
<td>مَمَّا</td>
<td>last year, next year.</td>
</tr>
<tr>
<td>فِي</td>
<td>in the evening.</td>
</tr>
<tr>
<td>مِنْ</td>
<td>quickly.</td>
</tr>
<tr>
<td>فِي</td>
<td>long ago.</td>
</tr>
<tr>
<td>مِنْ</td>
<td>behold me here.</td>
</tr>
<tr>
<td>مِنْ</td>
<td>late.</td>
</tr>
<tr>
<td>مِنْ</td>
<td>immediately.</td>
</tr>
<tr>
<td>مِنْ</td>
<td>now.</td>
</tr>
<tr>
<td>مِنْ</td>
<td>slowly.</td>
</tr>
</tbody>
</table>

2. **Adverbs of Time.**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>كُيلاً</td>
<td>after.</td>
</tr>
<tr>
<td>لِنُتَابِع</td>
<td>after.</td>
</tr>
<tr>
<td>فَعَلَ</td>
<td>afterwards.</td>
</tr>
<tr>
<td>فَعَلَ</td>
<td>afterwards.</td>
</tr>
<tr>
<td>مَمَّا</td>
<td>last year, next year.</td>
</tr>
<tr>
<td>فِي</td>
<td>in the evening.</td>
</tr>
<tr>
<td>مِنْ</td>
<td>quickly.</td>
</tr>
<tr>
<td>فِي</td>
<td>long ago.</td>
</tr>
<tr>
<td>مِنْ</td>
<td>behold me here.</td>
</tr>
<tr>
<td>مِنْ</td>
<td>late.</td>
</tr>
<tr>
<td>مِنْ</td>
<td>immediately.</td>
</tr>
<tr>
<td>مِنْ</td>
<td>now.</td>
</tr>
<tr>
<td>مِنْ</td>
<td>slowly.</td>
</tr>
</tbody>
</table>
The names of the days of the week are as follows:

Sunday.  
Monday.  
Tuesday.  
Wednesday.  
Thursday.  
Friday.  
Saturday.

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

**ADVERBS.**

The ancient termination  of adverbs is still occasionally retained in our books, and is heard more or less in Koordistan, but is not at all used in common conversation in Oroomiah. Many of the adverbs and adverbial expressions given below are identical with those in the Ancient Syriac, while many others are of more recent origin, or borrowed from other languages. An attempt is made to classify them; but such an attempt must always be somewhat unsatisfactory, as the same adverb in one connection may be an adverb of place, in another, of time, etc.

signifies that the adverb is used only in the mountains; , that it is of Persian, , that it is of Turkish, and , that it is of Koordish, origin; , that it is from the Ancient Syriac; , that it is from the Arabic. As might be expected, many of these have been modified and corrupted.

1. **Adverbs of Place and Order.**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>❞ٌالف</td>
<td>where? where.</td>
<td>❞ٌن</td>
<td>below, beneath.</td>
</tr>
<tr>
<td>❞ٌلا</td>
<td>A. whither? whither.</td>
<td>❞ٌع</td>
<td>downwards.</td>
</tr>
<tr>
<td>❞ٌفا</td>
<td>whence? whence.</td>
<td>❞ٌت</td>
<td>A. behind.</td>
</tr>
<tr>
<td>❞ٌا</td>
<td>here.</td>
<td>❞ٌت</td>
<td>A. backwards.</td>
</tr>
<tr>
<td>❞ٌك</td>
<td>A. hither, here.</td>
<td>❞ٌت</td>
<td>A. within.</td>
</tr>
<tr>
<td>❞ٌا</td>
<td>hence.</td>
<td>❞ٌذ</td>
<td>A. this way.</td>
</tr>
</tbody>
</table>
a journey; e.g._trip, this time (literally journey) I slept well. The Persian word" Khách "(کرست) is sometimes used in the same way.

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

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

Distributives, as in Anc. Syr., are formed by a repetition of the cardinal numbers; e.g. "دوی", "دوی", two by two, etc., though they are now often connected with "دوی", as, "دوی", "دوی". So in Hebrew (Nordh. § 947).

2. Ordinals.—The original termination, which, added to the cardinal, made it an ordinal, has been lost in Oroomiah, with a single exception. This is "First" masc., "First" fem., denoting first. Sometimes we use others, as in the gram. term "Third" third person; but they are taken from the ancient rather than from the current usage. The other ordinals are formed by prefixing "دوی", to the cardinal. Thus, "دوی", the third village; "دوی", the tenth line. This was also used in the ancient language: Matt. 16: 21.
two hundred. 
three hundred. 
four hundred. 
five hundred. 
six hundred. 
seven hundred. 
eight hundred. 
nine hundred. 
one thousand. 

Note.—In the mountains of Koordistan the cardinals still more closely resemble those anciently used. From one to ten inclusive they have both the masculine and feminine genders; and in some of them, the same apparent anomaly exists as in the Ancient Syriac and the Hebrew (Hoff. § 99, 1, and Nordh. § 611), of masculine numerals joined with feminine nouns, and feminine numerals with masculine nouns. A few are given as a specimen:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>سهم</td>
<td>فهم</td>
<td>سهم</td>
<td>فهم</td>
</tr>
<tr>
<td>سهم</td>
<td>فهم</td>
<td>سهم</td>
<td>فهم</td>
</tr>
<tr>
<td>سهم</td>
<td>فهم</td>
<td>سهم</td>
<td>فهم</td>
</tr>
<tr>
<td>سهم</td>
<td>فهم</td>
<td>سهم</td>
<td>فهم</td>
</tr>
<tr>
<td>سهم</td>
<td>فهم</td>
<td>سهم</td>
<td>فهم</td>
</tr>
<tr>
<td>سهم</td>
<td>فهم</td>
<td>سهم</td>
<td>فهم</td>
</tr>
</tbody>
</table>

The expressions سهم, etc., like فهم, etc., in Anc. Syr., denote, respectively, double, triple, quadruple, etc. So we have also فهم, etc., denote the fractions one half; one third, one fourth, etc. The words سهم, etc., seem to have become obsolete.

The Modern Syriac uses the Persian word كر (ک) time, to express once, twice, thrice, etc. Thus, كر كر كر كر, just as we find كر in the Ancient Syriac. Sometimes the word كر a foot, is used; e.g. كر. So in Hebrew كر. So, too, كر.
In both these classes of verbal adjectives, the signification sometimes differs from that of the root; e.g. مَسْلَى, which often means slow, from مَسْلَى to rest, be quiet.

6. Adjectives denoting quality are formed from verbs, just as one class of nouns denoting the agent, by inserting 6 between the second and third radicals and giving to the first and last; e.g. نَكْفُ 6 apt to learn, from نَكْفُ to learn; دَفْطَر 6 swift, from دَفْطَر to run; دَفْطَر 6 passionate, from دَفْطَر to be or become angry; دَفْطَر 6 sour, from دَفْطَر to be or become sour; دَفْطَر 6 skittish, from دَفْطَر to be or become skittish.

The same word is frequently used both as a noun and an adjective; but this gives rise to no new forms, and it is easy to know in a particular case whether the word is used as an adjective, by the connection.

**NUMERALS.**

1. **Cardinals.**—These are so nearly like the cardinals of the ancient language, that they may be readily recognised. A list of them is given below, as they are used in Oroomiah, and printed in our books.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ستة</td>
<td>six</td>
</tr>
<tr>
<td>ثمانية</td>
<td>eight</td>
</tr>
<tr>
<td>سبعة</td>
<td>seven</td>
</tr>
<tr>
<td>ستة</td>
<td>ten</td>
</tr>
<tr>
<td>سبعة</td>
<td>eleven</td>
</tr>
<tr>
<td>ثمانية</td>
<td>twelve</td>
</tr>
<tr>
<td>سبعة</td>
<td>fourteen</td>
</tr>
<tr>
<td>ستة</td>
<td>fifteen</td>
</tr>
<tr>
<td>ثمانية</td>
<td>sixteen</td>
</tr>
<tr>
<td>سبعة</td>
<td>seventeen</td>
</tr>
<tr>
<td>ستة</td>
<td>eighteen</td>
</tr>
<tr>
<td>ثمانية</td>
<td>nineteen</td>
</tr>
<tr>
<td>سبعة</td>
<td>twenty</td>
</tr>
<tr>
<td>ستة</td>
<td>twenty-one</td>
</tr>
<tr>
<td>ثمانية</td>
<td>twenty-two</td>
</tr>
<tr>
<td>سبعة</td>
<td>thirty</td>
</tr>
<tr>
<td>ستة</td>
<td>forty</td>
</tr>
<tr>
<td>ثمانية</td>
<td>fifty</td>
</tr>
<tr>
<td>سبعة</td>
<td>sixty</td>
</tr>
<tr>
<td>ستة</td>
<td>seventy</td>
</tr>
<tr>
<td>ثمانية</td>
<td>eighty</td>
</tr>
<tr>
<td>سبعة</td>
<td>ninety</td>
</tr>
<tr>
<td>ستة</td>
<td>one hundred</td>
</tr>
</tbody>
</table>
from 

\[ \text{dusty, from dust.} \] 

This class of adjectives is very numerous.

2. They are formed by changing the termination \( \text{into} \) or \( \text{a} \); e.g. from 

\[ \text{peaceful; from heaven,} \] 

\[ \text{earthly.} \] 

3. They are formed by changing the termination of adjectives into \( \text{a} \). Thus, from \( \text{red, we have} \) 

\[ \text{ruddy; from black,} \] 

\[ \text{blackish.} \] 

4. Diminutives, which are often terms of endearment, are formed from adjectives in the same way as from nouns; e.g. 

\[ \text{small; used as a noun,} \] 

\[ \text{little beauty, from beautiful;} \] 

\[ \text{minute, etc.} \] 

5. A great number of perfect participles, belonging to intransitive verbs of the first class, are used as adjectives in both genders and numbers: 

\[ \text{decayed, from to decay; sick, from to sicken, be sick;} \] 

\[ \text{thick, stubborn, from to be thick, stubborn;} \] 

\[ \text{pure, from to be or become pure;} \] 

\[ \text{sweet, from to be or become sweet. So is it in Anc. Syr. to a more limited extent (Hoff. § 87, 10).} \] 

Sometimes the adjective is distinguished from the participle by taking \( \text{a} \) over its first radical; e.g. 

\[ \text{to be or become lean;} \] 

\[ \text{to be pleasing to;} \] 

\[ \text{to be or become soft;} \] 

\[ \text{idle or vain, from to be or become idle or vain;} \] 

Compare, in Anc. Syr., 

\[ \text{and} \]
and אֱלֹהִים in Anc. Syr., and רָם rarely in Hebrew. The superlative degree is expressed in several different methods:

1. By the article prefixed, when the connection shows what is intended. Thus, in speaking of a family, we may say הִנֵּה he is the small one, i.e. the smallest. Compare the Hebrew (Nordh. § 790). In the Ancient Syriac, even the article or pronoun may be dispensed with. See 1 Sam. 16: 11, Gen. 42: 13. So also rarely in the Modern, as Matt. 22: 86.

2. By the use of מַמְכַּרְרָא, מַמְכַּרְרָא, or מַמְכַּרְרָא; e.g. מַמְכַּרְרָא he is the best of them, literally, from all of them he is good. So for מַמְכַּרְרָא we may substitute מַמְכַּרְרָא, or for מַמְכַּרְרָא, e.g. מַמְכַּרְרָא from them he is good. This, it will be seen, is properly the comparative form. See ancient usage in Matt. 13: 82.

3. The superlative is sometimes formed, as in the cognate languages, when a word is repeated and put into what we may call the genitive plural; e.g. מַמְכַּרְרָא Holy of holies; מַמְכַּרְרָא heaven of heavens; מַמְכַּרְרָא (anc.

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

**DERIVATION OF ADJECTIVES.**

1. Adjectives are formed by changing the final י of nouns into מ, or, when they do not end in י, by adding מ; e.g. מַמְכַּרְרָא bright, from מַמְכַּרְרָא light; מַמְכַּרְרָא watery, from מַמְכַּרְרָא water; מַמְכַּרְרָא powerful, from מַמְכַּרְרָא power; מַמְכַּרְרָא mighty,
A few adjectives ending in ُ form their feminine by changing ُ into ُ. Thus, we have خُبْطَة, feminine خَبْطَة, blind, feminine خُبْطَة, dumb, feminine خَبْطَة, bold, feminine خَبْطَة, energetic, fem. خَبْطَة. See what is said of خَبْطَة, etc., where the gender of nouns is treated of.

The masculine and feminine plural are the same.

NUMBER.

The plural of adjectives is generally formed, like that of regular nouns, by changing the vowel ُ of the last syllable into ُ, and writing the two dots called s'a'mee above the word.

There are some adjectives which do not admit of variation, either as regards gender or number; such as جَيْبَ, جَيْبَ, late, جَيْبَ, straight, جَيْبَ, necessary or proper, etc. These are usually borrowed from other languages, and do not end in ُ.

CASE.

Adjectives in Modern Syriac undergo no change of case.

COMPARISON.

Adjectives are not compared by a change of termination, as in English, Persian, and many other languages. To express in Modern Syriac the idea: "This is larger than that," we use the phrase جَيْبَ this from that is great. "That is smaller than this," is expressed by the words جَيْبَ, the literal translation of which is that from this is small; جَيْبَ being used like than in English, as in other Shemitish languages.

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

Composition of Nouns.

The Modern Syriac, like the Ancient and the Hebrew, does not favor the extensive use of compound words. The influence which the study of the Greek by the Nestorians had on their language has long since passed away; and though some of the compounds formed in imitation of the Greek are still retained, there is no tendency to increase the number. As examples of the compound nouns now in use may be mentioned, אַּיּוֹר ivory; אִזְצָּוָתָא an echo, literally the daughter of the voice; אַיְּפָּר יָדָא a thimble, literally the daughter of the finger; אַרְעָפָא black-faced, i.e. guilty; אֵשְׁתּוֹנָא white-faced, i.e. innocent. Compound nouns and adjectives have also been introduced somewhat from other languages; e.g. אִזְצָּוָתָא bad color; מִסְדָּמַת a boundary; and אִזְצָּוָתָא a cellar; all of which are from the Persian.

Adjectives.

Adjectives undergo a change of termination, corresponding with the change of gender and number.

Gender.

Adjectives which are purely Syriac, and indeed nearly all which end in א, form the feminine singular by changing this termination into ב: e.g. אָבַשְׂנָה beautiful, the feminine of which is אָבַשְׂנָה; אָמָה small, feminine אָמָה.
words, as they are sufficiently numerous in the spoken language to create a habit of annexing them without discrimination. The following is an example: a miller, instead of کُنْدِجَب.

The Persian words not, and without, when prefixed to nouns and adjectives derived from that language, retain their original signification; e.g. سخُن not well, unwell; بَلِی boundless.

Note 1.—It will be seen that, in some of the preceding terminations, ی has been dropped, as not being sounded in Syriac. دَی has also generally been written دی rather than دی.

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

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

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

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

As in Persian and Turkish, the termination (стан) signifies place. Thus, ﻣُلْكَ زُنْدَا, Arabia; ﻣُلْكَ زُنْدَا, India; ﻣُلْكَ زُنْدَا, Europe, or the place of the Franks.

So too we find the Persian termination ﻣُلْكَ زُنْدَا, signifying a vessel; as, ﻣُلْكَ زُنْدَا, a pen-case, ﻣُلْكَ زُنْدَا, a tea-pot, ﻣُلْكَ زُنْدَا, a coffee-pot, etc.

There are other terminations more rarely heard, as in ﻣُلْكَ زُنْدَا, a goldsmith; ﻣُلْكَ زُنْدَا, a rich man; ﻣُلْكَ زُنْدَا, a gardener; ﻣُلْكَ زُنْدَا, (Turkish) a native, from ﻣُلْكَ زُنْدَا, a place.

Perhaps it is not strange that in some instances the preceding terminations should be connected with purely Syriac
In all cases the masculine form is the same with the infinitive after it has lost its prefix. Thus we have, from لفت to learn, لفت; from جد to hear, جد, etc. A careful examination of the various uses of this derivative, which will be explained in the Syntax, leads us to suppose that it is properly the infinitive itself.

Note.—This form is evidently traceable to the ancient infinitive. Schultens and some other grammarians speak of the ancient infinitive as taking this form (Hoff, p. 172, foot-note 2), which, if true, may throw light on the question. Moreover, this form is used in translating such expressions as *مفت ا بَذَلَلَ (modern مفت ا بَذَلَلَ)*, where مفت is of course the infinitive. The infinitive is used in a way similar to the so-called verbal nouns in Turkish and Persian, which languages may be supposed to have exerted some, though perhaps slight, influence in moulding the Modern Syriac verb; e.g. مفت [مفت] for drinking (Turkish); مفت for doing business (Persian). This will be farther discussed in the Syntax.

From verbs of the second class, an abstract noun is formed, which, when regular, takes َ (or َ when the root has َ) on the first radical, and َ on the second radical (unless َ follows, when the vowel is َ), with the termination َة. The derivative is of course feminine; e.g. from مفت to destroy is formed مفت the act of destroying; while, as above, مفت, from مفت to perish, signifies the consequences of the act, i.e. destruction. From مفت to save, to complete, is formed مفت the act of completing or saving; while مفت, from مفت to finish, denotes simply the end. From مفت we have مفت; from مفت, مفت; from مفت, مفت; from مفت, مفت; from مفت, مفت; from مفت, مفت. Also, in this, conforms to verbs of the second class, and makes مفت.
No one verb, so far as recollected, admits of both the forms last given, although we find in Anc. Syriac لود and لود. This indeed is unnecessary, as, if both forms existed, each would be the synonym of the other.

These two kinds of derivatives in the modern language never have an abstract signification, and Hoffman, § 87, 12, probably is mistaken in saying that they have in the ancient, quoting لود etc., in proof of it. We, however, translate لود in Acts 7 : 10, as there is here little, if any, practical difference between distressers and distresses. The form with ل does not, in the modern, take ل with its first radical; nor is there any such distinction as in the ancient between لود a father, and لود a child.

Following the general analogy of the ancient language (Hoff. 87, 3), the modern forms many abstracts, from regular verbs of the first class, by giving the second radical ل and adding ل for the masculine and ل for the feminine termination. Thus, from لود to split, we have لود, لود splitting; from لود to cut, لود, لود cutting; from لود to plunder, لود, لود plundering. Some verbs use either of these forms indifferently; as لود, لود perishing, destruction, from لود to perish; but one or the other is generally preferred. Thus, from لود to fight, we have لود fighting, but very rarely لود; from لود to marry, لود marrying, but not so often لود.

It is to be noted that, while the signification of the masculine and feminine forms, standing by themselves, is nearly or quite the same, their construction with other words is somewhat different. Thus, لود and لود convey the same idea, viz., for drinking water; and yet لود and لود cannot be interchanged in these expressions without doing violence to the idiom of the language.
makes : makes : makes : makes.

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

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

The noun expressing the agent is occasionally formed by giving أُلِعَ to each radical and adding a terminal أُلِعَ. Thus, from أُلِعَ to sing, is formed أُلِعَنَٰ a singer; from أُلِعَ to braid, أُلِعَنَٰ a braid; from أُلِعَ to reap, أُلِعَنَٰ a reaper; from أُلِعَ to dig, أُلِعَنَٰ a digger. These nouns do not allow أُلِعَ, with their first radical, as sometimes in the Ancient Syriac (Hoff. § 87, 11). They differ from those terminating in أُلِعَ by denoting the habitual action or condition of the agent. Thus أُلِعَنَٰ may mean, simply, one who sings on a particular occasion; while أُلِعَنَٰ denotes one who makes singing to some extent his business. Many verbs allow either form of derivative.

Sometimes the noun denoting the agent is formed by inserting أُلِعَ between the second and third radicals, and giving the first and last radicals أُلِعَ, with a terminal أُلِعَ. Thus we have, from أُلِعَ to kill, أُلِعَنَٰ a murderer; أُلِعَنَٰ a slapjack, from أُلِعَ to be broad; أُلِعَنَٰ a saviour, from أُلِعَ to save; أُلِعَنَٰ a crow, a cock, from أُلِعَ to call.
When a noun is derived from a verb used in both the first and second classes with different significations, the connection only can determine the meaning of the derivative. Thus, مِ، when conjugated according to the first class, means to squeeze, to escape; and according to the second class, to save. The derivative هُمُي may mean either a squeezer, one who escapes, or a deliverer.

In the ancient language, derivatives of this form and termination have often an abstract signification, as مُدِم destruction; but this is rarely, if ever, the case in the modern. مُدِم from مَكَتِس to rain, is, however, sometimes used as equivalent to مِدِم rain; e.g. مِدِم مُدِم مِدِم مِدِم مِدِم. There is much rain this year. There may be other examples of this kind.

When the verb is not a regular one, the derivative is in some cases slightly different from the forms given above. In verbs with medial م or م, as مُدِم, we have م for the second radical, and the derived noun is مُدِم. مُدِم has مُدِم in Koordistan. In verbs with medial م, the derivative may be either regular, as مُدِم, from مَكَتِس, or irregular, as مُدِم. In verbs with final م, م takes the place of م, and the derivative is the same in form, whether the verb be of the first or of the second class. Thus from مَكَتِس we have مُدِم, and from مُدِم, second class, مُدِم. Verbs with final م are generally regular in forming the derivative, when of the first class; but when of the second class, as مُدِم to assemble, the derivative retains the م. We thus have مُدِم. The derivative of the irregular verb مُدِم or مُدِم may be regular, but as spoken is مُدِم. and similar verbs are very regular; e.g. مُدِم. and verbs which are inflected like it take م; e.g.
Note.—Sometimes these abstracts are derived from other parts of speech; e.g. from $\text{حَمْل}$ how much; from $\text{مَثَل}$ opposite.

This general mode of deriving abstract nouns is probably admissible in a much greater number of words in the Modern than in the Ancient Syriac, and is of great value for the introduction of new terms.

In a very few cases, nouns of this termination are not abstract. Thus, $\text{سُمَم}$ a loom. Compare the same word in the ancient language, denoting a shop.

Adjectives are changed in a similar manner into abstract nouns. Thus, from $\text{غَرِير}$ great, we have $\text{غَرِيرَة}$ greatness; from $\text{شَجَر}$ courageous, $\text{شَجَرَة}$ courage; from $\text{قَبْتُ}$ high, $\text{قَبَتْة}$ height, etc.

Verbal Nouns.

A noun expressing the agent is in many cases formed from regular verbs of three radicals, whether of the first or second class, transitive or intransitive, by giving the first radical $\text{د}$, or $\text{ت}$ when the root has $\text{ت}$ and adding $\text{ح}$ for the termination. Take, for example, the transitive verb $\text{يَحْوَد}$ of the first class, meaning, to hold. From this we have $\text{يَحْوَدَت}$ a holder, or one who holds. Take the transitive verb $\text{يَطْمَق}$ of the second class, denoting to tempt. By the same mode of formation we have $\text{يَطْمَقَت}$ a tempter.

When the verb is not transitive, the derived word partakes rather of the nature of an adjective than of a noun; e.g. from $\text{يَقِع}$ to be or become lean, we have $\text{يَقِعَة}$ apt to become lean. From $\text{يَنْسِب}$ to sleep, comes $\text{يَنْسِبَة}$ one who sleeps. This may be used in construction with or without a noun; e.g. $\text{يَنْسِبَة}$ O sleeping man! or, without a noun to agree with it, $\text{يَنْسِبَة}$ a sleeper in the grave.
one of these terminations; ָאָשָׁא is the most common of them. Examples are ָאָשָׁא, an inhabitant of Gauwar, from ָאָשָׁא; ָאָשָׁא an inhabitant of Tekhoma, from ָאָשָׁא; ָאָשָׁא a Russian, from ָאָשָׁא; ָאָשָׁא an inhabitant of Tiary, from ָאָשָׁא; ָאָשָׁא a Hindoo, from ָאָשָׁא, or, better, the ancient ָאָשָׁא. See the same mode of formation in the ancient language (Hoff. § 89, 2).

2. Diminutive Nouns.—These are formed by changing the termination of the noun into ָאָשָׁא, as in the ancient language. Thus, from ָאָשָׁא a boy, we have ָאָשָׁא a little boy; from ָאָשָׁא a priest, ָאָשָׁא (a term of some disrespect) a priestling; from ָאָשָׁא an old man, ָאָשָׁא a grandfather (literally, a little old man); from ָאָשָׁא a father, ָאָשָׁא a little father. So ָאָשָׁא a little sister, ָאָשָׁא a little wife. ָאָשָׁא and ָאָשָׁא, which in Anc. Syriac denote, respectively, a little brother, and a little son, have now lost their signification, and are the most common terms for brother and son. The diminutive terminations ָאָשָׁא, ָאָשָׁא, ָאָשָׁא, seem now to have become obsolete.

3. Abstract Nouns.—These are formed in a great number of cases from concrete nouns by changing the termination into ָאָשָׁא; e. g. from ָאָשָׁא a witness, ָאָשָׁא testimony; ָאָשָׁא an artificer, ָאָשָׁא mechanical skill; from ָאָשָׁא a physician, ָאָשָׁא skill in medicine, or the practice of medicine. Sometimes the termination is changed into ָאָשָׁא, or, where the word ends in a consonant, this is added. Thus, from ָאָשָׁא an enemy, ָאָשָׁא enmity; from ָאָשָׁא a relative, ָאָשָׁא relationship. ָאָשָׁא forms its derivative in correspondence with ָאָשָׁא, viz. ָאָשָׁא.
noun changes final ٰ into ٰ when in the construct state. We thus have ٰ the bow of our Lord, the rainbow, for ٰ the ear of a goat, for ٰ. The ideas also conveyed by a large number of our adjectives are expressed by ٰ, in the construct state, prefixed to a noun. Thus, ٰ lord or possessor of usefulness; ٰ lord of wonder, i.e. wonderful; ٰ lord of price, or valuable. Compare the usage of Anc. Syriac with ٰ, etc. ٰ is sometimes omitted; e.g. ٰ the road is (lord of) fear; ٰ this is (lord of) price, i.e. dear.

As the emphatic state in Anc. Syriac gradually lost its significance (Hoff. §109, 2), so in the Modern it has disappeared altogether; or, rather, most nouns derived from the Ancient have assumed the emphatic form as their only form, thus virtually annihilating it. Thus, we have now only ٰ, etc. So, too, the plurals ٰ and ٰ, the latter being in Koordistan ٰ.

DERIVATION OF NOUNS.

The great majority of purely Syriac nouns in the modern language are derived from the ancient form of the verb, and have continued in use from early times, without any material change. Such cases as the modern ٰ for the ancient ٰ, need no explanation. As this subject of derivation has been fully discussed by Hoffman, §§ 87, 88, it will be sufficient, here, to speak of it as affecting directly the signification of nouns.

Derivation from Nouns and Adjectives.

1. Patrial Nouns.—These are formed from names of districts, countries, etc., by changing the termination into ٰ or ٰ; or, in case the word ends in a consonant, by adding
Some nouns have two or three plurals; as, *a verb, a day, a grape, a grain, a shoe, a bead, a boot, a grain of wheat.* It is noticeable, in regard to a number of these, that the signification changes with the form of the plural; e.g. *grapes (by the quantity), individual grapes; grains of wheat, wheat (by the quantity).*

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

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

CASE. CONSTRUCT AND EMPHATIC STATE.

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

The construct state, a remnant of the ancient language, is also found in the Modern Syriac. Some forms, as, for instance, *the sons, i.e. people, of Oroomiah,* are in constant use. So, too, with the nouns ending in *،,* in certain districts; e.g. *a baker of bread,* for *a baker.* Moreover, to a limited extent, the first
e. g. ١٠١٠١ a manger, ٢٠٠١٠١ a horse, ٣٠٠١٠١. ٤٠٠١٠١ a recess has either ٥٠٠١٠١ or ٦٠٠١٠١. If the word terminate in a consonant, this takes ٧٠٠١, and then the termination is added; e. g. ٨٠٠١٠١ a pool, ٩٠٠١٠١٠ a an army, ١٠٠١٠١٠ a mercy does not take this ١٠٠١, but makes its plural ١١٠١٠١٠. A very prevalent, but vulgar, pronunciation of plurals in ١٢٠١٠١, ١٣٠١٠١, or ١٤٠١٠١, is to change the sound of ١٥٠١ final into that of long e. Thus, the plural of ١٦٠١٠١ is pronounced ١٧٠١٠١٠; of ١٨٠١, ١٩٠١, mawa, etc.

A class of nouns by no means inconsiderable form the plural by changing the final ٢٠٠١ of the singular into ٢١٠١; e. g. ٢٢٠١٠١٠ a heel, ٢٣٠١٠١٠ a road, ٢٤٠١٠١٠ a cloud, ٢٥٠١٠١٠.

Another class change the singular termination ٢٠٠١ into ٢١٠١; or, in case the singular does not end in ٢٠٠١, add ٢١٠١ to it. Examples of the first are ٢٦٠١٠١ a field, ٢٧٠١٠١٠ a vision, ٢٨٠١٠١٠: of the other, ٢٩٠١٠١٠ real estate, ٣٠٠١٠١٠ a thing, ٣١٠١٠١٠.

Still another small class is characterized by the doubling in the plural of the consonant which precedes the final ٢٠٠١; e. g. ٣٢٠١٠١٠ a skirt, ٣٣٠١٠١٠ a nostril, ٣٤٠١٠١٠ a knee, ٣٥٠١٠١٠.

Some few nouns are reducible to no rule; e. g. ٣٦٠١٠١٠ a daughter, ٣٧٠١٠١٠ a year, ٣٨٠١٠١٠ a son, ٣٩٠١٠١٠; ٤٠٠١٠١٠ an egg, ٤١٠١٠١٠ a husband, ٤٢٠١٠١٠ or ٤٣٠١٠١٠ a city, ٤٤٠١٠١٠ a church, ٤٥٠١٠١٠. Some have Turkish plurals, with the Syriac termination added; e. g. ٤٦٠١٠١٠ an island. So sometimes ٤٧٠١٠١ a master,
way, many nouns which do not in the singular terminate in ِ denote their plural by adding ِ; e.g. ِ people, plural ِ. These nouns are mostly of foreign origin.

Nouns ending in ِ form their plurals by changing that termination into ِ, and more rarely into ِ or ِ. Thus, ِ fruit, ِ fruits; ِ a cave, ِ caves; ِ a lip, ِ lips; ِ a woman, ِ women. In some cases, where the plural is formed by adding ِ, the original ِ is retained, and especially if it forms a part of the root. We thus have, from ِ a face, ِ faces, and not ِ faces; from ِ a house, ِ houses; from ِ a sister, ِ sisters. Yet, in vulgar usage, ِ is sometimes dropped from ِ, the plural of ِ a village. ِ a yard, forms its plural irregularly, thus, ِ. So ِ a bride, ِ brides; ِ a week, ِ weeks; ِ a burden, ِ burdens. ِ an ear retains the ِ, and has for its plural ِ. The class forming the plural in ِ is very numerous, and comprises the greater part of the feminine nouns in ِ, and perhaps all in ِ. ِ testimony has generally ِ, but admits a regular plural.

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

The plural termination ِ is by no means confined to nouns of which the singular ends in ِ. If a word terminate in ِ, the ِ may be dropped and ِ added; e.g. ِ a heart, ِ hearts; ِ a river, ِ rivers. If the word terminate in ِ, the ِ is dropped as before, and ِ is changed into ِ.
and fruits are partly masculine and partly feminine. Nouns of capacity are generally feminine, but exceptions are not infrequent. Abstract nouns are also in the majority of cases feminine, beginning with  לְָם spirit, and take for the most part their appropriate termination רֶ or לֲ. When an article has two sizes, if the word denoting the larger is masculine, that denoting the smaller or inferior is naturally feminine; e.g. the earthen vessels denoted respectively by מַלָּהוֹ and מָלֶכֶת; מַלָּהוֹ and מָלֶכֶת; the copper vessels מַלָּהוֹ and מָלֶכֶת; מַלָּהוֹ and מָלֶכֶת a box, and מַלָּהוֹ and מָלֶכֶת a little box, etc. מַלָּהוֹ and מָלֶכֶת are both feminine, but the latter does not necessarily denote a small knife. The rule has, however, probably exceptions.

The rule in Hebrew that "members of the body by nature double are feminine," has in Modern Syriac some exceptions, although the words used to express elbow, knee, heel, ear, hand, foot, thigh, shoulder-blade, eye, cheek, etc., are evidence of its existence.

Some nouns are used by the people of one district as masculine, and by those of another as feminine: as מַלָּהוֹ the air, or the weather. In the plural, there is generally no distinction of genders.

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

NUMBER.

There are two numbers, as in English, the singular and the plural. The plural, in the case of most nouns, is formed by changing מ, which is ordinarily the vowel of the last syllable, into מ, as מַלָּהוֹ a part, מַלָּהוֹ parts, and placing over the word the two square dots now called מַלָּהוֹ, but in the ancient language oftener מ. In a similar
termination. The final syllable of the masculine noun is often changed into َّل, or more rarely ِّل, to form the feminine; e.g. ّدَسْطْعُّ ُّا َحُرَّ a donkey, ّدَسْطْعُّ ُّا َحُرَّ a she-donkey; ّدَسْطْعُّ ُّا َحُرَا a horse, ّدَسْطْعُّ ُّا َحُرَا a mare; ّدَسْطْعُّ ُّا َحُرَ ّا a fox, ّدَسْطْعُّ ُّا َحُرَ ّا a she-fox, etc. ّدَسْطْعُّ ُّا َحُرَا a serpent has for its feminine ّدَسْطْعُّ ُّا َحُرَا, somewhat irregularly.

In a few nouns, the vowels are modified in the feminine; e.g. ّدَسْطْعُّ ُّا َحُرَا ُّا َحُرَا a dog, ّدَسْطْعُّ ُّا َحُرَا ُّا َحُرَا a bitch; ّدَسْطْعُّ ُّا َحُرَا ُّا َحُرَا a tooth, ّدَسْطْعُّ ُّا َحُرَا ُّا َحُرَا a little tooth, as of a watch-wheel, etc.

Some nouns ending in َّل are feminine; e.g. ّدَسْطْعُّ ُّا َحُرَا a mill, ّدَسْطْعُّ ُّا َحُرَا a pen-house, ّدَسْطْعُّ ُّا َحُرَا a kind of cradle, ّدَسْطْعُّ ُّا َحُرَا a manger, ّدَسْطْعُّ ُّا َحُرَا a recess, ّدَسْطْعُّ ُّا َحُرَا a ford. Also the names of females, as ّدَسْطْعُّ ُّا َحُرَا, ّدَسْطْعُّ ُّا َحُرَا, ّدَسْطْعُّ ُّا َحُرَا, etc. This rule has frequent exceptions, and is given with some little hesitation.

A separate word is also used in some cases for the feminine; e.g. ّدَسْطْعُّ ُّا َحُرَا a male sparrow, ّدَسْطْعُّ ُّا َحُرَا a female sparrow; ّدَسْطْعُّ ُّا َحُرَا plural (m. and f.); ّدَسْطْعُّ ُّا َحُرَا a male wolf, ّدَسْطْعُّ ُّا َحُرَا a she-wolf; ّدَسْطْعُّ ُّا َحُرَا a male cat, ّدَسْطْعُّ ُّا َحُرَا a she-cat; ّدَسْطْعُّ ُّا َحُرَا a drake, ّدَسْطْعُّ ُّا َحُرَا a duck; ّدَسْطْعُّ ُّا َحُرَا a male buffalo, ّدَسْطْعُّ ُّا َحُرَا a female buffalo.

Gender distinguished by signification.—The names of males, of nations, as Israel, Judah, etc., of rivers, mountains, and months, of artisans, traders, and professional persons, are masculine. So too, as in Hebrew, a multitude of material-nouns, beginning with ّدَسْطْعُّ ُّا َحُرَا a body, such as those denoting gold, silver, copper, and all the metals, excepting lead; wood, stone (sometimes feminine), wool, flesh, grass, dirt, glass, cotton, fire, lime, paper, spice, gall-nuts, copperas; also chair, table, book, lock, key, bread, etc.

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

The Modern Syriac has properly no definite article; but the demonstrative pronouns ܐܡ masc., ܐܬ fem., and ܘܥ comm. pl. are often used as we use the definite article in English. It need hardly be remarked that this is also the usage of the ancient language. Compare the Hebrew article ܢ, which is no doubt a fragment of the pronoun ܢܫܐ (Nordh. § 648). Ordinary usage prefixes these pronouns to the noun, and hardly admits of their following it.

The numeral ܢ masc., ܡܢ=fem., is also employed as an indefinite article, in accordance with early usage. Compare the Chaldee ܢܢ and the occasional use in Hebrew of ܢܢܢ. On the plain of Oroomiah, ܢ is prefixed to nouns of both genders.

NOUNS.

The Nestorians formerly made no distinction between nouns and adjectives; but, as there are many and obvious reasons for treating them separately, the general practice of grammarians will be followed.

GENDER.

The noun is of two genders, masculine and feminine, often not distinguishable by their termination. Thus, ܐܡܝ a miller is masculine, and ܢܝ time is feminine, though both have the same termination ܢ. Only one rule of much importance can be given for the gender of nouns as distinguished by their form, viz. that those which receive the ending ܢ are feminine. This rule is nearly or quite a universal one. ܐܝ a house, ܢܝܐ a jest, ܢܐ death, and ܢܐ a gelding, which are masculine, are not to be considered as exceptions; for in these words ܢ is a part of the root, and not of the
While the signification of any particular verb in the ancient may not correspond to that of the same verb in the modern, the general usage in regard to Afel and the modern causative verb is the same. For instance, the Nestorians sometimes simply change the intransitive into a transitive. Thus, in the modern, from the intransitive ُتَجَد waterproof, we have ُتَجَد to dry, i.e. to make dry. Sometimes they change the transitive verb into a causative, with an accusative of the person and another of the thing; thus, from ُتَجَد to put on (clothes), we have ُتَجَد to cause to put on: ُتَجَد put clothes upon him. Sometimes these forms are used in an intransitive sense, as ُتَجَد to freeze, ُتَجَد to rest; which, though they admit of a causative signification, are oftener intransitive. Compare Hoff. § 60.

We see also in the Modern Syriac traces of several of the rarer conjugations. For example, the reduplication of a single letter of the root; as ُتَجَد, from ُتَجَد. ُتَجَد, from ُتَجَد; or the falling away of one radical, and the reduplication of the other two; as (Pulpep) ُتَجَد, from ُتَجَد; or the addition of ُتَجَد to the root (in the ancient ُتَجَد); as (Pali) ُتَجَد, from ُتَجَد; or the addition of ُتَجَد to the root; as (Pali) ُتَجَد (ancient ُتَجَد); ُتَجَد, from ُتَجَد; or the prefixing of ُتَجَد; as (Shafel) ُتَجَد, from ُتَجَد; or the prefixing of ُتَجَد; as (Safel) ُتَجَد, from ُتَجَد, probably from ُتَجَد; or the prefixing of ُتَجَد; as (Tafel) ُتَجَد, probably from ُتَجَد (ِْلا ُتَجَد); or, in a few cases, verbs of five radicals from verbs of three radicals, as in Hebrew, by reduplication; as ُتَجَد, from ُتَجَد.
On examining the second class of verbs of three radicals, we see a resemblance to the conjugation Paél. Take, for example, the verb ُبَرْنَ (modern ُبَرَنَ) to bless. In the ancient, the imperative is ُبَرْنَ, and the plural ُبَرْنَ, ُبَرْنَ. The infinitive in the ancient is ُبَرْنَ; in the modern, ُبَرْنَ or ُبَرْنَ, the first form being no doubt the more ancient one. Here the resemblance in sound is very striking, and a transposition of the ُ will make the written forms not dissimilar.

As to the present participle, e.g. ُبَرْنَ, this may be derived from the infinitive of Paél, and can be from nothing else. It is therefore to be considered primitively an infinitive, though now used as a participle. The perfect participle is evidently from the participle of Paél. Thus, the ancient is ُبَرْنَ, ُبَرْنَ; the modern, ُبَرْنَ, ُبَرْنَ. ُ has been inserted here, but the sound is not materially changed. The same remark applies to the preterite, which has a derivation similar to that of the preterite of the first class. Compare the ancient ُبَرْنَ with the modern ُبَرْنَ. As to the future, a single remark may be made. Since ُ is the distinguishing vowel of Paél, it is not strange that this should be often preferred to ُ in the modern. And so we find it, e.g. ُبَرْنَ, and many other verbs of the second class. The ُ is also naturally preferred in the present participle.

Verbs of the second class often bear the same relation to verbs of the first class that Paél does to Peal, neuter verbs of the first class becoming transitive in the second class, as has been already shown (Hoff. § 59).

The causative verbs, formed by prefixing ُ to the root, are evidently connected, if not identical, with the participle of Afél, or, if any one prefers, with the conjugation of Mafél. Thus, from the ancient ُبَرْنَ, we have ُبَرْنَ; and from the modern ُبَرْنَ, we have also ُبَرْنَ. So too, from ancient ُبَرْنَ, modern ُبَرْنَ; from ancient ُبَرْنَ, modern ُبَرْنَ.
As to the particle قَدْ، prefixed to the future of all verbs, it is barely possible that it is identical with *upbmbh, bidi*, which is employed in the same way in the Armenian verb. But it is far more probable that it is a fragment of لَتَذَخَرْ to wish. In some parts of Koordistan the people use قَدْ لَتَذَخَرْ for I wish to sing, literally, that I may sing. But in Tâl we find a mode of speaking which seems to be decisive as to the origin of قَدْ، and also goes to show that it should have been written قَدْ،. Thus:

I will sing (m), 1st plural.

نَشِتَْ ْيَّ ْيَّ ْيَّ ْيَّ ْيَّ ْيَّ

1st fem.

نَشِتَْ ْيَّ ْيَّ ْيَّ ْيَّ ْيَّ ْيَّ ْيَّ

2nd masc. 2nd pl. masc.

نَشِتَْ ْيَّ ْيَّ ْيَّ ْيَّ ْيَّ ْيَّ ْيَّ ْيَّ

2nd fem. 2nd pl. fem.

نَشِتَْ ْيَّ ْيَّ ْيَّ ْيَّ ْيَّ ْيَّ ْيَّ ْيَّ

3rd masc.

نَشِتَْ ْيَّ ْيَّ ْيَّ ْيَّ ْيَّ ْيَّ ْيَّ ْيَّ

3rd fem.

نَشِتَْ ْيَّ ْيَّ ْيَّ ْيَّ ْيَّ ْيَّ ْيَّ ْيَّ

In the same way the verb to wish is used as an auxiliary in Persian, in forming the future, as خَوَّامُ شَدْ. In English also, will and wish are in many cases identical; e.g. What will you? which may mean what do you wish? So will in other languages: vouloir, volo, βοῦλομαι, which mean either to will or to wish. Compare also the modern Greek future βῆλω γράψει, βῆλω εἰναί, etc., I will write, I will be. So too, from the ancient ضَمَمَ لَبْسِكِ, we have the modern ضَمَمَ لَبْسِكِ, and from the ancient ضَمَمَ لَبْسِكِ, the modern ضَمَمَ لَبْسِكِ.

As to the present participle, the question may fairly be raised, whether the prefix قَدْ is not really a preposition, the present participle being in fact a verbal noun. If this idea be correct, قَدْ لَتَذَخَرْ may be literally translated I am in (the act of) finishing; قَدْ لَتَذَخَرْ I am in (the act of) eating. The verb كَيْفُ لَتَذَخَرْ to laugh, which uses both forms قَدْ لَتَذَخَرْ and قَدْ لَتَذَخَرْ in the present, the latter being clearly a noun, seems to throw light on this point.
And, first of all, it is obvious that regular verbs of three
radicals of the first class bear a strong analogy in form and
signification to the conjugation Peal. The imperative is in
both precisely the same, except that in the modern נז is
almost universally added to the plural. We do, however,
hear in one district, Nochea, אֵדָּה hear ye, אָּדָּה come ye.
The perfect participle of the modern is also the same with
the passive participle of the ancient, except that it always
takes the termination מ, in accordance with the general usage
of the modern. Sometimes the ancient participle is used in
an active sense; e. g. ברך, etc. So, much oftener,
the modern. Sometimes the ancient participle unites both
significations in the same verb, as in the case of בְּשֵׁם.
So ordinarily the modern.

It also seems easy to see how the modern infinitive is de-
derived from the ancient, viz. בְּשֵׁם, נ being substituted
for נ, or, rather, נ being dropped, the usual מ being added,
and the מ, as a necessary consequence, being changed into
נ. We thus have בְּשֵׁמַא.

As to the preterite, when we find נְמַע in the ancient,
meaning "he rose to himself," i. e. he rose, who can doubt
that this is nothing more nor less than בְּשֵׁמַא? So
in the ancient is equivalent to נְמַע in the modern, נְמַע
to נְמַע, נְמַע to נְמַע, and so on. Our mode
however, of spelling the preterite, more correctly represents
the present pronunciation. In regard to the general idiom,
see Hoff. §123, 6, and Nordh. §868.

As to the future, it is very plainly derived from the pre-
sent participle of the ancient language. Any one who will
examine Hoff. §57, 2, and compare the forms there given
with the modern, will be satisfied at once. The present sub-
junctive has of course the same origin. No trace remains
of the ancient future.
GENERAL REMARKS ON THE SUFFIXES OF VERBS.

It should be understood that all the suffixes given above may be used in precisely the same manner with verbs of both classes, whether regular or irregular. Some of these forms, however, are not in universal use among the people. For instance, in Tekhoma, instead of the expressions َعَطَََََُّٓ، we hear َعَطََََُّٓ،. Nor do any verbs there admit of the suffixes َوَعََََََُّٓ and َعَََََُّٓ. The form َعََََََُّٓ is never used in the interior districts of Koordistan. In its place we may hear the form of the preterite last given, which includes the pronoun within itself; or, in case the idea could not be expressed by that, as "I healed you (pl.)," expressions such as َعََََََُّٓ would take its place.

There are other local peculiarities in the use of the suffixes, such as َعََََََُّٓ they saw him, on which it is unnecessary to dwell. The usage in our books has of late years been quite uniform. It may, however, be remarked that the suffixes َعََََََٓ، َعََََََٓ، etc., are found much oftener in the written than in the spoken Syriac of Oroomiah.

RELATION OF THE MODERN TO THE ANCIENT VERB.

Before dismissing the Verb, it will be interesting to refer briefly to the structure of the verb in the ancient language, and trace, if possible, some of the changes it has undergone.
rise to no practical difficulty, as the idea may always be expressed by $\text{لا}$ with the appropriate suffixes. From its termination being dropped, we have $\text{لا}$. Adding to this the pronoun of the first person, with the terminations given above, we then have:

- Thou (m.) healedst me.
- Thou (f.) healedst me.
- He healed me.
- She healed me.
- You healed me.
- They healed me.

By a similar process, we have:

- I healed thee (m.).
- He healed thee.
- She healed thee.
- I healed thee (f.).
- He healed thee.
- She healed thee.
- We healed thee.
- They healed thee.
- We healed thee.
- They healed thee.
- We healed her.
- Thou (m.) healed her.
- Thou (f.) healed her.
- He healed her.
- She healed her.
- You healed her.
- They healed her.
- You healed us.
- Thou (m.) healed us.
- Thou (f.) healed us.
- He healed us.
- She healed us.
- They healed us.
When the agent is a female, the form is 

\[\text{He healed me.}\]
\[\text{He healed thee (m.).}\]
\[\text{He healed thee (f.).}\]
\[\text{He healed him.}\]
\[\text{He healed her.}\]

\[\text{He healed us.}\]
\[\text{He healed you.}\]
\[\text{He healed them (more rarely).}\]

The form is the same as the preceding, when the nominative is the third person singular feminine, ُبُسْمَةُ ُبُسْمَةُ ُبُسْمَةُ ُبُسْمَةُ ُبُسْمَةُ ُبُسْمَةُ being substituted for ُبُسْمَةُ. When the verb is in the plural, whether it be of the first, second, or third person, its suffixes are similar to those of the second and third persons singular; e.g. ُبُسْمَةُ we healed him, ُبُسْمَةُ ye healed us, ُبُسْمَةُ they healed thee (f.).

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

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

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

\[\text{ُبُسْمَةُ} - \text{me.}\]
\[\text{ُبُسْمَةُ - thee (m.).}\]
\[\text{ُبُسْمَةُ - thee (f.).}\]
\[\text{ُبُسْمَةُ - her.}\]
\[\text{ُبُسْمَةُ - them.}\]

The pronouns for the third person singular masculine and the second person plural are wanting; but this gives
as examples لَصَلَّى مَعْهُ I was healing him,
لَصَلَّى مَعْهُ he has healed you,
لَصَلَّى مَعْهُ they had healed me,
لَصَلَّى مَعْهُ he will have healed her.

Preterite Tense.

The regular preterite, لَصَلَّى مَعْهُ, since its appropriate terminations so much resemble the suffix-pronouns, does not admit of their use except in a single case. In the third person singular masculine we may have لَصَلَّى مَعْهُ he healed him, لَصَلَّى مَعْهُ being substituted for the terminal لَصَلَّى.

When it is desirable to employ suffixes with the preterite, the form لَصَلَّى مَعْهُ is much used in Oroomiah. While the suffixes of this tense are, in the main, like those of the present, imperfect, pluperfect, and second future, it takes in many cases a sliding letter د, and uses for the suffixes of the third person singular لَصَلَّى and لَصَلَّى, and of the third person plural د and لَصَلَّى. The future tense follows this form of the preterite in every respect, and so too those tenses of the subjunctive which resemble the future in their form, except that, where لَصَلَّى is used, the pronoun is placed after it, and always takes the sliding letter د.

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

لَصَلَّى مَعْهُ I healed you.
لَصَلَّى مَعْهُ I healed thee (m.).
لَصَلَّى مَعْهُ I healed thee (f.).
لَصَلَّى مَعْهُ I healed him.
لَصَلَّى مَعْهُ I healed her.
لَصَلَّى مَعْهُ I healed them (more rarely).

لَصَلَّى مَعْهُ Thou (m.) healedest me.
لَصَلَّى مَعْهُ Thou (m.) healedest us.
لَصَلَّى مَعْهُ Thou (m.) healedest him.
لَصَلَّى مَعْهُ Thou (m.) healedest them (more rarely).
لَصَلَّى مَعْهُ Thou (m.) healedest her.
Here, as before, if the nominative be feminine, ٌلاٍدُنٍ is to be substituted for ٌلاٍدُنٍ.

He is healing me.
He is healing thee (m.).
He is healing thee (f.).
He is healing him.
He is healing her.

He is healing us.
He is healing you.
He is healing you.
He is healing him.
He is healing them.

If the agent is a female, ٍدُنٍ is to be substituted for ٍدُنٍ.

We are healing thee (m.).
We are healing thee (f.).
We are healing him.
We are healing her.

We are healing you.
We are healing you.
We are healing them.

Ye are healing me.
Ye are healing him.
Ye are healing her.

Ye are healing us.
Ye are healing them.

They are healing me.
They are healing thee (m.).
They are healing thee (f.).
They are healing him.
They are healing her.

They are healing us.
They are healing you.
They are healing them.

One who has familiarized himself with the preceding suffixes of the present tense, will have no difficulty in using the suffixes with the imperfect, perfect, pluperfect, and second future tenses. In every case the suffix is to be joined with the participle, and not with the auxiliary. Take...
probably is that the perfect participle is passive, as well as active, in its meaning, while ٍ is merely a verb of existence, ٍ having been struck. The pluperfect active is also frequently used in the same way for the pluperfect passive; thus, ٍ may signify ٍ or ٍ.

**VERBS WITH SUFFIXES.**

Although the suffix-pronouns of the Modern Syriac are few and simple, it requires much practice to use them readily and accurately in conversation. It will be desirable therefore to examine the subject carefully.

The verbal suffixes do not differ, except in one or two instances, from those used for nouns and prepositions. A list of them has been already given. It will now be shown how these pronouns are suffixed to the verb in its different inflections.

Root ٍ to heal.

**INDICATIVE MOOD.**

**Present Tense.**

<table>
<thead>
<tr>
<th>Subject</th>
<th>ٍ healing</th>
<th>ٍ healing thee (m.)</th>
<th>ٍ healing thee (f.)</th>
<th>ٍ healing him</th>
<th>ٍ healing her</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thou (m.)</td>
<td>ٍ healing me.</td>
<td>ٍ healing me.</td>
<td>ٍ healing me.</td>
<td>ٍ healing him.</td>
<td>ٍ healing him.</td>
</tr>
<tr>
<td>Thou (m.)</td>
<td>ٍ healing us.</td>
<td>ٍ healing us.</td>
<td>ٍ healing us.</td>
<td>ٍ healing them.</td>
<td>ٍ healing them.</td>
</tr>
</tbody>
</table>

When the person speaking is a female, we have the same forms as above, except that ٍ is throughout substituted for ٍ.
another verb is not joined with it. Thus, I have remained in doubt, or I am in doubt, may be employed wherever would be allowable, and vice versa.

Method 2nd.

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

I am struck.
I was being struck.
I was struck.
I have been struck.
I had been struck.
I shall be struck.

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

Sometimes this form, especially in Koordistan, is a passive of capability, as, for example, if it can be struck, i.e. if it come into the position in which it may be struck. This is perhaps the primitive idea of this form. There is, however, another mode in Oroomiah of expressing the sentiment, viz.: where is used as we should use strikable in English, if such a word were allowed. So =if it be takable.

Method 3rd.

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

Here either مصى or مصى may be used, as in the future tense. Thus we have, for the present, صمت مصى or صمت مصى; for the imperfect, صمت مصى or صمت مصى, in a perfectly regular manner.

It is to be particularly observed that, where a verb is used in both the first and second classes, with the same signification, the shade of meaning in the passive will depend on which perfect participle is used in its formation.

To illustrate: مصى, as a verb of either the first or second class, means to scatter seed, to sow. But مصى means it was sowed or scattered, as if by itself; while مصى means it was sowed (by some individual). The signification is sometimes, however, such that this distinction cannot be kept up; e.g. مصى and مصى he was grieved or sorry, there being in neither case reference to the agent causing the sorrow. مصى and مصى he was received, on the other hand, must both of them indirectly refer to the agent.

Where the same word is used in both the first and second classes, with different meanings, of course there is a similar distinction in the passive; as, مصى he was lost, مصى he was destroyed.

Note.—It has been sometimes supposed that مصى in the expression مصى, is a perfect participle. But as مصى is of the second class, and such a participle does not belong to verbs of the second class, this expression should be translated, not, he was made blessed, but, he was a blessed individual, مصى being an adjective.

Note 2.—Sometimes the verb مصى is used as almost or quite equivalent to the verb of existence, although the perfect participle of
Pluperfect Tense.

I had been struck (m.).
1st fem.

We had been struck.
2nd masc.

2nd fem.

2nd plural.
3rd masc.

3rd fem.

3rd plural.

Future Tense.

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

I shall be struck (m.).
1st fem.

We shall be struck.
2nd masc.

2nd fem.

2nd plural.
3rd masc.

3rd fem.

3rd plural.

In the same way inflect

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

he will be or continue in a state of holiness.

he will become sanctified.
We have been accustomed to drop the ٌ of the present participle of this auxiliary.

*Imperfect Tense.*

I was struck  
1st fem.  
2nd masc.  
2nd fem.  
3rd masc.  
3rd fem.  
2nd plural.

We were struck.

*Preterite Tense.*

I was struck (m.).  
1st fem.  
2nd masc.  
2nd fem.  
3rd masc.  
3rd fem.  
3rd plural.

We were struck.

Sometimes ٌ is used as the auxiliary, and we have ٌ, etc.

*Perfect Tense.*

I have been struck (m.).  
1st fem.  
2nd masc.  
2nd fem.  
3rd masc.  
3rd fem.  
3rd plural.

We have been struck.
PASSIVE VOICE.

The Passive Voice, especially as formed by the first method given below, is very little used in the colloquial dialect of the people of Oroomiah. This results probably from the warmth of their feelings, which instinctively prefers a direct mode of expression. Where we should say "You will be delivered," they say "(Such a person) will deliver you;" for "You will be beaten," we generally hear the expression "They will beat you;" and so in a great number of cases. In the mountains, the passive voice is freely used in conversation; and, as it is employed also in our preaching and our books, it is desirable to become well acquainted with it. This is, however, an easy task.

There are three methods of indicating the passive voice, which will be in turn considered.

Method 1st.

The passive voice of any verb may be formed by prefixing to its perfect participle the inflections of the root ٖٞ٥٦٥ in its different moods and tenses. This root properly means to remain; but, when thus employed as an auxiliary, it is equivalent to the verb of existence. Let us take for example the passive voice of ٖٞ٥٦٥٥ to strike, the perfect participle of which is ٖٞ٥٦٥٥ and the infinitive passive ٖٞ٥٦٥٥

INDICATIVE MOOD.

Present Tense.

I am struck (m.).

1st fem.

2nd masc.

2nd fem.

3rd masc.

3rd plural.

We are struck.

2nd plural.

3rd plural.
The following table presents at one view nearly all the irregularities that have been noted in regard to verbs of both classes.

<table>
<thead>
<tr>
<th>Root</th>
<th>Pres. Participle</th>
<th>Perfect Participle</th>
<th>Future, 1st pers. masc. and fem.</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Synopsis of the Preceding Verbs
The irregular verb كَلَبُ to flame, has مَكَبُ for its causative, and is thus inflected:

- Present Participle: كَلَبُ
- Preterite: كَلَبُ
- Perfect Participle: كَلَبُ
- Future: كَلَبُ
- Imperative: كَلَبُ

The irregular verb كَلَبُ to wish, has مَكَبُ for its causative.

- Present Participle: مَكَبُ
- Preterite: مَكَبُ
- Perfect Participle: مَكَبُ
- Future: مَكَبُ
- Imperative: مَكَبُ

Note.—The verb of existence كَلَبُ there is, كَلَبُ there is not, is used in the Modern Syriac differently from the idiom of the Ancient. It will be referred to again in the Syntax.
Like جد to know; جد to make smooth; جد to pasture, from جد to graze; and جد to cause to plaster, from جد to plaster.

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

Present Participle. چگذ
Preterite.

Perfect Participle. چگذ
Future.

Imperative.

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

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

Present Participle. جذ
Preterite.

Perfect Participle. جذ
Future.

Imperative.

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

to depart.

to throw.

to begin.

to liken.

to tell.

to spread.

to cause to adhere.

Notes on the Preceding List.

is a causative from ṣāṣ to become weary. ṣāṣ, a causative from ẓāṣ to live, and ẓāṣ are irregular by having — in the perfect participle and the future feminine, thus: ẓāṣ, ṣāṣ, ṣāṣ; and in the future, ẓāṣ, ṣāṣ, ṣāṣ. If we do not distinguish between ṣāṣ in the future and subjunctive and ṣāṣ to strike, we shall be likely (in prayer, for instance), when intending to say “O Lord, revive (or quicken) me!” to say “O Lord, strike me!” in the perfect participle is often written as well as pronounced ṣāṣ.

Verbs of three Radicals: Third Radical ẓ.

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

Present Participle. ṣāṣ ṣāṣ Preterite. ṣāṣ ṣāṣ

Perfect or ṣāṣ ṣāṣ Future. ṣāṣ ṣāṣ

Imperative. ṣāṣ ṣāṣ

It will be noticed that ẓ is retained throughout, and that the perfect participle and future feminine singular (in one form) take — as the second vowel.
Verbs of three Radicals: Third Radical ی.

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

یهک, Present Participle. یهک, Pesterite.
یهک, Perfect Participle. یهک, Future.
یهک, Imperative.

In Koordistan the present participle is یهک; and it is to be understood that in all verbs resembling this, ی is there substituted for ں.

Like یهک, inflect

یاک to select, collect. یاک to cover.
یاک to uncover. یاک to cover.
یاک to make pure. یاک to weary.
یاک to liken. یاک to make alive.
یاک to winnow. یاک to prophesy.
یاک to meditate, to spell. یاک to render difficult.
یاک to narrate. یاک to patch.
یاک to keep (tr.). یاک to divide (tr.).
یاک to broil (tr.). یاک to deliver (from).
یاک to conceal. یاک to pray.
یاک to sear. یاک to strain.
second class having three radicals. \( \text{ض}
\text{ب} \) (to place), however, when it denotes to cause to sit, to locate, retains the \( \text{ض} \) transposed; thus, \( \text{ض}
\text{ب} \) becomes \( \text{ض}
\text{ب} \), and will be noticed farther on. \( \text{ض}
\text{ب} \) becomes \( \text{ض}
\text{ب} \) or \( \text{ض}
\text{ب} \), the latter conforming nearly to the Ancient Syriac. See under \( \text{ض}
\text{ب} \), transpose the \( \text{ض} \) and become respectively \( \text{ض}
\text{ب} \) and \( \text{ض}
\text{ب} \), and are regular in conjugation.

\( \text{ض}
\text{ب} \) to understand, has for its causative \( \text{ض}
\text{ب} \), and is distinguishable from \( \text{ض}
\text{ب} \) to cause to cut, only by a slight difference in pronunciation.

**Other Irregular Verbs of the Second Class.**

**Verbs with Medial \( \text{ج} \).**

One of these, and perhaps more, is inflected as a verb of the second class, viz. \( \text{ج}
\text{ج} \) to revile.

\[
\begin{align*}
\text{\textbf{Present Participle.}} & \quad \text{ج}
\text{ج} \\
\text{\textbf{Preterite.}} & \quad \text{ج}
\text{ج} \\
\text{\textbf{Perfect Participle.}} & \quad \text{ج}
\text{ج} \\
\{ \text{\textbf{Future.}} & \quad \text{ج}
\text{ج} \\
\text{\textbf{Imperative.}} & \quad \text{ج}
\text{ج}
\end{align*}
\]

The causative of \( \text{ج}
\text{ج} \) is \( \text{ج}
\text{ج} \) to cause to revile.

\[
\begin{align*}
\text{\textbf{Pres. Participle.}} & \quad \text{ج}
\text{ج} \\
\text{\textbf{Preterite.}} & \quad \text{ج}
\text{ج} \\
\text{\textbf{Perf. Participle.}} & \quad \text{ج}
\text{ج} \\
\{ \text{\textbf{Future.}} & \quad \text{ج}
\text{ج}
\end{align*}
\]
Thus, from َلَعَلَّ to weep, we have َلَعَلَّ to cause to weep; and so of a great number of others.

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

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

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

Verbs with medial َلَعَلَّ retain the َلَعَلَّ, and are conjugated like َلَعَلَّ.

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

We are now prepared to understand the formation of Causative Verbs. Some of the simple verbs of three radicals already given may be used in a causative sense, as جهیزه, to strengthen, or to cause to become strong. Verbs of four radicals have still oftener a causative signification; but the ordinary method of forming causatives is by prefixing مه to the three radical letters, and then considering the verb as one of four radicals, and inflecting it accordingly. Thus، when of the first class, means to go out; when of the second class, to put out or bring out; and جهیزه (which is inflected like ده), to cause to come out.

The verbs which thus form causatives are very numerous, and comprise the majority of those of three radicals in the preceding lists. The mode of formation is quite regular, with the exceptions hereafter to be specified; and the meaning bears in almost all cases a close relation to the meaning of the first root. A few causatives have been placed in the list of verbs conjugated like ده. These are either not used in Oroomiah at all in their simple form, as جهیزه to listen; or the signification of the simple form is much changed, as ده to accompany, or, better, to give a start to (a traveller), from جهیزه to stretch out; or the causative form, as generally used, is neuter: e.g. ده to appear.

Note.—ده was inserted in the list of verbs inflected like ده، with the idea that it was not properly a causative of any verb in the Modern Syriac. But it may be the causative of ده (a verb of the second class) to squeeze in. Compare ده in the Ancient Syriac, and تام in the Hebrew, to tear asunder, "to bite in malice."

When the last radical of the ground-form is ده, the causative verb follows the conjugation of ده instead of
VERBS INFLECTED LIKE ُبَلَد ِفَالِدَ.

- to paw, dig into.
- to clean out, become clean.
- to howl.
- to paw into.
- to go round, surround.
- to switch, be switched.
- to bedaub, be bedaubed.
- to roll up or be rolled up.
- to long after (with َن).
- to plaster.
- to forget.
- to rinse.
- to twitter, to peep.
- to despise.
- to deceive.
- to cut up.
- to search.
- to snap (tr. and intr.).
- to nourish, be nourished.

Note.—ُبَلَد ِفَالِدَ, which is inserted in the above list, does not differ in pronunciation from the others, which end in ُبَلَد instead of ُبَلَد; but the ُبَلَد is retained in writing out the different tenses.

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

Like ُبَلَد, inflect

- to chirp.
- to cause to swear.
- to bleat.
- to acknowledge.
- to mew.
- to yelp.
and, though having five radicals, differ so little from the preceding model, that they need no special illustration.

may in some respects be considered as a verb of three radicals, having its perfect participle ًءَلَث٤, and its future ًئَلَث٤.

VERBS OF FOUR RADICALS WITH FINAL ِ.

Take for example ًةَآ to understand.

ًةَآ Present Participle.

In Koordistan, instead of the above, we have ًةَآ. As to the substitution of ُ or ْ- for ِ, see Hoff. § 83, 3.

ًةَآ Preterite.

The ِ is here dropped, but lengthens ـ into ـ.

ًةَآ Perfect Participle.

In this participle ْ is substituted for ِ, and takes, in addition to its own appropriate vowel, the vowel َ.

ًةَآ Future.

ًةَآ Imperative.

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

Note.—This verb evidently has a relation to the ancient ًةَآ, but perhaps a still nearer relation to the Persian َةَآ. In Bootan we hear it thus: present participle, ًةَآ; preterite, ًةَآ; perfect participle, ًةَآ; future, ًةَآ; ُةَآ having the sound of ِ.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَكِّضَنَسْ</td>
<td>to approach, to approach.</td>
</tr>
<tr>
<td>مَكِّضَنَسْ</td>
<td>to make smart, to smart.</td>
</tr>
<tr>
<td>مَكِضَنَسْ</td>
<td>to empty out.</td>
</tr>
<tr>
<td>مَكِضَنَسْ</td>
<td>to make to clatter, to clatter.</td>
</tr>
<tr>
<td>مَكِضَنَسْ</td>
<td>to make proud, be proud.</td>
</tr>
<tr>
<td>مَكِضَنَسْ</td>
<td>to make spout, to spout.</td>
</tr>
<tr>
<td>مَكِضَنَسْ</td>
<td>to caw.</td>
</tr>
<tr>
<td>مَكِضَنَسْ</td>
<td>to gather up.</td>
</tr>
<tr>
<td>مَكِضَنَسْ</td>
<td>to guide.</td>
</tr>
<tr>
<td>مَكِضَنَسْ</td>
<td>to pant for breath.</td>
</tr>
<tr>
<td>مَكِضَنَسْ</td>
<td>to disciple.</td>
</tr>
<tr>
<td>مَكِضَنَسْ</td>
<td>to whine.</td>
</tr>
<tr>
<td>مَكِضَنَسْ</td>
<td>to crawl.</td>
</tr>
<tr>
<td>مَكِضَنَسْ</td>
<td>to make tardy, be tardy.</td>
</tr>
<tr>
<td>مَكِضَنَسْ</td>
<td>to make smoky, be smoky.</td>
</tr>
<tr>
<td>مَكِضَنَسْ</td>
<td>to sprinkle, be sprinkled.</td>
</tr>
<tr>
<td>مَكِضَنَسْ</td>
<td>to chastise.</td>
</tr>
<tr>
<td>مَكِضَنَسْ</td>
<td>to stamp the foot.</td>
</tr>
<tr>
<td>مَكِضَنَسْ</td>
<td>to search.</td>
</tr>
<tr>
<td>مَكِضَنَسْ</td>
<td>to make neatly.</td>
</tr>
<tr>
<td>مَكِضَنَسْ</td>
<td>to knock.</td>
</tr>
<tr>
<td>مَكِضَنَسْ</td>
<td>to make stumble, to stumble.</td>
</tr>
<tr>
<td>مَكِضَنَسْ</td>
<td>to make pale, be pale.</td>
</tr>
<tr>
<td>مَكِضَنَسْ</td>
<td>to stitch together.</td>
</tr>
</tbody>
</table>

**Notes on the Preceding List.**

As مَكِضَنَسْ has a talkana over the س, it may be considered as a verb of three radicals, following the paradigm of مَكِضَنَسْ, second class.
to be or become hushed.

to cry.

to wrangle.

{ to cause chills, to have chills.

to make bold, be bold.

to defile.

to miscarry.

to arrange in order.

to sprinkle.

to growl.

to proclaim the gospel.

{ to make a Mohammedan, or become one.

to grope (after).

to whistle.

{ to make to sob, to sob.

to groan.

{ to be a stranger.

to hesitate.

{ to reconcile, become reconciled.

to visit.

{ to come down (from father to son).

to make totter, to totter.

to stun, be stunned.

to scream.

{ to make cloudy, be cloudy.

to make wise, be wise.

{ to make wallow, to wallow.

{ to make ancient, be ancient.

to whisper.

to feel after.

{ to make to stagger, to stagger.

to laugh out.

{ to lay waste, become waste.

to beseech.

to undo, destroy.

to whirl (tr. and intr.).

to crumb, be crumbed.

{ to make to escape, to escape.

to twist (tr. and intr.).

to whisper.

to gaze.

{ to pour or flow out.

{ to make to smart, to smart.

to sob from pain.

to cut up, to be cut up.

to make light, be light.

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

to neigh.

to laugh aloud.

to buzz.

to wail.

to whisper (as the wind).

to have a diarrhea.

to make whine, to whine.

to make subject, become subject.

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

to become pale.

to make tinkle, to tinkle.

to tear off, be torn off.

to ring (tr. and intr.).

to swagger.

to batter.

to defile ceremonially or be defiled.

to make mighty, be mighty.

to make yellow, be yellow.

to bray.

to injure, become injured.

to wash away, be washed away.

to excite fever, have fever.

to strut.

to breathe hard.

to make faint, be faint.

to push.

to clasp.

to push.

to gnaw.

to make to gnash, to gnash.

to snore.

to reckon.

to make to rattle, to rattle.

to crush or be crushed.

to delay (tr. and intr.).

to hum.

to flicker or make to flicker.

to murmur.

to move (tr. and intr.).

to make heavy, be heavy.

to sputter, to make sputter.

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

to arm, to be armed.

to tear in pieces, be torn in pieces.

to throw.
Like <i>مَحْلَقُ</i>, inflect

to be bashful.
to sneer.
to become cheap.
to stir up.
to delay (tr. and intr.).
to creep.
to enlighten, to become light.
to prickle.
to grow fat and be antic.
to confuse or be confused.
to twinkle.
to dazzle or be dazzled.
to crown.
to bubble up.
to scatter (tr. and intr.).
to roar.
to assail.
to stir up.
to make bud, to bud.
to tumble (tr. and intr.).
to hum, coo.
to abhor (with <i>مَلِكُ</i>).
to rust (tr. and intr.).
to torment or be tormented.
to foam up.
to be leprous.
to growl.
to grow.
to whiz.
to drag (tr.).
to enlarge or to be enlarged.
to make to wallow, to wallow.
to make to sing (as quinine does a sick man's head), to sing.
to be two-sided, ride the fence.
to make trot, to trot.
to thin out, become sparse.
to shelter, to find shelter.
to make or be bloody.
to make fine or small.
to wound or be wounded.
to make pine away or to pine away.
to rock (tr. and intr.).
to make a clatter (of words).
to apply (remedies).
to become late.
to creep, and numerous others. Still oftener, perhaps, the idea is that of repeated sound, as in ٣٥٣٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥٢٥زي
The root to give, like its predecessor in the Ancient Syriac (Hoff. § 78, Ann. 4, and § 80), is singularly irregular. Being in constant use, it should, however, be made very familiar.

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

IRREGULAR VERBS OF THE SECOND CLASS.

FIRST VARIETY. FOUR RADICALS.

Verbs of four radicals are far more common in the Modern Syriac than in the Ancient or the Hebrew. Many of these, however, are produced by a reduplication of biliteral or triliteral roots, and are exceedingly expressive. The idea is often that of repetition, as in to bruise in pieces, to trample, to grope, to whirl,
There are a few verbs of four radicals, besides those enumerated with regular verbs, which in general conform to the verbs of the first class.

Take for example ُطَمَّنُ to thirst.

\[
\begin{align*}
&Present\ Participle. & Preterite. \\
&تَطَمَّنَ & تَطَمَّنَ
\end{align*}
\]

\[
\begin{align*}
&Present\ Participle. & Future. \\
&تَطَمَّنَ & تَطَمَّنَ
\end{align*}
\]

\[
\begin{align*}
&Imperative. & Imperative. \\
&تَطَمَّنِ & تَطَمَّنِ
\end{align*}
\]

Like ُطَمُّلَ, inflect ُطَمَّلُ to flame.

As another example take ُطَمَّلُ to wish.

\[
\begin{align*}
&Present\ Participle. & Preterite. \\
&تَطَمَّلَ & تَطَمَّلَ
\end{align*}
\]

\[
\begin{align*}
&Present\ Participle. & Future. \\
&تَطَمَّلَ & تَطَمَّلَ
\end{align*}
\]

\[
\begin{align*}
&Imperative. \\
&تَطَمَّلِ
\end{align*}
\]

Thus inflect ُجَعِلَ to beat, ُجَعِلَ to become smooth, ُجَعِلَ to churn, ُجَعِلَ to graze, and ُجَعِلَ to plaster.

In regard to ُجَعِلُ, it may be remarked that, while the present participle, as used in Koordistan, conforms to the preceding paradigm, on the plain of Oroomiah we generally hear it thus: ُجَعَدَنَّ.

As another example we may take ُسَطَبَ to be or become weary.
know, or how do I know? mood-yan, there being little, if any, difference, whether the speaker is a man or a woman. This tense is also habitually shortened in other connections by some of the people.

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

<table>
<thead>
<tr>
<th>Present Participle</th>
<th>Preterite</th>
</tr>
</thead>
<tbody>
<tr>
<td>َلَحُبُّ</td>
<td>َلَحُبُّ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Perfect Participle</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>َلَحُبُّ</td>
<td>َلَحُبُّ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>َلَحُبُّ</td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
<th>Present Participle</th>
<th>Preterite</th>
</tr>
</thead>
<tbody>
<tr>
<td>َلَحُبُّ</td>
<td>َلَحُبُّ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Perfect Participle</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>َلَحُبُّ</td>
<td>َلَحُبُّ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>َلَحُبُّ</td>
</tr>
</tbody>
</table>

This, however, is very unlike the usage in Oroomiah. As here spoken, it is an anomalous verb of the second class, and is thus inflected: present participle َلَحُبُّ (or َلَحُبُّ); preterite َلَحُبُّ; perf. participle َلَحُبُّ; future َلَحُبُّ; imperative َلَحُبُّ.
a house, for \textit{\textit{لا}}. Moreover, in some places we hear \textit{\textit{لا}} as the perfect participle, which is quite as near as any form to the ancient.

\textit{Some verbs have initial and final 1.}

Take for example \textit{\textit{لا}} to swear.

\begin{center}
\textit{Present Participle.} \quad \textit{Preterite.}
\end{center}

\begin{center}
\textit{Perfect Participle.} \quad \textit{Future.}
\end{center}

\begin{center}
\textit{Imperative.}
\end{center}

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

\textit{Somewhat different is the root \textit{\textit{لك}} to know.}

\begin{center}
\textit{Present Participle.} \quad \textit{Preterite.}
\end{center}

\begin{center}
\textit{Perfect Participle.} \quad \textit{Future.}
\end{center}

\begin{center}
\textit{Imperative.}
\end{center}

\textit{Norr.}-The 3 of the future is pronounced as if double (see the future of \textit{\textit{لك}}), and in Oroomiah is almost hardened into \textit{\textit{لك}}. Many of the Nestorians lazily pronounce \textit{\textit{لك}} \textit{\textit{لك}} \textit{\textit{لك}} \textit{what do I}
The perfect participles of َدَخَلُ and َفَخَلُ have sometimes been written َدَخَلُ and َفَخَلُ َلَنْ in order to express more exactly the sound; but there is not sufficient reason for this deviation.

Some of these verbs with final َلَنْ are both of the first and second class, and some of the first class only, as noted above.

Verbs of the First Class Doubly Irregular.

One who has made himself familiar with regular verbs of the first class, and the different varieties already given, will have little difficulty in learning the conjugation of those verbs which are doubly irregular.

Some of these have both initial and final َلَنْ.

Root َلَنْ to curlle.

Present Participle. َدَخَلُ Preterite.

Perfect Participle. َفَخَلُ Future.

Imperative. َلَنْ

The future is sometimes masc., َلَنْ fem.

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

In Salmas, Gawar, and perhaps other districts, the root of this word is corrupted into َلَنْ: present participle َلَنْ, preterite َلَنْ, perfect participle َلَنْ or َلَنْ, imperative َلَنْ. In Tiary, َلَنْ is substituted for َلَنْ throughout the conjugation: we thus have َلَنْ, etc. Indeed, the substitution of َلَنْ is not confined to this word: e. g. َلَنْ:
The peculiarity of the future consists in this, that the second radical is pronounced as if doubled, the first َه belonging to the first syllable and the second to the second syllable. The َه affects the adjacent vowels, but is not sounded separately. This peculiarity is not found throughout Koordistan.

**IMPERATIVE MOOD.**

Hear thou. حَدِّحْ You. 

Like حَتِّه, conjugate

- حَتِّكَ to bore (a hole).
- حَتِّكَ to swallow.
- حَتِّكَ to assemble (intr.). 1 and 2.
- حَتِّكَ to shave.
- حَتِّكَ to fear.
- حَتِّكَ to sow.
- حَتِّكَ to ferment.
- حَتِّكَ to sink (intr.). 1 and 2.
- حَتِّكَ to be sick. Of four radicals, but regular, except in the root.
- حَتِّكَ to break off (tr. and intr.).

Notes on the Preceding List.

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

Vol. V. 10
to suck. The future, or rather the present subjunctive, with ل preceded (لَمْ يَسْتَمْ عِنْدِهِ), is generally pronounced käm sin.

Those of the preceding verbs which have medial ا, make their perfect participle irregularly, as from لَمْ تُسْتَمَ, except لَمْ، the peculiarities of which were noted in the first paradigm.

Fifth Variety. Third Radical س.

Root سَلُبُ to hear.

INDICATIVE MOOD.

Present Tense.

لَمْ يِلْهَنُوا It am hearing (m.). لَمْ يِلِهْنُوا We are hearing.

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

Preterite Tense.

لَمْ يِلِهْنَ I heard (m. and f.). لَمْ يِلِهْنُوا We heard.

Perfect Tense.

لَمْ يِلْهَنُوا I have heard (m.). لَمْ يِلْهَنُوا We have heard.

لَمْ يِلْهَنُوا I have heard (f.).

The perfect participle takes ا as the vowel of the first syllable, which includes the second radical. The ا is not sounded, and the last syllable is ل.

Future Tense.

لَمْ يِلْهَنْ I shall hear (m.). لَمْ يِلْهَنَ We shall hear.

لَمْ يِلْهَنْ I shall hear (f.).
Notes on the Preceding List.

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

The future feminine of this verb is either or . So , and , all of which have in the root.

This is sometimes, though vulgarly, pronounced in the present , and in the preterite , as if from .
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>אֶֽהָ֬לֵֽה</td>
<td>to rejoice.</td>
</tr>
<tr>
<td>ָיָֽוָֽוָֽוָֽו</td>
<td>to see.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽוָֽו</td>
<td>to sin.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to be or become sweet.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to keep (intr.). 1 and 2.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to be supported (by).</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to incubate.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to go to stool.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to broil (intr.). 1 and 2.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to sleep.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to drive (an animal).</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to be or become hid. 1 and 2.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to be seared. 1 and 2.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to stop.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to go out (as fire).</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to be or become covered. 1 and 2.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to be or become short.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to be or become covered. 1 and 2.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to lap up.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to devour greedily.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to lap (reg.).</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to strike.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to arrive.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to fill (tr. and intr.).</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>same as אָֽכַֽוִּֽוָֽוָֽו, to count.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to wash (clothes).</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to be able.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to wipe.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to leap.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to butt.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to forget.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to bathe.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to dart.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to be or become blind (reg.).</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to hate.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to dip out (as water). 1 and 2.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to be or become bad.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to be difficult. 1 and 2.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to rain. 1 and 2.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to search after.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to separate (intr.). 1 and 2.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to be delivered. 1 and 2.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to burst out.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to be lukewarm.</td>
</tr>
<tr>
<td>אָֽכַֽוִּֽוָֽוָֽו</td>
<td>to be or become broad.</td>
</tr>
</tbody>
</table>
Future Tense.

I will pour (m.).

I will pour (f.).

We will pour.

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

IMPERATIVE MOOD.

This is quite irregular, making ینک the standard; but in the singular it is exactly like the ancient. In the singular, ی becomes ی; and in the plural, it is dropped:

Pour thou.

Pour ye.

VERBS FOLLOWING THE ANALOGY OF ینک.

As a number of these verbs are both of the first and second class, they are noted here just as in the table of regular verbs of the first class.

to rave, talk wildly.

to weep.

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

to build, to count.

to create.

to foam up. 1 and 2.

to beg, be a beggar.

to be or become naked. 1 and 2.

to lean (down).

to vomit.

to flow (out).

t to be or become pure. 1 and 2.

to resemble. 1 and 2.

to become.

to be pleasant to.

t to crack (as glass) (intr.).

to commit adultery.
to bring forth (young).  

\textit{to lengthen or be long.}  

to hasten.  

\textit{to inherit.}  

to be distressed.  

\textit{to sit.}  

to burn.  

**Fourth Variety. Third Radical ı.**

**Example,** ı\textit{d} to pour.

**Indicative Mood.**

**Present Tense.**

I am pouring (m.). ı\textit{d} We are pouring.

This tense is regular, with the exception that, two alephs coming together, as in ı\textit{m}, according to the analogy of the ancient language, ı is changed into \textit{d}.  

**Preterite Tense.**

ı\textit{d} I poured (m. and f.). ı\textit{d} We poured.

The radical ı, when it becomes a medial instead of a final letter, as in this tense, ought, according to the analogy of the ancient language (see Hoff., paradigm of ı\textit{m}), to be changed into \textit{d}. This, however, is not the case. The ı serves merely to lengthen the preceding \textit{d} into \textit{d}, and, being itself not heard, is not written. Thus, instead of ı\textit{d}, we have ı\textit{d}.

**Perfect Tense.**

I have poured (m.). ı\textit{d} We have poured.  

I have poured (f.). ı\textit{d} ı\textit{d}

Instead of the regular perfect participle, which would be ı\textit{d}, the first and second radicals take \textit{d} and form one syllable, the ı being changed into \textit{d}, as in the present participle.
Example, َكَفْا to learn.

INDICATIVE MOOD.

Present Tense.

I am learning (m.). َكَفْا َكَفْا َكَفْا We are learning. َكَفْا َكَفْا َكَفْا

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

Preterite Tense.

I learned (m.). َكَفْا َكَفْا We learned. َكَفْا َكَفْا

Here َكَفْا becomes again the first radical, and is silent.

Perfect Tense.

I have learned (m.). َكَفْا َكَفْا َكَفْا We have learned. َكَفْا َكَفْا َكَفْا

I have learned (f.). َكَفْا َكَفْا

The only irregularity is that the first َكَفْا is not sounded.

Future Tense.

I shall learn (m.). َكَفْا َكَفْا َكَفْا We shall learn. َكَفْا َكَفْا َكَفْا

IMPERATIVE MOOD.

Learn thou. َكَفْا Learn ye. َكَفْا َكَفْا

It will be seen that the َكَفْا is not sounded here.

Note.—In some villages, and perhaps districts, the future is spoken like the future of verbs with medial َكَفْا or َكَفْا: thus, َكَفْا َكَفْا, etc. If this were generally the case, we should with propriety call this one of that class of verbs, its root being َكَفْا, its present participle, preterite, and perfect participle, being written like the corresponding forms of َكَفْا. Indeed, there is no special objection to writing them so now, and considering the future irregular, as generally spoken. We should then have the preterite َكَفْا, and the perfect participle َكَفْا. These remarks apply also to the verbs which follow.
to be worth, as spoken, is quite anomalous. The present participle is \( \text{najaf} \); the preterite, \( \text{bajaf} \); the perfect participle, \( \text{bajaf} \); the future, \( \text{bajaf} \); the imperative, \( \text{bajaf} \).

\( \text{najaf} \) has its future often, perhaps generally, irregular. In the third person singular masculine, it has \( \text{najaf} \). Its present participle is \( \text{najaf} \).

\( \text{najaf} \) has its present participle \( \text{najaf} \), and, were it not for its etymology, might be classed with verbs with initial \( \text{b} \). Its future is also sometimes \( \text{najaf} \).

**Verbs with Medial \( \text{n} \).**

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

Like \( \text{najaf} \), inflect

\( \text{bajaf} \) to sweat (a & b). \( \text{bajaf} \) to hew (a & b). \( \text{bajaf} \) to tremble (b).

\( \text{bajaf} \) to taste (a & b). \( \text{bajaf} \) to shut (a). \( \text{bajaf} \) to rouse (b).

\( \text{bajaf} \) to bear (a & b). \( \text{bajaf} \) to masticate (a & b).

\( \text{bajaf} \) to cough (a & b). \( \text{bajaf} \) to shake (tr. and intr.) (b).

\( \text{bajaf} \) to fold (a). \( \text{bajaf} \) to darn (a).

**Third Variety.**

This variety is characterized by the transposition of \( \text{n} \), which is sometimes the first and sometimes the second radical.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English Description</th>
<th>Arabic</th>
<th>English Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>كَرَدْتُ</td>
<td>to scratch.</td>
<td>فَدْلُو</td>
<td>to dawn.</td>
</tr>
<tr>
<td>كَرُدْتُ</td>
<td>to measure.</td>
<td>كَرَدْتُ</td>
<td>to hunt or fish.</td>
</tr>
<tr>
<td>كَرَدْتُ</td>
<td>to be or become black.</td>
<td>كَرَدْتُ</td>
<td>to fast.</td>
</tr>
<tr>
<td>كَرَدْتُ</td>
<td>to bow.</td>
<td>كَرَدْتُ</td>
<td>to drain off (intr.).</td>
</tr>
<tr>
<td>كَرَدْتُ</td>
<td>to be alienated.</td>
<td>كَرَدْتُ</td>
<td>to listen to, to obey.</td>
</tr>
<tr>
<td>كَرَدْتُ</td>
<td>to be paid (an account).</td>
<td>كَرَدْتُ</td>
<td>to fade (as grass).</td>
</tr>
<tr>
<td>كَرَدْتُ</td>
<td>to curse.</td>
<td>كَرَدْتُ</td>
<td>to rise. (Imp. كَرِدْتُ)</td>
</tr>
<tr>
<td>كَرَدْتُ</td>
<td>to blame.</td>
<td>كَرَدْتُ</td>
<td>to bruise or become bruised.</td>
</tr>
<tr>
<td>كَرَدْتُ</td>
<td>to make dough.</td>
<td>كَرَدْتُ</td>
<td>to chisel out.</td>
</tr>
<tr>
<td>كَرَدْتُ</td>
<td>to suck (the breast).</td>
<td>كَرَدْتُ</td>
<td>to hit.</td>
</tr>
<tr>
<td>كَرَدْتُ</td>
<td>to die.</td>
<td>كَرَدْتُ</td>
<td>to be high, to rise.</td>
</tr>
<tr>
<td>كَرَدْتُ</td>
<td>to rest.</td>
<td>كَرَدْتُ</td>
<td>to sprinkle.</td>
</tr>
<tr>
<td>كَرَدْتُ</td>
<td>to nod.</td>
<td>كَرَدْتُ</td>
<td>to spit.</td>
</tr>
<tr>
<td>كَرَدْتُ</td>
<td>to sting, to bite.</td>
<td>كَرَدْتُ</td>
<td>to go down (as a swelling).</td>
</tr>
<tr>
<td>كَرَدْتُ</td>
<td>to be or become old.</td>
<td>كَرَدْتُ</td>
<td>to rub.</td>
</tr>
<tr>
<td>كَرَدْتُ</td>
<td>to ordain.</td>
<td>كَرَدْتُ</td>
<td>to long for.</td>
</tr>
<tr>
<td>كَرَدْتُ</td>
<td>to weed.</td>
<td>كَرَدْتُ</td>
<td>to kindle.</td>
</tr>
<tr>
<td>كَرَدْتُ</td>
<td>to be or become narrow.</td>
<td>كَرَدْتُ</td>
<td>to fasten (the eyes).</td>
</tr>
<tr>
<td>كَرَدْتُ</td>
<td>to be or become cool.</td>
<td>كَرَدْتُ</td>
<td>to finish (tr. and intr.).</td>
</tr>
<tr>
<td>كَرَدْتُ</td>
<td>to lose the savor.</td>
<td>كَرَدْتُ</td>
<td>to come to one's self.</td>
</tr>
</tbody>
</table>

is almost always on the plain of Oroomiah pronounced in the present as if written كَرَدْتُ. In some districts it is regular.
The participle, which would regularly be خلاص or خلاص, is contracted into خلاص, the feminine of which is خلاص.

Future Tense.

I shall remain (m.).

1st plural.

1st fem.

2nd masc.

2nd fem.

3rd masc.

3rd fem.

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

IMPERATIVE MOOD.

remain thou.

remain ye.

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

VERBS FOLLOWING THE ANALOGY OF خلاص.

to make water.

to judge.

to make fine or small.

to return.

to tread.

to increase.

to swell.

to sew.

to curry (a horse).

to be or become hot.

to bathe (of females).

to look.

to venture.

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

**SECOND VARIETY. MIDDLE RADICAL ی or ی.**

The middle radical in this variety inclines sometimes to ی، and sometimes, especially in Koordistan, to the sound of ی. (See Hoff. § 33, 8, 6.) Nordheimer is probably correct in saying (§ 397), in regard to such verbs, that the root properly consists of two strong immutable consonants, in which the fundamental idea of the verb is contained; and that between these a weak letter is inserted to complete the usual form. This falls out often, as will be seen hereafter, in the causative form, and always in the reduplicated form.

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

Take for example یغیث to remain.

**INDICATIVE MOOD.**

**Present Tense.**

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

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

**Preterite Tense.**

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

Whether the second radical here be called ی or ی، it is not at all sounded, and instead of یغیث or یغیث، we write یغیث.

**Perfect Tense.**

یغیث I have remained (m.). یغیث We have remained.
Note 1.—With a negative preceding, י is not sounded in common conversation (e.g. יִטָּבֵּ֛ק), and three syllables are reduced to two.

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

<table>
<thead>
<tr>
<th>Person</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 sing. (m. and f.)</td>
<td>יִטָּבֵּק</td>
</tr>
<tr>
<td>2nd masc.</td>
<td>יִטָּבֵּקּ</td>
</tr>
<tr>
<td>2nd fem.</td>
<td>יִטָּבֵּקּ</td>
</tr>
<tr>
<td>3rd masc.</td>
<td>יִטָּבֵּק</td>
</tr>
<tr>
<td>3rd fem.</td>
<td>יִטָּבֵּק</td>
</tr>
</tbody>
</table>

1st plural.

2nd plural.

3rd plural.

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

In regard to יָטַּבֵּק, יָטַּבֵּק, and יָטַּבֵּק, there is some question whether they should stand here, or be classed with the second variety. If we regard the usage on the plain of Oroomiah only, it would seem that they ought to be considered as verbs with medial י. The present participle is almost always spoken in this province as if written יָטַּבֵּק, and יָטַּבֵּק, i.e. like יָטַּבֵּק, and the futures are often יָטַּבֵּק, יָטַּבֵּק, i.e. like.
Future Tense.

The future tense is regular, and the imperative also, except that in the latter the ِّ is not sounded. It is written 

\( \text{جَفُّ} \) eat thou, \( \text{جَفَّمُ} \) eat ye.

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

LIST OF VERBS WITH INITIAL ِّ.

\( \text{جَفُّ} \) to enter. \( \text{جَفُّمُ} \) to go. \( \text{جَفُّمُ} \) to go up.

\( \text{جَفُّمُ} \) to say. \( \text{جَفُّمُ} \) to bind. \( \text{جَفُّمُ} \) to cool (intr.).

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

Future Tense of ِّ.

\( \text{جَفُّمُ} \) I will go (m.).

1st fem. \( \text{جَفُّمُ} \) 1st plural.

2nd masc. \( \text{جَفُّمُ} \) 2nd plural.

2nd fem. \( \text{جَفُّمُ} \) 2nd plural.

3rd masc. \( \text{جَفُّمُ} \) 3rd plural.

3rd fem. \( \text{جَفُّمُ} \) 3rd plural.
A verb of four radicals may follow this paradigm, e.g. 

\textit{to shed tears}; \(1\) being regarded as a quiescent. A few of the above roots beginning with \(2\) are really causatives, a weak radical, as, for instance, \(2\) in the case of \(2\), having fallen out. The rules for the formation and conjugation of causatives will be considered hereafter.

\textbf{Irregular Verbs of the First Class.}

\textbf{First variety. First radical 1. Root \textbf{1} to eat.}

\textbf{Indicative Mood.}

\textit{Present Tense.}

\begin{align*}
\text{I am eating (m.).} & \quad 2\text{nd plural.} \\
\text{1st plur.} & \\
\text{1st fem.} & \\
\text{2nd masc.} & \\
\text{2nd fem.} & \\
\text{3rd masc.} & \\
\text{3rd fem.} & \\
\end{align*}

The only irregularity here is owing to the \(2\). This is heard but faintly, if at all, and the \(2\) is lengthened to \(2\).

\textit{Imperfect Tense.}

\begin{align*}
\text{We were eating.} & \\
\text{1st plur.} & \\
\text{1st fem.} & \\
\end{align*}

\textit{Preterite Tense.}

\begin{align*}
\text{I ate.} & \\
\text{2nd} & \\
\text{We ate.} & \\
\end{align*}

\textit{Perfect Tense.}

\begin{align*}
\text{We have} & \\
\text{I have eaten.} & \\
\text{eaten.} & \\
\end{align*}

The perfect participle, by the aid of which this tense is formed, is regular; but the first radical is silent, as well as in the preterite.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>خلك</strong></td>
<td>to empty (tr.)</td>
</tr>
<tr>
<td><strong>فشك</strong></td>
<td>to ornament</td>
</tr>
<tr>
<td><strong>مسم</strong></td>
<td>to maim</td>
</tr>
<tr>
<td><strong>رجف</strong></td>
<td>to wonder</td>
</tr>
<tr>
<td><strong>نندق</strong></td>
<td>to vex or be vexed</td>
</tr>
<tr>
<td><strong>ملع</strong></td>
<td>to gaze</td>
</tr>
<tr>
<td><strong>ملعو</strong></td>
<td>to atone</td>
</tr>
<tr>
<td><strong>ملعب</strong></td>
<td>to muse</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to bring out</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to cut out</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to gaze at</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to stretch out</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to translate</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to chew the cud, to digest</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to be or become sober</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to refine</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to anticipate</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to make holy</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to promise</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to happen</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to look</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to peel</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to squeeze in</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to glorify</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to entice</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to be or become foolish</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to send</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to long for</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to praise</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to strip, despoil</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to be or become quiet</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to dislocate</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to parboil</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to perform a burial service</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to be or become peaceful</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to make overflow</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to be acquainted with</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to be partaker</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to repent</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to cause to perish</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to destroy</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to finish</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to sigh</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to-prop</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to spill</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to abandon</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to make</td>
</tr>
<tr>
<td><strong>ملعوس</strong></td>
<td>to button</td>
</tr>
</tbody>
</table>
to sell.  

ئَلِيَّةٌ to join.  

ئَلِيَّةٌ to disturb, be disturbed.  

ئَلِيَّةٌ to defile, or become defiled, with milk, etc., during fast.  

ئَلِيَّةٌ to prepare.  

ئَلِيَّةٌ to incite.  

ئَلِيَّةٌ to become cold.  

ئَلِيَّةٌ to ask after one's health.  

ئَلِيَّةٌ to renew.  

ئَلِيَّةٌ to rule.  

ئَلِيَّةٌ to wash.  

ئَلِيَّةٌ to be or make strong.  

ئَلِيَّةٌ to escape.  

ئَلِيَّةٌ to singe.  

ئَلِيَّةٌ to play.  

ئَلِيَّةٌ and  

ئَلِيَّةٌ to indulge.  

ئَلِيَّةٌ to bury.  

ئَلِيَّةٌ to drive away.  

ئَلِيَّةٌ to hem; to brush up.  

ئَلِيَّةٌ to roll up.  

ئَلِيَّةٌ to carry (away).  

ئَلِيَّةٌ This root is also  

ئَلِيَّةٌ, or  

ئَلِيَّةٌ to blot.  

ئَلِيَّةٌ to find time; to supply.  

ئَلِيَّةٌ to return (tr.).  

ئَلِيَّةٌ to love.  

ئَلِيَّةٌ to heat (tr.).  

ئَلِيَّةٌ to find.  

ئَلِيَّةٌ to blacken (tr.).  

ئَلِيَّةٌ to cover, shut.  

ئَلِيَّةٌ to bow (tr.).  

ئَلِيَّةٌ to pay a debt.  

ئَلِيَّةٌ to teach.  

ئَلِيَّةٌ to smell.  

ئَلِيَّةٌ to nurse.  

ئَلِيَّةٌ to apply (attention).  

ئَلِيَّةٌ to cause to ascend.  

ئَلِيَّةٌ to cool (tr.).  

ئَلِيَّةٌ to burn (tr.).  

ئَلِيَّةٌ to raise.  

ئَلِيَّةٌ to chisel out.  

ئَلِيَّةٌ to cause to hit.  

ئَلِيَّةٌ to lift up.  

ئَلِيَّةٌ to kindle (tr.).  

ئَلِيَّةٌ to place.  

ئَلِيَّةٌ to raise (the dead).
answer ye, etc. The second form given above, may be used with other verbs, but is not so common, and is now omitted in our books. forms its imperative plural thus:

**VERBS OF THE SECOND CLASS CONJUGATED LIKE**

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>فَلْخَتَ</td>
<td>to cultivate</td>
</tr>
<tr>
<td>فَلْخَتَ</td>
<td>to strip off bark</td>
</tr>
<tr>
<td>فَلْخَتَ</td>
<td>to scatter (tr.)</td>
</tr>
<tr>
<td>فَلْخَتَ</td>
<td>to spy out</td>
</tr>
<tr>
<td>فَلْخَتَ</td>
<td>to glean</td>
</tr>
<tr>
<td>فَلْخَتَ</td>
<td>to tempt</td>
</tr>
<tr>
<td>فَلْخَتَ</td>
<td>to envy</td>
</tr>
<tr>
<td>فَلْخَتَ</td>
<td>to wallow</td>
</tr>
<tr>
<td>فَلْخَتَ</td>
<td>to search</td>
</tr>
<tr>
<td>فَلْخَتَ</td>
<td>to be dizzy</td>
</tr>
<tr>
<td>فَلْخَتَ</td>
<td>to render vain or idle</td>
</tr>
<tr>
<td>فَلْخَتَ</td>
<td>to look</td>
</tr>
<tr>
<td>فَلْخَتَ</td>
<td>to heal</td>
</tr>
<tr>
<td>فَلْخَتَ</td>
<td>to deflour</td>
</tr>
<tr>
<td>فَلْخَتَ</td>
<td>to support, nourish</td>
</tr>
<tr>
<td>فَلْخَتَ</td>
<td>to degrade (tr.)</td>
</tr>
<tr>
<td>فَلْخَتَ</td>
<td>to lie</td>
</tr>
<tr>
<td>فَلْخَتَ</td>
<td>to sear</td>
</tr>
<tr>
<td>فَلْخَتَ</td>
<td>to ask a question</td>
</tr>
<tr>
<td>فَلْخَتَ</td>
<td>to bless</td>
</tr>
<tr>
<td>فَلْخَتَ</td>
<td>to cook</td>
</tr>
<tr>
<td>فَلْخَتَ</td>
<td>to do skilfully</td>
</tr>
<tr>
<td>فَلْخَتَ</td>
<td>to make ready</td>
</tr>
<tr>
<td>فَلْخَتَ</td>
<td>to provoke</td>
</tr>
<tr>
<td>فَلْخَتَ</td>
<td>to help</td>
</tr>
<tr>
<td>فَلْخَتَ</td>
<td>to believe</td>
</tr>
<tr>
<td>فَلْخَتَ</td>
<td>to answer</td>
</tr>
<tr>
<td>فَلْخَتَ</td>
<td>to beget</td>
</tr>
</tbody>
</table>
Imperfect Tense.

I might save (m.). 1st plural.

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

Perfect Tense.

I may have saved (m.). 1st plural.

1st fem.

2nd masc.

2nd fem.

3rd masc.

3rd fem.

Pluperfect Tense.

I might have saved (m.). 1st plural.

1st fem.

2nd masc.

2nd fem.

3rd masc.

3rd fem.

IMPERATIVE MOOD.

save thou (m.). or save ye.

save thou (f).

It is to be particularly noted that the verbs marked i in the following table make the plural imperative by simply adding ا to the singular. Thus, enye ye.
Future Tense.

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

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

Second Future Tense.

I shall have saved (m.). 1st fem. 1st plur.

2nd masc. 2nd fem. 2nd plural.

3rd masc. 3rd fem.

SUBJUNCTIVE MOOD.

Present Tense.

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

This is inflected like the corresponding tense of the first class, and takes \( \infty \), as well as \( \infty \), between the second and third radicals, whenever the future takes them.

Second Present Tense.

I may be saving (m.). 1st plural.

1st fem. 2nd plural.

2nd masc. 2nd fem.

3rd masc. 3rd plural.

3rd fem.
Perfect Tense.

I have saved (m.).

1st fem.

2nd masc.

2nd fem.

3rd masc.

3rd fem.

1st plural.

2nd plural.

3rd plural.

The perfect participle is formed by inserting $o$ after the first radical, and giving the last radical the vowel $-$ with final $l$.

Note.—In some cases, $-$ is inserted between the second and third radicals, as, for instance, having envied. This vowel always appears in the feminine participle.

When the root takes $-$ instead of $-$, the perfect participle, with scarcely an exception, takes this $-$ between the second and third radicals, and the same vowel appears also in the future; as $I$ will envy. By inspecting the catalogue of verbs of this class, it will be seen that this usage is founded on the principles of euphony. For example, verbs whose second and third radicals are the same, take this vowel; and also verbs whose middle radical is $o$.

If it should be objected that $\text{\textcircled{c}}$ to repent, and similar verbs, with radical $o$, have $-$ in the root and $-$ in the perfect participle, it may replied, that, although $-$ is written in accordance with the rules of the ancient language (Hoff. § 12, 1), the sound is that of $\text{\textcircled{c}}$.

Pluperfect Tense.

I had saved

(m.).

1st fem.

2nd masc.

2nd fem.

3rd masc.

3rd fem.

1st plural.

2nd plural.

3rd plural.
INDICATIVE MOOD.

Present Tense.

I am saving (m.).

1st fem.

2nd masc.

2nd fem.

3rd masc.

3rd fem.

1st plural.

2nd plural.

3rd plural.

Imperfect Tense.

I was saving

(m.).

I was saving (f.).

2nd masc.

2nd fem.

3rd masc.

3rd fem.

1st plural.

2nd plural.

3rd plural.

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

Preterite Tense.

I saved (m.).

2nd masc.

2nd fem.

3rd masc.

3rd fem.

1st plural.

2nd plural.

3rd plural.

This is formed like the corresponding tense in verbs of the first class, except that a is inserted after the first radical.
ample, َدُفِّدَدُم، if it conform to the preceding paradigm, denotes to go out; but if it conform to the following paradigm, to bring out or to cause to come out. The same is true of َدُفِّدَدُم: when conjugated as a verb of the second class, it denotes to finish, in a transitive sense, or to save.

It is, however, to be remarked that a few verbs are used indifferently as verbs of the first or second class, without any change of signification. Thus َدُفِّدَدُم, following either paradigm, is transitive, and means to command. More rarely a verb is intransitive in either conjugation, as َدُفِّدَدُم to leak, which is properly of the first class, but used in some districts as if of the second class.

Verbs of the second class have regularly three radicals. A َدُفِّدَدُم is prefixed to the root in all its inflexions by the people of Thary, Tekhoma, Nochea, and the western slopes of the Koordish mountains, but is not heard on the plain of Oroomiah. It has been for a number of years omitted in our books.

The rules for the formation of compound tenses being the same in all verbs, it is unnecessary to repeat them. The two conjugations do not differ in this respect, but in the form of the infinitive, the participles, the preterite, and the imperative.

To form the present participle from the root, the first radical takes َدُفِّدَدُم when the root has َدُفِّدَدُم, and َدُفِّدَدُم when the root has َدُفِّدَدُم. If َدُفِّدَدُم is the first vowel, َدُفِّدَدُم is inserted after the second radical; and when َدُفِّدَدُم is the first vowel, َدُفِّدَدُم is inserted. The third radical takes َدُفِّدَدُم with final َدُفِّدَدُم. We will again take َدُفِّدَدُم as the model.

<table>
<thead>
<tr>
<th><strong>INFinitive</strong></th>
<th>to save.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Present Participle.</strong></td>
<td><strong>Perfect Participle.</strong></td>
</tr>
<tr>
<td>َدُفِّدَدُم</td>
<td>َدُفِّدَدُم</td>
</tr>
<tr>
<td>saving.</td>
<td>having saved.</td>
</tr>
<tr>
<td>مَأَدَ</td>
<td>to be or become palsied.</td>
</tr>
<tr>
<td>-----</td>
<td>------------------------</td>
</tr>
<tr>
<td>مَأَدَ</td>
<td>to level. 1 or 2.</td>
</tr>
<tr>
<td>مَأَدَ</td>
<td>to be pleasing to.</td>
</tr>
<tr>
<td>مَأَدَ</td>
<td>to take.</td>
</tr>
<tr>
<td>مَأَدَ</td>
<td>to burst (as an egg). 1 and 2.</td>
</tr>
<tr>
<td>مَأَدَ</td>
<td>to sag down.</td>
</tr>
<tr>
<td>مَأَدَ</td>
<td>to partake. 1 or 2.</td>
</tr>
<tr>
<td>مَأَدَ</td>
<td>to eat out.</td>
</tr>
<tr>
<td>مَأَدَ</td>
<td>to transplant. 1 or 2.</td>
</tr>
<tr>
<td>مَأَدَ</td>
<td>to be or become silent.</td>
</tr>
<tr>
<td>مَأَدَ</td>
<td>to be or become numb.</td>
</tr>
<tr>
<td>مَأَدَ</td>
<td>to break.</td>
</tr>
<tr>
<td>مَأَدَ</td>
<td>to thrust.</td>
</tr>
<tr>
<td>مَأَدَ</td>
<td>to remember.</td>
</tr>
<tr>
<td>مَأَدَ</td>
<td>to fall down (as a wall).</td>
</tr>
</tbody>
</table>

**Note.**—Some verbs of four radicals are included in the above list, as they are in every respect regular, except that the second radical takes ـ in preference to ـ (according to the analogy of the ancient language) in the present participle. Thus we have *dreaming*, *withering*, *pressing out*.

**Class II. Regular Verb.**

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

to scorch, as food (intr.).

to squat.

to be or become mad.

to string (as peppers).

to receive. 1 or 2.

to complain.

to bury.

to joint together.

{ to be or become holy.
{ to put on (the outer garment).

to kill.

to gather (grapes).

to turn aside.

{ to lose the bark (as a tree).
{ to be crushed, to crush.

to twist.

to pinch.

to be wrinkled or puckered.

to fold. 1 or 2.

to partake of the sacrament.

to bite.

to win; to overlay.

to sweep, rake. 1 and 2.

to tremble.

to stone.

to be numb.

to be broad.

to run.

to have mercy on. 1 or 2.

to be far.

{ to ride. Future sometimes.

to be or become soft.

to kick, stamp.

to dance.

to delineate.

to boil.

to let, let go.

to confuse, to be confused.

to leap.

to be or become warm.

to spread out.

to pluck.

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

to be dislocated. 1 and 2.

to be parboiled. 1 and 2.

to break.

to overflow (intr.). 1 and 2.
to plunder.

۱۰۰۰ to redden, blush.

۱۰۰۰ to support, prop.

۱۰۰۰ to need.

۱۰۰۰ to rot.

۱۰۰۰ to become empty. 1 and 2.

۱۰۰۰ to wait.

۱۰۰۰ to be or become weary of.

۱۰۰۰ to be beautiful. 1 and 2.

۱۰۰۰ to reproach.

۱۰۰۰ to deny.

۱۰۰۰ to bolt (as flour).

۱۰۰۰ to scratch, trace.

۱۰۰۰ to suck in.

۱۰۰۰ to comb.

۱۰۰۰ to undo, pull down.

۱۰۰۰ to do.

۱۰۰۰ to pass.

۱۰۰۰ to spin.

۱۰۰۰ See under ۱۰۰۰, p. 63.

۱۰۰۰ to be baptized.

۱۰۰۰ to dwell.

۱۰۰۰ to dig out.

۱۰۰۰ to flee.

۱۰۰۰ to reflect. 1 or 2.

۱۰۰۰ to open out, become flat.

۱۰۰۰ to be or become crooked.

۱۰۰۰ to work. Present participle may be ۱۰۰۰.

۱۰۰۰ to go out. 1 and 2.

۱۰۰۰ to be crooked, deceitful.

۱۰۰۰ to fight.

۱۰۰۰ to exult.

۱۰۰۰ to command. 1 or 2.

۱۰۰۰ to blossom.

۱۰۰۰ to flee (as sleep).

۱۰۰۰ to fly.

۱۰۰۰ to tear, wear out.

۱۰۰۰ to rub, use friction.

۱۰۰۰ to burst out, to make burst.

۱۰۰۰ to cut.

۱۰۰۰ to spread, as wings (tr. and intr.).

۱۰۰۰ to separate (tr. and intr.).

۱۰۰۰ to rend. 1 or 2.

۱۰۰۰ to stretch (out).

۱۰۰۰ to be or become sorry. 1 or 2.

۱۰۰۰ to be or become straight. 1 and 2.

۱۰۰۰ to melt (intr.). 1 and 2.

۱۰۰۰ to open.
to flash.
to put on (clothes).
to be fitting.
to beckon, wink, etc.
to lick.
\{ to peck up (food); to embroider.

to mix (liquids).
to be found. 1 and 2.
to be or become meek.
to pluck.
to rub off skin, to be bald.
to be or become bitter.
to scour, to be polished.
to anoint.
to stretch out.
to tell a parable. 1 or 2.

to bark (as a dog).
to reprove.
to hew.
to vow.
to pine away.
to shy (as a horse).
to abstain from meat, etc.

to sift.
to be or become ashamed.
to drop (as water).
to keep.
to pull or root out.
to saw.
to blow (with the mouth).
to fall.
to shake (as clothes).
to plant.
to be slender or thin.
to peck.
to peck at.
to drive (a nail).
to paint. 1 or 2.
to skin.
to drain off (tr. and intr.).
to kiss.
to make an onset.
to fall (as leaves).
to trust.
to worship.
to fill up (tr. and intr.).
to be or become quiet.
to be or become sour.

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

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

This will be most advantageously considered, after we finish the paradigms of the Active Voice.

VERBS OF THE FIRST CLASS CONJUGATED LIKE

It is to be understood that when a verb is marked "1 or 2," the verb is either of the first or second class, its signification remaining unchanged. On the other hand, "1 and 2" denotes that the verb is conjugated in both methods, but with a change of signification.

It is not to be presumed that all the regular verbs of the first class are given here, or that any of the following lists are complete. An effort has, however, been made to collect as many of the verbs in common use as possible.

Although one meaning is placed opposite to each verbal root, this is by no means a dictionary. Frequently a verb is used in four or five or more significations. Only one, or at the most two of these are noted down.

- to become lean.
- to thrive. 1 and 2.
- to be scattered. 1 and 2.
- to scatter (seed). 1 or 2.
- to be or become useless or idle. 1 and 2.
- to conceive.
- to be pressed (with business).
- to bruise, crush.
- to get well, be pleased. 1 and 2.
- to be defloured. 1 and 2.
- to diminish (intr.). 1 and 2.
- to dry (intr.).
- to kneel.
- to lighten (flash).
- to be or become cooked. 1 and 2.
- to fashion; mingle.
- to marry.
- to braid.
- to blaspheme. 1 or 2.
- to stack up.
- to move (intr.).
cisely like فِضْطِنَة، the subject need not be alluded to hereafter.

I am not finishing.
I was not finishing.
I did not finish.
I have not finished.
I had not finished.
I shall not finish.
I did not finish.

Note 1.—For the pronunciation of the imperfect and pluperfect tenses, see previous remarks on the elision of *دَ. Thus, the imperfect is pronounced *لِجِنَ وَا بِءِرَكَع, and the pluperfect *لِجِنَ وَا بِءِرَكَع.

Note 2.—It will be noticed that the future, in taking the negative, drops its preformative *هِ. Sometimes, however, *هِ is used as an emphatic future, e. g. *هِنَأ تَلِمَهُمْ. *هِنَأ تَلِمَهُمْ. *هِنَأ تَلِمَهُمْ.

Note 3.—The proper negative of *هِنَأ is given above, but *هِنَأ is allowable.

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

Note 5.—Though the inversion of the present, imperfect, perfect, and pluperfect indicative, as a general rule, takes place only with the particle *لِ، sometimes the inversion takes place without that particle. For example, *لِكَأ تَمَا يَلَكَنْهَا: why are you going out?

**VERBS USED INTERROGATIVELY.**

The verb (as in English and French) takes no new forms in an interrogative sentence; and the interrogation is known only by the inflection of the voice or the sign ظ placed at the end of the sentence.
Pluperfect Tense.

I might have finished.

1st fem.

2nd masc.

2nd fem.

3rd masc.

3rd fem.

This tense is formed by prefixing the auxiliary, َلِكَ، etc. to the perfect participle.

**IMPERATIVE MOOD.**

Finish thou (masc.).

Finish thou (fem.).

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

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

**Note 2.**—When the middle radical is َل، it is not ordinarily pronounced in the imperative; e.g. َلِكَ, pronounced shook. When the middle or final radical is ُ, to avoid the coming together of two ُs, one is omitted in writing, e.g. the imperative of َلِكَ is َلِكَ; of َلَّنِ it is َلَّنِ, etc.

**VERB WITH THE NEGATIVE PARTICLE ُلَّ or ُلِّ.**

Only the first person singular of each tense will be given, as the other persons can be easily supplied by the learner. As every verb in the language makes its negative form pre-
This tense is formed by prefixing the auxiliary, ْمُعِثْرُ، etc., to the present participle.

**Imperfect Tense.**

- ْمُعِثْرُ 1st plural.
- ْمُعِثْرُ 2nd plural.

With ْمُعِثْرُ or ْفُخَصُ prefixed, this tense denotes a past action habitually performed, e.g. ْمُعِثْرُ ْمُعِثْرُ ْمُعِثْرُ, he was in the habit of finishing quickly. So too with ْمُعِثْرُ, the idea being expressed negatively.

**Perfect Tense.**

- ْمُعِثْرُ 1st plural.
- ْمُعِثْرُ 2nd plural.

This is formed by prefixing the auxiliary, ْمُعِثْرُ, etc. to the perfect participle.
generic present. The particle َذ ْي is used in Salmas and Oroomiah, while َذ ْب is the common prefix in Koordistan. We thus have َذ ْي َيَذَيَنَم, I am in the habit of finishing; َذ ْي َيَذَيَنَم, I am in the habit of going out, etc. This َذ ْي or َذ ْب is used with all the persons and in both numbers.

On the other hand, َذ ْي َيَذَيَنَم, derived from the ancient َذ ْي َيَذَيَنَم, prefixed to this tense makes it a preterite, equivalent to َذ ْي َيَذَيَنَم, e.g. َذ ْي َيَذَيَنَم, I finished. This is but little used out of Oroomiah, and is used there for the sake of euphony, in cases where the regular preterite does not readily take the suffixes. Thus, َذ ْي َيَذَيَنَم, I supported him, would be preferred to َذ ْي َيَذَيَنَم.

When َذ ْي (not َذ ْب) is prefixed to this tense, it is also a generic present, or a future, the idea being expressed negatively, e.g. َذ ْي َيَذَيَنَم, I am not in the habit of finishing quickly, or I shall not finish quickly. These statements apply to verbs of both classes and all varieties.

Note 1.—In telling a story we sometimes hear a native vulgarly use the form َذ ْي almost exclusively, as his “narrative tense.” It seems then to have the force of our English present, “he goes,” “he tells,” “he does so and so,” and to the mind of a Nestorian gives a sort of vividness to the story.

Note 2.—Before verbs whose first radical is َذ or َذ, َذ ْي has the sound of َذ with a simple sheva, e.g. َذ ْي َيَذَيَنَم, pronounced Fatin.

**Second Present.**

<table>
<thead>
<tr>
<th></th>
<th>1st fem.</th>
<th>2nd masc.</th>
<th>2nd fem.</th>
<th>3rd masc.</th>
<th>3rd fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st plural.</td>
<td>َذ ْي َيَذَيَنَم</td>
<td>َذ ْي َيَذَيَنَم</td>
<td>َذ ْي َيَذَيَنَم</td>
<td>َذ ْي َيَذَيَنَم</td>
<td>َذ ْي َيَذَيَنَم</td>
</tr>
<tr>
<td>2nd plural.</td>
<td>َذ ْي َيَذَيَنَم</td>
<td>َذ ْي َيَذَيَنَم</td>
<td>َذ ْي َيَذَيَنَم</td>
<td>َذ ْي َيَذَيَنَم</td>
<td>َذ ْي َيَذَيَنَم</td>
</tr>
</tbody>
</table>
Second Future Tense.

I shall have finished (m.)

1st fem.

2nd masc.

2nd fem.

3rd masc.

3rd fem.

1st plural.

2nd plural.

3rd plural.

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

SUBJUNCTIVE MOOD.

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

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

Present Tense.

I may finish (m.)

1st fem.

2nd masc.

2nd fem.

3rd masc.

3rd fem.

1st plural.

2nd plural.

3rd plural.

Though this tense is properly used in dependent and hypothetical clauses, by prefixing ܐܘ or ܠ to it, it becomes a
Note 1.—In some parts of Oroomiah and Koordistan, ﯙ is contracted to ﯠ. Instead of ﯡ, the termination ﯢ is often vulgarly given to the first person plural, making ﯢ. Instead of the termination ﯤ, we sometimes hear ﯦ, making the second person plural. On the plain of Oroomiah, this person is in some villages pronounced ﯧ, which is probably a contraction for ﯣ.

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

<table>
<thead>
<tr>
<th>1st sing. masc.</th>
<th>1st plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﯢ</td>
<td>ﯢ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1st sing. fem.</th>
<th>2nd sing. masc.</th>
<th>2nd sing. fem.</th>
<th>3rd plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﯢ</td>
<td>ﯢ</td>
<td>ﯢ</td>
<td>ﯢ</td>
</tr>
</tbody>
</table>

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

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

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

I had finished (m.).
I had finished (f.).
Thou hast finished (m.).
Thou hast finished (f.).
He had finished.
She had finished.
We had finished.
You had finished.
They had finished.

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

Note.—In pronunciation, the same elision is made as in the imperfect tense. Thus, we have ّذأكَمْ ّذأ, ّذأكْتَمْ ّذأ, etc.

Future Tense.

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

To form this tense in regular verbs of this class, ّذأكْمْ is almost universally used with the first radical, and the second radical is included in the first syllable; but the third person singular masculine is an exception, as the first syllable in this case is a simple syllable, not including the second radical. The terminations subjoined to the third radical are ّذأ, 1 masc.; ّذأ, 1 fem.; ّذأ, 2 masc.; ّذأ, 2 fem.; the vowel — between the second and third radicals of 3 sing. masc.; ّذأ, 1 pl.; ّذأ, 2 pl.; and ّذأ, 3 plural.
This tense has no preformative letter. A short zlama is inserted between the second and third radicals, and the following terminations are subjoined: ُكَبَرَ, 1 sing. m. and f.; ُكَبَرَ, 2 masc. sing.; ُكَبَرَ, 2 fem. sing.; ُكَبَرَ, 3 masc. sing.; ُكَبَرَ, 3 fem. sing.; ُكَبَرَ, 1 plural; ُكَبَرَ, 2 plural; ُكَبَرَ, 3 plural.

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

Note 2.—When the last radical is ُكَبَرَ or ُكَبَرَ, the terminal ُكَبَرَ is dropped. Thus, from ُكَبَرَ to grind, we find the preterite ُكَبَرَ, not ُكَبَرَ; from ُكَبَرَ to saw, we have the preterite ُكَبَرَ. When the final radical is ُكَبَرَ, this is not doubled in pronunciation. Thus, from ُكَبَرَ to kill, we have the preterite ُكَبَرَ. This rule applies to the preterite of all verbs of both classes.

**Perfect Tense.**

I have finished (m.).

I have finished (f.).

Thou hast finished (m.).

Thou hast finished (f.).

He has finished.

She has finished.

We have finished.

You have finished.

They have finished.

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

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

I was finishing (m.).
I was finishing (f.).
Thou wast finishing (m.).
Thou wast finishing (f.).
He was finishing.
She was finishing.

We were finishing.
You were finishing.
They were finishing.

From the present tense is formed the imperfect, by adding the auxiliary لد. In the third person singular, لد takes the place of بذ, instead of being added to them; and in the third person plural, لد takes the place of بذ.

Note 1.—The elision spoken of in connection with the imperfect tense of the verb لد to be, takes place here also. Thus, the first person singular masculine is pronounced ببِراکین وَا, or براکین وَا; the first person feminine, ببِراکان وَا, or براکان وَا; the second person masculine, ببِراکیت وَا, or براکیت وَا; the second person feminine ببِراکیت وَا, or براکیت وَا; and the first person plural, ببِراکیک وَا, or براکیک وَا.

Note 2.—Instead of this form, we occasionally hear لد لد, in which case لد seems to be equivalent to لد. لد may be thus used with the present participle of many verbs, but it is not necessary to allude to it again as a regular tense.

Preterite Tense.

I finished (m. and f.).
Thou finishedst (m.).
Thou finishedst (f.).
He finished.
She finished.

We finished.
You finished.
They finished.
Let us take as a model, 

\[ 
\text{اذًا} 
\]
which signifies *to finish* (intransitive).

**INFINITIVE,** 

\[ 
\text{اذًا} 
\]
*to finish.*

**Present Participle,** 

\[ 
\text{اذًا} 
\]
Finishing.

**Perf. Participle,** 

\[ 
\text{اذًا} 
\]
Having finished.

**INDICATIVE MOOD.**

**Present Tense.**

\[ 
\text{اذًا} 
\]
I am finishing (m.).

\[ 
\text{اذًا} 
\]
I am finishing (f.).

\[ 
\text{اذًا} 
\]
Thou art finishing (m.).

\[ 
\text{اذًا} 
\]
Thou art finishing (f.).

\[ 
\text{اذًا} 
\]
He is finishing.

\[ 
\text{اذًا} 
\]
She is finishing.

\[ 
\text{اذًا} 
\]
We are finishing.

\[ 
\text{اذًا} 
\]
You are finishing.

\[ 
\text{اذًا} 
\]
They are finishing.

The present tense of this class is always formed by prefixing the present participle to the present tense of the verb of existence, in its several numbers and persons. The present participle is formed by prefixing short zlama with \[ \text{اذًا} \] to the first radical, making zkapa the vowel of the second radical and also of the third, and adding the quiescent \[ \text{اذًا} \] to the third radical.

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

**Note 1.**—If the first radical be \[ \text{اذًا} \] or \[ \text{اذًا} \], the sound of the preformative \[ \text{اذًا} \] in the present participle is scarcely heard, though always written, and in vulgar pronunciation it is entirely omitted. Indeed, in the rapid enunciation of the people, many other verbs, and especially those beginning with \[ \text{اذًا} \], drop this \[ \text{اذًا} \]. Thus we have \[ \text{اذًا} \] anointing, sounded \[ \text{اذًا} \] m'shakha, \[ \text{اذًا} \] becoming meek, sounded \[ \text{اذًا} \] m'kakha, \[ \text{اذًا} \] doing, sounded wada, etc.

**Note 2.**—This tense is often vulgarly contracted into prakin, pra-kan, etc., and the remark applies to any verb of this class.
fying I was becoming—יִּשָּׁנָה. So too in the expression
יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁנָה יִּשָּׁn

It may be difficult to account for the precise form of אֶבְנָה when "he shall not be born.

e.g. etc. It seems, however, pretty clear that they are made up of א, the principal letter in אֶבְנָה, the old verb of existence, or, better, of א of the pronoun אֶבְנָה, which was used so much in the Anc. Syriac to express the idea of existence, having the tālkanā on it (H. § 121, 2, c.), and fragments of the personal pronouns. See in this connection a very interesting statement of the relation of the corresponding pronoun אֶבְנָה to the corresponding verb אֶבְנָה in Heb. (N. § 1047), from which it seems certain that they had a common origin. It is not so easy to say whence comes the א which precedes. In Bootan, they use for the second person plural present אֶבְנָה, which gives us a א. It can hardly be doubted that א and א are really א and א. As to א, it is probably a fragment of א. Compare the ancient א with the modern א. The resemblance in sound is very striking, and the signification identical.

Classes of Verbs.

There are two great classes of verbs in the Modern Syriac, which are always distinguished from each other by their mode of inflection, and sometimes by their general signification. Each class embraces several varieties. These varieties might indeed be designated as distinct classes; but it is thought best to enumerate only two classes, because the general resemblance to these leading forms is discoverable in all the other varieties.

Class I. Regular Verb.

The first and most numerous class of verbs has almost invariably but three radical letters, as מָנָה מָנָה מָנָה מָn, the verbs which respectively denote "to go out," "to finish," and "to support" or "prop." The peculiarity in the mode of conjugating runs through nearly all the tenses. Verbs of this class are usually, though by no means uniformly, intransitive.
SUBJUNCTIVE MOOD.

Present Tense.

I may be (m.).
I may be (f.).
Thou mayest be (m.).
Thou mayest be (f.).
He may be.
She may be.

We may be.
You may be.
They may be.

Note 1.—The pronouns will hereafter be omitted before the different tenses, and in all the paradigms.

Note 2.—This tense with 月 and 世 is often very much clipped in pronunciation. Thus we hear อง อง, อง อง, อง อง, etc.

Imperfect or Pluperfect Tense.

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

We might be, etc.
You might be, etc.
They might be, etc.

IMPERATIVE MOOD.

Be thou (m. and f.).
Be ye or you.

General Remarks.

The preceding verb not only may be an auxiliary to other verbs, but is sometimes an auxiliary to itself, e.g. in the imperfect, signi-
Thou hadst been (m.).
Thou hadst been (f.).
He had been.
She had been.
They had been.

Pluperfect Tense, negatively.

The direct form is to be pronounced wēyn wa, wētan wa, wēyit wa, wētāt wa, and the first person plural wēyūth wa. The negative form is to be pronounced leyn wa, wēya, leyan wa, wēta, etc.

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

Future Tense.

I shall be (m.).
I shall be (f.).
Thou wilt be (m.).
Thou wilt be (f.).
He will be.
She will be.

Future Tense, negatively.

This is inflected as above in the different persons and in both numbers.

Note.—As this future in Syriac is rarely, if ever, used to express determination, but denotes only simple futurity, "shall" is employed to translate it in the first person, and "will" in the second and third. I will be, that is, I am determined to be, would be expressed by some intensive, as, e.g. .IsMatch.
Preterite Tense, negatively.

The negative is formed by inserting ʾād (not ʾād) between the pronoun and the verb, in all the persons and in both numbers, e.g. ʾād ʾād ʾād ʾād he was not.

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

Perfect Tense.

I have been (m.). We have been.

I have been (f.).

Thou hast been (m.). You have been.

Thou hast been (f.).

He has been.

She has been.

They have been.

Pluperfect Tense, negatively.

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

Pluperfect Tense.

I had been (m.). We had been.

I had been (f.).
Imperfect Tense, negatively.

I was not (m.) We were not.
I was not (f.).

Thou wast not (m.). You were not.
Thou wast not (f.).

He was not. They were not.
She was not.

There is generally an elision in the pronunciation of this tense, which is so very prevalent that we can hardly call it a vulgarity. The final ٥ of the pronoun ین in the first person singular, and the letters اء are not sounded. Thus, we have the pronunciation ین وا, ین وا. So when any other word which ends in a vowel precedes ین, for example, I was there, is pronounced ین وا. This elision is not confined to the first person singular. In the second person, the sound is ین وا, ین وا, and in the first person plural ین وا, ین وا.

Of the negative form, the first person singular is pronounced (انا) ین وا, ین وا; the second person, ین وا, ین وا; and the first person plural, ین وا.

Preterite Tense.

I was (m. and f.) We were.
Thou wast (m.) You were.
Thou wast (f.).

He was. They were.
She was.
Present Tense, negatively.

I am not (m.). 
I am not (f.).
Thou art not (m.).
Thou art not (f.).
He is not.
She is not.

We are not.
You are not.
They are not.

Note.—In these forms,  has a vowel (hūwās), whenever preceded by a consonant; when preceded by a vowel, it receives tālkanā.  is an exception, as it is followed by tālkanā. Otherwise, the rule seems to be universal.

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

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

Imperfect Tense.

I was (m.).
I was (f.).
Thou wast (m.).
Thou wast (f.).
He was.
She was.

We were.
You were.
They were.
active and passive voices. These changes will be discussed hereafter. It is sufficient to remark, here, that they have been so great that it is useless to keep up the old distinctions of ند, ند, etc.; and that the object will be better accomplished by classifying the verbs as now used, without any reference to the scheme of the verb in the ancient language.

Without attempting a complete analysis of the modern verb, it is intended to give the paradigms of those classes and forms of verbs which commonly occur, both on the plain of Oroomiah and in the mountains of Koordistan.

As the verb in its simplest form is always found in the third person singular masculine of the future, this will be called the root or stem, and the other forms will be derived from it. For greater convenience, however, we shall begin with the present indicative, after giving the infinitive and participles.

The auxiliary and neuter verb, the verb of existence لکن to be, is given below, inflected both positively and negatively.

**INFINITIVE, لکن to be.**

**Present Participle, لکن** Being.

**Perfect Participle, لکن** Having been.

**INDICATIVE MOOD.**

**Present Tense.**

| I am (m.) | لکن We are. |
| I am (f.) | لیکن |
| Thou art (m.) | لیکن You are. |
| Thou art (f.) | لیکن |
| He is. | لکن They are. |
| She is. | لکن |
ever, be remarked here, once for all, that in the translation of the Old Testament from the Hebrew, and of the New Testament from the Ancient Syriac, idioms have been designedly more or less introduced which are not in accordance with vulgar usage.

7. Reciprocal Personal Pronouns.

—I myself.  
—I or  ourselves.

—I (m.).  
—I or  yourselves.

—I (f.).

—I.

—I.

—I.

—I.

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

is also used in connection with the suffixes, but with a different meaning. If we wish to express the ideas: "by myself," "by thyself," etc.,  receives the suffixes, and has the preposition prefixed. Thus,  by myself, declined like  above. Compare the use of  and  in the Ancient Syriac (Hoff. § 127, 1),  and  in Hebrew (Nordh. § 873), and  etc. in Chaldee (Jahn § 15).

VERBS.

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

my houses, thy houses, etc. When the noun, as in this case, terminates in a vowel-sound, final 1 is dropped, to prevent the hiatus which would otherwise occur in the pronunciation. When the noun terminates in a consonant, no change is made by its reception of the suffixes.

Note.—In our books we have often written 7 as a noun-suffix for 3d pers. sing. masc., and سی for 3d pers. sing. fem., e.g. سی his house, سی her house. We now substitute for these, in all nouns, ین and ین, in accordance with Oroomiah usage. ین, ین, etc., retain the other suffixes. ین and ین are both used in Gawar; the first only in Tekhoma and Tiary. In Nochea and Tekhoma, we find only ین; but, on the other hand, this is not used at all in Gawar. In Tekhoma and Tiary, the suffix ین is the noun-suffix for 3d pers. plural. In Bootan, سی (m.) and سی (f.). We, however, employ now only ین as the noun-suffix of 3d pers. plural. We have also, in such expressions as سی, dropped the suffix which is employed both in Ancient Syriac and in Chaldee. (See Jahn's Grammar, § 28.) It is not in accordance with present usage, and we now substitute ین for the ین. The expression سی will be referred to in the Syntax.

Emphatic Possessive.

Sometimes the suffix, for the sake of emphasis, is separated from its noun by a preposition, e.g. جست the father of me (and not of you), جست the father of thee, etc.

Note 1.—Compare جست in Ancient Syriac. This form, which is always emphatical in the Modern, is by no means uniformly so in the Ancient Syriac. (Hoff. § 122, 6.)

Note 2.—Such forms as جست, John 4:34, 

2 Cor. 5:10, or جست, Matt. 3:1, cannot properly be admitted in the Modern Syriac. It may, how-

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

a. Personal Pronouns of the Objective Case.

me. ٌني

thee (m.). ٌنا

thee (f.). ٌنا

him. ٌن

her. ٌن

them. ٌن

Remarks.

The suffixes ٌنا and ٌنا are confined to verbs. ٌنا and ٌنا are used only in Koordistan. ٌن is a common suffix in Bootan.

It will be seen that the suffix of the first person singular, having a vowel, must always be sounded, unlike the corresponding suffix of the ancient language. The modern differs from the ancient (Hoff. § 42, Annot. 1.) also in having verbal suffixes after the third person plural. Beside ٌنا, ٌنا, we have what is equivalent to a suffix in the forms given farther on, under the head of Verbs with Suffixes.

b. Possessive Pronouns.

These are the same in form with personal suffixes of the objective case. Thus, for example, with ٌنا a house:

My house ٌنا Our house ٌنا

Thy house (m.) ٌنا Your house ٌنا

Thy house (f.) ٌنا

His house ٌنا Their house ٌنا

Her house ٌنا

vol. v.
4. Interrogatives.

These are who? (m. and f.) (ancientضرن); whose? which of the two? (m. and f.) (ancient نست); and how much, or how many? as in the ancient language.

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

Note 2.—in the ancient language is sometimes applied to things. See Luke 8:30, سد. So in the Hebrew سد; but we find no such usage in Modern Syriac.

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

5. Indefinite and Distributive Pronouns.

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

Note.—It may be hardly necessary to state that دم, as in the kindred languages, is written defectively, and is to be pronounced kool,
Remarks.

1. It is probable that סל is a corruption of the ancient סל and סל of סל וס. See, for the distinction made by the Maronites in these words, Hoff. § 41, Ann. 4. It will be remembered that some personal pronouns are also used for demonstratives in the ancient language.

2. In Tolkoma, the people say לְאָד for this, and לְאָד for that. On the plain of Oroomiah, the first of these is used for that, and the other for that yonder. In Bootan they say לְאָד for these, and לְאָד for those. Whenever Bootan is referred to, it may be remembered that it is at the western extremity of Koordistan, and farther removed from us than any other district of the Nestorians.

The plural pronoun לְאָד is also sometimes prolonged in Koordistan, by the addition of לְאָדִי, לְאָדוּ, or לְאָדָו, into לְאָדִי, לְאָדוּ or לְאָדָו, without a change of signification. לְאָד is heard at times in Oroomiah.

There seems to be a natural tendency in language to make demonstratives as emphatic as possible. Compare in Anc. Syriac יָאָדוּ in Hebrew יָאָדוּ, in Greek, δερσέθη in German, cet homme là in French, and this'ere, that'ere in vulgar English.

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

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

3. Relatives.

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

PRONOUNS.

1. Separate Personal Pronouns.

I (m. and f.), ٣٢٣٢, or ٣١٣٢, We.

or ٣٢٢٢, Thou (m.). ٣٠٢٢٢, or ٣٠٢٢٢٢٢, You.

or ٣٢٢٢٢٢, Thou (f.).

He, it. ٣٢٣٢.

She, it.

They.

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

These personal pronouns, with the exception of ٣٢٢٢٢٢٢ and ٣٢٢٢٢٢٢٢, are not used in the objective case. And these, especially the first two, are generally accompanied by the noun to which they refer. Compare the usage in the Ancient Syriac with ٣٢٢٢٢٢٢ and ٣٢٢٢٢٢٢ (Hoff. § 41, 3), and in Hebrew (Nordh. § 859, § note).

Note.—٣٢٢٢٢٢٢ and ٣٢٢٢٢٢٢ are sometimes spoken, both in the nominative and objective cases, as if written ٣٢٢٢٢٢٢ and ٣٢٢٢٢٢٢.

2. Demonstrative Pronouns.

These are ٣٢٢٢٢٢٢, this (m. and f.), ٣٢٢٢٢٢, that (m.), ٣٢٢٢٢٢٢, that (f.), ٣٢٢٢٢٢, these (m. and f.), and ٣٢٢٢٢٢, those (m. and f.).
I am ashamed, has the accent on the syllable لَهُ, as if لَوْ were not written.

PUNCTUATION.

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

NESTORIAN MANUSCRIPTS.

Manuscript works among the Nestorians are sometimes very beautifully written, and the best type can never exceed, and perhaps not even rival, them in elegance.
The representation given above of the sounds of the Syriac language differs from that often made in grammars of the Ancient Syriac, e. g. Hoff. § 12, 3. There is, however, reason to suppose that the Nestorians understand the pronunciation of their language better than it is possible for European scholars to understand it. The Ancient and the Modern Syriac are now pronounced nearly according to the same rules, and there has probably been no essential change in these rules, especially in Koordistan, for a thousand years.

TALKANA.

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

ACCENT.

It is almost a universal rule, that the primary accent is on the penult, and the secondary accent on the pre-antepenult. So strong is the tendency in this direction that a beginner in English will come and ask for the Pee-po'v-day, meaning by this the little book called "Peep of Day." It is, however, to be noted that, in the pronunciation of verbs, the auxiliary יומ is considered, in the subjunctive mood, an essential part of the word, though written separately. Thus, in ילל, he might come, יומ. I might bless, the accent is respectively on the syllables י and י. So too when the pronouns י and י, etc., are suffixed, e. g. יי יי יי. I will see; יי, if he seize him; where the accent is respectively on the syllables י and י. Compare יי of Ancient Syriac, which takes the accent on י. The auxiliaries י, etc., do not follow this rule, e. g. יי.
last syllable of plurals, and in ל, נ, ר. When it follows the latter, it lengthens it into נ. At times the נ in such cases falls out, as in the preterite of verbs of final נ, e. g. נק aspire, I poured.

When נ is preceded by a letter without a vowel, but has one of its own, it has a tendency to give its vowel-sound to the preceding letter, and rest in it; e. g. ענ, to be pronounced not 'ennee, but bennee. So נב = baha. So in Hebrew (Nordheimer's Grammar, § 88, 3). Compare also in regard to נ, Hoff. § 81, 8.

The suffix י, neither י nor י is sounded. At the end of words י is generally quiescent, as in the Hebrew; and we often feel at liberty, e. g. in words introduced from other languages, to substitute נ for it, as really a better representative of the sound. This may account for our writing the verb יולש, יולק, he is, she is, יולש.

א.—This may be, and is rarely, the initial letter of a verbal root. It is found often as the middle radical, and sometimes at the end. Take, for example, אדס, to wail; אדס, to repent; and אדס, to reprove; in all which cases it retains its full consonant power. In אדס, which is thus written for etymology's sake, the final א is not sounded, and the word is to be pronounced as if אדס.

This letter, when following א, does not flow into the vowel-sound, but has a sound of its own resembling short א, e. g. וואק, a wall, pronounced goe'da. Compare Hoff. § 12, 1, and ידנ and similar words in Hebrew.

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

Some letters are א atiant in Modern Syriac, being generally, if not always, those retained for the sake of etymology, e. g. א in א, א, etc.
5. ꞌי, ꞌיך.—Zkapa before ꞌי or ꞌיך has the sound of ꞌיך, and is not distinguishable in the modern from ꞌי, e. g. ꞌיוסיפ, Yосиф, Joseph; ꞌיוה, ꞌיוה, she may be; ꞌיוז, ꞌיוza, a walnut; ꞌיוו, ꞌיוו, a generation.

6. ꞌיך.—Zkapa before ꞌיך has the sound of ey in they, and often does not differ from ꞌיך, e. g. ꞌיוסט, weyta, being; ꞌיוו, kreyta, reading. In such cases, ꞌיך may also have a vowel of its own, and be sounded like our y, e. g. ꞌיוסט, k’seyyatee, covers.

7. ꞌי, ꞌיך, ꞌיך.—Short zlama before ꞌי, ꞌיך, or ꞌיך has a sound nearly like that of ew in Lewis, e. g. ꞌיוז, ꞌיוז, honey, not exactly divsha nor doosha; ꞌיוו, ꞌיוו, straw, not tivna nor toona; ꞌיוו, ꞌיוו, the ocean; ꞌיוו, ꞌיוו, a Cyrenian; ꞌיוו, ꞌיוו, Cyprus; ꞌיוו, ꞌיוו, quick, etc.

8. ꞌיך.—This has been alluded to in a preceding note. See under Hhwāsā.

9. ꞌיך.—If ꞌיך is followed by ꞌיך, the latter has either no effect on the syllable, or the sound is nearly that of ui in ruin, e. g. ꞌיוו, ꞌיוו, a winnowing fan, pronounced rooshta (nearly).

It may be stated as a general rule, that ꞌיך, ꞌיך, and ꞌיך, prefer the vowel ꞌיך, as in the ancient language and the Hebrew.

---

**SOME PECULIARITIES OF ꞌי, ꞌיך, ꞌיך AND ꞌיך.**

1.—It has already been mentioned that ꞌיך quiesces occasionally in ꞌיך, and lengthens it. It quiesces far more frequently in ꞌיך, as in the final syllable of ꞌיוו, ꞌיוו, great, and a multitude of other words. ꞌיך may also quiesce in ꞌיך, as in the
manned; ١٣٥٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠.png
MODIFICATION OF VOWEL- SOUNDS.

The letters ٜ, ٞ, ٩, ٧ and ٠, and, to a considerable extent, also ٩, ٠ and ١, modify the sound of some of the vowels which are connected with them in the same syllable. The general tendency of these letters is to make the vowels joined with them somewhat like short u, though this is not the uniform effect. As it is essential to a correct pronunciation that this subject be understood, some examples will here be given to illustrate it. The sounds of course cannot be perfectly represented in English. Observe that ١=a in hate; ٠=a in saw; ٠, without a mark over it, =a in father; ١=a in hat; ٠, at the end of words, =e. In some cases ٠ may more properly be represented by simple e. e.

1. These letters with ٠, س, ٘, fifty, pronounced ٌٜٞٛٞ, ٌٜٞٛٞٞ, to murmur; ٌٜٞٛٞٞٞ, ٌٜٞٛٞٞٞٞ, with us; ٌٜٞٛٞٞٞٞ, ٌٜٞٛٞٞٞٞٞ, mūstar, a ruler for parallel lines; ٌٜٞٛٞٞٞٞٞ, ٌٜٞٛٞٞٞٞٞ, nākka, a whale. Also with ٩ and ٠: ٌٜٞٛٞٞٞٞٞٞٞ, ٌٜٞٛٞٞٞٞٞٞٞٞ, mūmē, let them cause to reach; ٌٜٞٛٞٞٞٞٞٞٞ, ٌٜٞٛٞٞٞٞٞٞٞ, Mūryam, Mary.

2. With ٠, س, ٘, ٠, hūdīt, thou mayest walk about; ٠, ٠, būtna, she may conceive; ٠, ٠, ٠, ٠, wūkh, we are; ٠, ٠, Mūrya, the Lord; ٠, ٠, ٠, kūr' yana, a reader.

These letters very often give ٠ the sound of ٠. Thus we have ٠, ḥhātē, he may sin; ٠, ٠, tāsche, he may conceal; ٠, ٠, ḍūola, a street; ٠, ٠, ٠, sāpee, he may strain; ٠, ٠, kāree, he may read; ٠, ٠, ٠, rāma, high.

3. With ٠, no effect is generally produced.

4. With ٠, the vowel sound is in most cases ٠: ٠, ḥhūshē, I went; ٠, ṭelūt, he may go out; ٠, ٠, ṭalûṭ, ٠, ٠, ٠, ٠, ٠, Mūsreen, Egypt; ٠, ٠, ٠, ٠, ٠, ٠, p'kūdlee, he com-
Hhwāsā.—This is in sound like a very long e in English. The  has sometimes belonging to it another vowel, in which case it performs the double office of a consonant (y) and a fulcrum for hhwāsā, e.g. ḫṣn, thought, pronounced ḫḥyāl; ʿṣ, of us, pronounced ḏ̤̣̄yān. The word  in which the etymology is preserved, is sounded thus: ḏ̤̣̄. In the perfect participle feminine, 1st Class, we have, for example,  ḫ̤̣̄b̤̣̄d̤̣̄d̤̣̄, braided, pronounced as if written ḫ̤̣̄d̤̣̄d̤̣̄. And so of similar cases.

Note 1.—After ḏ̤̣̄ is silent. This mode of spelling, adopted from the ancient language, has been in a great measure dropped. Thus, we now write ḫ̤̣̄ṣ, you may be, for ḫ̤̣̄ṣ, you may see, for ḫ̤̣̄ṣ, etc. But ḫ̤̣̄ṣ, and some other words transferred from Ancient Syriac, retain their original form.

Note 2.—There is a sheva in common use, as in Hebrew, though without any distinctive mark. Sometimes there are two attached to two successive letters, e.g. ḫ̤̣̄ṣ, that in his heart, pronounced ḫ̤̣̄lāb̤̣̄bo. In a few cases the mark called in Ancient Syriac ḫ̤̣̄ṣ and placed above the line (Hoff. § 19, 1), has been used for this purpose, but it is now dropped, as it is of no practical use to ourselves or the natives. The ear soon becomes so trained that it instinctively gives the sheva where it is called for. No one who has spoken Syriac two months would think of pronouncing ḫ̤̣̄ṣ, fuel, yakdana, but, as a matter of course, yeḳ̤̣̄dana. So ḫ̤̣̄ṣ, ya- cṑb̤̣̄. Compare the Hebrew ḫ̤̣̄ṣ.

The sheva was no doubt employed by the Nestorians of old, though, so far as we can judge from the disposition of the vowels in the ancient language, with less frequency than in the modern. Those grammarians who, according to Hoffman (§ 15, Annot.), wish to class “inter absurdos” any who speak of a sheva in Ancient Syriac, should properly themselves be classed there.
we successfully trace out their origin. Others are more or less corrupted, though not properly made over; and still others retain very much of their original form and sound. In the latter case, we intend always to refer to the language from whence they came, to ascertain the true spelling.

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

**Long Zlama.**—The sound of ḫ is not exactly that of long e, nor of long a, but something between these sounds, approaching a little nearer to that of e than of a.

**Short Zlama.**—This vowel, though generally i, sometimes approaches in sound to e. When followed by a, its sound resembles e, e.g. добавить, hear.

The same rule which has been mentioned for the doubling of a consonant after ḫ, applies also to i. Thus in יבשׁ, a bear; יבשׁו, a hoof; יבשׁו, smoke; the י and י are respectively doubled in pronunciation. The fact that the daghesh must always, as in Hebrew, be preceded by a short vowel, needs no explanation.

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

**Kwdha.**—This is long o, but is often undistinguishable in pronunciation from o, which has the sound of oo in poor, but at times inclines also to the sound of long o. When ḫ precedes, o should follow; when ḫ precedes, o should follow.

**Note 1.**—As the Nestorians generally use o and o, especially in the neighborhood of Mosul, there is no doubt that the former corresponds to i in Hebrew, and the latter to i.

**Note 2.**—Unlike i in Hebrew, o is so far an essential part of the vowel, that the latter cannot be written without it. The same remark may be made of o in ḫudha.

**Note 3.**—Hoffman, § 13, 4, speaks of these vowels as sometimes i, but the Nestorians know no such usage. In the examples he adduces, הָדָּה, etc., the sound is as given above.
Note 3.—A few words, such as the derived from the ancient language, are exceptions to the above rule. The sound of in these words is like that of , and the following consonant is not doubled.

P'tahha is lengthened, when followed by , , or , as in the second syllable of , where is to be pronounced like . So in , light; , an arm; , a serf.

Sometimes the sound of in a mixed syllable, beside the cases hereafter specified, nearly approaches that of short , e. g. , pronounced ūthra or ūtra.

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

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

Note 2.—It may here be remarked, once for all, that several serious difficulties are in the way of an orthography which shall perfectly represent the sound of each word. Many words, as, for instance, and , have a different sound from what they had formerly; and yet, for the sake of etymology, it is considered important to retain the original spelling. It is often a matter of much doubt how far we are permitted to go in defacing the escutcheon of words, and obliterating all traces of their ancestry. One who had not fully considered the subject, might often think we were arbitrary, where good reasons for a variation may be assigned; e. g. Ane.

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

<table>
<thead>
<tr>
<th>Names</th>
<th>Notation</th>
<th>Power</th>
</tr>
</thead>
<tbody>
<tr>
<td>P’tahha</td>
<td>ʾ</td>
<td>a in hat.</td>
</tr>
<tr>
<td>Zkapra</td>
<td>ʾ</td>
<td>a in father.</td>
</tr>
<tr>
<td>Zlama (long)</td>
<td>ʾ</td>
<td>between e in elate</td>
</tr>
<tr>
<td></td>
<td></td>
<td>and a in hate.</td>
</tr>
<tr>
<td>Zlama (short)</td>
<td>ʾ</td>
<td>i in pin.</td>
</tr>
<tr>
<td>R’wāhha</td>
<td>ʾ o</td>
<td>o in note.</td>
</tr>
<tr>
<td>R’wāsa</td>
<td>ʾ oo</td>
<td>oo in poor.</td>
</tr>
<tr>
<td>Hhwāsa</td>
<td>ʾ e</td>
<td>e in me.</td>
</tr>
</tbody>
</table>

Note.—The names of ʾ and ʾ in Ancient Syriac grammars are just the reverse of those here given, but, as it seems more proper to call ʾ hard, the Nestorians follow the usage noted above.

P’tahha has generally the sound of short and close a. In the great majority of cases, when a consonant follows it (excepting ʾ, ʾ, ʾ, and cases specified on pp. 10, 11), which has a vowel of its own, that consonant is doubled in pronunciation, e.g. ʾ, these; ʾ, a wave; ʾ, true; where ʾ, ʾ and ʾ are each doubled.

Note 1.—There is no doubt that at least the Eastern Syrians formerly used the daghesh forte, though, as now, without any distinguishing mark. Compare Hoffman’s Grammar of the Ancient Syriac, § 17, Annot. 1. Assmann states that in many cases ʾ is followed by a dagheshed letter, but this is not the usage now, except in ʾ and ʾ, and then with questionable propriety.

Note 2.—It is perhaps unnecessary to state that ʾ, ʾ, and ʾ, are letters too weak to receive the daghesh. The usage is the same in the Hebrew. Unlike the Hebrew, however, the Modern Syriac may double ʾ and ʾ, and does so constantly, e.g. ʾ, to envy; ʾ, to make alive; pronounced respectively bakh-hhul, makh-hhee. So too ʾ, to wallow; ʾ, deaf; pronounced garril, karra.
referred to in the following pages, the reader will understand by it the rude Tatar dialect of this province, which has not even been reduced to writing, and is therefore noted in the Syriac character.

\( \hat{o} \), used for connecting words and clauses (the Hebrew \( \hat{y} \)), is pronounced nearly like oo in hood, but with a more rapid enunciation.

\( \hat{o} \) or \( \hat{z} \) is equivalent to \( z \) in azure, or \( s \) in pleasure. These characters are rarely used.

\( \hat{a} \), unaspirated, has often the sound of \( k \) in kind, as pronounced by Walker, a \( y \) being quickly inserted after \( k \).

\( \hat{a} \) has the sound of \( ch \) in cherry and rich.

\( \hat{s} \) is sometimes pronounced like \( d \), when it precedes \( \hat{v} \) or \( \hat{d} \), e.g. \( \hat{d} \)\( \hat{s} \)\( \hat{d} \), a store-room; \( \hat{d} \)\( \hat{s} \)\( \hat{d} \), to stagger; \( \hat{d} \)\( \hat{s} \)\( \hat{d} \), lazy; \( \hat{d} \)\( \hat{s} \)\( \hat{d} \), to swagger, etc. So in Persian. So in English in the words im bitter, impatient. \( \hat{d} \) is also occasionally written instead of \( s \), as \( \hat{d} \)\( \hat{s} \)\( \hat{d} \), sound being regarded more than derivation.

\( \hat{a} \), \( \hat{a} \), and \( \hat{a} \), are readily confounded by a foreigner in certain connections, but are at once distinguished by a native.

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

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

\( \hat{e} \).—When this letter is used, the syllable fills the mouth, as it were, more than when \( \hat{d} \) is used.

\( \hat{e} \).—A very hard \( \hat{e} \), which can be represented by no analogy in English.

\( \hat{a} \), when unaspirated, is equivalent to the English \( t \). \( \hat{a} \) is a harder \( t \), and sounded farther back in the mouth. \( \hat{a} \), if aspirated, has the sound of \( th \) in thick. This aspiration, so common in the ancient language, is quite lost on the plain of Oroomiah, but is retained in Koordistan.
connection with the next letter: $\sigma$ with $l$ and $o$; $o$ with $l$, $s$, $b$, $d$ and $a$.

$z$, $l$, $p$, $d$, $z$, $a$, are susceptible of aspiration as in the ancient language. A large point above the letter (daghesh lene of the Hebrew) which is often omitted, especially at the beginning of words, denotes that the letter is not aspirated in pronunciation. A similar point below shows that it is aspirated. It is to be noted, however, that $\sigma$, unaspirated, is written without any point. When aspirated, it is written $\sigma$.

**Note.**—It would not be an easy matter to lay down the rules by which these letters are aspirated in Modern Syriac. Nor is it necessary to attempt it, as the aspiration is indicated in nearly every case by the point below the letter. Wherever one of these letters is unaspirated in a verbal root, it is unaspirated throughout the conjugation, and vice versa.

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

$\lambda$, when aspirated, has the sound of $gh$ (the Persian $\mathfrak{g}$), and is perhaps more deeply guttural than $\varphi$, which seems to a beginner to resemble it.

$\lambda$ has the sound of the English $j$. Until the last two or three years, we used it also to express $ch$. See $\varphi$.

The aspirated $\sigma$ is not much, if at all, used in the province of Oroomiah. In the mountains of Koordistan, its proper sound is that of $th$ in *these*, but it is said in one or two cases to have the sound of $th$ in *thin*.

$\sigma$ has a more decided and full pronunciation than the English $h$, without approaching in sound to $\mathfrak{g}$ ($hh$). The latter cannot be distinguished in pronunciation from $\sigma$. Their equivalent nearly is found in the German $ch$ ($Bch$).

**Note.**—The Nestorians pronounce $\lambda$, $\varphi$, $\lambda$, etc., with much stress of voice, in consequence of which the sound of their language is at first unpleasant to an English ear. The Turkish of Northern Persia in this respect resembles the Syriac, and is very unlike the cultivated language of Constantinople. Whenever the Turkish is
ORTHOGRAHY AND ORTHOEPY.

THE ALPHABET.

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

<table>
<thead>
<tr>
<th>Initial</th>
<th>Medial</th>
<th>Final</th>
</tr>
</thead>
<tbody>
<tr>
<td>א, א, א, א</td>
<td>א, א, א, א</td>
<td>א, א, א, א</td>
</tr>
</tbody>
</table>

The Estrangela is still employed by the Nestorians for the title-pages of books and other occasional uses.

The letters א, א, א, א, א are never united with the succeeding letters. א, א, א are occasionally written in

* א is used in some manuscripts as initial, medial, or final. The same may be said of א; but א can only be used as a final letter, or at the end of a syllable; never as an initial letter. א and א are used indifferently according to the fancy of the writer.

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

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

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

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

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

D. T. STODDARD.

Groomiah, Persia, July, 1853.

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

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

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

Rev. Mr. Holladay, one of our missionary associates, prepared a very brief, though excellent sketch of the grammar of the Modern Syriac, about the year 1849. He also aided much in translating works for the press. His health and that of his family obliged him in 1845 to leave us for America, where he still resides, near Charlottesville, Va.*

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

* Mr. Holladay has kindly consented to superintend the printing of this grammar.
Scriptural History of Joseph and the Gospel of John, in Modern Syriac. 316 pp. 8vo.
The Gospel of Matthew, in Modern Syriac. 192 pp. 12mo.
Tracts on Faith, Repentance, the New Birth, Drunkenness, and the Sabbath, by Mr. Stocking, in Modern Syriac.
The Faith of Protestants, in both Ancient and Modern Syriac, in separate volumes. 164 pp. 8vo.
Scripture Questions and Answers, in Modern Syriac. 139 pp. 8vo.
First Hymn Book. 10 pp. 12mo.
The Dairyman's Daughter, in Modern Syriac. 136 pp. 8vo.
Useful Instructions, in Modern Syriac.
The Four Gospels, in Modern Syriac. 637 pp. 8vo.
The New Testament, in both Ancient and Modern Syriac, the translation being made by Dr. Perkins from the Peshito, with the Greek differences in the margin. 829 pp. 4to.
Scripture Help or Manual, in Modern Syriac. 192 pp. 8vo.
Bunyan's Pilgrim's Progress, in Modern Syriac. 712 pp. 8vo.
Questions on Bunyan's Pilgrim's Progress, in Modern Syriac. 99 pp.
The Shepherd of Salisbury Plain, in Modern Syriac. 70 pp. 8vo.
The Young Cottager, in Modern Syriac. 98 pp. 8vo.
Smaller Arithmetic, in Modern Syriac. 24 pp. 8vo.
Larger Arithmetic, in Modern Syriac. 192 pp. 8vo. By Mr. Stocking.
A Geography, in Modern Syriac. 302 pp. 8vo. By Dr. Wright.
The Lord's Prayer, Ten Commandments and Catechism for Children, in Modern Syriac. 78 pp. 8vo.
A Spelling Book, in Modern Syriac. 54 pp. 8vo.
The Old Testament, in both Ancient and Modern Syriac, the latter being translated from the Hebrew by Dr. Perkins. 1051 pp. large 4to.
Spelling Book, with Scripture Readings, in Modern Syriac. 160 pp. 8vo.
ing importunity, a place among the Nestorian apprentices, that he too might learn to print. The first book which we printed in the modern language, was a small tract, made up of passages from the Holy Scriptures. As I carried the proof-sheets of it from the printing-office into my study for correction, and laid them upon my table before our translators, Priests Abraham and Dunkha, they were struck with mute rapture and astonishment, to see their language in print: though they themselves had assisted me, a few days before, in preparing the same matter for the press. As soon as recovery from their first surprise allowed them utterance, 'It is time to give glory to God,' they each exclaimed, 'that we behold the commencement of printing books for our people;' a sentiment to which I could give my hearty response.'

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

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

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

The Psalms, as used in the Nestorian churches, with the Rubries, in Ancient Syriac. 196 pp. 4to.

Instructions from the Word of God, in Modern Syriac. (Extracts from the Bible.) 77 pp. 12mo.

The Acts and the Epistles, in Ancient Syriac. 8vo.

The Great Salvation, a tract in Modern Syriac.

Sixteen Short Sermons, in Modern Syriac.

A Preservative from the Sins and Follies of Childhood and Youth, by Dr. Watts, in Modern Syriac.

Aids to the Study of the Scriptures, in Modern Syriac. 109 pp. 8vo.
from the city attended. They all took their stand in a semi-
circle around the manuscript card suspended on the wall,
which Priest Abraham with my assistance had prepared;
and as they learned their letters and then began to repeat a
sentence of the Lord’s prayer, for the first time, with a de-
light and satisfaction, beaming from their faces, equalled
only by the novelty of their employment, I could understand
something of the inspiration of Dr. Chalmers, when he pro-
nounced the Indian boy in the woods, first learning to read,
to be the sublimest object in the world.”—*Residence in Persia*,
p. 250.

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

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

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

The first attempt to write it in a permanent and useful form, was made by Dr. Perkins in the construction of school-cards, in the winter of 1836; after he and Dr. Grant had settled at Oroomiah. On the 18th of January of that year their first school was commenced. Says Dr. Perkins: "Seven boys
Nouns, 112–127: gender, 112; number, 114; case, construct and emphatic state, 117; derivation of nouns: patrinal, 118; diminutive, 119; abstract, 119; verbal, 120; nouns from foreign languages, 125; composition of nouns, 127.

Adjectives, 127–131: gender, 127; number, 128; comparison, 128; derivation, 129.

Numerals, 131–134.

Adverbs, 134–140: adverbs of place and order, 134; of time, 135; of manner and quality, 136; general remarks, 138.

Prepositions, 141–143.

Conjunctions, 144.

Interjections, 144.

Syntax, .......................................................... 145–176

Article, 145; relation of nouns to nouns, 147; adjectives, 149; subject and verb, 150; predicate nominative, 152; substantive verb, 152; object of the verb, 153; pronouns, 154; moods and tenses of verbs: indicative, 158; subjunctive, 161; subjunctive after particles, 165; infinitive, 167; participle, 170; substantive verb, 170; adverbs, 171; prepositions, 171; conjunctions, 172; phrases, 172; salutations, 175.

Specimens of the language, in poetry and prose, .................................. 177–180

Appendix, ............................................................ 180a

Corrections, ......................................................... 180f
# Table of Contents

**Introductory Remarks.** ........................................ 3-8

**Orthography and Orthoëpy.** ................................... 9-21

The alphabet, 9; vowels, 12; modification of vowel-sounds, 16; some peculiarities of ፳, ፲, ፱, ፴, and ፵, 18; tālkana, 20; accent, 20; punctuation, 21; Nestorian manuscripts, 21.

**Etymology.** ...................................................... 22-144

Pronouns, 22-27: personal, 22; demonstrative, 22; relative, 23; interrogative, 24; indefinite and distributive, 24; suffix, 25; reciprocal, 27.

Verbs, 27-111: conjugation of ፲፳, 28; classes of regular verbs, 34; class first, conjugation of ፳፲፲, 35; verb with negative particles, 43; list of verbs of class first, 45; class second, 51; conjugation of ፲፲፲, 52; list of verbs of class second, 57; irregular verbs of class first: first radical ፲, 60; second radical ፲ or ዥ, 63; second radical ዥ, 66; first or second radical ዥ, 66; third radical ዥ, 68; third radical ዥ, 72; verbs doubly irregular, 74; irregular verbs of class second: verbs of four radicals, 78; list of such verbs, 80; causative verbs, 87; second radical ዥ, 89; third radical ዥ, 90; third radical ዥ, 91; irregular causatives, 92; synoptical table of irregular verbs, 94; passive voice, 97; verbs with suffixes, 102; relation of modern to ancient verb, 107.

Article, 112.
ARTICLE I.

GRAMMAR
OF THE
MODERN SYRIAC LANGUAGE,
AS SPOKEN IN
OROOMIAH, PERSIA,
AND IN
KOORDISTAN.

BY
REV. D. T. STODDARD,
MISSIONARY OF THE AMERICAN BOARD IN PERSIA.
*Prof. Forbes Falconer,
M. Champollion-Flückeg
Prof. Georg Wilhelm Freytag,
His Excellency Fuad Effendi,
Dr. Julius Fuerst,
*Prof. Wilhelm Geseius,
Prof. Jacob Grimm,
Baron Von Hammer-Purgstall,
*Count Graefberg Da Hemsgo,
Baron Alexander von Humboldt,
*Count Amédée Jaubert,
Prof. Stanislas Julien,
Rev. Dr. John Dunmore Lang,
Prof. Christian Lassen,
Prof. Richard Lepsius,
Prof. Julius Mohl,
Prof. Julius Heinr. Petermann,
*Dr. James Cowles Prichard,
Mahâ Kâja Râddhâkânta Deva,
Prof. Reinhard,
Prof. Carl Ritter,
Prof. Emilius Roediger,
*Count Ippolito Rossellini,
Prof. Friedrich Rueckert,
His Excellency Safvet Effendi,
Prof. Garcin de Tassy,
Prof. C. J. Toreberg,
*Sir Henry W. Torrens,
*Prof. Wilhelm Martin Lisper, De Wätte,
Sir J. Gardiner Wilkinson,
Prof. Horace Hayman Wilson,
Mississippi in Mosul.

Burma.


U. States Commissioner to China.

Missionary in Persia.

Ceylon.

Principal of the Bureau of Interpreters of the Ottoman Imperial Diwan.

Missionary in Turkey.

Tübingen, Württemberg.

Missionary in Turkey.

India.

Turkey.

Syria.

Newark, N. J.

Missionary in Persia.

India.

Syria.

West Africa.

Berlin.

Heidelberg, Baden.

New Haven.

Missionary in China.

New York.

Missionary in India.

Consul of the U. States in Malta.

Missionary in Persia.

HONORARY MEMBERS.

Mahá Rája Apúrya Krishna Bahádur,

James Bird,

Dr. Otto Bokhtlingk,

Sir John Browning,

Prof. Franz Bopp,

*Prof. Eugène Burnouf,

Richard Clarke,

Prof. Georg Heine. Aug. von Ewald,

Calcutta.

Bombay.

St. Petersburg.

Hongkong.

Berlin.

Paris.

London.

Göttingen.
CORRESPONDING MEMBERS.

Rev. Dr. J. C. Adamson, Philadelphia.
Rev. David O. Allen, Missionary in India.
Dr. James R. Ballantine, Missionary in Burma.
Rev. Cephas Bennett, " Syria.
Rev. William A. Benton, { Consul of the U. States at Ning-
Hon. Charles W. Bradley, po, China.
Rev. Dr. Elijah C. Bridgman, Missionary in China.
John P. Brown, Dragoman of the U. States Lega-
Rev. Nathan Brown, tion at the Ottoman Porte.
Dr. Heinrich Bucovich, Missionary in Asam.
Rev. Ebenzer Burgess, Missionary in South Africa.
Rev. Albert Bushnell, Missionary in West Africa.
Mons. J. Cor, { First Dragoman of the French
Rev. E. B. Cross, Embassy at the Ottoman Porte.
Rev. Cornelius V. A. Van Dyke, " Turkey.
M.D., " Syria.
Dr. Henry A. De Forest.
Prof. Gustav Fluegel.
Rev. William Goodell.
Rev. Lewis Grout.
Dr. J. G. Gönther.
Rev. Cyrus Hamlin.
Prof. C. A. Holmberg.
Dr. S. R. House.
Rev. J. W. Johnson.
Rev. George Jones, U. S. N.
*Rev. Adoniram Judson.
Prof. Mirza Kasem Beg.
Cev. Khanikoff.
*Rev. Henry Lordell, M.D., Missionary in Siam.
Missionary in Turkey.
" South Africa.
Missionary in Turkey.
Williamstown, Mass.
Christiania, Norway.
Missionary in Siam.
" China.
Missionary in Siam.
" Burma.
St. Petersburg.
Russian Consul-General at Tabriz.
Missionary at Mosul.
" in China.
Rev. Mark Murphy, Staten Island.
Prof. John J. Owen, New York.
Rev. Theodore Pasker, Boston.
Rev. Dr. Solomon Peck, "
Gregory A. Ferdiaris, Newark, N. J.
Dr. Charles Pickering, Boston.
*Hon. John Pickering, "
Rev. Dr. Swan L. Pomeroy, "
George W. Pratt, "
William A. Reynolds, Jr., "
Rev. Chandler Robbins, "
Rev. Dr. Edward Robinson, "
Prof. Edward E. Salisbury, "
Prof. Schelle de Vere, "
Charles Short, "
Prof. J. M. Smead, "
Rev. Dr. H. B. Smith, "
Evangelinus A. Sophocles, "
Prof. Jesse A. Spencer, "
William W. Stone, "
Prof. Calvin E. Stowe, "
*Prof. Moses Stuart, "
Rev. James B. Taylor, "
*Rev. Oliver A. Taylor, "
Samuel H. Taylor, "
*Rev. Daniel Temple, "
Prof. Thomas A. Thacher, "
Rev. Selah B. Treat, "
Rev. Dr. Samuel H. Turner, "
William W. Turner, "
Rev. Ferdinand De W. Ward, "
Rev. Pres. Francis Wayland, "
*Noah Webster, "
Prof. William D. Whitney, "
Hon. Sidney Willard, "
Dr. Job. Wilson, Jr., U. S. N. "
Rev. George W. Wood, "
Rev. Pres. Leonard Woods, Jr., "
Rev. Pres. Theodore D. Woolsey, "
Joseph E. Worcester, "

Vol. V.
HON. EDWARD EVERETT, Boston.
Prof. Cornelius C. Felton, Cambridge, Mass.
Charles Folson, "
John M. Forbes, "
Rev. Dr. Converse Francis, Boston.
Prof. Josiah W. Gibbs, Boston.
George R. Gliddon, New Haven.
Rev. David Green, Philadelphia.
Prof. W. Henry Green, Windsor, Vt.
William W. Greenough, Princeton, N. J.
Prof. Arnold Guyot, Boston.
Prof. James Hadley, Princeton, N. J.
Richard K. Haight, New Haven.
Horatio E. Hale, New York.
Prof. Fitz-Edward Hall, Benares, India.
Prof. Gessner Harrison, Charlottesville, Va.
Rev. Dr. Francis L. Hawks, New York.
Stanislas Herniak,
William B. Hodgson, New York.
Henry A. Homes, Albany.
James J. Jarvis, Boston.
*Rev. Dr. S. Farar Jarvis, Middletown, Ct.
Joseph W. Jenks, Boston.
Rev. Dr. William Jenks, "
Prof. C. C. Jewett, Washington.
*Prof. James L. Kingsley, New Haven.
Charles Kraitsir, Boston.
Prof. George M. Lane, Cambridge, Mass.
Prof. Francis Lieber, Columbia, S. C.
Prof. John L. Lincoln, Providence.
Licul. William F. Lynch, U.S.N.
Rev. William A. Macy, China.
Rev. Dr. W. H. McIlvaine, Rochester, N. Y.
Rev. James L. Merrick, South Amherst, Mass.
Rev. J. W. Miles, Charleston, S. C.
*Edward Morse, Newport, R. I.
*Dr. Samuel G. Morton, Philadelphia.
*Rev. Dr. James Murdock, New Haven.


LIST OF THE MEMBERS

OF THE

AMERICAN ORIENTAL SOCIETY.

CORRECTED TO OCTOBER, 1856.

CORPORATE MEMBERS.

Ezra Abbott, Jr.,
Prof. G. J. Adler,
Rev. William R. Alger,
Dr. Henry J. Anderson,
Rev. Dr. Rufus Anderson,
Prof. Ethan A. Andrews,
Prof. A. N. Arnold,
Prof. E. P. Barrowes,
John R. Bartlett,
Prof. Charles Beck,
Rev. Hiram Bingham,
Rev. Samuel R. Brown,
Elihu Burritt,
Rev. J. F. Clarke,
Dr. Joseph G. Cogswell,
Alexander I. Cotheal,
Prof. Alpheus Crosby,
Prof. Howard Crosby,
Hon. Caleb Cushing,
Prof. George E. Day,
Eyes S. Dixwell,
Samuel F. Dunlap,
*Peter S. Duponcheau,
*Rev. Dr. Bela B. Edwards,
Prof. Romeo Elton,
*Hod. Alexander H. Everett,

Cambridge, Mass.
New York.
Boston.
New York.
Boston.
New Britain, Ct.
Newton Centre, Mass.
Andover, Mass.
Cambridge, Mass.
New Haven.
Owasco, N. Y.
Roxbury, Mass.
New York.

Newburyport, Mass.
New York.
Washington.
Cincinnati.
Cambridge, Mass.
New York.
Philadelphia.
Andover, Mass.
Boston.
Mr. Coheal, of New York, spoke of a forthcoming and now nearly completed edition of the Makâmat of Hariri, with notes, by the Sheikh Nâsîf el-Yazîjî.

Dr. M. C. White, of New Haven, exhibited specimens of Chinese native lexica, and explained their method and character.

NEW MEMBERS.

The following members have been added to the Society since the last notice of new members was published.

1. Corporate Members.
Prof. E. P. Barrows, of Andover, Mass.
Rev. W. H. McIlvaine, D.D., of Rochester, N.Y.
Mr. W. A. Reynolds, Jr., of New Haven.
Dr. Joseph Wilson, Jr., of the U. S. Navy.

2. Corresponding Members.
Dr. S. R. House, of Bangkok, Siam.
A Semi-annual Meeting was held in New Haven, on the 8th and 9th of October, 1856. The President was absent, and the chair was taken by Rev. Pres. Woolsey, the only Vice-President present.

The following communications were made to the Society, after the reading of the correspondence of the past five months:

On the Varieties of Human Language, as illustrated and exemplified by characteristic specimens of single languages of different families; by Prof. Gibbs, of New Haven.

Contributions from the Atharva-Veda to the Theory of Sanskrit Verbal Accent; by Prof. Whitney, of New Haven.

Was Publius Sulpicius Quirinius Praeses of Syria more than once? being in the main an abstract of A. W. Zumpt's discussion of the question in the second volume of his Commentationes Epigraphicae; with a notice of its bearing upon the authenticity of Luke ii. 2; by Rev. Pres. Woolsey, of New Haven.

On Hindú Astronomy, being a translation from the Sanskrit of the Sūrya-Siddhānta, with an introduction and notes, and a history of the science in India; by Rev. E. Burgess, formerly Missionary in India, now of Centreville, Mass.

On the History of the Ionians prior to the Ionian Migration, being an abstract and critical examination of the views of Prof. Ernst Curtius, of Berlin, as given in his work Die Ionier vor der Ionischen Wanderung; by Prof. Hadley, of New Haven.

Leisure Moments in Hebrew Grammar; a discussion of a few difficult points in the exegesis of the Old Testament, and the grammar of the Hebrew; by Prof. W. Henry Green, of Princeton: presented by Prof. Gibbs.

Translations of two Hebrew documents, the one an account, by R. Eliézer ben Nathan, of the sufferings of the Rhine Jews from Christian bigotry at the time of the first Crusade; the other a letter to the German Jews, from Isaac of France, advising them to emigrate to the East; by Prof. W. Henry Green, of Princeton; presented and read in part by Prof. Whitney.

On the Mongol, or Turanian, Family of Languages and Nations, by Prof. Whitney.
An Annual Meeting was held in Boston, on the 14th of May, 1856. In the absence of the President, the Society was called to order by the Rev. Dr. Jenks, Vice-President, who then resigned the chair to the Rev. Dr. Anderson.

After the transaction of preliminary business, and the reading of correspondence, the following persons were chosen officers of the Society for 1856-57:

**President,**

Rev. Dr. E. Robinson of New York.
Rev. Dr. W. Jenks " Boston.

**Vice-Presidents,**

Prof. C. Beck of Cambridge.

**Corr. Secretary,**

E. E. Salisbury " New Haven.
James Hadley " "

**Secr. of Class. Section,**


**Rec. Secretary,**

" "

**Treasurer,**

Prof. W. D. Whitney " New Haven.
Rev. Dr. R. Anderson " Boston.
Prof. C. C. Felton " Cambridge.

**Directors,**

Rev. T. Parker " Boston.
Dr. C. Pickering " "
Mr. W. W. Greenough " "

On recommendation of the Board of Directors, article VII of the Constitution was amended to read:

The Secretaries, Treasurer, and Librarian shall be *ex officio* members of the Board of Directors, etc.

Rev. W. R. Alger read to the Society specimens of Oriental poetry, rendered into verse by himself, from various translations.

Rev. Dr. Anderson spoke with regard to his recent journey to India.

Rev. Mr. Treat exhibited and remarked upon a copy of the Polyglotta Africana.
3rd. Persons not members shall also, on special grounds, and at
the discretion of the Librarian, be allowed to take and use the
Society's books, upon depositing with the Librarian a sufficient
security that they shall be duly returned in good condition, or
their loss or damage fully compensated.

This report was, upon motion, accepted, and the rules proposed by
the Committee were adopted.

The following papers were presented:

On the root PRACH in Greek (in the word θραπόνος); by Prof.
James Hadley, of New Haven.

On the Philosophy of Buddhism; by Rev. Francis Mason, of Bur-
mah.


On Archaeological Researches in the Acropolis of Athens, being a
translation of a paper by K. S. Pittakys, Secretary of the Archæ-
ological Society of Athens; by Prof. A. N. Arnold, of Newton.

On Chinese Literature, being an abstract of Prof. Wilhelm Schott's
Sketch of a Description of the Chinese Literature, Berlin, 1854;
by Prof. W. D. Whitney, of New Haven.

Prof. Salisbury, of New Haven, spoke with regard to the disposi-
tion which had been made upon the Phenician monument of Sidon,
and the present condition of the work of deciphering the inscription
upon it.

Dr. S. R. House, of Bangkok, Siam, presented a Map of the Siamese
rivers, plotted from actual surveys made by himself, and exhib-
ted various Siamese documents, pictures, and curiosities, with ex-
planatory remarks respecting them, and with statements concerning
manners and conditions in Siam.

The Board of Directors proposed the following Bye-Law, which
was unanimously adopted:

If any Corporate Member shall for two years fail to pay his as-
seccents, his name may, at the discretion of the Directors, be
dropped from the list of Members of the Society.
SELECT MINUTES OF MEETINGS OF THE SOCIETY

A Semi-annual Meeting was held in New Haven, on the 17th and 18th of October, 1856. The President, Rev. Dr. Robinson, in the chair.

The Librarian reported, on behalf of the Library Committee, that, in accordance with the rules of the Society, the Library had been removed to New Haven, and that almost all the books had been re-deposed in the rooms of the Library of Yale College; and that the Librarian had reported the following rules for the Management of the Library: viz:

1. The Library, in its place of deposit, shall be open for consultation to all Members of the Society, at such times as the Librarian may determine. Members of the Society, or of any one of the Library shall be allowed to draw and return such books within a time not exceeding three weeks from their reception, unless by special arrangement and consent of the Librarian, the term be extended.

2. The Librarian, or Assistant Librarian, of Yale College, shall have the power of receiving such books as shall be delivered to him by members of the Society, and shall issue them to such persons as the Librarian may determine. Members of the Society shall not receive such books for the use of any one, unless by special arrangement and consent of the Librarian.

3. The Librarian, or Assistant Librarian, of Yale College, shall have the power of receiving such books as shall be delivered to him by members of the Society, and shall issue them to such persons as the Librarian may determine. Members of the Society shall not receive such books for the use of any one, unless by special arrangement and consent of the Librarian.

List of works printed by, and in preparation for, the Oriental Translation Fund of Great Britain and Ireland. 8vo, pp. 16. 2 copies.

The Museum. A Catalogue raisonné of rare, valuable, and curious books, offered ... by Bernhard Quaritch. London: 1855. 8vo, pp. 32.

Various German catalogues of antiquarian books.

A parcel of copper coins: three antique, with Cufic inscriptions; one of Shah Alum Beg; the rest recent coinage of British India, the Dutch Possessions, and a Malay state. Also, a parcel of Chinese cash.


c

William D. Whitney, Librarian.
xxvii

Esop's Fables, written in Chinese by the learned Mun Mooy Seen-Shang, and compiled in the present form (with a free and a literal translation) by his pupil Sloth [Robert Thom, Esq.]. Canton: 1840. Folio.

A Peep at China, in Mr. Dunn's Chinese Collection; with miscellaneous notices relating to the institutions and customs of the Chinese, and our commercial intercourse with them. By E. C. Wines. Philadelphia: 1839. 8vo, pp. vi. 103.


A slip from the office of the North-China Herald, containing a reprint of an article in the London Athenæum, No. 1218, for March 1st, 1851, on the word to be employed in Chinese for expressing the Christian idea of God. Shanghai: 1851.

A native Chinese Almanac, for the 26th year of Tao-Kwang (A.D. 1846). 8vo size.


A Chinese Tract, The Different Deaths of Good and Bad Men. Hong-Kong: 1844. 12mo size.


Buddhist pictorial description of the Brahmin and Nat countries; of Meynmo mountain, its lakes and rivers; of the four great islands or continents; of the sixteen countries where Gaudama appeared; of the inferior states of being below man; and of the states of punishment still lower down, under Meynmo mountain. On 60 double strips of palm-leaf, each 2½ by 20 inches. Burman.

A Burman tract, containing a Catechism of Religion, etc. Maulmein: 1836. 8vo.

A Burman tract, the Investigator, by Rev. Mr. Wade. 12mo, pp. 24.


Samâcârah-Darpâna. [A Bengali newspaper, 5th No., for June 20, 1818.] Calcutta. Folio, pp. 4. 2 copies.

A Sheet, 20 by 15 inches, giving in large characters the Bengali alphabet and numerals. 3 copies.

Five silver coins, one of Alexander the Great, one of the Seleucid Philip, son of Antiochus VIII. one of the Parthian king Bolagrasus, one of the Persian monarch Sapor I. and one of the Ommiade Khâlîf Wâlid Ben 'Abd-el-Malek. (See above, p. 270.)

Two little gems, Assyrian relics, the one an opal, plain, the other an amethyst, with the figure of a lion engraved upon it.

By Rev. D. B. McCutcheon, M. D., of Ningpo.

Two impressions from the face of the Nestorian monument of Singan fu; about 66 by 33 inches each. (See above, p. 260.)

Two copies of a tract attributed to Lao-tse, lithographed from the manuscript of Commissioner Lin. 8vo size, pp. 6. (See above, p. 261.)


Anonymous letter in Persian, to Rev. Dr. Perkins, on linen cloth, in green ink. (See this Journal, vol. iii. p. 211.)

By Hon. J. Pickering.


By the Smithsonian Institution.


By Wm. C. Waters, Esq.

Specimen page of Marâthî, Guzerâtî, and Zend characters, with another page of remarks upon them. 8vo.

By Rev. A. H. Wright, of Oroomiah.

Three leaves, covered with Arabic characters, disposed in the form of stars, written by the Persian religious impostor Bâb, while imprisoned at Charee.

By Unknown Donors.

The Chinese Repository. [A monthly Journal.] Vols. i, iv, v, vi, ix. complete; Vol. iii. 9-12; Vol. vii. 1-8; Vol. viii. 7-12; Vol. x. 1-4; Vol. xi. 5-7, 9, 10; and duplicates of 1, 5, 11, 12, 14, 18, 19. Canton: 1832-1842. 8vo.

The following Additions to the Library and Cabinet should have been earlier acknowledged. A few of them were passed over by mistake a year since; but the greater part are of earlier date, having been found in the possession of the Society, unacknowledged, upon a recent thorough examination of its property.

By Rev. Cephas Bennett, of Tavoy.


By Hon. C. W. Bradley, of Singapore.


By the Committee on the Library.


By W. W. Greenough, Esq.

Geographical Sketch of the Indian Archipelago. 1833. 8vo size. Chinese.

By Rev. Dr. Lang.


By the late Rev. Henry Lobdell, M. D., of Mosul.

Arabic Manuscript containing a Genealogy of the family of Adam and Abraham, and a list of the Pashas of Mosul, since A. H. 1000. 4to size, pp. 16.

A manuscript Hebrew Prayer, from the tomb of Nahum, at Al-Kosh, near Mosul, such as pilgrims to the tomb are used to affix to the walls of it.

A bouyourouldou and teksereh, or permit and pass, from the Turkish authorities to Dr. Lobdell, for the journey from Mosul to Diarbekr.

Two Assyrian cylinders, one of red jasper, the other of bluish chalcedony, engraved with emblematic devices. (See above, p. 191.)
By the Royal University of Christiania.


Das chemische Laboratorium der Universität Christiania. etc., herausgegeben von Adolph Strecker, etc. Christiania: 1854. 4to.

Index Scholarum in Universitate regia Fredericiana ... anno 1854 ... habendarum. Christiania: 1854. 4to, pp. 16.

Syphilizationen studeret ved Sygesengen. Af Wilhelm Boeck, etc. Christiania: 1854. 8vo.

By Rev. E. Webb, of Dindigul.

Remarks on some lately-discovered Roman Gold Coins. By Capt. Drury. s. l. and s. a. 8vo, pp. 17.

A Description of Roman Imperial Aurei found near Calicutt on the Malabar Coast, and now in the possession of his Highness the Rajah of Travancore. By the Rev. R. Caldwell, B. A., of Timnehvilly. Trevandrum: 1851. 8vo.

By Prof. Albrecht Weber, of Berlin.


By Rev. M. C. White, M. D.


By Prof. W. D. Whitney.


History of the Suppression of Anthropicide in Western India under the Government of Bombay; including notices of the provinces and tribes in which the practice has prevailed. By Rev. John Wilson, D. D., etc. Bombay: 1855. 8vo.

By William Winthrop, Esq., of Malta.

A large roll of old naval charts, of various seas and coasts.
By Mons. L. Léon de Rosny.

Notice sur le Thuja de Barbarie [Callitris Quadrivalvis], et sur quelques autres arbres de l'Afrique boreale. Par M. L. Léon de Rosny, etc. (Extrait du Bulletin de l'Algérie, etc.) Paris et Alger: 1856. 8vo, pp. 19.


By Prof. E. E. Salisbury.


By George R. Sampson, Esq.

A copy of Keying's petition for the toleration of the Christian religion in China. Gilt characters, on scarlet satin, mounted on brocade. 72 by 28¾ inches, on rollers.

A diploma of office, in Chinese and Manchuf. 12¼ by 102 inches, on rollers.

By Mr. Chr. D. Scrippan.


By the Smithsonian Institution.


Ninth Annual Report of the Board of Regents of the Smithsonian Institution, etc. Washington: 1855. 8vo.


Sur les derniers Tremblements de Terre dans la Perse Septentrionale, etc., par M. Abich. [Extract from the Mélanges physiques et chimiques of the Imperial Academy of St. Petersburg.] 1855. 8vo, pp. 33.

Lettre de M. Khanykov à M. Dorn. [Communication des noms géographiques qui se trouvent mentionnés dans l'ouvrage de Narchahi.] [Extract from the Mélanges Asiatiques of the Imperial Academy of St. Petersburg.] 1855. 8vo, pp. 20.


Fac-similes of the Hebrew Manuscripts, obtained at the Jewish Synagogue in K'ao-fung-foo. [Contains the 13th, 23d, 30th, and 47th Sections of the Law, or Exodus i. 1—vi. 1; xxxviii. 21—xl. 38. Leviticus xix. xx. Deut. xi. 26—xvi. 17.] Shanghai: 1851. Small 4to size, pp. 149. Xylographed.

By Prof. Richard Lepsius, of Berlin.

Standard Alphabet for reducing Unwritten Languages and Foreign Graphic Systems to a Uniform Orthography in European Letters. By Dr. Lepsius, etc. Recommended for adoption by the Church Missionary Society. London: 1855. 8vo, pp. 73.

By Mrs. E. Lock, of Calcutta.

The Indian Miscellany; being Selections from the Works of the best original Writers, both instructive and entertaining. Calcutta: 1848. 8vo.

By Mr. J. Long.

A Descriptive Catalogue of Bengali Works, containing a classified list of fourteen hundred Bengali books and pamphlets, which have issued from the press during the last sixty years, with occasional notices of the subjects, the price, and where printed. By J. Long. Calcutta: 1855. 12mo.

By the Madura Mission of the A. B. C. F. M.


By the Royal Society of Northern Antiquaries.


By Dr. Charles Pickering.

Arabic Manuscripts, collected on the eastern coast of Africa, from Zanzibar to Mocha: viz.
   A work on tradition, without title, by Al-Athary. s. l. and s. a. 30 leaves, 7½ by 5½ inches.

vol. v.
By the German Oriental Society.


Indische Studien.... herausgegeben von Dr. Albrecht Weber, etc. iii. 2, 3. Berlin: 1855. 8vo.


By Rev. L. Grout, of Umsunduzi, S. Africa.


An Answer to Dr. Colenso's "Letter" on Polygamy. By an American Missionary. Pietermaritzburg: 1856. 8vo, pp. 103.

By Prof. James Hadley.

A Reply to Bishop Colenso's "Remarks on the Proper Treatment of Cases of Polygamy, as found already existing in Converts from Heathenism." By an American Missionary. Pietermaritzburg: 1855. 8vo, pp. 56.

By Baron Hammer-Purgstall, of Vienna.


By Prof. C. A. Holmboe, of Christiania.

Det Old-Norske Verbum, oplyst ved Sammenligning med Sanscrit og andre Sprog af Samme Æt. Af C. A. Holmboe, etc. Christiania: 1848. 4to, pp. iv. 34.


By Dr. S. R. House, of Bangkok.

Autograph letter of S. P. P. M. Mengkut, present King of Siam, to Dr. House, respecting a rain-gauge; written in English.

By Rev. J. W. Johnson, of Hong-Kong.

Translation of the Ts'ing Wan K'æ Mung, a Chinese Grammar of the Manchu Tartar Language; with introductory notes on Manchu Literature. [By A. Wylie.] Shanghai: 1855. 8vo, pp. ii. lxxx, 314.

By Prof. H. Brockhaus, of Leipzig.


By John P. Brown, Esq., of Constantinople.

Hatti-Sherif, or Imperial Decree, of Abd-ul-Mejid, Sultan of Turkey, in favor of religious freedom in his dominions. [1856.] Two copies, one in Turkish and one in French.

By Dr. J. G. Cogswell.


By the Commissioner of Indian Affairs.


By the Commissioner of Patents.


By Richard Cull, Esq., of London.


By the Ethnological Society of London.


The Regulations of the Ethnological Society of London. 1855. 8vo, pp. 15. (2 copies.)
List of the Ethnological Society of London. May 25th, 1855. 8vo, pp. 7. (4 copies.)
Address to the Ethnological Society of London, delivered at the Annual Meeting of the 25th May, 1855, by John Conolly, etc., President. And a Sketch of the recent Progress of Ethnology, by Richard Cull, Honorary Secretary. London: [1855]. 8vo, pp. 45.

By the French Oriental Society.

The Holy Bible, in Canarese. Joshua to II Chronicles. 8vo.

Colossians to Revelations. 8vo.


Bagh o Bahar, consisting of entertaining Tales in the Hindustani language, by Mr Amuan of Dihil, etc. Third Edition ... by Duncan Forbes, LL.D., etc. London: 1851. Royal 8vo, pp. iv. 257, (120).

The East India Gazetteer; containing particular descriptions of the empires, kingdoms ..., etc. of Hindostan, and the adjacent countries, India beyond the Ganges, and the Eastern Archipelago; together with sketches of the manners, customs ..., etc. of their various inhabitants. By Walter Hamilton. London: 1815. 8vo, pp. xv. 862.

Memoir of the Rev. C. T. E. Rhenius, comprising extracts from his Journal and Correspondence, with details of missionary proceedings in South India. By his Son. London: 1841. 8vo, pp. xii. 627.


A w ellow-shade, of woven paper; Chinese manufacture.

A fan of Chinese manufacture, having upon one side a plan of the city of Canton.

An image of Osiris, ancient Egyptian, with hieroglyphic inscription: 104 inches high.

The bowl of a common Egyptian chibouk, or smoking-pipe.

Three silver dollars, of Chinese, Japanese, and Formosan coinage; all very rare.

A Siamese tical, of pure silver, worth sixty cents.

An eighth, a quarter, a half, and a whole Rupee, coinage of the East Indian Company.

A set of copper and small silver coins, the current money of modern Egypt.
posted in the streets and on the walls of the city, January, 1856.
On red paper, 16½ by 10 inches.
The Chinese War: an account of all the operations of the British
forces, from the commencement to the treaty of Nanking. By
'Elkitâb, etc. The Holy Bible, in High Malay, romanized. London:
1821. 8vo, pp. 1060 and 345.
Injil Alkudus, etc. The New Testament, in High Malay, Arabic
character. Harlem: 1820. 8vo.
Kitab Alkudus, etc. The New Testament in Malay [dialect of the
Straits]. Singapore: 1853. 8vo.
A letter, manuscript, in the Malay language, to the Sultan of Rhio.
" in Siamese; translated by Rev. J. T. Jones,
A sheet of Siamese, as specimen of a new fount of type, of large
size, made by J. H. Chandler. [Bangkok.]
and 52; containing the treaty between Great Britain and Siam,
of April 18, 1855, and the supplement to that treaty, of May 13,
A sheet containing the Sinhalese alphabet, the single letters and
their various combinations.
Sinhalese Spelling Book. ... Colombo: 1850. 12mo, pp. 48.
" Reading Book. Part I. ... 1851. pp. 59. Part II....
Sinhalese Arithmetic, for the use of Native Schools. Part I. ...
Colombo: 1852. 12mo, pp. 36.
Sinhalese Tracts:—
An Abrigement of the Church of England Liturgy, read by the
Wesleyans. [Colombo]: 1853. 12mo, pp. 12.
The Advantages of Devil Ceremonies. [Colombo]: 1851. 12mo,
pp. 4.
The Holy Bible, translated into Sinhalese. The Pentateuch and
Joshua.... Colombo: 1854. 12mo, pp. 579.
The History of Ceylon, from the earliest period to the present time.
By John Pereira, etc. Colombo: 1653. 12mo. Sinhalese.
A Pali Grammar, in Sinhalese, on fifty strips of palm leaf, 1¼ by
13 inches.
Thirty-nine colored drawings, 13 by 16 inches, illustrating the su-
perstitious ceremonies of the Sinhalese; by a native artist.
A colored drawing, 10½ by 16 inches, by a native Sinhalese artist,
representing the figures symbolizing the Signs of the Zodiac.
Stories, in Tamil. 8vo.
By the Asiatic Society of Paris.


By Rev. H. Ballantine, of Bombay.

Sacred Songs. .... Published by the American Mission. Bombay: 1855. 8vo. Marāthi.

By Hon. N. P. Banks.

Message from the President of the United States to the two Houses of Congress at the commencement of the First Session of the Thirty-fourth Congress. Parts I, II, III. Washington: 1855. 3 vols. 8vo.

By the Batavian Society of Arts and Sciences.


By the Bombay Auxiliary Brit. and For. Bible Society.


By the Bombay Branch of the Roy. As. Society.


By Sir John Bowring, of Hong-Kong.


By Hon. Chas. W. Bradley, of Singapore.


A General Index of Subjects contained in the twenty Volumes of the Chinese Repository; with an arranged list of the articles. Canton: 1851. 8vo, pp. clxviii.

A Manifesto issued by the Chinese of Canton, warning Dr. Peter Parker, U. S. Commissioner to China, not to come to that city;
ADDITIONS, ETC.

By the American Academy of Arts and Sciences.

By the Secretaries of the A. B. C. F. M.

By Prof. A. N. Arnold.

By the Royal Asiatic Society of Great Britain and Ireland.
Vestiges of Assyria. Sheet 1st. Ichnographic Sketch of the Remains of Ancient Nineveh, with the Enceinte of the modern Mosul. Sheet 2nd. Showing the positions and plan of the ancient cities of Nimrûd and Selamiyeh. Sheet 3d. Map of the Country included in the angle formed by the River Tigris and the Upper Zab. From trigonometrical surveys made by order of the Government of India in . . . 1852, by Felix Jones, etc. . . , aided by J. M. Hyslop, etc. . . . Three sheets, 50 by 30 inches. London: 1855.
ADDITIONS.

[Text continues on the page]
ADDITIONS

to the

library and cabinet

of the

American Oriental Society,

September, 1855—October, 1856.
By Unknown Donors.

An Address to the Alumni of the University of the City of New York .... June 28, 1853. By Prof. J. W. Draper, M.D. New York: 1853. 8vo, pp. 30.

An Address before the Association of the Alumni of the Univ. of the City of New York, June 28, 1852. By C. S. Henry, D.D. New York: 1853. 8vo, pp. 27.

William D. Whitney, Librarian.
By Rev. S. J. Smith, of Bangkok.

Grammatica Linguae Thai, auctore D. J. Bapt. Pallegoix, etc.
Bangkok: 1850. 4to.

The Gospel according to Matthew. Translated from the Greek; revised by S. Mattoon.
The Gospel according to Mark. (As above.) 1851. pp. 71.
Bangkok: 1853. 12mo, pp. 77. Siamese.
Romans. (As above.) pp. 78-110.

viz:


O Peremexhayushthikhsya, etc. [Of the varying Changes of Level of the Caspian Sea.] By N. Khanikof. 8vo, pp. 87. Russian.

By M. Garcin de Tassy, of Paris.


By Mr. H. W. Wales.

Franz Bopp über das Conjugationssystem der Sanskritsprache, etc. Herausgegeben .... von Dr. K. I. Windischmann. Frankfort am Main: 1816. 8vo.

By Dr. J. Wilson, Jr., U. S. N.

Fourteen small books printed in Japan.


By the Royal Society of Northern Antiquarians.

The Discovery of America by the Northmen, and The Connection of the Northmen with the East. [Brief sketches, by Prof. C. C. Rahn.] 8vo, pp. 4. (4 copies).


By Prof. E. E. Salisbury.

Nebzeh min Díván esh-Sheikh Násif el-Yázíyí, etc. [A portion of the poems of ——.] . . . . Beirut: A. H. 1269 = A. D. 1853. 8vo.


Journal de Constantinople. 8me Année. Nos. 455, 462, 470, 577–79, 586, 587. 1853 and 1855.

Courrier de Constantinople, 10 Sept., 6 Dec., 20 Dec., 1853, 10 Jan., 1854.


By Mr. Chr. D. Seropyan.

Arphiagan Hahasdani, etc. [The Glories of Armenia, a poem, in Ancient Armenian, by Hohannes Merzayyan, of Van.] Ortaköy, near Constantinople: 1836. 8vo, pp. 640.
Sün-Fah. [First sheets of an Arithmetic, in Ningpo Coll., romanized.] 8vo size, pp. 1-16.

By the Patent Office.


Ancient Syriac MS., in the Nestorian character, of the History of Alexander; with a manuscript English translation, by Rev. J. Perkins, D.D.

By Rev. Henry N. Rankin, of Ningpo.


By Professors Roth and Whitney.


By the Royal Asiatic Society.

Terjemeh-i-shah mekāl, etc. [Persian version of Nasir-ed-din's Six Tracts of the Book of the Recognizance of Euclid.] Calcutta: 1824. 8vo.


Sitteh maqālāt min kitāb tahrir el-Auklīdis, etc. [Six Tracts of the Book of the Recognizance of Euclid, by Nasir-ed-din, of Tūs.] Calcutta: 1824. 8vo.

Flora Burmanica, or a Catalogue of Plants, indigenous and cultivated, in the valleys of the Irrawaddy, Salwen, and Tenasserim .... by Rev. Francis Mason. Tavoy: 1851. 12mo.

By Prof. Max Müller, of Oxford.


Letter to Chevalier Bunsen, on the Classification of the Turanian Languages; by Max Müller, M.A., etc. [London: 1854.] 8vo.

By Rev. J. Murdock, D.D.

Discoveries in Chinese, etc. .... By Stephen Pearl Andrews. New York: 1854. 12mo.

By the Nestorian Mission of the A. B. C. F. M.

The Old Testament in the Ancient and Modern Syriac, the former the Peshito version, the latter a new translation from the Hebrew; in parallel columns. Oroomiah, Persia: 1853. 4to.

By the Ningpo Mission of the Board of For. Missions of the Presb. Church in the U. States.

A list of all the different Sounds in the Ningpo Colloquial, romanized. 8vo size, pp. 7.

Initials and finals of the Ningpo Colloquial, romanized. 1 p. folio size.

A Primer in Ningpo Colloquial, romanized. 8vo size, pp. 54.

Lh-Peng Shù, etc. [Life of our Saviour, in Ningpo Coll., romanized.] Nying-po: 1851. 8vo size.

Te'ng Tαo, etc. [Rev. N. Hall's Tract: Come to Jesus, in Ningpo Coll., romanized.] Nying-po: 1853. 12mo size, pp. 47.

**xvi**


Bhûgola darpana, etc. Geography, in question and answer. Calcutta: 1847. 12mo. *Hindi*.

Bhâratavarshiya itihâsâ, etc. Marshman's History of India. Transl. into Hindi. Calcutta : 1852. 12mo.


A Treatise on the Benefits of Knowledge; etc. . . in Hindi. . . . Calcutta : 1839. 12mo, pp. 29.


Kâvâ'id-i-zubân-i-urdû, etc. (Gilchrist's) Urdu Risâlah, or Rules of Hindustâni Grammar. Calcutta : 1852. 12mo, pp. 77.


Fables in Urdu, for the use of Schools. Part i. 1848. Part ii. . . . 1852. Calcutta. 12mo, pp. 36, 35.


Uşul 'ilm-i-hisâb, etc. Elementary Treatise on Arithmetic, in Urdu; accommodated to the European system. Calcutta : 1852. 12mo, pp. 87. *Hindustâni*.


Maps (twenty), illustrative of Miss Bird's Astronomy. Oblong 4to. (Explained in Hindustâni.)

Avval jughrâfiyâ, etc. [An elementary Geography, in Hindustâni.] Calcutta : 1853. 12mo, pp. 85.


Sa'far nâmeh, etc. [Travels of Mungo Park, translated into Hindustâni.] Calcutta : 1853. 12mo.


Strīgikṣhāvidhāyaka, etc. Hindu Female Education advocated from the examples of illustrious women, both ancient and modern. Calcutta: 1851. 12mo, pp. 45. Bengali.

Manoranjana itihāsa, etc. Pleasing Tales, etc. Calcutta: 1850. 12mo, pp. 35. Bengali.


A System of Logic; written in Sanscrit by the venerable sage Boodh, and expl. in a Sunsc. comm. by the very learned Viswonath Turkulunacr. Transl. into Bengalee by Kashee Nath Turkopunchanun. Calcutta: 1821. 8vo.


The Abridgment of Dr. Goldsmith’s History of Greece; transl. into Bengalee for the use of schools and private students. By Khettro Mohun Mookerjea. Calcutta: 1833. 8vo.


Hindi bhāshākā vyākaranā. A Hindi Grammar, for the instruction of the young; in easy questions and answers. Calcutta: 1853. 12mo, pp. 68.

Niti Kathā, or Fables, in the Hindui language, for the use of schools. 1st Part. 1848. 2nd Part. 1845. Calcutta. 12mo, pp. 24, 18.


Hitopadeçaḥ, etc. [The Hitopadeça, by Vishnu-Çarman.] Calcutta: 1851. 12mo. Sanskrit.
Lilāvatī, etc. [An Arithmetic, by Bhàskara-Âcârya.] Calcutta: 1852. 12mo, pp. 84. Sanskrit.
Vijaganitam, etc. [An Algebra, by Bhàskara-Âcârya.] Calcutta: 1853. 12mo. Sanskrit.
Abhīdhāna, etc. Bengālī Dictionary, for the use of schools. Calcutta: 1853. 16mo. Bengālī.
Hitopadeça, etc. [The Hitopadeça of Vishnu-Çarman, transl. into Bengālī.] Calcutta: 1851. 12mo.
Vangadeçera purāvṛtta, etc. Marshman’s History of Bengal, in Bengālī. Calcutta: 1853. 12mo.
Arithmetic, comprising the five fundamental Rules, with Tables, etc. Illustrated by examples. For the use of Bengalee schools. By J. Harle. . . . Calcutta: 1846. 12mo. Bengālī.
Patra-Kaumudi; or Book of Letters, etc. etc. Calcutta: 1851. 12mo, pp. 88. Bengālī.
Bengālī Primer. 12mo, pp. 12.
— the same. Calcutta : 1847. 8vo, pp. 613.
— the same. Calcutta : 1849. 12mo.
— the same. Calcutta : 1850. 12mo.
— the same ... Kaitthi character. Calcutta : 1850. 8vo, pp. 840.
— the same. 8th edition. Calcutta : 1846. 12mo.
The New Testament ... translated ... into Persian, at Sheeraz, by Rev. Henry Martyn, B. D., etc. ... with the assistance of Meerza Sueyid Alee, of Sheeraz. Calcutta : 1851. 8vo, pp. 719.

Siamese Slate Book, prepared for writing with a pencil, from Bangkok.
Chinese and Foreign Gazette; by Dr. D. J. Macgowan. Nos. 1–3.
Ninpo : 1854. 8vo size, each 8 pp. Chinese.
String of Pearls, from Far and Near (a Chinese monthly periodical).
Vol. ii. Nos. 1–8 (in seven Nos.). 1854. 12mo size, each 24 to
32 pp.
A Japanese book, presented by a school-boy to an officer of the U.S.
Expedition to Japan. 16mo size, pp. 27.
Two Japanese books, in the character used only by women. 12mo
size, pp. 8, 13.
Part of a Bali Grammar, on strips of Talipot palm-leaf. 33 strips,
of 21/2 by 21/2 inches.

By Rev. Dr. Legge, of Hong-Kong.
The Notions of the Chinese concerning God and Spirits: with an
examination of the Defense of an Essay on the Proper Rendering
of the words Elohim and Theos, into the Chinese Language, by
Wm. J. Boone, D. D., etc.; by the Rev. James Legge, D. D., etc.
Hong Kong : 1852. 8vo.

By Lippincott, Grambo & Co., of Philadelphia.
Specimen of Lippincott, Grambo & Co.'s Complete Pronouncing

By Mr. J. Livingston.
A circular, Prospectus of a new edition of American Portrait Gallery,
published by John Livingston, New York. 8vo, pp. 16.

By the late Rev. H. Lobdell, M. D., of Mosul.
Seven Arabic Tracts, mostly single leaves, published by the Ameri-
can Mission at Mosul.

By Mrs. E. Locke, of Calcutta.
A Series of Rough Sketches of Oriental Heads. [Drawn from life
and lithographed by Colesworthy Grant, Esq., of Calcutta.] No.

By Rev. Francis Mason, of Tavoy.
The Holy Bible, in the Sanscrit Language. Vol. i. containing the
five books of Moses and the book of Joshua. Vol. ii. containing
the hist. books, from Judges to Esther. Translated ... by the
Calcutta Baptist Missionaries, with Native Assistants. Calcutta :
1852. 8vo.
The Book of Genesis and part of Exodus, in Sanscrit. Translated
Dāyūdrājena kṛtāni gitāni, etc. [The Psalms of David, in Sanskrit
verse.] Calcutta : 1844. 12mo.


By Dr. S. Hernisz.

A Guide to Conversation in the English and Chinese Languages, for the use of Americans and Chinese in California and elsewhere. By Stanislas Hernisz, M. D., etc. Boston, Cleveland (Ohio), and London: 1854. Oblong 4to. (2 copies.)

By Rev. P. R. Hunt, of Madras.


By the Imperial Academy of St. Petersburg.


By the Imper. Publ. Libr. of St. Petersburg.


By Rev. L. Jewett, of Nellore.

The History of Jesus Christ, etc. Madras: 1853. 12mo. Telugu.

By Rev. J. W. Johnson, of Hong-Kong.

Nine Siamese Tracts, from the A. M. A. Press, Bangkok, viz:

The Miracles of Jesus. 4th edition. 1853. 12mo, pp. 82.
History of Elijah.

" " pp. 49.
Catechism on Prayer; by J. Caswell. 3rd edition. 1851. 12mo, pp. 36.
Dialogue on the Killing of Animals; by J. Caswell. 3rd edition.

1851. 12mo, pp. 35.
Old Testament History, etc.; by D. B. Bradley. 3rd edition. 1853. 12mo, pp. 50.
Bible History, 6th edition. 1853. 16mo, pp. 36.
By Mr. Erskine, son of the Author.
A History of India under the two first Sovereigns of the House of Taimur, Bâber and Humâyûn; by William Erskine, Esq., etc. In two volumes. Vols. i. ii. London: 1852. 8vo.

By the Ethnological Society of London.
A Manual of Ethnological Inquiry; being a series of questions concerning the human race, ... adapted for the use of travellers and others in studying the varieties of man. London: 1852. 8vo, pp. 15. (6 copies.)
Address to the Ethnological Society of London, ... 26th May, 1854, by Sir B. C. Brodie, etc. Followed by a Sketch of the Recent Progress of Ethnology, by Richard Cull, etc. London. 8vo, pp. 25.

By the German Oriental Society.
Veteris Testamenti Aethiopicii Tomus Primus, sive Octateuchus Aethiopicus. .... instr. Dr. August Dillman. .... Fasc. Secundus. .... Lipsiae: 1854. sm. 4to.

By Mr. W. W. Greenough.
'Omlia para ... N. Bamba, 'Ermoupolia: 1834. 12mo, pp. 10.
Eight odd Numbers of Turkish and Maltese Newspapers.
A sheet exhibiting a synoptical view of all the conjugations of the Hebrew verb.

By Rev. L. Grout, of Umsunduzi, S. Africa.
Incwadi ka Paule etc. .... Epistle of Paul to the Romans. Port Natal : 1854. 8vo, pp. 54. Zulu.

By Baron Hammer-Purgstall, of Vienna.
Literatur Geschichte der Araber, etc. .... von Hammer-Purgstall. 2te Abtheilung. 5ter Bd. 6ter Bd. Wien: 1854–55. 4to.
J huas, Judges, i. and ii. Samuel, i. and ii. Kings, i. and ii. Chronicles. 
Karen. Royal 8vo.

I. Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon. 
Karen. Royal 8vo.

Gospels by Matthew and Mark, in Pwo Karen; translated from Sgau by Karens, and revised by Rev. F. Mason, and D. L. Brayton. 
Tavoy: 1852. 12mo.

Questions on Matthew, with explanatory notes and practical remarks, in Pwo Karen; by D. L. Brayton. 
Tavoy: 1852. 12mo.

Notes on the Epistle to the Hebrews, in Karen; by E. L. Abbott. 
Tavoy: 1851. 12mo.

Thesaurus of Karen Knowledge ... forming a complete Native Karen Dictionary, with definitions and examples, illustrating the usages of every word. Written by Sau Kau-too, and compiled by J. Wade. Vol. iv. 
Tavoy: 1850. 12mo. (2 copies.)

Karen Calendar and Annual for 1849; by Rev. E. B. Cross. The same for 1850. The same for 1851. (All bound in one vol.) 
Tavoy: 1848–50. 12mo.


The Catechism; by J. Wade. .... 5th edition. 
Tavoy: 1852. 16mo, pp. 16. Karen. (2 copies.)

The Child's Catechism, No. 2; by M. H. Brayton. .... 

The Elders .... By F. Mason. .... 3d edition. 

A brief View of the Elements of Christianity, in Pwo Karen; by D. L. Brayton. .... 
Tavoy: 1852. 16mo, pp. 32.

Materia Medica and Pathology. [By Rev. F. Mason.] 
Tavoy: 1848. 16mo. Karen.

By the Bombay Br. of the Roy. As. Society.


By Hon. Charles W. Bradley, of Singapore.

Ningpo: 1853. 8vo size. [Part 1st, containing the Gospels and Acts.]

A Key to Divination by the Bamboo. 8vo size. Chinese.

An Elementary Geography of China. do. do. do.

A Japanese illustrated book, with illuminated cover; brought from Hakodadi by the U. S. Expedition to Japan. 12mo size, pp. 20.

A Japanese painting, representing the native idea of female beauty; brought from Samudi by the same.
ADDITIONS, etc.

By the Am. Antiq. Society.

By the Armenian Mission of the A. B. C. F. M.
Old and New Testaments in Modern Armenian, with References (Revised and edited by Rev. E. Riggs.) Smyrna: 1853. 4to, pp. 1175.

By the Asiatic Society of Bengal.
No. 58. A Dictionary of the Technical Terms used in the Sciences of the Musalmans. Fasciculus 1st. 4to.
No. 59. The Conquest of Syria, commonly ascribed to al-Wāqidi. Fasciculus 1st. 8vo.
No. 60. Tūsī's List of Shy’ah Books and 'Alam Alhodā's Notes on Shy’ah Biography. Fasciculus 1st. 8vo.

By the Asiatic Society of Paris.

By Rev. Cephas Bennet, of Tavoy.

VOL. V.
ADDITIONS TO THE
LIBRARY AND CABINET
OF THE
AMERICAN ORIENTAL SOCIETY,
August, 1854—August, 1855.
NEW MEMBERS.

The following gentlemen have become members of the Society since the publication of the last List of Members.

1. Corporate Members.

Rev. W. R. Alger, of Boston.
  "  A. N. Arnold, late Missionary in Greece.
  "  J. F. Clarke, of Roxbury, Mass.
Mr. S. F. Dunlap, of New York.
Prof. W. H. Green, of Princeton, N. J.
  "  F. W. Holland, of East Cambridge, Mass.
Mr. H. A. Homes, of Albany.
Rev. J. W. Miles, of Charleston, S. C.
Prof. Schele de Vere, of Charlottesville, Va.

2. Corresponding Members.

Chevalier Khanikoff, Russian Consul-General at Tabriz.
*Rev. H. Lobdell, M. D., Missionary at Mosul.
  "  D. J. Macgowan, M. D., Missionary in China.
Prof. Max Müller, of Oxford.
The officers of the last year were re-elected, with the exception
that Prof. W. D. Whitney of New Haven was chosen Librarian in
the place of Mr. Folsom, in consequence of the vote of the Society
to remove the library.

The following papers were communicated:

**A Report of what has been done in this country towards reading the**
**Phoenician Inscription discovered at Sidon in January, 1855;**
**by Prof. E. E. Salisbury, of New Haven.**

Communications on the subject, received from Prof. W. H. Green
of Princeton, Rev. Dr. W. Jenks of Boston, and Mr. W. W. Turner
of Washington, were submitted to the Society. Rev. Dr. Murdock
of New Haven also expressed his views; and some remarks bearing
on the date of the inscription were made by Dr. C. Pickering.

**Letter from Rev. J. L. Porter of Damascus to Dr. Robinson, con-**
**taining Greek Inscriptions. With Remarks on the Inscriptions,**
**by Rev. Pres. Woolsey.**

**On the Topography and Antiquities of Coele-Syria North of Baalbek,**
**being a portion of a forth-coming new volume of Biblical Re-**
**searches; by Rev. Dr. Robinson, of New York.**

**On the Sanskrit Accent,** being a review of a work recently published
by Prof. Bopp of Berlin on the Sanskrit accent as compared with
the Greek; by Prof. W. D. Whitney, of New Haven.

**Observations on a Tour in Kurdistan;** by the late Rev. H. Lobdell,
M. D., Missionary at Mosul.

**Remarks upon Two Assyrian Cylinders received from Dr. Lobdell**
**of Mosul; by Prof. E. E. Salisbury, of New Haven.**

**Review of a "Guide to Conversation in the English and Chinese**
**Languages" by Dr. Stanislas Hernisz; by Rev. M. C. White, Mis-**
**sionary in China.**

**Additional Remarks on the Division of Zulu Discourse into Words;**
**by Rev. L. Grout, Missionary in S. Africa.**

Some remarks were also made by Prof. Felton, of Cambridge, on the
**Present State of the Modern Greek Language and Literature.**

Rev. B. J. Bettelheim, M. D., Missionary in the island of Loo-Choo,
having been introduced to the Society, made some observations re-
specting the Japanese language and literature.
The subject of a change in the amount of the assessment, annually levied upon members of the Society, being taken up, it was moved by Rev. Pres. Woolsey, seconded, discussed, and unanimously resolved: “That the members of the Society pay henceforth the sum of five dollars annually into its treasury, instead of two dollars as hitherto; and that the amount required to constitute a life-member, be seventy-five dollars.”

The condition of the library, and the expediency of its removal from its present place of deposit, having been brought to the notice of the Society by the Corr. Secr., the following resolution was offered by Dr. Beck, debated, and unanimously voted: “That it is the opinion of the meeting now assembled, that a removal of the library of the Society from Boston to New Haven would be, under the present circumstances, expedient and desirable; and that the subject be referred, for further consideration and decision, to the next meeting to be held in Boston.”

An Annual Meeting was held in Boston, on the 23d and 24th of May, 1855. The President of the Society in the chair.

Prof. Whitney made a brief report in behalf of the committee on the library; and the subject of the removal of the library to New Haven was taken up. It was voted: “That the partial report made by the committee on the library be accepted, and the committee discharged.” It was also voted, without dissent: “That the library of the Society be removed to New Haven.” The Librarian, together with Professors Salisbury and Gibbs, were appointed to carry into effect the vote respecting the removal of the library, and to prepare rules for the use of the same, and a catalogue of the books; with authority to draw on the treasury for such funds as may be needed for these purposes.

On motion of Dr. Beck, it was voted: “That the thanks of the Society be communicated to Mr. Folsom for his faithful and useful services as Librarian during the period in which the library has been under his care in the Boston Athenæum.”
SELECT MINUTES OF MEETINGS OF THE SOCIETY.

A Semi-Annual Meeting was held in New Haven, on the 18th and 19th of October, 1854. The President of the Society, Rev. Dr. Robinson, in the chair.

The following papers were communicated:

The Alchemy of Happiness by the Arabian Philosopher Mohammed Al-Ghazâlî, translated from the Turkish with Notes; by Mr. Henry A. Homes, of the State Library, Albany.

On the Identification of the Site of Ancient Pella, being a portion of a forthcoming new volume of Biblical Researches; by Rev. Dr. Robinson, of New York.

On the Avesta, or the Zoroastrian Scriptures; by Prof. W. D. Whitney, of New Haven.


On the Armenian Tradition as to the Resting-Place of Noah's Ark; by Rev. H. G. O. Dwight, Missionary in Turkey. With some remarks upon Mr. Dwight's paper, by Prof. J. W. Gibbs of New Haven.

A Table of Scripture Proper-Names with their Equivalents in Perso-Kurdish, with an accompanying letter on the character of the language of the Assyrian inscriptions; by Rev. H. Lobdell, M.D., Missionary at Mostul.

On the Alphabetic Representation of the Sandwich Island Languages; by Rev. H. Bingham, of New Haven.

The Corr. Secr. also read extracts from a letter of Chevalier Khancheroff, Russian Consul-General at Tabritz, to Baron von Humboldt, on the variations of the level of the Caspian Sea.

COMMITTEE OF PUBLICATION
FOR 1855-1856.

Edward E. Salisbury,
Josiah W. Gibbs,
Charles Beck,
William D. Whitney.
**Miscellanies:**

<table>
<thead>
<tr>
<th>I. Extracts from Correspondence</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. From a Letter from Rev. A. H. Wright, M. D., of Orumiah</td>
<td>423</td>
</tr>
<tr>
<td>2. From a Letter of Rev. W. M. Thomson to Dr. DeForest</td>
<td>425</td>
</tr>
<tr>
<td>3. From a Letter from Prof. O. Lassen, of Bonn</td>
<td>425</td>
</tr>
<tr>
<td>5. From a Letter from W. W. Turner, Esq.</td>
<td>426</td>
</tr>
</tbody>
</table>

| II. Ideas respecting an Alphabet suited to the Languages of Southern Africa, by Prof. C. A. Holmboe, of Christiania, Norway | 427 |

| III. Notice of Die Ionier vor der Ionischen Wanderung von Ernst Curtius, (by J. H.) | 430 |

3. Roth and Whitney's Edition of the Atharva-Veda, (by E. E. S.,) .................................................. 226

VI. Phoenician Inscription of Sidon, (by E. E. S.,) ................................................................. 227

VII. The Sidon Inscription, with a Translation and Notes, by William W. Turner, ........................................... 245

VIII. Extracts from Correspondence:

1. From a Letter from Rev. D. T. Stoddard, of Orumiah, .................. 259

2. From a Letter from Rev. D. B. McCutchee, M. D., of Ninippo, 260

3. From a Letter from Rev. A. H. Wright, M. D., of Orumiah, 262

4. From Letters from Rev. L. Grout, in S. Africa, ................................. 263

5. From a Letter from Rev. A. Bushnell, in Equatorial Africa, -------------- 264

6. From Letters from Rev. Dr. J. Perkins, of Orumiah, ........................ 265

7. From Letters from the late Rev. H. Loddell, M. D., of Mumbai, ......... 266

8. From a Letter from Rev. E. Webb, of Dindigal, India, .................. 271

9. From a Letter from Rev. Dr. E. Smith, of Beirut, ............................. 272

10. From a Letter from Rev. F. Mason, Missionary in Burma, ................ 273

11. From a Letter from Prof. C. Lassen, of Bonn, ................................. 273

Supplementary Bibliographical Notice, (by E. E. S.,) ......................... 274

Art. II.—On the Nestorian Tablet of Se-gan Foo, by Mr. A. Wylie, ............ 275

Art. III.—On the Avesta, or the Sacred Scriptures of the Zoroastrian Religion, by William D. Whitney, Professor of Sanskrit in Yale College, ................................................................. 337

Art. IV.—Contributions from the Atharva-Veda to the Theory of Sanskrit Verbal Accent, by William D. Whitney, Professor of Sanskrit in Yale College, ................................................................. 385
CONTENTS

OF

FIFTH VOLUME.

Page.

Select Minutes of Meetings of the Society, ...... i-iii, xxxix-xliii
New Members, ....................................................... iv, xliii
List of Members, Corrected to October, 1856, ............................................ xlv
Additions to the Library and Cabinet, Aug. 1854—Aug. 1855, ... v-xxii
Sept. 1855—Oct. 1856, xxiii-xxxviii

Art. I.—Grammar of the Modern Syriac Language, as spoken in
Oroonian Persia, and in Koordistan, by Rev. D. T.
Stoddard, Missionary of the American Board in Persia, ... 1

Miscellanies:

I. Letter from Rev. J. L. Porter of Damascus, containing Greek
Inscriptions, with Pres. Woolsey's Remarks on the same, ...... 185

II. Armenian Traditions about Mt. Ararat, (by Rev. H. G. O.
Dwight,) ............................................................. 189

III. Remarks on two Assyrian Cylinders received from Mosul, (by
E. E. S.,) .......................................................... 191

IV. Vestiges of Buddhism in Micronesia, (by J. W. G.,) ........ 194

V. Bibliographical Notices:

1. Bopp's Comparative Accentuation of the Greek and Sanskrit Languages, (by W. D. W.,) ................................. 195
Entered according to Act of Congress, in the year 1856, by the American Oriental Society, in the Clerk's Office of the District Court of Connecticut.

PRINTED BY E. HAYES;
NEW HAVEN, CONN.