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RECOMMENDATIONS.

The following Recommendations of the Work and statements in respect to the study of the Syriac language are respectfully submitted:—

FROM J. G. PALFREY, D. D., FORMERLY OF THE THEOLOGICAL SCHOOL CONNECTED WITH HARVARD UNIVERSITY.

“It is one of the best Grammars of any language with which I am acquainted. The Syriac is easily learned with the help of that proficiency in the Hebrew which is now generally carried away from our Theological institutions; and the little labor necessary for its acquisition is richly repaid by the privilege of consulting a version of the New Testament; which ranks before all others as the oldest and best, and which, besides its importance in respect to evidence of the genuineness of the Sacred Text, has the peculiar interest of presenting the discourses of Our Saviour essentially in the same language in which they were originally pronounced.”

FROM PROF. 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 shall be heartily glad to see an English translation of it, and I have no doubt that such a work would greatly tend to promote, what, by the way, is a most desirable object, the knowledge of the Syriac among our Clergymen and Theological students. There has not been hitherto so much interest taken in our Seminary in the study of the languages cognate to the Hebrew as I could wish.”

FROM C. E. STOWE, D. D., OF ANDOVER THEOLOGICAL SEMINARY.

“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 HIS PREDECESSOR, THE LATE B. B. EDWARDS, D. D.

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

FROM T. J. CONANT, D. D., OF ROCHESTER UNIVERSITY.

“Uhlemann's Syriac Grammar is an admirable work for its object, and is the best extant for school use. I should be glad to see it translated and furnished at a price which could be afforded by Theological students. If a Grammar could be obtained at a moderate price, I think the study would soon become pretty common among ministers. The privilege of reading the oldest version of the New Testament would richly reward all the trouble and expense of acquiring the language.”

“The Exercises and Chrestomathy have been very carefully prepared, with good success. Both would be very serviceable to the learner.”

FROM J. A. ALEXANDER, D. D., OF PRINCETON THEOLOGICAL SEMINARY.

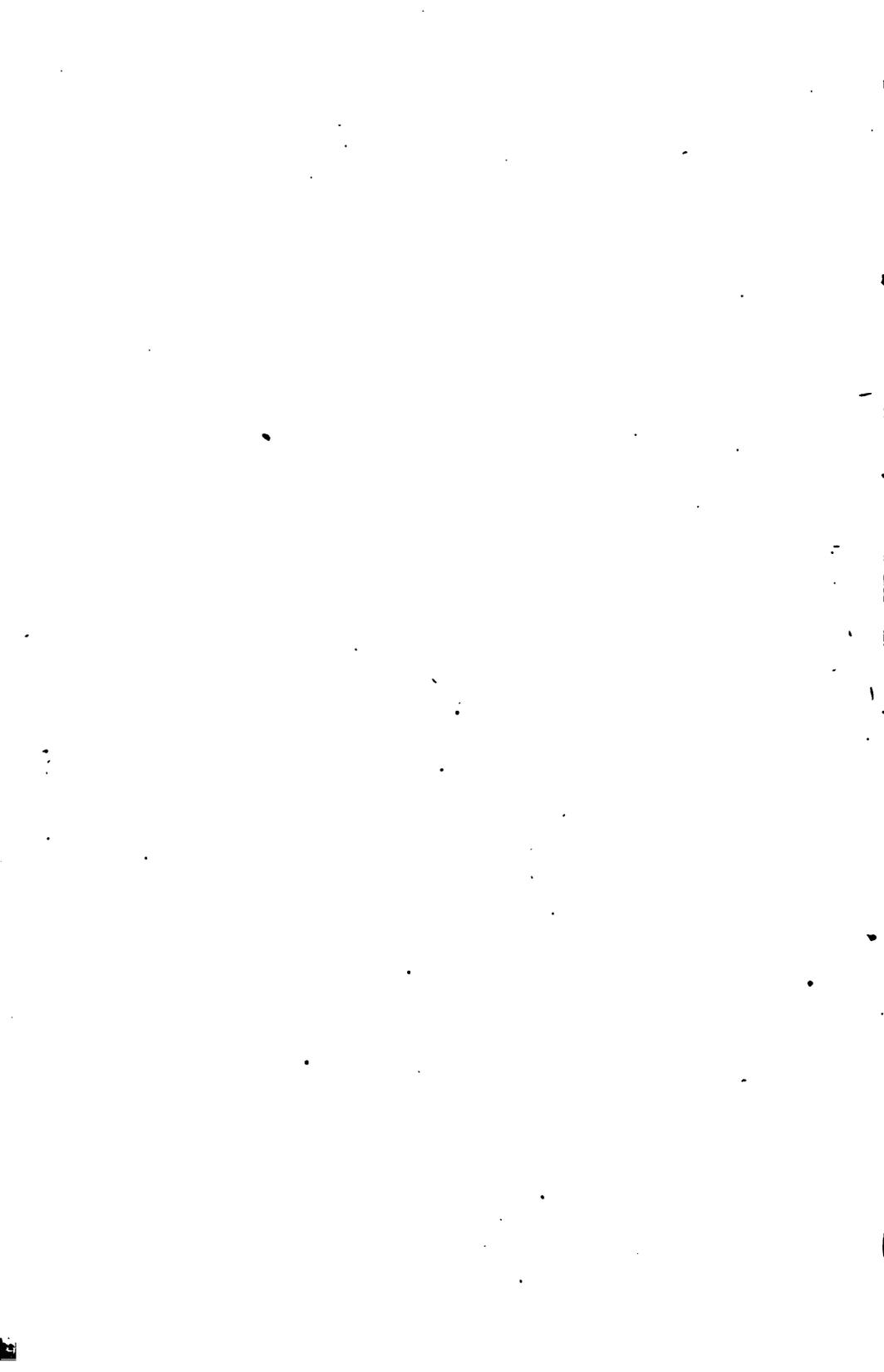
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SYRIAC GRAMMAR,

WITH

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



UHLEMANN'S
SYRIAC GRAMMAR,

TRANSLATED FROM THE GERMAN

BY ENOCH HUTCHINSON.

WITH A COURSE OF

EXERCISES IN SYRIAC GRAMMAR,

AND A

CHRESTOMATHY AND BRIEF LEXICON

PREPARED BY THE TRANSLATOR.

NEW YORK:
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TRANSLATOR'S PREFACE.

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 THE AUTHOR'S PREFACE.

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

* § 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.

* 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.—Ta.

† 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.—Ta.

CONTENTS.

| | PAGE |
|--|------|
| INTRODUCTION.—Brief Historical View of the Syriac Language and Literature | 17 |

PART FIRST.

ELEMENTS OF THE LANGUAGE.

CHAPTER I.

WRITTEN CHARACTERS AND THEIR USE.

| | |
|--|----|
| ‡ 1. Consonants | 28 |
| ‡ 2. Vowels in general (Vowel Letters and Vowel Signs) | 30 |
| ‡ 3. Vowel Signs | 30 |
| ‡ 4. Diacritical Points which supply the place of Vowels | 31 |
| ‡ 5. Kushoi and Rukok | 32 |
| ‡ 6. Ribui | 33 |
| ‡ 7. Mehagyono and Marhetono | 34 |
| ‡ 8. Linea Occultans | 35 |
| ‡ 9. Tone | 35 |
| ‡ 10. Marks of Punctuation | 35 |

CHAPTER II.

PECULIARITIES AND CHANGES OF LETTERS.

| | |
|---|----|
| ‡ 11. General View | 36 |
| ‡ 12. Changes of the Consonants | 36 |

| | PAGE |
|--|------|
| ‡ 13. Quiescent Letters | 39 |
| ‡ 14. Vowel Letters which are not sounded (Otiant) | 40 |
| ‡ 15. Changes in the Vowels | 41 |

PART SECOND.

ETYMOLOGY, OR PARTS OF SPEECH.

CHAPTER I.

PRONOUNS.

| | |
|--|----|
| ‡ 16. Personal and Possessive Pronouns | 44 |
| Table of Pronouns and Suffixes | 45 |
| ‡ 17. Other Pronouns | 48 |

CHAPTER II.

THE VERB.

| | |
|---|----|
| ‡ 18. General View | 49 |
| I. <i>Regular Verbs.</i> | |
| ‡ 19. The Inflection of Regular Verbs in General | 50 |
| I. Table of Personal Inflection | 52 |
| II. Table of the Temporal Inflection of Regular Verbs | 53 |
| A. Personal Inflections | 54 |
| B. Inflection of the Tenses and Moods | 55 |
| ‡ 20. A. The Ground-form Peal—its formation and signification | 56 |
| B. <i>Derivative Conjugations.</i> | |
| ‡ 21. Ethpeel | 58 |
| ‡ 22. Paël and Ethpaal | 59 |
| ‡ 23. Aphel and Ethtaphal | 60 |
| ‡ 24. Shaphel and Eshtaphal | 61 |
| ‡ 25. Conjugations occasionally used and Quadriliteral Verbs | 62 |
| ‡ 26. Verbs with Gutturals | 63 |
| II. <i>Irregular Verbs.</i> | |
| ‡ 27. General View | 63 |
| Table of Irregular Verbs | 65 |

CONTENTS.

XIII

PAGE

A. Quiescent Verbs.

| | |
|---|----|
| § 28. Verbs 1 Rad. Olaph Quiescent | 67 |
| § 29. Verbs 1 Rad. Yud Quiescent | 68 |
| § 30. Verbs Med. Olaph Quiescent | 70 |
| § 31. Verbs Med. Rad. Vau and Yud Quiescent | 70 |
| § 32. Verbs 3 Rad. Olaph Quiescent | 72 |

B. Defective Verbs.

| | |
|--|-----|
| § 33. Verbs 1 Rad. Nun. | 75 |
| § 34. Verbs Med. Rad. doubled | 75 |
| § 35. Doubly Irregular and Defective Verbs | 76 |
| Paradigms of the Regular and Irregular Verbs | 80 |
| § 36. Regular Verb with Suffixes | 97 |
| Table of the Same | 102 |
| § 37. Suffixes to Verbs 3 Rad. Olaph Quiescent | 103 |
| Table of the Same | 108 |
| § 38. Auxiliary or Substantive Verbs | 110 |

CHAPTER III

THE NOUN.

| | |
|---|-----|
| § 39. Derivation of Nouns | 111 |
| § 40. Nouns derived from Verbs | 112 |
| Tabular View of Nouns derived from Regular and Irregular Verbs | 113 |
| § 41. Denominative Nouns | 122 |
| § 42. Composite and Exotic Nouns | 123 |
| § 43. Gender of Nouns | 124 |
| § 44. Number of Nouns | 126 |
| § 45. Different Relations (states) of the Noun | 129 |
| Table of the Same | 132 |
| § 46. Nouns with Suffixes | 136 |
| § 47. Declension of Nouns in general | 139 |

| | PAGE |
|---|------|
| ‡ 48. Exhibition of Nouns according to Declension | 139 |
| ‡ 49. Anomalous Nouns | 145 |
| Paradigms of Nouns with Suffixes | 148 |
| ‡ 50. Adjectives and Numerals | 150 |

CHAPTER IV.

PARTICLES.

| | |
|--|-----|
| ‡ 51. Adverbs | 152 |
| ‡ 52. Prepositions | 153 |
| Table of Prepositions with Suffixes | 155 |
| ‡ 53. Conjunctions and Interjections | 156 |

PART THIRD.

SYNTAX.

CHAPTER I.

THE PRONOUN.

| | |
|--|-----|
| ‡ 54. Use of Separable Personal Pronouns and Suffixes | 157 |
| A. Separable Personal Pronouns | 157 |
| B. Suffixes | 159 |
| ‡ 55. Pleonastic use of Pronouns | 160 |
| A. Separable Personal Pronouns | 160 |
| B. Suffixes | 161 |
| General Remarks on Personal Pronouns | 163 |
| ‡ 56. Use of the Relative Pronoun | 164 |
| ‡ 57. Use of Demonstrative and Interrogative Pronouns | 166 |
| ‡ 58. Pronouns for which the Syrians have no special forms | 166 |
| A. Reflexive Pronouns | 166 |
| B. Other Pronouns | 167 |

CONTENTS.

xv
PAGE

CHAPTER II.

THE VERB.

| | | |
|-------|--|-----|
| § 59. | General View | 172 |
| § 60. | Use of the Preterit | 172 |
| § 61. | Use of the Future | 175 |
| § 62. | Use of the Imperative | 178 |
| § 63. | Use of the Infinitive | 179 |
| | A. Infinitive Absolute | 179 |
| | B. Infinitive with κ or the Construct form | 180 |
| § 64. | Use of the Participle | 182 |
| § 65. | General View of the Manner of Designating all the different Moods and Tenses, and particularly the Imperfect, Pluperfect, and Optative | 188 |
| § 66. | The Persons of the Verb | 190 |
| § 67. | Construction of Verbs with the different Cases and with Prepositions | 193 |
| | I. Verbs with the Accusative | 193 |
| | II. Verbs with Prepositions | 196 |
| | III. Passive Verbs and their Construction | 201 |
| | Mode of expressing Greek Composites | 203 |
| § 68. | The Substantive Verb and some other peculiarities chiefly relating to the Construction of Verbs in General | 204 |
| | A. Use of $\rho\omicron\sigma\iota$, $\Delta\alpha\tilde{\iota}$ and $\Delta\alpha\tilde{\Sigma}$ | 204 |
| | B. Indirect Discourse | 205 |
| | C. Ellipsis—Zeugma—Paronomasia and Puns | 206 |

CHAPTER III.

THE NOUN.

| | | |
|-------|--------------------------------------|-----|
| § 69. | Use of the Noun in General | 207 |
| § 70. | Gender of Nouns | 210 |
| § 71. | Number of the Noun | 212 |

| | PAGE |
|---|------|
| ‡ 72. Apposition and Duplication of Nouns | 212 |
| ‡ 73. The Emphatic State | 214 |
| ‡ 74. The Construct State and the Genitive | 215 |
| ‡ 75. Designation and Use of the other Cases | 218 |
| ‡ 76. The Case Absolute | 220 |
| ‡ 77. Comparison of Adjectives | 222 |
| A. The Comparative | 222 |
| B. The Superlative | 223 |
| ‡ 78. Construction of Numerals | 224 |
| A. Cardinal Numbers | 224 |
| B. Ordinal Numbers | 224 |
| C. Other Relations of Numbers | 226 |
| ‡ 79. Union of the Noun with Adjectives | 227 |
| ‡ 80. Union of the Noun with the Verb | 229 |
| A. In Respect to Number | 229 |
| B. In respect to Gender | 232 |
| C. In respect to both Gender and Number | 234 |
| D. Construction of Sentences in which there is a Compound or more than one Subject | 234 |
| ‡ 81. Peculiarities relating to Nouns | 237 |
| A. Ellipsis of the Noun | 237 |
| B. Zeugma and Hendiadys | 238 |
| The rendering of Composite Greek Nouns | 238 |

CHAPTER IV.

PARTICLES.

| | |
|---|-----|
| ‡ 82. Construction and Union of Adverbs | 240 |
| ‡ 83. Use of the Particles of interrogation, affirmation and negation | 242 |
| ‡ 84. Prepositions | 244 |
| ‡ 85. Conjunctions | 246 |
| ‡ 86. Interjections | 249 |
| Peculiarities in respect to the Position of Words | 250 |

INTRODUCTION.

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

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

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, Sauvebœuf 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, Σῦροι, Συριστί) in the wider sense, for the Old Testament אַרְמֵי (אֲרָם) comp. the Ἀρμενί in Hott. II. ii. 783; Hesiod Theog. 304; Strabo Geog. i. 2. xi. 14; Stephanus Byzant. under Ἀρμενί, 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, Κυνήγ. 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 Chaldæans 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.—T. A.

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 Seleucidæ (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 Universalhistorie, 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.; Rühns, Handbuch der Geschichte des Mittelalters, p. 152, sq.). The transition into broadness of pronunciation (*πλατυσμοῦ*) 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 Auszüge, p. 166 sq.; Gieseler, Lehrbuch der Kirchengeschichte, Bd. I. p. 675; Rühns, 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, 638), 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 Nesibis.—Tz.
 † Called, also, Seljuks, Seljouks, or Seljoukian Turks.—Tz.

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 Nabatæan, 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 Sauveboeuf, 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 Widmanstadt, 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, Gutbier, 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 Lorschach, 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). Abulpharagius, 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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Aug. Caninii, *Institutiones linguæ Syriacæ, Parisiis, 1554.*

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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*.—Tn.

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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>dh</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 | ܘ | ܘ | ܘ | ܘ | K, Ch. | 20 |
| 12 | Lomath | 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 | γ 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 | ܦ | ܦ | ܦ | ܦ | R. | 200 |
| 21 | Shin | ܦ | ܦ | ܦ | ܦ | Sh. | 300 |
| 22 | Thau | ܦ | ܦ | ܦ | ܦ | Th. T. Θ 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 Michaelis 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 *Nabataean* alphabet. The latter, in consequence of the amalgamation of the gutturals \beth with Δ , and σ with ω , 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 , γ , σ , α , ι , ξ , ζ , Δ , connect only with the preceding letter. After one of these letters, therefore, γ , ι , ζ , Δ , stand unconnected; and also, with the exception of ι , always at the beginning of a word. The final letters are γ , ω , σ , ι , ω . \beth before Δ is written Δ ; and after it \beth or γ . Double Δ , at the end of a word takes the form of ω . The letter G, in words adopted from

other languages, is written ܘ . Several consonants, where they terminate a word, are slightly inflected upward; e.g. ܐ , ܘ , ܘ , etc.

REM. 3.—The gutturals express the several gradations of guttural sounds from the weakest to the strongest. ܐ and ܐ may be compared with the *Spiritus lenis* and *Spiritus asper* of the Greek language (§ 12. 5. b). Deeper guttural sounds are ܚ (= the German ch) and ܕ which the Greeks express, sometimes by the *Spiritus asper*, and sometimes by γ . The sound of ܚ is formed in the fore-part of the mouth; that of ܕ farther back towards the throat. ܥ = ܥ sometimes stands for ζ at the end of Greek words, and is pronounced, according to Amira, p. 9, *sc* before *e* and *i*. The aspirated consonants ܥܐ , ܥܐ 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 ܘܐܐ occasion less difficulty than in Hebrew, as the *Sheva* and *Daghesh forte* are wanting in Syriac. Of the gutturals, in connection with ܐ and ܐ , it is to be remarked; a) that ܐ between two vowels has the sound of *y*; e.g. ܟܘܝܡܐ *ko-yem*; b) that ܐ quiesces in ܐ and ܐ (= *o* and *u*), and after ܐ and ܐ (= *a* and *e*), forms the diphthongs *au* and *eu*; c) that initial ܐ with ܐ = *i*, and even when ܐ is prefixed, it is pronounced *i*; e.g. ܝܘܕܝܐ *Ihudho*; d) that initial ܐ (§ 8. b) before ܐ is pronounced like ܐ ; e.g. ܝܘܕܝܐ *ehadh*.

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. ܟܘܠ 441. From 500—900, the tens of 50—90 are denoted by a dot over the letter; e.g. ܟܘܠܐ 600, ܟܘܠܐ 800. Thousands are designated by ܟ placed under the units, ten thousand by ܟ , ten thousand thousand by ܟ . The numbers 20 and 50 are also expressed by double ܟ and ܟ , 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. ܟ = $\frac{1}{2}$, ܟ = $\frac{1}{3}$ &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 $\aleph = a$, $\beth = o$, $\dot{\beth} = e$, $\aleph = i$, 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. | | | |
| $\dot{\beth}$ | $\overset{\cdot}{\alpha}$ or $\overset{\cdot}{\alpha}$ | Pethocho | (ܥܘܬܐ) | a. |
| $\ddot{\beth}$ or $\ddot{\beth}$ | $\overset{\cdot}{\epsilon}$ or $\overset{\cdot}{\epsilon}$ | Revotzo | (ܘܘܬܐ) | e. |
| $\overset{\cdot}{\beth}$ | $\overset{\cdot}{\iota}$ or $\overset{\cdot}{\iota}$ | Chevotzo | (ܘܘܬܐ) | i. |
| $\dot{\beth}$ or $\dot{\beth}$ | $\overset{\cdot}{\omega}$ | Zekofo | (ܘܘܬܐ) | o. |
| $\dot{\circ}$, $\dot{\circ}$, $\dot{\circ}$ | $\overset{\cdot}{\omega}$ | Etzotzo | (ܘܘܬܐ) | 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. $\overset{\wedge}{\text{—}}$ also occurs without $\text{א} = u$ in וֹ and וֹ . (For וֹ , Luke xvii. 29, stands more correctly וֹ Psalm xi. 6). The first three vowel-signs may also be written beneath the consonants.

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

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

| LONG. | SHORT. | |
|---|---|-----------|
| $\overset{\text{v}}{\text{—}}$ $\overset{\text{v}}{\text{—}}$ | $\overset{\text{v}}{\text{—}}$ $\overset{\text{v}}{\text{—}}$ | Revotzo. |
| $\overset{\wedge}{\text{—}}$ | $\overset{\wedge}{\text{—}}$ | Chevotzo. |
| $\overset{\circ}{\text{—}}$ $\overset{\circ}{\text{—}}$ | $\overset{\circ}{\text{—}}$ | Eztotzo. |

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

§ 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. **ⲟ** seems to have originated from that system.

REM.—According to Amira p. 51, **ⲟⲟ**—**ⲟⲟ**; while **ⲟⲟ**—**ⲟⲟ**; **ⲟⲟ**—**ⲟⲟ**; **ⲟⲟ**—**ⲟⲟ**. 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 *u*, under it *e*, under **ⲟ** and **ⲟ** *i*; and under **ⲟ** *u*. 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, **ⲟ**, in Aphel, **ⲟ**, or in Verbs med. Vau, **ⲟ**. 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* (ⲟⲟ — ⲟⲟ).

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 *e*; e.g. **ⲟⲟ** pronounced *ne kum*. Some Grammarians, as Amira, p. 42, and the Zabians, use **ⲟ**. 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 Peal and Ethpaal of Verbs **ⲟⲟ** and **ⲟⲟ**.* 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 Kusboi to be Daghesh 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 𐤀 precede, or where the preceding word ends in 𐤁, 𐤂, 𐤃, in which case Rukok is retained; e. g. 𐤀𐤀𐤁𐤀, 𐤀𐤀𐤁𐤀; b) in the middle, after a quiescent letter; e. g. 𐤀𐤀𐤁𐤀; c) after diphthongs; e. g. 𐤀𐤀𐤁𐤀, 𐤀𐤀𐤁𐤀, with the exception of 𐤀𐤀 as. 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. 𐤀𐤀𐤁𐤀; b) when, according to Hebrew analogy, they follow a movable Sheva; e. g. 𐤀𐤀𐤁𐤀; c) after an open syllable; e. g. 𐤀𐤀𐤁𐤀. So too these consonants are not pronounced as aspirates in Pa. and Ethpa. of Verbs 𐤀, when the 𐤀 preceding them has fallen away; e. g. 𐤀𐤀𐤁𐤀 from 𐤀𐤀𐤁𐤀; and in verbs with the middle radical doubled, where, in Hebrew, Daghesh 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 𐤀, or in general where Daghesh forte euphonic stands in Hebrew. These points do not occur in printed works.

§ 6. Ribui (𐤀𐤀).

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 𐤀𐤀𐤁𐤀 is read 𐤀𐤀𐤁𐤀 *the kings*, and distinguished from 𐤀𐤀𐤁𐤀, *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. 𐤀𐤀𐤁𐤀 *they have praised themselves*, from 𐤀𐤀𐤁𐤀 *he has praised himself*. In like manner Ribui strengthens the distinction between the 3 plur. pret. masc. and fem., where the formatives 𐤀 and 𐤁 at the end sometimes fall away from the 3 sing. masc.; e. g. 𐤀𐤀𐤁𐤀 — 𐤀𐤀𐤁𐤀. 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. $\text{لَـ} \text{مَـ} \text{لَـ} \text{لَـ}$, $\text{لَـ} \text{مَـ} \text{لَـ} \text{لَـ}$

REM.—Amira, p. 48, omits Ribui, when the plural form $\text{لَـ} \text{مَـ} \text{لَـ} \text{لَـ}$ (§ 44) has the signification $\text{لَـ} \text{مَـ} \text{لَـ} \text{لَـ}$ or $\text{لَـ} \text{مَـ} \text{لَـ} \text{لَـ}$, 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. $\text{لَـ} \text{مَـ} \text{لَـ} \text{لَـ}$ a *beeve*, $\text{لَـ} \text{مَـ} \text{لَـ} \text{لَـ}$ a *herd of beeves*.

REM.—When Ribui stands over لَـ (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 لَـ , one of the points is omitted. When three points come together, one of them represents Kushoi.

§ 7. *Mehagyono and Marhetono.*

($\text{لَـ} \text{مَـ} \text{لَـ} \text{لَـ}$ — $\text{لَـ} \text{مَـ} \text{لَـ} \text{لَـ}$).

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 لَـ more rarely لَـ) is to be supplied; e. g. $\text{لَـ} \text{مَـ} \text{لَـ} \text{لَـ}$. This line is called *Mehagyono*, and denotes a removal of this accumulation in utterance (*Diaeresis*). 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. $\text{لَـ} \text{مَـ} \text{لَـ} \text{لَـ}$.

REM. 1.—Some Grammarians place Mehagyono only before لَـ and before لَـ in $\text{لَـ} \text{مَـ} \text{لَـ} \text{لَـ}$. Amira, p. 41. sq., compares the two with *Diaeresis* and *Synaresis*, 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. $\text{لَـ} \text{مَـ} \text{لَـ} \text{لَـ}$ 12; b) in abbreviations; e. g. $\text{لَـ} \text{مَـ} \text{لَـ} \text{لَـ}$ for $\text{لَـ} \text{مَـ} \text{لَـ} \text{لَـ}$; c) over the particle of exclamation لَـ , to distinguish it from لَـ .

§ 8. *Linea Occultans.*

This line placed under consonants denotes; a) that the letter under which it stands is not pronounced; e. g. ܠܚܝܢ (§ 12. 1); b) that ܠ at the beginning of a word, followed by ܐ is to be pronounced weaker, and like ܐ ; e. g. ܚܝܢܐ (vid. § 1. Rem. 4); c) that the letter quiesces, viz., in the imperf. of the pass. Ethpeel and Ethpaal; e. g. ܠܚܝܢܐ , pronounced *ethkath*, and imp. from ܠܚܝܢ ; which with the transposition of the first two radicals is ܠܚܝܢ (comp. § 12. 1).

REM.—Some have extended this also to the imperatives Ethtaphal and Eehtaphal; 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. ܡܠܚܘܢ , *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 ܐ in the penultimate, follow the same rule; e. g. ܐܚܘܢܐ , and should be pronounced *achuno* or *achüno*.

2. The tone is on the ultimate, when it ends in a movable consonant; e. g. ܡܠܚܐ ; so too with ܐ and ܐ final, if they have arisen from ܠܐ and ܠܐ ; e. g. ܡܠܚܐ from ܡܠܚܐ 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. •

CHAPTER II.

PECULIARITIES AND CHANGES OF THE LETTERS.

§ 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.

§ 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. 132). 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. **مَانِي** *mano*; b) ʔ without a vowel before ʔ; e. g. **مَانِي**; c) ʔ in suffixes of the 3 masc. sing. **مَانِي**, **مَانِي**, **مَانِي**, **مَانِي** of the verb, and **مَانِي** of the noun plural (v. Table to § 16); or when Linea occultans has arisen from the Greek *Spiritus asper*; e. g. **مَانِي** *μανη*; d) ʔ in derivatives of verbs **مَانِي** and **مَانِي**, as **مَانِي** from **مَانِي**: B) *In particular* is this the case; a) with ʔ initial in **مَانِي**, **مَانِي**, **مَانِي**, and in the pronoun **مَانِي** in connection with the participle, **مَانِي**; b) with ʔ, particularly in the following cases; a) in the pronouns **مَانِي** and **مَانِي**, with the throwing back of the vowel upon the preceding vacant consonant; e. g. **مَانِي**; or with the falling away of the letter with the preceding vowel; e. g. **مَانِي** pronounced *k^e sheu*; in which case, however, before **مَانِي**, — passes into —; e. g. **مَانِي** for **مَانِي**; β) in **مَانِي** (v. § 38) when it is an auxiliary verb; e. g. **مَانِي** *he had killed*; γ) in **مَانِي** for **مَانِي** *to give*; c) with ʔ in **مَانِي** *to go away*, when it should have a vowel which falls back upon the ʔ; e. g. **مَانِي** for **مَانِي** (v. § 28); d) with ʔ in the pronouns **مَانِي** masc. and **مَانِي** fem., and their plurals **مَانِي** masc. **مَانِي** fem., and in some other words; e. g. **مَانِي**; and finally; e) with ʔ in **مَانِي** *daughter*; (v. § 8).

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

others. It also occurs in ܐܝܢ , ܐܘܢ , and ܐܘܪܝܢ 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 ܐܘܢܐ (§ 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 ܐܘܢܐ compare § 29. 1. *Rem.*

2. *Transposed* is ܐ before sibilants in *Ethpe.*, *Ethpa.*, and *Eshta.*; e. g. ܐܘܪܝܢܐ from ܐܘܪܝܢ , ܐܘܪܝܢܐ from ܐܘܪܝܢ .

REM.— ܐ is changed into ܐ after ܐ , into ܐ after ܐ ; e. g. ܐܘܪܝܢܐ for ܐܘܪܝܢܐ , ܐܘܪܝܢܐ for ܐܘܪܝܢܐ . There is no transposition when ܐ is doubled in *Ethpe.* of Verbs ܐܘܪܝܢܐ and ܐܘܪܝܢܐ ; e. g. ܐܘܪܝܢܐ (v. § 31. 2). ܐ as middle radical is sometimes transposed; e. g. ܐܘܪܝܢܐ from ܐܘܪܝܢܐ . Also in the imperat. from ܐܘܪܝܢܐ (v. § 8).

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

4.—*Exchanged* are; a) the gutturals ܐ and ܐ before ܐ ; e. g. ܐܘܪܝܢܐ for ܐܘܪܝܢܐ ; b) in transferring Hebrew words into Syriac, ܐ passes into ܐ , ܐ into ܐ , ܐ into ܐ , sometimes ܐ into ܐ and ܐ ; also ܐ of verbs ܐܘܪܝܢܐ into ܐܘܪܝܢܐ ; e. g.

קֹסַטְ = קֹסַטְ ; צַרְרָ = צַרְרָ ; שׁוֹרְ = שׁוֹרְ ; שְׁנַיִם = שְׁנַיִם ;
 לְטַטְ = לְטַטְ ; c) לְ, when transposed with sibilants, in the
 passive, goes over into קְ and לְ, according to Rem. 2. above;
 d) לְ with לְ in the construct state fem., and before suffixes
 (§§ 45, 46); and in the *Ethpe.* and *Ethpa.* of verbs לְ (§ 28.
 1 Rem. ; e. g. לְלַלְ for לְלַלְ.

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

.5.—Added are ; a) sometimes לְ at the beginning, before a
 vacant consonant ; e. g. לְלַלְ for לְלַלְ ; מְלַלְ for מְלַלְ ;
 also in Greek words beginning with Σ ; e. g. מְלַלְ =
 ἄσπις ; b) טְ to denote the *Spiritus asper* in Greek words ;
 e. g. לְטַטְ = Πωμπίος (§ 12. 1. A. c) ; even in compound
 words in the later Syriac ; e. g. לְטַטְ = σπυρδος ; and in
 cases where טְ does not represent *Spiritus asper* ; e. g.
 לְטַטְ = Πετρος ; c) נְ is added where it supplies the place
 of Daghesth forte with Linea occultans ; e. g. לְנַנְ = גְּבוּרָ ;
 לְנַנְ = קְבִיבָ.

§ 13. Quiescent Letters.

The vowel-letters א, o, ל, and, according to some,
 ט also, quiesce in the preceding vowel.

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

The following letters quiesce :

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

REM.— $\bar{\imath}$ quiesces in $\bar{\imath}$ in $\bar{\imath}\bar{\alpha}\bar{\nu}$, $\bar{\imath}\bar{\alpha}\bar{\nu}$, $\bar{\imath}\bar{\alpha}\bar{\nu}$ and $\bar{\imath}\bar{\alpha}\bar{\nu}$. In Greek words $\bar{\imath}$ and $\alpha\bar{\imath}$ are represented by $\bar{\imath}$, $\alpha\bar{\imath}$ sometimes by $\bar{\imath}\bar{\alpha}$; e.g. $\bar{\imath}\bar{\alpha}\bar{\nu}\bar{\alpha}\bar{\nu}$ $\kappa\bar{\imath}\beta\omega\tau\bar{\alpha}\bar{\nu}$; $\bar{\imath}\bar{\alpha}\bar{\nu}\bar{\alpha}\bar{\nu}$ $\kappa\alpha\bar{\imath}\rho\bar{\alpha}\bar{\nu}$. In the later Syriac $\bar{\imath}$ stands for α and ϵ .

2. \bar{o} quiesces in $\bar{\imath}$; e.g. $\bar{\imath}\bar{\alpha}\bar{\nu}$, and sometimes $\bar{o}\bar{\alpha}$; e.g. $\bar{\imath}\bar{\alpha}\bar{\nu}\bar{\alpha}\bar{\nu}$ (§ 3. Rem. 4).

REM.— In Greek words \bar{o} quiesces in $\bar{\imath}$, in the termination $\bar{\alpha}\bar{\nu}$ = $\bar{\alpha}\bar{\nu}$; e.g. $\bar{\imath}\bar{\alpha}\bar{\nu}\bar{\alpha}\bar{\nu}$ = $\Phi\bar{\imath}\lambda\bar{\imath}\pi\bar{\alpha}\bar{\nu}$. $\bar{\alpha}\bar{\nu}$ is also used for $\alpha\bar{\imath}$; e.g. $\bar{\imath}\bar{\alpha}\bar{\nu}\bar{\alpha}\bar{\nu}$ = $\acute{\alpha}\rho\chi\alpha\bar{\imath}$. In the later language we find also $\bar{\imath}\bar{\alpha}\bar{\nu}\bar{\alpha}\bar{\nu}$ = $\text{'A}\theta\eta\bar{\nu}\alpha\bar{\imath}$; $\bar{\imath}\bar{\alpha}\bar{\nu}\bar{\alpha}\bar{\nu}$ = $\acute{\alpha}\rho\chi\alpha\bar{\imath}$.

3. $\bar{\alpha}$, medial and final, quiesces, in $\bar{\imath}$ and $\bar{\imath}$; e.g. $\bar{\imath}\bar{\alpha}\bar{\nu}$, $\bar{\imath}\bar{\alpha}\bar{\nu}$, $\bar{\imath}\bar{\alpha}\bar{\nu}$. $\bar{\alpha}$ initial usually quiesces in $\bar{\imath}$; e.g. $\bar{\imath}\bar{\alpha}\bar{\nu}$, and $\bar{\imath}$ falls back upon the preceding vowelless prefix; e.g. $\bar{\imath}\bar{\alpha}\bar{\nu}$ for $\bar{\imath}\bar{\alpha}\bar{\nu}$. Also between two consonants $\bar{\alpha}$ quiesces in $\bar{\imath}$; e.g. $\bar{\imath}\bar{\alpha}\bar{\nu}$ for $\bar{\imath}\bar{\alpha}\bar{\nu}$.

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

In the following cases $\bar{\alpha}$, \bar{o} , $\bar{\imath}$, are not sounded;

1. $\bar{\imath}$ in the pronouns 2 plur.masc. and fem. $\bar{\imath}\bar{\alpha}\bar{\nu}$, $\bar{\imath}\bar{\alpha}\bar{\nu}$ conjoined with the participle to denote the present tense, e.g. $\bar{\imath}\bar{\alpha}\bar{\nu}\bar{\alpha}\bar{\nu}$ pronounced *kotelitun*, in which case the $\bar{\alpha}$ of the participle is not sounded.

2. \bar{o} and $\bar{\alpha}$ 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. $\bar{\imath}\bar{\alpha}\bar{\nu}$, $\bar{\imath}\bar{\alpha}\bar{\nu}$; b) in the suffixes $\bar{\alpha}$, $\bar{\alpha}$, $\bar{\alpha}$, $\bar{\alpha}$, where $\bar{\alpha}$ is sounded only when followed by $\bar{\alpha}\bar{\nu}$; e.g. $\bar{\alpha}\bar{\nu}$ pronounced *bekyu*; c) in $\bar{\imath}\bar{\alpha}\bar{\nu}$ yesterday, $\bar{\imath}\bar{\alpha}\bar{\nu}$ rest, and the like, which form $\bar{\imath}$ 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 **פָּ**, **פַּ**, (סָא § 32), **ִ** passes over into **ֵ**; e. g. **פִּתְּכָּ**, **פִּתְּכָּ**; but before gutturals and **י** at the end of words, into **ֶ**; e. g. **פִּתְּכָּ** for **פִּתְּכָּ**; b) in the feminine with **ִ**, **ֵ**, in the construct state, passes over into **ֶ**; e. g. **פִּתְּכָּ** construct state **פִּתְּכָּ** (§ 45. 2). In transferring words from the Hebrew and Chaldee, the following vowel changes may be noted; a) for —the Syriac prefers **ֶ**; e. g. **פִּתְּכָּ** — **פִּתְּכָּ**; b) **ֶ** is exchanged in proper names mostly with **ֵ**; e. g. **פִּתְּכָּ** = **פִּתְּכָּ**; **ֶ** with **ֵ**; e. g. **פִּתְּכָּ** = **פִּתְּכָּ**; c) **י** with **ֵ**; e. g. **פִּתְּכָּ** = **פִּתְּכָּ**; or with **ֶ**; e. g. **פִּתְּכָּ** = (Chald. יִתְּכָּ).

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

composition, — moves forward upon ר ; e. g. דָּרַסָּה .

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

מָלַח masc. מָלַחָה fem.; in the nouns מִלְחָמָה , מִלְחָמָה .

REM.—This vowel remains unchanged; a) when merely a formative letter, without a vowel, is added; e. g. מָלַחָה from מָלַח ; b) when a syllable is added, if the stem-syllable remain a mixed one; e. g. מָלַחָהּ from מָלַחָה ; 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.; β) where in Hebrew Dagghesh forte stands; e. g. מָלַחָהּ emphatic state מָלַחָהּ (מָלַחָהּ , מָלַחָהּ); γ) in words of Declension I. masc. (comp. § 48. A). In מָלַחָהּ emphatic state מָלַחָהּ ; מָלַחָהּ emphatic state מָלַחָהּ , the original vowel only reappears (comp. 48. A. Decl. IV).

4. Vowels are *added*; a) with א , ב , and ג at the beginning of words; א and ג usually take — and —; e. g. אָפַח (imp.), אָפַח : but ב usually takes —; e. g. בָּאָה ; b) of two vacant consonants at the beginning of a word, the first takes —; e. g. בָּאָה for בָּאָה ; so also when two vacant consonants in the middle of a word follow —; e. g. בָּאָה for בָּאָה ; or when in Hebrew, the first has Dagghesh forte; e. g. בָּאָה for בָּאָה from בָּאָה ; or finally when three vacant consonants would come together in the middle of a word; e. g. בָּאָה for בָּאָה . This assumed vowel is sometimes —; e. g. בָּאָה (pret. Pe.) from בָּאָה ; or — before ב (v. § 13. 3), excepting in the emphatic state of the participle fem. pass. of Verbs ב in Pa., Aph., and Eshta, where — is added to distinguish it from the active participle (comp. § 48. B. Decl. IV. Rem.). Finally א is assumed in the emphatic state sing. of some words; e. g. בָּאָה from בָּאָה for בָּאָה ; c) a vowel is assumed with א between two vacant consonants: this vowel is — when it stands at the beginning of a mixed syllable; e. g.

مَبْرُؤٌ; but — when it stands in a simple syllable; e. g. مَبْرُؤٌ. *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. مَبْرُؤٌ and مَبْرُؤٌ; if the second consonant be **ج**, — must be assumed, for **ا**, **ا** and **ي** cannot stand without a vowel between two consonants.

PART SECOND.

ETYMOLOGY, OR, PARTS OF SPEECH.

CHAPTER I.

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. | |
|-------|-----------|-------------------------|-----|-------|--------------------|------------|
| | | ا | ا | ا | IN SING. | IN PLURAL. |
| Sing. | | | | | | |
| 1 c. | أنا | 1. أنا 2. أنا | أنا | أنا | أنا | أنا |
| 2 m. | أنت | أنت | أنت | * أنت | أنت | أنت |
| 2 f. | أنت | أنت | أنت | أنت | أنت | أنت |
| 3 m. | هو | هو { هو هو | هو | هو | هو | هو |
| | هو | | | | | |
| 3 f. | هي | هي { هي هي | هي | * | هي | هي |
| | هي | | | | | |
| Plur. | | | | | | |
| 1 c. | نحن | نحن | نحن | نحن | نحن | نحن |
| 2 m. | أنتم | أنتم | * | أنتم | أنتم | أنتم |
| 2 f. | أنتم | أنتم | * | أنتم | أنتم | أنتم |
| 3 m. | هم | SEPARATE FROM THE VERB. | | | هم | هم |
| | هم | هم | | | | |
| 3 f. | هن | هن | | | هن | هن |
| | هن | هن | | | | |

46 REMARKS AND EXPLANATIONS CONCERNING THE TABLE.

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 𐤀 appended to the masc. In the 3 sing. 𐤐𐤓 masc. and 𐤀𐤓 fem., are used rather in a demonstrative sense, while 𐤐𐤓 masc. and 𐤀𐤓 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 $\text{}$ and 𐤓 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 𐤀 but 𐤁 , 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 𐤀) in the forms of the regular verb; and the second mainly to the same forms of Verbs 𐤀 , 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 𐤀 and 𐤁 , which then quiesce in 𐤀 and 𐤁 . Where this form is wanting under *b* it is comprehended under *a*. Finally the suffixes under *c* are attached to the forms with 𐤀 , 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 ל; e. g. **פֶּלֶא**, emphatic state **פֶּלְאָ**, with suff. **פֶּלְאָב**. In the plural they coalesce with the ending of the construct state **פֶּלְאָ**, so that they may be considered as attached to the final consonant of the noun; e. g. construct state **פֶּלְאָב**, with suff. **פֶּלְאָבִיר**. Only in the 3 sing. masc. does א pass into א, and in the 3 sing. fem. ו 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 ל, e. g. **פֶּלְאָבִיר** from emphatic state **פֶּלְאָבִיר**. In the remaining persons (1 sing. 2 and 3 plur.) suffixes sing. are attached to the construct state (v. § 46. 2); e. g. **פֶּלְאָבִיר** from the construct state **פֶּלְאָבִיר**, plur. **פֶּלְאָבִירִים** from construct state **פֶּלְאָבִיר**.

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 **מִיָּא** (from י = **יָא** chald. יָא and **יָא**) with a suffix, thus;

| Plural. | | | Singular. | | |
|---------|-------------------|--------------------------|-------------------|-------|------------------------|
| FEM. | COMM. | MASC. | FEM. | COMM. | MASC. |
| 1. | | מִיָּאֵנוּ our. | | | מִיָּאֵנִי my. |
| 2. | מִיָּאֵכֶם | מִיָּאֵכֶם your. | מִיָּאֵכֶם | | מִיָּאֵכֶם thy. |
| 3. | מִיָּאֵהֶם | מִיָּאֵהֶם their. | מִיָּאֵהֶם | | מִיָּאֵהֶם 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. **מִיָּאֵכֶם**, but thy scholars. Sometimes it signifies relating to; e. g. **מִיָּאֵנוּ** to us.

C. SUFFIXES TO PARTICLES.

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

forms **مَنْ** and **مَنْ** masc. *who?* **مَنْ** fem. *who?* b) **مَا** and **مَا** *what*, refer to things (**مَا**, **مَا**); c) **مَنْ** 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 **نَفْسٌ** *soul*, and **شَخْصٌ** *person*, with suffixes appended (comp. the Syntax).

CHAPTER II.

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. **كَلَّمَ** to write, **قَتَلَ** to kill; b) *Verbal Derivatives (Conjugations)*; e. g. **أَبْرَأَ** to justify, from **أَبْرَأَ**; c) *Denominatives*, subsequent formations from nouns; e. g. **أَتَيْتُ** to tithe, from **عَشْرٌ** ten; **أَتَيْتُ** to celebrate Easter, from **فِطْرٌ** 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 **َ** placed over the middle radical in transitive, and **ِ** 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 **كُنِيَ**, 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 | כָּחַל to kill ;* | Ethpeel | כָּחַלְתָּ. |
| 2. Pael | כָּחַל to murder ; | Ethpaal | כָּחַלְתָּ. |
| 3. Aphel | כָּחַל to cause to kill ; | Ethtaphal | כָּחַלְתָּ. |
| 4. Shaphel | כָּחַל to cause to kill (rare) | Eshtaphal | כָּחַלְתָּ. |

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. כָּחַל to honor, כָּחַל 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 כָּחַל (כָּחַל), 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, כָּחַל 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.—Tz.

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.

I. TABLE OF PERSONAL INFLECTIONS.

| | | <i>Singular.</i> | | | | | | <i>Plural.</i> | | | <i>Preterit.</i> | <i>Future.</i> | <i>Imperat.</i> | |
|--|--|------------------|------|------|------|------|------|----------------|------|------|------------------|----------------|-----------------|--|
| | | 1 c. | 2 f. | 2 m. | 3 f. | 3 m. | 1 c. | 2 f. | 2 m. | 3 f. | 3 m. | | | |
| | | ١ | ٢ | ٣ | ٤ | ٥ | ٦ | ٧ | ٨ | ٩ | ١٠ | | | |
| | | ١١ | ١٢ | ١٣ | ١٤ | ١٥ | ١٦ | ١٧ | ١٨ | ١٩ | ٢٠ | | | |
| | | ٢١ | ٢٢ | ٢٣ | ٢٤ | ٢٥ | ٢٦ | ٢٧ | ٢٨ | ٢٩ | ٣٠ | | | |
| | | ٣١ | ٣٢ | ٣٣ | ٣٤ | ٣٥ | ٣٦ | ٣٧ | ٣٨ | ٣٩ | ٤٠ | | | |
| | | ٤١ | ٤٢ | ٤٣ | ٤٤ | ٤٥ | ٤٦ | ٤٧ | ٤٨ | ٤٩ | ٥٠ | | | |
| | | ٥١ | ٥٢ | ٥٣ | ٥٤ | ٥٥ | ٥٦ | ٥٧ | ٥٨ | ٥٩ | ٦٠ | | | |
| | | ٦١ | ٦٢ | ٦٣ | ٦٤ | ٦٥ | ٦٦ | ٦٧ | ٦٨ | ٦٩ | ٧٠ | | | |
| | | ٧١ | ٧٢ | ٧٣ | ٧٤ | ٧٥ | ٧٦ | ٧٧ | ٧٨ | ٧٩ | ٨٠ | | | |
| | | ٨١ | ٨٢ | ٨٣ | ٨٤ | ٨٥ | ٨٦ | ٨٧ | ٨٨ | ٨٩ | ٩٠ | | | |
| | | ٩١ | ٩٢ | ٩٣ | ٩٤ | ٩٥ | ٩٦ | ٩٧ | ٩٨ | ٩٩ | ١٠٠ | | | |

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 (*Affirmatives*). 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., ל , preceded by ־ (= ת־), 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 א , from which the fem. in its simple form is distinguished only by a silent א instead of א . In the same person of the fut. the inquiry into the origin of the preformative א in the sing. masc. and the plur. masc. and fem., is a difficult one. The opinion that the א had its origin in 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 לִּינִי and אֲנִי (comp. § 17). In the plur., the masc., in addition to the preformative א , is distinguished as in the pret., by the plural-sign א with א paragogic, which causes the vowel of the last radical syllable to fall away. And thus the א in the fem. reminds one of the paragogic final syllable תָּא in Hebrew. The abbreviated form of the personal pronoun evidently appears in the 2 sing. and plur. Thus in the pret. sing., ל masc. and ל fem. are related to אֲנִי masc. and אֲנִי fem., as ל masc. and ל fem. are to אֲנִי masc. and אֲנִי fem. in the plur. The same is true of the preformative ל in the same person of the fut. sing. and plur. where the fem. sing., in order to designate the gender, takes א final and א paragogic, 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 ל with ־ = ת־ preceding, has not been shown. But in the plur. א and א , as well as א before the

1 sing. and 1 before the 1 plur. fut. refer us the more definitely back to لِي and لِي . 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 ـَ except in Pael and Shaphel, where (with the exception of the 1. sing.) they are vacant, and in Aphel, where they take ـِ .

The imperative coincides with the future in respect to formatives at the end, except that the paragogic ـِ in the 2 sing. fem. and 2 plur. masc. falls away, the former person ending in the feminine sign ـِ , and the latter in the plural sign ـِ . In both cases in Peal, ـِ is retained as the vowel of the radical syllable. Finally the fem. plur. ends with ـِ 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, ـِ quiescing in ـِ ; but in Verbs Med. E. and 3 Gutt. the middle radical takes ـِ . All the remaining imperatives are like preterits, except that in Ethpe. and Ethpa., *Linea occultans* stands under the middle radical with ـِ 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 1. In Aphel the characteristic falls away, and in passives 1 of the formative syllable لِي . In Ethpe. and Ethpa. after the rejection of *Linea occultans*, the vowels of the preterites re-appear.

3. The infinitives (of which the simple form denotes the gerund in *do* or the absolute state, but with 1 prefixed denotes the construct state) are formed from the preterites by prefixing 1. They end (excepting in the Peal, where they coincide precisely with the preterit) in ـِ , and in the apoco-

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

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

5. The preformatives of the fut., infin., and part., mostly take \hat{u} ; but in Aphel they take \hat{u} , rejecting the \hat{u} 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 \hat{u} over the first radical, where this has \hat{u} in Peal.* In the fut. the vowel of the last radical syllable is uniformly lost where \hat{a} falls away in Peal, except that in this case also in Ethpe. the first radical takes \hat{u} . In imperatives the vowel of the last radical syllable is retained, as \hat{a} is retained in the imperat. Peal.

§ 20.

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

1. The usual form of Peal is $\hat{u}\hat{a}$ (*transitive verb med. A.*). Besides this the form with \hat{u} (*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* **سَلَّ**, which throw back — upon the first radical; e. g. **سَلَّ** to feel pain, or derivatives of Hebrew Verbs **סָרַח**; e. g. **سَلَّ** = **סָרַח**. The form Med. O. still appears in the Verb **سَمَّ** to shudder.

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

an active sense, sometimes derived from transitives; e. g. **مَصْلًا**
bearing, **أَمْسَمَ** 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:

*Participle Passive.**Participle Active.*

| FEM. | COMM. | MASC. | FEM. | COMM. | MASC. |
|--------------|--------------|--------------|--------------|-------|---------------------|
| مُهَيَّأَةٌ | | مُهَيَّأٌ | مُهَيَّأَةٌ | | مُهَيَّأٌ 2 Sing. |
| | مُهَيَّأَتِي | | مُهَيَّأَتِي | | 1 Plur. |
| مُهَيَّأَتِي | | مُهَيَّأَتِي | مُهَيَّأَتِي | | مُهَيَّأَتِي 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. **أَخَمَّ** and **أَخِمَّ** to chew; and in other cases there is a difference in signification; e. g. **فَصَّلَ** to divide, **فَصِّلَ** to be divided.

B. DERIVATIVE CONJUGATIONS.

§ 21. *Ethpeel.*

1. The characteristic of this conjugation, as in the other passives, is the formative syllable **أَ** and the vowel **أَ** or in Verbs 3 Rad. Gutt. **أَ**, 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 **أَ** (*Ehta.*) or by the insertion of **أَ** (*Eshita.*).

REM.—Upon the transposition of the sibilants with **أَ** see § 12. 2. The first radical takes **أَ** 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 ك even when ا falls away; e. g. Acts. xx. 27. كَلِمَاتٍ ; كَلِمَاتٍ . 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 كَلِمَاتٍ is not mentioned by Amira. In the Verb كَلِمَاتٍ , in Ethpe., ا is inserted between the two final radical letters. The infinitive however is excepted; e.g. pret. كَلِمَاتٍ ; infinit. كَلِمَاتٍ .

2. The signification of *Ethpe.* is; a) passive of *Peal*; e.g. كَلِمَاتٍ ; b) reflexive; e. g. كَلِمَاتٍ to reflect by or upon ones self; c) = *Peal* in intransitive verbs; e. g. هنا and كَلِمَاتٍ to return; d) sometimes *Ethpe.* is passive of *Apha.*; e.g. كَلِمَاتٍ to be embarrassed, from كَلِمَاتٍ .

§ 22. *Pael and Ethpaal.*

1. Both of these conjugations are characterized by ا in the penultimate, and ا , in Pa., in the ultimate syllable. The vowel is changed into ا , in Verbs 3 Rad. Gutt. or ا , as it is in the passive. The preformative ا of the 1 sing. fut. Pa. alone takes ا (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 كَلِمَاتٍ does not occur in Amira. It is rejected also by *Buxtorf*. Amira remarks, p. 339, that in كَلِمَاتٍ , the second radical takes — only in the imperat. (vid. *Matt.* ix. 27). Concerning the part. act. and pass. in Pa. vid. § 19. B. 4. The form كَلِمَاتٍ (*Mark.* x. 16) in pret. Pa. must be considered as an incorrect mode of writing, since كَلِمَاتٍ (verse 32) is a participial noun.

2. The signification of Pa. is ; a) *causative* ; e. g. **يُنْفِئُ** to cause to be afraid, from **يَنْفِئُ** to fear ; b) *intensive* ; e. g. **يُهَيِّجُ** to overwhelm from **يُهَيِّجُ** to press ; c) — Pe. ; e. g. **يُقَبِّلُ** and **يُقَبِّلُ** to kiss ; d) *to hold forth, to declare* ; e. g. **يُؤَيِّضُ** to pronounce just. The signification of Ethpa. is ; a) *passive* of Pael ; e. g. **يُضَلَّلُ** to be murdered ; b) *reciprocal* ; e. g. **يُتَفَضَّلُ** to wonder within one's self ; c) — Peal ; e. g. **يُنْعَمُ** to be made to blush, i. e. to blush = **يُنْعَمُ**.

§ 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. **يُنْفِئُ** from **يُنْفِئُ**. Under the same rule should be placed Verbs **ذ** ; e. g. **يُنْفِئُ** or **يُنْفِئُ**. But the Verbs **ا** to be able, and **ا** 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. **يُنْفِئُ**, infinit. **يُنْفِئُ** (comp. § 20.Rem.), part. P. **يُنْفِئُ**, and the passive **يُنْفِئُ**. In respect to the participles of Aphel the same rule holds good as in § 22. 1. Rem. compared with § 10. B. 4. *Buxtorf* and others do not recognize the passive. *Lud. de Dieu* p. 238, approves of the abridged imperat. with *Lin. occult.*

﴿لَظَلَّ﴾. 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. ﴿أَمَّأَ﴾ to bring forward ; and then it frequently takes two accusatives ; e. g. ﴿أَخَفَ﴾ to cause to put on (something upon some one) ; b) *imperative* or *permissive* ; e. g. ﴿أَذَفَ﴾ to suffer to mount a horse ; c) *intransitive* ; e. g. ﴿أَمِنَّا﴾ to be weak ; d) — Pael ; e. g. ﴿بَنَّا﴾ and ﴿أَبَنَّا﴾ to frighten. The passive has either the passive signification of Aphel or coincides with Pe. ; e. g. ﴿تَدَامَ﴾ to dwell, ﴿لَوَّلَمَ﴾ 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 **ش** with **ـَ** prefixed to the stem, and **ـِ** in the last syllable. In inflection it coincides with Aphel. In the passive (Eshtaphal) occurs the transposition of **ش** and **ل** and **ـِ** appears in the last syllable. The preformative of Shaphel, like that of Pael, takes **ـِ** only in the 1 sing. fut.

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

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. ﴿فَرَّأَ﴾ to let fall ; b) *intensive* ; e. g. ﴿فَسَّأَ﴾ to exchange, from ﴿فَسَّأَ﴾ to change. Eshtaphal has sometimes a passive and sometimes a reciprocal signification ; or it forms intransitives ; e. g. ﴿أَسَمَّأَ﴾ 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 **מ**, **מ**, **ל**, and are,

A. similar to Aphel, belong; a) Maphel, **מַמְעַל** to make poor, pass. **מַמְעָלָא** to become poor; b) Saphel, **מַמְעַת** to permit to hasten and to hasten = **מַמְעָתָא**, pass. **מַמְעָתָא** to persecute; c) Thaphel, **מַמְעַל** to teach.

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

B. Similar to Pael are those conjugations which insert **א**, **מ**, **י**, **א**, after the first radical viz.; a) Pauel — Poel, usually transitive; e. g. **מַמְעַת** to chew the cud, pass. **מַמְעָתָא** to become divided; b) Paiel, transitive; e. g. **מַמְעַת** to suffer; c) Pamel; e. g. **מַמְעַת** to remain: d) Parel; **מַמְעַת** to dance, pass. **מַמְעָתָא** to be cut off.

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

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

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

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

§ 26. *Verbs with Gutturals.*

Since the peculiarities of Guttural Verbs, are not marked in Syriac, as in Hebrew, either by Daghesth 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 ܓ, deviate, and those in but very few cases from the regular verb, in connection with which these deviations have already been cited. (Concerning Verbs ܘܒܐ, ܘܒܘ, and ܘܒܘ compare §§ 23, 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 ܐ; e. g., fut. ܘܒܘܘܐ; imperat. ܘܒܘܐ; 2) in like manner in the other conjugations, and in the part. act. Peal, they exchange the ܐ of the last syllable for ܐ; e. g. part. act. Peal, ܘܒܘܐ; pret. Ethpe. ܘܒܘܐܘܐ, fut. ܘܒܘܐܘܐ; Pa. pret. ܘܒܘܐ, fut. ܘܒܘܐ, imperat. ܘܒܘܐ, part. act. & pass. ܘܒܘܐ; Aph. Pret. ܘܒܘܐ, fut. ܘܒܘܐ, imperat. ܘܒܘܐ, part. act. and pass. ܘܒܘܐ.

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

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), (آ); 1. rad. Jud (ج), (ك); med. rad. Olaph (ا), (آ); med. rad. Vau and Jud (ح), (ص), (ض), (ظ); and 3 rad. Olaph (أ), (ؤ).

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

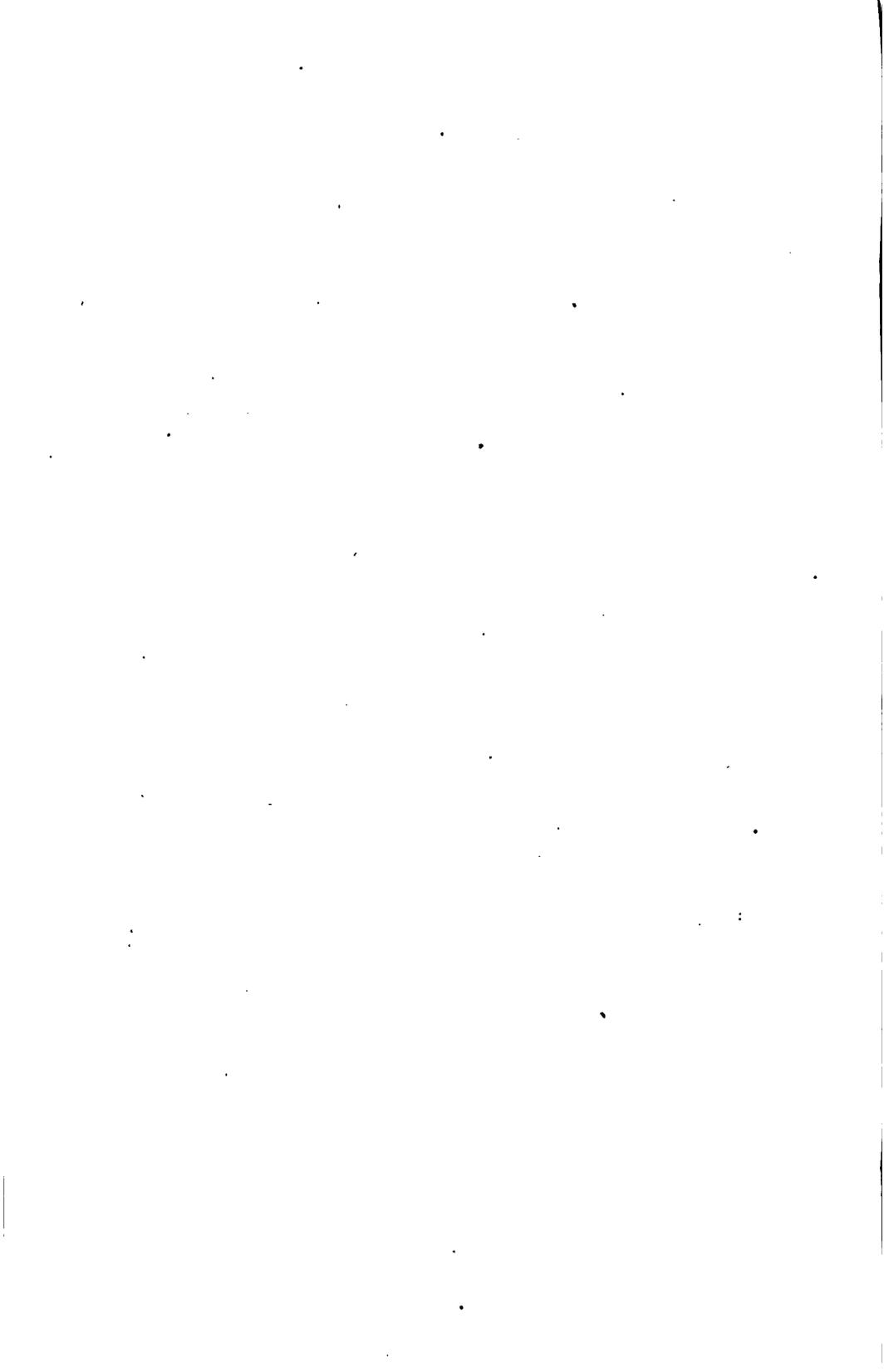
REM.—Here, and frequently in subsequent sections, the designations of classes of verbs are taken from the position of the radicals, of the Verb (نض) (— نض), by which the variations affecting the radical letters of irregular verbs are kept in view.



TABLE OF IRREG

| VERBS ۛ; ۛ. § 32. | | | | VERBS ۛ; | | |
|-------------------|------------------|-----------------|----------------|----------|----------------|-------------|
| 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. Ethpe. |
| *** | *** | *** | *** | a. | *** | *** |
| 2S. f. Pr. Pa. | 2Pl. f. Pr. Pe. | 2m. S. Pr. Pe. | 1S. Pr. Pe. | b. | VERBS ۛ and ۛ; | |
| *** | *** | *** | *** | | Par. Act. Pe. | Pret. Pa. |
| 3Pl. m. Fu. Pe. | 2S. f. Fut. Pa. | 3m. Pl. Pr. Pe. | 3f. S. Pr. Pe. | 2. B. | *** | *** |
| *** | *** | *** | S. A. a. | | Pr. Ethta. | 2S. m. Fut. |
| | | | | | *** | *** |
| | | | | | Part. Pass. | Infin. |
| | | | | | *** | *** |
| | | | | | VERBS ۛ; | |
| | | | | | Par. Act. Pe. | Pr. Ethta. |
| | | | | | *** | *** |
| | | | | | Pr. Ethpa. | Pret. Pa. |
| | | | | | *** | *** |

| VERBS § 30. | | | VERBS جَا ; أَجَا § 28. | | | |
|-------------------------|--------------|----|-------------------------|---------------|---------------|-------------|
| Fut. Pe. | Pret. Pe. | | Pret. Ethpe. | Fut. Pa. | Imperat. Pe. | Pret. Pe. |
| ***ج | *** | 1. | ***ج | ***ج | *أ* | *** |
| Fut. Pa. | Pr. Ethpe. | | Inf. Pa. | Fut. Pa. | (2m.Fu.Pe.) | 1.S.Fut.Pe. |
| ***ج | ***ج | 2. | أ***ج | ***ج | (*أ***ج) | *أ***ج |
| Fut. Pa. | Pret. Pa. | | Pret. Esht. | Pret. Shaph. | Pret. Ethtap. | Pret. Aph. |
| ***ج | *** | 3. | ***ج | ***ج | ***ج | ***ج |
| VERBS جَا ; أَجَا § 31. | | | VERBS جَا ; أَجَا § 29. | | | |
| Part. P. Pe. | Pret. Pe. | | 3f. S. Pr. Pe. | Pret. Ethpe. | Imperat. Pe. | Pret. Pe. |
| ***ج | ***ج | 1. | ل*** | ***ج | *** | *** |
| Fut. Pa. | Pr. Ethpe. | | Imperat. Pe. | 1 S. Fut. Pe. | Inf. Pe. | Fut. Pe. |
| ***ج | ***ج | 2. | S. I. | ***ج | ***ج | ***ج |
| Fut. Aph. | Pret. Aph. | | Pret. Esht. | Pret. Shaph. | Pret. Ethta. | Pret. Aph. |
| ***ج | ***ج | 3. | ***ج | ***ج | ***ج | ***ج |
| VERBS جَا ; أَجَا § 34. | | | VERBS جَا ; أَجَا § 33. | | | |
| Pret. Aph. | Pret. Pe. | | Fut. Aph. | Pret. Aph. | Inf. Pe. | Fut. Pe. |
| (*).ج | (*).ج | 1. | ***ج | ***ج | ***ج | *أ***ج |
| Pret. Ethpe. | Part. P. Pe. | | | | | |
| ***ج | ***ج | 2. | | | | |



A. QUIESCENT VERBS.

§ 28. Verbs 1 rad. Olaph quiescent (أَفَا) 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 **ـَ**, but in the imperat. and part. pass., it takes **ـُ**; e. g. أَفَا, أَفَا. 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. نَأَفَا; pret. Ethpe. أَفَا.

REM.—In the fut. and infinit. Pe. the preformative takes **ـَ**, in the verbs أَفَا, نَأَفَا, أَفَا, أَفَا, أَفَا, أَفَا; e. g. نَأَفَا, نَأَفَا.

But **ـُ** is used in the verbs أَفَا, أَفَا, أَفَا; e. g. نَأَفَا, نَأَفَا. Both of these forms are found in أَفَا. It

should further be remarked that the first class of verbs mentioned above, form the fut. and imperat. Pe. like transitives with **ـَ**, excepting Verbs 3 rad. Gutt. or **ـُ**, and the second class form them like intransitives with **ـُ**. Lud. de Dieu (p. 265), rightly doubts the correctness of the double form of the infinit. and fut. Pe. with **ـَ** and **ـُ**, although the form أَفَا is found in I Cor. x. 27; but the fut. of it is not found with **ـَ**. Also the correctness of أَفَا in I Cor. x. 28, is suspected. The forms of the 3 plur. fem. pret. أَفَا and أَفَا are not approved. The vowel **ـُ** is sometimes found in the part. pass. Pe. of the regular verb (§20.1.Rem.). In the passives Ethpe. and Ethpa. of the Verb أَفَا, **ا** is assimilated to the preceding **ل**; e. g. أَفَا. This formation is also found in some other verbs varying little from regular verbs; e. g. أَفَا and أَفَا.

2. The radical **ا** usually falls away in the 1 sing. fut. Pe.; e. g. أَفَا I will eat, أَفَا 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. نَأَفَا and نَأَفَا.

REM.—The Verbs לָזַח to go away and לָזַח to come, lose ז in the imperat., and form ;

לָזַח , לָזַח , לָזַח , לָזַח
 לָזַח , לָזַח , לָזַח , לָזַח .

8. In Aphel and Shaphel with their passives, ז is changed into ס , and, with the preceding א , forms אס ; e. g. אֶסְפָּר , אֶסְפָּר .

REM.—In two verbs ז is changed into ב , viz: לָמַד , Aph. אֶלְמַד , imperat. לְמַד , fut. לְמַד , infinit. לְמַד , part. לְמַד . (לְמַד), Aph. אֶלְמַד — לְמַד). For this reason לְמַד and לְמַד to learn, are sometimes found together.

General Remarks.

The Verb לָזַח (according to § 12.1; § 15.2) should be noticed in the following persons; pret. 3 fem. and 1 sing. לָזַח , לָזַח ; fut. 2 fem.sing. and 2 and 3 plur. לָזַח , לָזַח , etc.; part.fem.sing. לָזַח and plur.masc. and fem. לָזַח , לָזַח . In the signification, to be of use, to profit, it is formed regularly. Verbs which commence with ז , like Verbs ז , assume the vowel and throw it back upon ז , 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. ז , ז to bring forth.

In respect to these verbs it should be observed :

1. That in the pret. Pe. even when transitive, they take ז in the ultimate syllable (excepting Verbs 3 Rad. Gutt.);

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

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

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

REM.— לֵאֵם and לֵאֵם follow the inflection of Verbs לֵא (§ 39); e. g. imperat. לֵאֵם and לֵאֵם , fut. לֵאֵם and לֵאֵם , infinit. לֵאֵם and לֵאֵם . In like manner אָלַם imperat. from אָלַם follows the same rule.

3. In Aph. and Shaph. with their passives א is changed into ו (vid. Verbs לֵא , § 28. 3); e. g. לֵאֵם , לֵאֵם .

REM.— א is retained in לֵאֵם and לֵאֵם ; still it should scarcely be considered as an irregularity, since from לֵאֵם appear Pa. לֵאֵם , Ethpa. לֵאֵם .

§ 30. *Verbs Med. Olaph quiescent* (سأ) سأل 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. سأ; but when **ا** is the third radical, it quiesces in **ا** standing before **ا**; e. g. سأ. The vowel **ا** appears in Aph.; e. g. سأ. In the imperat. and fut. Pe. **ا** quiesces in **ا**; e. g. سأ, سأ.

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

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

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

REM.—Both forms are found from سأ and سأ.

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

(ص and ص) ص to stand up, ص 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 ص, the vowel **ا** appears in place of **ا**, which is dropped; e. g. ص, ص. 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. ص, ص, ص.

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

REM.—In Pe., Ethpe., Aph., and Eshta., verbs of this class, which are at the same time **ל** (§ 32), as **לָאֵלֶּיךָ** and some others which can be referred to no particular species, as **לָאֵלֶּיךָ, לָאֵלֶּיךָ**, retain **א** movable. Some are inflected in both ways, but with a different signification; e. g. **לָאֵלֶּיךָ** to take a handful, Aph. **לָאֵלֶּיךָ** to deviate from the way. The Verb **לָאֵלֶּיךָ**, contrary to the rule, takes **א** in the fut. and imperat. But **לָאֵלֶּיךָ** follows the inflection of **לָאֵלֶּיךָ** Verbs; e. g. fut. **לָאֵלֶּיךָ**. The imperat. of **לָאֵלֶּיךָ** to spare, takes **א** (**לָאֵלֶּיךָ**), 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. *Lyd. de Dieu* p. 292).

2. In Ethpe. **ל** of the formative syllable **לָאֵלֶּיךָ** is doubled; e. g. **לָאֵלֶּיךָ**. By this, the transposition of the sibilants does not occur; e. g. **לָאֵלֶּיךָ**. 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. **לָאֵלֶּיךָ**. 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. **לָאֵלֶּיךָ** Pa. lxii. 10, from **לָאֵלֶּיךָ**. Ethtaph. differs from Ethpe. merely in signification; e. g. **לָאֵלֶּיךָ** Ethpe. to raise one's self, Ethtaph. to be taken away.

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

3. In Aph. the preformatives of the fut., infinit., and part., lose the characteristic ـ , excepting the 1 sing. fut.; e. g. أَصْمَلُ . The part. pass., contrary to the analogy of other part. passives, changes ـ into ـ ; e. g. مَصْمُولٌ , to distinguish it from the active form مَصْمُولٌ .

REM.—No example is found of Shaphel.

§ 32. Verbs 3 rad. Olaph Quiescent (W) أَصْمَلُ to disclose.

These verbs, which include the Hebrew כָּסַף and פָּתַח Verba, are different from the regular verbs in the following cases.

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

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

without proof, derive from the imperat. Ethpe. the forms كَلِّ and كَلِّ . The Verb كَلِّ has two forms of the future; e. g. كَلِّ and كَلِّ . In the formation of the present tense in connection with the pronoun, the part. takes كَلِّ quiescent, instead of كَلِّ ; e. g. كَلِّ for كَلِّ . From كَلِّ to *hate* appears a double form of the part. pass.; e. g. كَلِّ and كَلِّ . The former refers more particularly to things, and the latter to persons.

2. When a letter or syllable is added, كَلِّ is either changed into كَلِّ or falls entirely away.

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

B. كَلِّ falls away in the 3 sing. fem. pret. Pe. of Verbs ending in كَلِّ with كَلِّ retained; e. g. كَلِّ ; in the 3 plur. masc. and fem. pret. Pe., and in the 3 plur. fem. (in the 3 plur. masc. Pe. of Verbs كَلِّ and of other preterits, كَلِّ remains) of all the preterits; e. g. Pe. كَلِّ ; in the fut. throughout in the 2 sing. fem., while the regular form كَلِّ is changed into كَلِّ ; e. g. Pa. كَلِّ , and in the 2

and 3 plur. masc. ; e.g. Pe. **نَجِمَ**; also in the 2 sing. fem. imperat., where **ا** quiesces in — ; e.g. Pa. **نَجِّنِي**; also in the 2 plur. masc. imperat., where **ا** quiesces in — ; e.g. Aph. **نَجِّنُوا**; finally in the plur. masc. of the part., where the regular form **نَجِمٌ** is exchanged with **نَجَمٌ**; e.g. Pe. **نَجِمًا**.

REM.—Instead of Pa. and Ethpa., sometimes the quadriliteral form **نَجَمَةٌ** appears. The 3 plur. masc. pret. **نَجِمُوا** (with paragog. Nun **نَجِمُوا**) occurs, sometimes with **ا** retained ; e.g. Acts xviii. 2. **نَجِمُوا**. But the form **نَجَمُوا** 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 **نَجِمٌ**, and in Pa. of verbs ending with **نَجِمٌ**, writes a double **ا**; e.g. **نَجِمْتِ**. In the imperat. Ethpe., besides the form given in the paradigm, occurs the 2 plur. fem. **نَجِمْنَ**.

GENERAL REMARK.—Verbs **نَجِمٌ** or **نَجَمٌ**, which are at the same time **نَجِمٌ** (comp. § 30. 1), are inflected like Verbs **نَجِمٌ**; e.g. pret. Pa. **نَجِمْتِ**, **نَجِمْتِ**, **نَجِمْتِ**, plur. **نَجِمْتِ**, etc., infinit. **نَجِمٌ**, imperat. **نَجِم**, **نَجِم**, etc., fut. **نَجِمُ**, plur. **نَجِمُوا**, etc., part. act. **نَجِمٌ**, pass. **نَجِمٌ**, Aph. pret. **نَجِمْتِ** and **نَجِمْتِ**, infinit. **نَجِمٌ**, imperat. **نَجِم**, fut. **نَجِمُ**, part. **نَجِمٌ**.

APPENDIX TO § 32.

*Inflection of the Verb **مَعَا** to live.*

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

فَكَانَا (better perhaps فَاكَانَا), fut. تَكُونَا for تَكُونَا and with ى inserted تَكُونَا, Aph. pret. كَانَا, infinit. كَانَا or كَانَا, fut. كَانَا and كَانَا, imperat. كَانَا, part. كَانَا and كَانَا. ى also falls away when no preformative precedes, and its vowel falls back upon the first vacant radical; e.g. imperat. Pe. كَانَا for كَانَا, part. fem. كَانَا for كَانَا. The form كَانَا (Matt. xv. 27) is found in the part. plur. masc.

B. DEFECTIVE VERBS.

§ 33. *Verbs with the first radical Nun (ن) نَفَسٌ 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. نَفَسٌ, نَفَسٌ, نَفَسٌ, نَفَسٌ. The fut. and imperat. Pe. sometimes take — and —; e. g. نَفَسٌ, نَفَسٌ.

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

§ 34. *Verbs with Med. Rad. doubled (ن) نَمَّ 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 $\bar{\text{—}}$ over the preformative) Pe.; e. g. pret. كُنْتُ , infinit. كُنْتُ , fut. كُنْتُ , imperat., كُنْ . Also Aph. and Shaph. with their passives; e. g. كُنْتُ , كُنْتُ . The part. act. Pe. takes ـا in place of the middle radical, which has fallen away; e. g. كُنَّا ; but ـا falls away again when a syllable is added; e. g. plur. كُنْتُمْ .

REM.—Those verbs whose 2 and 3 rad. is ـا , are exceptions, and are inflected according to the rules for quiescent verbs (§ 35. 1. d). In the fut. and imperat. Pe. forms with $\bar{\text{ـا}}$ (not $\bar{\text{ـ}}$) appear; e. g. كُنْ , كُنْ . The part. act. Pe. has كُنَّا in the plur. from the Verb كُنْ 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, كُنَّا . In Aph. the characteristic ـا sometimes remains after the preformative; e. g. كُنَّا from كُنْ (Comp. § 23. 1. Rem.).

2. The part. pass. Pe. كُنْتُ , Ethpe., Pa. and Ethpa.; e. g. كُنْتُ , كُنْتُ , 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. كُنْتُ , كُنْتُ .

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 ق and ظ ; e. g. قَبَّلَ , Aph. قَبَّلَ to approve; b) Verbs ج and ظ ; e. g. جَاءَ to come, Aph. جَاءَ , جَاءَ to heal, Pa. جَاءَ , جَاءَ to boil, Ethpe. جَاءَ ; c) Verbs ه and ظ ,

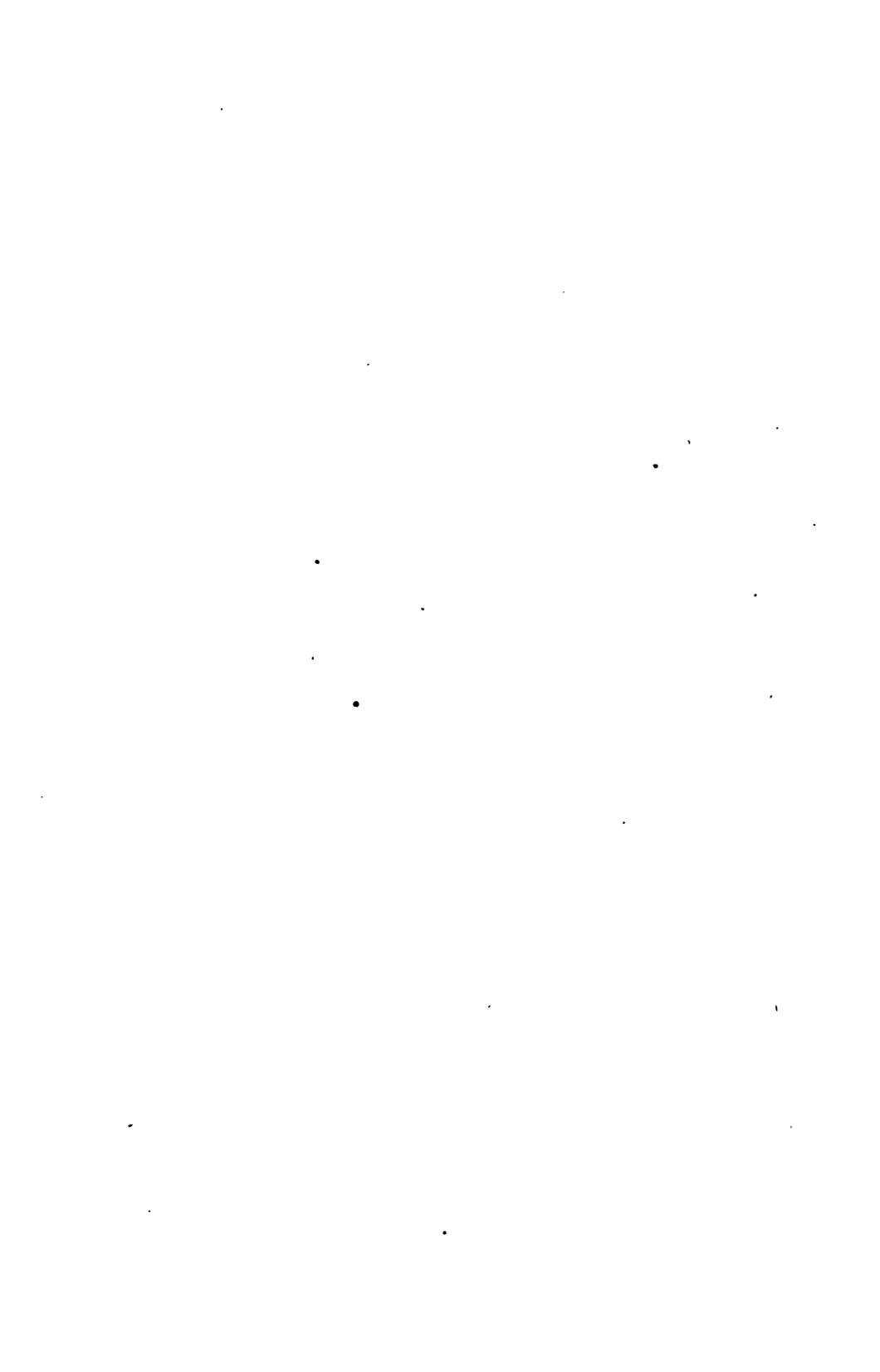
e. g. **سَمِعَ** to *swear*, imperat. **سَمِّعْ**, fut. **سَمَّعَ**, infinit. **سَمْعًا**, Aph. **أَسَمِعْ**; **نَمَتَ** to *sprout*, imperat. **نَمِّتْ**, Aph. **أَنَمِّتْ** and **أَنَمِّبْ**; d) Verbs **كَبَّ** and **لَبَّ**; e. g. **كَبَّرَ** to *chide*, imperat. **كَبِّرْ**, infinit. **كَبْرًا**; **لَبَّ** to *be displeased*, Aph. **أَلَبَّ**.

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 **أَرَفَ** to *be bit*, occurs only the part. act. **أَرَفٌ** it *befits*. From **فَرَّ** appear the 3 sing. fem. pret. **فَرَّاتٌ** it *is disagreeable*, the part. act. fem. **فَرَّاتٌ** and the 3 sing. fem. fut. **فَرَّاتٌ**; and from **لَبَّ** and **لَبَّ** appear the act. part. **لَبٌّ** and **لَبٌّ** it *is suitable*.

b) The following defective verbs are completed from others which are synonymous: **صَعَدَ** to *mount up*, part. act. **صَاعِدٌ**; the other tenses of this verb are formed from **صَعَدَ**, imperat. **صَعِدْ**, fut. **صَعَدَ**, infinit. **صُعُودًا**, Aph. **أَصْعِدْ**, part. **صَاعِدٌ**, Ethpa. **أَصْعَدُ**. A similar complement is found in **أَعْطَى** to *give* (see § 29. 1. Rem.), imperat. **أَعْطِ**, infinit. **أَعْطَاءًا**, fut. **أَعْطَى** from **أَعْطَى**, Ethpa. **أَعْطِي**.

c) Those which differ in form and inflection are **رَمَى**, to *run*, imperat. **رَمِّ**; **وَجَّ** to *go away* and **جَاءَ** to *come* (see § 28. 2. 3. Rem.); also **جَمَعَ** to *be* (see § 32. 1. Rem. and § 38), fut. **جَمَعُ** and **جَمَعُ**; also from **جَمَعَ** is found a fut. apocopate **جَمَعُ**, **جَمَعُ**, plur. **جَمَعُ**, etc.; having the signification of the conjunctive as well as of the usual future (comp. Agrell. Otiola Syr. p. 46); **شَرِبَ** to *drink*, with **أ** prosth. **أَشْرَبْ**, imperat. **أَشْرِبْ**, part. **أَشْرَبٌ**, fut. **أَشْرَبَ**, infinit. **أَشْرَابًا**; Aph. **أَشْرَبْ** to *believe*; **سَمِيَ** (see App. to § 32), to *live*. Finally, in four verbs 3 rad. Olaph.; e. g. **صَبَّ**, **صَبَّ**, **لَبَّ**, **لَبَّ**, which merely occur in Pa. and its

passive, the second syllable quiesces in ـ, as in Verbs 3 Gutt. (see § 13. 1. Rem.), and 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. ضُفِيَتْ. The formation is as follows; pret. Pa. ضَفِيَ, part. فُضِيٌّ, infinit. فُضْيَاةً, imperat. ضَفِي, fut. يُضِي, Ethpa. أَلْفِي, part. فُضِيٌّ, infinit. فُضْيَاةً, fut. يُضِي.



Verbs *Mid. Rad. Oloph Quiescent* (𐤎𐤁 § 80).

| | <i>Peal.</i> | <i>Ethpeel.</i> | <i>Pael.</i> | <i>Ethpeel.</i> | <i>Aphel.</i> | <i>Ethpeel.</i> |
|---------------|--------------|-----------------|--------------|-----------------|---------------|-----------------|
| <i>Prel.</i> | 𐤆𐤀 | 𐤆𐤀𐤕 | 𐤆𐤀 | 𐤆𐤀 | 𐤆𐤀 | 𐤆𐤀𐤕 |
| 3 m. | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 |
| 3 f. | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 |
| 2 m. | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 |
| 2 f. | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 |
| 1 c. | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 |
| <i>Plur.</i> | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 |
| 3 m. | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 |
| 3 f. | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 |
| 2 m. | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 |
| 2 f. | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 |
| 1 c. | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 |
| <i>Infjn.</i> | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 | 𐤆𐤀𐤕 |
| <i>Imp.</i> | 𐤆𐤀 | 𐤆𐤀 | 𐤆𐤀 | 𐤆𐤀 | 𐤆𐤀 | 𐤆𐤀 |
| 2 m. | 𐤆𐤀 | 𐤆𐤀 | 𐤆𐤀 | 𐤆𐤀 | 𐤆𐤀 | 𐤆𐤀 |
| 2 f. | 𐤆𐤀 | 𐤆𐤀 | 𐤆𐤀 | 𐤆𐤀 | 𐤆𐤀 | 𐤆𐤀 |

Verbs *Mid. Rud. Vuv* and *Jud* (𐤅𐤃 § 81).

| | <i>Peal.</i> | | <i>Ethpeel.</i> | <i>Pael.</i> | <i>Ethpaal.</i> | <i>Aphel.</i> | <i>Ethtaphal.</i> |
|---------------|--------------|----|-----------------|--------------|-----------------|---------------|-------------------|
| <i>Pret.</i> | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 |
| 3 m. | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 |
| 3 f. | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 |
| 2 m. | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 |
| 2 f. | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 |
| 1 c. | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 |
| <i>Plur.</i> | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 |
| 3 m. | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 |
| 3 f. | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 |
| 2 m. | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 |
| 2 f. | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 |
| 1 c. | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 |
| <i>Infjn.</i> | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 |
| <i>Imp.</i> | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 |
| 2 m. | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 |
| 2 f. | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 | 𐤃𐤃 |

Verbs First Rad. Nun (ن ن) § 38.

| | Pael. | Ethpeel. | Pael. | Ethpaal. | Aphel. | Ethtaphel. | Shaphel. | Eshthaph. |
|--------|-------|----------|-------|----------|--------|------------|----------|-----------|
| Prot. | نن | ننن | نن | ننن | نن | ننن | نن | ننن |
| 3 m. | نن | ننن | نن | ننن | نن | ننن | نن | ننن |
| 3 f. | نن | ننن | نن | ننن | نن | ننن | نن | ننن |
| 2 m. | نن | ننن | نن | ننن | نن | ننن | نن | ننن |
| 2 f. | نن | ننن | نن | ننن | نن | ننن | نن | ننن |
| 1 c. | نن | ننن | نن | ننن | نن | ننن | نن | ننن |
| Plur. | ننن | نننن | ننن | نننن | ننن | نننن | ننن | نننن |
| 3 m. | ننن | نننن | ننن | نننن | ننن | نننن | ننن | نننن |
| 3 f. | ننن | نننن | ننن | نننن | ننن | نننن | ننن | نننن |
| 2 m. | ننن | نننن | ننن | نننن | ننن | نننن | ننن | نننن |
| 2 f. | ننن | نننن | ننن | نننن | ننن | نننن | ننن | نننن |
| 1 c. | ننن | نننن | ننن | نننن | ننن | نننن | ننن | نننن |
| Infjn. | ننن | نننن | ننن | نننن | ننن | نننن | ننن | نننن |
| Imp. | نن | ننن | نن | ننن | نن | ننن | نن | ننن |
| 2 m. | نن | ننن | نن | ننن | نن | ننن | نن | ننن |
| 2 f. | نن | ننن | نن | ننن | نن | ننن | نن | ننن |

Verbs Middle Root, Doubled (൩ § 84).

| | <i>Peal.</i> | <i>Ethiopaal.</i> | <i>Pael.</i> | <i>Ethiopaal.</i> | <i>Aphael.</i> | <i>Ethiopaal.</i> | <i>Shaphael.</i> | <i>Eshtaphael.</i> |
|--------------|--------------|-------------------|--------------|-------------------|----------------|-------------------|------------------|--------------------|
| <i>Prst.</i> | അ | അക്കു | അക്കു | അക്കു | അ | അ | അ | അ |
| 8 m. | അ | അക്കു | അക്കു | അക്കു | അ | അ | അ | അ |
| 8 f. | അ | അക്കു | അക്കു | അക്കു | അ | അ | അ | അ |
| 2 m. | അ | അക്കു | അക്കു | അക്കു | അ | അ | അ | അ |
| 2 f. | അ | അക്കു | അക്കു | അക്കു | അ | അ | അ | അ |
| 1 c. | അ | അക്കു | അക്കു | അക്കു | അ | അ | അ | അ |
| <i>Plur.</i> | അ | അക്കു | അക്കു | അക്കു | അ | അ | അ | അ |
| 8 m. | അ | അക്കു | അക്കു | അക്കു | അ | അ | അ | അ |
| 8 f. | അ | അക്കു | അക്കു | അക്കു | അ | അ | അ | അ |
| 2 m. | അ | അക്കു | അക്കു | അക്കു | അ | അ | അ | അ |
| 2 f. | അ | അക്കു | അക്കു | അക്കു | അ | അ | അ | അ |
| 1 c. | അ | അക്കു | അക്കു | അക്കു | അ | അ | അ | അ |
| <i>Infm.</i> | അ | അക്കു | അക്കു | അക്കു | അ | അ | അ | അ |
| <i>Imp.</i> | അ | അക്കു | അക്കു | അക്കു | അ | അ | അ | അ |
| 2 m. | അ | അക്കു | അക്കു | അക്കു | അ | അ | അ | അ |
| 2 f. | അ | അക്കു | അക്കു | അക്കു | അ | അ | അ | അ |

PARADIGM OF THE VERB WITH DIACRITICAL POINTS.

(Compare § 4. Rem.).

| | 3 m. | 3 f. | 2 m. | 1 c. |
|-----------------|-------------------------------------|--------------------------------|-------------------------|-----------------------------|
| Preter. Sing. | صهلا صهلا صهلا | صهلا صهلا صهلا صهلا صهلا | صهلا صهلا صهلا | صهلا صهلا صهلا |
| Plur. | صهله صهله صهله صهله | * | * | صهله صهله |
| Fut. Sing. | صهلا صهلا صهلا | صهلا صهلا صهلا | صهلا صهلا صهلا | صهلا صهلا صهلا (صهلا) |
| Plur. | صهله، صهله، صهله، صهله، صهله، | * | صهله، صهله، صهله، | صهله صهله صهله |
| Imper. Sing. m. | صهلا صهلا صهلا | Plur. m. | صهله صهله صهله صهله | |
| Infin. | صهلا صهلا | صهلا صهلا | صهلا صهلا | صهلا etc. |
| Part. Act. | صهلا m. صهلا f. صهلا | Passive | صهلا صهلا صهلا صهلا | صهلا |

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. $\dot{\text{a}}$ in the 3 fem. and 1 sing. pret. and $\hat{\text{a}}$ 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 $\dot{\text{a}}$ of the first syllable falls away. The verbal endings a and o quiesce in $\dot{\text{a}}$ and $\dot{\text{o}}$. Verbal forms, unless they terminate with a and o , remain unchanged before the suffixes a , b . 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. a before the suffixes a , b in the 2 plur. masc. and fem. The other persons a with suff. a. 1.

3 sing. fem. a before a , b . The others a with suff. a. 1.

2 sing. masc. a unchanged, and by way of exception with suff. c.

2 sing. fem. a is changed into a with suff. b.

1 sing. com. a forms a with suff. a. 1.

3 plur. masc. a becomes a with suff. b. or with a parag., excepting before a , b .

3 plur. fem. a either a with suff. c. or with a parag. a .

2 plur. masc. and fem. and 1 com. retain the forms
 صَهْلَةٌ, صَهْلَةٌ, صَهْلَةٌ 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 َ where the latter retain ُ; e. g. 3 sing. fem. صَهْلَةٌ with suff. صَهْلَةٌ. Yet the form صَهْلَةٌ occurs in Ps. cxviii. 167, instead of which, since no similar example occurs, the punctuation should perhaps be َ. The same is the case even in Verbs Med. Olaph. Quies. So the vowel َ belonging to صَهْلَةٌ is changed into ُ over صَهْلَةٌ; but in the 1 sing., َ remains; e. g. صَهْلَةٌ. In respect to verbs 1 rad. 1 and 2 quiescent, it should be remarked, that where, in the regular verb, the first radical is without a vowel, 1 retains its َ and 2 its ُ; e. g. صَهْلَةٌ. But where, in the regular verb, َ stands over the first radical, this class of verbs retains it in the same manner; e. g. صَهْلَةٌ with suff. صَهْلَةٌ, صَهْلَةٌ with suff. صَهْلَةٌ. Defective verbs, or those with Med. Rad. doubled, retain َ in the pret. unchanged, like the form صَهْلَةٌ. The 3 fem. and 1 sing. change َ into ُ; e. g. صَهْلَةٌ with suff. صَهْلَةٌ; but they remain unchanged before صَهْلَةٌ and صَهْلَةٌ; e. g. صَهْلَةٌ. Pa. and Aph. retain the vowel of the first syllable unchanged. In respect to َ of the second syllable, it should be observed that where Pe. retains َ, Pa. retains ُ; but where َ falls away or falls back upon the first syllable, َ 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. صَهْلَةٌ (from صَهْلَةٌ or صَهْلَةٌ). But these forms are exceptions to this rule when standing before صَهْلَةٌ and صَهْلَةٌ.

B. FUTURE WITH SUFFIXES.

Throughout the sing. and in the 1 plur., َ, which has been inserted, remains unchanged before the suffixes صَهْلَةٌ and

ض. Before the other suffixes it falls away, and the form **نَهَلَا** 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 **نَهَلَا**. What is true of ا in Pe. is also true in Pa. in respect to the falling away of the vowel of the last syllable, excepting before **هَ** and **ضَ**. In the 3 sing. masc. with suff. of 3 person masc.; e. g. **نَهَلَكِهَاتَا**, ا appears sometimes over ا. But this form is neither mentioned by Amira nor by Sionita. The 2 sing. sometimes takes ا before the suff. of the 1 sing. and plur. The same is true in respect to the imperat.; e. g. **لَا تُصَلِّبْ** put me not to shame. In Verbs Med. E. the middle radical retains ا, and in Verbs 3 Gutt., ا. This peculiarity, Amira, p. 389, refers exclusively to quadriliterals, i. e. to Aph.; but examples are also found in Pe.; e. g. Pa. lxxi. 9. ed. Erpen. **لَا تُصَلِّبْ**, ed. Paris. **لَا تُصَلِّبْ**, and in Pa. Ps. cxviii. 172, **لَا تُصَلِّبْ**. 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 ا remain unchanged. But it should be remarked that if the form **نَهَلَهَا** takes the suff. of the 3 per. sing. masc.; e. g. **نَهَلَهَاتَا**, sometimes ا falls away; e. g. Matt. viii. 25, **بَنَحْ**.

C. IMPERATIVE WITH SUFFIXES.

The 2 sing. masc. **صَلِّهَا** 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 **صَلِّكَا** with suff. b. ا quiesces in ا.

In the 2 plur. masc. **صَلِّهَا** passes into **صَلِّهَاتَا** with suff. b.

The 2 plur. fem. is rare, and omits \aleph before the suffix.

REM.—The imperative with — and — in Pe. and in the other conjugations, retains its vowel unchanged; e. g. سَمِعْتَنِي *hear me*, $\text{قَبِلْتَهُ$ *receive him*. The forms of the imperat. pass., with an active signification, also remain unchanged; e. g. ذَكِّرْ لِي *be reminded*, with suff. لِي . In respect to the transposition of â in the plur. it should be remarked that $\text{}$ of Verbs $\text{}$ (§ 28. 1) loses its vowel — . But in those $\text{}$ Verbs whose imperat. does not take â , this vowel is inserted after the first radical; e. g. $\text{سَمِعْتَهُ$ with suff. لِي . Yet this transposition of â does not always take place, as the form $\text{سَمِعْتَهُ$ sometimes occurs. In Pa. and Aph. — , in Verbs 3 Gutt., — , falls away; e. g. $\text{سَمِعْتَهُ$ with suff. لِي *praise him*, $\text{سَمِعْتَهُ$ with suff. لِي *lead him hither*. Verbs $\text{}$ are an exception, as they retain — ; e. g. $\text{فَعَلْتَهُ$ *do me good*. Also a form with \aleph parag. sometimes occurs; e. g. $\text{فَعَلْتَهُ$ with suff. لِي . 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. فَعَلْتَهُ 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 فَعَلْتَهُ . But the infinitives of the remaining conjugations with â are treated as feminine substantives, the feminine suffixes of which (those of the 3 plur. excepted, which are attached separately to the form with â) they take, attached to the termination لَهُ (Compare § 45. 2. and § 48. B. femines, declension 1).

REM.—In Pe., where — of the second syllable falls away, some grammarians insert, in its place, — ; e. g. فَعَلْتَهُ . Buxtorf adds yet two other forms with â α â inserted after the third radical; e. g.

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

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. **تُتَبِّعُكَ**, **تُتَبِّعُكَ** *who seek thee*, or a noun formed from the participle is joined with the suffix; e. g. **مُدَّعِي** *supporting*, **مُدَّعِي** *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.) | فَعَلَا | فَعَلَيْتَ | فَعَلَيْتِ |
| 3 f. | فَعَلَتْ | فَعَلْتَنِي | فَعَلْتِي |
| 2 m. | فَعَلْتَ | * | * |
| 2 f. | فَعَلْتِ | * | * |
| 1 c. | فَعَلْتُ | . | فَعَلْتِي |
| Plur. 3 m. | فَعَلُوا | فَعَلْتَهُمْ | فَعَلْتَهُنَّ |
| | فَعَلُوا | فَعَلْتَهُنَّ | فَعَلْتَهُمْ |
| 3 f. } | فَعَلَتْ | فَعَلْتَنِي | فَعَلْتِي |
| | فَعَلْتِ | فَعَلْتَنِي | فَعَلْتِي |
| 2 m. | فَعَلْتُمُ | * | * |
| 2 f. | فَعَلْتُنَّ | * | . |
| 1 c. | فَعَلْتُ | . | فَعَلْتِي |
| Infinit. | فَعَلًا | فَعَلْتًا | فَعَلْتِي |
| Imp. sing. } 2 m.) | فَعَلْ | فَعَلْتَنِي | * |
| 2 f. | فَعَلْتِي | فَعَلْتَنِي | * |
| Plur. 2 m. | فَعَلُوا | فَعَلْتَهُمْ | * |
| 2 f. | فَعَلْتِي | فَعَلْتَنِي | * |
| | فَعَلْتِي | فَعَلْتَنِي | * |
| Fut. sing. } 3 m.) | فَعَلُوهَا | فَعَلْتُمْ | فَعَلْتِي |
| Plur. 3 m. | فَعَلُوهُمْ | فَعَلْتَهُمْ | فَعَلْتَهُنَّ |
| Pret. Pa. | فَعَلُوا | فَعَلْتُمْ | فَعَلْتِي |
| Infinit. Pa. | فَعَلُوهُ | فَعَلْتُهُمْ | فَعَلْتُهُنَّ |

§ 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 (ص), (ض), 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 (ص), (ض). 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 ل.

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

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

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

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

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

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

Rem. Verbs 3 rad. Δ , 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 Δ with the same ending, take suff. a. 1, with the falling away of $\bar{\Delta}$, excepting before $\Delta_{\text{و}}$, $\Delta_{\text{و}}$, where $\bar{\Delta}$ remains. The 3 sing. fem. remains unchanged in Pa. $\Delta_{\text{ك}}$ and Aph. $\Delta_{\text{ك}}$. The same is true also of the 1 sing. in both conjugations. The 3 plur. masc. occurs mostly before the suff., with Δ doubled (see *Amira*, p. 372); e. g. Ps. liv. 3, *ed. Erpen.*, $\Delta_{\text{و}}$ they have sought them. Sometimes the original Δ appears before both $\Delta\Delta$; e. g. Ps. lxxvii. 16, $\Delta_{\text{و}}$ they have seen thee. In Pa. $\Delta_{\text{ك}}$ and Aph. $\Delta_{\text{ك}}$, $\bar{\Delta}$ falls away before the suff., and Δ becomes movable; but Δ quiesces in $\bar{\Delta}$; e. g. $\Delta_{\text{و}}$ with suff. $\Delta_{\text{و}}$; $\Delta_{\text{و}}$ with suff. $\Delta_{\text{و}}$. The 3 plur. fem. in Pa. and Aph. in the simple form, takes the suff. given in the tab. with the falling away of $\bar{\Delta}$ over Δ ; e. g. $\Delta_{\text{و}}$. The paragogic form of these two conjugations takes suff. c. given in the table, without change.

B. FUTURE WITH SUFFIXES.

The 3 sing. masc. $\Delta_{\text{و}}$ and all the persons which terminate with $\bar{\Delta}$, affix to the form $\Delta_{\text{و}}$ 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 $\bar{\text{ـ}}$ takes the place of ـ in the suff. 3 sing. fem.; e. g. Matt. i. 19, نَعْرِمَنَّ that he should dismiss her, or in Pa.; e. g. Luke xiii. 18, 20, أَشْفِيَنَّ I shall liken it. And with the falling away of ـ ; e. g. أَشْفِيَنَّ I will show you, the correctness of which *Lud. de Dieu*, p. 398, doubts.

C. IMPERATIVE WITH SUFFIXES.

2 sing. masc. كُنْ is unchanged with suff. b.

2 sing. fem. كُنِّي is changed into كُنِّي with suff. b.

2 plur. masc. كُونُوا is changed into كُونُوا (and كُونُوا) with suff. b.

2 plur. fem. كُونِيْنَ affixes suff. c. to the form كُونِيْنَ .

Rem. The imperat. Pa. كُنْ and Aph. كُنِّي take the suffixes of the pret. in connection with the 3 or 1 person; e. g. أَشْفِيَنَّ 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. كُنْ , in place of كُنْ ـ without a vowel is inserted with suff. a. 1. In respect to the falling away of ـ before كُنْ , 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. | |
| كُنُوْا | كُنْ | كُنُوْا | كُنْ | } m. 2. } f. 2. |
| كُنِّيْنَ | كُنِّي | كُنِّيْنَ | كُنِّي | |
| كُنُوْا | كُنُوْا | كُنُوْا | كُنُوْا | } m. 1. } f. 1. |
| كُنِّيْنَ | كُنِّيْنَ | كُنِّيْنَ | كُنِّيْنَ | |

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

General Remark.

Verbs of the form of **صَلَّى** *to console*, never lose the third radical letter | 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. **صَلُّوا**, fem. **صَلُّوا**, **صَلُّوا**.

Verb

| Proper Form. | Sing. 1 c. | 2 m. | 2 f. |
|--|-----------------------|-------------------|-------------------|
| <i>Pret. Sing. Pe.</i> { ص:ا } <i>3 m. Pa.</i> { ن:ت } <i>3 f.</i> { ص:ا } <i>Pa.</i> { ل:ت } | ص:ت ن:ت | ص:ر ن:س | ص:ج ن:ج |
| <i>1 c.</i> ص:ا | * | ص:ر | ص:ج |
| <i>Peal.</i> ص:ه <i>Plur. 3 m.</i> { ص:ه ص:ه } <i>Paal.</i> ن:ه | { ص:ه ص:ه } ن:ه | ص:ه ص:ه ن:ه | ص:ه ص:ه ن:ه |
| <i>3 f.</i> { ص:ت ص:ت } | ص:ت ص:ت | ص:ر ص:ر | ص:ج ص:ج |
| <i>Infjn.</i> ص:ا | ص:ت | ص:س | ص:ج |
| <i>Imp.</i> { <i>Pe.</i> { ص:ت ص:ا } <i>2 m.</i> { <i>Pa.</i> { ص:ا } ص:ت } | ص:ت ص:ت | * | * |
| <i>2 f.</i> ص:ت | ص:ت ص:ت | * | * |
| <i>Plur. 2 m.</i> ص:ه | { ص:ه ص:ه } | * | * |
| <i>2 f.</i> ص:ت | ص:ت | * | * |
| <i>Futur. 3 m.</i> ن:ا | ن:ت | ن:س | ن:ج |

| 3 m. | 3 f. | Plur. 1 c. | 2 m. | 2 f. |
|---|---|---|---|---|
| <p>صَدَّعَ</p> <p>صَدَّعُوا</p> | <p>صَدَّعَتْ</p> <p>صَدَّعْنَ</p> | <p>صَدَّعُوا</p> <p>صَدَّعُوا</p> | <p>صَدَّعَا</p> <p>صَدَّعَا</p> | <p>صَدَّعَا</p> <p>صَدَّعَا</p> |
| <p>صَدَّعَ لِي</p> <p>صَدَّعُوا لِي</p> | <p>صَدَّعَتْ لِي</p> <p>صَدَّعْنَ لِي</p> | <p>صَدَّعُوا لِي</p> <p>صَدَّعُوا لِي</p> | <p>صَدَّعَا لِي</p> <p>صَدَّعَا لِي</p> | <p>صَدَّعَا لِي</p> <p>صَدَّعَا لِي</p> |
| <p>صَدَّعَ بِي</p> <p>صَدَّعُوا بِي</p> | <p>صَدَّعَتْ بِي</p> <p>صَدَّعْنَ بِي</p> | * | <p>صَدَّعَا بِي</p> <p>صَدَّعَا بِي</p> | <p>صَدَّعَا بِي</p> <p>صَدَّعَا بِي</p> |
| <p>صَدَّعَ فِي</p> <p>صَدَّعُوا فِي</p> | <p>صَدَّعَتْ فِي</p> <p>صَدَّعْنَ فِي</p> | <p>صَدَّعُوا فِي</p> <p>صَدَّعُوا فِي</p> | <p>صَدَّعَا فِي</p> <p>صَدَّعَا فِي</p> | <p>صَدَّعَا فِي</p> <p>صَدَّعَا فِي</p> |
| <p>صَدَّعَ لِي</p> <p>صَدَّعُوا لِي</p> | <p>صَدَّعَتْ لِي</p> <p>صَدَّعْنَ لِي</p> | <p>صَدَّعُوا لِي</p> <p>صَدَّعُوا لِي</p> | <p>صَدَّعَا لِي</p> <p>صَدَّعَا لِي</p> | <p>صَدَّعَا لِي</p> <p>صَدَّعَا لِي</p> |
| <p>صَدَّعَ بِي</p> <p>صَدَّعُوا بِي</p> | <p>صَدَّعَتْ بِي</p> <p>صَدَّعْنَ بِي</p> | <p>صَدَّعُوا بِي</p> <p>صَدَّعُوا بِي</p> | <p>صَدَّعَا بِي</p> <p>صَدَّعَا بِي</p> | <p>صَدَّعَا بِي</p> <p>صَدَّعَا بِي</p> |
| <p>صَدَّعَ فِي</p> <p>صَدَّعُوا فِي</p> | <p>صَدَّعَتْ فِي</p> <p>صَدَّعْنَ فِي</p> | <p>صَدَّعُوا فِي</p> <p>صَدَّعُوا فِي</p> | <p>صَدَّعَا فِي</p> <p>صَدَّعَا فِي</p> | <p>صَدَّعَا فِي</p> <p>صَدَّعَا فِي</p> |
| <p>صَدَّعَ لِي</p> <p>صَدَّعُوا لِي</p> | <p>صَدَّعَتْ لِي</p> <p>صَدَّعْنَ لِي</p> | <p>صَدَّعُوا لِي</p> <p>صَدَّعُوا لِي</p> | * | * |
| <p>صَدَّعَ بِي</p> <p>صَدَّعُوا بِي</p> | <p>صَدَّعَتْ بِي</p> <p>صَدَّعْنَ بِي</p> | <p>صَدَّعُوا بِي</p> <p>صَدَّعُوا بِي</p> | * | * |
| <p>صَدَّعَ فِي</p> <p>صَدَّعُوا فِي</p> | <p>صَدَّعَتْ فِي</p> <p>صَدَّعْنَ فِي</p> | <p>صَدَّعُوا فِي</p> <p>صَدَّعُوا فِي</p> | * | * |
| <p>صَدَّعَ لِي</p> <p>صَدَّعُوا لِي</p> | <p>صَدَّعَتْ لِي</p> <p>صَدَّعْنَ لِي</p> | <p>صَدَّعُوا لِي</p> <p>صَدَّعُوا لِي</p> | * | * |
| <p>صَدَّعَ بِي</p> <p>صَدَّعُوا بِي</p> | <p>صَدَّعَتْ بِي</p> <p>صَدَّعْنَ بِي</p> | <p>صَدَّعُوا بِي</p> <p>صَدَّعُوا بِي</p> | <p>صَدَّعَا بِي</p> <p>صَدَّعَا بِي</p> | <p>صَدَّعَا بِي</p> <p>صَدَّعَا بِي</p> |

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

1. There are in Syriac two auxiliary verbs (verbs substantive). One of these, ܐܘܨܝ *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, ܐܘܨܝܐ *being, substance, essence (essentia)*, with Olaph prosthetic ܐܘܨܝܐ, takes the place of the auxiliary verb *to be*. The former of these, ܐܘܨܝ, belongs to Verbs ܐ, 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 ܘܨܝ (with *Linea occultans*) is not pronounced; this is also the case when the verb is added merely for the sake of emphasis; e. g. ܐܘܨܝܐܘܨܝܐܘܨܝܐ *he has begun*. Upon the double formation of the fut. ܐܘܨܝܐܘܨܝܐ and ܐܘܨܝܐܘܨܝܐ, see § 35. 2, c. The inflection of ܐܘܨܝܐ is as follows:

| Plur. | | | Sing. | | |
|-------|----|----|-------|----|----|
| F. | C. | M. | F. | C. | M. |
| | | | | | |
| | | | | | |
| | | | | | |
| | | | | | |
| | | | | | |

2. In connection with ܐ is formed ܐܘܨܝܐܘܨܝܐ, which is inflected similarly to ܐܘܨܝܐ; e. g. ܐܘܨܝܐܘܨܝܐ *I am not*. ܐܘܨܝܐ in connection with ܐܘܨܝܐ forms the imperfect; e. g. ܐܘܨܝܐܘܨܝܐ or ܐܘܨܝܐܘܨܝܐ *he was*. The same tense is also expressed by ܐܘܨܝܐܘܨܝܐܘܨܝܐ. ܐܘܨܝܐܘܨܝܐ doubled marks the pluperfect; e. g. ܐܘܨܝܐܘܨܝܐܘܨܝܐܘܨܝܐ *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 **מָלַךְ** *to counsel*; **אֲנָחָה** *mourning*, from **אָנַח** *to mourn*; or by a mere change of the vowel; e. g. **מֶלֶךְ** *king*, **אֲפֵסֶת** *fetter*; b) by the falling away of the radical letter; e. g. **נִמְנוּם** *sleep*, from **נָמַם**; **רְחִיבָה** *care*, from **רָחַב**; **לֵב** *the heart*, from **לָבַד**; 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. **לַחֲמֵנִים** *scholar*, **מַלְכוּת** *dominion*, **רַחֲמִים** *compassion*, **לַחֲמָה** *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.*

| | |
|--|---|
| <p>Absolute state, { ضَهْلًا Emphat. state., { ضَهْلًا</p> <p>ضَهْلٌ a man. ضَهْلٌ an associate. ضَهْلٌ leprous. ضَهْلٌ and ضَهْلٌ ضَهْلٌ mournful</p> | <p>{ ضَهْلًا { ضَهْلًا</p> <p>ضَهْلٌ foolish. ضَهْلٌ rural, quiet. ضَهْلٌ sick. ضَهْلٌ ضَهْلٌ pure.</p> |
| <p>ضَهْلٌ and ضَهْلٌ</p> | |
| <p>ضَهْلٌ, ضَهْلٌ equal.</p> | <p>ضَهْلٌ hard.</p> |
| <p>ضَهْلٌ impure ; ضَهْلٌ much.</p> | |

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

c. *With Immutable Vowels.*

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

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

B. PARTICIPIAL FORMS.

a. Of the other Active Conjugations.

| Paśl. | Aphel. | Shaphel. |
|---|--------------------------------------|------------------------------|
| It takes the usual form, and the form with לְ and the form מְ | Usual form and מְ , מְ | Usual form and מְ |
| מְדַבֵּר a leader. | מְדוּבָר a dwelling. | מְדַבֵּר rich. |
| מְדַבֵּר poor. | מְדַבֵּר pincers. | מְדַבֵּר a slave. |
| מְ | מְדַבֵּר an offense. | מְדַבֵּר changing. |
| מְדַבֵּר a teacher. | מְ | מְ |
| מְ | מְדַבֵּר true. | מְדַבֵּר a deliverer. |
| מְדַבֵּר a torturer. | מְ | מְ and מְ |
| מְ and מְ | מְדַבֵּר despairing. | מְדַבֵּר proud. |
| מְדַבֵּר united. | מְ | Part. pass. |
| מְדַבֵּר high. | מְדַבֵּר injurious. | מְדַבֵּר completed. |
| מְ and מְ | מְ and מְ | |
| מְדַבֵּר seditious. | מְ and מְ | |
| מְדַבֵּר a leader. | מְדַבֵּר a watch-tower. | |
| מְ and מְ | מְדַבֵּר a sickle. | |
| מְדַבֵּר a physician. | מְ and מְ | |
| מְ and מְ | מְדַבֵּר a confessor. | |
| מְדַבֵּר a comforter. | | |

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

b. *Of the Passive Conjugations.*

| Ethpeel. | Ethpaal. | Eehtaphal. |
|---|--|--|
| Usual form and } those with ' ا } | Usual form and } those with ' ا } | Usual form and } those with ' ا } |
| كَمَّ and كَمَدَ كَمَدًا <i>entreat-</i> <i>ing.</i> | كَمَدًا <i>curdled.</i> كَمَدًا كَمَدًا <i>renowned.</i> كَمَدًا كَمَدًا <i>eloquent.</i> | كَمَدًا and كَمَدًا كَمَدًا <i>full.</i> |

C. PARTICIPIAL FORMS OF LESS FREQUENT CONJUGATIONS.

| Palel. | Pealel. | Paiel |
|--|--|--|
| Usual form and } صُهَدَاةً } | Usual form and } صُهَدَاةً } | Usual form and } صُهَدَاةً } |
| صُهَدَاةً <i>a church-</i> <i>treasurer.</i> | صُهَدَاةً <i>unhurt.</i> | صُهَدَاةً <i>a farrier.</i> |

| Parel. | Taphel. | Quadrilaterals. |
|---|---|-------------------------------------|
| Usual form and } صُهَدَاةً } | Usual form and } صُهَدَاةً } | صُهَدَاةً <i>an accuser.</i> |
| صُهَدَاةً <i>a pitcher.</i> صُهَدَاةً <i>sudden.</i> | صُهَدَاةً <i>an interpreter.</i> صُهَدَاةً <i>a pupil.</i> | |

II. INFINITIVE FORMS.

A. OF PEAL.

a. *Simple Infinitive Forms—Segholates.*

| | | | | | |
|-------------------|----------------------|---|--------------------------------------|---|--------------------|
| Absolute state, { | صَهْلًا | { | صَهْلًا | { | صَهْلَةً |
| Emphat. state, { | صُهْلًا | { | صُهْلًا | { | صُهْلَةً |
| | نُفْسًا the soul. | | رَيْحًا rain. | | صَهْدًا holiness. |
| | كُفْسًا bread. | | بُيُوتًا morning. | | صَهْدًا the knees. |
| | فَدُ | | فَا | | فَا |
| | نُطْلًا sea-grass. | | أَمْلًا a lamb. | | أَمْلًا a way. |
| | نُحْلًا herbage. | | فَدُ | | |
| | نُحْلًا a child. | | دِلِيلًا diligence, (for دِلِيلَةً). | | |
| | خَدُ and خَدُ | | خَدُ and خَدُ | | خَدُ and خَدُ |
| | مَوْتًا death. | | سَلَامًا peace. | | سَلَامًا goodness. |
| | أَوْجًا a yoke. | | دُورًا a dwelling. | | أَمْرًا an end. |
| | كَبُ and كَبُ | | كَبُ and كَبُ | | |
| | سُرُورًا joy. | | سَكِينًا rest. | | |
| | خَزَا | | خَزَا | | خَزَا |
| | خَزَا a treasure. | | كَلْبًا the heart. | | سَهْدًا coldness. |
| | خَزَا and خَزَا | | خَزَا and خَزَا | | فَدُ and فَدُ |
| | عَوْنًا countenance. | | عَمَلًا labor, | | عَمَلًا anguish. |

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

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

| Peal | Pael. | Aphel. | Shaphel. |
|-------------------------------------|-------------------------------|--|-------------------------------------|
| | Usual form and | Usual form and | Usual form and |
| فَصَلَ، فَصَلًا، فَصَلًا فَصَلًا | فَصَلَ، فَصَلًا or فَصَلًا | فَصَلَ فُتِفِعِلًا <i>thought.</i> | فَصَلَ فَصَلًا <i>change.</i> |
| فَصَلَ a bed. | فَصَلَ flattery. | | فَصَلَ slavery. |
| فَصَلَ a desert. | فَصَلَ help. | فَصَلَ a concussion. | |
| فَصَلَ a thrust. | فَصَلَ combat. | | فَصَلَ delay. |
| فَا | فَا | فَا | فَا |
| فَا a speech. | فَا merchandise. | فَا destruction. | |
| فَا | فَا | فَا | فَا |
| فَا insight. | فَا despair. | فَا a gift. | فَا deliverance. |
| فَا | فَا and فَا | فَا | |
| فَا departure. | | فَا a saw. | |
| فَا bellows. | فَا rubbish. | فَا a hoe. | |
| فَا and فَا | فَا and فَا | فَا (and فَا) | فَا and فَا |
| فَا harken-ing. | فَا a man- tle. | فَا an as- sembly. | فَا con- clusion. |
| فَا and فَا | فَا and فَا | فَا and فَا | فَا and فَا |
| فَا a drawing off (of water). | فَا doctrine. | فَا con- clusion. | فَا a pro- mise. |
| فَا and فَا | | | |
| فَا arrival. | | | |

C. INFINITIVE FORMS OF THE LESS FREQUENT CONJUGATIONS.

| Palel and Palpel. | Pealel. | Pavel and Paiel. |
|---|---|---|
| <p>• سُبْحَانِ <i>splendor:</i> خَبْرٌ and ذَهَبٌ مُتَمَرِّضٌ <i>motion.</i> ذَنْبٌ مُتَمَرِّضٌ <i>contam-</i> <i>ination.</i></p> | <p>اِسْتِغْفَارٌ <i>in-</i> <i>nocence.</i></p> | <p>دُمٌّ <i>a worm.</i> و and كَبٌّ اِسْتِغْفَارٌ <i>a mystery.</i> Pali. اِسْتِغْفَارٌ <i>astonish-</i> <i>ment.</i></p> |
| Parel. | Pamel. | Taphel. |
| <p>اِسْتِغْفَارٌ <i>swiftness.</i></p> | <p>اِسْتِغْفَارٌ <i>shame.</i></p> | <p>اِسْتِغْفَارٌ <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. **بَانِيٌّ** a gardener, from **بَانِيٌّ** a garden; **فَكِينٌ** a seaman, from **فَكِينٌ** salt; b) with the formative syllables **مِ** masc., **مِة** fem., (Patronymics or Gentile Nouns); e. g. **رُومِيٌّ** Roman, **إِسْرَائِيلِيَّةٌ** Israelitess; with the falling away of the syllable **مِة** in names of towns; e. g. **إِفْسَاسِيٌّ** an Ephesian, from **إِفْسَاسِيٌّ**; or Feminine Abstract Nouns, terminating in **يَّة** and **مِة**; e. g. **لُحْفِيَّةٌ** youthfulness, from **لُحْفٌ** a youth; **بُصْفِيَّةٌ** blindness, from **بُصْفٌ** blind; **رَأْسِيَّةٌ** beginning, from **رَأْسٌ** the head, principal; c) diminutives with **مِة** or **مِة** masc. and **مِة** fem. attached to the noun; e. g. **بْنِيَّةٌ** a little son, from **بْنٌ**; **أَخِيَّةٌ** a little brother, from **أَخٌ**; **بْنِيَّةٌ** a little daughter from **بْنٌ**; **كَلْبِيَّةٌ** a young dog, from **كَلْبٌ**. Sometimes we find both forms in use; e. g. **بْنِيَّةٌ** and **بْنِيَّةٌ** a manikin, from **بْنِيَّةٌ**. Diminutives from compound nouns also occur; e. g. **بْنِيَّةٌ** from **بْنِيَّةٌ**; also a double formation; e. g. **بْنِيَّةٌ** a very little man, **بْنِيَّةٌ** a very little daughter.

REM.—Amira (p. 145) mentions a form with the third radical letter doubled, and **مِة** inserted between them; e. g. **بْنِيَّةٌ** a little assembly, from **بْنِيَّةٌ**.

2. Adjectives belong here, which are formed; a) by affixing the terminations **مِ** masc. and **مِة** fem.; e. g. **بْنِيَّةٌ** masc. **بْنِيَّةٌ** fem., spiritual, from **بْنِيَّةٌ**; b) by affixing the terminations **مِ** masc. **مِة** fem.; e. g. **بْنِيَّةٌ** masc.

ܐܘܢܝܢܐ, fem. *corporeal* from ܐܘܢܐ; ordinal numerals (see § 50. 3); e. g. ܠܟܬܝܠܐ *the third*, from ܠܟܬܐ; c) by affixing the terminations ܢܐ masc., ܢܝܐ fem.; e. g. ܕܘܢܢܐ masc., ܕܘܢܢܝܐ fem.

Rzm.—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 ܘܢܐ *son*; e. g. ܘܢܐܢܐ *man*, ܘܢܐܘܢܐ *voice*; ܘܢܐܘܢܐ *sir*; e. g. ܘܢܐܘܢܐܘܢܐ *enemy*; ܘܢܐܘܢܐܘܢܐ *much*; e. g. ܘܢܐܘܢܐܘܢܐܘܢܐ *householder*; ܘܢܐܘܢܐܘܢܐܘܢܐ *principal*; e. g. ܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ *firstling*; ܘܢܐܘܢܐܘܢܐܘܢܐ *house*; e. g. ܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ *corn-house*; sometimes ܘܢܐܘܢܐܘܢܐ *eating*; e. g. ܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ *adversary*. In changing the Concrete idea into the Abstract, either the last part of the compound word only is regarded; e. g. ܘܢܐܘܢܐܘܢܐܘܢܐ *hostility*, or both parts are changed into the feminine; e. g. ܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ *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; ܘܢܐܘܢܐܘܢܐܘܢܐ *ἀγία*, ܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ *εὐαγγέλιον*, ܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ *εἰσαγωγή*, ܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ *πύργος*, ܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ *γεωμετρία*, ܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ *ἡγεμων*, ܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ *μαλλον*, ܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ *μαθηματα*, ܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ *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. **ܩܪܝܢܐ** *the Franks*, **ܐܠܡܢܢܐ** *Germany*, **ܐܢܓܠܝܐ** *England*, **ܩܦܝܨܐ** *Prince*, **ܗܢܪܝܐ** *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. **ܦܝܘܬܐ** *feet* from **ܦܝܘܬܐ**, etc.

2. In respect to form, the feminine is characterized by the terminations **ܐ** (**ܐܐ**), **ܐܐ**, **ܐܐ**, **ܐܐ**. But the first of those final syllables, which is particularly used for the formation of feminines from masculines (e. g. **ܩܦܝܨܐ** *female companion* from **ܩܦܝܨܐ** *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 **ܐܐ**; e. g. **ܩܦܝܨܐ** *the queen*. The forms with **ܐܐ** and **ܐܐ** have arisen by apocope from **ܐܐܐ**; e. g. **ܩܦܝܨܐ** *goodness*, **ܩܦܝܨܐ** *beam*. The last of the above mentioned endings **ܐܐ** is seldom used; e. g. **ܩܦܝܨܐ** *part*.

REM.—1. The feminine ending **ة** is generally found in adjectives ; e. g. **مُحِبٌّ** masc. **مُحِبَّةٌ** fem. If the word ends with **ا**, this letter is changed into **ة**, and forms **مُحِبَّةٌ** ; e. g. **بِضَاءٌ** masc. **بِضَاءَةٌ** fem. Gentile nouns and numerals ending with **ب** change that termination into **ة** ; e. g. **مَسْؤُولٌ** masc. **مَسْؤُولَةٌ** fem. Nouns with **ل** final are masculine when **ل** is a radical letter of the noun ; e. g. **قَوْسٌ** bow, **زِينَةٌ** ornament, **زَيْتُونَةٌ** 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. **كَلْبٌ** ship, **سَبِيلٌ** way, **رِيبٌ** rib, **أَرْضٌ** earth, **إِنَاءٌ** pitcher, **بُيُوتٌ** well, **جَمَلٌ** herd, **جَيْشٌ** line of battle, **أَمْرٌ** com. time, **إِذِيٌّ** leather bottle, **سَيْفٌ** sword, com., **كَلْبٌ** burden, **كَلْبٌ** talent, **حِجَارَةٌ** stone, **بَطْنٌ** belly, **لِسَانٌ** com. tongue, **نَفْسٌ** soul, **نَارٌ** fire, **قَمَرٌ** com. moon, **دِفْعَةٌ** shield, **فَعْفَعَةٌ** com. moth, **فَرْعٌ** branch, **فَرْشٌ** bed, **رِيحٌ** com. wind, **رُعبٌ** com. terror, **رُعبٌ** com. firmament, **هَدِسٌ** hades, **رُعبٌ** rust, **سَمَاءٌ** com. heaven, **سَمَاءٌ** com. sun, **سَمَاءٌ** lily. Names of animals also are of the common gender ; e. g. **بَعِيتٌ** an ass, **بَعِيتٌ** a camel ; also the cardinal numbers from 20 to 100. Greek nouns retain their gender ; e. g. **συνόδος** **συνόδος**, **διαθήκη** **διαθήκη**. In general, those nouns are considered as feminine which come from the feminine of the Hebrew, ending in **ת**, and all of those nouns which, in the emphatic state, end in **ة** (§ 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 ܢܝܢܐ (ܠܢܝܢܐ masc. *two*, ܠܢܝܢܐ fem. *two*, ܠܢܝܢܐ *two hundred*, and ܠܢܝܢܐ *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 ܢܝܢܐ to the noun sing.; e. g. ܠܢܝܢܐ *mountains*, from ܠܢܝܢܐ; that of the feminine by ܢܝܢܐ (instead of ܐܢܝܢܐ); e. g. ܠܢܝܢܐ *virgin*, plur. ܠܢܝܢܐ.

Rem. 1. Plural masculines of derivatives from Verbs ܘܢܝܢܐ, ending with ܢܝܢܐ and ܢܝܢܐ, terminate in ܢܝܢܐ; e. g. ܠܢܝܢܐ *boy*, plur. ܠܢܝܢܐ; ܠܢܝܢܐ *dwelling*, plur. ܠܢܝܢܐ. Feminines ending in ܐܢܝܢܐ and ܠܢܝܢܐ take ܢܝܢܐ; e. g. ܠܢܝܢܐ *kingdom*, plur. ܠܢܝܢܐ; those ending in ܢܝܢܐ take ܢܝܢܐ; e. g. ܠܢܝܢܐ *creature*, plur. ܠܢܝܢܐ. Nouns derived from Verbs ܘܢܝܢܐ, if the doubled consonant appear again in the plural, take *Linea occultans* under the first of the similar letters; e. g. ܠܢܝܢܐ from ܠܢܝܢܐ *sea*, ܠܢܝܢܐ from ܠܢܝܢܐ *people*.

Rem. 2. Some masculines form the plural in the same manner as feminines. Here belong: ܠܢܝܢܐ *physician*, plur. ܠܢܝܢܐ; ܠܢܝܢܐ *crib*, plur. ܠܢܝܢܐ; ܠܢܝܢܐ *lion*, plur. ܠܢܝܢܐ; ܠܢܝܢܐ *place*, plur. ܠܢܝܢܐ; ܠܢܝܢܐ *snake*, plur. ܠܢܝܢܐ; ܠܢܝܢܐ *mule*, plur. ܠܢܝܢܐ; ܠܢܝܢܐ *throne*, plur. ܠܢܝܢܐ; ܠܢܝܢܐ *night*, plur. ܠܢܝܢܐ; ܠܢܝܢܐ *member*, plur. ܠܢܝܢܐ; ܠܢܝܢܐ *herdsman*, plur. (as a part. ܠܢܝܢܐ) ܠܢܝܢܐ; ܠܢܝܢܐ *cup-bearer*, plur. ܠܢܝܢܐ, &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 masculines; a) by rejecting the feminine ending of the emphatic singular (§ 45. 3), *أفلا* ell, *أفح*; (*أفلا* woman, *أفعا*); *أفلا* wall, *أفلا*; *أفلا* garden, *أفلا*; *أفلا* coal, *أفلا*; *أفلا* fig-basket, *أفلا*; *أفلا* tear, *أفلا*; *أفلا* thorn, *أفلا*; *أفلا* wheat, *أفلا*; *أفلا* window, *أفلا*; *أفلا* tile, *أفلا*; *أفلا* basin, *أفلا*; *أفلا* leaf (of paper), *أفلا*; *أفلا* sickle, *أفلا*; *أفلا* sieve, *أفلا*; *أفلا* word, *أفلا*; *أفلا* hair, *أفلا*; *أفلا* cave, *أفلا*; *أفلا* barley, *أفلا*; *أفلا* ship, *أفلا*; *أفلا* cluster (of grapes), *أفلا*; *أفلا* thong, *أفلا*; *أفلا* bridle, *أفلا*; *أفلا* bark, *أفلا*; *أفلا* almond, *أفلا*; *أفلا* year, *أفلا*; *أفلا* hour, *أفلا*; *أفلا* fig, *أفلا* etc.; b) by retaining *ل*; e. g. *أفلا* booty, *أفلا*; *أفلا* cry, *أفلا*; *أفلا* sight, *أفلا*; *أفلا* noxious means, *أفلا*; *أفلا* ugliness, *أفلا*; *أفلا* care, *أفلا*; *أفلا* calling, *أفلا*; *أفلا* rust, *أفلا* (see Agrell, *passim*, p. 70. sq.)

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

masculines as in some of the above examples, take **ā** or **ōī** between the plural ending and the last radical. Also some *feminines* in **īz** take **ā** and **ōī** before the plural ending; e.g. **āšōō** *people*, **īzōō**; **āšōō** *part*, **īzōō**; **āšōō** *offering*, **īzōō**; **āšōō** *mother*, **īzōō**; **āšōō** *handmaid*, **īzōō** (compare § 49). Sometimes **ā** is inserted; e. g. **īzōō** *bee*, **īzōō**; **āšōō** *place*, **āšōō**; **āšōō** *mare*, **āšōō**, 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. **āšōō** *granary*, or; b) the first part; e.g. **āšōō** *man-kind*, or; c) both parts; e.g. **āšōō** *tattling*.

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

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

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

ܐܘܢܐ; e. g. ܐܘܢܐ ܨܘܪܐܝܐ, ܐܘܢܐ ܩܝܘܢܐ; and neuters of this declension by ܐܘܢܐ; e. g. ܐܘܢܐ ܟܫܩܐܠܐܝܐ; the genitive by ܐܘܢܐ; e. g. ܐܘܢܐ ܐܘܪܝܢܐ; ܐܘܢܐ and ܐܘܢܐ of the third declension are represented by ܐܘܢܐ, ܐܘܢܐ, ܐܘܢܐ and ܐܘܢܐ; e. g. ܐܘܢܐ ܩܝܘܢܐ, ܐܘܢܐ ܩܝܘܢܐ, ܐܘܢܐ ܩܝܘܢܐ; ܐܘܢܐ from the singular in ܐܘܢܐ is represented by ܐܘܢܐ; e. g. ܐܘܢܐ ܐܘܪܝܢܐ; and the neuters ending in ܐܘܢܐ, are represented by ܐܘܢܐ and ܐܘܢܐ; e. g. ܐܘܢܐ ܐܘܪܝܢܐ and ܐܘܢܐ ܐܘܪܝܢܐ. Some of these plural endings occur in Latin nouns; e. g. ܐܘܢܐ ܐܘܪܝܢܐ; ܐܘܢܐ ܩܝܘܢܐ. The same is true in respect to Syriac words; e. g. ܐܘܢܐ garden, for ܐܘܢܐ from ܐܘܢܐ (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 ܐܘܢܐ. There are many nouns which never, or very seldom, occur in the absolute state; e. g. ܐܘܢܐ heat, ܐܘܢܐ situation, ܐܘܢܐ bull, ܐܘܢܐ death, etc.

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

plural, the ending **ب** is changed into **د**; e. g. **مُؤَدِّ** construct state from **مُؤَدِّب**. Nouns masc., which form the plural by **ب** (§ 44. Rem. 1), change that termination into **د**; e. g. **مُؤَدِّد** from **مُؤَدِّب**; *b*) in the fem. sing., **ب** of the absolute state is changed into **ل**; e. g. **مُؤَدِّل** from **مُؤَدِّب**. To the terminations **ة** and **د** only **ل** is added; e. g. **مُؤَدِّلَة** from **مُؤَدِّبَة**, **مُؤَدِّل د** from **مُؤَدِّب د**. In the plural, **ل** is appended instead of **ب**; e. g. **مُؤَدِّل** from **مُؤَدِّب**.

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

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

from **فَاوْط** *fruit*, **رَمَسْتَا** from **رَسْمَا** *odor*, **بِمَرَّةَتَا** from **بِمَرَّةٍ** *sight*, **بِأَيْ** from **بَيْ** *house*, etc.

REM. 2.—Feminines with masculine endings (§ 43. Rem.2), form the emphatic state like masculines by attaching the termination **تَا**; e. g. **أَرْضِي** *earth*, emphat. state **أَرْضِي**; **رُكْبِي** *knee*, emphat. state **رُكْبِي**. Before the ending **تَا** of the fem. absol., **ا** is inserted and quiesces in **اَ**; e. g. **بِمَرَّةَتَا** from **بِمَرَّةٍ** *joy*. Forms with **تَا** take **اَ**. Some words in the emphatic form take **اَ** before the last radical; e. g. **فَاوْطَا** from **فَاوْطٍ** *food*. Feminines which are formed from masculines, like **رُكْبِي** from **رُكْبٍ** and especially adjectives, form the emphatic state fem., by affixing the syllable **تَا** to the masc. absol.; e. g. **لُحْدَا** (from **لُحْدٍ** masc). Adjectives in **تَا** change this termination into **تِ**; e. g. **لُحْدَا** from **لُحْدٍ** *dull*. Those in **تَا** take **اَ** after **اَ**; e. g. **مَرْحَمَتَا** from **مَرْحَمَةٍ** *compassionate*. In the emphat. state plur., some words change **اَ** before **يَ** into **اَ**; e. g. **بِأَيْ** from **بَيْ** *sheep*. Some take **اَ**; e. g. **بِأَيْ** from **بَيْ** *part*. Others insert **اَ**; e. g. **بِأَيْ** from **بَيْ** *bundle*.

REM. 3.—The emphatic form is found even before the genitive, which is formed by **يَ**; e. g. **بِأَيْ** *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).

فَصُولًا فَصُولًا فَصُولًا فَصُولًا فَصُولًا (One dead).

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

| | | | | | |
|---------|---------|---------|---------|---------|-----------|
| مَلِكًا | مَلِكًا | مَلِكًا | مَلِكًا | مَلِكًا | King. |
| مَلِكًا | مَلِكًا | مَلِكًا | مَلِكًا | مَلِكًا | Beck. |
| مَلِكًا | مَلِكًا | مَلِكًا | مَلِكًا | مَلِكًا | Holiness. |
| مَلِكًا | مَلِكًا | مَلِكًا | مَلِكًا | مَلِكًا | Master. |
| مَلِكًا | مَلِكًا | مَلِكًا | مَلِكًا | مَلِكًا | Day. |
| مَلِكًا | مَلِكًا | مَلِكًا | مَلِكًا | مَلِكًا | Eye. |
| مَلِكًا | مَلِكًا | مَلِكًا | مَلِكًا | مَلِكًا | Impure. |

E. Nouns derived from Verbs ل ending with ل , ب , د , in which ل passes into ب and is movable as in both the other forms (Decl. V).

| | | | | | |
|---------|---------|---------|---------|---------|--------------|
| رُحْمًا | رُحْمًا | رُحْمًا | رُحْمًا | رُحْمًا | that grazes. |
| رُحْمًا | رُحْمًا | رُحْمًا | رُحْمًا | رُحْمًا | Herdsmen. |
| رُحْمًا | رُحْمًا | رُحْمًا | رُحْمًا | رُحْمًا | Abandoned. |
| * | * | * | رُحْمًا | رُحْمًا | Rest. |
| رُحْمًا | رُحْمًا | رُحْمًا | رُحْمًا | رُحْمًا | Prisoner. |

F E M I N I N E S.

A. Nouns with immutable vowels (أَ, إِ, ى, etc.) before the ending
 ى (Decl. I).

بُطُولَة *Virgin*, دُبُرَة *Bride*, مَدِينَة *City*.

Plural.

Singular.

| emphat. | constr. | absol. | emphat. | constr. | absol. |
|------------|------------|------------|------------|------------|------------|
| بُطُولَاتٍ | بُطُولَاتِ | بُطُولَاتُ | دُبُرَاتٍ | دُبُرَاتِ | دُبُرَاتُ |
| مَدِينَاتٍ | مَدِينَاتِ | مَدِينَاتُ | مَدِينَاتٍ | مَدِينَاتِ | مَدِينَاتُ |

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

أَرْمَلَة *Widow*, عَرَبَة *Chariot*, أَرْضَة *Alms*.

| | | | | | |
|-------------|-------------|-------------|-----------|-----------|-----------|
| أَرْمَلَاتٍ | أَرْمَلَاتِ | أَرْمَلَاتُ | عَرَبَاتٍ | عَرَبَاتِ | عَرَبَاتُ |
| أَرْمَلَاتٍ | أَرْمَلَاتِ | أَرْمَلَاتُ | عَرَبَاتٍ | عَرَبَاتِ | عَرَبَاتُ |
| أَرْمَلَاتٍ | أَرْمَلَاتِ | أَرْمَلَاتُ | عَرَبَاتٍ | عَرَبَاتِ | عَرَبَاتُ |

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

شَرِيكَة *Partner*, بَقَرَة *Cow*.

| | | | | | |
|------------|------------|------------|-----------|-----------|-----------|
| شَرِيكَاتٍ | شَرِيكَاتِ | شَرِيكَاتُ | بَقَرَاتٍ | بَقَرَاتِ | بَقَرَاتُ |
| شَرِيكَاتٍ | شَرِيكَاتِ | شَرِيكَاتُ | بَقَرَاتٍ | بَقَرَاتِ | بَقَرَاتُ |
| شَرِيكَاتٍ | شَرِيكَاتِ | شَرِيكَاتُ | بَقَرَاتٍ | بَقَرَاتِ | بَقَرَاتُ |

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

لُؤْمَانٌ *Blame*, **لُؤْمَانَةٌ** *Animal*, **لُؤْمَانَةٌ** *Girl*.

| | | | | | |
|------------------|--------------------|--------------------|------------------|--------------------|--------------------|
| لُؤْمَانٌ | لُؤْمَانَةٌ | لُؤْمَانَةٌ | لُؤْمَانٌ | لُؤْمَانَةٌ | لُؤْمَانَةٌ |
| لُؤْمَانٌ | لُؤْمَانَةٌ | لُؤْمَانَةٌ | لُؤْمَانٌ | لُؤْمَانَةٌ | لُؤْمَانَةٌ |
| لُؤْمَانٌ | لُؤْمَانَةٌ | لُؤْمَانَةٌ | لُؤْمَانٌ | لُؤْمَانَةٌ | لُؤْمَانَةٌ |

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

لُؤْمَانٌ *Thing*, **لُؤْمَانَةٌ** *Plague*, **لُؤْمَانَةٌ** *Creature*, **لُؤْمَانَةٌ** *Request*,
لُؤْمَانَةٌ *Part*, **لُؤْمَانَةٌ** *Dominion*.

| | | | | | |
|------------------|--------------------|--------------------|------------------|--------------------|--------------------|
| لُؤْمَانٌ | لُؤْمَانَةٌ | لُؤْمَانَةٌ | لُؤْمَانٌ | لُؤْمَانَةٌ | لُؤْمَانَةٌ |
| لُؤْمَانٌ | لُؤْمَانَةٌ | لُؤْمَانَةٌ | لُؤْمَانٌ | لُؤْمَانَةٌ | لُؤْمَانَةٌ |
| لُؤْمَانٌ | لُؤْمَانَةٌ | لُؤْمَانَةٌ | لُؤْمَانٌ | لُؤْمَانَةٌ | لُؤْمَانَةٌ |
| لُؤْمَانٌ | لُؤْمَانَةٌ | لُؤْمَانَةٌ | لُؤْمَانٌ | لُؤْمَانَةٌ | لُؤْمَانَةٌ |
| لُؤْمَانٌ | لُؤْمَانَةٌ | لُؤْمَانَةٌ | لُؤْمَانٌ | لُؤْمَانَةٌ | لُؤْمَانَةٌ |

§ 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. **كَلِمًا**, emphat. **كَلِمًا**, with suffix **كَلِمًا** ; **قَاتِمًا**, emphat. **قَاتِمًا**, with suffix **قَاتِمًا**. 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. **قَصَدًا**, emphat. **قَصَدًا**, with suffix **قَصَدًا**, **مَقْبَرًا** (from **قَبْر**), etc. In nouns, derived from Verbs **ل** ending in **ل**, emphat. state **لًا** (Decl. V), **ا** before the suffix of the 1 sing., 2 and 3 plur., quiesces in **ا** ; e. g. **مَلِكًا**, **مَلِكًا** from **مَلِكًا**, emphat. **مَلِكًا** ; but before the other suffixes **ا** is movable ; e. g. **مَلِكًا**, **مَلِكًا** ; (and according to Syriac grammarians, **ا** is movable even before the suffix 1 sing ; e. g. **مَلِكًا**). The same is true also of nouns ending with **ا** (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 **صَوَّرَ**, or **صَوَّرَ** creator, with suff. **صَوَّرَ**, **صَوَّرَ**. The same is true of nouns with **و** for **ل**; e. g. **صَوَّرَ** with suff. **صَوَّرَ**, **صَوَّرَ**, **صَوَّرَ**, etc., plur. **صَوَّرَ**, **صَوَّرَ**. But in cases where the termination **و** does not stand for **ل**, as in **صَوَّرَ**, **و** takes Lin. ocul. in suff. 1 sing. and 2 and 3 plur.; e. g. **صَوَّرَ**, **صَوَّرَ**, etc. In the other suff., and in the plur. with suff., the vowel of **و** is thrown back upon the preceding vacant consonant; e. g. **صَوَّرَ**, **صَوَّرَ**, plur. **صَوَّرَ**, **صَوَّرَ**, 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. **صَوَّرَ**. In the sing. masc., however, **و** passes into **و**; e. g. **صَوَّرَ** (also **صَوَّرَ** = Germ. *au* (Engl. *oi*, *nearly*), according to *Lud. de Dieu*, p. 160, but not according to *Amira*); and in the 3 fem. **و** before **و** passes into **و**; e. g. **صَوَّرَ** (§ 16. B). Plural nouns with **و**, attach the suffix to the construct form ending in **و**; e. g. **صَوَّرَ** with suff. **صَوَّرَ**, **صَوَّرَ**. So also in the emphatic ending with **و**; e. g. **صَوَّرَ**, **صَوَّرَ** (see *Lud. de Dieu*, p. 163). Also plurals with **و**; e. g. **صَوَّرَ**, with suff. **صَوَّرَ** and **صَوَّرَ**, and those plurals which, with the suffix of 1 sing., differ from the sing. with the same suff. only by taking Ribui; e. g. **صَوَّرَ** drink, with suff. **صَوَّرَ**; plur. emphat. **صَوَّرَ** with suff. **صَوَّرَ** and **صَوَّرَ** my drinks.

REM. 1.—Collective nouns sing. with Ribui, take the suff. sing.; e. g. **صَوَّرَ** with suff. **صَوَّرَ**, **صَوَّرَ**. Only **صَوَّرَ** takes the suff. plur.; e. g. **صَوَّرَ**. *Amira* p. 213, supposes that **صَوَّرَ** with both suffixes belongs here.

REM. 2. أَبٌ *father*, إِنٌّ *brother*, أَبْنٌ *father-in-law*, are formed anomalously. The first two, with the suff. of the 1 sing., change — into — ; e. g. أَبٌ . The last takes — ; e. g. أَبْنٌ . Final ا before the other suffixes is changed into ة ; e. g. أَبْنَةٌ , أَبْنَةٌ , أَبْنَةٌ , 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. أَبْنَةٌ from أَبْنَةٌ *widow*, emphat. state أَبْنَةٌ . 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. أَبْنَةٌ from أَبْنَةٌ , constr. state أَبْنَةٌ .

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

b) In the plural, feminines take singular suffixes; e. g. أَبْنَةٌ , أَبْنَةٌ , 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. أَبْنَةٌ *his ten*, أَبْنَةٌ *those two*, أَبْنَةٌ *those two*, أَبْنَةٌ *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, ؤ, آ, إ) e. g. رَأس *head*, مُدَبِّر *master*, مَدِينَة *leah*, مَدِينَة *midst*, مَدِينَة *partition*, مَدِينَة *native*. To the latter class belong likewise those nouns whose penult. syllable is either a close one; e. g. مَدِينَة *herbage*, (gentile nouns with ا; e. g. نَزَارِيَّة *Nazarite*), or such as would have a close penult syllable, if the Syrians employed duplication of letters (= *Dagh. forte*); e. g. سَرَّاف *thief*.

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

Decl. II. This includes nouns, with r and a , which have two consonants; e.g. qad *name*, or two syllables, of which the penult. is either a mixed one as in qad (part. pass. Aph.), qad *mighty*; or whose middle radical must be doubled; e.g. qad *a talent*; qad *sparrow*; or has an immutable vowel; e.g. qad *eternity*; qad *witness*; qad *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 qad with suff. qad , qad , and qad .

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

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

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 r or a , 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 derivati. of verbs with and without gutturals, and derivatives

A) To the first class belong forms like ملكم *king*, emphat. state مَلِكًا; كِتَابٌ *book*, emphat. state كِتَابًا; تِلْكَ *child*, emphat. state تِلْكَ; with suff. مَلِكْتَهُ, مَلِكْتَهُ, نَجَبٌ. To the form with Hholem in Hebrew corresponds حَمْدَةٌ *holiness*, emphat. state حَمْدَةً; رُكْبَةٌ *knee*, emphat. state رُكْبَةً (comp. § 15. 2. B. b). The same applies :

B) In forms with gutturals; e.g. خَبْرٌ *slave*, emphat. state خَبْرًا; مَلِكٌ *master*, emphat. state مَلِكًا. Here belong also emphat. forms like اَرْضٌ *earth*, اَشْرٌ *cedar*, اَوْطٌ *food*, اَوْسٌ *way*.

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

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

Decl. V. Here belong derivatives (mostly participles and infinitives) of Verbs اَوْ (comp. § 40.) ending in اَوْ, اَوْ and اَوْ. The distinguishing characteristic is, that ا is changed into اَوْ 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. اَوْ, emphat. state اَوًْا, with suff. اَوًْا. But before the suff. of the 1 sing. and 2 and 3 plur. ا quiesces in

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

REM.—From monosyllabic nouns ending with **ا** we find forms with **ا**; e. g. **كَلِمَاتِهِمْ** (Matt. vi. 4) from **كَلِمَاتِهِمْ**. Also from **كَلِمَاتِهِمْ** we have the plur. emphat. **كَلِمَاتِهِمْ** as though from **كَلِمَاتِهِمْ**. Here belongs also **كَلِمَاتِهِمْ** from the obsolete form **كَلِمَاتِهِمْ**, constr. state plur. **كَلِمَاتِهِمْ**. 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 **ا** is changed into **ا** movable with **ا** preceding; e. g. **كَلِمَاتِهِمْ** pasturing, plur. **كَلِمَاتِهِمْ**, constr. **كَلِمَاتِهِمْ**, emphat. **كَلِمَاتِهِمْ**; **كَلِمَاتِهِمْ** herdsman, on the contrary, becomes in the plur. **كَلِمَاتِهِمْ**, **كَلِمَاتِهِمْ**, **كَلِمَاتِهِمْ**. From **كَلِمَاتِهِمْ** master, both forms of the plur. occur; the latter form in **كَلِمَاتِهِمْ** throne. The noun **كَلِمَاتِهِمْ** prophet, in the plur., contracts **ا** and **ا** into **ا**; **كَلِمَاتِهِمْ**; while the adjective **كَلِمَاتِهِمْ** takes yet another **ا**, emphat. **كَلِمَاتِهِمْ**, plur. **كَلِمَاتِهِمْ**, **كَلِمَاتِهِمْ**, **كَلِمَاتِهِمْ**.

B. FEMININES.

Decl. I. This includes all the Feminines ending with **L'**, 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. **فَاطِمَةٌ** *virgin*, or the noun is a derivative of Verbs **فَعَّلَ**, in which case in the plural, the first of the duplicate radicals reappears, and takes Linea occultans; e. g. **دَعَا** (also **دَعَا**) *pretense* from **دَعَا**; **بَرَاءَةٌ** *bride*, plur. **بَرَاءَاتٌ**. The suff. of the 1. sing. is appended to the constr. state without the union vowel; e. g. **عَمَلَةٌ**. The suff. in other persons is joined with the form of the emphat. state; e. g. **عَمَلَاتٌ**, etc. (comp. § 46. 2).

REM.—From **جَمَاعَةٌ** *waistcoat*, appears the plur. **جَمَاعَاتٌ** as if from **جَمَاعَاتٌ** or **جَمَاعَاتٌ**. Some forms with final **ت** take Linea occult. in the emphat. state under **د**; e. g. **بَيْتٌ** *city*, emphat. state **بَيْتَاتٌ**; or **د** falls entirely away as in **أُخْرَى** *another*, emphatic state **أُخْرَى**.

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., — or — is inserted. This vowel is determined by the vowel belonging to corresponding masculine terminations; e. g. **أَيُّمَةٌ** *widow*, (from **أَيُّمٌ** masc.), emphat. state **أَيُّمَاتٌ**; **حَمَلَةٌ** (from **حَمَلٌ** masc.), emphat. state **حَمَلَاتٌ**; before gutturals — is always the vowel inserted between the two consonants in the emphat.; e. g. **بَعْدَةٌ** *fowl*, emphat. state **بَعْدَاتٌ**. In the reception of suffixes this declension agrees with decl. I; e. g. **عَمَلَاتٌ**, **أَيُّمَاتٌ**, **بَعْدَاتٌ** and **عَمَلَاتٌ**.

REM.—Some insert **ة**; e. g. **سَمَلَةٌ** *fall*, emphat. **سَمَلَاتٌ**. So too **عَجَبَةٌ** *wonder*, **عَجَبَاتٌ** *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. نَدِيَّة *female companion*, emphat. نَدِيَّة ; خَيْل *cow*, emphat. خَيْل . 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 زَيْل *alms*, has three emphatic forms; e. g. زَيْل , زَيْل , زَيْل . In the same manner also are inflected زَيْل *offering*, زَيْل *terror*, نِصْوَ *woman*, زَيْل *fear*, etc. The following contractions in the emphat. state should be mentioned: زَيْل for زَيْل *new*, زَيْل for زَيْل from زَيْل *vine*, زَيْل for زَيْل from زَيْل *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. زَيْل from زَيْل *reproach*, زَيْل from زَيْل *animal*. If the masc. be monosyllabic the vowel of the first syllable falls away; e. g. زَيْل from زَيْل *girl*, (ل masc.). But in the constr. state, and in all the plurals, ا and ا are movable; e. g. زَيْل , زَيْل , زَيْل , plur., زَيْل , 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. زَيْل , emphat. زَيْل from زَيْل .

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. زَيْل *calamity*, زَيْل *creature*. Also dissyllabic nouns belong here with immutable

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

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



Paradigms of Nouns

A. MASCULINE NOUNS.

| SINGULAR. | Decl. II. | Decl. IV. | Decl. V. | |
|-----------------|-----------------|--------------|---------------|---------------|
| Stat. absol. | شَهِيدٌ | مَلِكٌ | بُيُوتٌ | شَرِبٌ |
| | <i>Witness.</i> | <i>King.</i> | <i>Boy.</i> | <i>Drink.</i> |
| Suff.Sing. 1 c. | شَهِيدِي | مَلِكِي | بُيُوتِي | شَرِبِي |
| 2 m. | شَهِيدِيكَ | مَلِكِيكَ | بُيُوتِيكَ | شَرِبِيكَ |
| 2 f. | شَهِيدِيكِ | مَلِكِيكِ | بُيُوتِيكِ | شَرِبِيكِ |
| 3 m. | شَهِيدِهِ | مَلِكِهِ | بُيُوتِهِ | شَرِبِهِ |
| 3 f. | شَهِيدِهَا | مَلِكِهَا | بُيُوتِهَا | شَرِبِهَا |
| Suff.plur. 1 c. | شَهِيدِي | مَلِكِي | بُيُوتِي | شَرِبِي |
| 2 m. | شَهِيدِيكُمْ | مَلِكِيكُمْ | بُيُوتِيكُمْ | شَرِبِيكُمْ |
| 2 f. | شَهِيدِيكُنَّ | مَلِكِيكُنَّ | بُيُوتِيكُنَّ | شَرِبِيكُنَّ |
| 3 m. | شَهِيدِهِمْ | مَلِكِهِمْ | بُيُوتِهِمْ | شَرِبِهِمْ |
| 3 f. | شَهِيدِهِنَّ | مَلِكِهِنَّ | بُيُوتِهِنَّ | شَرِبِهِنَّ |

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

| PLURAL. | شَهِيدِي | مَلِكِي | بُيُوتِي | |
|-----------------|---------------|--------------|---------------|--------------|
| Suff.sing. 1 c. | شَهِيدِي | مَلِكِي | بُيُوتِي | شَرِبِي |
| 2 m. | شَهِيدِيكَ | مَلِكِيكَ | بُيُوتِيكَ | شَرِبِيكَ |
| 2 f. | شَهِيدِيكِ | مَلِكِيكِ | بُيُوتِيكِ | شَرِبِيكِ |
| 3 m. | شَهِيدِهِ | مَلِكِهِ | بُيُوتِهِ | شَرِبِهِ |
| 3 f. | شَهِيدِهَا | مَلِكِهَا | بُيُوتِهَا | شَرِبِهَا |
| Suff.plur. 1 c. | شَهِيدِي | مَلِكِي | بُيُوتِي | شَرِبِي |
| 2 m. | شَهِيدِيكُمْ | مَلِكِيكُمْ | بُيُوتِيكُمْ | شَرِبِيكُمْ |
| 2 f. | شَهِيدِيكُنَّ | مَلِكِيكُنَّ | بُيُوتِيكُنَّ | شَرِبِيكُنَّ |
| 3 m. | شَهِيدِهِمْ | مَلِكِهِمْ | بُيُوتِهِمْ | شَرِبِهِمْ |
| 3 f. | شَهِيدِهِنَّ | مَلِكِهِنَّ | بُيُوتِهِنَّ | شَرِبِهِنَّ |

§ 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.

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. | |
|--------|--------|----|--------|--------|-----|
| ܡܝܪܐ | ܡܝܪܐ | 1. | ܦܝܢܐ | ܦܝܢܐ | 6. |
| ܠܘܘܬܝܐ | ܠܘܘܬܝܐ | 2. | ܩܘܬܝܐ | ܩܘܬܝܐ | 7. |
| ܕܠܘܬܝܐ | ܕܠܘܬܝܐ | 3. | ܠܘܘܬܝܐ | ܠܘܘܬܝܐ | 8. |
| ܐܘܘܬܝܐ | ܐܘܘܬܝܐ | 4. | ܠܘܘܬܝܐ | ܠܘܘܬܝܐ | 9. |
| ܚܘܘܬܝܐ | ܚܘܘܬܝܐ | 5. | ܚܘܘܬܝܐ | ܚܘܘܬܝܐ | 10. |

REM.—Upon the union of these numerical words with suffixes, see § 48. 2. b. Rem.

The tens from 30 to 90 are expressed by the plural of the cardinals from 3 to 9; e. g. 30, ܠܘܘܬܝܐ; 40, ܐܘܘܬܝܐ; 50, ܚܘܘܬܝܐ; 60, ܩܘܬܝܐ; 70, ܦܝܢܐ; 80, ܠܘܘܬܝܐ; 90, ܠܘܘܬܝܐ. The plural of 10 (ܚܘܘܬܝܐ) represents 20. All plurals are of the common gender. 100, ܠܘܘܬܝܐ; 200, ܠܘܘܬܝܐ; 300, ܠܘܘܬܝܐ, etc., with the preceding unit in the feminine. 1000 (instead of ܠܘܘܬܝܐ or ܠܘܘܬܝܐ, emphat. ܠܘܘܬܝܐ, plur. ܠܘܘܬܝܐ); ܠܘܘܬܝܐ 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. |
|--------------------------|------------------------|-----|---------------------------|-------------------------|
| بِعَشْرَةٍ | بِعَشْرٍ | 11. | عَشْرَةٌ | عَشْرٌ |
| ثَلَاثَ عَشْرٍ | ثَلَاثِ عَشْرٍ | 12. | عَشْرَةٌ | عَشْرٌ |
| أَرْبَعَةَ عَشْرٍ | أَرْبَعِ عَشْرٍ | 13. | خَمْسَةَ عَشْرٍ | خَمْسِ عَشْرٍ |
| أَخْرَسَةَ عَشْرٍ | أَخْرَسِ عَشْرٍ | 14. | سِتَّةَ عَشْرٍ | سِتِّ عَشْرٍ |
| سَبْعَةَ عَشْرٍ | سَبْعِ عَشْرٍ | 15. | سَبْعَةَ عَشْرٍ | سَبْعِ عَشْرٍ |
| | سَبْعِ عَشْرٍ | | أَعْرَافَةَ عَشْرٍ | أَعْرَافِ عَشْرٍ |
| | | | أَعْرَافَةَ عَشْرٍ | أَعْرَافِ عَشْرٍ |
| | | | أَعْرَافَةَ عَشْرٍ | أَعْرَافِ عَشْرٍ |

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 **ع**; e. g. **أَلْفٌ** **ثَلَاثِ عَشْرٍ** masc. 33, **عَشْرٌ** **سَبْعِ عَشْرٍ** fem. 65. Sometimes the units precede; e. g. **أَخْرَسِ عَشْرٍ** 24, etc. So if the number of numerical words combined be large, the greater numerals are always placed before the smaller; e. g. **أَلْفٌ** **أَلْفٌ** **أَلْفٌ** 1827.

3. The ordinal numbers, from 3 to 10, are formed from the cardinal numbers by adding the terminations **أَوَّلٌ** masc., **أُولَى** 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. |
|--------------------|------------------|--------------------|-----------------------|---------------------|
| أُولَى | أَوَّلٌ | <i>the first.</i> | سَادِسَةٌ | سَادِسٌ |
| ثَانِيَةٌ | ثَانِيٌ | <i>the second.</i> | سَابِعَةٌ | سَابِعٌ |
| ثَلَاثِيَةٌ | ثَلَاثِيٌ | <i>the third.</i> | أَخْرَسِيَةٌ | أَخْرَسِيٌ |
| رَبِيعِيَةٌ | رَبِيعِيٌ | <i>the fourth.</i> | سِتِّيَّةٌ | سِتِّيٌّ |
| خَمْسِيَّةٌ | خَمْسِيٌّ | <i>the fifth.</i> | أَعْرَافِيَّةٌ | أَعْرَافِيٌّ |
| | | | أَعْرَافِيَّةٌ | أَعْرَافِيٌّ |

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

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. $\text{לְעָשְׂרִים־אֶחָדִים}$ fem., $\text{לְעָשְׂרִים־אֶחָדִים־מָאֵס}$ masc. *the eleventh*, $\text{לְעָשְׂרִים־שְׁנַיִם־לְעָשְׂרִים}$ fem., $\text{לְעָשְׂרִים־שְׁנַיִם־לְעָשְׂרִים־מָאֵס}$ masc. *the twelfth*, etc. Sometimes the ordinal 10 is united with a cardinal number and the word is preceded by יָ ; e. g. $\text{יָעָשְׂרִים־אֶחָדִים}$, $\text{יָעָשְׂרִים־שְׁנַיִם־לְעָשְׂרִים}$, etc.

REM.—The Syrians, like the Hebrews, express the idea of a *part*, by a feminine form and the insertion of ָ after the first radical letter; e. g. $\text{לְאִלְפִינִים־לְעָשְׂרִים־שְׁנַיִם־לְעָשְׂרִים־אֶחָדִים}$ *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: כֵּן *so*, לֹא , אֵין , *not*, $\text{שָׁמַרְתָּ$ *there*, הֵנָּה *here*.

2. Those derived from nouns and adjectives with the characteristic endings ָ , ָ , ָ and ָ , are the following;

אַתְּ אַחֲרַיְתָא *at last*, אַתְּ אֶרְשֻׁתָּא *at first*, אַתְּ אֶנְתֵּנָא *again*, אַתְּ אֵלֹהִים *godly*, אַתְּ אֶרְשֻׁתָּא *in short*, אַתְּ אֶרְשֻׁתָּא *Hebraically*, אַתְּ אֶרְשֻׁתָּא *today*.

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

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

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

§ 52. Prepositions.

1. To the original Prepositions belong the prefixes אַתְּ, אַתְּ (gen.), אַתְּ (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. אַתְּ אֶרְשֻׁתָּא. Prefix prepositions take the vowel, which is usually אַתְּ, when

the following consonant is vacant ; e. g. كَهَاتًا، ضَعْفًا، or when the vowel falls back from the quiescents | or σ; e. g. ضَعْفًا from مُضًا for مَضًا; كَهَاتًا for كَهَاتًا. Before words which begin with |, م or ح, the vowels, in which these letters quiesce, fall back upon the preceding prefix ; e. g. ضَعْفًا، ضَعْفًا، ضَعْفًا، ضَعْفًا from ضَعْفًا، etc.

REM.—Before | and ح, these prepositions take َ, probably because they were also written | and ح. In ضَعْفًا and ضَعْفًا the preposition ض quiesces in َ, * which falls back (comp. § 15. 2. B. c. and the tables following); e. g. ضَعْفًا، ضَعْفًا، except when suffixes are appended with a union vowel, in which case the َ of the second syllable falls away and the original form reappears ; e. g. ضَعْفًا، etc. Among the original prepositions may also be reckoned the monosyllables حَمَ with, لَعَنَ by, لَعَنَ to.

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

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

*Instead of saying that ض quiesces in َ the author should have said that ض takes the vowel َ with َ quiescing in it, as ض is not a quiescent (see § 13).—TR.

§ 53. *Conjunctions and Interjections.*

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

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

2. Compound Conjunctions are ; a) with **إِ** ; e. g. **إِذَا** *if*, **إِلَّا** and **إِلَّا إِنْ** *unless*, **رَبَّمَا** *although*, **بِئْسَ** and **بِئْسَ** *but*, **إِنْ** — **إِنْ** *be it—be it* ; b) with **بِ** ; e. g. **لَعَنَ** *lest*, especially after prepositions ; e. g. **بِ** *as*, **بِ** *because*, **بِ** *lest*, **بِ** *until* ; c) with other conjunctions ; e. g. **هَذَا** *hence*, **فَإِنَّ** *now*, **فَإِنَّ** *therefore*, **بِئْسَ** *although*. From the Greek are borrowed **إِلَّا** *ἀλλὰ*, **بِئْسَ** *γὰρ*, **بِئْسَ** *ὅτι*, **فَإِنَّ** *μὲν*.

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

PART THIRD.

SYNTAX.

CHAPTER FIRST.

THE PRONOUN.

§ 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 إِخْوَتِي** *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. a) by the genitive ; e.g. Matt. iii. 11. **أَنَا لَمْ أَصْلَحُ** *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 يَأْتِي** *but no one comes to me,* Luke xxiii. 41 ; γ) by the accusative ; e.g. Kirsh. iv. 7.-9. **أَنَا أَسْأَلُ** *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. **أَتَيْتُمْ وَأَنْتُمْ تَخْشَوْنَ إِيَّاهُ مِنْ** *what then shall we do?* Upon **أَنْتُمْ** and **أَتَيْتُمْ** 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 **أَتَى** (see §38); e.g. **أَتَى حَقًّا** *she is true*; Matt. xxiv. 26. **أَتَى فِي الْوَبْصَةِ** *he is in the desert*; verse 23. **أَتَى هُنَا** *he is here*; *b*) of the finite verb with its participle; e. g. **أَنَا أَقُولُ** *I say*, **أَنْتَ كُنْتَ** *thou art born* (comp. § 64).

REM.—(Upon **أَنَا** and **أَنْتَ** 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. **أَنَا نَقْرُؤُ** *we read*, **أَنَا قِدِّسِينَ** *we are holy*. It is also found sometimes in other persons; e. g. Eph. iii. 13. **أَنَا** *I beseech*; Gal.v.3. **أَنَا** *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. **أَنَا أَنَا** *I am*; xiv. 20. **أَنَا فِيَّ أَنَا** *ye are in me*; Matt. xxvi. 73; or the part. present of the finite verb is placed between; e.g. Matt. iii. 11. **أَنَا صَافِّئُ** *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. **أَنَا مِنْ هَارَانَ** *whence are ye?—we are from Haran*; Assem. I. 33; 12. 13.

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

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

REM. 2.—We should mention the use of the suff. in **מִלְכְּךָ**, **מִלְכְּךָ**, for the pronoun of the second, and in **אֶלְכֶם**, **אֶלְכֶם**, for the pronoun of the first person, when the discourse is addressed to superiors; e. g. Genesis xlv. 16. **מַה נֹּאמַר לְמִלְכְּךָ** *what shall we say to thee (my lord)?* **מִלְכְּךָ** *our (thy servants') iniquity*; verse 32. So kings in speaking of themselves use **מִלְכְּךָ**; e. g. Esth. viii. 8. **כָּתוּב בְּשֵׁם מִלְכְּךָ** *write in (my) the king's name*; and in reference to God, **אֱלֹהֶיךָ** is used; e. g. Gen. v. 1. Also **מִלְכְּךָ** stands connected with the second and third persons; e. g. Mark xii. 37. **מִלְכְּךָ** *he calls him his (my) Lord*, and differs from **מִלְכְּךָ**, 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 **אֵת** (אֵת) (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. **أَنَا كَمَا أَتَكَلَّمُ** *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. **أَوْ لِمَنْ نَتَوَقَّعُ** *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. **بِإِيمَانٍ** *by faith is a man justified*. **وَأَوْلَادِهِ** is sometimes connected with a plural; e. g. Ephr. I. 214, D. **وَأَوْلَادِهِ** *on account of his wives and children*.

REM.—Sometimes also the fem. **وَأَوْلَادِهِ** (still more emphatic), is found; e. g. Rev. xxi. 2. **وَأَوْلَادِهِ** — **وَأَوْلَادِهِ** *and I saw (it) the holy city*; xxii. 19, and the plur. **وَأَوْلَادِهِ** Assem. I. 77, A. 20, 21. **وَأَوْلَادِهِ** and **وَأَوْلَادِهِ** are sometimes united together without emphasis; e. g. John v.9. **وَأَوْلَادِهِ** *and this day*; Barh. 148, 3. Also in the plur.; e. g. Matt. iii. 1. **وَأَوْلَادِهِ** *but in these days*. The pleonastic use of **وَأَوْلَادِهِ** 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 **وَأَوْلَادِهِ** as though by way of explanation follows; e. g. Matt. i. 21. **وَأَوْلَادِهِ** *for he shall bless (it) his people*; verse 24; ii. 6, 11; Mark xiv. 47. Without **وَأَوْلَادِهِ** in Matt. xxv. 25. **وَأَوْلَادِهِ** *I buried (it) thy talent*; xxvii. 5; I Tim. vi. 14.

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

to the Aramaeans ; Ephr. I. 226. B. **مُوسَى قَامَ كَمَا مَدَامَا** *Moses stood up* ; Matt. iii. 2. **مَلَكُوتُ السَّمَاوَاتِ قَرِيبٌ** *the kingdom of heaven is near* ; the same is true frequently, after **فَتَجِبْ** (= to depart from this life) ; e. g. John xi. 14. **كَانَ قَدِ امْتَدَّ** *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. **هُوَ** to believe ; John xi. 31 ; **صَنَعَ** to make, Barh. 217, 10 ; **هَلَا** to be foolish, Rom. i. 22 ; and even after **إِنَّمَا** 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 فِئْتًا مِنْ مَدَامَا** — **وَأَمَّا هُوَ** *he brought out all of the silver coin and heaped (it) up before him* ; particularly the neuter ; e. g. Gen. xxiv. 49. **أَخْبَرْتَنِي بِهَا** *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. **كُنَّا نَعْتَمِدُهَا وَنُحَرِّمُهَا** *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. **صَعَفَتِ** **فِي كَهَاتَمِ** **؟** **بِسْمِ** *in the name of the only begotten* ; xii. 3. **بَعَدَتْ** **فِي** *the feet of Jesus* ; verse 31 ; Acts v. 2 ; Ephr. I. 87, B.

REM.—Here belongs also the repetition of the suff. before **فِي** (§ 54. B. 4. Rem. 1) and after **فِي** — *all*, without **؟** following it ; e. g. Matt. xiii. 2. **فِي** **فِي** *the whole multitude* ; ii. 3, 4 ; Kirsh. 114, 10. **فِي** **فِي** *all cities*. Sometimes **فِي** with suffix occurs after the noun ; e. g. Barh. 71, 6. **فِي** **فِي** *but the whole people* ; Matt. vi. 33. **فِي** **فِي** *all these things*. Without the suffix **فِي** signifies *each, every* ; e. g. Matt. iv. 4. **فِي** **فِي** *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. **ܐܚܘܘܬܐ ܕܝܫܘܥ** *according to (it) the law*; John i. 42. **ܕܝܫܘܥ** *to (him) Jesus*; xviii. 15; **ܕܝܫܘܥ** Rev. v. 11; **ܕܝܫܘܥ** Luke xxiii. 7; **ܕܝܫܘܥ** Rom. viii. 3. **ܕܝܫܘܥ** *for (it) sin*; **ܕܝܫܘܥ** Acts iii. 6; **ܕܝܫܘܥ** Rom. xiii. 6; Barh. 74, 18. **ܕܝܫܘܥ** *against (him) the tyrant*; **ܕܝܫܘܥ** 76, 11; **ܕܝܫܘܥ** Luke v. 19; b) or the preceding preposition with the suffix is repeated before the noun; e. g. Luke ii. 8. **ܕܝܫܘܥ ܕܝܫܘܥ** *in (it) the field*; Barh. 192, 7; Assem. I. 27, 1, 29; Ephr. I. 87, B; **ܕܝܫܘܥ** John ii. 2. **ܕܝܫܘܥ ܕܝܫܘܥ** *to (it) to the feast*; **ܕܝܫܘܥ** Acts viii. 35; **ܕܝܫܘܥ** Acts ix. 21, etc.

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General Remark on Personal Pronouns.

In Syriac, we also find in personal pronouns *enallage*; a) of number in **ܕܝܫܘܥ**; e. g. Barh. 166, 6. **ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ** *there were among them twenty women and ten children*; in words whose plural only is used; e. g. Luke xxiii. 45. **ܕܝܫܘܥ ܕܝܫܘܥ** *the veil of the temple was rent (in its midst) in twain*. The same is true in the dual; e. g. Hebrews xi. 26. **ܕܝܫܘܥ ܕܝܫܘܥ** *the treasures (of it) Egypt*; Barh. 108, 2; b) of gender; e. g. Michael. Chr. 20, 9, 10. **ܕܝܫܘܥ ܕܝܫܘܥ** *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. **ܕܝܫܘܥ ܕܝܫܘܥ** *they found a great many men, — and these also they led into captivity*; **ܕܝܫܘܥ** 580, 1, 2; **ܕܝܫܘܥ** 591, 5, 6; **ܕܝܫܘܥ** 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? مَعَهُ? *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. E; 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 ? ; e. g. John i. 48; by ? 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* **وَدَصَفَ اَيْدِ نَكَب** upon whom (me) thou hast ridden. The relative alone sometimes marks the accusative, particularly the neuter; e. g. Gen. i. 31. **فَلَا يَخْبِرُ** all that he made. The relative is sometimes used before the mark of the case; e.g. Barh. 43, 12. **بِحَضْرَتِنَا** to which time; 137, 5. **اَلْوَسْمَانِ** 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 **وَاوَسْ**, **وَاوَسْ**, **وَاوَسْ** masc., **وَاوَسْ**, **وَاوَسْ** fem., and in the plur. **وَاوَسْ** masc., **وَاوَسْ** fem.; e. g. John vii. 16. **اَلَّذِي** **بِوَسْمَانِ** but his, who has sent me; Rom. iv. 5; vii. 6; Phil. ii. 6. **اَلَّذِي** **بِوَسْمَانِ** that, which was; John i. 24. **اَلَّذِي** **بِوَسْمَانِ** those who were sent; Barh. 17, 2; 170, 5; b) by **وَاوَسْ** masc. and fem., and **وَاوَسْ** neut.; e. g. Matt. xiii. 12. **اَلَّذِي** **بِوَسْمَانِ** to him who hath, shall be given; John iv. 34; v. 30; vii. 17, 18; Matt. xiii. 17. **اَلَّذِي** **بِوَسْمَانِ** that which ye see; Rom. i. 28; viii. 25; c) by **وَاوَسْ** masc., **وَاوَسْ** fem. and plur. **وَاوَسْ** com.; e. g. Rom. ii. 29. **اَلَّذِي** **بِوَسْمَانِ** he who is inwardly; John ix. 8; Rom. ii. 2, 3; iv. 7; v. 14; Barh. 85, 3; d) frequently by the participle; e.g. Rom. vii. 1. **اَلَّذِي** **بِوَسْمَانِ** those who know the law.

REM.—If a particular emphasis is to be indicated the demonstrative is doubled; e. g. John ix. 8. **اَلَّذِي** **بِوَسْمَانِ** **اَلَّذِي** **بِوَسْمَانِ** this very one is he who sat. Sometimes, like the Greek attraction, the demonstrative is wanting; e. g. John iv. 14. **اَلَّذِي** **بِوَسْمَانِ** **اَلَّذِي** **بِوَسْمَانِ** **اَلَّذِي** **بِوَسْمَانِ**; or the relative is wanting; e. g. Heb. v. 2. **اَلَّذِي** **بِوَسْمَانِ** **اَلَّذِي** **بِوَسْمَانِ** 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. **اَلَّذِي** **بِوَسْمَانِ** **اَلَّذِي** **بِوَسْمَانِ** 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 ܐܘܬܐ and ܐܘܬܐ (§ 17. 1. Rem.); e. g. Matt. v. 47. Sometimes ܐܘܬܐ 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. $\text{ܘܡܗܘܢ ܐܘܬܐ ܐܘܬܐ ܐܘܬܐ ܐܘܬܐ ܐܘܬܐ}$ *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. ܘܡܗܘܢ ܐܘܬܐ ܐܘܬܐ *whose daughter art thou?* or so that ܐܘܬܐ follows with ܐܘܬܐ preceding; e. g. I Sam. xii. 3. ܘܡܗܘܢ ܐܘܬܐ ܐܘܬܐ *from whose hand?* or ܐܘܬܐ stands before the noun; e. g. Matt. xxii. 20. ܘܡܗܘܢ ܐܘܬܐ ܐܘܬܐ *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. ܘܡܗܘܢ ܐܘܬܐ *to whom shall I give?* Matt. xii. 27. ܘܡܗܘܢ ܐܘܬܐ *whereby?*

REM.—Sometimes ܐܘܬܐ occurs instead of the relative in the indirect question, without ܐܘܬܐ following it; e. g. Matt. xxiv. 42. ܘܡܗܘܢ ܐܘܬܐ ܐܘܬܐ *at what hour your lord will come?* and ܘܡܗܘܢ ܐܘܬܐ includes ܐܘܬܐ ; e. g. John xviii. 38. ܘܡܗܘܢ ܐܘܬܐ *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. **شَهِدَ عَلَى نَفْسِهِ** *he killed himself* ; 77, 5. **أَخْتَرُوا 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 **بِنَفْسِهِ** and **بِنَفْسِهَا**. The former is used in reference to persons ; e.g. Matt. xxiii. 12. **يَعْلَمُ نَفْسَهُ** *he who exalleth himself* ; Barh. 56, 2 ; 84, 15 ; 144, 12 ; less frequently, in reference to things ; e. g. Luke xi. 17. **كُلُّ مَلَكُوتٍ مُتَضَمِّدٍ عَلَى نَفْسِهِ** *every kingdom which is divided against itself*. **بِنَفْسِهِ** is used in reference to both persons and things ; e.g. II Cor. xii. 15. **أَنَا بِنَفْسِي** *I give myself* ; Luke xi. 17. **بَيْتٌ مُتَضَمِّدٌ عَلَى نَفْسِهِ** *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 **بِنَفْسِهِ** and **بِنَفْسِهَا** by way of periphrasis for other pronouns ; e. g. Rom. x. 3. **بِنَفْسِهِمْ** *their own righteousness* ; 1 Cor. vi. 19 ; Phil. ii. 4, 5 ; Rom. ix. 3. **أَنَا بِنَفْسِي** *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 **كُلٌّ** Gen. xl. 5 ; **أَنْفِ** 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 **كُلٌّ** Matt. vii. 17 ; I John iv. 3 ; **كُلٌّ** Assem. I. 11, A. 19 ; β) by a repetition of the noun defined by *each, every* ; e. g. II Kings

xvii. 29. **כָּל־עַמָּה** *every nation*; Matt. xx. 10; γ) by the plural; e.g. Amos iv. 4. **כָּל־יּוֹמָא** *every morning*; sometimes by the singular which is to be considered as a distributive; e. g. Jer. xxxvii. 21. **כָּל־יּוֹמָא** *each day*. The neuter is expressed by **כָּל־מָדָּם** John iv. 25.

3. *Whosoever*, (*quicumque*), is expressed by **כָּל־אִנּוֹ** or **כָּל־מִי** John i. 7; 1 Cor. iii. 13; δ) **כָּל־אִנּוֹ** Matt. xiii. 19; ϵ) **כָּל־אִנּוֹ** I John iii. 8; ζ) **כָּל־אִנּוֹ** Mark vii. 16; Barh. 195, 3; 198, 12. The neuter by η) **כָּל־מִי** Acts iii. 22; iv. 23; θ) **כָּל־מָדָּם** Matt. x. 27.

4. *Somebody*, *anybody* (*aliquis*), in interrogative and conditional clauses, are expressed; *a*) by **אִנּוֹ** and **אִנּוֹ** John iv. 33. **הֲאִנּוֹ אָכַל מִמֶּנּוּ לֶחֶם** *hath any one brought him aught to eat?* vii. 48; I Tim. vi. 3. **אִנּוֹ אִנּוֹ** α) **אִנּוֹ** *if any one teach*; Rev. xxii. 18; *b*) by β) **כָּל־אִנּוֹ** Mark vii. 16. **הֲאִנּוֹ אִנּוֹ** *hath any one?* *c*) sometimes by γ) **כָּל־אִנּוֹ** Rom. iii. 3. **אִנּוֹ אִנּוֹ** *si quis*; Mark xii. 5; or more in accordance with the Hebrew idiom, by **אִנּוֹ** Lev. iv. 2; v. 1, 2, 4; vii. 27. The neuter is expressed; *a*) by **כָּל־מָדָּם** Acts v. 36; **כָּל־מָדָּם** *that he was something (great)*; John vii. 4; I John ii. 15; *b*) sometimes by β) **כָּל־מָדָּם** Lev. v. 9. **כָּל־מָדָּם** *some (of the) blood*; or γ) **כָּל־מָדָּם** (= γ) Gen. xviii. 14.

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

lowed by **قَدِمَ** Matt. x. 26; with **قَدِمَ** preceding, II Cor. vi. 10; without **قَدِمَ** James iv. 2; *b*) as adjectives, by **لَا** after the noun, with the verb, I Cor. ii. 9. **لَا حَسِبْنَا لَهَا مَرَاتِلَ** *no eye hath seen it*; before the noun, Rom. viii. 39. **لَا حَيَّةٌ** *no creature*; by **كَلِمَةٍ** with the noun following, Luke iv. 24. **كَلِمَةٍ لَّا نَبِيٌّ** *no prophet*; Heb. iv. 13; with the noun preceding, Eph. v. 5; with the words standing between, John xv. 22. **لَا حَسِبْنَا لَهُمُ عَصِيَّةً** *they would have had no sin*.

6. *Some, any*, are expressed; *a*) by **أَمَّا** Matt. xvi. 14. **أَمَّا قَائِلِي** *some say*; John ix. 9; with words interposed, vii. 12. **أَمَّا قَائِلِي** *for some said*; **أَمَّا** I Cor. viii. 7; xv. 34; II Thes. iii. 11; *b*) by **أَنْفِ** Phil. i. 15; I Tim. iv. 1; **أَنْفِ** John. ix. 16; *c*) elliptically, by **قَتَلُ**, Matt. xxiii. 34. **قَتَلُ** *some shall ye kill*; Mark xii. 5; Acts xvii. 32; Rom. iii. 3; *d*) sometimes by the plural of the noun; e. g. Dan. viii. 27. **بَعْضَ أَيَّامٍ** *some days*; **بَعْضَ أَيَّامٍ**, Gen. xxix. 20. The neuter is expressed by **أَمَّا**, Matt. xiii. 4. **أَمَّا** *some fell*; also in verse 8.

7. *Some, others*, are expressed; *a*) by **أَنْفِ** — **أَنْفِ**, Acts xxviii. 24; or by **أَنْفِ** — **أَنْفِ** Phil. i. 15; *b*) by **أَمَّا** — **أَمَّا** Matt. xvi. 14; John vii. 12; or with **أَمَّا** repeated, Assem. I. 10. Rem. 1, 2; *c*) by **قَتَلُ** — **قَتَلُ** Acts xvii. 32; Barh. 105, 10; with the sign of the case prefixed, 114, 14. **قَتَلُ** *some they killed, others he blinded*; finally by **أَنْفِ** — **أَنْفِ**, Barh. 98, 18.

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

فَهَـٰؤُلَآءِ فِـي هَـٰؤُلَآءِ فِـي هَـٰؤُلَآءِ, John vii. 40. *Some this—others that, by*
 هَـٰؤُلَآءِ هَـٰؤُلَآءِ Acts xix. 32.

8. *The one, the other, (alter)* are expressed; a) of persons, by: هَـٰؤُلَآءِ masc. هَـٰؤُلَآءِ fem., repeated; or by: هَـٰؤُلَآءِ — هَـٰؤُلَآءِ Isa. iii. 5; هَـٰؤُلَآءِ — هَـٰؤُلَآءِ Gen. xiii. 11; also of inanimate objects, Matt. xii. 13. هَـٰؤُلَآءِ هَـٰؤُلَآءِ هَـٰؤُلَآءِ he stretched forth his hand and it became sound as the other; I Cor. xiv.7; Col. iii. 13. هَـٰؤُلَآءِ هَـٰؤُلَآءِ هَـٰؤُلَآءِ if one hath an accusation against another; Phil. ii. 3, 4; b) by هَـٰؤُلَآءِ or هَـٰؤُلَآءِ repeated, Rom. xii.10; هَـٰؤُلَآءِ هَـٰؤُلَآءِ one to the other (=each other, comp. Remark); Matt. xxiv. 10; John xiii. 35; also by هَـٰؤُلَآءِ — هَـٰؤُلَآءِ Matt. vi. 24. هَـٰؤُلَآءِ — هَـٰؤُلَآءِ John iv. 37; c) by the repetition of the same noun, Acts xxi. 34. هَـٰؤُلَآءِ هَـٰؤُلَآءِ — هَـٰؤُلَآءِ one this, another that; or by هَـٰؤُلَآءِ Gal. vi.2. هَـٰؤُلَآءِ هَـٰؤُلَآءِ هَـٰؤُلَآءِ let one bear another's burden.

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

9. *The same, himself, herself, itself,* are expressed; a) by a personal pronoun doubled, with هَـٰؤُلَآءِ placed between; e. g. Heb. x.11. هَـٰؤُلَآءِ هَـٰؤُلَآءِ هَـٰؤُلَآءِ the same sacrifice; Phil. iii.1. هَـٰؤُلَآءِ هَـٰؤُلَآءِ the same; also without هَـٰؤُلَآءِ; e.g. Assem. I.44, 13. هَـٰؤُلَآءِ هَـٰؤُلَآءِ هَـٰؤُلَآءِ 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. هَـٰؤُلَآءِ هَـٰؤُلَآءِ at the same hour; Heb. ii. 14; ix. 24. هَـٰؤُلَآءِ هَـٰؤُلَآءِ into heaven itself; Matt. xxvi. 44; Heb. ix. 21.

قَتْنَتَهُ مَعَهُ دَمًا with the same blood ; with دَمًا and the noun following ; e.g. Assem. I.415,3. دَمًا مِثْلَهُ دَمًا the same year ; 416, 1 ; *d*) sometimes by نَصْرًا and صِدْقًا with suffix (§ 58. A), Matt. iv. 6 ; John v. 26, 43.

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

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

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

11. *As great—as (tantus quantus)* is expressed by مَرَّةً ; e.g. Barh. 190, 16. مَرَّةً مَرَّةً — مَرَّةً مَرَّةً they saw no need so great as on this day. *Of which nature—of such, or so as (talis—qualis)*, are expressed by مَرَّةً — مَرَّةً ; e.g. Assem. I.39 ; 17, 18. مَرَّةً مَرَّةً — مَرَّةً مَرَّةً as the statue which thou hast seen, so is he. This latter idea alone is also expressed by مَرَّةً and a pronoun following ; e.g. John iv. 23 ; مَرَّةً مَرَّةً 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. **رَأَى نَجْمًا** *we have seen his star* ; **أَتَيْنَاهُ لِنَعْبُدَهُ** *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 لِيَأْتِيَكُم** *Jesus came to Jerusalem* ; John ii.22. **ذَكَرُوا لَتَلْمِزْتَهُمْ** *his disciples remembered* ; β) after particles (when something *actual* is denoted), e.g. **لَمْ يَأْتُوا**, Barh. 68,12. **لَمْ يَأْتُوا** *since they did not receive* ; line 4. **وَأَتَتْهَا** *until that* ; Matt. i. 25. **وَأَتَتْهَا** *until she brought forth* ; Barh. 24, 6 ; **وَأَتَتْهَا** *until he died* ; 218, 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. **כִּשְׁמַלְאֵי אֱלֹהִים וְשָׁמַעְתָּ** *he did as the angel of the Lord had commanded*; Mark xi. 6; b) after particles; e.g. **כִּשְׁמַלְאֵי אֱלֹהִים** *when, after*; Matt. ii. 1. **כִּשְׁמַלְאֵי אֱלֹהִים** *when Jesus was born*; verse 9; John ii. 22; vi. 23, 24; Barh. 90, 9; Assem. 84, B. 6. **כִּשְׁמַלְאֵי אֱלֹהִים** *after that*; Barh. 89, 7. **כִּשְׁמַלְאֵי אֱלֹהִים** *after that he had slain Darius*; 164, 8. **כִּשְׁמַלְאֵי אֱלֹהִים** *ibid*; Assem. I. 213, A. 25; **כִּשְׁמַלְאֵי אֱלֹהִים** *so soon as*; Barh. 79, 12.

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

2. It denotes the *Present Tense*;

a) in verbs of *quality and condition*; e. g. Matt. xvi. 2, 8. **כִּשְׁמַלְאֵי אֱלֹהִים** *the sky is red*; John iv. 35. **כִּשְׁמַלְאֵי אֱלֹהִים** *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. **כִּשְׁמַלְאֵי אֱלֹהִים** *the Lord looks down*; xxv. 2; c) when it denotes a state or condition; e.g. Gen. iv. 6. **כִּשְׁמַלְאֵי אֱלֹהִים** *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. **כִּשְׁמַלְאֵי אֱלֹהִים** *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. **כִּשְׁמַלְאֵי אֱלֹהִים** *he promised that he would give*;

b) the *completed future* (*futurum exactum*) after **כִּשְׁמַלְאֵי אֱלֹהִים**; e.g. Mark xii. 25. **כִּשְׁמַלְאֵי אֱלֹהִים** *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*, (**לִּשְׁמַלְאֵי אֱלֹהִים** with a participle or adjective); e. g. I Thess. v. 6. **כִּשְׁמַלְאֵי אֱלֹהִים** *let us be watchful*; verse 8; Eph. ii. 11; Tit. ii. 9, 10; b) of

the *imperfect* : e. g. John ix. 41. **كَلِمَةً تَقُولُونَ كَمَا لَوْ كُنْتُمْ بَصِيرًا** *if ye were blind, then would ye have had no sin* ; xv. 19 ; c) of the *pluperfect* ; e. g. John xi. 21. **أَلَمْ تَكُنْ هُنَا إِذْ لَمْ يَمُتْ أَخِي** *hadst thou been here my brother had not died* ; Barh. 93, 10 ; Ephr. I. 225, E.

REM.—In the first case (under a, above) **لَوْ** is sometimes wanting ; e. g. Matt. ix. 17. **وَلَا فَتَنُّنَهُنَّ أَقْرَابًا** *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 **لَوْ** *oh, that*, denotes the *optative* (§ 65) ; e. g. Rev. iii. 15. **لَوْ كُنْتَ بَارِدًا** *oh, that thou wert cold* ; Ephr. III. 284. **لَوْ لَمْ يَكُنْ مَاتَ** *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 **لَوْ** occurs as an *Imperative* in connection with an adjective or participle ; e. g. Mark v. 34. **بِطَهْرٍ** *τῆς ὑγιῆς* ; II Tim. iv. 5 ; Rom. xii. 9, 10. **لَوْ** *لُصْفَةٍ لِالْمُنْتَحِقِ* *love your brethren* ; I Pet. ii. 13 ; iv. 9 ; after preceding imperatives ; e. g. Luke x. 37. **لَوْ** *أَنْتَ إِذْ* *πορεύς, καὶ σὺ ποιεὶς 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. **لَوْ** *خَلَا* *he came to besiege* *Acco* ; 402, 8 ; with the copula, Barh. 408, 16, 17. **لَوْ** *وَسَلَّ* *they sent to entreat* ; especially after **لَوْ** ; e. g. Barh. 68, 1. **لَوْ** *بَدَأَ* *he began to open — and to offer up*.

REM.—But this union frequently denotes merely the aorist; e. g. *Assem. I.* 288, 2. **וַיָּקָמוּ** *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. **וְהַשָּׁמַיִם וְהָאָרֶץ יֵאָדָּו וְאֵת דְּבַר יְהוָה לֹא תִפְּסֹק** *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 אֲחֵר בְּשֵׁם אֵלָיו יִקְבַּץ אֵת הָעָם** *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. **וְהָיָה מִן הַיּוֹם הַהוּא וְעַד הַיּוֹם** *πᾶς ὁ κίνων ἐκ τοῦ ὕδατος τούτου, διψήσει πάλιν*; with **וְהָיָה** verse 48, after **וְהָיָה** *Luke xxii.* 61. **וְהָיָה לְדִבְרֵי הַכּוֹכָב** *before the cock crows*; b) the *Imperfect*; a) after such verbs as **וְהָיָה**; *Assem. I.* 27, 20. **וְהָיָה וְהָיָה** *he spake to him (began to speak)*; β) after particles **וְהָיָה** *until*; **וְהָיָה** *before*; e. g. *Luke ii.* 21. **וְהָיָה בְּחֶמְרָא** *before he was conceived in his mothers womb*; *Barh. xi.* 15; c) more rarely the *Perfect*; e. g. *Jud. v.* 8. **וְהָיָה אֱלֹהֵינוּ** *God hath chosen*; *Isa. xliii.* 17, 19; d) the *Pluperfect*: after **וְהָיָה**, **וְהָיָה** *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. **בָּרַךְ לָבֵן לְבָנִים** let him come to me and drink; Barh. 79, 1. **כֹּחַלָּא נִפְתְּלָא** now let him die; β) after **וְ**, **וְ** with a preceding present or imperative; e. g. John v. 10. **לֹא חָקֵקְךָ כִּי תִּשְׂכַּח בְּמַטְבֵּיךָ חֵבֶר** it is not lawful that thou should'st carry thy bed; vi. 12. **וְלֹא תֵאָזֵב מִמֶּנּוּ** — **תִּנְעֻמֶה** gather—that nothing be lost; Matt.xxvi.41; Assem.I.877,10, 11,13; b) of the *Imperfect*; a) in conditional clauses; John ix. 22. **אִם יִשְׁתָּחֲוֶה אִישׁ לְאִישׁ וְלֹא לְאֵל** if any man should confess concerning him; β) after a preceding imperfect; e. g. John ii. 25. **וְלֹא חָתְבָהּ אֵינִי נִשְׁמָעִים** it was not needful that any one should testify; after a preterite; v.27. **אֶמְלִיךְ אֶתְּךָ חֵבֶר מִמֶּנּוּ** 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. **וְנִבְחָרְךָ — וְנִבְחָרְךָ** they were gone that they might buy; γ) sometimes with **וְ** appended; e.g. Ephr. I. 223, C. **וְנִבְחָרְךָ נִבְחָרְךָ** how he would do; Assem. I. 297, B. 3. v. E; c) of the *Perfect* sometimes, in conditional clauses, after **אִם** and **אִם אֵל** (*in case that*); e.g. John vii. 51; Ephr. I. 237, B. and E; d) of the *Pluperfect*, more rarely, and only with **וְ** appended; e. g. Ephr. I. 40, B. **וְנִבְחָרְךָ מִמֶּנּוּ וְנִבְחָרְךָ וְנִבְחָרְךָ וְנִבְחָרְךָ** 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. **וְנִבְחָרְךָ וְנִבְחָרְךָ** that he might go and see; John iv. 40. **וְנִבְחָרְךָ וְנִבְחָרְךָ** they entreated him that he would remain with them; verse 47; v. 14; Rom. vi. 1. **וְנִבְחָרְךָ וְנִבְחָרְךָ** what shall we say, shall we continue? Gen. ii. 16, 30, 31; Luke xviii. 7; John vi. 28; Heb.

i. 6; Barh. 63, 19. **كُلُّ مَنْ لَا يُضِدُّ بَعْدَهُ** every one who offered not should die; 68, 18; Mark ix. 49. **كُلُّ مَنْ يَذْبَحُ ذَبْحًا** every sacrifice should be salted with salt; Prov. xx. 9; **مَنْ يَقْدِرُ** who can say? By way of circumlocution, *may* and *should* are expressed by **يَضِدُّ**; e. g. I Cor. xi. 7; *must*—by **يَلْزَمُ** 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 تُسْأَلُ** sin not; b) after a preceding imperative; e. g. John i. 40. **يَرْسَلْ** *ἵψασθε καὶ ἰδότες*, 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. **يَكُنْ نُورٌ** let there be light.

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

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

4. Finally, the future is also expressed by **يَتَوَكَّرُ** ready, about to be (— *μελλεν*) and a following infinitive; e. g. Matt. xi. 14. **يَتَوَكَّرُ** he who is to come; John iii. 14. **يَتَوَكَّرُ** even so the Son of Man is to be lifted up; vi. 6; vii. 35; in the plural; Luke xxi.

9. $\text{ܐܬܝܢܝܢ ܕܗܘܢܝܢ ܕܗܘܢܝܢ}$ *this will come to pass*; verse 86. The implied idea of the imperfect is expressed by ܐܘܨܝܢܝܢ appended; e. g. John vii. 39. $\text{ܕܗܘܢܝܢ ܕܗܘܢܝܢ ܕܗܘܢܝܢ}$ *the spirit which they were to receive*.

REM.—Also occurs ܕܗܘܢܝܢ with a following future; e. g. Assem. L 481, 22. ܕܗܘܢܝܢ ܕܗܘܢܝܢ *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 ܕܗܘܢܝܢ ; a) with ܕܗܘܢܝܢ and a future following; especially Matt. xvi. 24. ܕܗܘܢܝܢ ܕܗܘܢܝܢ *whoso will follow after me*; v. 40; Barh. 68,6; or without ܕܗܘܢܝܢ ; e. g. Luke xviii. 13. ܕܗܘܢܝܢ ܕܗܘܢܝܢ *he would not—lift up*; b) with an infinitive following; John i. 44. ܕܗܘܢܝܢ ܕܗܘܢܝܢ *he would go forth*.

§ 62. Use of the Imperative.

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

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

2. The imperative standing after the future, sometimes acquires a future signification; e. g. Gen. xlv. 18. ܕܗܘܢܝܢ ܕܗܘܢܝܢ *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. **ܕܘܢܐ ܕܥܡܐܢܐ** *go to call*; verse 29. **ܕܘܢܐ ܕܥܡܐܢܐ** *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. **ܕܘܢܐ ܕܥܡܐܢܐ ܕܘܢܐ ܕܥܡܐܢܐ** *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. **ܕܘܢܐ ܕܥܡܐܢܐ ܕܘܢܐ ܕܥܡܐܢܐ** *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. **ܕܘܢܐ ܕܥܡܐܢܐ ܕܘܢܐ ܕܥܡܐܢܐ** *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 **ܕܘܢܐ** to designate this person. see § 60. 5. a.

§ 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 **ܘ** prefixed (compare § 19. B. 3).

A. INFINITIVE ABSOLUTE.

The infinitive without **ܘ** 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. **ܕܘܢܐ ܕܥܡܐܢܐ ܕܘܢܐ ܕܥܡܐܢܐ** *I will bless thee exceedingly and multiply thee greatly*; I Sam. xx. 6; xxiii. 22; John ix. 9. **ܕܘܢܐ ܕܥܡܐܢܐ ܕܘܢܐ ܕܥܡܐܢܐ** *he is very like him*; Acts v.

28 ; Philem. verse 9 ; b) *certainty, confirmation* ; e.g. Barh. 15, 18. **قَدْ لَيَّ** *thou shalt know with certainty*. Negatively with **لَا** before the finite verb it is equivalent to, *by no means* ; e.g. John xx. 5. **لَا يَدْخُلُ** *he by no means went in* ; Rom. ix. 6. ; c) it sometimes denotes *continuance* ; e.g. Isa. xxx. 19. **لَا تَبْكُوا** *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. xiii. 10. **مَتَحْنًا** *weep much ; somewhat, indeed* (Germ. *etwa*), Gen. xxxvii. 8. **أَيُّكُمْ يَكْبُرُ** *will thou indeed rule over us ? then, truly* ; xliii. 7. **أَيُّكُمْ يَكْبُرُ** *could we then know ? perhaps, indeed* ; Acts vii. 34. **رَأَيْتُكُمْ** *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. **سَمِعُوا** *hear ye*. The negative sometimes stands before it ; e.g. Gen. iii. 4. **لَا تَمُوتُوا** *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. **تَمُوتُ** *thou shalt surely die* (compare Ephr. I. 24, A), which is closely connected with the ordinary Syriac mode of expression ; as **سَمِعُوا** *rejoice exceedingly* ; see § 67. 1. c.

B. INFINITIVE WITH **لَا** OR THE CONSTRUCT FORM.

The Infinitive with **لَا** stands ;

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

from the infinitive to the finite verb; e. g. Ephr. III. 129, F. **فَصَبْ سِوَهُ لُتْ صَدْرِي وَاسِيًا فُنَا لَقَمَلَا لَوَا سَكَا فُصْنَا** *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. **لَوَا سَكَا فُصْنَا** *those who sold oxen, sheep, and doves*; verse 16; viii. 44; Barh. 52, 4, 5; 74, 20. **لَوَا سَكَا فُصْنَا** *a king who fears God*; Assem. I. 270, A. Rem. 9; Acts vi. 3. **لَوَا سَكَا فُصْنَا** *full of the Holy Ghost*; Rom. i. 29; John iii. 15. **لَوَا سَكَا فُصْنَا** *every one who believes on him*; b) the *Passive Participle*, with the case or the preposition of its active; e. g. Ez. ix. 2. **لَوَا سَكَا فُصْنَا** *clothed in Byssus*; Barh. 32, 14; 108, 6; 170, 19. **لَوَا سَكَا فُصْنَا** *maimed in the hand*; Lev. ii. 4. **لَوَا سَكَا فُصْنَا** *cakes anointed with oil*; I Sam. ii. 18. **لَوَا سَكَا فُصْنَا** *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. **יָדְעוּתֵי תוֹרָה** *those who know the law* (literally, *the knowers of the law*); Barh. 195, 11. **מִי שֶׁצָּרַף חֶרֶב** *who had drawn the sword*; 214, 1; even before prepositions; II Tim. iii. 2. **מִי שֶׁיִּדְבֹּר** *who deny* (i. e. *refuse to acknowledge*) favors; I Tim. i. 10. **מִי שֶׁיִּשְׁבַּח** *breaker of their oath*; b) the *Passive Participle*; Gen. xxiv. 31. **בְּרֵכְתֵךְ 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 מְפָלֵא** *thou prayest* (*art praying*); xv. 15; Assem. I. 84, 9. **אֵין מִצְוָה לָנוּ מֵעַלְיוֹן** *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 מְפָלֵא** *and he beareth it* (*the sheep*); verse 6. **וְהוּא מְבָרַךְ וְהוּא מְקַרְבֵּן** *and cometh into his house and calleth his friends*; John iii. 18, 20; iv. 36; vii. 17; viii. 47; iv. 23. **אֲבָל מְבָרַךְ הַיּוֹם** *but the time cometh*.

B) The *past*; a) the *Imperfect*; α) in connection with **וְהוּא** (§ 65); β) without **וְהוּא** after a preceding imperfect; e. g. John. iii. 22. **וְהוּא מְבָרַךְ וְהוּא מְקַרְבֵּן** *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. **וְהוּא מְבָרַךְ וְהוּא מְקַרְבֵּן** *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. **וְהוּא מְבָרַךְ וְהוּא מְקַרְבֵּן**

e. g. John vii. 41. **يَخْرُجُ مِنْ كَيْدَلِ الْبَلَدِ** shall the Messiah come out of Galilee? verse 31; viii. 22; xiii. 27. **أَنْتَ مَا تَفْعَلُ** 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. **بِأَنَّكَ سَمِعْتَ** as soon as thou shalt have heard; β) in conditional clauses; e.g. Ephr. I. 218, F. **إِلَّا يَأْتِيَكَ إِيَّاهُ مَاءٌ** unless I shall have given him water.

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

A) The *Subjunctive* ; viz. a) of the *Imperfect* (with **يُؤْتِي** , compare § 65) after **إِذَا** ; e. g. Barh. 88, 10. **إِذَا كَسَرَ الْوَسِيلَ لَمْ يَكُنْ يَدْرِي** even though the vessel broke, the ground — would not break ; Assem. I. 379, 2. **إِذَا كَفَرَ بِنَبِيِّ اللَّهِ** if he denied Christ then should he live, if not, he should die ; after **إِذَا** , Barh. 56, 12. **إِلَّا يَكْفُرُونَ** besides that they would not sacrifice ; in relative clauses depending upon a future (= imperfect subjunctive) ; e. g. Assem. I. 362, 19. **أَمَرَ أَنْ يُعْطُوا لَهُمْ** he ordered that he should be given them as Bishop, whom they should ask ; b) of the *Pluperfect*, with **يُؤْتِي** in conditional clauses (compare § 60. 4. c) ; e. g. Gal. iv. 15. **لَوْ كُنْتُمْ تَعْلَمُونَ** 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. **بَدَأُوا** they began to pluck ; Mark i. 45 ; Luke v. 21 ;

5. The passive participles frequently have an active signification; a) those from transitive verbs; e. g. Matt. viii. 18. **بِمُتَّبِعِيهِ كَس** *those surrounding him*; Luke vii. 14. **بِمُصَلِّئِيهِ كَس** *those bearing him*; John v. 4. **مُضْطَرِّبِي مَآءِ السَّوْنِ خُضْبَانَا** *troubling the water*; Acts xxi.16; Assem. I. 30, 4. **مُحْبِلِي الْوَلَدِ كَس** *bearing the child*; 34,9; 37,8; 377, 2. **مُخْطَبِيهِ كَسَ حَافِيَةً** *she drew him by the hand*; b) those from intransitive verbs; e. g. Matt. v. 4. **مُضْضِعُّونَ لِأَصْحَابِهِمْ** *blessed are those who mourn*; Mark vii. 30; John xi. 19. **مُؤْتَمِنِينَ** *they were come*; xii. 15. **مُتَّوِّجِينَ عَلَى خَيْلٍ** *riding upon a foal*; Barh. 170, 2; 223, 1. **مُتَّوِّجِينَ عَلَى مِثْقَالِ بَدَنٍ** *sitting upon a bed*.

REM. — Participles sometimes have the signification of the Latin participle in *-ndus*; e. g. Barh. 128, 2. **مُتَّقِينَ** *timendus*. Here also belong (compare No. 5) such constructions as **فَدَيْتُ كُلَّ شَيْءٍ** *I have forsaken all*; **كَفَرْتُ بِكَ** *I deny thee*; **أَمْرًا مُتَمَمًّا** *as I will*.

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

Assem. I.179, B.22. לֹא־כָּרְוָהּ it was necessary; 482, 24. לְבַרְכָּתוֹ הָיָה כְּבוֹדוֹ it is honorable and right; 519, A. 4.

REM.—Here belongs also Rom. xiv. 4. מֵאֵימָנוּסֵי יָדָיו it comes into his hands; i. e. he can; and in the feminine, Acts v. 39. לֹא־יָכִיחוּ אֵימָנוּסֵי 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 יָשָׁע (§ 18.4. Rem., and § 38; also without the substantive verb, § 64. 2.B. β); e.g. Matt. ii.9. יָשָׁע אֵלֶיךָ he went; verse 20. מִי־יִשְׁעֵנוּ מִיָּדָיו־הַמָּוֶתֶת who sought the child's life; iii. 5. יָשָׁעוּ כָּל־יְהוּדָה לֵבָבָם all Judea went out; John xvii. 12. אֶשְׁמֵר לִי 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 יָשָׁע in the same person and number added to the preterit; e. g. Luke v. 9

لَوَسَّ اِسْرَافِيْلُ لَوَسَّوْهُ terror had seized him; John iv. 8.
 وَاذْهَبُوا اِلَيْهِمْ they had gone into; v. 18. · لَوَسَّ اِسْرَافِيْلُ he had
 hidden himself; x. 22. لَوَسَّ لَوَسَّ 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
 لَوَسَّ (§ 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 لَوَسَّ in conditional
 clauses; e. g. John viii. 19. اَلَا تَرَ اَنْ اَنْتُمْ تَقُولُونَ اِنْ
 لَوَسَّ اَبِيكُمْ اِنْ اَنْتُمْ تَعْرِفُونَ اَبِيكُمْ 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 لَوَسَّ (§ 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 כִּי אֶמְצֵא לְחַטָּאתָם וְנָתַתִּי בְּיָדִי** *oh that I had (who will give over to me) this people in my power!* Ps. iv. 7; iv. 7; b) by the particles **וְ** and **אֲמַנֶּה** *oh that*, with a preterit following (§ 60. 4. Rem.); the *Future*; e. g. Gen. xvii. 18. **וְאֵלֶּיךָ אֲמַנֶּה** *oh that he might live*; or the participle with **יִסְעַד**; e. g. II Cor. xi. 1. **אֲמַנֶּה מִסְעִדִּי עִמָּךְ** *may ye yet bear with me!*

REM—The optative is sometimes also expressed by **אִם** or **אֲנִי**; e. g. Ps. lxxxi. 13. **אֲנִי אֲשַׁמְעֵם וְשָׁמַעְתֶּם** *would that my people would hearken to me*; by verbs that denote a wish with a following **?**; e. g. Exod. xvi. 3. **וְצָבִי יָמָּוֶת** *would that we were dead!* When the substantive verb denotes a wish, it is omitted; e. g. Luke. ii. 14. **וְהוֹדוּ לְלוֹדֵי** *glory to God*. Sometimes instead of the Hebrew **וְהוֹדוּ** occurs the almost correspondent **וְהָיָה**; e. g. Job xxiii. 3; but it is literally translated in Cant. viii. 1. **וְהָיָה כִּי תִדְבַר אִמִּי** *oh that thou wert my brother*.

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

V. The *Infinitive*, finally, besides the cases under § 68, 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).

§ 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*; a) of the preterit; e. g. Heb. x. 34. $\text{לָחַץ לְךָ} it\ pains\ you$; Luke x. 34. $\text{לָחַץ לְהוֹנֵן} he\ cared\ for\ him$; β) of the future, Deut. vi. 24. $\text{לָחַץ לָנוּ} it\ would\ be\ good\ for\ us$; Jer. vii. 6. $\text{לָחַץ לְךָ} it\ would\ harm\ you$; b) the *feminine*; a) of the preterit, Ps. xc. 10. $\text{לָחַץ לִי} it\ shames\ me, (I\ am\ ashamed)\ of\ this\ generation$; Ps. xxxi. 9. $\text{לָחַץ} it\ grieves\ me$; Luke xviii. 23. $\text{לָחַץ} it\ pained\ him$; β) of the future, Gal. vi. 9. $\text{לֹא\ יִלָּחֵץ} it\ will\ not\ be\ grievous\ to\ us$; Ps. lxi. 20. $\text{לָחַץ} whom\ it\ grieved.$

2. In like manner in Syriac, the *neuter* is usually expressed; a) by the third person singular feminine of the verb, thus; a) in impersonal phrases, as Luke vi. 18. $\text{לָחַץ} it\ was\ light$; John vi. 17. $\text{לָחַץ} it\ was\ dark$; passively, Barh. 84, 14. $\text{לָחַץ} the\ report\ was\ spread\ abroad$; Assem. I. 298. A. 11. $\text{לָחַץ} it\ was\ revealed\ to\ him$; 481, 7; β) in connection with the demonstrative pronoun or with adjectives as subjects; e. g. John i. 28. $\text{לָחַץ} this\ came\ to\ pass\ at\ Bethany$; i. 3. $\text{לָחַץ} there\ was\ not\ any\ thing$; Ephr. I. 240, F. $\text{לָחַץ} it\ seemed\ good\ to\ Moses$; passively, Assem. I. 380, 4. $\text{לָחַץ} it\ seemed\ just\ to\ us$. Yet we also find for the neuter; b) the third person singular masculine; e. g. Isa. xxiii. 12. $\text{לָחַץ} there\ will\ be\ no\ rest\ for\ thee$; Barh. 183, 8. $\text{לָחַץ} it\ was\ said\ to\ him$; Assem. I. 362, 5. $\text{לָחַץ} it\ shall\ be\ permitted\ to\ me.$

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. **קָרָא** *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. **בְּמַעְלָא** *the wine treaders shall tread* (no more wine; i. e. *no one shall tread*); or **אֲנַחְּ** and **אֲנִי**; e. g. I Sam. ix. 9. **אֵיךְ אֶמְצֵא אִישׁ** *he* (i. e. *any one*) *said*; John iii. 4. **כִּי אֵיךְ יוֹלְדָה בְּעִתָּא** *how can one be born when he is old?* or passively Matt. xxvi. 18. **אֲנִי אֶמְצָא** *it shall be told*; Acts xvi. 13. **אֲנִי אֶמְצָא** *there prayer was wont to be made*; Barh. 58, 13, 15; b) by the third person plural; e. g. Isa. lxiv. 3. **אֲנִי אֶמְצָא** *they* (i. e., *men in general*) *have not heard*; xlvi. 1; Dan. i. 12; Heb. xi. 3. **אֲנִי אֶמְצָא** *what they see* (i. e. *what any one sees, what is seen*); also with an explanatory participle or adjective; e. g. Isa. xxiv. 16. **אֲנִי אֶמְצָא** *they failed*; c) by the second singular; e. g. Luke ii. 4. **כִּי אֲנִי אֶמְצָא** *when thou bringest*; I Tim. ii. 1. **אֲנִי אֶמְצָא** *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. **אֲנִי אֶמְצָא** (or by the infinitive with **אֲנִי**, Matt. xv. 26. **אֲנִי אֶמְצָא**—xxii. 17), *that we* (i. e. *any one*) *should take—and cast*; e) more frequently by the participle alone; e. g. Matt. vii. 16. **אֲנִי אֶמְצָא** *do men gather?* v. 15; ix. 17; x. 29; I Cor. iv. 12; Barh. 6.2. **אֲנִי אֶמְצָא** *they say*; 58, 9.

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

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

REM.—Here also belong such verbs as in other languages govern other cases; e. g. **هَضَمَ** *to command*; Matt. xxviii. 20. **أَتَمَقَّ** *to believe*; John xii. 38; Romans x. 16, (with **أَتَمَقَّ** John ii. 23); **جَنَّبَ** *to answer*; Ephr. III. 285; **أَنبَشَ** *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*; **لَبَسَ** I Cor. xv. 53; Eph. vi. 11; Barh. 223, 12. **بَلَّغَ لِحَفَاتِنَا** *that he put on our garments*; **كَبَسَ** Col. iii. 9; **أَتَمَقَّ** I Sam. ii. 4; Acts xii. 8; even passive verbs; e.g. **أَلْبَسَ** Acts xii. 8; **أَلْبَسَ** Pa. civ. 2; and β) those denoting a *want* or *excess*; e.g. Acts vi. 8. **مَلَأَ اسْتَوَى لِحَفَاتِنَا سَمَلًا** *he was full of faith and power*; xiii. 10; Rom. i. 29; Mark viii. 36. **أَلْبَسَ نَفْسَهُ تَسْفِيرًا** *if he suffer harm as to his soul*. Furthermore here belong; γ) verbs of *remembering* and *forgetting*, **أَتَمَقَّ** John xv. 20; Luke i. 72; **أَلْبَسَ** John ii. 17, 22; **أَلْبَسَ** Heb. vi. 10; and finally; δ) verbs of *coming* and *going* to a place; e.g. Matt. xv. 21. **أَلْبَسَ اسْتَوَى لِحَفَاتِنَا** *he came into the region of Tyre*; Mark v. 38; Luke ii. 51; John iv. 5; **أَلْبَسَ** Luke iv. 42; John vi. 1; **أَلْبَسَ** Luke ii. 39; iv. 14; **أَلْبَسَ** Acts ix. 8; **أَلْبَسَ** John ii. 12; **أَلْبَسَ** i. 44; **أَلْبَسَ** v. 1; **أَلْبَسَ** 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. **أَلْبَسَ اسْتَوَى لِحَفَاتِنَا**

propose a riddle; Ez. xvii. 2; Acts ii. 17. — **מִן מַחְשָׁבֹתַי** **לְהַרְאוֹת לְכָל מַחְשָׁבֹתַי** *to have visions — dreams*; Matt. xiii. 24; Ephr. I. 251, C; 253, A; especially β) when the noun is more accurately defined by an adjective; e. g. Matt. ii. 10. **וְהֵיכָן יִשְׂמְחוּ מְעַבְרֵי הַיָּם** *they rejoiced exceedingly*; John iii. 29; Assem. I. 362, 18; Gen. xxvii. 34. **וְהֵיכָן יִשְׂמְחוּ מְעַבְרֵי הַיָּם** *he lamented sorely*; Zach. i. 14.

REM.— **יָפַד**, in the sense of *to befall, to happen to any one*, also governs the accusative of the object; e. g. Luke xiii. 2. **וְלָמָּה יָפַד לָהֶם**, *because this has befallen them*; Acts vii. 40. **וְיָפַד לְהֵיכָן** *what has happened to him*; Acts xviii. 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. **וְלָמָּה יָפַד לָהֶם** **וְלָמָּה יָפַד לָהֶם** *he clothed them with garments*; II. 178, D; John xix. 2. **וְלָמָּה יָפַד לָהֶם** **וְלָמָּה יָפַד לָהֶם** *they put upon him a purple robe*; Ez. xvi. 10; β) verbs of *filling up, satisfying*; e. g. Ephr. I. 527, A. **וְלָמָּה יָפַד לָהֶם** **וְלָמָּה יָפַד לָהֶם** *the widow filled the vessels with oil*; Luke i. 53. **וְלָמָּה יָפַד לָהֶם** **וְלָמָּה יָפַד לָהֶם** *the hungry he fills with good things*; γ) those which denote *teaching, or showing*; e. g. John xiv. 26. **וְלָמָּה יָפַד לָהֶם** **וְלָמָּה יָפַד לָהֶם** *he will teach you all things*; I Tim. iv. 6; John xiv. 8. **וְלָמָּה יָפַד לָהֶם** **וְלָמָּה יָפַד לָהֶם** *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 **ע** of the thing); e. g. Ephr. I. 239, A. **וְלָמָּה יָפַד לָהֶם** **וְלָמָּה יָפַד לָהֶם** *he*

girded them with girdles; **صَفَّرَ** to anoint, Pa.xiv.7; **سَوَّى** to sow; Lev. xix. 19; β) verbs of *filling up* (also with **ع** and **فَعَلَ**); e.g. John ii. 7. **مَلَأْتُمَا لَاقِيَتَا** fill (them) the water pots with water; verse 9; Barh. 212, 2; Assem. I. 332, A. 12; γ) verbs of *commanding, ordering*, (also with **فَعَلَ** and **خَلَا** of the person and thing); e.g. Gen. vi.22. **يُضَمِّرُ** **خَلَا** all that he had commanded him; Mark viii.11. **أَتَمَّرُوا كَسَ لَأَلِ** they demanded of him a sign; δ) 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. **أَخْبَرْتُ أَبِي** I have made thee a Father; John viii.53. **خَبَّرْتُ نَفْسِي** 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. **بَنَى** **أَتَمَّرَ** **لَأَلِ** he built of (them) the stones an altar; ϵ) verbs of *naming*, **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. **سَمَّيْتُمْ** **نَسِمَةً** they shall rejoice at his birth; Barh.90,20; **وَضَى** to have pleasure in something; Matt. iii. 17; Heb. x. 38; **عَلَّيْتُمْ** to wonder at; Matt. xxii. 33; Luke ii. 47; **ع** **هَوَى** to hope in; Matt. xii. 21; John v.45; **ع** **تَمَنَّى** to believe on; Mark i. 15; John ii. 11; **ع** **نَظَرَ** to look at; John i. 36, 43; Barh. 190, 18; Assem. I. 89, A. 17; **ع** **صَلَّى** to be ashamed of; Rom. i.

16; **رَدَّكَ** to rebuke; I Tim. v. 1; **وَأْتَى** *ibid.* or threaten; Matt. viii. 26; Luke iv. 41; Barh. 53, 10; **سَخِرَ** to mock at; Matt. xx.19; xxvii. 31; **سَخِرَ** to laugh at; Acts ii. 13; b) verbs that denote *acknowledging, denying, swearing by, calling upon*; e. g. Matt. x. 32, 33. **مَنْ يَكْفِرْ بِيَّ** *whosoever shall confess me*; Mark i. 5; Acts xxiii. 8; Rom. x. 9, 10; Matt. x. 33. **مَنْ يَكْفِرْ بِيَّ** *whosoever shall deny me*; xxvi. 34; I Tim. v. viii; Assem. I. 341, A. 23; 372, 8, 9; Matt. xxvi. 63. **أَدْبِرْ لِيَّ** *I adjure thee by the living God*; Mark v. 7; I Thess. v.27; **دَعَا** to call upon; Gen. iv. 26. Here also belong; c) some verbs which denote a *doing* something *for* or *against* some one; e. g. **دَعَا** and **دَعَا** to prove against some one; Acts xxiv. 27; xxv. 9; Rom. ix. 17; I Tim. i. 16; **دَعَا** (also with **عَلَى**) to testify against; Deut. xxxi. 28. Of verbs of *motion*, here belong; d) **لَقِيَ** to encounter; Luke viii. 27; xxii. 10; and **جَاءَ** to come with (i. e. bring) something; Psalms lxvi. 13.

REM.—Here also belongs **شَرِبَ** to drink from; Gen. xlii. 5. **شَرِبَ** **مِنْ** **كُؤُوسِ** **رَبِّكَ** *the cup from which my Lord drinks*. Some times **عِنْدَ** denotes a *part* of the object; e.g. II Sam. xxiii. 10. **جَاءَ** **عِنْدَ** **أَسْرَفَ** *he made an overthrow among the Philistines*; and here are to be placed **عَمِلَ** and **عَمِلَ** to labor at something; I Kings ix. 23.

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

إِنِّي لِحَقِّكَ لَأَتَوَّابُ *I commend you to God*; I Peter iv. 19;
 b) those of *pleasing* and *displeasing*; e. g. John viii. 29.
كَيْفَ يَرْضَىٰ قَوْلَهُ *that which pleases him*; Rom. xv. 2, 3;
 Heb. xiii. 16; or c) those that denote *likeness, similarity*;
 e.g. Luke xlii. 18. **أَلَيْسَ كَالْمَلَكِ** *to what is the Kingdom of God like?* verses 9, 20; Heb. ii. 17; Barh.
 187, 12. **كَيْفَ أَنْتَ** *thou art like him.*

REM.—Here also belong impersonal phrases, such as **لَيْسَ** *it is fitting for*, and **لَيْسَ لِي** 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 $\epsilon\chi\sigma\iota\nu$, II John 9. **لَيْسَ لِي** $\epsilon\upsilon\lambda\omicron\gamma\iota\sigma\iota\varsigma$ *εὐτος καὶ τὸν καρτέρα καὶ τὸν υἱὸν ἔχουσι*), and **لَيْسَ** equivalent to
not to have; Matt. xiii. 21; John xiv. 30. In the same signification
 occurs also **لَيْسَ** $\tau\omicron\upsilon\sigma\iota$; e.g. Barh. 66, 4. **لَيْسَ** $\tau\omicron\upsilon\sigma\iota$ *he had three sons.*

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

will keep you from evil ; b) those of *filling up, lacking, and failing* ; Luke xv. 16. **لَمَلَمَ لِحَبْلِهِ فَمَلَأَ بَطْنَهُ** *to fill his belly with husks* ; Barh. 69,1 ; I Tim. vi.10. **فَمَلَأَ أَسْفَلَ** *they came short of the faith* ; II Tim. ii.18 ; c) those of *asking, beseeching* ; John iv. 31. **فَسَأَلُوهُ** *they besought him* ; verse 40 ; I Peter ii. 11.

REM.— **فَعَلَّ** also expresses the Latin *præ* ; e. g. **فَعَلَّ** *to dis before* ; or *per*, with **عَلَّ** and **عَلَّ**, John x. 1, 2.

4. With **عَلَّ** 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. **أَلْهَمْنَاكَ** *be merciful to me* ; xvii. 15 ; Rom. ix. 15 ; xi. 32 ; Matt. vi. 28. **لِمَ تَتَوَلَّوْنَ فِكْرًا** *why take ye thought for ruitment* ; Luke xii. 26. **لِمَ تَتَوَلَّوْنَ** *to be anxious* ; Matt. v.22. **لِمَ تَتَوَلَّوْنَ** *to rejoice over* ; Rev. xviii.20. **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. سَمَّوُا اَلسَّمَاءَ كَمَا تَحْتَهُ a bright cloud covered
 them ; Luke i. 35. سَمَّوُا تَحْتَهُ كَمَا تَحْتَهُ the power of
 the Most High shall cover thee ; سَمَّوُا and سَمَّوُا have the
 same signification ; Jer. xviii. 23 ; II Sam. xiii. 25.
 سَمَّوُا بِمَا لَا تَحْتَهُ بِمَا لَا تَحْتَهُ so that we shall not burden thee. And finally ;
 e) several verbs that denote a charge, command or petition ;
 e. g. سَمَّوُا تَحْتَهُ to charge one ; II Chron. xxxvi. 23 ;
 سَمَّوُا تَحْتَهُ to prescribe for one ; II Kings xxii. 13. سَمَّوُا
 to pray for : John xvii. 9. سَمَّوُا تَحْتَهُ 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. سَمَّوُا تَحْتَهُ مَعَهُ كَمَا كَلَّمَ
 cast your cares upon the Lord ; Barh. 77, 5. سَمَّوُا تَحْتَهُ
 سَمَّوُا تَحْتَهُ they took care for the King ; Isa. i. 14. سَمَّوُا تَحْتَهُ
 سَمَّوُا تَحْتَهُ they are a burden to me ; Job vii. 20.

5. With سَمَّوُا, سَمَّوُا and سَمَّوُا between, are construed
 verbs which denote dividing, separating, distinguishing ;
 e. g. Gen. i. 4. سَمَّوُا نُّورًا وَسَمَّوُا ظُلْمًا he separated be-
 tween light and darkness ; Ruth i. 17. سَمَّوُا تَحْتَهُ and سَمَّوُا
 to see, to perceive a difference between ; II Sam. xix. 35 ;
 Mal. iii. 18.

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

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

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. **וַיִּחַן** **בְּעֵינֵי** **בָנָיו** *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. **וַיִּחַן** **טוֹב** **בְּעֵינֵי** **יְהוָה** *would this seem good to God?* In the translation of the New Testament, *δοξεῖ* is usually expressed by **וַיִּחַן**; 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.

III. PASSIVES AND THEIR CONSTRUCTION.

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

him; Assem. 1. 39, 14, and 16. **אָמַרְתָּ כִּי שָׁמַעְתִּי** *there was a voice heard by him*; Barh. 152, 11.

REM.—Yet we also frequently find **יִשְׁתַּבַּח**, Matt. iii. 14. **יִשְׁתַּבַּח** *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. **מִלְּאָהּ הַקֹּדֶשׁ הָאֵלֹהִים** *she was filled with the Holy Ghost*; ii. 40; Barh. 32, 14. **אִישׁ בָּשׂוּס** *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. **זָכוֹרְנוּ אֶתְכֶם בְּפָרָשֵׁינוּ** *we remember you in our prayers*; **אֲחַשְׁבָה** *to think*, Rom. ii. 8; xv. 5; **אֲרַגְעָה** *to recognize*, Acts xix. 15; **אֲשָׁמַע** *to obey*, Eph. vi. 1; Col. iii. 22; **אֲרַצֵּה** *to wish*, I Tim. vi. 10.

REM.—Here also belong such passives as **אֲדַבֵּר** *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. **אֲרַגְעָה אֶתְנַפְשִׁי** *Jesus bowed himself down*; verse 8; Mark i. 7; I Tim. v. 14. **אֲרַצֵּה אֶתְכֶם** *those who are young shall marry*; iv. 13; **אֲרַצֵּה** *to wax strong*, Acts xix. 16; xxiii. 11; **אֲרַצֵּה** *to hide*, John viii. 59; **אֲרַצֵּה** *to turn around*, Matt. ix. 22., etc.

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

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

REM. — $\bar{\iota}\bar{o}\bar{\sigma}$ sometimes stands pleonastically with the preterit, without giving it the signification of the pluperfect; e.g. Mark i. 45. $\bar{\iota}\bar{o}\bar{\sigma} \bar{\eta}\bar{\beta}$ *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. $\bar{\iota}\bar{o}\bar{\sigma} \bar{\sigma}\bar{\iota}\bar{o}\bar{\Delta}\bar{\alpha} \bar{\iota}\bar{o}\bar{\sigma}$ *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. $\bar{\iota}\bar{o}\bar{\sigma} \bar{\iota}\bar{o}\bar{\sigma} \bar{\iota}$ *is this not?* xx. 13; Mark vi. 9; Luke xi. 40; xvii. 17. Concerning $\bar{\iota}\bar{o}\bar{\sigma}$, $\Delta\bar{\alpha}$ 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 $\bar{\eta}$ (— $\bar{\eta}$ — $\bar{\sigma}$), e. g. John iv. 17. $\bar{\iota}\bar{o}\bar{\sigma} \bar{\eta}\bar{\beta} \bar{\eta}\bar{\beta} \bar{\eta}\bar{\beta} \bar{\eta}\bar{\beta}$ *thou hast rightly said, I have no husband*; verse 58; ii. 17; vi. 31; Barh. 51, 11. $\bar{\iota}\bar{o}\bar{\sigma} \bar{\eta}\bar{\beta} \bar{\eta}\bar{\beta} \bar{\eta}\bar{\beta}$ *as he said; I (he) have heard*; 135, 10; 69, 7. $\bar{\iota}\bar{o}\bar{\sigma} \bar{\eta}\bar{\beta} \bar{\eta}\bar{\beta} \bar{\eta}\bar{\beta}$ *he swore, he would (I will) be no King of the heathen*; 223, 11, 12.

REM.—Sometimes $\bar{\eta}$ is wanting at the beginning of the direct discourse (especially before $\bar{\sigma}$); e.g. Barh. 131, 11, 12; 374, 18; 448, 8; more frequently $\bar{\eta}\bar{\beta}$; e. g. Barh. 106, 3; 183, 9; 219, 5;

e. g. Job iv. 10. **נִסְסִילָא נְאֻנְא — סִפְנָא אֲלֻכְבָּד** *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. **(יִרְאֵה רַבִּים וַיִּירָאָה) נִסְמֹת, פִּתְיָא סִנְמֹת** *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. **מִסֵּסֵינָא קִרְנֵסֵינָא** *Judah (thy brethren) shall praise thee*. verses 16, 19.

CHAPTER THIRD.

THE NOUN.

§ 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 ʔ; e. g. Matt. iii. 11. **אֲרֻמְסֵינָא קִדְשֵׁינָא** *with the Holy Ghost*; John xv. 1. **אֲרֻמְסֵינָא קִדְשֵׁינָא** *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. **אֲרֻמְסֵינָא קִדְשֵׁינָא** *stone water-pots*; Heb. ix. 4. **אֲרֻמְסֵינָא קִדְשֵׁינָא**

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

REM.—Adjectives of material, however, do occur; e.g. Barh. 59,4. **كُرْسِيًّا نَسَبِيًّا** a brazen celestial sphere; and in the same construction adjectives of quality with **بِ** prefixed, used for substantives; e.g. Michael. Chr. 85. **بِشَيْءٍ أَسْوَدٍ** 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 بِنُفْسِي** 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. **أَنْفِ فِي شَيْءٍ** in divine (things); Luke viii. 49. **أَنْفِ فِي شَيْءٍ** one of the household; even with suffixes, **بِشَيْءٍ** **دَافُونِيΖΙΜΟΣ**. Some abstract nouns, in the relation of genitive with **بِ** following, precede as *nomen regens*; e.g. Barh. 170, 20. **بِشَيْءٍ** **كَثِيرَةٍ** many writings; 172, 4; 178, 5; 195,16. **بِشَيْءٍ** **بَاقِيَةٍ** in the remaining fortresses; 198,13. Here also belongs **بِشَيْءٍ** 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 **بِنِ** son; **بِنْتِ** daughter; **بِصَلَا** and **بِصَلْبَا** lord, master; **بِنَصْبِ** and **بِنَصْبِ** prince, ruler; and **بِنَصْبِ** house. In respect to the use of these nouns it is to be observed;

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

a freeman; John xviii. 35. **كُفْرًا** **صَدَقَاتٍ** *heathen*; Michael. Chr. 5. **كُفْرًا** **أَشْرَفِيَّةً** *a heretic*; Assem. II. 248. **كُفْرًا** *a courtier*; Rev. ii. 14, 20. (Here also belongs **كُفْرًا**); γ) *participation, likeness*, (= $\sigma\upsilon\nu$ $\epsilon\mu\omicron\varsigma$); e. g. Eph. iii. 6. **كُفْرًا** **كُفْرًا** *συγκληρόνομοι*; I Thessa. ii. 14; Acts xviii. 3; xix. 24. **كُفْرًا** **كُفْرًا** *δμόσεχος*; Dan. i. 10. **كُفْرًا** *contemporaries*; Phil. iv. 3; Gal. i. 14; δ) *locality, situation*, and other circumstances; e. g. Isa. xxvi. 1. **كُفْرًا** *a moat*; Psalms cxxii. 2. **كُفْرًا** *a neck chain*. And finally; ϵ) the adverbial phrase **كُفْرًا** *forthwith, immediately*; Matt. xiii. 5, 20; John v. 9; xiii. 30; Acts x. 33; xxi. 32.

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

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

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

e) **كُفْرًا** forms; a) principally *concretes* of masculine offices

e. g. II Sam. xviii. 1. **לַכַּף** **אֶל** *a chiliarch*; Luke xvi. 1. **אֶל** **זֶמְרָה** *olivómos*; Heb. iv. 14. **אֶל** **חַמְצָה** *ἀρχιερεύς*; I Pet. v. 4; Luke xix. 2; β) *abstracts*; e. g. Luke xvi. 2. **אֶל** **זֶמְרָה** *olivonomia*. In like manner;

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

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

REM.—Here, however, do not belong **אֶל** **חַמְצָה** *Mesopotamia*, and **אֶל** **חַמְצָה** *forehead*, where **אֶל** signifies *between*. More rarely we find similar compositions with **אֶל** *father*, and **אֶל** *mother*. Of the latter only occur **אֶל** **חַמְצָה** *the crown of the head*, and **אֶל** **חַמְצָה** *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. **אֶל** **חַמְצָה** *Africans*; 248, 6. **אֶל** **חַמְצָה** *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. ܩܘܼܠܼܐܼܢ ܕܢܘܼܢܐ ܕܘܼܢܐ ܕܘܼܢܐ *place in which there is no water*; I Cor. x. 9. ܕܘܼܢܐ ܕܘܼܢܐ ܕܘܼܢܐ *the serpents destroyed them*; ܕܘܼܢܐ (from ܢܘܼܢܐ) Luke ii. 13; ܕܘܼܢܐ (from ܢܘܼܢܐ) Matt. xxviii. 20; ܕܘܼܢܐ (from ܢܘܼܢܐ) Luke xxi. 34; ܕܘܼܢܐ (from ܢܘܼܢܐ) Matt. vii. 25, 26., etc.; b) feminines with a masculine termination; e. g. John xi. 35. ܕܘܼܢܐ ܕܘܼܢܐ *tears came into the eyes of Jesus*; ܕܘܼܢܐ (from ܢܘܼܢܐ) Matt. xiii. 30; ܕܘܼܢܐ (from ܢܘܼܢܐ) xxiv. 35; ܕܘܼܢܐ (from ܢܘܼܢܐ) x. 30; ܕܘܼܢܐ (from ܢܘܼܢܐ) Acts xxiv. 17; ܕܘܼܢܐ (from ܢܘܼܢܐ) 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 ܕܘܼܢܐ ܕܘܼܢܐ *λόγος = Christ*; e. g. John i. 1—4. ܕܘܼܢܐ ܕܘܼܢܐ *it was the word*; verse 14; or ܕܘܼܢܐ ܕܘܼܢܐ (literally, *beast of tooth*) = *αὐτίχριστος*, Rev. xiii. 1; xvi. 2, 13; xvii. 7, 8. ܕܘܼܢܐ *a myriad (of men)*; Acts xxi. 20; Barh. 55, 9, 10; 334, 6; 395, 19. ܕܘܼܢܐ, 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. ܕܘܼܢܐ ܕܘܼܢܐ, ܕܘܼܢܐ ܕܘܼܢܐ; in the plural, Assem. I. 218.

B. 11. **אִתְּכֶם לְקַבְּצָהּ סִימָנִים** *they despised the old and the new.*

§ 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. **סִימָנִים** *barley*, plur. **סִימָנִים** *barley-corns*; in like manner **חִטָּה** from **חִטָּה** *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. **אֵנָּה** *there came out people*; or with the singular; e. g. John x. 3. **כִּתְּוֹן** *the sheep hear his voice*; verses 4—8.

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

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

§ 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, **صَبْيَةَ**, **دَصَلًا**, **صَبْيَةَ**,
 Assem. I. 349, 3. **أَنْهِيَّةً صَبْيَةَ دَصَلًا** *Antioch, a great*
city. The noun in apposition takes the number and case of
 its subject ; e. g. Matt x. 3. **صَلْبٌ مُدَحَفًا** *Matthew the Pub-*
lican ; Barh. 32, 7. **صَلْبًا كَأْتًا بَضَلًا** *the image*
of Baal (of a) god of the Babylonians ; 11, 8 ; 12, 2.
مِنْ مَلْأَقِيْمَتِ صَبْيَةَ *from Melchisedeck (from the) Ca-*
naanite.

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

2. The duplication of the noun denotes ; a) a *great num-*
ber or quantity ; e. g. Ephr. III. 154. **أَكْثَرُ صَفِيْءٍ بَيْتِي**
بَيْتِي *there are many fish in the sea* ; b) the distributive
 sense expressed in English by *each, by* ; e. g. Matt. xx. 9, 10.
قَعْنِي قَعْنِي *a penny each* ; Barh. 85, 6. **قَعْنِي قَعْنِي**
by heaps ; 424, 10 ; 165, 19. Especially in respect to
 numbers ; e. g. Mark vi. 7. **لِثَنِي لِثَنِي** *two each* ; verse 40.
لِأَلْفٍ لِأَلْفٍ *a hundred each* ; II Cor. xi. 24 ; c) it forms a
 circumlocution for *all, every* (§ 58. B. 2) ; e. g. Matt. xxiv.
 7. **صَبْيَتًا صَبْيَتًا** *κατὰ τόπους* ; Tit. i. 5. **صَبْيَتًا صَبْيَتًا**
κατὰ εὐδυν ; d) a *diversity, variety* ; e. g. Mark ii. 17
صَبْيَتًا صَبْيَتًا *various diseases* ; John v. 4 ; Acts x. 46.
لِطَلْسِي لِطَلْسِي *with different tongues* ; xxi. 34 ; xxv. 19 ;
 Assem. I. 13, A. 6. v. E. **بَلَا مَدْرَمًا مَدْرَمًا**
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. **صَلَاةً صَلَاةً** *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. **اَتَتْهَا سَامَرِيَّةٌ** *there came a woman of Samaria*; ix. 1; Acts vii. 37; xi. 24; even with **مَرٌ** *masc.* appended; e. g. Luke xix. 12. **رَجُلًا مَرٌ** *a man*.

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

2. Hence to avoid any ambiguity **اَوْتٌ** 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. **اَوْتٌ سَوَاةٌ** *the dumb spake*; John xviii. 16; or follows it; e. g. John v. 9. **اَوْتٌ رَجُلًا** *the man became whole*.

REM.—In the first case the absolute state usually occurs, when **؟** follows **اَوْتٌ**; e. g. Luke xxii. 27. **اَوْتٌ مَوْلَانَا** *the servant*.

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

ܡܚܒܘܬܐ ܕܘܢܘܨܐ ܕܘܢܘܨܐ ܕܘܢܘܨܐ *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. ܦܢܝܢ ܕܝܘܗܢܢ *since the days of John* ; xiii. 48. ܫܘܪܘܬܐ ܕܝܡܝܢܐ *the shores of the sea* ; Acts xxiv. 16 ; Assem. I. 2, B. 1. ܫܠܫܝܢ ܕܠܟܠܝܢ ܫܘܒܝܢ *that is the thirty-first year* ; 37, 3, 4. ܕܦܘܪܝܢܐ ܕܟܠܝܢܐ *in the midst of the clerus* ; 40, 4. ܩܘܒܘܬܐ ܕܝܦܝܘܬܐ *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. ܕܦܢܝܢ ܕܢܒܝܐ *in the name of the Prophet* ; xiii. 2. ܫܘܪܘܬܐ ܕܝܡܝܢܐ *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 ܦܢܝܢ *midst*, and ܦܝܢ *hand*, etc. ; e. g. Matt. xiii. 1 ; Gal. iii. 19 ; Barh. 255. 11. ܕܦܢܝܢ ܕܡܝܢܐ *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. ܕܦܢܝܢ ܕܡܝܢܐ *blessed of (among) women* ; II Tim. iii. 3. ܕܦܢܝܢ ܕܡܝܢܐ *slaves of passion* ; I Tim. i. 10. ܕܦܢܝܢ ܕܡܝܢܐ *violator of an oath* ; or a more accurate

definition of the adjective or participle; e. g. Luke i. 7, 18. **فَقَبِيحَاتٌ صُفُوفُهُنَّ** *far advanced in their years*; Rev. xiv. 4. **أَنْدَا اِصْتَبَدَ قَدَ اَنْدَا** *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 **?** before the genitive; e. g. Matt. x. 5. **سَبِيلًا بَنِيًّا** *into the way of the Gentiles*; verse 15. **صُفُوفًا يَوْمِيًّا** *at the day of Judgment*; verse 42; xii. 42. **مَلِكَةً لُّصُوفًا** *the queen of the south*; xiii. 11, 45; xxiii. 35; xxiv. 8; John viii. 47. **كَلِمَاتُ قَوْلًا** *the word of God*; or b) with a pleonastic suffix referring to the genitive following, (§ 55. B. 2); e. g. Matt. xii. 8. **عَمَلُ مَسِيحٍ يَوْمِيًّا** *Lord of the Sabbath*; xi. 2. **عَمَلُ مَسِيحٍ** *the work of the Messiah*; xii. 40. **عَمَلُ مَسِيحٍ** *in the heart of the earth*.

REM.—Rarely, and chiefly in foreign words, **?** stands after the construct state before the genitive; e. g. Matt. xiii. 22. **بُذْرًا خَبِيثًا** *the deceitfulness of riches*; John x. 23. **مَسْبُوحًا** *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. **أَرْضُ أَرْضِ** *the region, that is of Jerusalem*; or when several genitives follow each other; e. g. Assem. I. 83, B. 21. **بَيْتًا مَرْيَمَةَ لُصُوفًا سَبِيلًا** *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 **?**; e. g. Rom. xiv. 8. **أَنَا** *the Lords are we*; Matt. xxii. 21. Sometimes **?** is wanting when the noun forms an apposition with a preceding genitive; e. g. Matt. xii. 39. **أَنَا** *the sign of Jonah the prophet*. **?** 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. **בֵּית לֵחְמָה** *Bethlehem in Judea*. In some instances, especially in the supercriptions of some Psalms; e. g. Ps. iv, v, vi, **וּ** (*5 auctoris*) supplies the place of **בְּ**; very rarely elsewhere; e. g. Barh. 17, 4. **מִלְּפָנֵי יְהוָה** *the deliverance of the (i.e. by the) Lord*; Assem. I. 340, A. 25, 26. So too with **מִן**, when origin or descent is indicated; e. g. Barh. 372, 16. **לָקַח חֲמִשָּׁה 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. **לָקַח מִן חֲסֵדָיו** *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. **אֵימַן בְּיְהוָה** *faith of (i. e. in) God*; John ii. 17. **זֶהְרָת בֵּיתֵךְ** *the zeal of (i. e. for) thine house*; vii. 13; Hebr. xi. 26. **מִשְׁחָת מִשְׁחָתוֹ** *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. **שְׁבָעָה בְּיְהוָה** *an oath of (by) the Lord*; Ez. xxxv. 5. **רָשָׁעֵי אֲשֶׁר נָפְלוּ** *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. **אֵימַן 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 אֲרָץ מִצְרָיִם** *from the land of Egypt*; xx. 6; Rom. xi. 8; Barh. 114, 13. **כָּל הַהָר הַזֶּה** *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. **אִם בְּעֵינַיִם וְכִנְיָהּ חֲסִינָה** *O fools and slow of heart*; Acts vii. 51. **אִם צְנִיב צַוְרִי** *O ye stiff necked*; Cant. ii. 5. **אֲשֶׁר לֹא יָדָע לִמְדַת אֱהָבָה** *sick for love*.

REM.—Sometimes a noun in the genitive takes the place of an adjective; e.g. John xviii. 10. **אָזְנִי יְמִינִי** *his right ear*; xxi. 6 (§ 54. B. 2. Rem.); and *vice versa* the *nomen regens*; e.g. Luke iv. 25. **אֲנִי וְכָל הָעָרִים** *εὐλαλαί χῆραι*; John ii. 12. In the first case the Philoxenian translation uses, instead of **?**, the explanatory **וְכִי** and **וְכִי**, equivalent to *that is, namely*; e.g. **אָזְנִי יְמִינִי**; **אֲשֶׁר לֹא יָדָע לִמְדַת אֱהָבָה** and **?** is to be understood as a relative, when it follows prepositions with suffixes; e.g. Assem. I. 30, 17. **אֲשֶׁר עִמָּם**; **וְעִמָּם** *with (them) the bishops*. Compare § 55. B. 3.

§ 75. Designation and Use of the other Cases.

1. The dative and accusative have **וְ** for their common sign, which may be omitted before the accusative; e.g. Matt. xvii. 4. **וְעָשִׂנוּ לָנוּ שְׁלֹשׁ מִטְבָּעִים** *let us make three tabernacles*; Barh. 60, **וְרָאָה אֶת הַמֶּלֶךְ** *he raised a great persecution*. No difficulty is thereby occasioned even when the two cases stand together; e.g. Acts xiii. 21. **וְעָשָׂה לָהֶם שָׂאֵל** *he gave them Saul*; xx. 32.

REM. With verbs having a double accusative (§ 67. I. 2) **וְ** 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 (— —) stands before the noun in the emphatic state ; e. g. Barh. 14, 9 ; or before proper names, 11, 20. **וּבְנֵי חֲנֹכַח** *he built Nineveh*. For this, in Gen. i. 1—3, the Peahito has **וּבְנֵי** (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. **וּמָטַר אַרְבָּעִים יוֹם** *the rain continued forty days* ; 3, 15, 16. **וַיִּתְּנוּ לְהִימָוֶה מֵאָה מָטָר** *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. **וַיָּבֹאוּ יוֹם חֲמִישִׁי** *it came to pass on the eighth day* ; Ps. i. 2. **וַיָּבֹאוּ יוֹם וָלַיְלָה** *by day and night* ; c) in reference to measure and weight ; *How long ? How high ?* etc. ; e. g. Barh. 38, 19. **וַיִּבְנֶה אֶת־הַקֶּזֶבֶת אֶת־שְׁלֹשָׁה אַמּוֹת** *it was three cubits long* ; 20, 6 ; 179, 13. **וַיִּשְׁלַח אֶת־הַשֶּׁלֶג אַרְבָּע אַמּוֹת עֲמֻקָּה** *the snow lay four fingers deep* ; d) *concerning, in relation to, as to* ; e. g. Barh. 37, 16. **וַיִּבְרָא אֱלֹהִים אֶת־אָדָם כְּצֶלְמוֹ** *he was beautiful as to form* ; 17. **וַיִּבְרָא אֱלֹהִים אֶת־עֵינָיו קְטָנִים וְאֶת־פִּי קָטָן** *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 **וּבְגִיל** or **וּבְשָׁנִים** with the addition of the years ; e. g. John viii. 57. **וּבְגִיל חֲמִישִׁים שָׁנִים** *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.

xii. 2. **مُتَمِّمٌ لِّدِينِنَا** *the finisher of our faith*; James iv.6; b) infinitive forms; e.g. Kirsch.Chr.136,1. **فَتَحْرَبُوا** *the conquest of Constantinople*.

4. The vocative is distinguishable in part by its connection; e.g. Matt. xxvi. 39, 42. **أَبِيَّ** *my Father if it be possible*; Rom. viii. 15; partly by **أَيُّ**, prefixed; e. g. Rom. ii. 1. **أَيُّ** *O man*; verse 3; I Tim. vi. 11; James v. 1.

REM.—The Philoxenian translation imitates in Greek nouns the vocative termination belonging to that language; e. g. Luke i. 3, and Acts i. 1. **أَيُّ** *Θεόφιλος*; I Tim. vi.20.

5. Finally the ablative is distinguishable by the prepositions, **عِنْدَ**, **عِنْدِ**, etc.. prefixed.

REM.—Time, *When?* is frequently expressed in a similar manner; e. g. Gen. viii. 11. **عِنْدَ** *at eventide*; Prov. vii. 9; Assem. I. 37, A. 11.

§ 76. *The Case Absolute.*

By the case absolute is meant a noun, which, at the beginning of a sentence, by itself and without connection with what follows, forms a clause, and is usually to be explained by supplying, *as to, concerning*, and the like. Here belong especially;

1. the *Nominative absolute*, which; a) either forms the subject of the following clause; e. g. Gen. xxii. 24. **وَمَعَهَا** *and his concubine — she also bore*;

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. **אִנְעָא כִּי לְתוֹרַתְךָ וְצִוְיֶיךָ וְשִׁבְעָתְךָ** *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. **וְכָל אֶתְכֶם מְשַׁלֵּחַ אֱלֹהִים לְכֹל אֶתְכֶם** *to each one is given a gift from God*; Acts xv. 21; *γ*) an *accusative*; e. g. Ephr. I. 223, F. **וְלֹא יָדָעְנוּ מַה בְּעָלָה לְמֹשֶׁה** *we know not what has befallen Moses*; (§ 67. 1. c. Rem.) Ps. lxxiv. 17; *δ*) an *ablative* (with a following **עִלְיָה** and **מִן**); e.g. Heb. x. 1. **בְּצֵלְמַת הַטּוֹבִים וְהַרְעֵם אֶת אֲנֹכִי** *in the law is the shadow of the good things to come*; Ephr. I. 237, A. **וְלֹא מִשְׁתֵּי הַחֵלֶב וְלֹא מִשְׁתֵּי הַדְּבַשׁ תָּבִיאוּ לַיהוָה** *of anything leavened and of honey, bring ye no gift to the Lord*.

2. The *accusative absolute*; e. g. Gen. xlvii. 21. **וְהָיוּ מִן הַעִיר הַזֶּה לְעִיר אֲחֵרָה** *the people led he (literally led he it) from one city to the other*.

3. *Cases with prepositions*; e. g. Gen. ii. 17. **וְעֵץ הַיָּדָע טוֹב וְרָע לֹא תֹכְלוּ מִיָּדָע** *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. — **לְכִי וְלָבַשׁ לִי אֶת הַבְּגָדִים הַלְּבָשִׁים** *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 **فَعْلٌ** = *præ* following and before the object compared ; e. g. John viii. 53. **كُنَّا أَكْبَرَ مِنْ أَبِيكَ فَكَيْفَ أَكْبَرَ مِنْ أَبِيكَ** *art thou, then, greater than our father Abraham* ; vii. 81 ; xiii. 16 ; xiv. 12 ; xix. 11 ; Assem. I. 378, 19. **أُمِّي أَحَبُّ إِلَيَّ مِنْ أُمِّكَ** *my mother is dearer to me than the queen* ; 372, 3. v. E ; Barh. 82, 20. **فَعْلٌ كُنْتُ أَكْبَرَ مِنْ كُلِّ إِنْسَانٍ** *she was a cubit taller than any man.*

REM.—Besides **فَعْلٌ**, sometimes also **أَكْبَرُ** *very*, or **أَكْبَرُ** *more*, equivalent to *by far*, is added to the adjective in order to strengthen the meaning ; e. g. Acts xx. 35. **أَكْبَرُ مِنْ أَمْنِي وَأَكْبَرُ مِنْ أَمْنِي** *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. **أَكْبَرُ مِنْ أُمَّكِ وَأَكْبَرُ مِنْ أُمَّكِ** *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 **فَعْلٌ** = *too* ; e. g. Deut. xiv. 24. **فَعْلٌ كُنْتُ أَكْبَرُ مِنْ أُمَّكِ** *the way is too great for thee* ; or before an infinitive with **أَكْبَرُ** = *than that* ; e. g. Gen. iv. 13. **أَكْبَرُ مِنْ أَنْ يُعْطَى** *greater than that it can be forgiven.* This construction with **فَعْلٌ** occurs also with verbs of quality ; e. g. Lam. iv. 7. **أَكْبَرُ مِنْ أَمْنِي وَأَكْبَرُ مِنْ أَمْنِي** *they are purer than snow and whiter than milk.* The adverbial *more* or *less*, in respect to numbers, is expressed by **أَكْبَرُ** and **أَكْبَرُ** ; 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.

- **أَكْثَرُ** **بَنِي إِسْرَائِيلَ** *the least of the Apostles* ; or with **أ** instead of the genitive ; e.g. Matt.ii.6. **أَكْثَرُ** **بَنِي إِسْرَائِيلَ** *the least among the (princes) towns in Judah* ; or simply by the emphatic state ; e.g. Matt. v.19. **أَكْثَرُ** *the least* ; Barh. 85, 7. **أَكْثَرُ** **مَدِينَةِ رُومَ** *Rome, the greatest city of Italy* ; Assem. I. 323, A. 20 ; 335, A. 14. v. E ; in the plural, ICor.vi.2. **أَكْثَرُ** *ἀνάχιστα* ; II Pet.i.4. **أَكْثَرُ** *μύσισα* ; or when a preference is given to one individual over a whole species, by **أَكْثَرُ** and a following plural ; e.g. Ephr.I. 204, C. **أَكْثَرُ** **أَكْثَرُ** *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. **أَكْثَرُ** **أَكْثَرُ** *the meanest slave* ; Exod.xxvi.38. **أَكْثَرُ** **أَكْثَرُ** *the holy of holies, i. e. the holiest place* ; Num. iii. 32 ; Barh. 530, 3, 4. **أَكْثَرُ** **أَكْثَرُ** *the king of kings, i. e. the mightiest king* ; c) by **أَكْثَرُ** and **أَكْثَرُ** before the adjective ; e.g. Rev. xviii. 12. **أَكْثَرُ** **أَكْثَرُ** *the most precious wood* ; Barh. 87, 3.

REM.—To denote the superlative, use is also made of the words **أَكْثَرُ** and **أَكْثَرُ** ; e.g. Barh. 170, 13. **أَكْثَرُ** **أَكْثَرُ** *the most excellent physician* ; Assem. I. 335, B. 4, 5. **أَكْثَرُ** **أَكْثَرُ** *the most merciful* ; more like the Hebrew, by **أَكْثَرُ** ; e.g. Pa. xxxvi. 6. **أَكْثَرُ** **أَكْثَرُ** *the mountains of God, i. e. the greatest mountains*. In verba, a strengthening is denoted by **أَكْثَرُ** *much* ; e.g. Barh. 58, 11. **أَكْثَرُ** **أَكْثَرُ** *he was much disquieted* ; or, by **أَكْثَرُ** *many* (§ 67.1. c. β) ; e.g. Barh. 6, 5 ; 135, 1. To be noted also are such forms as **أَكْثَرُ**, 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. **ثَلَاثَةَ أَشْهُرٍ** *three months*; Barh. 133, 16. **ثَلَاثِينَ سَنَةً** *twenty-two years*; 4, 5. **خَمْسَةَ مِائَاتَيْ سَنَاتٍ** *two hundred and five years*; or b) it follows in the absolute state; e.g. Matt. x. 29. **ثَلَاثِينَ سَرْبِطًا** *two Sparrows*; xiv. 20. **اثْنَيْ عَشَرَ سَلَّةً** *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. **أَسْرَابًا ثَمَانِيَةَ أَلْفٍ** *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. **عَشْرَ مَدِينَةٍ** *ten cities*, (literally, *the ten of the cities*). Some nouns, such as **يَوْمًا**, **سَاعَةً** also follow the numeral in the singular; e.g. Assem. I. 213, A. 21, 22. **عَشْرًا وَسِتَّةً** *when fifty-one days had passed*; Barh. 10, 16. Concerning the designation of age by **سِنًا** and **سِنًا** comp. § 75.2. Rem.; Assem. I. 31, 21; 377, 1; Ephr. I. 195, D; Barh. 50, 13; 179, 4; with the omission of **سِنًا**; Barh. 5, 12. **سِتَّةً وَسِتَّةً** *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. **أَوَّلًا**

בְּלַלְלָא דְּצִבְיָא in the fourth watch of the night ; Rev. iv. 7 ;
vi. 9. לְצִבְיָא שְׁפִינְיָא 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. אַבְרַמֶּתְיָא שֵׁשֶׁת about the sixth hour ; β) with the noun after the numeral, in the absolute state ; e. g. John iv. 6. אֲמַסְתָּהּ שֵׁשֶׁת שָׁעֵי 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. שְׁעֵינָא הַמְּסֻמְנָא in the fifteenth year ; Assem. I. 2, A. 1. 2, v. E. שְׁעֵינָא הַמְּסֻמְנָא in the one hundred and seventeenth year ; p. 3, A. 17. B. 19 ; 388, 8 ; 389, 1, 3, 5 ; 407, 10 ; or with ׀ following in the emphatic state ; e. g. Barh. 4, 18. שְׁעֵינָא בְּלַלְלָא in the year of the world one thousand ; or c) the ׀ prefixed raises the cardinals to ordinals ; e. g. Matt. xxii. 26. בְּלַלְלָא the second ; בְּלַלְלָא the third ; verse 39 ; Luke xii. 38. בְּלַלְלָא אֲדָבְלַלְלָא 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. שְׁעֵינָא שֵׁשֶׁת שָׁנִים in the six hundredth year ; and the years of the reign are given with בְּלַלְלָא with a suffix ; e. g. Barh. 19, 9. שְׁעֵינָא בְּלַלְלָא in the tenth year of his reign ; 60, 8. In giving the days of the month, either א without בְּלַלְלָא is repeated after the numeral, before the name of the month ; e. g. Assem. I. 2, B. 12. v. E. שְׁעֵינָא חֲמִישִׁי 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, 18. שְׁעֵינָא חֲמִישִׁי on the 9th of June ; or with בְּלַלְלָא

before the numeral and the name of the month which follows with **ك** repeated; e. g. 398, 7. **صِنْمَهْ فَصْنَهْ مَهْمَهْ تَهْ صَمْبَهْ صُنْفَهْ** on the 27th of December; 274, 30; or reversely, so that **صَمْبَهْ** stands after the name of the month, before the numeral; e. g. 399, 14. **صَمْبَهْ اَدْ صِنْمَهْ لَانَهْ مَهْمَهْ تَهْ صَهْ** on the 22nd of August. This takes place even in designating the days of the week; e. g. Matt. xxviii. 1. **لَانَهْ صَفْطَا** 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 **كَلَا**; e. g. Barh. 41, 16. **كَلَا لَانَهْ مَهْ** two each; 17.

2. *Numerical adverbs*; a) in answer to the question, *How many times?* (Multiplicatives); α) by **مَهْ** and **ك** before a cardinal number following, which more clearly defines it; e. g. Gen. iv. 15. **مَهْ صَفْصَا** seven-fold; Luke viii. 8; without **ك**, Jer. xvii. 18. **مَهْ لَانَهْ** twofold; β) by the simple numeral with **ك**, Luke xix. 8. **كَاوَصْنَا** (i. e. **اَكْرَا**) fourfold; b) in answer to the question *How often?* α) with the signification of a cardinal, by means of **اَحْ** time, plural **اَحْتَهْ** times, as in English; e. g. II Cor. xi. 24, 25. **اَحْ مَهْ اَحْ** once; **مَهْمَهْ اَحْتَهْ** five times; Matt. xviii. 22; Luke xvii. 4; John xiii. 38; by **اَحْتَا** plural **اَحْتَا**, Assem. I. 484, 27, 30; sometimes by **اَحْ** time, plural **اَحْتَهْ**, Barh. 10, 19; more rarely by **اَوَصْنَا** 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 **اَحْتَا** of the cardinal precedes with **مَهْ**, and is repeated after it in the plural; e. g. **اَحْتَا مَهْمَهْ**

أَقْتَبَ (also elliptically بَلَكَ أَيْمًا or بَلَكَ أَيْمًا) for the third time ; or by adverbs of the ordinals in لَمَّا, e. g. Jude, verse 12. لَمَّا لَمَّا for the second time.

3. Fractions are represented ; a) by special forms derived from the cardinal numbers ; e. g. Rev. viii. 7. أَلَمَّا one-third ; vi. 8. لَمَّا one fourth ; Heb. vii. 2 ; b) by circumlocution ; e. g. Rev. xi. 13. مِمَّا مِمَّا one-tenth ; Ephr. I. 204, D ; Ez. v. 2. مِمَّا مِمَّا لَمَّا مِمَّا.

§ 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. لَمَّا لَمَّا an high mountain ; xvi. 4. لَمَّا لَمَّا a wicked and adulterous generation ; xi. 8. لَمَّا لَمَّا soft raiment ; John xi. 47. لَمَّا لَمَّا many miracles. The same is true in respect to pronouns and participles ; e. g. Matt. xv. 8. لَمَّا لَمَّا this people ; verse 12 ; xix. 1 ; Rev. iii. 8. لَمَّا لَمَّا an open door. Collectives in the singular are followed by the adjective in the plural ; e. g. Assem. I. 78, A. 4. لَمَّا لَمَّا the people who hold to the law ; so also with nouns in the plural having a singular signification ; e. g. John vii. 38. لَمَّا لَمَّا living water ; Heb. x. 24 ; or in the singular ad sensura ; e. g. Num. iv. 5. لَمَّا لَمَّا the veil which was spread out.

REM.—The pronoun frequently comes first ; e. g. John xi. 47. لَمَّا لَمَّا this man ; Matt. xviii. 1 : xvii. 18. Adjectives are also used

emphatically, especially in titles; e.g. *Assem.* 1.25, A. 14. **لَهُذَا فَذَبْ** *the pious Ephraem*; 117, B. 23. **فَرَبُّهَا فَذَبْ بِمَنْعِ** *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. **هَذَا هَوْرُفَا هُوَ أَوَّلُ مَا نَشَرْنَا** *this light first spread abroad*; 127, D; or before both, 132, F. **هَذَا هَوْرُفَا هُوَ** *this great teacher*.—**فَا** occurs (as a noun) exclusively before the noun; e.g. *Matt.* xv. 13. **فَا تَرَكْنَا أَهْلَنَا** *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. **فَدَلًا زَيْن** *strange words indeed*. But very rarely the adjective follows in a gender different from that required by the noun; e.g. *Barh.* 454, 18. **بُرْنَا فَزَبَا** (fem. **فَرَبَا**) *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. **بِئْسَ مَا فِيهَا مِزْجُهَا** *wine with which myrrh was mingled*; verse 26. **كَلِمَاتُهَا كَلِمَاتُهَا** *as reason was written*; *Matt.* xv. 28. **كَلِمَاتُهَا كَلِمَاتُهَا** *great is thy faith*. In like manner the pronoun; e.g. *Mark* xv. 26. **هَذَا هُوَ مَلِكُ الْيَهُودِ** *that is the King of the Jews*; *Luke* ii. 12. **هَذَا هُوَ آيَاتُكُمْ** *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. **هَذِهِ هِيَ الْمَدِينَةُ الَّتِي كُنْتَ تَقُولُ** *this city is nigh to flee unto*; or an adverbial idea is embraced in the preposition; e.g. *Gen* xxix. 7. **هَذَا هُوَ يَوْمٌ عَالٍ** *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. **قَالَا** **تِلْكَ** **أُولَئِكَ** *to that same were the words written* ; or it follows a plural, being itself in the singular ; e.g. Assem. I. 21,5, 6. **كَانَ** **أَقْرَبُ** **أَقْرَبُ** **أَقْرَبُ** *songs and hymns were composed by him*. But especially the adjective in the plural follows collectives ; e. g. Rev. xix. 1. **كَبِيرًا** **كَبِيرًا** **كَبِيرًا** *a great multitude, who said* ; Barh. 88, 4. The predicate is also expressed by a noun ; e. g. I Cor. xii. 27. **أَنْتُمْ** **أَنْتُمْ** **أَنْتُمْ** *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. — **أَبَا** **أَبَا** **أَبَا** *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. **أَبَا** **أَبَا** *that which has been written* ; 372, 19 ; Ephr. I. 241,B ; Barh. 24, 18. **أَبَا** **أَبَا** *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, **أَبَا** ; e.g. Barh. 94, 10. **أَبَا** **أَبَا** **أَبَا** *the Roman army*

proceeded towards Persia ; 96, 9 ; **فَالَا** ; e. g. Acts xxvi. 18. **وَمَنْ مَعَهُ** **فَالَا** all who were with me ; Michael. Chr. 15, 5 ; and its compounds, **فَالَا** ; e.g. Assem. I. 39, 3—5. **فَالَا** all—wrote ; **فَالَا** ; e.g. Michael. Chr. 14, 15. **فَالَا** all who said ; **فَالَا** ; e.g. Barh. 277, 6. **فَالَا** that every one wondered ; also **فَالَا** ; e.g. Luke xxiii. 1. **فَالَا** the whole multitude arose ; **فَالَا** ; e.g. Barh. 422, 10. **فَالَا** a great multitude came ; Assem. I. 386, 15, 16 ; **فَالَا** ; e.g. John v. 3. **فَالَا** in these (pools) lay a great multitude of invalids ; Assem. I. 483, 19 ; Barh. 95, 6, 7 ; 227, 8 ; 312, 7 ; **فَالَا** ; e.g. Barh. 211, 8. **فَالَا** the others fled ; 342, 19. According to the same construction are names of places put for their inhabitants ; e.g. **فَالَا** cloister ; Assem. I. 411, Note B. 4—6. **فَالَا** when the monks saw him.

REM.—The same nouns also are found with the verb singular ; e.g. **فَالَا**, Barh. 551, 13 ; **فَالَا**, 288, 12, and its compounds, **فَالَا** ; e.g. 309, 14 ; **فَالَا** ; e.g. 314, 2 ; **فَالَا** or **فَالَا** ; e.g. 373, 1 ; also **فَالَا** ; e.g. Acts xiv. 4 ; **فَالَا** ; e.g. Acts v. 26 ; Barh. 301, 9, 10. In like manner, abstract feminines occur for concretes ; e. g. **فَالَا**, Barh. 490, 18. **فَالَا** all men fled ; **فَالَا** for prisoner ; Assem. I. 490, A. 31 ; **فَالَا** for inhabitants ; e.g. Acts xiii. 44 ; **فَالَا** 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. **فَالَا**, Barh. 212, 1. **فَالَا** an army conquered him and took him captive ; **فَالَا** ; e.g. 388, 3, 4 ; **فَالَا** ; 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. **اَقْبَا**, II Cor. iii. 18. **اَقْبَا** **وَقَبْلَا** *with uncovered face*; Barh. 201, 1; **بَسَّ**, e.g. John iii. 15. **كَلِمَاتَا** **بَسَّ** **بِخَلْقِكُمْ** **وَسَوْسَ** *he shall have eternal life*; v. 26; Barh. 219, 12; **فَتَبَا**, e.g. John v. 7. **فَتَبَا** **فَلَمَّا** **اَللَّامِدَا** *when the water was troubled*; Barh. 194, 3; 268, 7, 8, 12; and **فَتَبَا**, e.g. Mark i 10. **فَتَبَا** **اَللَّامِدَا** **وَمَعَا** *οὐρανοὶ σχιζόμενοι*; James v. 18. **فَتَبَا** **بِصَوْتِ** **فَتَبَا** **اَللَّامِدَا** *ὁ οὐρανὸς ἕσπεν ἔδωκεν*; or b) more rarely, in respect to signification, they are connected with the singular verb; e. g. Luke xxiii. 45. **اَقْبَا** **اَللَّامِدَا** *the veil was rent*; John i. 4. **اَقْبَا** **بِصَوْتِ** **اَللَّامِدَا** *in him was life*; Num. xxxiii. 14. **اَقْبَا** **اَللَّامِدَا** **اَللَّامِدَا** *there was no water there*; Luke iii. 21. **اَقْبَا** **اَللَّامِدَا** *the heaven was opened*; as feminine, II Petr. iii. 5. **اَقْبَا** **اَللَّامِدَا** **اَللَّامِدَا** *οὐρανοὶ ἦσαν ἑκατάλι*; Barh. 228, 10.

8. With the noun plural also is connected the verb singular; a) when the verb preceding is used impersonally; a) **اَقْبَا** and **كَلِمَا**; e. g. John vi. 9. **اَقْبَا** **اَللَّامِدَا** **بِصَوْتِ** **اَللَّامِدَا** *he has five barley-loaves and two fishes*; xxi. 25; I Cor. xv. 40; Barh. 144, 8; with **اَقْبَا**, John v. 2. **اَقْبَا** **اَللَّامِدَا** **بِصَوْتِ** **اَللَّامِدَا** *there were in the same five porches*; Assem. I. 352, 13; β) other verbs relating to persons; e. g. Luke ii. 18. **اَقْبَا** **اَللَّامِدَا** **بِصَوْتِ** **اَللَّامِدَا** *there appeared many of the heavenly host*; Barh. 124, 11. **اَقْبَا** **اَللَّامِدَا** *the Arabians made peace*; 133, 12. **اَقْبَا** **اَللَّامِدَا** *there died four thousand*; 177, 14; 339, 9; or b) when the verb follows though more rarely; a) **اَقْبَا** and **كَلِمَا**; e.g. Barh. 148, 10. **اَقْبَا** **اَللَّامِدَا** **بِصَوْتِ** **اَللَّامِدَا** *Chisum had five walls*; β) other verbs relating to persons; e. g.

Barh. 112, 10. **فَقَتِلَ الْاَصْحَابُ** *many were slain* ; 125, 14, 15.
صَلَّتْ *the Arabians chose for king* ; 190, 9. **صَلَّتْ**
لَمْ يَخَفُوا - **صَلَّتْ** *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 **فَكَرِهَ**, **فَكَرِهَتْ**, or **فَكَرِهَ** **كُلُّ** ; e. g. Barh. 434, 12. **اَتَتْ** **كُلَّ** **اَلْاَتِ** *each one of them went into his country* ; 101, 14, 15. **كُلُّ** **فَتَبَّ** **كُلُّ** **سَمِعَ** *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. **اَتَتْنِي** **تَتْنِي** *two shall be* ; xviii. 19 ; xix. 5 ; Barh. 165, 19. **اَتَتْنِي** **اَتَتْنِي** *and they both brought forth*.

REM.—Sometimes, also, according to the sense, the verb in the singular is found with **فَتَرْتَبِعُ** ; e. g. Barh. 396, 12. **فَتَرْتَبِعُ** **فَتَرْتَبِعُ** *that it should be called Egypt* ; 433, 20. Similar is Barh. 121, 11. **اَتَتْنِي** **اَتَتْنِي** *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. **لَمَّا دَانَ لَمَّا** when it was evening ; compared with Matt. viii. 16 ; xiv. 15 ; or Barh. 152, 14. **لَمَّا دَانَ** - **مِنْهَا** 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. **أَمْرًا نَصَفًا** for mankind ; Barh. 236, 8. **أَمْرًا نَصَفًا** there died about fifty thousand men ; 548, 20 ; 585, 14. **أَمْرًا نَصَفًا** army ; 581, 12. **أَمْرًا نَصَفًا** these armies were assembled ; or **أَمْرًا نَصَفًا** military for soldiers ; 607, 20.

REM.—These nouns are also found with the verb feminine ; e. g. Barh. 341, 10, 11. **أَمْرًا نَصَفًا** 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. **أَمْرًا نَصَفًا** there was occasion given ; compared with 579, 14. **أَمْرًا نَصَفًا** there was much occasion ; or 606, 19, 20. **أَمْرًا نَصَفًا** he had fear ; compared with 136, 6. **أَمْرًا نَصَفًا** 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. **أَمْرًا نَصَفًا** these unclean spirits went out and entered ; but b) such also as have a determinate gender ; e. g. Barh. 268, 10. **أَمْرًا نَصَفًا** they both (mother and daughter) fell and were suffocated ; 280, 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. $\text{ذَبَبُوا} \text{ — } \text{[أَنْعَمُوا]}$ *the inhabitants had fled*; Gen. xli. 57. $\text{أَتَتْهُمُ} \text{[أَتَتْ]$ *the whole people (country) came*; Matt. viii. 32. $\text{بَدَّأَتْ} \text{ — } \text{[بَدَّأَتْ]}$ *this whole herd — perished*; Assem. I. 53, 17. $\text{بَدَّأَتْ} \text{[بَدَّأَتْ]}$ *all the inhabitants (the whole city) assembled and wept*. So too the names of cities; e. g. Assem. I. 51, Note B. 1. $\text{بَدَّأَتْ} \text{[بَدَّأَتْ]}$ *the inhabitants of Edessa went out to be slain*; Barh. 248, 6, 7. بَدَّأَتْ 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. $\text{بَدَّأَتْ} \text{[بَدَّأَتْ]}$ *the daughters of Zion are haughty*; Barh. 215, 7. $\text{بَدَّأَتْ} \text{[بَدَّأَتْ]}$ *all of his goods had been plundered*; Ephr. II. 145, A. $\text{بَدَّأَتْ} \text{[بَدَّأَتْ]}$ *there were writings composed concerning them*; Jer. xiv.5. $\text{بَدَّأَتْ} \text{[بَدَّأَتْ]}$ *the hinds calved and forsook*; Barh. 368, 11, 12; 10, 9. $\text{بَدَّأَتْ} \text{[بَدَّأَتْ]}$ *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. $\text{بَدَّأَتْ} \text{[بَدَّأَتْ]}$ *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. **אֲלֵמִינָהּ רְעִילָהּ חָצְוָהּ** there was seen the form of a pillar ; 613, 14. **אֲשֶׁר שָׁמְעוּ אֶת צְעָקַת הָעָמֶלִים** 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. **הַמְּלִיטוֹת אֵלֶיךָ יְהוָה יְהוּדֵי מְלָכִים** the multitude of years shall teach ; Barh 96,8,9. **הַמְּלִיטוֹת אֵלֶיךָ יְהוָה יְהוּדֵי מְלָכִים** a great part of the city was destroyed ; 141, 10 ; 241, 10, 11 ; 188, 7, 8. **הַמְּלִיטוֹת אֵלֶיךָ יְהוָה יְהוּדֵי מְלָכִים** — **הַמְּלִיטוֹת אֵלֶיךָ יְהוָה יְהוּדֵי מְלָכִים** a multitude of the dead were buried.

REM.—In the last connection **כִּי**, 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. **כִּי יְהוָה יְהוּדֵי מְלָכִים** 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 α) before the subjects ; e. g. John xxi. 2. **אֲנִי וְשִׁמְעוֹן וְתוֹמָא וְנַתְנָאֵל** there were together Simon Peter, Thomas and Nathaniel ; Barh. 19, 7. **אֲנִי וְשִׁמְעוֹן וְתוֹמָא וְנַתְנָאֵל** Saul and Jonathan were slain ; 78, 8 ; 193, 17 ; Assem. I. 30, A. 1, 2. **כִּי יְהוָה יְהוּדֵי מְלָכִים** when the clergy and the whole congregation were assembled ; Ephr. I. 223, A ; β) after the subjects ; Exod. xvii. 10. **מֹשֶׁה וְאַהֲרֹן וְהִירְוֹ** Moses, Aaron and Hur, went up. But the verb is also frequently found ; b) in the singular ; α) before the subjects ; e.g. Matt. xxviii. 1. **אָז יָבִיאוּ אֵת מַרְיָמָה מַגְדָּלֵנָה וְאֵת מַרְיָמָה אַחֵרָה** then came Mary Magdalene and the other Mary ; Barh. 106, 4, 5 ; 121, 19 ; 159, 9 ; 160, 13. **אָז יָבִיאוּ אֵת מַרְיָמָה מַגְדָּלֵנָה וְאֵת מַרְיָמָה אַחֵרָה** there arose famine and pestilence ; 193, 19 ; Assem. I. 272, A. 35, 36 ; Ephr. I. 216,B ;

230, D; β) after the subjects; e.g. John ii. 2. **אִם אֵת עֲבָדָיו** *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. **כִּי חָצְרוּ יְהוּדִים וְנָשִׁים וְנוֹרְאֵי** *when men, women and youth had assembled together*; 192, 10. **הַרְרֵי וְיָמֵי** *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. **וְהוֹדְעוּהוּ וְהוֹדְעָהּ** *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. **וְהוֹדְעוּהוּ וְהוֹדְעָהּ** *Gabala and his confederates arose and fled*; 155, 16. **וְהוֹדְעוּהוּ וְהוֹדְעָהּ** *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. **וְהוֹדְעוּהוּ וְהוֹדְעָהּ** *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 וְאָבִי וְהוֹדְעוּהוּ** *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 וְהוֹדְעוּהוּ** *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. **أَمْسَحُ أَسْبَاحَ بَعِثَافِ** *his clothing was (a clothing of) camel's hair*; John v. 36. **شَهِيدٌ كَبِيرٌ مِمَّنْ هُوَ كَبِيرٌ** *a witness which is greater than that of John*; x. 21; xi. 4; Heb. iii. 3; v. 14. **أَشْرَفُ** *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 **أَمْسَحُ**; e. g. Assem. I. 394, 6, 7. **سَنَةٌ قَبْلَ مَجْلَسِ نِيْصِيَّةِ** *a year before the Nicene council*, for **أَمْسَحُ**, **سَنَةٌ قَبْلَ مَجْلَسِ نِيْصِيَّةِ**; L. 11. **سَنَةٌ بَعْدَ ذَلِكَ** *the year thereafter*, for **أَمْسَحُ**, **سَنَةٌ بَعْدَ ذَلِكَ**; Mark xiv. 9. **أَمْسَحُ** *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. **أَمْسَحُ** *to plough*, literally *to drive (أَمْسَحُ the yoke—plough)*, I Sam. viii. 12. (in full, Luke xvii. 7); **أَمْسَحُ** *to bring forth*, Aph. **أَمْسَحُ** *to beget (أَمْسَحُ)*, Gen. xvi. 1; xxx. 1; **أَمْسَحُ** *to marry*, literally *to take (أَمْسَحُ)*; Ezra. ix. 2, 12 (in full, Barh. 39, 11); **أَمْسَحُ** *to cast lots*, literally *to cast (أَمْسَحُ a lot)*; I Sam. xiv. 42 (in full, Ps. xxii. 19); also nouns with prepositions; **أَمْسَحُ** *to consider*, literally *to lay (أَمْسَحُ in the Heart)*; Job xxxiv. 28 (in full, Acts v.

4); ܩܕܝܫܐ *to ship*, literally *to go*, (ܩܕܝܫܐ *upon the sea*); Mark vi. 48; Luke viii. 23.

REM.—Here also seem to belong impersonal phrases (§ 66. 1, 2) like ܘܢܘܨܐ ܕܥܡܐ, ܘܢܘܨܐ ܕܥܡܐܐ to which may be supplied ܘܢܘܨܐ or ܘܢܘܨܐ; and ܘܢܘܨܐ ܕܥܡܐ to which may be supplied ܘܢܘܨܐ. To ܘܢܘܨܐ *it is clear*, and ܘܢܘܨܐ *it is dark*, it is forced and unnecessary to supply ܘܢܘܨܐ or ܘܢܘܨܐ.

B. Zeugma and Hendiadys.

Zeugma occurs with the noun as well as with the verb (§ 68. C. 2); e.g. Gen. ii. 1. ܘܥܡܐ ܘܥܡܐ ܘܥܡܐ *the heavens and the earth and all their host*; or *Hendiadys*; e.g. Gen. iii. 16. ܘܥܡܐ ܘܥܡܐ *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. ܘܥܡܐ ܘܥܡܐ *not by persuasion but by the sword*.

A P P E N D I X .

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. ἀνάγνωσις ܘܥܡܐ; παράκλησις ܘܥܡܐ; i. 9. ἀσεβείας ܘܥܡܐ; ἀνόσιτοι ܘܥܡܐ; Matt. xviii. 28. σύνδουλος ܘܥܡܐ; or 2) by writing two words for one; a) in the relation of genitive; e.g. Acts ii. 23. ἐργασίας ܘܥܡܐ; II Tim. iii. 2. ἀγαπίστοι ܘܥܡܐ; or b) by two nouns, of which the latter stands in appoi-

tion; e.g. John xi. 16. *συμμαθηταὶ αὐτοῦ* لَدَفْتَرَا مَتَّوْسِي; c) by a participle and noun which correspond with the verb; e. g. Acts iv. 13. *ἀγράμματοι* لَا نُهَجَّ هَمَّا; or by participles and adjectives and the noun with ۞ prefixed; e. g. II Pet. iii. 16. *δυσνόητος* ۞ هَمَّا لَهْمَا ۞; or d) by the pronoun and verb; e. g. I Cor. vii. 8. *ἄγαμοι* اِنْكَبْ بِكُمَا لَسْتُمْ تَعَا. If the composites are formed from adjectives and nouns; 3) they are frequently resolved 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* صَعْبَةً كَمَا; Col. ii. 14. *χειρόγραφον* هَمَّا مَهْمَا ۞; Matt. xxiv. 24. *ψευδοπροφήται* ۞ لَزَعَةً ۞ نَصَا; b) by the noun and adjective; e. g. Phil. ii. 3. *κονοδοξία* هَمَّا مَهْمَا ۞; II Cor. xi. 13. *ψευδαπίστολοι* ۞ مَكْتَبَا ۞; 4) sometimes we can trace definite laws of rendering; a) nouns, adjectives, and adverbs compounded with *σᾶς*, take ۞; e. g. Luke xi. 22. *πανουσία* هَمَّا ۞; xxiii. 18. *σαμπληθισί* هَمَّا ۞; Sap. xviii. 15. *πανοδίναμος* هَمَّا ۞; b) when they are compounded with *α* privative, the latter is represented by ۞ and ۞; e. g. I Cor. xv. 53. *ἀθανασία* ۞ مَهْمَا ۞; Eph. i. 4. *ἄμωμος* ۞ مَهْمَا ۞; Matt. iii. 12. *ἄσβηστος* هَمَّا ۞. Finally, in composites formed with *σύν*, this is often rendered by ۞; e. g. Philem. verse 23. *συναγχιμάλωτός μου* هَمَّا ۞; Rom. xvi. 9. *ὁ συνεργὸς ἡμῶν* هَمَّا ۞.

עָמַדְתָּ *he esteemed very much* ; II Cor. viii.15 ; II Kings xxi. 6. עָמַדְתָּ לַעֲשׂוֹת רָעָה *he did much evil* ; c) מִלְּפָנֶיךָ *to end, for wholly, completely* ; e.g. Gen. xxiv.15. לֹא מִלְּפָנֶיךָ עָשִׂיתָ לְדַבֵּר *he had not yet done speaking* ; d) מִלְּפָנֶיךָ *to precede (always without the copula) for before* ; e. g. מִלְּפָנֶיךָ אָמַרְתָּ *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 ; מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ (מִלְּפָנֶיךָ מִלְּפָנֶיךָ) *the dew, which early is scattered* ; Gen. xxxvii. 7 ; or II Kings ii. 10. מִלְּפָנֶיךָ מִלְּפָנֶיךָ (מִלְּפָנֶיךָ מִלְּפָנֶיךָ) *thou askest too great a thing* ; compare Ephr. I. 519, D. E ; מִלְּפָנֶיךָ in II Chron. xxvi.15, is expressed by מִלְּפָנֶיךָ ; 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. מִלְּפָנֶיךָ מִלְּפָנֶיךָ — מִלְּפָנֶיךָ *they mourned — but David the most*.

2. Adverbs like adjectives, are connected with nouns and stand ; a) before them ; e. g. Luke iv. 25. מִלְּפָנֶיךָ *many widows* ; John ii. 12. מִלְּפָנֶיךָ *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. מִלְּפָנֶיךָ *a little leaven* ; II Chron. ii. 9. מִלְּפָנֶיךָ *much wood* ; Barh. 80, 16. מִלְּפָנֶיךָ *the fire placed under*.

REM.—Sometimes nouns represent the adverb by a following genitive ; e. g. Ephr. I. 219, A. מִלְּפָנֶיךָ מִלְּפָנֶיךָ *they had continually the cloud and the pillar*. Particu-

larly should be noticed ; **فَكَمَا فَكَمَا** *almost* ; or **فَكَمَا فَكَمَا** *partly, etc.*

8. The repetition of the adverb indicates ; a) a strengthening or increase of the meaning ; e. g. Gen. vii. 19. **قَدِيدٌ قَدِيدٌ** *quite ready* ; Matt. iv. 24. **سَئِئٌ سَئِئٌ** *very bad* ; John vi. 7 ; Barh. 65, 14. **كَمَا كَمَا** and 84, 17. **بِطَرَفٍ بِطَرَفٍ** *by degrees* ; b) sometimes a diversity is expressed by adverbs of place ; e. g. I Kings xx. 40. **هَؤُلَاءِ هُنَا** *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 هُوَ الْعَظِيمُ** *who is the greatest ?* John ix. 26. **مَاذَا جَعَلَ كَرِي** *what has he done to thee ?* verse 10. **كَيْفَ انْفَتَحَتْ عَيْنَا** *how were thine eyes opened ?* verse 19 ; vii. 35 ; Assem. l. 33, 15 ; 179, B. 25. **فَإِنْ كَيْفَ** *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 يَهُدَا** *art thou the king of the Jews ?* Assem. I. 33, 17. **أَلَيْسَ كَرِي رَئِي** *is it thy wish ?*

2. A question with **أَلَيْسَ** usually contains an affirmation ; e.g. John iv. 35. **أَلَيْسَ أَنْتُمْ تَعْلَمُونَ أَنَّ بَعْدَ أَرْبَعِ شَهْرٍ يَأْتِي الْحَرْبُ** *say ye not, that after four months cometh the harvest ?*

xviii.26 ; but with **لَمْ** it embraces a negation ; e. g. John v. 45. **أَنَا مُضَلِّمٌ إِيَّاكَ** *believe ye that I shall accuse you ?* x. 21 ; xviii.35 ; or a doubt ; e. g. Matt. xxvi. 22. **لَا أَتِي إِيَّاكَ** *Lord is it I ?* John ix. 27 ; xviii.25 ; so also with **أَمْ** ; e. g. Ephr. I. 240, F, **أَمْ يَرْضَىٰ** *would this please God ?* Luke xviii. 8 ; xxiv. 18 ; John vii. 35.

REM.—The direct question is also found with **أَلَيْسَ** (*ἀρα*), Barh. 181, 12 ; with **أَلَمْ** for **لَمْ** 119, 10.

3. The indirect question is indicated by **أَلَمْ** — *whether* ; e. g. Matt. xxvi. 63. **أَلَمْ أَتِيكَ يَا مَسِيحُ ابْنُ دَاوُدَ** *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 بِسُلَيْمَانَ أَمْ يَأْتِ بِآخَرَ** *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. **أَلَمْ تَسْمَعْ — وَأَجَبْتُمْ** *have you heard, my brethren, what I have said ? and they answered, yes, all* ; 10. **أَلَمْ يَكُنْ — وَجَبَّتْ** *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 **لَا** — *not*, appears ; e. g. Assem. I. 33, 19. **وَأَجَبَ لِي لَا** *and he said, No, my father.*

B. The negative particles **لَا** and **لَمْ** (and *nonne* ?) are distinguished from **لَمْ** by this latter forming the negation

to Δ], and with nouns, adjectives, and participles (§ 58. B. 5) or with suffixes (§ 38. 2), it includes the substantive verb.

REM.— U 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. U U *spotless*; Rom. i. 23. U U *imperishable*. Before nouns it signifies *nothing less than*; e. g. Deut. xxxii. 21. U U *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 (U — U or U — U), 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, U ; a) before prepositions, denotes the direction from a place whose position is more closely defined by those which follow; e. g. Assem. I. 46, 21. U U *out from under a rock*, 1. 37, 19; β) after prepositions it denotes a removal from the place more closely defined by those which precede; e. g. Assem. I. 54, 7. U U *they buried him under the Church*; Barh. 200, 16. U U *before the city*; 72, 19, 20; 66, 18. U U *from below, (i. e. above) the walls*; figuratively, 31, 17. U U *above all excellence*; one of the prepositions is; b) merely pleonastic; e. g. Eccl. x. 14. U U *after him*; Assem. I. 36, 22.

فَمِنْ لَكَ from thee; 37, 1; Dan.v. 24. قَبْلَ مِنْكَ before him; Barh. 65, 9. لَكَ إِلَى الْمَلِكِ to the King.

2. Several of the prepositions have a peculiar consecution; e.g. *betwixt—and between*, وَبَيْنَ — وَبَيْنَ; e.g. Matt.xx.17. بَيْنَهُ وَبَيْنَهُمْ between him and them; frequently without the copula, xix. 10; وَبَيْنَ — وَبَيْنَ; e. g. Barh. 60, 13. بَيْنَ هَارَانَ وَبَيْنَ عِدَسَا between Haran and Edessa; 75, 17,18; 83, 15; 146, 13; rarely وَ — وَ; e. g. Barh. 60,8; *from—to*, وَ مِنْ — قَبْلَ; e.g. Matt.i.17. قَبْلَ مِنْكَ مِنْ أَبِيكَ from Abraham to David; in more general designations also without مِنْ; 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) *ad* sometimes stands for *in* (*in — sic*); e. g. Luke ii. 3. فِي 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. فِي مِائَتَيْ أَوْبُولِي for two hundred and fifty oboli; 149, 8, 9; 191, 1, 2; 193, 19; b) *in* denotes direction towards a place (§ 67. 1. b. *δ*); with numerals, with *about* preceding — *about to*; c) *in* and *in* show, sometimes a possession—in a physical and intellectual sense (= *penes*); e.g. Job xv. 9. فِي قِيَامِنَا which stands not in our power; 23. 14; d) *ad* forms adverbs (§ 51. 3. a); expresses the pronouns *anybody — some* (§ 58. B. 4, 6,7), and sometimes indicates the direction to a place; e. g. Assem. I. 485, 28. قَبْلَ مِنْكَ towards

morning ; l. 29 ; e) 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) ܘܢ without ; e. g. Barh. 227, 5. ܘܢܘܢ ܘܢܘܢ ܠܦܢܘܢ ܘܢ 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. 28. ܘܠܘܢ ܘܠܘܢ ܘܠܘܢ when the Sun had arisen, Lot came ; xliv. 4.

REM.—Moreover the following fall away ; a) ܘ (asyndeton) after verbs of motion ; e. g. Matt. ix. 7. ܘܘܪܘܫܘܠܝܡܗ ܘܘܪܘܫܘܠܝܡܗ he arose and went ; Barh. 25, 1 ; 197, 19 ; especially in earnest discourse ; e. g. I Sam. xv. 6 ; b) ܘܐ or ; e. g. II Kings. ix. 32. ܘܐܘܢܘܢ ܘܐܘܢܘܢ two or three eunuchs ; c) ܘܐ more in accordance with Hebrew usage ; e. g. Isa. l. 2. ܘܐܘܢܘܢ ܘܐܘܢܘܢ wherefore was, I came, (when I came), no one there. On the other hand ܘ is often repeated (polysyndeton) ; e. g. Barh. 51, 20. ܘܘܪܘܫܘܠܝܡܗ ܘܘܪܘܫܘܠܝܡܗ ܘܘܪܘܫܘܠܝܡܗ 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 ; $\text{וְ} - \text{וְ}$ either—or ; Barh. 112, 4 ; 223, 4, 5 ; $\text{אִם} - \text{אִם}$ whether—or ; e. g. 217, 13 ; or b) different words ; e. g. $\text{כִּי} - \text{כִּי}$ like—as ; Assem. I. 75, B. 11, 13, v. E ; 374, 23, 24 ; with כִּי preceding ; Ephr. I. 214, E ; $\text{אֲף} - \text{אֲף}$ although—yet ; e. g. Barh. 91, 12, 13.

8. The conjunctions כִּי — that, thereby, or אֲף — 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. $\text{פָּסַחַתְּ לַאֲלֹהִים} \text{ כִּי} \text{ נָתַתָּהּ$ 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) כִּי is sometimes used in comparisons ($\text{כִּי} - \text{כִּי}$) ; e. g. Matt. xi. 22 ; xix. 24 ; and likewise b) כִּי 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 ; 168, B. 29 ; with numerals it signifies *really, about* ; Barh. 104, 13 ; c) אִם if, ($\text{אִם} - \text{אִם}$) denotes, in doubtful cases, the relation of the subjunctive ; $\text{אִם} - \text{אִם}$ 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 $\text{אִם} - \text{אִם}$, $\text{אִם} - \text{אִם}$ or $\text{אִם} - \text{אִם}$, it is affirmative (compare אִם and אִם Gesenius Lebrg. p. 844) ; e. g. Cant. 2. 7.

۱) *wake not, rouse not* ; *d*) ۲ (for the further use of which see § 56 ; § 69.1 ; 73. 3 ; § 74. 2. ; § 78.B. 2) ;
 α) from particles which it follows, forms conjunctions ;
 e. g. ۲ *just as*, Assem. I. 34, 17 ; *so that*, Matt. ii. 13 ;
 ۲ *just as*, John viii. 28 ; Ephr. I. 214, E ; ۲ *أَمَّا*
 (of time) *as, when*, Assem. I. 485, 15 ; ۲ *سَبَبًا* *since, because*,
 Barh. 112, 7, 8 ; 160, 12 ; ۲ *صَلَاةً*, 39, 7, and ۲ *صَلَاةً*, As-
 sem. I. 213, A. 25, *afterwards* ; ۲ *سَبَبًا* *as soon as*, I. 218,
 27 ; ۲ *صَلَاةً* (of time) *when*, I. 485, 20 ; ۲ *سَبَبًا*, Barh. 160, 16,
 and ۲ *صَلَاةً*, 158, 12, *since, because* ; ۲ *حَتَّى* *until, that*, (including
 the *terminus ad quem*), Ephr. II. 125, B ; 242, A ; *حَتَّى*
 ۲ *سَبَبًا* *so much that*, Barh. 193, 2 ; ۲ *سَبَبًا* *before*, 150, 13 ; β)
 in the signification of *that*, ۲ is sometimes omitted before the
 future ; e. g. John xxi. 8. *أَنَا آتٍ وَأَنَا آتٍ* *I go that I may*
catch fish ; after *حَتَّى*, John v. 7. *أَنَا آتٍ وَأَنَا آتٍ* *until that I*
come ; or it is pleonastic after *أَنَا* ; e. g. Matt. x. 13. *أَنَا*
عَدَاةً *when the house is worthy* ; Mark viii. 8 ; Luke
 vi. 7 ; John viii. 36 ; after *أَمْ*, Matt. ix. 21 ; *كَلَّا* Mark
 13, 20 ; e) the copula *و* also denotes α) *that*, especially
 after verbs of *sending, entreating, commanding*, eto ; 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 *أَمْ* ; e. g.
 Job v. 7. Also the Hebrew *אֲבָל* is translated by the fre-
 quently occurring *سَبَبًا* *yet, nevertheless*.

§ 86. *Interjections.*

1. The Interjection which denotes an imprecation or cry of distress, is usually connected with \aleph following ; e. g. Eccl. x. 16. $\text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ}$ *woe to thee !* ii. 16. $\text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ}$ *woe to you !* Matt. xviii. 7 ; xxiii. 13-16 ; xxiv. 19 ; Ephr. II. 135, E. $\text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ}$ *woe to the king of Judah !* 274, D. $\text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ}$ *woe to those who meditate-deceit !* 351, C. $\text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ}$ or with E appended; e.g. $\text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ}$ *woe to me!* Ez. xxx. 2. $\text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ}$ *woe for the day !* sometimes with \aleph ; e. g. Jer. l. 27. $\text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ}$ *woe to you !* or $\text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ}$ Amira p. 449. $\text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ}$ *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. $\text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ}$ *alas, my daughter !* Rev. xviii. 10, 16, 19.

REM.—Sometimes וְאָכַבְתָּ occurs as an ordinary exclamation, with \aleph as a sign of the accusative ; e. g. Barh. 333, 3, 4. As a particle of exclamation sometimes also occurs וְאָכַבְתָּ , properly, *verily, truly* ; compare Amira p. 436.

2. Concerning the construction of particular interjections, the following may be observed :

a) וְאָכַבְתָּ *lo ! behold*, is frequently pleonastic ; e.g. Ephr. III. 149, B. $\text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ}$ *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. $\text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ}$ *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. $\text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ}$ *the axe is already laid at the roots of the tree* ; Num. xxii. 28. $\text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ} \text{וְאָכַבְתָּ}$ *already the third time* ; Ass. sem. I. 369, 30 ; with וְאָכַבְתָּ following, *since that* ; e.g. Acts

x. 30. $\text{בָּיָדִי וְאֵלֶיךָ} \text{ ; } \text{כִּי} \text{ } \text{לֵבִי} \text{ } \text{פָּצַעְתִּי} \text{ } \text{לִפְנֵי} \text{ } \text{יְהוָה} \text{ } \text{וְאֵלֶיךָ} \text{ } \text{לֵבִי} \text{ } \text{פָּצַעְתִּי}$ since that I have fasted ; Col. i. 4 ; preceded by $\text{כִּי} \text{ } \text{לֵבִי} \text{ } \text{פָּצַעְתִּי}$, from which comes $\text{כִּי} \text{ } \text{לֵבִי} \text{ } \text{פָּצַעְתִּי}$, *nonne?* e.g. Matt. v. 46. $\text{לֵבִי} \text{ } \text{פָּצַעְתִּי} \text{ } \text{וְלֵבִי} \text{ } \text{פָּצַעְתִּי} \text{ } \text{וְלֵבִי} \text{ } \text{פָּצַעְתִּי}$ do not even the publicans the same? verse 47; xiii. 27 ;

b) $\text{יָרָא} \text{ } \text{לֵבִי} \text{ } \text{פָּצַעְתִּי}$ far be it, with לֵבִי of the person and פָּצַעְתִּי before the future of the finite verb ; e.g. Matt. xvi. 22. $\text{יָרָא} \text{ } \text{לֵבִי} \text{ } \text{פָּצַעְתִּי}$ far be it from thee, my lord, that this should happen to thee ; Assem. 1. 341, A. 30. $\text{יָרָא} \text{ } \text{לֵבִי} \text{ } \text{פָּצַעְתִּי}$ far be it from us that we should deny God ; 375, 13. Sometimes the participle follows ; e. g. Assem. I. 51, 12, 18. $\text{יָרָא} \text{ } \text{לֵבִי} \text{ } \text{פָּצַעְתִּי}$ far be it from us that we should deny ; the verb follows in the future, with יָרָא preceding (יָרָא compare § 85. 4. c) ; e. g. I Sam. xxiv. 7 ; or in the infinitive with יָרָא ; e. g. Gen. xliv. 7 ;

c) $\text{יָרָא} \text{ } \text{לֵבִי} \text{ } \text{פָּצַעְתִּי}$ hail! (= יָרָא) with suffix plural, and the noun following with לֵבִי , to which the preceding suffix relates ; e.g. Matt. v. 3. $\text{יָרָא} \text{ } \text{לֵבִי} \text{ } \text{פָּצַעְתִּי}$ hail to the poor in spirit ; verses 4-11 ; with a word interposed ; e.g. Assem. I. 95, A. 3, 6, v. E. $\text{יָרָא} \text{ } \text{לֵבִי} \text{ } \text{פָּצַעְתִּי}$ hail also to thee, Simon Peter ; frequently absolute without לֵבִי ; B. 3. v. E. $\text{יָרָא} \text{ } \text{לֵבִי} \text{ } \text{פָּצַעְתִּי}$ hail to thee O Sichem ; 96, A. 17, 19. —The Hebrew יָרָא is, in the Peshito, expressed by יָרָא ; e. g. I Kings xxii. 12.

APPENDIX.

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 יָרָא and יָרָא are interposed



EXERCISES
IN
SYRIAC GRAMMAR,
AND
A CHRESTOMATHY,

PREPARED WITH REFERENCE TO
THE TRANSLATION OF
UHLEMANN'S SYRIAC GRAMMAR.

BY ENOCH HUTCHINSON.

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of New York.

INTRODUCTORY REMARKS.

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-

mar, 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.

- 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. " " *Linea Marhetono, Mehagyono and Sheva*.
- IX. " " *Linea 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 Preformatives*. Vid. § 16; § 36; § 46.
- XVIII.** *Parse*. In respect to *Verbs*—ascertain whether they are *Simple* or *Compound*—Their *Conjugation*—*Voice*—*Regular* or *Irregular*—*Active, Passive* or *Neuter*—*Number*—*Person*—*Gender*—*Mood*—*Tense*—*Conjugate* and *Infect* 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.

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 :

| ט | | ט ט | ט ט | | ט ט | ט ט װ װ | ט
 ט װ ט װ | ט | ט ט װ ט | ט װ ט ט ט | ט
 װ | ט װ װ װ ט װ װ ט.

EXPLANATIONS.

a) Verse 1. word 2., | is a regular movable consonant, and is sounded nearly like the vowel ^o, and does not quiesce in its vowel. In dialects kindred to the Hebrew, | melts into the vowel far more readily than the sound of the Hebrew ן melts into its vowel. Still | 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., ט is movable, as it does not quiesce and is not otiant.

c) V. 1. w. 8., o (not a guttural) is movable, as the preceding letter is not sounded, and the following one is quiescent.

d) V. 1. w.10., | 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.

EXPLANATIONS.

a) Verse 1. word 1., א is aspirated as it closes the syllable (§5. 2. Rem. c. a).

b) V.1. w.2., א is aspirated as it follows an open or simple syllable (§ 5. 2. Rem. c. c., and § 15. 4. d).

c) V.1. w.4., א 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., א is aspirated as the preceding word ends with ך (§5. 2. Rem.a).

e) V.3. w.2., ך is aspirated as it follows an open syllable (§ 5. 2. Rem. c. c).

f) V.3. w.4., א 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., ך 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., א is aspirated as it follows an open syllable (§ 5. 2. Rem. c. c).

i) V.4. w.7., ך is aspirated as the preceding word ends in ך (§5. 2. Rem. a).

k) V.4. w.7., א is aspirated as it closes a syllable (§ 5. 2. Rem. c. a).

l) V.7. w.4., ך is aspirated as it closes a syllable (§ 5. 2. Rem. c. a).

m) V.10. w. 4., ך is aspirated as it follows an open syllable (§ 5. 2. Rem. c. c).

3. Find those which are not *aspirated*.

א א א ך א א ך א .

EXPLANATIONS.

a) Verse 1. word 1., א is not aspirated as it begins a word (§ 5. 2. Rem. a).

b) V.4. w.1., Ⲑ is not aspirated though it is preceded by ⲓ (§5. 2. Rem.a), because it begins a verse.

c) V.6 w.3., Ⲁ 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.— Ⲑ when aspirated is sounded like *v*, and when not aspirated like *b*; ⲑ like *th* in *that*, when aspirated, but otherwise like *d*; Ⲓ when aspirated is sounded like *ph* or *f*, and otherwise like *p*; ⲓ when aspirated like *th* in *thin*, in other situations like *t*; Ⲕ is sounded like *g* hard whether it be aspirated or not* ; ⲕ when aspirated is sounded like *kh* 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 :

ⲓⲗⲟⲩ ⲟⲩⲟ ⲓⲗⲟⲩ ⲟⲩⲟ ⲓⲗⲟⲩ ⲁⲃⲧⲟⲩ ⲓⲟⲩⲁ ⲕⲟⲩⲁ ⲓⲟⲩⲁⲓ ⲓⲟⲩⲁ ⲟⲩⲟⲩ
 ⲓⲟⲩⲁ ⲓⲗⲟⲩ ⲁⲃⲧⲟⲩ ⲟⲩⲟⲩ ⲓⲟⲩⲁ ⲓⲗⲟⲩⲓ ⲓⲟⲩⲁ ⲁⲃⲧⲟⲩ ⲓⲟⲩⲁ.

* The aspiration of Ⲕ 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., ܐܘܠܐ . The diacritical point under ܐ , according to the principles laid down by Ludov. de Dieu, indicates the vowel a . We have then here the vowel and the ancient diacritical point for which the vowel compensates (§4. Rem.).

b) V.1. w. 5., ܐܘܠܐܘܐ . The point under ܐ , according to Amira, indicates a (§4. Rem.).

c) V.3. w. 2., ܐܘܠܐܘܐ . The point under ܐ indicates, according to Ludov. de Dieu, the vowel a (§4. Rem.).

d) V.3. w. 3., ܐܘܠܐܘܐ . 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 :

ܘ
 ܘ
 ܘ
 ܘ
 ܘ
 ܘ ܘ

EXPLANATIONS.

a) Verse 1. word 1., ܘ ܘ are both long as they are followed by ܘ quiescent (§ 3. Rem. 3. b).

b) V. 1. w. 5., ܘ is long because ܘ quiesces in it.

c) V. 1. w. 11., ܘ is long as it has a quiescent (§ 18. 1. Rem.).

The other instances need no explanation.

2. Find the *Short* vowels :

ܘ
 ܘ ܘ ܘ ܘ ܘ ܘ ܘ ܘ ܘ ܘ ܘ ܘ ܘ ܘ ܘ ܘ ܘ ܘ

EXPLANATIONS.

a) Verse 1. word 2., ו is short as it is a regular short vowel.

b) V. 1. w. 10., ו is short as Olaph is movable, not quiescing.

c) V. 3. w. 1., ו is short as it has not ו quiescing in it (§3. Rem.3).

REM.—In v.1. w.2., ו and several other short vowels on page first, form diphthongs with ו and ו . These quiescent letters do not fully coalesce with their respective vowels; but melt into them to a greater extent than they would do in Hebrew, under similar circumstances. They can scarcely, therefore, be considered as movable consonants, as they would be in Hebrew. Still the vowels in these cases are heterogeneous and the quiescents do not sufficiently coalesce, in our estimation, to make the vowels long (vid. Gesen. Heb. Gram. by Conant, § 8. 4; Uhlemann § 1. Rem.4).

EXERCISE FIFTH.

¶ 5.

Find the Simple and Mixed Syllables (§15. 3 and 4).

I. Find the *Simple* Syllables:

$\text{אָ בְּ גַּ דְּ הֵּ וְּ זֵּ חֵּ טֵּ יֵּ כֵּ לֵּ מֵּ נֵּ סֵּ עֵּ פֵּ צֵּ$
 $\text{בְּ אֵּ גֵּ דֵּ הֵּ וֵּ זֵּ חֵּ טֵּ יֵּ כֵּ לֵּ מֵּ נֵּ סֵּ עֵּ פֵּ צֵּ$
 $\text{גֵּ בֵּ דֵּ הֵּ וֵּ זֵּ חֵּ טֵּ יֵּ כֵּ לֵּ מֵּ נֵּ סֵּ עֵּ פֵּ צֵּ$
 $\text{דֵּ בֵּ אֵּ גֵּ וֵּ זֵּ חֵּ טֵּ יֵּ כֵּ לֵּ מֵּ נֵּ סֵּ עֵּ פֵּ צֵּ$
 $\text{הֵּ בֵּ אֵּ גֵּ דֵּ וֵּ זֵּ חֵּ טֵּ יֵּ כֵּ לֵּ מֵּ נֵּ סֵּ עֵּ פֵּ צֵּ$
 $\text{וֵּ בֵּ אֵּ גֵּ דֵּ הֵּ זֵּ חֵּ טֵּ יֵּ כֵּ לֵּ מֵּ נֵּ סֵּ עֵּ פֵּ צֵּ$
 $\text{זֵּ בֵּ אֵּ גֵּ דֵּ הֵּ וֵּ חֵּ טֵּ יֵּ כֵּ לֵּ מֵּ נֵּ סֵּ עֵּ פֵּ צֵּ$
 $\text{חֵּ בֵּ אֵּ גֵּ דֵּ הֵּ וֵּ זֵּ טֵּ יֵּ כֵּ לֵּ מֵּ נֵּ סֵּ עֵּ פֵּ צֵּ$
 $\text{טֵּ בֵּ אֵּ גֵּ דֵּ הֵּ וֵּ זֵּ חֵּ יֵּ כֵּ לֵּ מֵּ נֵּ סֵּ עֵּ פֵּ צֵּ$
 $\text{יֵּ בֵּ אֵּ גֵּ דֵּ הֵּ וֵּ זֵּ חֵּ טֵּ יֵּ כֵּ לֵּ מֵּ נֵּ סֵּ עֵּ פֵּ צֵּ$
 $\text{כֵּ בֵּ אֵּ גֵּ דֵּ הֵּ וֵּ זֵּ חֵּ טֵּ יֵּ כֵּ לֵּ מֵּ נֵּ סֵּ עֵּ פֵּ צֵּ$
 $\text{לֵּ בֵּ אֵּ גֵּ דֵּ הֵּ וֵּ זֵּ חֵּ טֵּ יֵּ כֵּ לֵּ מֵּ נֵּ סֵּ עֵּ פֵּ צֵּ$
 $\text{מֵּ בֵּ אֵּ גֵּ דֵּ הֵּ וֵּ זֵּ חֵּ טֵּ יֵּ כֵּ לֵּ מֵּ נֵּ סֵּ עֵּ פֵּ צֵּ$
 $\text{נֵּ בֵּ אֵּ גֵּ דֵּ הֵּ וֵּ זֵּ חֵּ טֵּ יֵּ כֵּ לֵּ מֵּ נֵּ סֵּ עֵּ פֵּ צֵּ$
 $\text{סֵּ בֵּ אֵּ גֵּ דֵּ הֵּ וֵּ זֵּ חֵּ טֵּ יֵּ כֵּ לֵּ מֵּ נֵּ סֵּ עֵּ פֵּ צֵּ$
 $\text{עֵּ בֵּ אֵּ גֵּ דֵּ הֵּ וֵּ זֵּ חֵּ טֵּ יֵּ כֵּ לֵּ מֵּ נֵּ סֵּ עֵּ פֵּ צֵּ$
 $\text{פֵּ בֵּ אֵּ גֵּ דֵּ הֵּ וֵּ זֵּ חֵּ טֵּ יֵּ כֵּ לֵּ מֵּ נֵּ סֵּ עֵּ פֵּ צֵּ$
 $\text{צֵּ בֵּ אֵּ גֵּ דֵּ הֵּ וֵּ זֵּ חֵּ טֵּ יֵּ כֵּ לֵּ מֵּ נֵּ סֵּ עֵּ פֵּ צֵּ$

ܕܥܣܐ ܘܠܐ ܘܠܥܣܐ ܘܠܥܣܐ ܘܠܥܣܐ ܘܠܥܣܐ ܘܠܥܣܐ ܘܠܥܣܐ ܘܠܥܣܐ
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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., ܘܠܥܣܐ is a simple syllable as it ends in a vowel sound, although it has a quiescent ; ܘܠܥܣܐ 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., ܘܠܥܣܐ is simple for the same reason as last, the syllable ending with ܘܠܥܣܐ and not with ܘܠܥܣܐ (vid. §15. 4.d).

c) V.1. w.2., ܘܠܥܣܐ is a diphthong and should be considered, we think, as a simple syllable because ܘܠܥܣܐ 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 ܘܠܥܣܐ 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., ܘܠܥܣܐ is simple (vid. reference above).

e) V.1.w.4., ܘܠܥܣܐ is simple, ܘܠܥܣܐ quiescing in ܘܠܥܣܐ.

f) V.1. w.5., ܘܠܥܣܐ is simple, the last ܘܠܥܣܐ quiescing.

g) V.1. w.10., ܘܠܥܣܐ is simple as ܘܠܥܣܐ which follows Olaph has a vowel of its own.

h) V.1. w.11., ܘܠܥܣܐ is simple, Olaph quiescing in ܘܠܥܣܐ, though it seldom quiesces in that vowel (vid §13.1 Rem. ; compare ¶ 1. 3. e).

i) V. 3. w.2., ܘܠܥܣܐ is simple, ܘܠܥܣܐ quiescing in ܘܠܥܣܐ and ܘܠܥܣܐ being otiant.

EXERCISE SIXTH.

¶ 6.

Find the *Pure, Impure, Mutable and Immutable vowels*
(§ 45. A ; § 48. A).

1. Find the *Pure* vowels :

̣
 ̣
 ̣
 ̣

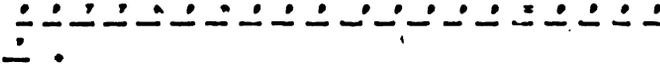
EXPLANATIONS.

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.

* It is also mutable (¶ 6. 4. b).



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 Daghest forte; and vowels immutable by nature.

a) Verse 1. word 1., $\overset{\text{z}}{\text{z}}$ $\overset{\text{z}}{\text{z}}$ are both immutable as well as impure, having quiescents.

b) V.1. w.2., $\overset{\text{v}}{\text{v}}$ is in a simple syllable, is pure, and cannot properly be considered as immutable though e coalesces with it to some extent (vid. ¶4.2.Rem.; ¶5.1.c; ¶6.1.a).

c) V.1. w.4., $\overset{\text{n}}{\text{n}}$ over so is immutable by position as ḤṢṢ is derived from ḤṢ a Ḥ verb, and the Ṣ is in reality doubled and the first would, if expressed, take Linea occultans. This is similar to Daghest forte in Hebrew, and makes, as in that language, the preceding vowel impure and immutable (compare §48.B.Feminines).

d) V.1. w.10., $\overset{\text{r}}{\text{r}}$ is short but in a simple syllable (¶5.1.g) and consequently not immutable.

e) V.1. w.10., $\overset{\text{e}}{\text{e}}$ (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., $\overset{\text{v}}{\text{v}}$ is immutable as v quiesces in it (¶6.2.c).

g) V.3. w.1., $\overset{\text{n}}{\text{n}}$ is immutable as it is in a short mixed syllable.

EXERCISE SEVENTH.

¶ 7.

Find the Diphthongs, Quiescents and Otiant 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 l l o l u l l l l u l o l l u l u a l l
l l l l l l l u o a l l o a l a l a l l l l l a

י י ם י א י י י ם י א י י א י א י א י י י י י י י י י
 י י י י י .

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., ם 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., ם is not quiescent as it is a movable consonant, ם̄ not being sounded. The following י however quiesces in the preceding vowel.

d) V.1. w.5., ם (the first one) is movable as it would in Hebrew take a vocal Sheva; the second ם quiesces in א .

e) V.1. w.9., א does not quiesce in א̄ as it is movable (vid. ¶6.1.b).

f) V.1. w.11., י quiesces in א̄ though it is rather unusual (§13.1.Rem.).

g) V.3. w.2., י quiesces in א̄ .

3. Find the *Otiants* Letters:

א 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 ם̄ (vid. § 14. 2. b).

b) V.3. w.2., א is otiant because it follows a quiescent.

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 (Gesen.Heb.Gram. by Conant, §22.3).

d) V.4. w.6., א takes composite Sheva (vid. a above).

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.

e) V.3. w.5., † is the penultimate and takes the tone. 2 belongs to the last syllable (§15. 4. d).

f) V.4. w.5., 001 takes the tone because it ends with a movable consonant.

g) V.5. w.3., 02 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.

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).

V. 2., hōnō aīthau vō v[•]rishīth l[•]vōth alōhō.

V. 3., kul bīdheh hh[•]vō v[•]vel[•]odhau oph[•]lō hh[•]dho hh[•]vōth
medhēm dahhvō.

V. 4., bēh hhaye hh[•]vō. v[•]hhaye aīthayhūn nūh[•]rō
dhavnaynōshō.

V. 5., v[•]hū nūh[•]rō v[•]hheshūkō manhar[•] v[•]hheshūkō lō
adhr[•]keh◆

V. 6., hh[•]vō varnōshō dheshtadhar mēn alōhō[•] sh[•]mēh
yūhhanōn.

V. 7., hōnō ethō l[•]sōh[•]dhūthō dh[•]nashedh al nūh[•]rō.
d[•]kūlnōsh n[•]haymēn bīdheh.

V. 8., lō hū h[•]vō nūh[•]rō. elō dh[•]nashedh al nūh[•]rō.

V. 9., aīthau vō ger nūh[•]rō dhashrōrō dh[•]manhar l[•]kūlnōsh
dethō l[•]ol[•]mō.

V. 10., b[•]ol[•]mō h[•]vō. v[•]ol[•]mō vidheh h[•]vō. v[•]ol[•]mō lō yādheh.

EXPLANATIONS.

a) Verse 1. word 1., **ܐܝܬܐ** is the first syllable, **ܐ** not making a syllable of itself. The [•] 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 heterogeneous 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.). ܐ is not sounded as it takes Linea occultans (§8) and the ܐ is otiant (§14. 2).

c) V.1. w.3., ܐܐܐ. ܐ is not sounded on account of Linea occultans, and ܐ becomes vocal by beginning a syllable.

d) V.1. w.10., ܐ' is pronounced ă. 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., ܐ'. ܐ' is pronounced broad and long as it has a quiescent (§13.1.Rem.).

f) V.3. w.1., ܐ' is pronounced thus: *kūl, u* taking the broad and short sound. The ܐ' is short here as it has no quiescent (vid. §3. Rem. 3).

g) V.3.w.2., ܐܐܐ bidhéh. ܐ quiesces in ܐ, and ܐ is otiant. ܐ is a movable consonant though a guttural letter.

h) V.3.w.4., ܐvel'othāu. ܐ must be sounded with a vocal Sheva (vid. ¶8.2). ܐ, being preceded by a vowel is aspirated. ܐ as well as ܐ is otiant.

i) V.3. w.9., ܐܐܐ dahhvō. ܐ is movable and pronounced with the first syllable. ܐ has a broad and short sound.

j) V.4. w.5., ܐܐ thāy. ܐ' is short and broad as it has no quiescent though ܐ so melts into the vowel that it can hardly be considered as a movable consonant (vid. ¶4. 2.Rem.).

k) V.6.w.1., ܐܐܐ hh'vō. ܐ is pronounced with Sheva. ܐ is vocal and ܐ quiesces in ܐ.

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., ܐܘܪܝܢܐ . 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., ܐܘܪܝܢܐ ܐܘܪܝܢܐ ܐܘܪܝܢܐ *was*. The substantive verb ܐܘܪܝܢܐ *to be*, in connection with the other substantive verb ܐܘܪܝܢܐ *to be*, (third person masculine ܐܘܪܝܢܐ) forms the imperfect tense, *was* (§38.1,2).

c) V.1. w.5., ܐܘܪܝܢܐ . 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 ܐܘܪܝܢܐ might be considered either as neuter or masculine and may mean *he* or *it* (§43).

d) V.3. w.3., ܐܘܪܝܢܐ is rendered *was*, and is in the imperfect without ܐܘܪܝܢܐ (vid. §65.B.a).

e) V.3. w.7., ܐܘܪܝܢܐ is rendered *was*, same as last. The same is true in respect to ܐܘܪܝܢܐ (v.3. w.9).

f) V.3. w.6., ܐܘܪܝܢܐ and 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., **مَيِّتٌ** 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., **سَائِدٌ** 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.8., **سَيُرْسَلُ** means (lit.) *is sent*; but with **يُرْسَلُ** it forms the imperfect tense.

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* :

▲●

EXPLANATIONS.

a) Verse 6. word 8., **سَيُرْسَلُ** is in the *Ethpa*. conjugation

EXERCISE FIFTEENTH—CHANGES OF CONSONANTS. 287

b) V.1. w.2., $\text{اَسْتَدِلُّ$. ا is prosthetic (§§8.1). $\text{اَسْتَدِلُّ$ is a suffix.

c) V.1. w.4., $\text{اَسْتَدِلُّ$. ا is added from the construct state and ا is added because the word is in the emphatic state.

d) V.1. w.10., $\text{اَسْتَدِلُّ$. ا is added at the end to form the emphatic state (§18.g).

e) V.2. w.1., $\text{اَسْتَدِلُّ$. Perhaps ا should be considered as added here because $\text{اَسْتَدِلُّ$ seems to be a kind of emphatic state of $\text{اَسْتَدِلُّ$, though we have omitted ا above as the word usually appears in the emphatic form.

f) V.3. w.6., $\text{اَسْتَدِلُّ$. ا is added to form the feminine.

g) V.3. w.7., $\text{اَسْتَدِلُّ$. ا is added to form the feminine.

h) V.4. w.2., $\text{اَسْتَدِلُّ$. ا is added to form the emphatic state (§18.v).

i) V.4. w.5., $\text{اَسْتَدِلُّ$. $\text{اَسْتَدِلُّ$ is added in the course of inflection and ا at the beginning is prosthetic (§§8).

k) V.4. w.6., $\text{اَسْتَدِلُّ$. ا is added to form the emphatic state (§18.y).

l) V.5. w.3., $\text{اَسْتَدِلُّ$. ا is added to form the emphatic state.

m) V.5. w.4., $\text{اَسْتَدِلُّ$. ا is a preformative occurring in the course of inflection.

n) V.5. w.7., $\text{اَسْتَدِلُّ$. ا is added in the Aphel conjugation.

o) V.6. w.3., $\text{اَسْتَدِلُّ$. ا and ا are added in the course of inflection (comp. §15.2.a).

p) V.7. w.4., $\text{اَسْتَدِلُّ$. ا is a preformative.

- c) V.1. w.11., سَيُكَلِّمُكَ . ـِ is thrown back from ك to و .
- d) V.3. w.2., سَيُكَلِّمُكَ . ـِ is thrown back from ك to و on account of the suffix.
- e) V.5. w.4., سَيُكَلِّمُكَ . ـِ the characteristic of Aphel is dropped and its vowel ـِ falls back upon the preformative of the participle ك (§23. 1).
- f) V.6. w.3., سَيُكَلِّمُكَ . ـِ is thrown back from ك to و .
- g) V.10. w.8., سَيُكَلِّمُكَ . ـِ falls back from ك to و (§36; ¶ 18.37), as the vowel ـِ of the original form سَيُكَلِّمُكَ is dropped and a suffix appended (¶ 16.2. e, and 4.7; ¶ 18.37).

2. Find those which are *exchanged* :

ـِ for ـِ , ـِ for ـِ , ـِ for ـِ .

EXPLANATIONS :

- a) Verse 3. word 2., سَيُكَلِّمُكَ is derived from سَيُكَلِّمُكَ . ـِ is dropped and ـِ added in the course of inflection and ـِ is thrown back from ك to و (¶ 16.1.d) the word here being in the suffix state. Some would prefer to say that ـِ is changed into ـِ , (¶ 16.4. c and 5. d).
- b) V.4. w.7., سَيُكَلِّمُكَ . ـِ is changed into ـِ in the construct plural (§45.2.a; ¶ 18.1).
- c) V.5. w.4., سَيُكَلِّمُكَ . In the second syllable, ـِ is changed into ـِ , as the third radical of the verb from which سَيُكَلِّمُكَ is derived, is Resh (§23.1).
- d) V.7. w.8., سَيُكَلِّمُكَ is derived from سَيُكَلِّمُكَ . ـِ is changed into ـِ , and ـِ in the last part, into ـِ in passing from Peal to Aphel. But it is better to say that ـِ is dropped

ditional syllable $\bar{\text{I}}$ is added (vid. §15.3; compare ¶16.5.b).

c) V.3. w.2., صَامِرٌ is derived from صَمِرٌ . $\bar{\text{—}}$ is dropped and from the emphatic state, $\bar{\text{—}}$ is dropped to give place to the suffix (compare ¶16.5.d).

d) V.3. w.6., مَرِيءٌ is the feminine form of مَرِيءٌ . $\bar{\text{—}}$ is dropped (vid. ¶16.5.f).

e) V.4. w.7., بُصْتِنَةٌ . $\bar{\text{—}}$ is dropped from the plural absolute of بُصْتِنَةٌ in passing into the construct state (vid. §15.3, and Rem.; ¶16.5.i; ¶18.1).

f) V.5. w.7., أَرْدَنَةٌ is Aphel of أَرَدَ with a suffix pronoun. In taking the suffix, $\bar{\text{—}}$ of the verb is dropped and $\bar{\text{—}}$ of the suffix added (vid. ¶16.5.m; ¶18.7).

g) V.7. w.3., أَلْفٌ is in the feminine emphatic state, from the noun أَلْفٌ , and, in the course of inflection $\bar{\text{—}}$ is dropped (vid. ¶16.5.p; ¶18.17).

h) V.7. w.8., أَلْفٌ is a verb from أَلْفٌ , and is in the Aphel conjugation. In the course of inflection, $\bar{\text{—}}$ in the first part of the word is dropped and $\bar{\text{—}}$ in the last part, and other vowels added (vid. ¶16.5.r; ¶18.22).

i) V.9. w.5., أَلْفٌ is compounded of أَلْفٌ and أَلْفٌ . The latter is a noun in the emphatic state from أَلْفٌ . $\bar{\text{—}}$ 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., أَلْفٌ is compounded of أَلْفٌ and أَلْفٌ , emphatic state from أَلْفٌ . $\bar{\text{—}}$ 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., أَلْفٌ is a verb with a suffix, derived from

g) V.3. w.9., **لِئَاتِ**. — is assumed over **ا** to aid in the pronunciation (vid. ¶18.6).

h) V.4. w.6., **لِئَاتِ** is derived from **لِئَاتِ** or **لِئَاتِ**. — is added in the emphatic state (vid. ¶18.7).

i) V.4. w.7., **لِئَاتِ**. — at the beginning of the word is assumed (vid. §15.4.b). The remainder of the word is compounded of **لِئَاتِ** and **لِئَاتِ**. The former is in the construct plural, and, in passing from the absolute to the construct plural, — is dropped and — added (vid. §15.3 and 4; ¶16.4.e; ¶18.1).

k) V.5. w.8., **لِئَاتِ**. This is from **لِئَاتِ** though the emphatic state is the more usual form. — is added.

l) V.5. w.4., **لِئَاتِ**. This is a participle active, Aphel, from **لِئَاتِ**. The first — is assumed, forming a part of the preformative (vid. ¶18.5).

m) V.5. w.7., **لِئَاتِ** is a verb in the Aphel conjugation from **لِئَاتِ**. — is assumed in the preformative. — is also assumed with the suffix (vid. ¶16.4.f; ¶18.7).

n) V.6. w.2., **لِئَاتِ** is in the emphatic state and — is added (vid. ¶18.9).

o) V.6. w.3., **لِئَاتِ** is compounded of **ا** and the verb **لِئَاتِ**, Ethpaal from **لِئَاتِ**. — is added as a part of the preformative. The first — is assumed in the course of inflection in Ethpaal.

p) V.7. w.8., **لِئَاتِ** is in the feminine emphatic state from **لِئَاتِ**. In the course of inflection — and — are added and — is dropped (vid. ¶16.4.g; ¶18.17).

q) V.7. w.4., **لِئَاتِ** is compounded of the relative **ا** and

3. Find the *Preformatives* :

ܘܒ ܝܢ ܐܘܪܝܢ ܘܢܘܪܝܢ ܘܒܘܪܝܢ .

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., ܘܒ is a preformative added in the course of inflection.

c) V.5. w.7., ܝ is a preformative added in the Aphel conjugation.

d) V.6. w.3., ܐܘܪܝܢ are preformative letters added in the Ethpaal conjugation.

e) V.7. w.8., ܘܢܘܪܝܢ is a preformative added in the Aphel future.

4. Find the *Sufformatives* :

ܘܥܘܪܝܢ ܝܢ ܝܢ ܘܥܘܪܝܢ ܘܥܘܪܝܢ ܝܢ ܘܥܘܪܝܢ ܝܢ ܘܥܘܪܝܢ ܝܢ
ܝܢ ܝܢ ܝܢ ܘܥܘܪܝܢ ܝܢ ܝܢ ܝܢ ܝܢ .

EXPLANATIONS :

a) Verse 1. word 2., ܘܥܘܪܝܢ 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 ܐܘܪܝܢ *being*.

b) V.1. w.4., ܝܢ is the sufformative ending of the emphatic state, or rather ܝ is the ending of the emphatic state

and Δ of the construct from which the emphatic is formed.

c) V.3. w.6., \uparrow is the emphatic ending.

d) V.3. w.7., \uparrow takes the place of \uparrow and is a formative letter in constituting the feminine gender.

e) V.4. w.5., \uparrow is a sufformative found in the course of inflection.

f) V.4. w.7., \uparrow is the ending of the emphatic state.

g) V.6. w.2., \uparrow is an emphatic ending.

EXERCISE EIGHTEENTH.

¶ 18.

Parse :

a) Verse 1. word 1., Δ is compounded of the preposition Δ *in* and the noun Δ *beginning*. Δ is a preposition governing Δ in the ablative case (§75.5 ; §52 ; §84). Δ is a denominative noun (§41) from the root Δ *principal, chief, head* (Hebrew Δ Chaldee Δ)—formed by adding to its root the formative letters Δ (§39.2). The vowel Δ is added and aids to form the syllable Δ (§15.4 ; §13.3). Δ 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).

ܐܘܢܝܢܝܢ, plural ܐܘܢܝܢܝܢܝܢ. The two points over ܝ in the plural compose Ribui. The point belonging to ܝ still belongs to ܝ 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 ܐܘܢܝܢܝܢܝܢ a feminine termination in the emphatic state, ܝܢܝܢܝܢ being the regular emphatic termination (vid. last reference and § 45.3.b). In the absolute state the form is ܐܘܢܝܢܝܢܝܢ, emphatic ܐܘܢܝܢܝܢܝܢܝܢ (§ 45)—in the ablative case after the preposition ܘܢ and governed by it (§75.5).

b) V.1. w.2., ܐܘܢܝܢܝܢܝܢ is an auxiliary verb from ܐܘܢܝܢܝܢܝܢ to be (vid. Lexicon). ܐܘܢܝܢܝܢܝܢ is formed from the noun ܐܘܢܝܢܝܢܝܢ being, with a prosthetic ܝ. ܐܘܢܝܢܝܢܝܢܝܢ is irregular—takes the noun suffix ܐܘܢܝܢܝܢܝܢ, 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 ܐܘܢܝܢܝܢܝܢ immediately follows (§18.4. Rem.; §38.2; §68.A). Inflect to the person where it is found. First person common gender ܐܘܢܝܢܝܢܝܢܝܢ (*I am*), second masculine ܐܘܢܝܢܝܢܝܢܝܢܝܢ (*thou art*), second feminine ܐܘܢܝܢܝܢܝܢܝܢܝܢܝܢ (*thou art*), third masculine ܐܘܢܝܢܝܢܝܢܝܢܝܢܝܢ (*he is*) (vid. §38.1. Inflection). It agrees with its nominative ܐܘܢܝܢܝܢܝܢܝܢ, though of a different gender (80. B.2).

c) V.1. w.8., ܐܘܢܝܢܝܢܝܢܝܢ is a substantive verb signifying *to be* (§38.1)—a ܘܢ 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 (§88.2).

d) V.1. w.4., ܐܘܘܠܐܘܠܐ word is a substantive noun, derived from ܐܘܘܠܐ to speak, forming in the absolute state ܐܘܠܐ (vid. § 39. 2. b. third example), construct state ܐܘܠܐ, emphatic ܐܘܠܐ—first declension (§45. feminines A; §48. B. feminines; ¶ 6. 4. c). Decline. Singular (vid. above)—plural absolute, ܐܘܠܐ, construct ܐܘܠܐ, emphatic ܐܘܠܐ (§ 45. 3)—third person singular—feminine—emphatic state—nominative case to ܐܘܠܐ ܐܘܠܐ (§80. B. 2).

e) V.1. w.5., ܐܘܠܐ is compounded of the conjunction ܐ and the pronoun ܐܘܠܐ. ܐ is a copulative conjunction (§53. 1)—a prefix (§53. 1. Rem.). It connects the two nouns. ܐܘܠܐ 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., ܐܘܠܐ with, a preposition governing ܐܘܠܐ (§52; §84).

g) V.1. w.10., ܐܘܠܐ God—taken from the Hebrew ܐܘܠܐ and that probably derived from ܐܘܠܐ God. ܐܘܠܐ is a denominative noun taking the Syriac emphatic termination. ܐ 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.). ܐܘܠܐ has the form of

the emphatic state. It is a substantive noun and may be declined like ܐܝܢܐ (Decl. 1. §45. masculines A)—third person singular—masculine—emphatic state—ablative case and governed by ܠܐܢܐ (§75.5).

h) V.1. w.11., ܐܝܢܐ. ܐ and, is a prefix conjunction continuing the sense. ܐܝܢܐ God, is in the nominative to ܐܝܢܐ ܐܝܢܐܐܝܢܐ (§80). For further explanations vid. *supra*.

i) V.1. w.14., ܐܝܢܐ is a pleonastic pronoun (vid. *supra*).

j) V.1. w.15., ܐܝܢܐ word, is in the nominative after ܐܝܢܐ ܐܝܢܐܐܝܢܐ (§80; ¶18.b).

k) V.2. w.1., ܐܝܢܐ 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 ܐܝܢܐ and ܐܝܢܐ (§17)—a demonstrative pronoun—singular—masculine—nominative case to ܐܝܢܐ ܐܝܢܐܐܝܢܐ (§80)—used as a noun. Decline it (vid. §17).

l) V.3. w.1., ܐܝܢܐ 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 ܐܝܢܐ; or ܐܝܢܐ itself might be considered as a collective noun and in the nominative to ܐܝܢܐ (§80.A.1 and Rem.).

m) V.3. w.2., ܐܝܢܐܐܝܢܐ by the hand of him or by his hand ܐ is a prefix preposition governing ܐܝܢܐ. The whole word is compounded of the preposition ܐ by, the noun ܐܝܢܐ emphatic ܐܝܢܐ hand, and the suffix ܐܝܢܐ of him or his. ܐܝܢܐ is a derivative noun (§39), from ܐܝܢܐ and takes a suffix (Hebrew ܐܝܢܐ

Chaldee (ܐܢܝܢ)—2nd. declension—singular. Absolute and constr. ܐܢܝܢ, emphatic ܐܢܝܢ, plural absolute ܐܢܝܢ, construct ܐܢܝܢ, emphatic ܐܢܝܢ—third singular masculine (§45. masculines B)—ablative case and governed by ܐܢܝܢ (§75.5). ܐܢܝܢ is a suffix pronoun attached to the emphatic state and ܐ falls away (§46.1. a)—third singular masculine (§16. Table)—genitive case (§54. B.2) and governed by ܐܢܝܢ (§16 ; §16. B; §74).

n) V.3.w.3., ܐܢܝܢ *to be* is here rendered *was*, the imperfect being sometimes thus formed (§65). It agrees with ܐܢܝܢ (§14.d).

o) V.3. w.4., ܐܢܝܢ ܐܢܝܢ *and without him*—compounded of the conjunction ܐܢܝܢ, the preposition ܐܢܝܢ, and the suffix pronoun ܐܢܝܢ. ܐܢܝܢ *and*, is a conjunction as above. ܐܢܝܢ *without* is a preposition with a suffix. It governs its suffix ܐܢܝܢ. ܐܢܝܢ *him*, is a noun suffix—plural (§16. Table)—third singular masculine—ablative case and governed by ܐܢܝܢ (§75.5).

p) V.3. w.5., ܐܢܝܢ *also not, neither*—compounded of ܐܢܝܢ *not*, and ܐܢܝܢ *also*. ܐܢܝܢ is a conjunction (§53.2.a) and continues the sense. ܐܢܝܢ *not* is an adverb and qualifies ܐܢܝܢ.

q) V.3. w.6., ܐܢܝܢ *one, any one, a certain one, certain, any*; from ܐܢܝܢ, 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 ܐܢܝܢ (§58.10.a).

r) V.3.w.7., ܐܢܝܢ *to be* from ܐܢܝܢ. ܐ is changed into ܐ to form the feminine (§19. Table). Imperfect and parsed like ܐܢܝܢ (vid. n. *supra*)

s) V.3. w.8., ܘܢܝܢܐ *any thing*, has a similar meaning to that of ܢܝܢܐ above; but has more the sense of a noun. It is sometimes used in the same manner as ܢܝܢܐ (§58.10.b). It is used here as a noun meaning *thing*, and ܢܝܢܐ belongs to it, as the pause between ܢܝܢܐ and ܘܢܝܢܐ is one of minor importance (¶ 11.c; § 10)—third singular feminine—absolute state—nominative case to ܠܢܝܢܐ (§80).

t) V.3. w.9., ܘܢܝܢܐ *which was*—compounded of ܢܝܢܐ and ܘܢܝܢܐ *which* is a relative pronoun (§ 17.2)—is in the third singular—nominative to ܢܝܢܐ.

u) V.4. w.1., ܘܢܝܢܐ *in him*, compounded of ܘܢܝܢܐ *in* and ܢܝܢܐ *him*. ܘܢܝܢܐ is a preposition, governing the ablative (§75.5); ܢܝܢܐ 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 ܢܝܢܐ *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 ܢܝܢܐ (§80.2.b).

w) V.4. w.4., ܘܢܝܢܐ *and life*—compounded of the conjunction ܘܢܝܢܐ *and*, and ܢܝܢܐ *life*. This is parsed like the same word above, only it is in the nominative to a plural verb (§80.2. a).

lute and construct **ܐܢܝܢ**, emphatic **ܐܢܝܢܐ**, absolute plural **ܐܢܝܢܐ** or **ܐܢܝܢܐ**—genitive case and governed by the preceding noun **ܘܢܐ** (§74).

2) V.5. w.1., **ܘܢܐ** (*vid. supra e*).

3) V.5. w.2., **ܘܢܐ** *light*, is in the nominative absolute, with the participle **ܘܢܐ** (§76.1). For farther explanation of the word *vid. y* above.

4) V.5. w.3., **ܘܢܐ** *in (the) darkness*, is compounded of the preposition **ܘܢܐ** *in*, and **ܘܢܐ** *darkness*. **ܘܢܐ** is a substantive noun (the Hebrew form is **חַשְׁמַל**, a verbal noun)—declension fourth (§ 45. masculines D)—third person singular masculine—emphatic state—ablative case and governed by **ܘܢܐ** (§ 75.5).

5) V.5. w.4., **ܘܢܐ** *permitting to shine*—a participle from the irregular **ܘܢܐ**, active intransitive verb (§20.2) **ܘܢܐ** *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 **ܘܢܐ**, preter. Ethpeel **ܘܢܐܐ** (§ 19. Table II, and §21.1), preterite Pael **ܘܢܐ** (§19. Table II, and §22.1), preterite Ethpaal **ܘܢܐܐ** (§ 19. Table II, § 22. 1 and Rem.), preterite Aphel **ܘܢܐ** (§19. Table II; §23.1), future Aphel **ܘܢܐ** (§19. Table II; §19.B.2,5; §23.1), imperative Aphel **ܘܢܐ** (§ 19. Table II; § 19. B. 1; § 23.1), infinitive Aphel **ܘܢܐ** (§19. Table II; §19.B.3 and 9; §23.1) participle active

Aphel **مَلُوسٌ** (§19.Table II; §19.B.4; §23.1). It is found in the Aphel conjugation—active participle—masculine gender, and belongs to **لُوسٌ** (§ 64. 1. A), or is absolute with it.

6) V.5. w.5., **وَنَسَعًا** and the darkness. **و** is a conjunction as above, and **نَسَعًا** is in the nominative case to **لُوسٌ**. For farther explanations see 4. *supra*.

7) V.5. w.7., **أَفْهَمَ** *comprehended it*, is an irregular active intransitive verb, composed of **فَم** and **أَف**. Irregular-active voice—intransitive (§19.Table1)—indicative (§65.1.B.b)—Aphel preterite. The usual form is **أَفَمَ**. 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 **أَف**. It is in the 3rd.person masc.; Peal **أَفَمَ**, Ethpeel **أَفَمَ**, Pael **أَفَمَ**, Ethpaal **أَفَمَ**, Aphel **أَفَمَ**, and agrees with its nominative **لُوسٌ**. The suffix **أَف** is a personal pronoun—third masculine singular—accusative case (§54.B.1) and governed by **أَفَمَ**.

8) V.6. w.1., **وَأَسَ** *was*, is a Lomadh Olaph verb—Peal—active voice—3d.singular—masculine—indicative mood—present tense (§2.1) and agrees with **لُوسٌ** (vid. ¶18.c).

9) V.6. w.2., **بْنُ** *son of man*, is a composite noun (§42. 1) compounded of **بْنٌ** *son* and **بْنٌ** *man*. **بْنٌ** is a primitive noun—anomalous—singular, construct (vid. paradigm §49. masculines)—third person masculine—nominative case to **لُوسٌ**. **بْنٌ** *man*, is a noun derived from **بْنٌ** *man*—primitive—declension first—third person singular masculine—emphatic state—in the genitive case and governed by **بْنٌ** (§74; ¶18 1).

10) V.6 w.3., ܘܕܥܘܠܘܢܐ *who was sent*, is compounded of ܘܕ *who*, and ܥܘܠܘܢܐ *was sent*. ܘܕ is a relative pronoun—third singular masculine, a prefix, and in the nominative case to ܥܘܠܘܢܐ (§17.2; §56). ܥܘܠܘܢܐ 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 ܘܕ. Peal ܥܘܠܘܢܐ, Ethpeel ܥܘܠܘܢܐ, Pael ܥܘܠܘܢܐ, Ethpaal ܥܘܠܘܢܐ. In Ethpaal and the other passive conjugations ܘ is transposed (vid. ¶15.2.a).

11) V.6. w.4., ܘܘܢܐ *from, of*, is a preposition and governs the ablative case (§75.5).

12) V.6.w.5., ܘܘܠܘܢܐ *God*, a noun—declension first—third singular masculine—emphatic state—ablative case, and governed by ܘܘܢܐ (§75.5; ¶18.g).

13) V.6. w.6., ܘܘܠܘܢܐ *his name*, compounded of ܘܘܠܘܢܐ *name* and ܘܘܠܘܢܐ *his*. ܘܘܠܘܢܐ is a noun from ܘܘܠܘܢܐ—anomalous—third singular masculine. Absolute and constr. singular ܘܘܠܘܢܐ, emphatic ܘܘܠܘܢܐ—suffix state ܘܘܠܘܢܐ (vid. paradigm, §49. masculines). ܘ of the absolute state falls away in the emphatic state, and from the emphatic is formed the suffix state by dropping ܘ and adding ܘܘܠܘܢܐ (§46.1.a)—nominative case to ܘܘܠܘܢܐ *was* (implied). In reference to ܘܘܠܘܢܐ (vid. ¶18. b and c). ܘܘܠܘܢܐ *his*, is a suffix pronoun, third singular masculine (§16.Table)—genitive case (§54.B. 2) and governed by ܘܘܠܘܢܐ (§16; §16.B; §74).

14) V.6. w.7., ܘܘܠܘܢܐ *John*, a noun proper—anomalous—third singular masculine, absolute state—nominative case after ܘܘܠܘܢܐ.

15) V. 7. w. 1., **ሆኑ** *same, this*—a demonstrative pronoun, singular, masc. nominative case to **ረሺ** (vid. ¶18. k).

16) V. 7. w. 2., **ረሺ** *came*—Lomath. Olaph (**ሆ**)—active voice—Peal conjugation—pret. imperfect—3d pers. singular, masc. indicative mood and agrees with **ሆኑ** (§27 Tab.; §32).

17) V. 7. w. 3., **ረሺጋገገ** *for a witness*—compounded of **ረ** *for*, and **ረሺጋገገ** *witness*. **ረሺጋገገ** is a noun derived from the verb **ገገ** *to witness*. The form **ገገ** appears as a noun of the 2d declension. Absolute and construct **ገገ**, emph. **ገገ** (§45. masculines B). The feminine absolute has the same form as the emphatic masc. viz. **ገገ**. In many nouns **ረ** is inserted before the final **ገ** in the feminine; **ገ** with **ረ** 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 **ረ** (§75. 1).

18) V. 7. w. 4., **ገገገገ** *who shall (should) bear witness*—compounded of **ገ** *who*, and **ገገገገ** *shall (should) bear witness, or cause to bear witness* (§23. 2. a) **ገገገገ** is a verb from **ገገ** *to beget, to bear witness*—Aph. conjugation—active voice—regular (§26)—intransitive. 3d sing. Peal **ገገገገ**, Ethpe. **ገገገገ**, Pa. **ገገገገ**, Ethpa. **ገገገገ**, Aph. pret. **ገገገገ**, Aph. fut. **ገገገገ**—fut. tense, masc. gender. In the fut. Aph. 3d. masc. usually we find **ገ** in the last syllable; but sometimes as here we have **ገ** (§23.2, where are examples, with **ገ** 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 **ገ**. **ገ** is a relative pronoun—3d

pers. singular, masculine—a prefix-nominative case to **يَتَمَنَّى** (¶ 18. *t*).

19) V. 7. w. 5., **عَلَيْهِ** *to, against, on account of, of*—preposition governing **يَتَمَنَّى**.

20) V. 7. w. 6., **يَتَمَنَّى** *light*—verbal noun from **يَتَمَنَّى** *to shine*—declension fourth, 3d pers. singular, masculine, emphatic state, ablative case and governed by **عَلَيْهِ** (¶ 18. *y*).

21) V. 7. w. 7., **عَلَيْهِ**—compounded of **يَتَمَنَّى** *that*, **كُلِّ** *all, every*, and **عَلَيْهِ** *man*—**عَلَيْهِ** is a conjunction (§85. 3 & 4, *d*)—prefix connecting **يَتَمَنَّى** and **عَلَيْهِ**. **كُلِّ** *every, all*, is a pronoun, but here used as an adjective (§58. B. 2. *b. a*) and belongs to **عَلَيْهِ**. For declension, etc. vid. ¶ 18. *i*. **عَلَيْهِ** *man*, is a noun from **عَلَيْهِ**—declension first, but is somewhat irregular—3d pers. singular, masc. absolute state, nom. case to **عَلَيْهِ**. For further explanations, vid. ¶ 18. 1.

22) V. 7. w. 8., **عَلَيْهِ** *might believe*—a verb doubly irregular, **عَلَيْهِ** and **عَلَيْهِ**, and is placed among the defective verbs (§35. 2. *c*). In the Aph. conjugation. Pe. **عَلَيْهِ**, Aph. **عَلَيْهِ**, future Aph. **عَلَيْهِ**—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 **عَلَيْهِ** (comp. ¶ 18. 18).

23) V. 7. w. 9., **عَلَيْهِ** *through or by the hand of him*. For parsing, vid. ¶ 18. *m*., where the same expression occurs.

24) V. 8. w. 1., **عَلَيْهِ** *not*, is an adverb and qualifies **عَلَيْهِ**.

25) V. 8. w. 2., **عَلَيْهِ** *he*, is a personal pronoun separate—3d pers. singular masc. and nominative case to **عَلَيْهِ** (comp. ¶ 18. *e*).

26) V. 8. w. 3., **عَلَيْهِ** *was*—an irregular verb agreeing with **عَلَيْهِ** for its nominative (vid. ¶ 18. *n*).

with ؟ (§18. 5). ؟ *which*, is a relative pronoun, nominative absolute with فِيهِ (§76. 1; §18. 3).

34) V. 9. w. 7., $\text{عَلَىٰ كُلِّ نَفْسٍ}$ *upon every man*, compounded of عَلَىٰ *upon*, كُلِّ *every* and نَفْسٍ *man*. عَلَىٰ is a preposition governing the accusative or dative. كُلِّ is a pronoun used adjectively and belongs to نَفْسٍ (vid. 18. 1). نَفْسٍ is a noun in the accusative and governed by عَلَىٰ (§18. 1, 9, 21).

35) V. 9. w. 8., مَنْ يَأْتِي *who comes*, composed of مَنْ *who*, and يَأْتِي *comes*. يَأْتِي is a verb—Peal conjugation, present tense, and agrees with its nominative مَنْ (§18. 16).

36) V. 9. w. 9., $\text{إِلَىٰ كُلِّ نَفْسٍ}$ *into the world*—compounded of إِلَىٰ *into*, and كُلِّ نَفْسٍ *the world*. إِلَىٰ is a preposition governing the accusative. كُلِّ نَفْسٍ is a noun from نَفْسٍ second declension. Absolute and construct كُلِّ نَفْسٍ , emphatic كُلِّ نَفْسٍ . In كُلِّ نَفْسٍ the final vowel ـِ falls away in the emphatic state as a syllable is added (§15. 3)—3d pers. singular, masc. accusative case and governed by إِلَىٰ .

37) V. 10. w. 8., (the seven preceding words are explained above). عَرَفَ هُوَ *knew him*—compounded of عَرَفَ *him*, and هُوَ *knew*. عَرَفَ is a verb with a suffix pronoun attached to it—derived from the Hebrew יָדַע *to know*, doubly anomalous. عَرَفَ and عَرَفَ —Peal preterit—3d pers. singular, masc. indicative mood and agrees with عَرَفَ . By taking a suffix the usual form is changed. The common form of the Peal preterit is عَرَفَ . ـِ falls away and ـِ falls back upon the first radical when the verb takes a suffix (vid. §36). هُوَ is a suffix pronoun with its union vowel (§16. Tab. a)—3d pers. singular, masc.—accusative, and governed by عَرَفَ (§54. B. 1).

CHRESTOMATHY.



CHRESTOMATHY.

FIRST LESSONS IN TRANSLATING.

JOHN i. 1—10.

- 1 חַיִּיבֵי אֱלֹהִים אֵלֶיךָ . וְעַתָּה אֵלֶיךָ אֵלֹהִים .
- 2 בְּרֵאשִׁית אֱלֹהִים אֵלֶיךָ חַיִּיבֵי אֱלֹהִים אֵלֶיךָ .
- 3 וְעַתָּה אֵלֶיךָ אֵלֹהִים . וְעַתָּה אֵלֶיךָ אֵלֹהִים .
- 4 וְעַתָּה אֵלֶיךָ אֵלֹהִים . וְעַתָּה אֵלֶיךָ אֵלֹהִים .
- 5 וְעַתָּה אֵלֶיךָ אֵלֹהִים : וְעַתָּה אֵלֶיךָ אֵלֹהִים :
- 6 וְעַתָּה אֵלֶיךָ אֵלֹהִים : וְעַתָּה אֵלֶיךָ אֵלֹהִים .
- 7 וְעַתָּה אֵלֶיךָ אֵלֹהִים : וְעַתָּה אֵלֶיךָ אֵלֹהִים .
- 8 וְעַתָּה אֵלֶיךָ אֵלֹהִים : וְעַתָּה אֵלֶיךָ אֵלֹהִים .
- 9 וְעַתָּה אֵלֶיךָ אֵלֹהִים : וְעַתָּה אֵלֶיךָ אֵלֹהִים .
- 10 וְעַתָּה אֵלֶיךָ אֵלֹהִים . וְעַתָּה אֵלֶיךָ אֵלֹהִים .

MATTHEW ii. 1—10.

- 1 *^قم ^بآلكم ^بعنه ^بصالحكم ^بيسوع ^ب؛ ^بصحة ^بصم
 تدهونه ^بصالحا . ^بآله ^بصحة ^بقما ^بصم ^بصم ^بلا ^بوهكم
 2 ^بامذب . *^بامحه ^بصالحا ^بيسوع ^بآلكم ^ب؛ ^بسأ ^بآم
 3 ^بصصص ^بصم ^بصم ^بآله ^بلصصص ^بكس . *^بصص ^بب
 تدهونه ^بصالحا ^بآله . ^بصص ^بوهكم ^بصص .
 4 *^بصص ^بصص ^بصص ^بصص ^بصص ^بصص ^بصص ^بصص
 5 ^بصص ^بصص ^بصص ^بصص ^بصص ^بصص ^بصص ^بصص
^بصص ^بصص ^بصص ^بصص ^بصص ^بصص ^بصص
 6 *^بصص ^بصص ^بصص ^بصص ^بصص ^بصص ^بصص
^بصص ^بصص ^بصص ^بصص ^بصص ^بصص ^بصص
 7 ^بصص ^بصص ^بصص ^بصص ^بصص ^بصص ^بصص
^بصص ^بصص ^بصص ^بصص ^بصص ^بصص ^بصص
 8 ^بصص ^بصص ^بصص ^بصص ^بصص ^بصص ^بصص
^بصص ^بصص ^بصص ^بصص ^بصص ^بصص ^بصص
 9 ^بصص ^بصص ^بصص ^بصص ^بصص ^بصص ^بصص
^بصص ^بصص ^بصص ^بصص ^بصص ^بصص ^بصص
 10 ^بصص ^بصص ^بصص ^بصص ^بصص ^بصص ^بصص

36 $\alpha\theta$ $\alpha\tau\omega\sigma\iota\tau\alpha$ $\epsilon\omega\alpha\mu\epsilon\tau\iota$. $\lambda\alpha\tau\epsilon\tau\iota\alpha$ $\alpha\tau\epsilon\sigma$. $\tau\epsilon\tau\alpha$ $\nu\epsilon\phi\epsilon\sigma$. $\alpha\iota$ $\sigma\theta\epsilon\omega\mu\epsilon$
 $\mu\epsilon\tau\epsilon\sigma\iota\alpha$ $\nu\epsilon\phi\epsilon\sigma$ $\beta\acute{\alpha}\lambda\iota\sigma\alpha$. * $\epsilon\omega\mu\epsilon\tau\alpha\sigma\iota$ $\sigma\theta\epsilon\omega$ $\sigma\theta\epsilon$ $\sigma\theta\epsilon$ $\alpha\theta$
 $\alpha\eta\lambda\iota\theta\epsilon\mu\epsilon\tau\alpha$ $\tau\epsilon$ $\tau\epsilon$ $\nu\epsilon\phi\epsilon$ $\kappa\epsilon\lambda\epsilon\sigma\iota$ $\sigma\theta$ $\epsilon\omega\mu\epsilon\tau\alpha$ $\nu\epsilon\phi\epsilon$ $\kappa\epsilon$ $\mu\epsilon\lambda\alpha$.
 37 * $\epsilon\omega\alpha\mu\epsilon\tau\iota$ $\kappa\epsilon$. $\alpha\iota$ $\alpha\iota\theta$ $\sigma\theta$ $\epsilon\omega\mu\epsilon\tau\alpha$ $\beta\epsilon\tau\epsilon\omega\tau\iota\alpha$ $\alpha\tau\epsilon\sigma$ $\nu\epsilon\phi\epsilon$. * $\alpha\iota\theta$
 $\sigma\theta$ $\beta\epsilon$ $\alpha\theta$ $\sigma\theta\alpha$ $\beta\epsilon\tau\epsilon\omega\tau\iota\alpha$ $\kappa\epsilon\lambda\alpha$ $\mu\epsilon\tau\alpha$: $\mu\epsilon\tau\alpha$ $\alpha\theta$ $\epsilon\omega\mu\epsilon\tau\alpha$.
 38 $\epsilon\omega\mu\epsilon\tau\alpha$. $\sigma\theta$ $\epsilon\omega\mu\epsilon\tau\alpha$ $\beta\epsilon\tau\epsilon\omega\tau\iota\alpha$. * $\beta\epsilon\tau\epsilon$ $\beta\epsilon$ $\mu\epsilon$ $\sigma\theta$ $\nu\epsilon\phi$ $\nu\epsilon\phi$
 $\sigma\tau\epsilon\phi\alpha$ $\beta\epsilon$ $\nu\epsilon\phi\epsilon$ $\sigma\theta$ $\epsilon\omega\mu\epsilon\tau\alpha$: $\mu\epsilon\tau\epsilon\sigma\iota\alpha$ $\sigma\theta$ $\kappa\epsilon\lambda\epsilon\sigma\iota$ $\epsilon\omega\alpha\mu\epsilon\tau\iota$.
 39 $\alpha\iota$ $\alpha\iota\theta$ $\sigma\theta$ $\mu\epsilon\tau\epsilon\sigma\iota\alpha$: $\nu\epsilon\phi\alpha$ $\nu\epsilon\phi\epsilon$ $\epsilon\omega\mu\epsilon\tau\alpha$ $\alpha\theta$ $\kappa\epsilon$. * $\epsilon\omega\tau\alpha$ $\sigma\theta$
 $\mu\epsilon\tau\alpha$ $\sigma\theta$ $\epsilon\omega\mu\epsilon\tau\iota$ $\kappa\epsilon$. $\alpha\theta$ $\lambda\alpha$ $\mu\epsilon$ $\kappa\epsilon\lambda\epsilon\sigma\iota$ $\beta\epsilon\tau\epsilon\omega\tau\iota\alpha$ $\alpha\theta$: $\beta\epsilon$ $\alpha\theta$ $\alpha\iota\theta$
 40 $\sigma\theta$ $\alpha\theta$ $\alpha\iota\theta$ $\sigma\theta$: * $\epsilon\omega\sigma\iota$ $\tau\alpha$ $\alpha\theta$. $\alpha\mu\epsilon$ $\nu\epsilon\phi\epsilon$ $\sigma\theta$ $\nu\epsilon\phi$
 $\epsilon\omega\mu\epsilon\tau\iota$ $\beta\epsilon$ $\nu\epsilon\phi\alpha$ $\alpha\theta$ $\nu\epsilon\phi$. $\sigma\theta$ $\beta\epsilon$ $\mu\epsilon\tau\alpha$ $\beta\epsilon\tau\epsilon\omega\tau\iota\alpha$ $\lambda\alpha$ $\nu\epsilon\phi$ $\kappa\epsilon$.
 41 * $\epsilon\omega\mu\epsilon\tau\iota$ $\kappa\epsilon\mu\epsilon\tau\alpha$. $\alpha\theta$ $\beta\epsilon$ $\mu\epsilon\tau\alpha$ $\mu\epsilon\tau\alpha$ $\alpha\theta$ $\nu\epsilon\phi$ $\nu\epsilon\phi$.

LUKE xxiii. 43—53.

43 * $\alpha\mu\epsilon\tau\iota$ $\kappa\epsilon$ $\nu\epsilon\phi\epsilon$. $\alpha\tau\epsilon\sigma$ $\alpha\mu\epsilon\tau\iota$ $\alpha\tau\epsilon$ $\kappa\epsilon$: $\beta\epsilon\mu\epsilon\tau\alpha$ $\nu\epsilon\phi$ $\lambda\epsilon\sigma\iota$
 44 $\nu\epsilon\phi$: $\beta\epsilon\mu\epsilon\tau\alpha$ * $\alpha\theta$ $\sigma\theta$ $\beta\epsilon$ $\alpha\mu\epsilon$ $\mu\epsilon\tau\alpha$ $\alpha\theta$. $\epsilon\omega\sigma\iota$ $\beta\epsilon\mu\epsilon\tau\alpha$ $\kappa\epsilon\lambda\alpha$
 45 $\kappa\epsilon\kappa\epsilon\sigma\iota$ $\alpha\tau\epsilon\sigma$: $\kappa\epsilon$ $\mu\epsilon\tau\alpha$ $\kappa\epsilon\lambda\epsilon\sigma\iota$ $\mu\epsilon\tau\alpha$. * $\epsilon\omega\mu\epsilon\tau\alpha$ $\nu\epsilon\phi\epsilon$. $\sigma\theta$ $\nu\epsilon\phi$ $\alpha\theta$
 46 $\lambda\epsilon\sigma\iota$ $\sigma\theta$ $\mu\epsilon\tau\alpha$ $\mu\epsilon$ $\mu\epsilon\tau\alpha$. * $\epsilon\omega\sigma\iota$ $\nu\epsilon\phi\epsilon$ $\sigma\theta$ $\mu\epsilon\tau\alpha$ $\epsilon\omega\mu\epsilon\tau\iota$.
 47 $\alpha\theta$ $\mu\epsilon\tau\alpha$ $\beta\epsilon\tau\epsilon\omega\tau\iota\alpha$ $\alpha\tau\epsilon$ $\nu\epsilon\phi$. $\sigma\theta$ $\beta\epsilon$ $\alpha\mu\epsilon$ $\epsilon\omega\mu\epsilon\tau\alpha$. * $\mu\epsilon$ $\beta\epsilon$ $\beta\epsilon$
 $\sigma\theta$ $\beta\epsilon$ $\mu\epsilon\tau\alpha$ $\mu\epsilon\tau\alpha$ $\sigma\theta$. $\mu\epsilon\tau\alpha$ $\lambda\epsilon\sigma\iota$ $\epsilon\omega\mu\epsilon\tau\iota$. $\mu\epsilon\tau\alpha$ $\alpha\theta$ $\sigma\theta$

26 مَتَّبِعْ. فَكَيْفَا؟ رَسُوهُ نَسِيحًا لِكُلِّمَعٍ سَبَّأً وَنَبِيْعًا. * وَهَوَّ
 نَبِيٌّ رَمَا حَبْرًا كَلِمًا فَكَيْفَا؟ رَسُوهُ نَسِيحًا، رَسُوهُ هُوَ كَلِمَتُهُ خَلَا أَمَّا
 أُنْذَا فَكَيْفَا. هُوَ هُوَ أَتَى صَعْدَةً نَسِيحًا: هُوَ مَدَا لَسْتَهُ مَدَا
 27 وَحَتَّى مَدَا رَسُوهُ نَسِيحًا. * رَسُوهُ هُوَ حَبْرًا لَأَكْثَرًا هُوَ مَكْتُوبٌ: هُوَ
 حَتَّى مَدَا مَكْتُوبٌ كَيْفَا. فَكَيْفَا؟ رَسُوهُ لَأَكْثَرًا نَسِيحًا فَهِيَ خَلَا
 28 نَبِيٌّ فَكَيْفَا. * فَكَيْفَا رَسُوهُ نَسِيحًا مَكْتُوبًا لَأَكْثَرًا هُوَ مَكْتُوبٌ. أَمَّا
 رَسُوهُ أَتَى فَهِيَ مَكْتُوبًا رَسُوهُ أَكْثَرًا رَسُوهُ هُوَ مَكْتُوبٌ.
 29 * أَتَى أَتَى رَسُوهُ مَكْتُوبٌ فَهِيَ لَأَكْثَرًا هُوَ: لَأَكْثَرًا مَكْتُوبٌ لَأَكْثَرًا
 رَسُوهُ مَكْتُوبٌ أَمَّا هُوَ مَكْتُوبًا أَمَّا لَأَكْثَرًا رَسُوهُ مَكْتُوبًا
 30 هُوَ مَكْتُوبًا رَسُوهُ مَكْتُوبًا لَأَكْثَرًا. * أَتَى رَسُوهُ رَسُوهُ لَأَكْثَرًا
 لَأَكْثَرًا. هُوَ مَكْتُوبًا رَسُوهُ مَكْتُوبًا لَأَكْثَرًا مَكْتُوبًا: فَهِيَ أَتَى
 31 فَهِيَ رَسُوهُ مَكْتُوبًا. * فَكَيْفَا؟ رَسُوهُ مَكْتُوبًا رَسُوهُ مَكْتُوبًا رَسُوهُ
 أُنْذَا فَكَيْفَا حَتَّى مَدَا رَسُوهُ مَكْتُوبًا رَسُوهُ مَكْتُوبًا هُوَ مَكْتُوبًا لَأَكْثَرًا
 32 أَتَى لَأَكْثَرًا مَكْتُوبًا رَسُوهُ مَكْتُوبًا فَهِيَ مَكْتُوبًا. * وَهِيَ مَكْتُوبًا
 مَكْتُوبًا رَسُوهُ مَكْتُوبًا: فَهِيَ مَكْتُوبًا مَكْتُوبًا رَسُوهُ هُوَ
 مَكْتُوبًا رَسُوهُ مَكْتُوبًا. فَهِيَ مَكْتُوبًا مَكْتُوبًا رَسُوهُ مَكْتُوبًا.

ROMANS vi. 1—10.

1 * مَكْتُوبًا رَسُوهُ مَكْتُوبًا. رَسُوهُ مَكْتُوبًا رَسُوهُ مَكْتُوبًا رَسُوهُ مَكْتُوبًا
 2 * مَكْتُوبًا. أَمَّا مَكْتُوبًا رَسُوهُ مَكْتُوبًا رَسُوهُ مَكْتُوبًا رَسُوهُ مَكْتُوبًا.

3 *أَنْ لَا يُخَيِّبَ آيَاتِهِ، وَأَمَّا كَيْفَ يُعَلِّمُ صِبْغَةَ مَقْبَسِنَا. صَوْلَاتِ
 4 تَتَّعِ حَقِي. *أَلِصْفُ رَجُلٍ نَفْسَهُ صُكْنَةً بِمَا كُنَّ لِأ. وَأَنْصُرًا
 5 وَفِي تَعَلُّقِ مَقْبَسِنَا فَكَيْفَ تَتَلَّأ كَلْفُضُهُمَا وَأَصْفُ
 6 تَحْتَلُّ أَيْ سَنَ صَبْتًا بِتَلَّأ لَتَكْر. *أ. رَجُلٍ أَحْسَبُ أَلِصْفُ
 7 حَقِيصَ صُكْنَةً لِأ. وَفِي تَتَلَّأ أَيْ صُكْنَةً تَتَلَّأ تَتَلَّأ.
 8 *بُرْخِنِي رَجُلٍ وَصَبْعُ خَلْفًا أَوْ رَفْعُ خَلْفِهِ. وَبِأَصْلِهِ هَجْرًا
 9 وَبِهَيْبَةٍ. وَبِأَصْلِهِ أَلِصْفُ كَسْبُهُمَا. *أَمَّا وَفِي رَجُلٍ أَلِصْفُ
 10 كَيْفَ فَكَيْفَ سَهْمًا. *أ. تَحْتَلُّ مَقْبَسُ خُدَّ مَقْبَسِنَا بِسُفْحِ
 وَفِي كَيْفَ مَقْبَسِنَا تَتَلَّأ. *بُرْخِنِي رَجُلٍ وَفِي مَقْبَسِنَا خُدَّ فَكَيْفَ
 فَكَيْفَ مَقْبَسِنَا. وَبِأَصْلِهِ أَلِصْفُ لِأ مَعْلُكِهِ وَفِي
 *وَفِي رَجُلٍ كَسْبُهُمَا تَتَلَّأ فَكَيْفَ سَهْمًا رَجُلٍ. وَبِأَصْلِهِ تَتَلَّأ تَتَلَّأ
 لِأ كَيْفَ.

COLOSSIANS iii. 1—15.

1 *أ. تَحْتَلُّ مَقْبَسُهُ خُدَّ مَقْبَسِنَا؛ وَفِي كَيْفَ. أَلِصْفُ وَفِي مَقْبَسِنَا
 2 نَفْسُ خَلْفًا مَقْبَسِنَا وَفِي تَتَلَّأ. *بُرْخِنِي أَلِصْفُ هَلَّا وَفِي تَتَلَّأ.
 3 *مَقْبَسُهُ لَحْفُ رَجُلٍ. سَبْتُهُ وَفِي خُدَّ مَقْبَسِنَا وَفِي تَتَلَّأ.
 4 *وَإِذَا كَيْفَ وَفِي مَقْبَسِنَا مَقْبَسُهُ لِأ وَفِي تَتَلَّأ سَبْتُهُ أَيْ آيَاتِهِ،
 5 وَفِي تَتَلَّأ خُدَّ مَقْبَسِنَا. *أَمَّا مَقْبَسُهُ تَحْتَلُّ تَتَلَّأ وَفِي تَتَلَّأ
 وَفِي تَتَلَّأ. أَيْ تَتَلَّأ مَقْبَسِنَا وَفِي تَتَلَّأ. مَقْبَسُهُ
 وَفِي تَتَلَّأ وَفِي تَتَلَّأ. *مَقْبَسُهُ تَتَلَّأ وَفِي تَتَلَّأ وَفِي تَتَلَّأ.

7. بُلُوتَا خَلَا صَبَا دَلَا مَلَا مَصِيئَتَا. * صَاتَكْ أَهْ أَيْدَا
 8. اَتَكْحَدَا قَم مَبَدَا. قَم مَلَا مَصِيئَتَا مَبَدَا صَاتَا. * اَتَا
 9. دَبْ اَتَسَا مَكْبَقْ خَاتَا اَتَكْ. ذَا اَتَا مَبَدَا. صَبَعَا
 10. مَلَا مَبَدَا. مَلَا مَبَدَا. * اَتَا مَبَدَا مَبَدَا مَبَدَا. اَتَا
 مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا.
 11. * اَتَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا. * اَتَا مَبَدَا
 مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا.
 12. اَتَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا. * اَتَا مَبَدَا
 مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا.
 13. * اَتَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا. اَتَا مَبَدَا
 اَتَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا.
 14. اَتَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا. * اَتَا مَبَدَا
 مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا.
 15. اَتَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا. * اَتَا مَبَدَا
 مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا.
 اَتَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا

REVELATIONS v. 1—10.

1. * اَتَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا. اَتَا مَبَدَا
 مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا.
 2. * اَتَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا مَبَدَا. اَتَا مَبَدَا

REVELATIONS xxii. 1—10.

1 *וְשָׁמַעְתִּי כֵן לֵאמֹר וְהָיָה מִתְּחִלָּה מִתְּחִלָּה מִתְּחִלָּה (אָמַר) וְהָיָה מִתְּחִלָּה
 2 וְנִצַּח מִן לְזֵנוּתוֹ וְלִקְדוּשָׁתוֹ. וְהָיָה אִתּוֹ. *וְהָיָה אִתּוֹ וְהָיָה
 בְּהַיְבֵאֵהוּ בְּכֹתָו. וְכֵן לֵאמֹר מִן מִן לְזֵנוּתוֹ; וְהָיָה
 בְּיָמָיו בְּחַצְרֵי הָאֵלֹהִים. וְכֵן לֵאמֹר מִן מִן לְזֵנוּתוֹ מִן הָאֵלֹהִים
 3 בְּכֹתָו. וְהָיָה מִן מִן לְזֵנוּתוֹ לְזֵנוּתוֹ. *וְהָיָה אִתּוֹ
 לֵאמֹר לֵאמֹר. וְהָיָה מִן מִן לְזֵנוּתוֹ וְהָיָה אִתּוֹ לֵאמֹר
 4 וְהָיָה בְּכֹתָו לְזֵנוּתוֹ. *וְהָיָה אִתּוֹ לְזֵנוּתוֹ. וְהָיָה בְּכֹתָו
 5 וְהָיָה בְּכֹתָו לְזֵנוּתוֹ. *וְהָיָה אִתּוֹ לְזֵנוּתוֹ. וְהָיָה לֵאמֹר
 לֵאמֹר. וְהָיָה מִן מִן לְזֵנוּתוֹ וְהָיָה אִתּוֹ לְזֵנוּתוֹ
 וְהָיָה מִן מִן לְזֵנוּתוֹ. וְהָיָה אִתּוֹ לְזֵנוּתוֹ. וְהָיָה מִן מִן לְזֵנוּתוֹ
 6 וְהָיָה בְּכֹתָו. *וְהָיָה אִתּוֹ לְזֵנוּתוֹ. וְהָיָה מִן מִן לְזֵנוּתוֹ
 וְהָיָה אִתּוֹ לְזֵנוּתוֹ. וְהָיָה מִן מִן לְזֵנוּתוֹ. וְהָיָה אִתּוֹ לְזֵנוּתוֹ
 7 *וְהָיָה אִתּוֹ לְזֵנוּתוֹ. וְהָיָה מִן מִן לְזֵנוּתוֹ. וְהָיָה אִתּוֹ לְזֵנוּתוֹ
 8 וְהָיָה. *וְהָיָה אִתּוֹ לְזֵנוּתוֹ. וְהָיָה מִן מִן לְזֵנוּתוֹ. וְהָיָה אִתּוֹ לְזֵנוּתוֹ
 אִתּוֹ לְזֵנוּתוֹ. וְהָיָה מִן מִן לְזֵנוּתוֹ. וְהָיָה אִתּוֹ לְזֵנוּתוֹ
 9 וְהָיָה אִתּוֹ לְזֵנוּתוֹ. *וְהָיָה אִתּוֹ לְזֵנוּתוֹ. וְהָיָה מִן מִן לְזֵנוּתוֹ
 אִתּוֹ לְזֵנוּתוֹ. וְהָיָה מִן מִן לְזֵנוּתוֹ. וְהָיָה אִתּוֹ לְזֵנוּתוֹ
 10 וְהָיָה אִתּוֹ לְזֵנוּתוֹ. *וְהָיָה אִתּוֹ לְזֵנוּתוֹ. וְהָיָה מִן מִן לְזֵנוּתוֹ
 אִתּוֹ לְזֵנוּתוֹ. וְהָיָה מִן מִן לְזֵנוּתוֹ. וְהָיָה אִתּוֹ לְזֵנוּתוֹ

PSALM xlv. 1—10.

1 * اذنا لحد هلاقمنا لقا. هانذا خضرت لفلحنا: كعب
 2 قديس وفسه اناستينا. * فبص: صبراسه مچ صنتعا: انبوحه
 3 تبصنا خلا هقوله. ملاحنا مخر كاسا لخدم. * انبنا
 4 هبنا صسقترا لبا. * اس وذر هه صسر انا: ذنب خلا
 5 ملاحا وصبنا هه صبحا وانبعا. نعه هه صبرنا
 6 ونبصنا: * اناسر فنبص هقوله نجه لاسه لاسر. صلا
 7 صلا صعبنا صلا وناصه لاسر: * نبعنا ونبعا وصبنا
 8 دهلا. ملاحنا مبعسر كاسا كاسر: مبعنا ونبنا ملاح
 9 مچ بصتر. * مانه انا صعبنا هانصهنا: ماصهنا صلا م
 10 ملاحا صعبنا صعبنا. هانصهنا مچ نبصنا: صعبنا
 10 ونبنا وانبنا. * فمنا صباب سباب: هركب انبنا:
 هانصهنا صعبنا اصعبنا.

PSALM li. 1—10.

1 * نبعنا كلب كاسا انبر لبعنا لاسر: هانبر ههنا ونبصنا
 2 كلب سلهنا. * ههنا ابعنا مچ جهنا: مچ سلهنا
 3 وحب. * ملاحنا وبقوله نبي انا: سلهنا كاصنا
 4 انص صلا ص. * كبر كسه ونب سلهنا: هصعبنا صبرنا

- 5 **עָזַב**. **מָלְאָה** בָּאָזְנוֹתַי. **שִׁמְרָה** לִפְתָּחַי. **חַיְתִּיבִיר**: ***מְלָאָה**
 6 **וְשִׁמְרָה** אֶלְצִהֵימָה. **מְשִׁמְרָה** אֶלְצִהֵימָה. **אֶלְצִהֵימָה**: ***אֶלְצִהֵימָה**
 7 **שִׁמְרָה** אֶלְצִהֵימָה. **שִׁמְרָה** אֶלְצִהֵימָה. **שִׁמְרָה**: ***שִׁמְרָה**
חַיְתִּיבִיר אֶלְצִהֵימָה. **חַיְתִּיבִיר** אֶלְצִהֵימָה. **חַיְתִּיבִיר**: ***חַיְתִּיבִיר**
 8 ***חַיְתִּיבִיר** אֶלְצִהֵימָה. **חַיְתִּיבִיר** אֶלְצִהֵימָה. **חַיְתִּיבִיר**: ***חַיְתִּיבִיר**
 9 ***חַיְתִּיבִיר** אֶלְצִהֵימָה. **חַיְתִּיבִיר** אֶלְצִהֵימָה. **חַיְתִּיבִיר**: ***חַיְתִּיבִיר**
 10 ***חַיְתִּיבִיר** אֶלְצִהֵימָה. **חַיְתִּיבִיר** אֶלְצִהֵימָה. **חַיְתִּיבִיר**: ***חַיְתִּיבִיר**

PSALM CIV. 1--10.

- 1 ***חַיְתִּיבִיר** אֶלְצִהֵימָה. **חַיְתִּיבִיר** אֶלְצִהֵימָה. **חַיְתִּיבִיר**: ***חַיְתִּיבִיר**
 2 **חַיְתִּיבִיר**. ***חַיְתִּיבִיר** אֶלְצִהֵימָה. **חַיְתִּיבִיר** אֶלְצִהֵימָה: ***חַיְתִּיבִיר** אֶלְצִהֵימָה
 3 **חַיְתִּיבִיר**. ***חַיְתִּיבִיר** אֶלְצִהֵימָה. **חַיְתִּיבִיר** אֶלְצִהֵימָה: ***חַיְתִּיבִיר** אֶלְצִהֵימָה
 4 **חַיְתִּיבִיר** אֶלְצִהֵימָה. **חַיְתִּיבִיר** אֶלְצִהֵימָה: ***חַיְתִּיבִיר** אֶלְצִהֵימָה
 5 **חַיְתִּיבִיר** אֶלְצִהֵימָה. **חַיְתִּיבִיר** אֶלְצִהֵימָה: ***חַיְתִּיבִיר** אֶלְצִהֵימָה
 6 **חַיְתִּיבִיר** אֶלְצִהֵימָה. **חַיְתִּיבִיר** אֶלְצִהֵימָה: ***חַיְתִּיבִיר** אֶלְצִהֵימָה
 7 **חַיְתִּיבִיר** אֶלְצִהֵימָה. **חַיְתִּיבִיר** אֶלְצִהֵימָה: ***חַיְתִּיבִיר** אֶלְצִהֵימָה
 8 **חַיְתִּיבִיר** אֶלְצִהֵימָה. **חַיְתִּיבִיר** אֶלְצִהֵימָה: ***חַיְתִּיבִיר** אֶלְצִהֵימָה
 9 **חַיְתִּיבִיר**: ***חַיְתִּיבִיר** אֶלְצִהֵימָה. **חַיְתִּיבִיר** אֶלְצִהֵימָה: ***חַיְתִּיבִיר**
 10 ***חַיְתִּיבִיר** אֶלְצִהֵימָה. **חַיְתִּיבִיר** אֶלְצִהֵימָה. **חַיְתִּיבִיר**: ***חַיְתִּיבִיר**

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., **ܐܘܨܪܐ** is a verb in the Ethpeel conjugation, from **ܐܘܨܪ**.
- 2) V. 1. w. 7., **ܘܚܘܒܐ** is compounded of **ܘ** a preposition and **ܘܚܘܒܐ** a noun of the fourth decl. construct plural, from **ܘܚܘܒܐ**.
- 3) V. 1. w. 10., **ܘܘܨܪܐ** is a verb from **ܘܘܨܪ** Pe. pret. 3d. masc. plural (vid. ¶18. 16).
- 4) V. 2. w. 5., **ܘܘܨܪܐ** is a verb from **ܘܘܨܪ**.
- 5) V. 2. w. 10., **ܘܘܨܪܐ** is a verb in the infin. pret., from **ܘܘܨܪܐ**.
- 6) V. 3. w. 5., **ܘܘܨܪܐ** is a verb in Ethpeel conjugation, from **ܘܘܨܪ** or **ܘܘܨܪ**.
- 7) V. 4. w. 1., **ܘܘܨܪܐ** is a verb in Pa. conjugation, from **ܘܘܨܪܐ**.

8) V. 4. w. 2., فَصَلِّ from صَلَّ and takes the noun suffix-3d masc. plural.

9) V. 4. w. 3., $\text{فَصَلِّ$ constr. plural from صَلَّ .

10) V. 4. w. 7., فَصَلِّ is a part. from صَلَّ .

11) V. 4. w. 8 and 11., فَصَلِّ — $\text{فَصَلِّ$. 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., فَصَلِّ is a verb in the second person from فَصَلِّ .

13) V. 6. w. 12., فَصَلِّ —third, masc. fut. Pe., from فَصَلِّ .

14) V. 6. w. 15., فَصَلِّ is a verb in the fut. with suffix, from فَصَلِّ .

15) V. 7. w. 8., فَصَلِّ is compounded of فَصَلِّ and و (vid. Lexicon).

16) V. 7. w. 10., فَصَلِّ is a verb in Ethpe. pret. from فَصَلِّ .

17) V. 8. w. 6., فَصَلِّ is a verb in the imperative from فَصَلِّ (vid. § 28. 1 and 2).

18) V. 8. w. 7., فَصَلِّ , imperative from فَصَلِّ .

19) V. 8. w. 12., فَصَلِّ is composed of فَصَلِّ —meaning *him*-3d. masc. suffix, فَصَلِّ that a conjunction*—and فَصَلِّ a verb in Aph. conjugation, 2d. plural, from فَصَلِّ .

20) V. 8. w. 13., فَصَلِّ is a verb 2d. pl. masc. (vid. § 28. 2. Rem.)—imperative from فَصَلِّ to come.

21) V. 8. w. 14., فَصَلِّ is a verb from فَصَلِّ —2d. masc. plural, imperative, with a suffix pronoun (vid. § 37. table of verbs فَصَلِّ with suffixes; § 37. 3).

22) V. 10. w. 5., فَصَلِّ is a verb from فَصَلِّ .

23) V. 10. w. 7., فَصَلِّ is an adjective noun, fem. sing. construct, from فَصَلِّ .

*In connection with the preceding word فَصَلِّ , it forms a compound conjunction meaning *when*. (vid. § 85. 4. d. e).

MARK xiv. 32—42.

24) V. 32. w. 4., **فَقَالَ** is composed of **قَالَ** and **فَ**. The relative **فَ** with the preceding pronoun should be rendered *that which* (vid. § 56. 3. a)—**قَالَ** is an Ethpe. pass. participle, from **قَالَ**.

25) V. 32. w. 8., **تَو**—imperative from **تَوَّ** (§ 29. 2. Rem).

26) V. 32. w. 11., **قَالَ**—Pa. act. participle from **قَالَ**.

27) V. 33. w. 7., **فَقَالَ** is composed of the prefix preposition and the verb—infinitive Ethpe.

28) V. 33. w. 8., **فَقَالَ** is composed of the conjunction **فَ**, the prep. **قَالَ** and the verb in the infinitive from **قَالَ** or **قَالَ**.

29) V. 34. w. 9., **تَو**—imperative from **تَو**.

30) V. 34. w. 11., **قَالَ**—imperative, Ethpe. from **قَالَ** or **قَالَ**.

31) V. 35. w. 9., **قَالَ**—Aph. fem. participle, from **قَالَ**.

32) V. 35. w. 10., **قَالَ**—Pe. future, from **قَالَ**.

33) V. 37. w. 5., **قَالَ** is a participle, plural from **قَالَ** and that from the verb **قَالَ**.

34) V. 37. w. 15., **قَالَ**—infinitive, Ethpe. from **قَالَ** or **قَالَ**.

35) V. 38. w. 2., **قَالَ** *pray*—imperative, Pa. from **قَالَ**.

36) V. 38. w. 4., **قَالَ** (*ye shall enter*)—Pe. fut. 2nd. plural, from **قَالَ** or **قَالَ**.

37) V. 38. w. 8., **قَالَ** *willing*—act. part. f. Pa. from **قَالَ**.

38) V. 40. w. 9., **قَالَ** *their eyes*—from **قَالَ** with a plural suffix pronoun.

39) V. 40. w. 10., **قَالَ** *heavy*—an adjective in the plural, from **قَالَ**.

40) V. 40. w. 13., **قَالَ** *knew*—from **قَالَ**.

41) V. 41. w. 8., **قَالَ** *rest ye*—Ethpe. imperative from **قَالَ** or **قَالَ**.

42) V. 41. w. 14., **كَمَعْلَكُم** *being betrayed*—Ethpe. participle from **كَمَع**.

43) V. 42. w. 2., **يَأْتِي** future of **يَأْتِي** *to go*.

44) V. 42. w. 6., **كَمَعْلَكُم** *betraying*—Aph. participle from **كَمَع**.

LUKE xxiii. 18—27.

45) V. 18. w. 1., **صَدَّ** *cried out*—3d. masc. plural, from **صَدَّ**.

46) V. 18. w. 6., **اَتَّكَلِمُكَ** *take him away*—2nd. masc. plural, imperative, with suffix pronoun (vid. § 36. E table of suffixes).

47) V. 20. w. 8., **يُفْرِجُ**—future from **فَرَجَ** *to release*.

48) V. 21. w. 6., **اَتَّصَلِّبُكَ** *crucify him*—imperative, with a suffix from **اَتَّصَلَّبَ**.

49) V. 22. w. 19., **اَتَّعَذِّبُكَ**—*I will chastise him*—fut. 1st. sing. Pe. from **عَذَّبَ** with a suffix pronoun.

50) V. 22. w. 21., **اَتَّصَلِّبُكَ**—*I will let him go*—future, Pe. 1st. singular, with a suffix pronoun, from **اَتَّصَلَّبَ**.

51) V. 23. w. 3., **لَتُضْطَرَّ** with **اَتَّصَلِّبُكَ** *urged*—a part. from **اَضْرَجَ**.

52) V. 23. w. 10., **يَتَّصَلِّبُونَكَ** (that) *they shall crucify him*—pret. Pe. fut. 3d. masc. plural, with suffix pronoun, from **اَتَّصَلَّبَ** (vid. § 36. Table).

53) V. 24. w. 4., **يَتَّوَكَّلُ** *should be*—future of **اَتَّوَكَّلَ**.

54) V. 24. w. 5., **اَتَّكَلِمُكَ** (according to) *their desire*—a feminine, sing. noun, with a plural suffix (§ 16. Table).

55) V. 25. w. 16., **يَتَّصَلِّبُونَكَ** *their will*—a noun with a suffix plural from **اَتَّصَلَّبَ**.

56) V. 26. w. 2., **اَتَّصَلِّبُكَ** *leading or causing to lead away*—Aph. part. plural from **اَتَّصَلَّبَ**.

57) V. 26. w. 4., **اَتَّصَلِّبُكَ** *laid hold of*—from **اَتَّصَلَّبَ**.

- 58) V. 26. w. 13., **نَهَيْتُمْ** *might carry*-future from **نَهَى**.
 59) V. 27. w. 8., **نَضَّيْتُ** *bewailing*-Aph. part. from **نَضَّ**.

LUKE xxiii. 33—42.

- 60) V. 33. w. 5., **قَالَتْ** *called*-Ethpe. pass. participle, from **قَالَ**.
 61) V. 34. w. 7., **صَفِّحْ** *forgive*-imperative, from **صَفَحَ**.
 62) V. 34. w. 16., **ذَرَبْتُمْ** *cast*-Aph. 3d. plural from **ذَرَبَ**.
 63) V. 35. w. 1., **صَامِدٌ** *standing*-participle from **صَامَدَ**.
 64) V. 35. w. 12., **لِلْآخَرِينَ** *to others*-plural from **آخَرَ**-with the prefix prep. Lomad.
 65) V. 35. w. 13., **أَنْبَتَ** *saved*-Aph. pret. from **بَعَثَ**.
 66) V. 35. w. 14., **يُنْتِجُ** *shall save*-Aph. future, from **بَعَثَ**.
 67) V. 36. w. 1., **مُضْتَمِعٌ** *mocking*-part. from **ضَامَ**.
 68) V. 37. w. 8., **أَمَّا** *save*-imperat. Aph. from **بَعَثَ**.
 69) V. 42. w. 3., **أَلَمْ تَتَذَكَّرْ** *remember me*-imperat. Ethpe. with suf. from **ذَكَرَ**.

LUKE xxiii. 43—53.

- 70) V. 45. w. 3., **أُجْرَتُ** *was rent*-Ethpe. part. from **جَرَى**. **ل** is transposed and changed into **ل** (§ 12. 2. Rem.).
 71) V. 46. w. 3., **صَوَّعَ** *voice*-with a prefix preposition.
 72) V. 46. w. 7., **أَخَذَتْهُنَّ** *into thy hands*-from **أَخَذَ** with a prefix preposition, and a suffix pronoun.
 73) V. 46. w. 8., **تَوَكَّلُوا** *confiding*-Pe. act. participle from **تَوَكَّلَ**.
 74) V. 48. w. 4., **جَمَعُوا** *came together*-Aph. pret. plural from **جَمَعَ**.

- 75) V. 48. w. 16., $\text{سَمْرًا}^{\text{م}} \text{سَمْرًا}^{\text{م}}$ *their breasts*—from $\text{سَمْرًا}^{\text{م}}$ with suf. plural.
- 76) V. 49. w. 1., $\text{سَمْرًا}^{\text{م}}$ *standing*—part. Pe. plural from $\text{سَمْرًا}^{\text{م}}$.
- 77) V. 49. w. 6., $\text{سَمْرًا}^{\text{م}}$ *his acquaintance*—from $\text{سَمْرًا}^{\text{م}}$ with suffix.
- 78) V. 51. w. 7., $\text{سَمْرًا}^{\text{م}}$ *waiting*—participle from $\text{سَمْرًا}^{\text{م}}$.
- 79) V. 53. w. 1., $\text{سَمْرًا}^{\text{م}}$ *took down*—Aph. pret. from $\text{سَمْرًا}^{\text{م}}$.
- 80) V. 53. w. 8., $\text{سَمْرًا}^{\text{م}}$ *dug out*—part. passive, Peal from $\text{سَمْرًا}^{\text{م}}$.
- 81) V. 53. w. 13., $\text{سَمْرًا}^{\text{م}}$ *was laid*—Ethpe. pret. from $\text{سَمْرًا}^{\text{م}}$.
 ʔ is doubled (vid. § 12. 2. Rem ; § 31. 2).

 ACTS xvii. 22—32.

- 82) V. 23. w. 3., $\text{سَمْرًا}^{\text{م}}$ *passing by*—Ethpe. part. from $\text{سَمْرًا}^{\text{م}}$.
- 83) V. 23. w. 9., $\text{سَمْرًا}^{\text{م}}$ *I found*—Aph. pret. 1st. singular from $\text{سَمْرًا}^{\text{م}}$.
- 84) V. 23. w. 14., $\text{سَمْرًا}^{\text{م}}$ *on it* $\text{سَمْرًا}^{\text{م}}$ with a suffix.
- 85) V. 23. w. 29., $\text{سَمْرًا}^{\text{م}}$ *declare*—Pa. part. from $\text{سَمْرًا}^{\text{م}}$.
- 86) V. 25. w. 2., $\text{سَمْرًا}^{\text{م}}$ *worshipping*—Ethpa. part. from $\text{سَمْرًا}^{\text{م}}$.
- 87) V. 26. w. 8., $\text{سَمْرًا}^{\text{م}}$ *shall be*, with $\text{سَمْرًا}^{\text{م}}$ *should dwell*—Pe. fut. 3d. plural of the defective verb $\text{سَمْرًا}^{\text{م}}$.
- 88) V. 27. w. 2., $\text{سَمْرًا}^{\text{م}}$ *seeking*—participle from $\text{سَمْرًا}^{\text{م}}$.
- 89) V. 27. w. 4., $\text{سَمْرًا}^{\text{م}}$ *seeking, feeling*—Pael pass. participle from $\text{سَمْرًا}^{\text{م}}$.
- 90) V. 28. w. 4., $\text{سَمْرًا}^{\text{م}}$ *our life*—pl. absolute form with suf. $\text{سَمْرًا}^{\text{م}}$ from $\text{سَمْرًا}^{\text{م}}$.
- 91) V. 28. w. 5., $\text{سَمْرًا}^{\text{م}}$ *our moving*—Ethpe. part. and suffix from $\text{سَمْرًا}^{\text{م}}$ or $\text{سَمْرًا}^{\text{م}}$.

- 92) V. 28. w. 6., **أَنَا** are—1st. person plural from **أنا**.
- 93) V. 28. w. 12., **مَعَكُمْ** who with you—composed of **أَنْتَ** you, **أَنْتَ** with and **مَنْ** who.
- 94) V. 28. w. 16., **أَوْلَادُنَا** our offspring—from **أَوْلَادُ** with suffix pronoun.
- 95) V. 29. w. 8., **دَيْنُنَا** our debt, from **دَيْنٌ** with a suffix.
- 96) V. 29. w. 9., **فَكَّرْتُ** to think—infinitive, Pe. from **فَكَّرَ**.
- 97) V. 29. w. 15., **كُتِبَ** written or graven—participle, Pe. from **كَتَبَ**.
- 98) V. 29. w. 16., **بِالْفَنِّ** by art, from **فَنَّ**.
- 99) V. 30. w. 15., **تَتَابَعُ** shall repent—future Pe. from **تَابَعَ** or **تَابَعَ**.
- 100) V. 31. w. 6., **يَحْكُمُ** that shall judge—future Pe. from **حَكَمَ** with the prefix **يَ**.
- 101) V. 31. w. 14., **أُظْهِرَ** and showed, made known—Aph. from **أَظْهَرَ**.
- 102) V. 32. w. 8., **مُتَضَمِّنٌ** mocking—participle, Pa. from **مَضَمَّنَ**.

ROMANS VI. 1—10.

- 103) V. 1. w. 4., **يَبْقَى** shall remain—Pa. future from **بَقِيَ**.
- 104) V. 1. w. 8., **يَكثُرُ** shall be abundant—Ethpa. future from **كَثُرَ**.
- 105) V. 2. w. 7., **يَحْيَى** shall live—future Pe. from **حَيَّأَ**.
- 106) V. 3. w. 6., **كُنُوزٌ** who were baptized—pret. Pe. 1st. pl. com. from **كُنَزَ** with the prefix **كُنُ**.
- 107) V. 4. w. 1., **يُكْفَنُونَ** are buried—Ethpe. pret. 1st. pl. com. from **كَفَنَ**.
- 108) V. 4. w. 14., **أَبْنَاءُ** of his father—a noun in the suffix state,

3d. masc. singular, from **اَت** with the prefix **؟**.

- 109) V. 4. w. 20., **لَا تَسْكُرْ** *should walk*-future Pa. from **اَسْكُرْ**.
- 110) V. 5. w. 4., **لَا تَرْصِدْ** *have been planted*-Ethpe. pret. from **رَصِدْ**.
- 111) V. 5. w. 11., **لَا تَوَسَّعْ** *shall be*-future Pe. from **وَسَّعْ**.
- 112) V. 6. w. 1., **مُتَعَمِّنٌ** *knowing*-participle, with a suffix from **عَمِنَ**.
- 113) V. 6. w. 5., **اِزْبَحْ** *is crucified*-Ethpe. pret. from **اَبَحْ**.
- 114) V. 6. w. 7., **لَا تَهْلِكْ** *that should be destroyed*-Ethpa. from **هَلَكْ** with the prefix **؟**.
- 115) V. 8. w. 6., **لَا تُصَفِّحْ** *believe*-Aph. future from **اَصْفَحَ**.
- 116) V. 8 w. 10., **لَا تَمُتْ** *shall live*-future Pe. from **مَمَاتَ**.
- 117) V. 9. w. 13., **قَوِّمُكَ** *being powerful*-Ethpa. participle from **قَمَّ**.
- 118) V. 10. w. 9., **نَمُّ** *living*-part. Aph. from **نَمَّ**.

COLOSSIANS iii. 1—15.

- 119) V. 1. w. 7., **صَلِّ** *seek*-imperative of **صَلَا**.
- 120) V. 2. w. 2., **لَا تُنْقِصْ** *let your affections be placed*-Ethpe. imperative, from **نَقَصَ**.
- 121) V. 3. w. 4., **لَا تَمُتْ** *your life*-from **مَمَاتَ** with a suffix pron. and the prefix **؟**.
- 122) V. 4. w. 9., **لَا تَخْفِ** *(ye) shall appear*-future Ethpe. from **خَفِيَ**.
- 123) V. 5. w. 1., **اَضْمَحْ** *mortify*-Aph. imperative from **اَضْمَحَ**.
- 124) V. 5. w. 3., **لَا تَمُتْ** *your members*-Suffix state, 2d. masc. plural from **مَمَاتَ**.

125) V. 5. w. 11 and 12., אֲנִי אַתָּה . These pronouns seem to include the substantive verb (comp. § 54. 3. a).

126) V. 7. w. 8., לְפָנָיו turning or having turned—Ethpa. from פָּנָה .

127) V. 8. w. 3., אָנֹכִי put away—Aph. from נָחַם or $\text{נָחַ$.

128) V. 9. w. 2., יִשְׁלַחְכֶם ye shall be—future from שָׁלַח .

129) V. 9. w. 3., כֹּזֵבִים lying, deceitful—participle Pa., from כָּזַב .

130) V. 9. w. 7., הַטֹּחֲמֵנִי put off, cast away—imperative Pa., from טָח . It takes a suffix.

131) V. 9. w. 12., עֲשׂוֹתָיו his deeds—suff. state, plural from עָשָׂה .

132) V. 10. w. 3., לְבָנֵי who being renewed—Ethpa. part. passive from בָּנָה with the prefix לְ .

133) V. 10. w. 6., בָּרָא who created him—from בָּרָא with a suff. pronoun, with the prefix בְּ .

134) V. 12. w. 7., וְהַיְחַבְּבֵנִי and beloved—plural from יָחַבְּבַנְיָא with the prefix וְ .

135) V. 13. w. 1., וְאַתָּה and ye—from אַתָּה with the verbal termination—2nd. pl. with the prefix וְ .

136) V. 13. w. 2., וְהַיְחַבְּבֵנִי forbearing—Pa. part. from יָחַבְּבַנְיָא .

137) V. 15. w. 1., וְהַיְחַבְּבֵנִי and his peace, from יָחַבְּבַנְיָא with suff. pronoun, and prefix וְ .

138) V. 15. w. 4., וְהַיְחַבְּבֵנִי your hearts, from יָחַבְּבַנְיָא with suff. pron.

139) V. 15. w. 6., וְהַיְחַבְּבֵנִי ye are called—Eth. 2nd. plural from קָרָא .

140) V. 15. w. 10., וְהַיְחַבְּבֵנִי thankful—part. active Aph. from יָחַבְּבַנְיָא .

REVELATIONS v. 1—10.

141) V. 1. w. 1., $\Delta\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\nu}\bar{\sigma}$ and *I saw*—Aph. pret. 1st. sing. from $\bar{\iota}\bar{\nu}$ with prefix σ .

142) V. 2. w. 10., $\Delta\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\nu}\bar{\sigma}$ to *open*—Pe. infinitive from $\Delta\bar{\iota}\bar{\nu}$ with prefix Δ .

143) V. 3. w. 17., $\Delta\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\nu}\bar{\sigma}$ to *look on it*—infin. with suffix from $\bar{\iota}\bar{\nu}$ with the prefix Δ .

144) V. 4. w. 2., $\Delta\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\nu}\bar{\sigma}$ *it is*—formed from $\Delta\bar{\iota}$ and $\sigma\sigma\bar{\iota}$, $\bar{\iota}$ being dropped. The phrase, including the word preceding and the one following, means literally, *it is weeping much*.

145) V. 4. w. 7., $\Delta\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\nu}\bar{\sigma}$ *was found*—Ethpe. from $\Delta\bar{\iota}\bar{\nu}$.

146) V. 5. w. 8., $\Delta\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\nu}\bar{\sigma}$ literally *thou shalt weep*—2nd. per. fut. masc.—put for the imperative (vid. § 61. B. a).

147) V. 6. w. 6., $\Delta\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\nu}\bar{\sigma}$ to *stand*. $\Delta\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\nu}\bar{\sigma}$ is a participle from $\Delta\bar{\iota}\bar{\nu}$ (vid. § 64. 3. B. Rem.).

148) V. 6. w. 8., $\Delta\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\nu}\bar{\sigma}$ *slain*—pass. part. Peal. fem. from $\Delta\bar{\iota}\bar{\nu}$.

149) V. 6. w. 21., $\Delta\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\nu}\bar{\sigma}$ *who were sent*—3d. per. f. plural, Ethpa. from $\Delta\bar{\iota}\bar{\nu}$.

REVELATIONS xxii. 1—10.

150) V. 2. w. 23., $\Delta\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\nu}\bar{\sigma}$ and *leaves of it*—from $\Delta\bar{\iota}\bar{\nu}$ with a suffix, and prefix σ .

151) V. 3. w. 4., $\Delta\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\nu}\bar{\sigma}$ *shall be*—future of $\Delta\bar{\iota}\bar{\nu}$.

152) V. 3. w. 14., $\Delta\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\nu}\bar{\sigma}$ *shall serve him*—fut. 3d. masc. plural, Pa. from $\Delta\bar{\iota}\bar{\nu}$ with a suffix.

153) V. 5. w. 16., $\Delta\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\nu}\bar{\sigma}$ *causing to shine*—Aph. part. masc. from $\Delta\bar{\iota}\bar{\nu}$.

- 154) V. 6. w. 15., **كَمَدْتُمَا** *to show*-infinitive, Pa. from **كَمَدَ**.
- 155) V. 8. w. 13., **لَتَقْبَلُوا** *to worship, to praise*-infinitive, Peal from **قَبَّلَ**.
- 156) V. 11. w. 7., **يَتَوَلَّوْا** *shall be filthy*-fut. Ethpa. from **تَوَلَّى**.
- 157) V. 14. w. 15., **يَدْخُلْنَ** *they shall enter in*-fut. 3d. masc. Peal from **دَخَلَ**.
- 158) V. 17. w. 4., **يَأْتِ** *come*-imperative of **يَأْتِي**.
- 159) V. 19. w. 3., **يُخَوِّدُ** *shall take away*-Peal future from **خَوَّدَ**.

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., ܩܘܠܕܐܘܪܐ *therefore*. This is composed of the conjunction ܩܘܠܐ and the suffix pronoun ܕܐܘܪܐ. Conjunctions as well as other particles often take suffixes.

2) V. 3. w. 1., ܩܘܠܐܘܪܐ *cast* (gird)—Aph. imperative, from ܩܘܠܐ. See a similar instance in Matt. xvii. 27.

PSALM li. 1—10.

3) V. 2. w. 1., ܩܘܠܐܘܪܐ *multiply*—imperative, Aph. from ܩܘܠܐ used here adverbially in the sense of *very much*.

4) V. 2. w. 2., ܩܘܠܐܘܪܐ *wash me*—imperative, Aph. from ܩܘܠܐ with a suffix pronoun.

5) V. 2. w. 7., **طه** *cleanse me*-imperative, Pa. from **طه** with a suffix pronoun.

6) V. 3. w. 8., **كل** *in all time, always*-from **كل** *all*, **كل** *time* and the prefix preposition, **كل** *in*.

7) V. 4. w. 8., **تطه** *that thou mightest be just*-Ethpe. 2nd. sing. masc. future from **طه**. The preformative falls away as the conjunction **و** precedes.

8) V. 6. w. 7., **تطه** *thou makest me to know*-2nd. sing. pret. Aph. from **طه** with a suffix pronoun.

9) V. 9. w. 7., **طه** *blot out*-imperative Pa. from **طه**.

PSALM civ. 1-10.

10) V. 5. w. 1., **طه** *prepared, laid*-Ethpe. from **طه**.

11) V. 5. w. 4., **طه**-participle with a suffix pronoun from **طه**.

12) V. 7. w. 7., **طه** *hastening*-an Ethpe. participle, from **طه**.

13) V. 9. w. 6., **طه** *and (that) they should not cover*-3d. plural, Pa. from **طه** with a suffix pronoun, and the conjunction **و** preceding.



- أَمْخ**.
 - **أَمْخُ** **أَمْخًا** how? **أَمْخًا** so that.
 - **أَمْخِ** pl. they.
أَمْح truly, certainly, yes.
 - **أَمْحًا** who, what—**أَمْحًا** at what.
أَمْصَب Isaac (a proper name).
أَمْصَب Israel (a proper name).
أَمْصَب honor, a mark of esteem, a solemn procession.
 - **أَمْصَب** it is, **أَمْصَب** I am, etc.
أَمْصَب serpent (*ἔχιδνα*).
أَمْصَب at the same time—together.
 - **أَمْصَب** to eat, to consume.
أَمْصَب just as, **أَمْصَب** of such a quality (*qualis*).
أَمْصَب a stranger, a guest (*ξένος*).
أَمْصَب but, yet (*ἀλλὰ*), if not (*ἢ* **أَمْصَب**).
أَمْصَب to lament.
أَمْصَب God.
أَمْصَب godly.
أَمْصَب f. divinity, the godhead.
أَمْصَب an Alexandrian.
أَمْصَب Olaph, the first letter of the alphabet.

- أَنْقَب**.
أَنْقَب to learn, Aph. to cause to learn, to teach.
أَنْقَب a ship.
أَنْقَب to constrain, to compel, to urge any one, **أَنْقَب** oppressed.
أَنْقَب oppressed.
أَنْقَب mother.
أَنْقَب *Amida* in Mesopotamia (a proper name).
أَنْقَب, **أَنْقَبًا**, surely, firmly.
أَنْقَب Aph. **أَنْقَب**, fut. **أَنْقَب** to believe.
أَنْقَبًا Adv. constantly.
أَنْقَب to say, to speak.
أَنْقَب a lamb.
أَنْقَب (with **أَنْقَب** following) if **أَنْقَب** if.
أَنْقَب I, pl. **أَنْقَب** we.
أَنْقَب m. **أَنْقَب** f, that (*as Ana*)
أَنْقَب *Antinum* (a proper name).
أَنْقَب *Ethpa*. to sigh.
أَنْقَب man, a certain man, pl. **أَنْقَب** and **أَنْقَب**.

ܐܢܥܡܐ.

- ܐܢܥܡܐ humanity, as concrete, mankind.
- ܐܢܐ m. ܐܢܝܘܢ f. thou; pl. ܐܢܝܢܐ m. ܐܢܝܢܐ f. you.
- ܐܢܝܢܐ a woman, a wife.
- ܐܢܝܢܐ a healing.
- ܐܢܝܢܐ a bound, pl. ܐܢܝܢܐ ܥܘܒܐ 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 ܐܢܝܢܐ face, ܐܢܝܢܐ ܐܢܝܢܐ over, ܐܢܝܢܐ ܐܢܝܢܐ according to, towards.
- ܐܢܝܢܐ a bishop.
- ܐܢܝܢܐ to be anxious, uneasy.
- ܐܢܝܢܐ ܐܢܝܢܐ four.
- ܐܢܝܢܐ heterodox.

ܐܢܝܢܐ.

- ܐܢܝܢܐ a lion.
 - ܐܢܝܢܐ Arius.
 - ܐܢܝܢܐ ܐܢܝܢܐ Areopagite.
 - ܐܢܝܢܐ a ruler, a chief man.
 - ܐܢܝܢܐ a Syrian, a Gentile.
 - ܐܢܝܢܐ an errorist, a heretic.
 - ܐܢܝܢܐ heresy (αἵρεσις).
 - ܐܢܝܢܐ earth, land, country.
 - ܐܢܝܢܐ to find, Ethpe. to be found.
 - ܐܢܝܢܐ ܐܢܝܢܐ the six days work, the creation.
 - ܐܢܝܢܐ to come, Aph. to lead, to bring, to conduct.
 - ܐܢܝܢܐ, ܐܢܝܢܐ a place, a region.
- ܐ.
- ܐ in, from, through, to.
 - ܐܢܝܢܐ a possessor of a bath.
 - ܐܢܝܢܐ, ܐܢܝܢܐ a pulpit (βήμα).
 - ܐܢܝܢܐ hence.
 - ܐܢܝܢܐ to be ashamed, Aph. to make ashamed.
 - ܐܢܝܢܐ shame, disgrace.
 - ܐܢܝܢܐ ܐܢܝܢܐ a counselor.
 - ܐܢܝܢܐ agreeableness, amiableness.
 - ܐܢܝܢܐ awkward, uneducated.

ܘܒܘܘܢܐ.

ܘܒܘܘܢܐ *Pa.* ܘܒܘܘܢܐ to deride, to mock.

ܘܒܘܘܢܐ (from ܘܒܘܘܢܐ end) finally.

ܘܒܘܘܢܐ to cease, to destroy.

ܘܒܘܘܢܐ to conceive.

ܘܒܘܘܢܐ pregnant.

ܘܒܘܘܢܐ among, between.

ܘܒܘܘܢܐ m. ܘܒܘܘܢܐ evil.

ܘܒܘܘܢܐ m. an evil person-pl. ܘܒܘܘܢܐ, ܘܒܘܘܢܐ.

ܘܒܘܘܢܐ malice.

ܘܒܘܘܢܐ Besoe (a monk-proper name).

ܘܒܘܘܢܐ = ܘܒܘܘܢܐ between, by ;

ܘܒܘܘܢܐ out ; ܘܒܘܘܢܐ

ܘܒܘܘܢܐ Mesopotamia.

ܘܒܘܘܢܐ, ܘܒܘܘܢܐ a house, ܘܒܘܘܢܐ

ܘܒܘܘܢܐ the Roman dominion.

ܘܒܘܘܢܐ Bethlehem (a proper name).

ܘܒܘܘܢܐ to weep.

ܘܒܘܘܢܐ without.

ܘܒܘܘܢܐ pl. m. sons. ܘܒܘܘܢܐ

Const. ܘܒܘܘܢܐ men, lit. sons

of men. ܘܒܘܘܢܐ is always used in the sing. for son.

ܘܒܘܘܢܐ to despise. *Part. P.* ܘܒܘܘܢܐ despised.

ܘܒܘܘܢܐ.

ܘܒܘܘܢܐ Basilus (a proper name).

ܘܒܘܘܢܐ f. joy, benignity.

ܘܒܘܘܢܐ m. back.

ܘܒܘܘܢܐ to perfume.

ܘܒܘܘܢܐ odors.

ܘܒܘܘܢܐ to seek, with ܘܒܘܘܢܐ to entreat, to demand.

ܘܒܘܘܢܐ enemy, an adversary.

ܘܒܘܘܢܐ the seeking, the finding out.

ܘܒܘܘܢܐ to take away.

ܘܒܘܘܢܐ m. small-ܘܒܘܘܢܐ feminine.

ܘܒܘܘܢܐ a small matter (for the *Adj.* small).

ܘܒܘܘܢܐ to explore, to discover, *Ethpa.* with ܘܒܘܘܢܐ to contemplate.

ܘܒܘܘܢܐ a gnat, a midge.

ܘܒܘܘܢܐ, ܘܒܘܘܢܐ son. ܘܒܘܘܢܐ an inhabitant of the city.

ܘܒܘܘܢܐ to create.

ܘܒܘܘܢܐ Barabbas (a proper name).

ܘܒܘܘܢܐ a Barbarian.

ܘܒܘܘܢܐ Bardesanes (a proper name).

ܘܒܘܘܢܐ houses, pl. feminine.

ܘܒܘܘܢܐ to fall down, to bend the knees, *Ethpa.* to receive a benediction, to bless one's-self.

ܘܢܘܢ mark of the *Genitive*; *Relative Pronoun*; while, that, therewith, in order that.
 - ܘܢܘܢ to offer, *Pa.* the same.
 - ܘܢܘܢܐ an offering.
 ܘܢܘܢܐ to carry, to take, *Ethpe.* to be conducted, to conduct oneself.
 ܘܢܘܢܐ to lie, *Pa.* ܘܢܘܢܐ.
 ܘܢܘܢܐ a falsehood.
 ܘܢܘܢܐ gold.
 ܘܢܘܢܐ behavior.
 ܘܢܘܢܐ David, sometimes written ܘܢܘܢܐ (a proper name).
 ܘܢܘܢܐ, ܘܢܘܢܐ, ܘܢܘܢܐ, place.
 - ܘܢܘܢܐ, ܘܢܘܢܐ to crush.
 - ܘܢܘܢܐ to fear, to worship.
 ܘܢܘܢܐ fear, terror, ܘܢܘܢܐ, ܘܢܘܢܐ superstition.
 ܘܢܘܢܐ an evil spirit, the Devil.
 ܘܢܘܢܐ to be possessed of an evil spirit.
 * ܘܢܘܢܐ a word accompanying the *Possessive Pron.* § 16, ܘܢܘܢܐ who is my, or my.
 ܘܢܘܢܐ thy, or who is thy.
 ܘܢܘܢܐ but (*δὲ*).
 ܘܢܘܢܐ a Judge.
 ܘܢܘܢܐ judgment.

* This is formed from ܘܢܘܢܐ and ܘܢܘܢܐ. Vid. reference above. Tr.

ܘܢܘܢܐ.
 ܘܢܘܢܐ Daison (the proper name of a river).
 ܘܢܘܢܐ a cloister.
 ܘܢܘܢܐ a monk.
 ܘܢܘܢܐܐ monastic life.
 ܘܢܘܢܐܐ testament (*διαθήκη*).
 ܘܢܘܢܐܐ pure, clean.
 ܘܢܘܢܐܐ *Pa.* ܘܢܘܢܐܐ to purify.
 ܘܢܘܢܐܐ to remember.
 ܘܢܘܢܐܐ and ܘܢܘܢܐܐ the blood.
 ܘܢܘܢܐܐ a resemblance, an image, a likeness.
 ܘܢܘܢܐܐ similar.
 ܘܢܘܢܐܐ *Constr. St.* ܘܢܘܢܐܐ value.
 ܘܢܘܢܐܐ to sleep.
 ܘܢܘܢܐܐ sleeping; *Matt.* viii. 24, pl. ܘܢܘܢܐܐ.
 ܘܢܘܢܐܐ to weep.
 ܘܢܘܢܐܐ *Ethpe.* to wonder at, to be astonished.
 ܘܢܘܢܐܐ to judge, *Pass. Part.* ܘܢܘܢܐܐ judged.
 ܘܢܘܢܐܐ the feast of the appearance of Christ; Epiphany.
 ܘܢܘܢܐܐ the beard.
 ܘܢܘܢܐܐ *Aph.* ܘܢܘܢܐܐ to comprehend.
 ܘܢܘܢܐܐ an arm.
 ܘܢܘܢܐܐ to encounter, to speak with any one.

ܐܘܪܐܘܢܐ.
ܐܘܪܐܘܢܐ advantage, pleasure.
ܐܘܪܐܘܢܐ to return, *Apā* to lead back.
ܐܘܪܐܘܢܐ Herod (a proper name.)
ܐܘܪܐܘܢܐ here, hither.
ܐܘܪܐܘܢܐ now, at present.
 ܐ.
 ܐ. ܐܘܪܐܘܢܐ the letter *Vau*, and.
 ܐ.
ܐܘܪܐܘܢܐ to redeem, *Fut.* **ܐܘܪܐܘܢܐ**, *Pa.* **ܐܘܪܐܘܢܐ**.
ܐܘܪܐܘܢܐ time, pl. **ܐܘܪܐܘܢܐ** Acts xvii. 26.
ܐܘܪܐܘܢܐ **ܐܘܪܐܘܢܐ** or **ܐܘܪܐܘܢܐ** twice; **ܐܘܪܐܘܢܐ** thrice;
ܐܘܪܐܘܢܐ before.
ܐܘܪܐܘܢܐ to grow dumb, to put to silence.
ܐܘܪܐܘܢܐ just, upright.
ܐܘܪܐܘܢܐ to be just, **ܐܘܪܐܘܢܐ** it befits, it is suitable, it is becoming.
ܐܘܪܐܘܢܐ agreement, correspondence.
ܐܘܪܐܘܢܐ alms.
ܐܘܪܐܘܢܐ *Adv.* carefully.
ܐܘܪܐܘܢܐ *Ethpa.* to beware.
ܐܘܪܐܘܢܐ praise, show, splendor.
ܐܘܪܐܘܢܐ Zenobius (a proper name).

ܐܘܪܐܘܢܐ.
ܐܘܪܐܘܢܐ
ܐܘܪܐܘܢܐ lo!
ܐܘܪܐܘܢܐ *Pa.* **ܐܘܪܐܘܢܐ** to lead, to guide.
ܐܘܪܐܘܢܐ this, she, *Pron.* (*Chal.*, ܐܘܪܐܘܢܐ).
ܐܘܪܐܘܢܐ members.
ܐܘܪܐܘܢܐ honor, glory.
ܐܘܪܐܘܢܐ m. **ܐܘܪܐܘܢܐ** f. and **ܐܘܪܐܘܢܐ** m. **ܐܘܪܐܘܢܐ** f. that, the former; **ܐܘܪܐܘܢܐ** who;
ܐܘܪܐܘܢܐ since.
ܐܘܪܐܘܢܐ to be (*Verb Subst.*) *Fut.* **ܐܘܪܐܘܢܐ**.
ܐܘܪܐܘܢܐ he, she.
ܐܘܪܐܘܢܐ them.
ܐܘܪܐܘܢܐ customs, deeds.
ܐܘܪܐܘܢܐ there, then.
ܐܘܪܐܘܢܐ a temple, a palace.
ܐܘܪܐܘܢܐ faith, belief, doctrine, **ܐܘܪܐܘܢܐ** **ܐܘܪܐܘܢܐ** the saving faith.
ܐܘܪܐܘܢܐ in like manner.
ܐܘܪܐܘܢܐ therefore.
ܐܘܪܐܘܢܐ, **ܐܘܪܐܘܢܐ** so, in this manner.
ܐܘܪܐܘܢܐ, **ܐܘܪܐܘܢܐ** hence, for, there.
ܐܘܪܐܘܢܐ *Pa.* to wander, to go forth, to walk.
ܐܘܪܐܘܢܐ they, these.
ܐܘܪܐܘܢܐ, **ܐܘܪܐܘܢܐ** m. **ܐܘܪܐܘܢܐ** f. plur. **ܐܘܪܐܘܢܐ** m. **ܐܘܪܐܘܢܐ** f. this.

ܐܘܪܝܢܐ.

- ܐܘܪܝܢܐ bond, union.
 ܐܘܪܝܢܐ a view.
 ܐܘܪܝܢܐ to err, to sin.
 ܐܘܪܝܢܐ m. sin, crime, pl. ܐܘܪܝܢܐ,
 ܐܘܪܝܢܐ and ܐܘܪܝܢܐ.
 ܐܘܪܝܢܐ f. sin.
 ܐܘܪܝܢܐ wheat, pl. ܐܘܪܝܢܐ.
 ܐܘܪܝܢܐ to live, Aph. ܐܘܪܝܢܐ.
 ܐܘܪܝܢܐ and ܐܘܪܝܢܐ life. (It always
 has the plural form but generally a singular signification.)
 ܐܘܪܝܢܐ m. a debtor, pl. ܐܘܪܝܢܐ.
 ܐܘܪܝܢܐ living creature, an animal,
 a monster.
 ܐܘܪܝܢܐ, ܐܘܪܝܢܐ a force, an army.
 ܐܘܪܝܢܐ to strengthen.
 ܐܘܪܝܢܐ and ܐܘܪܝܢܐ strong.
 ܐܘܪܝܢܐ linen, fine linen.
 ܐܘܪܝܢܐ, ܐܘܪܝܢܐ wise, plural
 ܐܘܪܝܢܐ and ܐܘܪܝܢܐ.
 ܐܘܪܝܢܐ wisdom.
 ܐܘܪܝܢܐ vinegar.
 ܐܘܪܝܢܐ a gnat, a fly.
 ܐܘܪܝܢܐ to mingle, Ethpa. to
 take part, to associate with
 any one.
 ܐܘܪܝܢܐ, ܐܘܪܝܢܐ sound, healthy.
 ܐܘܪܝܢܐ to wash.

ܐܘܪܝܢܐ.

- ܐܘܪܝܢܐ to dream, Ethpa. to re-
 cover.
 ܐܘܪܝܢܐ for, instead of.
 ܐܘܪܝܢܐ Ethpa. to be angry.
 ܐܘܪܝܢܐ anger, wrath.
 ܐܘܪܝܢܐ a sigh.
 ܐܘܪܝܢܐ we, us, pl. c. from ܐܘܪܝܢܐ.
 ܐܘܪܝܢܐ a heathen, an idolater.
 ܐܘܪܝܢܐ far be it.
 ܐܘܪܝܢܐ vehement, strong.
 ܐܘܪܝܢܐ to envy, with ܐ.
 ܐܘܪܝܢܐ to cover Ethpa. to conceal
 one's-self.
 ܐܘܪܝܢܐ diligently.
 ܐܘܪܝܢܐ Aph. to blush, to be ashamed.
 ܐܘܪܝܢܐ the back, the loins.
 ܐܘܪܝܢܐ to be white.
 ܐܘܪܝܢܐ to see, to look out.
 ܐܘܪܝܢܐ, ܐܘܪܝܢܐ to curse, to detest.
 ܐܘܪܝܢܐ Pa. to liberate.
 ܐܘܪܝܢܐ a magician, a sorcerer.
 ܐܘܪܝܢܐ f. from ܐܘܪܝܢܐ finally, the
 end, enough.
 ܐܘܪܝܢܐ endurance, suffering.
 ܐܘܪܝܢܐ, ܐܘܪܝܢܐ darkness, pl
 ܐܘܪܝܢܐ Eph. iv. 18.
 ܐܘܪܝܢܐ to mark, to seal.
 ܐܘܪܝܢܐ a seal.

ܕܘܢܐ.

ܕ.

ܕܘܢܐ a rumor, a report.

ܕܘܢܐ *Adj.* good. *Adv.* very.ܕܘܢܐ *Part. P. m.* sealed.

ܕܘܢܐ seal.

ܕܘܢܐ *Pa.* ܕܘܢܐ to be ready, to be willing.

ܕܘܢܐ the pious, the good.

ܕܘܢܐ happy, blessed.

ܕܘܢܐ, and ܕܘܢܐ kind, family, offspring.

ܕܘܢܐ vine, branch.

ܕܘܢܐ readiness.

ܕܘܢܐ a part (*tomus*.)

ܕܘܢܐ, ܕܘܢܐ to swim over anything, to overflow.

ܕܘܢܐ a mountain.

ܕܘܢܐ distress, misfortune.

ܕܘܢܐ that which is concealed, ܕܘܢܐ secret.

ܕܘܢܐ, ܕܘܢܐ goodness, excellence, benevolence, grace.

ܕܘܢܐ to order, (*τάσσειν*).ܕܘܢܐ an arrangement, order, state (*τάξις*).

ܕܘܢܐ, ܕܘܢܐ a young man, a youth.

ܕܘܢܐ a girl, a maiden.

ܕܘܢܐ.

ܕܘܢܐ to carry.

ܕܘܢܐ *Ethpa.* to be dispersed.

ܕܘܢܐ foul, detestable.

ܕܘܢܐ unclean.

ܕܘܢܐ uncleanness.

ܕܘܢܐ to wander, to wander around, to forget, with ܘܢܐ to fall from something, to apostatize, *Aph.* to mislead, to deceive, to cheat.

ܕܘܢܐ error, heresy.

ܕܘܢܐ to taste, to taste well.

ܕܘܢܐ to be laden, to bear, *Aph.* to cause to carry, to bring.(ܕܘܢܐ = ܕܘܢܐ) ܕܘܢܐ to overrun. *Aph.* ܕܘܢܐ to overflow, to fill.ܕܘܢܐ, *Ethpe.* ܕܘܢܐ to acquiesce, to obey.

ܕܘܢܐ to chase away, to drive away.

ܕܘܢܐ to strike, *Ethpe.* ܕܘܢܐ.

ܕܘܢܐ a leaf.

ܕ.

ܕܘܢܐ, ܕܘܢܐ fine, suitable, proper.

ܕܘܢܐ to wish very much, *Ethpa.* the same.

ܕܘܢܐ to lead, to lead away.

ܕܘܢܐ to dry up.

ܦܪܐ hand, **ܦܪܐ** by, with help, on account of.

ܦܪܐ *Aph.* **ܦܪܐ** to thank, with **ܦܪܐ** to believe in something, to confess.

ܦܪܐ m. acknowledged, known.

ܦܪܐ f. knowledge.

ܦܪܐ to know, to be acquainted with; *Ethpe.* to be known; *Aph.* to make known, to indicate.

ܦܪܐ, **ܦܪܐ** an acquaintance, one known.

ܦܪܐ knowledge, insight, device.

ܦܪܐ to give, *Imperative* **ܦܪܐ**; with **ܦܪܐ** to give up one's life.

ܦܪܐ, **ܦܪܐ** Judæa, **ܦܪܐ** pl. Jews.

ܦܪܐ Jovinian (a proper name).

ܦܪܐ John (a proper name.)

ܦܪܐ Joseph (a proper name).

ܦܪܐ Julius (a proper name).

ܦܪܐ Julian (a proper name).

ܦܪܐ a doctrine, teaching.

ܦܪܐ, **ܦܪܐ** day, **ܦܪܐ** by day, **ܦܪܐ**, **ܦܪܐ** to day,

ܦܪܐ.

now; **ܦܪܐ** daily.

ܦܪܐ a Greek, **ܦܪܐ** *Adverb.* in the Greek manner, according to the Greeks.

ܦܪܐ, **ܦܪܐ** use, advantage.

ܦܪܐ a hermit.

ܦܪܐ to bring forth, *Ethpe.* to be born.

ܦܪܐ birth.

ܦܪܐ a small boy, a child.

ܦܪܐ a teacher, a learned man.

ܦܪܐ to learn, *Aph.* to inform.

ܦܪܐ the sea.

ܦܪܐ to swear, *Aph.* to cause to swear, to swear to.

ܦܪܐ the right hand, the right.

ܦܪܐ a suckling, a baby.

ܦܪܐ *Aph.* to add.

ܦܪܐ to increase rapidly.

ܦܪܐ Jacob (a proper name).

ܦܪܐ one who takes care.

ܦܪܐ to burn.

ܦܪܐ flame, holocaust.

ܦܪܐ, **ܦܪܐ** illustrious, honored, great.

ܦܪܐ to be great, to increase (in respectability).

ܡܢܝܢܐ.

- ܡܢܝܢܐ a month.
- ܡܢܝܢܐ, ܡܢܝܢܐ a tent.
- ܡܢܝܢܐ Jesua.
- ܡܢܝܢܐ being, essence.
- ܡܢܝܢܐ to remain, to dwell, to settle, to sit.
- ܡܢܝܢܐ more than.
- ܡܢܝܢܐ superfluity.
- ܡܢܝܢܐ to win, to abound.

ܐ.

- ܐܘܪܐܝܢܐ to prevent, to rebuke.
- ܐܘܪܐܝܢܐ passion.
- ܐܘܪܐܝܢܐ justly.
- ܐܘܪܐܝܢܐ justice, righteousness.
- ܐܘܪܐܝܢܐ a stone, a rock, Cephas, or Peter.
- ܐܘܪܐܝܢܐ f. a rebuke.
- ܐܘܪܐܝܢܐ perhaps.
- ܐܘܪܐܝܢܐ as, during (pleonastic before the Part.).
- ܐܘܪܐܝܢܐ a priest.
- ܐܘܪܐܝܢܐ the priesthood.
- ܐܘܪܐܝܢܐ shame.
- ܐܘܪܐܝܢܐ m. a star, pl. ܐܘܪܐܝܢܐ Matt. xxiv. 29.
- ܐܘܪܐܝܢܐ a priest.
- ܐܘܪܐܝܢܐ m. a cup.
- ܐܘܪܐܝܢܐ a cell.

ܕܢܐ.

- ܕܢܐ a throne.
- ܕܢܐ *Ethpa.* ܕܢܐ to blush.
- ܕܢܐ the laying on or extending of the hand (*χριστοvia*).
- ܕܢܐ all, every, ܕܢܐ each.
- ܕܢܐ a dog.
- ܕܢܐ a crown.
- ܕܢܐ every thing, any thing.
- ܕܢܐ a bride.
- ܕܢܐ how much, how much more.
- ܕܢܐ to be amazed, to be sad.
- ܕܢܐ to give a surname.
- ܕܢܐ a fellow servant.
- ܕܢܐ bosom, lap.
- ܕܢܐ to assemble, to collect together, *Ethpa.* to be assembled.
- ܕܢܐ an assembly.
- ܕܢܐ a cup.
- ܕܢܐ to conceal, *Pa.* to cover, *Ethpa.* to hide one's-self.
- ܕܢܐ, ܕܢܐ, ܕܢܐ concealed, pl. ܕܢܐ.
- ܕܢܐ famine.
- ܕܢܐ to deny, to refuse, to desert (with ܐ).
- ܕܢܐ where, ܕܢܐ there where.
- ܕܢܐ to feel pain, ܕܢܐ it pains one.

ܦܪܘܨܝܢܐ.

ܦܪܘܨܝܢܐ an altar.

ܦܪܘܨܝܢܐ a desert.

ܦܪܘܨܝܢܐ redemption.

ܦܪܘܨܝܢܐ a cloister, a chamber.

ܦܪܘܨܝܢܐ thus, thence, therefore.

ܦܪܘܨܝܢܐ, ܦܪܘܨܝܢܐ a town, a city.

ܦܪܘܨܝܢܐ something, ܦܪܘܨܝܢܐ nothing.

ܦܪܘܨܝܢܐ eastern, ܦܪܘܨܝܢܐ the East.

ܦܪܘܨܝܢܐ a song, a hymn.

ܦܪܘܨܝܢܐ believing, with ܦܪܘܨܝܢܐ orthodox.

ܦܪܘܨܝܢܐ prompt, ready.

ܦܪܘܨܝܢܐ a gift.

ܦܪܘܨܝܢܐ, Pa. ܦܪܘܨܝܢܐ to deride.

ܦܪܘܨܝܢܐ myrrh.

ܦܪܘܨܝܢܐ death.

ܦܪܘܨܝܢܐ to strike, to prick, to bite.

ܦܪܘܨܝܢܐ a blow, plague, pl.

ܦܪܘܨܝܢܐ.

ܦܪܘܨܝܢܐ weak, humble.

ܦܪܘܨܝܢܐ on the morrow.

ܦܪܘܨܝܢܐ a tempest, pl. waves.

ܦܪܘܨܝܢܐ to go, to come, to arrive,

3 f. Pret. ܦܪܘܨܝܢܐ.

ܦܪܘܨܝܢܐ from, of, over, on account of; ? ܦܪܘܨܝܢܐ while.

ܦܪܘܨܝܢܐ.

ܦܪܘܨܝܢܐ a heretic, a seducer.

ܦܪܘܨܝܢܐ secretly.

ܦܪܘܨܝܢܐ water.

ܦܪܘܨܝܢܐ to die, Aph. to cause to die, to mortify.

ܦܪܘܨܝܢܐ distinguished, excellent.

ܦܪܘܨܝܢܐ humility, modesty.

ܦܪܘܨܝܢܐ affable, modest.

ܦܪܘܨܝܢܐ now, immediately.

ܦܪܘܨܝܢܐ lowliness, intelligence.

ܦܪܘܨܝܢܐ, ܦܪܘܨܝܢܐ to be depressed.

ܦܪܘܨܝܢܐ to be full, Pa. to fill, Ethpa. to be filled.

ܦܪܘܨܝܢܐ word, saying, plur. ܦܪܘܨܝܢܐ.

ܦܪܘܨܝܢܐ an angel, a messenger.

ܦܪܘܨܝܢܐ a captain.

ܦܪܘܨܝܢܐ to advise, to consult, to reign.

ܦܪܘܨܝܢܐ, ܦܪܘܨܝܢܐ a king.

ܦܪܘܨܝܢܐ a kingdom.

ܦܪܘܨܝܢܐ to speak, to converse.

ܦܪܘܨܝܢܐ Abs. word.

ܦܪܘܨܝܢܐ Emph., word pl. ܦܪܘܨܝܢܐ.

ܦܪܘܨܝܢܐ a teacher, a learned man.

ܦܪܘܨܝܢܐ learning.

ܦܪܘܨܝܢܐ speech.

ܐܘܨܘܒܘܬܐ.

ܐܘܨܘܒܘܬܐ f. obedience.

ܐܘܨܘܒܐ to extend.

ܐܘܨܘܒܐ time, a period.

ܐܘܨܘܒܐܢܐ an interpreter.

ܐܘܨܘܒܐܢܐ necessity.

ܐܘܨܘܒܐܢܐ a catechumen.

ܐ.

ܐܘܨܘܒܐ m. a prophet, Matt. i. 22.

ܐܘܨܘܒܐܢܐ.

ܐܘܨܘܒܐ f. prophecy.

ܐܘܨܘܒܐܢܐ drawing out, patience,
suffering.

ܐܘܨܘܒܐ shining, bright.

ܐܘܨܘܒܐ to shine, *Apk.* to light, *Ethpa.*
to be bright.

ܐܘܨܘܒܐ a river.

ܐܘܨܘܒܐ m. light, from ܐܘܨܘܒܐ to
shine.ܐܘܨܘܒܐܢܐ to repose, to be ap-
peased, *Apk.* to lay aside, to
put away.

ܐܘܨܘܒܐܢܐ rest.

ܐܘܨܘܒܐܢܐ a stranger,

ܐܘܨܘܒܐܢܐ f. also *Neuter*.

ܐܘܨܘܒܐܢܐ to sleep.

ܐܘܨܘܒܐܢܐ distribution, expending.

ܐܘܨܘܒܐ fire.

ܐܘܨܘܒܐ.

ܐܘܨܘܒܐܢܐ abstemiousness.

ܐܘܨܘܒܐ a valley.

ܐܘܨܘܒܐ to go down, to descend, *Apk.*
to lay down, to take down, to
bring, to deliver.ܐܘܨܘܒܐ m. a garment, *pl.* ܐܘܨܘܒܐܢܐ.

ܐܘܨܘܒܐ to drop.

ܐܘܨܘܒܐ to take care of, to watch.

ܐܘܨܘܒܐ f. lenity, meekness.

ܐܘܨܘܒܐ Nicaea (a proper name).

ܐܘܨܘܒܐܢܐ a yoke, a bow.

ܐܘܨܘܒܐܢܐ guilt, injury, crime.

ܐܘܨܘܒܐܢܐ to augment, to honor, to
sacrifice, to slay.

ܐܘܨܘܒܐܢܐ law.

ܐܘܨܘܒܐܢܐ to take, to receive.

ܐܘܨܘܒܐܢܐ temptation.

ܐܘܨܘܒܐܢܐ to pour, *Ethpa.* ܐܘܨܘܒܐܢܐ.

ܐܘܨܘܒܐܢܐ to ascend.

ܐܘܨܘܒܐܢܐ refreshment.

ܐܘܨܘܒܐܢܐ to fall.

ܐܘܨܘܒܐܢܐ to go out, *Apk.* to take out,

ܐܘܨܘܒܐܢܐ spread.

ܐܘܨܘܒܐܢܐ the soul, reflexive, self.

ܐܘܨܘܒܐܢܐ to fight, to attack.

ܐܘܨܘܒܐܢܐ to plant.

ܘܥܢܝܢܐ.

ܘܥܢܝܢܐ a Syrian, *Adj.* Syrian.
 ܘܥܨܐ to pull down, *Pa.* to
 destroy, *Ephra.* to be dispersed.
 ܘܥܨܝܢܐ Satan (a proper name).
 ܘܥܨܝܢܐ a side, a page.
 ܘܥܨܝܢܐ to bear, to endure, to
 tolerate.
 ܘܥܨܝܢܐ the laying on (of hands).
 ܘܥܨܝܢܐ an assembly.
 ܘܥܨܝܢܐ a sword (*ξίφος*).
 ܘܥܨܝܢܐ to expect, *Pa.* ܘܥܨܝܢܐ to wait.
 ܘܥܨܝܢܐ transgression.
 ܘܥܨܝܢܐ to ascend.
 ܘܥܨܝܢܐ, ܘܥܨܝܢܐ to place, to lay upon,
 to commit.
 ܘܥܨܝܢܐ to support, ܘܥܨܝܢܐ to take
 refreshment, to tarry.
 ܘܥܨܝܢܐ left, wrong.
 ܘܥܨܝܢܐ to hate.
 ܘܥܨܝܢܐ hated, mean.
 ܘܥܨܝܢܐ to need, ܘܥܨܝܢܐ *Part.*
Pass. Pe.
 ܘܥܨܝܢܐ to make, to do, to visit (the
 sick).
 ܘܥܨܝܢܐ a scribe, *pl.* ܘܥܨܝܢܐ, ܘܥܨܝܢܐ.
 ܘܥܨܝܢܐ, ܘܥܨܝܢܐ a ship.
 ܘܥܨܝܢܐ, ܘܥܨܝܢܐ a book.

ܘܥܝܢܐ.

ܘܥܝܢܐ, *pl.* ܘܥܝܢܐ the mouth, the
 lips.
 ܘܥܝܢܐ *Pa.* to dishonor, to violate.
 ܘܥܝܢܐ .
 ܘܥܝܢܐ a feast, a feast-day.
 ܘܥܝܢܐ to do, to perform, to yield,
 to make something (with a
 double Accusative).
 ܘܥܝܢܐ *m.* servant, *pl.* ܘܥܝܢܐ
 ܘܥܝܢܐ Mat. xiii. 27.
 ܘܥܝܢܐ creator.
 ܘܥܝܢܐ to pass by, to pass over;
 with ܘܥܝܢܐ, to pass around.
 ܘܥܝܢܐ Hebrew, *Ad.* Hebra-
 ically.
 ܘܥܝܢܐ ܘܥܝܢܐ shortly.
 ܘܥܝܢܐ, ܘܥܝܢܐ a young cow.
 ܘܥܝܢܐ until, ܘܥܝܢܐ not yet; ܘܥܝܢܐ
 until, ܘܥܝܢܐ until that;
 ܘܥܝܢܐ, ܘܥܝܢܐ time.
 ܘܥܝܢܐ *Pa.* to support, to aid.
 ܘܥܝܢܐ church.
 ܘܥܝܢܐ to act unjustly.
 ܘܥܝܢܐ, ܘܥܝܢܐ unjust, sinful.
 ܘܥܝܢܐ wicked, ungodly.

ܕܚܘܘܢܐ.

ܕܚܘܘܢܐ a habitation, an abode.
 ܕܚܘܒܢܐ death.
 ܕܚܘܒܢܐ an answer, an alternative song.
 ܕܚܘܒܐ, ܕܚܘܒܐ *Ethpe.* to be troubled.
 ܕܚܘܒܘܬܐ uncircumcision.
 ܕܚܘܐ or ܕܚܘܐ to watch.
 ܕܚܘܐ to blot.
 ܕܚܘܐ custom.
 ܕܚܘܐ, ܕܚܘܐ eye.
 ܕܚܘܐ to arouse, *Aph.* to stir up.
 ܕܚܘܐ a guardian angel.
 ܕܚܘܐ over, to, against, on account of; ܕܚܘܐ because.
 ܕܚܘܐܘܬܐ avarice.
 ܕܚܘܐ, ܕܚܘܐ cause.
 ܕܚܘܐ an altar, Acts xvii. 23.
 ܕܚܘܐ, ܕܚܘܐ to go, with ܘܐ to go into, with ܘܐ to carry on prohibited intercourse with any one, *Ethpe.* to go into, *Aph.* to lead, to lead into.
 ܕܚܘܐ, *Emph.* ܕܚܘܐ world, race, generation.
 ܕܚܘܐ with, above.
 ܕܚܘܐ, ܕܚܘܐ a nation, *pl.* ܕܚܘܐܘܐ.
 ܕܚܘܐܘܐ.
 ܕܚܘܐ to suffer one's self to be dipped, to suffer one's self to be baptized.

ܕܚܘܐ.

ܕܚܘܐ dipping, baptism.
 ܕܚܘܐ a pillar.
 ܕܚܘܐ an inhabitant.
 ܕܚܘܐ trouble, labor.
 ܕܚܘܐ to dwell.
 ܕܚܘܐ to hear, to answer, *Ethpe.* to converse.
 ܕܚܘܐܘܐ piety.
 ܕܚܘܐ one who is dead.
 ܕܚܘܐ a cloud.
 ܕܚܘܐ twenty.
 ܕܚܘܐ *Pa.* to inter.
 ܕܚܘܐ aversion, opposition.
 ܕܚܘܐ *Pa.* to inquire.
 ܕܚܘܐ a root.
 ܕܚܘܐ to flee.
 ܕܚܘܐ to avail, to prevail.
 ܕܚܘܐ prepared, *Part.* (put for the future).
 ܕܚܘܐ ancient, old, *f.* ܕܚܘܐ.
 ܕܚܘܐ, ܕܚܘܐ rich.
 ܕܚܘܐ.
 ܕܚܘܐ fruit, *pl.* ܕܚܘܐ.
 ܕܚܘܐ to meet, to happen to (with ܘܐ).
 ܕܚܘܐ, ܕܚܘܐ body.

- ܐܘܒܐ, ܐܘܒܐ to blow, to sound.
 ܐܘܠܘܢܐ Paul (a proper name).
 ܐܘܠܘܢܐ work.
 ܐܘܠܘܢܐ, ܐܘܠܘܢܐ mouth.
 ܐܘܠܘܢܐ a command.
 ܐܘܠܘܢܐ *Ethpa.* to be unwilling.
 ܐܘܠܘܢܐ a tower (αύργος).
 ܐܘܠܘܢܐ a reward, a recompense.
 ܐܘܠܘܢܐ redemption, salvation.
 ܐܘܠܘܢܐ separation.
 ܐܘܠܘܢܐ, ܐܘܠܘܢܐ to remain, to come to any one.
 ܐܘܠܘܢܐ doubt.
 ܐܘܠܘܢܐ an explanation.
 ܐܘܠܘܢܐ a phial.
 ܐܘܠܘܢܐ a philosopher.
 ܐܘܠܘܢܐ Pilate (a proper name).
 ܐܘܠܘܢܐ mediation, entreaty.
 ܐܘܠܘܢܐ a servant of the church.
 ܐܘܠܘܢܐ cheek, jole.
 ܐܘܠܘܢܐ to divide, *Ethpa.* to doubt.
 ܐܘܠܘܢܐ, *Part.* ܐܘܠܘܢܐ to work, to serve.
 ܐܘܠܘܢܐ to return, *Pa.* to answer, *Aph.* to lead back, to make known; *Ethpa.* to turn one's-self.
- ܐܘܠܘܢܐ an apparition, an enchantment.
 ܐܘܠܘܢܐ a limit, an end.
 ܐܘܠܘܢܐ, ܐܘܠܘܢܐ to free, *Aph.* to permit.
 ܐܘܠܘܢܐ a lot, a portion, *pl.* ܐܘܠܘܢܐ.
 ܐܘܠܘܢܐ a work, labor.
 ܐܘܠܘܢܐ, *Pa.* ܐܘܠܘܢܐ to free, to deliver.
 ܐܘܠܘܢܐ to command.
 ܐܘܠܘܢܐ, ܐܘܠܘܢܐ precept, command.
 ܐܘܠܘܢܐ a camp, a valley.
 ܐܘܠܘܢܐ paradise.
 ܐܘܠܘܢܐ a redeemer, a deliverer.
 ܐܘܠܘܢܐ salutiferous, saving.
 ܐܘܠܘܢܐ Persia.
 ܐܘܠܘܢܐ a Persian.
 ܐܘܠܘܢܐ to recompense, *Ethpa.* to be rewarded.
 ܐܘܠܘܢܐ face, presence.
 ܐܘܠܘܢܐ to preserve, to deliver.
 ܐܘܠܘܢܐ to separate, to divide, *Ethpa.* to be divided, to appoint.
 ܐܘܠܘܢܐ to break.
 ܐܘܠܘܢܐ to extend, to spread.
 ܐܘܠܘܢܐ just, right.
 ܐܘܠܘܢܐ to interpret.

ܕܘܢܐ.

- ܕܘܢܐ to stone.
- ܕܘܢܐ to mark, to feel, *Aph.* the same, with ܐ to perceive, to remark.
- ܕܘܢܐ a wish, a desire.
- ܕܘܢܐ to go, to chastise; with and without ܘܢܐ to ship.
- ܕܘܢܐ a persecutor.
- ܕܘܢܐ persecution.
- ܕܘܢܐ to hasten, to tremble, *Ethpe.* to be afraid, to be terrified.
- ܕܘܢܐ Roman, *Adv.* romai- cally, Latin.
- ܕܘܢܐ to run, to hasten.
- ܕܘܢܐ anger, misfortune.
- ܕܘܢܐ m. spirit.
- ܕܘܢܐ f. wind, breath, spirit.
- ܕܘܢܐ spiritual.
- ܕܘܢܐ bowel love, bowels of mercies.
- ܕܘܢܐ distance ܕܘܢܐ ܘܢܐ from a distance.
- ܕܘܢܐ *Aph.* ܕܘܢܐ to raise up, to elevate.
- ܕܘܢܐ a gift.
- ܕܘܢܐ a quarrel.
- ܕܘܢܐ a cloth, a rag.

ܕܘܢܐ.

- ܕܘܢܐ a prince, a person of rank.
- ܕܘܢܐ a sign.
- ܕܘܢܐ beloved.
- ܕܘܢܐ to love, *Ethpa.* with ܘܢܐ to feel compassion.
- ܕܘܢܐ *pl.* compassion, benevo- lence, love.
- ܕܘܢܐ love.
- ܕܘܢܐ to lie, to float.
- ܕܘܢܐ to be far distant.
- ܕܘܢܐ smell.
- ܕܘܢܐ spittle.
- ܕܘܢܐ the first named.
- ܕܘܢܐ, ܕܘܢܐ firstling, begin- ning, *pl.* ܕܘܢܐ.
- ܕܘܢܐ the high priest.
- ܕܘܢܐ a person of rank.
- ܕܘܢܐ to ride.
- ܕܘܢܐ *Ethpa.* to feel inclined, to be moved.
- ܕܘܢܐ, ܕܘܢܐ f. ܕܘܢܐ high, loud, *pl.*
- ܕܘܢܐ James iv. 6.
- ܕܘܢܐ to lie, to be placed, *Aph.* to cast, to send; with ܘܢܐ to administer; with ܘܢܐ to lose life.

ܕܘܢܐ.

ܕܘܢܐ *Part. P.* thrown down, given up.

ܕܘܢܐܐ hills, Luke xxiii. 30.

ܕܘܢܐܘܢܐܘܢܐ patience, long suffering.

ܕܘܢܐܘܢܐ evening.

ܕܘܢܐܘܢܐܘܢܐ to sprinkle.

ܕܘܢܐ *Pa.* ܕܘܢܐܘܢܐ to obtain again, *Ethpa.* to be reconciled.

ܕܘܢܐܘܢܐܘܢܐܘܢܐ mournful, deeply moved.

ܕܘܢܐܘܢܐܘܢܐ a herdsman.

ܕܘܢܐܘܢܐܘܢܐܘܢܐ sense, mind.

ܕܘܢܐܘܢܐܘܢܐ *Ethpe.* to be angry.

ܕܘܢܐܘܢܐܘܢܐ thunder.

ܕܘܢܐܘܢܐܘܢܐ to dance, to mourn, to lament.

ܕܘܢܐܘܢܐܘܢܐ sinful, a transgressor.

ܕܘܢܐܘܢܐܘܢܐ to make a sign.

ܕܘܢܐܘܢܐܘܢܐ to be inflamed, to rejoice.

ܕ.

ܕܘܢܐܘܢܐܘܢܐ Saporez (a proper name).

ܕܘܢܐܘܢܐܘܢܐ an evil spirit.

ܕܘܢܐܘܢܐܘܢܐ to entreat, *Pa.* to ask; with

ܕܘܢܐܘܢܐܘܢܐ to ask after some one.

ܕܘܢܐܘܢܐܘܢܐܘܢܐ entreaty.

ܕܘܢܐܘܢܐܘܢܐܘܢܐ to reconcile, to calm.

ܕܘܢܐܘܢܐܘܢܐܘܢܐ nearness.

ܕܘܢܐܘܢܐ.

ܕܘܢܐܘܢܐ to praise.

ܕܘܢܐܘܢܐܘܢܐ captivity, destruction.

ܕܘܢܐܘܢܐܘܢܐܘܢܐ praise-worthy.

ܕܘܢܐܘܢܐܘܢܐܘܢܐ a vine.

ܕܘܢܐܘܢܐܘܢܐܘܢܐ a sceptre.

ܕܘܢܐܘܢܐܘܢܐܘܢܐ to guide, to lead.

ܕܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ, ܕܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ seven, ܕܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ seventy.

ܕܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ to leave, to give up, to permit, to let go.

ܕܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ a week.

ܕܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ an uproar.

ܕܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ restless, uneasy.

ܕܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ to kindle.

ܕܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ *Ethpe.* to be moved, to be indignant.

ܕܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ to throw, to precipitate.

ܕܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ *Pa.* to send, *Ethpa.* ܕܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ is sent.

ܕܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ to awake.

ܕܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ to be worthy, *Ethpe.* to be considered as worthy.

ܕܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ, ܕܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ equal. *pl.* ܕܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ.

ܕܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ renown.

ܕܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ praise, renown, glory.

ܕܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ, ܕܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ to wash.

ܕܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ to free, to tear away.

ܩܘܢܝܗܐ.

ܩܘܢܝܗܐ dishonor, shame.
 ܩܘܢܝܟܬܐ change, exchange.
 ܩܘܢܝܟܬܐ consummation, end.
 ܩܘܢܝܐ, ܩܘܢܝܐ to despise.
 ܩܘܢܝܬܐ power, authority, right.
 ܩܘܢܝܬܐ way, street.
 ܩܘܢܝܬܐ a wall.
 ܩܘܢܝܬܐ beginning.
 ܩܘܢܝܬܐ confirmation.
 ܩܘܢܝܬܐ gain, advantage.
 ܩܘܢܝܬܐ awkward, stupid.
 ܩܘܢܝܬܐ despised, small, inferior.
 ܩܘܢܝܬܐ *pl. f.* ܩܘܢܝܬܐ present, *Aph.*
 ܩܘܢܝܬܐ to be able, to find.
 ܩܘܢܝܬܐ to send, to put away.
 ܩܘܢܝܬܐ, ܩܘܢܝܬܐ to cease, to rest.
 ܩܘܢܝܬܐ, ܩܘܢܝܬܐ rest, *ܩܘܢܝܬܐ*
 ܩܘܢܝܬܐ, ܩܘܢܝܬܐ sudden.
 ܩܘܢܝܬܐ an apostle.
 ܩܘܢܝܬܐ *Pa.* ܩܘܢܝܬܐ to be able, to
 be powerful.
 ܩܘܢܝܬܐ to approach fulfillment, *Pa.*
 to fulfill, to complete; with ܩܘܢܝܬܐ
 to salute, *Aph.* to deliver up;
 ܩܘܢܝܬܐ to give up the ghost,
 to die.

ܩܘܢܝܬܐ.

ܩܘܢܝܬܐ *pl. m.* ܩܘܢܝܬܐ peace.
 ܩܘܢܝܬܐ, ܩܘܢܝܬܐ a name.
 ܩܘܢܝܬܐ Samona (a proper name).
 ܩܘܢܝܬܐ Simon (a proper name).
 ܩܘܢܝܬܐ heaven.
 ܩܘܢܝܬܐ Samosata (a proper
 name).
 ܩܘܢܝܬܐ to finish, to complete.
 ܩܘܢܝܬܐ to hear.
 ܩܘܢܝܬܐ Simeon, Simon (a proper
 name).
 ܩܘܢܝܬܐ to serve.
 ܩܘܢܝܬܐ the sun.
 ܩܘܢܝܬܐ *Pa.* to go away, ܩܘܢܝܬܐ or
 ܩܘܢܝܬܐ to die.
 ܩܘܢܝܬܐ, ܩܘܢܝܬܐ insane, foolish.
 ܩܘܢܝܬܐ, ܩܘܢܝܬܐ year.
 ܩܘܢܝܬܐ torment, pain, torture.
 ܩܘܢܝܬܐ, ܩܘܢܝܬܐ tooth.
 ܩܘܢܝܬܐ sharp.
 ܩܘܢܝܬܐ *Ethpa.* ܩܘܢܝܬܐ to relate.
 ܩܘܢܝܬܐ, ܩܘܢܝܬܐ an hour; ܩܘܢܝܬܐ
 ܩܘܢܝܬܐ forthwith.
 ܩܘܢܝܬܐ jest, play.
 ܩܘܢܝܬܐ beautiful, good, *fem. pl*
 ܩܘܢܝܬܐ also the *neuter*, good-
 ness.

ܡܘܠܐ.

ܡܘܠܐ to hear, to take; *Apd.* with ܡܘܠܐ to go away.

ܡܘܠܐ an inhabitant.

ܡܘܠܐ to dwell; with ܡܘܠܐ to besiege, *Pa.* to begin.

ܡܘܠܐ, ܡܘܠܐ generation, biography.

ܡܘܠܐ a light, wax light, a candle.

ܡܘܠܐ a spectre, an apparition.

ܡܘܠܐ the remainder, the rest.

ܡܘܠܐ, ܡܘܠܐ *Ethpa.* to be convinced.

ܡܘܠܐ true, *Adv.* ܡܘܠܐ truly, really.

ܡܘܠܐ truth.

ܡܘܠܐ six.

ܡܘܠܐ *Adv.* silently.

ܡܘܠܐ to be silent, to be dumb.

ܠ.

ܠܐ a merchant.

ܠܐܘܠܐܘܠܐܘܠܐ Thomas, (a proper name).

ܠܐܘܠܐܘܠܐܘܠܐ Theophilus (a proper name).

ܘܠܐ.

ܘܠܐ not clear, dirty. 2) dregs, that which is most objectionable.

ܘܠܐ to demand.

ܘܠܐ to carry on trade, *Ethpa.* to win (by trade), to be added.

ܘܠܐ wonder.

ܘܠܐ an abyss.

ܘܠܐ wonderful.

ܘܠܐ to be surprised.

ܘܠܐ *Tav*-last letter of the Alphabet.

ܘܠܐ or ܘܠܐ to repent, to turn, to return.

ܘܠܐ again.

ܘܠܐ to be astonished.

ܘܠܐ interpretation.

ܘܠܐ repentance.

ܘܠܐ a limit, bound.

ܘܠܐ, ܘܠܐ, ܘܠܐ under, ܘܠܐ from below, ܘܠܐ under.

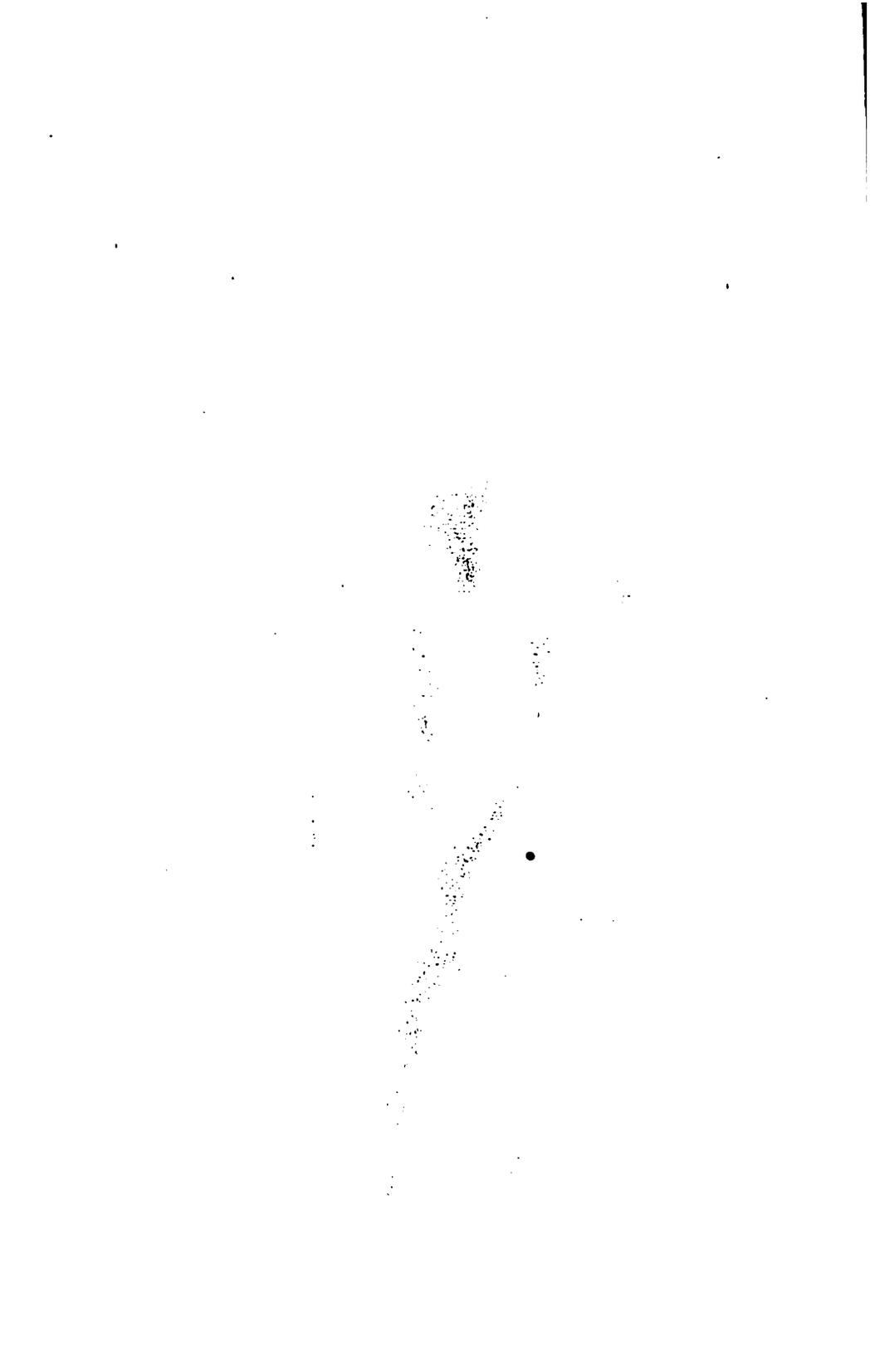
ܘܠܐ shame.

ܘܠܐ repentance.

ܘܠܐ to urge, *Part.* ܘܠܐ Luke xxv. 23.

ܘܠܐ to hang up, to raise up.







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