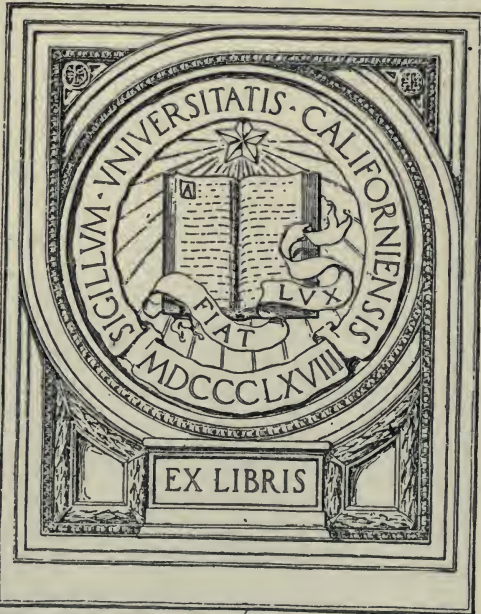




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## RECOMMENDATIONS.

THE publishers, in issuing a new and enlarged edition of this work, would remark that they are gratified to know, as stated in the translator's advertisement, that it has been adopted as a text-book in many of the highest institutions of learning in this country and Great Britain, and would express their hearty thanks to the press, and to several distinguished philologists, from whom they have received commendatory notices of the book. The following, among numerous recommendations of the work, and statements in respect to the Syriac language, are respectfully submitted to the public, hoping that other seminaries, and especially *theological* schools, may be induced to form classes for the study of a language which was essentially the vernacular tongue of our Saviour, and which has furnished the earliest and best version of the Sacred Writings ever made :

*From the North American Review.*

"To one already versed in the Hebrew, the character presents the only (and that not a serious) obstacle to the study of the Syriac. The anomalies of the former, as compared with Occidental languages, almost all reappear in the latter, and the two have hardly a less close mutual kindred than the German and the Low Dutch. The book before us contains not only a complete apparatus for the study of the Syriac, but a method which would entirely supersede the need of an instructor. We have never seen materials of the kind so skillfully arranged, or so large an amount of help in the acquisition of a language brought within so brief a space. The Chrestomathy is composed of extracts from the Peshito, followed by a minute verbal analysis ; and these extracts are sufficiently varied to furnish specimens of every variety of style to be found in the entire version."

*From the New-Englander.*

"The chief fault of the original is the obscurity of its statements. Too much matter is heaped together in single sentences, which are of course long, complicated, and abounding in parentheses, abbreviations, and departures from the natural order of thought to all but Germans. Mr. Hutchinson, more judicious, has faithfully given us all the matter of his author, without copying his faults. Many of the long sentences of the original he has broken into two, three, or more, by differently arranging the matter of them, and then separately clothing each thought in perspicuous English. . . . We hail the appearance of this meritorious work, as supplying a real desideratum to American and English students."

*From the Methodist Quarterly Review.*

"According to the testimony of the most competent teachers and scholars, 'Uhlemann's Grammar of the Syriac Language' is the best extant. Mr. Hutchinson has not only translated it well, but has added a course of exercises in Syriac grammar, with a Chrestomathy, and brief lexicon. With the aid of this book any one tolerably versed in Hebrew can acquire Syriac with great rapidity."

## RECOMMENDATIONS.

*From the Bibliotheca Sacra.*

"We have here a complete, and we had almost said *perfect*, apparatus for the study of the ancient Syriac. It would be difficult to find a better grammar of any language than Uhlemann's of the Syriac; it is here accurately and clearly translated, and the addition by the translator of a good Chrestomathy, and lexicon and exercises, leaves the learner nothing to desire, so far as the rudiments of the language are concerned. Let him go carefully through with the study of this neat and compact volume, and he can begin to read with ease the Syriac translations of the Bible, and derive from them all the necessary illustrations of the text. Every theological student who purchases this work, and thoroughly studies it, will find that he has made a most profitable investment, both of his money and his time."

*From J. G. PALFREY, D. D., formerly of the Theological School connected with Harvard University.*

"The Syriac version, curious in the highest degree from its antiquity, is also, I presume, the best version of the evangelical writings that exists in any language. There is a peculiar interest in reading the discourses of the Saviour in a dialect closely resembling that in which they were originally dictated. And, to a person with a fair knowledge of the Hebrew language, the Syriac is a very easy acquisition. I hope that the Grammar may come into extensive use among Biblical students."

*From the late B. B. EDWARDS, D. D., formerly Professor in the Theological Seminary at Andover.*

"I have been much pleased with 'Uhlemann's Syriac Grammar.' It is the best for purposes of instruction of any with which I am acquainted."

*From C. E. STOWE, D. D., Professor in the Theological Seminary at Andover.*

"It is highly desirable that all theological students should make themselves acquainted with the Syriac tongue; for it is not only (next to the Chaldee, perhaps) the eldest sister of the Hebrew, and the sacred dialect of that interesting people, the Nestorians, but it gives us the very best translation of the Bible (especially of the New Testament) that has ever been made in any language."

*From T. J. CONANT, D. D., late Professor in Rochester Theological Seminary.*

"The excellence of 'Uhlemann's Syriac Grammar,' as the best manual for school use, is universally acknowledged. The exercises added by the American translator furnish such abundant facilities for the grammatical study of the language, that a knowledge of it may be readily acquired, by one who is acquainted with the structure of the Hebrew, without the aid of a teacher. The volume contains also Syriac reading-lessons, and a lexicon, making the apparatus for the elementary study of the language complete, without the purchase of any other book."

*From Professor D. T. SMITH, of Bangor Theological Institution.*

"I have been acquainted with the Grammar for many years, and I regard it as better adapted for translation in this country than any other Grammar that I know of. . . . I am much pleased with the translation, . . . and it strikes me that the Chrestomathy appended must be a most welcome addition to those who are entering upon the study of the Syriac."

**SYRIAC GRAMMAR,**

WITH

A COURSE OF EXERCISES, A CHRESTOMATHY, AND A BRIEF  
LEXICON.





*Friedrich Gottlob*

UHLEMANN'S

# SYRIAC GRAMMAR.

TRANSLATED FROM THE GERMAN,

• BY ENOCH HUTCHINSON.

WITH A COURSE OF

EXERCISES IN SYRIAC GRAMMAR, A CHRESTOMATHY,  
AND BRIEF LEXICON,  
PREPARED BY THE TRANSLATOR.

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SECOND EDITION, WITH ADDITIONS AND CORRECTIONS.

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## TRANSLATOR'S ADVERTISEMENT

TO THE SECOND EDITION.

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THE first American edition of this work having become exhausted, and considerable orders for more copies received by the publishers, it becomes necessary to supply the demand. It is a source of gratification that the work has been adopted as a text-book, to an encouraging extent, in theological seminaries, universities, and other institutions of learning in this country and Great Britain, and has been instrumental, we trust, in arousing more interest than has heretofore existed in the study of Oriental philology.

In 1858, an abridgment of Hoffman's excellent "Syriac Grammar," prepared by B. H. Cowper, was published in English dress, in London. The author seems to have ably performed his task, though we have not had time to thoroughly examine the book. We should rather see the translation of the entire work, or a more extended abridgment of it. However, it will, no doubt, prove to be a valuable contribution to Syriac literature in our own language.

Uhlemann, in his second edition, has made extensive additions and some corrections. The translator, in preparing this second American edition, has carefully compared the two German editions, and inserted at the end of the volume a translation of all the important additions made by the German author, with explanations (*vide* p. 371), showing where they belong in the body of the work. It should be remarked that the German author has added a large number of examples, especially in the Syntax, and, where they have seemed to the translator to be more numerous than was absolutely necessary to illustrate the principle stated, he has omitted some of them, in order to avoid swelling the volume too much. In those cases where Uhlemann has merely changed the phraseology of sentences, expressing them with more perspicuity than in the previous edition, the translator has made no change. He has corrected many typographical errors found in the second German edition, as well as some found in the first American edition, and trusts that the work, thus improved, may, in a still greater degree than heretofore, subserve the interests of Semitic philology.

The translator is happy to express his obligations for the valuable assistance which he has received from the Astor Library (an institution established by the Astor family, and filled with a rare and extensive collection of books in almost every department of science).

E. HUTCHINSON.

NEW YORK CITY, *July*, 1874.

## EXTRACTS FROM THE AUTHOR'S PREFACE

TO THE SECOND EDITION

---

“IN the revision of a manual like this, whose first appearance has had a favorable reception, whose usefulness, for a series of years, has established it as a standard work for academical instruction and private study, I thought it better to retain essentially the order and arrangement of the first edition, so far as its simple, gradual unfolding seemed to be really adapted to aid the learner by making his task lighter than it otherwise would have been. Hence, on account of the extensive use of the original work (first edition), in reading the Syriac language, I came to the conclusion that some parts, though imperfect to a small extent, had better not be changed, and that other parts might with propriety be enlarged; therefore, I felt it to be my duty to insert the improvements and additions which appear in the new edition. In accordance with this plan, additions are made to section 5, and the attentive reader will perceive where similar improvements and additions are introduced into the sections upon Etymology. The Syntax has been somewhat extensively

enlarged by such additions as seemed adapted to the scope and design of the work. For this purpose the elaborate works of Agrell ('Supplementa Syntaxeos Syriaca,' Gryphiswaldiæ, 1834; 'Appendicula ad Supplementa sua Syntaxeos Syriacæ,' *ibid.*, 1836, and 'Appendicula posterior,' 1838), which extend over the writings of the Oriental scholars Asseman and Barhebræus, have often been consulted, while the careful study of the classical Ephrem, and the 'Acta Martyrum Orientalium,' by Maruthas, have furnished such important contributions appropriate to this Grammar, that the new edition could not well be longer delayed. So, also, it seemed proper in a manual like this to present a brief view of the grounds of Syriac metre, which I have compressed into section 88. I felt myself particularly called upon to do so from the fact that the poetic part of the annexed Chrestomathy has been favorably received,"<sup>1</sup>

<sup>1</sup> The remaining portions of the Preface relate to the author's Chrestomathy, which is not inserted in this work.—[Tr.

## TRANSLATOR'S PREFACE TO FIRST EDITION.

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THE following translation was undertaken in accordance with the suggestion of several literary friends, and in view of an increasing desire among American students to become acquainted with a language in which the earliest and best version of the New Testament is generally admitted to have been made, and which is essentially the language spoken by our Saviour.

Uhlemann's Grammar is acknowledged by all to be a manual of rare excellence; and it is hoped that, in an English dress, it will be found to be well adapted to promote the progress of oriental philology in this country. Some of our helps of this kind, in the study of the Syriac, are too brief, and others are too voluminous. Uhlemann has aimed to present, within moderate limits, a work sufficiently extensive for ordinary purposes of instruction. The translator has endeavored to give as literal a translation as is compatible with perspicuity. He has added, where it seemed to be necessary, occasional explanatory notes. After having prepared an abridgment of the paradigms of verbs and nouns, following Winer's arrangement in his Chaldee Grammar, he, on the whole, concluded to insert the full paradigms as they stand in the original work, and not to make the attempt to improve a grammar so nearly faultless.

The translation is followed by a course of Exercises in Syriac grammar, which, if carefully studied, will, it is believed, materially facilitate the progress of the learner in an accurate knowledge of the elements of the language. After having read, with care, the introduction, and cursorily examined other parts of the grammar, the pupil may, at once, commence upon the Exercises, and merely consult the grammar (as directed in the introductory remarks to the Exercises) as a book of reference, in order to enable him to solve the difficulties with which he may meet in analyzing the first page of the Chrestomathy. The translator trusts that he shall not be considered as obtrusive in calling special attention to a method of analysis which he has found to be of great advantage in teaching classes in Hebrew. Some instructors have probably adopted a similar one, and others may have devised still better methods. This is submitted to the consideration of those teachers who have not already adopted a satisfactory one.

A brief Chrestomathy and Lexicon, prepared by the translator, follow the Exercises. The former is composed of selections from that beautiful edition of the Peshito Bible published by the British and Foreign Bible Society in London, in 1816, and reprinted in smaller type in 1826. It was executed for the use of the Syrian Christians in India. It was corrected for the press, as far as the Acts of the Apostles, by Dr. Buchanan, and completed by Rev. S. Lee, Professor of Arabic in the University of Cambridge. Several manuscripts were consulted, and the text is considered as very correct, though we have discovered in it some typographical errors.

In the Exercises, an extended analysis will be found of the first



page of the Chrestomathy, and merely brief explanatory remarks on the remaining pages.

The basis of the Lexicon is that inserted by Uhlemann in his grammar, to which the translator has made many additions, having consulted the Syriac Lexicons of M. Trost, E. Castell, Ægidius Gutbier, and Æmilius Rödiger. The Lexicon is intended merely to include those words which occur in the Chrestomathy.

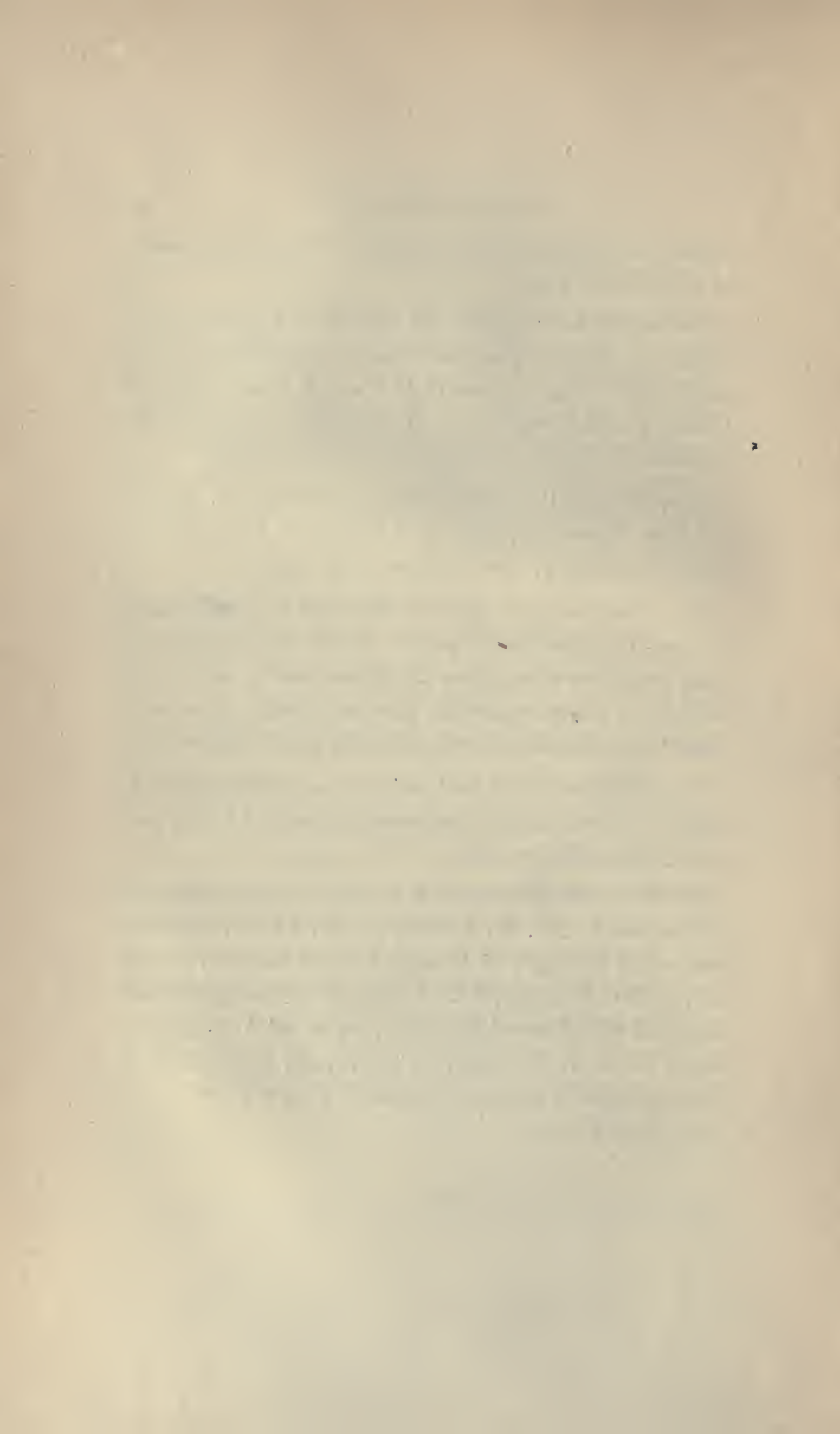
Some errors, in the author's numerous references to the Old and New Testaments, have been discovered and corrected. There are, probably, others which were not observed.

The translator trusts that this effort will be received with indulgence by the literary public. Errors will doubtless be found by teachers who may use the Manual, and he will be very thankful to receive suggestions from any quarter, by which a future edition, should it ever be called for, may be improved.

The publication of the work has been unexpectedly delayed, most of the stereotype plates, when nearly completed, having been destroyed by a disastrous fire.

The translator avails himself of this opportunity to express his obligations to Mr. W. W. TURNER, late of the Union Theological Seminary of this city, T. J. CONANT, D. D., of Rochester University, and J. G. PALFREY, D. D., formerly of the Theological School connected with Harvard University, for valuable suggestions; also to Mr. A. H. GUERNSEY, of this city, for important aid in the examination of the manuscript before going to press.

NEW YORK, Jan. 1855.



## EXTRACTS FROM PREFACE TO FIRST GERMAN EDITION.

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THE earlier sheets of this Text book, designed, principally, for academical instruction, had been printed, and that part of the Manuscript which contains the elementary principles and paradigms had been for a considerable time out of my hands, when the more comprehensive work of Professor HOFFMANN made its appearance. In the preparation of this work my plan had especially led me to present, with as much brevity as was consistent with clearness, what is most essential for understanding the language in its grammatical forms. I was of the opinion that the more extended treatment of separate phenomena of the language might be dispensed with, since the greater portion of the Syriac forms may be explained from those of the Hebrew language; and in fact, a knowledge of the Hebrew implies an acquaintance with the principles of the Syriac. Upon a close examination of the above-mentioned work, I was convinced, that I had proceeded upon almost the same principles, had made a similar use of the older grammarians, such as Amira, Ludov. de Dieu, Buxtorf, Michaelis, and others, and had deviated only in the collocation of separate rules. Although I might have approximated more nearly to the work of Hoffmann, by isolated alterations, yet I deemed it advisable, where deviations existed, to follow my own views; as for example, in the tabular arrangement of derivative nouns. Following the older grammarians, I have introduced a separate paradigm of the nouns placed under Declension III,\* instead of classing them with the Segholate forms; this was done because the vowel entering into the inflection of these nouns is not an original one, as in the case of the Segholate forms, but is introduced on account of the difficulty of pronunciation. Real Segholate

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\* § 48, Decl. III.

forms, monosyllabic nouns, namely, those derived from verbs 3 rad. Olaph quiescent, belong rather, according to their principal inflection, to the substantive-stems of Declension V., and, in only a few instances, coincide with the Segholate forms. In preparing the Syntax, I have, like Professor Hoffmann, followed the *Lehrgebäude* of Gesenius; and like him, also, I have made use only of those passages of the Old Testament collected by Gesenius, in which the translator, unfettered by the Hebrew text, seems to have wrought more in accordance with the genius of his own language. In addition to this, I have frequently consulted the translation of the New Testament, as the oldest Syriac writing known to us;\* Ephraemi Opera Syr., Romæ, 1743, tom. III., fol.; Barhebræi Chronicon Syr., ed. Kirsch. Lips. 1789; and Assemani Bibliotheca Orient. Clementino-Vaticana, Romæ, 1719, tom. III., fol.; so that a close and impartial examination will easily determine what has been added from my own not inconsiderable collections.† \* \* \* \* \*

BERLIN, *March*, 1829.

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\* In point of time the Peshito version of the Old Testament is the most ancient document extant in the Syriac language, though the New Testament was translated into Syriac from the original Greek about the same time. Michaelis supposes, that the Syriac version of both Testaments was made near the close of the first, or in the early part of the second century.—Tr.

† The remainder of the Author's Preface relates mainly to his Reading Lessons, which we have not inserted, they being, in our opinion, too difficult for beginners.—Tr.

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# INTRODUCTION.

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## BRIEF HISTORICAL VIEW

OF THE

## SYRIAC LANGUAGE AND LITERATURE.

1. THE Syriac language (sometimes called the Western Aramæan, to distinguish it from the Chaldæan or Eastern Aramæan, with which it constitutes the Aramæan dialect of the Semitic family of languages), formerly extended over the whole northern part of Aram, from the borders of Palestine to Natolia, and from the Mediterranean to and beyond the Euphrates.\* It degenerated at an early period, and, during the continual changes of government, particularly by the reception of Persian and Greek words, lost much of its original purity. Of its pure state, no written monuments have come down to our times. But at the beginning of the fourth century after Christ, the language enjoyed a flourishing period, and kept its place for a long time at Edessa as a written language. As from the earliest period the Palmyrene dialect was recognized as the principal one, so this period has been designated by the name of the Edessene Period. Moreover, at various times, mention is made of the Damascene, the Chalnic or Ctesiphontic, the Acharic or Nesibene, and the Maronite dialects. The essential difference between these consisted very likely in the pronunciation; this may be asserted with still more confidence in respect to the Nabatæan dialect. The ancient written language of Antioch or Com-magene is still used by various Christian sects, in particular

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\* E. Rödiger says of the Aramæan language: "It was called Syriac in the form in which it appeared in the Christian Aramæan literature, and Chaldee when it appeared in the Jewish Aramæan writings." See Gesenius' Heb. Gram. 15th edit. by Rödiger, Leipz. 1848; Einleitung, § 1. 2. b.—Tr.

by the Maronites, Nestorians, and Thomas-Christians of India, as their ecclesiastical language. So also the Zabians, or so-called St. John's Disciples, are said to make use of it, in their religious ceremonies. But as the language, as early as the eighth and ninth centuries, was greatly corrupted by the frequent use of the Arabic, and was driven by the Arabs from the cities in the tenth and eleventh, and from the villages in the twelfth and thirteenth centuries, it may be safely assumed that it is no longer in use as a vernacular language. Although several modern travelers of note, as Niebuhr and Brown, maintain that it is still spoken in some parts of Mesopotamia, about Raka, Edessa, and Damascus, as well as upon Lebanon, they are opposed by Ferrières, Sauvœuf and Volney, while Chateaubriand, Seetzen, Clarke, Joliffe, and Buckingham pass the matter over in silence; and Burckhardt only remarks, that the Maronites in the convent of Kashia use the Syriac, at the present day, as we do the Latin.\*

REM.—The LXX, even, use Syria, (Συρία, Συρίοι, Συριστί) in the wider sense, for the Old Testament אַרְרַיִם (ܐܪܝܝܡ) comp. the Ἀρριμοί in HOI. II. ii. 783; Hesiod Theog. 304; Strabo Geog. i. 2. xi. 14; Stephanus Byzant. under Ἀρριμα, and Bochart Geogr. S. ii. 5, 6); and the Greek and Roman Authors often confound Syria with Assyria (comp. Diod. Sic. ii. 13; Herodot. vii. 63; Strabo xvi. 2; Xenoph. Cyrop. vii. 5, 31; Lucian de Dea Syr. § 1; Oppian, Κυνηγ. III. 402; Horat. Od. II. 11, 16; III. 4, 32. Justin. i. 2; Ammian Marcell. xxiii. 6. The Arabs call it الشام, as it lay at the left, when their faces were turned towards the east (comp. Abulfeda Tab. Syr. p. 5; Assemani Bibl. Orient. T. III. P. ii. p. 782.) In the earliest times this country was divided into several small nations, ruled by kings (comp. Jahn Bibl. Archäol. Thl. i. Bd. i. p. 51 seq.; Mannert Geogr. Bd. vi. p. 1 seq.; Vater Commentar über den Pentat. Bd. I. p. 152; Winer Bibl. Realwörterbuch, Bd. i. p. 51 seq.); of these, subsequently to the time of David, Zobah and Damascus are mentioned in the Scriptures, as the most powerful; David conquered them both (2 Sam. viii. 3 sq.; x. 6; 1 Chron. xix. [xviii] 3, 4. sq.), and Solomon kept possession of them

\* Since Uhlemann prepared his grammar, it has been ascertained that the Nestorians use the Syriac language at the present day. Mr. Layard, in his admirable work on the ruins of Nineveh, says of the Nestorians (or Chaldeans as he incorrectly denominates them): "Most of their church books are written in Syriac, which, like the Latin in the West, became the sacred language in the greater part of the East." See Layard's Nineveh, chap. viii. Missionaries who are laboring among the Nestorians, bear testimony to the same fact.—Tr.

until Reson Ben-Eliada, who had been general of the king of Zoba (1 Kings xi. 23 sq.), re-established at Damascus a government independent of that of the Hebrews. Subsequently the Syrians were incorporated with the monarchies of the Assyrians (738 B. C.), the Persians (539 B. C.), and the Macedonians (331 B. C.). Though after the death of Alexander the Great, they arose again for a time under the Seleucidae (301 B. C.), yet they again lost their independence by means of Pompey (64 B. C.), and their kings reigned only at Edessa, till the third century after Christ, when this kingdom came also under the Roman sway. At the division of the Empire, under Theodosius (395), Syria fell to the Byzantine Empire, after Jovianus had (A. D. 363) already surrendered Nesibis\* to Sapores II, king of Persia. Afterwards it was taken possession of by the Arabs (636), and was subjected (660) to the Ommiades and several other Arabic royal families, whose dynasties were, in 1086, brought to a close by the Seljooks.† At the time of the Crusades, the Christians could maintain themselves there against the Seljooks but a short time (1097 and subsequently); and in 1171, Saladin wrested the country from them. In 1369, Syria became a prey to the marauding inroads of the Mongols under Timur; and it has now, for three centuries, sighed under the Turkish yoke (cf. Gatterer, Handbuch der Universalhist., Bd. I. p. 248 sq.; Beck, Weltgeschichte, Bd. I. p. 213 sq.; Heeren, Ideen über die Politik, u. s. w. Thl. I. p. 213 sq.; Rühls, Handbuch der Geschichte des Mittelalters, p. 152, sq.). The transition into broadness of pronunciation (πλατυστρομον) seems not to have extended much beyond the time of the Babylonish captivity; and the Palmyrene Dialect, which is known to us by some inscriptions found among the ruins of Palmyra or Tadmor, and deciphered by Barthelemy and Swinton, may have grown up soon after Solomon, the founder of that city. In the Edessene Period, during which flourished Ephraem (died 378), Jacob Von Sarug, Isaac the Syrian, and Xenaias of Mabug, all of whom Jacob of Edessa, at the middle of the seventh century, recognizes as classical writers, theological learning was zealously cultivated (cf. Assem. T. III. P. II. p. 994). The Maronites on the Orontes and upon Lebanon, originally disciples and followers of St. Maro (cf. Assem. I. 496 sq.; Pfeiffer, in his Auszuge, p. 166 sq.; Gieseler, Lehrbuch der Kirchengeschichte, Bd. I. p. 675; Rühls, Handbuch der Geschichte des Mittelalters, p. 37) approximate to the ancient Syriac dialect; still more closely do the Nestorians (cf. Assem. T. III. P. II. p. 379), and the Thomas-Christians of India, who differ from the Nestorians only in name and place of residence (cf. Assem. a. a. O. pp. 413, 435. sq.; Pfeiffer, pp. 285, 484; Gieseler, Bd. I. pp. 417, 633), all of whom make use of it only as an ecclesiastical language; the two former speaking Arabic in common life, and the latter, the language

\* A celebrated city and military post in Mesopotamia, generally written Nisibis.—Tr.

† Called, also, Seljuks, Seljouks, or Seljoukian Turks.—Tr.

of Malabar. Different from this is the dialect of the so-called Johannes-Christians, Mandæans, or Zabians (who are not to be confounded with a Mohammedan sect of the same name, in Maraccii Coran. Sur. II. p. 33 sq.; Assem. T. III. P. II. pp. 509-515; Pfeiffer, p. 510 sq.; cf. Gieseler, Bd. I. p. 66; Neander, Allgemeine Geschichte der christlichen. Religion und Kirche, Bd. I. Abth. II. p. 427), whose religious books are written in a corrupted Syriac, and which appears, from the numerous Ghebric expressions which occur in them, to have been drawn up in the Persian Irak. By the Nabataean, according to Barhebræus (in Assem. T. I. p. 476) is to be understood the former language of the Syrian country-people. On the question, whether the Syrian is still a vernacular language, compare Niebuhr, Reisebeschr. von Arabien, Bd. II. p. 352; Brown, Biblioth. der neuesten Reisebeschr. Thl. I. p. 489; Ferrières Sauvebœuf, Mémoires historiques, etc., T. II. p. 169; Volney, Voyage en Syrie, etc., T. I. p. 331; and Burckhardt, Travels in Syria, etc., pp. 22, 186.

2. Syriac literature, which extends over almost all branches of knowledge, and in a special manner over the department of Theology, and possesses valuable works upon Oriental and Ecclesiastical History, flourished principally in the period between the fourth and tenth centuries of the Christian era. The language itself, which gave proof of its versatility of expression by the translations of Aristotle and other Greek authors, and by its accurate representation of mathematical subjects, had found, at an earlier period, in its own country, zealous cultivators in the departments of Grammar and Lexicography.

As the most ancient grammarians, whose works have been lost, history records the names of Achudemen (died 575), Joseph Huzita (died 580), Jacob of Edessa (died 698), who labored to restore the purity of the ancient language, Jesudenah (at the beginning of the eighth century), John Stylita (about 830), John, son of Chamis, Bishop of Themanum (850), and Honain, the physician (died 876). The first accurate grammar, however, was written by John Bar Zugbi, a Nestorian monk, at the beginning of the thirteenth century; about which time, also, Joseph Bar Malcon seems to have composed his *Rete Punctorum*, and Barhebræus (died 1286) to have made known his grammatical works. At the beginning of the sixteenth century, the study of the Syriac language was transplanted to Europe. Theseus Ambrosius learned the Syriac language from Syrians at Rome, in 1514, and became, in 1529, teacher to Albert Widmansiadt, who subsequently pursued the study under Simeon, Bishop of the Syrians upon Lebanon. Through the labors of these men, and of Moses von Merdin, whom



Ignatius, Patriarch of Antioch, had sent, in 1552, to Julius III. at Rome, and whose instructions were enjoyed by Andreas Dumas (Masius), the publication of the New Testament was effected in 1555. At the close of the sixteenth century, the grammatical study of the Syriac language was much promoted at Rome itself, by the Maronites Amira and Abraham Ecchellensis, whose copious grammatical works had already been preceded by the attempts of Theseus Ambrosius, Widmanstadt, Tremellius, Dumas, and Waser. They were followed, about the middle of the seventeenth century, by Isaac Sciadrensis and Joshua Accurensis. From this period onwards, the Syriac language has been grammatically pursued in Germany; partly independently of other languages, most copiously by the two Michaelises and Hoffmann; partly in connection with the Chaldee, as by Ludov. de Dieu and Jahn; or with the other Semitic languages, as by Buxtorf, Hottinger, Schaaf, Vater, and others.

The earliest attempts at Syriac lexicography were also made in the ninth and tenth centuries, in Syria, by Honain Isa or Joshua of Maruz, and Gabriel, the son of Bochtiesu. More important, however, are the contemporary works of Isa Bar-Ali (about 885), of Ananiesu Bar-Saru (about 900), and the most serviceable work of this kind by Abulhasan, Isa Bar-Bahlul (about 963,) which is still extant. The lexicons of Dumas, de la Boderie, Schindler, Crines, Buxtorf, Trost, Hottinger, Gutbir, Nicolai, Schaaf, and Zanolini, which have appeared since the sixteenth century, are confined to the New Testament, with which the Syriac literature in 1555 made its appearance in Europe. Ferrarius, and Edm. Castell, on the other hand, availed themselves of the above-mentioned Syriac works relating to the same subject, and John David Michaelis enriched the labors of the latter by valuable remarks and additions. The valuable work of Lorsch, who compared all the Syriac works which had then been printed, besides a number of manuscripts, and collected the words and significations wanting in Syriac lexicons, still remains uncompleted. More recently, copious works have been promised by Bernstein and Quatremere, philologists of great merit in the department of Oriental literature. Glossaries are contained in the Chrestomathies of Michaelis, Kirsch, Tychsen, Grimm, Hahn, and Sieffert.

REM.—Eusebius (Hist. Eccl. I. 13) cites the letter of Abgarus to Jesus, and the answer to it, as among the most ancient Syriac writings (cf. Assem. I. 554; III. P. II. p. 8; Gieseler, Bd. I. p. 74); and,

in like manner, John is said to have written his Gospel in the Syriac language. But the most ancient Syriac work of undoubted authenticity, is perhaps the translation of the New Testament,\* which must have existed as early as the second century (cf. Hug, Einleitung in die Schriften des N. T., Thl. I. p. 348; Gieseler, Bd. I. p. 123). That the Syrians considered their language to be richer than the Arabic is attested by Asseman (III. P. I. p. 326 sq.); and its capacity for rendering Greek authors may be judged from Barhebræus (Chron. p. 231. ed. Bruns), compared with Aristotle (Top. I. cap. 4). Abulphāragius, in his *Historia Dynast.*, ed. Pocock, p. 147, mentions Theophilus of Edessa as the author of a successful translation of two books of the Iliad (cf. Assem. I. p. 521). In addition to the larger work of Asseman (*Assemani Bibliotheca Orientalis Clementino-Vaticana*, Romæ, 1729,) 3 vols. fol., and the abridgment of it by Pfeiffer, Erlangen, 1776, we possess a brief history of Syriac literature by Hoffmann, in Bertholdt's *kritischem Journal der neuesten theologischen Literatur*, Thl. XIV., pp. 225-291.

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\* Hug, in his Introduction to the New Testament, says that the Translation of the New Testament was appended to that of the Old Testament, and that both were included under the same name, *Peshito*.—TR.

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# SYRIAC GRAMMAR.

## PART FIRST.

### ELEMENTS OF THE LANGUAGE.

TABLE OF CONSONANTS.

Order.	NAME.	Initial.	Medial.	Final.		SOUND.	Numerical value.
				Connected.	Unconnected.		
1	Olaph	ܐ	ܐ	ܐ	ܐ	<i>Spiritus lenis</i>	1
2	Beth	ܒ	ܒ	ܒ	ܒ	B, Bh, V.	2
3	Gomal	ܓ	ܓ	ܓ	ܓ	G.	3
4	Dolath	ܕ	ܕ	ܕ	ܕ	D, Dh ( <i>th</i> in this).	4
5	He	ܗ	ܗ	ܗ	ܗ	H.	5
6	Vau	ܘ	ܘ	ܘ	ܘ	W or V.	6
7	Zain	ܙ	ܙ	ܙ	ܙ	Z, ζ Gr., ζ Fr.	7
8	Cheth	ܚ	ܚ	ܚ	ܚ	Ch, or Hh.	8
9	Teth	ܛ	ܛ	ܛ	ܛ	T.	9
10	Jud	ܝ	ܝ	ܝ	ܝ	Y.	10
11	Coph	ܦ	ܦ	ܦ	ܦ	K, Ch.	20
12	Lomad	ܠ	ܠ	ܠ	ܠ	L.	30
13	Mim	ܡ	ܡ	ܡ	ܡ	M.	40
14	Nun	ܢ	ܢ	ܢ	ܢ	N.	50
15	Semcath	ܦ	ܦ	ܦ	ܦ	S.	60
16	Ee	ܥ	ܥ	ܥ	ܥ	ܥ Hebrew.	70
17	Phe	ܦ	ܦ	ܦ	ܦ	P, Ph, F.	80
18	Tsode	ܥ	ܥ	ܥ	ܥ	Ts.	90
19	Koph	ܦ	ܦ	ܦ	ܦ	K guttural, Q.	100
20	Rish	ܚ	ܚ	ܚ	ܚ	R.	200
21	Shin	ܫ	ܫ	ܫ	ܫ	Sh.	300
22	Thau	ܬ	ܬ	ܬ	ܬ	Th. T. ⊙ Greek.	400

## CHAPTER I.

## WRITTEN CHARACTERS AND THEIR USE.

§ 1. *Consonants.*

The Syriac, or West Aramæan Language, has an alphabet consisting, like that of the Hebrew and Chaldee, of twenty-two consonants. In common with the Arabic, it connects together the several letters of a word by horizontal lines at the bottom; from which arises a fourfold form, though essentially the same, according as a letter is initial, medial, or final, or is connected or unconnected with the preceding letter, as exhibited in the table on the preceding page.

REM. 1.—The character exhibited in the preceding alphabet, is called *Peshito*, *i. e.* the simple. It is employed by the Maronites and Jacobites, and is said to have been invented by Jacob of Edessa in the seventh century. Besides this, Amira mentions the *Estrangelo*, not from *στρογγυλος*, *round*, (see Asseman Biblioth. Orient. T. III. P. II. p. 378.) which, according to M'ichaelis Gram. Syr., p. 15, means the *Gospel character* (*scriptura evangelii*). It was the basis of the Nestorian smaller character, to which the so-called *double* alphabet, used for inscriptions and titles of books, bears a strong resemblance. There is also the *Palmyrene* alphabet, found in inscriptions on the ruins of Palmyra or Tadmor, and the *Mandæan* or *Nabatæan* alphabet. The latter, in consequence of the amalgamation of the gutturals  $\beth$  with  $\Delta$ , and  $\sigma$  with  $\omega$ , consists of only twenty consonants. It is written in a continuous line, with four different forms of each letter, viz., the simple consonant, and the consonant with the vowels *a*, *i*, or *u*.

REM. 2.—The letters  $\beth$ ,  $\gamma$ ,  $\sigma$ ,  $\alpha$ ,  $\rho$ ,  $\xi$ ,  $\iota$ ,  $\Delta$ , connect only with the preceding letter. After one of these letters, therefore,  $\beth$ ,  $\gamma$ ,  $\iota$ ,  $\Delta$ , stand unconnected; and also, with the exception of  $\gamma$ , always at the beginning of a word. The final letters are  $\gamma$ ,  $\omega$ ,  $\omega$ ,  $\rho$ ,  $\omega$ .  $\beth$  before  $\Delta$  is written  $\omega$ ; and after it  $\omega$  or  $\omega$ . Double  $\Delta$ , at the end of a word takes the form of  $\omega$ . The letter G, in words adopted from



other languages, is written  $\text{V}$ . Several consonants, where they terminate a word, are slightly inflected upward; e.g.  $\text{A}$ ,  $\text{B}$ ,  $\text{C}$ , etc.

REM. 3.—The gutturals express the several gradations of guttural sounds from the weakest to the strongest.  $\text{I}$  and  $\text{O}$  may be compared with the *Spiritus lenis* and *Spiritus asper* of the Greek language (§ 12. 5. b). Deeper guttural sounds are  $\text{M}$  (= the German *ch*) and  $\text{N}$  which the Greeks express, sometimes by the *Spiritus asper*, and sometimes by  $\gamma$ . The sound of  $\text{C}$  is formed in the fore-part of the mouth; that of  $\text{D}$  farther back towards the throat.  $\text{E}$  =  $\text{F}$  sometimes stands for  $\varsigma$  at the end of Greek words, and is pronounced, according to Amira, p. 9, *sc* before *e* and *i*. The aspirated consonants  $\text{H}$ ,  $\text{K}$  are, in some MSS., marked as such with a red point placed over them; the removal of the aspiration is indicated by the same sign beneath them (§ 5).

REM. 4.—The division of consonants, with reference to the organs of speech, is the same as in Hebrew. But the gutturals  $\text{W}$ ,  $\text{O}$  occasion less difficulty than in Hebrew, as the *Sheva* and *Daghesh forte* are wanting in Syriac. Of the gutturals, in connection with  $\text{A}$  and  $\text{O}$ , it is to be remarked; a) that  $\text{I}$  between two vowels has the sound of *y*; e.g.  $\text{K}$   $\text{O}$   $\text{I}$   $\text{Y}$   $\text{E}$   $\text{M}$   $\text{I}$   $\text{K}$   $\text{O}$   $\text{Y}$   $\text{E}$   $\text{M}$ ; b) that  $\text{O}$  quiesces in  $\text{—}$  and  $\text{—}$  (= *o* and *u*), and after  $\text{—}$  and  $\text{—}$  (= *a* and *e*), forms the diphthongs *au* and *eu*; c) that initial  $\text{A}$  with  $\text{—}$  = *i*, and even when  $\text{I}$  is prefixed, it is pronounced *i*; e. g.  $\text{I}$   $\text{H}$   $\text{U}$   $\text{D}$   $\text{H}$   $\text{O}$ ; d) that initial  $\text{A}$  (§ 8. b) before  $\text{O}$  is pronounced like  $\text{I}$ ; e. g.  $\text{E}$   $\text{H}$   $\text{A}$   $\text{D}$   $\text{H}$ .

REM. 5.—The letters of the Alphabet suffice for designating the numerals as far as 400 (Vid. Table of Consonants, Amira, p.12. sq). In compound numbers, the larger stand first; e. g.  $\text{L}$   $\text{L}$   $\text{L}$  441. From 500—900, the tens of 50—90 are denoted by a dot over the letter; e.g.  $\text{F}$  600,  $\text{F}$  800. Thousands are designated by  $\text{—}$  placed under the units, ten thousand by  $\text{—}$ , ten thousand thousand by  $\text{—}$ . The numbers 20 and 50 are also expressed by double  $\text{B}$  and  $\text{L}$ , the final letters falling away where units are added. Fractional numbers are designated by a small line drawn obliquely downward, from left to right, over the letter which expresses the denominator of the fraction; e.g.  $\text{C}$  =  $\frac{1}{2}$ ,  $\text{V}$  =  $\frac{1}{5}$  &c.

§ 2. *Vowels in General (Vowel Letters and Vowel Signs).*

In Syriac, the vowel-letters  $\beth$ ,  $\circ$ , and  $\aleph$  originally served to designate the vowels, and, at the time of Mohammed, the Syrians were acquainted with only three vowel-signs, which sufficed for their language, and which the Arabs appear to have borrowed from them. Afterwards the Monophysites sought to express the Greek vowels, and increased their number to seven (v. Asseman T. I. pp. 477, 478; Gesenius Lehrgeb. p. 34), and since the time of Theophilus of Edessa, in the eighth century, the Greek vowels appear to have been in common use. The Nestorians, on the other hand, make use of diacritical points (Asseman T. III. P. II. p. 378). The Monophysites or Maronites commonly use them only in doubtful cases.

REM.—Even in the last century, the Maronite Gabriel Heva employed the vowel-letters to designate the vowels, making  $\aleph = a$ ,  $\beth = o$ ,  $\cdot\beth = e$ ,  $\aleph = i$ , and  $\circ = u$  (v. Michaelis. p. 29).

§ 3. *Vowel Signs.*

The Syrians denote the vowels by diacritical points, or by characters formed from and in imitation of the Greek vowels, the latter mode being that now generally used. In ancient manuscripts both modes occur together.

FORM.		NAME.		SOUND.
SYRIAC.	GREEK.			
$\dot{\beth}$	$\overset{\gamma}{\text{—}}$ or $\text{—}$	Pethocho	( $\text{طَئِثَا}$ )	a.
$\text{—}$ or $\text{—}$	$\text{—}$ or $\overset{\alpha}{\text{—}}$	Revotzo	( $\text{رَؤِثَا}$ )	e.
$\ddot{\beth}$	$\overset{\alpha}{\text{—}}$ or $\overset{\chi}{\text{—}}$	Chevotzo	( $\text{شَؤِثَا}$ )	i.
$\dot{\beth}$ or $\ddot{\beth}$	$\overset{\circ}{\text{—}}$	Zekofo	( $\text{زَؤِثَا}$ )	o.
$\dot{\beth}$ —, $\ddot{\beth}$ —, $\ddot{\beth}$ —	$\dot{\alpha}$ —	Etzotzo	( $\text{خَؤِثَا}$ )	u.

REM. 1.—The names are derived from the form of the organ used in pronouncing the vowel. The Greek forms from which they are derived are easily recognized.  $\hat{\text{—}}$  also occurs without  $\text{a} = u$  in  $\text{وَّحَا}$  and  $\text{وَّحَا}$ . (For  $\text{وَّحَا}$ ; Luke xvii. 29, stands more correctly  $\text{وَّحَا}$ ; Psalm xi. 6). The first three vowel-signs may also be written beneath the consonants.

REM. 2.—As to pronunciation,  $\text{—}^{\text{v}}$  seems to have denoted  $a$  and  $ae$ , though  $\text{—}^{\text{p}}$  was sometimes sounded by the Nestorians like  $a$  (V. Asseman T. III. P. II. p. 379). In foreign words it quiesces in  $\text{a}$ . In  $\hat{\text{—}}$  are contained both the German  $\text{ö}$  and  $\text{ü}$ .

REM. 3.—As to quantity it may be assumed with some certainty that  $\text{—}^{\text{p}}$  is always long, and  $\text{—}^{\text{v}}$  always short; according to others,  $\text{—}^{\text{z}}$  with  $\text{a}$ ,  $\text{—}^{\text{p}}$  and  $\hat{\text{—}}$  with  $\text{a}$  are long;  $\text{—}^{\text{v}}$  is short, except in foreign words. Amira, on the other hand, maintains that  $\text{—}^{\text{v}} = \text{ä}$ ,  $\text{—}^{\text{p}} = \text{ō}$ , and the others, even  $\hat{\text{—}}$  with  $\text{a}$ , are common. Some grammarians also denote the quantity of the vowels by different signs, thus;—

LONG.		SHORT.		
$\text{—}^{\text{p}}$	$\text{—}^{\text{z}}$	$\text{—}^{\text{v}}$	$\text{—}^{\text{z}}$	Revotzo.
$\text{—}^{\text{p}}$		$\text{—}^{\text{v}}$		Chevotzo.
$\text{—}^{\text{p}}$	$\text{—}^{\text{z}}$	$\text{—}^{\text{v}}$		Etzotzo.

REM. 4.—The diphthongs are formed with  $\text{a}$  and  $\text{a}$ . With Vau; a) with  $\text{—}^{\text{v}}$  preceding at the beginning or middle of a word,  $au$ ; e. g.  $\text{وَّحَا}$ ; b) with  $\hat{\text{—}}$  preceding,  $oi$  nearly (the German  $eu$ ); e. g.  $\text{وَّحَا}$ ; c) in the middle of a word, after  $\text{—}^{\text{z}}$ ,  $iu$ ; e. g.  $\text{وَّحَا}$ ; d) Vau doubled, the first with  $\hat{\text{—}}$ ,  $ou$  (according to Amira  $u$ ). With Yud (besides the combinations  $b$  and  $c$  above); a) with  $\text{—}^{\text{v}}$  preceding,  $ai$ ; e. g.  $\text{وَّحَا}$ ; b) with  $\text{—}^{\text{p}}$  in the middle and at the end of a word,  $oi$ ; e. g.  $\text{وَّحَا}$ .

§ 4. Diacritical Points which supply the place of Vowels.

These were employed earlier than were the vowels, and

were used even after the invention of the vowels, by the Nestorians. The point which designates the suffix 3 sing. fem.  $\text{ō}$  seems to have originated from that system.

REM.—According to Amira p. 51,  $\text{ōō}=\text{ōō}$ ; while  $\text{ōō}=\text{ōō}$ ;  $\text{āā}=\text{āā}$ ;  $\text{āā}=\text{āā}$ . Ludov. de Dieu has treated this subject more definitely in his Grammar, p. 35 seq.; according to him the point when above the consonant denotes *a*, *o*, and *ū*, under it *e*, under  $\text{ā}$  and  $\text{ī}$  *i*, and under  $\text{ā}$  *ū*. The principal use of this point in the verb, is to denote the different persons and tenses (v. Amira, p. 51; Lud. de Dieu, p. 37). Throughout the preterite, with the exception of the 1 sing., it stands under the radicals. In the participle, it denotes, over the first radical, in Peal,  $\text{ē}$ , in Aphel,  $\text{ē}$ , or in Verbs med. Vau,  $\text{ē}$ . In the imperative and infinitive it may be omitted or written underneath. The future takes it only under the radicals, not under the preformatives, with the exception of the 1 sing., where it stands above it (comp. Isenbiehl, Beobachtungen von dem Gebrauche des Syrischen Puncti diacritici bei den Verbis, Göttingen, 1773).

§ 5. *Kushoi and Rukok* (كشوي — روكوك).

1. According to Lud. de Dieu and Norberg, the Syrians have in fact the Sheva, and pronounce a vowelless consonant with a short half-sound of *ē*; e.g.  $\text{כּוּמ}$  pronounced *ne kum*. Some Grammarians, as Amira, p. 42, and the Zabians, use  $\text{ē}$ . So too, according to Asseman, the doubling of consonants in pronunciation (Daghesh forte) occurs among the Oriental Syrians, and, according to the analogy of the Hebrew, in Pael and Ethpaal of Verbs  $\text{כּוּמ}$  and  $\text{כּוּמ}$ .\* But as the doubly written consonant falls away where analogy would require it to be retained (§ 8), this grammatical usage is still very doubtful. This duplication is retained only in foreign words.

2. Analogous with Daghesh lene is *Kushoi*, (i.e. *hardening*), a red point inserted over the aspirates, in manuscripts, which removes the aspiration. The retention of the aspiration is indicated by a point placed underneath, called *Rukok* (i. e. *softening*).

\* It should be borne in mind that Sheva and Daghesh are not, in Syriac, denoted by any written characters, and appear only in pronunciation. —Tr.

REM.—Some consider Kushoi to be Dagghesh forte, which is denied by Amira and Gabriel Sionita. Lud. de Dieu, p. 25 sq., places it; a) at the beginning of words, except where **صه** precede, or where the preceding word ends in **ب**, **و**, **ا**, in which case Rukok is retained; e. g. **لَلصَّبِا**, **لَلصَّبِا**; b) in the middle, after a quiescent letter; e. g. **صَلَصَص**; c) after diphthongs; e. g. **كَبَا**; **فَوَلَا**, with the exception of **اَس**. Rukok, on the contrary, occurs, besides the cases noted under *a* above; a) when one of the aspirates ends a syllable, but is in the same case hardened by a preceding vacant consonant; e. g. **اَلصَّبِا**; b) when, according to Hebrew analogy, they follow a movable Sheva; e. g. **صَهْ ذَهْ**; c) after an open syllable; e. g. **اَيَا**. So too these consonants are not pronounced as aspirates in Pa. and Ethpa. of Verbs **صه**, when the **ا** preceding them has fallen away; e. g. **لَصَلَص** from **لَصَلَا**; and in verbs with the middle radical doubled, where, in Hebrew, Dagghesh forte stands. Furthermore, here belong the letters in which one having fallen away before them, is to be compensated for, in the future and infinitive of verbs **صه**, or in general where Dagghesh forte euphonic stands in Hebrew. These points do not occur in printed works.

### § 6. Ribui (رَبُي).

1. To distinguish the plural of nouns and verbs from the singular written with the same consonants, the Syriac makes use of *Ribui*, i. e. two points placed horizontally over the word. This sign is still retained, like the vowels, in printed books. Thus, by means of these points **مَلِكَا** is read **مَلِكَا** the kings, and distinguished from **مَلِكَا** the king. This sign is also used in the 3 plur. fem. pret. of Verbs 3 rad. Olaph in all the conjugations except Peal (§ 32), to distinguish it from 3 sing. masc.; e. g. **اَللَّيْكَا** they have praised themselves, from **اَللَّيْكَا** he has praised himself. In like manner Ribui strengthens the distinction between the 3 plur. pret. masc. and fem., where the formatives **ا** and **ب** at the end sometimes fall away from the 3 sing. masc.; e. g. **مَلِكَا** = **مَلِكَا**. The plurals, which are easily recognized, re-

main without this designation, though it is not omitted in plural forms with suffixes. In numerals the usage is arbitrary. *Some* mark with this sign only the feminines, and the forms with suffixes; e. g.  $\text{لَنْصَفٌ}$ ,  $\text{لَنْصَفَاتٌ}$ .

REM.—Amira, p. 48, omits Ribui, when the plural form  $\text{لَنْصَفَاتٌ}$  (§ 44) has the signification  $\text{لَنْصَفَاتٌ}$  or  $\text{لَنْصَفَاتٌ}$ , i. e. *they are*, but adopts the above-mentioned use in numerals, and uses it also with prepositions joined with plural suffixes (§ 16. c).

2. Ribui also serves to denote collectives; e. g.  $\text{بِئْرٌ}$  a *beeve*,  $\text{بِئْرٌ}$  a *herd of beeves*.

REM.—When Ribui stands over  $\text{بِ}$  (with the exception of the 1 sing. pret. and fut., and the participles Act. Pe., according to § 4. REM.), or coincides with a diacritical point representing  $\text{بِ}$ , one of the points is omitted. When three points come together, one of them represents Kushoi.

### § 7. *Mehagyono and Marhetono.*

$\text{مَهَاغْيُونٌ}$  —  $\text{مَارْهَتُونٌ}$ .

When an accumulation of consonants without vowels, occurs, and the Syrians wish to indicate that a monosyllabic word is to be pronounced as a dissyllable, or a dissyllabic word as a trisyllable, and so on, they place a line under the consonant to which a vowel (usually  $\text{أ}$  more rarely  $\text{إ}$ ) is to be supplied; e. g.  $\text{مَهَاغْيُونٌ}$ . This line is called *Mehagyono*, and denotes a removal of this accumulation in utterance (Diæresis). If, on the contrary, the voice is to hurry over these same consonants, a line is drawn above them, which is called *Marhetono*; e. g.  $\text{مَارْهَتُونٌ}$ .

REM. 1.—Some Grammarians place Mehagyono only before  $\text{مَهَاغْيُونٌ}$  and before  $\text{م}$  in  $\text{مَارْهَتُونٌ}$ . Amira, p. 41. sq., compares the two with *Diæresis* and *Synæresis*, which may have been transferred from prosody into prose. (Vd. Chrestom. Syr. ed. Hahn et Sieffert, Lips. 1825. p. 11).

REM. 2.—Sometimes a line is found over consonants; a) in numerals; e. g.  $\text{بِئْرٌ}$  12; b) in abbreviations; e. g.  $\text{بِئْرٌ}$  for  $\text{بِئْرٌ}$ ; c) over the particle of exclamation  $\text{أَيْ}$ , to distinguish it from  $\text{أَيْ}$ .

§ 8. *Linea Occultans.*

This line placed under consonants denotes; *a*) that the letter under which it stands is not pronounced; e. g.  $\text{لُح}$  (§ 12. 1); *b*) that  $\text{ل}$  at the beginning of a word, followed by  $\text{ا}$  is to be pronounced weaker, and like  $\text{ل}$ ; e. g.  $\text{لُح}$  (vid. § 1. Rem. 4); *c*) that the letter quiesces, viz., in the impera. of the pass. Ethpeel and Ethpaal; e. g.  $\text{لُح}$ , pronounced *ethkatt*, and imp. from  $\text{لُح}$ ; which with the transposition of the first two radicals is  $\text{لُح}$  (comp. § 12. 1).

REM.—Some have extended this also to the imperatives Ethtaphal and Eshtaphal; but in the latter especially, it appears to be merely a diacritical designation of the imperat. As such it may in general be regarded as coming under *b* and *c* above.

§ 9. *Tone.*

1. The tone stands regularly upon the penultimate syllable, when the ultimate does not terminate in a movable consonant; e. g.  $\text{لُح}$ , *Mälco*.

REM.—In an accumulation of consonants, where by Mehagyono (§ 7) the penultimate syllable becomes the antepenultimate, the tone remains upon the stem-syllable.

It is more difficult to determine whether words, which, according to Amira, p. 462, have  $\hat{\text{a}}$  in the penultimate, follow the same rule; e. g.  $\text{لُح}$ , and should be pronounced *áchuno* or *achúno*.

2. The tone is on the ultimate, when it ends in a movable consonant; e. g.  $\text{لُح}$ ; so too with  $\hat{\text{a}}$  and  $\text{ا}$  final, if they have arisen from  $\text{لُح}$  and  $\text{لُح}$ ; e. g.  $\text{لُح}$  from  $\text{لُح}$ . vid. Amira, pp. 467—469.

§ 10. *Signs of Interpunction.*

The Syrians, who do not possess the Hebrew system of accents, divide their periods, according to Amira, p. 475, into

protasis and apodosis, which again are subdivided into smaller parts, and include the more precise designation of subject and predicate. In this respect they designate; *a*) the separate members of the protasis with (∴); *b*) the close of the protasis with (∴), which is also the sign of interrogation; *c*) the separate members of the apodosis with (∴), which also marks longer interrogations; and *d*) the close of a period is marked by a point, which as it also occurs in the middle of a period, some consider to be the smallest mark of interpunction, and (∴) or (∴∴) the largest point.

REM.—Amira, p. 479, mentions a point standing over a word which indicates a question, address, admiration, praise, command, and the like.

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## CHAPTER II.

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### PECULIARITIES AND CHANGES OF THE LETTERS.

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#### § 11. *General View.*

As the changes in the different parts of speech are effected partly by consonants and partly by vowels, this chapter is naturally divided into two parts. In the first place, those changes which take place uniformly, in accordance with fixed laws, in pronouns, verbs, and nouns, must be accurately distinguished from those which occur only in individual forms. Though the former class of changes will be here principally treated, yet in order to afford a proper connection between them, that which occurs universally will be first treated of, and that which takes place in special and individual cases will be appended, either independently or in remarks.

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#### § 12. *Changes of the Consonants.*

Of those changes in the radical consonants which Hebrew grammarians classify as Assimilation, Transposition, Falling



away, Exchange, and Addition, the first only is wanting in Syriac. And this want is only in form, for in point of fact this feature exists in those cases where a letter is dropped in pronunciation by the occurrence of Linea occultans (§ 8. comp. Gesenius, Lehrgebaude, p. 162). Here should be noticed the following—

1. Consonants are dropped in pronunciation, by the occurrence of Linea occultans, as follows: A) *In General*; a) in nouns whose middle radical is doubled; e. g. **مَنْبِي** *mano*; b) **ز** without a vowel before **ز**; e. g. **زَيْب**; c) **ت** in suffixes of the 3 masc. sing. **ت**, **ت**, **ت**, **ت** of the verb, and **ت** of the noun plural (v. Table to § 16); or when Linea occultans has arisen from the Greek *Spiritus asper*; e. g. **تت** *Ἐρωμη*; d) **و** in derivatives of verbs **ف** and **ف**, as **ف** from **ف**: B) *In particular* is this the case; a) with **ا** initial in **ا**, **ا**, **ا**, and in the pronoun **ا** in connection with the participle, **ا**; b) with **ت**, particularly in the following cases; a) in the pronouns **ت** and **ت**, with the throwing back of the vowel upon the preceding vacant consonant; e. g. **ت** *ك*; or with the falling away of the letter with the preceding vowel; e. g. **ت** *ص* pronounced *k<sup>e</sup> sheu*; in which case, however, before **ت**, **ـ** passes into **ـ**; e. g. **ت** *ا* for *ا*; β) in **ت** (v. § 38) when it is an auxiliary verb; e. g. **ت** *ص* *he had killed*; γ) in **ت** for **ت** *to give*; c) with **ل** in **ل** *to go away*, when it should have a vowel which falls back upon the **ا**; e. g. **ل** for *ل* (v. § 28); d) with **د** in the pronouns **د** masc. and **د** fem., and their plurals **د** masc. **د** fem., and in some other words; e. g. **د**; and finally; e) with **ذ** in **ذ** *daughter*; (v. § 8).

REM.—Linea occultans is retained under **ا** in nouns derived from those adduced under a; e. g. **ا**, **ا**, **ا**, and many

others. It also occurs in  $\text{לִּי}^{\text{ן}}$ ,  $\text{וֹת}$ , and  $\text{וֹת}$  when they are used for the logical copula or substantive verb (comp. § 16. I., § 54. A. 3. a and c). In these pronouns, even when they stand pleonastically (§ 55. A), the logical copula is fundamentally involved, as is confirmed by the pleonastic use of  $\text{וֹת}$  (§ 68. A), which verb loses Linea occultans only when it is used absolutely in the sense of *to be, to become, to come to pass*; As to further inflection of  $\text{וֹת}$  compare § 29. 1. *Rem.*

2. *Transposed* is  $\text{ל}$  before sibilants in *Ethpe.*, *Ethpa.*, and *Eshpa.*; e. g.  $\text{לִּשְׁמֵךְ}$  from  $\text{לִּשְׁמֵךְ}$ ,  $\text{לִּשְׁמֵךְ}$  from  $\text{לִּשְׁמֵךְ}$ .

REM.— $\text{ל}$  is changed into  $\text{ל}$  after  $\text{ג}$ , into  $\text{ז}$  after  $\text{ל}$ ; e. g.  $\text{לִּשְׁמֵךְ}$  for  $\text{לִּשְׁמֵךְ}$ ,  $\text{לִּשְׁמֵךְ}$  for  $\text{לִּשְׁמֵךְ}$ . There is no transposition when  $\text{ל}$  is doubled in *Ethpe.* of Verbs  $\text{לִּשְׁמֵךְ}$  and  $\text{לִּשְׁמֵךְ}$ ; e. g.  $\text{לִּשְׁמֵךְ}$  (v. § 31. 2).  $\text{ל}$  as middle radical is sometimes transposed; e. g.  $\text{לִּשְׁמֵךְ}$  from  $\text{לִּשְׁמֵךְ}$ . Also  $\text{ז}$  in the imperat. from  $\text{לִּשְׁמֵךְ}$  (v. § 8).

3. *Dropped* are; a)  $\text{ל}$  with Linea occultans; e. g.  $\text{לִּשְׁמֵךְ}$  for  $\text{לִּשְׁמֵךְ}$  and as first radical in the 1 sing. fut. Pe. infin. and part. Pa. of Verbs  $\text{לִּשְׁמֵךְ}$  (§ 28. 1); e. g.  $\text{לִּשְׁמֵךְ}$  for  $\text{לִּשְׁמֵךְ}$ ; and in  $\text{לִּשְׁמֵךְ}$  for  $\text{לִּשְׁמֵךְ}$ ; b)  $\text{ב}$  and  $\text{ד}$  as first radical, and  $\text{ה}$  as middle radical in Verbs  $\text{לִּשְׁמֵךְ}$  (§ 29. 2),  $\text{לִּשְׁמֵךְ}$  (§ 33. 1), and  $\text{לִּשְׁמֵךְ}$  (§ 31. 1); e. g.  $\text{לִּשְׁמֵךְ}$  from  $\text{לִּשְׁמֵךְ}$ . Here belong such nouns as  $\text{לִּשְׁמֵךְ}$  for  $\text{לִּשְׁמֵךְ}$ . The same is true also in respect to the middle radical of Verbs  $\text{לִּשְׁמֵךְ}$  (§ 34. 1), and the nouns derived therefrom; c) one of two  $\text{ל}$  without a vowel standing between them; e. g.  $\text{לִּשְׁמֵךְ}$  for  $\text{לִּשְׁמֵךְ}$ . Also when three  $\text{ל}$  stand together in the fut. pass.; e. g.  $\text{לִּשְׁמֵךְ}$  for  $\text{לִּשְׁמֵךְ}$ . Finally  $\text{ל}$  falls away at the end of the fem. endings  $\text{לִּשְׁמֵךְ}$  and  $\text{לִּשְׁמֵךְ}$ ; e. g.  $\text{לִּשְׁמֵךְ}$  for  $\text{לִּשְׁמֵךְ}$ .

4.—*Exchanged* are; a) the gutturals  $\text{א}$  and  $\text{ה}$  before  $\text{וֹת}$ ; e. g.  $\text{לִּשְׁמֵךְ}$  for  $\text{לִּשְׁמֵךְ}$ ; b) in transferring Hebrew words into Syriac,  $\text{א}$  passes into  $\text{ב}$ ,  $\text{ז}$  into  $\text{ח}$ ,  $\text{ח}$  into  $\text{ל}$ , sometimes  $\text{ר}$  into  $\text{ד}$  and  $\text{ד}$ ; also  $\text{ר}$  of verbs  $\text{לִּשְׁמֵךְ}$  into  $\text{וֹת}$ ; e. g.

$\text{זָבַב} = \text{זָבַב}$ ;  $\text{זָבַב} = \text{זָבַב}$ ;  $\text{זָבַב} = \text{זָבַב}$ ;  $\text{זָבַב} = \text{זָבַב}$ ;  
 $\text{זָבַב} = \text{זָבַב}$ ; c) ז, when transposed with sibilants, in the  
 passive, goes over into ז and ז, according to Rem. 2. above;  
 d) ׀ with ז in the construct state fem., and before suffixes  
 (§§ 45, 46); and in the *Ethpe.* and *Ethpa.* of verbs ז (§ 28.  
 1 Rem.; e. g. זָבַב for זָבַב.

REM.—This last has been also applied to nouns derived from ז  
 Verbs; e. g. זָבַב from זָבַב. In many cases this usage is doubt-  
 ful; e. g. זָבַב which may be derived from זָבַב or זָבַב. Hence  
 the form זָבַב is found. The derivatives from Aphel do not belong  
 here; e. g. זָבַב from זָבַב.

5.—Added are; a) sometimes ׀ at the beginning, before a  
 vacant consonant; e. g. זָבַב for זָבַב; זָבַב for זָבַב;  
 also in Greek words beginning with Σ; e. g. זָבַב =  
 σάδιον; b) ס to denote the *Spiritus asper* in Greek words;  
 e. g. זָבַב ס; Πρωμαίος (§ 12. 1. A. c); even in compound  
 words in the later Syriac; e. g. זָבַב ס; σπυροδός; and in  
 cases where ס does not represent *Spiritus asper*; e. g.  
 זָבַב ס; Περρος; c) ׀ is added where it supplies the place  
 of Daghesh forte with Linea occultans; e. g. זָבַב =  
 זָבַב = זָבַב.

### § 13. Quiescent Letters.

The vowel-letters א, ו, ׀, and, according to some, ס  
 also, quiesce in the preceding vowel.

REM.—Here belongs only ס; for ס of the suf. 3 sing. fem.  
 = ס of the Hebrew.

The following letters quiesce:

1. ׀ final in — and —; e. g. זָבַב, זָבַב; ׀ medial in —  
 and —; e. g. זָבַב, זָבַב; and if it have a vowel, this  
 falls back upon the preceding vacant consonant; e. g.  
 זָבַב for זָבַב. And so in words transferred from the  
 Hebrew; e. g. זָבַב = זָבַב.

REM.— ʾ quiesces in <sup>˘</sup> in ܘܠܐ, ܘܠܘ, ܘܠܝ, and ܘܠܠܝ. In Greek words ܐ and ܐܝ are represented by ܐ<sup>˘</sup>, ܐܝ sometimes by ܐܝ<sup>˘</sup>; e.g. ܘܠܘܠܝܘܬܝܐ *κλιβωτος*; ܘܠܘܠܝܘܬܝܐ *καίρος*. In the later Syriac ܐ stands for *α* and *ε*.

2. ܐ quiesces in <sup>ˆ</sup>; e.g. ܘܠܘܠܝܘܬܝܐ, and sometimes ܐܐ; e.g. ܘܠܘܠܝܘܬܝܐ (§ 3. Rem. 4).

REM.— In Greek words ܐ quiesces in <sup>◌̇</sup>, in the termination ܘܠܘܠܝܘܬܝܐ = *ος*; e.g. ܘܠܘܠܝܘܬܝܐ = *Φιλισπιπος*. ܘܠܘܠܝܘܬܝܐ is also used for *αι*; e.g. ܘܠܘܠܝܘܬܝܐ = *ἀρχαι*. In the later language we find also ܘܠܘܠܝܘܬܝܐ = *Ἀθηναίς*; ܘܠܘܠܝܘܬܝܐ = *ἀρχαίς*.

3. ܐ, medial and final, quiesces, in <sup>ˆ</sup> and <sup>˘</sup>; e.g. ܘܠܘܠܝܘܬܝܐ, ܘܠܘܠܝܘܬܝܐ. ܐ initial usually quiesces in <sup>˘</sup>; e.g. ܘܠܘܠܝܘܬܝܐ, and <sup>˘</sup> falls back upon the preceding vowelless prefix; e.g. ܘܠܘܠܝܘܬܝܐ for ܘܠܘܠܝܘܬܝܐ. Also between two consonants ܐ quiesces in <sup>˘</sup>; e.g. ܘܠܘܠܝܘܬܝܐ for ܘܠܘܠܝܘܬܝܐ.

#### § 14. *Vowel-Letters which are not sounded* (*Oliant*).

In the following cases ܐ, ܐ, ܐ, are not sounded;

1. ܐ in the pronouns 2 plur.masc. and fem. ܘܠܘܠܝܘܬܝܐ, ܘܠܘܠܝܘܬܝܐ conjoined with the participle to denote the present tense, e.g. ܘܠܘܠܝܘܬܝܐ *ܘܠܘܠܝܘܬܝܐ* pronounced *kotelitun*, in which case the ܐ of the participle is not sounded.

2. ܐ and ܐ at the end of words; a) in verbal endings without any vowel preceding (2 pret. sing. fem.; 3 plur. masc. and fem.; imperat. sing. fem. and plur. masc.; and 2 fut. sing. fem.); e.g. ܘܠܘܠܝܘܬܝܐ, ܘܠܘܠܝܘܬܝܐ; b) in the suffixes ܐ, ܐ, ܐ, ܐ, where ܐ is sounded only when followed by ܐܝ; e.g. ܘܠܘܠܝܘܬܝܐ pronounced *bekyu*; c) in ܘܠܘܠܝܘܬܝܐ *yesterday*, ܘܠܘܠܝܘܬܝܐ *rest*, and the like, which form ܘܠܘܠܝܘܬܝܐ in the emphatic state (§ 46. 1).

§ 15. *Changes in the Vowels.*

Although to a less extent than in Hebrew, the vowels in Syriac, undergo various changes and modifications in respect to formation and derivation, still they are *exchanged, transposed, dropped or added.*

1. They are *exchanged* partly in accordance with the genius of the language, and partly in transferring Hebrew and Chaldee words. The genius of the language requires the following exchanges of vowels; a) in the preformatives of the fut. and infin. Pe. in simple syllables, in Verbs  $\text{ܘܠ}$ ,  $\text{ܘܠܐ}$ , (ܘܠܐ § 32),  $\text{ܘܠܐ}$  passes over into  $\text{ܘܠܐ}$ ; e. g.  $\text{ܘܠܐܢܐܢܐ}$ ; but before gutturals and  $\text{ܘܠܐ}$  at the end of words, into  $\text{ܘܠܐ}$ ; e. g.  $\text{ܘܠܐܢܐܢܐ}$  for  $\text{ܘܠܐܢܐܢܐ}$ ; b) in the feminine with  $\text{ܘܠܐ}$ ,  $\text{ܘܠܐ}$ , in the construct state, passes over into  $\text{ܘܠܐ}$ ; e. g.  $\text{ܘܠܐܢܐܢܐ}$  construct state  $\text{ܘܠܐܢܐܢܐ}$  (§ 45. 2). In transferring words from the Hebrew and Chaldee, the following vowel changes may be noted; a) for  $\text{ܘܠܐ}$  the Syriac prefers  $\text{ܘܠܐ}$ ; e. g.  $\text{ܘܠܐܢܐܢܐ}$  =  $\text{ܘܠܐܢܐܢܐ}$ ; b)  $\text{ܘܠܐ}$  is exchanged in proper names mostly with  $\text{ܘܠܐ}$ ; e. g.  $\text{ܘܠܐܢܐܢܐ}$  =  $\text{ܘܠܐܢܐܢܐ}$ ; c)  $\text{ܘܠܐ}$  with  $\text{ܘܠܐ}$ ; e. g.  $\text{ܘܠܐܢܐܢܐ}$  =  $\text{ܘܠܐܢܐܢܐ}$ ; or with  $\text{ܘܠܐ}$ ; e. g.  $\text{ܘܠܐܢܐܢܐ}$  = (Chald.  $\text{ܘܠܐܢܐܢܐ}$ ).

2. Vowels are *transposed*; A) *in general*; a)  $\text{ܘܠܐ}$  in the imperat. plur. masc. Pe. when a suffix is added; e. g.  $\text{ܘܠܐܢܐܢܐܢܐ}$ , with suffix  $\text{ܘܠܐܢܐܢܐܢܐܢܐ}$ ; b) concerning the falling back of the vowel over  $\text{ܘܠܐ}$ ,  $\text{ܘܠܐ}$ , or  $\text{ܘܠܐ}$ , upon prefixes, compare § 13. 1. 3; § 52. 1; § 53.1. Rem.; B) *in Particular*; a) in  $\text{ܘܠܐܢܐܢܐ}$ , whenever  $\text{ܘܠܐ}$  is vacant, the vowel of the  $\text{ܘܠܐ}$  falls back upon it; e. g.  $\text{ܘܠܐܢܐܢܐ}$  for  $\text{ܘܠܐܢܐܢܐ}$  (§12.1); b) in some nouns of the form  $\text{ܘܠܐܢܐܢܐ}$ , when a syllable is appended and in the emphatic state  $\text{ܘܠܐܢܐܢܐܢܐ}$  (§ 45. 3; § 48. A. Decl. IV); of the form  $\text{ܘܠܐܢܐܢܐܢܐ}$ , emphatic state  $\text{ܘܠܐܢܐܢܐܢܐܢܐ}$ ; c) in  $\text{ܘܠܐܢܐܢܐ}$  and  $\text{ܘܠܐܢܐܢܐܢܐ}$  with  $\text{ܘܠܐ}$  prefixed,  $\text{ܘܠܐ}$  is placed before  $\text{ܘܠܐ}$  when  $\text{ܘܠܐ}$  and  $\text{ܘܠܐ}$  retain their  $\text{ܘܠܐ}$ ; e. g.  $\text{ܘܠܐܢܐܢܐܢܐܢܐ}$ . In  $\text{ܘܠܐܢܐܢܐܢܐ}$  when it enters into

composition,  $\overset{\cdot}{\text{—}}$  moves forward upon  $\text{r}$ ; e. g.  $\text{دَرْمًا, دَرْمًا}$ .

3. The vowel of a final mixed syllable is *dropped*, when an entire syllable is added at the end, especially when the last radical begins the new syllable; e. g. in the verb

$\text{صَلَّى}$  masc.  $\text{صَلَّتْ}$  fem.; in the nouns  $\text{مَلَكًا, مَلَكًا}$ .

REM.—This vowel remains unchanged; a) when merely a formative letter, without a vowel, is added; e.g.  $\text{صَلَّى}$  from  $\text{صَلَّى}$ ; b) when a syllable is added, if the stem-syllable remain a mixed one; e. g.

$\text{صَلَّى}$  from  $\text{صَلَّى}$ ; and moreover; c) when the stem-syllable becomes a simple one, in the following cases; a) in the second form of the 3 fem. plur. pret. and 2 fem. plur. imperat.;  $\beta$ ) where in Hebrew

Daghesh forte stands; e. g.  $\text{صَلَّى}$  emphatic state  $\text{صَلَّى}$  ( $\text{صَلَّى, صَلَّى}$ );

$\gamma$ ) in words of Declension I. masc. (comp. § 48. A). In  $\text{صَلَّى}$  emphatic state  $\text{صَلَّى}$ ;  $\text{صَلَّى}$  emphatic state  $\text{صَلَّى}$ , the original vowel only reappears (comp. 48. A. Decl. IV).

4. Vowels are *added*; a) with  $\text{ا, ب, د}$ , at the beginning of words;  $\text{ا}$  and  $\text{د}$  usually take  $\overset{\cdot}{\text{—}}$  and  $\overset{\cdot}{\text{—}}$ ; e. g.  $\text{أَفْعَالًا}$

(imp.),  $\text{أَفْعَالًا}$ ; but  $\text{ب}$  usually takes  $\overset{\cdot}{\text{—}}$ ; e. g.  $\text{بَفْعَالًا}$ ; b) of two

vacant consonants at the beginning of a word, the first takes  $\overset{\cdot}{\text{—}}$ ; e. g.  $\text{أَفْعَالًا}$  for  $\text{أَفْعَالًا}$ ; so also when two vacant

consonants in the middle of a word follow  $\overset{\cdot}{\text{—}}$ ; e. g.  $\text{أَفْعَالًا}$  for  $\text{أَفْعَالًا}$ ; or when in Hebrew, the first has Dagghesh

forte; e. g.  $\text{أَفْعَالًا}$  for  $\text{أَفْعَالًا}$  from  $\text{أَفْعَالًا}$ ; or finally when

three vacant consonants would come together in the middle of a word; e. g.  $\text{أَفْعَالًا}$  for  $\text{أَفْعَالًا}$ . This assumed vowel

is sometimes  $\overset{\cdot}{\text{—}}$ ; e. g.  $\text{أَفْعَالًا}$  (pret. Pe.) from  $\text{أَفْعَالًا}$ ; or  $\overset{\cdot}{\text{—}}$  before  $\text{ا}$ , (v. § 13. 3), excepting in the emphatic state of

the participle fem. pass. of Verbs  $\text{ل}$  in Pa., Aph., and Eshta., where  $\overset{\cdot}{\text{—}}$  is added to distinguish it from the active

participle (comp. § 48. B. Decl. IV. Rem.). Finally  $\text{ا}$  is assumed in the emphatic state sing. of some words; e. g.

$\text{أَفْعَالًا}$  from  $\text{أَفْعَالًا}$  for  $\text{أَفْعَالًا}$ ; c) a vowel is assumed with  $\text{ا}$  between two vacant consonants: this vowel is  $\overset{\cdot}{\text{—}}$  when it stands at the beginning of a mixed syllable; e. g.

نُبْرُوْهُصَ ; but ُ when it stands in a simple syllable; e. g. نُبْرُوْهُصَ . d) The assumption of a vowel is arbitrary, when there are two vacant consonants, of which the first can be attached to the preceding, and the second to the following syllable; e. g. نُبْرُوْهُصَ and نُبْرُوْهُصَ ; if the second consonant be ِ, ُ must be assumed, for ِ, ُ and ِ cannot stand without a vowel between two consonants.

## PART SECOND.

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### ETYMOLOGY, OR, PARTS OF SPEECH.

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#### CHAPTER I.

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##### PRONOUNS.

##### § 16. *Personal and Possessive Pronouns.*

The Personal Pronouns are divided into two classes: *Separate Pronouns*, which stand as separate words, and mark the nominative case; and *Suffixes*, consisting of syllables formed from the separate pronouns, which are appended to other parts of speech; appended to Verbs, they mark the accusative; appended to nouns, the possessive pronoun, or the relation of the genitive; and, with prepositions, they form the remaining cases.



TABLE OF PRONOUNS AND SUFFIXES.

	SEPARATE.	SUFFIXED TO VERBS.			SUFFIXED TO NOUNS.	
		a.	b.	c.	IN SING.	IN PLURAL.
Sing.						
1 c.	𐌲𐌶	1. 𐌲𐌶𐌰 2. 𐌲𐌶𐌰	𐌲𐌰	𐌲𐌰	𐌲	𐌲
2 m.	𐌲𐌶𐌰	𐌰	𐌰	*	𐌰	𐌰
2 f.	𐌲𐌶𐌰	𐌰	𐌰	𐌰	𐌰	𐌰
3 m.	𐌰𐌰	𐌰 { 𐌰𐌰𐌰 <sup>x</sup> 𐌰𐌰𐌰 <sup>x</sup>	𐌰𐌰	𐌰𐌰	𐌰	𐌰𐌰
	𐌰𐌰		𐌰𐌰			
3 f.	𐌰𐌰	𐌰 { 𐌰𐌰 <sup>x</sup> 𐌰𐌰 <sup>x</sup>	𐌰	*	𐌰	𐌰
	𐌰𐌰					
Plur.						
1 c.	𐌲𐌶	𐌰 𐌰	𐌰	𐌰	𐌰	𐌰
2 m.	𐌲𐌶𐌰	𐌰	*	𐌰	𐌰	𐌰
2 f.	𐌲𐌶𐌰	𐌰	*	𐌰	𐌰	𐌰
3 m.	𐌰𐌰	SEPARATE FROM THE VERB.			𐌰𐌰	𐌰𐌰
	𐌰𐌰	𐌰𐌰				
3 f.	𐌰𐌰	𐌰	𐌰	𐌰	𐌰	𐌰
	𐌰𐌰					

## REMARKS AND EXPLANATIONS CONCERNING THE TABLE

I. *The Personal Pronoun.*

The second and third persons have two genders, while the first person is of the common gender. The fem. of the 2 sing., is denoted by  $\text{א}$  appended to the masc. In the 3 sing.  $\text{אָ}$  masc. and  $\text{אַ}$  fem., are used rather in a demonstrative sense, while  $\text{אַתָּ}$  masc. and  $\text{אַתְּ}$  fem., are used in connection with adjectives and participles rather to designate the present tense. And so in the plur., the first forms given above are used rather substantively as nominatives, and the second as accusatives (comp. § 36). Concerning *Linea occultans* under  $\text{י}$  and  $\text{א}$  of the 1 and 3 sing., see § 12.1.

II. *Suffix Pronouns.*

## A. SUFFIXES OF THE VERB.

In the suffixes, or abbreviated forms of the separate pronouns, an ancient obsolete form whose characteristic was not  $\text{ל}$  but  $\text{לְ}$ , lies at the basis of the 2 sing. and plur. (comp. Gesen. Lehrgeb. 203).

Of the suffixes to verbs, given in the Table, those marked *a*, fall into two classes; the first of which are attached to consonants (with the exception of  $\text{י}$ ) in the forms of the regular verb; and the second mainly to the same forms of Verbs  $\text{ו}$ , and in part to the imperat. and fut. of the regular verb. The forms placed between 1 and 2, are common to both.

The suffixes marked *b* are appended to forms with  $\text{א}$  and  $\text{אַ}$ , which then quiesce in  $\text{אֵ}$  and  $\text{אַ}$ . Where this form is wanting under *b* it is comprehended under *a*. Finally the suffixes under *c* are attached to the forms with  $\text{י}$ , and also to the 2 sing. masc. and 3 plur. fem. pret. The forms wanting under *c* are comprised under *a*. On their mode of union, comp. §§ 36, and 37, and the accompanying Tables.

## B. SUFFIXES OF NOUNS or POSSESSIVE PRONOUNS.

The suffixes of the noun (possessive pronouns) are attached, in nouns masc. sing., to the emphatic state (§ 45,) with the

falling away, of  $\text{לְ}$ ; e. g.  $\text{מְלַבֵּן}$ , emphatic state  $\text{מְלַבֵּן}$ , with suff.  $\text{לְ}$ . In the plural they coalesce with the ending of the construct state  $\text{וֹ}$ , so that they may be considered as attached to the final consonant of the noun; e.g. construct state  $\text{מְלַבֵּן}$ , with suff.  $\text{לְ}$ . Only in the 3 sing. masc. does  $\text{וֹ}$  pass into  $\text{ו}$ , and in the 3 sing. fem.  $\text{וֹ}$  is the union vowel. In the noun fem. the suffix with a union vowel is attached to the emphatic state, with the falling away of  $\text{לְ}$ , e. g.  $\text{מְלַבֵּן}$  from emphatic state  $\text{מְלַבֵּן}$ . In the remaining persons (1 sing. 2 and 3 plur.) suffixes sing. are attached to the construct state (v. § 46. 2); e. g.  $\text{מְלַבֵּן}$  from the construct state  $\text{מְלַבֵּן}$ , plur.  $\text{מְלַבֵּן}$  from construct state  $\text{מְלַבֵּן}$ .

REM.—For the complete union of nouns and suffixes, compare §§ 46—48, and the accompanying Tables.

Besides, the possessive pronoun may be expressed in a separate form from the noun, by means of some form of  $\text{לְ}$  (from  $\text{לְ}$  =  $\text{לְ}$  chald.  $\text{לְ}$  and  $\text{לְ}$ ) with a suffix, thus;

<i>Plural.</i>			<i>Singular.</i>		
FEM.	COMM.	MASC.	FEM.	COMM.	MASC.
1.	$\text{לְ}$	$\text{לְ}$ our.	$\text{לְ}$	$\text{לְ}$ my.	
2.	$\text{לְ}$	$\text{לְ}$ your.	$\text{לְ}$	$\text{לְ}$ thy.	
3.	$\text{לְ}$	$\text{לְ}$ their.	$\text{לְ}$ her.	$\text{לְ}$ his.	

REM.—This form, which corresponds with the German *der meinige* (mine) etc. occurring after a suffix to the noun, indicates an emphasis; e. g.  $\text{לְ}$ , but thy scholars. Sometimes it signifies relating to; e. g.  $\text{לְ}$  to us.

### C. SUFFIXES TO PARTICLES.

The *Prepositions*, which were in part originally nouns, take suffixes sing. and plur. Singular suffixes are attached

to **כ** *in*, **ל** the sign of the dative, **לְהוֹ** *to*, **מֵ** *from*, **אַחֲרַי** and **אַחֲרֵי** *after*, **לְעוֹלָם** *towards, against*, comp. § 15.

2. Plural suffixes are attached to **בְּצַדְךָ** *aside, only*, **בְּצַדְךָ** *without*, **בְּצַדְךָ** or **בְּצַדְךָ** *about*, **בְּצַדְךָ** *for*, **בְּצַדְךָ** *over*, **בְּצַדְךָ** or **בְּצַדְךָ** *towards, after*, **בְּצַדְךָ** *before*, **בְּצַדְךָ** (**בְּצַדְךָ** before nouns) *under*. The suffix plural fem. occurs with **בְּצַדְךָ** *on account of*; e. g. **בְּצַדְךָ**; with both plural suffixes **בְּצַדְךָ** and **בְּצַדְךָ** *between*.

REM.—For the complete union with suffixes, compare the Table belonging to § 52.

### § 17. Other Pronouns.

1. The *Demonstrative Pronoun* is declined as follows :

Plural.			Singular.	
F.	C.	M.	F.	M.
אֵלֶּיךָ		אֵלֵּיךָ	אֵלֶּיךָ	אֵלֵּיךָ
	אֵלֶּיךָ		(אֵלֶּיךָ)	(אֵלֵּיךָ)
	(אֵלֶּיךָ)			
} these.			} this. } this.	

REM.—Sometimes, in the sing., the fem. אֵלֶּיךָ is united with the personal pronoun 3 sing. masc. אַתָּה and fem. אַתְּ, forming אֵלֶּיךָ אַתָּה and אֵלֶּיךָ אַתְּ. Sometimes אַתָּה and אַתְּ precede; e.g. אַתָּה אֵלֶּיךָ *just this*, אֵלֶּיךָ אַתָּה *just this*. The Chaldee אֵלֶּיךָ is only used in comparisons; e. g. אֵלֶּיךָ אֵלֶּיךָ, or אֵלֶּיךָ אֵלֶּיךָ *such*.

2. The *Relative* for all numbers and genders is **ד**, *who, which, that*, and with the pronouns **כֵּן** *c.* **אֵלֶּיךָ** *m.* **אֵלֵּיךָ** *f.* **אֵלֶּיךָ** *pl. com.* preceding, it becomes interrogative.

REM.—**אֵלֶּיךָ** having a relative signification with **ד** following it, is an exception to the general rule.

3. The *Interrogative*; *a*) for persons of both genders and numbers is **כֵּן** *who*. It unites with **אֵלֶּיךָ** following, and

forms **مَنْتَه** and **أَمْنًا** masc. *who?* **أَمْرًا** fem. *who?* **مَنْ** and **مَنْ** *what*, refer to things (**مَنْ**, **مَنْ**); *c*) **أَنْكَب** refers to both persons and things.

4. The *Reciprocal* and *Reflexive Pronouns* are formed partly by passives (§ 21. 2. § 22. 2. § 24. 2), or by the nouns **نَفْسًا** *soul*, and **شَخْصًا** *person*, with suffixes appended (comp. the Syntax).

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## CHAPTER II.

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### THE VERB.

#### § 18. *General View.*

1. The Verb is, as in Hebrew, the most important of the parts of speech, since it lies at the basis of the formation of the others. Verbs may be divided into the three following classes, in so far as new verbal forms are derived from them in accordance with definite laws, or as a noun is to be considered as their stem: *a*) *Primitives*; e. g. **كَلَمًا** *to write*, **قَتَلَ** *to kill*; *b*) *Verbal Derivatives (Conjugations)*; e. g. **أَبْرَأَ** *to justify*, from **أَبْرَأَ**; *c*) *Denominatives*, subsequent formations from nouns; e. g. **أَتَمَّ** *to tithe*, from **عَشْرًا** *ten*; **أَتَمَّ** *to celebrate Easter*, from **عِيسَا** *Easter*.

2. The Stem-form in the 3 sing. masc. pret. consists usually of three radicals (*verbum trilaterum*), and is pronounced as a monosyllable, by the help of <sup>◌</sup> placed over the middle radical in transitive, and <sup>◌</sup> in intransitive verbs.

3. From this are formed the Derivatives or Conjugations, which agree closely with the ground-form in the inflection of persons, and the principal characteristics of mood and tense. Modern grammarians have added a third conjugation, *Shaphel*, to the two originally derived from the ground-form.

The passive is formed by prefixing **أُ**, and has not only a passive but also a reciprocal and reflexive signification.

The Conjugations are as follows ;

	<i>Active.</i>		<i>Passive.</i>
1. Peal	ܘܕܘܠܐ to kill ;*	Ethpeel	ܘܕܘܠܐܢ.
2. Pael	ܘܕܘܠܐܢ to murder ;	Ethpaal	ܘܕܘܠܐܢܢ.
3. Aphel	ܘܕܘܠܐܢܢ to cause to kill ;	Ethtaphal	ܘܕܘܠܐܢܢܢ.
4. Shaphel	ܘܕܘܠܐܢܢܢ to cause to kill (rare)	Eshtaphal	ܘܕܘܠܐܢܢܢܢ.

REM.—All verbs do not have the whole of the conjugations ; and where Pael and Aphel are found together, there is usually a difference in their signification ; e. g. ܘܕܘܠܐ to honor, ܘܕܘܠܐܢ to be burdensome.

4. The Syriac, like the other Semitic dialects, has a Preterit and Future. It has, moreover, an Imperative in the passive, and two Participles, an active and a passive, in the active. The Hebrew Infinitive absolute and Infinitive construct are in Syriac united in one form (v. § 19.B.3).

REM.—The other relations of time are supplied in the following manner ; the Present is expressed by the participle with the personal pronoun following ; the Imperfect and Pluperfect by ܘܕܘܠܐܢܢ (ܘܕܘܠܐܢܢܢ), the former joined with the participle, the latter with the preterite. The Optative and Subjunctive, are contained in the future, to denote which more explicitly, ܘܕܘܠܐܢܢܢ is also frequently used (v. Syntax).

5. Verbs, finally, are divided into two principal classes, *Regular* and *Irregular*. In regular verbs the radical letters remain unchanged, while in irregular verbs, one of the radicals either falls away (*Defective Verbs*), or quiesces (*Quiescent Verbs*) v. § 27.

## 1. REGULAR VERBS.

### § 19. *The Inflection of Regular Verbs in General.*

The formation of Verbs, in respect to person, tense, and mood is effected, in general, by uniform laws. The irregular verbs are formed in a different manner, in particular

\*Literally, *he killed*, etc. The infinitive being considered in English the ground-form of the verb, and for the sake of brevity, is uniformly used to represent the Syriac ground form 3 masc. sing.—Tr.

cases only, according to their special laws. It will therefore be most convenient to treat, under the regular verb, of whatever belongs to the universal analogy of the verb.

In the following Tables of the Inflection of Regular and Irregular Verbs, the following signs are used: The radical letters are denoted by \*. The vowels which stand immediately over the \*, belong to the inflection of transitive verbs; and those vowels which are separated from the \* by . . . belong to intransitive or guttural verbs, or denote other forms in equal use. Radical letters which have fallen away, are denoted in the Table of Irregular Verbs, § 27 by °. Those which take their place, stand over this sign.





II. TABLE OF THE TEMPORAL INFLECTION OF REGULAR VERBS.

<i>Eshthaph.</i>	<i>Shaphel.</i>	<i>Eththaphel.</i>	<i>Aphel.</i>	<i>Ethpael.</i>	<i>Pael.</i>	<i>Ethpeel.</i>	<i>Peel.</i>	
*** אָפֿט ***	*** פֿ ***	*** אָפֿט ***	*** פֿ ***	*** אָפֿט ***	*** פֿ ***	*** אָפֿט ***	*** פֿ ***	<i>Preter.</i>
*** אָפֿט ***	*** פֿ ***	*** אָפֿט ***	*** פֿ ***	*** אָפֿט ***	*** פֿ ***	*** אָפֿט ***	*** פֿ ***	<i>Future.</i>
The remaining	Imperative	like the	Preterit.	*** אָפֿט ***	like Pret.	*** אָפֿט ***	*** אָפֿט ***	<i>Imperat</i>
*** אָפֿט ***	*** פֿ ***	*** אָפֿט ***	*** פֿ ***	*** אָפֿט ***	*** פֿ ***	*** אָפֿט ***	*** פֿ ***	<i>Infinit.</i>
	*** פֿ ***		*** פֿ ***		*** פֿ ***		*** פֿ ***	<i>Particip. Act.</i>
*** אָפֿט ***	*** פֿ ***	*** אָפֿט ***	*** פֿ ***	*** אָפֿט ***	*** פֿ ***	*** אָפֿט ***	*** פֿ ***	<i>Particip. Pass.</i>

A. *Personal Inflections* (comp. Table 1).

The inflection of persons is found in its most simple form in the preterit and imperative, where formative syllables are appended only to the stem (*Afformatives*). In the future the form is more complex, additions being received at the beginning (*Preformatives*), and at the end. The inflection is as follows ;

In the 3 sing. pret. the simple verbal stem suffices for the masc.; but in the fem.,  $\text{ל}$ , preceded by  $\text{־}$  (=  $\text{הִתְּ}$ ), is appended and considered as a sign of that gender. The 3 plur., which has a two-fold gender, is distinguished in the masc. by the addition of the plural-sign  $\text{ם}$ , from which the fem. in its simple form is distinguished only by a silent  $\text{א}$  instead of  $\text{ם}$ . In the same person of the fut. the inquiry into the origin of the preformative  $\text{א}$  in the sing. masc. and the plur. masc. and fem., is a difficult one. The opinion that the  $\text{א}$  had its origin in  $\text{א}$  is opposed by the fact that among the Zabians this preformative exists, while there is no similarity between those two letters. More consideration is probably

due to the derivation from  $\text{בְּנֵי}$  and  $\text{בְּנֵי}$  (comp. § 17). In the plur., the masc., in addition to the preformative  $\text{א}$ , is distinguished as in the pret., by the plural-sign  $\text{ם}$  with  $\text{פ}$  paragodic, which causes the vowel of the last radical syllable to fall away. And thus the  $\text{פ}$  in the fem. reminds one of the paragodic final syllable  $\text{נָה}$  in Hebrew. The abbreviated

form of the personal pronoun evidently appears in the 2 sing. and plur. Thus in the pret. sing.,  $\text{ל}$  masc. and  $\text{אֵל}$  fem. are related to  $\text{אֵלִי}$  masc. and  $\text{אֵלַי}$  fem., as  $\text{עֵלֶךָ}$  masc. and  $\text{עֵלַיִךְ}$  fem. are to  $\text{עֵלֶיךָ}$  masc. and  $\text{עֵלַיִךְ}$  fem. in the plur.

The same is true of the preformative  $\text{ל}$  in the same person of the fut. sing. and plur. where the fem. sing., in order to designate the gender, takes  $\text{א}$  final and  $\text{פ}$  paragodic, with a like influence upon the vowel of the preceding radical syllable. In the plur. the 2 pers. shares with the 3 pers., this same character at the end. In the 1 sing. pret. the original form of the  $\text{ל}$  with  $\text{־}$  =  $\text{הִתְּ}$  preceding, has not been shown. But in the plur.  $\text{פ}$  and  $\text{פֵּי}$ , as well as  $\text{ל}$  before the

1 sing. and  $\text{ا}$  before the 1 plur. fut. refer us the more definitely back to  $\text{اِ}$  and  $\text{اِ}$ . Here too it should be noticed that the 1 plur. fut. is distinguished from the 3 sing. masc. which has the same form, by Ribui.

The preformatives of the fut. uniformly take  $\text{اِ}$  except in Pael and Shaphel, where (with the exception of the 1. sing.) they are vacant, and in Aphel, where they take  $\text{اِ}$ .

The imperative coincides with the future in respect to formatives at the end, except that the paragogic  $\text{اِ}$  in the 2 sing. fem. and 2 plur. masc. falls away, the former person ending in the feminine sign  $\text{اِ}$ , and the latter in the plural sign  $\text{اِ}$ . In both cases in Peal,  $\text{اِ}$  is retained as the vowel of the radical syllable. Finally the fem. plur. ends with  $\text{اِ}$  and the vowel of the final syllable is retained.

B. *Inflection of the Tenses and Moods (comp. Table 11).*

1. With the preterit (the characteristics of which are more specifically given in Table 11. and the section following), the imperative most nearly coincides. The imperat. Peal receives, in Verbs Med. A, between the second and third radicals,  $\text{اِ}$  quiescing in  $\text{اِ}$ ; but in Verbs Med. E. and 3 Gutt. the middle radical takes  $\text{اِ}$ . All the remaining imperatives are like preterits, except that in Ethpe. and Ethpa., Linea occultans stands under the middle radical with  $\text{اِ}$  preceding.

REM.—The same holds good in respect to the imperatives Ethta. and Eshta., if Linea occultans be admitted in them.

2. The future is formed from the imperative by prefixing  $\text{اِ}$ . In Aphel the characteristic falls away, and in passives  $\text{اِ}$  of the formative syllable  $\text{اِ}$ . In Ethpe. and Ethpa. after the rejection of Linea occultans, the vowels of the preterite re-appear.

3. The infinitives (of which the simple form denotes the gerund in *do* or the absolute state, but with  $\text{اِ}$  prefixed denotes the construct state) are formed from the preterites by prefixing  $\text{اِ}$ . They end (excepting in the Peal, where they coincide precisely with the preterit) in  $\text{اِ}$ , and in the apoco-

pate feminine form, in  $\text{L}\hat{\text{a}}$ , changing the vowel of the last syllable of the preterit into  $\text{—}$ .

4. The participles are formed from the preterit as follows ;—in peal, active form, the first radical takes  $\text{—}$ , and the second  $\text{—}$ ; in the passive form  $\text{—}$  is inserted between the last two radicals. In the other conjugations  $\text{—}$  is prefixed, and  $\text{—}$ , in the second syllable of the active form, is changed, in passives, into  $\text{—}$ . But this distinction appears only in the absolute state of the masc., and even here is lost in verbs 3 Gutt.,  $\text{—}$ , and  $\text{—}$ , the active form of which likewise takes  $\text{—}$ .

5. The preformatives of the fut., infin., and part., mostly take  $\text{—}$ ; but in Aphel they take  $\text{—}$ , rejecting the  $\text{—}$  according to No. 2; and in Pael and Shaphel they are without a vowel.

REM.—For the reciprocal use of these two Tables, which suffice for the complete formation of the regular verb, it is to be remarked; that Table I. contains the personal inflection of Peal. The forms in Table II. in the inflection according to Table I., retain their characteristic vowels, and merely take from Table I. the affirmatives with the vowels thereto belonging. Where, in pret. Peal, the vowel of the stem falls away, the remaining preterits also lose the vowel of the last radical syllable; but Ethpe. takes  $\text{—}$  over the first radical, where this has  $\text{—}$  in Peal.\* In the fut. the vowel of the last radical syllable is uniformly lost where  $\hat{\text{a}}$  falls away in Peal, except that in this case also in Ethpe. the first radical takes  $\text{—}$ . In imperatives the vowel of the last radical syllable is retained, as  $\hat{\text{a}}$  is retained in the imperat. Peal.

## § 20.

### A. THE GROUND FORM PEAL — ITS FORMATION AND SIGNIFICATION.

1. The usual form of Peal is  $\text{—}$  (*transitive verb med. A*). Besides this the form with  $\text{—}$  (*med. E*) is always used

\*The inflection of the different persons in the preterit should be noticed in order to perceive the verification of this remark. Tr.

for *intransitives*; e. g. **سَلَّ** to sit, **سَمَّ** to be near. To this class also belong Verbs **لَّ**, which throw back **ل** upon the first radical; e. g. **لَمَّ** to feel pain, or derivatives of Hebrew Verbs **לָ**; e. g. **לָ** = **לָב**. The form Med. O. still appears in the Verb **صَه** to shudder.

REM.—With the inflection of Verbs Med.A. agree those with 3 rad. **سَا**; e. g. **سَمَّ** to name, **سَمَّ** to admire. Verbs Med. E. retain **ل**, when in Verbs Med. A. **ل** stands in the radical syllable. In respect to the forms of the 3 plur. fem. pret. **صَلَّتْ**, **صَلَّتْ** and **صَلَّتْ** adduced by Buxtorf, the first is found only in Verbs **لَّ** and the second seems to have originated from crasis with the affix **سَا**. There are instances to be found, though rare, in which **ل** is placed over the third radical in the 1 plur. **صَلَّ**. The apocopate form of the infinitive with **ا** is also sometimes found in Peal; e. g. Luke ix. 33. **صَلَّوْا**. In the imperat. plur. masc. with **ع** paragogic, **ا** final quiesces in **ا**; e. g. **صَلِّوْا**. Besides the 2 plur. fem. with **ع**, Amira (p. 300) adduces another form, viz: **صَلِّوْا**. The imperat. of Verbs Med. E. takes **ل** instead of **ا**; though the transitive form with **ا** is also found; e. g. **صَه** from **صَمَّ**. Sometimes another form with **ا** occurs; e. g. Rom. xiii. 3. **صَلِّ**. More rarely the vowel of the imperat. differs from that of the fut. as in the Verb **لَّ**, fut. **لَّ**, imperat. **لَّ**. Not only the imperat. but the fut. of Verbs Med. E. and of those having the third rad. a guttural, take **ل**; e. g. **نَصَب**. In the fut. 3 sing. fem. the form with **ا** attached is more frequent. Also a form of the fut. with **ا**; e. g. **نَلِّف** together with **نَلِّف**. Instead of the part. act. **صَلِّا**, the participial noun of the form **صَلِّا**, emphatic state **صَلِّا**, is often used. In the part. act. the emphatic state masc. and the absol. fem. are alike; e. g. **صَلِّا**. The active form **فَسَب** (Mark xiv. 67), in immediate connection with **فَسَب** (verse 54), is perhaps to be regarded as an error in transcribing. The passive form is always fully written; in intransitive verbs, the first radical sometimes takes **ل**. Passive intransitives occasionally occur in

an active sense, sometimes derived from transitives; e. g. **مَصَلَا**  
bearing, **أَسْبِ** holding.

To the inflection of the participle belongs also the idiom by which the present tense is expressed by abbreviated personal pronouns, appended, like affirmatives, to the participle. But this formation occurs only in the 2 sing. and the 1 and 2. plur. masc. and fem., and is as follows:

<i>Participle Passive.</i>			<i>Participle Active.</i>		
FEM.	COMM.	MASC.	FEM.	COMM.	MASC.
صَهْلَاةٌ		صَهْلَانِ	صَهْلَانِ	صَهْلَانِ	2 Sing.
	صَهْلَانِي		صَهْلَانِي		1 Plur.
صَهْلَاتِي		صَهْلَاتِهِ	صَهْلَاتِهِ	صَهْلَاتِهِ	2 Plur

2. From the preceding remarks it appears that the signification of Peal may be transitive or intransitive. Sometimes we find both forms in the same verb. In some cases there is no difference of signification; e. g. **لَحِمَ** and **لَحِمَ** to chew; and in other cases there is a difference in signification; e. g. **فَكَّرَ** to divide, **فَكَّرَ** to be divided.

## B. DERIVATIVE CONJUGATIONS.

### § 21. *Elhpeel.*

1. The characteristic of this conjugation, as in the other passives, is the formative syllable **لِ** and the vowel **ا** or in Verbs 3 Rad. Gutt. **ا**, in the last syllable (vid. Amira, p. 278). The passive conjugations are distinguished from each other generally by the vowels over the radical letters, or by the addition of **لِ** (*Elhta.*) or by the insertion of **ا** (*Eshta.*).

REM.—Upon the transposition of the sibilants with **لِ** see § 12. 2. The first radical takes **ا** in the 3 sing. fem. and 1 sing. pret., in all of the imperat., in the 2 sing. fem. and 2 and 3 plur. masc. and fem.

of the future, and finally in the part. excepting the absolute state masc. According to others — is used, but only in Verbs  $\text{ل}$  even when  $\text{ل}$  falls away; e. g. Acts. xx. 27.  $\text{لَا تَلْمِزْهُمْ}$ ;  $\text{لَا تَلْمِزْهُمْ}$ . This usage however is confirmed neither by examples nor by Amira. The 3 sing. fem. and 1 sing. pret. the imperatives, 2 sing. fem. and 2 and 3 plur. masc. and fem. of the fut. and the part. excepting the absolute masc. cannot be distinguished, according to Lud. de Dieu p. 217, from the same persons of Ethpa. excepting when the first radical is an aspirate, which, in Ethpa. becomes hardened. The passive form  $\text{لَا تَلْمِزْهُمْ}$  is not mentioned by Amira. In the Verb  $\text{ل}$ , in Ethpe.,  $\text{ل}$  is inserted between the two final radical letters. The infinitive however is excepted; e.g. pret.  $\text{لَا تَلْمِزْهُمْ}$ ; infinit.  $\text{لَا تَلْمِزْهُمْ}$ .

2. The signification of Ethpe. is; a) passive of Peal; e.g.  $\text{لَا تَلْمِزْهُمْ}$ ; b) reflexive; e. g.  $\text{لَا تَلْمِزْهُمْ}$  to reflect by or upon ones self; c) = Peal in intransitive verbs; e. g.  $\text{لَا تَلْمِزْهُمْ}$  and  $\text{لَا تَلْمِزْهُمْ}$  to return; d) sometimes Ethpe. is passive of Aph.; e.g.  $\text{لَا تَلْمِزْهُمْ}$  to be embarrassed, from  $\text{لَا تَلْمِزْهُمْ}$ .

## § 22. Paal and Ethpaal.

1. Both of these conjugations are characterized by  $\text{ل}$  in the penultimate, and  $\text{ل}$ , in Pa., in the ultimate syllable. The vowel is changed into  $\text{ل}$ , in Verbs 3 Rad. Gutt. or  $\text{ل}$ , as it is in the passive. The preformative  $\text{ل}$  of the 1 sing. fut. Pa. alone takes  $\text{ل}$  (comp. § 19. A. and B. 5). The imperat. Ethpa. with Linea. occultans and the part. fem. Ethpa. are like the same forms in Ethpe.

REM.—The passive form  $\text{لَا تَلْمِزْهُمْ}$  does not occur in Amira. It is rejected also by Buxtorf. Amira remarks, p. 339, that in  $\text{لَا تَلْمِزْهُمْ}$ , the second radical takes  $\text{ل}$  only in the imperat. (vid. Matt. ix. 27). Concerning the part. act. and pass. in Pa. vid. § 19. B.4. The form  $\text{لَا تَلْمِزْهُمْ}$  (Mark. x. 16) in pret. Pa. must be considered as an incorrect mode of writing, since  $\text{لَا تَلْمِزْهُمْ}$  (verse 32) is a participial noun.

2. The signification of Pa. is; a) *causative*; e. g. **يُخَفِّئُ** to cause to be afraid, from **يَخَفُّ** to fear; b) *intensive*; e.g. **يُغْضِبُ** to overwhelm from **يَغْضِبُ** to press; c) = Pe.; e.g. **يُقَبِّلُ** and **يُقَبِّبُ** to kiss; d) to hold forth, to declare; e. g. **يُؤَبِّدُ** to pronounce just. The signification of Ethpa. is; a) *passive* of Pael; e. g. **يُضَلَّلُ** to be murdered; b) *reciprocal*; e. g. **يُتَفَكَّرُ** to wonder within one's self; c) = Peal; e. g. **يُضَلَّلُ** to be made to blush, i. e. to blush = **يُضَلُّ**.

### § 23. *Aphel and Ethtaphal.*

1. Aphel is characterized by **ا** placed before the stem, which quiesces in **ا**. After the preformatives of the fut., infinit. and part., **ا** falls away, and its vowel falls back upon the preformative. **ا** occurs in the second syllable, and, only in Verbs 3 Rad. Gutt. and **ذ**, is **ا** found in that syllable. In the passive, to compensate for the loss of the characteristic **ا** of Aph., **ا** mit **ا** is inserted between the stem and the formative syllable of the passive **ا**. The final radical syllable takes **ا**; e.g. **يُضَلَّلُ**.

REM.—The characteristic **ا** of Aph. is retained after the preformative, in verbs, which lose a radical letter; e.g. **يُضَلَّلُ** from **يُضَلَّلُ**. Under the same rule should be placed Verbs **ذ**; e. g. **يُضَلَّلُ** or **يُضَلَّلُ**. But the Verbs **يُضَلَّلُ** to be able, and **يُضَلَّلُ** to drink, do not belong here, since **ا** already re-appears over **ا**. They are rather forms of Pe. with **ا** prosthetic, as is also shown by their further formation; e.g. fut. **يُضَلَّلُ**, infinit. **يُضَلَّلُ** (comp. § 20.Rem.), part. P. **يُضَلَّلُ**, and the passive **يُضَلَّلُ**. In respect to the participles of Aphel the same rule holds good as in § 22.1. Rem. compared with §19. B. 4. *Buxtorf* and others do not recognize the passive. *Lud. de Dieu* p. 238, approves of the abridged imperat. with *Lin. occult.*



﴿أَصْلًا﴾. Later Grammarians however doubt the correctness of this form (Comp. § 8. Rem.).

2. The signification of Aphel is ; a) *causative* as in Pael ; e. g. ﴿أَبَّأ﴾ to bring forward ; and then it frequently takes two accusatives ; e. g. ﴿كَلَّفَ﴾ to cause to put on (something upon some one) ; b) *imperative* or *permissive* ; e. g. ﴿أَذْفَ﴾ to suffer to mount a horse ; c) *intransitive* ; e. g. ﴿أَضْبَلَا﴾ to be weak ; d) = Pael ; e. g. ﴿بُتَّأ﴾ and ﴿أَبْتَّأ﴾ to frighten. The passive has either the passive signification of Aphel or coincides with Pe. ; e. g. ﴿تَلَّأ﴾ to dwell, ﴿تَلَّوْءُ﴾ to keep house.

#### § 24. Shaphel and Eshtaphal.

I. Shaphel is one of the conjugations, admitted into the paradigm at a later period (§ 18. 3). Its characteristic is **●** with **◌** prefixed to the stem, and **◌** in the last syllable. In inflection it coincides with Aphel. In the passive (Eshtaphal) occurs the transposition of **●** and **◌** and **◌** appears in the last syllable. The preformative of Shaphel, like that of Pael, takes **◌** only in the 1 sing. fut.

REM.—In verbs which lose a radical letter, this conjugation sometimes furnishes a new stem ; e. g. ﴿سَبَّأ﴾ to be black, from ﴿سَبَّأ﴾, Shaph. of ﴿سَبَّأ﴾. The same is true in Eshtaphal. Thus ﴿أَسَبَّأ﴾ furnishes the new quadriliteral ﴿أَسَبَّأ﴾.

2. The signification of these two conjugations is similar to that of Aph. and Ethtaphal. Shaphel is, in the examples still extant ; a) *causative* ; e. g. ﴿فَرَّقَ﴾ to let fall ; b) *intensive* ; e. g. ﴿فُسَّخَ﴾ to exchange, from ﴿سَخَّ﴾ to change. Eshtaphal has sometimes a passive and sometimes a reciprocal signification ; or it forms intransitives ; e. g. ﴿أَفْضَلَّ﴾ to err, to sin.

§ 25. *Conjugations occasionally used and Quadrilateral Verbs.*

The occasional conjugations (vid. Agrell in Otiolis Syr. p. 28 sq.) are similar to Pa. and Aph. and take, for the most part, their signification. They are also to be considered as quadrilaterals. To verbs, which take the initial, prosthetic letters **ص**, **ظ**, **ذ**, and are,

A. similar to Aphel, belong ; a) Maphel, **صَفَعْتُ** to make poor, pass. **صَفَعْتُ** to become poor ; b) Saphel, **هَمَّتْ** to permit to hasten and to hasten = **هَمَّتْ**, pass. **هَمَّتْ** to persecute ; c) Thaphel, **لَقَّظْتُ** to teach.

REM.—For **تَفَعَّلْتُ** (**تَفَعَّلْتُ**) vid. § 23. Rem.) no special form can be assumed, as similar examples do not occur.

B. Similar to Pael are those conjugations which insert **ا**, **و**, **ي**, **ه**, after the first radical viz. ; a) Pael = Poel, usually transitive ; e. g. **ذَمَّ** to chew the cud, pass. **ذَمَّ** to become divided ; b) Pael, transitive ; e. g. **سَبَّ** to suffer ; c) Pamel ; e. g. **بَقِيَ** to remain : d) Parel ; **دَخَّلْتُ** to dance, pass. **دَخَّلْتُ** to be cut off.

C. Not very different from the last are also the quadrilateral verbs with prosthetic **ا** and final **ا**, viz. ; a) Pali = Pael ; e. g. **صَلَّبْتُ** to domesticate, pass. **صَلَّبْتُ** to converse with one ; b) Palen, **ذَمَّ** to be master, pass. **ذَمَّ** to make one a master.

D. Here belong quadrilaterals with a radical doubled = Pilel and Pilpel ; a) Pael = Pael ; e. g. **كَبَّرْتُ** to reduce to slavery ; b) Pealel with its pass. **كَبَّرْتُ** to dream, and finally ; c) Palpel (in Verbs **كَبَّرْتُ**) ; e. g. **شَفَّعْتُ** to heal, pass. **شَفَّعْتُ** to be broken.

REM.—Those verbs, which are compounded of two ground forms, also belong here ; e. g. **أَرْبَعْتُ** to blush, from **أَرَبْتُ** and **أَرَبْتُ**. In quadrilaterals formed from the Greek (e. g. **صَلَّبْتُ** to elect a Bishop).

a letter of the ground form frequently falls away; e. g. *ʔ* *ʔ* *ʔ* to appoint as Patriarch.

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§ 26. *Verbs with Gutturals.*

Since the peculiarities of Guttural Verbs, are not marked in Syriac, as in Hebrew, either by Daghesh forte or Sheva, the irregularities in verbs of which the first and second radicals are gutturals are entirely wanting; and those only, of which the third radical is a guttural or *ʔ*, deviate, and those in but very few cases from the regular verb, in connection with which these deviations have already been cited. (Concerning Verbs *ʔ*, *ʔ*, and *ʔ* compare §§ 28, 30, 32). For more convenient reference, these cases of deviation are here brought together. These verbs take; 1) in the fut. and imperat. Peal, — instead of *ʔ*; e. g., fut. *ʔ*; imperat. *ʔ*; 2) in like manner in the other conjugations, and in the part. act. Peal, they exchange the *ʔ* of the last syllable for *ʔ*; e. g. part. act. Peal, *ʔ*; pret. Ethpe. *ʔ*, fut. *ʔ*; Pa. pret. *ʔ*, fut. *ʔ*, imperat. *ʔ*, part. act. & pass. *ʔ*; Aph. Pret. *ʔ*, fut. *ʔ*, imperat. *ʔ*, part. act. and pass. *ʔ*.

REM.—In the same manner in Pa. and Ethpa. are formed the following; *ʔ* to console, *ʔ* to soil, *ʔ* to defile, and *ʔ* to be adorned (comp. § 13. 1. Rem).

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II. IRREGULAR VERBS.

§ 27. *General View.*

1. Under *Irregular Verbs*, are to be comprehended, those in which there is a change in respect to one of the three letters of the ground form. Such letter either *quiesces* or *falls away* (*Quiescent and Defective Verbs*). A verb in which two let-

ters of the ground form are changed is said to be doubly anomalous (*Verbum dupliciter imperfectum*).

2. The *Quiescent Verbs* are the following; verbs with 1. rad. Olaph (ا), اءا; 1. rad. Jud (ج), جء; med. rad. Olaph (ا), اءا; med. rad. Vau and Jud (ء), ءءء (ءءء), ءءء; and 3 rad. Olaph (لا) لا لا.

To defective verbs belong those with 1. rad. Nun (ن); e.g. نءء, and med. rad. doubled (نن); e.g. نءنء.

REM.—Here, and frequently in subsequent sections, the designations of classes of verbs are taken from the position of the radicals, of the Verb صءا (= صءء), by which the variations affecting the radical letters of irregular verbs are kept in view.

TABLE I

Year	1900	1905	1910	1915	1920
Population	100	105	110	115	120
Area	100	105	110	115	120
Production	100	105	110	115	120
Consumption	100	105	110	115	120
Exports	100	105	110	115	120
Imports	100	105	110	115	120
Balance of Trade	100	105	110	115	120
Government Revenue	100	105	110	115	120
Government Expenditure	100	105	110	115	120
Public Debt	100	105	110	115	120
Foreign Debt	100	105	110	115	120
Total Debt	100	105	110	115	120
Reserves	100	105	110	115	120
Gold	100	105	110	115	120
Foreign Reserves	100	105	110	115	120
Domestic Reserves	100	105	110	115	120
Monetary Base	100	105	110	115	120
Money Supply	100	105	110	115	120
Velocity of Circulation	100	105	110	115	120
Price Level	100	105	110	115	120
Real GDP	100	105	110	115	120
Real Per Capita GDP	100	105	110	115	120
Real Income	100	105	110	115	120
Real Consumption	100	105	110	115	120
Real Investment	100	105	110	115	120
Real Government Expenditure	100	105	110	115	120
Real Government Revenue	100	105	110	115	120
Real Public Debt	100	105	110	115	120
Real Foreign Debt	100	105	110	115	120
Real Total Debt	100	105	110	115	120
Real Reserves	100	105	110	115	120
Real Gold	100	105	110	115	120
Real Foreign Reserves	100	105	110	115	120
Real Domestic Reserves	100	105	110	115	120
Real Monetary Base	100	105	110	115	120
Real Money Supply	100	105	110	115	120
Real Velocity of Circulation	100	105	110	115	120
Real Price Level	100	105	110	115	120
Real Real GDP	100	105	110	115	120
Real Real Per Capita GDP	100	105	110	115	120
Real Real Income	100	105	110	115	120
Real Real Consumption	100	105	110	115	120
Real Real Investment	100	105	110	115	120
Real Real Government Expenditure	100	105	110	115	120
Real Real Government Revenue	100	105	110	115	120
Real Real Public Debt	100	105	110	115	120
Real Real Foreign Debt	100	105	110	115	120
Real Real Total Debt	100	105	110	115	120
Real Real Reserves	100	105	110	115	120
Real Real Gold	100	105	110	115	120
Real Real Foreign Reserves	100	105	110	115	120
Real Real Domestic Reserves	100	105	110	115	120
Real Real Monetary Base	100	105	110	115	120
Real Real Money Supply	100	105	110	115	120
Real Real Velocity of Circulation	100	105	110	115	120
Real Real Price Level	100	105	110	115	120

TABLE OF IRREG

VERBS $\dot{\text{u}}$ ; $\dot{\text{u}}$ § 32.				VERBS $\dot{\text{h}}$ ;		
Part. Pe.	Imperat. Pa.	Fut. Pe.	Pret. Pe.	1.	Pret. Aph.	Imp. Pe.
***	***	***	***		***	***
Part. P. Pa.	Imperat. Pe.	Infin. Aph.	Pret. Ethpe.	1.	Part. Pass.	Imperat.
***	***	***	***		***	***
3Pl.f.Fu.Pe.	2Pl. f. Imp. Pe.	3f. S. Pr. Pa.	3f. S. Pr. Pe.	2.A.	Fut. Ethpa.	Pr. Ethpa.
***	***	***	***	a.	***	***
2S. f. Pr. Pa.	2Pl. f. Pr. Pe.	2m. S. Pr. Pe.	1 S. Pr. Pe.	b.	VERBS $\dot{\text{h}}$ and $\dot{\text{h}}$ ;	
***	***	***	***		Par. Act. Pe.	Pret. Pa.
3Pl. m. Fu. Pe.	2S. f. Fut. Pa.	2m. Pl. Pr. Pe.	3f. S. Pr. Pe.	2.B.	***	***
***	***	***	S. A. a.	Pr. Ethta.	2 S. m. Fut.	
				***	***	
				Part. Pass.	Infin.	
				***	***	
				VERBS $\dot{\text{h}}$ ;		
				Par. Act. Pe.	Pr. Ethta.	
				***	(*) ***	
				Pr. Ethpa.	Pret. Pa.	
				***	***	

U L A R V E R B S.—Vid. pp. 51, 63.

طاف. § 30.			VERBS طاف; أظف. § 28.			
Fut. Pe.	Pret. Pe.		Pret. Ethpe.	Fut. Pa.	Imperat. Pe.	Pret. Pe.
*** <sup>ٓ</sup>	*** <sup>ٓ</sup>	1.	*** <sup>ٓ</sup> ظ	*** <sup>ٓ</sup>	* <sup>ٓ</sup> ٥**	*** <sup>ٓ</sup>
Future.	Pr. Ethpe.		Infin. Pa.	Fut. Pa.	(2m.Fu.Pe.)	1.S.Fut.Pe.
*** <sup>ٓ</sup> ظ	*** <sup>ٓ</sup> ظ	2.	٥*** <sup>ٓ</sup>	** <sup>ٓ</sup> ٥	(* <sup>ٓ</sup> ٥* <sup>ٓ</sup> ظ)	* <sup>ٓ</sup> ٥* <sup>ٓ</sup> ٥
Fut. Pa.	Pret. Pa.		Pret. Esht.	Pret. Shaph.	Pret. Ethtap.	Pret. Aph.
*** <sup>ٓ</sup>	*** <sup>ٓ</sup>	3.	** <sup>ٓ</sup> ٥ ظ	** <sup>ٓ</sup> ٥	** <sup>ٓ</sup> ٥ ظ	** <sup>ٓ</sup> ٥
فهد, فهد. § 31.			VERBS فهد; فهد. § 29.			
Part. P.Pe.	Pret. Pe.		3f. S. Pr. Pe.	Pret. Ethpe.	Imperat. Pe.	Pret. Pe.
* <sup>ٓ</sup> ٥*	٥*** <sup>ٓ</sup>	1.	ظ*** <sup>ٓ</sup>	*** <sup>ٓ</sup> ظ	***	*** <sup>ٓ</sup>
Future.	Pr. Ethpe.		Imperat. Pe.	1 S. Fut. Pe.	Infin. Pe.	Fut. Pe.
* <sup>ٓ</sup> ٥* ظ	* <sup>ٓ</sup> ٥* ظ	2.	S. I.	** <sup>ٓ</sup> ٥	** <sup>ٓ</sup> ٥	** <sup>ٓ</sup> ٥
Fut. Aph.	Pret. Aph.		Pret. Esht.	Pret. Shaph.	Pret. Ethta.	Pret. Aph.
* <sup>ٓ</sup> ٥*	* <sup>ٓ</sup> ٥*	3.	** <sup>ٓ</sup> ٥ ظ	** <sup>ٓ</sup> ٥	** <sup>ٓ</sup> ٥ ظ	** <sup>ٓ</sup> ٥
فهد. § 34.			VERBS فهد; فهد. § 33.			
Pret. Aph.	Pret. Pe.		Fut. Aph.	Pret. Aph.	Infin. Pe.	Fut. Pe.
(* <sup>ٓ</sup> ) <sup>ٓ</sup>	(* <sup>ٓ</sup> ) <sup>ٓ</sup>	1.	** <sup>ٓ</sup> ٥	** <sup>ٓ</sup> ٥	** <sup>ٓ</sup> ٥	* <sup>ٓ</sup> ٥* <sup>ٓ</sup>
Pr. Ethpe.	Part. P. Pe.					
*** <sup>ٓ</sup> ظ	* <sup>ٓ</sup> ٥***	2.				





## A. QUIESCENT VERBS.

§ 28. Verbs 1 rad. Olaph quiescent (أَ) أَصَلَ to eat.

The following are the irregularities of these verbs.

1. In the Pret. Peal, where, in the regular verb, the first radical has no vowel, ا takes َ, but in the imperat. and part. pass., it takes ُ; e. g. أَصَلْ, أَصَلٌ. If the preformative or characteristic consonant of the conjugation be without a vowel, the vowel of ا falls back upon it; e. g. fut. Pa. أَصَلَا; pret. Ethpe. أَصَلَا.

REM.—In the fut. and infinit. Pe. the preformative takes َ, in the verbs أَصَلَا, نَاصَلَا, أَصَلَا, أَصَلَا, أَصَلَا, أَصَلَا, أَصَلَا; e. g. أَصَلَا, نَاصَلَا. But ُ is used in the verbs أَصَلَا, أَصَلَا, أَصَلَا, أَصَلَا; e. g. أَصَلَا, نَاصَلَا. Both of these forms are found in أَصَلَا. It should further be remarked that the first class of verbs mentioned above, form the fut. and imperat. Pe. like transitives with َ, excepting Verbs 3 rad. Gutt. or َ, and the second class form them like intransitives with ُ. Lud. de Dieu (p. 26), rightly doubts the correctness of the double form of the infinit. and fut. Pe. with َ and ُ, although the form أَصَلَا is found in I Cor. x. 27; but the fut. of it is not found with َ. Also the correctness of أَصَلَا in 1 Cor. x. 28, is suspected. The forms of the 3 plur. fem. pret. أَصَلْتِ and أَصَلْتِي are not approved. The vowel ُ is sometimes found in the part. pass. Pe. of the regular verb (§20.1.Rem.). In the passives Ethpe. and Ethpa. of the Verb أَصَلَا, ا is assimilated to the preceding ل; e. g. أَصَلْتِ. This formation is also found in some other verbs varying little from regular verbs; e. g. أَصَلْتِ and أَصَلْتِ.

2. The radical ا usually falls away in the 1 sing. fut. Pe.; e. g. أَصَلَا I will eat, أَصَلَا I will speak. ا does not so often fall away in the other persons. The same peculiarity exists in the infinit. fut. and part. Pa., and the vowel is thrown back upon the preformative; e. g. أَصَلَا and أَصَلَا.

REM.—The Verbs  $\text{לָּאָל}$  to go away and  $\text{לָּאָל}$  to come, lose  $\text{ל}$  in the imperat., and form ;

$\text{לָּאָל}$ ,  $\text{לָּאָל}$ ,  $\text{לָּאָל}$ ,  $\text{לָּאָל}$   
 $\text{לָּאָל}$ ,  $\text{לָּאָל}$ ,  $\text{לָּאָל}$ ,  $\text{לָּאָל}$ .

3. In Aphel and Shaphel with their passives,  $\text{ל}$  is changed into  $\text{ו}$ , and, with the preceding  $\text{א}$ , forms *au*; e. g.  $\text{לָּאָל}$ ,  $\text{לָּאָל}$ .

REM.—In two verbs  $\text{ל}$  is changed into  $\text{ב}$ , viz:  $\text{לָּאָל}$ , Aph.  $\text{לָּאָל}$ , imperat.  $\text{לָּאָל}$ , fut.  $\text{לָּאָל}$ , infinit.  $\text{לָּאָל}$ , part.  $\text{לָּאָל}$ . ( $\text{לָּאָל}$ , Aph.  $\text{לָּאָל}$  =  $\text{לָּאָל}$ ). For this reason  $\text{לָּאָל}$  and  $\text{לָּאָל}$  to learn, are sometimes found together.

#### General Remarks.

The Verb  $\text{לָּאָל}$  (according to § 12.1; § 15.2) should be noticed in the following persons; pret. 3 fem. and 1 sing.  $\text{לָּאָל}$ ,  $\text{לָּאָל}$ ; fut. 2 fem.sing. and 2 and 3 plur.  $\text{לָּאָל}$ ,  $\text{לָּאָל}$ , etc.; part m. emph.  $\text{לָּאָל}$  and plur.masc. and fem.  $\text{לָּאָל}$ ,  $\text{לָּאָל}$ . In the signification, *to be of use, to profit*, it is formed regularly. Verbs which commence with  $\text{ל}$ , like Verbs  $\text{לָּאָל}$ , assume the vowel and throw it back upon  $\text{ל}$ , but do not, like those, reject or change it, although this latter occurs in the Galilean dialect, which had but a single character for the two gutturals (comp. § 1. Rem. 1).

§ 29. Verbs with 1 Rad. Yod ( $\text{לָּאָל}$ )  $\text{לָּאָל}$  to bring forth.

In respect to these verbs it should be observed :

1. That in the pret. Pe. even when transitive, they take  $\text{ל}$  in the ultimate syllable (excepting Verbs 3 Rad. Gutt.);

e. g.  $\text{אָלַם}$  ( $\text{אָלַם}$ ). If א, the first radical, be without a vowel, as is usually the case (in pret., imperat., part. pass. Pe.), it quiesces in  $\text{ֿ}$ . In the fut. and infinit. Pe. the vowel  $\text{ֿ}$  falls back upon the vowelless preformative; e. g.  $\text{אָלַם}$ ,  $\text{אָלַם}$ . So too in Ethpe.,  $\text{ֿ}$  falls back upon ל; e. g.  $\text{אָלַם}$ . But where, in the regular verb, the first radical takes a vowel, these verbs are regularly inflected; e. g.  $\text{אָלַם}$ .

REM.—In the part. pass. Pe., besides the regular form, one with  $\text{ֿ}$  appears; e. g.  $\text{אָלַם}$ . Only  $\text{אָלַם}$  takes  $\text{ֿ}$ ; but where the regular verb takes  $\text{ֿ}$  over the first radical,  $\text{ֿ}$ , with Linea occultans under א, falls away; e. g.  $\text{אָלַם}$ . Lin. occultans with  $\text{ֿ}$  appears in the 3 fem. and 1 sing. pret. with a suffix attached; e. g.  $\text{אָלַם}$  she has given him ( $\text{אָלַם}$ ). In 3 plur. masc. and fem. under similar circumstances, Lin. occult. falls away; e. g.  $\text{אָלַם}$  they have given him ( $\text{אָלַם}$ ).

2. In the fut. and imperat. Pe. the second syllable takes  $\text{ֿ}$ . In the fut. and infinit. Pe. this class of verbs is similar to Verbs  $\text{אָלַם}$ , and changes א into א which quiesces in  $\text{ֿ}$  (vid. 1. above). But in the 1 sing. fut. א falls away; e. g.  $\text{אָלַם}$ . The imperat. on the contrary retains א; e. g.  $\text{אָלַם}$ .

REM.— $\text{אָלַם}$  and  $\text{אָלַם}$  follow the inflection of Verbs  $\text{אָלַם}$  (§ 33); e. g. imperat.  $\text{אָלַם}$  and  $\text{אָלַם}$ , fut.  $\text{אָלַם}$  and  $\text{אָלַם}$ , infinit.  $\text{אָלַם}$  and  $\text{אָלַם}$ . In like manner  $\text{אָלַם}$  imperat. from  $\text{אָלַם}$  follows the same rule.

3. In Aph. and Shaph. with their passives א is changed into א (vid. Verbs  $\text{אָלַם}$ , § 28. 3); e. g.  $\text{אָלַם}$ ,  $\text{אָלַם}$ .

REM.—א is retained in  $\text{אָלַם}$  and  $\text{אָלַם}$ ; still it should scarcely be considered as an irregularity, since from א appear Pa.  $\text{אָלַם}$ , Ethpa.  $\text{אָלַם}$ .

§ 30. *Verbs Med. Olaph quiescent* (كأ) فآ to ask.

The irregularities of these verbs occur only in Pe., Ethpe., and Pa. with its passive.

1. Peal. In the pret. **ا** quiesces in **ا** and the latter falls back from **ا** upon the first radical; e. g. فآ; but when **ا** is the third radical, it quiesces in **ا** standing before **ا**; e. g. آآ. The vowel **ا** appears in Aph.; e.g. آآ. In the imperat. and fut. Pe. **ا** quiesces in **ا**; e.g. فآ, فآ.

2. In Ethpe., besides the regular form فآ, **ا** is some times inserted after **ا**; e. g. فآ.

REM.—In both cases metathesis of **ا** takes place; also a duplication of it; e.g. فآ, فآ and فآ; Ethpe. فآ and فآ.

3. In Pa. and Ethpa. **ا** is generally changed into **ا**; e.g., فآ and فآ. The other verbs retain **ا**; e. g. فآ.

REM.—Both forms are found from فآ (فآ) and فآ.

§ 31. *Verbs Med. Rad. Vau and Yud quiescent*

(كأ and كد) صأ (صأ) to stand up, فآ to die.

The verbs whose middle radical letter is **ا** or **ا**, and whose grammatical structure generally agrees with that of the regular verb, differ from the same in the following cases:

1. In the pret. and infinit. Pe. of Verbs فآ, the vowel **ا** appears in place of **ا**, which is dropped; e. g. فآ, فآ. In the part. pass. Pe., and in the other conjugations generally, **ا** is changed into **ا**, and quiesces in **ا** in the part. P., Pe, Ethpe., Aph. and Ethtaph.; e. g. فآ, فآ, فآ.

On the contrary, **א** is movable in Pa. and Ethpa; e. g. **סָוַם, סָוַמְתָּ**. In the part.act. masc. of Pe., **א** (=y, vid. §1. Rem. 4), which has arisen from **א**, goes over in the other inflections into **א**; e. g. **סָוַם** masc., **סָוַמְתָּ** fem. Only in the imperat. and fut. Pe., **א** remains and quiesces in **א**; e. g. **סָוַם**, in which cases, as well as in the pret. (in Verbs **כָּב**), **א** appears and quiesces in **א**; e. g. **סָוַם, סָוַמְתָּ**. Finally the preformatives of the fut. Pe. have no vowel, except the 1 sing., which takes **א** over **א**; e. g. **סָוַמְתָּ**.

REM.—In Pe., Ethpe., Aph., and Eshta., verbs of this class, which are at the same time **א** (§ 32), as **אָוַם** and some others which can be referred to no particular species, as **אָוַם, אָוַם**, retain **א** movable. Some are inflected in both ways, but with a different signification; e. g. **אָוַם** to take a handful, Aph. **אָוַם** to deviate from the way. The Verb **אָוַם**, contrary to the rule, takes **א** in the fut. and imperat. But **אָוַם** follows the inflection of **אָוַם** Verbs; e. g. fut. **אָוַמְתָּ**. The imperat. of **אָוַם** to spare, takes **א** (**אָוַם**), with the signification, *far be it*. In some manuscripts **א** is found in the preformatives of the fut. and in the infinit. Pe., which manner of writing was received by the ancient grammarians, and which, as is testified by Amira, p. 311, the Mandæans used on account of metre (vid. *Lud. de Dieu* p. 292).

2. In Ethpe. **ל** of the formative syllable **לָא** is doubled; e. g. **אָוַמְלָלָא**. By this, the transposition of the sibilants does not occur; e. g. **אָוַמְלָלָא**. When three **ל** come together in the 3 sing. fem. and 2 sing. and plur. masc. and fem. fut., one **ל** is omitted; e. g. **אָוַמְלָלָא**. The occurrence of three **ל** together is unavoidable only when the verb itself begins with **ל**, in which case four **ל** would properly come in succession; e. g. **אָוַמְלָלָלָלָא** Ps. lxii. 10, from **אָוַל**. Ethtaph. differs from Ethpe. merely in signification; e. g. **אָוַמְלָלָא** Ethpe. to raise one's self, Ethtaph. to be taken away.

REM.—**אָוַמְלָלָא** to be convinced, Ethtaph. from **אָוַם**, is usually written **אָוַמְלָלָא**.

3. In Aph. the preformatives of the fut., infinit., and part., lose the characteristic  $\text{ـ}$ , excepting the 1 sing. fut.; e. g.  $\text{أَصْمَعُ}$ . The part. pass., contrary to the analogy of other part. passives, changes  $\text{ـ}$  into  $\text{ـ}$ ; e. g.  $\text{مَصْمُوعٌ}$ , to distinguish it from the active form  $\text{مَصْمُوعٌ}$ .

REM.—No example is found of Shaphel.

§ 32. Verbs 3 rad. Olaph Quiescent (ل) لـ to disclose.

These verbs, which include the Hebrew  $\text{לָו}$  and  $\text{לָו}$  Verbs, are different from the regular verbs in the following cases.

1. The third radical  $\text{ل}$  either quiesces or is changed into  $\text{ـ}$ . Here it should be remarked that the pret. Pe. ends in  $\text{ل}$ ; e. g.  $\text{لـ}$ , the other preterits in  $\text{ـ}$ ; e. g. Ethpe.  $\text{لـ}$ . The futures of all the conjugations end in  $\text{ل}$ ; e. g. Pe.  $\text{لـ}$ , the imperat. Pe. in  $\text{ـ}$ ; e. g.  $\text{لـ}$ , imperat. Ethpe. in  $\text{ـ}$ ; e. g.  $\text{لـ}$ ; the other conjugations in  $\text{ل}$ ; e. g. Pa.  $\text{لـ}$ . The termination of the infinit. Pe. is the same; e. g.  $\text{لـ}$ . The other conjugations in the infinit. end with  $\text{ل}$ ; e. g. Aph.  $\text{لـ}$ , the participles generally with  $\text{ل}$ ; e. g. Pe.  $\text{لـ}$ . Only the part. pass. of Pa., Aph., and Shaph., ends with  $\text{ـ}$ ; e. g. Pa.  $\text{لـ}$ .

REM.—Some verbs with  $\text{لـ}$  (لـ) in the pret. Pe. are inflected like the other preterits. Here belong mostly intransitives, or Verbs Med. E.; e. g.  $\text{لـ}$  to be great. Both forms are found in the Verbs  $\text{لـ}$  and  $\text{لـ}$  to swear. The imperatives of this kind of verbs, take  $\text{ـ}$  at the end. Some verbs with 3 rad. He., seem to belong here; e. g.  $\text{لـ}$  to name, Pa.  $\text{لـ}$ . Some grammarians,

without proof, derive from the imperat. Ethpe. the forms  $\text{ሁ-ረሰ}$  and  $\text{ሁ-ረሰ}$ . The Verb  $\text{ሰሰ}$  has two forms of the future; e. g.  $\text{ሰሰሁ}$  and  $\text{ሰሰሁ}$ . In the formation of the present tense in connection with the pronoun, the part. takes  $\text{ሁ}$  quiescent, instead of  $\text{ረ}$ ; e. g.  $\text{ሰሰሁሰሰ}$  for  $\text{ሰሰሰሰሰ}$ . From  $\text{ሰሰ}$  to  $\text{hate}$  appears a double form of the part. pass.; e. g.  $\text{ሰሰ}$  and  $\text{ሰሰ}$ . The former refers more particularly to things, and the latter to persons.

2. When a letter or syllable is added,  $\text{ሰ}$  is either changed into  $\text{ሁ}$  or falls entirely away.

A. In the first case,  $\text{ሁ}$  is *a) movable* in the pret. 3 sing. fem. of all the conjugations excepting Pe. of verbs ending in  $\text{ሰ}$ ; e.g. Ethpe.  $\text{ሰሰሰሰ}$  (Pe.  $\text{ሰሰሰ}$ ); in the second form of 3 plur. fem.; e. g. Pa.  $\text{ሰሰሰ}$ ; in the 2 plur. fem. of all the imperatives; e. g. Pe.  $\text{ሰሰሰ}$ ; in the 2 and 3 plur. fem. of all the futures; e. g. Ethpe.  $\text{ሰሰሰሰ}$ ; in the fem. sing. and plur. of all the participles; e. g. Pe.  $\text{ሰሰሰ}$ ; and finally in all the infinitives except that of Pe.; e. g. Aph.  $\text{ሰሰሰ}$  (Pe.  $\text{ሰሰሰ}$ ); *b) ሁ* is *quiescent* in the 1 and 2 masc. and fem. of both numbers of all the preterits, and in such a manner that  $\text{ሁ}$  in Pe. (excepting the 1 sing.  $\text{ሰሰሰ}$ ) quiesces in  $\text{ሁ}$ ; e.g.  $\text{ሰሰሰሰ}$ ,  $\text{ሰሰሰሰ}$ . In other cases  $\text{ሁ}$  quiesces in  $\text{ሁ}$ ; e.g. Ethpe.  $\text{ሰሰሰሰ}$ ,  $\text{ሰሰሰሰ}$ .

B.  $\text{ሰ}$  falls away in the 3 sing. fem. pret. Pe. of Verbs ending in  $\text{ሰ}$  with  $\text{ሁ}$  retained; e. g.  $\text{ሰሰሰ}$ ; in the 3 plur. masc. and fem. pret. Pe., and in the 3 plur. fem. (in the 3 plur. masc. Pe. of Verbs  $\text{ሰሰ}$  and of other preterits,  $\text{ሁ}$  remains) of all the preterits; e. g. Pe.  $\text{ሰሰሰ}$ ; in the fut. throughout in the 2 sing. fem., while the regular form  $\text{ሁ}$  is changed into  $\text{ሁ}$ ; e. g. Pa.  $\text{ሰሰሰ}$ , and in the 2

and 3 plur. masc. ; e.g. Pe. **تَسِيكُم** ; also in the 2 sing. fem. imperat., where **ا** quiesces in **—** ; e.g. Pa. **تَسِيكِي** ; also in the 2 plur. masc. imperat., where **ا** quiesces in **—** ; e.g. Aph. **تَسِيكُوا** ; finally in the plur. masc. of the part., where the regular form **تَسِي** is exchanged with **تَسِي** ; e.g. Pe. **تَسِيكِي**.

REM.—Instead of Pa. and Ethpa., sometimes the quadriliteral form **تَسِيكِي** appears. The 3 plur. masc. pret. **تَسِيكُوا** (with paragog. Nun **ن**) occurs, sometimes with **ا** retained ; e.g. Acts xxviii. 2. **تَسِيكُوا**. But the form **تَسِيكُوا** which Buxtorf adduces, is neither confirmed by examples nor found in Amira. In all the conjugations excepting Pe., the 3 plur. fem. pret. differs from the 3 sing. masc. only by taking Ribui (vid. § 6), for which Amira (p. 266) in verbs ending with **تَسِي**, and in Pa. of verbs ending with **تَسِي**, writes a double **د** ; e.g. **تَسِيكِي**. In the imperat. Ethpe., besides the form given in the paradigm, occurs the 2 plur. fem. **تَسِيكِي**.

GENERAL REMARK.—Verbs **تَسِي** or **تَسِي**, which are at the same time **تَسِي** (comp. § 30. 1), are inflected like Verbs **تَسِي** ; e.g. pret. Pe. **تَسِيكُوا**. **تَسِيكُوا**, **تَسِيكُوا**, plur. **تَسِيكُوا**, etc., infinit. **تَسِيكُوا**, imperat. **تَسِيكُوا**, **تَسِيكُوا**, etc., fut. **تَسِيكُوا**, plur. **تَسِيكُوا**, etc., part. act. **تَسِيكُوا**, pass. **تَسِيكُوا**, Aph. pret. **تَسِيكُوا** and **تَسِيكُوا**, infinit. **تَسِيكُوا**, imperat. **تَسِيكُوا**, fut. **تَسِيكُوا**, part. **تَسِيكُوا**.

#### APPENDIX TO § 32.

##### *Inflection of the Verb **تَسِي** to live.*

In the Verb **تَسِي** with **ا** movable, **ا** is rejected when the first radical and the preformative are without a vowel ; e.g. infinit. Pe. **تَسِي** for **تَسِي**. Sometimes this verb takes **ا** between the preformatives and the first radical ; e.g.



فَكَانَا (better perhaps فَكَانَا), fut. نَسَا for نَسَا and with ى inserted نَاسَى, Aph. pret. نَسَا, infinit. فُكِنْتَهُ or فُكِنْتَهُ, fut. نَسَا and نَسَا, imperat. نَسَا, part. فُكِنَا and فُكِنَا.

ا also falls away when no preformative precedes, and its vowel falls back upon the first vacant radical; e.g. imperat. Pe. نَسَا for نَسَا, part. fem. نَسَا for نَسَا. The form نَسَا (Matt. xv. 27) is found in the part. plur. masc.

#### B. DEFECTIVE VERBS.

##### § 33. Verbs with the first radical Nun (ن) نَسَا to go out.

The irregularities of these verbs are the following :—

In the fut., imperat., and infinit. Pe., and in all forms of Aph., the first rad. ن falls away; e. g. نَسَا, نَسَا, نَسَا. The fut. and imperat. Pe. sometimes take ُ and ِ; e. g. نَسَا, نَسَا.

REM. — The exceptions to this rule are; a) Verbs Med. Rad. doubled (§ 34); e. g. نَسَا; b) Verbs Med. Rad. Quiescent; e. g. نَسَا; c) Verbs Med. Rad. س; e. g. نَسَا, fut. نَسَا. Those verbs whose third radical is ى or ى, are not changed by assimilation, as in Hebrew; e.g. نَسَا we have believed, نَسَا ye have descended. The Verb نَسَا to mount up, takes its pret. and part. Pe. from نَسَا (vid. § 35.2). Upon retaining the characteristic ى in Aph.; e.g. نَسَا for نَسَا. Comp., § 23. 1. Rem.

##### § 34. Verbs with Med. Rad. doubled (س) نَسَا to sprinkle.

In respect to these verbs it should be remarked :—

1. That the middle radical falls away in the pret., infinit.,

imperat., and fut. (having  $\overset{\sim}$  over the preformative) Pe.; e. g. pret.  $\text{آَ}$ , infinit.  $\text{آَ}$ , fut.  $\text{آَ}$ , imperat.,  $\text{آَ}$ . Also Aph. and Shaph. with their passives; e. g.  $\text{آَ}$ ,  $\text{آَ}$ . The part. act. Pe. takes  $\text{آَ}$  in place of the middle radical, which has fallen away; e. g.  $\text{آَ}$ ; but  $\text{آَ}$  falls away again when a syllable is added; e. g. plur.  $\text{آَ}$ .

REM.—Those verbs whose 2 and 3 rad. is  $\text{آَ}$ , are exceptions, and are inflected according to the rules for quiescent verbs (§ 35. 1. d).

In the fut. and imperat. Pe. forms with  $\overset{\sim}$  (not  $\overset{\sim}$ ) appear; e. g.  $\text{آَ}$ ,  $\text{آَ}$ . The part. act. Pe. has  $\text{آَ}$  in the plur. from the

Verb  $\text{آَ}$  to go in. In the part. Aph. sometimes the middle radical appears again, but it is marked by *Linea occultans*; e. g. Heb. ix. 5,

$\text{آَ}$ . In Aph. the characteristic  $\text{آَ}$  sometimes remains after the preformative; e. g.  $\text{آَ}$  from  $\text{آَ}$  (Comp. § 23. 1. Rem.).

2. The part. pass. Pe.  $\text{آَ}$ , Ethpe., Pa. and Ethpa.; e. g.  $\text{آَ}$ ,  $\text{آَ}$ , are regularly inflected, with the retention of the middle radical. Instead of the last two forms, however, Palpel. and Ethpalp. (§ 25. D) are more in use; e. g.  $\text{آَ}$ ,  $\text{آَ}$ .

REM.—The last remark holds good also of Shaphel, which occurs more rarely (Comp. 1. above).

### § 35. *Doubly Irregular and Defective Verbs.*

1. By Doubly Irregular Verbs are understood those in which occur two of those letters which usually give rise to irregularities. In the inflection of these verbs, either one or both of those letters may retain their peculiarities. This class of verbs consists of (vid. Lud. de Dieu, p. 340, sq.); a)

Verbs  $\text{آَ}$  and  $\text{آَ}$ ; e. g.  $\text{آَ}$ , Aph.  $\text{آَ}$  to approve; b)

Verbs  $\text{آَ}$  and  $\text{آَ}$ ; e. g.  $\text{آَ}$  to come, Aph.  $\text{آَ}$ ,  $\text{آَ}$  to heal,

Pa.  $\text{آَ}$ ,  $\text{آَ}$  to boil, Ethpe.  $\text{آَ}$ ; c) Verbs  $\text{آَ}$  and  $\text{آَ}$ ,

e. g.  $\text{نَفَرَ}$  to swear, imperat.  $\text{نَفَر}$ , fut.  $\text{نَافِر}$ , infinit.  $\text{نَفَاة}$ , Aph.  $\text{أَنَفَر}$ ;  $\text{نَض}$  to sprout, imperat.  $\text{نَض}$ , Aph.  $\text{أَنَض}$  and  $\text{أَنَض}$ ; d) Verbs  $\text{خ}$  and  $\text{ل}$ ; e. g.  $\text{ط}$  to hide, imperat.  $\text{ط}$ , infinit.  $\text{طَل}$ ;  $\text{ل}$  to be displeased, Aph.  $\text{لَّت}$ .

2. To Defective verbs (see Lud. de Dieu, p. 344) belong the following, in so far as they occur in the language, either in individual forms only, or have borrowed their defective forms from synonymous verbs, or, finally, vary from the regular verb in inflection and interpunction. a) Impersonal Verbs. From  $\text{أَب}$  to be bit, occurs only the part. act.  $\text{أَب}$  it befits. From  $\text{كَل}$  appear the 3 sing. fem. pret.  $\text{كَلَتْ}$  it is disagreeable, the part. act. fem.  $\text{كَلِي}$  and the 3 sing. fem. fut.  $\text{كَلِي}$ ; and from  $\text{ل}$  and  $\text{ل}$  appear the act. part.  $\text{لِي}$  and  $\text{لِي}$  it is suitable.

b) The following defective verbs are completed from others which are synonymous:  $\text{عَل}$  to mount up, part. act.  $\text{عَل}$ ; the other tenses of this verb are formed from  $\text{عَل}$ , imperat.  $\text{عَل}$ , fut.  $\text{عَلِي}$ , infinit.  $\text{عَلِي}$ , Aph.  $\text{أَعَل}$ , part.  $\text{عَلِي}$ , Ethpa.  $\text{أَعَلِي}$ . A similar complement is found in  $\text{عَل}$  to give (see § 29. 1. Rem.), imperat.  $\text{عَل}$ , infinit.  $\text{عَلِي}$ , fut.  $\text{عَلِي}$  from  $\text{عَل}$ , Ethpa.  $\text{أَعَلِي}$ .

c) Those which differ in form and inflection are  $\text{عَل}$ , to run, imperat.  $\text{عَل}$ ;  $\text{عَل}$  to go away and  $\text{عَل}$  to come (see § 28. 2. 3. Rem.); also  $\text{عَل}$  to be (see § 32. 1. Rem. and § 38), fut.  $\text{عَلِي}$  and  $\text{عَلِي}$ ; also from  $\text{عَل}$  is found a fut. apocopate  $\text{عَل}$ ,  $\text{عَل}$ , plur.  $\text{عَلِي}$ , etc., having the signification of the conjunctive as well as of the usual future (comp. Agrell. Otiola Syr. p. 46);  $\text{عَل}$  to drink, with  $\text{عَل}$  prosthet.  $\text{عَل}$ , imperat.  $\text{عَل}$ , part.  $\text{عَلِي}$ , fut.  $\text{عَلِي}$ , infinit.  $\text{عَلِي}$ ;  $\text{عَل}$ , Aph.  $\text{عَلِي}$  to believe;  $\text{عَل}$  (see App. to § 32), to live. Finally, in four verbs 3 rad. Olaph.; e. g.  $\text{عَل}$ ,  $\text{عَل}$ ,  $\text{عَل}$  ( $\text{عَل}$ ), which merely occur in Pa. and its

passive, the second syllable quiesces in  $\text{ـ}$ , as in Verbs 3 Gutt. (see § 13. 1. Rem.), and  $\text{ـ}$  is retained in all of the tenses and moods, while its vowel falls back upon the preceding vacant consonant; e. g. 3 sing. fem. pret.  $\text{صَلَّتْ}$ . The formation is as follows; pret. Pa.  $\text{صَلَّى}$ , part.  $\text{صَلُّوا}$ , infinit.  $\text{صَلُّوا}$ , imperat.  $\text{صَلِّ}$ , fut.  $\text{يُصَلِّي}$ , Ethpa.  $\text{أَلْصَلَّى}$ , part.  $\text{صَلُّوا}$ , infinit.  $\text{صَلُّوا}$ , fut.  $\text{تُصَلِّي}$ .

















Verbs *Mid. Rad. Olaph Quiescent* ( 𐤎𐤍 § 80 ).

	<i>Pael.</i>	<i>Ethipeel.</i>	<i>Pael.</i>	<i>Ethipeel.</i>	<i>Aphel.</i>	<i>Ethaphel.</i>
<i>Prët.</i> 3 m.	𐤕𐤁	𐤕𐤁𐤕	𐤕𐤁	𐤕𐤁𐤕	𐤕𐤁	𐤕𐤁𐤕
3 f.	𐤕𐤁𐤍	𐤕𐤁𐤕𐤍	𐤕𐤁𐤍	𐤕𐤁𐤕𐤍	𐤕𐤁𐤍	𐤕𐤁𐤕𐤍
2 m.	𐤕𐤁𐤌	𐤕𐤁𐤕𐤌	𐤕𐤁𐤌	𐤕𐤁𐤕𐤌	𐤕𐤁𐤌	𐤕𐤁𐤕𐤌
2 f.	𐤕𐤁𐤍𐤌	𐤕𐤁𐤕𐤍𐤌	𐤕𐤁𐤍𐤌	𐤕𐤁𐤕𐤍𐤌	𐤕𐤁𐤍𐤌	𐤕𐤁𐤕𐤍𐤌
1 c.	𐤕𐤁𐤍	𐤕𐤁𐤕𐤍	𐤕𐤁𐤍	𐤕𐤁𐤕𐤍	𐤕𐤁𐤍	𐤕𐤁𐤕𐤍
<i>Plur.</i> 3 m.	𐤕𐤁𐤍	𐤕𐤁𐤕𐤍	𐤕𐤁𐤍	𐤕𐤁𐤕𐤍	𐤕𐤁𐤍	𐤕𐤁𐤕𐤍
3 f.	𐤕𐤁𐤍𐤕	𐤕𐤁𐤕𐤍𐤕	𐤕𐤁𐤍𐤕	𐤕𐤁𐤕𐤍𐤕	𐤕𐤁𐤍𐤕	𐤕𐤁𐤕𐤍𐤕
2 m.	𐤕𐤁𐤍𐤕	𐤕𐤁𐤕𐤍𐤕	𐤕𐤁𐤍𐤕	𐤕𐤁𐤕𐤍𐤕	𐤕𐤁𐤍𐤕	𐤕𐤁𐤕𐤍𐤕
2 f.	𐤕𐤁𐤍𐤕𐤌	𐤕𐤁𐤕𐤍𐤕𐤌	𐤕𐤁𐤍𐤕𐤌	𐤕𐤁𐤕𐤍𐤕𐤌	𐤕𐤁𐤍𐤕𐤌	𐤕𐤁𐤕𐤍𐤕𐤌
1 c.	𐤕𐤁𐤍𐤕	𐤕𐤁𐤕𐤍𐤕	𐤕𐤁𐤍𐤕	𐤕𐤁𐤕𐤍𐤕	𐤕𐤁𐤍𐤕	𐤕𐤁𐤕𐤍𐤕
<i>Infjn.</i>	𐤕𐤁𐤕	𐤕𐤁𐤕	𐤕𐤁𐤕	𐤕𐤁𐤕	𐤕𐤁𐤕	𐤕𐤁𐤕
<i>Imp.</i> 2 m.	𐤕𐤁	𐤕𐤁	𐤕𐤁	𐤕𐤁	𐤕𐤁	𐤕𐤁
2 f.	𐤕𐤁𐤍	𐤕𐤁𐤍	𐤕𐤁𐤍	𐤕𐤁𐤍	𐤕𐤁𐤍	𐤕𐤁𐤍



## Verbs Mid. Rad. Vau and Jud ( 𐤅𐤃𐤁 𐤓 𐤁𐤓 ).

	<i>Peal.</i>	<i>Ethpeel.</i>	<i>Paal.</i>	<i>Ethpaal.</i>	<i>Aphel.</i>	<i>Ethtaphal.</i>
<i>Pret.</i> 3 m.	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓
3 f.	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓
2 m.	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓
2 f.	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓
1 c.	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓
<i>Plur.</i> 3 m.	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓
3 f.	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓
2 m.	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓
2 f.	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓
1 c.	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓
<i>Infjn.</i>	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓
<i>Imp.</i> 2 m.	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓
2 f.	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓	𐤅𐤃𐤁	𐤅𐤃𐤁𐤓









Verbs First Rad. Nun ( 𐤎 § 33 ).

	<i>Pael.</i>	<i>Ethpael.</i>	<i>Pael.</i>	<i>Ethpaal.</i>	<i>Aphel.</i>	<i>Ethtaphal.</i>	<i>Shaphel.</i>	<i>Eshthaph.</i>
<i>Prët.</i>	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁
3 m.	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁
3 f.	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁
2 m.	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁
2 f.	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁
1 c.	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁
<i>Plur.</i>	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁
3 m.	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁
3 f.	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁
2 m.	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁
2 f.	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁
1 c.	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁
<i>Infm.</i>	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁
<i>Imp.</i>	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁
2 m.	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁
2 f.	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁	𐤎	𐤎𐤁



Verbs Middle Rad. Doubled ( 𐤎 § 34 ).

	<i>Peel.</i>	<i>Ethpeel.</i>	<i>Pael.</i>	<i>Ethpaal.</i>	<i>Aphel.</i>	<i>Ethtaphal.</i>	<i>Shaphel.</i>	<i>Eshthaph.</i>
<i>Pret.</i>	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕
3 m.	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕
3 f.	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕
2 m.	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕
2 f.	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕
1 c.	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕
<i>Plur.</i>	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕
3 m.	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕
3 f.	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕
2 m.	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕
2 f.	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕
1 c.	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕
<i>Infv.</i>	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕
<i>Imp.</i>	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕
2 m.	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕
2 f.	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕	𐤎	𐤎𐤌𐤓𐤕	𐤎𐤌	𐤎𐤌𐤓𐤕



PARADIGM OF THE VERB WITH DIACRITICAL POINTS.

( Compare § 4. Rem. ).

	3 m.	3 f.	2 m.	1 c.
Preter. Sing.	صَحَّ صَحَّتْ صَحَّتْ	صَحَّتْ صَحَّتْ صَحَّتْ صَحَّتْ صَحَّتْ	صَحَّتْ صَحَّتْ صَحَّتْ	صَحَّتْ صَحَّتْ صَحَّتْ
Plur.	صَحَّوْا صَحَّتْوْا	*	*	صَحَّتْ صَحَّتْ
Fut. Sing.	يُصَحِّوْا يُصَحِّوْا يُصَحِّوْا	يُصَحِّوْا يُصَحِّوْا يُصَحِّوْا	يُصَحِّوْا يُصَحِّوْا يُصَحِّوْا	يُصَحِّوْا يُصَحِّوْا (يُصَحِّوْا)
Plur.	يُصَحِّوْا يُصَحِّوْا يُصَحِّوْا	*	يُصَحِّوْا يُصَحِّوْا يُصَحِّوْا	يُصَحِّوْا يُصَحِّوْا يُصَحِّوْا
Imper. Sing. m.	صَحِّوْا صَحِّوْا	Plur. m.	صَحِّوْا صَحِّوْا	
Infia.	صَحِّوْا صَحِّوْا	صَحِّوْا صَحِّوْا	صَحِّوْا صَحِّوْا	etc.
Part. Act.	صَحِّوْا m. صَحِّوْا	صَحِّوْا f. صَحِّوْا	Passive صَحِّوْا صَحِّوْا صَحِّوْا	صَحِّوْا صَحِّوْا صَحِّوْا

REM.—The forms of the verb which are omitted in the foregoing Table, are not marked with diacritical points, since they may easily be recognized from their formation.

§ 36. *Verbs with Suffixes.*

The union of verbal forms with suffixes is much more simple in Syriac than in Hebrew. It should be remarked in general that the vowel of the first or second syllable either falls away; e. g.  $\text{—}^{\text{h}}$  in the 3 fem. and 1 sing. pret. and  $\text{â}$  in the fut.; or the vowel of the second syllable falls back upon the preceding consonant; e. g. in the same persons of pret. Pe. in which  $\text{—}^{\text{h}}$  of the first syllable falls away. The verbal endings  $\text{—}^{\text{h}}$  and  $\text{—}^{\text{h}}$  quiesce in  $\text{—}^{\text{h}}$  and  $\text{—}^{\text{h}}$ . Verbal forms, unless they terminate with  $\text{—}^{\text{h}}$  and  $\text{—}^{\text{h}}$ , remain unchanged before the suffixes  $\text{—}^{\text{h}}$ ,  $\text{—}^{\text{h}}$ . Also the characteristic vowel of the first syllable of Pa. and Aph. remains unchanged, and the suffixes of the 3 plur. are attached to verbs in the form of separate pronouns. In respect to the particular persons the following should be remarked (see Table of the pronouns, § 16. and table of the verbs, with suffixes, § 36).

## A. PRETERIT WITH SUFFIXES.

3 sing. masc.  $\text{—}^{\text{h}}$  before the suffixes  $\text{—}^{\text{h}}$ ,  $\text{—}^{\text{h}}$  in the 2 plur. masc. and fem. The other persons  $\text{—}^{\text{h}}$  with suff. a. 1.

3 sing. fem.  $\text{—}^{\text{h}}$  before  $\text{—}^{\text{h}}$ ,  $\text{—}^{\text{h}}$ . The others  $\text{—}^{\text{h}}$  with suff. a. 1.

2 sing. masc.  $\text{—}^{\text{h}}$  unchanged, and by way of exception with suff. c.

2 sing. fem.  $\text{—}^{\text{h}}$  is changed into  $\text{—}^{\text{h}}$  with suff. b.

. sing. com.  $\text{—}^{\text{h}}$  forms  $\text{—}^{\text{h}}$  with suff. a. 1.

3 plur. masc.  $\text{—}^{\text{h}}$  becomes  $\text{—}^{\text{h}}$  with suff. b. or with , parag., excepting before  $\text{—}^{\text{h}}$ ,  $\text{—}^{\text{h}}$ .

3 plur. fem.  $\text{—}^{\text{h}}$  either  $\text{—}^{\text{h}}$  with suff. c. or with , parag.  $\text{—}^{\text{h}}$ .

2 plur. masc. and fem. and 1 com. retain the forms  $\text{فَعَلْتُمْ}$ ,  $\text{فَعَلْتُنَّ}$ ,  $\text{فَعَلْتُمْ}$  with suff. c.

REM.—The 3 fem. 2 masc. and 1 com. sing. in some forms with suffixes are only distinguished from each other by the diacritical point, which, in the first person, stands over the consonant (vid. § 4). Verbs Med. E. with suff. follow the form of Verbs Med. A., and retain  $\text{ـَ}$  where the latter retain  $\text{ـِ}$ ; e. g. 3 sing. fem.  $\text{فَعَلَتْ}$  with suff.  $\text{فَعَلْتِ}$ . Yet the form  $\text{فَعَلْتِ}$  occurs in Ps. cxviii. 167, instead of which, since no similar example occurs, the punctuation should perhaps be  $\text{ـَ}$ . The same is the case even in Verbs Med. Olaph. Quies. So the vowel  $\text{ـَ}$  belonging to  $\text{فَعَل}$  is changed into  $\text{ـِ}$  over  $\text{فَعَلْتِ}$ ; but in the 1 sing.,  $\text{ـَ}$  remains; e. g.  $\text{فَعَلْتُ}$ . In respect to verbs 1 rad.  $\text{ل}$  and  $\text{ا}$  quiescent, it should be remarked, that where, in the regular verb, the first radical is without a vowel,  $\text{ل}$  retains its  $\text{ـَ}$  and  $\text{ا}$  its  $\text{ـِ}$ ; e. g.  $\text{فَعَلْتُ}$ . But where, in the regular verb,  $\text{ـَ}$  stands over the first radical, this class of verbs retains it in the same manner; e. g.  $\text{فَعَلْتُ}$  with suff.  $\text{فَعَلْتِ}$ ,  $\text{فَعَلْتُ}$  with suff.  $\text{فَعَلْتِ}$ . Defective verbs, or those with Med. Rad. doubled, retain  $\text{ـَ}$  in the pret. unchanged, like the form  $\text{فَعَلْتُ}$ . The 3 fem. and 1 sing. change  $\text{ـَ}$  into  $\text{ـِ}$ ; e. g.  $\text{فَعَلْتُ}$  with suff.  $\text{فَعَلْتِ}$ ; but they remain unchanged before  $\text{فَعَلْتُ}$  and  $\text{فَعَلْتُ}$ ; e. g.  $\text{فَعَلْتُ}$ . Pa. and Aph. retain the vowel of the first syllable unchanged. In respect to  $\text{ـَ}$  of the second syllable, it should be observed that where Pe. retains  $\text{ـَ}$ , Pa. retains  $\text{ـَ}$ ; but where  $\text{ـَ}$  falls away or falls back upon the first syllable,  $\text{ـَ}$  is lost. The 3 sing. masc. and 3 plur. masc. and fem. in Pe. and Pa. with suff., are hence all similar, and can only be distinguished from each other by their signification in the context; e. g.  $\text{فَعَلْتُ}$  (from  $\text{فَعَلْتُ}$  or  $\text{فَعَلْتُ}$ ). But these forms are exceptions to this rule when standing before  $\text{فَعَلْتُ}$  and  $\text{فَعَلْتُ}$ .

#### B. FUTURE WITH SUFFIXES.

Throughout the sing. and in the 1 plur.,  $\text{ـَ}$ , which has been inserted, remains unchanged before the suffixes  $\text{فَعَلْتُ}$  and



ص. Before the other suffixes it falls away, and the form  $\text{تَصَلِّ$  takes the suff. a. 1.; but if the suff. is in the 3 person, only the suffix. a. 2. is used. The other persons are treated according to the rule laid down. In the plur. the 2 and 3 masc. and fem. remain unchanged with suff. c.

REM.—ا parag. of the 3 sing. fem. falls away, and is connected with the suff. after the form  $\text{لِصَلِّ}$ . What is true of  $\hat{a}$  in Pe. is also true in Pa. in respect to the falling away of the vowel of the last syllable, excepting before  $\text{ق}$  and  $\text{ص}$ . In the 3 sing. masc. with suff. of 3 person masc.; e. g.  $\text{تَصَلِّكَهٗسَا}$ ,  $\hat{a}$  appears sometimes over  $\text{a}$ . But this form is neither mentioned by Amira nor by Sionita. The 2 sing. sometimes takes  $\text{ا}$  before the suff. of the 1 sing. and plur. The same is true in respect to the imperat.; e. g.  $\text{لَا تُصَلِّ لِيْ$  put me not to shame. In Verbs Med. E. the middle radical retains  $\text{ـ}$ , and in Verbs 3 Gutt.,  $\text{ـ}$ . This peculiarity, Amira, p. 389, refers exclusively to quadrilaterals, i. e. to Aph.; but examples are also found in Pe.; e. g. Ps. lxxi. 9. ed. Erpen.  $\text{لَا تُصَلِّ لِيْ}$ , ed. Paris.  $\text{لَا تُصَلِّ}$ , and in Pa. Ps. cxviii. 172,  $\text{لَا تُصَلِّ}$ . Amira adds that this form is found particularly in prohibitory negations, which remark is likewise confirmed by the examples given. The persons of the fut. with  $\text{ا}$  remain unchanged. But it should be remarked that if the form  $\text{تَصَلِّ$  takes the suff. of the 3 per. sing. masc.; e. g.  $\text{تَصَلِّكَهٗسَا}$ , sometimes  $\text{ا}$  falls away; e. g. Matt. viii. 25,  $\text{بِخَلِّصْنَا}$ .

C. IMPERATIVE WITH SUFFIXES.

The 2 sing. masc.  $\text{صَلِّ$  remains unchanged with suff. a. 2. of the 1 per. sing. and plur., and of the 3 sing. fem. When the suff. is in the 3 sing. masc. the form of suff. c. is used.

In the 2 sing. fem. of the form  $\text{صَلِّكَهٗسَا}$  with suff. b.  $\text{ا}$  quiesces in  $\text{ـ}$ .

In the 2 plur. masc.  $\text{صَلِّكُم}$  passes into  $\text{صَلِّكُمَا}$  with suff. b.

The 2 plur. fem. is rare, and omits  $\text{ך}$  before the suffix.

REM.—The imperative with  $\text{ִ}$  and  $\text{ֵ}$  in Pe. and in the other conjugations, retains its vowel unchanged; e. g.  $\text{שִׁמְעוּ}$  *hear me*,  $\text{קַבְּלוּ}$  *receive him*. The forms of the imperat. pass., with an active signification, also remain unchanged; e. g.  $\text{אֲזַכְּרֶנּוּ}$  *be reminded*, with suff.  $\text{לְךָ}$ . In respect to the transposition of  $\text{אֵ}$  in the plur. it should be remarked that  $\text{ל}$  of Verbs  $\text{לִ}$  (§ 28. 1) loses its vowel  $\text{ִ}$ . But in those  $\text{לִ}$  Verbs whose imperat. does not take  $\text{אֵ}$ , this vowel is inserted after the first radical; e. g.  $\text{אֲזַכְּרֶנּוּ}$  with suff.  $\text{לְךָ}$ . Yet this transposition of  $\text{אֵ}$  does not always take place, as the form  $\text{אֲזַכְּרֶנּוּ}$  sometimes occurs. In Pa. and Aph.  $\text{ִ}$ , in Verbs 3 Gutt.,  $\text{ִ}$ , falls away; e. g.  $\text{וְשִׁבְחֵהוּ}$  with suff.  $\text{לְךָ}$  *praise him*,  $\text{אֲזַכְּרֶנּוּ}$  with suff.  $\text{לְךָ}$  *lead him hither*. Verbs  $\text{לִ}$  are an exception, as they retain  $\text{ִ}$ ; e. g.  $\text{אֲזַכְּרֶנּוּ}$  *do me good*. Also a form with  $\text{ך}$  parag. sometimes occurs; e. g.  $\text{אֲזַכְּרֶנּוּ}$  with suff.  $\text{לְךָ}$ . In the fem. plur. the paragogic form is the more usual; but in Pa. and Aph. both forms occur together.

#### D. INFINITIVE WITH SUFFIXES.

The infinitive Pe.  $\text{לִ}$  with suff. a. 1. remains unchanged before the suff. of the 2 per. plur. The suffixes of the other persons are attached to the form  $\text{לְךָ}$ . But the infinitives of the remaining conjugations with  $\text{אֵ}$  are treated as feminine substantives, the feminine suffixes of which (those of the 3 plur. excepted, which are attached separately to the form with  $\text{אֵ}$ ) they take, attached to the termination  $\text{לְךָ}$  (Compare § 45. 2. and § 48. B. feminines, declension 1).

REM.—In Pe., where  $\text{ִ}$  of the second syllable falls away, some grammarians insert, in its place,  $\text{ִ}$ ; e. g.  $\text{שִׁמְעוּ}$ . Buxtorf adds yet two other forms with  $\text{אֵ}$  or  $\text{אֵ}$  inserted after the third radical; e. g.

استدعى and استدعى. If the vowel be  $\bar{u}$ , as in Verbs  $\text{استدعى}$ , it remains unchanged; e. g.  $\text{استدعى}$ .

#### E. PARTICIPLE WITH SUFFIXES.

Participles, which are considered as nouns, take *their* suffixes. This occurs, however, more rarely in the part. act., where either prepositions are used; e. g.  $\text{استدعى}$ ,  $\text{استدعى}$  *who seek thee*, or a noun formed from the participle is joined with the suffix; e. g.  $\text{استدعى}$  *supporting*,  $\text{استدعى}$  *his helper*. On the contrary participles with separate pronouns (vid. § 18. 4. Rem.), or with affirmatives (§ 20) form the present tense.

Proper Form.	Sing. 1 c.	2 m.	2 f.
Pret. Pe. } Sing. 3 m. } صهلا	صهلا	صهلا	صهلا
3 f. صهلا	صهلا	صهلا	صهلا
2 m. صهلا	صهلا	*	*
2 f. صهلا	صهلا	*	*
1 c. صهلا	*	صهلا	صهلا
Plur. 3 m. صهلا	صهلا	صهلا	صهلا
	صهلا	صهلا	صهلا
3 f. } } صهلا	صهلا	صهلا	صهلا
	صهلا	صهلا	صهلا
2 m. صهلا	صهلا	*	*
2 f. صهلا	صهلا	*	*
1 c. صهلا	*	صهلا	صهلا
Infinit. صهلا	صهلا	صهلا	صهلا
Imp. sing. } 2 m. } صهلا	صهلا	*	*
2 f. صهلا	صهلا	*	*
Plur. 2 m. صهلا	صهلا	*	*
2 f. صهلا	صهلا	*	*
	صهلا		
Fut. sing. } 3 m. } صهلا	صهلا	صهلا	صهلا
Plur. 3 m. صهلا	صهلا	صهلا	صهلا
Pret. Pa. صهلا	صهلا	صهلا	صهلا
Infinit. Pa. صهلا	صهلا	صهلا	صهلا



§ 37. *Suffixes to Verbs with third Radical Olaph Quiescent (ل).*

Verbs ل (§ 32) differ so widely in their mode of connection with suffixes, from regular verbs, as to demand a separate treatment. It may be remarked in general :

1. That the termination ل either loses ل, as in the 3 sing. masc. pret. Pe., or in the sing. masc. of the imperat. Pa., Aph., Shaph. with suff. c; or ل is changed into ـ movable, as in the infinit. Pe. with suff. a. 1, excepting before قه, فه, where the ـ which has arisen from ل also falls away, according to some. So the termination of the fut. ل is changed into ـ with suff. b.

2. Forms which end in ـ either omit ـ entirely, and connect the suff. a. 1, with ـ movable, as 3 sing. masc. pret. Pa. and Aph. (and sometimes Pe. with ـ final), or ـ remains with suff. b, as 2 sing. masc. imperat. Pe., and, without exception, ـ remains also in the first case before قه, فه. The terminations of the imperat. fem. ـ, ـ are changed into ـ (or ـ) with suff. b, and into ـ with suff. c.

3. The forms which end with a otiant., take for ا the forms ا (and ا); and for ا the form ا unchanged in all the preceding cases with suff. b; e. g. 3 plur. masc. pret. of all the conjugations excepting Peal.

In respect to individual persons of this class of verbs with suffixes, the following should be remarked :

A. PRETER. WITH SUFFIXES.

(Comp. Table of Verbs ل with Suffixes.

The 3 sing. masc. ل loses ل and appends suff b, and suff. ـ of the 3 sing. masc. to the form ـ.

The 3 sing. fem.  $\Delta\text{ك}\text{ل}$  takes, unchanged, suff. a. 1. The same is true of the 1 sing.  $\Delta\text{ك}\text{ل}$ .

2 sing. masc.  $\Delta\text{ك}\text{ل}$  takes, unchanged, suff. c.

2 sing. fem.  $\Delta\text{ك}\text{ل}$  attaches suff. b. to the form  $\Delta\text{ك}\text{ل}$ .

3 plur. masc.  $\Delta\text{ك}\text{ل}$  is changed into  $\Delta\text{ك}\text{ل}$  (and  $\Delta\text{ك}\text{ل}$ ) with suff. b.

3 plur. fem.  $\Delta\text{ك}\text{ل}$  remains unchanged with suff. c.

2 masc. and fem. and 1 plur. take, unchanged, suff. c.

*Rem.* Verbs 3 rad.  $\Delta$ , as they are mostly intransitives, take no suffixes in Peal. But Pa. and Aph. of these verbs with a transitive signification, as well as of Verbs  $\text{ل}$  with the same ending, take suff. a. 1, with the falling away of  $\text{ـ}$ , excepting before  $\text{ق}$ ,  $\text{ص}$ , where  $\text{ـ}$  remains. The 3 sing. fem. remains unchanged in Pa.  $\Delta\text{ك}\text{ل}$  and Aph.  $\Delta\text{ك}\text{ل}$ . The same is true also of the 1 sing. in both conjugations. The 3 plur. masc. occurs mostly before the suff., with  $\text{و}$  doubled (see *Amira*, p. 372); e. g. Ps. liv. 3, *ed. Erpen.*,  $\text{ص}\text{ل}\text{ل}\text{ل}$  they have sought them. Sometimes the original  $\text{ل}$  appears before both  $\text{و}$ ; e. g. Ps. lxxvii. 16,  $\text{ل}\text{ل}\text{ل}\text{ل}$  they have seen thee. In Pa.  $\Delta\text{ك}\text{ل}$  and Aph.  $\Delta\text{ك}\text{ل}$ ,  $\text{ـ}$  falls away before the suff., and  $\Delta$  becomes movable; but  $\text{و}$  quiesces in  $\text{ـ}$ ; e. g.  $\Delta\text{ك}\text{ل}$  with suff.  $\Delta\text{ك}\text{ل}$ ;  $\Delta\text{ك}\text{ل}$  with suff.  $\Delta\text{ك}\text{ل}$ . The 3 plur. fem. in Pa. and Aph. in the simple form, takes the suff. given in the tab. with the falling away of  $\text{ـ}$  over  $\Delta$ ; e. g.  $\Delta\text{ك}\text{ل}$ . The paragogic form of these two conjugations takes suff. c. given in the table, without change.

#### B. FUTURE WITH SUFFIXES.

The 3 sing. masc.  $\text{ل}\text{ل}$  and all the persons which terminate with  $\text{ـ}$ , affix to the form  $\text{ل}\text{ل}$  suff. b. The 2 and 3 plur. masc. and fem. remain unchanged, and are connected, as in the regular verb, with suff. c.

*Rem.* This mode of formation also occurs in Pa. and Aph. Sometimes also  $\text{ـ}^{\text{x}}$  takes the place of  $\text{ـ}^{\text{h}}$  in the suff. 3 sing. fem.; e. g. Matt. i. 19,  $\text{تَعْرِضْ}$  that he should dismiss her; or in Pa.; e. g. Luke xiii. 18, 20,  $\text{أَبْصِرْ}$  I shall liken it. And with the falling away of  $\text{ـ}$ ; e. g.  $\text{أَسْهَرْ}$  I will show you, the correctness of which *Lud. de Dieu*, p. 398, doubts.

## C. IMPERATIVE WITH SUFFIXES.

2 sing. masc.  $\text{كُنْ}$  is unchanged with suff. b.

2 sing. fem.  $\text{كُنِّي}$  is changed into  $\text{كُنِّي}$  with suff. b.

2 plur. masc.  $\text{كُونُوا}$  is changed into  $\text{كُونُوا}$  (and  $\text{كُونُوا}$ ) with suff. b.

2 plur. fem.  $\text{كُنْنَ}$  affixes suff. c. to the form  $\text{كُنْنَ}$ .

*Rem.* The imperat. Pa.  $\text{كُنْ}$  and Aph.  $\text{كُنِّي}$  take the suffixes of the pret. in connection with the 3 or 1 person; e. g.  $\text{أَشْفَى}$  heal her. The same is true in the plur. masc. of the same conjugations. In the fem., the paragogic form with suff. c. is the usual one. (Compare 2, above.)

## D. INFINITIVE WITH SUFFIXES.

In the infinit. Pe.  $\text{كُنْ}$ , in place of  $\text{كُنْ}$ ,  $\text{ـ}$  without a vowel is inserted with suff. a. 1. In respect to the falling away of  $\text{ـ}$  before  $\text{كُنْ}$ ,  $\text{كُنْ}$ , (see 1. above,) *Lud. de Dieu*, p. 395, doubts. The infinitives of the other conjugations are treated as in the regular verb. (Compare § 36, D.)

## E. PARTICIPLE WITH SUFFIXES.

(Compare § 20 and § 36, E.)

Passive.		Active.		
Plur.	Sing.	Plur.	Sing.	
$\text{كُنْتُمْ}$	$\text{كُنْتَ}$	$\text{كُنْتُمْ}$	$\text{كُنْتَ}$	} m. 2. } f. 2.
$\text{كُنْتُمْ}$	$\text{كُنْتُمْ}$	$\text{كُنْتُمْ}$	$\text{كُنْتُمْ}$	
$\text{كُنْتُمْ}$	$\text{كُنْتُمْ}$	$\text{كُنْتُمْ}$	$\text{كُنْتُمْ}$	} m. 1. } f. 1.
$\text{كُنْتُمْ}$	$\text{كُنْتُمْ}$	$\text{كُنْتُمْ}$	$\text{كُنْتُمْ}$	



The participles of the other conjugations are inflected in a similar manner, retaining the characteristic vowels; e. g. Pa. act. **سَأَلْتُمْ** *ye ask*, Aph. **شَكَرْنَا** *we thank*, Ethpe. **تَوَلَّيْنَا** *we turn about*.

*General Remark.*

Verbs of the form of **صَلَّى** *to console*, never lose the third radical letter **ل** when taking a suffix, but throw back its vowel upon the middle radical, which, according to § 36, usually stands vacant; e. g. pret. 3 sing. masc. **صَلَّى**, **صَلَّى**, 3 pl. masc. **صَلَّوْا**, **صَلَّوْا**, fem. **صَلَّيْنَ**, **صَلَّيْنَ**, fut. 3 sing. masc. **يُصَلِّي**, **يُصَلِّي**, imperat. 2 sing. masc. **صَلِّ**, **صَلِّ**, fem. **صَلِّي**, **صَلِّي**, 2 plur. masc. **صَلُّوْا**, **صَلُّوْا**, fem. **صَلُّوْا**, **صَلُّوْا**.

Proper Form.	Sing. 1 c.	2 m.	2 f.
<i>ret. Sing. Pe.</i> { 3 m. <i>Pa.</i> {	ص:٠ ص:٠	ص:٠ ص:٠	ص:٠ ص:٠
3 f. { <i>Pe.</i> { <i>Pa.</i> {	ص:٠ ص:٠	ص:٠ ص:٠	ص:٠ ص:٠
1 c.	ص:٠	ص:٠	ص:٠
<i>Peal.</i> { <i>Plur. 3 m.</i> { <i>Pael.</i> {	ص:٠ ص:٠ ص:٠	ص:٠ ص:٠ ص:٠	ص:٠ ص:٠ ص:٠
3 f. {	ص:٠ ص:٠	ص:٠ ص:٠	ص:٠ ص:٠
<i>Infîn.</i>	ص:٠	ص:٠	ص:٠
<i>Imp.</i> { 2 m. { <i>Pe.</i> { <i>Pa.</i> {	ص:٠ ص:٠	ص:٠ ص:٠	* *
2 f.	ص:٠ ص:٠	* *	* *
<i>Plur. 2 m.</i>	ص:٠ ص:٠	* *	* *
2 f.	ص:٠	* *	* *
<i>Futur. 3 m.</i>	ص:٠	ص:٠	ص:٠

3 m.	3 f.	Plur. 1 c.	2 m.	2 f.
ʔ-ʔ:ʔ ʔ-ʔ:	ʔ:ʔ ʔ-ʔ:	ʔ:ʔ ʔ-ʔ:	ʔ:ʔ ʔ-ʔ:	ʔ:ʔ ʔ-ʔ:
ʔ:ʔ ʔ-ʔ:	ʔ:ʔ ʔ-ʔ:	ʔ:ʔ ʔ-ʔ:	ʔ:ʔ ʔ-ʔ:	ʔ:ʔ ʔ-ʔ:
ʔ-ʔ:	ʔ-ʔ:	*	ʔ-ʔ:	ʔ-ʔ:
ʔ-ʔ:ʔ ʔ-ʔ:ʔ	ʔ:ʔ ʔ-ʔ:	ʔ:ʔ ʔ-ʔ:	ʔ:ʔ ʔ-ʔ:	ʔ:ʔ ʔ-ʔ:
ʔ-ʔ:ʔ ʔ-ʔ:ʔ	ʔ:ʔ ʔ-ʔ:	ʔ:ʔ ʔ-ʔ:	ʔ:ʔ ʔ-ʔ:	ʔ:ʔ ʔ-ʔ:
ʔ-ʔ:ʔ ʔ-ʔ:ʔ	ʔ:ʔ ʔ-ʔ:	ʔ:ʔ ʔ-ʔ:	ʔ:ʔ ʔ-ʔ:	ʔ:ʔ ʔ-ʔ:
ʔ-ʔ:	ʔ-ʔ:	ʔ:ʔ ʔ-ʔ:	ʔ:ʔ ʔ-ʔ:	ʔ:ʔ ʔ-ʔ:
ʔ-ʔ:ʔ ʔ-ʔ:ʔ	ʔ:ʔ ʔ-ʔ:	ʔ:ʔ ʔ-ʔ:	*	*
ʔ-ʔ:ʔ ʔ-ʔ:ʔ	ʔ:ʔ ʔ-ʔ:	ʔ:ʔ ʔ-ʔ:	*	*
ʔ-ʔ:ʔ ʔ-ʔ:ʔ	ʔ:ʔ ʔ-ʔ:	ʔ:ʔ ʔ-ʔ:	*	*
ʔ-ʔ:ʔ ʔ-ʔ:ʔ	ʔ:ʔ ʔ-ʔ:	ʔ:ʔ ʔ-ʔ:	*	*
ʔ-ʔ:ʔ ʔ-ʔ:ʔ	ʔ:ʔ ʔ-ʔ:	ʔ:ʔ ʔ-ʔ:	ʔ:ʔ ʔ-ʔ:	ʔ:ʔ ʔ-ʔ:

§ 38. *Auxiliary Verbs, or Verbs Substantive.*

1. There are in Syriac two auxiliary verbs (verbs substantive). One of these, ܐܘܪܝܢܐ *to be*, which, in Hebrew, exists as *Vau* conversive, is used to form the moods and tenses which are wanting (see § 18. 4. *Rem.*). The other, which is properly a noun, ܐܘܪܝܢܐ *being, substance, essence (essentia)*, with Olaph prosthetic ܐܘܪܝܢܐ, takes the place of the auxiliary verb *to be*. The former of these, ܐܘܪܝܢܐ, belongs to Verbs ܐܘܪܝܢܐ, like which it is inflected, but in respect to which it is to be particularly observed, that, when connected with the participle, preter. or future, the ܐܘܪܝܢܐ (with *Linea occultans*) is not pronounced; this is also the case when the verb is added merely for the sake of emphasis; e. g. ܐܘܪܝܢܐ ܐܘܪܝܢܐ *he has begun*. Upon the double formation of the fut. ܐܘܪܝܢܐ and ܐܘܪܝܢܐ, see § 35. 2, c. The inflection of ܐܘܪܝܢܐ is as follows:

Plur.			Sing.		
F.	C.	M.	F.	C.	M.
	ܐܘܪܝܢܐ	(we are)		ܐܘܪܝܢܐ	(I am) 1.
ܐܘܪܝܢܐ	ܐܘܪܝܢܐ	(ye are)	ܐܘܪܝܢܐ	ܐܘܪܝܢܐ	(thou art) 2.
ܐܘܪܝܢܐ	ܐܘܪܝܢܐ	(they are)	ܐܘܪܝܢܐ	ܐܘܪܝܢܐ	(he, she is) 3.

2. In connection with ܐܘܪܝܢܐ is formed ܐܘܪܝܢܐ, which is inflected similarly to ܐܘܪܝܢܐ; e. g. ܐܘܪܝܢܐ *I am not*. ܐܘܪܝܢܐ in connection with ܐܘܪܝܢܐ forms the imperfect; e. g. ܐܘܪܝܢܐ ܐܘܪܝܢܐ or ܐܘܪܝܢܐ ܐܘܪܝܢܐ *he was*. The same tense is also expressed by ܐܘܪܝܢܐ ܐܘܪܝܢܐ. ܐܘܪܝܢܐ doubled marks the pluperfect; e. g. ܐܘܪܝܢܐ ܐܘܪܝܢܐ *I had been*.

## CHAPTER III.

## THE NOUN.

§ 39. *Derivation of Nouns.*

1. Nouns, as in Hebrew and Chaldee, are primitive, derivative, and sometimes compounded. To primitives belong nouns of one and two syllables, which indicate animals, plants, metals, numbers, members of the bodies of animals, etc. (See *Gesenius, Lehrgeb.* p. 478, sq.). Inasmuch as they coincide with simple verbal forms, they are always recognized as nouns by the nature of the object which they designate; e. g. **בָּשָׂר** *flesh*, **זָהָב** *gold*, **כֶּסֶף** *silver*. The derivatives, which are by far the most numerous, are formed partly from verbs (verbals), and partly from nouns (denominatives).

2. The derivation of nouns is effected; a) without any change of the original word; e. g. **מַלְאָכָה** *counsel*, from **מַלְכָּה** *to counsel*; **אֲנָחָה** *mourning*, from **אָנַח** *to mourn*; or by a mere change of the vowel; e. g. **מֶלֶךְ** *king*, **מֵטָר** *fetter*; b) by the falling away of the radical letter; e. g. **נִמְנוּם** *sleep*, from **נָמַם**; **רְחִיבָה** *care*, from **רָחַב**; **לֵב** *the heart*, from **לִבָּב**; but especially c) by the addition of formative letters or of entire syllables. Those letters, if initial, are א, ב, ג, ד, ה; if medial, they are ו and ז; final, א, ב, ג. Several of these formative letters are sometimes found in the same noun; e. g. **אֲחָדִים** *scholar*, **מַלְכוּת** *dominion*, **רַחֲמִים** *compassion*, **אֵשׁ** *flame*.

§ 40. *Nouns derived from Verbs.*

Verbal nouns are kindred either to participles, and denote the subject or object of the action (Concrete Nouns), or they are kindred to the infinitive, and receive the signification of the action or quality itself (Abstract Nouns). But frequently in the formation of these nouns, rare or obsolete forms of the infinitives and participles are chosen. The following tables present a collective view of the modes of formation.

TABULAR VIEW

OF

NOUNS DERIVED FROM REGULAR AND IRREGULAR VERBS.

I. PARTICIPIAL FORMS.

A. OF PEAL.

a. *The simple but unusual Participial Forms, which are mostly Adjectives.*

Absolute state, { مَهْلًا	{ مَهْلًا
Emphat. state., { مَهْلًا	{ مَهْلًا
رَبٌّ a man.	مَهْلًا foolish.
رَبِيٌّ an associate.	رُحْبًا rural, quiet.
رَبِيٌّ leprous.	مَرِيٌّ sick.
رَبٌّ and رَبِيٌّ	نُحْبًا pure.
رَبِيٌّ mournful	
	رَبِيٌّ and رَبِيٌّ
رَبِيٌّ equal.	رَبِيٌّ hard.
	رَبِيٌّ impure ; رَبِيٌّ much.

From these are derived Abstract Nouns ; e. g. رَبِيٌّ hardness ; رَبِيٌّ multitude.

b. *Usual Participial Forms of Peal.*

	a. Active.		β. Passive.
Absolute state, {	صَهْلًا	{	صَهْلًا
Emphat. state, {	صُهْلًا	{	صُهْلًا
وَشْهَدٌ a witness.		سَوْنٌ sound.	رَاطِبٌ righteous.
ظَا		هَدٌ	ظَا
أَفْصٌ black.		بَسْمٌ given.	أَرْطٌ a hireling.
هَدٌ		خَدٌ and خَدٌ	هَدٌ
أَنْطٌ an inhabitant.		كَلٌ cursed.	نَصٌ dry.
فَمٌ		تَمٌ soft.	فَمٌ
أَرْطٌ a herdsman.		خَمٌ blind.	تَرْطٌ long-suffering.
خَدٌ and خَدٌ		كَلٌ	كَلٌ
كَلٌ reviling.		رَاطِبٌ renowned.	بَسْمٌ beloved.
لَا		مَازٌ free.	بَكَلٌ rare.
أَرْطٌ a herdsman.		لَا	
أَنْطٌ a landlord.		صَهٌ concealed.	
لَا and ظَا		لَا and خَا	
أَهٌ a physician.		ظَا m. أَهٌ f. beautiful.	
لَا and خَا			
أَهٌ beautiful.		لَا and هَمٌ	

نَبٌ prophet, نَبٌ prophetess.

Here belong also Abstract Nouns, as أَهٌ healing, صَهٌ publication, مَازٌ freedom, رَاطِبٌ and رَاطِبٌ righteousness, نَصٌ dryness.



c. With Immutable Vowels.

Ab. stat.,	{	صَلَا	صَهَا	صَهَا	صَهَا	صَهَا	& with ة
Emph. ,	{	صَلَا	صَهَا	صَهَا	صَهَا	صَهَا	لَا
فَلَا	a plough-	إِنَا	small.	فَلَا	a blas-	فَلَا	a red
فَلَا	man.			فَلَا	phemer.		(color).
فَلَا	weak.	فَلَا	a mob,	فَلَا	a sower.	فَلَا	a friend.
			a rabble.				
فَلَا		فَلَا	merer.]	فَلَا		فَلَا	
فَلَا	a carpenter.	فَلَا	a preacher.	فَلَا	a ham-	فَلَا	black.
فَلَا	and فَلَا	فَلَا	فَلَا	فَلَا	and فَلَا	فَلَا	a possessor.
فَلَا	a spend-	فَلَا	damp.	فَلَا	a giver.	فَلَا	and فَلَا
	thrift.	فَلَا	and فَلَا				
فَلَا	a judge.	فَلَا	a destroyer.	فَلَا	mortal.	فَلَا	fortunate.
فَلَا		فَلَا		فَلَا		فَلَا	divorce.
فَلَا	a combatant.	فَلَا	a youth.	فَلَا	a barber.	فَلَا	a bill of
فَلَا	an orator.	فَلَا	فَلَا	فَلَا	a spy.	فَلَا	a cleft.
فَلَا	and فَلَا	فَلَا	and فَلَا	فَلَا	and فَلَا		
فَلَا	a seer.	فَلَا	mournful.	فَلَا	creator.		
فَلَا	quiet.			فَلَا	a mocker.		
فَلَا	and فَلَا						
فَلَا	a baker.						

From these are formed Abstract Nouns, like فَلَا rejection, فَلَا littleness, فَلَا division, فَلَا giving, etc.

## B. PARTICIPIAL FORMS.

a. *Of the other Active Conjugations.*

Paël.	Aphel.	Shaphel.
It takes the usual form, and the form with <b>لُ</b> and the form <b>لُ</b>	Usual form and } <b>لُ</b> , <b>لُ</b>	Usual form and } <b>لُ</b>
<b>لُ</b> a leader.	<b>لُ</b> a dwelling.	<b>لُ</b> rich.
<b>لُ</b> poor.	<b>لُ</b> pincers.	<b>لُ</b> a slave.
<b>لُ</b>	<b>لُ</b> an offense.	<b>لُ</b> changing.
<b>لُ</b> a teacher.	<b>لُ</b>	<b>لُ</b>
<b>لُ</b>	<b>لُ</b> true.	<b>لُ</b> a deliverer.
<b>لُ</b> a torturer.	<b>لُ</b>	<b>لُ</b> and <b>لُ</b>
<b>لُ</b> and <b>لُ</b>	<b>لُ</b> despairing.	<b>لُ</b> proud.
<b>لُ</b> united.	<b>لُ</b>	Part. pass.
<b>لُ</b> high.	<b>لُ</b> injurious.	<b>لُ</b> completed.
<b>لُ</b> and <b>لُ</b>	<b>لُ</b> and <b>لُ</b>	
<b>لُ</b> seditious.	<b>لُ</b> high.	
<b>لُ</b> a leader.	<b>لُ</b> and <b>لُ</b>	
<b>لُ</b> and <b>لُ</b>	<b>لُ</b> a watch-tower.	
<b>لُ</b> a physician.	<b>لُ</b> a sickle.	
<b>لُ</b> and <b>لُ</b>	<b>لُ</b> and <b>لُ</b>	
<b>لُ</b> a comforter.	<b>لُ</b> a confessor.	

From these are derived Abstract Nouns, as **لُ** direction, **لُ** doctrine, **لُ** healing, &c.

b. *Of the Passive Conjugations.*

Ethpeel.	Ethpaal.	Eshtaphal.
Usual form and } those with <b>ك</b> , <b>ل</b> } <b>ك</b> and <b>ل</b> <b>كَلَّصْتُ</b> <i>entreat-</i> <i>ing.</i>	Usual form and } those with <b>ك</b> , <b>ل</b> } <b>كَلَّصْتُ</b> <i>curdled.</i> <b>صَدُّ</b> <b>كَلَّصْتُ</b> <i>renowned.</i> <b>كَلَّ</b> <b>كَلَّصْتُ</b> <i>eloquent.</i>	Usual form and } those with <b>ك</b> , <b>ل</b> } <b>ل</b> and <b>ك</b> <b>كَلَّصْتُ</b> <i>full.</i>

C. PARTICIPIAL FORMS OF LESS FREQUENT CONJUGATIONS.

Pael.	Peael.	Paiel
Usual form and } <b>صَحَّ</b> } <b>صَحَّ</b> <i>a church-</i> <i>treasurer.</i>	Usual form and } <b>صَحَّ</b> } <b>صَحَّ</b> <i>unhurt.</i>	Usual form and } <b>صَحَّ</b> } <b>صَحَّ</b> <i>a farrier.</i>

Parel.	Taphel.	Qu. 'iliterals.
Usual form and } <b>صَحَّ</b> } <b>صَحَّ</b> <i>a pitcher.</i> <b>صَحَّ</b> <i>sudden.</i>	Usual form and } <b>صَحَّ</b> } <b>صَحَّ</b> <i>an interpreter.</i> <b>صَحَّ</b> <i>a pupil.</i>	<b>صَحَّ</b> <i>an accuser.</i>

## II. INFINITIVE FORMS.

## A. OF PEAL.

a. *Simple Infinitive Forms—Segholates.*

Absolute state, {	صَهْلًا	صَهْلًا	صَهْلًا
Emphat. state, {	صَهْلًا	صَهْلًا	صَهْلًا
نُفْسًا <i>the soul.</i>	رَيْحًا <i>rain.</i>	صَهْبًا <i>holiness.</i>	
كُفْسًا <i>bread.</i>	رَيْسًا <i>morning.</i>	صَهْنًا <i>the knee.</i>	
هَد	طًا	هًا	
نُطْلًا <i>sea-grass.</i>	أَمْنًا <i>a lamb.</i>	أَوْنًا <i>a way.</i>	
نُطْبًا <i>herbage.</i>	هَد		
نُكْرًا <i>a child.</i>	رَيْصًا <i>diligence, (for رَيْصًا).</i>		
خَد and خَد	خَد and خَد	خَد and خَد	
مُتْلًا <i>death.</i>	وَيْسًا <i>peace.</i>	مُهْتًا <i>goodness.</i>	
أَوْنًا <i>a yoke.</i>	دَيْسًا <i>a dwelling.</i>	هَهْطًا <i>an end.</i>	
لًا and كَد	لًا and كَد		
مُتْرًا <i>joy.</i>	فَكْرًا <i>rest.</i>		
كَد	كَد	كَد	
أَوْنًا <i>a treasure.</i>	كَلْبًا <i>the heart.</i>	صَهْدًا <i>coldness.</i>	
لًا and طًا	لًا and طًا	لًا and هَد	
طَلْبًا <i>countenance.</i>	لَوْنًا <i>labor,</i>	أَهْوَانًا <i>anguish.</i>	

It is seldom that all three forms are found derived from one original; e. g. نُبْلًا *a rope*, نُبْلًا *a pestilence*, مَهْدًا *guilt*; oftener two forms, as لًا *an oak*, لًا *a storm* (from لًا).



B. USUAL INFINITIVE FORMS OF PEAL AND OF THE OTHER CONJUGATIONS.

Peal	Pael.	Aphel.	Shaphel.
	Usual form and	Usual form and	Usual form and
فَعْلًا, فَعْلًا, فَعْلًا فَعْلًا	لَفْعًا, لَفْعًا or لَفْعًا	فَعْلًا فَعْلًا <i>thought.</i>	فَعْلًا فَعْلًا <i>change.</i>
فَعْلًا <i>a bed.</i>	فَعْلًا <i>flattery.</i>		فَعْلًا <i>slavery.</i>
فَعْلًا <i>a desert.</i>	فَعْلًا <i>help.</i>	فَعْلًا <i>a concussion.</i>	
فَعْلًا <i>a thrust.</i>	فَعْلًا <i>combat.</i>		فَعْلًا <i>delay.</i>
فَعْلًا	فَعْلًا	فَعْلًا	فَعْلًا
فَعْلًا <i>a speech.</i>	فَعْلًا <i>mer-</i> <i>chandise.</i>	فَعْلًا <i>de-</i> <i>struction.</i>	
فَعْلًا	فَعْلًا	فَعْلًا	فَعْلًا
فَعْلًا <i>insight.</i>	فَعْلًا <i>despair.</i>	فَعْلًا <i>a gift.</i>	فَعْلًا <i>deliver-</i> <i>ance.</i>
فَعْلًا	فَعْلًا and فَعْلًا	فَعْلًا	
فَعْلًا <i>departure.</i>		فَعْلًا <i>a saw.</i>	
فَعْلًا <i>bellows.</i>	فَعْلًا <i>rubbish.</i>	فَعْلًا <i>a hoe.</i>	
فَعْلًا and فَعْلًا	فَعْلًا and فَعْلًا	فَعْلًا (and فَعْلًا)	فَعْلًا and فَعْلًا
فَعْلًا <i>harken-</i> <i>ing.</i>	فَعْلًا <i>a man-</i> <i>tle.</i>	فَعْلًا <i>an as-</i> <i>sembly.</i>	فَعْلًا <i>con-</i> <i>clusion.</i>
فَعْلًا and فَعْلًا	فَعْلًا and فَعْلًا	فَعْلًا and فَعْلًا	فَعْلًا and فَعْلًا
فَعْلًا <i>a drawing</i> <i>off (of water).</i>	فَعْلًا <i>doctrine.</i>	فَعْلًا <i>con-</i> <i>clusion.</i>	فَعْلًا <i>a pro-</i> <i>misc.</i>
فَعْلًا and فَعْلًا			
فَعْلًا <i>arrival.</i>			

C. INFINITIVE FORMS OF THE LESS FREQUENT CONJUGATIONS.

Pael and Palpel.	Peael.	Pavel and Paiel.
<p>سُورِ اِسْوَاطِ <i>splendor.</i>                  خَد and خَدُ</p>	<p>اِنْعَمَ اَلْمَلْءُ <i>in-</i>  <i>nocence.</i></p>	<p>اَلْوَرْمُ <i>a worm.</i>                  كَد and كَدُ</p>
<p>اَلْمُحَرِّمُ <i>motion.</i>                  كَا</p>		<p>اَلْمُغْتَابُ <i>a mystery.</i>                  Pali.</p>
<p>اَلْمُتَلَمِّسُ <i>contam-</i>  <i>ination.</i></p>		<p>اَلْمُتَلَمِّسُ <i>astonish-</i>  <i>ment.</i></p>
Pael.	Pamel.	Taphel.
<p>اَلْمُتَلَمِّسُ <i>swiftness.</i></p>	<p>اَلْمُتَلَمِّسُ <i>shame.</i></p>	<p>اَلْمُتَلَمِّسُ <i>doctrine.</i></p>

§ 41. *Denominative Nouns.*

Here belong :

1. Nouns ; a) without any formative additions, derived from some other nouns, which may be either primitives or derivatives of verbs ; e. g.  $\text{بَانِي}$  a gardener, from  $\text{بَانِيَ}$  a garden ;  $\text{سَافِر}$  a seaman, from  $\text{سَافَرَ}$  sail ; b) with the formative syllables  $\text{بُنْ}$  masc.,  $\text{بِنْت}$  fem., (Patronymics or Gentile Nouns) ; e. g.  $\text{رُومَانِي}$  Roman,  $\text{إِسْرَائِيلِي}$  Israelitess ; with the falling away of the syllable  $\text{وَه}$  in names of towns ; e. g.  $\text{أَفْصَسِي}$  an Ephesian, from  $\text{أَفْصَه}$  ; or Feminine Abstract Nouns, terminating in  $\text{لِيَّة}$  and  $\text{لِي}$  ; e. g.  $\text{لُحْيَةٌ}$  youthfulness, from  $\text{لُحْي}$  a youth ;  $\text{بُصْرَةٌ}$  blindness, from  $\text{بَصْر}$  blind ;  $\text{رَأْسَةٌ}$  beginning, from  $\text{رَأَس}$  the head, principal ; c) diminutives with  $\text{وْن}$  or  $\text{وْنَة}$  masc. and  $\text{وْنِيَّة}$  fem. attached to the noun ; e. g.  $\text{بُنْ}$  a little son, from  $\text{بْن}$  ;  $\text{أَسِين}$  a little brother, from  $\text{أَس}$  ;  $\text{بِنْتِيَّة}$  a little daughter from  $\text{بِنْت}$  ;  $\text{كَلْبِيَّة}$  a young dog, from  $\text{كَلْب}$ . Sometimes we find both forms in use ; e. g.  $\text{بُنْ}$  and  $\text{بُنِيَّة}$  a manikin, from  $\text{بِن}$ . Diminutives from compound nouns also occur ; e. g.  $\text{بُنِيَّة}$  from  $\text{بِنِي}$  ; also a double formation ; e. g.  $\text{بُنِيَّة}$  a very little man,  $\text{بِنْتِيَّة}$  a very little daughter.

REM.—Amira (p. 145) mentions a form with the third radical letter doubled, and  $\text{وْن}$  inserted between them ; e. g.  $\text{بُنُونِيَّة}$  a little assembly, from  $\text{بُنُون}$ .

2. Adjectives belong here, which are formed ; a) by affixing the terminations  $\text{بِي}$  masc. and  $\text{بِيَّة}$  fem. ; e. g.  $\text{بُونِي}$  masc.  $\text{بُونِيَّة}$  fem., spiritual, from  $\text{بُون}$  ; b) by affixing the terminations  $\text{بِي}$  masc.  $\text{بِيَّة}$  fem. ; e. g.  $\text{بُونِي}$  masc.



ܐܘܦܩܘܒܐ fem. *corporeal* from ܐܘܦܩܘܒܐ; ordinal numerals (see § 50. 3); e. g. ܠܟܘܠܐ the *third*, from ܠܟܘܠܐ; c) by affixing the terminations ܢܘܦܐ masc., ܢܘܦܐ fem.; e. g. ܕܗܘܠܐܘܢܐ masc., ܕܗܘܠܐܘܢܐ fem.

REM.—In respect to the cases under *a.* and *c.* above, Amira remarks (p. 106) that the latter is rather used in metaphorical language, yet he also admits the interchange of the two forms.

#### § 42. Composite and Exotic Nouns.

1. The formation of words by composition is more frequent in Syriac than in the other Semitic dialects, (see Michaelis, p. 151; Lud. de Dieu, pp. 73, 74). The words most frequently used in forming compounds are ܕܢܘܦܐ *son*; e. g. ܕܢܘܦܐ *man*, ܠܟܘܠܐ *voice*; ܫܢܐ *sir*; e. g. ܫܢܐܝܢ *enemy*; ܕܒܘܠܐ *much*; e. g. ܕܒܘܠܐܘܢܐ *householder*; ܕܦܠܐܘܢܐ *principal*; e. g. ܕܦܠܐܘܢܐ *firstling*; ܕܩܝܘܠܐ *house*; e. g. ܕܩܝܘܠܐܘܢܐ *corn-house*; sometimes ܕܩܝܘܠܐ *eating*; e. g. ܕܩܝܘܠܐܘܢܐ *adversary*. In changing the Concrete idea into the Abstract, either the last part of the compound word only is regarded; e. g. ܕܩܝܘܠܐܘܢܐ *hostility*, or both parts are changed into the feminine; e. g. ܕܩܝܘܠܐܘܢܐ *house-holding*. Upon the plural inflection see § 44.

2. The Syrians have introduced many Greek words into their language, and given them either Syriac terminations or permitted them to retain, more or less, the Greek forms. The following are examples; ܕܠܘܥܝܢܐ ἀγία, ܕܠܘܥܝܢܐ εὐαγγελιον, ܕܠܘܥܝܢܐ εἰσαγωγή, ܕܠܘܥܝܢܐ πυργος, ܕܠܘܥܝܢܐ γεωμετρία, ܕܠܘܥܝܢܐ ἡγεμων, ܕܠܘܥܝܢܐ μαλλον, ܕܠܘܥܝܢܐ μαθηματα, ܕܠܘܥܝܢܐ συλλογισμος. There are some peculiarities

in the formation of these words, for which see § 12. 5. and § 44. Rem. 8. At the time of the Crusades, the Syrians introduced words also from the western languages; e. g.  $\text{ܩܝܨܝܢܐ}$  *the Franks*,  $\text{ܐܠܡܢܝܢܐ}$  *Germany*,  $\text{ܐܢܓܠܝܢܐ}$  *England*,  $\text{ܩܝܨܝܢܐ}$  *Prince*,  $\text{ܗܝܢܪܝܐ}$  *Henry*, etc.

### § 43. *Gender of Nouns.*

The Syriac language has but two genders, *masculine* and *feminine*. The latter is distinguished partly by the signification and partly by the form.

1. In respect to the signification, the gender is fixed by the same rules as in Hebrew. Masculines are the names of men, masculine offices, nations, mountains, months and rivers. Feminines are the names of female persons and animals, countries, cities, and members of human and animal bodies, which are found double although they have masculine endings in the plural; e. g.  $\text{ܩܝܨܝܢܐ}$  *feet* from  $\text{ܩܝܨܝܢܐ}$ , etc.

2. In respect to form, the feminine is characterized by the terminations  $\text{ܐ}$  ( $\text{ܐܐ}$ ),  $\text{ܐܐ}$ ,  $\text{ܐܐ}$ ,  $\text{ܐܐ}$ . But the first of those final syllables, which is particularly used for the formation of feminines from masculines (e. g.  $\text{ܩܝܨܝܢܐ}$  *female companion* from  $\text{ܩܝܨܝܢܐ}$  *masc.*), must not be confounded with a similar sounding termination of masculines (the emphatic state, § 45, 3) usually given in the lexicons, as the only masculine form in use. To distinguish this fem. form from the masculines, it is usually given with the termination  $\text{ܐܐ}$ ; e. g.  $\text{ܩܝܨܝܢܐ}$  *the queen*. The forms with  $\text{ܐܐ}$  and  $\text{ܐܐ}$  have arisen by apocope from  $\text{ܐܐ}$ ; e. g.  $\text{ܩܝܨܝܢܐ}$  *goodness*,  $\text{ܩܝܨܝܢܐ}$  *beam*. The last of the above mentioned endings  $\text{ܐܐ}$  is seldom used; e. g.  $\text{ܩܝܨܝܢܐ}$  *part*.

REM.—1. The feminine ending  $\text{ָ}$  is generally found in adjectives; e. g.  $\text{חָבֵד}$  masc.  $\text{חָבֵדָה}$  fem. If the word ends with  $\text{ָ}$ , this letter is changed into  $\text{ַ}$ , and forms  $\text{ָ}$ ; e. g.  $\text{בָּא}$  masc.  $\text{בָּאָה}$  fem. Gentile nouns and numerals ending with  $\text{ַ}$  change that termination into  $\text{ָ}$ ; e. g.  $\text{בָּבִילֹנִי}$  masc.  $\text{בָּבִילֹנִיָּה}$  fem. Nouns with  $\text{ָ}$  final are masculine when  $\text{ָ}$  is a radical letter of the noun; e. g.  $\text{קַוֵּי}$  bow,  $\text{זִמְרֵי}$  ornament,  $\text{זֵיתֵי}$  olive.

REM.—2. Many nouns with a masculine ending are feminine or common. They are usually given in the emphatic state (§ 45. 3); e. g.  $\text{סֵפֶלֶת}$  ship,  $\text{דֶּרֶבַּי}$  way,  $\text{צִבְעָה}$  rib,  $\text{אֶרֶץ}$  earth,  $\text{כַּדִּיזָה}$  pitcher,  $\text{בְּרֵךְ}$  well,  $\text{צֹבֵד}$  herd,  $\text{סֵפֶלֶת}$  line of battle,  $\text{זֶמַן}$  com. time,  $\text{פֶּלֶאֶת}$  leather bottle,  $\text{חֶבֶד}$  sword, com.,  $\text{מַשָּׂבָר}$  burden,  $\text{חֶבֶד}$  talent,  $\text{אֶבֶן}$  stone,  $\text{בֶּטֶן}$  belly,  $\text{לְשׁוֹן}$  com. tongue,  $\text{נֶפֶשׁ}$  soul,  $\text{אֵשׁ}$  fire,  $\text{חֹדֶס}$  com. moon,  $\text{מָגֶן}$  shield,  $\text{מַחְסֵה}$  com. moth,  $\text{עֵצ}$  branch,  $\text{מַטְבֵּי}$  bed,  $\text{רוּחַ}$  com. wind,  $\text{פַּחַד}$  com. terror,  $\text{צִבְעָה}$  com. firmament,  $\text{הַאֵדֶם}$  hades,  $\text{רֹסֶת}$  rust,  $\text{שָׁמַיִם}$  com. heaven,  $\text{שֶׁמֶשׁ}$  com. sun,  $\text{לִילִי}$  lily. Names of animals also are of the common gender; e. g.  $\text{חֲמֹר}$  an ass,  $\text{גִּמְלוֹת}$  a camel; also the cardinal numbers from 20 to 100. Greek nouns retain their gender; e. g.  $\text{συνόδος}$ ,  $\text{διαθήκη}$ . In general, those nouns are considered as feminine which come from the feminine of the Hebrew, ending in  $\text{ָ}$ , and all of those nouns which, in the emphatic state, end in  $\text{ָ}$  (§ 45. 3).

§ 44. *Number of Nouns.*

There are two numbers in Syriac, the singular and plural. There are, indeed, four dual forms, taken from the Hebrew, ending in ܥܝܢ (ܠܝܢܐ masc. *two*, ܠܝܢܐܝܘܢܐ fem. *two*, ܠܝܢܐܝܘܢܐܝܘܢܐ *two hundred*, and ܠܝܢܐܝܘܢܐܝܘܢܐܝܘܢܐ *Egypt*); but they cannot be considered as a special form of the language. Pairs are usually expressed by the plural, and duality by the numeral *two*.

The plural of masculines is formed by annexing the syllable ܥܝܢ to the noun sing.; e. g. ܠܝܢܐܝܘܢܐ *mountains*, from ܠܝܢܐ; that of the feminine by ܥܝܢ (instead of ܐܝܢܐ); e. g. ܠܝܢܐܝܘܢܐܝܘܢܐ *virgin*, plur. ܠܝܢܐܝܘܢܐܝܘܢܐܝܘܢܐ.

*Rem. 1.* Plural masculines of derivatives from Verbs ܠܝܢܐ, ending with ܠܝܢܐ and ܠܝܢܐ, terminate in ܥܝܢ; e. g. ܠܝܢܐ *boy*, plur. ܠܝܢܐܝܘܢܐ; ܠܝܢܐ *dwelling*, plur. ܠܝܢܐܝܘܢܐ. Feminines ending in ܐܝܢܐ and ܠܝܢܐ take ܥܝܢ; e. g. ܠܝܢܐܝܘܢܐ *kingdom*, plur. ܠܝܢܐܝܘܢܐܝܘܢܐ; those ending in ܐܝܢܐ take ܥܝܢ; e. g. ܠܝܢܐ *creature*, plur. ܠܝܢܐܝܘܢܐ. Nouns derived from Verbs ܠܝܢܐ, if the doubled consonant appear again in the plural, take *Linea oocultans* under the first of the similar letters; e. g. ܠܝܢܐܝܘܢܐ from ܠܝܢܐ *sea*, ܠܝܢܐܝܘܢܐ from ܠܝܢܐ *people*.

*Rem. 2.* Some masculines form the plural in the same manner as feminines. Here belong: ܠܝܢܐ *physician*, plur. ܠܝܢܐܝܘܢܐ; ܠܝܢܐ *crib*, plur. ܠܝܢܐܝܘܢܐ; ܠܝܢܐ *lion*, plur. ܠܝܢܐܝܘܢܐ; ܠܝܢܐ *place*, plur. ܠܝܢܐܝܘܢܐ; ܠܝܢܐ *snake*, plur. ܠܝܢܐܝܘܢܐ; ܠܝܢܐ *mule*, plur. ܠܝܢܐܝܘܢܐ; ܠܝܢܐ *throne*, plur. ܠܝܢܐܝܘܢܐ; ܠܝܢܐ *night*, plur. ܠܝܢܐܝܘܢܐ; ܠܝܢܐ *member*, plur. ܠܝܢܐܝܘܢܐ; ܠܝܢܐ *herdsman*, plur. (as a part. ܠܝܢܐܝܘܢܐ); ܠܝܢܐ *cup-bearer*, plur. ܠܝܢܐܝܘܢܐ, &c. (Compare *Agrell, Comment. de varietate generis et numeri*, p. 68; and upon the absolute and emphatic states, their form and use, see § 45. 1. 3.)

REM.—3. The following feminines form the plural like masculine lines; a) by rejecting the feminine ending of the emphatic singular (§ 45. 3), *أَعْلَى* *ell*, *أَنْعَمَ*; (*أَنْعَمَ* *woman*, *نَعْمًا*); *أَهْلًا* *wall*, *أَهْلًا*; *أَهْلًا* *garden*, *أَهْلًا*; *أَهْلًا* *coal*, *أَهْلًا*; *أَهْلًا* *fig-basket*, *أَهْلًا*; *أَهْلًا* *tear*, *أَهْلًا*; *أَهْلًا* *thorn*, *أَهْلًا*; *أَهْلًا* *wheat*, *أَهْلًا*; *أَهْلًا* *window*, *أَهْلًا*; *أَهْلًا* *tile*, *أَهْلًا*; *أَهْلًا* *basin*, *أَهْلًا*; *أَهْلًا* *leaf (of paper)*, *أَهْلًا*; *أَهْلًا* *sickle*, *أَهْلًا*; *أَهْلًا* *sieve*, *أَهْلًا*; *أَهْلًا* *word*, *أَهْلًا*; *أَهْلًا* *hair*, *أَهْلًا*; *أَهْلًا* *cave*, *أَهْلًا*; *أَهْلًا* *barley*, *أَهْلًا*; *أَهْلًا* *ship*, *أَهْلًا*; *أَهْلًا* *cluster (of grapes)*, *أَهْلًا*; *أَهْلًا* *thong*, *أَهْلًا*; *أَهْلًا* *bridle*, *أَهْلًا*; *أَهْلًا* *bark*, *أَهْلًا*; *أَهْلًا* *almond*, *أَهْلًا*; *أَهْلًا* *year*, *أَهْلًا*; *أَهْلًا* *hour*, *أَهْلًا*; *أَهْلًا* *fig*, *أَهْلًا*, etc.; b) by retaining *ل*; e. g. *أَهْلًا* *booty*, *أَهْلًا*; *أَهْلًا* *cry*, *أَهْلًا*; *أَهْلًا* *sight*, *أَهْلًا*; *أَهْلًا* *noxious means*, *أَهْلًا*; *أَهْلًا* *ugliness*, *أَهْلًا*; *أَهْلًا* *care*, *أَهْلًا*; *أَهْلًا* *calling*, *أَهْلًا*; *أَهْلًا* *rust*, *أَهْلًا* (see *Agrell, passim*, p. 70. sq.)

REM.—4. Some nouns form a double plural (the feminine form sometimes having a metaphorical meaning); e. g. *أَبٌ* *father*, *أَبٌ* and *أَبٌ*; *أَبٌ* *army*, *أَبٌ* and *أَبٌ*; *أَبٌ* *breast*, *أَبٌ* and *أَبٌ*; *أَبٌ* *time*, *أَبٌ* and *أَبٌ* (*times, turns in repetition*); *أَبٌ* *hand*, *أَبٌ* and *أَبٌ* (*gripe of the hand*); *أَبٌ* *day*, *أَبٌ* and *أَبٌ*; *أَبٌ* *heart*, *أَبٌ* and *أَبٌ*; *أَبٌ* *lord*, *أَبٌ* and *أَبٌ*; *أَبٌ* *stream*, *أَبٌ* and *أَبٌ*; *أَبٌ* *feast*, *أَبٌ* and *أَبٌ*; *أَبٌ* *eye*, *أَبٌ* and *أَبٌ* (*fountain*); *أَبٌ* *heel*, *أَبٌ* and *أَبٌ*; *أَبٌ* *horn*, *أَبٌ* and *أَبٌ*; *أَبٌ* (*corner*); *أَبٌ* *name*, *أَبٌ* and *أَبٌ*, etc. Some

*masculines* as in some of the above examples, take **ā** or **ai** between the plural ending and the last radical. Also some *feminines* in **ā** take **ā** and **ai** before the plural ending; e.g. **ܐܘܡܝܐ** *people*, **ܐܘܡܝܐ**; **ܦܘܪܬܐ** *part*, **ܦܘܪܬܐ**; **ܩܘܪܒܐ** *offering*, **ܩܘܪܒܐ**; **ܐܡܝܐ** *mother*, **ܐܡܝܐ**; **ܥܡܝܐ** *handmaid*, **ܥܡܝܐ** (compare § 49). Sometimes **ā** is inserted; e. g. **ܐܘܝܠܐ** *bee*, **ܐܘܝܠܐ**; **ܥܡܝܐ** *place*, **ܥܡܝܐ**; **ܥܡܝܐ** *mare*, **ܥܡܝܐ**, etc.

REM.—5. The composites (§42.1) form the plural in such a manner that either; a) the last part of the composite is inflected; e.g. **ܩܘܪܒܐ** *granary*, or; b) the first part; e.g. **ܥܡܝܐ** *man-kind*, or; c) both parts; e.g. **ܩܘܪܒܐ** *tattling*.

REM. 6.—Some words only occur in the plural; e.g. **ܥܡܝܐ** *water*, **ܥܡܝܐ** *life*, **ܥܡܝܐ** *face*, **ܥܡܝܐ** *worth*.

REM. 7.—Some singular names (*collectives*) take the plural mark, *libui* (§ 6); e. g. **ܥܡܝܐ** *horses*, **ܥܡܝܐ** *cattle*, **ܥܡܝܐ** *sheep*. Amira (p. 95) also places here **ܥܡܝܐ** *birds* and **ܥܡܝܐ** *draft-cattle*.

REM. 8. Greek nouns, without regard to gender, take the Syriac plural ending of masculines in **ā**; e. g. **ܥܡܝܐ** *ἐπισκοποι*, **ܥܡܝܐ** *φαλαγγες*, **ܥܡܝܐ** *δωγματα*. Less frequently do they take the plural terminations of feminines in **ā**; e.g. **ܥܡܝܐ** *μηχαναι*, **ܥܡܝܐ** *σταδια*. Letters which constitute the Greek singular terminations are commonly omitted; but in some instances retained; e. g. **ܥܡܝܐ** *νομοι* from *νομοις*. The plural terminations *δες* and *τες*, from *ις* and *ας*, are represented by **ā** and **ā**; e. g. **ܥܡܝܐ** *κλειδες* from *κλειεις*, **ܥܡܝܐ** *ἀνδριαντες* from *ἀνδριας*. The Syriac often retains the termination of the Greek plural and of the cases, representing the accusative *ας* (first declension) by **ā**, **ā**, **ā** and **ā**; e. g. **ܥܡܝܐ** *ζυνας*, **ܥܡܝܐ** *φιαλας*, **ܥܡܝܐ** *Ἀθηνας*, **ܥܡܝܐ** *Κεργχρεας*; *οι* and *ους* (second declension) by **ā** and

ܐܘܟܝܢܐ; e. g. ܘܫܘܩܝܢ ܨܘܠܝܩܝܢ Στωϊκοί, ܘܫܘܩܝܢ ܦܝܠܝܦܦܘܫܝܢ; and  
 neuters of this declension by ܝܠܐ; e. g. ܝܠܐ ܕܠܝܒܢܝܢ ܕܫܘܩܝܢ κεφαλαία; the genitive  
 by ܘܟܝܢܐ; e. g. ܘܟܝܢܐ ܕܠܝܒܢܝܢ ܕܫܘܩܝܢ ἀρχιείων; ες and ας of the third declension  
 are represented by ܘܟܝܢܐ, ܘܟܝܢܐ, ܘܟܝܢܐ and ܘܟܝܢܐ; e. g. ܘܟܝܢܐ ܕܠܝܒܢܝܢ ܕܫܘܩܝܢ  
 ܘܟܝܢܐ ܕܠܝܒܢܝܢ ܕܫܘܩܝܢ ܕܠܝܒܢܝܢ Καίσαρος, ܘܟܝܢܐ ܕܠܝܒܢܝܢ ܕܫܘܩܝܢ  
 ܘܟܝܢܐ ܕܠܝܒܢܝܢ ܕܫܘܩܝܢ ܕܠܝܒܢܝܢ Ἑλλήνας; εις from the singular in ις  
 is represented by ܘܟܝܢܐ; e. g. ܘܟܝܢܐ ܕܠܝܒܢܝܢ ܕܫܘܩܝܢ αἰρῆσεις; and the neuters  
 ending in ατα, are represented by ܝܠܐ and ܝܠܐ; e. g. ܝܠܐ ܕܠܝܒܢܝܢ ܕܫܘܩܝܢ  
 ܝܠܐ ܕܠܝܒܢܝܢ ܕܫܘܩܝܢ ܕܠܝܒܢܝܢ ܕܫܘܩܝܢ δογματα. Some of these plural endings occur in Latin  
 nouns; e. g. ܘܟܝܢܐ ܕܠܝܒܢܝܢ ܕܫܘܩܝܢ annonæ; ܘܟܝܢܐ ܕܠܝܒܢܝܢ ܕܫܘܩܝܢ castra. The same is  
 true in respect to Syriac words; e. g. ܘܟܝܢܐ ܕܠܝܒܢܝܢ ܕܫܘܩܝܢ garden, for ܝܠܐ ܕܠܝܒܢܝܢ  
 ܝܠܐ (comp. Agrell Otiol. Syr. p. 46—49).

§ 45. *Different Relations (States) of the Noun.*

1. Besides the absolute and construct state of the Hebrew, of which the latter marks the genitive, there is in Syriac and Chaldee, an *emphatic state*. It originally\* marked the noun with the definite article. It also occurs where we should not expect to find the definite article.

REM.—The indefinite article is expressed by the absolute state, or by ܐܘܟܝܢܐ *one*. There are many nouns which never, or very seldom, occur in the absolute state; e. g. ܘܟܝܢܐ ܕܠܝܒܢܝܢ ܕܫܘܩܝܢ heat, ܘܟܝܢܐ ܕܠܝܒܢܝܢ ܕܫܘܩܝܢ situation, ܘܟܝܢܐ ܕܠܝܒܢܝܢ ܕܫܘܩܝܢ bull, ܘܟܝܢܐ ܕܠܝܒܢܝܢ ܕܫܘܩܝܢ death, etc.

2. The construct state; a) of nouns masc. sing., does not differ from the absolute state; e. g. ܘܟܝܢܐ ܕܠܝܒܢܝܢ ܕܫܘܩܝܢ good; but in the

plural, the ending  $\text{ـِى}$  is changed into  $\text{ـُى}$ ; e. g.  $\text{كُؤد}$  construct state from  $\text{كُؤدِى}$ . Nouns masc., which form the plural by  $\text{ـِى}$  (§ 44. Rem. 1), change that termination into  $\text{ـُى}$ ; e. g.  $\text{قُؤدِى}$  from  $\text{قُؤدِى}$ ; b) in the fem. sing.,  $\text{ـِى}$  of the absolute state is changed into  $\text{ـُى}$ ; e. g.  $\text{كُؤدِى}$  from  $\text{كُؤدِى}$ . To the terminations  $\text{ـِى}$  and  $\text{ـُى}$  only  $\text{ـِى}$  is added; e. g.  $\text{كُؤدِى}$  from  $\text{كُؤدِى}$ ,  $\text{كُؤدِى}$  from  $\text{كُؤدِى}$ . In the plural,  $\text{ـِى}$  is appended instead of  $\text{ـِى}$ ; e. g.  $\text{كُؤدِى}$  from  $\text{كُؤدِى}$ .

3. The characteristic of the emphatic state, for both genders and numbers, is final  $\text{ـِى}$  (=  $\text{ה}$  the Hebrew article). This is; a) attached to the sing. of nouns masc. with  $\text{ـِى}$  preceding; e. g.  $\text{كُؤدِى}$  from  $\text{كُؤدِى}$  *people*. In the plural the noun masc. takes the termination  $\text{ـِى}$  with the falling away of  $\text{ـِى}$ ; e. g.  $\text{كُؤدِى}$  *the men*, (from the constr. state  $\text{كُؤدِى}$ ) from  $\text{كُؤدِى}$ ; b) in the emphatic state fem. sing. and plur.  $\text{ـِى}$  is attached to the construct state. In the sing.,  $\text{ـِى}$  falls away before  $\text{ـِى}$ ; e. g.  $\text{كُؤدِى}$  from constr. state  $\text{كُؤدِى}$ . In the plural,  $\text{ـِى}$  is retained before  $\text{ـِى}$ ; e. g.  $\text{كُؤدِى}$  from  $\text{كُؤدِى}$ .

REM. 1.—The emphatic state plur. masc. ends in  $\text{ـِى}$  in nouns which take  $\text{ـِى}$  in the plural, (§ 44. Rem. 1); e. g.  $\text{كُؤدِى}$  from  $\text{كُؤدِى}$ . Only three nouns take  $\text{ـِى}$  instead of  $\text{ـِى}$ ; viz.  $\text{كُؤدِى}$  *boys*,  $\text{كُؤدِى}$  *fragments*, and  $\text{كُؤدِى}$  *breast*, from the emphat. sing.  $\text{كُؤدِى}$ ,  $\text{كُؤدِى}$ ,  $\text{كُؤدِى}$ . The emphatic forms  $\text{كُؤدِى}$  *water*, and  $\text{كُؤدِى}$  *heaven*, belong here. Buxtorf cites yet a third form, with  $\text{ـِى}$ ; e. g. Rom. ix. 24.  $\text{كُؤدِى}$ ; 26.  $\text{كُؤدِى}$ ; Ephes. ii. 11.  $\text{كُؤدِى}$ . But these forms are not recognized by Amira, and the form in  $\text{ـِى}$  should perhaps be restored in these cases, as more correct. The following should be noted as irregular emphatic plural forms:  $\text{كُؤدِى}$



from  $\text{فَاوْء}$  *fruit*,  $\text{نَسِيْمًا}$  from  $\text{نَسِيْم}$  *odor*,  $\text{بَصِيْرَةً}$  from  $\text{بَصِيْر}$  *sight*,  $\text{بَيْتًا}$  from  $\text{بَيْت}$  *house*, etc.

REM. 2.—Feminines with masculine endings (§ 43. Rem.2), form the emphatic state like masculines by attaching the termination  $\text{ة}$ ; e. g.  $\text{اَرْضًا}$  *earth*, emphat. state  $\text{اَرْضًا}$ ;  $\text{رِجْلًا}$  *knee*, emphat. state  $\text{رِجْلًا}$ . Before the ending  $\text{ة}$  of the fem. absol.,  $\text{ه}$  is inserted and quiesces in  $\text{ه}$ ; e. g.  $\text{بَهْجَةً}$  from  $\text{بَهْج}$  *joy*. Forms with  $\text{ة}$  take  $\text{ة}$ . Some words in the emphatic form take  $\text{ه}$  before the last radical; e. g.  $\text{طَعَامًا}$  from  $\text{طَعَام}$  *food*. Feminines which are formed from masculines, like  $\text{بَهْجَةً}$  from  $\text{بَهْج}$  and especially adjectives, form the emphatic state fem., by affixing the syllable  $\text{ة}$  to the masc. absol.; e. g.  $\text{بَهْجَةً}$  (from  $\text{بَهْج}$  masc). Adjectives in  $\text{ة}$  change this termination into  $\text{ة}$ ; e. g.  $\text{بَهْجَةً}$  from  $\text{بَهْج}$  *dull*. Those in  $\text{ة}$  take  $\text{ة}$  after  $\text{ة}$ ; e. g.  $\text{بَهْجَةً}$  from  $\text{بَهْج}$  *compassionate*. In the emphat. state plur., some words change  $\text{ة}$  before  $\text{ة}$  into  $\text{ه}$ ; e. g.  $\text{بَهْجَةً}$  from  $\text{بَهْج}$  *sheep*. Some take  $\text{ه}$ ; e. g.  $\text{بَهْجَةً}$  from  $\text{بَهْج}$  *part*. Others insert  $\text{ة}$ ; e. g.  $\text{بَهْجَةً}$  from  $\text{بَهْج}$  *bundle*.

REM. 3.—The emphatic form is found even before the genitive, which is formed by  $\text{ة}$ ; e. g.  $\text{بَهْجَةً}$  *servant of the king* (vid. Syntax, § 73).



C. Nouns in which  $\bar{\text{—}}$  (in gutturals  $\bar{\text{—}}$ ) of the ultimate syllable falls away, and the vowel  $\bar{\text{—}}$  appears over the antepenultimate radical consonant. (Decl. III).

كَمَاتٌ كَمَاتٌ كَمَاتٌ كَمَاتٌ كَمَاتٌ (One dead).

D. Segholate forms, which begin with a vacant consonant, over which the original  $\bar{\text{—}}$  or  $\bar{\text{—}}$  reappears in inflection, or  $\bar{\text{—}}$  is assumed in their stead. (Decl. IV).

مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	King.
مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	Beck.
مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	Holiness.
مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	Master.
مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	Day.
مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	Eye.
مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	Impure.

E. Nouns derived from Verbs  $\bar{\text{—}}$  ending with  $\bar{\text{—}}$ ,  $\bar{\text{—}}$ ,  $\bar{\text{—}}$ , in which  $\bar{\text{—}}$  passes into  $\bar{\text{—}}$  and is movable as in both the other forms (Decl. V).

رَاعٍ	رَاعٍ	رَاعٍ	رَاعٍ	رَاعٍ	that grazes.
رَاعٍ	رَاعٍ	رَاعٍ	رَاعٍ	رَاعٍ	Herdsmen.
رَاعٍ	رَاعٍ	رَاعٍ	رَاعٍ	رَاعٍ	Abandoned.
*	*	*	رَاعٍ	رَاعٍ	Rest.
رَاعٍ	رَاعٍ	رَاعٍ	رَاعٍ	رَاعٍ	Prisoner

## FEMININES.

A. Nouns with immutable vowels (اَ, اِ, اُ, etc.) before the ending  
لُ (Decl. I).

صَاحِبَةٌ *Virgin*, دَافِلَةٌ *Bride*, مَدِينَةٌ *City*.

*Plural.*

*Singular.*

emphat.	constr.	absol.	emphat.	constr.	absol.
صَاحِبَاتُ	صَاحِبَاتُ	صَاحِبَاتُ	صَاحِبَةٌ	صَاحِبَةٌ	صَاحِبَةٌ
دَافِلَاتُ	دَافِلَاتُ	دَافِلَاتُ	دَافِلَةٌ	دَافِلَةٌ	دَافِلَةٌ
مَدِينَاتُ	مَدِينَاتُ	مَدِينَاتُ	مَدِينَةٌ	مَدِينَةٌ	مَدِينَةٌ

B. Nouns, whose final syllable begins with two consonants, which, in the emphat. state sing. have َ or ُ inserted between them (Decl. II).

أَوْدَانٌ *Widow*, عَرَبَةٌ *Chariot*, أَوْصَالٌ *Alms*.

أَوْدَانٌ	أَوْدَانٌ	أَوْدَانٌ	أَوْدَانٌ	أَوْدَانٌ	أَوْدَانٌ
عَرَبَاتٌ	عَرَبَاتٌ	عَرَبَاتٌ	عَرَبَةٌ	عَرَبَةٌ	عَرَبَةٌ
أَوْصَالٌ	أَوْصَالٌ	أَوْصَالٌ	أَوْصَالٌ	أَوْصَالٌ	أَوْصَالٌ

C. Nouns, in whose emphat. state, the vowel of the first syllable is moved forward to the second vacant consonant (Decl. III).

شَرِيكَةٌ *Partner*, نَاقَةٌ *Cow*.

شَرِيكَةٌ	شَرِيكَةٌ	شَرِيكَةٌ	شَرِيكَةٌ	شَرِيكَةٌ	شَرِيكَةٌ
نَاقَاتٌ	نَاقَاتٌ	نَاقَاتٌ	نَاقَةٌ	نَاقَةٌ	نَاقَةٌ

D. Derivatives of Verbs **ل** ending in **لُ** and **لُو**, whose **ب** and **و** in the emphat. state sing. quiesce in **ـ** and **ـ** (Decl. IV).

**لُ** *Blame*, **لُو** *Animal*, **لُو** *Girl*.

<b>لُ</b>	<b>لُو</b>	<b>لُو</b>	<b>لُ</b>	<b>لُو</b>	<b>لُو</b>
<b>لُ</b>	<b>لُو</b>	<b>لُو</b>	<b>لُ</b>	<b>لُو</b>	<b>لُو</b>
<b>لُ</b>	<b>لُو</b>	<b>لُو</b>	<b>لُ</b>	<b>لُو</b>	<b>لُو</b>

E. Derivatives of Verbs **ل** ending in **لُ** and **لُ** (**لُ**), beginning with two consonants, and having **و** and **ب** movable in the plural (Decl. V).

**لُ** *Thing*, **لُ** *Plague*, **لُ** *Creature*. **لُ** *Request*,  
**لُ** *Part*, **لُ** *Dominion*.

<b>لُ</b>	<b>لُ</b>	<b>لُ</b>	<b>لُ</b>	<b>لُ</b>	<b>لُ</b>
<b>لُ</b>	<b>لُ</b>	<b>لُ</b>	<b>لُ</b>	<b>لُ</b>	<b>لُ</b>
<b>لُ</b>	<b>لُ</b>	<b>لُ</b>	<b>لُ</b>	<b>لُ</b>	<b>لُ</b>
<b>لُ</b>	<b>لُ</b>	<b>لُ</b>	<b>لُ</b>	<b>لُ</b>	<b>لُ</b>
<b>لُ</b>	<b>لُ</b>	<b>لُ</b>	<b>لُ</b>	<b>لُ</b>	<b>لُ</b>

§ 46. *Nouns with Suffixes.*

The noun, in taking suffixes (see § 16. 2. B. and table of suffixes, § 16), undergoes the following changes :

1. In masculines ; *a*) the suff. in the sing., is attached to the emphatic state, with the falling away of **ل** ; e. g. **مَلِكًا** (from **مَلِك**), with the suffix **مَلِكًا**. In decl. I. III. IV. V. (§ 48. A) the radical vowels are not changed. In nouns of decl. II., the final vowel of the absolute state **ا** or **و**, reappears before the suffix of the 1 sing. and 2 and 3 plural ; e. g. **مَلِكًا**, emphat. **مَلِكًا**, with suffix **مَلِكًا** ; **مَلِكًا**, emphat. **مَلِكًا**, with suffix **مَلِكًا**. So also monosyllabic nouns, which lose **ا** or **و** in the emphatic state, take it again before the suffix of the 1 sing. and 2 and 3 plur. ; e. g. **قَد**, emphat. **قَدًا**, with suffix **قَدًا**, **قَدًا** (from **قَد**), etc. In nouns, derived from Verbs **ل** ending in **ل**, emphat. state **لًا** (Decl. V), **ل** before the suffix of the 1 sing., 2 and 3 plur., quiesces in **ل** ; e. g. **مَلِكًا**, **مَلِكًا** from **مَلِكًا**, emphat. **مَلِكًا** ; but before the other suffixes **ل** is movable ; e. g. **مَلِكًا**, **مَلِكًا** ; (and according to Syriac grammarians, **ل** is movable even before the suffix 1 sing ; e. g. **مَلِكًا**). The same is true also of nouns ending with **ل** (passive participles of Pa. Aph. and Shaph. of Verbs **ل**, § 32.1, § 48 masculines, Decl. V) ; e. g. **مَلِكًا**, **مَلِكًا** (from **مَلِكًا** *drink*). These nouns with suffixes of the 1, sing. are pronounced like the absol. state ; e. g. **مَلِكًا** *my drink*, (**مَلِكًا** *my throne* from **مَلِكًا** is an exception). Here belong all the emphatic forms ending with **لًا**, having a vacant consonant preceding, excepting **مَلِكًا** *master*, which with a suffix is as follows : **مَلِكًا**, **مَلِكًا**, **مَلِكًا**, **مَلِكًا**, etc. Finally, in emphatic nouns ending in **لًا**, having a vowel preceding, the general rule is followed ; e. g. **مَلِكًا** *reflection*,

with suffix  $\text{س}^{\text{و}}\text{ا}$ , or  $\text{س}^{\text{و}}\text{ا}$  creator, with suff.  $\text{س}^{\text{و}}\text{ا}$ ,  $\text{س}^{\text{و}}\text{ا}$ . The same is true of nouns with  $\text{ا}$  for  $\text{ا}$ ; e. g.  $\text{س}^{\text{و}}\text{ا}$  with suff.  $\text{س}^{\text{و}}\text{ا}$ ,  $\text{س}^{\text{و}}\text{ا}$ ,  $\text{س}^{\text{و}}\text{ا}$ , etc., plur.  $\text{س}^{\text{و}}\text{ا}$ ,  $\text{س}^{\text{و}}\text{ا}$ . But in cases where the termination  $\text{ا}$  does not stand for  $\text{ا}$ , as in  $\text{س}^{\text{و}}\text{ا}$ ,  $\text{ا}$  takes Lin. occul. in suff. 1 sing. and 2 and 3 plur.; e. g.  $\text{س}^{\text{و}}\text{ا}$ ,  $\text{س}^{\text{و}}\text{ا}$ , etc. In the other suff., and in the plur. with suff., the vowel of  $\text{ا}$  is thrown back upon the preceding vacant consonant; e. g.  $\text{س}^{\text{و}}\text{ا}$ , plur.  $\text{س}^{\text{و}}\text{ا}$ ,  $\text{س}^{\text{و}}\text{ا}$ , etc.

b) Plural suffixes in the masc. are attached to the construct form (§ 45. 2. a) with which the suff. 1 sing. forms a crasis; e. g.  $\text{س}^{\text{و}}\text{ا}$ . In the sing. masc., however,  $\text{ا}$  passes into  $\text{ا}$ ; e. g.  $\text{س}^{\text{و}}\text{ا}$  (also  $\text{س}^{\text{و}}\text{ا}$  = Germ. *aü* (Engl. *oi*, *nearly*), according to *Lud. de Dieu*, p. 160, but not according to *Amira*); and in the 3 fem.  $\text{ا}$  before  $\text{ا}$  passes into  $\text{ا}$ ; e. g.  $\text{س}^{\text{و}}\text{ا}$  (§ 16. B). Plural nouns with  $\text{ا}$ , attach the suffix to the construct form ending in  $\text{ا}$ ; e. g.  $\text{س}^{\text{و}}\text{ا}$  with suff.  $\text{س}^{\text{و}}\text{ا}$ ,  $\text{س}^{\text{و}}\text{ا}$ . So also in the emphatic ending with  $\text{ا}$ ; e. g.  $\text{س}^{\text{و}}\text{ا}$ ,  $\text{س}^{\text{و}}\text{ا}$  (see *Lud. de Dieu*, p. 163). Also plurals with  $\text{ا}$ ; e. g.  $\text{س}^{\text{و}}\text{ا}$ , with suff.  $\text{س}^{\text{و}}\text{ا}$  and  $\text{س}^{\text{و}}\text{ا}$ , and those plurals which, with the suffix of 1 sing., differ from the sing. with the same suff. only by taking Ribui; e. g.  $\text{س}^{\text{و}}\text{ا}$  drink, with suff.  $\text{س}^{\text{و}}\text{ا}$ ; plur. emphat.  $\text{س}^{\text{و}}\text{ا}$  with suff.  $\text{س}^{\text{و}}\text{ا}$  and  $\text{س}^{\text{و}}\text{ا}$  my drinks.

REM. 1.—Collective nouns sing. with Ribui, take the suff. sing.; e. g.  $\text{س}^{\text{و}}\text{ا}$  with suff.  $\text{س}^{\text{و}}\text{ا}$ ,  $\text{س}^{\text{و}}\text{ا}$ . Only  $\text{س}^{\text{و}}\text{ا}$  takes the suff. plur.; e. g.  $\text{س}^{\text{و}}\text{ا}$ . *Amira* p. 213, supposes that  $\text{س}^{\text{و}}\text{ا}$  with both suffixes belongs here.

REM. 2.  $\text{أَبٌ}$  father,  $\text{إِخْوَانٌ}$  brother,  $\text{سَوْفَرٌ}$  father-in-law, are formed anomalously. The first two, with the suff. of the 1 sing., change  $\text{—}^{\text{ر}}$  into  $\text{—}^{\text{و}}$ ; e. g.  $\text{أَبٌ}$ . The last takes  $\text{—}^{\text{و}}$ ; e. g.  $\text{سَوْفَرٌ}$ . Final  $\text{ا}$  before the other suffixes is changed into  $\text{اَ}$ ; e. g.  $\text{أَبٌ}$ ,  $\text{أَبٌ}$ ,  $\text{أَبٌ}$ , etc.

2. In Feminines; a) the suffix in the sing. is attached to the form of the emphat. state with a union vowel preceding; e. g.  $\text{أَبٌ}$  from  $\text{أَبٌ}$  widow, emphat. state  $\text{أَبٌ}$ . The suffixes of the 1 sing. and of the 2 and 3 plur. are attached to the construct state without the union vowel, to avoid the concurrence of three vacant consonants; e. g.  $\text{أَبٌ}$  from  $\text{أَبٌ}$ , constr. state  $\text{أَبٌ}$ .

REM.—From  $\text{أَبٌ}$  (emphat. state) mistress, is found  $\text{أَبٌ}$ . In  $\text{أَبٌ}$  daughter, constr. state,  $\text{أَبٌ}$  with the suff. of the 1 sing.,  $\text{—}^{\text{ر}}$  moves forward from the first to the second consonant; e. g.  $\text{أَبٌ}$ . It should be remarked that the letter marked with Linea occultans is to be pronounced, if the above suffix occur; e. g.  $\text{أَبٌ}$  with suff.  $\text{أَبٌ}$ ,  $\text{أَبٌ}$  with suff.  $\text{أَبٌ}$ . Amira asserts (p. 190) that the later Syrians have the form.  $\text{أَبٌ}$ , etc.

b) In the plural, feminines take singular suffixes; e. g.  $\text{أَبٌ}$ ,  $\text{أَبٌ}$ , etc.

REM.—In respect to the cardinal numbers (§ 50. 2), it should be remarked that they take both the sing. and plur. suffixes, forming with the first, possessive pronouns, and with the last, demonstrative pronouns; e. g.  $\text{أَبٌ}$  his ten,  $\text{أَبٌ}$  those two,  $\text{أَبٌ}$  those two,  $\text{أَبٌ}$  those three.



## § 47. Declension of Nouns in General.

Nouns are varied in respect to inflection (§§44.46) according to their form, either with or without any vowel changes. Thus they are divided into two principal classes, viz.; those with immutable and with mutable vowels. The latter class, on account of its diversities, may be arranged under several paradigms, and together with the former class, takes the place of the declensions of the western languages (comp. § 48).

## § 48. Exhibition of Nouns according to Declension.

## A. MASCULINES.

*Decl. I.*—This includes all monosyllabic nouns as well as those having more syllables than one, with immutable vowels (ا, ء, ا, ا) e. g. رَءَس head, مَلِك master, مَلِك lean, مَلِك midst, مَلِك partition, مَلِك native. To the latter class belong likewise those nouns whose penult. syllable is either a close one; e. g. مَلِك herbage, (gentile nouns with ا; e. g. مَلِك Nazarite), or such as would have a close penult. syllable, if the Syrians employed duplication of letters (= *Dagh. forte*); e. g. مَلِك thief.

REM.—Here also belong nouns derived from ك Verbs with ا, which in the plural, double the final radical letter, and mark the first of the two doubled letters with Lin. occult.; e. g. مَلِك nation, plur. مَلِك. But monosyllabic nouns having ا and ا, and in the emphat. state, which change ا and ا into ا, belong to segholate forms (Decl. IV); e. g. مَلِك day, emphat. state مَلِك; مَلِك eye, emphat. state مَلِك; as do those also in which under the same circumstances ا is transposed; e. g. مَلِك holiness, emphat. state مَلِك. In مَلِك young man, مَلِك kid, and مَلِك paradise, ا falls away in the inflection and ا with ا preceding, forms ai; e. g. emphat. state مَلِك, etc.

*Decl. II.* This includes nouns, with  $\text{ـ}$  and  $\text{ـ}$ , which have two consonants; e.g. **قَمَلٌ** *name*, or two syllables, of which the penult. is either a mixed one as in **مُضَلَّ** (part. pass. Aph.), **مُضَوَّبٌ** *mighty*; or whose middle radical must be doubled; e.g. **تَلْتٌ** *a talent*; **سَرْبٌ** *sparrow*; or has an immutable vowel; e.g. **نَكْمَةٌ** *eternity*; **شَهِيدٌ** *witness*; **أَرْبَعَةٌ** *wheel*. In these nouns, the vowel of the final syllable falls away, excepting in the sing. before the suff. of the 1 sing. and before the 2 and 3 plur.; e. g. emphat. state **أَرْبَعَةٌ** with suff. **أَرْبَعَتِي**, **أَرْبَعَتِكُمْ**, and **أَرْبَعَتُهُمْ**.

REM.—Here belongs also **يَدٌ** *hand*, emphat. state **أَيْدِي**; plur. **أَيْدِي**, etc. Forms also like **مَذْبُوحٌ** *altar*, and **مُذَبَّحٌ** belong here, which take a new syllable with  $\text{ـ}$  over the first radical letter in consequence of an accumulation of consonants; e. g. **مُذَبَّحٌ** (see § 15. 4). The following are examples: **مُذَبَّحٌ** *morning*, **مُذَبَّحٌ** *opening*, etc. From **فُكْنَةٌ** *fountain*, appears the emphat. state **فُكْنَةٌ**, plur. **فُكْنَةٌ**.

*Decl. III.* To this belong those nouns, which, throughout their inflection, lose  $\text{ـ}$  (before gutt.  $\text{ـ}$ ) of the final syllable; but take  $\text{ـ}$  as a helping vowel over the antepenultimate radical consonant, viz.; in participles Ethpe.; e. g. **مُتَمَلِّدٌ** *dead*, emphat. state **مُتَمَلِّدٌ**.

*Decl. IV.* Here are to be enumerated all nouns which correspond with Hebrew segholate forms (see Gesen. Lehrgeb. p. 568 sq). Such for the most part in Syriac, are monosyllabic nouns which begin with a vacant consonant, and have for their characteristic vowel  $\text{ـ}$  or  $\text{ـ}$ , which appears first in the emphat. state over the first radical. In this form the noun remains unchanged throughout its formations. They may as in Hebrew, be divided into derivatives of verbs with and without gutturals, and derivatives of **كَسَّ** and **كَبَّ** Verbs.

A) To the first class belong forms like **مَلِكٌ** *king*, emphat. state **مَلِكًا**; **كِتَابٌ** *book*, emphat. state **كِتَابًا**; **وَلَدٌ** *child*, emphat. state **وَلَدًا**; with suff. **مَلِكِي**, **مَلِكِيَّةٌ**, **وَلَدِي**. To the form with Hholem in Hebrew corresponds **قُدُّوسٌ** *holiness*, emphat. state **قُدُّوسًا**; **رِجْلٌ** *knee*, emphat. state **رِجْلًا** (comp. § 15. 2. B. b). The same applies :

B) In forms with gutturals; e.g. **عَبْدٌ** *slave*, emphat. state **عَبْدًا**; **رَبٌّ** *master*, emphat. state **رَبًّا**. Here belong also emphat. forms like **أَرْضٌ** *earth*, **أَرْبَعٌ** *cedar*, **أَكْلٌ** *food*, **أَنْبِيَاءٌ** *way*.

C) Finally, derivatives of Verbs **عَب** and **عَم** lose **ع** or **ا** belonging to the middle quiescent radicals **ا** or **ه**. In connection with **ا**, **ا** and **ه** form the diphthongs *ai* and *au*; e.g. **عَيْنٌ** *eye*, emphat. state **عَيْنًا**; **عَمَلٌ** *guilt*, emphat. state **عَمَلًا** (**عَمَلًا** constr. state, *house*, emphat. **عَمَلًا**).

REM.—The following forms take **ا**, viz. : **لَحْمٌ** *flesh*, **جَانِبٌ** *side*, **مَنْصُورٌ** *counsel*, and the emphat. forms **أَنْوَالٌ** *mourning*, **أَنْبِيَاءٌ** *sea*, **أَرْضٌ** *threshing floor*, **أَنْبِيَاءٌ** *ship*, **أَنْبِيَاءٌ** *lamb*; from **أَنْبِيَاءٌ**, etc. Some words which would in Hebrew, take Pattah, in Syriac, take **ا**; e.g. **أَنْبِيَاءٌ** *foot*, emphat. state **أَنْبِيَاءًا**, etc. **ا** is considered as a guttural when at the end of **أَنْبِيَاءٌ** *impure*, emphat. state **أَنْبِيَاءًا**, plur. absol. **أَنْبِيَاءٌ**, constr. **أَنْبِيَاءَاتٍ**, emphat. **أَنْبِيَاءًا**; and in the emphat. form **أَنْبِيَاءًا**, plur. **أَنْبِيَاءًا** (also **أَنْبِيَاءًا**) from the absolute form **أَنْبِيَاءٌ** *grass*.

*Decl. V.* Here belong derivatives (mostly participles and infinitives) of Verbs **ا** (comp. § 40.) ending in **ا**, **ا** and **ا**. The distinguishing characteristic is, that **ا** is changed into **ا**, and is movable as well as both the other endings in the emphat. state sing. and before the suffixes with the union vowel; e.g. **أَنْبِيَاءٌ** emphat. state **أَنْبِيَاءًا**, with suff. **أَنْبِيَاءًا**. But before the suff. of the 1 sing. and 2 and 3 plur. **ا** quiesces in

—; e. g. **كَيْسٌ**. The same is true in the plur. which ends with **ة** (§ 44. Rem. 1) with the falling away of **ة**; e. g. **كَيْسَاتٌ**. The suffix is attached to the emphatic state ending with **ة** as well as to the constr. state ending with **ة**. In respect to the changes of the vowels, it should be remarked that the form with **ة** takes **ة** in the emphatic state, if it be a monosyllable and begin with a vacant consonant; e. g. **كَيْسَاتٌ** from **كَيْسٌ** *revealed*. In words of two or more syllables the preceding vowel remains unchanged; e. g. **كَيْسَاتٌ** from **كَيْسَاتٌ**, **كَيْسَاتٌ** from **كَيْسَاتٌ**. Monosyllabic nouns with **ة** mute likewise retain their vowels; e. g. **كَيْسَاتٌ** from **كَيْسٌ** *wine*. Finally nouns ending with **ة** (part. pass. of Pa. and Aph. see § 32. 1), lose **ة** in the emphat. state sing.; e. g. **كَيْسَاتٌ** from **كَيْسَاتٌ** *abandoned*; but **ة** appears again in the emphat. state plur.; e. g. **كَيْسَاتٌ**.

REM.—From monosyllabic nouns ending with **ة** we find forms with **ة**; e. g. **كَيْسَاتٌ** (Matt. vi. 4) from **كَيْسَاتٌ**. Also from **كَيْسَاتٌ** we have the plur. emphat. **كَيْسَاتٌ** as though from **كَيْسَاتٌ**. Here belongs also **كَيْسَاتٌ** from the obsolete form **كَيْسَاتٌ**, constr. state plur. **كَيْسَاتٌ**. The part Pe. act. differs from the noun of the same form by being inflected as usual, while the noun, in the plur. takes the form of feminines of decl. IV., and **ة** is changed into **ة** movable with **ة** preceding; e. g. **كَيْسَاتٌ** *pasturing*, plur. **كَيْسَاتٌ**, constr. **كَيْسَاتٌ**, emphat. **كَيْسَاتٌ**; **كَيْسَاتٌ** *herdsman*, on the contrary, becomes in the plur. **كَيْسَاتٌ**, **كَيْسَاتٌ**, **كَيْسَاتٌ**. From **كَيْسَاتٌ** *master*, both forms of the plur. occur; the latter form in **كَيْسَاتٌ** *throne*. The noun **كَيْسَاتٌ** *prophet*, in the plur., contracts **ة** and **ة** into **ة**, **كَيْسَاتٌ**; while the adjective **كَيْسَاتٌ** takes yet another **ة**, emphat. **كَيْسَاتٌ**, plur. **كَيْسَاتٌ**, **كَيْسَاتٌ**, **كَيْسَاتٌ**.

## B. FEMININES.

*Decl. I.* This includes all the Feminines ending with **ل**, which have an immutable vowel in the penult syllable. In this case the penult syllable has either a vowel with a letter quiescing in it; e. g. **صَلْوَةٌ** *virgin*, or the noun is a derivative of Verbs **صَلَّ**, in which case in the plural, the first of the duplicate radicals reappears, and takes Linea occultans; e. g. **صَلَّاتٌ** (also **صَلَّاتٍ**) *pretense* from **صَلَّ**; **صَلْوَاتٌ** *bride*, plur. **صَلْوَاتٍ**. The suff. of the 1. sing. is appended to the constr. state without the union vowel; e. g. **صَلْوَةٌ**. The suff. in other persons is joined with the form of the emphat. state; e. g. **صَلْوَةٌ**, etc. (comp. § 46. 2).

REM.—From **صَلْوَاتٌ** *waistcoat*, appears the plur. **صَلْوَاتٍ** as if from **صَلْوَاتٍ** or **صَلْوَاتٍ**. Some forms with final **ل** take Linea occult. in the emphat. state under **د**; e. g. **صَلْوَاتٌ** *city*, emphat. state **صَلْوَاتٌ**; or **د** falls entirely away as in **صَلْوَاتٌ** *another*, emphatic state **صَلْوَاتٌ**.

*Decl. II.* Here belong all nouns fem. whose final syllable begins with two consonants. They have the peculiarity, that between these two consonants, in the emphat. sing., **ا** or **و** is inserted. This vowel is determined by the vowel belonging to corresponding masculine terminations; e. g. **صَلْوَاتٌ** *widow*, (from **صَلْوَاتٌ** masc.), emphat. state **صَلْوَاتٌ**; **صَلْوَاتٌ** (from **صَلْوَاتٌ** masc.), emphat. state **صَلْوَاتٌ**; before gutturals **ا** is always the vowel inserted between the two consonants in the emphat.; e. g. **صَلْوَاتٌ** *fowl*, emphat. state **صَلْوَاتٌ**. In the reception of suffixes this declension agrees with decl. I; e. g. **صَلْوَاتٌ**, **صَلْوَاتٌ**, **صَلْوَاتٌ** and **صَلْوَاتٌ**.

REM.—Some insert **و**; e. g. **صَلْوَاتٌ** *fall*, emphat. **صَلْوَاتٌ**. So too **صَلْوَاتٌ** *wonder*, **صَلْوَاتٌ** *love*.

*Decl. III.* This includes those nouns fem. whose vowel of the first syllable is moved forward, in the emphat. state to

the second vacant consonant; e. g. **نَصْبَةٌ** *female companion*, emphat. **نَصْبَةٌ لَئِيْلٌ**; **سُحْبَةٌ** *cow*, emphat. **سُحْبَةٌ لَئِيْلٌ**. Nouns of this class, taking a suff. in the sing., are treated like nouns in decl. I. and II.

REM. — Some nouns have several emphatic forms. Thus **أَنْبِيَاءٌ** *alms*, has three emphatic forms; e. g. **أَنْبِيَاءٌ**, **أَنْبِيَاءٌ**, **أَنْبِيَاءٌ**. In the same manner also are inflected **أَنْبِيَاءٌ** *offering*, **أَنْبِيَاءٌ** *terror*, **أَنْبِيَاءٌ** *woman*, **أَنْبِيَاءٌ** *fear*, etc. The following contractions in the emphat. state should be mentioned: **أَنْبِيَاءٌ** for **أَنْبِيَاءٌ** *new*, **أَنْبِيَاءٌ** for **أَنْبِيَاءٌ** from **أَنْبِيَاءٌ** *vine*, **أَنْبِيَاءٌ** for **أَنْبِيَاءٌ** from **أَنْبِيَاءٌ** *brick*.

*Decl. IV.* This includes fem. derivatives of Verbs **ل** ending in **ل** and **ل**. It should be remarked in reference to them that the immutable vowel of the penult syllable is retained, and **ا** and **ا**, in the emphat. state sing., quiesce in **ـ** and **ـ**; e. g. **أَنْبِيَاءٌ** from **أَنْبِيَاءٌ** *reproach*, **أَنْبِيَاءٌ** from **أَنْبِيَاءٌ** *animal*. If the masc. be monosyllabic the vowel of the first syllable falls away; e. g. **أَنْبِيَاءٌ** from **أَنْبِيَاءٌ** *girl*, (**أَنْبِيَاءٌ** masc.). But in the constr. state, and in all the plurals, **ا** and **ا** are movable; e. g. **أَنْبِيَاءٌ**, **أَنْبِيَاءٌ**, **أَنْبِيَاءٌ**, plur., **أَنْبِيَاءٌ**, etc.

REM.—Here belongs also the participle act. of Pa. and Aph.; but the fem. participle pass. in the same conjugations, ending in the masc., with **ا**, takes **ـ** instead of **ـ** in the emphat. state. With this vowel **ا** forms the diphthong *ai*; e. g. **أَنْبِيَاءٌ**, emphat. **أَنْبِيَاءٌ** from **أَنْبِيَاءٌ**.

*Decl. V.* To this belong mostly monosyllabic derivatives of Verbs **ل** ending with **ا** and **ا** (some end in **ل**), which begin with two consonants; e. g. **أَنْبِيَاءٌ** *calamity*, **أَنْبِيَاءٌ** *creature*. Also dissyllabic nouns belong here with immutable

vowels in the penult syllable; e.g. *فَتْوَةٌ* *victory*, *شُكْرٌ* *thanks*, whose *o* and *u* quiesce, throughout in the sing. But in the plur. where *o* and *u* are movable, some nouns (derivatives of Pa.) take *u* after the second radical letter; e.g. *عَهْدٌ* *entreaty*, plur. *عُهُودٌ*, *لُكْمٌ*, *لُكْمٌ*, *لُكْمٌ*. Nouns ending with *u* belong here, which in the plur. take *a* with the falling away of *u*; e.g. *ذِكْرٌ* *offering*, plur. *ذِكْرَاءٌ*, *ذِكْرَاءٌ*, *ذِكْرَاءٌ*. Other nouns (derivatives of Pe.) take *u* after the first radical letter; e.g. *بُحْبُوحٌ* *resemblance*, plur. *بُحْبُوحٌ*, *بُحْبُوحٌ*, *بُحْبُوحٌ*; or with gutturals following, they take *u*; e.g. *مَكْحُولٌ* *blow*, plur. *مَكْحُولٌ*, etc.

REM.—The same peculiarity of taking a new vowel is found also in *أَمْرٌ* *authority*, plur. *أَمْرٌ*, etc.; *شَاةٌ* *sheep*, plur. *شَاةٌ* and *شَاةٌ* *a hundred*, plur. *شَاةٌ* as if from *شَاةٌ* and *شَاةٌ*. So also in some nouns which are not derivatives of *u*; e.g. *فُرْقَةٌ* *partition*, plur. *فُرْقَةٌ*; *شَهَادَةٌ* *testimony*, plur. *شَهَادَةٌ*, and even *صَلَاةٌ*, *صَلَاةٌ*, besides *صَلَاةٌ*, and some others.

#### § 49. *Anomalous Nouns.*

Some nouns of very frequent occurrence are inflected in a manner varying more or less from the above mentioned paradigms (§§ 47, 48). This arises either from an attempt to unite different ground-forms, or from the simple ground form conforming less closely to the general laws of inflection.

These nouns are the following :

## MASCULINES.

<i>Plural.</i>			<i>Singular.</i>		
<i>emphat.</i>	<i>constr.</i>	<i>absol.</i>	<i>emphat.</i>	<i>constr.</i>	<i>absol.</i>
أَصَاتٍ	أَصَاتٌ	أَصَاتٌ	أَبٌ	أَبٌ	أَبٌ <i>Father.</i>
أَصَاتٍ	أَصَاتٌ	أَصَاتٌ			
صِبَاً	صِبْتٌ	صَبْتٌ	صَبٌ	صَبٌ	صَبٌ <i>Son.</i>
أَصَاتٍ	أَصَاتٌ	أَصَاتٌ	أَصْبٌ	أَصْبٌ	أَصْبٌ <i>House.</i>
أَصَاتٍ	أَصَاتٌ	أَصَاتٌ	أَصْبٌ	أَصْبٌ	أَصْبٌ <i>Name.</i>
أَصَاتٍ	أَصَاتٌ	أَصَاتٌ			
أَصَاتٍ	أَصَاتٌ	أَصَاتٌ	أَصْبٌ	أَصْبٌ	أَصْبٌ <i>Place.</i>

## FEMININES.

أَصَاتٍ	أَصَاتٌ	أَصَاتٌ	أُمٌ	أُمٌ	أُمٌ <i>Mother.</i>
أَصَاتٍ	أَصَاتٌ	أَصَاتٌ	أَصْبٌ	أَصْبٌ	— <i>Daughter.</i>
أَصَاتٍ	أَصَاتٌ	أَصَاتٌ	أُمٌ	—	— <i>Sister.</i>
أَصَاتٍ	أَصَاتٌ	أَصَاتٌ	أَصْبٌ	أَصْبٌ	أَصْبٌ <i>Maiden.</i>
أَصَاتٍ	أَصَاتٌ	أَصَاتٌ	أَصْبٌ	أَصْبٌ	أَصْبٌ <i>Ell.</i>
أَصَاتٍ	أَصَاتٌ	أَصَاتٌ	أَصْبٌ	أَصْبٌ	أَصْبٌ <i>People.</i>
أَصَاتٍ	أَصَاتٌ	أَصَاتٌ	أَصْبٌ	أَصْبٌ	أَصْبٌ <i>Year.</i>
أَصَاتٍ	أَصَاتٌ	أَصَاتٌ	أَصْبٌ	—	— <i>Lip.</i>
أَصَاتٍ	أَصَاتٌ	أَصَاتٌ	أَصْبٌ	أَصْبٌ	أَصْبٌ <i>Place.</i>





*Paradigms of Nouns*

A. MASCULINE NOUNS.

SINGULAR.	Decl. II.	Decl. IV.	Decl. V.	
Stat. absol.	شَهِيدٌ <i>Witness.</i>	مَلِكٌ <i>King.</i>	بُيُوتٌ <i>Boy.</i>	شَرَابٌ <i>Drink.</i>
Suff.Sing. 1 c.	شَهِيدِي	مَلِكِي	بُيُوتِي	شَرَابِي
2 m.	شَهِيدِي	مَلِكِي	بُيُوتِي	شَرَابِي
2 f.	شَهِيدِي	مَلِكِي	بُيُوتِي	شَرَابِي
3 m.	شَهِيدِي	مَلِكِي	بُيُوتِي	شَرَابِي
3 f.	شَهِيدِي	مَلِكِي	بُيُوتِي	شَرَابِي
Suff.plur. 1 c.	شَهِيدِي	مَلِكِي	بُيُوتِي	شَرَابِي
2 m.	شَهِيدِي	مَلِكِي	بُيُوتِي	شَرَابِي
2 f.	شَهِيدِي	مَلِكِي	بُيُوتِي	شَرَابِي
3 m.	شَهِيدِي	مَلِكِي	بُيُوتِي	شَرَابِي
3 f.	شَهِيدِي	مَلِكِي	بُيُوتِي	شَرَابِي

(To the suff. 1 sing. of the forms بُيُوتِي and شَرَابِي add بُيُوتِي and شَرَابِي, compare شَرَابِي § 46. 1. a).

PLURAL.	شَهِيدِي	مَلِكِي	بُيُوتِي	
Suff.sing. 1 c.	شَهِيدِي	مَلِكِي	بُيُوتِي	شَرَابِي
2 m.	شَهِيدِي	مَلِكِي	بُيُوتِي	شَرَابِي
2 f.	شَهِيدِي	مَلِكِي	بُيُوتِي	شَرَابِي
3 m.	شَهِيدِي	مَلِكِي	بُيُوتِي	شَرَابِي
3 f.	شَهِيدِي	مَلِكِي	بُيُوتِي	شَرَابِي
Suff.plur. 1 c.	شَهِيدِي	مَلِكِي	بُيُوتِي	شَرَابِي
2 m.	شَهِيدِي	مَلِكِي	بُيُوتِي	شَرَابِي
2 f.	شَهِيدِي	مَلِكِي	بُيُوتِي	شَرَابِي
3 m.	شَهِيدِي	مَلِكِي	بُيُوتِي	شَرَابِي
3 f.	شَهِيدِي	مَلِكِي	بُيُوتِي	شَرَابِي



§ 50. *Adjectives and Numerals.*

1. Adjectives being derivatives of verbs (see § 40. and tables) and having the same form as nouns, are inflected according to the same laws (see §§ 44, 45, 48). In respect to denominative adjectives, see § 41. 2.

REM.—The Syriac has no special forms for the comparative and superlative. For the manner in which these are expressed, see Syntax § 77.

2. Numerals are either *cardinal* or *ordinal*. In the former we should notice the peculiarity, that masculines from 3 to 10, as in Hebrew, have feminine endings; but feminines, on the contrary, have masculine endings. From 20 to 100 there is only one form for both genders.

The numbers from 1 to 10 are the following :

## CARDINALS.

Fem.	Masc.		Fem.	Masc.	
ܒܪܝܐ	ܒܪܝܐ	1.	ܐܠܝܐ	ܐܠܝܐ	6.
ܠܘܠܝܐ	ܠܘܠܝܐ	2.	ܘܠܝܐ	ܘܠܝܐ	7.
ܘܠܝܐ	ܘܠܝܐ	3.	ܠܘܠܝܐ	ܠܘܠܝܐ	8.
ܐܘܪܝܐ	ܐܘܪܝܐ	4.	ܠܘܠܝܐ	ܠܘܠܝܐ	9.
ܘܠܝܐ	ܘܠܝܐ	5.	ܘܠܝܐ	ܘܠܝܐ	10.

REM.—Upon the union of these numerical words with suffixes, see § 46. 2. b. Rem.

The tens from 30 to 90 are expressed by the plural of the cardinals from 3 to 9; e. g. ܠܘܠܝܐ 30, ܐܘܪܝܐ 40, ܘܠܝܐ 50, ܘܠܝܐ 60, ܘܠܝܐ 70, ܘܠܝܐ 80, ܘܠܝܐ 90. The plural of 10 (ܘܠܝܐ) represents 20. All plurals are of the common gender. ܘܠܝܐ signifies 100, ܘܠܝܐ 200, ܘܠܝܐ ܠܘܠܝܐ 300, etc., with the preceding unit in the feminine. ܘܠܝܐ signifies 1000 (instead of ܘܠܝܐ or ܘܠܝܐ, emphat. ܘܠܝܐ, plur. ܘܠܝܐ, ܘܠܝܐ); ܘܠܝܐ ܘܠܝܐ signifies

2000, **أَلْفٌ أَلْفٌ** 3000. etc. (with the preceding unit in the masculine).

The intermediate numbers from 11 to 19 are formed by the union of units with 10 in one word, in the following manner:

Fem.	Masc.		Fem.	Masc.
<b>بَعْدَ عَشْرٍ</b>	<b>بَعْدَ عَشْرٍ</b>	11.	<b>عَشْرٌ وَوَاحِدٌ</b>	<b>عَشْرٌ وَوَاحِدٌ</b>
<b>عَشْرٌ وَذَوَانِ عَشْرٍ</b>	<b>عَشْرٌ وَذَوَانِ عَشْرٍ</b>	12.		<b>عَشْرٌ وَذَوَانِ عَشْرٍ</b>
<b>عَشْرٌ وَثَلَاثَةَ عَشْرٍ</b>	<b>عَشْرٌ وَثَلَاثَةَ عَشْرٍ</b>	13.	<b>عَشْرٌ وَارْبَعَةَ عَشْرٍ</b>	<b>عَشْرٌ وَارْبَعَةَ عَشْرٍ</b>
<b>عَشْرٌ وَخَمْسَةَ عَشْرٍ</b>	<b>عَشْرٌ وَخَمْسَةَ عَشْرٍ</b>	14.	<b>عَشْرٌ وَسِتَّةَ عَشْرٍ</b>	<b>عَشْرٌ وَسِتَّةَ عَشْرٍ</b>
<b>عَشْرٌ وَسَبْعَةَ عَشْرٍ</b>	<b>عَشْرٌ وَسَبْعَةَ عَشْرٍ</b>	15.	<b>عَشْرٌ وَثَمَانَةَ عَشْرٍ</b>	<b>عَشْرٌ وَثَمَانَةَ عَشْرٍ</b>
	<b>عَشْرٌ وَتِسْعَةَ عَشْرٍ</b>		<b>عَشْرٌ وَتِسْعَةَ عَشْرٍ</b>	<b>عَشْرٌ وَتِسْعَةَ عَشْرٍ</b>

The intermediate numbers from 21 to 29, 31 to 39, etc., are formed by the numeral representing the number of tens, followed by the numeral under ten preceded by **و**; e. g. **عَشْرٌ وَثَلَاثَةٌ** masc. 33, **عَشْرٌ وَسِتَّةٌ** fem. 65. Sometimes the units precede; e. g. **عَشْرٌ وَارْبَعَةٌ** 24, etc. So if the number of numerical words combined be large, the greater numerals are always placed before the smaller; e. g. **عَشْرٌ وَثَمَانَةٌ وَارْبَعَةٌ وَوَاحِدَةٌ** 1827.

3. The ordinal numbers, from 3 to 10, are formed from the cardinal numbers by adding the terminations **ا** masc., **ة** fem., and inserting **ا** before the ultimate radical. For *the first*, a particular word is used, and for *the second*, a form differing somewhat from the form of the cardinal for 2.

ORDINALS.

Fem.	Masc.		Fem.	Masc.	
<b>أَوَّلَةٌ</b>	<b>أَوَّلٌ</b>	<i>the first.</i>	<b>سَادِسَةٌ</b>	<b>سَادِسٌ</b>	<i>the sixth.</i>
<b>ثَانِيَةٌ</b>	<b>ثَانِيٌ</b>	<i>the second.</i>	<b>سَابِعَةٌ</b>	<b>سَابِعٌ</b>	<i>the seventh.</i>
<b>ثَلَاثِيَةٌ</b>	<b>ثَلَاثِيٌ</b>	<i>the third.</i>	<b>أَثْنَيْ عَشْرِيَّةٌ</b>	<b>أَثْنَيْ عَشْرِيٌّ</b>	<i>the eighth.</i>
<b>رَبْعِيَّةٌ</b>	<b>رَبْعِيٌّ</b>	<i>the fourth.</i>	<b>أَثْنَيْ عَشْرِيَّةٌ</b>	<b>أَثْنَيْ عَشْرِيٌّ</b>	<i>the ninth.</i>
<b>خَمْسِيَّةٌ</b>	<b>خَمْسِيٌّ</b>	<i>the fifth.</i>	<b>عَشْرِيَّةٌ</b>	<b>عَشْرِيٌّ</b>	<i>the tenth.</i>

The tens of ordinals from 20 are expressed, as in Hebrew, either by cardinal numbers or by the addition thereto of the terminations  $\text{לְאַסְדָּ}^{\text{masc.}}$ ,  $\text{לְאַסְדָּ}^{\text{fem.}}$ ; e. g.  $\text{לְאַסְדָּ}^{\text{masc.}}$ ,  $\text{לְאַסְדָּ}^{\text{fem.}}$ ,  $\text{לְאַסְדָּ}^{\text{masc.}}$ , etc. The units are put after; e. g.  $\text{לְאַסְדָּ}^{\text{masc.}}$ ,  $\text{לְאַסְדָּ}^{\text{fem.}}$ .

The intermediate numbers from 11 to 19, etc., are formed by uniting the ordinal number 10 with a unit of the cardinals, into one word, the unit preceding; e. g.  $\text{לְאַסְדָּ}^{\text{masc.}}$  fem.,  $\text{לְאַסְדָּ}^{\text{masc.}}$  the *eleventh*,  $\text{לְאַסְדָּ}^{\text{fem.}}$  fem.,  $\text{לְאַסְדָּ}^{\text{masc.}}$  masc. the *twelfth*, etc. Sometimes the ordinal 10 is united with a cardinal number and the word is preceded by  $\text{בְּ}$ ; e. g.  $\text{בְּאַסְדָּ}^{\text{masc.}}$ ,  $\text{בְּאַסְדָּ}^{\text{fem.}}$ , etc.

REM.—The Syrians, like the Hebrews, express the idea of a *part*, by a feminine form and the insertion of  $\text{אֵ}$  after the first radical letter; e. g.  $\text{לְאַסְדָּ}^{\text{masc.}}$ ,  $\text{לְאַסְדָּ}^{\text{fem.}}$ ,  $\text{לְאַסְדָּ}^{\text{masc.}}$  *third part*, etc. Upon the other relations of numbers comp. Syntax § 78.

## CHAPTER FOURTH.

### PARTICLES.

To Particles belong adverbs, prepositions, conjunctions and interjections. In respect to their origin they may be considered as primitive, derivative, or transferred from other parts of speech. The last are by far the most numerous.

#### § 51. Adverbs.

1. The following may be considered as primitive adverbs:  $\text{כֵּן}$  so,  $\text{לֹא}$ ,  $\text{לֹא}$  not,  $\text{שָׁמָּה}$  there,  $\text{כֵּן}$  here.

2. Those derived from nouns and adjectives with the characteristic endings  $\text{אֵ}$ ,  $\text{אֵ}$  and  $\text{אֵ}$ , are the following;

אַתְּאַתְּ at last, אֶתְּאַתְּ at first, אַתְּאַתְּ again, אֶתְּאַתְּ godly, אֶתְּאַתְּ in short, אֶתְּאַתְּ Hebraically, אֶתְּאַתְּ today.

3. As transferred from other parts of speech are to be considered those :

a) from substantives ; α) with a preposition ; e. g. אֶתְּאַתְּ finally, אֶתְּאַתְּ truly, אֶתְּאַתְּ once, אֶתְּאַתְּ inwardly, אֶתְּאַתְּ immediately, אֶתְּאַתְּ anew ; β) without a preposition ; e. g. אֶתְּאַתְּ (want) not, אֶתְּאַתְּ enough, אֶתְּאַתְּ, אֶתְּאַתְּ wholly, entirely, also in the plural אֶתְּאַתְּ sometimes ; b) from adjectives, numerals and pronouns ; e. g. אֶתְּאַתְּ very, אֶתְּאַתְּ, אֶתְּאַתְּ only, אֶתְּאַתְּ at once, אֶתְּאַתְּ immediately, אֶתְּאַתְּ how much ? אֶתְּאַתְּ, אֶתְּאַתְּ why ? c) from verbal forms, as the infinitive, אֶתְּאַתְּ again ; or participles אֶתְּאַתְּ, אֶתְּאַתְּ almost.

REM.—Some adverbs are transferred from the Greek ; e. g. אֶתְּאַתְּ μαλλον, אֶתְּאַתְּ μαλιστα, אֶתְּאַתְּ ειρη. The Syriac language is especially rich in compound adverbs. Such are the following : אֶתְּאַתְּ where ? אֶתְּאַתְּ wherefore ? אֶתְּאַתְּ not yet, אֶתְּאַתְּ how long ? אֶתְּאַתְּ now, אֶתְּאַתְּ until now, etc. Among compound adverbs may also be placed the circumlocutory אֶתְּאַתְּ not to be (see § 38). The simple interrogation is either not expressed at all, or by the addition of אֶתְּ : the negative interrogation, is expressed by אֶתְּ, and אֶתְּ. The syllable אֶתְּ prefixed to pronouns and adverbs expresses an interrogation ; e. g. אֶתְּ whence ? אֶתְּ who ?

### § 52. Prepositions.

1. To the original Prepositions belong the prefixes א, ב, ג (gen.), ו (dat. and acc.) which are always joined with a noun or pronoun, and are vacant when the noun or pronoun begins with a regular consonant ; e. g. אֶתְּ, אֶתְּ. Prefix prepositions take the vowel, which is usually א, when

the following consonant is vacant ; e. g.  $\text{كَهْكُتْ}$ ,  $\text{صَعْفُتْ}$ , or when the vowel falls back from the quiescents  $\text{ا}$  or  $\text{و}$  ; e. g.  $\text{مَلِكٌ}$  from  $\text{مَلِكٌ}$  for  $\text{مَلِكٌ}$  ;  $\text{كُنْتُ}$  for  $\text{كُنْتُ}$ . Before words which begin with  $\text{ا}$ ,  $\text{ب}$  or  $\text{س}$ , the vowels, in which these letters quiesce, fall back upon the preceding prefix ; e. g.  $\text{كُنْتُ}$ ,  $\text{كُنْتُ}$ ,  $\text{كُنْتُ}$ ,  $\text{كُنْتُ}$  from  $\text{كُنْتُ}$ , etc.

REM.—Before  $\text{ا}$  6, and  $\text{ا}$ , these prepositions take  $\text{ا}$ , probably because they were also written  $\text{ا}$  and  $\text{ا}$ . In  $\text{مَعْرُفٌ}$  and  $\text{مَعْرُفٌ}$  the preposition  $\text{ا}$  quiesces in  $\text{ا}$ , \* which falls back (comp. § 15. 2. B. c. and the tables following) ; e. g.  $\text{لَمَعْرُفٌ}$ ,  $\text{لَمَعْرُفٌ}$ , except when suffixes are appended with a union vowel, in which case the  $\text{ا}$  of the second syllable falls away and the original form reappears ; e. g.  $\text{لَمَعْرُفٌ}$ , etc. Among the original prepositions may also be reckoned the monosyllables  $\text{مَعْرُفٌ}$  with,  $\text{لَمَعْرُفٌ}$  by,  $\text{لَمَعْرُفٌ}$  to.

2. Most of the other prepositions are considered as transferred from other parts of speech ; a) substantives in the constr. state ; e. g.  $\text{مَعْرُفٌ}$  before,  $\text{لَمَعْرُفٌ}$  instead,  $\text{لَمَعْرُفٌ}$  for,  $\text{لَمَعْرُفٌ}$  and  $\text{لَمَعْرُفٌ}$  between,  $\text{مَعْرُفٌ}$  and  $\text{مَعْرُفٌ}$  about,  $\text{لَمَعْرُفٌ}$  and  $\text{لَمَعْرُفٌ}$  under,  $\text{مَعْرُفٌ}$  (from  $\text{مَعْرُفٌ}$  part) from,  $\text{لَمَعْرُفٌ}$  after ; b) substantives with prefixes ; e. g.  $\text{مَعْرُفٌ}$  according to,  $\text{لَمَعْرُفٌ}$  against,  $\text{مَعْرُفٌ}$  before ; c) compounds ; e. g.  $\text{لَمَعْرُفٌ}$  until to,  $\text{لَمَعْرُفٌ}$  over,  $\text{مَعْرُفٌ}$  without,  $\text{مَعْرُفٌ}$  around, about,  $\text{لَمَعْرُفٌ}$  against.

3. Several of the prepositions seem to have been originally plural nouns, on which account they are united with plural suffixes. Here belong  $\text{لَمَعْرُفٌ}$  over,  $\text{مَعْرُفٌ}$ ,  $\text{مَعْرُفٌ}$  after, against,  $\text{لَمَعْرُفٌ}$  for,  $\text{مَعْرُفٌ}$  before,  $\text{لَمَعْرُفٌ}$  under (comp. § 16. 2. C. and the following paradigms).

\*Instead of saying that  $\text{ا}$  quiesces in  $\text{ا}$  the author should have said that  $\text{ا}$  takes the vowel  $\text{ا}$  with  $\text{ا}$  quiescing in it, as  $\text{ا}$  is not a quiescent (see § 13).—Tr.



*Prepositions with Suffixes.*

( § 16. II. C. and § 52 ).

A. WITH SUFF. OF THE SING.

B. OF THE PLUR.

					Masc.	Fem.
	כ	ל	אחרי	נגד	על	על
	<i>in.</i>	<i>to.</i>	<i>after.</i>	<i>against.</i>	<i>over.</i>	<i>on account of.</i>
Sing.						
1 c.	כִּי	לְ	אַחֲרָיִךְ	נֶגְדְךָ	עָלַי	עָלַי
2 m.	כִּי	לְךָ	אַחֲרֶיךָ	נֶגְדְךָ	עָלַיְךָ	עָלַיְךָ
2 f.	כִּי	לְךָ	אַחֲרֶיךָ	נֶגְדְךָ	עָלַיְךָ	עָלַיְךָ
3 m.	כִּי	לְךָ	אַחֲרֶיךָ	נֶגְדְךָ	עָלַיְךָ	עָלַיְךָ
3 f.	כִּי	לְךָ	אַחֲרֶיךָ	נֶגְדְךָ	עָלַיְךָ	עָלַיְךָ
Plur.						
1 c.	כִּי	לְ	אַחֲרֵיכֶם	נֶגְדְכֶם	עָלַיְכֶם	עָלַיְכֶם
2 m.	כִּי	לְכֶם	אַחֲרֵיכֶם	נֶגְדְכֶם	עָלַיְכֶם	עָלַיְכֶם
2 f.	כִּי	לְכֶם	אַחֲרֵיכֶם	נֶגְדְכֶם	עָלַיְכֶם	עָלַיְכֶם
3 m.	כִּי	לְכֶם	אַחֲרֵיכֶם	נֶגְדְכֶם	עָלַיְכֶם	עָלַיְכֶם
3 f.	כִּי	לְכֶם	אַחֲרֵיכֶם	נֶגְדְכֶם	עָלַיְכֶם	עָלַיְכֶם

REM.—The following take no suffixes: *אין* in, *ללא* without, *בפנים* within, *על* over, *מתחת* under, *עד* until to, and *על*; *על* except.

§ 53. *Conjunctions and Interjections.*

1. The original Conjunctions are the copulative **و**, *that*, *because* (**ل** before infinit.), **إِ** *if*, **كَمَا** *as, since*, **أَوْ** *or*, **فَ** *hence*, **كَمْ** (for this preposition in questions see § 51. 3. Rem.) *namely*, **لَعَلَّ** *lest*.

REM.—**و** and **لَعَلَّ**, like **و** and **ل**, are prefixed (see §52. 1).

2. Compound Conjunctions are ; a) with **إِ** ; e. g. **كَلَّا** *if*, **إِلَّا** and **لَا** *unless*, **أَعْلَى** *although*, **بَلْ** and **بَلْ** *if but*, **إِنَّمَا** — **إِنَّمَا** *be it—be it* ; b) with **لَعَلَّ** ; e.g. **لَعَلَّ** *lest*, especially after prepositions ; e. g. **لَعَلَّ** *as*, **لَعَلَّ**, **لَعَلَّ** and **لَعَلَّ** *because*, **لَعَلَّ** *lest*, **لَعَلَّ** *until* ; c) with other conjunctions ; e. g. **فَ** *hence*, **فَ** *now*, **فَ** *therefore*, **فَ** *although*. From the Greek are borrowed **إِنَّمَا** ἀλλὰ, **إِنَّمَا** γὰρ, **لَعَلَّ** ὅτι, **لَعَلَّ** μὲν.

3. Interjections as primitives are mostly onomatopoeic ; e. g. **أَيْ**, **أَيْ** *O!* **وَو** *wo!* **إِن** *behold!* **هَيْ** *hey!* **هَيْ** *ha!* They are sometimes borrowed from other parts of speech ; e.g. **أَيْ**, **لَعَلَّ** *if yet!* **صَلِّ** *I pray you!*

# PART THIRD

## SYNTAX.

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### CHAPTER FIRST.

#### THE PRONOUN.

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§ 54. *Use of the Separable Personal Pronouns and Suffixes.*

#### A. SEPARABLE PERSONAL PRONOUNS.

1. These pronouns at the beginning of a sentence, denote a certain emphasis, and stand in various relations to the verb which follows in the same person. This relation is not only ; a) that of the nominative absolute ; e. g. Rom. xiv. 10. **أَيُّهَا أَيُّهَا أَيُّهَا** *but thou, why judgest thou thy brother !* Eph. iv. 20., Acts xix. 15., II Tim. iv. 5 ; but it may be also represented ; b) by the oblique cases ; e.g. α) by the genitive ; e.g. Matt. iii. 11. **أَنَا لَأُفَعِّلُكُمْ** *whose shoes I am not worthy to unloose*, John xix. 11., Ephes. vi. 20 ; β) by the dative ; e. g. Kirsh. ii. 2. **أَنَا لَا يَأْتِيَنِي أَحَدٌ** *but no one comes to me*, Luke xxiii. 41 ; γ) by the accusative ; e.g. Kirsh. iv. 7.-9. **أَنَا أَسْعَى لَأَجِدَّكُمْ وَأَنْتُمْ تَسْعَوْنَ لَأَجِدُوا** *what you seek to find in the night, I seek to find in the day time, and find it not.*

REM.—They are also emphatic after the verb; e.g. Luke iii. 14. **أَنْتُمْ أَنْتُمْ** *what then shall we do?* Upon **أَنْتُمْ** and **أَنْتُمْ** as accusatives, comp. § 16. Rem. 1. and the preceding table.

2. United with substantives, adjectives or adverbs they mark the Present; a) of the substantive verb **أَنْتُمْ** (see §38); e.g. **أَنْتُمْ** *she is true*; Matt. xxiv. 26. **أَنْتُمْ** *he is in the desert*; verse 23. **أَنْتُمْ** *he is here*; b) of the finite verb with its participle; e.g. **أَنْتُمْ** *I say*, **أَنْتُمْ** *thou art born* (comp. § 64).

REM.—(Upon **أَنْتُمْ** and **أَنْتُمْ** see § 12. 1. B).—The contraction of the pronoun with the participle or adjective into one word is found in the 1 pers. plur.; e.g. **أَنْتُمْ** *we read*, **أَنْتُمْ** *we are holy*. It is also found sometimes in other persons; e.g. Eph. iii. 13. **أَنْتُمْ** *I beseech*; Gal.v.3. **أَنْتُمْ** *he is guilty*; iii.11 (comp. §20.and§37.E).

3. Farther in these cases; a) the pronoun of the same person may be doubled, so that the former will denote the subject and the latter the substantive verb; e.g. John i. 20. **أَنْتُمْ** *I am*; xiv. 20. **أَنْتُمْ** *ye are in me*; Matt. xxvi. 73; or the part. present of the finite verb is placed between; e.g. Matt. iii. 11. **أَنْتُمْ** *I baptize*; xxvii. 4; John xiii. 13; Barh. 68, 16; 105, 14; 148, 15.

b) In the simple pronoun may be contained both the subject and substantive verb; e.g. Gen. xxix. 4. **أَنْتُمْ** *whence are ye?*—*we are from Haran*; Assem. I. 33; 12. 13.

c) The pronoun **أَنْتُمْ**, as substantive verb, may follow the 1 and 2 person as subject; e.g. Acts xxii. 8. **أَنْتُمْ** *I am Jesus*; Luke xxii. 67. **أَنْتُمْ** *if thou art the Messiah*; verse 70; xxiv. 18; Ephr. I. 214. E; Barh. 173, 18–20. Also **أَنْتُمْ** and **أَنْتُمْ**, follow the 1 and 2

pers. as subject; e. g. Matt. v. 13. **أَيُّهَا الْمَلْحُ** فَكُنْتُمْ **أَيُّهَا** *ye are the salt of the earth*; I. Cor. iii. 17; Barh. 133. 1.

REM.—Instead of the pronouns, the Philoxenian version of the N.T. uses **أنا** with suff.; e. g. **أنا** *I am*; **أنا** *ye are*.

B. SUFFIXES

1. The pronominal suffixes of the verb denote the accusative; rarely, and for the most part in translations from the Hebrew, the dative; e. g. **أنا** *thou hast given to me*.

REM.—This imitation of the Heb. is neglected in passages of the O. T.; e. g. Zach. vii. 5. comp. with Ephr. II. 296. B. and Isa. xxiv. 4, comp. with II. 65. C.

2. In the relation of genitive, the suffixes are attached to the *nomen rectum* or to the genitive proper; e.g. Ez. xvi. 18.

**أنا** *thy embroidered garments, literally of thine embroidery or ornament*; vii. 20; xi. 15; xxvii. 16, 27; Matt. vi. 11. **أنا** *our necessary bread, literally of our need*.

REM.—The suffix is seldom found with the *nomen regens*; e.g. Ez. xvi. 27. **أنا** *of thy lewd ways*, usually in connection with **أنا** *the right*, and **أنا** *the left*; e.g. Acts. iii. 7. **أنا** *on his right hand*; Matt. v. 29; Rev. i. 17. Sometimes a double suffix occurs; e.g. Ephr. I. 204. B. and C. **أنا** *thy first born*.

3. The noun taking a suffix stands before an adjective connected with it; e. g. Ps. lxxxvii. 1. **أنا** *in his holy mountain*; Ez. vi. 9; Ephr. I. 284. A. **أنا** *his good treasure*.

4. The suffix to the noun is often understood objectively; e. g. Exod. xx. 20. **أنا** *fear before him*; I Cor. xi. 25. **أنا** *in remembrance of me*; John xv. 10. **أنا** *love to him*; Barh. 218, 14.

REM. 1.—Possessives are also expressed by **أنا** with suff. (§ 16. B); e. g. Barh. 49. 7. **أنا** *his commander*; 146, 10.

This manner of expression is used particularly when a stronger emphasis is required than is indicated by the mere suffix; e. g. Matt. vi. 13. **بَكْرَتِكَ مَلَكُوتِكَ** *thine is the kingdom*; Barh. 146, 1. **بِكْرَتِكَ كَنِيسَتِكَ** *our great church in Haran*. If the suff. to the noun be also repeated, it indicates (emphatically) the Greek possessives *ἐμὸς σός*, &c.; e. g. John iv. 34. **بِكْرَتِكَ كَنِيسَتِكَ** *ἐμὸν βεβαίωμα*; vii. 6; xv. 9; Rom. 3.7. The same repetition of the suffix occurs also in prepositions; e. g. II Cor. v. 19. **عِنْدَكَ** *ἐν ἡμῖν*; I John ii. 2, and in certain forms of expression; e. g. Matt. xxvii. 4. **عِنْدَكَ** *εἰ πρὸς ἡμᾶς*; John xxi. 22.

REM. 2.—We should mention the use of the suff. in **عِنْدَكَ**, **عِنْدِي**, for the pronoun of the second, and in **عِنْدِي**, **عِنْدِي**, for the pronoun of the first person, when the discourse is addressed to superiors; e. g. Genesis xlv. 16. **عِنْدِي** *what shall we say to thee (my lord)?* **عِنْدِي** *our (thy servants') iniquity*; verse 32. So kings in speaking of themselves use **عِنْدِي**; e. g. Esth. viii. 8. **عِنْدِي** *write in (my) the king's name*; and in reference to God, **عِنْدِي** is used; e. g. Gen. v. 1. Also **عِنْدِي** stands connected with the second and third persons; e. g. Mark xii. 37. **عِنْدِي** *he calls him his (my) Lord*, and differs from **عِنْدِي**, in that the former is the common form of salutation, while the latter marks the *pluralis majestatis*, and is used of Christ in the version of the New Testament; e. g. Acts i. 1; Rom. xiv. 8.

REM. 3.—It is rather to be considered as an imitation of a Hebrew idiom, when the suffix relates to a noun which does not occur till later in the discourse (comp. Gesenius *Lehrgeb.* p. 739); or when the noun itself is repeated instead of the pronoun; e. g. Gen. xvi. 16.

### § 55. Pleonastic Use of Pronouns.

#### A. SEPARABLE PERSONAL PRONOUNS.

Here belongs the pronoun of the third person **عِنْدِي** (عِنْدِي) (comp. § 12. 1. B) united with nearly all persons of the sing. and plur., by which an emphasis is denoted, which is disregarded in the later language. It is found still in such

passages as John viii. 26. **אֲנִי מְדַבֵּר לְפָנֶיךָ עוֹלָם** *that (exactly) I speak before the world*; verse 28; xv. 16; Rom. iii. 31; Heb. ix. 17. It is to be considered merely as pleonastic in Luke vii. 19. **אִם לֹא יִסְבְּבוּ אֵת מַלְאָכָיו** *or shall we wait for another?* Rom. xiv. 8; Heb. xiii. 22; I Tim. i.4; v. 9; Barh. 133, 3; Assem. I. 221, A.5, especially where it occurs with a feminine noun; e. g. Rom. iii. 28. **בְּאֵימָנוּתָא מְבַרְכֵנְךָ** *by faith is a man justified*. **אֲנִי** is sometimes connected with a plural; e. g. Ephr. I. 214, D. **אֲנִי מְבַרְכֵנְךָ אֲנִי מְבַרְכֵנְךָ** *on account of his wives and children*.

REM.—Sometimes also the fem. **אֲנִי** (still more emphatic), is found; e. g. Rev. xxi. 2. **אֲנִי רָאִיתִי אֶת הַקִּיָּיִם הַקֹּדֶשׁ** *and I saw (it) the holy city*; xxii. 19, and the plur. **אֲנֵינוּ** Assem. I. 77, A. 20, 21. **אֲנֵינוּ** and **אֲנֵינוּ** are sometimes united together without emphasis; e. g. John v.9. **אֲנֵינוּ הַיּוֹם הַזֶּה** *and this day*; Barh. 148, 3. Also in the plur.; e. g. Matt. iii. 1. **אֲנֵינוּ הַיּוֹם הַזֶּה** *but in these days*. The pleonastic use of **אֲנֵינוּ** is confirmed from the fact that the Philoxenian version omits it altogether.

#### B. SUFFIXES.

1. The suffix is often used pleonastically with the verb, when the object with **אֵל** as though by way of explanation follows; e. g. Matt. i. 21. **אֲנִי בְרַכֵּיתִי אֶת עַמִּי** *for he shall bless (it) his people*; verse 24; ii. 6, 11; Mark xiv. 47. Without **אֵל** in Matt. xxv. 25. **אֲנִי אֶבְרַח** *I buried (it) thy talent*; xxvii. 5; I Tim. vi. 14.

REM. 1.—The suffix also occurs pleonastically with **אֵל** after verbs of motion, going, coming, &c.; e. g. Gen. xxvii.43. **אֵל אֲבִי** *go*; Luke viii.37. **אֵל אֲבִי** *therewith he departed*; Matt. x.6; John xi.31; iv.3. **אֵל אֲבִי** *and he came again*; Assem. 1.44, A.17. **אֵל אֲבִי** *he went out*; 186, A.30. **אֵל אֲבִי** *he had gone*

to the Aramæans ; Ephr. I. 266, B. **صَمَرَ كَسَ مَثَمًا** *Moses stood up* ; Matt. iii. 2. **كُنْزُ مَلَكُوتِ السَّمَاوَاتِ قَرِيبٌ** *the kingdom of heaven is near* ; the same is true frequently, after **مَثَمًا** (= *to depart from this life*) ; e. g. John xi. 14. **كُنْزُ قَبْرِ لَازَرُوسَ** *Lazarus is dead* ; Mark ix. 26 ; Assem. I. 367, 9 ; Ephr. I. 204, A ; sometimes with verbs which have not the signification of motion ; e. g. **عَدَّ** *to believe* ; John xi. 31 ; **صَنَعَ** *to make*, Barh. 217, 10 ; **عَمِلَ** *to be foolish*, Rom. i. 22 ; and even after **إِسْتَوَى** John i. 15.

REM. 2.—On the contrary, the suffix in active verbs, sometimes, falls away when it can either be easily supplied from the context, or the same object has already preceded ; e. g. Barh. 424. 9. **أَخْرَجَ مِصْرَ مِصْرًا** — **وَأَمَّنَ** *he brought out all of the silver coin and heaped (it) up before him* ; particularly the neuter ; e. g. Gen. xxiv. 49. **أَخْبَرَنِي** *inform me thereof*. In many verbs following each other the suffix which is to be repeated falls away ; e. g. Matt. xiv. 19 ; I Cor. xi. 23, 24. Where two follow each other the suffix is usually added to the latter verb ; e. g. Barh. 419, 5. **عَظَمْنَا وَكَبَّرْنَا** *we esteem and honor it*.

2. The suffix is also pleonastic in the *nomen regens*, which precedes the genitive with **؟** ; e. g. John iii. 18. **صَعْفَتَا** **فِي** **إِسْمِ** **الْوَحِيدِ** *in the name of the only begotten* ; xii. 3. **أَرْكَسَتَا** **بِ** **أَرْكَسَتَا** *the feet of Jesus* ; verse 31 ; Acts v. 2 ; Ephr. I. 87, B.

REM.—Here belongs also the repetition of the suff. before **كُلًّا** (§ 54. B. 4. Rem. 1) and after **كُلًّا** = *all*, without **؟** following it ; e. g. Matt. xiii. 2. **كُلُّ** **عَمَلًا** *the whole multitude* ; ii. 3, 4 ; Kirsh. 114, 10. **كُلُّ** **مَدِينَةٍ** *all cities*. Sometimes **كُلًّا** with suffix occurs after the noun ; e. g. Barh. 71, 6. **كُلُّ** **بِ** **كُلِّ** *but the whole people* ; Matt. vi. 33. **كُلُّ** **أَشْيَاءَ** *all these things*. Without the suffix **كُلًّا** signifies *each, every* ; e. g. Matt. iv. 4. **كُلًّا** *every word* ; Acts xviii. 4.

3. Finally, a pleonastic suffix is attached to prepositions thus ; a) **؟** is placed before the accompanying noun and is



considered either as a sign of the genitive (§ 52. 2) or as a relative; e. g. I Tim. i. 8. **ܐܘܘܪܝܢܐ ܕܡܫܘܪܐ** *according to (it) the law*; John i. 42. **ܘܥܘܒܕܐ ܕܝܫܘܥ** *to (him) Jesus*; xviii. 15; **ܕܡܫܘܪܐ** Rev. v. 11; **ܕܠܘܟܐ** Luke xxiii. 7; **ܕܠܘܟܐ** Rom. viii. 3. **ܕܡܫܘܪܐ ܕܡܫܘܪܐ** *for (it) sin*; **ܕܡܫܘܪܐ** Acts iii. 6; **ܕܡܫܘܪܐ** Rom. xiii. 6; Barh. 74, 18. **ܕܡܫܘܪܐ ܕܡܫܘܪܐ** *against (him) the tyrant*; **ܕܡܫܘܪܐ** 76, 11; **ܕܡܫܘܪܐ** Luke v. 19; b) or the preceding preposition with the suffix is repeated before the noun; e. g. Luke ii. 8. **ܕܡܫܘܪܐ ܕܡܫܘܪܐ** *in (it) the field*; Barh. 192, 7; Assem. I. 27, 1, 29; Ephr. I. 87, B; **ܕܡܫܘܪܐ** John ii. 2. **ܕܡܫܘܪܐ ܕܡܫܘܪܐ** *to (it to) the feast*; **ܕܡܫܘܪܐ** Acts viii. 35; **ܕܡܫܘܪܐ** Acts ix. 21, etc.

General Remark on Personal Pronouns.

In Syriac, we also find in personal pronouns *enallage*; a) of *number* in **ܕܡܫܘܪܐ**; e. g. Barh. 166, 6. **ܕܡܫܘܪܐ ܕܡܫܘܪܐ ܕܡܫܘܪܐ** *there were among them twenty women and ten children*; in words whose plural only is used; e. g. Luke xxiii. 45. **ܕܡܫܘܪܐ ܕܡܫܘܪܐ** *the veil of the temple was rent (in its midst) in twain*. The same is true in the dual; e. g. Hebrews xi. 26. **ܕܡܫܘܪܐ ܕܡܫܘܪܐ** *the treasures (of it) Egypt*; Barh. 108, 2; b) of *gender*; e. g. Michael. Chr. 20, 9, 10. **ܕܡܫܘܪܐ ܕܡܫܘܪܐ** — **ܕܡܫܘܪܐ** *all places — in these*; c) of *gender and number together*, if by collectives sing. fem. are signified names of countries and cities, men or inhabitants; e. g. Barh. 565, 18, 19. **ܕܡܫܘܪܐ ܕܡܫܘܪܐ** — **ܕܡܫܘܪܐ** *they found a great many men, — and these also they led into captivity*; **ܕܡܫܘܪܐ** 580, 1, 2; **ܕܡܫܘܪܐ** 591, 5, 6; **ܕܡܫܘܪܐ** 150, 11, 12

## § 56. Use of the Relative Pronoun (§ 17. 2).

1. The Relative **؟** gives to adverbs of interrogation, place, time, etc., a relative signification; e. g. **أَيْنَ ؟** *where ?* ; **أَيْنَ ؟** *there, where*, John i. 28. **أَيْنَ بِمَاءِ سِدْرٍ** *there, where John baptized* ; verse 40 ; Barh.82,2 ; **أَيْنَ ؟** *whither ?* ; **أَيْنَ ؟** *thither, where* ; e. g. John xiii. 36. **أَيْنَ ؟** *whither I go* ; Barh. 198, 13 ; Assem.I. 27 ; 2.3.v. **أَيْنَ ؟** *how ?* ; **أَيْنَ ؟** *just as* ; e. g. John iii. 14 ; v. 26 ; xiii. 33 ; **أَيْنَ ؟** *when ?* ; **أَيْنَ ؟** *when, as* ; e. g. v. 25. **أَيْنَ ؟** *when they shall hear* ; **أَيْنَ ؟** *how much ?* ; **أَيْنَ ؟** *so much* ; e. g. John vi. 11. **أَيْنَ ؟** *as much as they would.* **؟** gives the same meaning sometimes to nouns ; e.g. **أَيْنَ ؟** *place* ; **أَيْنَ ؟** *where* ; e.g. John iii. 8.

2. The oblique cases are formed by some mark of the case followed by a suffix ; a) the genitive is indicated by the suffix added to the *nomen regens* ; e. g. John ix. 11. **أَيْنَ ؟** *whose name is Jesus* ; Assem.I. 165, A. 14 ; b) the dative, according to the following example ; Rom. i. 9. **أَيْنَ ؟** *whom I serve* ; verse 31 ; c) the accusative, thus ; e. g. John i. 26. **أَيْنَ ؟** *whom ye know not.* The accusative is also expressed by the suffix attached to the verb ; e. g. iii.34. **أَيْنَ ؟** *whom God hath sent* ; d) the ablative by **بِ** ; e.g. John i.48 ; by **عَنْ** Rom.i.6. In a similar manner the relative is united with the preposition ; e.g. **أَيْنَ ؟** John iii.2. **أَيْنَ ؟** *with whom is God*, etc.

REM.—In connection with the suffix of the 1 and 2 person, added to the verb, it (the relative) forms, with reference to a preceding subject of the same person, the oblique cases *who, I, whom, me*, like the Lat. *qui* ; e. g. Gen. xlv. 4. **أَيْنَ ؟** *I am Joseph whom (me) ye have sold* ; Num. xxii. 30 ; Isa. xli. 8 (Ephr. II.88. E) **أَيْنَ ؟** *thou art Israel whom (thee) I have*

*made strong.* The same occurs with prepositions ; e. g. Num. xxii. 30. *thy she ass* **بِذَنبِ اِيَّاكَ** upon whom (me) thou hast ridden. The relative alone sometimes marks the accusative, particularly the neuter ; e. g. Gen. i. 31. **قُلَّا بِخَصٍ** all that he made. The relative is sometimes used before the mark of the case ; e.g. Barh. 43, 12. **بِذَاتِهَا** to which time ; 137, 5. **بِذَلِكَ** which belonged to the Arabians.

3. The Syrians express the relative with a demonstrative preceding *he*, or *this*, *who*, *that*, *which*, etc., as follows ; a) by **ذَٰلِكَ**, **ذَٰلِكَ**, **ذَٰلِكَ** masc., **ذَٰلِكَ**, **ذَٰلِكَ** fem., and in the plur. **ذَٰلِكَ** masc., **ذَٰلِكَ** fem. ; e. g. John vii. 16. **اِيَّاكَ** but his, who has sent me ; Rom. iv. 5 ; vii. 6 ; Phil. ii. 6. **ذَٰلِكَ** that, which was ; John i. 24. **ذَٰلِكَ** those who were sent ; Barh. 17, 2 ; 170, 5 ; b) by **ذَٰلِكَ** masc. and fem., and **ذَٰلِكَ** neut. ; e. g. Matt. xiii. 12. **ذَٰلِكَ** to him who hath, shall be given ; John iv. 34 ; v. 30 ; vii. 17, 18 ; Matt. xiii. 17. **ذَٰلِكَ** that which ye see ; Rom. i. 28 ; viii. 25 ; c) by **ذَٰلِكَ** masc., **ذَٰلِكَ** fem. and plur. **ذَٰلِكَ** com. ; e. g. Rom. ii. 29. **ذَٰلِكَ** he who is inwardly ; John viii. 9 ; Rom. ii. 2, 3 ; iv. 7 ; v. 14 ; Barh. 85, 3 ; d) frequently by the participle ; e.g. Rom. vii. 1. **ذَٰلِكَ** those who know the law.

REM.—If a particular emphasis is to be indicated the demonstrative is doubled ; e. g. John ix. 8. **ذَٰلِكَ** **ذَٰلِكَ** **ذَٰلِكَ** this very one is he who sat. Sometimes, like the Greek attraction, the demonstrative is wanting ; e. g. John iv. 14. **ذَٰلِكَ** **ذَٰلِكَ** **ذَٰلِكَ** ; or the relative is wanting ; e. g. Heb. v. 2. **ذَٰلِكَ** **ذَٰلِكَ** and he (or this) who can ; less frequently are both wanting, according to Hebrew usage ; e. g. Job xxiv. 19. Finally the relative occurs pleonastically before participles ; e.g. Amos vi. 1. **ذَٰلِكَ** **ذَٰلِكَ** **ذَٰلِكَ** woe to those who despise Zion ; Ephr. II. 274. D.

§ 57. *Use of Demonstrative and Interrogative Pronouns.*

The *demonstrative* is neither used for the *relative*, nor does it give, as in Hebrew, a special emphasis to particles and numerals (comp. Gesen. Lehrgeb. p. 750 sq.). It is used only in its proper signification.

REM.—It is emphatic in connection with  $\text{הַזֶּה}$  and  $\text{הַהוּא}$  (§ 17. 1. Rem.); e. g. Matt. v. 47. Sometimes  $\text{הַזֶּה}$  may be translated by *hicce*; e. g. John xix. 19.

2. The *interrogative* pronoun (§ 17. 3) is united with nouns of both genders and numbers; e. g. Matt. xii. 48.

$\text{מִי הִיא אִמִּי וְהֵם אֲחָיוֹתַי}$  *who is my mother and who are my brethren?* The *oblique cases* are either so expressed that, in the genitive, the noun in the constr. state precedes;

e. g. Gen. xxiv. 23.  $\text{מִי הִיא בְּתוּלְתִי}$  *whose daughter art thou?*

or so that  $\text{מִי}$  follows with  $\text{?}$  preceding; e. g. I Sam. xii. 3.

$\text{מִי הַיָּד הַזֹּאת}$  *from whose hand?* or  $\text{הַזֶּה}$  stands before

the noun; e. g. Matt. xxii. 20.  $\text{הַזֶּה הַצֵּיטָר וְהַכָּתוּב הַזֶּה}$  *whose image and writing is this?* The other cases are formed by the special case-signs preceding, or by prepositions;

e. g. Assem. 1. 34, 6.  $\text{לְמִי אֶתֵּן}$  *to whom shall I give?* Matt.

xii. 27.  $\text{בְּמִי}$  *whereby?*

REM.—Sometimes  $\text{הַזֶּה}$  occurs instead of the relative in the indirect question, without  $\text{?}$  following it; e. g. Matt. xxiv. 42.

$\text{מַתַּי יָבֹא אֲדֹנָי הַזֶּה}$  *at what hour your lord will come?* and  $\text{הַזֶּה}$  includes  $\text{הַזֶּה}$ ; e. g. John xviii. 38.  $\text{מַה הַזֶּה}$  *what is*

*truth?* vii. 20.

§ 58. *Pronouns for which the Syrians have no special forms.*

## A. REFLEXIVE PRONOUNS.

The Syrians express the *reflexive pronoun* (§ 17. 4) as follows; a) by the passive (comp. § 21. 2. § 22. 2. § 24. 2); b) often, particularly in the third person, by the personal pro-

noun ; e. g. Barh. 54, 15. **هَلَاكَ سَلَامًا** *he killed himself* ; 77, 5. **أَخْتَارُوا لِنَفْسِهِم مَلِكًا** *they chose themselves a king* ; 83, 16 ; by prepositions ; e.g. Barh. 164, 12. **وَأَتَتْهُنَّ بِأَنْفُسِهِنَّ** *and they lead by themselves* ; c) by **بِأَنْفُسِهِمْ** and **بِأَنْفُسِهِنَّ**. The former is used in reference to persons ; e.g. Matt. xxiii. 12. **مَنْ يَتَعَظَّمْ نَفْسَهُ** *he who exalteth himself* ; Barh. 56, 2 ; 84, 15 ; 144, 12 ; less frequently, in reference to things ; e. g. Luke xi. 17. **كُلُّ مَلَكُوتٍ مُتَنَافِسٍ لِنَفْسِهِ** *every kingdom which is divided against itself*. **بِأَنْفُسِهِمْ** is used in reference to both persons and things ; e.g. II Cor. xii. 15. **أَعْطَيْتُ نَفْسِي** *I give myself* ; Luke xi. 17. **بَيْتًا مَتَنَافِسًا لِنَفْسِهِ** *a house which is divided against itself*.

REM. — Less frequently occur in a reflexive signification, **قَلْبًا** *heart* ; e.g. Luke ii. 51 ; **رَأْسًا** *head* ; **رُوحًا** *spirit* ; e.g. Dan. iv. 5, 9 ; **حَيَاةً** *life* ; Ps. vii. 6. The pronouns **بِأَنْفُسِهِمْ** and **بِأَنْفُسِهِنَّ** by way of periphrasis for other pronouns ; e. g. Rom. x. 3. **بِأَنْفُسِهِمْ** *their own righteousness* ; 1 Cor. vi. 19 ; Phil. ii. 4, 5 ; Rom. ix. 3. **أَنَا نَفْسِي** *I myself* ; Heb. i. 3 ; ix. 28.

## B. OTHER PRONOUNS.

The other pronouns are thus expressed :

1. *This, that*, see § 56. 3.
2. *Each, every*, are expressed ; a) as substantives, by **كُلُّ** Gen. xl. 5 ; **أَنْفٍ** I Cor. iii. 8 ; vii. 2, 3 ; Gal. vi. 4 ; the latter is doubled in Acts ii. 38, 45 ; I Cor. vii. 17 ; xi. 21 ; II Cor. v. 10 ; I Thess. iv. 4. Sometimes they are expressed by **كُلُّ نَفْسٍ** Rom. xiii. 1 ; **كُلُّ نَفْسٍ** Eph. v. 33 ; **كُلُّ نَفْسٍ** Luke xiv. 33 ; **كُلُّ نَفْسٍ** or **كُلُّ نَفْسٍ** Rom. xii. 18 ; b) as adjectives ; a) by **كُلُّ** Matt. vii. 17 ; 1 John iv. 3 ; **كُلُّ** Assem. I. 11, A. 19 ; β) by a repetition of the noun defined by *each, every* ; e. g. II Kings

xvii. 29. **كُلُّ أُمَّةٍ** every nation; Matt. xx. 10;  $\gamma$ ) by the plural; e.g. Amos iv. 4. **كُلِّ يَوْمٍ** every morning; sometimes by the singular which is to be considered as a distributive; e. g. Jer. xxxvii. 21. **كُلَّ يَوْمٍ** each day. The neuter is expressed by **كُلُّ يَوْمٍ** John iv. 25.

3. *Whosoever, (quicumque)*, is expressed by **كُلُّ مَنْ** or **مَنْ كُنْ** John i. 7; 1 Cor. iii. 13; **كُلُّ** Matt. xiii. 19; **كُلُّ مَنْ** I John iii. 3; **كُلُّ مَنْ** Mark vii. 16; Barh. 195, 3; 198, 12. The neuter by **كُلُّ مَنْ** Acts iii. 22; iv. 23; **كُلُّ مَنْ** Matt. x. 27.

4. *Somebody, anybody (aliquis)*, in interrogative and conditional clauses, are expressed; a) by **أَيُّ** and **أَيُّ** John iv. 33. **أَيُّ أَحَدٍ كَلَّمَكَ** hath any one brought him aught to eat? vii. 48; I Tim. vi. 3. **أَيُّ أَحَدٍ يَلْمِ** if any one teach; Rev. xxii. 18; b) by **كُلُّ مَنْ** Mark vii. 16. **كُلُّ مَنْ** hath any one? c) sometimes by **كُلُّ** Rom. iii. 3. **كُلُّ**  $\epsilon\iota\ \tau\iota\sigma\epsilon\varsigma$ ; Mark xii. 5; or more in accordance with the Hebrew idiom, by **بَعْضٌ** Lev. iv. 2; v. 1, 2, 4; vii. 27. The neuter is expressed; a) by **كُلُّ مَنْ** Acts v. 36; **كُلُّ مَنْ** that he was something (great); John vii. 4; I John ii. 15; b) sometimes by **كُلُّ** Lev. v. 9. **كُلُّ** some (of the) blood; or **كُلُّ** (= **كُلُّ**) Gen. xviii. 14.

5. *Nobody, no one*; a) as substantives, are expressed by **كُلُّ** Matt. ix. 16; John i. 18; James i. 13; **كُلُّ** Acts xviii. 10; I Cor. ii. 11; **كُلُّ** Num. xxxi. 49; **كُلُّ** Jer. li. 43; **كُلُّ** John vii. 4; sometimes by **كُلُّ** John xv. 13; **كُلُّ** or simply by **كُلُّ** with an adjective or participle following; e.g. Matt. xix. 17. **كُلُّ** no one is good. The neuter, by **كُلُّ** or **كُلُّ** Phil. ii. 3; I Tim. vi. 7; **كُلُّ** fol-

lowed by  $\text{مَقْبُول}$  Matt. x. 26; with  $\text{مَقْبُول}$  preceding, II Cor. vi. 10; without  $\text{مَقْبُول}$  James iv. 2; b) as adjectives, by  $\text{لَا}$  after the noun, with the verb, I Cor. ii. 9.  $\text{لَا حَسِبْنَا لَهَا مَبْذُورًا}$  *no eye hath seen it*; before the noun, Rom. viii. 39.  $\text{لَا صَائِرٌ}$  *no creature*; by  $\text{كَلِمَةٌ}$  with the noun following, Luke iv. 24.  $\text{لَا نَبِيًّا$  *no prophet*; Heb. iv. 13; with the noun preceding, Eph. v. 5; with the words standing between, John xv. 22.  $\text{لَا كَانُوا لِي سَائِرِينَ}$  *they would have had no sin*.

6. *Some, any*, are expressed; a) by  $\text{بَعْضٌ}$  Matt. xvi. 14.  $\text{بَعْضٌ قَائِلٌ}$  *some say*; John ix. 9; with words interposed, vii. 12.  $\text{بَعْضٌ قَائِلٌ لِبَعْضٍ قَائِلِينَ}$  *for some said*;  $\text{بَعْضٌ}$  I Cor. viii. 7; xv. 34; II Thes. iii. 11; b) by  $\text{بَعْضٌ}$  Phil. i. 15; I Tim. iv. 1; c) elliptically, by  $\text{قَتَلُوا}$ , Matt. xxiii. 34.  $\text{قَتَلُوا بَعْضُهُمْ بَعْضًا}$  *some shall ye kill*; Mark xii. 5; Acts xvii. 32; Rom. v. 8; d) sometimes by the plural of the noun; e. g. Dan. viii. 27.  $\text{بَعْضُ أَيَّامٍ}$  *some days*;  $\text{بَعْضُهُمْ}$ , Gen. xxix. 20. The neuter is expressed by  $\text{بَعْضٌ}$ , Matt. xiii. 4.  $\text{بَعْضٌ سَقَطَ}$  *some fell*; also in verse 8.

7. *Some, others*, are expressed; a) by  $\text{بَعْضٌ — أُخَرٌ}$ , Acts xxviii. 24; or by  $\text{بَعْضٌ — أُخَرٌ}$  Phil. i. 15; b) by  $\text{بَعْضٌ — بَعْضٌ}$  Matt. xvi. 14; John vii. 12; or with  $\text{بَعْضٌ}$  repeated, Assem. I. 10. Rem. 1, 2; c) by  $\text{بَعْضٌ — أُخَرٌ}$  Acts xvii. 32; Barh. 105, 10; with the sign of the case prefixed, 114, 14.  $\text{بَعْضُهُمْ قَتَلُوا أُخَرَهُمْ}$  *some they killed, others he blinded*; finally by  $\text{بَعْضٌ — أُخَرٌ}$ , Barh. 93, 18.

REM.—When *some* signifies the *greater part*, it is expressed by

فَهَؤُلَاءِ فَهَؤُلَاءِ — إِيَّاهُمْ, John vii. 40. *Some this—others that*, by  
 إِيَّاهُمْ إِيَّاهُمْ Acts xix. 32.

8. *The one, the other, (alter)* are expressed; a) of persons, by  $\text{هَؤُلَاءِ}$  masc.  $\text{هَؤُلَاءِ}$  fem., repeated; or by  $\text{هَؤُلَاءِ} — \text{هَؤُلَاءِ}$  Isa. iii. 5;  $\text{هَؤُلَاءِ} — \text{هَؤُلَاءِ}$  Gen. xiii. 11; also of inanimate objects, Matt. xii. 13.  $\text{وَمَدَّ يَدَهُ فَصَبَّحَهُ أَبْعَدَ صَوْتٍ مِثْلَ سَحَابٍ}$  *he stretched forth his hand and it became sound as the other*; I Cor. xiv. 7; Col. iii. 13.  $\text{إِن كَانَ أَحَدٌ لَّا يُدْعَى بِاسْمِ اللَّهِ فَدَعُوهُ$  *if one hath an accusation against another*; Phil. ii. 3, 4; b) by  $\text{هَذَا}$  or  $\text{هَذَا}$  repeated, Rom. xii. 10;  $\text{هَذَا إِلَى هَذَا}$  *one to the other* (=each other, comp. Remark); Matt. xxiv. 10; John xiii. 35; also by  $\text{هَذَا} — \text{هَذَا}$  Matt. vi. 24.  $\text{هَذَا} — \text{هَذَا}$  John iv. 37; c) by the repetition of the same noun, Acts xxi. 34.  $\text{هَذَا} — \text{هَذَا}$  *one this, another that*; or by  $\text{هَذَا}$  Gal. vi. 2.  $\text{لِيَتَّخِذَ بَعْدَ بَعْضٍ مِّنْهُمُ$  *let one bear another's burden*.

REM.—*One another* is represented by  $\text{هَذَا}$   $\text{هَذَا}$ , with a preposition interposed between, John xiii. 14; xxii. 34, 36; sometimes by the simple preposition with suffix, Rom. i. 24.  $\text{بَيْنَهُمْ}$  *among one another*; or in like manner by  $\text{هَذَا}$  John xvi. 19; Barh. 41, 18.

9. *The same, himself, herself, itself,* are expressed; a) by a personal pronoun doubled, with  $\text{هَذَا}$  placed between; e. g. Heb. x. 11.  $\text{هَذَا} \text{ هَذَا} \text{ هَذَا}$  *the same sacrifice*; Phil. iii. 1.  $\text{هَذَا} \text{ هَذَا}$  *the same*; also without  $\text{هَذَا}$ ; e. g. Assem. I. 44, 13.  $\text{هَذَا} \text{ هَذَا}$  *at the same time*; b) by a compounding of the demonstrative pronoun (§ 17. 1. Rem.; § 57. 1. Rem.); c) by the pleonastic suffix before the noun; e. g. Mark i. 42.  $\text{هَذَا}$  *at the same hour*; Heb. ii. 14; ix. 24.  $\text{هَذَا}$  *into heaven itself*; Matt. xxvi. 44; Heb. ix. 21.



بِصُلْبِ قَتْلِهِ قَتْلَهُ with the same blood ; with بِصُلْبِ and the noun following ; e.g. Assem. I.415, 3. بِبَيْتِهِ قَتْلَهُ the same year ; 416, 1 ; d) sometimes by نَفْسُهُ and صَدْرُهُ with suffix (§ 58. A), Matt. iv. 6 ; John v. 26, 43.

REM.—More definite are هُوَ هُوَ, equivalent to *just the same, exactly the same* ; John i. 15 ; vii. 25 ; Barh. 26, 2.

10. *A certain (one)* ; a) by هُوَ masc. هِيَ fem. ; John iv. 46. هُوَ هُوَ a certain king ; v. 2. هِيَ هِيَ a certain place ; Barh. 116, 10 ; 117, 3 ; with هُوَ following ; e.g. Assem. I. 33 ; 22, 27 ; Barh. 93, 6 ; b) by هُوَ relating to things ; e.g. Barh. 170, 3. هُوَ هُوَ when he had entered into a house ; 178, 2 ; 194, 3.

REM.—In proper nouns it is sometimes expressed, by circumlocution, by هُوَ هُوَ ; e. g. Assem. 350, 18 ; 351, 2.

11. *As great—as (tantus quantus)* is expressed by هُوَ ; e.g. Barh. 190, 16. هُوَ هُوَ هُوَ — هُوَ هُوَ they saw no need so great as on this day. *Of which nature—of such, or so as (talis--qualis)*, are expressed by هُوَ هُوَ — هُوَ هُوَ ; e.g. Assem. I.39 ; 17, 18. هُوَ هُوَ هُوَ — هُوَ هُوَ as the statue which thou hast seen, so is he. This latter idea alone is also expressed by هُوَ and a pronoun following ; e.g. John iv. 23 ; هُوَ هُوَ such ; Barh. 55, 13 ; 70, 18.

## CHAPTER SECOND.

### THE VERB.

#### § 59. *General View.*

The use of the *Preterit* and of the *Future*, as in the Hebrew, is so comprehensive, that by them almost all the other relations of time are designated, in accordance with definite rules (comp. § 65). This, however, is usually in such a manner that the preterite designates those tenses which stand in connection with past time, while the *future* has the same influence upon *future* time.

#### § 60. *Use of the Preterit*

1. In the *Past* it designates ;

a) the absolutely *past* tense ; e.g. Matt.ii.2. **سَأَبْ فَهَضَوْتُمْ** *we have seen his star* ; **سَأَبْ لَفَهْرْتُمْ لَسْ** *we are come to worship him* ; John iii. 16 ; Assem. I. 361, 26, 27 ;

b) the *Narrative* tense (*Aorist*) ; a) mostly before the subject ; e.g. Mark xi. 11. **جَاءَ عَسَىٰ لَأَو زَوَكَمَ** *Jesus came to Jerusalem* ; John ii.22. **أَلْفَقْتُمْ تَسْتَب** *his disciples remembered* ; β) after particles (when something *actual* is denoted), e. g. **دَبْ**, Barh. 68,12. **دَبْ لَأَ صَلَّه** *since they did not receive* ; line 4. **دَبْ دَبْ** *until that* ; Matt. i. 25. **دَبْ دَبْ** *until she brought forth* ; Barh. 24, 6 ; **دَبْ دَبْ** *until he died* ; 213, 18 ; 217, 3 ; Assem. I. 31,17 ; Ephr. I. 196, F ;

c) the *Pluperfect*; a) in relative clauses which define the principal action, and in point of time, precede it; e.g. Matt. i. 24. **حَضَرَ اٰمَنَّا بَعْضَ كَيْسٍ فَلَاحِصٌ بِمَنْبُؤِنَا** *he did as the angel of the Lord had commanded*; Mark xi. 6; b) after particles; e.g. **حَضَرَ** when, after; Matt. ii. 1. **حَضَرَ اَلْاَنْجَلِ بَعَثَ** *when Jesus was born*; verse 9; John ii. 22; vi. 23, 24; Barh. 90, 9; Assem. I. 84, B. 6. **حَضَرَ** after that; Barh. 39, 7. **حَضَرَ** after that he had slain Darius; 164, 8. **حَضَرَ** *so soon as*; Barh. 79, 12.

REM.—More frequently, however, for the pluperfect, stands the periphrastic form of the preterite with **اِسْتَوَى** (§ 65).

2. It denotes the *Present Tense*;

a) in verbs of *quality and condition*; e. g. Matt. xvi. 2, 3. **اَسْمَاوَاتُ لَوْنِهَا كَالْحُمْرِ** *the sky is red*; John iv. 35. **اَسْمَاوَاتُ لَوْنِهَا كَالْبَيْضِ** *the fields which are white*; Isa. i. 3; Ephr. II. 117, A; b) in general designations of time, denoting simply what is *usual and customary*; e. g. Ps. xiv. 2. **اَسْمَاوَاتُ لَوْنِهَا كَالْبَيْضِ** *the Lord looks down*; xxv. 2; c) when it denotes a state or condition; e.g. Gen. iv. 6. **اَسْمَاوَاتُ لَوْنِهَا كَالْبَيْضِ** *why art thou angry?*

3. It marks the *Future Tense*;

a) in prophecies, asseverations, and the like, (for the most part, however, only in translations from the Hebrew), which are viewed as already fulfilled and accomplished; e.g. Isa. ix. 2. **اَسْمَاوَاتُ لَوْنِهَا كَالْبَيْضِ** *they shall see a great light*; Gen. xvii. 20; sometimes after verbs in which is involved the idea of a future action; e. g. Barh. 80, 1. **اَسْمَاوَاتُ لَوْنِهَا كَالْبَيْضِ** *he promised that he would give*; b) the *completed future (futurum exactum)* after **حَضَرَ**; e.g. Mark xii. 25. **اَسْمَاوَاتُ لَوْنِهَا كَالْبَيْضِ** *when they shall rise from the dead*; John iv. 25.

4. In exhortations, and in clauses which contain conditions or conclusions, the preterite also expresses the relation of the subjunctive; a) of the *present tense*, (**اِسْتَوَى** with a participle or adjective); e. g. I Thess. v. 6. **اَسْمَاوَاتُ لَوْنِهَا كَالْبَيْضِ** *let us be watchful*; verse 8; Eph. ii. 11; Tit. ii. 9, 10; b) of

the *imperfect*: e. g. John ix. 41.  $\text{לֹא הָיוּ עִוְרִים אִם הָיוּ בְּלִיַּדִּים}$  *if ye were blind, then would ye have had no sin*; xv. 19; c) of the *pluperfect*; e. g. John xi. 21.  $\text{אִם הָיוּ בְּלִיַּדִּים אִם הָיוּ בְּלִיַּדִּים}$  *hadst thou been here my brother had not died*; Barh. 93, 10; Ephr. I. 225, E.

REM.—In the first case (under *a*, above)  $\text{הָיוּ}$  is sometimes wanting; e. g. Matt. ix. 17.  $\text{וְלֹא מִתְּקַיְּנֵי אֵתָּה}$  *the bottles do not thereby burst*; xxv. 24; Mark i. 44; ii. 21, 22; Luke v. 36; the imperfect subjunctive is more frequently expressed by the future (§ 61); and sometimes the preterite with  $\text{הָיוּ}$  *oh, that*, denotes the *optative* (§ 65); e. g. Rev. iii. 15.  $\text{הָיוּ חֹרֵדִים אֵתָּה}$  *oh, that thou wert cold*; Ephr. III. 284.  $\text{הָיוּ לֹא הָיוּ לֹא הָיוּ}$  *would that I were not of her children*. This idea seems also involved in the cases under *c*.

5. Finally, the preterit also stands for the *Imperative* and the *Infinitive*;

a) the preterit  $\text{הָיוּ}$  occurs as an *Imperative* in connection with an adjective or participle; e. g. Mark v. 34.  $\text{הָיוּ שְׂמֵחִים}$  *rejoice*; II Tim. iv. 5; Rom. xii. 9, 10.  $\text{הָיוּ אֲהַבְתֶּם אֶתְּאֵלֵיכֶם}$  *love your brethren*; I Pet. ii. 13; iv. 9; after preceding imperatives; e. g. Luke x. 37.  $\text{הָיוּ אֲהַבְתֶּם אֶתְּאֵלֵיכֶם}$  *πορεύεσθε, και σὺ ποιεῖς ὁμοίως*; I Pet. iii. 15;

b) the preterit stands as an *Infinitive* after verbs signifying *to come, to go, to send*, etc., without the copula; e. g. Barh. 415, 2.  $\text{הָיוּ לְבָרְכָא}$  *he came to besiege Acco*; 402, 8; with the copula, Barh. 403, 16, 17.  $\text{הָיוּ - זָהָב}$  *they sent to entreat*; especially after  $\text{הָיוּ}$ ; e. g. Barh. 68, 1.  $\text{הָיוּ - הָיוּ}$  *he began to open — and to offer up*.

REM.—But this union frequently denotes merely the aorist; e. g. *Assem. I.* 288, 2. **וַיָּרֹאשׁוּ** *they arose to go* i. e. *they went*.

§ 61. *Use of the Future.*

1. The Future stands;

a) for the *Absolute Future*; e. g. *Matt.* xxiv. 35. **וְעָלְמָא וְזִנְיָא תְּחָבֵי** *Heaven and earth shall pass away, but my word shall not pass away*; i. 21, 23; *Luke* xviii. 8; *John* xiv. 13;

b) for the *Complete Future* in conditional clauses, (with the future in the conclusion of the sentence); *John* v. 43. **אִם יָבֹא אֲנִי** *if another shall have come in his own name, him will ye receive*; viii. 28. xv. 7, 10.

2. Furthermore, it denotes, the following relations of time;

a) the *Present* although more rarely than in Hebrew; e. g. *John* iv. 13. **וְעַתָּה** *at this time*; *πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου, διψήσει πάλιν*; with **אִם** verse 48, after **וְעַתָּה** *Luke* xxii. 61. **וְעַתָּה** *before the cock crows*; b) the *Imperfect*; a) after such verbs as **וְעַתָּה**; *Assem. I.* 27, 20. **וְעַתָּה** *he spake to him (began to speak)*; β) after particles **וְעַתָּה** *until*; **וְעַתָּה** *before*; e. g. *Luke* ii. 21. **וְעַתָּה** *before he was conceived in his mothers womb*; *Barh.* xi. 15; c) more rarely the *Perfect*; e. g. *Jud.* v. 8. **וְעַתָּה** *God hath chosen*; *Isa.* xliii. 17, 19; d) the *Pluperfect*; after **וְעַתָּה**, **וְעַתָּה** *before*; e. g. *Jer.* i. 5.

3. It serves to express the following Moods;

A) the *Subjunctive*; a) of the *Present*; a) in general;

John vii. 37.  $\text{לָּבֵן לְבָנִים לְבָנִים}$  *let him come to me and drink*; Barh. 79, 1.  $\text{לָּבֵן לְבָנִים}$  *now let him die*;  $\beta$ ) after  $\text{לָּבֵן}$ ,  $\text{לָּבֵן}$  with a preceding present or imperative; e. g. John v. 10.  $\text{לָּבֵן לְבָנִים לְבָנִים}$  *it is not lawful that thou should'st carry thy bed*; vi. 12.  $\text{לָּבֵן לְבָנִים}$  —  $\text{לָּבֵן}$  *gather—that nothing be lost*; Matt.xxvi.41; Assem.I.377,10, 11,13; b) of the *Imperfect*; a) in conditional clauses; John ix. 22.  $\text{לָּבֵן לְבָנִים}$  *if any man should confess concerning him*;  $\beta$ ) after a preceding imperfect; e. g. John ii. 25.  $\text{לָּבֵן לְבָנִים}$  *it was not needful that any one should testify*; after a preterite; v.27.  $\text{לָּבֵן לְבָנִים}$  *he gave him authority that he should execute judgment*; i. 31; Barh. 80, 3; Assem. I. 359, 5; after the pluperfect; e. g. John iv. 8.  $\text{לָּבֵן לְבָנִים}$  —  $\text{לָּבֵן}$  *they were gone that they might buy*;  $\gamma$ ) sometimes with  $\text{לָּבֵן}$  appended; e. g. Ephr. I. 223, C.  $\text{לָּבֵן לְבָנִים}$  *how he would do*; Assem. I. 297, B. 3. v. E; c) of the *Perfect* sometimes, in conditional clauses, after  $\text{לָּבֵן}$  and  $\text{לָּבֵן}$  (*in case that*); e. g. John vii. 51; Ephr. I. 237, B. and E; d) of the *Pluperfect*, more rarely, and only with  $\text{לָּבֵן}$  appended; e. g. Ephr. I. 40, B.  $\text{לָּבֵן לְבָנִים}$  *what harm would have arisen because it had brought forth good ears?*

REM.—*May, might, can, should, must*, and the like, are also expressed by the future; e. g. Ephr. I. 203, F.  $\text{לָּבֵן לְבָנִים}$  *that he might go and see*; John iv. 40.  $\text{לָּבֵן לְבָנִים}$  *they entreated him that he would remain with them*; verse 47; v. 14; Rom. vi. 1.  $\text{לָּבֵן לְבָנִים}$  *what shall we say, shall we continue?* Gen. ii. 16, 30, 31; Luke xviii. 7; John vi. 28; Heb.

i. 6 ; Barh. 63, 19. **قُلَّا تَرْتَدُّونَ كُلُّهُ** every one who offered not should die ; 68, 18 ; Mark ix. 49. **قُلَّا بِصَالِحٍ** every sacrifice should be salted with salt ; Prov. xx. 9 ; **قُلُّ تَأْتِي** who can say? By way of circumlocution, may and should are expressed by **يُسَبِّحُ** ; e. g. I Cor. xi. 7 ; must—by **يَلْبَسُ** with a future following ; e. g. John iv. 24 ; I Tim. iii. 2.

B) The *Imperative* ; a) in Prohibitions ; e. g. Matt. i. 20. **لَا تَخَفْ** fear not ; John iii. 7 ; vi. 20 ; I Cor. xv. 33, 34. **لَا تَمْنَعْ** sin not ; b) after a preceding imperative ; e. g. John i. 40. **وَلْيَمْنَعْ**  $\epsilon\rho\chi\epsilon\sigma\tau\epsilon\varsigma$  και  $\iota\delta\epsilon\tau\epsilon$ , verse 47 ; viii. 11.

REM.—The third person of the imperative, which is wanting, is always expressed by the future ; e. g. Gen. i. 3. **يَلْبَسُ** there be light.

C) The future marks the *Infinitive* after verbs which involve the intention of some action ; e. g. Barh. 34, 4, 5. **يَتَمَنَّى** he sought to kill ; 90, 7, 8. **يَتَمَنَّى** he thought to kill him ; Matt. ii. 22. **يَتَمَنَّى** he feared to go ; Assem. 1. 33, 25. **يَتَمَنَّى** he began to fast and to pray ; John iii. 3. **يَتَمَنَّى** he cannot see ; verses 4, 5 ; xv. 4 (without **يَتَمَنَّى** following, Matt. viii. 28). In like manner occur **يَتَمَنَّى** Matt. v. 17 ; **يَتَمَنَّى** xvi. 3 ; **يَتَمَنَّى** Luke viii. 55 ; Acts i. 4 ; and many others.

REM.—The infinitive with **يَتَمَنَّى** also follows these verbs. Compare § 63. B.

4. Finally, the future is also expressed by **يَتَمَنَّى** ready, about to be (=  $\mu\epsilon\lambda\lambda\epsilon\iota\upsilon$ ) and a following infinitive ; e. g. Matt. xi. 14. **يَتَمَنَّى** he who is to come ; John iii. 14. **يَتَمَنَّى** even so the Son of Man is to be lifted up ; vi. 6 ; vii. 35 ; in the plural ; Luke xxi.

9.  $\text{ܐܢܝܢ ܕܝܗܘܢ ܕܝܗܘܢ ܕܝܗܘܢ}$  *this will come to pass*; verse 36. The implied idea of the imperfect is expressed by  $\text{ܐܢܝܢ}$  appended; e. g. John vii. 39.  $\text{ܕܝܗܘܢ ܕܝܗܘܢ ܕܝܗܘܢ}$  *the spirit which they were to receive*.

REM.—Also occurs  $\text{ܕܝܗܘܢ}$  with a following future; e. g. Assem. I. 481, 22.  $\text{ܕܝܗܘܢ ܕܝܗܘܢ}$  *the priest shall begin*; 37, 17; Ephr. I. 197, D; in the plural; John vi. 15. The idea of *willing, purposing*, is also expressed by  $\text{ܕܝܗܘܢ}$ ; a) with  $\text{ܕܝܗܘܢ}$  and a future following; especially Matt. xvi. 24.  $\text{ܕܝܗܘܢ ܕܝܗܘܢ}$  *whoso will follow after me*; v. 40; Barh. 68,6; or without  $\text{ܕܝܗܘܢ}$ ; e. g. Luke xviii. 13.  $\text{ܕܝܗܘܢ ܕܝܗܘܢ}$  *he would not—lift up*; b) with an infinitive following; John i. 44.  $\text{ܕܝܗܘܢ ܕܝܗܘܢ}$  *he would go forth*.

### § 62. Use of the Imperative.

1. The Imperative expresses either a *command*; e. g. John v. 8.  $\text{ܕܝܗܘܢ ܕܝܗܘܢ}$  *arise, take up thy bed and walk*; or *encouragement and permission*; e. g. Mark i. 38.  $\text{ܕܝܗܘܢ ܕܝܗܘܢ}$  *go into the city*; John xi. 15.

REM.—In the same signification the Syriac appends the imperative of  $\text{ܕܝܗܘܢ}$  (vid. § 28. 1. Rem.; 2. Rem.) to the future of the finite verb, especially of  $\text{ܕܝܗܘܢ}$  and  $\text{ܕܝܗܘܢ}$  in the singular, when *two*, are intended; e. g. Gen. xxxi. 44.  $\text{ܕܝܗܘܢ ܕܝܗܘܢ}$  *let us make a covenant*; xix. 32; and  $\text{ܕܝܗܘܢ}$  in the plural, when *several* are meant; e. g. John xi. 7.  $\text{ܕܝܗܘܢ ܕܝܗܘܢ}$  *let us go*.

2. The imperative standing after the future, sometimes acquires a future signification; e. g. Gen. xlv. 18.  $\text{ܕܝܗܘܢ ܕܝܗܘܢ}$  *I will give to you—and ye shall eat*;



or the latter of two imperatives, following each other without a copula, denotes the infinitive; e. g. John iv. 16. **اِذْعَبْ** *go to call*; verse 29. **اِذْعَبْ لِي** *come to see*; Ephr. I. 201, E; or with the copula they stand in the relation of *cause* and *effect*; e. g. Gen. xlii. 18. **اِذْعَبْ حَيًّا** *do this and live*, i. e., *if ye would live*.

REM.—In this latter case the future also follows the imperative; e. g. Isa. viii. 10. **اِذْعَبْ لِي** *speak a word, it shall not be fulfilled*.

3. Of two successive imperatives, when one is negative, it is expressed by the future (§ 61. 3. B); e. g. John viii. 11. **اِذْعَبْ** *go and henceforth sin no more*; Rom. xi. 20; Eph. iv. 26.

REM.—Concerning the third person of the imperative, compare § 61. 3. B. Rem. On the use of **اِذْعَبْ** to designate this person, see § 60. 5. a.

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### § 63. Use of the Infinitive.

The Syriac, which has not, like the Hebrew, a double form for the infinitive absolute and construct, denotes the latter by **اِذْعَبْ** prefixed (compare § 19. B. 3).

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#### A. INFINITIVE ABSOLUTE.

The infinitive without **اِذْعَبْ** is mostly used adverbially, and in connection with its finite verb, which it precedes, denotes; a) a *strengthening* of the action; e. g. Hebr. vi. 14. **اِذْعَبْ** *I will bless thee exceedingly and multiply thee greatly*; I Sam. xx. 6; xxiii. 22; John ix. 9. **اِذْعَبْ** *he is very like him*; Acts v.

28; Philem. verse 9; b) *certainty, confirmation*; e.g. Barh. 15, 13. **לָדַעְתָּ** *thou shalt know with certainty*. Negatively with **לֹא** before the finite verb it is equivalent to, *by no means*; e.g. John xx. 5. **לֹא הָיָה** *he by no means went in*; Rom. ix. 6.; c) it sometimes denotes *continuance*; e.g. Isa. xxx. 19. **לֹא תִבְכּוּ** *ye shall not always weep*; Exod. xxxiv. 7.

REM.—By the infinitive absolute are also expressed, rather however after the idiom of the Hebrew, other minute points of the language; e. g. *much, much more*; Jer. xxii. 10. **בְּכַחֵם** *weep much; somewhat, indeed* (Germ. *etwa*), Gen. xxxvii. 8. **אִי־יִשְׁרָאֵל יִמְלֹךְ** *wilt thou indeed rule over us? then, truly*; xliii. 7. **אִי־יָדָע** *could we then know? perhaps, indeed*; Acts vii. 34. **רָאִיתִי** *I have indeed seen*. More frequently it is merely pleonastic; e. g. Luke i. 22; John xiii. 29; Acts vii. 45; and it is appended to the imperative; e. g. Isa. vi. 9. **שְׁמַעוּ** *hear ye*. The negative sometimes stands before it; e.g. Gen. iii. 4. **לֹא מוֹתוּ** *ye surely shall not die*. The case *a*, in translations of passages from the Old Testament, is also expressed by the noun formed from the finite verb; e. g. Gen. ii. 17. **מֵתָהּ** *thou shalt surely die* (compare Ephr. I. 24, A), which is closely connected with the ordinary Syriac mode of expression; as **רִגְזוּ** *rejoice exceedingly*; see § 67. 1. c.

#### B. INFINITIVE WITH **ל** OR THE CONSTRUCT FORM.

The Infinitive with **ל** stands;

a) after verbs which denote a *purpose, wish, determination, capacity, command*, etc.; e. g. Luke xi. 54. **לְקַחְתִּי** *they sought to catch something*; Matt. xxi. 46;

John v. 16; vii. 1. **لَا يَسْكُنُهُ** **إِسْرَائِيلُ** **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** *he would not go*; Matt. xiv. 5; Barh. 14, 18; 83, 6; Matt. vi. 24. **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** *no man can serve*; Mark ii. 7; John iii. 2; x. 21; Barh. 192, 20. **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** *here also could he not remain*; Luke xv. 15. **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** *he sent him to feed*; John iv. 33. **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** *he brought—to eat*; Ephr. I. 230, D. **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** *they shall take — to kindle*; John xi. 31. **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** *that she goeth unto the grave to weep*; Barh. 12, 20; b) after verbs signifying *to begin, to cease, to be accustomed*; e. g. Matt. iv. 17. **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** *he began to preach*; xvi. 21; Barh. I, 1, 2; 5, 2; Assem. I. 513, B. 20; Acts v. 42. **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** *they ceased not to teach*; Eph. i. 16; Barh. 5. 10. **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** *they were accustomed to changes.*

REM. 1.—The infinitive with **لَا** (which can sometimes, viz. in passages translated from the Hebrew, be rendered by *while, or when*; e.g. Gen. ii. 3. **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** *which God created, when he made it*); forms, after **لَا** (§ 61. 4) and after **إِسْرَائِيلُ**, a circumlocution for the future; e.g. Gen. xv. 12. **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** *the sun shall go down.* But of the Hebrew idiom, by which the infinitive, joined with a preposition or conjunction, is explained by the finite verb, there occurs in Syriac, only the construction with **لَا** before **لَا**; e.g. Assem. I. 42, 8. **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** *and he ceased not to teach*; negatively, in Hebr. iv. 1. **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** *who should refrain from entering, i. e., who should not enter*; or comparatively, without **لَا**; Gen. iv. 13. **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** **لَا** **يَسْكُنُهُ** **إِسْرَائِيلُ** *my crime is greater, than can be forgiven me.*

REM. 2.—In the poets we sometimes meet with a transition

from the infinitive to the finite verb; e. g. Ephr. III. 129, F. **عَصِدَ سِوَهُ لُح. حَبْرُ ۽ سَبْرُ مَتَبْرَ لَفَعَلَا ۽ لَا سَكُ فَعَمَّا** *far better is it, in time of thirst to drink water, than, instead of drinking to measure fountains* (literally, *and we will not measure*); and likewise conversely; which seems to be done for the sake of the metre (compare Hahn et Sieff. Chr. p. 7. Anm.). The Syriac also expresses the infinitive by the future, with or without ۽ prefixed (§ 61. 3. C) or by the participle (§ 64. 3. B).

#### § 64. Use of the Participle.

1. Participles may be considered either as Adjectives or as Substantives :

A) As *Adjectives*, they assume the number and gender of their subject; and take their object in the case or with the preposition of the verb from which they are formed; thus; a) the *Active Participle*; e. g. John ii. 14. **لَا سَبْرَ ۽ سَبْرُ مَتَبْرَ لَفَعَلَا ۽ لَا سَكُ فَعَمَّا** *those who sold oxen, sheep, and doves*; verse 16; viii. 44; Barh. 52, 4, 5; 74, 20. **لَا سَبْرَ ۽ سَبْرُ مَتَبْرَ لَفَعَلَا ۽ لَا سَكُ فَعَمَّا** *a king who fears God*; Assem. I. 270, A. Rem. 9; Acts vi. 3. **لَا سَبْرَ ۽ سَبْرُ مَتَبْرَ لَفَعَلَا ۽ لَا سَكُ فَعَمَّا** *full of the Holy Ghost*; Rom. i. 29; John iii. 15. **لَا سَبْرَ ۽ سَبْرُ مَتَبْرَ لَفَعَلَا ۽ لَا سَكُ فَعَمَّا** *every one who believes on him*; b) the *Passive Participle*, with the case or the preposition of its active; e. g. Ez. ix. 2. **لَا سَبْرَ ۽ سَبْرُ مَتَبْرَ لَفَعَلَا ۽ لَا سَكُ فَعَمَّا** *clothed in Byssus*; Barh. 32, 14; 108, 6; 170, 19. **لَا سَبْرَ ۽ سَبْرُ مَتَبْرَ لَفَعَلَا ۽ لَا سَكُ فَعَمَّا** *maimed in the hand*; Lev. ii. 4. **لَا سَبْرَ ۽ سَبْرُ مَتَبْرَ لَفَعَلَا ۽ لَا سَكُ فَعَمَّا** *cakes anointed with oil*; I Sam. ii. 18. **لَا سَبْرَ ۽ سَبْرُ مَتَبْرَ لَفَعَلَا ۽ لَا سَكُ فَعَمَّا** *blessed of the Lord*.

B) As *Substantives*, participles stand, in a genitive relation, in the construct state, before the noun; thus a) the

*Active Participle*; e.g. Gen. xxiii. 10. **זָכַרְתָּ לְדָבָר** *those who went in at the gate*; Rom. vii. 1. **יֹדְעֵי תּוֹרָה** *those who know the law* (literally, *the knowers of the law*); Barh. 195, 11. **מִי שֶׁצָּרַח וְקָרַח חֶרֶב** *who had drawn the sword*; 214, 1; even before prepositions; II Tim. iii. 2. **מִי שֶׁדָּבַר** *who deny* (i. e. *refuse to acknowledge*) favors; I Tim. i. 10. **מִי שֶׁבָּרַח אֶת הַמַּעֲוָה** *breaker of their oath*; b) the *Passive Participle*; Gen. xxiv. 31. **בְּרֵכְתָּ אֱלֹהֵינוּ** *blessed of God*; xxvi. 29.

## 2. Participles mark the following relations of time :

A) The *present*, in connection with the separable pronoun denoting the subject (§ 54. 2); e. g. John iv. 9. **אַתָּה אֲדַבְּרָה** *thou prayest* (*art praying*); xv. 15; Assem. I. 34, 9. **אֵין צִוְיָנוּ מִלְּפָנֵי ה' אֱלֹהֵינוּ** *I have no command from our Lord*.

REM.—In the third person which is usually already rendered definite by a preceding noun or pronoun, the separable pronoun is omitted; e. g. Luke xv. 5. **וְהוּא נוֹשֵׂא אֹתָם** *and he beareth it* (*the sheep*); verse 6. **וְהוּא בָרַךְ אֶת חֲבֵרָיו** *and cometh into his house and calleth his friends*; John iii. 18, 20; iv. 36; vii. 17; viii. 47; iv. 23. **אֲלֵי אֵלֵינוּ** *but the time cometh*.

B) The *past*; a) the *Imperfect*; α) in connection with **אֲשֶׁר** (§ 65); β) without **אֲשֶׁר** after a preceding imperfect; e. g. John. iii. 22. **וְהָיוּ וְנִבְרְאוּ** *he tarried with them and baptized*; iv. 27, 31; vi. 2; γ) after the preterite in a relative parenthetical clause; e. g. John vi. 5. **וְהָיוּ וְנִבְרְאוּ** *and he saw a great company who came to him*; verse 11; Assem. I. 75, A. 36; joined with **וְ** copulative; e. g. Barh. 4, 3. **וְהָיוּ וְנִבְרְאוּ**

בְּמִסְכֵּהּ, מִן־הַר they went up on Mount Hermon and abode ;  
 b) the Perfect ; John vii. 52. כָּל־אֶרֶץ גַּלִּילָה בָּרְצָא מִן־הָאָרֶץ  
 וְלֹא מִן־אֶרֶץ מִצְרָיִם search and see, that out of Galilee hath arisen no  
 prophet.

REM.—It is to be regarded as a mere imitation, and not as a  
 constant idiom of the language, when the Hebrew infinitive  
 הִזְדַּחַח or the participle הִזְדַּחֵחַ (by which, coming before the finite  
 verb, is indicated the continuance or gradual progress of an action),  
 is expressed in Syriac by the participle of אָוָּא ; e. g. Gen. viii. 5.  
 וְהַמַּיִם הָיוּ הִזְדַּחֵחַ (וְהַמַּיִם הִזְדַּחֵחַ) and the waters decreased more and more ; I Sam. ii. 26.  
 וְהַנְּעָר הִזְדַּחֵחַ (וְהַנְּעָר הִזְדַּחֵחַ) and the boy grew from day to day.

C) The Future ; a) the Absolute Future ; a) in general  
 propositions ; e. g. John xi. 23. כָּל־אֶחָיו אֲמַתְּ thy brother  
 shall rise again ; β) after a present ; John xi. 24.  
 אֲנִי יוֹדֵעַ אֲנִי בָּרְצָא I know that he shall rise again ; iv. 25 ;  
 γ) after a preterite, Barh. 80, 20 ; 81, 1. אֲמַתְּ כֵּן בְּחַזֵּז  
 אָמַרְתָּ לְהִיבְעֵי אֲנִי כֵּן לְמַדְבְּרָא he said to him that in  
 three days he would surrender the city ; John iv. 25 ; δ) after  
 a future ; John xiv. 23. אֲבִי יִשְׂמַחֵנִי וְאֲנִי יִשְׂמַחֵנִי  
 my Father will love him, and we will come to him ; Assem. I.  
 362, 5, 8. אֲנִי יִשְׂמַחֵנִי אֲנִי יִשְׂמַחֵנִי if it  
 shall be granted me that — then will I become a christian ; ε)  
 after an imperative ; Mark xi. 24. אֲבִי יִשְׂמַחֵנִי וְאֲנִי יִשְׂמַחֵנִי  
 believe that ye shall receive ; ζ) after אָוָּא, John xvi. 32.  
 אֲבִי יִשְׂמַחֵנִי אֲנִי יִשְׂמַחֵנִי behold the hour shall come ; Gen. vi. 17 ;  
 xviii.4 ; Exod. ix. 18 ; η) in direct and indirect questions :

e. g. John vii. 41. **بُخَصِبَ فِي كَنْعَانَ** *shall the Messiah come out of Galilee?* verse 31; viii. 22; xiii. 27. **أَتَقَدِّمُ مَا تَعْبُدُ** *what thou wilt do*; b) the *futurum exactum*; a) after particles; e. g. John vii. 27. **إِذَا جَاءَ** *when he shall have come*; verse 31. Barh. 133, 2. **مَا دُونَ مَا تَسْمَعُ** *as soon as thou shalt have heard*; β) in conditional clauses; e.g. Ephr. I. 218, F. **إِلَّا بِنِيَّةٍ** *unless I shall have given him water.*

3. In like manner, participles indicate various *Moods*;

A) The *Subjunctive*; viz. a) of the *Imperfect* (with **يُؤْتَى**, compare § 65) after **إِن**; e. g. Barh. 38, 10. **إِن سَاطِئًا كَسَلَتْ — لَا تَكَلِّفُ** *even though the vessel broke, the ground — would not break*; Assem. I. 379, 2. **إِن نَفَى صَفْعَسًا سَبَا** *if he denied Christ then should he live, if not, he should die*; after **إِلَّا**, Barh. 56, 12. **إِلَّا بِإِذْنِهِ** *besides that they would not sacrifice*; in relative clauses depending upon a future (= imperfect subjunctive); e. g. Assem. I. 362, 19. **فَعَزَّ بِبَنِيَامَتِ كَسَتِ، أَصْبَحَتْ فِي مَكِّي** *he ordered that he should be given them as Bishop, whom they should ask*; b) of the *Pluperfect*, with **يُؤْتَى** in conditional clauses (compare § 60. 4. c); e. g. Gal. iv. 15. **لَوْ كُنْتُمْ تَعْبُدُونَ** *had it been possible ye would have plucked out your own eyes, and given them to me*; Heb. x. 2; xi. 15; I John ii. 19.

B) The *Infinitive*, after verbs signifying *to begin, to cease, to permit, to command, to be able, etc.*; e. g. Matt. xii. 1. **فَبَدَأَ** *they began to pluck*; Mark i. 45; Luke v. 21;

xv. 14; I John ii. 8. **فَبَدَأُوا** **فَبَدَأُوا** **فَبَدَأُوا** *they began to see the light*; Assem. I. 37, 15. **فَبَدَأَ** *he began to call*; 50, 5; Barh. 96, 7; 108, 19; 160, 7; 180, 5; 83, 12; **فَبَدَأَ** *he ceased to build churches*; Matt. xiii. 30. **فَبَدَأَ** *suffer to grow*; Luke xviii. 16; John xi. 44; xviii. 8; Luke x. 40. **فَبَدَأَ** *bid her help me*; Mark ii. 2. **فَبَدَأَ** *it could not hold them*; vii. 15; John v. 19; viii. 43; Acts x. 47; Mark vi. 37. **فَبَدَأَ** *we will give them to eat*.

REM.—Sometimes **فَبَدَأَ** also stands before such a participle; e. g. Matt. xxiv. 30. **فَبَدَأَ** **فَبَدَأَ** **فَبَدَأَ** *they shall see the Son of man coming*; John v. 19; Acts xxi. 32. **فَبَدَأَ** **فَبَدَأَ** **فَبَدَأَ** *ἐπαύσαντο τρέποντες τὸν Παῦλον.*

4. The *Absolute Participle* is distinguished by a) **فَبَدَأَ** preceding it; e. g. Matt. xiv. 25. **فَبَدَأَ** **فَبَدَأَ** **فَبَدَأَ** *Jesus came to them walking upon the sea*; xv. 32; John ix. 7. **فَبَدَأَ** **فَبَدَأَ** **فَبَدَأَ** *he came seeing*; Barh. 62, 6. **فَبَدَأَ** **فَبَدَأَ** **فَبَدَأَ** *disquieted by war he died*; 73, 4. **فَبَدَأَ** **فَبَدَأَ** **فَبَدَأَ** *not standing, but bowed to the earth*; b) by **فَبَدَأَ** preceding; e. g. Mark ii. 14. **فَبَدَأَ** **فَبَدَأَ** **فَبَدَأَ** *sitting at the receipt of custom*; xi. 2, 4; Matt. xiv. 26; xxvi. 64.

REM.—If to such a participle, a noun be appended, this construction sometimes expresses the Latin ablative absolute; e. g. Matt. xv. 20. **فَبَدَأَ** **فَبَدَأَ** **فَبَدَأَ** *with unwashed hands*; Mark vii. 2, 5; John xi. 44. **فَبَدَأَ** **فَبَدَأَ** **فَبَدَأَ** *bound hand and foot*. In the translation of the New Testament, the participle is sometimes to be understood as in the person of the finite verb following it; e. g. Matt. ii. 8. **فَبَدَأَ** **فَبَدَأَ** **فَبَدَأَ** *παραμένοντες ἐξέτασαντες* verses 9, 10, 11, 13.



5. The passive participles frequently have an active signification; *a*) those from transitive verbs; e. g. Matt. viii. 18. **כֹּסְבֵי** **בְּיַרְכְּתֵי** **כֹּס** *those surrounding him*; Luke vii. 14. **כֹּסְבֵי** **וְעֹשֵׂי** **כֹּס** *those bearing him*; John v. 4. **מַטְרַבְתִּי** **מַיִם** **וְעֹשֵׂה** **לְחַטָּאֵי** *troubling the water*; Acts xxi. 16; Assem. I. 30, 4. **כֹּסְבֵי** **וְעֹשֵׂה** **לְחַטָּאֵי** *bearing the child*; 34, 9; 37, 8; 377, 2. **כֹּסְבֵי** **וְעֹשֵׂה** **לְחַטָּאֵי** *she drew him by the hand*; *b*) those from intransitive verbs; e. g. Matt. v. 4. **בְּרֵכִים** **הֵם** **וְעֹשֵׂה** **לְחַטָּאֵי** *blessed are those who mourn*; Mark vii. 30; John xi. 19. **בָּרֵכִים** **הֵם** **וְעֹשֵׂה** **לְחַטָּאֵי** *they were come*; xii. 15. **כֹּסְבֵי** **וְעֹשֵׂה** **לְחַטָּאֵי** *riding upon a foal*; Barh. I70, 2; 223, 1. **כֹּסְבֵי** **וְעֹשֵׂה** **לְחַטָּאֵי** *sitting upon a bed*.

REM. — Participles sometimes have the signification of the Latin participle in *-ndus*; e. g. Barh. 128, 2. **כֹּסְבֵי** *timendus*. Here also belong (compare No. 5) such constructions as **כֹּסְבֵי** **וְעֹשֵׂה** **לְחַטָּאֵי** *I have forsaken all*; **כֹּסְבֵי** **וְעֹשֵׂה** **לְחַטָּאֵי** *I deny thee*; **כֹּסְבֵי** **וְעֹשֵׂה** **לְחַטָּאֵי** *as I will*.

6. Finally participles are also used impersonally thus; *a*) the *Masculine*; Rom. xvi. 2. **כֹּסְבֵי** **וְעֹשֵׂה** **לְחַטָּאֵי** *as it becometh saints*; Heb. viii. 3; Philem. 8; Assem. I. 33, 20. **כֹּסְבֵי** **וְעֹשֵׂה** **לְחַטָּאֵי** *my son, it behoveth thee*; 455, A. 24, 41. **כֹּסְבֵי** **וְעֹשֵׂה** **לְחַטָּאֵי** *it behoveth not a servant of the Lord*; John iii. 30. **כֹּסְבֵי** **וְעֹשֵׂה** **לְחַטָּאֵי** *he must increase*; ix. 4. **כֹּסְבֵי** **וְעֹשֵׂה** **לְחַטָּאֵי** *I must*; Acts xxv. 27; xxvi. 1; Rom. xiv. 4; Mark iv. 38. **כֹּסְבֵי** **וְעֹשֵׂה** **לְחַטָּאֵי** *οὐ μέλει σοι, ἔστι ἀπολλύμεθα*; *b*) the *Feminine*; especially to denote the neuter; e. g. Gal. vi. 9. **כֹּסְבֵי** **וְעֹשֵׂה** **לְחַטָּאֵי** *let it not be burdensome to us*; Barh. 45, 13. **כֹּסְבֵי** **וְעֹשֵׂה** **לְחַטָּאֵי** *this is probable*;

Assem. I.179, B.22. **كَلِمًا لَّزِمًا** *it was necessary*; 482, 24. **فَعَلًا حَسَنًا** *it is honorable and right*; 519, A. 4.

REM.—Here belongs also Rom. xiv. 4. **مَلَأَ صَدْرَهُ** *it comes into his hands*; i. e. *he can*; and in the feminine, Acts v. 39. **لَا مَلَأَ صَدْرَهُ** *ye cannot*.

§ 65. *View of the manner of designating all the Tenses and Moods; of the Imperfect, Pluperfect, and Optative in particular.*

1. The *Indicative*;

A) of the *Present* is expressed; *a*) by the preterit (§60. 2); *b*) sometimes by the future (§61. 2. a); *c*) usually by the participle (§ 54. 2. b, and § 64. 2. A);

B) of the *Imperfect*; *a*) usually by the participle joined with **لَئِنْ** (§ 18.4. Rem., and § 38; also without the substantive verb, § 64. 2.B. β); e.g. Matt. ii.9. **لَمَّا سَارَ** *he went*; verse 20. **بَدَأَ نَجَّيْنَهُ** *who sought the child's life*; iii. 5. **لَمَّا سَارَ** *all Judea went out*; John xvii. 12. **لَمَّا سَارَ** *I kept*; *b*) by the preterite (§ 60. 1. b), and rarely; *c*) by the future (§ 61. 2. b);

C) of the *Perfect*, besides cases noted in (§ 60. 1); *a*) rarely by the future (§ 61. 2. c); *b*) by the participle (§ 64. 2. B. b);

D) of the *Pluperfect*; *a*) usually by **لَمَّا سَارَ** in the same person and number added to the preterit; e. g. Luke v. 9

ܐܘܪܝܢܐ ܫܠܡܐ ܐܘܪܝܢܐ *terror had seized him*; John iv. 8.  
 ܘܘܫܝܢܐ ܕܢܘܫܐ *they had gone into*; v. 13. ܐܘܪܝܢܐ ܐܘܪܝܢܐ *he had*  
*hidden himself*; x. 22. ܐܘܪܝܢܐ ܐܘܪܝܢܐ *he had been*; b) by  
 the preterit (§ 60. 1. c); c) rarely by the future (§ 61.  
 2. d);

E) of the *Future* besides cases noted in § 61. 1., some-  
 times; a) by the Preterit (§ 60. 3. a); b) by the impera-  
 tive (§ 62. 2); c) by the participle (§ 64. 2. C);

F) of the *Futurum exactum*; a) by the preterit (§ 60.  
 3. b), more frequently; b) by the future (§ 61. 1. b), some-  
 times; c) by the participle (§ 64. 2. C. b).

## II. The *Subjunctive* ;

A) of the *Present* is given; a) by the preterit of  
 ܐܘܪܝܢܐ (§ 60. 4. a), very often; b) by the future (§ 61.  
 3. A. a);

B) of the *Imperfect*; a) usually like the indicative of  
 the same tense, by the participle with ܐܘܪܝܢܐ in conditional  
 clauses; e. g. John viii. 19. ܐܘܪܝܢܐ ܐܘܪܝܢܐ ܐܘܪܝܢܐ  
 ܐܘܪܝܢܐ *if ye knew me, ye would also know my*  
*father*; verses 39, 42; xviii. 30, 36; xxi. 25; b) by the  
 future (§ 61. 3. A. b), sometimes; c) by the participle alone  
 (§ 64. 3. A. a);

C) of the *Perfect*; sometimes by the future (§ 61. 3.  
 A. c);

D) of the *Pluperfect*; a) by the preterit (§ 60. 4. c);  
 b) by the future (§ 61. 3. A. d), more frequently; c) by the  
 participle with ܐܘܪܝܢܐ (§ 64. 3. A. b).

## III. The *Optative* is expressed; a) by the interrogative

pronoun with a preterit or future following; e. g. Judges ix. 29. **וְהָיָה אֲמַלְטָס לְחַמְלָא טַבְתָּב** *oh that I had (who will give over to me) this people in my power!* Ps. iv. 7; iv. 7; *b*) by the particles **לֵאמֹר** and **אֲמַלְטָס** *oh that*, with a preterit following (§ 60. 4. Rem.); the *Future*; e. g. Gen. xvii. 18. **אֲמַלְטָס אֲמַלְטָס נִלְבָּא** *oh that he might live*; or the participle with **וְהָיָה**; e. g. II Cor. xi. 1. **אֲמַלְטָס מַעֲבִירֵי הַמִּסְתָּרִים** *may ye yet bear with me!*

REM—The optative is sometimes also expressed by **אִלְמָנָה** or **אִלְמָנָה**; e. g. Ps. lxxxi. 13. **אִלְמָנָה חֲמַד מְעַלְמֵי** *would that my people would hearken to me*; by verbs that denote a wish with a following **?**; e. g. Exod. xvi. 3. **וְהָיָה יָדָנוּ כְּיָדָהּ** *would that we were dead!* When the substantive verb denotes a wish, it is omitted; e. g. Luke. ii. 14. **וְהָיָה לָנוּ כְּלֹרֵי הַלְלוּתָא** *glory to God*. Sometimes instead of the Hebrew **וְהָיָה** occurs the almost correspondent **וְהָיָה**; e. g. Job xxiii. 3; but it is literally translated in Cant. viii. 1. **וְהָיָה לְךָ אֲנִי כַד** *oh that thou wert my brother*.

IV. The *Imperative*, besides the cases under § 62, is expressed; *a*) by the preterit of **וְהָיָה** (§ 60. 5. a); *b*) by the future, especially negatively (§ 61. 3. B).

V. The *Infinitive*, finally, besides the cases under § 63, is expressed; *a*) by the preterit (§ 60. 5. b); *b*) by the future (§ 61. 3. C), and more frequently; *c*) by the participle (§ 64. 3. B).

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### § 66. *The Persons of the Verb.*

1. The third singular masc. and fem. of the active and passive conjugations is sometimes used impersonally thus:

a) the *masculine*; α) of the preterit; e. g. Heb. x. 34. **ⲗⲓⲁⲃⲏⲗⲏ ⲕⲏⲥ ⲕⲁⲣⲏⲥ** *it pained you*; Luke x.34. **ⲕⲏⲥ ⲕⲁⲣⲏⲥ** *he cared for him*; β) of the future, Deut. vi. 24. **ⲕⲏⲥ ⲕⲁⲣⲏⲥ** *it would be good for us*; Jer. vii.6. **ⲕⲏⲥ ⲕⲁⲣⲏⲥ** *it would harm you*; b) the *feminine*; α) of the preterit, Ps. xcvi.10. **ⲕⲏⲥ ⲕⲁⲣⲏⲥ** *it shames me, (I am ashamed) of this generation*; Ps. xxxi.9. **ⲕⲏⲥ ⲕⲁⲣⲏⲥ** *it grieves me*; Luke xviii. 23. **ⲕⲏⲥ ⲕⲁⲣⲏⲥ** *it pained him*; β) of the future, Gal. vi. 9. **ⲕⲏⲥ ⲕⲁⲣⲏⲥ** *it will not be grievous to us*; Ps. lxi. 20. **ⲕⲏⲥ ⲕⲁⲣⲏⲥ** *whom it grieved.*

2. In like manner in Syriac, the *neuter* is usually expressed; a) by the third person singular feminine of the verb, thus; α) in impersonal phrases, as Luke vi. 13. **ⲕⲏⲥ ⲕⲁⲣⲏⲥ** *it was light*; John vi. 17. **ⲕⲏⲥ ⲕⲁⲣⲏⲥ** *it was dark*; passively, Barh. 84,14. **ⲕⲏⲥ ⲕⲁⲣⲏⲥ** *the report was spread abroad*; Assem. I. 298. A.11. **ⲕⲏⲥ ⲕⲁⲣⲏⲥ** *it was revealed to him*; 481, 7; β) in connection with the demonstrative pronoun or with adjectives as subjects; e. g. John i. 28. **ⲕⲏⲥ ⲕⲁⲣⲏⲥ** *this came to pass at Bethany*; i. 3. **ⲕⲏⲥ ⲕⲁⲣⲏⲥ** *there was not any thing*; Ephr. I. 240, F. **ⲕⲏⲥ ⲕⲁⲣⲏⲥ** *it seemed good to Moses*; passively, Assem. I. 380, 4. **ⲕⲏⲥ ⲕⲁⲣⲏⲥ** *it seemed just to us.* Yet we also find for the neuter; b) the third person singular masculine; e.g. Isa. xxiii. 12. **ⲕⲏⲥ ⲕⲁⲣⲏⲥ** *there will be no rest for thee*; Barh. 133, 8. **ⲕⲏⲥ ⲕⲁⲣⲏⲥ** *it was said to him*; Assem. I. 362, 5. **ⲕⲏⲥ ⲕⲁⲣⲏⲥ** *it shall be permitted to me.*

3. When the subject of the verb is general or indefinite, it is expressed, in Syriac, in various ways, as in the English, thus; a) by the third person singular; e. g.

Gen. xi. 9. **قَالَ** *he calls*; (i. e. *one calls, it is called*); to which is also appended by way of explanation, after the Hebrew idiom, the participle or participial noun of the same verb; e. g. Isa. xvi. 10. **بِذَوِّ بَيْتِهَا** *the wine treaders shall tread* (no more wine; i. e. *no one shall tread*); or **أَنْعَمَ** and **قَالَ**; e. g. I Sam. ix. 9. **قَالَ** *he* (i. e. *any one*) *said*; John iii. 4. **أَبْنًا مَوْلُودًا** *how can one be born when he is old?* or passively Matt. xxvi. 13. **قَالَ** *it shall be told*; Acts xvi. 13. **قَالَ** *there prayer was wont to be made*; Barh. 58, 13, 15; b) by the third person plural; e. g. Isa. lxiv. 3. **لَمْ يَسْمَعُوا** *they* (i. e., *men in general*) *have not heard*; xlvi. 1; Dan. i. 12; Heb. xi. 3. **رَأَوْا** *what they see* (i. e. *what any one sees, what is seen*); also with an explanatory participle or adjective; e. g. Isa. xxiv. 16. **قَالَ** *they failed*; c) by the second singular; e. g. Luke ii. 4. **أَنْتَ** *when thou bringest*; I Tim. ii. 1. **قَالَ** *that thou offerest* (i. e. *that there be offered*); sometimes the verb is in the second plural, Matt. vi. 24; d) sometimes by the first plural; e. g. Mark vii. 27. **قَالَ** (or by the infinitive with **لِ**, Matt. xv. 26. **لِنَأْكُلْ**—**وَنُلْقِ** xxii. 17), *that we* (i. e. *any one*) *should take—and cast*; e) more frequently by the participle alone; e. g. Matt. vii. 16. **قَالَ** *do men gather?* v. 15; ix. 17; x. 29; I Cor. iv. 12; Barh. 6.2. **قَالَ** *they say*; 58, 9.

REM.—Here belongs also **قَالَ** *they say, it is said*; and impersonal phrases with an infinitive following; e. g. Matt. xii. 12. **لِنَأْكُلْ** *one may do*; Acts v. 29. **لِنُطِيعَ** *we* (any one) *must obey*.

4. When the Deity or those in high stations (e.g. Kings), speak of themselves, the first person plural denotes the *pluralis excellentiæ*; e. g. Gen. i. 26. **نَحْنُ إِنْعَمًا** *let us* (i. e. *I will*) *make man*; xi. 7; Barh. 90, 9. **إِنَّا كَاتَبْنَا** *behold we* (i.e. *I, Justinian*), *have written*; 11. **كَاتَبْنَا** *write to us* (*me*).

REM.—Sometimes though for the most part only in passages translated from the Old and New Testaments, the construction changes from one person to the other, viz.; a) from the third to the second, or *vice versa*; Micah vii. 18. **كَيْفَ كَلَّمْتَنِي إِصْرًا** **بِمَنْزِلَتِكَ** **وَمَنْزِلَتِكَ** **بِمَنْزِلَتِكَ** **لَا إِلَهَ إِلَّا أَنْتَ** *there is no God as thou, who forgiveth sins, and remitteth the transgressions of the remnant of his heritage, and retainest not* (compare Ephr. II. 284, A. B); Mal. ii. 15; Gal. iv. 21. **أَمَلْنَا** **كَلَّمَ** **أَيْدِيَهُ** **أَنْتَ** **بِحُكْمِكَ** **وَمَنْزِلَتِكَ** **لَا إِلَهَ إِلَّا أَنْتَ** *λέγετέ μοι, οἱ ὑπὸ νόμον θελοντες εἶναι*; Rom. ii. 1; Matt. xxiii. 37; b) from the first to the third person; e. g. Isa. xlii. 24, 25. **لَا إِلَهَ إِلَّا أَنْتَ** **كَلَّمْتَهُ** **بِحُكْمِكَ** **وَمَنْزِلَتِكَ** *because we have sinned against him, — hath he poured out upon them* (*us*).— Here also belong the instances where writers include themselves, in the first person plural, in what they declare of their ancestors; e. g. Psalm lxvi. 6. **كَلَّمْنَا** **تَسْبِيحًا** *then did we rejoice in him*. When several verbs having different subjects follow each other in the same person, it appears to be rather according to the Syriac idiom, not to indicate more particularly the difference of the subject; e.g. II Sam. xi. 13.

§ 67. Construction of the Verb with various Cases and Prepositions.

I. VERBS WITH THE ACCUSATIVE.

1. With an *Accusative* are construed;

a) *Transitive Verbs*; e. g. Matt. ii. 6. **أَمَلْنَا** **تَسْبِيحًا**

**לִּפְנֵי** *who shall feed my people* ; iv. 16 ; even intransitives, having at the same time a transitive signification ; e.g. Barh. 214, 2. **רָכַב עַל סוּס** *he rode upon an ass* ; 215, 11.

REM.—Here also belong such verbs as in other languages govern other cases ; e. g. **צִוָּה** *to command* ; Matt. xxviii. 20. **אֱמַן** *to believe* ; John xii. 38 ; Romans x. 16, ( with **אֶת** John ii. 23 ) ; **אָנַח** *to answer* ; Ephr. III. 285 ; **בָּרַךְ** *to announce* ; Acts xvi. 10. etc.

b ) Here belong the following classes of verbs ; a ) those signifying to *put on* or *put off* clothing, *to adorn*, *to gird*, *to cover with anything* ; **לָבַשׁ** I Cor. xv. 53 ; Eph. vi. 11 ; Barh. 223, 12. **בָּרַכְנוּ אֶת לְבוּשֵׁינוּ** *that he put on our garments* ; **כָּס** Col. iii. 9 ; **אָחַז** I Sam. ii. 4 ; Acts xii. 8 ; even passive verbs ; e.g. **אֶתְלַבְּשׁוּ** Acts xii. 8 ; **אֶתְלַבְּשׁוּ** Ps. civ. 2 ; and β) those denoting a *want* or *excess* ; e. g. Acts vi. 8. **מָלְאָה אֶת הַחֶסֶד וְאֶת הַכֹּחַ** *he was full of faith and power* ; xiii. 10 ; Rom. i. 29 ; Mark viii. 36. **אִם יִסְבָּח נַפְשׁוֹ** *if he suffer harm as to his soul*. Furthermore here belong ; γ) verbs of *remembering* and *forgetting*, **זָכַר** John xv. 20 ; Luke i. 72 ; **אָבַח** John ii. 17, 22 ; **זָכַר** Heb. vi. 10 ; and finally ; δ) verbs of *coming* and *going* to a place ; e.g. Matt. xv. 21. **בָּרַח אֶל טַיְרֵי** *he came into the region of Tyre* ; Mark v. 38 ; Luke ii. 51 ; John iv. 5 ; **אָבַח** Luke iv. 42 ; John vi. 1 ; **אָבַח** Luke ii. 39 ; iv. 14 ; **אָבַח** Acts ix. 3 ; **אָבַח** John ii. 12 ; **אָבַח** i. 44 ; **אָבַח** v. 1 ; **אָבַח** xviii. 33 ;

c) several neuters also take an accusative, viz ;

a) in connection with a noun, as their object, formed from the same verb ; e. g. Judg. xiv. 12. **אָבַח אֶת הַבַּיִת** *to*



propose a riddle; Ez. xvii. 2; Acts ii. 17. — **سَأَلَ سَائِلًا** to have visions — dreams; Matt. xiii. 24; Ephr. I. 251, C; 253, A; especially  $\beta$ ) when the noun is more accurately defined by an adjective; e. g. Matt. ii. 10. **سَبَّحُوا بِحَمْدِ رَبِّهِمْ سُبْحًا** they rejoiced exceedingly; John iii. 29; Assem. I. 362, 18; Gen. xxvii. 34. **أَبْكَا أَبْكًا** he lamented sorely; Zach. i. 14.

REM.— **أَسَدَّ**, in the sense of *to befall*, *to happen to* any one, also governs the accusative of the object; e. g. Luke xiii. 2. **أَسَدَّ عَلَيْهِمْ**, because this has befallen them; Acts vii. 40. **أَسَدَّ لَهُ** what has happened to him; Acts xxviii. 5, 6.

2 The following govern a double accusative;

a) verbs in *Pa.*, *Aph.*, and *Sha.*, *Pe.* of which takes an accusative, viz.; a) verbs of *putting on* or *off* clothing, *adorning*, *covering* with anything; e. g. **أَكْبَسَ كَلْبًا** Mark xv. 17, 20; Ephr. I. 239, A. **أَكْبَسَهُمْ ثِيَابًا** he clothed them with garments; II. 178, D; John xix. 2. **أَكْبَسُوا عَلَيْهِ رُبَّةً** they put upon him a purple robe; Ez. xvi. 10;  $\beta$ ) verbs of *filling up*, *satisfying*; e. g. Ephr. I. 527, A. **أَمْلَأَتِ الْوَسِيلَةَ خَمْرًا** the widow filled the vessels with oil; Luke i. 53. **أَمْلَأَهُ خَيْرًا** the hungry he fills with good things;  $\gamma$ ) those which denote *teaching*, or *showing*; e. g. John xiv. 26. **أَمْلَأَ كُلَّ شَيْءٍ** he will teach you all things; I Tim. iv. 6; John xiv. 8. **أَمْلَأَ آبَاءَ** show us the Father; verses 10, 32;

b) verbs in *Peal* with a double accusative signification. Here belong; a) verbs of *clothing*, *covering* (also with **بِ** of the thing); e. g. Ephr. I. 239, A. **أَمْلَأَ ثِيَابَهُ** he

*girded them with girdles*; **مَدَّ** to anoint, Ps. xlv. 7; **وَسَّ** to sow; Lev. xix. 19;  $\beta$ ) verbs of *filling up* (also with **ع** and **فَع**) e. g. John ii. 7. **مَلَأْتَهُمْ مَاءً** fill (them) the water pots with water; verse 9; Barh. 212, 2; Assem. I. 332, A. 12;  $\gamma$ ) verbs of *commanding, ordering*, (also with **فَع** and **عَلَّ** of the person and thing); e. g. Gen. vi. 22. **عَلَّمَ** all that he had commanded him; Mark viii. 11. **سَأَلُوهُ** they demanded of him a sign;  $\delta$ ) verbs of *showing or doing* any thing to any body, or *making* a person or thing to be thus and so; e. g. Gen. xvii. 5. **صَنَعْتُ** I have made thee a Father; John viii. 53. **صَنَعْتَ** what makest thou thyself? Heb. i. 2; Assem. I. 346, A. 4. v. E. Also with an accusative of the material of which anything is formed; e. g. I Kings viii. 32. **صَنَعَ** he built of (them) the stones an altar;  $\epsilon$ ) verbs of *namings*, **سَمَّى** Isa. lx. 18; I John iii. 1.

## II. VERBS WITH PREPOSITIONS.

1. Verbs are construed with **ع** which in English are joined with *in, on, upon, about, concerning*, etc. Here belong especially; *a*) verbs which denote some state or emotion of the mind; e. g. Luke i. 14. **سَبَّحُوا** they shall rejoice at his birth; Barh. 90, 20; **بَدَّ** to have pleasure in something; Matt. iii. 17; Heb. x. 38; **عَجَبُوا** to wonder at; Matt. xxii. 33; Luke ii. 47; **عَدَّ** to hope in; Matt. xii. 21; John v. 45; **عَدَّ** to believe on; Mark i. 15; John ii. 11; **عَدَّ** to look at; John i. 36, 43; Barh. 190, 13; Assem. I. 89, A. 17; **عَدَّ** to be ashamed of; Rom. i.

16; **كَلَّمْتُكَ** to rebuke; I Tim. v. 1; **دَاوَّ** *ibid.* or threaten; Matt. viii. 26; Luke iv. 41; Barh. 53, 10; **كَلَّمْتُكَ** to mock at; Matt. xx. 19; xxvii. 31; **كَلَّمْتُكَ** to laugh at; Acts ii. 13; b) verbs that denote *acknowledging, denyng, swearing by, calling upon*; e. g. Matt. x. 32, 33. **كَلَّمْتُكَ بِنَهْيِ صَدِّ** whosoever shall confess me; Mark i. 5; Acts xxiii. 8; Rom. x. 9, 10; Matt. x. 33. **مَنْ دَنَصَفَهُ صَدِّ** whosoever shall deny me; xxvi. 34; I Tim. v. viii; Assem. I. 341, A. 23; 372, 8, 9; Matt. xxvi. 63. **أَسْجُدُ لِكَلِمَةِ سُبْحَانَ** I adjure thee by the living God; Mark v. 7; I Thess. v. 27; **كَلَّمْتُكَ** to call upon; Gen. iv. 26. Here also belong; c) some verbs which denote a *doing* something for or against some one; e. g. **أَدْفَعُ**, **حَضَرَ** and **بَيَّنَّ** to prove against some one; Acts xxiv. 27; xxv. 9; Rom. ix. 17; I Tim. i. 16; **هَشَدُوا** (also with **خَلَا**) to testify against; Deut. xxxi. 28. Of verbs of *motion*, here belong; d) **لَقِيتُكَ** to encounter; Luke viii. 27; xxii. 10; and **أَتَى** to come with (i. e. bring) something; Psalms lxvi. 12.

REM.—Here also belongs **شَرِبْتُ** to drink from; Gen. xlv. 5. **شَرِبْتُ مِنَ الْكَؤُودِ** the cup from which my Lord drinks. Some times **كَلَّمْتُكَ** denotes a *part* of the object; e.g. II Sam. xxiii. 10. **سَبَّحْتُ** he made an overthrow among the Philistines; and here are to be placed **حَضَرَ** and **حَفَلَا** to labor at something; I Kings ix. 23.

2. The following verbs are construed with **لِ** as a sign of the dative; a) those of *giving, permitting, commending*; e. g. John xiv. 27. **أَتَى** my peace give I to you; Matt. viii. 21, 31. **أَتَى** permit me — us; Mark v. 13; Luke viii. 32; Acts xx. 32. **أَتَى**

اِئْتَمَرْتُ بِكَ لِلَّهِ I commend you to God; I Peter iv. 19;  
 b) those of *pleasing* and *displeasing*; e. g. John viii. 29  
 كَرِهَ لِيَمْضِيَ قَوْلِي وَمَا يُضَيِّقُكَ that which pleases him; Rom. xv. 2, 3;  
 Heb. xiii. 16; or c) those that denote *likeness, similarity*;  
 e.g. Luke xiii. 18. اِئْتَمَرْتُ بِكَ لِمَلَكُوتِ اللَّهِ to what is  
 the Kingdom of God like? verses 9, 20; Heb. ii. 17; Barh.  
 137, 12. اِئْتَمَرْتُ بِكَ thou art like him.

REM.—Here also belong impersonal phrases, such as اِئْتَمَرْتُ it is  
 fitting for, and اِئْتَمَرْتُ equivalent to *to have*; e. g. Matt. iii. 9;  
 Luke xvi. 28,29; John x. 16. (with the accusative of the object in  
 relation to ἔχειν, II John 9. اِئْتَمَرْتُ لِيَمْضِيَ قَوْلِي وَمَا يُضَيِّقُكَ  
 οὕτως καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει), and اِئْتَمَرْتُ equivalent to  
*not to have*; Matt. xiii. 21; John xiv.30. In the same signification  
 occurs also اِئْتَمَرْتُ; e.g. Barh. 66, 4. اِئْتَمَرْتُ لِيَمْضِيَ قَوْلِي  
 he had three sons.

3. With اِئْتَمَرْتُ are connected; a) verbs which denote *to*  
*fear, flee, guarding oneself, refraining, ceasing, releasing*;  
 e.g. Luke xxiii. 40. اِئْتَمَرْتُ بِكَ اِئْتَمَرْتُ بِكَ fearest thou  
 not God? John ix. 22; Barh. 94,9; Rom. ii.3. اِئْتَمَرْتُ  
 اِئْتَمَرْتُ بِكَ that thou shalt escape the judgment of God;  
 I Cor. vi. 18; x. 14; Barh. 170, 4; Matt. x. 17. اِئْتَمَرْتُ  
 اِئْتَمَرْتُ بِكَ beware of men; xvi. 6, 12; Luke xii. 15; xx.  
 46; John xvii. 15. اِئْتَمَرْتُ بِكَ اِئْتَمَرْتُ بِكَ that thou shouldst  
 keep them from evil; I Peter ii. 11. اِئْتَمَرْتُ بِكَ اِئْتَمَرْتُ  
 اِئْتَمَرْتُ بِكَ abstain from lusts of the flesh; Acts xv. 29; I Pet.  
 iv.1. اِئْتَمَرْتُ بِكَ اِئْتَمَرْتُ بِكَ he ceaseth from sin; Barh.102,9;  
 Assem. I. 42, 8; II Thess. iii. 3. اِئْتَمَرْتُ بِكَ اِئْتَمَرْتُ بِكَ he

will keep you from evil ; b) those of *filling up*, *lacking*, and *failing* ; Luke xv. 16. **طَافَ بِسَطْرِهِ** *to fill his belly with husks* ; Barh. 69,1 ; I Tim. vi.10. **لَمْ يَكُنْ فِيهِمْ** *they came short of the faith* ; II Tim. ii. 18 ; c) those of *asking*, *beseeking* ; John iv. 31. **سَأَلُوهُ** *they besought him* ; verse 40 ; I Peter ii. 11.

REM.—**فِي** also expresses the Latin *præ* ; e. g. **فِي** **مَتَى** *to die before* ; or *per*, with **عِنْدَ** and **عِنْدَكَ**, John x. 1, 2.

4. With **عَنْ** are construed verbs, which, in English, may be followed by *about*, *concerning*, viz. ; a) some which express an *affection of the mind* ; e.g. Matt.xv.22. **أَلَمْ يَكُنْ لِي** *be merciful to me* ; xvii. 15 ; Rom. ix. 15 ; xi. 32 ; Matt.vi. 28. **لِمَ تَتَوَلَّوْنَ** *why take ye thought for raiment* ; Luke xii. 26. **لِمَ تَتَوَلَّوْنَ** *to be anxious* ; Matt.v.22. **لِمَ تَتَوَلَّوْنَ** *to rejoice over* ; Rev. xviii.20. **لِمَ تَتَوَلَّوْنَ** *to weep over* ; Luke xxiii.27,28. **لِمَ تَتَوَلَّوْنَ** *to take counsel concerning* ; Matt. xxvi. 4 ; b) those which denote *power* or *authority* over something ; e. g. Luke xix. 14. **لِمَ تَتَوَلَّوْنَ** *that this person should rule over us* ; Rom. vi. 14 ; vii. 1 ; Barh. 40, 6 ; Matt. xxiii. 35. **لِمَ تَتَوَلَّوْنَ** *shall come upon you* ; Luke xxi. 34 ; John xviii. 4 ; Luke i. 1 . **لِمَ تَتَوَلَّوْنَ** *fear fell upon him* ; c) those which denote a *doing for* or *against*, or an *occupation with* something ; e. g. Acts vii. 58. **لِمَ تَتَوَلَّوْنَ** *those who testified against him* ; Matt. xxvi. 62 ; John i. 8. **لِمَ تَتَوَلَّوْنَ** *that he might bear witness of the light* ; iii. 26 ; v. 31. **لِمَ تَتَوَلَّوْنَ** *to accuse* ; John viii. 46 ; **لِمَ تَتَوَلَّوْنَ** *to write of, concerning*, John i. 46 ; v. 46 ; Acts xxi. 25. **لِمَ تَتَوَلَّوْنَ** and

**كَلَّمَ** *to speak of, about*; John i. 22, 30; xiii. 22; vii. 13;  
 d) verbs of *covering, protecting, or burdening*; e. g. Matt.  
 xvii. 5. **سَاطُرٌ نُّورٍ كَبِيرٌ** *a bright cloud covered*  
*them*; Luke i. 35. **قُوَّةُ سَمَاءٍ كَبِيرَةٍ** *the power of*  
*the Most High shall cover thee*; **كَلَّمَ** and **كَلَّمَ** have the  
 same signification; Jer. xviii. 23; II Sam. xiii. 25.  
**لَا تَضَعْ كَبْرًا** *so that we shall not burden thee*. And finally;  
 e) several verbs that denote a *charge, command or petition*;  
 e. g. **كَلَّمَ** *to charge one*; II Chron. xxxvi. 23;  
**كَلَّمَ** *to prescribe for one*; II Kings xxii. 13. **كَلَّمَ**  
*to pray for*; John xvii. 9. **كَلَّمَ** *to ask after*; Assem.  
 I. 50, 6.

REM.—Here also belong phrases compounded with nouns derived  
 from these verbs; e. g. I Peter v. 7. **كَلَّمَ** *cast your cares upon the Lord*; Barh. 77, 5. **كَلَّمَ**  
**كَلَّمَ** *they took care for the King*; Isa. i. 14. **كَلَّمَ**  
**كَلَّمَ** *they are a burden to me*; Job vii. 20.

5. With **كَلَّمَ**, **كَلَّمَ** and **كَلَّمَ** *between*, are construed  
 verbs which denote *dividing, separating, distinguishing*;  
 e. g. Gen. i. 4. **كَلَّمَ** *he separated between light and darkness*; Ruth i. 17. **كَلَّمَ** and **كَلَّمَ**  
*to see, to perceive a difference between*; II Sam. xix. 35;  
 Mal. iii. 18.

6. With **كَلَّمَ** *after*, are joined verbs which signify *to go*  
 (equivalent to *to follow*); e. g. Matt. iv. 25. **كَلَّمَ**  
*they followed him*; xii. 15; Mark x. 32; Matt. iv. 19.  
**كَلَّمَ** *follow after me*; xix. 2; John viii. 12; **كَلَّمَ**  
 I Tim. vi. 11; II Tim. ii. 22.

REM.—More in accordance with the Hebrew idiom we find **זָלַח** with verbs signifying *to put away, destroy* : e. g. I Kings xiv. 10 ; xxi. 21.

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GENERAL REMARKS.

To *seem, to appear*, are expressed, as in Hebrew, by **חָנַן** in the relation of genitive or with the suffix be longing to the person ; e. g. Gen. xix. 14. **חָנַן אֱלֹהֵי** **בְנֵי חָמֹר** **הָיָה** *he seemed to his sons-in-law* ; II Sam. x. 3. **חָנַן** (he) *seems to thee*. When rendered more definite by the adjectives *good* or *bad*, they are expressed either by **טוֹב** and **רָע** ; or **טוֹב**, or **רָע** without **חָנַן** ; e. g. Acts vi. 5 ; Rom. xv. 2. 3 ; Gen. xxi. 11 ; Matt. xxi. 15 ; or in connection with **חָנַן** ; e. g. Ephr. I. 240, F. **טוֹב רָע** **חָנַן אֱלֹהֵי** **הָיָה** *would this seem good to God?* In the translation of the New Testament, *δοκεῖ* is usually expressed by **חָנַן** ; e. g. Matt. xvii. 25 ; xviii. 12 ; xxi. 28 ; xxii. 17 ; Luke x. 36.

To *suffer, permit*, are expressed either by **סָפַר** *to command*, or **סָפַר** *to cause* (without the copula following) ; e. g. Barh. 72, 12 ; or they are expressed in such a manner that the thing to be done is implied in the imperative itself ; Barh. 27, 2 ; 114, 14.

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III. PASSIVES AND THEIR CONSTRUCTION.

1. The active cause in passives is usually expressed by **בְּ** ; e. g. Matt. vi. 16. **בְּ** **אֲנָשִׁים** **לָקְחוּ** *that they may be seen by men* ; Luke viii. 29. **בְּ** **אֲנָשִׁים** **לָקְחוּ** *he was caught by*

him; Assem. 1. 39, 14, and 16. **أَمْلَأَ كَيْسَ هُوَ** *there was a voice heard by him*; Barh. 152, 11.

REM.—Yet we also frequently find **فَعَلَ**, Matt. iii. 14. **وَمَكَّنِي** **أَلْحَقْ** *that I should be baptized of thee*; v. 13; xx. 23.

2. Passives whose actives govern a double accusative, sometimes retain one of them; e. g. Luke i. 41. **أَلْحَقْنَا بِهِيَ بِرُوحِ الْقُدُسِ** *she was filled with the Holy Ghost*; ii. 40; Barh. 32, 14. **أَلْبَسَ بِيَسَّ** *a man who was clad in Byssus*; 90, 14; 108, 6; 223, 15; Assem. I. 86, A. 27, 28.

3. When passives, especially in verbs relating to the mind, have an active signification, they are joined with the accusative; e. g. I Thess. i. 2. **تَذَكَّرْنَا فِي صَلَاتِنَا لِحُبِّكَ** *we remember you in our prayers*; **أَلْتَفَعْ** *to think*, Rom. ii. 3; xv. 5; **أَعْرَفْنَا** *to recognize*, Acts xix. 15; **أَطَاعْنَا** *to obey*, Eph. vi. 1; Col. iii. 22; **أَرَادْنَا** *to wish*, I Tim. vi. 10.

REM.—Here also belong such passives as **أَلْهَضْنَا** *to chew the cud*, Lev. xi. 3, 5; and hence also may be explained why participles passive of the *Pe*. (§ 64. 5) take the accusative of the object.

4. Passives have also frequently a reflexive signification (§ 21, 2; § 22. 2; § 24. 2; § 58. A. a); e. g. John viii. 6. **أَسْوَأَ لِنَفْسِهِ** *Jesus bowed himself down*; verse 8; Mark i. 7; I Tim. v. 14. **أَتَزَوَّجُوا** *those who are young shall marry*; iv. 13; **أَلْتَمَسْنَا** *to wax strong*, Acts xix. 16; xxiii. 11; **أَلْتَجَمَّ** *to hide*, John viii. 59; **أَلْتَوَّجَّ** *to turn around*, Matt. ix. 22., etc.

REM.—Many neuters take a passive signification; e. g. **أَلْتَأَمَّنْ** *to*



err, Luke xxi. 8. **لَا تَهَيِّجُوا** μὴ πλανηθῆτε; **تَبْرَأْ** to burn, Matt. xiii. 40. **يُنْفَخُ** και πυρὶ καίεται; **يَسْقُطْ** to fall, iii. 10. **يَخْرُجْ** εἰς πῦρ βάλλεται; **يَخْرُجْ** to go out, viii. 12. **يَخْرُجْ** ἐκβληθῆσονται etc.

Upon the use of verbs for adverbs, see § 82. 1.

Appendix to § 67.

MODE OF EXPRESSING GREEK COMPOSITES.

To the subject of the construction of verbs with cases and prepositions, belongs also the manner of rendering Greek Composites, which in the Syriac translation of the New Testament, are expressed as follows :

1. By simple verbs, in the signification of which ; a) the idea of the Greek preposition is included ; e. g. Matt. xx. 18. **يُخَالِصُنَا** ἀναβαίνομεν ; viii. 1. **يُخَالِصُنَا** καταβάντι ; iii. 2. **يَخْرُجْ** μετανοεῖτε ; xvi. 5. **يَخْرُجْ** ἐπελάθοντο ; or by verbs which ; b) without respect to the Greek preposition, answer to the simple Greek verb ; e. g. Matt. xi. 5. **يَخْرُجْ** ἀναβλέπουσι ; Acts xxiii. 33. **يَخْرُجْ** ἀναδόντες ; Rom. 14. 9. **يَخْرُجْ** ἀνέζησεν ; Luke xv. 24, 32 ; x. 31, 32. **يَخْرُجْ** ἀντιπαρήλασεν ; Acts xxvi. 5. **يَخْرُجْ** προγινώσκοντες ; Rom. xv. 4. **يَخْرُجْ** προσεγράφη.

2. By verbs ; a) with a preposition answering to the Greek ; e. g. **يَخْرُجْ** = ἀντι ; Luke xiii. 17. **يَخْرُجْ** οὐδὲ ἀντι ; Acts vi. 10 ; Rom. xiii. 2. **يَخْرُجْ** = ἐπί and κατά ; Luke x. 34. **يَخْرُجْ** ἐπεμελήθη αὐτοῦ ; Matt. xxvi. 62. **يَخْرُجْ** καταμαρτυροῦσίν σου ; **يَخْرُجْ** = σὺν ; Rom.

vi.8. **ܘܢܐܘܚܘܢ** συζήσομεν αὐτῶ, Heb. iv. 15 ; II Tim. i. 8. **ܘܢܐܘܚܘܢ** = *πρὸ* ; Acts vii. 40. **ܘܢܐܘܚܘܢ** οἱ προπορεύσονταί ἡμῶν ; Matt. ii. 9 ; or *b*) by an adverb of similar signification ; e. g. **ܘܢܐܘܚܘܢ** = *ἀνά*, I Peter i.3; **ܘܢܐܘܚܘܢ** ἀναγεννήσας ἡμᾶς, Heb. vi. 6. **ܘܢܐܘܚܘܢ** = *πρὸ*, II Cor. xiii. 2 ; **ܘܢܐܘܚܘܢ** *προσίρηκα*, Rom. i. 2 ; Col. i. 5.

3. By another verb representing the preposition, which usually stands first, without any connective particle, in the same tense, number, and gender with the finite verb ; e. g. **ܘܢܐܘܚܘܢ** ( *to come before* ) = *πρὸ*, Mark xiii. 23. **ܘܢܐܘܚܘܢ** *προσίρηκα*, Acts vii. 52 ; Rom. iii. 9 ; xi. 35. This verb sometimes follows ; e. g. John xx. 4. **ܘܢܐܘܚܘܢ** *προέδραμεν*.

4. If the composite is formed from a noun or adjective and a verb, it is usually resolved into its components ; e. g. Mark iv. 20. **ܘܢܐܘܚܘܢ** καρποφοροῦσιν ; iii. 4. **ܘܢܐܘܚܘܢ** ἀγαθοποιῆσαι ἢ κακοποιῆσαι ; Matt. xix. 18. **ܘܢܐܘܚܘܢ** *ψευδομαρτυρήσεις*.

REM.—It seems to be merely pleonastic, where in John iv. 4. *διέρχασθαι* is translated by **ܘܢܐܘܚܘܢ**.

§ 68. *The Substantive Verb, and some other Peculiarities chiefly relating to the Construction of the Verb.*

A. USE OF **ܘܢܐܘܚܘܢ**, **ܘܢܐܘܚܘܢ** AND **ܘܢܐܘܚܘܢ** (§ 38).

Instead of **ܘܢܐܘܚܘܢ** *to be* (with which, according to § 65. B. and D, the imperfect and pluperfect are formed), the Syriac

also uses  $\Delta\bar{\iota}$ , and in negative phrases  $\Delta\bar{\kappa}$  with suffixes, and with them also in connection with the former ( $\bar{\iota}\bar{\sigma}$ ), forms the imperfect; e.g. John ix.24.  $\bar{\iota}\bar{\sigma}\ \bar{\sigma}\bar{\iota}\bar{\sigma}\bar{\Delta}\bar{\iota}$  *he was*; verse 14.  $\bar{\iota}\bar{\sigma}\ \bar{\sigma}\bar{\iota}\bar{\sigma}\bar{\Delta}\bar{\iota}$  *they were*, etc.

REM.— $\bar{\iota}\bar{\sigma}$  sometimes stands pleonastically with the preterit without giving it the signification of the pluperfect; e.g. Mark i.45.  $\bar{\iota}\bar{\sigma}\ \bar{\sigma}\bar{\iota}\bar{\sigma}$  *he began*; Luke i. 8; John iii. 25. It is sometimes omitted as present or imperfect, according to § 54. 2; or when it would be a mere copula between the subject and object; e. g. Matt. xxvii. 29 (§ 65. III. Rem.); Luke i.27. It seems to mark emphasis after  $\bar{\iota}$  (in the Philoxenian version  $\bar{\kappa}$  *nowise*); e.g. John vi. 32.  $\bar{\iota}\bar{\sigma}\ \bar{\sigma}\bar{\iota}\bar{\sigma}\ \bar{\sigma}\bar{\iota}\bar{\sigma}\ \bar{\iota}$  *Moses has not given you*; verses 38, 58; xiii. 11, 18; Heb. ii.5,16; or in interrogations with  $\bar{\iota}$  = *nonne*); e. g. Matt. xiii. 55.  $\bar{\iota}\bar{\sigma}\ \bar{\iota}\bar{\sigma}\ \bar{\iota}$  *is this not?* xx. 13; Mark vi. 3; Luke xi. 40; xvii. 17. Concerning  $\bar{\iota}\bar{\sigma}$ ,  $\Delta\bar{\iota}$  and  $\Delta\bar{\kappa}$  with  $\bar{\iota}$  = *to have—not to have*, compare § 67. II. 2. Rem.

#### B. INDIRECT DISCOURSE.

The indirect discourse is usually expressed directly, commencing with  $\bar{\iota}$  (=  $\bar{\iota}$  —  $\bar{\sigma}$ ), e. g. John iv. 17.

$\bar{\iota}\bar{\sigma}\ \bar{\sigma}\bar{\iota}\bar{\sigma}\ \bar{\sigma}\bar{\iota}\bar{\sigma}\ \bar{\iota}$  *thou hast rightly said, I have no husband*; verse 53; ii. 17; vi. 31; Barh. 51, 11.  $\bar{\iota}\bar{\sigma}\ \bar{\sigma}\bar{\iota}\bar{\sigma}\ \bar{\sigma}\bar{\iota}\bar{\sigma}\ \bar{\iota}$  *as he said; I (he) have heard*; 135,10; 69,7.  $\bar{\iota}\bar{\sigma}\ \bar{\sigma}\bar{\iota}\bar{\sigma}\ \bar{\sigma}\bar{\iota}\bar{\sigma}\ \bar{\iota}$  *he swore, he would (I will) be no King of the heathen*; 223, 11, 12.

REM.—Sometimes  $\bar{\iota}$  is wanting at the beginning of the direct discourse (especially before  $\bar{\sigma}$ ); e.g. Barh. 131, 11, 12; 374, 13; 443, 8; more frequently  $\bar{\iota}\bar{\sigma}$ ; e. g. Barh. 106,3; 183,9; 219,5;

243, 10; 486, 5; 543, 19; 596, 11. Compare Assem. I. 479, A. 24, with 480, 1. The indirect discourse also occurs; e. g. Barh. 79, 19. **ܘܠܐ ܗܘܘܢ ܕܢܘܨܘܢ ܕܘܢܐܢܝܢܐ** *they said to him, the tribute is not sufficient for thee*; 94, 1—3; 97, 1. Sometimes the direct discourse passes over into the indirect; e. g. 276, 8—10 and vice versa; 166, 19, 20; 513, 5, 6.

C. ELLIPSIS—ZEUGMA—PARONOMASIA, AND PUNS.

1. When a verb has previously been used in the protasis, it is usually omitted in the apodosis, where it would properly be repeated; e. g. Matt. i. 22. **ܘܢܐܘܢ ܕܗܘܘܢ ܕܢܘܨܘܢ ܕܘܢܐܢܝܢܐ** *but what has happened (has happened) that it might be fulfilled*; xxi. 4; John xx. 31; Rom. v. 20; I Cor. ix. 25. **ܘܗܘܢ ܕܢܘܨܘܢ ܕܘܢܐܢܝܢܐ** *those who run (run) that they may obtain*; II Cor. v. 13; Heb. vii. 19; viii. 3; I Peter iv. 11; I John iii. 6. Sometimes the verb is to be supplied from the context; Matt. 27, 25. **ܘܗܘܢ ܕܢܘܨܘܢ ܕܘܢܐܢܝܢܐ** *his blood (come) upon us*; Acts xxiv. 6. **ܘܗܘܢ ܕܢܘܨܘܢ ܕܘܢܐܢܝܢܐ** *as it (is written) in our law*.

REM.—The ellipsis must be considered as a peculiarity of the Syriac language, where the Philoxenian translation, omitting the **ܘܢܐܘܢ** in the apodosis, adheres strictly to the Greek words; e. g. Matt i. 22. **ܘܢܐܘܢ ܕܗܘܘܢ ܕܢܘܨܘܢ ܕܘܢܐܢܝܢܐ** τοῦτο δὲ ὅλον γέγονεν; John xx. 31. Concerning the omission of **ܘܢܐܘܢ** see B. Rem. above; and concerning the elliptical use of **ܘܢܐܘܢ** see A. Rem.

2. Sometimes a verb, by its signification, can belong to only one of two connected nouns (*Zeugma*), so that to the other noun another verb must be mentally supplied;

e. g. Job iv. 10. **סָפְנָא אִלְלֻכְיָא — אִזְנָא** *the roaring of the lion (is stilled) and the teeth are broken* ; x. 12.

3. Paronomasia and puns occur but rarely in Syriac. The former is a mere imitation of the Hebrew original in Ps. xl. 3. **רְבִימַא רְבִימַא (וּרְבִימַא) וְרַבִּימַא סְפִימַא** *that many see it and rejoice*. Puns occur mostly in names where the language does not require any such alteration to be assumed ; e.g. Gen. xlix. 8. **יְהוּדָא כְּרִמְיָא** *Judah (thy brethren) shall praise thee*. verses 16; 19.

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## CHAPTER THIRD.

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### THE NOUN.

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#### § 69. *Use of the Noun in General.*

1. Abstract nouns not unfrequently in Syriac take the place of adjectives and then they stand in the relation of genitive to the noun, with **ܐ** ; e. g. Matt. iii. 11. **ܐܘܪܘܚܐ ܩܘܕܝܫܐ** *with the Holy Ghost* ; John xv. 1. **ܐܘܪܘܚܐ ܩܘܕܝܫܐ** *the true vine* ; I Cor. xv. 44. Especially does this union, as in Hebrew, occur with adjectives which denote the material or substance of which a thing is composed ; e. g. John ii. 6. **ܐܘܪܘܚܐ ܩܘܕܝܫܐ** *stone water-pots* ; Heb. ix. 4. **ܐܘܪܘܚܐ ܩܘܕܝܫܐ**

a golden box ; II Cor. x. 4 ; II Tim. ii. 20 ; Barh. 11, 7, 8 ; 20, 10 ; 88, 2 ; 172, 8 ; 228, 7. **كَمَلَةٌ بِمَثَابَةٍ** a fiery pillar.

REM.—Adjectives of material, however, do occur ; e.g. Barh. 59,4. **كَمَلَةٌ بِمَثَابَةٍ** a brazen celestial sphere ; and in the same construction adjectives of quality with **بِ** prefixed, used for substantives ; e.g. Michael. Chr. 85. **بِشَيْءٍ أبيض** week of the white (clothes). Abstract nouns with **بِ** in connection with a pronoun, supply the place of the predicate ; e.g. Rom. vii. 14. **أَنَا بِي بَشَرِي** but I am carnal ; or with a preposition prefixed they supply the place of an adjective to which a noun is to be supplied ; e.g. Heb. ii. 17. **بِشَيْءٍ إلهي** in divine (things) ; Luke viii. 49. **أَنْتَ فِي** **بَيْتٍ** one of the household ; even with suffixes, **بِقَائِمَتِهِ** **δαιμονιζόμενος**. Some abstract nouns, in the relation of genitive with **بِ** following, precede as *nomen regens* ; e.g. Barh. 170, 20. **بِأَنْتِ** many writings ; 172, 4 ; 178, 5 ; 195, 16. **بِأَنْتِ** in the remaining fortresses ; 198, 13. Here also belongs **بِأَنْتِ** according to § 55. B. 2. Rem.

2. Especially are adjectives or concrete substantives denoting *possession, custom, similarity*, etc., expressed by way of circumlocution, by means of the nouns **بِن** son ; **بِنْت** daughter ; **بِنْت** and **بِنْت** lord, master ; **بِنْت** and **بِنْت** prince, ruler ; and **بِنْت** house. In respect to the use of these nouns it is to be observed ;

a) **بِن** designates ; a) *Gentile names, inhabitants*, etc. e.g. Tit. i. 12. **بِنْتِ** **بِنْتِ** Cretans ; Barh. 167, 1 ; Acts xxi. 12 ; **بِنْتِ** **بِنْتِ** οἱ ἐνσπίτοι ; Barh. 80, 17. **بِنْتِ** **بِنْتِ** citizens ; 91, 12 ; β) the idea of *race, species, kindred* ; e.g. Rom. xi. 14. **بِنْتِ** **بِنْتِ** a kinsman ; Deut. xxiii. 2 ; I Cor. vii. 22. **بِنْتِ** **بِنْتِ**

a freeman; John xviii. 35. **كُفَّارًا** *heathen*; Michael. Chr. 5. **كُفَّارًا** *a heretic*; Assem. II. 248. **كُفَّارًا** *a courtier*; Rev. ii. 14, 20. (Here also belongs **كُفَّارًا**); γ) *participation, likeness*, (= σύν ὄμοιος); e. g. Eph. iii. 6. **ΚΟΙΝΩΝΙΑ** *συγκληρόνομοι*; I Thess. ii. 14; Acts xviii. 3; xix. 24. **ΚΟΙΝΩΝΙΑ** *ὁμότεχνος*; Dan. i. 10. **ΚΟΙΝΩΝΙΑ** *contemporaries*; Phil. iv. 3; Gal. i. 14; δ) *locality, situation*, and other circumstances; e. g. Isa. xxvi. 1. **ΚΟΙΝΩΝΙΑ** *a moat*; Psalms cxxxii. 2. **ΚΟΙΝΩΝΙΑ** *a neck chain*. And finally; ε) the adverbial phrase **ΚΟΙΝΩΝΙΑ** *forthwith, immediately*; Matt. xiii. 5, 20; John v. 9; xiii. 30; Acts x. 33; xxi. 32.

b) **ΚΟΙΝΩΝΙΑ** plur. **ΚΟΙΝΩΝΙΑ** forms; a) rarely *abstracts*; e. g. **ΚΟΙΝΩΝΙΑ** *circumcision*; more frequently *concretes* in the feminine; e. g. I Macc. xi. 7. **ΚΟΙΝΩΝΙΑ** *one born free*; or it denotes; β) the *product* of anything; e. g. **ΚΟΙΝΩΝΙΑ** *grapes*; **ΚΟΙΝΩΝΙΑ** *gum on sea-weed*; and tropically **ΚΟΙΝΩΝΙΑ** *voice*; Rom. x. 16, 18; Gal. iv. 20; and in the plural, Acts xii. 22; γ) *implements, clothing*, **ΚΟΙΝΩΝΙΑ** *napkin*; **ΚΟΙΝΩΝΙΑ** *ring*; δ) *descendants, nations, etc.*; e. g. Luke xiii. 16. **ΚΟΙΝΩΝΙΑ** *the Hebrews*; Matt. xxi. 5. **ΚΟΙΝΩΝΙΑ** *Jerusalem, or its inhabitants*.

c) **ΚΟΙΝΩΝΙΑ** denotes; a) mostly *concretes*; e. g. Rom. xi. 34. **ΚΟΙΝΩΝΙΑ** *counselor*; Matt. v. 25; xiii. 28, 39; II Chron. xiv. 5. **ΚΟΙΝΩΝΙΑ** *neighbor*; β) sometimes *nations*; e. g. **ΚΟΙΝΩΝΙΑ** *an Ethiopian*. In like manner;

d) **ΚΟΙΝΩΝΙΑ** Luke vii. 41. **ΚΟΙΝΩΝΙΑ** *debtor*; Ephr. II. 360, C;

e) **ΚΟΙΝΩΝΙΑ** forms; α) principally *concretes* of masculine offices

e. g. II Sam. xviii. 1. **זָלְלָא** *a chiliarch*; Luke xvi. 1. **זָלְלָא** *οἰκονόμος*; Heb. iv. 14. **זָלְלָא** *ἀρχιερέως*; I Pet. v. 4; Luke xix. 2; β) *abstracts*; e. g. Luke xvi. 2. **זָלְלָא** *οἰκονομία*. In like manner;

f) **זָלְלָא**; α) *concretes* of masculine offices; e. g. Luke viii. 41. **זָלְלָא** *ἀρχισυνάγωγος*; John ii. 8, 9; Acts ii. 29; I Thess. iv. 16; β) more rarely *abstracts*; e. g. Matt. xxiii. 6. **זָלְלָא** *πρωτοκαθεδρία*. Sometimes it denotes; γ) the *extremity* of a thing; e. g. **זָלְלָא** *orifice of the stomach*; **זָלְלָא** *aperture of the mouth*. Finally;

g) **זָלְלָא** denotes; α) the *place* or *receptacle*, in which a thing is found or kept; e. g. Acts. xii. 17. **זָלְלָא** *prison*; Matt. xiv. 2. **זָלְלָא** *grave*; Acts xvii. 19. **זָלְלָא** *judgment hall*; Luke xix. 29. **זָלְלָא** *olive garden*; Heb. ix. 4. **זָלְלָא** *censer* (literally, *house of incense*); II Tim. iv. 13; β) *countries, cities*, etc.; e. g. Assem. I. 169, B. 7. **זָלְלָא** *the Roman dominions*; Michael. Chr. 10. **זָלְלָא** *Persia*.

REM.—Here, however, do not belong **זָלְלָא** *Mesopotamia*, and **זָלְלָא** *forehead*, where **זָלְלָא** signifies *between*. More rarely we find similar compositions with **זָלְלָא** *father*, and **זָלְלָא** *mother*. Of the latter only occur **זָלְלָא** *the crown of the head*, and **זָלְלָא** *hydraulics*. The Syriac also, though more rarely than the Hebrew, uses the names of *countries* and *cities* for *nations* and *inhabitants*; e. g. Barh. 150, 12. **זָלְלָא** *Africans*; 248, 6. **זָלְלָא** *Tagritians*.

### § 70. Gender of Nouns.

1. Nouns which in the plural take the termination of



another gender (§ 44. Rem. 2 and 3), retain the gender of the singular, and in this case respect is rarely had to the termination. Here belong; a) masculines with a feminine termination in the plural; e. g. Matt. xii. 43.

ܩܘܡܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *place in which there is no water*;

I Cor. x. 9. ܐܘܪܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *the serpents destroyed them*;

ܩܘܡܝܢܐ (from ܩܘܡܝܢܐ) Luke ii. 13; ܩܘܡܝܢܐ (from ܩܘܡܝܢܐ)

Matt. xxviii. 20; ܩܘܡܝܢܐ (from ܩܘܡܝܢܐ) Luke xxi. 34;

ܩܘܡܝܢܐ (from ܩܘܡܝܢܐ) Matt. vii. 25, 26., etc.; b) feminines

with a masculine termination; e. g. John xi. 35. ܩܘܡܝܢܐ

ܩܘܡܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *tears came into the eyes of Jesus*;

ܩܘܡܝܢܐ (from ܩܘܡܝܢܐ) Matt. xiii. 30; ܩܘܡܝܢܐ (from ܩܘܡܝܢܐ) xxiv. 35;

ܩܘܡܝܢܐ (from ܩܘܡܝܢܐ) x. 30; ܩܘܡܝܢܐ (from ܩܘܡܝܢܐ) Acts xxiv. 17;

ܩܘܡܝܢܐ (from ܩܘܡܝܢܐ) xix. 34., etc.

2. When the abstract stands for the concrete, or when the noun takes another than its proper signification, the gender in both cases, is regulated by the sense. Concerning the former of these cases, compare § 80. B; to the latter belongs ܩܘܡܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ = *Christ*; e. g. John i. 1—4. ܩܘܡܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *it was the word*; verse 14; or ܩܘܡܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ (literally, *beast of tooth*) = *αντίχριστος*, Rev. xiii. 1; xvi. 2, 13; xvii. 7, 8. ܩܘܡܝܢܐ *a myriad (of men)*; Acts xxi. 20; Barh. 55, 9, 10; 334, 6; 395, 19. ܩܘܡܝܢܐ, in the plural, = *inhabitants*; Barh. 159, 10; 236, 8; 548, 20., etc.

3. In Syriac the neuter of nouns, as of verbs, is designated by the feminine (§ 66. 2); e. g. Rom. vii. 18. ܩܘܡܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ, ܩܘܡܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ; in the plural, Assem. I. 218.

B. 11. **אֲהָבִים לְחַתְּמָא מִבְּרִיתָא** *they despised the old and the new.*

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§ 71. *Number.*

1. Some nouns, particularly those which denote cohesive materials (liquids, metals and the like), form a plural only when they may be conceived of as consisting of several parts; e. g. **בָּרִיאַת** *barley*, plur. **בָּרִיאַתִּים** *barley-corns*; in like manner **בִּלְבָנָא** from **בִּלְבָנָא** *wheat*; Matt. iii. 12; John vi. 13; I Cor. xv. 37; and **עֵצִים** *timber*; I Cor. iii. 12.

2. Some nouns singular have a plural signification (*collectives* § 44. Rem. 7), and then they take *Ribui* § 6. 2. As such they are joined either with the plural; e. g. John iv. 30. **וַיָּצֵא אֲנָשִׁים** *there came out people*; or with the singular; e. g. John x. 3. **כִּנְיָא מִשְׁמַעְתָּא** *the sheep hear his voice*; verses 4—8.

REM.—1. As collective plural forms, the following sometimes occur, **מַעְרָא** *locust*; Michael. Chr. 63, 11; 79, 6. **מַעְרָא** (properly *part*) *remainder, members*; 102, 5, 8.

REM.—2. As *pluralis excellentiæ*, the Syriac has, merely by imitation of the Hebrew **אֲדֹנָי** or **אֲדֹנָיִם** = **אֲדֹנָיִם**, Michael. Chr. 30. **אֲדֹנָיִם** *I swore by the Lord.*

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§ 72. *Apposition and Duplication of Nouns.*

1. A noun in apposition, usually includes a more accurate definition or explanation of the previous noun, as for

example in the names of cities, **مَدِينَةُ**, **دُصَلُ**, **مَدِينَةُ**,  
 Assem. I. 349, 3. **دُصَلُ** **أَنْتِيُوحَةُ** **مَدِينَةُ** **دُصَلُ** *Antioch, a great*  
*city.* The noun in apposition takes the number and case of  
 its subject; e. g. Matt x. 3. **مَتَّى** **الْمَدِينَةُ** **مَتَّى** *Matthew the Pub-*  
*lican*; Barh. 32, 7. **صَلَا** **كَلْتُ** **بَصُوكَا** *the image*  
*of Baal (of a) god of the Babylonians*; 11, 8; 12, 2.  
**مَلْخِيْزَيْدُ** **مِنْ** **مَلْخِيْزَيْدِ** **صَنْعَانِي** *from Melchisedeck (from the) Ca-*  
*naanite.*

REM.—Sometimes the noun in apposition stands before the  
 principal noun; e. g. Barh. 39, 11. **بَعَثَ** **أَنْتِيُوحَةَ** **لِزَوْجَتِهِ**  
*he took for wife Roxane*; so too with nouns of *weight, measure,*  
*and time*, in the genitive; e. g. Rev. vi. 6. **ثَلَاثَةَ** **أَشْهُارٍ**  
**بُحُرٍ** *three measures (of) barley.*

2. The duplication of the noun denotes; a) a *great num-*  
*ber or quantity*; e. g. Ephr. III. 154. **كَثِيرَةٌ** **كَثِيرَةٌ** **بِالْبَحْرِ**  
**كَثِيرَةٌ** *there are many fish in the sea*; b) the distributive  
 sense expressed in English by *each, by*; e. g. Matt. xx. 9, 10.  
**بِنْتٌ** **بِنْتٌ** *a penny each*; Barh. 85, 6. **كُفَّةٌ** **كُفَّةٌ**  
*by heaps*; 424, 10; 165, 19. Especially in respect to  
 numbers; e. g. Mark vi. 7. **اِثْنَيْنِ** **اِثْنَيْنِ** *two each*; verse 40.  
**مِائَةٍ** **مِائَةٍ** *a hundred each*; II Cor. xi. 24; c) it forms a  
 circumlocution for *all, every* (§ 58. B. 2); e. g. Matt. xxiv.  
 7. **كَلِمَاتٍ** **كَلِمَاتٍ** *κατὰ τόπους*; Tit. i. 5. **كَلِمَاتٍ** **كَلِمَاتٍ**  
*κατὰ πόλιν*; d) a *diversity, variety*; e. g. Mark ii. 17.  
**بَلَدَاتٍ** **بَلَدَاتٍ** *various diseases*; John v. 4; Acts x. 46.  
**لِسَانَاتٍ** **لِسَانَاتٍ** *with different tongues*; xxi. 34; xxv. 19;  
 Assem. I. 13, A. 6. v. E. **كَلِمَاتٍ** **كَلِمَاتٍ** *discourses having various contents*; 191, A. 7. v. E; 280.

B. 13. v. E; e) a *strengthening* of the sense (§ 77. B. b),  
e.g. John vi. 7. **صَلَاةٌ صَلَاةٌ** *very little*; II Thess. iii. 6.

§ 73. *The Emphatic State.*

1. The Emphatic State expresses the noun with the article with less definiteness, from the fact, that in many nouns this form also denotes the absolute state (§ 45. 1), which is no longer in use; e. g. Matt. x. 9. Sometimes also it supplies the place of the indefinite article; e. g. John iv. 7. **اُنْتَبَهَتْ سَاحِلَةٌ** *there came a woman of Samaria*; ix. 1; Acts vii. 37; xi. 24; even with **رَجُلٌ** *masc.* appended; e. g. Luke xix. 12. **رَجُلًا** *fem.* appended; e. g. Luke xix. 12. **رَجُلًا** *a man.*

REM.—From this should perhaps be distinguished the cases in which **رَجُلٌ** is used numerically; e. g. Eph. iv. 6.

2. Hence to avoid any ambiguity **اِنَّ** is also sometimes joined with the emphatic state in order to designate it as such. It stands either before the noun; e. g. Matt. ix. 33. **اِنَّ اَسْمًا** *the dumb spake*; John xviii. 16; or follows it; e. g. John v. 9. **اِنَّ رَجُلًا** *the man became whole.*

REM.—In the first case the absolute state usually occurs, when **رَجُلٌ** follows **اِنَّ**; e. g. Luke xxii. 27. **اِنَّ رَجُلًا** *the servant.*

3. Hence also the emphatic state with **رَجُلٌ** following is used in the relation of genitive; e. g. Rev. xviii. 2.

مَخْبَرًا بِبَيْتِهِمْ وَبَيْتِهِمْ بِقَلْبِهِمْ وَبَيْتِهِمْ بِقَلْبِهِمْ *a habitation of devils and a hold of all unclean spirits.*

§ 74. *The Construct State and the Genitive.*

1. In the Syriac also the *Construct state* serves to denote the relation of genitive, more frequently, however, in the plural of the masculine and the singular of the feminine, where it can at once be recognized by its special form; e.g. Matt. xi. 12. **فِي أَيَّامِ يَحْيَى** *since the days of John*; xiii. 48. **سُفْرَتِ الْبَحْرِ** *the shores of the sea*; Acts xxiv. 16; Assem. I. 2, B. 1. **أَنَّ فِيهَا لِكَلِمَةٍ ثَلَاثِينَ** *that is the thirty-first year*; 37, 3, 4. **فِي وَسْطِ كَهَنَةِ** *in the midst of the clergy*; 40, 4. **ثِقَلُ إِيمَانِهِمْ** *their deficient faith, literally, the deficiency of their faith.*

REM.—Yet the masculine singular of the noun occurs also before the genitive in the construct state; e. g. Matt. x. 41. **كَلِمَةَ نَبِيٍّ** *in the name of the Prophet*; xiii. 2. **كَلِمَةُ الْبَحْرِ** *on the shore of the sea*; verse 50. In addition to the nouns which supply the place of adjectives (§ 69. 2) it also occurs in **فِي وَسْطِ** *midst*, and **فِي يَدِ** *hand*, etc.; e. g. Matt. xiii. 1; Gal. iii. 19; Barh. 255. 11. **فِي وَسْطِ الْبَيْتِ** *in the interior of the palace*. Here belongs moreover the use of the construct state in adjectives and participles (§ 64. 1. B), followed by the noun with a preposition or particle belonging to both, by which is denoted either the genitive relation; e. g. Luke i. 28. **بَارَكُوتِ نِسَاءٍ** *blessed of (among) women*, II Tim. iii. 3. **عِبَادَةِ شَهْوَةٍ** *slaves of passion*; I Tim. i. 10. **كَلِمَةُ نَبِيٍّ** *violator of an oath*; or a more accurate:

definition of the adjective or participle; e. g. Luke i. 7, 18.

فَمَّ تَدَّ صُهُفَا سَتَهْ far advanced in their years; Rev. xiv. 4.  
 اِخْتَبَدَ قَدَّ اَزْدَا redeemed from the earth; Acts. xxiii. 23.

2. Far more usual is; a) the connection of the emphatic state as *nomen regens*, with a following  $\text{?}$  before the genitive; e. g. Matt. x. 5. تَاوَنَسَا بَسْتَقَا into the way of the Gentiles; verse 15. صُهُفَا بَبِنَا at the day of Judgment; verse 42; xii. 42. فَكَلَسَا بَلْمَصَلَا the queen of the south; xiii. 11, 45; xxiii. 35; xxiv. 3; John viii. 47. فَكَلَسَا بَلْمَصَلَا the word of God; or b) with a pleonastic suffix referring to the genitive following, (§ 55. B. 2); e. g. Matt. xii. 8. حَبْرَهْ سَتَهْ بَمَعْنَسَا Lord of the Sabbath; xi. 2. حَبْرَهْ سَتَهْ بَمَعْنَسَا the work of the Messiah; xii. 40. اَزْدَا حَلْصَهْ in the heart of the earth.

REM.—Rarely, and chiefly in foreign words,  $\text{?}$  stands after the construct state before the genitive; e. g. Matt. xiii. 22. لَمَعْنَسَا بَحَلْصَهْ the deceitfulness of riches; John x. 23. اَهْلَهْ بَمَكْمَهْ the porch of Solomon. But it is commonly used when one or more words are interposed between the *nomen regens* and the genitive; e. g. Barh. 421.13, 20. اَزْدَا سَهْ اِسَهْ دَمَكْمَهْ the region, that is of Jerusalem; or when several genitives follow each other; e. g. Assem. I. 83, B. 21. بِنَا بَصَهْ بَدَلْ لَكَسَا بَهْمَهْ تَنَسَا بَمَكْرَسَا اَهْصَهْ the convent of the Mother of God, of the Syrians in the Scythian desert; Barh. 81, 2. The *nomen regens* is sometimes wanting, and the genitive is then to be distinguished by  $\text{?}$ ; e. g. Rom. xiv. 8. بَقْرَا بَقْرَا the Lords are we; Matt. xxii. 21. Sometimes  $\text{?}$  is wanting when the noun forms an apposition with a preceding genitive; e. g. Matt. xii. 39. اَلْسَهْ بَمَعْنَهْ بَصَا the sign of Jonah the prophet.  $\text{?}$  stands before proper nouns, especially the names

of countries and cities, when they thereby acquire a more definite designation; e. g. Matt. ii. 1, 6. **בְּיַד יְהוָה בְּיַד יְהוָה** *Bethlehem in Judea*. In some instances, especially in the supercriptions of some Psalms; e. g. Ps. iv, v, vi, **וְ** (*3 auctoris*) supplies the place of **בְּ**; very rarely elsewhere; e. g. Barh. 17, 4. **יְהוָה הוֹצִיאָנוּ מִיָּד יְהוָה** *the deliverance of the (i.e. by the) Lord*; Assem. I. 346, A. 25, 26. So too with **מִן**, when origin or descent is indicated; e. g. Barh. 372, 16. **וַיִּקַּח חֲמֵשֶׁת עָרֵי מִן הַפְּרָנְסִי** *he took fifty cities of the Franks*; or when there is indicated a choice or selection from several; e. g. 271, 1. **אֶחָד מִן עֲבָדָיו** *one of his slaves*; 270, 18. **רַבִּים מִן הַתּוּרְקִים** *many of the Turks*.

3. The genitive is sometimes to be understood objectively; e. g. Mark xi. 22. **אֱמוּנַת אֱלֹהִים** *faith of (i. e. in) God*; John ii. 17. **זֶהְרָת בֵּיתִי** *the zeal of (i. e. for) thine house*; vii. 13; Hebr. xi. 26. **בְּרִיבּוֹתָ עֲרִיסָתוֹ** *the reproach of Christ (i.e. that attached to him)*.

REM.—Other turns of expression imitating the Hebrew are Isa. xvii. 2. **עָרֵי אֲרֹעֵר** *cities of (about) Aroer*; Exod. xxii. 11. **שְׁבָעַת יְהוָה** *an oath of (by) the Lord*; Ez. xxxv. 5. **אִי־צַדִּיקָתָם** *iniquity of (at) their downfall*; Isa. liv. 9., etc. Not unfrequently is this genitive of the object connected with the preposition of the verb, from which the *nomen regens* is derived; e. g. Barh. 53, 18. **אֱמוּנַתֵּנוּ בְּיְהוָה** *the faith in our Lord*; Assem. I. 347, 20.

4. Sometimes, especially when geographical references are made, the genitive occurs (as in English) where apposition would be more strictly correct; e. g. Acts vii. 40. **מִן אֶרֶץ מִצְרָיִם** *from the land of Egypt*; xx. 6; Rom. xi. 8; Barh. 114, 13. **כָּל הַהָר מִלְבָּן** *the whole mountain of Lebanon*.

5. Standing after adjectives, the genitive is often used merely to define them more accurately; e.g. Luke xxiv. 25. **اَوَّ بُهْتَتَ ذُنُبًا هِنَقَتَ كَطًا** *O fools and slow of heart*; Acts vii. 51. **اَوَّ صَقَبَ صَبًا** *O ye stiff necked*; Cant. ii. 5. **اِسْمَا لَسَا ذَمَلًا** *sick for love*.

REM.—Sometimes a noun in the genitive takes the place of an adjective; e.g. John. xviii. 10. **اِسْمَا رِيسًا** *his right ear*; xxi. 6 (§ 54. B. 2. Rem.); and *vice versa* the *nomen regens*; e.g. Luke iv. 25. **اِسْمَا** πολλὰ χῆραι; John ii. 12. In the first case the Philoxenian translation uses, instead of **اِسْمَا**, the explanatory **اِسْمَا** and **اِسْمَا**, equivalent to *that is, namely*; e.g. **اِسْمَا**; **اِسْمَا** and **اِسْمَا** is to be understood as a relative, when it follows prepositions with suffixes; e.g. Assem. I. 30, 17. **اِسْمَا** *with (them) the bishops*. Compare § 55. B. 3.

### § 75. Designation and Use of the other Cases.

1. The dative and accusative have **اِسْمَا** for their common sign, which may be omitted before the accusative; e.g. Matt. xvii. 4. **اِسْمَا** *let us make three tabernacles*; Barh. 60, 9. **اِسْمَا** *he raised a great persecution*. No difficulty is thereby occasioned even when the two cases stand together; e.g. Acts xiii. 21. **اِسْمَا** *he gave them Saul*; xx. 32.

REM. With verbs having a double accusative (§ 67. I. 2) **اِسْمَا** falls away in both cases. The same is also to be recognized in the preceding pleonastic suffix to the verb (§ 55. B. I). Usually



ו ( = נֶטַח ) stands before the noun in the emphatic state ; e. g. Barh. 14, 9 ; or before proper names, 11, 20. **בָּנָה לְנִינְוֶה** *he built Nineveh*. For this, in Gen. i. 1—3, the Peshito has **בָּנָה** (compare Ephr. I. 116, D), which moreover occurs in Eccl. ii. 3 ; iii. 17 ; iv. 1 ; viii. 9, 17 ; Cant. iii. 5 ; viii. 4.

2. The accusative is also used adverbially, and then denotes ; a) direction towards a place (§ 67. I. b) ; e. g. John vii. 14, 35 ; viii. 14 ; xviii. 3 ; Barh. 58, 18, 19 ; b) in indicating time it denotes ; a) the question, *How long ?* e. g. Barh. 7, 5, 6. **אֲזַנְתִּי מִמָּטֶבַע אַרְבָּעִים יָמִים** *the rain continued forty days* ; 3, 15, 16. **אֲזַנְתִּי מִמָּטֶבַע אַרְבָּעִים יָמִים** *they mourned for him a hundred years* ; 24, 7, 8 ; 85, 19, 20 ; 195, 6, 7 ; Assem. I. 18, A. 1 ; β) *When ?* Luke i. 59. **בָּרְחֵי יָמִים** *it came to pass on the eighth day* ; Ps. i. 2. **בְּיָמֵי וּבְלַיְלָה** *by day and night* ; c) in reference to measure and weight ; *How long ? How high ?* etc. ; e. g. Barh. 38, 19. **אֲזַנְתִּי אֶתְּלָהּ אֶתְּלָהּ** *it was three cubits long* ; 20, 6 ; 179, 13. **אֲזַנְתִּי אֶתְּלָהּ אֶתְּלָהּ** *the snow lay four fingers deep* ; d) *concerning, in relation to, as to* ; e. g. Barh. 37, 16. **אֲזַנְתִּי אֶתְּלָהּ** *he was beautiful as to form* ; 17. **אֲזַנְתִּי אֶתְּלָהּ** *he had small eyes and a small mouth* ; 38, 4 ; Assem. I. 74, A. 30 ; 77, A. 22 ; 86, A. 25.

REM.—In indicating time, *How old ?* is commonly expressed by **כִּי** or **כִּי** with the addition of the years ; e. g. John viii. 57. **כִּי שְׁלֹשִׁים שָׁנָה** *fifty years old* ; Barh. 3, 20.

3. Derivative nouns also take the accusative instead of the genitive of their verbs, viz. ; a) participial forms ; Heb,



or *b*) is to be rendered by an oblique case, which a suffix to the noun in the clause following shows to be; *a*) a *genitive*; e.g. Ephr. I. 242, E. אִנְשׁוֹ הַבָּשָׂר וְהַדָּמָיִם אִם יִמָּצֵא בְּעוֹר הַגֵּוֹת אִם יִמָּצֵא אִם יִמָּצֵא *if there be found on the skin of the body of a man a blemish*; I. 110, D; Matt. iii. 4; or the suffix to the preposition indicates it as; *β*) a *dative*; e. g. I Cor. vii. 7. לְכֹל אֶחָד מֵאֵלֶיךָ יִתֵּן מִן הַשָּׁמַיִם לְכֹל אֶחָד מֵאֵלֶיךָ *to each one is given a gift from God*; Acts xv. 21; *γ*) an *accusative*; e. g. Ephr. I. 223, F. מַה שֶּׁבְּרָא לְמֹשֶׁה אֵיךְ הָיָה לְמֹשֶׁה אֵיךְ הָיָה לְמֹשֶׁה *we know not what has befallen Moses*; (§ 67. 1. c. Rem.) Ps. lxxiv. 17; *δ*) an *ablative* (with a following *עִלְיוֹן* and *מִן*); e.g. Heb. x. 1. צֵל מִן הַטּוֹבוֹת הַטּוֹבוֹת הַטּוֹבוֹת הַטּוֹבוֹת *in the law is the shadow of the good things to come*; Ephr. I. 237, A. מִן הַטּוֹבוֹת הַטּוֹבוֹת הַטּוֹבוֹת הַטּוֹבוֹת *of anything leavened and of honey, bring ye no gift to the Lord.*

2. The *accusative absolute*; e. g. Gen. xlvii. 21. הָיוּ אֵלֶיךָ מֵעַתָּה מֵעַתָּה מֵעַתָּה *the people led he (literally led he it) from one city to the other.*

3. *Cases with prepositions*; e. g. Gen. ii. 17. מִן הָעֵץ הַטּוֹב הַטּוֹב הַטּוֹב הַטּוֹב *of the tree of the knowledge of good and evil (of it) shalt thou not eat.*

. REM.—Sometimes, instead of the suffix, the preceding noun absolute is repeated; e. g. Esth. vi. 7—9. — לְהַלְבִּישׁוֹ לְהַלְבִּישׁוֹ לְהַלְבִּישׁוֹ *as for the man — thus let him be clothed*; likewise with the pronoun; e. g. Jer. xxvii. 8.

§ 77. *Comparison of Adjectives.*A. *The Comparative.*

The comparative is usually expressed by the simple adjective, with **قے** = *præ* following and before the object compared; e. g. John viii. 53. **كُفُلًا اَيُّهُ ذُو اَيِّهِ قے اَصْحٰبُ** *art thou, then, greater than our father Abraham*; vii. 31; xiii. 16; xiv. 12; xix. 11; Assem. I. 378, 19. **اَمَد اَيُّهَا قے مَلِكًا كَم قے مَلِكَةُ اَلْمَلِكَةِ** *my mother is dearer to me than the queen*; 372, 3. v. E; Barh. 82, 20. **هَمَّةٌ قَلْبَةً رَجُلًا اَيُّهَا اَزْدًا اَيُّهَا** *she was a cubit taller than any man.*

REM.—Besides **قے**, sometimes also **كَبْرًا** *very*, or **اَكْثَرًا** *more*, equivalent to *by far*, is added to the adjective in order to strengthen the meaning; e. g. Acts xx. 35. **اَكْثَرًا اَيُّهَا اَيُّهَا اَيُّهَا اَيُّهَا** *happier by far is he who gives than he who receives*; Heb. iii. 3; iv. 12. The simple adjective is used as a comparative in stating the age of two persons; e. g. Ez. xvi. 61. **اَكْبَرًا اَيُّهَا اَيُّهَا اَيُّهَا** *since I have received thy sisters, the elder and the younger*; Barh. 27, 6, 7. Rarely after the Hebrew idiom, are we obliged to supply the comparative adjective from the context; e. g. Job xi. 17; more frequent is **قے** = *too*; e. g. Deut. xiv. 24. **اَكْبَرًا اَيُّهَا اَيُّهَا اَيُّهَا** *the way is too great for thee*; or before an infinitive with **اَيُّهَا** = *than that*; e. g. Gen. iv. 13. **اَكْبَرًا اَيُّهَا اَيُّهَا** *greater than that it can be forgiven.* This construction with **قے** occurs also with verbs of quality; e. g. Lam. iv. 7. **اَكْبَرًا اَيُّهَا اَيُّهَا اَيُّهَا** *they are purer than snow and whiter than milk.* The adverbial *more or less*, in respect to numbers, is expressed by **اَيُّهَا** and **اَيُّهَا**; Barh. 156, 2; Assem. I. 414, 3.

## B The Superlative.

The Superlative is expressed ; a) by the *positive*, with the noun following in the genitive plural ; e.g. I Cor. xv.9. **أَخْفَىٰ تَمِيمًا** *the least of the Apostles* ; or with **أ** instead of the genitive ; e. g. Matt.ii.6. **أَخْفَىٰ تَمِيمًا** *the least among the (princes) towns in Judah* ; or simply by the emphatic state ; e.g. Matt. v.19. **أَخْفَىٰ** *the least* ; Barh. 85, 7. **أَكْبَرُ رُومًا** *Rome, the greatest city of Italy* ; Assem. I. 323, A. 20 ; 335, A. 14. v. E ; in the plural, ICor.vi:2. **أَكْبَرُ** *ἐλάχιστα* ; II Pet.i.4. **أَكْبَرُ** *μεγίστα* ; or when a preference is given to one individual over a whole species, by **أَكْبَرُ** and a following plural ; e. g. Ephr.I. 204, C. **أَكْبَرُ كُلِّ شَيْءٍ** *the greatest of all evils* ; b) by doubling the adjective or noun, so that the latter stands in the relation of genitive in the plural ; e.g. Gen.ix.25. **أَكْبَرُ** *the meanest slave* ; Exod.xxvi.33. **أَكْبَرُ** *the holy of holies, i. e. the holiest place* ; Num. iii. 32 ; Barh. 530, 3, 4. **أَكْبَرُ** *the king of kings, i.e. the mightiest king* ; c) by **أَكْبَرُ** and **أَكْبَرُ** before the adjective ; e. g. Rev. xviii. 12. **أَكْبَرُ** *the most precious wood* ; Barh. 87, 3.

REM.—To denote the superlative, use is also made of the words **أَكْبَرُ** and **أَكْبَرُ** ; e.g. Barh. 170, 13. **أَكْبَرُ** *the most excellent physician* ; Assem. I. 335, B. 4, 5. **أَكْبَرُ** *the most merciful* ; more like the Hebrew, by **أَكْبَرُ** ; e. g. Ps. xxxvi. 6. **أَكْبَرُ** *the mountains of God, i.e. the greatest mountains*. In verbs, a strengthening is denoted by **أَكْبَرُ** *much* ; e. g. Barh. 56, 11. **أَكْبَرُ** *he was much disquieted* ; or, by **أَكْبَرُ** (§ 67.1. c. β) ; e.g. Barh. 6, 5 ; 135, 1. To be noted also are such forms as **أَكْبَرُ**, literally, *whose wisdom (is known) for the wisest*.

§ 78. *Construction of Numerals* (§ 50).A. *Cardinal Numbers.*

The cardinals from three upwards, are connected with nouns in the following manner; a) the *object numbered* precedes the emphatic state plural; e.g. Luke i.56. **שְׁלֹשָׁה לָאֵלֶּיךָ** *three months*; Barh. 133, 16. **עֶשְׂרִים וְשְׁנַיִם שָׁנִים** *twenty-two years*; 4, 5. **חֲמֵסָה מֵאָוֶת** *two hundred and five years*; or b) it follows in the absolute state; e. g. Matt. x. 29. **אַרְבָּעִים עֶשְׂרֵי צִפְרִיָּוִת** *two Sparrows*; xiv. 20. **אַרְבָּעִים עֶשְׂרֵי קַבִּים** *twelve baskets*; John v. 5; Acts xx. 3; Barh. 135, 10.

REM.—Exceptions to this rule, however, occur, the object numbered standing after the number in the emphatic state; e. g. Barh. 160, 17. **אַרְבָּעִים וָשֶׁשׁ עֶשְׂרִים** *eight thousand slaves*; 121, 8; 164, 4; or the cardinal, though rarely, stands as *nomen regens* in the construct state; e. g. Matt. iv. 25. **עָשְׂרִים עִירִים** *ten cities*, (literally, *the ten of the cities*). Some nouns, such as **יָמִים**, **שָׁנִים** also follow the numeral in the singular; e. g. Assem. I. 213, A. 21, 22. **עָשְׂרִים יָמִים** *when fifty-one days had passed*; Barh. 10, 16. Concerning the designation of age by **שָׁנִים** and **יָמִים** comp. § 75.2. Rem.; Assem. I. 31, 21; 377, 1; Ephr. I. 195, D; Barh. 50, 13; 179, 4; with the omission of **שָׁנִים**; Barh. 5, 12. **שְׁשִׁים וָשֶׁשׁ שָׁנִים** *one hundred and sixty-five years old*. For the combination of numerals without any numbered object, compare § 50; in respect to which it is to be noticed that, contrary to the Hebrew usage the smaller numbers follow the larger; e. g. Num. iv. 43; 1 Kings v. 11. Concerning suffixes to cardinal numbers, see § 46. 2. b. Rem.

B. *Ordinal Numbers.*

1. Ordinals are connected like adjectives with their nouns in the same number and case; e. g. Matt. xiv. 25. **הַיְחָדָשׁ**

بَلَكْنَا *in the fourth watch of the night* ; Rev. iv. 7 ;  
vi. 9. لُحْنًا سَقْعُهُ *the fifth seal* ; verse 12 ; xvii. 11.

2. The cardinal numbers also supply the place of ordinals as follows ; a) the units, especially in designating time ; a) with the noun standing before the numeral in the emphatic state plural ; e. g. John xix. 14. أَمْرٌ فَتْرًا *about the sixth hour* ; β) with the noun after the numeral, in the absolute state ; e. g. John iv. 6. أَمْرًا سِتًّا *it was the sixth hour* ; verse 52 ; Acts iii. 1 ; x. 9, 30 ; but more especially ; b) in numbers above ten with the noun preceding in the construct state ; e.g. Luke iii. 1. سَعْدًا بَعْدَ عَشْرٍ *in the fifteenth year* ; Assem. I. 2, A. 1. 2, v.E. سَعْدًا مِائًا وَسَعْدًا *in the one hundred and seventeenth year* ; I. 3, A. 17. B. 19 ; 388, 3 ; 389, 1, 3, 5 ; 407, 10 ; or with ۛ following in the emphatic state ; e.g. Barh. 4, 16. سَعْدًا بِأَلْفٍ *in the year of the world one thousand* ; or c) the ۛ prefixed raises the cardinals to ordinals ; e. g. Matt. xxii. 26. بِلْتَانٍ *the second* ; بِلْتَانِ *the third* ; verse 39 ; Luke xii. 38. أَدَبِلْتَانِ *the second or the third* ; especially in designating the years of the reign of a sovereign ; e. g. Barh. 10, 14 ; 11, 1 : 86, 11.

REM.—Sometimes also, in accordance with Hebrew usage, the object numbered is repeated after the numeral in the absolute state plural ; e.g. Gen. vii. 11. سَعْدًا مِائًا وَسَعْدًا *in the six hundredth year* ; and the years of the reign are given with بِلَا with a suffix ; e. g. Barh. 19, 9. سَعْدًا عَشْرًا *in the tenth year of his reign* ; 60, 8. In giving the days of the month, either ۛ without ۛ is repeated after the numeral, before the name of the month ; e. g. Assem. I. 2, B. 12. v. E. سَعْدًا عَشْرًا *on the 13th of Nisan (April)* ; 272, B. 31 ; 399, 19, 20 ; 407, 8, 9 ; or, reversely, after the name of the month, before the numeral following it ; e. g. 397, 13. سَعْدًا عِشْرِينَ *on the 9th of June* ; or with ۛ

before the numeral and the name of the month which follows with **ح** repeated; e. g. 398, 7. **صِهْمَا فَصَلًا مَحْفَتَيَّ دَمْبُيَّ طُفَّ** on the 27th of December; 274, 30; or reversely, so that **صِهْمَا** stands after the name of the month, before the numeral; e. g. 399, 14. **صِهْمَا لَاقِيَّ مَحْفَتَيَّ حَه** on the 22nd of August. This takes place even in designating the days of the week; e.g. Matt. xxviii. 1. **لَمَّ صَفَّ** the first day of the week; John xx. 19; Assem. I. 2, B. 12. v. E.

### C. Other Relations of Numbers.

1. *Distributives* are formed; a) by doubling the cardinal numbers (§ 72. 2. b); e. g. Mark vi. 40; Barh. 19, 14; b) sometimes by circumlocution by means of **حَلَا**; e. g. Barh. 41, 16. **لَاقِيَّ لَاقِيَّ** two each; 17.

2. *Numerical adverbs*; a) in answer to the question, *How many times?* (Multiplicatives); a) by **لَمَّ** and **ح** before a cardinal number following, which more clearly defines it; e.g. Gen. iv. 15. **لَمَّ صَفَّ** seven-fold; Luke viii. 8; without **ح**, Jer. xvii. 18. **لَمَّ لَاقِيَّ** twofold; β) by the simple numeral with **ح**, Luke xix. 8. **لَاقِيَّ** (i.e. **لَاقِيَّ**) fourfold; b) in answer to the question *How often?* α) with the signification of a cardinal, by means of **لَمَّ** time, plural **لَمَّ** times, as in English; e. g. II Cor. xi. 24, 25. **لَمَّ** once; **لَمَّ** five times; Matt. xviii. 22; Luke xvii. 4; John xiii. 38; by **لَمَّ** plural **لَمَّ**, Assem. I. 484, 27, 30; sometimes by **لَمَّ** time, plural **لَمَّ**, Barh. 10, 19; more rarely by **لَمَّ** way, or merely by the feminine of the ordinal number; e. g. Gen. iv. 24; β) in an ordinal signification, in such a manner that either **لَمَّ** of the cardinal precedes with **ح**, and is repeated after it in the plural; e.g. **لَمَّ**



أَقْبَبَ (also elliptically أَكَلًا أَكَلًا or أَكَلًا أَكَبَّ) for the third time; or by adverbs of the ordinals in لَوَّ, e. g. Jude, verse 12. لَوَّ لَوَّ for the second time.

3. Fractions are represented; a) by special forms derived from the cardinal numbers; e. g. Rev. viii. 7. اِثْنَلِثَّةٌ one-third; vi. 8. رَابِعًا one fourth; Heb. vii. 2; b) by circumlocution; e. g. Rev. xi. 13. سُبْحَانَ رَبِّكَ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ one-tenth; Ephr. I. 204, D; Ez. v. 2. سَبْعًا لِكُلِّ مِائَةِ سَبْعِينَ أَلْفًا وَخَمْسِينَ أَلْفًا one-tenth.

§ 79. Connection of the Noun with Adjectives.

The adjective is related to the noun either as epithet or predicate.

I. As epithet it follows the noun in the same gender and number; e. g. Matt. xvii. 1. جَبَلٌ عَالٍ an high mountain; xvi. 4. سَلْبَةٌ فَاسِقَةٌ a wicked and adulterous generation; xi. 8. ثِيَابٌ نَّعِيمَةٌ soft raiment; John xi. 47. اِعْمَالَاتٌ كَثِيرَةٌ many miracles. The same is true in respect to pronouns and participles; e. g. Matt. xv. 8. هَذِهِ هَذِهِ this people; verse 12; xix. 1; Rev. iii. 8. بَابٌ مَّشْرُوعٌ an open door. Collectives in the singular are followed by the adjective in the plural; e. g. Assem. I. 78, A. 4. خَمَلٌ نَهَبٌ خَمَلٌ the people who hold to the law; so also with nouns in the plural having a singular signification; e. g. John vii. 38. مَاءٌ حَيٌّ living water; Heb. x. 24; or in the singular ad sensura; e. g. Num. iv. 5. اِثْبَاتٌ لِّذُنْبِ هَذِهِ the vail which was spread out.

REM.—The pronoun frequently comes first; e. g. John xi. 47. هَذِهِ هَذِهِ this man; Matt. xviii. 1; xvii. 18. Adjectives are also used

emphatically, especially in titles; e.g. Assem. 1.25, A. 14. **لَهُ صُفْرًا** *the pious Ephraem*; 117, B. 23. **صَفِيًّا كَذِبًا بَعِيًّا** *the holy John*; 286, A. 1. If an adjective is appended to the demonstrative pronoun for the sake of more particular designation, the pronoun usually stands between the noun and the adjective; e.g. Ephr. 1 124, E. **بِئْرًا نَوْرًا** *this light first spread abroad*; 127, D; or before both, 132, F. **كَبِيرًا عَظِيمًا** *this great teacher*.—**فَالَا** occurs (as a noun) exclusively before the noun; e.g. Matt. xv. 13. **فَالَا تَرْكَبُوا** *this whole planting*, (with suffix, compare §55.B. 2.Rem.). A word, generally a particle, sometimes stands between the noun and the adjective; e.g. Acts xvii. 20. **كَلِمَاتٍ غَرِيبَاتٍ** *strange words indeed*. But very rarely the adjective follows in a gender different from that required by the noun; e.g. Barh. 454, 18. **بَيْتًا قُدْسًا** (fem. **قُدْسًا**) *the holy cloister*. Or with nouns of the common gender, the gender of several adjectives following one after the other, is interchanged; e.g. Michael. Chr. 61. 1, 2.

2. As predicate (with the substantive verb expressed or to be supplied) the adjective precedes the noun, which follows in the absolute state, or with a suffix; e.g. Mark xv. 23. **بَيْنَ يَدَيْهِ** *wine with which myrrh was mingled*; verse 26. **كَلِمَاتٍ كَثِيرَاتٍ** *as reason was written*; Matt. xv. 28. **كَلِمَاتٍ كَثِيرَاتٍ** *great is thy faith*. In like manner the pronoun; e.g. Mark xv. 26. **كَلِمَاتٍ كَثِيرَاتٍ** *that is the King of the Jews*; Luke ii. 12. **كَلِمَاتٍ كَثِيرَاتٍ** *that shall be for you the sign*.

REM.—Sometimes the adjective, as predicate, follows the noun, viz.: when several words follow which define more closely the signification of the adjective; e.g. Gen. xix. 20. **كَلِمَاتٍ كَثِيرَاتٍ** *this city is nigh to flee unto*; or an adverbial idea is embraced in the preposition; e.g. Gen. xxix. 7. **كَلِمَاتٍ كَثِيرَاتٍ** *it is yet high day, i. e. high in the day*. Sometimes

the adjective singular, as predicate, stands before the plural noun ; e.g. Barh. 542, 14, 15. **قَالُوا** **وَهُنَّ** **كَلِمَاتٌ** *to that same were the words written* ; or it follows a plural, being itself in the singular ; e.g. Assem. I. 21,5, 6. **كَلِمَاتٌ** **وَهُنَّ** **كَلِمَاتٌ** *songs and hymns were composed by him*. But especially the adjective in the plural follows collectives ; e. g. Rev. xix. 1. **كَلِمَاتٌ** **كَثِيرَةٌ** *a great multitude, who said* ; Barh. 88, 4. The predicate is also expressed by a noun ; e. g. I Cor. xii. 27. **أَنْتُمْ** **جَسَدٌ** *ye are the body of Christ* ; Eph. v. 30.

3. When several nouns of different genders are connected, the adjective as epithet and predicate, usually conforms to the masculine ; e.g. Luke i. 5, 6. — **زَكَرِيَّا** **وَأُوزَابَةُ** **كِلْتَا** **رَجُلَيْنِ** *Zacharias and his wife Elizabeth both feared God* ; verses 6,7 ; Barh. 106,9.

REM.—Concerning the neuter the same rules prevail as in § 66. 2, and § 70. 3 ; e.g. Assem. I. 36, 6. **أَمَّا** **الَّتِي** **كَلِمَاتٌ** *that which has been written* ; 372, 19 ; Ephr. I. 241,B ; Barh. 24, 18. **فَعَلِ** **الَّتِي** *he did that which was evil*.

§ 80. *Connection of the Noun with the Verb.*

The Verb conforms in number and gender to the subject ; but to this there are many exceptions, which may be referred to the following cases. Compare *Agrell Comment. de varietate generis et numeri in LL. OO. Lundæ, 1815, 4.*

A. *In regard to Number.*

Here it should be remarked :

1. That collectives or those nouns which are regarded as such, are connected with plural verbs. Here belong, **جُنُودٌ** ; e.g. Barh. 94, 10. **جُنُودٌ** **رُومِيَّةٌ** **كَلِمَاتٌ** *the Roman army*

proceeded towards Persia; 96, 9; **كَلَا**; e. g. Acts xxvi. 13. **كُلُّ مَنْ كَانَ مَعِيَ** *all who were with me*; Michael. Chr. 15,5; and its compounds, **كُلُّ مَنْ**; e.g. Assem. I. 39, 3—5. **كُلُّ مَنْ كَتَبَ** *all—wrote*; **كُلُّ مَنْ**; e.g. Michael. Chr. 14, 15. **كُلُّ مَنْ قَالَهُ** *all who said*; **كُلُّ مَنْ**; e.g. Barh. 277, 6. **كُلُّ مَنْ سَأَلَ** *that every one wondered*; also **كُلُّ مَنْ**; e.g. Lukexxiii. 1. **كُلُّ مَنْ سَأَلَ** *the whole multitude arose*; **كُلُّ مَنْ**; e.g. Barh. 422, 10. **كُلُّ مَنْ** *a great multitude came*; Assem. I. 386, 15, 16; **كُلُّ مَنْ**; e.g. John v. 3. **كُلُّ مَنْ فِي الْبُحَيْرَاتِ** *in these (pools) lay a great multitude of invalids*; Assem. I. 483, 19; Barh. 95, 6, 7; 227, 8; 312, 7; **كُلُّ مَنْ**; e.g. Barh. 211, 8. **كُلُّ مَنْ** *the others fled*; 342, 19. According to the same construction are names of places put for their inhabitants; e.g. **كُلُّ مَنْ فِي الْبَيْتِ** *cloister*; Assem. I. 411, Note B. 4—6. **كُلُّ مَنْ** *when the monks saw him*.

REM.—The same nouns also are found with the verb singular; e.g. **كُلُّ مَنْ**, Barh. 551, 13; **كَلَا**, 288, 12, and its compounds, **كُلُّ مَنْ**; e.g. 309, 14; **كُلُّ مَنْ**; e.g. 314, 2; **كُلُّ مَنْ** or **كُلُّ مَنْ**; e.g. 373, 1; also **كُلُّ مَنْ**; e.g. Acts xiv. 4; **كُلُّ مَنْ**; e.g. Acts v. 26; Barh. 301, 9, 10. In like manner, abstract feminines occur for concretes; e. g. **كُلُّ مَنْ**, Barh. 490, 18. **كُلُّ مَنْ** *all men fled*; **كُلُّ مَنْ** for *prisoner*; Assem. I. 490, A. 31; **كُلُّ مَنْ** for *inhabitants*; e.g. Acts xiii. 44; **كُلُّ مَنْ** for *congregation*; e.g. I Cor. xiv. 23. Still more remarkable is the construction of these nouns in one and the same period with a singular and plural verb; e.g. **كُلُّ مَنْ**, Barh. 212, 1. **كُلُّ مَنْ** *an army conquered him and took him captive*; **كُلُّ مَنْ**; e.g. 388, 3, 4; **كُلُّ مَنْ**; e.g. Acts xxi. 36; Barh. 371, 8.

2. Nouns with a plural form having a singular signification (§ 44. Rem. 6), are either; a) in respect to form

connected with the plural verb; e. g. **أَقْبَلُ**, II Cor. iii. 18. **أَقْبَلُ** **وَأَقْبَلُ** **وَأَقْبَلُ** *with uncovered face*; Barh. 201, 1; **أَقْبَلُ**; e.g. John iii. 15. **أَقْبَلُ** **وَأَقْبَلُ** **وَأَقْبَلُ** *he shall have eternal life*; v. 26; Barh. 219, 12; **أَقْبَلُ**; e.g. John v. 7. **أَقْبَلُ** **وَأَقْبَلُ** **وَأَقْبَلُ** *when the water was troubled*; Barh. 194, 3; 268, 7, 8, 12; and **أَقْبَلُ**; e.g. Mark i 10. **أَقْبَلُ** **وَأَقْبَلُ** **وَأَقْبَلُ** *οὐρανοὶ σχιζόμενοι*; James v. 18. **أَقْبَلُ** **وَأَقْبَلُ** **وَأَقْبَلُ** *ὁ οὐρανὸς ἕτερον ἔδωκεν*; or b) more rarely, in respect to signification, they are connected with the singular verb; e. g. Luke xxiii. 45. **أَقْبَلُ** **وَأَقْبَلُ** **وَأَقْبَلُ** *the veil was rent*; John i. 4. **أَقْبَلُ** **وَأَقْبَلُ** **وَأَقْبَلُ** *in him was life*; Num. xxxiii. 14. **أَقْبَلُ** **وَأَقْبَلُ** **وَأَقْبَلُ** *there was no water there*; Luke iii. 21. **أَقْبَلُ** **وَأَقْبَلُ** **وَأَقْبَلُ** *the heaven was opened*; as feminine, II Petr. iii. 5. **أَقْبَلُ** **وَأَقْبَلُ** **وَأَقْبَلُ** *οὐρανοὶ ἦσαν ἑκαταλαί*; Barh. 228, 10.

3. With the noun plural also is connected the verb singular; a) when the verb preceding is used impersonally; a) **أَقْبَلُ** and **أَقْبَلُ**; e. g. John vi. 9. **أَقْبَلُ** **وَأَقْبَلُ** **وَأَقْبَلُ** *he has five barley-loaves and two fishes*; xxi. 25; I Cor. xv. 40; Barh. 144, 8; with **أَقْبَلُ**, John v. 2. **أَقْبَلُ** **وَأَقْبَلُ** **وَأَقْبَلُ** *there were in the same five porches*; Assem. I. 352, 13; β) other verbs relating to persons; e. g. Luke ii. 13. **أَقْبَلُ** **وَأَقْبَلُ** **وَأَقْبَلُ** *there appeared many of the heavenly host*; Barh. 124, 11. **أَقْبَلُ** **وَأَقْبَلُ** **وَأَقْبَلُ** *the Arabians made peace*; 133, 12. - **أَقْبَلُ** **وَأَقْبَلُ** **وَأَقْبَلُ** *there died four thousand*; 177, 14; 339, 9; or b) when the verb follows though more rarely; α) **أَقْبَلُ** and **أَقْبَلُ**; e.g. Barh. 148, 10. **أَقْبَلُ** **وَأَقْبَلُ** **وَأَقْبَلُ** *Chisum had five walls*; β) other verbs relating to persons; e. g.

Barh. 112, 10. **فَهَيَّأُوا الْأَهْلَاءَ** *many were slain* ; 125, 14, 15.  
**لِيَتَّخِذُوا أَمَكْمَر** *the Arabians chose for king* ; 190, 9. **صَاتَ**  
**صَبَا** - **صَبَا** *since the inhabitants feared* ; 298, 17 ;  
 513, 3 ; 532, 19.

REM.—Some have attempted to explain this singular of the verb as the third plural pret. defectively written (§ 6 ; comp. Agrell a. a. O. p. 12, 13) ; still it is remarkable that one and the same author, as Barhebræus, should employ interchangeably both ways of writing. On the contrary this construction is found in Hebrew and more frequently in the Arabic ; and to both of these languages, such a defective form of the 3 pret. plur. is unknown. When a plural is to be considered as distributive (*one of them, or each one of them*), the Syriac uses not only the singular but the plural also, and marks this construction more accurately by **كُلُّهُمْ**, **كُلُّهُمْ** or **كُلُّ** **كُلِّهِمْ** ; e. g. Barh. 434, 12. **وَأَمَّا كُلُّهُمْ** **لَاذَاتِ** **كُلِّهِمْ** *each one of them went into his country* ; 101, 14, 15. **كُلُّهُمْ** **كُلِّهِمْ** **كُلُّهُمْ** *each one of them had answered*.

4. The dual, which is used in four words only, (§ 44), is connected with the plural verb ; e. g. Matt. xxiv. 40. **كُلُّهُمَا** **كُلِّهِمَا** *two shall be* ; xviii. 19 ; xix. 5 ; Barh. 165, 19. **كُلُّهُمَا** **كُلِّهِمَا** *and they both brought forth*.

REM.—Sometimes, also, according to the sense, the verb in the singular is found with **كُلُّهُمَا** ; e. g. Barh. 396, 12. **كُلُّهُمَا** **كُلِّهِمَا** *that it should be called Egypt* ; 433, 20. Similar is Barh. 121, 11. **كُلُّهُمَا** **كُلِّهِمَا** *there departed two armies*.

### B. In respect to Gender.

1. Nouns masculine, singular and plural, sometimes take the verb, whether it precede or follow, in the feminine when they are masculine in respect to the termination, but not as to signification (compare § 43. Rem. 2, and § 70. 1. b).

REM.—It must be considered as a solecism or a designation of the neuter when the verb feminine is found with a noun masculine ; e.g. Barh.527,16. **جَوَّعَتْ لَيْلًا** *when it was evening* ; compared with Matt. viii. 16 ; xiv. 15 ; or Barh. 152, 14. **قَامَتْ لَيْلًا** - **لَيْلًا** *there arose a quarrel* ; compared with Matt. xxvi. 5 ; Acts xxiii. 10.

2. Feminines take a verb in the masculine; *a*) when they are feminine merely in respect to termination (compare § 70. 1. a) ; *b*) when abstracts stand for concretes (compare § 70. 2) ; e. g. **أَمَرَ** **بِأَنْفُسِهِمْ** *for mankind* ; Barh.236,8. **مَاتَ** **خَمْسِينَ** **أَلْفًا** *there died about fifty thousand men* ; 548, 20 ; 585, 14. **جُمِعَتْ** **الْجُنُودُ** *army* ; 581, 12. **جُمِعَتْ** **الْجُنُودُ** *these armies were assembled* ; or **جُمِعَتْ** **الْمَلَائِكَةُ** *military for soldiers* ; 607, 20.

REM.—These nouns are also found with the verb feminine ; e. g. Barh. 341, 10, 11. **مَاتَ** **اثْنَيْ** **عَشَرَ** **أَلْفًا** *there died about twelve thousand men* ; 348, 15, 16. But the preceding verb masculine is to be considered as impersonal in such cases as Barh. 612, 14. **أُوتِيَ** **الْمُنَاسَةُ** *there was occasion given* ; compared with 579, 14. **كَثُرَتْ** **الْمُنَاسَةُ** *there was much occasion* ; or 606, 19, 20. **كَانَ** **الْمَلِكُ** **يَخْشَى** *he had fear* ; compared with 136, 6. **سَقَطَ** **الْمَلِكُ** **عَلَى** **الْمَلِكِ** *fear fell upon the king*.

3. Sometimes the noun is connected, in the same sentence, with the masculine and feminine of the verb ; not only, *a*) nouns of the common gender ; e.g. Mark v. 13. **خَرَجُوا** **وَدَخَلُوا** *these unclean spirits went out and entered* ; but *b*) such also as have a determinate gender ; e. g. Barh. 268, 10. **سَقَطَتِ** **الْمَرْءُ** **وَالْبِنْتُ** *they both (mother and daughter) fell and were suffocated* ; 260, 11, 12.

C. *In respect to both Gender and Number.*

1. Collectives feminine often take, in accordance with the meaning, the plural masc. of the verb; e. g. Barh. 561, 6, 7.  $\text{חָצְבָהּ סוּהוּ} - \text{אֲנַעְלִי}$  *the inhabitants had fled*; Gen. xli. 57.  $\text{אָלְיָ אֵלֶּיךָ אֲנִי וְכָל אֶרֶץ מִצְרָיִם}$  *the whole people (country) came*; Matt. viii. 32.  $\text{אָבַד כָּל הַצֹּרֶן הַזֶּה} - \text{בְּעַד הַיּוֹם}$  *this whole herd — perished*; Assem. I. 53, 17.  $\text{אָסְפוּ וְיָבְעוּ אֵת כָּל יְשׁוּבְיֵי הָעִיר}$  *all the inhabitants (the whole city) assembled and wept*. So too the names of cities; e. g. Assem. I. 51, Note B. 1.  $\text{אֲנַעְלִי אֶתְּיָדֵי אֲנִי וְאֶתְּיָדֵי אֶדְסָסָא}$  *the inhabitants of Edessa went out to be slain*; Barh. 248, 6, 7.  $\text{אֲנַעְלִי}$  for *Mohammedans*; Barh. 580, 1, 2.

2. With nouns plural feminine, sometimes occur verbs singular masculine, as well before as after the noun; e. g. Isa. iii. 16.  $\text{אֲנַעְלִי אֶתְּיָדֵי בָנוֹת צִיּוֹן וְהִנָּהֹן מְבִטּוֹת}$  *the daughters of Zion are haughty*; Barh. 215, 7.  $\text{אֲנַעְלִי אֶתְּיָדֵי כָּל הַיְצִיָּה הַזֹּאת}$  *all of his goods had been plundered*; Ephr. II. 145, A.  $\text{אֲנַעְלִי אֶתְּיָדֵי כָּתוּבֵי הַמִּשְׁנָה הַזֹּאת}$  *there were writings composed concerning them*; Jer. xiv. 5.  $\text{אֲנַעְלִי אֶתְּיָדֵי הַבָּקָר וְהִנָּהֹן מְבִטּוֹת}$  *the hinds calved and forsook*; Barh. 368, 11, 12; 10, 9.  $\text{אֲנַעְלִי אֶתְּיָדֵי אֶתְּשֵׁי אֵלֶּיךָ}$  *there were three eyes*.

REM.—Seldom are cases found, where the verb singular feminine stands with the noun plural masculine; e. g. Job xxxix. 13, 14.  $\text{אֲנַעְלִי אֶתְּיָדֵי הַצִּיָּר וְהִנָּהֹן מְבִטּוֹת}$  *the ostrich leaveth her eggs*.

D. *Construction of sentences when there is more than one subject, or where the subject is compound.*

1. When the subject of a sentence is compounded of a nominative and genitive, the verb conforms; a) usually to the



nominative ; e. g. Barh. 228, 7.  $\text{ܩܘܠܘܢ ܕܥܘܠܡܐ ܕܥܘܠܡܐ}$  *there was seen the form of a pillar* ; 613, 14.  $\text{ܩܘܠܘܢ ܕܥܘܠܡܐ ܕܥܘܠܡܐ}$  *the cry of the poor was heard* ; 348, 20 ; b) the verb conforms to the genitive, when the latter contains the principal idea ; e. g. Job xxxii. 7.  $\text{ܩܘܠܘܢ ܕܥܘܠܡܐ ܕܥܘܠܡܐ}$  *the multitude of years shall teach* ; Barh 96,8,9.  $\text{ܩܘܠܘܢ ܕܥܘܠܡܐ ܕܥܘܠܡܐ}$  *a great part of the city was destroyed* ; 141, 10 ; 241, 10, 11 ; 188, 7, 8.  $\text{ܩܘܠܘܢ ܕܥܘܠܡܐ ܕܥܘܠܡܐ}$  *a multitude of the dead were buried*.

REM.—In the last connection  $\text{ܩܘܠܘܢ}$ , almost always is found ; e. g. Matt. viii. 34 ; Acts xxi. 30 ; I Cor. xiv. 23 ; to which the verb rarely relates, as Barh.611,3.  $\text{ܩܘܠܘܢ ܕܥܘܠܡܐ ܕܥܘܠܡܐ}$  *all of his petitions should be granted*.

2. When it has several subjects connected by *and*, the verb stands as follows ; A) when they are of the same gender ; a) in the plural ; thus a) before the subjects ; e. g. John xxi. 2.  $\text{ܩܘܠܘܢ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ}$  *there were together Simon Peter, Thomas and Nathaniel* ; Barh. 19, 7.  $\text{ܩܘܠܘܢ ܕܥܘܠܡܐ ܕܥܘܠܡܐ}$  *Saul and Jonathan were slain* ; 78, 8 ; 193, 17 ; Assem. I. 30, A. 1, 2.  $\text{ܩܘܠܘܢ ܕܥܘܠܡܐ ܕܥܘܠܡܐ}$  *when the clergy and the whole congregation were assembled* ; Ephr. I. 223, A ;  $\beta$ ) after the subjects ; Exod. xvii. 10.  $\text{ܩܘܠܘܢ ܕܥܘܠܡܐ ܕܥܘܠܡܐ}$  *Moses, Aaron and Hur, went up*. But the verb is also frequently found ; b) in the singular ; a) before the subjects ; e.g. Matt. xxviii. 1.  $\text{ܩܘܠܘܢ ܕܥܘܠܡܐ ܕܥܘܠܡܐ}$  *then came Mary Magdalene and the other Mary* ; Barh. 106, 4, 5 ; 121, 19 ; 159, 9 ; 160, 13.  $\text{ܩܘܠܘܢ ܕܥܘܠܡܐ ܕܥܘܠܡܐ}$  *there arose famine and pestilence* ; 193, 19 ; Assem. I. 272, A. 35, 36 ; Ephr. I. 216, B ;

230, D ;  $\beta$ ) after the subjects ; e.g. John ii.2. **אִתּוֹ טַעַם** *Jesus and his disciples were invited* ; Barh. 111, 10 ; Assem. I. 234, A. 5. v. E ; B) when the subjects are of different genders, the verb conforms ; a) to the gender of that standing nearest to it ; e. g. Barh. 106, 9. **בְּיָמֵינוּ וּבְיָמֵי נְעוּמָה וּבְיָמֵי יְהוֹשֻׁעַ** *when men, women and youth had assembled together* ; 192, 10. **אֲרָצוֹת וְרִיבֵי** *mountains and islands appeared* ; 195, 4 ; or b) the masculine is preferred, especially if the verb follow the subjects ; e.g. Barh. 74, 12, 13. **אֲרָצוֹת וְרִיבֵי** *Theodosius and his sister were educated* ; 77, 7 ; 78, 2 ; Ephr. I. 253, A ; C) finally, when there are several subjects, if the construction commence with the singular of the verb, in the continuation of the sentence, the plural of the verb is used ; e.g. Barh. 137, 14. **בְּיָמֵינוּ וּבְיָמֵי נְעוּמָה וּבְיָמֵי יְהוֹשֻׁעַ** *Gabala and his confederates arose and fled* ; 155, 16. **בְּיָמֵינוּ וּבְיָמֵי נְעוּמָה וּבְיָמֵי יְהוֹשֻׁעַ** *the judge and the elders went out and brought*.

REM.—The verb in the plural also follows, when several subjects are united by **וְ** *with* ; e.g. Barh. 197, 5, 6. **בְּיָמֵינוּ וּבְיָמֵי נְעוּמָה וּבְיָמֵי יְהוֹשֻׁעַ** *when Nicephorus with the Roman army returned* ; 72, 2 ; 85, 9. When there are two different subjects, of which one is a pronoun of the first person, the verb follows in the first person plural ; e. g. Luke ii. 48. **אֲנִי וְאִתְּךָ** *I and thy father (we) have sought thee with much sorrow* ; Assem. I. 173, B. 23—25. Yet sometimes when the subjects are in the first and third persons, the verb is in the first person singular ; e.g. Assem. I. 347, 28, 29. **אֲנִי וְהַמְּשִׁיחַ** *I and the Messiah are (am) one nature*.

§ 81. *Peculiarities relating to Nouns.*A. *Ellipsis.*

1. If the subject of a sentence would be repeated in the predicate, before a genitive for the purpose of defining it more accurately, that subject is omitted, and only the genitive is used; e. g. Matt. iii. 4.  $\text{אֲשֶׁר עָלָיו הָיָה לְבָשׁוֹת שֵׂעִרֵי בָּקָר}$  *his clothing was (a clothing of) camel's hair*; John v. 36.  $\text{אֲשֶׁר הָיָה גָּדוֹל מִיֵּשׁוּעַ בְּנֵי יוֹחָנָן}$  *a witness which is greater than that of John*; x. 21; xi. 4; Heb. iii. 3; v. 14.  $\text{אֲשֶׁר לְבָנֵי זֶמְרָאֵם מִבְּשַׂר חַיִּים}$  *to those who are of full age belongs strong meat*; Col. iii. 22.

REM.—This Ellipsis also occurs in designations of time and place, with  $\text{אֲשֶׁר}$ ; e. g. Assem. I. 394, 6, 7.  $\text{אֲשֶׁר לְפָנֵי הַמַּלְאָכִים חָנֻּצָה}$  *a year before the Nicene council*, for  $\text{אֲשֶׁר לְפָנֵי הַמַּלְאָכִים חָנֻּצָה}$ ; l. 11.  $\text{אֲשֶׁר לְפָנֵי הַמַּלְאָכִים}$  *the year thereafter*, for  $\text{אֲשֶׁר לְפָנֵי הַמַּלְאָכִים}$ ; Mark xiv. 9.  $\text{כָּאֲשֶׁר יִשְׁמַע הַבְּשָׂרָה}$  *where-ever this my gospel shall be preached*.

2. Sometimes the accusative is wanting with the active verb, when the object can be easily supplied from the signification of the verb; e. g.  $\text{בָּרַךְ}$  *to plough*, literally *to drive* ( $\text{בָּרַךְ}$  *the yoke—plough*), I Sam. viii. 12. (in full, Luke xvii. 7);  $\text{בָּרַךְ}$  *to bring forth*, Aph.  $\text{אֲשֶׁר לְפָנֵי הַמַּלְאָכִים}$  *to beget* ( $\text{בָּרַךְ}$ ), Gen. xvi. 1; xxx. 1;  $\text{בָּרַךְ}$  *to marry*, literally *to take* ( $\text{בָּרַךְ}$ ); Ezra. ix. 2, 12 (in full, Barh. 39, 11);  $\text{בָּרַךְ}$  *to cast lots*, literally *to cast* ( $\text{בָּרַךְ}$  *a lot*); I Sam. xiv. 42 (in full, Ps. xxii. 19); also nouns with prepositions;  $\text{בָּרַךְ}$  *to consider*, literally *to lay* ( $\text{בָּרַךְ}$  *in the Heart*); Job xxxiv. 23 (in full, Acts v.

4); **ܩܝܦܝܢ** to ship, literally to go, (**ܩܝܦܝܢ** upon the sea); Mark vi 48; Luke viii. 23.

REM.—Here also seem to belong impersonal phrases (§ 66. 1, 2) like **ܩܝܦܝܢ**, **ܩܝܦܝܢ** to which may be supplied **ܩܝܦܝܢ** or **ܩܝܦܝܢ**; and **ܩܝܦܝܢ** to which may be supplied **ܩܝܦܝܢ**. To **ܩܝܦܝܢ** it is clear, and **ܩܝܦܝܢ** it is dark, it is forced and unnecessary to supply **ܩܝܦܝܢ** or **ܩܝܦܝܢ**.

### B. Zeugma and Hendiadys.

Zeugma occurs with the noun as well as with the verb (§ 68. C. 2); e.g. Gen. ii. 1. **ܩܝܦܝܢ ܩܝܦܝܢ ܩܝܦܝܢ** the heavens and the earth and all their host; or Hendiadys; e.g. Gen. iii. 16. **ܩܝܦܝܢ ܩܝܦܝܢ** thy sorrow and thy conception, i. e. the sorrow of thy conception; Job iv. 16. Cases of Paronomasia are merely imitations of the Hebrew; e.g. Isa. xxviii. 10, 13; and passages of accidental assonance; e.g. Barh. 102, 18. **ܩܝܦܝܢ ܩܝܦܝܢ** not by persuasion but by the sword.

## APPENDIX.

### The Rendering of Composite Greek nouns.

The Syrians render the Greek composite noun as well as the verb (compare Appendix to § 67) into their language, in the following manner; 1) by simple Syriac words of like signification; e. g. I Tim. iv. 13. **ܩܝܦܝܢ** **ܩܝܦܝܢ**; **ܩܝܦܝܢ**; i. 9. **ܩܝܦܝܢ**; **ܩܝܦܝܢ**; Matt. xviii. 28. **ܩܝܦܝܢ**; or 2) by writing two words for one; a) in the relation of genitive; e.g. Acts ii. 23. **ܩܝܦܝܢ** **ܩܝܦܝܢ**; II Tim. iii. 2. **ܩܝܦܝܢ** **ܩܝܦܝܢ** or b) by two nouns, of which the latter stands in apposi-

tion; e.g. John xi.16. *συμμαθηταὶ αὐτοῦ*  $\text{لِلْمُتَلَمِّذِينَ مِنْهُ}$ ;  
 c) by a participle and noun which correspond with the  
 verb; e. g. Acts iv. 13. *ἀγράμματοι*  $\text{لَا يُدْرِكُونَ}$ ;  
 or by participles and adjectives and the noun with  $\text{ل}$  pre-  
 fixed; e. g. II Pet. iii. 16. *δυσνόητος*  $\text{لَا فَهْمًا}$ ;  
 or d) by the pronoun and verb; e. g. I Cor. vii. 8.  
*ἀγαμοὶ*  $\text{لَا يُكْرَهُنَّ}$ . If the composites are form-  
 ed from adjectives and nouns; 3) they are frequently re-  
 solved into their component parts, and rendered in the same  
 manner as in cases mentioned above; a) in the relation of  
 genitive; e. g. Mark xvi. 14. *σκληροκαρδία*  $\text{لِصَلْبَةٍ}$ ;  
 Col. ii. 14. *χειρόγραφον*  $\text{لِشَيْءٍ}$ ; Matt. xxiv. 24.  
*ψευδοπροφήται*  $\text{لِصَلْبَةٍ}$ ; b) by the noun and adjec-  
 tive; e. g. Phil. ii. 3. *κενοδοξία*  $\text{لِشَيْءٍ}$ ; II Cor. xi.  
 13. *ψευδαπίστολοι*  $\text{لِشَيْءٍ}$ ; 4) sometimes we can  
 trace definite laws of rendering; a) nouns, adjectives, and  
 adverbs compounded with *πᾶς*, take  $\text{كُلِّ}$ ; e. g. Luke xi. 22.  
*πανοπλία*  $\text{كُلِّ}$ ; xxiii. 18. *παμπληθεὶς*  $\text{كُلِّ}$ ; Sap.  
 xviii. 15. *παντοδύναμος*  $\text{كُلِّ}$ ; b) when they are com-  
 pounded with *α* privative, the latter is represented by  
 $\text{ل}$  and  $\text{لَا}$ ; e. g. I Cor. xv. 53. *ἀθανασία*  $\text{لَا مُΘَنَةٍ}$ ; Eph.  
 i. 4. *ἄμωμος*  $\text{لَا مَوْمٍ}$ ; Matt. iii. 12. *ἄβυσσος*  $\text{لَا بُطْنٍ}$ .  
 Finally, in composites formed with *σύν*, this is often ren-  
 dered by  $\text{مَع}$ ; e. g. Philem. verse 23. *συναιχμάλωτός*  
*μου*  $\text{مَعِي}$ ; Rom. xvi. 9. *ὁ συνεργὸς ἡμῶν*  $\text{مَعَنَا}$ .

## CHAPTER FOURTH.

### PARTICLES.

#### § 82. *Construction and union of Adverbs.*

1. Besides the formation of adverbs described in § 51, is to be noticed as a special peculiarity the expressing of them by certain verbs, which, either stand in the same tense, number, and gender, with the finite verb, with or without the copula, or the infinitive of the verb follows with **ו**. In this connection stand ; a) **שׁוּב** to return, and **עוֹד** to continue, for once more, farther, again ; e. g. Gen. viii. 10. **שׁוּב** **שׁוּב** **שׁוּב** **שׁוּב** **שׁוּב** again he sent her out ; Ps. lxxi. 20. **שׁוּב** **שׁוּב** **שׁוּב** **שׁוּב** **שׁוּב** thou shalt bring me again ; Job vii. 7. **שׁוּב** **שׁוּב** **שׁוּב** **שׁוּב** **שׁוּב** they shall no more see ; Luke xx. 11, 12. **שׁוּב** **שׁוּב** **שׁוּב** **שׁוּב** **שׁוּב** he sent again ; Assem. I. 203, A. 7, 8 ; Gen. iv. 2. **שׁוּב** **שׁוּב** **שׁוּב** **שׁוּב** **שׁוּב** she bare again ; Barh. 152, 3 ; also by adding pleonastically **שׁוּב** again ; Gen. viii. 21. **שׁוּב** **שׁוּב** **שׁוּב** **שׁוּב** **שׁוּב** I will no more curse the earth ; b) **שׁוּב** to make much, for very ; e. g. Barh. 92, 14. **שׁוּב**

בָּדַדְתָּ *he esteemed very much* ; II Cor. viii.15 ; II Kings xxi. 6. אֶתְּעַבְרָא לְעַבְרָא בְּעַבְרָא *he did much evil* ; c) לֹא עָלְמָא לְעָלְמָא *to end, for wholly, completely*; e.g. Gen. xxiv. 15. לֹא עָלְמָא לְעָלְמָא *he had not yet done speaking* ; d) לְפָנֵי *to precede* (always without the copula) for *before* ; e. g. לְפָנֵי אֲמַרְתָּ *I have said before* ; Acts ii. 31 ; vii. 52 ; Rom. iii. 9, 25 ; viii. 28, 30 ; xi. 35 ; xii. 11 ; I Cor. ii. 7 ; Gal. iii. 8.

REM.—More according to the Hebrew, seems to be the expression in Hos. vi. 4 ; לְפָנֵי לְפָנֵי מְעַרְבֵי מְעַרְבֵי (עַל בְּנֵי שָׂרִים הַזֵּה) *the dew, which early is scattered* ; Gen. xxxvii. 7 ; or II Kings ii. 10. אֲשֶׁר אֲשֶׁר (הַקְּשִׁירָה לְשֶׁאֵל) *thou askest too great a thing*; compare Ephr. I. 519, D. E ; הַפְּרִיא in II Chron. xxvi. 15, is expressed by אֲשֶׁר ; compare Jer. iv. 5, and onward. If the finite verb already precede, it may be omitted in adverbial usage ; e. g. I Sam. xx. 41. חָצַב חָצַב דָּבַר אֲשֶׁר *they mourned — but David the most*.

2. Adverbs like adjectives, are connected with nouns and stand ; a) before them ; e. g. Luke iv. 25. מְעַרְבֵי מְעַרְבֵי *many widows* ; John ii. 12. מְעַרְבֵי מְעַרְבֵי *few days* ; Barh. 78, 1 ; 105, 3 ; 106, 8 ; Assem. I. 30, 15, 21 ; 270, A. 6. v. E ; with words standing between ; 284, A. 10. v. E. ; b) more seldom after the noun ; e. g. I Cor. v. 6. מְעַרְבֵי מְעַרְבֵי *a little leaven* ; II Chron. ii. 9. מְעַרְבֵי מְעַרְבֵי *much wood* ; Barh. 80, 16. מְעַרְבֵי מְעַרְבֵי *the fire placed under*.

REM.—Sometimes nouns represent the adverb by a following genitive ; e. g. Ephr. I. 219, A. מְעַרְבֵי מְעַרְבֵי מְעַרְבֵי *they had continually the cloud and the pillar*. Particu-

larly should be noticed ; **صَكَلَا قَدِيمًا** *almost* ; or **صَكَلَا فَمَ** **صَكَلَا** **فَمَ** **أَلَا** **صَكَلَا** **فَمَ** **أَلَا** **صَكَلَا** *partly, etc.*

3. The repetition of the adverb indicates ; a) a strengthening or increase of the meaning ; e. g. Gen. vii. 19. **قَدِيمًا قَدِيمًا** *quite ready* ; Matt. iv. 24. **صَعِبًا صَعِبًا** *very bad* ; John vi. 7 ; Barh. 65, 14. **صَكَلَا** **صَكَلَا** and 84, 17. **بِأَدْرَجَاتٍ** *by degrees* ; b) sometimes a diversity is expressed by adverbs of place ; e. g. I Kings xx. 40. **هَازِلًا** **هَازِلًا** *here and there.*

§ 83. *Use of the Interrogation, Affirmation, and Negation.*

A. Upon the construction of the interrogation, it should be remarked ;

1. That the simple direct question is distinguished ; a) either by being preceded by an interrogatory pronoun or particle ; e. g. Luke xxii. 27. **مَنْ** **أَكْبَرُ** *who is the greatest ?* John ix. 26. **مَا** **فَعَلْتَ** **لِي** *what has he done to thee ?* verse 10. **كَيْفَ** **فُتِحَتْ** **أَعْيُنُنَا** *how were thine eyes opened ?* verse 19 ; vii. 35 ; Assem. l. 33, 15 ; 179, B. 25. **مِنْ** **أَيْنَ** **تَعْلَمُونَ** *whence know they this ?* or b) by the position of the words employed, the prominent word in forming the question being generally placed first ; e. g. Matt. xxvii. 11. **أَلَيْسَ** **أَنْتَ** **مَلِكُ** **إِسْرَائِيلَ** *art thou the king of the Jews ?* Assem. I. 33, 17. **أَلَيْسَ** **أَنْتَ** **كُنْتَ** **تَرْجُو** *is it thy wish ?*

2. A question with **أَلَا** usually contains an affirmation ; e. g. John iv. 35. **أَلَا** **أَنْتَ** **تَعْلَمُونَ** **أَنَّ** **أَعْرَابَ** **أَرْضِكُمْ** **تَحْتَبِرُونَ** **الْحَرْثَ** *say ye not, that after four months cometh the harvest ?*



xviii.26 ; but with **لَعَلَّ** it embraces a negation ; e. g. John v. 45. **لَعَلَّ أَتُؤَدَّبُونَ مِنِّي . إِنِّي لَآتِيكُمْ** *believe ye that I shall accuse you ?* x. 21 ; xviii.35 ; or a doubt ; e. g. Matt. xxvi. 22. **لَعَلَّ أَنَا مُذْنِبٌ** *Lord is it I ?* John ix. 27 ; xviii.25 ; so also with **أَلَمْ** ; e. g. Ephr. I. 240, F, **أَلَمْ يَرْضَ أَنْ يَرْضَ** *would this please God ?* Luke xviii. 8 ; xxiv. 18 ; John vii. 35.

REM.—The direct question is also found with **أَلَمْ** (*ἀρα*), Barh. 131, 12 ; with **أَلَمْ** for **لَعَلَّ** 119, 10.

3. The indirect question is indicated by **أَلَمْ** = *whether* ; e. g. Matt. xxvi. 63. **أَلَمْ أَتِيكَ يَا مَسِيحُ ابْنُ دَاوُدَ بْنِ يَسَّى** *whether thou art the Christ the son of God.* The disjunctive (*whether—or* (*utrum—an*)) is marked by **أَمْ** in the second part ; e. g. Matt. xi. 3. **أَلَمْ يَأْتِ بِكُمْ مَسِيحٌ أَمْ لَنَنْتَظِرُ لآخَرَ** *art thou he who should come or shall we look for another ?* John ix. 2 ; Assem. I. 87, B. 12, 13 ; 377, 20, 21.

REM.—The affirmation or negation of a question is usually expressed by a repetition of the leading verb with the personal pronoun ; e. g. Assem. I. 375, 7. **وَمَا سَمِعْتُمْ قَوْلِي قُلْتُمْ لِي سَمِعْتُمْ قَوْلِي قُلْتُمْ لِي** *have you heard, my brethren, what I have said ? and they answered, yes, all* ; 10. **أَلَمْ يَكُنْ هَذَا — أَمْ لَا** *is it true or not ? and they answered it is true, i. e. yes* ; sometimes by another verb ; e. g. Matt. xxvii. 11. **أَلَمْ أَقُلْ** *thou hast said it, i. e. yes* ; in the negative with the same repetition ; e. g. Assem. I. 378, 7, 11. Sometimes only **لَمْ** = *not*, appears ; e. g. Assem. I. 33, 19. **وَمَا قُلْتُ لِي** *and he said, No, my father.*

B. The negative particles **لَمْ** and **لَمْ** (and *nonne ?*) are distinguished from **لَمْ** by this latter forming the negation

to  $\Delta$ ],<sup>x</sup> and with nouns, adjectives, and participles (§ 58. B. 5) or with suffixes (§ 38. 2), it includes the substantive verb.

REM.— $\text{ו}$  is repeated in the latter of two negative clauses; e. g. I Cor. xi. 11, 16 (but the negative sense is lost when the particle is to be taken affirmatively; as in Matt. v. 25; Luke xxi. 34). To adjectives and participles it gives a negative or privative signification (= *un, in, -less*); e. g. Eph. i. 4.  $\text{וּמְדַבְּרֵי$   $\text{ו}$  *spotless*; Rom. i. 23.  $\text{וְלֹא־יִשָּׁמְדוּ$   $\text{ו}$  *imperishable*. Before nouns it signifies *nothing less than*; e. g. Deut. xxxii. 21.  $\text{וְלֹא־כִי־אֶמְצָא$   $\text{ו}$  *nothing less than my (God's) people*. Before the future (equivalent to an imperative) it is prohibitory; compare § 61. 3. B, and § 62. 3. Doubled ( $\text{וְלֹא־וְלֹא}$  or  $\text{וְלֹא־ו}$ ), it signifies *neither — nor*; John viii. 19; ix. 3.

#### § 84. Prepositions.

1. When prepositions come together, in many instances; a) the signification of one of them is only apparently lost. Thus for example,  $\text{מִן}$ ;  $\alpha$ ) before prepositions, denotes the direction from a place whose position is more closely defined by those which follow; e. g. Assem. I. 46, 21.  $\text{מִן־תַּחַת־רֹקַח}$  *out from under a rock*, 1. 37, 19;  $\beta$ ) after prepositions it denotes a removal from the place more closely defined by those which precede; e. g. Assem. I. 54, 7.  $\text{מִן־תַּחַת־הַכְּנֵסִיָּה$  *they buried him under the Church*; Barh. 200, 16.  $\text{מִן־מִבְּרֵיתֵינוּ$  *before the city*; 72, 19, 20; 66, 13.  $\text{מִן־תַּחַת־הַחֲלָלִים$  *from below, (i. e. above) the walls*; figuratively, 31, 17.  $\text{מִן־עַל־כָּל־זֶרְזָרִים$  *above all excellence*; one of the prepositions is; b) merely pleonastic; e. g. Eccl. x. 14.  $\text{מִן־אַחֲרָיו$  *after him*; Assem. I. 36, 22.

فَ مِنْكَ لَكَ *from thee*; 37, 1; Dan.v. 24. قَبْلَهُ مِنْهُ *before him*; Barh. 65, 9. إِلَى الْمَلِكِ *to the King*.

2. Several of the prepositions have a peculiar consecution; e.g. *betwixt—and between*, وَ بَيْنَ — وَ; e.g. Matt.xx.17. قَبْلَهُ مِنْهُ *between him and them*; frequently without the copula, xix. 10; وَ — وَ; e. g. Barh. 60, 13. بَيْنَ هَارَانَ وَ عِدَسَةَ *between Haran and Edessa*; 75, 17,18; 83, 15; 146, 13; rarely وَ — وَ; e. g. Barh. 60,8; *from—to*, وَ مِنْكَ إِلَى دَاوُدَ *from Abraham to David*; in more general designations also without مِنْكَ; e. g. Barh. 99, 17; 105, 7.

3. Besides the cases mentioned in § 55. B. 3. b) prepositions are repeated with several nouns which follow after one another, and depend upon one and the same preposition; e. g. Barh. 82, 10; 104, 11, 13; but the preposition is quite as frequently omitted after the first noun; e. g. Barh. 6, 1; 40, 12; 66, 6.

REM.—As special idioms, are to be regarded the following; a) وَ sometimes stands for إِلَى (*év = eis*); e. g. Luke ii. 3. إِلَى مَدِينَتِهِمْ وَ إِلَى مَدِينَتِهِمْ *each went to his own city*; iii. 3; Barh. 66, 16, 17; or serves to designate the value or price of a thing, equivalent to *for*; Barh. 64, 6. مِائَتًا وَ خَمْسِينَ *for two hundred and fifty oboli*; 149, 8, 9; 191, 1, 2; 193, 19; b) وَ denotes direction towards a place (§ 67. 1. b. δ); with numerals, with مِنْكَ preceding = *about to*; c) لَكَ and لَكَ show, sometimes a possession in a physical and intellectual sense (= *penes*); e.g. Job xv. 9. لَكَ لَكَ *which stands not in our power*; 23. 14; d) مِنْكَ forms adverbs (§ 51. 3. a); expresses the pronouns *anybody — some* (§ 53. B. 4, 6,7), and sometimes indicates the direction to a place; e. g. Assem. I. 485, 28. مِثْلَهُ *towards*

morning ; l. 29 ; e)  $\text{ܘܠ}$  often occurs before a duty or obligation (§ 67. II. 4. b) ; Ezra x. 4. It may also in respect to signification, be considered as a preposition ; f)  $\text{ܘܠܗܘܢ}$  *without* ; e. g. Barh. 227, 5.  $\text{ܘܠܗܘܢ ܘܠܗܘܢ ܘܠܗܘܢ}$  *without hands and without feet.*

### § 85. Conjunctions.

The Syriac language, in common with the other semitic dialects, is very deficient in conjunctions ; but affluence of periodic diction in all languages arises from this class of words. Hence in syriac, upon the one hand, the periods are wanting in variety and continuance ; and on the other hand the connective particles which do exist have many significations. In general the following may be observed :

I. Those conjunctions (e. g. *when, then*) are frequently omitted, which, in the protasis indicate the relation to the apodosis, and the two members are united by *and* ; e. g. Gen. xix. 23.  $\text{ܘܠܗܘܢ ܘܠܗܘܢ ܘܠܗܘܢ}$  *when the Sun had arisen, Lot came* ; xliv. 4.

REM.—Moreover the following fall away ; a)  $\circ$  (*asyndeton*) after verbs of motion ; e. g. Matt. ix. 7.  $\text{ܘܠܗܘܢ ܘܠܗܘܢ}$  *he arose and went* ; Barh. 25, 1 ; 197, 19 ; especially in earnest discourse ; e. g. I Sam. xv. 6 ; b)  $\text{ܘܠܗܘܢ}$  *or* ; e. g. II Kings ix. 32.  $\text{ܘܠܗܘܢ ܘܠܗܘܢ ܘܠܗܘܢ}$  *two or three eunuchs* ; c)  $\text{ܘܠܗܘܢ}$  more in accordance with Hebrew usage ; e. g. Isa. l. 2.  $\text{ܘܠܗܘܢ ܘܠܗܘܢ ܘܠܗܘܢ}$  *wherefore was, I came, (when I came), no one there.* On the other hand  $\circ$  is often repeated (*polysyndeton*) ; e. g. Barh. 51, 20.  $\text{ܘܠܗܘܢ ܘܠܗܘܢ ܘܠܗܘܢ ܘܠܗܘܢ ܘܠܗܘܢ ܘܠܗܘܢ}$  *he died, was buried, arose, and went to heaven* ; 82, 17 ; 38, 5, 6.

2. As correlatives, conjunctions are used doubled in a

sentence ; *a*) the same word ; e. g.  $\circ - \circ$  and  $\text{אִם} - \text{אִם}$  as well—as, both—and ; e. g. Assem. I. 291, A. 10, 11, v. E ;  $\text{אִם} - \text{אִם}$  either—or ; Barh. 112, 4 ; 223, 4, 5 ;  $\text{אִם} - \text{אִם}$  whether—or ; e. g. 217, 13 ; or *b*) different words ; e. g.  $\text{כְּמִצְוֵה} - \text{אִם}$  like—as ; Assem. I. 75, B. 11, 13, v. E ; 374, 23, 24 ; with  $\text{כְּ} - \text{אִם}$  preceding ; Ephr. I. 214, E ;  $\text{אִם} - \text{אִם}$  although—yet ; e. g. Barh. 91, 12, 13.

3. The conjunctions  $\text{כִּי}$  = *that, thereby*, or  $\text{אֲלֵכֶם}$  = *that not*, are usually connected with the future (§ 61.3.A) ; e. g. Assem. I. 515, B. 32 ; Barh. 213, 6 ; but in as far as they have the signification of *since, because, (quod)*, they are connected with the preterite ; e. g. Matt. ix. 8.  $\text{פָּסַחַם לְאֵלֹהִים} - \text{בְּשֶׁבַע}$  they praised God, because he had given ; 12, 41 ; 13, 11 ; Barh. 24, 9.

4. Concerning the use of particular conjunctions, the following may be noted ;

*a*)  $\text{אִם}$  is sometimes used in comparisons (=  $\text{כִּי}$ ) ; e. g. Matt. xi. 22 ; xix. 24 ; and likewise *b*)  $\text{אִם}$  in comparing one thing with another of the same species ; e. g. Isa. i. 7 ; Job xxiv. 14 ; Assem. I. 75, A. 1. v. E ; 163, B. 29 ; with numerals it signifies *really, about* ; Barh. 104, 13 ; *c*)  $\text{אִם}$  if, (=  $\text{אִם}$  *si*) denotes, in doubtful cases, the relation of the subjunctive ;  $\text{אִם}$  =  $\text{אִם}$  *si* in cases of certainty, denotes the indicative, and also occurs in indirect questions (§ 83.3) ; it is negative in those passages containing asseverations under oath, yet only in those which are translated, and which, according to the Hebrew idiom, are without any negation ; with a negative  $\text{אִם}$ ,  $\text{אִם}$ , or  $\text{אִם}$ , it is affirmative (compare  $\text{אִם}$  and  $\text{אִם}$ , Gesenius Lehg. p. 844) ; e. g. Cant. 2. 7.

لَاحِزٌ، وَلا لَاحِزٌ، وَلا لَاحِزٌ wake not, rouse not ; d) و (for the further use of which see § 56 ; § 69.1 ; 73. 3 ; § 74. 2 ; § 78.B. 2) ;  
 a) from particles which it follows, forms conjunctions ;  
 e. g. و just as, Assem. I. 34, 17 ; so that, Matt. ii. 13 ;  
 و just as, John viii. 28 ; Ephr. I. 214, E ; و أَكَلاب (of time) as, when, Assem.I. 485, 15 ; و حَسَب since, because, Barh. 112, 7, 8 ; I60, 12 ; و صَدَّ 39,7, and و صَدَّ 39,7, Assem. I. 213, A. 25, afterwards ; و صَفَدَ as soon as, I.218, 27 ; و فَنَ (of time) when, I.485,20 ; و فَكَلَّ Barh.160, 16, and و خَلَّ 158,12, since,because ; و حَبَّ until, that,(including the *terminus ad quem*), Ephr. II. 125, B ; 242, A ; حَبَّ و حَسَب so much that, Barh.193,2 ; و حَبَّ before,150,13 ; β) in the signification of *that*, و is sometimes omitted before the future ; e.g. John xxi. 3. أَنَا أَنَا أَنَا أَنَا أَنَا I go that I may catch fish ; after حَبَّ, John v. 7. أَنَا أَنَا أَنَا أَنَا أَنَا until that I come ; or it is pleonastic after و ; e. g. Matt. x. 13. أَنَا أَنَا أَنَا أَنَا أَنَا when the house is worthy ; Mark viii. 3 ; Luke vi. 7 ; John viii. 36 ; after أَنَا, Matt. ix. 21 ; أَنَا Mark 13, 20 ; e) the copula و also denotes a) *that*, especially after verbs of *sending, entreating, commanding*, etc ; e. g. Assem. I. 77, 23, 24 ; Barh. 11, 18 ; 97, 8 ; 105, 1 ; 152, 5 ; 221, 2 ; it forms β) the apodosis ; e.g. Barh. 39, 7. 8 ; and is γ) equivalent to *but* ; e. g. Barh. 11, 16 ; 16, 9 ; δ) it sometimes supplies the place of the comparative أَنَا ; e. g. Job v. 7. Also the Hebrew וְכֵן is translated by the frequently occurring حَبَّ yet, nevertheless.

§ 86. *Interjections.*

1. The Interjection which denotes an imprecation or cry of distress, is usually connected with **ו** following; e. g. Eccl. x. 16. **וְכַד** *woe to thee!* ii. 16. **וְכַדְכָּ** *woe to you!* Matt. xviii. 7; xxiii. 13-16; xxiv. 19; Ephr. II. 135, E. **וְכַדְכָּ לְמַלְכֵּי יְהוּדָה** *woe to the king of Judah!* 274, D. **וְכַדְכָּ לְבָעֲצֵי דָא** *woe to those who meditate deceit!* 351, C. **וְכַדְכָּ לְמַנְעֵם**; or with **כַּד** appended; e.g. **וְכַדְכָּ** *woe to me!* Ez. xxx. 2 **וְכַדְכָּ לְהַיּוֹם** *woe for the day!* sometimes with **וְכַדְכָּ**; e. g. Jer. l. 27. **וְכַדְכָּ לְכַדְכָּ** *woe to you!* or **וְכַדְכָּ**, Amira p. 449. **וְכַדְכָּ לְדָוָרְךָ** *woe to this generation.* Without an intervening preposition, they are the usual expressions of grief and mourning, and the noun is then to be taken in the accusative; e. g. Judges xi. 35. **וְכַדְכָּ לְבָתְרִי** *alas, my daughter!* Rev. xviii. 10, 16, 19.

REM.—Sometimes **וְכַדְכָּ** occurs as an ordinary exclamation, with **ו** as a sign of the accusative; e. g. Barh. 333, 3, 4. As a particle of exclamation sometimes also occurs **וְכַדְכָּ**, properly, *verily, truly*; compare Amira p. 436.

2. Concerning the construction of particular interjections, the following may be observed:

a) **וְכַדְכָּ** *lo! behold*, is frequently pleonastic; e.g. Ephr. III. 149, B. **וְכַדְכָּ לְמָוֶתְךָ אַתָּה מְבַלְבֵּל לְבָבִי** *the mortal body is thus dependent upon the soul*; or at the beginning of a period it serves to give animation to the discourse; e. g. Ephr. III. 247, C. **וְכַדְכָּ לְבָרְכִי** *lo! our brother (member) is separated*; in designations of time, like the Greek  $\eta\delta\eta$ , it signifies *now, already*; e. g. Matt. iii. 10. **וְכַדְכָּ לְרִיבֵי הָעֵץ** *the axe is already laid at the roots of the tree*; Num. xxii. 28. **וְכַדְכָּ לְשֵׁשֶׁת** *already the third time*; Assem. I. 369, 30; with **וְכַדְכָּ** following, *since that*: e. g. Acts

x. 30.  $\text{בְּיָמַי אֲנִי נָצַתְתִּי}$  *since that I have fasted*; Col. i. 4; preceded by  $\text{לֹא}$  ( $\text{לֹא אֲנִי}$ , from which comes  $\text{כֹּה}$ )  $\text{וְיָחִי}$ , *nonne?* e.g. Matt. v. 46.  $\text{לֹא אֲנִי מִתְחַלְּלִים אֶת אֲנֹתָם הַבְּעִיּוֹת הַהֵם$  *do not even the publicans the same?* verse 47; xiii. 27;

b)  $\text{בְּיָמַי}$  *far be it*, with  $\text{וְ}$  of the person and  $\text{בְּ}$  before the future of the finite verb; e.g. Matt. xvi. 22.  $\text{בְּיָמַי אֲנִי מִתְחַלְּלִים אֶת אֲנֹתָם הַבְּעִיּוֹת הַהֵם}$  *far be it from thee, my lord, that this should happen to thee*; Assem. I. 341, A. 30.  $\text{בְּיָמַי אֲנִי מִתְחַלְּלִים אֶת אֲנֹתָם הַבְּעִיּוֹת הַהֵם}$  *far be it from us that we should deny God*; 375, 13. Sometimes the participle follows; e.g. Assem. I. 51, 12, 13.  $\text{בְּיָמַי אֲנִי מִתְחַלְּלִים אֶת אֲנֹתָם הַבְּעִיּוֹת הַהֵם}$  *far be it from us that we should deny*; the verb follows in the future, with  $\text{וְ}$  preceding (=  $\text{וְ}$  compare § 85. 4. c); e.g. I Sam. xxiv. 7; or in the infinitive with  $\text{וְ}$ ; e.g. Gen. xlv. 7;

c)  $\text{בְּיָמַי}$  *hail!* (=  $\text{וְ}$ ) with suffix plural, and the noun following with  $\text{וְ}$ , to which the preceding suffix relates; e.g. Matt. v. 3.  $\text{בְּיָמַי אֲנִי מִתְחַלְּלִים אֶת אֲנֹתָם הַבְּעִיּוֹת הַהֵם}$  *hail to the pcor in spirit*; verses 4–11; with a word interposed; e.g. Assem. I. 95, A. 3, 6, v. E.  $\text{בְּיָמַי אֲנִי מִתְחַלְּלִים אֶת אֲנֹתָם הַבְּעִיּוֹת הַהֵם}$  *hail also to thee, Simon Peter*; frequently absolute without  $\text{וְ}$ ; B. 3. v. E.  $\text{בְּיָמַי אֲנִי מִתְחַלְּלִים אֶת אֲנֹתָם הַבְּעִיּוֹת הַהֵם}$  *hail to thee O Sicheim*; 96, A. 17, 19. —The Hebrew  $\text{וְ}$  is, in the Peshito, expressed by  $\text{וְ}$ ; e.g. I Kings xxii. 12.

## A P P E N D I X .

### *Peculiarities in the Position of Words.*

In the position of words, which, as in the Hebrew, is very easy and natural, besides the peculiarities referred to in the preceding chapters, the following deviations from the usual collocations, occur; a) the verbs  $\text{וְ}$  and  $\text{וְ}$  are interposed



between words, which, according to their grammatical connection, cannot be separated; e. g. Exod. vii. 7. **مَدَّةَ قَدْحٍ** **لَمَتَّيْ** **تُؤْتِي** **فَتِي** *Moses was eighty years old*; Luke v. 3; Exod. v. 16. **كَلِّمْنَا** **اَلْبَنِي** **كَيْ** **اَنْزِلَ** *and bricks, say they to us, make ye*. The same is true; b) of personal pronouns, having the signification of **اَنْتُمْ**; e. g. John viii. 33. **اَنْتُمْ** **بَنِي** **اِبْرَاهِيْمَ** *we are Abraham's seed*; verse 37; Heb. vii. 28. **نُصَلِّحُكُمْ** **صَانِعًا** **اَلْقَانُونِ** **اَلَّذِي** **جَعَلَهُ** **اَلْقَانُونِ** **اَلَّذِي** **جَعَلَهُ** **اَلْقَانُونِ** *it is the law which makes priests of feeble men*; c) more rarely the same occurs with the noun; e. g. Matt. xvi. 1. **اَنْتُمْ** **اَنْتُمْ** **اَنْتُمْ** **اَنْتُمْ** *they besought him that he would give them a sign from heaven*; d) more frequently it occurs with particles; e. g. Mark i. 45. **اَنْتُمْ** **اَنْتُمْ** **اَنْتُمْ** **اَنْتُمْ** *he should go openly into the city*. Compare **اَنْتُمْ** and **اَنْتُمْ** (§ 86. 2. a).

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EXERCISES  
IN  
SYRIAC GRAMMAR,  
AND  
A CHRESTOMATHY.

PREPARED WITH REFERENCE TO  
THE TRANSLATION OF  
UHLEMANN'S SYRIAC GRAMMAR.

BY ENOCH HUTCHINSON.

NEW YORK:  
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## PART IV.

### INTRODUCTORY REMARKS.

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The following Exercises are designed for beginners, who need something simple, and at the same time, something which will lead them into a *thorough knowledge of the grammar*.

A small portion of Syriac, perhaps a page, should be selected and carefully analyzed in reference to all the important phenomena of the language. Every peculiarity in respect to each word should be critically examined. Perhaps the best course would be to trace one peculiarity throughout the page, searching the grammar and other helps; then trace another, and so on, until every peculiarity shall have been examined. Thus the most important facts will be strongly impressed upon the memory.

The great difficulty, especially with beginners, is, that they often attempt to investigate too many subjects at once and thus do not obtain clear ideas of any. There is frequently a great inclination to press forward and translate rapidly. Hence, many important subjects of investigation are entirely neglected. Superficial scholarship, is the unavoidable result of such a course.

That nothing may escape observation, a few general directions are presented to aid the learner in making his analysis. In mentioning those points, which are to be examined, the exact order in which they occur in the gram-

nar, has not been followed, but they have been so arranged, it is hoped, as best to facilitate the progress of the student ; and they are intended to embrace the most important phenomena necessary to be attended to by the learner.

Before commencing the examination the pupil should be directed to the Introduction of the grammar, that he may become somewhat acquainted with the history and literature of the Syriac Language. The grammar should be studied rather as a book of reference than as one, which must be committed to memory. The student, at first, should consult it as an aid in analyzing. At the commencement of the analysis, he will feel the need of assistance, and that assistance he must find in the grammar. When he there discovers a principle of the language and perceives its application in parsing, he can easily retain it in his memory. By the time that he has carefully studied the Exercises and Chrestomathy through, he will not only have a considerable knowledge of the language ; but will have most of the grammar *committed to memory*, with but very little effort, and no loss of time in learning rules and principles, whose application he does not perceive, and which consequently are apt to escape from the mind. After the pupil, in the course of his analysis, shall have become somewhat familiar with the grammar, he may recite it regularly through, and it will not be an unmeaning nor an uninteresting exercise.

The general divisions, in the Exercises, are marked by the character ¶, to distinguish them from similar divisions in the grammar marked §. Smaller divisions are inserted under Remarks and Explanations.

## GENERAL DIRECTIONS FOR ANALYZING.

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- I. Find the *Guttural Letters* on page first of the Chrestomathy.  
Vid. Gram. § 1. Rem. 3, 4.
- II. “ “ *Aspirates*, or on what letters *Kushoi* and *Rukok* are found. Vid. Gram. § 1. Rem. 4 ; § 5.
- III. “ “ *Diacritical Points*, for which the vowels are designed to compensate, formerly used instead of vowels and for other purposes. Vid. § § 2, 3, 4, and Rem.
- IV. “ “ *Long and Short Vowels*. Vid. § 3. Rem. 3.
- V. “ “ *Simple and Mixed syllables*.
- VI. “ “ *Pure and Impure, Mutable and Immutable vowels*.  
Vid. § 45. A ; § 48. A.
- VII. “ “ *Diphthongs, Quiescent and Otiant letters*. Vid. § 3.  
Rem. 4 ; § 13 ; § 14.
- VIII. “ “ *Lineæ Marhetono, Mehagyono and Sheva*.
- IX. “ “ *Lineæ Occultans*. Vid. § 8.
- X. Find on what syllables the *Tone* is to be found. Vid. § 9.
- XI. Examine the *Marks of Punctuation*. Vid. § 10.
- XII. Find *Ribui*. Vid. § 6.
- XIII. Read the *Syriac*.
- XIV. *Translate*.
- XV. Examine the *Changes of Consonants*—assimilated—transposed—dropped—added and exchanged. Vid. § 12.

- XVI. Find the *Changes of Vowels*—thrown back—exchanged—transposed—dropped and added. Vid. § 15.
- XVII. Find the *Suffixes* and *Prefixes*, *Sufformatives* and *Prefor-  
matives*. Vid. § 16 ; § 36 ; § 46.
- XVIII. *Parse*. In respect to *Verbs*—ascertain whether they are *Simple* or *Compound*—Their *Conjugation*—*Voice*—*Regu-  
lar* or *Irregular*—*Active*, *Passive* or *Neuter*—*Number*—*Person*—*Gender*—*Mood*—*Tense*—*Conjugate* and *Inflect* them to the *Case*, *Mood*, *Tense*, etc., where they are found—*Rule*. Vid. § 19., etc.; § 59., etc.
- Nouns*—*Signification*—*Suffix* or *Prefix*—*Adjective* or *Substantive*—*Derivation* and *Formation*—*Declension*—*Person*—*Number*—*Gender*—*State*—*Case*. Vid. § 43 ; § 70 ; § 44 ; § 71 ; § 45 ; § 73 ; § 74 ; § 46 ; § 47 ; § 48 ; § 50 ; § 77., etc.
- Pronouns*—What kind—*Person*—*Number*—*Gender*—*Case*—*Suffix*—*Rule*. Vid. § 16 ; § 17 ; § 54., etc.
- Participles*—*Derivation*—*Active* or *Passive*—*Conjugation*—*Rule*.
- Adverbs*—*Primitive* or *Derivative*—What they qualify. Vid. § 51 ; § 82.
- Numerals*—*Cardinal* or *Ordinal*—*Gender*—*Decline*—To what they belong.
- Prepositions*—*Suffixes*—What they govern. Vid. § 52 ; § 84.
- Conjunctions*—What kind—*Suffix* or *Prefix*—What they connect. Vid. § 53. 1, 2 ; § 85.
- Interjections*—*Primitive* or *Derivative*. Vid. § 53. 3 ; § 86.



## EXERCISES IN SYRIAC GRAMMAR.

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### EXERCISE FIRST.

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VID. GRAM. § 1. REM. 3, 4.

¶ 1.

*Find the Gutturals on the first page of the Chrestomathy.*

1. Select all those letters which are EVER used as Gutturals; thus:

| ܐ ܐ | | ܐ | | ܐ ܐ | | ܐ | | ܐ | | ܐ ܐ | ܐ | ܐ  
 | | ܐ ܐ | | ܐ | | ܐ ܐ | ܐ ܐ | | ܐ | | ܐ ܐ | ܐ ܐ  
 | ܐ | ܐ | | ܐ ܐ | | ܐ ܐ | ܐ | ܐ ܐ | | ܐ ܐ | | |  
 | ܐ | ܐ ܐ ܐ | | | ܐ | ܐ ܐ ܐ | ܐ | ܐ | ܐ | ܐ | ܐ |  
 | | ܐ ܐ ܐ | | ܐ ܐ | ܐ | | ܐ | | ܐ | ܐ | ܐ | | ܐ  
 ܐ | ܐ | | ܐ ܐ.

#### EXPLANATIONS.

a) The above are all guttural letters, but not all used as such in the text from which they are taken.

b) The guttural | resembles the *Spiritus lenis* of the Greeks,

being a scarcely audible breathing from the lungs. **ⲁ** has always a feeble sound. The Galileans pronounced **ⲁ** and **ⲡ** like **ℳ** of the Hebrews. An Arabian would pronounce **ⲁ** as a sort of vowel sound like *a*. It is a kind of soft breathing (comp. Gesenius' Hebrew Grammar, by Conant, § 6). The Greeks express **ⲡ** as well as **ⲁ**, sometimes by *Spiritus asper*, and sometimes by γ. Usually **ⲡ** is sounded like *hh* with a rolling of the palate. **Ⲫ** before a vowel is our *h* (*Spiritus asper*); but when uttered after a vowel, it has nearly the sound of *h* in *Korah*, perhaps a little softer, as in *ah! oh!* It is difficult to ascertain exactly the sounds of these letters; still it is important that the learner should fix upon a definite pronunciation of each.

2. Find those letters which are here used as gutturals.

**Ⲫ ⲁ ⲡ Ⲫ Ⲫ Ⲫ Ⲫ Ⲫ Ⲫ Ⲫ Ⲫ Ⲫ Ⲫ Ⲫ Ⲫ Ⲫ.**

#### EXPLANATIONS.

a) Verse 3. word 3., **Ⲫ** is a guttural, as it would in Hebrew take a composite sheva, and it has no vowel of its own. (Some would perhaps prefer to call **Ⲫ** a regular movable consonant, and consider **ⲩ** at the end of the word as otiant, and **Ⲫ** as quiescing in —).

b) Verse 3. word 4., **ⲁ** is a guttural for the same reasons.

c) Verse 3. word 6., **ⲡ** is a guttural for the same reasons.

d) Verse 4. word 6., **Ⲫ** is a guttural being movable. It belongs to the second syllable of the word, being preceded by a vowel (§ 15. 4. d). The other cases may be similarly explained.

REM.—It should be remarked that there are some other guttural letters on the first page of the chrestomathy, which should be con-

sidered merely as movable consonants. It is true that all gutturals are sounded, and might be said to be movable consonants (compare Gesen. Heb. Gram., transl. by Conant, §23.2). Still we prefer to make a difference between gutturals and regular movable consonants. The latter, though guttural letters on page first, are the following :

3. Find those guttural letters which are regular movable consonants :

י ו י י ו ו י ו ו י י ו ו י ו ו ן ן י ו  
 ו ן ו ן י ו י ו ו ן ו י ו ז ו ו ו י ו  
 ז י ו ז ז ז ו ז ז ו.

## EXPLANATIONS.

a) Verse 1. word 2., י is a regular movable consonant, and is sounded nearly like the vowel  $\text{—}^{\circ}$ , and does not quiesce in its vowel. In dialects kindred to the Hebrew, י melts into the vowel far more readily than the sound of the Hebrew ן melts into its vowel. Still י retains its power as a movable consonant. It is very common in Syriac for a guttural letter to take a long vowel, where in Hebrew, it would have a composite Sheva. This seldom occurs in Hebrew (vid. Gesenius' Heb. Gram. by Conant. § 23. 2. Rem. 2).

b) V. 1. w. 5., ו is movable, as it does not quiesce and is not otiant.

c) V. 1. w. 8., ן (not a guttural) is movable, as the preceding letter is not sounded, and the following one is quiescent.

d) V. 1. w.10., י should be considered as movable though its sound so melts into the vowel, we can scarcely perceive that it has the power of a consonant.

e) V. 1. w. 11., ܝ̄ is not movable, as it quiescs, though seldom, in  $\overset{\text{r}}{\text{—}}$  (§ 13. 1. Rem).

f) V. 1. w. 11., ܝ̄ is movable for the same reasons as others above.  $\overset{\text{p}}{\text{—}}$  preceding it, belongs to the previous syllable (comp. ¶ 5. 1. f; § 15. 4. d).

g) V. 3. w. 2., ܝ̄ is movable as it is a suffix, and = ܝ̄ of the Hebrew (§ 13. Rem.).

h) V. 9. w. 9., ܝ̄ is movable as it has a vowel of its own, though it so flows into the sound of the vowel that it is scarcely perceptible (¶ 1. 1. b).

REM.—It should be remarked that two of the guttural letters ܟ̄ and ܝ̄ are sometimes used as quiescents and sometimes as otiant letters (§ 12. A. B. and Rem.; § 13; §14).

## EXERCISE SECOND.

### ¶ 2.

Find the Aspirates or in what letters *Kushoi* (ܩܘܫܘܝܝܐ a hardening, and *Rukok* (ܪܘܩܩܝܝܐ) a softening are found.

1. Those which are *ever* aspirated (§ 1. Rem. 3).

ܐ ܐ ܐ ܐ ܐ ܐ ܠ ܐ ܐ ܐ ܐ ܐ ܠ ܐ ܠ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ  
 ܐ  
 ܐ

2. Find those, which are *aspirated* on page first (§5. and Rem. by Tr.).

ܐ  
 ܐ

## EXPLANATIONS.

a) Verse 1. word 1.,  $\Delta$  is aspirated as it closes the syllable (§ 5. 2. Rem. c. a).

b) V. 1. w. 2.,  $\Delta$  is aspirated as it follows an open or simple syllable (§ 5. 2. Rem. c. c., and § 15. 4. d).

c) V. 1. w. 4.,  $\Delta$  is aspirated, because a letter, which would in Hebrew, take a vocal Sheva, precedes it (§ 5. 2. Rem. c. b).

d) V. 2. w. 4.,  $\omega$  is aspirated as the preceding word ends with  $\uparrow$  (§ 5. 2. Rem. a).

e) V. 3. w. 2.,  $\uparrow$  is aspirated as it follows an open syllable (§ 5. 2. Rem. c. c).

f) V. 3. w. 4.,  $\omega$  is aspirated because it follows a letter which would in Hebrew take a vocal Sheva, (§ 5. 2. Rem. c. b).

g) V. 3. w. 4.,  $\uparrow$  is aspirated as it is preceded by a letter which would in Hebrew take a composite Sheva and would of course be vocal (§ 5. 2. Rem. c. b).

h) V. 3. w. 5.,  $\omega$  is aspirated as it follows an open syllable (§ 5. 2. Rem. c. c).

i) V. 4. w. 7.,  $\uparrow$  is aspirated as the preceding word ends in  $\uparrow$  (§ 5. 2. Rem. a).

k) V. 4. w. 7.,  $\omega$  is aspirated as it closes a syllable (§ 5. 2. Rem. c. a).

l) V. 7. w. 4.,  $\uparrow$  is aspirated as it closes a syllable (§ 5. 2. Rem. c. a).

m) V. 10. w. 4.,  $\uparrow$  is aspirated as it follows an open syllable (§ 5. 2. Rem. c. c).

3. Find those which are not *aspirated*.

$\omega \quad \omega \quad \omega \quad \uparrow \quad \omega \quad \Delta \quad \omega \quad \uparrow \quad \omega$ .

## EXPLANATIONS.

a) Verse 1. word 1.,  $\omega$  is not aspirated as it begins a word (§ 5. 2. Rem. a).

b) V.4. w.1., **ⲟ** is not aspirated though it is preceded by **ⲓ** (§5. 2. Rem.a), because it begins a verse.

c) V.6 w.3., **Ⲉ** is not aspirated as it is preceded by a letter, which, in Hebrew, would not take a vocal Sheva, and which has no vowel (§ 5.2. Note by Tr.).

d) For the pronunciation of these aspirates see the *Alphabet*, and § 1. Rem. 3, 4.

REM.—**ⲟ** when aspirated is sounded like *v*, and when not aspirated like *b*; **ⲣ** like *th* in *that*, when aspirated, but otherwise like *d*; **ⲡ** when aspirated is sounded like *ph* or *f*, and otherwise like *p*; **Ⲉ** when aspirated like *th* in *thin*, in other situations like *t*; **Ⲩ** is sounded like *g* hard whether it be aspirated or not\*; **ⲟ** when aspirated is sounded like *hh* or *k* with a rolling of the palate; in other situations like *k*. In general the aspirates are pronounced like the corresponding letters in Hebrew (vid. references above and Gesenius' Hebrew Grammar by Conant, § 6. 2. 3. and Note by Tr.).

### EXERCISE THIRD.

#### ¶ 3.

(§ 2; § 3; § 4 and Rem.).

Find the diacritical points for which the vowels are designed to compensate, formerly used instead of vowels and for other purposes :

ⲓⲗⲁⲃ̣ ⲟⲩⲁⲟ ⲓⲗⲁⲃ̣ ⲟⲩⲁ ⲓⲗⲁⲃ̣ ⲟⲩⲁ ⲓⲗⲁⲃ̣ ⲟⲩⲁ ⲓⲗⲁⲃ̣ ⲟⲩⲁ ⲓⲗⲁⲃ̣ ⲟⲩⲁ  
ⲓⲗⲁⲃ̣ ⲓⲗⲁⲃ̣ ⲟⲩⲁ ⲓⲗⲁⲃ̣ ⲟⲩⲁ ⲓⲗⲁⲃ̣ ⲟⲩⲁ ⲓⲗⲁⲃ̣ ⲟⲩⲁ

\* The aspiration of **Ⲩ** would be indicated by the rolling of the palate.

## EXPLANATIONS.

REM. 1.—Diacritical points sometimes mark particular tenses and persons of verbs (§ 4. Rem.).

REM. 2.—The vowel system of the Syrians began to be introduced in the time of Mohammed. Then and even after the system was completed by introducing characters from the Greek vowels, the ancient diacritical points were used to some extent by many writers. They are now seen in the more ancient writings.

REM. 3.—The diacritical points here presented and others, appear in ancient Syriac writings, perhaps from the fact that they have been copied from more ancient editions, and in some cases doubtless, directly from the oldest editions of the Peshito. The several editions have been copied with so much care, that even after the vowel system came into use, the diacritical points, which had been used long before, were copied as well as the more recent vowels. Thus appear sometimes two characters to represent one vowel sound. As later editions have appeared, however, those points have gradually been omitted and vowels substituted, though, some remnants of the old system are still left (§2; §3; §4).

a) Verse 1. word 4.,  $\dot{\lambda}\Delta$ . The diacritical point under  $\Delta$ , according to the principles laid down by Ludov. de Dieu, indicates the vowel  $\overset{\cdot}{\lambda}$ . We have then here the vowel and the ancient diacritical point for which the vowel compensates (§4. Rem.).

b) V.1. w. 5.,  $\overset{\circ}{\sigma}\sigma\sigma$ . The point under  $\sigma$ , according to Amira, indicates  $\overset{\circ}{\sigma}$  (§4. Rem.).

c) V.3. w. 2.,  $\dot{\lambda}\overset{\bar{\cdot}}{\sigma}$ . The point under  $\sigma$  indicates, according to Ludov. de Dieu, the vowel  $\overset{\bar{\cdot}}{\sigma}$  (§4. Rem.).

d) V.3. w. 3.,  $\dot{\lambda}\overset{\circ}{\sigma}$ . Diacritical points are often placed under and over the radical letters of verbs, sometimes to distinguish particular persons and sometimes to indicate vowels (vid. ¶ 3. Rem. 1). In the imperative and infinitive it may be wholly omitted or inserted underneath (vid. §4. Rem.; also compare Hoffmann's Syriac Gram. § 14).

## EXERCISE FOURTH.

## ¶ 4.

*Find the Long and Short vowels (§ 3. Rem. 3).*

I. Find the *Long* ones :

ⲛ	ⲛ	ⲛ	ⲟ	ⲛ	ⲟ	ⲁ	ⲛ	ⲟ	ⲛ	ⲟ	ⲟ	ⲟ	ⲟ	ⲟ	ⲛ	ⲟ	ⲁ			
ⲛ	ⲟ	ⲟ	ⲟ	ⲛ	ⲟ	ⲛ	ⲛ	ⲟ	ⲟ	ⲟ	ⲛ	ⲛ	ⲟ	ⲟ	ⲟ	ⲟ	ⲟ			
ⲛ	ⲛ	ⲟ	ⲛ	ⲛ	ⲟ	ⲛ	ⲛ	ⲁ	ⲁ	ⲟ	ⲟ	ⲟ	ⲁ	ⲁ	ⲟ	ⲛ	ⲁ	ⲟ	ⲛ	
ⲁ	ⲟ	ⲟ	ⲛ	ⲟ	ⲟ	ⲛ	ⲛ	ⲟ	ⲟ	ⲛ	ⲁ	ⲟ	ⲟ	ⲟ	ⲛ	ⲟ	ⲟ	ⲟ	ⲁ	
ⲟ	ⲛ	ⲁ	ⲟ	ⲟ	ⲛ	ⲛ	ⲟ	ⲁ	ⲟ	ⲁ	ⲟ	ⲛ	ⲟ	ⲛ	ⲁ	ⲟ	ⲛ	ⲛ	ⲛ	
ⲛ	ⲁ	ⲟ	ⲟ	ⲟ	ⲛ	ⲟ	ⲟ	ⲟ	ⲟ	ⲟ	ⲟ	ⲟ	ⲟ	ⲟ	ⲛ	ⲛ	ⲟ	ⲟ	ⲟ	
ⲟ	ⲛ																			

## EXPLANATIONS.

a) Verse 1. word 1., ⲛ ⲛ are both long as they are followed by ⲁ quiescent (§ 3. Rem. 3. b).

b) V.1. w.5., ⲁ is long because ⲟ quiesces in it.

c) V. 1. w. 11., ⲛ is long as it has a quiescent (§13. 1. Rem.).

The other instances need no explanation.

2. Find the *Short* vowels :

ⲟ	ⲟ	ⲟ	ⲟ	ⲟ	ⲟ	ⲁ	ⲟ	ⲟ	ⲟ	ⲟ	ⲟ	ⲟ	ⲟ	ⲟ	ⲟ	ⲟ	ⲟ	ⲟ	ⲟ	ⲟ	
ⲟ	ⲟ	ⲟ	ⲟ	ⲁ	ⲟ	ⲟ	ⲟ	ⲟ	ⲟ	ⲟ	ⲟ	ⲟ	ⲁ	ⲟ							





ܕܘܬܐ ܘܠ ܕܘ ܢܝܬܐ ܐܬܐ ܩܘܝܫܩܐ ܘܠܘܬܐ ܕܘ ܢܝܬܐ ܐܠܘܢܐ ܢܝܬܐ  
 ܐܠܘܢܐ ܘܠܘܬܐ ܕܘ ܢܝܬܐ ܕܘ ܢܝܬܐ ܕܘ ܢܝܬܐ ܕܘ ܢܝܬܐ ܕܘ ܢܝܬܐ ܕܘ ܢܝܬܐ  
 ܕܘ ܢܝܬܐ ܕܘ ܢܝܬܐ ܕܘ ܢܝܬܐ ܕܘ ܢܝܬܐ ܕܘ ܢܝܬܐ ܕܘ ܢܝܬܐ ܕܘ ܢܝܬܐ ܕܘ ܢܝܬܐ ܕܘ ܢܝܬܐ

## EXPLANATIONS.

REM.—A simple syllable terminates in a vowel sound, and that vowel sometimes has a vowel letter quiescing in it. A mixed syllable terminates in one or more movable consonants. Every vowel stands in a simple syllable when the following consonant takes a vowel.

a) Verse 1. word 1., ܐܘܢܐ is a simple syllable as it ends in a vowel sound, although it has a quiescent ; ܐ has a vowel of its own and is of course sounded with the following syllable (vid. ¶ 5. 1. Rem., and § 15. 4. d).

b) V.1. w.2., ܐܘܢܐ is simple for the same reason as last, the syllable ending with ܐ and not with ܐ (vid. §15. 4.d).

c) V.1. w.2., ܐܘܢܐ is a diphthong and should be considered, we think, as a simple syllable because ܐ coalesces in the vowel to such an extent that the syllable ends in a vowel sound, though the coalescence is not so perfect as in a regular case of quiescence. Some may regard ܐ as a movable consonant as it would be in Hebrew, under similar circumstances, but we incline to the former opinion (vid. ¶4. 2. Rem.; Gesen. Heb.Gram. by Conant, § 8.4).

d) V.1. w.4., ܐܘܢܐ is simple (vid. reference above).

e) V.1.w.4., ܐܘܢܐ is simple, ܐ quiescing in ܐ.

f) V.1. w.5., ܐܘܢܐ is simple, the last ܐ quiescing.

g) V.1. w.10., ܐ is simple as ܐ which follows Olaph has a vowel of its own.

h) V.1. w.11., ܐ is simple, Olaph quiescing in ܐ, though it seldom quiesces in that vowel (vid §13.1 Rem.; compare ¶ 1. 3. e).

i) V. 3. w.2., ܐܘܢܐ is simple, ܐ quiescing in ܐ and ܐ being otiant.

k) V.3. w.5.,  $\overset{\circ}{\text{י}}$  is simple as  $\overset{\circ}{\text{—}}$  is a long vowel and  $\text{ש}$  belongs to the next syllable (§15.4. d).

l) V.4. w.5.,  $\text{אָל}$  is a diphthong and ends in a vowel sound as  $\text{א}$  melts into the vowel to such an extent that it can hardly be considered as a movable consonant as it would be in Hebrew. We choose then to place the syllable among *simple* ones;  $\text{אָל}$  in verse 4. word 7., and  $\text{אָל}$  in verse 7. word 8, are similar instances (vid. ¶4.2.Rem.; ¶5.1.c).

m) V.4. w.6.,  $\text{וֹ}$  is simple as  $\text{ו}$  quiesces in  $\overset{\circ}{\text{—}}$  making it a long vowel, and  $\text{ש}$  belongs to the next syllable (§15.4.d).

n) V.7. w.3.,  $\text{מֹ}$  is simple as  $\text{מ}$  belongs to the penult syllable and follows a long vowel (§15.4. d.; compare ¶ 1. 2. d).

2. Find the *Mixed* Syllables :

אֶחָד לְאֶחָד לְאֶחָד לְאֶחָד לְאֶחָד לְאֶחָד לְאֶחָד לְאֶחָד  
 וְאֶחָד וְאֶחָד וְאֶחָד וְאֶחָד וְאֶחָד וְאֶחָד וְאֶחָד וְאֶחָד  
 וְאֶחָד וְאֶחָד וְאֶחָד וְאֶחָד וְאֶחָד וְאֶחָד וְאֶחָד וְאֶחָד  
 וְאֶחָד וְאֶחָד וְאֶחָד וְאֶחָד וְאֶחָד וְאֶחָד וְאֶחָד וְאֶחָד .

EXPLANATIONS.

a) Verse 1. word 1.,  $\text{אֶחָד}$  is mixed as it ends with a consonant sound (vid. ¶ 5.1. Rem.).

b) V.1. w. 9.,  $\text{לְאֶחָד}$  is mixed, ending in a consonant sound (vid. ¶ 5. 1.Rem.).

c) V.3. w.2.,  $\text{וְאֶחָד}$  is mixed as  $\text{ו} = \text{ו}$  in Hebrew and is of course movable (§13. Rem.).

d) V.7. w.7.,  $\text{וְאֶחָד}$  is mixed as  $\overset{\circ}{\text{—}}$  is short when  $\text{ו}$  does not quiesce in it, and the following consonant has no vowel (vid. §15.4, and §3. Rem.3).

## EXERCISE SIXTH.

## ¶ 6.

Find the *Pure*, *Impure*, *Mutable* and *Immutable* vowels  
(§ 45. A; § 48. A).

1. Find the *Pure* vowels :

̣  
 ̣  
 ̣  
 ̣

## EXPLANATIONS.

REM. A pure vowel, is one with which no consonant coalesces. An impure vowel is one with which a consonant coalesces.

a) Verse 1. word 2., ̣ is pure\* as the syllable ̣̣̣ is a diphthong (vid. § 3. Rem. 4; also Palfrey's Gram. § 2), and ̣ does not fully quiesce in ̣, though it so far coalesces that it can hardly be considered as a movable consonant. Still as the vowel is a heterogeneous one and ̣ does not fully coalesce in it, we scarcely feel authorized to place the vowel among the impure ones, though some may prefer to do so, (vid. ¶ 4. 2. Rem.; ¶ 5. 1. c. and l; Gesenius' Heb. Grammar by Conant, § 8.4; compare § 15. 4. d; also ¶ 6. 2. Rem., and ¶ 6. 1. Rem.).

b) V. 1. w. 9., ̣ is pure as ̣ does not quiesce in it, being a movable consonant and ̣ preceding being pronounced with a vocal sheva.

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\* It is also mutable (¶ 6. 4: b).

c) V.1. w.10.,  $\overset{\vee}{\text{—}}$  is pure as Olaph does not quiesce in that vowel. Olaph is here a movable consonant according to the analogy of the Hebrew (vid. §1. Rem.4.; also Gesenius' Heb. Gram. by Conant, §23.2).

d) V.3. w.5.,  $\overset{\circ}{\text{—}}$  (the first one) is pure † as  $\text{Ḥ}$  being a movable consonant does not quiesce in  $\overset{\circ}{\text{—}}$  (vid. last references).

e) V.3. w.7.,  $\overset{\circ}{\text{—}}$  is pure as  $\text{O}$  is movable,  $\text{Ḥ}$  being sounded as if it had Sheva, and forming a part of the syllable.

f) V.3. w.9.,  $\overset{\vee}{\text{—}}$  is pure and immutable as  $\text{Ḥ}$  does not quiesce in it, being a guttural (comp. ¶ I. 2. a).

g) V.4. w.5.,  $\overset{\vee}{\text{—}}$  is pure as  $\text{Ḥ}$  is a diphthong (vid. a above).

h) V.7. w.3.,  $\overset{\circ}{\text{—}}$  is pure as  $\text{Ḥ}$  is a guttural.

i) V.7. w.9.,  $\overset{\sim}{\text{—}}$  is pure as  $\text{Ḥ}$  is =  $\text{Ḥ}$  in Hebrew and is of course a movable consonant (vid. §13. Rem.  $\overset{\sim}{\text{—}}$  is also mutable according to the general rule (¶ 6. 2. Rem.).

## 2. Find the *Impure* vowels:

$\overset{\times}{\text{—}}$   $\overset{\times}{\text{—}}$   $\overset{\times}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\wedge}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\times}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\vee}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\times}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\wedge}{\text{—}}$   $\overset{\circ}{\text{—}}$   
 $\overset{\times}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\times}{\text{—}}$   $\overset{\times}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\times}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\vee}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\vee}{\text{—}}$   $\overset{\times}{\text{—}}$   $\overset{\wedge}{\text{—}}$   $\overset{\wedge}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\wedge}{\text{—}}$   $\overset{\wedge}{\text{—}}$   
 $\overset{\circ}{\text{—}}$   $\overset{\wedge}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\wedge}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\vee}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\wedge}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\wedge}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\wedge}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\times}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\wedge}{\text{—}}$   
 $\overset{\circ}{\text{—}}$   $\overset{\wedge}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\wedge}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\times}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\vee}{\text{—}}$   $\overset{\wedge}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\vee}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\circ}{\text{—}}$   $\overset{\times}{\text{—}}$   $\overset{\circ}{\text{—}}$   
 $\overset{\circ}{\text{—}}$   $\overset{\circ}{\text{—}}$

## EXPLANATIONS.

a) Verse 1. word 1.,  $\overset{\times}{\text{—}}$  and  $\overset{\times}{\text{—}}$  are both impure vowels as they have  $\text{Ḥ}$  quiescing in them.

†  $\overset{\circ}{\text{—}}$  is also immutable (¶ 6. 4).

b) V.1. w.3., <sup>2</sup> is impure as ̣ quiesces in it (compare ¶ 6. 1. e).

c) V.1. w.11., <sup>7</sup> is impure as Olaph quiesces in it, though it does not often quiesce in that vowel (§ 13. 1 and Rem.). The other cases are similarly explained.

REM.—As a general thing, those vowels, which are pure are mutable and those which are impure are immutable; but there are as in Hebrew many exceptions (vid. ¶ 6. 1. a. b. c. d. e. f. g. h. i).

3. Find the *Mutable* vowels (compare ¶ 6. 2 Rem.) :

̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣  
 ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣ ̣

### EXPLANATIONS.

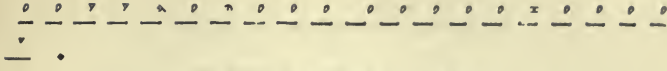
a) Verse 1. word 10., <sup>7</sup> is mutable (also pure, according to the general rule (vid. ¶ 6. 1. c) as it is in a simple syllable (compare ¶ 6. 4. d).

b) V.3. w.2., <sup>̣</sup> is mutable as it has no quiescent and is long.

c) V.4. w.2., <sup>7</sup> is mutable as it is in a simple syllable.

4. Find the *Immutable* vowels :

̣  
 ̣  
 ̣  
 ̣  
 ̣



## EXPLANATIONS.

REM.—Those vowels are immutable, as in Hebrew; in which either a vowel letter quiesces; or from which a vowel letter has fallen away; short vowels in mixed syllables which would in Hebrew take Dagghesh forte; and vowels immutable by nature.

a) Verse 1. word 1.,  $\overset{x}{-}$   $\overset{x}{-}$  are both immutable as well as impure, having quiescents.

b) V.1. w.2.,  $\overset{v}{-}$  is in a simple syllable, is pure, and cannot properly be considered as immutable though  $\circ$  coalesces with it to some extent (vid. ¶4.2.Rem.; ¶5.1.c; ¶6.1.a).

c) V.1. w.4.,  $\overset{a}{-}$  over  $\text{so}$  is immutable by position as  $\text{𐤔𐤕𐤓}$  is derived from  $\text{𐤔𐤕𐤓}$  a  $\text{𐤔}$  verb, and the  $\Delta$  is in reality doubled and the first would, if expressed, take Linea occultans. This is similar to Dagghesh forte in Hebrew, and makes, as in that language, the preceding vowel impure and immutable (compare §48.B.Feminines).

d) V.1. w.10.,  $\overset{v}{-}$  is short but in a simple syllable (¶5.1.g) and consequently not immutable.

e) V.1. w.10.,  $\overset{o}{-}$  (the first one) is immutable by nature (48. A. Masculines); it is sometimes, however, like all the other vowels, mutable (vid. § 15.1.b; § 45.2.b) as in Hebrew (vid. Stuarts' Heb. Gram. §127).

f) V.1. w.11,  $\overset{v}{-}$  is immutable as  $\text{𐤔}$  quiesces in it (¶ 6.2. c).

g) V.3. w.1.,  $\overset{a}{-}$  is immutable as it is in a short mixed syllable.

## EXERCISE SEVENTH.

## ¶ 7.

Find the *Diphthongs*, *Quiescents* and *Oliant Letters* (§3. Rem. 4 ; § 13 ; § 14).

I. Find the *Diphthongs* (§ 3. Rem. 4 ; Palfrey's Gram. § 2) :

o' o' o' o' o' a' a' a' o' .

## EXPLANATIONS :

a) Verse 1. word 2., o' is a diphthong as o is in the same syllable with a' without fully quiescing in it, though o so melts into the vowel that the syllable may be considered as ending in a vowel sound (vid. ¶4.2. Rem.; ¶5. 1. c and l; Gesen. Heb. Gram. by Conant, §8. 4).

b) V.3. w.4., o' is a diphthong for the same reason as last.

c) V.4. w.5., a' is a diphthong as a unites with a' but does not fully quiesce in it (vid. references above).

REM. It will be observed that diphthongs in Syriac as well as in Hebrew, are quiescent letters with heterogeneous vowels ; but in Hebrew the quiescent letters are movable while the reverse is true in Syriac.

2. Find the *Quiescents* :

u u u | | o | u | | | | u | o | | | u | u | | |  
| | | | | | | u o a | | o a | a | a | | | | | o



} } o | a | } } o | a | } a | א | א a | } } } } } }  
 } } } } } .

## EXPLANATIONS:

a) Verse 1. word 1., א is a quiescent as it unites with the sound of the preceding vowel (§13.3).

b) V.1. w.2., o is a regular quiescent letter; but does not here fully quiesce, though it forms a diphthong and so melts into the vowel that the syllable may be considered as ending with a vowel sound (vid. ¶7.1.a).

c) V.1. w.3., o is not quiescent as it is a movable consonant, א not being sounded. The following } however quiesces in the preceding vowel.

d) V.1. w.5., o (the first one) is movable as it would in Hebrew take a vocal Sheva; the second o quiesces in א .

e) V.1. w.9., a does not quiesce in א as it is movable (vid. ¶6.1.b).

f) V.1. w.11., } quiesces in א though it is rather unusual (§13. 1.Rem.).

g) V.3. w.2., } quiesces in א .

3. Find the *Otiants* Letters:

א א א א א א א א א .

a) Verse 1. word 2., א is otiant as it is a part of the suffix and is not followed by א (vid. § 14. 2. b).

b) V.3. w.2., א is otiant because it follows a quiescent.



## EXPLANATIONS.

a) Verse 1. word 1.,  $\ominus$  would, in Hebrew, take a vocal Sheva, and as it cannot well be pronounced without the aid of a vowel or half vowel we must use the Sheva. This cannot be considered as an instance of Mehagyóno, for there is no accumulation of consonants which are destitute of vowels (vid. § 7). According to Lud. de Dieu and Norberg, the Syrians *did use* the Sheva and pronounced consonants accordingly, as in Hebrew (vid. §5.1).

b) V. 1. w.4.,  $\Delta$  should be pronounced with a vocal Sheva like  $\ominus$  under á (vid. references above).

REM.—We find no characters to indicate Sheva and seldom any to indicate Marhetóno and Mehagyóno, still we are to pronounce the consonants where those characters would regularly occur, as we should if they had actually appeared.

c) V.3. w.5.,  $\ominus$  is pronounced with a Sheva. The preceding syllable being simple,  $\ominus$  belongs to the final syllable.

d) V.3. w.9.,  $\sigma$  makes a part of the first syllable of the word and should not be pronounced with vocal Sheva.

e) V.6. w.3.,  $\bullet$  is pronounced with a vocal Sheva as it constitutes a part of the penultimate syllable, being preceded by a long vowel (§ 15.4).

f) V.9. w.9.,  $\Delta$  should be pronounced with a vocal Sheva (vid. last reference).

3. Find the *silent* Shevas, where there is no accumulation of consonants destitute of vowels :

$\Delta \ \Delta \ \Delta \ \Delta \ \backslash \ \sigma \ \Delta \ \infty \ \sigma \ \sigma \ , \ \ominus \ 1 \ ; \ ? \ \sigma \ ; \ ; \ \epsilon \ \sigma \ \epsilon \ \infty \ ;$   
 $\backslash \ \Delta \ \cdot \ \epsilon \ \sigma \ \infty \ ; \ \backslash \ ; \ \bullet \ 1 \ ; \ \Delta \ \cdot \ \sigma \ ; \ \sigma \ . .$

## EXPLANATIONS.

a) Verse 1. word 1.,  $\Delta$  would regularly in Hebrew take a

silent Sheva (vid. Conants' Gesen. Heb.Gram. §10; also ¶8. 2. a. b and Rem.).

b) V.1. w.2., **o** would in Hebrew take a silent Sheva, being a movable consonant at the end of a syllable; but in Syriac it so melts into its vowel, that the syllable may be considered as terminating in a vowel sound, and **o** does not take silent Sheva (vid. ¶4. 2. Rem.; comp. references above).

c) V.3. w.1., **\** takes silent Sheva as it closes a syllable.

d) V.3. w.2., **ʾ** is a movable consonant at the end of a syllable being equivalent to **נ** in Hebrew and takes silent Sheva.

e) V.3. w.9., **ʾ** is at the end of a mixed syllable with a short vowel, and takes silent Sheva though a guttural (vid. ¶8.4.d; ¶6.1.f; comp. Gesen. Heb. Gram. by Conant, §22. 3).

f) V.4. w.5., **ʾ** forms with the vowel **ʾ** a dipthong. It would in Hebrew be pronounced as a movable consonant and take a silent Sheva; but in Syriac it so melts into its vowel that it can hardly be considered as a movable consonant and does not take a silent Sheva (vid. ¶4. 2. Rem.; ¶8.3.b).

g) V.9.w.5., **ʾ** takes a silent Sheva as it is preceded by a short vowel and ends the antepenultimate syllable.

#### 4. Find instances of *Composite Sheva* :

**ʾ ʾ ʾ ʾ ʾ ʾ ʾ ʾ ʾ ʾ ʾ ʾ ʾ ʾ .**

a) Verse 3. word.3., **ʾ** would in Hebrew take a composite Sheva and is pronounced as though it did here (vid. Gesen. Heb. Grammar by Conant, §22. 3; ¶1.2.a).

b) Verse 3. w.6., **ʾ** takes composite sheva for similar reasons as in the case above.

c) V.3.w.9., א does not take composite Sheva but silent Sheva simple as in Hebrew. The Gutturals take simple Sheva where other consonants would take silent Sheva (Ges. Heb. Gram. by Conant, §22.3).

d) V.4. w.6., א takes composite Sheva (vid. a above).

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EXERCISE NINTH.

¶ 9.

Find instances of *Linea Occultans* (§8) :

א א א א א א א א א א א .

EXPLANATIONS.

a) Verse 1. word 2., א is an instance of *Linea occultans*, indicating that the א is not sounded (vid. §8; §12.1.A. and B., also Rem.).

b) V.1. w.3., א is another instance of *Linea occultans*. The horizontal line under א shows that the letter is not to be pronounced. In this case א begins the syllable. The other cases are similarly explained.

## EXERCISE TENTH.

## ¶ 10.

Find on what Syllables the Tone rests (§ 9) :

ܐܘܼܠܢܳܐ ܠܳܝܳܚܳܢܳܐ ܟܳܠܳܗܳܘܳܢ ܟܳܠܳܗܳܘܳܢ ܠܳܝܳܚܳܢܳܐ ܕܳܡܳܝܳܢܳܐ ܕܳܡܳܝܳܢܳܐ ܠܳܝܳܚܳܢܳܐ  
 ܕܳܡܳܝܳܢܳܐ ܟܳܠܳܗܳܘܳܢ ܐܘܼܠܢܳܐ ܕܳܡܳܝܳܢܳܐ ܟܳܠܳܗܳܘܳܢ ܣܳܦܳܪܳܝܳܘܳܢ ܕܳܝܳܚܳܚܳܐ.  
 ܕܳܡܳܝܳܢܳܐ ܟܳܠܳܗܳܘܳܢ ܣܳܦܳܪܳܝܳܘܳܢ ܕܳܡܳܝܳܢܳܐ ܕܳܡܳܝܳܢܳܐ ܕܳܡܳܝܳܢܳܐ ܕܳܡܳܝܳܢܳܐ ܕܳܡܳܝܳܢܳܐ ܕܳܡܳܝܳܢܳܐ  
 ܕܳܡܳܝܳܢܳܐ ܠܳܝܳܚܳܢܳܐ ܕܳܡܳܝܳܢܳܐ ܕܳܡܳܝܳܢܳܐ ܕܳܡܳܝܳܢܳܐ ܕܳܡܳܝܳܢܳܐ ܕܳܡܳܝܳܢܳܐ ܕܳܡܳܝܳܢܳܐ ܕܳܡܳܝܳܢܳܐ  
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## EXPLANATIONS.

- a) Verse 1. word 1., ܐܘܼܠܢܳܐ is the final syllable and takes the tone because it ends with a movable consonant (§9.1 and 2).
- b) V.1. w.2., ܠܳܝܳܚܳܢܳܐ takes the tone, as *o* in the final syllable ܘܼܠܢܳܐ is not movable (vid. ¶4. 2. Rem.; ¶8. 3. b; §9.1 and 2). ܝܳܚܳܚܳܐ and ܣܳܦܳܪܳܝܳܘܳܢ are not sounded.
- c) V.1. w.4., ܕܳܡܳܝܳܢܳܐ is the penultimate syllable and has the tone according to the general rule (§9.1).
- d) V.3. w.2., ܣܳܦܳܪܳܝܳܘܳܢ is the final syllable and takes the tone because ܟܳܠ is movable.

e) V.3. w.5., ῥ̂ is the penultimate and takes the tone. Ϸ belongs to the last syllable (§15. 4. d).

f) V.4. w.5., Ϸ̂ takes the tone because it ends with a movable consonant.

g) V.5. w.3., Ϸ̂ is inserted above as receiving the tone according to the general rule, though it is somewhat doubtful whether, in such cases the tone was on the penultimate or ultimate syllable (§ 9. 1. Rem.). Euphony would seem to favor the former opinion; there is another instance of the same kind in v.7. w.3.

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EXERCISE ELEVENTH.

¶ 11.

Find the Marks of Punctuation (§10):

. . . . . : ❖ : . . . . . : . . . . .

EXPLANATIONS.

a) Verse 1. word 4., . is a mark of punctuation more generally used to denote the end of a period, but sometimes used in the middle to denote a slight pause similar perhaps to our comma. It is used so here (§10.d).

b) V.1. w.15., . denotes the full close of the period.

c) V.5. w.4., : indicates the end of the protasis (§10.a).

d) V.5. w.7., ❖ is supposed to indicate the longest pause of any mark of punctuation. It is sometimes written thus :: (§10.c).

e) V.6. w.5., : indicates the end of the apodosis (vid. §10.c).

## EXERCISE TWELFTH.

## ¶ 12.

Find instances of *Ribui* (§6):

ܘܚܘܪܘܬܝܗܘܢ, ܘܚܘܪܘܬܝܗܘܢ, ܘܚܘܪܘܬܝܗܘܢ,

## EXPLANATIONS.

a) Verse 3. word 4., " over the word is an instance of *Ribui* indicating that the preposition has a plural suffix (§ 6.1.Rem.; §16.C).

b) V.4. w.2., here *Ribui* indicates that the noun over which it is placed is in the plural number though it is rendered as if it were in the singular. This word occurs only in the plural form (§44.Rem.6). The same is true in respect to v.4. w.4.

c) V.4.w.7., *Ribui* indicates simply the plural form of the noun as above.

## EXERCISE THIRTEENTH.

## ¶ 13.

Read the *Syriac*:

Verse 1., B'rishith aithau vō mélethō v'hu mél'ethō  
aithau vō l'voth alōhō. valōhō aithau vō hu mél'ethō.



V. 2., honō aīthau vō v<sup>e</sup>rishīth l<sup>e</sup>vōth alōhō.

V. 3., kul bīdheh hh<sup>e</sup>vō v<sup>e</sup>vel<sup>e</sup>ōdhau oph<sup>e</sup>lō hh<sup>e</sup>dhō hh<sup>e</sup>vōth  
medhēm dahhvō.

V. 4., bēh hhayē hh<sup>e</sup>vō. v<sup>e</sup>hhayē aīthayhūn nūh<sup>e</sup>rō  
dhaynaynōshō.

V. 5., v<sup>e</sup>hū nūh<sup>e</sup>rō v<sup>e</sup>hheshūkō manhar<sup>e</sup> v<sup>e</sup>hheshūkō lō  
adhr<sup>e</sup>kēh❖

V. 6., hh<sup>e</sup>vō varnōshō dheshtadhar mēn alōhō ❖ sh<sup>e</sup>mēh  
yūhhanōn.

V. 7., honō ethō l<sup>e</sup>sōh<sup>e</sup>dhūthō dh<sup>e</sup>nashēdh al nūh<sup>e</sup>rō.  
d<sup>e</sup>kūlnōsh n<sup>e</sup>haymēn bīdheh.

V. 8., lō hū h<sup>e</sup>vō nūh<sup>e</sup>rō. ēlō dh<sup>e</sup>nashēdh al nūh<sup>e</sup>rō.

V. 9., aīthau vō ger nūh<sup>e</sup>rō dhashrōrō:dh<sup>e</sup>manhar l<sup>e</sup>kūlnōsh  
dēthō l<sup>e</sup>ol<sup>e</sup>mō.

V. 10., b<sup>e</sup>ol<sup>e</sup>mō h<sup>e</sup>vō. v<sup>e</sup>ol<sup>e</sup>mō vīdheh h<sup>e</sup>vō. v<sup>e</sup>ol<sup>e</sup>mō lō yadhēl.

## EXPLANATIONS.

a) Verse 1. word 1., ܐܝܬܐ is the first syllable, ܐ not making a syllable of itself. The <sup>e</sup> answers to the Sheva in Hebrew, and is pronounced like a very short *e*.

b) V. 1. w. 2., ܐܝ is perhaps best pronounced like *ai*, though the *a* sound is scarcely perceivable. In ܐܐ, ܐ having a heterogenuous vowel, does not fully quiesce, still it so melts into the vowel that it can hardly be considered as a

movable consonant (vid ¶4.2.Rem.). **ⲟ** is not sounded as it takes Linea occultans (§8) and the **ⲁ** is otiant (§14.2).

c) V.1. w.3, **ⲓⲟⲟⲁ**. **ⲟ** is not sounded on account of Linea occultans, and **ⲟ** becomes vocal by beginning a syllable.

d) V.1. w.10., **ⲓ** is pronounced *ā*. Olaph so unites with the *a* sound that it is scarcely perceivable in pronunciation, though being at the beginning of a syllable it is a regular movable consonant. It is at the same time a guttural letter and must have the sound of the *Spiritus lenis* of the Greeks (vid. ¶1.2.Rem.).

e) V.1. w.11., **ⲓⲟ**. **ⲓ** is pronounced broad and *long* as it has a quiescent (§13.1.Rem.).

f) V.3. w.1., **ⲕⲟ** is pronounced thus: *kūl, u* taking the broad and short sound. The **ⲟ** is short here as it has no quiescent (vid. §3. Rem. 3).

g) V.3.w.2., **ⲟⲓⲁⲃ** *bīdhéh*. **ⲓ** quiesces in **ⲓ**, and **ⲁ** is otiant. **ⲟ** is a movable consonant though a guttural letter.

h) V.3.w.4., **ⲕⲟⲓⲁ**. **ⲓ** must be sounded with a vocal Sheva (vid. ¶8.2). **ⲓ** being preceded by a vowel is aspirated. **ⲁ** as well as **ⲟ** is otiant.

i) V.3. w.9., **ⲓⲟⲟⲁ** *dāhhvō*. **ⲟ** is movable and pronounced with the first syllable. **ⲓ** has a broad and short sound.

j) V.4. w.5., **ⲕⲟⲓⲁ** *thāy*. **ⲓ** is short and broad as it has no quiescent though **ⲁ** so melts into the vowel that it can hardly be considered as a movable consonant (vid. ¶4.2.Rem.).

k) V.6.w.1., **ⲓⲟⲟⲁ** *hhēvō*. **ⲟ** is pronounced with Sheva. **ⲟ** is vocal and **ⲓ** quiesces in **ⲓ**.

## EXERCISE FOURTEENTH.

## ¶ 14.

*Translate Literally :*

Verse 1. In (the) beginning was (the) Word and he (or it the) Word was with God and God was he or it (the) Word.

2. This was in (the) beginning with God.

3. Every (thing) by (the) hand of him was ; and without him also not anything was which was.

4. In him life (lit. lives) was, and life was (lit. lives were) (the) light of (the) sons of man.

5. And he (or it) light, into (the) darkness, shineth (lit. causing or permitting to shine §23.2.a.b), and (the) darkness did not comprehend it.

6. (There) was a son of man, who was sent from God, whose name (lit. the name of him) (was) John.

7. This (man) came for a witness, who shall (should) bear witness concerning (the) light, that every man might believe through (the) hand of him.

8. He was not (lit. not he was) (the) light ; but (came for a witness) who might bear witness concerning (the) light.

9. For (that light) was (the) light of truth, which shineth upon every man, who cometh into (the) world.

10. (He) was in (the) world (lit. in the world was) and (the) world was by his hand and (the) world did not know him.

#### EXPLANATIONS :

a) Verse 1. word 1.,  $\text{ܐܠܗܐ}$ . In translating this word, *the* is supplied. There is no distinct character in Syriac for the definite article. It was originally expressed by the noun in the emphatic state ; but this is by no means universal in later Syriac. There are many cases, as in Hebrew, in which the definite and indefinite articles have no word nor character to represent them, and they must be supplied in translating (§45.1).

b) V.1. w.2 and 3.,  $\text{ܐܘܪܝܢܐ}$   $\text{ܐܘܪܝܢܐ}$  *was*. The substantive verb  $\text{ܐܘܪܝܢܐ}$  *to be*, in connection with the other substantive verb  $\text{ܐܘܪܝܢܐ}$  *to be*, (third person masculine  $\text{ܐܘܪܝܢܐ}$ ) forms the imperfect tense, *was* (§38.1,2).

c) V.1. w.5.,  $\text{ܐܘܪܝܢܐ}$ .  $\text{ܐܘܪܝܢܐ}$  is a pronoun of the masculine gender. It is pleonastic and need not be rendered (§55). As the neuter gender in Syriac is included in the masculine and feminine  $\text{ܐܘܪܝܢܐ}$  might be considered either as neuter or masculine and may mean he or it (§43).

d) V.3. w.3.,  $\text{ܐܘܪܝܢܐ}$  is rendered *was*, and is in the imperfect without  $\text{ܐܘܪܝܢܐ}$  (vid. §65.B.a).

e) V.3. w.7.,  $\text{ܐܘܪܝܢܐ}$  is rendered *was*, same as last. The same is true in respect to  $\text{ܐܘܪܝܢܐ}$  (v.3. w.9).

f) V.3. w.6.,  $\text{ܐܘܪܝܢܐ}$  and  $\text{ܐܘܪܝܢܐ}$  (v.3. w.8) should be taken together. The first means *any* and the second *something* or

*thing.* Taken together they should be rendered *any thing*.

g) V.4. w.2., **נְתַל** is rendered *life*. The noun always takes the plural form though it usually takes a singular meaning and has sometimes a singular and sometimes a plural verb. Here it takes a verb singular and in v.4. w.4., a verb plural.

h) V.5. w.4., **מְסַוֵּה** is a participle; but it is used instead of the present tense of the verb (§64.2.A. and Rem.; also ¶ 18.5).

i) V.6. w.3., **יִשְׁלַחְנִי** means (lit.) *is sent*; but with **יִשְׁלַח** it forms the imperfect tense.

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EXERCISE FIFTEENTH.

¶ 15.

*Find the Changes of Consonants—Assimilated—Transposed—Dropped—Added—Exchanged (§12).*

1. Find those which are changed by *assimilation* :

All of those letters which take *Linea occultans*, are in reality assimilated (vid. §12. and ¶9).

2. Find those which are changed by *transposition* :

Δ ●

EXPLANATIONS.

a) Verse 6. word 3., **יִשְׁלַחְנִי** is in the *Ethpa.* conjugation

and **Ⲁ** and **Ⲃ** are transposed, the appropriate place for **Ⲃ** being before **Ⲁ** (§12.2).

3. Find those Consonants which have been *dropped* :

| | | | | | | | | | | | | | | | | .

EXPLANATIONS.

a) Verse 1. word 4., ⲱⲧⲗⲁⲓ is from ⲱⲧⲗ, const. ⲁⲧⲗ. | is dropped.

b) V.3. w.2., ⲥⲁⲛⲛⲁ. | final is dropped to give place for the suffix.

c) V.3. w.7., Ⲍⲟⲩⲁ. | is dropped to form the feminine (§37 Table).

d) V.4. w.7., ⲛⲉⲩⲏⲛⲏⲙⲁ. | is dropped before the second **ⲛ**.

e) V.5. w.4., ⲓⲧⲟⲩⲁ. | is dropped after the preformative **ⲓ**.

f) V.7. w.7., and v.9. w. 7., ⲛⲉⲩⲏⲛⲏⲙⲁ. | is dropped before **ⲛ**.

g) V.7. w.8., ⲛⲉⲩⲏⲛⲏⲙⲁ. | is dropped before **ⲓ**.

4. Find consonants which are *added* :

ⲛ | ⲁⲩⲟⲩ | Ⲃⲟⲩ | Ⲃⲟⲩ | ⲁⲩⲟⲩ | ⲟⲩ | ⲟⲩ | ⲁⲩⲟⲩ | Ⲃⲟⲩ | ⲁⲩⲟⲩ  
 ⲛ | ⲛ | ⲉ | ⲟⲩⲁⲩⲟⲩ | Ⲍⲟⲩⲁ | ⲟⲩ | ⲟⲩ | ⲟⲩⲁⲩⲟⲩ | ⲟⲩ  
 | ⲛ | ⲓⲧⲟⲩⲁⲩⲟⲩ | ⲟⲩⲁⲩⲟⲩ | ⲟⲩⲁⲩⲟⲩ | ⲟⲩⲁⲩⲟⲩ | ⲟⲩⲁⲩⲟⲩ  
 | ⲟⲩⲁⲩⲟⲩ | ⲟⲩⲁⲩⲟⲩ | ⲟⲩⲁⲩⲟⲩ | ⲟⲩⲁⲩⲟⲩ | ⲟⲩⲁⲩⲟⲩ | ⲟⲩⲁⲩⲟⲩ  
 | ⲟⲩⲁⲩⲟⲩ .

EXPLANATIONS.

a) Verse 1. word 1., ⲛⲉⲩⲏⲛⲏⲙⲁ. ⲛ is added as a prefix.

b) V.1. w.2.,  $\text{אֲתַּוּלָּה־}$ .  $\text{א}$  is prosthetic (§33.1).  $\text{אֲתַּוּ}$  is a suffix.

c) V.1. w.4.,  $\text{לְאֵלֶיךָ}$ .  $\text{א}$  is added from the construct state and  $\text{ל}$  is added because the word is in the emphatic state.

d) V.1. w.10.,  $\text{לְעֵינֶיךָ}$ .  $\text{ל}$  is added at the end to form the emphatic state (§18.g).

e) V.2. w.1.,  $\text{לְעֵינֶיךָ}$ . Perhaps  $\text{ל}$  should be considered as added here because  $\text{לְעֵינֶיךָ}$  seems to be a kind of emphatic state of  $\text{עֵינֶיךָ}$ , though we have omitted  $\text{ל}$  above as the word usually appears in the emphatic form.

f) V.3. w.6.,  $\text{לְעֵינֶיךָ}$ .  $\text{ל}$  is added to form the feminine.

g) V.3. w.7.,  $\text{לְעֵינֶיךָ}$ .  $\text{ל}$  is added to form the feminine.

h) V.4. w.2.,  $\text{לְעֵינֶיךָ}$ .  $\text{ל}$  is added to form the emphatic state (§18.v).

i) V.4. w.5.,  $\text{לְעֵינֶיךָ}$ .  $\text{ל}$  is added in the course of inflection and  $\text{ל}$  at the beginning is prosthetic (§38).

k) V.4. w.6.,  $\text{לְעֵינֶיךָ}$ .  $\text{ל}$  is added to form the emphatic state (§18.y).

l) V.5. w.3.,  $\text{לְעֵינֶיךָ}$ .  $\text{ל}$  is added to form the emphatic state.

m) V.5. w.4.,  $\text{לְעֵינֶיךָ}$ .  $\text{ל}$  is a preformative occurring in the course of inflection.

n) V.5. w.7.,  $\text{לְעֵינֶיךָ}$ .  $\text{ל}$  is added in the Aphel conjugation.

o) V.6. w.3.,  $\text{לְעֵינֶיךָ}$ .  $\text{א}$  and  $\text{ל}$  are added in the course of inflection (comp. §15.2.a).

p) V.7. w.4.,  $\text{לְעֵינֶיךָ}$ .  $\text{ל}$  is a preformative.





- c) V.1. w.11., **سَوَّوْا**.  $\text{و}$  is thrown back from  $\text{ا}$  to  $\text{و}$ .
- d) V.3. w.2., **سَوَّوْا**.  $\text{و}$  is thrown back from  $\text{ا}$  to  $\text{و}$  on account of the suffix.
- e) V.5. w.4., **سَوَّوْا**.  $\text{ا}$  the characteristic of Aphel is dropped and its vowel  $\text{و}$  falls back upon the preformative of the participle **سَوَّوْا** (§23.1).
- f) V.6. w.3., **سَوَّوْا**.  $\text{و}$  is thrown back from  $\text{ا}$  to  $\text{و}$ .
- g) V.10. w.8., **سَوَّوْا**.  $\text{و}$  falls back from  $\text{ا}$  to  $\text{و}$  (§36; ¶18.37), as the vowel  $\text{و}$  of the original form **سَوَّوْا** is dropped and a suffix appended (¶16.2. e, and 4. l; ¶18.37).

2. Find those which are *exchanged* :

$\text{و}$  for  $\text{ا}$ ,  $\text{ا}$  for  $\text{و}$ ,  $\text{ا}$  for  $\text{و}$  .

EXPLANATIONS :

a) Verse 3. word 2., **سَوَّوْا** is derived from **سَوَّوْا**.  $\text{ا}$  is dropped and  $\text{و}$  added in the course of inflection and  $\text{و}$  is thrown back from  $\text{ا}$  to  $\text{و}$  (¶16.1. d) the word here being in the suffix state. Some would prefer to say that  $\text{ا}$  is changed into  $\text{و}$ , (¶16.4. c and 5. d).

b) V.4. w.7., **سَوَّوْا**.  $\text{و}$  is changed into  $\text{ا}$  in the construct plural (§45.2. a; ¶18.1).

c) V.5. w.4., **سَوَّوْا**. In the second syllable,  $\text{ا}$  is changed into  $\text{و}$ , as the third radical of the verb from which **سَوَّوْا** is derived, is Resh (§23.1).

d) V.7. w.8., **سَوَّوْا** is derived from **سَوَّوْا**.  $\text{ا}$  is changed into  $\text{و}$ , and  $\text{ا}$  in the last part, into  $\text{و}$  in passing from Peal to Aphel. But it is better to say that  $\text{ا}$  is dropped

and  $\overset{\text{r}}{\_}$  added in one case, and  $\overset{\text{r}}{\_}$  dropped and  $\overset{\text{r}}{\_}$  added in the other (§¶16.4.h; 5.r).

e) V.10. w.8.,  $\sigma\overset{\text{r}}{\_}\overset{\text{r}}{\_}\overset{\text{r}}{\_}$  is derived from  $\sigma\overset{\text{r}}{\_}\overset{\text{x}}{\_}\overset{\text{r}}{\_}$ , and  $\overset{\text{x}}{\_}$  has the appearance of being changed into  $\overset{\text{r}}{\_}$  on account of the suffix (§36.A.Rem.); but  $\overset{\text{x}}{\_}$  is dropped and  $\overset{\text{r}}{\_}$  thrown back upon  $\sigma$  (§¶16.1.g and 4.b; ¶18.37).

3. Find those vowels, which are *transposed* :

$\overset{\text{a}}{\_}$   $\overset{\text{a}}{\_}$   $\overset{\text{a}}{\_}$   $\overset{\text{a}}{\_}$   $\overset{\text{a}}{\_}$   $\overset{\text{a}}{\_}$  .

EXPLANATIONS.

a) Verse 4. w.6.,  $\text{ܩܫܐܘܳܟܐ}$  from  $\text{ܩܫܐܘܳܟܐ}$  or  $\text{ܩܫܐܘܳܟܐ}$ .  $\overset{\text{a}}{\_}$  with  $\circ$  is transposed in the emphatic state from the last to the first part of the word (vid.¶18.y).

The other cases are all similarly explained.

4. Find those vowels which are *dropped* :

$\overset{\text{a}}{\_}$   $\overset{\text{r}}{\_}$   $\overset{\text{a}}{\_}$   $\overset{\text{r}}{\_}$   $\overset{\text{a}}{\_}$   $\overset{\text{r}}{\_}$   $\overset{\text{a}}{\_}$   $\overset{\text{r}}{\_}$   $\overset{\text{a}}{\_}$   $\overset{\text{r}}{\_}$   $\overset{\text{a}}{\_}$   $\overset{\text{r}}{\_}$   $\overset{\text{a}}{\_}$   $\overset{\text{r}}{\_}$   $\overset{\text{a}}{\_}$   $\overset{\text{r}}{\_}$   $\overset{\text{a}}{\_}$   $\overset{\text{r}}{\_}$   $\overset{\text{a}}{\_}$   $\overset{\text{r}}{\_}$   $\overset{\text{a}}{\_}$   $\overset{\text{r}}{\_}$   $\overset{\text{a}}{\_}$   $\overset{\text{r}}{\_}$  .

EXPLANATIONS.

a) Verse 1. word 2.,  $\sigma\overset{\text{r}}{\_}\overset{\text{r}}{\_}\overset{\text{r}}{\_}$  has an additional syllable  $\sigma\overset{\text{r}}{\_}\overset{\text{r}}{\_}$ ; but the original vowel  $\overset{\text{r}}{\_}$  is not dropped as  $\sigma$  quiesces in it making it immutable (vid. §15.3; §48.A).

b) V.1 w.4.,  $\text{ܩܕܘܳܫܐ}$  is derived from  $\text{ܩܕܘܳܫܐ}$ , construct  $\text{ܩܕܘܳܫܐ}$ .  $\overset{\text{a}}{\_}$  is dropped to form the construct state and  $\overset{\text{r}}{\_}$  of the construct state is dropped in the emphatic state because the ad-

ditional syllable  $\bar{\text{I}}$  is added (vid. §15.3; compare ¶16.5.b).

c) V.3. w.2.,  $\text{صَابِرٌ}$  is derived from  $\text{صَبْرٌ}$ .  $\bar{\text{I}}$  is dropped and from the emphatic state,  $\bar{\text{A}}$  is dropped to give place to the suffix (compare ¶16.5.d).

d) V.3. w.6.,  $\text{مَبْرُورَةٌ}$  is the feminine form of  $\text{مَبْرُورٌ}$ .  $\bar{\text{I}}$  is dropped (vid. ¶16.5.f).

e) V.4. w.7.,  $\text{مَبْرُورَةٌ}$ .  $\bar{\text{A}}$  is dropped from the plural absolute of  $\text{مَبْرُورٌ}$  in passing into the construct state (vid. §15.3, and Rem.; ¶16.5.i; ¶18.1).

f) V.5. w.7.,  $\text{مَبْرُورَةٌ}$  is Aphel of  $\text{مَبْرُورٌ}$  with a suffix pronoun. In taking the suffix,  $\bar{\text{I}}$  of the verb is dropped and  $\bar{\text{A}}$  of the suffix added (vid. ¶16.5.m; ¶18.7).

g) V.7. w.3.,  $\text{مَبْرُورَةٌ}$  is in the feminine emphatic state, from the noun  $\text{مَبْرُورٌ}$ , and, in the course of inflection  $\bar{\text{I}}$  is dropped (vid. ¶16.5.p; ¶18.17).

h) V.7. w.8.,  $\text{مَبْرُورَةٌ}$  is a verb from  $\text{مَبْرُورٌ}$ , and is in the Aphel conjugation. In the course of inflection,  $\bar{\text{I}}$  in the first part of the word is dropped and  $\bar{\text{A}}$  in the last part, and other vowels added (vid. ¶16.5.r; ¶18.22).

i) V.9. w.5.,  $\text{مَبْرُورَةٌ}$  is compounded of  $\text{مَبْرُورٌ}$  and  $\text{مَبْرُورٌ}$ . The latter is a noun in the emphatic state from  $\text{مَبْرُورٌ}$ .  $\bar{\text{I}}$  falls away in taking an additional syllable (§15.3) to form the emphatic state (vid. ¶16.5.s; ¶18.32).

k) V.9.w.9.,  $\text{مَبْرُورَةٌ}$  is compounded of  $\text{مَبْرُورٌ}$  and  $\text{مَبْرُورٌ}$ , emphatic state from  $\text{مَبْرُورٌ}$ .  $\bar{\text{I}}$  is dropped in forming the emphatic state (§15.3) as an additional syllable is received (¶16.5.t; ¶18.36).

l) V.10 w.8.,  $\text{مَبْرُورَةٌ}$  is a verb with a suffix, derived from



g) V.3. w.9.,  $\text{ٲٲٲٲ}$ .  $\text{ـ}$  is assumed over  $\text{ٲ}$  to aid in the pronunciation (vid. ¶18.4).

h) V.4. w.6.,  $\text{ٲٲٲٲ}$  is derived from  $\text{ٲٲٲ}$  or  $\text{ٲٲٲ}$ .  $\text{ـ}$  is added in the emphatic state (vid. ¶18.5).

i) V.4. w.7.,  $\text{ٲٲٲٲ}$ .  $\text{ـ}$  at the beginning of the word is assumed (vid. §15.4.b). The remainder of the word is compounded of  $\text{ٲٲ}$  and  $\text{ٲٲ}$ . The former is in the construct plural, and, in passing from the absolute to the construct plural,  $\text{ـ}$  is dropped and  $\text{ـ}$  added (vid. §15.3 and 4; ¶16.4.e; ¶18.1).

k) V.5. w.3.,  $\text{ٲٲٲٲ}$ . This is from  $\text{ٲٲٲ}$  though the emphatic state is the more usual form.  $\text{ـ}$  is added.

l) V.5. w.4.,  $\text{ٲٲٲٲ}$ . This is a participle active, Aphel, from  $\text{ٲٲٲ}$ . The first  $\text{ـ}$  is assumed, forming a part of the preformative (vid. ¶18.5).

m) V.5. w.7.,  $\text{ٲٲٲٲ}$  is a verb in the Aphel conjugation from  $\text{ٲٲٲ}$ .  $\text{ـ}$  is assumed in the preformative.  $\text{ـ}$  is also assumed with the suffix (vid. ¶16.4.f; ¶18.7).

n) V.6. w.2.,  $\text{ٲٲٲٲ}$  is in the emphatic state and  $\text{ـ}$  is added (vid. ¶18.9).

o) V.6. w.3.,  $\text{ٲٲٲٲ}$  is compounded of  $\text{ٲ}$  and the verb  $\text{ٲٲٲ}$ , Ethpaal from  $\text{ٲٲٲ}$ .  $\text{ـ}$  is added as a part of the preformative. The first  $\text{ـ}$  is assumed in the course of inflection in Ethpaal.

p) V.7. w.3.,  $\text{ٲٲٲٲ}$  is in the feminine emphatic state from  $\text{ٲٲٲ}$ . In the course of inflection  $\text{ـ}$  and  $\text{ـ}$  are added and  $\text{ـ}$  is dropped (vid. ¶16.4.g; ¶18.17).

q) V.7. w.4.,  $\text{ٲٲٲٲ}$  is compounded of the relative  $\text{ٲ}$  and



𐌲 𐌹 𐌲 𐌰 𐌰 𐌰 :

EXPLANATIONS.

- a) Verse 1. word 1., 𐌰 is a prefix preposition.
- b) V.3. w.2., 𐌰 is a prefix preposition with the vowel thrown back upon it.
- c) V.3. w.9., 𐌹. 𐌹 is a relative pronoun prefixed to the verb, and, two vowelless consonants occurring together, 𐌹 is assumed to aid in pronunciation. The other instances need no explanation.

2. Find the *Suffixes* :

𐌸𐌹 𐌸𐌹𐌰𐌹 𐌸𐌹 𐌸𐌹 𐌸𐌹 𐌸𐌹 𐌸𐌹 .

EXPLANATIONS :

- a) Verse 3. word 2., 𐌸𐌹 is a suffix pronoun with its union vowel.
- b) V.3. w.4., 𐌸𐌹𐌰𐌹, is a suffix pronoun added to a preposition, though the same form when attached to 𐌸𐌹 is a sufformative.

REM.—We use the terms sufformative and preformative to indicate those letters which are suffixed or prefixed to words as necessary appendages in order to form particular conjugations, tenses, moods, persons, numbers, genders or states, according to the course of inflection. Such are mere formative letters and properly constitute a part of the word to which they are attached, while suffixes and prefixes are appendages which have more distinct significations of themselves, and do not necessarily compose a part of the word to which they are attached.

3. Find the *Preformatives* :

ܘܢ ܝܢ ܐܢܝܢ ܢ ܫܘܢ ܢ ܘܢ .

## EXPLANATIONS.

a) Verse 1. word 2., ܝ is, strictly speaking, a preformative, but the letter seems to constitute a part of the word through all of its changes and does not so properly come under this head as it does under "consonants added" (¶15.4.b).

b) V.5. w.4., ܘܢ is a preformative added in the course of inflection.

c) V.5. w.7., ܝܢ is a preformative added in the Aphel conjugation.

d) V.6. w.3., ܐܢܝܢ are preformative letters added in the Ethpaal conjugation.

e) V.7. w.8., ܫܘܢ is a preformative added in the Aphel future.

4. Find the *Sufformatives* :

ܐܫܘܢܘܢܢ ܝܕܐ ܝܕܐ ܐܫܘܢܘܢܢ ܐܫܘܢܘܢܢ ܝܕܐ ܐܫܘܢܘܢܢ ܝܢ ܘܕܘܫܘܢܢܢ ܝܢ  
ܝܢ ܝܢ ܝܢ ܝܢ ܐܫܘܢܘܢܢ ܝܢ ܝܢ ܝܢ ܝܢ .

## EXPLANATIONS :

a) Verse 1. word 2., ܐܫܘܢܘܢܢ is a sufformative as it forms, according to the inflection, the third person singular masculine preterite, though it is in reality a noun suffix attached to the original noun ܕܐܘܒܐ being.

b) V.1. w.4., ܝܕܐ is the sufformative ending of the emphatic state, or rather ܝܢ is the ending of the emphatic state



and  $\Delta$  of the construct from which the emphatic is formed.

c) V.3. w.6.,  $\text{י}^{\circ}$  is the emphatic ending.

d) V.3. w.7.,  $\text{ל}$  takes the place of  $\text{י}$  and is a formative letter in constituting the feminine gender.

e) V.4. w.5.,  $\text{יֹסֵף}$  is a sufformative found in the course of inflection.

f) V.4. w.7.,  $\text{י}$  is the ending of the emphatic state.

g) V.6. w.2.,  $\text{י}$  is an emphatic ending.

## EXERCISE EIGHTEENTH.

### ¶ 18.

#### Parse :

a) Verse 1. word 1.,  $\Delta\text{נִבְּרָא}$  is compounded of the preposition  $\text{ב}$  *in* and the noun  $\Delta\text{נִבְּרָא}$  *beginning*.  $\text{ב}$  is a preposition governing  $\Delta\text{נִבְּרָא}$  in the ablative case (§ 75.5 ; § 52 ; § 84).  $\Delta\text{נִבְּרָא}$  is a denominative noun (§ 41) from the root  $\text{נִבְּרָא}$  *principal, chief, head* (Hebrew  $\text{נִבְּרָא}$  Chaldee  $\text{נִבְּרָא}$ )—formed by adding to its root the formative letters  $\Delta$  (§ 39.2). The vowel  $\text{ֵ}$  is added and aids to form the syllable  $\Delta$  (§ 15.4 ; § 13.3).  $\Delta\text{נִבְּרָא}$  is of the first declension as its vowels are immutable (§ 48. A) though it is somewhat irregular in its inflection (see its plural)—third person, singular number (§ 44).

ܐܘܢܝܢܐ, plural ܐܘܢܝܢܐܢܐ. The two points over ܐ in the plural compose Ribui. The point belonging to ܐ still belongs to ܐ and at the same time is part of Ribui (§6.2.Rem.)—feminine gender as it is the same as in Hebrew and is transferred from that language (§43.2.Rem.2). It ends also in ܐܢܐ a feminine termination in the emphatic state, ܐ being the regular emphatic termination (vid. last reference and § 45.3.b). In the absolute state the form is ܐܘܢܝܢܐ, emphatic ܐܘܢܝܢܐܢܐ (§ 45)—in the ablative case after the preposition ܐ and governed by it (§75.5).

b) V.1. w.2., ܐܘܨܘܢܐܢܐ is an auxiliary verb from ܐܘܢܐ *to be* (vid.Lexicon). ܐܘܢܐ is formed from the noun ܐܢܐ *being*, with a prosthetic ܐ. ܐܘܨܘܢܐܢܐ is irregular—takes the noun suffix ܐܘܨܘܢܐ, as it is derived from a noun, though that suffix is here to be considered as a sufformative (¶ 17.4. a; ¶ 17.2. Rem.)—neuter (§ 66.2 ; §19)—singular number (§38.1.Paradigm)—third person (§38. 1. Paradigm)—masculine gender (vid.last reference)—indicative mood (§65.1 ; compare (§18.4)—preterite imperfect tense, as ܐܘܨܘܢܐ immediately follows (§18.4. Rem.; §38.2; §68.A). Inflect to the person where it is found. First person common gender ܐܘܨܘܢܐܢܐ (*I am*), second masculine ܐܘܨܘܢܐܢܐܐ (*thou art*), second feminine ܐܘܨܘܢܐܢܐܢܐ (*thou art*); third masculine ܐܘܨܘܢܐܢܐܐ (*he is*) (vid.§38.1.Inflection). It agrees with its nominative ܐܘܨܘܢܐ, though of a different gender (80. B.2).

c) V.1. w.3., ܐܘܨܘܢܐ is a substantive verb signifying *to be* (§38.1)—a ܐ verb (§38. 1)—irregular (§32)—neuter (§ 19)—third person—singular number. When used with another verb it has the effect of Vau conversive in Hebrew § 38. 1)

—masculine gender and used here merely as a helping verb to the preceding, in forming the imperfect tense (§38.2).

d) V.1. w.4., **ܐܠܡܢܐ** *word* is a substantive noun, derived from **ܐܠܡܢܐ** *to speak*, forming in the absolute state **ܐܠܡܢܐ** (vid. § 39. 2. b. third example), construct state **ܐܠܡܢܐ**, emphatic **ܐܠܡܢܐ**—first declension (§45. feminines A; §48. B. feminines; ¶ 6. 4. c). Decline. Singular (vid. above)—plural absolute, **ܐܠܡܢܐܝܗܘܢ**, construct **ܐܠܡܢܐܝܗܘܢ**, emphatic **ܐܠܡܢܐܝܗܘܢ** (§ 45. 3)—third person singular—feminine—emphatic state—nominative case to **ܐܘܪܝܢܐ** **ܐܘܪܝܢܐܝܗܘܢ** (§80. B. 2).

e) V.1. w.5., **ܐܘܪܝܢܐ** is compounded of the conjunction **ܐܘܪܝܢܐ** and the pronoun **ܐܘܪܝܢܐ**. **ܐܘܪܝܢܐ** is a copulative conjunction (§53. 1)—a prefix (§53. 1. Rem.). It connects the two nouns. **ܐܘܪܝܢܐ** may be translated by *he* or *it*, as the neuter gender in Syriac is included in the masculine and feminine (¶ 14. c; § 43)—a personal pronoun separate (§16)—third person singular. It is pleonastic and need not be rendered in translating (§55). For explanations of the next three words vid. *supra*.

f) V.1. w.9., **ܐܘܪܝܢܐ** *with*, a preposition governing **ܐܘܪܝܢܐ** (§52; §84).

g) V.1. w.10., **ܐܘܪܝܢܐ** *God*—taken from the Hebrew **ܐܘܪܝܢܐ** and that probably derived from **ܐܘܪܝܢܐ** *God*. **ܐܘܪܝܢܐ** is a denominative noun taking the Syriac emphatic termination **ܐܘܪܝܢܐ** is the ending of a large number of Syriac nouns, sometimes indicating the feminine and sometimes the emphatic state (§43.2; §45.3). Some nouns always appear in the emphatic or suffix state (§ 45.1. Rem.). **ܐܘܪܝܢܐ** has the form of

the emphatic state. It is a substantive noun and may be declined like ܐܝܘܢ (Decl. 1. §45. masculines A)—third person singular—masculine—emphatic state—ablative case and governed by ܠܗ (§75.5).

h) V.1. w.11., ܐܝܘܢ. ܐ *and*, is a prefix conjunction continuing the sense. ܐܝܘܢ *God*, is in the nominative to ܐܝܘܢ ܐܝܘܢܐ (§80). For further explanations vid. *supra*.

i) V.1. w.14., ܐܝܘܢ is a pleonastic pronoun (vid. *supra*).

j) V.1. w.15., ܐܝܘܢ *word*, is in the nominative after ܐܝܘܢ ܐܝܘܢܐ (§80; ¶18.b).

k) V.2. w.1., ܐܝܘܢ *this, same*. It has the form of the emphatic state though it should be considered as one of the original forms of the word. The forms are ܐܝܘܢ and ܐܝܘܢ (§17)—a demonstrative pronoun—singular—masculine—nominative case to ܐܝܘܢ ܐܝܘܢܐ (§80)—used as a noun. Decline it (vid. §17).

l) V.3. w.1., ܐܝܘܢ *all, every, each*, (§58.B.2.a,b)—a pronoun used as an adjective (§58.B.2.b) the noun *thing* to which it belongs being implied—declined according to decl. 1. of nouns—third person—masculine—absolute state. The implied noun would be in the nominative to ܐܝܘܢ; or ܐܝܘܢ itself might be considered as a collective noun and in the nominative to ܐܝܘܢ (§80.A.1 and Rem.).

m) V.3. w.2., ܐܝܘܢܐ *by the hand of him or by his hand* ܐ is a prefix preposition governing ܐܝܘܢܐ. The whole word is compounded of the preposition ܐ *by*, the noun ܐܝܘܢ emphatic ܐܝܘܢ *hand*, and the suffix ܐܝܘܢ *of him or his*. ܐܝܘܢ is a derivative noun (§39), from ܐܝܘܢ and takes a suffix (Hebrew ܐܝܘܢ

Chaldee ܘܪܝ—2nd. declension—singular. Absolute and constr. ܘܪܝ, emphatic ܘܪܝܐ, plural absolute ܘܪܝܝܢ, construct ܘܪܝܝܢܐ, emphatic ܘܪܝܝܢܐ—third singular masculine (§45. masculines B)—ablative case and governed by ܘ ( §75.5). ܘܪܝ is a suffix pronoun attached to the emphatic state and ܝ falls away (§46.1. a)—third singular masculine (§16. Table)—genitive case (§54. B.2) and governed by ܘܪܝܐ (§16 ; §16. B; §74).

n) V.3.w.3., ܘܪܝܐ *to be* is here rendered *was*, the imperfect being sometimes thus formed (§65). It agrees with ܘܪܝܐ (¶14.d).

c) V.3. w.4., ܘܪܝܐܘܪܝܐܘܪܝܐ *and without him*—compounded of the conjunction ܘ, the preposition ܘܪܝܐ, and the suffix pronoun ܘܪܝܐܘܪܝܐ. ܘ *and*, is a conjunction as above. ܘܪܝܐ *without* is a preposition with a suffix. It governs its suffix ܘܪܝܐܘܪܝܐ. ܘܪܝܐ *him*, is a noun suffix—plural (§16. Table)—third singular masculine—ablative case and governed by ܘܪܝܐ (§75.5).

p) V.3. w.5., ܘܪܝܐܘܪܝܐ *also not, neither*—compounded of ܘܪܝܐ *not*, and ܘܪܝܐ *also*. ܘܪܝܐ is a conjunction (§53.2.a) and continues the sense. ܘܪܝܐ *not* is an adverb and qualifies ܘܪܝܐ.

q) V.3. w.6., ܘܪܝܐ *one, any one, a certain one, certain, any*; from ܘܪܝܐ, is a pronoun (§58.10.a and b) or a numerical adjective (§50.2). Here it has the sense of an indefinite pronoun—singular feminine and belongs like an adjective to the noun ܘܪܝܐ (§58.10.a).

r) V.3.w.7., ܘܪܝܐ *to be* from ܘܪܝܐ. ܝ is changed into ܘ to form the feminine (§19. Table). Imperfect and parsed like ܘܪܝܐ (vid. *n. supra*)

s) V.3. w.8., **ܘܢܝܢܐ** *any thing*, has a similar meaning to that of **ܘܢܝܢܐ** above; but has more the sense of a noun. It is sometimes used in the same manner as **ܘܢܝܢܐ** (§58.10.b). It is used here as a noun meaning *thing*, and **ܘܢܝܢܐ** belongs to it, as the pause between **ܘܢܝܢܐ** and **ܘܢܝܢܐ** is one of minor importance (¶ 11.c; § 10)—third singular feminine—absolute state—nominative case to **ܘܢܝܢܐ** (§80).

t) V.3. w.9., **ܘܢܝܢܐ** *which was*—compounded of **ܘܢܝܢܐ** and **ܘܢܝܢܐ**; *which* is a relative pronoun (§ 17.2)—is in the third singular—nominative to **ܘܢܝܢܐ**.

u) V.4. w.1., **ܘܢܝܢܐ** *in him*, compounded of **ܘܢܝܢܐ** *in* and **ܘܢܝܢܐ** *him*. **ܘܢܝܢܐ** is a preposition, governing the ablative (§75.5); **ܘܢܝܢܐ** is a suffix pronoun (§ 16.Table; § 52.Table)—third person singular—in the ablative case and governed by **ܘܢܝܢܐ** (§ 75.5. compare §54.B.1).

v) V.4. w.2., **ܘܢܝܢܐ** *life*, is a verbal noun (concrete) (§40 Table A). It occurs always in the plural form (§44.Rem.6), generally with a singular signification (vid. Lexicon; §80.2)—derived from **ܘܢܝܢܐ** *to live*—appears in the emphatic form, like other plural forms mentioned (§44.Rem.6 and §45.Rem.) though this is its usual form. It is an anomalous noun having no regular declension—third person plural masculine (§45.Rem.)—nominative case to **ܘܢܝܢܐ** (§80.2.b).

w) V.4. w.4., **ܘܢܝܢܐ** *and life*—compounded of the conjunction **ܘܢܝܢܐ** *and*, and **ܘܢܝܢܐ** *life*. This is parsed like the same word above, only it is in the nominative to a plural verb (§80.2. a).

x) V.4. w.5., **וְהָיוּ** *was*, literally *were* — third person plural masculine, and agrees with **בָּנָי** in gender and number (§80.2.a; vid.also c. and d. *supra*).

y) V.4. w.6., **אֶלְוָה** *light*, is a verbal noun from **אָלוּ** *to shine*—an infinitive form in the emphatic state like **אֶלְוֹהוּ** from **אָלוּ** (§ 40.Table, II. A. a). Infinitive absolute **אָלוּ**, **אֶלְוָה** or **אֶלְוָהוּ**, emphatic state **אֶלְוָהוּ**, **אֶלְוָהוּ**, **אֶלְוָהוּ**. The **ו** which appears in the infinitive is here dropped (compare §39.2.b.and §40), though the emphatic form is the one in which it usually appears—declension IV.(§45.masculines,D)—third person singular—masculine—emphatic state, and in the nominative case after **וְהָיוּ**, but used as the construct before **וְ** of the next word (§74.2.a).

1) V.4. w.7., **בְּנֵי אָדָם** *of the sons of men*, a composite noun (§41.1)—compounded of **בְּ**, **בְנֵי** and **אָדָם**. **בְּ** *of*, is a sign of the genitive case, which follows (§74.3). **בְנֵי** *sons*, is from **בֵּן** *son*, primitive—anomalous. Singular absolute **בֵּן**, construct **בְּנֵי**, emphatic **בְנֵי**, plural absolute **בְנֵי**, construct **בְנֵי**, emphatic **בְנֵי** (§49.masculines)—third person plural—masculine—construct state(in form and because the next noun is in the genitive)—genitive case, though in the construct state, as sometimes occurs in Hebrew (vid. Stuart's Hebrew Grammar, §434. b), governed by **בְּ** (§74). **אָדָם** *man*, is from **אָדָם**, the **א** being dropped (§12.3.a)—derived from the Hebrew word **אָדָם** *man* (Chaldee **אָדָם**)—a primitive noun—declension 1, but somewhat irregular (vid. Lexicon)—third person singular as it has not Ribui, though it has the same form which appears in the plural—masculine emphatic state abso-

lute and construct **ܐܢܝ**, emphatic **ܐܢܝܐ**, absolute plural **ܐܢܝܐܘܐ** or **ܐܢܝܐܘܐܐ**—genitive case and governed by the preceding noun **ܚܘܪܐ** (§74).

2) V.5. w.1., **ܕܘܪܐ** (vid. *supra e*).

3) V.5. w.2., **ܕܘܪܐ** *light*, is in the nominative absolute, with the participle **ܕܘܪܐܘܐ** (§76.1). For farther explanation of the word vid. *y* above.

4) V.5. w.3., **ܕܘܪܐܘܐ** *in (the) darkness*, is compounded of the preposition **ܕ** *in*, and **ܘܪܐܘܐ** *darkness*. **ܘܪܐܘܐ** is a substantive noun (the Hebrew form is **חַשְׁךָ**, a verbal noun)—declension fourth (§ 45. masculines D)—third person singular masculine—emphatic state—ablative case and governed by **ܕ** (§ 75.5).

5) V.5. w.4., **ܕܘܪܐܘܐ** *permitting to shine*—a participle from the irregular **ܘܪܐ**, active intransitive verb (§20.2) **ܘܪܐܘܐ** *to shine* (33)—in the Aphel conjugation (§ 19 Table; § 19.B.4; § 23.1)—an active participle (§19.B.4; §23.1). It is used here for the third person singular of the present tense (§64.2. A.Rem.) and rendered the same as though it were a verb (vid. Trans. ¶14) third person singular. Conjugate to the place where it is found. Preter. Peal **ܘܪܐܘܐ**, preter. Ethpeel **ܘܪܐܘܐܐ** (§ 19. Table II, and §21.1), preterite Pael **ܘܪܐܘܐܐ** (§19. Table II, and §22.1), preterite Ethpaal **ܘܪܐܘܐܐܐ** (§ 19. Table II, § 22. 1 and Rem.), preterite Aphel **ܘܪܐܘܐܐ** (§19. Table II; §23.1), future Aphel **ܘܪܐܘܐܐܐ** (§19. Table II; §19.B.2,5; §23.1), imperative Aphel **ܘܪܐܘܐܐ** (§ 19. Table II; § 19. B. 1; § 23.1), infinitive Aphel **ܘܪܐܘܐܐܐ** (§19. Table II; §19.B.3 and 9; §23.1) participle active



Aphel **وَمَلَّ** (§19.Table II; §19.B.4; §23.1). It is found in the Aphel conjugation—active participle—masculine gender, and belongs to **لَمَّ** (§ 64. 1. A), or is absolute with it.

6) V.5. w.5., **وَمَلَّ** *and the darkness*. **و** is a conjunction as above, and **مَلَّ** is in the nominative case to **وَمَلَّ**. For farther explanations see 4. *supra*.

7) V.5. w.7., **وَمَلَّ** *comprehended it*, is an irregular active intransitive verb, composed of **وَمَلَّ** and **مَلَّ**. Irregular—active voice—intransitive (§19.Table1)—indicative (§65.1.B.b)—Aphel preterite. The usual form is **وَمَلَّ**. When the suffix is appended, the final vowel of the verb is dropped (§15.3) and the last consonant forms a syllable with the suffix **مَلَّ**. It is in the 3rd.person masc.; Peal **وَمَلَّ**, Ethpeel **وَمَلَّ**, Pael **وَمَلَّ**, Ethpaal **وَمَلَّ**, Aphel **وَمَلَّ**, and agrees with its nominative **وَمَلَّ**. The suffix **مَلَّ** is a personal pronoun—third masculine singular—accusative case (§54.B.1) and governed by **وَمَلَّ**.

8) V.6. w.1., **وَمَلَّ** *was*, is a Lomadh Olaph verb—Peal—active voice—3d.singular—masculine—indicative mood—present tense (§2.1) and agrees with **وَمَلَّ** (vid. ¶18.c).

9) V.6. w.2., **وَمَلَّ** *son of man*, is a composite noun (§42. 1) compounded of **وَمَلَّ** *son* and **وَمَلَّ** *man*. **وَمَلَّ** is a primitive noun—anomalous—singular, construct (vid. paradigm §49. masculines)—third person masculine—nominative case to **وَمَلَّ**. **وَمَلَّ** *man*, is a noun derived from **وَمَلَّ** *man*—primitive—declension first—third person singular masculine—emphatic state—in the genitive case and governed by **وَمَلَّ** (§74; ¶18 1).

10) V.6 w.3., ܕܥܘܠܘܢܝܘܢ *who was sent*, is compounded of ܕ *who*, and ܥܘܠܘܢܝܘܢ *was sent*. ܕ is a relative pronoun—third singular masculine, a prefix, and in the nominative case to ܥܘܠܘܢܝܘܢ (§17.2; §56). ܥܘܠܘܢܝܘܢ is a verb in the Ethpaal conjugation—passive voice—regular—third singular masculine—indicative mood—preterit imperfect tense (§60.4), and agrees with its nominative ܕ. Peal ܥܘܠܘܢܝܘܢ, Ethpeel ܥܘܠܘܢܝܘܢ, Pael ܥܘܠܘܢܝܘܢ, Ethpaal ܥܘܠܘܢܝܘܢ. In Ethpaal and the other passive conjugations ܥ is transposed (vid. ¶15.2.a).

11) V.6. w.4., ܡܢ *from, of*, is a preposition and governs the ablative case (§75.5).

12) V.6.w.5., ܐܠܘܗܐܝܘܢ *God*, a noun—declension first—third singular masculine—emphatic state—ablative case, and governed by ܡܢ (§75.5; ¶18.g).

13) V.6. w.6., ܘܗܘܢܝܘܢ *his name*, compounded of ܘܗܘ *name* and ܘܗܘܢ *his*. ܘܗܘ is a noun from ܘܗܘܢ—anomalous—third singular masculine. Absolute and constr. singular ܘܗܘܢ, emphatic ܘܗܘܢܝܘܢ—suffix state ܘܗܘܢܝܘܢ (vid. paradigm, §49. masculines). ܢ of the absolute state falls away in the emphatic state, and from the emphatic is formed the suffix state by dropping ܢ and adding ܘܢ (§46.1.a)—nominative case to ܘܗܘܢܝܘܢ *was* (implied). In reference to ܘܗܘܢܝܘܢ (vid. ¶18. b and c). ܘܗܘܢ *his*, is a suffix pronoun, third singular masculine (§16.Table)—genitive case (§54.B. 2) and governed by ܘܗܘ (§16; §16.B; §74).

14) V.6. w.7., ܕܝܘܗܢܢ *John*, a noun proper—anomalous—third singular masculine, absolute state—nominative case after ܘܗܘܢܝܘܢ.

15) V. 7. w. 1.,  $\text{𑌕𑌃}$  *same, this*—a demonstrative pronoun, singular, masc. nominative case to  $\text{𑌕𑌃}$  (vid. ¶18. k).

16) V. 7. w. 2.,  $\text{𑌕𑌃}$  *came*—Lomath Olaph ( $\text{𑌕𑌃}$ )—active voice—Peal conjugation—pret. imperfect—3d pers. singular, masc. indicative mood and agrees with  $\text{𑌕𑌃}$  (§27 Tab.; §32).

17) V. 7. w. 3.,  $\text{𑌕𑌃𑌕𑌃𑌕𑌃}$  *for a witness*—compounded of  $\text{𑌕𑌃}$  *for*, and  $\text{𑌕𑌃𑌕𑌃𑌕𑌃}$  *witness*.  $\text{𑌕𑌃𑌕𑌃𑌕𑌃}$  is a noun derived from the verb  $\text{𑌕𑌃𑌕𑌃}$  *to witness*. The form  $\text{𑌕𑌃𑌕𑌃}$  appears as a noun of the 2d declension. Absolute and construct  $\text{𑌕𑌃𑌕𑌃}$ , emph.  $\text{𑌕𑌃𑌕𑌃}$  (§45. masculines B). The feminine absolute has the same form as the emphatic masc. viz.  $\text{𑌕𑌃𑌕𑌃}$ . In many nouns  $\text{𑌕}$  is inserted before the final  $\text{𑌕}$  in the feminine;  $\text{𑌕}$  with  $\text{𑌕}$  is also sometimes inserted (§45. 3 and Rem. 3) as in this word. It has the form here of the emph. feminine. That indeed seems to be the usual form in which the word appears—3d pers. singular, dative case and governed by  $\text{𑌕}$  (§75. 1).

18) V. 7. w. 4.,  $\text{𑌕𑌃𑌕𑌃𑌕𑌃}$  *who shall (should) bear witness*—compounded of  $\text{𑌕𑌃}$  *who*, and  $\text{𑌕𑌃𑌕𑌃𑌕𑌃}$  *shall (should) bear witness, or cause to bear witness* (§23. 2. a)  $\text{𑌕𑌃𑌕𑌃𑌕𑌃}$  is a verb from  $\text{𑌕𑌃𑌕𑌃}$  *to beget, to bear witness*—Aph. conjugation—active voice—regular (§26)—intransitive. 3d sing. Peal  $\text{𑌕𑌃𑌕𑌃}$ , Ethpe.  $\text{𑌕𑌃𑌕𑌃𑌕𑌃}$ , Pa.  $\text{𑌕𑌃𑌕𑌃}$ , Ethpa.  $\text{𑌕𑌃𑌕𑌃𑌕𑌃}$ , Aph. pret.  $\text{𑌕𑌃𑌕𑌃𑌕𑌃}$ , Aph. fut.  $\text{𑌕𑌃𑌕𑌃𑌕𑌃}$ —fut. tense, masc. gender. In the fut. Aph. 3d. masc. usually we find  $\text{𑌕}$  in the last syllable; but sometimes as here we have  $\text{𑌕}$  (§23.2, where are examples, with  $\text{𑌕}$  in the last syllable. Compare §19, Tables I and II). The future tense is here used in the sense of the subjunctive mood imperfect tense (§61. 3. A. b) and agrees with its nominative  $\text{𑌕}$ .  $\text{𑌕}$  is a relative pronoun—3d

pers. singular, masculine—a prefix-nominative case to **يُسْتَفْعَلُ** (§ 18. t).

19) V. 7. w. 5., **لِ** *to, against, on account of, of*-preposition governing **يُسْتَفْعَلُ**.

20) V. 7. w. 6., **يُسْتَفْعَلُ** *light-verbal noun* from **يُسْتَفْعِلُ** *to shine*-declension fourth, 3d pers. singular, masculine, emphatic state, ablative case and governed by **لِ** (§ 18. y).

21) V. 7. w. 7., **يُسْتَفْعَلُ**-compounded of **يُسْتَفْعَلُ** *that*, **كُلُّ** *all, every*, and **يُسْتَفْعَلُ** *man*-**يُسْتَفْعَلُ** is a conjunction (§ 85. 3 & 4, d)-prefix connecting **يُسْتَفْعَلُ** and **يُسْتَفْعَلُ**. **كُلُّ** *every, all*, is a pronoun, but here used as an adjective (§ 58. B. 2. b. a) and belongs to **يُسْتَفْعَلُ**. For declension, etc. vid. § 18. l. **يُسْتَفْعَلُ** *man* is a noun from **يُسْتَفْعَلُ**-declension first, but is somewhat irregular-3d pers. singular, masc. absolute state, nom. case to **يُسْتَفْعَلُ**. For further explanations, vid. § 18. 1.

22) V. 7. w. 8., **يُسْتَفْعَلُ** *might believe*-a verb doubly irregular, **يُسْتَفْعَلُ** and **يُسْتَفْعَلُ**, and is placed among the defective verbs (§ 35. 2. c). In the Aph. conjugation. Pe. **يُسْتَفْعَلُ**, Aph. **يُسْتَفْعَلُ**, future Aph. **يُسْتَفْعَلُ**-active voice-intransitive-3d pers. singular masc.-future tense and used in the sense of the subjunctive mood, imperfect tense, and agrees with its nominative **يُسْتَفْعَلُ** (comp. § 18. 18).

23) V. 7. w. 9., **يُسْتَفْعَلُ** *through or by the hand of him*. For parsing, vid. § 18. m., where the same expression occurs.

24) V. 8. w. 1., **يُسْتَفْعَلُ** *not*, is an adverb and qualifies **يُسْتَفْعَلُ**.

25) V. 8. w. 2., **يُسْتَفْعَلُ** *he*, is a personal pronoun separate-3d pers. singular masc. and nominative case to **يُسْتَفْعَلُ** (comp. § 18. e).

26) V. 8. w. 3., **يُسْتَفْعَلُ** *was*-an irregular verb agreeing with **يُسْتَفْعَلُ** for its nominative (vid. § 18. n).

27) V. 8. w. 4.,  $\text{לְיָמֵי}$  *light*—a noun and nominative case after  $\text{לְיָמֵי}$  (vid. ¶18. y).

28) V. 8. w. 5.,  $\text{וְאִם}$  *but*—a conjunction, a contraction of  $\text{וְאִם}$  *not*, and  $\text{אִם}$  *if*; it continues the sense. Following this and preceding the next word, there is something implied; after  $\text{וְאִם}$  supply  $\text{לְיָמֵי}$  *came for a witness*, the same which is expressed in verse 7. For the remaining three words of this verse, vid. ¶18. 18, 19, 20.

29) V. 9. w. 1 and 2.,  $\text{וַיְהִי}$  *was*—a verb and agrees with  $\text{לְיָמֵי}$  understood,  $\text{לְיָמֵי}$  *that light*, being implied. For parsing this verb fully, vid. ¶18. b. & c.

30) V. 9. w. 3.,  $\text{וְעַתָּה}$  *for*, is a conjunction continuing the sense.

31) V. 9. w. 4.,  $\text{לְיָמֵי}$  *light*—a noun—nominative case after  $\text{וַיְהִי}$  (vid. ¶18. y).

32) V. 9. w. 5.,  $\text{לְיָמֵי}$  *of truth*—compounded of  $\text{וְ$  *of*, and  $\text{לְיָמֵי}$  *truth*.  $\text{לְיָמֵי}$  is a noun derived from the verb  $\text{לְיָמֵי}$  *to be convinced*—declension first (vid. §48. A. decl. 1. Rem.)—singular. Construct and absolute,  $\text{וְ$  or  $\text{וְ$ , emphatic  $\text{וְ$  forming the emphatic state, from  $\text{וְ$ .  $\text{וְ}$  falls away on account of the addition at the end (§15. 3), then  $\text{וְ$  presenting two vowelless consonants,  $\text{וְ$  takes the new vowel  $\text{וְ}$  (§15. 4. b)—3d pers. singular, masc.—genitive case after  $\text{וְ}$  (§74. 2. a). The expression  $\text{וְ לְיָמֵי}$  is an instance in which the abstract noun  $\text{וְ$  has the sense of an adjective, and the phrase is properly rendered *the true light*.

33) V. 9. w. 6.,  $\text{וְהַיּוֹם}$  *which shineth*, or *having shone*—compounded of  $\text{וְהַיּוֹם}$  *shineth*, or *having shone*, and  $\text{וְ$  *which*.  $\text{וְהַיּוֹם}$  is an Aph. participle from  $\text{וְהַיּוֹם}$ , absolute

with **ﻱ** (§18. 5). **ﻱ** *which*, is a relative pronoun, nominative absolute with **ﻣَﻨﻲ** (§76. 1; §18. 3).

34) V. 9. w. 7., **ﻋَﻠَﻲ** **ﻛُلِّﻣَﻦ** *upon every man*, compounded of **ﻋَﻠَﻲ** *upon*, **ﻛُلِّ** *every* and **ﻣَﻦ** *man*. **ﻋَﻠَﻲ** is a preposition governing the accusative or dative. **ﻛُلِّ** is a pronoun used adjectively and belongs to **ﻣَﻦ** (vid. 18. 7). **ﻣَﻦ** is a noun in the accusative and governed by **ﻋَﻠَﻲ** (§18. 1, 9, 21).

35) V. 9. w. 8., **ﻣَﻲ** **ﻳَﺘﻲ** *who comes*, composed of **ﻣَﻲ** *who*, and **ﻳَﺘﻲ** *comes*. **ﻳَﺘﻲ** is a verb—Peal conjugation, present tense, and agrees with its nominative **ﻣَﻲ** (§18. 16).

36) V. 9. w. 9., **ﻋَﻠَﻲ** **ﻋَﻠﻰ** *into the world*—compounded of **ﻋَﻠَﻲ** *into*, and **ﻋَﻠﻰ** *the world*. **ﻋَﻠَﻲ** is a preposition governing the accusative. **ﻋَﻠﻰ** is a noun from **ﻋَﻠﻰ**—second declension. Absolute and construct **ﻋَﻠﻰ**, emphatic **ﻋَﻠﻰ**. In **ﻋَﻠﻰ** the final vowel **ﻰ** falls away in the emphatic state as a syllable is added (§15. 3)—3d pers. singular, masc. accusative case and governed by **ﻋَﻠَﻲ**.

37) V. 10. w. 8., (the seven preceding words are explained above). **ﻋَﻠَﻲ** **ﻳَﻌﺮﻑﻲ** *knew him*—compounded of **ﻋَﻠَﻲ** *him*, and **ﻳَﻌﺮﻑﻲ** *knew*. **ﻳَﻌﺮﻑﻲ** is a verb with a suffix pronoun attached to it—derived from the Hebrew **יָדַע** *to know*, doubly anomalous. **ﻋَﻠَﻲ** and **ﻋَﻠﻰ**—Peal preterit —3d pers. singular, masc. indicative mood and agrees with **ﻋَﻠﻰ**. By taking a suffix the usual form is changed. The common form of the Peal preterit is **ﻳَﻌﺮﻑ**. **ﻰ** falls away and **ﻲ** falls back upon the first radical when the verb takes a suffix (vid. §36). **ﻋَﻠﻰ** is a suffix pronoun with its union vowel (§16. Tab. a) —3d pers. singular, masc.—accusative, and governed by **ﻳَﻌﺮﻑﻲ** (§54. B. 1).

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CHRESTOMATHY.

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MATTHEW ii. 1—10.

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20  $\sigma\mu\lambda\lambda\alpha\ \nu\epsilon\lambda\alpha\ \sigma\tau\iota\ \sigma\epsilon\lambda\alpha\ \alpha\epsilon\tau\iota\alpha\ .$  \*  $\lambda\omicron\tau\ \beta\epsilon\ \mu\lambda\lambda\alpha\ \chi\epsilon\lambda\alpha\sigma\tau\epsilon\ .$   
 21  $\psi\epsilon\lambda\lambda\eta\sigma\epsilon\ \beta\epsilon\ \gamma\upsilon\lambda\alpha\ \beta\tau\epsilon\tau\iota\alpha\ \lambda\iota\tau\epsilon\upsilon\sigma\alpha\ .$  \*  $\sigma\tau\iota\beta\eta\ \beta\epsilon\ \mu\lambda\lambda\epsilon\ \sigma\tau\iota\sigma\theta\omicron\ .$   
 22  $\sigma\alpha\phi\epsilon\tau\iota\beta\epsilon\ .$   $\alpha\psi\epsilon\ \mu\lambda\lambda\alpha\ \sigma\tau\iota\beta\epsilon\ .$  \*  $\sigma\tau\iota\sigma\theta\omicron\ \beta\epsilon\ \beta\upsilon\lambda\lambda\alpha\ \alpha\upsilon\tau\tau\epsilon\ .$   
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 $\lambda\iota\sigma\tau\epsilon\ \lambda\iota\ \alpha\psi\epsilon\ \sigma\tau\iota\beta\epsilon\ .$   $\alpha\upsilon\tau\tau\epsilon\ \sigma\tau\iota\beta\epsilon\ \sigma\tau\iota\beta\epsilon\ .$   
 23  $\sigma\tau\iota\beta\eta\ \beta\epsilon\ \lambda\upsilon\tau\tau\epsilon\ \sigma\tau\iota\sigma\theta\omicron\ \sigma\tau\iota\beta\epsilon\ \lambda\iota\sigma\tau\epsilon\ .$   $\sigma\tau\iota\beta\epsilon\ \lambda\iota\sigma\tau\epsilon\ .$   
 $\beta\epsilon\ \sigma\tau\iota\beta\eta\ \beta\epsilon\ \lambda\iota\sigma\tau\epsilon\ .$   $\sigma\tau\iota\beta\eta\ \beta\epsilon\ \lambda\iota\sigma\tau\epsilon\ .$   
 24 \*  $\psi\epsilon\lambda\lambda\eta\sigma\epsilon\ \beta\epsilon\ \sigma\tau\iota\beta\eta\ \beta\epsilon\ \lambda\iota\sigma\tau\epsilon\ .$  \*  $\sigma\tau\iota\beta\eta\ \beta\epsilon\ \lambda\iota\sigma\tau\epsilon\ .$   
 25  $\beta\epsilon\ \mu\lambda\lambda\alpha\ \alpha\psi\epsilon\ \sigma\mu\lambda\lambda\alpha\ \nu\epsilon\lambda\alpha\ \sigma\tau\iota\sigma\theta\omicron\ \sigma\tau\iota\beta\eta\ \beta\epsilon\ \lambda\iota\sigma\tau\epsilon\ .$   
 $\lambda\iota\tau\epsilon\upsilon\sigma\alpha\ \beta\epsilon\ \alpha\psi\epsilon\ \lambda\iota\tau\epsilon\upsilon\sigma\alpha\ .$  \*  $\sigma\tau\iota\beta\eta\ \beta\epsilon\ \lambda\iota\sigma\tau\epsilon\ .$   
 26  $\alpha\psi\epsilon\ \lambda\iota\tau\epsilon\upsilon\sigma\alpha\ \beta\epsilon\ \lambda\iota\sigma\tau\epsilon\ .$  \*  $\sigma\tau\iota\beta\eta\ \beta\epsilon\ \lambda\iota\sigma\tau\epsilon\ .$   
 $\alpha\psi\epsilon\ \lambda\iota\tau\epsilon\upsilon\sigma\alpha\ \beta\epsilon\ \lambda\iota\sigma\tau\epsilon\ .$  \*  $\sigma\tau\iota\beta\eta\ \beta\epsilon\ \lambda\iota\sigma\tau\epsilon\ .$   
 27  $\alpha\psi\epsilon\ \lambda\iota\tau\epsilon\upsilon\sigma\alpha\ \beta\epsilon\ \lambda\iota\sigma\tau\epsilon\ .$  \*  $\sigma\tau\iota\beta\eta\ \beta\epsilon\ \lambda\iota\sigma\tau\epsilon\ .$   
 $\beta\epsilon\ \lambda\iota\sigma\tau\epsilon\ .$   $\sigma\tau\iota\beta\eta\ \beta\epsilon\ \lambda\iota\sigma\tau\epsilon\ .$

LUKE xxiii. 33---42.

33 \*  $\sigma\tau\iota\beta\eta\ \beta\epsilon\ \lambda\iota\sigma\tau\epsilon\ .$  \*  $\sigma\tau\iota\beta\eta\ \beta\epsilon\ \lambda\iota\sigma\tau\epsilon\ .$   
 $\sigma\tau\iota\beta\eta\ \beta\epsilon\ \lambda\iota\sigma\tau\epsilon\ .$  \*  $\sigma\tau\iota\beta\eta\ \beta\epsilon\ \lambda\iota\sigma\tau\epsilon\ .$   
 34 \*  $\sigma\tau\iota\beta\eta\ \beta\epsilon\ \lambda\iota\sigma\tau\epsilon\ .$  \*  $\sigma\tau\iota\beta\eta\ \beta\epsilon\ \lambda\iota\sigma\tau\epsilon\ .$   
 $\sigma\tau\iota\beta\eta\ \beta\epsilon\ \lambda\iota\sigma\tau\epsilon\ .$  \*  $\sigma\tau\iota\beta\eta\ \beta\epsilon\ \lambda\iota\sigma\tau\epsilon\ .$   
 35  $\sigma\tau\iota\beta\eta\ \beta\epsilon\ \lambda\iota\sigma\tau\epsilon\ .$  \*  $\sigma\tau\iota\beta\eta\ \beta\epsilon\ \lambda\iota\sigma\tau\epsilon\ .$

34 <sup>34</sup> أَمْ مَقْسِمًا يَحْسَبُ بَلَاغًا. \* وَهَلْ يَسْمَعُ هَهُنَا حَسْرَةً أَمْ  
 أَهَلْ يَتَّبِعُهُمْ ذُو مِرْيَةٍ كَهَلْ سَمِعُوا كَسْرًا مَلًّا.  
 37 <sup>37</sup> \* وَأَمَّا هَهُنَا فَسَمِعُوا كَسْرًا مَلًّا مَلًّا مَلًّا. \* وَأَمَّا  
 38 <sup>38</sup> هَهُنَا فَسَمِعُوا كَسْرًا مَلًّا مَلًّا مَلًّا. \* وَأَمَّا هَهُنَا فَسَمِعُوا  
 39 <sup>39</sup> كَسْرًا مَلًّا مَلًّا مَلًّا. \* وَأَمَّا هَهُنَا فَسَمِعُوا كَسْرًا مَلًّا  
 40 <sup>40</sup> مَلًّا مَلًّا مَلًّا مَلًّا. \* وَأَمَّا هَهُنَا فَسَمِعُوا كَسْرًا مَلًّا  
 41 <sup>41</sup> مَلًّا مَلًّا مَلًّا مَلًّا. \* وَأَمَّا هَهُنَا فَسَمِعُوا كَسْرًا مَلًّا  
 42 <sup>42</sup> \* وَأَمَّا هَهُنَا فَسَمِعُوا كَسْرًا مَلًّا مَلًّا مَلًّا.

LUKE xxiii. 43—53.

43 <sup>43</sup> \* وَأَمَّا هَهُنَا فَسَمِعُوا كَسْرًا مَلًّا مَلًّا مَلًّا.  
 44 <sup>44</sup> \* وَأَمَّا هَهُنَا فَسَمِعُوا كَسْرًا مَلًّا مَلًّا مَلًّا.  
 45 <sup>45</sup> \* وَأَمَّا هَهُنَا فَسَمِعُوا كَسْرًا مَلًّا مَلًّا مَلًّا.  
 46 <sup>46</sup> \* وَأَمَّا هَهُنَا فَسَمِعُوا كَسْرًا مَلًّا مَلًّا مَلًّا.  
 47 <sup>47</sup> \* وَأَمَّا هَهُنَا فَسَمِعُوا كَسْرًا مَلًّا مَلًّا مَلًّا.

48 ῥῆμα ἰσχυρὸν. \* ὁ δὲ ἄγγελος ἐβλάστησεν τὸν  
 ἄνθρωπον. ὁ δὲ ἄγγελος ἐβλάστησεν τὸν  
 49 ἄνθρωπον. \* ὁ δὲ ἄγγελος ἐβλάστησεν τὸν  
 ἄνθρωπον. ὁ δὲ ἄγγελος ἐβλάστησεν τὸν  
 50 ἄνθρωπον. \* ὁ δὲ ἄγγελος ἐβλάστησεν τὸν  
 51 ἄνθρωπον. ὁ δὲ ἄγγελος ἐβλάστησεν τὸν  
 ἄνθρωπον. ὁ δὲ ἄγγελος ἐβλάστησεν τὸν  
 52 ἄνθρωπον. \* ὁ δὲ ἄγγελος ἐβλάστησεν τὸν  
 53 ἄνθρωπον. ὁ δὲ ἄγγελος ἐβλάστησεν τὸν  
 ἄνθρωπον. ὁ δὲ ἄγγελος ἐβλάστησεν τὸν  
 ἄνθρωπον.

ACTS xvii. 22—32.

22 \* ὁ δὲ ἄγγελος ἐβλάστησεν τὸν  
 ἄνθρωπον. ὁ δὲ ἄγγελος ἐβλάστησεν τὸν  
 23 ἄνθρωπον. \* ὁ δὲ ἄγγελος ἐβλάστησεν τὸν  
 ἄνθρωπον. ὁ δὲ ἄγγελος ἐβλάστησεν τὸν  
 ἄνθρωπον. ὁ δὲ ἄγγελος ἐβλάστησεν τὸν  
 ἄνθρωπον. ὁ δὲ ἄγγελος ἐβλάστησεν τὸν  
 ἄνθρωπον. ὁ δὲ ἄγγελος ἐβλάστησεν τὸν  
 24 ἄνθρωπον. \* ὁ δὲ ἄγγελος ἐβλάστησεν τὸν  
 ἄνθρωπον. ὁ δὲ ἄγγελος ἐβλάστησεν τὸν  
 ἄνθρωπον. ὁ δὲ ἄγγελος ἐβλάστησεν τὸν  
 ἄνθρωπον. ὁ δὲ ἄγγελος ἐβλάστησεν τὸν  
 25 ἄνθρωπον. \* ὁ δὲ ἄγγελος ἐβλάστησεν τὸν  
 ἄνθρωπον. ὁ δὲ ἄγγελος ἐβλάστησεν τὸν  
 ἄνθρωπον. ὁ δὲ ἄγγελος ἐβλάστησεν τὸν  
 ἄνθρωπον.

26 هَتَب. فَهَلَا بِسَوْو نِسِد لَجَلَف سَتَا هَنَعَا. \* هَمَك  
 سِرْ بِمَلْخَبْ جَلَفَا فَكِسْ بِصِتْعَا. بِسَوْو هَمَكْ بِخَلَا أَفَت  
 اُنْدَا فَكَس. هَمَو اَصِنَا صَهَمُوس: هَمَمَا لَتَمَمَا  
 27 بِخَمَمَا: بِصِتْعَا. \* بِسَوْو هَمَكْ اَلَاكُسَا هَمَمَكْ: هَمَكْ  
 فَتَلَسَا مَعَصَسَا دَس. فَهَلَا: اَن اَلَا سَوْو نَسَم مَكْ خَلَا  
 28 سِرْ مَك. \* فَس هَمَكْ سِنَسَا هَمَمَا اَصِنَسَا هَمَمَا. اَمِر  
 اَن اَنْعَا مَكْ مَمَمَمَا بِدَحَمَا اَمَمَمَا هَمَمَا سَوْو هَمَمَا مَك.  
 29 \* اِنْعَا سَمَمَمَا بِهَمَمَا مَكْ مَكْ اَلَاكُسَا سَوْو: اَلَا سَمَمَمَا لَمَمَمَا  
 بِبَسَمَمَا اَن اَمَمَمَا. اَن اَلَاكُسَا بِبَسَمَمَا فَهَمَمَمَا لَمَمَمَا  
 30 هَمَمَمَمَا: بِنَعَا بِمَمَمَا اَلَاكُسَا لَم. \* اَصِنَا سِنَسَا: بِهَمَمَمَا لَم اَدَمَا  
 اَلَاكُسَا. هَمَمَمَمَا سَمَمَمَا مَمَمَمَا لَمَمَمَا سَمَمَمَا: فَخَلَا اِنْعَا  
 31 فَخَلَا: هَمَمَا هَمَمَا. \* فَهَلَا: اَصَمَمَا هَمَمَمَا بِفَس دَلَمَمَا: بِبَسَمَمَا  
 اُنْدَا فَكَس فَهَمَمَمَا لَم. صَمَمَمَمَا: اِنْمَا هَمَمَا. هَمَمَمَا لَمَمَمَا  
 32 اِنْعَا لَمَمَمَمَا سَمَمَمَا اَصَمَمَمَا مَكْ فَهَمَمَمَا. \* هَمَمَمَا هَمَمَمَا  
 هَمَمَمَمَا: هَمَمَمَا فَهَمَمَمَا: فَهَمَمَمَا هَمَمَمَمَا: هَمَمَمَمَا هَمَمَمَا  
 هَمَمَمَمَا: اَمَمَمَمَا هَمَمَمَا. فَهَمَمَمَا: اَمَمَمَمَا هَمَمَمَمَا لَمَمَمَمَا هَمَمَمَا.

ROMANS vi. 1—10.

1 \* فَهَمَمَمَا سَمَمَمَمَا بِهَمَمَمَا. نَعَمَا فَس فَهَمَمَمَا: بِهَمَمَمَا لَم لَم لَم لَم.  
 2 \* نَعَم. اَمَمَمَمَا سَمَمَمَا: فَهَمَمَمَا. اِنْمَا سَمَمَمَا فَهَمَمَمَا لَم لَم لَم.

\*<sup>3</sup> אֵה לֹא בְּחַיֵּי אֵינֶהוּ. בְּאִתְּךָ בְּחַיֵּי שִׁעָה מִלְּעִינֵי. שִׁמְלֵתִי  
<sup>4</sup> תִּהְיֶה חַיֵּי. \* אֵלֶיךָ יָרֵד חַמָּס שִׁמְלֵתִי וְיִלְאֵה לִּי. בְּאִתְּךָ  
 וְיִמְדֵּנִי מִלְּעִינֵי מִן שִׁמְלֵתִי חֲלוּשָׁה מִלֵּא בְּאִתְּךָ:  
<sup>5</sup> תִּחְבֵּן אֵה מִנֵּי חֲסִיָּה בְּתֵלֵךְ בִּשְׁכִי. \* אֵלֶיךָ יָרֵד אֲחִיבֵן אֶלֶיךָ  
 חַמָּס שִׁמְלֵתִי וְיִלְאֵה לִּי: תִּחְבֵּן אֵה חֲסִיָּה מִן בִּשְׁכִי.  
<sup>6</sup> \* בְּחַיֵּי יָרֵד בְּחַיֵּי חֲסִיָּה אֲרִיבֵךְ חַמָּס. בְּנִשְׁלָה שִׁיבֵן  
<sup>7</sup> בְּשִׁלְיָה. בִּלְוֵה לֹא יִשְׁמַע כְּשִׁלְיָה. \* אֲנִי וְיִלְאֵה יָרֵד אֶלֶיךָ:  
<sup>8</sup> כֵּס מִן שִׁלְיָה. \* אֵלֶיךָ תִּשְׁלָה מִלְּיָה חַמָּס מִלְּעִינֵי: שִׁיבֵךְ  
<sup>9</sup> בְּחַמָּס חַמָּס מִלְּעִינֵי תִּלְיָה. \* בְּחַיֵּי יָרֵד בְּחַמָּס חַמָּס מִן  
 שִׁמְלֵתִי. בִּלְוֵה לֹא מִלְּיָה. מִלְּיָה לֹא שִׁמְלֵתִי חַמָּס.  
<sup>10</sup> \* בְּחַמָּס יָרֵד כְּשִׁלְיָה תִּהְיֶה מִלְּיָה מִן אֵה. הַבְּנֵי מִן תִּהְיֶה  
 לִלְאֵה.

COLOSSIANS iii. 1—15.

\*<sup>1</sup> אֵלֶיךָ תִּשְׁלָה שִׁמְלֵתִי חַמָּס מִלְּעִינֵי: בְּחַמָּס חַמָּס. אֵלֶיךָ יָרֵד מִלְּעִינֵי  
<sup>2</sup> מִלְּיָה חַמָּס מִלְּעִינֵי בְּחַמָּס. \* בְּחַמָּס אֵלֶיךָ מִלְּיָה חַמָּס מִלְּעִינֵי.  
<sup>3</sup> \* מִלְּיָה חַמָּס חַמָּס. מִלְּעִינֵי חַמָּס מִלְּעִינֵי חַמָּס.  
<sup>4</sup> \* מִלְּיָה חַמָּס מִלְּעִינֵי מִלְּיָה חַמָּס מִלְּעִינֵי. מִלְּעִינֵי חַמָּס מִלְּעִינֵי.  
<sup>5</sup> מִלְּיָה חַמָּס חַמָּס. \* מִלְּיָה חַמָּס מִלְּעִינֵי חַמָּס מִלְּעִינֵי.  
 בְּחַמָּס חַמָּס. מִלְּיָה חַמָּס מִלְּעִינֵי חַמָּס. מִלְּעִינֵי חַמָּס מִלְּעִינֵי.  
<sup>6</sup> בְּחַמָּס חַמָּס מִלְּעִינֵי חַמָּס. \* מִלְּיָה חַמָּס מִלְּעִינֵי חַמָּס מִלְּעִינֵי.



7. בְּלִשְׁתָּא חָלָא חִיבָא דְבִלְא מְכַלְמֵינֵיהּ לָא. \* חִסְתִּיכֵי אֵי אֵינֵהּ  
 8. תְּכַחֲלוּ, חֵץ מִבְּיַמָּה. חָרְפְּלוּ שְׂחֻבֵי תְּהוֹמֵהּ, חִתֵּי. \* חִסְתִּי  
 בְּיָ אֲנִישֵׁי מְכַחֲרֵי חִסְתֵי תְּכֵי. דֵּהוּ יֵי מְכַלְמֵי. חֲבַעֲהוּ לָא  
 9. יֵהּ בְּיָ. מְכַלְמֵי לְמֵי. \* מְלֵי לְתֵי תְּכֵי. מְבֵי יֵי מִבְּ חִסְתֵי. אֵלָא  
 מֵהֲכִסְתֵי תְּכֵי; חֲבַעֲהוּ חֲבַעֲהוּ חֲבַעֲהוּ, חֲבַעֲהוּ תְּכֵי חֲבַעֲהוּ תְּכֵי.  
 10. \* חֲבַעֲהוּ מִבְּיָ יֵי מְכַלְמֵי חֲבַעֲהוּ יֵי חֲבַעֲהוּ יֵי חֲבַעֲהוּ. \* חֲבַעֲהוּ  
 מִסְּהוּ בְּיָ הוּא דְחֲבַעֲהוּ. מְלֵי תְּכֵי חֲבַעֲהוּ חֲבַעֲהוּ. מְלֵי מִבְּיָ חֲבַעֲהוּ.  
 12. מְלֵי חֲבַעֲהוּ חֲבַעֲהוּ; אֵלָא חֲבַעֲהוּ מְכַלְמֵי מְכַלְמֵי. \* חֲבַעֲהוּ  
 תְּכֵי חֲבַעֲהוּ מְכַלְמֵי חֲבַעֲהוּ מְכַלְמֵי; תְּכֵי חֲבַעֲהוּ חֲבַעֲהוּ  
 חֲבַעֲהוּ לָא. מְכַלְמֵי חֲבַעֲהוּ חֲבַעֲהוּ. מְכַלְמֵי חֲבַעֲהוּ חֲבַעֲהוּ.  
 13. \* חֲבַעֲהוּ מְכַלְמֵי מְכַלְמֵי מְכַלְמֵי מְכַלְמֵי; חֲבַעֲהוּ חֲבַעֲהוּ  
 לְאֵי, חֲבַעֲהוּ חֲבַעֲהוּ חֲבַעֲהוּ; אֵלָא חֲבַעֲהוּ מְכַלְמֵי חֲבַעֲהוּ.  
 14. תְּכֵי חֲבַעֲהוּ אֵי אֵינֵהּ, חֲבַעֲהוּ. \* חֲבַעֲהוּ חֲבַעֲהוּ חֲבַעֲהוּ  
 15. חֲבַעֲהוּ מִבְּיָ יֵי חֲבַעֲהוּ. \* חֲבַעֲהוּ מְכַלְמֵי חֲבַעֲהוּ;  
 חֲבַעֲהוּ. חֲבַעֲהוּ חֲבַעֲהוּ חֲבַעֲהוּ. חֲבַעֲהוּ חֲבַעֲהוּ חֲבַעֲהוּ;  
 חֲבַעֲהוּ:

REVELATIONS v. 1—10.

1. \* חֲבַעֲהוּ חֲבַעֲהוּ חֲבַעֲהוּ חֲבַעֲהוּ; חֲבַעֲהוּ חֲבַעֲהוּ;  
 חֲבַעֲהוּ חֲבַעֲהוּ חֲבַעֲהוּ חֲבַעֲהוּ. חֲבַעֲהוּ חֲבַעֲהוּ חֲבַעֲהוּ.  
 2. \* חֲבַעֲהוּ חֲבַעֲהוּ חֲבַעֲהוּ חֲבַעֲהוּ; חֲבַעֲהוּ חֲבַעֲהוּ חֲבַעֲהוּ

3 <sup>3</sup>  $\rho\epsilon\alpha$   $\lambda\epsilon\mu\beta\lambda\omicron\varsigma$   $\kappa\alpha\lambda\upsilon\pi\alpha$ .  $\omicron\lambda\epsilon\mu\epsilon\nu\alpha$   $\lambda\eta\lambda\upsilon\tau\alpha$   $\beta\eta\kappa\omicron\varsigma$ . \*  $\omicron\lambda\alpha$   
 $\iota\eta\epsilon$   $\mu\alpha\kappa\alpha\gamma\iota\alpha$   $\sigma\tau\eta$   $\sigma\epsilon\psi\epsilon\lambda\alpha$   $\kappa\alpha\lambda\alpha$ :  $\omicron\lambda\alpha$   $\delta\alpha$   $\alpha\upsilon\tau\alpha$ .  $\omicron\lambda\alpha$   $\lambda\alpha\sigma\alpha$   
 4  $\mu\epsilon$   $\alpha\upsilon\tau\alpha$ .  $\lambda\epsilon\mu\beta\lambda\omicron\varsigma$   $\kappa\alpha\lambda\upsilon\pi\alpha$   $\omicron\lambda\alpha$   $\lambda\epsilon\mu\beta\lambda\omicron\varsigma$ . \*  $\omicron\sigma\upsilon\tau\alpha$   $\sigma\tau\eta$   
 $\mu\epsilon\lambda\lambda\alpha$ .  $\mu\epsilon\lambda\lambda\alpha$   $\beta\lambda\alpha$   $\iota\eta\epsilon$   $\alpha\epsilon\lambda\upsilon\sigma$   $\rho\epsilon\alpha$   $\lambda\epsilon\mu\beta\lambda\omicron\varsigma$   $\kappa\alpha\lambda\upsilon\pi\alpha$   $\omicron\lambda\alpha$   
 5  $\lambda\epsilon\mu\beta\lambda\omicron\varsigma$ . \*  $\omicron\sigma\tau\eta$   $\mu\epsilon$   $\sigma\tau\eta$   $\sigma\epsilon\psi\epsilon\lambda\alpha$   $\alpha\mu\kappa\alpha$ .  $\kappa\alpha$ .  $\lambda\alpha$   $\lambda\upsilon\tau\alpha$ .  
 $\sigma\tau\eta$   $\alpha$   $\alpha\upsilon\tau\alpha$   $\sigma\tau\eta$   $\mu\epsilon$   $\mu\epsilon$   $\mu\alpha$   $\beta\eta\mu\alpha$   $\beta\eta\mu\alpha$ :  $\sigma\tau\eta$   $\chi\alpha$   $\beta\eta\mu\alpha$ .  $\sigma\tau\eta$   
 6  $\lambda\epsilon\mu\beta\lambda\omicron\varsigma$   $\kappa\alpha\lambda\upsilon\pi\alpha$ .  $\omicron\lambda\epsilon\mu\epsilon\upsilon\lambda\alpha$   $\beta\eta\kappa\omicron\varsigma$ . \*  $\omicron\sigma\tau\eta$   $\sigma\epsilon\psi\epsilon\lambda\alpha$   
 $\rho\tau\eta$   $\sigma\epsilon\psi\epsilon\lambda\alpha$ :  $\alpha\mu\kappa\alpha$   $\beta\eta\mu\alpha$   $\alpha\mu\kappa$   $\beta\eta\mu\alpha$ .  $\beta\eta\mu\alpha$   $\kappa\alpha$   $\chi\alpha$   
 $\mu\alpha$ .  $\sigma\chi\eta\tau\alpha$   $\mu\alpha$ .  $\sigma\tau\eta$   $\beta\eta\mu\alpha$   $\beta\eta\mu\alpha$   $\mu\alpha$   $\delta\eta\mu\alpha$   $\beta\eta\mu\alpha$ :  
 7  $\sigma\tau\eta$   $\beta\eta\mu\alpha$   $\beta\eta\mu\alpha$   $\kappa\alpha\kappa\alpha$   $\alpha\upsilon\tau\alpha$ . \*  $\beta\eta\mu\alpha$   $\beta\eta\mu\alpha$   $\mu\epsilon$   
 8  $\beta\eta\mu\alpha$   $\beta\eta\mu\alpha$   $\beta\eta\mu\alpha$   $\chi\alpha$   $\lambda\alpha$   $\lambda\alpha$ . \*  $\beta\eta\mu\alpha$   $\beta\eta\mu\alpha$   $\kappa\alpha\lambda\upsilon\pi\alpha$ .  
 $\sigma\tau\eta$   $\alpha\upsilon\tau\alpha$   $\beta\eta\mu\alpha$ .  $\sigma\tau\eta$   $\beta\eta\mu\alpha$   $\beta\eta\mu\alpha$   $\beta\eta\mu\alpha$ :  $\beta\eta\mu\alpha$   
 $\mu\alpha$   $\sigma\tau\eta$   $\beta\eta\mu\alpha$ .  $\beta\eta\mu\alpha$   $\lambda\epsilon\mu\beta\lambda\omicron\varsigma$   $\beta\eta\mu\alpha$   $\mu\alpha$   $\sigma\tau\eta$   $\beta\eta\mu\alpha$   
 $\beta\eta\mu\alpha$   $\beta\eta\mu\alpha$   $\mu\epsilon$   $\sigma\psi\epsilon\lambda\alpha$ :  $\sigma\tau\eta$   $\beta\eta\mu\alpha$   $\mu\epsilon$   $\beta\eta\mu\alpha$   
 9  $\beta\eta\mu\alpha$ . \*  $\sigma\psi\epsilon\lambda\alpha$   $\lambda\epsilon\mu\beta\lambda\omicron\varsigma$   $\beta\eta\mu\alpha$   $\beta\eta\mu\alpha$ :  $\beta\eta\mu\alpha$   $\beta\eta\mu\alpha$   
 $\beta\eta\mu\alpha$   $\lambda\epsilon\mu\beta\lambda\omicron\varsigma$   $\kappa\alpha\lambda\upsilon\pi\alpha$ :  $\lambda\epsilon\mu\beta\lambda\omicron\varsigma$   $\beta\eta\mu\alpha$   $\beta\eta\mu\alpha$ .  $\mu\epsilon\lambda\lambda\alpha$   
 $\beta\eta\mu\alpha$   $\beta\eta\mu\alpha$   $\beta\eta\mu\alpha$   $\kappa\alpha$   $\lambda\alpha$   $\beta\eta\mu\alpha$   $\beta\eta\mu\alpha$ .  $\mu\epsilon$   $\chi\alpha$   $\mu\alpha$   
 10  $\lambda\epsilon\mu\beta\lambda\omicron\varsigma$   $\beta\eta\mu\alpha$   $\beta\eta\mu\alpha$ : \*  $\beta\eta\mu\alpha$   $\beta\eta\mu\alpha$   $\lambda\alpha$   $\beta\eta\mu\alpha$   $\beta\eta\mu\alpha$   
 $\beta\eta\mu\alpha$ .  $\sigma\psi\epsilon\lambda\alpha$   $\chi\alpha$   $\alpha\upsilon\tau\alpha$ .

REVELATIONS xxii. 1—10.

1 \*وَمَنْ شَاءَ فَلْيُتَّخِذْ إِلَهًا مِمَّا دُونَهُ لَا يَخْلُقُ شَيْئًا وَهُوَ يُخْلَقُ وَهُوَ ظَالِمٌ لِنَفْسِهِ  
 2 \*وَمَنْ يَعْزُزْ فَلْيُزِدْ عِزَّهُ لِمَا أُوتِيَ وَلَا يَسْأَلْ سِوَا اللَّهِ شَيْئًا إِنَّ عِزَّهُ لَسَوْفَ يَكُونُ مُبْتَلًى  
 3 \*وَمَنْ يَكْفُرْ يَكْفُرْ عَلَىٰ نَفْسِهِ لَا يَكْفُرُ بِشَيْءٍ وَلَا يَكْفُرُ بِشَيْءٍ وَلَا يَكْفُرُ بِشَيْءٍ  
 4 \*وَمَنْ يَكْفُرْ يَكْفُرْ عَلَىٰ نَفْسِهِ لَا يَكْفُرُ بِشَيْءٍ وَلَا يَكْفُرُ بِشَيْءٍ وَلَا يَكْفُرُ بِشَيْءٍ  
 5 \*وَمَنْ يَكْفُرْ يَكْفُرْ عَلَىٰ نَفْسِهِ لَا يَكْفُرُ بِشَيْءٍ وَلَا يَكْفُرُ بِشَيْءٍ وَلَا يَكْفُرُ بِشَيْءٍ  
 6 \*وَمَنْ يَكْفُرْ يَكْفُرْ عَلَىٰ نَفْسِهِ لَا يَكْفُرُ بِشَيْءٍ وَلَا يَكْفُرُ بِشَيْءٍ وَلَا يَكْفُرُ بِشَيْءٍ  
 7 \*وَمَنْ يَكْفُرْ يَكْفُرْ عَلَىٰ نَفْسِهِ لَا يَكْفُرُ بِشَيْءٍ وَلَا يَكْفُرُ بِشَيْءٍ وَلَا يَكْفُرُ بِشَيْءٍ  
 8 \*وَمَنْ يَكْفُرْ يَكْفُرْ عَلَىٰ نَفْسِهِ لَا يَكْفُرُ بِشَيْءٍ وَلَا يَكْفُرُ بِشَيْءٍ وَلَا يَكْفُرُ بِشَيْءٍ  
 9 \*وَمَنْ يَكْفُرْ يَكْفُرْ عَلَىٰ نَفْسِهِ لَا يَكْفُرُ بِشَيْءٍ وَلَا يَكْفُرُ بِشَيْءٍ وَلَا يَكْفُرُ بِشَيْءٍ  
 10 \*وَمَنْ يَكْفُرْ يَكْفُرْ عَلَىٰ نَفْسِهِ لَا يَكْفُرُ بِشَيْءٍ وَلَا يَكْفُرُ بِشَيْءٍ وَلَا يَكْفُرُ بِشَيْءٍ

## REVELATIONS xxii. 11--21.

- 11 \* סֵת׃ בְּמַלְאָכָא. נֹחַא לֹחֵב. סֵת׃ בְּרִיאָא. תְּרִימָא לְחֵב. סֵת׃  
 12 סֵת׃ אֲבִימָא אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃  
 אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃  
 13 אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃  
 14 סֵת׃ אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃  
 בְּמַלְאָכָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃  
 15 דָּא מַלְאָכָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃  
 סֵת׃ אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃  
 16 בְּמַלְאָכָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃  
 סֵת׃ אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃  
 17 סֵת׃ אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃  
 לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃  
 18 סֵת׃ אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃  
 בְּמַלְאָכָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃  
 19 אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃  
 אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃  
 20 אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃  
 21 אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃  
 אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃ אֲבִימָא לְחֵב. סֵת׃

PSALM xlv. 1---10.

1 \* אֲנִי לֵב טָהוֹר וְרוּחַ יָשָׁר. וְאֵת דְּחַיִּים לְפָלֵא: לַעֲבֹד  
 2 דְּיָהוָה בְּנֶפֶשׁ אִמְלֵא. \* פִּי מִן חַיִּים מִן חַיִּים: אֲלֵהֶם  
 3 תִּשְׁמַע דָּלָה מִקֹּדֶשׁ. מִלְּאֵלֹהִים כִּי חָרָה אֵת לְחַמֵּם. \* אֲזַמְּרָא  
 4 בְּהֵטָא חֲסִידֵי יְהוָה. \* אֲזַמְּרָא מִן חַיִּים אֲנִי: דְּבִב דָּלָה  
 5 מִלְּאֵלֹהִים וְעַד מִן דְּיָהוָה. נִפְתָּח מִן חַיִּים אֲנִי  
 6 וְעַד מִן חַיִּים: \* אֲזַמְּרָא מִן חַיִּים לְחַמֵּם דְּלִקְטִי.  
 7 וְעַד מִן חַיִּים וְעַד מִן חַיִּים: \* אֲזַמְּרָא מִן חַיִּים וְעַד מִן  
 8 חַיִּים. מִלְּאֵלֹהִים מִן חַיִּים אֲנִי: מִן חַיִּים וְעַד מִן חַיִּים  
 9 לְחַמֵּם. מִן חַיִּים אֲנִי מִן חַיִּים לְחַמֵּם: \* אֲזַמְּרָא  
 10 מִן חַיִּים וְעַד מִן חַיִּים. \* מִן חַיִּים לְחַמֵּם: מִן חַיִּים וְעַד מִן חַיִּים:  
 מִן חַיִּים מִן חַיִּים אֲנִי.



PSALM li. 1---10.

1 \* זִמְרָא לְחַמֵּם אֲנִי מִן חַיִּים: מִן חַיִּים וְעַד מִן חַיִּים  
 2 לְחַמֵּם. \* אֲזַמְּרָא מִן חַיִּים מִן חַיִּים: מִן חַיִּים וְעַד מִן חַיִּים  
 3 דְּבִב. \* מִן חַיִּים וְעַד מִן חַיִּים: מִן חַיִּים וְעַד מִן חַיִּים  
 4 אֲנִי מִן חַיִּים. \* לְחַמֵּם מִן חַיִּים: מִן חַיִּים וְעַד מִן חַיִּים

5 מְנַלְּ. מִלְּלָהּ בְּאֵדוּתָהּ מַעֲלֵהָ לֹא יִבְרַח מִיָּדָהּ \* מִלְּלָהּ  
 6 וְעַל אֲלֻמֵּי הַמִּשְׁתֵּהוּ מַעֲלֵהָ אֶת \* אֵל וְיֵה  
 7 מַעֲלֵהָ וְיֵה. הַמִּשְׁתֵּהוּ בְּיַעֲרֵהָ אֶת בְּיַעֲרֵהָ \* זֶה הוּא  
 8 דַּלַּת בְּרֵהוּ הַלְּבָב. יִבְלַעְתָּ מִתּוֹ מִיָּד לֵב אִישׁ זֶה:  
 9 \* אֲהַחֲזִיק בְּהַעֲרֵהוּ מִיָּדָהּ. מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ \*  
 10 \* אֲהַחֲזִיק בְּהַחֲזִיק אֶת \* מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ \*

PSALM civ. 1--10.

1 \* בְּיָדָהּ בְּיָדָהּ לֵב \* מִיָּדָהּ אֶת בְּיָדָהּ \* אֵל וְיֵה  
 2 לֵב \* \* אֵל וְיֵה בְּיָדָהּ אֵל וְיֵה \* מִיָּדָהּ מִיָּדָהּ אֵל וְיֵה  
 3 בְּיָדָהּ \* \* בְּיָדָהּ מִיָּדָהּ \* מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ \*  
 4 מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ \* \* בְּיָדָהּ מִיָּדָהּ מִיָּדָהּ \*  
 5 מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ \* \* אֵל וְיֵה מִיָּדָהּ מִיָּדָהּ \*  
 6 אֵל וְיֵה מִיָּדָהּ מִיָּדָהּ \* \* אֵל וְיֵה מִיָּדָהּ מִיָּדָהּ \*  
 7 מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ \* \* מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ \*  
 8 מִיָּדָהּ מִיָּדָהּ \* \* מִיָּדָהּ מִיָּדָהּ מִיָּדָהּ \*  
 9 מִיָּדָהּ \* \* מִיָּדָהּ מִיָּדָהּ \* \* מִיָּדָהּ מִיָּדָהּ \*  
 10 \* מִיָּדָהּ מִיָּדָהּ \* \* מִיָּדָהּ מִיָּדָהּ \*

## CHRESTOMATHY.

### NOTES ON THE READING LESSONS.

—♦♦—

AFTER having analyzed the first page of the Chrestomathy, and thus given a specimen of the manner in which the learner should proceed in reading his first lessons in Syriac, it will only be necessary, in respect to the remaining pages of the Chrestomathy, to explain the derivation and formation of the most difficult words which there occur. Thus the student will be thrown upon his own resources, and be induced, it is hoped, to assiduously study his grammar.

#### EXPLANATIONS.

##### MATTHEW ii. 1—10.

- 1) Verse 1. word 3., **ܐܘܢܝܢܐ** is a verb in the Ethpeel conjugation, from **ܐܢܝܢ**.
- 2) V. 1. w. 7., **ܘܥܢܘܢܐ** is compounded of **ܥ** a preposition and **ܘܢܘܢܐ** a noun of the fourth decl. construct plural, from **ܘܢܘܢܐ**.
- 3) V. 1. w. 10., **ܘܥܢܘܢܐ** is a verb from **ܐܢܝܢ** Pe. pret. 3d. masc. plural (vid. ¶18. 16).
- 4) V. 2. w. 5., **ܘܥܢܘܢܐ** is a verb from **ܐܢܝܢ**.
- 5) V. 2. w. 10., **ܘܥܢܘܢܐ** is a verb in the infin. pret., from **ܐܢܝܢ**.
- 6) V. 3. w. 5., **ܘܥܢܘܢܐ** is a verb in Ethpeel conjugation, from **ܐܢܝܢ** or **ܐܢܝܢ**.
- 7) V. 4. w. 1., **ܘܥܢܘܢܐ** is a verb in Pa. conjugation, from **ܐܢܝܢ**.

8) V. 4. w. 2.,  $\text{حَسَبْتُمْ}$ —from  $\text{حَسَب}$  and takes the noun suffix-3d masc. plural.

9) V. 4. w. 3.,  $\text{ذَكَرْتُمْ}$ —constr. plural from  $\text{ذَكَر}$ .

10) V. 4. w. 7.,  $\text{فَلَمَّا}$ —is a part. from  $\text{فَالَمَّا}$ .

11) V. 4. w. 8 and 11.,  $\text{لَمْ يَكُنْ}$ — $\text{يَكُونُ}$ . These two words indicate the imperfect tense, the latter word being a passive participle (vid. § 64. 2. B. a; § 65. B. a).

12) V. 6. w. 6.,  $\text{لَمْ يَكُنْ}$  is a verb in the second person from  $\text{لَمْ يَكُنْ}$ .

13) V. 6. w. 12.,  $\text{تَفَعَّلَ}$ —third, masc. fut. Pe., from  $\text{فَعَّل}$ .

14) V. 6. w. 15.,  $\text{لَمْ يَكُنْ}$  is a verb in the fut. with suffix, from  $\text{لَمْ يَكُنْ}$ .

15) V. 7. w. 8.,  $\text{لَمَّا}$  is compounded of  $\text{لَمَّا}$  and  $\text{لَمَّا}$  (vid. Lexicon).

16) V. 7. w. 10.,  $\text{لَمَّا}$  is a verb in Ethpe. pret. from  $\text{لَمَّا}$ .

17) V. 8. w. 6.,  $\text{لَمَّا}$  is a verb in the imperative from  $\text{لَمَّا}$  (vid. § 28. 1 and 2).

18) V. 8. w. 7.,  $\text{لَمَّا}$ , imperative from  $\text{لَمَّا}$ .

19) V. 8. w. 12.,  $\text{لَمَّا}$  is composed of  $\text{لَمَّا}$ —meaning *him*-3d. masc. suffix,  $\text{لَمَّا}$  that a conjunction\*—and  $\text{لَمَّا}$  a verb in Aph. conjugation, 2d. plural, from  $\text{لَمَّا}$ .

20) V. 8. w. 13.,  $\text{لَمَّا}$  is a verb 2d. pl. masc. (vid. § 28. 2. Rem.)—imperative from  $\text{لَمَّا}$  to *come*.

21) V. 8. w. 14.,  $\text{لَمَّا}$  is a verb from  $\text{لَمَّا}$ —2d. masc. plural, imperative, with a suffix pronoun (vid. § 37. table of verbs  $\text{لَمَّا}$  with suffixes; § 37. 3).

22) V. 10. w. 5.,  $\text{لَمَّا}$  is a verb from  $\text{لَمَّا}$ .

23) V. 10. w. 7.,  $\text{لَمَّا}$  is an adjective noun, fem. sing. construct, from  $\text{لَمَّا}$ .

\*In connection with the preceding word  $\text{لَمَّا}$ ; it forms a compound conjunction meaning *when*. (vid. § 85. 4. d. a).



## MARK xiv. 32—42.

24) V. 32. w. 4.,  $\text{فَكَانَ} \text{و}$  is composed of  $\text{فَكَانَ}$  and  $\text{و}$ . The relative  $\text{و}$  with the preceding pronoun should be rendered *that which* (vid. § 56. 3. a)— $\text{فَكَانَ}$  is an Ethpe. pass. participle, from  $\text{كَانَ}$ .

25) V. 32. w. 8.,  $\text{لِصَلِّ}$ —imperative from  $\text{صَلَّى}$  (§ 29. 2. Rem).

26) V. 32. w. 11.,  $\text{مَنْزِلًا}$ —Pa. act. participle from  $\text{نَزَلَ}$ .

27) V. 33. w. 7.,  $\text{لِصَلِّ}$  is composed of the prefix preposition and the verb—infinitive Ethpe.

28) V. 33. w. 8.,  $\text{وَلَمَّا}$  is composed of the conjunction  $\text{و}$ , the prep.  $\text{لَمَّا}$  and the verb in the infinitive from  $\text{وَصَلَ}$  or  $\text{وَصَلَ}$ .

29) V. 34. w. 9.,  $\text{وَصَلِّ}$ —imperative from  $\text{وَصَلَ}$ .

30) V. 34. w. 11.,  $\text{وَصَلِّ}$ —imperative, Ethpe. from  $\text{وَصَلَ}$  or  $\text{وَصَلَ}$ .

31) V. 35. w. 9.,  $\text{وَصَلِّ}$ —Aph. fem. participle, from  $\text{وَصَلَ}$ .

32) V. 35. w. 10.,  $\text{وَصَلِّ}$ —Pe. future, from  $\text{وَصَلَ}$ .

33) V. 37. w. 5.,  $\text{وَصَلِّ}$  is a participle, plural from  $\text{وَصَلَ}$  and that from the verb  $\text{وَصَلَ}$ .

34) V. 37. w. 15.,  $\text{وَصَلِّ}$ —infinitive, Ethpe. from  $\text{وَصَلَ}$  or  $\text{وَصَلَ}$ .

35) V. 38. w. 2.,  $\text{وَصَلِّ}$ —*pray*—imperative, Pa. from  $\text{وَصَلَ}$ .

36) V. 38. w. 4.,  $\text{وَصَلِّ}$  (*ye shall enter*)—Pe. fut. 2nd. plural, from  $\text{وَصَلَ}$  or  $\text{وَصَلَ}$ .

37) V. 38. w. 8.,  $\text{وَصَلِّ}$  *willing*—act. part. f. Pa. from  $\text{وَصَلَ}$ .

38) V. 40. w. 9.,  $\text{وَصَلِّ}$  *their eyes*—from  $\text{وَصَلَ}$  with a plural suffix pronoun.

39) V. 40. w. 10.,  $\text{وَصَلِّ}$  *heavy*—an adjective in the plural, from  $\text{وَصَلَ}$ .

40) V. 40. w. 13.,  $\text{وَصَلِّ}$  *knew*—from  $\text{وَصَلَ}$ .

41) V. 41. w. 8.,  $\text{وَصَلِّ}$  *rest ye*—Ethpe. imperative from  $\text{وَصَلَ}$  or  $\text{وَصَلَ}$ .

42) V. 41. w. 14.,  $\text{مَكْرَمًا}$  *being betrayed*—Ethpe. participle from  $\text{كَمَر}$ .

43) V. 42. w. 2.,  $\text{يَايْ}$  future of  $\text{يَا}$  to go.

44) V. 42. w. 6.,  $\text{مَكْرَمًا}$  *betraying*—Aph. participle from  $\text{كَمَر}$ .

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LUKE xxiii. 18—27.

45) V. 18. w. 1.,  $\text{صَوَّ}$  *cried out*—3d. masc. plural, from  $\text{صَلَّ}$ .

46) V. 18. w. 6.,  $\text{وَصَلِّ$  *take him away*—2nd. masc. plural, imperative, with suffix pronoun (vid. § 36. E table of suffixes).

47) V. 20. w. 8.,  $\text{يَرْفَعُ}$ —future from  $\text{رَفَع}$  to release.

48) V. 21. w. 6.,  $\text{وَصَلِّ$  *crucify him*—imperative, with a suffix from  $\text{صَلَّ}$ .

49) V. 22. w. 19.,  $\text{أَضْحِكُ}$ —*I will chastise him*—fut. 1st. sing. Pe. from  $\text{ضَحِك}$  with a suffix pronoun.

50) V. 22. w. 21.,  $\text{وَصَلِّ$ —*I will let him go*—future, Pe. 1st. singular, with a suffix pronoun, from  $\text{صَلَّ}$ .

51) V. 23. w. 3.,  $\text{لُصِّفَ}$  with  $\text{وَصَلِّ}$  *urged*—a part. from  $\text{لَصَّف}$ .

52) V. 23. w. 10.,  $\text{يُصَلِّوْنَ}$  (that) *they shall crucify him*—pret. Pe. fut. 3d. masc. plural, with suffix pronoun, from  $\text{صَلَّ}$  (vid. § 36. Table).

53) V. 24. w. 4.,  $\text{لَيُصَلِّ}$  *should be*—future of  $\text{صَلَّ}$ .

54) V. 24. w. 5.,  $\text{فَلْيَصَلِّ}$  (according to) *their desire*—a feminine, sing. noun, with a plural suffix (§ 16. Table).

55) V. 25. w. 16.,  $\text{يُصَلِّوْنَ}$  *their will*—a noun with a suffix plural from  $\text{صَلَّ}$ .

56) V. 26. w. 2.,  $\text{فَلْيَصَلِّ}$  *leading or causing to lead away*—Aph. part. plural from  $\text{صَلَّ}$ .

57) V. 26. w. 4.,  $\text{أَتَبَّه}$  *laid hold of*—from  $\text{تَبَّه}$ .

- 58) V. 26. w. 13., **لَمَّا** *might carry*-future from **لَمَّ**.  
 59) V. 27. w. 8., **نَضِبَ** *bewailing*-Aph. part. from **نَضَبَ**.

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 LUKE xxiii. 33—42.

- 60) V. 33. w. 5., **قَالَ** *called*-Ethpe. pass. participle, from **قَالَ**.  
 61) V. 34. w. 7., **وَصَفَّ** *forgive*-imperative, from **وَصَفَّ**.  
 62) V. 34. w. 16., **أَذَقْتَهُ** *cast*-Aph. 3d. plural from **أَذَقَ**.  
 63) V. 35. w. 1., **صَامًا** *standing*-participle from **صَامَ**.  
 64) V. 35. w. 12., **إِلَّا لِبَنِي** *to others*-plural from **إِلَّا**-with the prefix prep. Lomad.  
 65) V. 35. w. 13., **أَنْبَتَ** *saved*-Aph. pret. from **أَنْبَتَ**.  
 66) V. 35. w. 14., **لَتُنْبِتَ** *shall save*-Aph. future, from **أَنْبَتَ**.  
 67) V. 36. w. 1., **مُضْتَضِعًا** *mocking*-part. from **ضَامَ**.  
 68) V. 37. w. 8., **أَنْبِتْ** *save*-imperat. Aph. from **أَنْبَتَ**.  
 69) V. 42. w. 3., **أَلْبَسْتَنِي** *remember me*-imperat. Ethpe. with suf. from **بَسَّ**.

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 LUKE xxiii. 43—53.

- 70) V. 45. w. 3., **أُجْرَتُ** *was rent*-Ethpe. part. from **أُجْرَتُ**. **ل** is transposed and changed into **ل** (§ 12. 2. Rem.).  
 71) V. 46. w. 3., **صَوًّا** *voice*-with a prefix preposition.  
 72) V. 46. w. 7., **إِلَىٰ يَدَيْهِ** *into thy hands*-from **بِ** with a prefix preposition, and a suffix pronoun.  
 73) V. 46. w. 8., **مُؤْتَمِنًا** *confiding*-Pe. act. participle from **مُؤْتَمِنًا**.  
 74) V. 48. w. 4., **جَمَعُوا** *came together*-Aph. pret. plural from **جَمَعَ**.

75) V. 48. w. 16.,  $\text{نَبْرَسَاتُهُنَّ}$  *their breasts*—from  $\text{نَبْرَسٌ}$  with suf. plural.

76) V. 49. w. 1.,  $\text{صَائِرِينَ}$  *standing*—part. Pe. plural from  $\text{صَام}$ .

77) V. 49. w. 6.,  $\text{نَبْرَتُهُ$  *his acquaintance*—from  $\text{نَبْرَتٌ}$  with suffix.

78) V. 51. w. 7.,  $\text{مُتَوَكِّفَاتٍ}$  *waiting*—participle from  $\text{وَكَّف}$ .

79) V. 53. w. 1.,  $\text{أَنْزَلَتْ}$  *took down*—Aph. pret. from  $\text{نَزَّل}$ .

80) V. 53. w. 8.,  $\text{نُصِّرُ}$  *dug out*—part. passive, Peal from  $\text{نَصَّر}$ .

81) V. 53. w. 13.,  $\text{وَلَايَ}$  *was laid*—Ethpe. pret. from  $\text{وَلَّى}$ .  
 ل is doubled (vid. § 12. 2. Rem; § 31. 2).

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Acts xvii. 22—32.

82) V. 23. w. 3.,  $\text{مُتَجَاوِزِينَ}$  *passing by*—Ethpe. part. from  $\text{جَاوَز}$ .

83) V. 23. w. 9.,  $\text{أَجَدْتُهَا}$  *I found*—Aph. pret. 1st. singular from  $\text{وَجَد}$ .

84) V. 23. w. 14.,  $\text{عَلَيْهَا}$  *on it*  $\text{عَلَى}$  with a suffix.

85) V. 23. w. 29.,  $\text{مُتَكَلِّمِينَ}$  *declare*—Pa. part. from  $\text{كَلَّمَ}$ .

86) V. 25. w. 2.,  $\text{مُتَعَبِّدِينَ}$  *worshipping*—Ethpa. part. from  $\text{عَبَّد}$ .

87) V. 26. w. 8.,  $\text{يَسْتَوِي}$  *shall be*, with  $\text{يَسْتَوِيَنَّ$  *should dwell*—Pe. fut. 3d. plural of the defective verb  $\text{سَوَى}$ .

88) V. 27. w. 2.,  $\text{مُتَبَكِّرِينَ}$  *seeking*—participle from  $\text{بَكَر}$ .

89) V. 27. w. 4.,  $\text{مُتَحَسِّبِينَ}$  *seeking, feeling*—Pael pass. participle from  $\text{حَسَب}$ .

90) V. 28. w. 4.,  $\text{مُسْتَبِينَا}$  *our life*—pl. absolute form with suf.  $\text{بِينَا}$  from  $\text{سَبَّأ}$ .

91) V. 28. w. 5.,  $\text{مُتَنَقِّلِينَ}$  *our moving*—Ethpe. part. and suffix from  $\text{نَقَلَ}$  or  $\text{نَقِل}$ .

- 92) V. 28. w. 6.,  $\text{آءآءآء}$  are—1st. person plural from  $\text{آءآء}$ .
- 93) V. 28. w. 12.,  $\text{آءآء}$  who with you—composed of  $\text{آء}$  you,  $\text{آء}$  with and  $\text{آء}$  who.
- 94) V. 28. w. 16.,  $\text{آءآءآء}$  our offspring—from  $\text{آءآءآء}$  with suffix pronoun.
- 95) V. 29. w. 8.,  $\text{آءآءآء}$  our debt, from  $\text{آءآء}$  with a suffix.
- 96) V. 29. w. 9.,  $\text{آءآء}$  to think—infinite, Pe. from  $\text{آءآء}$ .
- 97) V. 29. w. 15.,  $\text{آءآءآء}$  written or graven—participle, Pe. from  $\text{آءآء}$ .
- 98) V. 29. w. 16.,  $\text{آءآءآء}$  by art, from  $\text{آءآءآء}$ .
- 99) V. 30. w. 15.,  $\text{آءآء}$  shall repent—future Pe. from  $\text{آءآء}$  or  $\text{آءآء}$ .
- 100) V. 31. w. 6.,  $\text{آءآء}$  that shall judge—future Pe. from  $\text{آءآء}$  with the prefix  $\text{آء}$ .
- 101) V. 31. w. 14.,  $\text{آءآء}$  and showed, made known—Aph. from  $\text{آءآء}$ .
- 102) V. 32. w. 8.,  $\text{آءآءآء}$  mocking—participle, Pa. from  $\text{آءآء}$ .

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 ROMANS vi. 1—10.

- 103) V. 1. w. 4.,  $\text{آءآء}$  shall remain—Pa. future from  $\text{آءآء}$ .
- 104) V. 1. w. 8.,  $\text{آءآءآء}$  shall be abundant—Ethpa. future from  $\text{آءآء}$ .
- 105) V. 2. w. 7.,  $\text{آءآء}$  shall live—future Pe. from  $\text{آءآء}$ .
- 106) V. 3. w. 6.,  $\text{آءآء}$  who were baptized—pret. Pe. 1st. pl. com. from  $\text{آءآء}$  with the prefix  $\text{آء}$ .
- 107) V. 4. w. 1.,  $\text{آءآء}$  are buried—Ethpe. pret. 1st. pl. com. from  $\text{آءآء}$ .
- 108) V. 4. w. 14.,  $\text{آءآء}$  of his father—a noun in the suffix state,

3d. masc. singular, from **اَد** with the prefix **د**.

109) V. 4. w. 20., **سَكِرْ** *should walk*-future Pa. from **سَكِر**.

110) V. 5. w. 4., **اَلْبِيحِي** *have been planted*-Ethpe. pret. from **بِيح**.

111) V. 5. w. 11., **اِسُو** *shall be*-future Pe. from **اِس**.

112) V. 6. w. 1., **بِحَيِّ** *knowing*-participle, with a suffix from **بِي**.

113) V. 6. w. 5., **اِدْبِص** *is crucified*-Ethpe. pret. from **اِدب**.

114) V. 6. w. 7., **دَبْصَلْهَا** *that should be destroyed*-Ethpa. from **صَلْهَا** with the prefix **د**.

115) V. 8. w. 6., **بِصْفَع** *believe*-Aph. future from **اَفَع**.

116) V. 8 w. 10., **تَبِا** *shall live*-future Pe. from **بِا**.

117) V. 9. w. 13., **قَبْعَلْكَه** *being powerful*-Ethpa. participle from **قَلْه**.

118) V. 10. w. 9., **بِص** *living*-part. Aph. from **بِا**.

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COLOSSIANS iii. 1—15.

119) V. 1. w. 7., **صَه** *seek*-imperative of **صَا**.

120) V. 2. w. 2., **اَلْبُنْه** *let your affections be placed*-Ethpe. imperative, from **بُنْه**.

121) V. 3. w. 4., **بِنْتَقِ** *your life*-from **بِنْتِ** with a suffix pron. and the prefix **و**.

122) V. 4. w. 9., **اَلْبِظَم** (ye) *shall appear*-future Ethpe. from **بِظ**.

123) V. 5. w. 1., **اَفْبِهْه** *mortify*-Aph. imperative from **فَبِهْه**.

124) V. 5. w. 3., **اَتُبْتَقِ** *your members*-Suffix state, 2nd. masc. plural from **اَتُبْ**.

125) V. 5. w. 11 and 12.,  $\text{אֲנִי אַתָּה}$ . These pronouns seem to include the substantive verb (comp. § 54. 3. a).

126) V. 7. w. 8.,  $\text{פָּתַחְתָּ אֶת־הַבַּיִת}$  *turning* or *having turned*-Ethpa. from  $\text{פָּתַח}$ .

127) V. 8. w. 3.,  $\text{שָׁלַח אֶת־הַבַּיִת}$  *put away*-Aph. from  $\text{שָׁלַח}$  or  $\text{שָׁלַח}$ .

128) V. 9. w. 2.,  $\text{יִשְׁתָּחַדְתָּ}$  *ye shall be*-future from  $\text{יָסַד}$ .

129) V. 9. w. 3.,  $\text{כֹּזֵבִים}$  *lying, deceitful*-participle Pa., from  $\text{כָּזַב}$ .

130) V. 9. w. 7.,  $\text{שָׁלַח אֶת־הַבַּיִת}$  *put off, cast away*-imperative Pe., from  $\text{שָׁלַח}$ . It takes a suffix.

131) V. 9. w. 12.,  $\text{אֲנִי עֲשֹׂתֶיךָ}$  *his deeds*-suff. state, plural from  $\text{עָשָׂה}$ .

132) V. 10. w. 3.,  $\text{לְבָבִי הִתְחַדָּשׁ}$  *who being renewed*-Ethpa. part. passive from  $\text{חָדַשׁ}$  with the prefix  $\text{ה}$ .

133) V. 10. w. 6.,  $\text{שָׂרַף אֶת־הַבַּיִת}$  *who created him*-from  $\text{שָׂרַף}$  with a suff. pronoun, with the prefix  $\text{ה}$ .

134) V. 12. w. 7.,  $\text{וְהָיָה אֶת־הַבַּיִת}$  *and beloved*-plural from  $\text{הָיָה}$  with the prefix  $\text{ו}$ .

135) V. 13. w. 1.,  $\text{וְהָיָה אֶת־הַבַּיִת}$  *and ye*-from  $\text{הָיָה}$  with the verbal termination-2nd. pl. with the prefix  $\text{ו}$ .

136) V. 13. w. 2.,  $\text{לֹא יִשְׁתָּחַדְתָּ}$  *forbearing*-Pa. part. from  $\text{שָׁחַד}$ .

137) V. 15. w. 1.,  $\text{וְהָיָה אֶת־הַבַּיִת}$  *and his peace*, from  $\text{שָׁלַח}$  with suff. pronoun, and prefix  $\text{ו}$ .

138) V. 15. w. 4.,  $\text{וְהָיָה אֶת־הַבַּיִת}$  *your hearts*, from  $\text{לֵב}$  with suff. pron.

139) V. 15. w. 6.,  $\text{וְהָיָה אֶת־הַבַּיִת}$  *ye are called*-Eth. 2nd. plural from  $\text{קָרָא}$ .

140) V. 15. w. 10.,  $\text{וְהָיָה אֶת־הַבַּיִת}$  *thankful*-part. active Aph. from  $\text{שָׁחַד}$ .

## REVELATIONS v. 1—10.

141) V. 1. w. 1.,  $\Delta\bar{\iota}\bar{\nu}\bar{\iota}\bar{\nu}\bar{\nu}$  and *I saw*—Aph. pret. 1st. sing. from  $\bar{\iota}\bar{\nu}\bar{\iota}$  with prefix  $\bar{\nu}$ .

142) V. 2. w. 10.,  $\Delta\bar{\nu}\bar{\nu}\bar{\nu}\bar{\nu}$  to *open*—Pe. infinitive from  $\Delta\bar{\nu}\bar{\nu}$  with prefix  $\Delta$ .

143) V. 3. w. 17.,  $\Delta\bar{\nu}\bar{\nu}\bar{\nu}\bar{\nu}$  to *look on it*—infin. with suffix from  $\bar{\iota}\bar{\nu}\bar{\iota}$  with the prefix  $\Delta$ .

144) V. 4. w. 2.,  $\Delta\bar{\nu}\bar{\nu}\bar{\nu}$  *it is*—formed from  $\Delta\bar{\nu}\bar{\nu}$  and  $\bar{\nu}\bar{\nu}$ ,  $\bar{\nu}$  being dropped. The phrase, including the word preceding and the one following, means literally, *it is weeping much*.

145) V. 4. w. 7.,  $\bar{\nu}\bar{\nu}\bar{\nu}\bar{\nu}$  *was found*—Ethpe. from  $\bar{\nu}\bar{\nu}\bar{\nu}$ .

146) V. 5. w. 8.,  $\bar{\nu}\bar{\nu}\bar{\nu}$  literally *thou shalt weep*—2nd. per. fut. masc—put for the imperative (vid. § 61. B. a).

147) V. 6. w. 6.,  $\bar{\nu}\bar{\nu}\bar{\nu}$  to *stand*.  $\bar{\nu}\bar{\nu}$  is a participle from  $\bar{\nu}\bar{\nu}\bar{\nu}$  (vid. § 64. 3. B. Rem.).

148) V. 6. w. 8.,  $\bar{\nu}\bar{\nu}\bar{\nu}$  *slain*—pass. part. Peal. fem. from  $\bar{\nu}\bar{\nu}\bar{\nu}$ .

149) V. 6. w. 21.,  $\bar{\nu}\bar{\nu}\bar{\nu}\bar{\nu}$  *who were sent*—3d. per. f. plural, Ethpa. from  $\bar{\nu}\bar{\nu}\bar{\nu}$ .

## REVELATIONS xxii. 1—10.

150) V. 2. w. 23.,  $\bar{\nu}\bar{\nu}\bar{\nu}\bar{\nu}$  and *leaves of it*—from  $\bar{\nu}\bar{\nu}\bar{\nu}$  with a suffix, and prefix  $\bar{\nu}$ .

151) V. 3. w. 4.,  $\bar{\nu}\bar{\nu}\bar{\nu}$  *shall be*—future of  $\bar{\nu}\bar{\nu}\bar{\nu}$ .

152) V. 3. w. 14.,  $\bar{\nu}\bar{\nu}\bar{\nu}\bar{\nu}$  *shall serve him*—fut. 3d. masc. plural, Pa. from  $\bar{\nu}\bar{\nu}\bar{\nu}$  with a suffix.

153) V. 5. w. 16.,  $\bar{\nu}\bar{\nu}\bar{\nu}$  *causing to shine*—Aph. part. masc. from  $\bar{\nu}\bar{\nu}\bar{\nu}$ .



- 154) V. 6. w. 15., **كَمَسَّهٖ** *to show*-infinitive, Pa. from **كَسَبَ**.
- 155) V. 8. w. 13., **لَمَّصَّهٖ** *to worship, to praise*-infinitive, Peal from **لَمَّصَ**.
- 156) V. 11. w. 7., **تَوَلَّاهُ** *shall be filthy*-fut. Ethpa. from **وَلَّى**.
- 157) V. 14. w. 15., **تَدْخُلْنَ** *they shall enter in*-fut. 3d. masc. Peal from **دَخَلَ**.
- 158) V. 17. w. 4., **اِئْتِي** *come*-imperative of **اَتَى**.
- 159) V. 19. w. 3., **تُضَوِّدُ** *shall take away*-Peal future from **ضَوَّدَ**.

## P O E T R Y.

WE present a few specimens of Syriac poetry, taken from the Peshito Bible, published by the British and Foreign Bible Society, in 1826. It will be observed that the text does not appear in a rhythmical form, nor are there any divisions into verses. The Peshito or *literal* version was made near the close of the first, or beginning of the second century, while the divisions into chapters and verses were introduced in the thirteenth century. Points, in addition to *Ribui*, will be noticed over and under particular letters. These are intended to mark the occurrence of *Kushoi* and *Rukok*.

## PSALM xlv. 1—10.

1) Verse 2. word 9., ܩܘܠܘܢ *therefore*. This is composed of the conjunction ܩܘܠܘܢ and the suffix pronoun ܩܘܠܘܢ. Conjunctions as well as other particles often take suffixes.

2) V. 3. w. 1., ܐܘܢܘܢܐ *cast* (gird)—Aph. imperative, from ܐܘܢܘܢܐ. See a similar instance in Matt. xvii. 27.

## PSALM li. 1—10.

3) V. 2. w. 1., ܩܘܠܘܢܐ *multiply*-imperative, Aph. from ܩܘܠܘܢ used here adverbially in the sense of *very much*.

4) V. 2. w. 2., ܐܘܢܘܢܐܐ *wash me*-imperative, Aph. from ܐܘܢܘܢܐ with a suffix pronoun.

5) V. 2. w. 7., **دَحِبْ** *cleanse me*-imperative, Pa. from **دحا** with a suffix pronoun.

6) V. 3. w. 8., **صَلِّحْ** *in all time, always*-from **صَلَّحَ** *all*, **أَصْ** *time* and the prefix preposition, **ع** *in*.

7) V. 4. w. 8., **بَلِّغْ** *that thou mightest be just*-Ethpe. 2nd. sing. masc. future from **بَلَّغَ**. The preformative falls away as the conjunction **و** precedes.

8) V. 6. w. 7., **أَعْلَمْ** *thou makest me to know*-2nd. sing. pret. Aph. from **عَلَّمَ** with a suffix pronoun.

9) V. 9. w. 7., **حَبِّبْ** *blot out*-imperative Pe. from **حَبَّبَ**.

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PSALM civ. 1—10.

10) V. 5. w. 1., **أَعَدَّ** *prepared, laid*-Ethpe. from **عَدَّ**.

11) V. 5. w. 4., **مَلَّحْتُمْ**-participle with a suffix pronoun from **مَلَّحَ**.

12) V. 7. w. 7., **مَلَّحْتُمْ** *hastening*-an Ethpe. participle, from **مَلَّحَ**.

13) V. 9. w. 6., **لَا تَغْشَوْا** *and (that) they should not cover*-3d. plural, Pa. from **غَشَى** with a suffix pronoun, and the conjunction **و** preceding.



## SYRIAC LEXICON.

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אבא, אבות, suf. אב a father, pl.  
 אבות, אמות parents.  
 אבא to perish, Aph. to cause to  
 perish, to destroy.  
 אבא to be sad, to be disturbed.  
 אביל *Abnil* (name of an idol).  
 אברהם Abraham.  
 אבא m. a reward.  
 אבא a letter, a writing.  
 אבא an ear.  
 או or.  
 או O! (mark of the vocative).  
 אבא namely, that is (from או  
 and אב).  
 אבא skill, ability.  
 אבא f. a nation.  
 אבא Ophir (a proper name).  
 אבא Edessa in Mesopotamia  
 (a proper name).  
 אבא a way.  
 אבא the law book of Moses,  
 the Pentateuch.

אבא Jerusalem.  
 אבא to go, to go away.  
 אבא brother.  
 אבא to hold, to seize, to lay  
 hold of.  
 אבא the last, the end.  
 אבא, אבא another; fem.  
 אבא, pl. m. אבא,  
 אבא.  
 אבא an Egyptian.  
 אבא *Adverb*, like the  
 Egyptians.  
 אבא hand—in Hebrew אבא.  
 אבא who, which, fem. of אבא.  
 אבא so as, according to, as to,  
 (*secundum*) nearly, אבא just  
 as, therewith.  
 אבא where? אבא there,  
 where; אבא whither? אבא  
 אבא whence?  
 אבא where.

**أَمْخ**  
**أَمْخ** how? **أَمْخًا** so that.  
**أَمْخ** pl. they.  
**أَمْخ** truly, certainly, yes.  
**أَمْخًا** who, what—**أَمْخًا** at what.  
**أَمْخ** Isaac (a proper name).  
**أَمْخ** Israel (a proper name).  
**أَمْخ** honor, a mark of esteem, a solemn procession.  
**أَمْخ** it is, **أَمْخ** I am, etc.  
**أَمْخ** serpent (*ἔχιονα*).  
**أَمْخ** at the same time—together.  
**أَمْخ** to eat, to consume.  
**أَمْخ** just as, **أَمْخ** of such a quality (*qualis*).  
**أَمْخ** a stranger, a guest (*ξένος*).  
**أَمْخ** but, yet (*ἀλλὰ*), if not (*ἢ, ἢ*).  
**أَمْخ** to lament.  
**أَمْخ** God.  
**أَمْخ** godly.  
**أَمْخ** f. divinity, the godhead.  
**أَمْخ** an Alexandrian.  
**أَمْخ** Olaph, the first letter of the alphabet.

**أَنْعَت**  
**أَنْعَت** to learn, Aph. to cause to learn, to teach.  
**أَنْعَت** a ship.  
**أَنْعَت** to constrain, to compel, to urge any one, **أَنْعَت** oppressed.  
**أَنْعَت** oppressed.  
**أَنْعَت** mother.  
**أَنْعَت** *Amida* in Mesopotamia (a proper name).  
**أَنْعَت**, **أَنْعَت**, surely, firmly.  
**أَنْعَت** Aph. **أَنْعَت**, fut. **أَنْعَت** to believe.  
**أَنْعَت** Adv. constantly.  
**أَنْعَت** to say, to speak.  
**أَنْعَت** a lamb.  
**أَنْعَت** (with **أَنْعَت** following) if.  
**أَنْعَت** if.  
**أَنْعَت** I, pl. **أَنْعَت** we.  
**أَنْعَت** m. **أَنْعَت** f., that (*as Acc.*)  
**أَنْعَت** *Antinum* (a proper name).  
**أَنْعَت** *Ethpa.* to sigh.  
**أَنْعَت** man, a certain man, pl. **أَنْعَت** and **أَنْعَت**.

## ܐܢܥܝܬܐ.

ܐܢܥܝܬܐ humanity, as concrete,  
mankind.

ܐܢܝܢ m. ܐܢܝܢܐ f. thou; pl.

ܐܢܝܢܐ m.

ܐܢܝܢܐ f. you.

ܐܢܝܢܐ a woman, a wife.

ܐܢܝܢܐ a healing.

ܐܢܝܢܐ a bound, pl ܐܢܝܢܐ ܘܢܝܢܐ  
a prison.

ܐܢܝܢܐ stylite (according to  
Assem.)

ܐܢܝܢܐ sedition.

ܐܢܝܢܐ oil of cinnamon.

ܐܢܝܢܐ a soldier.

ܐܢܝܢܐ external appearance,  
dress, (σχημα).

ܐܢܝܢܐ hypocrite

ܐܢܝܢܐ also, ܐܢܝܢܐ neither.

ܐܢܝܢܐ face, ܐܢܝܢܐ ܘܢܝܢܐ  
over, ܐܢܝܢܐ according to,  
towards.

ܐܢܝܢܐ a bishop.

ܐܢܝܢܐ to be anxious, uneasy.

ܐܢܝܢܐ four.

ܐܢܝܢܐ heterodox.

## ܘܢܝܢܐ.

ܘܢܝܢܐ a lion.

ܘܢܝܢܐ Arius.

ܘܢܝܢܐ Areopagite.

ܘܢܝܢܐ a ruler, a chief man.

ܘܢܝܢܐ a Syrian, a Gentile.

ܘܢܝܢܐ an errorist, a heretic.

ܘܢܝܢܐ heresy (αἵρεσις).

ܘܢܝܢܐ earth, land, country.

ܘܢܝܢܐ to find, *Ethpe.* to be found.

ܘܢܝܢܐ the six days work,  
the creation.

ܘܢܝܢܐ to come, *Aph.* to lead, to  
bring, to conduct.

ܘܢܝܢܐ a place, a region.

## ܘܢܝܢܐ.

ܘܢܝܢܐ in, from, through, to.

ܘܢܝܢܐ a possessor of a bath.

ܘܢܝܢܐ a pulpit (βήμα).

ܘܢܝܢܐ hence.

ܘܢܝܢܐ to be ashamed, *Aph.* to  
make ashamed.

ܘܢܝܢܐ shame, disgrace.

ܘܢܝܢܐ a counselor.

ܘܢܝܢܐ agreeableness,  
amiableness.

ܘܢܝܢܐ awkward, uneducated.

ܘܒܝܢ.

ܘܒܝܢ *Pa.* ܘܒܝܢ to deride, to mock.

ܘܒܝܢܐ (from ܘܒܝܢ end) finally.

ܘܒܝܢܐ to cease, to destroy.

ܘܒܝܢܐ to conceive.

ܘܒܝܢܐ pregnant.

ܘܒܝܢܐ among, between.

ܘܒܝܢܐ m. ܘܒܝܢܐ evil.

ܘܒܝܢܐ m. an evil person-pl. ܘܒܝܢܐܐ.

ܘܒܝܢܐ.

ܘܒܝܢܐܐ malice.

ܘܒܝܢܐܐ Besoe (a monk—proper name).

ܘܒܝܢܐ = ܘܒܝܢܐ between, by ;

ܘܒܝܢܐ out ; ܘܒܝܢܐܐ

ܘܒܝܢܐ Mesopotamia.

ܘܒܝܢܐ, ܘܒܝܢܐ a house, ܘܒܝܢܐܐ

ܘܒܝܢܐ the Roman dominion.

ܘܒܝܢܐܐ Bethlehem (a proper name).

ܘܒܝܢܐ to weep.

ܘܒܝܢܐ without.

ܘܒܝܢܐ pl. m. sons. ܘܒܝܢܐܐ

*Const.* ܘܒܝܢܐܐ men, lit. sons

of men. ܘܒܝܢܐ is always used in the sing. for son.

ܘܒܝܢܐ to despise. *Part. P.* ܘܒܝܢܐ despised.

ܘܒܝܢܐ.

ܘܒܝܢܐܐ Basilius (a proper name).

ܘܒܝܢܐܐ f. joy, benignity.

ܘܒܝܢܐܐ m. back.

ܘܒܝܢܐܐ to perfume.

ܘܒܝܢܐܐ odors.

ܘܒܝܢܐܐ to seek, with ܘܒܝܢܐܐ to entreat, to demand.

ܘܒܝܢܐܐ enemy, an adversary.

ܘܒܝܢܐܐ the seeking, the finding out.

ܘܒܝܢܐܐ to take away.

ܘܒܝܢܐܐ m. small—ܘܒܝܢܐܐ feminine.

ܘܒܝܢܐܐ a small matter (for the

*Adj.* small).

ܘܒܝܢܐܐ to explore, to discover,

*Ethpa.* with ܘܒܝܢܐܐ to contemplate.

ܘܒܝܢܐܐ a gnat, a midge.

ܘܒܝܢܐܐ son. ܘܒܝܢܐܐ au inhabitant of the city.

ܘܒܝܢܐܐ to create.

ܘܒܝܢܐܐ Barabbas (a proper name).

ܘܒܝܢܐܐ a Barbarian.

ܘܒܝܢܐܐ Bardesanes (a proper name).

ܘܒܝܢܐܐ houses, pl. feminine.

ܘܒܝܢܐܐ to fall down, to bend the knees, *Ethpa.* to receive a benediction, to bless one's-self.



ܘܚܘܢܘܢ.

ܘܚܘܢܘܢ but, yet.

ܘܚܘܢܘܢ *Ethpa.* to become man.

ܘܚܘܢܘܢ man.

ܘܚܘܢܘܢ the lightning, brightness.

ܘܚܘܢܘܢ, ܘܚܘܢܘܢ a daughter. pl. ܘܚܘܢܘܢ.

ܘܚܘܢܘܢ, ܘܚܘܢܘܢ a young woman, a maiden.

ܘܚܘܢܘܢ after, ܘܚܘܢܘܢ afterwards.

ܘܚܘܢܘܢ ܘܚܘܢܘܢ soon, (literally), shortly thereupon.

ܘܚܘܢܘܢ

ܘܚܘܢܘܢ, ܘܚܘܢܘܢ an arrow, dart.

ܘܚܘܢܘܢ to choose, to select.

ܘܚܘܢܘܢ a side, a part, ܘܚܘܢܘܢ

ܘܚܘܢܘܢ the wrong side, i. e. an enemy.

ܘܚܘܢܘܢ the choice.

ܘܚܘܢܘܢ a formation, a creature.

ܘܚܘܢܘܢ, ܘܚܘܢܘܢ a man, a person.

ܘܚܘܢܘܢ Gethsemane (a proper name).

ܘܚܘܢܘܢ *Pa.* ܘܚܘܢܘܢ to blaspheme.

ܘܚܘܢܘܢ to meet with any one, to happen to any one.

ܘܚܘܢܘܢ in the midst, ܘܚܘܢܘܢ within.

ܘܚܘܢܘܢ a troop, a multitude.

ܘܚܘܢܘܢ.

ܘܚܘܢܘܢ in. blasphemy.

ܘܚܘܢܘܢ shame, disgrace.

ܘܚܘܢܘܢ Guria (proper name of a woman).

ܘܚܘܢܘܢ circumcision.

ܘܚܘܢܘܢ to laugh, to mock.

ܘܚܘܢܘܢ for.

ܘܚܘܢܘܢ to uncover, to discover, *Ethpe.* to be discovered, to be made known.

ܘܚܘܢܘܢ to rob, *Ethpe.* to be robbed.

ܘܚܘܢܘܢ public, free.

ܘܚܘܢܘܢ Galilee (a proper name).

ܘܚܘܢܘܢ a revelation.

ܘܚܘܢܘܢ to engrave.

ܘܚܘܢܘܢ an accomplishment, perfection.

ܘܚܘܢܘܢ to fulfill, to finish.

ܘܚܘܢܘܢ mighty.

ܘܚܘܢܘܢ *Pass. Part.* ܘܚܘܢܘܢ hidden, unknown.

ܘܚܘܢܘܢ to lend.

ܘܚܘܢܘܢ, ܘܚܘܢܘܢ race, family (*γένος*), offspring.

ܘܚܘܢܘܢ *Aph.* ܘܚܘܢܘܢ to lie down.

ܘܚܘܢܘܢ to scold, with ܘܚܘܢܘܢ.

ܘܚܘܢܘܢ the north.

ܘܚܘܢܘܢ a bone, a limb.

?

mark of the *Genitive*; *Relative Pronoun*; while, that, therewith, in order that.

ܕܘܒܘܢܐ to offer, *Pa.* the same.

ܕܘܒܘܢܐ an offering.

ܕܘܒܘܢܐ to carry, to take, *Ethpe.* to be conducted, to conduct oneself.

ܕܘܒܘܢܐ to lie, *Pa.* ܕܘܒܘܢܐ.

ܕܘܒܘܢܐ a falsehood.

ܕܘܒܘܢܐ gold.

ܕܘܒܘܢܐ behavior.

ܕܘܒܘܢܐ David, sometimes written

ܕܘܒܘܢܐ (a proper name).

ܕܘܒܘܢܐ, ܕܘܒܘܢܐ, ܕܘܒܘܢܐ, place.

ܕܘܒܘܢܐ, ܕܘܒܘܢܐ to crush.

ܕܘܒܘܢܐ to fear, to worship.

ܕܘܒܘܢܐ fear, terror, ܕܘܒܘܢܐ, ܕܘܒܘܢܐ superstition.

ܕܘܒܘܢܐ an evil spirit, the Devil.

ܕܘܒܘܢܐ to be possessed of an evil spirit.

\* ܕܘܒܘܢܐ a word accompanying the *Possessive Pron.* § 16, ܕܘܒܘܢܐ who is my, or my.

ܕܘܒܘܢܐ thy, or who is thy.

ܕܘܒܘܢܐ but (*δὲ*).

ܕܘܒܘܢܐ a Judge.

ܕܘܒܘܢܐ judgment.

ܕܘܒܘܢܐ.

ܕܘܒܘܢܐ Daison (the proper name of a river).

ܕܘܒܘܢܐ a cloister.

ܕܘܒܘܢܐ a monk.

ܕܘܒܘܢܐ monastic life.

ܕܘܒܘܢܐ testament (*διαθήκη*).

ܕܘܒܘܢܐ pure, clean.

ܕܘܒܘܢܐ *Pa.* ܕܘܒܘܢܐ to purify.

ܕܘܒܘܢܐ to remember.

ܕܘܒܘܢܐ, and ܕܘܒܘܢܐ the blood.

ܕܘܒܘܢܐ a resemblance, an image, a likeness.

ܕܘܒܘܢܐ similar.

ܕܘܒܘܢܐ *Constr. St.* ܕܘܒܘܢܐ value.

ܕܘܒܘܢܐ to sleep.

ܕܘܒܘܢܐ sleeping; *Matt.* viii. 24, pl.

ܕܘܒܘܢܐ.

ܕܘܒܘܢܐ to weep.

ܕܘܒܘܢܐ *Ethpa.* to wonder at, to be astonished.

ܕܘܒܘܢܐ to judge, *Pass. Part.* ܕܘܒܘܢܐ judged.

ܕܘܒܘܢܐ the feast of the appearance of Christ; *Epiphany*.

ܕܘܒܘܢܐ the beard.

ܕܘܒܘܢܐ *Aph.* ܕܘܒܘܢܐ to comprehend.

ܕܘܒܘܢܐ an arm.

ܕܘܒܘܢܐ to encounter, to speak with any one.

\* This is formed from ܕܘܒܘܢܐ and ܘܢܐ. Vid. reference above. Tr.

ܐܘܢܐ .

ܐܘܢܐ .

ܐܘܢܐ lo !

ܐܘܢܐ *Pa.* ܐܘܢܐ to lead, to guide.

ܐܘܢܐ this, she, *Pron.* (*Chal.*, ܐܘܢܐ).

ܐܘܢܐ members.

ܐܘܢܐ honor, glory.

ܐܘܢܐ m. ܐܘܢܐ f. and ܐܘܢܐ m. ܐܘܢܐ f. that, the former ; ܐܘܢܐ who ;

ܐܘܢܐ since.

ܐܘܢܐ to be (*Verb Subst.*) *Fut.*

ܐܘܢܐ .

ܐܘܢܐ he, she.

ܐܘܢܐ them.

ܐܘܢܐ customs, deeds.

ܐܘܢܐ there, then.

ܐܘܢܐ a temple, a palace.

ܐܘܢܐ faith, belief, doctrine, ܐܘܢܐ the saving faith.

ܐܘܢܐ in like manner.

ܐܘܢܐ therefore.

ܐܘܢܐ, ܐܘܢܐ so, in this manner.

ܐܘܢܐ, ܐܘܢܐ hence, for, there.

ܐܘܢܐ *Pa.* to wander, to go forth, to walk.

ܐܘܢܐ they, these.

ܐܘܢܐ, ܐܘܢܐ m. ܐܘܢܐ f. plur. ܐܘܢܐ m. ܐܘܢܐ f. this.

ܐܘܢܐܘܢܐ .

ܐܘܢܐܘܢܐ advantage, pleasure.

ܐܘܢܐܘܢܐ to return, *Aph.* to lead back.

ܐܘܢܐܘܢܐ Herod (a proper name.)

ܐܘܢܐܘܢܐ here, hither.

ܐܘܢܐ, ܐܘܢܐ now, at present.

ܐ .

ܐ . ܐ the letter *Vau*, and.

ܐ .

ܐܘܢܐ to redeem, *Fut.* ܐܘܢܐ, *Pa.*

ܐܘܢܐ .

ܐܘܢܐ, ܐܘܢܐ time, pl. ܐܘܢܐ Acts xvii. 26.

ܐܘܢܐ, ܐܘܢܐ or ܐܘܢܐ, ܐܘܢܐ

twice ; ܐܘܢܐ, ܐܘܢܐ thrice ;

ܐܘܢܐ, ܐܘܢܐ before.

ܐܘܢܐ to grow dumb, to put to silence.

ܐܘܢܐ just, upright.

ܐܘܢܐ to be just, ܐܘܢܐ it befits, it is suitable, it is becoming.

ܐܘܢܐ agreement, correspondence.

ܐܘܢܐ alms.

ܐܘܢܐ *Adv.* carefully.

ܐܘܢܐ *Ethpa.* to beware.

ܐܘܢܐ praise, show, splendor.

ܐܘܢܐܘܢܐ Zenobius (a proper name).

٧٥١.

- ٧٥١, ٧١ to move, to be restless.  
 ٧٥١ a moving, a dance.  
 ٧٥١ hyssop.  
 ٧٥١ honor, splendor.  
 ٧٥١ a weed.  
 ٧٥١ to arm.  
 ٧٥١ to conquer, to vanquish.  
 ٧٥١ a conqueror.  
 ٧٥١ a song.  
 ٧٥١ species, kind.  
 ٧٥١, ٧٥١ m. fornication.  
 ٧٥١ fornication.  
 ٧٥١ little, ٧٥١ not  
 small.  
 ٧٥١ to cry, to call.  
 ٧٥١ cross.  
 ٧٥١ to crucify, to torture.

ب.

- ٧٥١ free, ٧٥١ free.  
 ٧٥١ ought.  
 ٧٥١ quiet, concealed resi-  
 dence.  
 ٧٥١ beloved, pl. ٧٥١.  
 ٧٥١ Habib (a proper name).  
 ٧٥١ an associate, the other,  
 any one.  
 ٧٥١ to enclose.  
 ٧٥١ a feast, a feast day.

ܒܐܘܪܐ.

- ܒܐܘܪܐ lame.  
 ܒܐܘܪܐ m. ܒܐܘܪܐ f. one, a certain one,  
 any one ܒܐܘܪܐ sunday.  
 ܒܐܘܪܐ, ܒܐܘܪܐ to rejoice; ܒܐܘܪܐ  
 ܒܐܘܪܐ to rejoice very much.  
 ܒܐܘܪܐ rejoicing.  
 ܒܐܘܪܐ mutual, reciprocal.  
 ܒܐܘܪܐ, ܒܐܘܪܐ gladness.  
 ܒܐܘܪܐ joy.  
 ܒܐܘܪܐ the breast, pl. suff. Luke,  
 xxiii. 48.  
 ܒܐܘܪܐ to surround, to flow around.  
 ܒܐܘܪܐ honor, majesty.  
 ܒܐܘܪܐ around.  
 ܒܐܘܪܐ to renew.  
 ܒܐܘܪܐ new, pl. ܒܐܘܪܐ.  
 ܒܐܘܪܐ, Pa. ܒܐܘܪܐ to show, to in-  
 dicate.  
 ܒܐܘܪܐ love.  
 ܒܐܘܪܐ perseverance, patience.  
 ܒܐܘܪܐ injury.  
 ܒܐܘܪܐ to see *Ethpe.* to be seen, to  
 appear.  
 ܒܐܘܪܐ a vision, pl. ܒܐܘܪܐ an  
 apparition.  
 ܒܐܘܪܐ June.  
 ܒܐܘܪܐ to bind.

ܡܘܛܐ.

- ܡܘܛܐ bond, union.  
 ܡܘܛܐ a view.  
 ܡܘܛܐ to err, to sin.  
 ܡܘܛܐ m. sin, crime, pl. ܡܘܛܐ, ܡܘܛܐ and ܡܘܛܐ.  
 ܡܘܛܐ f. sin.  
 ܡܘܛܐ wheat, pl. ܡܘܛܐ.  
 ܡܘܛܐ to live, *Aph.* ܡܘܛܐ.  
 ܡܘܛܐ and ܡܘܛܐ life. (It always has the plural form but generally a singular signification.)  
 ܡܘܛܐ m. a debtor, pl. ܡܘܛܐ.  
 ܡܘܛܐ living creature, an animal, a monster.  
 ܡܘܛܐ, ܡܘܛܐ a force, an army.  
 ܡܘܛܐ to strengthen.  
 ܡܘܛܐ and ܡܘܛܐ strong.  
 ܡܘܛܐ linen, fine linen.  
 ܡܘܛܐ, ܡܘܛܐ wise, plural ܡܘܛܐ and ܡܘܛܐ.  
 ܡܘܛܐ wisdom.  
 ܡܘܛܐ vinegar.  
 ܡܘܛܐ a gnat, a fly.  
 ܡܘܛܐ to mingle, *Ethpa.* to take part, to associate with any one.  
 ܡܘܛܐ, ܡܘܛܐ sound, healthy.  
 ܡܘܛܐ to wash.

ܡܘܛܐ.

- ܡܘܛܐ to dream, *Ethpe.* to recover.  
 ܡܘܛܐ for, instead of.  
 ܡܘܛܐ *Ethpe.* to be angry.  
 ܡܘܛܐ anger, wrath.  
 ܡܘܛܐ a sigh.  
 ܡܘܛܐ we, us, pl. c. from ܡܘܛܐ.  
 ܡܘܛܐ a heathen, an idolater.  
 ܡܘܛܐ far be it.  
 ܡܘܛܐ vehement, strong.  
 ܡܘܛܐ to envy, with ܡܘܛܐ.  
 ܡܘܛܐ to cover *Ethpa.* to conceal one's-self.  
 ܡܘܛܐ diligently.  
 ܡܘܛܐ *Aph.* to blush, to be ashamed.  
 ܡܘܛܐ the back, the loins.  
 ܡܘܛܐ to be white.  
 ܡܘܛܐ to see, to look out.  
 ܡܘܛܐ, ܡܘܛܐ to curse, to detest.  
 ܡܘܛܐ *Pa.* to liberate.  
 ܡܘܛܐ a magician, a sorcerer.  
 ܡܘܛܐ f. from ܡܘܛܐ finally, the end, enough.  
 ܡܘܛܐ endurance, suffering.  
 ܡܘܛܐ, ܡܘܛܐ darkness, pl ܡܘܛܐ Eph. iv. 18.  
 ܡܘܛܐ to mark, to seal.  
 ܡܘܛܐ a seal.

ܡܘܢܐ.

ܡܘܢܐ.

ܡܘܢܐ a rumor, a report.

ܡܘܢܐ *Adj.* good. *Adv.* very.ܡܘܢܐ *Part. P. m.* sealed.

ܡܘܢܐ seal.

ܡܘܢܐ *Pa.* ܡܘܢܐ to be ready, to be willing.

ܡܘܢܐ the pious, the good.

ܡܘܢܐ happy, blessed.

ܡܘܢܐ, and ܡܘܢܐ kind, family, offspring.

ܡܘܢܐ vine, branch.

ܡܘܢܐ readiness.

ܡܘܢܐ a part (*tomus*.)

ܡܘܢܐ, ܡܘܢܐ to swim over anything, to overflow.

ܡܘܢܐ a mountain.

ܡܘܢܐ distress, misfortune.

ܡܘܢܐ that which is concealed, ܡܘܢܐ secret.

ܡܘܢܐ, ܡܘܢܐ goodness, excellence, benevolence, grace.

ܡܘܢܐ to order, (*τάσσειν*).ܡܘܢܐ an arrangement, order, state (*τάξις*).

ܡܘܢܐ, ܡܘܢܐ a young man, a youth.

ܡܘܢܐ a girl, a maiden.

ܡܘܢܐ.

ܡܘܢܐ to carry.

ܡܘܢܐ *Ethpa.* to be dispersed.

ܡܘܢܐ foul, detestable.

ܡܘܢܐ unclean.

ܡܘܢܐ uncleanness.

ܡܘܢܐ to wander, to wander around, to forget, with ܘ to fall from something, to apostatize, *Aph.* to mislead, to deceive, to cheat.

ܡܘܢܐ error, heresy.

ܡܘܢܐ to taste, to taste well.

ܡܘܢܐ to be laden, to bear, *Aph.* to cause to carry, to bring.(ܡܘܢܐ = ܡܘܢܐ) ܡܘܢܐ to overrun. *Aph.* ܡܘܢܐ to overflow, to fill.ܡܘܢܐ, *Ethpe.* ܡܘܢܐ to acquiesce, to obey.

ܡܘܢܐ to chase away, to drive away

ܡܘܢܐ to strike, *Ethpe.* ܡܘܢܐ.

ܡܘܢܐ a leaf.

ܡܘܢܐ.

ܡܘܢܐ, ܡܘܢܐ fine, suitable, proper.

ܡܘܢܐ to wish very much, *Ethpa.* the same.

ܡܘܢܐ to lead, to lead away.

ܡܘܢܐ to dry up.

ܒܝܢܐܢܐ hand, ܒܝܢܐܢܐ by, with help,  
 on account of.  
 ܒܝܢܐܢܐ *Aph.* ܐܘܒܐܢܐ to thank, with  
 ܒܝܢܐܢܐ to believe in something, to  
 confess.  
 ܒܝܢܐܢܐ m. acknowledged, known.  
 ܒܝܢܐܢܐ f. knowledge.  
 ܒܝܢܐܢܐ to know, to be acquainted  
 with; *Ethpe.* to be known;  
*Aph.* to make known, to in-  
 dicate.  
 ܒܝܢܐܢܐ ܒܝܢܐܢܐ an acquaintance, one  
 known.  
 ܒܝܢܐܢܐ knowledge, insight, de-  
 vice.  
 ܒܝܢܐܢܐ to give, *Imperative*  
 ܒܝܢܐܢܐ; with ܒܝܢܐܢܐ to give  
 up one's life.  
 ܒܝܢܐܢܐ ܒܝܢܐܢܐ Judæa, ܒܝܢܐܢܐ  
 pl. Jews.  
 ܒܝܢܐܢܐ Jovinian (a proper  
 name).  
 ܒܝܢܐܢܐ John (a proper name).  
 ܒܝܢܐܢܐ Joseph (a proper name).  
 ܒܝܢܐܢܐ Julius (a proper name).  
 ܒܝܢܐܢܐ Julian (a proper  
 name).  
 ܒܝܢܐܢܐ a doctrine, teaching.  
 ܒܝܢܐܢܐ day, ܒܝܢܐܢܐ  
 by day, ܒܝܢܐܢܐ to day,

ܒܝܢܐܢܐ.  
 now; ܒܝܢܐܢܐ daily.  
 ܒܝܢܐܢܐ a Greek, ܒܝܢܐܢܐ *Adverb.*  
 in the Greek manner, accord-  
 ing to the Greeks.  
 ܒܝܢܐܢܐ use, advantage.  
 ܒܝܢܐܢܐ a hermit.  
 ܒܝܢܐܢܐ to bring forth, *Ethpe.* to  
 be born.  
 ܒܝܢܐܢܐ birth.  
 ܒܝܢܐܢܐ a small boy, a child.  
 ܒܝܢܐܢܐ a teacher, a learned  
 man.  
 ܒܝܢܐܢܐ to learn, *Aph.* to inform.  
 ܒܝܢܐܢܐ the sea.  
 ܒܝܢܐܢܐ to swear; *Aph.* to cause to  
 swear, to swear to.  
 ܒܝܢܐܢܐ the right hand, the right.  
 ܒܝܢܐܢܐ a suckling, a baby.  
 ܒܝܢܐܢܐ *Aph.* to add.  
 ܒܝܢܐܢܐ to increase rapidly.  
 ܒܝܢܐܢܐ Jacob (a proper name).  
 ܒܝܢܐܢܐ one who takes care.  
 ܒܝܢܐܢܐ to burn.  
 ܒܝܢܐܢܐ flame, holocaust.  
 ܒܝܢܐܢܐ illustrious, honored,  
 great.  
 ܒܝܢܐܢܐ to be great, to increase (in  
 respectability).







## ܦܪܒܝܢܐ.

- ܦܪܒܝܢܐ an altar.  
 ܦܪܒܝܢܐ a desert.  
 ܦܪܒܝܢܐܘܠܐܪܝܘܢܐ redemption.  
 ܦܪܒܝܢܐ a cloister, a chamber.  
 ܦܪܒܝܢܐ thus, thence, therefore.  
 ܦܪܒܝܢܐܘܠܐܪܝܘܢܐ a town, a city.  
 ܦܪܒܝܢܐ something, ܐܘܠܐܪܝܘܢܐ nothing.  
 ܦܪܒܝܢܐ eastern, ܦܪܒܝܢܐ the East.  
 ܦܪܒܝܢܐ a song, a hymn.  
 ܦܪܒܝܢܐܘܠܐܪܝܘܢܐ believing, with ܦܪܒܝܢܐ orthodox.  
 ܦܪܒܝܢܐ prompt, ready.  
 ܦܪܒܝܢܐܘܠܐܪܝܘܢܐ a gift.  
 ܦܪܒܝܢܐ, Pa. ܦܪܒܝܢܐ to deride.  
 ܦܪܒܝܢܐ myrrh.  
 ܦܪܒܝܢܐ death.  
 ܦܪܒܝܢܐ to strike, to prick, to bite.  
 ܦܪܒܝܢܐܘܠܐܪܝܘܢܐ a blow, plague, *pl.* ܦܪܒܝܢܐܘܠܐܪܝܘܢܐ.  
 ܦܪܒܝܢܐ weak, humble.  
 ܦܪܒܝܢܐ on the morrow.  
 ܦܪܒܝܢܐܘܠܐܪܝܘܢܐ a tempest, *pl.* waves.  
 ܦܪܒܝܢܐ to go, to come, to arrive, 3 f. *Pret.* ܦܪܒܝܢܐ.  
 ܦܪܒܝܢܐ from, of, over, on account of; ܦܪܒܝܢܐ while.

## ܦܪܒܝܢܐ.

- ܦܪܒܝܢܐ a heretic, a seducer.  
 ܦܪܒܝܢܐܘܠܐܪܝܘܢܐ secretly.  
 ܦܪܒܝܢܐ water.  
 ܦܪܒܝܢܐ to die, *Aph.* to cause to die, to mortify.  
 ܦܪܒܝܢܐ distinguished, excellent.  
 ܦܪܒܝܢܐܘܠܐܪܝܘܢܐ humility, modesty.  
 ܦܪܒܝܢܐܘܠܐܪܝܘܢܐ affable, modest.  
 ܦܪܒܝܢܐ now, immediately.  
 ܦܪܒܝܢܐܘܠܐܪܝܘܢܐ lowliness, intelligence.  
 ܦܪܒܝܢܐ, ܦܪܒܝܢܐ to be depressed.  
 ܦܪܒܝܢܐ to be full, *Pa.* to fill, *Ethpe.* to be filled.  
 ܦܪܒܝܢܐ word, saying, *plur.* ܦܪܒܝܢܐ.  
 ܦܪܒܝܢܐܘܠܐܪܝܘܢܐ an angel, a messenger.  
 ܦܪܒܝܢܐܘܠܐܪܝܘܢܐ a captain.  
 ܦܪܒܝܢܐ to advise, to consult, to reign.  
 ܦܪܒܝܢܐܘܠܐܪܝܘܢܐ a king.  
 ܦܪܒܝܢܐܘܠܐܪܝܘܢܐ a kingdom.  
 ܦܪܒܝܢܐ to speak, to converse.  
 ܦܪܒܝܢܐ *Abs.* word.  
 ܦܪܒܝܢܐܘܠܐܪܝܘܢܐ *Emph.*, word *pl.* ܦܪܒܝܢܐ.  
 ܦܪܒܝܢܐܘܠܐܪܝܘܢܐ a teacher, a learned man.  
 ܦܪܒܝܢܐܘܠܐܪܝܘܢܐ learning.  
 ܦܪܒܝܢܐܘܠܐܪܝܘܢܐ speech.

**ܡܢ**.  
**ܡܢ** who? ; **ܡܢ** that, which,  
**ܡܢܗ** who is this?  
**ܡܢ** certainly (*μὲν*); it often is  
 superfluous.  
**ܡܢ** of, from, on account of, since;  
**ܡܢ ܗܘܐ** from, of; **ܡܢ**  
**ܐܘܬܐܪܗܘܢ** afterwards, hereafter,  
 with suff. **ܡܢܗ** of us.  
**ܡܢܐ** what?  
**ܡܢܝܢܐ** a faithful servant.  
**ܡܢܝܠܐ** a candlestick.  
**ܡܢܠܐ** a part.  
**ܡܢܝܢܐܘܬܐ** patience.  
**ܡܢܝܢܐ** poor.  
**ܡܢܝܢܐܘܬܐ** f. baptism.  
**ܡܢܝܢܐ**, **ܡܢܝܢܐ** a hollow, a  
 cavern.  
**ܡܢܝܢܐܘܬܐ** an interpreter,  
 an explainer.  
**ܡܢܝܢܐ** possible.  
**ܡܢܝܢܐ** to be able, *Ethpe.* the same,  
 to have power to do (with **ܘܢ**  
 by, through).  
**ܡܢܝܢܐܘܬܐ** splendor, light.  
**ܡܢܝܢܐ** in the midst.  
**ܡܢܝܢܐ** midst.  
**ܡܢܝܢܐ**, **ܡܢܝܢܐ**, **ܡܢܝܢܐ** Lord, Sir, **ܡܢܝܢܐ**  
*literally* my Lord (title for  
 bishop or any other ecclesias-

**ܡܢܝܢܐܘܬܐ**.  
 tical person), **ܡܢܝܢܐ** our Lord,  
 (i. e. Christ); **ܡܢܝܢܐ** title for  
 ecclesiastical ladies.  
**ܡܢܝܢܐܘܬܐ** a pearl, a precious  
 stone.  
**ܡܢܝܢܐ** to fall off, to cast away,  
 to make free.  
**ܡܢܝܢܐܘܬܐ** a falling off, an injury.  
**ܡܢܝܢܐ** bold, impudent, *Adv.*  
**ܡܢܝܢܐܘܬܐ**.  
**ܡܢܝܢܐܘܬܐ** a garment.  
**ܡܢܝܢܐ** bitter, sorrowful.  
**ܡܢܝܢܐܘܬܐ** a chariot, a throne.  
**ܡܢܝܢܐ** that which relates to  
 Christ.  
**ܡܢܝܢܐܘܬܐ** a flock, an assembly, a  
 community.  
**ܡܢܝܢܐ** a messenger.  
**ܡܢܝܢܐ** to anoint.  
**ܡܢܝܢܐܘܬܐ** changable, variegated.  
**ܡܢܝܢܐܘܬܐ** the Anointed, the Mes-  
 siah.  
**ܡܢܝܢܐܘܬܐ** known, distinguished.  
**ܡܢܝܢܐܘܬܐ** complete, perfect.  
**ܡܢܝܢܐܘܬܐ** a deacon, a minister.  
**ܡܢܝܢܐܘܬܐ** the office of a dea-  
 con.  
**ܡܢܝܢܐ** a person sick of the palsy.  
**ܡܢܝܢܐܘܬܐ** a position, a bed.

## ܟܘܠܘܫܘܬܐ.

ܟܘܠܘܫܘܬܐ f. obedience.

ܟܘܠܘܫܐ to extend.

ܟܘܠܘܡܐ time, a period.

ܟܘܠܘܢܐ an interpreter.

ܟܘܠܘܨܘܬܐ necessity.

ܟܘܠܘܨܘܬܐ a catechumen.

## ܝ.

ܝܘܢܐ m. a prophet, Matt. i. 22.

ܝܘܢܐ pl. ܝܘܢܐ.

ܝܘܢܘܬܐ f. prophecy.

ܝܘܢܘܬܐ drawing out, patience, suffering.

ܝܘܢܘܫܐ shining, bright.

ܝܘܢܘܫܐ to shine, *Aph.* to light, *Ethpa.* to be bright.

ܝܘܢܘܫܐ a river.

ܝܘܢܘܫܐ m. light; from ܝܘܢܘܫܐ to shine.

ܝܘܢܘܫܐ to repose, to be appeased, *Aph.* to lay aside, to put away.

ܝܘܢܘܫܐ rest.

ܝܘܢܘܫܐ a stranger,

ܝܘܢܘܫܐ f. also *Neuter*.

ܝܘܢܘܫܐ to sleep.

ܝܘܢܘܫܐ distribution, expending.

ܝܘܢܘܫܐ fire.

## ܠܘܬ.

ܠܘܬܐ abstemiousness.

ܠܘܬܐ a valley.

ܠܘܬܐ to go down, to descend, *Aph.* to lay down, to take down, to bring, to deliver.

ܠܘܬܐ m. a garment, pl. ܠܘܬܐ.

ܠܘܬܐ.

ܠܘܬܐ to drop.

ܠܘܬܐ to take care of, to watch.

ܠܘܬܐ f. lenity, meekness.

ܠܘܬܐ Nicaea (a proper name).

ܠܘܬܐ a yoke, a bow.

ܠܘܬܐ guilt, injury, crime.

ܠܘܬܐ to augment, to honor, to sacrifice, to slay.

ܠܘܬܐ law.

ܠܘܬܐ to take, to receive.

ܠܘܬܐ temptation.

ܠܘܬܐ to pour, *Ethpe.* ܠܘܬܐ.

ܠܘܬܐ to ascend.

ܠܘܬܐ refreshment.

ܠܘܬܐ to fall.

ܠܘܬܐ to go out, *Aph.* to take out,

ܠܘܬܐ spread.

ܠܘܬܐ the soul, reflexive, self.

ܠܘܬܐ to fight, to attack

ܠܘܬܐ to plant.

## ܢܘܡܢܐ.

ܢܘܡܢܐ a victory, an exploit.

ܢܘܣܒܐ Nesibis in Mesopotamia (a proper name).

ܢܘܫܐ victorious, superior, clear.

ܢܘܫܐ *Ethpa.* to be avenged.

ܢܘܫܐ to adhere, to follow.

ܢܘܫܐ to dig, to dig out.

ܢܘܫܐ (*pl.* ܢܘܫܐܝܐ) a woman.

ܢܘܫܐ a downfall, a curse.

## ܐܘܢܐ.

ܐܘܢܐ silver, money.

ܐܘܢܐ a bushel.

ܐܘܢܐ an old man, *Adj.* old.

ܐܘܢܐ dense, extensive.

ܐܘܢܐ an ode, a song.

ܐܘܢܐ to be satisfied.

ܐܘܢܐ to believe, *Pa.* to declare, to forbear, *Aph.* to suppose.

ܐܘܢܐ hope.

ܐܘܢܐ to multiply, to increase.

ܐܘܢܐ to worship, to honor.

ܐܘܢܐ worship, honor.

ܐܘܢܐ a cluster.

ܐܘܢܐ, ܐܘܢܐ much, *Adv.* very.

ܐܘܢܐܝܐ a multitude.

## ܐܘܢܐܝܐ.

ܐܘܢܐܝܐ to order, to arrange.

ܐܘܢܐܝܐ to testify, to witness, *Aph.* to die as a martyr.

ܐܘܢܐܝܐ *Emph.* of ܐܘܢܐܝܐ a witness, a martyr (= *μάρτυρ*).

ܐܘܢܐܝܐ testimony, witness, martyred one.

ܐܘܢܐܝܐ a multitude.

ܐܘܢܐܝܐ offense.

ܐܘܢܐܝܐ to long for something, to take pleasure in.

ܐܘܢܐܝܐ thought.

ܐܘܢܐܝܐ reception, ascension to heaven.

ܐܘܢܐܝܐ to place, to inter, to add, ܐܘܢܐܝܐ to shut, ܐܘܢܐܝܐ to write or compose books,

ܐܘܢܐܝܐ to punish with death, *Ethpe.* to be interred, to be buried.

ܐܘܢܐܝܐ synod (*συνόδος*).

ܐܘܢܐܝܐ indigence, poverty, need.

ܐܘܢܐܝܐ a deed, an occurrence.

ܐܘܢܐܝܐ Syria.

ܐܘܢܐܝܐ *Adv.* Syriac, in the Syriac.

## ܘܗܢܘܢܐ.

ܘܗܢܘܢܐ a Syrian, *Adj.* Syrian.ܘܗܨܐ to pull down, *Pa.* to destroy, *Ethpa.* to be dispersed.

ܘܗܘܠܘܬܐ Satan (a proper name).

ܘܗܘܠܘܬܐ a side, a page.

ܘܗܘܘܘܐ to bear, to endure, to tolerate.

ܘܗܘܘܘܐ the laying on (of hands).

ܘܗܘܘܘܐ an assembly.

ܘܗܘܘܘܐ a sword (ξίφος).

ܘܗܘܘܘܐ to expect, *Pa.* ܘܗܘܘܘܐ to wait.

ܘܗܘܘܘܐ transgression.

ܘܗܘܘܘܐ to ascend.

ܘܗܘܘܘܐ, ܘܗܘܘܘܐ to place, to lay upon, to commit.

ܘܗܘܘܘܐ to support, ܘܗܘܘܘܐ to take refreshment, to tarry.

ܘܗܘܘܘܐ left, wrong.

ܘܗܘܘܘܐ to hate.

ܘܗܘܘܘܐ hated, mean.

ܘܗܘܘܘܐ to need, ܘܗܘܘܘܐ *Part.**Pass. Pe.*

ܘܗܘܘܘܐ to make, to do, to visit (the sick).

ܘܗܘܘܘܐ a scribe, *pl.* ܘܗܘܘܘܐܐ.

ܘܗܘܘܘܐ, ܘܗܘܘܘܐ a ship.

ܘܗܘܘܘܐ, ܘܗܘܘܘܐ a book.

## ܘܗܘܘܐ.

ܘܗܘܘܐ, *pl.* ܘܗܘܘܐܐ the mouth, the lips.ܘܗܘܘܐ *Pa.* to dishonor, to violate.

ܘ.

ܘܗܘܘܐ a feast, a feast-day.

ܘܗܘܘܐ to do, to perform, to yield, to make something (with a double Accusative).

ܘܗܘܘܐ m. servant, *pl.* ܘܗܘܘܐܐܐ.

ܘܗܘܘܐ Mat. xiii. 27.

ܘܗܘܘܐ creator.

ܘܗܘܘܐ to pass by, to pass over; with ܘܐ to pass around.

ܘܗܘܘܐܐ Hebrew, *Ad.* Hebraically.

ܘܗܘܘܐܐ, ܘܗܘܘܐܐ shortly.

ܘܗܘܘܐܐ, ܘܗܘܘܐܐ a young cow.

ܘܗܘܘܐܐ until, ܘܗܘܘܐܐܐ not yet; ܘܗܘܘܐܐܐ

until, ܘܗܘܘܐܐܐ until that;

ܘܗܘܘܐܐܐ, ܘܗܘܘܐܐܐ time.

ܘܗܘܘܐܐ *Pa.* to support, to aid.

ܘܗܘܘܐܐ church.

ܘܗܘܘܐܐ to act unjustly.

ܘܗܘܘܐܐ, ܘܗܘܘܐܐ unjust, sinful.

ܘܗܘܘܐܐ wicked, ungodly.

ܕܗܘܢܐ.

ܕܗܘܢܐ a habitation, an abode.  
 ܕܗܘܢܐ death.  
 ܕܗܘܢܐ an answer, an alternative song.  
 ܕܗܘܢܐ, ܕܗܘܢܐ *Ethpe.* to be troubled.  
 ܕܗܘܢܐܐ uncircumcision.  
 ܕܗܘܢܐ or ܕܗܘܢܐ to watch.  
 ܕܗܘܢܐ to blot.  
 ܕܗܘܢܐ custom.  
 ܕܗܘܢܐ, ܕܗܘܢܐ eye.  
 ܕܗܘܢܐ to arouse, *Aph.* to stir up.  
 ܕܗܘܢܐ a guardian angel.  
 ܕܗܘܢܐ over, to, against, on account of; ܕܗܘܢܐ because.  
 ܕܗܘܢܐܐ avarice.  
 ܕܗܘܢܐ, ܕܗܘܢܐ cause.  
 ܕܗܘܢܐ an altar, Acts xvii. 23.  
 ܕܗܘܢܐ, ܕܗܘܢܐ to go, with ܕܗܘܢܐ to go into, with ܕܗܘܢܐ to carry on prohibited intercourse with any one, *Ethpe.* to go into; *Aph.* to lead, to lead into.  
 ܕܗܘܢܐ, *Emph.* ܕܗܘܢܐ world, race, generation.  
 ܕܗܘܢܐ with, above.  
 ܕܗܘܢܐ, ܕܗܘܢܐ a nation, *pl.* ܕܗܘܢܐܐ.  
 ܕܗܘܢܐܐ.  
 ܕܗܘܢܐܐ to suffer one's self to be dipped, to suffer one's-self to be baptized.

ܕܗܘܢܐ.

ܕܗܘܢܐ dipping, baptism.  
 ܕܗܘܢܐܐ a pillar.  
 ܕܗܘܢܐܐ an inhabitant.  
 ܕܗܘܢܐܐ trouble, labor.  
 ܕܗܘܢܐܐ to dwell.  
 ܕܗܘܢܐܐ to hear, to answer, *Ethpe.* to converse.  
 ܕܗܘܢܐܐܐ piety.  
 ܕܗܘܢܐܐܐ one who is dead.  
 ܕܗܘܢܐܐܐ a cloud.  
 ܕܗܘܢܐܐܐ twenty.  
 ܕܗܘܢܐܐ *Pa.* to inter.  
 ܕܗܘܢܐܐܐ aversion, opposition.  
 ܕܗܘܢܐܐܐ *Pael.* to inquire.  
 ܕܗܘܢܐܐܐ a root.  
 ܕܗܘܢܐܐܐ to flee.  
 ܕܗܘܢܐܐܐ to avail, to prevail.  
 ܕܗܘܢܐܐܐܐ prepared, *Part.* (put for the future).  
 ܕܗܘܢܐܐܐܐ ancient, old, f. ܕܗܘܢܐܐܐܐ.  
 ܕܗܘܢܐܐܐܐ rich.  
 ܕܗܘܢܐܐܐ.  
 ܕܗܘܢܐܐܐܐ fruit, *pl.* ܕܗܘܢܐܐܐܐ.  
 ܕܗܘܢܐܐܐܐܐ to meet, to happen to (with ܕܗܘܢܐܐܐܐ).  
 ܕܗܘܢܐܐܐܐܐܐ body.

**ܘܫܘܘܠܐ.**

- ܘܫܘܘܠܐ, ܘܫܘܘܠܐ to blow, to sound.  
 ܘܫܘܘܠܐ Paul (a proper name).  
 ܘܫܘܘܠܐ work.  
 ܘܫܘܘܠܐ, ܘܫܘܘܠܐ mouth.  
 ܘܫܘܘܠܐ a command.  
 ܘܫܘܘܠܐ *Ethpe.* to be unwilling.  
 ܘܫܘܘܠܐ a tower (πύργος).  
 ܘܫܘܘܠܐ a reward, a recompense.  
 ܘܫܘܘܠܐ redemption, salvation.  
 ܘܫܘܘܠܐ separation.  
 ܘܫܘܘܠܐ, ܘܫܘܘܠܐ to remain, to come  
 to any one.  
 ܘܫܘܘܠܐ doubt.  
 ܘܫܘܘܠܐ an explanation.  
 ܘܫܘܘܠܐ a phial.  
 ܘܫܘܘܠܐ a philosopher.  
 ܘܫܘܘܠܐ Pilate (a proper  
 name).  
 ܘܫܘܘܠܐ mediation, entreaty.  
 ܘܫܘܘܠܐ a servant of the  
 church.  
 ܘܫܘܘܠܐ cheek, jole.  
 ܘܫܘܘܠܐ to divide, *Ethpa.* to doubt.  
 ܘܫܘܘܠܐ, *Part.* ܘܫܘܘܠܐ to work, to  
 serve.  
 ܘܫܘܘܠܐ to return, *Pa.* to answer,  
*Aph.* to lead back, to make  
 known; *Ethpe.* to turn one's-self.

**ܘܫܘܘܠܐ.**

- ܘܫܘܘܠܐ an apparition, an en-  
 chantment.  
 ܘܫܘܘܠܐ a limit, an end.  
 ܘܫܘܘܠܐ, ܘܫܘܘܠܐ to free, *Aph.* to  
 permit.  
 ܘܫܘܘܠܐ a lot, a portion, *pl.* ܘܫܘܘܠܐ.  
 ܘܫܘܘܠܐ a work, labor.  
 ܘܫܘܘܠܐ, *Pa.* ܘܫܘܘܠܐ to free, to deliver.  
 ܘܫܘܘܠܐ to command.  
 ܘܫܘܘܠܐ, ܘܫܘܘܠܐ precept, com-  
 mand.  
 ܘܫܘܘܠܐ a camp, a valley.  
 ܘܫܘܘܠܐ paradise.  
 ܘܫܘܘܠܐ a redeemer, a deliverer.  
 ܘܫܘܘܠܐ salutiferous, saving.  
 ܘܫܘܘܠܐ Persia.  
 ܘܫܘܘܠܐ a Persian.  
 ܘܫܘܘܠܐ to recompense, *Ethpa.* to be  
 rewarded.  
 ܘܫܘܘܠܐ face, presence.  
 ܘܫܘܘܠܐ to preserve, to deliver.  
 ܘܫܘܘܠܐ to separate, to divide, *Ethpe.*  
 to be divided, to appoint.  
 ܘܫܘܘܠܐ to break.  
 ܘܫܘܘܠܐ to extend, to spread.  
 ܘܫܘܘܠܐ just, right.  
 ܘܫܘܘܠܐ to interpret.





## ܡܘܢܕܐ.

ܡܘܢܕܐ a servant of the church,  
sexton.

ܡܘܢܕܐܢܐ Constantine  
(a proper name).

ܡܘܢܐ a town, a city.

ܡܘܢܐܢܐ a Cyrenean (a proper  
name).

ܡܘܠܐ truth.

ܡܘܠܐܢܐ m. a murderer, a robber.

ܡܘܠܐܢܐ cunning, ingenious.

ܡܘܠܐܢܐ slaughter, murder.

ܡܘܠܐܢܐ a league, ܡܘܠܐܢܐ  
consecrated virgins.

ܡܘܠܐܢܐ resurrection.

ܡܘܠܐܢܐ a song.

ܡܘܠܐܢܐ a tree, bark, a book.

ܡܘܠܐܢܐ Cithara, harp.

ܡܘܠܐܢܐܐ a player on the cithara.

ܡܘܠܐܢܐ a voice.

ܡܘܠܐܢܐ little.

ܡܘܠܐܢܐ the clergy.

ܡܘܠܐܢܐ a bride.

ܡܘܠܐܢܐ to acquire; *Aph.* to grant,  
to bring.

ܡܘܠܐܢܐ a pen, a reed.

ܡܘܠܐܢܐܐ a centurion.

ܡܘܠܐܢܐ Caesarea (a proper name).

ܡܘܠܐܢܐ to call, to cry.

## ܕܝܢܐ.

ܕܝܢܐܐ Cappadocia (a prop-  
er name).

ܕܝܢܐ cassia.

ܕܝܢܐ to name, to call, to choose.

ܕܝܢܐ to approach, to draw  
near, *Pa.* to conduct, to bring;

ܕܝܢܐܐ to sacrifice.

ܕܝܢܐܐ war

ܕܝܢܐܐܐ a crystal.

ܕܝܢܐܐ near.

ܕܝܢܐܐ reading.

ܕܝܢܐܐ a field, a country.

ܕܝܢܐܐ a horn.

ܕܝܢܐܐܐ calvary.

ܕܝܢܐܐܐ a priest, an elder.

## ܕܝܢܐ.

ܕܝܢܐ much, great, loud, chief;

2) a teacher, *Emphat.* ܕܝܢܐ *Abs*

*pl.* ܕܝܢܐ *Const. pl.* ܕܝܢܐ.

ܕܝܢܐ to grow, *Pa.* to bring up, to  
educate.

ܕܝܢܐܐ a myriad, *pl.* ܕܝܢܐܐ.

ܕܝܢܐܐ greatness, a multitude.

ܕܝܢܐܐ, ܕܝܢܐܐ to wish very much, to  
desire, *Ethpa.* the same.

ܕܝܢܐܐ to be angry.

ܕܝܢܐܐ, ܕܝܢܐܐ foot.

ܕܝܢܐ.

- ܕܝܢܐ to stone.  
 ܕܝܢܐ to mark, to feel, *Aph.* the same, with ܟ to perceive, to remark.  
 ܕܝܢܐ a wish, a desire.  
 ܕܝܢܐ to go, to chastise; with and without ܘܢܘܢܐ to ship.  
 ܕܝܢܐ a persecutor.  
 ܕܝܢܐ persecution.  
 ܕܝܢܐ to hasten, to tremble, *Ethpe.* to be afraid, to be terrified.  
 ܕܝܢܐ Roman, *Adv.* romai-cally, Latin.  
 ܕܝܢܐ to run, to hasten.  
 ܕܝܢܐ anger, misfortune.  
 ܕܝܢܐ m. spirit.  
 ܕܝܢܐ f. wind, breath, spirit.  
 ܕܝܢܐ spiritual.  
 ܕܝܢܐ bowel love, bowels of mercies.  
 ܕܝܢܐ distance ܕܝܢܐ ܘܢܘܢܐ from a distance.  
 ܕܝܢܐ *Aph.* ܕܝܢܐ to raise up, to elevate.  
 ܕܝܢܐ a gift.  
 ܕܝܢܐ a quarrel.  
 ܕܝܢܐ a cloth, a rag.

ܕܝܢܐ.

- ܕܝܢܐ a prince, a person of rank.  
 ܕܝܢܐ a sign.  
 ܕܝܢܐ beloved.  
 ܕܝܢܐ to love, *Ethpa.* with ܘܢܘܢܐ to feel compassion.  
 ܕܝܢܐ *pl.* compassion, benevolence, love.  
 ܕܝܢܐ love.  
 ܕܝܢܐ to lie, to float.  
 ܕܝܢܐ to be far distant.  
 ܕܝܢܐ smell.  
 ܕܝܢܐ spittle.  
 ܕܝܢܐ the first named.  
 ܕܝܢܐ, ܕܝܢܐ firstling, beginning, *pl.* ܕܝܢܐ.  
 ܕܝܢܐ the high priest.  
 ܕܝܢܐ a person of rank.  
 ܕܝܢܐ to ride.  
 ܕܝܢܐ *Ethpa.* to feel inclined, to be moved.  
 ܕܝܢܐ, ܕܝܢܐ f. ܕܝܢܐ high, loud, *pl.*  
 ܕܝܢܐ James iv. 6.  
 ܕܝܢܐ to lie, to be placed, *Aph.* to cast, to send; with ܘܢܘܢܐ to administer; with ܘܢܘܢܐ to lose life.

## ܕܩܠܐ.

ܕܩܠܐ *Part. P.* thrown down, given up.

ܕܩܠܐܝܗ hills, Luke xxiii. 30.

ܕܩܠܐܝܗܘܢ patience, long suffering.

ܕܩܠܐܝܗ evening.

ܕܩܠܐܝܗ to sprinkle.

ܕܩܠܐ *Pa.* ܕܩܒܐ to obtain again, *Ethpa.* to be reconciled.

ܕܩܠܐܝܗܘܢ mournful, deeply moved.

ܕܩܠܐܝܗ a herdsman.

ܕܩܠܐܝܗܘܢ, ܕܩܠܐܝܗ sense, mind.

ܕܩܠܐ *Ethpe.* to be angry.

ܕܩܠܐܝܗ thunder.

ܕܩܠܐܝܗ to dance, to mourn, to lament.

ܕܩܠܐܝܗ sinful, a transgressor.

ܕܩܠܐܝܗ to make a sign.

ܕܩܠܐܝܗ to be inflamed, to rejoice.

## ܕܩܠܐ.

ܕܩܠܐܝܗ Sapores (a proper name).

ܕܩܠܐܝܗ an evil spirit.

ܕܩܠܐܝܗ to entreat, *Pa.* to ask; with

ܕܩܠܐܝܗ to ask after some one.

ܕܩܠܐܝܗ, ܕܩܠܐܝܗ entreaty.

ܕܩܠܐܝܗ, ܕܩܠܐܝܗ to reconcile, to calm.

ܕܩܠܐܝܗ nearness.

## ܕܩܠܐܝܗ.

ܕܩܠܐܝܗ to praise.

ܕܩܠܐܝܗ captivity, destruction.

ܕܩܠܐܝܗ praise-worthy.

ܕܩܠܐܝܗ a vine.

ܕܩܠܐܝܗ a sceptre.

ܕܩܠܐܝܗ to guide, to lead.

ܕܩܠܐܝܗ, ܕܩܠܐܝܗ seven, ܕܩܠܐܝܗ seventy.

ܕܩܠܐܝܗ to leave, to give up, to permit, to let go.

ܕܩܠܐܝܗ a week.

ܕܩܠܐܝܗ an uproar.

ܕܩܠܐܝܗ restless, uneasy.

ܕܩܠܐܝܗ to kindle.

ܕܩܠܐܝܗ *Ethpe.* to be moved, to be indignant.

ܕܩܠܐܝܗ to throw, to precipitate.

ܕܩܠܐܝܗ *Pa.* to send, *Ethpa.* ܕܩܠܐܝܗ is sent.

ܕܩܠܐܝܗ to awake.

ܕܩܠܐܝܗ to be worthy, *Ethpe.* to be considered as worthy.

ܕܩܠܐܝܗ, ܕܩܠܐܝܗ equal. *pl.* ܕܩܠܐܝܗ.

ܕܩܠܐܝܗ renown.

ܕܩܠܐܝܗ praise, renown, glory.

ܕܩܠܐܝܗ, ܕܩܠܐܝܗ to wash.

ܕܩܠܐܝܗ to free, to tear away.

ܩܫܬܐ.

- ܩܫܬܐ dishonor, shame.  
 ܩܫܬܐ change, exchange.  
 ܩܫܬܐ consummation, end.  
 ܩܫܬܐ to despise.  
 ܩܫܬܐ power, authority, right.  
 ܩܫܬܐ way, street.  
 ܩܫܬܐ a wall.  
 ܩܫܬܐ beginning.  
 ܩܫܬܐ confirmation.  
 ܩܫܬܐ gain, advantage.  
 ܩܫܬܐ awkward, stupid.  
 ܩܫܬܐ despised, small, inferior.  
 ܩܫܬܐ *pl. f.* ܩܫܬܐ present, *Aph.*  
 ܩܫܬܐ to be able, to find.  
 ܩܫܬܐ to send, to put away.  
 ܩܫܬܐ to cease, to rest.  
 ܩܫܬܐ rest, ܩܫܬܐ  
 ܩܫܬܐ sudden.  
 ܩܫܬܐ an apostle.  
 ܩܫܬܐ *Pa.* ܩܫܬܐ to be able, to  
 be powerful.  
 ܩܫܬܐ to approach fulfillment, *Pa.*  
 to fulfill, to complete; with ܩܫܬܐ  
 to salute, *Aph.* to deliver up;  
 ܩܫܬܐ to give up the ghost,  
 to die.

ܩܫܬܐ.

- ܩܫܬܐ *pl. m.* ܩܫܬܐ peace  
 ܩܫܬܐ a name.  
 ܩܫܬܐ Samona (a proper name).  
 ܩܫܬܐ Simon (a proper name).  
 ܩܫܬܐ heaven.  
 ܩܫܬܐ Samosata (a proper  
 name).  
 ܩܫܬܐ to finish, to complete.  
 ܩܫܬܐ to hear.  
 ܩܫܬܐ Simeon, Simon (a proper  
 name).  
 ܩܫܬܐ to serve.  
 ܩܫܬܐ the sun.  
 ܩܫܬܐ *Pa.* to go away, ܩܫܬܐ or  
 ܩܫܬܐ to die.  
 ܩܫܬܐ insane, foolish.  
 ܩܫܬܐ year.  
 ܩܫܬܐ torment, pain, torture.  
 ܩܫܬܐ tooth.  
 ܩܫܬܐ sharp.  
 ܩܫܬܐ *Ethpa.* ܩܫܬܐ to relate.  
 ܩܫܬܐ an hour; ܩܫܬܐ  
 ܩܫܬܐ forthwith.  
 ܩܫܬܐ jest, play.  
 ܩܫܬܐ beautiful, good, *fem. pl.*  
 ܩܫܬܐ also the *neuter*, good-  
 ness.

ܘܘܠܐ.

ܘܘܠܐ to hear, to take; *Aph.* with  
ܘܘܠܐ go away.

ܘܘܠܐ an inhabitant.

ܘܘܠܐ to dwell; with ܘܘܠܐ to besiege,  
*Pa.* to begin.

ܘܘܠܐ, ܘܘܠܐ generation, bio-  
graphy.

ܘܘܠܐ a light, wax light, a candle.

ܘܘܠܐ a spectre, an ap-  
parition.

ܘܘܠܐ the remainder, the rest.

ܘܘܠܐ, ܘܘܠܐ *Ethpa.* to be convinced.

ܘܘܠܐ true, *Adv.* ܘܘܠܐ truly,  
really.

ܘܘܠܐ truth.

ܘܘܠܐ six.

ܘܘܠܐ *Adv.* silently.

ܘܘܠܐ to be silent, to be dumb.

ܘܘܠܐ.

ܘܘܠܐ a merchant.

ܘܘܠܐ, ܘܘܠܐ Thomas, (a  
proper name).

ܘܘܠܐ Theophilus (a  
proper name).

ܘܘܠܐ.

ܘܘܠܐ not clear, dirty. 2) dregs,  
that which is most objection-  
able.

ܘܘܠܐ to demand.

ܘܘܠܐ to carry on trade, *Ethpa.* to  
win (by trade), to be added

ܘܘܠܐ wonder.

ܘܘܠܐ an abyss.

ܘܘܠܐ wonderful.

ܘܘܠܐ to be surprised.

ܘܘܠܐ *Tav*-last letter of the Alpha-  
bet.

ܘܘܠܐ or ܘܘܠܐ to repent, to turn,  
to return.

ܘܘܠܐ again.

ܘܘܠܐ to be astonished.

ܘܘܠܐ interpretation.

ܘܘܠܐ repentance.

ܘܘܠܐ a limit, bound.

ܘܘܠܐ, ܘܘܠܐ, ܘܘܠܐ under, ܘܘܠܐ  
ܘܘܠܐ from below, ܘܘܠܐ  
under.

ܘܘܠܐ shame.

ܘܘܠܐ repentance.

ܘܘܠܐ to urge, *Part.* ܘܘܠܐ,  
Luke xxv. 23.

ܘܘܠܐ to hang up, to raise up.

ܟܝܘܢܐ snow.  
 ܟܝܘܢܐܝܘܢܐ the Trinity.  
 ܟܝܘܢܐܝܘܢܐܝܘܢܐ to make a scholar, *Ethpa.*  
 to be learned, to be a scholar.  
 ܟܝܘܢܐܝܘܢܐܝܘܢܐ a scholar.  
 ܟܝܘܢܐܝܘܢܐܝܘܢܐ, *f.* ܟܝܘܢܐܝܘܢܐܝܘܢܐ *m.* three.  
 ܟܝܘܢܐܝܘܢܐܝܘܢܐ to wonder, to be astonished.  
 ܟܝܘܢܐܝܘܢܐܝܘܢܐ wonderful, remarkable.  
 ܟܝܘܢܐܝܘܢܐܝܘܢܐܝܘܢܐ, ܟܝܘܢܐܝܘܢܐܝܘܢܐܝܘܢܐ honest, genuine.  
 ܟܝܘܢܐܝܘܢܐܝܘܢܐ *f.* eight.  
 ܟܝܘܢܐܝܘܢܐܝܘܢܐ there, in that place.  
 ܟܝܘܢܐܝܘܢܐܝܘܢܐ to repeat, *Pa.* to narrate.

ܟܝܘܢܐܝܘܢܐܝܘܢܐ.  
 ܟܝܘܢܐܝܘܢܐܝܘܢܐ great, strong.  
 ܟܝܘܢܐܝܘܢܐܝܘܢܐ to explain, to interpret.  
 ܟܝܘܢܐܝܘܢܐܝܘܢܐ, ܟܝܘܢܐܝܘܢܐܝܘܢܐ two; ܟܝܘܢܐܝܘܢܐܝܘܢܐ  
 the second.  
 ܟܝܘܢܐܝܘܢܐܝܘܢܐ right, true, faithful.  
 ܟܝܘܢܐܝܘܢܐܝܘܢܐ a door, a gate.  
 ܟܝܘܢܐܝܘܢܐܝܘܢܐ mind, opinion.  
 ܟܝܘܢܐܝܘܢܐܝܘܢܐܝܘܢܐ a hymn, a song of praise  
 ܟܝܘܢܐܝܘܢܐܝܘܢܐܝܘܢܐ service, attendance.  
 ܟܝܘܢܐܝܘܢܐܝܘܢܐ *f.* ܟܝܘܢܐܝܘܢܐܝܘܢܐ *m.* nine.  
 ܟܝܘܢܐܝܘܢܐܝܘܢܐ to narrate, from ܟܝܘܢܐܝܘܢܐ.  
 ܟܝܘܢܐܝܘܢܐܝܘܢܐ a narration.





ADDITIONS AND CORRECTIONS

*TRANSLATED FROM THE*

SECOND EDITION

OF

UHLEMANN'S

SYRIAC GRAMMAR.

BY

ENOCH HUTCHINSON.

NEW YORK

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1875.



ABBREVIATIONS USED IN THIS PART OF THE  
WORK.

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**A** indicates the Second American Edition, the first figure or figures following, refer to the page of the same edition, the next figures, to the line ( always counted from the top of the page), and the next figures indicate the word or words (always counted from left to right), in or after which, the correction or addition is to be made. For example : **A.** 12. 4. 6. indicate **A**merican edition, page 12, line 4 from top of page, word 6, counting from left to right. When there are references to Notes or Sections, **N.** is inserted for the former and **§** for the latter.



## Additions and Corrections.

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- A.** 18. 28. 4.—After the word “east”, in Transiation, add: “(i.e. northerly)”.
- A.** 20. 11. 6.—Before “Syrian”, add: “ancient”.
- A.** 20. 16. 2.—After “186”, add: “Notice of a late work on the modern Syriac tongue (cf. *Rödiger*, *Chrestomathia Syriaca*, p. 138, ff.), is found in the *Journal of the American Oriental Society*, vol. v., no. 1., p. 1-180, under the title: ‘Grammar of the Modern Syriac Language,’ etc., by *Stoddard*, 1856, from which we learn what a transformation the ancient Syriac has received, and what new, foreign elements have been incorporated into the modern language.”
- A.** 21. 35. 1.—Instead of the sentence in translation beginning with: “More recently,” etc., add: “whilst there is now (1857) in press a copious and elaborate Syriac Lexicon, whose author, the highly meritorious *Bernstein*, has already distinguished himself in Syriac literature by his Syriac Lexicon attached to *Kirsch’s* *Chrestomathy*, (Lipsiæ. 1836), which will be a most essential aid in the study of the language. *Bernstein’s* great lexicon contains the results of the most important investigations made by the old Syriac Lexicographers, and with that work Syriac literature in respect to lexicography of that period, closes. \*
- A.** 21. 39. 2. After “*Sieffert*”, add: “and *Rödiger*”.
- A.** 21. 41. 12. After “Syriac”, add: “monumental”.
- A.** 23. 39. 3. After “4”, add: “Ed. II. 1691”.

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\* The first number of *George Henry Bernstein’s* great Lexicon was issued in 1857, but, I regret to say, that, for want of sufficient encouragement, the learned lexicographer was not able to proceed with the work.  
Tr.

A. 25. 18. 4. After "Testament", add: "*Georg. Henry Bernstein, Lexicon Syriacum Chrestomathiæ Kirschianæ denuo editæ. Lipsia. 1836-8.*

A. 25. 29. 3. After "Bernstein", add: "Lipsia. 1832. Svo.

A. 25. 36. 8. After "Syr.", add: "*Æmil. Rödiger Chrestomathia Syriaca (Glossario explanata). Halis Saxonum. 1828. Svo.*

A. 28. 28. 2. Instead of the first five lines of Rem. 2, in Translation, add: "In respect to the above named joining of individual letters to each other in a word, it should be remarked: that the letters,  $\text{ܐ}$ ,  $\text{ܐ}$ ,  $\text{ܐ}$ ,  $\text{ܐ}$ ,  $\text{ܐ}$ ,  $\text{ܐ}$ ,  $\text{ܐ}$ ,  $\text{ܐ}$ ,  $\text{ܐ}$ , and  $\text{ܐ}$ , in the middle of a word, may be joined to letters on both sides of them, while  $\text{ܐ}$ ,  $\text{ܐ}$ ,  $\text{ܐ}$ ,  $\text{ܐ}$ ,  $\text{ܐ}$ ,  $\text{ܐ}$ , and  $\text{ܐ}$ , can only be joined to letters preceding them; but if one of these letters ( $\text{ܐ}$ ,  $\text{ܐ}$ ,  $\text{ܐ}$ ,  $\text{ܐ}$ ,  $\text{ܐ}$ ) precede the letters  $\text{ܐ}$ ,  $\text{ܐ}$ ,  $\text{ܐ}$ ; or  $\text{ܐ}$ , no connecting line is inserted between them. So also,  $\text{ܐ}$ ,  $\text{ܐ}$ , and  $\text{ܐ}$ , at the beginning of a word, are not joined with the following consonant. The final letters,  $\text{ܐ}$ ,  $\text{ܐ}$ ,  $\text{ܐ}$ , take or reject the connecting lines, in accordance with the laws of uniting letters by lines.

When  $\text{ܐ}$  at the beginning of a word is followed by  $\text{ܐ}$ , the letters are written  $\text{ܐ}$ ; but when inverted they are written  $\text{ܐ}$ , consequently, when two words, the first of which ends with  $\text{ܐ}$ , and the second begins with  $\text{ܐ}$ , they are united by means of the twisted figure  $\text{ܐ}$ ; if another  $\text{ܐ}$  still occur in connection with  $\text{ܐ}$ , the latter is placed after  $\text{ܐ}$ , e. g.  $\text{ܐ}$ .

A. 29. 18. 7.—Instead of "the gutturals", add: " $\text{ܐ}$  and  $\text{ܐ}$ ".

A. 29. 24. 5.—After " $\text{ܐ}$ ", add: "being not strongly guttural".

A. 29. 27. 11.—Instead of the sentence beginning: "from 500-

900", add: "For 500-900, which reach beyond the numbers designated by single consonants, tens, from 50-90, were used, and, like hundreds, were designated by points placed over the letters, e. g. ܐܘܢ 600, ܐܘܘܘܢ 800".

A. 29. 30. 2.—After the word "units", add: "(which mark, in hundreds, tens and units of compound numbers, falls away again, e. g. ܣܘܠܐ, 1855)".

A. 31. 4. 1.—Before "(For", add: "Sometimes **α** was originally retained by Ephrem, e. g. ܘܕܘܢ Opp. Syr. I. 34. 1. 2., ܘܕܘܢ III. 590. F. 1. 5".

A. 31. 5. 5.—Instead of "three," put: "four".

A. 31. 9. 7.—Instead of "In foreign words it quiesces in **α**", add: "In foreign words **α** quiesces in —".

A. 32. 3. 2.—Before "seems", add: "(corresponding with the Hebrew mappik)".

A. 32. 18. 2.—After "1773", add: "and *II. Ewald Ueber das Syrische Punktations system nach Syrischen Handschriften*, in a Treatise on Oriental and Biblical Literature, Bd. Göttingen 1832. pp. 53—129".

A. 32. 29. 3.—Add: "§ 12. 3.", after "8".

A. 33. 2. 6. Instead of the remainder of the note in Translation, add: "Yet it cannot be denied that, in many cases there is a real resemblance between them. In respect to the use of both points (*Kushoi* and *Rukoh*), it is universally admitted, that the letters named (aspirates), when in the middle of a word, were originally dependent, for their aspiration, upon the vowels immediately preceding, which emit the softest possible breathings (— — *vocal*) flowing over, as it were, to the aspirates. The consonant of a closed syllable immediately preceding, forms the opposite relation, according to which the hardening comes in through *Kushoi*. Hence this mark (*Kushoi*) more frequently occurs in the middle of a word as the *initial* and *final letters* sufficiently make known, in respect to this law of the language. The *first* (initial letters), in continued discourse, are dependent upon the preceding words ending in a vowel or consonant. In the *last*

final letters) even, the vowel or consonant makes its influence felt. Hence these points occur in accordance with the following rules :

A. *Rukok* occurs, *a*) at the beginning of a word, when a vowelless consonant, belonging to the syllable, precedes the aspirates, e. g.  $\text{כֹּחַ}$ ,  $\text{בֹּשֶׁת}$ ; *b*) in the middle of a word after a preceding closed syllable with a long vowel, e. g.  $\text{אֶל־עֵשֶׂת}$ ,  $\text{אֶל־עֵשֶׂת}^*$ ; or, when (the relations being the same as before), the following syllable begins with a vowelless consonant, (*vocal sheva*), and no aspirate follows, e. g.  $\text{אֶל־עֵשֶׂת}$ . Nor is the same relation of syllables lost when a helping vowel is received in the middle of a word, as in  $\text{אֶל־עֵשֶׂת}$  for  $\text{אֶל־עֵשֶׂת}$ . When there is an open syllable, with  $\text{א}$  quiescing in  $\text{—}^{\text{̣}}$  or  $\text{—}^{\text{̣}}$ , e. g.  $\text{אֶל־עֵשֶׂת}$ ,  $\text{אֶל־עֵשֶׂת}$ , *Rukok* occurs; *c*) in the final consonant of a closed syllable with a short vowel preceding, e. g.  $\text{אֶל־עֵשֶׂת}$ ,  $\text{אֶל־עֵשֶׂת}$ ; *d*) under  $\text{כ}$  in the suffix of the 2nd. person plural after a preceding closed syllable, e. g.  $\text{אֶל־עֵשֶׂת}$ ,  $\text{אֶל־עֵשֶׂת}$ ; and finally, *e*) in the middle of a word after a consonant supposed to be doubled, e. g.  $\text{אֶל־עֵשֶׂת}$  (from  $\text{אֶל־עֵשֶׂת}$ );  $\text{אֶל־עֵשֶׂת}$  (from  $\text{אֶל־עֵשֶׂת}$ ).

\* The author here seems to regard the termination  $\text{א}$  of these examples, as forming a syllable of itself without the addition of  $\text{א}$  and  $\text{כ}$ . This view is against that of Gesenius in respect to Hebrew (vid. his Hebrew Gram. Ed. by Rödiger, 15th Edition, Leip. 1848. § 26.1), where he affirms that, with one exception, every syllable begins with a consonant. A. T. Hoffmann, in his elaborate Syriac Grammar (Hale. 1827. lib. 1. cap. 2. § 3. 1), affirms that "in respect to the origin and division of syllables, the rules of Hebrew apply in Syriac," with which opinion all Oriental philologists, no doubt, will agree. Furthermore, Uhlemann, in the first edition of his Grammar, recognizes this principle, in his example given in § 5. Anm. Rukok, c. Instead of saying: "after a closed syllable," he should have said, "after an open syllable". This principle he has stated, with an example six lines farther on. The instance evidently comes under *Kushoi*, being stated in almost the same words as the first instance (marked *a*) under *Kushoi*. It must have been an oversight of the learned Professor. *Tr*



B. *Kushoi*, on the contrary, occurs, *a*) in the middle of a word after a preceding closed syllable, e. g. **بَبْأَهَج**; *b*) after prefixes which form closed syllables by taking the helping vowel **ا**, the initial letter of the syllable before taking the prefix being vowelless, e. g. **وَبْصَب** ( **بِصَب** ); **نَبْجَا** ( **نَجْجَا** ); *c*) after diphthongs, which are considered as constituting closed syllables, e. g. **كَمَلَا**, **صَلَا**, **مَهَلَا**, **صَبْصَلَا** ( **أَص** excepted); also in the plural suffix of the 2d. person, e. g. **عَنْقَا**, **عَنْقَا**; *d*) over those consonants in *Pa.* and *Ethpa.* of regular verbs, as well as the nouns and adjectives derived therefrom, whose middle letter is supposed to be doubled, e. g. **أَلْخَبْ**, **أَلْخَبْ**, **أَلْخَبْ**, **أَلْخَبْ**; **أَلْخَبْ**, e. g. **أَلْخَبْ**, **أَلْخَبْ**, **أَلْخَبْ**; in *Aph.* and *Ethta.* of verbs **أَلْخَبْ** (in **د** and **و**), e. g. **أَلْخَبْ** (from **أَلْخَبْ**), **أَلْخَبْ** (from **أَلْخَبْ**); **أَلْخَبْ** and **أَلْخَبْ**, where **ا** is changed into **و**, e. g. **أَلْخَبْ**, **أَلْخَبْ**; or in general, where the first radical letter falls away, as in verbs **أَلْخَبْ** and **أَلْخَبْ**, e. g. **أَلْخَبْ** ( *Fut.* for **أَلْخَبْ** ), **أَلْخَبْ** ( from **أَلْخَبْ** ); even in nouns, as **أَلْخَبْ**; so also, in those particles compounded with **أَلْخَبْ** in which **ا** falls away, e. g. **أَلْخَبْ**, **أَلْخَبْ**; finally, in derivatives of verbs **أَلْخَبْ**, as **أَلْخَبْ**, even when **أَلْخَبْ** has been inserted and the aspirate follows, e. g. **أَلْخَبْ** (from **أَلْخَبْ**), **أَلْخَبْ** (from **أَلْخَبْ**); or according to the Hebrew analogy, e. g. **أَلْخَبْ** (= **אֶלְכַבְתָּ**); *e*) when a word closes with two vowelless consonants, as in 2d. *Sing. Pret.*, the final letter also takes *Kushoi*, e. g. **أَلْخَبْ**. In foreign, (especially

Greek) words, without reference to the division of the syllables, the following letters take it; **Ϟ** which corresponds with φ, **ϙ** with π, **Ϛ** with κ and **ϛ** with χ, e. g. **ⲡⲓⲙⲓⲙⲓⲗⲟⲥ**

= Πάμιλος; **ⲓⲣⲁⲣⲁⲭⲟⲥ** = ὁ ἑπαρχος, etc. The importance of this mark is apparent in ancient manuscripts, which have no vowels (cf. *Lud. de Dieu*, p. 25. ff.; *Ewald*, a. a. O. and *Bernstein*, *Lexicon Syriacum*. Lipsiæ. 1836. 8vo.).

Rem. 2.—In like manner, a point over **ⲓ** in the middle of a word after an open syllable, indicates that that letter has the full force of a consonant, e. g. **ⲓⲣⲁ**, **ⲓⲣⲁⲥ**. Also when the same mark is placed over **ⲟ** in **ⲓⲟⲥ**, **ⲟ** is not sounded. The same is true in respect to **ⲟ** in all compounds with **ⲓⲟ**, particularly when the latter has a demonstrative signification, e. g. **ⲓⲟⲥ**, **ⲓⲟⲥ**, **ⲓⲟⲥ**, etc."

- A.** 33. 22. 7.—After "consonants", add: "in unpointed writings".
- A.** 33. 24. 2.—After "word", add: "In the *noun masc.* this mark is especially useful for distinguishing the emphatic plural (§ 45. 3) from the same form of the singular".
- A.** 33. 29. 12.—After "*praised*", add: "(Ps. XVIII. 16)".
- A.** 34. 8. 7.—After "§ 16. c.", add: "In respect to the use of Ribui in the 3d. pl. *Prot.* it is doubtful, in many cases, whether such use should be considered as really in accordance with the rules of the language (§ 20. 1. Rem.; § 80. 3. Rem.) or an oversight of the transcriber (cf. *Bernstein Chrestom.* p. 3)".
- A.** 34. 15. 1.—After "Kushoi", add: "cf. § 5. 2. Rem. 1. B". (The information to which this reference relates, is found on p. 377 Translation, second edition. *Tr.*).
- A.** 34. 18. 1.—Instead of the Translation, § 7. to Rem. 1., add: "When the Syrians wished to indicate that a vowel was to be received in order to aid in pronunciation, or when such vowel was to be avoided, as in case of Kushoi and Rukok employed to mark the softer or harder sounds of consonants (§ 5), they placed small horizontal lines over or under the con-

sonants where such vowel was to be introduced or avoided. When there was, in Syriac, such an accumulation of vowelless consonants, that the introduction of a vowel, selected without reference to the etymology of the word and forming a short euphonious syllable, became necessary, a line, called *Mehagyono* (from  $\text{ܠܝܫܝܘܬܐ}$  to reflect), was placed under that word, indicating the place where the voice necessarily hesitated from the difficulty of pronunciation. The new vowel introduced after such consonant was usually  $\overset{\cdot}{\text{a}}$ , but sometimes  $\overset{\cdot}{\text{e}}$ , e. g.  $\text{ܠܕܠܘܬܐ}$  (*dehhe'ito*), making a kind of diæresis. But when the voice was to hasten over the same consonants without the least audible vowel sound, a line was placed over such consonants called *Marhetono* (from  $\text{ܠܘܬܝܘܬܐ}$  to hasten), e. g.  $\text{ܠܕܘܬܐ}$  *zedk'eto*."

A. 34. 28. 6.—For "only", put "immediately".

A. 34. 32. 4.—After "11", add: "Ewald, a. a. O".

A. 35. 2. 1. Instead of "§ 8.", read: "This mark is similar to *Marhetono*, and should not be confounded with *Mehagyono*. It is a line placed under consonants indicating that the latter have scarcely a perceptible sound, and, from that circumstance it takes its name. When placed under  $\text{ܕ}$  before  $\text{ܫ}$ , it indicates a softening of  $\text{ܕ}$  into a sound very nearly represented by  $\text{ܕ}$ , e. g.  $\text{ܕܫܘܬܐ}$  *ehudh*. It is scarcely believed that a regular consonant, taking this mark under it, entirely loses its sound, consequently the mark under the middle radical letter of the *imperat. Ethpe.* and *Ethpa.* ( $\text{ܕܫܘܬܐ}$ ) can scarcely be considered as indicating an entire loss of pronunciation. No confirmation of the supposition that a consonant with this mark under it entirely loses its consonant sound, is found in the occurrence of the mark under  $\text{ܕ}$ , e. g.  $\text{ܕܫܘܬܐ}$ ,  $\text{ܕܫܘܬܐ}$ , where it is thought to indicate an assimilation, as it does in  $\text{ܕܫܘܬܐ}$  and in the *imper. ܕܫܘܬܐ* (from  $\text{ܕܫܘܬܐ}$ ). This mark indicates an entire loss of sound only when placed under  $\text{ܕ}$  and  $\text{ܫ}$ , such loss of sound being particularly perceptible when  $\text{ܕ}$  precedes  $\text{ܫ}$ . (cf. § 12. 1. B. a).

Rem. Since this mark should not be extended, as it has been by some, to the *imperr.* *Ethtaphal*, and *Eshta*, so it follows that it is to be considered as extending only to the marking of the *imperative* of *Ethpe.* and *Ethpa.*, for, were it to extend farther, the influence of a rapid pronounciation might, in a measure, counteract the utterance of the fullest known sound of the letter under which it is placed."

A. 35. 19. 2.—After "§ 7", add: "the difficulty of pronounciation is relieved,". Also put "and" after "antepenultimate". (Nos. 1. and 2. are transposed in the new German Edition, and the Rem. is placed at the end of the section. *Tr.*)

A. 35. 25. 11.—After "final", add: "after the falling away of  $\text{ل}$ ,"

A. 35. 30. 1. Instead of the first line of § 10., after "divide" in line 2 of Trans., add: "The Syrians, according to ancient testimony, before their manuscripts were furnished with vowels, and when only a very simple system of accentuation, similar to that of the Hebrew, was known and used (cf. *Ewald*, a. a. O.), divided".

A. 37. 25. 11.—Omit in Trans. from line 25. word 12., "with", to line 27. word 4., and instead, add: "c) with  $\text{و}$  in  $\text{وآل}$  to go, when it ( $\text{و}$ ) begins a syllable in the course of conjugation, in which case, the vowel belonging to it, falls back upon the middle radical".

A. 37. 31. 1.—Instead of Rem. in Trans., add: "Rem. This mark (Linea occultans) also occurs under  $\text{ا}$  in nouns, which are derived from those mentioned under *a* above, as  $\text{اِبْنِئَات}$ ,  $\text{اِبْنِئَات}$ . It also occurs under  $\text{ا}$  in  $\text{اِبْنِئَات}$  and  $\text{اِبْنِئَات}$ , where they are pleonastic (§ 55. A). It does not appear under  $\text{اِبْنِئَات}$  when it is absolute and has the signification *to be, to become, or to come to pass*".

A. 33. 16. 8.—After "occultans", in Trans., add: "by contraction in a word".

A. 40. 21. 4.—Before "is", add: "sometimes".

A. 40. 26. 4.—Instead of the last four lines of § 14. add, before "where"; "c) in nouns like  $\text{اِبْنِئَات}$  wines,  $\text{اِبْنِئَات}$  rest,  $\text{اِبْنِئَات}$  yesterday. But  $\text{ا}$  is sounded only when followed by  $\text{اِبْنِئَات}$ , e. g.  $\text{اِبْنِئَات}$ , pronounced *bekyu*, and in the emphatic state

of nouns terminating in **ل**. So it ought to be considered as well established that **ا** without such a union and declension as we have named above, may be enunciated at the end of a word as a weak and slight consonant sound. The same is true of cases mentioned under *a*) above, where **ا** and **ا** occur at the end of verbal forms, where, in verbs **ل** they form the diphthongs *au, ai* and *oi*, e. g. **ل**, **ل**, **ل**.

A. 41. 31. 3.—Before “*c*” In Trans., add: “the vowel being moved forward.”

A. 41. 32. 6.—Omit from “when”, line 2. B., to “In,” last line, and add: “when a suffix of the 1st. sing. and 2d. and 3d. pl., is added”.

A. 41. 33. 5.—Before “In”, in Trans., add: “In other positions **ا** takes its usual place, e. g. **ل**, **ل**.”

A. 42. 25. 8.—Omit from line 10. B., word 9. “This”, to line 5. B. w. 8., “Finally”, and add: “In the *verb* this auxiliary vowel under the first radical with a fleeting sound is — in *Pret. Pe.* (3. f. and 1 sing.) **ل**, **ل**; or, — before **ا** at the beginning, e. g. **ل**, **ل**; or at the end of verbs **ل**, e. g. **ل**, **ل**; with the exception of the *imperative Ethpe.* and *passive part. Pa.*, and *Aph.*, where it is — and, with **ا**, forms the diphthong *ai*, e. g. **ل**, **ل** (emphat. state f. **ل**).

A. 46. 12. 15.—After “12. 1.”, add: “In the 1 pl. **ل**, and more frequently **ل** occur in the *Actis Mart. orientall. of Maruthas* (vid. Tom. ii. p. 327., lin. 14) ”.

A. 46. 30. 6.—Before “On”, in Trans., add: “The *Suffix* 3d.

*m. Sing.*  $\text{ⲁⲐⲟⲩ}^{\text{x}}$ , enclosed in brackets under *a.* in the table, has been introduced and accepted by some Grammarians without proper authority, and it might be omitted, as its existence is not proved, from the fact that there are numerous examples of the form  $\text{ⲁⲐⲟⲩ}^{\text{x}}$  in *Ephrem* (cf. *Bernstein*, *Chrest. Syr. Præf.* p. xxi).

**A. 47. 2. 3.**—Before “In” Trans. instead of 4 lines to “Only”, add: “Monosyllabic nouns, which lose their vowel, and dissyllabic nouns, which lose the vowel of the second syllable in the *emphatic state*, like derivatives of verbs  $\text{ⲛ}$  with  $\text{ⲓ}$  and  $\text{ⲁ}$  take it again when receiving the *suffix* 1 *sing.* and 2 and 3 *plural*.  $\text{ⲓ}$  passes into  $\text{ⲁ}$  and the latter is either *movable* or quiesces in  $\text{ⲁ}^{\text{x}}$  (cf. § 46). In the *plur.*, *m.*,  $\text{ⲁ}$ , which is peculiar to the *pl. suf.*, coalesces with the termination  $\text{ⲁ}$  of the *const. st.* (§ 45), e. g.  $\text{ⲙⲗⲁⲛⲓ}$  (from  $\text{ⲙⲗⲁⲛ}$ ), so that these *suffixes* may be considered as added directly to the last radical”.

**A. 47. 7. 1.**—Omit from “In”, Trans. 7 lines to Rem. and add: “The *femin. noun*, on the contrary, takes *suffixes* of the *singular form*, in the *sing.* and *plur.* number, in such a manner, that, with the preceding union vowel omitted, the vowel arrangement of the *emphat. state sing.*, is received with the falling away of  $\text{ⲓ}$ , e. g.  $\text{ⲟⲗⲁⲛⲟⲗⲁ}$  (*emphat. state*  $\text{ⲓⲗⲁⲛⲟⲗⲁ}$ ); the others (1 *sing.* and 2 and 3 *pl.*) are attached to the form and vowel arrangement of the *construct state*, e. g.  $\text{ⲟⲗⲁⲛⲟⲗⲁ}$ ,  $\text{ⲟⲗⲁⲛⲟⲗⲁ}$  (*const. st.*  $\text{ⲗⲁⲛⲟⲗⲁ}$ ). The *plural*, with the *suffix* of the *sing.* form only, takes essentially the form and vowel arrangement of the *const. state* ( $\text{ⲗⲁⲛⲟⲗⲁ}$ ), where the ending  $\text{ⲗ}$  forms a closed syllable, and thus the *plur.* cannot be mistaken for any other form, e. g.  $\text{ⲟⲗⲁⲛⲟⲗⲁ}$ ,  $\text{ⲟⲗⲁⲛⲟⲗⲁ}$ , etc.”

- A. 47. 26. 9.—After “it”, add: “is taken substantially for *anything*, or”.
- A. 47. 27. 7.—After “us”, add: “(cf. Synt. § 54. B. 4. Rem. 1)”.
- A. 48. 7. 6.—Instead of, “with both plural suffixes”, read: “*plural suffixes* of both genders occur with”.
- A. 48. 17. 1.—Omit 8 lines in Tr., and read: “Rem. The *masc. sing.* form  $\text{וְ}$  is very frequently found in the poems of *Ephrem* and always stands before the *noun*. It is used thus in *Ephr.* I. p. 370, e. g.  $\text{וְכַלְכַּלְתִּי}$  for  $\text{כַּלְכַּלְתִּי}$ , also in I. *Sam.* xvii. 55. In *Assem.* B. O. III. 75, it occurs between the *noun* and *adjective*. On the contrary  $\text{כַּלְכַּלְתִּי}$  can precede or follow the *noun*. Also  $\text{וְ}$  *fem.*, for  $\text{וְ}$ , occurs in *Ephr.* III. 590, before the *noun*. In the *sing.* ( $\text{וְ}$  *fem.*), it is united with  $\text{וְ}$  m. and  $\text{וְ}$  *f.* forming  $\text{וְ}$  and  $\text{וְ}$ , and sometimes  $\text{וְ}$  and  $\text{וְ}$  precede, e. g.  $\text{וְכַלְכַּלְתִּי}$  *even this*,  $\text{וְכַלְכַּלְתִּי}$  *even this*. More frequently in comparison, is the Chaldee  $\text{וְ}$  (from  $\text{וְ}$  and  $\text{וְ} = \text{וְ}$ ) used in connection with  $\text{וְ}$ , e. g.  $\text{וְכַלְכַּלְתִּי}$ , also  $\text{וְכַלְכַּלְתִּי}$  *such* (*Ephr.* III. E. 1).

2. The *Relative* for all *genders* and *numbers* is  $\text{וְ}$ , *who*, *which* and *that*, whose proper position is at the beginning of a word (as a *prefix*). Immediately following a word, it raises the *interrogative* idea and constitutes the *interrogative pronoun*. After  $\text{וְ}$ ,  $\text{וְ}$  forms either the general idea of the *relative*, as  $\text{וְ}$  *any one*, *who*, *who*, or constitutes at the same time, the *demonstrative*, *that*, as  $\text{וְכַלְכַּלְתִּי}$  *that*, *which*,  $\text{וְכַלְכַּלְתִּי}$  *that*,

which,  $\text{? } \text{אֲנִי} \text{?}$  (*gen. c.*) *that, which.*  $\text{?}$  preceding  $\text{אֲנִי}$ , expresses the genitive of the indirect question, e. g.  $\text{אֲנִי} \text{?}$  *whose*, etc. (cf. § 56. Syntax)".

A. 49. 2. 7.—Add: "*Ephr.* I. 347. E. 7".

A. 49. 7. 3.—Add: ", and partly by the simple personal *suffix* with its case marking it".

A. 50. 11. 3.—After "Future", add: ("indicating an action finished and unfinished)".

A. 54. 3. 3.—Omit: "and imperative".

A. 54. 5. 5.—Instead of "additions", in *Trans.*, add: "marks of persons".

A. 54. 6. 3.—After "and", in *Tr.*, add: "marks of gender and number".

A. 54. 6. 6.—After "end", add: "The *imperative* has the marks of gender and number, in common with the *future*".

A. 54. 17. 5.—Before "is", add: "and has forced itself into use,".

A. 54. 35. 11.—After "*Pret.*" omit to "But" in last line, and add: "the formative  $\text{ל}$  with  $\text{—}^{\text{ן}}$  preceding (=  $\text{לְתַר}$ ) does not seem to be derived from the pronoun".

A. 55. 13. 4.—After "syllable", omit the whole sentence.

A. 57. 2. 4.—Instead of " $\text{לְ}$  which", add: " $\text{לְ}$ " (§ 29) and  $\text{לְ}$  (§ 30), of which the latter throws".

A. 57. 6. 1.—Instead of the first six lines of *Rem.*, add: "*Rem.* In the inflection of the *pret. Pe., verbs Med. E.* (*intrans.*) retain  $\text{—}^{\text{ן}}$ , where, in *verbs Med. A.*,  $\text{—}^{\text{ן}}$  stands over the radical syllable, e. g.  $\text{אֲנִי}^{\text{ן}}$ ,  $\text{אֲנִי}^{\text{ן}}$ . In the 3d. *vr. pl.* (all the



*prct.*) the paragogic form  $\text{صَلَّاهُمْ}$  is sometimes found. But the forms of the 3 *pl f.*  $\text{صَلَّاتُ}$ ,  $\text{صَلَّاتِي}$ ,  $\text{صَلَّاتِي}$  adduced by *Buxtorf*, are not confirmed by Syriac Grammarians. In respect to  $\text{صَلَّاهُ} = \text{صَلَّاهُ}$ ,  $\text{صَلَّاهُ}$  (3. *pl. m.* and *f.*) cf. § 6. 1."

A. 57. 19. 7.—Before "sometimes", add : (  $\text{קָרַב}$  and  $\text{קָרַב}$  )."

A. 58. 28. 13.—Before "first", leaving out "The", add: "On account of the falling away of the third radical letter, in order to aid in forming the new syllable, the,".

A. 59. 24. 9.—Before "are", add: "even to the *absolute st.\* m.* together with the other cases named in the Rem. of the preceding §,"

A. 60. 3. 9.—After "press" add: " $\text{صَلَّى}$  to kill many (lit. more), from  $\text{صَلَّى}$  to kill one. (cf. *Bar-Ali* and *Bar-Bahlul* in *Bernsteins' Chrest. Pref.* p. xx);  $\text{نَفَس}$  and  $\text{نَفَس}$  to kiss, with a similar reference to single or repeated action".

A. 61. 15. 4.—Before "Aphel", add: "Pa. and".

A. 63. 2. 5.—After "Patriarch", add: "; or such letter is transposed, e g.  $\text{κατηγορεῖν}$ ".

A. 63. 14. 12.—Before "2)", add: "(a *fut.* with  $\hat{a}$ , derived from  $\text{صَلَّى}$ , however, occurs in the Charkl. translation of Luke vi. 30, and in the *Actis Mart.* I. p. 116. 4)".

A. 67. 5. 11.—After "imperat", add: "transitive".

A. 67. 6. 5.—Before "e. g.", add: "with a strong sound of the voice".

\* It will be recollected that participles are considered as nouns, and have the absolute and construct state (vid. § 63. E). *Tr.*

- A. 67. 9. 1.**—Instead of the first seven lines, read: “Rem. The *imperat. Pe.* of  $\text{أَنز}$ , like the *pret.*, retains —, but the *imperatives* of the verbs  $\text{أَكَل}$ ,  $\text{أَصَد}$ ,  $\text{أَنب}$ , take their form with an intransitive meaning, from the usual roots of verbs  $\text{هَب}$ , e. g.  $\text{نَهَب}$  (Matt. xi. 29). Here also belongs that formation of the *fut.* and *inf. Pe.* in which  $\text{ا}$  of the original  $\text{هَب}$  verbs, with vowels indicating a transitive signification, quiesces in —, e. g.  $\text{نَهَبُ}$ ,  $\text{مَهَبُ}$ , but with vowels indicating an intransitive meaning, in —, e. g.  $\text{نَهَبُ}$ . To the first (transitive verbs) belong  $\text{أَب}$ ,  $\text{أَب}$ ,  $\text{أَب}$  (أَب) which at the same time is  $\text{أَب}$ ,  $\text{أَب}$ ,  $\text{أَب}$ ,  $\text{أَب}$ . To the last (intransitive) belong  $\text{أَب}$ ,  $\text{أَب}$ ,  $\text{أَب}$ ,  $\text{أَب}$ ,  $\text{أَب}$ ,  $\text{أَب}$ , (the roots of the last three being  $\text{هَب}$  verbs). Both inflections are found in  $\text{أَب}$  (also  $\text{أَب}$ ).”
- A. 67. 22. 6.**—Before “The”, add: “For both the forms named above, the London Edition of the New Testament has correctly restored the reading  $\text{أَب}$  and  $\text{أَب}$ .”

**A. 68. 8. 10.**—Instead of the first ten words of the line, add: “Rem. Since the letters  $\text{ا}$ ,  $\text{و}$ ,  $\text{ب}$  and  $\text{س}$  are often exchanged with each other; this fact not only explains the preceding rule, but the fact that in some verbs  $\text{ا}$  is changed into  $\text{ب}$ . Here belong:”

**A. 68. 14. 5.**—Instead of lines 13 and 14 to “*pret.*”, add: “It is to be attributed to the light and pleasant pronunciation of the verb  $\text{أَب}$ , (according to § 12. 1 and § 15. 2) that  $\text{أ}$  is so often used at the beginning of a syllable, is not more frequently united in the same syllable with  $\text{ا}$ , and is not sounded, *Lin. Occult.* being placed under it, causing the

following vowel to fall back upon ך. This is the case in the”.

A. 69. 6. 11.—After “vowel”, add: “(3 *f.* and 1 *sing. pret.*)”

A. 69. 9. 5.—Instead of remainder of Rem. before “Only”, read: “Only אַתָּה to give (for אַתָּה) makes an exception to this vowel mark. Here, especially in the *pret.*, a crasis of the first two radical letters is found, in which case א, according to the regular formation, is vowelless, consequently, in the 3d. *m.*, 2 *m.* and *f. sing.*, and in all the *plur.* where א, with *Lin. Occult.* occurs, the vowel of א falls back upon א (אַתָּה, אַתָּה, אַתָּה, etc). But where, in the regular inflection, the first radical has its peculiar vowel, especially in the 3 *f.* and 1 *sing.*, crasis, with *Lin. Occult.*, does not occur (אַתָּה and אַתָּה). But when the two forms last named take suffixes, the crasis returns again, according to § 36. Here also the first radical remains vowelless (the vowel of א being thrown back upon it), e. g. אַתָּה, she has given him (אַתָּה). In the 3 *plur. m.* and *f.*, *Lin. Occult.* falls away again, e. g. אַתָּה they have given them up (אַתָּה). Upon the connection of this verb in the *fut.* and *infin. Peal*, with אַתָּה = אַתָּה cf. §. 35. 2. 6.”

A. 69. 21. 10.—After “א”, add: “by dropping the first radical”.

A. 69. 28. 7.—Instead of “א”, add: “א”.

A. 70. 2. 5.—After “verbs”, add: “consist in the quiescence and changing of ך into א and”.

A. 70. 9. 8.—Before “א”, add: “in order to relieve the pronunciation”.

A. 70. 21. 1.—Instead of the next 14 lines to “Re.n.”, add:

1. According to the analogy of the regular verb, **א**, of verbs **א**<sup>11</sup>, quiesces in **א̂**, in the *imperat.* and *fut.* of *Pe.*, **אֶמֶן**, **אֶמְנָה**; the *pret.* and *inf.* of the same conjugation takes **אִ** **אִמַּן**, **אִמְנָה**; and in verbs **א**<sup>11</sup>, **א** with **א̂**, in like manner, is retained in the *pret.*, *imperat.*, and *fut.* *Pe.* **אֶמֶן**, **אֶמְנָה**, **אֶמְנָה**, while the *inf.* with **אִ** belongs to verbs **א**<sup>11</sup>. The preformative of the *fut.* takes no vowel. Only **א** of the 1st. *sing.* takes **א̂**, **אֶמְנָה**. In the other conjugations **א** passes into **א** (**א̂**, of course, is the usual vowel in *Ethpe.*, *Pa.*, and *Aph.* of the regular verb), and either quiesces in **א̂**, in *Ethpe.*, *Aph.* and *Ethtaph.* (pronounced the same as *Ethpe.*), e. g. **אֶמְנָה**, **אֶמְנָה**, **אֶמְנָה**, (he has exalted himself, cf. **אֶמְנָה**); or is movable in *Pa.* and *Ethpa.* (corresponding with *Dag. f.* in Heb.), e. g. **אֶמְנָה**, **אֶמְנָה**. In the *part. act. Pe.*, it is changed into **א** (**-y**, cf. § 1. Rem. 4), e. g. **אֶמְנָה** (pronounced *koy-em*), and which (**א**), in the course of conjugation, loses itself again in **א**, and with **אִ**, forms the diphthong *oi*, e. g. **אֶמְנָה** (*emph. st. m.* or *fem. abs.*); but, in the *part. pass.*, it follows the regular formation with **א** quiescing, e. g. **אֶמְנָה**. For *Pa.* and *Ethpa.* we sometimes find the conjugations *Palpel* and *Ethpalp.*, e. g. **אֶמְנָה** (*Ephr.* II. 20. D. 5), **אֶמְנָה**, **אֶמְנָה** (from **אֶמְנָה**).

A. 71. 13. 1.—Instead of the two lines beginning with “some”, add: “there are, however, several verbs, originally **א**<sup>11</sup>, which retain **א** in *Pa.* and *Ethpa.*, e. g. **אֶמְנָה** *Pa.* **אֶמְנָה** *Ethpa.* **אֶמְנָה**.

The verbs **أَبُو**, **وَصُو** follow the same rule in their formation. There are two verbs nearly resembling each other which are distinguished by their signification, **أَبُو** (*to accuse*), **أَبُو** (*to be present*), from **أَبُو**. Some have double roots, e. g. **أَبُو** (*to blind*), from **أَبُو** (*to be blind*), and **أَبُو** (*to wake up*), from **أَبُو** (*to wake*). It is only very seldom that the double root has the same signification, e. g. **أَبُو** and **أَبُو** (*to breathe*), from which are **أَبُو** and **أَبُو** *to permit to breathe.*"

A. 71. 32. 5.—After “convinced”, add: “or *to permit to convince themselves* (= *πειθῆσθαι*), *Ethpe.* or”.

A. 72. 8. 10.—After “verbs”, add: “and those in which } either quiesces, passes into **أَبُو**, or falls entirely away. The”.

A. 72. 10. 1.—Instead of the first line and second to “the”, add: “1. In respect to the general formation of the tenses and modes, the following should be remarked. Final } either quiesces in a preceding vowel (  $\overset{\circ}{\text{—}}$  or  $\overset{\sim}{\text{—}}$  ), or passes into **أَبُو**. The”.

A. 72. 21. 10.— After “*Pe.*”, add: “(except *Pe.* of verbs **أَبُو**)”.

A. 72. 24. 2.—Instead of the sentence beginning with “The imperatives”, read: “Therefore, we have here the addition of the *imperat. Pe.* to the *imperat.* ending of *Ethpe.*, e. g. **أَبُو**”.

A. 72. 26. 9.—Before “some”, add: “; *Ethpa.* **أَبُو** *to be named* (*Acts* 1. 23)”.

A. 73. 2. 1.—Before “The” add: “instances of false punctuation for **أَبُو** (*Ethpa.*)”.

- A.** 73. 3. 1.—After “and”, omit next word, and add: “an apocopate form  $\text{׀ס׀}$ ”.
- A.** 73. 10. 1. Instead of first line “to the pret.”, add: “A. In which cases,  $\text{׀}$ , arising out of  $\text{׀}$ , may be either *movable*, or *quiescent*, as can be readily perceived by a comparison of these with the regular *verb*; a)  $\text{׀}$  is *movable* in verbal formations where, in the regular *verb*, the third radical letter begins a syllable; b) it *quiesces*, on the contrary, where the third radical closes the syllable. Consequently belong here under a’’. (Also in lines 12, 13, 14, 15, 17, from top in Traus. omit “in”).
- A.** 73. 16. 10.—Before “; and”, add: “(also the *emph.* form of the *masc.*”).
- A.** 73. 21. 7.—After “cases,” add: “(also in *Pe.* of verbs  $\text{׀}$ )”.
- A.** 73. 23. 1.—Instead of “B.  $\text{׀}$  falls away in”, add: “B.  $\text{׀}$  falls entirely away without compensation, before the formative additions  $\text{׀}$  and  $\text{׀}$ , or those which begin with  $\text{׀}$  and  $\text{׀}$  as  $\text{׀}$  and  $\text{׀}$ . Accordingly belong here”. Omit “in,” in lines 24, 25, 27, 29, words 10, 7, 10, 11 (counting from the left), in p. 73, and lines 1, 2, 4, T., words 10, 12, 3, in p. 74 in Trans.
- A.** 74. 5. 7.—Before “e. g.” add: “(more nearly approaching to the sound of  $\text{׀}$ )”.
- A.** 74. 7. 2.—After “appears” add: “(cf. the Heb.  $\text{׀}$ ,  $\text{׀}$ )”.
- A.** 74. 23. 1.—Instead of the first two lines and a half, to “sometimes”, read: “When  $\text{׀}$  and  $\text{׀}$  movable occur together, as in the verb  $\text{׀}$ , for the sake of euphony,  $\text{׀}$  falls away, if these letters are separated from each other and not in the same syllable. This is the case when the verb takes a preformative and the first radical is vowelless, e. g. *infin. Pe.*  $\text{׀}$ , for  $\text{׀}$ ”.

A. 75. 10. 5.—After “verbs”, add: “consist in the falling away of the first radical letter and”.

A. 75. 12. 1.—After “Aph.”, add: “and *Ethtaph.*”.

A. 75. 13. 1.—Before “The”, instead of the sentence extending to the Rem., add: “A *fut.* and *imperat.* with — occur even in transitive *verbs*, e. g.  $\text{ܐܚܝܒ}$ ,  $\text{ܐܚܝܒ}$ , in respect to which the former is only distinguished externally from the *pret.* by — being placed over the preformative. Two forms ( $\text{ܐܚܝܒ}$  and  $\text{ܐܚܝܒ}$ ) with  $\text{ܐܚܝܒ}$ , are in use and a *fut.* with —, e. g.  $\text{ܐܚܝܒ}$  (*Ephr.* II. 228. E. 1.), forming the *verbs*  $\text{ܐܚܝܒ}$ ,  $\text{ܐܚܝܒ}$ ,  $\text{ܐܚܝܒ}$ , (cf.  $\text{ܐܚܝܒ}$  § 35. 2. b)”.

A. 75. 19. 10.—After “descended”, add: “In respect to retaining the characteristic  $\text{ܐ}$  in Aph., e. g.  $\text{ܐܚܝܒ}$  from  $\text{ܐܚܝܒ}$ , compare § 23. 1. Rem.”.

A. 75. 25. 7.—Instead of the line to “away”, read: “A contraction of the last two radicals, takes place, by which the vowel of the stem syllable falls back upon the first radical”.

A. 76. 4. 5.—Instead of 12 words from “takes”, to “away”, read: “, in its approach to a regular formation, requires a division of its monosyllabic stem and inserts  $\text{ܐ}$  between the two radicals”.

A. 76. 16. 1.—Instead of the seven following lines, add: “2. The *part. pass. Pe.*, retaining the middle radical, is inflected regularly in a fuller form on account of the last two radicals being separated by the insertion of the characteristic  $\text{ܐ}$  between them, e. g.  $\text{ܐܚܝܒܐ}$ . All of the modes and tenses of *Pa.* and *Ethpa.*, (whose middle radical, it has been thought, should be doubled) are also regularly inflected, e. g.  $\text{ܐܚܝܒܐ}$ ,  $\text{ܐܚܝܒܐ}$ .”

Hence we find also the forms *Palpel* and *Ethpalp.*, e. g.  $\text{פָּלְפַל}$ ,  $\text{פָּלְפַלְתִּי}$ . *Ethpe.* seldom conforms to the first formation, e. g.  $\text{פָּלְפַלְתִּי}$  (*Heb.* IX. 13);  $\text{פָּלְפַלְתִּי}$  (*Barhebr.* p. 508);  $\text{פָּלְפַלְתִּי}$  from  $\text{פָּל}$  (*Assem. Bibl. Or.*, II. pp. 136. 139)".

A. 77. 17. 10.—After "formed", add: "according to some".

A. 77. 18. 1.—Before "*imperat.*," add: "(properly by the elision of  $\text{ל}$ )".

A. 77. 20. 12.—After " $\text{פָּלְפַל}$ ", add: "*part. act.*  $\text{פָּלְפַלְתִּי}$ , *pass.*  $\text{פָּלְפַלְתִּי}$ ".

A. 77. 21. 8.—Before "c)", add: "The *infin. Pe.*  $\text{פָּלְפַלְתִּי}$  mentioned by *Amira*, p. 362, is difficult to explain".

A. 77. 23. 6.—After "46", add: "(for  $\text{פָּלְפַלְתִּי}$  *Matt.* XVII. 17. we should read  $\text{פָּלְפַלְתִּי}$ ".

A. 78. 1. 1.—After "*passive*", instead of the rest of line 1, line 2, and line 3 to "while", read: " $\text{פ}$  being retained throughout all the modes and tenses, quiesces in  $\text{פ}$ , as in *verbs* 3 *Gutt.* (*vid.* § 13. 1. Rem. ), while its vowel".

A. 98. 23. 12.—After "*Pa.*," add: "and *Aph.*, retain".

A. 100. 26. 2.—Before "(compare," add: "e. g.  $\text{פָּלְפַלְתִּי}$  *infin. Aph.* from  $\text{פָּל}$ , *Ephr.* 1. p. 8. E. 3".

A. 106. 5. 1.—After "it", add: "(in both cases corrected in the London ed., thus,  $\text{פָּלְפַלְתִּי}$  and  $\text{פָּלְפַלְתִּי}$ )".

A. 106. 21. 6.—Before "In", add: "in consequence of which  $\text{פ}$  becomes movable".



A. 110. 15. 2.—Instead of “ $\text{ܐܘܨܝܢ}$ ,” read: “ $\text{ܐܘܨܝܢ}$ ”.

A. 122. 5. 9.—For “ $\text{ܐܘܨܝܢ}$ ,” read: “ $\text{ܐܘܨܝܢ}$ ”.

A. 123. 20. 10.—After “44,” add: “Rem. A special versatility of the language is apparent particularly in transferring Greek *composites* to itself. This versatility is generally quite evident from an analysis of *composites* in respect to their elements and relation to the genitive (cf. Synt. § 81. Appendix). The following express the *concrete* idea:

$\text{ܐܘܨܝܢ}$  ὀρθόδοξος;  $\text{ܐܘܨܝܢ}$  δεύτοκος; (cf. 2 Tim. III. 2, 3; Acts VII. 51). *Concrete composites*, marking the

idea of companionship (= σύν), are expressed by  $\text{ܐܘܨܝܢ}$  *m.* (*companion*),  $\text{ܐܘܨܝܢ}$  *f.*, less frequently by  $\text{ܐܘܨܝܢ}$  *brother*,

e. g.  $\text{ܐܘܨܝܢ}$  συμφυγάδες. The Syrians express *universality* (= παντο) by  $\text{ܐܘܨܝܢ}$  placed after it, e. g.  $\text{ܐܘܨܝܢ}$  παντοκράτωρ;

$\text{ܐܘܨܝܢ}$  παντοδύναμος; *multiplicity* (= πολύ) is expressed by  $\text{ܐܘܨܝܢ}$ , e. g.  $\text{ܐܘܨܝܢ}$  πολύμακαρ;

$\text{ܐܘܨܝܢ}$  πολύτιμος (John XII. 3);  $\text{ܐܘܨܝܢ}$  (ή) πολυποίκιλος. In reference to *compounding* something of a general nature, cf. Acts X. 34; XXIII. 23; 1 Cor. VI. 9.

The same is true when *abstract* ideas are expressed, e. g.  $\text{ܐܘܨܝܢ}$  γενεαλογία;  $\text{ܐܘܨܝܢ}$  θεολο-

γία;  $\text{ܐܘܨܝܢ}$  δευτερονόμιον (cf. Matt. XIX. 8; Eph. IV. 2; Col. 1. 11; III. 12). Of this kind are *compounds*

with ήμι preceding, e. g.  $\text{ܐܘܨܝܢ}$  ήμισφαίριον; with μέσος preceding, e. g.  $\text{ܐܘܨܝܢ}$ ; or  $\text{ܐܘܨܝܢ}$  μεσημβρία (cf. Mark XIII. 35; Rev. XIX. 17). The idea

of *climate* is expressed by  $\text{ܐܘܨܝܢ}$ , and transposed, by  $\text{ܐܘܨܝܢ}$  northeast. *Negative nouns* are indicated by

$\text{ܐܘܨܝܢ}$  northeast. *Negative nouns* are indicated by

ו̇ preceding, e. g. אִדְּוֹ ו̇ ignorance; לְזִמְזִימִים ו̇ carelessness; לְמַדְמַדִּים ו̇ disorder (ἀταξία) (cf. *Matt.* XIII. 58; XVII. 20); an object entirely negative and its nature foreign, is expressed by ו̇ דְּ, e. g. כְּסֹף ו̇ דְּ οὐκ ἔθνος (= עַם נִזְרָה) nothing less than this; by a negative circumlocution, e. g. לְזִמְזִימִים ו̇ מְפָלָה want of affection (ἀστοργία). The same is true in respect to *adjectives* and *adverbs*. cf. *Agrell Supplem.* p. 78 —

- A. 124. 7. 3.—After “language”, add: “like the other Semitic dialects”.
- A. 128. 15. 11.—After “sheep”, add: “מְפָלָה vermin (*Ephr.* 1. 8. *D.* 2), מְדָבָה a herd of horses (*Ephr.* I. 25. *D.* 5), לְהַסֵּף a flood (*Ephr.* 1. 121. *E.* 5).”
- A. 130. 21. 1.—After “should”, add: “(as in the London ed. of the New Testament)”
- A. 131. 2. 5.—After “etc.”, add: “although the form אִתְּוֹ is also found, and, according to *Bar Ali*, the *sing.* מְפָלָה lies at the foundation of מְפָלָה”.
- A. 131. 9. 7.—After “food”, add: “but אִתְּוֹ in the *emphat. pl.* falls away again, e. g. מְפָלָה”.
- A. 136. 6. 11.—Erase “V”, and, in line 8, 3d word (after “II”), add: “and V”.
- A. 136. 11. 5.—Instead of the next eight lines to “movable”, add: “while the other *suffixes* with their union vowels preceding (וֹ, וֹ, etc.,) are generally attached to the form of the *emphat. state*, e. g. מְפָלָה, מְפָלָה, etc., which circumstance is explained by the fact that it relieves the pronunciation made difficult by an accumulation of vowelless consonants. The same rule holds also in monosyllabic *nouns*,

which, in the *emphatic state*, lose  $\bar{\text{ـ}}$  or  $\text{ـ}^{\text{ـ}}$  (of the *abs. state*), e. g.  $\text{قَمَلٌ}$ , *emph.*  $\text{قَمَلًا}$ , with *suff.*  $\text{قَمَلِي}$ ,  $\text{قَمَلِيَّ}$  ( $\text{قَمَلِي}$  from  $\text{قَمَلِيَّ}$ ) etc. Nouns derived from *verbs*  $\text{فَعَّل}$  with  $\text{لِ}$ , *emph. state*  $\text{فَعَّلًا}$  (*decl.* V., e. g.  $\text{هَلَّلًا}$ , *emph.*  $\text{هَلَّلِيَّ}$ ), allow  $\text{ب}$  in the *Suff.* (1 *sing.* 2. and 3. *pl.*) to quiesce in  $\bar{\text{ـ}}$ , e. g.  $\text{هَلَّلِيَّ}$ ,  $\text{هَلَّلِيَّكَ}$ , while in the other *suff.*,  $\text{ب}$  is *movable*,".

- A. 140. 7. 9.—After “syllable,” add: “(in the *emphat. sing.* and in all the *plur.*)”.
- A. 143. 12. 6.—After “2)”, add: “and this law of the language is applicable to all *feminines*”.
- A. 150. 5. 1.—Instead of “denominative adjectives”, read: “*adjectives* derived from *nouns*,”.
- A. 150. 22. 1.—After “Rem.”, add: “For  $\text{سِتَّةٌ}$ , the form  $\text{سِتَّةٌ}$  occurs with prosthetic  $\text{س}$  when preceded by the copulative  $\text{وَ}$  ( $\text{سِتَّةٌ}$ ), or by  $\text{سِ$  for marking the ordinal number ( $\text{سِتَّةٌ}$ ) the *sixth*”.
- A. 150. 28. 7 —Instead of the next 14 words, including “feminine”, read: “(or  $\text{مِائَتَانِ}$  *dual* from  $\text{مِائَةٌ}$ ) 200; the other hundreds were formed by a *unit* preceding, in the *fem.*, united with a word having  $\text{مِئَاتٌ}$  in the *sing.* ( $\text{مِئَاتٌ}$ ), or by a *unit* separated from a word in the *plur.* having  $\text{مِئَاتٌ}$   $\text{مِئَاتٌ}$   $\text{مِئَاتٌ}$  300, etc.”.
- A. 151. 4, 9.—After “word”, add: “(each having a double gender)”.
- A. 152. 25. 1.—Instead of 8 words, from “so” to “here,” add: “*truly, yes, so*,  $\text{بَل}$  *not*,  $\text{هَ}$  (from  $\text{هَ}$   $\text{بَل}$ ) *not*,  $\text{هَ}$  *here, there* ( $\text{هَ}$  *farther, there, yonder*),  $\text{هَ}$  *here, there, at that place*,  $\text{هَ}$  *where, only there where*,  $\text{هَ}$  *at that place, there*.”

Rem. The prepositions  $\text{ל}$  and  $\text{מִן}$  united, indicate motion to or from a place, e. g.  $\text{לְכַן}$  *there*,  $\text{מִכַּן}$  *from that place*,  $\text{לְכַן־שׁוֹרֵי}$  *farther this way*,  $\text{לְכַן־מִן}$  *from that place, thence*;  $\text{לְכַן־שׁוֹרֵי}$  *only there whither*,  $\text{לְכַן־שׁוֹרֵי}$  *thither*, to that place,  $\text{לְכַן־מִן}$  *from that place, thence*.  $\text{לְכַן־שׁוֹרֵי}$  forms many compounds, e. g.  $\text{לְכַן־שׁוֹרֵי}$  ( $\text{טֹטֵי}$ ) *then* (referring to time), *at that* (time),  $\text{לְכַן־שׁוֹרֵי}$ ,  $\text{לְכַן־שׁוֹרֵי}$  so, of this kind,  $\text{לְכַן־שׁוֹרֵי}$  (from  $\text{לְכַן־שׁוֹרֵי}$  and  $\text{לְכַן־שׁוֹרֵי}$  with the changing of the former into  $\text{לְכַן־שׁוֹרֵי}$ ) *here, there* (referring to place), *therein*,  $\text{לְכַן־שׁוֹרֵי}$  *there*,  $\text{לְכַן־שׁוֹרֵי}$  *from that* (time), *to that* (time),  $\text{לְכַן־שׁוֹרֵי}$  *the very same*,  $\text{לְכַן־שׁוֹרֵי}$  (from  $\text{לְכַן־שׁוֹרֵי}$  and  $\text{לְכַן־שׁוֹרֵי}$  hour) *now*,  $\text{לְכַן־שׁוֹרֵי}$  *from this time*".

A. 152. 27. 6.—After " $\text{לְכַן־שׁוֹרֵי}$ ," add: ( $\text{לְכַן־שׁוֹרֵי}$ ),  $\text{לְכַן־שׁוֹרֵי}$ ".

A. 153. 1. 8.—After "again", add: " $\text{לְכַן־שׁוֹרֵי}$  *the third time*".

A. 153. 2. 7.—After "to-day", add: "Rem. All *Gentile nouns* also take the termination  $\text{לְכַן־שׁוֹרֵי}$  with  $\text{כ}$  preceding, e. g.  $\text{לְכַן־שׁוֹרֵי}$  *from the Syriac*".

3. The manner in which the want of adverbial forms are supplied and expressed in the Syriac language, by *nouns, adjectives, pronouns* and other parts of speech is liberal and various. Here are to be considered: a) adverbial forms expressed by *substantives*; a) merely by the *abs. stat. sing.* without a preceding preposition, e. g.  $\text{לְכַן־שׁוֹרֵי}$  (want) *not*,  $\text{לְכַן־שׁוֹרֵי}$  *entirely*; by the *emph. stat.*, e. g.  $\text{לְכַן־שׁוֹרֵי}$  *always* (all time)  $\text{לְכַן־שׁוֹרֵי}$  *long*,  $\text{לְכַן־שׁוֹרֵי}$  *on this side*; by the *plur. abs.*, e. g.  $\text{לְכַן־שׁוֹרֵי}$  *manifold*; by the *constr. stat.*, e. g.  $\text{לְכַן־שׁוֹרֵי}$  *around*; by the *fem. absol. sing.*  $\text{לְכַן־שׁוֹרֵי}$  *freely*,  $\text{לְכַן־שׁוֹרֵי}$  *every time*; by the *emph. stat. fem.* e. g.  $\text{לְכַן־שׁוֹרֵי}$  *always* (all time); by the *constr. stat.*

fem.  $\Delta\delta\delta$  instead of; by the *emph. plur. fem.*  $\text{أَحَدٌ}$  some time, much time. Also more frequently by  $\delta$  following, e. g.  $\delta\delta\delta$  almost, nearly. Also we find used as *adverbs*;  $\beta$ ) *nouns* with a preposition preceding (especially  $\delta$ ) in the *abs. stat.*, e. g.  $\delta\delta\delta$  somewhere,  $\delta\delta\delta$  formerly, once,  $\delta\delta\delta$  immediately, swiftly; in the *emph. stat.* e. g.  $\delta\delta\delta$  truly,  $\delta\delta\delta$  unjustly,  $\delta\delta\delta$ ,  $\delta\delta\delta$ ,  $\delta\delta\delta$  privately,  $\delta\delta\delta$  quietly, in the *plur.*  $\delta\delta\delta$  sometimes; also *feminines* in the *absol. st.*,  $\delta\delta\delta$  speedily,  $\delta\delta\delta$  cautiously; in the *emph. st.*,  $\delta\delta\delta$  slyly; with  $\delta$  preceding e. g.  $\delta\delta\delta$  soon,  $\delta\delta\delta$  daily; with  $\delta$  preceding and  $\delta$  following, e. g.  $\delta\delta\delta$  against,  $\delta\delta\delta$  somewhere,  $\delta\delta\delta$  finally,  $\delta\delta\delta$  far (from). Also with  $\delta$  preceding, e. g.  $\delta\delta\delta$  immediately,  $\delta\delta\delta$  whence; with  $\delta\delta\delta$ , e. g.  $\delta\delta\delta$  near to,  $\delta\delta\delta$  near it, close by; with  $\delta\delta\delta$ , e. g.  $\delta\delta\delta$  straight as; with a preposition preceding and following, e. g.  $\delta\delta\delta$  near to something,  $\delta\delta\delta$  within something; with the preceding preposition doubled, e. g.  $\delta\delta\delta$  within ( $\delta\delta\delta$ ),  $\delta\delta\delta$  without ( $\delta\delta\delta$ ). The same relations are also found;  $\beta$ ) in *adjectives, numerals and pronouns*, e. g.  $\delta\delta\delta$ ;  $\delta\delta\delta$  (also  $\delta\delta\delta$ ) very;  $\delta\delta\delta$  more, more so,  $\delta\delta\delta$ ,  $\delta\delta\delta$  only,  $\delta\delta\delta$ ,  $\delta\delta\delta$  at once,  $\delta\delta\delta$  and  $\delta\delta\delta$  immediately,  $\delta\delta\delta$  how much?  $\delta\delta\delta$  and  $\delta\delta\delta$  why?  $\delta\delta\delta$  how,  $\delta\delta\delta$  just as,  $\delta\delta\delta$  as though, even as if,  $\delta\delta\delta$  so us, etc. Finally adverbial forms are

expressed; c) by *verbal forms*, e. g. infin.  $\alpha\omicron\lambda$  *again*, or by the *partic.* e. g.  $\alpha\mu\upsilon\lambda$ ,  $\alpha\mu\upsilon\lambda\ \acute{\alpha}\nu$  *almost*. Cf. *Agrell Suppl.* p. 259 ff. and *Append.* p. 52. Upon the manner of expressing adverbs by *verbs*, cf. *Syntax* § 82. 1".

A. 153. 16. 6.—After "εἰκῆ", add:  $\lambda\acute{\alpha}\lambda\epsilon\iota\tau\alpha$  εἶτα,  $\chi\acute{\alpha}\lambda\alpha$ ,  $\alpha\omicron\lambda$  πάντως".

A. 153. 27. 9.—After "ο", instead of the next 7 words to "which", add: "(in which is contained the idea of being, including, or being in something, or mediation through something, the *ablat.*);  $\rho$  (properly the *relative*, indicating the drawing out of something, the hanging from something, the *genit.*);  $\psi$  (indicating direction towards something, relation to something; therefore *dat.* and *accus.*). These prepositions".

A. 154. 10. 3.—Before "the", instead of the next five lines to "among", add: "the preposition  $\Delta$  preceding, draws  $\acute{\alpha}$  to itself in the simple forms  $\psi\alpha\alpha\acute{\alpha}$  and  $\rho\alpha\alpha\acute{\alpha}$ , and retains the same ( $\acute{\alpha}$ ) before the *suffix* in *nouns*, taking the *suffix* 1 *sing.* 2 and 3 *pl. m.* and *f.* without a union vowel (cf. § 15. 2. B. c. and fol. table); but before the other *suff.* with the union vowel, this peculiarity does not appear, e. g.  $\psi\alpha\alpha\acute{\alpha}$ ,  $\sigma\lambda\alpha\alpha\acute{\alpha}$ , etc.".

A. 154. 15. 9.—After "with", add: "(containing the idea of a common union with or accompaniment to something, from  $\alpha\alpha\alpha$ )".

A. 154. 15. 11.—After "by", read: "(containing the idea of adding to something, an immediate consequence)".

A. 154. 16. 2.—After "to", add: "(containing the idea of adding to something by approximation, from  $\alpha\acute{\alpha}$ )".

A. 154. 19. 10.—After "for", add: "(containing the idea of changing or changing with something)".

A. 154. 20. 11.—After "under", instead of next three lines, add: "(the finding under something, from  $\lambda\alpha\alpha$ ); with  $\psi$  (in which is contained the idea of going down under), *under*;

فَصَّ (the being separated from something, the removing, from أَصْلًا) *from*; ضَامَّةً (standing fast in the order of place and time) *after*; b) *substantives* with *prefixes*, e. g. لَهْمًا (movement in an opposite direction) *against*; لَهْمًا (direction forward) *before*; ضَامَّةً *after*;" .

A. 154. 27. 6.—After "over", instead of the next 4 words to "against", add: "(relating to motion upward; hence لَهْمًا, direction from below (*sursum*); لَهْمًا direction to a place after something, *desuper*) *over* ; , زَادًا (the adding to and agreement with something) *according to, to, with*,".

A. 156. 9. 7.—After "be it—be it", add: "(also لَوْ — — لَوْ (أ = εἴτε δὲ — — εἴτε), لَوْ لَوْ *where not*, or لَوْ لَوْ — — εἰ δὲ μή; لَوْ *if too, if too indeed, although*, لَوْ (— καὶ οὐκ) *if not*, after لَوْ *nevertheless*, لَوْ with the *future* following, لَوْ with the *infin.* following, *except that*, لَوْ or لَوْ *if not* ; لَوْ — — لَوْ — — *not only — but also*;" .

A. 156. 9. 14.—After "lest", add: "with the *fut.* following *lest*, before a *noun*, *without*;" .

A. 156. 11. 7.—After "until", read: لَوْ *before, ere, or* after particles, e. g. لَوْ, *as, even as, as if*, لَوْ *so as* (καθὼς), *that (iva)*, لَوْ *that not, etc.*;" .

A. 156. 14. 4.—After "μέν", add: "of which the last two in the Charklensian version of the New Testament, correspond with the Greek μὲν—δέ".

A. 156. 14. 4.—Add a note: "Rem. The frequent use of both the last named particles فَصَّ and لَوْ for uniting the two parts of a sentence without expressing a direct antithesis, is a





without being *emphatic*, e. g. *Ephr.* II. 209. D. 7.  $\text{בְּנֵי־לֹסֶסֶלֶס}$   
 $\text{לֹסֶסֶלֶס בְּנֵי־חַבְלֵי־בָבֶל}$  is not this Babel which I have  
 built? I. 312. A. 1. They are *emphatic* when following and  
 oftener before the *verb*, e. g. *Barh.* 399. 15; especially when  
 $\text{אֵל}$  is placed between ”.

A. 158. 2. 9.—Before “Upon”, add: “*Ephr.* I. 308. E. 3.  
 $\text{אֲנִי־אֵל־בְּנֵי־אֵל־אֲנִי־אֵל־אֲנִי}$  I also will go with thee”.

A. 158. 5. 12.—After “38” read: “e. g. *Ephr.* II. 220. D.  
 2. 3.  $\text{אֵל־אֵל־אֵל־אֵל־אֵל}$  the word is true”.

A. 158. 9. 6.—After “64”, read: “*Ephr.* I. 392. C. 3.  $\text{אֵל־אֵל־אֵל}$   
 $\text{אֵל־אֵל־אֵל}$  but that is manifest”.

A. 158. 19. 2.—Before “or”, add: “*Acts* V. 32.  $\text{אֵל־אֵל־אֵל־אֵל}$   
 $\text{אֵל־אֵל־אֵל־אֵל}$  we are witnesses; *Barh.* 26. 2.  $\text{אֵל־אֵל־אֵל־אֵל}$   
 $\text{אֵל־אֵל־אֵל־אֵל}$  and this is the translation. Also the *pronoun* oc-  
 curs with  $\text{אֵל}$  e. g. *Ephr.* II. 153. A. 2.  $\text{אֵל־אֵל־אֵל־אֵל}$   $\text{אֵל־אֵל}$   
 this is it; or it is separate, e. g. I. 392. C. I. 483. E. 2  
 $\text{אֵל־אֵל־אֵל־אֵל}$  so long may you be with me; *Acta*  
*Mart. orientt.* II. 351. 20. 21.”

A. 158. 21. 10.—After “15”, add: “*Rem.* The *substantive*  
*verb* is often expressed by  $\text{אֵל}$ , after a *personal pronoun*, e. g.  
*Matt.* XXVI. 25.  $\text{אֵל־אֵל־אֵל־אֵל}$  Sir, is it I? Also  
 in compounds, as  $\text{אֵל־אֵל}$  who is?  $\text{אֵל־אֵל}$  what is?  $\text{אֵל־אֵל}$  he is  
 good;  $\text{אֵל־אֵל}$  he is blessed; *Luke* X. 41; *1 Cor.* IV. 11; X.  
 22; *Rom.* VIII. 37”.

A. 159. 2. 14.—After “133. I.”, add: “*Acts* III. 14; *Ephr.*  
 I. 85. F. 6. 7.”

A. 159. 4. 14.—After “are”, add: “4. The *neuter pronoun*  
 (cf. *Agrell App.* II. p. 23) is expressed; a) by the *feminine*, if

the pronoun take both genders, e. g. *Barh.* 264, 9.  $\text{לֹּטְוּ אֵיךְ}$   $\text{אֲשֶׁר}$  that which has happened; 569, 9.  $\text{לִּמְטֵוּן יִשְׁתָּוּ אִי}$  if this happen; *Assem.* I. 372.  $\text{אֵלְכָלְכֵם אֲשֶׁר כָּתוּב}$  all this is written; b) by the masc. when the pronoun takes only one gender, e. g. *Assem.* I. 375.  $\\text{נִמְצָאָה אֲשֶׁר}$  which has been found; *Barh.* 439, 14.  $\text{אֲשֶׁר נִשְׁמַע לְךָ}$  which has happened to you; the neuter pronoun is seldom expressed by the masc. when it takes both genders, e. g. *Luke* VII. 7; VIII. 18; XIX. 26; *Matt.* XIII. 22.

#### B.—Suffixes.

The pronominal suffixes of the verb mark the accusative, seldom the personal dative of other languages, e. g. *Assem.* III. P. I. 179.  $\text{אֲשֶׁר נִשְׁמַע לִּי}$  it happened to me. Also  $\text{לֹּטְוּ}$  marks the accusative, e. g. *Acts* VII. 40.  $\text{אֲשֶׁר נִשְׁמַע לְיֵשׁוּעַ}$  that which happened to him, what became of him; XXVIII. 5. 6. Sometimes also the accus. is marked by a preposition, e. g. *Matt.* XXVI. 39.  $\text{נִשְׁמַע לִּי}$  (*παρελθὲν ἀπ' ἐμοῦ*); it is also sometimes found in connection with  $\text{אֲשֶׁר}$ , e. g. *Barh.* 219.

Rem. But the verb  $\text{אֲשֶׁר נִשְׁמַע}$  to give, does not belong here, as in this signification it is only united with a personal dative. If, therefore, we find  $\text{אֲשֶׁר נִשְׁמַע לִּי}$  in *Jud.* I. 15, it does not mean as much as  $\text{אֲשֶׁר נִשְׁמַע לִּי}$ , thou hast given to me; but the suffix, according to the original meaning, to set, to place, to misplace, is the personal object in the accusative!  $\text{אֲשֶׁר נִשְׁמַע לִּי}$  should be rendered thou hast placed or misplaced me. The LXX have rightly translated *ἐκδέδοσαι με* thou hast given me (of the house) i. e. a dowry. Therefore the auxiliary signification to reward, to present with, is here, to lead by the hand. This relation is not found in the Old Testament, e. g. *Isa.* XXVII. 4, compared with *Ephr.* II. 65. E. and *Zach.* VII. 5, compared with *Ephr.* II. 296. B."

A. 159. 14. S.—After "proper", add: "when they stand in place of the adjective".

A. 159. 16. 4.—After “ornament”, add: “*Ephr.* II. 221. B. I.  $\text{וְעַל־הַקֹּדֶשׁ} \text{עָלָה} \text{עָלָה}$  *over thy holy city*; 227. C. 4, 5; II. 339. C. 6, 7; I. 130. E. 7;”.

A. 159. 30. 9.—After “him”, add: “*Ephr.* I. 349. C. 4;”.

A. 159. 32. 6.—After “14”, add: “426. 8.  $\text{בְּחֵן} \text{בְּחֵן}$  *the report by him*”.

A. 160. 9. 6.—Instead of “and”, add: “*Ephr.* I. 349. B. 8.

$\text{וְעִמָּךְ} \text{אִם} \text{לֹא} \text{עָשִׂיתָ} \text{עִמָּךְ}$  *so also they make it (directly)*

*with thee*; I. 131. D. 7.  $\text{כְּעִמָּךְ} \text{כְּעִמָּךְ}$  *even as with us.*

When an *adjective* is united with a *noun* the *possessive* follows the latter. If the *possessive* stand before the *noun*, it takes the place of the *substantive verb*, e. g. *Ephr.* II. 220. C. 2.

$\text{וְהַזֵּוֹ} \text{וְהַזֵּוֹ} \text{וְהַזֵּוֹ} \text{וְהַזֵּוֹ}$  *thine, O, Sir, is the victory.* So with  $\text{וְהַזֵּוֹ}$  following, the *possessive pronoun* signifies the same, e. g.

$\text{וְהַזֵּוֹ} \text{וְהַזֵּוֹ} \text{וְהַזֵּוֹ} \text{וְהַזֵּוֹ}$  *the same kings*; *Assem.* I. 28.  $\text{וְהַזֵּוֹ} \text{וְהַזֵּוֹ}$

$\text{וְהַזֵּוֹ} \text{וְהַזֵּוֹ}$  *the same city*; or it is used as a *relative*, e. g. *Barh.*

429, 2.  $\text{וְהַזֵּוֹ} \text{וְהַזֵּוֹ}$  *whose name.* With a *preposition* pre-

ceding it means *self*, e. g.  $\text{וְהַזֵּוֹ} \text{וְהַזֵּוֹ}$  *in themselves*; *Ephr.* II.

204. F. 7.  $\text{וְהַזֵּוֹ} \text{וְהַזֵּוֹ}$  *ourselves.* With a *preposition* preceding

and a *suffix* added, it stands in place of the *substantive pro-*

*nouns*, *mine, thine*, etc., e. g. *John* X. 14.  $\text{וְהַזֵּוֹ} \text{וְהַזֵּוֹ}$  *from*

*mine*; I. 11.  $\text{וְהַזֵּוֹ} \text{וְהַזֵּוֹ}$  *to his*; *Assem.* I. 375.  $\text{וְהַזֵּוֹ} \text{וְהַזֵּוֹ}$  *from*

*ours.* The sense is similar when preceded by a *pronoun sep-*

*arate*, e. g. *Berh.* 254. 10.  $\text{וְהַזֵּוֹ} \text{וְהַזֵּוֹ}$  *from thine*;

526, 11; 426, 14. 5; and fully *absolute* as in *Luke* XV. 31.

$\text{וְהַזֵּוֹ} \text{וְהַזֵּוֹ}$  *and what is mine, that is thine,*

*John* XVII. 9, 10. The repetition of the *suffix* occurs”.

A. 161. 12. 1.—After “Rem.”, read: “Here belong also

abbreviated forms, e. g.  $\text{וְהַזֵּוֹ}$  for  $\text{וְהַזֵּוֹ}$ ; *Assem.* III. P. I.

293.  $\text{וְהַזֵּוֹ} \text{וְהַזֵּוֹ}$  *to thee, O Lord*”.

- A. 161. 14. 7.—After “city”, instead of “XXII. 19, and”, read: “**ܐܘܪܝܢܐ** does not often appear in such passages as *Assem.* III. P. I. 363. **ܐܘܪܝܢܐ ܕܡܠܟܘܬܐ ܕܥܡܘܪܐ** to the praise of God. The same is true also in respect to”.
- A. 161. 26. 8.—After “14”, add: “*Barh.* 452, 14. **ܐܘܪܝܢܐ ܐܘܪܝܢܐ** he gave (him) his wine himself; *Ephr.* II. 217. D. I. Also, according to some, the *suffix* also stands between words, e. g. *Ephr.* I. 84. B. 7 **ܐܘܪܝܢܐ ܐܘܪܝܢܐ** she also asked it (him) from Jacob. **ܐܘܪܝܢܐ** also stands after the *verb* before a mere personal *suffix*, e. g. *Barh.* 324, 3. **ܐܘܪܝܢܐ ܐܘܪܝܢܐ** they took him prisoner; even when it follows the *suffix*, marking the nearer *noun*, so that there is a double pleonasm, e. g. *Ephr.* I. 314. C. I. **ܐܘܪܝܢܐ ܐܘܪܝܢܐ** which had sustained (him, him) Barak; III. 567. D. 7. 8.”
- A. 161. 27. 7.—After “pleonastically”, add: “as *personal dative*”.
- A. 161. 28. 5.—After “&c.”, add: “which peculiarity is more frequent in Syriac than in Hebrew. The following belong here”.
- A. 162. 5. 13.—Before “sometimes”, instead of the rest of the Rem., read: “sometimes this peculiarity of speech is found in connection with **ܐܘܪܝܢܐ** to wander, e. g. *Ephr.* I. 1. C. I; **ܐܘܪܝܢܐ** to be quiet; *Ephr.* III. 584. F. 4 **ܐܘܪܝܢܐ** to find, e. g. *Ephr.* I. 184. D. 3; **ܐܘܪܝܢܐ** to be similar, e. g. *Ephr.* II. 339. B. 7; **ܐܘܪܝܢܐ** to make, e. g. *Barh.* 217. 10; **ܐܘܪܝܢܐ** to be foolish, e. g. *Rom.* I. 22; even with **ܐܘܪܝܢܐ**, e. g. *John* I. 15; *Ephr.* I. 8. E. 1. **ܐܘܪܝܢܐ ܐܘܪܝܢܐ** as it was evening; often in connection with many *verbs*, in which the idea of a kind of drawing back seems to lie, e. g. **ܐܘܪܝܢܐ** to believe; *John* XI. 31; *Ephr.* I. 82. A. 3; 266. A. 3; **ܐܘܪܝܢܐ** to know, to comprehend,

e. g. *Ephr.* I. 266. C. 5; 84. B. 6: **וַיִּזְדָּבֵר** to venture. e. g. I. 348. F. 1. **וַיִּפְּרָץ** to happen to ones self; *Ephr.* I. 125. C. 3. **וַיִּפְּרָץ לְפָנָיו** which is accustomed to happen to one from time to time. The same is true in passives, e. g. *Acts* V. 39. **בְּכַדָּא לְפָנֵינוּ** by which ye are not discovered; *Ephr.* II. 206. E. 3. **וַיִּמְלֵךְ** he was born; II. 227. D. 4. 5. **וַיִּשְׁתַּבַּח** your whole army will be surrendered; *Ephr.* I. 21. B. 6., etc.'

A. 162. 18. 8.—After “honor it”, add: “; *Acts* V. 6; VI. 12; especially when the *participle* is separated from the first (*verb*); e. g. *Ephr.* I. 81. D. 2; III. 591. A. 7, namely, when simultaneous actions are associated. Sometimes also the *suffix* **וְאֵל** is attached to the first *verb*, e. g. *Ephr.* II. 152. F. 5. **וְאֵל נִפְעַדְוּ אֵת הַנְּשִׁימוֹת** he is overwhelmed and (they) dead.”

A. 162. 22. 13.—After “B”, add: “; II. 153. A. 4. **וְאֵל הַיְהוּדִים** the (your) heir of the children of God; even when this *genitive* is a pronoun, e. g. *Ephr.* I. 83. B. 4. 5. **וְאֵל הַיְהוּדִים** to perform matrimony (with) her. The *pleonastic suffix* is attached to two *nouns*, taking the *gender* of the first, especially if the *noun* is *masc.*, e. g. *Ephr.* I. 6. F. 3. **וְאֵל הַשָּׁמַיִם וְאֵל הָאָרֶץ** concerning the creation of the heavens and the earth”.

A. 162. 24. 7.—After “Rem. 1.)”, omit the next word “(and)”, adding: “; e. g. *Ephr.* II. 217. D. 6, 7. **וְאֵל הַשְּׁנַיִם** the two horns of the ram (but the *suffix* to the preceding *noun* may fall away, e. g. *Ephr.* II. 221. B. 5; 233. C. 5); also here belongs the repetition of the *suff.*”

A. 162. 28. 3.—After “people”, add: “indeed both **כֹּל** and **כָּל** after the *noun*, sometimes take *suff.*, e. g. *Ephr.* I. 318.

B. 7. **כָּל־בְּיָסָדָהּ** **כָּל־בְּיָסָדָהּ** *all the people feared her*; ”.

A. 162. 30. 6.—After “4”, add: “; **כָּל** absolute united with a *suff.*, indicates the *whole*, e. g. **כָּל־אֶרֶץ** *I wholly*; **כָּל־אֵל** *we wholly*. In the third person, the *demonstrative pronoun* often precedes **כָּל**, e. g. **כָּל־זֶה** *this (he) wholly*; **כָּל־זֶה** *this (she) wholly*; less frequently is a *pronoun* placed after **כָּל**, e. g. *Barh.* 568, 10. **כָּל־זֶה** **כָּל־זֶה** *this whole time*.

As a *collective* **כָּל** is united with a *sing.* and *plur. suff.* Before numerals it forms a *distributive*, e. g. *Barh.* 440, 7. **כָּל־עֶשְׂרִים** *each ten*; **כָּל־מֵאוֹת** *each hundred*; 516, 2. **כָּל־שֵׁשֶׁת** *each sixth year, all the six years*”.

A. 163. 5. 5.—After “sin”, add: “*Ephr.* II. 227. B. 1; **כָּל**, e. g. *Acts* XXIII. 6; *Ephr.* I. 7. D. 8; 117. C. 3. 4;”

A. 163. 6. 11.—After “tyrant”, add: “*Ephr.* II. 217. C. 8;

I. 6. F. 6. **כָּל־בְּיָסָדָהּ** *concerning her being*;”.

A. 163. 7. 7.—After “19”, add: “*Ephr.* II. 217. A. 4. From this connection of the *suff.* and *prep.* we understand clearly the substantive character of the *prepositions*. We also find this usage still oftener employed in connection with a *noun*

preceded by a *pronoun*, e. g. *Assem.* I. 40. 21. **כָּל־עַל־מִן־הַמֶּלֶךְ** *against this monster*. Also;”.

A. 163. 11. 1.—After “feast”, add: “*Ephr.* II. 217. D. 3. 4.

This repetition is particularly apparent in the use of **כָּל** and **כָּל**. Its foundation lies in the *noun* with a *demonstrative pronoun* preceding, e. g. *Acts* VIII. 35. IX. 21; *Ephr.* I. 308. D. 6.

**כָּל־מִן־הַמֶּלֶךְ** *out of this root of Judah*; c) also some words often stand between this pleonastic *suff.*

and the following *noun* or *pronoun* with the same *preposition*, e. g. *Ephr.* II. 232. C. 7. מִצַּבֵּר לְךָ אֱלֹהֵי מַלְאָכָא לְכַסְבָּא then the angel commanded (him) the prophet (cf. *Agrell. Suppl.* p. 206); *Matt.* XXVII. 4. τὸ πρὸς ἡμᾶς; *John* XXI. 22; *Assem.* I. 405. וְעַתָּה הֵן אֵלֵינוּ wo to me! III. 1. 118. אֲנִי אֲנִי אֲנִי but we also had; *Barh.* 597. 4. After an *oblique case* of a *noun* or *pronoun* separate, the *suff.* of 3d. person, either pleonastic or for the sake of perspicuity, sometimes follows, e. g. *Barh.* 78, 11; *Assem.* II. 372. 11. אֲנִי אֲנִי אֲנִי he had; sometimes the *suff.* of 1st. and 2d. person appears, e. g. *Barh.* 542, 11. 12. אֲנִי אֲנִי אֲנִי he permitted me to drink — — to myself. So also after the *Accus.* of the *pron. separate*, e. g. *Ass.* III. P. 1. 96. אֲנִי אֲנִי אֲנִי this (him) he killed; *Barh.* 342. 11. אֲנִי אֲנִי אֲנִי the wife — he took (her); ”.

- A. 16. 22. 2.—After “these”, add: “*Ephr.* I. 39. E;”
- A. 164. 4. 5.—After “signification”, add: “when occurring after them”.
- A. 164. 14. 3.—After “8”, add: “אֲנִי אֲנִי אֲנִי the wind blows where it will; אֲנִי אֲנִי אֲנִי when; *Ephr.* I. 86. A. 1. אֲנִי אֲנִי אֲנִי when he sent thee (is sent). Sometimes אֲנִי stands before the interrogative adverb, e. g. *Ephr.* I. 83. A. 3. אֲנִי אֲנִי אֲנִי he saw how his possessions had been prospered”.
- A. 164. 18. 11.—After “14”, add: “I. 39, 2. 3. אֲנִי אֲנִי אֲנִי whose name we have not written; *Barh.* 141. 15;”.
- A. 164. 20. 8.—After “31”, add: “*Barh.* 597. 4. אֲנִי אֲנִי אֲנִי that which also had; ’.

- A. 164. 24. 1.—After “sent”, add: “*Barh.* 23. 4. 161, 9. **بِحَبْسِهِمْ** whom we have taken prisoner in war;”.
- A. 164. 26. 14.—After “God, etc.”, add: “; or simply as in *Barh.* 54, 7. **بِحَبْسِهِ** in which; also with one or more words between them, e. g. *Ass.* II. 260. 17. **بِحَبْسِهِمْ** in which no house is left standing”.
- A. 164. 27. 1.—After “Rem.”, add: “The preposition may be omitted where the sense is easily understood from the connection, e. g. *Barh.* 165, 5. v. E. **بِحَبْسِهِ** during the whole time in which I was; 94. **بِحَبْسِهِ** during the first year in which I was king. The bare relative, especially when in the neuter gender, without a *suff.* following, marks the accusative, e. g. **بِحَبْسِهِ** all which he had made; or the relative precedes the mark of the case, e. g. *Barh.* 43. 12. **بِحَبْسِهِ** to which time; 137, 5. **بِحَبْسِهِ** which belonged to the Arabians. At the same time it (the relative) includes, together with itself, the demonstrative, and so may stand after the preposition, e. g. *Barh.* 361. 14. **بِحَبْسِهِ** to those who were with him; 91, 5. **بِحَبْسِهِ** to those who stood by; *Assem.* III. P. I. 238. **بِحَبْسِهِ** upon that which is not becoming; hence in general as follows: **بِحَبْسِهِ** therefore, because; **بِحَبْسِهِ** because; **بِحَبْسِهِ** afterwards”.
- A. 165. 1. 2.—After “strong”, read: “*Assem.* III. P. I. 92. **بِحَبْسِهِ** whom I have commanded.”
- A. 165. 7. 3.—After “Arabians”, add: “*Barh.* 518, 5. **بِحَبْسِهِ** I of whom they say; 533. 14. **بِحَبْسِهِ** thou, whose religion is unknown”.
- A. 165. 14. 9.—After “170. 5”, add: “Also by **بِحَبْسِهِ** preceding the above named pronouns, e. g. **بِحَبْسِهِ**, **بِحَبْسِهِ** either alone



or so that ܘ also follows, e. g. *Barh.* 314. 14. ܘܐܘܬܐ ܫܘܡܝܘܬܐ  
 ܘܐܘܬܐ *he who was with him*; ܘܐܘܬܐ ܘܐܘܬܐ *the one who very*  
 (was rich); farther ܘܐܘܬܐ ܘܐܘܬܐ *m.*, ܘܐܘܬܐ ܘܐܘܬܐ *f.*, e. g. *Barh.* 465,  
 4. ܘܐܘܬܐ ܘܐܘܬܐ *he, who was*;"

A. 165. 23. 1.—After "Rem.", add: "The same is often ac-  
 complished even by the *suffix*, e. g. *Barh.* 303, 15; 138, 16.  
 17; or merely by the *copula*, e. g. *Barh.* 559, 9; *Luke* III.

16. ܘܐܘܬܐ ܘܐܘܬܐ ܘܐܘܬܐ ܘܐܘܬܐ (cf. *Agrell.* p. 219) "

A. 165. 25. 5.—After "sat", add: ܘܐܘܬܐ ܘܐܘܬܐ *Ephr.* I. 82.  
 E. 3; and ܘܐܘܬܐ ܘܐܘܬܐ *Ephr.* I. 119. B. 4."

A. 166. 5. 6.—After "signification", add: "After a preced-  
 ing *noun* in the *construct state*, it indicates the *genitive*, e. g.  
*Barh.* 504. ܘܐܘܬܐ ܘܐܘܬܐ *in those days*; 596, 14; 388, 2.  
 ܘܐܘܬܐ ܘܐܘܬܐ *this folly*. Without a preceding *noun* it  
 indicates the *genitive* by ܘܐܘܬܐ preceding it, e. g. *John* IX. 28.  
 ܘܐܘܬܐ ܘܐܘܬܐ *disciple of this*; ܘܐܘܬܐ, e. g. *Barh.* 256. 8.  
 ܘܐܘܬܐ, e. g. 102, 3. (*dat.* and *accus.* by ܘܐܘܬܐ)".

A. 166. 7. 6.—After "47" add: "; *Matt.* V. 17; *Ephr.*  
 I. 1. D. 3. ܘܐܘܬܐ ܘܐܘܬܐ ܘܐܘܬܐ ܘܐܘܬܐ *even this doctrine*; it (the  
*demonstrative pronoun*) also corresponds with the Latin *hicce*,  
 e. g. *Acts* I. 11. ܘܐܘܬܐ ܘܐܘܬܐ *this Jesus*; *Ephr.* I. 312. D. 5.  
 ܘܐܘܬܐ ܘܐܘܬܐ *this Sinai*; *John* XIX. 19. In Ephrem it often  
 stands evidently for ܘܐܘܬܐ, *that is* (*hoc est*), e. g. B. I. 312.  
 D. 2. 5. ܘܐܘܬܐ ܘܐܘܬܐ ܘܐܘܬܐ *i. e. also the mountains shook*.

Rem. 2. The *neuter* is usually expressed by the *fem.* form though some-  
 times by the *masc.*, e. g. *Matt.* VI. 25; XIII. 13. ܘܐܘܬܐ ܘܐܘܬܐ *διὰ*  
*τοῦτο*."

A. 166. 14. 12.—After "thou", add: "; *Ephr.* II. 10 A. 1;  
 I. 128. B. 2. 4;"

- A. 166. 15. 4.—After “**فَـ**,” add: “, after the *noun* in the *emphat. state*,”
- A. 166. 16. 6.—After “hand”, add: “e. g. *Ephr.* II. 10. A. 1;”
- A. 166. 19. 10.—After “prepositions”, add: “*Ephr.* I. 128.  
B. 4. **بِمَنْ قَالَا** *by whose words?* **مَنْ** and **مَنْ** are used in respect to things, e. g. *Ephr.* I. 389. A. 8. **لِمَنْ** *why?*  
C. 2. **لِمَنْ** *wherefore?* *Acts* V. 24. **أَنْتَ** *what is this?*”
- A. 166. 22.1.—After “Rem.”, add: “The *interrogative* is also found in the following formation: **أَنْتَ** (*āpa*), **مَنْ**, **مَنْ**, **مَنْ** ( *who is he that* ); **أَنْتَ**, **أَنْتَ**, **أَنْتَ**, **أَنْتَ** *m.*, **أَنْتَ**, **أَنْتَ** *f.* (*who indeed?*), **أَنْتَ**, **أَنْتَ** (*who there indeed?*), e. g. *Ephr.* III. 593. D. **أَنْتَ** *whose lips can adequately describe Paradise?*  
In indirect questions **أَنْتَ** and **أَنْتَ** are found with  following or preceding, e. g. *Ephr.* I. 6. E. 2. **أَنْتَ** *on which days*; I. 24. D. 6. **أَنْتَ** *by which he showed what peace existed between the animals and Adam*; also without , e. g. *Matt.* XXIV. 42. **أَنْتَ** *at what hour your Lord doth come*; and **أَنْتَ** with **أَنْتَ** implied, e. g. *John* XVIII. 38. **أَنْتَ** *what is truth?* VII. 20. Moreover **أَنْتَ**, relating to person is found, e. g. *Barh.* 223, 2. **أَنْتَ** *who art thou?* 399. 15. **أَنْتَ** *he who was from the beginning*. In respect to the relative meaning of the *interrogative pronoun* arising from  following, cf. § 56. 1”.

- A. 166. 31. 2.—Instead of “in”, read: “by the *suff.* of;” after “person”, add: “and”.
- A. 167. 1. 3.—After “e. g.”, instead of the next 21 words, to “by prepositions”, add: “ $\hat{\text{ו}}\hat{\text{ס}}\hat{\text{ל}}$  to one's self (*sibi*); *Barh.* 77, 5.  $\hat{\text{ו}}\hat{\text{ס}}\hat{\text{ל}}\hat{\text{א}}\hat{\text{מ}}\hat{\text{צ}}\hat{\text{ו}}\hat{\text{ל}}\hat{\text{מ}}\hat{\text{ל}}\hat{\text{כ}}\hat{\text{ו}}\hat{\text{ל}}$  they chose to themselves a king. The separate *pronoun* of the 3d. person usually precedes the *accusative*, e. g. *Barh.* 54, 15.  $\hat{\text{ו}}\hat{\text{ס}}\hat{\text{ל}}\hat{\text{ו}}\hat{\text{ס}}$  he killed himself (*selbst*).”
- A. 167. 4. 5.—After “themselves”, add: “*Ephr.* I. 349. C. 6;”
- A. 167. 11. 3.—After “myself”, add: “*Ephr.* I. 237. D. 2; II. 208. F. 5. 6;”
- A. 167. 15. 3.—After “9”, add: “(*Agrell. Suppl.* 210) :  $\hat{\text{ו}}\hat{\text{ס}}\hat{\text{ל}}\hat{\text{ו}}\hat{\text{ס}}$  (*πρόσωπον*) *Assem.* I. 485;”.
- A. 167. 15. 8.—After “6”, add: “sometimes  $\hat{\text{ו}}\hat{\text{ס}}\hat{\text{ל}}$  existence, e. g. *Assem.* III. P. I. 77.  $\hat{\text{ו}}\hat{\text{ס}}\hat{\text{ל}}\hat{\text{ו}}\hat{\text{ס}}\hat{\text{ל}}$  who even love themselves; also without a *suffix*, e. g. *Assem.* III. P. 1. 98.  $\hat{\text{ו}}\hat{\text{ס}}\hat{\text{ל}}\hat{\text{ו}}\hat{\text{ס}}$  even contempt.  $\hat{\text{ו}}\hat{\text{ס}}\hat{\text{ל}}$  signifies real substance, the thing itself, e. g. *Ephr.* I. 6.  $\hat{\text{ו}}\hat{\text{ס}}\hat{\text{ל}}\hat{\text{ו}}\hat{\text{ס}}$   $\hat{\text{ו}}\hat{\text{ס}}\hat{\text{ל}}\hat{\text{ו}}\hat{\text{ס}}$  the real heaven and the real earth (even both).”
- A. 168. 7. 13.—Instead of the next three lines, add: “VII. 24;  $\hat{\text{ו}}\hat{\text{ס}}\hat{\text{ל}}$  (*ὁστίς ἄν*), e. g. *Matt.* X. 33; *Mark* VII. 16; *Barh.* 195, 3; 198, 12;  $\hat{\text{ו}}\hat{\text{ס}}\hat{\text{ל}}$ , e. g. *Assem.* I. 235;  $\hat{\text{ו}}\hat{\text{ס}}\hat{\text{ל}}$  *m*,  $\hat{\text{ו}}\hat{\text{ס}}\hat{\text{ל}}$  *f.*, e. g. *Barh.* 113, 7; 598, 14;  $\hat{\text{ו}}\hat{\text{ס}}\hat{\text{ל}}$ , e. g. I *John* III. 3. The *neuter* is expressed by  $\hat{\text{ו}}\hat{\text{ס}}\hat{\text{ל}}$ ,  $\hat{\text{ו}}\hat{\text{ס}}\hat{\text{ל}}$ , e. g. *John* XV. 16;  $\hat{\text{ו}}\hat{\text{ס}}\hat{\text{ל}}$ , e. g. *Acts* III. 22; IV. 23;  $\hat{\text{ו}}\hat{\text{ס}}\hat{\text{ל}}$  (*ὅτι ἄν*), e. g. *Matt.* X. 27;  $\hat{\text{ו}}\hat{\text{ס}}\hat{\text{ל}}$  (*ὅσα ἄν*), e. g. *John* XVI. 23; *Barh.* 107, 13;  $\hat{\text{ו}}\hat{\text{ס}}\hat{\text{ל}}$ , e. g. *Barh.* 600 (*ult.*);  $\hat{\text{ו}}\hat{\text{ס}}\hat{\text{ל}}$ , e. g. *Assem.* II. 172”.

- A. 168. 15. 9.—After “18; b)”, add: “even united with a fem., e. g. *Barh.* 129. **اِنْعُ اِلْاِ** a certain woman; **اِنْعُ** **سِبْ**, e. g. *Assem.* I. 32. **اِنْعُ صِلْاِنْعُ** to some owner of a bath; b) by **قَلْعُ** **سِبْ**, e. g. *Barh.* 127. 8. **صِبْ قَلْعُ** on a certain day;”.
- A. 168. 17. 10.—After “5”, add: “*Barh.* 167. 15. **اِنْسِوَسِبْ** some one of his brothers; d) by **قَبْوَسِبْ** having reference to something including both gender and number, e. g. *Barh.* 241. 16. **اِنْعُ لَفْا قَبْوَسِبْ** a certain people; *Luke* XI. 36. **قَبْوَسِبْ اِنْعُ** a certain part; e) by **صَلْعُ** m., **اِنْعُ صَلْعُ** f. (by concealing the name =  $\acute{o}$ ,  $\eta$   $\delta\epsilon\iota\nu\alpha$ ); *Barh.* 187, 12; 219;”
- A. 168. 19. 4.—After “27”, add: “; also by **صِبْوَسِبْ** relating to persons, e. g. *Assem.* I. 11, 22. Sometimes this idea is contained in the noun itself, e. g. **صِبْوَسِبْ** to a certain place; *Barh.* 250, 16. **اِنْعُ اِنْعُ** a certain long time; **اِنْعُ اِنْعُ** once”.
- A. 168. 21. 6.—After “15;”, add: “also doubled, e. g. 1. *Cor.* XI. 18; b) *elliptically*; also”.
- A. 168. 28. 12.—After “good”, add: “Also by **اِنْعُ** or **اِنْعُ** **سِبْ**, e. g. *Barh.* 284, 8; 613, 1; **اِنْعُ** or **اِنْعُ** — **اِنْعُ**, e. g. *Barh.* 347, 2. 3; finally by **اِنْعُ اِنْعُ**”.
- A. 169. 12. 10.—After “11”, add: “also without **اِنْعُ**, e. g. *Barh.* 359. **اِنْعُ اِنْعُ** certain of his friends;”.
- A. 169. 17. 7.—After “20”, add: “Relating to things **اِنْعُ** is found, e. g. *Luke* IX. 17. **اِنْعُ اِنْعُ** some crumbs; or doubled, e. g. *Acts* XXV. 19 ( $\tau\iota\nu\alpha$ ); **اِنْعُ اِنْعُ**, e. g.

*Barh.* 347, 11.  $\text{فَمِنْ مَنِّهَا وَتَمَّاسَات}$  *some of her fingers.*

With the same signification  $\text{أَهْلُ}$  (an indeclinable *collective noun*) occurs, e. g. *Barh.* 217.  $\text{أَهْلُ قَبْلِي}$  *some several years;*

204, 1.  $\text{أَهْلُ أَهْلِي}$  *some times*; and  $\text{هَلْ}$ , e. g. *Barh.* 385.

14.  $\text{هَلْ نَعْمَان}$  *some men*".

A. 169. 27. 3.—After "18", add: "or by  $\text{مُتَمَسِّقًا} - \text{مُتَمَسِّقًا}$ , e. g. *Ephr.* II. 36. D. 4".

A. 170. 2. 5.—After "32", add: "Also  $\text{تَكْبَرُ} - \text{تَكْبَرُ}$  occur, e. g. *Ephr.* II. 232. B. 3. 4."

A. 170. 5. 2.—After "5", add: "*Ephr.* I. 315. C. 2;"

A. 170. 7. 10.—After "other", add: "with  $\text{أَوْ}$  or  $\text{أَوْ}$  preceding, e. g. *Ephr.* II. 217. A. 7. 8.  $\text{أَوْ مَدْرَسَاتِي}$  *and the one (horn) was higher than the other;*"

A. 170. 9. 3.—After "another", add: *Barh.* 570. 4;"

A. 170. 10. 4.—After "10", add: "*Ephr.* I. 227. E. 5;"

A. 170. 12. 5.—After "24," add: "*Ephr.* I. 40. A. 6;"

A. 170. 12. 10.—After "37", add: "*Ephr.* II. 316. A. 8.  $\text{أَهْلُ كَهْفِي}$  *from one end to the other*; with  $\text{أَهْلُ}$  added, e. g. *Ephr.* II. 339. B. 4.  $\text{أَهْلُ كَهْفِي}$  *from one house to another*; or with  $\text{أَهْلُ}$  added, e. g.

B. 5.  $\text{أَهْلُ كَهْفِي}$  *from one dwelling to another*".

A. 170. 15. 8.—After "burden", add: " $\text{مُتَمَسِّقًا}$  is even found doubled, e. g. *Acts* XVII. 32; XIV. 4; even as an *accusative*, e. g. *Mark* XII. 5; and  $\text{مُتَمَسِّقًا}$  with the mark of the case, e. g. *Barh.* 114. 14; 145. 4. 5. v. E."

- A.** 170. 16. 1.—Instead of the next 4 lines, add, (after “Rem.”): “*One another*, corresponding with the Greek ἀλλήλοισι, is represented by  $\text{לְאַחֵרֵם}$  *reciprocal*, in such a manner that a *preposition*, corresponding with the same, precedes, or is joined with it, the latter being seldom without the *preposition*, e. g. *Barh.* 260. 1. 2.  $\text{לְאַחֵרֵם} - \text{אָכְלוּ}$  *they consumed one another*; by  $\text{בְּ}$ , e. g. *Acts XXI.* 6; by  $\text{בֵּין}$ , e. g. *James IV.* 11; by  $\text{בְּאַחֵרֵם}$ , e. g. *Luke IV.* 36—(we also find  $\text{אָכְלוּ}$  doubled, e. g. *John XIII.* 14); sometimes by the *preposition* merely with a *suffix*, e. g. *Rom. I.* 24.  $\text{בְּאַחֵרֵם}$  *among each other*”.
- A.** 170. 21. 10.—After “e. g”, add: “*Ephr.* I. 308. B. 3;”.
- A.** 170. 23. 5.—After “same”, add: *Ephr.* II. 350. C. 3. 4; with a *preposition* preceding, e. g. *Ass. I.* 117.  $\text{בְּאַחֵרֵם}$   $\text{בְּאַחֵרֵם}$  *in the same year*;”.
- A.** 170. 25. 5.—After “*pronoun*”, read: “ $\text{אֵת}$  and  $\text{לְאַחֵרֵם}$  *m.*,  $\text{אֵת}$  and  $\text{לְאַחֵרֵם}$  *f.*”.
- A.** 170. 26. 1.—After “Rem.”, add: “e. g. *Barh.* 503. 14;”.
- A.** 171. 1. 7.—After “blood”, add: “without the *preposition* before the *noun* being doubled, e. g. *Barh.* 159. 11;”.
- A.** 171. 2. 12.—After “year” add: “*Ephr.* II. 453. C. 6.  $\text{לְאַחֵרֵם}$ ;  $\text{לְאַחֵרֵם}$  *their special inquirer*;”.
- A.** 171. 4. 8.—After “43”, add: “; by  $\text{לְאַחֵרֵם}$ , e. g.  $\text{לְאַחֵרֵם}$  *we ourselves*; and  $\text{אֵת}$  (will), e. g. *John V.* 30.  $\text{לְאַחֵרֵם}$   $\text{בְּ}$   $\text{אֵת}$  *by me myself*; VII. 28, etc.”.
- A.** 171. 6. 11.—After “2.”, add: “; and  $\text{אֵת}$ , e. g. *Acts II.* 33”.
- A.** 171. 7. 10.—After “fem.”, add: “(= τῆς), generally placed after the *noun*”.

- A. 171. 22. 11.—After “18”, add: “; of what sort (*qualis*), is only expressed by  $\text{כְּצִבְיָה}$  after the image = like as; e. g. *Ephr.* I. 393. C. 1.  $\text{כְּצִבְיָה לְצִבְיָה}$  like goats.”
- A. 172. 20. 14.—After “receive”, add: “68, 4;”.
- A. 173. 19. 10.—After “angry”, add: “*d*) the *pret.*  $\text{יֹסֵט}$  often stands for the *present*, e. g. *John* XI. 4.  $\text{יֹסֵט} - \text{ἐστὶ}$ ; *Matt.* II. 6.  $\text{אַסֹּט} - \text{εἰ}$ ; 1 *Cor.* VI. 19.  $\text{יֹסֵט} - \text{ἐστέ}$ .”
- A. 173. 25. 2.—After “20”, add: “otherwise very seldom, e. g. *Barh.* 413. 1. 3. When one commits murder, e. g.  $\text{אֶשְׁחַדְּךָ}$  I shall kill some one;”.
- A. 174. 10. 1.—After “sometimes”, omit thirteen words to “Rem.”, and instead of them, read: “, though seldom, the *pret.* denotes merely the *optative*, e. g. *Assem.* I. 38.  $\text{יִשְׁמַע}$  he may hear thee; often with the *optative particles*  $\text{אִם־אֶשְׁמַע}$  and  $\text{אִם־אֶשְׁמַע}$  would that (*utinam*), or,  $\text{אִם־אֶשְׁמַע}$ , e. g. *Luke* XIX. 42.  $\text{אִם־אֶשְׁמַע}$  O, if thou hadst yet known;”.
- A. 174. 14. 3.—After “under *c*”, add: “ $\text{אֲנִי־אֶשְׁמַע}$  (properly  $\text{אֲנִי־אֶשְׁמַע}$ ) O that, transferred from the Hebrew,  $\text{אֲנִי־אֶשְׁמַע}$ ; also  $\text{אֲנִי־אֶשְׁמַע}$  I invoke thee (God), belong here (cf. *Hahn Chrest.* 100, 3. 7).”.
- A. 177. 4. 8.—After “say”, add: “The auxiliary word *can* is more frequently written in connection with the *part.* of  $\text{כְּצִבְיָה}$ , e. g. *Ephr.* I. 133. P. 5.  $\text{כְּצִבְיָה לְצִבְיָה}$  in no other way can we be benefitted by the divine image”.
- A. 177. 7. 3.—After “2,” add: “; B. The *optative* (cf. *Agrell.* p. 31), e. g. *Barh.* 183, 4. v. E.  $\text{יִשְׁמַע}$  may he live) the king); 290, 4. v. E; *Assem.* I. 163, 15. v. E.  $\text{יֹסֵט}$  be it so; III. P.





- her, to whom the gifts (presents) of all the people should come ; 131, D. 3 ; b) by the fut. of  $\text{יָבֹט}$  with the part. following, e. g. Acts V. 15.  $\text{יָבֹט} \text{יָבֹט} \text{אָבֹט}$  when he came (should come); XVII. 26. ”.
- A.** 178. 5. 1.—After “Rem.”, add: “Sometimes the idea included in the Greek  $\delta\epsilon\iota$  is expressed by  $\text{אָבֹט}$ , e. g. Mark VIII. 31 ; XIII. 7. 10 ; Luke IX. 12 ; XVII. 25”.
- A.** 178. 13. 2.—After “forth”, add: “The fut. with  $\text{פֹּה}$  preceding, corresponds with the Latin *gerund* in *do*, e. g. Assem. II. 408, 3. 4. He permitted to bring it (the ark) forth, is expressed by  $\text{פֹּה} \text{יָבֹט}$ ; III. P. 1. 120. 6. he was weary of lying, by  $\text{פֹּה} \text{יָבֹט}$ ; with  $\text{וֹט}$  or  $\text{אֹט}$  inserted between, e. g. III. P. 1. 484, 22.  $\text{פֹּה} \text{יָבֹט}$  by fleeing. The fut. also is found in cases, where, in Latin, the superlative is necessary after verbs of motion, e. g. Assem. I. 32, 6.  $\text{יָבֹט}$  in going towards; without  $\text{פֹּה}$ , e. g. Assem. I. 380, 24. v. E.,  $\text{אָבֹט} \text{אָבֹט}$  I will go to die; Barh. 373, 8;  $\text{יָבֹט} \text{יָבֹט}$  for that reason he comes to help; sometimes with the copula  $\text{ו}$ , e. g. Acts XV. 36 (Agrell. pp. 39. 40)”.
- A.** 178. 24. 10.—After “go”, add: “This union of the fut. with the *paragogic imperative* of the Hebrew, sometimes corresponds with the imp.  $\text{יָבֹט}$ , *parag.*  $\text{יָבֹט}$ ; so in Ephr. I. 320, E. 5.  $\text{אָבֹט} \text{אָבֹט}$  let him be king over us ; 321, C. 6. 7.  $\text{אָבֹט} \text{אָבֹט}$  well, be our master ; II. 316, A. 2.  $\text{אָבֹט} \text{אָבֹט}$  well, I will show thee the spring”.
- A.** 179. 2. 6.—After “infinitive”, add: Ephr. III. 566, B. 6. 7; ”.
- A.** 179. 16. 6.—After “5. a.”, add: “Also the fut. of  $\text{יָבֹט}$  with the part. following, expresses the *imperative*, e. g. Assem. III.

- P. 1. 347. 2.  $\text{فَعَبْرَتَهُمْ}$   $\text{لِيَسْرِعُوا}$  *let them hasten*; 53. 17.  $\text{لِيَسْرِعَ}$  *he may relate*".
- A. 180. 1. 4.—After "9", add: "*Ephr.* II. 203. C. 6; 231. F. 2. 3; I. 389. A. 5; *Barh.* 409, 14. 15; 517, 5. v. E;"
- A. 180. 5. 5.—After "6", add: "also before the *infin.*, e. g. *Acta Mart.* III. 293, 9 f.  $\text{لِيَسْرِعَ}$   $\text{بِغَيْرِ مَعْنَى}$  *he, by no means, spake*; *Ephr.* I. 40. C. 8; III. 369, D. 1; *Acta Mart.* II. 347; 348, 1;"
- A. 180. 7. 3.—After "7", add: "; even in the comparative degree, e. g. *Acta Mart.* II. 347, 23. 24.  $\text{لِيَسْرِعَ}$   $\text{عَلَيْهِ}$  —  $\text{سَوَاءٌ}$  *his wickedness becomes continually more aggravated.*"
- A. 180. 14. 11.—After "seen", add: "; even, so much (*adeo*), e. g. *Acta Mart.* II. 337, 5. 6.  $\text{لِيَسْرِعَ}$   $\text{إِنْ مَاتُوتُ}$  *so much, if I die*; even with words standing between at the end of a proposition; *yes, indeed*, e. g. *Acta Mart.* 360, 8. 9. v. E.  $\text{لِيَسْرِعَ}$   $\text{أَنْتَ}$   $\text{لَسْتَ$   $\text{لِلثَلَاثِ}$   $\text{فَتَبْضَعُ}$  *he may yet indeed divide these three years*. But often this emphasis scarcely perceptible, e. g. *Barh.* 226.  $\text{لِيَسْرِعَ}$   $\text{أَقْرَبُ}$  *I have purchased it (legally?)*".
- A. 180. 16. 3.—After "45" add: "*Ephr.* I. 9. F. 7. 10. A. 3;"
- A. 180. 18. 14.—After "die," add: "sometimes the expression  $\text{لِيَسْرِعَ}$   $\text{بِغَيْرِ مَعْنَى}$  *by no means, on no account*, stands before the *infinitive*, e. g. *Ephr.* I. 40. C. 2".
- A. 180. 22. 6.—After "is", omit "which is", and add: "; also I *Sam.* XXII. 16 (*cf. Ephr.* I. 377, E) which are".
- A. 181. 9. 8.—After "weep", add: "*Barh.* 19. 20; *Ephr.* II. 204. C. 4;"
- A. 181. 12. 2.—After "21", add: "*Acts* I. 1; II. 4. v. 42;"
- A. 181. 14. 3.—After "16," add: "*Ephr.* I. 85. B. 4. 5;"

- A. 181. 25. 6.—After “teach”, add: “*Ephr.* I. 592, B. 2;”.
- A. 181. 27. 4.—After “enter”, add: “Sometimes, for the sake of perspicuity, **אָסַב** is inserted between, e. g. *Assen.*
- II. 438, 19. **בְּלִפְתָּי אָסַב** by spitting;”.
- A. 181. 29. 4.—After “me”, add: “; or it indicates comparison in connection with **אָבַד**, e. g. *Ephr.* III. 568, F. 8. **אָבַד בְּלִפְתָּי** even as they are accustomed to worship them (the trees). United with the *suff.*, it makes the *verb*, e. g. *Ephr.* I. 194, D. 2. 3. **חָדַד לְמַלְאָכָאֵי** he sought to kill him; substantively, e. g. I. 312, B. 1. **חַלְוָהּ בְּמַעַבְרַתְךָ** on thy way from *Seir*. Besides, it marks the Latin *gerund* with *ad*, e. g. *Barh.* 466. **לְשִׁמְעָא** for hearing; 272, 2. v. E., and the *supine* in *u*, e. g. *Assen.* III. P. 1. 115, 6. **חֲמִיץ לְשִׁמְעָאֵי** unpleasant to hear”.
- A. 182. 22. 6.—After “him”, add: “*Ephr.* I. 392, C. 2;”.
- A. 182. 24. 5.—After “Byssus”, add: “*Ephr.* III. 578. C. 2; *Barh.* 88. 13;”.
- A. 183. 4. 10.—After “214, 1. ”, add: “*Ephr.* I. 283, B. 5. 6; II. 232, B. 7; I. 314, C. 8; 217, A. 8. 9;”.
- A. 183. 7. 7.—After “oath”, add: *Ephr.* III. 565. E. 8. F. 1; *Assen.* I. 261, 2; *Barh.* 73. 1;”.
- A. 183. 15. 1.—After “Lord”, add: “This *pronoun* is doubled when two or more *participles* are united, e. g. *Acts*
- II. 23. **רְאוּ אֵינֶם מֵרֵאשִׁית וְרְאוּ אֵינֶם** ye see and ye hear; yet the second pronominal mark may be wanting, e. g. *Acts* I. 11. **מַדְּבָרִים וְרֵאשִׁית אֵינֶם מֵרֵאשִׁית** why stand ye and gaze towards heaven?”.
- A. 183. 23. 3.—After “( § 65 )”, add: “*Barh.* 120, 5. **אֵינֶם** **מֵרֵאשִׁית** he hates ( § 65 ); *Ephr.* I. 39, E. 7. **אֵינֶם מֵרֵאשִׁית** and Abel tended the flocks, but Cain

*cultivated the land*; Acts XX. 11; Barh. 275, 5; very seldom does  $\text{ف}$  stand before the *participle*, e. g. Barh. 280, 15.

16.  $\text{ف} \text{ف} \text{ف} \text{ف} \text{ف} \text{ف}$  they fought; or  $\text{ف}$  with  $\text{ف}$  following, e. g. Barh. 126, 8.  $\text{ف} \text{ف} \text{ف}$  he loved; or with  $\text{ف}$  preceding, e. g. Barh. 562, 14.  $\text{ف} \text{ف} \text{ف}$  they direct; ”.

A. 183. 25. 10.—After “2”, add: “Acts II. 7. 12. 30; ”.

A. 184. 5. 1.—After “Rem.”, add: “Less often for the formation of the *imperfect*,  $\text{ف}$ , united with  $\text{ف}$  or  $\text{ف}$  and  $\text{ف}$  (to remain), contributes, in connection with  $\text{ف}$  or  $\text{ف}$  following before the *participle*, e. g. Barh. 597,  $\text{ف} \text{ف}$  he told a falsehood; 468, 5.  $\text{ف} \text{ف} \text{ف}$  he took up a bed; 581,  $\text{ف} \text{ف}$  he limped (continued hobbling)”.

A. 185. 25. 9.—After “19”, add: “Rem. The *part.*, in connection with  $\text{ف}$  (which then precedes the *part.*), forms a periphrastic *imperative*, nearly resembling the *subjunctive*, e. g. Assem. I. 485,  $\text{ف} \text{ف}$  know (scias); III. P. 1. 600, 18. v. E.  $\text{ف} \text{ف}$  know ye; 358, 10.  $\text{ف} \text{ف}$  do ye; even without  $\text{ف}$ , but with the *personal pronoun* added, e. g. Assem. I. 40, 8.  $\text{ف} \text{ف}$  be dumb; 351, 22. v.

E.  $\text{ف} \text{ف}$  give; 378, 10.  $\text{ف} \text{ف}$  —  $\text{ف}$  remain — and be (Agrell. Suppl. p. 25). B. The *optative*, e. g. Assem.

III. P. 1. 572, 6. 7; 568, 10.  $\text{ف} \text{ف} \text{ف} \text{ف} \text{ف}$  may he be fortified and strengthened by God; 597, 10.  $\text{ف} \text{ف}$

$\text{ف}$  may his memory be destroyed (Agrell. Suppl. p. 32)”.

A. 186. 8. 12.—After “47”, add: “III. 2.  $\text{ف} \text{ف}$ ”



- called; Luke XII. 12; XXII. 37; and impersonally, e. g. *Assem.* I. 70, 17. **اَوْبَ لَقَبِيْ** *one must know*;"
- A.** 188. 2. 10.—After "4", add: "; with the *verb* following, e. g. *Assem.* III. P. II. 220. **اَوْبَ لَقَبِيْ** *one must say*; *Barh.* 410, 12. **اَوْبَ** *it is fit*".
- A.** 188. 12. 2.—After "*participle*", add: "united with the *personal pronoun*".
- A.** 190. 4. 1.—Before "LV.", add: "**فَعْلٌ**".
- Δ.** 190. 5. 2.—After "following", add: "e. g. *Num.* XIV. 2. **اَوْبَ لَقَبِيْ** *O that we had died*".
- Δ.** 190. 13. 1.—After "when", add: "in connection with a *noun*".
- A.** 190. 16. 5.—After "3", ..add: "*Ephr.* II. 1. A. 5. 6; 12. C. 3. 4. Also, instead of "it", in same line, add: "the expression **فَعْلٌ**".
- A.** 190. 17. 10.—After "brother", add: "Also **اَوْبَ** (from **اَوْبَ**) is found in *Ephr.* III. 593. B. 6 f.".
- A.** 191. 2. 5.—After "you", add: "*Barh.* 447, 4; *Ephr.* 1. 40. D. 7;"
- A.** 191. 3. 4.—After "him", add: "Apoc. XVIII. 7;"
- A.** 191. 7. 4.—After "generation", add: "*Barh.* 115, 5; *Ephr.* I. 124. C. 3;"
- A.** 191. 9. 13.—After "us", add: "*Assem.* I. 431;"
- A.** 191. 25. 13.—After "him", add: "26. 9; 167, 13; 251; *Assem.* 1. 28. 8. v. E;"
- A.** 192. 25. 5.—After "9", add: "; *Ephr.* II. 20. C. I; 118, F. 5; 125, E. 4; *Ephr.* I. 9. E. 5".
- A.** 193. 16. 13.—After "37," add: "*Assem.* 1. 38 (not II); 174, 4. v. E. Hence **اَوْبَ** is often put for **اَوْبَ**, cf. *Tychseln Elem. Syr.* 48, 4. v. E. **اَوْبَ** **اَوْبَ** *thou who hast given*; 49, 3. **اَوْبَ** — **اَوْبَ** *thou who hast united*;"

- A. 193. 22. 9.—After "him", add: "Here also belong instances in which writers designate themselves by changing the phraseology back again from the 1 plur. to the 1 sing., e. g. *Barh.* 513. 4. v. E. "
- Δ. 194. 3. 12.—After "11", add: "*Ephr.* II. 316. A. 1. "
- A. 194. 5. 10.—After "20" add: "*Acts* V. 40; *Ephr.* I. 281, B. 1; 293, A. 4; II. 207, B. 3; 232, C. 7; 484, C. 4. 5. "
- A. 194. 14. 9.—After "8", add: "*Assem.* II. 400, 2; *Barh.* 74, 2. 3; 265, 5; "
- A. 194. 15. 2.—After "2", add: "or *part. pass.*, e. g. *Acta Mart.* II. 364, 1. ܘܠܘܘܢ ܘܠܘܘܢ ܘܠܘܘܢ who was clad with a white stola; "
- A. 194. 17. 6.—After "29", add: "(also with ܘܠܘܘܢ *Acts* V. 3); "
- A. 194. 20. 12.—After "10", add: "ܘܠܘܘܢ to be estranged, e. g. *Ephr.* I. 1. C. 5. "
- A. 194. 25. 13.—After "33," add: "Rem. The prepositions ܘܠܘܘܢ and ܘܠܘܘܢ are found in connection with the last two cases (γ and δ), and especially in connection with persons. "
- A. 195. 3. 6.—After "A.", add: "*Barh.* 288, 12; *Assem.* I. 503, 12; *Acts* II. 30; 4. 1. ܘܠܘܘܢ ܘܠܘܘܢ to speak; also the *Pass.* e. g. *Ephr.* II. 229, B. 3. ܘܠܘܘܢ ܘܠܘܘܢ to think to reflect; "
- A. 195. 7. 5.—After "14", add: "; *II Sam.* IV. 5; *Ephr.* I. 81. B. 1. 2; *Barh.* 555, 13. "
- A. 195. 11. 11.—After "6", add: "*Ephr.* I. 131. E. 5; III. 519. F. 4; 570, B. 1. 2; *Assem.* I. 239, 3-5; *Barh.* 327, 10 (cf. § 54, B. 1). "
- A. 195. 12. 7.—After "accusative", add: "of the person and thing. "
- A. 195. 19. 3.—After "10", add: "*Pa.* and *Aph.* from ܘܠܘܘܢ, e. g. *Ephr.* III. 570. C. 3. ܘܠܘܘܢ ܘܠܘܘܢ he wished to clothe him with glory; I. 20. A. 5; ܘܠܘܘܢ I. 127, E. 6; ܘܠܘܘܢ III. 569, A. 2. 3; "

- A. 195. 25. 7.—After “32”, add: “*Ephr.* I. 389, D. 3; II. 316. F. 2; 20. D. 4. Here belong also  $\text{ܘܕܘܢܝܢ}$ , e. g. *Assem.* I. 75. 7. 8;  $\text{ܘܕܘܢܝܢ}$ , e. g. II. 372, 5. 6. v. E.”.
- Δ. 195. 26. 9.—After “signification”, add: “in respect to persons and things.”
- A. 196. 12. 13.—After “E”, add: “; *Ephr.* II. 20. D. 2.”.
- A. 196. 16. 7.—After “III. 1.”, add: “; *Ephr.* II. 20. D. 3.”.
- A. 196. 26. 11.—After “43”, add: “*Acts* III. 4. 5;”.
- A. 197. 1. 1.—After “16”, add: “ $\text{ܘܕܘܢܝܢ}$  to blush on account of something; *Ephr.* III. 571, B. 5. 6;”.
- A. 197. 4. 1.—After “13”, add: “ $\text{ܘܕܘܢܝܢ}$  to punish; *Ephr.* I. 40. C. 6;”.
- A. 197. 14. 2.—After “one”, add: “*Ephr.* I. 312. A;”.
- A. 197. 24. 4.—After “23”, add: “; *Ephr.* I. 228, A. 2.”.
- A. 198. 1. 12.—After “19”, add: “; *Ephr.* I. 85, 2. 3;”.
- A. 198. 7. 9.—After “him”, add: “; *Ephr.* I. 117, E. 3; II. 339, B. 7; II. 209, A. 1; I. 84. D. 3.”.
- Δ. 198. 9. 11.—After “e. g.”, add: “; *Ephr.* I. 330, B. 8; I. 40, B. 2;”.
- A. 198. 15. 4.—After “sons”, add: “; and  $\text{ܘܕܘܢܝܢ}$ , *Barh.* 562. 10.  $\text{ܘܕܘܢܝܢ}$   $\text{ܘܕܘܢܝܢ}$  he will not have. Also  $\text{ܘܕܘܢܝܢ}$   $\text{ܘܕܘܢܝܢ}$  may signify he has written—is an author, e. g. *Barh.* 19.  $\text{ܘܕܘܢܝܢ}$   $\text{ܘܕܘܢܝܢ}$  he has written a book; or, it is permitted to him, e. g. *Assem.* III. 1. 151, 5.  $\text{ܘܕܘܢܝܢ}$   $\text{ܘܕܘܢܝܢ}$   $\text{ܘܕܘܢܝܢ}$  it is permitted to us to learn; with  $\text{ܘܕܘܢܝܢ}$  = to belong to one, e. g. *Barh.* 442 12.  $\text{ܘܕܘܢܝܢ}$   $\text{ܘܕܘܢܝܢ}$   $\text{ܘܕܘܢܝܢ}$  all which belongs to him (*Agrell.*)”.
- Δ. 198. 19. 8.—After “9”, add: “*Ephr.* II. 209, A. 1;”.
- Δ. 199. 1. 5.—After “evil”, add; *Ephr.* I. 83. D. 7; 24. A. 8;”.
- Δ. 199. 4. 11.—After “18” add: “*Passives*, e. g. *Ephr.* II. 201, F. 3; I. 125, D. 1;”.



- A. 199 22. 7.—After “him”, add: “*Ephr.* I. 318, C. 5;”.
- A. 200. 1. 13.—After “13”, add: “*Ephr.* I. 6. D. 6 F. 3;”.
- A. 200. 5. 6.—After “thee”, add: “*Ephr.* I. 117, B. 4;”.
- A. 200. 6. 2.—After “signification”, add: “*Ephr.* I. 123, F. 4;”.
- A. 200. 12. 3.—After “6”, add: “also, finally; *f*) verbs of motion after or against, e. g.  $\text{לָּאֵן}$ ,  $\text{עָלַם}$ ,  $\text{נָסַם}$ ,  $\text{נָצַם}$  etc. So also  $\text{עָלַם דָּל}$  to stand up against any one, e. g. *Acts* IV. 1;  $\text{עָלַם דָּל אֲנִישׁוֹ}$  to lift up against, e. g. *Acts* IV. 3;  $\text{עָלַם דָּל}$  to make an assault against, e. g. *Barh.* 305, 4. v. E; 411, 2; 417, (cf. *S. Agrell.* p. 63.)”.
- A. 200. 28. 1.—Before “; I *Tim.*”, add: “and  $\text{וְעַל דָּל}$ , e. g. ”.
- A. 200. 28. 8.—After “22”, add: “; *Ephr.* I. 303, F. 1; 418, B. 2.”.
- A. 201. 19. 9.—After “following”, add: “and so that, after the first ( $\text{עָלַם}$ ), the *fut.*, with  $\text{וְ}$  preceding, follows, e. g. *Ephr.* I. 118, F. 3. 4.  $\text{וְעָלַם עָלַם}$  —  $\text{עָלַם}$  he permitted — to proceed; or with the copula preceding the finite verb, e. g. *Ephr.* II. 212, A. 7. 8.  $\text{וְעָלַם עָלַם}$  —  $\text{עָלַם}$  he permitted him — to dress; even without the copula preceding, e. g. ”.
- A. 201. 21. 11.—After “itself”, add: “*Assem.* I. 84, 11. 12.  $\text{וְעָלַם עָלַם עָלַם}$  he permitted them to throw; with  $\text{וְ}$  before the *infin.* e. g. *Assem.* III. P. 1. 598, 7. 8.  $\text{וְעָלַם עָלַם עָלַם}$  they permit to make. If the finite verb follow in the 3d. plur., it may be considered by some as impersonal, e. g. *Assem.* I. 372, 9.  $\text{וְעָלַם עָלַם עָלַם}$  I commanded that he should bow down. The same holds good in respect to  $\text{וְעָלַם}$ , e. g. ”.
- A. 201. 22. 5.—After “14”, add: “; 213. 12.  $\text{וְעָלַם עָלַם עָלַם}$  he permitted to put him to death; 173, 4.  $\text{וְעָלַם עָלַם עָלַם}$ ”.

he permitted to seize him; *Matt.* II. 16.  $\text{فَرَّزَ صَهَّ}$  he permitted to kill; consequently it should be remarked that the idea of *commanding* even is often included. Often also a *noun*, instead of a *finite verb*, is found with  $\text{صَهَّ}$ , e. g. *Barh.* 165, 10.  $\text{صَهَّ لِحَدَمِهِ لَسَّ}$  he permitted him to dress (ordered him a dress); and sometimes  $\text{أَفَّ}$  also takes the same signification, e. g. *Ephr.* II. 212. A. 7. 8.  $\text{أَفَّ مَلِكًا مَلِكًا}$  the king permitted to carry him in. "

A. 202. 2. 7.—After "11." add: "*Ephr.* II. 220, B. 4; 221. A. 6.  $\text{}$  is also found before the *finite verb*, e. g. *Ephr.* III.

567. B. 8, C. 1.  $\text{لَبَّسُوا لِبَسَاتِهِمْ لَبَّسُوا}$  of those who had lost their clothes were they sought "

A. 202. 10. 3.—After "28", add: "*Acts* III. 13; *Ephr.* III. 571. B. 1; I. 2. B. 1."

A. 202. 14. 5.—After "prayers", add: "*Neh.* I. 8. Here also belong".

A. 202. 15. 8.—After "15", add: " $\text{أَفَّوْا بَعْدَ}$  to promise, e. g. II. *Pet.* II. 19; "

A. 202. 18. 5.—After "3, 5", add: " $\text{أَفَّوْا لِقَوْمِهِمْ}$  to drink; e. g. *Barh.* 322, 14; 333, 6. v. E; "

A. 202. 26. 7.—After "etc.", add: ";  $\text{أَفَّوْا لِقَوْمِهِمْ}$  to bestir one's self, e. g. *Barh.* 213;  $\text{أَفَّوْا لِقَوْمِهِمْ}$  to unite one's self, 269, 5. v. E;  $\text{أَفَّوْا لِقَوْمِهِمْ}$  to mutually accuse themselves, e. g. *Assem.* III. P. II. 457, 7."

A. 203. 4. 2.—After "etc.", add: "The same is true in respect to  $\text{أَفَّوْا}$  (to be removed), e. g. *Barh.* 312, 8;  $\text{أَفَّوْا}$  (to be killed); 521, 13;  $\text{أَفَّوْا}$  (to be brought forth), *Assem.* II. 183, 16. v. E;  $\text{أَفَّوْا}$  (to be forsaken), *Barh.* 271, 13."



- e. g. *Ephr.* I. 21, D. 8. אֲנִי אֶלְצֵם אֲחֵנִי סִמְחָא לֵא <sup>ו</sup> the trees and plants were not created at the same time with the earth; 24, D. 1; 26, B. 3. F. 2f.”
- A. 205. 16. 1.—After “17”, add: “The apocopate fut. <sup>ו</sup> sometimes takes the signification of the *subjunctive*, and the *aorist* רָרְרָר — *καὶ ἐγένετο* is translated by <sup>ו</sup> סִמְחָא, or, instead of <sup>ו</sup>, we sometimes find <sup>ו</sup>, e. g. *Luke* I. 59, <sup>ו</sup> לֵא—<sup>ו</sup> סִמְחָא there they came; also by omitting <sup>ו</sup> or <sup>ו</sup>, e. g. *Mark* I. 9. לֵא <sup>ו</sup> סִמְחָא there he came; *Luke* I. 22; V. 17. Often however, <sup>ו</sup> סִמְחָא remains untranslated, e. g. *Matt.* IX. 10; *Mark* IV. 4; *Luke* I. 23; II. 46.”
- A. 205. 26. 1.—After “Rem.”, add: “Besides אֲחֵנִי, the verbs <sup>ו</sup> חָנַן, <sup>ו</sup> חָנַן, <sup>ו</sup> חָנַן, <sup>ו</sup> חָנַן, <sup>ו</sup> חָנַן also belong here.”
- A. 206. 4. 11.—After “97, 1”, add: “; *Ephr.* I. 85, C. 5. 6.”
- A. 207. 17. 7.—After “44”, add: “; *Ephr.* I. 267, C. 3; III. 589, D. 1. <sup>ו</sup> חֶסֶדְכֵּי חֶסֶדְכֵּי, lovely breezes; *Acts* VI. 11. <sup>ו</sup> חֶסֶדְכֵּי <sup>ו</sup> חֶסֶדְכֵּי blasphemous words; or without <sup>ו</sup> with the *construct state* preceding, e. g. *Ephr.* II. 208. C. 4. 5. <sup>ו</sup> חֶסֶדְכֵּי חֶסֶדְכֵּי on account of the holy vessels; F. 3.”
- A. 208. 1. 3.—After “box”, add: “*Ephr.* I. 283, A. 7; 295, F. 5;”.
- A. 208. 3. 1.—After “pillar”, add: “; *Ephr.* I. 122; A. 3; without <sup>ו</sup>, e. g. *Ephr.* II. 208, F. 3. <sup>ו</sup> חֶסֶדְכֵּי חֶסֶדְכֵּי an iron and brazen chain; II. 227, C. 4. 5;”.
- A. 208. 13. 5.—After “household”, add: “*Assem.* I. 386;”.
- A. 208. 14. 1.—Before “some”, add: “; e. g. *Assem.* I. 397; 405, 17; *Barh.* 278, 5. 6.”.
- A. 208. 17. 7.—After “13”, add: “The relation of *number* and *time* is marked by the *noun* used as an *adjective*, e. g. *Barh.*

- 134, 1.  $\sigma\upsilon\lambda\lambda\omicron\sigma\tau\alpha\iota$  1½ months; *Acta Mart.* II. 348, 12.
- $\lambda\omicron\sigma\tau\alpha\iota$   $\lambda\omicron\sigma\tau\alpha\iota$  a full year (*lit. of days*)."
- A. 208. 26. 9.—After "167, 1", add: "*Ephr.* I. 319, F. 5; 320, D. 5;".
- A. 208. 28. 2.—After "91, 2", add: "*Ephr.* I. 420, E. 8;".
- A. 209. 1. 2.—After "freeman", add: "*Ephr.* I. 84, B. 3;".
- A. 209. 2. 6.—After "heretic", add: "On the contrary, *Ephr.* II. 227, F. 3;".
- A. 209. 3. 6.—After "20", add: "; *Assem.* III. P. I. 449, 14; 408, 12. 13."
- A. 209. 7. 7.—After "14", add: "*Ephr.* I. 1. D. 1;".
- A. 209. 11. 13.—After "32", add: "; *Barh.* 448, 9.  $\sigma\upsilon\lambda\lambda\omicron\sigma\tau\alpha\iota$  ; on the same day; 180, 8.  $\lambda\omicron\sigma\tau\alpha\iota$  ; again, anew; 289, 10. It ( $\sigma\upsilon\lambda\lambda\omicron\sigma\tau\alpha\iota$ ) also corresponds with the Latin *natus*, in designating age, e. g. *Phil.* III. 5; *Luke* II. 42."
- A. 209. 14. 11.—After "free", add: ";  $\lambda\omicron\sigma\tau\alpha\iota$   $\lambda\omicron\sigma\tau\alpha\iota$  a wife;  $\lambda\omicron\sigma\tau\alpha\iota$   $\lambda\omicron\sigma\tau\alpha\iota$  holy virgin (nonne) = nata, in giving the age;".
- A. 209. 26. 2.—Before "Luke", add "and  $\lambda\omicron\sigma\tau\alpha\iota$  ;".
- A. 209. 27. 2.—After "C", add: "*Matt.* X. 25; XIII. 17, 52; *Barh.* 180, 3; 441, 3;".
- A. 210. 3. 7.—After "XIX. 2", add: "; *Barh.* 516, 7;".
- A. 210. 7. 4.—After "16", add: "*Ephr.* I. 303, D. 3; II. 20. F. 2;".
- A. 210. 8. 4.—Before "sometimes", add: " (more frequently by  $\lambda\omicron\sigma\tau\alpha\iota$  )."
- A. 210. 18. 5.—After "Persia", add: "; *Acta Mart.* II. 348, 11. 12. v. E. With ; preceding, it ( $\lambda\omicron\sigma\tau\alpha\iota$ ) forms; *patronymics*, e. g. *Assem.* III. P. I. 426, 19.  $\lambda\omicron\sigma\tau\alpha\iota$   $\lambda\omicron\sigma\tau\alpha\iota$  a Sasanide; *Barh.* 580, 1.  $\lambda\omicron\sigma\tau\alpha\iota$   $\lambda\omicron\sigma\tau\alpha\iota$  *Albasides.*"

A. 210. 23. 3.—After “hydraulics”, “add: “Here are also found compounds with  $\text{نَدْرٌ}$  and  $\text{نَدْرٌ}$  in the *plur.*, e. g. *Assem.* III. P. II. 693, 14. v. E.  $\text{نَدْرَتُنَّ نَدْرَتُنَّ}$  the congregation of a church; *Barh.* 235, 4.  $\text{نَدْرَتُ صَالَت}$  his family; 106, 4.  $\text{نَدْرَتُ سَمَلَا}$  soldiers;  $\text{نَدْرَتُ}$  with the mark of the case preceding — the remainder.”

A. 211. 24. 9.—After “etc.”, add: “Rem. Abstracts formed from concretes take the ending  $\text{لَا}$ , e. g.  $\text{إِنْعَانٌ}$  (from  $\text{إِنْع}$ )

humanity;  $\text{فَلَسْبَانٌ}$  embassy (from  $\text{فَلَسِب}$ );  $\text{نِدْمَانٌ}$  the Roman power or a person who is a Roman (*Römerthum*, lit. *Romandom*) etc. In addition to these, there is sometimes added, a concrete explanatory term, e. g. *Assem.* II. 177.

$\text{نِدْمَانٌ رَمَانٌ}$  *Romandom*, i. e. a Roman.

More frequently abstracts are used in titles, e. g. *Assem.* III.

P. I. 372, 15.  $\text{مَجْدَانٌ}$  thy royal majesty; 598, 2.

$\text{مَجْدَانِيَّةٌ}$  your highness; 303, 17. v. E. etc. A change or exchange of gender does not occur, when the container (vessel) stands for the contained or the place for those who

live in it, e. g. *Assem.* I. 160, 8.  $\text{سَكْنَانٌ}$  —  $\text{إِنْدَانٌ}$  the inhabitants of the land—went in; *Barh.* 510, 7. 82, 8. Sometimes the *sing.* and *plur.* are found near each other, e. g. *Barh.* 588,

7.  $\text{سَكْنَانٌ سَكْنَانٌ}$  all the inhabitants of Arbela went up into the fortress, (cf. *Agrell.* p. 165). ”

A. 212: 2. 2.—After “new”; add: “Rem. The neuter is also, sometimes designated by the masculine, e. g. II Cor. V.

10.  $\text{ἀγαθόν}$ ; *Gal.* IV. 18.  $\text{καλοί}$ ; *Matt.* XXVII.

23.  $\text{κακόν}$ ; hence it is difficult always to decide which gender is really used, still it can be definitely determined, in

most cases whether the *feminine* is employed for the neuter, although there is no fixed law perceptible in respect to it, as it (the neuter) seems to arise from impersonal expressions,

e. g. *Acts* VI. 2; on the contrary, see *Mark* VII. 27. **وَقَدْ** **بِ**, etc."

- A. 212. 9. 11.—After "12", add: "Here belong also *marks of time* as divisions of time, e. g. *Mark* I. 32. **صَلَبَتْ** **فَمَلَأَ** **بِ** *by the setting of the sun*; *Psalms* L. 1; *Barh.* 466, 2. So also we find in *Matt.* XIII. 48. **بِ** **كَمَثَلِ** **بِ** *ἐπὶ τὸν ἀγριαλόν*, or **بِ** *an oath*; *Barh.* 454."
- A. 213. 8. 1.—After "Canaanite", add: "; *Ephr.* II. 203, C. 8. D. 1; I. 310, B. 1. 2."
- A. 213. 10. 2.—After "noun", add: "*Barh.* 535 6; *Acts* VII. 30; *Gal.* IV. 24; *Barh.* 602, 11;".
- A. 213. 12. 5.—After "genitive", add: "with **بِ**."
- A. 213. 13. 5.—After "barley", add: "; *Barh.* 304, 2. **بِ** **بِ** *a bushel of wheat*; 522, 13; 524, 4; 299, 4. v. E. Also between the principal *noun* and the one in apposition, a *suffix* is sometimes found attached to the former, e. g. *Barh.* 225, 10. **بِ** **بِ** *with their loads of drachms and denarii*; or several words occur between, e. g. *Barh.* 89, 4. 5. **بِ** **بِ** *650 pounds of gold*. But whether *synonyms* with the copula **بِ**; could be properly considered as an instance of apposition, may be doubted, and more especially when we refer to the whole subject of the union of *nouns* of a similar meaning, e. g. *Barh.* 118, 13. **بِ** **بِ** *gifts and donations*; 298, 3; 521, 15. 589; 322, 2 (*Agrell.* pp. 156, 157)."
- A. 213. 19. 6.—After "19", add: "; *Ephr.* I. 18. A. 6; 24. E. 1;."
- A. 213. 28. 4.—After "contents", add: "*Heb.* IX. 10; *Ephr.* I. 282. D. 1. 2; II. 464, E. 1; *Acta Mart.* II. 346, 8;".

- A. 214. 1. 4.—After “v. E.”, add: “*Ephr.* I. 125. D. 7. 8;”
- A. 214. 7. 11.—After “9”, add: “In the New Testament, and wherever the two forms appear alike together, they are used promiscuously without any perceptible distinction from each other, e. g. *Luke* II. 13.  $\text{ܩܠܕܐ}$  and XIII. 7.  $\text{ܩܠܕܐ}$  suddenly. Different Syriac writers recognize this peculiarity, e. g. *Barh.* 20, 4.  $\text{ܩܠܕܐ}$  & 19, 7. 8.  $\text{ܩܠܕܐ}$  40 years; cf. 544, 13. with 334; 596, 7. with 577, 15.”
- A. 214. 15. 7.—After “ $\text{ܐܢܝ}$ ”, instead of “is”, add: “*m.*,  $\text{ܐܢܝ}$  *f., pl.*  $\text{ܐܢܝܢܐ}$  *m.*,  $\text{ܐܢܝܢܐ}$  *f.*, corresponding with the Greek article  $\delta, \eta, \text{pl. oi, ai}$ , are”.
- A. 214. 17. 2.—After “It stands”, add: “They stand;” also line 18. W. 11. instead of “follows”, read: “follow.”
- A. 214. 18. 9.—After “16”, add: “*Mark* V. 33.  $\text{ܩܠܕܐ}$   $\text{ܩܠܕܐ}$  but the wife (=  $\eta \delta\epsilon \gamma\upsilon\nu\eta$ ); *Matt.* XXV. 4.  $\text{ܩܠܕܐ}$   $\text{ܩܠܕܐ}$  but (they) the wise (young women) (=  $\alpha\iota \delta\epsilon \phi\rho\acute{o}\nu\iota\mu\circ\iota$ ); v. 8, 9, 11;”
- A. 214. 20. 2.—After “whole”, add: “(=  $\acute{\epsilon}\gamma\acute{\epsilon}\nu\epsilon\tau\circ \upsilon\gamma\upsilon\lambda\eta\varsigma \acute{o} \acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$ ). In the first case even the *oblique cases* are preceded by these *pronouns*, restoring the marks of cases, e. g. *Luke* XVI. 21.  $\text{ܐܢܝ}$  =  $\tau\omicron\upsilon$ ; *Matt.* XII. 13.  $\text{ܐܢܝ}$  =  $\tau\acute{\omega}$ ; *Rev.* XVII. 1.  $\text{ܐܢܝ}$  =  $\tau\eta\varsigma$ , etc. But this peculiarity of speech is found not merely in the translation of passages in the New Testament, but often also in *Assem.* e. g. I. 30, 2.  $\text{ܩܠܕܐ}$   $\text{ܩܠܕܐ}$  the saint; and in *Barh.* 487.  $\text{ܩܠܕܐ}$ ;  $\text{ܩܠܕܐ}$  the design, etc.”
- A. 215. 9. 12.—After “16”, add: “*Ephr.* I. 314, C. 2; II. 207, B. 6;”
- A. 215. 13. 6.—After “faith”, add: “; *Acts* I. 15; VI. 12; *Ephr.* I. 314, 7; 439. B. 6. 7. D. 1.”
- A. 215. 17. 8.—After “50”, add: “; *Ephr.* I. I. B. 4; 121, F. 7; 128, C. 3; II. 40. D. 5; 153, D. 8; III. 570, F. 8.  $\text{ܩ}$ .”





- I. 131, E. 7. We also find **ح** with **ب** preceding for marking the idea of place, e. g. **ثَمَرَاتُ حَبَالِ دَهَابٍ** *thorns of the (which are in the) desert.*"
- A. 217. 17. 7.—After "him", add: "; *Ephr.* III. 562, C. 6; I. 121, A. 1."
- A. 217. 25. 4.—After "20", add: "More frequently is the *genitive* expressed by *of, from (de)* (instead of which, we also find **مَلِكًا** and **حَالًا**), e. g. *Barh.* 230. **حَالًا وَحَالًا** *the history of the hound*; 589, 5. v. E; 120, 3. 4; by *since, after, from there to*, e. g. *Assem.* I. 236, 6. v. E (*Agrell.* pp. 129, 130)."
- A. 217. 29. 8.—After "Egypt", add: "*Ephr.* I. 349. B. 5;".
- A. 218. 5. 5.—After "love", add: "; or the *genitive* may be used in the *ablative*, e. g. *Barh.* 285, 2. **بِأَخِي كَثِيرًا** *small in number*; 268, 15; 229, 13."
- A. 218. 6. 1.—After "Rem.", add: "As *ablative*, it is also often used to denote a definite time, e. g. *Barh.* 314, 10. **بِأَيَّامٍ** *on each day.*"
- A. 218. 9. 10.—After "12", add: "; *Ephr.* I. 318, D. 9. 10."
- A. 218. 22. 5.—After "together", add: ", where usually the personal object of the *accusative* follows the *dative.*"
- A. 218. 23. 9.—After "32", add: "; yet sometimes the position of the *accusative* is reversed, e. g. *Ephr.* I. 84, E. 2. **بِأَيَّامٍ كَثِيرًا** *that I have given my servant to my spouse*; but if the *accusative* is the object, it usually stands after the *dative*, e. g. *Acts* III. 3. **بِأَيَّامٍ كَثِيرًا** *that they give to him alms.*"
- A. 218. 24. 1.—After "Rem.", add: "Also the *dative* more frequently stands for the *genitive* in *nouns* indicating more nearly fixed time, *Assem.* I. 2. **بِأَيَّامٍ كَثِيرًا** *in the year of the reign*; *Barh.* 13, 10. , where the *genitive* with **ب** merely precedes; *Barh.* 13, 9. So in respect to the names of the months, **ح** is placed before the day of the month."

- A.** 218. 26. 10.—Before “usually”, add: “; e. g. *Ephr.* I. 318. E. 4.”.
- A.** 219. 7. 2.—After “; a)”, add: “, in respect to *fixed places*, a) *abode at a place* (where?), e. g. *Acts* V. 22.  
 اَوَدِسَهُمْ اَلَيْسَ فِي السِّبْطِ اَلْاَوَدِسَهُمْ they found them not in the prison; V. 25; β).”.
- A.** 219. 18. 11.—After “deep”, add: “*Acta Mart.* II. 360, 13. 14;”.
- A.** 219. 25. 9.—After “20”, add: “In fixed measures **ص** is frequently used, e. g. *Ephr.* I. 122, C. 4. D. 8. Also fixed geographical degrees are expressed by the *accusative*, e. g. *Ephr.* I. 123. B. 3. **ص** 180°.”.
- A.** 220. 2. 2.—After “6”, add: “*Acts* I. 16; *Ephr.* I. 19. C. 6; *b*) *infinitive* forms, e. g. *Barh.* 443, 12; *Ephr.* I. 194, D. 1; D. 4, 39, D. 7. 9. C. 8.”.
- A.** 221. 8. 6.—After “21”, add: “*Ephr.* III. 591, D. 2;”.
- A.** 221. 18. 4.—After “Moses”, add: “*Ephr.* III. 590. E. 5. 6; I. 131. D. 4 f.; II. 223, C. 7. 8; I. 554, D. 7. 8.”.
- A.** 221. 16. 1.—After “Lord”, add: “Less often does it occur with the marking of the cases.”.
- A.** 221. 19. 8.—After “other”, add: “; *Barh.* 57, 11; 38, 6; 541, 11.”.
- A.** 222. 9. 5.—After “v. E. ”, add: “*Ephr.* II. 227, D. 8.  
**ص** **ص** **ص** **ص** **ص** **ص** **ص** **ص** an army which was greater than the first; E. 1; I. 319, C. 5. 6. E. 5 f.; II. 239, D. 1. 2; I. 40. A. 2. Less frequently the object compared occurs with **ص** before the subject;”.
- A.** 222. 10. 11.—After “man”, add: “; *Barh.* 359, 2. 3.”.
- A.** 222. 11. 7.—After “very”, add: “**ص** much.”.
- A.** 222. 15. 5.—After “12”, add: “; *Barh.* 373, 9; 397, 7; so without **ص**, e. g. *Barh.* 536, 7; 129, 12; particularly in adverbial comparison, e. g. *Matt.* VI. 30. **ص** **ص** **ص** πολλῶ μαλλον.”.
- A.** 222. 18. 5.—After “younger”, add: “also *Barh.* 325, 12. 13; *Ephr.* I. 80. D. 5; 83. B. 2;”.

- A. 222. 23. 13.—After “forgiven”, add: “; sometimes  $\text{ﻗﻪ}$  is used with  $\text{ﻯ}$  following, not entirely as a mark of the *genitive*, e. g. *Assem.* II. 122, 6.  $\text{ﻗﻪ ﻳﻮﻟﻮ ﻳﻮﻟﻮ ﻳﻮﻟﻮ}$  *his behavior is held up as* (compared with) *that of the many*; even with the insertion of a *pronoun* following, e. g. *Barh.* 84, 3.  $\text{ﻗﻪ ﻳﻮﻟﻮ ﻳﻮﻟﻮ}$  *more, than that of his father*; but also in the signification, *than that*, e. g. *Assem.* I. 239, 3. 4.  $\text{ﻗﻪ ﻳﻮﻟﻮ}$  *more, than that he could receive*; still this  $\text{ﻯ}$  is sometimes also pleonastic, viz. before the prepositions  $\text{ﻮ}$  and  $\text{ﻮ}$ , e. g. *Barh.* 489, 3. 4. v. E; *Matt.* X. 37.  $\text{ﻗﻪ ﻳﻮﻟﻮ}$  *more than me*; *John* III. 19.  $\text{ﻗﻪ ﻳﻮﻟﻮ}$  *more than the light*; also before *particles*, e. g. *Rom.* XIII. 11.  $\text{ﻗﻪ ﻳﻮﻟﻮ}$  *more than when we believed.*”
- A. 222. 28. 6.—After “3”, add: “Sometimes  $\text{ﻮ}$  instead of  $\text{ﻗﻪ}$ , stands before the object compared, with the *adjective* or *verb* preceding, e. g. *Barh.* 582, 13.  $\text{ﻗﻪ ﻳﻮﻟﻮ}$  *death is to me dearer than life*; *Matt.* XIX. 24; *II. Pet.* II. 21.”
- A. 223. 4. 7.—After “Apostles”, add: “*Assem.* I. 261, 2. 3,  $\text{ﻗﻪ ﻳﻮﻟﻮ}$  *the most excellent man* (even with the *noun* following in the *singular*);”
- A. 223. 6. 8.—After “Judah”, add: “*Assem.* I. 306, 17. 18; even merely with  $\text{ﻮ}$  before the *suffix*, e. g. *Barh.* 506, 4.  $\text{ﻗﻪ ﻳﻮﻟﻮ}$  *who was the oldest among them*;”
- A. 223. 13. 13.—After “evils”, add: “; or by  $\text{ﻮ}$ , e. g. *Barh.* 513, 1.  $\text{ﻗﻪ ﻳﻮﻟﻮ}$  *the greatest of us*; or with  $\text{ﻮ}$ , e. g. *Assem.* I. 55, 1.  $\text{ﻗﻪ ﻳﻮﻟﻮ}$  *the holiest of all*;”
- A. 223. 19. 2.—After “king”, add: “*Ephr.* III. 586, C. 3; 569, F. 1; 570, A. 8; II. 339, B. 6; 316, A. 8; by adding a

synonymous *adjective*, e. g. *Barh.* 6, 4. **بَدِيحًا بَدِيحًا**

**مَلِكًا** *the wisest king*. Here also belong the duplication of words by synonyms of the same root, e. g. *Assem.* III. P.

I. 333, 4. 5. **أَكْبَرُ حَسْبٍ أَوْ كِبَرُ حَسْبٍ** *the greatest happiness*; or words of a different root, especially of adverbial formations,

e. g. *Barh.* 429, 5. **أَسْرَعًا أَسْرَعًا** *very quick*; 481, 9; 611, 9; ”.

A. 223. 21. 3.—After “3”, add: “; by **بُحْبُوحًا** or **بُحْبُوحًا** following, e. g. *Barh.* 454, 3; by **أَعْلَى حَبَابٍ** *Rev.* XXI. 11. **أَعْلَى حَبَابٍ** *the most costly stone*; by **كَلَامًا** and the *noun* following, e. g. **كَلَامًا مَعْلَمًا** *the highest praise* (literally, *full of praise*). ”.

A. 223. 26. 10.—After “mountains”, add: “; by **بِلًا** — *by no means*, with an *adjective* following, e. g. *Barh.* 606. **بِلًا** *by no means small*, i. e. really *very great*. Also belong here a figurative manner of expression, e. g. **أَكْبَرُ حَسْبٍ** or **أَكْبَرُ حَسْبٍ** *the queen*, i. e. *the most important person of the city*, e. g. *Assem.* I. 531, 4. Sometimes we find a circumlocution, e. g. **أَكْبَرُ حَسْبٍ أَكْبَرُ حَسْبٍ** *more than much*, i. e. *very much*, or **أَكْبَرُ حَسْبٍ أَكْبَرُ حَسْبٍ** *much and (farther) more than much*. ”.

A. 224. 10. 9.—After “*Barh.*”, add: “20. 4; ”.

A. 224. 16. 6.—After “cities”, add: “; sometimes, in the larger numbers, the thousands precede the object numbered, in the *emph. st.*, e. g. *Assem.* III. P. 1. 421. **أَكْبَرُ حَسْبٍ** **أَكْبَرُ حَسْبٍ** 60.000 horsemen; *Barh.* 189, 14. 15. **أَكْبَرُ حَسْبٍ** **أَكْبَرُ حَسْبٍ** 20.000 souls; 405, 1; 341, 11; 134, 11. ”.

- A. 224. 26. 5.—After “11”, add: “; *Ephr.* II. 233. C. 7.

١٢٩٠ <sup>١٢٩٠</sup> <sup>١٢٩٠</sup> <sup>١٢٩٠</sup> 1290 *days*; D. 8. 9. With a *suffix* attached, they become more closely connected with (*drawback towards*) the preceding *noun*, e. g. *Acts* I. 24;

١٢٩٠ <sup>١٢٩٠</sup> <sup>١٢٩٠</sup> <sup>١٢٩٠</sup> *of both these*; *Ephr.* III. 570, B. 3. 4; 571,

A. 5. 6; 572, E. 5. 6 (cf. § 46. 2. *b.* Rem.)”.

- A. 225. 2. 11.—After “11”, add: “Rem. The ordinal numbers, *first*, *second*, etc., following each other, are expressed either by a numeral *adjective* connected with **و**, or without the same, e. g. *Barh.* 240, 12-14. 16. 17; or so that the series

begins with **١** and the ordinals are exchanged for the cardinals with **٢** preceding, e. g. *Barh.* 5, 3-5; or so that for

*first*, **١** *m.*, **٢** *f.*; and for *second*, **١** *m.*, **٢** *f.*, are

used, e. g. 481, 15; or finally, so that **١** after **٢** is used in all the following ordinals, e. g. *Barh.* 444, 14-16.”.

- A. 225. 19. 5.—After “third”, add: “*Ephr.* I. 236, D. 1. 2. 127, A. 2; E. I. F. 3;”.

225. 21. 2.—After “86, 11”, add: “; *Ephr.* II. 221. Rem. 7. v. E.”.

- A. 225. 22. 1.—After “Rem.”, add: “In designating *years days and hours*, the *nouns* **١**, **٢**, **٣** stand before,

the cardinals in the *emphatic st.* with **٢** following; or with-

out **٢** in the *constr. st.*, with **و** preceding, e. g. **١**

**٥**; or in the *accusative* without **و**, e. g. *Bvkh.* 515,

11. **١** **٥** *in the fifth day*. Nor do the ordinals

always take the formative letter **٢** after the *emphat. st.*, e. g.,

*Barh.* 35, 13. **١** **١٥** *in the 15th year*; but always

before numbers expressed by letters, e. g. 454, 1. **١** **٦٧٨**

*in the 607th year*; 138, 11. 12. **١** **١١١٥** *in the 1115th*







$\text{קָלָה} \text{ וְכַתּוּבָה} \text{ וְכַתּוּבָה} \text{ וְכַתּוּבָה}$  many prophets; *Barh.* 160, 5. v. E.  $\text{קָלָה}$   
 $\text{וְכַתּוּבָה}$  many words;".

A. 228. 8. 1.—After "teacher", add: "sometimes  $\text{וְ}$  is found as epithetic before the *adjectives*, e. g. *Luke* XI. 25; or, instead of  $\text{וְ}$ ,  $\text{כִּי}$  is used, e. g. *Mark*. XII. 3; *Luke* XX. 10, 11, and stands in the *absolute* state in connection with a preceding *noun* in the *emphatic* state. This is especially true in respect to the *participle*, e. g. *Acts* VII. 56.  $\text{וּפְתַחְתָּהּ} \text{ כִּי} \text{ וְהָיָה}$  the opened heaven; *Barh.* 83. 10.  $\text{וְהָיָה} \text{ כִּי} \text{ וְהָיָה}$  the cold day; *Acts* XXVII. 41; *Barh.* 286.  $\text{וְהָיָה} \text{ כִּי} \text{ וְהָיָה}$  to a high place; but when with a *part.* thus marked, a second (*part.*) is united,  $\text{וְ}$  falls away in connection with the latter, e. g. *Luke* II. 12; *Assem.* II. 303, 23.  $\text{וְהָיָה} \text{ כִּי} \text{ וְהָיָה}$  a short and limited time."

A. 228. 19. 4.—After "adjective", add: "; in the *absolute state*."

A. 229. 18. 6. —After "evil", add: "It should still be especially remarked, that when the *masculine adjective* occurs with or without  $\text{וְ}$  in the *absolute state* and without  $\text{וְ}$  preceding, it is *impersonal*, e. g. 1 *Cor.* XI. 13.  $\text{וְהָיָה} \text{ כִּי} \text{ וְהָיָה}$  is it becoming for a woman; *Acts* XIX. 36.  $\text{וְהָיָה} \text{ כִּי} \text{ וְהָיָה}$  ye must, with  $\text{וְ}$  following, e. g. *Matt.* XVIII. 8. 9.  $\text{וְהָיָה} \text{ כִּי} \text{ וְהָיָה}$  it is better for thee; without  $\text{וְ}$ , e. g. *Matt.* XV. 26.  $\text{וְהָיָה} \text{ כִּי} \text{ וְהָיָה}$  it is not proper to take; less frequently is the *feminine* used and generally in connection with the *pronoun*, e. g. 1 *Cor.* VII. 26.  $\text{וְהָיָה} \text{ כִּי} \text{ וְהָיָה}$  that this is good; *Acts* XII. 9.  $\text{וְהָיָה} \text{ כִּי} \text{ וְהָיָה}$  that this is true; *Luke*

- XVIII. 25.  $\text{ܐܝܢܐ ܕܥܝܠܐ}$  that it may be easier; also without the pronoun, e. g. *Tim.* VI. 7.  $\text{ܕܥܝܠܐ}$  and it is certain; *Barh.* 531, 8.  $\text{ܕܥܝܠܐ}$  it is possible; and even the negative phrase  $\text{ܐܝܢܐ ܕܥܝܠܐ}$  appears, in consequence of which, we also find  $\text{ܠܐܝܢܐ}$ . But the *fem. adjective* stands in the *emphatic st.*, when the *neuter* as subject or object is indefinite, e. g. *Rom.* VII. 13, 13.  $\text{ܠܐܝܢܐ}$  — τὸ ἀγαθόν, v. 21; *Barh.* 504, 14.  $\text{ܠܐܝܢܐ}$  (to distinguish) the good from the bad. Also the *plur. fem.* is found in the *absolute st.*, e. g. *Tit.* III. 8.  $\text{ܕܥܝܠܐ}$   $\text{ܐܝܢܐ}$  = ταῦτά ἐστιν τὰ καλά; *John* I. 50; *Rom.* VIII. 38.  $\text{ܕܥܝܠܐ ܠܐ ܕܥܝܠܐ ܠܐ ܕܥܝܠܐ}$  — οὔτε ἐνεστῶτα οὔτε μέλλοντα (cf. *Agrell. Append.*).
- A. 230. 10. 6.—After “invalids”, add: “*Acts* III. 9;”
- A. 230. 11. 7.—After “312, 7”, add: “*Acta Mart.* II. 394, 21;”
- A. 230. 23. 7.—After “23”, add: “Also the *feminine collective* names may be united with the *plur. masc.* of the *verb*, e. g. *Barh.* 238, 6.  $\text{ܕܥܝܠܐ ܕܥܝܠܐ}$  —  $\text{ܕܥܝܠܐ}$  the great multitude (of your horses) ascended: 510, 17. 18; 533, 13.”
- A. 230. 27. 10.—After “8”, add: “; also the *plur. form* stands in an inverted position with the *singular verb*, e. g. *Ephr.* I. 18. A. 5.  $\text{ܕܥܝܠܐ ܕܥܝܠܐ}$  —  $\text{ܕܥܝܠܐ}$  birds raise themselves (fly) in flocks.”
- A. 231. 6. 1.—After “12”, add: “*Ephr.* I. 10. C. 8;”
- A. 231. 13. 1. —After “opened”, add: “*Ephr.* II. 20. D. 1; even”.
- A. 231. 20. 12.—After “porches”, add: “*Ephr.* I. 40. B. 2;”

- A. 231. 25. 8.—After “9”, add: “relating to an object in the neuter gender, e. g. *Barh.* 186, 16. 17. <sup>ⲁⲓⲛⲁⲓ</sup> <sup>ⲛⲁⲓ</sup> <sup>ⲛⲁⲓ</sup> <sup>ⲛⲁⲓ</sup> a denarius was given; even the fem. *nonn* with the masc. sing., e. g. *Barh.* 118, 11. <sup>ⲛⲁⲓ</sup> <sup>ⲛⲁⲓⲟⲩⲁⲓ</sup> <sup>ⲛⲁⲓ</sup> <sup>ⲛⲁⲓ</sup> the tent which belonged to him;”.
- A. 231. 28. 3.—After “walls”, add: “*Ephr.* II. 2. B. 6. 7; I. 122. F. 4;”.
- A. 232. 8. 8.—After “writing”, omit the period and add: “(no one, of course, will make the transcriber responsible)”.
- A. 232. 14. 6.—After “<sup>ⲛⲁⲓ</sup> <sup>ⲛⲁⲓ</sup>”, add: “<sup>ⲛⲁⲓ</sup> <sup>ⲛⲁⲓ</sup>”.
- A. 232. 16. 5.—After “country”, add: “*Ephr.* III. 571, A. 8;”.
- A. 232. 24. 8.—After “Egypt”, add: “*Ephr.* II. 464. C. 3;”.
- A. 233. 6. 2.—After “10”, add: “; and *vice versa*, e. g. *Barh.* 288, 7. <sup>ⲛⲁⲓ</sup> <sup>ⲛⲁⲓ</sup> <sup>ⲛⲁⲓ</sup> <sup>ⲛⲁⲓ</sup> it was customary to return evil for evil.”.
- A. 233. 10. 9.—After “mankind”, add: “*Acts* II. 41;”.
- A. 233. 17. 7.—After “16”, add: “; *Ephr.* I. 194, B. 1.”.
- A. 234. 21. 3.—After “eyes”, add: “; *Ephr.* II. 232, D. 2.”.
- A. 234. 24. 8.—After “eggs”, add: “(cf. *Ephr.* I. 18, A. 5).”.
- A. 235. 13. 4.—After “granted”, add: “; perhaps however, <sup>ⲛⲁⲓ</sup> should not here be rendered, *he would grant* or *fulfil*, which mode of reading is found in the parallel passage in *Assem.* III. P. II. 126, 11. 12.”.
- A. 235. 22. 6.—After “A”, add: “40, A. 6; 318, F. 3;”.
- A. 236. 1. 2.—After “230. D”, add: “*Acta Mart.* II. 349, <sup>ⲛⲁⲓ</sup> <sup>ⲛⲁⲓ</sup> <sup>ⲛⲁⲓ</sup> <sup>ⲛⲁⲓ</sup> <sup>ⲛⲁⲓ</sup> <sup>ⲛⲁⲓ</sup> he was baptized, he and his mother and his sister;”.
- A. 236. 2. 8.—After “invited”, add: “*Ephr.* II. 223, B. 8, C. 1;”.
- A. 236. 8. 5.—After “4”, add: “*Ephr.* I. 311, D. 4;”.

- A. 236. 25. 3.—After “sorrow”, add: “*Ephr.* III. 593, B. 6f. ;”.
- A. 236. 28. 11.—After “nature”, add: “When several subjects are in the 2d. person with אַיִךְ preceding, the second plur. follows, e. g. *Ephr.* II. 211, D. 6. 7. שָׂרָה וְרַבִּי אֱלֹהִים — אַיִךְ וְרַבִּי אֱלֹהִים *thou and thy wife have (ye have) drunk wine.* Yet one of the subjects, (the most important one) is found in the preceding pronoun of the first person, the verb following the same rule (cf. *Michaelis Chrest.* 28, 7. 9)”.
- A. 237. 7. 9.—After “hair”, add: “*Acts* I. 12;”.
- A. 237. 11. 5.—After “22”, add: “; *Ephr.* II. 318, E. 3; 327, A. 8; I. 119, E. 7; 126, E. 1; 131, C. 7; 40, D. 6.”.
- A. 237. 17. 9.—After “preached”, add: “An *ellipsis* is found in Syriac like that found in Hebrew in שָׁרַף, e. g. *Ephr.* I. 320, C. 2. 3. וְשֵׁשׁ מֵאוֹת וְשֵׁשׁ עֶשְׂרֵים וְשֵׁשׁ and 1700 gold coins; D. 8. שֵׁשׁ מֵאוֹת וְשֵׁשׁ עֶשְׂרֵים וְשֵׁשׁ 70 silver shekels. So the noun שֵׁשׁ is wanting, e. g. *Barh.* 26, 4. v. E. שֵׁשׁ in two parts; fully expressed, e. g. 541; 10. שֵׁשׁ; 21. 8. Upon שֵׁשׁ, cf. § 78. B. Rem.”.
- A. 237. 23. 3.—After “XXX. 1., add: “שָׁבַע an army (שָׁבַע) to collect together; *Barh.* 107, 5. 6.; so also שָׁבַע; 142, 5;”.
- A. 237. 24. 3.—After “12,” add: “; *Ephr.* I. 169, C. 5.”.
- A. 237. 24. 8.—After “39, 11.”, add: “*Ephr.* I. 89, E. 1. 2. 4;”.
- A. 237. 25. 14.—After “19.”, add: “שָׁבַע to die, literally, to finish (שָׁבַע), e. g. *Barh.* 252, 7;”.

- A. 238. 17. 5.—After “sword”, add: “; *Ephr.* II. 100, B; I. 319, E. 8; 12, A. 7.”.
- A. 240. 11. 6—After “out”, add: “*Ephr.* 222, A. 1;”.
- A. 240. 12. 6.—After “again”, add: “*Ephr.* I. 295, F. 5. 6;”.
- A. 240. 14. 4.—After “again”, add: “*Ephr.* II. 125, B. 6;”.
- A. 240. 15. 5.—After “again”, add: “*Ephr.* I 39, E. 6;”.
- A. 240. 17. 10.—After “earth”, add: “*Ephr.* I. 281, D. 6. 7.

Also, **ܐܘܨܘܢܐ** to turn one's self, is found with a similar signification, e. g. *Ephr.* II. 98, E. 2. **ܐܘܨܘܢܐ ܘܢܘܨܘܢܐ ܘܢܘܨܘܢܐ** he brought them again into activity;”.

- A. 241. 2. 8.—After “evil”, add: “*Ephr.* III. 592, A. 3. 4;”.

- A. 241. 7. 10.—After “III. 8.”, add: “; *Ephr.* II. 100,

A. 4 (with the copula), e. g. *Ephr.* I. 82, C. 5. **ܘܢܘܨܘܢܐ ܘܢܘܨܘܢܐ** as he had named him before; II. 212, C. 2. 3; I. 439, C. 7.8; II. 203, B. 5; 220, C. 6; also the passive, e. g.

*Ephr.* I. 195, D. 2. **ܘܢܘܨܘܢܐ ܘܢܘܨܘܢܐ ܘܢܘܨܘܢܐ ܘܢܘܨܘܢܐ** the word which had before been spoken to Abraham; II. 221,

(Rem. 2.); e) **ܘܢܘܨܘܢܐ** to flow, **ܘܢܘܨܘܢܐ** to hasten, for quick, hasty, e. g. *Ephr.* III. 569, E. 4. 5. **ܘܢܘܨܘܢܐ ܘܢܘܨܘܢܐ** he

hastened therefrom; *Barh.* 73, 7. **ܘܢܘܨܘܢܐ ܘܢܘܨܘܢܐ** he cried out quickly (exclaimed); also the passive, e. g. *Ephr.* I. 24,

F. 3. **ܘܢܘܨܘܢܐ ܘܢܘܨܘܢܐ** he fell quickly from (hastened). Finally; f) **ܘܢܘܨܘܢܐ** to suffice, for sufficiently, is used, e. g. *Ephr.*

II. 464, F. 5. **ܘܢܘܨܘܢܐ ܘܢܘܨܘܢܐ ܘܢܘܨܘܢܐ ܘܢܘܨܘܢܐ** they did not even sufficiently protect themselves; **ܘܢܘܨܘܢܐ** to approach, for

nearly, almost, e. g. *Barh.* 551, 11. **ܘܢܘܨܘܢܐ ܘܢܘܨܘܢܐ** he was



- A. 243. 8. 1.—Instead of the Rem. ( lines 8 and 9 from top), add: " Rem. Also ܶܘܺܝܺܐ is employed in the *direct question*, e. g. *Ephr.* II. 5. A. 6. ܶܘܺܝܺܐܺܘܺܝܺܘܺܐ ܶܘܺܝܺܐ *thou knowest.* So also ܶܘܺܝܺܐ ( *àpa* ), e. g. *Barh.* 131, 12. ܶܘܺܝܺܐܺܘܺܝܺܘܺܐ, e.g. *Ephr.* I. 436, ( note from Jacob of Edessa, 1. 2 ); ܶܘܺܝܺܐܺܘܺܝܺܘܺܐ for ܶܘܺܝܺܐܺܘܺܝܺܘܺܐ, e. g. *Barh.* 119, 10. etc."
- A. 243. 22. 15.—After "yes", add: " Yet we also find ܶܘܺܝܺܐ in connection with the affirmative with the repetition mostly of the thing, e. g. *Acts* V. 8; or without a repetition ( lit. *entirely simple*), e. g. *Matt.* XXI. 16;"
- A. 243. 26. 13.—After "father", add: "or simply ܶܘܺܝܺܐ, e. g. *Barh.* 370, 13."
- A. 244. 3. 1.—After "verb", add: " A double negation, as in Greek, makes the negation more emphatic, e. g. *Barh.* 491, 9; ܶܘܺܝܺܐܺܘܺܝܺܘܺܐ ܶܘܺܝܺܐܺܘܺܝܺܘܺܐ *he has (positively) injured no one;* 93, 9; 606, 2. The same is true in respect to ܶܘܺܝܺܐܺܘܺܝܺܘܺܐ or ܶܘܺܝܺܐܺܘܺܝܺܘܺܐ. ܶܘܺܝܺܐܺܘܺܝܺܘܺܐ, after *verbs* signifying *to fear*, correspond with the Latin *ne*, e. g. *Barh.* III. ܶܘܺܝܺܐܺܘܺܝܺܘܺܐܺܘܺܝܺܘܺܐ *he feared that;* *Ephr.* I. 80, D. 6; also ܶܘܺܝܺܐܺܘܺܝܺܘܺܐܺܘܺܝܺܘܺܐ = *ut, that not;* *Assem.* I. 455, 1."
- A. 244. 9. 6.—After "imperishable", add: " ; *Ephr.* I. 310, C. 1. 2; II. 212, D. 8; I. 128, D. 1."
- A. 244. 14. 3.—After "IX. 3.", add: " ; in ܶܘܺܝܺܐܺܘܺܝܺܘܺܐ — ܶܘܺܝܺܐ on no possible account, ܶܘܺܝܺܐ, preceding the latter ܶܘܺܝܺܐ, strengthens the negation, e. g. *Ephr.* III. 569, B. 3. 4."
- A. 244. 21. 12.—After "19," add: " ܶܘܺܝܺܐܺܘܺܝܺܘܺܐ ܶܘܺܝܺܐܺܘܺܝܺܘܺܐ *out from between something;* *Acts* III. 5. ܶܘܺܝܺܐܺܘܺܝܺܘܺܐܺܘܺܝܺܘܺܐܺܘܺܝܺܘܺܐ

- ٤٤٤ whom God has raised from the dead; ٤٤٤  
 from one here; also ٤٤٤, e. g. *Ephr.* I. 392, B.
4. 5. ٤٤٤ — ٤٤٤ he came here from Saul; I. 84,  
 A. 8. etc.;".
- A. 244. 26. 12.—After "walls", add: "*Ephr.* I. 81, E. 5. 6;".
- A. 244. 28. 1.—After "excellence," add: "also by their  
 ( ٤٤٤ — ٤٤٤ ) collocation, e. g. *Ephr.* I. 6. D. 8. ٤٤٤  
 ٤٤٤ out over the firmament;".
- A. 245. 2. 2.—After "him", add: "*Ephr.* II. 318, C. 5.".
- A. 245. 8. 3.—After "13", add: "*Ephr.* I. 292, C. 3f.; III.  
 595, C. 3. 4; also with the copula, e. g. *Barh.* 270. ٤٤٤  
 ٤٤٤ between me and thee; ٤٤٤ is seldom repeated  
 with the copula standing between, or with ٤٤٤ preceding, e. g.  
*Ephr.* I. 13, B. 6. 7.".
- A. 245. 10. 3.—After "David", add: "or with the copula  
 united, e. g. *Ephr.* II. 204, F. 6. ٤٤٤ ٤٤٤  
 from eternity to eternity and until; I. 237, C. 5f.; 361,  
 A. 6. 7;".
- A. 245. 17. 4.—After "66. 6", add: "; *Ephr.* I. 25, D. 4f."
- A. 245. 21. 2.—After "17", add: "*Ephr.* I. 122, F. 1; 318,  
 F. 3. 4.".
- A. 245. 23. 12.—After "193, 19; ", add: "*Ephr.* I. 310, D. 8;  
 also it ( ٤٤٤ ) serves to designate realization ( ٤٤٤ *essentia* ),  
 e. g. *Ephr.* II. 324, E. 6. ٤٤٤ ٤٤٤ ٤٤٤  
 ٤٤٤ Enoch and Elijah lived before their time (as types);  
 or ٤٤٤ stands before an asseveration, e. g. *Barh.* 183, 10.  
 ٤٤٤ by God!; but sometimes it is wanting before an as-  
 severation;".
- A. 245. 25. 6.—After "to", add: "until to, about, e. g.  
*Ephr.* I, 122, D. 8. ٤٤٤ ٤٤٤ ٤٤٤ about 300 (miles); or  
 with ٤٤٤ — near to, added, e. g. *Ephr.* I. 122, C. 8.



كَمَنْزِلُ حَرْمَا لِسَمْعَا لَأَفْتَا مَنَّا nearly 5000 miles.

Also here may be reckoned (as opposite relations) كَحُ مَّا what to me and thee (what have I to do with thee); Mark VII. 5; John II. 4; Luke IV. 22; Matt. XXVII. 19."

A. 245. 28. 1.—After "14", add: "and حَمَل sometimes stands for ح, e. g. Ephr. I. 13, A. 1. حَمَل مَنَّا in the water, or it = against, e. g. Ephr. I. 389, B. 5;".

Δ. 246. 1. 3.—After "29", add: "Acts II. 34. مَن مَقْبِلِي to my right (hand); it is synonymous with ح (- per) by virtue of, e. g. Ephr. I. 126, B. 4. مَن مَقْبِلِي by virtue of the splendor of his light and warmth;".

Δ. 246. 4. 9.—After "feet", add: "; it is also used in the formation of the adjective, e. g. Acta Mart. II. 394, 17; حَبِيئًا painless and unharmed. It can take no suff., and instead, the separate pronoun follows, e. g. John XV. 5. حَبِيئًا χωρίς ἐμοῦ. "

Δ. 246. 18. 5.—After "4", add: "; or they are not united by and, e. g. Ephr. III. 569, B. 6; and even after ح and other antecedent particles; e. g. Matt. I. 20, 24; VI. 5, 7; XXIV. 22; Mark XIV. 72. etc. "

Δ. 246. 21. 5.—After "19," add: "Acta. Mart. II. 273, 23. 24. حَمَلًا حَمَلًا حَمَلًا he turned, went, and arrived at the market;".

Δ. 246. 22. 2.—After "XV. 6.", add: "in the imperative, e. g. Acta Mart. II. 293, 3. v. E. حَمَلًا حَمَلًا حَمَلًا arise, walk and go upon thy feet. "

Δ. 246. 28. 6.—After "5, 6," add: "Ephr. I. 119, A. 7. 8.

o before the *pret.* and *fut.*, is often translated by *that*, in order that, e. g. *Barh.* 321, 3; 395, 7; 384, 6. 7."

A. 247. 2. 15.—After "v. E. ", add: " *Ephr.* I. 184, E. 4-6. v. E ( also  $\text{או}^{\circ} - \text{או}^{\circ}$  ); ".

A. 247. 3. 10.—After "4, 5.," add: " *Ephr.* III. 569, F. 6. 7;".

A. 247. 4. 6.—After "13, ", add: " ( also  $\text{או}^{\circ} - \text{או}^{\circ}$ ;  $\text{או}^{\circ} - \text{או}^{\circ}$  —  $\text{או}^{\circ} - \text{או}^{\circ}$  —  $\text{או}^{\circ} - \text{או}^{\circ}$  ), ".

A. 247. 5. 13.—After "24, ", add: " *Ephr.* I. 271, A. 1. 2";

A. 247. 6. 7.—After "E.," add: "  $\text{או}^{\circ} - \text{או}^{\circ}$  ", e. g. *Acts* I. 11; —  $\text{או}^{\circ} - \text{או}^{\circ}$ , *Ephr.* II. 210, C. 6—8;  $\text{או}^{\circ} - \text{או}^{\circ}$ , *Ephr.* I. 7, C. 8f.;  $\text{או}^{\circ} - \text{או}^{\circ}$ , I. 8, E. 4 f. Also with the falling away of  $\text{או}^{\circ}$ , e. g. *Ephr.* II. 3. E. 3 4; 451, B. 4f.;".

A. 247. 7. 6.—After "12. 13, " add: " ; and  $\text{או}^{\circ} - \text{או}^{\circ}$ , e. g. *Ephr.* I. 21, C. 6f.;  $\text{או}^{\circ} - \text{או}^{\circ}$  not only — but also; *Ephr.* II. 153, E. 1. 2;  $\text{או}^{\circ} - \text{או}^{\circ}$ , I. 24, F. 4f.;  $\text{או}^{\circ} - \text{או}^{\circ}$  neither — nor, e. g. *Ephr.* I. 117, A. 3 f.; 127, C. 6;  $\text{או}^{\circ} - \text{או}^{\circ}$  whether — or, e. g. II *Cor.* XII. 2; also  $\text{או}^{\circ} - \text{או}^{\circ}$ , e. g. *Barh.* 597; or  $\text{או}^{\circ} - \text{או}^{\circ}$ , e. g. *Barh.* 441;  $\text{או}^{\circ} - \text{או}^{\circ}$  whether — or not;  $\text{או}^{\circ} - \text{או}^{\circ}$  soon — soon;  $\text{או}^{\circ} - \text{או}^{\circ}$  hither — thither, e. g. *Barh.* 363, 5. v. E.; also  $\text{או}^{\circ} - \text{או}^{\circ}$  or  $\text{או}^{\circ} - \text{או}^{\circ}$ ; finally,  $\text{או}^{\circ} - \text{או}^{\circ}$  from here — from there, e. g. *Barh.* 574;  $\text{או}^{\circ} - \text{או}^{\circ}$ , e. g. *Rev.* XXII. 2. etc. ".

A. 247. 21. 8.—After "13 ", add: " *Ephr.* I. 294, E. 8;".

- A. 247. 29. 8.—After “844”, add: “and *ὑμνῆμι* with *εἰ* and *εἰμή* following.”
- A. 248. 12, 13.—After “13,” add: “*כִּי הוּא* because, e. g. *Ephr.* II. 217, B. 4; *כִּי הוּא* because of, e. g. B. 1; *כִּי הוּא* at the same time that, that, e. g. *Ephr.* I. 9, F. 6; *כִּי הוּא* thereby, that, ( frequently in *Ephr.* ), *Ephr.* I. 85, D. 3;”
- A. 248. 19. 2.—After “20,” add: “*γ* *כִּי* stands after the mark of case (= *כִּי* with the preposition preceding), e. g. *Assem.* I. 83, 14. v. E. *כִּי* according to the (chronology) of the Greeks; III. P. I. 527, 6., etc.;”
- A. 248. 22. 2.—After “221, 2.” add: “*Ephr.* I. 84, F. 6. 7; 446, D. 8. 9; also after *כִּי* to be worthy, e. g. III. 579, F. 2;”
- A. 248. 22. 13.—After “7. 8,” add: “*Ephr.* I. 84, C. 5. 6; II. 227. A. 7; I. 123, C. 3 f.;”
- A. 248. 26. 5.—After “nevertheless,” add: “*Ephr.* I. 75, F. 5.”
- A. 249. 8. 13.—After “me,” add: “*Ephr.* II. 20, F. 7.”
- A. 249. 17. 12.—After “3, 4.” add: “*Ephr.* II. 481, D. 3. 4.”
- A. 249. 19. 4.—After “436,” add: “The following are interjections formed from verbs; *כִּי* pl. *כִּי* well now! *Barh.* 88, 4. *כִּי* pl. *כִּי* up! 599, 1; and *כִּי* represents the Heb. *כִּי* (= *quæso*), I *Kings* XXII. 12.”
- A. 249. 31. 4.—After “30,” add: “*Ephr.* II. 235, A. 8.”
- A. 250. 4. 7.—After “27,” add: “*Acts* II. 7.”
- A. 250. 18. 5.—After “4-11.” add: “*Ephr.* 2. 233, D. 7; III. 563, E. 4;”
- A. 250. 21. 13.—After “17, 19.” add: “Also the *sing.* *כִּי* is found in *Ephr.* III. 584, D. 4. *כִּי* *כִּי* *כִּי* the happy place.”

- A.** 250. 24. 1.—Instead of “Appendix”, add: “§ 87.”
- A.** 251. 5. 1.—After “ye.”, add: “In a longer period the *finite verb* is found at the end of such period, e. g. *Ephr.* II. 210, D. 5—E. 3. **חַבֵּן** — **כִּסְפָּא** *a feast* — *he arranged*; II. 123, A. 1—4; I. 446, E. 3. 4; or it is separated from its auxiliary *verb* by several words, e. g. *Ephr.* II. 211, C. 8—
- D. 2. **אִם** **לָמַד** **לֹא** **חַבֵּן** — **אִם** **לָמַד** **לֹא** **חַבֵּן** *if thou art now on the stand* — *to read*; or the auxiliary follows the *finite verb*, e. g. *Ephr.* II. 212, C. 5. 6. **וְלֹא** **יִסְתָּר** **לֹא** **יִסְתָּר** **וְלֹא** **יִסְתָּר** *he would not permit himself to be persuaded*; even so the *infinitive* with **וְ** before the *verb* upon which it is dependent, e. g. *Ephr.* I. 83,
- D. 3. 4. **וְלֹא** **יִסְתָּר** **וְלֹא** **יִסְתָּר** **וְלֹא** **יִסְתָּר** **וְלֹא** **יִסְתָּר** *but, because, to be the husband of two wives was hateful to him*; 84, A. 7. 9; I. 2, A. 7.”
- A.** 251. 9. 2.—After “men”, add: “they stand between the relation of *genitive* and another *noun*;”
- A.** 251. 9. 11.—After “*noun*”, add: “of which it should be remarked that the subject sometimes stands after the *verb* and object, e. g. *Acts* V. 26. **וְלֹא** **יִסְתָּר** **וְלֹא** **יִסְתָּר** *then they feared lest the people should stone them*; the object stands before the *verb*, e. g. *Acts* V. 28. **וְלֹא** **יִסְתָּר** **וְלֹא** **יִסְתָּר** *that ye should not teach*; *Ephr.* III. 565, A. 5. 6; the object stands between the auxiliary and *finite verb*.”
- A.** 251. 11. 11.—After “heaven”, add: “*Acts* III. 21; V. 41; *Ephr.* II. 232. D. 1. 2. **וְלֹא** **יִסְתָּר** **וְלֹא** **יִסְתָּר** *that the people should endure this*;
- d) The *adjective* stands before its *noun* separated by another *noun* placed between, whose signification is connected with



youth to himself and won them to his views. He was accustomed to have David before him as a model poet, and even to

write out each one of the 150 Psalms ( **مَكْتُبَاتُ دَاوُدَ** ). Thus he stood forth as the first hymnologist of the Syrian church. His poetic talent was transmitted to his son Harmonius, who, in respect to his writings, walked in the footsteps of his father. His poems, with the exception of a small fragment of the first, are lost, and only the ecclesiastical form remains. Then Ephrem, who decidedly, in every possible manner, opposed the long continued Gnostic errors of his time, established a similar musical school (to those of Bardesanes and his son) for young persons of both sexes, and performed so elegantly, while he retained both the external forms of poetry, that a thankful age called him the "cithera of the Holy Ghost." After his time, history records the names of many distinguished Syrian poets, though Ephrem still remains the chief authority for the study of Syriac metre, as almost half of his extensive writings belong to the department of poetry.

2. The terms applied to the different departments of Syriac poetry, as far as they are known to us, comprehend various kinds in respect to form and contents. The more general term ( **مَقَامَاتُ** ) makes it a condition that there should be equality in verses according to the number of syllables and rhythm, but not a division into strophes, which also seems to be indicated by the

more extensive term **مَقَامَاتُ دِمَكْصَاتُ**, i. e. *a discourse on rhythmical measure* ( *lit. discourses on measures* ). On the contrary, the peculiarity of that kind, which is divided into

strophes, is indicated by **مَقَامَاتُ**, in respect to which, reference is made by Ephrem, to the substance, at least, of the radical idea, and, what he calls poetry, forms, in his estimation, the basis of philosophical inquiry and investigation, or the basis of the fundamental laws of refutation and dogmatical unity. Melo-

dy and its laws are generally indicated by **مَقَامَاتُ**, which includes metrical form, extending so far back as to comprehend our ( German ) ecclesiastical intonations and antiphonies answering to each other only at short intervals. That which is included under **مَقَامَاتُ** is, at the same time, comprehended under **مَقَامَاتُ**.

The former term included such a change of song that each strophe, or its closing part, was so marked as to indicate that it might be repeated in the chorus, by which, individual strophes might be added as a suitable doxology. The psalmodic form and its fundamental idea

were probably indicated by  $\text{ܩܘܨܡܘܢܐ}$ ,  $\text{ܩܘܨܡܘܢܐ}$  and  $\text{ܩܘܨܡܘܢܐ}$ , corresponding with the Hebrew terms  $\text{מִזְמוֹר}$  and  $\text{שִׁיר}$ , and in each case borrowed from them. Also from the import and signification of  $\text{ܩܘܨܡܘܢܐ}$ , it was, no doubt, mostly used in praise of martyrs and saints, But what kind of song was understood

by  $\text{ܩܘܨܡܘܢܐ}$  (meaning literally, *degrees, scales*), is doubtful, though one would suppose, from the signification of the term indicating it, that this particular species of hymns, with their accompanying tunes, was arranged in an advancing, ascending rhythm. Probably this term was merely transferred from the Hebrew  $\text{הַמְעֻלָּה}$  as the ground form.

3. Rhythmical measure, formed in respect to the quantity of syllables, is not known in Syriac poetry. Only according to the number of syllables is metrical succession measured and limited, and thereby the place of the accent is made known, therefore, strophes themselves also move on in even, rhythmical order, and are only occasionally interrupted by the change of longer verses (*δίκωλα*). Thereby a mixed mode was established, which was also used by Ephrem. Lines of verses generally contain *five* and *seven* syllables. Bardesanes wrote especially in the former, and his son, Harmonius, in the latter. In respect to the *former*, Ephrem bears witness in the subscription of his

poem against Häretiker ( $\text{ܩܘܨܡܘܢܐ ܩܘܨܡܘܢܐ}$ ) T. III. p. 128,

in the words  $\text{ܩܘܨܡܘܢܐ ܩܘܨܡܘܢܐ ܩܘܨܡܘܢܐ}$

$\text{ܩܘܨܡܘܢܐ}$  i. e. *closed* are the 17 hymns in the measure of Bardesanes. He (Ephrem) therefore called the measure of *five syllables* that of Bardesanes, although the Syrians, rightly believing, rejected the appellation and called it the *Balaic* measure,

after Balauš (بَلَاوُسُ), a pupil of Ephrem. But as Ephrem himself preferred to use that kind of verse whose lines had seven syllables, it might properly be called *Ephremic*. He also sometimes wrote in a measure of four syllables. Harmonius also is said to have composed poetry of the same kind, also Jacob von Sarug, towards the end of the fifth century, and in the *Actis Martyrum*, Tom. II. p. 230—344, we find a more extensive commendatory poem of the same kind from Symeon Stylita. We have only a fragment of poetry, whose measure is six syllables, from Bardesanes, preserved by Ephrem. The length of strophes which are employed with considerable uniformity, seems to have been subjected to no fixed laws, but was left to the poet, and perhaps made dependent upon the contents and scope of the thought. Hence we find measures called strophes, which contain from four to thirteen lines. Cf. *Hahn et Steffert: Chrestomathia Syriaca sive S. Ephraemi carmina selecta*, Lipsiæ, 1821. 8.

The original basis of Syriac metre is found in certain grammatical rules relating to euphony, indicated by the marks *Marhetono* and *Mehagyono* (§ 7); *crasis* by *Linea Occultans* (§ 8); and the *adding* or *dropping* of preceding vowels (§ 15). These euphonic fundamental laws are only valuable, to any great extent, in metrical song. Before all other considerations we should take notice that the accumulation of vowelless consonants does not disturb the euphony, and to aid in preventing such a disturbance, vowelless initial letters of a word are added in pronunciation to the last syllable of the preceding word when such word ends with a vowel, by which the ornament of the word is not destroyed, but the euphony is improved. This arrangement is observed not only in one and the same verse, but also when the same relation exists in two verses (the final syllable of the first and the initial syllable of the one succeeding, immediately following each other).

The following lines are thus pronounced :

مَشْخَا مَلْخَا كُلا	<i>Músche' m thalmédh kul' l</i>
سَهْرَاوْش مَيَاوْنَة	<i>séphrau'sh mayóne.</i>
رَبْهَوْ دِهْ عِبْهْرَوَيْ	<i>Rábho' dh ebhroye</i>
ثَالْمَدَانْ لْ يُولْفُونَهْ	<i>thálmadan' l yulphónéh.</i>



But when this difficulty of pronunciation by concatenation cannot be otherwise overcome, either all of the unnecessary vowels fall away by dropping the supernumerary syllables, or, on account of a want of completeness in respect to the necessary number of syllables, the metre is perfected by the addition of vowels for the formation of new syllables, as in case of

*Mehagyono* (  $\text{بَيْكَلُ}$  for  $\text{بَيْكَلُ}$  ). Therefore, in metrical song, both of the peculiarities called, in grammatical language, *Synæresis* and *Diæresis* are valuable.

1. The first occurs, when, by the aid of an auxiliary vowel, the initial letters of a word form a new syllable, particularly; a)  $\text{ا}$  (with  $\text{—}$  or  $\text{—}$ ) in the pronouns  $\text{أَنْتَ}$ ,  $\text{أَنْتِ}$ ,  $\text{أَنْتُمْ}$ , which, in connection with the *part.*, are generally pronounced in one syllable, e.g.  $\text{أَنْتَ}$   $\text{لَمَحَسْتَهُ أَنْتَ}$  pronounced *th° mihî-nun*; verbs  $\text{لَا}$ , e. g.  $\text{أَنْتَ}$   $\text{لَا}$  pronounced *d° lo-mar*; so also  $\text{—}$  in the *part. P.* of  $\text{لَا}$  verbs, e. g.  $\text{أَنْتَ}$   $\text{لَا}$  pronounced *d° miro*. This is also the case with the *prothetic*  $\text{ا}$  taking  $\text{—}$ , e. g.  $\text{بِئْسَ الْوَقْعُ}$  pronounced *n° bhath-mol*, and, in words translated from the Greek, which, with  $\Sigma$  initial, soften the pronunciation, from the fact that  $\text{ا}$  with  $\text{—}$  precedes, e. g.  $\text{أَنْتَ}$  =  $\sigma\chi\eta\mu\alpha$  pronounced *skîmo*. There are also examples in which  $\text{ا}$  is a radical letter as  $\text{أَنْتَ}$ , e. g.  $\text{أَنْتَ}$   $\text{لَا}$  pronounced *h° vo-lho*. So also; b) in words of three syllables, the vowel standing over the first radical letter is dropped, when the middle syllable is pronounced with a long immutable vowel ( $\text{â}$ ,  $\text{â}$ ,  $\text{—}$  and  $\text{—}$ ). In this case, the form of the word continues to be easily recognized, and the vowel, which is dropped, is readily perceived, e.g.  $\text{أَنْتَ}$  read *r° bhutho*;  $\text{أَنْتَ}$  pronounced *hh° kîmo*;  $\text{أَنْتَ}$  pronounced *ph° lohho*,

etc. The same is also true with vowels over auxiliary consonants which did not originally belong to the radical word, e. g.

كُھَبِلَ pronounced s° *kubhlo*; رُكِبَ pronounced th° *ritho*.

Finally, there is also a similar rejection of those vowels, which the preformatives or prefixes of the *verb*, generally take, e. g.

شَبْرَكَ نَجْرًا pronounced *shabhro'n-krez*; مَنَعَهُ بِنْدَةً pronounced

*manu'dh-n°tsur*; اِنْبَا بِطَلَبٍ pronounced *aino'dh-k° thibh*.

2. In the middle of a word vowels are omitted in pronunciation as follows: In the *verb*, — in *Ethpa.*, e. g. اَلْفَلَّحَ pronounced *ethp°lag*; in the *noun* especially, — of the middle syllable, e. g. سَمِثَا pronounced *sim° tho*; لُحَاثَا pronounced

*al° hutho*.

3. Vowels, at the end of a syllable, fall away; a) in the *verb*, when the grammatical form, notwithstanding the falling away, remains sufficiently recognizable in pronunciation, as — in *Pa.*,

e. g. اَلْفَلَّحَ read *al° ph*; especially in the *part. act. Pe.*, e. g.

اِيَا سَوَّلَ pronounced *soll°r-ath*; and in the *part. pass. Pe.*,

e. g. كَسَا pronounced *kasy°*; رَافَى pronounced *raphy°*;

اَلْغَلَا read *g° lith*; b) in the *noun*, — of the *emphat. state*,

e. g. فَحَا read *phagr°*; بَشَا read *bish°*.

There is no common law for the occurrence of *synæresis*. It only appears when the number of syllables in the metre is too great and the connecting word admits of contraction.

So secondly in *diæresis*, by which an inadequate number of syllables may be compensated when there are vowelless consonants which make possible an increase in the number of syllable

bles, *Mehagyono* properly comes in, especially when synonymous forms appear with the vowels added, e. g. **ܡܚܬܝܒܐ** and **ܡܚܬܝܒܐ**, or when the nature of consonants allows such a vowel e. g. **ܘܚܝܒܐ** in **ܘܚܝܒܐ**, in which case it may be read **ܘܚܝܒܐ**. It is otherwise usually with the auxiliary vowel — (= *sheva mobile*); and not only in the middle, but also at the beginning of a word, e. g. **ܡܚܘܒܐ** read *sh' bhak*; **ܡܚܘܒܐ** read *sh' muil*.

The rhythmical termination of verses (*ὁμοιοτέλευτα*) immediately following each other, is more dependent upon the formation of the words and thoughts. than upon a special peculiarity of Syriac poetry."

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