PORTA
LINGUARUM ORIENTALIUM

ELEMENTA LINGUARUM

HEBRAICAE, PHOENICIAE, BIBLICO-ARAMAICAE, TARGUMICAE,
SAMARITANAE, SYRIACAE, ARABICAE, AETHIOPICAE,
ASSYRIACAE, AEGYPTIACAE, COPTICAE, ARMENIACAE,
PERSICAE, TURCICAE,

ALIARUM

STUDIIS ACADEMICIS ACCOMMODAVERUNT

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PARS V.
GRAMMATICA SYRIACA

EDITIO ALTERA AUCTA ET EMENDATA

SCRIPSIT

DR. EBERARDUS NESTLE.

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SYRIAC GRAMMAR

WITH

BIBLIOGRAPHY, CHRESTOMATHY AND GLOSSARY

BY

Dr. EBERHARD NESTLE.

SECOND ENLARGED AND IMPROVED EDITION

OF THE

BREVIS LINGUÆ SYRIACÆ GRAMMATICA.

TRANSLATED FROM THE GERMAN

BY

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PREFACE TO THE GERMAN EDITION.

Had I alone been concerned, I should not have undertaken a new edition of the Syriac Porta. For what we need for Syriac, as for most other Semitic languages, is the investigation of *special* questions, linguistic, historic and other, similar to those which de Lagarde has given us on the figtree and Astarte or Wellhausen on the remains of Arabic heathendom, and not fresh presentations of what everybody knows. Moreover, since the appearance of the first edition (1881), I have ceased to have occasion to lecture on Syriac. On the other hand, the speedy sale of my book showed me that it really supplied a want, and accordingly I have done what I could for the new edition. Like other parts of the Porta, the Syriac grammar no longer appears in Latin but in German and English—which explains the arrangement of the second half of the book. The part comprising the *Grammar*, notwithstanding the addition of a few observations on the Syntax, occupies less space than in the first edition. As regards the *Bibliography*, I thought

first of omitting almost entirely sections I and II
(pp. 3—30), retaining only such books as are still of
importance; finally, however, I resolved to make the
bibliography in these and the other divisions as com-
plete as possible. Somewhere, it seems to me, one
ought to find such a record of the labours of our
predecessors. Up to p. 30, books which I have not seen
myself are indicated as before by an asterisk. The diffi-
culties with which I had to contend, in having to work
at a distance from a library, can only be understood
by those who are similarly situated; even Klatt's Bi-
bliography was not accessible. On the other hand I
have here to thank a number of friends, particularly
abroad, most of them personally unknown to me, who
have helped me by sending me their publications, a
number of which will be found in the "appendicula";
I would specially thank Prof. I. H. Hall of New York
for the aid he has rendered me in the Bibliography.
This section of the book, large enough as it is, I
could easily have increased in one direction at least,
for I have made a practice of noting down all the
reviews with which I have become acquainted; of
these, however, I have only occasionally cited one or
two, it being still worth while to see, for example,
what a scholar like de Sacy had to say to the elder
Hoffmann in 11 pages of the Journal des Savants.
From A. Müller's new Oriental Bibliography (I, 1—3)
I might have added a few more titles; I mention the

following as having been overlooked: Baethgen, F., Siebenzehn makkabäische Psalmen nach Theodor von Mopsuestia ZfdatW. 87, 1—60; Cardahi, Gabriel, Al-Lobab. Dictionnaire syriaque-arabe. Vol. 1 [Contient les onze premières lettres.] Beyrouth, impr. catholique 1887. fr. 30. — Wright, W., Notulae Syriacae [Cambridge] Christmas 1887. "Only 150 copies printed for private circulation." 15 pages.

In the *Chrestomathy* I have retained the first four chapters of Genesis, notwithstanding the objections raised by Socin; such translations are exceptionally well adapted for a comparative study both of the vocabulary and of the grammar (with the exception of the Syntax), in the same way as the four versions of the Psalter so conveniently arranged by de Lagarde for Arabic. A systematic comparison of the versions of the bible would give us more and fuller information concerning the relation of the Semitic idioms, as regards their respective vocabularies, than the stray observations and notes on which we have hitherto had to rely. — The extract from the N. T. occupies more space with the Leipzig types, than I could calculate from the American impression from which it is taken; still an extract pointed in this way was needed to familiarise the student with the Nestorian punctuation, particularly the distinction between ĭ and ĕ, é.

In this edition I have given the *Vitæ Prophetarum*

in full, notwithstanding their somewhat unattractive contents. With regard to these fragments it has quite recently been suggested that the Syriac texts are the original, the Greek texts only a translation. The latter, in different recensions as in Syriac, will be found—not reckoning the editions of Epiphanius (*e. g.* Migne vol. 43, not in Dindorf's edition)—in Tischendorf's Anecdota 110, in the Journ. of the Exeget. Society 1887, 1 ff. by Hall; best, however, in the cod. vat. 2125 (Marchalianus!).

Of the legends of the *finding of the Cross* I give two new recensions with appendix, for which I am indebted to the kindness of Wright, Martin and Bickell. I still hope to fulfil the promise I made in the preface to the first edition, to publish a collection of the various fragments. I have left the text precisely as it is given in the manuscripts; *e. g.* in 113, 12. 116, 57. 117, 78. 124, 222. 131, 76. The extracts in the first edition from Jacob of Edessa (Severus) and Daniel of Salach, I have here omitted as being too difficult; all the words of the first edition, however, have been retained in the glossary, which has in consequence become more comprehensive, and has unfortunately, I cannot doubt, brought with it many of the mistakes of the earlier edition.
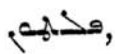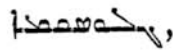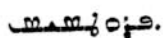
There will also, no doubt, be things in the grammar which need change or correction [*v.* below]. In § 3 I regret not to have done Jacob of Edessa the
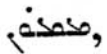
honour to auduce his mnemonic sentence ܣܛܝܫܐ ܝܣܡܟ ܐܘܣܝܐ ܐܦܟ (BH Gr. 1, 194/5); for the Nestorian cf. de Lagarde, Mittheilungen 2, 27. 183 . . . . Nestorian ʿAbdīšōʿ (p. 25, n. 1) appears to stand under Arabic influence. § 25, 3 b cf. de Lagarde, Agathangelus 133, n. 2, where, however, the influence of r seems to be overlooked . . . I hope also, that the printing, which, towards the close, had to be done very hastily, will be found pretty correct.

Ulm a. D., 18. April 1888.

The English edition of the Syriac Grammar has had the benefit of a revision of the proofs by Prof. G. Hoffmann of Kiel. Some of his remarks have already been inserted in the text, others I am allowed to put together here:

§ 2. The name Estrangela H. explains on the ground of Fihrist 1, 12, 11 اسطرنجيلا = στρογγύλη (χειρ) i. e. the oldest bookwriting as opposed to still older forms of writing e. g. the כְּתָב מְרֻבָּע of the stone-inscriptions. The passages of Bar Ali and Bar Bahlul (Payne Smith) go all back to Išoʿbar Nun of the 9th cent., who already combined Estrang(e)lāyā with "Evangelium", but wrongly, because he did not under-

stand the word. ܠܝܢ meaning "Linear- oder Kritzel-
schrift" has nothing to do with it. Paule (sic) bar
'Anqa of Edessa (عَنْقَاء the Arabic name of the bird
Phoenix), perhaps a brother of the Petros bar 'Anqa,
who is known as a copyist of MSS. in the 6th and 7th
centuries (Wright, Catal. 474) seems to have written
in the ܟܬܒܐ ܕܩܦܘܕܩ, propably a cloister of the Cap-
padocians (of Armenia, v. de Lagarde, Abhandlungen
254), from which this mode of writing has also the name
ܩܦܘܕܩܝܐ (de Lagarde, Praetermissa 96). Regarding
the dissemination of Syriac in Armenia v. Hoffmann,
Kirchenversammlung in Ephesus 12, 40 (the Armenians
had a school in Edessa) [and Agathangelus ed. de
Lagarde 77, 5].

For كارشونى (Arabic ك = ܟ = ݔ) we find in
Wright Catal. 3, 1302 ܓܪܫܘܢܝ; elsewhere (Land, Anecd.
1, 11) *gerisoni;* cf. also Assemani in P. Smith 790.
The Syrians called themselves as exiles in a strange
land Gersonides after Moses among the Midianites.

§ 3. The chief point as to the Nestorian voca-
lization is this, that the Nestorians, besides short $e =$
ε, had also long $e = η$, ⸗ or ⸗; BH understands by
⸗ the *e* which according to later and West-Syrian
pronunciation had become *i*. Many examples of long
ē, in Mss. and in the writings of BH, but not as yet
noticed with sufficient accuracy.

§ 11. With the modern Nestorians when reading the Pešiṭtâ, the stress-accent of an isolated word keeps its proper place; but the accentuation of the sentence displaces it as in Neo-Syriac. In both cases very often the ultimate is accentuated, *e. g.* in nouns and verbs *ūn, ān, īn, ēn, īt^h* (adv.): *ainaihún, qiṭlít^h, heidín* &c.

§ 15. Syriac verse proves the contrary; even the ancient Syrians certainly pronounced two consonants at the beginning sans gêne, *mlēk^h* &c.; ܐܣܝܢܐ *ḥrēn*; cf. also foreign words like ܥܠܡܐ, ܐܣܛܘܡܟܐ, ܣܦܝܪܘܣ.

p. 29, n. 1. ܡܡܘܢܐ, Μαμμων seems to be a foreign word from the Phoenician מנם "*money*"; compare the inscription of Ešmûnazar (Corp. Inscrr. Sem. n. 3, p. 14, 5) and that of תבנת ("*Tabnit*", Rev. Arch. 1887, p. 2) וכל מנם "*and (or) any money*"; מנם perhaps = νομι(σ)μα.

§ 40 a that the verbs ܦ have passed into ܦ is the old view; mine is, that ܦ is older and ܘ in the Anlaut in Syriac and Arabic a later formation.

Thus far G. Hoffmann; of others of his remarks I may perhaps make use on another occasion.

In the Bibliography add to p. 20, 37c cf. Bensly, The missing fragment of the Latin translation of the fourth book of Ezra (Cambridge 1875) p. 3 n.

p. 23 (cf. 64) Bagster's Syriac N. T. appeared first 1828. 568 pp.; then frequently without date.

For other omissions *v.* The Independent (New-York) July 19. 1888. p. 17; for new books A. Müller, Orientalische Bibliographie, Berlin, Reuther.

It would be ungracious of me not to express, in conclusion, my indebtedness to Prof. Kennedy for the pains he has taken with the translation and for his assistance in correcting the proofs.

Ulm a. D., 15. Oct. 1888.

E. Nestle.

Table of Contents.

Grammar.

Litteratura Syriaca.

Chrestomathia.

Glossarium.

———

Syriac, *i. e.* the language of the Christian Ara- 1
mæans, who had their headquarters in Edessa in ^a
northern Mesopotamia, is, in the first place, *histor-*
ically important, since it was through the medium of
Syriac literature that christian and philosophic learning
passed to the Arabs and Persians, and even to India
and China. In the second place, as a member of the
North-Semitic group of languages, Syriac has a certain
linguistic importance, which would only be enhanced,
if what holds good in the department of Teutonic phi-
lology, viz: that the Low, as opposed to the High,
German represents an earlier linguistic development,
should be proved to hold good also in Semitic philo-
logy. Such, at all events, appears to be the relation of
Aramaic to Hebrew and Phœnician.

Cf. Ταῦρος—the name of a mountain in Asia Minor—
with Aramaic טור, Hebr. (Phœn.) צור; Lagarde, Mitteilungen
I, 60.

Moreover, although Syriac as a national language *b*
has been supplanted by the speech of the Arab in-
vaders, it is still spoken—in a much altered form,
it is true—in certain localities, *e. g.* on the shores

of Lake Urumiyah, on the Tur'abdin (mountain of the monks) and here and there in the Lebanon district. Consequently it affords, even more than Hebrew, material for the investigations of the linguistic historian.

Regarding Neo-Syriac *v.* especially Th. Nöldeke, Grammatik der neusyrischen Sprache am Urmiasee und in Kurdistan. Leipz. 1868. A. Socin und E. Prym, Der neu-aramäische Dialekt des Turabdin. Göttingen 1881. A. Socin, Die neu-aramäischen Dialekte von Urmia bis Mosul. Texte und Übersetzungen. Tüb. 1882. *11*, 224 S. 4⁰. ZDMG. 21, 183.

c   Although a few traces of different dialects may still be found, the distinction between the e a s t e r n or Nestorian and the w e s t e r n or Jacobite tradition is rather that of different schools, as in Hebrew, than of real dialects.

I. ORTHOGRAPHY AND PHONOLOGY.
(§§ 2—18.)

A. ORTHOGRAPHY. (§§ 2—13.)

2   The J a c o b i t e character, now most frequently
a employed in Syriac printed books, is rather a c u r s i v e character, while the N e s t o r i a n s have more faithfully preserved the old uncial forms of the so-called E s t r a n-

gelo. The 22 letters of the Syriac alphabet[1] are read
and written from right to left, and assume somewhat
different forms according as they are joined to the
letter preceding, or to the letter following, or to both.
It was at one time usual in some cases to write from
the top downwards by turning the page to the left
through an angle of 90°.
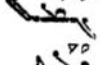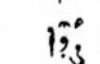
The names, forms, sounds and numerical value of
the Syriac letters are given in the accompanying table.

The names of the letters (ܡܨ̈ܝܬܐ, ܐܬ̈ܘܬܐ) are almost *b*
the same as in Hebrew (cf. esp. Hebr. *Rēš* not *Rōš*,
Nöldeke ZDMG. 32, 592); for ܐܠܦ *âlaf* we find also
ܐܠܦ *alef*, ܕܠܕ *dâlad*[h] alongside of ܕܠܬ *dâlat*[h]. Liga-
tures are scarcely to be found; we note here only ܠܐ
l + âlaf, ܐܠ *âlaf + l*, and ܠ *l* at the end of a word
joined to the initial *âlaf* of the next.

The earliest traces of this special Syriac character, *c*
which has a common origin with that of Palmyra,
are apparently to be met with on coins of Edessa
dating from the first Christian century. In the manu-
scripts that are still extant, the oldest of which, now in
the British Museum, is dated Edessa 411 A.D., we find
two, and even three, forms of the Syriac character:

[1] Elias of Tirhan gives the number as 30, obtained by add-
ng the 6 aspirated letters b g d k p t and the Gk. γ and π.

Aa

Name	Form				Value	
	not joined	joined to letter preceding	to preceding a. follg.	to letter followg.	phonetic	numerical
ܐܠܦ *Ǎlaf*	ܐ ܐ	ܐ ܐ	———	———	' spiritus lenis	1
ܒܝܬ *Bēth*	ܒ ܒ	ܒ ܒ	ܒ ܒ	ܒ ܒ	b, β	2
ܓܡܠ *Gåmal*	ܓ ܓ	ܓ ܓ	ܓ ܓ	ܓ ܓ	g, γ	3
ܕܠܬ *Dålath*	ܕ ܕ	ܕ ܕ	— —	— —	d, δ	4
ܗܐ *He*	ܗ ܗ	ܗ ܗ	———	———	h	5
ܘܘ *Vav*	ܘ ܘ	ܘ ܘ	———	———	v, w	6
ܙܝܢ *Zain*	ܙ ܙ	ܙ ܙ	———	———	z in zero	7
ܚܝܬ *Cheth*	ܚ ܚ	ܚ ܚ	ܚ ܚ	ܚ ܚ	ch, ḥ	8
ܛܝܬ *Ṭeth*	ܛ ܛ	ܛ ܛ	ܛ ܛ	ܛ ܛ	ṭ	9
ܝܘܕ *Yud*	ܝ ܝ	ܝ ܝ	ܝ ܝ	ܝ ܝ	y	10
ܟܦ *Kåf*	ܟ ܟ	ܟ ܟ	ܟ ܟ	ܟ ܟ	k, χ	20
ܠܡܕ *Låmadh*	ܠ ܠ	ܠ ܠ	ܠ ܠ	ܠ ܠ	l	30
ܡܝܡ *Mīm*	ܡ ܡ	ܡ ܡ	ܡ ܡ	ܡ ܡ	m	40
ܢܘܢ *Nūn*	ܢ ܢ	ܢ ܢ	ܢ ܢ	ܢ ܢ	n	50
ܣܡܟܬ *Semkath*	ܣ ܣ	ܣ ܣ	ܣ ܣ	ܣ ܣ	s	60
ܥܐ *'E*	ܥ ܥ	ܥ ܥ	ܥ ܥ	ܥ ܥ	' guttural sound	70
ܦܐ *Pē*	ܦ ܦ	ܦ ܦ	ܦ ܦ	ܦ ܦ	p, f	80
ܨܕܐ *Ṣåde*	ܨ ܨ	ܨ ܨ	———	———	ṣ emphatic	90
ܩܘܦ *Qūf*	ܩ ܩ	ܩ ܩ	ܩ ܩ	ܩ ܩ	q	100
ܪܝܫ *Rīsh*	ܪ ܪ	ܪ ܪ	———	———	r	200
ܫܝܢ *Shīn*	ܫ ܫ	ܫ ܫ	ܫ ܫ	ܫ ܫ	sh, š	300
ܬܘ *Tau*	ܬ ܬ	ܬ ܬ	———	———	t, ϑ	400

1) the oldest Majuscle, known as Estrangelo, Gospel-character (ܠܰܐܛܰ݁ܪ݁ܓܶܠܳܐ = ܐܶܘܰܢܓܶܠܺܝܳܐ ܐܬ݁ܳܐ, J. D. Michaelis, not from στρογγυλος Assemani N,[1] or στραγγαλια), said to have been invented by Paul bar ܟܺܢܕܶ of Edessa, and to have been re-introduced by the brothers Emmanuel and Nache, and Johannes of Kartemin about 988.[2] From it was developed the character of the Nestorians, still in use among the Syrians of Lake Urumiyah. 2) A smaller character, Semiminuscle, adopted by the Jacobites. 3) The character of the Malkites, which, according to Land, is an imitation of the Greek, according to Duval and others has more faithfully preserved the oldest forms. It is used only for Palestinian Syriac.

Arabic and Malayalim in Syriac characters is called Garshuni كارشونّي [cf. Gerson, Ex. 2, 22.]; on the cryptography of Bardesanes v. D § 13.

The indication of the vowels in MSS. and printed [3] books likewise follows a twofold system.

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[1] N in the sequel = Nöldeke (kurzgefasste syrische Grammatik, Leipzig 1880), D = Duval (Traité de Grammaire Syriaque, Paris 1881), H = G. Hoffmann, ZDMG = Zeitschrift der deutschen morgenländischen Gesellschaft.

[2] BO [= Bibliotheca Orientalis v. Litt.] 2, 352. 3, 2, 378. Lagarde, Praetermissa 95, 73, BH [= Bar Hebraeus v. Litt.], chron. eccl. 1, 417. G. Hoffmann, LCBl 79, 1708. Khajjath, Syri orientales 143. Lagarde, Mitteilungen 2, 257.

1) The Jacobite with the help of Greek vowels; 2) the Nestorian, which has arisen from the more ancient employment of a single diacritical point.

Barhebræus[1] gives the following table:

| | Example | | | Name | |
Sign	Particle	Verb	Noun	East Syrians	West Syrians
ܐ	ܐܘ	ܩܪܒ	ܟܠܒܬܐ	—	ܐܡܩܐ
ܐ	ܐܒܘ	ܢܙܒܢ	ܚܡܬܐ	—	ܥܩܘܬܐ
ܐ	ܥܕܝܢ	ܐܢܐ	ܐܝܢܐ	ܐܠܨܐ ܘܚܡܨ	ܐܘܡܩܐ ܘܨܝܐ
ܐ	ܐܘܐ	ܒܐܪܬ	ܘܨܡܐ	„	ܨܘܡܐ
ܐ	ܚܡܐ	ܐܣܥܕܬܐ ܒܥܕܐ	ܣܛܝܒܟܐ ܫܘܪ	ܐܘܡܩܐ	ܨܘܡܐ ܣܛܝܐ
ܐ	ܒܐ	ܢܐܡܪܐ ܚܟܡܐ	ܡܚܫܡܬܐ	„	ܨܘܡܐ
ܐܗ	ܠܘܒܨ ܝܪܚܒ	ܫܘܕܐ	ܐܘ ܟܫܡܝܟܐ	ܐܘܡܩܐ	ܨܘܡܐ ܚܝܢܐ
ܐܗ	ܚܕܘ ܢܡܙܘܦ	ܐܡܩܐ	ܐܘ ܘܢܡܣܕܐ	ܐܡܩܐ ܘܢܡܣܕܐ	ܨܘܡܐ

According to the above, the Jacobites distinguish only the five vowels a^v, o^ρ, $e^\frown$, $i^=$, $u^\wedge$, contained in the mnemonic word ܡܥܡ̈ܕܢܐ or ܩܘܡ ܥܙܐ ܟܕ ܨܝ ܫܘܨܕ; the Nestorians seven, in some cases six or even eight, by giving a double sound to e, i and u. Mnemonic sentence: ܒܓܝܚܦ ܐܣܐ ܚܝ ܚܒܝܟܐ (on $å$ v. § 6 c).

— is only another form of —, although later Nest. grammarians make — equivalent to ܨܝܐ, — to ܣܛܝܐ; see the list of BH and 6 c.

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[1] The last and most important national grammarian († 1286) v. *infra*.

The pronunciation of the various consonants 4 is widely different according to time, place, and their position in the word.

ܐ between two vowels is pronounced almost as *y* (ܝ), which is not unfrequently written instead.

ܚ was in later times no longer audible after *u*: ܫܘܼܚܵܐ = *šuḥå*.

For the six consonants ܒܓܕܟܦܬ *v.* § 8.

ܘ serves, like ܝ in the middle and ܐ at the end of words, as mater lectionis. As consonants ܘ and ܝ approach the English *w* and *y* respectively.

ܐ before smooth consonants is pronounced as a smooth (*tenuis*); *vice versā* ܡ before medials is pronounced as a medial (*media*), before ܕ as ܪ, *e. g.* ܨܿܗܝ̈ܢ، ܣܿܓܼܐ، ܐܷܙܢ̈ܐ; ܫܷܡܦ̈ܐ (shame), ܢܬܩܛܠܘܢ etc.; ܪ before medials as ܐ; ܨ before medials as ܩ, before *t* as ܛ, and by the Palestinian Syrians almost as ܐ.

For ܥ we find a pronunciation indicated sometimes like ܝ, sometimes like ܐ—the latter especially before ܗ.

ܓ often like Arab. ج, Engl. *j* (D p. 29 n. 3); aspirated ܦ almost as *f*, *e. g.* ܐܦܪ̈ܐ *'afrå*, cf. Theodore —Feodore.

The Syrian grammarians divide the consonants 5 1) according to the organs of speech by which they are produced (ܡܚܫ̈ܠܢܐ، ܐܪ̈ܓܘܢܐ) into gutturals (ܐܪ̈ܝܓܝܐ، ܚܢܩ̈ܝܐ) ܥ ܗ ܚ ܐ; palatals (ܫܢ̈ܐ) ܓ ܩ ܝ:

*dentals (ܫܸܢ̈ܐ) or sibilants (ܚ̈ܰܡܙܥ̈ܢ̈ܬܐ) ܐ ܕ ܙ ܙ ܛ ܬ;
**linguals ܠ ܢ ܪ; ***labials ܒ ܘ ܡ ܦ.

> * with open mouth ܒ ܦ; with the middle of the tongue and upper part of the palate ܓ.
> ** with the point of the tongue and upper and lower teeth ܙ.
> *** with the point of the tongue and upper teeth ܦ.

So Elias of Soba; others only slightly different.

2) According as they accord with each other in the root, or not, into friendly ܪ̈ܚܡܐ and hostile ܣ̈ܩܘܒ̈ܠܐ e. g. ܓ ܟ ܩ, ܕ ܛ ܬ, ܒ ܦ ܡ, ܙ ܣ ܨ.

3) According to their signification into radical ܐܣܛ̈ܘܟܣܝܬܐ or ܥܩܪ̈ܝܬܐ, and servile ܡ̈ܫܡܫܢܝܬܐ, ܡܬܬܘܣ̈ܦܢܝܬܐ, ܡܬܬܘܣ̈ܦܢܝܬܐ.

6
a   The vowels were, in the earliest period, only partially indicated by ܘ ܐ ܝ; afterwards words written with the same consonants but having a different pronunciation were distinguished by a diacritical point (ܢܘܩ̈ܙܐ ܡܦܪ̈ܫܢܐ), which is already employed in Palmyrene to distinguish ܪ (r) and ܕ (d). The point *over* the word served to indicate the stronger and more obscure pronunciation, *under* the word, the lighter and clearer. ܡܰܢ *man*, ܡܶܢ *men*; ܒܳܗ *bâh*, ܒܶܗ *beh*; ܡܰܠܟܳܐ *malkâ*, ܡܶܠܟܳܐ *melkâ*; ܗܰܘ *hau*, ܗܽܘ *hu*; ܗܳܝ *hâi*, ܗܺܝ *hî*; ܗܳܢܘܢ *hânon*, ܗܶܢܘܢ *henon*; ܕܺܝܢܳܐ *dînâ*, ܕܰܝܳܢܳܐ *dayyânâ*; ܚܕ̈ܐ *'aulâ*, ܚ̈ܕܐ *'avvâlâ*; ܒܺܝܫܳܐ *bîšâ*, ܒܰܝܥܫܳܐ *bâyᶜšâ*.. This or a similar system is usually adopted in the oldest existing MSS.

from the beginning of the fifth century, and also employed in printed books, partly alongside of the system that was afterwards elaborated.

About the end of the seventh or beginning of the [b] eighth century, when translations from the Greek were being made in great numbers, it would seem that Jacob of Edessa († 708) hit upon the idea of using the Greek vowel-letters A E H O OY to indicate the pronunciation of the Syriac.[1] Hence arose the Jacobite vowel-signs given above. Their present recumbent position is owing to the fact that in those days one still wrote from top to bottom.

The introduction of these signs has also been ascribed to Theophilus of Antioch († 785/6), who is said to have translated the two books of the poet Homer on the capture of Ilion into Syriac; thus still D § 73. Latest authority for Jacob, Wright Syr. Lit. 840, n. 20—24. (Encyclop. Brit. vol. 22.)

Regarding the pronunciation of the vowels, the [c] following may be noted:

ﺍ ﺍ *P^ethåhå* is with all Syrians a clear, short *a*.

ﺍ ﺍ (also ﺍ) *Z^eqåfå* is pronounced by the western Syrians as an obscure *o*, like Qameṣ by the Polish Jews; by the eastern Syrians as a long *a*, *e. g.* ﺍﻠﺼﻴﻦ

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[1] Before this, or perhaps at the same time, Jacob made an unsuccessful attempt in the same direction, in which the Mandæan system, according to Wright, the Greek, according to D, served as his model.

Peshiṭto or *-tā*; the latter pronunciation has been proved on historical and philological grounds to be the older (μαραν’αθα, ταλιθα). The representation of the long vowel by the short Greek o (μιχρον) on the part of the western Syrians is explained, like ָ in Hebrew, by the fact that in the choice of signs the quality and ·not the quantity of the sounds was the determining factor. .

For ī the eastern Syrians have sometimes ا (= ĕ, ε, —), sometimes ا, in later times also ا (both = ē, η, —), without any clearly marked distinction.

Besides the names given above we find also ܠܡܐ or ܠܡܐ ܙܟܬ for ا, as distinguished from ܟܬܒ ܙܟܬ ܠܡܐ = ا; also ܐܣܩ for ا ܨܝ and ܣܨܝ ܨܡܠ together.

In correct MSS. and prints ا (ĕ) accompanies the preformative of the verb ܠܡܨܠ, ܐܨܝܠ; but 1 p. impf. sometimes ܐܣܩ, ܐܫܡܪ: also in the form ܡܨܝܟ, ܐܨܝܠ; but part. regularly ܡܨܝܠ and ending of 1 pf. ܨܡܝܟ. On the other hand with the passive part. and the derived stems of verbs ا we find ا *e. g.* ܠܝ, ܡܨܝ, ܡܟܕܝܨܐ; elsewhere ا in shut and sharpened syllables. On the contrary ا is found before every quiescent ا or ܘ, especially in the prefixes of verbs ܦܐ: ܐܟܠ pf.; ܠܐܟܠ, ܐܟܠ impf.; also for western ˉ *e. g.* ܚܡ, ܚܡ, ܐܣܡܠ, ܘܐܙܐ, ܓܡܠ, ܙܡܐ, ܐܣܡܟܐ, ܚܡܣ.

To the western ܐܘ corresponds the eastern ܐܘ *u* or ܐܘ *ō*, the former also named ܘܐܘ ܣܨܡܝ or ܚܟܡܐ, the latter also ܩܘܡ or ܐܣܩ.

o not *u* appears *e. g.* in the impf. Peal ܢܩܛܘܠ, in the pron. and suff. of 2 and 3 pers. ܗܘܢ, ܟܘܢ &c.; *u* on the other hand in the termination ܢܩܛܠܘܢ of the impf. whereas from ܗܝ, on account of the contraction, ܢܩܛܠ; *o* in the nomen agentis ܩܛܘܠܐ, near a guttural, &c.

NOTE 1. Regarding the transcription of Greek words see the Lexicon. The representation of Gk. ε by Syr. ܗ (*h*)*e* admits of a simpler explanation than that given by D p. 47 n. 1. A closer examination of these transcribed words throws much light on the pronunciation both of Syriac and of Greek.

NOTE 2. The Syriac names of the vowels imply nothing regarding the quantity of the Syr. vowels (in our sense of the word). The majority (ܐ and ܐ being the minority) whether with or without matres lectionis, give no clue to their quantity; whether *e. g.* the ˆ in ܩܘܕܡܐ, ܢܩܛܠܝܘܗܝ, ܢܩܛܘܠ be long or short can only be determined by the laws of Inflexion.

As diphthongs may be noted: *d*

1) *au* ܘܿ, for which the E. Syrians always write ܘ[1], ܡܘܬܐ *mautâ*, not till a later period pronounced *mo-*, hence *t* always with Q. (*v.* § 8).

2) *ai* ܝ, ܝ, ܒܝܬܐ *baitâ* also with Q.; to be distinguished from ܒܝܬ *bēt*[h]; solitary exception ܐܝܟ, pronounced *'āχ,* „how".

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[1] Also before consonantal ܘ with a vowel, and even before ܘ doubled, the Nestorians always write ˙ for *a e. g.* ܣܘܩܐ, ܣܘܐܘܕ, ܟܘܕܒܐ; the only exceptions acc. to BH are the pass. parts. ܩܝܘܡ, ܗܘܝܢ &c.

3) *ăi* اڊ, ـــٔ; specially frequent in the termina-
tions of adjectives.

4) With suffixes we find additional combinations
of vowels, ـحۆو, ـحۆـ, ـحۆـ and, particularly in
Greek words, ol *eu* or *ew*. Cf. also in the N. T. words
such as ܠܟܣܕܝܣ, ܩܣܛܐ, ܠܝܘܕܣ, ܡܝܛܠܡܐ, ܟܣܕܝܠܣ.

e   For the Hebr. Šewa, whether mobile or quiescent,
as well as for the doubling there is no special sign
in Syriac any more than in Ethiopic (Gram. Æthiop.
§§ 7. 9). The want of a sign corresponding to Dag.
forte is all the more comprehensible since the doubling
ceased to be audible among the Western Syrians at a
tolerably early period.

7   Additional signs. Several of these are clearly
a   extensions of the simple diacritical point. First, the
plural points (ܢܩܙܐ ܣܓܝܐܢܐ)[1], employed equally
by E. and W. Syrians, particularly with the noun,
when the singular and the plural have the same con-
sonants: ܡܠܟܐ *malkă*, ܡܠܟܐ *malkē* (with ; : ܓܙܪ),̈ ܡܠܟܬܐ
malkᵉtʰă, ܡܠܟܬܐ *malkătʰă*; also with collectives ܥܢܐ *'ănă*
sheep, ܪܟܫܐ *rakʰšă* horses. They are likewise used with
the verb *e. g.* 3 f. pl. pf. ܟܬܒ *kᵉtʰăbʰ*, especially with
verbs ܝ, where ܓܠܝ *gᵉlay* 3 f. pl. pf. might be con-
founded with ܓܠܝ *gᵉlăy* imp. sg.

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1 The name Ribbui ܪܒܘܝ was first given to these points
by later Maronite grammarians from the Hebrew.

A further extension is the diacritical point *b*
with the Verb. We have already seen (§ 6 *a*) how a
point *over* the word was used to distinguish the more
fully vocalised forms, such as the part. act. Peal and
the Ethpaal from the perf. Peal and the Ethpeel ac-
companied by a point *under* the form (ܟܳܬܒ, ܐܡܪ, ܠܠ
kåtʰebʰ, *'åmar*, *gålē* from ܟܬܒ, ܐܡܪ, ܠܠ *kᵉtʰabʰ*, *'emar*,
gᵉlå, ܐܬܩܛܠ *etʰqattal* from ܐܬܩܛܠ *etʰqᵉtel*). We have
now to add that two points (often called ܡܬܚܙܝܢ or
ܩܨܨܐ) rendered it possible to distinguish a third form
with the same consonants, *e. g.* the passive part. of
ṗ ܠܠ *gᵉlē* (in addition to *gålē* and *gᵉlå* above) or in the
sing. perf. ܓܠܝܬ 1 m., ܓܠܝܬ 2 m., ܓܠܝܬ 3 f. (last
form written by the Nestorians with two points under
ܓܠܝܬ). This system was of course still inadequate
inasmuch as ܓܠܝܬ may equally well represent three
forms of the Pael. Similarly ܐܫܩܝܘ is 1 p. impf. Peal,
ܐܫܩܝܘ perf. Afel, ܡܫܩܝܘ part. Pael, ܡܫܩܝܘ part. Afel. Cf.
D 67.

1) Much more important is the sign for the harder **8**
and softer pronunciations of the 6 ܒܓܕܟܦܬ, correspond-
ing to the Hebr. Dagesh lene and Rafe. It consists
of a small point, generally coloured red by the Nes-
torians, placed *over* — Quššåy(å) ܩܫܝܐ hardening —
or *under* — Rukkåkᴴ(å) ܪܟܟܐ softening — these con-
sonants.

Jacob of Edessa seems to have been the first both to introduce the ܩܘܫܝܐ and to distinguish the harder pronunciation (by a point).

2) The rules for the pronunciation of the Begad-kephath are not so constant as in Hebrew but the following hold good in the main: Q. stands

a) at the beginning of a word after a vowelless consonant ܚܰܡܝܺܡܳܐ ܩܰܪ; hence after *h mappicatum* of the 3 pers. pron. ܗ݁ and ܗ݀;

b) likewise in the middle of a word ܡܰܠܟܳܐ, ܟܶܬܒܶܬ, *mal-kā*, *ket͟h-bet͟h*, particularly after diphthongs and

c) when a consonant is doubled ܣܰܒܰܪ *sabbar*, ܐܰܦܶܩ *appeq*, except at the end of a word ܐܰܚܶܒ *'acheb(b)*.

3) R., on the other hand, is found

a) at the beginning of a word after a vowel ܢܶܗܘܶܐ ܩܶܪܶܒ;

b) likewise in the middle of a word, even after the slightest vowel sound, hence, in particular, after a doubled consonant and when preformatives have been added, *e. g.* ܩܰܒܶܠ and ܘܩܰܒܶܠ;

c) always with the suffixes of the 2 pl. ܟܽܘܢ and ܟܶܝܢ, except after the diphthong ܰܝ of the plural.

Note 1. Thus far the Syriac usage is the same as the Hebrew; an important distinction, however, appears in the fact that in Syriac even unaccented syllables with a long vowel may be shut, *i. e.* may be followed by Q., *e. g.* stat. emph. and fem. of the part. ܩܳܛܶܒ, ܩܳܛܒܳܐ, ܩܳܛܒܝܢ (Exceptions § 38 *g*); while, on

the other hand, the feminine ∠ may be aspirated after syllables with a short vowel.

2. By 2 b and 3 b is explained the difference between ‌ܝܡܪܡܝ and ܐܚܡܝܪ, ‌(ܩܥܠ and ܢܥܠ), ܚܕܝܢܗ̇ and ܚܕܢܗ̇ (cf. ܡܲܠܟܲܝ and ܡܲܠܟܝ from ܡܠܟܝܡ).

3. After *a* the fem. ∠ has mostly R.: ܡܚܫܒܬܐ, ܚܫܒܬܐ (Exception ܡܚܫܒܝܬܐ); in exceptional cases after â, *e. g.* ܨܠܘܬܐ; R. always with ∠ of the adjectival termination ܢܘܬܐ; Q. always with ∠ in the fem. of adjs. in ܬܐ, ܬܐܢ—ܚ.

4. An additional helping-vowel does not affect the earlier pronunciation, thus ܬܫܡܫܬܐ and ܫܡܫܬܐ, ܬܫܡܫܬܐ and ܫܡܫܬܐ, ܢܬܘܫ and ܢܬܘܫ (in poetry).

5. For the distinction between ܚܣܝܢ, ܚܣܝܢ and ܐܬܚܣܢ and ܐܬܚܣܢ *v.* §§ 39. 47c; for the hardening of the first radical in the 1 impf. Pael § 38, of the vowelless prefix of the impf. after ܘ and ܕ § 49.

6. Of ܓ and ܦ we find a third and even a fourth pronunciation current. While aspirated ܦ corresponds to the modern Gk. φ, the Gk. π is harder than ܦ with Q, and in accurate MSS. is indicated sometimes by a point in the ܦ, sometimes, among the Nestorians, by two points under it, and, finally, in Palestinian Syriac by an inverted ܦ (so also with γ), while the Nestorians indicate by ܝ the almost vocalic ܦ in such words as ܢܦܩ, ܠܥܠܕܟ, ܣܡܦܘܢ, ܙܦܐ Mt. 3, 12 etc. cf. ZDMG 32, 746.

The signs ܚܕܝܘܬܐ and ܡܚܓܝܢܐ, chiefly used in poetry, indicate respectively the shorter or more hurried, and the longer or fuller pronunciation of a word or of 9 a

a consonant without or with vowels. The former is a
horizontal or (Nestor.) sloping stroke *over* the con-
sonant, e. g.: ܐܣܩܛܐ *'es-q^et^hȧ*, not *'e-seq-t^hȧ*; the latter
the same stroke *under* the consonant: ܕܚܠܬܐ *dė-chel-t^hȧ*,
not *dech-l^et^hȧ* or *dechlt^hȧ*, ܚܡܪܗܘܢ *chamerhon*, not
chamrhon. Both strokes are in frequent use to dis-
tinguish the Ethpeel from the Ethpaal.

b   The so-called line ola occultans, an extension
of ܡܥܒܕܢܐ, is placed by some authors over, by others
under a silent consonant; it is especially frequent with
ܗ of the enclitic auxiliary verb ܗܘܐ, with ܝ of the
pron. of the 1 and 2 pers., with ܗ of the 3 pers., with
ܐܢܬ, ܐܢܬܘܢ, ܣܩܬ, ܚܙܐ &c.

c   In accurate MSS. other signs are found, such as a hyphen
between two words, corresponding to the Hebr. Makkeph: also
a line above the end of a word ܢܩܕܐ, meant to draw the tone
to the following word; another under, ܡܥܒܕܢܐ meant to retain
the tone on the first, e. g. ܡܠܟܬܐ ܕܫܒܐ and ܡܠܟܬܬ ܫܒܐ
(*malkta dšabba* and *malktat šabbā*) &c.

d   Not unfrequent is the sign of abbreviation ܐܣܝ'
= ܐܝܣܪܐܝܠ, ܥܠ' = ܥܠܡܐ, ܠܥ' = ܠܥܠܡܝܢ, ܕܝ' = ܕܝܠܝ.

10   Of the so-called puncta extraordinaria the
follg. may be named:

1. a point is placed, as in Gk. and Heb. MSS., over
every letter that is to be deleted;

2. words requiring to be transposed are indicated

either by three points placed under them, or by the letters ܣ ܐ;

3. for quotations there are special marks >>, which, in theological MSS., vary according as the quotation is taken from an orthodox or an heretical author.

The ancient grammarians are silent as to the posi-[11] tion of the tone. We may however regard it as a rule that in general the penult is accented, never the antepenult; the ultimate only where the preceding syllable has only a half-vowel or a helping-vowel, e. g. in the noun, ܣܰܒܶܝ like ܡܰܠܟܳܐ, in the verb ܩܰܛܶܠ, ܩܛܰܠ, ܢܶܩܛܽܘܠ. There is no doubt, however, that originally the tone lay on long terminations like ܡܰܠܟܳܬܳܐ, ܡܰܠܟܳܐ, ܡܰܠܟܬܳܗ.

We find rhetorical accents mentioned as early [12] as the 5th century; at a later period, i. e. from about 600 A. D. onwards, there existed a very elaborate accentual system with as many as 30 to 40 accents and marks of interpunction. The four principal are ܦܳܣܽܘܩܳܐ, closing the apodosis or second half (ܦܶܣܩܳܐ), and ܫܶܐܠܬܳܐ, closing the protasis or first half of the sentence (ܫܽܘܐܳܠܳܐ); ܬܰܚܬܳܝܳܐ dividing the former, ܡܶܨܥܳܝܳܐ[1] or ܐܶܙܠܳܐ dividing the latter into several members, as represented in the following scheme.
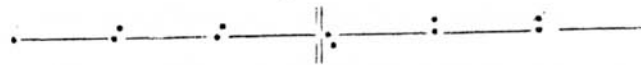
1) Name and form correspond to the Hebrew Šewa.

Nestle, Syriac Grammar. B

In some printed books ⁚ is found at the end of an interrogative sentence. For details Phillips, Martin, D. pp. 137—161 may be consulted.

13   The numbers were in early times represented by the letters of the alphabet, the numerical values of which have been given in the table. For 500 it was customary to write ܬܩ, for 600 ܬܪ, for 900 ܬܪܩ. The stroke over the respective groups serves to distinguish them from vocables having the same letters. In recent times dates are written in the Arabic manner ܐܨܚܚ 1888. Special numerical signs and ciphers, the so-called Arabic ciphers, are found at a tolerably early date in ancient inscriptions and in certain manuscripts. Cf. ZDMG. 16, 577. Land, Anecd. I, Tab. 25. Wright's Catalogue.

B. PHONOLOGY. (§§ 14—18.)

14
a   The relation of the Syriac consonants to those of Arabic and Hebrew is represented in the following table, which is confined to the sibilants and the dentals.[1]

	6		5		4		3		2		1	
	a	b	a	b	a	b	c	a	b	a	b	a	b
Arab.	ظ	ط	ض	ص	ش	س	ز	ن	ذ	ث	ت
Hebr.	צ(ט)	ט	צ	צ	שׁ(ס)	שׁ	ז	ד	ד	שׁ	ת
Syr.	ܛ	ܛ	ܨ	ܙ	ܣ	ܣ	ܙ	ܙ	?	?	ܬ	ܬ

[1] Cf. § 1 and the remarks of G. Hoffmann LCBl 87, 18, 606 on Nöldeke's "Semitic Languages".

The student should look up illustrations in Gen.
1—4.

It is to be noted that when, in a root, ﺽ = ‎ܥ *b*
comes into contact with another ܥ, the first ܥ becomes
ܠ; cf. Lagarde, Semitica I, 22, N. ZDMG. 32, 405.
ܐܿܗܿܘܼܟܐ, ܨܦܲܪܕܿܥܲ, ܨܦܠܕܥ; ܟܟ̰ܟܐ = ܨܠܲܥ = ضلع.

Every s y l l a b l e begins with a consonant and with *15*
o n e only. Apparent exceptions, such as ܝܺܕܰܐ (Q.), have *a*
frequently a helping vowel prefixed, in this case *e*
ܝܺܐܡܐ, ܐܣܝܼܢܸܝܼܫܹܕܝܼ; elsewhere *a*, as often in ‏أُقْصِمْكَا =
رقيع, ‏أُوْنَيْس. ‏مِيْم and similar forms are pronounced
as if written—as they frequently are—‏إِمِيْم &c.

Syriac differs from Hebrew in the following points: *b*

1) Short vowels remaining in the tone-syllable are
not confined to the Verb ‎ܩܛܲܠ (Heb. קְטַל) *e. g.* ܕܗܿܒ =
זָהָב.

2) Short vowels b e f o r e the tone are not lengthened
but dropped ‏זָהָב = ܕܗܿܒ, קְטַל = ‎ܩܛܲܠ.

3) A long vowel may stand in a shut syllable
ܩܡܝܼܨܐ, ܚܕܸܨܐ (H. קָמְתֶּם).

As in Hebrew, a syllable cannot end in more than *c*
o n e consonant, except in such forms as ܥܲܡܕܟܼ, ‏أَنْتَ.

C o n s o n a n t a l C h a n g e s. As in the other Semitic *16*
languages the ܬ of the reflexive, when the first radical *a*
is a sibilant, takes the place of the latter and assumes

the same degree of hardness: ܐܣܢܳܝܝ, ܐܗܟܳܘܙ, ܐܪܕܳܨ,
ܐܪܢܶܟܕ from ܪܟܨ, ܐܘܙ, ܗܘܙ, ܫܝܡ; but see verbs ܚܕ.

b   In many other cases a consonant is assimilated to
a following one in pronunciation; v. § 4.

c   Vowelless ܢ is assimilated to the following con-
sonant, which is thereby doubled: ܐܦܩ for *an-pek*,
ܓܒ for *genb*, ܐܬܬܐ *šattâ*, ܐܙܠܙ; *vice versâ* a doubling
is sometimes dissolved by ܢ (or ܪ); ܢܩܘܡ, H. גִּבּוֹר,
ܨܘܘܣ, H. כִּסֵּא.

d   The following are not pronounced: 1) ܐ in the
beginning of words like ܐܣܝ, ܐܢܟ; so ܐܢܐ when standing
without accent after or instead of a verb; 2) ܗ of the
unemphatic pronouns ܗܘ, ܗܝ, in the suff. of the 3. pers.
ܐܝܕܗܘ *'idʰau*, ܩܪܢ *qᵉrâi*, in the auxiliary verb ܗܘܐ,
in the irregular ܨܗܕ (v. § 48); 3) ܫ in ܣܢܐ (v. § 19);
4) ܥ in ܐܠܥ (v. § 48) and ܪ in ܚܪܨ (§ 32) and ܗܪܘܢ
(§ 48 g).

e   By aphæresis ܐ, ܝ, and ܢ disappear in the imper.
of the corresponding verbs (v. § 41 ff.), as also in cer-
tain nominal forms ܚܡܙ, ܗܕܐ (H. עֵדָה, שָׁנָה); by con-
traction very frequently ܐ after preformatives ܢܐܟܦ
= *nᵉallef*, ܡܚܟܘܢܬܐ, ܐܟܠ I eat; [one of the double con-
sonants in stems ܚܕ, ܐܪ = *zᵉgag*, ܢܨܕ; ܟܡܪ, ܩܣ;] the
fem. ܬ in ܚܕܬ new, f. ܚܕܬܐ *hᵉdʰattâ*. Apocope is
chiefly found in the 3 pl., where ܨܒܝ is frequently
written for ܨܒܝܟ or ܨܒܝܟ. The Hebr. feminine ending

רה appears in the stat. abs. only as ܘ, ܡܝܚܟ̈ܬ, ܗ̇ܡܚܢܬ̈ܐ; similarly in a few cases ܝܰ for רֵי—.

ן may be prefixed to foreign words beginning *f* with two consonants, and to verbs ܩܐ, and is frequently inserted as a mater lectionis: ܘܐܟ̈ܬ̈ܬ; *dallitáni*, ܟܐܬ̈ܟ part. Finally we note the addition of a paragogic ܢ to certain parts of the verb, *e. g.* 1 p. pl. ܥܒܕܢܢ for ܥܒܕܢ; 3, in imper. 2 pl. ܥܒܕܘܢ, ܥܒܕܝܢ for ܥܒܕܘ, ܥܒܕܝ.

The gutturals do not affect the vocalization to the same extent as in Hebrew; they even seem to have been originally capable of being doubled. They prefer *a* to *e*, *e. g.* in the part. Peal ܐܚܕ for ܚܒ̈ܨ, in the Pael, Afel ܐܕܢܚ for *ad^hneḥ*; *o* (*u*) is frequently retained in the impf.; the E. Syrians often write *a* for *e*, even when there is no guttural, ܐܠܗܐܐ, ܚܕܢܐ, ܚܝܣܐܐ[1].

The quiescent consonants are pretty much as in Hebrew.

1. ן, like the Hebr. ה, stands for *å* and *ē* at the end of words ܡܠܟܐ, ܡܠܟ̈ܐ = *malkå, malkē*.

2. In the beginning of words, where it has always a helping-vowel, it surrenders its vowel to vowelless prefixes ܘܐܠܗܐ *valåhå*, ܠܐܕܡ *låd^håm*; the Nestorians however, *ve'alåhå, le'åd^håm*; but when two prefixes come together they also wrote ܠܐܠܦܐ ܘܠܒܗܘܢ *le'elfå velab^hūōn*.

17
a

b

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[1] List in Martin, Syriens Orientaux et Occidentaux (1872) Tables 1—8.

3. Without a vowel ܐ, in the middle of a word, quiesces not only in *a*, ܡܚܐܣܝܢܐ (for *m⁰assᵉyânâ*), but also in *e*, ܡܚܐܨܟܠܗ, and *ī*, ܡܚܐܡܪܐ (but Nest. *mēmrā*).

4. In Afel it becomes ܘ, more rarely ܝ: ܐܘܨܠ, ܐܝܠܦ; for ܐ between two vowels *v.* § 4.

5. For ܘ in the beginning of words *v.* § 44 *a*, for ܘ in the middle and for the changes it undergoes § 46 *b*; for ܝ § 46 *a*. Except ܚܝܐ to live and perhaps ܡܘܬ to set, there are no verbs mediæ ܝ, but very many tertiæ ܝ; on the other hand there are no verbs tertiæ ܘ.

18   Since the Quantity (long or short) of the vowels like the doubling of the consonants, is in most cases no longer recognisable by outward and visible signs, no unfailing rule can be given regarding their permanence and disappearance; vowels in sharpened syllables are of course equally unchangeable with those naturally long. Noteworthy, however, is the ease with which the characteristic vowel of a form may change its position, *e. g.* in the segolate forms ܥܨܒ, ܙܢܝ, ܨܘܡܗ, alongside of ܐܨܒ, ܙܝܢܐ, ܨܘܡܗ; and in the feminines ܥܨܒܝܬ, ܙܝܢܬܐ, ܨܘܡܬܐ alongside of ܡܚܕܬܐ, ܚܨܕܐ, ܨܘܡܐ; in the imper. ܥܒܘܕܝ, ܫܘܟܒܝ.

II. MORPHOLOGY. (§§ 19—49.)

A. PRONOUN. (§§ 19—23.)

(سكܟ ܡܩܝ ,ܡܩܝ ܫܡܗ݂ܬܢܝ).

The Personal Pronoun (ܘܿܟܢݿܘܿܦܐ, ܡܬܘܡܟܢܐ) used **19**
independently:

I	ܐܢܠ	we	ادسܒ, ܣܢܒ
thou	ܐܸܢܬ, f. ܐܢܬ	you	ܐܢ̇ܬܿܢ, f. ܐܢ̇ܬܝܢ
he	ܗܘ, she ܗܝ	they	ܗ̇ܢܘܢ, f. ܗ̇ܢܝܢ

After the participle, and more rarely after the adjective, *a*
the pronouns are used enclitically with shortened forms. This
usage is most frequent with the pronouns of the first person,
least so with those of the third. Exx. ܐ݁ܡܪ ܐ݁ܢܐ, ܐ݁ܡܪ݂ܝܢܢ I say, so
almost always even in the oldest translation of the Gospels (Cure-
tonian) which, instead of the elsewhere usual ܐ݁ܡܪ݂ܝܢ, or ܐ݁ܡܪ݂ܝܢ[1]
ܣܢܢ (both = *ámᵉrînan*), still frequently writes ܐܢܣܒ ܐ, but can
hardly have any longer read *anachnan* or *enachnan*; ܡܚܟ̈ܡ =
ܐܢܬ ܨ݁ܝܡܟ̇ܐ; ܡܚܟܡܐ, ܨ݁ܝܡܟܐ Lk. 1, 28 = ܐܢܬ ܨ݁ܝܡܪ, but here =
ܐܢܬ ܨ݁ܝܡܟܐ; ܨ݁ܝܡܟܐ = ܐܚܟܢܬܝܢ, ܐܚܟ݁ܡ; before enclitic ܗܘ and
ܗܝ *á* becomes *a*, ܗܘ ܐܢܐ *'enau*, it is I, among the Nestorians.

The 3 pl. has special enclitic forms ܐ݁ܢܘܢ, f. ܐ݁ܢܝܢ, which
are also used, instead of suffixes, to express the object.

The personal pronouns in Syriac are employed much more *b*
frequently than *e. g.* in Hebrew to express the copula: ܐܢܐ ܐܢܐ
and ܗܘ ܐܢܐ, ܗܘ̣ܘ for ܗܘ ܗܘ.

For the suffixes of the noun (ܡܬܬܐ ܡܟ̈ܢܬܢ, ܡܩܬܢܐ *c*

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1 See Jacob of Edessa ed. Phillips 7, 13, Elias of Sobha c. 3.

affixa relationis) *v.* § 31, for those of the verb (ܡܨܝ̈ܚܐ
ܡܫܬܡܥܐ) *v.* § 39.

20   D e m o n s t r a t i v e p r o n o u n (ܐܚܘܝܢܝܬܐ):

a) this ܗܿܘ, ܗܵܢܐ f. (ܗܕܐ) ܗܵܕܹܐ pl. c. ܗܵܠܹܝܢ

b) that ܗܿܘ f. ܗܿܝ   pl. m. ܗܵܢܘܿܢ, f. ܗܵܢܹܝܢ.

Very rare ܗܵܢܿܟܘ and ܗܵܢܘܿ.

21   The i n t e r r o g a t i v e p r o n o u n (ܡܫܐܠܢܝܬܐ) is ܡܢ
who? and ܡܐ (also written ܡܢ *môn*) ܡܵܢܐ what?; inter-
rogative adverb ܐܝܟ how? and adjective ܐܝܢܐ, f. ܐܝܕܐ,
pl. ܐܝܠܝܢ, which (man &c.)?

22   All the functions of the r e l a t i v e p r o n o u n are
discharged by ܕ, ܕ (H. זֶה), generally alone, though
frequently preceded by ܗܵܢܐ, ܗܿܘ, ܐܝܢܐ; ܕ ܟܠ every one that.

23   A set of possessive pronouns much used in later
translations is compounded of ܕܝ, an older form of ܕ,
the dative particle ܠ, and the suffixes: ܕܝܠܝ; ܕܝܠܟ,
ܕܝܠܗ; ܕܝܠܟܝ; ܕܝܠܗܿ; ܕܝܠܟܘܢ; ܕܝܠܟܝܢ, ܕܝܠܗ, ܕܝܠܗܘܿܢ; ܕܝܠܟܘܢ
ܕܝܠܗܝܢ.

B. NOUN. (§§ 24—33.)

24   Substantive and Adjective. Nouns (ܫܡܗܐ)
are partly primitive (ܩܛܡܐ, ܟܘܪܣܝܐ, ܚܘܿܠܡܢܐ, ܡܚܘܫܒܬܐ),
partly derivative (ܩܘܡܬܐ, ܟܝܢܐ, ܡܚܫܒܬܢܐ). The
latter class may be derived from verbs or from other
substantives, and that in various ways. They may be
composed simply of the consonants of the root with

one or more vowels, long or short, or may be formed
by the doubling of a radical or by prefixing, inserting,
or affixing one or more consonants.

Certain formations are employed as adjectives and
participles or in particular significations.

The following list, in which the forms from strong 25
stems are followed by those from weak stems, and the
masculine by the feminine forms, does not profess to
give more than the most frequently occurring nominal
forms in Syriac.

1. With a short vowel:

a) qaṭl, qeṭl, quṭl, or qṭal, qṭel, qṭul[1]: ܡܟܪ,
ܡܟܬܐ; ܢ, ܪܠ, ܪܠܐ; ܩܘܪܒ̇ܐ, ܨܘܡܣ; *a* in abs. and constr.
states almost entirely confined to final gutturals and *r*:
ܣܡܪ, ܫܡܐ; ܫܡܫܐ, ܢܡܫܐ; ܐܘܟܠ, ܐܘܟ; ܪܐܨܐ; rarely
with *ā* ܩܡ but from ܣܡܐ (acc. to Nestorian
pronunciation *rēš*, acc. to the Jacobite *rīš*), ܪܐܨܐ; rarely
with *ā* ܟܢܐ ܟܡܢܐ, ܟܝ; ܫܡܡ, ܢܡܩܐ; ܟܢܐ; but from ܣܡܐ st.
cstr. ܣܡ; ܟܡܐ, ܟܟܐ; ܫܡܕܐ; ܢܡܟ, ܢܡܢܐ.

The feminines of the strong form take the vowel
with the first or the second radical as may most con-
duce to ease of pronunciation: ܢܡܪܚܐ, ܡܟܬܐ as well
as ܣܟܕܐ, ܙܣܟܕܐ alongside of ܙ, ܟܟܐ, ܩܘܪܒ̇ܐ (Q. because
originally ܩܘܪܒܐ which was also in use), ܡܚܣܐ and

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[1] Cf. Heb. גֶּבֶר and גְּבַר etc., בְּאֵר and בּוֹר, שֵׁבֶט and שׁוֹט; Nest.
ܟܨܝܣܐ, alongside usual ܟܨܡܝܣܐ.

ܨܰܥܡܳܐ, ܐܳܪܘܳܥܡܳܐ; ܠܰܥܒܳܐ, ܨܰܡܕܳܐ; ܚܽܘܕܳܐ, ܬܳܘܒܕܳܐ; ܚܶܘܕܨܳܐ; ܚܕܬܢܬܐ.

b) With these, as a rule, coincide the forms with (originally) two short vowels (Hebr. Gr. § 25), since traces of the second vowel can only be detected here and there, where the second·radical has *a* or the third R.; ܒܪ̈ܨ, ܐܪܘܨܐ; ܐܟܶܐ, ܐܨܢܐ; but ܥܳܣ, ܚܽܘܦܳܐ; adjective ܣܦܪ, ܢܒܝܐ (pronounced *haṭâ*).

Feminines: ܬܡܨܐ, ܠܚܡܬܐ, ܟܡܐܚܬܐ; ܬܡܕܬܐ,ܗܘܨܬܐ, ܐܪܘܨܬܐ; ܠܰܨܡܕܬܐ, ܚܨܬܐ (from ܚܨܕܐ).

2. With a long vowel:

a) after the first consonant:

α) qâṭal ܟܟܕܡ, ܟܚܨܡܐ; rare in Syriac.

β) qâṭel, the usual form of the active participle of the Qal, ܥܡܨ, ܡܡܟܐ; ܟܕܐܠ; ܥܡܐܕ; ܐܬܟܕ; ܚܡܦܨܐ, ܚܡܨܡܨ.

γ) qâṭōl, nomina agentis ܟܽܘܙܡܳܐ, ܡܟܕܨܐ; ܐܪܘܙܐ.

b) after the second consonant:

α) qeṭâl: ܚܕܢܬܐ; ܣܐܡܳܐ; ܙܘܗ, ܐܪܘܨܡܳܐ; ܐܣܡܢܐ; ܚܨܡܐ, ܐܫܡܢܐ, ܚܨܡܐ.

β) qaṭîl: the usual passive participle of the Qal: ܚܕܡ; ܬܡܚܕܐ subst. ܥܡܨ, ܒܟܠܡ, ܐܥܒܝܢ, ܥܢܝܡܠܐ.

γ) qaṭul, the Heb. passive part., rare in Syriac; ܪܫܘܡܟܐ, ܨܕܡܟܗܬܐ, ܐܪܘܡܕܐ.

3. With the middle radical doubled:

a) qaṭṭâl, qeṭṭâl intensive adjectives and nomina opificum: ܚܢܦܐ; ܠܢܝܡܐ, ܐܥܦܡ; ܪܣܢܬܐ, ܐܥܨܐ.

b) quṭṭâl, nomina actionis II ܙܘܕܿ܂, ܚܡܣ܂, and colour names ܐܘܟܡ܂.

c) qattîl, very many adjectives ܬܡܝܡ, ܟܫܝܪ, ܫ̈ܦܝ, ܩܕܝܫ, and part. perf. ܐܟ܂, ܣܝܡ.

d) qaṭṭul ܟܬܒܘ܂, ܫܘܦܪ܂, ܢܟܘܦ܂.

4. With formative additions:

a) with preformatives:

1) with *m*:

α) the infinitives,

β) the participles of the derived stems,

γ) many substantives ܡܕܒܚ܂, ܡܫܡܠ܂; ܡܚܫܘܠ܂, ܡܐܟܘܠ܂; with long vowel in the stem ܡܚܝܢ܂, ܡܟܬܒ܂, ܡܥܩܒ܂; with long vowel in the preformative ܡܟܫܘܠ܂, ܡܣܣܠ܂, ܡܥܒܕ܂; with long vowel in the preformative ܡܚܫܒܢ܂[1], cf. ܡܚܫܘܪ, H. מָקוֹר.

2) with *t*, derived from III and V ܡܬܬܝܪ܂, ܬܫܡܫ܂, ܬܘܣܦ܂; very many feminines ܬܟܬܘܫ܂, ܬܫܒܘܚ܂, ܬܘܟܚ܂[2].

b) With afformatives:

1) with *ān* for substantives: ܩܘܪܒܢ܂, ܫܘܟܢ܂, ܐܘܪܢ܂, especially from stems ս: ܐܒܕܢ܂, it is also the favourite

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[1] Acc. to Lagarde GGA. 1884, 278 because = ܡܚܫܒ܂ for ܡܟܫܒ܂, from a stem corresponding to the Arabic ضمن.

[2] With *y* a few (foreign?) names of animals and plants (N. 127, 2); with *n* ܠܘܙ܂, a few biblical proper names commencing in Hebrew with *y* ܝܥܩܘܒ, ܝܨܚܩ; on Nimrod v. Lag. Arm. St. p. 112.

termination for the formation of nomina agentis from
the derived participles and from adjectives, in which
a fem. *ṯ* has often been preserved or, in cases, inserted
ܢܣܒܐ, ܢܒܘܨ, ܣܒܟܝܐ, ܙܣܥܕܐ[1].

NOTE. Besides *ān* also *ōn*: ܬܣܩܘܢܐ, ܢܟܝܫܘܢܝ (Loan-words?)
see Lagarde GGN. 1882, 400/404; Rahlfs, BH zu den salomonischen
Schriften Leipz. 1887, N LCBl. 87, 25, 851.

ōn is the usual diminutive ending ܡܚܟܫܘܢܐ, more rarely *os*
ܨܕܣܐ; or both combined.

2) *ay* for derived adjectives, ܡܚܟܫܝܐ f. ܡܚܟܫܝܬܐ,
pl. ܡܚܟܫܬܐ.

1) and 2) may be combined *anay*, ܐܣܡܢܝܐ, ܐܟܠܢܝܐ.

3) *ī*, f. *īth*; ܩܨܝܐ, ܡܚܪܫܟܡܐ. Masculine abstract
substantives with *y* (ܝ) are also formed from verbs
ܢܣܒܝܐ, ܡܫܡܣܝܐ, ܣܒܝܕܣܐ, of which a st. abs. apparently
does not occur.

4) Feminine abstract nouns in *uth* ܘ, st. cstr.
ܘܬ, st. emph. ܡܚܟܫܘܬܐ ܘܬܐ, specially frequent in
scientific terminology.

Forms with more than three radicals are not un-
frequent, but they are too irregular to be properly clas-
sified. A few rare examples of compound words are
to be met with, as ܣܥܐܡܬܐ foundation, ܥܟܒܪܘܨ enemy;
one or two with ܠܟܥ, ܐܘܨ, ܙܢܒ, none with ܐܨ and ܐܣ;

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1 GH., ZDMG. 32, 755.

Greek words and proper names have found their way
into Syriac in great numbers.

c) On the vocalisation of the feminines see § 18
and GH., ZDMG. 32, 750.

As regards the two g e n d e r s, the usage is essenti- 26
ally the same as in Hebrew. A considerable number
are common gender (D. 269, N. 87). Among feminines
without the feminine termination are the names of
members of the body occurring in pairs, names of
places and materials (D. 268, N. 84), and the numbers
from 3—10; *e. g.* ܠ݂ܶܕ, ܨ̇ܡܶ, ܐ̤݁ܟ, ܢܩ݂ܡ.

The d u a l has left a trace of itself only in ܬܪܶܝܢ 2, 27
ܡܰܐܬ̈ܝܢ 200 and ܥܶܣܪ̈ܝܢ.

The p l u r a l has two terminations, m. ܰ‍‑ܝ̱ܢ, f. ܳ‑ܢ; 28
ܡܰܠ̈ܟܐ, ܡܰܠ̈ܟܳܬ̣ܳܐ; ܢܶܦ݂ܫ̈ܳܢ, ܡܰܠ̈ܟܳܐ. Masculines from ܝ stems *a*
ending in the sing. in *e* take ܰܝ̈ܳܐ, feminines in ܳ‑ܐ and
ܳ‑ܝ̣ܬ݂ take ܝ̈ܳܬ݂ܳܐ and ܝ̈ܳܢ; ܐܰ‍ܒ̈ܳܗ̈ܳܢ, ܡܰܠ̈ܟ̈ܐ; ܓܢ̈ܳܒ̈ܳܐ, ܓܢ̈ܳܒ̈ܬ̈ܐ;
ܩܪ̈ܝܳܬ̣̈ܳܐ, ܩܳܪ̈ܝܳܢ.

Many nouns with a masculine form in the singular *b*
take the feminine termination in the plural; ܥܰܪܣܳܐ b e d,
pl. ܥܰܪ̈ܣܳܬ̣ܳܐ; ܐܰܬ݂ܪܳܐ place, ܐܰܬ݂ܪ̈ܳܘܳܬ̣ܳܐ, ܐܳܣܝܳܐ p h y s i c i a n, ܐܳܣ̈ܰܘܳܬ̣ܳܐ; *vice
versâ* many feminines take the masculine plural, *e. g.*
ܡܶܠ̣ܬ̣ܳܐ, ܡܶܠ̈ܝܐ w o r d; pl. ܡܶܠ̈ܝܢ *mellin;* ܫܰܒ̣ܬ̣ܳܐ, ܫܰܒ̈ܶܐ w e e k,
ܫܰܒ̈ܶܐ; ܐܰܡܬ̣ܳܐ c u b i t, ܐܰܡ̈ܝܢ; ܡܥܰܪ̈ܬ̣ܳܐ, ܡܥܰܪ̈ܝܢ c a v e, ܡܥܰܪ̈ܬ̣ܳܐ.
A few have both forms in the plural: ܐܰܒ̣ܳܐ f a t h e r, *v.*
§ 32, ܩܰܪܢܳܐ h o r n, ܩܰܪ̈ܢܳܬ̣ܳܐ and ܩܰܪ̈ܢܶܐ; ܐܝܕ̣ܳܐ h a n d, ܐܝ̈ܕܰܝܳܐ and

ܐܘܪ̈ܝ; ܝܘܡ day, ܝܘ̈ܡܬܐ and ܝܘܡܝܢ; ܚܝܠ strength, ܚܝ̈ܠܝܢ, st. emph. (*v. infr.*) ܚܝܠܐ, hence ܚܝ̈ܠܐ, ܠܒ heart, ܠܒ̈ܐ and ܠܒ̈ܘܬܐ.

c   A few substantives are used only in the singular ܚܛܝܬܐ sin., ܣܘܚ and ܩܘܫܬ truth, ܗܝܡܢܘܬܐ faith; others only in the plural ܚ̈ܝܐ life, ܡ̈ܝܐ water (*v.* § 32), ܪ̈ܚܡܐ mer'cy; ܫܡܝ̈ܐ heaven is construed both as sing. and as plural.

29   There are no case-endings in Syriac any more
a than in Hebrew. The various cases (ܢ̈ܦܘܠܐ, *v.* Gott-heil, Elias of Sobha n. 32 ff.) are expressed by means of prepositions, the dative and often the accusative by ܠ, the genitive by ܕ. The genitive relation, moreover, was still expressed by the shortened form of the Noun in the so-called construct state. This, the usual method in Hebrew, was called ܟܪܝܘܬ ܫܡܐ ܒܣܡܝܟܘܬܐ (amputation of the noun in annexion). The short independent form of the noun was known as the absolute state.

b   In addition to these, we have in Aramaic a third form, the so-called emphatic state which supplies the place of the prefixed definite (determining) article (wanting in Aramaic) and which is formed by affixing the termination *ā* ܐ— to the noun. The masculine plural ends in *e* ܐ— (st. cstr. + *ā* GH. in LCBl. 87, 18, 607), from *ū* stems *aiyā* (*ayya*) ܝ̈ܐ—. This form, we

may add, has become so common that it frequently stands where determination is not implied, and in many cases is the only form in use.

The following table gives a summary of the various *c* classes of nouns and their inflexion:

		Sing.		Plur.		
		st. abs. and cstr.	st. emph.	st. abs.	st. cstr.	st. emph.
I	a ܡܠܟ king					
	b ܪܓܠ foot					
	c ܩܘܕܫ sanctuary					
	d ܛܠܐ child					
	e ܝܘܡ day					
	f ܥܝܢ eye					
	g ܝܡ sea					
	h ܢܝܚ rest					
II	a ܥܠܡ eternity					
	b ܣܗܕ witness					
III	a ܡܫܬܝ banquet					
	b ܚܙܝܐ vision					

There is little to add by way of detail:

a) Class I comprises the nouns with one short vowel, from which those with (originally) two short vowels (§ 25 1 *b*) can no longer be distinguished. From *e* and *a* of the shorter form, it is impossible to infer the vowel of the longer form: ܪܓܠ ܪܓܠܐ; ܡܠܟ ܡܠܟܐ; ܩܘܕ ܩܘܕܫܐ.

b) Like ܚܡ is inflected the diminutive ܟܟܡܐ st. cstr. ܕܝܟܡܪ; ܨܡܐ takes ܨܡ; from ܗܘܢܐ reason and ܓܘܢܐ colour the W. Syrians form ܗܘܢ and ܓܘܢ.

c) Nouns from ܥ stems repeat the consonant only in the plur. of ܟܡܐ people and ܝܡܐ sea.

d) The part. of verbs ܝ deserves special attention. The active is ܩܐܡ, ܩܝܡܐ, ܩܝܡܬ; the passive ܩܝܡ, ܩܝܡܐ, ܩܝܡܬ, ܩܝܡܬܐ.

d   Peculiar are certain masculine plurals with *ân* inserted, with which Phœnician and Assyrian may be compared, such as ܡܕܒܪܢܐ ruler ܡܕܒܪܢܝܬܐ, ܪܒ great, with reduplication ܪܘܪܒܢܐ; see the list in N. 74.

30   The Feminine. The rarely occurring stat. abs. ends
a   in the sing. in *a*, like the emph. state of the masc., the constr. in —*t* ܬ, the emph. in *t + â* ܬܐ.

		Sing.			Plur.	
	st. abs.	cstr.	emph.	abs.	cstr.	emph.
I	ܡܕܝܢܐ city	ܡܕܝܢܬ	ܡܕܝܢܬܐ	ܡܕܝܢܢ	ܡܕܝܢܬ	ܡܕܝܢܬܐ
II	ܐܪܡܠܐ widow	ܐܪܡܠܬ	ܐܪܡܠܬܐ	ܐܪܡܠܢ	ܐܪܡܠܬ	ܐܪܡܠܬܐ
III a	ܚܒܪܐ companion (f.)	—	ܚܒܪܬܐ	ܚܒܪܢ	—	—
b	ܥܓܠܐ calf	—	ܥܓܠܬܐ	ܥܓܠܢ	—	—
c	ܝܕܥܐ knowledge	—	ܝܕܥܬܐ	ܝܕܥܢ	—	—
d	ܛܠܝܐ maiden	—	ܛܠܝܬܐ	ܛܠܝܢ	—	—
e	ܚܕܘܐ joy	—	ܚܕܘܬܐ	ܚܕܘܢ	—	—
IV	ܡܠܟܘ kingdom	ܡܠܟܘܬ	ܡܠܟܘܬܐ	—	—	—

		Sing.			Plur.		
		st. abs.	cstr.	emph.	abs.	cstr.	emph.
V	a	ܕܡܘ image	ܕܡܘܬ	ܕܡܘܬܐ	ܕܡܘ	—	ܕܡܘܬܐ
	b	ܒܥܘ request	—	ܒܥܘܬܐ	ܒܥܘ	—	—
	c	ܒܪܝ creation	ܒܪܝܬ	ܒܪܝܬܐ	ܒܪܝ	—	—
VI		ܡܢܬ part	ܡܢܬ	ܡܢܬܐ	ܡܢܘ	ܡܢܘܬ	ܡܢܘܬܐ

NOTE 1. Class I suffers no change because the last syllable begins with a consonant.

2. Class II, on account of the two consonants, requires sometimes *a* as ܐܘܚܕܬܐ, sometimes *e* as ܒܥܕܐ, ܒܥܕܬܐ request—in this respect, however, the eastern pronunciation is often at variance with the western—sometimes *u* as in ܫܘܥܬܐ (does it occur?) ܫܘܥܬܐ. For the uncertainty as regards Q. and R. of the ܥ, see above.

3. Class III comprises the segolate feminines with the change in the position of the vowel mentioned in § 18. To this class belong also the forms under V and VI from ܝ stems, which must not be confounded with those of class IV.

4. For the double plural of certain substantives *v.* § 28 *b*; to these add ܐܩܠܬܐ, ܡܙܥܘܬܐ, ܬܪܘܬܐ and ܬܩܘܬܐ. ܐܬܐ sign, ܐܬܘܬܐ; ܫܡܐ, ܫܡܗܬܐ; ܡܐܐ hundred ܡܐܘܬܐ have only the feminine form. ܐܝܕܐ takes ܐܝܕܝܬܐ.

5. Adjectives in ـَ form the feminine in ܐܬ: ܩܪܝܒ, ܩܪܝܒܬܐ, pl. ܩܪܝܒܬܐ; those in ܘ, ܝ, on the other hand, take ܐܬ, pl. ܐܬ: ܩܛܝܠ, ܩܛܝܠܬܐ, ܩܛܝܠܬܐ.

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¹ On ܠܚܡ s. Philippi, ZDMG. 40, 650; de Lagarde, Mitt. 2, 358 f., χασύτας = ܟܣܘܬܐ.

31 The appending of the suffixes presents little diffi-
a culty. The singular forms given in §23 (with ‎ܠܝ, ܠ‎) when
joined to the plural of nouns become ‎ـ‎; ‎ـ‎, ‎ـ‎; ‎ـ‎;
‎ـ‎, ‎ـ‎; ‎ـ‎; ‎ـ‎, ‎ـ‎; ‎ـ‎, ‎ـ‎.

b With the suffixes the noun generally assumes the
form of the st. emph., dropping the terminations *ā* and
ē; no change occurs except where ease of pronunciation
demands the insertion or restoration of a vowel, or a
change in its position, especially before the vowelless
and consonantal suffixes ‎ܝ‎; ‎ـ‎, ‎ـ‎; ‎ـ‎, ‎ـ‎. In the
case of the masculines, in the above paradigms *e. g.*,
the position of the vowel is shifted only in ‎ـ‎,
compared with ‎ـ‎. Insertion in ‎ـ‎, ‎ـ‎;
similarly in ‎ـ‎, ‎ـ‎ alongside of ‎ـ‎, ‎ـ‎; in
‎ـ‎ and ‎ـ‎ my burden from ‎ـ‎, ‎ـ‎,
‎ـ‎ etc.

c Nouns from *y* stems form with the suffix of the
first person ‎ـ‎, ‎ـ‎, ‎ـ‎, ‎ـ‎, which the
Jacobites pronounce ‎ـ‎ *gabī, šelī*, the Nestorians
gab[h], *šel*; with ‎ـ‎ and ‎ـ‎: ‎ـ‎, ‎ـ‎, ‎ـ‎, ‎ـ‎;
so also ‎ـ‎, but Nest. ‎ـ‎, because in the st.
abs. ‎ـ‎, which is, at the same time, the form with
the suffix of the 1 pers.; in the same way ‎ـ‎.

In the **plural** of these words the radical *y* is some-
times dropped and sometimes retained, ‎ـ‎ and ‎ـ‎,
‎ـ‎ and ‎ـ‎; ‎ـ‎ and ‎ـ‎; with sub-

stantives, as distinguished from adjectives and parti-
ciples, it seems to be more frequently dropped: ܡܕܟܬ,
ܡܕܟܬܚܡ.

Of the feminines those ending in *ūt, īt, āt* always *d*
remain unchanged, as do the rest always before the vocalic
suffixes, frequently also before ܗ, while they generally
insert a helping-vowel before the 2 and 3 plur.; in this
case they assume the same form as in the st. constr.
Thus we find alongside of each other ܫܬܩܕ, ܡܟܠܬܐ,
ܡܙܝܟ, ܫܘܕܟ, and ܗܝܟܠ, ܣܬܪܟ, ܠܬܡܩܕ; so ܪܩܗ,
ܚܙܝܠܬ, ܝܨܕ alongside of ܩܝܕ, ܡܢܟܕ, ܫܡܦܟܕ; ܡܟܕ,
ܘܥܪܣܡܚ alongside of ܚܙܝܡܥ. Cf. also ܐܡܗܕ my
maid, but ܣܪܬܝ my daughter.

More or less irregular in their formation are a **32**
number of substantives, of which the following are the
most important.

ܐܒܐ father, wanting (acc. to BH) in abs. and const.,
with suff. 1 p. ܐܒܝ, before the others ܐܒܘ, thus ܐܒܘܗܝ,
ܐܒܘܗ, ܐܒܘܟ; in the pl. ܐܒܗܬ, ܐܒܗܐ and, metaphorically,
ܐܒܗ, ܐܒܗܬܐ, then pronounced *abbā*.

ܐܚܐ brother, with suff. like ܐܒܐ, pl. ܐܚܐ; in the
same way ܚܡ, ܚܡܐ father-in-law, with suff. of 1 p.
ܚܡܝ, before other suff. ܚܡܘܗܝ, pl. ܚܡܘܗܐ.

ܚܬܐ sister, pl. ܐܚܘܬ, ܐܚܘܬܐ.

ܐܚܪܢܐ another, f. ܐܚܪܬܐ, pl. ܐܚܪܢܐ, f. ܐܚܪܢܝܬܐ.

ܐܡܐ mother, ܐܡܟ, ܐܡܗ, pl. ܐܡܗܬܐ.

ܐܡܬܐ maid, pl. ܐܡܗܬܐ.

ܐܢܬܬܐ or ܐܢܬܬܐ[1] (pronounce 'att͏ᵉtʰå, atå) woman, cstr. ܐܢܬܬ, pl. ܢܫܐ, ܢܫܐ.

ܒܝܬܐ house, ܒܝܬ, contracted ܒܬ, pl. ܒܬܐ, ܒܬܐ (note Q.).

ܒܪ son, ܒܪ, ܒܪܗ, ܒܪܟ, ܒܪܗ, ܒܪܗ, pl. ܒܢܝ, ܒܢܝܐ, ܒܢܬ.

ܒܪܬܐ daughter, cstr. ܒܪܬ, ܒܪܬܗ, but ܒܪܬ, pl. ܒܢܬ, ܒܢܬܐ.

ܡܪܐ lord, cstr. ܡܪܐ; ܐ discarded before suff., thus ܡܪܗ, ܡܪܝ, ܡܪܟ (1 Cor. 16, 21), pl. ܡܪܝܐ and ܡܪܐ, ܡܪܘܬܐ or ܡܪܘܬܐ, fem ܡܪܬܐ (Μαρθα, Q.).

ܡܝܐ water, ܡܝ, ܡܝܐ, bef. suffixes with or without ܝ, ܡܘܗܝ or ܡܝܘܗܝ.

ܡܕܝܢܬܐ city, abs. ܡܕܝܢܐ, cstr. ܡܕܝܢܬ; pl. ܡܕܝܢܬܐ, ܡܕܝܢܬܐ.

33   **The Numerals.** The cardinals (ܦܫܝܛܐ simple)
a from 1 to 10 have separate forms for both genders,
and, as in the other Semitic languages, in the case of
the numbers 3 to 10, the feminine forms are used with
masculine substantives and *vice versâ*. They are placed
in apposition sometimes before—the more usual
position—sometimes after the object numbered.

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[1] In inscriptions also ܐܬܬܗ ZDMG. 36, 147.

		1		2		3		4		5	
masc.			ܚܲܕ		ܬܪܹܝܢ		ܬܠܵܬܵܐ		ܐܲܪܒܥܵܐ		ܚܲܡܫܵܐ
fem.			ܚܕܵܐ		ܬܲܪܬܹܝܢ		ܬܠܵܬ		ܐܲܪܒܲܥ		ܚܲܡܸܫ

		6		7		8		9		10	
masc.			ܫܬܵܐ		ܫܲܒܥܵܐ		ܬܡܵܢܝܵܐ		ܬܸܫܥܵܐ		ܥܸܣܪܵܐ
fem.			ܫܸܬ		ܫܒܲܥ		ܬܡܵܢܹܐ		ܬܫܲܥ		ܥܣܲܪ

To form the numbers from 11 to 19 ܥܣܲܪ is added _b_
for the masculine, ܥܸܣܪܹܐ for the feminine, to a shortened
form of the units.

		11		12		13	
masc.			ܚܕܲܥܣܲܪ		ܬܪܸܥܣܲܪ		ܬܠܵܬܲܥܣܲܪ
fem.			ܚܕܲܥܸܣܪܹܐ		ܬܲܪܬܲܥܸܣܪܹܐ		ܬܠܵܬܲܥܸܣܪܹܐ

		14		15		16	
masc.			ܐܲܪܒܲܥܣܲܪ		ܚܲܡܫܲܥܣܲܪ		ܫܬܲܥܣܲܪ
fem.			ܐܲܪܒܲܥܸܣܪܹܐ		ܚܲܡܫܲܥܸܣܪܹܐ		ܫܬܲܥܸܣܪܹܐ

		17		18		19	
masc.			ܫܒܲܥܣܲܪ		ܬܡܵܢܲܥܣܲܪ		ܬܫܲܥܣܲܪ
fem.			ܫܒܲܥܸܣܪܹܐ		ܬܡܵܢܲܥܸܣܪܹܐ		ܬܫܲܥܸܣܪܹܐ

Several variations are found in the orthography,
especially of the feminine; _e. g._ ˆ is often wanting over
ܣ of ܥܸܣܪܹܐ.

The tens are the plural forms of the units, (in- _c_
cluding ܥܣܲܪ) and are of the common gender. ܥܸܣܪܝܼܢ 20,
ܬܠܵܬܝܼܢ 30, ܐܲܪܒܥܝܼܢ 40, ܚܲܡܫܝܼܢ 50, ܫܬܝܼܢ 60, ܫܲܒܥܝܼܢ 70,
ܬܡܵܢܝܼܢ, also written ܬܡܵܢܐܝܼܢ 80, ܬܸܫܥܝܼܢ 90.

They are joined to the units in such a way that
the larger number is placed first, followed by the

smaller, which shows the gender and is always accompanied by ܘ, e. g. ܫܒܥܬܐ ܘܫܡܫ and ܫܒܥܬ ܘܫܡܫܐ. The object numbered is generally placed after in the absolute plural.

d   The remaining cardinal numbers are used as proper substantives.

ܡܐܐ 100, in st. emph. ܡܐܬܐ=Fr. *une centaine* (pl. ܡܐܘܬܐ) ܡܐܬܝܢ (dual!) 200, ܬܠܬܡܐܐ 300, ܐܪܒܥܡܐܐ 400, ܚܡܫܡܐܐ 500 &c.; ܐܠܦ, emph. ܐܠܦܐ 1000, ܬܪܝܢ ܐܠܦܝܢ 2000, ܬܠܬܐ ܐܠܦܝܢ 3000, ܐܪܒܥܐ ܐܠܦܝܢ 4000 &c.; (ܪܒܘ) 10000; ܚܡܫܝܢ ܪܒܘܬܐ 50000).

e   The numbers from 2 to 10 receive the determination by means of suffixes, which occasion certain changes in the form: ܬܪܝܟܘܢ you two, ܬܪܝܗܘܢ they two, ܬܪܬܝܗܝܢ; ܬܠܬܝܗܘܢ (with anomalous Q.) &c.

f   The ordinal numbers (ܡܢܝܢܐ, ܣܕܪܐ) are formed by the ending ܝ.

	masc.	fem.		masc.	fem.
1.	ܩܕܡܝܐ	ܩܕܡܝܬܐ	6.	ܫܬܝܬܝܐ	ܫܬܝܬܝܬܐ
2.	ܬܪܝܢܐ [1]	ܬܪܝܢܝܬܐ	7.	ܫܒܝܥܝܐ	ܫܒܝܥܝܬܐ
3.	ܬܠܝܬܝܐ	ܬܠܝܬܝܬܐ	8.	ܬܡܝܢܝܐ	ܬܡܝܢܝܬܐ
4.	ܪܒܝܥܝܐ	ܪܒܝܥܝܬܐ	9.	ܬܫܝܥܝܐ	ܬܫܝܥܝܬܐ
5.	ܚܡܝܫܝܐ	ܚܡܝܫܝܬܐ	10.	ܥܣܝܪܝܐ	ܥܣܝܪܝܬܐ

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[1] Rarely ܬܪܝܢܝܐ.

NOTE. In 4, 6, 7 the Nestorians pronounced the second consonant hard.

Further formations of this kind are preferably avoided, and even for those given above ܘܒ݂ܖ݁ܝ, ܗܢ݂ܘ, ܗܘ݂ ܕܖ̈ܟܠܐ &c. were often used.

The cardinal numbers also serve to indicate the day of the month ܒܚܡ, ܒܩܕܡ or ܒܩܕ݂ܡܐ, ܒܚܡܫܒܐ, ܒܐܪܒܥܣܪ (Esth. 3, 12) &c.

The distributives are expressed by repetition of the numeral: ܚܕ ܚܕ, ܬܖ̈ܝܢ ܬܖ̈ܝܢ (pl. ܬܖ̈ܝܢ ܬܖ̈ܝܢ (f. ܬܖ̈ܬܝܢ ܬܖ̈ܬܝܢ some), more rarely by ܟܠ ܚܕ, ܟܠ ܚܕ each.

A few fractional numbers are found as in Hebrew: ܬܘܠܬܐ, ܪܘܒܥܐ (with silent ܥ § 6) ܫܘܬܦ; once and twice —fold is expressed by ܚܕ with ܒ e. g. sevenfold ܒܫܒܥܐ ܚܕ, hundredfold ܒܡܐܐ ܚܕ.

For the names of the days and months see the Glossary.

C. VERB (ܡܠܬܐ) (§§ 34—48).

In addition to the two verbal forms of the perfect 34 and imperfect, Syriac employed, more than did the other Semitic languages, the participle with or without the auxiliary verb to be to express the present, in this respect approaching the Indo-Germanic family. The Syriac grammarians under Greek influence even went the length of regarding the above con-

struction as a third tense, which they named اَصْلَا وَمُّاخ
(present, in addition to حَضَّ اَصْلَا ۚ past and اَصْلَا وَحِمِ
future).

35   The Syriac conjugations or stems may be most
conveniently arranged in three groups of two, in all
six conjugations. These are: the simple stem, the
intensive stem, and the causative stem, each with
its corresponding reflexive or passive, as represented
in the usual paradigm:

> 1. Peal   ܩܛܠ and Ethpeel   ܐܬܩܛܠ
> 2. Pael   ܩܛܠ and Ethpaal   ܐܬܩܛܠ
> 3. Aphel   ܐܩܛܠ and Ettafal   ܐܬܬܩܛܠ

To these we must add a few other formations, *e. g.*
a second causative form, the Šaphel and its reflexive,
Eštaphal (Aethiop. Gram. § 43), in some cases a Paiel
or Pauel (Aeth. Gr. § 40) and other quadriliteral forms.

36   The inflectional endings are:

a) in the perfect:

	1	2 f.	2 m.	3 f.	3 m.
Sing.	ܬ	ܬܝ	ܬ	ܬ	—
Plur.	(ܢ)ܢ	ܬܝܢ	ܬܘܢ	(ܝ)ܝ	(ܘ)ܘ

b) in the imperfect:

	1	2 f.	2 m.	3 f.	3 m.
Sing.	ܐ	ܬ	ܬ	ܬ	ܢ
Plur.	ܢ	ܬ	ܬܘ	ܢ	ܢܘ

c) in the imperative:

	Plur.			Sing.	
	f.	m.		f.	m.
	(ܲ)ܘ—	(ܿ)ܘ—		—ܝ	—

NOTE. Where longer and shorter endings are found side by side, the former are to be regarded as secondary or derived.[1]

The Syrians distinguish two moods (ܐܢܬ or ܐܘܪܚܐ, 37 also ܨܒܝܢܐ), the indicative (ܩܛܠ) and imperative [a] (ܩܛܘܠ). The jussive[2], and the apocopated and emphatic forms of Arabic are wanting; the infinitive and the participle (ܡܩܛܠ ܩܛܠ, ܡܩܛܠܘ) belong rather to the Noun.

The strong verbs are called by the Syrians ܫܠܡܬܐ, [b] the weak ܚܠܝܡܬܐ.

Verbs of the simple stem are either transitive 38 (ܡܠܐܬܐ), or intransitive (ܘܨܒܐ); the latter have [a] generally *e* in the perfect ܕܚܠ, fear, ܒܛܢ be pregnant; in some cases the vowel varies according to the signification: ܣܪܒ lay waste, ܣܪܒ be waste; in other . cases there is no change: ܗܦܟ vertere and se vertere, ܦܪܫ part and go apart.

There is no reflexive with *n*, corresponding to the [b] Hebr. Niphal. The significations of the derived stems

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[1] GH, ZDMG. 32, 757.

[2] Are traces of it to be found Jer. 10, 11 and in the inscription of Teima 11 (ܢ—not ܗ)? Berl. Sitz. Ber. 84,817. 87,448.

present the same variety as in Hebrew; thus the Pael
is frequentative, intensive, causative &c., while the
reflexive takes the place of the passive, which is wanting.

c   Forms with more than three radicals are derived
to a large extent from nouns; even words like ܐܶܬܪܰܨܰܦ,
ܐܶܬܦܰܫܰܟ, ܐܶܬܪܰܟܢܰܟܕ are invented by the theologians
and cited by the grammarians.

For Paradigm see following page.

NOTES a) ܩܛܰܠ is more suitable for a model than ܥܒܰܕ or
ܩܠܰܛ on account of R. and Q.

b) In the MSS. the silent endings ܘ and ܝ—the latter especi-
ally—in the plural of the perfect and in the imperative are frequently
omitted. For proofs that they were once audible see note to § 16 *e*
and compare Mk. 5, 41. ταλιθα κουμι (cod. AD), with κουμ (א BC).
On the longer forms in ܘ—, ܝ—, and ܝ of the 1 pers. *v.*
§ 36 note.

c) Intransitive verbs with *e* retain their vowel (so in Arab.
but not in Hebr. 54[b] and Aeth. 56). ܣܚܦ Job 7, 5. 30, 30 is cited
by the grammarians as solitary example of an intrans. perfect
med. *o*; acc. to N also ܐܚܒܩ (but Q., *v.* D p. 225 n. 1).

d) In the impf. and imper. the intransitive have usually *a*,
which is treated quite as the *u* of the paradigm ܢܶܫܬܶܐ?, ܢܶܦܠܰܬ;
but ܩܶܛܰܠ, ܢܶܩܛܠܘܢ, ܢܶܩܛܰܠ, ܢܶܩܛܠܶܬ; not many have *e* as: ܙܰܒܶܢ
sell and ܥܒܶܕ make, ܢܶܙܒܶܢ and ܢܶܥܒܶܕ, with a few ܣܶܒ *v.* § 42.

e) The eastern Syrians write ܳ *i. e.* o not ܘ in the pf. ܩܛܰܦ,
impf. and imp. ܢܶܩܛܘܦ, ܩܛܘܦ; ܘ u, on the other hand, in
ܢܶܩܛܠܘܢ, ܩܛܘܠ (*v.* ܠܐ and p. 10); the prefix of the impf. they
point with — (ĕ, later ĭ).

38. STRONG VERBS.

Strong Verb.

Perfect.

	Singular.			Plural.			
	3 m.	3 f.	2 m.	2 f.	1 c.	2 m.	2 f.	1 c.

Peal

Pael

Aphel

Imperfect.

Peal

Pael

Aphel

Imperative.

	Singular.		Plural.	
	m.	f.	m.	f.

Peal

Pael

Aphel

Infinitive.

Participle.

active.

passive.

Peal

Pael

Aphel

Strong Verb with Suffixes.

Perfect.

Peal.	2 m.	1 plur.	3 f.	3 m.	2 f.	2 m.	1 pers.
3 m.	ܩܛܠܟ	ܩܛܠܢ	ܩܛܠܗ	ܩܛܠܗ	ܩܛܠܟܝ	ܩܛܠܟ	ܩܛܠܢܝ
3 f.	ܩܛܠܬܟ	ܩܛܠܬܢ	ܩܛܠܬܗ	ܩܛܠܬܗ	ܩܛܠܬܟܝ	ܩܛܠܬܟ	ܩܛܠܬܢܝ
2 m.	—	ܩܛܠܬ	ܩܛܠܬܗ	ܩܛܠܬܝܗܝ	—	—	ܩܛܠܬܢܝ
2 f.	—	ܩܛܠܬܝ	ܩܛܠܬܝܗ	ܩܛܠܬܝܗܝ	—	—	ܩܛܠܬܝܢܝ
1	ܩܛܠܬܟ	—	ܩܛܠܬܗ	ܩܛܠܬܗ	ܩܛܠܬܟܝ	ܩܛܠܬܟ	—
Plur.							
3 m.	ܩܛܠܘܟ	ܩܛܠܘܢ	ܩܛܠܘܗ	ܩܛܠܘܗܝ	ܩܛܠܘܟܝ	ܩܛܠܘܟ	ܩܛܠܘܢܝ
3 f.	ܩܛܠܝ	ܩܛܠܝܢ	ܩܛܠܝܗ	ܩܛܠܝܗܝ	ܩܛܠܝܟܝ	ܩܛܠܝܟ	ܩܛܠܝܢܝ
2 m.	—	ܩܛܠܬܘܢܢ	ܩܛܠܬܘܢܗ	ܩܛܠܬܘܢܝܗܝ	—	—	ܩܛܠܬܘܢܢܝ
2 f.	—	ܩܛܠܬܝܢ	ܩܛܠܬܝܢܗ	ܩܛܠܬܝܢܝܗܝ	—	—	ܩܛܠܬܝܢܢܝ
1	ܩܛܠܢܟ	—	ܩܛܠܢܗ	ܩܛܠܢܝܗܝ	ܩܛܠܢܟܝ	ܩܛܠܢܟ	—

Imperfect.

Imperative.

Sing.
3 m.
2 f.
Plur.
3 m.
3 f.

Sg.
m.
f.
Pl.
m.
f.

f) The formation of 3 m. sg. impf. by *n* instead of *y* (hence always=1 pl.) distinguishes the Syriac of Edessa together with the Mandaean not only from Hebr., Arab., Ethiop. and Phœn., but also from the western dialects of Palmyr., Aramaic-Palest., Samarit., Nabat. Whether there is any analogy between it and the forms of the impf. with ܠ in biblical Aramaic and in Talmudic is doubtful (cf. D § 181, Kautzsch, Bibl. Aram. § 47).

g) For Q. of the first radical in the 1 impf. Pael, and of the third in the part. *v.* § 8 A. 5. As exceptions to the latter we find cited ܡܟ̈ܕܒܝ, ܟܘܪ̈ܓܡ, ܪܚܓܡ, ܦܚܝܡ. It is to be observed, further, that when the tone is thrown forward the passive participles of Pael and Aphel are not to be distinguished from the participles active. On the union of the participle with the pronoun and the ensuing contractions, see § 19 *a.*

h) Pael and Aphel present no difficulty. ܐܫܟܚ find may be regarded as Peal with prosthetic ܐ or as Afel with *e* for *a,* cf. ܠܝܗ and ܐܠܝܗ, *m* in ܬܫܟܚ and הַשְׁכַּח in Daniel.

i) No confusion can arise between the **r e f l e x i v e** or **p a s s i v e** forms of the simple stem and those of the intensive, that is, between Ethpeel (ܐܬܟܬܒ, with the diacritical point ܐܬܟܬܒ) and Ethpaal (ܐܬܟܬܒ, ܐܬܟܬܒ) if the second or third radical is one of the ܒܓܕܟܦܬ. In other cases, the 3 f. and 1 sg. of the perf., the 2 f. sg. and the 3 and 2 pl. of the imperf. and generally the imperative are written alike, so that ܐܬܩܛܠܬ, ܐܬܩܛܠܬ may be read either as *eth qatlath*, *eth qatleth* of the simple stem, or as *eth qattelath*, *eth qatteleth* of the intensive. When the vowel of the imper. is thrown back, however, we can distinguish between ܐܬܣܦ of the simple, and ܐܬܣܦ of the intensive stem. The Eastern Syrians give the latter form a second vowel on account of the doubling and conse-

quently do not distinguish it from the perfect. The W. Syrians do the same in cases like ܐܬ݂ܪܝܡ. In printed texts the diacritical point developed into a diacritical line over (Ethpaal) and under (Ethpeel) the middle radical.

k) The Ethpeel often takes the place of the Ettaphal (ܐܬ݂ܟ݂ܬܒ); in the 3 f. and 2 m. and f. impf. of the latter only two *t*'s are written ܬܬ݂ܟ݂ܬܒ; it is, however, like the Estaphal, comparatively rare.

The strong verb with suffixes. 39

Notes on the paradigm (pp. 44—45).

a) One or two of the forms are found only in the works of Syrian grammarians; the suff. 2 f. pl. is omitted, since it is treated exactly like the masc.; ܐܢܘܢ and ܐܢܝܢ serve as suffixes of the 3 pl.

b) In the perfect the 3 f. sg. is distinguished from the 1 sg. with suffixes of the 2 and 3 pers. only by the R. of the ܬ; from the 2 m. with 1 pers. by R. and the difference of vowel.

In the 3 pl. suffixes are also appended to the lengthened forms ܩܛܠܘܢܢ, ܩܛܠܬܘܢܢ &c., which others point as ܩܛܠܘܢܝ; cf. in the imperative ܩܛܘܠܝܢܢ alongside of ܩܛܘܠܢܢ.

d) When the impf. represents the imper., it takes the suffixes of the latter, hence the 2 impf. often in ordinary cases ܬܩܛܠܝܘܗܝ.

e) For ܝܘܗܝ and ܝܗܝ we find, especially in the dialect of the Peshittâ, ܗ, ܐܬ݂ܗ, ܐܬ݂ܝܗ; the form (— ܝܘܗܝ) is also found in some instances with the inf., which, with the exception of the suff. of the 1 pers., is otherwise treated like a noun (ܡܩܛܠܝ).

f) Pael, Aphel and the derived stems append their suffixes after the analogy of the Peal. In the m. sg. and in the lengthened plural forms, the imper. Pael frequently retains the vowel of the

second radical ܡܸܟ݂ܣܲܠܸܢ; so sometimes the impf. Peal; cf.
ܡܸܟ݂ܣܘܿܪܸܢ KvD. ed. Wright [v. litter. p. 57] 166 n. 3; 172 n. 2.

40   Verbs with gutturals are not to be reckoned in
a Syriac among the w e a k verbs since those *primæ gutt.*
and in most cases those *mediæ gutt.* present no deviation
from the inflexion of the strong verb. Even those *tertiæ
gutt.* differ from the above only in respect that they
take *a* 1) for *e* (part. act. Peal, Ethpeel, Pael, Aphel)
and 2) often for *o* (impf. and imp.)—the latter especi-
ally in verbs ending in ܗ. In some cases we find both
o and *a* (ܬܸܫܟܲܚ and ܬܸܫܟܲܚ), in one or two *o* alone.
It is not always possible to say with certainty whether
a given form is an example of 1) or of 2); *e. g.* in ܐܸܙܲܥ,
ܬܸܙܘܲܥ, the former may represent an original *z*^e*eq*, or the
latter may be for *nez'oq*; but cf. Hebr. צָעַק, יִצְעַק.

b   In a few verbs ܐ appears as third radical: ܒܲܝܐ
comfort, ܛܲܡܐ defile (both Pael), and gives up its
vowel to the second radical when the latter is vowelless:
ܒܲܝܐܲܬ݂ (3 f.) ܒܲܝܐܲܬ݂ (2 m.); in the pl. ܒܲܝܐܘ, acc. to the
Syrian grammarians, the ܘ is still audible, perhaps
bayya'ü. (In the same category we would place the
subst. ܣܵܢܐܵ hater, cf. § 30 *c, d.*). ܣܵܢܐܵ (as original part.)
is found alongside of the later ܣܵܢܐ, ܣܵܢܐܵ, ܣܵܢܹܐ.

41   In verbs ܠܐ, the ܐ at the beginning of the word
a takes a full vowel instead of a Šewa, viz: in the part.
pass. of the Peal (ܐܲܟ݂ܝܼܠ) and in the imper. with ܂, ܐܲܟ݂ܘܿܠ,

ܐܶܫܕ݁, and *e* in the perf. Peal and in Ethpeel, ܐܶܡܰܪ, ܐܳܟ݂ܰܠ, ܐܶܬ݂ܟ݂ܶܠ &c.; in a few perfects *a* is written by the E. Syrians for *e*, as ܐܰܟ݂ܰܠ for ܐܶܟ݂ܰܠ &c.

The E. Syrians further distinguish the perfect ܐܶܡܰܪ from the imperative ܐܶܡܰܪ.

After the preformative, ܐ quiesces in *e* when the *b* vowel of the second radical is *o*, in *i* when it is *a*: ܐܶܟ݂ܰܠ, ܐܶܡܰܪ, ܐܰܣܶܪ, ܐܳܪܶܟ݂; ܬܶܐܡܰܪ, ܢܶܐܟ݂ܽܘܠ, ܬܶܐܚܽܘܕ݂; the follg. have *o*: ܐܳܟ݂ܶܠ, ܐܶܙܰܠ, ܐܳܙܶܠ, ܐܳܟ݂ܶܕ݂, ܐܶܪܰܙ; the follg. *a*: ܐܶܚܶܕ݂, ܐܳܨܶܦ, ܐܶܡܰܪ, ܐܳܐܶܠ. Only one ܐ is written in the first pers. of the imperf. ܐܶܡܰܪ, so in the Pael ܐܰܟܶܠ.

In the Pael ܐ in Western Syriac gives up its *c* vowel to the preformative, according to §§ 16. 17, and is thereafter frequently dropped, especially in ܐܰܟܶܠ; ܡܰܟܶܠ, ܡܰܐܟ݂ܶܠ; so in the Ethpeel and Ethpaal: ܬܶܬ݂ܰܐܟ݂ܰܠ, ܐܶܬ݂ܰܐܟ݂ܰܠ, ܐܶܬ݂ܰܐܟ݂ܰܠ, ܬܶܐܬ݂ܰܐܟ݂ܰܠ, in which, however, it is now and then assimilated to the ܬ: ܬܶܐܬ݂ܰܐܟ݂ܰܠ, ܐܶܬܬܰܐܟ݂ܰܠ; ܡܶܬ݂ܰܐܟ݂ܰܠ, ܐܶܬ݂ܰܐܟ݂ܰܠ. (H-Julian [vid. Litt. p.57] 8, 1. 5 &c.).

Aphel and Šaphel with their reflexives follow the *d* analogy of verbs ܦ: ܐܰܘܟ݂ܶܠ, ܐܰܣܶܡ, ܡܰܣܶܡ, ܐܶܬ݁ܬ݁ܰܘܟ݂ܰܠ.

For ܐܶܬ݂ܳܐ, ܐ݂ܳܡ݂ܶܐ and ܐܳܠ v. § 48. The first consonant of *e* ܡܰܣܟ݁ܶܢ, from ܐܰܟ݁ܶܠ, points to a Hebrew origin.

Verbs ܦ.   42

The first consonant is apocopated in the imper. *a* Peal, and assimilated to the second when it would other-

wise stand without a vowel in the close of a syllable;
hence there is no irregularity in the perf. and part.
Peal, in the Pael, Ethpeel and Ethpaal.

b   Assimilation does not take place in a considerable
number of verbs, especially those with ܗ for the middle
radical: ܢܕܥ, ܢܚܬ; the same applies to the apocope in
the imper. (thus ܕܚܠ notwithstanding impf. ܢܕܚܠ),
especially with such verbs as are also tertiae ܝ.

c   The vowel of the imper. follows that of the impf.;
a is often found even where the perf. has *a*; e. g. ܢܣܒ
take, ܣܒ, ܬܣܒ; ܢܛܪ keep, ܛܪ, ܬܛܪ and ܢܚܬ, ܬܚܬ;
ܢܩܠ, ܩܠ. with *e* ܢܬܠ, ܬܠ; ܢܕܥ, ܕܥ, ܬܕܥ; ܢܩܪܒ, ܩܪܒ.
Doubly weak are e. g. ܢܛܐ, ܢܛܝ, ܢܡܐ.

Peal. Imp. of ܢܩܘܡ: ܩܘܡ, ܩܘܡܘ, ܩܘܡܝ, ܩܘܡ.
     of ܢܛܪ: ܛܪ. of ܢܬܠ: ܬܠ.
Impf. ܐܩܘܡ, ܬܩܘܡ, ܬܩܘܡܝ, ܬܩܘܡ,
     ܢܩܘܡ, ܬܩܘܡ, ܬܩܘܡܢ, ܢܩܘܡ.
Inf. ܡܩܡ.

Aphel. Perf. ܐܩܡ, ܐܩܡܬ, ܐܩܡܬ, ܐܩܡܬܝ, ܐܩܡܬ,
     ܐܩܡܘ, ܐܩܡܝܢ, ܐܩܡܬܘܢ, ܐܩܡ.
Imp. ܐܩܡ, ܐܩܡܘ, ܐܩܡܝ.
Impf. ܐܩܡ, ܬܩܡ, ܬܩܡ, ܬܩܡܝ, ܢܩܡ,
     ܢܩܡ, ܬܩܡ, ܬܩܡܢ, ܢܩܡ.
Inf. ܡܩܡܘ; Part. act. ܡܩܡ, pass. ܡܩܡ.

Ettaphal. Perf. ܐܶܬܬܰܩܰܦ, Impf. ܢܶܬܬܰܩܰܦ, Imp. ܐܶܬܬܰܩܰܦ.

Verbs ܥܥ.   43

In the part. pass. Peal, in the Ethpeel, Pael, and *a*
Ethpaal—instead of the two last often Palpel and
Ethpalpal—verbs of this class present no irregularity,
except that in such Ethpeel forms as ܐܶܬܚܰܫܰܒ, ܢܶܬܚܫܶܒ
the double radical is written only once, ܢܶܬܚܫܶܒ.

Elsewhere the identical consonants are fused into *b*
one, and the vowel thrown back on the first radical.
The latter after preformatives is pronounced hard, which
is the case with the other radical in the perf. and part.
only when it was originally followed by a vowel. Thus
ܬܩܶܦ ,ܐܰܩܶܦ, cf. Hebr. ܪܰܩܶܒ; ܩܰܦ ,ܩܰܦ, but ܩܶܡ and ܩܡ,
ܩܰܡܶܩ; on the other hand again ܩܶܦ.

Imper. and impf. have *a*; *o* appears in ܥܘܠ, ܬܶܥܘܠ; *c*
for *e* is cited only ܩܶܡ ,ܬܶܩܶܡ, ܢܶܩܡ, imp. ܩܘܡ ,ܩܘܡ, forms
which D § 185 assigns to a root ܢܩܡ (but cf. ܐܰܩܶܡ, ܦܝܕ).

The uninflected part. act. Peal is formed like that *d*
of verbs ܥܥ: ܩܳܐܶܦ, but ܩܰܦ, ܩܶܡ; still we find, especi-
ally with ܥܥ, also ܩܳܐܶܩ. In the Aphel, too, there
frequently appears a similar ܐ: ܢܳܐܶܫ, ܡܩܳܐܶܫ.

Perf.	Peal.	Aphel.	Ettaphal.	Part. Peal
Sing. 3 m.	ܩܦ	ܐܩܦ	ܐܬܬܩܦ	act.
3 f.	ܩܦܬ	ܐܩܦܬ	ܐܬܬܩܦܬ	sg. m. ܩܐܦ
2 m.	ܩܦܬ	ܐܩܦܬ	ܐܬܬܩܦܬ	f. ܩܦܐ
2 f.	ܩܦܬܝ	ܐܩܦܬܝ	ܐܬܬܩܦܬܝ	pl. m. ܩܦܝܢ
1	ܩܦܬ	ܐܩܦܬ	ܐܬܬܩܦܬ	f. ܩܦܢ
Plur. 3 m.	ܩܦܘ	ܐܩܦܘ	ܐܬܬܩܦܘ	pass.
3 f.	ܩܦܝ	ܐܩܦܝ	ܐܬܬܩܦܝ	ܩܦܝܦ
2 m.	ܩܦܬܘܢ	ܐܩܦܬܘܢ	ܐܬܬܩܦܬܘܢ	
2 f.	ܩܦܬܝܢ	ܐܩܦܬܝܢ	ܐܬܬܩܦܬܝܢ	Part. Aph.
1	ܩܦܢ	ܐܩܦܢ	ܐܬܬܩܦܢ	act. ܡܩܦ
Impf.				pass. ܡܩܦ
Sing. 3 m.	ܢܩܦܘܦ	ܢܩܦ	ܢܬܬܩܦ	
2 f.	ܬܩܦܝܢ	ܬܩܦܝܢ	ܬܬܩܦܝܢ	Part. Ett.
Plur. 3 m.	ܢܩܦܘܢ	ܢܩܦܘܢ	ܢܬܬܩܦܘܢ	ܡܬܬܩܦ
3 f.	ܢܩܦܢ	ܢܩܦܢ	ܢܬܬܩܦܢ	Inf.
Imp.				Peal. ܡܩܦ
Sing. m.	ܩܦܘܦ	ܐܩܦ	ܐܬܬܩܦ	Aph. ܡܩܦܘ
Plur. m.	ܩܦܘ, ܩܦܩܦܘ	ܐܩܦܘ	ܐܬܬܩܦܘ	Ett. ܡܬܬܩܦܘ

44   Verbs ܥ and ܘ.

a   There remain but two ܥ verbs in Syriac, the defective participle ܗܘܐ it is becoming, and the Pael ܟܢܫ assemble with its passive. As in Hebrew, verbs ܥ have passed into the class ܘ, from which they are scarcely to be distinguished except in the Aphel.

The first radical, where it should have Šewa, takes *b* an *i*, which passes over to the vowelless consonant of the preformative, ܢܐܪܬ *ireth* not *yireth*, also frequently written ܐܝܪܬ, Ethpeel ܐܬܝܠܕ (Nest. ܐܬܝܠܕ). In the perf. Peal non-gutturals take *e*, in the impf. accordingly *a*, ܐ being written in place of ܝ: ܢܐܠܦ, so inf. ܡܐܠܦ.

In the Aphel ܐܝܠܕ and ܐܘܟܠ alone show the *c* original *y*, *v* appearing in all the others: ܐܘܟܠ, ܐܘܕܥ &c.

ܝܬܒ and ܝܕܥ apocopate the ܝ in the imper. Peal, *d* while after preformatives it is assimilated to the following consonant: ܬܬܒ, ܬܬܒ, ܢܬܒ; ܬܬܕܥ, ܬܕܥ; ܬܘܕܥ, ܕܘ. In other respects they follow the usual inflexion of the class.

For ܝܗܒ *v.* § 48, *g* 5.

Verbs ܩܡ.
             45

These transfer (with the Jacobites) the vowel of the ܐ to the preceding vowelless consonant, and have usually *e* in the perf. ܩܡ, ܢܐܩ, ܡܐܬ; ܐ between two vowels is pronounced as *y*, and in some cases the latter consonant is written instead, *e. g.* Pael ܩܝܡ.

Imp. ܩܘܡ, impf. ܢܩܘܡ; part. act. ܩܐܡ, ܩܝܡܐ, pass. ܩܝܡ. In the Aphel, in many cases either the ܐ is dropped or it is placed before the first radical ܡܩܝܡ (cf. § 43 *d*); similarly the Ethpeel of ܩܡ is not unfrequently written ܐܬܩܝܡ; so ܐܬܟܪܝ it displeases for ܟܪܝ.

46   Verbs ܟܺܝ.

a   A verb med. *y* is perhaps to be seen in ܣܳܡ set (*v.* § 17, 5), for its imper. is ܣܝܡ and its impf. ܢܣܺܝܡ; in the perf., inf. and part. it is not to be distinguished from the other verbs of this class.[1]

b   When the first radical is vowelless, ܘ unites with the following *a* to form *a*; with *e* and *i* it becomes *ī*, with *u* and *o*, it becomes *ū*; when it would be doubled in Pael and Ethpaal it usually becomes ܝ, as also in the part. act. Peal before inflectional additions. The preformative of the Ethpeel is usually written with two ܬ's, so as to reach the same weight with the strong verb.

Perfect.	Peal.	Ethpeel.	Pael.	Aphel.
Sing. 3 m.	ܩܳܡ	ܐܬܬܩܺܝܡ	ܩܰܝܶܡ	ܐܰܩܺܝܡ
3 f.	ܩܳܡܰܬ	ܐܬܬܩܺܝܡܰܬ	ܩܰܝܡܰܬ	ܐܰܩܺܝܡܰܬ
2 m.	ܩܳܡܬ	ܐܬܬܩܺܝܡܬ	ܩܰܝܶܡܬ	ܐܰܩܺܝܡܬ
2 f.	ܩܳܡܬܝ	ܐܬܬܩܺܝܡܬܝ	ܩܰܝܶܡܬܝ	ܐܰܩܺܝܡܬܝ
1	ܩܳܡܬ	ܐܬܬܩܺܝܡܬ	ܩܰܝܶܡܬ	ܐܰܩܺܝܡܬ
Plur. 3 m.	ܩܳܡܘ	ܐܬܬܩܺܝܡܘ	ܩܰܝܶܡܘ	ܐܰܩܺܝܡܘ
3 f.	ܩܳܡ	ܐܬܬܩܺܝܡ	ܩܰܝܶܡ	ܐܰܩܺܝܡ
2 m.	ܩܳܡܬܘܢ	ܐܬܬܩܺܝܡܬܘܢ	ܩܰܝܶܡܬܘܢ	ܐܰܩܺܝܡܬܘܢ
2 f.	ܩܳܡܬܝܢ	ܐܬܬܩܺܝܡܬܝܢ	ܩܰܝܶܡܬܝܢ	ܐܰܩܺܝܡܬܝܢ
1	ܩܳܡܢ	ܐܬܬܩܺܝܡܢ	ܩܰܝܶܡܢ	ܐܰܩܺܝܡܢ

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[1] On these verbs *v.* A. Müller, ZDMG. 33, 698, Nöldeke, ib. 37, 525; Hebr. Gr. §§ 71, 72.

	Peal.	Ethpeel.	Pael.	Aphel.
Imp. Sing.	ܩܘܡ	ܐܬܬܩܝܡ	ܩܝܡ	ܐܩܝܡ
Plur.	ܩܘܡܘ	ܐܬܬܩܝܡܘ	ܩܝܡܘ	ܐܩܝܡܘ
Impf.				
Sing. 3 m.	ܢܩܘܡ	ܢܬܬܩܝܡ	ܢܩܝܡ	ܢܩܝܡ
2 f.	ܬܩܘܡܝܢ	ܬܬܬܩܝܡܝܢ	ܬܩܝܡܝܢ	ܬܩܝܡܝܢ
1	ܐܩܘܡ	ܐܬܬܩܝܡ	ܐܩܝܡ	ܐܩܝܡ
Plur. 3 m.	ܢܩܘܡܘܢ	ܢܬܬܩܝܡܘܢ	ܢܩܝܡܘܢ	ܢܩܝܡܘܢ
Inf.	ܡܩܡ	ܡܬܬܩܡܘ	ܡܩܝܡܘ	ܡܩܡܘ
Part. act.	ܩܐܡ, ܩܝܡܐ	ܡܬܬܩܝܡ	ܡܩܝܡ	ܡܩܝܡ
pass.	ܩܝܡ	—	ܡܩܝܡ	ܡܩܝܡ

NOTE 1. The verb ܡܝܬ die has alone retained in the perf. Peal a trace of the intransitive pronunciation ܡܝܬ, ܡܝܬܬ, ܡܝܬܘ, ܡܝܬܬܘܢ &c., elsewhere quite as ܩܡ.

2. ܐܙܠ attend forms its Aphel like verbs ܐܙܠ ܥܠ, and similarly the first radical must be pronounced hard after the preform. in ܐܟܝܠ measure and ܐܬܩܢ make ready, while otherwise the preforms. are vowelless; only in poetry do we find here and there ܢܩܘܡ &c.

3. The inf. Peal is sometimes written with an ܘ to which it has no claim: ܡܩܘܡ, ܡܩܘܡܬܐ.

4. Instead of the doubled ܝ (Hebr. Gr. 71, b), ܘ appears in ܗܘܝ, ܐܘܝ, ܢܩܘܙ; ܩܘܕ means dazzle, ܚܟܡ wake.

5. ܘ remains in verbs whose third radical is i, a guttural or ܐ: ܗܘܐ be, ܚܘܝ show, ܬܘܗ, ܬܘܗ be astonished, ܪܘܙ rejoice (but ܚܝ), ܚܘܪ be white (but ܚܙܐ see). According to N. these

are mostly denominatives, and by no mean traces of a formation older than that of ordinary med. ܘ verbs.

6. A Palpel and an Ethpalpal are formed *e. g.* from ܪܡ be high, ܪܡܪܡ raise, ܐܬܪܡܪܡ; from ܙܘܥ, ܐܙܝܥ shake, ܐܬܙܝܥܘ.

7. In the Ethpeel frequently but one ܬ is written, and inversion and assimilation are dispensed with in the case of sibilants, thus ܐܬܫܡܥ, ܐܬܐܣܪ, ܬܣܚܡ; but in Ethpaal ܐܙܕܘܢ, ܐܣܬܟܠ.

47   Verbs ܠܐ.
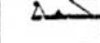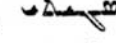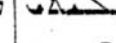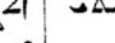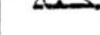
a   This class comprises the two classes of Hebrew verbs, ל״ה (originally ל״י, ܘ no longer appears in Syriac as third radical) and ל״א, which are treated in all respects like verbs ל״ה. On the few that retain ܝ see § 39 *b*.

b   The paradigm shows in the intransitives 'y' as a consonant in the 3 f. sg. perf., but in all the other forms it has become fused with the preceding *i* to form ܝ; in the transitives it becomes *å*, *åt* in the 3 sing., disappears entirely in the 3 pl., and forms a diphthong with the preceding *a* in the other persons. According to the traditional teaching of the grammarians, the termination ܘ in ܣܓܝܘ and ܓܠܘ is still audible, thus: *s^egh^īu, g^eláu*.

c   Note Q. in ܡܝܬ=2 sg. to distinguish it from ܡܝܬ with R.=1 sg., following the analogy of the strong verb.

The imper. of ܠܐ݂ one expects to end in *ay*, which, *d* however, is now found only in ܝܡܺܝ swear and ܐܫܺܝ drink. In the Ethpeel, the E. Syrians, following the analogy of the strong verb, pronounce *et^hgal*, which they usually write ܐܶܬܓܠܺܝ, in place of ܐܶܬܓܠܺܝ. The W. Syrians do the same in certain words *e. g.* ܐܬܩܠ or ܐܬܩ ψ 6, 5. The lengthened form is frequently found in the plural of the imper., and is usually written with Aleph: ܚܙܰܘ and ܚܙܰܐܘ, ܗܘܰܐ݂; in the fem. the lengthened form alone occurs ܣܬܰܝ.

The vocalisation of the impf. is in all verbs the *e* same. The plural differs from the corresponding Hebrew in showing a trace of the last radical, namely in the ending of 3 m., which is pronounced (by the East Syrians) *on* (ܘܿܢ) not *un* (ܘܢ). The *e* ܝ of the passive forms (also in the part. pass. Peal) is written by the E. Syrians — not —; so here and there in other forms. The *i* of the 1 p. s. pf. they write — ܣܝܬ.

	Peal.	Ethpeel.	Pael.	Aphel.
Perfect.				
Sing. 3 m.	ܓܠܐ݂	ܣܬܝ	ܐܶܬܓܠܝ	ܓܠܝ	ܐܓܠܝ
3 f.	ܓܠܬ	ܣܬܝܬ	ܐܶܬܓܠܝܬ	ܓܠܝܬ	ܐܓܠܝܬ
2 m.	ܓܠܝܬ	ܣܬܝܬ	ܐܶܬܓܠܝܬ	ܓܠܝܬ	ܐܓܠܝܬ
2 f.	ܓܠܝܬܝ	ܣܬܝܬܝ	ܐܶܬܓܠܝܬܝ	ܓܠܝܬܝ	ܐܓܠܝܬܝ
1	ܓܠܝܬ	ܣܬܝܬ	ܐܶܬܓܠܝܬ	ܓܠܝܬ	ܐܓܠܝܬ

		Peal.	Ethpeel.	Pael.	Aphel.
Plur.	3 m.	ܢܟܡ̈ܘ	ܐܬܟܡ̈ܘ	ܟܡ̈ܘ	ܐܟܡ̈ܘ
	3 f.	ܢܟܡ̈ܬ	ܐܬܟܡ̈ܬ	ܟܡ̈ܬ	ܐܟܡ̈ܬ
	2 m.	ܢܟܡܬܘܢ	ܐܬܟܡܬܘܢ	ܟܡܬܘܢ	ܐܟܡܬܘܢ
	2 f.	ܢܟܡܬܝܢ	ܐܬܟܡܬܝܢ	ܟܡܬܝܢ	ܐܟܡܬܝܢ
	1	ܢܟܡܢ	ܐܬܟܡܢ	ܟܡܢ	ܐܟܡܢ
Imp.		ܟܡ	ܐܬܟܡ	ܟܡ	ܐܟܡ
		ܟܡܝ	ܐܬܟܡܝ	ܟܡܝ	ܐܟܡܝ
		ܟܡܘ	ܐܬܟܡܘ	ܟܡܘ	ܐܟܡܘ
		ܟܡܝ̈ܢ	ܐܬܟܡ̈ܝܢ	ܟܡ̈ܝܢ	ܐܟܡ̈ܝܢ
Impf. Sing.	3 m.	ܢܟܡ	ܢܬܟܡ	ܢܟܡ	ܢܟܡ
	2 f.	ܬܟܡܝܢ	ܬܬܟܡܝܢ	ܬܟܡܝܢ	ܬܟܡܝܢ
	1	ܐܟܡ	ܐܬܟܡ	ܐܟܡ	ܐܟܡ
Plur.	3 m.	ܢܟܡܘܢ	ܢܬܟܡܘܢ	ܢܟܡܘܢ	ܢܟܡܘܢ
	3 f.	ܢܟܡ̈ܢ	ܢܬܟܡ̈ܢ	ܢܟܡ̈ܢ	ܢܟܡ̈ܢ
Part.	act.	ܟܡ	ܡܬܟܡ	ܡܟܡ	ܡܟܡ
	pass.	ܟܡ	—	ܡܟܡ	ܡܟܡ
Inf.		ܡܟܡ	ܡܬܟܡܘ	ܡܟܡܘ	ܡܟܡܘ

f   How the suffixes are appended is shown by the table on pp. 60—61.

NOTE 1. In the inf. Peal, in the Pael and Aphel (3 m. and f. sg. and pl. of perf.) the *y* retains its power as a consonant, except before ܩܘ and ܣܝ, thus: ܡܟܢܝܢܠܟܐ, ܡܟܢܝܢܪ, ܡܟܢܝܢܪ; ܡܟܢܝܢܪ, ܡܟܢܝܢ.

2. The ܬ of the 2 s. perf. is hard.

3. The decomposed diphthong *au* (3 m. pl. perf. and pl. imper.) is written ܐܘ or ܐܘ—, or even ܐܘ.

4. Barhebræus does not admit the l e n g t h e n e d forms of the 3 m. pl. perf. with suffixes of the 2 and 3 pers., ܡܟܢܝܘܢܝ, nor yet the s h o r t forms of the fem. pl. imper. ܡܟܢܝܠܢܐ, ܡܟܢܝܢ and others.

5. ܩܡܝ usually forms ܩܡܢܠ, ܩܡܝܪ, ܩܡܢܘܢܠ, but also ܩܡܝ ܐܘܗܝ, ܩܡܢܘܠ.

Doubly weak and defective Verbs.   48

When, in a verb, two weak consonants immediately *a* follow each other, the first of the two is not treated as a weak letter (see, however, § *f*); cf. ܩ and ܢܟ, ܠܡ, ܩ and ܢܟ, ܠܕܘܣ, ܢܣܐ; so ܢܟ and ܐܦ ܐܟ; we need only discuss ܗܘܐ b e and ܚܝܐ l i v e.

ܗܘܐ is, as a rule, regular, except that in the perf. *b* the ܗ is not pronounced when the verb is used enclitically. The ܘ is sometimes dropped in the impf., especially in the jussive and in poetry: ܢܗܐ, ܠܗܐ, ܢܗܘܢ, ܠܗܘܐ. Besides the active participle we find the passive ܗܘܐ, ܗܘܐ c r e a t e d, and (acc. to N 183) the verbal adjective ܗܘܐ, ܗܘܐ b e e n.

Perfect.

	1 Sing.	2 m.	2 f.	3 m.	3 f.	1 Plur.	2 m.
Perf.							
3 m.							
3 f.							
2 m.		—	—				—
2 f.	—	—	—			—	—
1	—						
Plur.							
3 m.							
3 f.							
2 m.		—	—			—	—
2 f.		—	—			—	—
1	—					—	—

Imperfect.

Sing. 3 m.						
2 f.						
Plur. 3 m.						
3 f.						

Imperative.

Sing. m.					
f.					
Plur. m.					
f.					

c   ܣܡܐ is regular in the perf. and imper., but the im-
perf. is formed as if from a verb ܩܡ or ܟܢ (cf. Hebr.
Gr. § 76 *c*) and is written ܢܣܐܬ, ܢܣܐ or ܬܣܡ (E. Syr. ܢܣܐ),
ܬܣܡ ܙ, ܙ ܐܣܐ; inf. ܡܣܡ. Aphel ܐܣܐ, ܐܣܡ; impf. ܢܣܐ, ܢܣܐ;
part. ܡܣܐ; imp. ܐܣܐ; inf. ܡܣܡܘ.

d   Verbs which are at the same time ܝ and ܟܢ, ܩܐ
and ܟܢ, ܩܐ and ܟܢ share the peculiarities of the two
classes to which they respectively belong.

1. ܕܡܐ injure, ܢܣܐ (Pael) tempt, ܕܝܢ quarrel, ܕܡܐ
forget; impf. ܢܕܐ, ܢܬܐ, ܙ ܚ. Aphel ܐܚܣ, ܐܚܦ, part.
ܡܚܕܐ.

2. ܐܬܐ come, ܐܦܐ bake, ܐܝܠ bewail.

ܐܬܐ, ܐܬܐ (E. Syr. ܐܬܥ), ܐܬܝ, 1 ܐܬܝ; ܐܬܥ, ܐܬܝ; imp.
ܐܬܐ, ܐܝ, ܐܥ, ܐܬܣ (ܐܬܐ); impf. ܢܬܐ; inf. ܡܬܐ. Aphel
ܐܣܐ, ܢܣܐ, imp. ܐܣܐ, inf. ܡܣܡܘ; Ettaf. ܐܬܬܥ.

ܐܦܐ, ܢܐܦܐ, ܐܦܐ (Lev. 26, 26 by some ܢܐܦܢ); Ethpe.
ܡܬܐܦܢ, ܡܬܐܦܐ, ܐܬܐܦܣ.

ܐܠܐ, pl. f. ܐܠܝ, 1 ܐܠܝ; impf. ܢܐܠܝ; imp. ܐܠܝ, ܐܠܝ.
ܐܣܐ Pael, heal; impf. ܢܐܣܐ, ܐܦܐ; imp. ܐܦܐ, Ethpa. ܐܬܐܣܦ.

e   ܝܡܐ swear, ܝܟܐ (H. יָצָא) bud; pf. pl. ܝܡܘ and ܝܡܘ;
impf. ܢܐܡܐ, ܢܐܟܐ; inf. ܡܐܡܐ, ܡܐܟܐ; imp. ܝܡܐ (*v.* § 47 *d*),
f. ܝܡܐ; Aph. ܐܘܡܐ, ܐܘܟܐ; so also ܐܘܕܝ.

f   ܟܢ and ܟܢ: ܟܐܐ scold, ܠܐܝ be weary; perf. ܟܐܐ;
impf. ܢܬܐܐ; imp. ܟܐܐ, inf. ܡܟܐܐ, part. ܟܐܐ; Ethpe. ܐܬܟܐܐ;
Pa. ܟܐܐ; 3 f. ܠܐܝܬ, 2 m., 1 ܠܐܝܬ; pl. ܠܐܝܢ, ܠܐܝܣ; impf. ܢܟܐܐ;

Aph. ܐܶܡܪ̈. ܐܰܡܶܪ, ܐܰܡܳܪ̈ܶܝ; ܡܰܐܡܶܪ, ܡܰܐܡܰܪ are found only in the participle; so with ܗܘܳܐ be becoming, ܐܶܙܕ̇ܶܩ, ܐܶܙܕ̇ܶܩ be convenient.

The following are irregular: 1) ܐܶܙܰܠ go, in which ܠ *g* is silent, whenever ܙ can receive its vowel ܐܶܙܰܠ *'azá*, ܐܶܙܰܠܝ *'azīn*; pf. ܐܶܙܰܠܬ *'ezat*; impf. ܢܺܐܙܽܠ *nīzūn* (Nest. ܙ); imp. ܙܶܠ. 2) ܣܠܶܩ go up with assimilation of *l* wherever ܣ can take its vowel, thus impf. ܢܶܣܰܩ, and consequently ܬܶܣܰܩ; imp. ܣܰܩ, ܣܰܩܝ; Aphel ܐܰܣܶܩ. 3) ܐܶܫܟܰܚ find, impf. ܢܶܫܟܰܚ (v. §38 *h*). 4) ܐܶܫܬܺܝ drink, part. ܫܳܬܶܐ, impf. ܢܶܫܬܶܐ; imp. ܐܶܫܬܰܝ (§ 47 *d*); Aph. ܐܰܫܩܺܝ. 5) ܢܬܰܠ give, in poetry also ܢܬܶܠ, without impf. and inf., ܡܶܬܰܠ only as inf. absol., ܡܶܬܰܠ, ܡܶܬܰܠ; imp. ܗܰܒ, ܗܰܒ, ܗܳܒܝ, ܗܳܒܝ, with ܘ: ܗܰܒܘ, with suff. ܗܰܒܗ, ܗܰܒܝܗܝ, acc. to others ܗܰܒܘܗܝ, ܗܰܒܗ. Alongside of the above we have 6) ܝܰܗܒ give, only impf. and inf. ܢܶܬܶܠ. 7) ܪܗܶܛ run forms its imper. by omitting the *r*, which however is written after the initial ܗ, thus ܗܪܶܛ, ܗܰܪܶܛ *haṭṭ*.

D. THE PARTICLES § 49.

The lexicon must be consulted for the list of particles (ܐܶܣ̈ܩܶܐ); we give here only those that undergo grammatical change.

The inseparable prepositions ܒ, ܕ, ܠ, with the copula ܘ, comprised in the mnemonic ܕܘܒܠ, before a

vowelless consonant receive *a*, rarely *e* (the latter
e. g. before ‍ܠܳܐ (§ 15 *a*) six). Of *ī* with ܕ there is still
a trace in ‍ܝܠܝ ܕ § 23. With suffixes ‍ܥܰܡ; ‍ܥܰܡܝ, ‍ܥܰܡܗ;
‍ܥܰܡܗ; ‍ܥܰܟ; ‍ܥܰܡܟܘܢ, ‍ܥܰܡܗܘܢ; similarly with ‍ܠ.

c   On Q. with the ‍ܝ of the impf. after ‍ܘ and ܕ, *v.* § 38 *g*;
on words beginning with ‍ܐ § 17 *b* 2.

d   ‍ܝܳܬ has been introduced from the Palestine Targum
into the Syriac O. T. in 15 passages as sign of the definite
accusative (Gen. 1, 1. 1 Chr. 4, 41, the rest in Eccles.
and Cant.); also ‍ܟܝܳܢܳܐ being, nature used reflexively;
‍ܡܶܢ ‍ܝܳܬܗ of one's own accord.

e   ‍ܡܶܢ is not joined to the following word except in
a few expressions such as ‍ܡܶܢ ܫܶܠܝ instantly (seldom
‍ܡܶܢ ܫܠܝܐ (ܡܶܢ), ‍ܡܶܟܳܐ from here, ‍ܐܰܝܡܶܟܳܐ whence? ‍ܡܶܟܺܝܠ or
‍ܡܶܟܳܝܠ thus, ‍ܡܶܕܶܡ something.

f   ‍ܡܶܛܽܠ on account of, before suffixes ‍ܡܶܛܽܠܳܬ, *e.g.*
‍ܡܶܛܽܠܳܬܗ, ‍ܡܶܛܽܠܳܬܟ, ‍ܡܶܛܽܠܳܬܟܘܢ.

g   ‍ܠܽܘܩܒܰܠ (st. cstr., also ܕ ‍ܠܽܘܩܒܰܠ) over against,
‍ܠܽܘܩܒܰܠܗ, ‍ܠܽܘܩܒܰܠܟܘܢ, but ‍ܠܽܘܩܒܰܠܝ.

h   The following also take the suffixes of the singular:
‍ܡܶܢ from, ‍ܥܰܡ with, ‍ܠܘܳܬ to, towards, ‍ܐܰܝܟ like,
‍ܒܳܬܰܪ, ‍ܒܶܣܬܰܪ behind, after (with *a* retained before 1 sg.,
2 and 3 pl.); with the plural suffixes ‍ܥܰܠ over, ‍ܚܠܳܦ
instead of, ‍ܚܕܳܪ around, ‍ܒܳܬܰܪ after, ‍ܣܛܰܪ except,
‍ܒܰܠܚܘܕ only, ‍ܩܕܳܡ before, ‍ܬܚܶܝܬ (ܬܚܽܘܬ) under.

III. NOTES ON THE SYNTAX (§§ 50—56).

Syriac resembles Ethiopic in the greater freedom 50 it enjoys in regard to the arrangement of the different members of the sentence as compared with Arabic and Hebrew. In later writers, however, imitation of the Greek sentence construction resulted in a style so clumsy—and that not alone in translations from Greek authors—as to give rise to complaints among the Syrians themselves.

The **pronoun** is more extensively employed than 51 in Hebrew, *e. g.* for the **subject** comprised in the [a] verb: ܐܚܪ̈ ܡܢ ܗܘ; for the article, especially in translations from Greek (cf. Ethiop., French [il]le, Ital. il[la]) we find (ܗܘ and) ܗ̇ܘ. Again, the pronoun is used to anticipate a **Genetive** ܕܡܠܟܐ ܗܩܕ, or the **object** of the verb with or without ܠ; also to accompany independent **prepositions** with ܕ, or with repetition of the preposition with or without emphasis ܒܗ ܒܝܘܡܐ **on that (very) day**. Finally we note the employment of the pronoun to express the so-called Ethic Dative ܐܙܠ ܠܟ, and its reflexive use in expressions like ܫܡܥܘܢ ܕܐܣܛܘܢܗ Simeon of his pillar=Simeon the Stylite.

The position of the demonstrative pronoun is *b* sometimes before, sometimes after the substantive.

c   In the case of a genetive with its nomen regens, the suffix is always appended to the second substantive when the first is in the construct state, ܪܩܫܡܫܬ ܩܫܡܟܬܗܘܢ their want of faith; in most cases, also, when ܕ is used, ܠܚܡܐ ܕܣܘܢܩܢܢ our necessary bread.

d   The following are used to express emphasis: ܢܩܫ (Hebr.), ܐܦ ܣܒ; ܓܘܢ ܩܕܡ ܩܢܘܡܐ, but especially ܟܝܢ, nature. Is ipse ܗܘ ܓܝܪ ܗܘ.

e   One, τις ܐܢܫ, nobody ܠܐ ܐܢܫ and ܐܢܫ ܠܐ, even ܐܢܫ ܐܝܢܐ a certain woman, ܡܕܡ something (N. Mand. Gram. § 150). For the reciprocal pronoun we find ܚܒܪܐ and ܚܒܪܬܐ "companion", not confined to persons; ܟܠ ܝܘܡ every day, ܟܠܗ ܝܘܡܐ the whole day.

52   The Verb.

a   The impersonal finite verb stands generally in the feminine, ܓܕܫܬ and ܓܕܫ accidit, the participle (and adjective) more frequently in the masculine (§ 48*f.*); these verbs also show a fondness for the passive: ܟܕ ܐܬܐܡܪ ܠܝ, ܐܫܬܡܥ ܠܢ, ܐܬܒܥܝ ܡܢܗܘܢ, dixi, audivimus, quaesiverunt; more rare are expressions like ܗܘ ܡܫܬܡܫ, Lagarde, Psalt. Hier. p. 156.

b   The perfect has the force of a future-perfect in the protasis of a conditional sentence, but it is seldom found in the apodosis; the perfect of emphatic assurance is rare, except in the Old Testament.

Our present is scarcely ever expressed by the *c*
imperfect; on the other hand, after verbs requiring
another verb to complete their meaning (such as will,
begin, &c.) the imperfect is regularly found, with and
without ‍܂ or ‍܂. Either both verbs stand in the same
mood, with or without ‍܂, or the second appears in the
imperf., with or without ‍܂; the participle and the in-
finitive with ܠ are less frequent in this construction.
‍܂ frequently serves to introduce direct speech.

The proper form for the present is the participle, *d*
which completely supplanted the imperfect in later
Syriac. It also stands in dependent clauses, even after
an imperative ܢܘܪܒܘ ܟܚܕܐ ܘܢܩܘܡ let both grow.
To express a condition or state, it is usually preceded
by ܗܘ. The passive participle differs from the active
in frequently expressing the past—ܡܐܬ dying, ܡܝܬܐ
dead—or the gerundive.

The infinitive absolute is found as in Hebr. *e*
both before and (rarely) after the finite verb; when
depending on another verb, the infin. is always preceded
by ܠ. It stands frequently after ܗܘܐ, ܐܝܬ, ܠܝܬ it is
or is not (possible); after a preposition it requires
ܠ, *e. g.* Gen. 4, 13 ܘܠܡܫܒܩ ܡܢ.

ܗܘܐ is employed as auxiliary verb: 53

a) quite pleonastically to strengthen the negative
ܠܐ: ܠܐ ܗܘܐ, also ܘܠܘ — ܠܐ ܗܘܐ not only.

E*

b) for the imperative, joined to an adjective or participle, ܡܬܟ ܗܘܝ ἔρρωσο.

c) The perfect ܗܘܐ expresses:

α) with another perfect, the pluperfect (Matt. 14, 3) or the simple perfect;

б) with an imperfect, the conjunctive of the present;

γ) with a participle, the imperfect of the indicative, in conditional sentences the conjunctive.

d) The imperfect with participles and adjectives denotes the subjunctive.

e) For be ܐܝܬ with suffixes is more usual than ܗܘܐ, ܐܝܬܘܗܝ he is; ܐܝܬ ܗܘܐ (he) it was.

54   The object, especially when definite, but often also when not definite (undetermined), is introduced by ܠ; instead of the suffix of the object we find as frequently ܠ.

55   The Noun.

a   Adjectives and participles in the predicate still appear in the absolute state, although no longer without exception; the same applies to the substantive in adverbial expressions, especially after ܡ, to numbers, and to the names of the months; (infinitive).

b   The construct, which may stand, as in Hebr. before a preposition (ܩܕܡ ܪܘܡܐ ἀπολογία), is supplanted in Syriac, more and more, by the emphatic state

followed by ܕ: ܠܐܗܐ ܟܣ ܕܣܟܠܐܐ, ܠܐܗ̈ܐ ܟܠܐ ܕܣܟܠܐܐ, or ܠܟܠܐ ܕ ܗܣܟܠܐ.
In this construction, a great variety of small words—
especially the copula (pron.)—may stand between the
two substantives, and the genetive may even, as in
Greek, precede its *nomen regens* (cf. Aeth. Gr. § 132).

The position of the attributive adjective is generally *c*
after its substantive, as often before it, however, when
expressing an honourable title or quality. The adjective
usually agrees in state with the substantive, but, in
exceptional cases, both the other possible variations
occur, least frequently the emph. st. of the adjective
with the absolute of the noun.

Miscellaneous.   56

Instead of ܡܢ in the comparative, we often find, *a*
as a result of Greek influence, ܐܘ, ἤ Matt. 11, 22. 24.

In addition to the simple negative ܠܐ there is the *b*
more emphatic form ܠܐ ܗܘܐ (ܘܠܐ — ܠܐ neither — nor),
ܕܟܠܐ; ܡܐ *ne* serves as subjective negative, and is em-
ployed in questions implying a doubt (μήτι), and in
ܕܠܡܐ, ܕܡ in clauses expressing fear or purpose.

To introduce impossible conditional clauses we find *c*
ܐܠܘ and ܐܠܘ ܠܐ, also ܐܠܘ ܠܐ ܕ.

The relative ܕ is very seldom omitted.   *d*

READING EXERCISE. Matt. 6, 10—13.

ܐܒܘܢ ܕܒܫܡܝܐ ܢܬܩܕܫ ܫܡܟ. ܬܐܬܐ ܡܠܟܘܬܟ. ܢܗܘܐ
ܨܒܝܢܟ. ܐܝܟܢܐ ܕܒܫܡܝܐ ܐܦ ܒܐܪܥܐ. ܗܒ ܠܢ ܠܚܡܐ
ܕܣܘܢܩܢܢ ܝܘܡܢܐ. ܘܫܒܘܩ ܠܢ ܚܘܒܝܢ ܐܝܟܢܐ ܕܐܦ ܚܢܢ
ܫܒܩܢ ܠܚܝܒܝܢ. ܘܠܐ ܬܥܠܢ ܠܢܣܝܘܢܐ. ܐܠܐ ܦܨܢ ܡܢ ܒܝܫܐ.
ܡܛܠ ܕܕܝܠܟ ܗܝ ܡܠܟܘܬܐ ܘܚܝܠܐ ܘܬܫܒܘܚܬܐ ܠܥܠܡ
ܥܠܡܝܢ ܐܡܝܢ.

*Aβún d͏eβašmáyå, neϑqáddaš š͏emáχ. títϑē malkuϑáχ;
nehveh ṣeβyä̀näχ, aikánnå ð͏eβašmáyå̊ aφ b'ár å. háβ-lan
láḥmå ð͏esunqŭ́nan yaumä́nå; vaš͏eβóq-lan ḥaubain aikánnå
ð'áφ ḥnan š͏eβaqn l͏eḥayyåβain. v͏elä́ ϑá́lan l͏enesyṓnå, éllå
φáṣṣån men bíšå; meṭṭul d͏eðílåχ-hī malkúϑå v͏eḥáilå
v͏eϑešbóḥtå l͏eálam álemín, amén.*

AIDS TO TRANSLATION.

ܐܒܘܢ § 32. — ܢܬܩܕܫ =ܕ, § 22 + ܨ § 49 b + ܫܡܝܐ,
h e a v e n, which though always plural in form is also
construed as singular (§ 28 c); st. abs. ܫܡܝ, cstr.
ܫܡܝ. — ܢܬܩܕܫ 3 m. sg. impf. Ethpaal from denomin-
ative verb ܩܕܫ (Pael); indicative and jussive are not
distinguished. — ܫܡܟ from ܫܡ n a m e, with suff. 2 m. sg.,
emph. ܫܡܐ, with suff. ܫܡܗ, ܫܡܟܘܢ, in the plural, with
inserted ܗ, ܫܡܗܬܟ, ܫܡܗܬܐ, cf. ܐܒܐ ܐܒܐ § 32. — ܬܐܬܐ, E.

Syr. ܬܐܬܐ, 3 f. sg. impf. Peal from ܐܬܐ come, § 48 *d*, 2.—
ܡܠܟܘܬܟ, abstract feminine ܡܠܟܘܬ § 30 IV + suff. 2 sg.
m.; note Q. of the ܟ as distinguished from Hebr.
מַלְכוּת.—ܢܗܘܐ 3 m. sg. impf. of ܗܘܐ §§ 47, 48 *b*.—ܨܒܝܢܟ,
m. subst. in ܢܐ, ܝܢܐ— from ܨܒܐ, wi s h, will, with suff.,
§ 25, 4, *b*, 1.—ܐܝܟܢܐ ho w? interrogative adverb used
relatively with following ܕ, cf. §§ 21. 22.—ܐܦ also,
cf. Hebr. and Aram. אַף.—ܒܐܪܥܐ (E. Syr. ܒܐܪܥܐ)=ܐܪܥܐ
emph. from ܐܪܥ=Hebr. אֶרֶץ, Aram. אַרְעָא ,אֲרַע, Arab.
ارض (§ 14 *a*; 26 fem.)+prep. ܒ § 17 *b* 2.

    ܗܘ § 48 *g* 5—ܟܠ § 49 *b*; in later Syriac written as
one word ܕܟܠ.—ܠܚܡܐ, st. emph. from abs. ܠܚܡ,
H. לֶחֶם=ܕ.—ܣܘܢܩܢܢ, to express the genetive (§ 55 *b*)+
ܣܘܢܩܢܐ, ܣܘܢܩܢ m. subst., ne e d, ne c e s s i t y, from the
stem ܣܢܩ ne e d—of Peal only part. pass. in use+
suffix, which in such a combination is almost always
appended to the second member, although belonging
strictly to the first or to the whole expression (§ 51 *c*).
—ܝܘܡܢܐ, adj. acc. to § 25, 4 *b* 1 from ܝܘܡ, ܝܘܡܐ § 29, I, *e*.

    ܘܫܒܘܩ imp. sg. m. of ܫܒܩ p ardo n; for ܘ v. § 6 *c*;
38 *c*, *e*; the prefixing of ܘ does not produce a firmly
closed syllable, hence ܒ with R.—ܟܠ v. *supra*.—
ܚܘܒܝܢ, our debts, from ܚܘܒܐ, st. cstr. and abs.
ܚܘܒ § 30, I *e*, pl. ܚܘܒܐ, ܚܘܒܝ +suff. 1 p. pl.; the E.
Syrians write ܚܘܒܝܢ acc. to § 6 *d* 1, so ܝܘܡܢܐ above.
—ܕ, ܐܝܟܢܐ and ܐܦ v. *sup*.—ܒܝܫܐ § 19 — ܫܒܘܩ shorter

form of the 1 pl. perf., § 36 a.—ܚܘܿܒ̈ܝܢ our de b t o r s;
dative partic. ܠ + plur. of intensive noun ܚܝܿܒ § 25, 3 a
from a root med. ܘ, the ܘ passing into ܝ § 46 b.

ܘܠܐ a n d n o t, ܠܐ = non and ne—ܬܥܠܢ l e a d u s
2 m. sg. impf. Aphel (ܬܥܠ) from the root ܥܠ with
suff. of 1 per. pl., § 43. As in Hebr., the imper. cannot
stand with the negation.—ܠܢܣܝܘܢܐ, prepos. ܠ; which
also denotes motion and direction + ܢܣܝܘܢܐ = H. נִסָּיוֹן
§ 25, 4 b, 1 note, from the root ܢܣܐ, only in Pael.—ܐܠܐ
b u t, doubtless contracted from ܐܢ if and ܠܐ n o t.—ܦܨܢ
d e l i v e r u s, m. sg. imp. Pael of ܦܨܐ with suff. 1 p. pl.,
§ 47. —ܡܢ ܒܝܫܐ f r o m t h e e v i l (one); preposition
ܡܢ § 49 c; ܒܝܫܐ st. abs. msc. of ܒܝܫ (cf. Aram. בְּאֵשׁ);
if to be rendered "from evil" (n e u t r.), we should
expect ܒܝܫܬܐ (§ 26).—ܡܛܠ p r e p., (from ܡܢ ܛܠܠ, ܛܠܠܐ
with ܠ, √ ܛܠܠ) on account of (§ 49 f); with follg.
ܕ becomes a conjunction.—ܕܡܠܟܘ § 23.—ܗܝ t h e f e m.
pron. (§ 19), as copula more correctly written as
enclitic ܗܝ. — ܕܝܠܟ § 28 b; 29, I, f.—ܬܫܒܚܬܐ (a c c. to
others ܕ with R.) § 30 A. 2, plur. ܬܫܒܚܬܐ of Pael ܫܒܚ
p r a i s e.—ܥܠܡ st. constr., which still appears, especi-
ally in a connexion like the present (§ 29, II a). — ܐܡܝܢ
we prefer to derive from the Gk. ἀμήν, rather than
from the Hebr. אָמֵן in spite of Jer. 28, 6.