

THE
ELEMENTS
OF
SYRIAC GRAMMAR.

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PREFACE.

THE following "Elements of Syriac Grammar" are intended for the assistance of those Students in Hebrew, who are desirous of extending their studies to the Syriac Language. This is easily accomplished in consequence of the close affinity, which exists between the two languages both in their structure as well as in the multitude of words which they possess in common. A small portion only of time and labour is quite sufficient for the Hebrew scholar to obtain a moderate knowledge of Syriac. It is indeed so nearly allied to Hebrew and especially to Chaldee, that after he has read the Chaldee parts of the Bible, he may at once proceed to the reading of Syriac, and it is important that he should not neglect the acquisition of it, since the advantages to be derived will amply repay him for whatever trouble he may bestow upon the subject. There is no necessity to give a minute statement of these advantages; but it may be mentioned that the Syriac Language supplies one source of valuable information for the criticism of the

Hebrew Bible. By an examination of a Hebrew word as it is used in this language, essential service has been rendered in elucidating many difficult and important passages of Holy Writ, and it has been the constant practice of commentators to have recourse to Syriac, whenever the Text of the Old Testament fails to establish satisfactorily the signification of a word. In such case every person allows that a reference to Syriac is one of the legitimate means to be employed in determining the sense of a passage, and although this language is inferior to Arabic in the extent and variety of its literature; it is nevertheless superior as regards its much more intimate connection with the original language of the Bible.

But the great claim as it appears to me, which the Syriac has on the attention of that class of persons, for whose use this book is intended, consists in the Syriac New Testament. The high antiquity of this Version and its use in the early established Syriac Church stamp an importance on it, which can be assigned to no other, and if to these circumstances be added another, that the Syriac Language is so nearly the same as that spoken in Palestine in the first age of Christianity, that by many persons it has been termed the vernacular language of our Lord, it must be allowed that the Syriac New Testament possesses a value inferior only

to that which belongs to the Original. Michaelis devoted his great talents to the study of Syriac and to an examination of the Syriac Version. In his Introduction to the New Testament, he has endeavoured to fix the period when that Version was made, and after bringing forward many cogent arguments in favour of its high antiquity has inferred that it must have existed, either at the end of the first or the beginning of the second century. This great age and its frequent deviation from the common reading in passages of importance must recommend the use of it to every critic, and the truth is that it has been more used than all other sources of critical assistance together.

From these remarks it will obviously appear desirable that the Hebrew scholar should acquire a knowledge of the Syriac Testament; especially as that knowledge can be so easily obtained. To facilitate the acquirement of it has been my chief inducement in sending forth this elementary Grammar to the public. I have been also further encouraged to do it from the growing attention there is at the present time to Hebrew and oriental studies in this Country. It is to be wished that this attention will continue to increase, and that before the lapse of many years some acquaintance with the Hebrew Bible will be generally sought after by the ministers of our Church. There may be some persons

who will not join in this wish, and I am aware that it has been urged by many, who are indifferent or are opposed to the cultivation of Hebrew learning, that no new doctrines can be discovered from the Hebrew Bible, and that therefore the English Translation will supply every want. To this it may be replied that the Greek Testament contains no doctrines which are not to be found in our English Version; that this Version is not inferior to that of the Old Testament in the fidelity of its execution, and that therefore the same reason may be brought forward for the abandonment of the original.

It is one of the Articles of our Church that “the Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ.” I do not see therefore on what principle the Hebrew Bible is not to be deemed as important for all purposes of divinity as the Greek Testament: indeed no arguments can be advanced in favour of a knowledge of the latter, which will not most certainly apply with equal force for a knowledge of the former. But although the Hebrew Bible will not disclose to its reader any new doctrines of religion; there is something else which it will do. It will teach him the primary signification of words, and thus present to him many expressions with additional force and

enable him to form his own opinion and put his own interpretation on many particular passages. This is a benefit which is to be acquired from the Hebrew Bible, and which will be found of immense value to the Minister in his public Exposition of the Scriptures. It may be also observed that if the candidate for Holy Orders were encouraged to enter on the study of Hebrew, the circumstance could not fail to be beneficial to him in no ordinary degree. It would compel him to read the Scriptures more frequently, to examine important parts more critically, and would consequently make him more familiar with the contents of the Bible than would otherwise be the case. That pursuit which obliges the Minister, or the candidate for the ministry, to study the Scriptures cannot be adopted without advantage. It will exercise an influence over all the powers of his mind and the whole tenour of his life. It will fix his thoughts on those matters which pertain to his profession, and it may serve as the beginning and be made the basis of a sound course of Theological reading. In the early periods of the reformation, when the great questions at issue between the contending parties could be decided only by a reference to the Scriptures in their original tongues, Hebrew and oriental literature were zealously pursued, and there arose in those times men, who have rendered their names imperishable as much by their profound skill in Hebrew learning, as by the part which

they sustained in emancipating their country from Popish tyranny. That was the time when oriental literature flourished most in England, and it was because of the great proficiency which our venerable reformers possessed in this branch of study, that with the aid of God's Holy Spirit, they were enabled to dispel the superstitions of Papacy.

There is also another point not to be forgotten in estimating the importance of the subject now under consideration. In these days many laudable attempts are made to convert the Jews to Christianity. These attempts deserve every encouragement; for it must be confessed that of all the people who are sitting in darkness, none possess a greater claim on our exertions; none can appeal more strongly to our sense of duty and our feelings of gratitude; than the descendants of that people, to whom were entrusted for so many ages "the oracles of God," and from whom sprung the first disciples and teachers of our faith. But whilst we ought to take an interest in the eternal welfare of our Jewish brethren and to use every effort to bring them within the pale of the Christian Church; it may at the same time be safely affirmed that the subscribers to the Jews' Society need never to look for any great measure of success; unless the persons, who are employed to conduct its operations are ac-

quainted with the Hebrew language. Every person who has had any experience in the feelings and opinions of Jews must be aware of the prejudice which they possess in favour of Hebrew. The Bible they read in Hebrew; indeed they never like to read any religious book unless it is in Hebrew; and it is certain that they are not unskilful in perverting the Text of Scripture and rendering it subservient to their own peculiar system. It is therefore incumbent on all, who are engaged in the conversion of the Jews to meet this prejudice by informing themselves on the Hebrew Language. It is highly necessary that they should be competent to prove to the Jews from their own Hebrew Scriptures that Christ in whose death we rest our hope of salvation is indeed he of whom Moses and the Prophets have written. Neither will it be enough that they are acquainted with the Hebrew Bible. The religion of modern Jews is learned principally from the Talmud and the writings of their Rabbis. The Jewish Teachers, like the Priests of the Romish church, exercise a spiritual domination over their flocks, and it is from the oral law that they propound their dogmas and derive their authority. The Jews are ever ready to give a blind adhesion to these dogmas and to submit to the yoke which is imposed upon them. Whoever, therefore, wishes to combat effectually the errors

tioning the circumstance in order to express my thanks to the Syndics for their kindness in procuring them, and also to offer an apology for the time which has elapsed since the first announcement of the intended publication.

CONTENTS.

	PAGE
THE Alphabet - - - - -	1
Vowels - - - - -	3
Diphthongs - - - - -	4
Properties and changes of Consonants - - - - -	5
Changes of the Vowels - - - - -	8
The Diacritic Points, Kushoi and Rukok - - - - -	11
Ribui - - - - -	12
Linea Occultans, &c. - - - - -	13
Marhetono and Mehagyono - - - - -	15
Other Diacritic Points - - - - -	<i>ib.</i>
The letters } ○ ◡ - - - - -	16
Accent - - - - -	17
Method of expressing numbers - - - - -	18
Reading Exercises - - - - -	19
NOUNS - - - - -	20
Gender - - - - -	21
Number - - - - -	22
States of Nouns - - - - -	24
Adjectives - - - - -	34
Numerals - - - - -	36
PRONOUNS - - - - -	40
Demonstrative Pronouns - - - - -	<i>ib.</i>
Relative and Interrogative Pronouns - - - - -	41
Pronominal Affixes - - - - -	42
Nouns with Affixes - - - - -	43
Example of a masc. noun with Affixes - - - - -	44
Example of a fem. noun with Affixes - - - - -	47
'VERBS - - - - -	49
Tenses, &c. of the verbs } ○ ◡ and Δ } _x - - - - -	53
Paradigm of } ○ ◡ - - - - -	58
Observations on Regular Verbs - - - - -	60

	PAGE
Verbs which have a guttural for a rad. letter - - -	63
The Present Tense, &c. - - - - -	64
IRREGULAR VERBS - - - - -	65
Verbs ك or ق - - - - -	66
Verbs ع - - - - -	69
Paradigm of ك - - - - -	70
Paradigm of ق - - - - -	72
Verbs ح or خ - - - - -	74
Verbs ح - - - - -	77
Verbs ح - - - - -	<i>ib.</i>
Paradigm of ح - - - - -	78
Paradigm of ح - - - - -	82
Verbs ع - - - - -	84
The Objective affixes attached to Verbs - - -	85
Paradigm of ع - - - - -	86
Observations on Objective Affixes - - - - -	93
Doubly defective Verbs - - - - -	95
Quadriliteral Verbs - - - - -	96
PARTICLES - - - - -	99
Adverbs - - - - -	<i>ib.</i>
Prepositions - - - - -	100
Conjunctions and Interjections - - - - -	<i>ib.</i>
SYNTAX	
Syntax of Nouns - - - - -	102
Construction of Adjectives - - - - -	104
... .. Numerals - - - - -	105
Syntax of Pronouns - - - - -	106
Verbs - - - - -	109
Prepositions - - - - -	115
... .. Particles - - - - -	116
Enallage of Persons and Number - - - - -	<i>ib.</i>
Ellipsis - - - - -	117
APPENDIX - - - - -	118
St. John's Gospel, Chap. 11. - - - - -	124
Analysis - - - - -	127

ERRATA

Page 14, line 2, for إِسْمِنَا read إِسْمِنَا .

..... last line, for إِنِّي read إِنِّي

..... 34, lines 17 and 18, no brackets.

..... 63, line 12, for from this last remark read from this last remark
but one.

..... 66, last line, for لِجِه read لِجِه .

§. 1. THE Syrians in common with many other Eastern nations, read from the right-hand to the left, and have the same number of letters, which are all consonants, as the Hebrews.

The following Table exhibits their forms, names, powers and numerical values.

Forms.	Names.		Powers.	Numerical Values.
Ⲁ	Olaph	Ⲁ	{ H unspirated as in <i>humble</i> B Bh (V)	1
ⲁ	Beth	ⲁ		2
Ⲃ	Gomal	Ⲃ	G	3
ⲃ	Dolath	ⲃ	D	4
Ⲅ	He	Ⲅ	H	5
ⲅ	Vau	ⲅ	V or W	6
Ⲇ	Zain	Ⲇ	Z	7
ⲇ	Cheth	ⲇ	Ch	8
Ⲉ	Teth	Ⲉ	T	9
ⲉ	Yud	ⲉ	Y in <i>yes</i>	10
Ⲋ	Coph	Ⲋ	K or C as in <i>care</i>	20
ⲋ	Lomad	ⲋ	L	30
Ⲍ	Mim	Ⲍ	M	40
ⲍ	Nun	ⲍ	N	50
Ⲏ	Semkath	Ⲏ	S	60
ⲏ	Ee	ⲏ		70
Ⲑ	Pe	Ⲑ	P Ph (F)	80
ⲑ	Tsode	ⲑ	Ts	90
Ⲓ	Kuph	Ⲓ	K	100
ⲓ	Rish	ⲓ	R	200
Ⲕ	Shin	Ⲕ	Sh	300
ⲕ	Thau	ⲕ	T or Th	400

Care must be taken to distinguish between the following letters, which have nearly the same figure, and differ chiefly in their magnitude.

	⊂	?	⊙	⊂	⊂	∪
	⊂	?	⊙	⊂	⊂	∪
	⊂					

One letter is joined to another by a small horizontal line drawn from its extremity; as, σ in σΔ. The exceptions to this are ? ⊂ ; and Δ, which when joined to another letter assume the forms ⊂ Δ ; and Δ.

All the letters except the eight | ? σ ο ι γ ; Δ may be joined to the following letter of the word. The nine letters ⊂ ∪ ⊂ ⊂ ⊂ ⊂ ⊂ ⊂ terminating a word, receive a slight additional stroke, and are written ⊂ ∪ ⊂ ⊂ ⊂ ⊂ ⊂ ⊂ . The five ⊂ Δ ∪ ⊂ Δ alter their figure at the end of a word, and are called finals. They retain their usual power, but assume the forms ⊂, ∪, ∪, ⊂ or ∪.

The following compound characters are frequently used.

Olaph-Lomad	∪	for	Δ|
Lomad-Olaph	|		Δ
Lomad-Lomad	∪		∪.

As Letters of the same organ are frequently changed for one another in the process of derivation; Grammarians have divided the whole Alphabet into classes according to the organ of speech by which they are enounced.

Gutturals	א	ב	ג	ד	
Linguals	ה	ו	ז	ח	ט
Palatals	י	כ	ל	מ	נ
Dentals	ס	ע	פ	צ	ק
Labials	ר	ש	ת		

The consonants א ב ג will frequently become quiescent, i.e. lose their power as consonants; as is the case with the Hebrew אהרי.

2. Vowels.

There are five vowels, which are written, either above or below the consonants with which they are connected and are pronounced after them. There are two sets, one derived from the Greek vowels, and the other expressed by different positions of one or two points. The following Table exhibits their names, powers and forms:

	Names.	Power.	Figure.		
			Syr.	Greek.	
פתוֹכוֹ	Pethocho	a	בְּ	α	Alpha
רֵבוֹטְסוֹ	Revotso	e	בֵּ	ε	Epsilon
צֵבוֹטְסוֹ	Chevtotso	i	בִּ	ι	Iota
זֵכוֹפוֹ	Zekofo	o	בֹּ	ο	Omicron
חֵטְסוֹ	Etsotso	u	בּוּ	υ	Upsilon.

The points of the vowel Zekofo may coalesce with the point of the letter ז, as, רוֹטְסִיִּי *Roh-tin*.

The vowel Etsotso is always accompanied with o except in the two words כּוּל *cul*, מְטוּל *M'tul*.

When no vowel is expressed, then as in the Hebrew, a Sheva (or one of its substitutes) will be implied and read accordingly.

Vowels may be divided into two classes: *pure*, i. e. those which complete their syllables: and *impure*, i. e. those which do not complete the syllable without the addition of a terminating consonant.

Pure vowels are

$\begin{array}{c} \dot{\text{—}} \\ \text{—} \\ \text{—} \\ \text{—} \\ \text{—} \end{array}$	}	When followed by a quiescent | o or a	}	as מָלֵךְ <i>Ma-leph.</i> אֶתְכֵל <i>Ethekel.</i> לִי <i>li.</i>
$\text{—} \cdot$	,	as	,	כְּתוּבָה <i>K'tho-bo.</i>
\circ	,		,	נֶפֶק <i>Ne-puk.</i>

Impure Vowels are

$\dot{\text{—}}$	,	as in	,	צָד <i>cad.</i> אָדָמוֹ <i>ada-mo.</i>
$\text{—} \cdot$	,	.....	,	\text{מֵן <i>Men.</i>
$\text{—} \cdot$	,	.....	,	\text{אִדוֹתוֹ <i>i-do-tho.</i>

Final syllables are often, as in Hebrew, anomalously long, on account perhaps of the accent; as, אִפִּין *A-pin*, where \cdot occurs with two consonants, so also אִלְכֵן , אִלְכֵן , אִלְכֵן , אִלְכֵן , &c.

The Greek vowels are more frequently used in modern books.

3. *Diphthongs.*

There are several diphthongs made by the letters Vau and Yud, which losing their own powers coalesce with the preceding vowel and form one syllable.

Vau makes four diphthongs *au*, *eu*, *iu*, *ou*.

The first occurs in the beginning, middle and end of words and is produced by the vowel v preceding o ; as, אוֹכֵל *au-kel, he fed*, צוֹם *Tsau-mo, the fast*, הוֹנָה *ho-nau, this is*.

The second *eu*, by the vowel v preceding e ; as, אֶשְׂתֵּי , *Esh-teu, I will drink it*.

The third *iu* by a *chevotso* preceding e ; as, נִשְׁדָּרֵי , *N'shad-riu, he will send him*.

The fourth *ou* is when o is preceded by another o with v ; as, $\text{שׁוֹדוֹ$ *Shou-do-yo, promise*.

Yud makes two diphthongs, *ai* and *oi*: *ai* by v before a ; as, גִּלְיָהוּ *G'laith, thou hast revealed*: *oi* is effected by v before a ; as, הוֹי *hoi, she*.

4. Properties and Changes of Consonants.

Consonants possess various properties and undergo certain changes arising from the influence of vowels; or other causes, which we proceed to mention.

The letters א ו א when they are not pronounced; but rest in the sound of the vowel on the preceding letter are called *quiescent*.

Olaph final rests in v or v ; as, אִישׁ *the man*, אִישִׁים *the men*: except the four verbs אִשָּׁר *he was impure*, אִשָּׁר *he was comforted*, אִשָּׁר *he polluted*, אִשָּׁר *he was decorated*.

Olaph in the middle of a word rests in v or x ; as, אֹכֵל *to eat*, אֹמֵר *to say*. Yud is sometimes

changed into Olaph quiescent in ʔ ; as, بَعَثَ to *beget*, for بَعَثَ .

Yud usually rests in ʔ or ʔ ; as, بَدَأَ he *begun*, أَب is, بِ but.

Vau deprived of a vowel is for the most part quiescent in ʔ ; as, رَفَعُوا *rise*, رَفَعُوا *day*. It is also used as the fulcrum or, as it is technically termed, the *mater lectionis* of this vowel; as, بَصَلَةٌ .

In foreign words Vau is frequently found to be quiescent in the vowel ʔ ; as, طَهْرٌ *Peter*, أَسْنَانٌ *throne*.

The letters ʔ ʔ ʔ , when they are placed after another consonant, which is without a vowel, cannot be pronounced; but they are nevertheless written for the sake of orthography or etymology. In such instances these letters are said to be *otiose*.

Olaph in the pronouns أَنْتَ and أَنْتِ , when they are added to participles for the sake of forming the present tense is *otiose*; as, أَنْتَ كَاتِبٌ *kat-litun*, and أَنْتِ كَاتِبَةٌ *kat-loten*, *ye slay*, masc. and fem.

Vau and Yud in the end of a word, when the preceding letter has no vowel, are also *otiose*; as, كَتَلُوا *k'tal*, *they slew*, masc. كَتَلَتْ *k'tal*, *they slew*, fem. كَتَلْتِ *k'tul*, *slay thou*, imper. fem.

Yud is likewise *otiose* in the pronoun أَنْتَ *at*, *thou*; in certain affixes; as, مَلِكِي *malk*, *my king*,

لثوبك *k'tho-bek, thy book.* And in some substantives and adverbs; as, شل *shel, tranquillity,* اذ *when?*

It is supposed by many grammarians that Yud was pronounced in ancient times and this supposition derives support from the usage in Arabic and Hebrew; for we have حلي, אכזרי, which are pronounced *chali* and *akzari*; we have also in the New Testament *ῥαββουμι*, John xx. 16. *ταλιθα κουμι*, Mark v. 41. and other similar expressions.

Consonants are sometimes omitted in writing; as, *end* for *end*, especially in compound words; as, *man* for *man*, *although*. The first radical *ס* of Hebrew words sometimes drops off; as, *one*, Heb. *אחד*. Words which have the middle radical doubled, on many occasions lose one of them; thus, *he perceived*, *nest* from *nest*.

Vau and Yud fall off in nearly the same manner and in the same situations as in Hebrew, which may be immediately observed by inspecting the paradigms of the classes of verbs beginning with these letters.

Letters are sometimes added to words for the sake of euphony. Thus, Olaph is prefixed to many words beginning with Yud; as, *hand* for *hand*, *day* for *day*.

Olaph prosthetic occurs also in the verbs *and* *found*; as, *he drunk*, and *he found*.

We have also הֵרֹו *hero* from הֵרֹוֹ , where the Nun seems to be a compensation for the Dagesh forte in Hebrew and Chaldee. In some words of Greek origin there is a duplication of the Nun; as, סִנּוּד *synod*, for סִנּוּנּוּ .

A great number of Hebrew words become Syriac words by the change of one or more of their letters.

י	is changed into	י	as,	זָהָב	<i>gold</i> ,	ܕܝܫܘܒܐ
צ	.....	ܥ	...	צֹר	<i>rock</i> ,	ܥܘܪܐ
ש	.....	ܠ	...	שֶׁלֶג	<i>snow</i> ,	ܠܝܠܓܐ
ו	.....	ܘܫ	...	רָץ	<i>he run</i> ,	ܘܫܘܬܐ
ה	.....	ܐ or ܘ	...	גִּלָּה	<i>he revealed</i> ,	ܕܝܠܘܥܐ or ܕܝܠܘܥܐ
ש	sometimes into	ܫ	...	בָּשָׂר	<i>flesh</i> ,	ܫܘܪܐ
ג	.....	ܕ	...	שְׁנַיִם	<i>two</i>	ܕܝܢܝܢܐ
ת	.....	ܥ	...	תָּעַד	<i>he wandered</i> ,	ܥܘܕܐ .

5. Changes of the Vowels.

Inflexions of words are in numerous cases effected by vowels; certain vowels being selected as characteristic of different forms of the same word. The correspondence between Syriac and Hebrew vowels is as follows:

Pethocho (◌◌) to Patach (◌◌); as, ܡܠܟܘܬܐ , ܡܠܟܘܬܐ *his king*.

The vowel Revotso (◌◌) corresponds generally to the Hebrew ◌◌; as, ܬܦܩܘܕ , ܬܦܩܘܕ *thou shalt visit*.

Chevoſo (x) to the Hebrew ֿ ; as, חֶמֶץ for עֵשׂו .

Zekofo (ρ) to Kamets τ ; as, אִמָּן , אָדָם *man*,
 אָלַל , אָלַח *he revealed*.

Etsotso (^) to Cholem, Kametschatuph, Shurek and Kibbutz; as, קֹדֶשׁ , *holiness*, קָדַשׁ ; כָּל *all*.

Olaph in the beginning of a word, and also Ee in the same situation, when it is before σ , instead of being according to analogy without a vowel, will receive a vowel, for the most part ^ or v ; as, אֶל for אָל ;
 אֶסְתַּר for אָסַר .

Yud observes the same rule at the beginning of a word, and takes the vowel ^ ; as, אֹרְפָן *orphan*, for אָרְפָן .

The foregoing rule holds good also for the letters Olaph, Vau and Yud when they begin a syllable; the vowel in such places is remitted to the preceding letter, if it has been previously without one; except when the Olaph, Vau or Yud is followed by two consonants in the same syllable. A full exhibition of these principles may be seen by looking at the irregular verbs.

When two consonants come together at the beginning of a syllable, which is sometimes the case in the beginning of a word, in consequence of prefixing prepositions or conjunctions not having a vowel; also in the middle of a word from inflexion; the former consonant will receive a vowel; for the most part v ; but also ^ ^ ^ ; as, אֶלְעָלַם for אֵלְעָלַם *in heaven*,

|ʒ̣| for |ʒ̣| *the letter*, |ʒ̣| for |ʒ̣| *she was slain*, |ʒ̣| *glory* for |ʒ̣|. This is analogous to the Hebrew, when the former of two Shevas coming together in the beginning of a syllable, is generally changed into $\bar{\text{—}}$.

Vowels are sometimes cast away: when another syllable is added to a word, the final vowel is cast away; as, |ʒ̣| the feminine of |ʒ̣| *he visited*. But it is preserved, 1st. if a letter only be added; as, |ʒ̣| *thou hast visited*; 2nd. if the consonant from the analogy of the Hebrew ought to have a *Dagesh forte*; thus |ʒ̣| *people*; in the definite state |ʒ̣|; 3rd. the vowels $\bar{\text{—}}$ and $\bar{\text{—}}$ are preserved; as, |ʒ̣|, |ʒ̣|; |ʒ̣|, |ʒ̣|.

Zekoko in nouns of the definite state, when it is followed by $\bar{\text{—}}$ *is*, is changed into Pethocho so that it may make a diphthong with $\bar{\text{—}}$; as, $\bar{\text{—}}$ |ʒ̣| *da-golau, he is a liar*, for $\bar{\text{—}}$ |ʒ̣|; $\bar{\text{—}}$ |ʒ̣| *ho-nau, this is*, for $\bar{\text{—}}$ |ʒ̣| and this for $\bar{\text{—}}$ |ʒ̣|.

Transposition of vowels takes place; especially in nouns of one syllable; thus, |ʒ̣| *man* definite state |ʒ̣| *holiness* definite state |ʒ̣|; many other examples will be given in the Chapter on nouns; also the prepositions |ʒ̣| and |ʒ̣| with the prefix Lomad become |ʒ̣| and |ʒ̣|, and in certain

compounded particles a transposition takes place; as, ܘܢܘܠܘܢܘܠܘܢ for ܘܢܘܠܘܢܘܠܘܢ *until*.

6. *The Diacritic Points, Kushoi and Rukok.*

The Syrians have no marks corresponding to the *Sheva* and *Dagesh forte* of the Hebrews; but they use a point for the letters ܘܢܘܠܘܢܘܠܘܢ .

This point when it is situated above a letter takes away the aspiration and when placed below preserves it. In the former case it is called ܘܢܘܠܘܢܘܠܘܢ *Kushoi* which signifies *hardness*, and in the latter ܘܢܘܠܘܢܘܠܘܢ *Rukok*, *softness*.

There is much difference of opinion respecting these points. It is sufficient to observe that *Kushoi* is used for the ܘܢܘܠܘܢܘܠܘܢ letters in the same manner as *Dagesh lene* of the Hebrews: viz. 1st. In the beginning of words. 2nd. In the middle of a word after a letter which is without a vowel: as, ܘܢܘܠܘܢܘܠܘܢ *Ken-pe*, *his wing*. 3rd. In the second radical of the pael and ethpaal conjugations of verbs; if that radical be one of the ܘܢܘܠܘܢܘܠܘܢ letters; as, ܘܢܘܠܘܢܘܠܘܢ *he brake*. 4th. It is used to supply the defect arising from the absence of the first radical in verbs beginning with Yud or Nun; or of the second, when the second and third radicals are the same, or to supply any other similar defect. According to Amira and the old grammarians it never doubles a letter; but on the other hand it must be said that the Eastern Syrians in this respect followed the

analogy of the Hebrew, we have also Paββi, *Master*, John iii. 2. and in the writings of St Paul we have Aββa, *Father*. If this duplication be not admitted, then it is important to state that in such cases where it would be implied, the preceding vowel will complete the syllable; thus, $\overset{\text{v}}{\text{t}}\overset{\text{v}}{\text{b}}$ *tab-bar* or *ta-bar*.

The *Rukok* is placed under a $\Delta\text{ܘܟܘܟ}$ letter; if it be without a vowel and in the middle of a word; as $\overset{\text{v}}{\text{w}}\overset{\text{v}}{\text{i}}\overset{\text{v}}{\text{s}}\overset{\text{v}}{\text{o}}\overset{\text{v}}{\text{m}}$ *wisdom*. But the insertion of these points is much neglected in modern editions of the Syriac Scriptures and other Books and it is unnecessary to say any thing more on the subject.

7. Ribui.

Many nouns and verbs have the same form in both numbers. In such cases it was found necessary to employ some mark of distinction. For this purpose Grammarians have invented the sign *Ribui* ($\overset{\text{v}}{\text{r}}\overset{\text{v}}{\text{i}}\overset{\text{v}}{\text{b}}\overset{\text{v}}{\text{u}}\overset{\text{v}}{\text{i}}$) consisting of two horizontal* dots (··) placed above the word, to denote the plural number. The following words will illustrate the use of this sign.

$\overset{\text{v}}{\text{p}}\overset{\text{v}}{\text{h}}\overset{\text{v}}{\text{a}}$ *orphan*, $\overset{\text{v}}{\text{p}}\overset{\text{v}}{\text{h}}\overset{\text{v}}{\text{a}}$ *orphans*.

$\overset{\text{v}}{\text{b}}\overset{\text{v}}{\text{o}}\overset{\text{v}}{\text{o}}$ *book*, $\overset{\text{v}}{\text{b}}\overset{\text{v}}{\text{o}}\overset{\text{v}}{\text{o}}$ *books*.

$\overset{\text{v}}{\text{w}}\overset{\text{v}}{\text{i}}\overset{\text{v}}{\text{s}}\overset{\text{v}}{\text{o}}\overset{\text{v}}{\text{m}}$ *was covered*, $\overset{\text{v}}{\text{w}}\overset{\text{v}}{\text{i}}\overset{\text{v}}{\text{s}}\overset{\text{v}}{\text{o}}\overset{\text{v}}{\text{m}}$ *were covered*.

$\overset{\text{v}}{\text{h}}\overset{\text{v}}{\text{a}}$ *he arrived*, $\overset{\text{v}}{\text{h}}\overset{\text{v}}{\text{a}}$ *they arrived*. (fem.)

* Ribui is placed obliquely in Δ and ܘܟܘܟ ; thus, $\overset{\text{v}}{\text{r}}\overset{\text{v}}{\text{i}}\overset{\text{v}}{\text{b}}\overset{\text{v}}{\text{u}}\overset{\text{v}}{\text{i}}$.

A plural noun ending in ع_x , or ع has no need of the sign Ribui; since the number is already indicated by the termination.

It is sometimes used with a noun of multitude; as خِئْ a flock of sheep, to distinguish it from خِئ a sheep.

If it be placed over the letter Rish; one of the points coalesces with the point belonging to Rish; as, حِص a herd of oxen.

8. Lines.

A small line is sometimes found above and sometimes beneath a letter of a word.

It is found above a letter principally in the following instances,

1. In abbreviated words; as, ص for صِئ holy.*
2. When letters are used to express numbers; as, ع 13.
3. In the Particle of Exclamation و O! to distinguish it from the particle و , or.

When it is found beneath a letter; it directs that such letter is not read and is therefore generally called the *linea occultans*. Thus, بِئ Bath not Barth, a daughter. It is found,

- (1) In nouns with the middle radical doubled as مِئ Manna, لِئ a stag.

* و for و that is, occurs frequently in ecclesiastical writings, and especially in the Commentaries of Ephraim Syrus.

- (2) With Olaph in the beginning of a word in many instances; as, **اِنَع** *a man*, **اِنَعِ** *another*; especially in the pronoun **اِنِ**, as often as it is used in the place of the substantive verb; as, **اِنِ اِنِ** *I am*.
- (3) With Dolath when it is without a vowel and placed before Thau; as, **اِنَعِ** *new*.
- (4) With *He* in the following cases,
- (a) In affixes; as **اِنَعِ** *his kings*: **اِنَعِ** *he called him*.
- (b) In the verb **اِنَعِ** *was*; when it is redundant, when it is the logical copula, or when it assists in forming the imperfect and plusperfect tenses; as, **اِنَعِ اِنَعِ** *he was*, **اِنَعِ اِنَعِ** *he was visiting*, **اِنَعِ اِنَعِ** *he had visited*. But when it is used in the sense of *to be, to exist*, the line is not found.
- (c) In the pronouns **اِنِ** and **اِنِ**; when they are put for the logical copula; as, **اِنِ اِنِ** *my body is*.
- (d) In words derived from the Greek, **اِنَعِ** *Rome*.
- (e) In the verb **اِنَعِ** *he gave*.
- (5) With Lomad in some forms of the verb **اِنِ**; as, **اِنِ** *departing, fem.*

(6) With Nun in the four pronouns $\Delta\text{ـ}^{\text{ن}}$, $\text{ـ}\Delta\text{ـ}^{\text{ن}}$, $\Delta\text{ـ}^{\text{ن}}$, $\text{ـ}\Delta\text{ـ}^{\text{ن}}$ and in some nouns; as, $\text{ـ}\Delta\text{ـ}^{\text{ن}}$ *the ship*.

(7) Rish in $\Delta\text{ـ}^{\text{ر}}$ *a daughter*.

When a line is found under a letter in a verb of the imperative mood of a passive conjugation; it implies that such letter is deprived of its vowel as $\Delta\text{ـ}^{\text{ر}}$ *Ethkatl*.

9. *Marhetono and Mehagyono.*

The application of these lines is very little attended to, and therefore no particular notice of them is necessary. They serve principally to mark the division and emphasis of syllables in poetry.

Marhetono is a small line above a consonant, which ought to have a vowel, but is to be pronounced without it.

The *Mehagyono* is a line beneath a letter which being without a vowel denotes that it is to be pronounced with one, for the most part with short (◌); as $\Delta\text{ـ}^{\text{ر}}$, with Meh. $\Delta\text{ـ}^{\text{ر}}$.

10. *Other Diacritic Points.*

A point is sometimes used which, by its position either above or below the word, will determine the true pronunciation and meaning; when without it and without the vowel points, the word would be ambiguous: thus, $\Delta\text{ـ}^{\text{ر}}$ for $\Delta\text{ـ}^{\text{ر}}$ *to him*: $\Delta\text{ـ}^{\text{ر}}$ for $\Delta\text{ـ}^{\text{ر}}$ *to her*.

This was apparently the ancient Syriac usage prior to the introduction of the Greek vowels. It is frequently used as a note of Interrogation, Exclamation, Admiration, Command, &c. For various offices which this point performs, see the Appendix.

There are also certain signs for marking the end of a sentence, and subdividing it into clauses, of which the following are the principal.

- (1) At the end of a period are found four points (∴) or (∴).

- (2) Two points placed obliquely from the right hand towards the left, finish a clause, and are equivalent to our colon; thus, $\cdot \cdot$ *When Jesus saw the multitudes.*

N. B. These points are sometimes put as a sign of interrogation.

- (3) Two points placed obliquely from the left hand to the right, thus (∴), split the clause into different members, and are equivalent to our comma or semicolon. They are frequently placed perpendicularly (∴)

N. B. These points are sometimes found after a long interrogation, see Matt. xii. 10.

- (4) One point frequently ends a period.

11. *The Letters* } ܘ ܝ .

These letters are differently pronounced in different situations. Olaph is pronounced as Yud.

- (1) When it is preceded by another Olaph; as, $\text{š}^{\circ}\text{š}^{\circ}$ *Oyar, air*.
- (2) When it is followed by another Olaph without a vowel; as, $\text{š}^{\circ}\text{š}^{\circ}$ *m'loyo, fulness*.
- (3) When it is the second letter of the participle peal; as, $\text{š}^{\circ}\text{š}^{\circ}$ *Tso-yem, fasting*.

Vau is pronounced as *v* when it begins a word or syllable; as, v° *va*, v° *ve*, v° *vi*: in other places it has the sound of *u* or *w*.

Yud in the beginning of a word with the vowel x is not pronounced. It preserves only the sound of its vowel; as, y°x *Inek, he sucked*, y°x *Ikar, he was heavy*. Hence we find that before a Yud of that kind, Olaph is sometimes placed and the vowel belonging to the Yud is transferred to the Olaph; thus, y°x *a hand*, from the Hebrew y°x , is written y°x . The pronunciation of either word is the same.

12. Accent.

Grammarians have given a few rules for placing the Accent.

1. In words of two syllables; if the first syllable terminate in a consonant without a vowel; this syllable has the accent; as, $\text{š}^{\circ}\text{š}^{\circ}$ *Rám-sho, evening*, $\text{š}^{\circ}\text{š}^{\circ}$ *gármo, bone*.

2. If on the contrary the final letter of the word be without a vowel, then the accent is put on the

second syllable; as, I-léd , *he begat*, Po-ked , *visiting*. Should each syllable be formed in that manner, then each is affected with the accent; as, Pék-dáth , *she has visited*.

3. In words consisting of more than two syllables, the accent is generally placed on the penultimate; as, Po-rách-tho , *bird*, Me-kúl-tho , *meat*, Marth-yo-nú-tho , *admonition*.

13. The Method of expressing Numbers.

This is done by the letters and by the assistance of a few marks. Numbers of any magnitude may be expressed, as in the following Table.

	1	2	3	4	5	6	7	8	9
	1	2	3	4	5	6	7	8	9
	1	2	3	4	5	6	7	8	9
or	1	2	3	4	5	6	7	8	9
	10	20	30	40	50	60	70	80	90
	100	200	300	400	500	600	700	800	900
	1000	2000 &c.	10,000	20,000 &c.					

Fractions are written thus, $\frac{1}{2}$, $\frac{1}{3}$ &c.

If it be required to add a smaller number to a greater, that is, to express a number consisting of units, tens, hundreds, &c. the letter indicating the greater is put on the right hand of that indicating the less; thus, $\overline{\text{235}}$.

14. *Reading Exercises.*

MATTH. VI. 9-13.

إِصْحَ بَصُفْعَانَا بِدَاشَرَفِ مَقْبَرِ. لِيْلِي مَلَكُهُلَرُ نَسُونَا
 رُصْنَبَرُ أَيْحْنَا بَصُفْعَانَا أَفْ حَانُونَا. تَسَدْ كُفْ كَسْفَا
 دَهْمَبَنْجُ نَهْمَلْنَا. هَمْصَمْ كُفْ سَقْصَبْ أَيْحْنَا دَاه
 سَبْ مَصْمْ كَسُصْتَبْ. هَلَا لُحْ كُفْ كَيْهْتَهْنَا إِلَّا هِي
 مَجْ جَيْعَا مَهْلَا دِيكْرُ تَسَدْ مَلَكُهُلَرُ نَسُونَا هَمْصَمَلَا
 خُكْمَا خَلِصَبْ.

The same in English Characters.

A-bun d'vash-ma-yo neth-ka-dash sh'moc. Ti-the
 mal-cu-thoc neh-ve tsev-yo-noc ai-ka-no d'vash-ma-yo
 oph bar-ho. Hav lan lach-mo d'sun-ko-nan yau-mo-no.
 Vash-buk lan chau-bain ai-ka-no doph ch'nan sh'vakn
 l'cha-yo-bain. V'lo tha-lan l'nes-yu-no e-lo pa-tson
 men bi-sho me-tul d'di-loc hi mal-cu-tho v'chai-lo
 v'thesh-buch-tho l'olam ol-min.

LUKE XXII. 63-65.

هَلَا حَتَا؟ أَيَسْبَبْ تَسَدْ كَيْفَهْ مَلَكُوسِبْ تَسَدْ تَسَدْ
 هَمْصَبْ تَسَدْ تَسَدْ. هَمْصَبْ تَسَدْ تَسَدْ حَسْ خَلَا إِهْتَسَبْ
 أَمَلَبْ إِنْطَا مَكْنَهْ مَكْسَبْ. أَيْبَتْنَانَا هَيْبَتَانَا
 مَكْرَبْ تَسَدْ أَمَلَبْ خَلِصَبْ.

The same in English Characters.

V'gav-re da-chi-din vau l'ye-shu m'-vaz-chin vau beh,
 vam-cha-pen vau leh. V'mo-chen vau leh al a-pau
 vom-rin eth-na-bo ma-nu m'choc vach-ron-yo-tho
 sa-gi-yo-tho m'gad-pin vau vom-rin a-lau.

NOUNS.

15. THE simplest forms of nouns are those which consist only of the letters composing the root; as, **كَلِمٌ** *king*, **يَسِدٌ** *sacrifice*. Such words are evidently in their primitive state.

The augmented forms will consist of the root augmented by one or more of the letters **لَ ن م ي و**, which to assist the memory may be called **لِ نَمِي و**. Thus, **فَصْدٌ** *an altar* from **يَسِدٌ** *sacrifice*: **لَاصِمٌ** *disciple* from **لَاصٌ** *he learned*.

These letters are probably abbreviations of words and the signification of them qualifies that of the primitive word to which they are united.

Nouns having (ء) with the first radical and (و) with the second, are generally nouns signifying persons; as, **وَسْمٌ** *a friend*; whilst those having (و) with the first radical, or ending in و, **وَسْمٌ**, **وَسْمٌ**, are *abstract nouns*; as, **وَسْمٌ** *holiness*, **وَسْمٌ** *strength*.

Two words are sometimes compounded in sense; as, **وَسْمٌ** *a voice*. Sometimes the two words are joined together; as, **وَسْمٌ** *lord of enmity*, i. e. *an*

enemy. A great number of compound words occurring in Scripture may be found by referring to the Lexicons of Schaaf and Castell under the words اَعْتَدَ , اَعْتَدَ , اَعْتَدَ , اَعْتَدَ , اَعْتَدَ , &c.

16. Gender.

There are two genders: the masculine and feminine. Of the masculine are,

- (1) The names of men and their offices; as, لُوكَا *Luke*, كَاهِنًا *priest*, مُغَنِّينَ *musicians*.
- (2) Names of nations, rivers, and mountains; as, كَنْعَانَ *Canaan*, $\text{اَلنَّجْدِ$ *Jordan*.

Of the feminine gender are the names of women, the offices of women, countries, cities and names of the double members of the human body.

The feminine gender of nouns is also known by the termination. These terminations are ة , ة , ة , ة , as, مُحَمِّدَاتٍ *praise*, مُحَمِّدَاتٍ *goodness*, مُحَمِّدَاتٍ *confession*, مُحَمِّدَاتٍ *a part*. The nouns not ending with any of the foregoing letters and not included in the preceding paragraph, are generally masculine.

The feminine gender of adjectives is derived from the masculine by the addition of ة to the end of the latter; thus, مُحَمِّدَاتٍ *good* from مُحَمِّدَاتٍ masc. Those ending in ة quiescent convert it into ة moveable; as, مُحَمِّدَاتٍ *pure*, fem. مُحَمِّدَاتٍ :

A few adjectives insert Yud immediately before the fem. termination; as, קטן *small*, fem. קטנה ; סמוע *obedient*, fem. סמועה .

Some nouns are used in both genders and are therefore termed *common*, such as, לשון *tongue*, ענן *cloud*, &c.

The rules indeed for distinguishing gender are for the most part the same as in Hebrew. The same words, when occurring in both have the same gender; as, ספר and ספרה *book*, יום and יום *day*, are masc. ארץ and ארצה *earth*, נפש and נפשה *soul*, are fem.

Words derived from the Greek do not observe the foregoing rules; but generally retain their own gender; as, דיאθήκη *διαθήκη*, fem.

17. Number.

There are two numbers, the singular and the plural. Masculine nouns make the plural number, 1st. by adding ים to the singular; as, איש *man*, אנשים *men*. 2nd. Those words ending in ה or ו throw away the ה or ו and the termination ים is added; as, ילד *boy*, ילדים *boys*, מקובל plu. מקובלים *reprobated*.

Nouns of the fem. gender form the plural by changing the termination ה into ות ; ה and ה into ות , and ה into ות ; as, ספינה *ship*, ספינות *ships*, דמיון *similitude*, דמיונות *similitudes*, חלק *portion*, חלקות *portions*, ריבית *usury*, in the plural ריביתות .

Many of the Syriac nouns have the masculine form in the sing. and fem. in the plural; as, ܐܘܪܝܢܐ *physician*, plu. ܐܘܪܝܢܐ ; ܕܠܝܢܐ *place*, plu. ܕܠܝܢܐ ; ܩܘܪܝܢܐ *throne*, plu. ܩܘܪܝܢܐ .

There are others which have the fem. form in the sing. and masc. in the plural; as, ܐܠܝܢܐ *ell*, plu. ܐܠܝܢܐ ; ܐܠܝܢܐ *wall*, plu. ܐܠܝܢܐ ; ܕܝܢܝܢܐ *tear*, plu. ܕܝܢܝܢܐ ; ܕܝܢܝܢܐ *talent*, plu. ܕܝܢܝܢܐ ; ܕܝܢܝܢܐ *year*, plu. ܕܝܢܝܢܐ .

Nouns compounded of two words sometimes admit a plural in the former; as, ܕܝܢܝܢܐ *sons of man* or *men*; sometimes in the latter; as, ܕܝܢܝܢܐ *enemies*, and sometimes in both; as, ܕܝܢܝܢܐ (*daughters of words*) *words*, *fables*.

Some nouns are found in the plural form only; as, ܕܝܢܝܢܐ *heavens*, ܕܝܢܝܢܐ *life*, ܕܝܢܝܢܐ *water*.

Some nouns have a double form, one masc. and the other fem.; such as, ܕܝܢܝܢܐ *father*, plu. ܕܝܢܝܢܐ and ܕܝܢܝܢܐ .

There are other nouns which are very irregular; as, ܕܝܢܝܢܐ *nation*, plu. ܕܝܢܝܢܐ .

Many words of a Greek origin retain the Greek termination in the plural; as, ܕܝܢܝܢܐ *δωγμα*, plu. ܕܝܢܝܢܐ *δωγματα*. Others terminate in ܕܝܢܝܢܐ , ܕܝܢܝܢܐ , ܕܝܢܝܢܐ or ܕܝܢܝܢܐ , resembling the termination *as* of the Greek accusative plural; as, ܕܝܢܝܢܐ , *διαθηκη*, plu. ܕܝܢܝܢܐ , *διαθηκας*, &c.

18. *States of Nouns.*

To the absolute and constructive state of nouns, which the Hebrews have, the Syrians add a third, *the Definite*, or as it has been more generally called, *the Emphatic*. This is indicated by the termination and is equivalent in general to the article $\bar{\text{א}}$ before a Hebrew noun. It happens however that the primary signification of this state has been departed from in many instances, and nouns are found in the def. state when only an indef. sense is intended to be expressed. The rules for passing from one state to another depend either upon the gender, the number, or the final letter, or on more than one of these. First for

19. *Masculine Nouns.*

In the singular number the absolute and constructive states are the same.

The definite state is obtained by the addition of $\bar{\text{ך}}$ to the end of the absolute. Hence the definite state of masculine nouns and the absolute state of feminine nouns have the same form.

Those nouns ending in $\bar{\text{ך}}$ in the absolute state, in the definite, the $\bar{\text{ך}}$ is changed into $\bar{\text{ך}}^{\circ}$.

The constructive state plural number is formed by changing the termination $\bar{\text{ך}}$ of the absolute into $\bar{\text{ך}}^{\text{r}}$ and $\bar{\text{ך}}$ into $\bar{\text{כ}}^{\text{r}}$.

The def. plu. is formed from the absolute by changing the termination $\bar{\text{ך}}$ into $\bar{\text{ך}}$ and $\bar{\text{ך}}$ into $\bar{\text{כ}}^{\text{r}}$; this and the preceding rules will be illustrated by some examples, which will presently follow.

To ascertain the changes of vowels, which nouns undergo in their different states of both numbers, or which is the same thing, given the abs. state sing. num. to find the vowels and their position in the constr. and def. states for both numbers.

1st. If a word consist of three consonants and a vowel on the second consonant, which is the case with a very large class of nouns, this form is equivalent to one of the *old* forms of segolate nouns in Hebrew. In Syriac these forms are I. صَلَا the alternate form of which is صُلَا or صَلَا . II. صَلَا alt. صَلَا or صُلَا . III. صَلَا alt. صَلَا . Now whenever the noun in its primitive form receives a syllabic augment, the alternate form is used; thus, بِرْ *man*, def. بِرْ . We have therefore only to add the proper termination to the alternate form to obtain the def. state sing. or the abs. const. and def. states plural*. Thus,

Singular.

Def.	Abs. and Constr.	
مُصَلَا	مُصَلَا	<i>morning</i> 1
مُصَلَا	مُصَلَا	<i>book</i> 2
مُصَلَا	مُصَلَا	<i>servant</i> 3
مُصَلَا	مُصَلَا	<i>wing</i> 4
مُصَلَا	مُصَلَا	<i>captive</i> 5
مُصَلَا	مُصَلَا	<i>body.</i> 6

* Exception. In مُصَلَا the vowel remains in its place in the abs. and def. states plural.

Plural.

Def.	Constr.	Abs.		
فُجْرًا	فُجْرٌ	فُجْرٌ	mornings	1
كُتُبًا	كُتُبٌ	كُتُبٌ	books	2
خُدَّامًا	خُدَّامٌ	خُدَّامٌ	servants	3
جَنَاحًا	جَنَاحٌ	جَنَاحٌ	wings	4
مُضْرَبًا	مُضْرَبٌ	مُضْرَبٌ	captives	5
أَجْسَادًا	أَجْسَادٌ	أَجْسَادٌ	bodies.	6

1. In the foregoing examples, that which is marked (1) comprehends all those nouns having γ on the second consonant, and remitting it to the first in the process of inflexion; such are أَجْسَادٌ *body*, خُدَّامٌ *dust*, أَوْقَاتٌ *time*, أَشْفَارٌ *beard*.

2. In the second example, we have those nouns which take γ in the second consonant, but in inflexion, it is changed to α and remitted to the first. The truth is, the vowel α is the proper vowel in both places, and the reason of the change is that in such nouns the last letter is a guttural or Rish.

3. In the third example are included those nouns whose forms are مَلِكًا and عِظَامًا , such are مَلِكٌ *king*, عِظَامٌ *bone*, زَوْجًا *husband*, أَنْثَمَاةٌ *anathema*, نَفْسٌ *soul*.

4. The fourth example belongs to that class of nouns whose forms are مُتَبَيِّنًا and مُتَبَيِّنًا .

5. Nouns having the third radical Olaph, take the forms which are exhibited in the example مُتَبَيِّنًا ; but مُتَبَيِّنًا *manifest*, مُتَبَيِّنًا *covered*, have their definite forms مُتَبَيِّنًا , مُتَبَيِّنًا .

boy, makes in the def. plu. בְּנָיִם ; as if from the obsolete word בְּנָי , we have likewise מַבְנֵי as if from מַבְנֵי .

6. All nouns of the forms מַבְנֵי and בְּנָיִם are represented by the sixth example.

בְּנָיִם herb, def. בְּנָיִם may be considered as belonging to the same class of nouns, as חֵבֶר . The Yud has *Chevo*so, because this letter is never without a vowel when it begins a word. If the last consonant be a guttural or Rish, it is preceded by the vowel *Pethoco* instead of *Revotso*; as, בְּנָיִם month, בְּנָיִם heap of stones.

Such nouns as, עַיִן eye, יּוֹם day, correspond to the Hebrew segolate nouns. In these, the vowel is changed into v , in the def. state sing., and all the states plu., and this new vowel makes a diphthong with o or b , thus;

Singular.


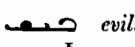


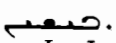
Def.	Abs. and Constr.
עַיִן	עַיִן eye
יּוֹם	יּוֹם day.


















Plural.

Def.	Constr.	Abs.
עַיִן	עַיִן	עַיִן eye
יּוֹם	יּוֹם	יּוֹם days.

2nd. Other classes of nouns are the following.

1. Such nouns as admit no change of vowels in inflexion; thus,

<i>Singular.</i>		
Def.		Abs. and Constr.
		 <i>evil.</i>
<i>Plural.</i>		
Def.	Constr.	Abs.
		

The vowel Zekofa is immutable, and therefore monosyllables with this vowel are represented by ; as,  *portion*,  *book*. Nouns also having two or more syllables, if the penultimate terminate in a consonant, or if the ultimate syllable be perfect without the terminating consonant, belong to this class; as,  *explanation*,  *disciple*. Some nouns wanting an absolute state may be referred to it; as,  *the stag*,  *the lion*,  *the serpent*,  *death*,  *winter*,  *conversation*, for the form of the definite state remains in all the parts of their inflexion. Finally, nouns which possess either of the following forms preserve their vowels immutable, viz.  def.  def. . A few nouns appear to correspond with the segolate nouns in Hebrew, but which really belong to this class; as,  *carcase*,  *small*,  *magician*.

2. Monosyllables, the vowel of which is γ or η , nouns of many syllables, the last of which is mutable, are exemplified in the following Table.

Singular.

Def.		Abs. and Constr.
أَنَا		أَنَا species
صُنَا		صُنَا Priest
أَهْنَا		أَهْنَا Path.

Plural.

Def.	Constr.	Abs.
أَنَا	أَنَا	أَنَا species
صُنَا	صُنَا	صُنَا Priests
أَهْنَا	أَهْنَا	أَهْنَا Paths.

The noun **صُنَا** *son*, makes in the plural **صُنَا** *sons*; as if it were derived from a different root. Also **صُنَا** is peculiar in receiving the consonant **ص** in the plural; thus, **صُنَا**, **صُنَا**, **صُنَا**.

3. Nouns of more than one syllable, terminating in Olaph or Yud may constitute another class. Such are,

Singular.

Def.		Abs. and Constr.
صُنَا		صُنَا seen
صُنَا		صُنَا drunk.

Plural.

Def.	Constr.	Abs.
صُنَا	صُنَا	صُنَا
صُنَا	صُنَا	صُنَا.

A few nouns double the last letter in the plural; but the *linea occultans* is placed under the first of the two letters; thus, سَمَاءٌ *sea*, plu. سَمَائِمٌ سَمَائِمٌ , شُعَبٌ *people*, is also another instance.

20. States of Feminine Nouns.

In the singular number the constructive state, changes ف of the absolute into ة ; thus, سَنَةٌ *year* سِنَةٌ .

Nouns, which in the absolute state terminate in ة or ة in the constructive, end in ة or ة ; as, فَتْحَةٌ *victory*, constr. فَتْحَةٌ : رِبَاٌ *usury*, constr. رِبَاٌ .

Fem. nouns having a masc. termination; as, بَطْنٌ *belly*, those ending in ة ; as, أُكْحُلَةٌ *portion*, make the abs. and constr. states the same.

The definite state of fem. nouns, which have a masc. termination is the same as that of masc. nouns; as, بَطْنٌ *belly*, def. الْبَطْنُ .

In the def. state the ف of the abs. is changed into ة ; as, كَلِمَةٌ *word*, def. الكَلِمَةُ .

If the word in the abs. state terminate in ة ; the Yud becomes quiescent in the def. state and the preceding consonant takes ة ; if the termination in the abs. be ة ; then Vau becomes quiescent in ة in the def. Ex. 4. 5.

Nouns ending in ة or ة , make the def. by the addition of ة ; those ending in ة add only ف in the def. Ex. 6. 7. 8. 9.

To avoid the concourse of several consonants without a vowel, or which is the same thing, to facilitate the pronunciation; a vowel, namely v or w is placed with the second or third radical; as, وَسَلًا *widow*, def. وَسَلًا .

A few nouns ending in و in the abs. masc.; in the def. state fem. assume x under the Nun, which is followed by ل ; as, مَدِينَةٌ , def. fem. مَدِينَةٌ *comforter*.

In the plural number the constr. state is derived from the abs. by changing the final و into ل and the def. is derived from the abs. by changing و into ل .

The Examples in the following Table will further illustrate what has been here said on the states of fem. nouns.

		<i>Singular.</i>		
Def.	Constr.	Abs.		
حَامِلَةٌ	حَامِلَةٌ	حَامِلَةٌ	<i>virgin</i>	1
خَرِيْقَةٌ	خَرِيْقَةٌ	خَرِيْقَةٌ	<i>chariot</i>	2
مَصْبُؤَةٌ	مَصْبُؤَةٌ	مَصْبُؤَةٌ	<i>companion</i>	3
مُجِيْبَةٌ	مُجِيْبَةٌ	مُجِيْبَةٌ	<i>girl</i>	4
نَسِيْبَةٌ	نَسِيْبَةٌ	نَسِيْبَةٌ	<i>beast</i>	5
عَشْرَةٌ	عَشْرَةٌ	عَشْرَةٌ	<i>ten thousand, or a myriad</i>	6
فُرْقَةٌ	فُرْقَةٌ	فُرْقَةٌ	<i>division</i>	7
زَيْبَةٌ	زَيْبَةٌ	زَيْبَةٌ	<i>usury</i>	8
مَنْدُوبَةٌ	مَنْدُوبَةٌ	مَنْدُوبَةٌ	<i>portion</i>	9

Plural.

Def.	Constr.	Abs.		
صَوْنٌ	صَوْنٌ	صَوْنٌ	virgins	1
عَرْشٌ	عَرْشٌ	عَرْشٌ	chariots	2
صُحْبٌ	صُحْبٌ	صُحْبٌ	companions	3
بُحْبٌ	بُحْبٌ	بُحْبٌ	girls	4
بُهْبٌ	بُهْبٌ	بُهْبٌ	beasts	5
زُهْبٌ	زُهْبٌ	زُهْبٌ	myriads	6
فُطْرٌ	فُطْرٌ	فُطْرٌ	divisions	7
زُصْبٌ	زُصْبٌ	زُصْبٌ	usuries	8
صُفْرٌ	صُفْرٌ	صُفْرٌ	portions	9

1. In No. 1; we have an example of those nouns ending in ^{f} which undergo no change of vowels in their different states; such are, ^{f} evil, ^{f} an egg, ^{f} circumcision.

2. Nouns which assume an additional vowel in the def. state singular.

3. This example represents nouns in which the vowel on the 1st. rad. of the abs. sing. is removed to the 2nd. rad. in the def. They partake of the character of segolate nouns in Hebrew.

4, 5. In these examples we have nouns whose terminations are ^{f} and ^{f} . A few nouns belonging to the latter cast away the vowel of the first rad. in the def. state sing.; as, ^{f} blow, def. ^{f} .

6. This is an example of nouns, ending in \hat{o} , which preserve their vowels unchanged, and in which no new vowel is introduced; as, بَيْتٌ *liberty*, عَمَلَةٌ *equality*, نُفْعَةٌ *utility*.

7. Nouns represented by فُلَيْه are such as receive another vowel in the plu. viz. v or r , which is placed on the 2nd rad.; as, بَيْتُهُ *prophecy*, فُلَيْهِ *war*.

8. This is the model of nouns, the abs. state of which ends in ب . In the plural Yud quiescent is changed into Yud moveable.

9. In the nouns represented by مَنْدَل , we have in the plural ل taken away and o moveable placed before the plural termination; such are, حَلَال *sacrifice*, مَنْدَل *ablution*.

In some instances the last letter is written twice in the plural; as, طَلٌّ *bride*, plu. طَلِّط .

There are some anomalies; as, لَمُصَبِّحًا *praise*, لَمُصَبِّحًا in the def.; أُخْتٌ *sister*, plu. def. أُخْتٌ .

21. The Syrians have no cases, which are marked by terminations; but the nominative and oblique cases of the Greeks and Latins are known by the context, or are expressed by the constructive state, by the influence of a transitive verb, or by some particle; as, كَلَّا لَا و صَلَّى كَمَل &c. preceding; thus,

يَعْقُودُ يَسُودُ *Jesus departed*.

كَلَّمَ كَلَّمَ *words of God*; or, كَلَّمَ كَلَّمَ *words of God*.

ܠܡܠܟܐ to the king; ܠܝܫܘܥ to Jesus; ܠܥܘܩܒܐ to the blind man.

ܐܝܢܐ ܕܥܘܩܒܐ we have seen his glory; ܠܘܠܐ ܕܥܘܠܡܐ God loved the world. Sometimes we see ܠ in imitation of the Hebrew ܠ. See Gen. i. 1.

ܐܘܢܐܘܐ O! woman. See also Acts i. 1.

ܠܡܠܟܐ with the king, &c.

Adjectives.

22. The Syriac adjectives are few, but this defect is supplied by other words, which when placed in certain positions obtain the use and signification of adjectives. For instance, the state of construction will supply the force of an adjective; as, ܠܥܘܠܡܐ ܕܩܘܕܫܐ city of holiness, i. e. *holy city*, Matth. iv. 5. Also a substantive put absolutely with ܐ prefixed; as, ܐܘܪܐܘܪܐ a natural body, ܐܘܪܐܘܪܐܐ a spiritual body, 1 Cor. xv. 44. Also in other ways; as, ܐܘܪܐܘܪܐܐ ܕܠܐ ܐܘܪܐܘܪܐܐ which is not extinguished, i. e. *inextinguishable*; ܐܘܪܐܘܪܐܐ ܕܠܐ ܐܘܪܐܘܪܐܐ they to whom he showed himself alive, lit. (*as living*.)

Adjectives are distinguished by gender, number and states, which are the same as in the substantives. It is only necessary to notice that in adjectives, the masc. def. and the fem. abs. have the same form; but they are easily known one from the other by the substantive or the verb with which they are

connected. The degrees of comparison are not to be found in a change of the adjective, but are merely marked by certain particles and connections.

The comparative is expressed by the positive construed with كَلِمَات either preceding or following it; as, $\text{كَلِمَاتٌ كَلِمَاتٌ أَكْبَرُ مِنْهُنَّ$ *greater than all*; there is sometimes added كَلِمَات *powerfully*; or, $\text{كَلِمَاتٌ أَكْبَرُ$ *more*; as, $\text{كَلِمَاتٌ أَكْبَرُ مِنْهُنَّ أَكْبَرُ$ *and sharper than a two edged sword, lit. very much sharper. Blessed is he who gives* $\text{كَلِمَاتٌ أَكْبَرُ مِنْهُنَّ أَكْبَرُ$ *more than he who receives.* The comparative is sometimes marked by the sense of the passage only; as, $\text{كَلِمَاتٌ أَكْبَرُ مِنْهُنَّ أَكْبَرُ$ *the elder shall be servant to the younger.*

The superlative is often formed by the duplication of the positive; as, $\text{كَلِمَاتٌ أَكْبَرُ أَكْبَرُ$ *least*; sometimes by adding the particle كَلِمَات *very*, which is equivalent to the $\text{כִּי$ of the Hebrews; as, $\text{كَلِمَاتٌ أَكْبَرُ أَكْبَرُ$ *worst, plu.*; sometimes again by كَلِمَات *much*; as, $\text{كَلِمَاتٌ أَكْبَرُ أَكْبَرُ$ *most honoured*; or, by كَلِمَات prefixed to the plural; as, $\text{كَلِمَاتٌ أَكْبَرُ أَكْبَرُ$ *small among kings, i. e. the least of kings*; or as, $\text{كَلِمَاتٌ أَكْبَرُ أَكْبَرُ$ *least of the Apostles, literally, least of those who (are) the Apostles*; or it is expressed in the following manner; *whosoever therefore shall break one* كَلِمَات *of these least commandments.* Matth. v. 19. see also two other places in this verse.

Many adjectives are formed by the addition of لٌ to the words from which they are derived; thus, لَمَعْنًا corporeal, لَمُونًا mountainous, لَمَبْرًا primitive; so also adjectives having a Greek origin; as, لَمَبْرًا barbarous, لَمَبْرًا aerial. In some instances the termination لٌ is added to the primitive word to form the adjective; as, لَمَبْرًا primary, لَمَبْرًا hairy, لَمَبْرًا proper.

23. Numerals.

Numerals are either cardinal (لَمَبْرًا), or ordinal (لَمَبْرًا).

Ordinal.		Cardinal.	
Fem.	Masc.	Fem.	Masc.
لَمَبْرًا	لَمَبْرًا first	لَمَبْرًا	لَمَبْرًا one
			Constr.
لَمَبْرًا	لَمَبْرًا second	لَمَبْرًا لَمَبْرًا	لَمَبْرًا لَمَبْرًا two
لَمَبْرًا	لَمَبْرًا third	لَمَبْرًا	لَمَبْرًا three
لَمَبْرًا	لَمَبْرًا fourth	لَمَبْرًا	لَمَبْرًا four
لَمَبْرًا	لَمَبْرًا fifth	لَمَبْرًا	لَمَبْرًا five
لَمَبْرًا	لَمَبْرًا sixth	لَمَبْرًا لَمَبْرًا or لَمَبْرًا	لَمَبْرًا six
لَمَبْرًا	لَمَبْرًا seventh	لَمَبْرًا	لَمَبْرًا seven
لَمَبْرًا	لَمَبْرًا eighth	لَمَبْرًا	لَمَبْرًا eight
لَمَبْرًا	لَمَبْرًا ninth	لَمَبْرًا	لَمَبْرًا nine
لَمَبْرًا	لَمَبْرًا tenth.	لَمَبْرًا	لَمَبْرًا ten.

From ten to twenty the numbers one, two, &c. are prefixed to ten, in the following manner.

Cardinal.

Fem.		Masc.	
١٠١		١١	<i>eleven</i>
١٠٢		١٢	<i>twelve</i>
١٠٣		١٣	<i>thirteen</i>
١٠٤	١٤	١٤	<i>fourteen</i>
١٠٥	١٥	١٥	<i>fifteen</i>
١٠٦	١٦	١٦	<i>sixteen</i>
١٠٧	١٧	١٧	<i>seventeen</i>
١٠٨	١٨	١٨	<i>eighteen</i>
١٠٩	١٩	١٩	<i>nineteen.</i>

Ordinal.

Fem.		Masc.	
١٠١		١١	<i>eleventh</i>
١٠٢		١٢	<i>twelfth</i>
١٠٣		١٣	<i>thirteenth.</i>
&c.		&c.	

The law for deriving them from the cardinal is sufficiently obvious.

Cardinal numbers from three are for the most part joined to the thing numbered by Apposition in the abso-

lute state; as, $\text{أَرْبَعَةُ أَشْهُرٍ}$ *four months*; عَشْرُ بَنَاتٍ *ten virgins*. But the constructive state is occasionally used; thus in Matth. iv. 25. we have عَشْرُ مَدِينَاتٍ *ten cities*, literally, *a decad of cities*.

These numbers are frequently found to occupy the place of ordinals. In Luke i. 59. we have $\text{فِي يَوْمٍ ثَمَانِيَةٍ}$ *the day which (is) eight*, i.e. *the eighth day*, سَاعَةَ سِتِّينَ *sixth hour*.

Denary numbers from 20 to 90 are expressed in the plural and are of the common gender; thus, عِشْرُونَ *twenty*, ثَلَاثُونَ *thirty*, أَرْبَعُونَ *forty*, خَمْسُونَ *fifty*, سِتُونَ *sixty*, سَبْعُونَ *seventy*, ثَمَانُونَ *eighty*, تِسْعُونَ *ninety*.

The ordinals are derived from these by adding the termination اِنِّى for the masculine, and اِنِّىة for the feminine; as, masc. عِشْرُونَ اِنِّى fem. عِشْرُونَ اِنِّىة *twentieth*.

The remaining numerals are, مِائَةٌ *a hundred*, مِائَتَانِ *two hundred*, ثَلَاثُمِائَةٍ *three hundred*, &c. which are formed by prefixing the less number of the feminine gender before مِائَةٌ . Also, أَلْفٌ or أَلْفَةٌ *a thousand*, fem. أَلْفٌ , plu. أَلْفٌ , أَلْفَيْنِ , أَلْفَيْنِ *ten thousand*.

Twice, thrice, &c. are sometimes expressed by cardinals, with the noun مَرَّةً *time* after it; as, مَرَّةً مَرَّةً *once*, lit. *one time*.

Words denoting a part of the whole are, ثُلُثٌ *a third part*, رُبُعٌ *a fourth part*, عَشْرٌ *a tenth*, &c.

Multiples, as double, treble, &c. are expressed by سَبْعُ , and a cardinal number following with ع prefixed, or sometimes without it; as, سَبْعُ عَشْرًا *seven fold*, lit. *one in or into seven*, سَبْعُ ثَلَاثِينَ *double*.

The days of the week are, سَبْعُ عَشْرًا *first day of the week*, سَبْعُ ثَلَاثِينَ *second day*, &c.

PRONOUNS.

24. PRONOUNS are sometimes *separable*, i. e. consist of words, and sometimes *inseparable*, i. e. they are expressed by certain particles called *affixes* placed at the end of nouns, verbs, or other particles. The following is a Table of the personal pronouns.

<i>Plural.</i>			<i>Singular.</i>		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	نن			ان	
		<i>We</i>			<i>I, 1st person.</i>
انن		انن	انن		انن
		<i>You</i>			<i>Thou, 2d.</i>
انن	انن	} <i>They.</i>	انن	انن	} <i>He, 3d.</i>
انن	انن		انن	انن	

ان and ان are also used for the demonstrative pronouns; as, ان ان that man, ان ان that woman.

ان and ان are for the most part found after a transitive verb; as, انن انن they have filled them, John ii. 9.

25. *The Demonstrative Pronouns.*

انن	}	<i>this, fem.</i>	ان	}	<i>this, masc.</i>
انن			ان		
انن	}	<i>these, of both genders.</i>	انن	}	<i>these, masc.</i>
انن			انن		

These become reciprocal by being joined to the personal pronouns; as, הוּא הוּא *he himself*, היא היא *she herself*.

הוּא and היא coalesce with זה and זו ; and then we have the following compounds, זה זה *this is*, masc. זו זו *this is*, fem.

26. *The Relative and Interrogative Pronouns.*

The *relative* is זה of both genders and numbers and is prefixed to words. It is probably the same as the Hebrew זה (which has sometimes the power of a relative pronoun) and has the same use and signification; as, זה אשר or אשר זה .

The interrogatives are,

of the person מי , מיהו , *who?*

of the thing מה , מא , מנה , מנהו , מנהו , *what?*

מי is of both genders and numbers. מיהו is compounded of מי and הו ; as, מיהו פתח עיניו , *who hath opened his eyes?* lit. *who is he, who hath opened for him his eyes?*

Interrogatives of both person and thing are מי masc. מי fem. *who, which, what?* of the sing. numb. and מימי , *who, which, what?* of the plural.

When זה is used with these interrogatives, they become relatives; as, מי זה לא יבא *he who goeth not up*, מי זה ראה *the bear which he saw*.

Care must be taken not to confound ف with the preposition ف . Before the use of vowels the former word was written ف with a point above it and the latter ف .

27. The following Table exhibits what are called *pronominal affixes*, which are added to the end of nouns. They are certain abbreviated terminations or inseparable particles and have the signification of possessive pronouns.

<i>Plural.</i>		<i>Singular.</i>	
ف	com. gender. <i>my</i>	ف	com. gender. <i>my</i>
ف	masc. <i>thy</i>	ف	masc. <i>thy</i>
ف	fem. <i>thy</i>	ف	fem. <i>thy</i>
ف	masc. <i>his</i>	ف	masc. <i>his</i>
ف	fem. <i>her</i>	ف	fem. <i>her</i>
ف	com. <i>our</i>	ف	com. <i>our</i>
ف	masc. <i>your</i>	ف	masc. <i>your</i>
ف	fem. <i>your</i>	ف	fem. <i>your</i>
ف	masc. <i>their</i>	ف	masc. <i>their</i>
ف	fem. <i>their</i>	ف	fem. <i>their</i> .

28. There are separate possessive pronouns. They are expressed by the letters ف , which are put before the affixes; thus, ف *my*, ف *thy*, masc., ف *thy*, fem., ف *his*, ف *her*, ف *our*, ف *your*,

masc., بِحَبِيبٍ *your*, fem., بِحَبِيبَتِهِمْ *their*, masc., بِحَبِيبِهِمْ *their*, fem.

Distributive pronouns are expressed by بَعْضُهُمْ , بَعْضُهُنَّ and the preposition بِ ; sometimes the substantive is taken away and the distributive pronoun is indicated by بِ only; thus, $\text{بَعْضُهُمْ مَعَهُمْ}$ *some of them*, or $\text{بَعْضُهُمْ مَعَهُمْ}$ *some of them*. Also مَنْ شَاءَ or مَنْ شَاءَتْ *whosoever*, مَنْ شَاءَ or مَنْ شَاءَتْ *whatsoever*. The latter pronoun is composed of كُلُّ *all*, and شَيْءٍ *something*; or, *any thing*.

Other pronouns are formed by adding the affixes to the nouns نَفْسًا *soul* or *person*, and شَيْئًا *substance*, or *person*; as, حَصَلَ لِنَفْسِهِ *save thyself*. $\text{وَجَاءَ مِنْ نَفْسِهِ}$ *and he went, hanged himself*. فِي نَفْسِهِ *in himself*. See, also John vi. 53.

29. Nouns with Affixes.

We come now to nouns with affixes. The vowel changes of nouns receiving the affixes in Hebrew are many and complicated; but in Syriac are few and simple. The following is an example of a masculine noun, which is first put in the definite state and then takes the affixes in the place of the termination $\text{}$.

Singular.

Def. State.	مَلِكًا	king
1st. pers. sing. com.	مَلِكِي	my king
2nd. masc.	مَلِكُكَ	thy
2nd. fem.	مَلِكُكِ	thy
3rd. masc.	مَلِكُهُ	his
3rd. fem.	مَلِكُهَا	her
1st. pers. plu. com.	مَلِكِنَا	our
2nd. masc.	مَلِكِكُمْ	your
2nd. fem.	مَلِكِكُنَّ	your
3rd. masc.	مَلِكِهِمْ	their
3rd. fem.	مَلِكِهِنَّ	their.

Plural.

1st. pers. sing. com.	مَلِكِي	my kings
2nd. masc.	مَلِكُكَ	thy
2nd. fem.	مَلِكُكِ	thy
3rd. masc.	مَلِكُهُ	his
3rd. fem.	مَلِكُهَا	her
1st. pers. plu. com.	مَلِكِنَا	our
2nd. masc.	مَلِكِكُمْ	your
2nd. fem.	مَلِكِكُنَّ	your
3rd. masc.	مَلِكِهِمْ	their
3rd. fem.	مَلِكِهِنَّ	their.

1. The word مَلِكٌ is pronounced *Malk*; the ك being *otiose*.

2. Nouns in the singular number the definite state of which terminates in لُ, form the affix of the first person singular in ب, and the second and third persons plural in بَع, بِعِ, بَعْتِ, بَعِي; thus, لُبْلُ boy, بِلْبِي my boy, بَعْلِي your boy, بَعْلِي their boy. لُبْلُ Lord, which takes the affixes from لُبْلُ, is an exception to this rule.

3. Those nouns having the abs. state; as, صَاحِ, and the definite; as, لُبْلُ retain the ʾ with the affixes of the first person sing. and second and third persons plu.; as, بِلْبِي my priest. Again, those in the abs. state having the vowel ʾ on the last syllable, and any other vowel on the preceding syllable; the ʾ is preserved with the affixes of the above-mentioned persons; as, لُبْلُ, abs. لُبْلُ altar, بِلْبِي my altar.

4. There are some nouns, namely, monosyllables; which have the vowel ʾ in the abs. state; and which lose it in the definite. Such nouns preserve the ʾ with the affixes of the above-mentioned persons; as, دَمٌ def. دَمٌ blood, بِلْبِي my blood.

5. Some nouns in the plural number receive the affixes both in the def. and const. states. They are those which terminate in the absolute state in ʾ; the definite in لُ' and the constructive in ب.

Note, مَلِكٌ has two significations. 1st. my kings. 2nd. kings of; as, مَلِكٌ kings of the earth.

Three nouns, namely, أَبٌ father, إِخْوَانٌ brother, سَفَلٌ father-in-law, take the affixes in an irregular manner.

1st. pers. sing. com.	أَبٌ	my father
2nd. masc.	أَبُكَ	thy
2nd. fem.	أَبُكِ	thy
3rd. masc.	أَبُهُ	his
3rd. fem.	أَبُهَا	her
1st. pers. plu. com.	أَبْنَاءُ	our
2nd. masc.	أَبْنَاءُكَ	your
2nd. fem.	أَبْنَاءُكِ	your
3rd. masc.	أَبْنَاءُهُ	their
3rd. fem.	أَبْنَاءُهَا	their

The other two nouns take the affixes in the same way; except that سَفَلٌ makes سَفَلِيٌّ my father-in-law. See obs. 4, p. 45.

30. In feminine nouns the same affixes are used for both numbers; namely, those which are annexed to the singular number of masculine nouns. They are put to the end of feminine nouns in the constructive state in the first person singular, and in the second and third persons plural, and at the end of their definite state in the other parts, the termination ^ة having been taken away. The reason of this difference is, that in the pronominal affixes mentioned; if they were placed to the definite state of the noun, there would be a concourse of several consonants without a vowel.

The following is an example of feminine nouns with affixes.

Singular.

abs.	فَئِيلَةٌ	family	const.	أَفْئِيلَةٌ	def.	الْفَئِيلَةُ
1st. pers. sing. com.				فَئِيلَاتِي		my family
2nd. masc.				فَئِيلَاتِكَ		thy
2nd. fem.				فَئِيلَاتِهَا		thy
3rd. masc.				فَئِيلَاتِهِ		his
3rd. fem.				فَئِيلَاتِهَا		her
1st. pers. plu. com.				فَئِيلَاتِنَا		our
2nd. masc.				فَئِيلَاتِكُمْ		your
2nd. fem.				فَئِيلَاتِهِنَّ		your
3rd. masc.				فَئِيلَاتِهِمْ		their
3rd. fem.				فَئِيلَاتِهِنَّ		their.

Plural.

1st. pers. sing. com.				فَئِيلَاتِي		my families
2nd. masc.				فَئِيلَاتِكَ		thy
2nd. fem.				فَئِيلَاتِهَا		thy
3rd. masc.				فَئِيلَاتِهِ		his
3rd. fem.				فَئِيلَاتِهَا		her
1st. pers. plu. com.				فَئِيلَاتِنَا		our
2nd. masc.				فَئِيلَاتِكُمْ		your
2nd. fem.				فَئِيلَاتِهِنَّ		your
3rd. masc.				فَئِيلَاتِهِمْ		their
3rd. fem.				فَئِيلَاتِهِنَّ		their.

بُذْرٌ with the affix ا transfers the ʾ from the first to the following letter; thus, ابْنٌ *my daughter*; but it remains in the others; as, ابْنُكَ *thy daughter*, ابْنُكَ *your daughter*.

31. Numerals and Particles with Affixes.

Numerals also receive the affixes of masculine nouns in the plural number; thus, هَاتَيْنِ *these two*, masc., هَاتَيْنِ *these two*, fem., هَاتَيْنِ *these three*, masc., هَاتَيْنِ *these four*, هَاتَيْنِ *these five*, هَاتَيْنِ *these six*, هَاتَيْنِ *these seven*, هَاتَيْنِ *these eight*, هَاتَيْنِ *these nine*, هَاتَيْنِ *these ten*.

When the singular affixes are annexed, they have the power of possessive pronouns, and possess therefore another signification. For example, تَعَشْرَةَ *his ten*, تَعَشْرَةَ *thy ten*, تَعَشْرَةَ *their ten*, and we find very frequently in the New Testament تَعَشْرَةَ *his twelve*, speaking of the twelve disciples of Christ.

A great number of particles take the affixes; as, فِي in, فِي in me, فِي in thee; إِلَى to, إِلَى to you, مِنْ from, مِنْ from him, مِنْ from us, بَعْدَ after, بَعْدَ after them, &c. Some particles take the affixes of masc. nouns plu.; as, قَبْلَ before, قَبْلَ before me, قَبْلَ before thee; so likewise, عَلَى on or upon, عَلَى for, instead of, and others.

VERBS.

32. IN Syriac, as in Hebrew, the root of the verb is the 3rd pers. sing. numb. masculine gender of the first conjugation. Most of the roots are trilateral, a few are quadrilateral. The trilateral roots have a vowel under the second letter, and make only one syllable.

The different forms of the verb, which express various modifications of the original sense, are usually called *conjugations*. They amount to eight, of which four have an active, and four a passive, and sometimes a reciprocal signification. They derive their names from the verb ܘܠܘ , and are contained in the following table, from which the characteristic of each conjugation may be observed.

Act.	ܘܠܘ	Pass.	ܘܠܘ
1 <i>Peal</i>	ܘܠܘ	2 <i>Ethpeel</i>	ܘܠܘܘ
3 <i>Pael</i>	ܘܠܘ	4 <i>Ethpaal</i>	ܘܠܘܘ
5 <i>Aphel</i>	ܘܠܘ	6 <i>Ethtaphal</i>	ܘܠܘܘܘ
7 <i>Shaphel</i>	ܘܠܘ	8 <i>Eshtaphal</i>	ܘܠܘܘܘܘ

The Peal conjugation is the same as the Kal of the Hebrews; that is, it expresses the verb in its simplest form and meaning.

Ethpeel is the passive of the preceding conjugation, and like the other passive conjugations has the syllable לִּי prefixed*.

Pael is the Piel of the Hebrews, when the signification of the Peal conjugation is intransitive, the Pael makes it transitive; as, אָזַן *he was just*, Pael אָזַן *he justified*; sometimes it expresses the Peal sense with greater energy; as, אָזַן *he sought*, Pa. *he sought diligently*. This conjugation has a causative sense in some verbs; as, אָזַן *he bought*, אָזַן *he caused to buy*, i. e. *he sold*. To the Pael is sometimes assigned the sense of *commanding*, *permitting* and *declaring* what is expressed by the Peal, and sometimes these two conjugations have the same signification.

Ethpaal is the passive of the preceding conjugation. As the Pael, in many instances, signifies *to make* or *cause to do* whatever is indicated by the Peal; the Ethpaal will necessarily signify *to be made to do*, that which is denoted by the Peal, and hence it is that the Peal and Ethpaal conjugations in some verbs possess the same meaning; as, אָזַן *he thought*, אָזַן *he was made to think*, i. e. *he thought*.

* Professor Lee in his Heb. Gram., supposes לִּי to be a fragment of the verb אָזַן *he came*; that it was originally written in full; but in process of time it was pronounced and afterwards written with the verb, the sense of which it qualified. See in his Chap. on *Heemanti nouns*, his account of the force of this and other particles which are prefixed to primitive words.

Aphel corresponds to the Hiphil of the Hebrews. In sense it is usually causative of Peal; as, זָכַר *he remembered*; Aph. זָכַרְתִּי *he caused to be remembered; he commemorated*. It is also found to possess the signification of *desiring, permitting, declaring, exhibiting, &c.* whatever is indicated by the Peal; as, אָמַן *he permitted, or granted power*, אָחַז *he exhibited trouble*. In some instances it has an intransitive meaning; as, אָרַח *it shone*. The characteristic is ׳ prefixed to the root.

The preceding conjugations are of very frequent use, and are acknowledged by all Grammarians. Those which follow are of much rarer occurrence.

The Ethtaphal is the passive of the preceding conjugation. It is formed from the Aphel by prefixing the particle ל , and changing the Olaph, the characteristic of the Aphel conjugation, into Thau. Examples of this form are seldom found. See Mark xiii. 24. (Philo. vers.) *the sun* לֹאֲנֵסֶר *shall be darkened*.

The Shaphel conjugation is generally considered to have the same signification as the Aphel; it is formed by prefixing שׁ to the root, and like the Pael and Aphel take ׳ under the second radical instead of װ . By many persons this conjugation has been referred to quadrilateral verbs; but it is found so frequently, much more so than the Ethtaphal, that Michaelis and others have made it a separate conjugation of trilaterals.

Examples are, **فَعَّلَ** *he made or caused to serve*, **مَلَأَ** *he inflamed*, **كَمَّلَ** *he made perfect*.

Eshtaphal is the passive of the preceding conjugation, and is formed from it by prefixing **لِ**, transposing the **ل** with the **ع**, and changing **ع** under the second radical into **ص**.

The *Eshtaphal conjugation* agrees in form with the tenth conjugation of Arabic verbs.

If the first radical of a verb be **ل**, **ع**, **ص**, **ف**; it is transposed with **ل** of the particle **لِ** in the Ethpeel and Ethpaal conjugations; as, **لَمَلَأَ** *he was left*, instead of **لَعَلَأَ**; **لَمَلَأَ** *he was lifted up*, instead of **لَعَلَأَ**. After **ل**, the **ل** is changed into **ي**, and after **ص** into **ب**; as, **لِوَجِبَ** *he was conquered*, **لِيُصَلَّبَ** *he was crucified*.

Verbs are either *regular* or *irregular*. The former class includes all those verbs which preserve their radicals unchanged throughout all their inflexions, the latter those, which lose or undergo a change of one or more radicals.

There are two tenses, the præterite and future. Their forms are **عَلَى** and **يَعْلَمُ** and these forms determine the past and fut. times more accurately than they do in Hebrew. The present tense may be expressed by the active participle with the aid of the personal pronouns. By means also of the auxiliary verb two other tenses are defined; namely, the imperfect and plusperfect, of which some account will be afterwards given.

The different numbers, persons and genders are formed by prefixes and affixes joined to the root of the verb as in the Hebrew.

The Imperative form is used in an affirmative sense. A negation or prohibition is expressed by the future tense and the particle ׀ *not* placed before it.

The Infinitive is in its nature an abstract noun, and as such receives the pronominal affixes. It has an active, neuter, or passive sense; and when added to the verb will give intensity to the signification.

33. Before we proceed to give the tables of the different classes of verbs, it is desirable to present the reader with the tenses, &c. of the substantive verb ׀ׁׁׁ *he was*, and of אַׁׁׁ *is*, which are peculiar in their forms and because the former is much used in the general conjugations.

<i>Præterite Tense.</i>		
Person.	Sing. Number.	Gender.
1	אַׁׁׁ <i>I was</i>	com.
2	אַׁׁׁ <i>thou wast</i>	masc.
2	אֲאַׁׁׁ <i>thou wast</i>	fem.
3	׀ׁׁׁ <i>he was</i>	masc.
3	אַׁׁׁ <i>she was</i>	fem.
Plural Number.		
1	אֲאַׁׁׁ <i>we were</i>	com.
2	אַׁׁׁׁ <i>you were</i>	masc.
2	אֲאַׁׁׁ <i>you were</i>	fem.
3	אֲאַׁׁׁ <i>they were</i>	masc.
3	אֲאַׁׁׁ <i>they were</i>	fem.

Future.

Person.	Singular.	Gender.
1	׀ִוְתִּי <i>I shall or will be</i>	com.
2	׀ִוְתִּי <i>thou shalt or will be</i>	masc.
2	׀ִוְתִּי <i>thou shalt or will be</i>	fem.
3	׀ִוְתִּי <i>he shall or will be</i>	masc.
3	׀ִוְתִּי <i>she shall or will be</i>	fem.
	Plural.	
1	׀ִוְתִּי <i>we shall or will be</i>	com.
2	׀ִוְתִּי <i>ye shall or will be</i>	masc.
2	׀ִוְתִּי <i>ye shall or will be</i>	fem.
3	׀ִוְתִּי <i>they shall or will be</i>	masc.
3	׀ִוְתִּי <i>they shall or will be</i>	fem.

Infinitive.

׀ִוְתִּי *to be.*

Imperative.

	Singular.	
2	׀ִוְתִּי, or ׀ִוְתִּי <i>be thou</i>	masc.
2	׀ִוְתִּי <i>be thou</i>	fem.
	Plural.	
2	׀ִוְתִּי <i>be ye</i>	masc.
2	׀ִוְתִּי <i>be ye</i>	fem.

Present Tense.

Person.	Singular.	Gender.
1	أَنَا <i>I am</i>	com.
2	أنتَ <i>thou art</i>	masc.
2	أنتِ <i>thou art</i>	fem.
3	هو <i>he is</i>	masc.
3	هي <i>she is</i>	fem.
Plural.		
1	نحن <i>we are</i>	com.
2	أنتم <i>ye are</i>	masc.
2	أنتم <i>ye are</i>	fem.
3	هم <i>they are</i>	masc.
3	هن <i>they are</i>	fem.

Participle.

Singular.		
	كائن <i>being or is</i>	masc.
	كائنة <i>being or is</i>	fem.
Plural.		
	كائنين <i>being or are</i>	masc.
	كائنات <i>being or are</i>	fem.

The personal pronouns are frequently used in the place of the substantive verb after a participle, by which means the present tense of verbs may be expressed, as will be afterwards seen. We have also

the personal pronoun in such an instance as, הוּא טוֹב *he is good*. In these cases, אַתָּה and אֲנִי are employed in preference to אַתָּם and אֲנֵינוּ .

34. We come next to אֲנִי *is*, which is the same as the Hebrew הוּא . It takes the affixes in the following manner.

Person.	Plural.		Singular.		Gender.
1	אֲנֵנוּ	<i>we are</i>	אֲנִי	<i>I am</i>	com.
2	אַתְּמוֹן	<i>ye are</i>	אַתְּמוֹ	<i>thou art</i>	masc.
2	אַתְּמִינִי	<i>ye are</i>	אַתְּמִינִי	<i>thou art</i>	fem.
3	הֵמוֹן	<i>they are</i>	הוּא	<i>he is</i>	masc.
3	הֵמִינִי	<i>they are</i>	הִיא	<i>she is</i>	fem.

If to אֲנִי with its affixes be joined the verb וָאֵסַר , the imperfect tense will be formed; thus, וָאֵסַרְתָּ אֲנִי *thou wast*, וָאֵסַרְתָּ הוּא *he was*.

The verb אֲנִי signifies *to have*, when it is followed by Lomad with the pronominal affixes; as, אֲנִי לִי *there is for me*, i. e. *I have*.

	Plural.		Singular.		Gender.
	לֵנוּ אֲנִי	<i>we have</i>	לִי אֲנִי	<i>I have</i>	com.
	לְמוֹן אֲנִי	<i>ye have</i>	לְמוֹ אֲנִי	<i>thou hast</i>	masc.
	לְמִינִי אֲנִי	<i>ye have</i>	לְמִינִי אֲנִי	<i>thou hast</i>	fem.
	לְמוֹן אֲנִי	<i>they have</i>	לְמוֹ אֲנִי	<i>he has</i>	masc.
	לְמִינִי אֲנִי	<i>they have</i>	לְמִינִי אֲנִי	<i>she has</i>	fem.

The negative form is لَا , a contraction of لَيْ and لَا ; when it is joined with the pronominal affixes, we obtain the following, لَا لَا *there is not for me*, i.e. *I have not*, لَا لَا *thou hast not*, and so on for the others. Or by annexing the affixes to the verb, we have, لَا لَا *I am not*, لَا لَا *thou art not*, لَا لَا *we are not*, &c.

35. We will now give a paradigm of صَلَّى in all its conjugations, &c. as an example of the inflexion of regular verbs in general.

	Peal.	Ethpeel.	Pael.	Ethpaal.
Præter. 3. masc.	صَفَا	أَصْفَا	صُفِيَ	أُصْفِيَ
3. fem.	صَفَتْ	أَصْفَتْ	صُفِيَتْ	أُصْفِيَتْ
2. masc.	صَفَا	أَصْفَا	صُفِيَ	أُصْفِيَ
2. fem.	صَفَات	أَصْفَات	صُفِيَتْ	أُصْفِيَتْ
1. com.	صَفَا	أَصْفَا	صُفِيَ	أُصْفِيَ
Plur. 3. masc.	صَفَوْا	أَصْفَوْا	صُفِيَ	أُصْفِيَ
3. fem.	صَفَيْنَ	أَصْفَيْنَ	صُفِيْنَ	أُصْفِيْنَ
2. masc.	صَفَاوْا	أَصْفَاوْا	صُفِيْوْا	أُصْفِيْوْا
2. fem.	صَفَايْنَ	أَصْفَايْنَ	صُفِيْيْنَ	أُصْفِيْيْنَ
1. com.	صَفَوْا	أَصْفَوْا	صُفِيَ	أُصْفِيَ
Infinitive.	صَفَاً	صَفَاةً	صُفْيَةً	صُفْيَةً
Imper. masc.	صَفَا	أَصْفَا	صُفِ	أَصْفِ
fem.	صَفَاتِ	أَصْفَاتِ	صُفِيْ	أَصْفِيْ
Plur. masc.	صَفَوْا	أَصْفَوْا	صُفِ	أَصْفِ
fem.	صَفَايْ	أَصْفَايْ	صُفِيْ	أَصْفِيْ
Fut. 3. masc.	يَصْفُو	يُصَفِّو	يُصْفَى	يُصْفَى
3. fem.	تَصْفُو	تُصَفِّو	تُصْفَى	تُصْفَى
2. masc.	يَصْفُو	يُصَفِّو	يُصْفَى	يُصْفَى
2. fem.	تَصْفَيْنَ	تُصَفِّيْنَ	تُصْفَيْنَ	تُصْفَيْنَ
1. com.	يَصْفُوْا	يُصَفِّوْا	يُصْفَى	يُصْفَى
Plur. 3. masc.	يَصْفِقُوْا	يُصَفِّقُوْا	يُصْفَقُوْا	يُصْفَقُوْا
3. fem.	تَصْفِقُوْا	تُصَفِّقُوْا	تُصْفَقُوْا	تُصْفَقُوْا
2. masc.	يَصْفِقُوْا	يُصَفِّقُوْا	يُصْفَقُوْا	يُصْفَقُوْا
2. fem.	تَصْفِقُوْا	تُصَفِّقُوْا	تُصْفَقُوْا	تُصْفَقُوْا
1. com.	يَصْفِقُوْا	يُصَفِّقُوْا	يُصْفَقُوْا	يُصْفَقُوْا
Part. act.	صَافٍ	صَافٍ	مُصْفًى	مُصْفًى
pass.	صُفِيٌّ		مُصْفًى	

Aphel.	Ehtaphal.	Shaphel.	Eshraphal.
'amšā	šā'mšū	šū'mšā	šū'mšā
'amšā	šā'mšū	šū'mšā	šū'mšā
'amšā-	šā'mšū-	šū'mšā-	šū'mšā-
'amšā	šā'mšū	šū'mšā	šū'mšā
'amšā	šā'mšū	šū'mšā	šū'mšā
'amšā	šā'mšū	šū'mšā	šū'mšā
'amšā	šā'mšū	šū'mšā	šū'mšā
'amšā	šā'mšū	šū'mšā	šū'mšā
'amšā	šā'mšū	šū'mšā	šū'mšā
'amšā	šā'mšū	šū'mšā	šū'mšā
'amšā	šā'mšū	šū'mšā	šū'mšā
'amšā	šā'mšū	šū'mšā	šū'mšā
'amšā	šā'mšū	šū'mšā	šū'mšā
'amšā	šā'mšū	šū'mšā	šū'mšā
'amšā	šā'mšū	šū'mšā	šū'mšā
'amšā	šā'mšū	šū'mšā	šū'mšā
'amšā	šā'mšū	šū'mšā	šū'mšā
'amšā	šā'mšū	šū'mšā	šū'mšā
'amšā	šā'mšū	šū'mšā	šū'mšā
'amšā	šā'mšū	šū'mšā	šū'mšā
'amšā	šā'mšū	šū'mšā	šū'mšā
'amšā	šā'mšū	šū'mšā	šū'mšā
'amšā	šā'mšū	šū'mšā	šū'mšā
'amšā	šā'mšū	šū'mšā	šū'mšā
'amšā	šā'mšū	šū'mšā	šū'mšā
'amšā	šā'mšū	šū'mšā	šū'mšā

36. *Observations on Regular Verbs.**The Præterite.*

The first letter of the root is generally without a vowel, the second has for the most part ν ; but sometimes it has η ; especially in intransitive verbs and verbs denoting the affections, qualities, or sensations of the mind; as, صَلَا *he ceased*, حَلَا *he blushed*, قَلَا *he cleaved*, نَلَا *he slept*, زَلَا *he trembled*, وَلَا *he laid down*, حَلَا *he inhabited*. Also verbs whose middle radical is Olaph; as, سَلَا *he enquired*, هَلَا *he was hoary*. Those also whose first radical is Yud have frequently η under the second; as, يَلَا *he set*.

The Yud of the feminine gender, third person, plural number is sometimes omitted and the verb is written as, صَلَا *they slew*, fem. The same occasionally happens to Vau of the masculine gender. The reason is that these letters are never pronounced.

Nun paragogic is added in some instances both to the masc. and fem. genders of the third person, plural number; but more frequently to the latter; as, صَلَاوْا , صَلَاوْنَ , third pers. plu. masc. and fem.

The force of this particle is supposed to be that of giving *energy* or *certainty* to the expressions in which it is found to occur.

Some verbs are found to have Olaph prosthetic; as, اَفْضَلَا *he found*.

The numbers and persons of this tense are formed by affixing a particle of one of the personal pronouns to the radical letters; thus, صَلِّصَ for صَلِّ .

The Future.

This Tense seems to be formed in the active conjugations by prefixing certain abbreviated forms of the personal pronouns to the imperative mood; thus, صَلِّصَ for صَلِّ and صَلِّصَ for صَلِّ and صَلِّصَ .

In the passive conjugations the same forms are used instead of $\text{}$ of the particle $\text{}$.

Verbs having $\text{}$ under the middle radical of the præterite, in the future take $\text{}$; as, صَلِّصَ ; those also whose third radical is a guttural or Rish take $\text{}$. A few verbs submit to no rule as to the vowels which they receive; thus, صَلِّصَ *I will receive*, which has the same vowels as the Heb. $\text{}$.

The second and third persons singular feminine sometimes admit Yud Otiose or paragogic at the end; thus, صَلِّصَ and صَلِّصَ .

The præformative letters are not four as in Hebrew; namely, $\text{}$; but only three; namely, $\text{}$. The third person sing. and plu. of both genders take $\text{}$ for $\text{}$ probably from $\text{}$.

صَلَّى is the third pers. sing. masc. and the first person plu.; but the context will determine the person which is to be taken.

The verb أَطَع he obeyed, receives ُ for َ through the whole of the Ethpeel conjugation; except the infin. which is regular; thus, præt. أَطَعْتُ imper. أَطَعْ part. أَطَعْتُ.

Infinitive.

The Infinitive of all the conjugations has Mem præformative. The Peal is masculine. The others have the termination ِ and are feminine.

Imperative.

The observation on the vowel placed over the second radical of the future holds good in the imperative; as, خَلِقِي make ye, نَمْشِي sleep ye. In the Ethpeel and Ethpaal conjugations, the middle radical has no vowel and under it is placed the *linea occultans*. This peculiarity has probably arisen from the general practice of people to utter a command in a hasty and an abrupt manner.

Nun paragoric is sometimes found with the forms of the imper. in the Peal, Pael and Aphel conjugations; as, خَلِقِيْ for خَلِقِي.

Participles.

The Participle active Peal is always written as صَلَّى without the Vau, which is inserted in the Hebrew participial noun Kal. This circumstance arises from Vau not being used with the vowel ِ; but

with \aleph . On the contrary the passive participle has \beth with the vowel ε ; as, صَلِي . The participles of all the other conjugations are derived from the præterite by prefixing Mem. This letter is very probably a particle of the pronoun مَنْ , مَنْ , or مَنْ ; so that, صَلِي is *he who slayeth*, i. e. *one slaying*. In the passive and Aphel conjugations the Olaph is omitted and its vowel taken by the Mem.

The part. صَلِي sometimes takes the vowel ν on the first rad.; especially on intrans. verbs; as, صَلِي *astonished*, Luke i. 21.

From this last remark ^{but not} must be exempted some verbs of the Aphel conjugation, which retain the Olaph when another letter is prefixed; as, صَلِي *permitting to live*. This is also the case in the future.

The Olaph of the Aphel conjugation is changed in the Ethtaphal into ζ ; as, صَلِي for صَلِي . This is likewise true in the whole conjugation.

37. The gutturals produce a few anomalies and only a few; for the Syrians have not so great a variety of vowel changes as the Hebrews. Verbs, the third radical of which is א , ב , ג or ד , have in the future and imperative Peal for the most part the vowel ν under the middle radical. In the other conjugations and the active participle Peal, they have ν in the place of η ; as, صَلِي *worshiping*, صَلِي *glorying*, صَلِي *he mocked*, صَلِي *he commemorated*.

The verbs **صَلَّ** *he consoled*, **لَفَّ** *he defiled*, **لَلَّ** *he polluted*, in the Pael and Ethpaal conjugations, have the same changes of the vowels as the gutturals which are mentioned in the preceding paragraph.

38. The *Present Tense* is formed by the participles (form **صَلِّ**) and the personal pronouns placed after them; thus,

Singular.

أَنَا	صَلِّ	<i>I am slaying</i>
أَنْتَ	صَلِّ	<i>thou art slaying</i>
أَنْتِ	صَلِّ	<i>thou art slaying</i>
هُوَ	صَلِّ	<i>he is slaying</i>
هِيَ	صَلِّ	<i>she is slaying.</i>

Plural.

أَنْتُمْ	صَلِّ	<i>we are slaying</i>	} masc.
أَنْتِهِنَّ	صَلِّ	<i>ye are slaying</i>	
&c.			
أَنْتِ	صَلِّ	<i>we are slaying</i>	} fem.
أَنْتِهِنَّ	صَلِّ	<i>ye are slaying</i>	

The third pers. plu. is expressed simply by the act. part. in the plural number.

These auxiliary pronouns are sometimes contracted and affixed to the verb; as, **أَنْتَ صَلِّ**, **أَنْتِ صَلِّ** *thou art slaying*, second pers. sing. masc. and fem.

The substantive verb added to the participial form **صَلِّ** will sometimes express the imperfect tense;

as, $\text{לֹּוֹתִי} \text{וַאֲבָדֵנִי}$ *he was slaying*. But if this verb be added to the præterite it will sometimes make the pluperfect tense; as, $\text{לֹּוֹתִי} \text{וַאֲבָדֵנִי}$ *he had slain*.

The pluperfect tense will not always be determined in this manner: for it sometimes happens that the auxiliary verb is thus found with the præterite, when the context will not permit it to signify the pluperfect tense. In such case the præterite or imperfect tense will be expressed.

IRREGULAR VERBS.

39. Large classes of verbs deviate from the foregoing paradigm of וַאֲבָדֵנִי and present many irregularities in the process of conjugation. They are produced by nearly the same causes as in Hebrew; namely, by gutturals, which have been already noticed; by the letters $\text{ל} \text{ו} \text{נ}$, by the first radical being Nun; or by the second and third radicals being the same. Indeed the same classes of irregular verbs exist in the Hebrew, Chaldee, Syriac, Arabic and the whole of that family of languages.

We have seen that the verb וַאֲבָדֵנִי is employed to designate the conjugations. The classes of irregular verbs

also are usually denoted for the sake of brevity by one of the letters in "ه"; thus, "ه", "ه", "ه", stand for verbs the first radical of which is | ب or د; "ه", "ه", "ه"; those the middle radical of which is |, ه or ب; or the second and third radicals the same and finally "ه", "ه"; those the last radical of which is | or ب.

40. Verbs "ه" or "ه".

1. In accounting for the anomalies which exist in this class; it is to be observed that Olaph or Yud beginning a word must have a vowel; as, "ه" *he was anxious*, "ه" *he begot*, and not "ه", "ه". See §. 5.

2. In the middle of a word Olaph or Yud and the preceding letter cannot be both without vowels. This is the consequence of what is stated in (1); for in those forms where two consonants without vowels come together; the Olaph or Yud would begin a syllable and would consequently require a vowel as much as at the beginning of a word.

3. This vowel of the Olaph or Yud is generally remitted to the preceding letter; but when an addition is made to the end of the word; to avoid the concourse of several letters without vowels; the Olaph or Yud retains its vowel; thus, "ه" *he was begotten*, "ه" *they were corroded*, "ه" *I was begotten*.

4. In the Aphel, Shaphel and their passive conjugations, the Olaph or Yud is changed into Vau which coalesces with the preceding ׀ and makes the diphthong *au*; as, אָוַחַלְתִּי, אָוַחַלְתְּ.

5. Olaph and Yud are dropped in the future first person singular; as, אֶאָכַל I shall eat for אֶאָכַלְתִּי, אֶבְרַח I shall beget.

6. Verbs ב" are regular in the Pael and Ethpaal conjugations, which are therefore exceptions to (5).

7. In the Peal conjugation, the vowel of the Olaph is ׀ in the præter. In the pass. participle it is ׀. In the imper. in those cases where the second vowel is ׀, the first is ׀; as, אֶאָכַלְתָּ eat thou masc.; but if the second vowel be ׀, the first is ׀; as, אֶבְרַחְתָּ say thou masc. A similar rule is observed in the future tense; namely, when the second vowel is ׀ the first is ׀ and when the second is ׀, the first is ׀.

8. The Olaph in the Ethpeel and Ethpaal conjugations is sometimes changed into ׀; as, אָבַחְתִּי from אָבַחְתִּי he took, אָבַחְתִּי he lamented. Indeed Olaph preceded by Thau is frequently changed into Thau for the sake of euphony.

9. Olaph or Yud in the middle of a word rests in general in ׀ or ׀. The latter is sometimes changed into the former.

The verb اٰل *he departed*, makes its imperative mood of the Peal conjugation thus,

اٰل اٰل اٰل اٰل

The اٰ of اٰل has the *linea occultans* as often as it ought to have a vowel from the analogy of the regular verb, and Zain by the same rule is without one. In such cases the vowel of Lomad is remitted to Zain; as, اٰل *she departed*.

In the passive part. Peal the radical اٰ in some verbs receives the vowel ا instead of ا ; as, اٰل *taught*, Rom. ii. 18.

Yud in the verb اٰل has no need of the vowel ا ; because the second radical is not pronounced and therefore its vowel is remitted to the first. In the imper. we have اٰل .

The Yud remains in the Aphel conjugation in the verbs اٰل *he ejaculated*, اٰل *he sucked*.

اٰل *he was faithful*, in the Aphel conjugation takes ا as the characteristic and ا is changed into ا ; thus, اٰل *he believed*; so, Heb. אָמַן , Arab. همن .

Some verbs beginning with Yud reject this radical in the inf. and fut. Peal; as, اٰل *he knew*, inf. اٰل ; اٰل *he set*, fut. اٰل .

41. Verbs "ع.

The anomalies belonging to this class of verbs are only few; the principal one is the rejection of Nun in certain situations and the rule is this; whenever Nun is at the end of a syllable and without a vowel according to the analogy of the regular verb, it is rejected. We have therefore fut. Peal **نَعِدُ** *Ne-puk* for **نَعِدُنْ** *Nen-puk*. inf. **نَعِدْ** for **نَعِدُنْ**.

In the imper. Peal, the Nun is thrown away at the beginning of the word; as, **عِدْ** for **نَعِدْ**. The reason of this elision is perhaps the difficulty of pronouncing it with rapidity in such a situation and it has therefore been neglected in writing.

The Ethpeel, Pael and Ethpaal conjugations of these verbs are quite regular in all their forms.

Verbs of this class are not found in the Shaphel and its passive conjugation.

The vowel of the second radical in the fut. and imper. Peal observes generally the same rule as regular verbs; thus, **قَطَّ** *he cut*, **نَفَّسَ** *he breathed*, **نَفَسَ**

	Peal.	Ethpeel.	Pael.	Ethpaal.
Præt. Sing. 3. masc.	أَفْعَلْ	أَفْعَلْتَا	أَفْعَلْ	أَفْعَلْتَا
3. fem.	أَفْعَلْ	أَفْعَلْتَا	أَفْعَلْ	أَفْعَلْتَا
2. masc.	أَفْعَلْتَا	أَفْعَلْتَا	أَفْعَلْتَا	أَفْعَلْتَا
2. fem.	أَفْعَلْتَا	أَفْعَلْتَا	أَفْعَلْتَا	أَفْعَلْتَا
1. com.	أَفْعَلْتَا	أَفْعَلْتَا	أَفْعَلْتَا	أَفْعَلْتَا
Plur. 3. masc.	أَفْعَلُوْهُ	أَفْعَلُوْهُ	أَفْعَلُوْهُ	أَفْعَلُوْهُ
3. fem.	أَفْعَلُوْهُ	أَفْعَلُوْهُ	أَفْعَلُوْهُ	أَفْعَلُوْهُ
2. masc.	أَفْعَلُوْهُ	أَفْعَلُوْهُ	أَفْعَلُوْهُ	أَفْعَلُوْهُ
2. fem.	أَفْعَلُوْهُ	أَفْعَلُوْهُ	أَفْعَلُوْهُ	أَفْعَلُوْهُ
1. com.	أَفْعَلُوْهُ	أَفْعَلُوْهُ	أَفْعَلُوْهُ	أَفْعَلُوْهُ
Infinitive.	فَعْلًا	فَعْلَانِ	فَعْلًا	فَعْلَانِ
Imper. Sing. masc.	أَفْعَلْ	أَفْعَلِيْ	أَفْعَلْ	أَفْعَلِيْ
fem.	أَفْعَلِيْ	أَفْعَلِيْ	أَفْعَلِيْ	أَفْعَلِيْ
Plur. masc.	أَفْعَلُوْا	أَفْعَلُوْا	أَفْعَلُوْا	أَفْعَلُوْا
fem.	أَفْعَلِيْنَ	أَفْعَلِيْنَ	أَفْعَلِيْنَ	أَفْعَلِيْنَ
Fut. Sing. 3. masc.	يُفْعَلُ	يُفْعَلُوْا	يُفْعَلُ	يُفْعَلُوْا
3. fem.	يُفْعَلُ	يُفْعَلُوْا	يُفْعَلُ	يُفْعَلُوْا
2. masc.	يُفْعَلُوْا	يُفْعَلُوْا	يُفْعَلُوْا	يُفْعَلُوْا
2. fem.	يُفْعَلُوْا	يُفْعَلُوْا	يُفْعَلُوْا	يُفْعَلُوْا
1. com.	يُفْعَلُوْا	يُفْعَلُوْا	يُفْعَلُوْا	يُفْعَلُوْا
Plur. 3. masc.	يُفْعَلُوْنَ	يُفْعَلُوْنَ	يُفْعَلُوْنَ	يُفْعَلُوْنَ
3. fem.	يُفْعَلُوْنَ	يُفْعَلُوْنَ	يُفْعَلُوْنَ	يُفْعَلُوْنَ
2. masc.	يُفْعَلُوْنَ	يُفْعَلُوْنَ	يُفْعَلُوْنَ	يُفْعَلُوْنَ
2. fem.	يُفْعَلُوْنَ	يُفْعَلُوْنَ	يُفْعَلُوْنَ	يُفْعَلُوْنَ
1. com.	يُفْعَلُوْنَ	يُفْعَلُوْنَ	يُفْعَلُوْنَ	يُفْعَلُوْنَ
Part. act.	أَفْعَلٌ	مَفْعَلٌ	مَفْعَلٌ	مَفْعَلٌ
pass.	أَفْعَلٌ	مَفْعَلٌ	مَفْعَلٌ	مَفْعَلٌ

	Peal.	Ethpeel.
Præt. Sing. 3. masc.	כָּתַבְתָּ	כָּתַבְתָּ
3. fem.	כָּתַבְתְּ	כָּתַבְתְּ
2. masc.	כָּתַבְתָּ	כָּתַבְתָּ
2. fem.	כָּתַבְתְּ	כָּתַבְתְּ
1. com.	כָּתַבְתֶּם	כָּתַבְתֶּם
Plur. 3. masc.	כָּתְבוּ	כָּתְבוּ
3. fem.	כָּתְבוּ	כָּתְבוּ
2. masc.	כָּתְבוּ	כָּתְבוּ
2. fem.	כָּתְבוּ	כָּתְבוּ
1. com.	כָּתְבוּ	כָּתְבוּ
Infinitive.	כָּתוּב	כָּתוּב
Imper. Sing. masc.	כָּתוּב	כָּתוּב
fem.	כָּתוּב	כָּתוּב
Plur. masc.	כָּתוּב	כָּתוּב
fem.	כָּתוּב	כָּתוּב
Fut. Sing. 3. masc.	כָּתוּב	כָּתוּב
3. fem.	כָּתוּב	כָּתוּב
2. masc.	כָּתוּב	כָּתוּב
2. fem.	כָּתוּב	כָּתוּב
1. com.	כָּתוּב	כָּתוּב
Plur. 3. masc.	כָּתוּב	כָּתוּב
3. fem.	כָּתוּב	כָּתוּב
2. masc.	כָּתוּב	כָּתוּב
2. fem.	כָּתוּב	כָּתוּב
1. com.	כָּתוּב	כָּתוּב
Part. act.	כָּתוּב	כָּתוּב
pass.	כָּתוּב	כָּתוּב

Aphel.	Ethtaphal.	Shaphel.	Eshtaphal.
אָמַן	אָמַן	מָמַן	אָמַן
אָמְנָה	אָמְנָה	מָמְנָה	אָמְנָה
אָמְנָה	אָמְנָה	מָמְנָה	אָמְנָה
אָמְנָה	אָמְנָה	מָמְנָה	אָמְנָה
אָמְנָה	אָמְנָה	מָמְנָה	אָמְנָה
אָמְנָה	אָמְנָה	מָמְנָה	אָמְנָה
אָמְנָה	אָמְנָה	מָמְנָה	אָמְנָה
אָמְנָה	אָמְנָה	מָמְנָה	אָמְנָה
אָמְנָה	אָמְנָה	מָמְנָה	אָמְנָה
אָמְנָה	אָמְנָה	מָמְנָה	אָמְנָה
מָמְנָה	מָמְנָה	מָמְנָה	מָמְנָה
אָמַן	אָמַן	מָמַן	אָמַן
אָמְנָה	אָמְנָה	מָמְנָה	אָמְנָה
אָמְנָה	אָמְנָה	מָמְנָה	אָמְנָה
אָמְנָה	אָמְנָה	מָמְנָה	אָמְנָה
אָמְנָה	אָמְנָה	מָמְנָה	אָמְנָה
אָמְנָה	אָמְנָה	מָמְנָה	אָמְנָה
אָמְנָה	אָמְנָה	מָמְנָה	אָמְנָה
אָמְנָה	אָמְנָה	מָמְנָה	אָמְנָה
אָמְנָה	אָמְנָה	מָמְנָה	אָמְנָה
מָמְנָה	מָמְנָה	מָמְנָה	מָמְנָה
מָמְנָה	מָמְנָה	מָמְנָה	מָמְנָה

he fixed, take the vowel a ; but *he adhered*, صَف ; *it flowed down*, have ن . There are a few exceptions; as, *he descended*, نَزَل , which takes a in the fut. and imper.

The rule for the removal of Nun does not apply to verbs of this class, when the second and third radicals are the same; nor when the middle radical is one of the quiescent letters; nor in some verbs whose second radical is *He*.

صَف *he ascended* is anomalous and takes some of its forms from the obsolete verb صَف ; as, صَف imper. صَف inf. صَف fut.

Olaph characteristic of the Aphel conjugation is occasionally retained with the prefixes; as, نَزَل *thou wilt bring down* from نَزَل .

42. Verbs "ح" or "ه".

Verbs having Vau and those having Yud for their middle radical letter differ so little from each other in their conjugations; that they may be both comprehended in one class. These letters are sometimes placed in such situations as to lose their consonantal power and defects in consequence arise in those forms of the verb where that power is lost.

1. Vau deprived of a vowel for the most part rests in the vowel a . In such a case whenever another vowel is required by the analogy of the regular verb; the Vau is usually changed into Yud; as, صَف for صَف , صَف for صَف .

2. Vau for the most part takes the vowel *o* or *u*. When therefore another vowel is required by the analogy of the regular verb; the Vau is taken away or changed into Olaph or Yud; as, וָּו for וָּוּוּ ; וָּוָּו for וָּוָּוּ .

3. In the Aphel conjugation, the Vau is changed into Yud; the vowel *a* which belongs to Vau is also changed into *e*, and this vowel is remitted to the preceding letter; as, וָּוָּו for וָּוָּו .

There are some verbs, which preserve the *o* in the Paal and Ethpaal conjugations; as, וָּוָּו *he disturbed*; וָּוָּו *he was disturbed*.

In the part. Peal the Vau is changed into Olaph and is pronounced Yud. When the third radical is a guttural or Rish; the vowel *a* is changed into *e*. See §. 37.

Throughout the Ethpeel conjugation ל of the syllable ל is doubled, except in the 2nd pers. fut. This is the same as in Chaldee, except in the latter language the duplication is made by Dagesh forte.

The verbs of this class are not found in the Shaphel and Eshtaphal conjugations.

There are some verbs having the middle radical Vau, which are not conjugated after the paradigm; namely,

- (1) Those which have Olaph or Yud for the third radical; as, וָּוָּו *he was equal*, וָּוָּו *he adhered*.

- (2) Such verbs; as, **هَدَب** *he desired*, **أَحَب** *he acted unjustly*.

In some verbs a difference of signification is marked by the middle radical Vau being moveable or otherwise; as, **بَدَأَ** *it was white*, **رَأَى** *he saw*.

Verbs having Yud for the middle radical letter, preserve it in some of the forms of the Peal conjugation; for instance, **صَدَّ** in the præterite.

Plural.	Singular.
صَدَّوْا	صَدَّ
صَدَّوْا	صَدَّ
صَدَّوْا	صَدَّ
صَدَّوْا	صَدَّ
صَدَّوْا	صَدَّ

In the fut. Peal the preformative letters have no vowel except that which belongs to the first person singular.

From verbs of this class quadrilateral forms are frequently derived and make two additional conjugations; namely, Palpel and its passive Ethpalpal; as, **أَدَّى** *he made a commotion*, from **أَدَّى**, **أَدَّى** *he exalted*, from **أَدَّى**. See quadrilateral verbs.

In **أَدَّى** *he lived*, whenever a preformative is annexed, the Yud is taken away and its vowel remitted to the preceding consonant; as, inf. **أَدَّى** for **أَدَّى**.

43. Verbs ןָ .

There are a few anomalies in these verbs, but they are not so numerous nor of a kind to require a paradigm. Most of them may be accounted for on the principle stated in §. 40; namely, that *Olaph remits its vowel to the preceding letter which was previously without a vowel*. Agreeably to this law we have אָוֶה *he was good*, אָוֶחַ *he was old*, אָוֶחַ *he enquired*; imper. אָוֶחַ *put on the shoe*. So also in Ethpeel we have אָוֶחַ.

Olaph is sometimes placed before the first radical; we have indeed the following forms, אָוֶחַ, אָוֶחַ, אָוֶחַ, אָוֶחַ.

In Aphel we have, אָוֶחַ *he did badly*, אָוֶחַ *he put on the shoes*, אָוֶחַ *he did well*.

In Pael and Ethpaal conjugations Olaph is changed into Yud; as, אָוֶחַ *he prepared*, אָוֶחַ *he was prepared*.

44. Verbs ןָ .

This class comprehends the two classes of Hebrew verbs terminating in ןָ and ןָ, and the three classes of Arabic verbs ending in *ي و ا*.

In the consideration of these verbs, we observe

1st. When they receive an addition to the end, the Olaph is either taken away or changed into Yud;

	Peal.	Ethpeel.	Pael.
Præter. Sing. 3. masc.	حَمَا	حَمَمَّا	حُمِمَا
3. fem.	حَمَّتْ	حَمَمَتْ	حُمِمَتْ
2. masc.	حَمَا	حَمَمَّا	حُمِمَا
2. fem.	حَمَّتْ	حَمَمَتْ	حُمِمَتْ
1. com.	حَمْنَا	حَمَمْنَا	حُمِمْنَا
Plur. 3. masc.	حَمَوْا	حَمَمُوا	حُمِمُوا
3. fem.	حَمْنَ	حَمَمْنَ	حُمِمْنَ
2. masc.	حَمُّوا	حَمَمُّوا	حُمِمُّوا
2. fem.	حَمْنِي	حَمَمْنِي	حُمِمْنِي
1. com.	حَمْنِي	حَمَمْنِي	حُمِمْنِي
Infinitive.	حَمَامًا	حَمَمًا	حُمِمًا
Imper. Sing. masc.	حَمَا	حَمَمَّا	حُمِمَا
fem.	حَمِّي	حَمَمِّي	حُمِمِّي
Plur. masc.	حَمُوا	حَمَمُوا	حُمِمُوا
fem.	حَمْنِي	حَمَمْنِي	حُمِمْنِي
Fut. Sing. 3. masc.	يَحْمُو	يَحْمَمُّ	يُحْمِمُ
3. fem.	تَحْمِي	تَحْمَمِي	تُحْمِمِي
2. masc.	يَحْمُو	يَحْمَمُّ	يُحْمِمُ
2. fem.	تَحْمِي	تَحْمَمِي	تُحْمِمِي
1. com.	يَحْمُونَا	يَحْمَمُونَا	يُحْمِمُونَا
Plur. 3. masc.	يَحْمَوْنَ	يَحْمَمُونُ	يُحْمِمُونُ
3. fem.	تَحْمِي	تَحْمَمِي	تُحْمِمِي
2. masc.	يَحْمَوْنَ	يَحْمَمُونُ	يُحْمِمُونُ
2. fem.	تَحْمِي	تَحْمَمِي	تُحْمِمِي
1. com.	يَحْمُونَا	يَحْمَمُونَا	يُحْمِمُونَا
Part. act.	حَامٍ	حَامِمٌ	حُمِيمٌ
pass.	حَمٌّ	حَمَمٌ	حُمِمٌ

thus, אֲזַיְ, אֲזַיְ. This arises from the circumstance that Olaph is seldom found in the middle of a word beginning a syllable, or quiescent in the middle of a syllable.

2nd. Participles form the fem. gender according to the rules given in the Chapter on Nouns; as, אֲזַיְ fem. אֲזַיְ, אֲזַיְ fem. אֲזַיְ.

3rd. Olaph in the 3rd. pers. sing. præt. of all the conjugations, except Peal, becomes Yud quiescent in ׀; as, אֲזַיְ.

4th. The infn. is subject to the 1st. rule; but in other respects it is regular.

5th. In the imper. Peal and Ethpeal sing. masc., Olaph is changed into Yud; in the former it rests in ׀, in the latter it makes a diphthong with ׀; thus, אֲזַיְ and אֲזַיְ. But in the other conjugations Olaph remains and rests in ׀. In the fem. ׀ makes a diphthong with ׀. In the plural forms the 3rd. rad. is taken away in all the conjugations; thus, אֲזַיְ אֲזַיְ.

6th. In the fut. tense and participles, Olaph rests in ׀; but before the affixes ׀ and ׀ it is taken away. Before the affix ׀ Olaph passes into Yud moveable; as, אֲזַיְ.

In the plu. præt. Peal of the third person we have אֲזַיְ and אֲזַיְ for אֲזַיְ אֲזַיְ. In a few in-

stances in the Philoxenian version the Olaph is preserved when the affixes are annexed to them; as, *יְפַתּוֹתוֹ* they untied him; Mark xi. 4.

Some verbs in Peal change Olaph into Yud and are declined as the præterite of the other conjugations; thus,

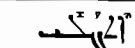
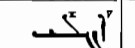
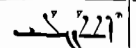

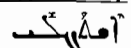
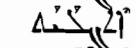
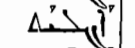



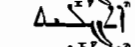
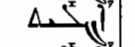
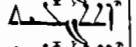
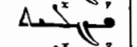

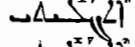
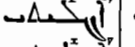
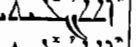
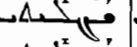

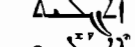
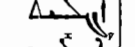
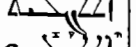
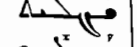
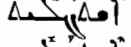
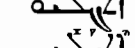
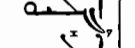
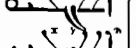
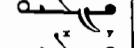

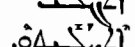
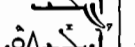

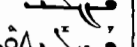


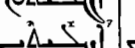



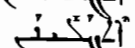
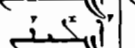

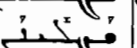

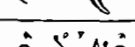
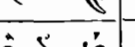
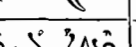
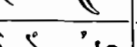
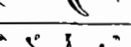
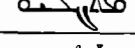
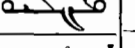
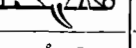

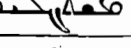
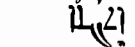


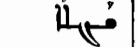

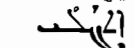
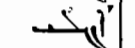



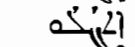

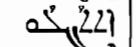
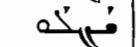

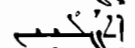
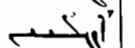

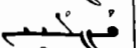

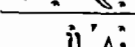
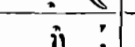
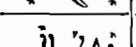
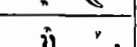
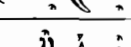
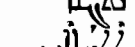

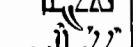
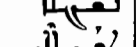

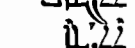
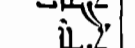


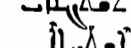





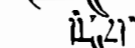
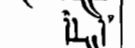



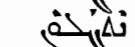
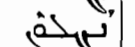



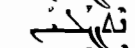




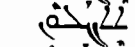
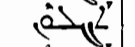
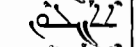


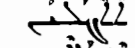
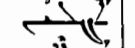

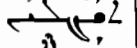

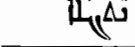
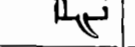
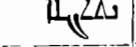
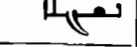
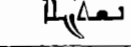
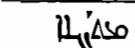
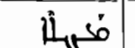
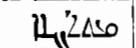
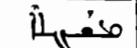






Plural.	Singular.
יְפַתּוֹתוֹ	יְפַתּוֹ
יְפַתּוֹתַי	יְפַתּוֹתִי
יְפַתּוֹתָם	יְפַתּוֹתָא
יְפַתּוֹתָם	יְפַתּוֹתָם
יְפַתּוֹתָם	יְפַתּוֹתָם

The verb *יְפַתּוֹ* is not of the Aphel conjugation as is manifest from the vowel *o* being under the Olaph. It is probably the Peal conjugation with Olaph prosthetic.

A few verbs of this class have *o* in the sing. numb. masc. of the imper.; as, *יְפַתּוֹ* drink.

In the 3rd. pers. plu. præt. and 2nd. pers. plu. imper. Peal, some verbs take the paragogic forms *יְפַתּוֹתוּ* *יְפַתּוֹתְוּ* *יְפַתּוֹתְוּ*.

	Peal.	Ethpeel.	Pael.
Præt. Sing. 3. masc.			
3. fem.			
2. masc.			
2. fem.			
1. com.			
Plur. 3. masc.			
3. fem.			
2. masc.			
2. fem.			
1. com.			
Infinitive.			
Imper. Sing. masc.			
fem.			
Plur. masc.			
fem.			
Fut. Sing. 3. masc.			
3. fem.			
2. masc.			
2. fem.			
1. com.			
Plur. 3. masc.			
3. fem.			
2. masc.			
2. fem.			
1. com.			
Part. act.			
pass.			

Ethpaal.	Aphel.	Ethtaphal.	Shaphel.	Eshtaphal.
				
				
				
				
				
				
				
				
				
				
				
				
				
				
				
				
				
				
				
				
				
				
				
				
				
				
				

45. Verbs ھا.

Verbs which have the second and third radicals the same lose the middle radical in the Peal, Aphel, Ethtaphal, Shaphel and Eshtaphal conjugations. The vowel of the middle radical expunged is remitted to the first. With the exception of this defect and a peculiarity in the act. part. Peal; the whole inflexion is quite regular. The Ethpeel, Pael and Ethpaal conjugations retain both the radicals and are in every respect regular. But for the two last conjugations the *Palpel* and *Ethpalpal* forms are most frequently used; as, ھَدَّ he drew, ھَضَّ he agitated, ھَدَّدَ he magnified.

The imper. and fut. Peal receive on the second radical the vowel ^ or ^ , according to the rule laid down for these forms in the reg. verbs; thus, ھَدَّ he will spoil, ھَدَّ he will desire.

In the act. part. Peal the middle radical is changed into Olaph; but it is pronounced as Yud; thus, ھَدَّ is pronounced *Ro-yes* §. 11. When an addition is made to the end of this part.; the Olaph with its vowel is taken away; as, ھَدَّ, ھَدَّ. The verb ھَدَّ is an exception; for it preserves the Olaph in the plural; as, ھَدَّ masc. and ھَدَّ fem.

Verbs which have Olaph for the second and third radicals preserve both of them in inflexion; see *doubly irregular verbs*.

	Peal.	Aphel.	Ethtaphal.
Præter. Sing. 3. masc.	כָּ	אָכַל	אָכַלְתָּ
3. fem.	כָּא	אָכַלְתָּ	אָכַלְתְּ
2. masc.	כָּתָ	אָכַלְתָּ	אָכַלְתָּ
2. fem.	כָּתְּ	אָכַלְתְּ	אָכַלְתְּ
1. com.	כָּתוּ	אָכַלְתוּ	אָכַלְתֶּם
Plur. 3. masc.	כָּו	אָכַלוּ	אָכַלְוּ
3. fem.	כָּו	אָכַלוּ	אָכַלְוּ
2. masc.	כָּוְתָ	אָכַלְוְתָ	אָכַלְוְתָ
2. fem.	כָּוְתְּ	אָכַלְוְתְּ	אָכַלְוְתְּ
1. com.	כָּוּ	אָכַלוּ	אָכַלְוּ
Infinitive.	כֹּלֵל	אֹכֵל	אֹכֵלְתָּ
Imper. Sing. masc.	כֹּלֵל	אֹכֵל	אֹכֵלְתָּ
fem.	כֹּלֵלְתִי	אֹכֵלְתִי	אֹכֵלְתִי
Plur. masc.	כֹּלֵלוּ	אֹכְלוּ	אֹכְלוּ
fem.	כֹּלֵלְנָה	אֹכְלֵנָה	אֹכְלֵנָה
Fut. Sing. 3. masc.	יִכֹּל	יִאָכַל	יִאָכַלְתָּ
3. fem.	יִכֹּלְתִי	יִאָכַלְתִי	יִאָכַלְתִי
2. masc.	יִכֹּלְתָ	יִאָכַלְתָּ	יִאָכַלְתָּ
2. fem.	יִכֹּלְתְּ	יִאָכַלְתְּ	יִאָכַלְתְּ
1. com.	יִכֹּלוּ	יִאָכַלוּ	יִאָכַלְתֶּם
Plur. 3. masc.	יִכֹּלוּ	יִאָכַלוּ	יִאָכַלְתֶּם
3. fem.	יִכֹּלְנָה	יִאָכַלְנָה	יִאָכַלְתֶּם
2. masc.	יִכֹּלְוְתָ	יִאָכַלְוְתָ	יִאָכַלְתֶּם
2. fem.	יִכֹּלְוְתְּ	יִאָכַלְוְתְּ	יִאָכַלְתֶּם
1. com.	יִכֹּלוּ	יִאָכַלוּ	יִאָכַלְתֶּם
Part. act.	כֹּלֵל	אֹכֵל	אֹכֵלְתָּ
pass.	כֹּלֵל	אֹכֵל	אֹכֵלְתָּ

Vowel preceding.

Sing.	Plu.
ل	ل
م	م
ن	ن
و, و	و
و (و ^x)	

It is only necessary to give examples of a regular verb; because irregular verbs receive the affixes in nearly the same manner. The chief exception consists in those verbs which have Olaph for the third radical; of which on account of some striking peculiarities particular notice must be taken in the proper places. It is also not necessary to extend the paradigm beyond the Peal conjugation: for the others are inflected like it. Whatever deviations there are will be given.

The first and second persons of both numbers through both the tenses do not take the objective affixes of the same person, otherwise the signification would be reciprocal which is usually expressed by certain conjugations.

In the præter. the third pers. plu. fem. has two forms **صَلَّيْنِ** and **صَلَّيْنِ** one the simple and the other the paragogic; each of them takes the affixes. There is also a masc. paragogic form **صَلَّوْا**.

Verbs of the sec. pers. plu. præter. of both genders do not receive the affixes **تِ** and **تِ**; instead of them are used the separate pronouns **اِنَّهٗ** and **اِنَّهٗ**.

47. Præterite.

3rd. pers. sing. masc. ضَلَّ he has slain.

ضَلَّ he has slain me, ضَلَّ us, ضَلَّ
 thee, masc., ضَلَّ thee, fem., ضَلَّ
 you, masc., ضَلَّ you, fem., ضَلَّ
 him, ضَلَّ her, ضَلَّ them, masc.,
 ضَلَّ them, fem.

3rd. pers. sing. fem. ضَلَّتْ she has slain.

ضَلَّتْ she has slain me, ضَلَّتْ us, ضَلَّتْ
 thee, masc., ضَلَّتْ thee, fem., ضَلَّتْ
 you, masc., ضَلَّتْ you, fem., ضَلَّتْ
 him, ضَلَّتْ her, ضَلَّتْ them,
 masc., ضَلَّتْ them, fem.

2nd. pers. sing. masc. ضَلَّ .

ضَلَّ thou hast slain me, ضَلَّ us,
 ضَلَّ him, ضَلَّ her, ضَلَّ
 them, masc., ضَلَّ fem.

2nd. pers. sing. fem. ضَلَّتْ .

ضَلَّتْ thou hast slain me, ضَلَّتْ us,
 ضَلَّتْ him, ضَلَّتْ her, ضَلَّتْ
 them, masc., ضَلَّتْ them, fem.

1st. pers. sing. أَنَا .

أَنْتَ *thee*, masc., أَنْتِ *thee*, fem.,
 أَنْتُمْ *you*, masc., أَنْتُنَّ *you*, fem.,
 هُوَ *him*, هِيَ *her*, هُنَّ
them, masc., هُنَّ *them*, fem.

3rd. pers. plu. masc. هُنَّ or هُنَّ .

أَنَا *me*, أَنْتُمْ *us*, أَنْتُمْ
..... *thee*, masc., أَنْتِ *thee*, fem., أَنْتُمْ
..... *you*, masc., أَنْتُنَّ *you*, fem., أَنْتُمْ
..... *him*, أَنْتِ *her*, أَنْتُمْ *them*,
masc., أَنْتِ *them*, fem. The other form
takes the affixes of the 2nd. pers. sing. masc.

3rd. pers. plu. fem. هُنَّ or هُنَّ .

أَنَا *me*, أَنْتُمْ *us*, أَنْتُمْ
thee, masc., أَنْتِ *thee*, fem., أَنْتُمْ
you, masc., أَنْتُنَّ *you*, fem., أَنْتُمْ
him, أَنْتِ *her*. The other form takes the
affixes of the 2nd. pers. sing. masc.

2nd. pers. plu. masc. أَنْتُمْ .

أَنَا *me*, أَنْتُمْ *us*, أَنْتُمْ
..... *him*, أَنْتِ *her*.

2nd. pers. plu. fem. هَلَّاكُنَّ .

هَلَّاكُنَّ me, هَلَّاكُنَّ us,
 هَلَّاكُنَّ him, هَلَّاكُنَّ her.

1st. pers. plu. هَلَّاكُنَّ .

هَلَّاكُنَّ thee, masc., هَلَّاكُنَّ thee,
 fem., هَلَّاكُنَّ you, masc., هَلَّاكُنَّ you,
 fem., هَلَّاكُنَّ him, هَلَّاكُنَّ her.

Infinitive. هَلَّاكُنَّ .

هَلَّاكُنَّ to slay me, هَلَّاكُنَّ us, هَلَّاكُنَّ
 thee, masc., هَلَّاكُنَّ thee, fem., هَلَّاكُنَّ
 you, masc., هَلَّاكُنَّ you, fem., هَلَّاكُنَّ
 him, هَلَّاكُنَّ her.

Imperative. هَلَّاكُنَّ .

2nd. pers. sing. masc.

هَلَّاكُنَّ me, هَلَّاكُنَّ us, هَلَّاكُنَّ
 him, هَلَّاكُنَّ her.

2nd. pers. sing. fem. هَلَّاكُنَّ .

هَلَّاكُنَّ me, هَلَّاكُنَّ us, هَلَّاكُنَّ
 him, هَلَّاكُنَّ thee, fem.

Plu. numb. 2nd. pers.

فَعَلْتُمْ *me*, فَعَلْنَا *us*, فَعَلْتُمْ *him*, فَعَلْتُمْ *her*.

2nd. pers. fem.

فَعَلْتِ *me*, فَعَلْتِ *us*, فَعَلْتِ *him*, فَعَلْتِ *her*.

Future Tense.

3rd. pers. sing. masc. يَفْعَلُ.

يَفْعَلُ *me*, يَفْعَلُ *us*, يَفْعَلُ *thee, masc.*, يَفْعَلُ *thee, fem.*, يَفْعَلُ *you, masc.*, يَفْعَلُ *you, fem.*, يَفْعَلُ *him*, يَفْعَلُ *her*.

2nd. pers. sing. fem. يَفْعَلِي.

يَفْعَلِي *me*, يَفْعَلِي *us*, يَفْعَلِي *him*, يَفْعَلِي *her*.

3rd. pers. plu. masc. يَفْعَلُونَ.

يَفْعَلُونَ *me*, يَفْعَلُونَ *us*, يَفْعَلُونَ *thee, masc.*, يَفْعَلُونَ *thee, fem.*, يَفْعَلُونَ *you, masc.*, يَفْعَلُونَ *you, fem.*, يَفْعَلُونَ *him*, يَفْعَلُونَ *her*.

3rd. pers. fem. *بِهَلْكَتِ*.

بِهَلْكَتُنِي *me*, *بِهَلْكَتُنَا* *us*, *بِهَلْكَتَكَ*
 *thee, masc.*, *بِهَلْكَتِكَ* *thee, fem.*, *بِهَلْكَتْكُمْ*
 *you, masc.*, *بِهَلْكَتْكُمْ* *you, fem.*, *بِهَلْكَتِهَا*
 *him*, *بِهَلْكَتِهَا* *her*.

Participles are seldom found with the objective affixes; when they are, the modification they undergo is the same as that for nouns.

48. Observations.

Præterite with Affixes.

It will be observed from the foregoing examples, that verbs and nouns have nearly the same vowel changes; thus, *صَلَّى* when it takes the affixes remits the *ʾ* to *و*; which is similar to, *صَلَّى*, *صَلَّى*. In the other persons of the sing. the vowel is retained on the second radical to avoid three letters coming together without a vowel. In the third person plural of both genders the *ʾ* is put back on the first letter, *و* receives *ا* and *و* of the fem. is taken away. The first and second persons plu. preserve both vowels unchanged.

Verbs having *ا* for the second rad. retain it in those places where *ʾ* is found in *صَلَّى*.

Verbs having Olaph or Yud for the first radical may be referred to *صَلَّى*; for whenever *و* is destitute of a vowel, there Olaph has *ا* and Yud *ا*; when *و* has *ʾ*, Olaph and Yud have the same.

Pael, Aphel and Shaphel conjugations retain the first vowel immoveable, but the second they change in the same manner as in Peal.

The affix עֲוֹ is used after Yud, עֹ after those which end in ו servile; this is the case throughout the conjugations.

If the third radical be Olaph, it is removed before the affixes. The vowel is pure, and therefore remains in its place. The proper affixes are annexed, and the verb continues unaltered in all the persons and numbers. The elision of Olaph results from the principle laid down for this class of verbs, namely, that it is seldom found in the middle of a word beginning a syllable, or quiescent in the middle of a syllable. In the third pers. plu. we have, עֲוֹתָם , עֲוֹתֵם .

Infinitive.

In the infin. Peal the last vowel is taken away except with the suffixes וֹ and וֵ ; but if it be ו as in verbs having Vau the second radical, the vowel remains. In the other conjugations having the termination וֹ , וֵ is added with the suffixes. The same observation applies to וֹ , except that Olaph is changed into Yud.

Imperative.

The imper. of all the conjugations, where the middle radical has any one of the vowels א , ו or י , does not change its form in the sing., and inserts Yud before the affixes.

The vowel \hat{o} in the plu. masc. is remitted to the first radical.

Pael, Aphel and Shaphel conjugations, when the imper. agrees with the præt., cast away the vowel of the 2nd. radical before the suffixes; as أَنْصَلِّمْ *bring him*. But verbs having the middle radical ل , و or ب ; as well as some paragogic forms, retain the vowel; as, فَاعِلِيْكُمْ *do me good*.

Future.

. The 1st. pers. of both numbers, 2nd. pers. sing. masc., and 3rd. pers. sing. of both genders preserve the second vowel before the affixes فَع and ع ; but it is lost in the others. The remaining persons keep both vowels in all the forms.

49. *Doubly defective Verbs.*

The irregularities in verbs, it has been already observed, are produced, by having a radical, one of the letters Olaph, Vau, Yud or Nun, which in certain situations is dropped; or the second and third radicals the same. There may be roots having more than one radical, such a letter as is subject to elision or quiescence. Of course it will not happen at the same time that all the letters will disappear or become quiescent, for the principles on which these peculiarities depend, cannot operate simultaneously by any combination of circumstances so as to produce this effect. It will therefore follow, that some letters of the root must remain in every part of the conjugation, and that in general no

two consecutive letters can be at the same time subject to defect. It will be sufficient to consider a few instances of doubly irregular verbs, which may be divided into the following classes.

1st. Verbs with the first radical a Nun and the third Olaph; as, נָּלַץ *he injured*, Ethpeel, לָּלַץ , where Olaph is changed into Yud. Aphel אָּלַץ , where the final Nun is dropped; so, נָּטַף *he tempted*, imper. Aph. אָּטַף .

2nd. Verbs having the first and third radicals Olaph; as, לָּאָה *he came*, fut. Peal לָּאָה , which possesses the defects both of אָּלַץ and לָּאָה .

3rd. Those with the first radical Yud and the third Olaph; as, יָּבַח *he swore*, אָּבַח *I have sworn*, יָּבַח *he will swear*, יָּבַח *to swear*.

4th. Verbs having the second and third radicals Olaph. לָּאָה *he forbade*, whence 3rd. pers. præter. plu. לָּאָה inf. לָּאָה imper. לָּאָה . לָּבַח *he laboured*, Aph. לָּבַח *we will make thee wearied*.

לָּאָה *it is fit*, and a few others are altogether defective and anomalous.

50. Quadriliteral Verbs.

The Syrians have some verbs composed of more than three letters; they are not numerous, and as in Hebrew and Arabic, are chiefly derived from trilateral

roots. They are formed by the addition or repetition of a letter, and undergo little or no alteration when the prefixes and affixes are annexed.

I. By the repetition of one or two of the letters of the trilateral root, and chiefly in those cases when the second and third radicals are the same, or the middle radical Vau; see § 42, 45; thus,

سَلَّسَ he dragged along, from سَلَسَ he dragged,
 اَلْتَفَضَّ he was exasperated, from اَلْتَفَضَّ he was bitter.

فَعَصَّ he did often, or practised, from فَعَصَّ he did,
 or made. اَلْتَفَضَّ he was made, or became lazy, from
 تَفَضَّ he was lazy. It will be seen from these and
 the following examples, that the general effect of the
 duplication is to give increased intensity to the signi-
 fication of the original word.

II. Instances of two of the radicals being repeated,
 are اَلْمَكْمَلَمَ he dreamed for a long time, from مَكَمَ
 he dreamed, ضَلَّضَ he stained, from ضَلَّضَ, اَلْمَعَالَمَ he
 exalted, from عَلَمَ he was high.

III. Some appear to be compounded of two verbs;
 as, اَلْمَقْبَلَمَ he thought basely, from قَبَلَ he was base,
 and اَلْمَقْبَلَمَ he quarreled.

IV. By the addition of a letter to the beginning
 of a word.

(1) و; as, *فَعَلَّ* he made poor, *فَعَلَّلَ* he became poor, from the Arabic *سَكُنَ* he was poor.

(2) ه; as, *أَسْرَعَهُ* he hastened, he burned, from *أَسْرَعَ*.

(3) ل; as, *أَلَمَّهُ* he taught, from *أَلَمَّ* he learned.

The letter Vau is sometimes inserted in the middle of a word; as, *أَخَصَّهُ* he twisted, *أَخَصَّلَهُ* he was perplexed, from the root *أَخَصَّ* he bound; *أَهْوَى* he expected, from *أَهْوَى*.

Sometimes we have ب; as, *أَصْبَلَهُ* from *أَصْبَل*. و; as, *أَبْسَفَهُ* he persevered, from *أَبْسَفَ* he was strong. ى; as, *أَخْرَجَهُ* and *أَخْرَجَهُ* he revolved.

At the end of a word we find sometimes the letter ب; as, *أَخْبَلَهُ* he made domestic, *أَخْبَلَّلَهُ* he was treated familiarly, from *أَخْبَل* a house, *أَخْبَلَّلَهُ* he subdued, from *أَخْبَلَّلَ* under, beneath.

It is unnecessary to give more examples; we will only observe that in the process of conjugation, these verbs follow in general the principles laid down for trilaterals.

51. PARTICLES.

Under this term may be comprehended words which are used in explaining, modifying and connecting the principal parts of a sentence. They embrace, therefore, Adverbs, Prepositions, Conjunctions and Interjections.

Adverbs.

1st. Of time.

أَصْمًا *once, together*, إِذَا *when?* أَمْسًا *yesterday*, فِي آخِرِهِ *in the end, at length*, بَعْدَ ذَلِكَ *afterwards*, تَبَعًا *then*, أَيْمًا *now*, الْيَوْمَ *to-day*, سَبَقًا *already, now*, قَبْلَ ذَلِكَ *before*, فَوْرًا *immediately*, غَدًا *to-morrow*, فِي أَيِّ زَمَانٍ *at any time*, لَمْ يَكُنْ *not yet*, مَا دَامَ *as long as, how long?* حَتَّىٰ الْآنَ *until now*, بَغْتًا *suddenly*.

2nd. Of place.

أَيْنَ *where?* هُنَا *here, hither*, مِنْ هُنَا *hence*, إِلَىٰ هُنَا *whither? which way?* إِلَىٰ هُنَا *hitherto*, إِلَىٰ هُنَا *thither*.

Adverbs of various kinds.

كَيْفَ *how?* كَثِيرًا *greatly, powerfully*, وَحِيدًا *only*, أَيْمًا *especially, more*, حَقًّا *truly*, أَكْثَرًا *more*, سَرِيعًا *quickly*, قَلِيلًا *little*, قَلِيلًا *very little*.

swiftly, مَرَّحَةً *formerly*, بِأَمْرٍ (for بِأَمْرٍ as I have said) *namely, especially*, أَيْ *so*, أَمْ *whether?* أَيْحاً *truly*, أَيْحاً *where?* which is formed from the adverb أَيْحاً, and the personal pronoun أَنَا, مِنْ أَيْحاً *from thence*, مِنْ أَيْحاً *from whence?* الْآنَ *now*, بَاطِلٌ *in vain*, كَيْفَ *wholly*, حَقٌّ *effectually, really*, لَيْسَ *not*, لَيْسَ لَيْسَ *not?* أَيْحاً *lastly*, أَيْحاً *first*, أَيْحاً *secondly*, أَيْحاً *divinely*, أَيْحاً *justly*.

Prepositions.

Some prepositions are prefixed to verbs, nouns &c., and others are separate words. Those most commonly used are فِي *in*, إِلَى *to*, مَعَ *to, with*, مِنْ *from*, بَيْنَ or بَيْنَهُ *between*, خِلْفَ *without*, بِلَا *with-*
out, بَعْدَ *after*, بِسَبَبِ *for*, بِسَبَبِ *about*, لَدُونِ *against*, بِسَبَبِ *because of*, عَلَى *upon*
or against, مَعَ *with*, قَبْلَ *before*, قَرِيبَ *near*, بِسَبَبِ *against*, قَبْلَ *before*, تَحْتَ or تَحْتَهُ *under*.

Conjunctions and Interjections.

These are أَوْ *or*, أَمْ *or*, أَمْ *as*, أَمْ *but*, أَمْ *if not, unless*, إِنْ *if*, إِنْ *if not*, إِنْ *if*, أَيْ *also*, أَيْ *besides*, أَيْ *but yet, however*, أَيْ *γάρ*

for, ۛ as, because, ۛ but, ۛ lest by chance,
 ۛ therefore, ۛ and, ۛ when, ۛ therefore, ۛ
 truly, ۛ when, ۛ, ۛ therefore, ۛ before
 that, ۛ until, ۛ also.

The Interjections are ۛ behold, ۛ, ۛ O! ۛ,
 ۛ O that! ۛ woe! ۛ I pray.

SYNTAX.

52. *Syntax of Nouns.*

THE noun which is put in a state of construction must precede that which qualifies it or limits its signification; thus, وَبَطْنِ أُمِّهِ *the womb of his mother*, $\text{وَأَنْصَبَ لِي بِحَسْبِ}$ *division of my goods*. This is the reverse of what takes place in Greek and Latin, where the second noun is the one whose form is modified and this modification is termed the genitive case.

A noun is often found in the constructive for the absolute state, when it is followed by another having a preposition prefixed; as, $\text{وَأَقْبَلُوا وَجْهًا} \text{قَبْلًا}$ *acceptors of faces*, i. e. *hypocrites*; where we have وَأَقْبَلُوا for وَأَقْبَلُوا Matth. xvi. 3. $\text{وَبَارِكُوا فِي سُرُورٍ}$ *blessed among women*, where we have وَبَارِكُوا for وَبَارِكُوا Luke i. 28. $\text{وَأَنْكَرُوا نِعْمَةً} \text{لَهُمْ}$ *denying kindness* i. e. *ungrateful*, وَأَنْكَرُوا for وَأَنْكَرُوا 2 Tim. iii. 2. The preposition is sometimes separated from the noun; as, $\text{وَأَنْكَرُوا} \text{لَهُمْ}$ *denying kindness* 1 Tim. i. 10, where we have وَأَنْكَرُوا for وَأَنْكَرُوا .

The definite state in its primary office is undoubtedly intended to express a definite sense, i. e. it is used to direct the attention to a particular object or objects known either by their universality, preeminence or described previously by some circumstance; as, מָלְא אֲזַבְּרָה *the hour was come*, אֲנִי $\text{אֶלְנָה$ *I am the vine*. It occurs in all the cases where the Hebrew article is used, as may be observed by comparing the Hebrew Bible with its Syriac version. From the same comparison, it may be also seen that syr. nouns are put in the def. state in numerous instances where the Hebrew article in the corresponding words is omitted.

The def. state is very frequently found, where in Hebrew the constructive would be employed; in such cases ܐܢܝܢ is usually prefixed to the following word; but not always; as, ܐܢܝܢ ܦܥܘܠܐ *feast of the passover*, John xiii. 1. ܐܢܝܢ ܡܚܘܒܐ *the glory of God*, John xi. 4. see § 21. This construction may be equivalent to אֲנִי $\text{אֶלְנָה$ in Hebrew, which serves sometimes as a circumlocution for the constructive state.

The proper names of men do not admit a definite state. A few appear to have it, because they terminate with the radical Olaph; as, ܦܦܬܪܐ *Peter*; but such nouns are in the absolute state.

A plural of excellence the Syrians have not; except a few instances which are found in the ver-

sion of the Old Testament, and which may be consequently regarded as Hebraisms. See Ps. v. 1.

The repetition of a noun sometimes denotes diversity, or a multitude; as, *لُفَى لُفَى* with *divers tongues*, Acts x. 46; *أَضَ أَضَ* in *various times*, John v. 4; *صَفَّ صَفَّ* affected with *many evils*, Mark ii. 17. It denotes also a distributive sense; as, *بُنَى بُنَى* each a penny, Matth. xx. 9.

In the Philoxenian version some diminutive nouns are found. They are denoted by the termination *ع* or *ه*; as, *صَوْنَا* a little son, *أَصْنَانَا* a little man, *صَوْنَانَا* a small fountain; *أَصْنَانَا* a little man, *أَصْنَانَا* a little lamb; *صَوْنَانَا* a little dog. There is no doubt that *ع* is the same as the Greek termination *ov*, and that *ه* is identical with the Latin ending *us*.

53. Construction of Adjectives.

Adjectives, whether they are used as qualifying words, or whether they are employed as prædicates, agree generally with their substantives in gender and number. The exceptions to this rule are the same as in Hebrew.

When an adjective has the office of the prædicate, the logical copula being expressed or understood, it is put in the absolute state with the same gender and number as its substantive and before it; as, *كَبْرُ ذُنْبِي* *my sin is greater than* Gen. iv. 13.

An adjective is usually found after the substantive, which it qualifies; as, *رُوحًا نَجِسًا* *the unclean spirit*. Some exceptions to this rule exist: when an adjective is made the important word in the sentence, it takes precedence of its substantive.

When several substantives come together, and an adjective or participle added to them, it is placed in the plural number and masc. gender. See Rom. xvi. 21.

The word *كُلُّ* *all* is placed before its substantive, and indulges in a pleonastic use of the pronominal affixes; as, *كُلُّهُمْ جَمْعًا* *all the multitude*, Acts xv. 12. *كُلُّهُمْ رُؤَسَاءُ* *all the chief priests*, lit. *all of them the chief priests*, Matth. ii. 4. *وَأَمَّا كُلُّهَا* *and he took all Asia*, Bar. Heb. p. 39.

54. Numerals.

Cardinal numbers sometimes precede the thing numbered, and sometimes follow it. The rule appears to be, to place the emphatic word first in the sentence; as, *رَجُلَيْنِ* *two men*, Acts i. 10. *سِتَّةَ دَبَابِلَ* *six water pots of stone*, John ii. 6. So also when thousands are to be numbered, the same observation applies to the numeral which numbers them; as, *خَمْسَةَ آلَافٍ* *five thousand*, Mark vi. 44. and *أَلْفًا* *Matth. xiv. 21*.

Cardinal numbers are frequently found to occupy the place of ordinals. In Luke i. 59. we have *يَوْمَ ثَمَانِيَةَ* lit. *the day which is eight*, i. c. *the eighth day*; so

also, שָׁלוֹשׁ שָׁעִים *in three hours*, i. e. *in the third hour*, Matth. xx. 3; שֵׁשׁ שָׁעִים *six hours*, i. e. *the sixth hour*, Matth. xv. 33. In many places cardinal numbers are used for ordinals, and the noun numbered precedes in the constructive state; as, שָׁנָה אֶחָד *to the first year*, lit. *the year of one*, Dan. i. 21. $\text{שָׁנָה אֶחָד וְשֵׁשׁ מֵאוֹת}$ lit. *in the year of six hundred and one*, i. e. *in the six hundredth and first year*, Gen. viii. 13. $\text{שָׁנָה אַרְבָּע וְשֵׁשׁ מֵאוֹת}$ *six hundredth and fourth year*, Bar. Heb. p. 100. The noun שָׁעִים is occasionally expressed after the numeral; see Gen. vii. 11. A cardinal number is in a few instances put before its noun in the constructive state; as, in Matth. iv. 25. we have עָשְׂרֵי עָרִים *ten cities*, lit. *a decad of cities*.

In designations of weights and measures, the noun which expresses the weight, &c. is sometimes omitted, though not so frequently as in Hebrew; as, אֶלְפֵי שֶׁקֶל *a thousand (shekels) of silver*, Gen. xx. 16; where the word שֶׁקֶל is understood.

55. Syntax of Pronouns.

The logical copula, as has been already stated, is frequently expressed by one or other of the personal pronouns, and that with the *linea occultans*: as, אֲנִי אֲנִי *I am*, $\text{אֲנִי לְתַלְמִידֵיךָ$ *we are disciples*. But when existence is meant, the substantive verb is used, and this without the *linea occultans*; as, חַיָּה בְּתוֹכָו *in him was life*, John i. 4.

A peculiarity of the Syriac language is to be met with in the redundant use of its pronouns; in such cases as,

1. Affixes when they are placed before Dolath of the genitive; at least they are of no use when translated into our language; as, ܩܘܡܝܫܐ ܕܝܫܘܥ lit. *the fame of him who is Jesus*, i. e. *the fame of Jesus*. ܩܘܡܝܫܐ ܕܝܫܘܥ lit. *the daughter of Herodias*.
2. The affix of the verb, when the noun to which it refers is placed after it; as, ܩܘܡܝܫܐ ܕܝܫܘܥ and *he sent, cut it off* (*I mean*) *his head*, i. e. *and he sent, cut off his head*, Matth. xiv. 10. Sometimes the noun has a particle prefixed to it; as, ܩܘܡܝܫܐ ܕܝܫܘܥ lit. *he took him* (*I speak as to*) *the child*, i. e. *he took the child*, Matth. ii. 14.
3. When the affix is annexed to a preposition, a similar construction is observed; as, ܩܘܡܝܫܐ ܕܝܫܘܥ *in it, the hour*, i. e. *in the hour*. Sometimes the preposition is redundant as well as the affix; as, ܩܘܡܝܫܐ ܕܝܫܘܥ *but in the days*, Matth. iii. 1. ܩܘܡܝܫܐ ܕܝܫܘܥ *with him, with Christ*, i. e. *with Christ*, Rom. vi. 8. ܩܘܡܝܫܐ ܕܝܫܘܥ *from these*, 1 Tim. i. 6.
4. The pronoun ܩܘܡܝܫܐ in such instances; as, ܩܘܡܝܫܐ ܕܝܫܘܥ *goeth to the belly*; ܩܘܡܝܫܐ ܕܝܫܘܥ *that by faith*.

The pronouns *he himself* and *the same*, the Syrians have not, but they are expressed by a little circumlocution ; as,

1. By a repetition of the personal pronoun with the particle أَنْ placed between ; as, $\text{أَنْ} \text{أَنْ} \text{أَنْ} \text{أَنْ}$ these same sacrifices, Heb. x. 1.

2. By the juxta-position of the pronouns $\text{أَنْ} \text{أَنْ}$; as, $\text{أَنْ} \text{أَنْ} \text{أَنْ} \text{أَنْ}$ and that same day was the sabbath, John v. 9.

An affix annexed to the word أَنْ is frequently employed as a possessive pronoun, §. 28 ; when the sentence would be rather ambiguously expressed by placing the affix to the noun or the verb ; as, $\text{أَنْ} \text{أَنْ}$ *thine is the kingdom*, Matth. vi. 13 ; $\text{أَنْ} \text{أَنْ}$ *he came to his own and his own received him not*, John i. 11. These possessive pronouns serve also to give a particular energy to the word to which they belong ; thus, $\text{أَنْ} \text{أَنْ}$ *my time*, John vii. 8. ; this is especially the case when the affix is likewise added to the noun ; as, $\text{أَنْ} \text{أَنْ}$ *my words*, John v. 47. ; $\text{أَنْ} \text{أَنْ}$ *in thy eye*, Luke vi. 42. ; $\text{أَنْ} \text{أَنْ}$ *my meat*, John iv. 34.

A pronoun is in some instances found before the noun to which it refers, and is placed at a considerable interval from it ; thus, $\text{أَنْ} \text{أَنْ}$ *my meat*, John iv. 34.

its foundations are in his holy mountain, Ps. lxxxvii. 1, i.e. *the foundations of the earth*. אֲנִי occurs in v. 2. Such construction exists principally in the version of the Old Testament, and on that account may perhaps be regarded merely as a Hebraism.

An interrogative is sometimes preceded by a noun in the constructive state; as, בְּיָדַי מִי הַבִּיטָה *the daughter of whom art thou?* Gen. xxiv. 23.; or which is equivalent to it, the def. state of the noun is used, and Dolath prefixed to the interrogative; as, מִי בְּיָדָהּ יָרַדְנוּ *from the hand of whom have I received?*...1 Sam. xii. 13.

An oblique case of the relative Dolath is indicated by connecting with the Dolath a personal pronoun put in that case; as, לְהִימָנִי *to him*, לְהִימָנִי *to her*, לְהִימָנִי.....? *to whom*, לְהִימָנִי.....? *to whom*; לְהִימָנִי *to them*, לְהִימָנִי.....? *to whom*, בְּיָדָהּ *in him*, בְּיָדָהּ.....? *in whom*, בְּיָדָהּ *in them*, בְּיָדָהּ.....? *in whom*.

56. Syntax of Verbs.

Agreement of the Verb with its Subject.

A verb agrees with its subject in gender, number and person; as, בָּרַח יֵשׁוּעַ *Jesus came*, מָצְאוּ מְרִיָּם *Mary anointed*, וְהַתּוֹלְדִים *the disciples asked*.

Nouns which are used only in the plural number, will receive a verb either in the sing. or plu.; as, חָסַד מְבִיטָה *...*

in him was life, John i. 4; $\text{وَمِنَ الْجَمْعِ نَهَسْتُمْ} \text{بُصْتُمْ}$
and the life is the light of men, same place. The former
 is grammatically termed *constructio ad sensum*, and the latter
constructio ad formam. Several other exceptions are found
 to the foregoing general rule, which although not so fre-
 quent, are of much the same character as those which exist
 in Hebrew.

When several substantives come together, the verb belong-
 ing to them is put in the plu. numb. masc. gender.

Occasional uses of the Tenses.

Events of future occurrence, which are considered
 as certain to happen, have this certainty represented
 by the verb being placed in the præterite tense; as,
the people sitting in darkness $\text{كَبُرَتْ نَهَسْتُمْ} \text{كَبُرَتْ}$ *shall see*
(have seen) great light, Isaiah ix. 1. $\text{لَا يَأْتِي} \text{لَا}$
he cometh not to con-
demnation, but shall pass from death to life, John
 v. 24.

There are a few instances in which the præterite
 of the verb نَهَسْتُمْ , followed by a participle or an adjective,
 represents the imperative; as, $\text{اِبْرَاهِيمُ} \text{اِبْرَاهِيمُ} \text{اِبْرَاهِيمُ}$
 اِبْرَاهِيمُ *go thou also (and) do the same*, Luke x. 37. This
 application of the tense is undoubtedly to give emphasis
 to the sentence. For as a præterite is employed to
 express our belief that some future event will certainly
 take place, so is it readily seen that on the same prin-
 ciple this tense may be regarded as the emphatic form
 of the imperative, whenever it is so applied.

The tenses, especially the future, either alone or in connection with one or more particles in many cases express a potential, subjunctive, or hypothetical sense.

لَا صِيحْتَهُمْ if ye had saved them alive I would not slay you, Jud. viii. 19; أَجِبْ إِنِّي سَأَلْتُكَ although I should walk, Psal. xxiii. 4; مَنْ يَقُولُ who can say? Prov. xx. 9. But the participle with the præterite of the substantive verb is perhaps more frequently employed for these purposes; as, لَوْلَا تَدْرِكُكَ if thou hadst known, John iv. 10.

Use of the Infinitive.

An infinitive connected with a finite verb adds intensity to it, or denotes what is signified by the verb to be *certain, fixed or continual*; as, كَثُرَتْ أَهْلِي I will greatly multiply, Gen. xxii. 17.; لَنْ مَمُوتَ لَمَمُوتَ ye shall not surely die, Gen. iii. 4.; كُنْ بِدَقِّ السَّيْفِ hath been accurately depicted, Gal. iii. 1.

When an infinitive is governed by some verb signifying *will, power or command*, it has generally ʾ prefixed; as, وَكَيْفَ نَسْتَطِيعُ أَنْ نَعْرِفَ السَّبِيلَ and how are we able to know the way? John xiv. 5.; أَرْسَلَ فَرَسًا لِيُرِيَهُمْ he sent him to feed swine, Luke xv. 15.; وَرَآهُ يَتَمَنَّى أَنْ يَقْتُلَهُ and he wished to slay him, Matth. xiv. 5.

Use of the Imperative.

The imperative is not only employed to express a *command*, but also an *exhortation*, *admonition* or a *permission*; as, John xi. 15., $\text{لَا تَهْرَبُوا} \text{لِيَأْتِيَكُم}$ *let us go thither*; see also Mark i. 38.

The imper. of the verb جَاء is frequently found in connection with a finite verb in the fut. tense; thus, $\text{وَأَتِيكُمْ} \text{وَأَبْرَأُكُمْ} \text{وَأَتِيكُمْ}$ *and now come we will make a covenant*, i. e. *and now come let us make a covenant*, Gen. xxxi. 44; $\text{وَأَتِيكُمْ} \text{وَأَبْرَأُكُمْ}$ *come we will go*, John xi. 7.

We have also the imper. in such constructions as the following; *I will give you the best of the land of Egypt*, $\text{وَأَتِيكُمْ} \text{وَأَبْرَأُكُمْ}$ *and eat ye the fat of the land*, Gen. xlv. 18.; $\text{وَأَتِيكُمْ} \text{وَأَبْرَأُكُمْ}$ *this do and live*, i. e. *this do and ye shall live*, Gen. xlvi. 18.

Participles.

The participle is timeless; i. e. it has no time of its own; but partakes of every time with which it may be connected. Thus, pres. most frequently. The fut.; as, $\text{وَأَتِيكُمْ} \text{وَأَبْرَأُكُمْ}$ *Therefore that which shall be born of thee is holy*, Luke i. 35. $\text{وَأَتِيكُمْ} \text{وَأَبْرَأُكُمْ}$ *thy wife shall bear to thee a son*, Gen. xvii. 19. The Præt.; as, *Behold their Lord*, $\text{وَأَتِيكُمْ} \text{وَأَبْرَأُكُمْ}$ *fallen and dead*, Judges iii. 25. Participles, when they are taken as such, and

not for the present tense, have placed before them for the most part, the particle **م** or the prefix **م**; as, **مِ مَكَاتٍ مِّنْ بَيْتٍ إِلَى بَيْتٍ** *wandering from house to house*, 1 Tim. v. 13.

The active participles are in some instances found in the constructive for the absolute state. In such cases they are followed by a noun; as, **مُنْتَلِبٍ إِلَى الْبُحْرِ** *descending into the ditch*, Prov. i. 12. **مُدْخِلٍ إِلَى الْبَابِ** *entering in at the gate*, Gen. xxiii. 10. **رَأَى لِيصَّى جُلُوسًا** *he saw Levi sitting*, Mark ii. 14.

Regimen of Verbs.

A transitive verb exercises an influence over a noun or pronoun which follows it, either *immediately* or *mediately* and which limits its signification. The noun or pronoun may be without or with a preposition; as, **صَنَعَ تَلْمِذِينَ كَثِيرِينَ** *he made many disciples*, John iv. 1. **مَا أَمَرَ مُوسَى** *What has Moses commanded you?* Mark x. 3. **أَتَدْعِي الْبَارِّينَ** *that I may call the righteous*, Mark ii. 17.

Verbs which are doubly transitive; such as transitive verbs in those conjugations which are causative, exercise this influence over two such nouns or pronouns; as, **أَمَرَ لِيصَّى بِرِيَّاسٍ خَفِيَّةٍ** *he commanded him to be clothed with a garment of fine linen*, Gen. xli. 42. **تَعَلَّمَ يَهُدَايَا لَعَلَّ يَتَّقُوا** *he taught the people knowledge*, Eccles. xii. 9.

Verbs used for Adverbs.

It is not uncommon to see a verb put before another verb to which it performs the office of an adverb; as, *مَنْ أَكثَرَ مَعًا* *who has taken much*, 2 Cor. viii. 15. *أَكثَرَ أَكثَرَ* *hath greatly exalted him*, Phil. ii. 9. *أَتَعْمَرُ إِذًا خَيْرًا* *I will again feed thy flock*, Gen. xxx. 31. *أَعَادَ لِمَا كَانَتْ تَكْلِمًا* *Again he spake a parable*, Luke xix. 11. *تَعَدَّاهُمْ لِكَيْ لَا يَكُونُوا لَكُمْ حُكْمًا* *that it should not be spoken to them any more*, Hebr. xii. 19. *أَبَدَلَ حَرْفًا بِحَرْفٍ* *he changed the letter craftily*, Bar. Heb. p. 100.

Miscellaneous Observations.

The ordinary method of expressing a reciprocal or reflexive sense is by a transitive verb with the noun *نَفْسًا* united to the affixes. But it is also in some instances done by means of the passive conjugations; as, *أَخَذَ* *he turned himself*, Matth. ix. 22. See also John viii. 6, 7, 59.

Neuter verbs have sometimes a passive signification; as, *خَلَّ* *to wander* for *to be deceived*, *πλανασθαι*, Luke xxi. 8. *حُرِّمَ* *he burnt* for *was burnt*, Matth. xiii. 30. *سُقِيَ* *he fell* for *he was cast down*, John iii. 24. *سُحِبَ* *he ascended* for *was extracted, was torn up*, as *trees which are torn up by their roots*.

Compound words in Greek are translated into Syriac, by simple words, either alone or in conjunction with another word or particle; as, ܢܘܚܝܢܐ *foreknowing*, Acts xxvi. 5.; ܩܘܪܘܢܐ *I predicted*, Mark xiii. 23.; ܩܘܪܘܢܐ *he ran before him, or did outrun him*, John xx. 4.; so with many others.

57. Syntax of Prepositions.

Prepositions are employed in connection with verbs; thus, ܐ is found with verbs signifying *to confess* or *deny*, also many verbs of sense are construed with ܐ ; as, ܕܢܘܒܐ ܕܐܢܝܢܐ *who shall confess me*, ܕܢܘܒܐ ܕܐܢܝܢܐ *who shall deny me*, ܕܐܢܝܢܐ ܕܐܢܝܢܐ *let me not see his death*.

The preposition ܕ is used with verbs of *entering* or *ascending*; as, ܕܐܢܝܢܐ ܕܐܢܝܢܐ *whoever does not enter by the door*, John x. 1, 2.

ܕ with verbs of *covering* or *commanding*; as, ܕܐܢܝܢܐ *he covered*, Matth. xvii. 5. ܕܐܢܝܢܐ *he commanded*, 2 Chron. xxxvi. 23.

ܕ with verbs of *separating* or *distinguishing*; as, ܕܐܢܝܢܐ ܕܐܢܝܢܐ *between the light and the darkness*, Gen. i. 4.

ܕ with verbs of *coming*; as, ܕܐܢܝܢܐ *he came*, Mark i. 7.; of *going*, as, ܕܐܢܝܢܐ *he departed*, John vi. 2. ܕܐܢܝܢܐ *he run*, 1 Cor. xiv. 1.

The prepositions לְ *against*, בְּ *against*, מִן *with*, and many others are frequently used with verbs; as, $\text{אַל תִּשְׁמַח בְּעָוֹן$ *resist not evil*, see also Matth. xxvi. 62.; Acts iv. 14.; Rom. vii. 23.; Acts xxv. 5.; Hebr. vi. 6., &c.

58. Syntax of Particles.

The repetition of adverbs like that of nouns expresses intensity; as, בְּעָוֹן בְּעָוֹן *very badly*; or diversity, as, הֵנָּה וְהֵנָּה *here and there*; or continuation; as, בְּעָוֹן בְּעָוֹן *by little and little*.

Adverbs sometimes qualify nouns by being placed before them in the constructive state; as, עָוֹן מְעַט *a little water*, עָוֹן מְעַט *a few days*.

The particle אֵין placed before adjectives assigns a privative signification to them; as, אֵין נְבוֹנִים *foolish*, אֵין מְתוּלִים *immortal*.

Interjections, which denote threats, for the most part cause וָא to be prefixed to the next word; as, וָא לָנוּ *woe to us!*

מִי *far be it* is construed with וָא of the person, and יֵשׁ prefixed to the verb; as, מִי יֵשׁ בְּיָדוֹ *far be it from him that he should do*, Job xxx. 10.

59. Enallage of Persons and Number.

The enallage of persons does not occur so frequently in Syriac as in Hebrew, and especially as in the Hebrew

Psalms; but some instances are met with in the Syriac Scriptures; as, $\text{ܘܠܐ ܫܢܐ ܕܥܡ ܕܡܪ ܘܠܘܢܐ ܕܘܢܐ ܕܘܢܐ}$ *wherefore thou art inexcusable, O man, who judgeth his neighbour*; where we have ܘܢܐ for ܘܢܐܘܢܐ Rom. ii. 1. i. e. the 3rd person for the 2nd. Also the 1st for the 3rd in Mark xii. 37. $\text{ܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ}$ *therefore David himself calls him my Lord*, where we have ܘܢܐ for ܘܢܐܘܢܐ *his Lord*.

Enallage of number we have in Hab. ii. 15.

60. Ellipsis.

This figure occurs the most frequently in the omission of the substantive verb; as, ܘܢܐܘܢܐ ܕܘܢܐܘܢܐ *and his name was Joseph*; ܘܢܐܘܢܐ ܕܘܢܐܘܢܐ *those who (are) like him*, Bar. Heb. 328. 12. There are other words which it is sometimes necessary to supply in order to complete the sense; as a subs. in Eccles. vi. 3. ܘܢܐܘܢܐ ܕܘܢܐܘܢܐ *if a man shall beget a hundred*, namely sons. ܘܢܐܘܢܐ ܕܘܢܐܘܢܐ *once have I sworn*, where ܘܢܐܘܢܐ is understood, Ps. lxxxix. 35. ܘܢܐܘܢܐ ܕܘܢܐܘܢܐ *I eat not that which is acquired by fraud and force*, Isaiah i. 22.

APPENDIX.

It is stated in §. 10, that a simple point is sometimes used for various purposes. The practice of the Syriac writers appears to have been to employ a point, which by its position above or below the letter to which it is annexed, would determine the true signification of a word that would otherwise, in the absence of the vowels, remain ambiguous. It is probable that the signification of this point defined in some degree the kind of vowel intended to be supplied, and thus served as a guide in the pronunciation. The following instances of its application, taken principally from the Grammars of Amira, Hoffman and De Dien, will illustrate the nature and utility of this sign.

{	$\begin{matrix} \text{ܐܢܝ} \\ \text{ܐܢܝ} \end{matrix}$	$\begin{matrix} \text{ܐܢܝ}^{\circ} \\ \text{ܐܢܝ}^{\text{v}} \end{matrix}$	<i>who?</i> <i>hand.</i>
{	$\begin{matrix} \text{ܐܢܝ} \\ \text{ܐܢܝ} \\ \text{ܐܢܝ} \end{matrix}$	$\begin{matrix} \text{ܐܢܝ}^{\circ} \\ \text{ܐܢܝ}^{\text{v}} \\ \text{ܐܢܝ}^{\text{v}} \end{matrix}$	<i>coming.</i> <i>he came.</i> <i>a sign.</i>
{	$\begin{matrix} \text{ܥܒܠܐ} \\ \text{ܥܒܠܐ} \end{matrix}$	$\begin{matrix} \text{ܥܒܠܐ}^{\circ} \\ \text{ܥܒܠܐ}^{\text{v}} \end{matrix}$	<i>wretched.</i> <i>evil.</i>
{	$\begin{matrix} \text{ܥܒܠܐ} \\ \text{ܥܒܠܐ} \end{matrix}$	$\begin{matrix} \text{ܥܒܠܐ}^{\circ} \\ \text{ܥܒܠܐ}^{\text{v}} \end{matrix}$	<i>weeping, part. fem.</i> <i>mourning.</i>

{	هو	هو	<i>he.</i>
	هو	هو	
{	هي	هي	<i>she.</i>
	هي	هي	
{	هو	هو	<i>they, masc.</i>
	هو	هو	
{	هي	هي	<i>they, fem.</i>
	هي	هي	
{	أبيض	أبيض	<i>he became white.</i>
	أبيض	أبيض	<i>white.</i>
{	لها	لها	<i>to her.</i>
	له	له	<i>to him.</i>
{	من	من	<i>who?</i>
	من	من	<i>from.</i>
{	يعمل	يعمل	<i>work.</i>
	يعمل	يعمل	<i>servant.</i>
	يعمل	يعمل	<i>working.</i>
{	ظالم	ظالم	<i>unjust.</i>
	ظلمة	ظلمة	<i>iniquity.</i>
	ظلمة	ظلمة	<i>infant.</i>
{	سنة	سنة	<i>year.</i>
	سنة	سنة	<i>sleep.</i>

It appears from the foregoing examples that this point performed the office of vowels; that when it was placed above the letter, it denoted for the most part one of the vowels γ , ρ , and when beneath the letter, it denoted ε , η , or λ .

This point was further used to distinguish the persons and tenses of verbs. When it was put beneath the letter, it denoted

1. All the persons of the præterite, the first of the sing. numb. being excepted. The third person sing. fem. has this point frequently on the left-hand side of the last letter λ .

2. The imperative and infinitive whenever any point is found.

3. All persons of the future, the first of each number being excepted.

When it is placed above a letter in verbs it denotes

1. The first person of the præterite.

2. The active participle; as in Peal conjugation $\text{صَهْل} \text{صَهْل}$, Paal $\text{صَهْل} \text{صَهْل}$; unless one of the letters $\} \circ _$ requires it to be placed below; as, صَهْل or صَهْل .

3. The first person of both numbers of the future.

The following paradigm of the Peal conjugation of صَهْل will exemplify what has been now stated.

Præterite.

Fem.	Masc.	
{ صهلا صهلا صهلا	صهلا	3rd pers. sing.
	صهلا	2nd
	صهلا	1st
صهلا	صهلا	3rd pers. plu.
صهلا	صهلا	1st

Infinitive.

صهلا

Imperative.

صهلا sing.

صهلا plu.

Future.

Fem.	Masc.	
صهلا	صهلا	3rd pers. sing.
	صهلا	2nd
	صهلا	1st
	صهلا	3rd plu.
	صهلا	2nd
	صهلا	1st

Participles.

صهلا act.

صهلا pass.

This point in some places is found with one letter, and in other places with another letter of the same word. The distinction is produced only by its situation above or below the word.









The Names of the Months.

We give here the names of the Lunar Months, which occur very frequently in the Scriptures.

أَشْرَافُ	أَشْرَافُ	October,
	أَشْرَافُ	November,
	أَشْرَافُ	December,
	أَشْرَافُ	January,
	أَشْرَافُ	February,
	أَشْرَافُ	March,
	أَشْرَافُ	April,
	أَشْرَافُ	May,
	أَشْرَافُ	June,
	أَشْرَافُ	July,
	أَشْرَافُ	August,
	أَشْرَافُ	September.

The Estrangelo Characters.

The Estrangelo characters are the most ancient. They are found in the oldest Syriac MSS., are principally ornamental, and often used for Titles of Books. The following Table exhibits their forms:

					
1	9	2	3	5	0
					
1	3	2	1	2	1
					
2	2	3	1	9	5
					
	6	3	9	2	

END OF THE APPENDIX.

ST. JOHN'S GOSPEL,

CHAPTER II.

1 وَكَانَ فِي بَيْتِهِ إِسْتَأْذِنًا لِيُخْبِرَ صُورًا مَجِيئًا
 2 وَكَانَ فِي بَيْتِهِ إِسْتَأْذِنًا لِيُخْبِرَ صُورًا مَجِيئًا
 3 وَكَانَ فِي بَيْتِهِ إِسْتَأْذِنًا لِيُخْبِرَ صُورًا مَجِيئًا
 4 وَكَانَ فِي بَيْتِهِ إِسْتَأْذِنًا لِيُخْبِرَ صُورًا مَجِيئًا
 5 وَكَانَ فِي بَيْتِهِ إِسْتَأْذِنًا لِيُخْبِرَ صُورًا مَجِيئًا
 6 وَكَانَ فِي بَيْتِهِ إِسْتَأْذِنًا لِيُخْبِرَ صُورًا مَجِيئًا
 7 وَكَانَ فِي بَيْتِهِ إِسْتَأْذِنًا لِيُخْبِرَ صُورًا مَجِيئًا
 8 وَكَانَ فِي بَيْتِهِ إِسْتَأْذِنًا لِيُخْبِرَ صُورًا مَجِيئًا
 9 وَكَانَ فِي بَيْتِهِ إِسْتَأْذِنًا لِيُخْبِرَ صُورًا مَجِيئًا
 10 وَكَانَ فِي بَيْتِهِ إِسْتَأْذِنًا لِيُخْبِرَ صُورًا مَجِيئًا

تَسْجِدُ لَنَا وَتَقُولُ. اَيْدِي رَبِّ لِيُطَيِّبَ لِسَانِي لَعَلَّ
 كَلِمَاتِي تَقْبَلُ. 11 تَسْجِدُ لِي اِنْ كَرِهْتَ لِي بِخَصْمَتِي
 فَصَلِّ لِي بِجَلْبَانِي: اَوَّلًا فَصَلِّ لِي لَعَلَّ
 لِقَاتِي تَقْبَلُ. 12 فَذَكَرَ تَسْجِدًا لِي لِيُطَيِّبَ
 لِسَانِي لَعَلَّ لِقَاتِي تَقْبَلُ. 13 فَصَلَّى
 لِي لَعَلَّ لِقَاتِي تَقْبَلُ. 14 فَصَلَّى لِي لَعَلَّ
 لِقَاتِي تَقْبَلُ. 15 فَصَلَّى لِي لَعَلَّ
 لِقَاتِي تَقْبَلُ. 16 فَصَلَّى لِي لَعَلَّ
 لِقَاتِي تَقْبَلُ. 17 فَصَلَّى لِي لَعَلَّ
 لِقَاتِي تَقْبَلُ. 18 فَصَلَّى لِي لَعَلَّ
 لِقَاتِي تَقْبَلُ. 19 فَصَلَّى لِي لَعَلَّ
 لِقَاتِي تَقْبَلُ. 20 فَصَلَّى لِي لَعَلَّ

اَلصَّبِيحِ تَطْلُا تَسْ. ٥ اِيَدِ كُذَّكَ اِنْقَلَبِ مَصِيحِ اِيَدِ
 21 تَسْ. ٥ اِيَدِ اَمْرِ تَسْ اَلَا تَطْلُا بِصَلْبِ تَسْ. 22
 صُحْبِ اِيَدِ مَلِكِ صَبْ مَكْتَبِ. اَلْبَصْرَةِ اَلْمَكْتَبِ تَسْ اِيَدِ
 اَمْرِ تَسْ. ٥ تَسْمَعِ كَقَلْبِ اَلْحَقْلِ. ٥ اَمْرِ تَعْبِ. ::
 23 اِيَدِ تَسْ اِيَدِ تَعْبِ. ٥ اَمْرِ تَعْبِ. ٥ اَمْرِ تَعْبِ:
 مَكْتَبِ اَلْمَكْتَبِ تَسْ. ٥ اَمْرِ اَلْمَكْتَبِ. 24 تَسْ اِيَدِ
 تَعْبِ. ٥ اَمْرِ تَسْمَعِ اَمْرِ تَسْمَعِ. ٥ اَمْرِ تَسْمَعِ
 اَمْرِ تَسْمَعِ. 25 ٥ اَمْرِ تَسْمَعِ. ٥ اَمْرِ تَسْمَعِ
 اَمْرِ تَسْمَعِ. ٥ اَمْرِ تَسْمَعِ. ٥ اَمْرِ تَسْمَعِ
 اَمْرِ تَسْمَعِ. ::

ANALYSIS.

1. **وَالَّذِي** *And on the day*, compounded of the conjunction Vau *and*, **وَالَّذِي** *on* or *upon*, equivalent to **وَالَّذِي** and **وَالَّذِي** the definite form of the masc. noun **وَالَّذِي**, §. 19.

ثَلَاثًا *of three*, i. e. *third*, cardinal numbers with **ثَلَاثًا** prefixed, are sometimes used for ordinals, §. 54; **ثَلَاثًا** is here the sign of the genitive.

وَالَّذِي *was*, third pers. sing. fem. of the subs. verb **وَالَّذِي** præter. tense.

وَالَّذِي *feast*, a fem. noun def. state derived from the verb **وَالَّذِي**, see §. 15.

وَالَّذِي *in Cana*, composed of **وَالَّذِي** *in*, and **وَالَّذِي** a proper name.

وَالَّذِي *a city*, a fem. noun def. state, the line under the Nun is the *linea occultans*, §. 8. It is derived from **وَالَّذِي** *he judged*.

وَالَّذِي *of Galilee*, **وَالَّذِي** and **وَالَّذِي** a proper name.

وَالَّذِي *and his mother*, **وَالَّذِي** a conjunction, **وَالَّذِي** fem. noun def. state, and the suffix **وَالَّذِي**, which is pleonastic, §. 55.

לָּמָּ there, an adverb.

וּוּו was, subs. verb, 3rd pers. sing. fem., with the *linea occultans*, because it is the logical copula, §. 8.

2. וּוּ and also, ו a conj. ו a conjunction.

וּו he, a personal pronoun used with the following word as reciprocal, §. 55. p. 108.

וּוּו Jesus a Saviour, from וּוּ Hiphil וּוּו he saved.

וּוּוּ and his disciples, וּוּ a disciple, a masc. noun. Def. form is וּוּ from the verb וּוּ he learned. The sign .. indicates the plu. numb. וּוּ is the affix third pers. sing. to a plu. noun.

וּוּ was invited, a verb, third pers. sing. masc. Ethpeel conj. from וּוּ.

וּוּ to it, which is redundant, referring to the following word, §. 55.

3. וּוּּּ the pluperfect tense Peal conj. of the verb וּוּּּ, §. 38. The line under the וּ of וּוּּּ shows that it assists in forming a tense, §. 8.

וּוּּּ wine, def. state masc., Arab. وِوּ it fermented.

וּוּּּ and she says, part. act. of the verb וּוּּּ fem. gen. Peal conj.; the vowel Zekofa which belongs to the Olaph is remitted to the preceding letter, §. 40.

ܐܝܠܝܢ *to him*, redundant in this place.

ܐܡܝܢܝܢ *his mother*, see ver. 1.

ܘܠܗܘܢ ܠܐ *there is not for them*, i. e. *they have not*, ܠܐ compounded of ܘܢ *not*, and ܠܐ *is*.

4. ܐܘܢܝܢ *saith*, act. part. Peal conj. masc. gen. of the verb ܐܘܢ.

ܐܘܢܝܢ ܐܘܢܝܢ *what to me and to thee?* i. e. *what have I to do with thee?* ܐܘܢ an interrog. pronoun, §. 26. ܐܘܢ and ܐܘܢ affixes of the first pers. sing. and second pers. sing. fem. annexed to ܐ.

ܐܘܢܝܢ *woman*, fem. noun, def. form. Heb. אִשָּׁה from אִישׁ *a man*, the *w* is changed in the Syr. word into ܐ, see §. 4.

ܐܘܢ *not*, an adverb, ܐܘܢܝܢ *yet*, compounded of ܐܘܢ and ܐܘܢܝܢ or ܐܘܢܝܢ.

ܐܘܢܝܢ *has come*, third pers. sing. fem. Peal conj. of the verb ܐܘܢ; this is a doubly defective verb, §. 49.

ܐܘܢܝܢ *my hour*, fem. noun, abs. state ܐܘܢܝܢ const. state ܐܘܢܝܢ, which with ܐ the affix of the first pers. sing. becomes ܐܘܢܝܢ, §. 30.

5. ܐܘܢܝܢ ܐܘܢܝܢ, see ver. 3.

لَمُعْتَمِدِينَ *to the servants*. لَمُعْتَمِدِينَ is a masc. noun, def. state, and is derived from the partic. Pael conj. of the verb فَعَمَّ *he served*; the .. over م is the sign Ribui, and denotes the plu. numb.

فَقَدْ قَالَ: *whatsoever he saith*. ؟ فَقَدْ *any thing which*; or *whatsoever*.

لَكُمْ *to you*, pron. affix second pers. plu. numb. annexed to ل.

فَعْمِ *do*, second pers. plu. masc. imper. of the verb فَعَمَّ; the regular vowel under the sec. rad. is *Etsotso*, the Revotso in this word is an anomaly, §. 36.

6. هُنَّ *there were*. هُنَّ is pleonastic, and is thus frequently used. هُنَّ third pers. plu. fem. præter. of the verb هَوَّنَ.

بِ *but*, Gr. δὲ a conj.

هُنَا *there*, adverb.

الْبُيُوتِ *water pots*, def. form plu. numb. of the noun الْبُيُوتِ, Heb. בְּיָדָי.

سַخْلًا *of stone*, this is one of the ways of expressing an adjective by means of a noun, §. 22.

سِتًّا *six*, a card. numb. fem. gen.

مَقَامًا which were placed, ۛ rel. pron. مَقَامًا
 pass. part. fem. gen. plu. numb. of the verb قَامَ he
 placed; see paradigm of قَامَ.

لِلطَّهْرَةِ for the purification. لَطَّهْرًا fem. noun
 def. state, from the verb طَهَّرَ to be pure. طَهَّرُوا
 of the Jews, ۛ a sign of the gen.

مُتَمِّمًا containing, or which contain, ۛ rel. pron. مَتَمَّمًا
 act. part. Peal conj. of the verb تَمَمَّ fem. gen. plu.
 numb.; ۛ is the sign Ribui.

كُلٌّ two each, that is, each water pot contains
 two. قَبِيحًا firkins, masc. noun plu. numb. def.
 form is كَبِيحًا.

وَأَوْ or, the dot over o was probably put to distin-
 guish this part. from أَوْ the interjection. ثَلَاثًا three,
 a card. numb.

7. مَلَأَ fill, imper. second pers. plu. numb. Peal
 conj. of the verb مَلَأَ he filled.

إِيَّاهُمْ them, governed by the verb مَلَأَ, sec §. 56.

مَاءًا water, plu. noun def. form masc. gen. It is
 used only in this form.

فِي الْمَاءِ in the water pots; ۛ has the signification
 of in. See Schaaf's Lexicon.

حَتَّى *until*, composed of the particles حُ and طَا.

لَطَّ *to the top*, an adverb with ل prefixed. Root Heb. פָּרַח *he ascended*.

8. اذْفَعُوا *draw ye*, imper. second pers. plu. numb. of the verb اذْفَع. It occurs only in this place in the New Test.

حَالِيًا *now*, an adv. compounded of حَا and يًا.

اُدْعُوا *and bring*, the second pers. plu. numb. imper. of اَدْعَى; this verb is doubly irregular, or defective, §. 49.

رَبِّعَ مَمْلُوكًا *to the governor of the feast*, رَبِّعَ a masc. noun; it is frequently used with another noun, as in the present instance, مَمْلُوكًا from مَمْلُوكٌ *to recline*, masc. noun def. state.

اُدْعُوا *and they brought*, third pers. plu. numb. Peal conj. præ. tense. See above.

9. حَتَّى *and when*, composed of حُ *and*, حُ *as*.

ذُوقَ *he tasted*, third pers. præ. sing. Peal conj.; this verb has the vowel Revotso, for reasons, see §. 36.

أُو *a pers. pron.*, and is redundant in this place.

أُوهُمْ *they*, referring to مَمْلُوكًا.

﴿وَسِعَ﴾ *was knowing*, i. e. *knew*, the imperf. tense Peal conj. of the verb ﴿سَعَى﴾, the *linea occultans* under و denotes ﴿وَسِعَ﴾ to assist in forming the imperf. tense.

﴿مِنْ﴾ *from*, a preposition.

﴿مِنْهُنَّ﴾ *whence*, an adverb. It is used with and without an interrogation.

﴿دَعَا﴾ *he called*, third pers. sing. numb. præt. Peal conj. See ver. 2.

﴿كَرِيمًا﴾ *to the bridegroom*, masc. noun def. state, Heb. כְּרִימָא.

10. ﴿كُلِّمًا﴾ *every man*. ﴿كُلِّمًا﴾ the latter word is frequently joined to another, in which case the Olaph disappears; as, ﴿كُلِّمًا﴾ *son of man*, or *man*; the def. state of ﴿كُلِّمًا﴾ is ﴿كُلِّمًا﴾.

﴿أَوَّلًا﴾ *first*, the same as *πρῶτον*, an adverb.

﴿بُحْرًا﴾ *good*, an adj. masc. gen. def. state; abs. state is ﴿بُحْرًا﴾ or ﴿بُحْرًا﴾.

﴿يَأْتِي﴾ *bringeth*, the act. part. Aph. conj. sing. numb. masc. gen. of the verb ﴿يَأْتِي﴾ *he came*; this verb deviates from the class whose first rad. is Olaph in changing this letter into Yud.

כֵּן *when, after that*, כֵּן followed by the rel. כֵּן has frequently an adverbial signification.

אִזְּכָרוּ *they had drunk sufficiently*, Aph. conj. third pers. plu. numb. præ. of the verb זָכַר; the vowel of the Olaph is remitted to the Dolath, §. 40.

אָזְּכָרוּ *then*, an adverb.

כֵּן *that which*, rel. pron., §. 26.

רָעָה *worse*, an adj. masc. gen.; the def. form is רָעָהּ.

שָׁמַרְתָּ *thou hast kept it*, Peal conj. second pers. sing. numb. of the verb שָׁמַר; the suffix שָׁמַרְתָּ is redundant, referring to the following word, §. 55.

עַד כַּעַתָּה *until now*, adverb.

11. הִנֵּה *this is*; הִנֵּה demons. pron. fem. gen. הִנֵּה a pers. pron. in the place of the substan. verb, §. 25.

אֵימֹתָ *sign, or miracle*, a noun fem. gen. def. state, Heb. אֵימֹתָ.

אֶחָדָה *first*, an ordinal number fem. gender.

עָשָׂה *which he did*; עָשָׂה Peal conj. third pers. sing. præ.

וַיִּבְרָא *and he made known, or manifested*, Aph. conj. third pers. sing. præ. tense of בָּרָא; the Yud is

changed into Vau, §. 40.; the vowel ν is remitted to the conj. \circ .

شَهِيدٌ *his glory*. فَصِيحًا masc. noun def. state; the abs. state is فَصِيحٌ, §. 19; the root is فُضِيَ *he praised*, Pael conj.

وَأَنفَقُوا *and they believed*, Aph. conj. third pers. plu. numb. præ. of the verb أَنْفَقَ. It is irregular in the Aph. conj. being formed as the Heb. Hiphel. It is generally construed with اَوْ or لَ.

عِنْدَهُ *in him*, اِذَا a prep. تِلْكَ affix third pers. sing. masc.

12. بَعْدَ *after*, a preposition.

هَذِهِ *this*, a dem. pron. fem. gen. sing. numb.

نَزَلَ *he descended*, Peal conj. third pers. sing. præ.; the vowel Revotso is found in the place of Pethocho, being an intrans. verb, §. 36.

إِلَى كَفَرْنَائِمَ *to Capernaum*, a proper name.

وَأَقْرَبِيهِ *and his brethren*, noun masc. gen. plu. numb.; the sing. is إِقْرَبِي, plu. abs. state. أَقْرَبِي, def. state أَقْرَبِي.

وَأَمَّا *they were*, third pers. plu. numb. of the substan. verb أَتَمَّ.

فُضِّلَا *few*, adverb connected with the following noun, §. 58.

لَيَقْتُلُكَ *days*, noun plu. numb. def. state fem. termination, in the sing. we have لَيَقْتُلُكَ, def. لَيَقْتُلُكَ.

13. نَاقِبٌ *and near*, an adj. masc. gen. def. state نَاقِبٌ from the verb نَاقِبٌ.

وَأَسَ *was*, substan. verb.

فَرِحَ *passover*, masc. noun. def. state. Amira says that this word in Greek πάσχα, found in all the Gospels signifies *joy*, and derives it therefore from فَرِحَ *he rejoiced*. Pref. to his Gram. where he gives a list of Syriasm in the New Testament.

صَاعِدٌ *he ascended*. Revotso under the second rad., §. 36.

14. وَجَدَ *and he found*, Peal conjugation with Olaph prosthetic, §. 36, constructed with و.

بَاعُوا *that were selling, or selling*, act. part. Peal.

بَعِيرٌ *oxen*, masc. noun def. state, sing. بَعِيرٌ; Heb. שׂוֹר, ש is put for ל, §. 4, Greek ταῦρος, Lat. taurus.

بَعِيرٌ *and sheep*. One point of the sign Ribui in this and the preceding word coalesces with the point of the letter Rish, §. 7.

سَوَابِ and doves; according to Schaaf from سَوَابٌ.

سَوَابِ and the money changers; the و is constructed with اَصْد, the root is حَب, whence حَبْنَةٌ money.

سَوَابِ sitting; the Dolath denotes the participle to be taken as such, §. 56.

15. سَوَابِ whip, Greek φραγέλλιον.

سَوَابِ cord, masc. noun def. state, Heb. שָׁבֵל, English cable.

سَوَابِ and all of them compounded of و, د, و and س.

سَوَابِ he caused to depart, i. e. he drove, Aph. conj. third pers. sing. præter. of the verb سَوَاب. The Nun is dropped for the reason given in §. 41.

سَوَابِ temple, masc. noun def. state.

سَوَابِ and he poured out. The vowel ا is remitted to Vau, §. 40.

سَوَابِ their money, i. e. the money of the changers.

سَوَابِ and their tables. سَوَابِ masc. def. state by metathesis τραπέζα.

سَوَابِ he overturned.

16. بُاعُوا *selling*, act. part. masc. plu. Pael conj. of the verb باع .

خُذُوا *take*, second pers. plu. imper. Peal conj. of the verb خذ .

هنا *hence*, i. e. من *from*, هنا *here*.

لا تجعلوا *and make not it*; a prohibition is generally expressed by the fut. tense. The suffix وا is pleonastic, §. 55.

بناها *the house of him*; بنا is a masc. noun derived from بنا or بنا *he remained*, or *tarryed the night*. The suffix وا is pleonastic before Dolath of the genitive, §. 55.

البضائع *merchandise*, a fem. noun, from باع .

17. تذكروا *and they remembered*, the Ethpeel conj. third pers. plu. præter. of the verb تذكر . Heb. זָכְרוּ the ז being changed into ז , §. 4.

التي كتبت *that which is written*; كتب pass. part. Peal conj. Root كتب *he wrote*.

الغيرة *that the zeal of it*; غیر masc. noun def. state, from غیر *to be envious*; the affix is pleonastic, being before ال of the gen., §. 55.

אֶכְלֵם *hath eaten me*, the vowel a belonging to Olaph is taken away when the object. affix is annexed, and v belonging to א is remitted to the Olaph, §. 48.

18. חָנּוּ *they answered*, from חָנָה third pers. plu. præt.; Heb. עָנָה.

חָנִּיתָ *showest*, act. part. Pael conj., root חָנָה.

לָנוּ *to us*. It is composed of א and נ first pers. plu. affix.

19. אֲהַרְסֵם *destroy*, imper. Peal conj. second pers. plu. of the verb אָרַס.

אֲנִי מִשְׁמַרְסֵם *I will raise up*; מִשְׁמַרְסֵם is the act. part. Aphel conj. of the verb אָרַס; the second pron. is put in the place of the substantive verb; the part. in this instance denotes future time, §. 56.

20. אַרְבָּעִים וָשֵׁשׁ שָׁנִים *after forty and six years*; ו in this place has the signification of *after*, see Acts xxiv. 17.

בִּנְיָ *was built*, Ethpeel conj. third pers. sing. masc. gen. præt. of the verb בָּנָה.

21. אֲרָם *was speaking*, or *spake*; אֲרָם has the *linea occultans*, because with the act. part. אֲרָם it forms the imper. tense of אָרַם, §. 8.

בְּחַיָּו *of his body*; ? the mark of the gen. preceded by a noun in the def. state; חַיָּו masc. noun;

Chaldee פְּנִיָּא; פְּנִיָּא corporeal, the adj. and פְּנִיָּאֵי carnally, the adv.

22. בֵּית מַדְבָּרָא house of the dead, for sepulchre, pass. part. plu. numb. def. of מַדְבָּרָא.

יְהוֹנָתָן that this, to the demons. pron. is understood the noun יְהוֹנָתָן.

יְהוֹנָתָן he had spoken; יְהוֹנָתָן in this place assists in forming the pluperfect tense of the verb יְהוֹנָתָן, §. 38.

יְהוֹנָתָן, see ver. 11.

יְהוֹנָתָן which he had said, this verb denotes the pluperfect tense in this place.

23. יְהוֹנָתָן was, the subst. verb being joined to יְהוֹנָתָן with its affixes, the imperf. tense is formed, §. 34.

יְהוֹנָתָן feast, masc. noun def. state, root Arab. عَاد he visited, second conj. عَاد he feasted.

יְהוֹנָתָן many, adj. plu. numb. def., from the verb יְהוֹנָתָן he multiplied.

יְהוֹנָתָן when they had seen; ? has here the signification of when. See Schaaf's Lexicon under this letter.

24. יְהוֹנָתָן But Jesus himself, see §. 55.

אֶתְּמַלֵּךְ אֲנִי לֹא אֶמְצָא אֶתְּמַלֵּךְ אֲנִי לֹא אֶמְצָא אֶתְּמַלֵּךְ אֲנִי לֹא אֶמְצָא
 I trusted not myself
 to them; אֲנִי is joined to the part., and makes the
 imperf. tense of the verb אֶמְצָא Aph. conj. אֶמְצָא gives
 the verb a reciprocal sense, §. 56, p. 114.

אֲנִי אֶמְצָא because. Etsotso has not here its usual accom-
 panying letter Vau, §. 2.

אֲנִי אֶמְצָא he knew, imperf. tense of the verb אֶמְצָא.

25. אֲנִי אֶמְצָא he needed, imperf. tense, Peal
 conj. of the verb אֶמְצָא.

אֲנִי אֶמְצָא should testify. Optative and subjunc. expres-
 sions are frequently expressed by the future tense,
 §. 56; the vowel Pethocho is put under א because in
 the præt. this letter has Revotso.
