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## RECOMMENDATIONS.

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

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

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

FROM PROF. SMITH, OF BANGOR THEOLOGICAL INSTITUTION.

"I have been acquainted with the Grammar for many years, and I regard it as better adapted for translation in this country than any other grammar that I know of. I shall be heartily glad to see an English translation of it, and I have no doubt that such a work would greatly tend to promote, what, by the way, is a most desirable object, the knowledge of the Syriac among our Clergymen and Theological students. There has not been hitherto so much interest taken in our Seminary in the study of the languages cognate to the Hebrew as I could wish."

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

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

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

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

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

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

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

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

"A good translation of Uhlemann would command a constant sale here."

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**SYRIAC GRAMMAR,**

WITH

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

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UHLEMANN'S  
SYRIAC GRAMMAR,

TRANSLATED FROM THE GERMAN

BY ENOCH HUTCHINSON.

WITH A COURSE OF

EXERCISES IN SYRIAC GRAMMAR,

AND A

CHRESTOMATHY AND BRIEF LEXICON

PREPARED BY THE TRANSLATOR.

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NEW YORK:  
D. APPLETON & CO., 346 & 348 BROADWAY.

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1855.

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## TRANSLATOR'S PREFACE.

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

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

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

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

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

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

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

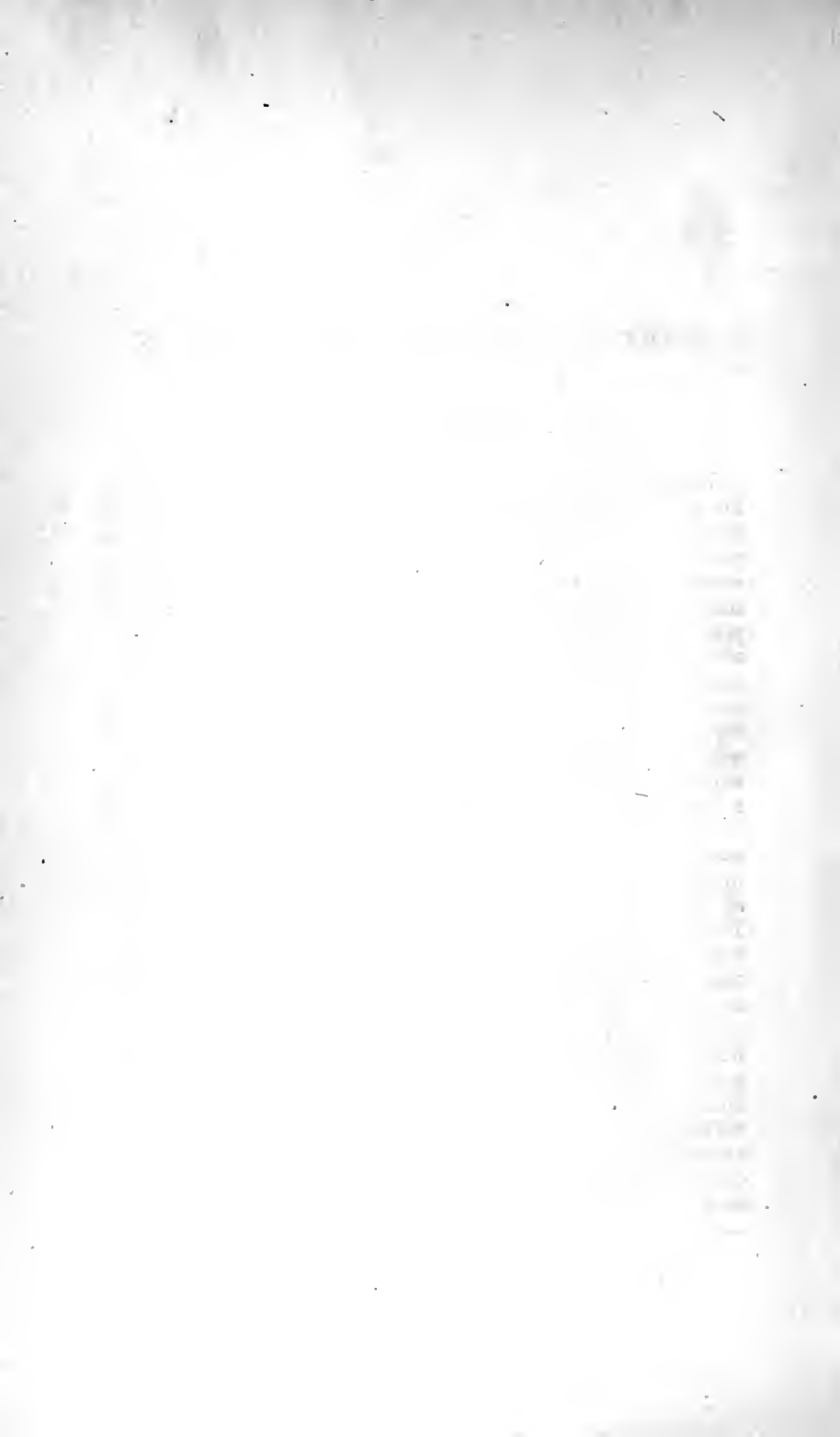
Some errors, in the author's numerous references to the Old and New Testaments, have been discovered and corrected. There are, probably, others which were not observed.

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

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

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

NEW YORK, JAN. 1855.



## EXTRACTS FROM THE AUTHOR'S PREFACE.

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

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\* § 48, Decl. III.

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

BERLIN, *March*, 1829.

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

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

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# INTRODUCTION.

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## BRIEF HISTORICAL VIEW

OF THE

## SYRIAC LANGUAGE AND LITERATURE.

1. THE Syriac language (sometimes called the Western Aramæan, to distinguish it from the Chaldaean 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 Chalcic 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 Nabataean dialect. The ancient written language of Antioch or Com-magene is still used by various Christian sects, in particular

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\* E. Rödiger says of the Aramæan language: "It was called Syriac in the form in which it appeared in the Christian Aramæan literature, and Chaldaean when it appeared in the Jewish Aramæan writings." See Gesenius' *Heb. Gramm.*, 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 Sauvebœuf and Volney, while Chateaubriand, Seetzen, Clarke, Joliffe, and Buckingham pass the matter over in silence; and Burckhardt only remarks, that the Maronites in the convent of Kashia use the Syriac, at the present day, as we do the Latin.\*

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

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\* 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.—Tκ.

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 Ommiades and several other Arabic royal families, whose dynasties were, in 1086, brought to a close by the Seljooks.† At the time of the Crusades, the Christians could maintain themselves there against the Seljooks but a short time (1097 and subsequently); and in 1171, Saladin wrested the country from them. In 1369, Syria became a prey to the marauding inroads of the Mongols under Timur; and it has now, for three centuries, sighed under the Turkish yoke (cf. Gatterer, Handbuch der Universalhistorie, Bd. I. p. 248 sq.; Beck, Weltgeschichte, Bd. I. p. 213 sq.; Heeren, Ideen über die Politik, u. s. w. Thl. I. p. 213 sq.; 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 Barthelémy and Swinton, may have grown up soon after Solomon, the founder of that city. In the Edessene Period, during which flourished Ephraem (died 378), Jacob Von Sarug, Isaac the Syrian, and Xenaias of Mabug, all of whom Jacob of Edessa, at the middle of the seventh century, recognizes as classical writers, theological learning was zealously cultivated (cf. Assem. T. III. P. II. p. 994). The Maronites on the Orontes and upon Lebanon, originally disciples and followers of St. Maro (cf. Assem. I. 496 sq.; Pfeiffer, in his Auszüge, p. 166 sq.; Gieseler, Lehrbuch der Kirchengeschichte, Bd. I. p. 675; 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 Achudemien (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. Thescus Ambrosius learned the Syriac language from Syrians at Rome, in 1514, and became, in 1529, teacher to Albert Widmanstadt, who subsequently pursued the study under Simeon, Bishop of the Syrians upon Lebanon. Through the labors of these men, and of Moses von Merdin, whom



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

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

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

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

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

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1875

No.	Name	Age	Sex	Profession	Religion	Marital Status	Children
1	John Smith	35	M	Farmer	Anglican	Married	2
2	Mary Jones	28	F	Homemaker	Anglican	Married	1
3	James Brown	42	M	Merchant	Anglican	Married	3
4	Elizabeth White	30	F	Teacher	Anglican	Single	0
5	Robert Black	55	M	Retired	Anglican	Married	4
6	Sarah Green	25	F	Widow	Anglican	Widowed	2
7	William Grey	38	M	Blacksmith	Anglican	Married	1
8	Ann Hill	45	F	Widow	Anglican	Widowed	3
9	Thomas Lee	20	M	Student	Anglican	Single	0
10	Isabella King	60	F	Widow	Anglican	Widowed	5

# 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	ܟ	ܟ	ܟ	ܟ	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	ܣ	ܣ	ܣ	ܣ	S.	60
16	Ee	ܥ	ܥ	ܥ	ܥ	Ꝁ Hebrew.	70
17	Phe	ܦ	ܦ	ܦ	ܦ	P, Ph, F.	80
18	Tsode	ܥ	ܥ	ܥ	ܥ	Ts.	90
19	Koph	ܩ	ܩ	ܩ	ܩ	K guttural, Q.	100
20	Rish	ܩ	ܩ	ܩ	ܩ	R.	200
21	Shin	ܩ	ܩ	ܩ	ܩ	Sh.	300
22	Thau	ܩ	ܩ	ܩ	ܩ	Th. T. Θ Greek.	400

## CHAPTER I.

## WRITTEN CHARACTERS AND THEIR USE.

§ 1. *Consonants.*

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

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

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



other languages, is written  $\aleph$ . Several consonants, where they terminate a word, are slightly inflected upward; e.g.  $\aleph$ ,  $\beth$ ,  $\daleth$ , etc.

REM. 3.—The gutturals express the several gradations of guttural sounds from the weakest to the strongest.  $\aleph$  and  $\beth$  may be compared with the *Spiritus lenis* and *Spiritus asper* of the Greek language (§ 12. 5. b). Deeper guttural sounds are  $\daleth$  (= the German *ch*) and  $\eth$  which the Greeks express, sometimes by the *Spiritus asper*, and sometimes by  $\gamma$ . The sound of  $\beth$  is formed in the fore-part of the mouth; that of  $\daleth$  farther back towards the throat.  $\eth$  =  $\eth$  sometimes stands for  $\zeta$  at the end of Greek words, and is pronounced, according to Amira, p. 9, *sc* before *e* and *i*. The aspirated consonants  $\aleph$ ,  $\beth$  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  $\aleph$ ,  $\beth$  occasion less difficulty than in Hebrew, as the *Sheva* and *Daghesh forte* are wanting in Syriac. Of the gutturals, in connection with  $\aleph$  and  $\beth$ , it is to be remarked; a) that  $\beth$  between two vowels has the sound of *y*; e.g.  $\aleph\eth\aleph$  *ko-yem*; b) that  $\beth$  quiesces in  $\eth$  and  $\eth$  (= *o* and *u*), and after  $\eth$  and  $\eth$  (= *a* and *e*), forms the diphthongs *au* and *eu*; c) that initial  $\beth$  with  $\eth$  = *i*, and even when  $\beth$  is prefixed, it is pronounced *i*; e. g.  $\beth\eth\aleph$  *Ihudho*; d) that initial  $\eth$  (§ 8. b) before  $\beth$  is pronounced like  $\beth$ ; e. g.  $\eth\aleph$  *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.  $\aleph\aleph$  441. From 500—900, the tens of 50—90 are denoted by a dot over the letter; e.g.  $\aleph$  600,  $\aleph$  800. Thousands are designated by  $\eth$  placed under the units, ten thousand by  $\eth$ , ten thousand thousand by  $\eth$ . The numbers 20 and 50 are also expressed by double  $\beth$  and  $\beth$ , 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.  $\beth$  =  $\frac{1}{2}$ ,  $\beth$  =  $\frac{1}{3}$  &c.

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

In Syriac, the vowel-letters **ܐ**, **ܘ**, and **ܝ** 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 **ܐ** = *a*, **ܐ̇** = *o*, **ܐ̈** = *e*, **ܐ̋** = *i*, and **ܘ** = *u* (v. Michaelis. p. 29).

§ 3. *Vowel Signs.*

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

FORM.		NAME.		SOUND.
SYRIAC.	GREEK.			
$\overset{\cdot}{\text{—}}$	$\overset{\cdot}{\text{—}}$ or $\text{—}$	Pethocho	(ܐܘܢܐ)	a.
$\text{—}$ or $\text{—}$	$\text{—}$ or $\overset{\cdot}{\text{—}}$	Revotzo	(ܐܘܘܐ)	e.
$\text{—}$	$\text{—}$ or $\overset{\cdot}{\text{—}}$	Chevetzo	(ܐܘܘܐ)	i.
$\overset{\cdot}{\text{—}}$ or $\text{—}$	$\overset{\cdot}{\text{—}}$	Zekofo	(ܐܘܘܐ)	o.
$\overset{\cdot}{\text{—}}$ , $\overset{\cdot}{\text{—}}$ $\overset{\cdot}{\text{—}}$	$\overset{\cdot}{\text{—}}$	Etzotzo	(ܐܘܘܐ)	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  $\alpha = u$  in  $\text{فَ}$  and  $\text{فَ}$ . (For  $\text{فَصْحَب}$ , Luke xvii. 29, stands more correctly  $\text{فَصْحَب}$  Psalm xi. 6). The first three vowel-signs may also be written beneath the consonants.

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

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

LONG.		SHORT.		
$\overset{\circ}{\text{—}}$	$\overset{\cdot}{\text{—}}$	$\overset{\cdot}{\text{—}}$	$\overset{\cdot}{\text{—}}$	Revotzo.
$\overset{\circ}{\text{—}}$	$\overset{\cdot}{\text{—}}$	$\overset{\cdot}{\text{—}}$	$\overset{\cdot}{\text{—}}$	Chevotzo.
$\overset{\circ}{\text{—}}$	$\overset{\cdot}{\text{—}}$	$\overset{\cdot}{\text{—}}$	$\overset{\cdot}{\text{—}}$	Etzotzo.

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

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

REM.—According to Amira p. 51, **ṣ̣**=**ṣ̣̣**; while **ṣ̣̣**=**ṣ̣̣̣**; **ṣ̣̣̣**=**ṣ̣̣̣̣**; **ṣ̣̣̣̣**=**ṣ̣̣̣̣̣**. 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 **ṣ̣** and **ṣ̣̣** *i*, and under **ṣ̣̣̣** *ū*. The principal use of this point in the verb, is to denote the different persons and tenses (v. Amira, p. 51; Lud. de Dieu, p. 37). Throughout the preterite, with the exception of the 1 sing., it stands under the radicals. In the participle, it denotes, over the first radical, in Peal, **ṣ̣̣̣**, in Aphel, **ṣ̣̣̣̣**, or in Verbs med. Vau, **ṣ̣̣̣̣̣**. 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* (صَهْوَ — رُكُوكَ).

1. According to Lud. de Dieu and Norberg, the Syrians have in fact the Sheva, and pronounce a vowelless consonant with a short half-sound of *ē*; e.g. **ṣ̣̣̣̣** pronounced *ne kum*. Some Grammarians, as Amira, p. 42, and the Zabians, use **ṣ̣̣̣̣̣**. 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 **ṣ̣̣̣̣̣** and **ṣ̣̣̣̣̣̣**.\* But as the doubly written consonant falls away where analogy would require it to be retained (§ 8), this grammatical usage is still very doubtful. This duplication is retained only in foreign words.

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

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

REM.—Some consider Kushoi to be Dagghesh forte, which is denied by Amira and Gabriel Sionita. Lud. de Dien, p. 25 sq., places it; a) at the beginning of words, except where **صه** precede, or where the preceding word ends in **د**, **و**, **ا**, in which case Rukok is retained; e. g. **اَلْاَصْبِا**, **اَلْاَصْبِا**; b) in the middle, after a quiescent letter; e. g. **فَلَكْصَه**; c) after diphthongs; e. g. **كَلَه**; **فَهْا**, 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. **اَلْاَصْبِر**; b) when, according to Hebrew analogy, they follow a movable Sheva; e. g. **فَهْزَهْا**; c) after an open syllable; e. g. **اَيَا**. So too these consonants are not pronounced as aspirates in Pa and Ethpa. of Verbs **فَه**, when the **د** 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 **فَه**, or in general where Dagghesh forte euphonic stands in Hebrew. These points do not occur in printed works.

### § 6. Ribui (رَبُوء).

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

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

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

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

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

### § 7. *Mehagyono and Marhetono.*

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

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

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

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

§ 8. *Linea Occultans.*

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

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

§ 9. *Tone.*

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

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  $\text{ا}$  in the penultimate, follow the same rule; e. g.  $\text{اَخُونُو}$ , and should be pronounced *áchuno* or *achúno*.

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

§ 10. *Signs of Interpunction.*

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

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

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

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## CHAPTER II.

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### PECULIARITIES AND CHANGES OF THE LETTERS.

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#### § 11. *General View.*

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

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

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





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

$\text{וֹאֵל}$  compare § 29. 1. *Rem.*

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

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

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

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

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

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

5.—Added are ; a) sometimes  $\text{ז}$  at the beginning, before a  
 vacant consonant ; e. g.  $\text{זֶהָ}$  for  $\text{זֶהָ}$  ;  $\text{זֶהָ}$  for  $\text{זֶהָ}$  ;  
 also in Greek words beginning with  $\Sigma$  ; e. g.  $\text{זֶהָ}$  =  
 $\sigma\alpha\delta\iota\omicron\nu\varsigma$  ; b)  $\text{ז}$  to denote the *Spiritus asper* in Greek words ;  
 e. g.  $\text{זֶהָ}$   $\rho\omega\mu\alpha\iota\omicron\varsigma$  (§ 12. 1. A. c) ; even in compound  
 words in the later Syriac ; e. g.  $\text{זֶהָ}$   $\sigma\upsilon\nu\theta\omicron\varsigma$  ; and in  
 cases where  $\text{ז}$  does not represent *Spiritus asper* ; e. g.  
 $\text{זֶהָ}$   $\Pi\epsilon\tau\tau\omicron\varsigma$  ; c)  $\text{ז}$  is added where it supplies the place  
 of Dagghesh forte with Linea occultans ; e. g.  $\text{זֶהָ}$  =  $\text{זֶהָ}$  ;  
 $\text{זֶהָ}$  =  $\text{זֶהָ}$ .

### § 13. Quiescent Letters.

The vowel-letters  $\text{א}$ ,  $\text{ו}$ ,  $\text{י}$ , and, according to some,  
 $\text{ח}$  also, quiesce in the preceding vowel.

REM.—Here belongs only  $\text{ח}$  ; for  $\text{ח}$  of the suf. 3 sing. fem.  
 =  $\text{ח}$  of the Hebrew.

The following letters quiesce :

1.  $\text{א}$  final in  $\text{—}$  and  $\text{—}$  ; e. g.  $\text{אֵל}$ ,  $\text{אֵל}$  ;  $\text{א}$  medial in  $\text{—}$   
 and  $\text{—}$  ; e. g.  $\text{אֵל}$ ,  $\text{אֵל}$  ; and if it have a vowel, this  
 falls back upon the preceding vacant consonant ; e. g.  
 $\text{אֵל}$  for  $\text{אֵל}$ . And so in words transferred from the  
 Hebrew ; e. g.  $\text{אֵל}$  =  $\text{אֵל}$ .



§ 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 פֿ, פֿ, פֿ, (פֿ, § 32), פֿ passes over into פֿ; e. g. פֿ, פֿ; but before gutturals and פֿ at the end of words, into —; e. g. פֿ for פֿ; b) in the feminine with פֿ, פֿ, in the construct state, passes over into פֿ; e. g. פֿ construct state פֿ (§ 45. 2). In transferring words from the Hebrew and Chaldee, the following vowel changes may be noted; a) for — the Syriac prefers פֿ; e. g. פֿ = פֿ; פֿ = פֿ; b) פֿ is exchanged in proper names mostly with פֿ; e. g. פֿ = פֿ; — with פֿ; e. g. פֿ = פֿ; c) פֿ with פֿ; e. g. פֿ = פֿ; or with פֿ; e. g. פֿ = (Chald. פֿ).

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

composition,  $\bar{\text{}}$  moves forward upon  $\text{}$ ; e. g.  $\text{גִּבְרָמָא}$ ,  $\text{גִּבְרָמָא}$ .

3. The vowel of a final mixed syllable is *dropped*, when an entire syllable is added at the end, especially when the last radical begins the new syllable; e. g. in the verb  $\text{מָלַךְ}$  mase.  $\text{מָלַכְתְּ}$  fem.; in the nouns  $\text{מַלְכֵי}$ ,  $\text{מַלְכֹּת}$ .

REM.—This vowel remains unchanged; a) when merely a formative letter, without a vowel, is added; e. g.  $\text{מָלַךְ}$  from  $\text{מָלַךְ}$ ; b) when a syllable is added, if the stem-syllable remain a mixed one; e. g.  $\text{מָלַכְתְּ}$  from  $\text{מָלַךְ}$ ; and moreover; c) when the stem-syllable becomes a simple one, in the following cases; a) in the second form of the 3 fem. plur. pret. and 2 fem. plur. imperat.;  $\beta$ ) where in Hebrew Daghesh forte stands; e. g.  $\text{מָלַכְתְּ}$  emphatic state  $\text{מָלַכְתְּ}$  ( $\text{עֲמִיר}$ ,  $\text{עִמָּר}$ );  $\gamma$ ) in words of Declension I. masc. (comp. § 48. A). In  $\text{מָלַךְ}$  emphatic state  $\text{מָלַכְתְּ}$ ;  $\text{מָלַכְתְּ}$  emphatic state  $\text{מָלַכְתְּ}$ , the original vowel only reappears (comp. 48. A. Decl. IV).

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



## PART SECOND.

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### ETYMOLOGY, OR, PARTS OF SPEECH.

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#### CHAPTER I.

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##### PRONOUNS.

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

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



TABLE OF PRONOUNS AND SUFFIXES.

	SEPARATE.	SUFFIXED TO VERBS.			SUFFIXED TO NOUNS.	
		a.	b.	c.	IN SING.	IN PLURAL.
Sing.			ا ه و	ي		
1 c.	أنا	1. أنا 2. أنا	نا	نا	نا	نا
2 m.	أنت	ت	ت	*	ت	ت
2 f.	أنت	ط	ط	ط	ط	ط
3 m.	{ هو هو	{ هو هو	{ هو هو	{ هو هو	{ هو هو	{ هو هو
3 f.	{ هي هي	{ هي هي	{ هي هي	{ هي هي	{ هي هي	{ هي هي
Plur.						
1 c.	نحن	نا	نا	نا	نا	نا
2 m.	أنتم	كم	*	كم	كم	كم
2 f.	أنتم	كن	*	كن	كن	كن
3 m.	{ هم هم	SEPARATE FROM THE VERB. هم			{ هم هم	{ هم هم
3 f.	{ هن هن	هن			{ هن هن	{ هن هن

## REMARKS AND EXPLANATIONS CONCERNING THE TABLE.

I. *The Personal Pronoun.*

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

II. *Suffix Pronouns.*

## A. SUFFIXES OF THE VERB.

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

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

The suffixes marked *b* are appended to forms with  $\text{ہ}$  and  $\text{ہ}$ , which then quiesce in  $\text{ہ}$  and  $\text{ہ}$ . Where this form is wanting under *b* it is comprehended under *a*. Finally the suffixes under *c* are attached to the forms with  $\text{ہ}$ , 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. מְכַבֵּר, emphatic state מְכַבְּרָא, with suff. מְכַבְּרֵי. In the plural they coalesce with the ending of the construct state אֲ, so that they may be considered as attached to the final consonant of the noun; e. g. construct state מְכַבְּרֵי, with suff. מְכַבְּרֵי. Only in the 3 sing. masc. does אֲ pass into א, and in the 3 sing. fem. אֲ 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. מְכַבְּרֵי from emphatic state מְכַבְּרָא. In the remaining persons (1 sing. 2 and 3 plur.) suffixes sing. are attached to the construct state (v. § 46. 2); e. g. מְכַבְּרֵי from the construct state מְכַבְּרֵי, plur. מְכַבְּרֵי from construct state מְכַבְּרֵי.

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 בְּמֵאָה (from בָּ = בְּנֵי chald. בְּרִי and בְּ) with a suffix, thus;

## Plural.

## Singular.

FEM.	COMM.	MASC.	FEM.	COMM.	MASC.
1.		בְּמֵאָהֵנוּ our.			בְּמֵאָהֵי my.
2.	בְּמֵאָהֵי	בְּמֵאָהֵי your.	בְּמֵאָהֵי		בְּמֵאָהֵי thy.
3.	בְּמֵאָהֵי	בְּמֵאָהֵי their.	בְּמֵאָהֵי	בְּמֵאָהֵי her.	בְּמֵאָהֵי his.

REM.—This form, which corresponds with the German *der meinige* (mine) etc. occurring after a suffix to the noun, indicates an emphasis; e. g. בְּמֵאָהֵי בְּמֵאָהֵי, but *thy scholars*. Sometimes it signifies relating to; e. g. בְּמֵאָהֵי 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, **לְכֹל** *to*, **מֵכֵן** *from*, **אַחֲרַיִם** and **אַחֲרָיִם** *after*, **לְפָנָיו** *towards, against*, comp. § 15.

2. Plural suffixes are attached to **כִּסְמָהּ** *aside, only*, **בְּלֵוָה** *without*, **בְּפָנָיו** or **בְּפָנֶיהָ** *about*, **בְּעֵינָיו** *for*, **עַל** *over*, **אַחֲרָיו** or **אַחֲרֶיהָ** *towards, after*, **לְפָנָיו** *before*, **לְמַטָּה** (**לְמַטָּה** before nouns) *under*. The suffix plural fem. occurs with **עַל** *on account of*; e. g. **עַל־כֵּן**; with both plural suffixes **בֵּינָם** and **בֵּינָהּ** *between*.

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

### § 17. Other Pronouns.

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

Plural.			Singular.	
F.	C.	M.	F.	M.
אֵלֶּיךָ		אֵלָיו	אֵלַי	אֵלָיו
	אֵלַיךָ	}	}	אֵלַי
	(אֵלַיךָ)			אֵלָיו
			אֵלַי	אֵלָיו

} *these.*                      } *this.*    (אֵלָיו) } *this.*

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

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

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

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

forms **مَنْه** and **أَمْنَا** masc. *who?* **أَمْرًا** fem. *who?* **مَا** and **مَنْ** *what*, refer to things (**مَنْه**, **مَنْ**); *c*) **أَنْكُمْ** refers to both persons and things.

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

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## CHAPTER II.

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### THE VERB.

#### § 18. *General View.*

1. The Verb is, as in Hebrew, the most important of the parts of speech, since it lies at the basis of the formation of the others. Verbs may be divided into the three following classes, in so far as new verbal forms are derived from them in accordance with definite laws, or as a noun is to be considered as their stem: *a*) *Primitives*; e. g. **كَلَمَ** *to write*, **كَلَمَ** *to kill*; *b*) *Verbal Derivatives (Conjugations)*; e. g. **أَوْفَى** *to justify*, from **أَوْفَى**; *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  $\overset{\cdot}{\text{—}}$  placed over the middle radical in transitive, and  $\overset{\cdot}{\text{—}}$  in intransitive verbs.

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

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

The Conjugations are as follows ;

	<i>Active.</i>		<i>Passive.</i>
1. Peal	ܡܠܝܢܐ to kill ;*	Ethpeel	ܡܠܝܢܐܝܢܐ.
2. Pael	ܡܠܝܢܐ to murder ;	Ethpaal	ܡܠܝܢܐܝܢܐ.
3. Aphel	ܡܠܝܢܐܝܢܐ to cause to kill ;	Ethtaphal	ܡܠܝܢܐܝܢܐܝܢܐ.
4. Shaphel	ܡܠܝܢܐܝܢܐ to cause to kill (rare)	Eshtaphal	ܡܠܝܢܐܝܢܐܝܢܐ.

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. ܡܠܝܢܐ to honor, ܡܠܝܢܐܝܢܐ 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 ܡܠܝܢܐ (ܡܠܝܢܐ), 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, ܡܠܝܢܐ is also frequently used (v. Syntax).

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

## 1. REGULAR VERBS.

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

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

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

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

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





II. TABLE OF THE TEMPORAL INFLECTION OF REGULAR VERBS.

<i>Eshtraph.</i>	<i>Shaphel.</i>	<i>Ethtraphal.</i>	<i>Aphel.</i>	<i>Ethpael.</i>	<i>Pael.</i>	<i>Ethpeel.</i>	<i>Peel.</i>	
*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	<i>Preter.</i>
*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	<i>Future.</i>
The remaining	Imperative	like the	Preterit.	like Pael	like Pael	like Pael	like Pael	<i>Imperat</i>
*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	<i>Infinit.</i>
*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	<i>Particip. Act.</i>
*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	*** ʔ *** ʔ ***	<i>Particip. Pass.</i>

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

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

In the 3 sing. pret. the simple verbal stem suffices for the masc.; but in the fem.,  $\text{ל}$ , preceded by  $\text{ׁ}$  (=  $\text{הַ$ ), is appended and considered as a sign of that gender. The 3 plur., which has a two-fold gender, is distinguished in the masc. by the addition of the plural-sign  $\text{א}$ , from which the fem. in its simple form is distinguished only by a silent  $\text{א}$  instead of  $\text{א}$ . In the same person of the fut. the inquiry into the origin of the preformative  $\text{נ}$  in the sing. masc. and the plur. masc. and fem., is a difficult one. The opinion that the  $\text{נ}$  had its origin in  $\text{א}$  is opposed by the fact that among the Zabians this preformative exists, while there is no similarity between those two letters. More consideration is probably due to the derivation from  $\text{נִנְּוֹ}$  and  $\text{נִנְּוֹ}$  (comp. § 17). In the plur., the masc., in addition to the preformative  $\text{נ}$ , is distinguished as in the pret., by the plural-sign  $\text{א}$  with  $\text{ׁ}$  paragogic, which causes the vowel of the last radical syllable to fall away. And thus the  $\text{ׁ}$  in the fem. reminds one of the paragogic final syllable  $\text{נָה}$  in Hebrew. The abbreviated form of the personal pronoun evidently appears in the 2 sing. and plur. Thus in the pret. sing.,  $\text{ל}$  masc. and  $\text{אֵל}$  fem. are related to  $\text{אֵלִי}$  masc. and  $\text{אֵלַי}$  fem., as  $\text{ׁל}$  masc. and  $\text{ׁאֵל}$  fem. are to  $\text{ׁאֵלִי}$  masc. and  $\text{ׁאֵלַי}$  fem. in the plur. The same is true of the preformative  $\text{ל}$  in the same person of the fut. sing. and plur. where the fem. sing., in order to designate the gender, takes  $\text{א}$  final and  $\text{ׁ}$  paragogic, with a like influence upon the vowel of the preceding radical syllable. In the plur. the 2 pers. shares with the 3 pers., this same character at the end. In the 1 sing. pret. the original form of the  $\text{ל}$  with  $\text{ׁ} = \text{הַי}$  preceding, has not been shown. But in the plur.  $\text{ׁ}$  and  $\text{ׁא}$ , as well as  $\text{ׁ}$  before the

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

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

The imperative coincides with the future in respect to formatives at the end, except that the paragogic  $\text{ع}$  in the 2 sing. fem. and 2 plur. masc. falls away, the former person ending in the feminine sign  $\text{ة}$ , and the latter in the plural sign  $\text{ا}$ . In both cases in Peal,  $\text{أَ}$  is retained as the vowel of the radical syllable. Finally the fem. plur. ends with  $\text{ة}$  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.  $\text{أَ}$ , between the second and third radicals,  $\text{ا}$  quiescing in  $\text{أَ}$ ; but in Verbs Med. E. and 3 Gutt. the middle radical takes  $\text{أَ}$ . All the remaining imperatives are like preterits, except that in Ethpe. and Ethpa., Linea occultans stands under the middle radical with  $\text{أَ}$  preceding.

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

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

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

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

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

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

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

## § 20.

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

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

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

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

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

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

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

*Participle Passive.**Participle Active.*

FEM.	COMM.	MASC.	FEM.	COMM.	MASC.
مُتَمَرِّئَةٌ		مُتَمَرِّئٌ	مُتَمَرِّئَةٌ		مُتَمَرِّئٌ 2 Sing.
	مُتَمَرِّئِينَ		مُتَمَرِّئِينَ		1 Plur.
مُتَمَرِّئَاتٌ		مُتَمَرِّئَةٌ	مُتَمَرِّئَاتٌ		مُتَمَرِّئَةٌ 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. **لَمَسَ** and **لَمِسَ** to chew; and in other cases there is a difference in signification; e.g. **طَلَّقَ** to divide, **طَلَّقَ** to be divided.

## B. DERIVATIVE CONJUGATIONS.

§ 21. *Ethpeel.*

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

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

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

## § 22. *Pael and Ethpaal.*

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

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

2. The signification of Pa. is; a) *causative*; e. g. **يُتَلِّمُ** to cause to be afraid, from **يَتَلَمَّعُ** to fear; b) *intensive*; e.g. **يُغْطِي** to overwhelm from **يُغْطِي** to press; c) = Pe.; e.g. **يُكَبِّعُ** and **يُكَبِّعُ** to kiss; d) to hold forth, to declare; e. g. **يُؤَيِّدُ** to pronounce just. The signification of Ethpa. is; a) *passive* of Pael; e. g. **يُكْتَلَمُ** to be murdered; b) *reciprocal*; e. g. **يُتَفَكَّرُ** to wonder within one's self; c) = Peal; e. g. **يُتَبَشَّرُ** to be made to blush, i. e. to blush = **يُبَشِّرُ**.

### § 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 **ح**, 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. **يُكْتَلَمُ**.

REM.—The characteristic **ا** of Aph. is retained after the preformative, in verbs, which lose a radical letter; e.g. **يُكْتَلَمُ** from **يُكْتَلَمُ**. Under the same rule should be placed Verbs **ك**; e. g. **يُتَبَشَّرُ** or **يُتَبَشَّرُ**. But the Verbs **يُتَبَشَّرُ** to be able, and **يُتَبَشَّرُ** 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. **يُتَبَشَّرُ**, infinit. **يُتَبَشَّرُ** (comp. § 20.Rem.), part. P. **يُتَبَشَّرُ**, and the passive **يُتَبَشَّرُ**. 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.*



﴿أَضْرَبُ﴾. 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. ﴿أَبْلَأَ﴾ to bring forward ; and then it frequently takes two accusatives ; e. g. ﴿لَأَضَعُ﴾ to cause to put on (something upon some one) ; b) *imperative or permissive* ; e. g. ﴿أَنْزِعْ﴾ to suffer to mount a horse ; c) *intransitive* ; e. g. ﴿أَضْعَبُ﴾ to be weak ; d) = Pael ; e. g. ﴿يُبْئِلُ﴾ and ﴿أَبْئَلُ﴾ to frighten. The passive has either the passive signification of Aphel or coincides with Pe. ; e. g. ﴿أَسْكَنُ﴾ to dwell, ﴿أَسْكَنُ﴾ to keep house.

#### § 24. Shaphel and Eshthaphal.

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

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

2. The signification of these two conjugations is similar to that of Aph. and Eshthaphal. Shaphel is, in the examples still extant ; a) *causative* ; e. g. ﴿أَسْقَطُ﴾ to let fall ; b) *intensive* ; e. g. ﴿أَسْتَكْفُ﴾ to exchange, from ﴿سَكَّفُ﴾ to change. Eshthaphal has sometimes a passive and sometimes a reciprocal signification ; or it forms intransitives ; e. g. ﴿أَسْأَلُ﴾ 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 **م**, **ه**, **ل**, and are,

A. similar to Aphel, belong; a) Maphel, **مَفْعَلٌ** to make poor, pass. **أَلْفَعْلٌ** to become poor; b) Saphel, **سَفْعَلٌ** to permit to hasten and to hasten = **أَسْفَعْلٌ**, pass. **أَهْلَصْعَلٌ** to persecute; c) Thaphel, **تَفْعَلٌ** to teach.

REM.—For **أَسْفَعْلٌ** (**أَفْعَلٌ** 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**, **م**, **ه**, **ل**, after the first radical viz.; a) Pael = Poel, usually transitive; e. g. **أَقْرَبُ** to chew the cud, pass. **أَلْقَرَبُ** to become divided; b) Pael, transitive; e. g. **أَسْفَعْلٌ** to suffer; c) Pamel; e. g. **أَبْقَعْلٌ** to remain; d) Parel; **أَلْقَرَبُ** to dance, pass. **أَقْرَبُ** 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. **أَصْلَبٌ** to domesticate, pass. **أَلْصَلَبُ** to converse with one; b) Palen, **أَقْبَعْلٌ** to be master, pass. **أَلْقَبَعْلٌ** to make one a master.

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

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

a letter of the ground form frequently falls away; e. g. **فَلَّحِم** 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 **ح**, deviate, and those in but very few cases from the regular verb, in connection with which these deviations have already been cited. (Concerning Verbs **فَلَّ**, **خَلَّ**, and **لَلَّ** 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 **ه**; e. g., fut. **تَعْبُذ**; imperat. **هَبُذ**; 2) in like manner in the other conjugations, and in the part. act. Peal, they exchange the **ـ** of the last syllable for **ـ**; e. g. part. act. Peal, **أَفَح**; pret. Ethpe. **أَلَّفَح**, fut. **نَلَّفَح**; Pa. pret. **هَبُذ**, fut. **تَعْبُذ**, imperat. **هَبُذ**, part. act. & pass. **هَبُذ**; Aph. Pret. **أَذَفَا**, fut. **نَفَا**, imperat. **أَذَفَا**, part. act. and pass. **هَفَا**.

REM.—In the same manner in Pa. and Ethpa. are formed the following; **صَلَّ** to console, **لُفَلَّ** to soil, **لَلَّ** to defile, and **لَلَّفَلَّ** 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 (ط), أَطَا; 1. rad. Jud (ض), نَضِيَ; med. rad. Olaph (ط), أَطَا; med. rad. Vau and Jud (ض), ضَمَمَ (صَمَمَ), ضَمَمَ; and 3 rad. Olaph (ط) طَطَّطَ.

To defective verbs belong those with 1. rad. Nun (ض); e.g. نَضِيَ, and med. rad. doubled (ض), e.g. ضَمَمَ.

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



TABLE OF IRREG

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

ط. § 30.			VERBS أَطَا ; طَا. § 28.			
Fut. Pe.	Pret. Pe.		Pret. Ethpe.	Fut. Pa.	Imperat. Pe.	Pret. Pe.
*** ط	***	1.	*** ط	*** ط	* ط*	***
Future.	Pr. Ethpe.		Infin. Pa.	Fut. Pa.	(2m.Fu.Pe.)	1.S.Fut.Pe.
*** ط	*** ط	2.	ط***	* ط	(* ط)	* ط
Fut. Pa.	Pret. Pa.		Pret. Esht.	Pret. Shaph.	Pret. Ethtap.	Pret. Aph.
*** ط	***	3.	ط***	ط*	* ط	* ط

ط. § 31.			VERBS طَا ; طَا. § 29.			
Part. P.Pe.	Pret. Pe.		3f. S. Pr. Pe.	Pret. Ethpe.	Imperat. Pe.	Pret. Pe.
* ط*	ط*	1.	ط***	*** ط	ط*	***
Future.	Pr. Ethpe.		Imperat. Pe.	1 S. Fut. Pe.	Infin. Pe.	Fut. Pe.
* ط	* ط	2.	S. I.	* ط	* ط	* ط
Fut. Aph.	Pret. Aph.		Pret. Esht.	Pret. Shaph.	Pret. Ethta.	Pret. Aph.
* ط	* ط	3.	ط***	ط*	* ط	* ط

ط. § 34.			VERBS طَا ; طَا. § 33.			
Pret. Aph.	Pret. Pe.		Fut. Aph.	Pret. Aph.	Infin. Pe.	Fut. Pe.
(*) ط	(*) ط	1.	* ط	* ط	ط*	* ط
Pr. Ethpe.	Part. P. Pe.					
*** ط	* ط*	2.				

No. of acres		Value	
1	2	3	4
5	6	7	8
9	10	11	12
13	14	15	16
17	18	19	20
21	22	23	24
25	26	27	28
29	30	31	32
33	34	35	36
37	38	39	40
41	42	43	44
45	46	47	48
49	50	51	52
53	54	55	56
57	58	59	60
61	62	63	64
65	66	67	68
69	70	71	72
73	74	75	76
77	78	79	80
81	82	83	84
85	86	87	88
89	90	91	92
93	94	95	96
97	98	99	100

1000



## A. QUIESCENT VERBS.

## § 28. Verbs 1 rad. Olaph quiescent (ظ) أَفَعَا 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. أَفَعَا, أَفَعَا. If the preformative or characteristic consonant of the conjugation be without a vowel, the vowel of ا falls back upon it; e. g. fut. Pa. نَأَفَا; pret. Ethpe. أَفَعَا.

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

But ُ is used in the verbs أَفَعَا, أَفَعَا, أَفَعَا; e. g. أَفَعَا, نَأَفَا. Both of these forms are found in 121. 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 ذ, and the second class form them like intransitives with ُ. Lud. de Dieu (p. 265), rightly doubts the correctness of the double form of the infinit. and fut. Pe. with َ

and ُ, although the form أَفَعَا is found in I Cor. x. 27; but the fut. of it is not found with َ. Also the correctness of أَفَعَا in I Cor. x. 28, is suspected. The forms of the 3 plur. fem. pret.

أَفَعَا and أَفَعَا 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 أَفَعَا, ا is assimilated to the preceding ل; e. g. أَفَعَا.

This formation is also found in some other verbs varying little from regular verbs; e. g. أَفَعَا and أَفَعَا.

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

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

$\text{װױ}$ ,  $\text{װױ}$ ,  $\text{װױ}$ ,  $\text{װױ}$   
 $\text{װױ}$ ,  $\text{װױ}$ ,  $\text{װױ}$ ,  $\text{װױ}$ .

3. In Aphel and Shaphel with their passives,  $\text{ױ}$  is changed into  $\text{װ}$ , and, with the preceding  $\text{װ}$ , forms *au*; e. g.  $\text{װױ}$ ,  $\text{װױ}$ .

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

#### General Remarks.

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

In respect to these verbs it should be observed :

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

e. g. **נָטַח** (נָטַח). 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. **נִטְּחֶהָ**, **נִטְּחֶהָ**. So too in Ethpe., **־** falls back upon **ל**; e. g. **נִטְּחֶהָ**. But where, in the regular verb, the first radical takes a vowel, these verbs are regularly inflected; e. g. **נִטְּחֶהָ**.

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

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

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

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

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

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

REM.—No example is found of Shaphel.

§ 32. *Verbs 3 rad. Olaph Quiescent* (و)  $\text{و}$  to disclose.

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

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

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

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

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

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

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

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

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

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

#### APPENDIX TO § 32.

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

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

فَكَانُوا (better perhaps كَانُوا), fut. تَكُونُ for تَكُونِ and with ى inserted تَكُونِي, Aph. pret. كَانُوا, infinit. كُنْتُمْ or كَانْتُمْ, fut. تَكُونُ and تَكُونِي, imperat. كُنْ, part. كَانٌ and كَانُوا.

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

### B. DEFECTIVE VERBS.

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

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

§ 34. *Verbs with Med. Rad. doubled (ض) نَهَضُ to sprinkle.*

In respect to these verbs it should be remarked:—

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

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

REM.—Those verbs whose 2 and 3 rad. is  $\text{ـِ}$ , are exceptions, and are inflected according to the rules for quiescent verbs (§ 35. 1. d). In the fut. and imperat. Pe. forms with  $\bar{\text{—}}$  (not  $\bar{\text{—}}$ ) appear; e. g.  $\text{ذُفِ}$ ,  $\text{ذُفِ}$ . The part. act. Pe. has  $\text{ذُفِي}$  in the plur. from the Verb  $\text{ذُفِ}$  to go in. In the part. Aph. sometimes the middle radical appears again, but it is marked by *Linea occultans*; e. g. Heb. ix. 5,  $\text{ذُفِي}$ . In Aph. the characteristic  $\text{ـِ}$  sometimes remains after the preformative; e. g.  $\text{ذُفِي}$  from  $\text{ذُفِ}$  (Comp. § 23. 1. Rem.).

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

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

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

1. By Doubly Irregular Verbs are understood those in which occur two of those letters which usually give rise to irregularities. In the inflection of these verbs, either one or both of those letters may retain their peculiarities. This class of verbs consists of (vid. Lud. de Dieu, p. 340, sq.); a) Verbs  $\text{ـِ}$  and  $\text{ـِ}$ ; e. g.  $\text{ذُفِ}$ , Aph.  $\text{ذُفِ}$  to approve; b) Verbs  $\text{ـِ}$  and  $\text{ـِ}$ ; e. g.  $\text{ذُفِ}$  to come, Aph.  $\text{ذُفِ}$ ,  $\text{ذُفِ}$  to heal, Pa.  $\text{ذُفِ}$ ,  $\text{ذُفِ}$  to boil, Ethpe.  $\text{ذُفِ}$ ; c) Verbs  $\text{ـِ}$  and  $\text{ـِ}$ ,



e. g. **سَفَّ** to swear, imperat. **سَفِّ**, fut. **سَفَّ**, infinit. **سَفًّا**, Aph. **سَفِّ**; **نَجَّ** to sprout, imperat. **نَجِّ**, Aph. **نَجِّ** and **نَجِّ**; d) Verbs **كَلَّ** and **لَلَّ**; e. g. **كَلَّ** to chide, imperat. **كَلِّ**, infinit. **كَلًّا**; **لَلَّ** to be displeased, Aph. **لَلِّ**.

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 **أَبَدَ** to be bit, occurs only the part. act. **أَبَدَ** it befits. From **كَلَّ** appear the 3 sing. fem. pret. **كَلَّتْ** it is disagreeable, the part. act. fem. **كَلَّتْ** and the 3 sing. fem. fut. **كَلَّتْ**; and from **لَلَّ** and **لَلَّ** appear the act. part. **لَلَّ** and **لَلَّ** it is suitable.

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

c) Those which differ in form and inflection are **جَرَى**, to run, imperat. **جَرِّ**; **وَجَّى** to go away and **جَزَّى** to come (see § 28. 2. 3. Rem.); also **جَوَّى** to be (see § 32. 1. Rem. and § 38), fut. **جَوَّى** and **جَوَّى**; also from **جَوَّى** is found a fut. apocopate **جَوَّى**, **جَوَّى**, plur. **جَوَّى**, etc., having the signification of the conjunctive as well as of the usual future (comp. Agrell. Otiola Syr. p. 46); **شَرَّبَ** to drink, with **ش** prosth. **شَرَّبَ**, imperat. **شَرِّبْ**, part. **شَرَّبَ**, fut. **شَرَّبَ**, infinit. **شَرَّبًا**; **أَمَنَ**, Aph. **أَمَنَ** to believe; **سَمَى** (see App. to § 32), to live. Finally, in four verbs 3 rad. Olaph.; e. g. **صَلَّى**, **صَلَّى**, **صَلَّى** (**صَلَّى**), which merely occur in Pa. and its

passive, the second syllable quiescs 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. كُنِي. The formation is as follows; pret. Pa. كُنِيَ, part. كُنِي, infinit. كُنِي, imperat. كُنِي, fut. كُنِي, Ethpa. كُنِي, part. كُنِي, infinit. كُنِي, fut. كُنِي.



## The Regular Verb.

	Peel.		Ethpeel.	Pacl.	Ethpacl.	Aphcl.	Ethtaphcl.	Shaphcl.	Eshthaph.
Pret. 3 m.	صهلا	بصلا	لصهلا	صهلا	لصهلا	اصهلا	لصهلا	صهلا	اصهلا
3 f.	صهلا	بصلا	لصهلا	صهلا	لصهلا	اصهلا	لصهلا	صهلا	اصهلا
2 m.	صهلا	بصلا	لصهلا	صهلا	لصهلا	اصهلا	لصهلا	صهلا	اصهلا
2 f.	صهلا	بصلا	لصهلا	صهلا	لصهلا	اصهلا	لصهلا	صهلا	اصهلا
1 c.	صهلا	بصلا	لصهلا	صهلا	لصهلا	اصهلا	لصهلا	صهلا	اصهلا
Plur. 3 m.	صهله	بصه	لصهله	صهله	لصهله	اصهله	لصهله	صهله	اصهله
3 f.	صهله	بصه	لصهله	صهله	لصهله	اصهله	لصهله	صهله	اصهله
2 m.	صهله	بصه	لصهله	صهله	لصهله	اصهله	لصهله	صهله	اصهله
2 f.	صهله	بصه	لصهله	صهله	لصهله	اصهله	لصهله	صهله	اصهله
1 c.	صهله	بصه	لصهله	صهله	لصهله	اصهله	لصهله	صهله	اصهله
Infra.	صهلا (هلا)	مصهلا	صهلا	مصهلا	صهلا	مصهلا	صهلا	مصهلا	صهلا
Imp. 2 m.	صهلا	بصلا	لصهلا	صهلا	لصهلا	اصهلا	لصهلا	صهلا	اصهلا
2 f.	صهله	بصه	لصهله	صهله	لصهله	اصهله	لصهله	صهله	اصهله

like Ethtaphcl.

like Aphcl.



Verb First Rad. Oloph Quiescent ( ط § 28 ).

	Peal.	Ethpeel.	Pael.	Ethpaal.	Aphel.	Ethtaphal.	Shaphel.	Eshthaph.
Pret. 3 m.	أَفَلَا	{ أَفَلَا أَفَلْتُمْ }	أَفَلَا	{ أَفَلَا أَفَلْتُمْ }	أَفَلَا	أَفَلَا	فَفَلَا	أَفَلَاهُ
3 f.	أَفَلْهَ	أَفَلْهَ	أَفَلْهَ	أَفَلْهَ	أَفَلْهَ	أَفَلْهَ		
2 m.	أَفَلْهُ	أَفَلْهُ	أَفَلْهُ	أَفَلْهُ	أَفَلْهُ	أَفَلْهُ		
2 f.	أَفَلْهُم	أَفَلْهُم	أَفَلْهُم	أَفَلْهُم	أَفَلْهُم	أَفَلْهُم		
1 c.	أَفَلْهَ	أَفَلْهَ	أَفَلْهَ	أَفَلْهَ	أَفَلْهَ	أَفَلْهَ		
Plur. 3 m.	أَفَلْهُ	أَفَلْهُ	أَفَلْهُ	أَفَلْهُ	أَفَلْهُ	أَفَلْهُ		
3 f.	أَفَلْتُمْ	أَفَلْتُمْ	أَفَلْتُمْ	أَفَلْتُمْ	أَفَلْتُمْ	أَفَلْتُمْ		
2 m.	أَفَلْتُمْ	أَفَلْتُمْ	أَفَلْتُمْ	أَفَلْتُمْ	أَفَلْتُمْ	أَفَلْتُمْ		
2 f.	أَفَلْتُمْ	أَفَلْتُمْ	أَفَلْتُمْ	أَفَلْتُمْ	أَفَلْتُمْ	أَفَلْتُمْ		
1 c.	أَفَلْتُمْ	أَفَلْتُمْ	أَفَلْتُمْ	أَفَلْتُمْ	أَفَلْتُمْ	أَفَلْتُمْ		
Infm.	مَفَالًا	{ مَفَالًا مَفَالْتُمْ }	مَفَالًا مَفَالْتُمْ	{ مَفَالًا مَفَالْتُمْ }	مَفَالًا	مَفَالًا	مَفَالًا	مَفَالَاهُ
Imp.	أَفَلَا	{ أَفَلَا أَفَلْتُمْ }	أَفَلَا	{ أَفَلَا أَفَلْتُمْ }	أَفَلَا	أَفَلَا (أَفَلَا)	فَفَلَا	أَفَلَاهُ
2 m.	أَفَلْهُم	أَفَلْهُم	أَفَلْهُم	أَفَلْهُم	أَفَلْهُم	أَفَلْهُم		أَفَلَاهُمْ
2 f.	أَفَلْتُمْ	أَفَلْتُمْ	أَفَلْتُمْ	أَفَلْتُمْ	أَفَلْتُمْ	أَفَلْتُمْ		أَفَلَاهُمْ



Verbs First Rad. Jud ( **שׁ** § 29 ).

	Peal.	Ethpeel.	Pael.	Ethpaal.	Aphel.	Ethpaphat.	Shaphel.	Eshthaph.
Pret.	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ
3 m.	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ
3 f.	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ
2 m.	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ
2 f.	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ
1 c.	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ
Plur.	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ
3 m.	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ
3 f.	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ
2 m.	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ
2 f.	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ
1 c.	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ
Infjn.	שׁוּלְ	שׁוּלְ	שׁוּלְ	שׁוּלְ	שׁוּלְ	שׁוּלְ	שׁוּלְ	שׁוּלְ
Imp.	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ
2 m.	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ
2 f.	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ	שׁוּ	שׁוּלְ





Verbs Mid. Rad. Olaph Quiescent ( ١٣ § 30 ).

	Pael.	Ethpeel.	Pael.	Eth. anal.	Aphel.	Ethaphel.
Pret. 3 m.	ظاف	الظاف	ظف	الظاف	أظف	الظاف
3 f.	ظافة	الظافة	ظفة	الظافة	أظفة	الظافة
2 m.	ظافا	الظافا	ظفا	الظافا	أظفا	الظافا
2 f.	ظافوا	الظافوا	ظفوا	الظافوا	أظفوا	الظافوا
1 c.	ظافا	الظافا	ظفا	الظافا	أظفا	الظافا
Plur. 3 m.	ظافوا	الظافوا	ظفوا	الظافوا	أظفوا	الظافوا
3 f.	ظافتن	الظافتن	ظفتن	الظافتن	أظفتن	الظافتن
2 m.	ظافوا	الظافوا	ظفوا	الظافوا	أظفوا	الظافوا
2 f.	ظافن	الظافن	ظفن	الظافن	أظفن	الظافن
1 c.	ظافن	الظافن	ظفن	الظافن	أظفن	الظافن
Infjn.	مظاف	مظافوا	مظافوا	مظافوا	مظافوا	مظافوا
Imp. 2 m.	ظاف	الظاف	ظف	الظاف	أظاف	الظاف
2 f.	ظافد	الظافد	ظفد	الظافد	أظافد	الظافد



## Verbs Mid. Rad. Van and Jud ( 𐤅𐤍 𐤅𐤍 § 31 ).

	<i>Peal.</i>	<i>Ethpeel.</i>	<i>Pael.</i>	<i>Ethpael.</i>	<i>Aphel.</i>	<i>Ethaphel.</i>
<i>Pres.</i> 3 m.	𐤅𐤍	𐤅𐤍𐤅	𐤅𐤍	𐤅𐤍𐤅	𐤅𐤍	𐤅𐤍𐤅
3 f.	𐤅𐤍𐤅	𐤅𐤍𐤅𐤅	𐤅𐤍𐤅	𐤅𐤍𐤅𐤅	𐤅𐤍𐤅	𐤅𐤍𐤅𐤅
2 m.	𐤅𐤍𐤅	𐤅𐤍𐤅𐤅	𐤅𐤍𐤅	𐤅𐤍𐤅𐤅	𐤅𐤍𐤅	𐤅𐤍𐤅𐤅
2 f.	𐤅𐤍𐤅𐤅	𐤅𐤍𐤅𐤅𐤅	𐤅𐤍𐤅𐤅	𐤅𐤍𐤅𐤅𐤅	𐤅𐤍𐤅𐤅	𐤅𐤍𐤅𐤅𐤅
1 c.	𐤅𐤍𐤅	𐤅𐤍𐤅𐤅	𐤅𐤍𐤅	𐤅𐤍𐤅𐤅	𐤅𐤍𐤅	𐤅𐤍𐤅𐤅
<i>Plur.</i> 3 m.	𐤅𐤍𐤅	𐤅𐤍𐤅𐤅	𐤅𐤍𐤅	𐤅𐤍𐤅𐤅	𐤅𐤍𐤅	𐤅𐤍𐤅𐤅
3 f.	𐤅𐤍𐤅𐤅	𐤅𐤍𐤅𐤅𐤅	𐤅𐤍𐤅𐤅	𐤅𐤍𐤅𐤅𐤅	𐤅𐤍𐤅𐤅	𐤅𐤍𐤅𐤅𐤅
2 m.	𐤅𐤍𐤅𐤅	𐤅𐤍𐤅𐤅𐤅	𐤅𐤍𐤅𐤅	𐤅𐤍𐤅𐤅𐤅	𐤅𐤍𐤅𐤅	𐤅𐤍𐤅𐤅𐤅
2 f.	𐤅𐤍𐤅𐤅𐤅	𐤅𐤍𐤅𐤅𐤅𐤅	𐤅𐤍𐤅𐤅𐤅	𐤅𐤍𐤅𐤅𐤅𐤅	𐤅𐤍𐤅𐤅𐤅	𐤅𐤍𐤅𐤅𐤅𐤅
1 c.	𐤅𐤍𐤅𐤅	𐤅𐤍𐤅𐤅𐤅	𐤅𐤍𐤅𐤅	𐤅𐤍𐤅𐤅𐤅	𐤅𐤍𐤅𐤅	𐤅𐤍𐤅𐤅𐤅
<i>Infjn.</i>	𐤅𐤍𐤅𐤅	𐤅𐤍𐤅𐤅𐤅	𐤅𐤍𐤅𐤅	𐤅𐤍𐤅𐤅𐤅	𐤅𐤍𐤅𐤅	𐤅𐤍𐤅𐤅𐤅
<i>Imp.</i> 2 m.	𐤅𐤍𐤅	𐤅𐤍𐤅𐤅	𐤅𐤍𐤅	𐤅𐤍𐤅𐤅	𐤅𐤍𐤅	𐤅𐤍𐤅𐤅
2 f.	𐤅𐤍𐤅𐤅	𐤅𐤍𐤅𐤅𐤅	𐤅𐤍𐤅𐤅	𐤅𐤍𐤅𐤅𐤅	𐤅𐤍𐤅𐤅	𐤅𐤍𐤅𐤅𐤅













Verbs Middle Rad. Doubled ( 𐤆 § 84 ).

	<i>Peal.</i>	<i>Ethpeel.</i>	<i>Pacl.</i>	<i>Ethpacl.</i>	<i>Aphel.</i>	<i>Ethiaphel.</i>	<i>Shephel.</i>	<i>Eshtaph.</i>
<i>Pret.</i> 3 m.	𐤀𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃	𐤀𐤃𐤆𐤀
3 f.	𐤀𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃	
2 m.	𐤀𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃	
2 f.	𐤀𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃	
1 c.	𐤀𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃	
<i>Plur.</i> 3 m.	𐤀𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃	
3 f.	𐤀𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃	
2 m.	𐤀𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃	
2 f.	𐤀𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃	
1 c.	𐤀𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃	
<i>Infjn.</i>	𐤀𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃	𐤀𐤃𐤆𐤀
<i>Imp.</i> 2 m.	𐤀𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃	𐤀𐤃𐤆𐤀
2 f.	𐤀𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃	𐤀𐤃𐤆𐤀	𐤀𐤃	(𐤀𐤃𐤆𐤀)



PARADIGM OF THE VERB WITH DIACRITICAL POINTS.

( Compare § 4. Rem. ).

	3 m.	3 f.	2 m.	1 c.
Preter. Sing.	صهه صهه صهه	صهه صهه صهه صهه صهه	صهه صهه صهه	صهه صهه صهه
Plur.	صهه صهه صهه صهه	*	*	صهه صهه
Fut. Sing.	صهه صهه صهه	صهه صهه صهه	صهه صهه صهه	صهه صهه صهه (صهه)
Plur.	صهه, صهه صهه, صهه صهه	*	صهه صهه صهه	صهه صهه صهه
Imper. Sing. m.	صهه صهه صهه	Plur. m.	صهه صهه صهه صهه	
Infin.	صهه صهه	صهه صهه	صهه صهه	etc.
Part. Act.	صهه m. صهه f. صهه	Passive	صهه صهه صهه صهه	صهه

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.  $\bar{\text{a}}$  in the 3 fem. and 1 sing. pret. and  $\hat{\text{a}}$  in the fut.; or the vowel of the second syllable falls back upon the preceding consonant; e. g. in the same persons of pret. Pe. in which  $\bar{\text{a}}$  of the first syllable falls away. The verbal endings  $\text{a}$  and  $\text{o}$  quiesce in  $\bar{\text{a}}$  and  $\hat{\text{a}}$ . Verbal forms, unless they terminate with  $\text{a}$  and  $\hat{\text{a}}$ , remain unchanged before the suffixes  $\text{fa}$ ,  $\text{fa}$ . Also the characteristic vowel of the first syllable of Pa. and Aph. remains unchanged, and the suffixes of the 3 plur. are attached to verbs in the form of separate pronouns. In respect to the particular persons the following should be remarked (see Table of the pronouns, § 16. and table of the verbs, with suffixes, § 36).

A. PRETERIT WITH SUFFIXES.

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

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

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

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

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

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

3 plur. fem.  $\text{fa}$  either  $\text{fa}$  with suff. c. or with  $\text{fa}$ .

2 plur. masc. and fem. and 1 com. retain the forms  
 مَهْلِكَةٌ, مَهْلِكَةٌ, مَهْلِكٌ with suff. c.

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

#### B. FUTURE WITH SUFFIXES.

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

ض. Before the other suffixes it falls away, and the form **تصهلا** 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 **لأصهلا**. 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 **صه** and **ضه**. In the 3 sing. masc. with suff. of 3 person masc.; e. g. **تصهكسه**, **ا** appears sometimes over **ا**. But this form is neither mentioned by Amira nor by Sionita. The 2 sing. sometimes takes **ا** before the suff. of the 1 sing. and plur. The same is true in respect to the imperat.; e. g. **لا لأصهلا** 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. **لا لأصهص**, ed. Paris. **لأصص**, and in Pa. Ps. cxviii. 172, **لأصص**. 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 **تصهله** takes the suff. of the 3 per. sing. masc.; e. g. **تصهلهنسه**, sometimes **ا** falls away; e. g. Matt. viii. 25, **بئس**.

C. IMPERATIVE WITH SUFFIXES.

The 2 sing. masc. **صهلا** 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 **صهلك** with suff. b. **ا** quiesces in **ا**.

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

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

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

#### D. INFINITIVE WITH SUFFIXES.

The infinitive Pe.  $\text{—}^{\prime}\text{—}^{\text{a}}$  with suff. a. 1. remains unchanged before the suff. of the 2 per. plur. The suffixes of the other persons are attached to the form  $\text{—}^{\prime}\text{—}^{\text{a}}$ . 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  $\text{—}^{\prime}$  (Compare § 45. 2. and § 48. B. feminines, declension 1).

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



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

#### 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. كُنْتُ, كُنْتُ *who seek thee*, or a noun formed from the participle is joined with the suffix; e. g. كُنْتُ *supporting*, كُنْتُ *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.) صَهَلَا	صَهَلْتُ	صَهَلْتَ	صَهَلْتِ
3 f. صَهَلَا	صَهَلْتِ	صَهَلْتِ	صَهَلْتِ
2 m. صَهَلَا	صَهَلْتِ	*	*
2 f. صَهَلَا	صَهَلْتِ	*	*
1 c. صَهَلَا	*	صَهَلْتِ	صَهَلْتِ
Plur. 3 m. صَهَلَا	صَهَلْتُمْ	صَهَلْتُمْ	صَهَلْتُمْ
	صَهَلْتُمْ	صَهَلْتُمْ	صَهَلْتُمْ
3 f. } صَهَلْتِ	صَهَلْتِ	صَهَلْتِ	صَهَلْتِ
	صَهَلْتِ	صَهَلْتِ	صَهَلْتِ
2 m. صَهَلْتُمْ	صَهَلْتُمْ	*	*
2 f. صَهَلْتُمْ	صَهَلْتُمْ	*	*
1 c. صَهَلْتِ	*	صَهَلْتِ	صَهَلْتِ
Infinit. صَهَلَا	صَهَلْتِ	صَهَلْتِ	صَهَلْتِ
Imp. sing.) 2 m.) صَهَلَا	صَهَلْتِ	*	*
2 f. صَهَلْتِ	صَهَلْتِ	*	*
Plur. 2 m. صَهَلْتُمْ	صَهَلْتُمْ	*	*
2 f. صَهَلْتِ	صَهَلْتِ	*	*
	صَهَلْتِ		
Fut. sing.) 3 m.) تَصَهَلَا	تَصَهَلْتِ	تَصَهَلْتِ	تَصَهَلْتِ
Plur. 3 m. تَصَهَلْتُمْ	تَصَهَلْتُمْ	تَصَهَلْتُمْ	تَصَهَلْتُمْ
Pret. Pa. صَهَلَا	صَهَلْتِ	صَهَلْتِ	صَهَلْتِ
Infinit. Pa. صَهَلْتِ	صَهَلْتِ	صَهَلْتِ	صَهَلْتِ



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

Verbs و (§ 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  $\text{ل}^{\prime}$  either loses  $\text{ل}$ , as in the 3 sing. masc. pret. Pe., or in the sing. masc. of the imperat. Pa., Aph., Shaph. with suff. c; or  $\text{ل}$  is changed into  $\text{ـ}$  movable, as in the infinit. Pe. with suff. a. 1, excepting before  $\text{ه}$ ,  $\text{ف}$ , where the  $\text{ـ}$  which has arisen from  $\text{ل}$  also falls away, according to some. So the termination of the fut.  $\text{ل}^{\prime}$  is changed into  $\text{ـ}$  with suff. b.

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

3. The forms which end with  $\text{ا}$  otiant., take for  $\text{ا}$  the forms  $\text{و}^{\text{a}}$  (and  $\text{و}^{\text{b}}$ ); and for  $\text{ه}$  the form  $\text{ه}$  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 و with Suffixes.

The 3 sing. masc.  $\text{و}$  loses  $\text{ل}$  and appends suff b, and suff.  $\text{ـ}$  of the 3 sing. masc. to the form  $\text{و}$ .

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

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

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

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

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

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

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

#### B. FUTURE WITH SUFFIXES.

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

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

## C. IMPERATIVE WITH SUFFIXES.

2 sing. masc. **كُ** is unchanged with suff. b.

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

2 plur. masc. **كُوه** is changed into **كُوهْ** (and **لَاهْ**) with suff. b.

2 plur. fem. **كُنِّي** affixes suff. c. to the form **كُنِّي**.

*Rem.* The imperat. Pa. **كُ** and Aph. **كُنِّي** take the suffixes of the pret. in connection with the 3 or 1 person; e. g. **أَهْشْ** *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. **كُ**, in place of **كُ**, **ـ** without a vowel is inserted with suff. a. 1. In respect to the falling away of **ـ** before **كُ**, **كُ**, (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.	
<b>كُوهْ</b>	<b>كُوهْ</b>	<b>كُوهْ</b>	<b>كُوهْ</b>	} m. 2. } f. 2.
<b>كُوهْ</b>	<b>كُوهْ</b>	<b>كُوهْ</b>	<b>كُوهْ</b>	
<b>كُوهْ</b>	<b>كُوهْ</b>	<b>كُوهْ</b>	<b>كُوهْ</b>	} m. 1. } f. 1.
<b>كُوهْ</b>	<b>كُوهْ</b>	<b>كُوهْ</b>	<b>كُوهْ</b>	

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

*General Remark.*

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

Proper Form.	Sing. 1 c.	2 m.	2 f.
<i>Pret. Sing. Pe.</i> { $\text{صَدَّ}$ 3 m. <i>Pa.</i> { $\text{صَدَّ}$	$\text{صَدَّ}$ $\text{صَدَّ}$	$\text{صَدَّ}$ $\text{صَدَّ}$	$\text{صَدَّ}$ $\text{صَدَّ}$
3 f. <i>Pe.</i> { $\text{صَدَّ}$ <i>Pa.</i> { $\text{صَدَّ}$	$\text{صَدَّ}$ $\text{صَدَّ}$	$\text{صَدَّ}$ $\text{صَدَّ}$	$\text{صَدَّ}$ $\text{صَدَّ}$
1 c. $\text{صَدَّ}$	*	$\text{صَدَّ}$	$\text{صَدَّ}$
<i>Peal.</i> { $\text{صَدَّ}$ <i>Plur. 3 m.</i> { $\text{صَدَّ}$ <i>Paal.</i> { $\text{صَدَّ}$	{ $\text{صَدَّ}$ $\text{صَدَّ}$	$\text{صَدَّ}$ $\text{صَدَّ}$	$\text{صَدَّ}$ $\text{صَدَّ}$
3 f. { $\text{صَدَّ}$ $\text{صَدَّ}$	$\text{صَدَّ}$ $\text{صَدَّ}$	$\text{صَدَّ}$ $\text{صَدَّ}$	$\text{صَدَّ}$ $\text{صَدَّ}$
<i>Infin.</i> $\text{صَدَّ}$	$\text{صَدَّ}$	$\text{صَدَّ}$	$\text{صَدَّ}$
<i>Imp.</i> { <i>Pe.</i> { $\text{صَدَّ}$ 2 m. { <i>Pa.</i> { $\text{صَدَّ}$	$\text{صَدَّ}$ $\text{صَدَّ}$	*	*
2 f. $\text{صَدَّ}$	$\text{صَدَّ}$ $\text{صَدَّ}$	*	*
<i>Plur. 2 m.</i> $\text{صَدَّ}$	{ $\text{صَدَّ}$ $\text{صَدَّ}$	*	*
2 f. $\text{صَدَّ}$	$\text{صَدَّ}$	*	*
<i>Futur. 3 m.</i> $\text{صَدَّ}$	$\text{صَدَّ}$	$\text{صَدَّ}$	$\text{صَدَّ}$





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

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

Plur.			Sing.		
F.	C.	M.	F.	C.	M.
	ܐܘܪܝܢܐ	(we are)	ܐܘܪܝܢܐ	(I am)	1.
ܐܘܪܝܢܐ	ܐܘܪܝܢܐ	(ye are)	ܐܘܪܝܢܐ	(thou art)	ܐܘܪܝܢܐ 2.
ܐܘܪܝܢܐ	ܐܘܪܝܢܐ	(they are)	ܐܘܪܝܢܐ	(he, she is)	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. **فِشٌّ** *flesh*, **عَسَى** *gold*, **فِضَّة** *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. **مَكَلَمٌ** *counsel*, from **كَلِمٌ** *to counsel*; **أَصْلٌ** *mourning*, from **أَصَلَ** *to mourn*; or by a mere change of the vowel; e. g. **مَلِكٌ** *king*, **أَمْرٌ** *fetter*; b) by the falling away of the radical letter; e. g. **أَمْسٌ** *sleep*, from **بَعَسٌ**; **أَمْرٌ** *care*, from **بَسَّعٌ**; **كَلْبٌ** *the heart*, from **كَلَبٌ**; but especially c) by the addition of formative letters or of entire syllables. Those letters, if initial, are **ا**, **و**, **د**, **ل**, **س**; if medial, they are **د** and **ه**; final, **ا**, **و**, **ل**. Several of these formative letters are sometimes found in the same noun; e. g. **الْفَقِيرُ** *scholar*, **مَدَدُ الدُّنْيَا** *dominion*, **مَدِينَةُ الرَّحْمَةِ** *compassion*, **الْمَلْأَمَةُ** *flame*.

§ 40. *Nouns derived from Verbs.*

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

TABULAR VIEW

OF

NOUNS DERIVED FROM REGULAR AND IRREGULAR VERBS.

I. PARTICIPIAL FORMS.

A. OF PEAL.

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

<p>Absolute state, { <b>صَلَا</b></p> <p>Emphat. state., { <b>صُلَا</b></p> <p><b>رَجُلٌ</b> a man.</p> <p><b>شَرِيكٌ</b> an associate.</p> <p><b>رَجُلٌ مَرِيضٌ</b> leprous.</p> <p><b>رَجُلٌ</b> and <b>رَجُلٌ</b></p> <p><b>رَجُلٌ</b> mournful</p>	<p>{ <b>صُلَا</b></p> <p>{ <b>صُلَا</b></p> <p><b>رَجُلٌ</b> foolish.</p> <p><b>رَجُلٌ رُحْبٌ</b> rural, quiet.</p> <p><b>رَجُلٌ مَرِيضٌ</b> sick.</p> <p><b>رَجُلٌ</b></p> <p><b>رَجُلٌ</b> pure.</p>
<p><b>رَجُلٌ</b> and <b>رَجُلٌ</b></p>	
<p><b>رَجُلٌ</b>, <b>رَجُلٌ</b> equal.</p>	<p><b>رَجُلٌ</b> hard.</p>
<p>{ <b>رَجُلٌ</b> impure ; <b>رَجُلٌ</b> much.</p>	

From these are derived Abstract Nouns ; e. g. **رَجُلٌ** hardness;

**رَجُلٌ** multitude.

## b. Usual Participial Forms of Peal.

	a. Active.		β. Passive.
Absolute state,	صُهَيْلًا	{	صُهَيْلًا
Emphat. state,	صُهَيْلًا	{	صُهَيْلًا
فُتُوذُ a witness.	فُتُوذُ	صَوْنًا	صَوْنًا sound.
فَا	فَا	فَد	فَد
أَفْصَا black.	أَفْصَا	نَتَمًا	نَتَمًا given.
فَد	فَد	خَد and خَد	خَد and خَد
أَنْطَا an inhabitant.	أَنْطَا	كَلْبًا	كَلْبًا cursed.
فِه	فِه	تَيْبًا	تَيْبًا soft.
أَنْبَرًا a herdsman.	أَنْبَرًا	خَبْنًا	خَبْنًا blind.
خَد and خَد	خَد and خَد	تَا	تَا
كَيْبًا reviling.	كَيْبًا	مُضَيَّبًا	مُضَيَّبًا renowned.
لَا	لَا	مُتَزَيَّبًا	مُتَزَيَّبًا free.
أَنْبَرًا a herdsman.	أَنْبَرًا	لَا	لَا
أَنْبَرًا a landlord.	أَنْبَرًا	صَفَا	صَفَا concealed.
لَا and فَا	لَا and فَا	لَا and فَا	لَا and فَا
أَنْبَرًا a physician.	أَنْبَرًا	فَا m. فَا f.	فَا m. فَا f. beautiful.
لَا and فَا	لَا and فَا	فَا and فَا	فَا and فَا
مُتَزَيَّبًا beautiful.	مُتَزَيَّبًا	فَا and فَا	فَا and فَا

نَبِيًّا prophet, نَبِيًّا prophetess.

Here belong also Abstract Nouns, as اِبْرَءَانًا healing, اِبْرَءَانًا publication, اِبْرَءَانًا freedom, اِبْرَءَانًا and اِبْرَءَانًا righteousness, اِبْرَءَانًا dryness.

c. *With Immutable Vowels.*

Ab. stat.,	{	صَهْلًا	صَهْلًا	صَهْلًا	صَهْلًا	صَهْلًا	& with ة
Emph. ,	{	صَهْلًا	صَهْلًا	صَهْلًا	صَهْلًا	صَهْلًا	صَهْلًا
		كُتِبَ	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى
		a plough-	small.	a blas-	اِحْتَدَى	اِحْتَدَى	a red
		man.		phemer.			(color).
		كُتِبَ	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى
		weak.	a mob,	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	a friend.
			a rabble.				
		صَهْلًا	صَهْلًا	صَهْلًا	صَهْلًا	صَهْلًا	صَهْلًا
		اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى
		a carpenter.	a preacher.	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	black.
		اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى
		and	صَهْلًا	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	a possessor.
		اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى
		a spend-	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	a giver.
		thrif.	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى
		اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى
		a judge.	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	fortunate.
		اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى
		اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	divorce.
		اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى
		a combatant.	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	a bill of
		اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى
		an orator.	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	a spy.
		اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى
		اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	a cleft.
		اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى
		اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى
		a seer.	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	creator.
		اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى
		quiet.	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	a mocker.
		اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى
		اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى	اِحْتَدَى
		a baker.					

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

B. PARTICIPIAL FORMS.

a. Of the other Active Conjugations.

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

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



b. *Of the Passive Conjugations.*

Ethpeel.	Ethpaal.	Eshtaphal.
Usual form and } those with كُ, نُ } كَد and كَد قَدَّصِفُنَا <i>entreat-</i> <i>ing.</i>	Usual form and } those with كُ, نُ } قَدَّصِفُنَا <i>curdled.</i> حَدَّصِفُنَا <i>renowned.</i> قَدَّصِفُنَا <i>eloquent.</i>	Usual form and } those with كُ, نُ } كَد and كَد قَدَّصِفُنَا <i>full.</i>

C: PARTICIPIAL FORMS OF LESS FREQUENT CONJUGATIONS.

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

Parel.	Taphel.	Quadriliterals.
Usual form and } صَدَّقَهُ } اَصْدَقَهُ <i>a pitcher.</i> اَصْدَقَهُ <i>sudden.</i>	Usual form and } صَدَّقَهُ } اَصْدَقَهُ <i>an interpreter.</i> اَصْدَقَهُ <i>a pupil.</i>	اَصْدَقَهُ <i>an accuser.</i>

## II. INFINITIVE FORMS.

## A. OF PEAL.

a. *Simple Infinitive Forms—Segholates.*

Absolute state, {	صَهْلًا	صَهْلًا	{ صَهْلَةً
Emphat. state, {	صَهْلًا	صَهْلًا	{ صَهْلَةً
نُصْلًا <i>the soul.</i>	رَيْحًا <i>rain.</i>	صَهْبَةً <i>holiness.</i>	
كُفْلًا <i>bread.</i>	بُيُوتًا <i>morning.</i>	صَهْبَةً <i>the knee.</i>	
فَد	فَا	فَا	
نُصْلًا <i>sea-grass.</i>	أَنْبِيًا <i>a lamb.</i>	أَنْبِيًا <i>a way.</i>	
نُصْلًا <i>herbage.</i>	فَد		
نُصْلًا <i>a child.</i>	رَيْحًا <i>diligence, (for رَيْحًا).</i>		
تَد and تَد	تَد and تَد	تَد and تَد	
مُوتًا <i>death.</i>	سَلَامًا <i>peace.</i>	مُوتًا <i>goodness.</i>	
أَنْبِيًا <i>a yoke.</i>	بُيُوتًا <i>a dwelling.</i>	مُوتًا <i>an end.</i>	
لَا and كَد	لَا and كَد		
سَبَبًا <i>joy.</i>	سَلَامًا <i>rest.</i>		
تَد	تَد	تَد	
أَنْبِيًا <i>a treasure.</i>	كَلْبًا <i>the heart.</i>	صَهْبَةً <i>coldness.</i>	
لَا and كَد	لَا and كَد	لَا and فَد	
عَنْبِيًا <i>countenance.</i>	عَنْبِيًا <i>labor,</i>	عَنْبِيًا <i>anguish.</i>	

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



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

Peal	Pael.	Aphel.	Shaphel.
	Usual form and	Usual form and	Usual form and
فَصَلَ، فَعَصَلَ، فَعَصَلَا، فَعَصَلُوا	فَصَلَ، فَعَصَلَ، فَعَصَلَا، فَعَصَلُوا	فَعَصَلَ	فَعَصَلَا
فَعَصَلَا	or فَعَصَلَا	فَعَصَلَا thought.	فَعَصَلَا change.
فَصَلَ a bed.	فَعَصَلَ flattery.		فَعَصَلَا slavery.
فَصَلَ a desert.	فَعَصَلَ help.	فَعَصَلَ a concussion.	
فَعَصَلَا a thrust.	فَعَصَلَا combat.		فَعَصَلَا delay.
فَا	فَا	فَا	فَا
فَا a speech.	فَا، فَا، فَا merchandise.	فَا destruction.	
فَا	فَا	فَا	فَا
فَا insight.	فَا despair.	فَا a gift.	فَا deliverance.
فَا	فَا and فَا	فَا	
فَا departure.		فَا a saw.	
فَا bellows.	فَا rubbish.	فَا a hoe.	
فَا and فَا	فَا and فَا	فَا (and فَا)	فَا and فَا
فَا harkening.	فَا a mantle.	فَا an assembly.	فَا conclusion.
فَا and فَا	فَا and فَا	فَا and فَا	فَا and فَا
فَا a drawing off (of water).	فَا doctrine.	فَا conclusion.	فَا a promise.
فَا and فَا			
فَا arrival.			

C. INFINITIVE FORMS OF THE LESS FREQUENT CONJUGATIONS.

Pael and Palpel.	Peael.	Pavel and Paiel.
<p>سُبُوْرٌ <i>splendor.</i>                  خَبٌ and خَبٌ</p>	<p>اِنْتِزَاعٌ <i>in-</i>  <i>nocence.</i></p>	<p>اِسْمٌ <i>a worm.</i>                  لٌ and كٌ</p>
<p>اِحْتِزَاعٌ <i>motion.</i>                  اِحْتِزَاعٌ</p>		<p>اِسْتِزَاعٌ <i>a mystery.</i>                  Pali.</p>
<p>اِحْتِزَاعٌ <i>contam-</i>  <i>ination.</i></p>		<p>اِسْتِزَاعٌ <i>astonish-</i>  <i>ment.</i></p>
Pael.	Pamel.	Taphel.
<p>اِسْتِزَاعٌ <i>swiftness.</i></p>	<p>اِسْتِزَاعٌ <i>shame.</i></p>	<p>اِسْتِزَاعٌ <i>doctrine.</i></p>

§ 41. *Denominative Nouns.*

Here belong :

1. Nouns; a) without any formative additions, derived from some other nouns, which may be either primitives or derivatives of verbs; e. g.  $\text{بَانِيٌّ}$  a gardener, from  $\text{بَانِيٌّ}$  a garden;  $\text{سَافِرٌ}$  a seaman, from  $\text{سَافَرٌ}$  salt; b) with the formative syllables  $\text{بِنٌ}$  masc.,  $\text{بِنَةٌ}$  fem., (Patronymics or Gentile Nouns); e. g.  $\text{رُومِيٌّ}$  Roman,  $\text{إِسْرَائِيلِيٌّ}$  Israelitess; with the falling away of the syllable  $\text{و}$  in names of towns; e. g.  $\text{أَنْطَلِيٌّ}$  an Ephesian, from  $\text{أَنْطَلِيٌّ}$ ; or Feminine Abstract Nouns, terminating in  $\text{لِيَّةٌ}$  and  $\text{لِيَةٌ}$ ; e. g.  $\text{لِيَّةٌ}$  youthfulness, from  $\text{لِيٌّ}$  a youth;  $\text{بَلِيَّةٌ}$  blindness, from  $\text{بَلِيٌّ}$  blind;  $\text{رَأْسِيَّةٌ}$  beginning, from  $\text{رَأْسٌ}$  the head, principal; c) diminutives with  $\text{بِنٌ}$  or  $\text{بِنَةٌ}$  masc. and  $\text{بِنَةٌ}$  fem. attached to the noun; e. g.  $\text{بِنٌ}$  a little son, from  $\text{بِنٌ}$ ;  $\text{أَخِيَّةٌ}$  a little brother, from  $\text{أَخِيٌّ}$ ;  $\text{بِنَةٌ}$  a little daughter from  $\text{بِنَةٌ}$ ;  $\text{كَلْبِيَّةٌ}$  a young dog, from  $\text{كَلْبٌ}$ . Sometimes we find both forms in use; e. g.  $\text{بِنٌ}$  and  $\text{بِنَةٌ}$  a manikin, from  $\text{بِنٌ}$ . Diminutives from compound nouns also occur; e. g.  $\text{بِنَةٌ}$  from  $\text{بِنَةٌ}$ ; also a double formation; e. g.  $\text{بِنَةٌ}$  a very little man,  $\text{بِنَةٌ}$  a very little daughter.

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

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



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. **فَرَنْجِي** *the Franks*, **أَلْمَانِي** *Germany*, **أَنْجِلِي** *England*, **مَلِكِي** *Prince*, **هَنْرِي** *Henry*, etc.

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§ 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. **رِجْلِي** *feet* from **رِجْل**, etc.

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



REM.—1. The feminine ending  $\text{ة}$  is generally found in adjectives ; e. g.  $\text{مُحِب}$  masc.  $\text{مُحِبَةٌ}$  fem. If the word ends with  $\text{ا}$ , this letter is changed into  $\text{ة}$ , and forms  $\text{مُحِب}$  ; e. g.  $\text{بَطْن}$  masc.  $\text{بَطْنَةٌ}$  fem. Gentile nouns and numerals ending with  $\text{ة}$  change that termination into  $\text{ة}$  ; e. g.  $\text{نَسْتِة}$  masc.  $\text{نَسْتَةٌ}$  fem. Nouns with  $\text{ة}$  final are masculine when  $\text{ة}$  is a radical letter of the noun ; e. g.  $\text{قَوْس}$  bow,  $\text{زِينة}$  ornament,  $\text{زَيْتُونَة}$  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.  $\text{سُفِينَة}$  ship,  $\text{سَبِيلَة}$  way,  $\text{رِيبَة}$  rib,  $\text{أَرْضَة}$  earth,  $\text{دَبَابَة}$  pitcher,  $\text{بُيُوت}$  well,  $\text{جَمَلَة}$  herd,  $\text{سُلَيْمَة}$  line of battle,  $\text{أَمْرَة}$  com. time,  $\text{زَبَابَة}$  leather bottle,  $\text{سَيْفَة}$  sword, com.,  $\text{كَمَلَة}$  burden,  $\text{تَلَنْت}$  talent,  $\text{حِجَارَة}$  stone,  $\text{بَطْنَة}$  belly,  $\text{لِسَانَة}$  com. tongue,  $\text{نَفْسَة}$  soul,  $\text{نَارَة}$  fire,  $\text{قَمَرَة}$  com. moon,  $\text{دِفْعَة}$  shield,  $\text{فَعَلَة}$  com. moth,  $\text{فَرْعَة}$  branch,  $\text{فِرْدَانَة}$  bed,  $\text{زَيْتُونَة}$  com. wind,  $\text{زَيْتُونَة}$  com. terror,  $\text{زَيْتُونَة}$  com. firmament,  $\text{هَدِسَة}$  hades,  $\text{سَمَاءَة}$  rust,  $\text{سَمَاءَة}$  com. heaven,  $\text{شَمْسَة}$  com. sun,  $\text{شَمْسَة}$  lily. Names of animals also are of the common gender ; e. g.  $\text{شَمْسَة}$  an ass,  $\text{شَمْسَة}$  a camel ; also the cardinal numbers from 20 to 100. Greek nouns retain their gender ; e. g.  $\text{συννοδος}$   $\text{διασημη}$ . In general, those nouns are considered as feminine which come from the feminine of the Hebrew, ending in  $\text{ה}$ , and all of those nouns which, in the emphatic state, end in  $\text{ة}$  (§ 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 ܐܢܝܢ (ܐܢܝܢ masc. *two*, ܐܢܝܢܐ fem. *two*, ܐܢܝܢܐܢ *two hundred*, and ܐܢܝܢܐܢܐ *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 ܐܢܝܢ to the noun sing.; e. g. ܐܘܪܝܢ ܐܢܝܢ *mountains*, from ܐܘܪܝܢ; that of the feminine by ܐܢܝܢܐ (instead of ܐܢܝܢܐ); e. g. ܐܘܪܝܢܐܢ *virgin*, plur. ܐܘܪܝܢܐܢܐ.

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

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

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

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

*masculines* as in some of the above examples, take **א** or **ס** between the plural ending and the last radical. Also some *feminines* in **ל** take **א** and **ס** before the plural ending; e.g. **לְאֻמֹּת** *people*, **לְאֻמָּה**; **לְחֵבֶל** *part*, **לְחֵבֶלֶת**; **לְחֵבֶל** *offering*, **לְחֵבֶלֶת**; **לְמִתָּה** *mother*, **לְמִתָּה**; **לְמַחְמֵה** *handmaid*, **לְמַחְמֵה** (compare § 49). Sometimes **א** is inserted; e. g. **לְדַבַּת** *bee*, **לְדַבַּתֶּיךָ**; **לְדַבַּת** *place*, **לְדַבַּתֶּיךָ**; **לְמַחְמֵה** *mare*, **לְמַחְמֵה**, 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. **לְמִנְיַת הַבַּיִת** *granary*, or; b) the first part; e.g. **לְמִנְיַת** *man-kind*, or; c) both parts; e.g. **לְמִנְיַת הַבַּיִת** *tattling*.

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

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

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



plural, the ending  $\text{عِي}$  is changed into  $\text{د}$ ; e. g.  $\text{مُؤَد}$  construct state from  $\text{لُؤَدِ}$ . Nouns masc., which form the plural by  $\text{عِي}$  (§ 44. Rem. 1), change that termination into  $\text{د}$ ; e. g.  $\text{قَرَب}$  from  $\text{قَرَبِي}$ ; b) in the fem. sing.,  $\text{ة}$  of the absolute state is changed into  $\text{ة}$ ; e. g.  $\text{لُؤَدِ}$  from  $\text{لُؤَدِة}$ . To the terminations  $\text{ة}$  and  $\text{د}$  only  $\text{ة}$  is added; e. g.  $\text{فُلُوحَة}$  from  $\text{فُلُوحَة}$ ,  $\text{قَرَبِة}$  from  $\text{قَرَبِة}$ . In the plural,  $\text{ة}$  is appended instead of  $\text{ة}$ ; e. g.  $\text{لُؤَدِة}$  from  $\text{لُؤَدِة}$ .

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

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

from  $\text{فَاوْ}$  *fruit*,  $\text{رَيْسًا}$  from  $\text{رَيْسًا}$  *odor*,  $\text{بَصِيرَةً}$  from  $\text{بَصِيرَةً}$  *sight*,  
 $\text{بَيْتًا}$  from  $\text{بَيْتًا}$  *house*, etc.

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

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





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

مُتَوَلِّدًا مُتَوَلِّدًا مُتَوَلِّدًا مُتَوَلِّدًا مُتَوَلِّدًا (One dead).

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

مَلِكًا	مَلِكًا	مَلِكًا	مَلِكًا	مَلِكًا	King.
بَعَكًا	بَعَكًا	بَعَكًا	بَعَكًا	بَعَكًا	Beck.
مَهْدًا	مَهْدًا	مَهْدًا	مَهْدًا	مَهْدًا	Holiness.
صَدًا	صَدًا	صَدًا	صَدًا	صَدًا	Master.
مَهْدًا	مَهْدًا	مَهْدًا	مَهْدًا	مَهْدًا	Day.
عَيْنًا	عَيْنًا	عَيْنًا	عَيْنًا	عَيْنًا	Eye.
مُهْدًا	مُهْدًا	مُهْدًا	مُهْدًا	مُهْدًا	Impure.

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

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

## F E M I N I N E S.

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

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

*Plural.*

*Singular.*

emphat.	constr.	absol.	emphat.	constr.	absol.
صَاحِبَاتُ	صَاحِبَاتٍ	صَاحِبَاتٍ	صَاحِبَةٌ	صَاحِبَةٍ	صَاحِبَةٌ
دَافِلَاتُ	دَافِلَاتٍ	دَافِلَاتٍ	دَافِلَةٌ	دَافِلَةٍ	دَافِلَةٌ
مَدِينَاتُ	مَدِينَاتٍ	مَدِينَاتٍ	مَدِينَةٌ	مَدِينَةٍ	مَدِينَةٌ

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

أَرْمَلَةٌ *Widow*, عَجَلَةٌ *Chariot*, أَدْوَانٌ *Alms*.

أَرْمَلَاتُ	أَرْمَلَاتٍ	أَرْمَلَاتٍ	أَرْمَلَةٌ	أَرْمَلَةٍ	أَرْمَلَةٌ
عَجَلَاتُ	عَجَلَاتٍ	عَجَلَاتٍ	عَجَلَةٌ	عَجَلَةٍ	عَجَلَةٌ
أَدْوَانُ	أَدْوَانٍ	أَدْوَانٍ	أَدْوَانٌ	أَدْوَانٍ	أَدْوَانٌ

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

شَرِيكَةٌ *Partner*, نَاقَةٌ *Cow*.

شَرِيكَاتُ	شَرِيكَاتٍ	شَرِيكَاتٍ	شَرِيكَةٌ	شَرِيكَةٍ	شَرِيكَةٌ
نَاقَاتُ	نَاقَاتٍ	نَاقَاتٍ	نَاقَةٌ	نَاقَةٍ	نَاقَةٌ

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

**و** *Blame*, **و** *Animal*, **و** *Girl*.

<b>و</b>	<b>و</b>	<b>و</b>	<b>و</b>	<b>و</b>	<b>و</b>
<b>و</b>	<b>و</b>	<b>و</b>	<b>و</b>	<b>و</b>	<b>و</b>
<b>و</b>	<b>و</b>	<b>و</b>	<b>و</b>	<b>و</b>	<b>و</b>

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

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

<b>و</b>	<b>و</b>	<b>و</b>	<b>و</b>	<b>و</b>	<b>و</b>
<b>و</b>	<b>و</b>	<b>و</b>	<b>و</b>	<b>و</b>	<b>و</b>
<b>و</b>	<b>و</b>	<b>و</b>	<b>و</b>	<b>و</b>	<b>و</b>
<b>و</b>	<b>و</b>	<b>و</b>	<b>و</b>	<b>و</b>	<b>و</b>
<b>و</b>	<b>و</b>	<b>و</b>	<b>و</b>	<b>و</b>	<b>و</b>

§ 46. *Nouns with Suffixes.*

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

1. In masculines ; a) the suff. in the sing., is attached to the emphatic state, with the falling away of **ل** ; e. g. **مَلِكًا** (from **مَلِكٌ**), with the suffix **مَلِكًا**. In decl. I. III. IV. V. (§ 48. A) the radical vowels are not changed. In nouns of decl. II., the final vowel of the absolute state **ا** or **و**, reappears before the suffix of the 1 sing. and 2 and 3 plural ; e. g. **كَلِمًا**, emphat. **كَلِمًا**, with suffix **كَلِمًا** ; **هَوًّا**, emphat. **هَوًّا**, with suffix **هَوًّا**. 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. **قَمًّا**, emphat. **قَمًّا**, with suffix **قَمًّا** (**قَمًّا** from **قَم**), 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 **ا** ; 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 **صَوَّرَ**, or **صَوَّرَ** *creator*, with suff. **صَوَّرَ**, **صَوَّرَ**. The same is true of nouns with **و** for **ل**; e. g. **صَوَّرَ** with suff. **صَوَّرَ**, **صَوَّرَ**, etc., plur. **صَوَّرَ**, **صَوَّرَ**. But in cases where the termination **و** does not stand for **ل**, as in **صَوَّرَ**, **و** takes Lin. *occul.* in suff. 1 sing. and 2 and 3 plur.; e. g. **صَوَّرَ**, **صَوَّرَ**, etc. In the other suff., and in the plur. with suff., the vowel of **و** is thrown back upon the preceding vacant consonant; e. g. **صَوَّرَ**, plur. **صَوَّرَ**, **صَوَّرَ**, etc.

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

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

REM. 2. **أَبٌ** *father*, **إِخْوَانٌ** *brother*, **سَوْسَلٌ** *father-in-law*, are formed anomalously. The first two, with the suff. of the 1 sing., change **ـُ** into **ـُ**; e. g. **أَبٌ**. The last takes **ـُ**; e. g. **سَوْسَلٌ**. Final **ا** before the other suffixes is changed into **أ**; e. g. **أَبٌ**, **إِخْوَانٌ**, **سَوْسَلٌ**, 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. **أَبٌ** from **أَبٌ** *widow*, emphat. state **أَبٌ**. The suffixes of the 1 sing. and of the 2 and 3 plur. are attached to the construct state without the union vowel, to avoid the concurrence of three vacant consonants; e. g. **أَبٌ** from **أَبٌ**, constr. state **أَبٌ**.

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

b) In the plural, feminines take singular suffixes; e. g. **أَبٌ**, etc.

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

§ 47. *Declension of Nouns in General.*

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

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

## A. MASCULINES.

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

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

*Decl. II.* This includes nouns, with  $\underline{v}$  and  $\underline{w}$ , which have two consonants; e.g. **قَمَلٌ** *name*, or two syllables, of which the penult. is either a mixed one as in **مُصَلِّيًا** (part. pass. Aph.), **مُتَعَبٌ** *mighty*; or whose middle radical must be doubled; e.g. **تَلْتٌ** *a talent*; **سَرْبٌ** *sparrow*; or has an immutable vowel; e.g. **كَلَمٌ** *eternity*; **شَهِيدٌ** *witness*; **عُجْلٌ** *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 **كَلَمًا** with suff. **عُلَمَانًا**, **عُلَمَاءَ**, and **عُلَمَائِهِ**.

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

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

*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  $\underline{v}$  or  $\underline{w}$ , 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



A) To the first class belong forms like **מֶלֶךְ** *king*, emphat. state **מֶלֶכְךָ**; **סֵפֶר** *book*, emphat. state **סֵפֶרְךָ**; **יָלֵד** *child*, emphat. state **יָלֵדְךָ**; with suff. **מַלְכֶסָּה**, **מַלְכֶסְתֶּךָ**, **מַלְכֶסְתֶּיךָ**. To the form with Hholem in Hebrew corresponds **חֹדֶשׁ** *holiness*, emphat. state **חֹדֶשְׁךָ**; **כַּף** *knee*, emphat. state **כַּפְךָ** (comp. § 15. 2. B. b). The same applies :

B) In forms with gutturals; e.g. **עֶבֶד** *slave*, emphat. state **עֶבְדְךָ**; **רַב** *master*, emphat. state **רַבְךָ**. Here belong also emphat. forms like **אֲדָמָה** *earth*, **אֲדָמָה** *cedar*, **אֲדָמָה** *food*, **אֲדָמָה** *way*.

C) Finally, derivatives of Verbs **עָיַן** and **עָוַן** lose **י** or **ו** belonging to the middle quiescent radicals **א** or **ו**. In connection with **י**, **א** and **ו** form the diphthongs *ai* and *au*; e.g. **עַיִן** *eye*, emphat. state **עַיִנְךָ**; **עֲוֹן** *guilt*, emphat. state **עֲוֹנְךָ** (**עֲוֹנְךָ** constr. state, *house*, emphat. **עֲוֹנְךָ**).

REM.—The following forms take **י**, viz. : **בָּשָׂר** *flesh*, **צִדָּה** *side*, **מַלְאָכָה** *counsel*, and the emphat. forms **אֲדָמָה** *mourning*, **אֲדָמָה** *sea*, **אֲדָמָה** *threshing floor*, **אֲדָמָה** *ship*, **אֲדָמָה** *lamb*; from **אֲדָמָה**, etc. Some words which would in Hebrew, take Pattah, in Syriac, take **י**; e.g. **רֶגֶל** *foot*, emphat. state **רֶגְלְךָ**, etc. **י** is considered as a guttural when at the end of **טָמֵא** *impure*, emphat. state **טָמֵאֲךָ**, plur. absol. **טָמֵאִים**, constr. **טָמֵאִים**, emphat. **טָמֵאִים**; and in the emphat. form **אֲדָמָה**, plur. **אֲדָמָה** (also **אֲדָמָה**) from the absolute form **אֲדָמָה** *grass*.

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

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

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

## B. FEMININES.

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

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

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

REM.—Some insert **أ**; e. g. **فُجْرٌ** *fall*, emphat. **فُجْرٌ**. So too **أَزْوَاجٌ** *wonder*, **أَزْوَاجٌ** *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. **نَصِيْبَةٌ** *female companion*, emphat. **نَصِيْبَةٌ**; **بَقَرَةٌ** *cow*, emphat. **بَقَرَةٌ**. Nouns of this class, taking a suff. in the sing., are treated like nouns in decl. I. and II.

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

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

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

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

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

REM.—The same peculiarity of taking a new vowel is found also in **أَمْرٌ** *authority*, plur. **أَمْرٌ**, etc.; **شَاةٌ** *sheep*, plur. **أَصْفٌ** and **مِائَةٌ** *a hundred*, plur. **أَصْفٌ** as if from **بَهْمَةٌ** and **مِائَةٌ**. So also in some nouns which are not derivatives of **l**; e.g. **فُرْقَةٌ** *partition*, plur. **فُرْقَةٌ**; **شَهَادَةٌ** *testimony*, plur. **أَشْهُادٌ**, and even **مُحَلَّفٌ**, **مُحَلَّفٌ**, besides **مُحَلَّفٌ**, 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>	
أَصْتَا	أَصْتَات	أَصْتِ	أَبَا	أَب	أَب	<i>Father.</i>
أَصْتَا	أَصْتَات	أَصْتِ				
صِنَا	صِنَات	صِنِ	صِنَا	صِن	صِن	<i>Son.</i>
أَصْنَا	أَصْنَات	أَصْنِ	أَصْنَا	أَصْن	أَصْن	<i>House.</i>
أَصْنَا	أَصْنَات	أَصْنِ	أَصْنَا	أَصْن	أَصْن	<i>Name.</i>
أَصْنَا	أَصْنَات	أَصْنِ				
أَصْنَا	أَصْنَات	أَصْنِ				
أَصْنَا	أَصْنَات	أَصْنِ	أَصْنَا	أَصْن	أَصْن	<i>Place.</i>

## FEMININES.

أُمَّتَا	أُمَّتَات	أُمَّتِ	أُمَّا	أُمَّ	أُمَّ	<i>Mother.</i>
أُمَّتَا	أُمَّتَات	أُمَّتِ	أُمَّتَا	أُمَّت	أُمَّت	<i>Daughter.</i>
أُمَّتَا	أُمَّتَات	أُمَّتِ	أُمَّتَا	أُمَّت	أُمَّت	<i>Sister.</i>
أُمَّتَا	أُمَّتَات	أُمَّتِ	أُمَّتَا	أُمَّت	أُمَّت	<i>Maiden.</i>
أُمَّتَا	أُمَّتَات	أُمَّتِ	أُمَّتَا	أُمَّت	أُمَّت	<i>Ell.</i>
أُمَّتَا	أُمَّتَات	أُمَّتِ	أُمَّتَا	أُمَّت	أُمَّت	<i>Peopl.</i>
أُمَّتَا	أُمَّتَات	أُمَّتِ	أُمَّتَا	أُمَّت	أُمَّت	<i>Year.</i>
أُمَّتَا	أُمَّتَات	أُمَّتِ	أُمَّتَا	أُمَّت	أُمَّت	<i>Lip.</i>
أُمَّتَا	أُمَّتَات	أُمَّتِ	أُمَّتَا	أُمَّت	أُمَّت	<i>Place.</i>



*Paradigms of Nouns*

A. MASCULINE NOUNS.

SINGULAR.	Decl. II.	Decl. IV.	Decl. V.	
Stat. absol.	شَهِيدٌ	مَلِكٌ	بُيُوتٌ	شَرَابٌ
	<i>Witness.</i>	<i>King.</i>	<i>Boy.</i>	<i>Drink.</i>
Suff. Sing. 1 c.	شَهِيدِي	مَلِكِي	بُيُوتِي	شَرَابِي
2 m.	شَهِيدَيْكَ	مَلِكَيْكَ	بُيُوتَيْكَ	شَرَابَيْكَ
2 f.	شَهِيدَيْهَا	مَلِكَيْهَا	بُيُوتَيْهَا	شَرَابَيْهَا
3 m.	شَهِيدِئِهِ	مَلِكِئِهِ	بُيُوتِئِهِ	شَرَابِئِهِ
3 f.	شَهِيدِئِهَا	مَلِكِئِهَا	بُيُوتِئِهَا	شَرَابِئِهَا
Suff. plur. 1 c.	شَهِيدِي	مَلِكِي	بُيُوتِي	شَرَابِي
2 m.	شَهِيدَيْكُمْ	مَلِكَيْكُمْ	بُيُوتَيْكُمْ	شَرَابَيْكُمْ
2 f.	شَهِيدَيْهِنَّ	مَلِكَيْهِنَّ	بُيُوتَيْهِنَّ	شَرَابَيْهِنَّ
3 m.	شَهِيدِئِهِمْ	مَلِكِئِهِمْ	بُيُوتِئِهِمْ	شَرَابِئِهِمْ
3 f.	شَهِيدِئِهِنَّ	مَلِكِئِهِنَّ	بُيُوتِئِهِنَّ	شَرَابِئِهِنَّ

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

PLURAL.	شَهِيدِي	مَلِكِي	بُيُوتِي	
Suff. sing. 1 c.	شَهِيدِي	مَلِكِي	بُيُوتِي	شَرَابِي
2 m.	شَهِيدَيْكَ	مَلِكَيْكَ	بُيُوتَيْكَ	شَرَابَيْكَ
2 f.	شَهِيدَيْهَا	مَلِكَيْهَا	بُيُوتَيْهَا	شَرَابَيْهَا
3 m.	شَهِيدِئِهِ	مَلِكِئِهِ	بُيُوتِئِهِ	شَرَابِئِهِ
3 f.	شَهِيدِئِهَا	مَلِكِئِهَا	بُيُوتِئِهَا	شَرَابِئِهَا
Suff. plur. 1 c.	شَهِيدِي	مَلِكِي	بُيُوتِي	شَرَابِي
2 m.	شَهِيدَيْكُمْ	مَلِكَيْكُمْ	بُيُوتَيْكُمْ	شَرَابَيْكُمْ
2 f.	شَهِيدَيْهِنَّ	مَلِكَيْهِنَّ	بُيُوتَيْهِنَّ	شَرَابَيْهِنَّ
3 m.	شَهِيدِئِهِمْ	مَلِكِئِهِمْ	بُيُوتِئِهِمْ	شَرَابِئِهِمْ
3 f.	شَهِيدِئِهِنَّ	مَلِكِئِهِنَّ	بُيُوتِئِهِنَّ	شَرَابِئِهِنَّ





§ 50. *Adjectives and Numerals.*

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

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

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

The numbers from 1 to 10 are the following :

## CARDINALS.

Fem.	Masc.		Fem.	Masc.
ܒܝܪܐ	ܒܝܪܐ	1.	ܫܘܢܐ	ܫܘܢܐ
ܠܘܘܘܝܐ	ܠܘܘܘܝܐ	2.	ܦܘܨܐ	ܦܘܨܐ
ܫܠܘܫܐ	ܫܠܘܫܐ	3.	ܠܘܘܘܝܐ	ܠܘܘܘܝܐ
ܐܪܒܐ	ܐܪܒܐ	4.	ܠܘܘܝܐ	ܠܘܘܝܐ
ܚܡܝܫܐ	ܚܡܝܫܐ	5.	ܚܡܝܫܐ	ܚܡܝܫܐ

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. ܫܠܘܫܐ ܠܘܘܝܐ 30, ܐܪܒܐ ܠܘܘܝܐ 40, ܚܡܝܫܐ ܠܘܘܝܐ 50, ܦܘܨܐ ܠܘܘܝܐ 60, ܫܠܘܫܐ ܚܡܝܫܐ 70, ܠܘܘܝܐ ܠܘܘܝܐ 80, ܠܘܘܝܐ ܠܘܘܝܐ 90. The plural of 10 (ܚܡܝܫܐ) represents 20. All plurals are of the common gender. ܫܠܘܫܐ ܠܘܘܝܐ signifies 100, ܠܘܘܝܐ ܠܘܘܝܐ 200, ܠܘܘܝܐ ܠܘܘܝܐ ܠܘܘܝܐ 300, etc., with the preceding unit in the feminine. ܠܘܘܝܐ ܠܘܘܝܐ signifies 1000 (instead of ܠܘܘܝܐ or ܠܘܘܝܐ, emphat. ܠܘܘܝܐ, plur. ܠܘܘܝܐ, ܠܘܘܝܐ); ܠܘܘܝܐ ܠܘܘܝܐ 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.
بَرْحَةٌ	بَرْحٌ	11.	عَشْرٌ	عَشْرٌ
دُحْمٌ	دُحْمٌ	12.	أَحَدٌ	أَحَدٌ
كَلْبٌ	كَلْبٌ	13.	ثَمَانٌ	ثَمَانٌ
أُذُنٌ	أُذُنٌ	14.	تِسْعٌ	تِسْعٌ
بُصْبَةٌ	بُصْبَةٌ	15.	عَشْرٌ	عَشْرٌ
بُصْبَةٌ	بُصْبَةٌ			

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

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

ORDINALS.

Fem.	Masc.		Fem.	Masc.	
أُولَى	أَوَّلٌ	<i>the first.</i>	سَادِسٌ	سَادِسٌ	<i>the sixth.</i>
ثَانِيَةٌ	ثَانِيٌ	<i>the second.</i>	سَابِعٌ	سَابِعٌ	<i>the seventh.</i>
ثَلَاثَةٌ	ثَلَاثٌ	<i>the third.</i>	ثَمَانِيَةٌ	ثَمَانِيٌ	<i>the eighth.</i>
رَبِيعَةٌ	رَبِيعٌ	<i>the fourth.</i>	تِسْعِيَةٌ	تِسْعِيٌ	<i>the ninth.</i>
خَمِيْسَةٌ	خَمِيْسٌ	<i>the fifth.</i>	عَشْرِيَةٌ	عَشْرِيٌ	<i>the tenth.</i>

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

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

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

## CHAPTER FOURTH.

### PARTICLES.

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

#### § 51. *Adverbs.*

1. The following may be considered as primitive adverbs:  $\text{ל}^{\text{א}}$  *so*,  $\text{ל}^{\text{א}}$ ,  $\text{ל}^{\text{א}}$  *not*,  $\text{ל}^{\text{א}}$  *there*,  $\text{ל}^{\text{א}}$  *here*.

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

אַחֲרַיִת at last, בְּרִשְׁתָּהּ at first, לְתַבְנֵהּ again, אֱלֹהִים godly, בְּקִצְרָה in short, כְּחִבְרָה Hebraically, הַיּוֹם today.

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

a) from substantives ; a) with a preposition ; e. g. אַחֲרַיִת finally, בְּרִשְׁתָּהּ truly, בְּרִשְׁתָּהּ once, בְּרִשְׁתָּהּ inwardly, בְּרִשְׁתָּהּ immediately, בְּרִשְׁתָּהּ anew ; β) without a preposition ; e. g. חָלַב (want) not, כִּפְתָּהּ enough, כִּלְתָּהּ, כִּלְתָּהּ wholly, entirely, also in the plural אֲחֵתָּהּ sometimes ; b) from adjectives, numerals and pronouns ; e. g. מְאֵד very, כִּסְּתָּהּ, כִּסְּתָּהּ only, אֶחָדָּהּ at once, מִיָּדָּהּ immediately, מִיָּדָּהּ how much ? מִיָּדָּהּ, מִיָּדָּהּ why ? c) from verbal forms, as the infinitive, לְתַבְנֵהּ again ; or participles מִכִּפְתָּהּ, מִכִּפְתָּהּ almost.

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

### § 52. Prepositions.

1. To the original Prepositions belong the prefixes א, ב, ג (gen.), ד (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. אֲחֵתָּהּ, אֲחֵתָּהּ. Prefix prepositions take the vowel, which is usually א, when

the following consonant is vacant ; e. g. **كَهَاتٍ**, **صُعُوبًا**, or when the vowel falls back from the quiescents **ا** or **و**; e. g. **صُفَا** from **فَا** for **فَا**; **كُنْتُمْ** for **كُنْتُمْ**. Before words which begin with **ا**, **ب** or **س**, the vowels, in which these letters quiesce, fall back upon the preceding prefix; e. g. **كُنْتُمْ**, **كُنْتُمْ**, **كُنْتُمْ** from **كُنْتُمْ**, etc.

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

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

3. Several of the prepositions seem to have been originally plural nouns, on which account they are united with plural suffixes. Here belong **صَا** over, **صَا**, **صَا** after, against, **صَا** for, **صَا** before, **صَا** 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 **ـَ** with **ا** quiescing in it, as **ا** is not a quiescent (see § 13).—TR.

*Prepositions with Suffixes.*

( § 16. II. C. and § 52 ).

A. WITH SUFF. OF THE SING.

B. OF THE PLUR.

				Masc.	Fem.
	in	to	after	against	over, on account of
Sing.					
1 c.	כִּי	לְ	אַחֲרַיִם	בְּ	מֵ
2 m.	בְּ	לְ	אַחֲרַיִם	בְּ	מֵ
2 f.	בְּ	לְ	אַחֲרַיִם	בְּ	מֵ
3 m.	שֶׁ	לְ	אַחֲרַיִם	שֶׁ	מֵ
3 f.	שֶׁ	לְ	אַחֲרַיִם	שֶׁ	מֵ
Plur.					
1 c.	כִּי	לְ	אַחֲרַיִם	בְּ	מֵ
2 m.	בְּ	לְ	אַחֲרַיִם	בְּ	מֵ
2 f.	בְּ	לְ	אַחֲרַיִם	בְּ	מֵ
3 m.	שֶׁ	לְ	אַחֲרַיִם	שֶׁ	מֵ
3 f.	שֶׁ	לְ	אַחֲרַיִם	שֶׁ	מֵ

REM.—The following take no suffixes : *אֵל* in, *בְּ* without, *בְּ* within, *עַל* over, *תַּחַת* under, *עַד* until to, and *מִבְּ* except.

§ 53. *Conjunctions and Interjections.*

1. The original Conjunctions are the copulative **و**, *that*, because (**و** 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 **كَمْ**, like **و** and **لَعَلَّ**, are prefixed (see §52. 1).

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

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



# PART THIRD.

## SYNTAX.

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### CHAPTER FIRST.

#### THE PRONOUN.

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

##### A. SEPARABLE PERSONAL PRONOUNS.

1. These pronouns at the beginning of a sentence, denote a certain emphasis, and stand in various relations to the verb which follows in the same person. This relation is not only ; a) that of the nominative absolute ; e. g. Rom. xiv. 10. **أَيُّهَا 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 لَأُحَمِّلُكُمْ** *whose shoes I am not worthy to unloose,* John xix. 11., Ephes. vi. 20 ; β) by the dative ; e. g. Kirsh. ii. 2. **أَنَا لَا يَأْتِينِي أَحَدٌ** *but no one comes to me,* Luke xxiii. 41 ; γ) by the accusative ; e.g. Kirsh. iv. 7.-9. **أَنَا أَسْعَى لَأَجِدَّكَ فِي لَيْلٍ وَأَنْتَ لَا تَسْعَى لَأَجِدَّكَ فِي نَهَارٍ** *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. **مَتَىٰ تَحْبِرُ أَهْ مِنْهُ** *what then shall we do?* Upon **أَنْتَ** and **أَنْتِ** 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 **أَنَا** (see §38); e.g. **أَنَا صِدِّيقَةٌ** *she is true*; Matt. xxiv. 26. **أَنَا فِي الْوَبْصَةِ** *he is in the desert*; verse 23. **أَنَا هَهُنَا** *he is here*; *b*) of the finite verb with its participle; e.g. **أَنَا مَوْلُودٌ** *I say*, **أَنَا مَوْلُودٌ** *thou art born* (comp. § 64).

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

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

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

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

pers. as subject; e. g. Matt. v. 13. **أَيُّهَا السَّلْتُ فَكُنْسُ يُانْدُ** *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 **أَيْ** with suff.; e. g. **أَيْ أَنَا أَنَا** *I am*; **أَيْ أَنَا** *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. **أَيْ كَد** for **كَد** *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.

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

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

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

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

REM. 1.—Possessives are also expressed by **أَيْ** with suff. (§ 16. B); e. g. Barh. 49. 7. **أَيْ** *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. **מְלַכְוֹתָא דְּמַלְכְוֹתָא** *thine is the kingdom*; Barh. 146, 1. **כְּדִבְרֵי אֱלֹהֵינוּ** *our great church in Haran*. If the suff. to the noun be also repeated, it indicates (emphatically) the Greek possessives ἐμὸς σός, &c.; e. g. John iv. 34. **כְּדִבְרֵי אֱלֹהֵינוּ** ἐμὸν βρῶμα; vii. 6; xv. 9; Rom. 3.7. The same repetition of the suffix occurs also in prepositions; e. g. II Cor. v. 19. **כִּי בְּכֵן** ἐν ἡμῖν; I John ii. 2, and in certain forms of expression; e. g. Matt. xxvii. 4. **כִּי מָלַךְ** τὴν πρὸς ἡμᾶς; John xxi. 22.

REM. 2.—We should mention the use of the suff. in **מְלִיךְ**, **מְלִיכָה**, for the pronoun of the second, and in **אֲמַלְכֵךְ**, **אֲמַלְכֵנִי**, for the pronoun of the first person, when the discourse is addressed to superiors; e. g. Genesis xlv. 16. **מָלַךְ תֹּאמַר לְמִלְכֵךְ** *what shall we say to thee (my lord)?* **מִלְכֵינוּ** *our (thy servants') iniquity*; verse 32. So kings in speaking of themselves use **מְלַכְוֹתָא**; e. g. Esth. viii. 8. **כָּתוּב בְּמִלְכְוֹתָא** *write in (my) the king's name*; and in reference to God, **לְאֱלֹהֵינוּ** is used; e. g. Gen. v. 1. Also **מְלִיכָה** stands connected with the second and third persons; e. g. Mark xii. 37. **מְלִיכָה** *he calls him his (my) Lord*, and differs from **מְלִיךְ**, 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 **הוּא** (הוּ) (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. **شَكِبَ شَيْءًا مِنْ دُونِ عَالَمٍ** *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. **أَوَ لِلرَّبِّ نَتَوَكَّلُ** *or shall we wait for another?* Rom. xiv. 8; Heb. xiii. 22; I Tim. i. 4; v. 9; Barh. 133, 3; Assem. I. 221, A. 5, especially where it occurs with a feminine noun; e. g. Rom. iii. 28. **بِإِيمَانٍ يُبْرَأُ بِهِ** *by faith is a man justified*. **شَيْءًا** is sometimes connected with a plural; e. g. Ephr. I. 214, D. **بِسَبَبِ نِسَائِهِ وَبَنَاتِهِ** *on account of his wives and children*.

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

REM. 1.—The suffix also occurs pleonastically with **بِ** after verbs of motion, going, coming, &c.; e. g. Gen. xxvii. 43. **بِشَيْئٍ** *go*; Luke viii. 37. **بِشَيْئٍ** *therewith he departed*; Matt. x. 6; John xi. 31; iv. 3. **بِشَيْئٍ** *and he came again*; Assem. I. 44, A. 17. **بِشَيْئٍ** *he went out*; 186, A. 30. **بِشَيْئٍ** *he had gone*

to the Aramœans ; Ephr. I. 226, B. **صَمَّا كَس مَعَمَّا** *Moses stood up* ; Matt. iii. 2. **كُنْ فَكُنْ كُنْ فَكُنْ** *the kingdom of heaven is near* ; the same is true frequently ; after **فَكُنْ** (= to depart from this life) ; e. g. John xi. 14. **كُنْ فَكُنْ** *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. **هَضْ** *to believe* ; John xi. 31 ; **حَضْ** *to make*, Barh. 217, 10 ; **فَلْ** *to be foolish*, Rom. i. 22 ; and even after **فَلْ** John i. 15.

REM. 2.—On the contrary, the suffix in active verbs, sometimes, falls away when it can either be easily supplied from the context, or the same object has already preceded ; e. g. Barh. 424. 9. **أَخْرَجَ فَاذْهَبَ** *he brought out all of the silver coin and heaped (it) up before him* ; particularly the neuter ; e. g. Gen. xxiv. 49. **بَيَّأْتَنِي** *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. **كُنْ فَكُنْ فَكُنْ** *we esteem and honor it*.

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

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

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

General Remark on Personal Pronouns.

In Syriac, we also find in personal pronouns *enallage*; a) of number in **ܕܐܢܐ**; e. g. Barh. 166, 6. **ܕܡܠܝܘܢܐ ܕܡܠܝܘܢܐ ܕܡܠܝܘܢܐ** *there were among them twenty women and ten children*; in words whose plural only is used; e. g. Luke xxiii. 45. **ܕܡܠܝܘܢܐ ܕܡܠܝܘܢܐ ܕܡܠܝܘܢܐ** *the vail of the temple was rent (in its midst) in twain*. The same is true in the dual; e. g. Hebrews xi. 26. **ܕܡܠܝܘܢܐ ܕܡܠܝܘܢܐ** *the treasures (of it) Egypt*; Barh. 108, 2; b) of gender; e. g. Michael. Chr. 20, 9, 10. **ܕܡܠܝܘܢܐ ܕܡܠܝܘܢܐ** — **ܕܡܠܝܘܢܐ** *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. **ܕܡܠܝܘܢܐ ܕܡܠܝܘܢܐ** **ܕܡܠܝܘܢܐ** **ܕܡܠܝܘܢܐ** *they found a great many men, — and these also they led into captivity*; **ܕܡܠܝܘܢܐ** 580, 1, 2; **ܕܡܠܝܘܢܐ** 591, 5, 6; **ܕܡܠܝܘܢܐ** 150, 11, 12.

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

1. The Relative **و** gives to adverbs of interrogation, place, time, etc., a relative signification; e. g. **أَيْنَ** *where?* **و** **أَيْنَ** *there, where*, John i. 28. **أَيْنَ** **بِمَصْفَى** **تَمَّ سُبْحَانُ** *there, where John baptized*; verse 40; Barh. 82, 2; **أَيْنَ** **لَا أَيْنَ** *whither?* **و** **لَا أَيْنَ** *thither, where*; e. g. John xiii. 36. **أَيْنَ** **لَا أَيْنَ** **أَيْنَ** *whither I go*; Barh. 198, 13; Assem. I. 27; 2.3.v. E; **أَيْنَ** **أَيْنَ** *how?* **و** **أَيْنَ** *just as*; e. g. John iii. 14; v. 26; xiii. 33; **أَيْنَ** **أَيْنَ** *when?* **و** **أَيْنَ** *when, as*; e. g. v. 25. **أَيْنَ** **بِعَصَا** *when they shall hear*; **أَيْنَ** **أَيْنَ** *how much?* **و** **أَيْنَ** *so much*; e. g. John vi. 11. **أَيْنَ** **أَيْنَ** *as much as they would*. **و** gives the same meaning sometimes to nouns; e. g. **أَيْنَ** *place*; **و** **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** **أَيْنَ** *whose name is Jesus*; Assem. I. 165, A. 14; b) the dative, according to the following example; Rom. i. 9. **أَيْنَ** **أَيْنَ** *whom I serve*; verse 31; c) the accusative, thus; e. g. John i. 26. **أَيْنَ** **أَيْنَ** *whom ye know not*. The accusative is also expressed by the suffix attached to the verb; e. g. iii. 34. **أَيْنَ** **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** **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** **أَيْنَ** *I am Joseph whom (me) ye have sold*; Num. xxii. 30; Isa. xli. 8 (Ephr. II. 88. E) **أَيْنَ** **أَيْنَ** *thou art Israel whom (thee) I have*



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

3. The Syrians express the relative with a demonstrative preceding *he, or this, who, that, which, etc.*, as follows; *a*) by **بُ سَوَسَا**, **بُ سَوَسَا**, **بُ سَوَسَا** masc., **بُ سَوَسَا**, **بُ سَوَسَا** fem., and in the plur. **بُ سَوَسَا** masc., **بُ سَوَسَا** fem.; e. g. John vii. 16. **بُ سَوَسَا** but his, who has sent me; Rom. iv. 5; vii. 6; Phil. ii. 6. **بُ سَوَسَا** that, which was; John i. 24. **بُ سَوَسَا** those who were sent; Barh. 17, 2; 170, 5; *b*) by **بُ سَوَسَا** masc. and fem., and **بُ سَوَسَا** neut.; e. g. Matt. xiii. 12. **بُ سَوَسَا** to him who hath, shall be given; John iv. 34; v. 30; vii. 17, 18; Matt. xiii. 17. **بُ سَوَسَا** that which ye see; Rom. i. 28; viii. 25; *c*) by **بُ سَوَسَا** masc., **بُ سَوَسَا** fem. and plur. **بُ سَوَسَا** eom.; e. g. Rom. ii. 29. **بُ سَوَسَا** he who is inwardly; John ix. 8; Rom. ii. 2, 3; iv. 7; v. 14; Barh. 85, 3; *d*) frequently by the participle; e.g. Rom. vii. 1. **بُ سَوَسَا** those who know the law.

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

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

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

REM.—It is emphatic in connection with  $\text{ܐܘܢ}$  and  $\text{ܐܘܝܢ}$  (§ 17. 1. Rem.); e. g. Matt. v. 47. Sometimes  $\text{ܡܝܢ}$  may be translated by *hice*; 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.  $\text{ܡܝܢ ܐܝܬܝܢ ܐܢܬܝܢ ܡܝܢ ܐܝܬܝܢ ܐܢܬܝܢ}$  *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.  $\text{ܡܝܢ ܐܝܬܝܢ ܡܝܢ ܐܝܬܝܢ}$  *whose daughter art thou?* or so that  $\text{ܡܝܢ}$  follows with  $\text{ܡܝܢ}$  preceding; e. g. I Sam. xii. 3.  $\text{ܡܝܢ ܐܝܬܝܢ ܡܝܢ ܐܝܬܝܢ}$  *from whose hand?* or  $\text{ܡܝܢ}$  stands before the noun; e. g. Matt. xxii. 20.  $\text{ܡܝܢ ܐܝܬܝܢ ܡܝܢ ܐܝܬܝܢ}$  *whose image and writing is this?* The other cases are formed by the special case-signs preceding, or by prepositions; e. g. Assem. 1. 34, 6.  $\text{ܡܝܢ ܐܝܬܝܢ}$  *to whom shall I give?* Matt. xii. 27.  $\text{ܡܝܢ ܐܝܬܝܢ}$  *whereby?*

REM.—Sometimes  $\text{ܡܝܢ}$  occurs instead of the relative in the indirect question, without  $\text{ܡܝܢ}$  following it; e. g. Matt. xxiv. 42.  $\text{ܡܝܢ ܐܝܬܝܢ ܡܝܢ ܐܝܬܝܢ}$  *at what hour your lord will come?* and  $\text{ܡܝܢ}$  includes  $\text{ܡܝܢ}$ ; e. g. John xviii. 38.  $\text{ܡܝܢ ܐܝܬܝܢ}$  *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. **هَلَا كَسَّ سَهْ** *he killed himself* ; 77, 5. **أَصْفَعَهُ لَسْتَهُ مَلِكًا** *they chose themselves a king* ; 83, 16 ; by prepositions ; e.g. Barh. 164, 12. **وَأَلَيْنَهُنَّ حَكْمَتَهُنَّ** *and they lead by themselves* ; c) by **نَفْعًا** and **صِنْفًا**. The former is used in reference to persons ; e.g. Matt. xxiii. 12. **مَنْ يَتَّعَبْ 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 يُقَامُ خِلْفًا لِنَفْسِهِ** *every kingdom which is divided against itself*. **صِنْفًا** is used in reference to both persons and things ; e.g. II Cor. xii. 15. **أَنَا مَنِّعُ خِلْفًا لِنَفْسِي** *I give myself* ; Luke xi. 17. **بَيْتٌ لَا يُقَامُ خِلْفًا لِنَفْسِهِ** *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 **نَفْعًا** and **صِنْفًا** by way of periphrasis for other pronouns ; e. g. Rom. x. 3. **بِحَقِّهِمْ** *their own righteousness* ; 1 Cor. vi. 19 ; Phil. ii. 4, 5 ; Rom. ix. 3. **أَنَا مَنِّعُ** *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 نَفْعٍ** Rom. xiii. 1 ; **كُلُّ سَبَبٍ** Eph. v. 33 ; **كُلُّ أَيُّ** Luke xiv. 33 ; **كُلٌّ** or **كُلٌّ** Rom. xii. 18 ; b) as adjectives ; a) by **كُلٌّ** Matt. vii. 17 ; 1 John iv. 3 ; **كُلٌّ** Assem. I. 11, A. 19 ; β) by a repetition of the noun defined by *each, every* ; e. g. II Kings

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

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

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

5. *Nobody*, *no one*; a) as substantives, are expressed by **كُلِّ مَنْ** Matt. ix. 16; John i. 18; James i. 13; **كُلِّ مَنْ** Acts xviii. 10; 1 Cor. ii. 11; **كُلِّ مَنْ** Num. xxxi. 49; **كُلِّ مَنْ** Jer. li. 43; **كُلِّ مَنْ** John vii. 4; sometimes by **كُلِّ مَنْ** John xv. 13; **كُلِّ مَنْ** or simply by **كُلِّ مَنْ** with an adjective or participle following; e.g. Matt. xix. 17. **كُلِّ مَنْ** no one is good. The neuter, by **كُلِّ شَيْءٍ** or **كُلِّ شَيْءٍ** Phil. ii. 3; 1 Tim. vi. 7; **كُلِّ شَيْءٍ** fol-

lowed by **فَقَبْلَهُ** Matt. x. 26; with **فَقَبْلَهُ** preceding, II Cor. vi. 10; without **فَقَبْلَهُ** James iv. 2; *b*) as adjectives, by **لَا** after the noun, with the verb, I Cor. ii. 9. **لَا حُصْنًا لَّا سَمِعَ** *no eye hath seen it*; before the noun, Rom. viii. 39. **لَا صَاحِبًا** *no creature*; by **كَلِمَةٍ** with the noun following, Luke iv. 24. **كَلِمَةً نَّبِيًّا** *no prophet*; Heb. iv. 13; with the noun preceding, Eph. v. 5; with the words standing between, John xv. 22. **لَا حَسَبَهُ لَوْ كَانُوا** *they would have had no sin*.

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

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

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

فَهَـٰؤُلَآءِ سِـمًى — اِـمًى, John vii. 40. *Some this—others that*, by

اِـمًى اِـمًى اِـمًى Acts xix. 32.

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

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

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

فِي مِثْلِ قَتْلِ قَتْلِ with the same blood ; with بِبَلَاءٍ and the noun following ; e.g. Assem. I.415,3. اَلْبَيْتُ فِي سَنَةِ ۱۰۰۰ the same year ; 416, 1 ; d) sometimes by نَعْمًا and صَدَقًا with suffix (§ 58. A), Matt. iv. 6 ; John v. 26, 43.

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

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

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

11. *As great—as (tantus quantus)* is expressed by اَمْرًا ; e.g. Barh. 190, 16. اَمْرًا اَمْرًا اَمْرًا — اَمْرًا — اَمْرًا they saw no need so great as on this day. *Of which nature—of such, or so as (talis--qualis)*, are expressed by اَمْرًا — اَمْرًا ; e.g. Assem. I.39 ; 17,18. اَمْرًا اَمْرًا اَمْرًا — اَمْرًا — اَمْرًا as the statue which thou hast seen, so is he. This latter idea alone is also expressed by اَمْرًا and a pronoun following ; e.g. John iv. 23 ; اَمْرًا اَمْرًا 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. **سَأَىٰ نَصْرَتَهُ** *we have seen his star* ; **أَلَيْنَا لَعَنَتُهُ كَيْسَ** *we are come to worship him* ; John iii. 16 ; Assem. I. 361, 26, 27 ;

b) the *Narrative* tense (*Aorist*) ; a) mostly before the subject ; e.g. Mark xi. 11. **جَاءَ عَسَىٰ لِيَأْتِيَهُمْ** *Jesus came to Jerusalem* ; John ii.22. **أَلَيْسَ لَهُمْ تِلْكَ** *his disciples remembered* ; β) after particles (when something *actual* is denoted), e. g. **حَتَّىٰ**, Barh. 68,12. **حَتَّىٰ لَا يَأْتِيَهُمْ** *since they did not receive* ; line 4. **حَتَّىٰ يَأْتِيَهُمْ** *until that* ; Matt. i. 25. **حَتَّىٰ يَأْتِيَهُمْ** *until she brought forth* ; Barh. 24, 6 ; **حَتَّىٰ يَمُوتَ** *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 الْمَلَكُ كَمَا قُلِّدَ لَهُ** *he did as the angel of the Lord had commanded*; Mark xi. 6; b) after particles; e.g. **عِنْدَ** *when, after*; Matt. ii. 1. **عِنْدَ الْمَوْلَاةِ** *when Jesus was born*; verse 9; John ii. 22; vi. 23, 24; Barh. 90, 9; Assem. 84, B. 6. **عِنْدَ** *after that*; Barh. 39, 7. **عِنْدَ** *after that he had slain Darius*; 164, 8. **عِنْدَ** *ibid*; Assem. I. 213, A. 25; **عِنْدَ** *so soon as*; Barh. 79, 12.

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

2. It denotes the *Present Tense*;

a) in verbs of *quality and condition*; e. g. Matt. xvi. 2, 3. **الْبُيُوتُ كَالْبَيْضِ** *the sky is red*; John iv. 35. **الْحَقْلُ كَالْبَيْضِ** *the fields which are white*; Isa. i. 3; Ephr. II. 117, A; b) in general designations of time, denoting simply what is *usual and customary*; e. g. Ps. xiv. 2. **يَنْظُرُ السَّيِّدُ** *the Lord looks down*; xxv. 2; c) when it denotes a state or condition; e.g. Gen. iv. 6. **لِمَ كُنْتَ غَضَبًا** *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. **يَرَوْنَ نُورًا عَظِيمًا** *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. **وَعَدَ** *he promised that he would give*; b) the *completed future* (*futurum exactum*) after **عِنْدَ**; e.g. Mark xii. 25. **عِنْدَ** *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*, (**لَمَّا** with a participle or adjective); e. g. I Thess. v. 6. **لَمَّا** *let us be watchful*; verse 8; Eph. ii. 11; Tit. ii. 9, 10; b) of

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

REM.—In the first case (under *a*, above) **يَكُونُ** is sometimes wanting; e. g. Matt. ix. 17. **لَا فَتَكْرَهُنَّ** *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 **كَلِمَةً** *oh, that*, denotes the *optative* (§ 65) ; e. g. Rev. iii. 15. **كَلِمَةً** *oh, that thou wert cold* ; Ephr. III. 284. **كَلِمَةً** *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 **يَكُونُ** occurs as an *Imperative* in connection with an adjective or participle ; e. g. Mark v. 34. **يَكُونُ** *be thou* ; II Tim. iv. 5 ; Rom. xii. 9, 10. **يَكُونُ** *love your brethren* ; I Pet. ii. 13 ; iv. 9 ; after preceding imperatives ; e. g. Luke x. 37. **يَكُونُ** *πορεύς, 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. **يَكُونُ** *he came to besiege Acco* ; 402, 8 ; with the copula, Barh. 403, 16, 17. **يَكُونُ** *they sent to entreat* ; especially after **يَكُونُ** ; e. g. Barh. 68, 1. **يَكُونُ** — **يَكُونُ** *he began to open — and to offer up*.

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

### § 61. Use of the Future.

1. The Future stands;

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

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

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

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

3. It serves to express the following Moods;

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

John vii. 37. **יָבֹא לְלִי וְיִשְׁתֶּה** *let him come to me and drink*; Barh. 79, 1. **לְמָוֶתָא עַתָּה** *now let him die*; β) after **וְ**, **וְ** with a preceding present or imperative; e. g. John v. 10. **לֹא חָקֵק לְךָ בְּזַמְנֵהּ לָקֵחַ מִטְּבֵיל** *it is not lawful that thou should'st carry thy bed*; vi. 12. **וְלֹא תֵאָבֵד מִכֶּם שֵׁן** — **תֵּעָרֶם** *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 אֶתְּמֵהּ** *if any man should confess concerning him*; β) after a preceding imperfect; e. g. John ii. 25. **וְלֹא חָשַׁבְתִּי שֶׁיִּשְׁתָּעַד** *it was not needful that any one should testify*; after a preterite; v.27. **אֶמְלֵךְ אֹתוֹ בְּיָדֵי חֵן** *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 עָלֵיהֶם וְיִבְעִתוּ** *they were gone that they might buy*; γ) sometimes with **וְ** appended; e.g. Ephr. I. 223, C. **וְיִבְעִתוּ אֵיךְ יִבְעִתוּ** *how he would do*; Assem. I. 297, B. 3. v. E; c) of the *Perfect* sometimes, in conditional clauses, after **אִם** and **אִלֵּא** (*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. **וְיִבְעִתוּ מִמֶּנּוּ בְּיָדֵי חֵן וְיִבְעִתוּ** *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. **וְיִבְעִתוּ אֵיךְ יִבְעִתוּ** *that he might go and see*; John iv. 40. **וְיִבְעִתוּ אֵיךְ יִבְעִתוּ** *they entreated him that he would remain with them*; verse 47; v. 14; Rom. vi. 1. **וְיִבְעִתוּ אֵיךְ יִבְעִתוּ** *what shall we say, shall we continue?* Gen. ii. 16, 30, 31; Luke xviii. 7; John vi. 28; Heb.

i. 6 ; Barh. 63, 19. **فَلَا تَبُصِدُ بَعْدَهُ** every one who offered not should die ; 68, 18 ; Mark ix. 49. **فَلَا تَبْصِلُ كُلَّ ذَبْحِكَ** every sacrifice should be salted with salt ; Prov. xx. 9 ; **مَنْ يَقُولُ** who can say? By way of circumlocution, *may* and *should* are expressed by **سُبُّ** ; e. g. I Cor. xi. 7 ; *must*—by **لَا** with a future following ; e. g. John iv. 24 ; I Tim. iii. 2.

B) The *Imperative* ; a) in Prohibitions ; e.g. Matt. i. 20. **لَا تَخَفْ** fear not ; John iii. 7 ; vi. 20 ; I Cor. xv. 33, 34. **لَا تُسْهِقْ** sin not ; b) after a preceding imperative ; e. g. John i. 40. **وَأَمَّا أَنْتَ فَارْجِعْ إِلَى** ἔρχεσθαι καὶ ἴδουε, verse 47 ; viii. 11.

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

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

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

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

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

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

### § 62. Use of the Imperative.

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

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

2. The imperative standing after the future, sometimes acquires a future signification; e. g. Gen. xlv. 18.  $\text{ܕܠܬܝܢ ܕܠܬܝܢ}$  *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. **اَكْبِ دَعْوَةَ** *go to call*; verse 29. **اَلْحَمْدُ لَكَ** *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. **اَلْحَيَاةُ وَالتَّحْيَاةُ** *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. **اَلْحَمْدُ لَكَ فَكَلِّمْهُ**  *speak a word, it shall not be fulfilled*.

3. Of two successive imperatives, when one is negative, it is expressed by the future (§ 61. 3. B); e. g. John viii. 11. **اَلْحَمْدُ لَكَ فَكَلِّمْهُ** *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 **اَلْحَمْدُ** to designate this person. see § 60. 5. a.

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### § 63. Use of the Infinitive.

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

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#### A. INFINITIVE ABSOLUTE.

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

28 ; Philem. verse 9 ; b) *certainty, confirmation* ; e. g. Barh. 15, 13. **قَبْرِي لَبِّي** *thou shalt know with certainty*. Negatively with **لَا** before the finite verb it is equivalent to, *by no means* ; e. g. John xx. 5. **فَخَلَا لَّا خَلَا** *he by no means went in* ; Rom. ix. 6. ; c) it sometimes denotes *continuance* ; e. g. Isa. xxx. 19. **قَصُصًا لَّا لَاحِدَةً** *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. **مَكْثًا حَقًّا** *weep much ; somewhat, indeed* ( Germ. *etwa* ), Gen. xxxvii. 8. **كَيْفَ تَمْلِكُنَا أَنْ يَمْلِكَنَا** *wilt thou indeed rule over us ? then, truly* ; xliii. 7. **كَيْفَ نَعْلَمُ إِنْ نَعْلَمُ** *could we then know ? perhaps, indeed* ; Acts vii. 34. **كَيْفَ رَأَيْتُ** *I have indeed seen*. More frequently it is merely pleonastic ; e. g. Luke i. 22 ; John xiii. 29 ; Acts vii. 45 ; and it is appended to the imperative ; e. g. Isa. vi. 9. **سَمِعُوا سَمِعُوا** *hear ye*. The negative sometimes stands before it ; e. g. Gen. iii. 4. **لَا تَمُوتُ لَمُوتِكَ** *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. **مَوْتًا** *thou shalt surely die* (compare Ephr. I. 24, A), which is closely connected with the ordinary Syriac mode of expression ; as **بِأَنْبِيَاءٍ دُكِّلُوا** *rejoice exceedingly* ; see § 67. 1. c.

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

The Infinitive with **لَا** stands ;

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



John v. 16; vii. 1. **لَا يَسْتَطِيعُ أَنْ يَخْدَعَكَ** *he would not go*; Matt. xiv. 5; Barh. 14, 18; 83, 6; Matt. vi. 24. **لَا يَسْتَطِيعُ أَنْ يَخْدَعَكَ** *no man can serve*; Mark ii. 7; John iii. 2; x. 21; Barh. 192, 20. **أَيْضًا لَمْ يَسْتَطِيعْ أَنْ يَبْقَ فِي هُنَا** *here also could he not remain*; Luke xv. 15. **بَعَثَهُ إِلَى أَنْ يَأْكُلَ** *he sent him to feed*; John iv. 33. **أَتَتْهُمَ لِيَأْكُلَ** *she brought—to eat*; Ephr. I. 230, D. **لَتَأْكُلَنَّهُنَّ** *they shall take — to kindle*; John xi. 31. **بَدَتْ أَنْ تَخْبِرَ** *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 يَخْبِرُ** *he began to preach*; xvi. 21; Barh. I, 1, 2; 5, 2; Assem. I. 513, B. 20; Acts v. 42. **لَا تَقْدِرُ أَنْ تَتَّكِلَ** *they ceased not to teach*; Eph. i. 16; Barh. 5. 10. **تَقَدَّرَ أَنْ يَتَّكِلَ** *they were accustomed to changes*.

REM. 1.—The infinitive with **لَا** (which can sometimes, viz. in passages translated from the Hebrew, be rendered by *while, or when*; e.g. Gen. ii. 3. **بَدَأَ يَخْبِرُ** *which God created, when he made it*); forms, after **كَلِمًا** (§ 61. 4) and after **لَتَسْتَأْذِنَ**, a circumlocution for the future; e.g. Gen. xv. 12. **لَتَسْتَأْذِنَ** *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 **بَدَأَ** before **لَا**; e.g. Assem. I. 42, 8. **لَا يَسْتَطِيعُ أَنْ يَخْدَعَكَ** *and he ceased not to teach*; negatively, in Hebr. iv. 1. **بَدَأَ يَخْبِرُ** *who should refrain from entering, i. e., who should not enter*; or comparatively, without **بَدَأَ**; Gen. iv. 13. **بَدَأَ يَخْبِرُ** *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. **فَصَدَّ سِدَّهُ لِحَدِّ حَبِّيْ سَيِّئًا فَتَنَا لِقَعَاؤِهَا سَكَّ قَصْبًا** *far better is it, in time of thirst to drink water, than, instead of drinking to measure fountains* (literally, *and we will not measure*); and likewise conversely; which seems to be done for the sake of the metre (compare Hahn et Sieff. Chr. p. 7. Anm.). The Syriac also expresses the infinitive by the future, with or without **?** prefixed (§ 61. 3. C) or by the participle (§ 64. 3. B).

### § 64. Use of the Participle.

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

A) As *Adjectives*, they assume the number and gender of their subject; and take their object in the case or with the preposition of the verb from which they are formed; thus; a) the *Active Participle*; e. g. John ii. 14. **تَكِي بِعَاطَبِيْ لَهْتَا مَدَّطَا مَبْتَنَا** *those who sold oxen, sheep, and doves*; verse 16; viii. 44; Barh. 52, 4, 5; 74, 20. **مَلِكَا بُسَلَا كَلْتَا** *a king who fears God*; Assem. I. 270, A. Rem. 9; Acts vi. 3. **مَلِكِيْ ذَهَبَسَا بِمَدْبُنَا** *full of the Holy Ghost*; Rom. i. 29; John iii. 15. **كَلِمَا بِمَلَسَمَقِيْ حَسَا** *every one who believes on him*; b) the *Passive Participle*, with the case or the preposition of its active; e. g. Ez. ix. 2. **لُصَبِيْ حَصْرَا** *clothed in Byssus*; Barh. 32, 14; 108, 6; 170, 19. **فَقِيْ فِيْ اَمْرَا** *maimed in the hand*; Lev. ii. 4. **قَبِيْ فِيْ صَفْعَطَا** *cakes anointed with oil*; I Sam. ii. 18. **دَبْرِيْ لَقْبُنَا** *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. **לָּבָּא** **לְּבָּא** **לְּבָּא** *those who went in at the gate*; Rom. vii. 1. **לְּבָּא** **לְּבָּא** **לְּבָּא** *those who know the law* (literally, *the knowers of the law*); Barh. 195, 11. **לְּבָּא** **לְּבָּא** **לְּבָּא** *who had drawn the sword*; 214, 1; even before prepositions; II Tim. iii. 2. **לְּבָּא** **לְּבָּא** **לְּבָּא** *who deny* (i. e. *refuse to acknowledge*) favors; I Tim. i. 10. **לְּבָּא** **לְּבָּא** **לְּבָּא** *breaker of their oath*; b) the *Passive Participle*; Gen. xxiv. 31. **לְּבָּא** **לְּבָּא** **לְּבָּא** *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. **לְּבָּא** **לְּבָּא** **לְּבָּא** *thou prayest* (*art praying*); xv. 15; Assem. I. 34, 9. **לְּבָּא** **לְּבָּא** **לְּבָּא** *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. **לְּבָּא** **לְּבָּא** **לְּבָּא** *and he beareth it* (*the sheep*); verse 6. **לְּבָּא** **לְּבָּא** **לְּבָּא** *and cometh into his house and calleth his friends*; John iii. 18, 20; iv. 36; vii. 17; viii. 47; iv. 23. **לְּבָּא** **לְּבָּא** **לְּבָּא** *but the time cometh*.

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



e. g. John vii. 41. **يَخْرُجُ مِنْ جَلِيلَةَ** shall the Messiah come out of Galilee? verse 31; viii. 22; xiii. 27. **مَاذَا تَفْعَلُ** what thou wilt do; b) the *futurum exactum*; a) after particles; e. g. John vii. 27. **إِذَا جَاءُوا** when he shall have come; verse 31. Barh. 133, 2. **كَمَا سَمِعْتَ** as soon as thou shalt have heard; β) in conditional clauses; e.g. Ephr. I. 218, F. **إِلَّا بِنِيءِ مِيَاهٍ** unless I shall have given him water.

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

A) The *Subjunctive* ; viz. a) of the *Imperfect* ( with **يُؤْتِي**, compare § 65 ) after **إِن** ; e. g. Barh. 38, 10. **إِن كَانَتِ السَّفِينَةُ كَانَتْ تَسْبُطُ فَكَيْفَ تَسْبُطُ** even though the vessel broke, the ground — would not break ; Assem. I. 379, 2. **إِن كَفَرَ بَعَثْنَا نَبِيًّا** if he denied Christ then should he live, if not, he should die ; after **بِإِن**, Barh. 56, 12. **إِلَّا بِإِن** besides that they would not sacrifice ; in relative clauses depending upon a future ( = imperfect subjunctive ) ; e. g. Assem. I. 362, 19. **أَمَرَ أَنْ يُعْطِيَ بِيَشْرِهِمْ** he ordered that he should be given them as Bishop, whom they should ask ; b) of the *Pluperfect*, with **يُؤْتِي** in conditional clauses ( compare § 60. 4. c ) ; e. g. Gal. iv. 15. **إِن كَانَتْ عَيْنَا نَزَعَتْ** had it been possible ye would have plucked out your own eyes, and given them to me ; Heb. x. 2 ; xi. 15 ; I John ii. 19.

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

xv. 14; I John ii. 8. **فَبَدَأَ** **فَبَدَأَ** **فَبَدَأَ** *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** *he ceased to build churches*; Matt. xiii. 30. **فَبَدَأَ** **فَبَدَأَ** *suffer to grow*; Luke xviii. 16; John xi. 44; xviii. 8; Luke x. 40. **فَبَدَأَ** **فَبَدَأَ** *bid her help me*; Mark ii. 2. **فَبَدَأَ** **فَبَدَأَ** *it could not hold them*; vii. 15; John v. 19; viii. 43; Acts x.47; Mark vi. 37. **فَبَدَأَ** **فَبَدَأَ** *we will give them to eat*.

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

4. The *Absolute Participle* is distinguished by a) **فَبَدَأَ** preceding it; e.g. Matt.xiv.25. **فَبَدَأَ** **فَبَدَأَ** *Jesus came to them walking upon the sea*; xv. 32; John ix. 7. **فَبَدَأَ** **فَبَدَأَ** *he came seeing*; Barh. 62, 6. **فَبَدَأَ** **فَبَدَأَ** *disquieted by war he died*; 73,4. **فَبَدَأَ** **فَبَدَأَ** *not standing, but bowed to the earth*; b) by **فَبَدَأَ** preceding; e. g. Mark ii. 14. **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** *with unwashed hands*; Mark vii. 2, 5; John xi. 44. **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** *πορευθέντες ἐξετάσατε*, verses 9, 10, 11, 13.

5. The passive participles frequently have an active signification ; a ) those from transitive verbs ; e. g. Matt. viii. 18. **كُلُّهُنَّ** *those surrounding him* ; Luke vii. 14. **كُلُّهُنَّ** *those bearing him* ; John v. 4. **تَرْبِطُ السُّوْمَ** *troubling the water* ; Acts xxi.16 ; Assem. I. 30, 4. **حَامِلًا** *bearing the child* ; 34,9 ; 37,8 ; 377, 2. **سَلَطَتْ** *she drew him by the hand* ; b ) those from intransitive verbs ; e. g. Matt. v. 4. **بَارِكُوا** *blessed are those who mourn* ; Mark vii. 30 ; John xi. 19. **اتَّيَبُوا** *they were come* ; xii. 15. **رَاحَ** *riding upon a foal* ; Barh. I70, 2 ; 223, 1. **جَلَسَ** *sitting upon a bed*.

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

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

Assem. I.179, B.22. **لَوَسَّ** **اَلْوَسْوَسُ** *it was necessary*; 482, 24. **وَمِنْ اَمْرٍ فَهِيَ** *it is honorable and right*; 519, A. 4.

REM.—Here belongs also Rom. xiv. 4. **مَلَأَتْ** **اَلْاَيْدِيَّ** *it comes into his hands*; i. e. *he can*; and in the feminine, Acts v. 39. **لَا** **تَسْتَطِيعُونَ** *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 **يَسْتَمِرُّ** (§ 18.4. Rem., and § 38; also without the substantive verb, § 64. 2.B. β); e.g. Matt. ii.9. **يَسْتَمِرُّ** **اَلْمَلَكُ** *he went*; verse 20. **يَسْتَمِرُّ** **اَلْمَلَكُ** **بِحَيَاتِهِ** *who sought the child's life*; iii. 5. **يَسْتَمِرُّ** **اَلْمَلَكُ** **اَلْمَلَكُ** *all Judea went out*; John xvii. 12. **يَسْتَمِرُّ** **اَلْمَلَكُ** *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 **يَسْتَمِرُّ** in the same person and number added to the preterit; c. g. Luke v. 9



ٱوَّسَ ٱبْمَ ٱوَّسَ ٱوَّسَ *terror had seized him*; John iv. 8.  
 ٱوَّسَ ٱوَّسَ *they had gone into*; v. 13. ٱوَّسَ ٱوَّسَ *he had*  
*hidden himself*; x. 22. ٱوَّسَ ٱوَّسَ *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  
 ٱوَّسَ (§ 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 ٱوَّسَ in conditional  
 clauses; e. g. John viii. 19. ٱوَّسَ ٱوَّسَ ٱوَّسَ ٱوَّسَ  
 ٱوَّسَ ٱوَّسَ *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. e);  
*b*) by the future (§ 61. 3. A. d), more frequently; *c*) by the  
 participle with ٱوَّسَ (§ 64. 3. A. b).

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

pronoun with a preterit or future following; e. g. Judges ix. 29. **וְהָיָה אֲמַלְמָלָה לְחַמְלָה אֲנִי חַתְיָב** *oh that I had (who will give over to me) this people in my power!* Ps. iv. 7; iv. 7; *b*) by the particles **לֵב** and **אִם־אֵלֶּיךָ** *oh that*, with a preterit following (§ 60. 4. Rem.); the *Future*; e. g. Gen. xvii. 18. **וְהָיָה אִם־אֵלֶּיךָ** *oh that he might live*; or the participle with **וְהָיָה**; e. g. II Cor. xi. 1. **אִם־אֵלֶּיךָ מִשְׁפָּחֶיךָ וְהָיָה לְךָ** *may ye yet bear with me!*

REM—The optative is sometimes also expressed by **אִי** or **לֵב**; e. g. Ps. lxxxix. 13. **לֵב־לֵב־לֵב־לֵב** *would that my people would hearken to me*; by verbs that denote a wish with a following **וְ**; e. g. Exod. xvi. 3. **וְהָיָה אִם־אֵלֶּיךָ** *would that we were dead!* When the substantive verb denotes a wish, it is omitted; e. g. Luke. ii. 14. **וְהָיָה לְךָ** *glory to God*. Sometimes instead of the Hebrew **וְהָיָה** occurs the almost correspondent **וְהָיָה**; e. g. Job xxiii. 3; but it is literally translated in Cant. viii. 1. **וְהָיָה לְךָ** *oh that thou wert my brother*.

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

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

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### § 66. *The Persons of the Verb.*

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

a) the *masculine*; α) of the preterit; e. g. Heb. x. 34.  $\text{אֲדַבְּרָה לְךָ כְּכֹהֵן}$  *it pains you*; Luke x. 34.  $\text{אֲדַבְּרָה לְךָ כְּכֹהֵן}$  *he cared for him*; β) of the future, Deut. vi. 24.  $\text{טוֹב לָנוּ אִם יִשְׁלַח אֱלֹהֵינוּ אֶת הַבָּרָק וְיִשְׂרָף אֶת הַיָּם וְיִשְׂרָף אֶת הַיָּבֵשׁ וְיִשְׂרָף אֶת הַיָּבֵשׁ וְיִשְׂרָף אֶת הַיָּבֵשׁ$  *it would be good for us*; Jer. vii. 6.  $\text{טוֹב לָנוּ אִם יִשְׂרָף אֱלֹהֵינוּ אֶת הַיָּם וְיִשְׂרָף אֶת הַיָּבֵשׁ וְיִשְׂרָף אֶת הַיָּבֵשׁ וְיִשְׂרָף אֶת הַיָּבֵשׁ$  *it would harm you*; b) the *feminine*; α) of the preterit, Ps. xcv. 10.  $\text{אֲדַבְּרָה לְךָ כְּכֹהֵן}$  *it shames me, (I am ashamed) of this generation*; Ps. xxxi. 9.  $\text{אֲדַבְּרָה לְךָ כְּכֹהֵן}$  *it grieves me*; Luke xviii. 23.  $\text{אֲדַבְּרָה לְךָ כְּכֹהֵן}$  *it pains him*; β) of the future, Gal. vi. 9.  $\text{לֹא יִשְׂרָף אֶת הַיָּבֵשׁ וְיִשְׂרָף אֶת הַיָּבֵשׁ וְיִשְׂרָף אֶת הַיָּבֵשׁ וְיִשְׂרָף אֶת הַיָּבֵשׁ$  *it will not be grievous to us*; Ps. lxxix. 20.  $\text{אֲדַבְּרָה לְךָ כְּכֹהֵן}$  *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.  $\text{אֲדַבְּרָה לְךָ כְּכֹהֵן}$  *it was light*; John vi. 17.  $\text{אֲדַבְּרָה לְךָ כְּכֹהֵן}$  *it was dark*; passively, Barh. 84, 14.  $\text{אֲדַבְּרָה לְךָ כְּכֹהֵן}$  *the report was spread abroad*; Assem. I. 298. A. 11.  $\text{אֲדַבְּרָה לְךָ כְּכֹהֵן}$  *it was revealed to him*; 481, 7; β) in connection with the demonstrative pronoun or with adjectives as subjects; e. g. John i. 28.  $\text{אֲדַבְּרָה לְךָ כְּכֹהֵן}$  *this came to pass at Bethany*; i. 3.  $\text{אֲדַבְּרָה לְךָ כְּכֹהֵן}$  *there was not any thing*; Ephr. I. 240, F.  $\text{אֲדַבְּרָה לְךָ כְּכֹהֵן}$  *it seemed good to Moses*; passively, Assem. I. 380, 4.  $\text{אֲדַבְּרָה לְךָ כְּכֹהֵן}$  *it seemed just to us.* Yet we also find for the neuter; b) the third person singular masculine; e. g. Isa. xxiii. 12.  $\text{אֲדַבְּרָה לְךָ כְּכֹהֵן}$  *there will be no rest for thee*; Barh. 133, 8.  $\text{אֲדַבְּרָה לְךָ כְּכֹהֵן}$  *it was said to him*; Assem. I. 362, 5.  $\text{אֲדַבְּרָה לְךָ כְּכֹהֵן}$  *it shall be permitted to me.*

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

Gen. xi. 9. **קָרָא** *he calls*; (i. e. *one calls, it is called*); to which is also appended by way of explanation, after the Hebrew idiom, the participle or participial noun of the same verb; e. g. Isa. xvi. 10. **בְּהֹפְזֵי בְּהֵמָה** *the wine treaders shall tread* (no more wine; i. e. *no one shall tread*); or **אִנְעָא** and **אִנְעָא**; e. g. I Sam. ix. 9. **אֵיךְ יִהְיֶה אִתְּךָ** *he* (i. e. *any one*) *said*; John iii. 4. **כִּי אֵיךְ יוּלַדְךָ כִּי זָקֵן** *how can one be born when he is old?* or passively Matt. xxvi. 13. **לֹא יִשְׁמָע** *it shall be told*; Acts xvi. 13. **לֹא יִשְׁמָע אֵת הַתְּפִלָּה** *there prayer was wont to be made*; Barh. 58, 13, 15; b) by the third person plural; e. g. Isa. lxiv. 3. **לֹא שָׁמְעוּ** *they* (i. e., *men in general*) *have not heard*; xlvi. 1; Dan. i. 12; Heb. xi. 3. **וְהֵאֲרִיבוּ אֵת רְגֵלֵיהֶם** *what they see* (i. e. *what any one sees, what is seen*); also with an explanatory participle or adjective; e. g. Isa. xxiv. 16. **אֲפֹרָא יִפְּלוּ** *they failed*; c) by the second singular; e. g. Luke ii. 4. **כִּי תָבִיא** *when thou bringest*; I Tim. ii. 1. **כִּי תִשָּׁחַט** *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. **וְתִשְׁלֹךְ — וְתִקַּח** (or by the infinitive with **ל**, Matt. xv. 26. **לִקְחוּ — וְשִׁלְחוּ** xxii. 17), *that we* (i. e. *any one*) *should take—and cast*; e) more frequently by the participle alone; e. g. Matt. vii. 16. **מֵי מַיִם** *do men gather?* v. 15; ix. 17; x. 29; I Cor. iv. 12; Barh. 6. 2. **אֵלֵינוּ** *they say*; 58, 9.

REM.—Here belongs also **אֵלֵינוּ** *they say, it is said*; and impersonal phrases with an infinitive following; e. g. Matt. xii. 12. **לֹא לְהַשְׁמֵט אֶת הַלֶּחֶם** *one may do*; Acts v. 29. **לֹא לְהִשְׁמָע** *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. **נַחֲשׁוּ אִנְּוּ** *let us* (i. e. *I will*) *make man*; xi. 7; Barh. 90, 9. **שִׁי חָצַבְנָה** *behold we* (i.e. *I, Justinian*), *have written*; 11. **כִּי כָתַבְנָה** *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. **כִּי אֵין אֱלֹהִים כַּמֶּנּוּ אֲנִי וְנִשְׁתַּחֲוִי אֲנִי** *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. **אֲמַרְנָה לְבָרְכָה אֱלֹהִים** *we say let us bless God* (compare Ephr. II. 284, A. B); Rom. ii. 1; Matt. xxiii. 37; b) from the first to the third person; e. g. Isa. xlii. 24, 25. **כִּי אֲנִי חָטָאתִי כִּי אֲנִי חָטָאתִי** *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. P'salm lxvi. 6. **לְמַעַן נִשְׂבַּח אֱלֹהִים** *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. **וְנִחַשְׁתֶּם**

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

REM.—Here also belong such verbs as in other languages govern other cases ; e. g. **صَفَّرَ** *to command* ; Matt. xxviii. 20. **تَوَقَّعَ** *to believe* ; John xii. 38 ; Romans x. 16, ( with **ع** John ii. 23 ) ; **جَابَ** *to answer* ; Ephr. III. 285 ; **أَنبَشَ** *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* ; **لَبَسَ** I Cor. xv. 53 ; Eph. vi. 11 ; Barh. 223, 12. **بَلَّغَ لِحْصَةً** *that he put on our garments* ; **كَسَّ** Col. iii. 9 ; **أَلْبَسَ** I Sam. ii. 4 ; Acts xii. 8 ; even passive verbs ; e.g. **أَلْبَسَتْ** Acts xii. 8 ; **أَلْبَسَ** Ps. civ. 2 ; and β ) those denoting a *want* or *excess* ; e. g. Acts vi. 8. **مَلَأَ سُلَيْمَانُ قَلْبَهُ بِقُوَّةٍ** *he was full of faith and power* ; xiii. 10 ; Rom. i. 29 ; Mark viii. 36. **أَلْبَسَتْ نَفْسَهُ** *if he suffer harm as to his soul*. Furthermore here belong ; γ ) verbs of *remembering* and *forgetting*, **تَذَكَّرَ** John xv. 20 ; Luke i. 72 ; **أَلْبَسَ** John ii. 17, 22 ; **لَبَسَ** Heb. vi. 10 ; and finally ; δ ) verbs of *coming* and *going* to a place ; e.g. Matt. xv. 21. **أَتَى تَيْرَةَ** *he came into the region of Tyre* ; Mark v. 38 ; Luke ii. 51 ; John iv. 5 ; **أَتَى** Luke iv. 42 ; John vi. 1 ; **تَصَدَّرَ** Luke ii. 39 ; iv. 14 ; **مَلَأَ** Acts ix. 3 ; **أَتَى** John ii. 12 ; **أَتَى** i. 44 ; **مَلَأَ** v. 1 ; **أَتَى** xviii. 33 ;

c) several neuters also take an accusative, viz ;

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

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

REM.— **יָרַד**, in the sense of *to befall*, *to happen to* any one, also governs the accusative of the object; e. g. Luke xiii. 2. **יָרַד לָהֶם יָרַד**, *because this has befallen them*; Acts vii. 40. **יָרַד לְהוֹשֵׁעַ** *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.;  $\alpha$ ) verbs of *putting on* or *off* clothing, *adorning*, *covering* with anything; e. g. **אָכַס אֶלְכֶם**, *he clothed them with garments*; II. 178, D; John xix. 2. **נָאָה לְהוֹשֵׁעַ** *they put upon him a purple robe*; Ez. xvi. 10;  $\beta$ ) verbs of *filling up*, *satisfying*; e. g. Ephr. I. 527, A. **אִזְמַלְלָהּ אֶת הַכֵּלִים לְהַמְלִיךָ** *the widow filled the vessels with oil*; Luke i. 53. **אִזְמַלְלָהּ אֶת הַכֵּלִים לְהַמְלִיךָ** *the hungry he fills with good things*;  $\gamma$ ) those which denote *teaching*, or *showing*; e. g. John xiv. 26. **אִזְמַלְלָהּ אֶת הַכֵּלִים לְהַמְלִיךָ** *he will teach you all things*; I Tim. iv. 6; John xiv. 8. **אִזְמַלְלָהּ אֶת הַכֵּלִים לְהַמְלִיךָ** *show us the Father*; verses 10, 32;

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

girded them with girdles ; **صَفَّرَ** to anoint, Ps.xlv.7; **وَسَّأَ** to sow ; Lev. xix. 19 ;  $\beta$ ) verbs of *filling up* (also with **ع** and **فَعَّ**) ; e. g. John ii. 7. **مَلَأَهُم مَّاءً لِيَسْقُوا** fill (them)-the water pots with water ; verse 9 ; Barh. 212, 2 ; Assem. I. 332, A. 12 ;  $\gamma$ ) verbs of *commanding, ordering*, (also with **فَعَّ** and **وَلَّى** of the person and thing) ; e. g. Gen. vi.22. **وَلَّىٰ هَامَانَ** all that he had commanded him ; Mark viii.11. **سَأَلُوهُ آيَةً** they demanded of him a sign ;  $\delta$ ) verbs of *showing or doing* any thing to any body, or *making* a person or thing to be thus and so ; e. g. Gen. xvii. 5. **صَنَعْتُكَ أَبًا** I have made thee a Father ; John viii.53. **مَا تَصْنَعُ لِي نَفْسُكَ** 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. **صَنَعَ أَنبِيَا حِطَابًا مَّحْبُوسًا** he built of (them) the stones an altar ;  $\epsilon$ ) verbs of *naming*, **سَمَّىٰ** 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 بِحَمْدِ رَبِّهِمْ** 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 ; **عَزَىٰ** to hope in ; Matt. xii. 21 ; John v.45 ; **عَمِنُوا** to believe on ; Mark i. 15 ; John ii. 11; **نَظَرَ** to look at ; John i. 36, 43 ; Barh. 190, 13 ; Assem. I. 89, A. 17 ; **عَارَىٰ** to be ashamed of ; Rom. i.



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

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

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

اِنَّا لِحَقِّهِ لَأَكْتُوبُ *I commend you to God*; I Peter iv. 19;  
 b) those of *pleasing* and *displeasing*; e. g. John viii. 29.  
 كَسَبَتْهُ فَجْرًا *that which pleases him*; Rom. xv. 2, 3;  
 Heb. xiii. 16; or c) those that denote *likeness, similarity*;  
 e.g. Luke xiii. 18. اَلْكَوْنِ بِمِثْلِ مَلَكُوتِ اللهِ *to what is  
 the Kingdom of God like?* verses 9, 20; Heb. ii. 17; Barh.  
 137, 12. كَسَبَتْهُ فَجْرًا *thou art like him.*

REM.—Here also belong impersonal phrases, such as اَلْوَاقِفُ *it is  
 fitting for*, and اَلْوَاقِفُ 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 εἶχεν, II John 9. اَلْوَاقِفُ اَلْوَاقِفُ اَلْوَاقِفُ  
 οὐτος καὶ τὸν πατέρα καὶ τὸν υἱὸν εἶχεν), and اَلْوَاقِفُ equivalent to  
*not to have*; Matt. xiii. 21; John xiv. 30. In the same signification  
 occurs also اَلْوَاقِفُ; e.g. Barh. 66, 4. اَلْوَاقِفُ اَلْوَاقِفُ اَلْوَاقِفُ  
*he had three sons.*

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

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

REM.— **فَمَاتَ** also expresses the Latin *præ* ; e. g. **فَمَاتَ قَبْلَهُ** *to die before* ; or *per*, with **عَنْ** and **عِنْدَ**, 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. **أَلَيْسَ لِي بِرَحْمَةٍ** *be merciful to me* ; xvii. 15 ; Rom. ix. 15 ; xi. 32 ; Matt.vi. 28. **لِمَ تَتَذَمَّرُونَ** *why take ye thought for raiment* ; Luke xii. 26. **لِمَ تَتَذَمَّرُونَ** *to be anxious* ; Matt.v.22. **لِمَ تَتَذَمَّرُونَ** *to rejoice over* ; Rev. xviii.20. **لِمَ تَتَذَمَّرُونَ** *to weep over* ; Luke xxiii.27,28. **لِمَ تَتَذَمَّرُونَ** *to take counsel concerning* ; Matt. xxvi. 4 ; b) those which denote *power or authority over* something ; e. g. Luke xix. 14. **لِمَ تَتَذَمَّرُونَ** *that this person should rule over us* ; Rom. vi. 14 ; vii, 1 ; Barh. 40, 6 ; Matt. xxiii. 35. **لِمَ تَتَذَمَّرُونَ** *shall come upon you* ; Luke xxi. 34 ; John xviii. 4 ; Luke i. 1 . **لِمَ تَتَذَمَّرُونَ** *fear fell upon him* ; c) those which denote a *doing for or against, or an occupation with* something ; e. g. Acts vii. 58. **لِمَ تَتَذَمَّرُونَ** *those who testified against him* ; Matt. xxvi. 62 ; John i. 8. **لِمَ تَتَذَمَّرُونَ** *that he might bear witness of the light* ; iii. 26 ; v. 31. **لِمَ تَتَذَمَّرُونَ** *to accuse* ; John viii. 46 ; **لِمَ تَتَذَمَّرُونَ** *to write of, concerning*, John i. 46 ; v. 46 ; Acts xxi. 25. **لِمَ تَتَذَمَّرُونَ** 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. **سَاطِعًا سَاطِعًا** *a bright cloud covered*  
*them*; Luke i. 35. **تَحْتَهُ** *the power of*  
*the Most High shall cover thee*; **حَمَى** and **صَفَّى** have the  
 same signification; Jer. xviii. 23; II Sam. xiii. 25.  
**لَا تَزِدْ عَلَيْهَا** *so that we shall not burden thee*. And finally;  
 e) several verbs that denote a *charge, command or petition*;  
 e. g. **وَضَعْتُ عَلَيْكَ** *to charge one*; II Chron. xxxvi. 23;  
**وَضَعْتُ عَلَيْكَ** *to prescribe for one*; II Kings xxii. 13. **سَأَلَ**  
*to pray for*: John xvii. 9. **سَأَلَ** *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. **وَضَعْتُ** *cast your cares upon the Lord*; Barh. 77, 5. **وَضَعْتُ**  
**لِلْمَلِكِ** *they took care for the King*; Isa. i. 14. **وَضَعْتُ**  
**لِي** *they are a burden to me*; Job vii. 20.

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

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

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

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GENERAL REMARKS.

To *seem, to appear*, are expressed, as in Hebrew, by **חָתַתְךָ** in the relation of genitive or with the suffix *be* longing to the person ; e. g. Gen. xix. 14. **וַיִּשְׁתַּחֲוֶה אֶל־בָּנָיו** *he seemed to his sons-in-law* ; II Sam. x. 3. **חָתַתְךָ** (he) *seems to thee*. When rendered more definite by the adjectives *good* or *bad*, they are expressed either by **טוֹב** and **רָע**, or **אֵלֶּיךָ** without **חָתַתְךָ** ; e. g. Acts vi. 5 ; Rom. xv. 2. 3 ; Gen. xxi. 11 ; Matt. xxi. 15 ; or in connection with **חָתַתְךָ** ; e. g. Ephr. I. 240, F. **טוֹב** **חָתַתְךָ** **כִּי** *would this seem good to God?* In the translation of the New Testament, *δοξεῖ* is usually expressed by **אֵלֶיךָ** ; 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 **מָדָה** *to cause* (without the copula following) ; e. g. Barh. 72, 12 ; or they are expressed in such a manner that the thing to be done is implied in the imperative itself ; Barh. 27, 2 ; 114, 14.

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III. PASSIVES AND THEIR CONSTRUCTION.

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

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

REM.—Yet we also frequently find **فَعَّ**, Matt. iii. 14. **فَعَّكَ** *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. **أَلْمَلِكَةُ بِسَامًا بِصَهْرَمًا** *she was filled with the Holy Ghost*; ii. 40; Barh. 32, 14. **أَخْبَسَ صَهْرًا** *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. **فَلَمَّا دُبِنَا لِحَقِّكَ** *we remember you in our prayers*; **أَلْتَفَعَّ** *to think*, Rom. ii. 3; xv. 5; **أَعْلَمَ** *to recognize*, Acts xix. 15; **أَعْلَمَ** *to obey*, Eph. vi. 1; Col. iii. 22; **أَلْتَمَنَّى** *to wish*, I Tim. vi. 10.

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

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

err, Luke xxi. 8. **לֹא תִלְכְּדוּ** μὴ πλανηθῆτε; **תִּבְרַח** to burn, Matt.xiii.40. **וְנָפְלוּ** καὶ πυρὶ καίεται; **נָפַל** to fall, iii.10. **וְנָפְלוּ** εἰς πῦρ βάλλεται; **יָצָא** to go out, viii. 12. **תִּשְׁבַּח** 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. **יִשְׁבַּח** ἀναβαίνομεν ; viii. 1. **כָּבַד** καταβάντι ; iii. 2. **עָבַד** μετανοεῖτε ; xvi. 5. **לָמַד** ἐπελάδοντο ; or by verbs which ; b) without respect to the Greek preposition, answer to the simple Greek verb ; e. g. Matt. xi. 5. **יִשְׁבַּח** ἀναβλέπουσι ; Acts xxiii. 33. **עָבַד** ἀναδόντες ; Rom. 14. 9. **יִשְׁבַּח** ἀνέζησεν ; Luke xv. 24, 32 ; x.31,32. **כָּבַד** ἀντιπαρήλαθεν ; Acts xxvi. 5. **יִשְׁבַּח** προγινώσκοντες ; Rom. xv. 4. **כָּבַד** προσγράφη.

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





also uses אָל, and in negative phrases אַךְ with suffixes, and with them also in connection with the former (יֹסֵף), forms the imperfect; e.g. John ix.24. יֹסֵף אֲחִי־וְאֶחָיו he was; verse 14. לֹסֵף אֲחִי־וְאֶחָיו they were, etc.

REM. — יֹסֵף sometimes stands pleonastically with the preterit, without giving it the signification of the pluperfect; e.g. Mark i.45. יֹסֵף אָרַב 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 וְ (in the Philoxenian version כֵּן nowise); e.g. John vi. 32. וְ מֹשֶׁה לֹא נָתַן לָכֵן לָּמֹסֵס Moses has not given you; verses 38, 58; xiii. 11, 18; Heb. ii.5,16; or in interrogations with וְ = nonne); e. g. Matt. xiii. 55. הֲלוֹא זֶה הוּא וְ is this not? xx. 13; Mark vi. 3; Luke xi. 40; xvii. 17. Concerning יֹסֵף, אָל and אַךְ with וְ = to have—not to have, compare § 67. II. 2. Rem.

#### B. INDIRECT DISCOURSE.

The indirect discourse is usually expressed directly, commencing with וְ (= וְ — וְ), e. g. John iv. 17. וְ חָדַלְתְּ לֵאמֹר אֵין לִי אִישׁ thou hast rightly said, I have no husband; verse 53; ii. 17; vi. 31; Barh. 51, 11. אֵין אָמַרְתָּ וְ אֵין אָמַרְתָּ as he said; I (he) have heard; 135,10; 69,7. וְ אָמַרְתָּ וְ אָמַרְתָּ he swore, he would (I will) be no King of the heathen; 223, 11, 12.

REM.—Sometimes וְ is wanting at the beginning of the direct discourse (especially before אָל); e.g. Barh. 131, 11, 12; 374, 13; 443, 8; more frequently אָל; 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. **ܐܘܩܘܡܘܢ ܕܠܐ ܩܘܘܘܢܐ ܕܥܘܠܐ ܕܥܘܠܐ** *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. **ܐܘܩܘܡܘܢ ܕܥܘܠܐ ܕܥܘܠܐ** *but what has happened (has happened) that it might be fulfilled* ; xxi. 4 ; John xx. 31 ; Rom. v. 20 ; I Cor. ix. 25. **ܐܘܩܘܡܘܢ ܕܥܘܠܐ ܕܥܘܠܐ** *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. **ܐܘܩܘܡܘܢ ܕܥܘܠܐ ܕܥܘܠܐ** *his blood (come) upon us* ; Acts xxiv. 6. **ܐܘܩܘܡܘܢ ܕܥܘܠܐ ܕܥܘܠܐ** *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. **ܐܘܩܘܡܘܢ ܕܥܘܠܐ ܕܥܘܠܐ** *εὐερετο δε ελον γεγονεν* ; John xx. 31. Concerning the omission of **ܐܘܩܘܡܘܢ** see B. Rem. above ; and concerning the elliptical use of **ܐܘܩܘܡܘܢ** 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. **נִסְמָלָן בְּזַנְיָא — סִפְתָּא אֲלֻלְכֻבִּי** *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. **וְרַבִּים וְיִירְאֵהוּ (בְּתִסְבֵּהוּ) חֲפֵזָא סִתְּבֵהוּ** *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. **מַסֵּבֵינָא כְּרֵבְיָנָא** *Judah (thy brethren) shall praise thee*. verses 16, 19.

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## CHAPTER THIRD.

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### THE NOUN.

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

1. Abstract nouns not unfrequently in Syriac take the place of adjectives and then they stand in the relation of genitive to the noun, with **ܐ**; e. g. Matt. iii. 11. **ܐܘܘܨܐܘܪܐ ܕܘܫܘܥܐܘܪܐ** *with the Holy Ghost*; John xv. 1. **ܐܘܘܨܐܘܪܐ ܕܘܫܘܥܐܘܪܐ** *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. **ܐܘܘܨܐܘܪܐ ܕܘܫܘܥܐܘܪܐ** *stone water-pots*; Heb. ix. 4. **ܐܘܘܨܐܘܪܐ ܕܘܫܘܥܐܘܪܐ**

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

REM.—Adjectives of material, however, do occur ; e.g. Barh. 59,4. **אֶשְׁמַיְאֵל** a brazen celestial sphere ; and in the same construction adjectives of quality with **בְּ** prefixed, used for substantives ; e.g. Michael. Chr. 85. **בְּשָׂבָא** week of the white (clothes). Abstract nouns with **בְּ** in connection with a pronoun, supply the place of the predicate ; e. g. Rom. vii. 14. **אֲנִי בָּרָא** 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. **בְּחַיִּים** in divine (things) ; Luke viii. 49. **אֶתְּמַר** one of the household ; even with suffixes, **בְּמַדְבָּר** *δαίμωνιζόμενος*. Some abstract nouns, in the relation of genitive with **בְּ** following, precede as *nomen regens* ; e. g. Barh. 170, 20. **בְּכַתְּבֵי** many writings ; 172, 4 ; 178, 5 ; 195,16. **בְּמִצְדֵי** in the remaining fortresses ; 198,13. Here also belongs **כְּלָא** 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 **בְּנֵי** son ; **בְּתוּלָא** daughter ; **בְּרַבְרָא** and **בְּרַבְרָא** lord, master ; **בְּנָפִישׁ** and **בְּנָפִישׁ** prince, ruler ; and **בְּבַיְתָא** house. In respect to the use of these nouns it is to be observed ;

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

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

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

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

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

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

e. g. II Sam. xviii. 1. **זֶלְלָא** *a chiliarch*; Luke xvi. 1. **זֶלְלָא** *οικονόμος*; Heb. iv. 14. **זֶלְלָא** *ἀρχιερεύς*; I Pet. v. 4; Luke xix. 2; β) *abstracts*; e. g. Luke xvi. 2. **זֶלְלָא** *οικονομία*. In like manner;

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

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

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

B. 11. **אֲהֲקִימוּ לְהַטְטִיבֵי הַסֵּבִיבִי** *they despised the old and the new.*

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§ 71. *Number.*

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

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

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

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

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§ 72. *Apposition and Duplication of Nouns.*

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



example in the names of cities, **مَدِينَةُ**, **ذِكْرُ**, **مَدِينَةٍ**,  
 Assem. I. 349, 3. **أَنْتِيوْحًا مَدِينَةً كَثِيرَةً** *Antioch, a great*  
*city.* The noun in apposition takes the number and case of  
 its subject ; e. g. Matt x. 3. **مَتَّى مَطْعَمًا** *Matthew the Pub-*  
*lican* ; Barh. 32, 7. **صُورًا بَعْلًا كَثِيرًا** *the image*  
*of Baal (of a) god of the Babylonians* ; 11, 8 ; 12, 2.  
**مِنْ مَلْأَخِيذَافَ صُورًا** *from Melchisedeck (from the) Ca-*  
*naanite.*

REM. — Sometimes the noun in apposition stands before the  
 principal noun ; e. g. Barh. 39, 11. **بَعَثَ أَنْتِيوْحًا زَوْجَةً**  
*he took for wife Roxane* ; so too with nouns of *weight, measure,*  
*and time,* in the genitive ; e. g. Rev. vi. 6. **ثَلَاثَ 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. **أَمَّا حَتَّى صُفْرًا كَثِيرَةً**  
**كَثِيرَةً** *there are many fish in the sea* ; b) the distributive  
 sense expressed in English by *each, by* ; e. g. Matt. xx. 9, 10.  
**قُتُبًا قُتُبًا** *a penny each* ; Barh. 85, 6. **قُتُبًا قُتُبًا**  
*by heaps* ; 424, 10 ; 165, 19. Especially in respect to  
 numbers ; e. g. Mark vi. 7. **اِثْنَيْنِ اِثْنَيْنِ** *two each* ; verse 40.  
**مِائَةٍ مِائَةٍ** *a hundred each* ; II Cor. xi. 24 ; c) it forms a  
 circumlocution for *all, every* (§ 58. B. 2) ; e. g. Matt. xxiv.  
 7. **صَدْرًا صَدْرًا** *κατὰ τόπους* ; Tit. i. 5. **صَدْرًا**  
**صَدْرًا** *κατὰ πόλιν* ; d) a *diversity, variety* ; e. g. Mark ii. 17  
**صَدْرًا** *various diseases* ; John v. 4 ; Acts x. 46.  
**لُغَةً** *with different tongues* ; xxi. 34 ; xxv. 19 ;  
 Assem. I. 13, A. 6. v. E. **كَلِمَاتًا** *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. **اَتَتْهَا نِسَاءٌ مِنْ سَامَرْيَا** *there came a woman of Samaria*; ix. 1; Acts vii. 37; xi. 24; even with **رَجُلٌ** *masc.* appended; e. g. Luke xix. 12. **رَجُلًا** *fem.* appended; e. g. Luke xix. 12. **رَجُلًا** *a man.*

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

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

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

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

مَكْنَزًا بِبَيْتِهَا وَبَيْتِهَا بِذَلَا ذَمًّا مُفَصَّلًا *a habitation of devils and a hold of all unclean spirits.*

§ 74. *The Construct State and the Genitive.*

1. In the Syriac also the *Construct state* serves to denote the relation of genitive, more frequently, however, in the plural of the masculine and the singular of the feminine, where it can at once be recognized by its special form ; e.g. Matt. xi. 12. مَعَهُ نَهَسَتْ نَهْسُهُ since the days of John ; xiii. 48. هَوْتِ نَهْسًا the shores of the sea ; Acts xxiv. 16 ; Assem. I. 2, B. 1. اَتَمُّ مِنْ اَلْاَلَمِ اَوَّلًا that is the thirty-first year ; 37, 3, 4. فِي مَكْنَزِ اَلْعَلَمِ in the midst of the clerus ; 40, 4. اَوَّلُ اَلْمَقْلَبِ اَلْمَقْلَبِ their deficient faith, literally, the deficiency of their faith.

REM.— Yet the masculine singular of the noun occurs also before the genitive in the construct state ; e. g. Matt. x. 41. اَلْمَقْلَبِ فِي اَلْمَقْلَبِ in the name of the Prophet ; xiii. 2. اَلْمَقْلَبِ فِي اَلْمَقْلَبِ on the shore of the sea ; verse 50. In addition to the nouns which supply the place of adjectives (§ 69. 2) it also occurs in اَوَّلُ midst, and اَلْمَقْلَبِ hand, etc. ; e. g. Matt. xiii. 1 ; Gal. iii. 19 ; Barh. 255. 11. اَلْمَقْلَبِ فِي اَلْمَقْلَبِ in the interior of the palace. Here belongs moreover the use of the construct state in adjectives and participles (§ 64. 1. B), followed by the noun with a preposition or particle belonging to both, by which is denoted either the genitive relation ; e. g. Luke i. 28. اَلْمَقْلَبِ فِي اَلْمَقْلَبِ blessed of (among) women ; II Tim. iii. 3. اَلْمَقْلَبِ فِي اَلْمَقْلَبِ slaves of passion ; I Tim. i. 10. اَلْمَقْلَبِ فِي اَلْمَقْلَبِ violator of an oath ; or a more accurate

definition of the adjective or participle; e. g. Luke i. 7, 18. **فَهَيَّتَاب صُهُمُاسَهُ** *far advanced in their years*; Rev. xiv. 4. **أَزْدًا اِخْتَبَدَ مَدَ اَرْدَا** *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. **بِئْتَبَا بِتَابُ** *into the way of the Gentiles*; verse 15. **بِئْتَبَا بِبِئْتَبَا** *at the day of Judgment*; verse 42; xii. 42. **بِئْتَبَا بِبِئْتَبَا** *the queen of the south*; xiii. 11, 45; xxiii. 35; xxiv. 3; John viii. 47. **بِئْتَبَا بِبِئْتَبَا** *the word of God*; or b) with a pleonastic suffix referring to the genitive following, (§ 55. B. 2); e. g. Matt. xii. 8. **بِئْتَبَا بِبِئْتَبَا** *Lord of the Sabbath*; xi. 2. **بِئْتَبَا بِبِئْتَبَا** *the work of the Messiah*; xii. 40. **بِئْتَبَا بِبِئْتَبَا** *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. **بِئْتَبَا بِبِئْتَبَا** *the deceitfulness of riches*; John x. 23. **بِئْتَبَا بِبِئْتَبَا** *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. **بِئْتَبَا بِبِئْتَبَا** *the region, that is of Jerusalem*; or when several genitives follow each other; e. g. Assem. I. 83, B. 21. **بِئْتَبَا بِبِئْتَبَا** *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. **بِئْتَبَا بِبِئْتَبَا** *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. **بِئْتَبَا بِبِئْتَبَا** *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. **صَلَا لَحْمَا بَيْتِ لَهْمَا** *Bethlehem in Judea*. In some instances, especially in the superscriptions of some Psalms ; e. g. Ps. iv, v, vi, **لَا** (3 *auctoris*) supplies the place of **بِ** ; very rarely elsewhere ; e. g. Barh. 17, 4. **لَا هَوْنُ لَهَا** *the deliverance of the (i.e. by the) Lord* ; Assem. I. 346, A. 25, 26. So too with **مِنْ**, when origin or descent is indicated ; e.g. Barh. 372, 16. **لَا مِثْرًا مِثْرًا** *he took fifty cities of the Franks* ; or when there is indicated a choice or selection from several ; e.g. 271, 1. **لَا مِثْرًا** *one of his slaves* ; 270, 18. **لَا مِثْرًا** *many of the Turks*.

3. The genitive is sometimes to be understood objectively ; e.g. Mark xi. 22. **لَا مِثْرًا** *faith of (i. e. in) God* ; John ii. 17. **لَا مِثْرًا** *the zeal of (i. e. for) thine house* ; vii. 13 ; Hebr. xi. 26. **لَا مِثْرًا** *the reproach of Christ (i.e. that attached to him)*.

REM.—Other turns of expression imitating the Hebrew are Isa. xvii. 2. **لَا مِثْرًا** *cities of (about) Aroer* ; Exod. xxii. 11. **لَا مِثْرًا** *an oath of (by) the Lord* ; Ez. xxxv. 5. **لَا مِثْرًا** *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. **لَا مِثْرًا** *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. **لَا مِثْرًا** *from the land of Egypt* ; xx. 6 ; Rom. xi. 8 ; Barh. 114, 13. **لَا مِثْرًا** *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 بُهْتَبْتُ ذُخْبُنَا هَنْصَبْتُ لَطَا** *O fools and slow of heart*; Acts vii. 51. **اَوَّ صَقَبُ صِرْلَا** *O ye stiff necked*; Cant. ii. 5. **اِسْمَلَا ذُصَلَا** *sick for love*.

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

### § 75. Designation and Use of the other Cases.

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

REM. With verbs having a double accusative (§ 67. I. 2) **اِسْمَلَا** 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 ( = נֶתַח ) stands before the noun in the emphatic state ; e. g. Barh. 14, 9 ; or before proper names, 11, 20. **סוֹתָה לְנִינְוֵה** *he built Nineveh*. For this, in Gen. i. 1—3, the Peshito has **ו** = נֶתַח (compare Ephr. I. 116, D), which moreover occurs in Eccl. ii. 3 ; iii. 17 ; iv. 1 ; viii. 9, 17 ; Cant. iii. 5 ; viii. 4.

2. The accusative is also used adverbially, and then denotes ; a) direction towards a place (§ 67. I. b) ; e. g. John vii. 14, 35 ; viii. 14 ; xviii. 3 ; Barh. 58, 18, 19 ; b) in indicating time it denotes ; a) the question, *How long ?* e. g. Barh. 7, 5, 6. **אֲזַחְבֵּי מַעֲבֵי** *the rain continued forty days* ; 3, 15, 16. **אֲזַחְבֵּי מַלְאָא מִנֵּי** *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. **אֲזַחְבֵּי בְּלִמְסֵי** *it came to pass on the eighth day* ; Ps. i. 2. **בְּלִמְסֵי** *by day and night* ; c) in reference to measure and weight ; *How long ? How high ?* etc. ; e. g. Barh. 38, 19. **אֲזַחְבֵּי אֲזַחְבֵּי** *it was three cubits long* ; 20, 6 ; 179, 13. **אֲזַחְבֵּי אֲזַחְבֵּי** *the snow lay four fingers deep* ; d) *concerning, in relation to, as to* ; e. g. Barh. 37, 16. **אֲזַחְבֵּי** *he was beautiful as to form* ; 17. **אֲזַחְבֵּי** *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 **זֶ** or **זֶ** with the addition of the years ; e. g. John viii. 57. **זֶ** *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. **مَنْزِلَةُ الْمُتَمِّمَةِ** *the finisher of our faith*; James iv. 6; b) infinitive forms; e.g. Kirsch. Chr. 136, 1. **فَعَسَى** **لَا** **تُحِبُّونَ** **الْحَقَّ** **وَأَنْتُمْ** **تَكْفُرُونَ** *the conquest of Constantinople.*

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

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

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

### § 76. *The Case Absolute.*

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

1. the *Nominative absolute*, which; a) either forms the subject of the following clause; e.g. Gen. xxii. 24. **وَأَتَتْ** **وَأَتَتْ** **وَأَتَتْ** *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. **אִנְעָא חָזַק לְתוֹסַר חַפְעָא דְחַפְעָא** 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. **כָּלֵב מִכֹּתוֹתָא נָסַיְתָא כֹּס מִן קַדְשֵׁי** to each one is given a gift from God ; Acts xv. 21 ; *γ*) an accusative ; e. g. Ephr. I. 223, F. **מַה מְבֵּינָא — לֹא נִרְיָבַת מִנֵּן מְלֵיכָא סוֹמְבֵּינָא** we know not what has befallen Moses ; (§ 67. 1. c. Rem.) Ps. lxxiv. 17 ; *δ*) an ablative (with a following **כ** and **מִן**) ; e.g. Heb. x. 1. **בְּלֹאֵי חַיִּים אֵינִי אֲרִיבֵי אֲרִיבֵי חַיִּים** in the law is the shadow of the good things to come ; Ephr. I. 237, A. **חַיִּים אֵינִי אֲרִיבֵי אֲרִיבֵי חַיִּים חַיִּים אֵינִי אֲרִיבֵי חַיִּים** of anything leavened and of honey, bring ye no gift to the Lord.

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

3. Cases with prepositions ; e. g. Gen. ii. 17. **מִן הָעֵץ הַטוֹב וְרָעִיבֵי אֲרִיבֵי אֲרִיבֵי חַיִּים** 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. — **לְהַלְבִּיבֵי אֲרִיבֵי אֲרִיבֵי חַיִּים** 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 **فَع** = *præ* following and before the object compared ; e. g. John viii. 53. **لَفْطًا أَيْبُ ذُو أَيْبٍ فَعِ أَصْفُ** *art thou, then, greater than our father Abraham* ; vii. 31 ; xiii. 16 ; xiv. 12 ; xix. 11 ; Assem. I. 378, 19. **أَمَدٌ** *my mother is dearer to me than the queen* ; 372, 3. v. E ; Barh. 82, 20. **هَفَعِ فَطَمَتُهُ قُرْبًا** *she was a cubit taller than any man.*

REM.—Besides **فَع**, sometimes also **مُ** *very*, or **نَاف** *more*, equivalent to *by far*, is added to the adjective in order to strengthen the meaning ; e. g. Acts xx. 35. **مُتَعَدِّدًا بِأَيْدِيهِمْ أَهْجَرًا** *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. **بَنِيَّةٌ** *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 **فَع** = *too* ; e. g. Deut. xiv. 24. **فَعَبْرًا** *the way is too great for thee* ; or before an infinitive with **لَا** = *than that* ; e. g. Gen. iv. 13. **فَعِ لَمَعَصُفٍ** — **زُطًا** *greater than that it can be forgiven.* This construction with **فَعِ** occurs also with verbs of quality ; e. g. Lam. iv. 7. **بُضَّةٌ فَعِ لَبَنٍ** *they are purer than snow and whiter than milk.* The adverbial *more* or *less*, in respect to numbers, is expressed by **فَعِ نَاف** and **صَرِي** ; Barh. 156, 2 ; Assem. L 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.

بُعْتَسَا اِخْوَانِسَا the least of the Apostles ; or with **ب** instead of the genitive ; e. g. Matt.ii.6. صَوْنَا قَصَلَا بَسَا the least among the (princes) towns in Judah ; or simply by the emphatic state ; e.g. Matt. v.19. صَوْنَا the least ; Barh. 85, 7.

رُومَا دَهْ فَكْ مَدِينَا دُكَا دَامَهَكَا Rome, the greatest city of Italy ; Assem. I. 323, A. 20 ; 335, A. 14. v. E ; in the plural, ICor.vi.2. بَصْرَا ελάχιστα ; II Pet.i.4. دَهْ تَا μέγιστα ;

or when a preference is given to one individual over a whole species, by **فَا** and a following plural ; e. g. Ephr.I. 204, C. دُكَا فَكْ تَا فَكْ 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. مَدِينَا مَدِينَا the holiest of holies, i. e. the holiest place ; Num. iii. 52 ; Barh. 530, 3, 4. مَلِكَا مَلِكَا the king of kings, i.e. the mightiest king ;

c) by **مُ** and **مُنْ** before the adjective ; e. g. Rev. xviii. 12. صُفَا مُنْ مَكْبَرَا the most precious wood ; Barh. 87, 3.

REM.—To denote the superlative, use is also made of the words **دَم** and **فُنْ** ; e.g. Barh. 170, 13. دَمْ اَهْتَلْ the most excellent physician ; Assem. I. 335, B. 4, 5. فُنْ دَسَفَا the most merciful ; more like the Hebrew, by **كَا** ; e. g. Ps. xxxvi. 6. كَا دَا

كَا the mountains of God, i.e. the greatest mountains. In verbs, a strengthening is denoted by **فَهْر** much ; e. g. Barh. 56, 11. فَهْرْ اَلْ دُكْسْ he was much disquieted ; or, by **د** many (§ 67.1. c. β) ; e.g. Barh. 6, 5 ; 135, 1. To be noted also are such forms as

دَسَفَا, literally, whose wisdom (is known) for the wisest.

§ 78. *Construction of Numerals* (§ 50).A. *Cardinal Numbers.*

The cardinals from three upwards, are connected with nouns in the following manner; a) the *object numbered* precedes the emphatic state plural; e.g. Luke i.56. **שְׁלֹשָׁה חָדָשִׁים** *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. **שְׁנֵי צִפְּרִיִּים** *two Sparrows*; xiv. 20. **עֶשְׂרִים סָבְלִים** *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. **שְׁמוֹנֶה עָשָׂר אֲלָפִים עֲבָדִים** *eight thousand slaves*; 121, 8; 164, 4; or the cardinal, though rarely, stands as *nomen regens* in the construct state; e. g. Matt. iv. 25. **עָשְׂרִים עִירִים** *ten cities*, (literally, *the ten of the cities*). Some nouns, such as **יָמִים**, **שָׁנִים** also follow the numeral in the singular; e. g. Assem. I. 213, A. 21, 22. **כִּשְׁלֹשִׁים יוֹם** *when fifty-one days had passed*; Barh. 10, 16. Concerning the designation of age by **שָׁנִים** and **יָמִים** comp. § 75.2. Rem.; Assem. I. 31, 21; 377, 1; Ephr. I. 195, D; Barh. 50, 13; 179, 4; with the omission of **שָׁנִים**; Barh. 5, 12. **שְׁשֵׁים וְעָשְׂרִים 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. **הַחֲמִישִׁי**

بِأَرْبَعَةٍ *in the fourth watch of the night* ; Rev. iv. 7 ;  
vi. 9. خَمْسَةَ عَشَرَ *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. سِتَّةَ سَاعَاتٍ *about the sixth hour* ; β) with the noun after the numeral, in the absolute state ; e. g. John iv. 6. سِتَّةَ سَاعَاتٍ *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. خَمْسَةَ عَشَرَ سَنَةً *in the fifteenth year* ; Assem. I. 2, A. 1. 2, v. E. سِتَّةَ مِائَةٍ سَبْعَةَ عَشَرَ *in the one hundred and seventeenth year* ; p. 3, A. 17. B. 19 ; 388, 3 ; 389, 1, 3, 5 ; 407, 10 ; or with ۛ following in the emphatic state ; e. g. Barh. 4, 16. أَلْفًا بِلَا *in the year of the world one thousand* ; or c) the ۛ prefixed raises the cardinals to ordinals ; e. g. Matt. xxii. 26. ثَانِيَةً *the second* ; ثَلَاثِيَةً *the third* ; verse 39 ; Luke xii. 38. ثَانِيَةً أَوْ ثَلَاثِيَةً *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. سِتَّةَ مِائَةٍ سِتَّةَ مِائَةٍ *in the six hundredth year* ; and the years of the reign are given with بِلَا with a suffix ; e. g. Barh. 19, 9. عَشْرَةَ سَنَاتِهِ بِلَا *in the tenth year of his reign* ; 60, 8. In giving the days of the month, either ۛ without ۛ is repeated after the numeral, before the name of the month ; e. g. Assem. I. 2, B. 12. v. E. ثَلَاثَةَ عَشَرَ نِيَّسَانَ *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. سِتَّةَ عَشَرَ يُونِيٍّ *on the 9th of June* ; or with ۛ

before the numeral and the name of the month which follows with **ح** repeated; e. g. 398, 7. **صَعَمًا فَصَحًا مَهْمَةً دَهْبًا صَفًا** on the 27th of December; 274, 30; or reversely, so that **صَعَمًا** stands after the name of the month, before the numeral; e. g. 399, 14. **حَدِيدًا أَدَّ صَعَمًا لَدَيْهِ مَهْمَةً فَصًا** on the 22nd of August. This takes place even in designating the days of the week; e.g. Matt. xxviii. 1. **بُرَّ صَفًا** 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 **كُلًّا**; e. g. Barh. 41, 16. **كُلًّا لَدَيْهِ بُرَّ** two each; 17.

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

أَقْبَبُ (also elliptically أَكْبَبُ بُلْكُ or بُلْكُهُ أَقْبَبُ) for the third time; or by adverbs of the ordinals in لَوَّ, e. g. Jude, verse 12. لَوَّ ثَلَاثَةً for the second time.

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

§ 79. Connection of the Noun with Adjectives.

The adjective is related to the noun either as epithet or predicate.

I. As epithet it follows the noun in the same gender and number; e. g. Matt. xvii. 1. جَبَلٌ عَالٍ an high mountain; xvi. 4. جِيلٌ شَرٌّ وَفَاسِقٌ a wicked and adulterous generation; xi. 8. ثِيَابٌ نَيِّبَةٌ soft raiment; John xi. 47. كَثِيرَةٌ عَمَلَاتٌ many miracles. The same is true in respect to pronouns and participles; e. g. Matt. xv. 8. هَذِهِ هَذِهِ this people; verse 12; xix. 1; Rev. iii. 8. بَابٌ مَفْتُوحٌ an open door. Collectives in the singular are followed by the adjective in the plural; e. g. Assem. I. 78, A. 4. هَذِهِ هَذِهِ the people who hold to the law; so also with nouns in the plural having a singular signification; e. g. John vii. 38. مَاءٌ حَيٌّ living water; Heb. x. 24; or in the singular ad sensura; e. g. Num. iv. 5. سِتْرٌ مَبْثُورٌ the vail which was spread out.

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

emphatically, especially in titles; e.g. Assem. 1.25, A. 14. **لَهُمْ كُنِب** *the pious Ephraem*; 117, B. 23. **كُنِب مَهْسَنُ** *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. **لَهُمْ كُنِب مَهْسَنُ** *this light first spread abroad*; 127, D; or before both, 132, F. **كُنِب مَهْسَنُ** *this great teacher*.—**قَلَا** occurs (as a noun) exclusively before the noun; e.g. Matt. xv. 13. **قَلَا نَبِيَّ كُنِب** *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. **كُنِب لَهْ** *strange words indeed*. But very rarely the adjective follows in a gender different from that required by the noun; e.g. Barh. 454, 18. **كُنِب مَهْسَنُ** (fem. **كُنِب مَهْسَنُ**) *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. **كُنِب مَهْسَنُ** *wine with which myrrh was mingled*; verse 26. **كُنِب مَهْسَنُ** *as reason was written*; Matt. xv. 28. **كُنِب مَهْسَنُ** *great is thy faith*. In like manner the pronoun; e.g. Mark xv. 26. **كُنِب مَهْسَنُ** *that is the King of the Jews*; Luke ii. 12. **كُنِب مَهْسَنُ** *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. **كُنِب مَهْسَنُ** *this city is nigh to flee unto*; or an adverbial idea is embraced in the preposition; e.g. Gen. xxix. 7. **كُنِب مَهْسَنُ** *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. **كَلِمَاتٌ كُنَّ قَوْلًا** *to that same were the words written* ; or it follows a plural, being itself in the singular ; e.g. Assem. I. 21,5, 6. **كُنَّ سُبُحَانَ هُوَ تَقَرَّبَ لَهَا حَضْبُ كَلِمَةٍ** *songs and hymns were composed by him*. But especially the adjective in the plural follows collectives ; e. g. Rev. xix. 1. **كُنَّ عَظِيمَةً هُوَ قَالُوا** *a great multitude, who said* ; Barh. 88, 4. The predicate is also expressed by a noun ; e. g. I Cor. xii. 27. **كُنَّ جَسَدًا هُوَ كُنَّ** *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. — **كُنَّ زَكَرِيَّا وَنِسْأَتُهُ** *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. **كُنَّ كَلِمَةً هُوَ كُنَّ** *that which has been written* ; 372, 19 ; Ephr. I. 241,B ; Barh.24, 18. **كُنَّ كَلِمَةً هُوَ كُنَّ** *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, **كُنَّ** ; e.g. Barh. 94, 10. **كُنَّ كَلِمَةً هُوَ كُنَّ** *the Roman army*

*proceeded towards Persia* ; 96, 9 ; **كَلَا** ; e. g. Acts xxvi. 13. **كَلَا** **بُنَعْدِ** **سِهْ** *all who were with me* ; Michael. Chr. 15, 5 ; and its compounds, **كَلَسِبْ** ; e.g. Assem. I. 39, 3—5. **كَلَسِبْ** **أَحْلَصَه** *all—wrote* ; **كَلَصَفْ** ; e.g. Michael. Chr. 14, 15. **كَلَصَفْ** **بِأَمْرِهِ** *all who said* ; **كَلَا** **أَنْفَ** ; e.g. Barh. 277, 6. **كَلَصَفْ** **لِأَسْوَه** *that every one wondered* ; also **كَلَصَعَا** ; e.g. Luke xxiii. 1. **كَلَصَعَا** **كَلَصَعَا** *the whole multitude arose* ; **كَلَصَعَا** **هَهْ** **هَهْ** ; e.g. Barh. 422, 10. **كَلَصَعَا** **هَهْ** **هَهْ** *a great multitude came* ; Assem. I. 386, 15, 16 ; **كَلَصَلَا** ; e.g. John v. 3. **كَلَصَلَا** **سَهْ** **كَلَصَلَا** **فِي** **بُحْرِي** **سَهْ** *in these (pools) lay a great multitude of invalids* ; Assem. I. 483, 19 ; Barh. 95, 6, 7 ; 227, 8 ; 312, 7 ; **كَلَصَطَا** ; e.g. Barh. 211, 8. **كَلَصَطَا** **وَبَنِي** **كَلَصَطَا** *the others fled* ; 342, 19. According to the same construction are names of places put for their inhabitants ; e.g. **كَلَصَطَا** **كَلَصَطَا** *cloister* ; Assem. I. 411, Note B. 4—6. **كَلَصَطَا** **كَلَصَطَا** *when the monks saw him*.

REM.—The same nouns also are found with the verb singular ; e.g. **كَلَصَلَا**, Barh. 551, 13 ; **كَلَا**, 288, 12, and its compounds, **كَلَسِبْ** ; e.g. 309, 14 ; **كَلَصَفْ** ; e.g. 314, 2 ; **كَلَا** **أَنْفَ** or **كَلَصَفْ** ; e.g. 373, 1 ; also **كَلَصَعَا** ; e.g. Acts xiv. 4 ; **كَلَصَلَا** ; e.g. Acts v. 26 ; Barh. 301, 9, 10. In like manner, abstract feminines occur for concretes ; e.g. **كَلَصَعَا**, Barh. 490, 18. **كَلَصَعَا** **كَلَصَعَا** *all men fled* ; **كَلَصَلَا** for *prisoner* ; Assem. I. 490, A. 31 ; **كَلَصَلَا** for *inhabitants* ; e.g. Acts xiii. 44 ; **كَلَصَلَا** 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. **كَلَصَلَا**, Barh. 212, 1. **كَلَصَلَا** **كَلَصَلَا** *an army conquered him and took him captive* ; **كَلَا** **أَنْفَ** e.g. 388, 3, 4 ; **كَلَصَلَا** ; e.g. Acts xxi. 36 ; Barh. 371, 8.

2. Nouns with a plural form having a singular signification (§ 44. Rem. 6), are either ; a) in respect to form

connected with the plural verb; e. g. **اَقْبَا**, II Cor. iii. 18. **اَكْتَفَا** **طَاقًا** *with uncovered face*; Barh. 201, 1; **مَتَا**; e.g. John iii.15. **كَلِمَةً** **بِكَلِمَةٍ** *he shall have eternal life*; v.26; Barh.219,12; **مَتَا**; e.g. John v.7. **مَتَا** **اَللَّهُ** *when the water was troubled*; Barh. 194, 3; 268, 7, 8, 12; and **مَتَا**; e.g. Mark i 10. **مَتَا** **اَللَّهُ** *οὐρανοὶ σχιζόμενοι*; James v. 18. **مَتَا** **اَللَّهُ** *ὁ οὐρανὸς ἕτερον ἔδωκεν*; or b) more rarely, in respect to signification, they are connected with the singular verb; e. g. Luke xxiii. 45. **اَقْبَا** **اَللَّهُ** *the veil was rent*; John i. 4. **مَتَا** **اَللَّهُ** *in him was life*; Num. xxxiii. 14. **مَتَا** **اَللَّهُ** *there was no water there*; Luke iii. 21. **مَتَا** **اَللَّهُ** *the heaven was opened*; as feminine, II Petr. iii. 5. **مَتَا** **اَللَّهُ** *οὐρανοὶ ἦσαν ἐκπαλαι*; Barh. 228, 10.

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

Barh. 112, 10. **هَمَّتَا الْأَصْلَاحَ** *many were slain* ; 125, 14, 15.  
**صَلَّتْ** *the Arabians chose for king* ; 190, 9. **صَلَّتْ**  
**ذُرَّ بِمَلَا** - **مَجْبِيَةً** *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 **كَلِمَتِهِ**, **كَلِمَتِهِ** or **كَلِمَتِهِ** ; e. g. Barh. 434, 12. **أَوَّلًا كَلِمَتِهِ لِلْأَوَّلِ** *each one of them went into his country* ; 101, 14, 15. **ذُرَّ هَمَّتْ كَلِمَتِهِ** *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. **لَتَكُنَّ نِسْمَتَانِ** *two shall be* ; xviii. 19 ; xix. 5 ; Barh. 165, 19. **وَكَلِمَتَانِ** *and they both brought forth*.

REM.—Sometimes, also, according to the sense, the verb in the singular is found with **كَلِمَتِهِ** ; e. g. Barh. 396, 12. **بِنَصْفِهِ** *that it should be called Egypt* ; 433, 20. Similar is Barh. 121, 11. **ذَلَّتْ لَتَكُنَّ** *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. **كَبُرَ لَمَسَ لَيْلًا** *when it was evening* ; compared with Matt. viii. 16 ; xiv. 15 ; or Barh. 152, 14. **لَمَسَ - مَرْتَابًا** *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 نَصَعًا**, **نَصَعًا** *for mankind* ; Barh. 236, 8. **أَمَرَ هَلَاكًا** *there died about fifty thousand men* ; 548, 20 ; 585, 14. **أَمَرَ جُنُودًا** *army* ; 581, 12. **أَمَرَ جُنُودًا** *these armies were assembled* ; or **أَمَرَ جُنُودًا** *military for soldiers* ; 607, 20.

REM.—These nouns are also found with the verb feminine ; e. g. Barh. 341, 10, 11. **أَمَرَ هَلَاكًا** *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 هَلَاكًا** *there was occasion given* ; compared with 579, 14. **أَمَرَ هَلَاكًا** *there was much occasion* ; or 606, 19, 20. **أَمَرَ هَلَاكًا** *he had fear* ; compared with 136, 6. **أَمَرَ هَلَاكًا** *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 هَلَاكًا** *these unclean spirits went out and entered* ; but b) such also as have a determinate gender ; e. g. Barh. 268, 10. **أَمَرَ هَلَاكًا** *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.  $\text{חָנְצִיבִיב} \text{—} \text{אַנְעָהְ} \text{—} \text{אָזְ} \text{—} \text{אָזְ} \text{—} \text{אָזְ}$  *the inhabitants had fled*; Gen. xli. 57.  $\text{אָזְ} \text{—} \text{אָזְ} \text{—} \text{אָזְ}$  *the whole people (country) came*; Matt. viii. 32.  $\text{אָזְ} \text{—} \text{אָזְ} \text{—} \text{אָזְ}$  *this whole herd — perished*; Assem. I. 53, 17.  $\text{אָזְ} \text{—} \text{אָזְ} \text{—} \text{אָזְ}$  *all the inhabitants (the whole city) assembled and wept*. So too the names of cities; e. g. Assem. I. 51, Note B. 1.  $\text{אָזְ} \text{—} \text{אָזְ} \text{—} \text{אָזְ}$  *the inhabitants of Edessa went out to be slain*; Barh. 248, 6, 7.  $\text{אָזְ}$  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.  $\text{אָזְ} \text{—} \text{אָזְ} \text{—} \text{אָזְ}$  *the daughters of Zion are haughty*; Barh. 215, 7.  $\text{אָזְ} \text{—} \text{אָזְ} \text{—} \text{אָזְ}$  *all of his goods had been plundered*; Ephr. II. 145, A.  $\text{אָזְ} \text{—} \text{אָזְ} \text{—} \text{אָזְ}$  *there were writings composed concerning them*; Jer. xiv. 5.  $\text{אָזְ} \text{—} \text{אָזְ} \text{—} \text{אָזְ}$  *the hinds calved and forsook*; Barh. 368, 11, 12; 10, 9.  $\text{אָזְ} \text{—} \text{אָזְ} \text{—} \text{אָזְ}$  *there were three eyes*.

REM.—Seldom are cases found, where the verb singular feminine stands with the noun plural masculine; e. g. Job xxxix. 13, 14.  $\text{אָזְ} \text{—} \text{אָזְ} \text{—} \text{אָזְ}$  *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. **וַיֵּרָא אֶת־הַצֵּבִיב** *there was seen the form of a pillar* ; 613, 14. **וַיִּשְׁמַע אֶת־הַצֶּהַק** *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. **וְהַמְּלֵאכֶה** *the multitude of years shall teach* ; Barh 96,8,9. **וְהַמְּלֵאכֶה** *a great part of the city was destroyed* ; 141, 10 ; 241, 10, 11 ; 188, 7, 8. **וְהַמְּלֵאכֶה** — **וְהַמְּלֵאכֶה** *a multitude of the dead were buried*.

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

2. When it has several subjects connected by *and*, the verb stands as follows ; A) when they are of the same gender ; a) in the plural ; thus α) before the subjects ; e. g. John xxi. 2. **וְהָיוּ יחד** *there were together Simon Peter, Thomas and Nathaniel* ; Barh. 19, 7. **וְהָיוּ יחד** *Saul and Jonathan were slain* ; 78, 8 ; 193, 17 ; Assem. I. 30, A. 1, 2. **וְהָיוּ יחד** *when the clergy and the whole congregation were assembled* ; Ephr. 1. 223, A ; β) after the subjects ; Exod. xvii. 10. **וְהָיוּ יחד** *Moses, Aaron and Hur, went up*. But the verb is also frequently found ; b) in the singular ; α) before the subjects ; e.g. Matt. xxviii. 1. **וְהָיוּ יחד** *then came Mary Magdalene and the other Mary* ; Barh. 106, 4, 5 ; 121, 19 ; 159, 9 ; 160, 13. **וְהָיוּ יחד** *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. **أَفِ اتَّه تَعَهُ** **وَلَا كَفَرْتُمْ** **وَأَلْحَبْتُمْ** *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. **كَبُرَ حَتَّى** **أَتَمَّ** **وَأَتَمَّتْ** **وَأَتَمَّتْ** *when men, women and youth had assembled together ;* 192, 10. **أَبْدَتْ** **وَأَبْدَتْ** **وَأَبْدَتْ** *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. **أَبَدَتْ** **وَأَبَدَتْ** **وَأَبَدَتْ** *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. **أَبَدَتْ** **وَأَبَدَتْ** **وَأَبَدَتْ** *Gabala and his confederates arose and fled ;* 155, 16. **أَبَدَتْ** **وَأَبَدَتْ** **وَأَبَدَتْ** *the judge and the elders went out and brought.*

REM.—The verb in the plural also follows, when several subjects are united by **وَمَعًا** with ; e.g. Barh. 197,5,6. **أَبَدَتْ** **وَأَبَدَتْ** **وَأَبَدَتْ** *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. **أَبَدَتْ** **وَأَبَدَتْ** **وَأَبَدَتْ** *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. 1, 347, 28, 29. **أَبَدَتْ** **وَأَبَدَتْ** **وَأَبَدَتْ** *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. **أَمَامَ سَمِيعِ لِحْيَةِ بَعْدِي** *his clothing was (a clothing of) camel's hair*; John v. 36. **شَهِيدٌ كَبِيرٌ مِمَّنْ هُوَ كَبِيرٌ مِنْ بَيْتِ أَبِي** *a witness which is greater than that of John*; x. 21; xi. 4; Heb. iii. 3; v. 14. **لِلَّذِينَ هُمْ أَكْمَلُ عِلْمًا** *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. **سَبْعَ عَشْرَةَ سَنَةً قَبْلَ مَجِيئِ الْبَيْتِ** *a year before the Nicene council*, for **فِي**, **سَبْعَ عَشْرَةَ سَنَةً قَبْلَ مَجِيئِ الْبَيْتِ**; l. 11. **فِي** *the year thereafter*, for **فِي**, **فِي**; Mark xiv. 9. **أَيْنَ مَا يَكُونُ بَشَرًا** *where-ever this my gospel shall be preached*. (viz: **أَيْنَ**)

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. **بَدَأَ** *to plough*, literally *to drive (فَرَسًا the yoke—plough)*, I Sam. viii. 12. (in full, Luke xvii. 7); **أَخْرَجَ** *to bring forth*, Aph. **أَخْرَجَ** *to beget (صَبَّأً)*, Gen. xvi. 1; xxx. 1; **تَزَوَّجَ** *to marry*, literally *to take (إِبْرَأَةً)*; Ezra. ix. 2, 12 (in full, Barh. 39, 11); **أَرْمَى** *to cast lots*, literally *to cast (فَعْلًا a lot)*; I Sam. xiv. 42 (in full, Ps. xxii. 19); also nouns with prepositions; **فَكَّرَ** *to consider*, literally *to lay (فَكْرًا in the Heart)*; Job xxxiv. 23 (in full, Acts v.

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

REM.—Here also seem to belong impersonal phrases (§ 66. 1, 2) like **لَهُ دُنُو**, **لَهُ قَلْبَانُ** to which may be supplied **نُصَعَا** or **ذُوسَا**; and **لَهُ قَابُ** to which may be supplied **كُطَا**. To **تَبَيَّنَ** it is clear, and **تَبَدَّدَ** it is dark, it is forced and unnecessary to supply **بَدَلَا** or **بَدَلَا**.

### B. Zeugma and Hendiadys.

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

## APPENDIX.

### The Rendering of Composite Greek nouns.

The Syrians render the Greek composite noun as well as the verb (compare Appendix to § 67) into their language, in the following manner; 1) by simple Syriac words of like signification; e. g. I Tim. iv. 13. **ἀνάγνωσις** **قَابَا**; **παράκλησις** **قَابَا**; i. 9. **ἀσβεβεις** **قَابَا**; **ἀνόσιος** **قَابَا**; Matt. xviii. 28. **σύνδουλός** **قَابَا**; or 2) by writing two words for one; a) in the relation of genitive; e.g. Acts ii. 23. **πρόγνωσις** **قَابَا**; II Tim. iii. 2. **ἀχάριστος** **قَابَا**; or b) by two nouns, of which the latter stands in apposi-

tion; e.g. John xi.16. *συμμαθεῖται αὐτοῦ* لَلْفَتْرَا مَثَرَه سَا ;  
 c) by a participle and noun which correspond with the  
 verb; e. g. Acts iv. 13. *αγράμματοι* لَا بُحْبَحَ هَعْبَا ;  
 or by participles and adjectives and the noun with **ل** pre-  
 fixed; e. g. II Pet. iii. 16. *δυσνόητος* هَعْبَا لَهَعْبَا دَلَا ;  
 or d) by the pronoun and verb; e. g. I Cor. vii. 8.  
*ἄγαμοι* اُنْكَبْ بِكَلَه كَسَا تَعَا. If the composites are form-  
 ed from adjectives and nouns; 3) they are frequently re-  
 solved into their component parts, and rendered in the same  
 manner as in cases mentioned above; a) in the relation of  
 genitive; e. g. Mark xvi. 14. *σκληροκαρδία* صُعَبَا كَلَا ;  
 Col. ii. 14. *χειρόγραφον* هَعْبَا مَهَقَبَ ; Matt. xxiv. 24.  
*ψευδοπροφηται* اِنْعَبَا دَجْرَه لَهَلَا ; b) by the noun and adjec-  
 tive; e. g. Phil. ii. 3. *κеноδοξία* هَعْبَا مَهَقَبَا هَعْبَا ; II Cor. xi.  
 13. *ψευδαπίστολοι* اِنْعَبَا مَهَقَبَا دَجْرَه لَهَلَا ; 4) sometimes we can  
 trace definite laws of rendering; a) nouns, adjectives, and  
 adverbs compounded with *πᾶς*, take **كَلَا**; e. g. Luke xi. 22.  
*πανοπλία* كَلَا اِنْعَبَا ; xxiii. 18. *παμπληθῆς* كَلَا هَعْبَا ; Sap.  
 xviii. 15. *παντοδύναμος* هَعْبَا كَلَا هَعْبَا ; b) when they are com-  
 pounded with *α* privative, the latter is represented by  
**ل** and **دَلَا**; e. g. I Cor. xv. 53. *ἀθανασία* لَهَلَا هَعْبَا لَهَلَا ; Eph.  
 i. 4. *ἄμωμος* هَعْبَا لَهَلَا ; Matt. iii. 12. *ἄσβεστος* هَعْبَا دَلَا هَعْبَا .  
 Finally, in composites formed with *σύν*, this is often ren-  
 dered by **كَلَا**; e. g. Philem. verse 23. *συναιχμάλωτός*  
*μου* هَعْبَا دَلَا هَعْبَا ; Rom. xvi. 9. *ὁ συνεργὸς ἡμῶν* هَعْبَا  
 دَلَا هَعْبَا .

## 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 **וְ**. In this connection stand ; a) **שָׁבַרְתָּ** *to return*, and **אֲנִי אֶשְׁבֵּר** *to continue, for once more, farther, again* ; e. g. Gen. viii. 10. **שָׁבַרְתָּ אֵת מִן־נִפְתָּרִים** *again he sent her out* ; Ps. lxxi. 20. **אֲנִי אֶשְׁבֵּר לְבָבִי** *thou shalt bring me again* ; Job vii. 7. **וְלֹא יִרְאוּ אֶת־פְּנֵיהֶם** *they shall no more see* ; Luke xx. 11, 12. **אֲנִי אֶשְׁבֵּר אֵת מִן־נִפְתָּרִים** *he sent again* ; Assem. I. 203, A. 7, 8 ; Gen. iv. 2. **וְלֹא יִבְרָא אֶת־פְּנֵיהֶם** *she bare again* ; Barh. 152, 3 ; also by adding pleonastically **אֲנִי אֶשְׁבֵּר** *again* ; Gen. viii. 21. **וְלֹא יִבְרָא אֶת־פְּנֵיהֶם** *I will no more curse the earth* ; b) **אֲנִי אֶשְׁבֵּר** *to make much, for very* ; e. g. Barh. 92, 14. **אֲנִי אֶשְׁבֵּר**

נָּבַח *he esteemed very much* ; II Cor. viii.15 ; II Kings xxi. 6. אָעָבַד לְעֵשָׂב רַבּוֹ *he did much evil* ; c) וְכָמֹךְ *to end, for wholly, completely*; e.g. Gen. xxiv. 15. לֹא מָלַמְלַכְתָּ לְמִשְׁלָכְךָ *he had not yet done speaking* ; d) מִפְּנֵי *to precede* (always without the copula) for *before* ; e. g. אָמַרְתָּ מִפְּנֵי *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 ; מִן הַבֹּקֶר מִן הַבֹּקֶר (בְּזֶמַן הַזֶּה) *the dew, which early is scattered* ; Gen. xxxvii. 7 ; or II Kings ii. 10. הֲקִישִׁיתָ זֶשְׂאֵל אֲשֶׁר אֵלֶיךָ *thou askest too great a thing*; compare Ephr. I. 519, D. E ; הֲפִלִּיאַת in II Chron. xxvi. 15, is expressed by אָעָבַד ; 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. חָסַד - חָסַד דָּוִד אֲשֶׁר *they mourned — but David the most*.

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

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

larly should be noticed ; **صَلَكَا قَدِيمًا** *almost* ; or **فَلَكَا فَهًا** *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. **صَدُوءٌ صَدُوءٌ** *very bad* ; John vi. 7 ; Barh. 65, 14. **كُلَّمَا كُلَّمَا** and 84, 17. **كُلَّمَا كُلَّمَا** *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** *what has he done to thee ?* verse 10. **كَيْفَ انْصَحَتْ عَيْنَاكَ** *how were thine eyes opened ?* verse 19 ; vii. 35 ; Assem. l. 33, 15 ; 179, B. 25. **فَمِنْ أَيْنَ 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 كَلِمًا بَشَرِيًّا** *art thou the king of the Jews ?* Assem. I. 33, 17. **أَلَيْسَ كَرِيمًا** *is it thy wish ?*

2. A question with **أَلَيْسَ** usually contains an affirmation ; e.g. John iv. 35. **أَلَيْسَ هَٰذَا أَنْتُمْ نَتَسَبَّحُكُمْ أَلَا سَبْعَ شَهْرٍ** *say ye not, that after four months cometh the harvest ?*

xviii.26 ; but with **كَلِمًا** it embraces a negation; e.g. John v. 45. **أَلَا كَلِمًا مَّقْتَبَةً أَيُّهُ؟ إِنَّا كَلِمًا** *believe ye that I shall accuse you?* x. 21 ; xviii.35 ; or a doubt ; e.g. Matt. xxvi. 22. **كَلِمًا إِنَّا كُنْزٌ** *Lord is it I?* John ix. 27 ; xviii.25 ; so also with **كَلِمًا** ; e. g. Ephr. I. 240, F, **كَلِمًا هَلْ كَلِمًا** *would this please God?* Luke xviii. 8 ; xxiv. 18 ; John vii. 35.

REM.—The direct question is also found with **أَيُّ** (*ἄρα*), Barh. 131, 12 ; with **كَلِمًا** for **كَلِمًا** 119, 10.

3. The indirect question is indicated by **أَيُّ** = *whether* ; e.g. Matt. xxvi. 63. **أَيُّ أَيُّهُ هَلْ كَلِمًا هَلْ كَلِمًا** *whether thou art the Christ the son of God.* The disjunctive (*whether—or* (*utrum—an*)) is marked by **أَيُّ** in the second part ; e. g. Matt. xi. 3. **أَيُّ أَيُّهُ هَلْ كَلِمًا هَلْ كَلِمًا** *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. **أَيُّ أَيُّهُ هَلْ كَلِمًا — هَلْ كَلِمًا** *have you heard, my brethren, what I have said? and they answered, yes, all* ; 10. **أَيُّ أَيُّهُ هَلْ كَلِمًا — هَلْ كَلِمًا** *is it true or not? and they answered it is true, i. e. yes* ; sometimes by another verb; e.g. Matt. xxvii. 11. **أَيُّ أَيُّهُ هَلْ كَلِمًا** *thou hast said it, i. e. yes* ; in the negative with the same repetition ; e. g. Assem. I. 378, 7, 11. Sometimes only **كَلِمًا** = *not*, appears ; e. g. Assem. I. 33, 19. **أَيُّ أَيُّهُ هَلْ كَلِمًا** *and he said, No, my father.*

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

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

REM.— $\text{ו}^{\circ}$  is repeated in the latter of two negative clauses; e. g. I Cor. xi. 11, 16 (but the negative sense is lost when the particle is to be taken affirmatively; as in Matt. v. 25; Luke xxi. 34). To adjectives and participles it gives a negative or privative signification (= *un, in, -less*); e. g. Eph. i. 4.  $\text{ו}^{\circ} \text{מָהוּר}$  *spotless*; Rom. i. 23.  $\text{ו}^{\circ} \text{קָלָמָהוּלָה}$  *imperishable*. Before nouns it signifies *nothing less than*; e. g. Deut. xxxii. 21.  $\text{ו}^{\circ} \text{כְּמִי}$  *nothing less than my (God's) people*. Before the future (equivalent to an imperative) it is prohibitory; compare § 61. 3. B, and § 62. 3. Doubled ( $\text{ו}^{\circ} \text{—} \text{ו}^{\circ}$  or  $\text{ו}^{\circ} \text{—} \text{ו}^{\circ}$ ), it signifies *neither — nor*; John viii. 19; ix. 3.

#### § 84. Prepositions.

1. When prepositions come together, in many instances; a) the signification of one of them is only apparently lost. Thus for example,  $\text{מִן}$ ; 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.  $\text{מִן \text{לְתַּחַת} \text{סֶלֶם} \text{רֹכֵס}}$  *out from under a rock*, 1. 37, 19;  $\beta$ ) after prepositions it denotes a removal from the place more closely defined by those which precede; e. g. Assem. I. 54, 7.  $\text{מִן \text{כְּתוּבָה} \text{לְתַּחַת} \text{הַכְּנֵסֶת}}$  *they buried him under the Church*; Barh. 200, 16.  $\text{מִן \text{מִבְּיַתָּא} \text{לְפָנֵי} \text{הַעִיר}}$  *before the city*; 72, 19, 20; 66, 13.  $\text{מִן \text{מִתַּחַת} \text{לְתַּחַת} \text{הַחֲמִשָּׁה} \text{הַחֲמִשָּׁה}}$  *from below, (i. e. above) the walls*; figuratively, 31, 17.  $\text{מִן \text{כָּל} \text{הַעֲלָוִת}}$  *above all excellence*; one of the prepositions is; b) merely pleonastic; e. g. Eccl. x. 14.  $\text{מִן \text{אַחֲרָיו}}$  *after him*; Assem. I. 36, 22.



פָּנֵי הָאֱלֹהִים *from thee*; 37, 1; Dan.v. 24. מִפְּנֵי הָאֱלֹהִים *before him*; Barh. 65, 9. לְהַלְלֵךְ הַמֶּלֶךְ *to the King*.

2. Several of the prepositions have a peculiar consecution; e.g. *betwixt—and between*, וּבֵינֵנוּ — וּבֵינֵנוּ; e.g. Matt.xx.17. בֵּין הָאֱלֹהִים וּבֵינֵנוּ *between him and them*; frequently without the copula, xix. 10; וּבֵינֵנוּ — וּבֵינֵנוּ; e. g. Barh. 60, 13. בֵּין חָרָן וּבֵינֵנוּ *between Haran and Edessa*; 75, 17,18; 83, 15; 146, 13; rarely וּבֵינֵנוּ — וּבֵינֵנוּ; e. g. Barh. 60,8; *from—to*, מִן אַבְרָהָם לְדָוִד *from Abraham to David*; in more general designations also without לְדָוִד; 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) וּבֵינֵנוּ sometimes stands for וּבֵינֵנוּ (év = εις); e. g. Luke ii. 3. וּבֵינֵנוּ וּבֵינֵנוּ *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. שְׁמֵעֵי שְׁמֵעֵי *for two hundred and fifty oboli*; 149, 8, 9; 191, 1, 2; 193, 19; b) וּבֵינֵנוּ denotes direction towards a place (§ 67. 1. b. δ); with numerals, with לְדָוִד preceding = *about to*; c) לְדָוִד and לְדָוִד show, sometimes a possession in a physical and intellectual sense (= *penes*); e.g. Job xv. 9. וְלֹא יִשְׁתָּן לְדָוִד; *which stands not in our power*; 23. 14; d) מִן forms adverbs (§ 51. 3. a); expresses the pronouns *anybody — some* (§ 58. B. 4, 6,7), and sometimes indicates the direction to a place; e. g. Assem. I. 485, 28. מִן מִן *towards*

*morning* ; l. 29 ; e)  $\text{ܘܠܐ}$  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)  $\text{ܘܠܐ}$  *without* ; e. g. Barh. 227, 5.  $\text{ܘܠܐ ܘܠܐ ܘܠܐ ܘܠܐ}$  *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.  $\text{ܘܠܐ ܘܠܐ ܘܠܐ}$  *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.  $\text{ܘܠܐ ܘܠܐ}$  *he arose and went* ; Barh. 25, 1 ; 197, 19 ; especially in earnest discourse ; e. g. I Sam. xv. 6 ; b)  $\text{ܘܠܐ}$  *or* ; e. g. II Kings ix. 32.  $\text{ܘܠܐ ܘܠܐ ܘܠܐ}$  *two or three eunuchs* ; c)  $\text{ܘܠܐ}$  more in accordance with Hebrew usage ; e. g. Isa. l. 2.  $\text{ܘܠܐ ܘܠܐ ܘܠܐ}$  *wherefore was, I came, (when I came), no one there.* On the other hand  $\circ$  is often repeated (*polysyndeton*) ; e. g. Barh. 51, 20.  $\text{ܘܠܐ ܘܠܐ ܘܠܐ ܘܠܐ ܘܠܐ}$  *he died, was buried, arose, and went to heaven* ; 82, 17 ; 38, 5, 6.

2. As correlatives, conjunctions are used doubled in a

sentence ; *a*) the same word ; e. g.  $\circ - \circ$  and  $\text{א}^{\prime} - \text{א}^{\prime}$  *as well—as, both—and* ; e. g. Assem. I. 291, A. 10, 11, v. E ;  $\text{א}^{\prime} - \text{א}^{\prime}$  *either—or* ; Barh. 112, 4 ; 223, 4, 5 ;  $\text{א}^{\prime} - \text{א}^{\prime}$  *wheth-er—or* ; e. g. 217, 13 ; or *b*) different words ; e. g.  $\text{א}^{\prime} - \text{א}^{\prime}$  *like—as* ; Assem. I. 75, B. 11, 13, v. E ; 374, 23, 24 ; with  $\text{א}^{\prime}$  preceding ; Ephr. I. 214, E ;  $\text{א}^{\prime} - \text{א}^{\prime}$  *although—yet* ; e. g. Barh. 91, 12, 13.

3. The conjunctions  $\text{א}^{\prime}$  = *that, thereby*, or  $\text{א}^{\prime}$  = *that not*, are usually connected with the future (§ 61.3.A) ; e. g. Assem. I. 515, B. 32 ; Barh. 213, 6 ; but in as far as they have the signification of *since, because, (quod)*, they are connected with the preterite ; e. g. Matt. ix. 8.  $\text{א}^{\prime} - \text{א}^{\prime}$  *they praised God, because he had given* ; 12, 41 ; 13, 11 ; Barh. 24, 9.

4. Concerning the use of particular conjunctions, the following may be noted ;

*a*)  $\text{א}^{\prime}$  is sometimes used in comparisons (=  $\text{א}^{\prime}$ ) ; e. g. Matt. xi. 22 ; xix. 24 ; and likewise *b*)  $\text{א}^{\prime}$  in comparing one thing with another of the same species ; e. g. Isa. i. 7 ; Job xxiv. 14 ; Assem. I. 75, A. 1. v. E ; 168, B. 29 ; with numerals it signifies *really, about* ; Barh. 104, 13 ; *c*)  $\text{א}^{\prime}$  ( $= \text{א}^{\prime}$  *éav*) denotes, in doubtful cases, the relation of the subjunctive ;  $\text{א}^{\prime}$  =  $\text{א}^{\prime}$  *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  $\text{א}^{\prime}$ ,  $\text{א}^{\prime}$  or  $\text{א}^{\prime}$ , it is affirmative (compare  $\text{א}^{\prime}$  and  $\text{א}^{\prime}$ , Gesenius Lehrg. 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) ;  
 α) 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 ; ۞ أَكَلَدَ (of time) as, when, Assem. I. 485, 15 ; ۞ حَتَّى since, because, Barh. 112, 7, 8 ; I60, 12 ; ۞ كَلَّمَ, 39,7, and ۞ فَكَلَّمَ, Assem. I. 213, A. 25, afterwards ; ۞ حَتَّى as soon as, I.218, 27 ; ۞ كَلَّمَ (of time) when, I.485,20 ; ۞ كَلَّمَ, Barh.160, 16, and ۞ كَلَّمَ, 158,12, since,because ; ۞ حَتَّى until, that, (including the *terminus ad quem*), Ephr. II. 125, B ; 242, A ; ۞ حَتَّى so much that, Barh.193,2 ; ۞ حَتَّى before,150,13 ; β) in the signification of *that*, ۞ is sometimes omitted before the future ; e.g. John xxi. 3. أَنَا أَنَا أَنَا أَنَا I go that I may catch fish ; after ۞, John v. 7. أَنَا أَنَا أَنَا أَنَا until that I come ; or it is pleonastic after ۞ ; e. g. Matt. x. 13. أَنَا أَنَا when the house is worthy ; Mark viii. 3 ; Luke vi. 7 ; John viii. 36 ; after ۞, Matt. ix. 21 ; أَنَا أَنَا Mark 13, 20 ; e) the copula ۞ also denotes α) *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 *أَسْر* ; e. g. Job v. 7. Also the Hebrew אֲבָרְכָהּ is translated by the frequently occurring ۞ حَتَّى 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. **וְדָכַד** *woe to thee!* ii. 16. **וְדָכַף** *woe to you!* Matt. xviii. 7; xxiii. 13-16; xxiv. 19; Ephr. II. 135, E. **וְדָכַף לְמֶלֶךְ יְהוּדָה** *woe to the king of Judah!* 274, D. **וְדָכַף לְמַעֲשֵׂי דָא** *woe to those who meditate deceit!* 351, C. **וְדָכַף לְעַבְדִּי**; or with E appended; e.g. **וְדָכַף לְעַבְדִּי** *woe to me!* Ez. xxx. 2. **וְדָכַף לְיֵמֵינוּ** *woe for the day!* sometimes with **וְ**; e. g. Jer. l. 27. **וְדָכַף לְךָ** *woe to you!* or **וְדָכַף**, Amira p. 449. **וְדָכַף לְדֹרֵנוּ** *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. **וְדָכַף לְבַתִּי** *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  $\tau\acute{o}\nu\tau\epsilon$ , 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. **אֲנִי מֵיָדָה** *since that I have fasted*; Col. i. 4; preceded by **לֹא** (**לֹא אֲנִי**), from which comes **כֵּן** *nonne?* e.g. Matt. v. 46. **לֹא אֲנִי אֶפְתָּחָה אֲתָם אֲנִי חֹבְרַיִם** *do not even the publicans the same?* verse 47; xiii. 27;

b) **יָרַח לְפָנַי** *far be it*, with **ל** of the person and **י** before the future of the finite verb; e.g. Matt. xvi. 22. **יָרַח לְפָנַי אֲנִי אֲדַבֵּר** *far be it from thee, my lord, that this should happen to thee*; Assem 1. 341, A. 30. **יָרַח לְפָנֵינוּ אֲנִי נִדְבַח אֱלֹהִים** *far be it from us that we should deny God*; 375, 13. Sometimes the participle follows; e.g. Assem. I. 51, 12, 13. **יָרַח לְפָנֵינוּ אֲנִי נִדְבַח** *far be it from us that we should deny*; the verb follows in the future, with **אֲ** preceding (= **אֲנִי** compare § 85. 4. c); e.g. I Sam. xxiv. 7; or in the infinitive with **ל**; e.g. Gen. xlv. 7;

c) **הַלְלוּ** *hail!* (= **הַלְלוּ**) with suffix plural, and the noun following with **ל**, to which the preceding suffix relates; e.g. Matt. v. 3. **הַלְלוּ לְרוּחַ הַקֹּדֶשׁ** *hail to the poor in spirit*; verses 4–11; with a word interposed; e.g. Assem. I. 95, A. 3, 6, v. E. **הַלְלוּ אֲתָם כֵּר וּפְטוּרָה** *hail also to thee, Simon Peter*; frequently absolute without **ל**; B. 3. v. E. **הַלְלוּ אֲתָם אֹהֶל שִׁכְמָה** *hail to thee O Sichem*; 96, A. 17, 19. —The Hebrew **הַלְלוּ** is, in the Peshito, expressed by **לָלַח**; 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 **אֲנִי** and **אֲנִי** are interposed

between words, which, according to their grammatical connection, cannot be separated; e. g. Exod. vii. 7. **صَةً مَا صُ** ;  
**لَفْتَيْهِ اِسُوْا مَتْبَعِي** *Moses was eighty years old* ; Luke v. 3 ;  
 Exod. v. 16. **اَزْفَعَه كَيْ اَمْتَبِعِي** *and bricks, say they to us, make ye*. The same is true ; b) of personal pronouns, having the signification of **اِسُوْا** ; e. g. John viii. 33. **اِنْتُمْ سَيِّدِي اِسُوْا** *we are Abraham's seed* ; verse 37 ; Heb. vii. 28. **نِعْمَةً هَا صَتْتَعَا** *it is the law which makes priests of feeble men* ; c) more rarely the same occurs with the noun ; e. g. Matt. xvi. 1. **فَالْحَيُّ كَيْ اِسُوْا مَتْبَعِي اِسُوْا** *they besought him that he would give them a sign from heaven* ; d) more frequently it occurs with particles ; e. g. Mark i. 45. **اِسُوْا كَيْ اِسُوْا اِسُوْا** *he should go openly into the city*. Compare **اِسُوْا** and **اِسُوْا** (§ 86. 2. a).

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EXERCISES

SYRIAC GRAMMAR

A CHOICE OF EXERCISES

DESMOND



EXERCISES

IN

SYRIAC GRAMMAR,

AND

A CHRESTOMATHY,

PREPARED WITH REFERENCE TO

THE TRANSLATION OF

UHLEMANN'S SYRIAC GRAMMAR.

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BY ENOCH HUTCHINSON.

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## INTRODUCTORY REMARKS.

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The following Exercises are designed for beginners, who need something simple, and at the same time, something which will lead them into a *thorough knowledge of the grammar*.

A small portion of Syriac, perhaps a page, should be selected and carefully analyzed in reference to all the important phenomena of the language. Every peculiarity in respect to each word should be critically examined. Perhaps the best course would be to trace one peculiarity throughout the page, searching the grammar and other helps; then trace another, and so on, until every peculiarity shall have been examined. Thus the most important facts will be strongly impressed upon the memory.

The great difficulty, especially with beginners, is, that they often attempt to investigate too many subjects at once and thus do not obtain clear ideas of any. There is frequently a great inclination to press forward and translate rapidly. Hence, many important subjects of investigation are entirely neglected. Superficial scholarship, is the unavoidable result of such a course.

That nothing may escape observation, a few general directions are presented to aid the learner in making his analysis. In mentioning those points, which are to be examined, the exact order in which they occur in the gram-

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

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

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

## GENERAL DIRECTIONS FOR ANALYZING.

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

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

## EXERCISES IN SYRIAC GRAMMAR.

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### EXERCISE FIRST.

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VID. GRAM. § 1. REM. 3, 4.

¶ 1.

*Find the Gutturals on the first page of the Chrestomathy.*

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

| σ σ | | σ | | σ σ | | σ | | σ | | σ σ | σ | σ  
 | | σ σ | | σ | | σ σ | ʿ σ | | ʿ | σ σ σ | σ ʿ  
 | σ | ʿ | | σ σ | | σ σ | ʿ | σ ʿ | | | σ σ | | |  
 | σ | σ ʿ σ | | | σ | σ ʿ σ | σ | σ | σ σ | σ |  
 | | σ ʿ σ | | σ σ | σ | | σ | | ʿ | ʿ | σ | ʿ | | σ  
 σ | ʿ | | ʿ σ.

### EXPLANATIONS.

- a) The above are all guttural letters, but not all used as such in the text from which they are taken.
- b) The guttural | resembles the *Spiritus lenis* of the Greeks,

being a scarcely audible breathing from the lungs. ܐ has always a feeble sound. The Galileans pronounced ܐ and ܘ like ܐ of the Hebrews. An Arabian would pronounce ܐ 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 ܘ as well as ܐ, sometimes by *Spiritus asper*, and sometimes by  $\gamma$ . Usually ܘ is sounded like *hh* with a rolling of the palate. ܐ 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.

ܐ ܐ ܘ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ.

### EXPLANATIONS.

a) Verse 3. word 3., ܐ 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 ܐ a regular movable consonant, and consider ܐ at the end of the word as otiant, and ܐ as quiescing in —).

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

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

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

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



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

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

י ו ך ך ו ו י ו ו ך ך ו ו י ו ו ן ן ן ו  
ו ן ו ן ן י ו ן ו ן ו י ו י ו ו ו י ו  
ז ן ו ז ז ז ו ז ז ו.

#### EXPLANATIONS.

a) Verse 1. word 2., ך is a regular movable consonant, and is sounded nearly like the vowel  $\text{—}^{\circ}$ , and does not quiesce in its vowel. In dialects kindred to the Hebrew, ך melts into the vowel far more readily than the sound of the Hebrew ן melts into its vowel. Still ך 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 Shevâ. This seldom occurs in Hebrew (vid. Gesenius' Heb. Gram. by Conant. § 23. 2. Rem. 2).

b) V. 1. w. 5., ו is movable, as it does not quiesce and is not otiant.

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

d) V. 1. w.10., י should be considered as movable though its sound so melts into the vowel, we can scarcely perceive that it has the power of a consonant.



## EXPLANATIONS.

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

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

c) V.1. w.4., א is aspirated, because a letter, which would in Hebrew, take a vocal Sheva, precedes it (§ 5. 2. Rem. c. b).

d) V. 2. w. 4., ו is aspirated as the preceding word ends with ו (§5. 2. Rem.a).

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

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

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

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

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

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

3. Find those which are not *aspirated*.

ו ו ו ז ו א ו ז ו .

## EXPLANATIONS.

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



## 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.,  $\dot{\Delta}$ . The diacritical point under  $\Delta$ , according to the principles laid down by Ludov. de Dieu, indicates the vowel  $\ddot{a}$ . We have then here the vowel and the ancient diacritical point for which the vowel compensates (§4. Rem.).

b) V.1. w. 5.,  $\overset{\circ}{\sigma}\sigma$ . The point under  $\sigma$ , according to Amira, indicates  $\ddot{e}$  (§4. Rem.).

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

d) V.3. w. 3.,  $\overset{\circ}{\sigma}\sigma$ . Diacritical points are often placed under and over the radical letters of verbs, sometimes to distinguish particular persons and sometimes to indicate vowels (vid. ¶ 3. Rem. 1). In the imperative and infinitive it may be wholly omitted or inserted underneath (vid. §4. Rem.; also compare Hoffmann's Syriac Gram. § 14).

## EXERCISE FOURTH.

## ¶ 4.

*Find the Long and Short vowels (§ 3. Rem. 3).*

I. Find the *Long* ones :

x x x p n o a n o x p p p p r o o x o a  
 n o o o x o x x o p p x n p n p o o p  
 n n o n n o n x a a p o o a a o n a o n  
 a o o n p o p n n p p n a p o o n p o a  
 p n a o p o n x n p a o a p n p n a o x o  
 n a o o o o n o o o o o o o o o o o o o  
 p n .

## EXPLANATIONS.

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

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

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

The other instances need no explanation.

2. Find the *Short* vowels :

r r r r r r a r r r r r r r r r r r r r  
 r r r r a r r r r r r r a r

EXPLANATIONS.

a) Verse 1. word 2.,  $\text{ז}$  is short as it is a regular short vowel.

b) V. 1. w. 10.,  $\text{ז}$  is short as Olaph is movable, not quiescing.

c) V. 3. w. 1.,  $\text{ז}$  is short as it has not  $\circ$  quiescing in it (§3. Rem.3).

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

EXERCISE FIFTH.

¶ 5.

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

I. Find the *Simple* Syllables :

אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה  
 אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה  
 אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה  
 אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה  
 אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה

ܐܘܬܐ ܐܘܬܐ ܐܘܬܐ ܐܘܬܐ ܐܘܬܐ ܐܘܬܐ ܐܘܬܐ ܐܘܬܐ ܐܘܬܐ ܐܘܬܐ  
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EXPLANATIONS.

REM.—A simple syllable terminates in a vowel sound, and that vowel sometimes has a vowel letter quiescing in it. A mixed syllable terminates in one or more movable consonants. Every vowel stands in a simple syllable when the following consonant takes a vowel.

a) Verse 1. word 1., ܐܘܬܐ is a simple syllable as it ends in a vowel sound, although it has a quiescent ; ܐܘܬܐ 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., ܐܘܬܐ is simple for the same reason as last, the syllable ending with ܐ and not with ܐ (vid. §15. 4.d).

c) V.1. w.2., ܐܘܬܐ 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., ܐܘܬܐ is simple (vid. reference above).

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

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

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

h) V.1. w.11., ܐܘܬܐ 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., ܐܘܬܐ is simple, ܐ quiescing in ܐ and ܐ being otiant.





## EXERCISE SIXTH.

## ¶ 6.

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

1. Find the *Pure* vowels :

ܘ ܚ ܚ ܘ ܘ ܘ ܘ ܘ ܘ ܘ ܘ ܘ ܘ ܘ ܘ ܘ ܘ ܘ ܘ ܘ ܘ  
 ܘ  
 ܘ  
 ܘ

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

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\* It is also mutable (¶ 6. 4. b).

c) V.1. w. 10.,  $\overset{\cdot}{\text{—}}$  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.,  $\overset{\cdot}{\text{—}}$  (the first one) is pure † as  $\text{ך}$  being a movable consonant does not quiesce in  $\overset{\cdot}{\text{—}}$  (vid. last references).

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

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

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

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

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

## 2. Find the *Impure* vowels :

$\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$

$\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$

$\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$

$\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$

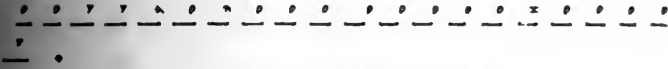
$\overset{\cdot}{\text{—}}$   $\overset{\cdot}{\text{—}}$

## EXPLANATIONS.

a) Verse 1. word 1.,  $\overset{\cdot}{\text{—}}$  and  $\overset{\cdot}{\text{—}}$  are both impure vowels as they have  $\text{א}$  quiescing in them.

†  $\overset{\cdot}{\text{—}}$  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 Dagghesh 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.,  $\overset{r}{\text{—}}$  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  $\text{so}$  is immutable by position as  $\text{ʾ}\Delta\text{so}$  is derived from  $\text{ʾ}\text{so}$  a  $\text{ʾ}\text{so}$  verb, and the  $\Delta$  is in reality doubled and the first would, if expressed, take Linea occultans. This is similar to Dagghesh forte in Hebrew, and makes, as in that language, the preceding vowel impure and immutable (compare §48.B.Feminines).

d) V.1. w.10.,  $\overset{r}{\text{—}}$  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.,  $\overset{r}{\text{—}}$  is immutable as  $\text{ʾ}$  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*, *Quiesscents* and *Otiant Letters* (§3. Rem. 4; § 13; § 14).

I. Find the *Diphthongs* (§ 3. Rem. 4; Palfrey's Gram. § 2) :

o' o' o' o' o' a' a' a' o' .

## EXPLANATIONS:

a) Verse 1. word 2., o' is a diphthong as o is in the same syllable with a' without fully quiescing in it, though o so melts into the vowel that the syllable may be considered as ending in a vowel sound (vid. ¶4.2. Rem.; ¶5. 1. c and l; Gesen. Heb. Gram. by Conant, §8. 4).

b) V.3. w.4., o' is a diphthong for the same reason as last.

c) V.4. w.5., a' is a diphthong as a unites with a' but does not fully quiesce in it (vid. references above).

REM. It will be observed that diphthongs in Syriac as well as in Hebrew, are quiescent letters with heterogeneous vowels; but in Hebrew the quiescent letters are movable while the reverse is true in Syriac.

2. Find the *Quiesscents* :

u u u l l o l u l l l l u l o l l u l u l l l  
l l l l l l l u o a l l o a l a l a l l l l l o

} } o } a } } } o } a } } a } ֿ } ֿ a } } } } } } }  
 } } } } } .

## EXPLANATIONS:

a) Verse 1. word 1., ֿ 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, o 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 ֿ .

e) V.1. w.9., a does not quiesce in ֿ as it is movable (vid. ¶6. 1. b).

f) V.1. w.11., } quiesces in ֿ though it is rather unusual (§13. 1.Rem.).

g) V.3. w.2., } quiesces in ֿ .

3. Find the *Otiants* Letters:

ֿ ֿ ֿ ֿ ֿ ֿ ֿ ֿ ֿ .

a) Verse 1. word 2., ֿ is otiant as it is a part of the suffix and is not followed by o (vid. § 14. 2. b).

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









c) V.3.w.9., א does not take composite Sheva but silent Sheva simple as in Hebrew. The Gutturals take simple Sheva where other consonants would take silent Sheva (Gesen.Heb.Gram. by Conant, §22.3).

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

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### EXERCISE NINTH.

#### ¶ 9.

Find instances of *Linea Occultans* (§8) :

א א א א א א א א א א א .

#### EXPLANATIONS.

a) Verse 1. word 2., א is an instance of *Linea occultans*, indicating that the א is not sounded (vid. §8; §12.1.A. and B., also Rem.).

b) V.1. w.3., א is another instance of *Linea occultans*. The horizontal line under א shows that the letter is not to be pronounced. In this case א begins the syllable. The other cases are similarly explained.

## EXERCISE TENTH.

## ¶ 10.

Find on what Syllables the Tone rests (§ 9) :

ܐܘܠܝܢܐ ܨܘܚܘܢܐ ܨܘܚܘܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ  
 ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ  
 ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ  
 ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ  
 ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ  
 ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ  
 ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ  
 ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ ܥܘܠܝܢܐ

## EXPLANATIONS.

a) Verse 1. word 1., ܐܘܠܝܢܐ is the final syllable and takes the tone because it ends with a movable consonant (§ 9.1 and 2).

b) V.1. w.2., ܥܘܠܝܢܐ takes the tone, as ܐ in the final syllable ܥܘܠܝܢܐ is not movable (vid. ¶ 4. 2. Rem.; ¶ 8. 3. b; § 9.1 and 2). ܥܘܠܝܢܐ and ܥܘܠܝܢܐ are not sounded.

c) V.1. w.4., ܥܘܠܝܢܐ is the penultimate syllable and has the tone according to the general rule (§ 9.1).

d) V.3. w.2., ܥܘܠܝܢܐ is the final syllable and takes the tone because ܥܘܠܝܢܐ is movable.

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

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

g) V.5. w.3., ᾠ̄ is inserted above as receiving the tone according to the general rule, though it is somewhat doubtful whether, in such cases the tone was on the penultimate or ultimate syllable (§ 9. 1. Rem.). Euphony would seem to favor the former opinion; there is another instance of the same kind in v.7. w.3.

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EXERCISE ELEVENTH.

¶ 11.

Find the Marks of Punctuation (§10):

. . . . . : ♦ : . . . . . : . . . . .

EXPLANATIONS.

a) Verse 1. word 4., . is a mark of punctuation more generally used to denote the end of a period, but sometimes used in the middle to denote a slight pause similar perhaps to our comma. It is used so here (§10.d).

b) V.1. w.15., . denotes the full close of the period.

c) V.5. w.4., : indicates the end of the protasis (§10.a).

d) V.5. w.7., ♦ is supposed to indicate the longest pause of any mark of punctuation. It is sometimes written thus :: (§10.c).

e) V.6. w.5., : indicates the end of the apodosis(vid.§10.c).

## EXERCISE TWELFTH.

## ¶ 12.

Find instances of *Ribui* (§6):

ܘܒܘܨܬܝܢܐ, ܘܒܘܨܬܝܢܐ, ܘܒܘܨܬܝܢܐ,

## 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<sup>ri</sup>shíth a<sup>i</sup>thau vó m<sup>e</sup>lethó v<sup>h</sup>ú m<sup>e</sup>l<sup>e</sup>thó  
a<sup>i</sup>thau vó l<sup>e</sup>vóth a<sup>l</sup>ohó. va<sup>l</sup>ohó a<sup>i</sup>thau vó h<sup>u</sup> m<sup>e</sup>l<sup>e</sup>thó.

V. 2., hōnō aīthau vō v<sup>e</sup>rišūth l<sup>e</sup>vōth alōhō.

V. 3., kul bīdhēh h<sup>e</sup>vō v<sup>e</sup>vel<sup>e</sup>ōdhau oph<sup>e</sup>lō h<sup>e</sup>dhō h<sup>e</sup>vōth  
medhēm dahhvō.

V. 4., bēh h<sup>e</sup>haye h<sup>e</sup>vō. v<sup>e</sup>h<sup>e</sup>haye aīthayhūn nūh<sup>e</sup>rō  
dhaynaynōshō.

V. 5., v<sup>e</sup>hū nūh<sup>e</sup>rō v<sup>e</sup>h<sup>e</sup>heshūkō manhar<sup>e</sup> v<sup>e</sup>h<sup>e</sup>heshūkō lō  
adhr<sup>e</sup>keh<sup>e</sup>.

V. 6., h<sup>e</sup>vō varnōshō dheshtadhar mēn alōhō<sup>e</sup> sh<sup>e</sup>mēh  
yūhhanōn.

V. 7., hōnō ēthō l<sup>e</sup>sōh<sup>e</sup>dhūthō dh<sup>e</sup>nāshēdh al nūh<sup>e</sup>rō.  
d<sup>e</sup>kūlnōsh n<sup>e</sup>haymēn bīdhēh.

V. 8., lō hū h<sup>e</sup>vō nūh<sup>e</sup>rō. elō dh<sup>e</sup>nāshēdh al nūh<sup>e</sup>rō.

V. 9., aīthau vō ger nūh<sup>e</sup>rō dhashrōrō dh<sup>e</sup>manhar l<sup>e</sup>kūlnōsh  
dethō l<sup>e</sup>ol<sup>e</sup>mō.

V. 10., b<sup>e</sup>ol<sup>e</sup>mō h<sup>e</sup>vō. v<sup>e</sup>ol<sup>e</sup>mō vīdhēh h<sup>e</sup>vō. v<sup>e</sup>ol<sup>e</sup>mō lō yadhēh.

#### EXPLANATIONS.

a) Verse 1. word 1., **ܐܝ** is the first syllable, **ܐ** not making a syllable of itself. The <sup>e</sup> answers to the Sheva in Hebrew, and is pronounced like a very short e.

b) V. 1. w. 2., **ܐܝ**<sup>x</sup> is perhaps best pronounced like aī, though the a sound is scarcely perceivable. In **ܐܝ**, **ܐ** having a heterogeneous vowel, does not fully quiesce, still it so melts into the vowel that it can hardly be considered as a

movable consonant (vid ¶4.2.Rem.). ܠ is not sounded as it takes *Linea occultans* (§8) and the ܐ is otiant (§ 14. 2).

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

d) V.1. w.10., ܐ̣ is pronounced ă. Olaph so unites with the *a* sound that it is scarcely perceivable in pronunciation, though being at the beginning of a syllable it is a regular movable consonant. It is at the same time a guttural letter and must have the sound of the *Spiritus lenis* of the Greeks (vid. ¶1.2.Rem.).

e) V.1. w.11., ܐ̣. ܐ̣ is pronounced broad and long as it has a quiescent (§13.1.Rem.).

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

g) V.3.w.2., ܐ̣ܐ̣ܐ̣ܐ̣ *bīdhéh*. ܐ̣ quiesces in ܐ̣, and ܐ̣ is otiant. ܠ is a movable consonant though a guttural letter.

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

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

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

k) V.6.w.1., ܐ̣ܐ̣ܐ̣ܐ̣ܐ̣ܐ̣. ܐ̣ is pronounced with *Sheva*. ܐ̣ is vocal and ܐ̣ quiesces in ܐ̣.



## EXERCISE FOURTEENTH.

## ¶ 14.

*Translate Literally :*

Verse 1. In (the) beginning was (the) Word and he (or it the) Word was with God and God was he or it (the) Word.

2. This was in (the) beginning with God.

3. Every (thing) by (the) hand of him was ; and without him also not anything was which was.

4. In him life (lit. lives) was, and life was (lit. lives were) (the) light of (the) sons of man.

5. And he (or it) light, into (the) darkness, shineth (lit. causing or permitting to shine §23.2.a.b), and (the) darkness did not comprehend it.

6. (There) was a son of man, who was sent from God, whose name (lit. the name of him) (was) John.

7. This (man) came for a witness, who shall (should) bear witness concerning (the) light, that every man might believe through (the) hand of him.

8. He was not (lit. not he was) (the) light ; but (came for a witness) who might bear witness concerning (the) light.

9. For (that light) was-(the) light of truth, which shineth upon every man, who cometh into (the) world.

10. (He) was in (the) world (lit. in the world was) and (the) world was by his hand and (the) world did not know him.

#### EXPLANATIONS:

a) Verse 1. word 1.,  $\text{ܐܠܗܐ}$ . In translating this word, *the* is supplied. There is no distinct character in Syriac for the definite article. It was originally expressed by the noun in the emphatic state; but this is by no means universal in later Syriac. There are many cases, as in Hebrew, in which the definite and indefinite articles have no word nor character to represent them, and they must be supplied in translating (§45.1).

b) V.1. w.2 and 3.,  $\text{ܐܘܪܝܢܐ}$   $\text{ܐܘܪܝܢܐ}$  *was*. The substantive verb  $\text{ܐܘܪܝܢܐ}$  *to be*, in connection with the other substantive verb  $\text{ܐܘܪܝܢܐ}$  *to be*, (third person masculine  $\text{ܐܘܪܝܢܐ}$ ) forms the imperfect tense, *was* (§38.1,2).

c) V.1. w.5.,  $\text{ܐܘܪܝܢܐ}$ .  $\text{ܐܘܪܝܢܐ}$  is a pronoun of the masculine gender. It is pleonastic and need not be rendered (§55). As the neuter gender in Syriac is included in the masculine and feminine  $\text{ܐܘܪܝܢܐ}$  might be considered either as neuter or masculine and may mean he or it (§43).

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

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

f) V.3. w.6.,  $\text{ܐܘܪܝܢܐ}$  and  $\text{ܐܘܪܝܢܐ}$  (v.3. w.8) should be taken together. The first means *any* and the second *something* or

thing. Taken together they should be rendered *any thing*.

g) V.4. w.2., **חַיִּים** 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., **שׁוֹמֵר** 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., **שִׁלְּחָה** means (lit.) *is sent*; but with **לֹא** it forms the imperfect tense.

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## EXERCISE FIFTEENTH.

### ¶ 15.

*Find the Changes of Consonants—Assimilated—Transposed—Dropped—Added—Exchanged (§12).*

1. Find those which are changed by *assimilation* :

All of those letters which take *Linea occultans*, are in reality assimilated (vid. §12. and ¶9).

2. Find those which are changed by *transposition* :

▲

### EXPLANATIONS.

a) Verse 6. word 3., **שִׁלְּחָה** is in the Ethpa. conjugation

and **ⲃ** and **Ⲃ** are transposed, the appropriate place for **Ⲃ** being before **ⲃ** (§12.2).

3. Find those Consonants which have been *dropped* :

ⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀ .

### EXPLANATIONS.

a) Verse 1. word 4., **Ⲓⲕⲗⲁⲗ** is from **Ⲓⲕⲗⲁ**, const. **ⲗⲁ**. **ⲗ** is dropped.

b) V.3. w.2., **ⲏⲧⲏⲧ**. **ⲗ** final is dropped to give place for the suffix.

c) V.3. w.7., **ⲗⲟⲧ**. **ⲗ** is dropped to form the feminine (§37 Table).

d) V.4. w.7., **ⲗⲧⲏⲧⲏⲧⲁ**. **ⲗ** is dropped before the second **ⲗ**.

e) V.5. w.4., **ⲕⲟⲛⲟ**. **ⲗ** is dropped after the preformative **ⲕ**.

f) V.7. w.7., and v.9. w. 7., **ⲗⲕⲏⲕ**. **ⲗ** is dropped before **ⲕ**.

g) V.7. w.8., **ⲕⲟⲛⲟ**. **ⲗ** is dropped before **ⲕ**.

4. Find consonants which are *added* :

ⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀ  
 ⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀ  
 ⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀ  
 ⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀ  
 ⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀ  
 ⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀ  
 ⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀ

### EXPLANATIONS.

a) Verse 1. word 1., **ⲕⲟⲛⲟ**. **ⲕ** is added as a prefix.

b) V.1. w.2., **اَشْرَحُ**. **ا** is prosthetic (§33.1). **اَشْرَحُ** is a suffix.

c) V.1. w.4., **اَشْرَحُ**. **ا** is added from the construct state and **ا** is added because the word is in the emphatic state.

d) V.1. w.10., **اَشْرَحُ**. **ا** is added at the end to form the emphatic state (§18.g).

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

f) V.3. w.6., **اَشْرَحُ**. **ا** is added to form the feminine.

g) V.3. w.7., **اَشْرَحُ**. **ا** is added to form the feminine.

h) V.4. w.2., **اَشْرَحُ**. **ا** is added to form the emphatic state (§18.v).

i) V.4. w.5., **اَشْرَحُ**. **اَشْرَحُ** is added in the course of inflection and **ا** at the beginning is prosthetic (§38).

k) V.4. w.6., **اَشْرَحُ**. **ا** is added to form the emphatic state (§18.y).

l) V.5. w.3., **اَشْرَحُ**. **ا** is added to form the emphatic state.

m) V.5. w.4., **اَشْرَحُ**. **ا** is a preformative occurring in the course of inflection.

n) V.5. w.7., **اَشْرَحُ**. **ا** is added in the Aphel conjugation.

o) V.6. w.3., **اَشْرَحُ**. **ا** and **ا** are added in the course of inflection (comp. §15.2.a).

p) V.7. w.4., **اَشْرَحُ**. **ا** is a preformative.

q) V.7. w.8.,  $\overset{\cdot}{\text{ܰܳܳܰ}}$ .  $\overset{\cdot}{\text{ܰܳܳ}}$  is added in the course of inflection.

r) V.8. w.6.,  $\overset{\cdot}{\text{ܰܳܰܰܰ}}$ .  $\overset{\cdot}{\text{ܰ}}$  is added in the course of inflection.

s) V.9. w.9.,  $\overset{\cdot}{\text{ܰܰܰܰܰ}}$ .  $\overset{\cdot}{\text{ܰ}}$  is added to form the emphatic state.

5. Find Consonants *exchanged* for each other :

There are no cases on page first.  $\overset{\cdot}{\text{ܰ}}$  is often exchanged for  $\overset{\cdot}{\text{ܰ}}$  before  $\overset{\cdot}{\text{ܰ}}$  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 :

\_ \_ \_ \_ \_ .

#### EXPLANATIONS :

a) Verse 1. word 2.,  $\overset{\cdot}{\text{ܰܰܰܰܰ}}$ .  $\overset{\cdot}{\text{ܰ}}$  is thrown back from  $\overset{\cdot}{\text{ܰ}}$  to  $\overset{\cdot}{\text{ܰ}}$  (§15.2.A.b; §13,1.3).

b) V.1. w.7.,  $\overset{\cdot}{\text{ܰܰܰܰܰ}}$  — same as above.

- c) V.1. w.11.,  $\text{لَا تَدْعُوهٗ}$ .  $\text{ـُ}$  is thrown back from  $\text{ل}$  to  $\text{و}$ .
- d) V.3. w.2.,  $\text{طَلَبْتُمْ}$ .  $\text{ـُ}$  is thrown back from  $\text{ل}$  to  $\text{و}$  on account of the suffix.
- e) V.5. w.4.,  $\text{مُتَّصِلِينَ}$ .  $\text{ل}$  the characteristic of Aphel is dropped and its vowel  $\text{ـُ}$  falls back upon the preformative of the participle  $\text{م}$  (§23. 1).
- f) V.6. w.3.,  $\text{لَا تَدْعُوهٗ}$ .  $\text{ـُ}$  is thrown back from  $\text{ل}$  to  $\text{و}$ .
- g) V.10. w.8.,  $\text{مُتَّصِلِينَ}$ .  $\text{ـُ}$  falls back from  $\text{ل}$  to  $\text{و}$  (§36; ¶ 18.37), as the vowel  $\text{ـُ}$  of the original form  $\text{مُتَّصِلِينَ}$  is dropped and a suffix appended (¶ 16.2. e, and 4. l; ¶ 18.37).

2. Find those which are *exchanged* :

$\text{ـُ}$  for  $\text{ـِ}$ ,  $\text{ـَ}$  for  $\text{ـِ}$ ,  $\text{ـَ}$  for  $\text{ـِ}$  .

EXPLANATIONS :

- a) Verse 3. word 2.,  $\text{طَلَبْتُمْ}$  is derived from  $\text{طَلَب}$ .  $\text{ـُ}$  is dropped and  $\text{ـُ}$  added in the course of inflection and  $\text{ـُ}$  is thrown back from  $\text{ل}$  to  $\text{و}$  (¶ 16.1. d) the word here being in the suffix state. Some would prefer to say that  $\text{ـُ}$  is changed into  $\text{ـُ}$ , (¶ 16.4. c and 5. d).
- b) V.4. w.7.,  $\text{لَا تَدْعُوهٗ}$ .  $\text{ـُ}$  is changed into  $\text{ـِ}$  in the construct plural (§45.2. a; ¶ 18.1).
- c) V.5. w.4.,  $\text{مُتَّصِلِينَ}$ . In the second syllable,  $\text{ـُ}$  is changed into  $\text{ـِ}$ , as the third radical of the verb from which  $\text{مُتَّصِلِينَ}$  is derived, is Resh (§23 1).
- d) V.7. w.8.,  $\text{مُتَّصِلِينَ}$  is derived from  $\text{مُتَّصِلِينَ}$ .  $\text{ـُ}$  is changed into  $\text{ـِ}$ , and  $\text{ـُ}$  in the last part, into  $\text{ـِ}$  in passing from Peal to Aphel. But it is better to say that  $\text{ـُ}$  is dropped

and <sup>◌̇</sup> added in one case, and <sup>◌̇</sup> dropped and <sup>◌̂</sup> added in the other (¶16.4.h ; 5.r).

e) V.10. w.8., **ܣܠܘܘܢ** is derived from **ܣܠܘܢ**, and <sup>◌̂</sup> has the appearance of being changed into <sup>◌̇</sup> on account of the suffix (§36.A.Rem.) ; but <sup>◌̂</sup> is dropped and <sup>◌̇</sup> thrown back upon **ܣ** (¶16.1.g and 4.b ; ¶18.37).

3. Find those vowels, which are *transposed* :

                              .

EXPLANATIONS.

a) Verse 4. w.6., **ܘܫܘܒܘܢ** from **ܘܫܘܒܘ** or **ܘܫܘܒܘ**. <sup>◌̂</sup> with **ܘ** is transposed in the emphatic state from the last to the first part of the word (vid.¶18.y).

The other cases are all similarly explained.

4. Find those vowels which are *dropped* :

     .

EXPLANATIONS.

a) Verse 1. word 2., **ܘܫܘܒܘܢ** has an additional syllable **ܘܫܘܒܘ** ; but the original vowel <sup>◌̂</sup> is not dropped as **ܘ** quiesces in it making it immutable (vid.§15.3 ; §48.A).

b) V.1 w.4., **ܘܫܘܒܘܢ** is derived from **ܘܫܘܒܘ**, construct **ܘܫܘܒܘܢ**. <sup>◌̂</sup> is dropped to form the construct state and <sup>◌̇</sup> of the construct state is dropped in the emphatic state because the ad-



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

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

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

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

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

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

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

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



g) V.3. w.9.,  $\text{لَوْتُ}$ .  $\overset{\cdot}{\text{ـ}}$  is assumed over  $\text{و}$  to aid in the pronunciation (vid. ¶18.4).

h) V.4. w.6.,  $\text{لَوْتُ}$  is derived from  $\text{لَوْتُ}$  or  $\text{لَوْتُ}$ .  $\overset{\circ}{\text{ـ}}$  is added in the emphatic state (vid. ¶18.5).

i) V.4. w.7.,  $\text{لَوْتُ}$ .  $\overset{\cdot}{\text{ـ}}$  at the beginning of the word is assumed (vid. §15.4.b). The remainder of the word is compounded of  $\text{لَو}$  and  $\text{تُ}$ . The former is in the construct plural, and, in passing from the absolute to the construct plural,  $\overset{\cdot}{\text{ـ}}$  is dropped and  $\overset{\cdot}{\text{ـ}}$  added (vid. §15.3 and 4; ¶16. 4. e; ¶18.1).

k) V.5. w.3.,  $\text{لَوْتُ}$ . This is from  $\text{لَوْتُ}$  though the emphatic state is the more usual form.  $\overset{\circ}{\text{ـ}}$  is added.

l) V.5. w.4.,  $\text{لَوْتُ}$ . This is a participle active, Aphel, from  $\text{لَو}$ . The first  $\overset{\cdot}{\text{ـ}}$  is assumed, forming a part of the preformative (vid. ¶18.5).

m) V.5. w.7.,  $\text{لَوْتُ}$  is a verb in the Aphel conjugation from  $\text{لَو}$ .  $\overset{\cdot}{\text{ـ}}$  is assumed in the preformative.  $\overset{\cdot}{\text{ـ}}$  is also assumed with the suffix (vid. ¶16.4.f; ¶18.7).

n) V.6. w.2.,  $\text{لَوْتُ}$  is in the emphatic state and  $\overset{\circ}{\text{ـ}}$  is added (vid. ¶18.9).

o) V.6. w.3.,  $\text{لَوْتُ}$  is compounded of  $\text{و}$  and the verb  $\text{لَو}$ , Ethpaal from  $\text{لَو}$ .  $\overset{\cdot}{\text{ـ}}$  is added as a part of the preformative. The first  $\overset{\cdot}{\text{ـ}}$  is assumed in the course of inflection in Ethpaal.

p) V.7. w.3.,  $\text{لَوْتُ}$  is in the feminine emphatic state from  $\text{لَوْتُ}$ . In the course of inflection  $\overset{\cdot}{\text{ـ}}$  and  $\overset{\circ}{\text{ـ}}$  are added and  $\overset{\cdot}{\text{ـ}}$  is dropped (vid. ¶16.4.g; ¶18.17).

q) V.7. w.4.,  $\text{لَوْتُ}$  is compounded of the relative  $\text{و}$  and





3. Find the *Preformatives* :

ܘܢ ܝܢ ܕܢܝܢ ܚܢ ܘܢܘܢ ܚܢ ܘܢ .

## EXPLANATIONS.

a) Verse 1. word 2., ܝܢ is, strictly speaking, a preformative; but the letter seems to constitute a part of the word through all of its changes and does not so properly come under this head as it does under "consonants added" (§ 15.4.b).

b) V.5. w.4., ܘܢ is a preformative added in the course of inflection.

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

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

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

4. Find the *Sufformatives* :

ܘܚܘܢܘܢ ܝܕܐ ܝܕܐ ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܝܕܐ ܘܚܘܢܘܢ ܝܕܘܢܘܢ ܝܕܘܢܘܢ ܝܕܘܢܘܢ ܝܕܘܢܘܢ ܝܕܘܢܘܢ ܝܕܘܢܘܢ ܝܕܘܢܘܢ .

## EXPLANATIONS:

a) Verse 1. word 2., ܘܚܘܢܘܢ is a sufformative as it forms, according to the inflection, the third person singular masculine preterite, though it is in reality a noun suffix attached to the original noun ܕܘܢܘܢ *being*.

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

and  $\Delta$  of the construct from which the emphatic is formed.

c) V.3. w.6.,  $\text{׃}$  is the emphatic ending.

d) V.3. w.7.,  $\text{׃}$  takes the place of  $\text{׃}$  and is a formative letter in constituting the feminine gender.

e) V.4. w.5.,  $\text{׃}$  is a sufformative found in the course of inflection.

f) V.4. w.7.,  $\text{׃}$  is the ending of the emphatic state.

g) V.6. w.2.,  $\text{׃}$  is an emphatic ending.

## EXERCISE EIGHTEENTH.

### ¶ 18.

*Parse :*

a) Verse 1. word 1.,  $\text{׃}$  is compounded of the preposition  $\text{׃}$  *in* and the noun  $\text{׃}$  *beginning*.  $\text{׃}$  is a preposition governing  $\text{׃}$  in the ablative case (§ 75.5 ; § 52 ; § 84).  $\text{׃}$  is a denominative noun (§ 41) from the root  $\text{׃}$  *principal, chief, head* (Hebrew  $\text{׃}$  Chaldee  $\text{׃}$ )—formed by adding to its root the formative letters  $\text{׃}$  (§ 39.2). The vowel  $\text{׃}$  is added and aids to form the syllable  $\text{׃}$  (§ 15.4 ; § 13.3).  $\text{׃}$  is of the first declension as its vowels are immutable (§ 48.  $\Delta$ ) though it is somewhat irregular in its inflection (see its plural)—third person, singular number (§ 44).

ܐܘܪܝܘܝܢ, plural ܐܘܪܝܘܝܢܐ. The two points over ܝ in the plural compose Ribui. The point belonging to ܝ still belongs to ܝ and at the same time is part of Ribui (§6.2.Rem.)—feminine gender as it is the same as in Hebrew and is transferred from that language (§43.2.Rem.2). It ends also in ܐܘܪܝܢܐ a feminine termination in the emphatic state, ܝܘܪܝܢܐ being the regular emphatic termination (vid. last reference and §45.3.b). In the absolute state the form is ܐܘܪܝܘܝܢܐ, emphatic ܐܘܪܝܘܝܢܐ (§45)—in the ablative case after the preposition ܕ and governed by it (§75.5).

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

c) V.1. w.3., ܐܘܪܝܢܐ is a substantive verb signifying to be (§38.1)—a ܐܘܪܝܢܐ verb (§38.1)—irregular (§32)—neuter (§19)—third person—singular number. When used with another verb it has the effect of Vau conversive in Hebre §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., **ܩܘܠܐ** *word* is a substantive noun, derived from **ܩܘܠ** *to speak*, forming in the absolute state **ܩܘܠܐ** (vid. § 39. 2. b. third example), construct state **ܩܘܠܐ**, emphatic **ܩܘܠܐ**—first declension (§45. feminines A; §48. B. feminines; ¶ 6. 4. c). Decline. Singular (vid. above)—plural absolute, **ܩܘܠܐܝܢ**, construct **ܩܘܠܐܝܢ**, emphatic **ܩܘܠܐܝܢ** (§ 45. 3)—third person singular—feminine—emphatic state—nominative case to **ܐܘܪܝܫܐܝܢ** (§80. B. 2).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

s) V.3. w.8., **ܩܘܒܐ** *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 **ܩܘܒܐ** is one of minor importance (¶ 11.c; § 10)—third singular feminine—absolute state—nominative case to **ܩܘܒܐ** (§80).

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

u) V.4. w.1., **ܩܘܒܐ** *in him*, compounded of **ܩܘܒܐ** *in* and **ܩܘܒܐ** *him*. **ܩܘܒܐ** 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 **ܩܘܒܐ** (§ 75.5. compare §54.B.1).

v) V.4. w.2., **ܩܘܒܐ** *life*, is a verbal noun(concrete)(§40TableA). 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 **ܩܘܒܐ** (§80.2.b).

w) V.4. w.4., **ܩܘܒܐ** *and life*—compounded of the conjunction **ܩܘܒܐ** *and*, and **ܩܘܒܐ** *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., **وَأَسْمَاءُ** *was*, literally *were* — third person plural masculine, and agrees with **بَنَاتٍ** in gender and number (§80.2.a; vid.also c. and d. *supra*).

y) V.4. w.6., **نُورًا** *light*, is a verbal noun from **نَوَّرَ** *to shine*—an infinitive form in the emphatic state like **نُورًا** from **نَوَّرَ** (§ 40.Table, II. A. a). Infinitive absolute **نُورًا**, **نُورًا** or **نُورًا**, emphatic state **نُورًا**, **نُورًا**, **نُورًا**. The **و** 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 **وَأَسْمَاءُ**, but used as the construct before **و** of the next word (§74.2.a).

1) V.4. w.7., **بَنَاتٍ** *of the sons of men*, a composite noun (§41.1)—compounded of **و**, **بَنَاتٍ** and **بَنَاتٍ**. **و** *of*, is a sign of the genitive case, which follows (§74.3). **بَنَاتٍ** *sons*, is from **بَنَاتٍ** *son*, primitive—anomalous. Singular absolute **بَنَاتٍ**, construct **بَنَاتٍ**, emphatic **بَنَاتٍ**, plural absolute **بَنَاتٍ**, construct **بَنَاتٍ**, emphatic **بَنَاتٍ** (§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 **و** (§74). **بَنَاتٍ** *man*, is from **بَنَاتٍ**, the **ب** being dropped (§12.3.a)—derived from the Hebrew word **בְּנֵי אָדָם** *man* (Chaldee **ܒܢܝ ܐܕܡܝܢܐ**)—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 **اِنْعِم**, emphatic **اِنْعِمَا**, absolute plural **اِنْعِمِي** or **اِنْعِمَا**—genitive case and governed by the preceding noun **صَدَقَات** (§74).

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

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

4) V.5. w.3., **ܕܫܘܚܐ** *in (the) darkness*, is compounded of the preposition **ܕ** *in*, and **ܫܘܚܐ** *darkness*. **ܫܘܚܐ** is a substantive noun (the Hebrew form is **שֹׁחַד**, 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., **ܕܫܘܚܐ** *permitting to shine*—a participle from the irregular **ܫܘܚܐ**, active intransitive verb (§20.2) **ܫܘܚܐ** *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 **ܫܘܚܐ**, preter. Ethpeel **ܫܘܚܐ** (§ 19. Table II, and §21.1), preterite Pael **ܫܘܚܐ** (§19. Table II, and §22.1), preterite Ethpaal **ܫܘܚܐ** (§ 19. Table II, § 22. 1 and Rem.), preterite Aphel **ܫܘܚܐ** (§19. Table II; §23.1), future Aphel **ܫܘܚܐ** (§19. Table II; §19.B.2,5; §23.1), imperative Aphel **ܫܘܚܐ** (§ 19. Table II; § 19. B. 1; § 23.1), infinitive Aphel **ܫܘܚܐ** (§19. Table II; §19.B.3 and 9; §23.1) participle active

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

6) V.5. w.5., **וַיִּשְׁכַּח** *and the darkness*. **ו** is a conjunction as above, and **יִשְׁכַּח** is in the nominative case to **יָשַׁח**. For farther explanations see 4. *supra*.

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

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

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

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

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

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

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

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



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

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

17) V. 7. w. 3., **ረረገገገ** *for a witness*—compounded of **ረ** *for*, and **ረረገገገ** *witness*. **ረረገገገ** is a noun derived from the verb **ረገገ** *to witness*. The form **ረገገ** appears as a noun of the 2d declension. Absolute and construct **ረገገ**, emph. **ረገገ** (§45. masculines B). The feminine absolute has the same form as the emphatic masc. viz. **ረገገ**. In many nouns **ረ** is inserted before the final **ረ** in the feminine; **ገ** with **ረ** is also sometimes inserted (§45. 3 and Rem. 3) as in this word. It has the form here of the emph. feminine. That indeed seems to be the usual form in which the word appears—3d pers. singular, dative case and governed by **ረ** (§75. 1).

18) V. 7. w. 4., **ረገገገገ** *who shall (should) bear witness*—compounded of **ረ** *who*, and **ረገገገ** *shall (should) bear witness, or cause to bear witness* (§23. 2. a) **ረገገገ** is a verb from **ረገገ** *to beget, to bear witness*—Aph. conjugation—active voice—regular (§26)—intransitive. 3d sing. Peal **ረገገ**, Ethpe. **ረገገረ**, Pa. **ረገገ**, Ethpa. **ረገገረ**, Aph. pret. **ረገገ**, Aph. fut. **ረገገገ**—fut. tense, masc. gender. In the fut. Aph. 3d. masc. usually we find ገ in the last syllable; but sometimes as here we have ገ (ገ) (§23.2, where are examples, with ገ in the last syllable. Compare §19, Tables I and II). The future tense is here used in the sense of the subjunctive mood imperfect tense (§61. 3. A. b) and agrees with its nominative ገ. ገ is a relative pronoun—3d

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

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

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

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

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

23) V. 7. w. 9., **عَنْ يَدَيْهِ** *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 **نَمَّ**.

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

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

27) V. 8. w. 4., **לְיָמֵינוּ** *light*—a noun and nominative case after **וְיָמֵינוּ** (vid. ¶18. y).

28) V. 8. w. 5., **וְ** *but*—a conjunction, a contraction of **וְ** *not*, and **אִם** *if*; it continues the sense. Following this and preceding the next word, there is something implied; after **וְ** supply **וְלֹאֵםֶלְכֵךְ וְלִי** *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., **וְיָמֵינוּ** *was*—a verb and agrees with **לְיָמֵינוּ** understood, **וְיָמֵינוּ** *that light*, being implied. For parsing this verb fully, vid. ¶18. b. & c.

30) V. 9. w. 3., **וְ** *for*, is a conjunction continuing the sense.

31) V. 9. w. 4., **לְיָמֵינוּ** *light*—a noun—nominative case after **וְיָמֵינוּ** (vid. ¶18. y).

32) V. 9. w. 5., **וְיָמֵינוּ** *of truth*—compounded of **וְ** *of*, and **יָמֵינוּ** *truth*. **יָמֵינוּ** is a noun derived from the verb **יָמַן** *to be convinced*—declension first (vid. §48. A. decl. 1. Rem.)—singular. Construct and absolute, **יָמֵינוּ** or **יָמֵינוּ**, emphatic **יָמֵינוּ** forming the emphatic state, from **יָמֵינוּ**. **יָ** falls away on account of the addition at the end (§15. 3), then **יָמֵינוּ** presenting two vowelless consonants, **יָ** takes the new vowel **יָ** (§15. 4. b)—3d pers. singular, masc.—genitive case after **וְ** (§74. 2. a). The expression **וְיָמֵינוּ לְיָמֵינוּ** is an instance in which the abstract noun **יָמֵינוּ** has the sense of an adjective, and the phrase is properly rendered *the true light*.

33) V. 9. w. 6., **וְיָמֵינוּ** *which shineth*, or *having shone*—compounded of **וְיָמֵינוּ** *shineth*, or *having shone*, and **וְ** *which*. **וְיָמֵינוּ** is an Aph. participle from **יָמַן**, absolute

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

34) V. 9. w. 7., **لَاكُلِّمَن** *upon every man*, compounded of **لَا** *upon*, **كُلِّ** *every* and **مَن** *man*. **لَا** is a preposition governing the accusative or dative. **كُلِّ** is a pronoun used adjectively and belongs to **مَن** (vid. 18. 7). **مَن** is a noun in the accusative and governed by **لَا** (§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., **إِلَى الدُّنْيَا** *into the world*—compounded of **إِلَى** *into*, and **الدُّنْيَا** *the world*. **إِلَى** is a preposition governing the accusative. **الدُّنْيَا** is a noun from **دُنْيَا** second declension. Absolute and construct **دُنْيَا**, emphatic **الدُّنْيَا**. In **الدُّنْيَا** the final vowel **ا** falls away in the emphatic state as a syllable is added (§15. 3)—3d pers. singular, masc. accusative case and governed by **إِلَى**.

37) V. 10. w. 8., (the seven preceding words are explained above). **عَلَّمَ سُلَيْمَانَ** *knew him*—compounded of **عَلَّمَ** *him*, and **سُلَيْمَانَ** *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 **سُلَيْمَانَ**. By taking a suffix the usual form is changed. The common form of the Peal preterit is **عَلَّمَ**. **ا** falls away and **ا** falls back upon the first radical when the verb takes a suffix (vid. §36). **سُلَيْمَانَ** is a suffix pronoun with its union vowel (§16. Tab. a) —3d pers. singular, masc.—accusative, and governed by **عَلَّمَ** (§54. B. 1).

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CHRESTOMATHY.

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GENERAL INSTRUCTIONS

TO THE JURY

It is the duty of the jury to hear the evidence and to return a verdict according to the law.

The evidence is to be heard and the law is to be applied.

The jury is to be sworn and to give their verdict.

The jury is to be sworn and to give their verdict.

The jury is to be sworn and to give their verdict.

The jury is to be sworn and to give their verdict.

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The jury is to be sworn and to give their verdict.

# CHRESTOMATHY.

## FIRST LESSONS IN TRANSLATING.

JOHN i. 1—10. *p. 207*

- 1 כִּנְעָמָא אֲמַרְתּוּמָא אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים .  
אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים .
- 2 אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים .  
אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים .
- 3 אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים .  
אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים .
- 4 אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים .  
אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים .
- 5 אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים .  
אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים .
- 6 אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים .  
אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים .
- 7 אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים .  
אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים .
- 8 אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים .  
אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים .
- 9 אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים .  
אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים .
- 10 אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים .  
אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים . אֲנִי אֵלֹהִים .

## MATTHEW ii. 1—10.

- 1 \*جُرْ بِهٖ اَلْاَنبِيَاۗءُ نَعَمًا صَاحِلِيسَايَا بِسَمُوۡءِيۡلَ : صِنۡتۡ مَكۡبِ  
 تِوۡدُوۡدِ وَيۡهٖ مَلَكًا . اِنَّهٗ صَافِرۡةٌ قَا مَكۡبِ مَكۡبِسَا لِاَوۡدَعَمَا  
 2 وَاخۡبَرۡ . \*اِنۡصَحۡ مَلَكًا بِسَمُوۡءِيۡلَ بِاَلۡبَنِيۡ : سَاۡبِ اَيۡنِ  
 3 صَحۡصَحۡ صَفۡرِسَا وَاَلۡبِ لِقَعۡبِيۡرَ كَسِ . \*فَعَلَا بِهٖ  
 4 تِوۡدُوۡدِ وَيۡهٖ مَلَكًا وَاَلۡاَيَا . وَاَكۡتَسِ اَوۡدَعَمَا كُفۡسِ .  
 5 \*وَاَتۡوَعۡ فَاكۡسِوۡهٖ دَعۡدِ قُتۡتِلَا وَاَعۡقَبَا بِكُفۡسَا وَاَعۡمَلَا  
 6 تِوۡدُوۡدِ كَسِوۡهٖ بِاَيۡضًا قَلَابۡكۡ مَعۡسَا . \*اَتۡبۡنَا بِهٖ اَبۡخۡوۡ  
 7 صَاحِلِيسَايَا بِسَمُوۡءِيۡلَ . اَتۡخُنَا اَيۡنِ حَاۡبِ صَاحِلِ  
 8 \*اَيۡ اِنۡصَحۡ اِنۡصَحۡ صَاحِلِيسَايَا بِسَمُوۡءِيۡلَ : لِاِوۡتۡوۡسَاۡبِ صَوۡرَا  
 9 صَفۡكَطَا بِسَمُوۡءِيۡلَ . فَاَتۡوَعۡ اَيۡنِ نَعۡمَ مَلَكًا : بِسَمُوۡ  
 10 نَعۡبِوۡسِ كُفۡسِ اَمۡنَاۡنَا : \*اَتۡبۡنِ تِوۡدُوۡدِ وَيۡهٖ  
 11 مَلَاۡعِيۡنَاۡنَا بِاِوۡ كَعۡبَرۡةٌ قَا وَاَكۡبِ فَاكۡسِوۡهٖ . طَاۡمِلَا اَصۡنَا  
 12 اَلۡبَنِيۡبِ كَسِوۡهٖ صَحۡطَا . \*وَاَوۡدَعَمَاۡنَا لَصَاحِلِيسَايَا وَاَمۡنَا  
 13 كَسِوۡهٖ . اِنۡصَحۡ نَعۡمَ كَلَا مَلَكًا سَقۡبِلَاۡنَا وَاَمۡنَا  
 14 بِاَعۡصَاۡوۡتِيسَاۡبِ اَوۡ سَعَاۡوۡتِيسَا . وَاَيۡ اِنۡصَحۡ اِنۡصَحۡ  
 15 كَسِ . \*اَتۡبۡنَا بِهٖ جُرْ مَعۡبَكۡ مَكۡبِ مَلَكًا اِنۡصَحۡ . تِوۡدُوۡ  
 16 صَحۡطَا وَاَمۡنَا بِسَمُوۡءِيۡلَ اَيۡنِ وَاَمۡنَا مَكۡبِسَاۡوۡهٖ جُرۡفَا  
 17 دِلَاۡۡ صَحۡطَا لَخَلَا مَكۡبِ اَيۡضًا وَاَمۡنَاۡنَا مَلَكًا . \* جُرْ بِهٖ  
 18 سَاۡوۡاۡتِيسَاۡبِ لَخَصۡصَا : سَبۡبِ سَبۡوۡلَاۡۡ دُحَاۡۡ دُحَاۡ .



MARK xiv. 32—42.

32 \* وَاِنْ هُوَ جَاهِلٌ بِاِسْمِ ابْنِ بَشَرَ مَعْلُوْمٌ. وَاِنْ هُوَ جَاهِلٌ بِاِسْمِ ابْنِ  
 33 لَهُ تُوْبَةٌ كَيْ سَمِعَ تَوْبَةَ ابْنِ. \* وَوَضَعَ خَيْطًا لِحِصَّةِ  
 34 وَحَبِيْبِهِ فَبَدَأَ يَحْكُمُ. وَاِنْ هُوَ جَاهِلٌ بِاِسْمِ ابْنِ. \*  
 35 \* وَاِنْ هُوَ جَاهِلٌ بِاِسْمِ ابْنِ. وَاِنْ هُوَ جَاهِلٌ بِاِسْمِ ابْنِ. \*  
 36 \* وَاِنْ هُوَ جَاهِلٌ بِاِسْمِ ابْنِ. \*  
 37 \* وَاِنْ هُوَ جَاهِلٌ بِاِسْمِ ابْنِ. \*  
 38 \* وَاِنْ هُوَ جَاهِلٌ بِاِسْمِ ابْنِ. \*  
 39 \* وَاِنْ هُوَ جَاهِلٌ بِاِسْمِ ابْنِ. \*  
 40 \* وَاِنْ هُوَ جَاهِلٌ بِاِسْمِ ابْنِ. \*  
 41 \* وَاِنْ هُوَ جَاهِلٌ بِاِسْمِ ابْنِ. \*  
 42 \* وَاِنْ هُوَ جَاهِلٌ بِاِسْمِ ابْنِ. \*  
 وَتَرَكَ هُوَ وَتَرَكَ كَد.

LUKE xxiii. 18—27.

18 \* وَتَرَكَ هُوَ وَتَرَكَ كَد. \*  
 19 \* وَتَرَكَ هُوَ وَتَرَكَ كَد. \*

20 <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup>  
 20 <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup>  
 21 <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup>  
 22 <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup>  
 23 <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup>  
 24 <sup>25</sup> <sup>26</sup> <sup>27</sup>  
 25 <sup>26</sup> <sup>27</sup>  
 26 <sup>27</sup>  
 27

LUKE xxiii. 33---42.

33 <sup>34</sup> <sup>35</sup>  
 33 <sup>34</sup> <sup>35</sup>  
 34 <sup>35</sup>  
 35



48 رَحِمًا اِبْنًا تِسْتُو. \* وَحَلَسْتُو، فَتَعَا اُنْكَ بِصَتْعِبِ تِسْتُو  
 كَسْبَلًا تِسْتُو. كُرْ سُوهُ قَبْرًا دُتِسْتُو: تَصْحَهُ كُرْ هُفْصِبِ كَلَا  
 49 بَبَسْتُو. \* وَصَتْعِبِ تِسْتُو مَكْ ذَسْمَا فَحَلَسْتُو، مَبْرُحَاسْتُو  
 بِتَعَا اُنْكَ دَالَتِ تِسْتُو خَفَا مَكْ اَكْبَلًا: سَتَابُ  
 50 تِسْتُو تَتْكِبِ ❖ \* رَحِمًا رِبِ سَبْرُ دُفَقَا نَهْفَه فَهَكَلَمَا: مَكْ  
 51 دُفَقَا مَبْرَبَلًا بَسْتُو: رَحِمًا تِسْتُو هُطَا وَابْرَامَا. \* سُبُ لَأِ  
 فَكَلَمَا تِسْتُو لَحْرَسْتُو، هَلْهَسْتُو. هَمْطَا تِسْتُو  
 لَحَلْحَلَةً لَأِ بُلْطَا. \* سُبُ مَبْرُحَ كَلَمَا فَكَلْهَهَه: هَوَلَا  
 52 هَرِي: تِسْتُو بِتَعَا. \* وَابْرَامَا تِسْتُو مَبْرُحَ صَسْبِي رَابَلًا. هَمْطَا  
 53 حَصَلَا حَصَهْ ذَا بَصْرًا. تِسْتُو دَلَا اِنْعَ دُحَلَا اَلْلَهَمْلَه تِسْتُو  
 . حَس

ACTS xvii. 22—32.

22 \* مَبْرُ حَصَا فَهَكَلَهَه فَادَمَهَه هُرْهَه اَمْبُرْ. رَحِمًا اَلْبَعَا:  
 23 مَبْرًا اِنَّا كَحَرْ: دُحَلَسْتُو مَبْرَبِ اِنْمَه، مَبْرَسَكَا مَابْرًا. \* مَبْرُ  
 رَمْ: مَكَلَمَبْرِ تِسْتُو سَمَا اِنْمَه فَهَلَا فَتَسَكَلَهَه. اَهْمَسَا  
 كَلَمَا مَبْرًا: دُحَلَمَبْرِ تِسْتُو كَحَمَس. بُلْطَا اِنْمَبْرًا. تِسْتُو  
 تِسْتُو حَصَلَا دُحْرُ لَأِ مَبْرَبِ اِنْمَه، دُبَسَكِبِ اِنْمَه كَس: كَس كَلَمَبْرًا  
 24 اِنَّا مَكَلَمَبْرُ: اِنَّا كَحَرْ. \* اَلْمَبْرًا اِنْمَه دُحْرُ كَلَمَبْرَا وَحَلَمَبْرًا دَامَا  
 حَس. هَمْسْتُو مَبْرًا دُفَقَلَا مَبْرًا اِنْمَه: حَسْتَدَلَا دُحْرُ اِنْمَبْرًا لَأِ  
 25 مَبْرًا. \* لَأِ مَكَلَمَبْرُ مَكْ اِبْرَتِ حَسْتَعَا. هَلَا مَبْرًا لَأِ

26 هَتَب. قَهَلَا بِشِه نُسِت لَحَلَع سَتَا هِنَعَا. \* هَمَك  
 سُب رَمَا حَب كَلَمَا كَتَا بَصَتَعَا. بِبَسِه هَمَكَب دَلَا أَهَت  
 اَذِنَا كَتَا. هُجُف اَحِنَا صَه صَبَس: هَمَمَا لَتَهَمَا  
 27 بَهَمَنَا بَصَتَعَا. \* بِبَسِه هَمَكَب لَأَكَسَا هَمَكَبَص: هَمَك  
 حَتَلَا ش فَعَصَب كَتَا. قَهَلَا بِاِه لَأ شِه اُنَس مَك حَلَا  
 28 سُب مَكَب. \* حَس هَمَكَب سِنَب هَمَكَلَا اَحِنَب هَمَلَب. اَمَر  
 بِاِه اِنَعَا مَك سَتَمَلَا بِحَه اَمَك: بِمَكَس شِه هَمَكَب.  
 29 \* اِنَعَا شَصَلَا بِهَمَكَب مَك اَكَسَا شِه: لَأ سَصَب لَمَهَمَكَب  
 بِحَش مَا اَه هَمَلَا. اَه لَحَاطَا بِرَحَبَا حَاه مَكَبَلَا  
 30 مَحَبَدَلَا بِرَبُعَا بِمَلَا اَكَسَلَا. \* اَحِنَا سِنَب بِهَمَكَلَا اَذِن  
 اَكَسَا. هُصَاطَا شِنَا مَكَب لَحَلَا شِه حَتَعَا: دَلَا اِنَع  
 31 حَلَا دَه طَا بَه ح. \* قَهَلَا بِاَصَمَا مَهَمَا بِحَس حَلَب بِبِه  
 اَذِنَا كَتَا حَدَانَلَا. حَب بِحِنَا اِنَا بِجُف. هَاهَب لَحَلَا  
 32 اِنَع لَس مَكَبَلَا ش حُ اَصَمَا مَك صَه مَكَلَا. \* هَمَكَب مَكَب  
 مَكَبَلَا بِمَك صَه مَكَلَا: مَكَلَا مَكَبَصَب شِه هَمَكَب  
 هَمَكَبَلَا اَمَكَب شِه هَمَكَب. حَا ح اِنَب مَكَبَلَا كَر دَلَا شِه.

ROMANS vi. 1—10.

1 \* مَكَلَا شَصَلَا نَامَك. بَهَا حَس صَسَهَمَلَا بِهَمَكَبَلَا لَلَبَلَا  
 2 \* سَه. اَمَكَب سِنَب بِهَمَكَب كَسَهَمَلَا. اَحِنَا سَتَا حَس لَه ح.

\*<sup>3</sup> אֵה לֹא בְרַחֵם אֵינְהוּ. דְּאִכְרֵי דְחַפְרֵי חֲטֵעָה מַעֲבִירָא. חֲפֵה לֹא  
 4 טַה חֲפְרֵי. \* אֵלֶּסְרֵי רֵינֵי חֲפֵס חֲפֵמְכֵה דְּבֵלֵי לְחֵה לֹא. דְּאִנְחֵלֵי  
 דְּחֵה טַעֲהָ מַעֲבִירָא חֵה חֵה מִתְלֵי חֵה חֵה טַעֲהָ סֵלֵי דְּאִחֵה טַעֲהָ:  
 5 טַחֵלֵי אֵה טַעֲהָ חֲטֵה מִבְּלֵי טַעֲהָ. \* אֵי רֵינֵי אִחֵבֵי אֵלֶּסְרֵי  
 חֲפֵס חֲפֵמְכֵה לֹא דְּמֵה לֹא טַעֲהָ אֵה חֲפֵמְכֵה טַעֲהָ טַעֲהָ.  
 6 \* בְּרַחֵמֵי רֵינֵי דְּחֵרֵעֵי דְּאֵבֵלֵי אֵרֵבֵעֵי חֲפֵס. דְּבֵלֵהָ חֲפֵי אֵי  
 7 בְּטַחֵלֵי. בְּלֹהֵי לֹא טַעֲהָ חֲפֵמְכֵה. \* אֵמֵלֵי דְּמֵה רֵינֵי אֵלֶּסְרֵי  
 8 חֵה חֵה טַעֲהָ. \* אֵי אֵטַחֵלֵי חֲפֵה חֲפֵה מַעֲבִירָא טַעֲהָ טַעֲהָ  
 9 דְּחֵס חֵה מַעֲבִירָא טַעֲהָ. \* בְּרַחֵמֵי רֵינֵי דְּמַעֲבִירָא חֵה חֵה  
 חֵה מִתְלֵי. לֹהֵי לֹא מִתְלֵי. טַעֲהָ לֹא מַעֲהָ חֵה חֵה.  
 10 \* דְּמֵה רֵינֵי חֲפֵמְכֵה אֵה טַעֲהָ חֵה טַעֲהָ טַעֲהָ. טַעֲהָ טַעֲהָ טַעֲהָ  
 לֹא חֵה.

COLOSSIANS iii. 1—15.

\*<sup>1</sup> אֵי אֵטַחֵלֵי חֲפֵמְכֵה חֵה מַעֲבִירָא: בְּלֵחֵה חֵה. אֵלֶּסְרֵי דְּמַעֲבִירָא  
 2 חֵה חֵה טַעֲהָ בְּלֵחֵה. \* בְּלֵחֵה אֵלֶּסְרֵי חֵה חֵה חֵה חֵה חֵה חֵה חֵה.  
 3 \* חֲפֵמְכֵה חֵה חֵה. טַעֲהָ חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה.  
 4 \* חֵה חֵה דְּמַעֲבִירָא חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה.  
 5 חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה.  
 6 חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה.  
 7 חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה.  
 8 חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה.  
 9 חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה.  
 10 חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה חֵה.



3 **دَعَا** لَمَعَلَمَ كَحَلَطًا. **وَلَمَعَلَمًا** لَهَقًا **بَيِّنًا**. \* **لَا**  
**أَبَع** مَكَمَلًا **وَسِوًا** صَعَمًا **كَلَا**: **وَلَا** **كَلَا** **أَزْدًا**. **وَلَا** **كَلَا**  
 4 **مَك** **أَزْدًا**. لَمَعَلَمَ كَحَلَطًا **وَلَا** لَمَعَلَمًا. \* **وَصَطًا** **وَسِوًا**  
**هَلَّيَب**. مَكَلًا **وَلَا** **أَبَع** **أَعَلَصَد** **دَعَا** لَمَعَلَمَ كَحَلَطًا **وَلَا**  
 5 **لَمَعَلَمًا**. \* **سَبَّ** **مَك** **وَسِوًا** **صَعَمًا** **أَبَعًا** **كَم**. **لَا** **لَصَطًا**.  
**وَسِوًا** **أَبَا** **أَزْدًا** **وَسِوًا** **وَمَك** **وَمَكَلًا** **بَسَمًا** **وَسِوًا**: **وَسِوًا** **كَم** **وَسِوًا**. **وَسِوًا**  
 6 **تَلَمَسَ** كَحَلَطًا. **وَلَمَعَلَمًا** **بَسَمًا** **بَيِّنًا**. \* **وَسِوًا** **وَصَطًا** **كَلَا**  
**بَسَمًا** **صَعَمًا**: **أَبَعًا** **بَسَمًا** **أَبَر** **بَصَمًا**. **بَسَمًا** **كَم** **بَسَمًا**  
**صَلًا**. **وَصَطًا** **صَلًا**. **وَسِوًا** **بَسَمًا** **بَسَمًا** **وَصَطًا** **بَسَمًا**:  
 7 **وَسِوًا** **بَسَمًا** **بَسَمًا** **كَلَا** **أَزْدًا**. \* **وَصَطًا** **وَصَطًا** **مَك**  
 8 **مَكَمَلًا** **وَسِوًا** **بَسَمًا** **كَلَا** **لَا** **وَسِوًا**. \* **وَصَطًا** **بَسَمًا** **كَحَلَطًا**.  
**وَسِوًا** **أَزْدًا** **بَسَمًا**. **وَسِوًا** **بَسَمًا** **وَصَطًا** **وَصَطًا**: **بَسَمًا**  
**بَسَمًا** **وَصَطًا**: **بَسَمًا** **بَسَمًا** **بَسَمًا** **بَسَمًا** **وَصَطًا** **وَصَطًا**  
**بَسَمًا** **بَسَمًا** **مَك** **وَصَطًا**: **وَسِوًا** **بَسَمًا** **بَسَمًا** **وَصَطًا**  
 9 **بَسَمًا**. \* **وَصَطًا** **وَصَطًا** **بَسَمًا** **بَسَمًا** **وَصَطًا**: **دَعَا**  
**بَسَمًا** **لَمَعَلَمَ** **كَحَلَطًا**: **وَلَمَعَلَمًا** **بَسَمًا** **بَيِّنًا**. مَكَلًا  
**بَسَمًا** **وَصَطًا** **بَسَمًا** **بَسَمًا** **بَسَمًا** **بَسَمًا** **وَصَطًا**  
 10 **وَصَطًا** **وَصَطًا**: \* **وَصَطًا** **بَسَمًا** **بَسَمًا** **بَسَمًا** **وَصَطًا**  
**وَصَطًا**. **وَصَطًا** **وَصَطًا** **وَصَطًا** **وَصَطًا**.



REVELATIONS xxii. 1—10.

1 \* 10:05 10:05 10:05 10:05 10:05 10:05 10:05 10:05 10:05 10:05  
 2 10:05 10:05 10:05 10:05 10:05 10:05 10:05 10:05 10:05 10:05  
 3 10:05 10:05 10:05 10:05 10:05 10:05 10:05 10:05 10:05 10:05  
 4 10:05 10:05 10:05 10:05 10:05 10:05 10:05 10:05 10:05 10:05  
 5 10:05 10:05 10:05 10:05 10:05 10:05 10:05 10:05 10:05 10:05  
 6 10:05 10:05 10:05 10:05 10:05 10:05 10:05 10:05 10:05 10:05  
 7 10:05 10:05 10:05 10:05 10:05 10:05 10:05 10:05 10:05 10:05  
 8 10:05 10:05 10:05 10:05 10:05 10:05 10:05 10:05 10:05 10:05  
 9 10:05 10:05 10:05 10:05 10:05 10:05 10:05 10:05 10:05 10:05  
 10 10:05 10:05 10:05 10:05 10:05 10:05 10:05 10:05 10:05



PSALM xlv. 1--10.

- 1 \* אֲנִי לַחַד שֶׁאֵין מִן הַצָּדִיקִים: אֲנִי חַיִּים לְפָנֶיךָ: אֲנִי חַיִּים
- 2 זְכוֹתֵיךָ וְנִשְׁתַּחֲוֶה לְפָנֶיךָ: \* וְנִשְׁתַּחֲוֶה לְפָנֶיךָ: אֲנִי חַיִּים
- 3 זְכוֹתֵיךָ לֹא מִן הַצָּדִיקִים: מִן הַצָּדִיקִים זְכוֹתֵיךָ לְפָנֶיךָ: \* אֲנִי חַיִּים
- 4 מִן הַצָּדִיקִים: \* וְנִשְׁתַּחֲוֶה לְפָנֶיךָ: אֲנִי חַיִּים לְפָנֶיךָ: זְכוֹתֵיךָ
- 5 לְפָנֶיךָ: \* וְנִשְׁתַּחֲוֶה לְפָנֶיךָ: אֲנִי חַיִּים לְפָנֶיךָ: זְכוֹתֵיךָ
- 6 זְכוֹתֵיךָ לְפָנֶיךָ: \* וְנִשְׁתַּחֲוֶה לְפָנֶיךָ: אֲנִי חַיִּים לְפָנֶיךָ: זְכוֹתֵיךָ
- 7 זְכוֹתֵיךָ לְפָנֶיךָ: \* וְנִשְׁתַּחֲוֶה לְפָנֶיךָ: אֲנִי חַיִּים לְפָנֶיךָ: זְכוֹתֵיךָ
- 8 זְכוֹתֵיךָ לְפָנֶיךָ: \* וְנִשְׁתַּחֲוֶה לְפָנֶיךָ: אֲנִי חַיִּים לְפָנֶיךָ: זְכוֹתֵיךָ
- 9 זְכוֹתֵיךָ לְפָנֶיךָ: \* וְנִשְׁתַּחֲוֶה לְפָנֶיךָ: אֲנִי חַיִּים לְפָנֶיךָ: זְכוֹתֵיךָ
- 10 זְכוֹתֵיךָ לְפָנֶיךָ: \* וְנִשְׁתַּחֲוֶה לְפָנֶיךָ: אֲנִי חַיִּים לְפָנֶיךָ: זְכוֹתֵיךָ



PSALM li. 1--10.

- 1 \* זְכוֹתֵיךָ לְפָנֶיךָ: אֲנִי חַיִּים לְפָנֶיךָ: זְכוֹתֵיךָ
- 2 זְכוֹתֵיךָ לְפָנֶיךָ: \* וְנִשְׁתַּחֲוֶה לְפָנֶיךָ: אֲנִי חַיִּים לְפָנֶיךָ: זְכוֹתֵיךָ
- 3 זְכוֹתֵיךָ לְפָנֶיךָ: \* וְנִשְׁתַּחֲוֶה לְפָנֶיךָ: אֲנִי חַיִּים לְפָנֶיךָ: זְכוֹתֵיךָ
- 4 זְכוֹתֵיךָ לְפָנֶיךָ: \* וְנִשְׁתַּחֲוֶה לְפָנֶיךָ: אֲנִי חַיִּים לְפָנֶיךָ: זְכוֹתֵיךָ

- 5 מִנְּזָלָהּ בְּלִיבֵיךָ מִבְּכֵיךָ לֹא יִבְרַח מִיָּדֶיךָ \* מִלְּהָלָה  
 6 בְּכֹהֵל אֶלְזֶהֶם מִשְׁמֵחַם חֲבֵלֵיךָ אֶחָד \* אֵלֶּה בְּעַ  
 7 חֲבֵרֵיךָ וְיָבֵה. מִחֲפֵיךָ בְּשִׁבְכֵיךָ אֶהְיֶה \* זֶה הֵבֶה  
 חֶלֶב חַיִּים הַלְּזֶה. בְּנִלְכֵיךָ חַס מִבְּעַ לִּי אֵינֶה זֶה  
 8 \* אֶהְיֶה חֲבֵרֵיךָ מִבְּכֵיךָ מִבְּכֵיךָ. מִבְּכֵיךָ מִבְּכֵיךָ \*  
 9 \* אֶתְּיָר אֶתְּיָר בְּעַ מִלְּהָלָה. מִבְּכֵיךָ מִבְּכֵיךָ לִבְיָד  
 10 \* חֶלֶב בְּכֵיךָ חֶלֶב חֶלֶב. מִבְּכֵיךָ מִבְּכֵיךָ \* חֶלֶב :

PSALM CIV. 1--10.

- 1 \* בְּכֵיךָ בְּכֵיךָ לִבְיָד. מִבְּכֵיךָ לִבְיָד חֶלֶב : אֵינֶה חֶלֶב זֶה  
 2 חֶלֶב. \* אֵלְזֶהֶם בְּכֵיךָ אֶתְּיָר מִבְּכֵיךָ : מִבְּכֵיךָ אֶתְּיָר  
 3 מִבְּכֵיךָ. \* בְּכֵיךָ מִבְּכֵיךָ : מִבְּכֵיךָ חֶלֶב חֶלֶב חֶלֶב.  
 4 מִבְּכֵיךָ חֶלֶב חֶלֶב זֶה : \* חֶלֶב חֶלֶב חֶלֶב חֶלֶב.  
 5 מִבְּכֵיךָ חֶלֶב חֶלֶב זֶה : \* אֵלְזֶהֶם חֶלֶב חֶלֶב. זֶה  
 6 חֶלֶב חֶלֶב חֶלֶב : \* אֵלְזֶהֶם אֶתְּיָר חֶלֶב חֶלֶב.  
 7 חֶלֶב חֶלֶב חֶלֶב : \* חֶלֶב חֶלֶב חֶלֶב. חֶלֶב חֶלֶב חֶלֶב  
 8 חֶלֶב חֶלֶב : \* חֶלֶב חֶלֶב חֶלֶב חֶלֶב. חֶלֶב חֶלֶב חֶלֶב  
 9 חֶלֶב : \* חֶלֶב חֶלֶב חֶלֶב חֶלֶב. חֶלֶב חֶלֶב חֶלֶב חֶלֶב :  
 10 \* חֶלֶב חֶלֶב חֶלֶב חֶלֶב חֶלֶב חֶלֶב חֶלֶב :

# 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., **ܐܢܝܢܐ** is a verb in the Ethpeel conjugation, from **ܐܢܝܢ**.
- 2) V. 1. w. 7., **ܫܘܒܘܢܐ** is compounded of **ܫ** a preposition and **ܘܒܘܢܐ** a noun of the fourth decl. construct plural, from **ܘܒܘܢܐ**.
- 3) V. 1. w. 10., **ܐܘܪܝܢܐ** is a verb from **ܐܘܪܝܢܐ** Pe. pret. 3d. masc. plural (vid. ¶18. 16).
- 4) V. 2. w. 5., **ܫܘܒܘܢܐ** is a verb from **ܫܘܒܘܢܐ**.
- 5) V. 2. w. 10., **ܫܘܒܘܢܐ** is a verb in the infin. pret., from **ܫܘܒܘܢܐ**.
- 6) V. 3. w. 5., **ܐܘܪܝܢܐ** is a verb in Ethpeel conjugation, from **ܐܘܪܝܢܐ** or **ܐܘܪܝܢܐ**.
- 7) V. 4. w. 1., **ܫܘܒܘܢܐ** is a verb in Pa. conjugation, from **ܫܘܒܘܢܐ**.

8) V. 4. w. 2., **كَلِمَةٌ**—from **كَلِمَ** and takes the noun suffix-3d masc. plural.

9) V. 4. w. 3., **كَلِمَاتٌ**—constr. plural from **كَلِمَ**.

10) V. 4. w. 7., **كَلِمَاتٌ**—is a part. from **كَلِمَ**.

11) V. 4. w. 8 and 11., **كَلِمَاتٌ**—**كَلِمَاتٌ**. 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., **كَلِمَاتٌ** is a verb in the second person from **كَلِمَ**.

13) V. 6. w. 12., **كَلِمَاتٌ**—third, masc. fut. Pe., from **كَلِمَ**.

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

15) V. 7. w. 8., **كَلِمَاتٌ** is compounded of **كَلِمَاتٌ** and **كَلِمَ** (vid. Lexicon).

16) V. 7. w. 10., **كَلِمَاتٌ** is a verb in Ethpe. pret. from **كَلِمَ**.

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

18) V. 8. w. 7., **كَلِمَاتٌ**, imperative from **كَلِمَ**.

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

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

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

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

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

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

## MARK xiv. 32—42.

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

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

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

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

28) V. 33. w. 8., **وَلَقَدْ** is composed of the conjunction **و**, the prep. **ل** and the verb in the infinitive from **لَقَدْ** or **لَقَدْ**.

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

30) V. 34. w. 11., **لَا تَقْرَبُوا**—imperative, Ethpe. from **قَرَبَ** or **قَرَبَ**.

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

32) V. 35. w. 10., **لَا تَخْضَعُوا**—Pe. future, from **خَضَعَ**.

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

34) V. 37. w. 15., **لَا تَقْرَبُوا**—infinitive, Ethpe. from **قَرَبَ** or **قَرَبَ**.

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

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

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

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

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

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

41) V. 41. w. 8., **لَا تَقْرَبُوا**—*rest ye*—Ethpe. imperative from **قَرَبَ** or **قَرَبَ**.

42) V. 41. w. 14., **مَكْمُوكَم** *being betrayed*—Ethpe. participle from **مَكَم**.

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

44) V. 42. w. 6., **مَكْمُوكَم** *betraying*—Aph. participle from **مَكَم**.

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LUKE xxiii. 18—27.

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

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

47) V. 20. w. 8., **يُرِي**—future from **رِي** *to release*.

48) V. 2I. w. 6., **مَكْمُوكَم** *crucify him*—imperative, with a suffix from **مَكَم**.

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

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

51) V. 23. w. 3., **يُرِي** with **وَرِي** *urged*—a part. from **رِي**.

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

53) V. 24. w. 4., **يُرِي** *should be*—future of **رِي**.

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

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

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

57) V. 26. w. 4., **يُرِي** *laid hold of*—from **رِي**.



- 58) V. 26. w. 13., نَهَيْتُ *might carry*-future from نَهَى .  
 59) V. 27. w. 8., ذَفَرْتُ *bewailing*-Aph. part. from ذَفَرَ .

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LUKE xxiii. 33—42.

- 60) V. 33. w. 5., قَالَتْ *called*-Ethpe. pass. participle, from قَالَ .  
 61) V. 34. w. 7., وَصَفْ *forgive*-imperative, from وَصَفَ .  
 62) V. 34. w. 16., اَذْفَكِهِمْ *cast*-Aph. 3d. plural from اَذْفَكَ .  
 63) V. 35. w. 1., صَامًا *standing*-participle from صَامَ .  
 64) V. 35. w. 12., لِأَيَّامٍ *to others*-plural from أَيَّامٍ -with the prefix prep. Lomad.  
 65) V. 35. w. 13., سَأَلْتَهُ *saved*-Aph. pret. from سَأَلَ .  
 66) V. 35. w. 14., سَأَلْتَهُ *shall save*-Aph. future, from سَأَلَ .  
 67) V. 36. w. 1., مَلَاذِمْتَهُ *mocking*-part. from مَلَاذَمَ .  
 68) V. 37. w. 8., اذْفَكْ *save*-imperat. Aph. from اذْفَكَ .  
 69) V. 42. w. 3., اذْكُرْ *remember me*-imperat. Ethpe. with suf. from اذْكُرَ .

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LUKE xxiii. 43—53.

- 70) V. 45. w. 3., اُرْتَدَتْ *was rent*-Ethpe. part. from اُرْتَدَى . 2 is transposed and changed into 4 (§ 12. 2. Rem.).  
 71) V. 46. w. 3., صَوًّا *voice*-with a prefix preposition.  
 72) V. 46. w. 7., صَادَتْ *into thy hands*-from صَادَ with a prefix preposition, and a suffix pronoun.  
 73) V. 46. w. 8., اذْفَكْ *confiding*-Pe. act. participle from اذْفَكَ .  
 74) V. 48. w. 4., اجْتَمَعُوا *came together*-Aph. pret. plural from اجْتَمَعَ .

75) V. 48. w. 16.,  $\text{نَبْرًا} \text{نَبْرًا}$  *their breasts*—from  $\text{نَبْرًا}$  with suf. plural.

76) V. 49. w. 1.,  $\text{صُفْرًا}$  *standing*—part. Pe. plural from  $\text{صَفَر}$ .

77) V. 49. w. 6.,  $\text{نَبْرًا} \text{نَبْرًا}$  *his acquaintance*—from  $\text{نَبْرًا}$  with suffix.

78) V. 51. w. 7.,  $\text{نَبْرًا} \text{نَبْرًا}$  *waiting*—participle from  $\text{نَبْرًا}$ .

79) V. 53. w. 1.,  $\text{نَبْرًا} \text{نَبْرًا}$  *took down*—Aph. pret. from  $\text{نَبْرًا}$ .

80) V. 53. w. 8.,  $\text{نَبْرًا} \text{نَبْرًا}$  *dug out*—part. passive, Peal from  $\text{نَبْرًا}$ .

81) V. 53. w. 13.,  $\text{نَبْرًا} \text{نَبْرًا}$  *was laid*—Ethpe. pret. from  $\text{نَبْرًا}$ .  
 L is doubled (vid. § 12. 2. Rem ; § 31. 2).

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 ACTS xvii. 22—32.

82) V. 23. w. 3.,  $\text{نَبْرًا} \text{نَبْرًا}$  *passing by*—Ethpe. part. from  $\text{نَبْرًا}$ .

83) V. 23. w. 9.,  $\text{نَبْرًا} \text{نَبْرًا}$  *I found*—Aph. pret. 1st. singular from  $\text{نَبْرًا}$ .

84) V. 23. w. 14.,  $\text{نَبْرًا} \text{نَبْرًا}$  *on it*  $\text{نَبْرًا}$  with a suffix.

85) V. 23. w. 29.,  $\text{نَبْرًا} \text{نَبْرًا}$  *declare*—Pa. part. from  $\text{نَبْرًا}$ .

86) V. 25. w. 2.,  $\text{نَبْرًا} \text{نَبْرًا}$  *worshipping*—Ethpa. part. from  $\text{نَبْرًا}$ .

87) V. 26. w. 8.,  $\text{نَبْرًا} \text{نَبْرًا}$  *shall be*, with  $\text{نَبْرًا} \text{نَبْرًا}$  *should dwell*—Pe. fut. 3d. plural of the defective verb  $\text{نَبْرًا}$ .

88) V. 27. w. 2.,  $\text{نَبْرًا} \text{نَبْرًا}$  *seeking*—participle from  $\text{نَبْرًا}$ .

89) V. 27. w. 4.,  $\text{نَبْرًا} \text{نَبْرًا}$  *seeking, feeling*—Pael pass. participle from  $\text{نَبْرًا}$ .

90) V. 28. w. 4.,  $\text{نَبْرًا} \text{نَبْرًا}$  *our life*—pl. absolute form with suf.  $\text{نَبْرًا}$  from  $\text{نَبْرًا}$ .

91) V. 28. w. 5.,  $\text{نَبْرًا} \text{نَبْرًا}$  *our moving*—Ethpe. part. and suffix from  $\text{نَبْرًا}$  or  $\text{نَبْرًا}$ .

- 92) V. 28. w. 6.,  $\text{אֲנִי}$ -are-1st. person plural from  $\text{אָנִי}$ .
- 93) V. 28. w. 12.,  $\text{בְּכַחְּךָ}$  who with you-composed of  $\text{כָּחַ$  you,  $\text{בְּ}$  with and  $\text{כָּ}$  who.
- 94) V. 28. w. 16.,  $\text{לְנוֹתָנוּ$  our offspring-from  $\text{נוֹתָנוּ}$  with suffix pronoun.
- 95) V. 29. w. 8.,  $\text{נִשְׁנִיבֵנוּ}$  our debt, from  $\text{נִשְׁבַּ$  with a suffix.
- 96) V. 29. w. 9.,  $\text{לְחַמְּךָ}$  to think-infinitive, Pe. from  $\text{חָמַ$ .
- 97) V. 29. w. 15.,  $\text{כְּתוּבָה}$  written or graven-participle, Pe. from  $\text{כָּתַב}$ .
- 98) V. 29. w. 16.,  $\text{בְּאֵרְטָלָהּ}$  by art, from  $\text{אֵרְטָלָהּ}$ .
- 99) V. 30. w. 15.,  $\text{אֶתְנַחֵם}$  shall repent-future Pe. from  $\text{נָחַם}$  or  $\text{אָנַח}$ .
- 100) V. 31. w. 6.,  $\text{בְּיָדָהּ}$  that shall judge-future Pe. from  $\text{יָדַ$  with the prefix  $\text{בְּ}$ .
- 101) V. 31. w. 14.,  $\text{וַיִּשְׁמַעְהָ}$  and showed, made known-Aph. from  $\text{שָׁמַע}$ .
- 102) V. 32. w. 8.,  $\text{מִמְצַחֵהּ}$  mocking-participle, Pa. from  $\text{מָצַח}$ .

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 ROMANS vi. 1—10.

- 103) V. 1. w. 4.,  $\text{יִשְׁאַרְשָׁוּ$  shall remain-Pa. future from  $\text{שָׁרַשׁ}$ .
- 104) V. 1. w. 8.,  $\text{זָבַחְהֶם}$  shall be abundant-Ethpa. future from  $\text{זָבַח}$ .
- 105) V. 2. w. 7.,  $\text{יִשְׁבְּעוּ$  shall live-future Pe. from  $\text{שָׁבַע}$ .
- 106) V. 3. w. 6.,  $\text{בְּחִפְּיָם}$  who were baptized-pret. Pe. 1st. pl. com. from  $\text{חָפַץ}$  with the prefix  $\text{בְּ}$ .
- 107) V. 4. w. 1.,  $\text{אֵלְמִצְרַיִם}$  are buried-Ethpe. pret. 1st. pl. com. from  $\text{מָצַח}$ .
- 108) V. 4. w. 14.,  $\text{בְּאֵתְנַחֵם}$  of his father-a noun in the suffix state,

3d. masc. singular, from **أَد** with the prefix **دُ**.

109) V. 4. w. 20., **سُكِرْ** *should walk*-future Pa. from **سَكِرَ**.

110) V. 5. w. 4., **أَلْبِيحَ** *have been planted*-Ethpe. pret. from **بَح**.

111) V. 5. w. 11., **تُؤْتِ** *shall be*-future Pe. from **أَوْتِ**.

112) V. 6. w. 1., **بُخِنِيْ** *knowing*-participle, with a suffix from **بَي**.

113) V. 6. w. 5., **أُرِبِعَ** *is crucified*-Ethpe. pret. from **رِبِعَ**.

114) V. 6. w. 7., **دُنْصَلَا** *that should be destroyed*-Ethpa. from **صَلَا** with the prefix **دُ**.

115) V. 8. w. 6., **سُصَفِ** *believe*-Aph. future from **أَفِ**.

116) V. 8. w. 10., **تُتَبَا** *shall live*-future Pe. from **تَبَا**.

117) V. 9. w. 13., **فَعَلَكَا** *being powerful*-Ethpa. participle from **عَلَا**.

118) V. 10. w. 9., **تُتَبَا** *living*-part. Aph. from **تَبَا**.

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COLOSSIANS iii. 1—15.

119) V. 1. w. 7., **سُكِرْ** *seek*-imperative of **سَكِرَ**.

120) V. 2. w. 2., **أَلْبِيحَ** *let your affections be placed*-Ethpe. imperative, from **بَح**.

121) V. 3. w. 4., **تُتَبَا** *your life*-from **تَبَا** with a suffix pron. and the prefix **تُ**.

122) V. 4. w. 9., **تُتَبَا** *(ye) shall appear*-future Ethpe. from **تَبَا**.

123) V. 5. w. 1., **أَفْعَلَا** *mortify*-Aph. imperative from **فَعَلَا**.

124) V. 5. w. 3., **أَفْعَلَا** *your members*-Suffix state, 2nd. masc. plural from **أَفْعَلَا**.

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

126) V. 7. w. 8., **פָּלַטְתָּ** *turning or having turned*-Ethpa. from **פָּלַט**.

127) V. 8. w. 3., **אָנַחְתָּ** *put away*-Aph. from **נָח** or **נָחַ**.

128) V. 9. w. 2., **יִהְיֶה** *ye shall be*-future from **יָהָ**.

129) V. 9. w. 3., **כָּזְבָנִי** *lying, deceitful*-participle Pa., from **כָּזַב**.

130) V. 9. w. 7., **פָּקְדֵם** *put off, cast away*-imperative Pe., from **פָּקַד**. It takes a suffix.

131) V. 9. w. 12., **עֲשֵׂוֹתָיו** *his deeds*-suff. state, plural from **עָשָׂה**.

132) V. 10. w. 3., **יִבְרָאָהוּ** *who being renewed*-Ethpa. part. passive from **בָּרָא** with the prefix **י**.

133) V. 10. w. 6., **בָּרָאָהוּ** *who created him*-from **בָּרָא** with a suff. pronoun, with the prefix **י**.

134) V. 12. w. 7., **יְהוּבָתָם** *and beloved*-plural from **יָהַב** with the prefix **י**.

135) V. 13. w. 1., **וְאַתְּמֵם** *and ye*-from **אַתְּ** with the verbal termination-2nd. pl. with the prefix **ו**.

136) V. 13. w. 2., **יִסְבֵּרְתָם** *forbearing*-Pa. part. from **סָבַר**.

137) V. 15. w. 1., **וְשָׁלוֹמָהּ** *and his peace*, from **שָׁלוֹם** with suff. pronoun, and prefix **ו**.

138) V. 15. w. 4., **לְבָבְתֵיכֶם** *your hearts*, from **לֵב** with suff. pron.

139) V. 15. w. 6., **יִקְרָאוּ** *ye are called*-Eth. 2nd. plural from **קָרָא**.

140) V. 15. w. 10., **יִתְחַלְּתֵם** *thankful*-part. active Aph. from **חָלַל**.

## REVELATIONS v. 1—10.

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

142) V. 2. w. 10.,  $\Delta\lambda\epsilon\gamma\alpha\iota$  to *open*—Pe. infinitive from  $\Delta\lambda\epsilon\gamma$  with prefix  $\Delta$ .

143) V. 3. w. 17.,  $\Delta\lambda\epsilon\gamma\alpha\iota$  to *look on it*—infin. with suffix from  $\Delta\lambda\epsilon\gamma$  with the prefix  $\Delta$ .

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

145) V. 4. w. 7.,  $\Delta\lambda\epsilon\gamma\alpha\iota$  *was found*—Ethpe. from  $\Delta\lambda\epsilon\gamma$ .

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

147) V. 6. w. 6.,  $\Delta\lambda\epsilon\gamma\alpha\iota$  to *stand*.  $\Delta\lambda\epsilon\gamma$  is a participle from  $\Delta\lambda\epsilon\gamma$  (vid. § 64. 3. B. Rem.).

148) V. 6. w. 8.,  $\Delta\lambda\epsilon\gamma\alpha\iota$  *slain*—pass. part. Peal. fem. from  $\Delta\lambda\epsilon\gamma$ .

149) V. 6. w. 21.,  $\Delta\lambda\epsilon\gamma\alpha\iota$  *who were sent*—3d. per. f. plural, Ethpa. from  $\Delta\lambda\epsilon\gamma$ .

## REVELATIONS xxii. 1—10.

150) V. 2. w. 23.,  $\Delta\lambda\epsilon\gamma\alpha\iota$  and *leaves of it*—from  $\Delta\lambda\epsilon\gamma$  with a suffix, and prefix  $\sigma$ .

151) V. 3. w. 4.,  $\Delta\lambda\epsilon\gamma\alpha\iota$  *shall be*—future of  $\Delta\lambda\epsilon\gamma$ .

152) V. 3. w. 14.,  $\Delta\lambda\epsilon\gamma\alpha\iota$  *shall serve him*—fut. 3d. masc. plural, Pa. from  $\Delta\lambda\epsilon\gamma$  with a suffix.

153) V. 5. w. 16.,  $\Delta\lambda\epsilon\gamma\alpha\iota$  *causing to shine*—Aph. part. masc. from  $\Delta\lambda\epsilon\gamma$ .

154) V. 6. w. 15., **كَمَسَّهٖ** to show-infinitive, Pa. from **سَبَّ**.

155) V. 8. w. 13., **كَمَسَّهٖ** to worship, to praise-infinitive, Peal from **سَبَّ**.

156) V. 11. w. 7., **تَمَّأَ** shall be filthy-fut. Ethpa. from **أَمَّ**.

157) V. 14. w. 15., **تَمَّأَ** they shall enter in-fut. 3d. masc. Peal from **أَمَّ**.

158) V. 17. w. 4., **أَمَّ** come-imperative of **أَمَّ**.

159) V. 19. w. 3., **أَمَّ** shall take away-Peal future from **أَمَّ**.

## P O E T R Y.

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

2) V. 3. w. 1., **ܐܘܢܐ** *cast* (gird)—Aph. imperative, from **ܐܘܢܐ**. See a similar instance in Matt. xvii. 27.

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### PSALM li. 1—10.

3) V. 2. w. 1., **ܐܘܢܐ** *multiply*—imperative, Aph. from **ܐܘܢܐ** used here adverbially in the sense of *very much*.

4) V. 2. w. 2., **ܐܘܢܐ** *wash me*—imperative, Aph. from **ܐܘܢܐ** with a suffix pronoun.



5) V. 2. w. 7., **دعِبْ** *deanse me*-imperative, Pa. from **دُعَا** with a suffix pronoun.

6) V. 3. w. 8., **دَعَا** *in all time, always*-from **دَا** *all*, **دَا** *time* and the prefix preposition, **دَا** *in*.

7) V. 4. w. 8., **دَا** *that thou mightest be just*-Ethpa. 2nd. sing. masc. future from **دَا**. The preformative falls away as the conjunction **دَا** precedes.

8) V. 6. w. 7., **دَا** *thou makest me to know*-2nd. sing. pret. Aph. from **دَا** with a suffix pronoun.

9) V. 9. w. 7., **دَا** *blot out*-imperative Pe. from **دَا**.

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PSALM civ. 1—10.

10) V. 5. w. 1., **دَا** *prepared, laid*-Ethpe. from **دَا**.

11) V. 5. w. 4., **دَا**-participle with a suffix pronoun from **دَا**.

12) V. 7. w. 7., **دَا** *hastening*-an Ethpe. participle, from **دَا**.

13) V. 9. w. 6., **دَا** *and (that) they should not cover*-3d. plural, Pa. from **دَا** with a suffix pronoun, and the conjunction **دَا** preceding.

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## SYRIAC LEXICON.

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<p> <b>ܐܘܢܐ</b>, <b>ܐܘܢܐ</b>, suf. <b>ܐܘܢܐ</b> a father, pl.  <b>ܐܘܢܐܘܬܐ</b> parents.  <b>ܐܘܢܐ</b> to perish, Aph. to cause to  perish, to destroy.  <b>ܐܘܢܐ</b> to be sad, to be disturbed.  <b>ܐܘܢܐ</b> <i>Abnil</i> (name of an idol).  <b>ܐܘܢܐ</b> Abraham.  <b>ܐܘܢܐ</b> m. a reward.  <b>ܐܘܢܐ</b> a letter, a writing.  <b>ܐܘܢܐ</b> an ear.  <b>ܐܘ</b> or.  <b>ܐܘ</b> O! (mark of the vocative).  <b>ܐܘܢܐ</b> namely, that is (from <b>ܐܘ</b>  and <b>ܢܐ</b>).  <b>ܐܘܢܐ</b> skill, ability.  <b>ܐܘܢܐ</b> f. a nation.  <b>ܐܘܢܐ</b> Ophir (a proper name).  <b>ܐܘܢܐ</b> Edessa in Mesopotamia  (a proper name).  <b>ܐܘܢܐ</b> a way.  <b>ܐܘܢܐ</b> the law book of Moses,  the Pentateuch. </p>	<p> <b>ܐܘܢܐ</b> Jerusalem.  <b>ܐܘܢܐ</b> to go, to go away.  <b>ܐܘܢܐ</b> brother.  <b>ܐܘܢܐ</b> to hold, to seize, to lay  hold of.  <b>ܐܘܢܐ</b> the last, the end.  <b>ܐܘܢܐ</b>, <b>ܐܘܢܐ</b> another; fem.  <b>ܐܘܢܐ</b>, pl. m. <b>ܐܘܢܐ</b>,  <b>ܐܘܢܐ</b>.  <b>ܐܘܢܐ</b> an Egyptian.  <b>ܐܘܢܐ</b> <i>Adverb</i>, like the  Egyptians.  <b>ܐܘܢܐ</b> hand-in Hebrew <b>ܐܘܢܐ</b>.  <b>ܐܘܢܐ</b> who, which, fem. of <b>ܐܘܢܐ</b>.  <b>ܐܘܢܐ</b> so as, according to, as to,  (<i>secundum</i>) nearly, <b>ܐܘܢܐ</b> just  as, therewith.  <b>ܐܘܢܐ</b> where? <b>ܐܘܢܐ</b> there,  where; <b>ܐܘܢܐ</b> whither? <b>ܐܘܢܐ</b>  <b>ܐܘܢܐ</b> whence?  <b>ܐܘܢܐ</b> where. </p>
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.אַصּ.

אַصּ how? ; אַصּ so  
that.

אַכּ pl. they.

אַכּ truly, certainly, yes.

אַמּ who, what—אַמּ at what.

אַמּ Isaac (a proper name).

אַמּ Israel (a proper name).

אַמּ honor, a mark of esteem,  
a solemn procession.

אַמּ it is, אַמּ I am, etc.

אַמּ serpent (ἔχιονα).

אַמּ at the same time—together.

אַמּ to eat, to consume.

אַמּ just as, ; אַמּ of  
such a quality (*qualis*).

אַמּ a stranger, a guest  
(ξένος).

אַמּ but, yet (ἀλλὰ), if not  
(= אַ).

אַמּ to lament.

אַמּ God.

אַמּ godly.

אַמּ f. divinity, the godhead.

אַמּ an Alexandrian.

אַמּ Olaph, the first letter of  
the alphabet.

.אַصּ.

אַמּ to learn, Aph. to cause to  
learn, to teach.

אַמּ a ship.

אַמּ to constrain, to compel,  
to urge any one, אַמּ op-  
pressed.

אַמּ oppressed.

אַמּ mother.

אַמּ *Amida* in Mesopotamia  
(a proper name).

אַמּ, אַמּ, surely, firmly.

אַמּ Aph. אַמּ, fut. אַמּ  
to believe.

אַמּ Adv. constantly.

אַמּ to say, to speak.

אַמּ a lamb.

אַמּ (with ; following) if.

אַמּ if.

אַמּ I, pl. אַמּ we.

אַמּ m. אַמּ f., that (*as Acc.*)

אַמּ *Antinum* (a proper  
name).

אַמּ *Ethpa.* to sigh.

אַמּ man, a certain man, pl.

אַמּ and אַמּ.

ܐܢܥܡܐ.

ܐܢܥܡܐ humanity, as concrete, mankind.

ܐܝܬܐ m. ܐܝܬܐ f. thou; pl.

ܐܝܬܐ m.

ܐܝܬܐ f. you.

ܐܝܬܐ a woman, a wife.

ܐܢܩܐ a healing.

ܐܢܩܐ a bound, pl ܐܢܩܐ a prison.

ܐܢܩܐ stylite (according to Assem.)

ܐܢܩܐ sedition.

ܐܢܩܐ oil of cinnamon.

ܐܢܩܐ a soldier.

ܐܢܩܐ external appearance, dress, (σχημα).

ܐܢܩܐ hypocrite

ܐܢܩܐ also, ܐܢܩܐ neither.

ܐܢܩܐ face, ܐܢܩܐ over, ܐܢܩܐ according to, towards.

ܐܢܩܐ a bishop.

ܐܢܩܐ to be anxious, uneasy.

ܐܢܩܐ four.

ܐܢܩܐ heterodox.

ܥܘܢܐ.

ܥܘܢܐ a lion.

ܥܘܢܐ Arius.

ܥܘܢܐ Areopagite.

ܥܘܢܐ a ruler, a chief man.

ܥܘܢܐ a Syrian, a Gentile.

ܥܘܢܐ an errorist, a heretic.

ܥܘܢܐ heresy (αἵρεσις).

ܥܘܢܐ earth, land, country.

ܥܘܢܐ to find, *Ethpe.* to be found.

ܥܘܢܐ the six days work, the creation.

ܥܘܢܐ to come, *Aph.* to lead, to bring, to conduct.

ܥܘܢܐ, ܥܘܢܐ a place, a region.

ܥ.

ܥ in, from, through, to.

ܥܘܢܐ a possessor of a bath.

ܥܘܢܐ, ܥܘܢܐ a pulpit (βήμα).

ܥܘܢܐ hence.

ܥܘܢܐ to be ashamed, *Aph.* to make ashamed.

ܥܘܢܐ shame, disgrace.

ܥܘܢܐ, ܥܘܢܐ a counselor.

ܥܘܢܐ agreeableness, amiableness.

ܥܘܢܐ awkward, uneducated.

## ܘܒܘܘܢܐ.

ܘܒܘܘܢܐ *Pa.* ܘܒܘܘܢܐ to deride, to mock.

ܘܒܘܘܢܐ (from ܘܒܘܘܢܐ end) finally.

ܘܒܘܘܢܐ to cease, to destroy.

ܘܒܘܘܢܐ to conceive.

ܘܒܘܘܢܐ pregnant.

ܘܒܘܘܢܐ among, between.

ܘܒܘܘܢܐ m. ܘܒܘܘܢܐ evil.

ܘܒܘܘܢܐ m. an evil person-pl. ܘܒܘܘܢܐ, ܘܒܘܘܢܐ.

ܘܒܘܘܢܐ malice.

ܘܒܘܘܢܐ Besoe (a monk-proper name).

ܘܒܘܘܢܐ = ܘܒܘܘܢܐ between, by ;

ܘܒܘܘܢܐ out ; ܘܒܘܘܢܐ

ܘܒܘܘܢܐ Mesopotamia.

ܘܒܘܘܢܐ, ܘܒܘܘܢܐ a house, ܘܒܘܘܢܐ

ܘܒܘܘܢܐ the Roman dominion.

ܘܒܘܘܢܐ Bethlehem (a proper name).

ܘܒܘܘܢܐ to weep.

ܘܒܘܘܢܐ without.

ܘܒܘܘܢܐ pl. m. sons. ܘܒܘܘܢܐ

*Const.* ܘܒܘܘܢܐ men, lit. sons

of men. ܘܒܘܘܢܐ is always used in the sing. for son.

ܘܒܘܘܢܐ to despise. *Part. P.* ܘܒܘܘܢܐ despised.

## ܘܒܘܘܢܐ.

ܘܒܘܘܢܐ Basilius (a proper name).

ܘܒܘܘܢܐ f. joy, benignity.

ܘܒܘܘܢܐ m. back.

ܘܒܘܘܢܐ to perfume.

ܘܒܘܘܢܐ odors.

ܘܒܘܘܢܐ to seek, with ܘܒܘܘܢܐ to entreat, to demand.

ܘܒܘܘܢܐ enemy, an adversary.

ܘܒܘܘܢܐ the seeking, the finding out.

ܘܒܘܘܢܐ to take away.

ܘܒܘܘܢܐ m. small-ܘܒܘܘܢܐ feminine.

ܘܒܘܘܢܐ a small matter (for the *Adj.* small).

ܘܒܘܘܢܐ to explore, to discover, *Ethpa.* with ܘܒܘܘܢܐ to contemplate.

ܘܒܘܘܢܐ a gnat, a midge.

ܘܒܘܘܢܐ son. ܘܒܘܘܢܐ an inhabitant of the city.

ܘܒܘܘܢܐ to create.

ܘܒܘܘܢܐ Barabbas (a proper name).

ܘܒܘܘܢܐ a Barbarian.

ܘܒܘܘܢܐ Bardesanes (a proper name).

ܘܒܘܘܢܐ houses, pl. feminine.

ܘܒܘܘܢܐ to fall down, to bend the knees, *Ethpa.* to receive a benediction, to bless one's-self.

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, 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, ܘܚܘܢܐ race, family (*γένος*), offspring.  
 ܘܚܘܢܐ *Aph.* ܘܚܘܢܐ to lie down.  
 ܘܚܘܢܐ to scold, with ܘܚܘܢܐ.  
 ܘܚܘܢܐ the north.  
 ܘܚܘܢܐ a bone, a limb.

?

ⲉ mark of the *Genitive*; *Relative Pronoun*; while, that, there-with, in order that.

ⲉⲩⲥ to offer, *Pa.* the same.

ⲉⲩⲥⲁ an offering.

ⲉⲩⲥ to carry, to take, *Ethpe.* to be conducted, to conduct oneself.

ⲉⲩⲥⲁ to lie, *Pa.* ⲉⲩⲥⲁ.

ⲉⲩⲥⲁⲁ a falsehood.

ⲉⲩⲥⲁⲁ gold.

ⲉⲩⲥⲁⲁ behavior.

ⲉⲩⲥⲁⲁ David, sometimes written

ⲉⲩⲥⲁⲁ (a proper name).

ⲉⲩⲥⲁⲁ, ⲉⲩⲥⲁⲁ, ⲉⲩⲥⲁⲁ, place.

ⲉⲩⲥⲁⲁ, ⲉⲩⲥⲁⲁ to crush.

ⲉⲩⲥⲁⲁ to fear, to worship.

ⲉⲩⲥⲁⲁ fear, terror, ⲉⲩⲥⲁⲁ, ⲉⲩⲥⲁⲁ superstition.

ⲉⲩⲥⲁⲁ an evil spirit, the Devil.

ⲉⲩⲥⲁⲁ to be possessed of an evil spirit.

\* ⲉⲩⲥⲁⲁ a word accompanying the *Possessive Pron.* § 16, ⲉⲩⲥⲁⲁ who is my, or my.

ⲉⲩⲥⲁⲁ thy, or who is thy.

ⲉⲩⲥⲁⲁ but (*δὲ*).

ⲉⲩⲥⲁⲁ a Judge.

ⲉⲩⲥⲁⲁ judgment.

\* This is formed from ⲉ and ⲉ. Vid. reference above. Tr.

ⲉⲩⲥ.

ⲉⲩⲥ Daison (the proper name of a river).

ⲉⲩⲥⲁ a cloister.

ⲉⲩⲥⲁⲁ a monk.

ⲉⲩⲥⲁⲁⲁ monastic life.

ⲉⲩⲥⲁⲁⲁ testament (*διαθήκη*).

ⲉⲩⲥⲁⲁ pure, clean.

ⲉⲩⲥⲁ *Pa.* ⲉⲩⲥⲁ to purify.

ⲉⲩⲥⲁ to remember.

ⲉⲩⲥⲁ, and ⲉⲩⲥⲁ the blood.

ⲉⲩⲥⲁⲁ a resemblance, an image, a likeness.

ⲉⲩⲥⲁⲁ similar.

ⲉⲩⲥⲁⲁ *Constr. St.* ⲉⲩⲥⲁⲁ valne.

ⲉⲩⲥⲁⲁ to sleep.

ⲉⲩⲥⲁⲁ sleeping; Matt. viii. 24, pl.

ⲉⲩⲥⲁⲁ.

ⲉⲩⲥⲁⲁ to weep.

ⲉⲩⲥⲁⲁ *Ethpa.* to wonder at, to be astonished.

ⲉⲩⲥⲁⲁ to judge, *Pass. Part.* ⲉⲩⲥⲁⲁ judged.

ⲉⲩⲥⲁⲁ the feast of the appearance of Christ; Epiphany.

ⲉⲩⲥⲁⲁ the beard.

ⲉⲩⲥⲁⲁ *Aph.* ⲉⲩⲥⲁⲁ to comprehend.

ⲉⲩⲥⲁⲁ an arm.

ⲉⲩⲥⲁⲁ to encounter, to speak with any one.



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, doctrine, ܐܘܪܐ ܐܘܪܐ the saving 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.

ܐܘܪܐܘܪܐ.

ܐܘܪܐܘܪܐ advantage, pleasure.

ܐܘܪܐܘܪܐ to return, *Aph.* to lead back.

ܐܘܪܐܘܪܐ Herod (a proper name.)

ܐܘܪܐܘܪܐ here, hither.

ܐܘܪܐ, ܐܘܪܐ now, at present.

ܐ.

ܐ. ܐ the letter *Vau*, and.

ܐ.

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, correspondence.

ܐܘܪܐ alms.

ܐܘܪܐ *Adv.* carefully.

ܐܘܪܐ *Ethpa.* to beware.

ܐܘܪܐ praise, show, splendor.

ܐܘܪܐܘܪܐ Zenobius (a proper name).

## ܘܝܐ.

- ܘܝܐ, ܘܝܐ to move, to be restless.  
 ܘܝܐܘܐ a moving, a dance.  
 ܘܝܐܘܘܐ hyssop.  
 ܘܝܐܘܐܘܐ honor, splendor.  
 ܘܝܐܘܐܘܐ a weed.  
 ܘܝܐܘܐܘܐ to arm.  
 ܘܝܐܘܐܘܐ to conquer, to vanquish.  
 ܘܝܐܘܐܘܐ a conqueror.  
 ܘܝܐܘܐܘܐ a song.  
 ܘܝܐܘܐܘܐ species, kind.  
 ܘܝܐܘܐܘܐ m. fornication.  
 ܘܝܐܘܐܘܐ fornication.  
 ܘܝܐܘܐܘܐ little, ܘܝܐܘܐܘܐ not small.  
 ܘܝܐܘܐܘܐ to cry, to call.  
 ܘܝܐܘܐܘܐ cross.  
 ܘܝܐܘܐܘܐ to crucify, to torture.

## ܘܝܐܘܐ.

- ܘܝܐܘܐ free, ܘܝܐܘܐ free.  
 ܘܝܐܘܐ ought.  
 ܘܝܐܘܐ quiet, concealed residence.  
 ܘܝܐܘܐ beloved, pl. ܘܝܐܘܐ.  
 ܘܝܐܘܐ Habib (a proper name).  
 ܘܝܐܘܐ an associate, the other, any one.  
 ܘܝܐܘܐ to enclose.  
 ܘܝܐܘܐ a feast, a feast day.

## ܘܝܐܘܐܘܐ.

- ܘܝܐܘܐܘܐ lame.  
 ܘܝܐܘܐܘܐ m. ܘܝܐܘܐܘܐ f. one, a certain one, any one ܘܝܐܘܐܘܐ sunday.  
 ܘܝܐܘܐܘܐ, ܘܝܐܘܐܘܐ to rejoice; ܘܝܐܘܐܘܐ ܘܝܐܘܐܘܐ to rejoice very much.  
 ܘܝܐܘܐܘܐ rejoicing.  
 ܘܝܐܘܐܘܐ mutual, reciprocal.  
 ܘܝܐܘܐܘܐ, ܘܝܐܘܐܘܐ gladness.  
 ܘܝܐܘܐܘܐ joy.  
 ܘܝܐܘܐܘܐ the breast, pl. suff. Luke, xxiii. 48.  
 ܘܝܐܘܐܘܐ to surround, to flow around.  
 ܘܝܐܘܐܘܐ honor, majesty.  
 ܘܝܐܘܐܘܐ around.  
 ܘܝܐܘܐܘܐ to renew.  
 ܘܝܐܘܐܘܐ new, pl. ܘܝܐܘܐܘܐ.  
 ܘܝܐܘܐܘܐ, Pa. ܘܝܐܘܐܘܐ to show, to indicate.  
 ܘܝܐܘܐܘܐ love.  
 ܘܝܐܘܐܘܐ perseverance, patience.  
 ܘܝܐܘܐܘܐ injury.  
 ܘܝܐܘܐܘܐ to see *Ethpe.* to be seen, to appear.  
 ܘܝܐܘܐܘܐ a vision, pl. ܘܝܐܘܐܘܐ an apparition.  
 ܘܝܐܘܐܘܐ June.  
 ܘܝܐܘܐܘܐ to bind.

ܡܘܢܐ.

- ܡܘܢܐ bond, union.  
 ܡܘܢܐ a view.  
 ܡܘܢܐ to err, to sin.  
 ܡܘܢܐ m. sin, crime, pl. ܡܘܢܐ, ܡܘܢܐ and ܡܘܢܐ.  
 ܡܘܢܐ f. sin.  
 ܡܘܢܐ wheat, pl. ܡܘܢܐ.  
 ܡܘܢܐ to live, *Aph.* ܡܘܢܐ.  
 ܡܘܢܐ and ܡܘܢܐ life. (It always has the plural form but generally a singular signification.)  
 ܡܘܢܐ m. a debtor, pl. ܡܘܢܐ.  
 ܡܘܢܐ living creature, an animal, a monster.  
 ܡܘܢܐ, ܡܘܢܐ a force, an army.  
 ܡܘܢܐ to strengthen.  
 ܡܘܢܐ and ܡܘܢܐ strong.  
 ܡܘܢܐ linen, fine linen.  
 ܡܘܢܐ, ܡܘܢܐ wise, plural ܡܘܢܐ and ܡܘܢܐ.  
 ܡܘܢܐ wisdom.  
 ܡܘܢܐ vinegar.  
 ܡܘܢܐ a gnat. a fly.  
 ܡܘܢܐ to mingle, *Ethpa.* to take part, to associate with any one.  
 ܡܘܢܐ, ܡܘܢܐ sound, healthy.  
 ܡܘܢܐ to wash.

ܡܘܢܐ.

- ܡܘܢܐ to dream, *Ethpa.* to recover.  
 ܡܘܢܐ for, instead of.  
 ܡܘܢܐ *Ethpa.* to be angry.  
 ܡܘܢܐ anger, wrath.  
 ܡܘܢܐ a sigh.  
 ܡܘܢܐ we, us, pl. c. from ܡܘܢܐ.  
 ܡܘܢܐ a heathen, an idolater.  
 ܡܘܢܐ, ܡܘܢܐ far be it.  
 ܡܘܢܐ vehement, strong.  
 ܡܘܢܐ to envy, with ܡܘܢܐ.  
 ܡܘܢܐ to cover *Ethpa.* to conceal one's-self.  
 ܡܘܢܐ diligently.  
 ܡܘܢܐ *Aph.* to blush, to be ashamed.  
 ܡܘܢܐ the back, the loins.  
 ܡܘܢܐ to be white.  
 ܡܘܢܐ to see, to look out.  
 ܡܘܢܐ, ܡܘܢܐ to curse, to detest.  
 ܡܘܢܐ *Pa.* to liberate.  
 ܡܘܢܐ a magician, a sorcerer.  
 ܡܘܢܐ f. from ܡܘܢܐ finally, the end, enough.  
 ܡܘܢܐ endurance, suffering.  
 ܡܘܢܐ, ܡܘܢܐ darkness, pl ܡܘܢܐ Eph. iv. 18.  
 ܡܘܢܐ to mark, to seal.  
 ܡܘܢܐ a seal.

ܡܘܢܐ.

ܘ.

ܡܘܢܐ a rumor, a report.

ܡܘܢܐ *Adj.* good. *Adv.* very.ܡܘܢܐ *Part. P. m.* sealed.

ܡܘܢܐ seal.

ܡܘܢܐ *Pa.* ܡܘܢܐ to be ready, to be willing.

ܡܘܢܐ the pious, the good.

ܡܘܢܐ happy, blessed.

ܡܘܢܐ, and ܡܘܢܐ kind, family, offspring.

ܡܘܢܐ vine, branch.

ܡܘܢܐ readiness.

ܡܘܢܐ a part (*tomus*.)

ܡܘܢܐ, ܡܘܢܐ to swim over anything, to overflow.

ܡܘܢܐ a mountain.

ܡܘܢܐ distress, misfortune.

ܡܘܢܐ that which is concealed, ܡܘܢܐ secret.

ܡܘܢܐ, ܡܘܢܐ goodness, excellence, benevolence, grace.

ܡܘܢܐ to order, (*τάσσειν*).ܡܘܢܐ an arrangement, order, state (*τάξις*).

ܡܘܢܐ, ܡܘܢܐ a young man, a youth.

ܡܘܢܐ a girl, a maiden.

ܢܘܨܐ.

ܢܘܨܐ to carry.

ܢܘܨܐ *Ethpa.* to be dispersed.

ܢܘܨܐ foul, detestable.

ܢܘܨܐ unclean.

ܢܘܨܐ uncleanness.

ܢܘܨܐ to wander, to wander around, to forget, with ܘ to fall from something, to apostatize, *Aph.* to mislead, to deceive, to cheat.

ܢܘܨܐ error, heresy.

ܢܘܨܐ to taste, to taste well.

ܢܘܨܐ to be laden, to bear, *Aph.* to cause to carry, to bring.(ܢܘܨܐ = ܢܘܨܐ) ܢܘܨܐ to overrun. *Aph.* ܢܘܨܐ to overflow, to fill.ܢܘܨܐ, *Ethpe.* ܢܘܨܐ to acquiesce, to obey.

ܢܘܨܐ to chase away, to drive away.

ܢܘܨܐ to strike, *Ethpe.* ܢܘܨܐ.

ܢܘܨܐ a leaf.

ܘ.

ܢܘܨܐ, ܢܘܨܐ fine, suitable, proper.

ܢܘܨܐ to wish very much, *Ethpa.* the same.

ܢܘܨܐ to lead, to lead away.

ܢܘܨܐ to dry up.

ܐܘܪܝܢܐ.

ܐܘܪܝܢܐ hand, ܘܪܝܢܐ by, with help, on account of.

ܐܘܪܝܢܐ Aph. ܐܘܪܝܢܐ to thank, with ܘܪܝܢܐ to believe in something, to confess.

ܐܘܪܝܢܐ m. acknowledged, known.

ܐܘܪܝܢܐ f. knowledge.

ܐܘܪܝܢܐ to know, to be acquainted with; Ethpe. to be known; Aph. to make known, to indicate.

ܐܘܪܝܢܐ an acquaintance, one known.

ܐܘܪܝܢܐ knowledge, insight, device.

ܐܘܪܝܢܐ to give, Imperative ܐܘܪܝܢܐ; with ܐܘܪܝܢܐ to give up one's life.

ܐܘܪܝܢܐ Judæa, ܐܘܪܝܢܐ pl. Jews.

ܐܘܪܝܢܐ Jovinian (a proper name).

ܐܘܪܝܢܐ John (a proper name.)

ܐܘܪܝܢܐ Joseph (a proper name).

ܐܘܪܝܢܐ Julius (a proper name).

ܐܘܪܝܢܐ Julian (a proper name).

ܐܘܪܝܢܐ a doctrine, teaching.

ܐܘܪܝܢܐ day, ܐܘܪܝܢܐ day, ܐܘܪܝܢܐ to day,

ܐܘܪܝܢܐ.

now; ܐܘܪܝܢܐ daily.

ܐܘܪܝܢܐ a Greek, ܐܘܪܝܢܐ Adverb. in the Greek manner, according to the Greeks.

ܐܘܪܝܢܐ use, advantage.

ܐܘܪܝܢܐ a hermit.

ܐܘܪܝܢܐ to bring forth, Ethpe. to be born.

ܐܘܪܝܢܐ birth.

ܐܘܪܝܢܐ a small boy, a child.

ܐܘܪܝܢܐ a teacher, a learned man.

ܐܘܪܝܢܐ to learn, Aph. to inform.

ܐܘܪܝܢܐ the sea.

ܐܘܪܝܢܐ to swear, Aph. to cause to swear, to swear to.

ܐܘܪܝܢܐ the right hand, the right.

ܐܘܪܝܢܐ a suckling, a baby.

ܐܘܪܝܢܐ Aph. to add.

ܐܘܪܝܢܐ to increase rapidly.

ܐܘܪܝܢܐ Jacob (a proper name).

ܐܘܪܝܢܐ one who takes care.

ܐܘܪܝܢܐ to burn.

ܐܘܪܝܢܐ flame, holocaust.

ܐܘܪܝܢܐ illustrious, honored, great.

ܐܘܪܝܢܐ to be great, to increase (in respectability).

## ܡܢܡܐ.

ܡܢܡܐ a month.

ܡܢܡܐ, ܡܢܡܐ a tent.

ܡܢܡܐ Jesus.

ܡܢܡܐ being, essence.

ܡܢܡܐ to remain, to dwell, to settle, to sit.

ܡܢܡܐ more than.

ܡܢܡܐ superfluity.

ܡܢܡܐ to win, to abound.

## ܡܢܢܐ.

ܡܢܢܐ to prevent, to rebuke.

ܡܢܢܐ, ܡܢܢܐ passion.

ܡܢܢܐ justly.

ܡܢܢܐ justice, righteousness.

ܡܢܢܐ a stone, a rock, Cephas, or Peter.

ܡܢܢܐ f. a rebuke.

ܡܢܢܐ perhaps.

ܡܢܢܐ as, during (pleonastic before the *Part.*).

ܡܢܢܐ a priest.

ܡܢܢܐ the priesthood.

ܡܢܢܐ shame.

ܡܢܢܐ m. a star, pl. ܡܢܢܐ Matt. xxiv. 29.

ܡܢܢܐ a priest.

ܡܢܢܐ, ܡܢܢܐ m. a cup.

ܡܢܢܐ a cell.

## ܡܢܢܐ.

ܡܢܢܐ a throne.

ܡܢܢܐ *Ethpa.* ܡܢܢܐ to blush.ܡܢܢܐ the laying on or extending of the hand (*χειροτονια*).

ܡܢܢܐ all, every, ܡܢܢܐ each.

ܡܢܢܐ a dog.

ܡܢܢܐ, ܡܢܢܐ a crown.

ܡܢܢܐ every thing, any thing.

ܡܢܢܐ a bride.

ܡܢܢܐ how much, how much more.

ܡܢܢܐ to be amazed, to be sad.

ܡܢܢܐ to give a surname.

ܡܢܢܐ a fellow servant.

ܡܢܢܐ bosom, lap.

ܡܢܢܐ to assemble, to collect together, *Ethpa.* to be assembled.

ܡܢܢܐ an assembly.

ܡܢܢܐ a cup.

ܡܢܢܐ to conceal, *Pa.* to cover, *Ethpa.* to hide one's-self.

ܡܢܢܐ, ܡܢܢܐ, ܡܢܢܐ concealed, pl. ܡܢܢܐ.

ܡܢܢܐ famine.

ܡܢܢܐ to deny, to refuse, to desert (with ܡܢܢܐ).

ܡܢܢܐ where, ܡܢܢܐ there where.

ܡܢܢܐ to feel pain, ܡܢܢܐ it pains one.

ܘܚܝܢܐ.

ܘܚܝܢܐ sad, sorrowful, *Ethpe.* to pass by, to go.

ܘܚܝܢܐ, ܘܚܝܢܐ infirm, weak.

ܘܚܝܢܐ *Aph.* to announce (*χηρυσσειν*).

ܘܚܝܢܐܢܐ a christian.

ܘܚܝܢܐ to involve, to roll up, to pass by.

ܘܚܝܢܐ a roll, a scroll.

ܘܚܝܢܐ a collision, a shock.

ܘܚܝܢܐ *Ethpa.*, ܘܚܝܢܐܢܐ to humbly entreat.

ܘܚܝܢܐ to write, *Aph.* the same.

ܘܚܝܢܐ a writing, a book.

ܘܚܝܢܐ flax, linen.

ܘܚܝܢܐ a shoulder.

ܘܚܝܢܐ to remain, to remain behind.

ܘܚܝܢܐ.

ܘܚܝܢܐ not, no; ܘܚܝܢܐ lest, without.

ܘܚܝܢܐ heart.

ܘܚܝܢܐ to arouse, to cheer.

ܘܚܝܢܐ dress, a garment.

ܘܚܝܢܐܢܐ a decision, reliance.

ܘܚܝܢܐ to hold, to take hold.

ܘܚܝܢܐ outside, without.

ܘܚܝܢܐ to clothe, to cover.

ܘܚܝܢܐ *Pa.* to accompany, *Ethpa.* to be accompanied, to be confirmed.

ܘܚܝܢܐܢܐ.

ܘܚܝܢܐܢܐ abuse, insult.

ܘܚܝܢܐܢܐ against, towards.

ܘܚܝܢܐܢܐ to, by, besides, with.

ܘܚܝܢܐܢܐ to blot out.

ܘܚܝܢܐܢܐܢܐ only, alone.

ܘܚܝܢܐܢܐ bread.

ܘܚܝܢܐܢܐ, ܘܚܝܢܐܢܐ, ܘܚܝܢܐܢܐ night, *pl.*

ܘܚܝܢܐܢܐ &c.

ܘܚܝܢܐܢܐ it is not.

ܘܚܝܢܐܢܐ an insane person.

ܘܚܝܢܐܢܐ over, up; ܘܚܝܢܐܢܐ before, besides.

ܘܚܝܢܐܢܐ to eat.

ܘܚܝܢܐܢܐ opponent.

ܘܚܝܢܐܢܐ, ܘܚܝܢܐܢܐ tongue, language.

ܘܚܝܢܐܢܐ.

ܘܚܝܢܐܢܐ that, what; ܘܚܝܢܐܢܐ when.

ܘܚܝܢܐܢܐ word, discourse, a part of speech.

ܘܚܝܢܐܢܐ a handle, a covering.

ܘܚܝܢܐܢܐ spring, fountain.

ܘܚܝܢܐܢܐܢܐ a blessing, a benediction.

ܘܚܝܢܐܢܐܢܐ, ܘܚܝܢܐܢܐܢܐ scroll, volume, roll.

ܘܚܝܢܐܢܐܢܐ freely.

ܘܚܝܢܐܢܐܢܐ, ܘܚܝܢܐܢܐܢܐ a wise man, *pl.*

ܘܚܝܢܐܢܐܢܐ.

## ܡܪܝܨܐ.

- ܡܪܝܨܐ an altar.  
 ܡܪܝܨܐ a desert.  
 ܡܪܝܨܐܢܐ redemption.  
 ܡܪܝܨܐ a cloister, a chamber.  
 ܡܪܝܨܐ thus, thence, therefore.  
 ܡܪܝܨܐ, ܡܪܝܨܐܐ a town, a city.  
 ܡܪܝܨܐܢܐ something, ܡܪܝܨܐܢܐ nothing.  
 ܡܪܝܨܐܢܐ eastern, ܡܪܝܨܐܢܐ the East.  
 ܡܪܝܨܐܢܐ a song, a hymn.  
 ܡܪܝܨܐܢܐ believing, with ܡܪܝܨܐܢܐ orthodox.  
 ܡܪܝܨܐܢܐ prompt, ready.  
 ܡܪܝܨܐܢܐ a gift.  
 ܡܪܝܨܐܢܐ, ܡܪܝܨܐܢܐ to deride.  
 ܡܪܝܨܐܢܐ myrrh.  
 ܡܪܝܨܐܢܐ death.  
 ܡܪܝܨܐܢܐ to strike, to prick, to bite.  
 ܡܪܝܨܐܢܐ a blow, plague, *pl.* ܡܪܝܨܐܢܐ.  
 ܡܪܝܨܐܢܐ weak, humble.  
 ܡܪܝܨܐܢܐ on the morrow.  
 ܡܪܝܨܐܢܐ a tempest, *pl.* waves.  
 ܡܪܝܨܐܢܐ to go, to come, to arrive, 3 *f. Pret.* ܡܪܝܨܐܢܐ.  
 ܡܪܝܨܐܢܐ from, of, over, on account of; ܡܪܝܨܐܢܐ while.

## ܡܡܠܐܐ.

- ܡܡܠܐܐ a heretic, a seducer.  
 ܡܡܠܐܐܢܐ secretly.  
 ܡܡܠܐܐܢܐ water.  
 ܡܡܠܐܐܢܐ to die, *Aph.* to cause to die, to mortify.  
 ܡܡܠܐܐܢܐ distinguished, excellent.  
 ܡܡܠܐܐܢܐ humility, modesty.  
 ܡܡܠܐܐܢܐ affable, modest.  
 ܡܡܠܐܐܢܐ now, immediately.  
 ܡܡܠܐܐܢܐ lowliness, intelligence.  
 ܡܡܠܐܐܢܐ to be depressed.  
 ܡܡܠܐܐܢܐ to be full, *Pa.* to fill, *Ethpe.* to be filled.  
 ܡܡܠܐܐܢܐ word, saying, *plur.* ܡܡܠܐܐܢܐ.  
 ܡܡܠܐܐܢܐ an angel, a messenger.  
 ܡܡܠܐܐܢܐ a captain.  
 ܡܡܠܐܐܢܐ to advise, to consult, to reign.  
 ܡܡܠܐܐܢܐ, ܡܡܠܐܐܢܐ a king.  
 ܡܡܠܐܐܢܐ a kingdom.  
 ܡܡܠܐܐܢܐ to speak, to converse:  
 ܡܡܠܐܐܢܐ *Abs.* word.  
 ܡܡܠܐܐܢܐ *Emph.*, word *pl.* ܡܡܠܐܐܢܐ.  
 ܡܡܠܐܐܢܐ a teacher, a learned man.  
 ܡܡܠܐܐܢܐ learning.  
 ܡܡܠܐܐܢܐ speech.



**ܡܘܢ.**

**ܡܘܢ** who? ; **ܡܘܢ** that, which,  
**ܡܘܢܗ** who is this?

**ܡܘܢ** certainly (*μὲν*); it often is  
superfluous.

**ܡܘܢ** of, from, on account of, since;  
**ܡܘܢ ܠܗ** from, of; **ܡܘܢ**  
**ܐܚܝܢܐ** afterwards, hereafter,  
with suff. **ܡܘܢܝ** of us.

**ܡܘܢܐ** what?

**ܡܚܝܒܐ** a faithful servant.

**ܡܚܝܒܐ** a candlestick.

**ܡܚܝܒܐ** a part.

**ܡܚܝܒܐܢܗ** patience.

**ܡܚܝܒܐ** poor.

**ܡܚܝܒܐܢܐ** f. baptism.

**ܡܚܝܒܐ**, **ܡܚܝܒܐ** a hollow, a  
cavern.

**ܡܚܝܒܐ** an interpreter,  
an explainer.

**ܡܚܝܒܐ** possible.

**ܡܚܝܒܐ** to be able, *Ethpe.* the same,  
to have power to do (with **ܐ**  
by, through).

**ܡܚܝܒܐ** splendor, light.

**ܡܚܝܒܐ** in the midst.

**ܡܚܝܒܐ** midst.

**ܡܚܝܒܐ**, **ܡܚܝܒܐ**, **ܡܚܝܒܐ** Lord, Sir, **ܡܚܝܒܐ**  
*literally* my Lord (title for  
bishop or any other ecclesias-

**ܡܚܝܒܐܢܐ.**

tical person), **ܡܚܝܒܐܢܐ** our Lord,  
(i. e. Christ); **ܡܚܝܒܐܢܐ** title for  
ecclesiastical ladies.

**ܡܚܝܒܐܢܐ** a pearl, a precious  
stone.

**ܡܚܝܒܐܢܐ** to fall off, to cast away,  
to make free.

**ܡܚܝܒܐܢܐ** a falling off, an injury.

**ܡܚܝܒܐܢܐ** bold, impudent, *Adv.*

**ܡܚܝܒܐܢܐ.**

**ܡܚܝܒܐܢܐ** a garment.

**ܡܚܝܒܐܢܐ** bitter, sorrowful.

**ܡܚܝܒܐܢܐ** a chariot, a throne.

**ܡܚܝܒܐܢܐ** that which relates to  
Christ.

**ܡܚܝܒܐܢܐ** a flock, an assembly, a  
community.

**ܡܚܝܒܐܢܐ** a messenger.

**ܡܚܝܒܐܢܐ** to anoint.

**ܡܚܝܒܐܢܐ** changable, variegated.

**ܡܚܝܒܐܢܐ** the Anointed, the Mes-  
siah.

**ܡܚܝܒܐܢܐ** known, distinguished.

**ܡܚܝܒܐܢܐ** complete, perfect.

**ܡܚܝܒܐܢܐ** a deacon, a minister.

**ܡܚܝܒܐܢܐ** the office of a dea-  
con.

**ܡܚܝܒܐܢܐ** a person sick of the palsy.

**ܡܚܝܒܐܢܐ** a position, a bed.

## ܘܢܘܩܘܢܘܬܐ.

ܘܢܘܩܘܢܘܬܐ f. obedience.

ܘܢܘܩܘܢܘܬܐ to extend.

ܘܢܘܩܘܢܘܬܐ time, a period.

ܘܢܘܩܘܢܘܬܐ an interpreter.

ܘܢܘܩܘܢܘܬܐ necessity.

ܘܢܘܩܘܢܘܬܐ a catechumen.

## ܘܢܘܩܘܢܘܬܐ.

ܘܢܘܩܘܢܘܬܐ m. a prophet, Matt. i. 22.

ܘܢܘܩܘܢܘܬܐ pl.

ܘܢܘܩܘܢܘܬܐ f. prophecy.

ܘܢܘܩܘܢܘܬܐ drawing out, patience, suffering.

ܘܢܘܩܘܢܘܬܐ shining, bright.

ܘܢܘܩܘܢܘܬܐ to shine, *Aph.* to light, *Ethpa.*

ܘܢܘܩܘܢܘܬܐ to be bright.

ܘܢܘܩܘܢܘܬܐ a river.

ܘܢܘܩܘܢܘܬܐ m. light, from ܘܢܘܩܘܢܘܬܐ to shine.

ܘܢܘܩܘܢܘܬܐ to repose, to be appeased, *Aph.* to lay aside, to put away.

ܘܢܘܩܘܢܘܬܐ rest.

ܘܢܘܩܘܢܘܬܐ a stranger,

ܘܢܘܩܘܢܘܬܐ f. also *Neuter.*

ܘܢܘܩܘܢܘܬܐ to sleep.

ܘܢܘܩܘܢܘܬܐ distribution, expending.

ܘܢܘܩܘܢܘܬܐ fire.

## ܘܢܘܩܘܢܘܬܐ.

ܘܢܘܩܘܢܘܬܐ abstemiousness.

ܘܢܘܩܘܢܘܬܐ a valley.

ܘܢܘܩܘܢܘܬܐ to go down, to descend, *Aph.* to lay down, to take down, to bring, to deliver.

ܘܢܘܩܘܢܘܬܐ m. a garment, pl. ܘܢܘܩܘܢܘܬܐ.

ܘܢܘܩܘܢܘܬܐ.

ܘܢܘܩܘܢܘܬܐ to drop.

ܘܢܘܩܘܢܘܬܐ to take care of, to watch.

ܘܢܘܩܘܢܘܬܐ f. lenity, meekness.

ܘܢܘܩܘܢܘܬܐ Nicæa (a proper name).

ܘܢܘܩܘܢܘܬܐ a yoke, a bow.

ܘܢܘܩܘܢܘܬܐ guilt, injury, crime.

ܘܢܘܩܘܢܘܬܐ to augment, to honor, to sacrifice, to slay.

ܘܢܘܩܘܢܘܬܐ law.

ܘܢܘܩܘܢܘܬܐ to take, to receive.

ܘܢܘܩܘܢܘܬܐ temptation.

ܘܢܘܩܘܢܘܬܐ to pour, *Ethpe.* ܘܢܘܩܘܢܘܬܐ.

ܘܢܘܩܘܢܘܬܐ to ascend.

ܘܢܘܩܘܢܘܬܐ refreshment.

ܘܢܘܩܘܢܘܬܐ to fall.

ܘܢܘܩܘܢܘܬܐ to go out, *Aph.* to take out, ܘܢܘܩܘܢܘܬܐ spread.

ܘܢܘܩܘܢܘܬܐ the soul, reflexive, self.

ܘܢܘܩܘܢܘܬܐ to fight, to attack.

ܘܢܘܩܘܢܘܬܐ to plant.

ܚܝܢܝܐ.

- ܚܝܢܝܐ a victory, an exploit.  
 ܚܝܢܝܐ Nesibis in Mesopotamia (a proper name).  
 ܚܝܢܝܐ victorious, superior, clear.  
 ܚܝܢܐ *Ethpa.* to be avenged.  
 ܚܝܢܐ to adhere, to follow.  
 ܚܝܢܐ to dig, to dig out.  
 ܚܝܢܐ (pl. ܚܝܢܐ) a woman.  
 ܚܝܢܐ a downfall, a curse.

ܘܗܐ.

- ܘܗܐ silver, money.  
 ܘܗܐ a bushel.  
 ܘܗܐ an old man, *Adj.* old.  
 ܘܗܐ dense, extensive.  
 ܘܗܐ an ode, a song.  
 ܘܗܐ to be satisfied.  
 ܘܗܐ to believe, *Pa.* to declare, to forbear, *Aph.* to suppose.  
 ܘܗܐ hope.  
 ܘܗܐ to multiply, to increase.  
 ܘܗܐ to worship, to honor.  
 ܘܗܐ worship, honor.  
 ܘܗܐ a cluster.  
 ܘܗܐ much, *Adv.* very.  
 ܘܗܐ a multitude.

ܘܗܝܘܢܐ.

- ܘܗܝܘܢܐ to order, to arrange.  
 ܘܗܝܘܢܐ to testify, to witness, *Aph.* to die as a martyr.  
 ܘܗܝܘܢܐ *Emph.* of ܘܗܝܘܢܐ a witness, a martyr (= μάρτυρ).  
 ܘܗܝܘܢܐ testimony, witness, martyred one.  
 ܘܗܝܘܢܐ a multitude.  
 ܘܗܝܘܢܐ offense.  
 ܘܗܝܘܢܐ to long for something, to take pleasure in.  
 ܘܗܝܘܢܐ thought.  
 ܘܗܝܘܢܐ reception, ascension to heaven.  
 ܘܗܝܘܢܐ, ܘܗܝܘܢܐ to place, to inter, to add, ܘܗܝܘܢܐ to shut, ܘܗܝܘܢܐ to write or compose books, ܘܗܝܘܢܐ to punish with death, *Ethpe.* to be interred, to be buried.  
 ܘܗܝܘܢܐ synod (σύνδοξ).  
 ܘܗܝܘܢܐ indigence, poverty, need.  
 ܘܗܝܘܢܐ a deed, an occurrence.  
 ܘܗܝܘܢܐ Syria.  
 ܘܗܝܘܢܐ *Adv.* Syriac, in the Syriac.

## ܘܗܘܢܝܢܐ.

ܘܗܘܢܝܢܐ a Syrian, *Adj.* Syrian.ܘܗܘܨܐ to pull down, *Pa.* to destroy, *Ethpa.* to be dispersed.

ܘܗܘܨܐܢܐ Satan (a proper name).

ܘܗܘܨܐܢܐ a side, a page.

ܘܗܘܨܐܢܐ to bear, to endure, to tolerate.

ܘܗܘܨܐܢܐ the laying on (of hands).

ܘܗܘܨܐܢܐ an assembly.

ܘܗܘܨܐܢܐ a sword (ξίφος).

ܘܗܘܨܐܢܐ to expect, *Pa.* ܘܗܘܨܐܢܐ to wait.

ܘܗܘܨܐܢܐ transgression.

ܘܗܘܨܐܢܐ to ascend.

ܘܗܘܨܐܢܐ, ܘܗܘܨܐܢܐ to place, to lay upon, to commit.

ܘܗܘܨܐܢܐ to support, ܘܗܘܨܐܢܐ to take refreshment, to tarry.

ܘܗܘܨܐܢܐ left, wrong.

ܘܗܘܨܐܢܐ to hate.

ܘܗܘܨܐܢܐ hated, mean.

ܘܗܘܨܐܢܐ to need, ܘܗܘܨܐܢܐ *Part.* *Pass. Pe.*

ܘܗܘܨܐܢܐ to make, to do, to visit (the sick).

ܘܗܘܨܐܢܐ a scribe, *pl.* ܘܗܘܨܐܢܐܐ.

ܘܗܘܨܐܢܐ, ܘܗܘܨܐܢܐ a ship.

ܘܗܘܨܐܢܐ, ܘܗܘܨܐܢܐ a book.

## ܘܗܘܨܐܢܐ.

ܘܗܘܨܐܢܐ, *pl.* ܘܗܘܨܐܢܐ the mouth, the lips.ܘܗܘܨܐܢܐ *Pa.* to dishonor, to violate.

## ܘܗܘܨܐܢܐ.

ܘܗܘܨܐܢܐ a feast, a feast-day.

ܘܗܘܨܐܢܐ to do, to perform, to yield, to make something (with a double Accusative).

ܘܗܘܨܐܢܐ m. servant, *pl.* ܘܗܘܨܐܢܐܐ.

ܘܗܘܨܐܢܐ Mat. xiii. 27.

ܘܗܘܨܐܢܐ creator.

ܘܗܘܨܐܢܐ to pass by, to pass over; with ܘܗܘܨܐܢܐ, to pass around.

ܘܗܘܨܐܢܐ Hebrew, *Ad.* Hebraically.

ܘܗܘܨܐܢܐ, ܘܗܘܨܐܢܐ shortly.

ܘܗܘܨܐܢܐ, ܘܗܘܨܐܢܐ a young cow.

ܘܗܘܨܐܢܐ until, ܘܗܘܨܐܢܐ not yet; ܘܗܘܨܐܢܐ

until, ܘܗܘܨܐܢܐ until that;

ܘܗܘܨܐܢܐ, ܘܗܘܨܐܢܐ time.

ܘܗܘܨܐܢܐ *Pa.* to support, to aid.

ܘܗܘܨܐܢܐ church.

ܘܗܘܨܐܢܐ to act unjustly.

ܘܗܘܨܐܢܐ, ܘܗܘܨܐܢܐ unjust, sinful.

ܘܗܘܨܐܢܐ wicked, ungodly.

ܚܘܼܡܘܼܐ.

ܚܘܼܡܘܼܐ a habitation, an abode.  
 ܚܘܼܡܘܼܐ death.  
 ܚܘܼܡܘܼܐ an answer, an alternative  
 song.  
 ܚܘܼܡܘܼܐ, ܚܘܼܡܘܼܐ *Ethpe.* to be troubled.  
 ܚܘܼܡܘܼܐ uncircumcision.  
 ܚܘܼܡܘܼܐ or ܚܘܼܡܘܼܐ to watch.  
 ܚܘܼܡܘܼܐ to blot.  
 ܚܘܼܡܘܼܐ custom.  
 ܚܘܼܡܘܼܐ, ܚܘܼܡܘܼܐ eye.  
 ܚܘܼܡܘܼܐ to arouse, *Aph.* to stir up.  
 ܚܘܼܡܘܼܐ a guardian angel.  
 ܚܘܼܡܘܼܐ over, to, against, on account  
 of; ܚܘܼܡܘܼܐ because.  
 ܚܘܼܡܘܼܐ avarice.  
 ܚܘܼܡܘܼܐ, ܚܘܼܡܘܼܐ cause.  
 ܚܘܼܡܘܼܐ an altar, Acts xvii. 23.  
 ܚܘܼܡܘܼܐ ܚܘܼܡܘܼܐ to go, with ܘܼ to go  
 into, with ܚܘܼܡܘܼܐ to carry on pro-  
 hibited intercourse with any  
 one, *Ethpe.* to go into, *Aph.*  
 to lead, to lead into.  
 ܚܘܼܡܘܼܐ, *Emph.* ܚܘܼܡܘܼܐ world, race,  
 generation.  
 ܚܘܼܡܘܼܐ with, above.  
 ܚܘܼܡܘܼܐ, ܚܘܼܡܘܼܐ a nation, *pl.* ܚܘܼܡܘܼܐ,  
 ܚܘܼܡܘܼܐ.  
 ܚܘܼܡܘܼܐ to suffer one's self to be dipped,  
 to suffer one's-self to be baptized.

ܚܘܼܡܘܼܐ.

ܚܘܼܡܘܼܐ dipping, baptism.  
 ܚܘܼܡܘܼܐ a pillar.  
 ܚܘܼܡܘܼܐ an inhabitant.  
 ܚܘܼܡܘܼܐ trouble, labor.  
 ܚܘܼܡܘܼܐ to dwell.  
 ܚܘܼܡܘܼܐ to hear, to answer, *Ethpe.* to  
 converse.  
 ܚܘܼܡܘܼܐ piety.  
 ܚܘܼܡܘܼܐ one who is dead.  
 ܚܘܼܡܘܼܐ a cloud.  
 ܚܘܼܡܘܼܐ twenty.  
 ܚܘܼܡܘܼܐ *Pa.* to inter.  
 ܚܘܼܡܘܼܐ aversion, opposition.  
 ܚܘܼܡܘܼܐ *Pael,* to inquire.  
 ܚܘܼܡܘܼܐ a root.  
 ܚܘܼܡܘܼܐ to flee.  
 ܚܘܼܡܘܼܐ to avail, to prevail.  
 ܚܘܼܡܘܼܐ prepared, *Part.* (put for  
 the future).  
 ܚܘܼܡܘܼܐ ancient, old, f. ܚܘܼܡܘܼܐ.  
 ܚܘܼܡܘܼܐ, ܚܘܼܡܘܼܐ rich.  
 ܚ.  
 ܚܘܼܡܘܼܐ fruit, *pl.* ܚܘܼܡܘܼܐ.  
 ܚܘܼܡܘܼܐ to meet, to happen to (with  
 ܘܼ).  
 ܚܘܼܡܘܼܐ, ܚܘܼܡܘܼܐ body.





## ܡܘܕܘܠܐ.

ܡܘܕܘܠܐ a servant of the church,  
sexton.

ܡܘܨܬܐܢܬܐ Constantine  
(a proper name).

ܡܘܨܬܐܢܐ a town, a city.

ܡܘܨܬܐܢܐ a Cyrenean (a proper  
name).

ܡܘܨܬܐܢܐ truth.

ܡܘܨܬܐܢܐ m. a murderer, a robber.

ܡܘܨܬܐܢܐ cunning, ingenious.

ܡܘܨܬܐܢܐ slaughter, murder.

ܡܘܨܬܐܢܐ a league, ܡܘܨܬܐܢܐ  
consecrated virgins.

ܡܘܨܬܐܢܐ resurrection.

ܡܘܨܬܐܢܐ a song.

ܡܘܨܬܐܢܐ a tree, bark, a book.

ܡܘܨܬܐܢܐ Cithara, harp.

ܡܘܨܬܐܢܐ a player on the cithara.

ܡܘܨܬܐܢܐ, ܡܘܨܬܐܢܐ a voice.

ܡܘܨܬܐܢܐ little.

ܡܘܨܬܐܢܐ the clergy.

ܡܘܨܬܐܢܐ a bride.

ܡܘܨܬܐܢܐ to acquire; *Aph.* to grant,  
to bring.

ܡܘܨܬܐܢܐ a pen, a reed.

ܡܘܨܬܐܢܐ a centurion.

ܡܘܨܬܐܢܐ Caesarea (a proper name).

ܡܘܨܬܐܢܐ to call, to cry.

## ܕܘܢܐ.

ܕܘܢܐ Cappadocia (a prop-  
er name).

ܕܘܢܐ cassia.

ܕܘܢܐ to name, to call, to choose.

ܕܘܢܐ to approach, to draw  
near, *Pa.* to conduct, to bring;

ܕܘܢܐ to sacrifice.

ܕܘܢܐ war

ܕܘܢܐ a crystal.

ܕܘܢܐ near.

ܕܘܢܐ reading.

ܕܘܢܐ a field, a country.

ܕܘܢܐ a horn.

ܕܘܢܐ calvary.

ܕܘܢܐ a priest, an elder.

## ܕܘܢܐ.

ܕܘܢܐ much, great, loud, chief;

2) a teacher, *Emphat.* ܕܘܢܐ *Abs.*

*pl.* ܕܘܢܐ *Const. pl.* ܕܘܢܐ.

ܕܘܢܐ to grow, *Pa.* to bring up, to  
educate.

ܕܘܢܐ a myriad, *pl.* ܕܘܢܐ.

ܕܘܢܐ greatness, a multitude.

ܕܘܢܐ, ܕܘܢܐ to wish very much, to  
desire, *Ethpa.* the same.

ܕܘܢܐ to be angry.

ܕܘܢܐ, ܕܘܢܐ foot.



ܙܘܢܐ.

- to stone.
- to mark, to feel, *Aph.* the  
e, with ܟ to perceive, to  
mark.
- a wish, a desire.
- to go, to chastise; with and  
hout ܚܘܦܐ to ship.
- ܙܘܢܐ a persecutor.
- ܙܘܢܐ persecution.
- ܙܘܢܐ to hasten, to tremble, *Ethpe.*
- ܙܘܢܐ to be afraid, to be terrified.
- ܙܘܢܐܐܘܪܐ Roman, *Adv.* romai-  
nally, Latin.
- ܙܘܢܐ to run, to hasten.
- ܙܘܢܐ anger, misfortune.
- ܙܘܢܐ m. spirit.
- ܙܘܢܐ f. wind, breath, spirit.
- ܙܘܢܐ spiritual.
- ܙܘܢܐ bowel love, bowels of  
mercies.
- ܙܘܢܐ distance ܙܘܢܐܘܦܐ  
ܙܘܢܐ a distance.
- Aph.* ܙܘܢܐܐܘܪܐ to raise up,  
elevate.
- ܙܘܢܐ a gift.
- ܙܘܢܐ a quarrel.
- ܙܘܢܐ a cloth, a rag.

ܙܘܢܐ.

- ܙܘܢܐܘܦܐ a prince, a person of  
rank.
- ܙܘܢܐܘܦܐ a sign.
- ܙܘܢܐܘܦܐ beloved.
- ܙܘܢܐܘܦܐ to love, *Ethpa.* with  
ܘܦܐ to feel compassion.
- ܙܘܢܐܘܦܐ *pl.* compassion, benevo-  
lence, love.
- ܙܘܢܐܘܦܐ love.
- ܙܘܢܐܘܦܐ to lie, to float.
- ܙܘܢܐܘܦܐ to be far distant.
- ܙܘܢܐܘܦܐ smell.
- ܙܘܢܐܘܦܐ spittle.
- ܙܘܢܐܘܦܐ the first named.
- ܙܘܢܐܘܦܐܘܪܐ, ܙܘܢܐܘܦܐܘܪܐ firstling, begin-  
ning, *pl.* ܙܘܢܐܘܦܐܘܪܐ.
- ܙܘܢܐܘܦܐܘܪܐ the high priest.
- ܙܘܢܐܘܦܐܘܪܐ a person of rank.
- ܙܘܢܐܘܦܐܘܪܐ to ride.
- ܙܘܢܐܘܦܐܘܪܐ *Ethpa.* to feel inclined, to be  
moved.
- ܙܘܢܐܘܦܐܘܪܐ f. ܙܘܢܐܘܦܐܘܪܐ high, loud, *pl.*
- ܙܘܢܐܘܦܐܘܪܐ James iv. 6.
- ܙܘܢܐܘܦܐܘܪܐ to lie, to be placed, *Aph.* to  
cast, to send; with ܚܘܦܐ to  
administer; with ܚܘܦܐܘܪܐ to lose  
life.

## זָחָא.

זָחָא *Part. P.* thrown down, given up.

זָחָא hills, Luke xxiii. 30.

זָחָא patience, long suffering.

זָחָא evening.

זָחָא to sprinkle.

זָחָא *Pa.* זָחָא to obtain again, *Ethpa.* to be reconciled.

זָחָא mournful, deeply moved.

זָחָא a herdsman.

זָחָא, זָחָא sense, mind.

זָחָא *Ethpe.* to be angry.

זָחָא thunder.

זָחָא to dance, to mourn, to lament.

זָחָא sinful, a transgressor.

זָחָא to make a sign.

זָחָא to be inflamed, to rejoice.

## ז.

זָחָא Sapores (a proper name).

זָחָא an evil spirit.

זָחָא to entreat, *Pa.* to ask; with

זָחָא to ask after some one.

זָחָא, זָחָא entreaty.

זָחָא, זָחָא to reconcile, to calm.

זָחָא nearness.

## זָחָא.

זָחָא to praise.

זָחָא captivity, destruction.

זָחָא praise-worthy.

זָחָא a vine.

זָחָא a sceptre.

זָחָא to guide, to lead.

זָחָא, זָחָא seven, זָחָא seventy.

זָחָא to leave, to give up, to permit, to let go.

זָחָא a week.

זָחָא an uproar.

זָחָא restless, uneasy.

זָחָא to kindle.

זָחָא *Ethpe.* to be moved, to be indignant.

זָחָא to throw, to precipitate.

זָחָא *Pa.* to send, *Ethpa.* זָחָא is sent.

זָחָא to awake.

זָחָא to be worthy, *Ethpe.* to be considered as worthy.

זָחָא, זָחָא equal. *pl.* זָחָא.

זָחָא renown.

זָחָא praise, renown, glory.

זָחָא, זָחָא to wash.

זָחָא to free, to tear away.

ܩܥܢܗܐ .

- ܩܥܢܗܐ dishonor, shame.  
 ܩܥܢܗܐ change, exchange.  
 ܩܥܡܢܐ consummation, end.  
 ܩܥܡܐ, ܩܥܡܐ to despise.  
 ܩܥܡܢܐ power, authority, right.  
 ܩܥܡܐ way, street.  
 ܩܥܢܐ a wall.  
 ܩܥܢܐ beginning.  
 ܩܥܢܐ confirmation.  
 ܩܥܢܐ gain, advantage.  
 ܩܥܢܐ awkward, stupid.  
 ܩܥܢܐ despised, small, inferior.  
 ܩܥܢܐ *pl. f.* ܩܥܢܐ present, *Aph.*  
 ܩܥܢܐ to be able, to find.  
 ܩܥܢܐ to send, to put away.  
 ܩܥܢܐ, ܩܥܢܐ to cease, to rest.  
 ܩܥܢܐ, ܩܥܢܐ rest, ܩܥܢܐ  
 ܩܥܢܐ, ܩܥܢܐ sudden.  
 ܩܥܢܐ an apostle.  
 ܩܥܢܐ *Pa.* ܩܥܢܐ to be able, to  
 be powerful.  
 ܩܥܢܐ to approach fulfillment, *Pa.*  
 to fulfill, to complete; with ܩܥܢܐ  
 to salute, *Aph.* to deliver up;  
 ܩܥܢܐ to give up the ghost,  
 to die.

ܩܥܢܐ .

- ܩܥܡܐ *pl. m.* ܩܥܡܐ peace.  
 ܩܥܡܐ, ܩܥܡܐ a name.  
 ܩܥܡܐ Samona (a proper name).  
 ܩܥܡܐ Simon (a proper name).  
 ܩܥܡܐ heaven.  
 ܩܥܡܐ Samosata (a proper  
 name).  
 ܩܥܡܐ to finish, to complete.  
 ܩܥܡܐ to hear.  
 ܩܥܡܐ Sineon, Simon (a proper  
 name).  
 ܩܥܡܐ to serve.  
 ܩܥܡܐ the sun.  
 ܩܥܡܐ *Pa.* to go away, ܩܥܡܐ or  
 ܩܥܡܐ to die.  
 ܩܥܡܐ, ܩܥܡܐ insane, foolish.  
 ܩܥܡܐ, ܩܥܡܐ year.  
 ܩܥܡܐ torment, pain, torture.  
 ܩܥܡܐ, ܩܥܡܐ tooth.  
 ܩܥܡܐ sharp.  
 ܩܥܡܐ *Ethpa.* ܩܥܡܐ to relate.  
 ܩܥܡܐ, ܩܥܡܐ an hour; ܩܥܡܐ  
 ܩܥܡܐ forthwith.  
 ܩܥܡܐ jest, play.  
 ܩܥܡܐ beautiful, good, *fem. pl*  
 ܩܥܡܐ also the *neuter*, good-  
 ness.

فصلا.

فصلا to hear, to take; *Aph.* with فصلا to go away.

فصلا an inhabitant.

فصلا to dwell; with فصلا to besiege, *Pa.* to begin.

فصلا, فصلا generation, biography.

فصلا a light, wax light, a candle.

فصلا a spectre, an apparition.

فصلا the remainder, the rest.

فصلا, فصلا *Ethpa.* to be convinced.

فصلا true, *Adv.* فصلا truly, really.

فصلا truth.

فصلا six.

فصلا *Adv.* silently.

فصلا to be silent, to be dumb.

ل.

ل a merchant.

ل, ل Thomas, (a proper name).

ل Theophilus (a proper name).

ل.

ل not clear, dirty. 2) dregs, that which is most objectionable.

ل to demand.

ل to carry on trade, *Ethpa.* to win (by trade), to be added.

ل wonder.

ل an abyss.

ل wonderful.

ل to be surprised.

ل *Tav*—last letter of the Alphabet.

ل or ل to repent, to turn, to return.

ل again.

ل to be astonished.

ل interpretation.

ل repentance.

ل a limit, bound.

ل, ل, ل under, ل from below, ل under.

ل shame.

ل repentance.

ل to urge, *Part.* ل Luke xxv. 23.

ل to hang up, to raise up.

ܠܟܝܠ.

ܠܟܝܠ snow.

ܠܟܝܠܘܬܐ the Trinity.

ܠܟܝܠܘܬܐ to make a scholar, *Ethpa.*  
to be learned, to be a scholar.

ܠܟܝܠܘܬܐ a scholar.

ܠܟܝܠ, f. ܠܟܝܠܘܬܐ m. three.

ܠܟܝܠܘܬܐ to wonder, to be astonished.

ܠܟܝܠܘܬܐ wonderful, remarkable.

ܠܟܝܠܘܬܐ, ܠܟܝܠܘܬܐ honest, genuine.

ܠܟܝܠܘܬܐ f. eight.

ܠܟܝܠܘܬܐ there, in that place.

ܠܟܝܠܘܬܐ to repeat, *Pa.* to narrate.

ܠܟܝܠܘܬܐ.

ܠܟܝܠܘܬܐ great, strong.

ܠܟܝܠܘܬܐ to explain, to interpret.

ܠܟܝܠܘܬܐ, ܠܟܝܠܘܬܐ two; ܠܟܝܠܘܬܐ  
the second.

ܠܟܝܠܘܬܐ right, true, faithful.

ܠܟܝܠܘܬܐ a door, a gate.

ܠܟܝܠܘܬܐ mind, opinion.

ܠܟܝܠܘܬܐ a hymn, a song of praise

ܠܟܝܠܘܬܐ service, attendance.

ܠܟܝܠܘܬܐ f. ܠܟܝܠܘܬܐ m. nine.

ܠܟܝܠܘܬܐ to narrate, from ܠܟܝܠܘܬܐ.

ܠܟܝܠܘܬܐ a narration.

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