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Sem 3. 274
AN ASSYRIAN GRAMMAR.
AN

ASSYRIAN GRAMMAR,

FOR COMPARATIVE PURPOSES.

BY

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1872.
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The distinction between the material and formal parts of a language is nowhere better illustrated than in the case of one which is being gradually recovered from its native records. A dictionary, in the true sense of the word, is impossible: we can have only a vocabulary which is being continually enlarged and corrected. But although the power of speech in producing new words is unlimited, the number of forms under which these words find expression is practically closely defined. A comparatively small number of written works will afford sufficient material for the outlines of a grammar: more extensive means of comparison serve merely for correction and greater detail. Until, however, we know all the actual forms possessed by a language at the various periods of its literary career, we cannot be said to have more than a general acquaintance even with its formative part; we can deal only with its coarser features, and these would be probably much modified by a more intimate knowledge of the niceties and finer texture of the grammar. And while this is of the highest importance for an accurate
interpretation of the language itself, it is of still higher importance for the purposes of comparative philology.

Assyrian, it is now recognized, is of the greatest value for Semitic philology. And the time has come when it is possible to give a grammar of the language which may bear some comparison with those of Hebrew or Ethiopic. Of course our acquaintance with the new study is constantly growing; but it is growing rather upon the side of the lexicon than of the grammar. In spite of the prejudice which naturally existed in the minds of Semitic scholars against an upstart science which threatened to dwarf the old objects of study, and the results of which were at once startling and revolutionary, while the decipherers were not always distinguished by scholarship or caution, the method of interpretation has at last won its way to general acknowledgment, so that even Ewald and Renan venture to use the statements of professed Assyriologists. Indeed, rational scepticism is no longer possible for any one who will take the trouble seriously to investigate the subject. The history of the decipherment need not be told over again. No scholar now questions the decipherment of the Persian inscriptions; and when this had once been accomplished, the translation of the Assyrian transcripts with their numerous proper names, and with the aid of the immense stores of comparison which the discoveries at Nineveh and elsewhere afforded, could only be a matter of time. The language dis-
closed was found to be Semitic in grammar and vocabulary, and the sporadic phenomena which at first offended Semitic scholars have turned out either to be errors on the part of the decipherers, or to admit of sufficient explanation. The contents of the inscriptions, again, have thoroughly verified the method of interpretation. Not only are they consistent, but the names and facts are such as are required by historical criticism. The greatest stumbling-block in the way of the sceptics has proved to be one of the most striking verifications of the method. It was urged that the existence of polyphones—that is, characters with more than one value—was sufficient to condemn the whole theory. Polyphones, however, actually exist in Japanese for the same reason that they existed in Assyrian;¹ and we find that the Assyrians, in their use of polyphones, observed certain general laws, so that the transliteration of a word (unless it be a native proper name) is very rarely doubtful. Still these polyphones were felt by the Assyrians themselves to be the weak point in their system of writing, and Assur-bani-pal accordingly caused syllabaries to be drawn up in which the several

¹ See Léon de Rosny, "Archives Paléographiques," 2me Livraison, pp. 90–100. This is referred to by Mahaffy, "Prolegomena to Ancient History," p. 207, whose Fourth Essay on the History of Cuneiform Decipherment is very good, and suited to the popular understanding. The want of acquaintance with Assyrian on the part of the author, however, has led to a few mistakes, most of which I have pointed out in the Academy, December 16th, 1871, p. 664.
signs have their different phonetic values attached.
Now the various powers which the decipherers assigned
to the same character are found assigned to it in the
native syllabaries. Thus the character which by itself
denotes a lion is variously used as ur, liq, tas; and a
syllabary gives us the same sign explained u-ri, li+iq,
and ta-as. The syllabaries also explain the origin
of these polyphones. The cuneiform characters were
primarily hieroglyphics (like the Chinese), and were
invented by a Turanian population of Babylonia.
These in their several dialects assigned various names
to the object denoted by the same hieroglyphic, and
when the latter came to be used as a phonetic character,
the various names became so many phonetic sounds.
Every character, however, continued to be employed as
an ideograph as well as phonetically; consequently
when the Semitic Assyrians adopted the written system
of their Turanian predecessors, they translated the
Accadian word into their own language, and in some
cases employed this (stripped of its grammatical in-
flexion) as a new phonetic value.

The tablets also give other evidence in favour of our
system of interpretation. Some of them contain lists of
Assyrian synonymes, and each synonyme is often a well-
known Semitic word. Thus bi-is-ru (בע"ב) is equated
with se-ru (פש"ו), and al-ru (אר"א) with su-u-ru (ש"ו).

1 Berosus ap. Synceili Chron. p. 28:—ἐν δὲ τῷ Βαβυλῶνι πολὺ πλῆθος
ἀνθρώπων γενέσθαι ἄλλοις κατοικησάντων τῆν Χαλδαίαν.
A last and conclusive corroboration of the method is afforded by bilingual inscriptions in Phœnician and Assyrian, on private contract-tablets and duck-weights. The *maneh* of the Phœnician is *ma-na* in Assyrian; the proper names in the two legends agree, as well as the chief facts of a "sale," and of the chattels sold, which are stated in both.¹

The following pages will show to how great an extent I am indebted to Dr. Oppert's Grammar (second edition). He possesses the great merit of having first made Assyrian available to other Semitic students by formulating the general grammatical principles of the language. And this merit will outweigh all the disadvantages of arbitrary conclusions upon insufficient evidence, which have resulted not only in minor errors, but in three radical misconceptions—of an emphatic state, of the want of a Perfect (or Permansive) and

¹ Thus *tadāni Arb'-il-khirat*, "the giving up of Δ." appears in the Phœnician legend as *לגרת ארב׳-קלבֵּר*; *pan Mannucii-Arb'-il*, "in the presence of M.,” as לֶמֶנְיוכָה.* Harkavy (Rêvues Israélite, 1870, p. 20) says:—

"À présent, grâce au zèle indefatigable et à la persévérance du petit corps d’assyriologues, cette défiance et cette réserve diminuent et disparaissent peu à peu. Le vote solennel de l’Académie des inscriptions et belles-lettres, qui a décerné à notre célèbre corréligionnaire M. Oppert le prix de la plus grande découverte dans le domaine de la philologie,—l’explication des légendes bilingues, araméennes et assyriennes, au Musée britannique, par Sir H. Rawlinson,—la trouvaille, à l’isthme de Suez, d’une inscription quadrilingue, malheureusement endommagée, se sont succédé coup sur coup, et ont contribué à attirer aux études cunéiformes la confiance de tous, sauf naturellement de ceux qui ferment les yeux à la lumière."
Passives, and in a confusion between the Present Kal and the Pael—which make his book a dangerous one for beginners. I have entered into the arena of controversy wherever I have thought it needful; but this, I hope, does not prevent me from bearing testimony to Dr. Oppert's scholarship, research, and acuteness. His grammar lacks completeness, it is true, as well as accuracy; but this is due to the progressive nature of Assyriology; and the same plea is needed for my own pages. The most defective portion of his work is the chapter on syntax, and this might have been remedied.

To Dr. Hincks my obligations are even greater. It will be seen that in most of the points of dispute between him and Dr. Oppert, independent investigation has made me follow the Irish scholar. The student of Assyrian may well deplore his loss.

I have also made considerable use of Mr. Norris's "Assyrian Dictionary" (the third volume of which is about to appear),¹ and of Mr. G. Smith's "Annals of Assur-bani-pal." Such books are greatly wanted to lighten the labour and facilitate the research of other students. I can only regret that Mr. Norris has not yet got beyond his second volume, and that Mr. Smith's promised "Annals of Sennacherib and Essarhaddon," upon the same plan as his former work, are still un-

¹ The volume has been published since the above was written. It brings the list of nouns as far as the end of N. The next volume will begin the verbs.
published. It is with the same regret that I am obliged to finish my labours without having had the advantage of consulting the two Papers by Dr. Schrader upon the Assyrian language, which are expected by readers of the "Zeitschrift der Deutschen Morgenländischen Gesellschaft."

Before concluding, I would express my thanks to Mr. G. Smith, for his courtesy and kindness in enabling me to consult the original texts.

The cuneiform has been throughout transliterated into Roman characters, partly because the original type would be at once expensive and cumbersome, and partly to facilitate the comparative studies of Semitic scholars who are disinclined to commit to memory the complicated Assyrian syllabary. I have avoided confusing my text with references, so far as was possible; and have only broken the rule in points where dispute might arise.

A. H. SAYCE.

Queen's College, Oxford,
May 11th, 1872.
ABBREVIATIONS USED.

W. A. I. = Cuneiform Inscriptions of Western Asia, Vols. I., II., III. (the fourth volume containing translations of Accadian hymns, is expected to be published before the end of the year).

S. H. A. = Smith's History of Assur-bani-pal, 1871.

[In the transcription of Æthiopic words, shewa is denoted by š and y.]
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N.B.—The reader is requested to refer to the additional notes in the Appendix.
AN ASSYRIAN GRAMMAR.

INTRODUCTORY.

The Assyrian language was spoken in the countries watered by the Tigris and Euphrates. It was bounded on the north by the Aryan populations of Armenia and Media, and on the east by the Turanian dialects of Elam. With the exception of one or two doubtful words preserved in classical writers, such as πανδεσποτα (Pollux, iv. 60), Armalchar (Plin. H. vi. 30), all that remains of it is to be found in the cuneiform inscriptions. These, though fragmentary, are copious, and are met with in Assyria (1), in Babylonia, and in Persia. The Semitic character of the language is unmistakable (2); indeed, the fulness, antiquity, and syllabic character of its vocabulary and grammar would claim for it the same position among the Semitic tongues that is held by Sanskrit in the Aryan family of speech (3). It has borrowed its syllabary from the primitive Turanian inhabitants of Chaldæa; and this, though not without grave inconveniences, has yet had the fortunate result of preserving the vocalic pronunciation of the Assyrians. Every character is syllabic, as in Æthiopic.

The Semitic dialects to which the Assyrian shows most affinity are the Hebrew and Phœnician. It agrees with these in its preservation of the sibilants (4), which are not changed as in
Aramaic, in its fuller expression of the vowels (5), in its want of an Emphatic State, in its construct plural, in the forms of the personal pronouns, in the possession of a Niphal, and in the general character of its vocabulary (6). Next to Hebrew, it has most affinities with Arabic. Like the latter, it retains the primitive case-endings of the nouns, though these in the later inscriptions have begun to lose their strict value (7), and agrees with it in the variously modified forms of the imperfect (8), in the use of the participle (9), in the conjugations (10), in the possession of a dual by the verb, in the minimation which replaces (as in Himyaritic) the Arabic nunmation, in the simplicity of the vocalic system, and in the formation of the preactive (11). It does not possess, however, any broken plurals (12). Its points of resemblance to the Æthiopic are not so great as might have been expected from the similar position of the two languages—outposts, as it were, of the Semitic family, in constant contact with non-Semitic populations, whom they had dispossessed of their former country, and using a syllabic mode of writing which ran from left to right. Like the Æthiopic, the Assyrian has split up its imperfect into two tenses (13), has chosen the guttural form of the first personal pronoun in the Per-mansive tense (14), has no article, has borrowed many foreign roots (15), and has adopted several peculiar prepositions (16).

Of all the branches of the Semitic family, the Aramaic is furthest removed from the Assyrian. In the one the vowel-system is very meagre, in the other it is correspondingly simple and full (17). They stand in much the same relation to one another that the Sanskrit does to the Latin. The only points of likeness are the existence of a shaphel and an aphel (18),
the use of ana with the accusative as לָנָּה in Aramaic (compare 2 Chron. xvii. 5; Ezr. viii. 16), and the formation of the prepositive. Peculiar to the Assyrian is the change of a sibilant into a liquid before a dental (19), as well as the form of the third personal pronoun,—which is, however, met with in South Arabic (20); the extended use of the secondary conjugations with an inserted dental (21), the division of the imperfect into an aorist, present, and future (22), and the adverbial ending (23).

The Assyrians seem to have dispossessed the Turanian population of their cities and country in the sixteenth century B.C. (24), and the oldest inscriptions which we have written in the language are two or three centuries later. The original home of the Semitic people was apparently Arabia (25), whence the northern branch moved into Palestine, and then into Mesopotamia and Assyria. About B.C. 1270 (26), under the name of נֶבֶרְאָר (Assyrian casdi, "conquerors") (27), the Assyrian Semites took possession of Babylonia, subduing the Sumiri (רֵעָל) or Cassi (Cush), and the Accadi or "highlanders," the inventors of the cuneiform system of writing, who claimed kindred with the Turanian Elamites. A peaceful Semitic population had already been settled in Chaldaea for some centuries, in subordination to the dominant Turanian race. One of the first Babylonian Semitic inscriptions of which we know belongs to Khammurabi (? Semiramis) (28), and records the construction of the Nahr-Malka, the great canal of Babylon, whose two towers were called after the names of the king's father and mother. The Assyrian and Babylonian dialects differed in several respects. Thus the Assyrian p becomes b in the Southern dialect (e.g.
Sardanapalus and Merodach-Baladan, u-se-pi-sa Assyrian, and u-se-bi-s Babylonian, episu Assyrian, and ebisu Babylonian); š becomes śh (compare śh and הילך, like the sharper pronunciation of the northern Ephraimites, Judg. xii. 6); k is changed into c and g (as in katu “hand” Assyrian, gatu Babylonian, šanaku “chain” Assyrian, šanagam Babylonian); ỹ sometimes replaces є ("), e.g. ri-e-su for ri-‘i-su “head,” or-zi-tiv for ir-tsi-tiv “earth,” which is also an instance of the interchange of ỹ and є; i represents the third person singular and plural aorist Kal of verbs ỹū in Babylonian, while in Assyrian the first and third persons are identical (beginning with e); lu is used before substantives as in vulgar Assyrian; and generally the Babylonian presents us with a much greater fulness of vowel-sounds, and has a preference for the mimmination.

The Assyrian itself varies slightly in the oldest and the latest inscriptions (29). Thus Nabiuv became Nabuw, and Assur-bani-pal’s inscriptions present us with such grammatical irregularities as sal-la-ti (“spoil”) for sal-la-at, and ic-su-du for the dual ic-su-da. The doubling of letters is frequently omitted (30). Masculine verbs are even found with feminine nouns, e.g. Istaru yu-sap-ri “Istar disclosed.” The language also in the mouths of the common people was to some extent corrupted, and these corruptions may occasionally be detected in private tablets, and even in the royal inscriptions. Dr. Oppert instances kham-sa by the side of khan-sa “five”; and we may add e-rab-bi for i-rab-bi or i-rab-bi-u, ippalacita for ippalcita, i-ta-tsu for it-ti-si, sa used without any antecedent, as in ina sa Gar-ga-mis for ina mana sa, “according to the standard of Carchemish,” umma, “thus” “that,” inserted
as in Greek before quotations, and on Michaux's stone and elsewhere ʾirin, "he gave," for ʾidin (iddin). In Assur-bani-pal's inscriptions umma is generally preceded by ciham. The contract tablets also offer us examples of the change of u to i, as ʾiddini for ʾiddinu (31). In the Persian period the Assyrian experienced considerable changes. New words were introduced, such as birid "among," ūku ("people," Accadian originally), hagā, hagāta, haganet "this," "these" (which, prefixed to the personal pronouns, and the demonstrative, passes into an article—compare too aganet mati "these lands"); ul is used with nouns and pronouns instead of la; and an Aryan order of words even is followed, as in Kam-bu-zi-yā mi-tu-tu ra-man-ni-su mi-i-ti, "Cambyses by the death of himself dead." The same cause seems to have produced such ungrammatical sentences as ʾustin in ʾitohme maduʾutu, or even ʾustin ʾitohme maduṭu and maduṭu in ʾitahimo (!), "one among many law-givers" (32).

1. Assur was originally the name of the primitive capital of the country, now called Kileh-Shergat. It was of Turanian origin, and the name is explained in the bilingual tablets as compounded of a (=mē, מֵי) and usur (= siddu, סִדָּה). Two or three brick-legends belonging to its early Turanian princes, called pateʾis, are in our possession. They are placed in the nineteenth century B.C., by a chronological reference in the inscription of Tiglath-Pileser I.

2. Had scholars not been prejudiced, this might have been concluded from the few Assyrian words preserved in the Bible or classical writers, viz., Rab-shakeh, Rab-saris, ʾalm ḫarmār, Belus, Zab (=λόνος), Zabate ("caprea"), and Pliny's Narraga or (N)ar-malcha (= "flumen regium") mentioned above. And see Is. xxxiii. 19.

3. The Assyrian would take this rank as furnishing us with some of the earliest examples of Semitic literature. The simplicity of its vowel-system evidences its antiquity, as well as its so-called case-terminations, which are identical with those of the aorist. The Semitic languages have marked their decay by modifications of the three primitive vowels, which alone
appear in Assyrian and classical Arabic. The large number of conjugations preserved in Assyrian, as well as the form of the third personal pronoun and the first person singular of the Passives, are archaic. So also is the mimation and the use of shaphel. Lastly, the vocabulary is extremely large, and it is unfortunate that we have to explain Assyrian from Hebrew and not Hebrew from Assyrian. Obscure points in Hebrew lexicography have already been cleared up (e.g. ־תֶּנֶּךְ has been explained by Dr. Oppert as Assyrian ʾistin, “one,” masculine). Even in the Persian period we get ʾu-ta-h-ma or i-te-h-e-me, “lawgiver,” from וֹתַם, formed by the prefix ʿ or i, traces of which are to be found in such Hebrew proper names as עַלְקָם, or the Arabic ًاربییع.

4. The following table will show this clearly:

<table>
<thead>
<tr>
<th>Assyrian</th>
<th>Hebrew</th>
<th>Arabic</th>
<th>Aramaic</th>
<th>Ethiopic</th>
</tr>
</thead>
<tbody>
<tr>
<td>בֵּט, שֶׁנֶּךְ</td>
<td>בֵּט, שֶׁנֶּךְ</td>
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<td>אַלְמָלְאָה</td>
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<td>נְזָקָר</td>
<td>נְזָקָר</td>
</tr>
</tbody>
</table>

Thus Assyrian ʾal-ši=t, Arabic ُثلث, Aramaic ַּרל, Ethiopic ʾašlu; Assyrian ʾintesiw=אָנָּו, Aramaic ʾרל; Assyrian tsalulu=צַלָל, Arabic ُظلل, Aramaic ַּרלֵל, Ethiopic ʾtsalala; Assyrian ʾecaru=אֶכָר, Arabic ُركز, Aramaic ʾkār, Ethiopic ʾkārara.

The Assyrian ʾe, however, frequently replaces ʿ both in Hebrew and in Assyrian itself, especially where Hebrew has ʿ; e.g. ʿībaʿ and ʿībaʿ, “seven,” ʾārru=אָרָע, ʾiʾāmu=אָמָע.

5. E.g. ʾatim=אָטימ, Aramaic ʾkbal.

6. Thus we have ʾnadīnu (נְדִינֵנוּ) instead of Aramaic ʾyḥab, ʾbdw (נְבַדְדוּ) instead of ʿatah, radd (רַדֵד) for ʾnḥat, etc. So ʾn̄b, as in Hebrew, = “to establish:” it has not passed, as in Arabic, Ethiopian, and Phœnician, into the general idea of “existence.” The inserted ד is absent, as in Hebrew; e.g. ʾesw=אֶסֶּו, in Phœnician ʾwsw, Aramaic ʾswsw, Syriac ʾswsw, Arabic ʾswsw.

Assyrian differs from Hebrew chiefly in its rare use of the perfect and ʾawaw conversion, its want of an article (except perhaps in the Achaemenian period), its plural, its extended use of the secondary conjugations, its substitution of ʾpastel for ʾpiel, and its want of the inseparable preposi-
tions, and (except in the later inscriptions) of the accusative prefix. The feminine always ends in ṭ (like classical Arabic, Ἁθιopic, and Phœnician) both in noun and verb. With Hebrew must be classed Phœnician and Moabite (as found in the inscriptions of Mesha). Phœnician agrees with Assyrian in the scanty use of an article and of *waw conversum*, in the use of the participle for tenses, in the substitution of the relative ב for יהוה (as in the northern dialect of Judges and Canticles), and in the older form of the feminine suffix מ for מ. In most cases, however, where Phœnician and Hebrew differ, Assyrian agrees with the latter; e.g., ṭaṭu “foot,” not בָּט, ḏabu “good,” not בֵּד, sani “years,” not יָנָשָׂר, nadinu, not יָנָו. In many instances the Assyrian employs words common in Phœnician, but poetical in Hebrew, e.g., pilu = בֵּל (Hebrew usually בֵּל), alpu = בֵּלוּ (Hebrew usually בֵּלוּ), arīhu = בֵּרוּ (Hebrew usually בֵּרוּ).

It often happens that the Assyrian agrees only with the poetical (archaic) words and forms of the Hebrew, e.g., יֵשָׁר (Assyrian khaasu), the plural in מ, the sparing use of the article and the accusative prefix נ, and the lengthened form of the pronoun-suffixes מַה, etc., which preserve the final מ of the Assyrian (סְעֹד).

7. The syllabaries carefully give the typical form in מ or מ, but we find in the inscriptions numberless instances of a wrong use, more especially of the oblique cases. Thus, Assur-bani-pal has pu-lukh-tu for pu-lukh-ti, di-e-ni for di-e-nu, li-bbu for li-bbu; while in Babylonian inscriptions we even meet with such instances as ana da-ai-nu tsai-i-ri, “to the supreme judge,” for ana da-ai-na tsai-i-ra; and the astrological tablets have khibi esen, “recent lacuna.”

8. These also are liable to be interchanged in the later inscriptions: e.g. in Assur-bani-pal we have indifferently as-lu-ia and as-lu-la, “I carried away;” is-ta-nap-pa-ra and is-ta-nap-pa-ru, “I wished to be sent forth;” though perhaps מ stands here for מ-א (מא), as in aslula, “They carried away.”

9. More properly, verbal adjectives, as in Arabic, one denoting the agent (e.g., mdicu, “ruling;” asibut, “habitantes;” ḏīcu, “slaying;” limattu, for limatntu, “she who injures;” limattu, for limantu, “she who is injured;” ḏīcu, “slain”). The participles of the conjugations (Kal excepted) are formed by the prefix מ.  

10. The Assyrian possessed a passive for every conjugation (except Kal, which used Niphal instead), formed as in Arabic; e.g., in the Paal, sur-ra-ap, “to burn,” sur-ra-up, “to be burnt.”

Every conjugation, again, had a secondary one (intensive), formed by
the insertion of t, as in the Arabic eighth conjunction. So also the nasal Assyrian conjugation (e.g. istanappar) may be compared with the Arabic fourteenth and fifteenth. In Moabite we find an iftā'āla (for Niphal מַשֵׁלַם, infinitive מָשֵׁלַם, imperfect מַשֵׁלֵם, imperative מָשֵׁלֶּה).

11. The precative formed by the prefix l is compared by Dr. Oppert with the Arabic precative prefix j, the ש of the Talmud, and with the Aramaic forms נַחֲלַת, נַחֲלָת. But it is better to regard these last as equivalent to the usual preformative of the imperfect t, with the intensive particle lā prefixed. This has been united with the verb, causing the elision of the person-determinative, and in Syriac has been corrupted into n.

12. Broken plurals are a later formation in the Semitic languages, and were originally merely singular nouns of multitude. In Ḥimyaritic the Arabic plural actāb occurs by the side of the ordinary plural (e.g., šēb, "tribe," plural aškāb). Broken plurals, common in Ḫethiopic, have become the rule in Arabic. As in Hebrew and Aramaic, there are no certain traces of them in Assyrian. Dr. Hincks believed he had detected two or three: bālu, plural of abu, "son" (but this word means "power"), rīd, plural of ardu, "servant" (but rid is singular referring to Assur-izir-pal, explained as equivalent to mil-ou (םילע) and admu (המדע) ii., 30.3; like li-du by the side of a-lit-tuv, ii. 36.2.), ri-i-mu, plural of ar-mi, "bull" (but this explanation of ar-mi is doubtful), and ni-si from anis (but the latter word is not found). Assyrian differs from the Arabic chiefly in its consonantal system (besides agreeing with Hebrew in the sibilants, it does not possess the modern Arabic modifications خ, ن, ض); in its want of an article (אילך is alu Kus or Kis, "the town of Kis" in Babylonia); in its want of auxiliary tenses; and in its vocabulary (e.g., mā in Arabic, as in Syriac, is negative, in Assyrian only interrogative).

13. This will be proved further on. The Assyrian present igābir or igābir answers exactly to what Ludolf calls the present in Ḫethiopic yêgābēr, and the aorist igābur (or igābar) to his subjunctive yêgābar.

14. Assyrian gābrac or gābrac stands side by side with the Ḫethiopic gabarac. So in Mahri (ṣegidek, "I strike") and Amharic (ṣagadhu). In the second person, however, the Assyrian has the t of the other dialects (gābirtā, gabirti), herein departing from the Ḫethiopic and Mahri, as well as the Samaritan. The t seems more original than n when we compare the substantive suffixes throughout the Semitic dialects, and the absolute form of the first personal pronoun (Assyrian anacu, where ana is explained by the root אנה). For the change of n and t, conf. הוהי and
ASSYRIAN GRAMMAR.

It appears to belong to the oldest period of the languages. The inhabitants of Raîma near Zebid still say kunk for kunt. Assyrian agrees also with Æthiopic and Himyaritic in one of the forms for the plural—ānu (ān); as well as in forming many adverbs by means of the accusative affix a (as also Arabic), e.g., bazza, "as rubbish," bo-e-la, "much." So, too, we find such forms as mansawu, "fixed," like Æthiopic maf'rey, "fruitful," where Arabic has w, and Hebrew and Aramaic sheva. Himyaritic, again, possesses the mimnated, as in the genitive Marthadim; and Amharic and Hararic have a nunated accusative, ūm, "in." The Æthiopic shēmālem is an old mimnated accusative.

15. Few, if any, are derived from an Aryan source. This is the more strange, as Aryan nations (Medes, Armenians, Tibareni, Comagenians) surrounded them on the north, the people of Van even adopting their mode of writing. Perhaps urdu, given in a tablet as a synonyme of tilla, "high," is the Zend eredhwa, etc., but I have never met with the word in inscriptions. Alcâni-wood, again, one of the trees introduced into Assyria by Tiglath-Pileser I., is possibly वस्मिन्, Sanskrit Valgu (ka), "sandal." On the other hand, a large number of Accadian vocabes were borrowed by the Assyrians, after being Semitized. Thus muq becomes muk-ku, gai or gula gal-lu, naga nangu'u. Though words of more than one syllable have been thus taken, the roots are more commonly monosyllabic; and the proximity of the remote ancestors of the Semitic family to the Turanians of Chaldaea seems to make it probable that a considerable proportion of the monosyllabic radicals common to the Semitic tongues were originally foreign. A curious example of this may be found in khirat, khirtu, "woman," a Semitic feminine formation from the Accadian kharra, "man" (? יִתָּר, Syriac khira). Some roots, lost in the other dialectes, are found in Æthiopic and Assyrian alone: e.g., bazu, "to exist," has been well compared by Dr. Oppert with Æthiopic bisi, "man." There are no traces of Egyptian influence unless it be pirkhu given as a synonyme of "king," on a tablet (II. 30., 3). More probably, however, this merely means "a young man" (יִתָּר). Ammat (אָמָם), "cubits," is Semitic. Mana is of Accadian origin, as is shown by the famous law-tablet.

16. Ana, ina, asau, are not less Semitic than diba and eboa. The other Assyrian prepositions are common to the surrounding dialectes. Ana and ina are merely accusative cases used adverbially: ana I would derive from אָנָי, "to be suitable," and asau from the common root asasau,
As already remarked, the consonantal character of Assyrian agrees with Hebrew, not with Aramaic; compare יְרוּם and סָנָה. Mendaite, perhaps, most exhibits the degenerating tendency of Aramaic. In this dialect the three quiescent letters are vowels; and the gutturals are all pronounced as נ, as is sometimes the case in Galilee, in the Talmud, in Nabatean, and in the Jewish bowls found at Babylon by Layard. These, it is important to notice, present a complete contrast to the Assyrian, which goes so far as to permit the doubling of נ as well as of ר. Assyrian נ, however, was frequently dropped in writing, and the language resolves the final נ into נ, as Aramaic does into נ. The guttural sound of נ, again, was not known, it being always a vowel (thus, נָעַל is written קָתָא). Imîru, however, is not יָרָם, but Phœnician יָרָם (“lamb”). The numerous contractions and agglutinations of Mendaite are altogether alien to Assyrian. Assyrian, so far as I know, has but one example of the substitution of נ for the reduplication of a letter, usual in Aramaic and Mendaite. This is the word פּוּלָנָג, “regions,” once used by Sargon; which is, moreover, an Aramaic use of the usual פָלְגָע, “a canal” (but found also in Phœnician).

This unlikeness of Assyrian to the peculiarities of Aramaic marks it off from the dialects of Yemen (which have an emphatic termination o, the Aramaic postfixed vowel, and such words as בָּר, “son”), or the Sinistic inscriptions (which have בָּר and דִּי for the relative pronoun).

The vocabulary, again, is strikingly non-Aramaic (note 6). Thus we find לַחֵא instead of לַחֵא, and בָּלָא rather than בָּלָא, אֲבַר (בָּלָא) and בָּרָא instead of בָּר. So אֲדָמָא, “man,” is found only in Hebrew, Phœnician, and Himyaritic.

Other points of contrast between Assyrian and Aramaic will be the want
of the emphatic termination (the postfixed article), the formation of the passive by vowel-mutation, the want of compound tenses (in which Arabic agrees with Aramaic), the use of isw (ם) instead of מָלַק, and the rarity of substantives expressing abstract ideas by the help of final terminations.

18. Traces of shaphel are to be found in Hebrew (e.g., התִּפְרָךְ). But the conjugation is presupposed by Arabic istactala and Ethiopic estágabbara. Istaphel is possessed by the Mahri. Aphel from shaphel (hiphil), Arabic and Ethiopic actala, is found in Assyrian only in verbs יָּשָׁר.

Other points of resemblance will be the want of the article, the usual loss of emphatic נ in the status constructus like the loss of the case-endings in Assyrian, and the circumscription of the genitive by the relative pronoun (as in Ethiopic se), which is, however, so (not Aramaic י or Himyaritic ⱅ). So, in both languages, the superlative is formed by the insertion of the relative between the positive and the genitive plural.

Before the decipherment of the cuneiform inscriptions, philology had shown that the so-called Chaldee was really the language of Northern Syria, and did not enervate upon Palestine and Chaldea until after the overthrow of the Babylonian empire. Isaiah xxxvi. 11 merely shows, what we know to be the case from private contract tablets extending from the reign of Tiglath-Pileser II. to that of Sennacherib, that after the fall of Tyre Aramaic, together with its alphabet, had become the language of commerce and diplomacy (like French in modern Europe). It was not yet understood by the lower orders, but was regarded as the language of politics. Ezra iv. 7 bears out this fact: with the Persian supremacy, the native dialects of east and west began to pass away before the influence of the Aramaic. Daniel ii. 4 only exhibits the unhistorical character and late date of the book, which cannot be brought into harmony with the inscriptions. Leben (Genesis xxxi. 47) was a Syrian of Mesopotamia (xxviii. 5). Sahadutha,¹ neither in form nor root, is found in Assyrian. Igaru (יָגֶרְו), however, is common, answering to the Accadian isi or is.

19. This is the regular change (e.g., mikhil-tu for mikheits-tu, štamedd̄or for štemappar, utsiz for utsiz), but it is often disregarded, especially in the later inscriptions. The comparison of כָּלַדֵא with כָּלָא has been brought forward as an instance of this phonetic change; but though a sibilant becomes a labial, the converse never takes place; and the Caldei are first met with in inscriptions of the eighth century, as a small Elamite tribe on the lower Euphrates. They gradually advanced north-

¹ With the suffixed article of the Aramaic emphatic state, the Assyrian would be Sahaduthi. Contrast יְסָפָר=Rab(u)-sakku.
ward; and under Merodach-Baladan, son of Yagina, got possession of Babylon. The sibilant must have been changed into ρ before it could have become ℓ.

20. This alone would claim for Assyrian a standard place among the Semitic tongues, as retaining archaic forms. The ℓ of the other dialects has long ago been shown to have been originally ρ, just as Hiphil presupposes Shaphel. It is curious that in the sub-Semitic dialects the third personal pronoun has a sibilant. Thus Harar ṣo or so, "he," xingo, "they;" Barber (suffixed) es, as (singular), and sen or asem (plural masculine), sent, asent (plural feminine). Hausa shi, "he," su, "they," sa, "him." Mahri again gives us es, "ilsa," shen, "ilsa," and the suffixes -es, -esem.

21. The dental was originally inserted at the beginning, as in Assyrian verbs šy (e.g. ši-bu-ni, "they went,"') or šyĐ (ši-ebus, "he made"). In the eighth and tenth conjugations of the Arabic the dental has been inserted into the form. So too in the Ṣṭhetic estagabbara, Mahri shakhber (for stakhber), and Aramaic eshtaphal. Compare also Hebrew forms like yəḥăḇ.

The uniformity of the Assyrian in using this conjugation with ℓ by the side of every other conjugation, seems rather to be the result of a secondary striving after uniformity than the relic of original usage, when it is considered that the dental primitively stood before the root and had a reflexive meaning.

22. I cannot help believing that this was influenced by the neighbourhood of their Turanian neighbours. The Accadian had an aorist and a present, and with the machinery already possessed by the Assyrian verb, it was not difficult to set apart one form for the aorist signification, and another for the present. The same phenomenon re-appears in Ṣṭhetic, which was similarly situated in close neighbourhood to a non-Semitic population. A grammatical form was not borrowed by the Assyrian (comparative philology would protest against such an assumption); but the existing forms were specialized to suit the requirements of a bilingual people. The elaboration of a future was easy: it is merely the older and fuller form of the present, just as future time is an extension of present time by dwelling longer upon it. The fuller form of the aorist had a tendency to express a similarly extended action: it is used rather where the Aryan languages would employ a perfect or a pluperfect, just as, conversely, in Arabic and Hebrew, the apocopated form denotes energetic, immediate action. The Assyrian inscriptions, however, will not allow us to draw the same distinction of meaning between the shorter and longer forms of the past tense that must be drawn between the shorter and longer forms of the present.
The difference was only felt in an indistinct way; the language never definitely and consciously expressed it.

23. The adverbial ending in -is has been admirably explained by Dr. Oppert as a contraction of the third personal suffix-pronoun attached to the oblique case of the noun. Thus sallatis, "as a spoil," will be for sallati-su. The pronoun is often found in a contracted form; e.g. yuṣat-limus, "he conferred on him," bailus, "his power."

24. The names of the chief cities of Assyria are Accadian, and are generally written ideographically with the Accadian ci ("land") affixed. Shalmaneser seems to mention Bilu-sumili-capî as the founder of the Semitic monarchy. Sennacherib brought back from Babylon (in B.C. 700) a seal which belonged to a former Assyrian king, Sallimmanu-assur (whose name and legend are Semitic), 600 years previously. Before that event alliances had been made with (non-Semitic) kings of Babylonia by Assyrian kings who bear Semitic names (Assur-yupallat, Buzur-Assur). The two pateis of Assur, however, who founded the great temple there, and who are stated by Tiglath-Pileser I. (1120) to have built the temple 701 years before his time, have Turanian names and inscriptions. The first known inscription of the Semitic Assyrians is the seal above referred to; Shalmaneser's predecessors are only known through a tablet which gives a synchronous history of Assyria and Chaldaea.

25. The Semitic traditions all point to Arabia as the original home of the race. It is the only part of the world which has remained exclusively Semite. The racial characteristics—intensity of faith, ferocity, exclusiveness, imagination—can best be explained by a desert origin. Palestine would seem to have been originally occupied by non-Semitic tribes, the Zammumim, etc., the giants of old days. The Phoenicians were said to have come from the Persian Gulf (Strab. i. 2, 35, xvi. 3, 4; 4, 27; Justin, xviii. 3, 2; Plin. N. H. iv. 36; Hdt. i. 1, vii. 89; Schol. to Hom. Od. iv. 84). The myth of Kepheus and the Æthiopians at Joppa might point in the same direction. Egypt would seem to have been colonized by a ruling Semitic caste at an early period; in this way we can best explain the Semitic colouring of the grammar, and the strange mixture of an elevated Semitic religion with Nigritian beast-worship; and the Semites could only have crossed from Arabia. Apparently, also, Palestine was not Semi-

1 In this way, perhaps, we may account for Accadian kings with Semitic names and inscriptions (Naram-Sin, the destroyer of Carrak, for instance) in the sixteenth century B.C. In the case of Naram-Sin, however, it must be borne in mind that there seems to have been another contemporary monarch in Babylonia, Rim-Sin (unless the two names are identical).
tized in the fourth millennium B.C. No affinity can be shown to exist between the Semitic and Aryan families of the speech. They are radically different in genius and in grammar. One is based upon monosyllabic roots: the other presupposes triliterals. All attempts to compare single roots in the two families are unscientific; we have no Grimm’s law, neither do we know the original meaning and form in many cases: and coincidences often happen in the most diverse languages (e.g. Mandschu sōngu and Latin sanguis). Words like ḫaḫ, compared with nēpas are borrowed; and onomatopoeias has played a great part in the origin of all languages, producing similar sounds for the same idea.

26. This date comes from Berosus: here begins his Assyrian (Semitic) dynasty, headed by Semiramis, for 526 years (cf. Hdt. i. 95). The date is confirmed by the scanty hints of the inscriptions: all the older Chaldaean kings have Turanian names and legends; Semitic begins with Merodach-biddin-akhi, the contemporary of Tiglath-Pileser I. (A.C. 1110). The mutilated records of the cylinder of Nabonidus point in the same direction.

27. Casadu is a common Assyrian word (“to possess”); casidu will be the nomen agentis. If “Ur of the Casdim” is to be identified with the Chaldaean Huru,1 it will be the Semitic name attached to the old Accadian “moon-city” (however pronounced). The Semites changed the names of the Babylonian cities in many cases: thus Ca-dimira, “the gate of God,” became Bab-ili. Chessed was brother of Huz and Buz and uncle of Aram (Gen. xxii. 21), and Arphaxad was son of Shem.

28. This Khammurabi was the leader of a dynasty which was not Accadian, but Elamite, though speaking a language allied to Accadian. It would seem to be the Arabian dynasty of Berosus. Probably *Apaβio is a corruption of the final part of Khammurabi (? or for *Aupaβio). The Nahr-Malk was ascribed to Semiramis. S’ammuramat was the name of an Assyrian queen, whose name, I think, was confounded by Greek writers with Khammurabi.

29. The plural of yuma, “day,” is made feminine (W.A.I. iii. 44), yumāti instead of yumī, and the curious phrase ana yumati, “for ever,” used. So, again, we must notice the use of im (DN, e.g. im matima, “if any one”). Assur-bani-pal’s inscriptions give us the first examples of

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1 Huru or *uru simply meant “the city,” and I have found the name used for the whole of Babylonia. *Uru, I believe, was borrowed by the nomad Semites under the form of ḫum. Cities were a product of Accadian civilization; and the Assyrians retained in their usual term for “a city” ašu (=ḫaḫ) a remembrance of their original tent-life.
" Iraqi with the accusative pronouns; e.g., attu-a and attu-annu (S. H. A., 190, 23). We also got anacu used with a preposition (assu) in assu anacu, "of myself" (S. H. A., 190, 24). Assur-bani-pal, again (S. H. A. 187 k), has the strange form ikhalici for ikhallie after pani, where the final vowel seems to have a conditional force. So the astrological tablets have ikkkhar, ikkkhiram, with initial m suppressed from makhuru.

30. Not only is this common in the verbs (which always admitted the omission more or less), but we even find yu-tag-gil-a-ni for yu-tag-gil-an-ni, "he confided to me;" as well as the converse (e.g. i-nac-e-an-ni for ianacanu, "they place").

31. So, again, ma-na-e, as plural of mana, and ta-a-din (or ta-din) for taddin. Similarly we find the ungrammatical form abbativ-va (S. H. A. 189, 13), instead of abativ.

32. Besides the use of a quasi-article, ḫN with the accusative became common, especially in the case of the first personal pronoun, e.g., at-tu-a, "me" (ḤN). The change of ṭ into 'ṭ, which is already effected in Hebrew (except in a few archaisms like "ṬṬ , Gen. xiv.), has also begun in Achaemenian Assyrian (e.g. itakma by the side of utahma).

In spite of its preservation of many archaic forms, Assyrian has entered upon a stage of corruption and degeneracy. The attempt at system displayed in its secondary conjugations is perhaps an instance. The dual has for the most part perished; it is only found in a few nouns (as in Hebrew) which express duality; and it is rarely met with in the verb. The apocopated aorist has become the most usual form. Niphal has acquired a passive signification. The cases of the noun which are accurately distinguished in the earliest inscriptions tend to be more and more improperly used until in the Persian period even -u has ceased to be the mark of the nominative.

1 So it has disappeared from the verb in modern Arabic, and was wanting in Ḯ̄thiopic.

2 Traces of the case-terminations are to be found in Hebrew (Genesis i. 24, Numbers xxiv. 3, 15, Psalms cxiv. 8; in construct, e.g. Genesis xlix. 11, Isaiah i. 21; מ local). So, too, in proper names, Methu-setah, Methu-sha-el (where the Assyrian sign of the genitive appears), Penu-el, Khammuvel (1 Chronicles iv. 26), etc. In the Sinaiic inscriptions the
has been the fate of Arabic; in most dialects of modern Arabic they have even disappeared altogether. The Assyrian third plural of the verb-tenses has lost its final terminations na and nu, which Hebrew has in some rare cases retained: probably this was in great measure caused by the addition of ni, the characteristic of the subjunctive. Both nu and na have been weakened to ni in the perfect and future. The plural of nouns has degenerated into an, and even i or e for masculine, and at or et for feminine. Hence, in many instances, the plural and the second case of the singular have exactly the same form. Verbs יָו undergo contraction, as in the allied dialects (though the nomen agentis takes the same form as in Arabic and Aramaic, e.g. da-i-is or da-is, "trampling on," instead of יָ or יִ). Verbs יָ are regular, except that a preceding u assimilates e.

Dr. Hincks believed that in an early stage the Assyrian made no distinction between the genders of the personal pronouns. A bilingual tablet of Accadian laws reads atta for atti, and su for sa, besides issir for tazir and igtabi for tagtabi; nominative in proper names and titles only ends in u, and the genitive takes i if the nomen regens and the nomen rectum are connected so as to form a compound. Gashmu in Nehemiah (vi. 6), elsewhere Geshem (ii. 19), is another instance. In the old Egyptian monuments names of places in Palestine, which end in a consonant in the Old Testament, have u final; thus Samaritan shows -u and -i in certain words before suffixes (especially יִ); similarly Aramaic. The Abd-Zohar coins (Levy, Z.D.M.G. xv.) have y (e.g. in יִד) before u and the proper names, as in the inscriptions of Palmyra, the Hauran, and the Nabathean kings, terminate in y. In Ḫethiopic the sign of the accusative a has been preserved (also the termination of the status constructus). According to Palgrave, the three terminations are still to be heard in central Arabia; further south and east a stands for i, and nearer the coast all three have entirely disappeared. Nöldeke disputes, to a certain extent, the existence of the case-endings in Hebrew, and affirms that they are peculiar to Arabic. Assyrian, however, opposes this conclusion.
and he compared the (supposed) archaic use of נון and לוע as of common gender in the Pentateuch. But the tablet states that it was written in the reign of Assur-bani-pal, and it is a mere assumption that it is a transcript of an older translation. We do not find any disregard of gender in the inscriptions of Tiglath-Pileser I. Moreover, it is very possible that the translator was an Accadian, and but imperfectly acquainted with Assyrian. This is rendered almost certain by the ungrammatical use of the verbs, which follow the genderless Turanian idiom. The same looseness of grammar characterizes a letter to Assur-bani-pal from the Elamite king Umman-aldasi (S. H. A., p. 262); and in one place we even have su for the feminine (mahaszu for mahad-sa, S. H. A., 291, m).

The introduction of attu to form the accusative shows that already in the time of Assur-bani-pal the case-endings had begun to lose their meaning, and we are not surprised, therefore, to find the different terminations confounded one with the other.

LITERATURE OF THE ASSYRIAN LANGUAGE.

The first conscious attempts at the formation of a grammar —older probably than the earliest of the Hindu grammarians —seem to have been made by the Semitic Assyrians. It was found necessary to explain the Accadian language, the original possessor of the cuneiform system of writing, in which were contained, stored up in the libraries of Huru and Senkereh, which Sargina had founded in the sixteenth century B.C., all the treasures of borrowed Assyrian science and religion. By the command, therefore, of Essar-haddon and
Assur-bani-pal, syllabaries, grammars, dictionaries, and translations were drawn up. The last king states that Nebo and Tasmitu had inspired him to attempt the re-editing of the "royal tablets," which no previous king had attempted, and at the same time to explain and chronicle all the difficulties, "as many as existed," "for the inspection of his people." This implies that there was a considerable amount of culture in the country at the time. The nouns are always given in the nominative, generally with the mimmination added, which was therefore considered the typical form of the word. The third persons singular and plural of the aorist and present are the only parts of the verb which we find; it would seem that they took the place of the nominative of the nouns; from them the other persons could at once be derived. The most important fact which we have to notice is the full recognition of triliteralism. No radix consists of less than three letters, and the rule is accurately observed in the defective verbs: thus we have da-a-cu (אָּל), ba-a-bu (בּ), si-i-mu, pu-u-ru, ma-lu-u (לֹ), ka-bu-u (קַ). Just as Sanskrit grammar begins with the recognition of mono-syllabic roots, Semitic grammar begins with the recognition of a triliteral basis. Assyrian passed away before the encroaching influence of Aramaean, but as late as the reign of Antiochus we have the cuneiform characters (and apparently the language also) still used. Since the decipherment of the inscriptions the following works upon the subject have appeared:—

ASSYRIAN GRAMMAR.

ASSYRIAN GRAMMAR.


PHONOLOGY.

The syllabary, as we have seen, was of non-Semitic origin, and primitively hieroglyphic. Its inventors spoke a variety of Turanian idioms, and inhabited the lowlands of Chaldæa. Every character was an ideograph, denoting some object or notion, sometimes more than one, as in Egyptian and Chinese. Different sounds, consequently, were attached to the same character, either because the object or idea admitted of different names, or because the various tribes of Chaldæa did not always agree in their vocabulary. When these characters came to be used phonetically, polyphony was the necessary result. The Assyrians adopted the system of writing, along with the science and mythology, of their predecessors. When space was an object, the characters were used ideographically, and this was generally pointed out by the addition of the (Semitic) grammatical termination. Thus ideographs came to take the place of the Hebrew literæ dilatabiles. Ordinarily, however, the words were spelled out phonetically: in this case, the sounds attached to the characters by the Accadians, which had ceased
to have any meaning for people who spoke another language, were employed as phonetic values. As these sounds (words once, but now replaced by Semitic roots if the characters were used ideographically) were manifold, almost every character had at least more than one power attached to it. This would seem to introduce an element of confusion into the orthography; but such is not the case. The different powers were used in accordance with rule—the Assyrian writing was to be read, not puzzled out—and it is but seldom that the transliteration is doubtful. Homophones are rare. Owing to the hieroglyphic origin of the writing, the number of characters is very large, almost every possible combination of two or three letters (one being a vowel) being found.¹ Many are of rare occurrence, some are only to be met with in the syllabaries. Were these perfect, this part of the subject would be complete. A syllabary, generally, sets the character to be explained in the second of three parallel columns; the first column representing the Accadian word (a mere phonetic sound in Assyrian), and the third the Assyrian root, which translated the Accadian of the first column and was the pronunciation when the character was employed as an ideograph. Thus we have a character, whose usual value is ši, explained ši-si in the first column, sa-du-‘u (“mountain”) in the third: then in the next line the same character with ša-khar in the first column, šep-ru (“dust”) in the third. Again, a character, whose ordinary power is miš, is given thrice following as miš in the first column, successively translated ku-lû (“assembly”), ka-‘a-lû (“assemble”) and tam-tû (“weight”) in the third;

¹ Mr. G. Smith gives 389 in his “Syllabary,” about 200 being compounds, but he has not given all the characters that are found.
then the same sign with ʾṣi-ʾṣp in the first column and ra-am-ʾcu ("herd") in the third. It will be seen that when a closed syllable of two consonants is not used, two characters which respectively end and begin with the same vowel take its place, the two vowels coalescing in a long syllable. For the syllabary the reader is referred to Ménant’s "Grammaire Assyrienne," pp. 11—36, or his "Syllabaire Assyrienne," 1 or to Norris’s "Assyrian Dictionary," vol. i. (beginning), with supplement in vol. ii.

My transcription of the Hebrew alphabet is as follows:—

\[\text{ז} = 'a, \text{ז} = b, \text{ז} = g, \text{ז} = d, \text{ז} = h, \text{ז} = 'u, \text{ז} = ʾ, \text{ז} = k, \text{ז} = ʾd, \text{ז} = i, \text{ז} = c, \text{ז} = l, \text{ז} = m, \text{ז} = n, \text{ז} = ʾg, \text{ז} = e, \text{ז} = p, \text{ז} = ʾt, \text{ז} = k, \text{ז} = r, \text{ז} = s, \text{ז} = t.\]

The Assyrian syllabary made no difference between ʾb and ʾp final; similarly between ʾf, ʾc and ʾk final, or ʾs, ʾt and ʾts final, or ʾt, ʾd and ʾdh final. Unless, therefore, the syllable is doubled, and the initial letter of the next character determines the value of the last preceding, we have to be guided by comparison alone in fixing upon the root. Between initial ʾp and ʾb, again, when followed by ʾu, and between initial ʾs and ʾts

1 This will contain all that is needed by the student of Assyrian grammar. At the same time the syllabary is very incomplete (e.g. the character under ʾak has further values of ʾgal and ʾissēp, that under ʾds of ʾgub, ʾṣā, ʾrā, and ʾdūn, that under ʾkap, which does not require a query, is the Assyrian ʾsumīlu, "left"), and a considerable number of rarer characters are not given at all. ʾBām is Assyrian ("high"), not Accadian, which is ʾaḳ. The character marked ʾ15 in p. 34 of the Grammaire was phonetically ʾgā, No. 16 is ʾwr Accadian, not connected with Semitic ʾnā; ʾ14 was ʾwū (ʾwīnā); ʾ13 was ʾurū; ʾ12 was (Accadian) ʾurūd, Assyrian ʾerū ("metal"), and so on. The characters in p. 36 are similarly deficient. The first meant "south"; ʾ8 is "a goat" (Assyrian ʾurūnā); ʾ9 meant "limb" or "body" (Assyrian ʾṣī-ʾrū); ʾ10 was in Accadian ʾtur, just as ʾ2 was ʾuqādītī.

Since the above was written, Mr. G. Smith has published his "Syllabary," which leaves but little to be desired in this part of the subject.
when followed by a, as well as between initial ḏh when followed by a or i, there was the same confusion. The Assyrians did not improve upon the syllabary which they borrowed, and which in some respects was not well adapted to express a Semitic speech.

κ is expressed by the same letter, whether it denotes a syllable or merely a long vowel (1). Thus ta-‘a-ru (חַרְבַּּר, “to return, become”) and khar-sa-a-nu, kharesānu, “forests,” have both the same character. The same holds good of i and u. A, as the weaker letter, is lost after or before u, e.g. ušalīc for a-usahaan, u‘illa for u-illa. It is very commonly weakened to i, as in the cognate dialects. In this case the Babylonian dialect generally had o in place of the guttural; e.g. rēsu, “head,” Assyrian rīsu (like recutu for מְלָע). A with h following coalesces into a long syllable, as ḏu=ךְלָא or nōru by the side of nakru. In correct orthography h is written when a syllable is denoted; thus we have indiscriminately na-h-ru and na-‘a-ru, “a river.” H is sometimes used to represent the diphthong ai: thus “house” is either bi-yə-he, ba-h-tu, bi-‘i-tu, or more commonly even bi-tu.1 H also stands for y, e.g. ri-h-u-tu and ri-o-u-tu, “rule” (from יָד), rah(i)mu and remu, bu-h-i, “seeking” (from בָּילָה). It sometimes expresses the breathing before verbs which have a vowel as first radical, e.g. aḥ-a-bid, “I perish,” u-h-a-bid, from יֶבֶן, u-ṣa-h-lid, ah-al-du from לָא (2).

1 This is an instance of the tendency of the Assyrians to corrupt their language by breaking down the syllables. In this respect they are the Latins of ancient Semitism. Another instance of this tendency is shown in the fact that y is always a vowel simply. The confusion of syllables is carried so far that we get ṣi dropped altogether; e.g. for u-tu-h-us (עֲנָם), the later inscriptions give us ušut.
1 as a consonant is not distinguished from m. This is a fault of the original system of writing, but it has had great influence upon the Assyrian. In this way the mimination has hardened into a long vowel (tum, tuw, tū). The conjunction after a verb which ends in a vowel is represented by a character which usually stands for ma, but here is va. Hence, after the mimination, it is impossible to say whether ma or va is to be read; probably the former (see below).

"The suppression of m or v," Dr. Oppert says, "is more frequent than in the other Semitic languages." Conversely, we find amnu, "I burned" (בּּלוֹם), Hebrew בּּלָה, amaru, "seeing," Hebrew בּּלָה (but also urru), etc. So in Æthiopic m and v interchange, e.g. masaca and vasaka (3).

As a vowel, u is expressed by three different characters, properly hu, u, and va, though this distinction is not always observed. The cuneiform could not express either yu or wy; consequently these sounds had to be expressed by u. Hence the first and third persons of pael, iphtaal, etc., are written in precisely the same way, though pronounced u- and yu-. So, again, we have abu'a, katu'a for abu-ya, katu-ya. This want of inventiveness and adaptation on the part of the Assyrians argues against the Semitic origin of the Aramaic alphabet. U hardened easily into va, as in all Semitic tongues: thus, yunakkaru-va, "he shall destroy, and"; kharri va bamāti, "the valleys and heights"; isbukh-va, "it was removed and." In both the latter instances we should usually have had u, since, as in Hebrew, the conjunction inclines to a vowel-sound before a labial. This va sometimes becomes simple a, the u being lost altogether, as in sukaliula for sukaini-va, or dhābu for dhāvābu. U passes
readily into the weaker i, e.g. sunu by the side of sina, uraps-inni for urapeu-inni (comp. optumus, optimus).

B before v is generally assimilated, e.g. eruv-vā, "he descended and," for erud-vā. Conversely, vā becomes ma after a preceding mimation, as abnum-mā, "I built and," where the second m merely expresses the length of the preceding syllable, which has been lengthened by the enclitic, and the loss of w (or v).

Z as in Hebrew never changes to a dental. Z in Babylonian may take the place of ts, as in orsitiv for ıırtsitiv. In Babylonian, also, we find Bar-zi-pa taking the place of the Assyrian Bar-ši-ip, or Bar-ša-ip (where we have again to notice the confusion between ai and i). Rarely s and ts, when followed by i, are confused; e.g. we find both takhāsi and takhātsi, "battle," (ץִיִּבְּרִי) and arsip by the side of artsip, "I built," (ץִיִּרְפָּר). Compare נַעַל and נַעְלֹס, מִזַּר, and מַנִּזָּר, etc., in Hebrew. The Assyrian tendency to soften the pronunciation is exemplified in their use of י (though their preference for י in many cases, and their preservation of the sibilants show that this tendency had not gone far). Once we find the extraordinary assimilation of ṣḥ into ẓẓ, and ṣṣ in ṣazzaru, "small," for ṣaškaru, and ṣissuru for ṣiskoširmu.

Kh like r can be invariably doubled, as in Arabic (like ⽼Prov. xiv. 10; יְָשָׁבִי Ezek. xvi. 4). It is occasionally used to express the guttural sound of the Hebrew י, as in Khasitu=�ְּיִלְּקָא. Conversely, we have לְכַל for Idiklat. This, however, was Accadian, not Assyrian; and the Assyrian imiru is not יְָשָׁר, but Phœnician and Aramaic יְָשָׁר. The Assyrian tendency towards a soft pronunciation showed itself
in sometimes omitting the medial or final ה of a root, its place being supplied by the simple aspirate: e.g. הוה is always pitu‘u, and katu, “hand,” is perhaps from לֵךַ, the Assyrian form of which is silku, “he took.” Rukutu, again, “distant,” is the Assyrian form of רְקִיטוּ. In Babylonian it is ri-e-ku-tu or ri-e-ou-tu, where ע replaces ח. So also apto‘e instead of the ordinary apti from הָפָה.

Db is found for t after a guttural: e.g. akdhirib, “I approached,” the iphteeal of דָּבָר. So ד replaces t after מ or n; e.g. imdanakharu.

I is regularly found in the place of the Hebrew נ, whenever this last varies with ק, either in Hebrew itself or in the cognate dialects: e.g. ris=יתו רְתִּיו (ותיר, Targ. לו), sibu=ציִיב, אָיר. In Assyrian itself, a, first weakened to i, was absorbed by an ı: e.g. yutir, “he restored,” from ta‘aru (for yuta‘ir), bitu for bi-ya-tu or ba-hi-tu (בִּי), etc. So in the third person ispur, ispuru for yaspur, yaspuru. Hebrew, Aramaic, Ṣethiopic, and Himyaritic, show a similar weakening. I interchanges also with o: e.g. ci-i-nu (Assyrian), and ci-o-nu (Babylonian), tsa-i-ri, tsa-yā-ri, and tsa-o-ri, and the oblique cases and plurals of masculine nouns.

I, like ֵא and ָה, is never doubled.

C rarely takes the place of ל and (more frequently) ל in the cognate dialects: e.g. kakkaru=בֵּיקַ, comp. בֵּיק, cirbu=בֵּיךַ, ca‘ari, carie=בֵּיכָר, cutedam; “beautifully”=בֵּיתַוּ.

C and ts are frequently combined in roots, where Hebrew, etc., prefer the softer consonants: thus aotsur (from catsiru) =גֹּור, cutesalu=גָּוַל, cinitou=גָּוַל.
In Assyrian itself an interchange of \( c \) with \( k \) and \( g \) sometimes occurs; e.g. \textit{cabru} and \textit{gubru}; \textit{kinnatu} ("female slave") is on Michaux's stone \textit{cinatu}. The latter was apparently the vulgar pronunciation common in Babylonian. In fact, in the Babylonian, \( g \) commonly takes the place of \( k \), e.g. \textit{gatu} for \textit{katu}, \textit{bangute} for \textit{sankute}, "chains." This pronunciation began to prevail in Assyria in the later days of the empire. Dr. Oppert remarks that \( c \) seems to have had a softened sound, which assimilated it to the Hebrew \( ה \); thus \textit{Tukulti} = \textit{לֹּלֶלֶת}, \textit{S'arru-cinu} = \textit{לֶלֶלֶת}, \textit{Saacunu} = \textit{לֶלֶלֶת}. Tigrath, however, answers to the Assyrian \textit{tiglat} or \textit{tiglitti}; Sargon is not the Assyrian \textit{S'arru-cinu}, but the Accadian original \textit{Sargina}; and \textit{Saacunu}, by which, I suppose, either \textit{Saucu} or \textit{Saccanacu} is meant, was non-Semitic. On the other hand, \( c \) and \( ב \) answer to one another in \textit{Nebuchadneszar, Calah}, and \textit{Accad}.

\( L \) is the pronunciation generally, though by no means necessarily, assumed by a sibilant before a dental: e.g. \textit{khamistu} and \textit{khamiltu} ("five"), \textit{istu} and \textit{ultu} ("from") \textit{asdhur} and \textit{aldhur} ("I wrote"), \textit{astacan} and \textit{alltan} ("I fought"), \textit{labustu} and \textit{labultu} ("clothing"), \textit{mikhistu} and \textit{mikhiltu} ("strong"). \( L \), however, never becomes a sibilant. This change of consonant, peculiar to Assyrian, must have been effected through \( r \) into which the sibilant first passed. Compare the mutations of final \( s \) in Sanskrit. Before a second hard sibilant, \( s \) may also become \( l \); as in \textit{ulsis} for \textit{ussis}. In common pronunciation \( l \) seems to have been somewhat \textit{mouillé}; thus verbs ending in \( l \) generally have \( s \) attached even in cases which would hardly permit the conditional suffix, e.g. \textit{asulat}; while on the other hand the case-terminations are sometimes improperly dropped before a following \( l \), as in \textit{ana gurunit lē agrun}, "to a heap I heaped."
M usually, but not always, becomes n before a sibilant, a
dental, or a guttural: thus we have dhen-su from בֶּלוּא, khansa
and khansa ("five"), khandhu (םלֶנוּ), tsindu and tsimdu ("a
yoked-chariot"), muntakhitsu for mumtakhitsu ("fighting"),
dumku and dumku ("lucky"). In this way is explained the
change of the plural-ending into n, like the change of mimma-
tion into nunnation. So in Æthiopic, m before dentals and
labials passes into n. A double b or p may be replaced by mb,
mp (e.g. inambu for inabbu), and a double dental by nd, nt,
(e.g. inandin for inaddin) just as in Æthiopic. M first
changed to n can be assimilated to a following consonant, as
in ikkhhar from makhiru, takhatso (for takkhatsi) from הַלִּי-נָר-ל.

N, as in Hebrew, is assimilated generally to the following
radical. This is the rule with verbs יַד, though we meet
with inandin for inaddin ("it is given"). Contrary, however,
to Hebrew, n is assimilated (regularly) before t and s; e.g.
limittu for limuntu ("injured"), libitu for libintu ("brick-
work"), maddattu or madattu ("tribute") for mandantu
(mandattu is found); ossu ("much," "collected") from כְּנָם
(Targum. שֵׁן). So in Hebrew רָא for רָא תַּא for
רָא תַּא.

S occasionally represents a Hebrew י as in khursanis from
שֶׁרֶמ, ši‘amu=םִירֵמ, šiba, "seven" (W.A.I. ii., 19, 66).
Where the Hebrew has י and ש, Assyrian also has š and s;
e.g. sarru and saru ("king"), cabis and cabisu, "trampling."
S seems to have been preferred by the Assyrians, š by the
Babylonians (see suprd). Just as the example of שַר נ- שַר שַר
shows that the Assyrian pronunciation of š was
hard, so the fact that t-s is frequently expressed by š points
to a similarly hard pronunciation of the latter. Thus
sarrut-su ("his kingdom") is also spelt sarrusu, kat-su ("his land") becomes kabbu for ka-su. The difference between š and ts in Assyrian was probably that between t-s and t-z. Hence a final dental followed by the sibilant of the third personal pronoun is very commonly represented by š; e.g. dannusu for dannut-su, illasu for illad-su. Conversely, š followed by the dental of the secondary conjugation is often written s (like st pronounced sh in the tenth conjugation of the Mahri), as asakan for astacan, abicin for asticin, asarap for astarap. Probably, however, the sibilant in vulgar pronunciation changed the place of the dental, just as, conversely, in Hebrew the dental of Hithpaél followed the sibilant. In the inscription of Khammurabi š takes the place of š in tsirrasina=tsirrasina (tsirrat-sina). This hard pronunciation of š would once have been universal among the Semites, as is implied by the Greek pronunciation of samech (צ). The interchange of š and s in Assyrian (mostly in the later inscriptions) would show that a softened pronunciation was becoming usual. Similarly in Babylonian we find usalbis-su, "I covered it" (for su).

E is always a vowel. Occasionally, however, it answers to a Hebrew מ; e.g. ocilu ("place")=Aramaic מַלְאָה, or recutu in Babylonian = מַלְאָה. There must, therefore, have been a time when the guttural pronunciation of י was known to the Assyrians. E sometimes replaces נ (as in orinu= יָנָה); conversely we have ra-‘a-du ("thunder") יָרָה, aggullu ("wheel")= יָרָה. Hebrew י is also sometimes represented by u or i, e.g. usalu ("gazelle")= יָרָל. Istar = יָרָה. Its pronunciation differed but slightly from that of i, as is shown by the interchange of the two
vowels (see supră), and the fact that many characters have indifferently e and i as their vowel-sound. At the same time the presence of radical e was always observed; verbs with e radical are full. E with u fell away; thus from לָעָר we have ul-la-'a in Assyrian, and u-ul-la-'a in Babylonian. Babylonian sounded it more clearly than Assyrian (so ci-e-nu for ci-i-nu). So from סָעַי, Assyrian has epsit, Babylonian e-tā-sīt. On the other hand, generally in Babylonian and Achæmenian e was assimilated to i, while in Assyrian the converse took place; thus Assyrian ebusu = Babylonian ibusu. In both the weaker sound a was lost before e; e.g. ebus, "I made" (for a-ebus); but a following assimilated even a radical e; e.g. isma'a for isme'a from שָמַל. Occasionally e is interchanged with a in roots, owing to the guttural aspirate common to both, like לַעַל and מַלְאָךְ and מַלְגָּד in Hebrew. Thus agu'u, "crown," is given also as e-gu'u in a syllabary, from the Accadian ega (compare מַלְגָּד), and eliah and aliah are used indifferently; so etsituv for irtsituv in Babylonian, which often replaces by e an Assyrian i, where this has been weakened from an original 'a. In the Babylonian recutu (Assyrian rukutu) u has been lost before e, which here replaces kh.

P prevails in Assyrian where b appears in Babylonian, and (often) in the cognate dialects (e.g. Assyrian epis=Babylonian ebi, pursu=ברגוז). Conversely we have bielu=בֵּל. The two sounds interchange in Assyrian itself; thus we find iskhupar, "he overthrew," sikhubartu, "overthrow," paldhuti, "surviving," baladhu, "house" (צָלָל). In one instance u seems to replace ב; etsisuru, "a bird,"=Arabic עָסִג וֹ, Hebrew צָלָל.
R, though, like l, sometimes used to form quadriliteral roots (e.g. parsidu, paleitu, iškhipar), is much more scantily employed than in the cognate dialects. Thus we have *cutšunu*, not הָרָבָּם, annabu ("hare"), not לַעֲרָבָּו.

S was never aspirated, as in ancient Hebrew and Phœnician Samsu=שֶׁמֶשׁ. Dr. Oppert gives a long list of words where Hebrew has ש and ש, but Assyrian simply s in both cases: sumilu=שְׁמוֹלָה, siptu=שְׁפֶּתַת, sarru=שֶׁר, pasku=פָּשָׁק, dussītu=דָּשִׁית, distu=דָּסִית. Already in the seventh century B.C. the Hebrew pronunciation seems to have inclined towards an aspirated s; this would explain the transcription of Sargon, etc., by ש. In Assyrian itself we have a word like bis-su, bis-sate, and in Assur-bani-pal's inscriptions tašbūsu is a variant of tašbušu. In Arabic (and Ṣethiopic for the most part) s (s)=Northsemitic š, and š=Northsemitic s (s). Before a dental, š might become s, as in marustu (and marultu) for marustu. So bišlu=Hebrew בָּשָׁל, isid=אִסְיָד.

T servile, in the secondary conjugations, is assimilated to a preceding ג, כ, ז, and ב (e.g. itštabat becomes itštabat, "he takes," istacir becomes iszacir, astacan becomes asacan. After a guttural, t servile may change to đ or đh, e.g. igdamir for igtamir, ikdhirib for iktarib, ikdhabi for iktabi. We find even amdhabkhis for amtakhbits ("I fought"), according to Dr. Oppert through the influence of the following ג, though after m or n t more usually becomes đ. Bד in Assyrian, again, was regularly changed into pt; e.g. captu, "heavy" (כָּפַט), aptati, "ruins" (אַפְּטָא). There is one instance of đ in Assyrian and Babylonian replacing a ג of the other dialects: גִּבּוֹן is always nadin. T replaces đh in Babylonian in tud=đhub (so in Ṣethiopic cadana=כַּדָּנה, đmâna=damana=)
The syllabary had no special character for dha. In ictil, t replaces Hebrew נ, as in Ḥethopic.

The Assyrian avoided the use of diphthongs: au is very rare; perhaps the foreign name Khauran is the only certain example of it. Ai and ya are much more common. The Gentile termination is ai, e.g. Madai, "the Medea." Ai has a tendency to become ya or ya; thus ayəsi (אָיְסִי) is more usually yəsi; aibut, "enemies," also appears as yəbut; yənu or yənu = יְנָע. More frequently ay or ya passed either into ah (בָּאְסָא = בִּיאָא) or i; while in proper names an initial Hebrew ו was always ya (e.g. Yahua, Yahukhast), in roots it was more generally i (e.g. immu = יִמּוּ, irad = יָרָד, isibu = יִסִּיב, isara = יִסָּרָא). Even when answering to ינ, ai became i; e.g. inu = יְנָע. To prevent a compound vowel, hemsa was largely employed, as in abu'a for abu-ya, "my father." As in modern Arabic, hemsa tended more and more to be lost: in the Babylonian period it is very generally replaced by a long vowel: so even utut for ututut.

1. As in all ancient Semitic alphabets, ‘a was a consonant, a soft breathing, namely, followed by the vowel a. This will explain how it is that ai is represented by ‘a—’a. The second breathing here passed into y, so that we have ‘aya; and hence ai.

2. H is another instance of the ambiguity arising from the employment of a foreign alphabet. It stood for h, aḥ, and ḫ. More usually the value is aḥ.

3. In the Babylonian inscriptions the m final very often appears as a separate character, implying that the mimmation was more strongly pronounced in Babylonia than in Assyria. The interchange of ב and ב in the cognate languages argues the weaker and later pronunciation of ב as v. Assyrian does not exhibit any interchange of ב and m. B reduplicated, however, may be changed into mb, e.g. innambu, "he is proclaimed," for innabdu, just as we find ambuda for בּוּדָא, 'עִבְרָא, כִּבְרֵי, כִּבְרֵי

1 This is properly ינ; e.g. yarru = ינ.
for קַמִּים; and conversely אָני לָבְלָבָם from συμφωνία. The change is an Aramaising one, and therefore exceptional in Assyrian: more frequently in (mercantile) contract tablets of late date.

There is no trace of aspiration in Assyrian in the letters b, g, d, c, p, t. In Hebrew also the dagesh lene would be of late introduction, caused by Aramaic influence, as the alphabet, like the cuneiform syllabary, uses but one character for both sounds. So, too, in Arabic and Ethiopic. Equally unknown to Assyrian are the sounds elaborated by Arabic ظ، ض، غ، خ، م، ن، ش، مث, and (as in modern Aramaic) the f of Arabic and Ethiopic. The soft pronunciation of gimel, again, is not found.

The accent, as in Arabic, is thrown back as much as possible. Without doubt, this was also the usage of ancient Hebrew (as is shown by the seghalotes) before the necessities of a rhythmic intonation of the Old Testament changed the accent. The accent is upon the antepenult, unless the penult has a long vowel or is a closed syllable. The accent is often indicated by the incorrect insertion of a long vowel or a double letter. Besides accent, Assyrian observed the laws of quantity. A long vowel was according to rule expressed, though in many cases omitted (as in the case of the double letters). In the nomina verbi a short vowel in the second syllable was generally dropped before the case-endings. The accent and the quantity seem to have coincided, as in Arabic, whenever a word possessed a long syllable not further back than the antepenult or not in the last syllable. There was a tendency to shorten vowels and words in the later period; thus the Babylonian inscriptions give us labri, for which the Assyrian is always labiru ("old"). When a
word consisted of three short syllables, the second vowel was generally dropped, making the first a closed syllable long by position; thus māṭrō becomes mācu. The enclitic threw back the accent upon the preceding syllable, even though this had a long syllable before it; e.g. illicūniv-va (for ildiūnī-va), ikhdū’uninni (for ikhdūnī-ni).

The doubling of a consonant was frequently disregarded even in pael\(^1\)—sometimes it was replaced by a long vowel, more often by the accent merely, as in ḫ-mu for lim-mu in contract tablets.

**THE PRONOUNS.**

The personal pronouns in the Semitic languages, as in the Aryan, are formative elements of the verb, and therefore must be considered first.

**SINGULAR.**

I, me = anacu; yāti, yati, yātima.  
Thou, thee (masculine) = atta; (feminine) atti; cāta (cāti).  
He, him (masculine) = swu, su; (feminine) si‘i, si.

**PLURAL.**

We, us = [anakhni].  
You (masculine) = attunu; (feminine) [attina].  
They, them (masculine) = sunu, sun, sunulu; (feminine) sina, sin, sinatu.

*Attina* has not been found, but analogy would lead us to this form. *Anakhnu* or *anakhni*, Dr. Oppert’s conjecture, is probably right. The word is met with only in a mutilated part of the Behistun inscription (l. 3), where Sir H. Rawlinson’s cast reads doubtfully a-ga-ni. As the suffix of the noun is -ni, the form *anakhni* is to be preferred, u being weakened to i through a false analogy of the plural termination.

\(^1\) So in Hebrew, Æthiopic, etc.
Anaou is Hebrew יָנוּ, Phoenician יָנוּ, for which in the other dialects we have only ana, ani, or eno. Traces are found in the Æthiopic tense-ending -ou, Mahri -k (Arabic and Hebrew tu and ti). The plural in all the dialects is manifestly formed from it, e becoming kh. In Coptic (and Old Egyptian) anok (and nuk) = "I," anen = "we"; so in Berber nekki = "I," nekni = "we." The relation of these sub-Semitic dialects to the Semitic family is very questionable. Vulgar Assyrian used anaou, in the place of the suffix pronoun, after a preposition, e.g. assu anaou, "as regards myself" (S.H.A. 190).

The Arabic and Æthiopic ana, Hebrew ani, point to another form of the pronoun in ya. This has lost the final vowel in Hebrew and the initial vowel in the other two languages. It is the form that appears as the suffixed pronoun in Assyrian ya, later ī and a, in Hebrew, Arabic, and Aramaic i, in Æthiopic ya. The Assyrian alone uses this without the verbal root an preceding, substituting for the latter the abstract termination tu, ti, as in suntu by the side of sunu, or ristu, "chief," from ris, "head" (compare Æthiopic xe'tu, "he," and ye'ti, "she"). Yātī is often shortened to yati, just as in Arabic 'anā is used by the poets as a word of two short syllables. Yatima, "me here" (e.g. cima yātima, "like me here"), has the demonstrative ma added (as in suma), for which see below. Yātī is for the most part used only at the beginning of a sentence, but we find also ikki yati, "he told me." I have not found it, except in Babylonian inscriptions, and those of the later Assyrian empire (after Sennacherib). Yātī is not to be confounded with yāsi or aisi, "myself." This is yasu (יָסַע), "man," (used for "self,"
compare 1 Kings xx. 20, etc.), with the pronoun-suffix of the first person added (yās-i). Yā'a (S.H.A., 37, 9) is irregularly lengthened from yā, like ma'a for ma. The survival of the old word for the first personal pronoun in Assyrian is parallel to the existence of * as third personal pronoun in the Phœnician—a form pre-supposed by the third person of the verb.

In the second person, again, Assyrian agrees with Hebrew in assimilating the nasal to the dental, while the other dialects have anta and ant. The Coptic ntok and Berber prefixed pronoun event have been compared. The interchange of guttural and dental already noticed appears in the Æthiopic tense-ending ca, ci (Mahri -k, -sh). Hebrew has in most instances shortened the feminine to aṭṭ, just as Aramaic has contracted the masculine. In the plural, antumu has become in Assyrian attunu, like Aramaic antan and the feminine plural in all the dialects. Assyrian and Æthiopic alone preserve the case-ending of the masculine, though it is found also in Arabic poetry. Like sunuti and yāṭi, attunu is used in vulgar Assyrian as an accusative after the verb in place of the suffixed pronoun (e.g. allapra attunu, "I sent to you," where the preposition is ungrammatically omitted). Cāta (in the accusative) is employed for the sake of emphasis after a preceding verbal-suffix ca, which is changed into a separate pronoun by the abstract termination tu, ta (e.g. S.H.A., 180, usamkhar-ca cāta, "I cause thee, even thee, to be present," as tributary).

The verbal root with which the pronouns of the first and second persons are compounded is regarded by Dr. Hineks as ˒ﻦ, "adesse," whence the preposition ana. I should prefer
Дилманн считает его элементом местоимения н или
на, "там," в то время как н, нъ, нъ, и т. д., имеют
присоединение. Простое прилагательное ннн
содеряет в себе признак того же источника. Третий
личный прилагательный обычно из-за своей
примитивности появляется в более простом
форме, чем в случае с иными родственными
диалектами. См. стр. 12.

У в су э, и ѐ в си ѐ, отвечают на арабский вa и yа
в hуэа и hiya (1). Они встречаются гораздо
чаще в своих сокращенных формах (как в
евреисском и арамейском). Полная форма
множественного числа - suнü (sunut), часто
сокращенного до suнü, и еще более часто
suн. Это, опять, прежде всего, из-за
сложности консонантов, может быть еще
более сокращено до suн, как мы видим в
единственном числе для su, например, usadlimu-s,
"он совершенный". Это в этих местоимениях
многое, что мы видим в единственном числе,
является первой тенденцией, чтобы убрать
формы в сокращения: кроме третьего личного
прилагательного, в первом человеке
инструментального падежа есть пitлuḳhac ("Я
поклоняюсь") для пitлukhacu (2).

1. Ъ является более сильным гласным, чем а или у,
и поэтому больше подходит для выражения
женского пола. Так в антарском языке мы
имеем айам, "этот," мужской, иям женский.
2. Чтобы сравнить эти местоимения акъ, та, и су э
с антарским, это наука. Мы не имеем стандартов
сравнения: это невозможно сказать, в каком виде
антарский жест или зуб мог бы появиться
в.

1 Sunü, sunut, - это специально разные формы;
sunu всегда, когда используется как суффикс падежа.
Второй конечный а, который используется на
-а, как правило, не задерживается на -а. Так что,
результатом движения к месту и покою не является
важно, что алфавит принадлежит к категории
ординарной общности. Sunut, однако, иногда может
быть найден, и даже suнu.
2 Так, в манчжуруском ама = "отец," enme = "мать,"
chacha = "старый")
Compare the list of pronoun words in Tylor, "Primitive Culture," vol. 1, p. 199.
Semitic. Moreover, the original Aryan first personal pronoun was *ma; the nominative was of later formation. *Ao and *ta are primitive sounds, and we do not know what form they originally had. Phonetic decay would tell primarily upon the pronouns, and *su′u has preserved its dissyllabic origin owing to its want of a supporting prefix. At an early stage in the language the guttural and dental seem to have been interchangeable: just as in the verbs the first person appears in Hebrew and Arabic as *ti or *tu, so in ṢEthiopic (and Mehri) the second person is *ca, *ci, *cyμμu, *cyn, (cem, conn). And the guttural is always found in the suffixed pronouns. (Comp. נא and נוש.) The evidence of the sub-Semitic languages may also perhaps be adduced. Coptic gives both dental and guttural combined for the second person *nθk, and in Berber we have *kccθ (masculine), *kθmmθ (feminine), and in the plural *kmcθ (masculine), *kmcθ/θ (feminine). This may lead us back to a stage of language when, as in Japanese and other Allophonic tongues, there were no words set apart especially for the different pronouns, but some root of general meaning ("servant," "one," etc.) was employed sometimes for one person, sometimes for another, according to the context. Comparison would lead us to infer that the original root used for the first two persons was *teq, *teeq, or *ecet (the initial being retained in acu), and this reminds us of נא, "one." 1 For the change of Ё and Ё compare שן and נמש. For su′u we may have נוש, "like," "companion," which in Assyrian takes exactly the same form as the pronoun su′u.

The suffixed pronouns will be treated of under the verbs and the substantives (see below).

The Demonstrative Pronouns.—The Assyrian was rich in these. The usual demonstratives "this," "that," were declined as follows:—

**SINGULAR.**

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>su′atu.</td>
<td>sa′atu, sa′atu.</td>
</tr>
<tr>
<td>su′ati.</td>
<td>sa′ati.</td>
</tr>
<tr>
<td>su′ata.</td>
<td>sa′ata.</td>
</tr>
</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>su′atunu, su′atun.</td>
<td>sa′atunu, sa′atun.</td>
</tr>
<tr>
<td>su′atuni.</td>
<td>sa′atuni.</td>
</tr>
</tbody>
</table>

1 Two objections must be set against the assumption of this root: נא seems to be of Turanian origin (see below), and ד is not מ. Perhaps the original root may better be sought in Arabic *acata, "amavit," or ṢEthiopic acata, "to honour," "thank."
Another form of the pronoun, which seems to be employed indifferently with it, is sašu:

**Singular.**
- Masculine—sašu (sa′asu).
- Feminine—sa′asi, sa′asa.

**Plural.**
- Masculine—sašunu, sašun.
- Feminine—sa′asina, sa′asin.

Both forms immediately follow their substantive. Sašu may be used alone in place of the separate personal pronouns. Su′atu is merely a secondary form of the third personal pronoun, in which the radical a (as in نا) is preserved by the termination tu. The feminine is formed similarly from sa, the form taken by the third pronoun when suffixed. A has been weakened to i in su′i on account of the following i: in sa′atu, however, it is preserved by a following, though we also find siatu. Sašu is a compound of the relative and the third personal pronoun; so that bitu-sasu would be literally “house which (is) it,” i.e. “that house.”

In the Achaemenian period we find a new demonstrative in common use, ‘agā or ‘agah:

**Singular.**
- Common gender—agā, agah.
- Feminine—agata, agāta.

**Plural.**
- Common gender—agā.

This is compounded with the demonstrative annu and the personal pronouns so as to strengthen the determinative idea; thus:

**Singular.**
- Nominative—agannu.
- Accusative—aganna.
- aga-su′u, “he namely,” aga-sunu, “they namely.”

**Plural.**
- Masculine—agannatu.
- Feminine—agannitu, aganēt.

The word is often employed like a mere article, as (نا) in
ASSYRIAN GRAMMAR.

Hebrew, َلِ in Arabic: thus while it usually follows its noun, we meet with agannitw mati, "these countries," and both aganet mati and mati aganet. So, too, aga-su’u by the side of su’u aga, which also occurs at the beginning of a sentence. The origin of the word is obscure: it can hardly be the Accadian demonstrative gan. In Himyaritic agi has been doubtfully read as the relative pronoun. According to Dillmann αα is the Semitic demonstrative root for indicating the further object, as in نالکْ (؟), ይን, ድთিল ምዖ (“that”). As the word, however, does not make its appearance until the Achæmenian period, perhaps it is best to regard it as of foreign origin.¹

In classical Assyrian three demonstratives are used to express determinative distance, ammu or ma (“hic”), annu (“iste”), ulla (“ille”).

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>Masculine</td>
</tr>
<tr>
<td>[ammu]</td>
<td>[ammuṭu], mā.</td>
</tr>
<tr>
<td>[ammi]</td>
<td>[ammuṭi].</td>
</tr>
<tr>
<td>[amma], or ma, mā.</td>
<td>[ammuṭa].</td>
</tr>
<tr>
<td>Feminine</td>
<td>Feminine—[ammēṭa].</td>
</tr>
<tr>
<td>[ammāṭu]</td>
<td></td>
</tr>
<tr>
<td>[ammāṭe]</td>
<td></td>
</tr>
</tbody>
</table>

Ma, the shortened form of amma, is appended as an enclitic to nouns and pronouns: e.g. sar Assur-ma, “king of this same Assyria” (i.e. “also”), racibu-sin dicu-ma, “their charioteers were killed here,” yatima, “I here” (“for myself”), ina asariduti-ya-ma, “in this my pre-eminence,” ulla usmani annitē-ma, “from that camp here,” ina limē anni-ma, “in the eponym of this person here” (i.e. “myself”). Annima is frequently contracted into anna, and once we have

¹ Prof. Schrader regards it as an Aramaism, referring it to ይን, ዳን.
anninma. Su-ma, "that," is also used absolutely for "him." We even find ina sanati-ma siati, "in this very year." The explanation of this word is due to Mr. Norris. Ma is irregularly lengthened to mā or ma‘a, and is then often used as a conjunctive particle (like sa) with the meaning "since," "that being so." We have one instance of mā employed absolutely with a plural verb (S.H.A. 156, 50), mā sa ictudu, "one of them who laboured." Suma in its demonstrative sense follows the noun (like ʾalîḥ) and is interchanged with su, as in ina yumi suwa or su, "on that day." We may compare the Phoenician third person singular pronoun suffix ב, as also the Hebrew ב.  

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>masculine</td>
</tr>
<tr>
<td>annu.</td>
<td>annu-tu.</td>
</tr>
<tr>
<td>anni, anni‘i.</td>
<td>annu-ti.</td>
</tr>
<tr>
<td>anna, anna‘a.</td>
<td>[annuta].</td>
</tr>
<tr>
<td>Feminine</td>
<td>Feminine—annu-tu, annu-tu.</td>
</tr>
<tr>
<td>annātu</td>
<td>Common gender—anne.</td>
</tr>
<tr>
<td>annāte</td>
<td></td>
</tr>
</tbody>
</table>

Another form of this pronoun, more nearly representing the Hebrew הר, ה, is ‘a‘anati (S.H.A. 103), and ‘a‘anni (W.A.I. II. 60, 11).

From annu we get the prepositions anna, inna (to be distinguished from ‘ana, ‘ina); like ulla ("among") from ulla.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>masculine</td>
</tr>
<tr>
<td>ulla.</td>
<td>ulla-tu, ulla-tu, ulla-i (Achaemenian).</td>
</tr>
<tr>
<td>ulla, ulla.</td>
<td>ulla-ti.</td>
</tr>
<tr>
<td>ulla.</td>
<td>ulla-ta.</td>
</tr>
<tr>
<td>Feminine</td>
<td>ulla-tu</td>
</tr>
<tr>
<td>ulla-tu.</td>
<td>Feminine [ulla-tu].</td>
</tr>
</tbody>
</table>

Ullu is also used absolutely in the common phrase ulla ulla, "from that (old) time." In an Achaemenian inscription ulla is joined with ma, ulla-mma, "that thing." Ullu-i is a
product of the Persian period, and Xerxes even gives us the monstrous compound *akhulluai ultu*, “those shores,” for *akhi ullutu*.

*Ullu* is Hebrew אֵל, ēlēh, Aramaic ʾilēyn, illeyq, Arabic ʾal, ilā, ulai, ulai, ᾀthiopic ʾyilā, yllā, yllāntu, yllontu: annu connects itself with the ᾀthiopic *yntyq* and *ynqa*; and *amnu* is one of the archaic forms preserved in Assyrian which make this language so valuable to the philologist. Traces of it are found in בֵּן (Assyrian im), Arabic in, ᾀthiopic *ema*: annu pre-supposes *amnu*, just as the plural affix has changed from *amnu* into *anu*, or Arabic *am* into *in*.

The Relative Pronoun.—This is *sa*, identical with the Phoenician ש and northern and later Hebrew ש (in Canticles, Judges, and Ecclesiastes), which appears again in Rabbinic ש. Here, again, Assyrian and Hebrew agree. In the other dialects we have a different root employed: ᾀthiopic *sa*, Aramaic ʾā, Syriac ʾaʾ, Himyaritic ʾaʾ, Sinaiotic ʾā (Hebrew י, יא), Arabic *allassā* (אלאשא) and *sa*. *Sa* is often used pleonastically to introduce a sentence (like *que* in French patois), “as regards which.” The genitive, when the relation is not expressed by the construct state, is formed by the relative pronoun (e.g. *sarrou sa Assur*), as in ᾀthiopic, Himyaritic, Sinaiotic, Aramaic, etc. We have traces of this in Hebrew, e.g. *Methu-sa-el*. The Phoenician uses ש in this sense exactly as in Assyrian (e.g. בּנָבוֹת לָבָנָה, “the builders of stone”). We find also *sa ana* used rarely to express the genitive, like לָבָנָה and Rabbinic לָבָנָה (compare Canticles i. 6, iii. 7). In relative sentences *sa* may be omitted, as in Hebrew and Arabic. “That which is not,” is *sa-lā*. *Sa* must not be
connected with "place," "which," in Chinese), while the Phoenician (ys) is probably "sa. Sa was originally the demonstrative, and stood by the side of su, sa, si. Himyaritic and Æthiopic show traces of a pronoun s. Like sa, sa is indeclinable. In vulgar Assyrian it was often used without an antecedent (e.g. ina sa Gargamis, "after (the maneh) of Carchemish").

The Interrogative Pronoun.—This is mannu, mânu, or man, "who?" contracted by the vulgar pronunciation into mä. Ma appears in the adverb matima, "at any time" (Hebrew ḫi, "when"), where the demonstrative ma is attached to the interrogative with ti affixed. In the later inscriptions matima is used as an interrogative, e.g. sa matima, "of what place." Mō or mi, weakened (because either a neuter or an enclitic) from mä, is found attached to mannu, which is thus reduplicated; e.g. mannu-mā attā akhû, "who (art) thou brother?" Mānu is Æthiopic manu, mi, tent'; Arabic man, mā; Aramaic man, mā; Hebrew mi, mah. Mī was also used by the Assyrians, as is proved by the indefinite mimma and the existence of mā. The interrogative enters into the composition of

The Indefinite Pronouns. — These are mamman, mamma, manumma, or manamma in Assyrian, manama in Babylonian, manma in Achæmenian, "aliquis." In manama or manamma and manumma (where the double letter merely expresses the accent), the interrogative precedes the demonstrative;\(^1\) in mamman (where the accent again occasions the double letter) the converse is the case. Dr. Oppert compares ŏtus. Just as in Arabic, etc., the interrogative becomes conjunctive: thus at Behistun we have manu attā sarru; "whatever king you

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\(^1\) So in ranumma and ranamma, "another," from ranu, "second," and ma.
may be” (so in "קָנָה, עָמַּכ, Arabic o'mak, Arabic cam, oamā, Assyrian cima). “Whatsoever” was mimma, from the neuter mi. Followed by lā before the verb, manama = “nobody”: in the Achæmenian period the negative might be dropped, manma having acquired a negative sense like personne, etc., in French; e.g. manma isallimma, “no one accomplishes.” Just as manu has become יְהֵל in Hebrew, so in Assyrian we find mamma (for manama, manma) like mē used as an enclitic: lu aba lā khallā manma, “whether an officer or any common man whatever.”

Another indefinite pronoun is the indeclinable mala, mal, “as many as,” whose meaning was first pointed out by Dr. Hincks. Mala would be compounded of the conjunctive manu, ma, and the demonstrative la, which we have repeated in Æthiopic lala, “he himself,” and which may possibly be related to ulu, יִלְא, Æthiopic al; just as the two negatives יִלְא and יִלְא, Assyrian ul, and lā or la stand over against one another.

“Some”—“others,” is expressed by anute—anute and akhadat—akhadat or akhadi—akhadi. As an adjective “other” is akharitu. Sanumma is “another.” We also find estin ana estin, “one to another.”

The Reflexive Pronoun.—This is ramanu, ramani, ramana, raman, so excellently explained by Dr. Oppert. He first pointed out its true meaning and derivation. The first syllable is long, for rahmanu, from rahamu, the Assyrian form of מִרְחָם which we get in rhma, “mercy,” and ra‘im misari, “lover of justice” (whence יַרְחָם according to Harkavy, Rev. Israel., March, 1870). Ramanu, therefore, is primarily “bowels,” then “self,” יַרְחָם. It is combined with the
personal pronoun suffixes, so that we have *ramaniya, "myself," *ramaniča "thyself," *ramanisì "himself," "herself," [ *ramanini, "ourselves," ] [ *ramanisčin "yourselves," ] *ramanisčun "themselves." The second syllable was accented: hence the nasal is often doubled (*ramannuca). Sometimes, however, the accent was kept on the (long) first syllable; this necessitated the excision of the second (*ramanisu). Another word for expressing the same idea is *gadu, "an individual" ("a piece cut off"), which is sometimes combined with *sāsu (as *sāsu *gadu). *Sāsu may also be used alone in the same sense; and *anni-ma or *anma is common for "myself" (like ὅς in Greek). So "myself" is also expressed by *yās-i or *ais-i (see suprā).

Su or *sunu placed before the noun gives it emphasis, e.g. *su *Elāniu, "the Elamite himself."

THE VERB.

The Assyrian verbs are for the most part triliteral. There are very few quadrilaterals. This assimilates Assyrian rather to Hebrew, than to Arabic and Æthiopic. Verbal roots will be discussed further on.

The verbs are either complete or defective. The latter will be arranged as in the Hebrew grammar: verbs נד; verbs נמ, חג (נגב) שג; verbs יי, יי; verbs ננ (ננ).

1 This is occasioned by the shortness of the last syllable, which obliges the accent to be on the preceding syllable. Properly the vowel of the servile abstract termination in ק was short (א) (lengthened in Æthiopic, Hebrew, [and Arabic], though words like Æthiopic *yrqynā, "age," bear witness to an originally short vowel), thus distinguishing it from the long vowel of the plural termination in קמ.
and verbs doubly defective. Verbs ייו are not irregular in Assyrian. Instead of verbs ייו, ייו, the language preferred verbs ייו, which therefore exist in an unusual number. Verbs ניו or ניו are regular. Verbs יִּיָּה are conjugated in great measure like verbs יִּיָּה. Indeed י radical in any place produces certain peculiarities. Verbs containing י, however, do not deviate from the ordinary type.

There are six conjugations in ordinary use, each admitting a secondary conjugation. Others are occasionally met with, anomalously, as in Hebrew.

The secondary conjugations are formed by the insertion of ד (sometimes changed to ד or ד, p. 29) between the first and second radicals. In concave verbs the dental precedes the first radical. The six principal conjugations with their secondary forms are as follows:

1. Kal, as catim; aorist ectum.
2. Niphal, as naner; aorist issaion.
3. Pa`al, as hallac, aorist yunaccir.
4. Shaphel, as aorist yusalbis.
5. Statue, as aorist yisiti (for yisitid).
6. Aphel (found only in concave verbs), as aorist yudhip.
6. Itaphal (found only in concave verbs), as yutacim.
6. Shaphael (found mostly in verbs יִּיָּה), as yunammi, yuqaabbii.

Traces of other conjugations are also found. The most common of these are an iphtaneal (ד), an iphtaneal (3ד), an ittanaphal (2ד), and an istanaphal (4ד); e.g. istanahalu ("they asked one another") istanarrab ("he approaches
near”), ikhtanabbata ("he wasted much"), istanappar ("he sends forth often"), istandakh, ittanallaca ("he goes repeatedly"). These forms with the inserted nasal may be compared with the fourteenth and fifteenth Arabic conjugations. It is possible that this strengthened form of the secondary conjugations in Assyrian was influenced by the Accadian causative, which inserted tan between the pronoun and the verbal root. It retains the original meaning of reciprocity more persistently than the form with a simple dental. Another conjugation rarely found is an istataphal; e.g. yusteser or yustesir from ܝܘܙ, yusetatatsir, “he marshalled” (Iphthatael). A Piel and a Pael, also, like Arabic conjugations ix. and xi., are occasionally met with (mostly in concave verbs), as ascuttu (“I acquired,” for ascuddu), isaccannu (“they place”), ipparsiddu, “they fled”; yutarri (“they bring”), compared with yutaru Pael present, and yutirru (“he returned”) compared with Pael aorist; irtinin, “he made”; iddanan, “he gives.” Examples of a Piel and Hithpoel, Arabic conjugations iii. and vi., are ilubusu, “he had put on”; etupusa, “I made.” A Tiphel with passive signification seems to occur in the permansive tebusu, “he has been made” (W.A.S., 17, 1, 1). Compare the participle etpisu, “constituted.” Illiliq, “he went,” is an instance of a form with the second radical doubled.

Concave verbs have a peculiar conjugation, in which the aorist and present agree with the Pael of regular verbs; the permansive, however, takes the form niba ("told"), dicu

1 So in Ethiopic a short tonic vowel may strengthen itself by an inserted nasal, e.g. syntu for sytu.
2 This cannot be passive of Pael, as the meaning is against it, and we ought to have yutubbiu.
ASSYRIAN GRAMMAR. 51

(“smitten”), nikha ("rested"), with a passive or neuter meaning. So in Arabic we have kila, perfect passive i. of kulu: hence we may conclude that the Assyrian niba stands for nivuba (like limunu, see below).

As in Arabic, every conjugation, except Niphal and Ittaphal, possesses a passive formed by means of the obscure vowel u. Kal also has no passive, Niphal being used for it. ¹ As the signification of Niphal was originally reflexive, not passive, Kal in Assyrian nevertheless wanting a passive, it would seem that the passive was a late addition to the Semitic verb. This is confirmed by its being found only in Arabic and Assyrian. The passives of the other conjugations of the Assyrian verb are as follows:

(3.) Paeh makes nussuku ("they climbed up"), surrup ("he is burned"), gubbu ("he is proclaimed"). The Aorist yunummir, "it is seen."

(4.) Shaphel makes sukuru ("they were made to be called"), suuluku ("they were made to go"). When the permansive had a vowel attached, the vowel of the second syllable could be irregularly changed to a. Thus we find subaruru ("he drives away"), and sukailula by the side of sukulula ("he caused to reach"). The aorist would be yussulim ("he caused to be finished"), as we find yusuti.

(5.) Apshel seems to make yusibbu ("they were made good"). This is rather the aorist than the permansive, which ought to be ushibu.

(4a.) Ittaphal makes suteesuru ("they were kept right"), sutabulu from ḫa.

I have found no examples of a passive in the remaining conjugations.

In (1a) Iphtean, however, we have latbusa ("they were covered"), with which we may compare the form of the nomen mutati of Kal, as in darummu ("a habitation").

¹ In sipru suatu ippusu, "this message has been accomplished," ippusu is not passive, but a late irregular form (as in Babylonian) of ebusu (Kal), "one has accomplished."
Special details will be found under the head of each conjugation.

Quadrilaterals are rare in Assyrian. Unlike the Arabic, they have the same conjugations as triliteral verbs, with the exception of a Pael, viz. (1) Kal, or Palel, e.g. Aorist *ikkhupar* ("he overwhelmed"), present *ipalcit* ("he comes over"); (1a.) Iphtalel, e.g. *yuptalcit*; (2) Saphalel, e.g. *yuspalcit*; (2a.) Istaphalel, e.g. *yustapalcit*; (3) Niphalel, e.g. *ippalcit*, present *ippalcit*; (3a) Ittaphalel, e.g. *ittapalcit*, present *ittapalcit*; (4) Iphalalla or Niphalalla, e.g. *ipparsiddu* ("they fled"), and *ipparsiddu*. These four voices are strikingly analogous to the four Arabic conjugations, *saphalel* taking the place of *taphalala* and *niphalal* of *iphanala*. An instance of the tertiary conjugation (*t-n*) in a quadrilateral is *ittanaprassidu*, "he has fled to" (*ittanaphalel*). Quadrilaterals are mostly found in the Niphalel, and generally the Niphal of trilaterals is to be compared with them. With Ittaphalel the Hebrew Nitpael is to be compared, so common in the Rabbinic literature. I have found no instance of the Permansive tense.

The Assyrian verb is rich in tenses. It possesses a Permansive, or Perfect as it is generally called in Semitic grammars, of comparatively rare occurrence in the historic inscriptions, but sufficiently common in the tablets; besides four more other tenses. These have been formed out of the Imperfect or Future of ordinary Semitic grammars. This tense was first divided into two forms, the longer expressing present time, and the shorter having an aoristic sense. Exactly the same phenomenon appears in Æthiopic, and would seem in both languages to have been due to non-Semitic influence.
At all events, Accadian possessed an aorist and a present. The two tenses thus gained by the Assyrians were still further modified by attaching a different shade of meaning to the form which ended with the original short vowel and to the apocopated form. Thus, *isallîm* is a present, *isallîmu* has a future signification. In the case of the aorist this difference of meaning was not so uniformly observed. Generally *isdhur*u has a perfect or pluperfect signification, while *isdhur* is aorist; sometimes, however, the longer form cannot be distinguished in sense from the aorist. We thus have the following tenses:—(1) Permansive, e.g. *sacin* ("he places"); (2) Aorist, *iscun* ("he made"); (3) Perfect or Pluperfect, *iscunu* ("he has made"); (4) Present, *iscacin* ("he makes"); (5) Future, *iscacinu* "he will make"). The Kal present is only distinguished from the Pael aorist by the person-prefix which is amalgamated with *u* in the Pael; thus, *iscacin* is Kal present, *yusaccin* is Pael aorist. As in Pael, the double letter of the Kal present is frequently dropped; a fault common to all Semitic writing.¹

In the remaining conjugations Niphal, Pael, and Shaphel, the Present is distinguished from the Aorist by containing *a* instead of *i* in the last syllable: thus, *issacan*, *issacin*; *yusacan*, *yusaccin*; *yuca'an*, *yuacin* (ךל); *yusascan*, *yusascin*.² The name Permansive is due to Dr. Hincks, who thus marks it off from what he calls the Mutative tenses.

¹ Very rarely, and only in ungrammatical inscriptions, such as the Law-tablet, the present takes the form *iragyuûm*, through the influence of an unfrequent form of the Pael aorist.
² *I* is a weakened *a*, and consequently *a* more fitly marks a continuing period of time upon which the mind dwells.
Besides the termination in \( u \), the Assyrian aorist resembles the Arabic in possessing two other forms at least. Adopting the Arabic division, we have:

(1.) The Apocopated Aorist, expressing urgency and command, and therefore usually employed in the inscriptions.

(2.) The Telic Aorist, terminating in \( u \), denoting the continuance of past time.

(3.) The Aorist of Motion, or Conditional Aorist, terminating in \( a \).

(4.) The Paragogic Aorist, expressing energy, terminating in \( m \) or \( mma \).

Besides these, I have detected traces of a termination in \( i \) —e.g. \( yubahi \), "it had sought," \( amdakhiti \) as a variant of \( amdakhits \) ("I fought"), \( uraci \) ("I reached"), \( usarrikhi \) ("I consecrated") in Babylonian. The same termination is pre-supposed by \( imma \), which is found (though rarely) by the side of \( umma \) and \( amma \). This termination would seem properly to have been used when the idea expressed in the sentence was subordinate to what went before.

These flexions are identical with those of the noun.\(^1\)

The Apocopated Aorist, from its aptitude to denote vigour, like the Jussive in Arabic and Hebrew, has become the common form in Assyrian, as in Phoenician, Hebrew, Aramaic, and \( Æ \)thiopic. Not but that all the forms given above, with the exception of that in \( -i \) (which has been altogether lost in Arabic), are frequently found.

The principal form in \( -u \), answering to the nominative of the noun, so conspicuous in Arabic, has acquired in Assyrian

\(^1\) As in the noun, \( i \) is weakened from both \( a \) and \( u \), which would, therefore, be the primary terminations.
for the most part a telic sense, i.e. it generally denotes a
perfect or pluperfect action. In those persons which end in
a vowel, the original termination in Ṽ, otherwise lost in Assy-
rian, is preserved, the vowel being attached. This is in a few
rare cases Ṽ, though Ṽ generally takes its place, a not being
met with. The prevalence of Ṽ is to be explained partly by
the fact that the additional vowel is mostly found in relative
and subordinate sentences, partly by the influence of Ṽ; the
conditional enclitic. The final syllable of the person-ending
was long; hence we often find yusalādisu’umī written for
yusalādi’u’ni. When followed by the enclitic conjunction, the
accent was thrown upon the final Ṽ, which, accordingly, gene-
really has the consonant after it doubled: thus, ākāhānu’u’va
for ākāhānu’u’vā.

The aorist of motion answers to the accusative of nouns,
and hence signifies motion towards a place. Both have in
Assyrian the vowel a, which corresponds to the termination
of the Hebrew Cohortative in the verb and the local case
in the noun, long recognized as a relic of the old Semitic
accusative.

The long ˇ in originates in the primitive mimmation (amma,
am, Arabic, anna, an), just as in Arabic yactulānna or yactulān
becomes yactulā in pause. Assyrian, when it drops the
mimmation, preserves the original short quantity of the
vowel. While in Assyrian the aorist in -a very frequently
signifies motion (e.g. astula, “I carried off”), in many in-
stances it denotes a purely quiescent state (e.g. obusa, “he
made”); but in this case it either stands in a conditional
sentence or has its object following it, so that the action of
the verb is moved forward to the noun. I have not found it
used as a cohortative, a sense which arises from the idea of motion in urging oneself or another forward to do a thing, and implies a continuance of the action desired by putting it into effect. When it stands in a relative sentence it exactly corresponds to the Arabic subjunctive, a use of the form originating in the conception of limitation implied in the termination (as in the accusative of the noun)—the action having proceeded to a certain point and no further,—from which also arises the idea of motion. The accusative is the object to which the mind travels. Hence it is expressed by the broad vowel ø.¹

The Paragogic or Energetic aorist is merely that in which the attached vowels retain the primitive immimation, once possessed by all noun-cases, and which has become a nunnation in Arabic. The final ma is generally the enclitic conjunction ]}, in which ø has been changed into m on account of the preceding m (see p. 28).² Thus we have abnúv or abnum ("I built"), izzardinum ("they have given"), isruconimma ("they have presented and"), uzesamma ("I brought forth and"), uselamma ("I brought up and").

The Moods, excluding the Indicative, are four in number: (1) Precative, (2) Subjunctive, (3) Imperative, and (4) Infinitive, though the latter would better be described as a verbal noun.

(1) The Precative is formed from the aorist, as in Arabic

¹ We have to distinguish the enclitic ø for øa, "and," from this tense-ending. Final ø coalesces with the ø; thus astulô for astulu-ø (astulvoa) "they carried off." The augment of motion is found also with the Present (especially when used cohortatively), as well as with the Imperative and Precative (see below). So, too, the immimation.

² In classical Assyrian this final ma is always the enclitic conjunction.
ASSYRIAN GRAMMAR.

and Aramean, by means of the prefix *li* or *lu*. So, too, 
Æthiopic often prefixes *la* to the shorter form of the Im-
perfect in the same sense. In Assyrian, when the first letter 
of the verb is a vowel, *lu* is used; *a, u,* or *yu* are absorbed by 
the *u* of the prefix which is lengthened: if, however, the first 
letter be *i,* *lu*-*i* is contracted into *li,* which becomes *lê* before *e.* 
This *lu* must be distinguished from the particle *lû,* denoting 
past time (like *kad* in Arabic, or *sma* in Sanskrit), which 
never amalgamates with the verb. Dr. Oppert points out its 
connexion with the *ל* of the Talmud and the Aramaic (as in 
the forms in Daniel וּלְלֹא and מַלְלָא). The Precative is 
confined to the first and third persons, the Imperative being 
used for the second; but it is chiefly found in the third. 
Examples are *lubudh* (joined with *anacou*), *luesud* ("may I 
obtain"), *lusba-*a (with the augment of motion added) and 
*lusbim* ("may I be satisfied with"), *lurabbis* ("may he 
enlarge"), *lutir* ("may he restore"), *lirur* ("may he curse"), 
*libi’slu* ("may they rule over"), *liscumu* ("may they place"). 
Irregularly it was even used in later times with the second 
person: thus Nebuchadnezzar has *lutippis* ("mayest thou 
make"). The same form is used for the masculine and 
feminine of the third person. The subjunctive enclitic -*ni* 
may be attached to the Precative; e.g. *lissû-hi,* "may they 
carry away" (in a quotation).

(2) The Subjunctive is hardly to be called a distinct mood. 
It is formed by the subjunctive enclitic *ni* added either to the 
Perfect or to the Permansive, e.g. *utsbacuni.* In some cases the 
enclitic cannot be distinguished in form from the fuller plural

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1 This *ל,* however, may represent the *י* of the Aramaic third person 
of the verb.
termination of the aorist: generally, however, an accusative pronoun is inserted between the verb and the enclitic, e.g. abîlu-sina-ni ("I have possessed them"), ikabu-su-ni ("he calls it"). The enclitic is used after the relative or such particles as əi. A common idiom is to use this enclitic without əi, followed by va ("and") and an aorist (not unlike the use of waw consecutivum); e.g. itebatûnîva enuru, "when they had taken, they saw" (where the first v does not represent the mimmination, but points out that i has the accent thrown back by va). 8; must be compared with the Æthiopic enclitic nê added to 'sea, "until," shortened probably from nê, which is attached to the accusative of motion. Both probably go back to nê (as in nâhu, navaa), Arabic anna, Hebrew נן. Compare Assyrian emnna, "again" (?)

(3) The Imperative is confined to the second person, the second person singular feminine ending in -i, the second person plural masculine in -ə long, feminine -ə. The subjunctive augment of motion is sometimes attached to the second person singular masculine, e.g. sullimâ (pael), "complete." It would be more true to say that the final a was the primitive form which was afterwards contracted, the object-vowel (ə) being used rather than the subject-vowel (a), as in Arabic, because the action passed on from the speaker to the object. The length of the final vowels in the plural is sometimes denoted by otiose characters, as in Arabic: thus, salkhu'u-su for salkhu-su, "do ye extend it." In Shaphel, the imperative is always formed as if from Aphet: e.g. suscin for sususcìn, as in Hebrew hactél for heshactél.

The Ergentic Augment may be used (especially in Baby-
assyrian grammar.

Ionian), with both the imperative and the preceptive, e.g. suri-
himam, "cause to be exalted;" lusbim, "may he be sated
with," besides lusbiam, which combines (like surihimam) the
Conditional and Energetic Augments.

(4) The Infinitive is a verbal substantive, and as such may
take the feminine termination. It would be better called, as
in Arabic, a nomen verbi; and as such will be considered
further on.

The participle prefixes mu in all conjugations except Kal,
and the Paal of concave verbs, as in the other Semitic tongues.
This mu is the pronoun ma, mi, manu, etc., as Ewald has
pointed out. Assyrian here agrees with Arabic, as well as
really with Hebrew and Aramaic, in which sheva is equiva-
lent to the short a of the other more conservative languages:
Æthiopic alone has retained the original a.

THE PERSONS.

As in the other Semitic languages, a distinction is made in
the attachment of the person-suffixes in the Permansive and
and the Aorist. The Permansive is conjugated as follows:—

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 m. and f. tsabta, tsabta,</td>
<td>3 f. tsabta,</td>
<td>1 m. and f. [tsabtina]</td>
</tr>
<tr>
<td>tsabtaq</td>
<td>3 m. [tsabta]</td>
<td>2 m. [tsabtuna]</td>
</tr>
<tr>
<td>2 m.</td>
<td>[tsabtita]</td>
<td>2 f. [tsabittina]</td>
</tr>
<tr>
<td>2 f.</td>
<td>[tsabtiti]</td>
<td>3 m. tsabtu</td>
</tr>
<tr>
<td>3 m.</td>
<td>tsabit</td>
<td>3 f. tsabta</td>
</tr>
<tr>
<td>3 f.</td>
<td>tsabtat</td>
<td></td>
</tr>
</tbody>
</table>

I have taken the greater part of the above from Dr. Hincks.
The form of the second singular is restored from the forms of
the pronoun in Assyrian, ata and atti.
The Aorist is conjugated thus:—

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 m. and f. asdhur</td>
<td>2 m. and f. [tasdhurā]</td>
<td>1 m. and f. nisdhur</td>
</tr>
<tr>
<td>2 m.</td>
<td>tasdhur</td>
<td>2 m. tasdhuru</td>
</tr>
<tr>
<td>2 f.</td>
<td>tasdhuri</td>
<td>2 f. tasdhurā</td>
</tr>
<tr>
<td>3 m.</td>
<td>isdhur</td>
<td>3 m. isdhuru</td>
</tr>
<tr>
<td>3 f.</td>
<td>tasadhr</td>
<td>3 f. isdhurā</td>
</tr>
</tbody>
</table>

The Present will be:—

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 m. and f. asaccin, asaccan, asacin</td>
<td>2 m. and f. [tasaccinā, tasacnā]</td>
</tr>
<tr>
<td>2 m.</td>
<td>tasaccin, tasaccan</td>
</tr>
<tr>
<td>2 f.</td>
<td>tasaccini, tasaccani, tasacni</td>
</tr>
<tr>
<td>3 m.</td>
<td>isaccin, isaccean, isacin</td>
</tr>
<tr>
<td>3 f.</td>
<td>tasaccin, tasaccan, tasacin</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 m. and f. nisaccin, etc.</td>
</tr>
<tr>
<td>2 m.</td>
</tr>
<tr>
<td>2 f.</td>
</tr>
</tbody>
</table>

In the Perfect and Future we have to add u to such persons as terminate in a consonant, and ni or nu to those that terminate in a vowel.

The dual is very rare: as in modern Arabic, it has almost disappeared from the verb. We find, however, basa‘ā uzna-su, “his ears always exist,” icosudā katā-su, “his hands possessed” (with a variant icosudū).

The first person of the Persinaive is identical in form with the Æthiopic, and refers us to the original form of the first personal pronoun. As in the case of the affixed pronoun su, the final u may be dropped: this seems almost always to happen in the Babylonian and Achemenian inscriptions. The form in a corresponds with the aorist subjunctive, being used in relative sentences, e.g. sa anacu tšibāca, “what I wish.”
In the third plural (and dual) the short ī has been dropped, as will be seen is often the case.

In the Aorist, u following or preceding causes the distinctive a to disappear: the first person singular of the Pael is usaddhir.

The person-endings in the Permansive are attached to the root as in the Aryan languages; trābacu exactly corresponds to ad-mi. In order to distinguish the two tenses, as the Semites did not possess the Aryan machinery of augments, the pronouns were divided in the aorist, the characteristic letter being prefixed, and the rest of the word affixed. At (in atta and attin) was shortened into t, -ī and -in being affixed. The a of the first person is either the last relic of the ancient guttural ao (?from adāt) or the pronoun which appears in yati. The third person in the aorist seems to have employed a different pronoun from that in common use among the Semitic nations. In the Permansive it is merely the abstract participle, with the feminine termination attached to the feminine (a in the plural standing for an(u); see below). In the Aorist the pronoun seems to be that preserved in the Æthiopic wētu, yēti, which cannot be derived from huwa, hiya, by dropping the first syllable, as this is the all-important one, and the Semitic languages in abbreviations dropped the final, never the initial, syllable.

In the preceding it will be seen that I have followed the views of Dr. Hincks in the main, rather than those of Dr. Oppert. The researches of the latter into the Assyrian verb have been vitiated by a refusal to perceive minor differences, and by a pre-conceived theory deduced from the general usage of the historical inscriptions. Dr. Oppert, in the second
edition of his Grammar, still denies the existence of a Per-
mansive, a Present (which he confuses with Pael), and of a
Future or Perfect (which he considers to be interchanged
indiscriminately with the shorter forms); while he ignores
several facts of importance, such as the existence of a dual,
the use of the aorist subjunctive, and the passives. As he
has brought forward arguments against the existence of a
Permansive tense in Assyrian (now admitted by Mr. Norris
and Mr. G. Smith), it will be necessary to show that such
really does exist in the inscriptions.

Dr. Oppert seems to admit that cullu, "they are holding," and
nasu' u, "they are carrying," in the Achaemenian in-
scriptions—to which he might have added bitlu'ku, "he has
been worshipping," saldu'a, "I am ruling," tsidu'a and
tsummukhu—are true perfects; but he objects that the texts
in which they are formed belong to a corrupt period of the
Assyrian language, and that the forms, therefore, are to be
classed with other (Aramaising) peculiarities of the Persian
period. The cases, however, are not quite parallel. One, the
Permansive, is part of the original stock of the Semitic family
of speech; the others are words which could easily have been
borrowed from neighbours. How could a people which did
not possess the Semitic Perfect ever feel the want of such a
tense? Even Semitic scholars find it hard to grasp its
fundamental idea. Moreover, forms identical with those just
cited, and necessarily construed as finite verbs, are to be
found in the older texts. Against the sentence quoted by
Dr. Hincks, epi' sepi-su'nu . . . pān samīc rapsūtī catim, "the
dust of their feet . . . the face of the whole heaven is con-
cealing," Dr. Oppert urges that the sentence is not completed
here, *illum-u-a* being added. But *illumu* is a preposition, "before"; and the case governed by *catim* is *pan*. So that Dr. Hincks's argument still holds good; were *catim* a participle (in that case, by the way, it ought to be *catimus*), it "would stand before what it governs, and would require a verb to complete the sentence." But another instance may be brought forward in which the permansive is absolutely the last word in the sentence. This is *balît ushe pulukhti melanne sarrutî šitati-su šakhra-va*, "the strong power of reverence, the fear of royalty, surround its walls; and." This sentence is complete in itself, and, according to Dr. Oppert, the verb ought to be in the aorist. Another instance quoted by Dr. Hincks from Sennacherib is *tebuni gibšu(t)-sun urukh Accadi itesbatuni-va ana Babila tebuni*, "their forces took the road to Accad and came on to Babylon;" the verb is אביח. Dr. Oppert tries to invalidate this by saying that *to* is a mistake of the engraver for *it*. But the time has not yet come for us to amend our texts: until we know a good deal more of Assyrian than what can be gathered from the uniform phraseology of royal historical inscriptions, we must be content to take what lies before us, and to believe that the Assyrian scribes knew a good deal more about their language than we do.

Moreover, to close all doubt upon the matter, the same word is found in another passage—*sa pan matti mitkharis ana epis tukmati tebûni*, "who to the countries in person to make opposition came on," and Assur-bani-pal's texts have *tebacu*, "I am coming" (S.H.F., 124). The same remarks apply to Dr. Oppert's statement that *tesbütu* (which can only be a verb) is a mistake for *itesbütu*, "which is often found in the same
phrase.” But we can match the permanive teabtu with numberless instances. Thus we have sa ina lanni-sunu ina carbi-su camu'u, “(the youths) who in their dwellings within it were associated”; arakh il libni nabu'u sum-su, “the mouth of the god of bricks they call its name” (Sivan); sa ilu ana sarrutiv eru curu zicir-sun, “whose fame the god hath called to the sovereignty of the city”; sa la cinusu ana niri, “who were not submissive to my yoke”; teir sukli Nipur . . . subat-sun sitiunat-va, “upon the covers of Nipur . . . . their abode was situated, and;” cima selut . . . ana samo zikipta saqnu, “like rocks . . . to the sky pointed they stood”; cirkhu-su cima uba'an sade sacin, “its head like the top of a mountain was standing”; cima zikip samdu, “like a stake they pierced”; cima zikip . . . nādi, “they a stake . . . they were situated”; tealui . . . sakis nansuzu, “images . . . on high were fixed”; racibu-sin dicu, “their charioteers were slain”; sa cima khirate teabruni, “which like women (men) collect”; nummuru bukharsun, “their excellency was seen”; sa latbusa, “which were covered”; mala basu'u, “as many as exist”; sa nubalu-su . . . subaruru, “who drives away his enemies”; sa . . . sursudu, “which was erected”; sa sutabulu cirib-sa, “which had been carried within it”; sa . . . sukuru, “which were appointed by proclamation”; sa . . . sulucā-va . . . nisi . . . la ida'a, “which were made to go and . . . men . . . did not know of”; tulu-sa ul ipsi sabat-śa tuukkhurat, “its mound was not, its site was small”; eli sade-sunu marṣuti daglu, “to their rugged mountains they trusted”; Turkū . . . inocidū-sa attu-ni asaba-ni minu, “Tirhakah will be unfortunate and (men) measure out our habitation to us.” In most of these cases the perman-
sive is joined with an aorist and follows its case, so that it can no more be a participle (as Dr. Oppert would have us believe) than any perfect in the Bible. Besides, were the permansives above-given participles, we should require "tsalui nansuzi instead of nansuzu, or sa la citnusī instead of citnusu. Tsukkḫurāt and suluša, again, would have the prefix mu. But, says Dr. Oppert, "the other Permansive forms of Hincks are either participles like musarbu or infinitives sitkunat, sūḫsurat, etc." Dr. Hincks however, in the first place, never called musarbu a Permansive; and, in the second place, the examples given above are sufficient to show that the words instanced are not infinitives. This will be made still plainer by the following sentence from Sennacherib's cylinder: rušubu adī kurraī-sīna sa ina bitrub takhāsi dānnī račiba-sīn diqu-ma va sīna mussura-va ramanu-sun ittanallaca, "the chariots with their horses whose charioeteers in the meeting of mighty battle were killed there; then they (feminine) were abandoned and the men themselves went away." Here mussura and ittanallaca are on exactly the same footing; if one is an infinitive, the other must be so likewise. So, again, in a relative sentence like abnu ... sa ... nussuku, "the stone ... which ... climbed up," an infinitive is out of the question; and the same will apply to the phrases quoted above. The astronomical reports prove the same thing: in which the only verbs that occur are, according to this strange theory of Dr. Oppert, in the infinitive mood! Thus we have yumū VI. arakhi Nisannī yumū va musī sitkulu, "the sixth day of Nisan, day and night are balancing one another."

The last argument of Dr. Oppert is directed against the
first person singular of the Permansive: and this is a form which it is difficult to explain away. Accordingly, he asserts that sarracu, "I am king"; zicaracu, "I am a male," etc., are substantives, with ou for anacu affixed (!), while utsba-
cu(ni), saldaq, and tsibaca are to be read yutsbacumi, saldaq oups, and tsib a ioris. Now the first explanation either means that sarracu, etc., are first persons of a Permansive tense, or else introduces an altogether non-Semitic grammatical form. In the latter case we must prefer an explanation which accords with Semitic grammar to one which contravenes its principles. A permansive first person of the form sarracu is in accordance with the rules of Semitic grammar; a substantive with a Separate Pronoun-affix cannot be paralleled among the cognate languages. Moreover, the bilingual tablets translate Accadian verbs, not substantives, by this form; e.g. min-lu is rendered tsabtacu, "I am taking," mu-s-tugdu by khabacu, "I am honouring." If, however, Dr. Oppert does not wish to introduce a non-Semitic conception, then he is merely using an inaccurate expression to denote the Permansive. No one will deny that in the Æthiopic gabarcu the pronoun-affix appears: but equally no one will deny that gabarcu is the first singular of the Preterite. The Assyrian, like all other Semitic tongues, employs a different pronoun-affix for substantives, and attaches to the compound an altogether different sense from that which tsabtacu bears. If Assyrian be Semitic, it must be interpreted in accordance with the genius of Semitic speech. Tsabtacu could by no possibility be a substantive. That would require tsabituya or tsabtuya, and would have to be translated "my capturer." Next as regards the explanation of the three last words
instance by Dr. Oppert. Two obvious rules for every decipherer are—(1) not to assume ideographs in the text unnecessarily, and (2) to explain in the same way similar forms with similar significations. This will dispose of the monstrosities salda epus (for saldhag, "I am ruling," Persian patiyakhshiya) and tsiba ieris for tsiba'aca, together with many like words, e.g. pitlukhag, "I am worshipping"; bitugaq, "I am working at"; cainaq, "I am stedfast"; badhlaq, "I am failing"; for which I suppose Dr. Oppert would adopt the same desperate explanation. Dr. Oppert seems to imagine that these first person Permansive forms are exceptional. Even in the historical inscriptions, however, this is not the case; and certain tablets, such as those containing prayers, regularly present them; e.g. puputa rabacu acala dabsacu, "crops I increase, corn I mature" (where neither form nor syntax allow rabacu to be called a substantive); cinacu ci makhalti, "I am strong as a fortress"; tsammaracu ci'atani, "I rejoice like a wild ass (?)"; sarraku, "I am king," where the change of guttural implies that the form had become so well established as to obliterate the recollection of its origin. The examples just given are found side by side with ridā isu, "I have a servant," and anacu napāsa, anacu nusbaa. However possible it may be to imagine a substantive in such intransitive verbs as sarracu, nucaracu, this is altogether out of the question with rabacu and dabsacu. These two words alone would be sufficient to establish a Permansive tense in Assyrian. As for utsbacuni ("I am stopping," with the subjunctive enclitic after ci; in other instances, where ci is wanting, utsbacu alone occurs), Dr. Hincks has already set aside Dr. Oppert's yutsbacuni.
It is an impossible form, which cannot be matched in Assyrian. "Iṣbakuni would be legitimate; and so would isabkuni, or with ṣt or ṣṣ in the place of ṣ; yusabkuni might pass also for conjugation III. [Pael]; but the substitution of yu for i before ṣb—such a form as yuggaluni—is unparalleled." And, lastly, if the above arguments were not sufficient, the bilingual tablets conclusively settle the whole matter. Here, for example, we have a sentence which runs in Assyrian daltu va šicuru cunnu, "the door and the porch are founded," where cunnu (third plural Palel) answers to the Accadian in-tan-gubb-us, "they caused to be fixed" (third plural aorist causative). Another passage, in an inscription of Nebuchadnezzar (W. A. I., 54, 3, 19), affords an example of the Permansive used with the pronoun-suffix of the verb, and the infinitive and preposition: ana ibiu Bit-Ili nasa-uni lōb-i, "to the building of Bit-Ili my heart urges me." Here the participle must have had ya (nasu-a or nas-ya), not -ni. These two instances by themselves are sufficient to disprove the opinion of Dr. Oppert, who seems to have forgotten that in its origin the Perfect (or Permansive) of the Semitic languages was nothing more than the participle, and that the arguments brought against its form in Assyrian apply equally well to Hebrew or Æthiopic.

As regards the confusion made by Dr. Oppert between Pael and the present of Kal,—a tense whose existence he denies,—no arguments have been brought forward against Dr. Hincks. An appeal can only be made to the inscriptions, where a distinction between the two parts of the verb is always maintained. Isaccin invariably has a present meaning. Dr. Oppert does indeed say that the present of Pael
ough to have the second radical quadrupled. We have to do, however, with matters of fact, not of à priori fitness: and the Assyrians conceived that a sufficient distinction was made by a change of vowel. The whole question is set at rest by the bilingual tablets. On the one hand, a careful distinction is made between the aorist and the present Kal, the Accadian aorist being translated by the form iscun, the Accadian present by the form isaccin (e.g. in-lal ("he weighed") = iscul, in-lal-e ("he weighs") = isaccal): on the other hand, the Pael (with prefixed u) is generally set apart for the Accadian intensives, while the present and aorist in Pael itself are accurately noted down (e.g. in-gin ("he placed") = yucin, in-gin-e ("he places") = yucan). With respect to the nuances of meaning in the lengthened forms of the aorist and future, I do not mean to say that the form isaccinu contains as clear an idea of future time as the Latin constitute. It was set apart to express that conception with a kind of unconscious instinct; so that in the inscriptions wherever we should speak of future time the form isaccinu is almost invariably used. In the case of the perfect the instinct was not so clearly marked: we can only say that in the majority of instances the lengthened form of the aorist represents the perfect or the pluperfect.

Traces of the use of vavo consecutivum are to be found in Assyrian, though the comparative rarity of the Perkinsive greatly restricts the use. Thus we have Sina musura-va runanussun ittanallaa.

Contracted forms.—The Assyrian verb frequently drops a short vowel. Just as in Pael (or other grammatical forms in which one of the radicals is doubled) where the reduplication
of the letter leads to the lengthening of the preceding vowel, like the Arabic third conjugation, an i or ă is frequently elided. Verbs with ă as second radical, often omit it; e.g. sâbi by the side of sî-ēbi. The same happens when ă is third radical before u and a; thus, ismü, “they heard,” by the side of ismo’u and isma’a. In verbs â’ă, a falls away before i with đơna, e.g. ucîn, ubi‘. So in verbs which begin with ă, the Assyrian drops this radical after i, while the Babylonian transposes the vowels, e.g. ăpît and ă’îpît (ă’ăy); with u as preformative, ă becomes u also, and in Assyrian the two letters coalesce (thus ull’a’a, “I ascend” (ăl’s), Babylonian w’ulla’a; so utstsîb for u’utstsîb). The same holds good of â’ŭ and â’ă, e.g. utstsî for u’utstsî, pael of â’ă. Verbs â’ă compensate for the loss of ă by doubling the second radical. In Îphtenal the short vowel after the second consonant may be suppressed, when an open syllable, e.g. tâstalîmi for tâstalamî, listalmu for listalamu, tâptikî for tâptikîdi. So, too, in Pael, where the loss of the vowel is accompanied by the loss of the double consonant (thus tasalmu for tasallimu, muparca for muparrica). In Îphtaal and Nîphal the contractions are frequent; e.g. ĭtalîcu for ĭtalîcu, ĭstacnu for ĭstaccanu; ĭppatkû for ĭppattikû, ĭnnaṭav for ĭnnaḥatav, ĭssacna for ĭssacina. In Shaphel they are rare, chiefly occurring when the first radical is a ’sibilant, as usszis or ussâsís for usssâsís, “he caused to fiplans”; but we also find yussâhibbu for yu- sâdhibbu.\(^1\)

Shaphal is chiefly distinguished by ellipse of the characteristic consonant. Just as this has become ă in Hebrew (as

\(^1\) This, however, may be Shaphael, as the Assyrians possessed a root מָלֵד by the side of מָלַד.
in the case of the third personal pronoun), and a in Arabic, Aramaic, and Ḫethopic, so in Assyrian has us become first unh and then u in the concave verbs. Another assimilation of consonants takes place in Iphtalal (and Iphtaal). When the first radical is ʔ, ts, z, or ʕ, the characteristic t is assimilated to these letters; thus we have ḫtsabat for ḫtsabat, Ḫzacoar for Ḫzacoar. Sometimes even s changes the t into ʕ; e.g. ḫsacoan for ḫtsacoan, astarap and even astrarap for astrarap. ¹ So in Arabic t is assimilated with ʔ, ʕ, z, ʕ, ts, dh, gh, as first radical. In Niphal and verbs ʃn is regularly assimilated to the following letter (as in Hebrew, etc.), e.g. iddin, ɪppakid, ɪssacın, tabbanu, taddani for taddani. The assimilation, however, is not always observed. If the first radical cannot be doubled, the characteristic letter is elided; in the Achaemenian period, however, the second radical was doubled, as ɪbbs (quoted by Dr. Oppert from Nakhsh-i-Rustam; see below).

After gutturals and nasals t may be changed into ʃ or ʃ, as ikdharîb, ikdabîbi, igdamar, nidadgar, amnahits by the side of amthkhits (probably read antakhsit).

THE STRONG VERB.

Kal.—I shall give the forms of the Permaineive (where this is possible), the Present, and the Apocopated Aorist. The longer forms can be supplied from these in accordance with the rules already given.

¹ In these cases the t has been transposed (as in Hebrew, Arabic, etc., or in Assyrian defective verbs), and ts regularly becomes ʃ (see p. 32). The assimilation is common in Ḫethopic (e.g. yēsabar for yēsabar). Compare Arabic yatstsaroʿuna for yatstsaroʿuna. For the Hebrew see Is. i. 16; Eccl. vii. 16, etc.
Verbs in Kal are either transitive or intransitive. The majority of those found in the inscriptions are transitive. As in Arabic (also in Hebrew and Aramaic), the second radical takes either one of the three primary vowels in the aorist. By far the largest majority of verbs have u (which has been confined to intransitives in Arabic).

Among those which take i are found bi'elu, gadaru, dagalu, khalaku, casaru, casapu, cataru, nacašu, šaku, eribu, eribu, ekhišu, ocimu, onisu, stiku, pašaru, pašadu, basamu, pataku, tšamaku, rakhatsu, rapsapu, sabašu, sam'ou.

Verbs in i, like those in u, are either transitive or intransitive (so with i in Arabic). Among verbs in a are cansadu, lamadu, makhatu, makkaru ("to receive"), palakhu, pasakhu, tsabatu, racadu, rasadu, tab'e'ou: mostly transitives (a denoting the passing-on of the action).

Many verbs admit both forms; e.g. itebut and itebat, opus and opis.

The first person singular of the aorist is often formed in Babylonian by e, especially when the vowel of the second radical is i; e.g. ešnik, esoir. The same was the case in vulgar Assyrian.

Verbs N' also in Assyrian might undergo the same change: thus we find both acul and acul, "I ate." Comp. ek dal, ekkátel in Hebrew, and see p. 33.

The first person plural is always ni-, except where the singular has u, when nu is used (e.g. nubahi, "we sought," in the Aphel).

The typical form of the infinitive is regarded in the tablets as kasadu. Verbs Y' substituted i after the second radical, and dropped the a of the first. The nomina verbi, however,
will be considered hereafter, as well as the participles. In verbs א, the a of the first radical in the present Participle is dropped; thus, ebisu by the side of cāsiū.

**PERMANSIVE.**

**PRESENT.**

**AORIST.**

**SINGULAR.**

1. asaccūn (asnaq) ascūc ascun arkhūtis atjabat
2 m. asacinta tasaccūn lascun tarkhūtis tatabat
2 f. asacinti tasacccini lascunci tarkhītis tatabatī
3 m. asacīn isacccin iscūn irkhītis itjabat
3 f. saccat tasaccūn lascunci tarkhītis tatabat

**PLURAL.**

1. nasaccinī nisaccun niscūn nirkhūtis nitjabat
2 m. nasacīntunu tasacccinu lascunicu tarkhītus tatabatu
2 f. nasacintina tasacinna lascunūna tarkhītīs tatabatā
3 m. nasacīnu isacccinu iscūnūn irkhītus itjabatū
3 f. nasacā isaccinā iscunā irkhītā itjabatā

**DUAL.**

3. asacā isaccinā iscunā irkhītā itjabatā

The same verb sometimes takes indifferently more than one vowel after the second radical in the aorist, as ascūd and ascid. Occasionally the difference of vowels distinguishes two separate verbs; e.g. amkhār, “I received,” and amkhur, “I increased.”

In the later inscriptions a feminine nominative is now and then used improperly with a masculine verb. Thus, Assur-bani-pal has ikbi’ and yusapri’ (for takbi’ and tuapri’) with Istar. So in the law-tablet the Assyrian translator has used isir and iktabi’ with assatu, “woman” (as well as su for sa, like נשים and נָּשִׁים in the Pentateuch). The same is the case in the Assyrian text of the legend of Sargon (W.A.I. iii. 4, 7). In the earliest inscriptions even the
feminine of the third person of the Prepositive is lost. So in Amharic the feminine second and third plural have been lost.

**Imperative.**

**Singular.**

2 m. sucun; rikhīts; tsabat
2 f. sucini, sucni; rikhitsi, rikhitsi; tsabti

**Plural.**

2 m. sucinnu, suenu; rikhītsu, rikhītsu; tsabtu
2 f. sucina, suenā; rikhītsa, rikhītsa; tsabta

**Prepositive.**

**Singular.**

1. luscun; lurkhts; lutesbat
2 m. lutascun; lurarkanits; lutatsbat
3 m. and f. liscun; lurkhts; lutesbat

**Plural.**

3 m. liscunn; lurkhts; lutesbata
3 f. liscuna; lurkhtsa; lutesbata

The first person singular of the Prepositive stands for Ṽu-
āscun. The second feminine singular would be, according to
analogy, lutascuni, lutarikanitsi, lutatsbat; the second plural
would be lutascunu (masculine), lutacuna (feminine), etc.

Both the Imperative and the Prepositive may take the aug-
mament of motion (a). In this case sucun, rikhīts, and tsabat
are generally contracted into suenā, rikhītsa, and tsabta.

**Iphthegal.**—This conjugation is formed from Kal by the in-
sertion of Ṽ after the first radical (as in the Arabic eighth con-
jugation), except in concave verbs, where it precedes the first
radical; e.g. stūni, tedācu (as in Hebrew, Aramaic, Æthio-
pic, and the fifth and sixth conjugations in Arabic). The

---

1 So, too, in the Aramaising form, itilicun, "they went," at Behistun,
for the regular itilicu, contracted itilcu, in the conditional itilīnī, with
the subjunctive enclitic added.
secondary conjugations formed by the insertion of ı have an
intensive force, and are for the most part intransitive. This
arises out of the originally reflexive sense imparted by ı.
Its origin is to be sought in the pronominal root, pronounced
with the dental, which has given rise to the characteristic
of the feminine in the verb and the noun, as well as to the
second personal pronoun. For the changes of letters see
above, p. 71.

The Present and Aorist are distinguished, as in the Kal of
concave verbs, by a difference of vowel in the last syllable:
the aorist is imtakhits or issassus (for istasus), the present
istaccan or istacan. The latter is distinguished from Iphtaal
only by wanting the preformative u.

Verbs which have ı in the aorist of Kal generally assimilate
the vowel of ı to that of the last syllable in the aorist; e.g.
iptikid for iptakid. In verbs with y for first radical ı is
followed by e; e.g. etobir, "he crossed." To is sometimes
wrongly expressed by ti and even ta. Another peculiarity of
these verbs is that the second radical is sometimes doubled in
the aorist, Iphtaal being confused with Iphtaal through the
presence of the e: e.g. present etappas, aorist etibbus and
etobus, etottika (elsewhere etattik). Two verbs, opisu and
eribu, always have u in the aorist, etobus and eterub or etarub.
If the last radical is increased by any addition, the vowel of
the second radical is usually dropped, even in the present,
where the double letter is thus lost; e.g. etarba for etarraba,
"I am going down," istabitu for istabitu, tastaamu for
tastaccanu, listalma for listalama.

The tendency to nasalization which appears in the mim-
mation (rarely, in later inscriptions, changed to a nunnation,
as in Assur-bani-pal, where for in ēriḫ Ninā ʾillīkam-ma
yusannaʾa we have a variant ʾillīkān-ma), or in the plural
ending in an, has given rise to a lengthened form of the
inserted t, viz. tan. Hence we get the present attanakkhar,
ittanakh or imdanakh, "he receives," tattanakkhar, itta-
nallac, itanarrar, ʾissanakkhar (for ʾistanakkhar), ʾixananāmā
(for ʾistantanāmā), ʾiktanarrāb, ʾiltanappar and ʾistantappar, ʾikh-
tanabbata (with the subjunctive augment), in the aorist
imtanallī, tattanigir, ittanassī, ʾikhanabbī. Where Iphtheal
has tō (tō), Iphthanean has ʾen, e.g. (in Babylonian) ʾerēnātti.
The form in tan seems to have been a vulgarism, and is
chiefly met with in and after the time of Sargon.

The common verb atnimmus, "I departed," is well ex-
plained by Dr. Oppert (who wrongly reads it atnummus) as
an Iphthanean, standing for atanimmus. Another verb of the
same signification is attusir, an Ittaphal, with u for a, accord-
ing to the rules of verbs ∫∅.

For letter-changes see p. 71.

<table>
<thead>
<tr>
<th>PERMANENTIVE.</th>
<th>PRESENT.</th>
<th>AORIST.</th>
</tr>
</thead>
<tbody>
<tr>
<td>SINGULAR.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. kitnusac</td>
<td>astaccan, astacan, astacin, altacain; aptikid</td>
<td></td>
</tr>
<tr>
<td>(kitnusacu)</td>
<td>altacan</td>
<td></td>
</tr>
<tr>
<td>2 m. [kitnust]</td>
<td>tastaccan, etc.</td>
<td>tastacin; taptikid</td>
</tr>
<tr>
<td>2 f. [kitnusti]</td>
<td>tastaccani</td>
<td>tastacini; taptikidi</td>
</tr>
<tr>
<td>3 m. kitnus</td>
<td>istaccan</td>
<td>istacin; iptikid</td>
</tr>
<tr>
<td>3 f. kitnusat</td>
<td>tastaccan</td>
<td>tastacain; taptikid</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLURAL.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. [kitnusmi]</td>
<td>nistaccan</td>
<td>nistacin; niptikid</td>
</tr>
<tr>
<td>2 m. [kitnustunu]</td>
<td>tastaccanu</td>
<td>tastacina; taptikidu</td>
</tr>
<tr>
<td>2 f. [kitnustina]</td>
<td>tastaccina</td>
<td>tastacina; taptikida</td>
</tr>
<tr>
<td>3 m. kitnusu</td>
<td>istaccinu</td>
<td>istacinu; iptikidu</td>
</tr>
<tr>
<td>3 f. kitnusa</td>
<td>istaccina</td>
<td>istacina; iptikida</td>
</tr>
</tbody>
</table>
ASSYRIAN GRAMMAR.

Imperative. 

Precative. 

Participle. 

Singular.

2 m. sītein 1. lūstacan; [luptikid]
2 f. sītīni 3. listacan; liptikid 

Mustacanu, multacanu

Plural.

2 m. sītīnu 3 m. listacanu; liptikidu 
2 f. sītīna 3 f. listacana; liptikida 

Muptikudu

Niphal.—The Assyrian Niphal agrees exactly with Hebrew, both in form and use. Arabic and Aethiopic have prefixed 'a. Aramaic employs ēth instead. Originally reflexive, as in innabīd, "he fled," both in Hebrew and Assyrian Niphal has become the passive of Kal. The characteristic is probably the pronominal root which we find in the Aramaic nektul, nektulun, and which refers us to the demonstrative annu, etc. As in Hebrew, it regularly assimilates with the first radical. Exceptions, however, occur, chiefly in later times, e.g. Achaemenian indin for iddin.

Verbs ỹd double the second radical, ᵉ not admitting reduplication.

Permansive. 

Present. 

Aorist. 

Singular.

1. [nanzuzacu] assacan 
2 m. [nanzuzta] tassacan 
2 f. [nanzuztī] tassacani 
3 m. nanzuz 
3 f. [nanzuzat] tassacan 

PLURAL.

1. [nanzuzni] nissacan 
2 m. [nanzuztunu] tassacanu 
2 f. [nanzuztina] tassacana 
3 m. nanzuzu 
3 f. [nanzuza] issacana 

The forms nagarrur and nasallul instance by Dr. Oppert,
do not belong to Niphal, but to Nipael. Another form of the aorist is izzanun.

<table>
<thead>
<tr>
<th>Imperative</th>
<th>Precative</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 m. nascin</td>
<td>1. lussacin</td>
<td>mussacinu</td>
</tr>
<tr>
<td>2 f. nascini</td>
<td>3. lissacin</td>
<td></td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 m. nascinu</td>
<td>3 m. lissacinu, lissacnu</td>
<td></td>
</tr>
<tr>
<td>2 f. nascina</td>
<td>3 f. lissacina, lissacna</td>
<td></td>
</tr>
</tbody>
</table>

**Ittaphal.**—This voice is but little used, and chiefly with quadrilaterals.

According to Dr. Hincks the Permansive would be nastecun.

The Present is attapalcat; the Aorist attapalcit, for which we once find ittapalcutu, and in vulgar Assyrian even itta-
palaccita.

The Precative is litasgar; the Participle muttascanu. Dr. Oppert believes the Imperative to have been nitasgir.

**Pael.**—Pael is distinguished from the Present of Kal by the preformative u, answering to ŠEthiopic a, Arabic 'i (in conjugations 7, 8, 9, 10, etc.).

Pael expresses intensity, and therefore doubles the second radical, giving emphasis to the idea which is longer dwelt upon. The same machinery produces the present with its idea of extension of time. The Assyrian form corresponds with Hebrew Piel, Aramaic Pael, Arabic kattala, ŠEthiopic gabbara.

From its intensive meaning comes the idea of causation. When Kal is intransitive, Pael becomes transitive.

The reduplication is neglected especially in the more ancient inscriptions. This is particularly the case, Dr. Oppert
 Assyrian Grammar.

points out, with \( kh, c, r, \) and \( s \). The reduplication in labials and dentals is sometimes replaced by a nasalization (as in Aramaic), e.g. in the Kal Presents tanambu for tanabbu, imandad for imaddad, inandin for inaddin.

There is no reduplication of \( s, h, \) and \( 'a \), though it always takes place in \( kh \) and \( r \).

The Present and Aorist are distinguished by \( a \) and \( i \) after the second radical, as is stated in a grammatical tablet, where we have yunaccar and yunaccir, yusanna and yusanni.

Irregularly (as with Kal Present) \( u \) takes the place of \( i \) in the Aorist, as in yuracum (like iraggum). As in Iphteaal, verbs with \( i \) in the Kal Aorist may take \( i \) after the second radical, thus, yunicim.

<table>
<thead>
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<tbody>
<tr>
<td><strong>Singular.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. karradacu</td>
<td>usaccan</td>
<td>usaccin</td>
</tr>
<tr>
<td>2 m. [karradta (karratta)]</td>
<td>tusaccan</td>
<td>tusaccin</td>
</tr>
<tr>
<td>2 f. [karradti]</td>
<td>tusaccani, tusacni</td>
<td>tusaccini</td>
</tr>
<tr>
<td>3 m. karrad</td>
<td>yusaccan</td>
<td>yusaccin</td>
</tr>
<tr>
<td>3 f. karradat</td>
<td>tusaccan</td>
<td>tusaccin</td>
</tr>
<tr>
<td><strong>Plural.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. [karradni]</td>
<td>nusaccan</td>
<td>nusaccin</td>
</tr>
<tr>
<td>2 m. [karradtnu]</td>
<td>tusaccanu</td>
<td>tusaccinu</td>
</tr>
<tr>
<td>2 f. [karradtiina]</td>
<td>tusaccana</td>
<td>tusaccina</td>
</tr>
<tr>
<td>3 m. karradu</td>
<td>yusaccanu</td>
<td>yusaccinu</td>
</tr>
<tr>
<td>3 f. karrada</td>
<td>yusaccana</td>
<td>yusaccina</td>
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</tbody>
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</thead>
<tbody>
<tr>
<td><strong>Singular.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 m. succin (sucin), sullima</td>
<td>1. lusaccan</td>
<td></td>
</tr>
<tr>
<td>2 f. succini</td>
<td>3. lusaccan, lusaccin</td>
<td>musaccinu</td>
</tr>
<tr>
<td><strong>Plural.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 m. succinu</td>
<td>3 m. lusaccanu</td>
<td></td>
</tr>
<tr>
<td>2 f. succina</td>
<td>3 f. lusaccana</td>
<td></td>
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</tbody>
</table>

**Iphtaal.**—Iphtaal is formed from Paal by the insertion of \( t \)
after the first radical. Dr. Oppert calls it the middle voice of Pael, strengthening the latter conjugation: thus in Kal halacu, “to go,” Pael hallacu, “to make go,” Iphtaal attallacu, “to be driven to go,” “ambulare.”

An instance of Iphtaneal is the aorist ultanpiru (for ultanappiru), as distinguished from the present ultanapparu.

As in Iphteaal, verbs with š in Kal aorist may substitute te (ti) for a after the dental, e.g. yuuptekid. The same takes place with verbs ןס; thus, lutobus, lutibbus.

Neither the Permansive nor the Imperative have been found.

<table>
<thead>
<tr>
<th>Present</th>
<th>Aorist</th>
<th>Preceptive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>SINGULAR</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. ustaccan</td>
<td>ustaccin</td>
<td>1. lustaccan</td>
<td>mustaccinu</td>
</tr>
<tr>
<td>2 m. tustaccan</td>
<td>tustaccin</td>
<td>3. lustaccan</td>
<td></td>
</tr>
<tr>
<td>2 f. tustaccani</td>
<td>tustaccini, tustacni</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m. yustaccan</td>
<td>yustaccin</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 f. tustaccan</td>
<td>tustaccin</td>
<td></td>
<td></td>
</tr>
<tr>
<td>PLURAL</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. nustaccan</td>
<td>nustaccin</td>
<td>3 m. lustaccanu</td>
<td></td>
</tr>
<tr>
<td>2 m. tustaccanu</td>
<td>tustaccinu</td>
<td>3 f. lustaccana</td>
<td></td>
</tr>
<tr>
<td>2 f. tustaccana</td>
<td>tustaccina</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m. yustaccanu</td>
<td>yustaccinu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 f. yustaccana</td>
<td>yustaccina</td>
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</tbody>
</table>

Shaphel.—This is one of the most commonly-used conjugations in Assyrian, and is formed by a prothetic š. Like the Aramaic Shaphel, presupposed in Arabic istaktala (conjugation 10) and Ḡīthic ṣtṣagabbala, Hebrew and Phoenician Hiphil, Arabic and Ḡīthic ḡṭṭala, Aramaic and Assyrian Aphel, the conjugation has a factitive meaning. I would refer it to the root which appears in the Arabic shāḥā, “wish,” attached to the verb, like ṣa in Arabic (from ṣawfa,
“in the end”), which is prefixed to the Imperfect to express futurity. As s has become h in Hebrew, etc., it must have been initial, so that the peculiarly Hebrew root הֶלֶל is excluded. A large number of roots in the various Semitic tongues, even in those which, like the Hebrew, have lost nearly every trace of Shaphel, are really Shaphel forms, e.g. כָּלַן שָׁלֹךְ from כָּלָה שָׁלֹךְ.

In verbs יֶדֶע, a after the characteristic s becomes s; e.g. usobis, useli. In the later inscriptions this change of consonant is sometimes transferred to the regular verbs, as in usscin, tusxunin, musenis; just as a in Babylonian tends to become e (see p. 26); and as we get uptekid, etc., in Iphtaa and Iphteaal.

The vowel of the characteristic may be dropped; e.g. ussis and even ulsis for usazis.

For the Imperative see p. 58.

The Permansive has not been found. Dr. Hincks restores it as vatscan.

**Present.** | **Aorist.** | **Imperative.** | **Percative.** | **Participle.**
---|---|---|---|---
1. usascan | usascin | 1. lusascin | musascinu | 1. lusascin | musascinu
2 m. tusascan | tusascin | 2 m. suscin | 2 m. suscin | 2 m. suscin | 2 m. suscin
2 f. tusascani | tusascini | 2 f. suscini | 2 f. suscini | 2 f. suscini | 2 f. suscini
3 m. yusascan | yusascin | 3. lusascan | 3. lusascan | 3. lusascan | 3. lusascan
3 f. tusascan | tusascin | 3. lusascan | 3. lusascan | 3. lusascan | 3. lusascan

**Plural.**
1. nusascan | nusascin | nusascin | nusascin | nusascin | nusascin
2 m. tusascanu | tusascinu | 2 m. suscinu | 2 m. suscinu | 2 m. suscinu | 2 m. suscinu
2 f. tusascana | tusascina | 2 f. suscina | 2 f. suscina | 2 f. suscina | 2 f. suscina
3 m. yusascanu | yusascinu | 3 m. lusascinu | 3 m. lusascinu | 3 m. lusascinu | 3 m. lusascinu
3 f. yusascanu | yusascina | 3 f. lusascina | 3 f. lusascina | 3 f. lusascina | 3 f. lusascina

*Istaphal.*—This conjugation corresponds to Aramaic Ista-
phasis, Arabic Tenth conjugation, Æthiopic *ystagabbara*, Hebrew Hithpael, and has a desiderative signification.

Verbs **y’d** have *a* after the dental instead of *a*, e.g. **ultebis**. This is imitated by other verbs in the Babylonian period; e.g. **ultesib** and **ustensi’edu**.

The Permansive Dr. Hincks believes would be **satsecan**.

<table>
<thead>
<tr>
<th>PRESENT.</th>
<th>AORIST.</th>
<th>PARTICIPLE.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>SINGULAR.</td>
<td></td>
</tr>
<tr>
<td>1. ustascar,</td>
<td>ustascan,</td>
<td>mustascinu,</td>
</tr>
<tr>
<td>ultascar</td>
<td>ultascan etc.</td>
<td>multascinu etc.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IMPERATIVE.</td>
<td></td>
<td>PRECATIVE.</td>
</tr>
<tr>
<td></td>
<td>SINGULAR.</td>
<td></td>
</tr>
<tr>
<td>2 m. sutiscin</td>
<td>1. lustascar</td>
<td></td>
</tr>
<tr>
<td>2 f. sutiscini</td>
<td>3. lustascar</td>
<td></td>
</tr>
<tr>
<td>PLURAL.</td>
<td></td>
<td>3 m. lustascanu</td>
</tr>
<tr>
<td>2 m. sutiscinu</td>
<td></td>
<td>3 f. lustasciana</td>
</tr>
<tr>
<td>2 f. sutiscina</td>
<td></td>
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</tbody>
</table>

After the example of Iphtéal, another form of Istaphal, without the preformative *u*, seems to have come into use in the later period of the language. Thus we find in the Achaemenian inscriptions altabus (a corrupt form) by the side of ultebis, and istandakhku may be another instance from Shalmaneser; but this is rather an Iphtaneal from יַבָּשָׁל.

Aphel.—This conjugation is confined, so far as I know, to the concave verbs, and will be treated of under them.

Itaphal.—Dr. Oppert quotes from the syllabaries itatspur as an example of this conjugation. The form ought to be yutatspir; itatspur will stand by the side of altabus above; but I should prefer to regard it as standing for the Ittaphal ittatspur.

Shaphael.—The same grammatical regularity that distin-
guishes Assyrian among the Semitic languages like Sanskrit among the Aryan languages, producing the secondary conjugations with every voice, has also displayed itself in the Causative conjugation. Kal and Paél, answering to the aorist and present tenses, were regarded as the primary voices; to each of these was attached a causative in (u)sa. Each of the four forms thus obtained had a Passive assigned to it, the Reflexive Niphal being set apart for the Passive of Kal, as otherwise standing outside the regular verbal scheme—and finally all were provided with a secondary conjugation in t and tan. Shaphael is rarely found in the strong verb, as e.g. in usnammir; but it frequently takes the place of Shaphel in verbs גכ: thus usdhibbu', usmallu', usrabbi'. The Permansive may have had the form sasaccan; but it has not been found.

The Present is usnammar, the Aorist usnammir.

The vowel after s is regularly dropped on account of the weight of the following syllable.

The Imperative was probably usuccan. The Participle is musannmiru.

Istaphael.—Here we find yustemi'edi for Aorist, ustamalta' for Present. The other tenses have not been detected.

The Passives.—I have already given my reasons for not considering forms like ilubusu as Passives of Kal, but as examples of a Poel.

As examples of the Passive of Paél, we have for the Permansive nusšuku third plural masculine, nusšuka third plural feminine, nummuru, summukhu, etc. In the Present we find yubullat, in the Aorist yubullit. Judging from Arabic analogy, there was no Imperative. I can add nothing to
what I have already said about the Passives of the remaining conjugations. The Passive of Shaphael ought to be *sunummer* or *sunammur* Permansive, *yunummer* Present, and *yunummur* Aorist. The Passive is never formed, as in Aramaic, by the dental. A solitary Aramaising form is *itpisu* for *etpisu*, “constituted,” and here the dental is inserted after the first radical, while the word is only a *nomen verbi*. Traces of other conjugations, or rather *nominা verbi*, such as *papel*, *pealpel*, etc., will be found (see further on) under the head of the *nominа verbi*.

THE DEFECTIVE VERBS.

Verbs יִד. — These verbs follow the example of Niphal, assimilating the nasal when followed by any consonant except *ḥ* or *n*, and the consonant is doubled. Before *n* and the vowels the first radical remains unchanged. *Nn* is never written *n*; thus we never find *inanam* for *innamar*, “it is seen.”

The Aorist of Kal takes *u*, *a*, and *i* after the second radical. Among those that have *u* are *na‘amu, nabalu, nagagu, namaru, nashaqu, nasocu, Napakhu, napaku, natsaru, nakabu, nakaru.*

Among those that have *i*: *nadamu, nakhatseu, nadhu, nacalu, nacamu, nacasu, nacaru, natsagu, nasagu, nasoku, nasaru.*

Among those that have *a*: *na‘aru, naharu, nasaalu, nasaaru, nakhasu, nadhalu, napalu, natsabu, natsasou, nakamu.*

The nasal is sometimes irregularly retained, more especially in the Achæmenian period. Thus we have *indin* for *iddin, mandattu* and *mandantu* for *maddattu*. It is possible, however, that the *n* was frequently not pronounced, though
written, as in Arabic. Some few verbs always retain the ἢ, e.g. indur, as in Hebrew.

Before ƀ or ˀ, 赀, instead of being elided, may be changed into служ; thus we find ambii and abbi ("I called"), munambii and munabbu. This has had a reflex action; nabuˀ can replace the reduplication of the second radical by mb; e.g. tanambii, munambii.

The Imperative Kal rejects the first radical, as in Hebrew, but replaces it by ALCHEMY, ˀ, ˀ, according to the vowel of the Aorist; thus uug, idin, ocil, apal.

The principal forms are as follows:—

<table>
<thead>
<tr>
<th>Permainsive</th>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Partmont</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kal.</td>
<td>namir</td>
<td>inammar¹</td>
<td>immur</td>
<td>umur</td>
</tr>
<tr>
<td>Iphtael.</td>
<td>nitmur</td>
<td>ittammar</td>
<td>ittamir</td>
<td>nitmir</td>
</tr>
<tr>
<td>Niphal.</td>
<td>nammur</td>
<td>innamar</td>
<td>innamir</td>
<td>nammir</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ittaphal.</td>
<td>nattemur</td>
<td>ittammar</td>
<td>ittammir</td>
<td>nitammar</td>
</tr>
<tr>
<td>Pael.</td>
<td>nammar</td>
<td>yunammar</td>
<td>yunammir</td>
<td>nummir</td>
</tr>
<tr>
<td>Iphtaal.</td>
<td>—</td>
<td>yuttammar</td>
<td>yuttammir</td>
<td>—</td>
</tr>
<tr>
<td>Shaphel.</td>
<td>sammar</td>
<td>yusammar</td>
<td>yusammir</td>
<td>summir</td>
</tr>
<tr>
<td>Istaphel.</td>
<td>satnammar</td>
<td>yustammar</td>
<td>yustammir</td>
<td>suttammir</td>
</tr>
<tr>
<td>Shaphael.</td>
<td>sanammar</td>
<td>yusnammar</td>
<td>yusnammir</td>
<td>sunnammir</td>
</tr>
<tr>
<td>Istapael.</td>
<td>—</td>
<td>yustenammar</td>
<td>yustenammir</td>
<td>—</td>
</tr>
</tbody>
</table>

{Pael. nummur yunnummar yunnummir — — } {Iptaal. yuttumkit yuttummar yuttummir — — }

{Shaphel. (sunnumur) yusnummar yusnummir — — }

{Istaphel. sutenumur yustummar yustummir — — }

{Shaphael. (sunammur) yusnummar yusnummir — — }

Verbs ˀ, ˀ, ˀ, ˀ.—These verbs have some forms in common. Others are shared in by the last two. In other

¹ A false analogy with Niphal Present has produced forms like inaccor.
forms they all differ from one another. They constitute the most difficult part of Assyrian grammar; and it is here that Dr. Oppert and Dr. Hincks are in the most direct opposition. The following are the results obtainable from the inscriptions.

(1.) Verbs נא and נב are identical, save in the third masculine. Regularly, however, the second radical of verbs נב is doubled, e.g. aliq, iliq, for ahliq and iliq; but this doubling is often omitted in writing; thus we find aliq, iliq, ipuq. (2.) Verbs נא and יב are used interchangeably; so in Hebrew נא and יב, etc., the syllabaries equate namaru with amaru: hence umar (Pael present) comes, not from namaru, but from amaru. (3.) Verbs נא and concave verbs have certain forms in common; the Pael of verbs נא is often identical with the Aphel of concave verbs, and the Kal of the latter has the same form as the Kal of the former when written defectively (without reduplication). (4.) Verbs נא and יב are confounded, especially in the Babylonian period: thus we have indifferently acul and ccul, elih and alih (see p. 83), so 纛ש. (5.) Verbs נא and יב are liable to be confounded; the syllabaries, for instance, give both aladu and uladu. (6.) Verbs יב have the same forms in Kal as the (irregular) Pael of verbs נא and the Aphel of concave verbs. (7.) The Pael of verbs יב and יב is the same; e.g. wulla'a and ulla'a from נב, and wullil and ullil from מ. (8.) As in Hebrew, verbs יב tend to become יב; hence išittuv (ilsdtuw) by the side of ulidu.

It will be seen from this that Dr. Hincks is not right in asserting that verbs נא have no forms in common with verbs יב, which are not also common to verbs יב. Neither is Dr Oppert justified in the belief that Hebrew verbs יב
become in Assyrian נד if they correspond to Arabic verbs in ع; while if Arabic has ی, Assyrian has the same. This is generally the case; but it has many exceptions. Dr. Oppert has not sufficiently distinguished between verbs נד and verbs נד; the first have ی in the third person Aorist and Present, e.g. یتسدب, “he creates;” the latter have ی or ی in with the second radical doubled. The Aorist Kal in ع, again (as یلید), comes from a verb یدب, not נד. The learned Doctor, moreover, has confounded verbs یدب and ند; as well as all these classes of verbs with concave verbs.

The participles مريد, مريد, etc., which Dr. Oppert believes to belong to Kal, are really Pael participles, with the reduplication omitted, as in مسيد for مسيدا.

Our chief difficulty as regards these verbs lies in the uncertainty of the first radical. Sometimes this was ی, sometimes ی (Babylonian), sometimes ع: thus two roots were indifferently employed by the Assyrians, یس and یس. From the first we have يتتسي (Ittaphal), from the second يتتسي. But ی and ی are always carefully distinguished. In Shaphel, however, the first radical becomes ی, whether originally ی, ی, or ی.

It was only at a comparatively late period that the Semites came to distinguish between the various forms which a biliteral root might take. The servile letters were for the most part absolutely interchangeable. The sharp divisions of the Hebrew grammarians are the results of later reflection. Assyrian has hardly entered upon this discriminating stage: hence the same biliteral root appears under different forms which a grammar has to assign to different triliteral stems. From ندب, for instance, we have forms which presuppose
and from forms which presuppose "אבק, וונב, וינב, וינב, וינב."

Verbs נב Kal:—

<table>
<thead>
<tr>
<th>Aorist.</th>
<th>Present.</th>
<th>Imperative and Precautive.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular.</strong></td>
<td><strong>1.</strong> asib, esib {acul} asab</td>
<td><strong>1.</strong> lisub, lusib</td>
</tr>
<tr>
<td>1. asib, esib {acul}</td>
<td>asab</td>
<td>1. lisub, lusib</td>
</tr>
<tr>
<td>2 m. tasib</td>
<td>tasab</td>
<td>2 m. acul</td>
</tr>
<tr>
<td>2 f. tasibi</td>
<td>tasabi</td>
<td>2 f. aculi</td>
</tr>
<tr>
<td>3 m. yasib</td>
<td>yasab</td>
<td></td>
</tr>
<tr>
<td>3 f. tasib etc.</td>
<td>tasab</td>
<td>3. lirur {lisub, lusib}</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Plural.</strong></th>
<th><strong>1.</strong> nasib</th>
<th><strong>2 m. aculu</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. nasib</td>
<td>nasab</td>
<td></td>
</tr>
<tr>
<td>2 m. tasibu</td>
<td>tasabu</td>
<td>2 m. aculu</td>
</tr>
<tr>
<td>2 f. tasiba</td>
<td>tasaba</td>
<td>2 f. acula</td>
</tr>
<tr>
<td>3 m. yasibu</td>
<td>yasabu</td>
<td>3 m. lusibu {lisubu}</td>
</tr>
<tr>
<td>3 f. yasiba</td>
<td>yasaba</td>
<td>3 f. lusiba</td>
</tr>
</tbody>
</table>

Participle—asibu.

Verbs נב Kal:—

<table>
<thead>
<tr>
<th><strong>Singular.</strong></th>
<th><strong>1.</strong> allic</th>
<th><strong>1.</strong> lillac</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. allic</td>
<td>allac</td>
<td>1. lillac</td>
</tr>
<tr>
<td>2 m. tallic</td>
<td>tallac</td>
<td>2 m. hallic</td>
</tr>
<tr>
<td>2 f. tallici</td>
<td>tallaci</td>
<td>2 f. halci</td>
</tr>
<tr>
<td>3 m. illic</td>
<td>illac</td>
<td>3. lillac</td>
</tr>
<tr>
<td>3 f. tallic</td>
<td>tallac</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Plural.</strong></th>
<th><strong>1.</strong> nalic</th>
<th><strong>2 m. halicu</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. nalic</td>
<td>nallac</td>
<td></td>
</tr>
<tr>
<td>2 m. tallicu</td>
<td>tallacu</td>
<td>2 m. haliuc</td>
</tr>
<tr>
<td>2 f. tallica</td>
<td>tallaca</td>
<td>2 f. halica</td>
</tr>
<tr>
<td>3 m. illicu</td>
<td>illacu</td>
<td>3 m. lillicu</td>
</tr>
<tr>
<td>3 f. illica</td>
<td>illaca</td>
<td>3 f. lillica</td>
</tr>
</tbody>
</table>

Participle—allicu.

1 These Precautive forms, lusib, etc., though ordinarily used, do not come from בוש, but from בוש. So the Pael yussib for yu'assib (cf. p. 57).

2 Besides this usual form for verbs נב, we also find instances in which
ASSYRIAN GRAMMAR.

Verbs ُ Kal:—

<table>
<thead>
<tr>
<th>Aorist</th>
<th>Present</th>
<th>Imperative and Precautive</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. ulid</td>
<td>ulad</td>
<td>1. lulid, lusib</td>
</tr>
<tr>
<td>2 m. tulid</td>
<td>tulad</td>
<td>2 m. lid</td>
</tr>
<tr>
<td>2 f. tulidi</td>
<td>tuladi</td>
<td>2 f. lidi</td>
</tr>
<tr>
<td>3 m. yulid</td>
<td>yulad</td>
<td>3. lulid</td>
</tr>
<tr>
<td>3 f. tulid</td>
<td>tulad</td>
<td></td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. nulid</td>
<td>nulad</td>
<td></td>
</tr>
<tr>
<td>2 m. tulidu</td>
<td>tuladu</td>
<td>2 m. lidu</td>
</tr>
<tr>
<td>2 f. tulida</td>
<td>tulada</td>
<td>2 f. lida</td>
</tr>
<tr>
<td>3 m. yulida</td>
<td>yulada</td>
<td>3 m. lulidu</td>
</tr>
<tr>
<td>3 f. yulida</td>
<td>yulada</td>
<td>3 f. lulida</td>
</tr>
</tbody>
</table>

**Participle**—ulidu.

Verbs ُ Kal:—

<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. inik</td>
<td>inak</td>
<td>1. linik</td>
</tr>
<tr>
<td>2 m. tinik</td>
<td>tinak</td>
<td>2 m. nik</td>
</tr>
<tr>
<td>2 f. tiniki</td>
<td>tinaki</td>
<td>2 f. niki</td>
</tr>
<tr>
<td>3 m. inik</td>
<td>inak</td>
<td>3 linik</td>
</tr>
<tr>
<td>3 f. tinik</td>
<td>tinak</td>
<td></td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. ninik</td>
<td>ninak</td>
<td></td>
</tr>
<tr>
<td>2 m. tiniku</td>
<td>tinaku</td>
<td>2 m. niku</td>
</tr>
<tr>
<td>2 f. tinika</td>
<td>tinaka</td>
<td>2 f. nika</td>
</tr>
<tr>
<td>3 m. iniku</td>
<td>inaku</td>
<td>3 m. liniku</td>
</tr>
<tr>
<td>3 f. inika</td>
<td>inaka</td>
<td>3 f. linika</td>
</tr>
</tbody>
</table>

**Participle**—iniku.

The initial letter is regarded as a strong radical, and the verb is accordingly conjugated regularly; e.g. ُ, "I destroyed," ُ for ُ, ُ, ُ, for ُ, etc.

1 Besides ُ, we meet with ُ conjugated both regularly and like ُ; e.g. ُ, ُ (= ُ).
The other conjugations of verbs נ ב:_

<table>
<thead>
<tr>
<th>Pernansive</th>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iphtael.</td>
<td>tesub</td>
<td>itasab</td>
<td>itasib</td>
<td>itseib</td>
</tr>
<tr>
<td>Niphal.</td>
<td>[näsub]</td>
<td>inasab</td>
<td>inasib</td>
<td>nasib</td>
</tr>
<tr>
<td>Ittaphal.</td>
<td>—</td>
<td>ittesab</td>
<td>ittesib</td>
<td>—</td>
</tr>
<tr>
<td>Paal.</td>
<td>[assab]</td>
<td>yu'assab</td>
<td>yu'assib</td>
<td>ussib</td>
</tr>
<tr>
<td>Iphtael.</td>
<td>—</td>
<td>yutasab</td>
<td>yutassib</td>
<td>itasab</td>
</tr>
<tr>
<td>Shaphel.</td>
<td>säsab</td>
<td>(yusasab)</td>
<td>(yusasib)</td>
<td>susib</td>
</tr>
<tr>
<td>Istaphal.</td>
<td>[satesab]</td>
<td>yustesab</td>
<td>yustesib</td>
<td>sutesib</td>
</tr>
<tr>
<td>Istataphal.</td>
<td>[satetesab]</td>
<td>yustetesab</td>
<td>yustetesib</td>
<td>suteseb</td>
</tr>
<tr>
<td>Itataphal.</td>
<td>—</td>
<td>yuteseb</td>
<td>yutesib</td>
<td>[utesib]</td>
</tr>
<tr>
<td>Pass. Paal.</td>
<td>ussub</td>
<td>yu'ussab</td>
<td>yu'ussib</td>
<td>—</td>
</tr>
<tr>
<td>Pass. Istaphal.</td>
<td>sutesub</td>
<td>[yustusab]</td>
<td>[yustusib]</td>
<td>—</td>
</tr>
</tbody>
</table>

Verbs נ י ב:_

<table>
<thead>
<tr>
<th>Pernansive</th>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iphtael.</td>
<td>—</td>
<td>itallac</td>
<td>itallic</td>
<td>itlic</td>
</tr>
<tr>
<td>Niphal.</td>
<td>[nalluc]</td>
<td>inallac</td>
<td>inallic</td>
<td>nallic</td>
</tr>
<tr>
<td>Ittaphal.</td>
<td>—</td>
<td>ittallac</td>
<td>itallic</td>
<td>—</td>
</tr>
<tr>
<td>Paal.</td>
<td>allac</td>
<td>yu'allac</td>
<td>yu'allic</td>
<td>hullic</td>
</tr>
<tr>
<td>Iphtael.</td>
<td>—</td>
<td>yuttallac</td>
<td>yuttallic</td>
<td>—</td>
</tr>
<tr>
<td>Shaphel.</td>
<td>[sallac]</td>
<td>yussallac</td>
<td>yussalic</td>
<td>sulic</td>
</tr>
<tr>
<td>Istaphal.</td>
<td>[satallac]</td>
<td>yustallac</td>
<td>yustallic</td>
<td>sutilic</td>
</tr>
<tr>
<td>Pass. Paal.</td>
<td>[ulluc]</td>
<td>[yu'ulluc]</td>
<td>[yu'ullic]</td>
<td>—</td>
</tr>
</tbody>
</table>

In all the above cases the reduplication may be dropped, and often is dropped in the inscriptions. On the other hand, these verbs נ י ב may be conjugated like the strong verb.

Verbs נ י ב:_

<table>
<thead>
<tr>
<th>Pernansive</th>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iphtael.</td>
<td>telud</td>
<td>itulad</td>
<td>itulid</td>
<td>—</td>
</tr>
<tr>
<td>Niphal.</td>
<td>nulud</td>
<td>[inelad]</td>
<td>[inelid]</td>
<td>nulid</td>
</tr>
<tr>
<td>Ittaphal.</td>
<td>—</td>
<td>ittulad</td>
<td>ittulud</td>
<td>—</td>
</tr>
<tr>
<td>Paal.</td>
<td>[ullad]</td>
<td>(yu'ullad)</td>
<td>(yu'ullid)</td>
<td>ullid</td>
</tr>
<tr>
<td>Iphtael.</td>
<td>—</td>
<td>yuttullad</td>
<td>yuttulid</td>
<td>—</td>
</tr>
<tr>
<td>Shaphel.</td>
<td>[sulad]</td>
<td>yuselad</td>
<td>yuselid</td>
<td>sulid</td>
</tr>
<tr>
<td>Istaphal.</td>
<td>[sutelad]</td>
<td>yustelad</td>
<td>yustelid</td>
<td>sutelid</td>
</tr>
</tbody>
</table>
ASSYRIAN GRAMMAR.

Verbs יָּד:—

<table>
<thead>
<tr>
<th>Permansive</th>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iphthahal.</td>
<td>tenuk</td>
<td>itinak</td>
<td>itinik</td>
<td>itnik</td>
</tr>
<tr>
<td>Niphal.</td>
<td>[nenuk]</td>
<td>ininak</td>
<td>ininik</td>
<td>ninik</td>
</tr>
<tr>
<td>Itaphahal.</td>
<td>—</td>
<td>ittinak</td>
<td>ittinik</td>
<td>nitinik</td>
</tr>
<tr>
<td>Pael.</td>
<td>[ennak]</td>
<td>{\i^{'ennak}}</td>
<td>{\i^{'ennik}}</td>
<td>unnik</td>
</tr>
<tr>
<td>Iphthahal.</td>
<td>—</td>
<td>yuttenak</td>
<td>yuttenik</td>
<td>ittinik</td>
</tr>
<tr>
<td>Shaphel.</td>
<td>[senak]</td>
<td>yusenak</td>
<td>yusenik</td>
<td>sunik</td>
</tr>
<tr>
<td>Itaphahal.</td>
<td>[satinak]</td>
<td>yustenak</td>
<td>yustenik</td>
<td>sutenik</td>
</tr>
<tr>
<td>Istaphahal.</td>
<td>[satinak]</td>
<td>yustetenak</td>
<td>yustetenik</td>
<td>sutenik</td>
</tr>
</tbody>
</table>

It must never be forgotten that all this class of verbs (with the exception of יָּד) are greatly confounded with one another, and had a tendency to adopt the same form borrowed from verbs יָּד. The Assyrians pronounced י as a vowel, and this served as a common meeting-point for the obscured sounds of the three primary vowels. The same verb is sometimes conjugated as יָּד, sometimes as יָּד, sometimes as נָּד; just as in Hebrew we have בָּל and בְּלִי, etc.

Concave Verbs.—These are not so numerous in Assyrian as in the cognate languages. They are generally replaced by verbs נָּד, יָּד, יָּד, or more especially by polel. So in Hebrew the concave verbs substitute polel for piel.

In Kal the first radical can be doubled, as in Hebrew. So, too, with verbs יָּל, as innar for inhar.

In Pael, the Permansive generally has a Passive or neuter meaning, and changes ayya into ē. The other tenses are formed as though from יָּד.

---

1 Even י sometimes represents כ; thus, בּוּה (from בּוּהוּ) = יִיּוּר.
2 The reduplicated forms really come from verbs יָּד.
Niphal is formed as though from Paleo.

Besides the participle, active, Kal also possesses a participle passive, like Hebrew, though $u$ has become $i$, as in Aramaic, e.g. *dieu*, "slain." This takes the same form as some parts of the Permansive Pael. Babylonian substitutes $e$ for $i$ in the first syllable, e.g. *nebi* for *nidi*.

Verbs נ$^\text{11}$y, י$^\text{11}$y, and י$^\text{11}$y are all conjugated in the same manner, except in Kal Aorist and Imperative. Paleo and Iphtalel regularly appear in these verbs.

Intensive and Iterative forms, Papel and Palpel, are also formed from them; e.g. *babaru, lallaru, gargaru, rakraku, khalkhallu*.

The Assyrians seem to have regarded in most cases the typical form as belonging to verbs נ$^\text{11}$y; thus, the infinitive given in the syllabaries is *ta'aru*, not *turu* or *tavaru*.

Kal:—

**Permansive.** | **Aorist.** | **Present.**
---|---|---
| **SINGULAR.** | | |
1. camacu | ca‘inacu | atur, attur | acis‘ | atar, attar
2 m. camta | ca‘inta | tatur, attur | taciš | tatar, etc.
2 f. camti | ca‘inti | taturi, tatturi | tacisi | tatari
3 m. ca‘am | ca‘in | itur, ittur | iciš | itar, idakki
3 f. camat | ca‘inat | tatur, tatturi | tacisi | tatar

| **PLURAL.** | | |
1. camnu | ca‘innu | nattur, natur | nacis‘ | natar
2 m. camtunu | ca‘intunu | taturu, etc. | tacis‘u | tataru
2 f. camtina | ca‘intina | tatura | tacisa | tatar
3 m. camu | ca‘inu | ituru | iciš‘u | itaru
3 f. cama | ca‘ina | itura | iciša | itara

1 Strictly speaking, however, *tavar* stands for *tavaru*, like נ$^\text{11}$ for נ$^\text{1}$ and נ$^\text{2}$ (see p. 27).
ASSYRIAN GRAMMAR.

Imperative and Precautive.

Singular.

1. luttur, lutar
2 m. duk, cin, tirra
2 f. duki, dik, cin
3. littur, litur.

Plural.

2 m. duku, cinu
2 f. duca, cin
3 m. litturu, lituru
3 f. littura, litura

Participle Active—ta'iru, ca'iru.1 Participle Passive—tiru, cinu.

In the other conjugations:—


Iphteam. [citnac] [ictan] (ictin) (citun) muctinu

"I come" [isb] [itbu] (tebu) (tebu)

Niphal. [macun] iccan (iccan) (iccan) nacnin muccaninu

Ittaphal. [nactenu] ittaqan (ittaqan) (ittaqan) nitacnin muttaqanunu

Pael. nica (yu'ucan) (yu'ucan) (yu'ucan) muccinu

Iphtaal. — yuctan yuctin — mutacinnu

Pael. sinnu, 3rd plural yucan yucin ucin muccinu

Iphtaal. — icten (icten) (ittarru) — —

Shaphal. [sacan] yussacan (yussacan) sucun mussacinnu

Istaphal. [satecan] yustaqan yustacan suctun mustacinnu

Aphel. — yuqan yucin (cin) mucinu

Istaphal. — yuqacan yuccin — mucinu

Shaphal. [sacan] yussacan yussacan sucun mussacinnu

Istaphal. [satecan] yustaqan yustaqan suteccin mustacinnu

Pass. Shaphal. sucun yussucan yussucin — —

The regular forms of the Iphteam and Iphtaal have been first given above. These are occasionally met with—e.g. etud from ḫaṣā, astil from ʾulil, ultil from ʾalil, uetin from

1 So in Aramaic Dāḥ, Arabic kāʾimṣā.
2 The length of this syllable is sometimes denoted by doubling the final letter before the conditional suffix; e.g. uetanna-en, "I establish it."
but the usual forms are those in which the dental precedes the first radical: thus, *ilbu*, "he went," *itcum*, "he established;" where the vowel of the last syllable is *u* in the Aorist, and *a* in the Present.

Verbs *n̄l*, *n̄l*, *n̄l*, *n̄l*, *n̄l*. These verbs, like the classes already spoken of, are confounded in Assyrian.

The final vowel of the Aorist in verbs *n̄l*, *n̄l*, is *i*; verbs *n̄l* have *e*, e.g. *isme*‘e, often improperly written with *i*. When *u* is added, the two vowels often coalesce into *u*; e.g. *itbi*‘u and *ikbā*, *ismi*‘u and *ismu*. The last radical almost always coalesces with *a* following. The pronominal suffixes generally require *a* in the last syllable.

Hebrew verbs *n̄l* are for the most part *n̄l* in Assyrian. These have *u* final in the Aorist. Such Hebrew verbs *n̄l* as are *n̄l* in Assyrian follow verbs *n̄l* in having *i* in the Aorist, unless *u* is added, when *u* generally reappears: thus, *ikbi‘*, *ikbu‘u*. So, too, *a* is found when followed by the subjunctive augment *a*, or in the Present of the derived conjugations.

In the Imperative second singular verbs *n̄l* lose the last radical; e.g. *nas* (from *nasān*); but verbs *n̄l* (אָנֵל, בְּנֵל) and *n̄l* have *i*, as *sitī*, "drink" (from *nān*). These verbs possess a Niphael as well as a Shaphaeh; thus, by the side of *illakī* we find *illakī*, "it was taken."

<table>
<thead>
<tr>
<th>Permanisve</th>
<th>Aorist</th>
<th>Present</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. nasacu</td>
<td>abnu‘ akbi‘</td>
<td>agabbi</td>
</tr>
<tr>
<td>2 m. nasata</td>
<td>tabnu‘ takbi‘</td>
<td>tagabbi‘</td>
</tr>
<tr>
<td>2 f. nasati</td>
<td>tabni‘ takbi‘</td>
<td>tagabbi‘</td>
</tr>
<tr>
<td>3 m. nasu</td>
<td>ibnu‘ ikbi‘</td>
<td>igabbi‘</td>
</tr>
<tr>
<td>3 f. nasat</td>
<td>tabnu‘ takbi‘</td>
<td>tagabbi‘</td>
</tr>
</tbody>
</table>
### Assyrian Grammar

<table>
<thead>
<tr>
<th>Permansive</th>
<th>Aorist</th>
<th>Present</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PLURAL.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. nasanu</td>
<td>nabnú nakbí</td>
<td>nagabbí</td>
</tr>
<tr>
<td>2 m. nasatunu</td>
<td>tabnú takbú</td>
<td>tagabbú</td>
</tr>
<tr>
<td>2 f. nasatina</td>
<td>tabná takbá</td>
<td>tagabbá</td>
</tr>
<tr>
<td>3 m. nasu’u</td>
<td>ibnú ikbu’ú</td>
<td>igabbu’ú</td>
</tr>
<tr>
<td>3 f. nasā</td>
<td>ibná ikbā́</td>
<td>igabbá</td>
</tr>
</tbody>
</table>

#### Imperative and Precative

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. lubnú lukbí</td>
<td>2 m. banú</td>
<td>banū́, banitu</td>
</tr>
<tr>
<td>2 m. ban, bani, khidhí</td>
<td>2 f. baná</td>
<td>kabū́, kabita</td>
</tr>
<tr>
<td>2 f. baní khidhí</td>
<td>3 m. libnú</td>
<td></td>
</tr>
<tr>
<td>3 libnú likbí</td>
<td>3 f. libná</td>
<td></td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ipihtal.</td>
<td>[kitbu’] ikteba’</td>
<td>iktebí</td>
<td>kitbí</td>
<td>muktebū</td>
</tr>
<tr>
<td>Paol.</td>
<td>[kabba’] yukabba’</td>
<td>yukabbí</td>
<td>kubbí</td>
<td>mukabbū</td>
</tr>
<tr>
<td>Ipihtal.</td>
<td>-</td>
<td>yuktabbita’</td>
<td>kibbití</td>
<td>muktabbū</td>
</tr>
<tr>
<td>Niphal.</td>
<td>nakbu’ ikkaba’</td>
<td>ikkabí</td>
<td>nakbí</td>
<td>mukkabu</td>
</tr>
<tr>
<td>Itaphal.</td>
<td>[naktebu’] ittaba’</td>
<td>ittabní</td>
<td>nitabní</td>
<td>muttabnū</td>
</tr>
<tr>
<td>Niphal.</td>
<td>[nakabbu’] ikkaba’</td>
<td>ikkabí</td>
<td>[nakabbi’]</td>
<td>mukkabbū</td>
</tr>
<tr>
<td>Shaphel.</td>
<td>[sakba’] yusakba’</td>
<td>yusakbí</td>
<td>sukbí</td>
<td>musakbū</td>
</tr>
<tr>
<td>Istophal.</td>
<td>[satkeba’] yustekeba’</td>
<td>yustekbí</td>
<td>sutekbí</td>
<td>mustekbū</td>
</tr>
<tr>
<td>Shaphael.</td>
<td>[sakba’] yusakba’</td>
<td>yusakbí</td>
<td>sukubbí</td>
<td>muskabū</td>
</tr>
<tr>
<td>Istopaol.</td>
<td>[satkeba’] yustekeba’</td>
<td>yustekabí</td>
<td>[sutekabi’]</td>
<td>mustekabbiú</td>
</tr>
</tbody>
</table>

Verbs containing Ψ.—Most of the peculiarities of these have been already alluded to.

In verbs Ψς, the first person singular, as well as the third person singular and plural in Kal, were represented in Assyrian by s; in Babylonian and Achæmenian t stands in the third person; the Babylonian, also, often used s-i. When preceded by u, s became u; the two us were then contracted into ū in Assyrian, though not in Babylonian, e.g. ulla Assyrian, u‘ulla Babylonian.
The second radical may also be irregularly doubled in Niphal. This is only found in the Achaemenian period: the older inscriptions omit the characteristic altogether.

Verbs יָּֽשָׁ֑נְתָּ לְֽבִּ֖נֶה have been already considered under concave verbs, from which they do not differ. The Babylonian inscriptions insert ə in the Imperative, as seṭebi.

Verbs יָּֽשָׁנְתָּ לְֽבִּ֖נֶה do not differ from verbs יָּֽשָׁ֑נְתָּ לְֽבִּ֖נֶה.

Verbs יָּֽשָׁנְתָּ לְֽבִּ֖נֶה are declined in the following manner:—

Kal:—

<table>
<thead>
<tr>
<th>Permainsive</th>
<th>Aorist</th>
<th>Present</th>
<th>Imperative and Precreative</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. [epsacu]</td>
<td>ebus,</td>
<td>emid</td>
<td>epas, emad</td>
</tr>
<tr>
<td>2 m. epista</td>
<td>tebus,</td>
<td>temid</td>
<td>tepas, tebbas</td>
</tr>
<tr>
<td>2 f. episti</td>
<td>tebusi,</td>
<td>temidi</td>
<td>tebasi</td>
</tr>
<tr>
<td>3 m. epis</td>
<td>ebus,</td>
<td>emid</td>
<td>ebas</td>
</tr>
<tr>
<td>3 f. epsat</td>
<td>tebus,</td>
<td>temid</td>
<td>tebas</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. episu</td>
<td>nebus,</td>
<td>nemid</td>
<td>nebas</td>
</tr>
<tr>
<td>2 m. epistunu</td>
<td>tebusu,</td>
<td>temida</td>
<td>tebasu</td>
</tr>
<tr>
<td>2 f. epistina</td>
<td>tebusa,</td>
<td>temida</td>
<td>tebasa</td>
</tr>
<tr>
<td>3 m. episu</td>
<td>ebusu,</td>
<td>emidu</td>
<td>ebasu</td>
</tr>
<tr>
<td>3 f. episa</td>
<td>ebusa,</td>
<td>emida</td>
<td>ebasa</td>
</tr>
</tbody>
</table>

Participle—ebisu.


<table>
<thead>
<tr>
<th></th>
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<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>etbus</td>
<td>etappas</td>
<td>ettebas</td>
<td>yubbas</td>
<td>—</td>
<td>yusebas</td>
<td>yustebas</td>
</tr>
<tr>
<td>(b)bas</td>
<td>(b)bis</td>
<td>ettebis</td>
<td>yubbis</td>
<td>—</td>
<td>yusebis</td>
<td>yustebis</td>
</tr>
<tr>
<td>ni(b)bis</td>
<td>munebisu</td>
<td>nitebis</td>
<td>ubbis</td>
<td>muttebbisu</td>
<td>musebisu</td>
<td>mustebisu</td>
</tr>
</tbody>
</table>

Verbs doubly defective.—These may be divided into four classes:—

(1.) יָּֽשָׁ֑נְתָּ לְֽבִּ֖נֶה; as nasu, naḏu, nabu, nagu, naku, naḏhu, naru, našu.
(2.) נו and יל; as abu, ađu, akhu, alu, anu, asu, apu, atsu, aru, atu, yasu, yaru, yanu.

(3.) יד and יה; as ađu, 'umu, 'udu, 'unu, uru.

(4.) יוח and יו; as bavu (bu), davu, cavu, lavu, navu.

In (4) the second radical generally becomes a consonant:¹ in the other cases the verbs are conjugated according to the rules already laid down; thus, isı, "I had," from נו'; ṭsā, ṭsi, ṭsu'ū, ṭsā'a, Imperative of atsu, from which a syllabary gives us the following nomina verbi: atsu, atsu, tsav, satsu'ū (Shaphel), satsu'ū (Passive Shaphel), tetsitu (Iptreal), su-tetsu'ū (Istaphal). So ibbi, "he called," from nabu.

Quadriliterals.—These are comparatively few in number in Assyrian. Dr. Oppert gives the following instances: parsidu, palcitu, parsakhku, palšakhku, paškaru, khamhsatu, to which may be added kharpasu, naškaru, šakhparu. In the Aorist verbs with u (mostly transitives) have iskhupir, Present iskhupar; verbs with a (and i) (mostly intransitives) give ipalcat, for which the vulgar language had ipalacit and ipalacit.

For further details see p. 52. The conjugations will be:—

<table>
<thead>
<tr>
<th>Personal</th>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kal (Pael).</td>
<td>palcitu</td>
<td>[ipalcat]</td>
<td>[ipalcat]</td>
<td>palcitu mupalcitu</td>
</tr>
<tr>
<td>Iphalel.</td>
<td>[pidecut]</td>
<td>yuptalcat</td>
<td>yuptalcat</td>
<td>pitalcat mupalcitu</td>
</tr>
<tr>
<td>Sapalel.</td>
<td>[saplcat]</td>
<td>yuspalcat</td>
<td>yuspalcat</td>
<td>supalcat mupalcitu</td>
</tr>
<tr>
<td>Istaphalel.</td>
<td>[sptelcat]</td>
<td>yustapalcat</td>
<td>yustapalcat</td>
<td>sipalcat mustapalcat</td>
</tr>
<tr>
<td>Niphalalel.</td>
<td>[nplcat]</td>
<td>ippalcat</td>
<td>[ippalcat]</td>
<td>nipalcat mupalcitu</td>
</tr>
<tr>
<td>Itspaphalel.</td>
<td>[npalcat]</td>
<td>itpalcat</td>
<td>[itpalcat]</td>
<td>natpalcat muttupalcat</td>
</tr>
<tr>
<td>Nipalalel.</td>
<td>—</td>
<td>ippalcatat</td>
<td>ippalcatit</td>
<td>— mupalcattu</td>
</tr>
</tbody>
</table>

¹ Not always, however. Thus bavu, "to go," is always conjugated as if it were bu; e.g. ibu, "they went," yustebā or yustebā'd, "he caused to go."
THE PRONOMINAL SUFFIXES OF THE VERB.

These are identical with those of the cognate languages, the third person beginning with the original sibilant, as already explained (p. 12). They are as follows:—

**Singular.**

1st pers. -anni, -innt, -nni, -ni.
2nd m. -acca, -icca, -ecca, -ca, -c.
2nd f. -acci, -icc, -oci, -ci.
3rd m. -assu, -issu, -su, -s.
3rd f. -assi, -asse, -ssa, -ssi, -sa, -si.

**Plural.**

1st pers. -annini, -annu, -nni, -nu.
2nd m. -accomu, -accom, -cunu, -cun.
2nd f. -accina, -accin, -cina, -cin.
3rd m. -assunu(u), -assunu, -assun, -sunut(u), -sunu, -sun.
3rd f. -assinat(u), -assina, -assin, -sina, -sinat(u), -sin.

In the first person, the longer form -anni was used when the form of the verb ended in a consonant, and the double letter merely showed that the accent rested upon the penultimate. If the form terminated with a vowel, ni was properly used alone; e.g. isruelu-ni, "they have given to me;" ikbu-ni, "they ordered me"; yumahrd-ni, "he urged me." The penultimate was long, and in order to show this a kind of Furtive Pathakh was introduced, producing isruelu-'innti, a form that is frequently met with; e.g. uraselu-'innti, "they made me strong." Inni was sometimes used even after a, though here the correct form again was ratsibd-nni, "pierce me," where the double letter only marks the accent. In later inscriptions the language approached more nearly to the Hebrew pronunciation by substituting Pathakh for s (in -innti), and expressing in the writing the hemsnt: thus, in the Ache- menian period we find litstsrulh-anni, "may they protect
me,” ittioru-hanni, “they were estranged from me.” After u, -nni was never used, as u was known to be long of itself: if, therefore, particular stress had to be laid upon the enclitic, hemza was employed as shown above. Very rarely u was dropped after first becoming w; e.g. yuraps‘-inni, “they enlarged for me.” U-a became wa; accordingly, when the union-vowel a was used for the sake of emphasis, and hemza did not intervene to produce u-h-inni or u-h-anni, u was dropped altogether, so that we get yasatlimanni, “they conferred on me,” for usatlimwanni. The union-vowel a, as in Hebrew and Æthiopic, is found with all the pronouns. It is the same vowel that we have in the accusative of the noun and the subjunctive aorist, and it well expresses the action of the verb passing on to the governed pronoun. Compare the union-vowel ā in Æthiopic, which expresses the construct state both in the singular and the plural. Like the Æthiopic, the Assyrian has no separate form to express the dative of the pronoun.

With the second person feminine, a after i is dropped, so that we get tucasipinni, “thou didst reveal to me,” tucasinni, “thou didst cover me,” tu‘alinni, “thou didst exalt me.” This contraction of ya into i has met us before, as in bitu for biyatu (see p. 35).

Instead of the suffix ani, yati or yasi could be used as a substantive; e.g. ikbū yati (see p. 38).

In the second person the same rules hold good, except that the contracted forms of the pronouns (oa, oi, etc.) may be attached to consonants. The last vowel of the second person singular masculine, and masculine and feminine plural is sometimes omitted, as in attōpsoa for attappisōa, and the
accent is thrown back upon the preceding syllable. In the vulgar language, instead of the suffix, the substantival attunu (attina) could be used in the accusative, e.g. altapra attunu, "I sent to you," where -a carried on the action of the verb to the pronoun.

In the third person singular and plural, again, the final case-vowel is frequently dropped (as in the status constructus, and in Hebrew, Aramaic and modern Arabic generally). Thus we find usatlimus for usatlimisu. This is especially the case, if the verb ends one sentence, and the next word begins with a vowel. In Babylonian, verbs might assimilate this final letter to a following; e.g. indanas-su-nu-ti for indanan-sunuti (Palel), tumabissunuti for tumabissunuti, "thou knewest them."

The longer forms, sunutu, etc., are as often employed as the shorter ones. They are increased by the same suffix as that of the Æthiopic pronouns wetu, yeti, which forms abstract substantives in Assyrian (see below). The nominative would be -tu, but, of course, when governed by the verb, we only find the oblique and accusative cases -ti, -ta, more generally the former. This is accounted for by the fact that the idea contained in the verb does not pass on to any new idea: the pronoun refers back to some preceding notion. Just as the genitive has -i, marking its priority to the noun in the status constructus, so is the priority contained in the personal noun suffix expressed by the same case-termination. These

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1 As the same suffix builds the plural, a double plural is the result. According to Philippi (Wesen u. Ursprung d. Status Constr., p. 26), this suffix is the demonstrative that we have in the third person feminine of the Imperfect, the Arabic demonstrative ٖ. 
ASSYRIAN GRAMMAR.

longer forms, it must be observed, are used as accusative substantives, not as suffixes like -sunu, etc.

The final vowels might be dropped in sunut, etc., as in -s for su or -ca.

In the third person feminine singular, si is nearly as common as sa, a being weakened to i (like šakal and rišu, etc.), -assī, -assa stand for -āsī, -āsa, as in pitassī, “open for her,” where the double letter only expresses the length of the final vowel (=pitā-sī).¹

With the enclitic conjunction va, mimination generally takes place to denote the accent: e.g. icuada-sunw-va, “they obtained him, and,” icudu-sunutav-va, “they obtained them, and.”

With the pronoun-suffixes contractions in the verbs are frequent, ī and ā being as often elided as retained; e.g. isalmūsu for isallimū-su.

THE NOUNS.

As in the cognate languages, nouns substantive and adjective have in Assyrian the same form, and but two genders, masculine and feminine. There is no separate form for the comparative and superlative. Like Æthiopic and Aramaic, Assyrian possesses no article, which in Hebrew and Arabic is merely the demonstrative pronoun. In the Achæmenian period, however, an article was being introduced (see p. 5).

Assyrian has three numbers, Singular, Plural, and Dual; but the last is very little used. It preserves (like classical

¹ The strange form cunu-si in Assur-bani-pal’s proclamation (S.H.A., 189)—ludhab cunnusi, “may it be well with you;”—must be a badly-engraved ri, as in at-si-mus for the usual atnimmus (see p. 76), unless the character has a value tim.
Arabic) the case-terminations of the primitive Semitic speech, 
-u (nominative), -i (genitive), -a (accusative). These have 
been lost in modern Arabic (though still used in Central 
Arabia), in Aramaic, and in Hebrew (which has but a few 
traces of them); while Æthiopic only preserves the accusative 
in -a. In Assyrian itself the suffixed pronouns are often 
found without the final vowel; and the Construct State is 
marked by the absence of the case-ending in the governing 
noun if in the singular; thus, sarru, “king;” but sar nisi, 
“king of men.” Besides the case-endings, as in the verbs, 
a final m might be added to the vowel, giving nisium, nisiim, 
nisam. This is regarded in the syllabaries as the correct 
form, though in the inscriptions this mimmation, as it has 
been happily termed by Dr. Oppert, is frequently omitted. 
Dr. Oppert compares the Arabic nunation, and refers to the 
mimmation traceable in Hebrew in the adverbial accusatives 
מָמוּת, מָמוּמָו, מָמוּמִי, מָמוּמָל, מָמוּמָא, 
etc., where an obsolete plural can hardly be represented.¹ 
The origin of the mimmation is probably, as with accusatives 
and neuters in the Aryan languages, an attempt to give firm- 
ness to the final vowel, which produces an obscure closing of 
the syllable.

Before going further, it will be necessary to controvert 
Dr. Oppert’s extremely misleading ascription of an “emphatic 
state” to the Assyrian noun. Olshausen has already objected 
that “the value of the nasalisation of the case-vowel in

¹ So מָמוּת in Phœnician (Cit. 38) and Aramaic yémám, tmám. Nöldeke 
(Gött. gel. Anz. June 7, 1871) objects that these words are as little 
accusative as לָיְלָה (Assyrian liiatu) or the Syriac ai in laa‘i tmám, “day 
and night.” Himyaritic, like Assyrian, possessed the mimmation.
Arabic, and of the status emphaticus in Aramaic, is not only altogether different, but totally opposed: the Arab nasalises the termination of the indeterminate word, the status emphaticus marks the determined word. The nasalisation is really part of the case-ending; the status emphaticus is first made possible through the loss of the latter. While it is conceivable that in Aramaic the termination ā arose from the termination ā, it is in the highest degree improbable, nay impossible, that ā could also arise from ā and ʾ.

The last sentence refers to Oppert's transliteration of all the case-endings by Ν; a procedure which throws Semitic philology into the greatest confusion, assumes the original identity of the case-terminations, which is philologically impossible, and in spite of Arabic derives them from the post-fixed article of the Aramaic. Oppert replies that as the Assyrian has no article, it cannot be compared with Arabic: its case-endings correspond to the Arabic noun without tanwin preceded by the article, and to the Aramaic emphatic state. But the emphatic state in Aramaic is most probably a post-fixed article, consequently it can be compared with the Assyrian even less than Arabic. Moreover, under any circumstances, the Aramaic emphatic state has a different philological origin from the Assyrian case-endings, which can be compared only with the similar terminations in Arabic. Besides, the case-endings are used in Assyrian in cases where the article, as a general rule, would not be allowed (as with predicates). Dr. Oppert seems to separate the mimination and the case-vowels: this cannot be done: the mimination is but the older and more correct form belonging equally to verbs and nouns, which a later stage of language began to drop, though it was generally
retained before the conjunction va. Dr. Oppert’s view reduces itself to this: either the “emphatic state” in Assyrian means a post-fixed article, which is untrue, or it means that special emphasis was to be laid upon the words which have the case-endings—always added unless the noun is in the construct state—which is equally untrue. The error is a serious one; it not only calls up misleading ideas, but it actually gives rise to mistakes, such as placing ‘ilu (with the case-vowel) by the side of bucur (in the status constructus) and the feminine ili (also in the status constructus), the statement that “the emphatic state is sometimes reduced to the syllable -an” (again the status constructus), and the strange assertions that “the plural of feminines is always formed from the simple form of the singular. Thus the plural rapsat does not come from rapsutu [it ought to be rapšutu], but from rapsat,” and that “the plural of masculines is generally formed from the emphatic state, e.g. gimri from gimir, status emphaticus gimu.” It is like saying that dominis comes from domino.

Derivation of Nouns.—As in the other Semitic languages, a distinction may be made between primitive nouns, such as ‘abu, “father,” ‘ummu, “mother,” and derivative nouns. Properly, however, derivative nouns ought to be those which are formed by the addition of a new letter, m, t, etc.; the so-called verbal nouns arising simultaneously with the verb itself from the radical idea. The different forms of the verbs, modified by pronouns and formative letters, are more strictly derivative than many of the so-called derivative participial or infinitival nouns. We may assume a time in the history  

1 As in the case of the predicates mentioned above, or of substantives used as prepositions, e.g. orii barri, “against the king.”
of Semitic speech when the same combination of consonants might be used either as noun or verb:¹ gradually differences of meaning were introduced, firstly by means of nuances of vowel-sounds, or by reduplication of the radicals, and afterwards by additional elements. However, it will be convenient to adhere to the usual custom of Semitic grammars, and to treat of “verbal nouns” as derivatives.

With three radicals we have:—

From Kal—

1. *sacan*, nomen permanentis, to be distinguished from infinitive *zacan*; e.g. *zacaru* “monument,” *casardu* “acquisition,” *sadharu* “writing,” *alapu* “ox,” *tsalamu* “image,” *naharu* “river”; as adjectives *karadu* “warlike,” *gasaru* “bold.”

2. *sacin*, nomen permanentis, to be distinguished from the nomen agentis *sacin*; e.g. *zaci pu* “cross,” *amitu* “man”; as adjectives *namiru* “bright,” *malisu* “king,” *cabidu* “heavy,” *labiru* or *laberu* “old.”

3. *sacun*, nomen permanentis, to be distinguished from *sacan*, the nomen mutati; e.g. *bautu* “young man”; as adjectives *marutu* “difficult,” *ru’uku* for *rahuku* “distant,” *casusu* “servant.”

4. *sicin*, a segholate; e.g. *sidhiru* “a writing,” *sipicu* “a heap,” *episu* “a work,” *gimiru* “the whole,” *cisi d tu* “spoils”; as adjective *zikhiru* “small.”

5. *sicun*, nomen permanentis; e.g. *cisadu* “presence”; as adjective *sicaru* “manly.”

6. *sicun*, nomen mutati; e.g. *sicaru* “memorial,” *cisadu* “a captive”; as adjective *emiku* “deep.”

7. *sucun*, nomen permanentis; e.g. *suliku* “citadel,” *cupuru* “a bitumen,” *cududu* “gem.”

8. *sucun*, nomen permanentis; *suparu* “measure,” *khuratu* “gold”; as adjective *pumalu* “strong.”

9. *sucin*, nomen permanentis;² e.g. *buridu* “a pie” (bird).

¹ Comparative grammar, however, shows that in Semitic the verb presupposes the noun; just as in Aryan the noun presupposes the verb.

² These three last forms are identical with the Hebrew הַסּוּכָּה, הַסּוּכָּה, הַסּוּכָּה, formed after the infinitive, and therefore dissimilar from the forma-
(10.) sacdn, nomen mutationis; e.g. tsābānu “to take,” rakkūnu “to inundate,” parācu for parācī “to rule,” canūnu “submission.”
(11.) sicin, nomen mutationis; e.g. nićišu “to cut off,” episu “to make.”
(12.) sucūn, nomen mutationis; e.g. sumūru “to keep.”
(13.) sicīn, nomen agentis; e.g. mālicu “ruling,” kāšiu “snaring,” dāciaku “governing,” ălicu “going,” māgiru “loving.”
(14.) sacin, nomen mutati; e.g. dalīkhu “troubled.”
(15.) sacūn, nomen mutati; e.g. darūmu “a dwelling.”

From Pael (expressing intensiveness)—

(1.) sacān, nomen permanentis; e.g. gammanu “camel;” adjective karradu “warlike.”
(2.) sicēn, sicān, nomen mutantis; e.g. limmanu (limānu) “injuring,” sicānu (for sicēnu) “remembering.”
(3.) sicēn, sicēn, nomen mutati; e.g. limmanu (limānu) “injured.”
(4.) sicēn, nomen permanentis; e.g. citēšīli “royal.”

From Pael Passive—

(1.) sucēn, sucēn; e.g. ‘ummanu “army.”
(2.) sucēn, sucēn; e.g. gurmanu (gurūnu) “a heap,” supūcu “a heap,”
    cūnu “a throne”; cūtūmu “gilded”; and the infinitives
tsukkānu, tsullaμu, etc.

From Palel—

(1.) sacān, nomen permanentis; e.g. adanmu “mighty.”
(2.) sacūmūn, nomen mutati; e.g. agurrū “cement.”
(3.) sicēn, nomen mutationis; e.g. cīdīnnu “ordinance,” cītīru
    “cornice.”
(4.) suctūmūn, nomen mutationis; e.g. cūtīrū “landmark”; tūllumu
    “alliance.”
(5.) sacān, nomen permanentis; e.g. namriμu “bright.”

From Iphteaļ, Iphtalal—

(1.) sicēn, nomen permanentis; e.g. kitrubu “a meeting,” etubu
    “witness”; adjective pitkubu “good”; also infinitives, as
    sītīmu “to perfect.”

The termation of sacan, sacin, and sacun from sacanu. They express a permanent state after change, and therefore may perhaps be better termed nomina mutati.
(2.) sitcum (Iphtaaal), nomen mutati; e.g. ciltuša "stored."
(3.) sitcum, nomen mutati; e.g. latbumu "covered," latu "made king."
(4.) sitcin, nomen mutati; e.g. etpiu "made."
(5.) sitcan, nomen permanentis; e.g. sitmas(tu) "a gathering;" adjective, gitmašu "benefactor."

From Shaphel—
(1.) sascan, nomen permanentis; e.g. sapšaku "opening," satšu "expulsion."

From Shaphel Passive—
(1.) suscum, nomen mutationis; e.g. sumucutu "a slaughter," surbu "greatness," and the usual infinitives sulbur "preservation," sundul "protection," susmuru "guard," etc.

From Niphal—
(1.) nascan, nomen permanentis; e.g. nabkharu "collected," naramu "chosen," namratu "difficult."
(2.) nasçin, nomen mutationis; e.g. napāhāru "to defend."
(3.) nascin, nomen permanentis; e.g. nabnitu "offspring."
(4.) niscain, nomen mutati; e.g. nomiku "deep," "learned."
(5.) niscan, nomen mutati; e.g. nicalu "a completion."
(6.) niscan, nomen mutati; e.g. numkharu "the receipt."
(7.) nasacun, nomen permanentis; e.g. nodaunu "strengthened," naparou "diminished."

From pape and pilpel we have gigunu "defences" (נְל), giguru "copulative" (נְלָל), dandunu, "very powerful," durdaru, "great age." Verbs נְלָל and נְלָל have curious derived forms which repeat the second radical; e.g. liliçu "a going," liliçu (pael) "a birth," dašmi "men" (נְל), babilat "bringing" (of water, לבק), papakhu "shrine" (נְל).

From defective verbs we get similar formations. In concave verbs, except in the participle active Kal, the vowel of the first radical was assimilated to that of the second; e.g. ru'uku for ra'uku (נְל, נְל), miru "offspring" for ma'iru. In
Pael we have a nomen mutati sacin; e.g. mi‘iru “offspring” for ma‘iru. Verbs with e for second radical often take h instead; thus we have bahlatu by the side of belatu. Verbs יָסָל, as in Hebrew, drop the first syllable in sacin; e.g. sahu‘u “summit” (from סַשָּׁל). So sascan appears as sase‘u “spoil” (סַשָּׁל). In verbs יָסָל the initial radical was dropped in sacan, sicin; and sicin, sucon, sacin (but not sacon), and sicin; e.g. radu “servant” (רָדִּי), ridu, rittu for rid(a)tu “foot,” rudu “chariot,” liittu (for lidtu). “offspring,” and lidtu, lidu (but iliittu), li‘idu or li‘stu. In other cases the initial vowel is always a; e.g. ardatu “service,” atu “a going.” The same verbs give us also such forms as lidatatu (from the infinitive), liittatu (pael). In Niphal the forms are nullatu “height” (nuscan) and nebiru “passage” (niscin). The Pael Passive is ubburu “ford,” with the second radical doubled according to rule. In verbs יָי the second radical is doubled before a case-ending: otherwise only the first two radicals are expressed; e.g. sar but sarru, lib but libbu, ‘um but ‘ummu. Pielpel generally becomes papel in Assyrian, as kakkadu=כָּכָדֻ, caccabu=כָּכָב (בָּכָב). Verbs יָל assimilate their last vowel to the case-ending; thus pu‘u, pā‘i, pa‘a.

Besides these inner and more primitive formations, we have also, as in the cognate languages, external formations created by the broken-down roots m, t, n, and an initial vowel.

The prefix m (see p. 59) denotes the instrument, action, or place; e.g. manzasu “a bulwark” (“anything fixed”), maratu “a heritage,” mandatu “tribute” (“what is given”), miscunu “dwelling,” midduku “slaughter” (שָׁמָא).
where $a$ has been weakened to $i$, as is often the case in Hebrew. Its use in forming the present participles of the verb has already been considered.

$N$ is used both as prefix and as suffix. As a prefix it is to be referred to Niphal (see p. 77). As an affix it must be carefully distinguished from the plural, with which it may easily be confounded. The usual form is $\tilde{a}nu$, like Arabic $\tilde{a}n\tilde{a}n$ for adjectives, or $\tilde{a}n$ and $\tilde{a}n$ in Hebrew. Originally it would seem to have been $\tilde{a}nu$ (comp. $\tilde{a}n\tilde{a}m$ and $\tilde{a}n\tilde{a}y$). In this case its origin would have been the same as that of the mimination.\(^1\) Besides $\tilde{a}nu$, we have also $\tilde{i}nu$ (and even $\tilde{i}nu$ for $\tilde{i}nu$), more especially in adjectives. It builds abstracts and adjectives used as substantives: e.g. $\tilde{l}s\tilde{a}nu$ "tongue," $\tilde{k}ir\tilde{b}\tilde{a}nu$ "an offering," $\tilde{b}\tilde{u}n\tilde{a}nu$ "image," $\tilde{a}l\tilde{m}a\tilde{n}a\tilde{u}$ "widow," $\tilde{r}i\tilde{s}\tilde{\tilde{a}}\tilde{n}a\tilde{u}$ "first-born," $\tilde{s}i\tilde{l}\tilde{\tilde{a}}\tilde{h}\tilde{\tilde{a}}\tilde{n}a\tilde{u}$ "king," $\tilde{e}\tilde{l}i\tilde{n}i\tilde{a}\tilde{u}$ "high," $\tilde{t}e\tilde{r}\tilde{d}\tilde{i\tilde{n}}\tilde{a}\tilde{u}$ "a descending." - $\tilde{U}\tilde{\tilde{u}}\tilde{n}u$, as in Hebrew, is rare: we find $\tilde{d}\tilde{i}\tilde{l}u\tilde{n}u$ by the side of $\tilde{d}\tilde{i}\tilde{l}u\tilde{\tilde{u}}\tilde{u}$, and $\tilde{a}g\tilde{u}n\tilde{u}$ "crown," by the side of $\tilde{a}g\tilde{u}n\tilde{u}$.

$T$ inserted has already been noticed. Of a different origin is $t$ affixed to build abstracts, which must be referred to the same source as the feminine termination. This is always $\tilde{u}t\tilde{u}$, as in $\tilde{m}a\tilde{l}\tilde{c}u\tilde{t}u$ "kingdom," $\tilde{s}a\tilde{r}\tilde{r}u\tilde{t}u$ "royalty," $\tilde{b}e\tilde{l}u\tilde{t}u$ "lordship," $\tilde{r}i\tilde{s}\tilde{\tilde{a}}\tilde{n}u\tilde{t}u$ "headship." These feminine abstracts must be distinguished from the masculine plurals in $\tilde{u}t\tilde{u}$; and they never admit the plural. There is also another rare feminine

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1 Possibly, however, considering the long $\tilde{a}$, it is a plural form, used to express an abstract singular, like neuter plurals in Aryan languages. This is borne out by forms like $\tilde{s}a\tilde{n}i\tilde{y}\tilde{a}\tilde{n}u$, "for the second time." In Hebrew $\tilde{a}n$ has been changed into $\tilde{b}n$ (Ewald, Gramm., § 341, who refers it to the demonstrative $\tilde{a}n(\tilde{b}n)$); so $\tilde{a}n\tilde{o}\tilde{c}h\tilde{e}i$ for $\tilde{a}n\tilde{a}c\tilde{u}$, etc. Compare the feminine abstracts in $-\tilde{u}t\tilde{u}$ by the side of the plurals in $-\tilde{u}t\tilde{u}$. The plural $-\tilde{a}nu$, it must be remembered, was indifferently masculine or feminine.
abstract formation in -ti from -ṭi; e.g. amarti “a body,” tukulti (tuklat) “help.” It is difficult to say whether this irregular formation is the oblique case of the ordinary feminine in -tu, or whether it is a plural, the masculine termination in -i being affixed to the feminine termination, as in the plurals in -tan, to be considered later.

T prefixed is common, and is derived from the secondary conjugations, like לֵבָנָה in Hebrew, or the Arabic takat-tulūn, takatulūn. It refers us to a period when strong verbs, as well as concave verbs, might prefix the dental. The forms with t prefixed are tasmsatu “hearing,” tamkhatsu and takhatsu “battle,” tālucu (talucu) “a going,” talidtu “birth,” tamirtu (tammirtu) “sight,” takhlupu “a coping.”

With e (i, u) initial, ta becomes te; e.g. tenisetu “man-kind,” tordinnu “descent.” As in Hebrew, the forms thus produced are abstracts. Tu even is found, e.g. tupukatu “race” (iphtaal), compared with piteku and pitku, tukumatu or tukmatu “opposition,” from לַע.

Roots increased by prefixed vowels are rare; though, not as in Hebrew, preserved only in such old words as מַחְטֶר, etc. The original vowel seems to have been a; this was weakened to i and e, and even to u. Thus we find alucat and ilucat “stories,” apluṣu “weight,” askuppū “doorpost,” acalūtu by the side of oalutu; ip_DHiru “ransom” (מְלָאָם); edakhū by the side of dakh mastered “king”; obillu by the side of belu; utūhut “desire” (וְלָת), urinni “ostrich-hens” (ינִי), uta’amā and ita’imu “lawgiver.” The length of the first syllable is shown by the fact that it may be doubled before a defective root, as in immiru “youngling,” by the side of miru and smartu. As in Hebrew and Arabic, intense
active qualities are thus denoted. The origin of the prefixed vowel is obscure. It may be compared with Aphel (Hiphil, etc.), and so may be set by the side of sascan and susoun: on the other hand, as initial s passes into h, it may be referred to the third person pronoun, in which case u will be the original vowel. Perhaps this may throw light on the origin of the third person of the imperfect, where i- will stand for u- (=su) (see p. 61).\footnote{The length of the syllable precludes us from ranking it with the merely euphonic z in the numerals (see further on).}

Gentile nouns are formed like the Arabic relatives in iyyan by ai (aya), e.g. Accadai “the Accadians,” Aramaia “the Aramaeans.” So -i in Hebrew, -ai in Aramaic, -i in \Æthiopic for derived adjectives, and -awi and -ay for gentilic nouns.

A few rare forms, pilpal (e.g. mulmulu “heavy-armed,” laklaku “stock,” girgirru “roaring water”) and peavonel (Arabic Twelfth conjugation) (e.g. adudillu), are also met with (see p. 107).

Quadriliterals are occasionally found, as well as a few quinqueliterals. Generally the former are produced by the insertion of r or l, and more rarely n, into the root; e.g. sihuparu “overthrow,” kharpasu “vehemence,” saridu “eldest,” paloiitu “trespass.” Sometimes a dental has this function, as in iopparsu by the side of iopparsidu or iopparsudu. One of the superfluous letters, especially an r, is often assimilated by the Assyrian, as in annabu (Hebrew and Arabic דיל) “hare,” ittsuru “bird” (Hebrew עטל, Arabic tsafir, ‘atsfûr). Another way of forming these words is by repeating at the end one of the radicals, more usually the
first, as in kamalukkhi “store,” gablu “roof” by the side of gablu. The initial is also repeated, as in gungulipu “hump,” with n inserted as a fulcrum-letter. So in soorru “hero,” by the side of sorrro, and in baskharu “small,” by the side of sunkaru’u and tsikhirutu: in baszaru an assimilation has taken place. Many of these increased roots double the last letter before the case-ending, as in verbs y’y; e.g. barsillu “iron,” khabatsillatu “lily.”

Primitive roots must be left to the lexicographer. In these the Assyrian approaches most nearly to the Hebrew. Its vocabulary was very large, and the syllabaries enable us to compare together certain roots and forms which throw light upon the phonology of the primitive Semitic language as well as of the Assyrian. Thus l and r are interchanged in ayalu and ayaru “man,” “hero” (רָא); and abru (=abarw), namaru, amaru, acaru and aduru are all given as synonymous. With this correspondence of c and d compare the synonymes acasu and atasu. So, again, we have nadw’u, adw’u, and arw’u (“clear”) (compare irin=idin); and aqshu joined with asru “place.” G and c are interchanged, as in acu “crown,” by the side of agu and egw, or in daragu, duryu “road” (דִּרְיוֹ), or in dugaku “king,” by the side of dawiku and dakhu. The interchange of a and e is frequent; and t and d are interchanged in atamu, atmu, “man,” by the side of adamu, admu (the converse takes place in nudamu=נָדְמָו). Kalwu and kamwu or camwu’u, “burn,” may be compared; and g and q are interchanged in the root aslq and aslwp, “I pulled out.”

The noun may have its meaning rendered more specific by the reduplication of the first radical, or the prefixing of the pronoun a (see p. 110), as in dadmu and admu, “man”
(דָּמַם), from *damu* "blood," "relation," "child." The tablets also afford us a number of synonymous forms from the same root: thus, *mar* "youngling," is equivalent to *mir*, *ma'aru*, *immiru*, *mi'iru*, *mu'uru*; *beltu* ("lordship") to *bahilatu*, *bo'litu*, *ebiltu*, and *bilotu*; *tsikkhirutu* ("small") to *sasjaru*, *ikhru'utu*, *baskhartu*, *bisseru*, *tsikhirtu*, *sukharu'u* (where the interchange of š and ts is to be noticed); *assatu* to *issu* ("woman"); *malcu* and *malcu* are identical in meaning; and *biltu* or *bilatu*, and *tsikhritu* or *tsikhirtu*, may be indifferently used.

The most interesting point connected with this part of the subject is the Turanian origin of many Semitic words, more especially of the so-called bilateral roots (see p. 9). Besides the many instances given in the syllabaries in which Accadian words in the one column are Semitised in the other column,—e.g. *muq*—*muccu*, *nanga* ("town")—*nagu'u*, *kakkul* = *kakkullu*, *gurus* ("hero")—*gurusu*, *lamma* ("monster")—*lamasatu* (? Talmud. לַמָּשַׁבָּה), *ša*—*ša'amu* ("blue"), *di*—*denu* ("judge"), *bilim*—*bulmu*, *ab*—*abtu*, *sik*—*sikku*, *surru*—*surru'u* ("beginning"), *ingar*—*icaru* ("foundation"), *sab*—*sabbu*, *al*—*allu*, *ge*—*citu* ("abyss"), *šangu*—*sangu'u*, *pišan* ("branch") = *pišannu*, *cir*—*ci'iru*, *mitsi*—*mansu'u*, *sek*—*sakummatu* ("height"), *sab*—*za'abu*, *mar*—*marru*, *cur* ("land") = *ou'uru*, *mat* ("country") = *ma'atu*, *gur* ("return") = *gurru*,—we find the prototypes of many words hitherto known as Semitic in the Accadian language.

Instances may be found in the above list, *ša'amu* (*דָּמַם*). *denu*, *ge* (*גָּלֶל*), *surru* (*אֶתיוֹפיּc sərara*), *ingar* (*לַמָּשַׁבָּה*), *gur* (*נָוָר*); to which we may add *id* "hand" (*ר*), *sar*
"king," apparently pa "speech" (נָחַל), khul "sick" (חֲלָא),
gun "inclosure" (גי), uru "city" (עיר, as in Jerusalem; the
Assyrian is ālu, אל), cin "work" and gin "make" (גִין),
whence gina is translated cinu "constituted," bat "open"
(perhaps Assyrian pitu'u, פיטו, zabar "bronze" (Assyrian
siparru, Arabic tsifr, tsefr, atsfarra), and many others. In some
cases the loan-word has been further modified in accordance
with the rules of Semitic grammar. Thus, the Accadian kharra
"man," gives rise to the Assyrian khairu, whence we get the
usual word for "wife," khiratu, khirtu, with the feminine
termination attached. The Assyrian especially has been
indebted to the Accadian vocabulary, and one of the chief
difficulties of decipherment arises from our ignorance of the
meaning of the numerous words so derived, which are not to
be found in any of the other Semitic tongues. Thus one of the
commonest Assyrian adjectives is dannu "strong," from
Accadian dan; and matu "country," has a similar Turanian
origin (ma or mada). A converse interchange of words seems
also to have taken place in those prehistoric times when
Turanian and Semite bordered one upon the other: thus,
surru, in the list given above, may really have been Semitic;
gabiri, one of the many Accadian words for "mountain,"
appears clearly to be Arabic ġebilān, and the ungrammatical
title of the Proto-Chaldean kings ciprat īrba was borrowed
from the Semitic cipratu īrbai or īrbitu, "the four races"
(of Syria).

Number and Gender.—The Assyrian, like the cognate lan-
guages, possessed three numbers, Singular, Dual, and Plural.

1 So, just as ca-ca "mouth-mouth," meant "face," pānu or pātu,
みなさん, etc., has the same signification in Semitic.
The Dual is rarely used, and is restricted, as in Hebrew, to pairs like usnā “ears.” ¹ Similarly, in modern Arabic the dual has been lost almost entirely in verbs, pronouns, and adjectives; and only three words in Syriac possess it. In Ṭolithic it does not exist at all. It is, however, older than the plural: the primitive savage, with his narrow wants and small stock of language, had neither need nor capacity of speaking of more than two persons. Gradually as isolated life gave way to nomad life, and the power of counting numbers was developed, the plural—which originally expressed merely the indefinite number that all beyond two seemed to the feeble mind of the savage to be—came more and more into use, until civilization finally dropped the dual altogether. The dual is usually denoted in the inscriptions by the addition of the symbol of “two”: it was sounded as ā. This corresponds to Arabic -āni, Hebrew -āim, Aramaic -āin, the final consonant being dropped, as generally in the plural. Examples of the dual are: usnā’a (and in Babylonian usṭinā’a) “the ears,” katā “the hands,” birkā “the knees,” inā’a “the eyes,” sēpā “the feet.” There is no distinction of gender.

The Plural is formed in several ways. The oldest is that which terminates in -ānu, -āni, -ān, which is found in a comparatively small number of substantives, some of which also form their plural in other ways: e.g. pa’anu and pa’atu,

¹ The adjective in agreement is always found in the plural, consequently a case like sa katā-su ʾatmā, “whose hands are strong,” shows that we are dealing with a Permsive. The participle of the derived conjugations may, however, take the dual: thus, ukukh Dūnunu S’amah-gunu munirridhu and a variant munirridā, “I carried off D. (and) S’. the opposers.”
matānu, matātu and matti. It is noticeable that this termination is not confined to the masculine. We find it in the feminine emukānu ("deep powers"), risānu ("heads"), khaltsānu ("strongholds"), just as in Hebrew some feminines like נְבֵי make their plural in נו, or in Aramaic the absolute form of the feminine plural is in -in. Often the oblique case -āni stands for -ānu, from analogy with the common plural-ending -i; thus we find duppa'ani "tablets," khaltsa'ani "fortresses," kharsa'ani "woods," used as nominatives. The contracted form -ān is occasionally used even when not in regimine. As in the cognate languages, -ān in Babylonian could be weakened to -in. Thus in Khammurabi's inscription we find cilalin instead of the usual cilallan "omnia."

An was irregularly added to the feminine singular to express a collection of anything (Arabic nomina abundantia). Thus from the feminine ebiru "a crossing," we have the plural ebirān ("where crossings are made," "a ford"), cilatān "all," parāhutān "the preceding," akhratān (instead of the ordinary akhrat and akharitu) "the remainder," "the future." Adjectives which have this form are used absolutely as substantives, or rather adverbially, generally following the verb, and omitting the preposition anā (like he local in Hebrew). Compare the plural of the numerals from 2 to 10 in Samaritan in יִשְׁיַר. An old and very rare form of the plural is that which reduplicates the root. Thus by the side of agi or ago "crowns," we have agagi. It is probable that this plural is of Turanian origin; I have found no true Semitic radix in which it occurs.

Another old form is that which is preserved to us in satunu,
sunu, etc., which seems to have been partly suggested by false analogy with the case-endings of the singular, partly due to the original long ə of the third person pronoun. Instances of this Arabicising plural in nouns are to be found in dilunu by the side of dilutu "door-posts," and datunu, which seems of Accadian origin.

Another masculine plural is in -utu, -uti, -ut, like the Hebrew masculines in בְּךָ, which should be distinguished from the feminine plural. It is employed especially by words derived from verbs מַלְיָה, or which otherwise end with a vowel. It is used by all adjectives, and by the nomina mutantis of all the conjugations. Examples are ziorutu "males," nacluti "complete," hunut takhazî "materials of war."

The most common masculine plural, however, was formed by -e or -i, like the construct masculine plural in Hebrew. It is an instance of the omission of the final nasal similar to that which allowed the mimnation to be dropped. In monosyllabic nouns this plural did not differ in form from the second case of the singular, though an attempt to distinguish it was often made by writing e instead of i, especially in Babylonian. Indeed the length of the syllable in the case quoted from the Hebrew, and the fact that the plural had been weakened from ām (ām), would tend to show that there was properly a real difference in pronunciation between the plural-ending and the short vowel of the case-termination. In dissyllables, however, where the accent is on the first syllable, and the second syllable is not long, the two forms were distinguished by dropping the vowel of the second radical in the singular, and laying the accent on the first
syllable, while the plural retained the vowel of the second radical, and placed the accent upon it, which is frequently marked by doubling the third radical; e.g. nakri “enemy,” nakiri “enemies”; nakhli “valley,” nakhalli “valleys.” Examples of this kind of plural in monosyllables are su’uri maruti “young oxen,” nisi labiruti “ancient men,” bucci nacluti “complete houses,” yume mahduti “many days.” Many masculine substantives took both the earlier and the later plural ending: thus we have sarrānu and sarrī, khaltsanu and khaltisi.

The termination of the feminine plural was twofold. Usually we find -ätu, -äti or -äte, ät; e.g. slātum “high,” ummanātu “armies,” khirātu “wives” (so distinguished from the singular khirātu or khirū), dannāti “strong,” tsirāte “supreme,” kharāte “rods,” idāt “forces.” This -ätu answers to the Æthiopic -ät (ätä), Aramaic -āth (in construct), Arabic ätän, Hebrew ōth. Besides this termination of the feminine plural, we also meet with another in -stu or -itu, -öte or -ite. Some nouns take both terminations; many, however, are confined to the rarer form, as sèreti “sacred places,” rukhèti “distant parts,” khidhedi “sinners,” anneti “these.” Dr. Hincks conjectures that the latter form was used only in the case of adjectives used as substantives. It is an instance of a being weakened to i or e, which we find in -an and elsewhere. It is mostly to be found in Babylonian inscriptions, and may perhaps be ascribed to an Aramaic influence.

Many words, as in the other Semitic dialects, admitted of both plurals, being of common gender. Thus we have pa’anu and pa’atu, babi and babāatu (“gates”).
ASSYRIAN GRAMMAR.

It is often uncertain what plural an Assyrian noun took, owing to the employment in the inscriptions of the monogram for multitude in place of the final syllable, which all readers were supposed to be capable of supplying. Sometimes, however, the proper plural was added to this symbol, and sometimes the symbol was not expressed at all.

The Assyrian, like the cognate tongues, possessed but two genders, the masculine and the feminine. The neuter is a refinement upon primitive language, which endowed nature with the life and gender of the subject. The feminine was weaker than the masculine: hence abstracts, in which the notion of life was necessarily harder to conceive than in the case of material objects, were considered as feminines. In this way is to be explained the substitution of a feminine singular with a collective signification for a plural; e.g. libnatu "bricks." Many feminine substantives have no distinctive termination, and their gender can only be known from their meaning, from their plurals, or from their being joined with feminine adjectives. Such are ummu "mother," ummanu "army," katu "hand," wenu "ear," khalatu "fortress," lisunu "tongue."

Those that have a distinctive suffix are of three kinds. Firstly, there are the feminine abstracts in -atu, as sarratu "kingdom," which are carefully to be distinguished from the masculine plurals in -atu, and which do not admit the plural. Secondly, there is the general feminine termination -atu, -ati, -ata, which may be shortened into -tu, -ti, -ta, where possible. Thus besides khiratu we may have khirtu, besides belatu, beltu. Trilliterals, in which the second syllable is not long, can drop either this or the vowel of the feminine-
ending: thus, "life" may be either napesatu or napisatu, "fear" may be pulkhatu or pulukhtu. Surd roots do not allow this omission of the -d, as the final radical must be doubled: thus from bar "king," we may only have barratu "queen." A third mode of forming the feminine singular is by -atu, weakened from -du; e.g. elinitu "high." According to Dr. Hincks, this form is never used in the case of nomina agentis or with surd roots. The same rules that apply to the omission of the vowel of -atu apply also here, except that surds always have -atu. Thus we have binitu and bintu "daughter," saplutu and sapillu "low," makhrutu and makhillu "former," tsikhrutu and tsikhir'u "small." Words y'7 admit only this form, as elitu "high"; just as from dannu we can only have dannatu. Otherwise both forms are indiscriminately used, e.g. ilitu and ilatu "goddess," belitu and belatu "lady."

The addition of the feminine-terminations often causes a change in the last radical. N, d, dh, are regularly assimilated, as in limutu "injuring" for limuntu, libittu "brick-work" for libintu, cabittu "heavy" for cabidtu. So s, z, š, and ts were generally changed to l. Thus we have mikhittu "fortified," besides mikhidstu and mikhitsatu, marustu and marultu "difficult" (where ts has become s, as in risti for ristti), lubustu and lubultu "clothing."

In one or two instances the feminine termination seems to have been contracted to a', as in Hebrew, Aramaic, and Arabic. Thus Dr. Hincks quotes the variant sukallula for sukallulat from Assur-nazir-pal.

1 This indiscriminate use of a and i in the feminine noun is analogous to the indifferent employment of sa and si for the feminine relative pronoun.
ASSYRIAN GRAMMAR.

The origin of the feminine termination would take us back to the personal pronoun. The Assyrian, like Æthiopic, classical Arabic, Phænician, and Sinaitic, preserves the archaic āt(u), which also appears in the Hebrew יָוָּה and the construct state, and in the Aramaic construct and emphatic states. In Berber the third personal pronoun is netta "he," nettoth "she," plural nutnī (masculine), nutnet (feminine), and the accusative verbal suffix of the third person is -īth, -īt, plural -īthen. So the demonstratives are wawyyi "this" (masculine), thuyyi (feminine), wīnna "that" (masculine), and thīnna, thīdhek or thēdhek (feminine). In Coptic netoñf = "he," netoñs = "she," netoñt = "they." The Assyrian enclitic -tu, -ti, which belongs to the pronouns (sunutu, yati, etc.), and is met with again in the Æthiopic wētu, yēti, ēmuntu, and, with the plural-ending affixed, wētomu, wēton, cannot be separated from the feminine abstract suffix -utu, or the ordinary feminine termination -ātu, -ītu. These forms, accordingly, will be like īte, an emphatic reduplication of the demonstrative. We have already seen that the primitive Semitic recognized but one root for all the three persons (see p. 41).

The original plural-ending seems to have been -āmū, as found in old Arabic hunā, antumā, hataltumā; Æthiopic hōmā, wētōmā, antēmā, nagarcymmā; Aramaic himmō, himmōn; Hebrew יְוָּה, יִוּד, etc. Arabic has shortened the final vowel, according to its general rule (e.g. anā "I," hunnā, kataltā, kataltā by the side of Æthiopic gabarca, etc.). So has Assyrian, as in sunū by the side of sunutu, kališānū by the side of kališānūm. Am has been changed to an in Assyrian, Æthiopic, Himyaritic, and Berber (just as the
mination becomes nunnation). So, too, in the Syriac anakhθn, hyanθ, “we.” This change takes place in Assyrian even between two vowels, as in khalteθnu, sumu. Am, an, are weakened to im, in, in Hebrew and Aramaic; though the original form seems to be preserved in Hebrew מִנָּה “gnats.” The Arabic -ina would display the same weakening; and appears to be the result of a false parallelism with the singular case-endings, as though the nunnation were the same as the plural sign, and cannot be compared with the verbal -ina (with which compare Syriac nekθhθnθnθ-chon, nekθhθnθnθθi(hi), etc.). The dropping of the consonant in the Assyrian plurals bcei, etc., or in the Hebrew construct, is parallel with the loss of the mimmination, or with the Assyrian verb-forms sacnu, sacna, iscnu, iscuna, for sacnunu, sacnanu, iscununu, iscunanu. The Assyrian dual in a, compared with the plural in -i, seems to have lost a final m,1 which is retained in Hebrew -dim, Aramaic -din, Arabic -dni and -aini, Syriac en. The original dual was probably -θanu, expressing by its long-continued reduplication of the pure primary vowel the reduplication of the object. So the Botocudos of Brazil extend ouatou “stream,” into ouatou-ou-ou-ou “ocean,” with the Chavantes rom-o-wodi= “I go a long way,” but rom-o-o-o-wodi= “I go an exceedingly long way,” in Madagascar ratchi= “bad,” ra-a-ratchi “very bad,” and still more analogously among the Aponegicrans 6=itawuna, 7=itawu-θu-θua (Tylor, “Primitive Culture,” vol. i. pp. 196, 197). Similarly, according to Schott, “six” in the Ural-Altaic languages is expressed by a modification of “three.” Now a+a= either a or the gunated as (p. 35). In Hebrew we

1 In Arabic θ falls away in the dual before the pronoun-suffixes.
find Dothain becoming Dothän. The plural would have been formed upon the dual, with a contraction of the vowel-sound, as the idea to be expressed by the plural was less definite than that expressed by the dual. The \( m \) final, inclosing and strengthening the vowel, is to be compared with the minmation, or with the accusative and neuter in Aryan nouns. We cannot follow the analogy of these, however, in holding that the plural \(-m\) was attached to the case-endings of the singular, or ever had a separate existence pronominal or otherwise. Here, as elsewhere, Semitic and Aryan procedure was contradictory. A double set of case-endings would have been unmeaning. The form in \(-\dot{a}n\) must be explained differently, as above. The plural imperfect follows in its vowel-endings, not the cases, but the contrasted pronouns \( sunu \) and \( sina \) (\( sama \)). The feminine plural \(-\dot{a}tu \) or \(-a'atu\), Hebrew \(-\dot{a}th\) (for \(-\dot{a}vath=-\dot{a}math\)), is formed from the plural \(-\dot{a}m\), which indifferently denoted both genders, by the addition of the feminine termination, exactly as in the singular. \( At \) stands for \(-\dot{a}mat \) or \(-\dot{a}wat\), \( m \) and \( v \) being interchangeable in Assyrian. (So \( amaru=\dot{m}\dot{s}a, ma=\dot{m}a \), etc.)

The forms \( ebir\dot{a}n \), etc., are of later growth, in which the plural termination has been attached to the feminine, instead of the converse. The same irregular formation appears in the \( \dot{A} \)thiopic \( w\ddot{e}tom\dot{u}, \dot{w}et\ddot{o}n \). This is another point in which Assyrian and \( \dot{A} \)thiopic grammar curiously agree. The \( \dot{A} \)thiopic forms are even more exactly paralleled by the Assyrian demonstrative plural \( satunu, satina \). For a Samaritan comparison see p. 116.

The Cases.—These are like the Arabic: \(-\dot{a} \) nominative, \(-\dot{u} \) genitive, \(-\dot{a} \) accusative. Very frequently a final \( m \) is
added, lengthening the preceding vowel, similar to the nunna-
tion in Arabic. The mimination, as Dr. Oppert has happily
termad it, becomes rarer in the later Assyrian inscriptions.
The case-terminations are attached both to the singular and to
the plural, to the masculine and to the feminine. They cause
certain alterations in the vowels of many forms; and these
are as follows. Whenever a long vowel precedes the last
letter, or when the word is a monosyllable (provided it be
not derived from a surd root), or when the last vowel, though
short, is preceded by more than one consonant (as in sittun,
musacsin, niscin), no change takes place. Thus we have
‘ummanātu (construct ‘ummanāt), mutu “man” (construct
mut), kitrubu “midst” (construct kitrub). When, however,
a root ends in a weak letter, the latter is assimilated to the
case-vowel. Thus, from atsi “going-out” (feminine atsitu),
we have atsu’u. From agu “crown,” Accadian ega, we get
agu’u, a6i’i or ago’e, a6a’a. So, again, we find pu’u, pi’i,
pao’a.

In surd roots the construct form is a monosyllable. The
case-ending, however, doubles the last consonant; e.g. šar,
barru; lih, libbu; ‘um, ‘umm. This is really a Palel form
of a biliteral; like the Palel triliters agammu “lake”
(agam), cidinmu “ordinance” (cidin), etc.

The vowel of the second radical is always omitted before
the case-ending in sacan (but not in sacan), sicin, sucun,1
sicun, and in augmented forms like mustacin, where the
second radical stands between two vowels, the latter of which

1 In Babylonian, however, instead of ‘ummā, the usual dual form, we
have ‘umma-su (W.A.S., I. 51, 1, 1, 4). As it occurs at the end of the
line, the retention of ū seems due to the pause and the naturally long
syllable ā.
is short. Thus we have kardu (karad), gimru (gimir), pulkhu (pulukh), limnu (limun), muntakhtu (muntakhtis). It is generally omitted also (especially in Babylonian) in saein, as well as in saeun, sicun, and siccan: e.g. namru (namir), labru (Babylonian, but labiru, and more archaically laboru in Assyrian), marstu (maruts), xicru and xicaru (xicar), gieru (giesser). Dr. Hincks believed that a liquid as third radical preserved a preceding ā; hence he would explain pumalu "powerful," and badhalu by the side of badhilu (from badhil) "interrupted."

The Construct State.—This is formed, as in Hebrew, by shortening the first word, and so bringing the two words so closely into connexion one with the other, that they may be pronounced in the same breath. The first word is subordinated to the second, which is the source from which the determined idea of the first word is derived. Just as in Arabic temwin is dropped, or in Hebrew the vowels contracted, so in Assyrian the case-ending of the first word falls away. Thus, instead of šarru šarri, we have šar šarri, "king of kings," susub napseati, "the preservation of life." The determining word has the case-ending -i, as in Arabic, as expressing a weakened conception of the direction towards which the mind of the speaker is looking (in this case the direction is that of derivation, origination). The status constructus may be replaced, as it often is, by the relative sa, when the first word—except in some rare instances from analogy with the status constructus 1—retains its case-ending; e.g. šarru sa Assuri, "king of Assyria": the second word

1 In this case the first word is in the status constructus before the whole sentence following. According to Philippi, sa, in such instances, retains its original demonstrative meaning, and is not a relative.
has either -u or -i. So in Phœnician, י is sometimes substi-
tuted for the status constructus, and in Hebrew we may compare the proper name Methu-sa-el "man of God."  ד is used in the same way in Himyaritic, δς in Syriac, δι in Aramaic, sa in Æthiopic. The union-vowel (ə, in pronouns ə) in the so-called status constructus of the Æthiopic cannot be identified with the ya in Amharic, which was originally the demonstrative əya.¹

The case-endings have been already compared with those of the other Semitic languages (p. 15, note). They form one of the most striking likenesses between Assyrian and Arabic. The name is unfortunate, as their use does not correspond to that of the cases in the Aryan tongues. The subject-termin-
nation was always -u or -um, which, accordingly, invariably appears in the syllabaries as the typical form of the word. The case-terminations, though short in Arabic and Assyrian, were originally long. This is shown in Assyrian by the mimination, and by such forms as ḫu‘u by the side of ḫu ("a door") in the syllabaries. So in Arabic, we find the pausal -ā; and both languages have a tendency to shorten a final vowel (see p. 121). On the other hand, Hebrew has long vowels י, י, יי, and this language does not lengthen final short vowels. So again, the Æthiopic -a of the accusa-
tive occasionally appears as -āa. In this way, too, must be explained the long vowel of the Assyrian feminine abstracts in -u-tu. The origin of this -a must be assigned to the same instinct that set apart u in the pronouns to denote the stronger masculine. The subject, being absolute, was

¹ Forms like Penuel, etc., in Hebrew (p. 15, note) go back to the Arabic, which herein separates itself from Assyrian.
naturally regarded as stronger than a determined case. The accusative ought rather to be called the augment of motion. It expresses the direction to something, or the object to which the idea has travelled. This is best exemplified in the Hebrew use of הַלְוָא. The idea of motion was suggested, it would seem, to the primitive Semite by dwelling upon the pure deep sound of -ā or -ḥā, by which the word was lengthened and extended, as it were, beyond itself. This accusative case, needed as soon as a verb appears to distinguish verbal from nominal government, is the oldest Semitic case, and naturally, therefore, the "nearest" vowel.

A, as always in Semitic—in the Assyrian sā and sī, risw and סֶנֶו ex. gr.—is weakened into i; hence the so-called genitive -i, intermediate between the subject and the direct object, and expressing a weakened kind of motion or direction. This is well exemplified in such Assyrian phrases as answer to the Hebrew הַלְוָא, in which the preposition is omitted, and where, instead of -a, we have the weakened -i; e.g. takhazī "to battle," instead of ana takhaza. From the substantive these terminations (primarily strengthened by the mimination) were transferred to the verbs, without losing their meaning.

The Pronominal Suffixes.—These are as follows:—

<table>
<thead>
<tr>
<th>SINGULAR</th>
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<tbody>
<tr>
<td>1st pers. -ya, -a, -i</td>
</tr>
<tr>
<td>2nd pers. -ca, -c (masc.), -ci (fem.)</td>
</tr>
<tr>
<td>3rd pers. -su, -s (masc.), sa, si (fem.)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers. -ni</td>
</tr>
<tr>
<td>2nd pers. -cunu, -cun (masc.), [-cina, cin (fem.)]</td>
</tr>
<tr>
<td>3rd pers. -sumu, -sum (masc.), -sina, sin (fem.)</td>
</tr>
</tbody>
</table>

The second person feminine plural has not been found.
The second and third persons masculine singular, after an unaccented u, are shortened to c and s: e.g. napistu-s "his life." After an accented u, a second u is generally inserted, as tsiru'u-a "upon me," yanu'u-a "I (am) not," or else the consonant of the pronoun is doubled, as yanucca "thou (art) not," yanussu "he (is not)," tsirussun "upon them," katusu "his hand," kibitucca "(it is) thy will," pannucri "before thee," kirbusa "within it." This reduplication does not take place after the feminine formative t, except in a monosyllable.

The suffixes can be attached either to the case- endings of the noun, or to the construct state. In the first instance they are purely adjectival, in the second the third personal pronoun is regarded as a substantive. The apparent construct state with the pronoun suffixes of the first and second persons is really euphonic. The suffixes of the third person are more usually attached to the construct; the converse holds good of the suffixes of the first and second persons. Euphony comes into play here: four short syllables cannot stand together, so that we may have either kirboa or kirbica, just as we may have tukmatu or tukuntu.

The suffix of the first person singular is -a, or more generally -ya, when the root terminates in a vowel, or has the case- endings, especially after i; e.g. abu-a "my father," galki-ya "my servant." I-a (=ya) might become ai in Assyrian (see p. 35); hence we find gabrai "my rivals." After a consonant -i is used; e.g. ab-i "my father," usman-i "my army," bint-i "my daughter," kat-i "my hand," ramani-i "myself," assat-i "my wife." Surd roots doubled their final letter, as umm-i "my mother." Sometimes, in
the Babylonian inscriptions, -a takes the place of -i, as in ab-a "my father," be'el-a "my lord." With the dual i:is employed; e.g. katā-i "my hands."

When the noun ends in ḍ, ḍh, t, s, š, z, ts, the third person suffix becomes šu, ša, etc., e.g. khirit-šu "its ditch" (for khirit-su), bit-šu "his house." Still more frequently, the last letter of the noun is assimilated to the š of the suffix; e.g. khiriš-šu, bīš-šu, rupūš-šu "its breadth" (from rupūš), libnaš-šu (from libnāt). As elsewhere, the reduplication may be dropped, so that we get khirišu, bīšu, rupūšu, rakhašu (by the side of rakhtši-su) "his flood," etc.

The plural of masculine nouns attaches the suffix to the plural-ending -i; e.g. kharri-su "its hollows." Following this analogy, the plural in -anu annexed the pronoun to the oblique case; e.g. sarrānī-su "his kings," instead of sarrānu-su. Compare in Arabic the insertion of ḫ after a word ending in jesma, in the case of watela (when the next word begins with an elis conjunctionis). Sometimes the pronoun was affixed to the construct -ān: in this case the nasal was according to rule assimilated to the next letter; thus gabrā-su (for gabrāš-su) "his rivals," risā-su (for risāš-su) "his heads."

In the later period of the language attu, answering to the Hebrew יָם, Aramaic ṣṭh, Arabic ʿiyyā, and used in the same way, makes its appearance, with the personal suffixes attached superfluously. The inscriptions mostly afford examples of the first person only: e.g. attuʿ-u-a abū-a "to me (was) my father," nir-ya attu-a "my own race" ("my race (which is) mine," "mon père a moi"), in Hebrew יָם.

1 Assur-bani-pal uses attū exactly as in Hebrew to mark the accusative; thus, ša la iptallakku abi-ya va attū-a, "who revere not my fathers and me."
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We find also attā-ni, attā-cunu; and the other persons might be restored, attā-ca, attā-ci, attā-su, etc. See p. 15.

THE NUMERALS.

These have two forms, masculine and feminine, as in the other Semitic tongues, and show the same peculiarity of using the masculine of the numerals from 3 to 10 with feminine nouns and the feminine of the numerals with masculine nouns. Originally the numerals seem to have been abstract substantives, like τριάς, and could take either a masculine or a feminine form. The feminine was most commonly employed, and so became associated with nouns of the predominant masculine gender. In Ṭḥiopic (and vulgar Arabic) the feminine is almost exclusively used.

The forms of the Semitic numerals early became fossilised, and hence are almost identical in the various dialects. Notwithstanding this, the Assyrian cardinal-numbers are more closely connected with the Hebrew than with those of the cognate languages. Estin “one” is found in the Hebrew יָמִין; there are no traces of the Ṭḥiopic ca’la “two”; and the numeral for “six,” like Hebrew, omits the dental, which appears in Arabic and Ṭḥiopic, while the Aramaic consonantal changes in יָמִין, etc., find no place in Assyrian.

The cardinals are as follows.—

**Masculine.**

1. akhadu, khad-u or khidu, edu, estin  
2. sane’e, san’u, sin’u  
3. salsutu, salsatu  

**Feminine.**

1. ikhit, ikhtu (for ikhidtu)  
2. sanetu  
3. salsu  

**Hebrew.**

1. יָמִין, יָמִין  
2. יָמִין, יָמִין  
3. יָמִין, יָמִין
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20. esra'a (Hebrew מֶפֶרָא); 30. sela'sa; 40. ibrahā; 50. khansa'a; 60. sisa'a, susu; 70. sibba'a; 80. [samna'a]; 90. [tissa'a]; 100. mih (Hebrew מִיוֹן); 1000. alapa (אַלָּפָא).

The words in brackets have not yet been found in the inscriptions. Generally the cardinals are denoted by symbols; “one” is an upright wedge, “two” two wedges, and so on. “Ten” is expressed by <; 11 by <1; 20 by <<, and so on.

The masculine numeral *estin* is important as throwing light upon the Hebrew מִיוֹן in 11, which does not appear in the cognate languages. Besides *akhadu*, a theme *khad* seems to exist, which shows itself in the adverb *edis* “only,” *edis-su* “by himself.” We also have instances in which the Accadian *id* “one” is used, apparently with the value of *khad* or *ed*, as both masculine and feminine, singular and plural. Now *kh* and *e* are interchangeable (see pp. 28, 29) in Assyrian, especially in the case of foreign words, and the Semite often tried to represent the rough Turanian vocalisation at the beginning of an Accadian vocable by the guttural

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1 *Sā* in የጆምጆጆ.”
kh (as in Iâklit, לָדָק). 1 Id or kat in Accadian meant "hand" primarily, so that we are taken back to the time when the savage signified "one" by holding up his hand. As in Hebrew and Arabic, irba' interchanges with roba'.

The form khamisserit shows that the Assyrian could contract its numerals like vulgar Arabic, or New-Syriac. 2

The origin of the Semitic cardinal numbers is a matter of some difficulty. Ewald and others, struck by the superficial resemblance of one or two, shōsh, shoba’, etc., to the corresponding Aryan numerals, have imagined common roots. But this proceeds upon the assumption of the common parentage of the two families of speech; and even were this granted, we should have no Grimm’s Law upon which to base our comparisons. Moreover, there are several numerals which are confessedly unlike in the two classes of languages; and the resemblances in the case of those which are most like are not greater than between shōsh and the Basque sei, or irba and the Mongol āurban. Nothing, again, is more usual among savage tribes than to adopt different roots at different times to express the same numerals. Thus in English we have "first," "second," "ace," "tray"; 3 and among the Semitic languages themselves, the only trace which Äthiopic presents of the ordinary numeral for "two" is in the words sanuy and sânet, while it has taken another root, cal’a "to divide," to express the idea of duality. The same holds good of estin and 'ashtē. The whole theory, however, has been disposed of by an analysis of the Aryan numerals, which

demonstrates that the original forms of the numbers were widely different from those required to bring them into relationship with the Semitic. Thus "six" (which a similar analysis applied to the Semitic languages shows was primarily shadash in them) had originally a guttural at the beginning of the word, now preserved only in the Zend kishwas. Professor Goldstücker, taking this word as the starting-point of his investigations, has obtained the following results from an analysis of the numerals. "One" is the demonstrative pronoun "he"; 2 is "diversity" (diá, dis-, zer-); 3="that which goes beyond" (root tar, whence trans, through, etc.); 4="and three," i.e. "1+3" (cha-tur); 5="coming after" (pan-chan, quinque); 6="four," i.e. "(2) and 4" (kshwaz for ktwar); 7="following" (saptan, στε, etc.); 8="two fours" (dual ashtau, ἰκτω, with prosthetic α, o); 9="that which comes after" (same root as navas, novus); 10="2+8" (da-san, de-cem).

These results are in full accordance with the facts presented by the Turanian and Allophylian languages generally, and, in short, by all those modern savage dialects which still bear on their surface, unobscured by decay, the primitive machinery of language and calculation. Analogy would lead us to infer that the Semitic tongues formed no exception to this mode of forming numbers, which, so far as it can be analysed, is found to be universal. Calculation is an art slowly acquired; many modern savages cannot count beyond "two" or "three," and we find that this was the case with the ancestors of the highly-gifted Aryan race itself. Once acquired, however, calculation is continually needed: no words are more used than those which denote the numerals;
and consequently no words are more liable to be contracted, changed, and, in short, to undergo all the phenomena of phonetic decay. If we apply this test to the Semitic tongues, we shall find that they fully submit to it. Not to speak of instances like *khamisserit*, or vulgar Arabic *sitte* "six," a more pertinent example would be *shesh* for *shadash*. The Aramaic *tērēn* shows how an often-repeated word could change its primitive form, and the Ṣēthioptic *cāl'a* and Assyrian *setin* remind us of the possibility of co-existing roots. Then another element has to be taken into consideration. We have seen how many words, not to speak of an alphabet, the Semites could borrow from their Turanian neighbours, more especially words like *sâbar* "copper" which signified objects communicated by the civilized Accadian to the rude Bedouin tribes. Now the Accadians had attained a high degree of knowledge of arithmetic and astrology; the great libraries of Huru and Senkereh, formed in the sixteenth century B.C., contained tablets of square and cube roots, a developed sexagesimal system, observations of eclipses, and a symbolic numeration. We may therefore expect to find among Semitic loan-words Turanian numerals. Comparative instances among other nations warrant, I think, the following analysis of the Semitic numerals.

*Akhadi*, found in Assyrian in *akhadi*—*akhādi* "the one—the other," has already in historic times undergone contraction in the feminine *ikhitu*, *akhat* for *ikhidītu*. The stronger masculine *a* has been weakened into the feminine *-i*, and this has affected both vowels, according to the vowel-harmony of all savage people. Now by the side of *akhād* we have Aramaic and Targumic *khād*, and Assyrian *ad(u)* and
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khad, represented by the Accadian ‘id (and kat) "one" or "hand." It is difficult not to see here a Semitic modification of the Turanian numeral, with the prosthetic demonstrative vowel prefixed in some cases. The other synonyme of "one" which is found in Assyrian and Hebrew is more difficult to resolve. Eštin (or with the case-ending estinnu) compared with ashtē, has n servile, like terdinnu, etc. Hence we get estu as the original word, curiously like the preposition estu. Now this we shall see is from the Accadian es "house," 1 whence Assyrian ešu, ešu, "house," "door," ešsu, ešu, "foundation." 2 Can it be also the origin of estin, as the "foundation" or root of all numbers? In šh‘nai we are again met by an easily-recognized contraction in the feminine. This numeral also presents us with an undoubted instance of the prosthetic vowel in the Arabic "ithnatain;" 3 while Aramaic has extended the change of s into t to a change of n into r, and has irregularly formed the plural of the feminine (tar-tain) by adding the plural-ending to the feminine-termination (like Assyrian forms in -tān). Sh‘naim is clearly "the two

1 The Accadian es is itself resolvable into e "house" (literally "the hollow") and is or is "heep," like mes "many," from me "multitude," and is "heep."

2 The same borrowed root has produced the Hebrew Ṣ ''); An Accadian synonyme of Anu is Suuru, which is translated uṣṣunu "the founder," ru and ra being formative in Accadian, as in zana and zamur "high," zīru, zīura, and zigaru "heaven," ṣa and ṣara, "king," ṣudhān and ṣadhru "the deviser" (a title of the Babylonian Sargon).

3 This prosthetic vowel meets us in most of the numerals, and is not to be confounded with the nominal vowel-prefix (p. 110). It is the demonstrative breathing prefixed in vulgar pronunciation to facilitate the pronunciation of common words. So, according to Wetsstein, the Bedouin pronounces kabalatān ordinarily as kābatāt, when in the Annexion as arkābat; and compare Greek forms like ἀνθλε, ἦμρ, Ὀβριδραζ, Ὀλμπραζ (root ἀπ) or the Romance estart, etc. (Curtaius, Grundzüge d. Griech. Etymol., pp. 650-5).
folds,” from ינלט “to bend” or “fold.” Shalosh has become sōs-τ in Amharic, and Coptic gives us somn(t), which reminds us of sh‘monah “eight.” The root has been supposed to be : compare sulu “a heap,” “multitude.” Arba‘ or reba‘ may have the prosthetic a: in this case the root may be יבלג “to grow” or “increase.” As, however, the Coptic 4τυ “four” is plainly 5—1, from tu “five” and wa “one,” so may arba‘ be the remains of some kind of similar composition. Khamis has lost its initial guttural in the Amharic aumis-t, and has changed it into s in the Berber summus. Assyrian shows the varying forms khamiltu and khansa. Here the final sibilant would be original, as well as a medial m; the initial was probably a strong guttural, successively weakened to kh, s, and au. This conducts us to ייבר “the fist,” “five” being expressed in most languages by some word meaning “hand” (with its five fingers). The next two or three numbers after 5 would be, according to the analogy of other languages, compounded out of two preceding numerals; and accordingly we find the names of 6, 7, and 8 all beginning with s. This raises the presumption that we may here find either sh‘nai or shalosh. Most of the Allo-phylian tongues, however, form 6 not by means of 2, but of 1 or more generally 3; and the fact that the Semitic dialects give three successive numerals with an initial s, excludes the employment of sh‘nai. Moreover, the most natural way of forming “six” was by saying “three-three.” We have already seen that the more primitive form of šēš was shadash, as in Arabic and ḪEthiopic, or Berber sedis, Amharic

1 So the Malay līma “hand” =5; the Zulus call 5 edesanta “finish hand;” with the Tamanacs of the Orinoco amgnaitöne “whole hand” is 5.
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sedis-t. Coptic has reduced the original word to sou. If shalshal were the primary form of shalosh, repeated to express number, like the plurals of Allophysh languages, the only part of the word used in composition would be shal. D and l were interchangeable in old Semitic (as in שֶׁר י and שֶׁר ו, דֶּר ו and דֶר ו); hence sad-sad, contracted into sadas "six." To distinguish it from 3, the dental was retained in 6, the labial in 3.1 If our theory be right, we ought to detect "four" in the termination of the name of 7. And this we do in sheba' "seven," where the final ba' unmistakably refers us to arba'. R throughout the Semitic tongues has a tendency to interchange with e on the one side, and a long vowel on the other. Both of these may be shortened, as in Assyrian ʃ for s, and Dimashku by the side of הפּה (see p. 111). The ʃ of sal(as) had already been assimilated to r and its representatives. In Coptic, 7 is shasf for shasft, in which 'fu "four" is recognizable by the side of shas (shalas) "three." This is better than to make shasf=6+1, especially as 6 is sou. Sh'moneh again discovers sal(as): it ought to be compounded with khamis. Now the consonants of sh'moneh, besides the fluctuations of the initial between s and š, shown also by the other numerals, are not quite fixed, even in the historic period. In Markhes van "the 8th month" (in Assyrian arakh samna), the word has been shortened to יָש; and in Berber (tem) the final nasal has been lost altogether, the sibilant becoming t as in thanat "two." Khamis, we saw above, has lost the guttural in Amharic, and kh is very frequently dropped in Assyrian, or replaced by a vocalic ø

1 So in Accadian essa=3, as=6; and, according to Professor Schott, 6 in the Ural-Altaic languages is expressed by a modification of 3.
(see p. 29). The final 𐤑 of the masculine shows that the word was originally generally pronounced with a final 𐤊; hence we may expect some change in the 𐤈. 𐤈 became 𐤆 (through 𐤈) in Assyrian, and a comparison of 𐤏𐤏 (for 𐤏𐤏) would seem to show that 𐤆 and 𐤈 once, before a dental, regularly became 𐤈. That this was the case with the numerals is made likely by the Coptic somnt “three,” which would stand for soles (of passing into *-om, or rather *ou, before 𐤈); and just as somnt = soles, so would shemon(✳) = shmeos(✳), 𐤈 being preserved by the intervening vowel. 𐤊, as we saw before, would have already become 𐤊. Following still the analogy of other languages, 𐤀 ought to be 𐤈—1. In 𐤈 𐤊 we have, I believe, 𐤈 𐤊 or est(✳), more probably est(✳). 𐤊 points to a long initial syllable, such as 𐤊. This gives us the first two radicals of esser “ten.” 𐤊, especially when final, has an intimate relation to 𐤊 in the Semitic languages; Arabic grammarians explain ϡ by 𐤊 combined with a guttural. Hence 𐤊 may well stand for esser. The last word is from 𐤈 (whence the Assyrian god Ussuru) “to bind together,” referring to the combination of the two hands. 𐤈 is obscure: it has been derived from main “water,” or from the Arabic maʾi “to be wide.” Its origin, however, is best explained by the Accadian mih, which is interpreted “assembly” (kālu), “mass” (tamtsu), and “herd” (rama- cutu). Eleph is “a head of cattle.”

The only ordinals hitherto found in the inscriptions are ristānu “first” (Hebrew risḥon) and sela “third,” formed like the ordinals in Hebrew (sheni, etc.). Dr. Oppert restores the other Assyrian ordinals, mana, ribʾa, khansa, etc.
A formation in yānu similar to ristānu was used to express relations of time: thus saniyānu “the second time,” salsi-yānu “the third time.”

Fractions were formed as in Hebrew (khomesh, etc.) and Arabic by the form sucon or sucu. Thus we find suunu “one half,” sulsu “a third,” sumunu “an eighth,” sussu “a sixth.” Suusu is also used for “a sixtieth,” whence the sossoe of Berosus, which we may translate “a minute.” Dr. Oppert restores the other fractions rub’u “a fourth,” khunnu “a fifth,” sub’u “a seventh,” tus’u “a ninth,” ouser “a tenth.” The Babylonians expressed their fractions with a denominator of 60. Thus 20, 40=20 4/6=20 3/6. This discovery is due to Dr. Oppert. Besides suusu, the Assyrians also used suzānu for “a third,” from the Accadian suzana. Sinibu was 4, from the Accadian sanabi (“forty”), and parapu was 3, apparently also Accadian, though kigušili seems to have been the usual term for the fraction in that language. Suusu, meaning 60, was also Accadian. Baru or māsu was 4. According to Abydenus a sarus=3600 years, a nerus=600, and a sossose=60. In the inscriptions a nor is denoted by a wedge (=60) followed by the symbol of 10. All this notation, together with the symbols which expressed it, was derived from the Accadians.

Among the indefinite numerals may be reckoned mahdutu “much” (םולע), cuhu, cuillet, “all” (ל), gabbu “all,” gimru “the whole” (ךלבר), cabittu “much” (ךלבר).

“Repetition” is expressed by sanitu (sanitu in Achemenian, e.g. sanitialsa “the third time”) and rubbu. “Anew” is generally ana esuri.

The measures of length were 1/2 inch= of an ‘ammu, 6
‘ammi ("cubits") = 1 canu (נֶפֶל), 2 cani = 1 sa or ribu, 60 sa = 1 sus, 30 susi = 1 kasbu or "day's journey." Time was divided into 6 kasbu(mi) of the day and 6 of the night, a kasbu being = 2 hours. The year contained 12 months of 30 days each, together with an intercalary Ve-Adar. At the end of certain cycles there were also a second Nisan and a second Elul. According to the lunar division, the 7th, 14th, 19th, 21st, and 28th were days of "rest" (sulum), on which certain works were forbidden; and the two lunations were divided each into three periods of 5 days, the 19th ending the first period of the 2nd lunation.

The tonnage of ships was reckoned by the gurru; thus we have ships of 15 and 60 gurri.

According to Dr. Hincks, the iku was = \( \frac{9}{35} \) grains, 30 iki = 1 cibu (129 grs.), 60 cibi = 1 maneh (mana), 60 manehs = 1 heavy talent (bilatu) (950,040 grs.). Half a talent, or a light talent (of 30 manehs), was the biru or tsiptu (479,520 grs.). The talent was according to the standard either of Assyria ("the royal talent" or "the talent of the country") or of Carchemish. Money was weighed, and there was a different talent for gold and for silver.

For measures of capacity the Assyrians possessed the lagit or log of 3 standards, which contained respectively 10, 9, and 8 subdivisions called ka. Land and grain were equally measured by this lagit (tuv), whose fractional parts are given as the baru (or "half"), the aru, and the arrat. The arrat was also a measure divided into the "baru of wood," and the "baru of stone," and the latter into ka.
ASSYRIAN GRAMMAR.

THE PREPOSITIONS.

These are generally shortened roots; and, not being part of the stock of the primitive Semitic speech, naturally differ in the different dialects, which have set apart various substantives more or less stereotyped to express the relations of the several parts of a sentence.

In Assyrian the simple prepositions are: — ana "to," "for"; ina "in," "by," "with" (instrumental); inna, "in"; innannu, "from"; itti "along with," ultu or istu "from"; adi "up to"; ela "over"; eli "upon"; elan or illan "beyond"; assu "in," "by," "on account of"; cuw "instead of"; ullanu "before"; ullanumma "upon"; 'illumu "before"; tiq "behind," "from," "of"; pan "before"; sa "of"; baliv, balu, "without"; ema "around," "over"; elat "except"; dikhi "opposite"; nir "below," "near," "against"; eri "against"; sopu "below"; 'ulli "among"; mikhrit "among"; ci-la "without"; saptu, cibit, "by the help of"; sikharti "throughout"; nemidu "towards"; arci "after"; tsir "against," "upon"; illu "upon"; birid and cirib, kirib, "within"; akhar "behind"; makhti "before"; ci and ci pi "according to (the mouth)"; cima, tuma, "like"; limet, li, "near"; sar (im) "from"; ana sar "to." Most of these are still used as mere substantives, as sopu "foot," nir "foot," mikhrit "presence," tiku "rear," some being adjectives, as tsiru "supreme," "above," and one, sa, the relative. Itti, ci, adi, and eli agree with the Hebrew; but Ewald's explanation of the final -i from the final serialization of the root will not hold, as the Assyrian in that case would be -u. It can hardly be the plural, again, but, as in arci, will be a case-ending, like li and
bi in Arabic.\(^1\) ‘Adi stands for edi, like agu and egu. Cun is 
cumu “heap.” ‘Assu is rare, and is apparently of Accadian 
origin. ‘Ina and ‘ana, with their lengthened forms inna and 
anana (?), are objective cases of the old nouns ‘inu and ‘anu, 
‘ina being identical with the Hebrew יং from יִנְבּ.\(^3\) In 
ultu or istu the case-ending is abnormally retained (so assu). 
Ultu is formed from the Pael, istu from the Kal, of לִנְבּ, 
שִֽנְבּ, perhaps=ש֯, like הַנְבּ, tu being the feminine suffix.\(^3\) 
Ulti, ullānu are rather from the Pael of לִנְבּ, than from 
the pronoun ‘ulhu; so also ‘illānu (for elamu) and 
elat. Noru 
is properly “yoke,” sēpu “foot,” saptu “lip.” As in the 
cognate languages, ci is generally used instead of cīma; we 
also find sometimes bi, an, el, and it (see p. 10). Before a 
vowel the final vowel of the preposition is rarely elided, as in 
ult-ulla (“from that”) = “from old time,” ad-usi “to the 
foundations.”

Aitu, the Hebrew יִנְבּ, with the accusative of the pronoun, 
is found only in the later period, and bears witness to the 
Aramaising of the language.

The compound prepositions are numerous. Thus we meet 
with ina cirib “in the midst of”; ina libbi “in the midst 
of”; ana itti “to be with”; ultu pani “from before”; ultu 
cirib, ultu libbi, “from the midst of”; ina pan “from be-
fore”; ina tuki “in front of”; ina bibil, ina biblat, bibil,

\(^1\) This is borne out by the existence of other cases like baśi, saptu, 
‘ana, ela, ema (=גַּל), etc., and the occurrence of the mimmation in baśi.
So, too, words like tigulli, when used as a compound preposition with 
‘ina, show the same fact. Cf., on the contrary, Philippi, Wesen u. Urspr. 

\(^2\) According to Philippi, ‘ina is a weakened ‘ana from the demonstrative 
root ‘an(nu).

\(^3\) See, however, p. 135, in which case istu would = estu from גּ֜נְבּ, like 
assu perhaps (p. 9).
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biblat, "in the midst of"; ina khatetei "in the time, presence of"; ina nirib, nirib, "near"; ina eli "above"; ina la "for want of"; ana la "not to be"; ina teat "after"; ana orti "to the presence of"; ana sar "to"; lapan, lapani, "from," "before"; ina anni "at this (time)"; ina adi dhemi "by command of."

Lapani is hardly identical with the Hebrew יָלָע, as the preposition is li, not la; and we cannot assume a change of vowel, such as we have in Hebrew la (= la-hu; so Æthiopic la). Li, however, is contracted from limet, limu (לִימָע). From the same root comes lamu "a clay-tablet," and in this way I would explain lam or lav in an inscription of Assur-izir-pal, where we read lav samsh napakhî "close upon sunrise." From this lav we get la in lapan.

THE INTERJECTIONS.

Of these I have only noticed 'a "O," and ninu "behold," ninu-su "behold him." We may add also adu "now," "thus."

THE ADVERBS.

These, like the prepositions, are fossilised noun-cases. Generally the accusative is the case used, as in Æthiopia and Arabic. Thus we have bela "copiously," bessa "as rubbish," palloc "amply," and most adverbs of place and time. The (original) mimation is also found (as in Hebrew and Arabic). Dr. Oppert quotes cusvam "in a covert manner," rub'am "greatly," caimam "strongly." Rarely the second case is employed instead of the third; e.g. batetei "in ruin,"
makhri "before," arci "afterwards." The mimination is also found here; e.g. labirim(ma) "of old (and)," "through decay (and)," by the side of labaris.

The most common mode of forming the adverb in Assyrian is by the termination is. Dr. Oppert has happily explained this by the contracted third personal pronoun attached to the second case, which is here used as though a preposition had preceded. This actually appears in some rare cases, e.g. ana daris (see further on). Analogous are the Æthiopic adverbs formed by the third pronoun suffix, like kadim-ā "first," cant-ā "in vain." Dr. Oppert refers also to the Hebrew יִהְיֶה. Everywhere the inscriptions offer us words like rabis "greatly," essis "strongly," namris "brightly," abubis "like a whirlwind," naclis "completely," elis "above," saplis "below," cacabis "like a star." Sometimes the adverbial termination is attached to the plural in -an; thus tilanis "in heaps," khuršanis "completely," sadanis "like mountains." In the last case, as often elsewhere, the adverbs preserve old forms which have been lost in the noun.

The most common adverbs of place and time are as follows:—Umma "thus," "that"; an-umma, ya-umma, and umma ... la, "never"; umma assu "because"; allu, alla, alla-sa, "then," "afterwards"; sa, ci-sa, "when"; eninna "again"; arci "afterwards"; adi "till"; sis "as of old"; tsatis "in future"; ina yumi suma "at that time"; makhri, panama "formerly"; matema "in times past"; lu-mahdu, lu-mad, "much"; sanumma, sanamma, "in a foreign land," "elsewhere"; cihdm "thus"; calama "of all kinds"; enuna "at that time," "when"; ultu ulla and ullána "from that time," "from of old"; udina "at the same time."
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Alla and alla-sa are only found in the Achemenian period. So also is 'aganna (from 'aga) "here."

Lumadu (so sanumma) is like the Arabic adverbs which end with -u.

THE CONJUNCTIONS.

U and vā "and" ("et"), vā "and" ("que"); ʿā "or"; mā "for," "and"; ai "not" (with the imperative or pre-cative); ʿu "whether," "thus" (verbal prefix of past time); ci, et, "when," "while," "if"; sa "when," "because," "that"; la "not"; ʿal "not" (only with verbs, except in the Achemenian period); 1 imu "behold," "now"; ma "also"; mā "that" (for umma); ina matima "in any case"; sa matima "of what place?"; im "if"; im matima "if at all"; adi-sa, adi-eli-sa, "in so far as"; assu "when"; summa "thus," "when"; ci "as"; libbu-sa "just as."

Adi-eli-sa and libbu-sa belong to the Achemenian inscriptions.

After verbs a is sometimes found instead of vā, especially if the vowel u has gone before (see p. 27).

1 The two negatives are derived from the demonstrative ʿallu, ʿalla. The first half of the word, being the more emphatic and full of meaning, was appropriated to the verbs, and (as in Hebrew) had a prohibitive force; the second part of the word was conjoined with the noun, where the negative was less clearly brought out.
THE SYNTAX.

Speaking generally, the syntax of the Assyrian language agrees with that of the other Semitic dialects.

OF THE NOUN.

In the oldest inscriptions, and in a large proportion of those belonging to the later Assyrian period, the case-endings are for the most part carefully observed, -u as nominative, -i as genitive, and -a as accusative. Even in later Assyrian, however, -u is sometimes used for the accusative, and even -a for the nominative; e.g. Assur-bani-pal has libba-sunu nominative. So in Egyptian Arabic -in is found in the accusative, and -aăn in the nominative, and -i for all cases in the status constructus. Similarly the Bedouins use -i and -a to prevent the concourse of consonants, and use -a for all the cases before plural-suffixes. Tanwin occurs in poetry when it cannot be used in prose. Compare Italian loro from illorum, and the Persian animate plural -ān originally a genitive.

The mimmation, especially frequent in Babylonian, was purely euphonic, and descended from a period in which none of the cases ended in an open vowel.

In the Babylonian the cases are all confused more or less with one another, and have ceased to express fully their flexional meaning. We even find bit sarru "house of the king," dumku in the accusative, libba in the nominative.

The accusative follows a verb. The genitive is used after a governing noun or a preposition, which is merely an old worn substantive.
The *status constructus* is carefully observed. Before a governed noun the case-ending is dropped. Cases like *rabbi bitu* are plural. Only expressions which have come to be used as compound prepositions are excepted; e.g. *ina tukulti* for *ina tuklat* (like *elī, adī*).\(^1\) But even this exception does not occur in the oldest period. Anomalies, like *bucurti Anū* "eldest daughter of Anu," are exceedingly rare. Conversely, when several short syllables come together, the *status constructus* is found after a preposition without a genitive; thus, *ana gūrūnīt* by the side of *ana gūrunite* (but see p. 30). The short final *i* was peculiarly liable to be lost in pronunciation as its case-meaning became weakened. A word is sometimes defectively written when the next word begins with the same vowel, the two really coalescing, as is probably the case in *bucurti Anū* above.

The old plural-termination *-ān* very frequently retained the case-ending *-i* in the *status constructus*, partly from a confusion with the contracted, but more usual, plural in *-i*, and partly because *-i* is a weakening of *-a*, the original mark of the object. It must be remembered that the case-endings are older than the *status constructus*, hence we may find them sometimes anomalously retained when the *status constructus* had come to imply the loss of them in the first noun, as in Hebrew *yod compaginis*, or the Ethiopic accusative-ending *-a*. Compare too the pronoun-suffixes.

The first noun may be used without the case-endings before an adjective, when the latter is employed as a substantive:

\(^1\) This short *i* had so far lost its original flexional signification as to be regarded as simply euphonic (see p. 153). It must also be remembered that in many cases the *i* is a mark of the plural, and that the euphonic *i* is only found after (*ā)*tu.
e.g. ipparu asar la-haéri "they fled to (a place of the unfruitful=) the desert," dhudat la-haéri paskati "crooked desert morasses."

The nomen agentis is used like any other substantive when in regimine.

The adjective always follows the substantive, both having the case-terminations; e.g. sarru rabbu "the great king."

When the substantive has a pronoun suffixed, the adjective still retains the case-ending; e.g. kat-su dannatu "his strong hand."

Abstracts are rare; hence a substantive expressing the possessor or subject is followed by another substantive expressing the attribute; e.g. bel-khiddi ("the lord of the rebellion"=) "a rebel"; bel ade ("lord of homage"=) "a subject"; nis rucubi ("the man of charioteers"=) "the charioteers"; or sarrutų-su sa Arramu "his royal city of Arramu."

These compounds have often become so closely united, that when the plural is required, it is sufficient to attach the plural-termination to the second part of the compound only. They may be still further compounded by prefixing the negative particle, as Surri la-bel-cuštu "Surri, a usurper."

The adjective agrees with the gender of its substantive. Sometimes, however, the substantive is of two genders; e.g. babātu rabbatu and babi rabbi "the great gates." Where the substantive has not the feminine-ending in the singular, the gender can only be determined by the accompanying adjective, which must always have the appropriate termination.

The adjective in certain rare cases may precede its noun: in this case the case- endings are dropped; thus haliqet idi
gamarrī "marching bands of troops." Really, however, it is here a substantive in the status constructus. If the noun is dual, the adjective is plural: e.g. halicut idâ-su "his marching bands."

To supply the want of abstract adjectives a substantive in the genitive is often found; as hunut simi mahdi ("furniture of great price") = "costly furniture."

There are no special forms for the comparative or superlative. They are expressed by the positive with istu and ina: e.g. rabu ina ili Uramasda "Ormuzd is the greatest of the gods" ("great among the gods is Ormuzd"). The superlative may also be represented by a repetition of the adjective; e.g. bilat mahda-mahda "tribute very abundant," asar dandanti "a very strong place" (see p. 107).

Two substantives may be placed in apposition (the substantive verb being omitted) so as to qualify one another. In this case both have the case-endings: e.g. bilutu Assur "the lordship of Assyria" ("Assyria as a lordship"), pulkhu adiru melam Assur "exceeding fear of the attack of Assur," abni khipisti sad Khamani pil-su usatritsa "stones dug from Mount Amanus, the choice of it, I arranged."

A few nouns are collective in signification, (1) those which denote an individual out of a class, as rucubu for rucubi "chariotes"; (2) feminine abstracts as libittu (libintu) "bricks"; and (3) measures and other arithmetical terms, as esri mana "20 manehs."

Nisu ("man") in the sense of "every one" is often used in this collective way; e.g. nis sa mat Sukhi ana mat Assuri la iliouni," none of the Sukhi had gone to Assyria."

The plural is used as in Hebrew to express extension of
space or time and their parts, e.g. *nis* "water," *pānī* "face," *cīrbi* "the interior" (as a permanent state).

The genitive often expresses the object as well as the subject; e.g. *sīcīr sumi-su* "the memory of his name," *sallat ēri* "the spoil from the cities."

Geographical names replace apposition by the genitive; e.g. *mat Dimaski* "the land of Damascus." When the *status constructus* is replaced by *sa* ("of"), the first noun retains the case-endings: thus *kharīsa sa er-ya* "the ditch of my city." Rarely a feminine plural after a preposition may have the case-ending -i before the following noun (as though it had become a compound preposition); e.g. *aṇa tāprāti cīrat nisī* "for the delight of multitudes of men." Compare *yōd compaginis* in Hebrew.

As in *ipparsu aṣar* "they fled to a place," an accusative of motion may follow the verb without a preposition; this is regularly the accusative, but the second case is sometimes found instead (as in the *status constructus*); e.g. *takhani itsa* "he went forth to battle."

The later Aramaising stage of the language is marked by an increasing use of prepositions; thus *aṇa* becomes, like AramaicIZER, a mark of the accusative; e.g. at Behistun *aḍuṣu aṇa Gumātav* "I had killed Gomates."

Just as the prepositions are old accusative cases, standing for the most part in the *status constructus*, so substantives may be used absolutely as accusatives of limitation: e.g. *illicu resut* "they went ahead," by the side of *sa aṇa resut* *sulucu."

**OF THE NUMERALS.**

As in the other Semitic languages, the cardinals from 3 to
10 use the masculine with feminine nouns, and the feminine terminations with masculine nouns; e.g. oiprātu irba'ī "the four regions," elip khamis gurri "a ship of 5 tons." This rule is rarely transgressed, as in tupukatu irbitlu "the 4 races."

The cardinal (in the plural) may be placed before a following noun in the genitive in the place of the ordinal; the second noun being in the singular; e.g. ina salsi garri-ya "in my third campaign."

The plural masculine follows all the numerals (except in the case of arithmetical terms, measures, etc., when the singular is used) (so 2 Kings ii. 16); e.g. esritu alpi "20 oxen"; but esri mana "20 maneas."

The measures are often preceded by the preposition ina, followed by the sign of unity: e.g. CC in I. ammi "200 cubits," which Dr. Oppert has well explained as meaning $200 \times 1$ ("by 1").

In dates, first comes the day, then the month, then the year, each followed by the numeral, and preceded in many cases by ina.

"About" with a numeral is expressed by istu; thus ina əlippi sa ina khuli istu XX. i(dh)dhulâ-ni ina or Kharidi nahra Purât lu etebir, "in ships, which on the sand about 20 in number were drawn up in Kharid, the Euphrates I crossed."

**OF THE PRONOUNS.**

The personal pronouns are used by themselves to express the substantive verb; e.g. anaou sarru "I (am) the king," summa ina mati-ya sunu "when they (were) in my country."

Occasionally the personal pronouns are found attached to
a noun in the sense of the demonstratives, though really in apposition; e.g. ina vise babi sinâti “in the niches of these gates” (literally “gates even them”), khâspa-sê eli sa ina yumî pani uwarbi “that masonry above what (it was) in former days I enlarged.” So usamkhar-ca câta “I capture thee, even thee.”

The third personal pronouns singular and plural may stand at the beginning of a sentence absolutely, to call attention to the subject of the clause: as sâ ci pi’i annimma istanappara umma “he, according to my dictation, sent word that;” sâ asaridu cábîtu “he, the glorious chief;” sâ Khasaki’ahu pulkhi molamme bellutî-ya iškhpup-su “him Hezekiah, the fears of the approach of my lordship over-whelmed him;” sâ Elamû ala . . . sanamme ebus-su “he, the Elamite another city built.” So also yâti.

The possessive pronouns with the substantive verb are replaced by the personal pronouns with eli preceded by ana and ina.

When it is required to give emphasis to the third personal pronoun plural, a substantive form sunuti or sunut (sinâti, sinat) is used, which is not attached as a suffix to the verb, and accordingly sometimes stands before it; e.g. usalic sunuti “I made them go,” sinatî birîd sallât-sasatî utîl “them within the image-gallery I placed,” paldhut sunuti isud “he took them alive,” tsâbi sunuti . . . uratti “the soldiers, even them (=those soldiers), I threw down,” where the emphasis is laid upon the object. Sâsunu sometimes takes the place of sunuti; e.g. sâsunu adi nisi-sunu . . . ašlula “them and their men I carried off.” So sâsu and sâsa in the singular.

The verbal suffixes may be either in the dative or the
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accusative: e.g. *usaldu-ni* "they caused to be brought to me," *ana ebiu Bit-Saggadhu nasu-nni lībb-i* "my heart is raising me to build Bit-Saggadhu."

The pronominal suffixes may be regarded as independent nouns requiring the *status constructus*, or as simple adjectives.¹ Euphony has much to do in determining this question, and the suffixes of the first and second persons are generally used with the case-endings (the accusative excepted). Speaking generally, the second case-ending is very rarely dropped. The masculine plural in *-ut* is employed without the case-endings of the nominative and accusative, monosyllabic roots excepted. The singular *ut* drops the case-endings of the nominative and accusative, and if the second syllable is long (as in *cidimmut*), of the genitive also. The feminine plural (*ātu*) always retains all three case-endings, unless the first two syllables are short, or the last radical is doubled, when the accusative case-ending may be omitted. *Itu, etu*, also retain all the case-endings. So does the feminine singular (*ātu*), except in the case of monosyllables and roots derived from verbs *yy*, which always drop -*u*, generally -*a*, and very often -*i*. The plural in *ān* always drops the terminations; monosyllables excepted, which retain -*i*. Ordinary triliterals retain -*i*, generally drop -*u* (which, if retained, is lengthened), and always drop -*a*, unless the noun is used as a preposition, when *a* is lengthened in Assyrian (e.g. *cibitassu*,

¹ Rather, perhaps, in apposition. It is not quite correct to say that the pronoun suffixes of the first and second persons are independent nouns, and the apparent *status constructus*, whenever used with them, is due to the euphonic law which forbids three short syllables to come together, or else is the result of contraction, as in *ab-a = abua-a* or *aba-a*. As in other languages, *u* and *a* have generally been weakened to the so-called connecting vowel -*i*. 
but Babylonian corba-su). The participle, however, retains the terminations. If the word is a quadriliteral, the case-ending may be kept, as asur-sin and asurru-sin. Mono-syllabic roots more usually retain the case-endings, which may be lengthened; and roots ū ū almost invariably do so.

When two nouns are so closely united as to form but one idea, the personal suffix is attached to the second noun; e.g. kharudh sarrutī-ya "the sceptre of my kingdom" (= "my royal sceptre"). This takes place even when the nouns are in apposition, as papakha belutī-ya "the shrine of my lordship."

The pronominal suffix is frequently added pleonastically to the verb at the end of the sentence; and sometimes the singular (expressing "the whole of it") refers to subjects which are in the plural; thus sallut-su va camut-su ana er-ya Asur ubla-su "his spoils and his treasures to my city Asur I brought it (=them);" hunut takhazī-sunu eimin-su "their materials of war I took them (it)."

The demonstrative pronouns always follow their substantive, which generally retains the case-endings.

The relative ordinarily requires the noun following as well as the verb to have a pronominal suffix attached: e.g. Yahudša asar-su ru'ku "Judah, whose situation (is) remote" (lit. "of which its situation (is) remote").

In this way the oblique cases of the relative are formed, as sa ina abli-su "upon whose son."

The relative pronoun may be omitted, as in Hebrew or English; e.g. sarru ... tanambu zicir-su "the king (whose) memory thou proclaimest;" miri eri nirmaq va namkhar šiparri ... bilata va madatta issa'a amkhar "works of iron,
a tray (?) and an offering of copper . . . the tribute and gifts (which) he brought I receive;” *itti kari ab-i icsuru* “with the castle (which) my father had made;” *assu khiltuw ebusu* “on account of the wickedness (which) he had done.”

The relative is frequently used absolutely at the beginning of a sentence, as *sa ana natsir citte va misari-su . . . inambu-inni ili rabi* “as regards which (city) for the protection of its treaties and laws . . . the great gods proclaim me.” Hence its adverbial use, as *sa . . . ina cu săi sarruti rabis usibu* “when on my royal throne pompously I had sat.”

The other pronouns may be used in the same absolute way; e.g. *annute cappi-sunu ritti-sunu ubattig* “as regards some their hands (and) their feet I chopped off.”

The relative generally follows its antecedent, thus interpolating a parenthesis between the latter and the verb which goes with it; e.g. *Sa-du{ri} dananu eset{u} sa ili rabi isimu-inni ismo’i* “Sa-duris the mighty works, which the great gods established for me, heard of.”

In the Achemenian period we find the relative when used as a sign of the genitive standing before its governing noun; thus, *sa Cambusiya aga-su akhu-su* “the brother of this Cambyses” (lit. “as regards which Cambyses, him, his brother,” where the addition of the demonstrative shows what a purely genitival mark *sa* had become). This use is traceable to the absolute employment of the relative at the beginning of a sentence; e.g. in Sargon’s inscription *sa Ambarissi ma lié-sunu damikte Sarru-cinu insu* “as regards whom Ambaris their king has the prosperity of Sargon despised.” So in Æthiopic and rarely in Arabic and later Hebrew.

The personal and demonstrative pronouns are often included
in the relative; in the vulgar dialect this may even take place when sa is used for the genitive: e.g. IV. mana cābpi ina sa Gargamīs "4 manehs of silver according to (the maneh) of Carchemish."

The indeterminate relative is sometimes omitted in the subordinate clause, even when it is placed first; e.g. iḥkhira ʿabdhu amattu sa piʾi-su uṣṭennā "(whoever) evades (his) pledge, the truth of his mouth changes."

When there is no definite antecedent, the third personal pronoun is very often used in the singular in the sense of "people"; e.g. usali-su with variant usali-su nuni, usalmi-s ʿI caused the people to approach," edis pani-su ipparsid "alone before them he fled." So also si; e.g. ana bit ʾitil la išarrac-si "to the store-house he does not (=shall not) deliver them" (i.e. columns and other palace-decorations).

In the Achemenian period the loose use of the genitive with sa allowed a personal pronoun to be placed before its antecedent pleonastically; e.g. la Barṣiya anacu abīl-su sa Curus "I (am) not Bardes, the son of Cyrus."

The later inscriptions occasionally use the third personal pronoun masculine for the feminine; e.g. dicta mahād-su addus, sirtar-sa "her many soldiers I slew, her pavilions," etc. So in the Law-tablet inaddu-su "they place her." Conversely sa is used incorrectly for su before a following; e.g. damkatu opurus-sa aspuru ittakhta-su insi (for insi) "the benefits (which) I had done him (and) had sent to his aid he despised."

Occasionally the pronoun is omitted after the verb; e.g. yusannā ʾyāṭi "he repeated (it) to me."
OF THE VERBS.

The third person masculine is sometimes used for the feminine (but not until the later days of the Assyrian Empire); e.g. Istar ... ana ummani-ya sutta yusapri-va ci’âm icbi-sunut “Istar ... to my soldiers a dream disclosed and thus said to them.” So on the Law-tablet iotabi is used with asatu (“woman”), but as su is also found for sa or si, the translation from the Accadian was probably made by a person who was but imperfectly acquainted with the Assyrian language. Dr. Oppert well compares the want of a third person feminine in the precative; e.g. si limut u anacu lu applaud “let her die and may I live.”

On the other hand, in the second person plural there is a tendency to substitute the feminine for the masculine form: thus, Tiglath-Pileser I. says of “the great gods” (ili rabi) aga’a tsira tuppira-su “the supreme crown ye have entrusted to him.” This is especially the case in the Imperative; e.g. halca “go ye,” khula “rejoice,” and even duca’ah “smite,” all with masculine subjects. The last instance, however, would suggest another explanation of this anomaly, that the final a is the subjunctive-augment, like נ Cohortative in Hebrew. In this case the preceding u will have coalesced with a into d or ah, as in issa’a=issa-va (issa-ua) or aba= abu-a (abu-a). This actually happens in sima’a by the side of sima “hear thou.” In this way we may explain the ungrammatical use of the second person imperative with the relative at Behistun, in mannu atta sarru sa bela’a arci-ya

1 Cf. yuraps-innen for yurapsu-innen (="yurappisu-inni"). See p. 27.
"whoever thou (art), O king, who rulest (goes on ruling) after me."

If the first nominative be feminine, the second masculine, the verb, though in the plural, is generally feminine; e.g. 
*_si va ili abi-sa tabbu'u sum-i_
"she and the gods her fathers proclaimed my name."

When a singular noun has a collective signification, it may be followed by a plural verb; thus

*_lillicu-s kupp-qa_
"may thy speech come to him."

The Imperfect of the other dialects has been split up into four tenses (as in Æthiopic into two): the Aorist, which is the one most commonly found in the historical inscriptions; the Pluperfect (often used, however, for perfect and aorist); the Present; and the Future. The Perfect, originally a present participle, has a permansive signification (see pp. 52, 62). Thus

*_bilata asoun_
"tribute I established"; _sa Asur ... kati yuratmikhu_
"which Asur had caused my hand to hold"; 
*_an sunne uzun-su isacanu-va libba-su imallicu_
"to his two ears shall he put (it) and his heart shall rule"; _ina uppi tarappits_
"in the dust dost thou lie down."

The subjunctive is used (1) when the accusative follows the verb, (2) is found in conditional sentences, and (3) is often attached to roots which contain _l_ or _r_; e.g. _yutsalla'a beluti-ya_
"he submitted to my lordship"; _ionusa ana neri-ya_
"he submitted to my yoke"; _sa epusa_
"which I had made"; _aslula_
"I carried off"; _aspura_
"I sent."

In many cases, however, the final _a_ is the conjunction, for _va_. See p. 27.

After a conditional particle a Pluperfect generally follows; e.g. _sa amkhuru-st_
"when I had invoked her."
The Hortative sense of the Subjunctive augment is confined to the Precautive and Imperative; e.g. *litica* “may he go,” *suliša* “accomplish.”

The Conditional Suffix is generally attached to the Perfect, and follows the relative and such particles as *ci* (“when”) expressed or understood; e.g. *sa Assur va Ussuru... ikisu-ni* “which Assur and Ussuru had entrapped” (at any time); more rarely it is attached to the Precautive, as *ana yasi va zirritti-ya ciriba dioruba-ni* “to myself and my seed may they give good fealty.” Here the prayer depends upon the unknown conditions of future time. Occasionally the suffix is found with the Permansive, as in *ci ušabaci-ni* “while I was stopping.” When *sa* is expressed, the pronominal suffix of the verb is inserted before the subjunctive-enclitic; e.g. *sa nisini... Pitru ikabu-su-ni* “which the men... call Pethor,” *sa abili-sina-ni* “which (countries) I have conquered.”

When the future occurs by itself in a conditional sentence and after a relative, it expresses the certainty of the event which is looked forward to; e.g. *ci bitu-rabu šabibiru-va innakhu* “when this palace shall grow old and decay” (as it certainly will), *ci takabbišu umma* “if thou shalt say at all” (≡ “whenever thou shalt say”).

The Present is often, as in other languages, used for the Future and Imperative: e.g. *umpici ta tasaddiri impuici ta takabbi* “umpici (rubies) thou dost not write, impuici dost not say” (i.e. do not write and say), *tanahala ana opis saši asar panu-ci sacru šebaci anacu* “thou shalt carry off to make spoil, (to) the place (which) before thee is set I will come,” where the subjunctive augment after the Present in the
sense of the Future or Imperative and the emphatic position of the pronoun are to be noticed.

The Imperative may also be used for the Future; e.g. *bühkhhir umman-ca dica'a caras-ca Bab-il* “select thy army; strike thy camp, O Babel” (for “thou shalt select,” etc.).

In comparisons the aorist is used as an iterative present (as in Greek), what happens at any time being conceived to have already taken place on some definite occasion; e.g. *cima Ramanu izgum* “as the Air-god pours.”

The substantive verb is usually omitted: e.g. in the Law-tablet *ul asati atta* (for *atti*) “thou art not my wife.” When *existence* has to be expressed, in place of *yahu, basu* is generally used (e.g. *mal basu* or *mala basu* “as many as exist”), which Dr. Oppert has acutely compared with the Æthiopic *bis* “men.” *Isu* (𒌂) is also used in the same sense: e.g. *sanin su la isu* “a rival to him there was not”; but more commonly this verb includes the idea of possession, as *isi* “may I have” (âî isi naviri mugalliti “may I not have enemies multiplied”).

The Infinitive, as a verbal noun, may have either the verbal or the nominal side brought most prominently forward. More usually the former is the case, the infinitive governing an accusative like the verb, and therefore retaining the case-endings; e.g. *ana sadada madata* “to bring tribute,” *ana episu Bit-Saggadha* “to the building of Bit-Saggadh,” *ana pakadâw eal dadmi* “to preside over all men.” To the same use must be referred the absolute employment of the infinitive in negative sentences; e.g. *ina la bana* “in the doing of nothing” (i.e. while I had leisure), *âdi la basi’s* “until there were no more” (“up to the not being”), *ana la*
tsabate “not to be taken,” where it answers to the gerundive; ana la tsabate-su “that he might not take it,” ana la casad-i ina mati-su “in order that I might not get to my country” (where the construct Infinitive is used). Often, however, the Infinitive is employed like any other noun in the status constructus without the case-endings, as ana opis ramani-su “to the working of himself,” opis buhri “the making of snares.”

Much of the same nature is the employment of the abstracts in š servile with a relative and a verb; e.g. ina ta‘aiarti sa alio “(it was) at (my) return that I went.”

Not unlike the use of waw consecutive (see p. 69) is the use of va to join a Pluperfect and an Aorist, in the place of a conditional clause; e.g. itsbatūni-va emuru “when they had taken they saw.” The Permansive may take the place of the aorist, va becoming a true waw consecutive; e.g. itsbatūni-va . . . tebuni “when they had taken they are continually coming.”

As in the other Semitic languages, the idea of intensity or continuation is expressed by attaching to the verb, as object, a verbal noun formed from the same root, like the Infinitive Absolute in Hebrew; e.g. dicta-sun adu “their slayables I slew,” khirit-su akhri “its ditch I dug,” sipio . . . aspu “a heap I heaped up,” amsiukh misikhta “I measured its dimension,” ikhtanabbata khubut nisi sa Assur “he is ever wasting the wasting of the men of Assyria,” ilbinu libitta “they made bricks.” Sometimes the noun is accompanied by ana (“for”); e.g. batuli-sun va batulīte-sun ana sagaltu asgul “their boys and maidens I dishonoured”; sometimes by cima (“as”); e.g. Bit-Amucāni cima da‘asti ades bukhar nisi-su “Bit-Amucani, like a threshing-floor, I threshed the glory of its men.”
The position of the verbal noun is generally before its verb: when continuance is implied, however, it stands after the verb (as in Hebrew), and the verb sometimes has the subjunctive augment. Herein the Assyrian marks itself off from Arabic, which regularly places the Infinitive when it expresses intensity after the verb, and attaches itself to Hebrew and Syriac. The Æthiopic usage agrees throughout with the Assyrian.

A verbal noun in m-, without the case-endings, may be used to express an adverb; thus marab urabbi "greatly I enlarged." It may also be used to express a participial clause; e.g. utsabbita mutstea-sun "I captured the exit of them (=them as they were going out)."

A compound verb is often formed by ש with a substantive attached; e.g. takhaza ascun "I made battle" = "I fought," hapicta-sunu lu ascun "I effected their overthrow" = "I overthrew them."

Two verbs in the same tense may be joined together without a conjunction to express a compound idea; e.g. irdu'u illicu kakkar tsummyi "they descended, they went (to) dry ground," for "they came down to;" illic enakh "it went on decaying." So 'alacu is used with labaris to form a compound idea: labaris illic "it became old."

The Participle present active is generally used as a noun, in the status constructus; e.g. da'is matani naciri "the trampler upon hostile lands," semat ikribi "hearer of prayers," alic pani-ya "going before me."

It may, however, preserve its full verbal character, and in this case it retains the case-endings; e.g. la palikhu siori beli "not worshipping the memories of the lords."
Occasionally it is used as a finite verb, as in the proper names Musallim-Ussur "Ussur (is) a completer," Mutaggil-Nabiw "Nebo (is) an auxiliary," cullat aibi mupariru "all enemies he (is) crushing."

Often it bears a relative signification; e.g. munaccar sidhri-ya . . . Asur . . . nacris lissis-šu "the defacer of my writing (—if any one defaces) may Asur in a hostile manner constrain."

The passive participle sometimes has the meaning of "able to be —,
ought to be—"; especially the Pael participles of concave verbs; e.g. diou "what can be slain," la nība "what cannot be counted," pu’u ussuru "a mouth that should be bound."

The participle may be used in the singular as a collective noun, and so take a plural verb; e.g. itti dagil pan Asuri "with those who trusted in Asur" (literally "him trusting in Asur"), racibu-sin diou "their charioteers were being slain," nisi asib garbi-su . . . illicu "the people dwelling within it went," lamassī ša alapi ša abni . . . natsiru kibbi musallimu tallacti "colossi and bulls of stone guarding the treasures (and) completing the corridors."

The indeterminate third person may be expressed by the third person plural, as sa ina lisan Akharri Bit-Khilāni isak-šu "which in the tongue of the West Bit-Khilani they name," ana mat Nizir sa mat Lullu-Cinipa ikabu-su-ni akdhīrib "to Nizir, which they call Lullu-Cinipa, I drew near." In a conditional clause the particle may be omitted, as lū ana ziga yusetstw’u "or (if any one) expose to harm."

This third person plural is also used impersonally (like יִשָּׂרָאֵל in Hebrew); e.g. kharsānu sakūtu epis buhri-sunu ikbī’uni-su
"it had been ordered him to make snares in the thick woods" (literally "the thick woods (for) the making of their snares they had appointed unto him"), where the double accusative must be noticed. The singular may be employed in the same way; e.g. all asu khandhu . . . illicav-su "by a long journey (one) came and," yusapri "(one) revealed."

All transitive verbs in Shaphel and Shaphael take two accusatives; e.g. dur asal patri Samsi-usani Babili usakhir "a high wall round the fords of the Rising Sun of Babylon I built." Many intransitive verbs may take an accusative of cognate meaning; e.g. illica urukh mu'utu "he went the path of death."

Verbs of motion may take an accusative of direction without a preposition; e.g. illicu riteut-su "they went (to) his help," sa-cut Ninua . . . utir asru-sea "the laws of Nineveh I restored its (=their) place," cisitu sad caaspi . . . alic "(to) the acquisition of the silver mountain I went."

Verbs of filling, giving, finding, etc., take two accusatives; e.g. Assuru . . . male cut Lasanan yumallu'u kataasu "Assur has filled his hand with the kingdom of the world," sa Maruduc bel-a yumallu'u gatut-a "with whom Merodach my lord has filled my hand," dahtu imkhar sunuti "the gifts he received them," xxii. er-khalisi . . . iddin-su "22 fortresses he gave him," sa iltsuru mubur-su la ibah "which (mountain) a bird (for) its crossing finds not," Bit-Saggadhu va Bit-Zida sannan ustesser esser-i "Bit-Saggadhu and Bit-Zida (to) restore I directed my direction" (literally "I caused Bit-Saggadhu and Bit-Zida to direct my course to restore," where sannan for sannana is the accusative of direction). The last instance will show how general the use of two
accusatives is when one of them expresses an idea cognate to that of the verb: e.g. sa masaq Ilu'u-biahdi kammahi itsurupu “who had burned the skin of Ilu'u-biahdi with heat,” sa limniv va aibi itsannu imat mütî “which repel the injurious and wicked (by) the fear of death.”

As in all languages, the Assyrian affords instances of constructio praegnans, especially with לבל ("to seize") used as a verb of motion, as dur-su itebat “he fled to his fortress,” ana casad-i ana mat Madai “for my getting to Media.”

The derived conjugations sometimes change the meaning of Kal; thus Dr. Oppert instances from יֶשָׁלִים the Istaphal participle mostimšu ‘he who governs” (== "causes to hear himself"), and from כָּנָש ("to possess") the Paol cassadu “make to approach.” So in Niphal יָלָל "to weigh," but יָלָל "to be favourable"; יָרֻנֵל "to serve," but ירנין "to trust."

With compound nouns, when the governing word is in the singular, and the genitive in the plural, the verb follows the number of the latter; e.g. zabîl-udîrî išcûnu-su “the magistrates (dwellers of boundaries) appointed it.”

This is universally the case with cal, cala, cullat, and gimir, when followed by plural genitives (or, in the case of cala, nominatives); e.g. sa cala simi u etsi kharrusu “where all plants and trees were cultivated.”

OF THE PARTICLES.

Originally the case-endings, the meaning of the verb, and the position of the noun, expressed those modifications of space, time, and relation which a later period of language
more closely denoted by prepositions. Thus we find in the inscriptions the second case used occasionally without a preposition to express motion to a place (see p. 150).

The idea of "change," "result," "object," is expressed by *ana* with the accusative; e.g. *ana tulle u simmi itur* "it became (crossed over to) heaps and ruins," or *su ana essuti abni* "that city anew (for a change) I built," *ana susub napsati-sun ipparsidu* "to save their lives they fled."

For the Achæmenian (Aramaising) use of *ana* to denote the accusative, see p. 3.

The following idiom with *ana* is noticeable: *me va tehûta baladh napistiv-sunu ana pi'i yuṣacir* "water and sea-water (to) preserve their lives their mouths drank" (literally "water and sea-water, the preservation of their lives, to their mouths it drank," where *yuṣacir* is used impersonally).

*Ina* frequently denotes the instrument, like the Hebrew ל; e.g. *ina katti ramanî-su* "by his own hands"; *ina epiri icatamu* "with dust shall cover."

It also bears the signification "into" with certain verbs; e.g. *ina neribî-sun . . . orub* "into their lowlands I descended."

The use of *ina* and *ana* with נֵל "to take," "occupy," is noticeable. Thus we have *ana la casad-i ina mati-su* "that I might not find myself in his country" (by the side of *ana casad ina matati satina*), and *ana casad-i ana mat Medai* "on my getting to Media."

In one passage of Sennacherib (Grotefend's Cyl., 1. 50) the preposition is actually placed after its noun: *abni sadi danni itti nahra ibbâ aebî* "with strong mountain-stones the clear stream I concealed." Probably it shows the influence of the Accadian. We may compare such sub-Semitic dialects as
that of Harar, in which the substantive regularly takes a postposition, and in which the determining word is actually placed before the determined.

_Ultu_ is used to express "(exacting punishment) from"; e.g. _ultu Assuri tirra ductē abī_ "from Assyria bring back the slaughter of (thy) father," i.e. revenge thy father's death upon Assyria.

_Ultu_ is sometimes used adverbially for "after that" "from the time when" (with _yumi sa_ "the day whereon" understood); e.g. _ultu bit-rabu . . . ana ribat sarruti-ya usailulu_ "after that I had caused the palace to be finished for the greatness of my sovereignty," _isti idna-nni Maruduc ana sarruti_ "from the time when Merodach created me for sovereignty."

_Adī_ "up to," comes to have a conjunctive signification as denoting how far the objects pointed out extended; e.g. _nisi adī maruti-sunu_ "men and children," (= "up to their children"), _sarrani matat Nairi adī sa niraruti-sunu illicuni_ "the kings of the countries of Nairi, including (those) who (to) their aid had gone."

_Ittī_ may be used in the sense of "(revolting) from" (= "breaking with") or "against"; e.g. (_Sūti_) _itti-ya yuspalcit_ "(the Suti) from me he alienated," _iccītu ittī-ya_ "they revolted against me," _idīnu dēnī ittī Urtaci_ "they gave judgment against Urtaci."

As in Hebrew, a preposition which has been employed in the first member of a clause may be dropped in the second; e.g. _er suatu ana la tsabato va dur-su la ratsapi_ "this city not to be occupied and for its wall not to be built."

The following idiomatic use of _sa_ and _assu_ with the infini-
tive, which has been well explained by Mr. Norris, is notice-
able, "sa limnu la bane paniv "that the evil-doers may not
make head” (literally “on account of the evil-doer the not
making head”), and asew aibì la bane paniv, where our
idiom "to make head” curiously coincides with the Assy-
rian.

The adverbs in -is may pleonastically be preceded by ana,
thus confirming Dr. Oppert's conjecture as to their origin;
e.g. ana daris likkura "to futurity be it proclaimed," ana
daris yucoinnu "for ever they established," isallu'u an nahris
"they rolled as in a river."

The negative la is put before a noun (substantive or adject-
tive) to form a negative compound, as la-mami "the want
of water,” la-magiri "disobedient,” la-khaddu "unerring."

Ul is put only before verbs, but it does not possess the
prohibitive force of $\n$ in Hebrew. In the Achæmenian
period ul has come to be used like lā with all words; thus
ul anacu, ul zir-ya.

The negative particle of prohibition or deprecation is ai,
which in Æthiopic ('i) is the common negative, from $\n$ (Æthiopic yn). It is rare in Hebrew, and found only in a
few compounds. Instances in Assyrian are ai ipparou'u ida-sa
"may its defences not be broken," ai isi naciri "may I not
have enemies.” Compounded with the indefinite umma at the
beginning of a sentence, with ul or nin following imme-
diately before the verb, it signifies "no one whatever" (as
aismma ina bibbi-sunu asar-su ul yumasii'va suab-su ul idi
"no one among them touched its site, and undertook its
settlement”). Hence, the force of the negation lying in the
second negative, aismma has come to have a purely indefinite
sense when used alone; e.g. *lu akhu . . lu aiumma* "whether a chief or any one whatever."

The substantive verb with the negative may be expressed by the substantive *yānu* "not-being" ( hãng), the different persons being denoted by pronominal suffixes; e.g. *manma yānu* "any one there (was) not," *yanu-a* "I (am) not."

The conjunction after a verb takes the form of the enclitic *
-vā* (like the Latin *que*); e.g. *sa bitrabi sātu tuviš-va ul īdei-va tsukkhurat subat-va* "of that palace its mound was not, and its site was small," *urukh Accadi itibatunio-va ana Babila tebuni* "the path of Accad they had taken, and to Babylon had come." The short enclitic throws the accent back upon the last syllable of the verb, which is therefore lengthened, and accordingly has often a second *v*. A preceding *b* may become *v*, as in *eru-va* for *erub-va*.

The enclitic is sometimes contracted into *a* simply (for *wa*), just as *abu-a* may become *ab-a*; e.g. *alpi tsini bilata va madata issa-a amkhar* "oxen, sheep, tribute, and offering he brought, and I received." This contraction may take place even after a consonant, especially a liquid, and may readily be mistaken for the subjunctive suffix (see p. 56, *note*): e.g. *remi palhute yutsabbit-a ana er-su Asur yubl-a* "the wild bulls alive he took, and to his city Asur brought, and," *asar-sa usarda'a* "its place I deepened, and."

With substantives and clauses *ā* is used, also *vā* (only after vowels).

The conjunction is sometimes omitted both with nouns and verbs; e.g. *ili istari sātunu* "those gods (and) goddesses," *same irsiti* "heaven and earth," *appal aggur in isati asrup* "I overthrew, demolished (and) burned with fire"; *ina*
akhi 'apli imri-a “amongst the brethren (or) sons of my family,” sū cisu-su ... yuptatekhu akhai “he (and) his sword-bearer cut open one another.”

When a verb is followed by a substantive so that they form but one idea, vā may irregularly be placed after the latter; thus attītē ina giri-ya-va abukhra Asī'īl “I turned aside in my course and outflanked Aziel.”

The same happens even if the first clause has only a substantive verb understood, but not expressed; e.g. sa cima-sāsu-va icciru “who was like him and had revolted.”

In the Achaemenian period vā is ungrammatically found between two nouns; thus mati saniti-va lisamn sanitw “other lands and another tongue.”

-Vā may sometimes take the place of yusannā’ “he repeated,” as in isabi-va umma “he told thus,” where some verb like ikbi’ “he said” is understood after the enclitic.

Lū is prefixed to verbs to denote past time (like kad in Arabic); e.g. lū allic “I went.” If the first syllable of the verb is u or yu, the two vowels coalesce into one; e.g. lusardi.

In Babylonian and Achaemenian it is joined with nouns; e.g. anacu lu sarru “I (am) the king.”

Lū also signifies “whether” or “either”—“or,” and as such is found before nouns and clauses; e.g. lū nuturda lū itū lū aiumma ... lū ana ila yusa'racu lū ana zigga yuṣetetu'u “whether nuturda or itū or any one ... either to a god shall give or to harm shall expose.”

Lū (Aramaic לְ, Arabic lau) is like lim̄i, li (Aramaic לַי “at”) from לֵלָה “to adhere,” hence “immediately,” “union,” “if.”

The indefinite umma (as in aiumma, manumma, etc.)
(Arabic anāna) in later inscriptions introduces a quotation with the meaning "thus," "that"; e.g. (Istar) ikti-sunut umma "Istar told them that."

Im "if" is frequently followed by matima ("in any case") with the indefinite pronoun ("any one") sometimes understood before the verb. Occasionally we find im omitted, and only matima used. In the Law-tablet we have ana matima in imitation of the Accadian original; ana matima mut liḫi-su ikhūsu "in every case a man has full power over his child."

The conditional particle (ci or im) is not unfrequently understood, though the enclitic -ni is generally added; e.g. yutsu-ni ner-ya itebut "(when) he came out, he took my yoke." Even the conditional augment (ni) may be omitted; e.g. sa lā agru-u-su iqrinni "who (when) I did not make war with him made war with me."

In one passage ci seems to mean simply "then," "accordingly,"—Umma-khaldasu emuci-su ci yupakkhir, "Umma-khaldasu then gathered his forces."

Summa "thus" occasionally takes the place of im; e.g. summa assatu mut-su . . . iktabi "if a wife (to) her husband say" (literally "thus," with "if" omitted).

Yumu "day" may be used absolutely, without a preposition, with "when" (sa) following omitted; as yumu annitu emuru "the day he had seen that dream."

The preposition which denotes the instrument may also be omitted; as katā ʾa sepā biриl̄u barzillī iḍdi "(his) hands and feet (in) fetters of iron he laid."
PROSODY.

The order of the sentence is most commonly subject, object, and verb at the end (as in Aramaic). But the object very frequently follows the verb, especially when it has a suffix, and sometimes even the subject. Often a noun with a preposition comes after the verb, but its usual place is after the object or subject. The genitive circumlocution with as is in some few instances placed at the beginning of the sentence with the subject following. Conditional and relative words always begin the sentence. Relative sentences are usually intercalated between the subject or object and the verb. The pronoun sumut or sumu regularly ends the clause.

A dislocated word like isme-va in isme-va esittiti ori-su Cudur-Nakhundu nis Elamā imkut-su khattu “Kudur-Nakhundu the Elamite heard of the capture of his cities, and fear overwhelmed him,” is due to the blunder of the illiterate engraver, who inserted the word in the wrong place.

The Assyrians, like other nations, had their poetry; but little of this has been preserved to us, the religious hymns which we possess being literal translations of Accadian originals.* From the following purely Assyrian specimen of psalmody, however, it will be seen that Assyrian poetry corresponds to Hebrew; it was characterized by the same parallelism, and affected the same play upon words.

**FIRST STANZA.**

1. Ilu Ussur bel 'a-ba-ri | sa su-par-su dan-nu-šu
2. ana Sarru-cinu sarra gasra | sar Assuri
3. ner-ebid Babili | sar Sumiri u Accadi
4. ba-nu-šu cu-me-ca | si-bu-su padš-ši-šu
5. liš-ba-a bu-ba-ri.

O Ussur, lord of the wise, to whom (is) beauty (and) power [of whom (is) his beauty (and) his power],
For Sargon mighty king, king of Assyria,
High-Priest (yoke-servant) of Babylon, king of Sumiri and Accad,
Build thy store-house, the dwelling of his treasure,
May he be sated with (its) beauties!

SECOND STANZA.

(1) ina ci-rib Bit Bis-Sallimi | u Bit S'er-ra
(2) cin pal-su | cin-ni irstiti su-te-ri-ra
(3) su-li-ma tsu-uri-su | su-ul-im-su e-mu-kan la-sa-na-an
(4) dun-su sic-ru-ti | gali-su su-udh-bi-va
(5) li-na-ar ga-ri-su.

In the midst of the Temple of the Head of Peace and Bit-S'erra
(i.e. in peace and good fortune)
Establish his course of life: the stability of the land direct;
Make perfect his harnessed horses; confer on him the powers of the world,
Even greatness (and) renown; his servants make good, and
May he curse his foes!

Here the double parallelism is very exact. Notice, too, the lively change of subject, and the semi-rhyme at the end of each stanza. The play upon cin and cinni plainly refers to the name of Sarru-cinu.

Before concluding, it will be well to select one or two inscriptions for analytical translation.* The first that I shall take is an Invocation to Beltis (W.A.I., II. pl. 66, No. 2):—

I. (1) A-na(ef) Beltis be-lat ma-
täti¹ a-si-bat² Bit-Mas-mas D.P.
(ef) Assur-bani-‘abella sar mat Assuri
rubu pa-lukh-sa (2) ner-eddu³ bi-
uu-ut⁴ katâ-sa⁵ sa ina ci-be-ti-sa
rabitate⁶ ina kit-ru-ub⁷ takh-kha-zi⁸

I. (1) Ad Beltim dominam terrarum, habitantem Bit-Merodach, Assurbani-pal rex terrae Assyriis principes adorans-eam (2) pontifex creaturae manuum-ejus, qui secundum jussa-ejus magna in vicinitate praelii

* The figures in parentheses refer to the lines in the inscriptions; the superior figures refer to the analyses on pp. 175, 176, 177.
I next select a short private contract of the year 676 B.C.
(W.A.I., III. 47, 5):

II. (1) [bilat] {eri sak} {ticum} (2) sa ana 'ilati Istari sa er 'Arb'-i'it (3) sa D.P. Man-nu-cii-'arb'-ci'ii (4) ina pan D.P. Marudac-akhe-sallim (5) ina arkhii Ab id-dan-an (6) sum-ma la-a id-di-ni (7) a-na III. ribata-su-nu (8) i-rab-bi-u (8) ina arkhii S'ivan yumi XI. (9) lim-nu D.P. Bam-ba-a (10) pan D.P. Istar-babcam-se (11) pan D.P. Ku-u-a D.P. Sarru-ikbi (12) pan D.P. Dumku-pan-sarri (13) pan D.P. Nabiuv-rub-abli.

II. (1) Talenta ferri optimi, (2) quae (sunt) danda deae Astarti urbis Arbelae, (3) quae Mannu-ci-Arbela (4) in praebenti Merodach-akhesallim (5) in mense Ab (Julio) tradit, (6) si non reddiderunt (ea) (7) quadrantebus usuris augeresci sunt. (8) In mense Maio die XI. (9) eponymo Bambia (10) teste (ante) Istar-babcam (11) teste Kūa (et) Sarru-ikbi (12) teste Dumku-pan-sarri (13) teste Neborub-bal.

* The story of my conquest of them has become famous everywhere.
My next selection is Sennacherib’s private will (W.A.I., III., 16, 3):

III. (1) D.P. Sīn-akhi-er-ba sar cīs-sa-tī 1 (2) sar mat Ās-suri esiri khuratsi tu-lat karni (3) (gil) khuratsi a-gi esiri itti sa-a-tī (4) du-ma-ki 2 an-nu-te sa tu-lat-šu-nu (5) abna ibba ina abna (ilik-khal) abna sa-dhu 3 | (6) I. (bar) 4 ma-na II. (bar) cībī 5 (dhu) ci sakal-su-nu 6 (7) ana D.P. Āsur-akhi-iddin abla-yā sa arcu (8) D.P. Āsur-ebilmucin-‘alba sum-su (9) na-ba-u ci-i ru-hi-a (10) a-din cīst-ta 7 Bit D.P. Ā-muk (11) [D.P. . . .]-iriq-erba ca-nu-wa-a’-ni 8 D.P. Nabi.

III. (1) Sennacherib rex legionum (2) rex terre Assyriæ armillas aureas, cumulœ eboris, (3) pœculum (p) aureum, coronas (et) armillas cum his, (4) bonas-res illas, quærum (sunt) cumuli-earum, (5) crœstallum præter lapidem . . . (et) lapidem aviarium : (6) I. (et) dimidium minorum, II. (et) dimidium cībī secundum pondus-eorum (7) Essarhaddon filiomeo, qui postea (8) Assur-ebilmucin-pal nomini ejus (9) nominatus est secundum voluntatemmeam, (10) dedi, thesaurum templi Amuki (11) (et) . . . iriq-erba, citharistum (p) Nebonis.

ANALYSES.

I. 1 bellat matāti; status constructus, feminine plural in genitive (dependent) case: l doubled after e as in the verbs yīy. Matu (=mādu for mādītu) is of Accadian origin, ma-da “country” or “people.”

2 aṣiṭat; feminine status constructus, nomen agentis, from בִּשא.

3 ner-ēbū; literally “yoke-servant,” an Accadian compound (ninīt or saccanae), in which the first character was probably non-phonetic.

4 bīniū from בִּני, abstract feminine singular, status constructus.

5 kātā, dual from katu, probably from בַּק. Kat or kattakh, however, signified “hand” in Accadian, as well as id, which has lost the initial guttural. Comp. Talmud. נָחַל “handle” (like ḥal der).

6 rabīṭāv, feminine of rabu, with mimmation.

7 kitrub, form situm, nomen permanents of Iphteal from ברב.

8 takhkhazi, also written takhhazi, for tamkhazi, nomen permanents of Tiphel from הָשָׁם, Heb.שמע.

9 icciu, third person singular Perfect of כָּכַב. Here the Pluperfect sense is almost lost.

10 kakkađu, Hebrew כַּכָּד. Assyrian assimilates the second radical to the first in Palpel, giving us instead Pappel or Papel: so caccabu “star.”
11 *Nun* in Accadian meant “high” (Elamite *kepar*), translated by the Semitic *slamtu* from אֶלְוָא (elwa).

12 *ebnu* or *opusu*, third singular Pluperfect after the relative. Schrader compares עבש (“to be strong”).

13 *sarrut* or *barrut*, abstract singular, status constructus, from דֶל or דל.

14 *kat-i* “my hand.”

15 *is-ya* (Accadian) is explained *pidmu*. Literally the Accadian would be “wood-work.”

16 *sadaq* in Accadian is *bu* or *bu-da* “long.” Mr. Smith translates “war-chariot.” Compare Arabic *sadā*.

17 *rudu* from מִד. *Sarruti-ya* is in apposition.

18 *sieru* form *sicin*.

19 *pelu* from פִּלֶד, passive participle, like *ヌbu* or *ヌbu* (of concave verb) “worked” so “choice.”

20 *ući* is of uncertain meaning. It ought to be a quadriliteral מְלֶש, but is more probably a Babylonian form (e for a, like Hebrew Niphal Imperative) from לֶש.

21 *sicitta*, accusative for *sicinta* from מִלֶש, literally “that which is made.”

22 *ući* singular aorist of הַלָע, “strike down,” in the sense of “found” (so לֶש הַלָע).

23 *palakh* (and *paulakh* above), nomen permanens in status constructus, from the same root as *pulukhu* “fear.”

24 *baladh*, or in Assyrian generally *paladh*, מְלֶש. It often happens that a root which in early Assyrian has initial *p*, but in Babylonian (and frequently in later Assyrian also) *b*, answers to a Hebrew radical with מ; so *bakkaru* or *pakaru* is מְלֶש.

II. 1 *ticum* was apparently the Accadian word, for which Assyrian substituted *bilu*, *bilat*, from מֵל.

2 *saku* was a Turanian loan-word, *sak* in Accadian being “head,” “high.” Hence also *sakummatu* “highlands.”

3 *Mannu-ci- Arbil* “who (is) like Arbela,” though *ci* may be *itti* "with." *Marudus-akhe-sallim* “Merodach pacifies brothers,” *sallim* being third singular Permissive.

4 *iddanan*, third singular Present Pael of *nadamu*.

5 *iddini*, for *idānīnu*, is an instance of the vulgar pronunciation. It shows the same tendency as that which changed *-unu* to *-univ.*
ASSYRIAN GRAMMAR.

riṣata, literally "increase," like Kal Present irabbī'u. We find besides 2 per cent., 4 per cent., etc. The Accadian is šu.

III. 1 cisāti, plural genitive of cisatu, cisitu, masculine. cisatu; Targumic נֶשֶׁ (Hebrew נֶשֶׁ), n being assimilated before s in Assyrian (see p. 31).
2 dumaki plural of form suman, generally dumki (dumku), "good fortune," etc.: also dumuku.
3 abnu zadhu is explained in a syllabary to be 'ābn itaṭuri "bird-stone."
4 baru "half," was probably so sounded in Assyrian; but it was a loan-word from the Accadians, in whose language bar = "another," "second."
5 cibi is written ḏu, which is explained to be cibu. This has no connexion with the Hebrew ḳāb, but denotes "body," or "mass," from קָבָה, as in cībī littūti "heap of tributes," cibu "the person" (of a man), cībī ṣipparī "masses of copper."
6 For sakal we have the Accadian equivalent lal written (as an ideograph).
7 cisatta for cisāta.
8 canurāni, plural of canuru, which may be connected with הָלָה, form sa'am. For the case-ending before the genitive, see p. 147.

The Latin translations given above are intended to answer to the Assyrian word for word. I subjoin an English version:

(I.) To Beltis, queen of the world, dwelling in Bit-Merodach, Assur-bani-pal, king of Assyria, the prince who worships her, the high-priest, the creation of her hands, who, according to her high bidding in the meeting of battle, has cut off the head of Teumman, King of Elam; and Umman-igas, Tammaritu, Pahe, and Umman-aldas, who after Teumman received the kingdom of Elam, by her powerful help I conquered, and in the mighty yoke of my royal chariot I captured; and my conquest of them has become
famous in all lands, for they had no equals. At that time, I carved the sculptured work of the altar of the temple of Istar with choice carvings. I made it great for the pleasure of Beltis. This altar I dedicated before her. As for me, Assur-bani-pal, the worshipper of thy mighty divinity, a life of long days, goodness of heart and stability are coming upon me. May Bit-Merodach last long under me.

(II.) Talents of the best iron, for Istar of Arbela, which Mannu-ci-Arbela in the presence of Merodach-akhe-sallim, in the month Ab, hands over, shall be lent at three per cent., unless they are given back. The 11th day of the month Sivan, during the eponymy of Bamba, in the presence of Istar-bab-cames, Kua, Surru-ikbi, Dumku-pan-sarri, and Nebo-rub-bal.

(III.) I, Sennacherib, king of multitudes, king of Assyria, have given chains of gold, heaps of ivory, a cup of gold, crowns and chains with them, all the riches, of which there are heaps, crystal and another precious stone, and bird's stone: one and a half manehs, two and a half cibi according to their weight: to Essar-haddon my son, who was afterwards named Assur-ebil-mucin-pal, according to my wish: the treasure of the temple of Amuk and... iriq-erba, the harpists of Nebo.
ADDITIONS AND CORRECTIONS.

Page 3, line 19. According to Abul-Faraj (p. 18, ed. Po-cocke), Shinar "is Sāmarrah," and Sāmīrūs, king of Chaldæa in the time of Serug, invented weights and measures, weaving and dyeing. The change of m into ng is paralleled by the Accadian dimir "god," which is also found under the form dingir. Otherwise a nearer explanation would be sama-uri "the four cities." The Cassi, I now find, were not identical with the Sumiri or people "of the dog's language," who lived in Babylonia from immemorial times, but were an Elamite tribe, who conquered Babylonia under Khammurabi in the sixteenth (?) century B.C.

P. 4, l. 5. Later Assyrian itself shows the same interchange of k and g, as in gadistu in the Law-tablet by the side of kadistu ("sanctuary").

P. 4. Older Babylonian, especially in the vulgar dialect, presents many peculiar forms. Thus s is preferred to z, as in yusannu "he changed"; m becomes n, as in sum-sumu for sum-sumu "their name"; the possessive pronoun ni "our" appears as na, as in Sambu-ilu-na; ina mukkhi is regularly used for the preposition ina eli; and we even find such corrupt forms as basurri (W.A.I. iii., 43, 16) "flesh" for bisru, and the ungrammatical lisoli and lisotobit (iii. 43, 20, 31) instead of lusoli and lusatsbit or lusatsbat.

P. 5, l. 7. Birid was not a new word, but goes back to the oldest period of the language. My mistake was caused by a
hasty recollection of Norris's Dict., p. 102. In place of it, read *silluw* (is-mi) "grace," "favour." In the Persian period, we also find a final -ḥ added to the third person plural of the verb, like quiescent l in Arabic (though this is sometimes met with in the vulgar Assyrian of the contract-tablets). *Ittur* has assumed the general sense of "became," and the plural *ittururu* is an instance of the old final vowel of the third person plural, which was generally weakened to i.

P. 8, note 10. Change kamets beforeิ into pathakh.


P. 10, note 17. M. Neubauer informs me that in Babylonian Hebrew ̀ר is doubled just as in Assyrian.

After "Assyrian has but one example of the substitution of n for the reduplication of a letter," add, "except in verbal forms." Here we not unfrequently meet with instances like *innindu* for *inniddu*, Niphal of ṣãḥar; see p. 31.

P. 13, note 23. Dr. Haug ("Old Pahlavi-Pazand Glossary," p. 53) connects the Assyrian adverbial ending with the Aramaic -āʾiț, Syriac -(δ)āʾ, which forms adverbs from substantives, adjectives, and past participles, as well as with the Hebrew יָנָא. But phonology alone would exclude this explanation.

P. 14, note 26. It is not quite accurate to say that "all the older kings have Turanian names." This is not the case with Naram-Sin, or Samšu-iluna, a contemporary of Khammurabi (unless he is to be identified with the latter king), but their names admit of a sufficient explanation (p. 13). See a good paper by Mr. G. Smith on the "Early History of Babylonia," in the Transactions of the Society of Biblical Archæology, vol. i., part 1.
P. 15, note 29. We may add the tendency of a to become i in forms through the medium of e, as in innindu for innandu, and the intermixture of the Perfect-termination with the Augment of Motion, e.g. yubta'uni.

P. 15, note 31. Other peculiarities will be the uncertainty of gender, as in the plural makarut ("a measure") by the side of makarrāt (for makārāt), or cašapu instead of cašpu ("silver").

P. 17. The same disregard of gender in the verb occurs in the Assyrian translation of a legendary account of the famous Accadian king Sargina (W.A.I. iii., 4, 7), which must be ascribed to the age of Assur-bani-pal. So upon the principle that grammatical forms get shortened, not lengthened, with the wearing of time, must be later than the longer form.

P. 20. Add letters by Rawlinson, Hincks, and others in the Athenæum: Aug. 23, 1851 (Rawl.); Sept. 6, 1851, Sept. 20, 1851, Oct. 25, 1851, Dec. 27, 1851, Jan. 3, 1852 (Hincks); Aug. 18, 1860 (Rawl.); March 8, 1862 (Rawl.); May 31, 1862 (Rawl., first announcement of the discovery of the Assyrian Canon); July 19, 1862 (Rawl. on the Canon); July 5, 1862 (Hincks); Sept. 20, 1862 (Ménant, on Khamburabi's Inscript.); Jan 24, 1863 (Fox Talbot); Feb. 14, 1863 (Rawl. on Taylor's Discoveries); Aug. 22, 1863 (Rawl., Early Hist., etc.); Oct. 24, 1863 (Hincks); March 18, 1867 (Rawl., Verification of Canon by eclipse); Sept. 7, 1867 (Rawl., Assyrian Calculation of Time); Oct. 18, 1868 (G. Smith, Protochaldæan Chronology); Nov. 7, 1868 (Smith); Nov. 14, 1868 (Sayce, Assyrian Poetry), Nov. 21, 1868 (Sayce), May 29, 1869 (Sayce, the Law-tablet); June 12, 1869 (Smith), June 19, 1869 (Smith), July 17, 1869 (Smith). Journal of Royal Asiatic Society, 1851, xiv. part 1 (Rawl. "Analysis of Babylonian Text at Behistun"); 1854, xvi. 1

P. 25, note. Owing to ill-health, Mr. Smith was unable to make his Syllabary so complete as he wished. The following values may be added: 1. kharra=samu; 3. essu; 4. eitamma; 6. idin, belu; 8b. dudu; 10. cuda, se, gudibir=Marduk; 12. gita; 15. nurma, cutšu, kalacu; 30b. duddhu; 30k. šigi, šidi; 43. laturu; 44. turi; 45. gu, ni, raru, illu; 48. ša; 50. ḫumī; 53. esit; 70. dara; 73. tiskhu=rancuti; 76. la, nindanu; 88. masadu; 92. malu'u; 93. mas; 99. rabdu; 102. ilba; 108. ginū, gagunu=padanu, khasāšu; 112. ḫacus, nītā, mutsēa; 118. sana; 135. dū; 136. ḫibiz, ginna=
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muniru; 143. ul, nakbu; 146. summa; 147. siris; 152. calu, nanasu; 155. urugal, mitu; 158o. alal=alalluv; 159. khit, cun=napiaru; 159c. luga; 164. sun, lukh; 166. alittu, natsabu sa etsi; 169. gut, khar, dapara; 179. pil, napakhulu; 180. gi; 182. guk; 182b. garru, mandinu; 187. nadalu, etsibu, sanin, rada, takh; 188. istati; 191. garru; 192. uguḍili; 200. galam, galum; 201. som, sāmu; 203. khur, xarakhu, calu, atsu sa etsi u kani; 208. gā; 209. tsalum; 212. lugur, cū; 215. sak, tami; 217. udessu; 224. a=dilto; 226. idgal; 229. biseba, ala, alam=tsalamu; 232. balag=balangu; 237. pakh, rar, lib; 238. sana, niga=marū; 239. ubs, nasakhu, sepus=napakhu, Damcina; 240. esu; 241. mus; 242. tsir; 246. suplu, mikhiltu; 247. īgu; 253. nāku; 254b. šagalu; 255. cislukh =mascanu; 255h. canlab; 262. arik, nē; 266. enu, garru, samu; 270. cacabu; 272. dim, idinnu; 273. sita; 280. uguṇ =akhṣētu; 282. puṣur=samsu; 293. barru, napiaru sa tammi; 303. khā, id, sar, cissat same; 305. kham; 307. ur; 307c. urus=tirtuv; 309. lammubi; 311. śukh; 318. ga, nāku; 318f. ara; 318h. ir=calū nacal; 324. garru, sēnu; 338d. pusu; 339. girim, īl, mik; 348. gur; 352. illammi; 354. ligittu, daruv=iskhu, sa issik ioribi; 355. garru, acalu; 355b. kharṣtu; 356. amarū; 359. halacu; 360. rak; 362. ni; 367. sikkapou; 371. khisu; 373. istu; 377. isi, šula; 368. sutul. Several characters have been omitted altogether, whose powers are for the most part known. It would have added to the value of the Syllabary had the meanings been attached wherever possible.

P. 26, 1. 5. Add:—The division of words sometimes takes place without being marked by the writing, when the second word begins with a vowel; especially if the first word is in the status constructus, or is a shortened preposition, as in adussei for ad‘ussi “to the foundations”; matturru for mat‘urrwu
"land of light" or "morning" (W.A.I., ii. 39, 13); 

_igidibbu_ for _igid-ibbu_ "it joins phrases" (according to Norris). Assyrian very seldom divides a word at the end of a line; now and then, however, we find a vocable not ending with the line (e.g. Layard 70, 3, 13).

P. 29. A good example at once of the loss of _kh_ in Assyrian, and of the confusion between _m_ and _n_, is _lamu_ "a tablet," the Hebrew לָמוּ.

P. 29. This derivation of _katu_ is due to Dr. Hinz. Many reasons, however, would rather point to an Accadian origin. Talmudic Hebrew uses נָלַת in the sense of "handle" (e.g. נַלַת דֶּרֶךְ, like _כֶּלֶד הַחַלָּב_). From _katu_ comes the feminine adjective _katitu_, as in _daltu la katitu_ "a door without handles," by which _arcabinu_ is explained.

P. 30. _Kinnatu_ "a female slave" is probably from נָלַת "to buy," like Talmudic נָלַת "slave" from נָלַת "to sell," according to conjecture. (Neubauer, "La Géographie du Talmud," p. 306.)

P. 31. Other similarities between Assyrian and Babylonian (Talmudic) Hebrew (as might be expected) may be pointed out. Thus like _nadinu_ instead of נָדֵני הנָמ_ "gift," quoted by Harkavy, who also notices that in the Targum (Ex. v. 7, 12, etc.) נבֵל="to unite," like the Assyrian _gammu_ "all" (so in the Talmud לְמַעְצַב_ "he who amasses"). The Assyrian _lammashu_, again, derived from the Accadian _lamma_ or _lamasi_ "colossus," seems to reappear in Rabbinic _יָמָש_ "gullet" finds its analogue in the Assyrian _assadyu_ (W.A.I., ii. 17, 20).

P. 34. The sharper pronunciation of _s_ may have been due to Turanian influence. The earliest specimens of Babylonian Semitic write _S'_am̄šu.
P. 34, l. 4. Read נלמ.
P. 47, l. 19. Read annute—annute.
P. 50, l. 22. For S read I.

P. 50. Add:—The conjugation Niphael, which stands by the side of Shaphael, is an evidence of the artificial regularity introduced by the Assyrians into their verbal system. Niphael is mostly found in verbs whose last radical is a vowel (p. 94). But Dr. Oppert quotes also nagarrur and nasallul in the strong verb (see p. 78).

P. 51. A good instance of the aorist of the Shaphel Passive occurs in W.A.I., iii., 38, 56, where we have yusupulu for yusasupulu “(which) had been caused to be overthrown.”

P. 53. The Future often takes the form icattamu or icatamu “he shall cover,” from the analogy of the derived conjugations. Vulgar Babylonian actually presents us with the form inas'tkahu “he shall take away” (W.A.I., iii. 41, 11).

P. 61, l. 22. After “never the initial syllable,” add: “when this expressed the force of the root.”

P. 63, l. 28. For F read A.

P. 67, l. 18. Atani is not “wild-ass,” but a river-bird, also called cumu’u like the appunnu (W.A.I., ii. 37, 55). The Accadian name seems to mean “blue rump.” Appunnu may be compared with the Biblical אַלָּמָא, which the Targum of Jerusalem renders אֱלָמָא.

P. 69. Yucin, yuca’an might be Aphel; but as the other Assyrian forms are Pael, yucin must be for yuccin, the ordinary Pael form. The late Dr. Hincks denied the existence of an Aphel in Assyrian altogether; but without good reason.

P. 80, l. 5. For Iphtaneal read Iptanaal.

P. 94. Similarly the Hebrew יִלְגָּל appears as יִלְג on the Moabite Stone.

P. 98. The forms -annini, -nini, for the First Personal
Pronoun Suffix are given upon the authority of Dr. Oppert. I do not recollect having found them in the inscriptions.

P. 108. Add the instance of a Shaphel Passive from verbs נֵּפֶּן, which we find in susuptu “a royal throne,” given as a synonyme of napisukhhu.

P. 109. Quadriliterals admit of an inserted dental after the second radical: thus tsimtaru or tsitvaru “a spirit of the neck” (םִלְטָרָה).

P. 110. Since לֶחֶם is a Piel Infinitive, it would be more nearly represented by the Arabic forms taktāl, taktil, etc. We may compare the Āthiopic taʿagāl̄ “robber,” tasālākī “abuser,” and the Hebrew לָחֶם or Aramaic לַחֶם, from which Ewald would deduce the original personal use of the formation with ל.

P. 111. A few strange forms terminating in ā from weak roots are found. Thus we have māliʿā “fullness” as nominative in the syllabaries, and imriʿā “family” (but sometimes “my family”) in the contract-inscriptions. The form is generally used in the status constructus. It may be Aramaising, or it may be due to the influence of Aaccadian, where the participle was distinguished by final ā. Daru “name” —a word originally borrowed from the Aaccadian—appears as dāriʿā in the Aaccadian (W.A.I., ii., 33, 71).

P. 112. I have forgotten to speak of Compounds in Assyrian. These are rare, as in the other Semitic languages; but we meet with bin-binu and lib-libbu “grandson.” These examples will show that the first part of the Compound took the form of the Construct; the second part, however, had the nominative, not the genitive, ending. See pp. 148, 165.

P. 113. Another instructive instance is the root לִבּ “green,” “yellow” in W.A.I. ii., 26, 50, where we have arku, rakraku, ʿurrik, urik, and uroitu, besides the Aaccadian ara.
P. 140. M. Neubauer has pointed out to me that a second Nisan and a second Elul are mentioned in the Talmud.

P. 140. Another measure of capacity was the makaru, with a double plural makarut (masculine) and makarrat (feminine). We find 100 makarrat of barley in a contract-tablet. Comp. Hebrew קַפִּי or קַפִּיד “to dig out,” like קָפִי and קַפִּי.

The Accadian name of the lagitu or ligittu was îb.

According to Dr. Oppert, the ka was a determinative prefix of measure.

According to M. Lenormant, the kakkar or “Equator” (but see W.A.I. iii., 51, 18) was divided into 12 kasbi, each containing 60 degrees (daragi or dargatu), again subdivided into 60 susi or “minutes.”

P. 143. I would now connect lamu with Hebrew לָעֹב not with לָל; see above.

P. 144. Add akhennâ “on the other side,” akhamis “with one another.”

P. 157. Traces of a feminine in the Third Person of the Prepositive are, however, found in the Vulgar Babylonian: e.g. liparrici “may she (Papsucul) break” (W.A.I. iii., 43, 27), where the vowel of the first syllable is to be noticed (see p. 179).

P. 160. In a paper read before the Society of Biblical Archaeology, April 2nd, 1872, Mr. Cull sought to connect basu, kabu, and isu, respectively with the Hebrew לָעֹב and לָל.

P. 166. The myth of the Babylonian Sargon contains a good example of the use of ana to express the object, where we read Acci nis-abal ana marutî yurabba-nni Acci nis-abal ana pakîd-ciri iscun-anî, “Acci the abal reared me to youth; Acci the abal made me the woods-superintendent.”
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Since the foregoing was sent to the press, I have been permitted, through the great kindness of Dr. Haigh, to see the MS. notes made by the late Dr. Hincks in a copy of Dr. Oppert’s Grammar (1st edit.). Dr. Hincks draws attention to the fact that kḥ in Assyrian was sometimes so strong as to approach c in sound, iptakhid being sometimes written iptacid. We may compare the Hebrew רֵעַ by the side of the Arabic یناک, or the interchange of kḥ and ḥḥ with c in Ṣthiopic, as in wacaya and wakhaya “to shine,” zēcyr and zēkhr “memorial.” Dr. Hincks gives the following list of Assyrian Ordinal Numbers: makhru “first,” sannu (fem. sanitu) “second” (nn for nu or ny), salcu (fem. salistu “third,” rib‘u (fem. rib‘atu)”fourth,” khansu (fem. khamistu)”fifth,” sib‘u (fem. sib‘utu)”seventh,” and by analogy šidu, šiditu”sixth,” šimanu, šimattu”eighth,” ešru, ešritu”tenth.” He makes sunnu, rub‘u, etc., collectives, “a pair,” etc.; and this is certainly one of the uses of sunnu, pl. sunne. He adds another conjugation, “of which the 1st Aorist is upekil,” e.g. usepic from סָפָל, uneciś from נָבָל. Considering, however, the interchange of 乃是 with i on the one hand, and a on the other, this seems a needless refinement (see p. 79). The following list of concave verbs in which i in Iphteaal precedes the root is also given: רָל “to kill,” נָבָל “to go,” אֵיב “to be an enemy,” רָל “to judge,” מָלְת “to be sure,” מָלְת “to die,” רָל “to be,” and מָלְת “to be good.”

THE END.

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