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
of Rabbinism, must make the study of the Talmud his business for many years.

An objection has been frequently made to Hebrew and its family of languages that they are barren in their literature, and that a knowledge of the Bible is the only information to be obtained from this department of study. Such is assuredly not the fact. The works written in these languages, which have been transmitted to us, are not deficient either in the quantity or variety of subjects on which they treat, nor in the interest and importance which these subjects possess. There are the Chaldee Targums,* or Paraphrases of the Bible, some of which are more ancient than the Christian era. In them we read the Interpretation, which the pious Jews of old put on many important passages involving predictions of the character and offices of the Messiah, and which cannot fail to afford great satisfaction to the Christian Student. There are also the modern Jewish commentaries. They are very voluminous and although they contain much of mysticism and folly; it cannot be denied that many of them abound with remarks of

* I beg leave to recommend a Chaldee Grammar and Chrestomathy, published a short time since by Mr Riggs, a Pupil of Professor Stuart in America. The Grammar is chiefly a Translation of Winer's and is admirably adapted to promote the study of the Chaldee Targums.
great philological value. In Syriac we have the New Testament of which mention has been already made; besides a great quantity of ecclesiastical and historical writings. It must also be especially borne in mind that a very great portion of the history, science and literature of the middle ages is locked up in the Syriac and Arabic languages.

In the execution of this book, I have consulted the Grammars, which have been published in Germany during the last fifty or sixty years; as well as others of a more ancient date. I have endeavoured to be simple in the arrangement, to account for the vowel changes and the various inflexions of words, by the operation of a very few principles, and to exhibit in a concise form the general structure of the language. How far I have succeeded in these matters I leave for others to decide. At the end is given an analysis of the 2nd. Chapter of St. John's Gospel, which I trust will be found useful to the Student in the early stages of his progress.

It was my expectation that this Grammar would have made its appearance about a year ago. The delay has been occasioned by the new Syriac Types at the University Press, which were not obtained so soon as I expected. I take this opportunity of men-
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.
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ERRATA.

Page 14, line 2, for \( \pi \) read \( \pi' \).

............. last line, for \( \mu' \) read \( \mu \).

...... 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 \( O^2 \pi \) read \( O^2 \pi \).
§. 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.

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<th>Names</th>
<th>Powers</th>
<th>Numerical Values</th>
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<tr>
<td>1</td>
<td>Olaph</td>
<td>$\text{א}^\text{א}$</td>
<td>H unaspirated as in humble</td>
</tr>
<tr>
<td>2</td>
<td>Beth</td>
<td>$\text{ב}^\text{ב}$</td>
<td>B Bh (V)</td>
</tr>
<tr>
<td>6</td>
<td>Gomal</td>
<td>$\text{ג}^\text{ג}$</td>
<td>G</td>
</tr>
<tr>
<td>7</td>
<td>Dolath</td>
<td>$\text{ד}^\text{ד}$</td>
<td>D</td>
</tr>
<tr>
<td>5</td>
<td>He</td>
<td>$\text{ה}^\text{ה}$</td>
<td>H</td>
</tr>
<tr>
<td>0</td>
<td>Vau</td>
<td>$\text{ו}^\text{ו}$</td>
<td>V or W</td>
</tr>
<tr>
<td>1</td>
<td>Zain</td>
<td>$\text{ז}^\text{ז}$</td>
<td>Z</td>
</tr>
<tr>
<td>2</td>
<td>Cheth</td>
<td>$\text{ח}^\text{ח}$</td>
<td>Ch</td>
</tr>
<tr>
<td>4</td>
<td>Teth</td>
<td>$\text{ט}^\text{ט}$</td>
<td>T</td>
</tr>
<tr>
<td>1</td>
<td>Yud</td>
<td>$\text{י}^\text{י}$</td>
<td>Y in yes</td>
</tr>
<tr>
<td>0</td>
<td>Coph</td>
<td>$\text{ך}^\text{ך}$</td>
<td>K or C as in care</td>
</tr>
<tr>
<td>1</td>
<td>Lomad</td>
<td>$\text{ל}^\text{ל}$</td>
<td>L</td>
</tr>
<tr>
<td>9</td>
<td>Mim</td>
<td>$\text{מ}^\text{מ}$</td>
<td>M</td>
</tr>
<tr>
<td>1</td>
<td>Nun</td>
<td>$\text{נ}^\text{נ}$</td>
<td>N</td>
</tr>
<tr>
<td>8</td>
<td>Semkath</td>
<td>$\text{ס}^\text{ס}$</td>
<td>S</td>
</tr>
<tr>
<td>7</td>
<td>Ee</td>
<td>$\text{ף}^\text{ף}$</td>
<td>Ee</td>
</tr>
<tr>
<td>8</td>
<td>Pe</td>
<td>$\text{פ}^\text{פ}$</td>
<td>P Ph (F)</td>
</tr>
<tr>
<td>3</td>
<td>Tsode</td>
<td>$\text{ך}^\text{ך}$</td>
<td>Ts</td>
</tr>
<tr>
<td>5</td>
<td>Kuph</td>
<td>$\text{ק}^\text{ק}$</td>
<td>K</td>
</tr>
<tr>
<td>3</td>
<td>Rish</td>
<td>$\text{ר}^\text{ר}$</td>
<td>R</td>
</tr>
<tr>
<td>4</td>
<td>Shin</td>
<td>$\text{ש}^\text{ש}$</td>
<td>Sh</td>
</tr>
<tr>
<td>2</td>
<td>Thau</td>
<td>$\text{ת}^\text{ת}$</td>
<td>T or Th</td>
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INTRODUCTORY OBSERVATIONS.

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

\[ \begin{align*}
\text{One letter is joined to another by a small horizontal line drawn from its extremity; as, } & \sigma \text{ in } \sigma \lambda. \\
\text{The exceptions to this are } & \varsigma \text{ and } \Lambda, \text{ which when joined to another letter assume the forms } \varphi, \Delta, \text{ and } \Delta.
\end{align*} \]

All the letters except the eight \( \Gamma, \Omega, \tau, \circ, \phi, \theta, \chi, \psi \) may be joined to the following letter of the word. The nine letters \( \sigma, \varsigma, \xi, \zeta, \eta, \nu, \omicron, \rho, \tau \) terminating a word, receive a slight additional stroke, and are written \( \sigma, \varsigma, \xi, \zeta, \eta, \nu, \omicron, \rho, \tau \). The five \( \sigma, \varsigma, \xi, \zeta, \eta \) alter their figure at the end of a word, and are called finals. They retain their usual power, but assume the forms \( \nu, \varsigma, \eta, \zeta, \chi, \psi \) or \( \nu, \nu \).

The following compound characters are frequently used.

- Olaph-Lomad \( \sigma \) for \( \lambda \)
- Lomad-Olaph \( \omicron \)
- Lomad-Lomad \( \psi \)

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.
VOWELS.

Gutturals ך  יהודי
Linguals ג  י  לו
Palatals נ  מ  ש
Dentals ד  נ  מ
Labials ב  ג  ד

The consonants ך  יהו will frequently become quiescent, i.e. lose their power as consonants; as is the case with the Hebrew יהו.

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:

<table>
<thead>
<tr>
<th>Names</th>
<th>Power</th>
<th>Syr.</th>
<th>Greek</th>
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<tbody>
<tr>
<td>Pethocho</td>
<td>a</td>
<td>א</td>
<td>Alpha</td>
</tr>
<tr>
<td>Revotso</td>
<td>e</td>
<td>י</td>
<td>Epsilon</td>
</tr>
<tr>
<td>Chevotso</td>
<td>i</td>
<td>ג</td>
<td>Iota</td>
</tr>
<tr>
<td>Zekofo</td>
<td>o</td>
<td>ד</td>
<td>Omicron</td>
</tr>
<tr>
<td>Etsotso</td>
<td>u</td>
<td>ה</td>
<td>Upsilon</td>
</tr>
</tbody>
</table>

The points of the vowel Zekofo may coalesce with the point of the letter י, as, יא, Roh-tin.

The vowel Etsotso is always accompanied with  צ except in the two words גל cul, גל 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**

\[
\begin{align*}
\text{When followed by} & \quad \text{as} \quad Ma-leph. \\
\text{a quiescent} & \quad Ethekel. \\
\text{li.} & \\
\end{align*}
\]

\[
\begin{align*}
\text{as} & \quad K'tho-bo. \\
\text{Ne-puk.} & \\
\end{align*}
\]

**Impure Vowels are**

\[
\begin{align*}
\text{as in} & \quad \text{cad.} \quad \text{ada-mo.} \\
\text{Men.} & \\
\text{i-do-tho.} & \\
\end{align*}
\]

Final syllables are often, as in Hebrew, anomalously long, on account perhaps of the accent; as, \text{A-pin}, where \text{=} occurs with two consonants, so also \text{A-pin, K-to-ve, &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 \text{au, eu, iu, ou}. 
The first occurs in the beginning, middle and end of words and is produced by the vowel \( \circ \) preceding \( \circ \); as, \( \text{au-ke} \), he fed, \( \text{Tsau-mo} \), the fast, \( \text{ho-nau} \), this is.

The second \( \text{eu} \), by the vowel \( \text{u} \) preceding \( \circ \); as, \( \text{Esh-teu} \), I will drink it.

The third \( \text{iu} \) by a chevotso preceding \( \circ \); as, \( \text{N'shad-riu} \), he will send him.

The fourth \( \text{ou} \) is when \( \circ \) is preceded by another \( \circ \) with \( \text{u} \); as, \( \text{Shou-do-yo} \), promise.

Yud makes two diphthongs, \( \text{ai} \) and \( \text{oi} \): \( \text{ai} \) by \( \text{v} \) before \( \text{u} \); as, \( \text{G'laith} \), thou hast revealed: \( \text{oi} \) is effected by \( \text{v} \) before \( \text{u} \); as, \( \text{hoi} \), she.


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

The letters \( \text{L} \) \( \text{O} \) \( \text{U} \) when they are not pronounced; but rest in the sound of the vowel on the preceding letter are called quiescent.

Olahf final rests in \( \text{v} \) or \( \text{u} \); as, \( \text{the man} \), \( \text{the men} \): except the four verbs \( \text{he was impure} \), \( \text{he was comforted} \), \( \text{he polluted} \), \( \text{he was decorated} \).

Olahf in the middle of a word rests in \( \text{u} \) or \( \text{v} \); as, \( \text{to eat} \), \( \text{to say} \). Yud is sometimes
changed into Olaph quiescent in \( \text{r} \); as, \( \text{ךָלַק} \) to beget, for \( \text{ךָלַק} \).

Yud usually rests in \( \text{v} \) or \( \text{v} \); as, \( \text{ךָלַק} \) he begun, \( \Delta \text{א} \) is, \( \text{ךָלַק} \) but.

Vau deprived of a vowel is for the most part quiescent in \( \text{v} \); as, \( \text{ךָלַק} \) rise, \( \text{ךָלַק} \) day. It is also used as the fulcrum or, as it is technically termed, the mater lectionis of this vowel; as, \( \text{ךָלַק} \).

In foreign words Vau is frequently found to be quiescent in the vowel \( \text{v} \); as, \( \text{ךָלַק} \) Peter, \( \text{ךָלַק} \) throne.

The letters \( \text{ךָלַק} \), 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 \( \text{ךָלַק} \) and \( \text{ךָלַק} \), when they are added to participles for the sake of forming the present tense is otiose; as, \( \text{ךָלַק} \text{ךָלַק} \) kot-litun, and \( \text{ךָלַק} \text{ךָלַק} \) kot-loten, \( \text{ךָלַק} \) slay, masc. and fem.

Vau and Yud in the end of a word, when the preceding letter has no vowel, are also otiose; as, \( \text{ךָלַק} \text{ךָלַק} \) kot, they slew, masc. \( \text{ךָלַק} \text{ךָלַק} \) kot, they slew, fem. \( \text{ךָלַק} \text{ךָלַק} \) kot, slay thou, imper. fem.

Yud is likewise otiose in the pronoun \( \text{ךָלַק} \) at, thou; in certain affixes; as, \( \text{ךָלַק} \) malk, my king,
PROPERTIES AND CHANGES OF CONSONANTS.

k'tho-bek, thy book. And in some substantives and adverbs; as, מְכָל shel, tranquillity, מְכַּד 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 דַּלְיָל, which are pronounced chali and akzari; we have also in the New Testament ῥαββανι, John xx. 16. ταλθα κοῦμ, Mark v. 41. and other similar expressions.

Consonants are sometimes omitted in writing; as, הָלַי end for הָלָי, especially in compound words; as, מְכָל man for מְכָל, for although. The first radical נ of Hebrew words sometimes drops off; as, נו one, Heb. יָנָה. Words which have the middle radical doubled, on many occasions lose one of them; thus, הָלַי saw and שָׂמַע he perceived, שָׂמַע nest from שָׂמַע.

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, מְכָל hand for מְכָל, מְכָל day for מְכָל.

Olaph prosthetic occurs also in the verbs מְכָל and מְכָל; as, מְכָל he drunk, and מְכָל he found.
We have also חָסִיך, hero from בְּרֵי, 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, συνοδός, synod, for συνοδός.

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

\[ \text{ ני } \] is changed into \[ \text{ נ } \] as, \( \text{ בת } \) gold, \( \text{ נס } \)

\[ \text{ נ } \] .. \[ \text{ נ } \] \( \text{ ז } \) .. \( \text{ ז } \) rock, \( \text{ נא } \)

\[ \text{ נ } \] .. \[ \text{ נ } \] \( \text{ ש } \) .. \( \text{ ש } \) snow, \( \text{ נא } \)

\[ \text{ נ } \] .. \[ \text{ נ } \] \( \text{ נ } \) .. \( \text{ נ } \) he run, \( \text{ נא } \)

\[ \text{ נ } \] .. \[ \text{ נ } \] \( \text{ נ } \) .. \( \text{ נ } \) he revealed, \( \text{ נא } \) or \( \text{ נא } \)

\[ \text{ נ } \] sometimes into \[ \text{ נ } \] .. \[ \text{ נ } \] \( \text{ ש } \) .. \( \text{ ש } \) flesh, \( \text{ נא } \)

\[ \text{ נ } \] .. \[ \text{ נ } \] \( \text{ נ } \) .. \( \text{ נ } \) two \( \text{ נא } \)

\[ \text{ נ } \] .. \[ \text{ נ } \] \( \text{ נ } \) .. \( \text{ נ } \) he wandered, \( \text{ נא } \)

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 (\(\text{ נ }\)) to Patach (\(\text{ נ }\)); as, לִלְוֹ, לִלְוֹ his king.

The vowel Revotso (\(\text{ נ }\)) corresponds generally to the Hebrew \(\text{ נ }\); as, לָכוֹ, לָכוֹ thou shalt visit.
Changes of the Vowels.

Chevotso (планка) to the Hebrew ש; as, אמש for ישב.

Zekofo (ט) to Kamets כ; as, אמה for מ, man, ש he revealed.

Etsotso (ט) to Cholem, Kametschatuph, Shurek and Kibbuts; as, סמה, holiness, וש for כל זה all.

Olaph in the beginning of a word, and also Ee in the same situation, when it is before כ, instead of being according to analogy without a vowel, will receive a vowel, for the most part נ or ר; as, נס for לס; ר for רכ.

Yud observes the same rule at the beginning of a word, and takes the vowel נ; as, סמה orphan, for סמה.

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 ר; but also ר ר; as, בה for בה in heaven,
for the letter, ָ for she was slain, glory for . This is analogous to the Hebrew, when the former of two Shevas coming together in the beginning of a syllable, is generally changed into -.

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

Zekofo in nouns of the definite state, when it is followed by ָ is, is changed into Pethocho so that it may make a diphthong with o; as, ָ da-golau, he is a liar, for ָ; ָ ho-nau, this is, for ָ and this for ָ.

Transposition of vowels takes place; especially in nouns of one syllable; thus, ָ man definite state ָ holiness definite state ָ; many other examples will be given in the Chapter on nouns; also the prepositions ָ and ָ with the prefix Lomad become ָ and ָ, and in certain
compounded particles a transposition takes place; as, ֵ for ֵ 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 ו. 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 ו Kushoi which signifies hardness, and in the latter ו Rukok, softness.

There is much difference of opinion respecting these points. It is sufficient to observe that Kushoi is used for the ו 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, וKen-pe, his wing. 3rd. In the second radical of the pael and ethpaaal conjugations of verbs; if that radical be one of the ו letters; as, ו 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 Paββι, Master, John iii. 2. and in the writings of St Paul we have Αββα, 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, ّ tab-bar or ta-bar.

The Rukok is placed under a Δσσ letter; if it be without a vowel and in the middle of a word; as ٍ 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 anything 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 (ذص) consisting of two horizontal* dots (⋮) placed above the word, to denote the plural number. The following words will illustrate the use of this sign.

<table>
<thead>
<tr>
<th>English</th>
<th>Syriac</th>
</tr>
</thead>
<tbody>
<tr>
<td>orphan</td>
<td>ܐܐ ܐܐ ܐܐ</td>
</tr>
<tr>
<td>books</td>
<td>ܒܒ ܒܒ ܒܒ</td>
</tr>
<tr>
<td>was covered</td>
<td>ܚܚ ܚ涇</td>
</tr>
<tr>
<td>were covered</td>
<td>ܚܚ ܚ涇</td>
</tr>
<tr>
<td>he arrived</td>
<td>ܐܐ ܐܐ ܐܐ</td>
</tr>
<tr>
<td>they arrived</td>
<td>ܐܐ ܐܐ ܐܐ</td>
</tr>
</tbody>
</table>

* Ribui is placed obliquely in ܠ and ܠ; thus, ܐ, ܐ.
A plural noun ending in ꠪, or ꠪ 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 ꠪ a flock of sheep, to distinguish it from ꠪ a sheep.

If it be placed over the letter Rish; one of the points coalesces with the point belonging to Rish; as, ꠪ 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, ꠪ for ꠪ holy.*
2. When letters are used to express numbers; as, ꠪ 13.
3. In the Particle of Exclamation ꠪ O! to distinguish it from the particle ꠪ 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, ꠪ Bath not Barth, a daughter. It is found,

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

* ꠪ for ꠪ 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, $\textit{a man}$, $\textit{another}$; especially in the pronoun $\textit{I}$, as often as it is used in the place of the substantive verb; as, $\textit{I am}$.

(3) With Dolath when it is without a vowel and placed before Thau; as, $\textit{new}$.

(4) With $\textit{He}$ in the following cases,

(a) In affixes; as $\textit{his kings}$: $\textit{he called him}$.

(b) In the verb $\textit{was}$; when it is redundant, when it is the logical copula, or when it assists in forming the imperfect and pluperfect tenses; as, $\textit{he was}$, $\textit{he was visiting}$, $\textit{he had visited}$. But when it is used in the sense of to be, to exist, the line is not found.

(c) In the pronouns $\textit{my body is}$.

(d) In words derived from the Greek, $\textit{Rome}$.

(e) In the verb $\textit{he gave}$.

(5) With Lomad in some forms of the verb $\textit{departing}$, fem.
(6) With Nun in the four pronouns ئى، أ، أ، أ and in some nouns; as, ﺍ ﺍ the ship.

(7) Rish in ﻣ 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 ﻣEthkatl.


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 ﺔٌ, with Meh. ﺔٌ.

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, ﺣ for ﺣ to him: ﺣ for ﺣ 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, 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 י.ז.

These letters are differently pronounced in different situations. Olaph is pronounced as Yud.
(1) When it is preceded by another Olaph; as, י"ע Oyar, air.

(2) When it is followed by another Olaph without a vowel; as, י"ע m'loyo, fulness.

(3) When it is the second letter of the participle peal; as, י"ע Tso-yem, fasting.

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

Yud in the beginning of a word with the vowel י is not pronounced. It preserves only the sound of its vowel; as, י"ע יונק, he sucked, י"ע יקר, 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, י"ע a hand, from the Hebrew י, is written י"ע. 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, י"ע רָם-שֹׁה, evening, י"ע גָּרָמוֹ, 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, \( \text{I-lé} \), he begat, \( \text{Po-ked} \), visiting. Should each syllable be formed in that manner, then each is affected with the accent; as, \( \text{Pék-dáth} \), she has visited.

3. In words consisting of more than two syllables, the accent is generally placed on the penultimate; as, \( \text{Po-rách-tho} \), bird, \( \text{Me-kúl-tho} \), meat, \( \text{Marth-yo-nú-tho} \), 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.

\[
\begin{array}{cccccccc}
0 & 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 \\
\text{or} & 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 \\
& 10 & 20 & 30 & 40 & 50 & 60 & 70 & 80 & 90 & 100 \\
& \text{or} & 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 \\
& 200 & 300 & 400 & 500 & 600 & 700 & 800 & 900 \\
& \text{or} & 1000 & 2000 & \text{&c.} & \text{or} & 10,000 & 20,000 & \text{&c.} \\
\end{array}
\]

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, \( \text{2} \text{3} \text{5} \).
14. Reading Exercises.

MATTH. VI. 9—13.

The same in English Characters.


LUKE XXII. 63—65.

The same in English Characters.

15. The simplest forms of nouns are those which consist only of the letters composing the root; as, مَلِك king; جَضِر 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 ج, which to assist the memory may be called جَضِر. Thus, جَضِر an altar from جَضِر sacrifice: جَضِر disciple from جَضِر 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 ج with the first radical and ج with the second, are generally nouns signifying persons; as, جُمَع a friend; whilst those having ج with the first radical, or ending in ج, جُمَع, جُمَع, are abstract nouns; as, جُمَع holiness, جُمَع strength.

Two words are sometimes compounded in sense; as, جُمَع جُمَع a voice. Sometimes the two words are joined together; as, جُمَع جُمَع 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 סָּגָּר, נֶעְשֵׂה, נֶעֲשָׂ, חֶלֶק, חָלֶק, חָלָק, &c.

16. Gender.

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


(2) Names of nations, rivers, and mountains; as, קָנָן Canaan, יָוֵר 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 א, ל, ל, ל, as, נִפְּדַנְד goodness, נִפְּדַנְד confession, נִפְּדַנְד 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 א to the end of the latter; thus, נָטִיב good from נָטִיב masc. Those ending in ד quiescent convert it into ד moveable; as, נָטִיב pure, fem. נָטִיב.
A few adjectives insert יָד immediately before the fem. termination; as, יָד small, fem. יָדָהָה obedient, fem.

Some nouns are used in both genders and are therefore termed common, such as, יָדָה tongue, יָדָה 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, יָדָה and יָדָה book, יָדָה and יָדָה day, are masc. יָדָה and יָדָה earth, יָדָה and יָדָה soul, are fem.

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

17. Number.

There are two numbers, the singular and the plural. Masculine nouns make the plural number, 1st. by adding י to the singular; as, יָדָה man, יָדָה men. 2nd. Those words ending in י or י throw away the י or י and the termination י is added; as, יָדָה boy, יָדָה boys, יָדָה plu. יָדָה repudiated.

Nouns of the fem. gender form the plural by changing the termination י into י; י and י into י, and י into י; as, יָדָה ship, יָדָה ships, יָדָה similitude, יָדָה similitudes, יָדָה portion, יָדָה portions, יָדָה usury, in the plural יָדָה.
Many of the Syriac nouns have the masculine form in the sing. and fem. in the plural; as, \(\text{\textbf{ PHYSICIAN}}\), plu. \(\text{\textbf{ PLACE}}\); \(\text{\textbf{ THRONE}}\), plu. \\

There are others which have the fem. form in the sing. and masc. in the plural; as, \(\text{\textbf{ ELL}}\), plu. \(\text{\textbf{ WALL}}\), plu. \(\text{\textbf{ TEAR}}\), plu. \(\text{\textbf{ TALENT}}\), plu. \(\text{\textbf{ YEAR}}\), plu.

Nouns compounded of two words sometimes admit a plural in the former; as, \(\text{\textbf{ SOUS OF MAN OR MEN}}\); sometimes in the latter; as, \(\text{\textbf{ ENEMIES}}\), and sometimes in both; as, \(\text{\textbf{ DAUGHTERS OF WORDS}}\) words, fables.

Some nouns are found in the plural form only; as, \(\text{\textbf{ HEAVENS}}\), \(\text{\textbf{ LIFE}}\), \(\text{\textbf{ WATER}}\).

Some nouns have a double form, one masc. and the other fem.; such as, \(\text{\textbf{ FATHER}}\), plu. \(\text{\textbf{ AND}}\) and \(\text{\textbf{ }}\).

There are other nouns which are very irregular; as, \(\text{\textbf{ NATION}}\), plu. \(\text{\textbf{ }}\).

Many words of a Greek origin retain the Greek termination in the plural; as, \(\text{\textbf{ DOYMA}}\), plu. \(\text{\textbf{ DOYMAR}}\). Others terminate in \(\text{\textbf{ }}\), \(\text{\textbf{ }}\), \(\text{\textbf{ }}\) or \(\text{\textbf{ }}\), resembling the termination as of the Greek accusative plural; as, \(\text{\textbf{ }}\), \(\text{\textbf{ }}\), \(\text{\textbf{ }}\), \(\text{\textbf{ }}\), \(\text{\textbf{ }}\), \(\text{\textbf{ }}\), \(\text{\textbf{ }}\), &c.

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 ֪ 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 ֚ 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 ֚ in the absolute state, in the definite, the ֚ is changed into ֠.

The constructive state plural number is formed by changing the termination ֚ of the absolute into ֕ and ֚ into ֕.

The def. plu. is formed from the absolute by changing the termination ֚ into ֖ and ֚ into ֖; 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. Үә the alternate form of which is Үә or Үә. II. Үә alt. Үә or Үә. III. Үә alt. Үә. Now whenever the noun in its primitive form receives a syllabic augment, the alternate form is used; thus, ]ә man, def. ]ә. 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,

\[
\begin{array}{ll}
\text{Singular.} & \\
\text{Def.} & \text{Abs. and Constr.} \\
\text{1. } ]ә & \text{morning} \\
\text{2. } ]ә & \text{book} \\
\text{3. } ]ә & \text{servant} \\
\text{4. } ]ә & \text{wing} \\
\text{5. } ]ә & \text{captive} \\
\text{6. } ]ә & \text{body.} \\
\end{array}
\]

* Exception. In Үә the vowel remains in its place in the abs. and def. states plural.
### Plural.

<table>
<thead>
<tr>
<th>Def.</th>
<th>Constr.</th>
<th>Abs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَرْهَبٍ</td>
<td>مَرْهَبٍ</td>
<td>مَرْهَبٍ</td>
</tr>
<tr>
<td>مَرْهَبٍ</td>
<td>مَرْهَبٍ</td>
<td>مَرْهَبٍ</td>
</tr>
<tr>
<td>مَرْهَبٍ</td>
<td>مَرْهَبٍ</td>
<td>مَرْهَبٍ</td>
</tr>
<tr>
<td>مَرْهَبٍ</td>
<td>مَرْهَبٍ</td>
<td>مَرْهَبٍ</td>
</tr>
<tr>
<td>مَرْهَبٍ</td>
<td>مَرْهَبٍ</td>
<td>مَرْهَبٍ</td>
</tr>
<tr>
<td>مَرْهَبٍ</td>
<td>مَرْهَبٍ</td>
<td>مَرْهَبٍ</td>
</tr>
</tbody>
</table>

1. In the foregoing examples, that which is marked (1) comprehends all those nouns having \( v \) on the second consonant, and remitting it to the first in the process of inflexion; such are \( \text{body}, \text{dust}, \text{time}, \text{beard} \).

2. In the second example, we have those nouns which take \( v \) in the second consonant, but in inflexion, it is changed to \( a \) and remitted to the first. The truth is, the vowel \( a \) 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 \( \text{king}, \text{bone}, \text{husband}, \text{anathema}, \text{soul} \).

4. The fourth example belongs to that class of nouns whose forms are \( \text{manifest}, \text{covered} \).

5. Nouns having the third radical Olaph, take the forms which are exhibited in the example \( \text{manifest} \); but \( \text{covered} \).
boy, makes in the def. plu. JSONException; as if from the obsolete word JSONException, we have likewise JSONException as if from JSONException.

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

JSONException herb, def. JSONException may be considered as belonging to the same class of nouns, as JSONException. The Yud has Chevotso, 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, JSONException month, JSONException heap of stones.

Such nouns as, JSONException eye, JSONException day, correspond to the Hebrew segolate nouns. In these, the vowel is changed into JSONException, in the def. state sing., and all the states plu., and this new vowel makes a diphthong with 0 or 0, thus;

### Singular.

<table>
<thead>
<tr>
<th>Def.</th>
<th>Abs. and Constr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>JSONException</td>
<td>JSONException  eye</td>
</tr>
<tr>
<td>JSONException</td>
<td>JSONException day.</td>
</tr>
</tbody>
</table>

### Plural.

<table>
<thead>
<tr>
<th>Def.</th>
<th>Constr.</th>
<th>Abs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>JSONException</td>
<td>JSONException eye</td>
<td></td>
</tr>
<tr>
<td>JSONException</td>
<td>JSONException days.</td>
<td></td>
</tr>
</tbody>
</table>

2nd. Other classes of nouns are the following.
1. Such nouns as admit no change of vowels in inflexion; thus,

**Singular.**

<table>
<thead>
<tr>
<th>Def.</th>
<th>Abs. and Constr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>صعب</td>
<td>evil.</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Def.</th>
<th>Constr.</th>
<th>Abs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>صعب</td>
<td>صعب</td>
<td>صعب</td>
</tr>
</tbody>
</table>

The vowel Zekofo is immutable, and therefore monosyllables with this vowel are represented by صعب; 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. Chaldean, def. Middle. 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 υ or γ, nouns of many syllables, the last of which is mutable, are exemplified in the following Table.
STATES OF MASCULINE NOUNS.

Singular.

Def. Abs. and Constr.

\( \text{\textit{әә}} \) species

\( \text{\textit{әә}} \) Priest

\( \text{\textit{әә}} \) Path.

Plural.

Def. Constr. Abs.

\( \text{\textit{әә}} \) \( \text{\textit{әә}} \) species

\( \text{\textit{әә}} \) \( \text{\textit{әә}} \) Priests

\( \text{\textit{әә}} \) \( \text{\textit{әә}} \) Paths.

The noun \( \text{\textit{әә}} \) son, makes in the plural \( \text{\textit{әә}} \) sons; as if it were derived from a different root. Also \( \text{\textit{әә}} \) is peculiar in receiving the consonant \( \text{\textit{әә}} \) in the plural; thus, \( \text{\textit{әә}} \), \( \text{\textit{әә}} \), \( \text{\textit{әә}} \).

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

Singular.

Def. Abs. and Constr.

\( \text{\textit{әә}} \) \( \text{\textit{әә}} \) seen

\( \text{\textit{әә}} \) \( \text{\textit{әә}} \) drunk.

Plural.

Def. Constr. Abs.

\( \text{\textit{әә}} \) \( \text{\textit{әә}} \) \( \text{\textit{әә}} \)
A few nouns double the last letter in the plural; but the *linea occultans* is placed under the first of the two letters; thus, יָם *sea,* plu. יָמִים, חָרָה *people,* is also another instance.


In the singular number the constructive state, changes י of the absolute into י'; thus, יָמָן *year.*

Nouns, which in the absolute state terminate in י or י in the constructive, end in יָמָן or יָא; as, יָמִין *victory,* constr. יָמִין; יָא *usury,* constr. יָא.

Fem. nouns having a masc. termination; as, יָמִין *belly,* those ending in י'; as, יָמִין *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, יָמָה *belly,* def. יָמָה.

In the def. state the י of the abs. is changed into י; as, יָמָה *word,* def. יָמָה.

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

Nouns ending in י or י, make the def. by the addition of י; those ending in י add only י in the def. Ex. 6. 7. 8. 9.
States of feminine nouns.

To avoid the concourse of several consonants without a vowel, or which is the same thing, to facilitate the pronunciation; a vowel, namely ُ or َ is placed with the second or third radical; as, 

To avoid the concourse of several consonants without a vowel, or which is the same thing, to facilitate the pronunciation; a vowel, namely ُ or َ is placed with the second or third radical; as, 

A few nouns ending in ُ in the abs. masc.; in the def. state fem. assume َ under the Nun, which is followed by َ; as, 

A few nouns ending in ُ in the abs. masc.; in the def. state fem. assume َ under the Nun, which is followed by َ; as, 

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

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

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

Singular.

<table>
<thead>
<tr>
<th>Def.</th>
<th>Constr.</th>
<th>Abs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>َُِهٰذٌ</td>
<td>َُِهٰذٌ</td>
<td>َُِهٰذٌ virgin</td>
</tr>
<tr>
<td>َُِهٰذٌ</td>
<td>َُِهٰذٌ</td>
<td>َُِهٰذٌ chariot</td>
</tr>
<tr>
<td>َُِهٰذٌ</td>
<td>َُِهٰذٌ</td>
<td>َُِهٰذٌ companion</td>
</tr>
<tr>
<td>َُِهٰذٌ</td>
<td>َُِهٰذٌ</td>
<td>َُِهٰذٌ girl</td>
</tr>
<tr>
<td>َُِهٰذٌ</td>
<td>َُِهٰذٌ</td>
<td>َُِهٰذٌ beast</td>
</tr>
<tr>
<td>َُِهٰذٌ</td>
<td>َُِهٰذٌ</td>
<td>َُِهٰذٌ ten thousand, or a myriad</td>
</tr>
<tr>
<td>َُِهٰذٌ</td>
<td>َُِهٰذٌ</td>
<td>َُِهٰذٌ division</td>
</tr>
<tr>
<td>َُِهٰذٌ</td>
<td>َُِهٰذٌ</td>
<td>َُِهٰذٌ usury</td>
</tr>
<tr>
<td>َُِهٰذٌ</td>
<td>َُِهٰذٌ</td>
<td>َُِهٰذٌ portion</td>
</tr>
</tbody>
</table>
Plural.

<table>
<thead>
<tr>
<th>Def.</th>
<th>Constr.</th>
<th>Abs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>virgins</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>chariots</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>companions</td>
<td>3</td>
<td></td>
</tr>
</tbody>
</table>
girls|4|
|beasts|5|
|myriads|6|
divisions|7|
|usuries|8|
|portions|9|

1. In No. 1; we have an example of those nouns ending in ؕ which undergo no change of vowels in their different states; such are, ؖevil, ؕan egg, ؛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 ؕ and ؕ. A few nouns belonging to the latter cast away the vowel of the first rad. in the def. state sing.; as, ؕblow, def. ؕ.
6. This is an example of nouns, ending in ُ, which preserve their vowels unchanged, and in which no new vowel is introduced; as, حَقََّّةَ liberty, حَقََّّةَ equality, حَقََّّةَ utility.

7. Nouns represented by حَقََّّةَ are such as receive another vowel in the plural, viz. َ or ُ, which is placed on the 2nd rad.; as, حَقََّّةَ prophecy, حَقََّّةَ war.

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

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

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

There are some anomalies; as, حَقََّّةَ praise, حَقََّّةَ in the def.; حَقََّّةَ sister, plu. def. حَقََّّةَ.

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, حَقََّّةَ &c. preceding; thus, حَقََّّةَ Jesus departed.

حَقََّّةَ words of God; or, حَقََّّةَ words of God.
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, מְכַבֶּדָה a city of holiness, i.e. holy city, Matth. iv. 5. Also a substantive put absolutely with prefixed; as, מְכַבֶּד א a natural body, מְכַבֶּד א a spiritual body, 1 Cor. xv. 44. Also in other ways; as, the fire, מְכַבֶּד א which is not extinguished, i.e. inextinguishable מְכַבֶּד א 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
ADJECTIVES.

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 either preceding or following it; as, 

greater than all; there is sometimes added powerfully; or, more; as, 

and sharper than a two edged sword, lit. very much sharper. Blessed is he who gives more than he who receives. The comparative is sometimes marked by the sense of the passage only; as, the elder shall be servant to the younger.

The superlative is often formed by the duplication of the positive; as, least; sometimes by adding the particle very, which is equivalent to the of the Hebrews; as, worst. plu.; sometimes again by much; as, most honoured; or, by prefixed to the plural; as, small among kings, i.e. the least of kings; or as, 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 of these least commandments. Matth. v. 19. see also two other places in this verse.
ADJECTIVES.

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

23. Numerals.

Numerals are either cardinal (\( \text{\text{a}} \)), or ordinal (\( \text{\text{a}} \)).

**Ordinal.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>( \text{\text{a}} )</td>
<td>( \text{\text{a}} )</td>
<td>( \text{\text{a}} )</td>
</tr>
<tr>
<td>( \text{\text{a}} )</td>
<td>( \text{\text{a}} )</td>
<td>( \text{\text{a}} )</td>
</tr>
<tr>
<td>( \text{\text{a}} )</td>
<td>( \text{\text{a}} )</td>
<td>( \text{\text{a}} )</td>
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<td>( \text{\text{a}} )</td>
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<tr>
<td>( \text{\text{a}} )</td>
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<td>( \text{\text{a}} )</td>
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<td>( \text{\text{a}} )</td>
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<td>( \text{\text{a}} )</td>
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<td>( \text{\text{a}} )</td>
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<tr>
<td>( \text{\text{a}} )</td>
<td>( \text{\text{a}} )</td>
<td>( \text{\text{a}} )</td>
</tr>
</tbody>
</table>

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

**Cardinal.**

<table>
<thead>
<tr>
<th>Fem.</th>
<th>Masc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>एक</td>
<td>दस</td>
</tr>
<tr>
<td>दो</td>
<td>चाले</td>
</tr>
<tr>
<td>तीन</td>
<td>त्रिदश</td>
</tr>
<tr>
<td>चार</td>
<td>चारानुपाती</td>
</tr>
<tr>
<td>पाँच</td>
<td>पाँचानुपाती</td>
</tr>
<tr>
<td>छः</td>
<td>छानुपाती</td>
</tr>
<tr>
<td>चाष</td>
<td>चाषानुपाती</td>
</tr>
<tr>
<td>आठ</td>
<td>आठानुपाती</td>
</tr>
<tr>
<td>नौ</td>
<td>नौानुपाती</td>
</tr>
</tbody>
</table>

**Ordinal.**

<table>
<thead>
<tr>
<th>Fem.</th>
<th>Masc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>एक्स एम</td>
<td>दशक्स मनमाण</td>
</tr>
<tr>
<td>दो अक्ष</td>
<td>चालक्स मनमाण</td>
</tr>
<tr>
<td>तीन अक्ष</td>
<td>त्रिदाष मनमाण</td>
</tr>
<tr>
<td>चार अक्ष</td>
<td>चारानुपाती मनमाण</td>
</tr>
<tr>
<td>पाँच अक्ष</td>
<td>पाँचानुपाती मनमाण</td>
</tr>
<tr>
<td>छः अक्ष</td>
<td>छानुपाती मनमाण</td>
</tr>
<tr>
<td>चाष अक्ष</td>
<td>चाषानुपाती मनमाण</td>
</tr>
<tr>
<td>आठ अक्ष</td>
<td>आठानुपाती मनमाण</td>
</tr>
<tr>
<td>नौ अक्ष</td>
<td>नौानुपाती मनमाण</td>
</tr>
</tbody>
</table>

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, four months; ten virgins. But the constructive state is occasionally used; thus in Matth. iv. 25. we have ten cities, literally, a decad of cities.

These numbers are frequently found to occupy the place of ordinals. In Luke i. 59. we have the day which (is) eight, i.e. the eighth day, sixth hour.

Denary numbers from 20 to 90 are expressed in the plural and are of the common gender; thus, twenty, thirty, forty, fifty, sixty, seventy, eighty, ninety.

The ordinals are derived from these by adding the termination for the masculine, and for the feminine; as, masc. twenty, thirty, forty, &c.

The remaining numerals are, a hundred, two hundred, three hundred, &c. which are formed by prefixing the less number of the feminine gender before . Also, or a thousand, fem.

, plu. ten thousand.

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

Words denoting a part of the whole are, a third part, a fourth part, a tenth, &c.
Multiples, as double, treble, &c. are expressed by \( \text{دَوَّل} \), and a cardinal number following with \( \text{ش} \) prefixed, or sometimes without it; as, \( \text{دَوَّل} \text{صَعَدَ} \) seven fold, lit. one in or into seven, \( \text{دَوَّل} \text{ذَبَّ} \) double.

The days of the week are, \( \text{دَوَّل} \text{صَعَدَ} \) first day of the week, \( \text{دَوَّل} \text{ذَبَّ} \) second day, &c.
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.

<table>
<thead>
<tr>
<th>Plural.</th>
<th>Singulat.</th>
</tr>
</thead>
<tbody>
<tr>
<td>We</td>
<td>I, 1st person.</td>
</tr>
<tr>
<td>Thou, 2d.</td>
<td></td>
</tr>
<tr>
<td>They.</td>
<td>She</td>
</tr>
</tbody>
</table>

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

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

25. The Demonstrative Pronouns.

 setbacks, fem. setbacks, masc.

 setbacks, of both genders. setbacks, masc. setbacks, fem.
These become reciprocal by being joined to the personal pronouns; as, \( \text{ weekday } \) he himself, \( \text{ weekday } \) she herself.

\( \text{ weekday } \) and \( \text{ weekday } \) coalesce with \( \text{ weekday } \) and \( \text{ weekday } \); and then we have the following compounds, \( \text{ weekday } \) this is, masc. \( \text{ weekday } \) this is, fem.

26. The Relative and Interrogative Pronouns.

The relative is \( \text{ weekday } \), of both genders and numbers and is prefixed to words. It is probably the same as the Hebrew \( \text{ weekday } \) (which has sometimes the power of a relative pronoun) and has the same use and signification; as, \( \text{ weekday } \) or \( \text{ weekday } \).

The interrogatives are,

- of the person \( \text{ weekday } \), \( \text{ weekday } \), \( \text{ weekday } \\n- of the thing \( \text{ weekday } \), \( \text{ weekday } \), \( \text{ weekday } \\

\( \text{ weekday } \) is of both genders and numbers. \( \text{ weekday } \) is compounded of \( \text{ weekday } \) and \( \text{ weekday } \); as, \( \text{ weekday } \), \( \text{ weekday } \) \( \text{ weekday } \) \( \text{ weekday } \), who hath opened his eyes? lit. who is he, who hath opened for him his eyes?

Interrogatives of both person and thing are \( \text{ weekday } \) masc. \( \text{ weekday } \) fem. who, which, what? of the sing. numb. and \( \text{ weekday } \), who, which, what? of the plural.

When \( \text{ weekday } \) is used with these interrogatives, they become relatives; as, \( \text{ weekday } \) he who goeth not up, \( \text{ weekday } \), the bear which he saw.
Care must be taken not to confound \( \text{ف} \) with the preposition \( \text{ص} \). Before the use of vowels the former word was written \( \text{ف} \) with a point above it and the latter \( \text{ص} \).

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.

<table>
<thead>
<tr>
<th>Plural</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>com. gender.</td>
<td>my</td>
</tr>
<tr>
<td>masc.</td>
<td>thy</td>
</tr>
<tr>
<td>fem.</td>
<td>his</td>
</tr>
<tr>
<td>masc.</td>
<td>her</td>
</tr>
<tr>
<td>fem.</td>
<td>our</td>
</tr>
<tr>
<td>masc.</td>
<td>your</td>
</tr>
<tr>
<td>fem.</td>
<td>their</td>
</tr>
</tbody>
</table>

28. There are separate possessive pronouns. They are expressed by the letters \( \text{ن} \), which are put before the affixes; thus, \( \text{ح} \) my, \( \text{ح} \) thy, masc., \( \text{ح} \) thy, fem., \( \text{ح} \) his, \( \text{ح} \) her, \( \text{ح} \) our, \( \text{ح} \) your,
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 ꞈ.
Singular.

Def. State.  
1st. pers. sing. com.  
2nd. .......... masc.  
2nd. .......... fem.  
3rd. .......... masc.  
3rd. .......... fem.  
1st. pers. plu. com.  
2nd. .......... masc.  
2nd. .......... fem.  
3rd. .......... masc.  
3rd. .......... fem.

Plural.

1st. pers. sing. com.  
2nd. .......... masc.  
2nd. .......... fem.  
3rd. .......... masc.  
3rd. .......... fem.  
1st. pers. plu. com.  
2nd. .......... masc.  
2nd. .......... fem.  
3rd. .......... masc.  
3rd. .......... fem.

1. The word  đỏऽि is pronounced *Malk*; the being *otiose*. 
2. Nouns in the singular number the definite state of which terminates in ـُ, form the affix of the first person singular in ـَـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~ my boy, ـَـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~ your boy, ـُـُـُـُـُـُ~ their boy. ـُـُ~ Lord, which takes the affixes from ـُـُـُ ظُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~ is an exception to this rule.

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

4. There are some nouns, namely, monosyllables; which have the vowel ـُ in the abs. state; and which lose it in the definite. Such nouns preserve the ـُ with the affixes of the above-mentioned persons; as, ـُـُـُ def. ـُ~ blood, ـُ~ 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 ـُ; the definite in ـُـُ and the constructive in ـُـُ.

Note, ـُـُـُ~ has two significations. 1st. my kings. 2nd. kings of; as, ـُـُـُ~ ـُ~ kings of the earth.
Three nouns, namely, \( \text{부} \) father, \( \text{형} \) brother, \( \text{부서네} \) father-in-law, take the affixes in an irregular manner.

1st. pers. sing. com. \( \text{부} \) my father
2nd. ........... masc. \( \text{형} \) thy ......
2nd. ........... fem. \( \text{형} \) thy ......
3rd. ........... masc. \( \text{바} \) his ......
3rd. ........... fem. \( \text{바} \) her ......
1st. pers. plu. com. \( \text{바} \) our ......
2nd. ........... masc. \( \text{바} \) your ......
2nd. ........... fem. \( \text{바} \) your ......
3rd. ........... masc. \( \text{바} \) their ......
3rd. ........... fem. \( \text{바} \) their ......

The other two nouns take the affixes in the same way; except that \( \text{부서네} \) makes \( \text{부서네} \) 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 \( \text{바} \) 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. ٍ٠ظ family const. ٍ٠ظ def. ٍ٠ظ

1st. pers. sing. com. ٍ٠ظ my family
2nd. ٍ٠ظ thy
2nd. ٍ٠ظ thy
3rd. ٍ٠ظ his
3rd. ٍ٠ظ her
1st. pers. plu. com. ٍ٠ظ our
2nd. ٍ٠ظ your
2nd. ٍ٠ظ your
3rd. ٍ٠ظ their
3rd. ٍ٠ظ their.

**Plural.**

1st. pers. sing. com. ٍ٠ظ my families
2nd. ٍ٠ظ thy
2nd. ٍ٠ظ thy
3rd. ٍ٠ظ his
3rd. ٍ٠ظ her
1st. pers. plu. com. ٍ٠ظ our
2nd. ٍ٠ظ your
2nd. ٍ٠ظ your
3rd. ٍ٠ظ their
3rd. ٍ٠ظ their.
with the affix  transfers the  from the first to the following letter; thus,  my daughter; but it remains in the others; as,  thy daughter,  your daughter.

31. Numerals and Particles with Affixes.

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

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

A great number of particles take the affixes; as,  in,  in me,  in thee;  to,  to you,  from,  from him,  from us,  after,  after them, &c. Some particles take the affixes of masc. nouns plu.; as,  before,  before me,  before thee; so likewise,  on or upon,  for, instead of, and others.
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 triliteral, a few are quadriliteral. The triliteral 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 "םָה", and are contained in the following table, from which the characteristic of each conjugation may be observed.

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Peal</td>
<td>Ethpeel</td>
</tr>
<tr>
<td>2 Pael</td>
<td>Ethpaal</td>
</tr>
<tr>
<td>3 Aphel</td>
<td>Ethtaphal</td>
</tr>
<tr>
<td>4 Shaphel</td>
<td>Eshtaphal</td>
</tr>
</tbody>
</table>

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 $L$ prefixed*.

Pael is the Piel of the Hebrews, when the signification of the Peal conjugation is intransitive, the Pael makes it transitive; as, שָׁם he was just, Pael שִׁמְו he justified; sometimes it expresses the Peal sense with greater energy; as, שָׁם he sought, Pa. he sought diligently. This conjugation has a causative sense in some verbs; as, רכ' he bought, פא' 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, סָעַס he thought, סָעַס he was made to think, i.e. he thought.

* Professor Lee in his Heb. Gram., supposes ס to be a fragment of the verb ס 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, אַבֵּל he remembered; Aph. אְבֵל 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, הָנַךְ he permitted, or granted power, הָנַךְ he exhibited trouble. In some instances it has an intransitive meaning; as, הָנַךְ it shone. The characteristic is י 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. (Philox. vers.) the sun יִבְדַּל shall be darkened.

The Shaphel conjugation is generally considered to have the same signification as the Aphel; it is formed by prefixing ר to the root, and like the Pael and Aphel take ל under the second radical instead of ר. By many persons this conjugation has been referred to quadriliteral verbs; but it is found so frequently, much more so than the Ethtaphal, that Michaelis and others have made it a separate conjugation of triliterals.
Examples are, ُلَعَبَ he made or caused to serve, ُلَعَبَ he inflamed, ُلَعَبَ he made perfect.

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

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

If the first radical of a verb be ُل, ُل, ُل, ُل; it is transposed with ُل of the particle ُل in the Ethpeel and Ethpaal conjugations; as, ُلَعَجَ he was left, instead of ُلَعَجَ he was lifted up, instead of ُلَعَجَ. After ُل, the ُل is changed into ُل, and after ُل into ُل; as, ُلَعَجَ he was conquered, ُلَعَجَ 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 präterite and future. Their forms are ُلَمَنَ and ُلَمَنَ 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 pluperfect, 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 י 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 וָהָ he was, and of אֶ is, which are peculiar in their forms and because the former is much used in the general conjugations.

### Præterite Tense.

<table>
<thead>
<tr>
<th>Person</th>
<th>Sing. Number</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>וָהָ I was</td>
<td>com.</td>
</tr>
<tr>
<td>2</td>
<td>וָוָ thou wast</td>
<td>masc.</td>
</tr>
<tr>
<td>2</td>
<td>וָוָ thou wast</td>
<td>fem.</td>
</tr>
<tr>
<td>3</td>
<td>וֺוֺ he was</td>
<td>fem.</td>
</tr>
<tr>
<td>3</td>
<td>וֺוֺ she was</td>
<td>fem.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural Number</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>וָוָ we were</td>
<td>com.</td>
</tr>
<tr>
<td>2</td>
<td>וָוָ you were</td>
<td>masc.</td>
</tr>
<tr>
<td>2</td>
<td>וָוָ you were</td>
<td>fem.</td>
</tr>
<tr>
<td>3</td>
<td>וֺוֺ they were</td>
<td>masc.</td>
</tr>
<tr>
<td>3</td>
<td>וֺוֺ they were</td>
<td>fem.</td>
</tr>
</tbody>
</table>
VERBS.

Future.

Person.  Singular.  Gender.

1  I shall or will be  com.

2  thou shalt or will be  masc.

2  thou shalt or will be  fem.

3  he shall or will be  masc.

3  she shall or will be  fem.

Plural.

1  we shall or will be  com.

2  ye shall or will be  masc.

2  ye shall or will be  fem.

3  they shall or will be  masc.

3  they shall or will be  fem.

Infinitive.

to be.

Imperative.

Singular.

2 be thou  masc.

2 be thou  fem.

Plural.

2 be ye  masc.

2 be ye  fem.
**Present Tense.**

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I am</td>
<td>com.</td>
</tr>
<tr>
<td>2</td>
<td>thou art</td>
<td>masc.</td>
</tr>
<tr>
<td>2</td>
<td>thou art</td>
<td>fem.</td>
</tr>
<tr>
<td>3</td>
<td>he is</td>
<td>masc.</td>
</tr>
<tr>
<td>3</td>
<td>she is</td>
<td>fem.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
</tr>
<tr>
<td>2</td>
</tr>
<tr>
<td>2</td>
</tr>
<tr>
<td>3</td>
</tr>
<tr>
<td>3</td>
</tr>
</tbody>
</table>

**Participle.**

<table>
<thead>
<tr>
<th>Singular</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>being or is</td>
<td>masc.</td>
</tr>
<tr>
<td>2</td>
<td>being or is</td>
<td>fem.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
</tr>
<tr>
<td>2</td>
</tr>
</tbody>
</table>

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, ָכָּה אֶנֶּחַ he is good. In these cases, אַלַּו and אַלַּו are employed in preference to אַלַּו and אַלַּו.

34. We come next to אַלַּו is, which is the same as the Hebrew אָלַו. It takes the affixes in the following manner.

<table>
<thead>
<tr>
<th>Person</th>
<th>Plural</th>
<th>Singular</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>we are ָכָּה אֶנֶּחַ</td>
<td>I am אַלַּו</td>
<td>com.</td>
</tr>
<tr>
<td>2</td>
<td>ye are אַלַּו</td>
<td>thou art אַלַּו</td>
<td>masc.</td>
</tr>
<tr>
<td>2</td>
<td>ye are אַלַּו</td>
<td>thou art אַלַּו</td>
<td>fem.</td>
</tr>
<tr>
<td>3</td>
<td>they are אַלַּו</td>
<td>he is אַלַּו</td>
<td>masc.</td>
</tr>
<tr>
<td>3</td>
<td>they are אַלַּו</td>
<td>she is אַלַּו</td>
<td>fem.</td>
</tr>
</tbody>
</table>

If to אַלַּו with its affixes be joined the verb אַלַּו, the imperfect tense will be formed; thus, אַלַּו אַלַּו אַלַּו thou wast, אַלַּו אַלַּו אַלַּו he was.

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

<table>
<thead>
<tr>
<th>Plural</th>
<th>Singular</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>אַלַּו אַלַּו</td>
<td>we have אַלַּו</td>
<td>I have אַלַּו</td>
</tr>
<tr>
<td>אַלַּו אַלַּו</td>
<td>ye have אַלַּו</td>
<td>thou hast אַלַּו</td>
</tr>
<tr>
<td>אַלַּו אַלַּו</td>
<td>ye have אַלַּו</td>
<td>thou hast אַלַּו</td>
</tr>
<tr>
<td>אַלַּו אַלַּו</td>
<td>they have אַלַּו</td>
<td>he has אַלַּו</td>
</tr>
<tr>
<td>אַלַּו אַלַּו</td>
<td>they have אַלַּו</td>
<td>she has אַלַּו</td>
</tr>
</tbody>
</table>
The negative form is ١٢٣, a contraction of ٤ and ٦٧; when it is joined with the pronominal affixes, we obtain the following, ٤٥٦٢٧ there is not for me, i.e. I have not, ٤٦٧ ٢٨ thou hast not, and so on for the others. Or by annexing the affixes to the verb, we have, ٧٩ ١٠١٢ ١٣ I am not, ١٤٥٦١٢ thou art not, ١٥٦١٢ we are not, &c.

35. We will now give a paradigm of ١٨٩٠ in all its conjugations, &c. as an example of the inflexion of regular verbs in general.
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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 v; but sometimes it has ρ; especially in intransitive verbs and verbs denoting the affections, qualities, or sensations of the mind; as, \text{\textshock} he ceased, \text{\textshock} he blushed, \text{\textshock} he cleaved, \text{\textshock} he slept, \text{\textshock} he trembled, \text{\textshock} he laid down, \text{\textshock} he inhabited. Also verbs whose middle radical is Olaph; as, \text{\textshock} he enquired, \text{\textshock} he was hoary. Those also whose first radical is Yud have frequently ρ under the second; as, \text{\textshock} he set.

The Yud of the feminine gender, third person, plural number is sometimes omitted and the verb is written as, \text{\textshock} 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, \text{\textshock}, \text{\textshock}, \text{\textshock}, 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, \text{\textshock} 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, صَبَا صَبَّت. 

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, صَبَا for صَبَّت and بَزُ; صَبَا for صَبَا and بَزُ.

In the passive conjugations the same forms are used instead of ل of the particle ل.

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

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

The præformative letters are not four as in Hebrew; namely, ضار; but only three; namely, ت. The third person sing. and plu. of both genders take for ت probably from صَبَا.
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 הָלְךָ he obeyed, receives מ for נ through the whole of the Ethpeel conjugation; except the infin. which is regular; thus, præt. הָלְךָ imper. הָלְךָ part. הָלְךָ.

**Infinitive.**

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

**Imperative.**

The observation on the vowel placed over the second radical of the future holds good in the imperative; as, מָנוֹ make ye, מָנוֹ 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 paragogic is sometimes found with the forms of the imper. in the Peal, Pael and Aphel conjugations; as, חָפֵד for חָפֵד.

**Participles.**

The Participle active Peal is always written as חָפֵד without the Vau, which is inserted in the Hebrew participial noun Kal. This circumstance arises from Vau not being used with the vowel o; but
with ą. On the contrary the passive participle has ą with the vowel ą; as, ąąąą. The participles of all the other conjugations are derived from the praeterite by prefixing Mem. This letter is very probably a particle of the pronoun ąąą, ąąą, or ąą; so that, ąąąą 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. ąąąą sometimes takes the vowel ą on the first rad.; especially on intrans. verbs; as, ąąąą astonished, Luke i. 21.

From this last remark must be exempted some verbs of the Aphel conjugation, which retain the Olaph when another letter is prefixed; as, ąąąą permitting to live. This is also the case in the future.

The Olaph of the Aphel conjugation is changed in the Ethtaphal into ą; as, ąąąąąą for ąąąąą. 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 ąą, ąą, ą or ą, have in the future and imperative Peal for the most part the vowel ą under the middle radical. In the other conjugations and the active participle Peal, they have ą in the place of ą; as, ąąąworshiping, ąąąąąglorying, ąąąąąhe mocked, ąąąąąhe commemorated.
The verbs \( \text{noon} \) he consoled, \( \text{mid} \) he defiled, \( \text{noon} \) he polluted, in the Pacl 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 \( \text{noon} \)) and the personal pronouns placed after them; thus,

**Singular.**

\[
\begin{align*}
\text{noon} & \quad \text{I am slaying} \\
\text{noon} & \quad \text{thou art slaying} \\
\text{noon} & \quad \text{thou art slaying} \\
\text{noon} & \quad \text{he is slaying} \\
\text{noon} & \quad \text{she is slaying}.
\end{align*}
\]

**Plural.**

\[
\begin{align*}
\text{noon} & \quad \text{we are slaying} \\
\text{noon} & \quad \text{we are slaying} \\
\text{noon} & \quad \text{ye are slaying} \\
\text{noon} & \quad \text{ye are slaying}
\end{align*}
\]

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, \( \text{noon} \text{noon} \) thou art slaying, second pers. sing. masc. and fem.

The substantive verb added to the participial form \( \text{noon} \) will sometimes express the imperfect tense;
as, נָסָה he was slaying. But if this verb be added to the præterite it will sometimes make the pluperfect tense; as, נָסָה 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 נָסָה 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 יָ, 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 נָסָה 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 \( \text{اء} \); thus, \( \text{اء}, \text{ء}, \text{ء}, \text{ء} \), stand for verbs the first radical of which is \( \text{اء} \) or \( \text{اء} \); \( \text{اء}, \text{ء}, \text{ء}, \text{ء} \); those the middle radical of which is \( \text{اء} \), \( \text{اء} \) or \( \text{اء} \); or the second and third radicals the same and finally \( \text{اء}, \text{ء}, \text{ء}, \text{ء} \); those the last radical of which is \( \text{اء} \) or \( \text{اء} \).

40. Verbs \( \text{اء} \) or \( \text{ء} \).

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, \( \text{اء}, \text{ء} \) he was anxious, \( \text{ء}, \text{ء} \) he begot, and not \( \text{اء}, \text{ء} \). 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, \( \text{ء}, \text{ء} \) he was begotten, \( \text{ء}, \text{ء} \) they were corroded, \( \text{ء}, \text{ء} \) 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 z and makes the diphthong au; as, لِمْهُ, مُهُ.

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

6. Verbs ص 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 a in the praet. In the pass. participle it is v. In the imper. in those cases where the second vowel is a, the first is v; as, لِمْهُ eat thou masc.; but if the second vowel be v, the first is a; as, لِمْهُ say thou masc. A similar rule is observed in the future tense; namely, when the second vowel is a the first is a and when the second is v, the first is a.

8. The Olaph in the Ethpeel and Ethpaal conjugations is sometimes changed into 2; as, لِمْهُ from لِمْهُ he took, لِمْهُ 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 a or i. The latter is sometimes changed into the former.
The verb $\text{י"ָה} he departed, makes its imperative mood of the Peal conjugation thus,

\[ \text{י"ָה אֹלֶּל} \]

The $\text{י"ָה}$ 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, $\text{א"ָו} she departed.

In the passive part. Peal the radical ی in some verbs receives the vowel ַ instead of ַ; as, $\text{לֵכָה taught},$ Rom. ii. 18.

Yud in the verb $\text{לֵכָה}$ has no need of the vowel ַ; because the second radical is not pronounced and therefore its vowel is remitted to the first. In the imper. we have $\text{לֵכָה}.$

The Yud remains in the Aphel conjugation in the verbs $\text{לֵל he ejaculated, לֵל he sucked.}$

$\text{לֵל he was faithful, in the Aphel conjugation takes ות as the characteristic and ַ is changed into ַ; thus, לֵל he believed; so, Heb. לֵל Arab. לֵל.}$

Some verbs beginning with Yud reject this radical in the inf. and fut. Peal; as, $\text{לֵל he knew, inf. לֵל he set, fut. לֵל}.$
41. Verbs "ך.

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 נַעֲק Ne-puk for נַעֲק Nun-puk. inf. נַעֲק for נַעֲק.

In the imper. Peal, the Nun is thrown away at the beginning of the word; as, נַעֲק for נַעֲק. 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, נַעֲק he cut, נַעֲק he breathed, נַעֲק.
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### CONJUGATION OF VERBS

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<th>Ethpeel.</th>
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**EXAMPLE**

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<td><img src="image31" alt="Shaphel example" /></td>
<td><img src="image32" alt="Eshtaphal example" /></td>
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</table>

*he begot.*
he fixed, take the vowel *; but نصِّبَ he adhered, 
ٍدَهَتْ it flowed down, have v. There are a few exceptions; as, Δبَبَ he descended, which takes * in the 
future and imperfect.

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.

Δبَبَ he ascended is anomalous and takes some of its 
forms from the obsolete verb نصَّبَ; as, نصُّ imper. 
نصَّ inf. نصَّ fut.

Olaph characteristic of the Aphel conjugation is oc-
casionally retained with the prefixes; as, Δبَبَ thou wilt 
bring down from Δبَبَ.

42. Verbs دَهَتْ or بَبَ.

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 *. In such a case whenever another 
vowel is required by the analogy of the regular verb; 
the Vau is usually changed into Yud; as, نَصَّلَل for نَصَّلَلل, نَصَّلل for نَصَّلل.
2. Vau for the most part takes the vowel $\circ$ or $\diamondsuit$. 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, סָכַס for סָכַס; סָכַס for סָכַס.

3. In the Aphel conjugation, the Vau is changed into Yud; the vowel $\circ$ which belongs to Vau is also changed into $\diamondsuit$, and this vowel is remitted to the preceding letter; as, סָכַס for סָכַס.

There are some verbs, which preserve the $\circ$ in the Pael and Ethpaal conjugations; as, שָׂכַס he disturbed; שָׂכַס 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 $\circ$ is changed into $\diamondsuit$. See § 37.

Throughout the Ethpeel conjugation 2 of the syllable 2 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, שָׂכַס he was equal, שָׂכַס he adhered.
(2) Such verbs; as, *אִלּ מַעַלְתָּה he desired, *אִלּ מַעַלְתָּה he acted unjustly.

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

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

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<td>לָאָכְלָא</td>
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In the fut. Peal the preformative letters have no vowel except that which belongs to the first person singular.

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

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

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 יָאָה he was good, יָאָה he was old, יָאָה he enquired; imper. יָאָה put on the shoe. So also in Ethpeel we have אָה.

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

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

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

44. *Verbs* "ל".

This class comprehends the two classes of Hebrew verbs terminating in נ and ה, and the three classes of Arabic verbs ending in אָא ו וֹאָא.

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;
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thus, $\Delta \Delta$, $\Delta \Delta$. 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, $\Pi$ fem. $\Pi$ fem. $\Pi$ fem. $\Pi$.

3rd. Olaph in the 3rd. pers. sing. præt. of all the conjugations, except Peal, becomes Yud quiescent in $z$; as, $\Pi$.

4th. The infin. 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 $z$, in the latter it makes a diphthong with $v$; thus, $\Delta \Delta$ and $\Delta \Delta$. But in the other conjugations Olaph remains and rests in $o$. In the fem. $o$ makes a diphthong with $u$. In the plural forms the 3rd. rad. is taken away in all the conjugations; thus, $\Pi$.

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

In the plu. præt. Peal of the third person we have $\Pi$ and $\Pi$ for $\Pi$ $\Pi$. In a few in-
stances in the Philoxenian version the Olaph is preserved when the affixes are annexed to them; as, 

\[ \text{they untied him}; \text{Mark xi. 4.} \]

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

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The verb \( \text{drink} \) is not of the Aphel conjugation as is manifest from the vowel \( \text{נ} \) being under the Olaph. It is probably the Peal conjugation with Olaph prothetic.

A few verbs of this class have \( \text{ה} \) in the sing. numb. masc. of the imper.; as, \( \text{drink} \).

In the 3rd. pers. plu. præt. and 2nd. pers. plu. imper. Peal, some verbs take the paragogic forms
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<td>2. masc.</td>
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<td>2. fem.</td>
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<td>Infinitive.</td>
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<tr>
<td>Imper. Sing. masc.</td>
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<td>Plur. masc.</td>
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<tr>
<td>2. fem.</td>
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<td>![Paal Symbol]</td>
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<tr>
<td>Plur. 3. masc.</td>
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<td>3. fem.</td>
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<td>2. fem.</td>
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<td>![Paal Symbol]</td>
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<td>1. com.</td>
<td>![Peal Symbol]</td>
<td>![Ethpeel Symbol]</td>
<td>![Paal Symbol]</td>
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<td>Part. act.</td>
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<td>![Ethpeel Symbol]</td>
<td>![Paal Symbol]</td>
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<tr>
<td>pass.</td>
<td>![Peal Symbol]</td>
<td>![Ethpeel Symbol]</td>
<td>![Paal Symbol]</td>
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he revealed.

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</tbody>
</table>

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6—2
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, נִבְרַת, he drew, נִבְרַת he agitated, נִבְרֵת he magnified.

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

In the act. part. Peal the middle radical is changed into Olaph; but it is pronounced as Yud; thus, נִבְרֵת 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, נִבְרֵת. The verb נִבְרֵת is an exception; for it preserves the Olaph in the plural; as, נִבְרֵת masc. and נִבְרֵת fem.

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

In the part. Aphel the middle radical is sometimes retained; but it has the *linea occultans*; as, صفا shadowing.

The Olaph characteristic of the Aphel conjugation is sometimes retained with the preformatives; as, دِفْسَة to love.

*The Objective Affixes attached to Verbs.*

46. We have already seen that different affixes are added to verbs to mark the person and number; besides these, others are frequently attached, which may be called the objective affixes; thus, شاصت she has slain thee. If the verb be intransitive then it must be translated with some preposition to preserve its connection with the pronoun. We will first give a Table of these Affixes.

*When a consonant precedes the affix.*

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plu.</th>
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<tbody>
<tr>
<td>1st.</td>
<td>(نل imper.)</td>
<td>(ب imper.)</td>
</tr>
<tr>
<td>2nd. pers. masc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd. pers. fem. Præt. and Nun preced.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

- 2nd. pers. masc.
- 3rd. pers. fem.

When a vowel precedes the affix:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plu.</th>
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<tbody>
<tr>
<td>1st.</td>
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<td>2nd.</td>
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<td>3rd.</td>
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<td>3. fem.</td>
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<td>15'</td>
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<tr>
<td>2. masc.</td>
<td>25</td>
<td>25'</td>
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<tr>
<td>2. fem.</td>
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<tr>
<td>1. com.</td>
<td>45</td>
<td>45'</td>
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<tr>
<td>Plur. 3. masc.</td>
<td>95</td>
<td>95'</td>
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<tr>
<td>3. fem.</td>
<td>65</td>
<td>65'</td>
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<tr>
<td>2. masc.</td>
<td>75</td>
<td>75'</td>
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<tr>
<td>2. fem.</td>
<td>85</td>
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<tr>
<td>1. com.</td>
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<td>Infinitive.</td>
<td>15</td>
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<tr>
<td>Imper. Sing. masc.</td>
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<tr>
<td>fem.</td>
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<tr>
<td>Plur. masc.</td>
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<tr>
<td>Fut. Sing. 3. masc.</td>
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<td>2. masc.</td>
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<td>1. com.</td>
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<td>Plur. 3. masc.</td>
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<td>Part. act.</td>
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<td>pass.</td>
<td>15</td>
<td>15'</td>
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**EXAMPLE** َلا he destroyed.

<table>
<thead>
<tr>
<th>Shaphel</th>
<th>Eshtaphal</th>
<th>Palpel</th>
<th>Ethpalpal</th>
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<tbody>
<tr>
<td>مثـلا</td>
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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 præt. the third pers. plu. fem. has two forms \( \text{סַלְכָּק} \) and \( \text{סַלְכָּק} \) one the simple and the other the paragogic; each of them takes the affixes. There is also a masc. paragogic form \( \text{סַלְכָּק} \).

Verbs of the sec. pers. plu. præt. of both genders do not receive the affixes \( \text{סַלְכָּק} \) and \( \text{סַלְכָּק} \); instead of them are used the separate pronouns \( \text{סַלְכָּק} \) and \( \text{סַלְכָּק} \).
47. Præterite.

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

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

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

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

2nd. pers. sing. masc. しか  thou hast slain me, しか  ...... us,
him, しか  ...... her, しか  ...... them, masc., しか  ...... fem.

2nd. pers. sing. fem. しか  thou hast slain me, しか  ...... us,
him, しか  ...... her, しか  ...... them, masc., しか  ...... fem.
OBJECTIVE AFFIXES.

1st. pers. sing. ِ人身

thee, masc. صَلِّيْتُ مقَعَسٍ thee, fem. صَلِّيْتِي مقَعَسٍ
you, masc. صَلِّيْتُ مقَعَسٍ you, fem. صَلِّيْتِي مقَعَسٍ
him, masc. صَلِّيْتُ مقَعَسٍ her, fem. صَلِّيْتِي مقَعَسٍ
them, masc. صَلِّيْتُ مقَعَسٍ them, fem. صَلِّيْتِي مقَعَسٍ

3rd. pers. plu. masc. صَلِّيْتُون or صَلِّيْتُو

me, masc. صَلِّيْتنِي صَلِّيْتُونٰ thee, fem. صَلِّيْتنِي صَلِّيْتُونٰ
you, masc. صَلِّيْتنِي صَلِّيْتُونٰ you, fem. صَلِّيْتنِي صَلِّيْتُونٰ
him, masc. صَلِّيْتنِي صَلِّيْتُونٰ her, fem. صَلِّيْتنِي صَلِّيْتُونٰ

The other form takes the affixes of the 2nd. pers. sing. masc.

3rd. pers. plu. fem. صَلِّيْتن or صَلِّيْتن

me, masc. صَلِّيْتنِي صَلِّيْتنٰ thee, fem. صَلِّيْتنِي صَلِّيْتنٰ
you, masc. صَلِّيْتنِي صَلِّيْتنٰ you, fem. صَلِّيْتنِي صَلِّيْتنٰ
him, masc. صَلِّيْتنِي صَلِّيْتنٰ her. The other form takes the affixes of the 2nd. pers. sing. masc.

2nd. pers. plu. masc. صَلِّيْتُون

me, masc. صَلِّيْتُونِي صَلِّيْتُونٰ us, fem. صَلِّيْتُونِي صَلِّيْتُونٰ
him, masc. صَلِّيْتُونِي صَلِّيْتُونٰ her.
OBJECTIVE AFFIXES.

2nd. pers. plu. fem. صَلُّبـ.

..... me, صَلُّبـ..... us,

..... him, صَلُّبـ..... her.

1st. pers. plu. صَلُّبـ.

..... thee, masc. صَلُّبـ..... thee,

fem. صَلُّبـ..... you, masc. صَلُّبـ..... you,

fem. صَلُّبـ..... him, صَلُّبـ..... her.

Infinitive. صَلُّبـ.

مُصَلُّبـ to slay me, مُصَلُّبـ..... us, مُصَلُّبـ

..... thee, masc. مُصَلُّبـ..... thee, fem., مُصَلُّبـ

..... you, masc. مُصَلُّبـ..... you, fem., مُصَلُّبـ

..... him, مُصَلُّبـ her.

Imperative. صَلُّبـ.

2nd. pers. sing. masc. صَلُّبـ.

..... me, صَلُّبـ..... us, صَلُّبـ

..... him, صَلُّبـ..... her.

2nd. pers. sing. fem. صَلُّبـ.

..... me, صَلُّبـ..... us, صَلُّبـ

..... him, صَلُّبـ..... thee, fem.
OBJECTIVE AFFIXES.

Plu. numb. 2nd. pers.

šeğalăb door me, ğuşalăb door us, ğuşalăb door him, ğuşalăb door her.

2nd. pers. fem.

çeğalăb door me, ğuşalăb door us, ğuşalăb door him, ğuşalăb door her.

Future Tense.

3rd. pers. sing. masc. ęmağalăb.

dor me, ęmağalăb door us, ęmağalăb door thee, masc., ęmağalăb door thee, fem., ęmağalăb door you, masc., ęmağalăb door you, fem., ęmağalăb door him, ęmağalăb door her.

2nd. pers. sing. fem.

dor me, ęmağalăb door us, ęmağalăb door him, ęmağalăb door her.

3rd. pers. plu. masc. ęmağalăb.

dor me, ęmağalăb door us, ęmağalăb door thee, masc., ęmağalăb door thee, fem., ęmağalăb door you, masc., ęmağalăb door you, fem., ęmağalăb door him, ęmağalăb door her.
3rd. pers. fem. ٔبَاٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٍ_
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, יָּניָּנָּנָּנָּנָּנָּנָּנָּנ he injured, Ethpeel, יָּניָּנָּנָּנָּנָּנָּנ, where Olaph is changed into Yud. Aphiָּנָּנָּנ, where the final Nun is dropped; so, יָּניָּנָּנָּנָּנָּנ he tempted, imper. Aphiָּנָּנָּנ

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

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

4th. Verbs having the second and third radicals Olaph. יָּניָּנָּנ he forbade, whence 3rd. pers. preat. plu. יָּניָּנָּנ inf. יָּניָּנ imper. יָּניָּנ he laboured, Aphiָּנָּנָּנ we will make thee wearied.

יָּניָּנ 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 triliteral
QUADRILITERAL VERBS.

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 triliteral root, and chiefly in those cases when the second and third radicals are the same, or the middle radical Vau; see § 42, 45; thus,

\[
\text{he dragged along, from ٍ he dragged, he was exasperated, from ٍ he was bitter.}
\]

\[
\text{he did often, or practised, from ٍ he did, or made. ٍ he was made, or became lazy, from ٍ he was lazy.}
\]

It will be seen from these and the following examples, that the general effect of the duplication is to give increased intensity to the signification of the original word.

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

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

IV. By the addition of a letter to the beginning of a word.
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, \( \text{יָעַל} \) \( \text{he injured} \), Ethpeel, \( \text{יָעַל} \), where Olaph is changed into Yud. Aphel \( \text{יָעַל} \), where the final Nun is dropped; so, \( \text{יָעַל} \) \( \text{he tempted} \), imper. Aph. \( \text{יָעַל} \).

2nd. Verbs having the first and third radicals Olaph; as, \( \text{יָעַל} \) \( \text{he came} \), fut. Peal \( \text{יָעַל} \), which possesses the defects both of \( \text{יָעַל} \) and \( \text{יָעַל} \).

3rd. Those with the first radical Yud and the third Olaph; as, \( \text{יָעַל} \) \( \text{he swore} \), \( \text{יָעַל} \) \( \text{I have sworn} \), \( \text{יָעַל} \) \( \text{he will swear} \), \( \text{יָעַל} \) \( \text{to swear} \).

4th. Verbs having the second and third radicals Olaph. \( \text{יָעַל} \) \( \text{he forbade} \), whence 3rd. pers. præt. plu. \( \text{יָעַל} \) \( \text{inf.} \), imper. \( \text{יָעַל} \) \( \text{he laboured} \), Aph. \( \text{יָעַל} \) \( \text{we will make thee wearied} \).

\( \text{יָעַל} \) it is fit, and a few others are altogether defective and anomalous.

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\text{he was exasperated, from } \text{he was bitter.}\]

\[\text{he did often, or practised, from } \text{he did,}
\text{or made. } \text{he was made, or became lazy, from}
\text{he was lazy.}\]

It will be seen from these and the following examples, that the general effect of the duplication is to give increased intensity to the signification of the original word.

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\[\text{he dreamed for a long time, from he dreamed,}
\text{he stained, he exalted, from he was high.}\]

III. Some appear to be compounded of two verbs; as,

\[\text{he thought basely, from he was base,}
\text{he quarreled.}\]

IV. By the addition of a letter to the beginning of a word.
(1) اَنَى; as, َضِئْطُهُمْ he made poor, َضِئْطُهُمْ he became poor, from the Arabic َسُكْنَ he was poor.

(2) اَنَى; as, َضِئْطُهُمْ he hastened, he burned, from َضِئْطُهُمْ.

(3) اَنَى; as, َضِئْطُهُمْ he taught, from َضِئْطُهُمْ he learned.

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

Sometimes we have ج; as, َضِئْطُهُمْ from َضِئْطُهُمْ; as, َضِئْطُهُمْ he persevered, from َضِئْطُهُمْ he was strong.

; as, َضِئْطُهُمْ and َضِئْطُهُمْ he revolved.

At the end of a word we find sometimes the letter ج; as, َضِئْطُهُمْ he made domestic, َضِئْطُهُمْ he was treated familiarly, from َضِئْطُهُمْ a house, َضِئْطُهُمْ he subdued, from َضِئْطُهُمْ 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 triliterals.
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.

*once, together, *when? *yesterday, in the end, at length, afterwards, then, now, to-day, already, now, before, immediately, to-morrow, at any time, not yet, as long as, how long? until now, suddenly.*

2nd. Of place.

*where? *here, hither, hence, whither? which way? hitherto, thither.*

**Adverbs of various kinds.**

*greatly, powerfully, only, more, especially, more, truly, more, quickly, little.*
swiftly, formerly, (for as I have said) namely, especially, so, whether? truly, formerly, which is formed from the adverb and the personal pronoun, from thence, from whence? now, in vain, wholly, effectually, really, not, not?

Prepositions.

Some prepositions are prefixed to verbs, nouns &c., and others are separate words. Those most commonly used are in, to, to, with, from, or between, without, after, for, about, against, because of, upon or against, with, before, near, against, before, or under.

Conjunctions and Interjections.

These are or, as, allá but, if not, unless, but, if; if, if not, if, also, besides, but yet, however,
CONJUNCTIONS AND INTERJECTIONS.

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

The Interjections are \( \text{ sitios } \) behold, \( \text{ sitio } \) \( O! \), \( \text{ sitio } \) O that! \( \text{ sitio } \) woe! \( \text{ sitio } \) 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, the womb of his mother, 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, acceptors of faces, i. e. hypocrites; where we have for Mat. xvi. 3. blessed among women, where we have for Luke i. 28. deniating kindness i. e. ungrateful, for 2 Tim. iii. 2. The preposition is sometimes separated from the noun; as, 1 Tim. i. 10, where we have for.
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, הָעָרָתָהּ the hour was come, הָעַיִן 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, ס is usually prefixed to the following word; but not always; as, הָעַיִן feast of the passover, John xiii. 1. הָעַיִן the glory of God, John xi. 4. see § 21. This construction may be equivalent to הָעַיִן 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, הָיָה 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 consequentially regarded as Hebraisms. See Ps. v. 1.

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

In the Philoxenian version some diminutive nouns are found. They are denoted by the termination or; as, a little son, a little man, a small fountain; a little man, a little lamb; a little dog. There is no doubt that is the same as the Greek termination ov, and that 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 prædicat, 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, my sin is greater than......Gen. iv. 13.
An adjective is usually found after the substantive, which it qualifies; as, \(\textit{the unclean spirit}\). 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 \(\textit{all}\) is placed before its substantive, and indulges in a pleonastic use of the pronominal affixes; as, \(\textit{all the multitude}\), Acts xv. 12. \(\textit{all the chief priests}\), lit. \(\textit{all of them}\) the chief priests, Mat. ii. 4. \(\textit{and he took all Asia}\), 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, \(\textit{two men}\), Acts i. 10. \(\textit{six water pots of stone}\), John ii. 6. So also when thousands are to be numbered, the same observation applies to the numeral which numbers them; as, \(\textit{five thousand}\), Mark vi. 44. and \(\textit{Matth. xiv. 21.}\)

Cardinal numbers are frequently found to occupy the place of ordinals. In Luke i. 59. we have \(\textit{the day which is eight}\), i.e. \(\textit{the eighth day}\); so
also, \( \Delta \) in three hours, i.e. in the third hour, Matth. xx. 3; \( \Delta \) 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, \( \Delta \) to the first year, lit. the year of one, Dan. i. 21. \( \Delta \) lit. in the year of six hundred and one, i.e. in the six hundredth and first year, Gen. viii. 13. \( \Delta \) six hundredth and fourth year, Bar. Heb. p. 100. The noun \( \Delta \) 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 \( \Delta \) 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, \( \Delta \) a thousand (shekels) of silver, Gen. xx. 16; where the word \( \Delta \) 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, \( \Delta \) I am, \( \Delta \) we are disciples. But when existence is meant, the substantive verb is used, and this without the linea occultans; as, \( \Delta \) 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, *מִשְׁכָּחָה בֵּעָדָו* lit. the fame of him who is Jesus, i.e. the fame of Jesus. בֵּעָדָוְַת יִשְׂרָאֵל the daughter of Herodias.

2. The affix of the verb, when the noun to which it refers is placed after it; as, יָסַּדְתָּהּ בֵּעָדָו 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, בֵּעָדָוְַת יִשְׂרָאֵל 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, בֵּעָד הָעָה in it, the hour, i.e. in the hour. Sometimes the preposition is redundant as well as the affix; as, בֵּעָדָוְַת יִשְׂרָאֵל but in the days, Matth. iii. 1. בֵּעָדָוְַת יִשְׂרָאֵל with him, with Christ, i.e. with Christ, Rom. vi. 8. בֵּעָדָוְַת יִשְׂרָאֵל from these, 1 Tim. i. 6.

4. The pronoun לָאָו in such instances; as, לָאָו לָאָו goeth to the belly; לָאָו 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 יְמַעְלִּשׁ placed between; as, יְמַעְלִּשׁ מַעֲלֵה יְמַעֲלִּשׁ these same sacrifices, Heb. x. 1.

2. By the juxta-position of the pronouns כֹּנֶנִי כֹּנֶנִי; as, כֹּנֶנִי כֹּנֶנִי מַעֲשֵׂה and that same day was the sabbath, John v. 9.

An affix annexed to the word יְמַעְלִּשׁ 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, יְמַעֲלִּשׁ יְמַעֲלִּשׁ מַעֲלֵה thine is the kingdom, Matth. vii. 13; יְמַעֲלִּשׁ יְמַעֲלִּשׁ מַעֲלֵה 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, יְמַעֲלִּשׁ my time, John vii. 8; this is especially the case when the affix is likewise added to the noun; as, יְמַעֲלִּשׁ יְמַעֲלִּשׁ my words, John v. 47; יְמַעֲלִּשׁ יְמַעֲלִּשׁ מַעֲלֵה in thy eye, Luke vi. 42; יְמַעֲלִּשׁ יְמַעֲלִּשׁ 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, יְמַעֲלִּשׁ יְמַעֲלִּשׁ מַעֲלֵה
its foundations are in his holy mountain, Ps. lxxxvii. 1, i.e. the foundations of the earth. \( \text{foundation} \) 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, \( \text{the daughter of whom art thou?} \) Gen. xxiv. 23.; or which is equivalent to it, the def. state of the noun is used, and Dolath prefixed to the interrogative; as, \( \text{from the hand of whom have I received?} \) ... 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, \( \text{to him, to her, to whom, to whom; to whom, to them, to whom, to whom, in him, in him, in whom, in whom.} \)

56. Syntax of Verbs.

Agreement of the Verb with its Subject.

A verb agrees with its subject in gender, number and person; as, \( \text{Jesus came, Mary anointed, the disciples asked.} \)

Nouns which are used only in the plural number, will receive a verb either in the sing. or plu.; as, \( \text{in whom, in whom, in whom, in whom, in whom, in whom.} \)
in him was life, John i. 4; ىَّمَّن يُقَدِّمُ النِّعْمَةَ ِذَٰلِكُم ُسِيْطَة
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 ِبَل ِذِئَابُ ُلَوْلَا ِلَّذِينَ َعَلَى ِتَرْكٍ
shall see (have seen) great light, Isaiah ix. 1. ِبَل ِذِئَابُ ِلَوْلَا ِلَّذِينَ َعَلَى ِتَرْكٍ
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 ِقَدۡر, followed by a participle or an adjective,
represents the imperative; as, ِعِدۡبُ ِلْلَّهِ ِلَمۡبَأ ِذِئَابُ ِلَوْلَا ِلَّذِينَ َعَلَى ِتَرْكٍ
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.

if ye had saved them alive I would not slay you, Jud. viii. 19; although I should walk, Psal. xxiii. 4; 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, 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, I will greatly multiply, Gen. xxii. 17.; ye shall not surely die, Gen. iii. 4.; hath been accurately depicted, Gal. iii. 1.

When an infinitive is governed by some verb signifying will, power or command, it has generally \ prefixed; as, and how are we able to know the way? John xiv. 5.; he sent him to feed swine, Luke xv. 15.; 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., \(\text{καλέσας} \text{λήγετε} \) let us go thither; see also Mark i. 38.

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

We have also the imper. in such constructions as the following; \(\text{I will give you the best of the land of Egypt,} \) \(\text{και θαυμάς τούτον} \) and eat ye the fat of the land, Gen. xlv. 18.; \(\text{κάνετε τον κανόνα} \) 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, \(\text{τίς} \) Therefore that which shall be born of thee is holy, Luke i. 35. \(\text{αὐτής} \) thy wife shall bear to thee a son, Gen. xvii. 19. The Præt.; as, \(\text{Behold their Lord,} \) \(\text{καὶ θαυμάζετε} \) 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 ١٢ or the prefix ١٢; as, ١٢ ١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١٢١٢١٢١٢٠٢١٢١٢١٢١٢١٢١٢١٢١٢١٢١٢١–
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, "who has taken much, 2 Cor. viii. 15.  יִסְתַּקַך קָדָה יִסְתַּקַך יִסְתַּקַך hath greatly exalted him, Phil. ii. 9.  יִסְתַּקַך קָדָה יִסְתַּקַך יִסְתַּקַך I will again feed thy flock, Gen. xxx. 31.  יִסְתַּקַך קָדָה יִסְתַּקַך יִסְתַּקַך Again he spake a parable, Luke xix. 11. They entreated  יִסְתַּקַך קָדָה יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַ� that it should not be spoken to them any more, Hebr. xii. 19.  יִסְתַּקַך קָדָה יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַ� יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַך יִסְתַּקַ� 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  נִסְתַּקַך united to the affixes. But it is also in some instances done by means of the passive conjugations; as,  מָדַך he turned himself, Matth. ix. 22. See also John viii. 6, 7, 59.

Neuter verbs have sometimes a passive signification; as,  יִסְתַּקַך to wander for to be deceived, πλανασθα, Luke xxi. 8.  יִסְתַּקַך he burnt for was burnt, Matth. xiii. 30.  יִסְתַּקַך he fell for he was cast down, John iii. 24.  יִסְתַּקַך 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, ἀγωνίζω foreknowing, Acts xxvi. 5.; ἐγνώκα I predicted, Mark xiii. 23.; ὁ τε οὖν ὁμήρων 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, ὑπό is found with verbs signifying to confess or deny, also many verbs of sense are construed with ὑπό; as, ἔκφρασεν ὑπό who shall confess me, ὑπό who shall deny me, ἐσώσαι ὑπό let me not see his death.

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

ἐν with verbs of covering or commanding; as, ἐκατέστρεψεν he covered, Matth. xvii. 5. ἔτη he commanded, 2 Chron. xxxvi. 23.

ἐπί with verbs of separating or distinguishing; as, God separated ἐπί between the light and the darkness, Gen. i. 4.

ἐπί with verbs of coming; as, ἐπὶ he came, Mark i. 7.; of going, as, ἐπὶ he departed, John vi. 2. ἐπὶ he run, 1 Cor. xiv. 1.
The prepositions ʼāqīn ʼāqīn, ʼāqīn ʼāqīn, ʼāqīn ʼāqīn against, ʼāqīn ʼāqīn with, and many others are frequently used with verbs; as, ʼāqīn ʼāqīn ʾāqīn ʾāqīn 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, ʾāqīn ʾāqīn very badly; or diversity, as, ʾāqīn ʾāqīn here and there; or continuation; as, ʾāqīn ʾāqīn by little and little.

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

The particle ʾāqīn placed before adjectives assigns a privative signification to them; as, ʾāqīn ʾāqīn foolish, ʾāqīn ʾāqīn immortal.

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

ʾāqīn ʾāqīn far be it is construed with ʾāqīn of the person, and ʾāqīn prefixed to the verb; as, ʾāqīn ʾāqīn ʾāqīn ʾāqīn 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, wherefore thou art inexcusable, O man, who judgeth his neighbour; where we have שֵׁם for Rom. ii. 1. i.e. the 3rd person for the 2nd. Also the 1st for the 3rd in Mark xii. 37. therefore David himself calls him my Lord, where we have בְּךָ for שֵׁם 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, and his name was Joseph; 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. if a man shall beget a hundred, namely sons. once have I sworn, where is understood, Ps. lxxxix. 35. I eat not that which is acquired by fraud and force, Isaiah i. 22.
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.

- \( \text{who?} \)
- \( \text{hand.} \)
- \( \text{coming.} \)
- \( \text{he came.} \)
- \( \text{a sign.} \)
- \( \text{wretched.} \)
- \( \text{evil.} \)
- \( \text{weeping, part. fem.} \)
- \( \text{mourning.} \)
he.

she.

they, masc.

they, fem.

he became white.

white.

to her.

to him.

who?

from.

work.

servant.

working.

unjust.

iniquity.

infant.

year.

sleep.
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 ֤, ֝, and when beneath the letter, it denoted ֣, ֝, or ֝.

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 ℓ.

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 נֵּסֵּנַּם, Pael וָּשֵּּנַּם נֵּשֵּּנַּם; unless one of the letters מֵבֵה or מֵבֵה requires it to be placed below; as, מֵבֵה or מֵבֵה.

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

The following paradigm of the Peal conjugation of נֵּסֵּנַּם will exemplify what has been now stated.
### Præterite.

<table>
<thead>
<tr>
<th>Fem.</th>
<th>Masc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd pers. sing.</td>
<td></td>
</tr>
<tr>
<td>1st</td>
<td></td>
</tr>
<tr>
<td>3rd pers. plu.</td>
<td></td>
</tr>
<tr>
<td>1st</td>
<td></td>
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<tr>
<td>2nd</td>
<td></td>
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<tr>
<td>1st</td>
<td></td>
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</tbody>
</table>

### Infinitive.

<p>| |</p>
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<tbody>
<tr>
<td>mıṣṣaḥa</td>
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</tbody>
</table>

### Imperative.

<table>
<thead>
<tr>
<th>Fem.</th>
<th>Masc.</th>
</tr>
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<tbody>
<tr>
<td>sing.</td>
<td></td>
</tr>
<tr>
<td>plu.</td>
<td></td>
</tr>
</tbody>
</table>

### Future.

<table>
<thead>
<tr>
<th>Fem.</th>
<th>Masc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd pers. sing.</td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td></td>
</tr>
<tr>
<td>1st</td>
<td></td>
</tr>
<tr>
<td>3rd plu.</td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td></td>
</tr>
<tr>
<td>1st</td>
<td></td>
</tr>
</tbody>
</table>

### Participles.

| act. |
| 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.

October, 
November, 
December, 
January, 
February, 
March, 
April, 
May, 
June, 
July, 
August, 
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:

![Estrangelo Characters Table]
ST. JOHN'S GOSPEL,

Chapter II.

1 καὶ ἐγένετο δίκαιον λαβέται τὸν καθαρὸν καιρὸν.
2 ἐδόθη, αὕτη ἡ ὁμολογία σαρκίς.
3 καὶ ἐγένετο σωτηρὶς.
4 ἀληθώς καὶ γεννήτω.
5 οὖν ἐκόψε καὶ κηρύξα τὸν λόγον τοῦ θεοῦ τοῦ πατέρα σωσίαν.

καὶ ἐγένετο σωτηρὶς.
ST. JOHN'S GOSPEL, CHAP. II.

125

125

125

125

125

125

125

125
ST. JOHN'S GOSPEL, CHAP. II.

John 21:21, 22

And he saith unto him, Simon, art thou willing to lay down thy life for my sake? And he said unto him, Lord, I am ready to go with thee both into prison and to death. 22 And he said unto him, Follow me:

John 23:23, 24, 25

And there is a certain Jew whose name was Justus, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. 24 And at this word his daughter arose from the dead: and when he had raised her from the dead, he gave her to his father. 25 And there was a certain man in Jerusalem whose name was Lysaenus, which had also wrought great miracles by the hand of the apostles. 26 And Lysaenus and his company ministered unto the apostles: and they were all of one heart and of one soul.
ANALYSIS.

1. And on the day, compounded of the conjunction Vau and, \& on or upon, equivalent to \& and the definite form of the masc. noun 3, § 19.

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

\& was, third pers. sing. fem. of the subs. verb \& præt. tense.

\& feast, a fem. noun def. state derived from the verb \&, see § 15.

\& in Cana, composed of \& in, and \& a proper name.

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

\& of Galilee, \& and \& a proper name.

\& and his mother, \& a conjunction, \& fem. noun def. state, and the suffix \& which is pleonastic, § 55.
there, an adverb.

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

2. *and also*, a conj. *a* a conjunction.

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

Jesus a Saviour, from יְשֵׁי Hiphil יְשֵׁי he saved.

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

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

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

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

wine, def. state masc., Arab. גֹּֽאַּבָּה it fermented.

and she says, part. act. of the verb גֹּֽאַּבָּה fem. gen. Peal conj.; the vowel Zekofo which belongs to the Olaph is remitted to the preceding letter, § 40.
to him, redundant in this place.

his mother, see ver. 1.

there is not for them, i.e. they have not, compounded of not, and is.

saith, act. part. Peal conj. masc. gen. of the verb .

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

woman, fem. noun, def. form. Heb. from a man, the is changed in the Syr. word into , see §. 4.

not, an adverb, yet, compounded of and or .

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

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

see ver. 3.
ANALYSIS.

to the servants. נְסַרְעִים is a mase. noun, def. state, and is derived from the partic. Pael conj. of the verb כֶּמֵּה he served; the over מ is the sign Ribui, and denotes the plu. numb.

whatsoever he saith. רַעְמַד any thing which; or whatsoever.

to you, pron. affix second pers. plu. numb. annexed to מ.

do, second pers. plu. mase. imper. of the verb כָּחַשׁ; the regular vowel under the sec. rad. is Etsotsa, the Revotsa in this word is an anomaly, § 36.

6. דָּאָּל there were. דָּאָ is pleonastic, and is thus frequently used. דָּאָ third pers. plu. fem. præt. of the verb דָּאָ.

but, Gr. δὲ a conj.

there, adverb.

water pots, def. form plu. numb. of the noun לְיָה, Heb. לְיָה.

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

six, a card. numb. fem. gen.
which were placed, \( \text{\textit{which}} \) rel. pron. \( \text{\textit{were}} \) pass. part. fem. gen. plu. numb. of the verb \( \text{\textit{he placed}} \); see paradigm of \( \text{\textit{he placed}} \).

for the purification. \( \text{\textit{for}} \) fem. noun def. state, from the verb \( \text{\textit{to be pure}} \) of the Jews, \( \text{\textit{a sign}} \) of the gen.

containing, or which contain, \( \text{\textit{which}} \) rel. pron. \( \text{\textit{act. pron.}} \) act. part. Peal conj. of the verb \( \text{\textit{fem. gen. plu. numb.}} \); \( \text{\textit{is}} \) the sign Ribui.

two each, that is, each water pot contains two. \( \text{\textit{two}} \) masc. noun plu. numb. def. form is \( \text{\textit{two each}} \).

or, the dot over \( \text{\textit{o}} \) was probably put to distinguish this part. from \( \text{\textit{o}} \) the interjection. \( \text{\textit{three}} \) a card. numb.

fill, imper. second pers. plu. numb. Peal conj. of the verb \( \text{\textit{he filled}} \).

them, governed by the verb \( \text{\textit{he filled}} \), see § 56.

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

in the water pots; \( \text{\textit{of in}} \) has the signification of \( \text{\textit{in}} \). See Schaaf's Lexicon.
until, composed of the particles  קר and  וְ.

to the top, an adverb with  ל prefixed. Root Heb.  הר he ascended.

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

now, an adv. compounded of  לְ and  בָּא.

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

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

and they brought, third pers. plu. numb. Peal conj. præt. tense. See above.

9. and when, composed of  כ and,  as.

he tasted, third pers. præt. sing. Peal conj.; this verb has the vowel Revolso, for reasons, see §. 36.

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

they, referring to  וְאָל.
ANALYSIS.

was knowing, i. e. knew, the imperf. tense Peal conj. of the verb מַדַּנְתָּ, the linea occultans under מ denotes מ to assist in forming the imperf. tense.

from, a preposition.

whence, an adverb. It is used with and without an interrogation.

he called, third pers. sing. numb. præt. Peal conj. See ver. 2.

to the bridegroom, masc. noun def. state, Heb. חתן.

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

first, the same as πρῶτος, an adverb.

good, an adj. masc. gen. def. state; abs. state is or כָּל.

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

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

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

then, an adverb.

that which, rel. pron., § 26.

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

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

until now, adverb.

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

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

first, an ordinal number fem. gender.

which he did; Peal conj. third pers. sing. præt.

and he made known, or manifested, Aph. conj. third pers. sing. præt. tense of ְ; the Yud is
ANALYSIS.

changed into Vau, § 40.; the vowel  is remitted to the conj. o.

his glory. masc. noun def. state; the abs. state is he praised, Pael conj.

and they believed, Aph. conj. third pers. plu. numb. præt. of the verb. It is irregular in the Aph. conj. being formed as the Heb. Hiphel. It is generally construed with o or \

in him, o a prep. a affix third pers. sing. masc.

12. after, a preposition.

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

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

to Capernaum, a proper name.

and his brethren, noun masc. gen. plur. numb.; the sing. is o, plu. abs. state. def. state.

they were, third pers. plur. numb. of the substan. verb o.
few, adverb connected with the following noun, §. 58.

days, noun plu. numb. def. state fem. termination, in the sing. we have 50μη, def. 7ομη.

13. and near, an adj. masc. gen. def. state 7ομη from the verb 7ομη.

was, substan. verb.

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 7ομη he rejoiced. Pref. to his Gram. where he gives a list of Syriasms in the New Testament.

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

14. and he found, Peal conjugation with Olaph prosthetic, §. 36, constructed with 7ον.

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

oxen, masc. noun def. state, sing. 7ολο; Heb. 7ον, 7 is put for 2, §. 4, Greek ταῦτας, Lat. taurus.

and sheep. One point of the sign Ribui in this and the preceding word coalesces with the point of the letter Rish, §. 7.
and doves; according to Schaaf from סְトン רֵץ.

and the money changers; the ס is constructed with מְצִית, the root is מֵצֵית, whence מְצֵית money.

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

15. חַסְפַּּוֹ whip, Greek φπογέλινον.

בֵּית cord, masc. noun def. state, Heb. בֵּית, English cable.

and all of them compounded of צ, ל, פ and ב.

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

temple, masc. noun def. state.

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

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

and their tables. ןֵדְדַּת masc. def. state by metathesis τραπεζα.

he overturned.
16. **-selling**, act. part. masc. plu. Pael conj. of the verb **-ai**.

**take**, second pers. plu. imper. Peal conj. of the verb **-mu**.

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

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

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

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

17. **and they remembered, the Ethpeel conj. third pers. plu. præt. of the verb **. Heb. ** the ** being changed into ?, §. 4.

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

**that the zeal of it; ** masc. noun def. state, from ** to be envious; the affix is pleonastic, being before of the gen., §. 55.
hath eaten me, the vowel \( \nu \) belonging to Olaph is taken away when the object affix is annexed, and \( \nu \) belonging to \( \varphi \) is remitted to the Olaph, § 48.

18. \( \chi \delta \chi \) they answered, from \( \chi \alpha \) third pers. plu. præt.; Heb. \( \chi \nu \).

\( \chi \) showest, act. part. Pael conj., root \( \chi \).

\( \chi \) to us. It is composed of \( \chi \) and \( \nu \) first pers. plu. affix.

19. \( \delta \delta \delta \) destroy, imper. Peal conj. second pers. plu. of the verb \( \delta \delta \).

\( \chi \) I will raise up; \( \chi \delta \) is the act. part. Aphel conj. of the verb \( \delta \delta \); the second pron. is put in the place of the substantive verb; the part. in this instance denotes future time, § 56.

20. \( \chi \chi \chi \) after forty and six years; \( \chi \) in this place has the signification of after, see Acts xxiv. 17.

\( \chi \) was built, Ethpeel conj. third pers. sing. masc. gen. præt. of the verb \( \chi \).

21. \( \chi \chi \chi \) was speaking, or spake; \( \chi \) has the linea occultans, because with the act. part. \( \chi \) it forms the imper. tense of \( \chi \), § 8.

\( \chi \) of his body; \( \chi \) the mark of the gen. preceded by a noun in the def. state; \( \chi \) masc. noun;
Chaldee corporeal, the adj. and corporeal, the adv.

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

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

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

, see ver. 11.

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

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

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

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

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

24. But Jesus himself, see §. 55.
trusted not himself to them; \text{lo} is joined to the part., and makes the imperfect tense of the verb \text{Aph}. conj. \text{lo} gives the verb a reciprocal sense, §. 56, p. 114.

\text{because}. Etsotso has not here its usual accompanying letter Vau, §. 2.

\text{lo} he knew, imperfect tense of the verb \text{lo}.

25. \text{lo} he needed, imperfect tense, Peal conj. of the verb \text{lo}.

\text{should testify}. Optative and subjunctive expressions are frequently expressed by the future tense, §. 56; the vowel Pethocho is put under \text{lo} because in the præt. this letter has Revotso.
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