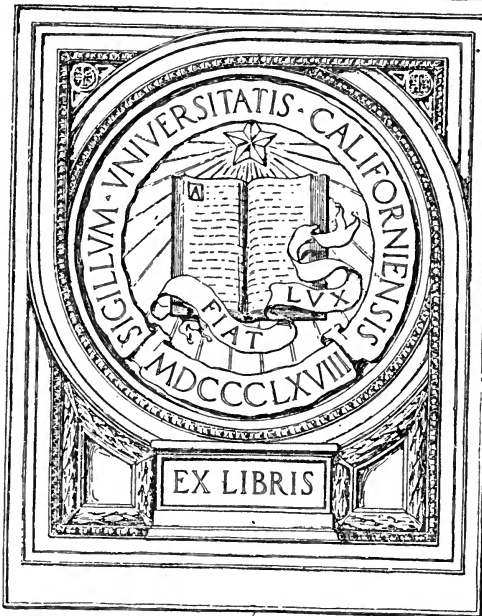


GIFT OF



~~697
UCL
1875~~

Digitized for Microsoft Corporation
by the Internet Archive in 2007.

From University of California Libraries.

May be used for non-commercial, personal, research,
or educational purposes, or any fair use.

May not be indexed in a commercial service.

RECOMMENDATIONS.

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

From the North American Review.

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

From the New-Englander.

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

From the Methodist Quarterly Review.

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

RECOMMENDATIONS.

From the Bibliotheca Sacra.

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

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

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

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

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

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

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

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

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

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

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

SYRIAC GRAMMAR,

WITH

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

Friedrich Gottlob

UHLEMANN'S

SYRIAC GRAMMAR.

TRANSLATED FROM THE GERMAN,

• BY ENOCH HUTCHINSON.

WITH A COURSE OF

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

SECOND EDITION, WITH ADDITIONS AND CORRECTIONS.

NEW YORK:
D. APPLETON & COMPANY, 549 & 551 BROADWAY
1875.

Entered according to Act of Congress, in the year 1855,
BY E. HUTCHINSON,
in the Clerk's Office of the District Court for the Southern District
of New York.

TO THE
LIBRARY OF
CONGRESS
Gift of Dr. Mary Taylor

PJ 54
UG
1875
main

TRANSLATOR'S ADVERTISEMENT

TO THE SECOND EDITION.

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

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

450405

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

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

E. HUTCHINSON.

NEW YORK CITY, *July*, 1874.

EXTRACTS FROM THE AUTHOR'S PREFACE

TO THE SECOND EDITION

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

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

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

TRANSLATOR'S PREFACE TO FIRST EDITION.

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

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

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

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

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

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

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

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

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

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

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

NEW YORK, Jan. 1855.

EXTRACTS FROM PREFACE TO FIRST GERMAN EDITION.

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.—Tr.

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

CONTENTS.

INTRODUCTION.—Brief Historical View of the Syriac Language and Literature	PART 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	33
§ 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

C O N T E N T S .

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	87
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

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 Υ 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, Pluper- fect, 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 ἰὸςσι , $\Delta\text{ῖ}$ and $\Delta\text{ῖ}$	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

CONTENTS.

xvii

PART IV.

Exercises	253
Chrestomathy	313
Lexicon	341
Corrections and Additions	369

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 Comagene 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 Chaldean when it appeared in the Jewish Aramæan writings." See Gesenius' Heb. Gram., 15th edit. by Rödiger, Leipz. 1848; Einleitung, § 1. 2. b.—Tr.

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

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

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

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

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

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

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

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

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

The earliest attempts at Syriac lexicography were also made in the ninth and tenth centuries, in Syria, by Honain Isa or Joshua of Maruz, and Gabriel, the son of Bochtiesu. More important, however, are the contemporary works of Isa Bar-Ali (about 885), of Ananiesu Bar-Saru (about 900), and the most serviceable work of this kind by Abulhasan, Isa Bar-Bahlul (about 963,) which is still extant. The lexicons of Dumas, de la Boderie, Schindler, Crines, Buxtorf, Trost, Hottinger, Gutbir, Nicolai, Schaaf, and Zanolini, which have appeared since the sixteenth century, are confined to the New Testament, with which the Syriac literature in 1555 made its appearance in Europe. Ferrarius, and Edm. Castell, on the other hand, availed themselves of the above-mentioned Syriac works relating to the same subject, and John David Michaelis enriched the labors of the latter by valuable remarks and additions. The valuable work of Lorsbach, 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.

I. GRAMMARS.

- Thesei Ambrosii*, *Introductio in Chald. linguam, Syriacam, etc.*, Papiæ, 1539.
- Aug. Canini*, *Institutiones linguæ Syriacæ*, Parisiis, 1554.
- Widmanstadii*, *Syriacæ linguæ prima elementa*, Viennæ, 1555, 4to. ed. II. Antwerp, 1572.
- Ioh. Merceri*, *Tabulæ in grammaticen linguæ Chald., quæ et Syriaca dicitur*, Paris. 1560. 4to. *Eiusd. grammatica Chald. et Syr. Vitebergæ*, 1579, 8vo.
- Imman. Tremellii*, *Grammatica Chald. et Syr.* Genevæ, 1569, 4to. Appended also to his edition of the New Testament.
- Andr. Masii*, *Grammatica linguæ Syriacæ* (im Tom. VI. der Antwerp. Polygl.) 1573, fol.
- Casp. Waseri*, *Institutio linguæ Syræ ex optimis quibusque apud Syros scriptoribus collecta*. Lugd. Bat. 1594. 4to. Ed. II. Leidæ, 1619, 4to.
- Georg. Amira*, *Grammatica Syr. sive Chald. etc.* Romæ, 1596, 4to.
- Christoph. Crinesii*, *Gymnasium Syr. h. e. linguæ Iesu Christo vernaculæ perfecta institutio, etc.* Vitebergæ, 1611.
- Io. Buxtorfii*, *Grammaticæ Chald. et Syr. libri III.* Basil. 1615. Ed. II. 1650, 8vo.

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

- Io. Casp. Myricæi*, Grammatica Syro-Chaldæa. Genev. 1619, 4to.
- Herm. Nicolai*, Idea linguarr. Aramæarum per comparisonem etc, Copenh. 1627, 8vo.
- Abrah. Ecchellensis*, Linguae Syr. s. Chald. perbrevis institutio. Romæ, 1628, 16mo.
- Ludov. de Dieu*, Grammatica linguarr. orientt. Hebræorum, Chald. et Syr. inter se collaturum Lugd. Bat. 1628, ex recens. Clodii. Francof. ad M. 1683, 4to.
- Isaac Sciadrensis*, Grammatica linguæ Syr. Romæ, 1636, 8vo.
- Ioh. Michael. Dilherri*, Rudimenta grammaticæ Syr. Halis, 1637. Ed. II., 1646, 12mo.
- Iosephi Acurensis*, Grammatica linguæ Syr. Romæ, 1647, 8vo.
- Io. Ernst. Gerhardi*, *Σμαγγαρία*, linguæ Syro-Chald. Hal. Sax. 1649.
- Andr. Sennerti*, Ebraismus, Chaldaismus, Syriasmus, Arabismus nec non Rabbinitismus, etc. Viteb. 1666, 4to. Eiusd. Chaldaismus et Syriasmus, etc., 1666.
- Ioh. Henr. Hottingeri*, Grammatica Chald. Syr. et Rabbinica Turic. 1652, 8vo. Eiusd. Grammatica quatuor linguarr. Hebr. Chald. Syr. et Arab. harmonica Turici, 1659, 4to (the Syriac also printed separately).
- Briani Waltoni*, Introductio ad lectionem linguarr. orientt. Hebr. Chald. Samarit. Syr. Arab. Pers. Armen. Copt. Lond. 1653, 12mo.
- Io. Leusdeni*, Scholæ Syriacæ lib. III. etc. Ultraiect. 1658, 8vo.
- Guil. Beveridgii*, Grammatica Syr. tribus libris tradita. Lond. 1658, 8vo.
- Edm. Castelli*, Brevis et harmonica quantum fieri potuit grammaticæ linguarr. Hebr. Chald. Syr. Æthiop. Arab. et Pers. delineatio. Lond. 1669 (preceding his *Lex. Heptagl.*)
- Dav. Grafunderi*, Grammatica Syriaca cum Syntaxi, etc. Viteb. 1665.
- Io. Nicolai*, Grammatica linguarr. Ebr. Chald. Syr. Arab. Æthiop. Pers. orientalium secundum prima præcepta delineata harmonica. Ienæ, 1670. 4to. Ed. II. Critica Sacra Francof. et Hamb. 1686.
- Io. Altingi*, Synopsis institutionum Chald. et Syr. Francof. ad M. 1676. Ed. VI. a Georg. Othone adornata, 1701, 8vo.
- Christ. Cellarii*, Porta Syriaca. Cizæ, 1677, 8vo. Eiusd. Porta Syriæ patentior, etc., 1682.
- Henr. Opitii*, Syriasmus facilitati et integritati suæ restitutus, etc. Lips. et Francof. 1678. 4to. in compendium redactus a *Christ. Ludovici* Viteb. 1669, 4to.
- Car. Schafii*, Opus Aramæum complectens grammaticam Chaldaico-Syriacam, Lugd. Bat. 1686, 8vo.
- Io. Aug. Danzii*, Aditus Syriæ reclusus, etc. Ienæ, 1689. Ed. III. 1715, 8vo.
- Io. Ern. Gerhardi*, Harmonia linguæ Chald. Syr. et Æthiop. Ienæ, 1693, 4to.

- Herm. von der Hardt* Syriacæ linguæ fundamenta. Helmst. 1694. 8vo. (Only Paradigms.)
- Ge. Othonis* Palæstra linguarr. orientt. Chald. Syr. Arab. Æth Pers etc. Francof. 1702. 4to.
- Io. Phil. Hartmanni* Hebraicæ, Chald. Syr. et Samarit. linguarum institutio harmonica. Francof. ad M. 1707. 4to.
- Sam. Frid. Bucheri* Thesaurus orientalis s. compendiosa et facilis methodus linguarr. orientt. etc. Francof. et Lips. 1725. 4to.
- Christ. Bened. Michaelis* Syriasmus i. e. grammatica linguæ Syr. Halis, 1741. 4to.
- Io. David Michaelis* Grammatica Syr. Halis, 1784. 4to.
- I. G. Kals* Grammatica Hebræo-harmonica cum Arab. et Aram. Amstelod. 1758. 8vo.
- Jac. Ge. Christ. Adleri* Brevis linguæ Syr. institutio etc. Altonæ, 1784.
- W. Hezel*, Syrische Sprachlehre. Lemgo, 1788. 4to.
- Ioh. Gottfr. Hasse* Practisches Handbuch der Aramäischen oder Syrisch-Chaldäisch-Samaritanischen Sprache. Iena, 1791. 8vo.
- Innoc. Fessleri* Institutiones linguarr. orientt. Hebr. Chald. Syr. et Arab. Vratisl. Halis et Ienæ, 1787 et 1789.
- Ol. Gerh. Tychseni* Elementale Syr. Rostochi, 1793. 8vo. (Appended to his Chrestomathy.)
- Io. Iahn.* Aramäische oder Chaldäische und Syrische Sprachlehre für Anfänger. Wien 1793. 8vo. neu herausgegeben von *Oberleitner* Elementa Aramaicæ s. Chaldæo-Syriacæ linguæ etc. Viennæ, 1820. 8vo.
- Ioh. Sev. Vater* Handbuch der Hebr. Syr. Chald. und Arab. Grammatik. Leipzig, 1802 u. 1817. 8vo.
- Thomas Yeates'* Syriac Grammar, principally adapted to the New Testament in that Language. Lond. 1819. 8vo.
- Hampus Tullberg* Elementale Syr. P. I. et II. Lond. 1824. 8vo.
- Paul Ewald* Lehrbuch der syr. Sprache. Erlangen, 1826. 8vo.
- Andr. Theoph. Hoffmanni* Grammaticæ Syriacæ libri III. H.c.æ, 1827. 4to.

 II. LEXICONS.

- Andr. Masii* Syrorum peculium. Antwerp, 1521. folio
- Fabr. Boderiani* Dictionarium Syro-Chald. Antw. 1572. (Tom. VI. of the Antw. Polygl.)
- Val. Schindleri* Lexicon pentagl. Hanovix, 1612. 1649. Lond. 1635 Francof. 1653. 1695. fol.
- Christoph. Crinesii* Lexicon Syriacum. Viteb. 1612. 4to.
- Ioh. Bapt. Ferrarii* Nomenclator Syriacus. Romæ, 1622. 4to.
- Ioh. Buxtorfi* iun. Lexicon Chald. et Syr. Basil. 1622. 4to.
- Martini Trostii* Lexicon Syr. etc. Cothenis Anhalt. 1623. 4to.

- Thomas a Novaria* Nomenclator Syr. Romæ, 1636. 8vo.
Andr. Sennerti Lexici Chald. et Syr. compendium. Viteb. 1666. 4to.
Ioh. Henr. Hottingeri Etymologicum orientt. s. Lexicon hærmonicum heptagl. etc. Francof. 1661. Turici, 1664. 4to.
Dav. Grafunderi Compendium Lexici, Syr. (Appended to his Syriac Grammar.)
Aegiz. Gutbirii Lexicon Syr. Hamb. 1667. 8vo. (Appended to his New Testament.)
Edm. Castelli Lexicon heptagl. Lond. 1669. From this has been specially edited the Syriac, by J. D. Michaelis, under the title, *Edmundi Castelli Lexicon Syr.* Gotting. 1788. Tom. II. 4to.
Io. Fr. Nicolai Hodogeticum orientale harmonicum etc. Ienæ, 1670. 4to.
Christoph. Cellarii Glossarium Syro-Latinum. Cizæ, 1683. 4to.
Car. Schafii Lexicon Syr. concordantiale. Lugd. Bat. 1708. (Appended to the New Testament)
Aut. Zanolini Lexicon Syriacum. Patav. 1742. 8vo. (Appended to the New Testament.)

 III. CHRESTOMATHIES.

- Ioh. Dav. Michaelis* Syrische Chrestomathie Thl. 1. Göttingen, 1768. 8vo. Die II. Ausg. 1783. mit einem Glossar. u. Anm. vervollständigt unter dem Titel: *Ioh. Dav. Michaelis* Chrestomathia Syr. Ed. III. glossario adnotationibusque instructa a *I. Ch. Dæpke*. 1829.
I. C. G. Adleri Chrestomathia Syr. Hafn. 1784.
Ioh. Gottfr. Hasse Lectiones Syro-Arabico-Samaritano-Æthiopicæ Region. et Lipsiæ, 1788. 8vo.
Georg. Guil. Kirschii Chrestomathia Syr. Hofæ, 1789. 8vo. (Newly edited by Bernstein.)
Olai Gerh. Tychsen Elementale Syriacum etc. Rostochi, 1793. 8vo.
Henr. Ad. Grimm Neue Syrische Chrestomathie mit einem Glossarium u. s. w. Lemgo, 1795. 8vo.
Gust. Knoes Chrestomathia Syr. maximam partem e Codd. MSS. collecta. Gotting. 1807. 8vo.
Aug. Hahn et Sieffert Chrestomathia Syr. s. S. Ephraemi carmina selecta. Lips, 1825. 8vo. (With a Lex. Syr.)

SYRIAC GRAMMAR.

PART FIRST.

ELEMENTS OF THE LANGUAGE.

TABLE OF CONSONANTS.

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

CHAPTER I.

WRITTEN CHARACTERS AND THEIR USE.

§ 1. *Consonants.*

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

REM. 1.—The character exhibited in the preceding alphabet, is called *Peshito*, *i. e. the simple*. It is employed by the Maronites and Jacobites, and is said to have been invented by Jacob of Edessa in the seventh century. Besides this, Amira mentions the *Estrangelo*, not from *στρογγυλος*, *round*, (see Asseman Biblioth. Orient. T. III. P. II. p. 378.) which, according to M'ichaelis Gram. Syr., p. 15, means the *Gospel character* (*scriptura evangelii*). It was the basis of the Nestorian smaller character, to which the so-called *double* alphabet, used for inscriptions and titles of books, bears a strong resemblance. There is also the *Palmyrene* alphabet, found in inscriptions on the ruins of Palmyra or Tadmor, and the *Mandæan* or *Nabatæan* alphabet. The latter, in consequence of the amalgamation of the gutturals \beth with 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 , β , ζ , η , Δ , connect only with the preceding letter. After one of these letters, therefore, γ , η , β , Δ , stand unconnected; and also, with the exception of η , always at the beginning of a word. The final letters are γ , ω , ω , η , ω . \beth before Δ is written ω ; 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 , ܐ , ܐ , 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 ܐ is formed in the fore-part of the mouth; that of ܐ farther back towards the throat. ܐ = ܐ 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 ܐ , ܐ 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 ܐ , ܐ 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. ܐܘܝܡܐ *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. ܐܘܕܐܐ *Ihudho*; d) that initial ܐ (§ 8. b) before ܐ is pronounced like ܐ ; e. g. ܐܐܐ *chadh*.

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. ܐܐܐ 441. From 500—900, the tens of 50—90 are denoted by a dot over the letter; e.g. ܐܐܐ 600, ܐܐܐ 800. Thousands are designated by ܐ placed under the units, ten thousand by ܐ , ten thousand thousand by ܐ . The numbers 20 and 50 are also expressed by double ܐ and ܐ , 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. ܐ = $\frac{1}{2}$, ܐ = $\frac{1}{3}$ &c.

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

In Syriac, the vowel-letters \beth , \eth , 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 $\aleph = a$, $\beth = o$, $\betḣ = e$, $\alepḣ = i$, and $\eth = u$ (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.		GREEK.		NAME.	SOUND.
SYRIAC.					
$\dot{\beth}$		γ or α		Pethocho ($\text{ܩܘܢܐ} \text{)}$	a.
$\ddot{\beth}$	or $\ddot{\eth}$	ϵ or η		Revotzo ($\text{ܩܘܢܐ} \text{)}$	e.
$\dot{\eth}$	or $\dot{\beth}$	ϵ or η		Chevotzo ($\text{ܩܘܢܐ} \text{)}$	i.
$\dot{\eth}$	or $\dot{\beth}$	ϵ		Zekofo ($\text{ܩܘܢܐ} \text{)}$	o.
$\ddot{\eth}$, $\ddot{\beth}$ or $\ddot{\eth}$		ϵ		Etzotzo ($\text{ܩܘܢܐ} \text{)}$	u.

REM. 1.—The names are derived from the form of the organ used in pronouncing the vowel. The Greek forms from which they are derived are easily recognized. $\hat{\text{—}}$ also occurs without $\text{a} = u$ in 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, —^{v} seems to have denoted a and ae , though —^{o} was sometimes sounded by the Nestorians like a (V. Asseman T. III. P. II. p. 379). In foreign words it quiesces in a . In $\hat{\text{—}}$ are contained both the German ö and ü .

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

LONG.		SHORT.		
—^{v}	—^{v}	—^{v}	—^{v}	Revotzo.
—^{o}	—^{o}	—^{o}	—^{o}	Chevotzo.
—^{v}	—^{v}	—^{v}	—^{v}	Etzotzo.

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

REM.—According to Amira p. 51, $\sigma\dot{\sigma}=\hat{\sigma}\sigma$; while $\hat{\sigma}\sigma=\sigma\dot{\sigma}$; $\sigma\sigma=\sigma\dot{\sigma}$; $\sigma\dot{\sigma}=\sigma\hat{\sigma}$. 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 σ and $\dot{\iota}$ *i*, and under $\sigma\bar{u}$. 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, $\underline{\sigma}$, in Aphel, $\underline{\sigma}$, or in Verbs med. Vau, $\underline{\sigma}$. In the imperative and infinitive it may be omitted or written underneath. The future takes it only under the radicals, not under the preformatives, with the exception of the 1 sing., where it stands above it (comp. Isenbiehl, Beobachtungen von dem Gebrauche des Syrischen Puncti diacritici bei den Verbis, Göttingen, 1773).

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

1. According to Lud. de Dieu and Norberg, the Syrians have in fact the Sheva, and pronounce a vowelless consonant with a short half-sound of *e*; e.g. $\sigma\sigma$ pronounced *ne kum*. Some Grammarians, as Amira, p. 42, and the Zabians, use $\underline{\sigma}$. So too, according to Asseman, the doubling of consonants in pronunciation (Daghesh forte) occurs among the Oriental Syrians, and, according to the analogy of the Hebrew, in Pael and Ethpaal of Verbs $\sigma\sigma$ and $\sigma\sigma$.* 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 Dagghesh 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 Dagghesh are not, in Syriae, denoted by any written characters, and appear only in pronunciation. —Tr.

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

§ 6. Ribui (رَبُوع).

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 **مَلِك** is read **مَلِك** *the kings*, and distinguished from **مَلِك** *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. **اَللَّيْكُنْتِ** *they have praised themselves*, from **اَللَّيْكُنْتِ** *he has praised himself*. In like manner Ribui strengthens the distinction between the 3 plur. pret. masc. and fem., where the formatives **ا** and **ب** at the end sometimes fall away from the 3 sing. masc.; e. g. **مَلِكَا** = **مَلِك**, **مَلِكَا**. The plurals, which are easily recognized, re-

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

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

2. Ribui also serves to denote collectives; e. g. بُحْبُوحٌ a beeve, بُحْبُوحَاتٌ a herd of beeves.

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

§ 7. *Mehagyono and Marhetono.*

$\text{مَهَاغْيُونَا — مَرَهَاتُونَا}$.

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 ا more rarely و) is to be supplied; e. g. مَهَاغْيُونَا . This line is called *Mehagyono*, and denotes a removal of this accumulation in utterance (Diæresis). If, on the contrary, the voice is to hurry over these same consonants, a line is drawn above them, which is called *Marhetono*; e. g. مَرَهَاتُونَا .

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

REM. 2.—Sometimes a line is found over consonants; a) in numerals; e. g. عَشْرٌ 12; b) in abbreviations; e. g. عَشْرٌ for عَشْرَةٌ ; c) over the particle of exclamation اَيْ , to distinguish it from اَي .

§ 8. *Linea Occultans.*

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

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

§ 9. *Tone.*

1. The tone stands regularly upon the penultimate syllable, when the ultimate does not terminate in a movable consonant; e. g. مَالِكُ , *Mālko*.

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

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

2. The tone is on the ultimate, when it ends in a movable consonant; e. g. مَالِكٌ ; so too with \hat{a} and $\text{ـ}^{\text{ـ}}$ final, if they have arisen from كُـ and كُـ ; e. g. مَالِكٌ from مَالِكُـ 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 interpunctuation, 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. 162). Here should be noticed the following—

1. Consonants are dropped in pronunciation, by the occurrence of Linea occultans, as follows: A) *In General*; a) in nouns whose middle radical is doubled; e. g. **ܡܢܝܢ** *mano*; b) ܡ without a vowel before ܢ; e. g. **ܡܢܢܢ**; c) ܣ in suffixes of the 3 masc. sing. **ܣܝܢ**, **ܣܝܢܐ**, **ܣܝܢܐܘ**, **ܣܝܢܐܘܢ** of the verb, and **ܣܝܢܐ** of the noun plural (v. Table to § 16); or when Linea occultans has arisen from the Greek *Spiritus asper*; e. g. **ܨܝܢܐܘܢ** *ᾤωμην*; d) ܐ in derivatives of verbs **ܦܝܢ** and **ܦܝܢܐ**, as **ܦܝܢܐܘܢ** from **ܦܝܢܐ**: B) *In particular* is this the case; a) with ܐ initial in **ܐܢܝܢܐ**, **ܐܢܝܢܐܘܢ**, and in the pronoun **ܐܢܝܢܐ** in connection with the participle, **ܐܢܝܢܐܘܢ**; b) with ܣ, particularly in the following cases; a) in the pronouns **ܣܝܢܐ** and **ܣܝܢܐܘܢ**, with the throwing back of the vowel upon the preceding vacant consonant; e. g. **ܣܝܢܐܘܢ** **ܕܝܢܐ**; or with the falling away of the letter with the preceding vowel; e. g. **ܣܝܢܐܘܢ** **ܕܝܢܐ** pronounced *k^e sheu*; in which case, however, before **ܣܝܢܐܘܢ**, — passes into —; e. g. **ܣܝܢܐܘܢ** **ܐܢܝܢܐ** for **ܐܢܝܢܐ**; β) in **ܐܢܝܢܐ** (v. § 38) when it is an auxiliary verb; e. g. **ܐܢܝܢܐ** **ܕܝܢܐ** *he had killed*; γ) in **ܐܢܝܢܐ** for **ܐܢܝܢܐ** *to give*; c) with ܘ in **ܘܢܝܢܐ** *to go away*, when it should have a vowel which falls back upon the ܢ; e. g. **ܘܢܝܢܐ** for **ܘܢܝܢܐ** (v. § 28); d) with ܢ in the pronouns **ܢܝܢܐ** masc. and **ܢܝܢܐܘܢ** fem., and their plurals **ܢܝܢܐܘܢ** masc. **ܢܝܢܐܘܢܐ** fem., and in some other words; e. g. **ܢܝܢܐܘܢ**; and finally; e) with ܢ in **ܢܝܢܐ** *daughter*; (v. § 8).

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

others. It also occurs in ܐܢܝܢ , ܐܢܝܢܐ , and ܐܢܝܢܐ 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 ܐܢܝܢܐ (§ 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 ܐܢܝܢܐ compare § 29. 1. *Rem.*

2. *Transposed* is ܐ before sibilants in *Ethpe.*, *Ethpa.*, and *Eshpa.*; e. g. ܐܢܝܢܐ from ܐܢܝܢܐ , ܐܢܝܢܐ from ܐܢܝܢܐ .

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

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

4.—*Exchanged* are; a) the gutturals ܐ and ܐ before ܐ ; e. g. ܐܢܝܢܐ for ܐܢܝܢܐ ; 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 ܐܢܝܢܐ into ܐܢܝܢܐ ; e. g.

יְשִׁיבִים = לְיָב ; שָׁרַר = לְרָר ; צָרַר = לְרָר ; יְשִׁיבִים = לְיָב ; בְּרָשׁ = חֶסֶל ; c) ל, when transposed with sibilants, in the passive, goes over into ר and ל, according to Rem. 2. above; d) ׀ with ל in the construct state fem., and before suffixes (§§ 45, 46); and in the *Ethpe.* and *Ethpa.* of verbs הָרַ (§ 28. 1 Rem. ; e. g. הָרַרְתְּ for הָרַתְּ).

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

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

§ 13. *Quiescent Letters.*

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

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

The following letters quiesce :

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

REM.— ʾ quiesces in [̣] in ܠܡܘܿܬܐ , ܠܚܘܿܬܐ , ܠܝܘܿܬܐ and ܠܝܘܿܬܐ . In Greek words *ι* and *αι* are represented by ܠ^{x} , *αι* sometimes by ܐܠ^{x} ; e.g. ܠܘܘܿܬܐ^{x} $\kappa\iota\beta\omega\tau\omicron\varsigma$; ܠܚܘܿܬܐ^{x} $\kappa\alpha\iota\rho\omicron\varsigma$. In the later Syriac ʾ stands for *α* and *ε*.

2. *o* quiesces in [̣]; e.g. ܘܘܘܿܬܐ , and sometimes ܘܘܘܿܬܐ ; e.g. ܠܘܘܿܬܐ (§ 3. Rem. 4).

REM.— In Greek words *o* quiesces in [̣], in the termination ܘܘܘܿܬܐ = *ος*; e. g. ܘܘܘܿܬܐ = $\Phi\iota\lambda\iota\pi\pi\omicron\varsigma$. ܘܘܘܿܬܐ is also used for *αι*; e. g. ܘܘܘܿܬܐ = $\acute{\alpha}\rho\chi\alpha\iota$. In the later language we find also ܘܘܘܿܬܐ = $\Lambda\theta\eta\nu\alpha\iota\varsigma$; ܘܘܘܿܬܐ = $\acute{\alpha}\rho\chi\alpha\varsigma$.

3. *u*, medial and final, quiesces, in [̣] and [̣]; e. g. ܘܘܘܿܬܐ , ܘܘܘܿܬܐ . *u* initial usually quiesces in [̣]; e. g. ܘܘܘܿܬܐ , and [̣] falls back upon the preceding vowelless prefix; e. g. ܘܘܘܿܬܐ for ܘܘܘܿܬܐ . Also between two consonants *u* quiesces in [̣]; e. g. ܘܘܘܿܬܐ for ܘܘܘܿܬܐ .

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

In the following cases *u*, *o*, ʾ, are not sounded;

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

2. *o* and *u* 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. ܘܘܘܿܬܐ , ܘܘܘܿܬܐ ; *b*) in the suffixes ܘܘܘܿܬܐ , ܘܘܘܿܬܐ , ܘܘܘܿܬܐ , where *u* is sounded only when followed by ܘܘܘܿܬܐ ; e. g. ܘܘܘܿܬܐ pronounced *bekyu*; *c*) in ܘܘܘܿܬܐ *yesterday*, ܘܘܘܿܬܐ *rest*, and the like, which form ܘܘܘܿܬܐ 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 **ܘܐ**, **ܘܘ**, **ܘܘܐ** (§ 32), **ܘ** passes over into **ܘ**; e. g. **ܘܘܐܘܘܐ**; but before gutturals and **ܘ** at the end of words, into **ܘ**; e. g. **ܘܘܐܘܘܐ** for **ܘܘܐܘܘܐ**; b) in the feminine with **ܘ**, **ܘ**, in the construct state, passes over into **ܘ**; e. g. **ܘܘܐ** construct state **ܘܘܐ** (§ 45. 2). In transferring words from the Hebrew and Chaldee, the following vowel changes may be noted; a) for **ܘ**—the Syriac prefers **ܘ**; e. g. **ܘܘܐ** = **ܘܘܐ**; **ܘܘܐ** = **ܘܘܐ**; b) **ܘ** is exchanged in proper names mostly with **ܘ**; e. g. **ܘܘܐ** = **ܘܘܐ**; **ܘ** with **ܘ**; e. g. **ܘܘܐ** = **ܘܘܐ**; c) **ܘ** with **ܘ**; e. g. **ܘܘܐ** = **ܘܘܐ**; or with **ܘ**; e. g. **ܘܘܐ** = (Chald. **ܘܘܐ**).

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

composition, $\overset{\text{7}}{\text{—}}$ moves forward upon r ; e. g. خَرَصَا , خَرُصَا .

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

صَلَّى masc. صَلَّتْ fem.; in the nouns مَكْر , مَكْرًا .

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

صَلَّاهُ from صَلَّى ; and moreover; c) when the stem-syllable becomes a simple one, in the following cases; a) in the second form

of the 3 fem. plur. pret. and 2 fem. plur. imperat.; β) where in Hebrew

Daghesh forte stands; e. g. خَصَّ emphatic state خَصَّا (عَمَر , عَمَرًا);

γ) in words of Declension I. masc. (comp. § 48. A). In خَصَّ emphatic

state خَصَّنَا ; مَهَّ emphatic state مَهَّنَا , the original vowel only reappears (comp. 48. A. Decl. IV).

4. Vowels are *added*; a) with ا , ب , and د , at the beginning of words; ا and د usually take $\overset{\text{7}}{\text{—}}$ and $\overset{\text{2}}{\text{—}}$; e. g. أَفْعَل

(imp.), أَفْعَلِي ; but ب usually takes $\overset{\text{2}}{\text{—}}$; e. g. بَلَّغ ; b) of two

vacant consonants at the beginning of a word, the first takes

$\overset{\text{7}}{\text{—}}$; e. g. صَفَّيْ for صَفَّيْ ; so also when two vacant

consonants in the middle of a word follow $\overset{\text{7}}{\text{—}}$; e. g. أَفْعَلِي

for أَفْعَلِي ; or when in Hebrew, the first has Dagghesh

forte; e. g. أَفْعَلِي for أَفْعَلِي from أَفْعَل ; or finally when

three vacant consonants would come together in the middle

of a word; e. g. أَفْعَلِي for أَفْعَلِي . This assumed vowel

is sometimes $\overset{\text{2}}{\text{—}}$; e. g. أَفْعَلِي (pret. Pe.) from أَفْعَل ; or $\overset{\text{2}}{\text{—}}$

before ب , (v. § 13. 3), excepting in the emphatic state of

the participle fem. pass. of Verbs ل in Pa., Aph., and

Eshtha, where $\overset{\text{7}}{\text{—}}$ is added to distinguish it from the active

participle (comp. § 48. B. Decl. IV. Rem.). Finally ا is assumed

in the emphatic state sing. of some words; e. g.

أَفْعَلِي from أَفْعَلِي for أَفْعَلِي ; c) a vowel is assumed

with ا between two vacant consonants; this vowel is $\overset{\text{7}}{\text{—}}$

when it stands at the beginning of a mixed syllable; e. g.

بُيُوتُهُمْ; but [^] when it stands in a simple syllable; e. g. [^]بُيُوتُهُمْ. 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. [^]بُيُوتُهُمْ and [^]بُيُوتُهُمْ; if the second consonant be [^], — must be assumed, for [^], [^] and [^] 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.	
		a.	b.	c.	IN SING.	IN PLURAL.
Sing.						
1 c.	𐌲𐌶	1. 𐌲𐌶𐌰 2. 𐌲𐌶𐌰	𐌲𐌶	𐌲𐌶𐌰	𐌲𐌶	𐌲𐌶𐌰
2 m.	𐌲𐌶𐌰	𐌲𐌶𐌰	𐌲𐌶𐌰	*	𐌲𐌶𐌰	𐌲𐌶𐌰
2 f.	𐌲𐌶𐌰	𐌲𐌶𐌰	𐌲𐌶𐌰	𐌲𐌶𐌰	𐌲𐌶𐌰	𐌲𐌶𐌰
3 m.	𐌲𐌶𐌰	𐌲𐌶𐌰 { 𐌲𐌶𐌰𐌰𐌰𐌰 ^x 𐌲𐌶𐌰𐌰𐌰𐌰 ^x	𐌲𐌶𐌰	𐌲𐌶𐌰	𐌲𐌶𐌰	𐌲𐌶𐌰
			𐌲𐌶𐌰	𐌲𐌶𐌰	𐌲𐌶𐌰	𐌲𐌶𐌰
3 f.	𐌲𐌶𐌰	𐌲𐌶𐌰 { 𐌲𐌶𐌰𐌰 ^x 𐌲𐌶𐌰𐌰 ^x	𐌲𐌶𐌰	*	𐌲𐌶𐌰	𐌲𐌶𐌰
			𐌲𐌶𐌰	𐌲𐌶𐌰	𐌲𐌶𐌰	𐌲𐌶𐌰
Plur.						
1 c.	𐌲𐌶𐌰	𐌲𐌶𐌰	𐌲𐌶𐌰	𐌲𐌶𐌰	𐌲𐌶𐌰	𐌲𐌶𐌰
2 m.	𐌲𐌶𐌰	𐌲𐌶𐌰	*	𐌲𐌶𐌰	𐌲𐌶𐌰	𐌲𐌶𐌰
2 f.	𐌲𐌶𐌰	𐌲𐌶𐌰	*	𐌲𐌶𐌰	𐌲𐌶𐌰	𐌲𐌶𐌰
3 m.	𐌲𐌶𐌰	SEPARATE FROM THE VERB.			𐌲𐌶𐌰	𐌲𐌶𐌰
		𐌲𐌶𐌰			𐌲𐌶𐌰	𐌲𐌶𐌰
3 f.	𐌲𐌶𐌰	𐌲𐌶𐌰			𐌲𐌶𐌰	𐌲𐌶𐌰
		𐌲𐌶𐌰			𐌲𐌶𐌰	𐌲𐌶𐌰

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 א appended to the masc. In the 3 sing. אָ masc. and אַ fem., are used rather in a demonstrative sense, while אַתָּ masc. and אַתְּ fem., are used in connection with adjectives and participles rather to designate the present tense. And so in the plur., the first forms given above are used rather substantively as nominatives, and the second as accusatives (comp. § 36). Concerning *Linea occultans* under י and א of the 1 and 3 sing., see § 12.1.

II. *Suffix Pronouns.*

A. SUFFIXES OF THE VERB.

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

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

The suffixes marked *b* are appended to forms with א and אַ , which then quiesce in אֵ and אַ . Where this form is wanting under *b* it is comprehended under *a*. Finally the suffixes under *c* are attached to the forms with ל , 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 לְ ; e. g. מְלַכְךָ , emphatic state מְלַכְךָ , with suff. מְלַכְךָ . In the plural they coalesce with the ending of the construct state וֹ , so that they may be considered as attached to the final consonant of the noun; e.g. construct state מְלַכְכֶם , with suff. מְלַכְכֶם . Only in the 3 sing. masc. does וֹ pass into וּ , and in the 3 sing. fem. וֹ is the union vowel. In the noun fem. the suffix with a union vowel is attached to the emphatic state, with the falling away of לְ , e. g. מְלַכְכֶּנּוּ from emphatic state מְלַכְכֶּנּוּ . In the remaining persons (1 sing. 2 and 3 plur.) suffixes sing. are attached to the construct state (v. § 46. 2); e. g. מְלַכְכֶּנּוּ from the construct state מְלַכְכֶּנּוּ , plur. מְלַכְכֶּנּוּ from construct state מְלַכְכֶּנּוּ .

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 בְּלִי (from בְּ = בְּיָד chald. בְּ and לִי) with a suffix, thus ;

<i>Plural.</i>			<i>Singular.</i>		
FEM.	COMM.	MASC.	FEM.	COMM.	MASC.
1.	בְּלִיכֶם	<i>our.</i>	בְּלִי	<i>my.</i>	
2.	בְּלִיכֶם	בְּלִיכֶם <i>your.</i>	בְּלִי		בְּלִי <i>thy.</i>
3.	בְּלִיכֶם	בְּלִיכֶם <i>their.</i>	בְּלִי	<i>her.</i>	בְּלִי <i>his.</i>

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

C. SUFFIXES TO PARTICLES.

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

to **כ** *in*, **ל** the sign of the dative, **לְהוֹ** *to*, **מֵ** *from*, **אַחֵר** and **אַחֵרָא** *after*, **לְמַחֲזֵק** *towards, against*, comp. § 15.

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

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

§ 17. Other Pronouns.

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

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

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

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

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

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

forms **مَنْتَه** and **أَمْنَه** masc. *who?* **أَمْنَه** fem. *who?* **مَنْتَه** and **مَنْتَه** *what*, refer to things (**مَنْتَه**, **مَنْتَه**); **أَمْنَه** 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 **نَفْسَه** *soul*, and **شَخْصَه** *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. **كَلَمَ** *to write*, **قَتَلَ** *to kill*; *b) Verbal Derivatives (Conjugations)*; e. g. **أَبْرَأَ** *to justify*, from **أَبْرَأَ**; *c) Denominatives*, subsequent formations from nouns; e. g. **أَتَمَّ** *to tithe*, from **عَشْرٌ** *ten*; **أَتَمَّ** *to celebrate Easter*, from **فِصْحَانٌ** *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	כּוּחַ to kill ;*	Ethpeel	כּוּחַלָּךְ.
2. Pael	כּוּחַלְּךְ to murder ;	Ethpaal	כּוּחַלְּךְ.
3. Aphel	כּוּחַלְּךְ to cause to kill ;	Ethtaphal	כּוּחַלְּךְלְךְ.
4. Shaphel	כּוּחַלְּךְ to cause to kill (rare)	Eshtaphal	כּוּחַלְּךְלְךְ.

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. כּוּחַ to honor, כּוּחַלְּךְ 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 כּוּחַ (כּוּחַ), 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, כּוּחַ is also frequently used (v. Syntax).

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

1. REGULAR VERBS.

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

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

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

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

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

I. TABLE OF PERSONAL INFLECTIONS.

							<i>Preterit.</i>
							<i>Future.</i>
							<i>Imperat.</i>
							<i>Singular.</i>
							<i>Plural.</i>

II. TABLE OF THE TEMPORAL INFLECTION OF REGULAR VERBS.

<i>Eshaph.</i>	<i>Shaphel.</i>	<i>Ethtaphel.</i>	<i>Aphel.</i>	<i>Ethpaal.</i>	<i>Paal.</i>	<i>Ethpeel.</i>	<i>Peal.</i>	
*** אָפֿאַל	*** שָׁפֿט	*** אָפֿאַל	*** אָפֿט	*** אָפֿאַל	*** שָׁפֿט	*** אָפֿאַל	*** אָפֿאַל	<i>Preter.</i>
*** אַפֿאַל	*** אַפֿט	*** אַפֿאַל	*** אַפֿט	*** אַפֿאַל	*** אַפֿט	*** אַפֿאַל	*** אַפֿאַל	<i>Future.</i>
The remaining	Imperative	like the	Preterit.	*** אָפֿאַל	like Pret.	*** אָפֿאַל	*** אָפֿאַל	<i>Imperat</i>
*** אַפֿאַל	*** אַפֿט	*** אַפֿאַל	*** אַפֿט	*** אַפֿאַל	*** אַפֿט	*** אַפֿאַל	*** אַפֿאַל	<i>Infinit.</i>
	*** אָפֿט		*** אָפֿט		*** אָפֿט		*** אָפֿט	<i>Particip. Act.</i>
*** אַפֿאַל	*** אַפֿט	*** אַפֿאַל	*** אַפֿט	*** אַפֿאַל	*** אַפֿט	*** אַפֿאַל	*** אַפֿאַל	<i>Particip. Pass.</i>

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

The inflection of persons is found in its most simple form in the preterit and imperative, where formative syllables are appended only to the stem (*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 ל (= לָל), 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 ם , from which the fem. in its simple form is distinguished only by a silent ם instead of ם . In the same person of the fut. the inquiry into the origin of the preformative נ in the sing. masc. and the plur. masc. and fem., is a difficult one. The opinion that the נ had its origin in נ 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 נָנִי and נָנִי (comp. § 17). In the plur., the masc., in addition to the preformative נ , is distinguished as in the pret., by the plural-sign ם with נ paragoric, which causes the vowel of the last radical syllable to fall away. And thus the נ in the fem. reminds one of the paragoric final syllable נָה 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 לָנִי masc. and לָנִי fem., as לָנִי masc. and לָנִי fem. are to לָנִי masc. and לָנִי 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 ל final and ל paragoric, 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 ל = לָל preceding, has not been shown. But in the plur. ל and לָל , as well as ל before the

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

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

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

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

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

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

§ 20.

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

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

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

for *intransitives*; e. g. **سَلَّ** to sit, **سَمَّ** to be near. To this class also belong Verbs **لَّ**, which throw back **لَ** upon the first radical; e. g. **لَمَّ** to feel pain, or derivatives of Hebrew Verbs **לָרַחַץ**; e. g. **لَمَّ** = **לָרַחַץ**. The form Med. O. still appears in the Verb **لَمَّ** 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 **لَ**, when in Verbs Med. A. **لَ** stands in the radical syllable. In respect to the forms of the 3 plur. fem. pret. **سَمَّ**, **سَمَّ** and **سَمَّ** adduced by Buxtorf, the first is found only in Verbs **لَّ** and the second seems to have originated from crasis with the affix **سَمَّ**. There are instances to be found, though rare, in which **لَ** is placed over the third radical in the 1 plur. **سَمَّ**. The apocopate form of the infinitive with **لَ** is also sometimes found in Peal; e. g. Luke ix. 33. **سَمَّ**. In the imperat. plur. masc. with **لَ** paragogic, **سَمَّ** final quiesces in **لَ**; e. g. **سَمَّ**. Besides the 2 plur. fem. with **لَ**, Amira (p. 300) adduces another form, viz: **سَمَّ**. The imperat. of Verbs Med. E. takes **لَ** instead of **لَ**; though the transitive form with **لَ** is also found; e. g. **سَمَّ** from **سَمَّ**. Sometimes another form with **لَ** 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 **لَ**; e. g. **سَمَّ**. In the fut. 3 sing. fem. the form with **لَ** attached is more frequent. Also a form of the fut. with **لَ**; 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 **لَ**. Passive intransitives occasionally occur in

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

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

<i>Participle Passive.</i>			<i>Participle Active.</i>		
FEM.	COMM.	MASC.	FEM.	COMM.	MASC.
صَلَاةٌ		صَلَاةٌ	صَلَاةٌ		صَلَاةٌ 2 Sing.
	صَلَاةِي			صَلَاةِي	1 Plur.
صَلَاةَاتِ		صَلَاةَاتِهِ	صَلَاةَاتِي		صَلَاةَاتِهِ 2 Plur

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

B. DERIVATIVE CONJUGATIONS.

§ 21. *Elhpeel.*

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

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

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

§ 22. Paal and Ethpaal.

1. Both of these conjugations are characterized by — in the penultimate, and — , in Pa., in the ultimate syllable. The vowel is changed into — , in Verbs 3 Rad. Gutt. or — , as it is in the passive. The preformative — of the 1 sing. fut. Pa. alone takes — (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 — does not occur in Amira. It is rejected also by Buxtorf. Amira remarks, p. 339, that in — , 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 — (Mark. x. 16) in pret. Pa. must be considered as an incorrect mode of writing, since — (verse 32) is a participial noun.

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

§ 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 **ا**, 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. **يُؤَدِّعُ**.

REM.—The characteristic **ا** of Aph. is retained after the preformative, in verbs, which lose a radical letter; e. g. **يُؤَدِّعُ** from **يُؤَدِّعُ**. Under the same rule should be placed Verbs **ا**; e. g. **يُؤَدِّعُ** or **يُؤَدِّعُ**. 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. **يُؤَدِّعُ**, infinit. **يُؤَدِّعُ** (comp. § 20. Rem.), part. P. **يُؤَدِّعُ**, and the passive **يُؤَدِّعُ**. In respect to the participles of Aphel the same rule holds good as in § 22. 1. Rem. compared with § 19. B. 4. *Buxtorf* and others do not recognize the passive. *Lud. de Dieu* p. 238, approves of the abridged imperat. with *Lin. occult.*

﴿أَصْلُهُ﴾. 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. ﴿أَمَّا﴾ to bring forward ; and then it frequently takes two accusatives ; e. g. ﴿لَا تُؤْمِرُ﴾ to cause to put on (something upon some one) ; b) *imperative* or *permissive* ; e. g. ﴿أَذْفُ﴾ to suffer to mount a horse ; c) *intransitive* ; e. g. ﴿أَضْبَلُ﴾ to be weak ; d) = Pael ; e. g. ﴿يُؤْمِرُ﴾ and ﴿يُؤْمَلُ﴾ to frighten. The passive has either the passive signification of Aphel or coincides with Pe. ; e. g. ﴿تَأْمَنُ﴾ to dwell, ﴿تَأْمَلُ﴾ to keep house.

§ 24. Shaphel and Eshtaphal.

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

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

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. ﴿فَرَّطُ﴾ to let fall ; b) *intensive* ; e. g. ﴿فَسَخُ﴾ to exchange, from ﴿سَخُ﴾ to change. Eshtaphal has sometimes a passive and sometimes a reciprocal signification ; or it forms intransitives ; e. g. ﴿أَسْأُ﴾ 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 **س**, **م**, **ل**, and are,

A. similar to Aphel, belong ; a) Maphel, **فَعَلَّعَ** to make poor, pass. **فَعَلَّلَ** to become poor ; b) Saphel, **هَمَّتَ** to permit to hasten and to hasten = **أَمَّتَ**, pass. **أَمَّلَ** to persecute ; c) Thaphel, **لَلَّفَ** to teach.

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

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

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

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

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

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

§ 26. *Verbs with Gutturals.*

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

REM.—In the same manner in Pa. and Ethpa. are formed the following; *ܘܩܡܘܢܐ* to console, *ܘܩܡܘܢܐ* to soil, *ܘܩܡܘܢܐ* to defile, and *ܘܩܡܘܢܐ* 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), اءا; 1. rad. Jud (د), دء; med. rad. Olaph (ا), اءا; med. rad. Vau and Jud (ء), ءء (ءءء), ءءء; and 3 rad. Olaph (لا) لا.

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

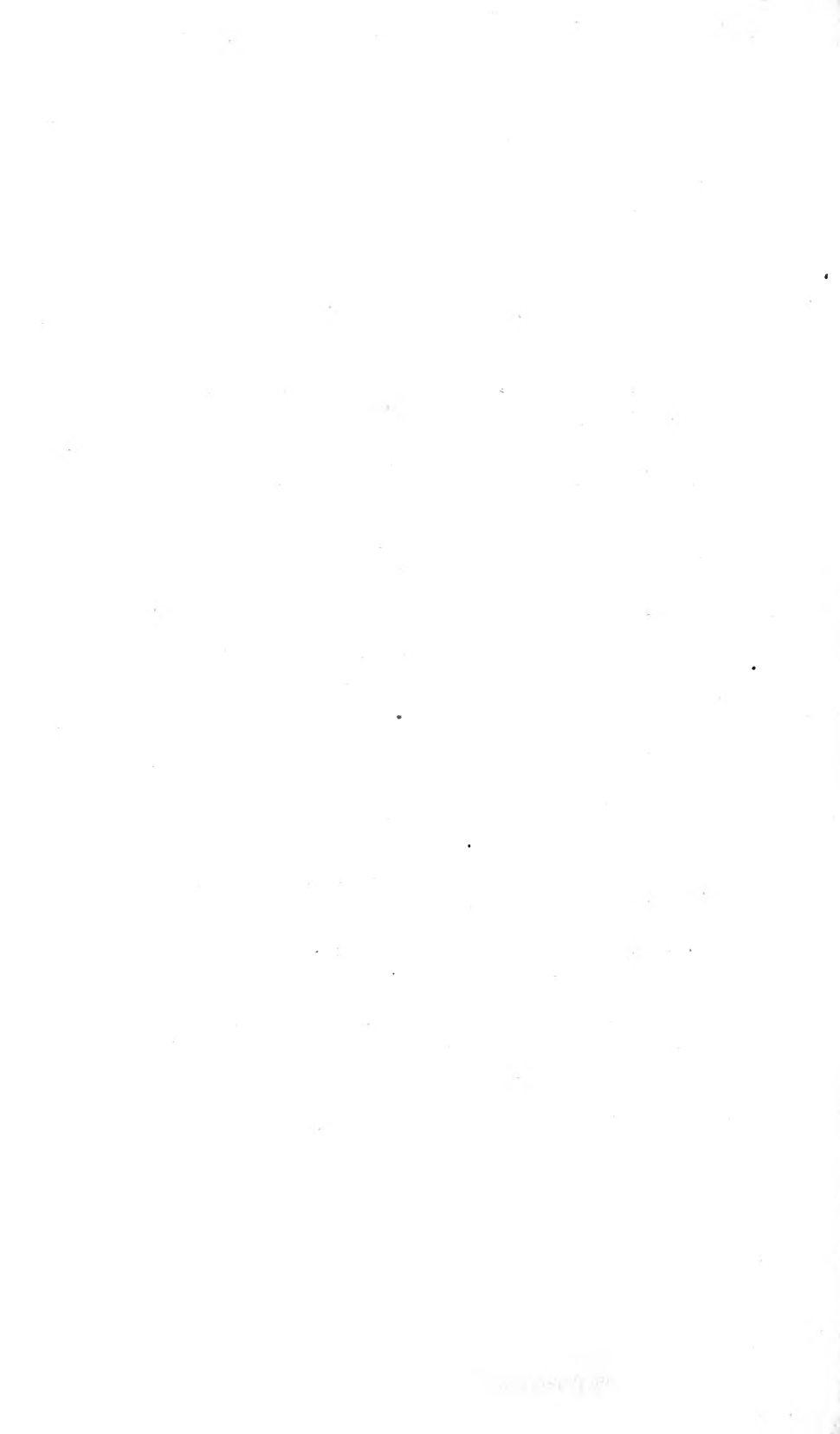
REM.—Here, and frequently in subsequent sections, the designations of classes of verbs are taken from the position of the radicals, of the Verb صءا (= ءءء), by which the variations affecting the radical letters of irregular verbs are kept in view.

TABLE OF IRREG

VERBS ٲ ; ٲٲ. § 32.				VERBS ٲ ;		
Part. Pe.	Imperat. Pa.	Fut. Pe.	Pret. Pe.	1	Pret. Aph.	Imp. Pe.
***	***	***	***		***	***
Part. P. Pa.	Imperat. Pe.	Infin. Aph.	Pret. Ethpe.	1	Part. Pass.	Imperat.
***	***	***	***		***	***
3Pl.f.Fu.Pe.	2Pl. f. Imp. Pe.	3f. S. Pr. Pa.	3f. S. Pr. Pe.	2.A.	Fut. Ethpa.	Pr. Ethpa.
***	***	***	***	a.	***	***
2S.f.Pr.Pa.	2Pl. f. Pr. Pe.	2m.S.Pr.Pe.	1 S. Pr. Pe.	b.	VERBS ٲ and ٲ ;	
***	***	***	***		Par. Act. Pe.	Pret. Pa.
3Pl.m.Fu.Pe.	2S. f. Fut. Pa.	2m.Pl.Pr.Pe.	3f.S. Pr. Pe.	2.B.	***	***
***	***	***	S. A. a.	Pr. Ethta.	2 S.m.Fut.	
				***	***	
				Part. Pass.	Infin.	
				***	***	
				VERBS ٲ ;		
				Par. Act. Pe.	Pr. Ethta.	
				***	(*) ***	
				Pr. Ethpa.	Pret. Pa.	
				***	***	

U L A R V E R B S.—Vid. pp. 51, 63.

طاف. § 30.		VERBS طاف; آفا. § 28.				
Fut. Pe.	Pret. Pe.		Pret. Ethpe.	Fut. Pa.	Imperat. Pe.	Pret. Pe.
*** ^٢	*** ^٢	1.	*** ^٢ ٢١	*** ^٢	* ^٢ ٥**	*** ^٢
Future.	Pr. Ethpe.		Infin. Pa.	Fut. Pa.	(2m.Fu.Pe.)	1.S.Fut.Pe.
*** ^٢ ٢١	*** ^٢ ٢١	2.	٥** ^٢ ٢١	** ^٢ ٢١	(* ^٢ ٥** ^٢)	* ^٢ ٥** ^٢
Fut. Pa.	Pret. Pa.		Pret. Esht.	Pret. Shaph.	Pret. Ethtap.	Pret. Aph.
*** ^٢	*** ^٢	3.	** ^٢ ٥ ^٢ ٢١	** ^٢ ٥ ^٢	** ^٢ ٥ ^٢ ٢١	** ^٢ ٥ ^٢
صفا, صفا. § 31.		VERBS صفا; صفا. § 29.				
Part. P. Pe.	Pret. Pe.		3f. S. Pr. Pe.	Pret. Ethpe.	Imperat. Pe.	Pret. Pe.
* ^٢ ٥*	٥** ^٢	1.	٢*** ^٢	*** ^٢ ٢١	*** ^٢	*** ^٢
Future.	Pr. Ethpe.		Imperat. Pe.	1 S. Fut. Pe.	Infin. Pe.	Fut. Pe.
* ^٢ ٥ ^٢ ٢١	* ^٢ ٥ ^٢ ٢١	2.	S. I.	** ^٢ ٥ ^٢	* ^٢ ٥ ^٢	* ^٢ ٥ ^٢
Fut. Aph.	Pret. Aph.		Pret. Esht.	Pret. Shaph.	Pret. Ethta.	Pret. Aph.
* ^٢ ٥ ^٢	* ^٢ ٥ ^٢	3.	** ^٢ ٥ ^٢ ٢١	** ^٢ ٥ ^٢	** ^٢ ٥ ^٢ ٢١	** ^٢ ٥ ^٢
صفا. § 34.		VERBS صفا; صفا. § 33.				
Pret. Aph.	Pret. Pe.		Fut. Aph.	Pret. Aph.	Infin. Pe.	Fut. Pe.
(*) ^٢ ٥ ^٢	(*) ^٢ ٥ ^٢	1.	** ^٢ ٥ ^٢	** ^٢ ٥ ^٢	** ^٢ ٥ ^٢	* ^٢ ٥ ^٢ ٢١
Pr. Ethpe.	Part. P. Pe.					
*** ^٢ ٢١	* ^٢ ٥ ^٢ ٢١	2.				



A. QUIESCENT VERBS.

§ 28. Verbs 1 rad. *Olaph quiescent* (أَظَا) *to eat*.

The following are the irregularities of these verbs.

1. In the Pret. Peal, where, in the regular verb, the first radical has no vowel, **ا** takes َ, but in the imperat. and part. pass., it takes ُ; e. g. أَظَا, أَظَا. 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. نَظَا; pret. Ethpe. أَظَا.

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

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

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

לָּיַן , לָּיַן , לָּיַן , לָּיַן
 לָּיַן , לָּיַן , לָּיַן , לָּיַן .

3. In Aphel and Shaphel with their passives, ל is changed into ו , and, with the preceding א , forms *au*; e. g. לָּיַן , לָּיַן .

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

General Remarks.

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

§ 29. Verbs with 1 Rad. Yod (לָּיַן) to bring forth.

In respect to these verbs it should be observed :

1. That in the pret. Pe. even when transitive, they take ל 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. אָלַם , אָלַם . So too in Ethpe., ֿ falls back upon ל; e. g. אָלַם . But where, in the regular verb, the first radical takes a vowel, these verbs are regularly inflected; e. g. אָלַם .

REM.—In the part. pass. Pe., besides the regular form, one with ֿ appears; e. g. אָלַם . 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. אָלַם she has given him (אָלַם). In 3 plur. masc. and fem. under similar circumstances, Lin. occult. falls away; e. g. אָלַם they have given him (אָלַם).

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 אָלַם , and changes א into א which quiesces in ֿ (vid. 1. above). But in the 1 sing. fut. א falls away; e. g. אָלַם . The imperat. on the contrary retains א; e. g. אָלַם .

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

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

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

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

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

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

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

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

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

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

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

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

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

1. In the pret. and infinit. Pe. of Verbs صأ, the vowel **ا** appears in place of **ا**, which is dropped; e. g. صأ, صأ. 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. صأ, صأ, صأ.

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

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

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

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

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

REM.—No example is found of Shaphel.

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

These verbs, which include the Hebrew לָוַן and לָוַן Verbs, 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 ـ ; e. g. $\text{لَوَّ$, the other preterits in ـ ; e. g. Ethpe. $\text{لَوَّ$. The futures of all the conjugations end in ـ ; e. g. Pe. $\text{لَوِّ$, the imperat. Pe. in ـ ; e. g. لَوِّ , imperat. Ethpe. in ـ ; e. g. لَوِّ ; the other conjugations in ـ ; e. g. Pa. لَوِّ . The termination of the infinit. Pe. is the same; e. g. لَوِّ . The other conjugations in the infinit. end with ـ ; e. g. Aph. لَوِّ , the participles generally with ـ ; e. g. Pe. لَوِّ . Only the part. pass. of Pa., Aph., and Shaph., ends with ـ ; e. g. Pa. لَوِّ .

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

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

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

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

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

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

REM.—Instead of Pa. and Ethpa., sometimes the quadriliteral form تَسِيكُو appears. The 3 plur. masc. pret. تَسِيكُو (with paragog. Nun ن) occurs, sometimes with ل retained ; e.g. Acts xxviii. 2. تَسِيكُو . But the form تَسِيكُو 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 ت , and in Pa. of verbs ending with ت , writes a double د ; e.g. تَسِيكُو . In the imperat. Ethpe., besides the form given in the paradigm, occurs the 2 plur. fem. تَسِيكُو .

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

APPENDIX TO § 32.

Inflection of the Verb س to live.

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

فَكَانُوا (better perhaps فَكَانُوا), fut. نَسَبًا for نَسَبًا and with ى inserted نَسَبًا, Aph. pret. نَسَبًا, infinit. نَسَبًا or نَسَبًا, fut. نَسَبًا and نَسَبًا, imperat. نَسَبًا, part. فُكِنًا and فُكِنًا.

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

B. DEFECTIVE VERBS.

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

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

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

In respect to these verbs it should be remarked :—

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

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

REM.—Those verbs whose 2 and 3 rad. is ـِ , are exceptions, and are inflected according to the rules for quiescent verbs (§ 35. 1. d).

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

Verb وَدِّ 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,

وَدِّ . In Aph. the characteristic ـِ sometimes remains after the preformative; e. g. وَدِّ from وَدِّ (Comp. § 23. 1. Rem.).

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

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 ـِ and ـِ ; e. g. وَدِّ , Aph. وَدِّ to approve; b) Verbs ـِ and ـِ ; e. g. وَدِّ to come, Aph. وَدِّ , وَدِّ to heal, Pa. وَدِّ , وَدِّ to boil, Ethpe. وَدِّ ; c) Verbs ـِ and ـِ ,

e. g. نَفَخ to swear, imperat. نَفَخ , fut. نَفَخ , infinit. نَفَاخ , Aph. نَفَخ ; نَخ to sprout, imperat. نَخ , Aph. نَخ and نَخ ; d) Verbs خ and ل ; e. g. ط to chide, imperat. ط , infinit. ط ; ل to be displeased, Aph. ل .

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 ا to be bit, occurs only the part. act. ا it befits. From ك appear the 3 sing. fem. pret. ك it is disagreeable, the part. act. fem. ك and the 3 sing. fem. fut. ك ; and from ل and ل appear the act. part. ل and ل it is suitable.

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

c) Those which differ in form and inflection are ر , to run, imperat. ر ; ي to go away and ل to come (see § 28. 2. 3. Rem.); also و to be (see § 32. 1. Rem. and § 38), fut. و and و ; also from و is found a fut. apocopate و , و , plur. و , etc., having the signification of the conjunctive as well as of the usual future (comp. Agrell. Otiola Syr. p. 46); ش to drink, with ل prosthet. لش , imperat. لش , part. لش , fut. لش , infinit. لش ; ع , Aph. ع to believe; س (see App. to § 32), to live. Finally, in four verbs 3 rad. Olaph.; e. g. ص , ص , ص (ص), 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. صَلَّتْ . The formation is as follows; pret. Pa. صَلَّى , part. صَلِّبٌ , infinit. صَلُّوْةٌ , imperat. صَلِّ , fut. يَصَلِّي , Ethpa. أَلْصَبُ , part. صَلِّبٌ , infinit. صَلِّبُةٌ , fut. تَصَلِّبُ .

Verb First Rad. *Olaph Quiescent* (ط § 28).

	<i>Pael.</i>	<i>Ethpeel.</i>	<i>Pael.</i>	<i>Ethpaal.</i>	<i>Aphel.</i>	<i>Ethtaphel.</i>	<i>Shaphel.</i>	<i>Eshthaph.</i>
<i>Pret.</i> 3 m.	أَطَلَا	{ أَطَلَا أَطَلْتُمْ }	أَطَلَا	{ أَطَلَا أَطَلْتُمْ }	أَطَلَا	أَطَلَا	أَطَلَا	أَطَلَا
3 f.	أَطَلَتْ	أَطَلَتْ	أَطَلَتْ	أَطَلَتْ	أَطَلَتْ	أَطَلَتْ	أَطَلَتْ	أَطَلَتْ
2 m.	أَطَلْتُمْ	أَطَلْتُمْ	أَطَلْتُمْ	أَطَلْتُمْ	أَطَلْتُمْ	أَطَلْتُمْ	أَطَلْتُمْ	أَطَلْتُمْ
2 f.	أَطَلْتُمْ	أَطَلْتُمْ	أَطَلْتُمْ	أَطَلْتُمْ	أَطَلْتُمْ	أَطَلْتُمْ	أَطَلْتُمْ	أَطَلْتُمْ
1 c.	أَطَلْنَا	أَطَلْنَا	أَطَلْنَا	أَطَلْنَا	أَطَلْنَا	أَطَلْنَا	أَطَلْنَا	أَطَلْنَا
<i>Plur.</i> 3 m.	أَطَلُوا	أَطَلُوا	أَطَلُوا	أَطَلُوا	أَطَلُوا	أَطَلُوا	أَطَلُوا	أَطَلُوا
3 f.	أَطَلْنَ	أَطَلْنَ	أَطَلْنَ	أَطَلْنَ	أَطَلْنَ	أَطَلْنَ	أَطَلْنَ	أَطَلْنَ
2 m.	أَطَلْتُمْ	أَطَلْتُمْ	أَطَلْتُمْ	أَطَلْتُمْ	أَطَلْتُمْ	أَطَلْتُمْ	أَطَلْتُمْ	أَطَلْتُمْ
2 f.	أَطَلْتُمْ	أَطَلْتُمْ	أَطَلْتُمْ	أَطَلْتُمْ	أَطَلْتُمْ	أَطَلْتُمْ	أَطَلْتُمْ	أَطَلْتُمْ
1 c.	أَطَلْنَا	أَطَلْنَا	أَطَلْنَا	أَطَلْنَا	أَطَلْنَا	أَطَلْنَا	أَطَلْنَا	أَطَلْنَا
<i>Infm.</i>	مُطَاوِلٌ	{ مُطَاوِلٌ مُطَاوِلَةٌ }	مُطَاوِلٌ	{ مُطَاوِلٌ مُطَاوِلَةٌ }	مُطَاوِلٌ	مُطَاوِلٌ	مُطَاوِلٌ	مُطَاوِلٌ
<i>Imp.</i>	أَطَلْ	{ أَطَلْ أَطَلِي }	أَطَلْ	{ أَطَلْ أَطَلِي }	أَطَلْ	أَطَلْ	أَطَلْ	أَطَلْ
2 m.	أَطَلْ	أَطَلْ	أَطَلْ	أَطَلْ	أَطَلْ	أَطَلْ	أَطَلْ	أَطَلْ
2 f.	أَطَلِي	أَطَلِي	أَطَلِي	أَطَلِي	أَطَلِي	أَطَلِي	أَطَلِي	أَطَلِي

Verbs *Mid. Rad. Oloph Quiescent* (𐤎 § 30).

	<i>Pael.</i>	<i>Ethypael.</i>	<i>Pael.</i>	<i>Ethypael.</i>	<i>Aphel.</i>	<i>Ethtaphel.</i>
<i>Prët.</i> 3 m.	𐤕𐤏𐤓	𐤕𐤏𐤓𐤏	𐤕𐤏𐤓	𐤕𐤏𐤓𐤏	𐤕𐤏𐤓	𐤕𐤏𐤓𐤏
3 f.	𐤕𐤏𐤓𐤏	𐤕𐤏𐤓𐤏𐤓	𐤕𐤏𐤓𐤏	𐤕𐤏𐤓𐤏𐤓	𐤕𐤏𐤓𐤏	𐤕𐤏𐤓𐤏𐤓
2 m.	𐤕𐤏𐤓	𐤕𐤏𐤓𐤏	𐤕𐤏𐤓𐤏	𐤕𐤏𐤓𐤏𐤓	𐤕𐤏𐤓𐤏	𐤕𐤏𐤓𐤏𐤓
2 f.	𐤕𐤏𐤓𐤏	𐤕𐤏𐤓𐤏𐤓	𐤕𐤏𐤓𐤏	𐤕𐤏𐤓𐤏𐤓	𐤕𐤏𐤓𐤏	𐤕𐤏𐤓𐤏𐤓
1 c.	𐤕𐤏𐤓	𐤕𐤏𐤓𐤏	𐤕𐤏𐤓𐤏	𐤕𐤏𐤓𐤏𐤓	𐤕𐤏𐤓𐤏	𐤕𐤏𐤓𐤏𐤓
<i>Plur.</i> 3 m.	𐤕𐤏𐤓𐤏	𐤕𐤏𐤓𐤏𐤓	𐤕𐤏𐤓𐤏	𐤕𐤏𐤓𐤏𐤓	𐤕𐤏𐤓𐤏	𐤕𐤏𐤓𐤏𐤓
3 f.	𐤕𐤏𐤓𐤏𐤓	𐤕𐤏𐤓𐤏𐤓𐤏	𐤕𐤏𐤓𐤏𐤓	𐤕𐤏𐤓𐤏𐤓𐤏	𐤕𐤏𐤓𐤏𐤓	𐤕𐤏𐤓𐤏𐤓𐤏
2 m.	𐤕𐤏𐤓𐤏𐤓	𐤕𐤏𐤓𐤏𐤓𐤏	𐤕𐤏𐤓𐤏𐤓	𐤕𐤏𐤓𐤏𐤓𐤏	𐤕𐤏𐤓𐤏𐤓	𐤕𐤏𐤓𐤏𐤓𐤏
2 f.	𐤕𐤏𐤓𐤏𐤓	𐤕𐤏𐤓𐤏𐤓𐤏	𐤕𐤏𐤓𐤏𐤓	𐤕𐤏𐤓𐤏𐤓𐤏	𐤕𐤏𐤓𐤏𐤓	𐤕𐤏𐤓𐤏𐤓𐤏
1 c.	𐤕𐤏𐤓𐤏	𐤕𐤏𐤓𐤏𐤓	𐤕𐤏𐤓𐤏	𐤕𐤏𐤓𐤏𐤓	𐤕𐤏𐤓𐤏	𐤕𐤏𐤓𐤏𐤓
<i>Infjn.</i>	𐤕𐤏𐤓𐤏	𐤕𐤏𐤓𐤏𐤓	𐤕𐤏𐤓𐤏	𐤕𐤏𐤓𐤏𐤓	𐤕𐤏𐤓𐤏	𐤕𐤏𐤓𐤏𐤓
<i>Imp.</i> 2 m.	𐤕𐤏𐤓	𐤕𐤏𐤓𐤏	𐤕𐤏𐤓	𐤕𐤏𐤓𐤏	𐤕𐤏𐤓	𐤕𐤏𐤓𐤏
2 f.	𐤕𐤏𐤓𐤏	𐤕𐤏𐤓𐤏𐤓	𐤕𐤏𐤓𐤏	𐤕𐤏𐤓𐤏𐤓	𐤕𐤏𐤓𐤏	𐤕𐤏𐤓𐤏𐤓

Plur. 2 m. 2 f.	طافه طافيه	اَلطَّافِه اَلطَّافِيه	طَافِه طَافِيه	طَافِه طَافِيه	اَلطَّافِه اَلطَّافِيه	اَلطَّافِه اَلطَّافِيه	اَلطَّافِه اَلطَّافِيه	اَلطَّافِه اَلطَّافِيه	اَلطَّافِه اَلطَّافِيه	اَلطَّافِه اَلطَّافِيه	اَلطَّافِه اَلطَّافِيه	اَلطَّافِه اَلطَّافِيه	اَلطَّافِه اَلطَّافِيه
Part. act. m. f.	طَاف طَافًا	طَاف طَافًا	طَاف طَافًا	طَاف طَافًا	طَاف طَافًا	طَاف طَافًا	طَاف طَافًا	طَاف طَافًا	طَاف طَافًا	طَاف طَافًا	طَاف طَافًا	طَاف طَافًا	طَاف طَافًا
Part. P. m. f.	صَاف صَافًا	صَاف صَافًا	صَاف صَافًا	صَاف صَافًا	صَاف صَافًا	صَاف صَافًا	صَاف صَافًا	صَاف صَافًا	صَاف صَافًا	صَاف صَافًا	صَاف صَافًا	صَاف صَافًا	صَاف صَافًا

Verbs Mid. Rad. *Vau and Jud* (*וה* , *כד* § 31).

	<i>Peal.</i>	<i>Ethpeel.</i>	<i>Paal.</i>	<i>Ethpaal.</i>	<i>Aphel.</i>	<i>Ethtaphal.</i>
<i>Pret.</i> 3 m.	וָוַע	וָוַעֵו	וָוַע	וָוַעֵו	וָוַע	וָוַעֵו
3 f.	וָוַעַ	וָוַעֵוַ	וָוַעַ	וָוַעֵוַ	וָוַעַ	וָוַעֵוַ
2 m.	וָוַעוּ	וָוַעֵוּ	וָוַעוּ	וָוַעֵוּ	וָוַעוּ	וָוַעֵוּ
2 f.	וָוַעַב	וָוַעֵב	וָוַעַב	וָוַעֵב	וָוַעַב	וָוַעֵב
1 c.	וָוַעַ	וָוַעֵ	וָוַעַ	וָוַעֵ	וָוַעַ	וָוַעֵ
<i>Plur.</i> 3 m.	וָוַעוּ	וָוַעֵוּ	וָוַעוּ	וָוַעֵוּ	וָוַעוּ	וָוַעֵוּ
3 f.	וָוַעַתְּ	וָוַעֵתְּ	וָוַעַתְּ	וָוַעֵתְּ	וָוַעַתְּ	וָוַעֵתְּ
2 m.	וָוַעוּם	וָוַעֵוּם	וָוַעוּם	וָוַעֵוּם	וָוַעוּם	וָוַעֵוּם
2 f.	וָוַעַיְתְּ	וָוַעֵי	וָוַעַיְתְּ	וָוַעֵי	וָוַעַיְתְּ	וָוַעֵי
1 c.	וָוַעַיְתְּ	וָוַעֵי	וָוַעַיְתְּ	וָוַעֵי	וָוַעַיְתְּ	וָוַעֵי
<i>Infinitive.</i>	וָוַעוּ	וָוַעֵו	וָוַעוּ	וָוַעֵו	וָוַעוּ	וָוַעֵו
<i>Imp.</i> 2 m.	וָוַעוּ	וָוַעֵו	וָוַעוּ	וָוַעֵו	וָוַעוּ	וָוַעֵו
2 f.	וָוַעַבְתְּ	וָוַעֵבְתְּ	וָוַעַבְתְּ	וָוַעֵבְתְּ	וָוַעַבְתְּ	וָוַעֵבְתְּ

Verbs Third Rad. Olaph (𐤎 § 32).

	Pael.	Ethpeel.	Pael.	Ethpaal.	Aphel.	Ethtaphal.	Shaphel.	Eshthaph.
Pret.	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎
3 m.	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎
3 f.	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎
2 m.	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎
2 f.	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎
1 c.	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎
Plur.	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎
3 m.	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎
3 f.	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎
2 m.	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎
2 f.	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎
1 c.	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎
Infinitive	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎
Imp.	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎
2 m.	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎
2 f.	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎

Verbs First Rad. Nun (ن § 33).

	<i>Pael.</i>	<i>Ethpael.</i>	<i>Pael.</i>	<i>Ethpael.</i>	<i>Aphcl.</i>	<i>Ethtaphcl.</i>	<i>Shaphcl.</i>	<i>Eshkaph.</i>
<i>Pres.</i> 3 m.	نمش	نمشنا	نمش	نمشنا	نمش	نمشنا	نمش	نمشنا
3 f.	نمن	نمننا	نمن	نمننا	نمن	نمننا		
2 m.	نمنا	نمننا	نمن	نمننا	نمن	نمننا		
2 f.	نمننا	نمننا	نمننا	نمننا	نمننا	نمننا		
1 c.	نمن	نمننا	نمن	نمننا	نمن	نمننا		
<i>Plur.</i> 3 m.	نمنون	نمنونا	نمنون	نمنونا	نمنون	نمنونا		
3 f.	نمنون	نمنونا	نمنون	نمنونا	نمنون	نمنونا		
2 m.	نمنون	نمنونا	نمنون	نمنونا	نمنون	نمنونا		
2 f.	نمنون	نمنونا	نمنون	نمنونا	نمنون	نمنونا		
1 c.	نمنون	نمنونا	نمنون	نمنونا	نمنون	نمنونا		
<i>Infm.</i>	نمنون	نمنونا	نمنون	نمنونا	نمنون	نمنونا	نمنون	نمنونا
<i>Imp.</i> 2 m.	نمن	نمننا	نمن	نمننا	نمن	نمننا	نمن	نمننا
2 f.	نمن	نمننا	نمن	نمننا	نمن	نمننا	نمن	نمننا

Plur. 2 m. 2 f.	መጠኑ ሥጠኑ	መጠኑን ሥጠኑን	መጠኑ ሥጠኑ	መጠኑ ሥጠኑ	መጠኑን ሥጠኑን	መጠኑ ሥጠኑ	መጠኑ ሥጠኑ	መጠኑ ሥጠኑ	መጠኑ ሥጠኑ	መጠኑ ሥጠኑ	መጠኑ ሥጠኑ
Fut. 3 m. 3 f.	መጠኑ መጠኑን መጠኑን	መጠኑን መጠኑን መጠኑን	መጠኑ መጠኑን መጠኑን	መጠኑ መጠኑን መጠኑን	መጠኑን መጠኑን መጠኑን	መጠኑ መጠኑን መጠኑን	መጠኑ መጠኑን መጠኑን	መጠኑ መጠኑን መጠኑን	መጠኑ መጠኑን መጠኑን	መጠኑ መጠኑን መጠኑን	መጠኑ መጠኑን መጠኑን
2 m. 2 f.	መጠኑ ሥጠኑ	መጠኑን ሥጠኑን	መጠኑ ሥጠኑ	መጠኑ ሥጠኑ	መጠኑን ሥጠኑን	መጠኑ ሥጠኑ	መጠኑ ሥጠኑ	መጠኑ ሥጠኑ	መጠኑ ሥጠኑ	መጠኑን ሥጠኑን	መጠኑ ሥጠኑ
1 c.	መጠኑ	መጠኑን	መጠኑ	መጠኑ	መጠኑን	መጠኑ	መጠኑ	መጠኑ	መጠኑ	መጠኑን	መጠኑ
Plur. 3 m. 3 f.	ሥጠኑ ሥጠኑን ሥጠኑን	ሥጠኑን ሥጠኑን ሥጠኑን	ሥጠኑ ሥጠኑን ሥጠኑን	ሥጠኑ ሥጠኑን ሥጠኑን	ሥጠኑን ሥጠኑን ሥጠኑን	ሥጠኑ ሥጠኑን ሥጠኑን	ሥጠኑ ሥጠኑን ሥጠኑን	ሥጠኑ ሥጠኑን ሥጠኑን	ሥጠኑ ሥጠኑን ሥጠኑን	ሥጠኑ ሥጠኑን ሥጠኑን	ሥጠኑ ሥጠኑን ሥጠኑን
2 m. 2 f. 1 c.	ሥጠኑ ሥጠኑን ሥጠኑን	ሥጠኑን ሥጠኑን ሥጠኑን	ሥጠኑ ሥጠኑን ሥጠኑን	ሥጠኑ ሥጠኑን ሥጠኑን	ሥጠኑን ሥጠኑን ሥጠኑን	ሥጠኑ ሥጠኑን ሥጠኑን	ሥጠኑ ሥጠኑን ሥጠኑን	ሥጠኑ ሥጠኑን ሥጠኑን	ሥጠኑ ሥጠኑን ሥጠኑን	ሥጠኑ ሥጠኑን ሥጠኑን	ሥጠኑ ሥጠኑን ሥጠኑን
Part. act. m. f.	ሥጠኑ ሥጠኑን		ሥጠኑ ሥጠኑን	ሥጠኑ ሥጠኑን		ሥጠኑ ሥጠኑን	ሥጠኑ ሥጠኑን	ሥጠኑ ሥጠኑን	ሥጠኑ ሥጠኑን		ሥጠኑ ሥጠኑን
Part. P. m. f.	ሥጠኑ ሥጠኑን	ሥጠኑን ሥጠኑን	ሥጠኑ ሥጠኑን	ሥጠኑ ሥጠኑን	ሥጠኑን ሥጠኑን	ሥጠኑ ሥጠኑን	ሥጠኑ ሥጠኑን	ሥጠኑ ሥጠኑን	ሥጠኑ ሥጠኑን	ሥጠኑን ሥጠኑን	ሥጠኑ ሥጠኑን

Verbs Middle Rad. Doubled (𐤎 § 34).

	<i>Pret.</i>	<i>Ethpeel.</i>	<i>Pael.</i>	<i>Ethpaal.</i>	<i>Aphel.</i>	<i>Ethtaphel.</i>	<i>Shaphel.</i>	<i>Eshtaph.</i>
<i>Pret.</i>	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌
3 m.	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌
3 f.	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌
2 m.	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌
2 f.	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌
1 c.	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌
<i>Plur.</i>	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌
3 m.	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌
3 f.	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌
2 m.	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌
2 f.	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌
1 c.	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌
<i>Infv.</i>	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌
<i>Imp.</i>	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌
2 m.	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌
2 f.	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌	𐤎	𐤎𐤎𐤌	𐤎𐤎	𐤎𐤎𐤌

PARADIGM OF THE VERB WITH DIACRITICAL POINTS.

(Compare § 4. Rem.).

	3 m.	3 f.	2 m.	1 c.
Preter. Sing.	صَحَّ صَحَّتْ صَحَّتْ	صَحَّتْ صَحَّتْ صَحَّتْ	صَحَّتْ صَحَّتْ صَحَّتْ	صَحَّتْ صَحَّتْ صَحَّتْ
Plur.	صَحَّوْا صَحَّتْ	*	*	صَحَّتْ صَحَّتْ
Fut. Sing.	يَصْحَبُ يَصْحَبُ يَصْحَبُ	يَصْحَبُ يَصْحَبُ يَصْحَبُ	يَصْحَبُ يَصْحَبُ يَصْحَبُ	يَصْحَبُ يَصْحَبُ (يَصْحَبُ)
Plur.	يَصْحَبُونَ يَصْحَبُونَ يَصْحَبُونَ	*	يَصْحَبُونَ يَصْحَبُونَ يَصْحَبُونَ	يَصْحَبُ يَصْحَبُ يَصْحَبُ
Imper. Sing. m.	صَحِّبْ صَحِّبْ صَحِّبْ	Plur. m.	صَحِّبُوا صَحِّبُوا صَحِّبُوا	
Infia.	صَحَّيْتُ صَحَّيْتُ صَحَّيْتُ	صَحَّيْتُ صَحَّيْتُ صَحَّيْتُ	صَحَّيْتُ صَحَّيْتُ صَحَّيْتُ	etc.
Part. Act.	صَحَّيْتُ m. صَحَّيْتُ	صَحَّيْتُ f. صَحَّيْتُ	Passive صَحَّيْتُ صَحَّيْتُ صَحَّيْتُ	صَحَّيْتُ صَحَّيْتُ صَحَّيْتُ

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

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

2 sing. masc. $\overset{\text{a}}{\text{a}}$ unchanged, and by way of exception with suff. c.

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

. sing. com. $\overset{\text{a}}{\text{a}}$ forms $\overset{\text{a}}{\text{a}}$ with suff. a. 1.

3 plur. masc. $\overset{\text{a}}{\text{a}}$ becomes $\overset{\text{a}}{\text{a}}$ with suff. b. or with , parag., excepting before $\overset{\text{a}}{\text{a}}$, $\overset{\text{a}}{\text{a}}$.

3 plur. fem. $\overset{\text{a}}{\text{a}}$ either $\overset{\text{a}}{\text{a}}$ with suff. c. or with , parag. $\overset{\text{a}}{\text{a}}$.

2 plur. masc. and fem. and 1 com. retain the forms صَلَّاهُ , صَلَّاهِي , صَلَّاهِي with suff. e.

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. صَلَّاهِي with suff. صَلَّاهِي . Yet the form صَلَّاهِي 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 صَلَّاهِي is changed into — over صَلَّاهِي ; but in the 1 sing., — remains; e. g. صَلَّاهِي . In respect to verbs 1 rad. — and — quiescent, it should be remarked, that where, in the regular verb, the first radical is without a vowel, — retains its — and — its — ; e. g. صَلَّاهِي . But where, in the regular verb, — stands over the first radical, this class of verbs retains it in the same manner; e. g. صَلَّاهِي with suff. صَلَّاهِي , صَلَّاهِي with suff. صَلَّاهِي . Defective verbs, or those with Med. Rad. doubled, retain — in the pret. unchanged, like the form صَلَّاهِي . The 3 fem. and 1 sing. change — into — ; e. g. صَلَّاهِي with suff. صَلَّاهِي ; but they remain unchanged before صَلَّاهِي and صَلَّاهِي ; e. g. صَلَّاهِي . 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. صَلَّاهِي (from صَلَّاهِي or صَلَّاهِي). But these forms are exceptions to this rule when standing before صَلَّاهِي and صَلَّاهِي .

B. FUTURE WITH SUFFIXES.

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

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

REM.—ا parag. of the 3 sing. fem. falls away, and is connected with the suff. after the form **لِصَلِّ**. 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 **ص** and **ص**. In the 3 sing. masc. with suff. of 3 person masc.; e. g. **تَصَلِّكَهٗ**, **ا** appears sometimes over **ه**. 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 لِصَلِّ لِيْ** *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 quadrilaterals, i. e. to Aph.; but examples are also found in Pe.; e. g. Ps. lxxi. 9. ed. Erpen. **لَا لِصَلِّ**, ed. Paris. **لِصَلِّ**, and in Pa. Ps. cxviii. 172, **لِصَلِّ**. 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 **تَصَلِّ** takes the suff. of the 3 per. sing. masc.; e. g. **تَصَلِّكَهٗ**, sometimes **ا** falls away; e. g. Matt. viii. 25, **تَصَلِّ**.

C. IMPERATIVE WITH SUFFIXES.

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

In the 2 sing. fem. of the form **صَلِّكَهٗ** with suff. b. **ا** quiessces in **ا**.

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

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

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

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

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

E. PARTICIPLE WITH SUFFIXES.

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

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

3 m.	3 f.	Plur. 1 c.	2 m.	2 f.
صُهَجْ	صُهَجْ	صُهَجْ	صُهَجْ	صُهَجْ
صُهَجْ	صُهَجْ	صُهَجْ	صُهَجْ	صُهَجْ
صُهَجْ	صُهَجْ	صُهَجْ	*	*
صُهَجْ	صُهَجْ	صُهَجْ	*	*
صُهَجْ	صُهَجْ	*	صُهَجْ	صُهَجْ
صُهَجْ	صُهَجْ	صُهَجْ	صُهَجْ	صُهَجْ
صُهَجْ	صُهَجْ	صُهَجْ	صُهَجْ	صُهَجْ
صُهَجْ	صُهَجْ	صُهَجْ	صُهَجْ	صُهَجْ
صُهَجْ	صُهَجْ	صُهَجْ	*	*
صُهَجْ	صُهَجْ	صُهَجْ	*	*
صُهَجْ	صُهَجْ	*	صُهَجْ	صُهَجْ
صُهَجْ	صُهَجْ	صُهَجْ	صُهَجْ	صُهَجْ
صُهَجْ	صُهَجْ	صُهَجْ	*	*
صُهَجْ	صُهَجْ	صُهَجْ	صُهَجْ	صُهَجْ
صُهَجْ	صُهَجْ	صُهَجْ	صُهَجْ	صُهَجْ
صُهَجْ	صُهَجْ	صُهَجْ	*	*
صُهَجْ	صُهَجْ	صُهَجْ	صُهَجْ	صُهَجْ
صُهَجْ	صُهَجْ	صُهَجْ	صُهَجْ	صُهَجْ
صُهَجْ	صُهَجْ	صُهَجْ	صُهَجْ	صُهَجْ
صُهَجْ	صُهَجْ	صُهَجْ	صُهَجْ	صُهَجْ

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

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

A. PRETER. WITH SUFFIXES.

(Comp. Table of Verbs ل with Suffixes.

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

The 3 sing. fem. كُتِبَتْ takes, unchanged, suff. a. 1. The same is true of the 1 sing. كُتِبْتُ .

2 sing. masc. كُتِبْتَ takes, unchanged, suff. c.

2 sing. fem. كُتِبْتِ attaches suff. b. to the form كُتِبْتِ .

3 plur. masc. كُتِبُوا is changed into كُتِبُوا (and كُتِبُوا) with suff. b.

3 plur. fem. كُتِبْنَ remains unchanged with suff. c.

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

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

B. FUTURE WITH SUFFIXES.

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

Rem. This mode of formation also occurs in Pa. and Aph. Sometimes also $\text{ـ}^{\text{خ}}$ takes the place of $\text{ـ}^{\text{ن}}$ in the suff. 3 sing. fem.; e. g. Matt. i. 19, تَعْرِضُ that he should dismiss her, or in Pa.; e. g. Luke xiii. 18, 20, أَبْرِكُنْ I shall liken it. And with the falling away of ـ ; e. g. أَسْهَبُ 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. أَشْفَى heal her. The same is true in the plur. masc. of the same conjugations. In the fem., the paragogic form with suff. c. is the usual one. (Compare 2, above.)

D. INFINITIVE WITH SUFFIXES.

In the infinit. Pe. 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.)

<i>Passive.</i>		<i>Active.</i>		
Plur.	Sing.	Plur.	Sing.	
كُنْتُمْ	كُنْتَ	كُنْتُمْ	كُنْتَ	} m. 2. } f. 2.
كُنْتُمْ	كُنْتُمْ	كُنْتُمْ	كُنْتُمْ	
كُنْتُمْ	كُنْتُمْ	كُنْتُمْ	كُنْتُمْ	} m. 1. } f. 1.
كُنْتُمْ	كُنْتُمْ	كُنْتُمْ	كُنْتُمْ	

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

General Remark.

Verbs of the form of **صَبَّأَ** *to console*, never lose the third radical letter **ا** 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. **صَبَّأَ**, **صَبَّأَ**, 3 pl. masc. **صَبَّأُوْا**, **صَبَّأُوْا**, fem. **صَبَّأْنَ**, **صَبَّأْنَ**, fut. 3 sing. masc. **يُصَبِّئُ**, **يُصَبِّئُ**, imperat. 2 sing. masc. **صَبِّئْ**, **صَبِّئْ**, fem. **صَبِّئِي**, **صَبِّئِي**, 2 plur. masc. **صَبِّئُوا**, **صَبِّئُوا**, fem. **صَبِّئْنَ**, **صَبِّئْنَ**.

Proper Form.	Sing. 1 c.	2 m.	2 f.																								
<i>ret. Sing. Pe.</i> { <i>3 m. Pa.</i> { <table style="display: inline-table; vertical-align: middle;"> <tr><td>آَ</td><td>آَ</td></tr> <tr><td>آَ</td><td>آَ</td></tr> </table>	آَ	آَ	آَ	آَ	<table style="display: inline-table; vertical-align: middle;"> <tr><td>آَ</td><td>آَ</td></tr> <tr><td>آَ</td><td>آَ</td></tr> </table>	آَ	آَ	آَ	آَ	<table style="display: inline-table; vertical-align: middle;"> <tr><td>آَ</td><td>آَ</td></tr> <tr><td>آَ</td><td>آَ</td></tr> </table>	آَ	آَ	آَ	آَ	<table style="display: inline-table; vertical-align: middle;"> <tr><td>آَ</td><td>آَ</td></tr> <tr><td>آَ</td><td>آَ</td></tr> </table>	آَ	آَ	آَ	آَ								
آَ	آَ																										
آَ	آَ																										
آَ	آَ																										
آَ	آَ																										
آَ	آَ																										
آَ	آَ																										
آَ	آَ																										
آَ	آَ																										
<table style="display: inline-table; vertical-align: middle;"> <tr><td><i>3 f.</i></td><td><i>Pe.</i> {</td><td>آَ</td></tr> <tr><td></td><td><i>Pa.</i> {</td><td>آَ</td></tr> </table>	<i>3 f.</i>	<i>Pe.</i> {	آَ		<i>Pa.</i> {	آَ	<table style="display: inline-table; vertical-align: middle;"> <tr><td>آَ</td><td>آَ</td></tr> <tr><td>آَ</td><td>آَ</td></tr> </table>	آَ	آَ	آَ	آَ	<table style="display: inline-table; vertical-align: middle;"> <tr><td>آَ</td><td>آَ</td></tr> <tr><td>آَ</td><td>آَ</td></tr> </table>	آَ	آَ	آَ	آَ	<table style="display: inline-table; vertical-align: middle;"> <tr><td>آَ</td><td>آَ</td></tr> <tr><td>آَ</td><td>آَ</td></tr> </table>	آَ	آَ	آَ	آَ						
<i>3 f.</i>	<i>Pe.</i> {	آَ																									
	<i>Pa.</i> {	آَ																									
آَ	آَ																										
آَ	آَ																										
آَ	آَ																										
آَ	آَ																										
آَ	آَ																										
آَ	آَ																										
1 c.	آَ	*	آَ																								
<table style="display: inline-table; vertical-align: middle;"> <tr><td><i>Peal.</i></td><td>آَ</td></tr> <tr><td><i>Plur. 3 m.</i></td><td>{</td></tr> <tr><td><i>Pael.</i></td><td>آَ</td></tr> </table>	<i>Peal.</i>	آَ	<i>Plur. 3 m.</i>	{	<i>Pael.</i>	آَ	<table style="display: inline-table; vertical-align: middle;"> <tr><td>آَ</td><td>آَ</td></tr> <tr><td>آَ</td><td>آَ</td></tr> <tr><td>آَ</td><td>آَ</td></tr> </table>	آَ	آَ	آَ	آَ	آَ	آَ	<table style="display: inline-table; vertical-align: middle;"> <tr><td>آَ</td><td>آَ</td></tr> <tr><td>آَ</td><td>آَ</td></tr> <tr><td>آَ</td><td>آَ</td></tr> </table>	آَ	آَ	آَ	آَ	آَ	آَ	<table style="display: inline-table; vertical-align: middle;"> <tr><td>آَ</td><td>آَ</td></tr> <tr><td>آَ</td><td>آَ</td></tr> <tr><td>آَ</td><td>آَ</td></tr> </table>	آَ	آَ	آَ	آَ	آَ	آَ
<i>Peal.</i>	آَ																										
<i>Plur. 3 m.</i>	{																										
<i>Pael.</i>	آَ																										
آَ	آَ																										
آَ	آَ																										
آَ	آَ																										
آَ	آَ																										
آَ	آَ																										
آَ	آَ																										
آَ	آَ																										
آَ	آَ																										
آَ	آَ																										
3 f.	<table style="display: inline-table; vertical-align: middle;"> <tr><td>آَ</td><td>آَ</td></tr> <tr><td>آَ</td><td>آَ</td></tr> </table>	آَ	آَ	آَ	آَ	<table style="display: inline-table; vertical-align: middle;"> <tr><td>آَ</td><td>آَ</td></tr> <tr><td>آَ</td><td>آَ</td></tr> </table>	آَ	آَ	آَ	آَ	<table style="display: inline-table; vertical-align: middle;"> <tr><td>آَ</td><td>آَ</td></tr> <tr><td>آَ</td><td>آَ</td></tr> </table>	آَ	آَ	آَ	آَ	<table style="display: inline-table; vertical-align: middle;"> <tr><td>آَ</td><td>آَ</td></tr> <tr><td>آَ</td><td>آَ</td></tr> </table>	آَ	آَ	آَ	آَ							
آَ	آَ																										
آَ	آَ																										
آَ	آَ																										
آَ	آَ																										
آَ	آَ																										
آَ	آَ																										
آَ	آَ																										
آَ	آَ																										
<i>Infjn.</i>	آَ	آَ	آَ																								
<table style="display: inline-table; vertical-align: middle;"> <tr><td><i>Imp.</i></td><td><i>Pe.</i> {</td><td>آَ</td></tr> <tr><td><i>2 m.</i></td><td><i>Pa.</i> {</td><td>آَ</td></tr> </table>	<i>Imp.</i>	<i>Pe.</i> {	آَ	<i>2 m.</i>	<i>Pa.</i> {	آَ	<table style="display: inline-table; vertical-align: middle;"> <tr><td>آَ</td><td>آَ</td></tr> <tr><td>آَ</td><td>آَ</td></tr> </table>	آَ	آَ	آَ	آَ	*	*														
<i>Imp.</i>	<i>Pe.</i> {	آَ																									
<i>2 m.</i>	<i>Pa.</i> {	آَ																									
آَ	آَ																										
آَ	آَ																										
2 f.	آَ	<table style="display: inline-table; vertical-align: middle;"> <tr><td>آَ</td><td>آَ</td></tr> <tr><td>آَ</td><td>آَ</td></tr> </table>	آَ	آَ	آَ	آَ	*	*																			
آَ	آَ																										
آَ	آَ																										
<i>Plur. 2 m.</i>	آَ	<table style="display: inline-table; vertical-align: middle;"> <tr><td>آَ</td><td>آَ</td></tr> <tr><td>آَ</td><td>آَ</td></tr> </table>	آَ	آَ	آَ	آَ	*	*																			
آَ	آَ																										
آَ	آَ																										
2 f.	آَ	آَ	*	*																							
<i>Futur. 3 m.</i>	آَ	آَ	آَ	آَ																							

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

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

Plur.			Sing.		
F.	C.	M.	F.	C.	M.
	ܐܘܪܝܢܐ	(we are)	ܐܘܪܝܢܐ		(I am) 1.
ܐܘܪܝܢܐ		ܐܘܪܝܢܐ	ܐܘܪܝܢܐ		ܐܘܪܝܢܐ 2.
ܐܘܪܝܢܐ		ܐܘܪܝܢܐ	ܐܘܪܝܢܐ		ܐܘܪܝܢܐ 3.

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

CHAPTER III.

THE NOUN.

§ 39. *Derivation of Nouns.*

1. Nouns, as in Hebrew and Chaldee, are primitive, derivative, and sometimes compounded. To primitives belong nouns of one and two syllables, which indicate animals, plants, metals, numbers, members of the bodies of animals, etc. (See *Gesenius, Lehrgeb.* p. 478, sq.). Inasmuch as they coincide with simple verbal forms, they are always recognized as nouns by the nature of the object which they designate; e. g. **صُفْرٌ** *flesh*, **أُورٌ** *gold*, **فِضَّةٌ** *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. **مَكْشَرٌ** *counsel*, from **مَكشَرَ** *to counsel*; **أَحْزَانٌ** *mourning*, from **أَحْزَأَ** *to mourn*; or by a mere change of the vowel; e. g. **مَلِكٌ** *king*, **أَهْجٌ** *fetter*; b) by the falling away of the radical letter; e. g. **أَسْرٌ** *sleep*, from **سَعَى**; **أَعْبَةٌ** *care*, from **عَبَّ**; **كَلْبٌ** *the heart*, from **كَلَبَ**; but especially c) by the addition of formative letters or of entire syllables. Those letters, if initial, are **ا**, **ع**, **د**, **ل**, **س**; if medial, they are **د** and **ع**; final, **ا**, **و**, **ل**. Several of these formative letters are sometimes found in the same noun; e. g. **أَلْفَابٌ** *scholar*, **مُلْكٌ** *dominion*, **رَحْمَةٌ** *compassion*, **أَلْفٌ** *flame*.

§ 40. *Nouns derived from Verbs.*

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

TABULAR VIEW

OF

NOUNS DERIVED FROM REGULAR AND IRREGULAR VERBS.

I. PARTICIPIAL FORMS.

A. OF PEAL.

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

Absolute state, { صَهْلًا	{ صَهْلًا
Emphat. state., { صَهْلًا	{ صَهْلًا
رَبِيْعٌ a man.	فَهْلٌ foolish.
رَبِيْعِيٌّ an associate.	صَهْلٌ rural, quiet.
رَبِيْعِيٌّ leprous.	مَرِيْضٌ sick.
رَبِيْعِيٌّ and رَبِيْعِيٌّ	نَهْلٌ
رَبِيْعِيٌّ mournful	نَهْلٌ pure.
	رَبِيْعِيٌّ and رَبِيْعِيٌّ
رَبِيْعِيٌّ equal.	رَبِيْعِيٌّ hard.
	رَبِيْعِيٌّ impure ; رَبِيْعِيٌّ much.

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

b. Usual Participial Forms of Peal.

a. Active.	β. Passive.	
Absolute state, { ضَهْلًا	{ ضَهْلًا	{ ضَهْلًا
Emphat. state, { ضَهْلًا	{ ضَهْلًا	{ ضَهْلًا
شَهِيدٌ a witness.	صَوْتٌ sound.	رَافِعٌ righteous.
ظُلْمٌ	عَدْوٌ	ظُلْمٌ
أَفْطَرٌ black.	تَبَاتٌ given.	أَرْدِيٌّ a hireling.
عَدُوٌّ	عَدُوٌّ and عَدُوٌّ	عَدُوٌّ
سَاطِرٌ an inhabitant.	كَلْبٌ cursed.	بَصِيٌّ dry.
عَمٌّ	نَسِيٌّ soft.	عَمٌّ
رَاعٍ a herdsman.	عَمٌّ blind.	تَبِيٌّ long-suffering.
عَدُوٌّ and عَدُوٌّ	عَدُوٌّ	عَدُوٌّ
كَبِيٌّ reviling.	مَشْهُورٌ renowned.	مَشْهُورٌ beloved.
عَدُوٌّ	مَأْدُونٌ free.	بَرِيٌّ rare.
رَاعٍ a herdsman.	عَدُوٌّ	
رَبِيٌّ a landlord.	مَخْفِيٌّ concealed.	
عَدُوٌّ and عَدُوٌّ	عَدُوٌّ and عَدُوٌّ	
رَافِعٌ a physician.	عَدُوٌّ m. رَافِعَةٌ f. beautiful.	
عَدُوٌّ and عَدُوٌّ		
مَرِيٌّ beautiful.	عَدُوٌّ and عَدُوٌّ	

نَبِيٌّ prophet, نَبِيَّةٌ prophetess.

Here belong also Abstract Nouns, as شِفَاءٌ healing, نَشْرٌ publication, مَأْدُونٌ freedom, رَافِعٌ and رَافِعَةٌ righteous, نَصَبٌ dryness.

c. With Immutable Vowels.

Ab. stat.,	{	صَهْلٌ	صَهْلَةٌ	صَهْلَةٌ	صَهْلَةٌ	صَهْلَةٌ	& with ة
Emph. ,	{	صَهْلٌ	صَهْلٌ	صَهْلٌ	صَهْلٌ	صَهْلٌ	صَهْلٌ
		فَهْلٌ	اَهْلٌ	اَهْلٌ	اَهْلٌ	اَهْلٌ	اَهْلٌ
		a plough-	small.	a blas-	اَهْلٌ	اَهْلٌ	a red
		man.		phemer.			(color).
		weak.	a mob,	a sower.	اَهْلٌ	اَهْلٌ	a friend.
			a rabble.				
		صَهْلٌ	صَهْلٌ	صَهْلٌ	صَهْلٌ	صَهْلٌ	صَهْلٌ
		a carpenter.	a preacher.	a ham-	صَهْلٌ	صَهْلٌ	black.
		and خَد	صَهْلٌ	and خَد	صَهْلٌ	صَهْلٌ	a possessor.
		a spend-	damp.	a giver.	صَهْلٌ	صَهْلٌ	and خَد
		thrift.	and خَد				
		صَهْلٌ	صَهْلٌ	صَهْلٌ	صَهْلٌ	صَهْلٌ	fortunate.
		a judge.	a destroyer.	mortal.	صَهْلٌ	صَهْلٌ	
		صَهْلٌ	صَهْلٌ	صَهْلٌ	صَهْلٌ	صَهْلٌ	divorce.
		a combatant.	a youth.	a barber.	صَهْلٌ	صَهْلٌ	a bill of
		صَهْلٌ	صَهْلٌ	صَهْلٌ	صَهْلٌ	صَهْلٌ	a cleft.
		an orator.	صَهْلٌ	صَهْلٌ	صَهْلٌ	صَهْلٌ	
		and كَد	and كَد.	and كَد	صَهْلٌ	صَهْلٌ	
		a seer.	mournful.	creator.	صَهْلٌ	صَهْلٌ	
		quiet.	صَهْلٌ	a mocker.	صَهْلٌ	صَهْلٌ	
		and هَ	صَهْلٌ				
		a baker.					

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

B. PARTICIPIAL FORMS.

a. Of the other Active Conjugations.

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

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

b. *Of the Passive Conjugations.*

Ethpeel.	Ethpaal.	Eshtaphal.
Usual form and } those with ك , ن }	Usual form and } those with ك , ن }	Usual form and } those with ك , ن }
ك and ن	ك and ن	ك and ن
كَلَّامٌ <i>entreat-</i> <i>ing.</i>	كَلَّامٌ <i>curdled.</i>	كَلَّامٌ <i>full.</i>
	كَلَّامٌ <i>renowned.</i>	
	ك	
	كَلَّامٌ <i>eloquent.</i>	

C. PARTICIPIAL FORMS OF LESS FREQUENT CONJUGATIONS.

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

Parel.	Taphel.	Qu. 1'-literals.
Usual form and } كَلَّامٌ }	Usual form and } كَلَّامٌ }	كَلَّامٌ <i>an accuser.</i>
كَلَّامٌ <i>a pitcher.</i>	كَلَّامٌ <i>an interpreter.</i>	
كَلَّامٌ <i>sudden.</i>	كَلَّامٌ <i>a pupil.</i>	

II. INFINITIVE FORMS.

A. OF PEAL.

a. *Simple Infinitive Forms—Segholates.*

Absolute state, { صَهْلًا	{ صَهْلًا	{ صَهْلًا
Emphat. state, { صَهْلًا	{ صَهْلًا	{ صَهْلًا
نَفْسًا the soul.	بَرَكًا rain.	صَهْبًا holiness.
كُفْرًا bread.	بُرْسًا morning.	صَهْنًا the knee.
هَد	طًا	هًا
بَطْلًا sea-grass.	أَمْنًا a lamb.	أَهْنًا a way.
بُرْبًا herbage.	قَد	
بُحْرًا a child.	دَيْلًا diligence, (for دَيْلًا).	
خَد and خَد	خَد and خَد	خَد and خَد
مَوْتًا death.	سَلَامًا peace.	بِرًّا goodness.
أَهْلًا a yoke.	بَيْتًا a dwelling.	نَهْضًا an end.
لًا and كَد	لًا and كَد	
بُرْبًا joy.	سَكَنًا rest.	
كَد	كَد	كَد
أَهْلًا a treasure.	كَلْبًا the heart.	صَهْدًا coldness.
لًا and كَد	لًا and كَد	لًا and قَد
عَظْمًا countenance.	عَمَلًا labor,	عَمَلًا anguish.

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

b. *Infinitive Forms with Immutable Vowels.*

Abs. stat. { مَهْلًا	{ مَهْلًا	{ مَهْلًا	{ مَهْلًا
Em. stat. { مَهْلًا	{ مَهْلًا	{ مَهْلًا	{ مَهْلًا
إِهْدًا a herd.	إِهْدًا a punc-	إِهْدًا seizure.	إِهْدًا folly.
إِهْدًا a work.	إِهْدًا ture.	إِهْدًا affiance.	إِهْدًا a king-
إِهْدًا	إِهْدًا gleaning.	إِهْدًا	إِهْدًا dom.
إِهْدًا a girdle.	إِهْدًا (and لا) إِهْدًا	إِهْدًا a fetter.	
إِهْدًا	إِهْدًا a howl-		
إِهْدًا ^٢ renown.	إِهْدًا		
إِهْدًا	إِهْدًا tradition.	إِهْدًا and كَدَّ	إِهْدًا and كَدَّ
إِهْدًا a vessel.	إِهْدًا	إِهْدًا talkative-	إِهْدًا favor.
إِهْدًا and كَدَّ	إِهْدًا	إِهْدًا	إِهْدًا and كَدَّ
إِهْدًا nature.	إِهْدًا a question.		إِهْدًا indecency.
إِهْدًا a flowing.	إِهْدًا and كَدَّ		إِهْدًا appearance.
إِهْدًا and كَدَّ	إِهْدًا perfume.		إِهْدًا posses-
إِهْدًا medita-	إِهْدًا a dwelling.		إِهْدًا sion.
إِهْدًا tion.	إِهْدًا and كَدَّ		إِهْدًا and كَدَّ
إِهْدًا reading.	إِهْدًا arrival.		إِهْدًا orna-
إِهْدًا	إِهْدًا fullness.		إِهْدًا ment.
إِهْدًا rest.	إِهْدًا		
إِهْدًا and كَدَّ	إِهْدًا confi-		
إِهْدًا a sprout.	إِهْدًا dence.		
	إِهْدًا and كَدَّ		
	إِهْدًا error.		

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

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

C. INFINITIVE FORMS OF THE LESS FREQUENT CONJUGATIONS.

Pael and Palpel.	Peael.	Pavel and Paiel.
<p>سُورِ السُّورِ <i>splendor.</i> سُورِ and سُورِ</p>	<p>اِسْتِغْفَارِ <i>in-</i> <i>nocence.</i></p>	<p>اِسْتِغْفَارِ <i>a worm.</i> سُورِ and سُورِ</p>
<p>اِسْتِغْفَارِ <i>motion.</i> سُورِ</p>		<p>اِسْتِغْفَارِ <i>a mystery.</i> Pali.</p>
<p>اِسْتِغْفَارِ <i>contam-</i> <i>ination.</i></p>		<p>اِسْتِغْفَارِ <i>astonish-</i> <i>ment.</i></p>
Pael.	Pamel.	Taphel.
<p>اِسْتِغْفَارِ <i>swiftness.</i></p>	<p>اِسْتِغْفَارِ <i>shame.</i></p>	<p>اِسْتِغْفَارِ <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. بَانِي a gardener, from بَانِي a garden ; سَائِي a seaman, from سَائ sail ; b) with the formative syllables بِي masc., بِي fem., (Patronymics or Gentile Nouns) ; e.g. رُومِي Roman, إِسْرَائِيلِي Israelitess ; with the falling away of the syllable و in names of towns ; e. g. أَفْصِي an Ephesian, from أَفْصَه ; or Feminine Abstract Nouns, terminating in بِي and بِي ; e.g. بِي youthfulness, from بِي a youth ; بِي blindness, from بِي blind ; بِي beginning, from بِي the head, principal ; c) diminutives with بِي or بِي masc. and بِي fem. attached to the noun ; e. g. بِي a little son, from بِي ; بِي a little brother, from بِي ; بِي a little daughter from بِي ; بِي a young dog, from بِي . Sometimes we find both forms in use ; e. g. بِي and بِي a manikin, from بِي . Diminutives from compound nouns also occur ; e. g. بِي from بِي ; also a double formation ; e. g. بِي a very little man, بِي a very little daughter.

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

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

ܐܘܦܩܐܘܢܐ fem. *corporeal* from ܐܘܦܩܐ; ordinal numerals (see § 50. 3); e. g. ܐܘܦܩܐܘܢܐ *the third*, from ܐܘܦܩܐ; c) by affixing the terminations ܢܐ masc., ܢܐܐ fem.; e. g. ܕܘܢܢܐܘܢܐ masc., ܕܘܢܢܐܘܢܐܐ fem.

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

§ 42. *Composite and Exotic Nouns.*

1. The formation of words by composition is more frequent in Syriac than in the other Semitic dialects, (see Michaelis, p. 151; Lud. de Dieu, pp. 73, 74). The words most frequently used in forming compounds are ܒܢܐ *son*; e. g. ܒܢܐܘܢܐ *man*, ܒܢܐܘܢܐܘܢܐ *voice*; ܚܘܢܐ *sir*; e. g. ܚܘܢܐܘܢܐ *enemy*; ܘܢܐ *much*; e. g. ܘܢܐܘܢܐ *householder*; ܘܢܐܘܢܐ *principal*; e. g. ܘܢܐܘܢܐܘܢܐ *firstling*; ܘܢܐܘܢܐ *house*; e. g. ܘܢܐܘܢܐܘܢܐ *corn-house*; sometimes ܐܘܢܐ *eating*; e. g. ܐܘܢܐܘܢܐ *adversary*. In changing the Concrete idea into the Abstract, either the last part of the compound word only is regarded; e. g. ܘܢܐܘܢܐ *hostility*, or both parts are changed into the feminine; e. g. ܘܢܐܘܢܐܐ *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; ܐܘܢܐܘܢܐ *ἀγία*, ܐܘܢܐܘܢܐܘܢܐ *εὐαγγελιον*, ܐܘܢܐܘܢܐܘܢܐ *εἰσαγωγή*, ܘܢܐܘܢܐ *πυργος*, ܘܢܐܘܢܐܘܢܐ *γεωμετρία*, ܘܢܐܘܢܐܘܢܐ *ἡγεμων*, ܘܢܐܘܢܐ *μαλλον*, ܘܢܐܘܢܐܘܢܐ *μαθηματα*, ܘܢܐܘܢܐܘܢܐ *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. **ܩܝܨܝܢܐ** *the Franks*, **ܐܠܡܢܝܢܐ** *Germany*, **ܐܢܓܠܝܢܐ** *England*, **ܩܝܨܝܢܐ** *Prince*, **ܗܢܪܝ** *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. **ܩܝܨܝܢܐ** *feet* from **ܩܝܨܝܢܐ**, etc.

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

REM.—1. The feminine ending ة is generally found in adjectives ; e. g. عُود masc. عُودَة fem. If the word ends with ا , this letter is changed into ة , and forms ة ; e. g. بَعْل masc. بَعْلَة fem. Gentile nouns and numerals ending with ا change that termination into ة ; e. g. بَشَر masc. بَشَرَة fem. Nouns with ة final are masculine when ة is a radical letter of the noun ; e. g. قَوْس bow, زِينَة ornament, زَيْتُونَة 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. سَافِلَة ship, سَبِيلَة way, سِجِّينَة rib, أَرْضَة earth, دَبَابَة pitcher, بَارِدَة well, جَمَلَة herd, جَيْشَة line of battle, أَمْرَة com. time, عِطْرَة leather bottle, سَيْفَة sword, com., كَمَلَة burden, مَهَلَة talent, حِجْرَة stone, بَطْنَة belly, لِسَانَة com. tongue, نَفْسَة soul, نَارَة fire, قَمَرَة com. moon, دِفْعَة shield, مُتَمَلِّكَة com. moth, فَرْعَة branch, مَضْجَعَة bed, رِيحَة com. wind, رُعبَة com. terror, سَمَاءَة com. firmament, سَهْلَة hades, سَهْلَة rust, سَمَاءَة com. heaven, شَمْسَة com. sun, شَمْسَة lily. Names of animals also are of the common gender ; e. g. مِفْطَرَة an ass, مِدْلَة a camel ; also the cardinal numbers from 20 to 100. Greek nouns retain their gender ; e. g. συνόδος 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 ܥܝܢ (ܠܝܢܐ masc. *two*, ܠܝܢܐܝܘܢܐ fem. *two*, ܠܝܢܐܝܘܢܐܝܘܢܐ *two hundred*, and ܠܝܢܐܝܘܢܐܝܘܢܐܝܘܢܐ *Egypt*); but they cannot be considered as a special form of the language. Pairs are usually expressed by the plural, and duality by the numeral *two*.

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

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

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

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

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

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

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

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

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

אֲדָם; e. g. אֲדָם וְחָוָה סְטֵוֹאִי Στωικοί, אֲדָם וְחָוָה פִּילִיפּוּסִי Φιλιππούς; and
neuters of this declension by אֲ; e. g. אֲרֵבֶבֶת κεφαλαία; the genitive
by אֲ; e. g. אֲרֵבֶבֶת אֲרֵבֶבֶת אֲרֵבֶבֶת ἀρχιεων; ες and ας of the third declension
are represented by אֲ, אֲ, אֲ and אֲ; e. g. אֲרֵבֶבֶת Καיסαρεύς,
אֲרֵבֶבֶת Πιλακας, אֲרֵבֶבֶת אֲרֵבֶבֶת Ἑλληνας; εις from the singular in εις
is represented by אֲ; e. g. אֲרֵבֶבֶת αιρεσεις; and the neuters
ending in ατα, are represented by אֲ and אֲ; e. g. אֲרֵבֶבֶת אֲרֵבֶבֶת
אֲרֵבֶבֶת אֲרֵבֶבֶת δογματα. Some of these plural endings occur in Latin
nouns; e. g. אֲרֵבֶבֶת annona; אֲרֵבֶבֶת castra. The same is
true in respect to Syriac words; e. g. אֲרֵבֶבֶת garden, for אֲ from
אֲרֵבֶבֶת (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 אֲ *one*. There are many nouns which never, or very seldom, occur in the absolute state; e. g. אֲרֵבֶבֶת heat, אֲרֵבֶבֶת situation, אֲרֵבֶבֶת bull, אֲרֵבֶבֶת death, etc.

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

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

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

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

from فَاوْء *fruit*, رَسْمًا from رَسْم *odor*, رَيْبًا from رَيْب *sight*, بَيْتًا from بَيْت *house*, etc.

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

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

C. Nouns in which —^{h} (in gutturals —^{r}) of the ultimate syllable falls away, and the vowel —^{r} 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 —^{r} or —^{h} reappears in inflection, or â is assumed in their stead (Decl. IV).

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

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

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

FEMININES.

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

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

Plural.

Singular.

emphat.	constr.	absol.	emphat.	constr.	absol.
صَاحِبَاتٌ	صَاحِبَاتٌ	صَاحِبَاتٌ	صَاحِبَةٌ	صَاحِبَةٌ	صَاحِبَةٌ
ذَافَاتٌ	ذَافَاتٌ	ذَافَاتٌ	ذَافَةٌ	ذَافَةٌ	ذَافَةٌ
مَدِينَاتٌ	مَدِينَاتٌ	مَدِينَاتٌ	مَدِينَةٌ	مَدِينَةٌ	مَدِينَةٌ

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

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

أَوْدَانٌ	أَوْدَانٌ	أَوْدَانٌ	أَوْدَانٌ	أَوْدَانٌ	أَوْدَانٌ
عَرَبَاتٌ	عَرَبَاتٌ	عَرَبَاتٌ	عَرَبَةٌ	عَرَبَةٌ	عَرَبَةٌ
أَيْدَانٌ	أَيْدَانٌ	أَيْدَانٌ	أَيْدَانٌ	أَيْدَانٌ	أَيْدَانٌ

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

مُتَقَاتٌ *Partner*, عِجْلَةٌ *Cow*.

مُتَقَاتٌ	مُتَقَاتٌ	مُتَقَاتٌ	مُتَقَاتٌ	مُتَقَاتٌ	مُتَقَاتٌ
عِجْلَاتٌ	عِجْلَاتٌ	عِجْلَاتٌ	عِجْلَةٌ	عِجْلَةٌ	عِجْلَةٌ

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

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

لُ	لُو	لُو	لُ	لُو	لُو
لُ	لُو	لُو	لُ	لُو	لُو
لُ	لُو	لُو	لُ	لُو	لُو

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

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

لُ	لُو	لُو	لُ	لُو	لُو
لُ	لُو	لُو	لُ	لُو	لُو
لُ	لُو	لُو	لُ	لُو	لُو
لُ	لُو	لُو	لُ	لُو	لُو
لُ	لُو	لُو	لُ	لُو	لُو

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

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

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

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

REM. 2. أَبٌ *father*, إِخْوَانٌ *brother*, سَوْفَلٌ *father-in-law*, are formed anomalously. The first two, with the suff. of the 1 sing., change $\text{—}^{\text{ر}}$ into — ; e. g. أَبٌ . The last takes — ; e. g. سَوْفَلٌ . Final ا before the other suffixes is changed into اَ ; e. g. أَبٌ , إِخْوَانٌ , سَوْفَلٌ , 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 أَبْنٌ *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 أَبْنٌ , 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, ا, ا) e. g. رَءِيس head, مَلِك master, مَلِيء lean, مِثْل midst, مِثْل partition, مِلْء native. To the latter class belong likewise those nouns whose penult. syllable is either a close one; e. g. مَرْبَع herbage, (gentile nouns with ا; e. g. نَازِرِيَّة Nazarite), or such as would have a close penult syllable, if the Syrians employed duplication of letters (= *Dagh. forte*); e. g. سُرْب thief.

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

Decl. II. This includes nouns, with َ and ُ , which have two consonants; e.g. **فَمْل** *name*, or two syllables, of which the penult. is either a mixed one as in **مُفَصِّلًا** (part. pass. Aph.), **مُفَعِّصٌ** *mighty*; or whose middle radical must be doubled; e.g. **فَضْرٌ** *a talent*; **فَرْجٌ** *sparrow*; or has an immutable vowel; e.g. **كَلِمَةٌ** *eternity*; **شَهِيدٌ** *witness*; **أَرْجَلٌ** *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 **كَلِمَاتٌ** with suff. **كَلِمَاتِي**, **كَلِمَاتِكُمْ**, and **كَلِمَاتِهِمْ**.

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

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

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 َ or ُ , which appears first in the emphat. state over the first radical. In this form the noun remains unchanged throughout its formations. They may as in Hebrew, be divided into derivatives of verbs with and without gutturals, and derivatives of **كَم** and **كَب** Verbs.

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

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

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

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

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

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

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

B. FEMININES.

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

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

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., **اَ** or **اِ** is inserted. This vowel is determined by the vowel belonging to corresponding masculine terminations; e. g. **صَلْوَاتٍ كَانَتْ** *widow*, (from **صَلْوَاتٍ كَانَتْ** masc.), emphat. state **صَلْوَاتٍ كَانَتْ**; **صَلْوَاتٍ كَانَتْ** (from **صَلْوَاتٍ كَانَتْ** masc.), emphat. state **صَلْوَاتٍ كَانَتْ**; before gutturals **اَ** is always the vowel inserted between the two consonants in the emphat.; e. g. **صَلْوَاتٍ كَانَتْ** *fowl*, emphat. state **صَلْوَاتٍ كَانَتْ**. In the reception of suffixes this declension agrees with decl. I; e. g. **صَلْوَاتٍ كَانَتْ**, **صَلْوَاتٍ كَانَتْ**, **صَلْوَاتٍ كَانَتْ** and **صَلْوَاتٍ كَانَتْ**.

REM.—Some insert **اِ**; e. g. **صَلْوَاتٍ كَانَتْ** *fall*, emphat. **صَلْوَاتٍ كَانَتْ**. So too **صَلْوَاتٍ كَانَتْ** *wonder*, **صَلْوَاتٍ كَانَتْ** *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. **مُصْبِرَةٌ** *female companion*, emphat. **مُصْبِرَةٌ لَئِيْلٌ**; **مُصْبِرَةٌ لَئِيْلٌ** *cow*, emphat. **مُصْبِرَةٌ لَئِيْلٌ**. Nouns of this class, taking a suff. in the sing., are treated like nouns in decl. I. and II.

REM. — Some nouns have several emphatic forms. Thus **أَمْصِرَةٌ** *alms*, has three emphatic forms; e. g. **أَمْصِرَةٌ**, **أَمْصِرَةٌ**, **أَمْصِرَةٌ**. In the same manner also are inflected **أَمْصِرَةٌ** *offering*, **أَمْصِرَةٌ** *terror*, **أَمْصِرَةٌ** *woman*, **أَمْصِرَةٌ** *fear*, etc. The following contractions in the emphat. state should be mentioned: **أَمْصِرَةٌ** for **أَمْصِرَةٌ** *new*, **أَمْصِرَةٌ** for **أَمْصِرَةٌ** from **أَمْصِرَةٌ** *vine*, **أَمْصِرَةٌ** for **أَمْصِرَةٌ** from **أَمْصِرَةٌ** *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 **ا** and **ا**; e. g. **أَمْصِرَةٌ** from **أَمْصِرَةٌ** *reproach*, **أَمْصِرَةٌ** from **أَمْصِرَةٌ** *animal*. If the masc. be monosyllabic the vowel of the first syllable falls away; e. g. **أَمْصِرَةٌ** from **أَمْصِرَةٌ** *girl*, (**أَمْصِرَةٌ** masc.). But in the constr. state, and in all the plurals, **ا** and **ا** are movable; e. g. **أَمْصِرَةٌ**, **أَمْصِرَةٌ**, **أَمْصِرَةٌ**, plur., **أَمْصِرَةٌ**, 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 **ا** instead of **ا** in the emphat. state. With this vowel **ا** forms the diphthong *ai*; e. g. **أَمْصِرَةٌ**, emphat. **أَمْصِرَةٌ** from **أَمْصِرَةٌ**.

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

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

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

§ 49. *Anomalous Nouns.*

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

These nouns are the following :

MASCULINES.

<i>Plural.</i>			<i>Singular.</i>			
<i>emphat.</i>	<i>constr.</i>	<i>absol.</i>	<i>emphat.</i>	<i>constr.</i>	<i>absol.</i>	
أَصْتًا	أَصْتٌ	أَصْتٌ	أَبًا	أَبٌ	أَبٌ	<i>Father.</i>
أَصْتًا	أَصْتٌ	أَصْتٌ				
بَنِيًا	بَنِيٌ	بَنِيٌ	بُنًا	بُنٌ	بُنٌ	<i>Son.</i>
بَنِيًا	بَنِيٌ	بَنِيٌ	بَيْتًا	بَيْتٌ	بَيْتٌ	<i>House.</i>
مَفَاتِيءَ	مَفَاتِيءٌ	مَفَاتِيءٌ	مَعًا	مَعٌ	مَعٌ	<i>Name.</i>
مَفَاتِيءَ	مَفَاتِيءٌ	مَفَاتِيءٌ				
مَآزِلًا	مَآزِلٌ	مَآزِلٌ	مَآزِلًا	مَآزِلٌ	مَآزِلٌ	<i>Place.</i>

FEMININES.

أُمَّةً	أُمَّةٌ	أُمَّةٌ	أُمَّةً	أُمَّةٌ	أُمَّةٌ	<i>Mother.</i>
أُمَّةً	أُمَّةٌ	أُمَّةٌ	بِنًا	بِنٌ	—	<i>Daughter.</i>
أُمَّةً	أُمَّةٌ	أُمَّةٌ	أُمَّةً	—	—	<i>Sister.</i>
أُمَّةً	أُمَّةٌ	أُمَّةٌ	أُمَّةً	أُمَّةٌ	أُمَّةٌ	<i>Maiden.</i>
أُمَّةً	أُمَّةٌ	أُمَّةٌ	أُمَّةً	أُمَّةٌ	أُمَّةٌ	<i>Ell.</i>
أُمَّةً	أُمَّةٌ	أُمَّةٌ	أُمَّةً	أُمَّةٌ	أُمَّةٌ	<i>People.</i>
أُمَّةً	أُمَّةٌ	أُمَّةٌ	أُمَّةً	أُمَّةٌ	أُمَّةٌ	<i>Year.</i>
أُمَّةً	أُمَّةٌ	أُمَّةٌ	أُمَّةً	—	—	<i>Lip.</i>
أُمَّةً	أُمَّةٌ	أُمَّةٌ	أُمَّةً	أُمَّةٌ	أُمَّةٌ	<i>Place.</i>

Paradigms of Nouns

A. MASCULINE NOUNS.

SINGULAR.	Decl. II.	Decl. IV.	Decl. V.	
Stat. absol.	شَهِيدٌ <i>Witness.</i>	مَلِكٌ <i>King.</i>	بُيُوتٌ <i>Boy.</i>	شَرَابٌ <i>Drink.</i>
Suff.Sing. 1 c.	شَهِيدِي	مَلِكِي	بُيُوتِي	شَرَابِي
2 m.	شَهِيدِكَ	مَلِكِكَ	بُيُوتِكَ	شَرَابِكَ
2 f.	شَهِيدِكِ	مَلِكِكِ	بُيُوتِكِ	شَرَابِكِ
3 m.	شَهِيدِهِ	مَلِكِهِ	بُيُوتِهِ	شَرَابِهِ
3 f.	شَهِيدِهَا	مَلِكِهَا	بُيُوتِهَا	شَرَابِهَا
Suff.plur. 1 c.	شَهِيدِنَا	مَلِكِنَا	بُيُوتِنَا	شَرَابِنَا
2 m.	شَهِيدِكُمْ	مَلِكِكُمْ	بُيُوتِكُمْ	شَرَابِكُمْ
2 f.	شَهِيدِكُنَّ	مَلِكِكُنَّ	بُيُوتِكُنَّ	شَرَابِكُنَّ
3 m.	شَهِيدِهِمْ	مَلِكِهِمْ	بُيُوتِهِمْ	شَرَابِهِمْ
3 f.	شَهِيدِهَا	مَلِكِهَا	بُيُوتِهَا	شَرَابِهَا

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

PLURAL.	شَهِيدٌ	مَلِكٌ	بُيُوتٌ	
Suff.sing. 1 c.	شَهِيدِي	مَلِكِي	بُيُوتِي	شَرَابِي
2 m.	شَهِيدِكَ	مَلِكِكَ	بُيُوتِكَ	شَرَابِكَ
2 f.	شَهِيدِكِ	مَلِكِكِ	بُيُوتِكِ	شَرَابِكِ
3 m.	شَهِيدِهِ	مَلِكِهِ	بُيُوتِهِ	شَرَابِهِ
3 f.	شَهِيدِهَا	مَلِكِهَا	بُيُوتِهَا	شَرَابِهَا
Suff.plur. 1 c.	شَهِيدِنَا	مَلِكِنَا	بُيُوتِنَا	شَرَابِنَا
2 m.	شَهِيدِكُمْ	مَلِكِكُمْ	بُيُوتِكُمْ	شَرَابِكُمْ
2 f.	شَهِيدِكُنَّ	مَلِكِكُنَّ	بُيُوتِكُنَّ	شَرَابِكُنَّ
3 m.	شَهِيدِهِمْ	مَلِكِهِمْ	بُيُوتِهِمْ	شَرَابِهِمْ
3 f.	شَهِيدِهَا	مَلِكِهَا	بُيُوتِهَا	شَرَابِهَا

§ 50. *Adjectives and Numerals.*

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

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

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

The numbers from 1 to 10 are the following :

C A R D I N A L S .

Fem.	Masc.		Fem.	Masc.	
ܫܘܪܐ	ܫܘܪܐ	1.	ܐܠܘܢ	ܐܠܘܢ	6.
ܠܘܘܒܐ	ܠܘܘܒܐ	2.	ܘܘܠܐ	ܘܘܠܐ	7.
ܠܘܠܐ	ܠܘܠܐ	3.	ܠܘܠܐ	ܠܘܠܐ	8.
ܐܘܘܘܘܐ	ܐܘܘܘܘܐ	4.	ܠܘܠܐ	ܠܘܠܐ	9.
ܫܘܘܘܘܐ	ܫܘܘܘܘܐ	5.	ܘܘܠܐ	ܘܘܠܐ	10.

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

The tens from 30 to 90 are expressed by the plural of the cardinals from 3 to 9; e. g. ܠܘܠܐܘܢ 30, ܐܘܘܘܘܐܘܢ 40, ܫܘܘܘܘܐܘܢ 50, ܘܘܠܐܘܢ 60, ܘܘܠܐܘܢ 70, ܠܘܠܐܘܢ 80, ܠܘܠܐܘܢ 90. The plural of 10 (ܘܘܠܐܘܢ) represents 20. All plurals are of the common gender. ܠܘܠܐܘܢ signifies 100, ܘܘܠܐܘܢ 200, ܠܘܠܐܘܢ ܠܘܠܐܘܢ 300, etc., with the preceding unit in the feminine. ܠܘܠܐܘܢ signifies 1000 (instead of ܠܘܠܐܘܢ or ܠܘܠܐܘܢ, emphat. ܠܘܠܐܘܢ, plur. ܠܘܠܐܘܢ, ܠܘܠܐܘܢ); ܠܘܠܐܘܢ ܠܘܠܐܘܢ 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.
بِعَشْرٍ	بِعَشْرًا	11.	عَشْرًا	عَشْرًا
ثَلَاثَ عَشْرٍ	ثَلَاثَ عَشْرًا	12.	عَشْرًا	عَشْرًا
أَرْبَعَةَ عَشْرٍ	أَرْبَعَةَ عَشْرًا	13.	عَشْرًا	عَشْرًا
خَمْسَةَ عَشْرٍ	خَمْسَةَ عَشْرًا	14.	عَشْرًا	عَشْرًا
سِتَّةَ عَشْرٍ	سِتَّةَ عَشْرًا	15.	عَشْرًا	عَشْرًا
سَبْعَةَ عَشْرٍ	سَبْعَةَ عَشْرًا		عَشْرًا	عَشْرًا
			عَشْرًا	عَشْرًا

The intermediate numbers from 21 to 29, 31 to 39, etc., are formed by the numeral representing the number of tens, followed by the numeral under ten preceded by **و**; e. g. **ثَلَاثَ عَشْرٍ وَثَلَاثًا** masc. 33, **عَشْرًا وَسِتَّةً** fem. 65. Sometimes the units precede; e. g. **أَرْبَعًا وَعَشْرًا** 24, etc. So if the number of numerical words combined be large, the greater numerals are always placed before the smaller; e. g. **أَلْفٌ وَثَلَاثُونَ وَعَشْرًا وَسَبْعًا** 1827.

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

ORDINALS.

Fem.	Masc.		Fem.	Masc.
أُولَى	أَوَّلًا	<i>the first.</i>	أُولَى	أَوَّلًا
ثَانِيَةً	ثَانِيًا	<i>the second.</i>	سَابِعَةً	سَابِعًا
ثَلَاثِيَةً	ثَلَاثِيًا	<i>the third.</i>	أَثْنَيْ عَشْرًا	أَثْنَيْ عَشْرًا
رَابِعَةً	رَابِعًا	<i>the fourth.</i>	أَثْنَيْ عَشْرًا	أَثْنَيْ عَشْرًا
خَامِسَةً	خَامِسًا	<i>the fifth.</i>	عَشْرًا	عَشْرًا
			عَشْرًا	عَشْرًا

The tens of ordinals from 20 are expressed, as in Hebrew, either by cardinal numbers or by the addition thereto of the terminations אֶּ masc., אֵּ fem.; e. g. אֶּשְׁבַּע, אֵּשְׁבַּע, אֶּזְבִּיעַ, אֵּזְבִּיעַ, etc. The units are put after; e. g. אֶּשְׁבַּע־אֶּ, אֵּשְׁבַּע־אֵּ.

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. אֶּשְׁבַּע־אֶּ fem., אֵּשְׁבַּע־אֵּ masc. *the eleventh*, אֶּשְׁבַּע־אֵּ fem., אֵּשְׁבַּע־אֶּ masc. *the twelfth*, etc. Sometimes the ordinal 10 is united with a cardinal number and the word is preceded by ׀; e. g. ׀אֶּשְׁבַּע, ׀אֵּשְׁבַּע, etc.

REM.—The Syrians, like the Hebrews, express the idea of a *part*, by a feminine form and the insertion of אֵּ after the first radical letter; e. g. אֵּשְׁבַּע, אֵּזְבִּיעַ, *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: אֵּ so, אֵּ not, אֵּ there, אֵּ here.

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

أَبْنَاءٌ *at last*, أَوَّلًا *at first*, لَمَّا *again*, إلهًا *godly*,
 بِرُفْقٍ *in short*, إلهيًا *Hebraically*, الْيَوْمَ *today*.

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

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

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

§ 52. Prepositions.

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

the following consonant is vacant ; e. g. كَلَّكَتْ , صَعْفَا , or when the vowel falls back from the quiescents ا or و ; e. g. صَفَا from مِا for مِا ; كَلَّكَتْ for كَلَّكَتْ . Before words which begin with ا , و or و , the vowels, in which these letters quiesce, fall back upon the preceding prefix; e. g. كَلَّكَتْ , كَلَّكَتْ , كَلَّكَتْ from كَلَّكَتْ , etc.

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

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

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

*Instead of saying that ا quiesces in ا the author should have said that ا takes the vowel ا with ا quiescing in it, as ا 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*, **كَمَا** *as, since*, **أَوْ** *or*, **هَذَا** *hence*, **كَمْ** (for this preposition in questions see § 51. 3. Rem.) *namely*, **لَعَلَّ** *lest*.

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

2. Compound Conjunctions are ; a) with **إِ** ; e. g. **إِ** **كَلِمَةٍ** *if*, **إِ** **لَمْ** **يَكُنْ** **إِلَّا** *unless*, **إِ** **عَلَىٰ** *although*, **إِ** **بِ** **أَمْرٍ** **وَأَمْرٍ** *if but*, **إِ** **بِ** **أَمْرٍ** — **إِ** **بِ** **أَمْرٍ** *be it—be it* ; b) with **لَعَلَّ** ; e.g. **لَعَلَّ** *lest*, especially after prepositions ; e. g. **لَعَلَّ** **أَمْرٍ** *as*, **لَعَلَّ** **أَمْرٍ**, **لَعَلَّ** **أَمْرٍ** **وَأَمْرٍ** *and* **لَعَلَّ** **أَمْرٍ** *because*, **لَعَلَّ** **أَمْرٍ** *lest*, **لَعَلَّ** **أَمْرٍ** *until* ; c) with other conjunctions ; e. g. **هَذَا** *hence*, **الآن** *now*, **لِذَا** *therefore*, **كَمَا** *although*. From the Greek are borrowed **إِلَّا** *ἀλλὰ*, **وَأَمْرٍ** *καὶ*, **لَعَلَّ** *ὅτι*, **لَعَلَّ** *μὲν*.

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

P A R T T H I R D
S Y N T A X .

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. α) by the genitive ; e.g. Matt. iii. 11. **أَنَا لَأُفَعِّلُكُمْ** *whose shoes I am not worthy to unloose*, John xix. 11., Ephes. vi. 20 ; β) by the dative ; e. g. Kirsh. ii. 2. **لِي** *but no one comes to me*, Luke xxiii. 41 ; γ) by the accusative ; e.g. Kirsh. iv. 7.-9. **أَنَا أَسْأَلُكُمْ** *what you seek to find in the night, I seek to find in the day time, and find it not.*

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

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

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

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

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

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

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

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

B. SUFFIXES

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

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

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

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

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

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

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

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

This manner of expression is used particularly when a stronger emphasis is required than is indicated by the mere suffix; e. g. Matt. vi. 13. **بِكْرَتِكُمْ مَلَكُوتُكَ** *thine is the kingdom*; Barh. 146, 1. **بِكْرَتِكُمْ كَنِيسَتُنَا** *our great church in Haran*. If the suff. to the noun be also repeated, it indicates (emphatically) the Greek possessives $\epsilon\mu\delta\varsigma$ $\sigma\delta\varsigma$, &c.; e. g. John iv. 34. **كَنِيسَتُنَا بِكْرَتِكُمْ** $\epsilon\mu\delta\text{v}$ $\beta\epsilon\gamma\acute{\omega}\mu\alpha$; vii. 6; xv. 9; Rom. 3.7. The same repetition of the suffix occurs also in prepositions; e. g. II Cor. v. 19. **عِنْدَ بِكْرَتِكُمْ** $\epsilon\nu$ $\eta\mu\acute{\iota}\nu$; I John ii. 2, and in certain forms of expression; e. g. Matt. xxvii. 4. **كَلِمَةً كَلِمَةً** $\tau\acute{\iota}$ $\pi\rho\delta\varsigma$ $\eta\mu\acute{\alpha}\varsigma$; John xxi. 22.

REM. 2.—We should mention the use of the suff. in **فُنَيْدُكَ**, **فُنَيْدِي**, for the pronoun of the second, and in **خَصْبَتِي**, **أَمَلِي**, **خَصْبِي**, for the pronoun of the first person, when the discourse is addressed to superiors; e. g. Genesis xlv. 16. **مَاذَا نَقُولُ لَكَ فُنَيْدِي** *what shall we say to thee (my lord)?* **سُوءَاتُ خَصْبَتِنَا** *our (thy servants') iniquity*; verse 32. So kings in speaking of themselves use **مَلِكِي**; e. g. Esth. viii. 8. **اَللَّهُمَّ كْتُبْ لِي فِي مَلِكِي** *write in (my) the king's name*; and in reference to God, **كَلِمَتِي** is used; e. g. Gen. v. 1. Also **فُنَيْدُكَ** stands connected with the second and third persons; e. g. Mark xii. 37. **فُنَيْدُكَ** *he calls him his (my) Lord*, and differs from **فُنَيْدِي**, 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 **وَأَنَّ** (**وَأَنَّ**) (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. **تَكِبِ سَهْ مَكَلَا اِنْبَا حَكَلَا** *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. **اَهْ لَاسَبِي سَهْ مَكُصَبِي** *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. **بِعَا سَهْ مَكُصَبِي** *by faith is a man justified*. **سَهْ** is sometimes connected with a plural; e. g. Ephr. I. 214, D. **سَهْ مَكُصَبِي سَهْ مَكُصَبِي** *on account of his wives and children*.

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

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

to the Aramæans ; Ephr. I. 266, B. **صَمَرَ كَات مَهَمَا** *Moses stood up* ; Matt. iii. 2. **بِمَهَمَا كَات مَلَكُوتَا** *the kingdom of heaven is near* ; the same is true frequently, after **مَهَمَا** (= *to depart from this life*) ; e. g. John xi. 14. **كَات مَهَمَا كَات** *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. **مَهَمَا** *to believe* ; John xi. 31 ; **مَهَمَا** *to make*, Barh. 217, 10 ; **مَهَمَا** *to be foolish*, Rom. i. 22 ; and even after **يُوسُف** 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. **مَهَمَا مَهَمَا مَهَمَا** — **مَهَمَا مَهَمَا** *he brought out all of the silver coin and heaped (it) up before him* ; particularly the neuter ; e. g. Gen. xxiv. 49. **مَهَمَا مَهَمَا** *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. **مَهَمَا مَهَمَا مَهَمَا** *we esteem and honor it*.

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

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

3. Finally, a pleonastic suffix is attached to prepositions thus ; a) **مَهَمَا** 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. **ܐܘܘܪܘܢܐ ܕܥܘܠܡܐ** *according to (it) the law*; John i. 42. **ܘܥܘܒܕܐ ܕܝܫܘܥ** *to (him) Jesus*; xviii. 15; **ܕܡܪܝܢܐ** Rev. v. 11; **ܕܠܘܟܐ** Luke xxiii. 7; **ܕܩܘܡܐ** Rom. viii. 3. **ܕܡܫܘܒܐ ܕܝܫܘܥ** *for (it) sin*; **ܕܥܘܠܡܐ** Acts iii. 6; **ܕܠܘܟܐ** Rom. xiii. 6; Barh. 74, 18. **ܕܡܫܘܒܐ ܕܝܫܘܥ** *against (him) the tyrant*; **ܕܡܫܘܒܐ** 76, 11; **ܕܡܫܘܒܐ** Luke v. 19; b) or the preceding preposition with the suffix is repeated before the noun; e. g. Luke ii. 8. **ܕܡܫܘܒܐ ܕܡܫܘܒܐ** *in (it) the field*; Barh. 192, 7; Assem. I. 27, 1, 29; Ephr. I. 87, B; **ܕܡܫܘܒܐ ܕܡܫܘܒܐ** John ii. 2. **ܕܡܫܘܒܐ ܕܡܫܘܒܐ** *to (it to) the feast*; **ܕܡܫܘܒܐ** Acts viii. 35; **ܕܡܫܘܒܐ** Acts ix. 21, etc.

General Remark on Personal Pronouns.

In Syriac, we also find in personal pronouns *enallage*; a) of *number* in **ܕܡܫܘܒܐ**; e. g. Barh. 166, 6. **ܕܡܫܘܒܐ ܕܡܫܘܒܐ ܕܡܫܘܒܐ** *there were among them twenty women and ten children*; in words whose plural only is used; e. g. Luke xxiii. 45. **ܕܡܫܘܒܐ ܕܡܫܘܒܐ** *the veil of the temple was rent (in its midst) in twain*. The same is true in the dual; e. g. Hebrews xi. 26. **ܕܡܫܘܒܐ ܕܡܫܘܒܐ** *the treasures (of it) Egypt*; Barh. 108, 2; b) of *gender*; e. g. Michael. Chr. 20, 9, 10. **ܕܡܫܘܒܐ ܕܡܫܘܒܐ** — **ܕܡܫܘܒܐ** *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. **ܕܡܫܘܒܐ ܕܡܫܘܒܐ** — **ܕܡܫܘܒܐ** *they found a great many men, — and these also they led into captivity*; **ܕܡܫܘܒܐ** 580, 1, 2; **ܕܡܫܘܒܐ** 591, 5, 6; **ܕܡܫܘܒܐ** 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 ؟** *there, where* John baptized ; verse 40 ; Barh.82,2 ; **أَيْنَ ؟** *whither ?* ; **أَيْنَ ؟** *thither, where* ; e. g. John xiii. 36. **أَيْنَ ؟** *whither I go* ; Barh. 198, 13 ; Assem.I. 27 ; 2.3.v. **أَيْنَ ؟** *how ?* ; **أَيْنَ ؟** *just as* ; e. g. John iii. 14 ; v. 26 ; xiii. 33 ; **أَيْنَ ؟** *when ?* ; **أَيْنَ ؟** *when, as* ; e. g. v. 25. **أَيْنَ ؟** *when they shall hear* ; **أَيْنَ ؟** *how much ?* ; **أَيْنَ ؟** *so much* ; e. g. John vi. 11. **أَيْنَ ؟** *as much as they would.* ; gives the same meaning sometimes to nouns ; e.g. **أَيْنَ ؟** *place* ; **أَيْنَ ؟** *where* ; e.g. John iii. 8.

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

§ 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 הַזֶּה and הַהוּא (§ 17. 1. Rem.); e. g. Matt. v. 47. Sometimes הַזֶּה may be translated by *hicce*; e. g. John xix. 19.

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

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

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

or so that מִי follows with ? preceding; e. g. I Sam. xii. 3.

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

the noun; e. g. Matt. xxii. 20. $\text{בְּמַה וְבְמַה הַזֶּה הַכְּתוּבָה}$ *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. לְמִי אֶתְּנֶה *to whom shall I give?* Matt.

xii. 27. בְּמַה *whereby?*

REM.—Sometimes מִי occurs instead of the relative in the indirect question, without ? following it; e. g. Matt. xxiv. 42.

$\text{מִי הַשָּׂעֵרָה הַזֹּאת תָּבִיא}$ *at what hour your lord will come?* and

מַה הַאֱמֻנָה includes מִי הַאֱמֻנָה ; e. g. John xviii. 38. מַה הַאֱמֻנָה *what is truth?* vii. 20.

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

A. REFLEXIVE PRONOUNS.

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

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

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

B. OTHER PRONOUNS.

The other pronouns are thus expressed :

1. *This, that*, see § 56. 3.
2. *Each, every*, are expressed ; a) as substantives, by **كُلٌّ** Gen. xl. 5 ; **أَيُّ** 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 ; 1 John iv. 3 ; **كُلِّ** Assem. I. 11, A. 19 ; β) by a repetition of the noun defined by *each, every* ; e. g. II Kings

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

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

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

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

lowed by **مَقْبُولٌ** Matt. x. 26; with **مَقْبُولٌ** preceding, II Cor. vi. 10; without **مَقْبُولٌ** James iv. 2; b) as adjectives, by **لَا** after the noun, with the verb, I Cor. ii. 9. **لَا كُنْزٌ لَّا مَبْذُورٌ** *no eye hath seen it*; before the noun, Rom. viii. 39. **لَا صَانِعٌ** *no creature*; by **كَلِمَةٌ** with the noun following, Luke iv. 24. **لَا نَبِيًّا** *no prophet*; Heb. iv. 13; with the noun preceding, Eph. v. 5; with the words standing between, John xv. 22. **لَا كَلِمَةً لَّا كَانَتْ لَهَا** *they would have had no sin*.

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

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

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

וְהַיֵּהוּא אֲחֵרִים — אֵלֶּיךָ, John vii. 40. *Some this—others that*, by
 אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ Acts xix. 32.

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

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

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

فَكَتَسَ فَعِ دُمَا with the same blood ; with دَمَا and the noun following ; e.g. Assem. I.415,3. دَمَكَتَسَ دُمَا the same year ; 416, 1 ; d) sometimes by نَعْمَا and صَدَمَا with suffix (§ 58. A), Matt. iv. 6 ; John v. 26, 43.

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

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

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

11. As great—as (*tantus quantus*) is expressed by مَبَا ; e.g. Barh. 190, 16. مَبَا مَبَا مَبَا — مَبَا they saw no need so great as on this day. Of which nature—of such, or so as (*talis--qualis*), are expressed by مَبَا — مَبَا ; e.g. Assem. I.39 ; 17,18. مَبَا مَبَا مَبَا — مَبَا as the statue which thou hast seen, so is he. This latter idea alone is also expressed by مَبَا and a pronoun following ; e.g. John iv. 23 ; مَبَا مَبَا 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. **רָאִינוּ כּוֹכַב** *we have seen his star* ; **אָנֹכִי בָא לְעָבְדְּךָ** *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. **בָּא יֵשׁוּעַ לְיִרוּשָׁלַם** *Jesus came to Jerusalem* ; John ii.22. **זָכוֹרָם לְתַלְמִידָיו** *his disciples remembered* ; β) after particles (when something *actual* is denoted), e.g. **דְּבָרָם**, Barh. 68,12. **דְּבָרָם לֹא חָזְקוּ** *since they did not receive* ; line 4. **דְּבָרָם** *until that* ; Matt. i. 25. **דְּבָרָם** *until she brought forth* ; Barh. 24, 6 ; **דְּבָרָם** *until he died* ; 213, 18 ; 217, 3 ; Assem. I. 31,17 ; Ephr. I. 196, F ;

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

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

2. It denotes the *Present Tense*;

a) in verbs of *quality and condition*; e. g. Matt. xvi. 2, 3. **عَبَّوْا اَلْاَنْبِيَا** *the sky is red*; John iv. 35. **عَبَّوْا** *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. **عَبَّوْا** *the Lord looks down*; xxv. 2; c) when it denotes a state or condition; e.g. Gen. iv. 6. **عَبَّوْا** *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. **عَبَّوْا** *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. **عَبَّوْا** *he promised that he would give*; b) the *completed future* (*futurum exactum*) after **عَبَّوْا**; e.g. Mark xii. 25. **عَبَّوْا** *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*, (**اَوْتَمَّ** with a participle or adjective); e. g. I Thess. v. 6. **عَبَّوْا** *let us be watchful*; verse 8; Eph. ii. 11; Tit. ii. 9, 10; b) of

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

REM.—In the first case (under *a*, above) יִהְיֶה is sometimes wanting; e. g. Matt. ix. 17. $\text{וְלֹא מִתְּקַיְמֵי אֵלֶּיךָ}$ *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 כִּי *oh, that*, denotes the *optative* (§ 65) ; e. g. Rev. iii. 15. $\text{כִּי הָיִיתָ קָרֵב}$ *oh, that thou wert cold* ; Ephr. III. 284. $\text{כִּי לֹא הָיִיתָ מֵת}$ *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 יָשַׁב occurs as an *Imperative* in connection with an adjective or participle ; e. g. Mark v. 34. $\text{יָשַׁב וְהָיָה לְךָ כַּמֶּלֶךְ}$ *love your brethren* ; I Pet. ii. 13 ; iv. 9 ; after preceding imperatives ; e. g. Luke x. 37. $\text{יָשַׁב וְהָיָה לְךָ כַּמֶּלֶךְ}$ *πορεύεαι, και σὺ ποιεῖς ὁμοίως* ; I Pet. iii. 15 ;

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

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

§ 61. *Use of the Future.*

1. The Future stands;

a) for the *Absolute Future*; e. g. *Matt.* xxiv. 35. **וְעָלְמָא וְזֵמְרָא וְזֵמְרָא וְזֵמְרָא** *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 בְּשֵׁם אֵלָיו** *if another shall have come in his own name, him will ye receive*; viii. 28. xv. 7, 10.

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

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

3. It serves to express the following Moods;

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

John vii. 37. **לֵּיָאָהוּבָא לְיָנִי וְשָׁרַבְתִּי** *let him come to me and drink*; Barh. 79, 1. **כָּתְבָהּ עַתָּה** *now let him die*; β) after **וְ**, **לֵּי** with a preceding present or imperative; e. g. John v. 10. **לֹא חָקֵק לְךָ לְבַעֲצוֹתָ כִּי תִשָּׂא** *it is not lawful that thou should'st carry thy bed*; vi. 12. **וְלֹא תִרְצֶוּ שָׂמַעְתֶּם** — *gather—that nothing be lost*; Matt.xxvi.41; Assem.I.377.10, 11,13; b) of the *Imperfect*; a) in conditional clauses; John ix. 22. **אִם יִשָּׁחַד אִישׁ אֶת אֵיבוֹ הֲיִשָּׁחַד** *if any man should confess concerning him*; β) after a preceding imperfect; e. g. John ii. 25. **וְלֹא חָשַׁבְתִּי לְעֵדוּתִי** *it was not needful that any one should testify*; after a preterite; v.27. **וְעָלְמָתָא דְּבִישׁוֹתָא דְּחַבְרַתָּא** *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. **וְהָיוּ עֹשִׂים** — *they were gone that they might buy*; γ) sometimes with **וְ** appended; e.g. Ephr. I. 223, C. **וְיִשְׁתַּחֲוֶה** *how he would do*; Assem. I. 297, B. 3. v. E; c) of the *Perfect* sometimes, in conditional clauses, after **אִם** and **אִלּוּ** (*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. **וְהָיוּ מִן מַעֲשֵׂי הַיָּמִים הַהֵם** *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. **וְיִשְׁתַּחֲוֶה** *that he might go and see*; John iv. 40. **וְהָיוּ עֹשִׂים** *they entreated him that he would remain with them*; verse 47; v. 14; Rom. vi. 1. **וְנִשְׁאָרְנוּ** *what shall we say, shall we continue?* Gen. ii. 16, 30, 31; Luke xviii. 7; John vi. 28; Heb.

i. 6 ; Barh. 63, 19. **כָּל־אֶחָד־וְאֶחָד־לֹא־יָמוּת׃** every one who offered not should die ; 68, 18 ; Mark ix. 49. **כָּל־זְבִיחַ־לְלֵחָלֵךְ־יִמָּלֵחַ׃** every sacrifice should be salted with salt ; Prov. xx. 9 ; **כִּי־יֹאמַר׃** who can say? By way of circumlocution, may and should are expressed by **יָכֹל** ; e. g. I Cor. xi. 7 ; must—by **יָכֹל** with a future following ; e. g. John iv. 24 ; I Tim. iii. 2.

B) The Imperative ; a) in Prohibitions ; e. g. Matt. i. 20. **אַל־תִּירָא׃** fear not ; John iii. 7 ; vi. 20 ; I Cor. xv. 33, 34. **אַל־תִּשְׂחָת׃** sin not ; b) after a preceding imperative ; e. g. John i. 40. **אַל־תִּשְׂחָת׃** ἕρξασθαι καὶ ἰδετε, 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. **וַיְהִי־אֵחָד־בַּיּוֹם** 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. **וַיִּשְׁתַּחֲוֶה־לְקַדְשׁוֹ׃** he sought to kill ; 90, 7, 8. **וַיִּשְׁתַּחֲוֶה־לְקַדְשׁוֹ׃** he thought to kill him ; Matt. ii. 22. **וַיִּירָא־לְקַדְשׁוֹ׃** he feared to go ; Assem. 1. 33, 25. **וַיִּתְחַלֵּף־בְּיָדָיו־לְעֹשֶׂת׃** he began to fast and to pray ; John iii. 3. **וַיִּשְׂחָת׃** he cannot see ; verses 4, 5 ; xv. 4 (without **יָכֹל** following, Matt. viii. 28). In like manner occur **יָכֹל** Matt. v. 17 ; **יָכֹל** xvi. 3 ; **יָכֹל** Luke viii. 55 ; Acts i. 4 ; and many others.

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

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

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

REM.—Also occurs ܕܗܘܢܝܢ with a following future; e. g. Assem. I. 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 ܕܘܢܐ** *go to call*; verse 29. **ܘܘܢܐ ܘܘܢܐ** *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. **ܘܘܢܐ ܘܘܢܐ ܘܘܢܐ** *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. **ܘܘܢܐ ܘܘܢܐ ܘܘܢܐ** *speaking 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. **ܘܘܢܐ ܘܘܢܐ ܘܘܢܐ** *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 **ܘܘܢܐ** 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 **ܘܘܢܐ** prefixed (compare § 19. B. 3).

A. INFINITIVE ABSOLUTE.

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

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

REM.—By the infinitive absolute are also expressed, rather however after the idiom of the Hebrew, other minute points of the language ; e. g. *much, much more* ; Jer. xxii. 10. **לֹא** **לֹא** *weep much ; somewhat, indeed* (Germ. *etwa*), Gen. xxxvii. 8. **לֹא** **לֹא** **לֹא** *wilt thou indeed rule over us ? then, truly* ; xliii. 7. **לֹא** **לֹא** **לֹא** *could we then know ? perhaps, indeed* ; Acts vii. 34. **לֹא** **לֹא** *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. **לֹא** **לֹא** *hear ye*. The negative sometimes stands before it ; e. g. Gen. iii. 4. **לֹא** **לֹא** **לֹא** *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. **לֹא** **לֹא** **לֹא** *thou shalt surely die* (compare Ephr. I. 24, A), which is closely connected with the ordinary Syriac mode of expression ; as **לֹא** **לֹא** **לֹא** *rejoice exceedingly* ; see § 67. 1. c.

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

The Infinitive with **ל** stands ;

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

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

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

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

from the infinitive to the finite verb; e. g. Ephr. III. 129, F. **חֲצַבְתָּ מֵהוּ עַד חֲצַבְתָּ** *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 **ܩ** 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. **ܐܘܢܝܢ ܕܘܫܘܥܝܢ ܕܥܘܠܝܢ ܕܥܘܠܝܢ** *those who sold oxen, sheep, and doves*; verse 16; viii. 44; Barh. 52, 4, 5; 74, 20. **ܡܠܟܐ ܕܦܪܘܫܐ ܕܥܘܠܝܢ** *a king who fears God*; Assem. I. 270, A. Rem. 9; Acts vi. 3. **ܦܠܘܣܘܦܝܢ ܕܥܘܠܝܢ** *full of the Holy Ghost*; Rom. i. 29; John iii. 15. **ܥܘܠܝܢ ܕܥܘܠܝܢ** *every one who believes on him*; b) the *Passive Participle*, with the case or the preposition of its active; e. g. Ez. ix. 2. **ܕܥܘܠܝܢ ܕܥܘܠܝܢ** *clothed in Byssus*; Barh. 32, 14; 108, 6; 170, 19. **ܕܥܘܠܝܢ ܕܥܘܠܝܢ** *maimed in the hand*; Lev. ii. 4. **ܥܘܠܝܢ ܕܥܘܠܝܢ** *cakes anointed with oil*; I Sam. ii. 18. **ܕܥܘܠܝܢ ܕܥܘܠܝܢ** *blessed of the Lord*.

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

Active Participle; e.g. Gen. xxiii. 10. **זָכַרְתָּ לְדָבָר** *those who went in at the gate*; Rom. vii. 1. **יֹדְעֵי הַתּוֹרָה** *those who know the law* (literally, *the knowers of the law*); Barh. 195, 11. **מִי שֶׁצָּרַח וְשֶׁחָתַח** *who had drawn the sword*; 214, 1; even before prepositions; II Tim. iii. 2. **מִי שֶׁדָּבַר וְשֶׁדָּבַר** *who deny* (i. e. *refuse to acknowledge*) favors; I Tim. i. 10. **מִי שֶׁבָּרַח מִדְּבַר הַבְּרִית** *breaker of their oath*; b) the *Passive Participle*; Gen. xxiv. 31. **בְּרִכְתּוֹת הַיְיָ** *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. 34, 9. **לֹא חֶסֶד אֵין מֵעֵי הַיְיָ** *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. **וּפְלָא כֵס** *and he beareth it* (*the sheep*); verse 6. **וְיָזַח לְבֵיתוֹ וְיָצַח לְחַבְרֵי** *and cometh into his house and calleth his friends*; John iii. 18, 20; iv. 36; vii. 17; viii. 47; iv. 23. **וְאֵין לָא מֵעַתָּה** *but the time cometh*.

B) The *past*; a) the *Imperfect*; α) in connection with **וְיָצַח** (§ 65); β) without **וְיָצַח** after a preceding imperfect; e. g. John. iii. 22. **וְיָצַח וְיָצַח וְיָצַח** *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. **וְיָצַח וְיָצַח וְיָצַח** *and he saw a great company who came to him*; verse 11; Assem. I. 75, A.36; joined with **וְיָצַח** copulative; e. g. Barh. 4, 3. **וְיָצַח וְיָצַח**

בָּמִנְהָם, *they went up on Mount Hermon and abode* ;
 b) the *Perfect* ; John vii. 52. **כִּי יֵצֵא מִגָּלִילָה**
לְבַחֵר וּלְרִיבֵה *search and see, that out of Galilee hath arisen no*
prophet.

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

C) The *Future* ; a) the *Absolute Future* ; α) in general
 propositions ; e. g. John xi. 23. **כִּי יָקִים אֶשְׁכָּח** *thy brother*
shall rise again ; β) after a present ; John xi. 24.
אֲנִי יוֹדֵעַ אֲנִי יוֹדֵעַ *I know that he shall rise again* ; iv. 25 ;
 γ) after a preterite, Barh. 80, 20 ; 81, 1. **אָמַרְתָּ כֵּן בְּחַיָּוֵי**
שְׁלֹשֵׁי יָמִים *he said to him that in*
three days he would surrender the city ; John iv. 25 ; δ) after
 a future ; John xiv. 23. **אָבִי יֶחֱבֵב אֶת אֲבִיךָ**
my Father will love him, and we will come to him ; Assem. I.
 362, 5, 8. **אִם יִתְּנֵהּ לִי אֲנִי יִתְּנֵהּ לִי** *if it*
shall be granted me that — then will I become a christian ; ε)
 after an imperative ; Mark xi. 24. **אֲמֵנוּ בְּהִשָּׁבֵעַ אֲנִי**
believe that ye shall receive ; ζ) after **אֲנִי**, John xvi. 32.
אֲנִי אֲנִי אֲנִי *behold the hour shall come* ; Gen. vi. 17 ;
 xviii.4 ; Exod. ix. 18 ; η) in direct and indirect questions :

e. g. John vii. 41. **بُكْفُفَ فَمَ يَكْذِبُ الْاِنْ مَخْبِسًا** shall the Messiah come out of Galilee? verse 31; viii. 22; xiii. 27. **اَيَا فَمَ فَمَ بِنَصِّ اَيَا** what thou wilt do; b) the *futurum exactum*; a) after particles; e. g. John vii. 27. **اَيَا اَمَلَا** when he shall have come; verse 31. Barh. 133, 2. **فَمَ دُفَعْنَا اَيَا** as soon as thou shalt have heard; β) in conditional clauses; e.g. Ephr. I. 218, F. **اَيَا دُفَعْنَا اَيَا** unless I shall have given him water.

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

A) The *Subjunctive* ; viz. a) of the *Imperfect* (with **اَيَا**, compare § 65) after **اَيَا**; e. g. Barh. 38, 10. **اَيَا سَا فَمَ اَيَا — اَيَا فَمَ** even though the vessel broke, the ground — would not break; Assem. I. 379, 2. **اَيَا اَيَا** if he denied Christ then should he live, if not, he should die; after **اَيَا**, Barh. 56, 12. **اَيَا اَيَا** besides that they would not sacrifice; in relative clauses depending upon a future (= imperfect subjunctive); e. g. Assem. I. 362, 19. **اَيَا اَيَا اَيَا** he ordered that he should be given them as Bishop, whom they should ask; b) of the *Pluperfect*, with **اَيَا** in conditional clauses (compare § 60. 4. c); e. g. Gal. iv. 15. **اَيَا اَيَا** 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. **اَيَا اَيَا** they began to pluck; Mark i. 45; Luke v. 21;

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

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

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

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

5. The passive participles frequently have an active signification; *a*) those from transitive verbs; e. g. Matt. viii. 18. **כֹּסְבֵי** **בְּיַדָּתוֹ** *those surrounding him*; Luke vii. 14. **כֹּסְבֵי** **אֹתוֹ** **בְּרִמְסֵי** *those bearing him*; John v. 4. **מַטְרַבִּים** **אֶת** **הַמַּיִם** **לְפָנָיו** *troubling the water*; Acts xxi.16; Assem. I. 30, 4. **בָּרִישָׁתוֹ** **לְהַלְבִּיבָהּ** *bearing the child*; 34,9; 37,8; 377, 2. **לְחַצְבָּתָהּ** **כֹּסְבָהּ** **אֶת** **יָדָהּ** *she drew him by the hand*; *b*) those from intransitive verbs; e. g. Matt. v. 4. **בְּרִישָׁתוֹ** **לְחַצְבָּתָהּ** *blessed are those who mourn*; Mark vii. 30; John xi. 19. **בָּרִישָׁתוֹ** **לְחַצְבָּתָהּ** *they were come*; xii. 15. **בָּרִישָׁתוֹ** **לְחַצְבָּתָהּ** *riding upon a foal*; Barh. I70, 2; 223, 1. **בָּרִישָׁתוֹ** **לְחַצְבָּתָהּ** *sitting upon a bed*.

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

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

Assem. I.179, B.22. לֹא־יָצֵא *it was necessary*; 482, 24. יָצֵא־לָהֶם *it is honorable and right*; 519, A. 4.

REM.—Here belongs also Rom. xiv. 4. בְּיָדַי־בָּרָא *it comes into his hands*; i. e. *he can*; and in the feminine, Acts v. 39. לֹא־יָצֵא־לָהֶם *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 לֹא־יָצֵא (§ 18.4. Rem., and § 38; also without the substantive verb, § 64. 2.B. β); e.g. Matt. ii.9. לֹא־יָצֵא *he went*; verse 20. $\text{בְּחַיֵּי־בְנֵי־יִשְׂרָאֵל־שָׁאֵלָהְ לַחַיִּים־לְבְנֵי־יִשְׂרָאֵל}$ *who sought the child's life*; iii. 5. $\text{לֹא־יָצֵא־לְכָל־יְהוּדָא}$ *all Judea went out*; John xvii. 12. $\text{לֹא־יָצֵא־נִי־לְיָדַי}$ *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 לֹא־יָצֵא in the same person and number added to the preterit; e. g. Luke v. 9

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

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

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

II. The *Subjunctive* ;

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

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

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

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

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

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

REM—The optative is sometimes also expressed by **אִי** or **לֵאמֹר**; e.g. Ps. lxxxi. 13. **לֵאמֹר חֲמַד מְעַבְדִּיב** *would that my people would hearken to me*; by verbs that denote a wish with a following **?**; e.g. Exod. xvi. 3. **וְצַבֵּי יִסְיָא בְּצַלְמֵא** *would that we were dead!* When the substantive verb denotes a wish, it is omitted; e.g. Luke. ii. 14. **לְגַלְיָא לְאִלְלוּסְא** *glory to God*. Sometimes instead of the Hebrew **יִרְיָא** occurs the almost correspondent **?** **מִןּוּ חֲבִיב**; e. g. Job xxiii. 3; but it is literally translated in Cant. viii. 1. **מִןּוּ חֲבִיב אִנְיָא כֵּד** *oh that thou wert my brother*.

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

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

§ 66. *The Persons of the Verb.*

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

a) the *masculine*; α) of the preterit; e. g. Heb. x. 34. $\text{לְחַמְּךָ} \text{כִּי} \text{אַתָּה} \text{לָחַצְתָּ}$ *it pained you*; Luke x.34. $\text{לְחַמְּךָ} \text{כִּי} \text{אַתָּה} \text{לָחַצְתָּ}$ *he cared for him*; β) of the future, Deut. vi. 24. $\text{כִּי} \text{טוֹב} \text{לָנוּ} \text{לֵאמֹר}$ *it would be good for us*; Jer. vii.6. $\text{לֵאמֹר} \text{כִּי} \text{טוֹב} \text{לָנוּ}$ *it would harm you*; b) the *feminine*; α) of the preterit, Ps. xcvi.10. $\text{כִּי} \text{חָשַׁם} \text{נַפְשִׁי}$ *it shames me, (I am ashamed) of this generation*; Ps. xxxi.9. $\text{כִּי} \text{חָשַׁם} \text{נַפְשִׁי}$ *it grieves me*; Luke xviii. 23. $\text{כִּי} \text{חָשַׁם} \text{נַפְשִׁי}$ *it pained him*; β) of the future, Gal. vi. 9. $\text{כִּי} \text{לֹא} \text{יִשְׁמַח} \text{בָּנוּ}$ *it will not be grievous to us*; Ps. lxi. 20. $\text{כִּי} \text{חָשַׁם} \text{בְּנַפְשִׁי}$ *whom it grieved.*

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

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

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

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

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

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

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

I. VERBS WITH THE ACCUSATIVE.

1. With an *Accusative* are construed;

a) *Transitive Verbs*; e. g. Matt. ii. 6. **سِ حَاطَبْ**

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

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

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

c) several neuters also take an accusative, viz;

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

propose a riddle; Ez. xvii. 2; Acts ii. 17. — **سَأَلَ سَأَلَاتًا** 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. **سَبَّحُوا بِحَمْدِ رَبِّهِمْ سَبَّحُوا بِحَمْدِ رَبِّهِمْ** they rejoiced exceedingly; John iii. 29; Assem. I. 362, 18; Gen. xxvii. 34. **أَلَامَ أَلَامًا** he lamented sorely; Zach. i. 14.

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

2 The following govern a double accusative;

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

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

girded them with girdles; **مَهِيبٌ** to anoint, Ps. xlv. 7; **أَذَى** to sow; Lev. xix. 19; β) verbs of *filling up* (also with **ع** and **فَع**) e. g. John ii. 7. **مَلَأْتَهُمْ مَائًا** fill (them) the water pots with water; verse 9; Barh. 212, 2; Assem. I. 332, A. 12; γ) verbs of *commanding, ordering*, (also with **فَع** and **عَلَا** of the person and thing); e. g. Gen. vi. 22. **عَلَا بِهٖ** all that he had commanded him; Mark viii. 11. **سَأَلُوهُ** 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. **أَخَذْتُكَ** I have made thee a Father; John viii. 53. **أَخَذْتُكَ** what mak-est 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** he built of (them) the stones an altar; ϵ) verbs of *namings*, **سَمَّى** Isa. lx. 18; I John iii. 1.

II. VERBS WITH PREPOSITIONS.

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

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

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

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

اِنِّى اَحْمَدُكَ *I commend you to God*; I Peter iv. 19;
 b) those of *pleasing* and *displeasing*; e. g. John viii. 29
 كَمَ يَرْضَىٰ كَمَ *that which pleases him*; Rom. xv. 2, 3;
 Heb. xiii. 16; or c) those that denote *likeness, similarity*;
 e.g. Luke xiii. 18. اَلَيْسَ كَمَلَكُوتِ مَلَكُوتِ اللَّهِ *to what is*
the Kingdom of God like? verses 9, 20; Heb. ii. 17; Barh.
 137, 12. اَلَيْسَ كَمِثْلِهِ *thou art like him*.

REM.—Here also belong impersonal phrases, such as لِىَ *it is*
fitting for, and لِىَ 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 ἐχειν , II John 9. $\text{كَمَ لِيَ اَبْنَاءَ مَلَكُوتِ اللَّهِ}$
 $\text{ὅτι οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἐχει}$), and لِىَ equivalent to
not to have; Matt. xiii. 21; John xiv.30. In the same signification
 occurs also لِىَ ; e.g. Barh. 66, 4. $\text{لِيَ اَبْنَاءَ مَلَكُوتِ اللَّهِ}$
he had three sons.

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

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

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

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

كَلَّمَ *to speak of, about*; John i. 22, 30; xiii. 22; vii. 13; d) verbs of *covering, protecting, or burdening*; e. g. Matt. xvii. 5. حَبِيبًا نُبْتًا لِيْ اِهْلَاكًا حَكَمْتَهُ, *a bright cloud covered them*; Luke i. 35. سَكَنَهُ بِذِكْمِنَا نَهْرٍ حَكَمَصٌ *the power of the Most High shall cover thee*; حَمَلًا ذَلَا and صَعَلًا have the same signification; Jer. xviii. 23; II Sam. xiii. 25. وَلَا تَبَاؤُنِيْ حَكْمِيْ *so that we shall not burden thee*. And finally; e) several verbs that denote a *charge, command or petition*; e. g. حَمَلْنَا صَبْرًا *to charge one*; II Chron. xxxvi. 23; حَمَلْنَا لَكَ *to prescribe for one*; II Kings xxii. 13. حَمَلْنَا لَكَ *to pray for*; John xvii. 9. حَمَلْنَا لَكَ *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. حَمَلْنَا حَمَلًا لَكَ *cast your cares upon the Lord*; Barh. 77, 5. حَمَلْنَا حَمَلًا لَكَ *they took care for the King*; Isa. i. 14. حَمَلْنَا حَمَلًا لَكَ *they are a burden to me*; Job vii. 20.

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

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

REM.—More in accordance with the Hebrew idiom we find **כָּדָז** 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 **כִּתְּבָה** in the relation of genitive or with the suffix be longing to the person; e. g. Gen. xix. 14. **וְהָיוּ כִּתְּבָה** **בְּלִבְיָהוּם** *he seemed to his sons-in-law*; II Sam. x. 3. **כִּתְּבָה** (he) *seems to thee*. When rendered more definite by the adjectives *good* or *bad*, they are expressed either by **וְטָב** and **וְרָע**, or **אֲחַב** without **כִּתְּבָה**; e. g. Acts vi. 5; Rom. xv. 2. 3; Gen. xxi. 11; Matt. xxi. 15; or in connection with **כִּתְּבָה**; e. g. Ephr. I. 240, F. **וְטָב וְרָע** **כִּדְּכִתְּבָה** *would this seem good to God?* In the translation of the New Testament, *δοκεῖ* is usually expressed by **וְכִדְּכִתְּבָה**; e. g. Matt. xvii. 25; xviii. 12; xxi. 28; xxii. 17; Luke x. 36.

To *suffer, permit*, are expressed either by **צַו** *to command*, or **וְרָע** *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 **וְ**; e. g. Matt. vi. 16. **וְכִדְּכִתְּבָה** **בְּלִבְיָהוּם** *that they may be seen by men*; Luke viii. 29. **וְכִדְּכִתְּבָה** **בְּלִבְיָהוּם** *he was caught by*

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

REM.—Yet we also frequently find **فَعَلَ**, Matt. iii. 14. **وَمَنْعُ** **أَلْحَقَ** *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. **أَلْحَقَ بِهَا بِرُوحِ الْقُدُسِ** *she was filled with the Holy Ghost*; ii. 40; Barh. 32, 14. **أَلْحَقَ بِرَجُلٍ** *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. **أَلْحَقَ بِرُوحِنَا** *we remember you in our prayers*; **أَلْحَقَ** *to think*, Rom. ii. 3; xv. 5; **أَلْحَقَ** *to recognize*, Acts xix. 15; **أَلْحَقَ** *to obey*, Eph. vi. 1; Col. iii. 22; **أَلْحَقَ** *to wish*, I Tim. vi. 10.

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

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

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

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

Appendix to § 67.

MODE OF EXPRESSING GREEK COMPOSITES.

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

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

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

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

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

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

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

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

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

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

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

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

B. INDIRECT DISCOURSE.

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

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

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

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

C. ELLIPSIS—ZEUGMA—PARONOMASIA, AND PUNS.

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

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

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

e. g. Job iv. 10. **סַפְּנָא אִלְלֻכְבַּ — דְּאִנְנָא** *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. **רְבִימַת רְבִימַת (וַיִּרְאֶה) וַיִּרְאֶה** *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. **יְהוּדָה תְּשַׁבַּח לְךָ אֶבְרָתָא** *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 **ܘܢܝܢ** ; e. g. Matt. iii. 11. **ܘܢܝܢ ܩܘܕܫܘܬܐ ܩܘܕܫܘܬܐ** *with the Holy Ghost* ; John xv. 1. **ܘܢܝܢ ܩܘܕܫܘܬܐ** *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. **ܘܢܝܢ ܩܘܕܫܘܬܐ** *stone water-pots* ; Heb. ix. 4. **ܘܢܝܢ ܩܘܕܫܘܬܐ**

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

REM.—Adjectives of material, however, do occur ; e.g. Barh. 59,4. **اِسْمَاءُ سَمَاءٍ** a brazen celestial sphere ; and in the same construction adjectives of quality with **بِ** prefixed, used for substantives ; e.g. Michael. Chr. 85. **بِسْمَةِ** **اِسْمَاءِ** 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. **اَنَا** **بِ** **بُصْفَةٍ** **اِنَا** 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. **اِنَّ** **بِ** **اَشْيَاءِ** in divine (things) ; Luke viii. 49. **اِنَّ** **بِ** **اِحْدَى** **اَسْمَاءِ** one of the household ; even with suffixes, **بِقَائِدِهِمْ** **دَائِمُونِيΖΟΥΜΕΝΟΣ**. Some abstract nouns, in the relation of genitive with **بِ** following, precede as *nomen regens* ; e. g. Barh. 170, 20. **اِنَّ** **بِ** **اَسْمَاءِ** many writings ; 172, 4 ; 178, 5 ; 195, 16. **اِنَّ** **بِ** **اَسْمَاءِ** in the remaining fortresses ; 198, 13. Here also belongs **اِنَّ** 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 ; **بِنَاتٍ** daughter ; **بِحَلَا** and **بِحُلَا** lord, master ; **بِنَبِ** and **بِنَبِ** prince, ruler ; and **بِحَا** 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** **اِسْمَاءِ** Cretans ; Barh. 167, 1 ; Acts xxi. 12 ; **بِنِ** **اِسْمَاءِ** οἱ ἐνταῖπιοι ; Barh. 80, 17. **بِنِ** **اِسْمَاءِ** citizens ; 91, 12 ; β) the idea of race, species, kindred ; e.g. Rom. xi. 14. **بِنِ** **اِسْمَاءِ** a kinsman ; Deut. xxiii. 2 ; I Cor. vii. 22. **بِنِ** **اِسْمَاءِ**

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

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

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

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

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

e. g. II Sam. xviii. 1. **ܕܠܟܝܐ** *a chiliarch*; Luke xvi. 1. **ܕܘܝܢܘܡܘܫ** *oikonomos*; Heb. iv. 14. **ܕܘܚܪܝܫܘܬܐ** *ἀρχιερέυς*; I Pet. v. 4; Luke xix. 2; β) *abstracts*; e. g. Luke xvi. 2. **ܕܘܝܢܘܡܝܐ** *οικονομία*. In like manner;

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

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

REM.—Here, however, do not belong **ܕܘܚܪܝܫܘܬܐ** *Mesopotamia*, and **ܕܘܚܪܝܫܘܬܐ** *forehead*, where **ܕܘܚܪܝܫܘܬܐ** signifies *between*. More rarely we find similar compositions with **ܕܘܚܪܝܫܘܬܐ** *father*, and **ܕܘܚܪܝܫܘܬܐ** *mother*. Of the latter only occur **ܕܘܚܪܝܫܘܬܐ** *the crown of the head*, and **ܕܘܚܪܝܫܘܬܐ** *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. **ܕܘܚܪܝܫܘܬܐ** *Africans*; 248, 6. **ܕܘܚܪܝܫܘܬܐ** *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. **ܩܘܪܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** *place in which there is no water*; I Cor. x. 9. **ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** *the serpents destroyed them*; **ܩܘܪܝܢܐ** (from **ܩܘܪܝܢܐ**) Luke ii. 13; **ܩܘܪܝܢܐ** (from **ܩܘܪܝܢܐ**) Matt. xxviii. 20; **ܩܘܪܝܢܐ** (from **ܩܘܪܝܢܐ**) Luke xxi. 34; **ܩܘܪܝܢܐ** (from **ܩܘܪܝܢܐ**) Matt. vii. 25, 26., etc.; *b*) feminines with a masculine termination; e. g. John xi. 35. **ܩܘܪܝܢܐ** *tears came into the eyes of Jesus*; **ܩܘܪܝܢܐ** (from **ܩܘܪܝܢܐ**) Matt. xiii. 30; **ܩܘܪܝܢܐ** (from **ܩܘܪܝܢܐ**) xxiv. 35; **ܩܘܪܝܢܐ** (from **ܩܘܪܝܢܐ**) x. 30; **ܩܘܪܝܢܐ** (from **ܩܘܪܝܢܐ**) Acts xxiv. 17; **ܩܘܪܝܢܐ** (from **ܩܘܪܝܢܐ**) 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 **ܩܘܪܝܢܐ** $\lambda\acute{o}\gamma\omicron\varsigma$ = *Christ*; e. g. John i. 1—4. **ܩܘܪܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** *it was the word*; verse 14; or **ܩܘܪܝܢܐ** (literally, *beast of tooth*) = $\alpha\nu\tau\acute{\iota}\chi\rho\iota\sigma\tau\omicron\varsigma$, Rev. xiii. 1; xvi. 2, 13; xvii. 7, 8. **ܩܘܪܝܢܐ** *a myriad (of men)*; Acts xxi. 20; Barh. 55, 9, 10; 334, 6; 395, 19. **ܩܘܪܝܢܐ**, 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. **ܩܘܪܝܢܐ** $\acute{\alpha}\gamma\alpha\theta\acute{\omicron}\nu$, **ܩܘܪܝܢܐ** $\kappa\alpha\kappa\acute{\omicron}\nu$; in the plural, Assem. I. 218.

B. 11. $\text{לִבְיָדָם לְחַתְּמָהּ מִבְּיָדָם}$ *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. שֶׁבֶר *barley*, plur. שֶׁבֶרִים *barley-corns*; in like manner חֵטָה from חֵטָה *wheat*; Matt. iii. 12; John vi. 13; I Cor. xv. 37; and עֵץ *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. $\text{וַיָּצֵא אֲנָשִׁים}$ *there came out people*; or with the singular; e. g. John x. 3. $\text{וַיִּשְׁמְעוּ צֹאן}$ *the sheep hear his voice*; verses 4—8.

REM.—1. As collective plural forms, the following sometimes occur, שְׂרָפִים *locust*; Michael. Chr. 63, 11; 79, 6. שְׂרָפִים (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 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, **مَدِينَةُ**, **دُكَّالُ**, **مَدِينَةُ**,
 Assem. I. 349, 3. **دُكَّالُ مَدِينَةُ** *Antioch, a great*
city. The noun in apposition takes the number and case of
 its subject; e. g. Matt x. 3. **مَتَّى** *Matthew the Pub-*
lican; Barh. 32, 7. **صَلَاةُ بَابِلُونِ** *the image*
of Baal (of a) god of the Babylonians; 11, 8; 12, 2.
مِنْ مَلْخِيصَدَاقَ *from Melchisedeck (from the) Ca-*
naanite.

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

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

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

§ 73. *The Emphatic State.*

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

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

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

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

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

definition of the adjective or participle; e. g. Luke i. 7, 18.

فَمَّ تَتَّابٌ صِهْمَا سِوَهُ far advanced in their years; Rev. xiv. 4.
 اِصْتَبَّ قَمَّ اِنْذَا 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. تَاوَنُا بِنْتِطَا into the way of the Gentiles; verse 15. صِهْمَا بِنْبِنَا at the day of Judgment; verse 42; xii. 42. قَلَا صِلَا بِلْمَصِنَا the queen of the south; xiii. 11, 45; xxiii. 35; xxiv. 3; John viii. 47. قَلَا بِلَاكْتَا the word of God; or b) with a pleonastic suffix referring to the genitive following, (§ 55. B. 2); e. g. Matt. xii. 8. حَبْرَا سِوَا بِنْعِنِنَا Lord of the Sabbath; xi. 2. حَبْرَا سِوَا بِنْعِنِنَا the work of the Messiah; xii. 40. حَبْرَا سِوَا بِنْعِنِنَا 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. لَمْعَمْبَا بِنْعَلَا the deceitfulness of riches; John x. 23. اَهْلَمَا بِنْعَمْمَا 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. اَلَا سِوَا بِنْعَمْمَا the region, that is of Jerusalem; or when several genitives follow each other; e. g. Assem. I. 83, B. 21. بِنْبِنَا بِنْعَمْمَا بِنْعَمْمَا بِنْعَمْمَا 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. بِنْعَمْمَا بِنْعَمْمَا 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. اَلَا سِوَا بِنْعَمْمَا بِنْعَمْمَا 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. **בְּיַדְּךָ יְהוָה לְבַתְּלֵחֶם בְּיַדְּךָ יְהוָה** *Bethlehem in Judea*. In some instances, especially in the supercriptions of some Psalms; e. g. Ps. iv, v, vi, **וְיָדְךָ יְהוָה** (*3 auctoris*) supplies the place of **בְּ**; very rarely elsewhere; e. g. Barh. 17, 4. **יְהוָה יְהוָה הַלְּבָנָה** *the deliverance of the (i.e. by the) Lord*; Assem. I. 346, A. 25, 26. So too with **מִן**, when origin or descent is indicated; e.g. Barh. 372, 16. **וַיִּקַּח מִן־עָרֵי הַכּוּכָדִים** *he took fifty cities of the Franks*; or when there is indicated a choice or selection from several; e.g. 271, 1. **אֶחָד מֵעַבְדָּיו** *one of his slaves*; 270, 18. **רַב־מִן הַטּוּרְקִים** *many of the Turks*.

3. The genitive is sometimes to be understood objectively; e.g. Mark xi. 22. **אֱמוּנַת אֱלֹהִים** *faith of (i. e. in) God*; John ii. 17. **זֶהְרָת בַּיִתְּךָ** *the zeal of (i. e. for) thine house*; vii. 13; Hebr. xi. 26. **בְּרִיבּוֹתָ יֵשׁוּעַ** *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. **שְׁוָעַת יְהוָה** *an oath of (by) the Lord*; Ez. xxxv. 5. **רָעָה אֲשֶׁר בְּנִפְלֹאֵתָם** *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. **אֱמוּנַתְנוּ בְּיְהוָה** *the faith in our Lord*; Assem. I. 347, 20.

4. Sometimes, especially when geographical references are made, the genitive occurs (as in English) where apposition would be more strictly correct; e. g. Acts vii. 40. **מִן־אֶרֶץ מִצְרָיִם** *from the land of Egypt*; xx. 6; Rom. xi. 8; Barh. 114, 13. **כָּל־הַר לְבָנוֹן** *the whole mountain of Lebanon*.

5. Standing after adjectives, the genitive is often used merely to define them more accurately; e.g. Luke xxiv. 25. **اَوَّ بُهْتَبْ زُكْنُا هَمَّصَتَّ كَطْ** *O fools and slow of heart*; Acts vii. 51. **اَوَّ صَقَبْ صَبْلَا** *O ye stiff necked*; Cant. ii. 5. **اِسْمَا لُصَلَّ** *sick for love*.

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

§ 75. Designation and Use of the other Cases.

1. The dative and accusative have **اِسْمَا** for their common sign, which may be omitted before the accusative; e. g. Matt. xvii. 4. **اِسْمَا اِسْمَا اِسْمَا** *let us make three tabernacles*; Barh. 60, 9. **اِسْمَا اِسْمَا** *he raised a great persecution*. No difficulty is thereby occasioned even when the two cases stand together; e. g. Acts xiii. 21. **اِسْمَا اِسْمَا** *he gave them Saul*; xx. 32.

REM. With verbs having a double accusative (§ 67. I. 2) **اِسْمَا** falls away in both cases. The same is also to be recognized in the preceding pleonastic suffix to the verb (§ 55. B. I). Usually

ו (= וְ-) stands before the noun in the emphatic state ; e. g. Barh. 14, 9 ; or before proper names, 11, 20. **וְבֵנָה** *he built Nineveh*. For this, in Gen. i. 1—3, the Peshito has **וְ** = וְ (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 ; α) the question, *How long ?* e. g. Barh. 7, 5, 6. **וְאַרְבָּעִים יוֹם** *the rain continued forty days* ; 3, 15, 16. **וְאַלְפֵי שָׁנִים** *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. **וְעַל הַיּוֹם הַזֶּה** *it came to pass on the eighth day* ; Ps. i. 2. **וְלַיְלָה** *by day and night* ; c) in reference to measure and weight ; *How long ? How high ?* etc. ; e. g. Barh. 38, 19. **וְשָׁלֹשׁ אַמּוֹת** *it was three cubits long* ; 20, 6 ; 179, 13. **וְאַרְבָּע אַמּוֹת** *the snow lay four fingers deep* ; d) *concerning, in relation to, as to* ; e. g. Barh. 37, 16. **וְכַדְּמָה** *he was beautiful as to form* ; 17. **וְעֵינָיו קְטָנוֹת** *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 **וְכַדְּמָה** or **וְכַדְּמָה** with the addition of the years ; e. g. John viii. 57. **וְכַדְּמָה 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. **ܘܠܡܟܘܠܘܢ ܕܢܘܫܝܢܐ** *the finisher of our faith*; James iv. 6; b) infinitive forms; e.g. Kirsch.Chr.136,1. **ܘܠܘܫܘܢܐ** *the conquest of Constantinople*.

4. The vocative is distinguishable in part by its connection; e.g. Matt. xxvi. 39, 42. **ܐܬܝ ܐܘܬܝܐ ܘܠܘܫܘܢܐ** *my Father if it be possible*; Rom. viii. 15; partly by **ܐܝ**, prefixed; e. g. Rom. ii. 1. **ܐܝ ܘܢܝܐ** *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. **ܐܝ ܘܢܝܐ** **ܐܝ** **ܘܢܝܐ** **ܐܝ** **ܘܢܝܐ** **ܐܝ** **ܘܢܝܐ**; I Tim. vi. 20.

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

REM.—Time, *When?* is frequently expressed in a similar manner; e. g. Gen. viii. 11. **ܘܠܘܫܘܢܐ ܘܠܘܫܘܢܐ** *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. **ܘܠܘܫܘܢܐ ܘܠܘܫܘܢܐ** — **ܘܠܘܫܘܢܐ ܘܠܘܫܘܢܐ** *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; *α*) a *genitive*; e.g. Ephr. I. 242, E. **אִנְשָׁא בְּלִבָּא דְּחַמְשָׁא מְכַזְּבָא** *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. **תְּנִיבָא מְכַזְּבָא לְכֻלְּהוֹן כִּסְּמָא דְּכֻלְּהוֹן** *to each one is given a gift from God*; Acts xv. 21; *γ*) an *accusative*; e. g. Ephr. I. 223, F. **וְלֹא יָדְעִים מַה בְּעָלָה לְמֹשֶׁה** *we know not what has befallen Moses*; (§ 67. 1. c. Rem.) Ps. lxxiv. 17; *δ*) an *ablative* (with a following **כ** and **כִּי**); e.g. Heb. x. 1. **בְּחַיִּת אֲרָמָא דְּחַיִּת חַיִּת דְּחַיִּת** *in the law is the shadow of the good things to come*; Ephr. I. 237, A. **לֹא מִתְּנִיבָא דְּחַמְשָׁא לְכֻלְּהוֹן מִתְּנִיבָא דְּחַמְשָׁא** *of anything leavened and of honey, bring ye no gift to the Lord*.

2. The *accusative absolute*; e. g. Gen. xlvii. 21. **וְלִמְעַלְמַי הִלְכָה אֶתְּ אֶתְּ אֶתְּ** *the people led he* (literally *led he it*) *from one city to the other*.

3. *Cases with prepositions*; e. g. Gen. ii. 17. **כִּי אֵכֶל מִן עֵץ הַיָּדָע טוֹב וְרָע לֹא תֵאכְל** *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. — **לְהַלְבִּישׁוֹתָ לְהַלְבִּישׁוֹתָ** *as for the man — thus let him be clothed*; likewise with the pronoun; e. g. Jer. xxvii. 8.

§ 77. *Comparison of Adjectives.*A. *The Comparative.*

The comparative is usually expressed by the simple adjective, with **قے** = *præ* following and before the object compared; e. g. John viii. 53. **كُفُلًا اِبْرَاهِيمَ ذُو اَبِي قے اَصْحٰبِ** *art thou, then, greater than our father Abraham*; vii. 31; xiii. 16; xiv. 12; xix. 11; Assem. I. 378, 19. **اَمَدًا اُمِّي كَرَمًا كَرَمًا قے مَلِكَةُ** *my mother is dearer to me than the queen*; 372, 3. v. E; Barh. 82, 20. **هَوَ تَلِيهًا اَعْبَادًا** *she was a cubit taller than any man.*

REM.—Besides **قے**, sometimes also **كُلُّ** *very*, or **اَكْثَرًا** *more*, equivalent to *by far*, is added to the adjective in order to strengthen the meaning; e. g. Acts xx. 35. **اَكْثَرًا اَسْخَرًا اَسْخَرًا اَسْخَرًا** *happier by far is he who gives than he who receives*; Heb. iii. 3; iv. 12. The simple adjective is used as a comparative in stating the age of two persons; e. g. Ez. xvi. 61. **اَكْبَرًا اَصْغَرًا** *since I have received thy sisters, the elder and the younger*; Barh. 27, 6, 7. Rarely after the Hebrew idiom, are we obliged to supply the comparative adjective from the context; e. g. Job xi. 17; more frequent is **قے** = *too*; e. g. Deut. xiv. 24. **اَكْبَرًا اَكْبَرًا** *the way is too great for thee*; or before an infinitive with **اَلَا** = *than that*; e. g. Gen. iv. 13. **اَكْبَرًا اَكْبَرًا** *greater than that it can be forgiven.* This construction with **قے** occurs also with verbs of quality; e. g. Lam. iv. 7. **اَكْبَرًا اَكْبَرًا** *they are purer than snow and whiter than milk.* The adverbial *more or less*, in respect to numbers, is expressed by **اَكْبَرًا** and **اَصْغَرًا**; 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. **بُفَكْتَسَا اِبْهَدَسَتِهَمْ** *the least of the Apostles* ; or with **ا** instead of the genitive ; e. g. Matt.ii.6. **صَرِيْنَا قَصَلَا بَسْمَدِيْنَا** *the least among the (princes) towns in Judah* ; or simply by the emphatic state ; e.g. Matt. v.19. **صَرِيْنَا** *the least* ; Barh. 85, 7. **رُومَا مَدِيْنَا اَكْبَرَا** *Rome, the greatest city of Italy* ; Assem. I. 323, A. 20 ; 335, A. 14. v. E ; in the plural, ICor.vi.2. **اَلَاخِيْسَا** *ἐλάχιστα* ; II Pet.i.4. **مَدِيْنَا** *μέγιστα* ; or when a preference is given to one individual over a whole species, by **كَلَا** and a following plural ; e. g. Ephr.I. 204, C. **ذُنَا قَلَا كَتَسَا** *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. **رُومَا مَدِيْنَا** *the meanest slave* ; Exod.xxvi.33. **مَدِيْنَا مَدِيْنَا** *the holy of holies, i. e. the holiest place* ; Num. iii. 32 ; Barh. 530, 3, 4. **مَلِكَا مَلِكَا** *the king of kings, i.e. the mightiest king* ; c) by **اَكْبَرَا** and **اَكْبَرَا** before the adjective ; e. g. Rev. xviii. 12. **اَكْبَرَا اَكْبَرَا** *the most precious wood* ; Barh. 87, 3.

REM.—To denote the superlative, use is also made of the words **اَكْبَرَا** and **اَكْبَرَا** ; e.g. Barh. 170, 13. **اَكْبَرَا اَكْبَرَا** *the most excellent physician* ; Assem. I. 335, B. 4, 5. **اَكْبَرَا اَكْبَرَا** *the most merciful* ; more like the Hebrew, by **اَكْبَرَا** ; e. g. Ps. xxxvi. 6. **اَكْبَرَا اَكْبَرَا** *the mountains of God, i.e. the greatest mountains*. In verbs, a strengthening is denoted by **كَثِيْرَا** *much* ; e. g. Barh. 56, 11. **كَثِيْرَا اَلْاَكْبَرَا** *he was much disquieted* ; or, by **كَثِيْرَا** *many* (§ 67.1. c. β) ; e.g. Barh. 6, 5 ; 135, 1. To be noted also are such forms as **اَكْبَرَا اَكْبَرَا**, 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. **שָׁלֹשׁ אֲרָבָה** *three months*; Barh. 133, 16. **עֶשְׂרִים וְשְׁנַיִם שָׁנִים** *twenty-two years*; 4, 5. **חֲמֵשׁ עָשָׂר שָׁנִים** *two hundred and five years*; or b) it follows in the absolute state; e. g. Matt. x. 29. **אֶרְבָּעָה קַבִּים** *two Sparrows*; xiv. 20. **יָרְבֵּעַ קַבִּים** *twelve baskets*; John v. 5; Acts xx. 3; Barh. 135, 10.

REM.—Exceptions to this rule, however, occur, the object numbered standing after the number in the emphatic state; e. g. Barh. 160, 17. **אֶשְׁמַרְתֶּם אֶתְּמַלְכֵי אֶשְׁמַרְתֶּם** *eight thousand slaves*; 121, 8; 164, 4; or the cardinal, though rarely, stands as *nomen regens* in the construct state; e. g. Matt. iv. 25. **עָשְׂרִים עִירִים** *ten cities*, (literally, *the ten of the cities*). Some nouns, such as **עִיר**, **שָׁנָה** also follow the numeral in the singular; e. g. Assem. I. 213, A. 21, 22. **עָשְׂרִים יוֹם** *when fifty-one days had passed*; Barh. 10, 16. Concerning the designation of age by **שָׁנִים** and **שָׁנִים** comp. § 75.2. Rem.; Assem. I. 31, 21; 377, 1; Ephr. I. 195, D; Barh. 50, 13; 179, 4; with the omission of **שָׁנִים**; Barh. 5, 12. **שָׁנִים** *one hundred and sixty-five years old*. For the combination of numerals without any numbered object, compare § 50; in respect to which it is to be noticed that, contrary to the Hebrew usage the smaller numbers follow the larger; e. g. Num. iv. 43; 1 Kings v. 11. Concerning suffixes to cardinal numbers, see § 46. 2. b. Rem.

B. *Ordinal Numbers.*

1. Ordinals are connected like adjectives with their nouns in the same number and case; e. g. Matt. xiv. 25. **הָרִבְעִי**

بَلَكْنَا *in the fourth watch of the night* ; Rev. iv. 7 ;
vi. 9. لُحْنًا سَقْعِيًّا *the fifth seal* ; verse 12 ; xvii. 11.

2. The cardinal numbers also supply the place of ordinals as follows ; a) the units, especially in designating time ; a) with the noun standing before the numeral in the emphatic state plural ; e. g. John xix. 14. أَمْرٌ فَتْنًا ٦٠ *about the sixth hour* ; β) with the noun after the numeral, in the absolute state ; e. g. John iv. 6. أَمْرًا ٦٠ فَتْنَةً *it was the sixth hour* ; verse 52 ; Acts iii. 1 ; x. 9, 30 ; but more especially ; b) in numbers above ten with the noun preceding in the construct state ; e.g. Luke iii. 1. سَعْدًا تِسْعَةَ عَشَرَ *in the fifteenth year* ; Assem. I. 2, A. 1. 2, v.E. سَعْدًا مِائًا وَسَبْعِينَ *in the one hundred and seventeenth year* ; I. 3, A. 17. B. 19 ; 388, 3 ; 389, 1, 3, 5 ; 407, 10 ; or with ٢ following in the emphatic state ; e.g. Barh. 4, 16. سَعْدًا بِأَلْفٍ *in the year of the world one thousand* ; or c) the ٢ prefixed raises the cardinals to ordinals ; e. g. Matt. xxii. 26. بِلْتَانِي *the second* ; بِلْتَانِي *the third* ; verse 39 ; Luke xii. 38. أَدُّ بِلْتَانِي *the second or the third* ; especially in designating the years of the reign of a sovereign ; e. g. Barh. 10, 14 ; 11, 1 : 86, 11.

REM.—Sometimes also, in accordance with Hebrew usage, the object numbered is repeated after the numeral in the absolute state plural ; e.g. Gen. vii. 11. سَعْدًا ٦٠ مِائًا مِائًا *in the six hundredth year* ; and the years of the reign are given with بِلَا with a suffix ; e. g. Barh. 19, 9. سَعْدًا ١٠ بِلَا *in the tenth year of his reign* ; 60, 8. In giving the days of the month, either ٦٠ without مِائًا is repeated after the numeral, before the name of the month ; e. g. Assem. I. 2, B. 12. v. E. ١٣ مِائًا نِسْفِيًّا *on the 13th of Nisan (April)* ; 272, B. 31 ; 399, 19, 20 ; 407, 8, 9 ; or, reversely, after the name of the month, before the numeral following it ; e. g. 397, 13. ٩ مِائًا سَعْدًا *on the 9th of June* ; or with مِائًا

before the numeral and the name of the month which follows with **ح** repeated; e. g. 398, 7. **صَهْهٓ فَصَلْهٓ هَحْفَتَهٓ دَرَبْهٓ صُفْهٓ** on the 27th of December; 274, 30; or reversely, so that **صَهْهٓ** stands after the name of the month, before the numeral; e. g. 399, 14. **صَهْهٓ صَبْرَهٓ اِدْ صَهْهٓ لَازَهٓ هَحْفَتَهٓ صَهْهٓ** on the 22nd of August. This takes place even in designating the days of the week; e.g. Matt. xxviii. 1. **لَازَهٓ صَهْهٓ** 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 **صَلَا**; e. g. Barh. 41, 16. **لَازَهٓ لَازَهٓ** two each; 17.

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

أَقْبَبَ (also elliptically أَكَلَهُ أَكْبَبًا or أَكْبَبَ أَكْبَبًا) for the third time; or by adverbs of the ordinals in لَوَّ، e. g. Jude, verse 12. لَانْتَبَهَلْ for the second time.

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

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

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

emphatically, especially in titles; e.g. Assem. 1.25, A. 14. **لَهُ صُفْرًا كَرِيمًا** *the pious Ephraem*; 117, B. 23. **صَرِيحًا كَرِيمًا بَهِيمًا** *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. **بِهَيْبَةً أَوَّلًا نَهْدَةً** *this light first spread abroad*; 127, D; or before both, 132, F. **كَبِيرًا كَرِيمًا** *this great teacher*.—**فَالَا** occurs (as a noun) exclusively before the noun; e.g. Matt. xv. 13. **فَالَا تَرْتَبُوا** *this whole planting*, (with suffix, compare §55.B. 2.Rem.). A word, generally a particle, sometimes stands between the noun and the adjective; e.g. Acts xvii. 20. **كَلِمَاتٍ غَرِيبَاتٍ** *strange words indeed*. But very rarely the adjective follows in a gender different from that required by the noun; e.g. Barh. 454, 18. **بُنْيَانًا صَرِيحًا** (fem. **صَرِيحَةً**) *the holy cloister*. Or with nouns of the common gender, the gender of several adjectives following one after the other, is interchanged; e.g. Michael. Chr. 61. 1, 2.

2. As predicate (with the substantive verb expressed or to be supplied) the adjective precedes the noun, which follows in the absolute state, or with a suffix; e.g. Mark xv. 23. **بَيْنَ يَدَيْهِ كَسَمَاءٍ** *wine with which myrrh was mingled*; verse 26. **كَلِمَاتٍ كَتَبَتْ** *as reason was written*; Matt. xv. 28. **كَبِيرًا كَرِيمًا** *great is thy faith*. In like manner the pronoun; e.g. Mark xv. 26. **أَنَّ الْمَلِكُ بَيْنَهُمْ** *that is the King of the Jews*; Luke ii. 12. **أَنَّ لَكُمْ** *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 الْمَدِينَةُ** *this city is nigh to flee unto*; or an adverbial idea is embraced in the preposition; e.g. Gen. xxix. 7. **عَلَى** *it is yet high day*, i. e. *high in the day*. Sometimes

the adjective singular, as predicate, stands before the plural noun ; e.g. Barh. 542, 14, 15. **قَالُوا** **وَهُنَّ** **كَلِمَاتٌ** *to that same were the words written* ; or it follows a plural, being itself in the singular ; e.g. Assem. I. 21,5, 6. **سُورَاتُ الْقُرْآنِ** **وَالْحَمْدُ** **لَهُ** *songs and hymns were composed by him*. But especially the adjective in the plural follows collectives ; e. g. Rev. xix. 1. **كَثِيرَةً** **جَمْعًا** *a great multitude, who said* ; Barh. 88, 4. The predicate is also expressed by a noun ; e. g. I Cor. xii. 27. **أَنْتُمْ** **جَسَدُ** **كَنِيسَتِهِ** *ye are the body of Christ* ; Eph. v. 30.

3. When several nouns of different genders are connected, the adjective as epithet and predicate, usually conforms to the masculine ; e.g. Luke i. 5, 6. — **زَكَرِيَّا** **وَأَلِيْسَابَيْثُ** **كِلْتَا** **كِلَيْهِمَا** *Zacharias and his wife Elizabeth both feared God* ; verses 6,7 ; Barh. 106,9.

REM.—Concerning the neuter the same rules prevail as in § 66. 2, and § 70. 3 ; e.g. Assem. I. 36, 6. **أَمَّا** **الَّتِي** **كُتِبَتْ** *that which has been written* ; 372, 19 ; Ephr. I. 241,B ; Barh. 24, 18. **فَعَمِلَ** **الَّتِي** **كَانَتْ** **شَرًّا** *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, **جُنُودًا** ; e.g. Barh. 94, 10. **جُنُودُ رُومٍ** **كَانُوا** **مُتَمَرِّدِينَ** *the Roman army*

proceeded towards Persia; 96, 9; **كَلَّا**; e. g. Acts xxvi. 13. **كُلُّهُمَّ مَعِيَ** *all who were with me*; Michael. Chr. 15,5; and its compounds, **كُلُّهُمْ**; e.g. Assem. I. 39, 3—5. **كُلُّهُمْ** *all—wrote*; **كُلُّهُمْ**; e.g. Michael. Chr. 14, 15. **كُلُّهُمْ** *all who said*; **كُلُّهُمْ**; e.g. Barh. 277, 6. **كُلُّهُمْ** *that every one wondered*; also **كُلُّهُمْ**; e.g. Lukexxiii. 1. **كُلُّهُمْ** *the whole multitude arose*; **كُلُّهُمْ**; e.g. Barh. 422, 10. **كُلُّهُمْ** *a great multitude came*; Assem. I. 386, 15, 16; **كُلُّهُمْ**; e.g. John v. 3. **كُلُّهُمْ** *in these (pools) lay a great multitude of invalids*; Assem. I. 483, 19; Barh. 95, 6, 7; 227, 8; 312, 7; **كُلُّهُمْ**; e.g. Barh. 211, 8. **كُلُّهُمْ** *the others fled*; 342, 19. According to the same construction are names of places put for their inhabitants; e.g. **كُلُّهُمْ** *cloister*; Assem. I. 411, Note B. 4—6. **كُلُّهُمْ** *when the monks saw him*.

REM.—The same nouns also are found with the verb singular; e.g. **كُلُّهُمْ**, Barh. 551, 13; **كُلُّهُمْ**, 288, 12, and its compounds, **كُلُّهُمْ**; e.g. 309, 14; **كُلُّهُمْ**; e.g. 314, 2; **كُلُّهُمْ** or **كُلُّهُمْ**; e.g. 373, 1; also **كُلُّهُمْ**; e.g. Acts xiv. 4; **كُلُّهُمْ**; e.g. Acts v. 26; Barh. 301, 9, 10. In like manner, abstract feminines occur for concretes; e. g. **كُلُّهُمْ**, Barh. 490, 18. **كُلُّهُمْ** *all men fled*; **كُلُّهُمْ** for *prisoner*; Assem. I. 490, A. 31; **كُلُّهُمْ** for *inhabitants*; e.g. Acts xiii. 44; **كُلُّهُمْ** 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. **كُلُّهُمْ**, Barh. 212, 1. **كُلُّهُمْ** *an army conquered him and took him captive*; **كُلُّهُمْ**; e.g. 388, 3, 4; **كُلُّهُمْ**; 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. **אָצַף**, II Cor. iii. 18. **אָצַף פָּנָיו** with *uncovered face*; Barh. 201, 1; **נָשָׂא**; e.g. John iii.15. **נָשָׂא נַפְשָׁהּ בְּחַיָּה** he shall have eternal life; v.26; Barh.219,12; **פָּטָה**; e.g. John v.7. **פָּטָה מְנוּחָה** when the water was troubled; Barh. 194, 3; 268, 7, 8, 12; and **פָּטָה**; e.g. Mark i 10. **פָּטָה וְרָחַם** οὐρανοὶ σχιζόμενοι; James v. 18. **פָּטָה וְרָחַם** οὐρανὸς ἕστρεν ἔδωκεν; or b) more rarely, in respect to signification, they are connected with the singular verb; e. g. Luke xxiii. 45. **אֲרָפָה אֶת־הַצֵּלָה** the veil was rent; John i.4. **בְּנִשְׂאָהּ** in him was life; Num. xxxiii. 14. **לֹא־יָשָׁן מַיִם שָׁמָּה** there was no water there; Luke iii. 21. **אֲפָתָה** the heaven was opened; as feminine, II Petr. iii. 5. **אֲפָתָה** οὐρανοὶ ἦσαν ἔκπαλας; Barh. 228, 10.

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

Barh. 112, 10. **فَهَيَّأُوا الْأَهْلَاءَ** *many were slain* ; 125, 14, 15.
لُجَيْبًا أَمَكْبَرًا *the Arabians chose for king* ; 190, 9. **صَاتَ**
حَبِيبًا - **حَبِيبًا** *since the inhabitants feared* ; 298, 17 ;
 513, 3 ; 532, 19.

REM.—Some have attempted to explain this singular of the verb as the third plural pret. defectively written (§ 6 ; comp. Agrell a. a. O. p. 12, 13) ; still it is remarkable that one and the same author, as Barhebræus, should employ interchangeably both ways of writing. On the contrary this construction is found in Hebrew and more frequently in the Arabic ; and to both of these languages, such a defective form of the 3 pret. plur. is unknown. When a plural is to be considered as distributive (*one of them, or each one of them*), the Syriac uses not only the singular but the plural also, and marks this construction more accurately by **كُلُّهُمْ**, **كُلُّهُمْ** or **كُلُّ** **كُلِّهِمْ** ; e. g. Barh. 434, 12. **وَأَمَّا كُلُّهُمْ** **لَاذَاتِهِ** *each one of them went into his country* ; 101, 14, 15. **حَبِيبًا** **كُلُّهُمْ** **جَبَّ** *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. **كِلْتَا** **كِلْتَا** **كِلْتَا** **كِلْتَا** *two shall be* ; xviii. 19 ; xix. 5 ; Barh. 165, 19. **كِلْتَا** **كِلْتَا** **كِلْتَا** **كِلْتَا** *and they both brought forth*.

REM.—Sometimes, also, according to the sense, the verb in the singular is found with **كِلْتَا** ; e. g. Barh. 396, 12. **كِلْتَا** **كِلْتَا** *that it should be called Egypt* ; 433, 20. Similar is Barh. 121, 11. **كِلْتَا** **كِلْتَا** *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. **قَبَّ تَوَسَّلَ دَوَسَّلَا** *when it was evening* ; compared with Matt. viii. 16 ; xiv. 15 ; or Barh. 152, 14. **لَوَسَّ - مَرَّهَمَا** *there arose a quarrel* ; compared with Matt. xxvi. 5 ; Acts xxiii. 10.

2. Feminines take a verb in the masculine; a) when they are feminine merely in respect to termination (compare § 70. 1. a) ; b) when abstracts stand for concretes (compare § 70. 2) ; e. g. **أَمَرَ نَصَفَ**, **أَمَرَ نَصَفَا** *for mankind* ; Barh.236,8. **أَمَرَ مَاتَ كَلَفَا نَصَفَا** *there died about fifty thousand men* ; 548, 20 ; 585, 14. **أَمَرَ جَمَعَا** *army* ; 581, 12. **أَمَرَ جَمَعَا** *these armies were assembled* ; or **أَمَرَ جَمَعَا** *military for soldiers* ; 607, 20.

REM.—These nouns are also found with the verb feminine ; e. g. Barh. 341, 10, 11. **أَمَرَ مَاتَ كَلَفَا نَصَفَا** *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. **أَمَرَ مَاتَ كَلَفَا** *there was occasion given* ; compared with 579, 14. **أَمَرَ مَاتَ كَلَفَا** *there was much occasion* ; or 606, 19, 20. **أَمَرَ مَاتَ كَلَفَا** *he had fear* ; compared with 136, 6. **أَمَرَ مَاتَ كَلَفَا** *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. **أَمَرَ مَاتَ كَلَفَا** *these unclean spirits went out and entered* ; but b) such also as have a determinate gender ; e. g. Barh. 268, 10. **أَمَرَ مَاتَ كَلَفَا** *they both (mother and daughter) fell and were suffocated* ; 260, 11, 12.

C. *In respect to both Gender and Number.*

1. Collectives feminine often take, in accordance with the meaning, the plural masc. of the verb; e. g. Barh. 561, 6, 7. $\text{הָיְתָה הַבָּיְתָה} - \text{אֲנֵשִׁים}$ *the inhabitants had fled*; Gen. xli. 57. $\text{וָאָז הָיָה כָּל אֲדָמָה}$ *the whole people (country) came*; Matt. viii. 32. $\text{וְכָל הַצֹּרֶן הָיָה} - \text{נִשְׁחָדָה}$ *this whole herd — perished*; Assem. I. 53, 17. $\text{וְכָל אֲשֵׁר בְּיָדָהּ הָיָה} - \text{בָּרָךְ}$ *all the inhabitants (the whole city) assembled and wept*. So too the names of cities; e. g. Assem. I. 51, Note B. 1. $\text{וְהָיָה אֲנֵשִׁים בְּעַד הַמַּלְאָכִים}$ *the inhabitants of Edessa went out to be slain*; Barh. 248, 6, 7. $\text{וְהָיָה לְכָל מוֹחַלְדִּים}$ 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. $\text{וְהָיָה בְּתוֹתַיִם חֲסִידוֹת}$ *the daughters of Zion are haughty*; Barh. 215, 7. $\text{וְהָיָה כָּל הָיָה} - \text{חֲסִידוֹת}$ *all of his goods had been plundered*; Ephr. II. 145, A. וְהָיָה חֲסִידוֹת *there were writings composed concerning them*; Jer. xiv. 5. $\text{וְהָיָה חֲסִידוֹת} - \text{נִשְׁחָדָה}$ *the hinds calved and forsook*; Barh. 368, 11, 12; 10, 9. וְהָיָה חֲסִידוֹת *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. וְהָיָה חֲסִידוֹת *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. **ܐܘܢܝܢܐ ܕܘܚܪܐ ܕܘܚܪܐ** *there was seen the form of a pillar* ; 613, 14. **ܐܘܢܝܢܐ ܕܘܚܪܐ ܕܘܚܪܐ** *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. **ܥܘܠܡܐ ܕܥܘܠܡܐ** *the multitude of years shall teach* ; Barh 96,8,9. **ܥܘܠܡܐ ܕܥܘܠܡܐ** *a great part of the city was destroyed* ; 141, 10 ; 241, 10, 11 ; 188, 7, 8. **ܥܘܠܡܐ ܕܥܘܠܡܐ** — **ܐܘܢܝܢܐ ܕܘܚܪܐ ܕܘܚܪܐ** *a multitude of the dead were buried*.

REM.—In the last connection **ܐܘܢܝܢܐ**, 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. **ܐܘܢܝܢܐ ܕܘܚܪܐ ܕܘܚܪܐ** *all of his petitions should be granted*.

2. When it has several subjects connected by *and*, the verb stands as follows ; A) when they are of the same gender ; a) in the plural ; thus a) before the subjects ; e. g. John xxi. 2. **ܐܘܢܝܢܐ ܕܘܚܪܐ ܕܘܚܪܐ ܕܘܚܪܐ** *there were together Simon Peter, Thomas and Nathaniel* ; Barh. 19, 7. **ܐܘܢܝܢܐ ܕܘܚܪܐ ܕܘܚܪܐ** *Saul and Jonathan were slain* ; 78, 8 ; 193, 17 ; Assem. I. 30, A. 1, 2. **ܥܘܠܡܐ ܕܥܘܠܡܐ** *when the clergy and the whole congregation were assembled* ; Ephr. I. 223, A ; β) after the subjects ; Exod. xvii. 10. **ܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ** *Moses, Aaron and Hur, went up*. But the verb is also frequently found ; b) in the singular ; a) before the subjects ; e.g. Matt. xxviii. 1. **ܐܘܢܝܢܐ ܕܘܚܪܐ ܕܘܚܪܐ ܕܘܚܪܐ** *then came Mary Magdalene and the other Mary* ; Barh. 106, 4, 5 ; 121, 19 ; 159, 9 ; 160, 13. **ܐܘܢܝܢܐ ܕܘܚܪܐ ܕܘܚܪܐ** *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. **אִתּוֹ וְעִתּוֹ** *Jesus and his disciples were invited* ; Barh. 111, 10 ; Assem. I. 234, A. 5. v. E ; B) when the subjects are of different genders, the verb conforms ; a) to the gender of that standing nearest to it ; e. g. Barh. 106, 9. **בְּיָמֵינוּ וּבְיָמֵי נְעוּמָה וּבְיָמֵי יְהוֹשֻׁעַ** *when men, women and youth had assembled together* ; 192, 10. **וַיֵּרְאוּ הַרֵּי 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. **וְהוֹדוּ אֵת הַמֶּלֶךְ וְהוֹדוּ אֵת הַמַּלְאָכִים** *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. **וַיֵּרָא וַיִּפְּצוּ וַיִּפְּצוּ** *Gabala and his confederates arose and fled* ; 155, 16. **וַיֵּצֵא וַיֵּצֵא** *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. **וַיָּשׁוּב וַיָּשׁוּב** *when Nicephorus with the Roman army returned* ; 72, 2 ; 85, 9. When there are two different subjects, of which one is a pronoun of the first person, the verb follows in the first person plural ; e. g. Luke ii. 48. **אֲנִי וְאִתְּךָ** *I and thy father (we) have sought thee with much sorrow* ; Assem. I. 173, B. 23—25. Yet sometimes when the subjects are in the first and third persons, the verb is in the first person singular ; e.g. Assem. I. 347, 28, 29. **אֲנִי וְהַמְּשִׁיחַ** *I and the Messiah are (am) one nature*.

§ 81. *Peculiarities relating to Nouns.*A. *Ellipsis.*

1. If the subject of a sentence would be repeated in the predicate, before a genitive for the purpose of defining it more accurately, that subject is omitted, and only the genitive is used; e. g. Matt. iii. 4. **أَلْبَسَ لِحْيَةَ إِبْرَاهِيمَ** **بِهَيْدَرٍ** **قَدَّ** **قَدَّ** *his clothing was (a clothing of) camel's hair*; John v. 36. **شَهِيدٌ كَبِيرٌ مِمَّنْ هُوَ أَكْبَرُ** **مِمَّنْ هُوَ أَكْبَرُ** *a witness which is greater than that of John*; x. 21; xi. 4; Heb. iii. 3; v. 14. **لِلَّذِينَ هُمْ أَكْبَرُ** **لِلَّذِينَ هُمْ أَكْبَرُ** *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 **فِي**; e. g. Assem. I. 394, 6, 7. **سَنَةً قَبْلَ نِيقِيَّةَ** **سَنَةً قَبْلَ نِيقِيَّةَ** *a year before the Nicene council*, for **فِي** **فِي** **فِي** **فِي** *the year thereafter*, for **فِي** **فِي** **فِي** **فِي** *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. **يَجْرِي** *to plough*, literally *to drive* (**يَجْرِي** *the yoke—plough*), I Sam. viii. 12. (in full, Luke xvii. 7); **يُخْرِجُ** *to bring forth*, Aph. **يُخْرِجُ** *to beget* (**يُخْرِجُ**), Gen. xvi. 1; xxx. 1; **يَتَزَوَّجُ** *to marry*, literally *to take* (**يَتَزَوَّجُ**); Ezra. ix. 2, 12 (in full, Barh. 39, 11); **يَتَرْتَمِ** *to cast lots*, literally *to cast* (**يَتَرْتَمِ** *a lot*); I Sam. xiv. 42 (in full, Ps. xxii. 19); also nouns with prepositions; **يَتَفَكَّرُ** *to consider*, literally *to lay* (**يَتَفَكَّرُ** *in the Heart*); Job xxxiv. 23 (in full, Acts v.

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

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

B. Zeugma and Hendiadys.

Zeugma occurs with the noun as well as with the verb (§ 68. C. 2); e.g. Gen. ii. 1. **ܘܥܠܐ ܘܥܠܐ ܘܥܠܐ** the heavens and the earth and all their host; or Hendiadys; e.g. Gen. iii. 16. **ܘܥܠܐ ܘܥܠܐ** 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. **ܘܥܠܐ ܘܥܠܐ** 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. **ܘܥܠܐ** ἀνάγνωσις; **ܘܥܠܐ** παράκλησις; i. 9. **ܘܥܠܐ** ἀσεβείῃς; **ܘܥܠܐ** ἀνόστοι; Matt. xviii. 28. **ܘܥܠܐ** σίνδουλος; or 2) by writing two words for one; a) in the relation of genitive; e.g. Acts ii. 23. **ܘܥܠܐ** πρόγνωσις; II Tim. iii. 2. **ܘܥܠܐ** ἀχάριστοι; or b) by two nouns, of which the latter stands in apposi-

tion; e.g. John xi.16. *συμμαθηται αυτου* $\text{لِلْمُتَلَمِّذِيْنَ مَعَهُ}$;
 c) by a participle and noun which correspond with the
 verb; e. g. Acts iv. 13. *αγραμματοι* $\text{لَا يُرْبِحُوْنَ فَهْمًا}$;
 or by participles and adjectives and the noun with ل pre-
 fixed; e. g. II Pet. iii. 16. *δυσνόητος* $\text{لَمْ يَكُنْ لَهَا دَلِيلٌ}$;
 or d) by the pronoun and verb; e. g. I Cor. vii. 8.
αγαμοι $\text{لَا تَكُنْ بِكُمْ ΔΕΙΣΙΟΤΗΣ}$. If the composites are form-
 ed from adjectives and nouns; 3) they are frequently re-
 solved into their component parts, and rendered in the same
 manner as in cases mentioned above; a) in the relation of
 genitive; e. g. Mark xvi. 14. *σκληροκαρδια* لِصَلْبَةٍ ;
 Col. ii. 14. *χειρόγραφον* هُوَ مُؤَيَّدٌ ; Matt. xxiv. 24.
ψευδοπροφηται $\text{يُضَلُّوْنَ وَيُضَلُّوْنَ}$; b) by the noun and adjec-
 tive; e. g. Phil. ii. 3. *κενοδοξια* هُوَ مُبَدَّلٌ ; II Cor. xi.
 13. *ψευδαπίστολοι* $\text{لَمْ يَكُنْ لَهُمْ}$; 4) sometimes we can
 trace definite laws of rendering; a) nouns, adjectives, and
 adverbs compounded with *πῶς*, take فَا ; e. g. Luke xi. 22.
πανοπλια فَاكُنْ اِيْنًا ; xxiii. 18. *παμπληθει* فَاكُنْ اِيْنًا ; Sap.
 xviii. 15. *παντοδυναμος* فَاكُنْ اِيْنًا ; b) when they are com-
 pounded with *α* privative, the latter is represented by
 ل and لَا ; e. g. I Cor. xv. 53. *αθανασια* $\text{لَا تُكَهَلَةُ لَهَا}$; Eph.
 i. 4. *αμωμος* لَا مَكْرَهًا ; Matt. iii. 12. *αβεστος* لَا يُحْبَطُ .
 Finally, in composites formed with *σύν*, this is often ren-
 dered by مَعًا ; e. g. Philem. verse 23. *συναιχμαλωτός*
μου $\text{فَصَلِّ اِيْنًا مَعًا}$; Rom. xvi. 9. *ο συνεργός ημών* $\text{فَصَلِّ اِيْنًا مَعًا}$.

CHAPTER FOURTH.

PARTICLES.

§ 82. *Construction and union of Adverbs.*

1. Besides the formation of adverbs described in § 51, is to be noticed as a special peculiarity the expressing of them by certain verbs, which, either stand in the same tense, number, and gender, with the finite verb, with or without the copula, or the infinitive of the verb follows with ۱۱. In this connection stand ; a) **فَرَّ** to return, and **اَوَّ** to continue, for once more, farther, again ; e. g. Gen. viii. 10. **فَرَّ** **اَوَّ** **اَوَّ** **اَوَّ** again he sent her out ; Ps. lxxi. 20. **فَرَّ** **اَوَّ** **اَوَّ** **اَوَّ** thou shalt bring me again ; Job vii. 7. **اَوَّ** **اَوَّ** **اَوَّ** **اَوَّ** they shall no more see ; Luke xx. 11, 12. **اَوَّ** **اَوَّ** **اَوَّ** **اَوَّ** he sent again ; Assem. I. 203, A. 7, 8 ; Gen. iv. 2. **اَوَّ** **اَوَّ** **اَوَّ** **اَوَّ** she bare again ; Barh. 152, 3 ; also by adding pleonastically **اَوَّ** again ; Gen. viii. 21. **اَوَّ** **اَوَّ** **اَوَّ** **اَوَّ** I will no more curse the earth ; b) **اَوَّ** to make much, for very ; e. g. Barh. 92, 14. **اَوَّ**

נִדְּ; *he esteemed very much*; II Cor. viii.15; II Kings xxi. 6. אַחַרְיָהּ לַעֲשׂוֹת בְּצַע. *he did much evil*; c) לֹא עָלְמָה לְעוֹלָם *to end, for wholly, completely*; e.g. Gen. xxiv.15. לֹא עָלְמָה לְעוֹלָם *he had not yet done speaking*; d) לְפָנַי *to precede* (always without the copula) for *before*; e. g. לְפָנַי אָמַרְתִּי *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; לְפָנַי מְצֻיָּם מִדְּבָרִים (עַל בְּנֵי הַדָּבָר) *the dew, which early is scattered*; Gen. xxxvii. 7; or II Kings ii. 10. אֲשֶׁר אַתָּה מְאַלֵּל (הַקְּשִׁירָה לְשֵׁאֵל) *thou askest too great a thing*; compare Ephr. I. 519, D. E; הַפְּלִיאָה in II Chron. xxvi.15, is expressed by אַחַרְיָהּ; 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. חָצַבְתָּ אֲחַרְיָהּ — חָצַבְתָּ דָּבָר אֲחַרְיָהּ *they mourned — but David the most.*

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

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

larly should be noticed ; **صَكَلَا قَدِيمًا** *almost* ; or **صَكَلَا فَه** *partly*, etc.

3. The repetition of the adverb indicates ; a) a strengthening or increase of the meaning ; e. g. Gen. vii. 19. **قَدِيمًا قَدِيمًا** *quite ready* ; Matt. iv. 24. **صَعِبٌ صَعِبٌ** *very bad* ; John vi. 7 ; Barh. 65, 14. **صَكَلَا صَكَلَا** and 84, 17. **صَكَلَا صَكَلَا** *by degrees* ; b) sometimes a diversity is expressed by adverbs of place ; e. g. I Kings xx. 40. **هَٰذَا هَٰذَا** *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 الْكَبِيرُ** *who is the greatest?* John ix. 26. **مَاذَا فَعَلَ لَكَ هَٰذَا كَبِيرًا** *what has he done to thee?* verse 10. **مَاذَا فَعَلْتَ لِكَيْ تَنْصَحَ** *how were thine eyes opened?* verse 19 ; vii. 35 ; Assem. l. 33, 15 ; 179, B. 25. **مِنْ أَيْنَ هُمْ يَعْلَمُونَ هَٰذَا** *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 هَٰذَا كَمَا قَالْتُمْ لَكُمْ** *art thou the king of the Jews?* Assem. I. 33, 17. **أَلَيْسَ هَٰذَا كَمَا قَالْتُمْ لَكُمْ** *is it thy wish?*

2. A question with **أَلَيْسَ** usually contains an affirmation ; e.g. John iv. 35. **أَلَيْسَ هَٰذَا هُوَ الْوَقْتُ لَعَلَّ تَحْتَبِرُونَ** *say ye not, that after four months cometh the harvest?*

xviii.26 ; but with **لَعَلَّ** it embraces a negation ; e. g. John v. 45. **لَعَلَّ مُصَيَّبَ آيَاتِهِ ؟ إِنَّا مَصْطَفَيْنَا . إِنَّا لَنَحْنُ** believe ye that I shall accuse you ? x. 21 ; xviii.35 ; or a doubt ; e. g. Matt. xxvi. 22. **لَعَلَّ إِنَّا مُذِيبٌ** Lord is it I ? John ix. 27 ; xviii.25 ; so also with **أَلَمْ** ; e. g. Ephr. I. 240, F, **فَصَبِّحْهُ هُوَ أَلَمْ** would this please God ? Luke xviii. 8 ; xxiv. 18 ; John vii. 35.

REM.—The direct question is also found with **أَلَمْ** (*ἀρα*), Barh. 131, 12 ; with **لَعَلَّ** for **لَعَلَّ** 119, 10.

3. The indirect question is indicated by **أَلَمْ** = *whether* ; e. g. Matt. xxvi. 63. **أَلَمْ أَتَىٰ مَعَسِبًا بِرَبِّهِ بَلَّغْتَ** 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 أَتَىٰ هُوَ أَمْ لِيَلْبِثْ هُوَ مَعَهُنَّ** art thou he who should come or shall we look for another ? John ix. 2 ; Assem. I. 87, B. 12, 13 ; 377, 20, 21.

REM.—The affirmation or negation of a question is usually expressed by a repetition of the leading verb with the personal pronoun ; e. g. Assem. I. 375, 7. **وَمَا كُنْتُمْ تَسْمَعُونَ ؟ أَتَسْمَعُونَ ؟** have you heard, my brethren, what I have said ? and they answered, yes, all ; 10. **أَلَمْ أَتَىٰ هُوَ ؟ أَتَىٰ هُوَ ؟** is it true or not ? and they answered it is true, i. e. yes ; sometimes by another verb ; e. g. Matt. xxvii. 11. **أَلَمْ أَتَىٰ هُوَ ؟ أَتَىٰ هُوَ ؟** thou hast said it, i. e. yes ; in the negative with the same repetition ; e. g. Assem. I. 378, 7, 11. Sometimes only **لَمْ** = *not*, appears ; e. g. Assem. I. 33, 19. **وَمَا كُنْتُمْ تَسْمَعُونَ ؟ لَمْ أَتَىٰ هُوَ ؟** and he said, No, my father.

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

to $\Delta\text{I}^{\text{r}}$, and with nouns, adjectives, and participles (§ 58. B. 5) or with suffixes (§ 38. 2), it includes the substantive verb.

REM.— U^{r} 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^{r} MKH *spotless*; Rom. i. 23. U^{r} $\text{F}\text{L}\text{M}\text{V}\text{L}$ *imperishable*. Before nouns it signifies *nothing less than*; e. g. Deut. xxxii. 21. U^{r} KVB *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^{r} — U^{r} or U^{r} — U^{r}), 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, F ; 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. F $\text{L}\text{N}\text{S}\text{L}$ TAL M *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. F $\text{L}\text{N}\text{S}\text{L}$ M KVB *they buried him under the Church*; Barh. 200, 16. F MKH L *before the city*; 72, 19, 20; 66, 13. F $\text{L}\text{N}\text{S}\text{L}$ M KVB *from below, (i. e. above) the walls*; figuratively, 31, 17. F $\text{L}\text{N}\text{S}\text{L}$ M KVB *above all excellence*; one of the prepositions is; b) merely pleonastic; e. g. Eccl. x. 14. F $\text{L}\text{N}\text{S}\text{L}$ M *after him*; Assem. I. 36, 22.

فَمِنْ لَكَ *from thee*; 37, 1; Dan.v. 24. فَمِنْ مَعَهُ *before him*; Barh. 65, 9. لَكَ لِكِنَا *to the King*.

2. Several of the prepositions have a peculiar consecution; e.g. *betwixt—and between*, وَبَيْنَ — وَبَيْنَ; e.g. Matt.xx.17. وَبَيْنَهُ وَبَيْنَهُ *between him and them*; frequently without the copula, xix. 10; وَبَيْنَ — وَبَيْنَ; e. g. Barh. 60, 13. وَبَيْنَ هَارَانَ وَبَيْنَ عِدَسَةَ *between Haran and Edessa*; 75, 17,18; 83, 15; 146, 13; rarely وَبَيْنَ — وَبَيْنَ; e. g. Barh. 60,8; *from—to*, وَبَيْنَ اِبْرَاهِيمَ وَبَيْنَ دَاوُدَ *from Abraham to David*; in more general designations also without وَبَيْنَ; 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) وَبَيْنَ sometimes stands for وَ (év = εἰς); e. g. Luke ii. 3. وَبَيْنَ اِيْمَانِيسَايَاسَ وَبَيْنَ اِيْمَانِيسَايَاسَ *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. وَبَيْنَ اِثْنَيْ مِائَتَيْ اُوبُولِي *for two hundred and fifty oboli*; 149, 8, 9; 191, 1, 2; 193, 19; b) وَ denotes direction towards a place (§ 67. 1. b. δ); with numerals, with وَبَيْنَ preceding = *about to*; c) لَكَ and لَكَ show, sometimes a possession in a physical and intellectual sense (= *penes*); e.g. Job xv. 9. لَكَ لَكَ *which stands not in our power*; 23. 14; d) وَ forms adverbs (§ 51. 3. a); expresses the pronouns *anybody — some* (§ 53. B. 4, 6,7), and sometimes indicates the direction to a place; e. g. Assem. I. 485, 28. وَبَيْنَ *towards*

morning ; l. 29 ; e) ܘܠܐ 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) ܘܠܐ *without* ; e. g. Barh. 227, 5. ܘܠܐ ܘܠܐ ܘܠܐ ܘܠܐ *without hands and without feet.*

§ 85. Conjunctions.

The Syriac language, in common with the other semitic dialects, is very deficient in conjunctions ; but affluence of periodic diction in all languages arises from this class of words. Hence in syriac, upon the one hand, the periods are wanting in variety and continuance ; and on the other hand the connective particles which do exist have many significations. In general the following may be observed :

I. Those conjunctions (e. g. *when, then*) are frequently omitted, which, in the protasis indicate the relation to the apodosis, and the two members are united by *and* ; e. g. Gen. xix. 23. ܘܠܐ ܘܠܐ ܘܠܐ ܘܠܐ *when the Sun had arisen, Lot came* ; xliv. 4.

REM.—Moreover the following fall away ; a) \circ (*asyndeton*) after verbs of motion ; e. g. Matt. ix. 7. ܘܠܐ ܘܠܐ *he arose and went* ; Barh. 25, 1 ; 197, 19 ; especially in earnest discourse ; e. g. I Sam. xv. 6 ; b) ܘܠܐ *or* ; e. g. II Kings ix. 32. ܘܠܐ ܘܠܐ ܘܠܐ *two or three eunuchs* ; c) ܘܠܐ more in accordance with Hebrew usage ; e. g. Isa. l. 2. ܘܠܐ ܘܠܐ ܘܠܐ *wherefore was, I came, (when I came), no one there.* On the other hand \circ is often repeated (*polysyndeton*) ; e. g. Barh. 51, 20. $\text{ܘܠܐ ܘܠܐ ܘܠܐ ܘܠܐ ܘܠܐ ܘܠܐ}$ *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. **ו** — **ו** and **אִם** — **אִם** as well—as, both—and ; e. g. Assem. I. 291, A. 10, 11, v. E; **אִם** — **אִם** either—or ; Barh. 112, 4 ; 223, 4, 5 ; **אִם** — **אִם** whether—or ; e. g. 217, 13 ; or b) different words ; e. g. **כְּמִצְוֵה** — **אִם** like—as ; Assem. I. 75, B. 11, 13, v. E ; 374, 23, 24 ; with **כְּ** preceding ; Ephr. I. 214, E ; **אִם** — **אִם** although—yet ; e. g. Barh. 91, 12, 13.

3. The conjunctions **כִּי** = that, thereby, or **לֹא** = 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. **פָּסַח לְאֵלֹהִים** ; **בְּ** — **בְּ** 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) **אִם** is sometimes used in comparisons (= **כְּ**) ; e. g. Matt. xi. 22 ; xix. 24 ; and likewise b) **אִם** in comparing one thing with another of the same species ; e. g. Isa. i. 7 ; Job xxiv. 14 ; Assem. I. 75, A. 1. v. E ; 163, B. 29 ; with numerals it signifies really, about ; Barh. 104, 13 ; c) **אִם** if, (= **εἰ** *èav*) denotes, in doubtful cases, the relation of the subjunctive ; **אִם** = **אִם** *ei* 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 **לֹא**, **אִם** or **אִם** **לֹא**, it is affirmative (compare **אִם** and **אִם** **לֹא**, Gesenius Lehg. p. 844) ; e. g. Cant. 2. 7.

لَحْنٌ، ۛ لَحْنٌ، ۛ لَحْنٌ wake not, rouse not ; d) ۛ (for the further use of which see § 56 ; § 69.1 ; 73. 3 ; § 74. 2 ; § 78.B. 2) ;
 a) from particles which it follows, forms conjunctions ;
 e. g. ۛ just as, Assem. I. 34, 17 ; so that, Matt. ii. 13 ;
 ۛ just as, John viii. 28 ; Ephr. I. 214, E ; ۛ أَكَلَاب (of time) as, when, Assem. I. 485, 15 ; ۛ حَسَب since, because, Barh. 112, 7, 8 ; I60, 12 ; ۛ كَلَدٌ, 39, 7, and ۛ كَلَدٌ, Assem. I. 213, A. 25, afterwards ; ۛ كَرَفَلَس as soon as, I. 218, 27 ; ۛ كَرَفَلَس (of time) when, I. 485, 20 ; ۛ كَرَفَلَس, Barh. 160, 16, and ۛ كَلَا, 158, 12, since, because ; ۛ كَرَفَلَس until, that, (including the *terminus ad quem*), Ephr. II. 125, B ; 242, A ; كَرَفَلَس ۛ كَرَفَلَس so much that, Barh. 193, 2 ; ۛ كَرَفَلَس before, 150, 13 ; β) in the signification of *that*, ۛ is sometimes omitted before the future ; e.g. John xxi. 3. أَنَا أَنَا أَنَا أَنَا أَنَا I go that I may catch fish ; after كَرَفَلَس, John v. 7. أَنَا أَنَا أَنَا أَنَا أَنَا until that I come ; or it is pleonastic after ۛ ; e. g. Matt. x. 13. أَنَا أَنَا أَنَا أَنَا أَنَا when the house is worthy ; Mark viii. 3 ; Luke vi. 7 ; John viii. 36 ; after أَنَا أَنَا, Matt. ix. 21 ; أَنَا أَنَا Mark 13, 20 ; e) the copula ۛ also denotes a) *that*, especially after verbs of *sending, entreating, commanding*, etc ; e. g. Assem. I. 77, 23, 24 ; Barh. 11, 18 ; 97, 8 ; 105, 1 ; 152, 5 ; 221, 2 ; it forms β) the apodosis ; e.g. Barh. 39, 7. 8 ; and is γ) equivalent to *but* ; e. g. Barh. 11, 16 ; 16, 9 ; δ) it sometimes supplies the place of the comparative أَنَا أَنَا ; e. g. Job v. 7. Also the Hebrew ۛ is translated by the frequently occurring ۛ yet, nevertheless.

§ 86. *Interjections.*

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

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

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

a) **וְ** *lo!* behold, is frequently pleonastic; e.g. Ephr. III. 149, B. **וְ** *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. **וְ** *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. **וְ** *the axe is already laid at the roots of the tree*; Num. xxii. 28. **וְ** *already the third time*; Assem. I. 369, 30; with **וְ** following, *since that*: e. g. Acts

x. 30. $\text{בְּאֵלֶיךָ יְיָ אֱלֹהֵינוּ}$ since that I have fasted; Col. i. 4; preceded by לֹא (לֹא לֹא , from which comes לֹא) עֲלֵיךָ , *nonne?* e.g. Matt. v. 46. $\text{לֹא יֵלְכוּ אִתְּכֶם הַטְּבַלִּים הַשְּׂמֵרָה הַזֹּאת?}$ do not even the publicans the same? verse 47; xiii. 27;

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

c) הַלְלוּ hail! (= הַלְלוּ) with suffix plural, and the noun following with ו , to which the preceding suffix relates; e.g. Matt. v. 3. $\text{הַלְלוּ אֱלֹהֵי הַמַּלְאָכִים הַשָּׁמַיִם}$ hail to the pcor in spirit; verses 4–11; with a word interposed; e.g. Assem. I. 95, A. 3, 6, v. E. $\text{הַלְלוּ אֱלֹהֵי אֱבִי אֱלֵיךָ}$ hail also to thee, Simon Peter; frequently absolute without ו ; B. 3. v. E. $\text{הַלְלוּ אֱלֹהֵי אֱבִי אֱלֵיךָ}$ hail to thee O Sichern; 96, A. 17, 19. —The Hebrew הַלְלוּ is, in the Peshito, expressed by לָבַח ; e. g. I Kings xxii. 12.

A P P E N D I X .

Peculiarities in the Position of Words.

In the position of words, which, as in the Hebrew, is very easy and natural, besides the peculiarities referred to in the preceding chapters, the following deviations from the usual collocations, occur; a) the verbs לֹא and יָרֵם are interposed

between words, which, according to their grammatical connection, cannot be separated; e. g. Exod. vii. 7. **صَلَوَاتُكَ** **قَدِيمَةً** **فَتَبِعَ** **مُوسَى** **عِشْرِينَ** **سَنَةً** **عِندَ** **رَبِّهِ** *Moses was eighty years old*; Luke v. 3; Exod. v. 16. **وَقَالُوا** **لِمَ** **تَعْمَلُونَ** **لَهُمْ** **طِينًا** **وَتُحَمَلُ** **عَلَيْهِمْ** **وَقَالُوا** **لِمَ** **تَعْمَلُونَ** **لَهُمْ** **طِينًا** **وَتُحَمَلُ** **عَلَيْهِمْ** *and bricks, say they to us, make ye.* The same is true; b) of personal pronouns, having the signification of **إِسْرَائِيلَ**; e. g. John viii. 33. **أَنَا** **وَأَبْرَاهِيمُ** **وَيَسَعُ** **أَبْرَاهِيمَ** **وَيَسَعُ** **إِسْرَائِيلَ** *we are Abraham's seed*; verse 37; Heb. vii. 28. **قَدْ** **قَدِّمُوا** **لَهُمْ** **قَدِيمَةً** **فَتَبِعَ** **مُوسَى** **عِشْرِينَ** **سَنَةً** *it is the law which makes priests of feeble men*; c) more rarely the same occurs with the noun; e. g. Matt. xvi. 1. **فَأَجَابَهُ** **قَائِلًا** **أَنْتُمْ** **فَعَلْتُمْ** **لَهُمْ** **أَيُّ** **سَمَاءٍ** **أَنْتُمْ** **فَعَلْتُمْ** **لَهُمْ** **أَيُّ** **سَمَاءٍ** *they besought him that he would give them a sign from heaven*; d) more frequently it occurs with particles; e. g. Mark i. 45. **لِيُخْبِرُوا** **بِمَقَامِهِ** **فَتَبِعَ** **مُوسَى** **عِشْرِينَ** **سَنَةً** *he should go openly into the city.* Compare **إِسْرَائِيلَ** and **إِسْرَائِيلَ** (§ 86. 2. a).

EXERCISES
IN
SYRIAC GRAMMAR,
AND
A CHRESTOMATHY.

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

BY ENOCH HUTCHINSON.

NEW YORK:
1875.

Entered according to Act of Congress, in the year 1855,
BY E. HUTCHINSON,
in the Clerk's Office of the District Court for the Southern District
of New York.

PART IV.

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-

nar, has not been followed, but they have been so arranged, it is hoped, as best to facilitate the progress of the student; and they are intended to embrace the most important phenomena necessary to be attended to by the learner.

Before commencing the examination the pupil should be directed to the Introduction of the grammar, that he may become somewhat acquainted with the history and literature of the Syriac Language. The grammar should be studied rather as a book of reference than as one, which must be committed to memory. The student, at first, should consult it as an aid in analyzing. At the commencement of the analysis, he will feel the need of assistance, and that assistance he must find in the grammar. When he there discovers a principle of the language and perceives its application in parsing, he can easily retain it in his memory. By the time that he has carefully studied the Exercises and Chrestomathy through, he will not only have a considerable knowledge of the language; but will have most of the grammar *committed to memory*, with but very little effort, and no loss of time in learning rules and principles, whose application he does not perceive, and which consequently are apt to escape from the mind. After the pupil, in the course of his analysis, shall have become somewhat familiar with the grammar, he may recite it regularly through, and it will not be an unmeaning nor an uninteresting exercise.

The general divisions, in the Exercises, are marked by the character ¶, to distinguish them from similar divisions in the grammar marked §. Smaller divisions are inserted under Remarks and Explanations.

GENERAL DIRECTIONS FOR ANALYZING.

- I. Find the *Guttural Letters* on page first of the Chrestomathy.
Vid. Gram. § 1. Rem. 3, 4.
- II. “ “ *Aspirates*, or on what letters *Kushoi* and *Rukok* are found. Vid. Gram. § 1. Rem. 4 ; § 5.
- III. “ “ *Diacritical Points*, for which the vowels are designed to compensate, formerly used instead of vowels and for other purposes. Vid. § § 2, 3, 4, and Rem.
- IV. “ “ *Long and Short Vowels*. Vid. § 3. Rem. 3.
- V. “ “ *Simple and Mixed syllables*.
- VI. “ “ *Pure and Impure, Mutable and Immutable vowels*.
Vid. § 45. A ; § 48. A.
- VII. “ “ *Diphthongs, Quiescent and Otiant letters*. Vid. § 3.
Rem. 4 ; § 13 ; § 14.
- VIII. “ “ *Lineæ Marhetono, Mehagyono and Sheva*.
- IX. “ “ *Linea Occultans*. Vid. § 8.
- X. Find on what syllables the *Tonè* is to be found. Vid. § 9.
- XI. Examine the *Marks of Punctuation*. Vid. § 10.
- XII. Find *Ribui*. Vid. § 6.
- XIII. Read the *Syriac*.
- XIV. *Translate*.
- XV. Examine the *Changes of Consonants*—assimilated—transposed—dropped—added and exchanged. Vid. § 12.

- XVI. Find the *Changes of Vowels*—thrown back—exchanged—transposed—dropped and added. Vid. § 15.
- XVII. Find the *Suffixes and Prefixes, Sufformatives and Prefor-
matives*. Vid. § 16 ; § 36 ; § 46.
- XVIII. *Parse*. In respect to *Verbs*—ascertain whether they are *Simple or Compound*—Their *Conjugation*—*Voice*—*Regular or Irregular*—*Active, Passive or Neuter*—*Number*—*Person*—*Gender*—*Mood*—*Tense*—*Conjugate and Inflect* them to the *Case, Mood, Tense, etc.*, where they are found—*Rule*. Vid. § 19., etc.; § 59., etc.
- Nouns*—*Signification*—*Suffix or Prefix*—*Adjective or Substantive*—*Derivation and Formation*—*Declension*—*Person*—*Number*—*Gender*—*State*—*Case*. Vid. § 43 ; § 70 ; § 44 ; § 71 ; § 45 ; § 73 ; § 74 ; § 46 ; § 47 ; § 48 ; § 50 ; § 77., etc.
- Pronouns*—What kind—*Person*—*Number*—*Gender*—*Case*—*Suffix*—*Rule*. Vid. § 16 ; § 17 ; § 54., etc.
- Participles*—*Derivation*—*Active or Passive*—*Conjugation*—*Rule*.
- Adverbs*—*Primitive or Derivative*—What they qualify. Vid. § 51 ; § 82.
- Numerals*—*Cardinal or Ordinal*—*Gender*—*Decline*—To what they belong.
- Prepositions*—*Suffixes*—What they govern. Vid. § 52 ; § 84.
- Conjunctions*—What kind—*Suffix or Prefix*—What they connect. Vid. § 53. 1, 2 ; § 85.
- Interjections*—*Primitive or Derivative*. Vid. § 53. 3 ; § 86.

EXERCISES IN SYRIAC GRAMMAR.

EXERCISE FIRST.

VID. GRAM. § 1. REM. 3, 4.

¶ 1.

Find the Gutturals on the first page of the Chrestomathy.

1. Select all those letters which are EVER used as Gutturals; thus:

ܐ
ܐ
ܐ
ܐ
ܐ
ܐ
ܐ ܐ

EXPLANATIONS.

a) The above are all guttural letters, but not all used as such in the text from which they are taken.

b) The guttural ܐ resembles the *Spiritus lenis* of the Greeks,

being a scarcely audible breathing from the lungs. ⲁ has always a feeble sound. The Galileans pronounced ⲁ and ⲛ like ⲛ of the Hebrews. An Arabian would pronounce ⲁ as a sort of vowel sound like *a*. It is a kind of soft breathing (comp. Gesenius' Hebrew Grammar, by Conant, § 6). The Greeks express ⲛ as well as ⲁ , sometimes by *Spiritus asper*, and sometimes by γ . Usually ⲛ is sounded like *hh* with a rolling of the palate. Ⲑ before a vowel is our *h* (*Spiritus asper*); but when uttered after a vowel, it has nearly the sound of *h* in *Korah*, perhaps a little softer, as in *ah! oh!* It is difficult to ascertain exactly the sounds of these letters; still it is important that the learner should fix upon a definite pronunciation of each.

2. Find those letters which are here used as gutturals.

Ⲑ ⲁ ⲛ Ⲑ Ⲑ Ⲑ Ⲑ Ⲑ Ⲑ Ⲑ Ⲑ Ⲑ Ⲑ Ⲑ Ⲑ Ⲑ Ⲑ Ⲑ Ⲑ.

EXPLANATIONS.

a) Verse 3. word 3., Ⲑ is a guttural, as it would in Hebrew take a composite sheva, and it has no vowel of its own. (Some would perhaps prefer to call Ⲑ a regular movable consonant, and consider ⲓ at the end of the word as otiant, and ⲟ as quiescing in —).

b) Verse 3. word 4., ⲁ is a guttural for the same reasons.

c) Verse 3. word 6., ⲛ is a guttural for the same reasons.

d) Verse 4. word 6., Ⲑ is a guttural being movable. It belongs to the second syllable of the word, being preceded by a vowel (§ 15. 4. d). The other cases may be similarly explained.

REM.—It should be remarked that there are some other guttural letters on the first page of the chrestomathy, which should be con-

sidered merely as movable consonants. It is true that all gutturals are sounded, and might be said to be movable consonants (compare Gesen. Heb. Gram., transl. by Conant, §23.2). Still we prefer to make a difference between gutturals and regular movable consonants. The latter, though guttural letters on page first, are the following :

3. Find those guttural letters which are regular movable consonants :

׀ ם ׀ ׀ ם ם ׀ ם ם ׀ ׀ ם ם ׀ ם ם ם ם ׀ ם
 ם ם ם ם ׀ ם ׀ ם ם ם ם ׀ ם ם ם ם ם ׀ ם
 ם ׀ ם ם ם ם ם ם ם

EXPLANATIONS.

a) Verse 1. word 2., ׀ is a regular movable consonant, and is sounded nearly like the vowel —° , 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 ם 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., ם is movable, as it does not quiesce and is not otiant.

c) V. 1. w. 8., ם (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.

e) V. 1. w. 11., ܦ is not movable, as it quiesces, though seldom, in [̣] (§ 13. 1. Rem).

f) V. 1. w. 11., ܐ is movable for the same reasons as others above. [̣] preceding it, belongs to the previous syllable (comp. ܐ 5. 1. f; § 15. 4. d).

g) V. 3. w. 2., ܐ is movable as it is a suffix, and = ܐ of the Hebrew (§ 13. Rem.).

h) V. 9. w. 9., ܐ is movable as it has a vowel of its own, though it so flows into the sound of the vowel that it is scarcely perceptible (ܐ 1. 1. b).

REM.—It should be remarked that two of the guttural letters ܦ and ܐ are sometimes used as quiescents and sometimes as otiant letters (§ 12. A. B. and Rem.; § 13; §14).

EXERCISE SECOND.

ܐ 2.

Find the Aspirates or in what letters Kushoi (ܦܫܘܝܐ a hardening, and Rukok (ܦܫܘܝܐ) a softening are found.

1. Those which are *ever* aspirated (§ 1. Rem. 3).

ܐ ܐ ܐ ܐ ܐ ܐ. ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ
 ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ
 ܐ

2. Find those, which are *aspirated* on page first (§5. and Rem. by Tr.).

ܐ
 ܐ

EXPLANATIONS.

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

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

c) V.1. w.4., Δ 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., ω is aspirated as the preceding word ends with \uparrow (§5. 2. Rem.a).

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

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

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

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

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

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

3. Find those which are not *aspirated*.

ω ω ω ρ ω Δ ω ρ ω .

EXPLANATIONS.

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

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

c) V.6 w.3., ܐ 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.— ܐ when aspirated is sounded like *v*, and when not aspirated like *b*; ܐ like *th* in *that*, when aspirated, but otherwise like *d*; ܐ when aspirated is sounded like *ph* or *f*, and otherwise like *p*; ܐ when aspirated like *th* in *thin*, in other situations like *t*; ܐ is sounded like *g* hard whether it be aspirated or not*; ܐ when aspirated is sounded like *hh* or *k* with a rolling of the palate; in other situations like *k*. In general the aspirates are pronounced like the corresponding letters in Hebrew (vid. references above and Gesenius' Hebrew Grammar by Conant, § 6. 2. 3. and Note by Tr.).

EXERCISE THIRD.

¶ 3.

(§ 2; § 3; § 4 and Rem.).

Find the diacritical points for which the vowels are designed to compensate, formerly used instead of vowels and for other purposes :

ܐܘܠܐ ܐܘܠܐ ܐܘܠܐ ܐܘܠܐ ܐܘܠܐ ܐܘܠܐ ܐܘܠܐ ܐܘܠܐ ܐܘܠܐ
ܐܘܠܐ ܐܘܠܐ ܐܘܠܐ ܐܘܠܐ ܐܘܠܐ ܐܘܠܐ ܐܘܠܐ ܐܘܠܐ ܐܘܠܐ

* The aspiration of ܐ would be indicated by the rolling of the palate.

EXPLANATIONS.

REM. 1.—Diacritical points sometimes mark particular tenses and persons of verbs (§ 4. Rem.).

REM. 2.—The vowel system of the Syrians began to be introduced in the time of Mohammed. Then and even after the system was completed by introducing characters from the Greek vowels, the ancient diacritical points were used to some extent by many writers. They are now seen in the more ancient writings.

REM. 3.—The diacritical points here presented and others, appear in ancient Syriac writings, perhaps from the fact that they have been copied from more ancient editions, and in some cases doubtless, directly from the oldest editions of the Peshito. The several editions have been copied with so much care, that even after the vowel system came into use, the diacritical points, which had been used long before, were copied as well as the more recent vowels. Thus appear sometimes two characters to represent one vowel sound. As later editions have appeared, however, those points have gradually been omitted and vowels substituted, though, some remnants of the old system are still left (§2; §3; §4).

a) Verse 1. word 4., $\dot{\text{I}}\dot{\text{A}}\dot{\text{A}}$. The diacritical point under $\dot{\text{A}}$, according to the principles laid down by Ludov. de Dieu, indicates the vowel $\text{—}^{\text{̇}}$. We have then here the vowel and the ancient diacritical point for which the vowel compensates (§4. Rem.).

b) V.1. w. 5., $\hat{\text{O}}\hat{\text{S}}\hat{\text{O}}$. The point under $\hat{\text{O}}$, according to Amira, indicates $\text{—}^{\hat{\text{O}}}$ (§4. Rem.).

c) V.3. w. 2., $\text{—}^{\text{̇}}$. The point under — indicates, according to Ludov. de Dieu, the vowel $\text{—}^{\text{̇}}$ (§4. Rem.).

d) V.3. w. 3., $\dot{\text{I}}\dot{\text{O}}\dot{\text{S}}$. 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 :

̄
 ̄
 ̄
 ̄
 ̄
 ̄
 ̄ ̄

EXPLANATIONS.

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

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

c) V. 1. w. 11., ̄ is long as it has a quiescent (§13. 1. Rem.).

The other instances need no explanation.

2. Find the *Short* vowels :

̄
 ̄

ܕܘܢܬܐ ܘܠ ܘܐ ܢܝܢܬܐ ܘܐܢܐ ܘܐܢܐ ܘܐܢܐ ܘܐܢܐ ܘܐܢܐ ܘܐܢܐ ܘܐܢܐ ܘܐܢܐ
 ܘܐܢܐ ܘܐܢܐ ܘܐܢܐ ܘܐܢܐ ܘܐܢܐ ܘܐܢܐ ܘܐܢܐ ܘܐܢܐ ܘܐܢܐ ܘܐܢܐ ܘܐܢܐ ܘܐܢܐ
 ܘܐܢܐ ܘܐܢܐ ܘܐܢܐ ܘܐܢܐ ܘܐܢܐ ܘܐܢܐ ܘܐܢܐ ܘܐܢܐ ܘܐܢܐ ܘܐܢܐ ܘܐܢܐ ܘܐܢܐ

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

c) V.1. w.2., ܘܐܢܐ is a diphthong and should be considered, we think, as a simple syllable because ܐ coalesces in the vowel to such an extent that the syllable ends in a vowel sound, though the coalescence is not so perfect as in a regular case of quiescence. Some may regard ܐ as a movable consonant as it would be in Hebrew, under similar circumstances, but we incline to the former opinion (vid. ¶4. 2. Rem.; Gesen. Heb.Gram. by Conant, § 8.4).

d) V.1. w.4., ܘܐ is simple (vid. reference above).

e) V.1.w.4., ܘܐܢܐ is simple, ܐ quiescing in ܘ.

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

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

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

i) V.3. w.2., ܘܐ is simple, ܐ quiescing in ܘ and ܘ being otiant.

k) V.3. w.5., י is simple as — is a long vowel and ׁ belongs to the next syllable (§15.4. d).

l) V.4. w.5., אֵל is a diphthong and ends in a vowel sound as א melts into the vowel to such an extent that it can hardly be considered as a movable consonant as it would be in Hebrew. We choose then to place the syllable among simple ones ; אֵל in verse 4. word 7., and אֵל in verse 7. word 8, are similar instances (vid. ¶4.2.Rem. ; ¶5.1.c).

m) V.4. w.6., אֵ is simple as ׁ quiesces in — making it a long vowel, and א belongs to the next syllable (§15.4.d).

n) V.7. w.3., אֵ is simple as א belongs to the penult syllable and follows a long vowel (§15.4. d. ; compare ¶ 1. 2. d).

2. Find the *Mixed* Syllables :

אֵל לֵאמֹר אֵל לֵאמֹר כֵּלָּא אֵל לֵאמֹר אֵל לֵאמֹר
 אֵל לֵאמֹר אֵל לֵאמֹר אֵל לֵאמֹר אֵל לֵאמֹר
 אֵל לֵאמֹר אֵל לֵאמֹר אֵל לֵאמֹר אֵל לֵאמֹר
 אֵל לֵאמֹר אֵל לֵאמֹר אֵל לֵאמֹר אֵל לֵאמֹר .

EXPLANATIONS.

a) Verse 1. word 1., אֵל is mixed as it ends with a consonant sound (vid. ¶ 5.1. Rem.).

b) V.1. w. 9., לֵאמֹר is mixed, ending in a consonant sound (vid. ¶ 5.1.Rem.).

c) V.3. w.2., אֵ is mixed as א = א in Hebrew and is of course movable (§13. Rem.).

d) V.7. w.7., אֵ is mixed as א is short when ׁ does not quiesce in it, and the following consonant has no vowel (vid. §15.4, and §3. Rem.3).

EXERCISE SIXTH.

¶ 6.

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

1. Find the *Pure* vowels :

ܘ ܝ ܚ ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ
 ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ
 ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ
 ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ ܘ ܝ

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., ܘ is pure* as the syllable ܘܐ is a diphthong (vid. § 3. Rem. 4; also Palfrey's Gram. § 2), and ܘ does not fully quiesce in ܘ, though it so far coalesces that it can hardly be considered as a movable consonant. Still as the vowel is a heterogeneous one and ܘ 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., ܘ is pure as ܘ does not quiesce in it, being a movable consonant and ܘ preceding being pronounced with a vocal sheva.

* It is also mutable (¶ 6. 4. b).

c) V.1. w.10., $\overset{\text{v}}{\text{—}}$ is pure as Olaph does not quiesce in that vowel. Olaph is here a movable consonant according to the analogy of the Hebrew (vid. §1. Rem.4.; also Gesenius' Heb. Gram. by Conant, §23.2).

d) V.3. w.5., $\overset{\text{o}}{\text{—}}$ (the first one) is pure † as Ń being a movable consonant does not quiesce in $\overset{\text{o}}{\text{—}}$ (vid. last references).

e) V.3. w.7., $\overset{\text{o}}{\text{—}}$ is pure as o is movable, Ń being sounded as if it had Sheva, and forming a part of the syllable.

f) V.3. w.9., $\overset{\text{v}}{\text{—}}$ is pure and immutable as Ń does not quiesce in it, being a guttural (comp. ¶ I. 2. a).

g) V.4. w.5., $\overset{\text{v}}{\text{—}}$ is pure as $\text{—}\overset{\text{v}}{\text{—}}$ is a diphthong (vid. a above).

h) V.7. w.3., $\overset{\text{o}}{\text{—}}$ is pure as Ń is a guttural.

i) V.7. w.9., $\overset{\text{v}}{\text{—}}$ is pure as Ń is = Ń in Hebrew and is of course a movable consonant (vid. §13. Rem. $\overset{\text{v}}{\text{—}}$ is also mutable according to the general rule (¶ 6. 2. Rem.).

2. Find the *Impure* vowels :

$\overset{\text{x}}{\text{—}}$ $\overset{\text{x}}{\text{—}}$ $\overset{\text{x}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{x}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{x}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{x}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$

$\overset{\text{x}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{x}}{\text{—}}$ $\overset{\text{x}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{x}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{x}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$

$\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$

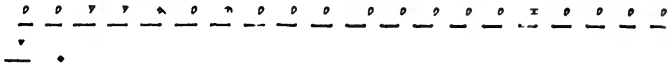
$\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$

$\overset{\text{o}}{\text{—}}$ $\overset{\text{o}}{\text{—}}$

EXPLANATIONS.

a) Verse 1. word 1., $\overset{\text{x}}{\text{—}}$ and $\overset{\text{x}}{\text{—}}$ are both impure vowels as they have — quiescing in them.

† $\overset{\text{o}}{\text{—}}$ is also immutable (¶ 6. 4).



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 Dagħesh forte; and vowels immutable by nature.

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

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

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

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

e) V.1. w.10., $\overset{a}{\text{—}}$ (the first one) is immutable by nature (48. A. Masculines); it is sometimes, however, like all the other vowels, mutable (vid. § 15.1.b; § 45.2.b) as in Hebrew (vid. Stuarts' Heb. Gram. §127).

f) V.1. w.11, $\overset{v}{\text{—}}$ is immutable as ا quiesces in it (¶ 6.2. c).

g) V.3. w.1., $\overset{a}{\text{—}}$ 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) :

◦̣ ◦̣ ◦̣ ◦̣ ◦̣ ◦̣ ◦̣ ◦̣ ◦̣ ◦̣ ◦̣ ◦̣ .

EXPLANATIONS :

a) Verse 1. word 2., ◦̣ is a diphthong as ◦ is in the same syllable with ̣ without fully quiescing in it, though ◦ 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., ◦̣ is a diphthong for the same reason as last.

c) V.4. w.5., ◦̣ is a diphthong as ◦ unites with ̣ 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* :

ⲁ ⲁ ⲁ ⲛ ⲟ ⲛ ⲁ ⲛ ⲛ ⲛ ⲛ ⲁ ⲛ ⲟ ⲛ ⲛ ⲁ ⲛ ⲁ ⲛ ⲛ ⲛ
ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ ⲁ ⲛ ⲟ ⲁ ⲛ ⲛ ⲟ ⲁ ⲛ ⲁ ⲛ ⲁ ⲛ ⲛ ⲛ ⲛ ⲛ ⲁ

} } o | a | } } o | a | } a | א | א a | } } } } } }
 } } } } } .

EXPLANATIONS:

a) Verse 1. word 1., א is a quiescent as it unites with the sound of the preceding vowel (§13.3).

b) V.1. w.2., o is a regular quiescent letter; but does not here fully quiesce, though it forms a diphthong and so melts into the vowel that the syllable may be considered as ending with a vowel sound (vid. ¶7.1.a).

c) V.1. w.3., o is not quiescent as it is a movable consonant, א not being sounded. The following } however quiesces in the preceding vowel.

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

e) V.1. w.9., a does not quiesce in א as it is movable (vid. ¶6. 1. b).

f) V.1. w.11., } quiesces in א though it is rather unusual (§13. 1.Rem.).

g) V.3. w.2., } quiesces in א .

3. Find the *Otiants* Letters:

א א א א א א א א א א .

a) Verse 1. word 2., א is otiant as it is a part of the suffix and is not followed by א (vid. § 14. 2. b).

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

EXPLANATIONS.

a) Verse 1. word 1., ס would, in Hebrew, take a vocal Sheva, and as it cannot well be pronounced without the aid of a vowel or half vowel we must use the Sheva. This cannot be considered as an instance of Mehagyóno, for there is no accumulation of consonants which are destitute of vowels (vid. § 7). According to Lud. de Dieu and Norberg, the Syrians *did use* the Sheva and pronounced consonants accordingly, as in Hebrew (vid. §5.1).

b) V. 1. w.4., ש should be pronounced with a vocal Sheva like ס under א (vid. references above).

REM.—We find no characters to indicate Sheva and seldom any to indicate Marhetóno and Mehagyóno, still we are to pronounce the consonants where those characters would regularly occur, as we should if they had actually appeared.

c) V.3. w.5., ש is pronounced with a Sheva. The preceding syllable being simple, ש belongs to the final syllable.

d) V.3. w.9., ס makes a part of the first syllable of the word and should not be pronounced with vocal Sheva.

e) V.6. w.3., ש is pronounced with a vocal Sheva as it constitutes a part of the penultimate syllable, being preceded by a long vowel (§ 15.4).

f) V.9. w.9., ש should be pronounced with a vocal Sheva (vid. last reference).

3. Find the *silent* Shevas, where there is no accumulation of consonants destitute of vowels :

$\Delta \text{ ז } \Delta \text{ ז } \backslash \text{ ס } \text{ ז } \infty \text{ ס } \text{ ס } \text{ , } \text{ ס } \text{ ז } ; \text{ ? } \text{ ס } ; \text{ ; } \text{ ר } \text{ ס } \text{ ר } \text{ מ } ;$
 $\backslash \text{ ז } \text{ ז } \text{ ר } \text{ ס } \text{ מ } ; \backslash \text{ ; } \text{ ז } \text{ ז } ; \text{ ז } \text{ ר } \text{ ס } ; \text{ ס } . .$

EXPLANATIONS.

a) Verse 1. word 1., Δ would regularly in Hebrew take a

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., ἰ̇ is the penultimate and takes the tone. ο̇ belongs to the last syllable (§15. 4. d).

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

g) V.5. w.3., ὄσῳ̇ 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.3. w.5., : indicates the end of the apodosis(vid.§10.c).

EXERCISE TWELFTH.

¶ 12.

Find instances of *Ribui* (§6):

ܘܒܘܬܝܢܐ, ܘܒܘܬܝܢܐ, ܘܒܘܬܝܢܐ, ܘܒܘܬܝܢܐ,

EXPLANATIONS.

a) Verse 3. word 4., " over the word is an instance of *Ribui* indicating that the preposition has a plural suffix (§ 6.1.Rem.; §16.C).

b) V.4. w.2., here *Ribui* indicates that the noun over which it is placed is in the plural number though it is rendered as if it were in the singular. This word occurs only in the plural form (§44.Rem.6). The same is true in respect to v.4. w.4.

c) V.4.w.7., *Ribui* indicates simply the plural form of the noun as above.

EXERCISE THIRTEENTH.

¶ 13.

Read the *Syriac* :

Verse 1., B^ri^hi^h aⁱthau v^o m^eleth^o v^ehu m^el^eth^o
aⁱthau v^o l^ev^oth a^loh^o. va^loh^o aⁱthau v^o hu m^el^eth^o.

V. 2., hōnō aīthau vō v^erishīth l^evōth alōhō.

V. 3., kul bīdheh hh^evō v^evel^eōdhau oph^elō hh^edhō hh^evōth
medhēm dahhvō.

V. 4., bēh hhaye hh^evō. v^ehhaye aīthayhūn nūh^erō
dhaynaynōshō.

V. 5., v^ehū nūh^erō v^ehheshūkō manhar^e v^ehheshūkō lō
ādhre^ekeh^e ♦

V. 6., hh^evō varnōshō dheshtadhar mēn alōhō ♦ sh^emēh
yūhhanōn.

V. 7., hōnō ethō l^esōh^edhūthō dh^enashēdh al nūh^erō.
d^ekūlnōsh n^ehaymēn bīdheh.

V. 8., lō hū h^evō nūh^erō. ēlō dh^enashēdh al nūh^erō.

V. 9., aīthau vō ger nūh^erō dhashrorō: dh^emanhar l^ekūlnōsh
dethō l^eol^emō.

V. 10., b^eol^emō h^evō. v^eol^emō vīdheh h^evō. v^eol^emō lō yadhēl.

EXPLANATIONS.

a) Verse 1. word 1., **ܘܚܝܫ** is the first syllable, **ܘ** not making a syllable of itself. The ^e answers to the Sheva in Hebrew, and is pronounced like a very short e.

b) V. 1. w. 2., **ܘܝܗ** is perhaps best pronounced like ai, though the a sound is scarcely perceivable. In **ܘܐ**, **ܘ** 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, ܐܘܢܐ. 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 *ā*. Olaph so unites with the *a* sound that it is scarcely perceivable in pronunciation, though being at the beginning of a syllable it is a regular movable consonant. It is at the same time a guttural letter and must have the sound of the *Spiritus lenis* of the Greeks (vid. ¶1.2.Rem.).

e) V.1. w.11., ܐ. ܐ is pronounced broad and *long* as it has a quiescent (§13.1.Rem.).

f) V.3. w.1., ܐܘܢܐ 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., ܐܘܢܐܐ bīdhéh. ܐ quiesces in ܐ, and ܐ is otiant. ܐ is a movable consonant though a guttural letter.

h) V.3.w.4., v^evel^eōthāu. 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., ܐܘܢܐ 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., ܐܘܢܐ hh^evō. 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., ܐܠܗܐ . In translating this word, *the* is supplied. There is no distinct character in Syriac for the definite article. It was originally expressed by the noun in the emphatic state; but this is by no means universal in later Syriac. There are many cases, as in Hebrew, in which the definite and indefinite articles have no word nor character to represent them, and they must be supplied in translating (§45.1).

b) V.1. w.2 and 3., 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., **נִתְּלָה** 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., **סֹכֵחַ** is a participle; but it is used instead of the present tense of the verb (§64.2.A. and Rem.; also ¶ 18.5).

i) V.6. w.3., **יִשְׁלַח** means (lit.) *is sent*; but with **יִשְׁלַח** 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 3., **יִשְׁלַח** is in the Ethpa. conjugation

b) V.1. w.2., **اِطْرَافٌ**. **ا** is prosthetic (§38.1). **اِطْرَاف** is a suffix.

c) V.1. w.4., **اِطْرَافٌ**. **ا** is added from the construct state and **ا** is added because the word is in the emphatic state.

d) V.1. w.10., **اِطْرَافٌ**. **ا** is added at the end to form the emphatic state (§18.g).

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

f) V.3. w.6., **اِطْرَافٌ**. **ا** is added to form the feminine.

g) V.3. w.7., **اِطْرَافٌ**. **ا** is added to form the feminine.

h) V.4. w.2., **اِطْرَافٌ**. **ا** is added to form the emphatic state (§18.v).

i) V.4. w.5., **اِطْرَافٌ**. **ا** is added in the course of inflection and **ا** at the beginning is prosthetic (§38).

k) V.4. w.6., **اِطْرَافٌ**. **ا** is added to form the emphatic state (§18.y).

l) V.5. w.3., **اِطْرَافٌ**. **ا** is added to form the emphatic state.

m) V.5. w.4., **اِطْرَافٌ**. **ا** is a preformative occurring in the course of inflection.

n) V.5. w.7., **اِطْرَافٌ**. **ا** is added in the Aphel conjugation.

o) V.6. w.3., **اِطْرَافٌ**. **ا** and **ا** are added in the course of inflection (comp. §15.2.a).

p) V.7. w.4., **اِطْرَافٌ**. **ا** is a preformative.

q) V.7. w.8, ܥܣܬܬܐܝܢܗܘܢ. ܥܣܬ is added in the course of inflection.

r) V.8. w.6., ܦܫܬܘܢܝܢܗܘܢ. ܦ is added in the course of inflection.

s) V.9. w.9., ܚܟܘܢܐܝܗܘܢ. ܚ is added to form the emphatic state.

5. Find Consonants *exchanged* for each other :

There are no cases on page first. ܕ is often exchanged for ܓ before ܐ and *vice versa*. Other letters also exchange with each other (§12.4).

EXERCISE SIXTEENTH.

¶ 16.

Find the changes of vowels—thrown back—exchanged—transposed—dropped and added (§ 15).

1. Find those which are thrown back :

ܟ ܟ ܘ ܟ ܟ ܟ ܟ ܘ ܟ ܟ ܟ ܟ ܟ ܟ ܟ ܟ ܟ.

EXPLANATIONS :

a) Verse 1. word 2., ܕܫܘܢܐܝܗܘܢ. ܟ is thrown back from ܕ to ܓ (§15.2.A.b; §13,1.3).

b) V.1. w.7., ܕܫܘܢܐܝܗܘܢ — same as above.

- c) V.1. w.11., **سَوَّوْا**. و is thrown back from ا to و .
- d) V.3. w.2., **سَوَّوْا**. و is thrown back from ا to و on account of the suffix.
- e) V.5. w.4., **سَوَّوْا**. ا the characteristic of Aphel is dropped and its vowel و falls back upon the preformative of the participle **سَوَّوْا** (§23.1).
- f) V.6. w.3., **سَوَّوْا**. و is thrown back from ا to و .
- g) V.10. w.8., **سَوَّوْا**. و falls back from ا to و (§36; ¶18.37), as the vowel و of the original form **سَوَّوْا** is dropped and a suffix appended (¶16.2. e, and 4. l; ¶18.37).

2. Find those which are *exchanged* :

و for ا , ا for و , ا for ا .

EXPLANATIONS :

a) Verse 3. word 2., **سَوَّوْا** is derived from **سَوَّوْا**. ا is dropped and و added in the course of inflection and و is thrown back from ا to و (¶16.1.d) the word here being in the suffix state. Some would prefer to say that و is changed into و , (¶16.4. c and 5. d).

b) V.4. w.7., **سَوَّوْا**. و is changed into و in the construct plural (§45.2.a; ¶18.1).

c) V.5. w.4., **سَوَّوْا**. In the second syllable, و is changed into و , as the third radical of the verb from which **سَوَّوْا** is derived, is Resh (§23.1).

d) V.7. w.8., **سَوَّوْا** is derived from **سَوَّوْا**. ا is changed into و , and ا in the last part, into و in passing from Peal to Aphel. But it is better to say that و is dropped

ditional syllable ا is added (vid. §15.3; compare ¶16.5.b).

c) V.3. w.2., صَابِرٌ is derived from صَبْرٌ . ـ is dropped and from the emphatic state, ـ is dropped to give place to the suffix (compare ¶16.5.d).

d) V.3. w.6., صَبْرٌ is the feminine form of صَبْرٌ . ـ is dropped (vid. ¶16.5.f).

e) V.4. w.7., صَبْرٌ . ـ is dropped from the plural absolute of صَبْرٌ in passing into the construct state (vid. §15.3, and Rem.; ¶16.5.i; ¶18.1).

f) V.5. w.7., صَبْرٌ is Aphel of صَبْرٌ with a suffix pronoun. In taking the suffix, ـ of the verb is dropped and ـ of the suffix added (vid. ¶16.5.m; ¶18.7).

g) V.7. w.3., صَبْرٌ is in the feminine emphatic state, from the noun صَبْرٌ , and, in the course of inflection ـ is dropped (vid. ¶16.5.p; ¶18.17).

h) V.7. w.8., صَبْرٌ is a verb from صَبْرٌ , and is in the Aphel conjugation. In the course of inflection, ـ in the first part of the word is dropped and ـ in the last part, and other vowels added (vid. ¶16.5.r; ¶18.22).

i) V.9. w.5., صَبْرٌ is compounded of ص and بَرٌّ . The latter is a noun in the emphatic state from بَرٌّ . ـ 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., صَبْرٌ is compounded of ص and بَرٌّ , emphatic state from بَرٌّ . ـ 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., صَبْرٌ is a verb with a suffix, derived from

ܘܢܦܘܚܝܢ. In taking the suffix, \bar{x} is dropped and \bar{y} falls back upon the first radical (§36; ¶18. 37).

5. Find those vowels which are *added* :

\bar{y} \bar{o} \bar{o} \bar{y} \bar{y} \bar{o} \bar{o} \bar{y} \bar{x} \bar{r} \bar{y} \bar{o} \bar{y} \bar{r} \bar{y} \bar{x} \bar{o} \bar{y} \bar{y} \bar{o}
 \bar{o} \bar{y} \bar{o} \bar{y} \bar{r} \bar{o} \bar{r} \bar{y} \bar{r} \bar{o} \bar{x} \bar{o} \bar{y} \bar{o} \bar{y} \bar{r} \bar{x} \bar{r} \bar{o} \bar{y}
 \bar{y} \bar{y} \bar{o} \bar{y} \bar{o} \bar{o} \bar{o} \bar{x} \bar{r} \bar{o} \bar{r}

EXPLANATIONS.

a) Verse 1. word 2., ܘܬܘܢܘܢܝܢ. \bar{y} is added in the course of inflection as a part of the sufformative of the verb.

b) V.1. w.4., ܘܢܦܘܚܝܢ is in the emphatic state from the construct state ܘܢܦܘܚܝܢ. \bar{x} is dropped and \bar{o} added (compare ¶16.4.b; ¶18. d).

c) V.1. w.10., ܘܢܦܘܚܝܢ is in the emphatic state, but as it always appears in this state it is perhaps better not to place \bar{o} (at the end of the word) among the vowels added.

d) V.3. w.2., ܘܢܦܘܚܝܢ is derived from ܘܢܦܘܚܝܢ. \bar{y} is dropped and a new vowel, \bar{x} , added. Then from the emphatic state ܘܢܦܘܚܝܢ, \bar{o} is dropped to give place to the suffix with which \bar{z} is added (vid. § 46. 1. a; compare ¶16. 4. c; ¶18. m).

e) V. 3. w. 4., ܘܬܘܢܘܢܝܢ is from ܘܬܘܢܘܢܝܢ. \bar{y} is added with the suffix.

f) V.3. w.6., ܘܢܦܘܚܝܢ is the feminine form for ܘܢܦܘܚܝܢ. \bar{y} is dropped and \bar{o} added.

g) V.3. w.9., لِوَسْطٍ . ـ is assumed over ظ to aid in the pronunciation (vid. ¶18.4).

h) V.4. w.6., لِوَسْطٍ is derived from وَسْطٍ or وَسْطٍ . ـ is added in the emphatic state (vid. ¶18.5).

i) V.4. w.7., لِوَسْطٍ . ـ at the beginning of the word is assumed (vid. §15.4.b). The remainder of the word is compounded of وَسْطٍ and لِوَسْطٍ . The former is in the construct plural, and, in passing from the absolute to the construct plural, ـ is dropped and ـ added (vid. §15.3 and 4; ¶16. 4. e; ¶18.1).

k) V.5. w.3., لِوَسْطٍ . This is from وَسْطٍ though the emphatic state is the more usual form. ـ is added.

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

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

n) V.6. w.2., وَسْطٍ is in the emphatic state and ـ is added (vid. ¶18.9).

o) V.6. w.3., وَسْطٍ is compounded of ظ and the verb وَسْطٍ , Ethpaal from وَسْطٍ . ـ is added as a part of the preformative. The first ـ is assumed in the course of inflection in Ethpaal.

p) V.7. w.3., وَسْطٍ is in the feminine emphatic state from وَسْطٍ . In the course of inflection ـ and ـ are added and ـ is dropped (vid. ¶16.4.g; ¶18.17).

q) V.7. w.4., وَسْطٍ is compounded of the relative ظ and

ጌ ጐ ጌ ጐ ጐ ጐ .

EXPLANATIONS.

- a) Verse 1. word 1., ጐ is a prefix preposition.
- b) V.3. w.2., ጐ is a prefix preposition with the vowel thrown back upon it.
- c) V.3. w.9., ጐ. ጐ is a relative pronoun prefixed to the verb, and, two vowelless consonants occurring together, ጐ is assumed to aid in pronunciation. The other instances need no explanation.

2. Find the *Suffixes* :

ጐ ጐ ጐ ጐ ጐ ጐ ጐ ጐ .

EXPLANATIONS :

- a) Verse 3. word 2., ጐ is a suffix pronoun with its union vowel.
- b) V.3. w.4., ጐ ጐ, is a suffix pronoun added to a preposition, though the same form when attached to ጐ is a sufformative.

REM.—We use the terms sufformative and preformative to indicate those letters which are suffixed or prefixed to words as necessary appendages in order to form particular conjugations, tenses, moods, persons, numbers, genders or states, according to the course of inflection. Such are mere formative letters and properly constitute a part of the word to which they are attached, while suffixes and prefixes are appendages which have more distinct significations of themselves, and do not necessarily compose a part of the word to which they are attached.

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

c) V.3. w.6., $\overset{\circ}{\text{I}}$ is the emphatic ending.

d) V.3. w.7., $\overset{\circ}{\text{L}}$ takes the place of I and is a formative letter in constituting the feminine gender.

e) V.4. w.5., $\overset{\circ}{\text{OOL}}\text{—}^{\text{v}}$ is a sufformative found in the course of inflection.

f) V.4. w.7., $\overset{\circ}{\text{I}}$ is the ending of the emphatic state.

g) V.6. w.2., $\overset{\circ}{\text{I}}$ is an emphatic ending.

EXERCISE EIGHTEENTH.

¶ 18.

Parse :

a) Verse 1. word 1., $\Delta\overset{\text{x}}{\text{N}}\overset{\text{x}}{\text{E}}\overset{\text{x}}{\text{C}}$ is compounded of the preposition C *in* and the noun $\Delta\overset{\text{x}}{\text{N}}\overset{\text{x}}{\text{E}}\overset{\text{x}}{\text{C}}$ *beginning*. C is a preposition governing $\Delta\overset{\text{x}}{\text{N}}\overset{\text{x}}{\text{E}}\overset{\text{x}}{\text{C}}$ in the ablative case (§ 75.5 ; §52 ; § 84). $\Delta\overset{\text{x}}{\text{N}}\overset{\text{x}}{\text{E}}\overset{\text{x}}{\text{C}}$ is a denominative noun (§41) from the root $\overset{\text{x}}{\text{N}}\overset{\text{x}}{\text{E}}\overset{\text{x}}{\text{C}}$ *principal, chief, head* (Hebrew $\overset{\text{x}}{\text{N}}\overset{\text{x}}{\text{E}}\overset{\text{x}}{\text{C}}$ Chaldee $\overset{\text{x}}{\text{N}}\overset{\text{x}}{\text{E}}\overset{\text{x}}{\text{C}}$)—formed by adding to its root the formative letters $\Delta\overset{\text{x}}{\text{N}}$ (§39.2). The vowel $\overset{\text{x}}$ is added and aids to form the syllable $\Delta\overset{\text{x}}$ (§15.4; §13.3). $\Delta\overset{\text{x}}{\text{N}}\overset{\text{x}}{\text{E}}\overset{\text{x}}{\text{C}}$ is of the first declension as its vowels are immutable (§48. A) though it is somewhat irregular in its inflection (see its plural)—third person, singular number (§44).

ܐܘܢܝܢܐ, plural ܐܘܢܝܢܐܢܐ. The two points over ܐ in the plural compose Ribui. The point belonging to ܐ still belongs to ܐ; and at the same time is part of Ribui (§6.2.Rem.)—feminine gender as it is the same as in Hebrew and is transferred from that language (§43.2.Rem.2). It ends also in ܐܢܐ a feminine termination in the emphatic state, ܐ being the regular emphatic termination (vid. last reference and § 45.3.b). In the absolute state the form is ܐܘܢܝܢܐ, emphatic ܐܘܢܝܢܐܢܐ (§ 45)—in the ablative case after the preposition ܐ and governed by it (§75.5).

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

c) V.1. w.3., ܐܘܢܐ is a substantive verb signifying to be (§38.1)—a ܐ verb (§38. 1)—irregular (§32)—neuter (§ 19)—third person—singular number. When used with another verb it has the effect of Vau conversive in Hebrew § 38. 1)

—masculine gender and used here merely as a helping verb to the preceding, in forming the imperfect tense (§38.2).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

u) V.4. w.1., **ܩܘܒܐܐ** *in him*, compounded of **ܐܐ** *in* and **ܩܘܒܐ** *him*. **ܐܐ** is a preposition, governing the ablative (§75.5); **ܩܘܒܐ** is a suffix pronoun (§ 16.Table; § 52.Table)—third person singular—in the ablative case and governed by **ܐܐ** (§ 75.5. compare §54.B.1).

v) V.4. w.2., **ܩܘܒܐܐ** *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 **ܩܘܒܐ** *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 **ܩܘܒܐܐ** (§80.2.b).

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

x) V.4. w.5., **ܘܫܘܠܘܢܐ** was, literally *were* — third person plural masculine, and agrees with **ܘܫܘܠܘܢܐ** in gender and number (§80.2.a; vid.also *c.* and *d. supra*).

y) V.4. w.6., **ܘܫܘܠܘܢܐ** *light*, is a verbal noun from **ܘܫܘܠܘܢܐ** *to shine*—an infinitive form in the emphatic state like **ܘܫܘܠܘܢܐ** from **ܘܫܘܠܘܢܐ** (§ 40.Table, II. A. a). Infinitive absolute **ܘܫܘܠܘܢܐ**, **ܘܫܘܠܘܢܐ** or **ܘܫܘܠܘܢܐ**, emphatic state **ܘܫܘܠܘܢܐ**, **ܘܫܘܠܘܢܐ**, **ܘܫܘܠܘܢܐ**. The **ܘ** which appears in the infinitive is here dropped (compare §39.2.b.and §40), though the emphatic form is the one in which it usually appears—declension IV.(§45.masculines,D)—third person singular—masculine—emphatic state, and in the nominative case after **ܘܫܘܠܘܢܐ**, but used as the construct before **ܘ** of the next word (§74.2.a).

1) V.4. w.7., **ܘܫܘܠܘܢܐ** *of the sons of men*, a composite noun (§41.1)—compounded of **ܘ**, **ܘܫܘܠܘܢܐ** and **ܘܫܘܠܘܢܐ**. **ܘ** *of*, is a sign of the genitive case, which follows (§74.3). **ܘܫܘܠܘܢܐ** *sons*, is from **ܘܫܘܠܘܢܐ** *son*, primitive—anomalous. Singular absolute **ܘܫܘܠܘܢܐ**, construct **ܘܫܘܠܘܢܐ**, emphatic **ܘܫܘܠܘܢܐ**, plural absolute **ܘܫܘܠܘܢܐ**, construct **ܘܫܘܠܘܢܐ**, emphatic **ܘܫܘܠܘܢܐ** (§49.masculines)—third person plural—masculine—construct state(in form and because the next noun is in the genitive)—genitive case, though in the construct state, as sometimes occurs in Hebrew (vid. Stuart's Hebrew Grammar, §434. b), governed by **ܘ** (§74). **ܘܫܘܠܘܢܐ** *man*, is from **ܘܫܘܠܘܢܐ**, the **ܘ** being dropped (§12.3.a)—derived from the Hebrew word **ܘܫܘܠܘܢܐ** *man* (Chaldee **ܘܫܘܠܘܢܐ**)—a primitive noun—declension 1, but somewhat irregular (vid. Lexicon)—third person singular as it has not Ribui, though it has the same form which appears in the plural—masculine emphatic state abso-

lute and construct **ܐܢܝ**, emphatic **ܐܢܝܐ**, absolute plural **ܐܢܝܐܢܝܐ** or **ܐܢܝܐܢܝܐ**—genitive case and governed by the preceding noun **ܚܘܬܐ** (§74).

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

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

4) V.5. w.3., **ܕܘܫܘܐ** *in (the) darkness*, is compounded of the preposition **ܕ** *in*, and **ܘܫܘܐ** *darkness*. **ܘܫܘܐ** 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 **ܕ** (§ 75.5).

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

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

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

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

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

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

10) V.6 w.3., ܕܥܘܠܘܢܐܘܘܢ *who was sent*, is compounded of ܕ *who*, and ܥܘܠܘܢܐܘܘܢ *was sent*. ܕ is a relative pronoun—third singular masculine, a prefix, and in the nominative case to ܥܘܠܘܢܐܘܘܢ (§17.2; §56). ܥܘܠܘܢܐܘܘܢ is a verb in the Ethpaal conjugation—passive voice—regular—third singular masculine—indicative mood—preterit imperfect tense (§60.4), and agrees with its nominative ܕ. Peal ܥܘܠܘܢܐܘܘܢ, Ethpeel ܥܘܠܘܢܐܘܘܢ, Pael ܥܘܠܘܢܐܘܘܢ, Ethpaal ܥܘܠܘܢܐܘܘܢ. In Ethpaal and the other passive conjugations ܐ is transposed (vid. ¶15.2.a).

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

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

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

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

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

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

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

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

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

19) V. 7. w. 5., **عَلَى** *to, against, on account of, of*-preposition governing **يُسْتَفْعَلُ**.

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

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

22) V. 7. w. 8., **يُسْتَفْعِلُ** *might believe*-a verb doubly irregular, **يُسْتَفْعِلُ** and **يُسْتَفْعِلُ**, and is placed among the defective verbs (§35. 2. c). In the Aph. conjugation. Pe. **يُسْتَفْعِلُ**, Aph. **يُسْتَفْعِلُ**, future Aph. **يُسْتَفْعِلُ**-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 **مَا** (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., **لَيْسَ** *not*, is an adverb and qualifies **يُسْتَفْعِلُ**.

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

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

27) V. 8. w. 4., לְיָמֵי *light*—a noun and nominative case after לֹא (vid. ¶18. y).

28) V. 8. w. 5., וְאִם *but*—a conjunction, a contraction of וְאִי *not*, and אִם *if*; it continues the sense. Following this and preceding the next word, there is something implied; after וְאִם supply לְזִמְמוֹתָיִךְ *came for a witness*, the same which is expressed in verse 7. For the remaining three words of this verse, vid. ¶18. 18, 19, 20.

29) V. 9. w. 1 and 2., לֹא *was*—a verb and agrees with לְיָמֵי understood, לְיָמֵי *that light*, being implied. For parsing this verb fully, vid. ¶18. b. & c.

30) V. 9. w. 3., וְעַתָּה *for*, is a conjunction continuing the sense.

31) V. 9. w. 4., לְיָמֵי *light*—a noun—nominative case after לֹא (vid. ¶18. y).

32) V. 9. w. 5., לְאֵמֶת *of truth*—compounded of אֵמֶת *of*, and לְאֵמֶת *truth*. לְאֵמֶת is a noun derived from the verb אָמַן *to be convinced*—declension first (vid. §48. A. decl. 1. Rem.)—singular. Construct and absolute, אֵמֶת or אֵמֶת , emphatic אֵמֶת forming the emphatic state, from אָמַן . לְ falls away on account of the addition at the end (§15. 3), then אֵמֶת presenting two vowelless consonants, אֵמֶת takes the new vowel אֵ (§15. 4. b)—3d pers. singular, masc.—genitive case after אֵמֶת (§74. 2. a). The expression לְאֵמֶת לְיָמֵי is an instance in which the abstract noun אֵמֶת has the sense of an adjective, and the phrase is properly rendered *the true light*.

33) V. 9. w. 6., וְהַיָּמִינִי *which shineth*, or *having shone*—compounded of וְהַיָּמִינִי *shineth*, or *having shone*, and וְהַיָּמִינִי *which*. וְהַיָּמִינִי is an Aph. participle from וְהַיָּמִינִי , absolute

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

34) V. 9. w. 7., **لَا عَلَىٰ 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. 7). **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., **إِلَىٰ الْعَالَمِينَ** *into the world*—compounded of **إِلَىٰ** *into*, and **عَالَمِينَ** *the world*. **إِلَىٰ** is a preposition governing the accusative. **عَالَمِينَ** is a noun from **عَالَمٌ**—second declension. Absolute and construct **عَالَمٌ**, emphatic **عَالَمِينَ**. In **عَالَمِينَ** the final vowel **ِ** 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). **عَلَّمَ** *knew him*—compounded of **عَلَّمَ** *him*, and **عَلَّمَ** *knew*. **عَلَّمَ** is a verb with a suffix pronoun attached to it—derived from the Hebrew **יָדַע** *to know*, doubly anomalous. **عَلَّمَ** and **عَلَّمَ**—Peal preterit—3d pers. singular, masc. indicative mood and agrees with **عَلَّمَ**. By taking a suffix the usual form is changed. The common form of the Peal preterit is **عَلَّمَ**. **ِ** falls away and **َ** falls back upon the first radical when the verb takes a suffix (vid. §36). **عَلَّمَ** is a suffix pronoun with its union vowel (§16. Tab. α)—3d pers. singular, masc.—accusative, and governed by **عَلَّمَ** (§54. B. 1).

CHRESTOMATHY.

MATTHEW ii. 1—10.

- 1 * **قَبِ اِلَيْكُمْ بَعَثَ صَادِكُسَمَد بَسْمُؤِي :** صِنْتَهْ مَكِد
 تَسُوؤَهْ وَيَهْ مَلِكًا . اِلَهْ مَكِيَّةَ قَا مَن مَكْبِسًا لَاهْ دَوَكَم
 2 **وَاَمْتَنِي . * اَمَحَهْ مَلِكًا بَسْمُؤِي بَسْمُؤِي :** سَابِ اِيْنِي
 3 **دَهْ حَضَسْ صَفْبِسًا اِلَيْهِ لَحْفَمِيْهِ كَس . * وَفَلَا بَس**
تَسُوؤَهْ وَيَهْ مَلِكًا اِلَيْهِ . هُكَاَسْ اِهْ دَوَكَم دُفَلَا .
 4 *** وَنَوَعْ حَلَسُوْهْ ، دَقَبْ صُتَتِيْهِ هُكَاَسْ اِيْنِي دُفَلَا هُوْمَعَالَا**
 5 **تِي اُوْ حَلَسُوْهْ ، اِيْمَاْ مَلِكِيْهِ مَعَسِمَا . * تَسِيْهِ ، بَسِ اِيْمُوْهْ :**
صَادِكُسَمَد بَسْمُؤِي . تَسِيْهِ اِيْنِي دُفَلَا مَلِكْ صَادِكَا :
 6 *** اِيْ اِيْنِي صَادِكُسَمَد بَسْمُؤِي :** لَّا اِيْنِي اِيْمُوْهْ صَحِيْبَا
صَفَلَكَا بَسْمُؤِي . مَلِكْ اِيْنِي نَجْمَهْ مَلِكًا : بَسْمُؤِي
 7 **نَجْمَهْ تِي لَحْمَدِ اِيْمُوْهْ اِيْمَاْ :** * **تَسِيْهِ تَسُوؤَهْ وَيَهْ**
مَلْعَمَانَا حِيْ لَحْمِيَّةَ قَا هُكَاَسْ مَلِكْ . طَامِنَا اُصِنَا
 8 **اِلَيْهِ اِيْمُوْهْ ، صَحِيْبَا . * هُوْؤِيْ دَا اِيْمُوْهْ لَحْمَدِ اِيْمُوْهْ اِيْمُوْهْ :**
لَسُوْهْ . اِيْمُوْهْ دُفَلَا هُكَاَسْ مَلِكًا سَبِيْلَانَا هُوْمَعَالَا
دَا فُصَلَاهُ تَسِيْمِ لَهْ سَهْ اِيْمُوْهْ . دَا اِيْمُوْهْ اِيْمُوْهْ اِيْمُوْهْ :
 9 **كَس . * تَسِيْهِ ، بَسِ حِيْ وَفَلَا مَن مَلِكًا اِيْمُوْهْ . تَسِيْهِ**
صَحِيْبَا تَسُوؤَهْ بَسْمُؤِي اِيْمُوْهْ اِيْمُوْهْ مَلِكْ تَسِيْمِيْهِ ، حِيْمَا
 10 **دَا اِيْمُوْهْ مَلِكًا مَن اِيْمُوْهْ اِيْمُوْهْ لَحْمَا . * حِيْ بَسِ**
سَاهُوْهْ لَحْمَدِ اِيْمُوْهْ : سَبِيْمَهْ سَبِيْمَهْ اِيْمُوْهْ دُفَلَا هُكَاَسْ .

MARK xiv. 32—42.

32 * $\text{وَالَّذِينَ جَاءُوا مِنْ قَرْيَةٍ يُبْتَغُونَ رَيْبًا فَحَثُوا رِجْلَهُمْ فِي ثَمَرِهَا لِيَسْأَلُوا بِهَا لِيَكُونَ لَهُمْ رَبْوَةٌ. أُولَئِكَ هُمُ الْمُفْسِدُونَ.$
 33 $\text{لَمْ يَكُنْ لَهُمْ فِيهَا رِجَالٌ عَلَيْهِمْ يُبْتَغَىٰ رَيْبًا وَلَا هُمْ يَنْتَهِونَ. أُولَئِكَ هُمُ الَّذِينَ يَرْتَابُونَ. فَلْيَدْعُوا حَتَّىٰ يَأْتِيَ الْبُرْجَانَصَارَ.$
 34 $\text{فَلَمَّا دَخَلُوا هَشَمُوا هَاهُنَا لِجِوَارِحِمُوعَ الَّذِينَ كَفَرُوا. فَذَلِكُنَّ الَّذِينَ كَفَرُوا مِنَ النَّاسِ فَأَجْرُهُمْ أَنُوعًا. فَذَلِكُنَّ الَّذِينَ كَفَرُوا مِنَ النَّاسِ فَأَجْرُهُمْ أَنُوعًا.$
 35 $\text{فَلَمَّا دَخَلُوا هَشَمُوا هَاهُنَا لِجِوَارِحِمُوعَ الَّذِينَ كَفَرُوا. فَذَلِكُنَّ الَّذِينَ كَفَرُوا مِنَ النَّاسِ فَأَجْرُهُمْ أَنُوعًا. فَذَلِكُنَّ الَّذِينَ كَفَرُوا مِنَ النَّاسِ فَأَجْرُهُمْ أَنُوعًا.$
 36 $\text{فَلَمَّا دَخَلُوا هَشَمُوا هَاهُنَا لِجِوَارِحِمُوعَ الَّذِينَ كَفَرُوا. فَذَلِكُنَّ الَّذِينَ كَفَرُوا مِنَ النَّاسِ فَأَجْرُهُمْ أَنُوعًا. فَذَلِكُنَّ الَّذِينَ كَفَرُوا مِنَ النَّاسِ فَأَجْرُهُمْ أَنُوعًا.$
 37 $\text{فَلَمَّا دَخَلُوا هَشَمُوا هَاهُنَا لِجِوَارِحِمُوعَ الَّذِينَ كَفَرُوا. فَذَلِكُنَّ الَّذِينَ كَفَرُوا مِنَ النَّاسِ فَأَجْرُهُمْ أَنُوعًا. فَذَلِكُنَّ الَّذِينَ كَفَرُوا مِنَ النَّاسِ فَأَجْرُهُمْ أَنُوعًا.$
 38 $\text{فَلَمَّا دَخَلُوا هَشَمُوا هَاهُنَا لِجِوَارِحِمُوعَ الَّذِينَ كَفَرُوا. فَذَلِكُنَّ الَّذِينَ كَفَرُوا مِنَ النَّاسِ فَأَجْرُهُمْ أَنُوعًا. فَذَلِكُنَّ الَّذِينَ كَفَرُوا مِنَ النَّاسِ فَأَجْرُهُمْ أَنُوعًا.$
 39 $\text{فَلَمَّا دَخَلُوا هَشَمُوا هَاهُنَا لِجِوَارِحِمُوعَ الَّذِينَ كَفَرُوا. فَذَلِكُنَّ الَّذِينَ كَفَرُوا مِنَ النَّاسِ فَأَجْرُهُمْ أَنُوعًا. فَذَلِكُنَّ الَّذِينَ كَفَرُوا مِنَ النَّاسِ فَأَجْرُهُمْ أَنُوعًا.$
 40 $\text{فَلَمَّا دَخَلُوا هَشَمُوا هَاهُنَا لِجِوَارِحِمُوعَ الَّذِينَ كَفَرُوا. فَذَلِكُنَّ الَّذِينَ كَفَرُوا مِنَ النَّاسِ فَأَجْرُهُمْ أَنُوعًا. فَذَلِكُنَّ الَّذِينَ كَفَرُوا مِنَ النَّاسِ فَأَجْرُهُمْ أَنُوعًا.$
 41 $\text{فَلَمَّا دَخَلُوا هَشَمُوا هَاهُنَا لِجِوَارِحِمُوعَ الَّذِينَ كَفَرُوا. فَذَلِكُنَّ الَّذِينَ كَفَرُوا مِنَ النَّاسِ فَأَجْرُهُمْ أَنُوعًا. فَذَلِكُنَّ الَّذِينَ كَفَرُوا مِنَ النَّاسِ فَأَجْرُهُمْ أَنُوعًا.$
 42 $\text{فَلَمَّا دَخَلُوا هَشَمُوا هَاهُنَا لِجِوَارِحِمُوعَ الَّذِينَ كَفَرُوا. فَذَلِكُنَّ الَّذِينَ كَفَرُوا مِنَ النَّاسِ فَأَجْرُهُمْ أَنُوعًا. فَذَلِكُنَّ الَّذِينَ كَفَرُوا مِنَ النَّاسِ فَأَجْرُهُمْ أَنُوعًا.$

LUKE xxiii. 18—27.

18 * $\text{وَالَّذِينَ جَاءُوا مِنْ قَرْيَةٍ يُبْتَغُونَ رَيْبًا فَحَثُوا رِجْلَهُمْ فِي ثَمَرِهَا لِيَسْأَلُوا بِهَا لِيَكُونَ لَهُمْ رَبْوَةٌ. أُولَئِكَ هُمُ الْمُفْسِدُونَ.$
 19 $\text{لَمْ يَكُنْ لَهُمْ فِيهَا رِجَالٌ عَلَيْهِمْ يُبْتَغَىٰ رَيْبًا وَلَا هُمْ يَنْتَهِونَ. أُولَئِكَ هُمُ الَّذِينَ يَرْتَابُونَ. فَلْيَدْعُوا حَتَّىٰ يَأْتِيَ الْبُرْجَانَصَارَ.$

20 ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷

20 ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷
 20 ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷
 21 ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷
 22 ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷
 23 ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷
 24 ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷
 25 ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷
 26 ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷
 27 ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷

LUKE xxiii. 33---42.

33 ³³ ³⁴ ³⁵

33 ³³ ³⁴ ³⁵
 34 ³³ ³⁴ ³⁵
 35 ³³ ³⁴ ³⁵

אִם אֲדַעְנָהּ וְאֶמְצָאָהּ. לֹא־תִמְצָא אֶת־נַפְשִׁי. אִם אֲדַעְנָהּ
 34 מִלְּפָנֶיךָ יְיָ אֱלֹהֵי אֲבוֹתֵינוּ. *וְעַל־כֵּן הָיָה כֵּן אִם
 אֲהַלְלֶנּוּ מֵעַתָּה דָּבָר מִצֵּדִים לְהַלְלֵם וְעַל־כֵּן כֵּן מֵלֵא.
 37 *וְאִם אֲדַעְנָהּ כֵּן. אִם אֲדַעְנָהּ מִלְּפָנֶיךָ אֲנִי נֹשֵׁעַ. *אֲבָיָה
 39 וְעַל־כֵּן אֲבָיָה. אֲנִי מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ. *יְיָ יְיָ יְיָ אֱלֹהֵינוּ
 וְעַל־כֵּן אֲבָיָה. אֲנִי מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ. *יְיָ יְיָ יְיָ אֱלֹהֵינוּ
 40 אִם אֲדַעְנָהּ מִלְּפָנֶיךָ: חַיָּה נֹשֵׁעַ וְחַיָּה אִם כֵּן. *וְעַל־כֵּן
 מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ. אִם לֹא מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ: דָּבָר אֲבָיָה
 41 וְעַל־כֵּן אֲבָיָה: *וְעַל־כֵּן אֲבָיָה. אֲנִי נֹשֵׁעַ וְעַל־כֵּן יְיָ
 וְעַל־כֵּן אֲבָיָה. אֲנִי מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ. *יְיָ יְיָ יְיָ אֱלֹהֵינוּ
 42 *וְעַל־כֵּן אֲבָיָה. אֲנִי מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ. *יְיָ יְיָ יְיָ אֱלֹהֵינוּ

LUKE xxiii. 43—53.

43 *אֲמַנְךָ כֵּן יְיָ אֱלֹהֵינוּ. אֲמַנְךָ אֲנִי כֵּן: דָּבָר מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ
 44 וְעַל־כֵּן אֲבָיָה: *אֲמַנְךָ יְיָ אֱלֹהֵינוּ. אֲמַנְךָ יְיָ אֱלֹהֵינוּ
 45 וְעַל־כֵּן אֲבָיָה: דָּבָר מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ. *וְעַל־כֵּן אֲבָיָה
 46 וְעַל־כֵּן אֲבָיָה מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ. *וְעַל־כֵּן אֲבָיָה
 47 אֲמַנְךָ יְיָ אֱלֹהֵינוּ. אֲמַנְךָ יְיָ אֱלֹהֵינוּ. *וְעַל־כֵּן אֲבָיָה
 וְעַל־כֵּן אֲבָיָה. אֲמַנְךָ יְיָ אֱלֹהֵינוּ. *וְעַל־כֵּן אֲבָיָה

48 ^{וַיְהִי} אֵין אֵין אֵין. * ^{וַיִּזְכַּרְתֶּם} סֵין ^{וַתִּזְכַּרְתֶּם} סֵין אֵין ^{וְשָׁמַעְתֶּם} סֵין. 50
 כִּסְיָא אֵין. כֵּין סֵין סֵין ^{וְיִזְכַּרְתֶּם} סֵין: ^{וְשָׁמַעְתֶּם} סֵין ^{וְשָׁמַעְתֶּם} סֵין. 49
 סֵין. * ^{וְשָׁמַעְתֶּם} סֵין ^{וְשָׁמַעְתֶּם} סֵין ^{וְשָׁמַעְתֶּם} סֵין. 49
 סֵין. סֵין אֵין ^{וְשָׁמַעְתֶּם} סֵין ^{וְשָׁמַעְתֶּם} סֵין ^{וְשָׁמַעְתֶּם} סֵין: סֵין. 49
 סֵין. * ^{וְשָׁמַעְתֶּם} סֵין ^{וְשָׁמַעְתֶּם} סֵין ^{וְשָׁמַעְתֶּם} סֵין: כֵּין. 50
 סֵין ^{וְשָׁמַעְתֶּם} סֵין ^{וְשָׁמַעְתֶּם} סֵין ^{וְשָׁמַעְתֶּם} סֵין: * סֵין אֵין. 51
 סֵין ^{וְשָׁמַעְתֶּם} סֵין ^{וְשָׁמַעְתֶּם} סֵין ^{וְשָׁמַעְתֶּם} סֵין. סֵין. 51
 סֵין ^{וְשָׁמַעְתֶּם} סֵין. * סֵין ^{וְשָׁמַעְתֶּם} סֵין ^{וְשָׁמַעְתֶּם} סֵין: סֵין. 52
 סֵין ^{וְשָׁמַעְתֶּם} סֵין. * ^{וְשָׁמַעְתֶּם} סֵין ^{וְשָׁמַעְתֶּם} סֵין ^{וְשָׁמַעְתֶּם} סֵין. סֵין. 53
 סֵין ^{וְשָׁמַעְתֶּם} סֵין ^{וְשָׁמַעְתֶּם} סֵין ^{וְשָׁמַעְתֶּם} סֵין. סֵין ^{וְשָׁמַעְתֶּם} סֵין. סֵין. 53
 סֵין.

ACTS xvii. 22—32.

22 * ^{וַיַּעֲבֵר} סֵין ^{וַיַּעֲבֵר} סֵין ^{וַיַּעֲבֵר} סֵין ^{וַיַּעֲבֵר} סֵין: 22
 סֵין אֵין ^{וַיַּעֲבֵר} סֵין: ^{וַיַּעֲבֵר} סֵין ^{וַיַּעֲבֵר} סֵין ^{וַיַּעֲבֵר} סֵין. * סֵין. 23
 סֵין ^{וַיַּעֲבֵר} סֵין ^{וַיַּעֲבֵר} סֵין ^{וַיַּעֲבֵר} סֵין ^{וַיַּעֲבֵר} סֵין. אֵין. 23
 סֵין אֵין: ^{וַיַּעֲבֵר} סֵין ^{וַיַּעֲבֵר} סֵין ^{וַיַּעֲבֵר} סֵין. ^{וַיַּעֲבֵר} סֵין. סֵין. 23
 סֵין ^{וַיַּעֲבֵר} סֵין ^{וַיַּעֲבֵר} סֵין ^{וַיַּעֲבֵר} סֵין. ^{וַיַּעֲבֵר} סֵין ^{וַיַּעֲבֵר} סֵין ^{וַיַּעֲבֵר} סֵין. 23
 אֵין ^{וַיַּעֲבֵר} סֵין. * ^{וַיַּעֲבֵר} סֵין ^{וַיַּעֲבֵר} סֵין ^{וַיַּעֲבֵר} סֵין ^{וַיַּעֲבֵר} סֵין. 24
 סֵין. סֵין ^{וַיַּעֲבֵר} סֵין ^{וַיַּעֲבֵר} סֵין ^{וַיַּעֲבֵר} סֵין: סֵין ^{וַיַּעֲבֵר} סֵין ^{וַיַּעֲבֵר} סֵין. 25
 סֵין. * סֵין ^{וַיַּעֲבֵר} סֵין ^{וַיַּעֲבֵר} סֵין. סֵין. 25

26 هَتَب. قَلْبًا دَتِو ه نِسَ ك لَحْلَع سَتَا ه نَبْعَا. * ه مَك
 سُر دَمَا حَبْرُ كَلَمًا كَلَس بَصْتَعَا. دَبَسَو ه حَمْبَعُ كَلَا أَتَد
 أَدَا كَلَس. ه هَو اَصَلَا صَعَمَبَس: ه عَمَلَا لَتَمَمَا
 27 دَعَمَكَا: دَبْتَعَا. * دَبَسَو ه حَبْرُ اَلَا كَلَس ا ه مَكْصَع: ه مَك
 حَبَلَا س مَكْصَع دَس. قَلْبًا دَا ه ا لَ ا س ا نَس مَك كَلَا
 29 سُر مَك. * حَس ه س رِبِن سَتَب ه مَكَلَا ا مَكَب ه ا مَلَا. ا سُر
 دَا ه ا نَعَا مَك مَكْتَلَا دَحَا ا مَك ه مَكَا س ه ه مَك.
 29 * ا نَعَا ا حَلَا دُه مَك مَك كَلَس ا س: ا سَصَب لَمَكَا:
 دَبْرَسَطَا ا ه لَمَا مَلَا. ا ه كَطَا دَبْرَسَطَا دَا ه مَكَلَا
 30 ه حَبْرَا: دَبْنَعَا دَمَا كَلَس ا ل. * اَصَلَا رِبِن: دُه مَكَلَا ا دَب:
 كَلَس ا. ه صَا ا س ا مَكْصَع لَحْلَع ه صْتَعَا: دَلَا ا نَع
 31 حَلَا دَه طَا نَا ه. * قَلْبًا دَا صَعَلَا مَكَا دَس دَا تَب دَبْرَا.
 ا دَا كَلَس حَا نَعَا. حَبْرَا: ا نَا دَه و. ه ا صَب لَحَلَا
 32 ا نَع دَا صَعَلَا س ح ا صَعَلَا مَك صَا مَكَلَا. * ه ح مَكَا
 مَكَلَا دَمَك صَا مَكَلَا: مَكَا س ه مَكْصَع س ه ه.
 مَكَا س ه ا مَكَب س ه ه. حَا ح ا س نَع مَكْتَلَا كُر كَلَا س دَا.

ROMANS vi. 1—10.

1 * مَكَلَا س حَلَا نَا مَك. نَعَا حَا صَعَلَا دُه مَكَلَا دُه مَكَلَا لَلَا مَلَا.
 2 * مَع. ا مَكَب رِبِن: دَحَلَا كَسَلَمَلَا. ا نَعَلَا سَا حَا لَه.

*³ אֵה לֹא יִבְחַץ אֵינֶהוּ. בְּאִמְכֶם בְּחַמְכֶם שִׁעֵשׂוּ מַעֲשֵׂינֵי. שִׁמְרוּ לֹת
⁴ תִּהְיוּ חַמְכֵי. * אֲלֹמְכֶם יִבְחַס חֲמַס שִׁמְרוּ וְיִשְׁמְרוּ אֶתְכֶם. וְאַנְשֵׁי
 וְשִׂמְרוּ מַעֲשֵׂי מַעֲשֵׂי מִן שֶׁ מִתְּלֵי חַלּוּשׁוֹ מֵאֵל בְּרָחֵהוּ:
⁵ תִּחְבֵּא אֶת מַעַל שִׁמְרוּ מִתְּלֵי מִשְׁכֵּב. * אֵל יִבְחַס אֲחֵיכֶם אֲלֵיכֶם
 חֲמַס שִׁמְרוּ וְיִשְׁמְרוּ: תִּחְבֵּא אֶת חֲמַסֵּיכֶם מִן מִשְׁכֵּב.
⁶ * מִיִּבְחַס יִבְחַס: בְּיָמֵי חֲמַסֵּי אֲבֹתֵיכֶם. בְּיָמֵי חֲמַסֵּי
⁷ מִשְׁמָרֵי. בְּלֹת לֹא תִשְׁמְרוּ מִשְׁמָרֵי. * אֲנִי וְיִבְחַס יִבְחַס אֲלֵיכֶם:
⁸ כִּס מִן שְׁמָרֵי. * אֵל תִּשְׁמָר מִיָּד מַעֲשֵׂי: מִשְׁמָרֵי
⁹ בְּחַסֵּי מִיָּד מַעֲשֵׂי תִשְׁמָר. * מִיִּבְחַס יִבְחַס: בְּחַסֵּי מִיָּד מִן
 שֶׁ מִתְּלֵי. מִיָּד לֹא תִשְׁמָר. מִיָּד לֹא תִשְׁמָר מִיָּד.
¹⁰ * בְּחַסֵּי יִבְחַס מִשְׁמָרֵי תִהְיוּ מִיָּד מִיָּד. מִיָּד מִיָּד מִיָּד
 לֹא תִשְׁמָר.

COLOSSIANS iii. 1—15.

*¹ אֵל תִּשְׁמָר מִיָּד מַעֲשֵׂי: בְּחַסֵּי מִיָּד. אֲלֵיכֶם יִבְחַס
² מִיָּד לֹא תִשְׁמָר מִיָּד. * בְּחַסֵּי אֲלֵיכֶם מִיָּד לֹא תִשְׁמָר.
³ * מִיָּד לֹת מִיָּד. מִיָּד מִיָּד מִיָּד מִיָּד מִיָּד מִיָּד.
⁴ * מִיָּד מִיָּד מִיָּד מִיָּד מִיָּד מִיָּד מִיָּד. מִיָּד מִיָּד מִיָּד מִיָּד.
⁵ לֵאמֹר חֲמַס שִׁמְרוּ. * אֲמַנְהוּ מִיָּד מִיָּד מִיָּד מִיָּד
 בְּאִנְשֵׁי מִיָּד מִיָּד מִיָּד מִיָּד מִיָּד. מִיָּד מִיָּד מִיָּד
⁶ מִיָּד מִיָּד מִיָּד מִיָּד. * מִיָּד מִיָּד מִיָּד מִיָּד מִיָּד מִיָּד

7. بَلَّغْتُهَا خَلَا صَتًا بِأَمَّا مَكَّاهُ مَهْمُهْ لَأ. * صَتَّكَبْ أَهْ أَيْدِهْ
 8. شَتَّكَبْ أَهْ مَهْمُهْ. خَبَّ مَكَّاهُ شَتَّكَبْ شَتَّكَبْ أَهْ مَهْمُهْ. * شَتَّكَبْ
 بِهْ أَتْسَهْ مَكَّاهُ شَتَّكَبْ أَهْ مَهْمُهْ. ذَهْمُهْ أَهْ مَكَّاهُ. صَعْمُهْ لَأ
 9. أَهْمُهْ بِهْمُهْ. مَكَّاهُ لَأ مَهْمُهْ. * مَهْمُهْ لَأ مَهْمُهْ. مَكَّاهُ مَهْمُهْ. أَهْمُهْ
 مَهْمُهْ مَكَّاهُ لَأ مَهْمُهْ. خَبَّ مَكَّاهُ مَهْمُهْ شَتَّكَبْ أَهْ مَهْمُهْ.
 10. * لَأ مَهْمُهْ مَهْمُهْ مَكَّاهُ لَأ مَهْمُهْ. خَبَّ مَكَّاهُ لَأ مَهْمُهْ. * خَبَّ مَكَّاهُ
 مَهْمُهْ مَكَّاهُ مَهْمُهْ. مَهْمُهْ مَكَّاهُ مَهْمُهْ. مَهْمُهْ مَكَّاهُ مَهْمُهْ. مَهْمُهْ مَكَّاهُ مَهْمُهْ.
 12. مَهْمُهْ مَكَّاهُ مَهْمُهْ. أَهْمُهْ مَكَّاهُ مَهْمُهْ. * لَأ مَهْمُهْ مَهْمُهْ. * لَأ مَهْمُهْ
 شَتَّكَبْ أَهْمُهْ مَكَّاهُ مَهْمُهْ. مَكَّاهُ مَهْمُهْ مَهْمُهْ. مَكَّاهُ مَهْمُهْ مَهْمُهْ. مَكَّاهُ مَهْمُهْ مَهْمُهْ.
 مَهْمُهْ مَكَّاهُ مَهْمُهْ. مَكَّاهُ مَهْمُهْ مَهْمُهْ. مَكَّاهُ مَهْمُهْ مَهْمُهْ. مَكَّاهُ مَهْمُهْ مَهْمُهْ.
 13. * مَهْمُهْ مَكَّاهُ مَهْمُهْ. مَكَّاهُ مَهْمُهْ مَهْمُهْ. مَكَّاهُ مَهْمُهْ مَهْمُهْ. مَكَّاهُ مَهْمُهْ مَهْمُهْ.
 لَأ مَهْمُهْ مَهْمُهْ. مَكَّاهُ مَهْمُهْ مَهْمُهْ. مَكَّاهُ مَهْمُهْ مَهْمُهْ. مَكَّاهُ مَهْمُهْ مَهْمُهْ.
 14. شَتَّكَبْ أَهْمُهْ مَكَّاهُ مَهْمُهْ. مَكَّاهُ مَهْمُهْ مَهْمُهْ. * مَكَّاهُ مَهْمُهْ مَهْمُهْ. مَكَّاهُ مَهْمُهْ مَهْمُهْ.
 15. مَهْمُهْ مَكَّاهُ مَهْمُهْ. مَكَّاهُ مَهْمُهْ مَهْمُهْ. * مَكَّاهُ مَهْمُهْ مَهْمُهْ. مَكَّاهُ مَهْمُهْ مَهْمُهْ.
 مَكَّاهُ مَهْمُهْ مَهْمُهْ. مَكَّاهُ مَهْمُهْ مَهْمُهْ. مَكَّاهُ مَهْمُهْ مَهْمُهْ. مَكَّاهُ مَهْمُهْ مَهْمُهْ.

REVELATIONS v. 1—10.

1. * مَهْمُهْ مَكَّاهُ مَهْمُهْ. مَكَّاهُ مَهْمُهْ مَهْمُهْ. مَكَّاهُ مَهْمُهْ مَهْمُهْ. مَكَّاهُ مَهْمُهْ مَهْمُهْ.
 مَكَّاهُ مَهْمُهْ مَهْمُهْ. مَكَّاهُ مَهْمُهْ مَهْمُهْ. مَكَّاهُ مَهْمُهْ مَهْمُهْ. مَكَّاهُ مَهْمُهْ مَهْمُهْ.
 2. * مَهْمُهْ مَكَّاهُ مَهْمُهْ. مَكَّاهُ مَهْمُهْ مَهْمُهْ. مَكَّاهُ مَهْمُهْ مَهْمُهْ. مَكَّاهُ مَهْمُهْ مَهْمُهْ.

REVELATIONS xxii. 1—10.

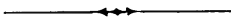
1 *وَبَعَثَ كَذِبًا نُسُوزًا يَكْفُرًا سُبْحَانَ رَبِّكَ رَبِّ الْعَالَمِينَ
 2 وَتَقَفَ فِي لَدُنِ الْمَلَكِ الْكَلْبُومِ. وَبَدَأَ آيَاتٍ. *صَلَّىٰ عَلَىٰ رُءُوسِهِمْ
 3 وَبَدَأَ بِمَكَّةَ. وَخَلَا نُسُوزًا مَكَّةَ تَمَّ لَسَالًا: صَمْعًا
 4 وَبَدَأَ. بِخَصْرِ هَارُونَ لَدُنْهُمْ. وَخَلَا بِسُلَيْمَانَ وَخَلَا بِسَبَّ هَارُونَ
 5 وَبَدَأَ. وَهُوَ فِي مَكَّةَ وَبَدَأَ لَأَمْرًا لِيُكْفِرًا. *وَكَلَّمَ نَارًا
 6 لِيُنْسِي لَدُنْكَ. وَكَذِبًا يَكْفُرًا لِيُكْفِرًا آيَاتٍ وَبَدَأَ آيَاتٍ وَبَدَأَ آيَاتٍ
 7 وَبَدَأَ بِمَكَّةَ وَبَدَأَ بِمَكَّةَ وَبَدَأَ بِمَكَّةَ وَبَدَأَ بِمَكَّةَ
 8 *وَأَمَّا أَنْ يَأْتِيَكَ مِنْهُ وَبَدَأَ سُبْحَانَ رَبِّكَ: وَجْهًا
 9 وَبَدَأَ آيَاتٍ لِيُكْفِرًا. *وَأَمَّا كَذِبًا. لِيُكْفِرًا وَبَدَأَ
 10 *أَمَّا. وَبَدَأَ بِمَكَّةَ وَبَدَأَ بِمَكَّةَ وَبَدَأَ بِمَكَّةَ وَبَدَأَ بِمَكَّةَ
 وَبَدَأَ بِمَكَّةَ وَبَدَأَ بِمَكَّةَ وَبَدَأَ بِمَكَّةَ وَبَدَأَ بِمَكَّةَ

REVELATIONS xxii. 11--21.

- 11 * $\sigma\tau\acute{\iota}$ $\delta\epsilon$ $\beta\upsilon\lambda\eta\tau\alpha$. $\nu\epsilon\alpha$ $\lambda\omicron\epsilon\sigma$. $\sigma\tau\omicron\varsigma$ $\beta\omicron\upsilon\lambda\eta$. $\tau\epsilon\lambda\epsilon\iota\alpha$ $\epsilon\theta\epsilon\sigma$.
- 12 $\sigma\alpha\beta\delta\alpha$ $\alpha\beta\epsilon\zeta\eta$ $\theta\iota\omicron\kappa\alpha$. $\sigma\mu\beta\epsilon\lambda\alpha$ $\nu\alpha\upsilon\tau\omicron\upsilon\sigma$ $\lambda\omicron\epsilon\sigma$. * $\sigma\tau\acute{\iota}$
- 13 $\alpha\lambda\lambda\iota$ $\alpha\iota\alpha$ $\chi\epsilon\iota\lambda\alpha$. $\theta\epsilon\alpha$ $\beta\epsilon\lambda\epsilon\iota\alpha$ $\chi\epsilon\iota\lambda\alpha$. $\chi\epsilon\iota\lambda\alpha$ $\chi\epsilon\iota\lambda\alpha$ $\alpha\sigma\epsilon\iota\sigma$
- 14 $\beta\alpha\mu\alpha\sigma\tau\omicron\varsigma$ $\chi\epsilon\iota\lambda\alpha$ $\beta\epsilon\lambda\epsilon\iota\sigma$. * $\alpha\iota\alpha$ $\alpha\iota\alpha$ $\alpha\lambda\phi$ $\omicron\lambda\omicron$. $\sigma\tau\acute{\iota}$ $\mu\epsilon\lambda\iota\alpha$
- 15 $\sigma\tau\omicron\varsigma$ $\alpha\iota\alpha$. $\sigma\tau\acute{\iota}$ $\delta\epsilon$ $\nu\epsilon\alpha$ $\sigma\tau\omicron\varsigma$ $\theta\epsilon\lambda\epsilon\iota\alpha$. * $\epsilon\theta\epsilon\sigma$ $\alpha\iota\alpha$ $\sigma\tau\acute{\iota}$ $\nu\epsilon\alpha$ $\beta\epsilon\lambda\epsilon\iota\sigma$.
- 16 $\delta\epsilon$ $\chi\epsilon\iota\lambda\alpha$ $\epsilon\theta\epsilon\sigma$ $\beta\epsilon\lambda\epsilon\iota\sigma$ $\beta\epsilon\lambda\epsilon\iota\sigma$. $\alpha\iota\alpha$ $\delta\epsilon$ $\beta\epsilon\lambda\epsilon\iota\sigma$ $\theta\epsilon\lambda\epsilon\iota\sigma$ $\beta\epsilon\lambda\epsilon\iota\sigma$.
- 17 $\delta\epsilon$ $\nu\epsilon\alpha$ $\sigma\tau\omicron\varsigma$ $\beta\epsilon\lambda\epsilon\iota\sigma$. * $\sigma\tau\acute{\iota}$ $\delta\epsilon$ $\nu\epsilon\alpha$ $\sigma\tau\omicron\varsigma$ $\beta\epsilon\lambda\epsilon\iota\sigma$ $\alpha\iota\alpha$ $\chi\epsilon\iota\lambda\alpha$ $\beta\epsilon\lambda\epsilon\iota\sigma$.
- 18 $\sigma\tau\omicron\varsigma$ $\delta\epsilon$ $\nu\epsilon\alpha$ $\beta\epsilon\lambda\epsilon\iota\sigma$. $\alpha\iota\alpha$ $\sigma\tau\omicron\varsigma$ $\beta\epsilon\lambda\epsilon\iota\sigma$ $\alpha\iota\alpha$. $\sigma\tau\omicron\varsigma$ $\delta\epsilon$ $\nu\epsilon\alpha$ $\beta\epsilon\lambda\epsilon\iota\sigma$.
- 19 $\nu\epsilon\alpha$ $\chi\epsilon\iota\lambda\alpha$ $\tau\epsilon\lambda\epsilon\iota\alpha$ $\mu\epsilon\lambda\iota\sigma$. * $\theta\epsilon\alpha$ $\beta\epsilon\lambda\epsilon\iota\sigma$ $\alpha\iota\alpha$ $\delta\epsilon$ $\nu\epsilon\alpha$ $\beta\epsilon\lambda\epsilon\iota\sigma$
- 20 $\beta\epsilon\lambda\epsilon\iota\sigma$ $\alpha\iota\alpha$ $\delta\epsilon$ $\nu\epsilon\alpha$ $\beta\epsilon\lambda\epsilon\iota\sigma$. $\alpha\iota\alpha$ $\delta\epsilon$ $\nu\epsilon\alpha$ $\beta\epsilon\lambda\epsilon\iota\sigma$ $\alpha\iota\alpha$ $\delta\epsilon$ $\nu\epsilon\alpha$ $\beta\epsilon\lambda\epsilon\iota\sigma$.
- 21 $\alpha\iota\alpha$ $\delta\epsilon$ $\nu\epsilon\alpha$ $\beta\epsilon\lambda\epsilon\iota\sigma$. * $\epsilon\theta\epsilon\sigma$ $\alpha\iota\alpha$ $\delta\epsilon$ $\nu\epsilon\alpha$ $\beta\epsilon\lambda\epsilon\iota\sigma$ $\alpha\iota\alpha$ $\delta\epsilon$ $\nu\epsilon\alpha$ $\beta\epsilon\lambda\epsilon\iota\sigma$

PSALM XLV. 1---10.

1 * אֲנִי לַחַד הַיָּמִים הַזֵּה. וְאַתָּה חָצִיתָ לַפְּלִיאַת: לַעֲבֹד
 2 בְּיָמֶיךָ וּבְחַיֵּיךָ אֶל־מִלְּחָמָה. * בְּיָמֶיךָ חִבְּרָה־שֵׁי בְּיָמֶיךָ חִבְּרָה: אֶל־בְּהֵמֶה
 3 תִּבְעֵנָה חַלָּה הַמִּצְוָה. מִלְּחָמָה בְּחִבְּרָה אֶל־הַחֲמֹד. * אֲזַמְּרָה
 4 בְּיָמֶיךָ חִבְּרָה. * שֵׁנִי וְיָמֵי חִבְּרָה: זָבִב חַלָּה
 5 מִלְּחָמָה וְיָמֵי חִבְּרָה. נִשְׁמַח בְּחִבְּרָה
 6 וּבְיָמֶיךָ: * אֲזַמְּרָה בְּיָמֶיךָ חִבְּרָה. חִבְּרָה
 7 בְּיָמֶיךָ חִבְּרָה: * זָבִב חִבְּרָה וְיָמֵי חִבְּרָה
 8 חִבְּרָה. מִלְּחָמָה בְּיָמֶיךָ חִבְּרָה: חִבְּרָה וְיָמֵי חִבְּרָה
 9 בְּיָמֶיךָ חִבְּרָה. * מִלְּחָמָה חִבְּרָה: חִבְּרָה
 10 וְיָמֵי חִבְּרָה. * חִבְּרָה חִבְּרָה: חִבְּרָה וְיָמֵי חִבְּרָה:
 חִבְּרָה חִבְּרָה חִבְּרָה.



PSALM LI. 1---10.

1 * זָבִב חִבְּרָה אֶל־מִלְּחָמָה: חִבְּרָה וְיָמֵי חִבְּרָה
 2 חִבְּרָה חִבְּרָה. * חִבְּרָה חִבְּרָה: חִבְּרָה חִבְּרָה
 3 חִבְּרָה. * חִבְּרָה חִבְּרָה חִבְּרָה: חִבְּרָה חִבְּרָה
 4 חִבְּרָה חִבְּרָה. * חִבְּרָה חִבְּרָה: חִבְּרָה חִבְּרָה

5 מַחֲזִיקִים. בְּהַלְלוּ בְּלַיְוֵיכֶם וּבְכִלְיוֹתֵיכֶם יְהוָה: * מְהֵרָא
 6 וְכִלְיוֹתֵיכֶם אֲלֵהֶם וְכִלְיוֹתֵיכֶם אֲלֵהֶם: * אֵלֵהֶם וְכִלְיוֹתֵיכֶם
 7 וְכִלְיוֹתֵיכֶם וְכִלְיוֹתֵיכֶם. וְכִלְיוֹתֵיכֶם וְכִלְיוֹתֵיכֶם: * זֶה הוּא
 8 דָבָר חַדְשׁוֹ הַזֶּה. וְכִלְיוֹתֵיכֶם וְכִלְיוֹתֵיכֶם וְכִלְיוֹתֵיכֶם: *
 9 אֲהַחֲזִיקֵם בְּהַחֲזִיקֵם וְכִלְיוֹתֵיכֶם. וְכִלְיוֹתֵיכֶם וְכִלְיוֹתֵיכֶם: *
 10 כִּי בְּכִלְיוֹתֵיכֶם וְכִלְיוֹתֵיכֶם. וְכִלְיוֹתֵיכֶם וְכִלְיוֹתֵיכֶם:

PSALM CIV. 1--10.

1 * בְּכִלְיוֹתֵיכֶם וְכִלְיוֹתֵיכֶם. וְכִלְיוֹתֵיכֶם וְכִלְיוֹתֵיכֶם: * אֵלֵהֶם וְכִלְיוֹתֵיכֶם
 2 וְכִלְיוֹתֵיכֶם. * אֵלֵהֶם וְכִלְיוֹתֵיכֶם: * אֵלֵהֶם וְכִלְיוֹתֵיכֶם
 3 וְכִלְיוֹתֵיכֶם. * אֵלֵהֶם וְכִלְיוֹתֵיכֶם: * אֵלֵהֶם וְכִלְיוֹתֵיכֶם
 4 וְכִלְיוֹתֵיכֶם. * אֵלֵהֶם וְכִלְיוֹתֵיכֶם: * אֵלֵהֶם וְכִלְיוֹתֵיכֶם
 5 וְכִלְיוֹתֵיכֶם. * אֵלֵהֶם וְכִלְיוֹתֵיכֶם: * אֵלֵהֶם וְכִלְיוֹתֵיכֶם
 6 וְכִלְיוֹתֵיכֶם. * אֵלֵהֶם וְכִלְיוֹתֵיכֶם: * אֵלֵהֶם וְכִלְיוֹתֵיכֶם
 7 וְכִלְיוֹתֵיכֶם. * אֵלֵהֶם וְכִלְיוֹתֵיכֶם: * אֵלֵהֶם וְכִלְיוֹתֵיכֶם
 8 וְכִלְיוֹתֵיכֶם. * אֵלֵהֶם וְכִלְיוֹתֵיכֶם: * אֵלֵהֶם וְכִלְיוֹתֵיכֶם
 9 וְכִלְיוֹתֵיכֶם. * אֵלֵהֶם וְכִלְיוֹתֵיכֶם: * אֵלֵהֶם וְכִלְיוֹתֵיכֶם
 10 * אֵלֵהֶם וְכִלְיוֹתֵיכֶם. וְכִלְיוֹתֵיכֶם וְכִלְיוֹתֵיכֶם:

CHRESTOMATHY.

NOTES ON THE READING LESSONS.

AFTER having analyzed the first page of the Chrestomathy, and thus given a specimen of the manner in which the learner should proceed in reading his first lessons in Syriac, it will only be necessary, in respect to the remaining pages of the Chrestomathy, to explain the derivation and formation of the most difficult words which there occur. Thus the student will be thrown upon his own resources, and be induced, it is hoped, to assiduously study his grammar.

EXPLANATIONS.

MATTHEW ii. 1—10.

- 1) Verse 1. word 3., ܐܘܢܝܢܐ is a verb in the Ethpeel conjugation, from ܐܘܢܐ.
- 2) V. 1. w. 7., ܘܢܘܩܘܡܐ is compounded of ܘܢ a preposition and ܘܩܘܡܐ a noun of the fourth decl. construct plural, from ܘܩܘܡܐ.
- 3) V. 1. w. 10., ܘܢܘܩܘܡܐ is a verb from ܘܩܘܡܐ Pe. pret. 3d. masc. plural (vid. ¶18. 16).
- 4) V. 2. w. 5., ܘܢܘܩܘܡܐ is a verb from ܘܩܘܡܐ.
- 5) V. 2. w. 10., ܘܢܘܩܘܡܐ is a verb in the infin. pret., from ܘܩܘܡܐ.
- 6) V. 3. w. 5., ܘܢܘܩܘܡܐ is a verb in Ethpeel conjugation, from ܘܩܘܡܐ or ܘܩܘܡܐ.
- 7) V. 4. w. 1., ܘܢܘܩܘܡܐ is a verb in Pa. conjugation, from ܘܩܘܡܐ.

8) V. 4. w. 2., حَكَمَةٌ —from حَكَم and takes the noun suffix-3d masc. plural.

9) V. 4. w. 3., ذَكَرٌ —constr. plural from ذَكَر .

10) V. 4. w. 7., فَلَا —is a part. from فَلَّ .

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

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

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

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

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

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

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

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

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

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

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

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

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

MARK xiv. 32—42.

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

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

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

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

28) V. 33. w. 8., **وَلَمْ يَكُنْ** is composed of the conjunction **و**, the prep. **لَمْ** and the verb in the infinitive from **كَنَّ** or **كُنْ**.

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

30) V. 34. w. 11., **هَلْ لَمْ يَكُنْ**—imperative, Ethpe. from **هَهَّ** or **هَهْ**.

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

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

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

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

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

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

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

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

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

40) V. 40. w. 13., **كُنْ**—*knew*—from **كَنَّ**.

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

42) V. 41. w. 14., ܘܟܠܡܝܢܗܘܢ *being betrayed*—Ethpe. participle from ܟܠܡ .

43) V. 42. w. 2., ܘܝܗܝܘܢ future of ܝܗܝܘ to go.

44) V. 42. w. 6., ܘܟܠܡܝܢܗܘܢ *betraying*—Aph. participle from ܟܠܡ .

LUKE xxiii. 18—27.

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

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

47) V. 20. w. 8., ܘܝܗܝܘܢ —future from ܝܗܝܘ to release.

48) V. 2I. w. 6., ܘܫܘܥܝܢܗܘܢ *crucify him*—imperative, with a suffix from ܫܘܥ .

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

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

51) V. 23. w. 3., ܘܫܘܥܝܢܗܘܢ with ܘܫܘܥܝܢܗܘܢ *urged*—a part. from ܫܘܥ .

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

53) V. 24. w. 4., ܘܫܘܥܝܢܗܘܢ *should be*—future of ܫܘܥ .

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

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

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

57) V. 26. w. 4., ܘܫܘܥܝܢܗܘܢ *laid hold of*—from ܫܘܥ .

- 58) V. 26. w. 13., **يُحْمَلُ** *might carry*-future from **حَمَلَ**.
 59) V. 27. w. 8., **يُحْزِنُ** *bewailing*-Aph. part. from **حَزِنَ**.

LUKE xxiii. 33—42.

- 60) V. 33. w. 5., **يُدْعَى** *called*-Ethpe. pass. participle, from **دَعَا**.
 61) V. 34. w. 7., **وَصِفْ** *forgive*-imperative, from **وَصَفَ**.
 62) V. 34. w. 16., **يُذَقُّهُ** *cast*-Aph. 3d. plural from **ذَقَّ**.
 63) V. 35. w. 1., **يُصَلِّ** *standing*-participle from **صَلَّى**.
 64) V. 35. w. 12., **يُذَكِّرُ** *to others*-plural from **ذَكَرَ**-with the prefix prep. Lomad.
 65) V. 35. w. 13., **يُنْقِذُ** *saved*-Aph. pret. from **نَقَذَ**.
 66) V. 35. w. 14., **يُنقِذُ** *shall save*-Aph. future, from **نَقَذَ**.
 67) V. 36. w. 1., **يُضَامِكُ** *mocking*-part. from **ضَامَكَ**.
 68) V. 37. w. 8., **يُنصِرُ** *save*-imperat. Aph. from **نَصَرَ**.
 69) V. 42. w. 3., **يُذَكِّرُ** *remember me*-imperat. Ethpe. with suf. from **ذَكَرَ**.

LUKE xxiii. 43—53.

- 70) V. 45. w. 3., **يُنقِذُ** *was rent*-Ethpe. part. from **نَقَذَ**. **ذ** is transposed and changed into **ز** (§ 12. 2. Rem.).
 71) V. 46. w. 3., **يُصَلِّ** *voice*-with a prefix preposition.
 72) V. 46. w. 7., **يُضَامِكُ** *into thy hands*-from **ضَامَكَ** with a prefix preposition, and a suffix pronoun.
 73) V. 46. w. 8., **يُصَلِّ** *confiding*-Pe. act. participle from **صَلَّى**.
 74) V. 48. w. 4., **يُضَامِكُ** *came together*-Aph. pret. plural from **ضَامَكَ**.

75) V. 48. w. 16., ܨܒܪܝܗܝܢܐ *their breasts*—from ܨܒܪܐ with suf. plural.

76) V. 49. w. 1., ܨܘܩܘܢܝܢܐ *standing*—part. Pe. plural from ܨܘܩ .

77) V. 49. w. 6., ܨܘܩܘܢܝܢܐ *his acquaintance*—from ܨܘܩܐ with suffix.

78) V. 51. w. 7., ܨܘܩܘܢܝܢܐ *waiting*—participle from ܨܘܩ .

79) V. 53. w. 1., ܨܘܩܘܢܝܢܐ *took down*—Aph. pret. from ܨܘܩ .

80) V. 53. w. 8., ܨܘܩܘܢܝܢܐ *dug out*—part. passive, Peal from ܨܘܩ .

81) V. 53. w. 13., ܨܘܩܘܢܝܢܐ *was laid*—Ethpe. pret. from ܨܘܩ .
 ܨ is doubled (vid. § 12. 2. Rem; § 31. 2).

ACTS xvii. 22—32.

82) V. 23. w. 3., ܨܘܩܘܢܝܢܐ *passing by*—Ethpe. part. from ܨܘܩ .

83) V. 23. w. 9., ܨܘܩܘܢܝܢܐ *I found*—Aph. pret. 1st. singular from ܨܘܩ .

84) V. 23. w. 14., ܨܘܩܘܢܝܢܐ *on it* ܨܘܩܐ with a suffix.

85) V. 23. w. 29., ܨܘܩܘܢܝܢܐ *declare*—Pa. part. from ܨܘܩ .

86) V. 25. w. 2., ܨܘܩܘܢܝܢܐ *worshipping*—Ethpa. part. from ܨܘܩ .

87) V. 26. w. 8., ܨܘܩܘܢܝܢܐ *shall be*, with ܨܘܩܘܢܝܢܐ *should dwell*—Pe. fut. 3d. plural of the defective verb ܨܘܩ .

88) V. 27. w. 2., ܨܘܩܘܢܝܢܐ *seeking*—participle from ܨܘܩ .

89) V. 27. w. 4., ܨܘܩܘܢܝܢܐ *seeking, feeling*—Pael pass. participle from ܨܘܩ .

90) V. 28. w. 4., ܨܘܩܘܢܝܢܐ *our life*—pl. absolute form with suf. ܨܘܩܐ from ܨܘܩ .

91) V. 28. w. 5., ܨܘܩܘܢܝܢܐ *our moving*—Ethpe. part. and suffix from ܨܘܩܐ or ܨܘܩ .

- 92) V. 28. w. 6., آرءءء —are—1st. person plural from آء .
- 93) V. 28. w. 12., ءءءءءء *who with you*—composed of ءء *you*, $\text{ءء$ *with* and $\text{ءء$ *who*.
- 94) V. 28. w. 16., $\text{ءءءءءءءءءء$ *our offspring*—from $\text{ءءءءءءءءءء$ with suffix pronoun.
- 95) V. 29. w. 8., $\text{ءءءءءءءءءءءء$ *our debt*, from $\text{ءءءء$ with a suffix.
- 96) V. 29. w. 9., $\text{ءءءءءءءءءءءء$ *to think*—infinitive, Pe. from $\text{ءءءء$.
- 97) V. 29. w. 15., $\text{ءءءءءءءءءءءءءءءء$ *written or graven*—participle, Pe. from $\text{ءءءءءء$.
- 98) V. 29. w. 16., $\text{ءءءءءءءءءءءءءءءءءءءء$ *by art*, from $\text{ءءءءءءءءءءءءءءءء$.
- 99) V. 30. w. 15., $\text{ءءءءءءءءءءءءءءءء$ *shall repent*—future Pe. from $\text{ءءءءءء$ or $\text{ءءءء$.
- 100) V. 31. w. 6., $\text{ءءءءءءءءءءءءءءءء$ *that shall judge*—future Pe. from $\text{ءءءءءء$ with the prefix $\text{ءء$.
- 101) V. 31. w. 14., $\text{ءءءءءءءءءءءءءءءءءءءء$ *and showed, made known*—Aph. from $\text{ءءءءءء$.
- 102) V. 32. w. 8., $\text{ءءءءءءءءءءءءءءءءءءءء$ *mocking*—participle, Pa. from $\text{ءءءءءءءء$.

ROMANS vi. 1—10.

- 103) V. 1. w. 4., $\text{ءءءءءءءءءءءءءءءء$ *shall remain*—Pa. future from $\text{ءءءءءء$.
- 104) V. 1. w. 8., $\text{ءءءءءءءءءءءءءءءءءءءء$ *shall be abundant*—Ethpa. future from $\text{ءءءءءءءء$.
- 105) V. 2. w. 7., $\text{ءءءءءءءءءءءءءءءء$ *shall live*—future Pe. from $\text{ءءءءءء$.
- 106) V. 3. w. 6., $\text{ءءءءءءءءءءءءءءءءءءءء$ *who were baptized*—pret. Pe. 1st. pl. com. from $\text{ءءءءءءءء$ with the prefix $\text{ءء$.
- 107) V. 4. w. 1., $\text{ءءءءءءءءءءءءءءءءءءءء$ *are buried*—Ethpe. pret. 1st. pl. com. from $\text{ءءءءءء$.
- 108) V. 4. w. 14., $\text{ءءءءءءءءءءءءءءءءءءءء$ *of his father*—a noun in the suffix state,

3d. masc. singular, from **اَدَّ** with the prefix **دُ**.

109) V. 4. w. 20., **بَسَّكْرٍ** *should walk*-future Pa. from **سَكَّرَ**.

110) V. 5. w. 4., **اَلْبِيْعَ** *have been planted*-Ethpe. pret. from **بَعَت**.

111) V. 5. w. 11., **اِوَسُّ** *shall be*-future Pe. from **اَوَسَّ**.

112) V. 6. w. 1., **مُبَيِّنٌ** *knowing*-participle, with a suffix from **بَيَّنَّ**.

113) V. 6. w. 5., **اِذْبَع** *is crucified*-Ethpe. pret. from **اَذَبَّ**.

114) V. 6. w. 7., **بُنَّصَهْلًا** *that should be destroyed*-Ethpa. from **صَهَّلَا** with the prefix **بُ**.

115) V. 8. w. 6., **بَسْمَعٌ** *believe*-Aph. future from **اَسْمَعُ**.

116) V. 8. w. 10., **تَسْمَا** *shall live*-future Pe. from **سَمَا**.

117) V. 9. w. 13., **فَعَلَكْهٖ** *being powerful*-Ethpa. participle from **فَعَلَّ**.

118) V. 10. w. 9., **مَبِّ** *living*-part. Aph. from **سَبَّ**.

COLOSSIANS iii. 1—15.

119) V. 1. w. 7., **صَدِّ** *seek*-imperative of **صَدَّ**.

120) V. 2. w. 2., **اَلذُّخَّ** *let your affections be placed*-Ethpe. imperative, from **ذَخَّ**.

121) V. 3. w. 4., **مَنْتَقَٓ** *your life*-from **تَمَّ** with a suffix pron. and the prefix **مَنْ**.

122) V. 4. w. 9., **اَللَّيْخَٓ** *(ye) shall appear*-future Ethpe. from **لَخَّ**.

123) V. 5. w. 1., **اَفْكِهٖ** *mortify*-Aph. imperative from **فَكَّ**.

124) V. 5. w. 3., **اَتُؤْتَقَٓ** *your members*-Suffix state, 2nd. masc. plural from **اَتَمَّ**.

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

126) V. 7. w. 8., $\text{أَنْتِ أَنْتِ أَنْتِ}$ *turning or having turned*-Ethpa. from أَنْتِ .

127) V. 8. w. 3., $\text{أَنْتِ أَنْتِ أَنْتِ}$ *put away*-Aph. from أَنْتِ or أَنْتِ .

128) V. 9. w. 2., $\text{أَنْتِ أَنْتِ أَنْتِ}$ *ye shall be*-future from أَنْتِ .

129) V. 9. w. 3., $\text{أَنْتِ أَنْتِ أَنْتِ}$ *lying, deceitful*-participle Pa., from أَنْتِ .

130) V. 9. w. 7., $\text{أَنْتِ أَنْتِ أَنْتِ}$ *put off, cast away*-imperative Pe., from أَنْتِ . It takes a suffix.

131) V. 9. w. 12., $\text{أَنْتِ أَنْتِ أَنْتِ}$ *his deeds*-suff. state, plural from أَنْتِ .

132) V. 10. w. 3., $\text{أَنْتِ أَنْتِ أَنْتِ}$ *who being renewed*-Ethpa. part. passive from أَنْتِ with the prefix أَنْتِ .

133) V. 10. w. 6., $\text{أَنْتِ أَنْتِ أَنْتِ}$ *who created him*-from أَنْتِ with a suff. pronoun, with the prefix أَنْتِ .

134) V. 12. w. 7., $\text{أَنْتِ أَنْتِ أَنْتِ}$ *and beloved*-plural from أَنْتِ with the prefix أَنْتِ .

135) V. 13. w. 1., $\text{أَنْتِ أَنْتِ أَنْتِ}$ *and ye*-from أَنْتِ with the verbal termination-2nd. pl. with the prefix أَنْتِ .

136) V. 13. w. 2., $\text{أَنْتِ أَنْتِ أَنْتِ}$ *forbearing*-Pa. part. from أَنْتِ .

137) V. 15. w. 1., $\text{أَنْتِ أَنْتِ أَنْتِ}$ *and his peace*, from أَنْتِ with suff. pronoun, and prefix أَنْتِ .

138) V. 15. w. 4., $\text{أَنْتِ أَنْتِ أَنْتِ}$ *your hearts*, from أَنْتِ with suff. pron.

139) V. 15. w. 6., $\text{أَنْتِ أَنْتِ أَنْتِ}$ *ye are called*-Eth. 2nd. plural from أَنْتِ .

140) V. 15. w. 10., $\text{أَنْتِ أَنْتِ أَنْتِ}$ *thankful*-part. active Aph. from أَنْتِ .

REVELATIONS v. 1—10.

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

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

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

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

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

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

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

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

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

REVELATIONS xxii. 1—10.

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

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

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

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

- 154) V. 6. w. 15., كَسَبَهُ to show-infinite, Pa. from سَبَّ.
- 155) V. 8. w. 13., لَمَّحَهُ to worship, to praise-infinite, Peal from مَحَّ.
- 156) V. 11. w. 7., نَوَّأَهُ shall be filthy-fut. Ethpa. from نَوَّأَ.
- 157) V. 14. w. 15., تَنَكَّمْنَ they shall enter in-fut. 3d. masc. Peal from نَكَّمَّ.
- 158) V. 17. w. 4., اِئْتِ come-imperative of اِئْتِ.
- 159) V. 19. w. 3., صَوَّدَهُ shall take away-Peal future from صَوَّدَ.

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

2) V. 3. w. 1., ܐܘܨܘܢܐ *cast* (gird)—Aph. imperative, from ܐܘܨܘܢܐ. See a similar instance in Matt. xvii. 27.

PSALM li. 1—10.

3) V. 2. w. 1., ܩܘܡܘܢܐ *multiply*-imperative, Aph. from ܩܘܡܘܢܐ used here adverbially in the sense of *very much*.

4) V. 2. w. 2., ܐܘܨܘܢܐ *wash me*-imperative, Aph. from ܐܘܨܘܢܐ with a suffix pronoun.

5) V. 2. w. 7., **بِحَبِّ** *cleanse me*-imperative, Pa. from **بَدَأَ** with a suffix pronoun.

6) V. 3. w. 8., **صَلَّاهُ** *in all time, always*-from **كُلَّ** *all*, **أَصْ** *time* and the prefix preposition, **عَ** *in*.

7) V. 4. w. 8., **بَلَّاهُ** *that thou mightest be just*-Ethpe. 2nd. sing. masc. future from **بَلَّ**. The preformative falls away as the conjunction **و** precedes.

8) V. 6. w. 7., **أَعْلَمْتُ** *thou makest me to know*-2nd. sing. pret. Aph. from **عَلَّمَ** with a suffix pronoun.

9) V. 9. w. 7., **حَبَّ** *blot out*-imperative Pe. from **حَبَّأَ**.

PSALM civ. 1—10.

10) V. 5. w. 1., **أَعَدَّ** *prepared, laid*-Ethpe. from **عَدَّ**.

11) V. 5. w. 4., **مَلَّاهُ**-participle with a suffix pronoun from **مَلَّ**.

12) V. 7. w. 7., **مَلَّاهُ** *hastening*-an Ethpe. participle, from **مَلَّ**.

13) V. 9. w. 6., **وَلَمْ يَكُنْ** *and (that) they should not cover*-3d. plural, Pa. from **كَفَّرَ** with a suffix pronoun, and the conjunction **و** preceding.

SYRIAC LEXICON.

ܐܘܘܢ, ܐܘܘܢܐ, suf. ܐܘܘܢܐ a father, pl.
 ܐܘܘܢܐܘܢܐ parents.
 ܐܘܘܢܐ to perish, Aph. to cause to
 perish, to destroy.
 ܐܘܘܢܐ to be sad, to be disturbed.
 ܐܘܘܢܐ *Abnil* (name of an idol).
 ܐܘܘܢܐ Abraham.
 ܐܘܘܢܐ m. a reward.
 ܐܘܘܢܐ a letter, a writing.
 ܐܘܘܢܐ an ear.
 ܐܘܘܢܐ or.
 ܐܘܘܢܐ O! (mark of the vocative).
 ܐܘܘܢܐ namely, that is (from ܐܘܘܢܐ
 and ܐܘܘܢܐ).
 ܐܘܘܢܐ skill, ability.
 ܐܘܘܢܐ f. a nation.
 ܐܘܘܢܐ Ophir (a proper name).
 ܐܘܘܢܐ Edessa in Mesopotamia
 (a proper name).
 ܐܘܘܢܐ a way.
 ܐܘܘܢܐ the law book of Moses,
 the Pentateuch.

ܐܘܘܢܐܘܢܐ Jerusalem.
 ܐܘܘܢܐ to go, to go away.
 ܐܘܘܢܐ brother.
 ܐܘܘܢܐ to hold, to seize, to lay
 hold of.
 ܐܘܘܢܐ the last, the end.
 ܐܘܘܢܐ, ܐܘܘܢܐ another; fem.
 ܐܘܘܢܐ, pl. m. ܐܘܘܢܐ,
 ܐܘܘܢܐ.
 ܐܘܘܢܐܘܢܐ an Egyptian.
 ܐܘܘܢܐܘܢܐ *Adverb*, like the
 Egyptians.
 ܐܘܘܢܐ hand—in Hebrew ܐܘܘܢܐ.
 ܐܘܘܢܐ who, which, fem. of ܐܘܘܢܐ.
 ܐܘܘܢܐ so as, according to, as to,
 (*secundum*) nearly, ܐܘܘܢܐ just
 as, therewith.
 ܐܘܘܢܐ where? ܐܘܘܢܐ there,
 where; ܐܘܘܢܐ לܐܘܢܐ whither? ܐܘܘܢܐ
 ܐܘܘܢܐ whence?
 ܐܘܘܢܐ where.

ܐܘܚܳܘܳܐ how? ܐܘܚܳܘܳܐ so
 that.
 ܐܘܚܳܘܳܐ pl. they.
 ܐܘܚܳܘܳܐ truly, certainly, yes.
 ܐܘܚܳܘܳܐ who, what—ܐܘܚܳܘܳܐ at what.
 ܐܘܚܳܘܳܐ Isaac (a proper name).
 ܐܘܚܳܘܳܐ Israel (a proper name).
 ܐܘܚܳܘܳܐ honor, a mark of esteem,
 a solemn procession.
 ܐܘܚܳܘܳܐ it is, ܐܘܚܳܘܳܐ I am, etc.
 ܐܘܚܳܘܳܐ serpent (ἔχιονα).
 ܐܘܚܳܘܳܐ at the same time—together.
 ܐܘܚܳܘܳܐ to eat, to consume.
 ܐܘܚܳܘܳܐ just as, ܐܘܚܳܘܳܐ of
 such a quality (*qualis*).
 ܐܘܚܳܘܳܐ a stranger, a guest
 (ξένος).
 ܐܘܚܳܘܳܐ but, yet (ἀλλὰ), if not
 (ܐܘܚܳܘܳܐ, ܐܘܚܳܘܳܐ).
 ܐܘܚܳܘܳܐ to lament.
 ܐܘܚܳܘܳܐ God.
 ܐܘܚܳܘܳܐ godly.
 ܐܘܚܳܘܳܐ f. divinity, the godhead.
 ܐܘܚܳܘܳܐ an Alexandrian.
 ܐܘܚܳܘܳܐ Olaph, the first letter of
 the alphabet.

ܐܘܚܳܘܳܐ.
 ܐܘܚܳܘܳܐ to learn, Aph. to cause to
 learn, to teach.
 ܐܘܚܳܘܳܐ a ship.
 ܐܘܚܳܘܳܐ to constrain, to compel,
 to urge any one, ܐܘܚܳܘܳܐ op-
 pressed.
 ܐܘܚܳܘܳܐ oppressed.
 ܐܘܚܳܘܳܐ mother.
 ܐܘܚܳܘܳܐ Amida in Mesopotamia
 (a proper name).
 ܐܘܚܳܘܳܐ, ܐܘܚܳܘܳܐ, surely, firmly.
 ܐܘܚܳܘܳܐ Aph. ܐܘܚܳܘܳܐ, fut. ܐܘܚܳܘܳܐ
 to believe.
 ܐܘܚܳܘܳܐ Adv. constantly.
 ܐܘܚܳܘܳܐ to say, to speak.
 ܐܘܚܳܘܳܐ a lamb.
 ܐܘܚܳܘܳܐ (with ܐܘܚܳܘܳܐ following) if.
 ܐܘܚܳܘܳܐ if.
 ܐܘܚܳܘܳܐ I, pl. ܐܘܚܳܘܳܐ we.
 ܐܘܚܳܘܳܐ m. ܐܘܚܳܘܳܐ f., that (*as Acc.*)
 ܐܘܚܳܘܳܐ Antinum (a proper
 name).
 ܐܘܚܳܘܳܐ Ethpa. to sigh.
 ܐܘܚܳܘܳܐ man, a certain man, pl.
 ܐܘܚܳܘܳܐ and ܐܘܚܳܘܳܐ.

ܐܢܥܝܬܐ.

ܐܢܥܝܬܐ humanity, as concrete, mankind.

ܐܝܢܐ m. ܐܝܢܐ f. thou; pl.

ܐܝܢܐ m.

ܐܝܢܐ f. you.

ܐܢܥܝܬܐ a woman, a wife.

ܐܢܥܝܬܐ a healing.

ܐܢܥܝܬܐ a bound, pl ܐܢܥܝܬܐ a prison.

ܐܢܥܝܬܐ stylite (according to Assem.)

ܐܢܥܝܬܐ sedition.

ܐܢܥܝܬܐ oil of cinnamon.

ܐܢܥܝܬܐ a soldier.

ܐܢܥܝܬܐ external appearance, dress, (σχημα).

ܐܢܥܝܬܐ hypocrite

ܐܢܥܝܬܐ also, ܐܢܥܝܬܐ neither.

ܐܢܥܝܬܐ face, ܐܢܥܝܬܐ over, ܐܢܥܝܬܐ according to, towards.

ܐܢܥܝܬܐ a bishop.

ܐܢܥܝܬܐ to be anxious, uneasy.

ܐܢܥܝܬܐ four.

ܐܢܥܝܬܐ heterodox.

ܥܢܐ.

ܥܢܐ a lion.

ܥܢܐ Arius.

ܥܢܐ Areopagite.

ܥܢܐ a ruler, a chief man.

ܥܢܐ a Syrian, a Gentile.

ܥܢܐ an errorist, a heretic.

ܥܢܐ heresy (αἵρεσις).

ܥܢܐ earth, land, country.

ܥܢܐ to find, *Ethpe.* to be found.

ܥܢܐ the six days work, the creation.

ܥܢܐ to come, *Aph.* to lead, to bring, to conduct.

ܥܢܐ a place, a region.

ܥ.

ܥ in, from, through, to.

ܥܥܐ a possessor of a bath.

ܥܥܐ a pulpit (βήμα).

ܥܥܐ hence.

ܥܥܐ to be ashamed, *Aph.* to make ashamed.

ܥܥܐ shame, disgrace.

ܥܥܐ a counselor.

ܥܥܐ agreeableness, amiableness.

ܥܥܐ awkward, uneducated.

ܥܪܒ.

ܥܪܒ *Pa.* **ܥܪܒ** to deride, to mock.

ܥܪܒܐ (from **ܥܪܒ**) end) finally.

ܥܪܒܐ to cease, to destroy.

ܥܪܒܐ to conceive.

ܥܪܒܐ pregnant.

ܥܪܒܐ among, between.

ܥܪܒܐ m. **ܥܪܒܐ** evil.

ܥܪܒܐ m. an evil person-pl. **ܥܪܒܐ**, **ܥܪܒܐ**.

ܥܪܒܐ malice.

ܥܪܒܐ Besoe (a monk-proper name).

ܥܪܒܐ = **ܥܪܒܐ** between, by ; **ܥܪܒܐ** out ; **ܥܪܒܐ** Mesopotamia.

ܥܪܒܐ, **ܥܪܒܐ** a house, **ܥܪܒܐ** the Roman dominion.

ܥܪܒܐ Bethlehem (a proper name).

ܥܪܒܐ to weep.

ܥܪܒܐ without.

ܥܪܒܐ pl. m. sons. **ܥܪܒܐ** *Const.* **ܥܪܒܐ** men, lit. sons

of men. **ܥܪܒܐ** is always used in the sing. for son.

ܥܪܒܐ to despise. *Part. P.* **ܥܪܒܐ** despised.

ܥܪܒܐ.

ܥܪܒܐ Basilius (a proper name).

ܥܪܒܐ f. joy, benignity.

ܥܪܒܐ m. back.

ܥܪܒܐ to perfume.

ܥܪܒܐ odors.

ܥܪܒܐ to seek, with **ܥܪܒܐ** to entreat, to demand.

ܥܪܒܐ enemy, an adversary.

ܥܪܒܐ the seeking, the finding out.

ܥܪܒܐ to take away.

ܥܪܒܐ m. small-**ܥܪܒܐ** feminine.

ܥܪܒܐ a small matter (for the *Adj.* small).

ܥܪܒܐ to explore, to discover, *Ethpa.* with **ܥܪܒܐ** to contemplate.

ܥܪܒܐ a gnat, a midge.

ܥܪܒܐ son. **ܥܪܒܐ** au inhabitant of the city.

ܥܪܒܐ to create.

ܥܪܒܐ Barabbas (a proper name).

ܥܪܒܐ a Barbarian.

ܥܪܒܐ Bardesanes (a proper name).

ܥܪܒܐ houses, pl. feminine.

ܥܪܒܐ to fall down, to bend the knees, *Ethpa.* to receive a benediction, to bless one's-self.

ܘܚܘܢܐ.

ܘܚܘܢܐ but, yet.

ܘܚܘܢܐ *Ethpa.* to become man.

ܘܚܘܢܐ man.

ܘܚܘܢܐ the lightning, brightness.

ܘܚܘܢܐ, ܘܚܘܢܐ a daughter. pl. ܘܚܘܢܐ.

ܘܚܘܢܐ, ܘܚܘܢܐ a young woman, a maiden.

ܘܚܘܢܐ after, ܘܚܘܢܐ afterwards.

ܘܚܘܢܐ; ܘܚܘܢܐ soon, (literally), shortly thereupon.

ܘܚܘܢܐ

ܘܚܘܢܐ, ܘܚܘܢܐ an arrow, dart.

ܘܚܘܢܐ to choose, to select.

ܘܚܘܢܐ a side, a part, ܘܚܘܢܐ

ܘܚܘܢܐ the wrong side, i. e. an enemy.

ܘܚܘܢܐ the choice.

ܘܚܘܢܐ a formation, a creature.

ܘܚܘܢܐ a man, a person.

ܘܚܘܢܐ Gethsemane (a proper name).

ܘܚܘܢܐ *Pa.* ܘܚܘܢܐ to blaspheme.

ܘܚܘܢܐ to meet with any one, to happen to any one.

ܘܚܘܢܐ in the midst, ܘܚܘܢܐ within.

ܘܚܘܢܐ a troop, a multitude.

ܘܚܘܢܐ.

ܘܚܘܢܐ m. blasphemy.

ܘܚܘܢܐ shame, disgrace.

ܘܚܘܢܐ Guria (proper name of a woman).

ܘܚܘܢܐ circumcision.

ܘܚܘܢܐ to laugh, to mock.

ܘܚܘܢܐ for.

ܘܚܘܢܐ to uncover, to discover, *Ethpe.* to be discovered, to be made known.

ܘܚܘܢܐ to rob, *Ethpe.* to be robbed.

ܘܚܘܢܐ public, free.

ܘܚܘܢܐ Galilee (a proper name).

ܘܚܘܢܐ a revelation.

ܘܚܘܢܐ to engrave.

ܘܚܘܢܐ an accomplishment, perfection.

ܘܚܘܢܐ to fulfill, to finish.

ܘܚܘܢܐ mighty.

ܘܚܘܢܐ *Pass. Part.* ܘܚܘܢܐ hidden, unknown.

ܘܚܘܢܐ to lend.

ܘܚܘܢܐ race, family (*γένος*), offspring.

ܘܚܘܢܐ *Aph.* ܘܚܘܢܐ to lie down.

ܘܚܘܢܐ to scold, with ܘܚܘܢܐ.

ܘܚܘܢܐ the north.

ܘܚܘܢܐ a bone, a limb.

?

mark of the *Genitive*; *Relative Pronoun*; while, that, there-with, in order that.

ܕܘܫܘܢ to offer, *Pa.* the same.

ܕܘܫܘܢܐ an offering.

ܕܘܫܘܢܐ to carry, to take, *Ethpe.* to be conducted, to conduct oneself.

ܕܘܫܘܢܐ to lie, *Pa.* ܕܘܫܘܢܐ.

ܕܘܫܘܢܐܐ a falsehood.

ܕܘܫܘܢܐ gold.

ܕܘܫܘܢܐ behavior.

ܕܘܫܘܢܐ David, sometimes written ܕܘܫܘܢܐ (a proper name).

ܕܘܫܘܢܐ, ܕܘܫܘܢܐ, ܕܘܫܘܢܐ, place.

ܕܘܫܘܢܐ, ܕܘܫܘܢܐ to crush.

ܕܘܫܘܢܐ to fear, to worship.

ܕܘܫܘܢܐܐ fear, terror, ܕܘܫܘܢܐܐ, ܕܘܫܘܢܐܐ superstition.

ܕܘܫܘܢܐܐ an evil spirit, the Devil.

ܕܘܫܘܢܐܐ to be possessed of an evil spirit.

* ܕܘܫܘܢܐܐ a word accompanying the *Possessive Pron.* § 16, ܕܘܫܘܢܐܐ who is my, or my.

ܕܘܫܘܢܐܐ thy, or who is thy.

ܕܘܫܘܢܐܐ but (*δὲ*).

ܕܘܫܘܢܐܐ a Judge.

ܕܘܫܘܢܐܐ judgment.

ܕܘܫܘܢܐ.

ܕܘܫܘܢܐܐ Daison (the proper name of a river).

ܕܘܫܘܢܐܐ a cloister.

ܕܘܫܘܢܐܐ a monk.

ܕܘܫܘܢܐܐܐ monastic life.

ܕܘܫܘܢܐܐܐܐ testament (*διαθήκη*).

ܕܘܫܘܢܐܐܐ pure, clean.

ܕܘܫܘܢܐܐܐ *Pa.* ܕܘܫܘܢܐܐ to purify.

ܕܘܫܘܢܐܐܐ to remember.

ܕܘܫܘܢܐܐܐ, and ܕܘܫܘܢܐܐܐ the blood.

ܕܘܫܘܢܐܐܐܐ a resemblance, an image, a likeness.

ܕܘܫܘܢܐܐܐ similar.

ܕܘܫܘܢܐܐܐܐ *Constr. St.* ܕܘܫܘܢܐܐܐ value.

ܕܘܫܘܢܐܐܐܐ to sleep.

ܕܘܫܘܢܐܐܐܐ sleeping; *Matt.* viii. 24, pl.

ܕܘܫܘܢܐܐܐܐܐ.

ܕܘܫܘܢܐܐܐܐ to weep.

ܕܘܫܘܢܐܐܐܐ *Ethpa.* to wonder at, to be astonished.

ܕܘܫܘܢܐܐܐܐܐ to judge, *Pass. Part.* ܕܘܫܘܢܐܐܐܐ judged.

ܕܘܫܘܢܐܐܐܐܐ the feast of the appearance of Christ; Epiphany.

ܕܘܫܘܢܐܐܐܐ the beard.

ܕܘܫܘܢܐܐܐܐܐ *Aph.* ܕܘܫܘܢܐܐܐܐܐ to comprehend.

ܕܘܫܘܢܐܐܐܐܐ an arm.

ܕܘܫܘܢܐܐܐܐܐ to encounter, to speak with any one.

* This is formed from ܕܘܫܘܢܐܐܐ and ܕܘܫܘܢܐܐܐ. Vid. reference above. Tr.

ܐܘܪܐ. ܐܘܪܐ.
 ܐܘܪܐ lo!
 ܐܘܪܐ *Pa.* ܐܘܪܐ to lead, to guide.
 ܐܘܪܐ this, she, *Pron.* (*Chal.*, ܐܘܪܐ).
 ܐܘܪܐ members.
 ܐܘܪܐ honor, glory.
 ܐܘܪܐ m. ܐܘܪܐ f. and ܐܘܪܐ m. ܐܘܪܐ
 f. that, the former; ܐܘܪܐ who;
 ܐܘܪܐ since.
 ܐܘܪܐ to be (*Verb Subst.*) *Fut.*
 ܐܘܪܐ.
 ܐܘܪܐ he, she.
 ܐܘܪܐ them.
 ܐܘܪܐ customs, deeds.
 ܐܘܪܐ there, then.
 ܐܘܪܐ a temple, a palace.
 ܐܘܪܐ faith, belief, doc-
 trine, ܐܘܪܐ the sav-
 ing faith.
 ܐܘܪܐ in like manner.
 ܐܘܪܐ therefore.
 ܐܘܪܐ, ܐܘܪܐ so, in this manner.
 ܐܘܪܐ, ܐܘܪܐ hence, for, there.
 ܐܘܪܐ *Pa.* to wander, to go forth,
 to walk.
 ܐܘܪܐ they, these.
 ܐܘܪܐ, ܐܘܪܐ m. ܐܘܪܐ f. plur. ܐܘܪܐ
 m. ܐܘܪܐ f. this.

ܐܘܪܐ.

ܐܘܪܐ advantage, pleasure.
 ܐܘܪܐ to return, *Aph.* to lead
 back.
 ܐܘܪܐ Herod (a proper name.)
 ܐܘܪܐ here, hither.
 ܐܘܪܐ, ܐܘܪܐ now, at present.

o.

o. ܐܘܪܐ the letter *Vau*, and.

1.

ܐܘܪܐ to redeem, *Fut.* ܐܘܪܐ, *Pa.*
 ܐܘܪܐ.
 ܐܘܪܐ, ܐܘܪܐ time, pl. ܐܘܪܐ Acts
 xvii. 26.
 ܐܘܪܐ ܐܘܪܐ or ܐܘܪܐ ܐܘܪܐ
 twice; ܐܘܪܐ thrice;
 ܐܘܪܐ ܐܘܪܐ before.
 ܐܘܪܐ to grow dumb, to put to
 silence.
 ܐܘܪܐ just, upright.
 ܐܘܪܐ to be just, ܐܘܪܐ it befits,
 it is suitable, it is becoming.
 ܐܘܪܐ agreement, corres-
 pondence.
 ܐܘܪܐ alms.
 ܐܘܪܐ *Adv.* carefully.
 ܐܘܪܐ *Ethpa.* to beware.
 ܐܘܪܐ praise, show, splendor.
 ܐܘܪܐ Zenobius (a proper
 name).

ܡܘܨܐ.

ܡܘܨܐ bond, union.
 ܡܘܨܐ a view.
 ܡܘܨܐ to err, to sin.
 ܡܘܨܐ m. sin, crime, pl. ܡܘܨܐܐ,
 ܡܘܨܐܐ and ܡܘܨܐܐ.
 ܡܘܨܐܐ f. sin.
 ܡܘܨܐ wheat, pl. ܡܘܨܐܐ.
 ܡܘܨܐ to live, *Aph.* ܡܘܨܐ.
 ܡܘܨܐ and ܡܘܨܐ life. (It always
 has the plural form but generally
 a singular signification.)
 ܡܘܨܐ m. a debtor, pl. ܡܘܨܐܐ.
 ܡܘܨܐ living creature, an animal,
 a monster.
 ܡܘܨܐܐ a force, an army.
 ܡܘܨܐ to strengthen.
 ܡܘܨܐ and ܡܘܨܐ strong.
 ܡܘܨܐ linen, fine linen.
 ܡܘܨܐܐ, ܡܘܨܐܐ wise, plural
 ܡܘܨܐܐ and ܡܘܨܐܐ.
 ܡܘܨܐܐ wisdom.
 ܡܘܨܐ vinegar.
 ܡܘܨܐܐ a gnat. a fly.
 ܡܘܨܐ to mingle, *Ethpa.* to
 take part, to associate with
 any one.
 ܡܘܨܐܐ, ܡܘܨܐܐ sound, healthy.
 ܡܘܨܐ to wash.

ܡܘܨܐܐ.

ܡܘܨܐܐ to dream, *Ethpe.* to re-
 cover.
 ܡܘܨܐܐ for, instead of.
 ܡܘܨܐܐ *Ethpe.* to be angry.
 ܡܘܨܐܐ anger, wrath.
 ܡܘܨܐܐܐ a sigh.
 ܡܘܨܐܐ we, us, pl. c. from ܡܘܨܐ.
 ܡܘܨܐܐ a heathen, an idolater.
 ܡܘܨܐܐܐ far be it.
 ܡܘܨܐܐ vehement, strong.
 ܡܘܨܐܐ to envy, with ܐ.
 ܡܘܨܐܐ to cover *Ethpa.* to conceal
 one's-self.
 ܡܘܨܐܐܐ diligently.
 ܡܘܨܐܐ *Aph.* to blush, to be ashamed.
 ܡܘܨܐܐ the back, the loins.
 ܡܘܨܐܐ to be white.
 ܡܘܨܐܐ to see, to look out.
 ܡܘܨܐܐܐ, ܡܘܨܐܐܐ to curse, to detest.
 ܡܘܨܐܐܐ *Pa.* to liberate.
 ܡܘܨܐܐܐ a magician, a sorcerer.
 ܡܘܨܐܐܐ f. from ܡܘܨܐܐ finally, the
 end, enough.
 ܡܘܨܐܐܐ endurance, suffering.
 ܡܘܨܐܐܐܐ, ܡܘܨܐܐܐܐ darkness, pl
 ܡܘܨܐܐܐܐ Eph. iv. 18.
 ܡܘܨܐܐܐܐ to mark, to seal.
 ܡܘܨܐܐܐܐ a seal.

ܡܳܐܳܢܳܐ.

ܥ.

ܡܳܐܳܢܳܐ a rumor, a report.

ܡܳܥܳܗܳܘܳܐ *Adj.* good. *Adv.* very.

ܡܳܥܳܘܳܠܳܐ *Part. P. m.* sealed.

ܡܳܥܳܘܳܠܳܐ seal.

ܡܳܥܳܐܳܕܳܐ *Pa.* ܡܳܥܳܐܳܕܳܐ to be ready, to be willing.

ܡܳܥܳܘܳܠܳܐ the pious, the good.

ܡܳܥܳܘܳܠܳܐ happy, blessed.

ܡܳܥܳܘܳܠܳܐ, and ܡܳܥܳܘܳܠܳܐ kind, family, offspring.

ܡܳܥܳܘܳܠܳܐ vine, branch.

ܡܳܥܳܘܳܠܳܐ readiness.

ܡܳܥܳܘܳܠܳܐ a part (*tomus*.)

ܡܳܥܳܘܳܠܳܐ, ܡܳܥܳܘܳܠܳܐ to swim over anything, to overflow.

ܡܳܥܳܘܳܠܳܐ a mountain.

ܡܳܥܳܘܳܠܳܐ distress, misfortune.

ܡܳܥܳܘܳܠܳܐ that which is concealed, ܡܳܥܳܘܳܠܳܐ secret.

ܡܳܥܳܘܳܠܳܐ, ܡܳܥܳܘܳܠܳܐ goodness, excellence, benevolence, grace.

ܡܳܥܳܘܳܠܳܐ to order, (*τάσσειν*).

ܡܳܥܳܘܳܠܳܐ an arrangement, order, state (*τάξις*).

ܡܳܥܳܘܳܠܳܐ, ܡܳܥܳܘܳܠܳܐ a young man, a youth.

ܡܳܥܳܘܳܠܳܐ a girl, a maiden.

ܡܳܥܳܘܳܠܳܐ.

ܡܳܥܳܘܳܠܳܐ to carry.

ܡܳܥܳܘܳܠܳܐ *Ethpa.* to be dispersed.

ܡܳܥܳܘܳܠܳܐ foul, detestable.

ܡܳܥܳܘܳܠܳܐ unclean.

ܡܳܥܳܘܳܠܳܐ uncleanness.

ܡܳܥܳܘܳܠܳܐ to wander, to wander around, to forget, with ܰ to fall from something, to apostatize, *Aph.* to mislead, to deceive, to cheat.

ܡܳܥܳܘܳܠܳܐ error, heresy.

ܡܳܥܳܘܳܠܳܐ to taste, to taste well.

ܡܳܥܳܘܳܠܳܐ to be laden, to bear, *Aph.* to cause to carry, to bring.

(ܡܳܥܳܘܳܠܳܐ = ܡܳܥܳܘܳܠܳܐ) ܡܳܥܳܘܳܠܳܐ to overrun. *Aph.* ܡܳܥܳܘܳܠܳܐ to overflow, to fill.

ܡܳܥܳܘܳܠܳܐ, *Ethpe.* ܡܳܥܳܘܳܠܳܐ to acquiesce, to obey.

ܡܳܥܳܘܳܠܳܐ to chase away, to drive away

ܡܳܥܳܘܳܠܳܐ to strike, *Ethpe.* ܡܳܥܳܘܳܠܳܐ.

ܡܳܥܳܘܳܠܳܐ a leaf.

ܥ.

ܡܳܥܳܘܳܠܳܐ, ܡܳܥܳܘܳܠܳܐ fine, suitable, proper.

ܡܳܥܳܘܳܠܳܐ to wish very much, *Ethpa.* the same.

ܡܳܥܳܘܳܠܳܐ to lead, to lead away.

ܡܳܥܳܘܳܠܳܐ to dry up.

ܒܝܢܐܢܐ hand, ܒܝܢܐܢܐ by, with help,
 on account of.
 ܒܝܢܐܢܐ *Aph.* ܐܘܒܐܢܐ to thank, with
 ܘܢܐܢܐ to believe in something, to
 confess.
 ܒܝܢܐܢܐ m. acknowledged, known.
 ܒܝܢܐܢܐ f. knowledge.
 ܒܝܢܐܢܐ to know, to be acquainted
 with; *Ethpe.* to be known;
Aph. to make known, to in-
 dicate.
 ܒܝܢܐܢܐ ܐܘܒܐܢܐ an acquaintance, one
 known.
 ܒܝܢܐܢܐ knowledge, insight, de-
 vice.
 ܒܝܢܐܢܐ to give, *Imperative*
 ܒܝܢܐܢܐ; with ܒܝܢܐܢܐ to give
 up one's life.
 ܒܝܢܐܢܐ ܐܘܒܐܢܐ Judæa, ܒܝܢܐܢܐ
 pl. Jews.
 ܒܝܢܐܢܐ Jovinian (a proper
 name).
 ܒܝܢܐܢܐ John (a proper name).
 ܒܝܢܐܢܐ Joseph (a proper name).
 ܒܝܢܐܢܐ Julius (a proper name).
 ܒܝܢܐܢܐ Julian (a proper
 name).
 ܒܝܢܐܢܐ a doctrine, teaching.
 ܒܝܢܐܢܐ day, ܒܝܢܐܢܐ
 by day, ܒܝܢܐܢܐ to day,

ܒܝܢܐܢܐ.
 now; ܒܝܢܐܢܐ daily.
 ܒܝܢܐܢܐ a Greek, ܒܝܢܐܢܐ *Adverb.*
 in the Greek manner, accord-
 ing to the Greeks.
 ܒܝܢܐܢܐ use, advantage.
 ܒܝܢܐܢܐ a hermit.
 ܒܝܢܐܢܐ to bring forth, *Ethpe.* to
 be born.
 ܒܝܢܐܢܐ birth.
 ܒܝܢܐܢܐ a small boy, a child.
 ܒܝܢܐܢܐ a teacher, a learned
 man.
 ܒܝܢܐܢܐ to learn, *Aph.* to inform.
 ܒܝܢܐܢܐ the sea.
 ܒܝܢܐܢܐ to swear, *Aph.* to cause to
 swear, to swear to.
 ܒܝܢܐܢܐ the right hand, the right.
 ܒܝܢܐܢܐ a suckling, a baby.
 ܒܝܢܐܢܐ *Aph.* to add.
 ܒܝܢܐܢܐ to increase rapidly.
 ܒܝܢܐܢܐ Jacob (a proper name).
 ܒܝܢܐܢܐ one who takes care.
 ܒܝܢܐܢܐ to burn.
 ܒܝܢܐܢܐ flame, holocaust.
 ܒܝܢܐܢܐ illustrious, honored,
 great.
 ܒܝܢܐܢܐ to be great, to increase (in
 respectability).

ܩܒܝܢܐ.

ܩܒܝܢܐ a month.

ܩܒܝܢܐ, ܩܒܝܢܐ a tent.

ܩܒܝܢܐ Jesus.

ܩܒܝܢܐ being, essence.

ܩܒܝܢܐ to remain, to dwell, to settle, to sit.

ܩܒܝܢܐܐ more than.

ܩܒܝܢܐܐ superfluous.

ܩܒܝܢܐ to win, to abound.

ܩ.

ܩܐܘܢܐ to prevent, to rebuke.

ܩܐܘܢܐ, ܩܐܘܢܐ passion.

ܩܐܘܢܐܐ justly.

ܩܐܘܢܐܐ justice, righteousness.

ܩܐܘܢܐܐ a stone, a rock, Cephas, or Peter.

ܩܐܘܢܐܐ f. a rebuke.

ܩܐܘܢܐܐ perhaps.

ܩܐܘܢܐܐ as, during (pleonastic before the *Part.*).

ܩܐܘܢܐܐ a priest.

ܩܐܘܢܐܐ the priesthood.

ܩܐܘܢܐܐ shame.

ܩܐܘܢܐܐ m. a star, *pl.* ܩܐܘܢܐܐ Matt. xxiv. 29.

ܩܐܘܢܐܐ a priest.

ܩܐܘܢܐܐ m. a cup.

ܩܐܘܢܐܐ a cell.

ܩܐܘܢܐܐ.

ܩܐܘܢܐܐ a throne.

ܩܐܘܢܐܐ *Ethpa.* ܩܐܘܢܐܐ to blush.ܩܐܘܢܐܐ the laying on or extending of the hand (*Χειροστονία*).

ܩܐܘܢܐܐ all, every, ܩܐܘܢܐܐ each.

ܩܐܘܢܐܐ a dog.

ܩܐܘܢܐܐ, ܩܐܘܢܐܐ a crown.

ܩܐܘܢܐܐ every thing, any thing.

ܩܐܘܢܐܐ a bride.

ܩܐܘܢܐܐ how much, how much more.

ܩܐܘܢܐܐ to be amazed, to be sad.

ܩܐܘܢܐܐ to give a surname.

ܩܐܘܢܐܐ a fellow servant.

ܩܐܘܢܐܐ bosom, lap.

ܩܐܘܢܐܐ to assemble, to collect together, *Ethpa.* to be assembled.

ܩܐܘܢܐܐ an assembly.

ܩܐܘܢܐܐ a cup.

ܩܐܘܢܐܐ to conceal, *Pa.* to cover, *Ethpa.* to hide one's-self.ܩܐܘܢܐܐ, ܩܐܘܢܐܐ, ܩܐܘܢܐܐ concealed, *pl.* ܩܐܘܢܐܐ.

ܩܐܘܢܐܐ famine.

ܩܐܘܢܐܐ to deny, to refuse, to desert (with ܩ).

ܩܐܘܢܐܐ where, ܩܐܘܢܐܐ there where.

ܩܐܘܢܐܐ to feel pain, ܩܐܘܢܐܐ it pains one.

ܦܪܒܝܢܐ.

- ܦܪܒܝܢܐ an altar.
 ܦܪܒܝܢܐ a desert.
 ܦܪܒܝܢܐܘܪܝܢܐ redemption.
 ܦܪܒܝܢܐ a cloister, a chamber.
 ܦܪܒܝܢܐ thus, thence, therefore.
 ܦܪܒܝܢܐܘܪܝܢܐ a town, a city.
 ܦܪܒܝܢܐܘܪܝܢܐ something, ܘܪܝܢܐܘܪܝܢܐ nothing.
 ܦܪܒܝܢܐܘܪܝܢܐ eastern, ܦܪܒܝܢܐܘܪܝܢܐ the East.
 ܦܪܒܝܢܐܘܪܝܢܐ a song, a hymn.
 ܦܪܒܝܢܐܘܪܝܢܐ believing, with ܦܪܒܝܢܐܘܪܝܢܐ orthodox.
 ܦܪܒܝܢܐܘܪܝܢܐ prompt, ready.
 ܦܪܒܝܢܐܘܪܝܢܐ a gift.
 ܦܪܒܝܢܐܘܪܝܢܐ *Pa.* ܦܪܒܝܢܐܘܪܝܢܐ to deride.
 ܦܪܒܝܢܐܘܪܝܢܐ myrrh.
 ܦܪܒܝܢܐܘܪܝܢܐ death.
 ܦܪܒܝܢܐܘܪܝܢܐ to strike, to prick, to bite.
 ܦܪܒܝܢܐܘܪܝܢܐ a blow, plague, *pl.* ܦܪܒܝܢܐܘܪܝܢܐ.
 ܦܪܒܝܢܐܘܪܝܢܐ weak, humble.
 ܦܪܒܝܢܐܘܪܝܢܐ on the morrow.
 ܦܪܒܝܢܐܘܪܝܢܐ a tempest, *pl.* waves.
 ܦܪܒܝܢܐܘܪܝܢܐ to go, to come, to arrive, 3 *f. Pret.* ܦܪܒܝܢܐܘܪܝܢܐ.
 ܦܪܒܝܢܐܘܪܝܢܐ from, of, over, on account of; ܦܪܒܝܢܐܘܪܝܢܐ while.

ܦܪܒܝܢܐܘܪܝܢܐ.

- ܦܪܒܝܢܐܘܪܝܢܐ a heretic, a seducer.
 ܦܪܒܝܢܐܘܪܝܢܐ secretly.
 ܦܪܒܝܢܐܘܪܝܢܐ water.
 ܦܪܒܝܢܐܘܪܝܢܐ to die, *Aph.* to cause to die, to mortify.
 ܦܪܒܝܢܐܘܪܝܢܐ distinguished, excellent.
 ܦܪܒܝܢܐܘܪܝܢܐ humility, modesty.
 ܦܪܒܝܢܐܘܪܝܢܐ affable, modest.
 ܦܪܒܝܢܐܘܪܝܢܐ now, immediately.
 ܦܪܒܝܢܐܘܪܝܢܐ lowliness, intelligence.
 ܦܪܒܝܢܐܘܪܝܢܐ to be depressed.
 ܦܪܒܝܢܐܘܪܝܢܐ to be full, *Pa.* to fill, *Ethpe.* to be filled.
 ܦܪܒܝܢܐܘܪܝܢܐ word, saying, *plur.* ܦܪܒܝܢܐܘܪܝܢܐ.
 ܦܪܒܝܢܐܘܪܝܢܐ an angel, a messenger.
 ܦܪܒܝܢܐܘܪܝܢܐ a captain.
 ܦܪܒܝܢܐܘܪܝܢܐ to advise, to consult, to reign.
 ܦܪܒܝܢܐܘܪܝܢܐ a king.
 ܦܪܒܝܢܐܘܪܝܢܐ a kingdom.
 ܦܪܒܝܢܐܘܪܝܢܐ to speak, to converse.
 ܦܪܒܝܢܐܘܪܝܢܐ *Abs.* word.
 ܦܪܒܝܢܐܘܪܝܢܐ *Emph.*, word *pl.* ܦܪܒܝܢܐܘܪܝܢܐ.
 ܦܪܒܝܢܐܘܪܝܢܐ a teacher, a learned man.
 ܦܪܒܝܢܐܘܪܝܢܐ learning.
 ܦܪܒܝܢܐܘܪܝܢܐ speech.

ܡܢ.
ܡܢ who? **ܡܢ** that,* which,
ܡܢܗ who is this?
ܡܢ certainly (*μὲν*); it often is
 superfluous.
ܡܢ of, from, on account of, since;
ܡܢ ܗܘܐ from, of; **ܡܢ**
ܐܘܬܐܪܗܘܢ afterwards, hereafter,
 with suff. **ܡܢܗ** of us.
ܡܢܐ what?
ܡܢܝܢܐ a faithful servant.
ܡܢܢܐ a candlestick.
ܡܢܐ a part.
ܡܢܢܐܢܐ patience.
ܡܢܢܐ poor.
ܡܢܢܐܢܐ f. baptism.
ܡܢܢܐ, **ܡܢܢܐ** a hollow, a
 cavern.
ܡܢܢܐܢܐ an interpreter,
 an explainer.
ܡܢܢܐ possible.
ܡܢܐ to be able, *Ethpe.* the same,
 to have power to do (with **ܘ**
 by, through).
ܡܢܢܐܢܐ splendor, light.
ܡܢܢܐ in the midst.
ܡܢܢܐ midst.
ܡܢܢܐ, **ܡܢܢܐ**, **ܡܢܢܐ** Lord, Sir, **ܡܢܢܐ**
literally my Lord (title for
 bishop or any other ecclesias-

ܡܢܢܐܢܐ.
 tical person), **ܡܢܢܐ** our Lord,
 (i. e. Christ); **ܡܢܢܐ** title for
 ecclesiastical ladies.
ܡܢܢܐܢܐ a pearl, a precious
 stone.
ܡܢܢܐ to fall off, to cast away,
 to make free.
ܡܢܢܐܢܐ a falling off, an injury.
ܡܢܢܐܢܐ bold, impudent, *Adv.*
ܡܢܢܐܢܐ.
ܡܢܢܐܢܐ a garment.
ܡܢܢܐܢܐ bitter, sorrowful.
ܡܢܢܐܢܐ a chariot, a throne.
ܡܢܢܐܢܐ that which relates to
 Christ.
ܡܢܢܐܢܐ a flock, an assembly, a
 community.
ܡܢܢܐܢܐ a messenger.
ܡܢܢܐܢܐ to anoint.
ܡܢܢܐܢܐ changable, variegated.
ܡܢܢܐܢܐ the Anointed, the Mes-
 siah.
ܡܢܢܐܢܐ known, distinguished.
ܡܢܢܐܢܐ complete, perfect.
ܡܢܢܐܢܐ a deacon, a minister.
ܡܢܢܐܢܐ the office of a dea-
 con.
ܡܢܢܐܢܐ a person sick of the palsy.
ܡܢܢܐܢܐ a position, a bed.

ܘܢܘܩܘܢܘܬܐ.

ܘܢܘܩܘܢܘܬܐ f. obedience.

ܘܢܘܩܘܢܘܬܐ to extend.

ܘܢܘܩܘܢܘܬܐ time, a period.

ܘܢܘܩܘܢܘܬܐܐܢܘܢܐ an interpreter.

ܘܢܘܩܘܢܘܬܐܐܢܘܢܐ necessity.

ܘܢܘܩܘܢܘܬܐܐܢܘܢܐ a catechumen.

ܕ.

ܕܘܢܘܩܘܢܘܬܐ m. a prophet, Matt. i. 22.

pl. ܕܘܢܘܩܘܢܘܬܐ.

ܕܘܢܘܩܘܢܘܬܐ f. prophecy.

ܕܘܢܘܩܘܢܘܬܐܐܢܘܢܐ drawing out, patience, suffering.

ܕܘܢܘܩܘܢܘܬܐ shining, bright.

ܕܘܢܘܩܘܢܘܬܐ to shine, *Aph.* to light, *Ethpa.* to be bright.

ܕܘܢܘܩܘܢܘܬܐ a river.

ܕܘܢܘܩܘܢܘܬܐ m. light; from ܕܘܢܘܩܘܢܘܬܐ to shine.

ܕܘܢܘܩܘܢܘܬܐܐܢܘܢܐ to repose, to be appeased, *Aph.* to lay aside, to put away.

ܕܘܢܘܩܘܢܘܬܐܐܢܘܢܐ rest.

ܕܘܢܘܩܘܢܘܬܐܐܢܘܢܐܐܢܘܢܐ a stranger,

ܕܘܢܘܩܘܢܘܬܐܐܢܘܢܐ f. also *Neuter.*

ܕܘܢܘܩܘܢܘܬܐܐܢܘܢܐܐܢܘܢܐ to sleep.

ܕܘܢܘܩܘܢܘܬܐܐܢܘܢܐܐܢܘܢܐ distribution, expending.

ܕܘܢܘܩܘܢܘܬܐܐܢܘܢܐ fire.

ܘܢܘܩܘܢܘܬܐ.

ܘܢܘܩܘܢܘܬܐܐܢܘܢܐ abstemiousness.

ܘܢܘܩܘܢܘܬܐܐܢܘܢܐ a valley.

ܘܢܘܩܘܢܘܬܐܐܢܘܢܐ to go down, to descend, *Aph.* to lay down, to take down, to bring, to deliver.

ܘܢܘܩܘܢܘܬܐܐܢܘܢܐ m. a garment, pl. ܘܢܘܩܘܢܘܬܐܐܢܘܢܐܐܢܘܢܐ.

ܘܢܘܩܘܢܘܬܐܐܢܘܢܐ.

ܘܢܘܩܘܢܘܬܐܐܢܘܢܐ to drop.

ܘܢܘܩܘܢܘܬܐܐܢܘܢܐ to take care of, to watch.

ܘܢܘܩܘܢܘܬܐܐܢܘܢܐ f. lenity, meekness.

ܘܢܘܩܘܢܘܬܐܐܢܘܢܐ Nicæa (a proper name).

ܘܢܘܩܘܢܘܬܐܐܢܘܢܐܐܢܘܢܐ a yoke, a bow.

ܘܢܘܩܘܢܘܬܐܐܢܘܢܐܐܢܘܢܐ guilt, injury, crime.

ܘܢܘܩܘܢܘܬܐܐܢܘܢܐܐܢܘܢܐ to augment, to honor, to sacrifice, to slay.

ܘܢܘܩܘܢܘܬܐܐܢܘܢܐ law.

ܘܢܘܩܘܢܘܬܐܐܢܘܢܐ to take, to receive.

ܘܢܘܩܘܢܘܬܐܐܢܘܢܐܐܢܘܢܐ temptation.

ܘܢܘܩܘܢܘܬܐܐܢܘܢܐܐܢܘܢܐܐܢܘܢܐ to pour, *Ethpe.* ܘܢܘܩܘܢܘܬܐܐܢܘܢܐܐܢܘܢܐܐܢܘܢܐܐܢܘܢܐ.

ܘܢܘܩܘܢܘܬܐܐܢܘܢܐܐܢܘܢܐ to ascend.

ܘܢܘܩܘܢܘܬܐܐܢܘܢܐܐܢܘܢܐܐܢܘܢܐ refreshment.

ܘܢܘܩܘܢܘܬܐܐܢܘܢܐܐܢܘܢܐ to fall.

ܘܢܘܩܘܢܘܬܐܐܢܘܢܐܐܢܘܢܐܐܢܘܢܐ to go out, *Aph.* to take out, ܘܢܘܩܘܢܘܬܐܐܢܘܢܐܐܢܘܢܐܐܢܘܢܐܐܢܘܢܐ spread.

ܘܢܘܩܘܢܘܬܐܐܢܘܢܐܐܢܘܢܐܐܢܘܢܐ the soul, reflexive, self.

ܘܢܘܩܘܢܘܬܐܐܢܘܢܐܐܢܘܢܐܐܢܘܢܐ to fight, to attack

ܘܢܘܩܘܢܘܬܐܐܢܘܢܐܐܢܘܢܐܐܢܘܢܐ to plant.

ܢܘܦܢܢܐ.

ܢܘܦܢܢܐ a victory, an exploit.
 ܢܘܦܢܒܝܢܐ Nesibis in Mesopotamia (a proper name).
 ܢܘܦܢܝܢܐ victorious, superior, clear.
 ܢܘܫܐ *Ethpa.* to be avenged.
 ܢܘܫܐ to adhere, to follow.
 ܢܘܫܐ to dig, to dig out.
 ܢܘܫܐ (*pl.* ܢܘܫܐܝܢܐ) a woman.
 ܢܘܫܐ a downfall, a curse.

ܘܫܐ.

ܘܫܐܐ silver, money.
 ܘܫܐܐ a bushel.
 ܘܫܐܐ an old man, *Adj.* old.
 ܘܫܐܐ dense, extensive.
 ܘܫܐܐ an ode, a song.
 ܘܫܐܐ to be satisfied.
 ܘܫܐܐ to believe, *Pa.* to declare, to forbear, *Aph.* to suppose.
 ܘܫܐܐ hope.
 ܘܫܐܐ to multiply, to increase.
 ܘܫܐܐ to worship, to honor.
 ܘܫܐܐܝܢܐ worship, honor.
 ܘܫܐܐܝܢܐ a cluster.
 ܘܫܐܐܝܢܐ, ܘܫܐܐܝܢܐ much, *Adv.* very.
 ܘܫܐܐܝܢܐܝܢܐ a multitude.

ܘܫܐܝܢܐܝܢܐ.

ܘܫܐܝܢܐܝܢܐ to order, to arrange.
 ܘܫܐܝܢܐܝܢܐ to testify, to witness, *Aph.* to die as a martyr.
 ܘܫܐܝܢܐܝܢܐ *Emph.* of ܘܫܐܝܢܐ a witness, a martyr (= *μάρτυρ*).
 ܘܫܐܝܢܐܝܢܐ testimony, witness, martyred one.
 ܘܫܐܝܢܐܝܢܐ a multitude.
 ܘܫܐܝܢܐܝܢܐ offense.
 ܘܫܐܝܢܐܝܢܐ to long for something, to take pleasure in.
 ܘܫܐܝܢܐܝܢܐ thought.
 ܘܫܐܝܢܐܝܢܐ reception, ascension to heaven.
 ܘܫܐܝܢܐܝܢܐ to place, to inter, to add, ܘܫܐܝܢܐܝܢܐ to shut, ܘܫܐܝܢܐܝܢܐ to write or compose books,
 ܘܫܐܝܢܐܝܢܐ to punish with death, *Ethpe.* to be interred, to be buried.
 ܘܫܐܝܢܐܝܢܐ synod (*συνόδος*).
 ܘܫܐܝܢܐܝܢܐ indigence, poverty, need.
 ܘܫܐܝܢܐܝܢܐ a deed, an occurrence.
 ܘܫܐܝܢܐܝܢܐ Syria.
 ܘܫܐܝܢܐܝܢܐ *Adv.* Syriac, in the Syriac.

ܘܗܘܢܝܢܐ.

ܘܗܘܢܝܢܐ a Syrian, *Adj.* Syrian.ܘܗܘܢܝܢܐ to pull down, *Pa.* to destroy, *Ethpa.* to be dispersed.

ܘܗܘܢܝܢܐ Satan (a proper name).

ܘܗܘܢܝܢܐ a side, a page.

ܘܗܘܢܝܢܐ to bear, to endure, to tolerate.

ܘܗܘܢܝܢܐ the laying on (of hands).

ܘܗܘܢܝܢܐ an assembly.

ܘܗܘܢܝܢܐ a sword (ξίφος).

ܘܗܘܢܝܢܐ to expect, *Pa.* ܘܗܘܢܝܢܐ to wait.

ܘܗܘܢܝܢܐ transgression.

ܘܗܘܢܝܢܐ to ascend.

ܘܗܘܢܝܢܐ, ܘܗܘܢܝܢܐ to place, to lay upon, to commit.

ܘܗܘܢܝܢܐ to support, ܘܗܘܢܝܢܐ to take refreshment, to tarry.

ܘܗܘܢܝܢܐ left, wrong.

ܘܗܘܢܝܢܐ to hate.

ܘܗܘܢܝܢܐ hated, mean.

ܘܗܘܢܝܢܐ to need, ܘܗܘܢܝܢܐ *Part.**Pass. Pe.*

ܘܗܘܢܝܢܐ to make, to do, to visit (the sick).

ܘܗܘܢܝܢܐ a scribe, *pl.* ܘܗܘܢܝܢܐ.

ܘܗܘܢܝܢܐ, ܘܗܘܢܝܢܐ a ship.

ܘܗܘܢܝܢܐ, ܘܗܘܢܝܢܐ a book.

ܘܗܘܢܝܢܐ.

ܘܗܘܢܝܢܐ, *pl.* ܘܗܘܢܝܢܐ the mouth, the lips.ܘܗܘܢܝܢܐ *Pa.* to dishonor, to violate.

ܘ.

ܘܗܘܢܝܢܐ a feast, a feast-day.

ܘܗܘܢܝܢܐ to do, to perform, to yield, to make something (with a double Accusative).

ܘܗܘܢܝܢܐ m. servant, *pl.* ܘܗܘܢܝܢܐ,

ܘܗܘܢܝܢܐ Mat. xiii. 27.

ܘܗܘܢܝܢܐ creator.

ܘܗܘܢܝܢܐ to pass by, to pass over; with ܘܗܘܢܝܢܐ, to pass around.

ܘܗܘܢܝܢܐ Hebrew, *Ad.* Hebraically.

ܘܗܘܢܝܢܐ, ܘܗܘܢܝܢܐ shortly.

ܘܗܘܢܝܢܐ, ܘܗܘܢܝܢܐ a young cow.

ܘܗܘܢܝܢܐ until, ܘܗܘܢܝܢܐ not yet; ܘܗܘܢܝܢܐ

until, ܘܗܘܢܝܢܐ until that;

ܘܗܘܢܝܢܐ, ܘܗܘܢܝܢܐ time.

ܘܗܘܢܝܢܐ *Pa.* to support, to aid.

ܘܗܘܢܝܢܐ church.

ܘܗܘܢܝܢܐ to act unjustly.

ܘܗܘܢܝܢܐ, ܘܗܘܢܝܢܐ unjust, sinful.

ܘܗܘܢܝܢܐ wicked, ungodly.

ܕܗܘܢܐ.

ܕܗܘܢܐ a habitation, an abode.
 ܕܗܘܢܐ death.
 ܕܗܘܢܐ an answer, an alternative song.
 ܕܗܘܢܐ, ܕܗܘܢܐ *Ethpe.* to be troubled.
 ܕܗܘܢܐܐ uncircumcision.
 ܕܗܘܢܐ or ܕܗܘܢܐ to watch.
 ܕܗܘܢܐ to blot.
 ܕܗܘܢܐ custom.
 ܕܗܘܢܐ, ܕܗܘܢܐ eye.
 ܕܗܘܢܐ to arouse, *Aph.* to stir up.
 ܕܗܘܢܐ a guardian angel.
 ܕܗܘܢܐ over, to, against, on account of; ܕܗܘܢܐ because.
 ܕܗܘܢܐܐ avarice.
 ܕܗܘܢܐ, ܕܗܘܢܐ cause.
 ܕܗܘܢܐ an altar, Acts xvii. 23.
 ܕܗܘܢܐ, ܕܗܘܢܐ to go, with ܕܗܘܢܐ to go into, with ܕܗܘܢܐ to carry on prohibited intercourse with any one, *Ethpe.* to go into, *Aph.* to lead, to lead into.
 ܕܗܘܢܐ, *Emph.* ܕܗܘܢܐ world, race, generation.
 ܕܗܘܢܐ with, above.
 ܕܗܘܢܐ, ܕܗܘܢܐ a nation, *pl.* ܕܗܘܢܐܐ.
 ܕܗܘܢܐܐ.
 ܕܗܘܢܐܐ to suffer one's self to be dipped, to suffer one's-self to be baptized.

ܕܗܘܢܐ.

ܕܗܘܢܐ dipping, baptism.
 ܕܗܘܢܐܐ a pillar.
 ܕܗܘܢܐܐ an inhabitant.
 ܕܗܘܢܐܐ trouble, labor.
 ܕܗܘܢܐܐ to dwell.
 ܕܗܘܢܐܐ to hear, to answer, *Ethpe.* to converse.
 ܕܗܘܢܐܐܐ piety.
 ܕܗܘܢܐܐܐ one who is dead.
 ܕܗܘܢܐܐ a cloud.
 ܕܗܘܢܐܐܐ twenty.
 ܕܗܘܢܐܐ *Pa.* to inter.
 ܕܗܘܢܐܐܐ aversion, opposition.
 ܕܗܘܢܐܐܐ *Pael*, to inquire.
 ܕܗܘܢܐܐܐ a root.
 ܕܗܘܢܐܐܐ to flee.
 ܕܗܘܢܐܐܐ to avail, to prevail.
 ܕܗܘܢܐܐܐܐ prepared, *Part.* (put for the future).
 ܕܗܘܢܐܐܐܐ ancient, old, f. ܕܗܘܢܐܐܐܐ.
 ܕܗܘܢܐܐܐܐ, ܕܗܘܢܐܐܐܐ rich.
 ܕܗܘܢܐܐܐ.
 ܕܗܘܢܐܐܐܐ fruit, *pl.* ܕܗܘܢܐܐܐܐ.
 ܕܗܘܢܐܐܐܐܐ to meet, to happen to (with ܕܗܘܢܐܐܐܐ).
 ܕܗܘܢܐܐܐܐܐܐ body.

ܘܪܫܐ.

ܘܪܫܐ, ܘܪܫܐ to blow, to sound.
 ܘܪܫܐ Paul (a proper name).
 ܘܪܫܐ work.
 ܘܪܫܐ, ܘܪܫܐ mouth.
 ܘܪܫܐ a command.
 ܘܪܫܐ *Ethpe.* to be unwilling.
 ܘܪܫܐ a tower (πύργος).
 ܘܪܫܐ a reward, a recompense.
 ܘܪܫܐ redemption, salvation.
 ܘܪܫܐ separation.
 ܘܪܫܐ, ܘܪܫܐ to remain, to come
 to any one.
 ܘܪܫܐ doubt.
 ܘܪܫܐ an explanation.
 ܘܪܫܐ a phial.
 ܘܪܫܐ a philosopher.
 ܘܪܫܐ Pilate (a proper
 name).
 ܘܪܫܐ mediation, entreaty.
 ܘܪܫܐ, ܘܪܫܐ a servant of the
 church.
 ܘܪܫܐ cheek, jole.
 ܘܪܫܐ to divide, *Ethpa.* to doubt.
 ܘܪܫܐ, *Part.* ܘܪܫܐ to work, to
 serve.
 ܘܪܫܐ to return, *Pa.* to answer,
Aph. to lead back, to make
 known; *Ethpe.* to turn one's-self.

ܘܪܫܐ.

ܘܪܫܐ an apparition, an en-
 chantment.
 ܘܪܫܐ a limit, an end.
 ܘܪܫܐ, ܘܪܫܐ to free, *Aph.* to
 permit.
 ܘܪܫܐ a lot, a portion, *pl.* ܘܪܫܐ.
 ܘܪܫܐ a work, labor.
 ܘܪܫܐ, *Pa.* ܘܪܫܐ to free, to deliver.
 ܘܪܫܐ to command.
 ܘܪܫܐ, ܘܪܫܐ precept, com-
 mand.
 ܘܪܫܐ a camp, a valley.
 ܘܪܫܐ paradise.
 ܘܪܫܐ a redeemer, a deliverer.
 ܘܪܫܐ salutiferous, saving.
 ܘܪܫܐ Persia.
 ܘܪܫܐ a Persian.
 ܘܪܫܐ to recompense, *Ethpa.* to be
 rewarded.
 ܘܪܫܐ face, presence.
 ܘܪܫܐ to preserve, to deliver.
 ܘܪܫܐ to separate, to divide, *Ethpe.*
 to be divided, to appoint.
 ܘܪܫܐ to break.
 ܘܪܫܐ to extend, to spread.
 ܘܪܫܐ just, right.
 ܘܪܫܐ to interpret.

ܘܪܘܩܐ.

ܘܪܘܩܐ a word, a matter.
 ܠܪܘܩܐ wide.
 ܠܪܘܩܐ to open.
 ܠܪܘܩܐ *pl.* m. idols, images.
 ܠܪܘܩܐ an idol, an image of a false god.

ܐܘܪܘܩܐ.

ܐܘܪܘܩܐ to be filthy.
 ܐܘܪܘܩܐ vile, filthy.
 ܐܘܪܘܩܐ to be willing, to wish.
 ܐܘܪܘܩܐ will, ܐܘܪܘܩܐ, ܐܘܪܘܩܐ
 ܐܘܪܘܩܐ of one's-self, freely.
 ܐܘܪܘܩܐ willing, ready.
 ܐܘܪܘܩܐ will.
 ܐܘܪܘܩܐ will, purpose.
 ܐܘܪܘܩܐ to thirst.
 ܐܘܪܘܩܐ, ܐܘܪܘܩܐ to fast.
 ܐܘܪܘܩܐ days of fasting, fast days.
 ܐܘܪܘܩܐ a figure, a pretence.
 ܐܘܪܘܩܐ to incline, *Pa.* to pray, with
 ܐܘܪܘܩܐ to pray for any one, to
 bless.
 ܐܘܪܘܩܐ, ܐܘܪܘܩܐ inclined.
 ܐܘܪܘܩܐ *Ethpe.* to be crucified.
 ܐܘܪܘܩܐ a prayer, an entreaty.

ܘܪܘܩܐ.

ܘܪܘܩܐ a cross.
 ܘܪܘܩܐ a figure, an image.
 ܘܪܘܩܐ early time, dawn.
 ܘܪܘܩܐ *Ethpe.* to be separated, to burst.

ܘܪܘܩܐ.

ܘܪܘܩܐ *Pa.* to receive; ܘܪܘܩܐ
 to happen, to come to pass.
 ܘܪܘܩܐ to bury.
 ܘܪܘܩܐ, ܘܪܘܩܐ a sepulchre.
 ܘܪܘܩܐ ܘܪܘܩܐ from the beginning.
 ܘܪܘܩܐ for, to, ܘܪܘܩܐ
 ere, before.
 ܘܪܘܩܐ, ܘܪܘܩܐ the first.
 ܘܪܘܩܐ holy.
 ܘܪܘܩܐ to remain, to stop.
 ܘܪܘܩܐ a reception, an entertain-
 ment.
 ܘܪܘܩܐ holiness.
 ܘܪܘܩܐ, ܘܪܘܩܐ to stand up, to stand,
Aph. to erect, to set up, to
 conclude, to appoint, to de-
 termine; with ܘܪܘܩܐ pre-
 ceding, to make war with any
 one.
 ܘܪܘܩܐ, ܘܪܘܩܐ a church-yard, bary-
 ing-ground.

ܘܥܒܕܐ.

ܘܥܒܕܐ a servant of the church,
sexton.

ܘܥܒܕܐܢܐ Constantine
(a proper name).

ܘܥܒܐܢܐ a town, a city.

ܘܥܒܐܢܐ a Cyrenean (a proper
name).

ܘܥܒܐܢܐ truth.

ܘܥܒܐܢܐ m. a murderer, a robber.

ܘܥܒܐܢܐ cunning, ingenious.

ܘܥܒܐܢܐ slaughter, murder.

ܘܥܒܐܢܐ a league, ܘܥܒܐܢܐ
consecrated virgins.

ܘܥܒܐܢܐ resurrection.

ܘܥܒܐܢܐ a song.

ܘܥܒܐܢܐ a tree, bark, a book.

ܘܥܒܐܢܐ Cithara, harp.

ܘܥܒܐܢܐ a player on the cithara.

ܘܥܒܐܢܐ a voice.

ܘܥܒܐܢܐ little.

ܘܥܒܐܢܐ the clergy.

ܘܥܒܐܢܐ a bride.

ܘܥܒܐܢܐ to acquire; *Aph.* to grant,
to bring.

ܘܥܒܐܢܐ a pen, a reed.

ܘܥܒܐܢܐ a centurion.

ܘܥܒܐܢܐ Caesarea (a proper name).

ܘܥܒܐܢܐ to call, to cry.

ܘܥܒܐܢܐ.

ܘܥܒܐܢܐ Cappadocia (a prop-
er name).

ܘܥܒܐܢܐ cassia.

ܘܥܒܐܢܐ to name, to call, to choose.

ܘܥܒܐܢܐ to approach, to draw
near, *Pa.* to conduct, to bring;

ܘܥܒܐܢܐ to sacrifice.

ܘܥܒܐܢܐ war

ܘܥܒܐܢܐ a crystal.

ܘܥܒܐܢܐ near.

ܘܥܒܐܢܐ reading.

ܘܥܒܐܢܐ a field, a country.

ܘܥܒܐܢܐ a horn.

ܘܥܒܐܢܐ calvary.

ܘܥܒܐܢܐ a priest, an elder.

ܘܥܒܐܢܐ.

ܘܥܒܐܢܐ much, great, loud, chief;

2) a teacher, *Emphat.* ܘܥܒܐܢܐ *Abs*

pl. ܘܥܒܐܢܐ *Const. pl.* ܘܥܒܐܢܐ.

ܘܥܒܐܢܐ to grow, *Pa.* to bring up, to
educate.

ܘܥܒܐܢܐ a myriad, *pl.* ܘܥܒܐܢܐ.

ܘܥܒܐܢܐ greatness, a multitude.

ܘܥܒܐܢܐ, ܘܥܒܐܢܐ to wish very much, to
desire, *Ethpa.* the same.

ܘܥܒܐܢܐ to be angry.

ܘܥܒܐܢܐ, ܘܥܒܐܢܐ foot.

ܕܢܝܘܐ.

ܕܢܝܘܐ to stone.

ܕܢܝܘܐ to mark, to feel, *Aph.* the same, with ܟ to perceive, to remark.

ܕܢܝܘܐ a wish, a desire.

ܕܢܝܘܐ to go, to chastise; with and without ܘܚܘܘܘܐ to ship.

ܕܢܝܘܐ a persecutor.

ܕܢܝܘܐ persecution.

ܕܢܝܘܐ to hasten, to tremble, *Ethpe.* to be afraid, to be terrified.

ܕܢܝܘܐܘܐ Roman, *Adv.* romai-cally, Latin.

ܕܢܝܘܐ to run, to hasten.

ܕܢܝܘܐ anger, misfortune.

ܕܢܝܘܐ m. spirit.

ܕܢܝܘܐ f. wind, breath, spirit.

ܕܢܝܘܐ spiritual.

ܕܢܝܘܐ bowel love, bowels of mercies.

ܕܢܝܘܐ distance ܕܢܝܘܐ ܘܚܘܘܘܐ from a distance.

ܕܢܝܘܐ *Aph.* ܕܢܝܘܐ to raise up, to elevate.

ܕܢܝܘܐ a gift.

ܕܢܝܘܐ a quarrel.

ܕܢܝܘܐ a cloth, a rag.

ܕܢܝܘܐ.

ܕܢܝܘܐ a prince, a person of rank.

ܕܢܝܘܐ a sign.

ܕܢܝܘܐ beloved.

ܕܢܝܘܐ to love, *Ethpa.* with ܘܚܘܘܘܐ to feel compassion.

ܕܢܝܘܐ *pl.* compassion, benevolence, love.

ܕܢܝܘܐ love.

ܕܢܝܘܐ to lie, to float.

ܕܢܝܘܐ to be far distant.

ܕܢܝܘܐ smell.

ܕܢܝܘܐ spittle.

ܕܢܝܘܐ the first named.

ܕܢܝܘܐ, ܕܢܝܘܐ firstling, beginning, *pl.* ܕܢܝܘܐ.

ܕܢܝܘܐ the high priest.

ܕܢܝܘܐ a person of rank.

ܕܢܝܘܐ to ride.

ܕܢܝܘܐ *Ethpa.* to feel inclined, to be moved.

ܕܢܝܘܐ f. ܕܢܝܘܐ high, loud, *pl.*

ܕܢܝܘܐ James iv. 6.

ܕܢܝܘܐ to lie, to be placed, *Aph.* to cast, to send; with ܘܚܘܘܘܐ to administer; with ܘܚܘܘܘܐ to lose life.

זָפֻלָּא.

- זָפֻלָּא** *Part. P.* thrown down, given up.
- זָפֻלָּא** hills, Luke xxiii. 30.
- זָפֻלָּא** patience, long suffering.
- זָפֻלָּא** evening.
- זָפֻלָּא** to sprinkle.
- זָפֻלָּא** *Pa.* זָפֻלָּא to obtain again, *Ethpa.* to be reconciled.
- זָפֻלָּא** mournful, deeply moved.
- זָפֻלָּא** a herdsman.
- זָפֻלָּא**, **זָפֻלָּא** sense, mind.
- זָפֻלָּא** *Ethpe.* to be angry.
- זָפֻלָּא** thunder.
- זָפֻלָּא** to dance, to mourn, to lament.
- זָפֻלָּא** sinful, a transgressor.
- זָפֻלָּא** to make a sign.
- זָפֻלָּא** to be inflamed, to rejoice.

פ.

- פֻּאֻסָּא** Sapores (a proper name).
- פֻּאֻסָּא** an evil spirit.
- פֻּאֻסָּא** to entreat, *Pa.* to ask; with
פֻּאֻסָּא to ask after some one.
- פֻּאֻסָּא**, **פֻּאֻסָּא** entreaty.
- פֻּאֻסָּא** to reconcile, to calm.
- פֻּאֻסָּא** nearness.

פֻּאֻסָּא.

- פֻּאֻסָּא** to praise.
- פֻּאֻסָּא** captivity, destruction.
- פֻּאֻסָּא** praise-worthy.
- פֻּאֻסָּא** a vine.
- פֻּאֻסָּא** a sceptre.
- פֻּאֻסָּא** to guide, to lead.
- פֻּאֻסָּא**, **פֻּאֻסָּא** seven, **פֻּאֻסָּא**
 seventy.
- פֻּאֻסָּא** to leave, to give up, to
 permit, to let go.
- פֻּאֻסָּא** a week.
- פֻּאֻסָּא** an uproar.
- פֻּאֻסָּא** restless, uneasy.
- פֻּאֻסָּא** to kindle.
- פֻּאֻסָּא** *Ethpe.* to be moved, to be
 indignant.
- פֻּאֻסָּא** to throw, to precipitate.
- פֻּאֻסָּא** *Pa.* to send, *Ethpa.* **פֻּאֻסָּא**
 is sent.
- פֻּאֻסָּא** to awake.
- פֻּאֻסָּא** to be worthy, *Ethpe.* to be
 considered as worthy.
- פֻּאֻסָּא**, **פֻּאֻסָּא** equal. *pl.* **פֻּאֻסָּא**.
- פֻּאֻסָּא** renown.
- פֻּאֻסָּא** praise, renown, glory.
- פֻּאֻסָּא**, **פֻּאֻסָּא** to wash.
- פֻּאֻסָּא** to free, to tear away.

ܩܫܬܐ.

- ܩܫܬܐ dishonor, shame.
 ܩܫܬܐ change, exchange.
 ܩܫܬܐ consummation, end.
 ܩܫܬܐ, ܩܫܬܐ to despise.
 ܩܫܬܐ power, authority, right.
 ܩܫܬܐ way, street.
 ܩܫܬܐ a wall.
 ܩܫܬܐ beginning.
 ܩܫܬܐ confirmation.
 ܩܫܬܐ gain, advantage.
 ܩܫܬܐ awkward, stupid.
 ܩܫܬܐ despised, small, inferior.
 ܩܫܬܐ *pl. f.* ܩܫܬܐ present, *Aph.*
 ܩܫܬܐ to be able, to find.
 ܩܫܬܐ to send, to put away.
 ܩܫܬܐ, ܩܫܬܐ to cease, to rest.
 ܩܫܬܐ, ܩܫܬܐ rest, *ܩܫܬܐ*
 ܩܫܬܐ, ܩܫܬܐ sudden.
 ܩܫܬܐ an apostle.
 ܩܫܬܐ *Pa.* ܩܫܬܐ to be able, to
 be powerful.
 ܩܫܬܐ to approach fulfillment, *Pa.*
 to fulfill, to complete; with ܩܫܬܐ
 to salute, *Aph.* to deliver up;
 ܩܫܬܐ to give up the ghost,
 to die.

ܩܫܬܐ.

- ܩܫܬܐ *pl. m.* ܩܫܬܐ peace
 ܩܫܬܐ, ܩܫܬܐ a name.
 ܩܫܬܐ Samona (a proper name).
 ܩܫܬܐ Simon (a proper name).
 ܩܫܬܐ heaven.
 ܩܫܬܐ Samosata (a proper
 name).
 ܩܫܬܐ to finish, to complete.
 ܩܫܬܐ to hear.
 ܩܫܬܐ Simeon, Simon (a proper
 name).
 ܩܫܬܐ to serve.
 ܩܫܬܐ the sun.
 ܩܫܬܐ *Pa.* to go away, ܩܫܬܐ or
 ܩܫܬܐ to die.
 ܩܫܬܐ, ܩܫܬܐ insane, foolish.
 ܩܫܬܐ, ܩܫܬܐ year.
 ܩܫܬܐ torment, pain, torture.
 ܩܫܬܐ, ܩܫܬܐ tooth.
 ܩܫܬܐ sharp.
 ܩܫܬܐ *Ethpa.* ܩܫܬܐ to relate.
 ܩܫܬܐ, ܩܫܬܐ an hour; ܩܫܬܐ
 ܩܫܬܐ forthwith.
 ܩܫܬܐ jest, play.
 ܩܫܬܐ beautiful, good, *fem. pl.*
 ܩܫܬܐ also the *neuter*, good-
 ness.

ܘܘܠܐ.

ܘܘܠܐ to hear, to take; *Aph.* with
ܘܘܠܐ to go away.

ܘܘܠܐ an inhabitant.

ܘܘܠܐ to dwell; with ܘܘܠܐ to besiege,
Pa. to begin.

ܘܘܠܐ, ܘܘܠܐ generation, bio-
graphy.

ܘܘܠܐ a light, wax light, a candle.

ܘܘܠܐ a spectre, an ap-
parition.

ܘܘܠܐ the remainder, the rest.

ܘܘܠܐ, ܘܘܠܐ *Ethpa.* to be convinced.

ܘܘܠܐ true, *Adv.* ܘܘܠܐ truly,
really.

ܘܘܠܐ truth.

ܘܘܠܐ six.

ܘܘܠܐ *Adv.* silently.

ܘܘܠܐ to be silent, to be dumb.

ܘܘܠܐ.

ܘܘܠܐ a merchant.

ܘܘܠܐ, ܘܘܠܐ Thomas, (a
proper name).

ܘܘܠܐ Theophilus (a
proper name).

ܘܘܠܐ.

ܘܘܠܐ not clear, dirty. 2) dregs,
that which is most objection-
able.

ܘܘܠܐ to demand.

ܘܘܠܐ to carry on trade, *Ethpa.* to
win (by trade), to be added

ܘܘܠܐ wonder.

ܘܘܠܐ an abyss.

ܘܘܠܐ wonderful.

ܘܘܠܐ to be surprised.

ܘܘܠܐ *Tav*-last letter of the Alpha-
bet.

ܘܘܠܐ or ܘܘܠܐ to repent, to turn,
to return.

ܘܘܠܐ again.

ܘܘܠܐ to be astonished.

ܘܘܠܐ interpretation.

ܘܘܠܐ repentance.

ܘܘܠܐ a limit, bound.

ܘܘܠܐ, ܘܘܠܐ, ܘܘܠܐ under, ܘܘܠܐ
ܘܘܠܐ from below, ܘܘܠܐ
under.

ܘܘܠܐ shame.

ܘܘܠܐ repentance.

ܘܘܠܐ to urge, *Part.* ܘܘܠܐ,
Luke xxv. 23.

ܘܘܠܐ to hang up, to raise up.

ܟܝܘܢܐ snow.
 ܟܝܘܢܐܝܘܢ the Trinity.
 ܟܝܘܢܐܝܘܢܐ to make a scholar, *Ethpa.*
 to be learned, to be a scholar.
 ܟܝܘܢܐܝܘܢܐ a scholar.
 ܟܝܘܢܐܝܘܢܐ, *f.* ܟܝܘܢܐܝܘܢܐ *m.* three.
 ܟܝܘܢܐܝܘܢܐ to wonder, to be astonished.
 ܟܝܘܢܐܝܘܢܐ wonderful, remarkable.
 ܟܝܘܢܐܝܘܢܐܝܘܢܐ, ܟܝܘܢܐܝܘܢܐܝܘܢܐ honest, genuine.
 ܟܝܘܢܐܝܘܢܐ *f.* eight.
 ܟܝܘܢܐܝܘܢܐ there, in that place.
 ܟܝܘܢܐܝܘܢܐ to repeat, *Pa.* to narrate.

ܟܝܘܢܐܝܘܢܐܝܘܢܐ.
 ܟܝܘܢܐܝܘܢܐܝܘܢܐ great, strong.
 ܟܝܘܢܐܝܘܢܐܝܘܢܐ to explain, to interpret.
 ܟܝܘܢܐܝܘܢܐܝܘܢܐ, ܟܝܘܢܐܝܘܢܐܝܘܢܐ two; ܟܝܘܢܐܝܘܢܐܝܘܢܐ
 the second.
 ܟܝܘܢܐܝܘܢܐܝܘܢܐ right, true, faithful.
 ܟܝܘܢܐܝܘܢܐܝܘܢܐ a door, a gate.
 ܟܝܘܢܐܝܘܢܐܝܘܢܐ mind, opinion.
 ܟܝܘܢܐܝܘܢܐܝܘܢܐ a hymn, a song of praise
 ܟܝܘܢܐܝܘܢܐܝܘܢܐ service, attendance.
 ܟܝܘܢܐܝܘܢܐܝܘܢܐ *f.* ܟܝܘܢܐܝܘܢܐܝܘܢܐ *m.* nine.
 ܟܝܘܢܐܝܘܢܐܝܘܢܐ to narrate, from ܟܝܘܢܐܝܘܢܐ.
 ܟܝܘܢܐܝܘܢܐܝܘܢܐ a narration.

ADDITIONS AND CORRECTIONS

TRANSLATED FROM THE

SECOND EDITION

OF

UHLEMANN'S

SYRIAC GRAMMAR.

BY

ENOCH HUTCHINSON.

NEW YORK

1875.

ABBREVIATIONS USED IN THIS PART OF THE WORK.

A indicates the Second American Edition, the first figure or figures following, refer to the page of the same edition, the next figures, to the line (always counted from the top of the page), and the next figures indicate the word or words (always counted from left to right), in or after which, the correction or addition is to be made. For example : **A.** 12. 4. 6. indicate American edition, page 12, line 4 from top of page, word 6, counting from left to right. When there are references to Notes or Sections, **N.** is inserted for the former and **§** for the latter.

Additions and Corrections.

- A.** 18. 28. 4.—After the word “east”, in Transiation, add: “(i.e. northerly)”.
- A.** 20. 11. 6.—Before “Syrian”, add: “ancient”.
- A.** 20. 16. 2.—After “186”, add: “Notice of a late work on the modern Syriac tongue (cf. *Rödiger*, *Chrestomathia Syriaca*, p. 138, ff.), is found in the Journal of the American Oriental Society, vol. v., no. 1., p. 1-180, under the title: ‘Grammar of the Modern Syriac Language,’ etc., by *Stoddard*, 1856, from which we learn what a transformation the ancient Syriac has received, and what new, foreign elements have been incorporated into the modern language.”
- A.** 21. 35. 1.—Instead of the sentence in translation beginning with: “More recently,” etc., add: “whilst there is now (1857) in press a copious and elaborate Syriac Lexicon, whose author, the highly meritorious *Bernstein*, has already distinguished himself in Syriac literature by his Syriac Lexicon attached to *Kirsch’s* *Chrestomathy*, (Lipsiæ. 1836), which will be a most essential aid in the study of the language. *Bernstein’s* great lexicon contains the results of the most important investigations made by the old Syriac Lexicographers, and with that work Syriac literature in respect to lexicography of that period, closes. *
- A.** 21. 39. 2. After “*Sieffert*”, add: “and *Rödiger*”.
- A.** 21. 41. 12. After “Syriac”, add: “monumental”.
- A.** 23. 39. 3. After “4”, add: “Ed. II. 1691”.

* The first number of *George Henry Bernstein’s* great Lexicon was issued in 1857, but, I regret to say, that, for want of sufficient encouragement, the learned lexicographer was not able to proceed with the work.
Tr.

- A.** 25. 18. 4. After "Testament", add: "*Georg. Henry Bernstein, Lexicon Syriacum Chrestomathiæ Kirschianæ denuo editæ. Lipsia. 1836-8.*
- A.** 25. 29. 3. After "Bernstein", add: "Lipsia. 1832. Svo.
- A.** 25. 36. 8. After "Syr.", add: "*Æmil. Rödiger Chrestomathia Syriaca (Glossario explanata). Halis Saxonum. 1828. Svo.*
- A.** 28. 28. 2. Instead of the first five lines of Rem. 2, in Translation, add: "In respect to the above named joining of individual letters to each other in a word, it should be remarked: that the letters, ω , ψ , μ , ϕ , α , β , γ , δ , ϵ , ζ , η , θ , ι , and κ , in the middle of a word, may be joined to letters on both sides of them, while λ , ρ , σ , α , τ , ς , ξ , and Δ , can only be joined to letters preceding them; but if one of these letters (λ , ρ , σ , α , τ , ς , ξ , Δ) precede the letters β , γ , δ ; or ζ , no connecting line is inserted between them. So also, β , δ , and ζ , at the beginning of a word, are not joined with the following consonant. The final letters, ψ , ω , ρ , σ , take or reject the connecting lines, in accordance with the laws of uniting letters by lines.
- When λ at the beginning of a word is followed by Δ , the letters are written Σ ; but when inverted they are written Π , consequently, when two words, the first of which ends with ω , and the second begins with λ , they are united by means of the twisted figure \mathcal{X} ; if another λ still occur in connection with Δ , the latter is placed after λ , e. g. $\Pi\lambda$.
- A.** 29. 18. 7.—Instead of "the gutturals", add: " λ and Δ ".
- A.** 29. 24. 5.—After " σ ", add: "being not strongly guttural".
- A.** 29. 27. 11.—Instead of the sentence beginning: "from 500-

final letters) even, the vowel or consonant makes its influence felt. Hence these points occur in accordance with the following rules :

A. *Rukok* occurs, *a*) at the beginning of a word, when a vowelless consonant, belonging to the syllable, precedes the aspirates, e. g. בָּבֶל , בָּבֶלֶת ; *b*) in the middle of a word after a preceding closed syllable with a long vowel, e. g. בָּבֶלֶת , בָּבֶלֶת *; or, when (the relations being the same as before), the following syllable begins with a vowelless consonant, (*vocal sheva*), and no aspirate follows, e. g. בָּבֶלֶת . Nor is the same relation of syllables lost when a helping vowel is received in the middle of a word, as in בָּבֶלֶת for בָּבֶלֶת . When there is an open syllable, with ב quiescing in ב or ב , e. g. בָּבֶלֶת , בָּבֶלֶת , *Rukok* occurs; *c*) in the final consonant of a closed syllable with a short vowel preceding, e. g. בָּבֶלֶת , בָּבֶלֶת ; *d*) under ב in the suffix of the 2nd. person plural after a preceding closed syllable, e. g. בָּבֶלֶת , בָּבֶלֶת ; and finally, *e*) in the middle of a word after a consonant supposed to be doubled, e. g. בָּבֶלֶת (from בָּבֶלֶת); בָּבֶלֶת (from בָּבֶלֶת).

* The author here seems to regard the termination ב of these examples, as forming a syllable of itself without the addition of Δ and ב . This view is against that of Gesenius in respect to Hebrew (vid. his Hebrew Gram. Ed. by Rödiger, 15th Edition, Leip. 1848. § 26.1), where he affirms that, with one exception, every syllable begins with a consonant. A. T. Hoffmann, in his elaborate Syriac Grammar (Hale. 1827. lib. 1. cap. 2. § 3. 1), affirms that "in respect to the origin and division of syllables, the rules of Hebrew apply in Syriac," with which opinion all Oriental philologists, no doubt, will agree. Furthermore, Uhlemann, in the first edition of his Grammar, recognizes this principle, in his example given in § 5. Ann. Rukok, c. Instead of saying: "after a closed syllable," he should have said, "after an open syllable". This principle he has stated, with an example six lines farther on. The instance evidently comes under Kushi, being stated in almost the same words as the first instance (marked *a*) under Kushi. It must have been an oversight of the learned Professor. *Tr*

B. *Kushoi*, on the contrary, occurs, *a*) in the middle of a word after a preceding closed syllable, e. g. تَبْهَاجٌ; *b*) after prefixes which form closed syllables by taking the helping vowel ^ا, the initial letter of the syllable before taking the prefix being vowelless, e. g. هَبَّضَ (بَضَّ); نَبَّجَا (بَجَّجَا); *c*) after diphthongs, which are considered as constituting closed syllables, e. g. كَمَّأَ , صَمَّأَ , مَهَمَّأَ , صَمَّعَا (excepted); also in the plural suffix of the 2d. person, e. g. مَنَقَّ , مَنَقَّيْ; *d*) over those consonants in *Pa.* and *Ethpa.* of regular verbs, as well as the nouns and adjectives derived therefrom, whose middle letter is supposed to be doubled, e. g. أَبْلَحَّجَّ , أَبْلَحَّجَّجٌ , ذَقَّجَّ , ذَقَّجَّجٌ , e. g. ذَقَّجَّ , ذَقَّجَّجٌ; in *Aph.* and *Ethta.* of verbs هَمَّ (in *د* and *ه*), e. g. آتَمَّ (from تَمَّ), أَقَمَّ (from قَمَّ); هَمَّ and هَمَّ , where *ا* is changed into *و*, e. g. آهَمَّ , آهَمَّ; or in general, where the first radical letter falls away, as in verbs هَمَّ and هَمَّ , e. g. نَمَّ (Fut. for نَمَّ), نَمَّ (from نَمَّ); even in nouns, as مَضَمَّ; so also, in those particles compounded with مَمَّ in which *ا* falls away, e. g. مَمَّ , مَمَّ; finally, in derivatives of verbs كَمَّ, as كَمَّ , even when هَمَّ has been inserted and the aspirate follows, e. g. مَمَّ (from مَمَّ), مَمَّ (from مَمَّ); or according to the Hebrew analogy, e. g. مَمَّ (=מִמְּ); *e*) when a word closes with two vowelless consonants, as in 2d. *Sing. Pret.*, the final letter also takes *Kushoi*, e. g. مَمَّ. In foreign, (especially

Greek) words, without reference to the division of the syllables, the following letters take it; **Ϸ** which corresponds with φ, **Ϸ** with π, **Ϸ** with κ and **Ϸ** with χ, e. g. **ⲡⲁⲙⲫⲓⲗⲟⲥ**

= Πάμφιλος; **ⲓⲛⲁⲣⲭⲟⲥ** = ὁ ἑπαρχος, etc. The importance of this mark is apparent in ancient manuscripts, which have no vowels (cf. *Lud. de Dieu*, p. 25. ff.; *Ewald*, a. a. O. and *Bernstein*, *Lexicon Syriacum*. Lipsiæ. 1836. 8vo.).

Rem. 2.—In like manner, a point over **ⲓ** in the middle of a word after an open syllable, indicates that that letter has the full force of a consonant, e. g. **ⲓⲛⲁⲣⲭⲟⲥ**. Also when the same mark is placed over **ⲟ** in **ⲓⲟⲥⲓ**, **ⲟ** is not sounded. The same is true in respect to **ⲟ** in all compounds with **ⲓⲟ**, particularly when the latter has a demonstrative signification, e. g. **ⲓⲟⲥⲓ**, **ⲓⲟⲥⲓ**, **ⲓⲟⲥⲓ**, etc.”

A. 33. 22. 7.—After “consonants”, add: “in unpointed writings”.

A. 33. 24. 2.—After “word”, add: “In the *noun masc.* this mark is especially useful for distinguishing the emphatic plural (§ 45. 3) from the same form of the singular”.

A. 33. 29. 12.—After “*praised*”, add: “(Ps. XVIII. 16)”.

A. 34. 8. 7.—After “§ 16. c.”, add: “In respect to the use of Ribui in the 3d. pl. *Præter.* it is doubtful, in many cases, whether such use should be considered as really in accordance with the rules of the language (§ 20. 1. Rem.; § 80. 3. Rem.) or an oversight of the transcriber (cf. *Bernstein Chrestom.* p. 3)”.

A. 34. 15. 1.—After “Kushoi”, add: “cf. § 5. 2. Rem. 1. B”. (The information to which this reference relates, is found on p. 377 Translation, second edition. *Tr.*).

A. 34. 18. 1.—Instead of the Translation, § 7. to Rem. 1., add: “When the Syrians wished to indicate that a vowel was to be received in order to aid in pronunciation, or when such vowel was to be avoided, as in case of Kushoi and Rukok employed to mark the softer or harder sounds of consonants (§ 5), they placed small horizontal lines over or under the con-

sonants where such vowel was to be introduced or avoided. When there was, in Syriac, such an accumulation of vowelless consonants, that the introduction of a vowel, selected without reference to the etymology of the word and forming a short euphonious syllable, became necessary, a line, called *Mehagyono* (from ܠܝܫܝܘܢ *to reflect*), was placed under that word, indicating the place where the voice necessarily hesitated from the difficulty of pronunciation. The new vowel introduced after such consonant was usually ܐ , but sometimes ܝ , e. g. ܘܕܠܘܢܝܘܢ (*dehh'ito*), making a kind of diæresis. But when the voice was to hasten over the same consonants without the least audible vowel sound, a line was placed over such consonants called *Marhetono* (from ܘܕܠܘܢܝܘܢ *to hasten*), e. g. ܘܕܠܘܢܝܘܢ *zedk'to*."

- A. 34. 28. 6.—For "only", put "immediately".
- A. 34. 32. 4.—After "11", add: "Ewald, a. a. O".
- A. 35. 2. 1. Instead of "§ 8.", read: "This mark is similar to *Marhetono*, and should not be confounded with *Mehagyono*. It is a line placed under consonants indicating that the latter have scarcely a perceptible sound, and, from that circumstance it takes its name. When placed under ܕ before ܫ , it indicates a softening of ܕ into a sound very nearly represented by ܕ , e. g. ܕܫܘܕܗ *ehudh*. It is scarcely believed that a regular consonant, taking this mark under it, entirely loses its sound, consequently the mark under the middle radical letter of the *imperat. Ethpe.* and *Ethpa.* (ܘܕܠܘܢܝܘܢ) can scarcely be considered as indicating an entire loss of pronunciation. No confirmation of the supposition that a consonant with this mark under it entirely loses its consonant sound, is found in the occurrence of the mark under ܕ , e. g. ܘܕܠܘܢܝܘܢ , ܘܕܠܘܢܝܘܢ , where it is thought to indicate an assimilation, as it does in ܘܕܠܘܢܝܘܢ and in the *imper. ܘܕܠܘܢܝܘܢ* (from ܘܕܠܘܢܝܘܢ). This mark indicates an entire loss of sound only when placed under ܕ and ܫ , such loss of sound being particularly perceptible when ܕ precedes ܕ . (cf. § 12. 1. B. a).

Rem. Since this mark should not be extended, as it has been by some, to the *imperr.* *Ehtaphal*, and *Eshta*, so it follows that it is to be considered as extending only to the marking of the *imperative* of *Ehtpe.* and *Ehtpa.*, for, were it to extend farther, the influence of a rapid pronounciation might, in a measure, counteract the utterance of the fullest known sound of the letter under which it is placed."

A. 35. 19. 2.—After "§ 7", add: "the difficulty of pronounciation is relieved,". Also put "and" after "antepenultimate". (Nos. 1. and 2. are transposed in the new German Edition, and the Rem. is placed at the end of the section. *Tr.*)

A. 35. 25. 11.—After "final", add: "after the falling away of L ,"

A. 35. 30. 1. Instead of the first line of § 10., after "divide" in line 2 of Trans., add: "The Syrians, according to ancient testimony, before their manuscripts were furnished with vowels, and when only a very simple system of accentuation, similar to that of the Hebrew, was known and used (cf. *Ewald*, a. a. O.), divided".

A. 37. 25. 11.—Omit in Trans. from line 25. word 12., "with", to line 27. word 4., and instead, add: "c) with V in VI to go, when it (V) begins a syllable in the course of conjugation, in which case, the vowel belonging to it, falls back upon the middle radical".

A. 37. 31. 1.—Instead of Rem. in Trans., add: "Rem. This mark (Linea occultans) also occurs under I in nouns, which are derived from those mentioned under *a* above, as $\text{I}\text{N}\text{E}\text{N}\text{E}\text{I}$, $\text{I}\text{N}\text{E}\text{E}\text{I}$. It also occurs under C in OC and AC , where they are pleonastic (§ 55. A). It does not appear under IOC when it is absolute and has the signification *to be, to become, or to come to pass*".

A. 33. 16. 8.—After "occultans", in Trans., add: "by contraction in a word".

A. 40. 21. 4.—Before "is", add: "sometimes".

A. 40. 26. 4.—Instead of the last four lines of § 14. add, before "where"; "c) in nouns like $\text{C}\text{H}\text{W}\text{I}\text{N}$ wines, $\text{R}\text{E}\text{S}\text{T}$ rest, $\text{Y}\text{E}\text{S}\text{T}\text{E}\text{R}\text{D}\text{A}\text{Y}$ yesterday. But C is sounded only when followed by OC , e. g. $\text{O}\text{C}\text{C}\text{H}\text{W}\text{I}\text{N}$, pronounced *bekyu*, and in the emphatic state

of nouns terminating in **ل**. So it ought to be considered as well established that **ا** without such a union and declension as we have named above, may be enunciated at the end of a word as a weak and slight consonant sound. The same is true of cases mentioned under *a*) above, where **ا** and **ا** occur at the end of verbal forms, where, in verbs **ل** they form the diphthongs *au, ai* and *oi*, e. g. **ل**, **ل**, **ل**.

A. 41. 31. 3.—Before “*c*” In Trans., add: “the vowel being moved forward.”

A. 41. 32. 6.—Omit from “when”, line 2. B., to “In,” last line, and add: “when a suffix of the 1st. sing. and 2d. and 3d. pl., is added”.

A. 41. 33. 5.—Before “In”, in Trans., add: “In other positions **ا** takes its usual place, e. g. **ل**, **ل**.”

A. 42. 25. 8.—Omit from line 10. B., word 9. “This”, to line 5. B. w. 8., “Finally”, and add: “In the *verb* this auxiliary vowel under the first radical with a fleeting sound is — in *Pret. Pe.* (3. f. and 1 sing.) **ل**, **ل**; or, — before **ا** at the beginning, e. g. **ل**, **ل**; or at the end of verbs **ل**, e. g. **ل**, **ل**; with the exception of the *imperative Ethpe.* and *passive part. Pa.*, and *Aph.*, where it is — and, with **ا**, forms the diphthong *ai*, e. g. **ل**, **ل** (emphat. state f. **ل**).

A. 46. 12. 15.—After “12. 1.”, add: “In the 1 pl. **ل**, and more frequently **ل** occur in the *Actis Mart. orientall. of Maruthas* (vid. Tom. ii. p. 327., lin. 14)”.

A. 46. 30. 6.—Before “On”, in Trans., add: “The *Suffix* 3d.

m. Sing. ⲁⲪⲟⲩ^{x} , enclosed in brackets under *a.* in the table, has been introduced and accepted by some Grammarians without proper authority, and it might be omitted, as its existence is not proved, from the fact that there are numerous examples of the form ⲁⲪⲟⲩ^{x} in *Ephrem* (cf. *Bernstein*, *Chrest. Syr. Præf.* p. xxi).

A. 47. 2. 3.—Before “In” Trans. instead of 4 lines to “Only”, add: “Monosyllabic nouns, which lose their vowel, and dissyllabic nouns, which lose the vowel of the second syllable in the *emphatic state*, like derivatives of verbs ⲛ with ⲓ and ⲁ take it again when receiving the *suffix* 1 *sing.* and 2 and 3 *plural*. ⲓ passes into ⲁ and the latter is either *movable* or quiesces in ⲁ^{x} (cf. § 46). In the *plur.*, *m.*, ⲁ , which is peculiar to the *pl. suf.*, coalesces with the termination ⲁ of the *const. st.* (§ 45), e. g. ⲙⲗⲁⲩⲁ (from ⲙⲗⲁⲩ), so that these *suffixes* may be considered as added directly to the last radical”.

A. 47. 7. 1.—Omit from “In”, Trans. 7 lines to Rem. and add: “The *femin. noun*, on the contrary, takes *suffixes* of the *singular form*, in the *sing.* and *plur.* number, in such a manner, that, with the preceding union vowel omitted, the vowel arrangement of the *emphat. state sing.*, is received with the falling away of ⲓ , e. g. ⲟⲗⲁⲟⲩⲁ (*emphat. state* ⲓⲗⲁⲟⲩⲁ); the others (1 *sing.* and 2 and 3 *pl.*) are attached to the form and vowel arrangement of the *construct state*, e. g. ⲟⲗⲁⲟⲩⲁ , ⲟⲗⲁⲟⲩⲁ (*const. st.* ⲗⲁⲟⲩⲁ). The *plural*, with the *suffix* of the *sing. form* only, takes essentially the form and vowel arrangement of the *const. state* (ⲗⲁⲟⲩⲁ), where the ending ⲗ forms a closed syllable, and thus the *plur.* cannot be mistaken for any other form, e. g. ⲟⲗⲁⲟⲩⲁ , ⲟⲗⲁⲟⲩⲁ , etc.”

- A. 47. 26. 9.—After “it”, add: “is taken substantially for *anything*, or”.
- A. 47. 27. 7.—After “us”, add: “(cf. Synt. § 54. B. 4. Rem. 1)”.
- A. 48. 7. 6.—Instead of, “with both plural suffixes”, read: “*plural suffixes* of both genders occur with”.
- A. 48. 17. 1.—Omit 8 lines in Tr., and read: “Rem. The *masc. sing.* form וֹת is very frequently found in the poems of *Ephrem* and always stands before the *noun*. It is used thus in *Ephr.* I. p. 370, e. g. וֹתִי לְכַלְכַּל for לְכַלְכַּלִּי , also in I. *Sam.* xvii. 55. In *Assem.* B. O. III. 75, it occurs between the *noun* and *adjective*. On the contrary לְכַלְכַּלִּי can precede or follow the *noun*. Also וֹתִי *fem.*, for וֹתִי , occurs in *Ephr.* III. 590, before the *noun*. In the *sing.* (וֹתִי *fem.*), it is united with וֹת m. and וֹתִי *f.* forming וֹתִי and וֹתִי , and sometimes וֹתִי and וֹתִי precede, e. g. וֹתִי וֹתִי *even this*, וֹתִי וֹתִי *even this*. More frequently in comparison, is the Chaldeo אֲנִי (from אֲנִי and $\text{אֲנִי} = \text{אֲנִי}$) used in connection with אֲנִי , e. g. אֲנִי אֲנִי , also אֲנִי אֲנִי *such* (*Ephr.* III. E. 1).

2. The *Relative* for all *genders* and *numbers* is וֹת , *who*, *which* and *that*, whose proper position is at the beginning of a word (as a *prefix*). Immediately following a word, it raises the *interrogative* idea and constitutes the *interrogative pronoun*. After וֹת , וֹת forms either the general idea of the *relative*, as וֹת *any one, who, who*, or constitutes at the same time, the *demonstrative*, *that*, as וֹת אֲנִי *that, which*, וֹת אֲנִי *that*,

which, 𐤀𐤍𐤁𐤀 (gen. c.) that, which. 𐤀 preceding 𐤍, expresses the genitive of the indirect question, e. g. 𐤍𐤀 whose, etc. (cf. § 56. Syntax)".

- A. 49. 2. 7.—Add: "Ephr. I. 347. E. 7".
- A. 49. 7. 3.—Add: ", and partly by the simple personal suffix with its case marking it".
- A. 50. 11. 3.—After "Future", add: ("indicating an action finished and unfinished)".
- A. 54. 3. 3.—Omit: "and imperative".
- A. 54. 5. 5.—Instead of "additions", in Trans., add: "marks of persons".
- A. 54. 6. 3.—After "and", in Tr., add: "marks of gender and number".
- A. 54. 6. 6.—After "end", add: "The imperative has the marks of gender and number, in common with the future".
- A. 54. 17. 5.—Before "is", add: "and has forced itself into use,".
- A. 54. 35. 11.—After "Pret." omit to "But" in last line, and add: "the formative 𐤀 with 𐤀 preceding (= 𐤀𐤁) does not seem to be derived from the pronoun".
- A. 55. 13. 4.—After "syllable", omit the whole sentence.
- A. 57. 2. 4.—Instead of "𐤀𐤍 which", add: "𐤍 (§ 29) and 𐤀 (§ 30), of which the latter throws".
- A. 57. 6. 1.—Instead of the first six lines of Rem., add: "Rem. In the inflection of the pret. Pe., verbs Med. E. (intrans.) retain 𐤀, where, in verbs Med A., 𐤀 stands over the radical syllable, e. g. 𐤀𐤍𐤁, 𐤀𐤍𐤁. In the 3d. nr. pl. (all the

prct.) the paragogic form **صَلَّوْكُمْ** is sometimes found. But the forms of the 3 *pl f.* **صَلَّيْتِ**, **صَلَّيْتِ**, **صَلَّيْتِ** adduced by *Buztorf*, are not confirmed by Syriac Grammarians. In respect to **صَلَّوْ** = **صَلَّوْ**, **صَلَّوْ** (3. *pl. m.* and *f.*) cf. § 6. 1."

A. 57. 19. 7.—Before "sometimes", add : (**قَرَّبَ** and **قَرَّبَ**)."

A. 58. 28. 13.—Before "first", leaving out "The", add: "On account of the falling away of the third radical letter, in order to aid in forming the new syllable, the,".

A. 59. 24. 9.—Before "are", add: "even to the *absolute st.* m.* together with the other cases named in the Rem. of the preceding §,"

A. 60. 3. 9.—After "press" add: "**صَلَّوْ** to kill many (lit. more), from **صَلَّوْ** to kill one. (cf. *Bar-Ali* and *Bar-Bahlul* in *Bernsteins' Chrest. Pref.* p. xx); **نَعَبَ** and **نَعَبَ** to kiss, with a similar reference to single or repeated action".

A. 61. 15. 4.—Before "Aphel", add : " *Pa.* and ".

A. 63. 2. 5.—After "Patriarch", add : "; or such letter is transposed, e g. **صَلَّوْ** *κατηγορεῖν*".

A. 63. 14. 12.—Before "2)", add: "(a *fut.* with **â**, derived from **صَلَّوْ**, however, occurs in the Charkl. translation of Luke vi. 30, and in the *Actis Mart.* I. p. 116. 4)".

A. 67. 5. 11.—After "imperat", add : " transitive ".

A. 67. 6. 5.—Before "e. g.", add : " with a strong sound of the voice ".

* It will be recollected that participles are considered as nouns, and have the absolute and construct state (vid. § 63. E). *Tr.*

A. 67. 9. 1.—Instead of the first seven lines, read: “Rem. The *imperat. Pe.* of أَفْنِ , like the *pret.*, retains —, but the *imperatives* of the verbs أَفْنِ , أَفْنِ , أَفْنِ , take their form with an intransitive meaning, from the usual roots of verbs فَن , e. g. فَن (Matt. xi. 29). Here also belongs that formation of the *fut.* and *inf. Pe.* in which ف of the original فَن verbs, with vowels indicating a transitive signification, quiesces in —, e. g. فَن , فَن , but with vowels indicating an intransitive meaning, in —, e. g. فَن . To the first (transitive verbs) belong فَن , فَن , فَن which at the same time is فَن , فَن , فَن , فَن , فَن . To the last (intransitive) belong فَن , فَن , فَن , فَن , فَن , (the roots of the last three being فَن verbs). Both inflections are found in فَن (also فَن).”

A. 67. 22. 6.—Before “The”, add: “For both the forms named above, the London Edition of the New Testament has correctly restored the reading فَن and فَن .”

A. 68. 8. 10.—Instead of the first ten words of the line, add: “Rem. Since the letters ف , و , م and س are often exchanged with each other; this fact not only explains the preceding rule, but the fact that in some verbs ف is changed into م . Here belong:”

A. 68. 14. 5.—Instead of lines 13 and 14 to “*pret.*”, add: “It is to be attributed to the light and pleasant pronunciation of the verb فَن , (according to § 12. 1 and § 15. 2) that ف is so often used at the beginning of a syllable, is not more frequently united in the same syllable with ف , and is not sounded, *Lin. Occult.* being placed under it, causing the

following vowel to fall back upon ך. This is the case in the”.

A. 69. 6. 11.—After “vowel”, add: “(3 *f.* and 1 *sing. pret.*)”

A. 69. 9. 5.—Instead of remainder of Rem. before “Only”, read: “Only אַתָּה to give (for אַתָּה) makes an exception to this vowel mark. Here, especially in the *pret.*, a crasis of the first two radical letters is found, in which case א, according to the regular formation, is vowelless, consequently, in the 3d. *m.*, 2 *m.* and *f. sing.*, and in all the *plur.* where א, with *Lin. Occult.* occurs, the vowel of א falls back upon א (אַתָּה, אַתָּה, אַתָּה, etc). But where, in the regular inflection, the first radical has its peculiar vowel, especially in the 3 *f.* and 1 *sing.*, crasis, with *Lin. Occult.*, does not occur (אַתָּה and אַתָּה). But when the two forms last named take suffixes, the crasis returns again, according to § 36. Here also the first radical remains vowelless (the vowel of א being thrown back upon it), e. g. אַתָּה, she has given him (אַתָּה). In the 3 *plur. m.* and *f.*, *Lin. Occult.* falls away again, e. g. אַתָּה they have given them up (אַתָּה). Upon the connection of this verb in the *fut.* and *infin. Peal*, with אַתָּה = אַתָּה cf. §. 35. 2. 6. ”

A. 69. 21. 10.—After “א”, add: “by dropping the first radical”.

A. 69. 28. 7.—Instead of “א”, add: “א”.

A. 70. 2. 5.—After “verbs”, add: “consist in the quiescence and changing of ך into א and ”.

A. 70. 9. 8.—Before “א”, add: “in order to relieve the pronunciation”.

A. 70. 21. 1.—Instead of the next 14 lines to “Re.n.”, add:

1. According to the analogy of the regular verb, א, of verbs א"ל, quiesces in א̂, in the *imperat.* and *fut.* of *Pe.*, אֹמֵר, אֹמְרָה; the *pret.* and *infin.* of the same conjugation takes אֹמַר, אֹמְרָה; and in verbs א"ל, א with א̂, in like manner, is retained in the *pret.*, *imperat.*, and *fut.* *Pe.* אֹמַר, אֹמְרָה, אֹמְרָה, while the *infin.* with א̂ belongs to verbs א"ל. The preformative of the *fut.* takes no vowel. Only ׀ of the 1st. *sing.* takes א̂, אֹמְרָה. In the other conjugations א passes into א (א̂, of course, is the usual vowel in *Ethpe.*, *Pa.*, and *Aph.* of the regular verb), and either quiesces in א̂, in *Ethpe.*, *Aph.* and *Ethtaph.* (pronounced the same as *Ethpe.*), e. g. אֹמְרָה, אֹמְרָה, אֹמְרָה, (he has exalted himself, cf. אֹמְרָה); or is movable in *Pa.* and *Ethpa.* (corresponding with *Dag. f.* in Heb.), e. g. אֹמְרָה, אֹמְרָה. In the *part. act.* *Pe.*, it is changed into ׀ (—y, cf. § 1. Rem. 4), e. g. אֹמְרָה (pronounced *koy-em*), and which (א), in the course of conjugation, loses itself again in א, and with א̂, forms the diphthong *oi*, e. g. אֹמְרָה (*emph. st. m.* or *fem. abs.*); but, in the *part. pass.*, it follows the regular formation with א quiescing, e. g. אֹמְרָה. For *Pa.* and *Ethpa.* we sometimes find the conjugations *Palpel* and *Ethpalp.*, e. g. אֹמְרָה (*Ephr.* II. 20. D. 5), אֹמְרָה, אֹמְרָה (from אֹמְרָה).

A. 71. 13. 1.—Instead of the two lines beginning with "some", add: "there are, however, several verbs, originally א"ל, which retain א in *Pa.* and *Ethpa.*, e. g. אֹמְרָה *Pa.* אֹמְרָה *Ethpa.* אֹמְרָה.

The verbs **أَدُّ**, **وَدُّ** follow the same rule in their formation. There are two verbs nearly resembling each other which are distinguished by their signification, **أَذَّ** (*to accuse*), **أَلَّ** (*to be present*), from **أُ**. Some have double roots, e. g. **أَذَّ** (*to blind*), from **أَذَّ** (*to be blind*), and **أَذَّ** (*to wake up*), from **أَذَّ** (*to wake*). It is only very seldom that the double root has the same signification, e. g. **أَذَّ** and **أَذَّ** (*to breathe*), from which are **أَذَّ** and **أَذَّ** *to permit to breathe.*'

A. 71. 32. 5.—After “convinced”, add: “or *to permit to convince themselves* (= *πειθεσθαι*), *Ethpe.* or”.

A. 72. 8. 10.—After “verbs”, add: “and those in which } either quiesces, passes into **أ**, or falls entirely away. The”.

A. 72. 10. 1.—Instead of the first line and second to “the”, add: “1. In respect to the general formation of the tenses and modes, the following should be remarked. Final } either quiesces in a preceding vowel (**—** or **—**), or passes into **أ**. The”.

A. 72. 21. 10.— After “*Pe.*”, add: “(except *Pe.* of verbs **أ**)”.

A. 72. 24. 2.—Instead of the sentence beginning with “The imperatives”, read: “Therefore, we have here the addition of the *imperat. Pe.* to the *imperat.* ending of *Ethpe.*, e. g. **أَذَّ**”.

A. 72. 26. 9.—Before “some”, add: “; *Ethpa.* **أَذَّ** *to be named* (*Acts* 1. 23)”.

A. 73. 2. 1.—Before “The” add: “instances of false punctuation for **أَذَّ** (*Ethpa.*)”.

- A. 73. 3. 1.**—After “and”, omit next word, and add: “an apococate form ׁוּסִ ”.
- A. 73. 10. 1.** Instead of first line “to the pret.”, add: “A. In which cases, ׁ , arising out of ׁ , may be either *movable*, or *quiescent*, as can be readily perceived by a comparison of these with the regular *verb*; a) ׁ is *movable* in verbal formations where, in the regular *verb*, the third radical letter begins a syllable; b) it *quiesces*, on the contrary, where the third radical closes the syllable. Consequently belong here under a”. (Also in lines 12, 13, 14, 15, 17, from top in *Trans.* omit “in”).
- A. 73. 16. 10.**—Before “; and”, add: “(also the *emph.* form of the *masc.*”).
- A. 73. 21. 7.**—After “cases,” add: “(also in *Pe.* of *verbs* ׁ)”.
- A. 73. 23. 1.**—Instead of “B. ׁ falls away in”, add: “B. ׁ falls entirely away without compensation, before the formative additions ׁ and ׁ , or those which begin with ׁ and ׁ as ׁ and ׁ . Accordingly belong here”. Omit “in,” in lines 24, 25, 27, 29, words 10, 7, 10, 11 (counting from the left), in p. 73, and lines 1, 2, 4, T., words 10, 12, 3, in p. 74 in *Trans.*
- A. 74. 5. 7.**—Before “e. g.” add: “(more nearly approaching to the sound of ׁ)”.
- A. 74. 7. 2.**—After “appears” add: “(cf. the Heb. ׁ , ׁ)”.
- A. 74. 23. 1.**—Instead of the first two lines and a half, to “sometimes”, read: “When ׁ and ׁ movable occur together, as in the verb ׁ , for the sake of euphony, ׁ falls away, if these letters are separated from each other and not in the same syllable. This is the case when the verb takes a preformative and the first radical is vowelless, e. g. *infin. Pe.* ׁ , for ׁ ”.

- A. 75. 10. 5.**—After “verbs”, add: “consist in the falling away of the first radical letter and”.
- A. 75. 12. 1.**—After “*Aph.*”, add: “and *Ethtaph.*”.
- A. 75. 13. 1.**—Before “The”, instead of the sentence extending to the Rem., add: “A *fut.* and *imperat.* with ⁷— occur even in transitive *verbs*, e. g. **ܐܘܘܢܐ**, **ܐܘܘܢܐ**, in respect to which the former is only distinguished externally from the *pret.* by — being placed over the preformative. Two forms (**ܐܘܘܢܐ** and **ܐܘܘܢܐ**) with **ܐܘܘܢܐ**, are in use and a *fut.* with —, e. g. **ܐܘܘܢܐ** (*Ephr.* II. 228. E. 1.), forming the *verbs* **ܐܘܘܢܐ**, **ܐܘܘܢܐ**, **ܐܘܘܢܐ**, (cf. **ܐܘܘܢܐ** § 35. 2. b)”.
- A. 75. 19. 10.**—After “descended”, add: “In respect to retaining the characteristic **ܐ** in *Aph.*, e. g. **ܐܘܘܢܐ** from **ܐܘܘܢܐ**, compare § 23. 1. Rem.”.
- A. 75. 25. 7.**—Instead of the line to “away”, read: “A contraction of the last two radicals, takes place, by which the vowel of the stem syllable falls back upon the first radical”.
- A. 76. 4. 5.**—Instead of 12 words from “takes”, to “away”, read: “, in its approach to a regular formation, requires a division of its monosyllabic stem and inserts **ܐ** between the two radicals”.
- A. 76. 16. 1.**—Instead of the seven following lines, add: “2. The *part. pass. Pe.*, retaining the middle radical, is inflected regularly in a fuller form on account of the last two radicals being separated by the insertion of the characteristic **ܐ** between them, e. g. **ܐܘܘܢܐ**. All of the modes and tenses of *Pa.* and *Ethpa.*, (whose middle radical, it has been thought, should be doubled) are also regularly inflected, e. g. **ܐܘܘܢܐ**, **ܐܘܘܢܐ**.”

Hence we find also the forms *Palpel* and *Ethpalp.*, e. g. פָּלְפַל , פָּלְפַלְתִּי . *Ethpe.* seldom conforms to the first formation, e. g. פָּלְפַלְתִּי (*Heb.* IX. 13); פָּלְפַלְתִּי (*Barhebr.* p. 508); פָּלְפַלְתִּי from פָּלְפַל (*Assem. Bibl. Or.*, II. pp. 136. 139)".

A. 77. 17. 10.—After "formed", add: "according to some".

A. 77. 18. 1.—Before "*imperat.*," add: "(properly by the elision of Δ)".

A. 77. 20. 12.—After " פָּלְפַל ", add: "*part. act.* פָּלְפַלְתִּי , *pass.* פָּלְפַלְתִּי ".

A. 77. 21. 8.—Before "c)", add: "The *infin. Pe.* פָּלְפַלְתִּי mentioned by *Amira*, p. 362, is difficult to explain".

A. 77. 23. 6.—After "46", add: "(for פָּלְפַלְתִּי *Matt.* XVII. 17. we should read פָּלְפַלְתִּי ".

A. 78. 1. 1.—After "*passive*", instead of the rest of line 1, line 2, and line 3 to "while", read: " פ being retained throughout all the modes and tenses, quiesces in פ , as in *verbs* 3 *Gutt.* (*vid.* § 13. 1. Rem.), while its vowel".

A. 98. 23. 12.—After "*Pa.*," add: "and *Aph.*, retain".

A. 100. 26. 2.—Before "(compare," add: "e. g. פָּלְפַלְתִּי *infin. Aph.* from פָּלְפַל , *Ephr.* 1. p. 8. E. 3".

A. 106. 5. 1.—After "it", add: "(in both cases corrected in the London ed., thus, פָּלְפַלְתִּי and פָּלְפַלְתִּי)".

A. 106. 21. 6.—Before "In", add: "in consequence of which פ becomes movable".

A. 110. 15. 2.—Instead of “**ἰοσῦ**,” read: “**ἰσῦ**”.

A. 122. 5. 9.—For “**ἰσῦ**,” read: “**ἰσῦ**”.

A. 123. 20. 10.—After “44,” add: “Rem. A special versatility of the language is apparent particularly in transferring Greek *composites* to itself. This versatility is generally quite evident from an analysis of *composites* in respect to their elements and relation to the genitive (cf. Synt. § 81. Appendix). The following express the *concrete* idea:

ἰσῦ ὀρθόδοξος; **ἰσῦ** θεότοκος; (cf. 2 Tim. III. 2, 3; Acts VII. 51). *Concrete composites*, marking the

idea of companionship (= σύν), are expressed by **ἰσῦ** *m.* (*companion*), **ἰσῦ** *f.*, less frequently by **ἰσῦ** *brother*,

e. g. **ἰσῦ** συμφυγάδες. The Syrians express *universality* (= παντο)

by **ἰσῦ** placed after it, e. g. **ἰσῦ** παντοκράτωρ; **ἰσῦ** παντοδύναμος; *multiplicity* (= πολύ)

is expressed by **ἰσῦ**, e. g. **ἰσῦ** πολύμακας;

ἰσῦ πολύτιμος (*John* XII. 3); **ἰσῦ** (ἡ) πολυπόικιλος. In reference to *compounding* something of a

general nature, cf. *Acts* X. 34; XXIII. 23; 1 *Cor.* VI. 9. The same is true when *abstract* ideas are expressed, e. g.

ἰσῦ γενεαλογία; **ἰσῦ** θεολο-

γία; **ἰσῦ** δευτερονόμιον (cf. *Matt.* XIX. 8; *Eph.* IV. 2; *Col.* 1. 11; III. 12). Of this kind are *compounds*

with ἡμυ preceding, e. g. **ἰσῦ** ἡμισφαίριον; with μέσος preceding, e. g. **ἰσῦ**;

or **ἰσῦ** μεσημβρία (cf. *Mark* XIII. 35; *Rev.* XIX. 17). The idea of *climate* is expressed by **ἰσῦ**, and transposed, by

ἰσῦ northeast. *Negative nouns* are indicated by

- ٲ preceding, e. g. | ٲٲٲٲٲ ٲ *ignorance*; | ٲٲٲٲٲ ٲ *careless-*
ness; | ٲٲٲٲٲ ٲ *disorder* (*ٲٲٲٲٲ*) (cf. *Matt.* XIII. 58;
 XVII. 20); an object entirely negative and its nature for-
 eign, is expressed by ٲ ٲ, e. g. ٲ ٲ : *ٲٲ ٲٲٲٲ* (= ٲ ٲ
 ٲ) *nothing less than this*; by a *negative circumlocution*, e. g.
 ٲٲٲٲٲ ٲٲٲٲ *want of affection* (*ٲٲٲٲٲ*). The same is
 true in respect to *adjectives* and *adverbs*. cf. *Agrell Supplem.*
 p. 78 —
- A.** 124. 7. 3.—After “language”, add: “like the other Semitic
 dialects”.
- A.** 128. 15. 11.—After “sheep”, add: “ ٲٲٲٲ *vermin* (*Ephr.*
 1. 8. *D.* 2), ٲٲٲٲ; *a herd of horses* (*Ephr.* I. 25. *D.* 5), ٲٲٲٲ;
a flood (*Ephr.* 1. 121. *E.* 5).”
- A.** 130. 21. 1.—After “should”, add: “(as in the London ed.
 of the New Testament)”
- A.** 131. 2. 5.—After “etc.”, add: “although the form ٲٲٲٲ is
 also found, and, according to *Bar Ali*, the *sing.* ٲٲٲٲ lies at
 the foundation of ٲٲٲٲ”.
- A.** 131. 9. 7.—After “food”, add: “but ٲ in the *emphat. pl.*
 falls away again, e. g. ٲٲٲٲٲ”.
- A.** 136. 6. 11.—Erase “V”, and, in line 8, 3d word (after
 “II”), add: “and V”.
- A.** 136. 11. 5.—Instead of the next eight lines to “movable”,
 add: “while the other *suffixes* with their union vowels pre-
 ceding (ٲ, ٲ etc.,) are generally attached to the
 form of the *emphat. state*, e. g. ٲٲٲٲ, ٲٲٲٲ, etc., which
 circumstance is explained by the fact that it relieves the
 pronunciation made difficult by an accumulation of vowelless
 consonants. The same rule holds also in monosyllabic *nouns*,

which, in the *emphatic state*, lose $\bar{\text{ـ}}$ or $\bar{\text{ـ}}$ (of the *abs. state*), e. g. قَمَلٌ , *emph.* قَمَلًا , with *suff.* قَمَلِيٌّ , قَمَلِيَّةٌ (قَمَلِيٌّ from قَمَلٌ) etc. Nouns derived from verbs فَعَّلَ with لِ , *emph. state* فَعَّلًا (*decl.* V., e. g. هَلَّلًا , *emph.* هَلَّلِيٌّ), allow ب in the *Suff.* (1 *sing.* 2. and 3. *pl.*) to quiesce in $\bar{\text{ـ}}$, e. g. هَلَّلِيٌّ , هَلَّلِيَّةٌ , while in the other *suff.*, ب is *movable*,”.

- A. 140. 7. 9.—After “syllable,” add: “(in the *emphat. sing.* and in all the *plur.*)”.
- A. 143. 12. 6.—After “(2)”, add: “and this law of the language is applicable to all *feminines*”.
- A. 150. 5. 1.—Instead of “denominative adjectives”, read: “*adjectives* derived from *nouns*,”.
- A. 150. 22. 1.—After “Rem.”, add: “For سِتَّةٌ , the form سِتَّةٌ occurs with prosthetic س when preceded by the copulative وَ (سِتَّةٌ), or by س for marking the ordinal number (سِتَّةٌ) the *sixth*”.
- A. 150. 23. 7 —Instead of the next 14 words, including “*feminine*”, read: “(or مِائَتَانِ *dual* from مِائَةٌ) 200; the other hundreds were formed by a *unit* preceding, in the *fem.*, united with a word having مِائَةٌ in the *sing.* (مِائَةٌ), or by a *unit* separated from a word in the *plur.* having مِائَةٌ مِائَةٌ مِائَةٌ 300, etc.”.
- A. 151. 4. 9.—After “word”, add: “(each having a double gender)”.
- A. 152. 25. 1.—Instead of 8 words, from “so” to “here,” add: “*truly, yes, so, لَيْ* *not, لَيْ* (from لَيْ) *not, لَيْ* *here, there* (لَيْ *farther, there, yonder*), هَ *here, there, at that place, هَ* *where, only there where, هَ* *at that place, there.*

Rem. The prepositions ל and מִן united, indicate motion to or from a place, e. g. לְכַד *there*, מִכַּד *from that place*, לְכַד־שׁוֹרֵי *farther this way*, לְכַד־מִן *from that place, thence*; כַּד־לְכַד *only there whither*, לְכַד־לְכַד *thither*, to that place, מִן־לְכַד *from that place, thence*. לְכַד forms many compounds, e. g. לְכַד־לְכַד (לְכַד) *then* (referring to time), *at that* (time), לְכַד־לְכַד , לְכַד־לְכַד so, of this kind, לְכַד־לְכַד (from לְכַד and לְכַד with the changing of the former into לְכַד) *here, there* (referring to place), *therein*, לְכַד־לְכַד *there*, לְכַד־לְכַד *from that* (time), *to that* (time), לְכַד־לְכַד *the very same*, לְכַד־לְכַד (from לְכַד and לְכַד hour) *now*, לְכַד־לְכַד *from this time*".

A. 152. 27. 6.—After " לְכַד־לְכַד ," add: (לְכַד־לְכַד), לְכַד ".

A. 153. 1. 8.—After "again", add: " לְכַד־לְכַד־לְכַד *the third time*".

A. 153. 2. 7.—After "to-day", add: "Rem. All *Gentile nouns* also take the termination לְכַד־לְכַד with כ preceding, e. g. לְכַד־לְכַד־לְכַד *from the Syriac*".

3. The manner in which the want of adverbial forms are supplied and expressed in the Syriac language, by *nouns, adjectives, pronouns* and other parts of speech is liberal and various. Here are to be considered: a) adverbial forms expressed by *substantives*; a) merely by the *abs. stat. sing.* without a preceding preposition, e. g. כַּד־כַּד (want) *not*, כַּד־כַּד *entirely*; by the *emph. stat.*, e. g. כַּד־כַּד *always* (all time) כַּד־כַּד *long*, כַּד־כַּד *on this side*; by the *plur. abs.*, e. g. כַּד־כַּד *manifest*; by the *constr. stat.*, e. g. כַּד־כַּד *around*; by the *fem. absol. sing.* כַּד־כַּד *freely*, כַּד־כַּד *every time*; by the *emph. stat. fem.* e. g. כַּד־כַּד *always* (all time); by the *constr. stat.*

fem. $\Delta\delta\hat{\text{O}}\hat{\text{O}}$ instead of; by the *emph. plur. fem.* اَحْتَا some time, much time. Also more frequently by ؟ following, e. g. $\text{؟}\text{نَحْوُ}\hat{\text{O}}\hat{\text{O}}$ almost, nearly. Also we find used as *adverbs*; β) *nouns* with a preposition preceding (especially ب) in the *abs. stat.*, e. g. $\text{بِ}\text{حَيْثُ}$ somewhere, $\text{بِ}\text{سَبَّح}$ formerly, once, $\text{بِ}\text{سَرَّع}$ immediately, swiftly; in the *emph. stat.* e. g. $\text{بِ}\text{صُرَّع}$ truly, $\text{بِ}\text{حَدُّو}$ unjustly, $\text{بِ}\text{حُرَّو}$, $\text{بِ}\text{حَدُّو}$, $\text{بِ}\text{حَدُّو}$ privately, $\text{بِ}\text{سَرَّع}$ quietly, in the *plur.* $\text{بِ}\text{حَدُّو}$ sometimes; also *feminines* in the *absol. st.*, $\text{بِ}\text{سَرَّع}$ speedily, $\text{بِ}\text{سَرَّع}$ cautiously; in the *emph. st.*, $\text{بِ}\text{سَرَّع}$ slyly; with ؟ preceding e. g. $\text{؟}\text{سَرَّع}$ soon, $\text{؟}\text{بِ}\text{سَرَّع}$ daily; with بِ preceding and ؟ following, e. g. $\text{بِ}\text{؟}\text{لَا}\hat{\text{O}}\hat{\text{O}}$ against, $\text{بِ}\text{؟}\text{بِ}\hat{\text{O}}\hat{\text{O}}$ somewhere, $\text{بِ}\text{؟}\text{بِ}\hat{\text{O}}\hat{\text{O}}$ finally, $\text{بِ}\text{؟}\text{بِ}\hat{\text{O}}\hat{\text{O}}$ far (from). Also with فَ preceding, e. g. $\text{فَ}\text{بِ}\hat{\text{O}}\hat{\text{O}}$ immediately, $\text{فَ}\text{بِ}\hat{\text{O}}\hat{\text{O}}$ whence; with بِ , e. g. $\text{بِ}\text{فَ}\hat{\text{O}}\hat{\text{O}}$ near to, $\text{بِ}\text{فَ}\hat{\text{O}}\hat{\text{O}}$ near it, close by; with أَمْ , e. g. $\text{أَمْ}\text{بِ}\hat{\text{O}}\hat{\text{O}}$ straight as; with a preposition preceding and following, e. g. $\text{بِ}\text{فَ}\text{بِ}\hat{\text{O}}\hat{\text{O}}$ near to something, $\text{بِ}\text{فَ}\text{بِ}\hat{\text{O}}\hat{\text{O}}$ within something; with the preceding preposition doubled, e. g. $\text{بِ}\text{فَ}\text{بِ}\hat{\text{O}}\hat{\text{O}}$ within (ᾤσωθεν), $\text{بِ}\text{فَ}\text{بِ}\hat{\text{O}}\hat{\text{O}}$ without (ἐξωθεν). The same relations are also found; β) in *adjectives, numerals* and *pronouns*, e. g. $\text{بِ}\text{فَ}\hat{\text{O}}\hat{\text{O}}$; $\text{بِ}\text{فَ}\hat{\text{O}}\hat{\text{O}}$ (also $\text{بِ}\text{فَ}\hat{\text{O}}\hat{\text{O}}$) very; $\text{بِ}\text{فَ}\hat{\text{O}}\hat{\text{O}}$ more, more so, $\text{بِ}\text{فَ}\hat{\text{O}}\hat{\text{O}}$, $\text{بِ}\text{فَ}\hat{\text{O}}\hat{\text{O}}$ only, $\text{بِ}\text{فَ}\hat{\text{O}}\hat{\text{O}}$, $\text{بِ}\text{فَ}\hat{\text{O}}\hat{\text{O}}$ at once, $\text{بِ}\text{فَ}\hat{\text{O}}\hat{\text{O}}$ and $\text{بِ}\text{فَ}\hat{\text{O}}\hat{\text{O}}$ immediately, $\text{بِ}\text{فَ}\hat{\text{O}}\hat{\text{O}}$ how much? $\text{بِ}\text{فَ}\hat{\text{O}}\hat{\text{O}}$ and $\text{بِ}\text{فَ}\hat{\text{O}}\hat{\text{O}}$ why? $\text{بِ}\text{فَ}\hat{\text{O}}\hat{\text{O}}$ how, $\text{بِ}\text{فَ}\hat{\text{O}}\hat{\text{O}}$ just as, $\text{بِ}\text{فَ}\hat{\text{O}}\hat{\text{O}}$ as though, even as if, $\text{بِ}\text{فَ}\hat{\text{O}}\hat{\text{O}}$ so us, etc. Finally adverbial forms are

expressed; c) by *verbal forms*, e. g. infin. αὐτὸν ἄνω again, or by the *partic.* e. g. ἄνωγας, ἄνωγας ὄν almost. Cf. *Agrell Suppl.* p. 259 ff. and *Append.* p. 52. Upon the manner of expressing adverbs by *verbs*, cf. *Syntax* § 82. 1".

A. 153. 16. 6.—After "εἰκῆ", add: $\text{ἰδοῦντα εἶτα, ἔτι τάχα, ἀπὸ παντός}$ πάντως".

A. 153. 27. 9.—After "ο", instead of the next 7 words to "which", add: "(in which is contained the idea of being, including, or being in something, or mediation through something, the *ablat.*); ρ (properly the *relative*, indicating the drawing out of something, the hanging from something, the *genit.*); ὄ (indicating direction towards something, relation to something; therefore *dat.* and *accus.*). These prepositions".

A. 154. 10. 3.—Before "the", instead of the next five lines to "among", add: "the preposition Δ preceding, draws ὀ to itself in the simple forms ὀσῶν and ὀσῶν , and retains the same (ὀ) before the *suffix* in *nouns*, taking the *suffix* 1 *sing.* 2 and 3 *pl. m.* and *f.* without a union vowel (cf. § 15. 2. B. c. and fol. table); but before the other *suff.* with the union vowel, this peculiarity does not appear, e. g. ὀσῶν, σῶν , etc.".

A. 154. 15. 9.—After "with", add: "(containing the idea of a common union with or accompaniment to something, from ὀσῶν)".

A. 154. 15. 11.—After "by", read: "(containing the idea of adding to something, an immediate consequence)".

A. 154. 16. 2.—After "to", add: "(containing the idea of adding to something by approximation, from ὀσῶν)".

A. 154. 19. 10.—After "for", add: "(containing the idea of changing or changing with something)".

A. 154. 20. 11.—After "under", instead of next three lines, add: "(the finding under something, from ὀσῶν); with ὄ (in which is contained the idea of going down under), *under*;

فَصَّ (the being separated from something, the removing, from كُنْتُ) *from*; طَوَّ (standing fast in the order of place and time) *after*; b) *substantives with prefixes*, e. g. لَهْمًا (movement in an opposite direction) *against*; لَهْمًا (direction forward) *before*; صَهَّ *after* ;”.

A. 154. 27. 6.—After “over”, instead of the next 4 words to “against”, add: “(relating to motion upward; hence كُنَّا, direction from below (*sursum*); كُنَّا فَصَّ direction to a place after something, *desuper*) *over* ; , زَبَّ , زَبَّ (the adding to and agreement with something) *according to, to, with*, ”.

A. 156. 9. 7.—After “be it—be it”, add: “(also اِنْ — — اِنْ = εἶτε δὲ — — εἶτε), اِنْ اِنْ *where not*, or اِنْ اِنْ = εἰ δὲ μή; اِنْ *if too, if too indeed, although*, اِنْ (— اِنْ) *if not*, after اِنْ *nevertheless*, اِنْ with the *future* following, اِنْ with the *infin.* following, *except that*, اِنْ or اِنْ *if not*; اِنْ — — اِنْ *not only — but also*;”.

A. 156. 9. 14.—After “lest”, add: “with the *fut.* following *lest*, before a *noun*, *without* ;”.

A. 156. 11. 7.—After “until”, read: اِنْ *before, ere*, or after particles, e. g. اِنْ, *as, even as, as if*, اِنْ *so as* (καθὼς), *that (iva)*, اِنْ *that not*, etc.;”.

A. 156. 14. 4.—After “μέν”, add: “of which the last two in the Charklensian version of the New Testament, correspond with the Greek μὲν—δέ”.

A. 156. 14. 4.—Add a note: “Rem. The frequent use of both the last named particles فَصَّ and اِنْ for uniting the two parts of a sentence without expressing a direct antithesis, is a

without being *emphatic*, e. g. *Ephr.* II. 209. D. 7. **בְּנֵי לֹסֶס**
לֹסֶס בְּנֵי חֲבֵלָה *is not this Babel which I have*
built? I. 312. A. 1. They are *emphatic* when following and
 oftener before the *verb*, e. g. *Barh.* 399. 15; especially when

אֵל is placed between ”.

A. 158. 2. 9.—Before “Upon”, add: “*Ephr.* I. 308. E. 3.
אֵל אֲנִי אֵל אֲנִי חֲבֵר *I also will go with thee*”.

A. 158. 5. 12.—After “38” read: “e. g. *Ephr.* II. 220. D.
 2. 3. **אֵל אֵל אֵל אֵל** *the word is true*”.

A. 158. 9. 6.—After “64”, read: “*Ephr.* I. 392. C. 3. **אֵל**
אֵל אֵל אֵל אֵל *but that is manifest*”.

A. 158. 19. 2.—Before “or”, add: “*Acts* V. 32. **אֵל אֵל אֵל אֵל**
אֵל אֵל אֵל אֵל *we are witnesses*; *Barh.* 26. 2. **אֵל אֵל אֵל אֵל**
אֵל אֵל אֵל אֵל *and this is the translation.* Also the *pronoun* oc-
 curs with **אֵל** e. g. *Ephr.* II. 153. A. 2. **אֵל אֵל אֵל אֵל**
this is it; or it is separate, e. g. I. 392. C. I. 483. E. 2
אֵל אֵל אֵל אֵל *so long may you be with me*; *Acta*
Mart. orientt. II. 351. 20. 21.”

A. 158. 21. 10.—After “15”, add: “Rem. The *substantive*
verb is often expressed by **אֵל**, after a *personal pronoun*, e. g.
Matt. XXVI. 25. **אֵל אֵל אֵל אֵל** *Sir, is it I?* Also
 in compounds, as **אֵל אֵל** *who is?* **אֵל אֵל** *what is?* **אֵל אֵל** *he is*
good; **אֵל אֵל** *he is blessed*; *Luke* X. 41; *1 Cor.* IV. 11; X.
 22; *Rom.* VIII. 37”.

A. 159. 2. 14.—After “133. I.”, add: “*Acts* III. 14; *Ephr.*
 I. 85. F. 6. 7.”

A. 159. 4. 14.—After “are”, add: “4. The *neuter pronoun*
 (cf. *Agrell App.* II. p. 23) is expressed; a) by the *feminine*, if

the *pronoun* take both *genders*, e. g. *Barh.* 264, 9. $\text{לֹּטְוּ אִי} \text{ } \overset{\circ}{\text{וְ}} \overset{\circ}{\text{אֵי}}$ that which has happened; 569, 9. $\text{לֹּטְוּ יְיָ} \text{ } \overset{\circ}{\text{אִי}}$ if this happen; *Assem.* I. 372. $\text{כָּל־כֵּן} \text{ } \overset{\circ}{\text{אֵי}}$ all this is written; b) by the *masc.* when the *pronoun* takes only one *gender*, e. g. *Assem.* I. 375. $\text{נִמְצָא} \text{ } \overset{\circ}{\text{אֵי}}$ which has been found; *Barh.* 439, 14. $\text{לְךָ} \text{ } \overset{\circ}{\text{אֵי}}$ which has happened to you; the *neuter pronoun* is seldom expressed by the *masc.* when it takes both *genders*, e. g. *Luke* VII. 7; VIII. 18; XIX. 26; *Matt.* XIII. 22.

B.—Suffixes.

The *pronominal suffixes* of the *verb* mark the *accusative*, seldom the *personal dative* of other languages, e. g. *Assem.* III. P. I. 179. $\text{אֵי} \text{ } \overset{\circ}{\text{אֵי}}$ it happened to me. Also $\text{לְךָ} \text{ } \overset{\circ}{\text{אֵי}}$ marks the *accusative*, e. g. *Acts* VII. 40. $\text{לְךָ} \text{ } \overset{\circ}{\text{אֵי}}$ that which happened to him, what became of him; XXVIII. 5. 6. Sometimes also the *arcus* is marked by a *preposition*, e. g. *Matt.* XXVI. 39. $\text{לְךָ} \text{ } \overset{\circ}{\text{אֵי}}$ (*παρελθὲν ἀπ' ἐμοῦ*); it is also sometimes found in connection with $\text{לְךָ} \text{ } \overset{\circ}{\text{אֵי}}$, e. g. *Barh.* 219.

Rem. But the verb $\text{אֵי} \text{ } \overset{\circ}{\text{אֵי}}$ to give, does not belong here, as in this signification it is only united with a *personal dative*. If, therefore, we find $\text{אֵי} \text{ } \overset{\circ}{\text{אֵי}}$ in *Jud.* I. 15, it does not mean as much as $\text{אֵי} \text{ } \overset{\circ}{\text{אֵי}}$, thou hast given to me; but the *suffix*, according to the original meaning, to set, to place, to misplace, is the *personal object* in the *accusative*! $\text{אֵי} \text{ } \overset{\circ}{\text{אֵי}}$ should be rendered thou hast placed or misplaced me. The LXX have rightly translated *ἐκδέδοσαι με* thou hast given me (of the house) i. e. a dowry. Therefore the auxiliary signification to reward, to present with, is here, to lead by the hand. This relation is not found in the Old Testament, e. g. *Isa.* XXVII. 4, compared with *Ephr.* II. 65. E. and *Zach.* VII. 5, compared with *Ephr.* II. 296. B."

A. 159. 14. S.—After "proper", add: "when they stand in place of the *adjective*".

A. 159. 16. 4.—After “ornament”, add: “*Ephr.* II. 221. B. I. $\text{כָּל־צִדְקָתְךָ־עָלַי־וְעַל־הַקֹּדֶשׁ}$ *over thy holy city*; 227. C. 4, 5; II. 339. C. 6, 7; I. 130. E. 7;”.

A. 159. 30. 9.—After “him”, add: “*Ephr.* I. 349. C. 4;”.

A. 159. 32. 6.—After “14”, add: “426. 8. בְּחִשָּׁבֶיךָ *the report by him*”.

A. 160. 9. 6.—Instead of “and”, add: “*Ephr.* I. 349. B. 8.

$\text{וְאַתְּמֵן־לָהֶם־כִּי־עָשִׂיתֶם־לָהֶם־כֵּן}$ *so also they make it (directly)*

with thee; I. 131. D. 7. $\text{כֵּן־בְּעֵינֵינוּ־כֵּן־בְּעֵינֵיכֶם}$ *even as with us.*

When an *adjective* is united with a *noun* the *possessive* follows the latter. If the *possessive* stand before the *noun*, it takes the place of the *substantive verb*, e. g. *Ephr.* II. 220. C. 2.

$\text{וְהַזֵּבֶד־הַזֶּה־בְּיָדֵינוּ}$ *thine, O, Sir, is the victory.* So with $\text{וְהַזֵּבֶד־הַזֶּה־בְּיָדֵינוּ}$ following, the *possessive pronoun* signifies the same, e. g.

$\text{וְהַמְּלָכִים־הַזֶּם־בְּיָדֵינוּ}$ *the same kings*; *Assem.* I. 28. $\text{וְהַבְּרִיטָנִים־הַזֶּם־בְּיָדֵינוּ}$

the same city; or it is used as a *relative*, e. g. *Barh.*

429, 2. $\text{וְהַשֵּׁם־הַזֶּה־בְּיָדֵינוּ}$ *whose name.* With a *preposition* pre-

ceding it means *self*, e. g. $\text{וְהַשֵּׁם־בְּיָדֵינוּ}$ *in themselves*; *Ephr.* II.

204. F. 7. $\text{וְהַשֵּׁם־בְּיָדֵינוּ}$ *ourselves.* With a *preposition* preceding

and a *suffix* added, it stands in place of the *substantive pro-*

nouns, *mine, thine*, etc., e. g. *John* X. 14. $\text{וְהַשֵּׁם־בְּיָדֵינוּ}$ *from*

mine; I. 11. $\text{וְהַשֵּׁם־בְּיָדֵינוּ}$ *to his*; *Assem.* I. 375. $\text{וְהַשֵּׁם־בְּיָדֵינוּ}$ *from*

ours. The sense is similar when preceded by a *pronoun sep-*

arate, e. g. *Barh.* 254. 10. $\text{וְהַשֵּׁם־בְּיָדֵינוּ}$ *from thine*;

526, 11; 426, 14. 5; and fully *absolute* as in *Luke* XV. 31.

$\text{וְהַשֵּׁם־בְּיָדֵינוּ}$ *and what is mine, that is thine,*

John XVII. 9, 10. The repetition of the *suffix* occurs”.

A. 161. 12. 1.—After “Rem.”, read: “Here belong also abbreviated forms, e. g. $\text{וְהַשֵּׁם־בְּיָדֵינוּ}$ for $\text{וְהַשֵּׁם־בְּיָדֵינוּ}$; *Assem.* III. P. I.

293. $\text{וְהַשֵּׁם־בְּיָדֵינוּ}$ *to thee, O Lord*”.

- A. 161. 14. 7.—After “city”, instead of “XXII. 19, and”, read: “**ܐܫܝܢܐ** does not often appear in such passages as *Assem.* III. P. I. 363. **ܐܫܝܢܐ ܕܡܠܟܘܬܐ ܕܥܡܘܢܐ** to the praise of God. The same is true also in respect to”.
- A. 161. 26. 8.—After “14”, add: “*Barh.* 452, 14. **ܫܘܒܐ ܕܝܢܐ** he gave (him) his wine himself; *Ephr.* II. 217. D. I. Also, according to some, the *suffix* also stands between words, e. g. *Ephr.* I. 84. B. 7 **ܘܥܝܢܐ ܕܝܗܘܐ ܕܝܗܘܐ** she also asked it (him) from Jacob. **ܘ** also stands after the *verb* before a mere personal *suffix*, e. g. *Barh.* 324, 3. **ܘܫܘܒܐ ܕܝܢܐ** they took him prisoner; even when it follows the *suffix*, marking the nearer *noun*, so that there is a double pleonasm, e. g. *Ephr.* I. 314. C. I. **ܘܕܝܢܐ ܕܝܗܘܐ ܕܝܗܘܐ** which had sustained (him, him) Barak; III. 567. D. 7. 8.”
- A. 161. 27. 7.—After “pleonastically”, add: “as *personal dative*”.
- A. 161. 28. 5.—After “&c.”, add: “which peculiarity is more frequent in Syriac than in Hebrew. The following belong here”.
- A. 162. 5. 13.—Before “sometimes”, instead of the rest of the Rem., read: “sometimes this peculiarity of speech is found in connection with **ܘܫܘܒܐ** to wander, e. g. *Ephr.* I. 1. C. I; **ܘܫܘܒܐ** to be quiet; *Ephr.* III. 584. F. 4 **ܘܫܘܒܐ** to find, e. g. *Ephr.* I. 184. D. 3; **ܘܫܘܒܐ** to be similar, e. g. *Ephr.* II. 339. B. 7; **ܘܫܘܒܐ** to make, e. g. *Barh.* 217. 10; **ܘܫܘܒܐ** to be foolish, e. g. *Rom.* I. 22; even with **ܘܫܘܒܐ**, e. g. *John* I. 15; *Ephr.* I. 8. E. 1. **ܘܫܘܒܐ ܕܝܗܘܐ** as it was evening; often in connection with many *verbs*, in which the idea of a kind of drawing back seems to lie, e. g. **ܘܫܘܒܐ** to believe; *John* XI. 31; *Ephr.* I. 82. A. 3; 266. A. 3; **ܘܫܘܒܐ** to know, to comprehend,

e. g. *Ephr.* I. 266. C. 5; 84. B. 6: **וַיִּזְדָּבֵר** to venture. e. g. I. 348. F. 1. **וַיִּפְּחַד** to happen to ones self; *Ephr.* I. 125. C. 3. **וְהָיָה כְּשֶׁלֶּבֶת הַיָּם** which is accustomed to happen to one from time to time. The same is true in passives, e. g. *Acts* V. 39. **בְּכַפְּרָא לֹא־חִסְתִּי לְכֶחָם** by which ye are not discovered; *Ephr.* II. 206. E. 3. **הָיָה אֲלֵימָה** he was born; II. 227. D. 4. 5. **תְּמַלֵּכְכֶם לֹא־תִשָּׁרְטוּן** your whole army will be surrendered; *Ephr.* I. 21. B. 6., etc.'

A. 162. 18. 8.—After “honor it”, add: “; *Acts* V. 6; VI. 12; especially when the *participle* is separated from the first (*verb*); e. g. *Ephr.* I. 81. D. 2; III. 591. A. 7, namely, when simultaneous actions are associated. Sometimes also the *suffix* **אֵינִי** is attached to the first *verb*, e. g. *Ephr.* II. 152. F. 5. **וְעֹבֵר אֵינִי הַיָּם וְהַיָּבֵשׁ** he is overwhelmed and (they) dead.”

A. 162. 22. 13.—After “B”, add: “; II. 153. A. 4. **וְיָרֵד לְבָרְכָא לְבָרְכָא** the (your) heir of the children of God; even when this *genitive* is a pronoun, e. g. *Ephr.* I. 83. B. 4. 5. **וְיָרֵד לְבָרְכָא לְבָרְכָא** to perform matrimony (with) her. The *pleonastic suffix* is attached to two *nouns*, taking the *gender* of the first, especially if the *noun* is *masc.*, e. g. *Ephr.* I. 6. F. 3. **וְיָרֵד לְבָרְכָא לְבָרְכָא** concerning the creation of the heavens and the earth”.

A. 162. 24. 7.—After “Rem. 1.)”, omit the next word “(and)”, adding: “; e. g. *Ephr.* II. 217. D. 6, 7. **וְיָרֵד לְבָרְכָא לְבָרְכָא** the two horns of the ram (but the *suffix* to the preceding *noun* may fall away, e. g. *Ephr.* II. 221. B. 5; 233. C. 5); also here belongs the repetition of the *suff.*”

A. 162. 28. 3.—After “people”, add: “indeed both **حَالًا** and **بِئْسَاءٍ** after the *noun*, sometimes take *suff.*, e. g. *Ephr.* I. 318.

B. 7. **كُلُّهَا يَخْشَوْنَ بِئْسَاءَ** *all the people feared her;*”.

A. 162. 30. 6.—After “4”, add: “; **حَالًا** absolute united with a *suff.*, indicates the *whole*, e. g. **حَالًا** *I wholly*; **حَالًا** *we wholly*. In the third person, the *demonstrative pronoun* often precedes **حَالًا**, e. g. **حَالًا هُوَ** *this (he) wholly*; **حَالًا هِيَ** *this (she) wholly*; less frequently is a *pronoun* placed after **حَالًا**, e. g. *Barh.* 568, 10. **حَالًا هِيَ كُلِّهَا** *this whole time*.

As a *collective* **حَالًا** is united with a *sing.* and *plur. suff.* - Before *numerals* it forms a *distributive*, e. g. *Barh.* 440, 7. **حَالًا عَشْرًا** *each ten*; **حَالًا مِائَةً** *each hundred*; 516, 2. **حَالًا سِتَّةَ** *each sixth year, all the six years*”.

A. 163. 5. 5.—After “sin”, add: “*Ephr.* II. 227. B. 1; **حَالًا**, e. g. *Acts* XXIII. 6; *Ephr.* I. 7. D. 8; 117. C. 3. 4;”

A. 163. 6. 11.—After “tyrant”, add: “*Ephr.* II. 217. C. 8;

I. 6. F. 6. **حَالًا بِئْسَاءَ** *concerning her being;*”.

A. 163. 7. 7.—After “19”, add: “*Ephr.* II. 217. A. 4. From this connection of the *suff.* and *prep.* we understand clearly the substantive character of the *prepositions*. We also find this usage still oftener employed in connection with a *noun*

preceded by a *pronoun*, e. g. *Assem.* I. 40. 21. **حَالًا سَبْأًا** *against this monster*. Also;”.

A. 163. 11. 1.—After “feast”, add: “*Ephr.* II. 217. D. 3. 4.

This repetition is particularly apparent in the use of **حَالًا** and **حَالًا**. Its foundation lies in the *noun* with a *demonstrative pronoun* preceding, e. g. *Acts* VIII. 35. IX. 21; *Ephr.* I. 308. D. 6.

حَالًا هِيَ *out of this root of Judah*; c) also some words often stand between this pleonastic *suff.*

and the following *noun* or *pronoun* with the same *preposition*, e. g. *Ephr.* II. 232. C. 7. **מִצְוָה לֵאמֹר מַלְאָכָא לְחַטְּבָא** then the angel commanded (him) the prophet (cf. *Agrell. Suppl.* p. 206); *Matt.* XXVII. 4. **כֵּן מָלְאָכָא** τὸ πρὸς ἡμῶς; *John* XXI. 22; *Assem.* I. 405. **וְהוּא לֵאמֹר** wo to me! III. 1. 118. **כֵּן אִם לֵאמֹר** but we also had; *Barh.* 597. 4. After an *oblique case* of a *noun* or *pronoun* separate, the *suff.* of 3d. person, either pleonastic or for the sake of perspicuity, sometimes follows, e. g. *Barh.* 78, 11; *Assem.* II. 372. 11. **לֵאמֹר** he had; sometimes the *suff.* of 1st. and 2d. person appears, e. g. *Barh.* 542, 11. 12. **לֵאמֹר — — אֶפְסָב** he permitted me to drink — — to myself. So also after the *Accus.* of the *pron.* separate, e. g. *Ass.* III. P. 1. 96. **לֵאמֹר** this (him) he killed; *Barh.* 342. 11. **לֵאמֹר — — אֶפְסָב** the wife — he took (her); ”.

- A. 16. 22. 2.—After “these”, add: “*Ephr.* I. 39. E;”
- A. 164. 4. 5.—After “signification”, add: “when occurring after them”.
- A. 164. 14. 3.—After “8”, add: “**וְהַצֵּל נִפְעָל וְהוּא אֵלֶּיךָ** the wind blows where it will; **וְהוּא אֵלֶּיךָ** when; *Ephr.* I. 86. A. 1. **וְהוּא אֵלֶּיךָ** when he sent thee (is sent). Sometimes **וְהוּא אֵלֶּיךָ** stands before the interrogative *adverb*, e. g. *Ephr.* I. 83. A. 3. **וְהוּא אֵלֶּיךָ** he saw how his possessions had been prospered”.
- A. 164. 18. 11.—After “14”, add: “I. 39, 2. 3. **וְהוּא אֵלֶּיךָ** whose name we have not written; *Barh.* 141. 15;”.
- A. 164. 20. 8.—After “31”, add: “*Barh.* 597. 4. **לֵאמֹר** that which also had; ”.

- A. 164. 24. 1.—After “sent”, add: “*Barh.* 23. 4. 161, 9. **بِمَنْ أَخَذُوا** *whom we have taken prisoner in war*”.
- A. 164. 26. 14.—After “God, etc.”, add: “; or simply as in *Barh.* 54, 7. **بِمَنْ** *in which*; also with one or more words between them, e. g. *Ass.* II. 260. 17. **لَمْ يَكُنْ فِيهَا بَيْتٌ** *in which no house is left standing*”.
- A. 164. 27. 1.—After “Rem.”, add: “The *preposition* may be omitted where the sense is easily understood from the connection, e. g. *Barh.* 165, 5. v. E. **أَمَّا فِي ذَلِكَ فَكُلُّهُ** *during the whole time in which I was*; 94. **أَمَّا فِي ذَلِكَ فَكُلُّهُ** *during the first year in which I was king*. The bare relative, especially when in the *neuter gender*, without a *suff.* following, marks the *accusative*, e. g. **كُلُّهُ** *all which he had made*; or the relative precedes the mark of the case, e. g. *Barh.* 43. 12. **بِمَنْ** *to which time*; 137, 5. **بِمَنْ** *which belonged to the Arabians*. At the same time it (the relative) includes, together with itself, the *demonstrative*, and so may stand after the *preposition*, e. g. *Barh.* 361. 14. **بِمَنْ** *to those who were with him*; 91, 5. **بِمَنْ** *to those who stood by*; *Assem.* III. P. I. 238. **بِمَنْ** *upon that which is not becoming*; hence in general as follows: **بِمَنْ** *therefore, because*; **بِمَنْ** *because*; **بِمَنْ** *afterwards*”.
- A. 165. 1. 2.—After “strong”, read: “*Assem.* III. P. I. 92. **بِمَنْ** *whom I have commanded*.”
- A. 165. 7. 3.—After “Arabians”, add: “*Barh.* 518, 5. **بِمَنْ** *I of whom they say*; 533. 14. **بِمَنْ** *thou, whose religion is unknown*”.
- A. 165. 14. 9.—After “170. 5”, add: “Also by **بِمَنْ** preceding the above named *pronouns*, e. g. **بِمَنْ**, **بِمَنْ** either alone

or so that ܘ also follows, e. g. *Barh.* 314. 14. ܘܐܘܬܐܪܘܢܐ ܘܐܘܬܐܪܘܢܐ *he who was with him*; ܘܐܘܬܐܪܘܢܐ ܘܐܘܬܐܪܘܢܐ *the one who very* (was rich); farther ܘܐܘܬܐܪܘܢܐ ܘܐܘܬܐܪܘܢܐ *m.*, ܘܐܘܬܐܪܘܢܐ ܘܐܘܬܐܪܘܢܐ *f.*, e. g. *Barh.* 465, 4. ܘܐܘܬܐܪܘܢܐ ܘܐܘܬܐܪܘܢܐ *he, who was*;"

A. 165. 23. 1.—After "Rem.", add: "The same is often accomplished even by the *suffix*, e. g. *Barh.* 303, 15; 138, 16. 17; or merely by the *copula*, e. g. *Barh.* 559, 9; *Luke* III.

16. ܘܐܘܬܐܪܘܢܐ ܘܐܘܬܐܪܘܢܐ *ήν ἔδρασε* (cf. *Agrell.* p. 219)".

A. 165. 25. 5.—After "sat", add: ܘ ܘܐܘܬܐܪܘܢܐ *Ephr.* I. 82.

E. 3; and ܘܐܘܬܐܪܘܢܐ ܘܐܘܬܐܪܘܢܐ *Ephr.* I. 119. B. 4."

A. 166. 5. 6.—After "signification", add: "After a preceding *noun* in the *construct state*, it indicates the *genitive*, e. g. *Barh.* 504. ܘܐܘܬܐܪܘܢܐ ܘܐܘܬܐܪܘܢܐ *in those days*; 596, 14; 388, 2.

ܘܐܘܬܐܪܘܢܐ ܘܐܘܬܐܪܘܢܐ *this folly*. Without a preceding *noun* it indicates the *genitive* by ܘ preceding it, e. g. *John* IX. 28.

ܘܐܘܬܐܪܘܢܐ ܘܐܘܬܐܪܘܢܐ *disciple of this*; ܘܐܘܬܐܪܘܢܐ, e. g. *Barh.* 256. 8.

ܘܐܘܬܐܪܘܢܐ, e. g. 102, 3. (*dat.* and *accus.* by ܘ).

A. 166. 7. 6.—After "47" add: "; *Matt.* V. 17; *Ephr.*

I. 1. D. 3. ܘܐܘܬܐܪܘܢܐ ܘܐܘܬܐܪܘܢܐ *even this doctrine*; it (the *demonstrative pronoun*) also corresponds with the Latin *hicce*,

e. g. *Acts* I. 11. ܘܐܘܬܐܪܘܢܐ ܘܐܘܬܐܪܘܢܐ *this Jesus*; *Ephr.* I. 312. D. 5.

ܘܐܘܬܐܪܘܢܐ ܘܐܘܬܐܪܘܢܐ *this Sinai*; *John* XIX. 19. In Ephrem it often stands evidently for ܘܐܘܬܐܪܘܢܐ, *that is* (*hoc est*), e. g. B. I. 312.

D. 2. 5. ܘܐܘܬܐܪܘܢܐ ܘܐܘܬܐܪܘܢܐ *i. e. also the mountains shook*.

Rem. 2. The *neuter* is usually expressed by the *fem.* form though sometimes by the *masc.*, e. g. *Matt.* VI. 25; XIII. 13. ܘܐܘܬܐܪܘܢܐ ܘܐܘܬܐܪܘܢܐ *διὰ τοῦτο*."

A. 166. 14. 12.—After "thou", add: "; *Ephr.* II. 10 A. 1; I. 128. B. 2. 4;"

- A. 166. 15. 4.—After “**فَـ**,” add: “, after the *noun* in the *emphat. state*,”
- A. 166. 16. 6.—After “hand”, add: “e. g. *Ephr.* II. 10. A. 1;”
- A. 166. 19. 10.—After “prepositions”, add: “*Ephr.* I. 128.
 B. 4. **بِمَنْ قَالَا** *by whose words?* **مَنْ** and **مَنْ** are used in respect to things, e. g. *Ephr.* I. 389. A. 8. **لِمَنْ** *why?*
 C. 2. **لِمَنْ** *wherefore?* *Acts* V. 24. **مَا هَذَا** *what is this?*”
- A. 166. 22. 1.—After “Rem.”, add: “The *interrogative* is also found in the following formation: **أَيُّ** (*āpa*), **مَنْ**, **مَنْ**, **مَنْ** **مَنْ** (*who is he that*); **أَيُّ**, **أَيُّ**, **أَيُّ**, **أَيُّ** *m.*, **أَيُّ**, **أَيُّ** *f.* (*who indeed?*), **أَيُّ**, **أَيُّ** (*who there indeed?*), e. g. *Ephr.* III. 593. D. **أَيُّ** **أَيُّ** **أَيُّ** **أَيُّ** *whose lips can adequately describe Paradise?*
 In indirect questions **أَيُّ** and **أَيُّ** are found with **مَنْ** following or preceding, e. g. *Ephr.* I. 6. E. 2. **أَيُّ** **أَيُّ** **أَيُّ** *on which days*; I. 24. D. 6. **أَيُّ** **أَيُّ** **أَيُّ** *by which he showed what peace existed between the animals and Adam*; also without **مَنْ**, e. g. *Matt.* XXIV. 42. **أَيُّ** **أَيُّ** *at what hour your Lord doth come*; and **أَيُّ** with **أَيُّ** implied, e. g. *John* XVIII. 38. **أَيُّ** **أَيُّ** *what is truth?* VII. 20. Moreover **أَيُّ**, relating to person is found, e. g. *Barh.* 223, 2. **أَيُّ** **أَيُّ** *who art thou?* 399. 15. **أَيُّ** **أَيُّ** *he who was from the beginning*. In respect to the relative meaning of the *interrogative pronoun* arising from **مَنْ** following, cf. § 56. 1”.

- A. 166. 31. 2.—Instead of “in”, read: “by the *suff.* of;” after “person”, add: “and”.
- A. 167. 1. 3.—After “e. g.”, instead of the next 21 words, to “by prepositions”, add: “ ὅσιν to one's self (*sibi*); *Barh.* 77, 5. $\text{ὅσιν ἑαυτοῦ ἐξελέξαντο βασιλεῖς}$ they chose to themselves a king. The separate *pronoun* of the 3d. person usually precedes the *accusative*, e. g. *Barh.* 54, 15. $\text{ὅσιν ἑαυτοῦ ἐκείνην ἔκτειλε}$ he killed himself (*selbst*).”
- A. 167. 4. 5.—After “themselves”, add: “*Ephr.* I. 349. C. 6;”
- A. 167. 11. 3.—After “myself”, add: “*Ephr.* I. 237. D. 2; II. 208. F. 5. 6;”
- A. 167. 15. 3.—After “9”, add: “(*Agrell. Suppl.* 210) : ὁ πρόσωπον (*πρόσωπον*) *Assem.* I. 485;”.
- A. 167. 15. 8.—After “6”, add: “sometimes ἰδέσθαι existence, e. g. *Assem.* III. P. I. 77. $\text{ὅσιν ἑαυτοῦ ἀγαπῶσιν}$ who even love themselves; also without a *suffix*, e. g. *Assem.* III. P. I. 98. ἰδέσθαι ἑαυτοῦ even contempt. ἰδέσθαι signifies real substance, the thing itself, e. g. *Ephr.* I. 6. $\text{ἰδέσθαι τὸ οὐρανὸν καὶ τὴν γῆν}$ the real heaven and the real earth (even both)”.
- A. 168. 7. 13.—Instead of the next three lines, add: “VII. 24; ὅσιν (*ὁστίς ἄν*), e. g. *Matt.* X. 33; *Mark* VII. 16; *Barh.* 195, 3; 198, 12; ὅσιν ἑαυτοῦ , e. g. *Assem.* I. 235; ὅσιν ἑαυτοῦ m, ὅσιν ἑαυτοῦ f., e. g. *Barh.* 113, 7; 598, 14; ὅσιν ἑαυτοῦ , e. g. I *John* III. 3. The *neuter* is expressed by ὅσιν ἑαυτοῦ , e. g. *John* XV. 16; ὅσιν ἑαυτοῦ , e. g. *Acts* III. 22; IV. 23; ὅσιν ἑαυτοῦ (*ὅσα ἄν*), e. g. *Matt.* X. 27; ὅσιν ἑαυτοῦ , e. g. *John* XVI. 23; *Barh.* 107, 13; ὅσιν ἑαυτοῦ , e. g. *Barh.* 600 (*ult.*); ὅσιν ἑαυτοῦ , e. g. *Assem.* II. 172”.

- A. 168. 15. 9.—After “18; b)”, add: “even united with a fem., e. g. *Barh.* 129. **إِنْفَ لُؤْلُؤِ** a certain woman; **إِنْفَ** **بِ**, e. g. *Assem.* I. 32. **إِنْفَ حَائِلُؤْلُؤِ** to some owner of a bath; b) by **فَقَ** **بِ**, e. g. *Barh.* 127. 8. **صَبْرَ فَقَ** on a certain day;”.
- A. 168. 17. 10.—After “5”, add: “*Barh.* 167. 15. **أَسْمَؤِؤِ** **فَقَ** some one of his brothers; d) by **فَقَبُؤِ** having reference to something including both gender and number, e. g. *Barh.* 241. 16. **فَقَبُؤِ** **لُؤْلُؤِ** a certain people; *Luke* XI. 36. **فَقَبُؤِ** **أَلِؤِؤِ** a certain part; e) by **فَقَ** **مَ**, **فَقَبُؤِ** **فَ** (by concealing the name = *ὁ, ἡ θεῖνα*); *Barh.* 187, 12; 219;”
- A. 168. 19. 4.—After “27”, add: “; also by **فَقَبُؤِ** relating to persons, e. g. *Assem.* I. 11, 22. Sometimes this idea is contained in the noun itself, e. g. **فَقَبُؤِ** to a certain place; *Barh.* 259, 16. **أَصْبُؤِ** a certain long time; **أَصْبُؤِ** once”.
- A. 168. 21. 6.—After “15;”, add: “also doubled, e. g. 1. *Cor.* XI. 18; b) elliptically; also”.
- A. 168. 28. 12.—After “good”, add: “Also by **فَقَبُؤِ** or **فَقَبُؤِ** **بِ**, e. g. *Barh.* 284, 8; 613, 1; **فَقَبُؤِ** or **فَقَبُؤِ** — **فَقَبُؤِ**, e. g. *Barh.* 347, 2. 3; finally by **فَقَبُؤِ** **فَقَبُؤِ**”.
- A. 169. 12. 10.—After “11”, add: “also without **أَلِؤِؤِ**, e. g. *Barh.* 359. **أَلِؤِؤِ** **فَقَبُؤِ** certain of his friends;”.
- A. 169. 17. 7.—After “20”, add: “Relating to things **فَقَبُؤِ** is found, e. g. *Luke* IX. 17. **فَقَبُؤِ** **فَقَبُؤِ** some crumbs; or doubled, e. g. *Acts* XXV. 19 (*τινα*); **فَقَبُؤِ** **فَقَبُؤِ**, e. g.

Barh. 347, 11. $\text{بَعْضُ مِنْ أَصَابِعِهَا}$ *some of her fingers.*

With the same signification أَهْلُ (an indeclinable *collective noun*) occurs, e. g. *Barh.* 217. أَهْلُ قَبْلًا *some several years;*

204, 1. أَهْلُ أَيْمَانٍ *sometimes*; and أَهْلُ , e. g. *Barh.* 385.

14. أَهْلُ نَعْمَانٍ *some men*”.

A. 169. 27. 3.—After “18”, add: “or by بَعْضُ — بَعْضُ ,” e. g. *Ephr.* II. 36. D. 4”.

A. 170. 2. 5.—After “32”, add: “Also أَهْلُ — أَهْلُ occur, e. g. *Ephr.* II. 232. B. 3. 4.”

A. 170. 5. 2.—After “5”, add: “*Ephr.* I. 315. C. 2;”.

A. 170. 7. 10.—After “other”, add: “with أَوْ or أَوْ pre-

ceding, e. g. *Ephr.* II. 217. A. 7. 8. $\text{أَوْ بَعْضُ أَوْ بَعْضُ}$ *and the one (horn) was higher than the other;*”.

A. 170. 9. 3.—After “another”, add: *Barh.* 570. 4;”

A. 170. 10. 4.—After “10”, add: “*Ephr.* I. 227. E. 5;”

A. 170. 12. 5.—After “24,” add: “*Ephr.* I. 40. A. 6;”.

A. 170. 12. 10.—After “37”, add: “*Ephr.* II. 316. A. 8.

$\text{أَهْلُ مِنْ هَهُنَا إِلَى هَهُنَا}$ *from one end to the other*; with بَعْضُ

added, e. g. *Ephr.* II. 339. B. 4. $\text{أَهْلُ مِنْ هَهُنَا إِلَى هَهُنَا}$

أَهْلُ *from one house to another*; or with بَعْضُ added, e. g.

B. 5. $\text{أَهْلُ مِنْ هَهُنَا إِلَى هَهُنَا}$ *from one dwelling to another*”.

A. 170. 15. 8.—After “burden”, add: “ بَعْضُ is even found doubled, e. g. *Acts* XVII. 32; XIV. 4; even as an *accusa-*

tive, e. g. *Mark* XII. 5; and بَعْضُ with the mark of the

case, e. g. *Barh.* 114. 14; 145. 4. 5. v. E.”.

- A.** 170. 16. 1.—Instead of the next 4 lines, add, (after “Rem.”): “*One another*, corresponding with the Greek ἀλλήλοι, is represented by לְאַחֵן *reciprocal*, in such a manner that a *preposition*, corresponding with the same, precedes, or is joined with it, the latter being seldom without the *preposition*, e. g. *Barh.* 260. 1. 2. $\text{לְאַחֵן} - \text{אָכְלוּ}$ *they consumed one another*; by בְּ , e. g. *Acts XXI.* 6; by בֵּין , e. g. *James IV.* 11; by בְּתוֹכָן , e. g. *Luke IV.* 36—(we also find אָכְלוּ doubled, e. g. *John XIII.* 14); sometimes by the *preposition* merely with a *suffix*, e. g. *Rom. I.* 24. אִתְּכֶם *among each other*”.
- A.** 170. 21. 10.—After “e. g”, add: “*Ephr.* I. 308. B. 3;”.
- A.** 170. 23. 5.—After “same”, add: *Ephr.* II. 350. C. 3. 4; with a *preposition* preceding, e. g. *Ass.* I. 117. $\text{אִתְּכֶם} \text{בְּ}$ *in the same year*”.
- A.** 170. 25. 5.—After “*pronoun*”, read: “ אִתְּכֶם and בְּ *m.*, אִתְּכֶם and לְאַחֵן *f.*”.
- A.** 170. 26. 1.—After “Rem.”, add: “e. g. *Barh.* 503. 14;”.
- A.** 171. 1. 7.—After “blood”, add: “without the *preposition* before the *noun* being doubled, e. g. *Barh.* 159. 11;”.
- A.** 171. 2. 12.—After “year” add: “*Ephr.* II. 453. C. 6. $\text{לְאַחֵן} \text{בְּ}$ *their special inquirer*”.
- A.** 171. 4. 8.—After “43”, add: “; by לְאַחֵן , e. g. לְאַחֵן *we ourselves*; and אִתְּכֶם (will), e. g. *John V.* 30. $\text{אִתְּכֶם} \text{בְּ}$ *by me myself*; VII. 28, etc.”.
- A.** 171. 6. 11.—After “2.”, add: “; and אִתְּכֶם , e. g. *Acts II.* 33”.
- A.** 171. 7. 10.—After “fem.”, add: “(= τῆς), generally placed after the *noun*”.

- A. 171. 22. 11.—After “18”, add: “; of what sort (*qualis*), is only expressed by כְּצִבְיָתָם after the image = like as; e. g. *Ephr.* I. 393. C. 1. $\text{כְּצִבְיָתָם לְצִבְיָתָם}$ like goats.”
- A. 172. 20. 14.—After “receive”, add: “68, 4;”.
- A. 173. 19. 10.—After “angry”, add: “d) the *pret.* יֹסֵט often stands for the *present*, e. g. *John* XI. 4. $\text{יֹסֵט} - \text{ἐστί}$; *Matt.* II. 6. $\text{אַסֹּט} - \text{εἰ}$; 1 *Cor.* VI. 19. $\text{יֹסֵט} - \text{ἐστέ}$.”
- A. 173. 25. 2.—After “20”, add: “otherwise very seldom, e. g. *Barh.* 413. 1. 3. When one commits murder, e. g. $\text{אֶתְּלֵךְ אֶתְּלֵךְ}$ I shall kill some one;”.
- A. 174. 10. 1.—After “sometimes”, omit thirteen words to “Rem.”, and instead of them, read: “, though seldom, the *pret.* denotes merely the *optative*, e. g. *Assem.* I. 38. יִשְׁמַע he may hear thee; often with the *optative particles* אִם־אֶלֶם and אִם־כֵּן would that (*utinam*), or, אִם־כֵּן , e. g. *Luke* XIX. 42. אִם־כֵּן אִם־כֵּן O, if thou hadst yet known;”.
- A. 174. 14. 3.—After “under c”, add: “ אֲנִי מֵיָמֶיךָ (properly אֲנִי מֵיָמֶיךָ) O that, transferred from the Hebrew, אֲנִי מֵיָמֶיךָ ; also אֲנִי מֵיָמֶיךָ I invoke thee (God), belong here (cf. *Hahn Chrest.* 100, 3. 7).”.
- A. 177. 4. 8.—After “say”, add: “The auxiliary word *can* is more frequently written in connection with the *part.* of כְּצִבְיָתָם , e. g. *Ephr.* I. 133. P. 5. $\text{כְּצִבְיָתָם אֵלֶּיךָ לְבָרְכָתָם}$ in no other way can we be benefitted by the divine image”.
- A. 177. 7. 3.—After “2,” add: “; B. The *optative* (cf. *Agrell.* p. 31), e. g. *Barh.* 183, 4. v. E. יִשְׁבַּע may he live (the king); 290, 4. v. E; *Assem.* I. 163, 15. v. E. יִסֹּט be it so; III. P.

- II. 465, 8. $\text{בְּרֵךְ} \text{לֵךְ}$ let (God) be blessed. With בְּ preceding, e. g. *Assem.* II. 118. 5. 8. $\text{בְּרֵךְ} \text{לֵךְ} \text{בְּרֵךְ}$ that God may be gracious".
- A. 177. 10. 4.—After "not", add: "Less frequently we find $\text{לֹא} \text{בְּ}$ for לֹא ", e. g. *Assem.* II. 259, 24. $\text{לֹא} \text{בְּ} \text{לֵבְךָ}$ believe not."
- A. 177. 11. 12.—After "11", add: "; and negative, e. g. *Barh.* 366, 5. v. E. $\text{לֵךְ} \text{בְּ} \text{לֵךְ}$ — לֵךְ go out — but haste not."
- A. 177. 21. 5.—After "XV. 4.", add: "; *Ephr.* I. 124. D. 3".
- A. 177. 25. 4.—After "B.", add: "; and the *fut.* is found corresponding with the *genitive* of the Latin *gerund*, with בְּ preceding, after a preceding *noun*, so that by this means, the idea of the *fut.* is more accurately expressed, e. g. *Assem.* I. 40. He takes pleasure $\text{בְּ} \text{לֵבְךָ}$ to see; or 33, 17, in the 2d. person $\text{לֵךְ} \text{בְּ}$ to remain (that thou shouldst remain) *Barh.* 367. 7. 8; 245, 13. $\text{בְּ} \text{לֵךְ} \text{בְּ}$ the time to bring forth. Very seldom without בְּ , e. g. *Assem.* II. 308, 19. 20. Cf. *Agrell. Suppl.* p. 38".
- A. 177. 26. 3.—After "finally", instead of "the" add: "a periphrastic".
- A. 177. 30. 9.—After "35", add: "*Ephr.* I. 19. F. 7;".
- A. 178. 1. 12.—After "36", add: "; *Barh.* 435, 11. β) by the *fut.* following with בְּ , e. g. *Assem.* I. 481, 22. $\text{בְּ} \text{לֵךְ} \text{בְּ}$ the priest shall begin; 37. 17; *Ephr.* I. 197. D.; 312 A. 4; in the *plur.*, e. g. *John* VI. 15. Also בְּ is sometimes wanting, e. g. *Ephr.* II. 152. F. 4-6. $\text{לֵךְ} \text{בְּ} \text{לֵךְ}$ that the king should strike and destroy them".
- A. 178. 2. 8.—After "expressed", add: "in both cases".
- A. 178. 4. 7.—After "receive", add: "; *Ephr.* I. 82. D. 3-5
 $\text{לֵךְ} \text{בְּ} \text{לֵךְ} \text{בְּ}$

her, to whom the gifts (presents) of all the people should come; 131, D. 3; b) by the fut. of $\int\text{ׁׁׁ}$ with the part. following, e. g. *Acts* V. 15. $\int\text{ׁׁׁ} \int\text{ׁׁׁ} \int\text{ׁׁׁ}$ when he came (should come); XVII. 26. ”.

A. 178. 5. 1.—After “Rem.”, add: “Sometimes the idea included in the Greek $\delta\epsilon\iota$ is expressed by $\int\text{ׁׁׁ}$, e. g. *Mark* VIII. 31; XIII. 7. 10; *Luke* IX. 12; XVII. 25”.

A. 178. 13. 2.—After “forth”, add: “The fut. with $\int\text{ׁׁׁ}$ preceding, corresponds with the Latin *gerund* in *do*, e. g. *Assem.* II. 408, 3. 4. He permitted to bring it (the ark) forth, is expressed by $\int\text{ׁׁׁ} \int\text{ׁׁׁ}$; III. P. 1. 120. 6. he was weary of lying, by $\int\text{ׁׁׁ} \int\text{ׁׁׁ}$; with ׁׁׁ or ׁׁׁ inserted between, e. g. III. P. 1. 484, 22. $\int\text{ׁׁׁ} \int\text{ׁׁׁ}$ by fleeing. The fut. also is found in cases, where, in Latin, the superlative is necessary after verbs of motion, e. g. *Assem.* I. 32, 6. $\int\text{ׁׁׁ}$ in going towards; without $\int\text{ׁׁׁ}$, e. g. *Assem.* I. 380, 24. v. E., $\int\text{ׁׁׁ}$ I will go to die; *Barh.* 373, 8; $\int\text{ׁׁׁ} \int\text{ׁׁׁ}$ for that reason he comes to help; sometimes with the copula ׁׁׁ , e. g. *Acts* XV. 36 (*Agrell.* pp. 39. 40)”.

A. 178. 24. 10.—After “go”, add: “This union of the fut. with the *paragogic imperative* of the Hebrew, sometimes corresponds with the *imp.* $\int\text{ׁׁׁ}$, *parag.* $\int\text{ׁׁׁ}$; so in *Ephr.* I. 320,

E. 5. $\int\text{ׁׁׁ} \int\text{ׁׁׁ}$ let him be king over us; 321,

C. 6. 7. $\int\text{ׁׁׁ} \int\text{ׁׁׁ}$ well, be our master; II. 316, A. 2.

$\int\text{ׁׁׁ} \int\text{ׁׁׁ}$ well, I will show thee the spring”.

A. 179. 2. 6.—After “infinitive”, add: *Ephr.* III. 566, B. 6. 7; ”.

A. 179. 16. 6.—After “5. a.”, add: “Also the fut. of $\int\text{ׁׁׁ}$ with the part. following, expresses the *imperative*, e. g. *Assem.* III.

- P. 1. 347. 2. $\text{فَصَبْرًا} \text{ } \text{لَهُمْ} \text{ } \text{لِيَسْرِعُوا} \text{ } \text{لَهُمْ}$ *let them hasten*; 53. 17. لِيَسْرِعُوا *he may relate*".
- A. 180. 1. 4.—After "9", add: "*Ephr.* II. 203. C. 6; 231. F. 2. 3; I. 389. A. 5; *Barh.* 409, 14. 15; 517, 5. v. E;".
- A. 180. 5. 5.—After "6", add: "also before the *infin.*, e. g. *Acta Mart.* III. 293, 9 f. $\text{لِيَسْرِعُوا} \text{ } \text{لَهُمْ} \text{ } \text{لِيَسْرِعُوا}$ *he, by no means, spake*; *Ephr.* I. 40. C. 8; III. 369, D. 1; *Acta Mart.* II. 347; 348, 1;".
- A. 180. 7. 3.—After "7", add: "; even in the comparative degree, e. g. *Acta Mart.* II. 347, 23. 24. $\text{لِيَسْرِعُوا} \text{ } \text{لَهُمْ} \text{ } \text{لِيَسْرِعُوا}$ — $\text{لِيَسْرِعُوا} \text{ } \text{لَهُمْ}$ *his wickedness becomes continually more aggravated.*"
- A. 180. 14. 11.—After "seen", add: "; even, so much (*adeo*), e. g. *Acta Mart.* II. 337, 5. 6. $\text{لِيَسْرِعُوا} \text{ } \text{لَهُمْ} \text{ } \text{لِيَسْرِعُوا}$ *so much, if I die*; even with words standing between at the end of a proposition; *yes, indeed*, e. g. *Acta Mart.* 360, 8. 9. v. E. $\text{لِيَسْرِعُوا} \text{ } \text{لَهُمْ} \text{ } \text{لِيَسْرِعُوا}$ *he may yet indeed divide these three years*. But often this emphasis scarcely perceptible, e. g. *Barh.* 226. $\text{لِيَسْرِعُوا} \text{ } \text{لَهُمْ}$ *I have purchased it (legally?)*".
- A. 180. 16. 3.—After "45" add: "*Ephr.* I. 9. F. 7. 10. A. 3;".
- A. 180. 18. 14.—After "die," add: "sometimes the expression $\text{لِيَسْرِعُوا} \text{ } \text{لَهُمْ}$ *by no means, on no account*, stands before the *infinitive*, e. g. *Ephr.* I. 40. C. 2".
- A. 180. 22. 6.—After "is", omit 'which is', and add: "; also I *Sam.* XXII. 16 (*cf. Ephr.* I. 377, E) which are".
- A. 181. 9. 8.—After "weep", add: "*Barh.* 19. 20; *Ephr.* II. 204. C. 4;".
- A. 181. 12. 2.—After "21", add: "*Acts* I. 1; II. 4. v. 42;".
- A. 181. 14. 3.—After "16," add: "*Ephr.* I. 85. B. 4. 5;".

- A. 181. 25. 6.—After “teach”, add: “*Ephr.* I. 592, B. 2;”.
- A. 181. 27. 4.—After “enter”, add: “Sometimes, for the sake of perspicuity, **אָסַב** is inserted between, e. g. *Assen.*
- II. 438, 19. **בְּלִפְתָּי אָסַב** by spitting;”.
- A. 181. 29. 4.—After “me”, add: “; or it indicates comparison in connection with **אָבַד**, e. g. *Ephr.* III. 568, F. 8. **אָבַד אֲבֵי בְּלִפְתָּי** even as they are accustomed to worship them (the trees). United with the *suff.*, it makes the *verb*, e. g. *Ephr.* I. 194, D. 2. 3. **חָבַד לְחַמְלָה־לְהֵא** he sought to kill him; substantively, e. g. I. 312, B. 1. **חַמְלָה־בְּדַעַתְךָ מִן־הַיַּם** on thy way from Seir. Besides, it marks the Latin *gerund* with *ad*, e. g. *Barh.* 466. **לְחַמְלָה** for hearing; 272, 2. v. E., and the *supine* in *u*, e. g. *Assem.* III. P. 1. 115, 6. **חַמְלָה־לְחַמְלָה־וֹ** unpleasant to hear”.
- A. 182. 22. 6.—After “him”, add: “*Ephr.* I. 392, C. 2;”.
- A. 182. 24. 5.—After “Byssus”, add: “*Ephr.* III. 578. C. 2; *Barh.* 88. 13;”.
- A. 183. 4. 10.—After “214, 1. ”, add: “*Ephr.* I. 283, B. 5. 6; II. 232, B. 7; I. 314, C. 8; 217, A. 8. 9;”.
- A. 183. 7. 7.—After “oath”, add: *Ephr.* III. 565. E. 8. F. 1; *Assem.* I. 261, 2; *Barh.* 73. 1;”.
- A. 183. 15. 1.—After “Lord”, add: “This *pronoun* is doubled when two or more *participles* are united, e. g. *Acts*
- II. 23. **אֵינָם רֹאִים אֵינָם שׁוֹמְרִים** ye see and ye hear; yet the second pronominal mark may be wanting, e. g. *Acts* I. 11. **לָמָּה עֹמְדִים וְרֹבְעִים אֵינָם** why stand ye and gaze towards heaven?”.
- A. 183. 23. 3.—After “(§ 65)”, add: “*Barh.* 120, 5. **אֵינָהּ** he hates (§ 65); *Ephr.* I. 39, E. 7. **אֵינָהּ מִן־הַצֹּאֵן** and Abel tended the flocks, but Cain

cultivated the land; Acts XX. 11; *Barh.* 275, 5; very seldom does ج stand before the *participle*, e. g. *Barh.* 280, 15.

16. $\text{ج} \text{كفروا} \text{ج}$ *they fought*; or ج with ج following,

e. g. *Barh.* 126, 8. $\text{ج} \text{كلم} \text{ج}$ *he loved*; or with ج preceding, e. g. *Barh.* 562, 14. $\text{ج} \text{كلم} \text{ج}$ *they direct*; ”.

A. 183. 25. 10.—After “2”, add: “Acts II. 7. 12. 30;”.

A. 184. 5. 1.—After “Rem.”, add: “Less often for the for-

mation of the *imperfect*, ج , united with ج or ج and ج (to remain), contributes, in connection with ج or ج following before the *participle*, e. g. *Barh.* 597, $\text{ج} \text{كلم} \text{ج}$ *he told a falsehood*; 468, 5. $\text{ج} \text{كلم} \text{ج}$ *he took up a bed*; 581, $\text{ج} \text{كلم} \text{ج}$ *he limped (continued hobbling)*”.

A. 185. 25. 9.—After “19”, add: “Rem. The *part.*, in con-

nection with ج (which then precedes the *part.*), forms a periphrastic *imperative*, nearly resembling the *subjunctive*, e. g. *Assem.* I. 455, $\text{ج} \text{كلم} \text{ج}$ *know (scias)*; III. P. 1. 600, 18. v. E. $\text{ج} \text{كلم} \text{ج}$ *know ye*; 358, 10. $\text{ج} \text{كلم} \text{ج}$ *do ye*; even without ج , but with the *personal pronoun* added, e. g. *Assem.* I. 40, 8. $\text{ج} \text{كلم} \text{ج}$ *be dumb*; 351, 22. v.

E. $\text{ج} \text{كلم} \text{ج}$ *give*; 378, 10. $\text{ج} \text{كلم} \text{ج}$ — $\text{ج} \text{كلم} \text{ج}$ *remain — and be* (*Agrell. Suppl.* p. 25). B. The *optative*, e. g. *Assem.*

III. P. 1. 572, 6. 7; 568, 10. $\text{ج} \text{كلم} \text{ج}$ *may he be fortified and strengthened by God*; 597, 10. $\text{ج} \text{كلم} \text{ج}$

$\text{ج} \text{كلم} \text{ج}$ *may his memory be destroyed* (*Agrell. Suppl.* p. 32)”.

A. 186. 8. 12.—After “47”, add: “III. 2. $\text{ج} \text{كلم} \text{ج}$

مَنْ مَعَهُمْ لَمَّا أَتَاهُ بِمَنْبَرٍ *they who were accustomed to bring and lay him down; ”.*

A. 186. 13. 6.—After “Παῦλον”, add: “It should, however, be remarked, that مَنْبَرٌ, in the above named connection, is, for the most part, pleonastic, and that besides, the *finite verb*, at the same time, contains the same idea within itself (cf. the Latin *jubere, capisse*, and the Greek *ἀρχεσθαι*)”.

A. 186. 23. 1.—After “Rem.”, add: “Before such a *participle*, مَنْبَرٌ or مَنْبَرٌ is only seldom wanting; indeed, *adjectives*, with a participial meaning, are united with مَنْبَرٌ or مَنْبَرٌ, e. g. مَنْبَرٌ, Acts XX. 12. مَنْبَرٌ ζῶντα; IX. 41. مَنْبَرٌ ζῶσαν; Apoc. XIX. 20. مَنْبَرٌ ζῶντες”.

A. 186. 30. 6.—After “13”, add: “The *part.* when not used as a *noun*, takes no *suffix*, but always permits the mark of the case to follow with the objective *suffix*, e. g. Matt. X. 40; V. 44; Luke X. 26; XXII. 43; John VI. 6; VIII. 6, 7; Barh. 520, 9. 125, 13”.

A. 187. 12. 8.—After “bed”, add: “Ephr. 1. 82. A. 7. 8. مَنْبَرٌ I have slept; B. 2. مَنْبَرٌ I lay; II. 339, A. 5; III. 566, A. 3”.

A. 187. 14. 4.—After “*ndus*”, add: “and *adjectives* in *bilis*,”.

A. 187. 14. 11.—After “*timendus*”, add: “Assem. III. P. 2. 118, مَنْبَرٌ *adorandus*; III. P. 1. 536, 20; Barh. 609, 10. مَنْبَرٌ *laudabilis*; Assem. II. 40. مَنْبَرٌ *docibilis*;”.

A. 187. 26. 1.—Before “*b*”, add: “a *verb* united with a *part.* may either follow in the *infn.* with مَنْبَرٌ, e. g. John III. 30. مَنْبَرٌ لَمَّا أَتَاهُ لَمَّا أَتَاهُ he must increase but I must decrease; Barh. 6, 5. v. E; 205, 8; or in the *fut.* with مَنْبَرٌ preceding, e. g. Barh. 476, 9. مَنْبَرٌ لَمَّا أَتَاهُ he must be

- called; *Luke* XII. 12; XXII. 37; and *impersonally*, e. g. *Assem.* I. 70, 17. **اَوْبَ لَحَقْبِي** *one must know*;"
- A.** 188. 2. 10.—After "4", add: "; with the *verb* following, e. g. *Assem.* III. P. II. 220. **اَوْبَ لَلْاَمَانَةِ** *one must say*; *Barh.* 410, 12. **لَا فِئ** *it is fit*".
- A.** 188. 12. 2.—After "*participle*", add: "united with the *personal pronoun*".
- A.** 190. 4. 1.—Before "LV.", add: "**فَلْ اَسْمَ**".
- Δ.** 190. 5. 2.—After "following", add: "e. g. *Num.* XIV. 2. **اَوْبَ اَمَانَةِ** *O that we had died*".
- Δ.** 190. 13. 1.—After "when", add: "in connection with a *noun*".
- A.** 190. 16. 5.—After "3", ..add: "*Ephr.* II. 1. A. 5. 6; 12. C. 3. 4. Also, instead of "it", in same line, add: "the expression **فَلْ خَصْر**".
- A.** 190. 17. 10.—After "brother", add: "Also **اَسْمَ** (from **اَسْمَ**) is found in *Ephr.* III. 593. B. 6 f.".
- A.** 191. 2. 5.—After "you", add: "*Barh.* 447, 4; *Ephr.* 1. 40. D. 7;"
- A.** 191. 3. 4.—After "him", add: "*Apoc.* XVIII. 7;"
- A.** 191. 7. 4.—After "generation", add: "*Barh.* 115, 5; *Ephr.* I. 124. C. 3;"
- A.** 191. 9. 13.—After "us", add: "*Assem.* I. 431;"
- A.** 191. 25. 13.—After "him", add: "26. 9; 167, 13; 251; *Assem.* 1. 28. 8. v. E;"
- A.** 192. 25. 5.—After "9", add: "; *Ephr.* II. 20. C. I; 118, F. 5; 125, E. 4; *Ephr.* I. 9. E. 5".
- A.** 193. 16. 13.—After "37," add: "*Assem.* 1. 38 (not II); 174, 4. v. E. Hence **اَسْمَ** is often put for **اَسْمَ**, cf. *Tychseln Elem. Syr.* 48, 4. v. E. **اَسْمَ اَسْمَ** *thou who hast given*; 49, 3. **اَسْمَ اَسْمَ** — **اَسْمَ** *thou who hast united*;"

- A. 193. 22. 9.—After "him", add: "Here also belong instances in which writers designate themselves by changing the phraseology back again from the 1 *plur.* to the 1 *sing.*, e. g. *Barh.* 513. 4. v. E. "
- Δ. 194. 3. 12.—After "11", add: "*Ephr.* II. 316. A. 1. "
- A. 194. 5. 10.—After "20" add: "*Acts* V. 40; *Ephr.* I. 281, B. 1; 293, A. 4; II. 207, B. 3; 232, C. 7; 484, C. 4. 5. "
- A. 194. 14. 9.—After "8", add: "*Assem.* II. 400, 2; *Barh.* 74, 2. 3; 265, 5; "
- A. 194. 15. 2.—After "2", add: "or *part. pass.*, e. g. *Acta Mart.* II. 364, 1. ܘܠܗܘܢ ܘܥܠܘܢ ܘܥܠܘܢ who was clai with a white stola; "
- A. 194. 17. 6.—After "29", add: "(also with ܘܥܠܘܢ *Acts* V. 3); "
- A. 194. 20. 12.—After "10", add: "ܘܥܠܘܢ to be estrang-ed, e. g. *Ephr.* I. 1. C. 5. "
- A. 194. 25. 13.—After "33," add: "Rem. The *prepositions* ܘܥܠܘܢ and ܘܥܠܘܢ are found in connection with the last two cases (γ and δ), and especially in connection with *persons.*"
- A. 195. 3. 6.—After "A.", add: "*Barh.* 288, 12; *Assem.* I. 303, 12; *Acts* II. 30; 4. 1. ܘܥܠܘܢ to speak; also the *Pass.* e. g. *Ephr.* II. 229, B. 3. ܘܥܠܘܢ to think to reflect; "
- A. 195. 7. 5.—After "14", add: "; *II Sam.* IV. 5; *Ephr.* I. 81. B. 1. 2; *Barh.* 555, 13. "
- A. 195. 11. 11.—After "6", add: "*Ephr.* I. 131. E. 5; III. 519. F. 4; 570, B. 1. 2; *Assem.* I. 239, 3-5; *Barh.* 327, 10 (cf. § 54, B. 1). "
- A. 195. 12. 7.—After "accusative", add: "of the person and thing. "
- A. 195. 19. 3.—After "10", add: "*Pa.* and *Aph.* from ܘܥܠܘܢ, e.g. *Ephr.* III. 570. C. 3. ܘܥܠܘܢ he wished to clothe him with glory; I. 20. A. 5; ܘܥܠܘܢ I. 127, E. 6; ܘܥܠܘܢ III. 569, A. 2. 3; "

- A. 195. 25. 7.—After “32”, add: “*Ephr.* I. 389, D. 3; II. 316. F. 2; 20. D. 4. Here belong also ܘܘܘܘܘ, e. g. *Assem.* I. 75. 7. 8; ܘܘܘܘܘ, e. g. II. 372, 5. 6. v. E.”.
- A. 195. 26. 9.—After “signification”, add: “in respect to persons and things.”.
- A. 196. 12. 13.—After “E”, add: “; *Ephr.* II. 20. D. 2.”.
- A. 196. 16. 7.—After “III. 1.”, add: “; *Ephr.* II. 20. D. 3.”.
- A. 196. 26. 11.—After “43”, add: “*Acts* III. 4. 5;”.
- A. 197. 1. 1.—After “16”, add: “ܘܘܘܘܘ to blush on account of something; *Ephr.* III. 571, B. 5. 6;”.
- A. 197. 4. 1.—After “13”, add: “ܘܘܘܘܘ to punish; *Ephr.* I. 40. C. 6;”.
- A. 197. 14. 2.—After “one”, add: “*Ephr.* I. 312. A;”.
- A. 197. 24. 4.—After “23”, add: “; *Ephr.* I. 228, A. 2.”.
- A. 198. 1. 12.—After “19”, add: “; *Ephr.* I. 85, 2. 3;”.
- A. 198. 7. 9.—After “him”, add: “; *Ephr.* I. 117, E. 3; II. 339, B. 7; II. 209, A. 1; I. 84. D. 3.”.
- A. 198. 9. 11.—After “e. g.”, add: “; *Ephr.* I. 330, B. 8; I. 40, B. 2;”.
- A. 198. 15. 4.—After “sons”, add: “; and ܘܘܘܘܘ, *Barh.* 562. 10. ܘܘܘܘܘ ܘܘܘܘܘ he will not have. Also ܘܘܘܘܘ may signify he has written—is an author, e. g. *Barh.* 19. ܘܘܘܘܘ ܘܘܘܘܘ he has written a book; or, it is permitted to him, e. g. *Assem.* III. 1. 151, 5. ܘܘܘܘܘ ܘܘܘܘܘ it is permitted to us to learn; with ܘܘܘܘܘ = to belong to one, e. g. *Barh.* 442 12. ܘܘܘܘܘ ܘܘܘܘܘ ܘܘܘܘܘ all which belongs to him (*Agrell.*)”.
- A. 198. 19. 8.—After “9”, add: “*Ephr.* II. 209, A. 1;”.
- A. 199. 1. 5.—After “evil”, add; *Ephr.* I. 83. D. 7; 24. A. 8;”.
- A. 199. 4. 11.—After “18” add: “*Passives*, e. g. *Ephr.* II. 201, F. 3; I. 125, D. 1;”.

- A. 199 22. 7.—After “him”, add: “*Ephr.* I. 318, C. 5;”.
- A. 200. 1. 13.—After “13”, add: “*Ephr.* I. 6. D. 6 F. 3;”.
- A. 200. 5. 6.—After “thee”, add: “*Ephr.* I. 117, B. 4;”.
- A. 200. 6. 2.—After “signification”, add: “*Ephr.* I. 123, F. 4;”.
- A. 200. 12. 3.—After “6”, add: “also, finally; *f*) verbs of motion after or against, e. g. $\text{لَئِىْ} \text{,} \text{صَلَّ} \text{,} \text{نَسَب} \text{,} \text{نَصَب}$ etc. So also $\text{صَمَدٌ} \text{لِّ} \text{لَا}$ to stand up against any one, e. g. *Acts* IV. 1; $\text{لِ} \text{أَنْصَلُ} \text{لَا}$ to lift up against, e. g. *Acts* IV. 3; $\text{صَمَدٌ} \text{لِّ} \text{لَا}$ to make an assault against, e. g. *Barh.* 305, 4. v. E; 411, 2; 417, (cf. *S. Agrell.* p. 63.)”.
- A. 200. 28. 1.—Before “; I *Tim.*”, add: “and $\text{لَا} \text{كُلُّ}$, e. g. ”.
- A. 200. 28. 8.—After “22”, add: “; *Ephr.* I. 303, F. 1; 418, B. 2.”.
- A. 201. 19. 9.—After “following”, add: “and so that, after the first (هَـ), the *fut.*, with ؟ preceding, follows, e. g. *Ephr.* I. 118, F. 3. 4. $\text{لِ} \text{نَسَب} \text{؛} \text{هَـ}$ he permitted — to proceed; or with the copula preceding the finite verb, e. g. *Ephr.* II. 212, A. 7. 8. $\text{أَلَا} \text{هَـ} \text{لَا} \text{هَـ}$ — هَـ he permitted him — to dress; even without the copula preceding, e. g. ”.
- A. 201. 21. 11.—After “itself”, add: “*Assem.* I. 84, 11. 12. $\text{لِ} \text{أَنْصَلُ} \text{هَـ}$ he permitted them to throw; with لِ before the *infin.* e. g. *Assem.* III. P. 1. 598, 7. 8. $\text{لِ} \text{صَلَّ} \text{هَـ}$ they permit to make. If the finite verb follow in the 3d. plur., it may be considered by some as impersonal, e. g. *Assem.* I. 372, 9. $\text{أَلَا} \text{نَصَب} \text{لِ} \text{هَـ}$ I commanded that he should bow down. The same holds good in respect to هَـ , e. g. ”.
- A. 201. 22. 5.—After “14”, add: “; 213. 12. $\text{أَلَا} \text{نَصَب} \text{هَـ}$ he permitted to put him to death; 173, 4. $\text{أَلَا} \text{نَصَب} \text{هَـ}$ ”.

- he permitted to seize him; *Matt.* II. 16. فَرَّزَ صَهَّ he permitted to kill; consequently it should be remarked that the idea of *commanding* even is often included. Often also a *noun*, instead of a *finite verb*, is found with صَهَّ , e. g. *Barh.* 165, 10. $\text{صَهَّ لَدَّهْ فَا صَهَّ}$ he permitted him to dress (ordered him a dress); and sometimes اَفَّ also takes the same signification, e. g. *Ephr.* II. 212. A. 7. 8. $\text{اَفَّ صَلْدَا اَفَّ}$ the king permitted to carry him in. "
- A. 202. 2. 7.—After "11." add: "*Ephr.* II. 220, B. 4; 221. A. 6. اَفَّ is also found before the *finite verb*, e. g. *Ephr.* III. 567. B. 8, C. 1. $\text{اَفَّ صَهَّ لَدَّهْ فَا صَهَّ}$ of those who had lost their clothes were they sought".
- A. 202. 10. 3.—After "28", add: "*Acts* III. 13; *Ephr.* III. 571. B. 1; I. 2. B. 1."
- A. 202. 14. 5.—After "prayers", add: "*Neh.* I. 8. Here also belong".
- A. 202. 15. 8.—After "15", add: " اَفَّ اَفَّ to promise, e. g. II. *Pet.* II. 19;".
- A. 202. 18. 5.—After "3, 5", add: " اَفَّ اَفَّ to drink; e. g. *Barh.* 322, 14; 333, 6. v. E;".
- A. 202. 26. 7.—After "etc.", add: "; اَفَّ اَفَّ to bestir one's self, e. g. *Barh.* 213; اَفَّ اَفَّ to unite one's self, 269, 5. v. E; اَفَّ اَفَّ to mutually accuse themselves, e. g. *Assem.* III. P. II. 457, 7."
- A. 203. 4. 2.—After "etc.", add: "The same is true in respect to اَفَّ (to be removed), e. g. *Barh.* 312, 8; اَفَّ (to be killed); 521, 13; اَفَّ (to be brought forth), *Assem.* II. 183, 16. v. E; اَفَّ (to be forsaken), *Barh.* 271, 13."

- A. 204. 3. 3.—After “9”, add: “by ἔρχομαι , e. g. *Acts* V. 9.
 $\text{ἔρχομαι ἔρχομαι} \text{ἔρχομαι} \text{ἔρχομαι} \text{ἔρχομαι} \text{ἔρχομαι} \text{ἔρχομαι} \text{ἔρχομαι} \text{ἔρχομαι} \text{ἔρχομαι}$ τί ὅτι συνεφωνήθη ἑμῖν
πειράσαι;”.
- A. 204. 19. 6.—At end of Rem. add: “; or when synonymous
verbs are united together, e. g. *Assem.* I. 32, 1. ἦλθον ἦλθον he
came (went) and arrived; *Barh.* 570, 11. 476; 371, 12.”.
- A. 205. 4. 7.—After “etc.”, add: “; more frequently, like the
noun, it is considered as *absolute* without a *suffix* preceding,
 c. g. *Matt.* XXII. 25. ὄντι ἄντι *they were*; *Barh.* 287, 1.
 ὄντι ἄντι *they were*; seldom does ἴσθι precede, e. g. *Barh.*
 94, 7. ἴσθι ἄντι *he was*; sometimes ἴσθι is wanting for
 marking past time, e. g. *Assem.* I. 34, 8. v. E. ἴσθι ἄντι *as I*
was; *Matt.* II. 9. $\text{ἴσθι ἄντι} \text{ἴσθι ἄντι} \text{ἴσθι ἄντι}$ *over the*
place where the child was. Also the expression ἴσθι ἄντι
 is used in the *absolute* without taking the *gender and number*
 of the following *noun*, e. g. $\text{ἴσθι ἄντι} \text{ἴσθι ἄντι}$ *it was a*
combat; *Barh.* 288, 4. $\text{ἴσθι ἄντι} \text{ἴσθι ἄντι} \text{ἴσθι ἄντι}$ *there were*
 20 *Emirs*; 415, 3; 221, 10; *Mark* XV. 25; II *John* verse 12;
 but the regular union is the most common, e. g. *John* IX.
 16; I. 39; XIX. 14; *Luke* XXIII. 44. (*Agrell.* p. 5).”
- A. 205. 5. 1.—After “Rem.”, add: “ ἄντι and ἴσθι with ἔ before
 the *infin.* following, mark the Latin *gerund*, e. g. *Matt.*
 XXVI. 35; *Acts* XXVII. 2; ἄντι has also the *fut.* following,
 e. g. *Acts* XXVII. 26.”.
- A. 205. 11. 3. —After “27”, add: “So also ἴσθι is *pleonastic*
 after ἔ in a mere negation or negative question (*nonne?*),

- e. g. *Ephr.* I. 21, D. 8. **אֲנִי אֶלְצֵיבִי אֶתְּכֵן סִמְכֵן לֵן**
סִמְכֵן אֶתְּכֵן אֶתְּכֵן *the trees and plants were not created at the same*
time with the earth; 24, D. 1; 26, B. 3. F. 2f.”.
- A. 205. 16. 1.—After “17”, add: “The apocopate fut. **סִמְכֵן**
 sometimes takes the signification of the *subjunctive*, and the
aorist **רִיחֵן** = *καὶ ἐγένετο* is translated by **סִמְכֵן**, or, instead
 of **סִמְכֵן** we sometimes find **ס**, e. g. *Luke* I. 59, **סִמְכֵן—סִמְכֵן**
there they came; also by omitting **סִמְכֵן** or **ס**, e. g. *Mark* I. 9.
לֵן סִמְכֵן *there he came*; *Luke* I. 22; V. 17. Often how
 ever, **סִמְכֵן** remains untranslated, e. g. *Matt.* IX. 10; *Mark*
 IV. 4; *Luke* I. 23; II. 46.”.
- A. 205. 26. 1.—After “Rem.”, add: “Besides **אֶתְּכֵן**, the *verbs*
דִּנֵן, **פִּנֵן**, **פִּנֵן**, **סִמְכֵן**, **סִמְכֵן**, **פִּנֵן** also belong here.”
- A. 206. 4. 11.—After “97, 1”, add: “; *Ephr.* I. 85, C.
 5. 6.”.
- A. 207. 17. 7.—After “44”, add: “; *Ephr.* I. 267, C. 3; III.
 589, D. 1. **סִמְכֵן נִסְמֵן**, *lovely breezes*; *Acts* VI. 11. **בְּרִיָּהֵן**
פִּנֵן *blasphemous words*; or without **סִמְכֵן** with the *construct state*
 preceding, e. g. *Ephr.* II. 208. C. 4. 5. **פִּנֵן מִנֵּן מִנֵּן**
on account of the holy vessels; F. 3.”.
- A. 208. 1. 3.—After “box”, add: “*Ephr.* I. 283, A. 7; 295,
 F. 5;”.
- A. 208. 3. 1.—After “pillar”, add: “; *Ephr.* I. 122; A. 3;
 without **סִמְכֵן**, e. g. *Ephr.* II. 208, F. 3. **פִּנֵן סִמְכֵן**
iron and brazen chain; II. 227, C. 4. 5;”.
- A. 208. 13. 5.—After “household”, add: “*Assem.* I. 386;”.
- A. 208. 14. 1.—Before “some”, add: “; e. g. *Assem.* I. 397;
 405, 17; *Barh.* 278, 5. 6.”.
- A. 208. 17. 7.—After “13”, add: “The relation of *number* and
time is marked by the *noun* used as an *adjective*, e. g. *Barh.*

- 134, 1. $\sigma\upsilon\lambda\lambda\acute{\alpha}\sigma\tau\alpha\iota$ 1½ months; *Acta Mart.* II. 348, 12.
- $\lambda\acute{\alpha}\nu\theta\acute{\alpha}\nu\sigma\alpha\iota$ a full year (lit. of days)."
- A. 208. 26. 9.—After "167, 1", add: "*Ephr.* I. 319, F. 5; 320, D. 5;".
- A. 208. 28. 2.—After "91, 2", add: "*Ephr.* I. 420, E. 8;".
- A. 209. 1. 2.—After "freeman", add: "*Ephr.* I. 84, B. 3;".
- A. 209. 2. 6.—After "heretic", add: "On the contrary, *Ephr.* II. 227, F. 3;".
- A. 209. 3. 6.—After "20", add: "; *Assem.* III. P. I. 449, 14; 408, 12. 13."
- A. 209. 7. 7.—After "14", add: "*Ephr.* I. 1. D. 1;".
- A. 209. 11. 13.—After "32", add: "; *Barh.* 448, 9. $\sigma\upsilon\lambda\lambda\acute{\alpha}\sigma\tau\alpha\iota$; on the same day; 180, 8. $\lambda\acute{\alpha}\nu\theta\acute{\alpha}\nu\sigma\alpha\iota$ again, anew; 289, 10. It ($\sigma\upsilon\lambda\lambda\acute{\alpha}\sigma\tau\alpha\iota$) also corresponds with the Latin *natus*, in designating age, e. g. *Phil.* III. 5; *Luke* II. 42."
- A. 209. 14. 11.—After "free", add: "; $\lambda\acute{\alpha}\nu\theta\acute{\alpha}\nu\sigma\alpha\iota$ a wife; $\lambda\acute{\alpha}\nu\theta\acute{\alpha}\nu\sigma\alpha\iota$ holy virgin (nonne) = nata, in giving the age;".
- A. 209. 26. 2.—Before "Luke", add "and $\lambda\acute{\alpha}\nu\theta\acute{\alpha}\nu\sigma\alpha\iota$ ";".
- A. 209. 27. 2.—After "C", add: "*Matt.* X. 25; XIII. 17, 52; *Barh.* 180, 3; 441, 3;".
- A. 210. 3. 7.—After "XIX. 2", add: "; *Barh.* 516, 7;".
- A. 210. 7. 4.—After "16", add: "*Ephr.* I. 308, D. 3; II. 20. F. 2;".
- A. 210. 8. 4.—Before "sometimes", add: "(more frequently by $\lambda\acute{\alpha}\nu\theta\acute{\alpha}\nu\sigma\alpha\iota$)."
- A. 210. 18. 5.—After "Persia", add: "; *Acta Mart.* II. 348, 11. 12. v. E. With ; preceding, it ($\lambda\acute{\alpha}\nu\theta\acute{\alpha}\nu\sigma\alpha\iota$) forms; *patronymics*, e. g. *Assem.* III. P. I. 426, 19. $\lambda\acute{\alpha}\nu\theta\acute{\alpha}\nu\sigma\alpha\iota$ a Sasanide; *Barh.* 580, 1. $\lambda\acute{\alpha}\nu\theta\acute{\alpha}\nu\sigma\alpha\iota$ *Albasides.*"

A. 210. 23. 3.—After “hydraulics”, “add: “Here are also found compounds with نَدْرٌ and نَدْرٌ in the plur., e. g. *Assem.* III. P. II. 693, 14. v. E. $\text{نَدْرَتِنِ نَدْرَتِنِ}$ *the congregation of a church*; *Barh.* 235, 4. نَدْرَتِ صَلَاتِ *his family*; 106, 4. نَدْرَتِ مَلَأَ *soldiers*; نَدْرَتِ with the mark of the case preceding = *the remainder.*”

A. 211. 24. 9.—After “etc.”, add: “Rem. Abstracts formed from concretes take the ending لِعَ , e. g. لِعَ (from لِعَ) *humanity*; لِعَ مَدِينَةٍ *embassy* (from مَدِينَةٍ); $\text{لِعَ رُومَانِيَّةِ}$ *the Roman power or a person who is a Roman (Römerthum, lit. Romandom) etc.* In addition to these, there is sometimes added, a concrete explanatory term, e. g. *Assem.* II. 177. $\text{لِعَ رُومَانِيَّةِ رُومَانِيَّةِ}$ *Romandom*, i. e. *a Roman*. More frequently abstracts are used in titles, e. g. *Assem.* III. P. I. 372, 15. لِعَ مَلِكِيَّةِ *thy royal majesty*; 598, 2. لِعَ مَلِكِيَّةِ *your highness*; 303, 17. v. E. etc. A change or exchange of gender does not occur, when the container (vessel) stands for the contained or the place for those who live in it, e. g. *Assem.* I. 160, 8. لِعَ مَدِينَةٍ — لِعَ مَدِينَةٍ *the inhabitants of the land—went in*; *Barh.* 510, 7. 82, 8. Sometimes the sing. and plur. are found near each other, e. g. *Barh.* 588, 7. $\text{لِعَ مَدِينَةٍ مَدِينَةٍ لِعَ مَدِينَةٍ مَدِينَةٍ}$ *all the inhabitants of Arbela went up into the fortress*, (cf. *Agrell*. p. 165).”

A. 212. 2. 2.—After “new”, add: “Rem. The neuter is also, sometimes designated by the masculine, e. g. II Cor. V. 10. كَالْبُ *ἀγαθόν*; *Gal.* IV. 18. كَالْبُ *καλοί*; *Matt.* XXVII. 23. كَالْبُ *κακόν*; hence it is difficult always to decide which gender is really used, still it can be definitely determined, in

most cases whether the *feminine* is employed for the neuter, although there is no fixed law perceptible in respect to it, as it (the neuter) seems to arise from impersonal expressions,

e. g. *Acts* VI. 2; on the contrary, see *Mark* VII. 27. **وَصَدَّقَ** **وَصَدَّقَ**, etc.”.

A. 212. 9. 11.—After “12”, add: “Here belong also *marks of time* as divisions of time, e. g. *Mark* I. 32. **صَدَّقَ صَدَّقَ** **صَدَّقَ** **صَدَّقَ** by the setting of the sun; *Psa.* L. 1; *Barh.* 466, 2. So also we find in *Matt.* XIII. 48. **صَدَّقَ صَدَّقَ** **صَدَّقَ** ἐπὶ τὸν αἰγιαλόν, or **صَدَّقَ** **صَدَّقَ** an oath; *Barh.* 454.”

A. 213. 8. 1.—After “Canaanite”, add: “; *Ephr.* II. 203, C. 8. D. 1; I. 310, B. 1. 2.”.

A. 213. 10. 2.—After “noun”, add: “*Barh.* 535 6; *Acts* VII. 30; *Gal.* IV. 24; *Barh.* 602, 11;”.

A. 213. 12. 5.—After “genitive”, add: “with **و**.”.

A. 213. 13. 5.—After “barley”, add: “; *Barh.* 304, 2. **صَدَّقَ** **صَدَّقَ** **صَدَّقَ** a bushel of wheat; 522, 13; 524, 4; 299, 4. v. E. Also between the principal noun and the one in apposition, a suffix is sometimes found attached to the former, e. g. *Barh.*

225, 10. **صَدَّقَ** **صَدَّقَ** **صَدَّقَ** **صَدَّقَ** **صَدَّقَ** with their loads of drachms and denarii; or several words occur between, e. g. *Barh.* 89,

4. 5. **صَدَّقَ** **صَدَّقَ** **صَدَّقَ** **صَدَّقَ** **صَدَّقَ** 650 pounds of gold.

But whether synonyms with the copula **و**, could be properly considered as an instance of apposition, may be doubted, and more especially when we refer to the whole subject of the union of nouns of a similar meaning, e. g. *Barh.* 118, 13.

صَدَّقَ **صَدَّقَ** **صَدَّقَ** **صَدَّقَ** gifts and donations; 298, 3; 521, 15. 589; 322, 2 (*Agrell.* pp. 156, 157).”.

A. 213. 19. 6.—After “19”, add: “; *Ephr.* I. 18. A. 6; 24. E. 1;”.

A. 213. 28. 4.—After “contents”, add: “*Heb.* IX. 10; *Ephr.* I. 282. D. 1. 2; II. 464, E. 1; *Acta Mart.* II. 346, 8;”.

- A.** 214. 1. 4.—After “v. E.”, add: “*Ephr.* I. 125. D. 7. 8;”.
- A.** 214. 7. 11.—After “9”, add: “In the New Testament, and wherever the two forms appear alike together, they are used promiscuously without any perceptible distinction from each other, e. g. *Luke* II. 13. ܩܠܒܐ and XIII. 7. ܩܠܒܐ suddenly. Different Syriac writers recognize this peculiarity, e. g. *Barh.* 20, 4. ܩܠܒܐ & 19, 7. 8. ܩܠܒܐ 40 years; cf. 544, 13. with 334; 596, 7. with 577, 15.”
- A.** 214. 15. 7.—After “ ܐܢܝ ”, instead of “is”, add: “*m.*, ܐܢܝ *f.*, *pl.* ܐܢܝܢ *m.*, ܐܢܝܢܐ *f.*, corresponding with the Greek article δ , η , *pl.* oi , ai , are”.
- A.** 214. 17. 2.—After “It stands”, add: “They stand;” also line 18. W. 11. instead of “follows”, read: “follow.”.
- A.** 214. 18. 9.—After “16”, add: “*Mark* V. 33. ܩܠܒܐ ܩܠܒܐ but the wife (= η $\delta\epsilon$ $\gamma\upsilon\upsilon\eta$); *Matt.* XXV. 4. ܩܠܒܐ ܩܠܒܐ but (they) the wise (young women) (= ai $\delta\epsilon$ $\phi\rho\acute{o}\nu\iota\mu\text{o}\iota$); v. 8, 9, 11;”.
- A.** 214. 20. 2.—After “whole”, add: “(= $\epsilon\gamma\acute{\epsilon}\nu\epsilon\tau\text{o}$ $\upsilon\gamma\mu\eta\varsigma$ \acute{o} $\acute{\alpha}\nu\theta\rho\omega\pi\text{o}\varsigma$). In the first case even the *oblique cases* are preceded by these *pronouns*, restoring the marks of cases, e. g. *Luke* XVI. 21. ܐܢܝ = $\tau\text{o}\tilde{\upsilon}$; *Matt.* XII. 13. ܐܢܝ = $\tau\tilde{\omega}$; *Rev.* XVII. 1. ܐܢܝ = $\tau\tilde{\eta}\varsigma$, etc. But this peculiarity of speech is found not merely in the translation of passages in the New Testament, but often also in *Assem.* e. g. I. 30, 2. ܩܠܒܐ ܩܠܒܐ the saint; and in *Barh.* 487. ܩܠܒܐ ; ܩܠܒܐ the design, etc.”.
- A.** 215. 9. 12.—After “16”, add: “*Ephr.* I. 314, C. 2; II. 207, B. 6;”
- A.** 215. 13. 6.—After “faith”, add: “; *Acts* I. 15; VI. 12; *Ephr.* I. 314, 7; 439. B. 6. 7. D. 1.”
- A.** 215. 17. 8.—After “50”, add: “; *Ephr.* I. I. B. 4; 121, F. 7; 128, C. 3; II. 40. D. 5; 153, D. 8; III. 570, F. 8. 9.”.

- A. 215. 20. 11.—After “palace”, add: “; *Ephr.* II. 318, C. 4.”.
- A. 215. 22. 5.—After “B”, add: “(e. g. *Ephr.* I. 302, 4. 5; II. 330, A. 3. 4; B. 8. 9; III. 567, B. 3).”
- A. 215. 26. 7.—After “oath”, add: “*Ephr.* III. 756, E. 6; I. 18, A. 3; 119, A. 5;”.
- A. 216. 14. 4.—After “earth”, add: “When two such *genitives* follow each other, the *pleonastic suffix* is attached to the former and not to the latter, e. g. *Acts* IV. 8. **יְהוֹשֻׁעַ וְיִשְׂרָאֵל וְזִקְנֵי יִשְׂרָאֵל** *ye rulers of the people and elders of the house of Israel, hear!*”.
- A. 216. 21. 6.—After “Jerusalem”, add: “*Ephr.* I. 292. E. 2. 3;”.
- A. 216. 25. 4.—After “2”, add: “; *Ephr.* II. 220, F. 7.”
- A. 216. 27. 9.—After “21”, add: “; more frequently with the *preposition* preceding, e. g. *Ephr.* I. 85, C. 2. **כִּי רַב־הוּא אֲבוֹתָנוּ** *of the riches of our father is he rich.*”
- A. 216. 30. 2.—After “prophet”, add: “with the *pron.* preceding, e. g. *Ephr.* I. 25, B. 4. **וְעֵצָה וְעֵצָה** *that is the work of God*; III. 579, C. 4. 5. **וְעֵצָה וְעֵצָה** *this (a work) of nature, that of design.*”.
- A. 217. 5. 5.—After “2”, add: “for designating the author, as in *Ps.* 4 and ff., or when a *drawing* and *something fixed* are thereby expressed.”.
- A. 217. 6. 11.—After “Lord”, add: “*Acts* II. 34; *Ephr.* I. 319, B. 6. 7. etc;”.
- A. 217. 9. 7.—After “Franks”, add: “1 *Kings* X. 18. **זָהָב־עֹפִיר** *gold of Ophir*; *Ephr.* I. 119, E. 2-5. **וְעֵשׂוֹר וְעֵשׂוֹר** *the peculiarities of both (the water and fire), by which it appears that ע before ע is not to be overlooked;*”.
- A. 217. 12. 1.—After “Turks”, add: “; *Ephr.* I. 312, E. 2. **וְהָרַג 600 פְּלִשְׁתִּים** *he killed 600 Philistines;*

- I. 131, E. 7. We also find **ح** with **ب** preceding for marking the idea of place, e. g. **ثَمَارِ ٱلْوَٱبْءِ ٱلْوَٱبْءِ** *thorns of the (which are in the) desert.*"
- A. 217. 17. 7.—After "him", add: "; *Ephr.* III. 562, C. 6; I. 121, A. 1."
- A. 217. 25. 4.—After "20", add: "More frequently is the *genitive* expressed by *of, from (de)* (instead of which, we also find **فِى** and **عِنْدَ**), e. g. *Barh.* 230. **فِى ٱلْوَٱبْءِ** *the history of the hound*; 589, 5. v. E; 120, 3. 4; by *since, after, from there to*, e. g. *Assem.* I. 236, 6. v. E (*Agrell.* pp. 129, 130)."
- A. 217. 29. 8.—After "Egypt", add: "*Ephr.* I. 349. B. 5;".
- A. 218. 5. 5.—After "love", add: "; or the *genitive* may be used in the *ablative*, e. g. *Barh.* 285, 2. **فِى ٱلْوَٱبْءِ** *small in number*; 268, 15; 229, 13."
- A. 218. 6. 1.—After "Rem.", add: "As *ablative*, it is also often used to denote a definite time, e. g. *Barh.* 314, 10. **فِى ٱلْوَٱبْءِ** *on each day.*"
- A. 218. 9. 10.—After "12", add: "; *Ephr.* I. 318, D. 9. 10."
- A. 218. 22. 5.—After "together", add: ", where usually the personal object of the *accusative* follows the *dative.*"
- A. 218. 23. 9.—After "32", add: "; yet sometimes the position of the *accusative* is reversed, e. g. *Ephr.* I. 84, E. 2. **فِى ٱلْوَٱبْءِ** *that I have given my servant to my spouse*; but if the *accusative* is the object, it usually stands after the *dative*, e. g. *Acts* III. 3. **فِى ٱلْوَٱبْءِ** *that they give to him alms.*"
- A. 218. 24. 1.—After "Rem.", add: "Also the *dative* more frequently stands for the *genitive* in *nouns* indicating more nearly fixed time, *Assem.* I. 2. **فِى ٱلْوَٱبْءِ** *in the year of the reign*; *Barh.* 13, 10. , where the *genitive* with **ب** merely precedes; *Barh.* 13, 9. So in respect to the names of the months, **ح** is placed before the day of the month."

- A. 218. 26. 10.—Before “usually”, add: “; e. g. *Ephr.* I. 318. E. 4.”.
- A. 219. 7. 2.—After “; a)”, add: “, in respect to *fixed places*, a) *abode at a place* (where?), e. g. *Acts* V. 22. **لَمْ يَجِدُوهُمْ فِي السِّبْطِ** *they found them not in the prison*; V. 25; β).”.
- A. 219. 18. 11.—After “deep”, add: “*Acta Mart.* II. 360, 13. 14;”.
- A. 219. 25. 9.—After “20”, add: “In fixed measures **د** is frequently used, e. g. *Ephr.* I. 122, C. 4. D. 8. Also fixed geographical degrees are expressed by the *accusative*, e. g. *Ephr.* I. 123. B. 3. **صَبْحًا ۱۸۰°** 180°.”.
- A. 220. 2. 2.—After “6”, add: “*Acts* I. 16; *Ephr.* I. 19. C. 6; b) *infinitive* forms, e. g. *Barh.* 443, 12; *Ephr.* I. 194, D. 1; D. 4, 39, D. 7. 9. C. 8.”.
- A. 221. 8. 6.—After “21”, add: “*Ephr.* III. 591, D. 2;”.
- A. 221. 18. 4.—After “Moses”, add: “*Ephr.* III. 590. E. 5. 6; I. 131. D. 4 f.; II. 223, C. 7. 8; I. 554, D. 7. 8.”.
- A. 221. 16. 1.—After “Lord”, add: “Less often does it occur with the marking of the cases.”.
- A. 221. 19. 8.—After “other”, add: “; *Barh.* 57, 11; 38, 6; 541, 11.”.
- A. 222. 9. 5.—After “v. E. ”, add: “*Ephr.* II. 227, D. 8. **كَبِيرًا ۱۸۰°** *an army which was greater than the first*; E. 1; I. 319, C. 5. 6. E. 5 f.; II. 239, D. 1. 2; I. 40. A. 2. Less frequently the object compared occurs with **ف** before the subject;”.
- A. 222. 10. 11.—After “man”, add: “; *Barh.* 359, 2. 3.”.
- A. 222. 11. 7.—After “very”, add: “**كثيرًا** *much*.”.
- A. 222. 15. 5.—After “12”, add: “; *Barh.* 373, 9; 397, 7; so without **ف**, e. g. *Barh.* 536, 7; 129, 12; particularly in adverbial comparison, e. g. *Matt.* VI. 30. **كثيرًا ۱۸۰°** *πολλῶ μαλλον*.”.
- A. 222. 18. 5.—After “younger”, add: “also *Barh.* 325, 12. 13; *Ephr.* I. 80. D. 5; 83. B. 2;”.

- A. 222. 23. 13.—After “forgiven”, add: “; sometimes כֵּן is used with וְ following, not entirely as a mark of the *genitive*, e. g. *Assem.* II. 122, 6. $\text{וְזֶה בְּעֵינֵי הַרְבֵּי}$ *his behavior is held up as (compared with) that of the many*; even with the insertion of a *pronoun* following, e. g. *Barh.* 84, 3. $\text{כֵּן אֲבִי הַאֲבוֹתָיו}$ *more, than that of his father*; but also in the signification, *than that*, e. g. *Assem.* I. 239, 3. 4. כֵּן יִשְׁתַּבַּח *more, than that he could receive*; still this וְ is sometimes also pleonastic, viz. before the prepositions בְּ and לְ , e. g. *Barh.* 489, 3. 4. v. E; *Matt.* X. 37. $\text{כֵּן אֲנִי מִיְהוֹשֻׁעַ}$ *more than me*; *John* III. 19. $\text{כֵּן הַלְּלוֹתָם מִן הַלְּלוֹתָ הַלְּוִיִּם}$ *more than the light*; also before *particles*, e. g. *Rom.* XIII. 11. $\text{כֵּן יִשְׂמַחְךָ בְּבִטְחוֹךָ}$ *more than when we believed.*”
- A. 222. 28. 6.—After “3”, add: “Sometimes אִלֵּן instead of כֵּן , stands before the object compared, with the *adjective* or *verb* preceding, e. g. *Barh.* 582, 13. כָּד אֵל מֵתָא ; אֵל מֵחַיָּים *death is to me dearer than life*; *Matt.* XIX. 24; *II. Pet.* II. 21.”
- A. 223. 4. 7.—After “Apostles”, add: “*Assem.* I. 261, 2. 3, אֵל מֵהַאֲבוֹתָיו *the most excellent man (even with the noun following in the singular)*;”
- A. 223. 6. 8.—After “Judah”, add: “*Assem.* I. 306, 17. 18; even merely with בְּ before the *suffix*, e. g. *Barh.* 506, 4. $\text{וְזֶה הוּא הַבְּרִיָּה הַזֶּה}$ *who was the oldest among them*;”
- A. 223. 13. 13.—After “evils”, add: “; or by הַאֲבוֹתָיו , e. g. *Barh.* 513, 1. $\text{הַאֲבוֹתָיו הַגְּדוֹלָה}$ *the greatest of us*; or with הַאֲבוֹתָיו , e. g. *Assem.* I. 55, 1. $\text{הַאֲבוֹתָיו הַקְּדוֹשָׁה}$ *the holiest of all*;”
- A. 223. 19. 2.—After “king”, add: “*Ephr.* III. 586, C. 3; 569, F. 1; 570, A. 8; *II.* 339, B. 6; 316, A. 8; by adding a

synonymous *adjective*, e. g. *Barh.* 6, 4. **بِحِكْمٍ بِحِكْمٍ**

مَلِكًا *the wisest king*. Here also belong the duplication of words by synonyms of the same root, e. g. *Assem.* III. P.

I. 333, 4. 5. **بِحَسْبِ حَسْبٍ** *the greatest happiness*; or words of a different root, especially of adverbial formations,

e. g. *Barh.* 429, 5. **حَقِيلًا حَقِيلًا** *very quick*; 481, 9; 611, 9;".

A. 223. 21. 3.—After "3", add: "; by **بِهَبْ** or **بِهَبْ** following, e. g. *Barh.* 454, 3; by **بِهَبْ** *Rev.* XXI. 11. **بِهَبْ** *the most costly stone*; by **بِهَبْ** and the *noun* following, e. g. **بِهَبْ** *the highest praise* (literally, *full of praise*).".

A. 223. 26. 10.—After "mountains", add: "; by **بِهَبْ** — *by no means*, with an *adjective* following, e. g. *Barh.* 606. **بِهَبْ** *by no means small*, i. e. really *very great*. Also belong here a figurative manner of expression, e. g. **بِهَبْ** *the queen*, i. e. *the most important person of the city*, e. g. *Assem.* I. 531, 4. Sometimes we find a circumlocution, e. g. **بِهَبْ** *more than much*, i. e. *very much*, or **بِهَبْ** *much and (farther) more than much*.".

A. 224. 10. 9.—After "*Barh.*", add: "20. 4;".

A. 224. 16. 6.—After "cities", add: "; sometimes, in the larger numbers, the thousands precede the object numbered, in the *emph. st.*, e. g. *Assem.* III. P. 1. 421. **بِهَبْ** 60.000 horsemen; *Barh.* 189, 14. 15. **بِهَبْ** 20.000 souls; 405, 1; 341, 11; 134, 11.".

- A. 224. 26. 5.—After “11”, add: “; *Ephr.* II. 233. C. 7.

١٢٩٠ ^{١٢٩٠} ^{١٢٩٠} ^{١٢٩٠} 1290 *days*; D. 8. 9. With a *suffix* attached, they become more closely connected with (*drawback towards*) the preceding *noun*, e. g. *Acts* I. 24;

١٢٩٠ ^{١٢٩٠} ^{١٢٩٠} ^{١٢٩٠} *of both these*; *Ephr.* III. 570, B. 3. 4; 571,

A. 5. 6; 572, E. 5. 6 (cf. § 46. 2. *b.* Rem.)”.

- A. 225. 2. 11.—After “11”, add: “Rem. The ordinal numbers, *first*, *second*, etc., following each other, are expressed either by a numeral *adjective* connected with **و**, or without the same, e. g. *Barh.* 240, 12-14. 16. 17; or so that the series

begins with **١** and the ordinals are exchanged for the cardinals with **٢** preceding, e. g. *Barh.* 5, 3-5; or so that for

first, **١** *m.*, **٢** *f.*; and for *second*, **١** *m.*, **٢** *f.*, are

used, e. g. 481, 15; or finally, so that **١** after **٢** is used in all the following ordinals, e. g. *Barh.* 444, 14-16.”.

- A. 225. 19. 5.—After “third”, add: “*Ephr.* I. 236, D. 1. 2. 127, A. 2; E. I. F. 3;”.

225. 21. 2.—After “86, 11”, add: “; *Ephr.* II. 221. Rem. 7. v. E.”.

- A. 225. 22. 1.—After “Rem.”, add: “In designating *years*

days and hours, the nouns **١**, **٢**, **٣** stand before,

the cardinals in the *emphatic st.* with **٢** following; or with-

out **٢** in the *constr. st.*, with **و** preceding, e. g. **١**

٥; or in the *accusative* without **و**, e. g. *Barh.* 515,

11. **١** **٥** *in the fifth day*. Nor do the ordinals

always take the formative letter **٢** after the *emphat. st.*, e. g.,

Barh. 35, 13. **١** **١٥** *in the 15th year*; but always

before numbers expressed by letters, e. g. 454, 1. **١** **٦٧٠**

in the 607th year; 138, 11. 12. **١** **١١١٥** *in the 1115th*

year; sometimes without any letter to mark the year, e. g.

Barh. 311, 4. v. E. $\overset{\text{...}}{\text{...}} \overset{\text{...}}{\text{...}} \overset{\text{...}}{\text{...}}$ *this occurred in the year 1445.*"

A. 226. 3. 7.—After "30", add: "*Ephr.* II. 223. C. 2;".

A. 226. 6. 12.—After "week", add: "Here we find $\overset{\text{...}}{\text{...}}$ with the numeral added and $\overset{\text{...}}{\text{...}}$ following, e. g. *Barh.* 566, 7. 8. 12. $\overset{\text{...}}{\text{...}} \overset{\text{...}}{\text{...}} \overset{\text{...}}{\text{...}}$ on the first day of the week; 583, 8; without $\overset{\text{...}}{\text{...}}$, e. g. 518, 3. $\overset{\text{...}}{\text{...}} \overset{\text{...}}{\text{...}}$ on the third day (of the week); with $\overset{\text{...}}{\text{...}}$ omitted."

A. 226. 8. 8.—After "12, v. E.", add: "*Ephr.* I. 236. D.

2. The days of the week are more nearly fixed by the days of the month, thus the day of the week is more nearly marked by $\overset{\text{...}}{\text{...}}$, and $\overset{\text{...}}{\text{...}}$ is omitted before the number of the day of the month, e. g. *Barh.* 50, 9. $\overset{\text{...}}{\text{...}} \overset{\text{...}}{\text{...}} \overset{\text{...}}{\text{...}}$

$\overset{\text{...}}{\text{...}} \overset{\text{...}}{\text{...}} \overset{\text{...}}{\text{...}}$ on the fourth day of the week (Wednesday) the 6th of January; 566, 10. 11; or the day of the month stands before the day of the week without $\overset{\text{...}}{\text{...}}$ and is thus more precisely marked, e. g. *Assem.* I. 426, I4. 15. $\overset{\text{...}}{\text{...}}$

$\overset{\text{...}}{\text{...}} \overset{\text{...}}{\text{...}} \overset{\text{...}}{\text{...}}$ on the 3d of April on the first day of the week; or $\overset{\text{...}}{\text{...}}$ is wanting, e. g.

Barh. 562, 5. v. E. $\overset{\text{...}}{\text{...}} \overset{\text{...}}{\text{...}} \overset{\text{...}}{\text{...}}$ on the fifth day of the week on the eighth day of August; sometimes also $\overset{\text{...}}{\text{...}}$ falls away both in the day of the month

and of the week, e. g. *Barh.* 304, 10. 11. $\overset{\text{...}}{\text{...}} \overset{\text{...}}{\text{...}}$ on the morning of the fourth day of the week on the 10th of December; even without $\overset{\text{...}}{\text{...}}$

in *Assem.* II. 266, 20. $\overset{\text{...}}{\text{...}} \overset{\text{...}}{\text{...}} \overset{\text{...}}{\text{...}}$ ou

the night of the third day of the week on the 30th of July.

Also the day of the week and that of the month are transposed, e. g. *Barh.* 548, 15. 16; 547, 3 (cf. *Agrell. App.* II. p. 7 ff.).

- A. 226. 11. 7.—After “e. g.”, add: “*Ephr.* I. 9. B. 2;”.
- A. 226. 17. 12.—After “8”, add: “*Ephr.* III. 575, C. 6;”.
- A. 226. 23. 11.—After “38”, add: “*Ephr.* I. 85, D. 1;”.
- A. 226. 27. 6.—After “24”, add: “*Ephr.* I. 240, A. 3; *Assem.* I. 111, 4;”.
- A. 227. 3. 7.—After “time”, add: “; or in $\Delta \overset{x}{\mid} \overset{x}{\mid}$, e. g. $\Delta \overset{x}{\mid} \overset{x}{\mid} \overset{x}{\mid} \overset{x}{\mid}$ for the third time.”.
- A. 227. 4. 1.—Before “3. Fractions”, add: “*Rem.* The following, $\Delta \overset{x}{\mid} \overset{x}{\mid} \overset{x}{\mid}$, $\Delta \overset{x}{\mid} \overset{x}{\mid} \overset{x}{\mid} \overset{x}{\mid}$, $\Delta \overset{x}{\mid} \overset{x}{\mid} \overset{x}{\mid} \overset{x}{\mid} \overset{x}{\mid}$ first, second, etc., are a formative series of numeral adverbs; also feminines of cardinals with $\overset{p}{\mid}$ preceding, e. g. $\overset{p}{\mid} \overset{x}{\mid} \overset{x}{\mid}$, $\overset{p}{\mid} \overset{x}{\mid} \overset{x}{\mid} \overset{x}{\mid}$, $\overset{p}{\mid} \overset{x}{\mid} \overset{x}{\mid} \overset{x}{\mid} \overset{x}{\mid}$ etc.; also $\overset{p}{\mid} \overset{x}{\mid} \overset{x}{\mid}$, $\overset{p}{\mid} \overset{x}{\mid} \overset{x}{\mid}$, $\overset{p}{\mid} \overset{x}{\mid} \overset{x}{\mid} \overset{x}{\mid}$, or $\Delta \overset{x}{\mid} \overset{x}{\mid}$, $\overset{p}{\mid}$, $\overset{p}{\mid}$, or finally $\Delta \overset{x}{\mid} \overset{x}{\mid} \overset{x}{\mid}$, $\overset{p}{\mid} \overset{x}{\mid} \overset{x}{\mid}$, $\overset{p}{\mid} \overset{x}{\mid} \overset{x}{\mid} \overset{x}{\mid}$ united by the copula.”.
- A. 227. 6. 9.—After “VII. 2”, add: “*Barh.* 256; 417, 8;”.
- A. 227. 8. 8.—After “ $\overset{p}{\mid}$ ”, add: “; *Ephr.* I. 236, F. I; 245, D. 7. $\overset{p}{\mid} \overset{x}{\mid} \overset{x}{\mid}$ $\frac{1}{2}$. By $\overset{p}{\mid}$ and $\overset{p}{\mid} \overset{x}{\mid} \overset{x}{\mid}$ (half), is $\frac{1}{2}$ expressed, e. g. *Ephr.* II. 222, D. 5. $\overset{p}{\mid} \overset{x}{\mid} \overset{x}{\mid}$ $\overset{p}{\mid} \overset{x}{\mid} \overset{x}{\mid}$ $\frac{1}{2}$ weeks.”.
- A. 227. 9. 1.—Before “§ 79”, add: “*Rem.* Among the undetermined numeral relations, are $\overset{p}{\mid}$ or, e. g. *Matt.* XVIII 20. $\overset{p}{\mid} \overset{x}{\mid} \overset{x}{\mid}$ $\overset{p}{\mid}$ $\overset{x}{\mid} \overset{x}{\mid}$ two or three; without $\overset{p}{\mid}$, e. g. *Barh.* 603, 15. 16. $\overset{p}{\mid} \overset{x}{\mid} \overset{x}{\mid}$ $\overset{p}{\mid} \overset{x}{\mid} \overset{x}{\mid}$ four or five; 217, 15.”.
- A. 227. 26. 2 and 6.—After “The”, add: “adjective or”, also after “first”, add: “as epithetic, e. g. *Matt.* XIII. 17.”.

كَلَامًا ^{كَلَامًا} many prophets; *Barh.* 160, 5. v. E. كَلَامًا
كَلَامًا many words;”.

Δ. 228. 8. 1.—After “teacher”, add: “sometimes ? is found as epithetic before the *adjective*, e. g. *Luke* XI. 25; or, instead of ? , ? is used, e. g. *Mark*. XII. 3; *Luke* XX. 10, 11, and stands in the *absolute* state in connection with a preceding *noun* in the *emphatic* state. This is especially true in respect to the *participle*, e. g. *Acts* VII. 56. وَفُتِحَ سَمَاءُ السَّمَاءِ the opened heaven; *Barh.* 83. 10. يَوْمَئِذٍ يَوْمَئِذٍ the cold day; *Acts* XXVII. 41; *Barh.* 286. إِلَى مَكَامٍ شَدِيدَةٍ to a high place; but when with a *part.* thus marked, a second (*part.*) is united, ? falls away in connection with the latter, e. g. *Luke* II. 12; *Assem.* II. 303, 23. وَقَدْ كَلَّمَكَ بِمَنْزِلٍ مَقْصُودٍ a short and limited time.”.

A. 228. 19. 4.—After “adjective”, add: “; in the *absolute state*.”.

Δ. 229. 18. 6. —After “evil”, add: “It should still be especially remarked, that when the *masculine adjective* occurs with or without ? in the *absolute state* and without ? preceding, it is *impersonal*, e. g. 1 *Cor.* XI. 13. لِيَكُونَ لِي سِرًّا is it becoming for a woman; *Acts* XIX. 36. لَكُمْ يَا أَيُّهَا الرِّبَايَا ye must, with ? following, e. g. *Matt.* XVIII. 8. 9. خَيْرٌ لَّكَ أَنْ تَكُونَ كَذَلِكَ it is better for thee; without ? , e. g. *Matt.* XV. 26. لَيْسَ لِي أَنْ تَأْكُلَ مِنْ خُبْزِي it is not proper to take; less frequently is the *feminine* used and generally in connection with the *pronoun*, e. g. 1 *Cor.* VII. 26. وَبِئْسَ مَا تَفْعَلُونَ that this is good; *Acts* XII. 9. وَبِئْسَ مَا تَفْعَلُونَ that this is true; *Luke*

- XVIII. 25. $\text{יִשָּׁהּ בְּלֵבָא}^{\circ\text{ x}}$ that it may be easier; also without the pronoun, e. g. *Tim.* VI. 7. $\text{בְּלֵבָא}^{\circ\text{ x}}$ and it is certain; *Barh.* 531, 8. פְּרִימָא° it is possible; and even the negative phrase $\text{לֹא פְּרִימָא}^{\circ}$ appears, in consequence of which, we also find $\text{לֹא יִשָּׁהּ}^{\circ}$. But the fem. adjective stands in the emphatic st., when the neuter as subject or object is indefinite, e. g. *Rom.* VII. 13, 13. לֵבָא° = τὸ ἀγαθόν, v. 21; *Barh.* 504, 14. פְּרִימָא° לֵבָא° (to distinguish) the good from the bad. Also the plur. fem. is found in the absolute st., e. g. *Tit.* III. 8. בְּרֵיבָא° יִשָּׁהּ° = ταῦτά ἐστιν τὰ καλά; *John* I. 50; *Rom.* VIII. 38. $\text{וְלֹא יִשָּׁהּ}^{\circ}$ $\text{וְלֹא יִשָּׁהּ}^{\circ}$ = οὔτε ἐνεστῶτα οὔτε μέλλοντα (cf. *Agrell. Append.*).
- A. 230. 10. 6.—After “invalids”, add: “*Acts* III. 9;”
- A. 230. 11. 7.—After “312, 7”, add: “*Acta Mart.* II. 394, 21;”
- A. 230. 23. 7.—After “23”, add: “Also the feminine collective names may be united with the plur. masc. of the verb, e. g. *Barh.* 238, 6. וְלֵבָא° וְלֵבָא° — וְלֵבָא° the great multitude (of your horses) ascended: 510, 17. 18; 533, 13.”
- A. 230. 27. 10.—After “8”, add: “; also the plur. form stands in an inverted position with the singular verb, e. g. *Ephr.* I. 18. A. 5. וְלֵבָא° וְלֵבָא° — וְלֵבָא° וְלֵבָא° birds raise themselves (fly) in flocks.”
- A. 231. 6. 1.—After “12”, add: “*Ephr.* I. 10. C. 8;”
- A. 231. 13. 1. —After “opened”, add: “*Ephr.* II. 20. D. 1; even”.
- A. 231. 20. 12.—After “porches”, add: “*Ephr.* I. 40. B. 2;”.

- A.** 231. 25. 8.—After “9”, add: “relating to an object in the neuter gender, e. g. *Barh.* 186, 16. 17. ^{ⲁⲓⲛⲁⲓ} ^{ⲛⲁⲓ} ^{ⲛⲁⲓ} ^{ⲛⲁⲓ} ^{ⲛⲁⲓ} a denarius was given; even the fem. *nonn* with the masc. *sing.*, e. g. *Barh.* 118, 11. ^{ⲛⲁⲓ} ^{ⲛⲁⲓ} ^{ⲛⲁⲓ} ^{ⲛⲁⲓ} ^{ⲛⲁⲓ} the tent which belonged to him;”.
- A.** 231. 28. 3.—After “walls”, add: “*Ephr.* II. 2. B. 6. 7; I. 122. F. 4;”.
- A.** 232. 8. 8.—After “writing”, omit the period and add: “(no one, of course, will make the transcriber responsible)”.
- A.** 232. 14. 6.—After “^{ⲛⲁⲓ} ^{ⲛⲁⲓ}”, add: “^{ⲛⲁⲓ} ^{ⲛⲁⲓ}”.
- A.** 232. 16. 5.—After “country”, add: “*Ephr.* III. 571, A. 8;”.
- A.** 232. 24. 8.—After “Egypt”, add: “*Ephr.* II. 464. C. 3;”.
- A.** 233. 6. 2.—After “10”, add: “; and *vice versa*, e. g. *Barh.* 288, 7. ^{ⲛⲁⲓ} ^{ⲛⲁⲓ} ^{ⲛⲁⲓ} ^{ⲛⲁⲓ} it was customary to return evil for evil.”.
- A.** 233. 10. 9.—After “mankind”, add: “*Acts* II. 41;”.
- A.** 233. 17. 7.—After “16”, add: “; *Ephr.* I. 194, B. 1.”.
- A.** 234. 21. 3.—After “eyes”, add: “; *Ephr.* II. 232, D. 2.”.
- A.** 234. 24. 8.—After “eggs”, add: “(cf. *Ephr.* I. 18, A. 5).”.
- A.** 235. 13. 4.—After “granted”, add: “; perhaps however, ^{ⲛⲁⲓ} should not here be rendered, *he would grant* or *fulfil*, which mode of reading is found in the parallel passage in *Assem.* III. P. II. 126, 11. 12.”.
- A.** 235. 22. 6.—After “A”, add: “40, A. 6; 318, F. 3;”.
- A.** 236. 1. 2.—After “230. D”, add: “*Acta Mart.* II. 349, 25. ^{ⲛⲁⲓ} ^{ⲛⲁⲓ} ^{ⲛⲁⲓ} ^{ⲛⲁⲓ} ^{ⲛⲁⲓ} he was baptized, he and his mother and his sister;”.
- A.** 236. 2. 8.—After “invited”, add: “*Ephr.* II. 223, B. 8, C. 1;”.
- A.** 236. 8. 5.—After “4”, add: “*Ephr.* I. 311, D. 4;”.

- A. 236. 25. 3.—After “sorrow”, add: “*Ephr.* III. 593, B. 6f. ;”.
- A. 236. 28. 11.—After “nature”, add: “When several subjects are in the 2d. person with אַי preceding, the second plur. follows, e. g. *Ephr.* II. 211, D. 6. 7. $\text{שָׁכַחְתָּ אִמְלֵךְ} — \text{אַי וְנָשְׁיִךְ}$ *thou and thy wife have (ye have) drunk wine.* Yet one of the subjects, (the most important one) is found in the preceding pronoun of the first person, the verb following the same rule (cf. *Michaelis Chrest.* 28, 7. 9)”.
- A. 237. 7. 9.—After “hair”, add: “*Acts* I. 12;”.
- A. 237. 11. 5.—After “22”, add: “; *Ephr.* II. 318, E. 3; 327, A. 8; I. 119, E. 7; 126, E. 1; 131, C. 7; 40, D. 6.”.
- A. 237. 17. 9.—After “preached”, add: “An *ellipsis* is found in Syriac like that found in Hebrew in שָׁכַחְתָּ , e. g. *Ephr.* I. 320, C. 2. 3. $\text{שָׁכַחְתָּ וְנָשְׁיִךְ}$ and 1700 gold coins; D. 8. $\text{שָׁכַחְתָּ וְנָשְׁיִךְ}$ 70 silver shekels. So the noun שָׁכַח is wanting, e. g. *Barh.* 26, 4. v. E. שָׁכַחְתָּ in two parts; fully expressed, e. g. 541; 10. $\text{שָׁכַחְתָּ וְנָשְׁיִךְ}$; 21. 8. Upon שָׁכַח , cf. § 78. B. Rem.”.
- A. 237. 23. 3.—After “XXX. 1., add: “ שָׁכַח an army (שָׁכַח) to collect together; *Barh.* 107, 5. 6.; so also שָׁכַח ; 142, 5;”.
- A. 237. 24. 3.—After “12,” add: “; *Ephr.* I. 169, C. 5.”.
- A. 237. 24. 8.—After “39, 11.”, add: “*Ephr.* I. 89, E. 1. 2. 4;”.
- A. 237. 25. 14.—After “19.”, add: “ שָׁכַח to die, literally, to finish (שָׁכַח), e. g. *Barh.* 252, 7;”.

- A. 238. 17. 5.—After “sword”, add: “; Ephr. II. 100, B; I. 319, E. 8; 12, A. 7.”
 A. 240. 11. 6.—After “out”, add: “Ephr. 222, A. 1;”
 A. 240. 12. 6.—After “again”, add: “Ephr. I. 295, F. 5. 6;”
 A. 240. 14. 4.—After “again”, add: “Ephr. II. 125, B. 6;”
 A. 240. 15. 5.—After “again”, add: “Ephr. I. 39, E. 6;”
 A. 240. 17. 10.—After “earth”, add: “Ephr. I. 281, D. 6. 7.

Also, **חָשַׁב** to turn one's self, is found with a similar signification, e. g. Ephr. II. 98, E. 2. **חָשַׁבְתִּי אֶמְצֵא אֶנְפִּי** he brought them again into activity;”

- A. 241. 2. 8.—After “evil”, add: “Ephr. III. 592, A. 3. 4;”
 A. 241. 7. 10.—After “III. 8.”, add: “; Ephr. II. 100, A. 4 (with the copula), e. g. Ephr. I. 82, C. 5. **אָמַרְתִּי וְנִסְתַּחֲפַתְתִּי** as he had named him before; II. 212, C. 2. 3; I. 439, C. 7.8; II. 203, B. 5; 220, C. 6; also the passive, e. g. Ephr. I. 195, D. 2. **הַיְדְוִתִּי לְפִי אֲבִרָה לְאַבְרָהָם** the word which had before been spoken to Abraham; II. 221, (Rem. 2.); e) **הִשְׁתַּחֲפַתְתִּי** to flow, **הִשְׁתַּחֲפַתְתִּי** to hasten, for quick, hasty, e. g. Ephr. III. 569, E. 4. 5. **הִשְׁתַּחֲפַתְתִּי מִן־הַר** he hastened therefrom; Barh. 73, 7. **הִשְׁתַּחֲפַתְתִּי** he cried out quickly (exclaimed); also the passive, e. g. Ephr. I. 24, F. 3. **הִשְׁתַּחֲפַתְתִּי מִן־הַר** he fell quickly from (hastened). Finally; f) **הִשְׁתַּחֲפַתְתִּי** to suffice, for sufficiently, is used, e. g. Ephr. II. 464, F. 5. **לֹא־הִשְׁתַּחֲפַתְתִּי לְעַצְמִי** they did not even sufficiently protect themselves; **הִשְׁתַּחֲפַתְתִּי** to approach, for nearly, almost, e. g. Barh. 551, 11. **הִשְׁתַּחֲפַתְתִּי לְהַגִּיעַ** he was

almost confirmed Ephr. I. 169, C. 1.; אֲבֹאֵי to deal basely, for base, e. g. Ephr. II. 128, F. 2. אֲבֹאֵי בְּלִבָּבֵי ye have dealt basely, etc.”.

A. 241. 22. 2.—After “v. E.”, add: “Ephr. II. 232, A. 1;”.

A. 242. 2. 6.—After “partly etc.”. add: “; and סֵנְן סֵנְן m., סֵנְן סֵנְן f. very (cf. Agrell. Suppl. p. 162), e. g. Barh. 165, 1. 10. סֵנְן סֵנְן נִסְמַרְסֵנְן he was very much beloved

587, 9; = so very, e. g. Barh. 232, 6. נִסְמַרְסֵנְן סֵנְן סֵנְן he distinguished himself so very much; with the plur. following,

e. g. Barh. 122, 13. סֵנְן סֵנְן לִלְסֵנְן they were pressed very much; with ׀ following = so very, that, e. g. Barh.

411, 3. ׀ סֵנְן סֵנְן סֵנְן they were so much, that;

with the fem., e. g. Barh. 492, 8. סֵנְן סֵנְן אֵמַרְסֵנְן סֵנְן they became so distinguished. Also the adverb is expressed

by the fem. סֵנְן סֵנְן all this”.

A. 242. 7. 4.—After “degrees”, add: “424, 11; 571, 8. 9; Ephr. I. 379, C. 5;”.

A. 242. 9. 2.—After “there”, add: “; Barh. 574; Assem. III. P. I. 130, 9; c) the Latin adverbial ending *atim* is expressed by the nonn, e. g. Barh. 424, 10. סֵנְן סֵנְן סֵנְן handful; 410, 5; 334, 11, etc.”.

A. 242. 19. 7.—After “this”, add: “Ephr. II. 9, C. 2;”.

A. 242. 24. 2.—After “wish”, add: “Ephr. I. 169, C. 6f.; II. 5, A. 4f.”.

A. 243. 7. 4.—After “35”, add: “; something doubtful confirmed by an affirmation, is expressed by סֵנְן סֵנְן, e. g. Ephr. I. 370, (Jacob of Edessa) סֵנְן סֵנְן לֵאמֹר סֵנְן סֵנְן did not Saul somehow know David? Ephr. III. 593, D. 1.”.

- A. 243. 8. 1.—Instead of the Rem. (lines 8 and 9 from top), add: “ Rem. Also ܩܝܢܐ is employed in the *direct question*, e. g. *Ephr.* II. 5. A. 6. ܕܝܢܐ ܩܝܢܐ *thou knowest*. So also ܕܝܢܐ (*âpa*), e. g. *Barh.* 131, 12. ܩܝܢܐ ܕܝܢܐ , e.g. *Ephr.* I. 436, (note from Jacob of Edessa, 1. 2); ܕܝܢܐ for ܕܝܢܐ , e. g. *Barh.* 119, 10. etc.”.
- A. 243. 22. 15.—After “yes”, add: “ Yet we also find ܕܝܢܐ in connection with the affirmative with the repetition mostly of the thing, e. g. *Acts* V. 8; or without a repetition (lit. *entirely simple*), e. g. *Matt.* XXI. 16;”.
- A. 243. 26. 13.—After “father”, add: “or simply ܕܝܢܐ , e. g. *Barh.* 370, 13.”.
- A. 244. 3. 1.—After “verb”, add: “ A double negation, as in Greek, makes the negation more emphatic, e. g. *Barh.* 491, 9; ܕܝܢܐ ܕܝܢܐ *he has (positively) injured no one*; 93, 9; 606, 2. The same is true in respect to ܕܝܢܐ or ܕܝܢܐ . ܕܝܢܐ , ܕܝܢܐ and ܕܝܢܐ , after *verbs* signifying *to fear*, correspond with the Latin *ne*, e. g. *Barh.* III. ܕܝܢܐ ܕܝܢܐ *he feared that*; *Ephr.* I. 80, D. 6; also ܕܝܢܐ ܕܝܢܐ = *ut, that not*; *Assem.* I. 455, 1.”.
- A. 244. 9. 6.—After “imperishable”, add: “; *Ephr.* I. 310, C. 1. 2; II. 212, D. 8; I. 128, D. 1.”.
- A. 244. 14. 3.—After “IX. 3.”, add: “; in ܕܝܢܐ — ܕܝܢܐ on no possible account, ܕܝܢܐ , preceding the latter ܕܝܢܐ , strengthens the negation, e. g. *Ephr.* III. 569, B. 3. 4.”.
- A. 244. 21. 12.—After “19,” add: “ ܕܝܢܐ ܕܝܢܐ *out from between something*; *Acts* III. 5. ܕܝܢܐ ܕܝܢܐ ”.

- כֹּהֵן אֲשֶׁר** *whom God has raised from the dead*; **כֹּהֵן**
מִיָּהָּ *from one here*; also **מִיָּהָּ**, e. g. *Ephr.* I. 392, B.
4. 5. **וְהָיָה מִיָּהָּ** — **וְהָיָה** *he came here from Saul*; I. 84,
 A. 8. etc.;".
- A.** 244. 26. 12.—After "walls", add: "*Ephr.* I. 81, E. 5. 6;".
- A.** 244. 28. 1.—After "excellence," add: "also by their
 (**וְהָיָה** — **וְהָיָה**) collocation, e. g. *Ephr.* I. 6. D. 8. **וְהָיָה**
וְהָיָה *out over the firmament*;".
- A.** 245. 2. 2.—After "him", add: "*Ephr.* II. 318, C. 5.".
- A.** 245. 8. 3.—After "13", add: "*Ephr.* I. 292, C. 3f.; III.
 595, C. 3. 4; also with the *copula*, e. g. *Barh.* 270. **וְהָיָה**
וְהָיָה *between me and thee*; **וְהָיָה** is seldom repeated
 with the *copula* standing between, or with **וְ** preceding, e. g.
Ephr. I. 13, B. 6. 7.".
- A.** 245. 10. 3.—After "David", add: "or with the *copula*
 united, e. g. *Ephr.* II. 204, F. 6. **וְהָיָה מִיָּהָּ**
from eternity to eternity and until; I. 237, C. 5f.; 361,
 A. 6. 7;".
- A.** 245. 17. 4.—After "66. 6", add: "; *Ephr.* I. 25, D. 4f.".
- A.** 245. 21. 2.—After "17", add: "*Ephr.* I. 122, F. 1; 318,
 F. 3. 4.".
- A.** 245. 23. 12.—After "193, 19;"; add: "*Ephr.* I. 310, D. 8;
 also it (**וְ**) serves to designate *realization* (**וְ** *essentiæ*),
 e. g. *Ephr.* II. 324, E. 6. **וְהָיָה מִיָּהָּ**
Enoch and Elijah lived before their time (as types);
 or **וְ** stands before an *asseveration*, e. g. *Barh.* 183, 10.
וְהָיָה *by God!*; but sometimes it is wanting before an as-
 severation;".
- A.** 245. 25. 6.—After "to", add: "*until to, about*, e. g.
Ephr. I, 122, D. 8. **וְהָיָה מִיָּהָּ**
about 300 (miles); or
 with **וְהָיָה מִיָּהָּ** = *near to*, added, e. g. *Ephr.* I. 122, C. 8.

كَمْزَنُطُ دَرْمَا كَسَمْعَا لَأَكْتَا مَتَا nearly 5000 miles.

Also here may be reckoned (as opposite relations) كَحْرُ مَا what to me and thee (what have I to do with thee); Mark VII. 5; John II. 4; Luke IV. 22; Matt. XXVII. 19."

A. 245. 28. 1.—After "14", add: "and كَمَل sometimes stands for ك, e. g. Ephr. I. 13, A. 1. كَمَلُ مَتَا in the water, or it = against, e. g. Ephr. I. 389, B. 5;".

Δ. 246. 1. 3.—After "29", add: "Acts II. 34. مَن مَقْبَلِي to my right (hand); it is synonymous with ك (= per) by virtue of, e. g. Ephr. I. 126, B. 4. مَن مَقْبَلِي by virtue of the splendor of his light and warmth;".

Δ. 246. 4. 9.—After "feet", add: "; it is also used in the formation of the adjective, e. g. Acta Mart. II. 394, 17; كَبِيْرًا painless and unharmed. It can take no suff., and instead, the separate pronoun follows, e. g. John XV.

5. كَبِيْرًا χωρίς ἐμοῦ. "

Δ. 246. 18. 5.—After "4", add: "; or they are not united by and, e. g. Ephr. III. 569, B. 6; and even after ك and other antecedent particles; e. g. Matt. I. 20, 24; VI. 5, 7; XXIV. 22; Mark XIV. 72. etc. "

Δ. 246. 21. 5.—After "19," add: "Acta. Mart. II. 273, 23. 24. كَبِيْرًا مَتَا مَتَا he turned, went, and arrived at the market;".

Δ. 246. 22. 2.—After "XV. 6.", add: "in the imperative, e. g. Acta Mart. II. 293, 3. v. E. كَبِيْرًا ارِيْضِيْ ارِيْضِيْ ارِيْضِيْ arise, walk and go upon thy feet. "

Δ. 246. 28. 6.—After "5, 6," add: "Ephr. I. 119, A. 7. 8.

o before the *pret.* and *fut.*, is often translated by *that*, in order that, e. g. *Barh.* 321, 3; 395, 7; 384, 6. 7."

A. 247. 2. 15.—After "v. E. ", add: " *Ephr.* I. 184, E. 4-6. v. E (also $\text{אוֹ} - \text{אוֹ}$); ".

A. 247. 3. 10.—After "4, 5.," add: " *Ephr.* III. 569, F. 6. 7;".

A. 247. 4. 6.—After "13, ", add: " (also $\text{אוֹ} - \text{אוֹ}$; $\text{אוֹ} - \text{אוֹ}$; $\text{אוֹ} - \text{אוֹ}$; $\text{אוֹ} - \text{אוֹ}$; $\text{אוֹ} - \text{אוֹ}$; $\text{אוֹ} - \text{אוֹ}$), ".

A. 247. 5. 13.—After "24, ", add: " *Ephr.* I. 271, A. 1. 2";

A. 247. 6. 7.—After "E.," add: " $\text{אוֹ} - \text{אוֹ}$, e. g. *Acts* I. 11; — $\text{אוֹ} - \text{אוֹ}$, *Ephr.* II. 210, C. 6—8; $\text{אוֹ} - \text{אוֹ}$, *Ephr.* I. 7, C. 8f.; $\text{אוֹ} - \text{אוֹ}$, I. 8, E. 4 f. Also with the falling away of אוֹ , e. g. *Ephr.* II. 3. E. 3 4; 451, B. 4f.;".

A. 247. 7. 6.—After "12. 13," add: " ; and $\text{אוֹ} - \text{אוֹ}$, e. g. *Ephr.* I. 21, C. 6f.; $\text{אוֹ} - \text{אוֹ}$ not only — but also; *Ephr.* II. 153, E. 1. 2; $\text{אוֹ} - \text{אוֹ}$, I. 24, F. 4f.; $\text{אוֹ} - \text{אוֹ}$ neither — nor , e. g. *Ephr.* I. 117, A. 3 f.; 127, C. 6; $\text{אוֹ} - \text{אוֹ}$ whether — or, e. g. II *Cor.* XII. 2; also $\text{אוֹ} - \text{אוֹ}$, e. g. *Barh.* 597; or $\text{אוֹ} - \text{אוֹ}$, e. g. *Barh.* 441; $\text{אוֹ} - \text{אוֹ}$ whether — or not; $\text{אוֹ} - \text{אוֹ}$ soon — soon; $\text{אוֹ} - \text{אוֹ}$ hither — thither , e. g. *Barh.* 363, 5. v. E. ; also $\text{אוֹ} - \text{אוֹ}$ or $\text{אוֹ} - \text{אוֹ}$; finally, $\text{אוֹ} - \text{אוֹ}$ from here — from there, e. g. *Barh.* 574; $\text{אוֹ} - \text{אוֹ}$, e. g. *Rev.* XXII. 2. etc. ".

A. 247. 21. 8.—After "13 ", add: " *Ephr.* I. 294, E. 8;".

- A. 247. 29. 8.—After “844”, add: “and ὁμννμ with εἰ and εἰμῆ following.”
- A. 248. 12, 13.—After “13,” add: “? חָלָא אִשָּׁא because, e. g. Ephr. II. 217, B. 4; ? חָלָא אִשָּׁא because of, e. g. B. 1; ? חָלָא אִשָּׁא at the same time that, that, e. g. Ephr. I. 9, F. 6; ? חָלָא אִשָּׁא thereby, that, (frequently in Ephr.), Ephr. I. 85, D. 3;”.
- A. 248. 19. 2.—After “20,” add: “γ) ? stands after the mark of case (= אֲשֶׁר with the preposition preceding), e. g. Assem. I. 83, 14. v. E. חֲבֵרָתָא according to the (chronology) of the Greeks; III. P. I. 527, 6., etc.;”.
- A. 248. 22. 2.—After “221, 2.” add: “Ephr. I. 84, F. 6. 7; 446, D. 8. 9; also after חָלָא to be worthy, e. g. III. 579, F. 2;”.
- A. 248. 22. 13.—After “7. 8,” add: “Ephr. I. 84, C. 5. 6; II. 227. A. 7; I. 123, C. 3 f.;”.
- A. 248. 26. 5.—After “nevertheless”, add: “Ephr. I. 75, F. 5.”.
- A. 249. 8. 13.—After “me”, add: “Ephr. II. 20, F. 7.”.
- A. 249. 17. 12.—After “3, 4.” add: “Ephr. II. 481, D. 3. 4.”.
- A. 249. 19. 4.—After “436.” add: “The following are interjections formed from verbs; חָלָא pl. חָלָא well now! Barh. 88, 4. חָלָא pl. חָלָא up! 599, 1; and חָלָא represents the Heb. חָלָא (= quæso), I Kings XXII. 12.”.
- A. 249. 31. 4.—After “30”, add: “Ephr. II. 235, A. 8.”.
- A. 250. 4. 7.—After “27”, add: “Acts II. 7.”.
- A. 250. 18. 5.—After “4-11.”, add: “Ephr. 2. 233, D. 7; III. 563, E. 4;”.
- A. 250. 21. 13.—After “17, 19.”, add: “Also the sing. חָלָא is found in Ephr. III. 584, D. 4. חָלָא חָלָא חָלָא the happy place.”.

A. 250. 24. 1.—Instead of “Appendix”, add: “§ 87.”

A. 251. 5. 1.—After “ye.”, add: “In a longer period the *finite verb* is found at the end of such period, e. g. *Ephr.* II.

210, D. 5—E. 3. $\text{חָצֵן} \text{—} \text{כָּסַף}$ *a feast — he arranged*; II. 123, A. 1—4; I. 446, E. 3. 4; or it is separated from its auxiliary *verb* by several words, e. g. *Ephr.* II. 211, C. 8—

D. 2. $\text{אִם} \text{אַתָּה} \text{עַתָּה} \text{עַל} \text{הַמַּדְבָּרָה}$ — לִקְרֹא *if thou art now on the stand — to read*; or the auxiliary follows the *finite verb*, e. g. *Ephr.*

II. 212, C. 5. 6. $\text{לֹא} \text{יִסְמַךְ} \text{לְ} \text{בְּנֵי} \text{אִשׁוֹ}$ *he would not permit himself to be persuaded*; even so the *infinitive* with ל before the *verb* upon which it is dependent, e. g. *Ephr.* I. 83,

D. 3. 4. $\text{וְ} \text{חָצֵן} \text{לְ} \text{אִשְׁתּוֹ} \text{לְ} \text{חַמְסֵי} \text{בְּ} \text{שְׁנֵי} \text{אִשָּׁוֹת}$ *but, because, to be the husband of two wives was hateful to him*; 84, A. 7. 9; I. 2, A. 7.”

A. 251. 9. 2.—After “men”, add: “they stand between the relation of *genitive* and another *noun*;”

A. 251. 9. 11.—After “*noun*”, add: “of which it should be remarked that the subject sometimes stands after the *verb*

and object, e. g. *Acts* V. 26. $\text{אָמְרוּ} \text{בְּ} \text{חַמְסֵי} \ \text{אֲנֵם} \ \text{חַמְסֵי}$

$\text{וְ} \text{אֲנֵם}$ *then they feared lest the people should stone them*; the object stands before the *verb*, e. g. *Acts* V. 23.

$\text{וְ} \text{לֹא} \text{לְ} \text{לַחֲמֹץ}$ *that ye should not teach*; *Ephr.* III. 566, A. 5. 6; the object stands between the auxiliary and *finite verb*.”

A. 251. 11. 11.—After “heaven”, add: “*Acts* III. 21; V.

41; *Ephr.* II. 232. D. 1. 2. $\text{וְ} \text{חַמְסֵי} \text{בְּ} \text{חַמְסֵי}$ *that the people should endure this*;

d) The *adjective* stands before its *noun* separated by another *noun* placed between, whose signification is connected with

the first *noun*, e. g. *Ephr.* II. 227, E. 7. 8. ܕܠܗܘܢܘܫܝܢܘܬܐ

ܐܘܢܘܬܐ ܕܟܘܢܘܬܐ ܕܕܘܠܘܬܐ ܕܕܘܠܘܬܐ ܕܕܘܠܘܬܐ ܕܕܘܠܘܬܐ ܕܕܘܠܘܬܐ and many of Alexander's generals; or it is separated from its *noun* by the auxiliary *verb*, e. g.

Ephr. I. 309, D. 5. 6. ܕܥܘܣܘܢܘܬܐ ܕܘܢܘܫܝܢܘܬܐ ܕܘܢܘܫܝܢܘܬܐ ܕܘܢܘܫܝܢܘܬܐ ܕܘܢܘܫܝܢܘܬܐ ܕܘܢܘܫܝܢܘܬܐ ܕܘܢܘܫܝܢܘܬܐ that he was either Joshua or another prophet."

A. 251. 12. 6.—After "particles", add: "concerning which it should be remarked that the *adverb* more frequently precedes the *verb*."

A. 251. 13. 10.—After "city", add: " or; e) it is found at the end of the sentence, e. g. *Ephr.* I. 126; f) in poetry also, the *verb* stands between the *noun* in the *genitive* and another *noun* connected, e. g. *Ephr.* III. 564, B. 3. 4. ܕܘܢܘܫܝܢܘܬܐ ܕܘܢܘܫܝܢܘܬܐ ܕܘܢܘܫܝܢܘܬܐ ܕܘܢܘܫܝܢܘܬܐ

ܕܘܢܘܫܝܢܘܬܐ ܕܘܢܘܫܝܢܘܬܐ ܕܘܢܘܫܝܢܘܬܐ ܕܘܢܘܫܝܢܘܬܐ as he who held under (cherished) the loveliness of Paradise; C. 8. 9; 576, F. 8. 9. The poetical arrangement of words also belongs here, e. g. *Ephr.*

III. 572, F. 2.3. ܕܘܢܘܫܝܢܘܬܐ ܕܘܢܘܫܝܢܘܬܐ ܕܘܢܘܫܝܢܘܬܐ ܕܘܢܘܫܝܢܘܬܐ ܕܘܢܘܫܝܢܘܬܐ also on the other hand the external beauty of Paradise cannot be described."

§ 88.

General View of Syriac Metrc.

1. Since Syriac literature is rich in ecclesiastical poetry, composed in a fixed measure and rhythm, I did not dare to omit here a general survey of the external form of the same, and finally, therefore, decided that a brief and clear view of Syriac metrical forms and laws should be presented. The origin of this poetry is found in the most ancient Syrian church, at the time when history mentions the Gnostic Bardesanes, living in the second half of the second century of the Christian Era (cf. Aug. Hahn: *Bardesanes gnosticus Syrorum primus hymnologus. Lipsiæ*, 1819), who endeavored to put his Gnostic writings into poetry, by which, according to the testimony of Ephrem Syrus (born 307, died 378), he drew the minds of

youth to himself and won them to his views. He was accustomed to have David before him as a model poet, and even to

write out each one of the 150 Psalms (ܡܘܨܝܩܝܐ). Thus he stood forth as the first hymnologist of the Syrian church. His poetic talent was transmitted to his son Harmonius, who, in respect to his writings, walked in the footsteps of his father. His poems, with the exception of a small fragment of the first, are lost, and only the ecclesiastical form remains. Then Ephrem, who decidedly, in every possible manner, opposed the the long continued Gnostic errors of his time, established a similar musical school (to those of Bardesanes and his son) for young persons of both sexes, and performed so elegantly, while he retained both the external forms of poetry, that a thankful age called him the "cithera of the Holy Ghost." After his time, history records the names of many distinguished Syrian poets, though Ephrem still remains the chief authority for the study of Syriac metre, as almost half of his extensive writings belong to the department of poetry.

2. The terms applied to the different departments of Syriac poetry, as far as they are known to us, comprehend various kinds in respect to form and contents. The more general term (ܡܘܨܝܩܝܐ) makes it a condition that there should be equality in verses according to the number of syllables and rhythm, but not a division into strophes, which also seems to be indicated by the

more extensive term ܡܘܨܝܩܝܐ ܕܡܘܨܝܩܝܐ, i. e. *a discourse on rhythmical measure* (lit. *discourses on measures*). On the contrary, the peculiarity of that kind, which is divided into

strophes, is indicated by ܡܘܨܝܩܝܐ, in respect to which, reference is made by Ephrem, to the substance, at least, of the radical idea, and, what he calls poetry, forms, in his estimation, the basis of philosophical inquiry and investigation, or the basis of the fundamental laws of refutation and dogmatical unity. Melo-

dy and its laws are generally indicated by ܡܘܨܝܩܝܐ, which includes metrical form, extending so far back as to comprehend our (German) ecclesiastical intonations and antiphonies answering to each other only at short intervals. That which is included under ܡܘܨܝܩܝܐ ܕܡܘܨܝܩܝܐ is, at the same time, comprehended under ܡܘܨܝܩܝܐ.

The former term included such a change of song that each strophe, or its closing part, was so marked as to indicate that it might be repeated in the chorus, by which, individual strophes might be added as a suitable doxology. The psalmodic form and its fundamental idea

were probably indicated by ܩܘܨܡܘܢܐ , ܩܘܨܡܘܢܐ and ܩܘܨܡܘܢܐ , corresponding with the Hebrew terms מְזֻמָּר and שִׁיר , and in each case borrowed from them. Also from the import and signification of ܩܘܨܡܘܢܐ , it was, no doubt, mostly used in praise of martyrs and saints, But what kind of song was understood

by ܩܘܨܡܘܢܐ (meaning literally, *degrees, scales*), is doubtful, though one would suppose, from the signification of the term indicating it, that this particular species of hymns, with their accompanying tunes, was arranged in an advancing, ascending rhythm. Probably this term was merely transferred from the Hebrew הַמְעֻלָּוֹת as the ground form.

3. Rhythmical measure, formed in respect to the quantity of syllables, is not known in Syriac poetry. Only according to the number of syllables is metrical succession measured and limited, and thereby the place of the accent is made known, therefore, strophes themselves also move on in even, rhythmical order, and are only occasionally interrupted by the change of longer verses (*δίκωλα*). Thereby a mixed mode was established, which was also used by Ephrem. Lines of verses generally contain *five* and *seven* syllables. Bardesanes wrote especially in the former, and his son, Harmonius, in the latter. In respect to the former, Ephrem bears witness in the subscription of his

poem against Häretiker (ܩܘܨܡܘܢܐ ܩܘܨܡܘܢܐ) T. III. p. 128, in the words $\text{ܩܘܨܡܘܢܐ ܩܘܨܡܘܢܐ ܩܘܨܡܘܢܐ}$

ܩܘܨܡܘܢܐ i. e. *closed* are the 17 hymns in the measure of Bardesanes. He (Ephrem) therefore called the measure of *five syllables* that of Bardesanes, although the Syrians, rightly believing, rejected the appellation and called it the *Balaic* measure,

after Balauš (ܒܠܘܫ), a pupil of Ephrem. But as Ephrem himself preferred to use that kind of verse whose lines had seven syllables, it might properly be called *Ephremic*. He also sometimes wrote in a measure of four syllables. Harmonius also is said to have composed poetry of the same kind, also Jacob von Sarug, towards the end of the fifth century, and in the *Actis Martyrum*, Tom. II. p. 230—344, we find a more extensive commendatory poem of the same kind from Symeon Stylita. We have only a fragment of poetry, whose measure is six syllables, from Bardesanes, preserved by Ephrem. The length of strophes which are employed with considerable uniformity, seems to have been subjected to no fixed laws, but was left to the poet, and perhaps made dependent upon the contents and scope of the thought. Hence we find measures called strophes, which contain from four to thirteen lines. Cf. *Hahn et Steffert: Chrestomathia Syriaca sive S. Ephraemi carmina selecta, Lipsiæ*, 1821. 8.

The original basis of Syriac metre is found in certain grammatical rules relating to euphony, indicated by the marks *Marhetono* and *Mehagyono* (§ 7); *crasis* by *Linea Occultans* (§ 8); and the *adding* or *dropping* of preceding vowels (§ 15). These euphonic fundamental laws are only valuable, to any great extent, in metrical song. Before all other considerations we should take notice that the accumulation of vowelless consonants does not disturb the euphony, and to aid in preventing such a disturbance, vowelless initial letters of a word are added in pronunciation to the last syllable of the preceding word when such word ends with a vowel, by which the ornament of the word is not destroyed, but the euphony is improved. This arrangement is observed not only in one and the same verse, but also when the same relation exists in two verses (the final syllable of the first and the initial syllable of the one succeeding, immediately following each other).

The following lines are thus pronounced :

ܡܘܫܥܐ ܡܠܟܘܬܐ ܟܠܐ	<i>Músche' m thálmédh kul' l</i>
ܠܗܘܝܬ ܡܝܘܢܐ	<i>séphrau'sh mayóne.</i>
ܕܘܫܐ ܕܝܘܢܐ	<i>Rábho' dh ebhroye</i>
ܠܗܘܝܬ ܕܝܘܢܐ	<i>thálmédan' l yulphóneh.</i>

Bnt when this difficulty of pronunciation by concatenation cannot be otherwise overcome, either all of the unnecessary vowels fall away by dropping the supernumerary syllables, or, on account of a want of completeness in respect to the necessary number of syllables, the metre is perfected by the addition of vowels for the formation of new syllables, as in case of

Mehagyono (بَيْكَا for بَيْكَا). Therefore, in metrical song, both of the peculiarities called, in grammatical language, *Synæresis* and *Diæresis* are valuable.

1. The first occurs, when, by the aid of an auxiliary vowel, the initial letters of a word form a new syllable, particularly; a) ا (with — or —) in the pronouns أَنْتَ , أَنْتِ , أَنْتِ , which, in connection with the *part.*, are generally pronounced in one syllable, e.g. أَنْتَ لَمَكْسَبِ أَنْتَ pronounced *th° mihî-nun*; verbs لَا , e. g. أَنْتَ لَا pronounced *d° lo-mar*; so also — in the *part. P.* of لَا verbs, e. g. أَنْتِ لَا pronounced *d° mîro*. This is also the case with the *prothetic* ا taking — , e. g. بِطَا أَلْمَلِكِ pronounced *n° bhath-mol*, and, in words translated from the Greek, which, with Σ initial, soften the pronunciation, from the fact that ا with — precedes, e. g. أَنْتِ = $\sigma\chi\eta\mu\alpha$ pronounced *skîmo*. There are also examples in which ا is a radical letter as أَنْتِ , e. g. أَنْتِ لَا pronounced *h° vo-lho*. So also; b) in words of three syllables, the vowel standing over the first radical letter is dropped, when the middle syllable is pronounced with a long immutable vowel (â , â , — and —). In this case, the form of the word continues to be easily recognized, and the vowel, which is dropped, is readily perceived, e.g. أَنْتِ read *r°bhutho*; أَنْتِ pronounced *hh° kîmo*; أَنْتِ pronounced *ph° lohho*,

etc. The same is also true with vowels over auxiliary consonants which did not originally belong to the radical word, e. g.

كُھَبِلْ pronounced *s° kühblo*; اَئِثْلْ pronounced *th° ritho*.

Finally, there is also a similar rejection of those vowels, which the preformatives or prefixes of the *verb*, generally take, e. g.

شَبْرُكْرُزْ pronounced *shabhro'n-krez*; مَنُودْ pronounced

manu'dh-n°tsur; اَيْنُوتْ pronounced *aino'dh-k° thibh*.

2. In the middle of a word vowels are omitted in pronunciation as follows: In the *verb*, — in *Ethpa.*, e. g. اَلْفَلْ pronounced *ethp°lag*; in the *noun* especially, — of the middle syllable, e. g. سَمْتْ pronounced *sim° tho*; اَلْهَتْ pronounced

al° hutho.

3. Vowels, at the end of a syllable, fall away; a) in the *verb*, when the grammatical form, notwithstanding the falling away, remains sufficiently recognizable in pronunciation, as — in *Pa.*,

e. g. اَلْفْ read *al° ph*; especially in the *part. act. Pe.*, e. g.

اِيْطْ pronounced *soh°r-ath*; and in the *part. pass. Pe.*,

e. g. كَاسْ pronounced *kasy°*; رَافْ pronounced *raphy°*;

اَلْغْ read *g° lith*; b) in the *noun*, — of the *emkat. state*,

e. g. فَاغْ read *phagr°*; بَشْ read *bish°*.

There is no common law for the occurrence of *synæresis*. It only appears when the number of syllables in the metre is too great and the connecting word admits of contraction.

So secondly in *diæresis*, by which an inadequate number of syllables may be compensated when there are vowelless consonants which make possible an increase in the number of syllable-

bles, *Mehagyono* properly comes in, especially when synonymous forms appear with the vowels added, e. g. **ܡܚܬܒܐ** and **ܡܚܬܒܐ**, or when the nature of consonants allows such a vowel e. g. **ܘܚܘܫܐ** in **ܘܚܘܫܐ**, in which case it may be read **ܘܚܘܫܐ**. It is otherwise usually with the auxiliary vowel — (= *sheva mobile*); and not only in the middle, but also at the beginning of a word, e. g. **ܡܚܘܫܐ** read *sh' bhak*; **ܡܚܘܫܐ** read *sh' muil*.

The rhythmical termination of verses (*ὁμοιοτέλευτα*) immediately following each other, is more dependent upon the formation of the words and thoughts. than upon a special peculiarity of Syriac poetry. ”

2

1880

THIS BOOK IS DUE ON THE LAST DATE
STAMPED BELOW

AN INITIAL FINE OF 25 CENTS
WILL BE ASSESSED FOR FAILURE TO RETURN
THIS BOOK ON THE DATE DUE. THE PENALTY
WILL INCREASE TO 50 CENTS ON THE FOURTH
DAY AND TO \$1.00 ON THE SEVENTH DAY
OVERDUE.

MAY 13 1936	JAN 4 1956 5
JUN 17 1943	
7/1	RECEIVED
APR 6 1944	AUG 15 '66 -5 PM LOAN DEPT.
Apr 2 '45 CP May 7 6-7-49 7-17 8-7 9-7	AUG 31 1966 77 RECEIVED
27 Apr '51 LI	SEP 2 - '66 -3 PM LOAN DEPT.
3 Jun '61 SS	MAY 8 1967 68 IN STACKS
REC'D LD	APR 24 1967 JUN 23 '67 -4 PM
MAY 28 1961	
	LD 21-100m-7,'33

450408

UNIVERSITY OF CALIFORNIA LIBRARY

