PORTA
LINGUARUM ORIENTALIUM
INCOAVIT
J. H. PETERMANN
CONTINUAVIT
HERM. L. STRACK.

ELEMENTA LINGUARUM
HEBRAICAE, PHoeniciae, BIBLICO-ARAMAICAe, TARGUMICAe,
SAMARITANAe, SYRIACAe, ARABICAe, AETHIOPICAe,
ASSYRIACAe, AEGYPTIACAe, COPTICAe, ARMENIACAe,
PERSICAe, TURCAe,
ALIARUM
STUDIIS ACADEMICIS ACCOMMODAVERUNT
J. H. PETERMANN, H. L. STRACK, E. NESTLE, A. SOCIN,
F. PRAETORIUS, AD. MERX, AUG. MUELLER, FRIEDR.
DELITZSCH, C. SALEMAN, W. SHUKOWSKI,
G. JACOB, ALII.

PARS V.
GRAMMATICA SYRIACA
EDITIO ALTERA AUCTA ET EMENDATA
SCRIPTA
DR. EBERARDUS NESTLE.

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SYRIAC GRAMMAR

WITH

BIBLIOGRAPHY, CHRESTOMATHY AND GLOSSARY

BY

DR. EBERHARD NESTLE.

SECOND ENLARGED AND IMPROVED EDITION

OF THE

BREVIS LINGUÆ SYRIACÆ GRAMMATICÆ.

TRANSLATED FROM THE GERMAN

BY

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PREFACE TO THE GERMAN EDITION.

Had I alone been concerned, I should not have undertaken a new edition of the Syriac Porta. For what we need for Syriac, as for most other Semitic languages, is the investigation of special questions, linguistic, historic and other, similar to those which de Lagarde has given us on the figtree and Astarte or Wellhausen on the remains of Arabic heathendom, and not fresh presentations of what everybody knows. Moreover, since the appearance of the first edition (1881), I have ceased to have occasion to lecture on Syriac. On the other hand, the speedy sale of my book showed me that it really supplied a want, and accordingly I have done what I could for the new edition. Like other parts of the Porta, the Syriac grammar no longer appears in Latin but in German and English—which explains the arrangement of the second half of the book. The part comprising the Grammar, notwithstanding the addition of a few observations on the Syntax, occupies less space than in the first edition. As regards the Bibliography, I thought
first of omitting almost entirely sections I and II (pp. 3—30), retaining only such books as are still of importance; finally, however, I resolved to make the bibliography in these and the other divisions as complete as possible. Somewhere, it seems to me, one ought to find such a record of the labours of our predecessors. Up to p. 30, books which I have not seen myself are indicated as before by an asterisk. The difficulties with which I had to contend, in having to work at a distance from a library, can only be understood by those who are similarly situated; even Klatt’s Bibliography was not accessible. On the other hand I have here to thank a number of friends, particularly abroad, most of them personally unknown to me, who have helped me by sending me their publications, a number of which will be found in the “appendicula”; I would specially thank Prof. I. H. Hall of New York for the aid he has rendered me in the Bibliography. This section of the book, large enough as it is, I could easily have increased in one direction at least, for I have made a practice of noting down all the reviews with which I have become acquainted; of these, however, I have only occasionally cited one or two, it being still worth while to see, for example, what a scholar like de Sacy had to say to the elder Hoffmann in 11 pages of the Journal des Savants. From A. Müller’s new Oriental Bibliography (I, 1—3) I might have added a few more titles; I mention the

In the Chrestomathy I have retained the first four chapters of Genesis, notwithstanding the objections raised by Socin; such translations are exceptionally well adapted for a comparative study both of the vocabulary and of the grammar (with the exception of the Syntax), in the same way as the four versions of the Psalter so conveniently arranged by de Lagarde for Arabic. A systematic comparison of the versions of the bible would give us more and fuller information concerning the relation of the Semitic idioms, as regards their respective vocabularies, than the stray observations and notes on which we have hitherto had to rely. — The extract from the N. T. occupies more space with the Leipzig types, than I could calculate from the American impression from which it is taken; still an extract pointed in this way was needed to familiarise the student with the Nestorian punctuation, particularly the distinction between 털 and _aspect.
in full, notwithstanding their somewhat unattractive contents. With regard to these fragments it has quite recently been suggested that the Syriac texts are the original, the Greek texts only a translation. The latter, in different recensions as in Syriac, will be found—not reckoning the editions of Epiphanius (e. g.: Migne vol. 43, not in Dindorf’s edition)—in Tischendorf’s Anecdota 110, in the Journ. of the Exeget. Society 1887, 1 ff. by Hall; best, however, in the cod. vat. 2125 (Marchalianus!).

Of the legends of the finding of the Cross I give two new recensions with appendix, for which I am indebted to the kindness of Wright, Martin and Bickell. I still hope to fulfil the promise I made in the preface to the first edition, to publish a collection of the various fragments. I have left the text precisely as it is given in the manuscripts; e. g. in 113, 12, 116, 57, 117, 78, 124, 222, 131, 76. The extracts in the first edition from Jacob of Edessa (Severus) and Daniel of Salach, I have here omitted as being too difficult; all the words of the first edition, however, have been retained in the glossary, which has in consequence become more comprehensive, and has unfortunately, I cannot doubt, brought with it many of the mistakes of the earlier edition.

There will also, no doubt, be things in the grammar which need change or correction [e. below]. In § 3 I regret not to have done Jacob of Edessa the
honour to auduce his mnemonic sentence (BH Gr. 1, 194/5); for the Nestorian cf. de Lagarde, Mittheilungen 2, 27, 183 . . . Nestorian 'Abdišō' (p. 25, n. 1) appears to stand under Arabic influence. § 25, 3 b cf. de Lagarde, Agathangelus 133, n. 2, where, however, the influence of r seems to be overlooked . . . I hope also, that the printing, which, towards the close, had to be done very hastily, will be found pretty correct.


The English edition of the Syriac Grammar has had the benefit of a revision of the proofs by Prof. G. Hoffmann of Kiel. Some of his remarks have already been inserted in the text, others I am allowed to put together here:

§ 2. The name Estrangela H. explains on the ground of Fihrist 1, 12, 11 ἐστρανγέλαι = στρογγύλη (χειρ) i. e. the oldest bookwriting as opposed to still older forms of writing e. g. the הָרַדְבָּא of the stone-inscriptions. The passages of Bar Ali and Bar Bahlul (Payne Smith) go all back to Išo'bar Nun of the 9th cent., who already combined Estrang(e)lāyā with “Evangelium”, but wrongly, because he did not under-
stand the word. 뀌 meaning "Linear- oder Kritzelschrift" has nothing to do with it. Paule (sic) bar 'Anqa of Edessa (اًدص the Arabic name of the bird Phoenix), perhaps a brother of the Petros bar 'Anqa, who is known as a copyist of MSS. in the 6th and 7th centuries (Wright, Catal. 474) seems to have written in the اًدص, probably a cloister of the Cappadocians (of Armenia, v. de Lagarde, Abhandlungen 254), from which this mode of writing has also the name اًدص (de Lagarde, Praetermissa 96). Regarding the dissemination of Syriac in Armenia v. Hoffmann, Kirchenversammlung in Ephesus 12, 40 (the Armenians had a school in Edessa) [and Agathangelus ed. de Lagarde 77, 5].

For كاهشوني (Arabic ن = ز = ژ) we find in Wright Catal. 3, 1302 اًدص; elsewhere (Land, Anecd. 1, 11) gerisoni; cf. also Assemani in P. Smith 790. The Syrians called themselves as exiles in a strange land Gersonides after Moses among the Midianites.

§ 3. The chief point as to the Nestorian vocalization is this, that the Nestorians, besides short e = e, had also long e = i, — or —; BH understands by — the e which according to later and West-Syrian pronunciation had become i. Many examples of long ژ, in MSS. and in the writings of BH, but not as yet noticed with sufficient accuracy.
§ 11. With the modern Nestorians when reading the Peśità, the stress-accent of an isolated word keeps its proper place; but the accentuation of the sentence displaces it as in Neo-Syriac. In both cases very often the ultimate is accented, e. g. in nouns and verbs ḫn, ḫn, ḫn, ḫn, ḫh (adv.): ainaīhūn, qitlitḥ, heidūn &c.

§ 15. Syriac verse proves the contrary; even the ancient Syrians certainly pronounced two consonants at the beginning sans génè, mlēkḥ &c.; ḫrēn; cf. also foreign words like ḫmrēn, ḫmrēn.

p. 29, n. 1. ḫmrēn, Māmūn seems to be a foreign word from the Phoenician מרנ “money”; compare the inscription of Esmūnazar (Corp. Inscr. Sem. n. 3. p. 14, 5) and that of ḫmrēn “Tabnīt”, Rev. Arch. 1887, p. 2) "and (or) any money"; ḫmrēn perhaps = νομισματικαὶ.

§ 40 a that the verbs ḫn have passed into ḫn is the old view; mine is, that ḫn is older and ḫn in the Anatian in Syriac and Arabic a later formation.

Thus far G. Hoffmann; of others of his remarks I may perhaps make use on another occasion.

In the Bibliography add to p. 20, 37c cf. Bensly, The missing fragment of the Latin translation of the fourth book of Ezra (Cambridge 1875) p. 3 n.

p. 23 (cf. 64) Bagster’s Syriac N. T. appeared first 1828. 568 pp.; then frequently without date.

It would be ungracious of me not to express, in conclusion, my indebtedness to Prof. Kennedy for the pains he has taken with the translation and for his assistance in correcting the proofs.


E. Nestle.
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Glossarium.
Syriac, i.e. the language of the Christian Aramaeans, who had their headquarters in Edessa in northern Mesopotamia, is, in the first place, historically important, since it was through the medium of Syriac literature that Christian and philosophic learning passed to the Arabs and Persians, and even to India and China. In the second place, as a member of the North-Semitic group of languages, Syriac has a certain linguistic importance, which would only be enhanced, if what holds good in the department of Teutonic philology, viz: that the Low, as opposed to the High, German represents an earlier linguistic development, should be proved to hold good also in Semitic philology. Such, at all events, appears to be the relation of Aramaic to Hebrew and Phoenician.

Cf. Taūpo— the name of a mountain in Asia Minor— with Aramaic מַז, Hebr. (Phœn.) מַז; Lagarde, Mitteilungen I, 60.

Moreover, although Syriac as a national language has been supplanted by the speech of the Arab invaders, it is still spoken—in a much altered form, it is true—in certain localities, e.g. on the shores

Nestle, Syriac Grammar.
of Lake Urumiyah, on the Tur’abdin (mountain of the monks) and here and there in the Lebanon district. Consequently it affords, even more than Hebrew, material for the investigations of the linguistic historian.


c Although a few traces of different dialects may still be found, the distinction between the eastern or Nestorian and the western or Jacobite tradition is rather that of different schools, as in Hebrew, than of real dialects.

I. ORTHOGRAPHY AND PHONOLOGY. ( §§ 2—18.)

A. ORTHOGRAPHY. ( §§ 2—13.)

2 The Jacobite character, now most frequently employed in Syriac printed books, is rather a cursive character, while the Nestorians have more faithfully preserved the old uncial forms of the so-called Estran-
gelo. The 22 letters of the Syriac alphabet\(^1\) are read and written from right to left, and assume somewhat different forms according as they are joined to the letter preceding, or to the letter following, or to both. It was at one time usual in some cases to write from the top downwards by turning the page to the left through an angle of 90°.

The names, forms, sounds and numerical value of the Syriac letters are given in the accompanying table.

The names of the letters (\(\text{אאֶלֶף, ייָדָאָה, ווֹטָאָה}\)) are almost the same as in Hebrew (cf. esp. Hebr. רָתָשׁ not רֹתָשׁ, Nöldeke ZDMG. 32, 592); for \(חָלָף\) we find also \(אלֶף, חָלָף\) alongside of \(יָדָאָה\). Ligatures are scarcely to be found; we note here only \(יִלְּדָאָה\), \(יִלְּדָאָה\) at the end of a word joined to the initial אלֶף of the next.

The earliest traces of this special Syriac character, which has a common origin with that of Palmyra, are apparently to be met with on coins of Edessa dating from the first Christian century. In the manuscripts that are still extant, the oldest of which, now in the British Museum, is dated Edessa 411 A.D., we find two, and even three, forms of the Syriac character:

---

\(^1\) Elias of Tirhan gives the number as 30, obtained by adding the 6 aspirated letters ב ג ד ק פ ת and the Gk. γ and π.
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3. Vowel-Scheme.

1) the oldest Majuscle, known as Estrangelo, Gospel-character ( mamma, J. D. Michaelis, not from στρογγυλός Assemani N, or στρογγυλη, said to have been invented by Paul bar Ḍabbās of Edessa, and to have been re-introduced by the brothers Emmanuel and Nacha, and Johannes of Kertemin about 988. From it was developed the character of the Nestorians, still in use among the Syrians of Lake Urumiyah. 2) A smaller character, Semiminusculs, adopted by the Jacobites. 3) The character of the Malkites, which, according to Land, is an imitation of the Greek, according to Duval and others has more faithfully preserved the oldest forms. It is used only for Palestinian Syriac.


The indication of the vowels in MSS. and printed books likewise follows a twofold system.

---


1) The Jacobite with the help of Greek vowels; 2) the Nestorian, which has arisen from the more ancient employment of a single diacritical point.

Barhebræus\(^1\) gives the following table:

<table>
<thead>
<tr>
<th>Sign</th>
<th>Particle</th>
<th>Verb</th>
<th>Noun</th>
<th>East Syrians</th>
<th>West Syrians</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>

According to the above, the Jacobites distinguish only the five vowels \( a^\prime, \ a^\prime\prime, \ e^\prime, \ i^\prime, \ u^\prime \), contained in the mnemonic word \( \text{مأكأ} \) or \( \text{صأكأ} \); the Nestorians seven, in some cases six or even eight, by giving a double sound to \( e, i \) and \( u \). Mnemonic sentence: "\( \text{مأكأ} \) يمأكأ صمأكأ" (on \( \text{a} \) v. § 6 c).

— is only another form of —, although later Nest. grammarians make — equivalent to \( \text{مأكأ} \), — to \( \text{مأكأ} \); see the list of BH and 6 c.

\(^1\) The last and most important national grammarian († 1286) \( v. \text{infra} \).
The pronunciation of the various consonants is widely different according to time, place, and their position in the word.

1 between two vowels is pronounced almost as ι (ι), which is not unfrequently written instead.

ι was in later times no longer audible after υ: ισοντ = σύντη.

For the six consonants υ, ι, ι, ι, ι, ι, n. § 8.

ι serves, like ι in the middle and 1 at the end of words, as mater lectionis. As consonants ι and ι approach the English n and y respectively.

ι before smooth consonants is pronounced as a smooth (tenuis); vice versa ι before medials is pronounced as a medial (media), before 1 as 1, e. g. ιςας, ιςις, ιςς; ιςις (shame), ιςις etc.; 1 before medials as 1; ι before medials as ι before 1, and by the Palestinian Syrians almost as 1.

For ι we find a pronunciation indicated sometimes like ι, sometimes like ι — the latter especially before ι.

ι often like Arab. ι, Engl. ι (D p. 29 n. 3); aspirated ι almost as ι, e. g. ιςις 'afra, cf. Theodore — Feodore.

The Syrian grammarians divide the consonants 1) according to the organs of speech by which they are produced (ιςις, ιςις) into gutturals (ιςις, ιςις) ι 1; palatals (ιςις, ιςις)
6. VOWELS.

*dentals (كد) or sibilants (كحميد) ;
**linguals عت ; ***labials عت.

* with open mouth - 0 ; with the middle of the tongue and upper part of the palate .
** with the point of the tongue and upper and lower teeth .
*** with the point of the tongue and upper teeth .

So Elias of Soba; others only slightly different.

2) According as they accord with each other in the root, or not, into friendly ونات, and hostile وئات. e. g. في.

3) According to their signification into radical ونات or وئات, and servile ونات, وئات.

The vowels were, in the earliest period, only partially indicated by - ı ; afterwards words written with the same consonants but having a different pronunciation were distinguished by a diacritical point (كحميد), which is already employed in Palmyrene to distinguish ; (r) and ; (a). The point over the word served to indicate the stronger and more obscure pronunciation, under the word, the lighter and clearer.

من, man; بح, beh; ملك, melk; اح, au; فح, ف; هنون, henon; دين, di; داين, dayyân; هول, 'aul; هون, 'avâda; ام, âm; بها, bâyâ. This or a similar system is usually adopted in the oldest existing MSS.
from the beginning of the fifth century, and also employed in printed books, partly alongside of the system that was afterwards elaborated.

About the end of the seventh or beginning of the eighth century, when translations from the Greek were being made in great numbers, it would seem that Jacob of Edessa († 708) hit upon the idea of using the Greek vowel-letters A E H O OY to indicate the pronunciation of the Syriac. Hence arose the Jacobite vowel-signs given above. Their present recumbent position is owing to the fact that in those days one still wrote from top to bottom.

The introduction of these signs has also been ascribed to Theophilus of Antioch († 785/6), who is said to have translated the two books of the poet Homer on the capture of Ilion into Syriac; thus still D § 73. Latest authority for Jacob, Wright Syr. Lit. 840, n. 20—24. (Encyclop. Brit. vol. 22.)

Regarding the pronunciation of the vowels, the following may be noted:

\[ \text{i} \quad \text{Pethaḥā} \] is with all Syrians a clear, short a.

\[ \text{e} \quad \text{Zeqāšā} \] is pronounced by the western Syrians as an obscure o, like Qames by the Polish Jews; by the eastern Syrians as a long a, e.g. איה

1 Before this, or perhaps at the same time, Jacob made an unsuccessful attempt in the same direction, in which the Mandaean system, according to Wright, the Greek, according to D, served as his model.
6. VOWELS.

Peshitto or -tā; the latter pronunciation has been proved on historical and philological grounds to be the older (μαρανάθα, ταλιθά). The representation of the long vowel by the short Greek o (μιχρον) on the part of the western Syrians is explained, like in Hebrew, by the fact that in the choice of signs the quality and not the quantity of the sounds was the determining factor.

For † the eastern Syrians have sometimes † (≡ ë, ε, ⍺), sometimes †, in later times also † (both ≡ ë, η, ι), without any clearly marked distinction.

Besides the names given above we find also מָמַר or מָמַר for †, as distinguished from מָמַר as מָמַר; also מָמַר for מָמַר and מָמַר together.

In correct MSS. and prints † (ב) accompanies the preformative of the verb לָשֵׁית, לְשֵׁית; but 1 p. impf. sometimes לָשֵׁית, לְשֵׁית; also in the form לָשֵׁית, לְשֵׁית; but part.

regularly לָשֵׁית and ending of 1 pf. לָשֵׁית. On the other hand with the passive part. and the derived stems of verbs † we find † e.g. מַעַבְדָה, מַעַבְדָה; elsewhere † in shut and sharpened syllables. On the contrary † is found before every quiescent † or ө, especially in the prefixes of verbs לָשֵׁית pf.; לָשֵׁית, לָשֵׁית impf.; also for western e.g. כְּסֵאת, כְּסֵאת, כְּסֵאת, כְּסֵאת; כְּסֵאת, כְּסֵאת, כְּסֵאת.

To the western † corresponds the eastern † u or † ө, the former also named † כְּסֵאת or כְּסֵאת, the latter also † כְּסֵאת or כְּסֵאת.
6. Diphthongs.

ο not ο appears e.g. in the impf. Peal לְפִישֵׁנָה, in the pron. and suff. of 2 and 3 pers. כּהֵז, כּהֶז &c.; ο on the other hand in the termination לְפִישֵׁנָה of the impf. whereas from מ, on account of the contraction, לְפִישֵׁנָה; ο in the nomen agentis בּהמֶדֶנָה, near a guttural, &c.

Note 1. Regarding the transcription of Greek words see the Lexicon. The representation of Gk. ε by Syr. מ (h)ε admits of a simpler explanation than that given by D p. 47 n. 1. A closer examination of these transcribed words throws much light on the pronunciation both of Syriac and of Greek.

Note 2. The Syriac names of the vowels imply nothing regarding the quantity of the Syr. vowels (in our sense of the word). The majority (י and י being the minority) whether with or without matres lectionis, give no clue to their quantity; whether e.g. the in לְפִישֵׁנָה be long or short can only be determined by the laws of Inflection.

As diphthongs may be noted:

1) au כ, for which the E. Syrians always write כ, ככככ ככ כ, not till a later period pronounced mo-, hence כ always with Q. (v. § 8).

2) ai כ, כ, ככככ ככ כ, baia also with Q.; to be distinguished from ככככ ככ כ, solitary exception כ, pronounced ככככ ככ כ, "how".

1 Also before consonantal כ with a vowel, and even before כ doubled, the Nestorians always write כ for e.g. כ, ככככ ככ כ, ככככ ככ כ, the only exceptions acc. to BH are the pass. parts. כ, ככככ ככ כ, &c.
3) 

4) With suffixes we find additional combinations of vowels, \( \text{ء} \text{ء} \), \( \text{ء} \text{ء} \), \( \text{ء} \text{ء} \), \( \text{ء} \text{ء} \) and, particularly in Greek words, \( \text{ء} \text{ء} \) or \( \text{ء} \text{ء} \). Cf. also in the N. T. words such as 

For the Hebr. Sewa, whether mobile or quiescent, as well as for the doubling there is no special sign in Syriac any more than in Ethiopic (Gram. Ἑθιο. §§ 7. 9). The want of a sign corresponding to Dag. forte is all the more comprehensible since the doubling ceased to be audible among the Western Syrians at a tolerably early period.

7 Additional signs. Several of these are clearly extensions of the simple diacritical point. First, the plural points (\( \text{ء} \text{ء} \)), employed equally by E. and W. Syrians, particularly with the noun, when the singular and the plural have the same consonants: \( \text{ء} \text{ء} \) \( \text{ء} \text{ء} \), \( \text{ء} \text{ء} \) (with \( \text{ء} \text{ء} \)), \( \text{ء} \text{ء} \) \( \text{ء} \text{ء} \), also with collectives \( \text{ء} \text{ء} \) \( \text{ء} \text{ء} \) sheep, \( \text{ء} \text{ء} \) \( \text{ء} \text{ء} \) horses. They are likewise used with the verb e. g. 3 f. pl. pf. \( \text{ء} \text{ء} \text{ء} \)_MENU_\text{ء} \text{ء} \text{ء} \), especially with verbs \( \text{ء} \text{ء} \), where \( \text{ء} \text{ء} \) \( \text{ء} \text{ء} \) \( \text{ء} \text{ء} \) imp. sg.

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1 The name Ribbi was first given to these points by later Maronite grammarians from the Hebrew.
A further extension is the diacritical point \( b \) with the Verb. We have already seen (§ 6 a) how a point over the word was used to distinguish the more fully vocalised forms, such as the part. act. Peal and the Ethpaal from the perf. Peal and the Ethpeel accompanied by a point under the form \( \text{אָמָר} \text{עֹלָה} \), \( 
abla k̄\text{אֵלָה} \), ñ \( 
abla \text{עֶלְּכָל} \), \( ḡ\text{אֵלָה} \), ñ \( e\text{יָתָל} \), ñ \( 
abla \text{עֶלְּכָל} \). We have now to add that two points (often called 
\( \text{שָׁמָל} \) or 
\( \text{שָׁמָל} \)) rendered it possible to distinguish a third form with the same consonants, e. g. the passive part. of \( ñ \text{עֶלְּכָל} \) (in addition to \( ḡ\text{אֵלָה} \) and \( ḡ\text{אֵלָה} \) above) or in the sing. perf. 1 m., 2 m., 3 f. (last form written by the Nestorians with two points under 
\( \text{עֶלְּכָל} \). This system was of course still inadequate inasmuch as \( \text{עֶלְּכָל} \) may equally well represent three forms of the Pael. Similarly \( \text{שָׁמָל} \) is 1 p. impf. Peal, \( \text{שָׁמָל} \) perf. Afel, \( \text{שָׁמָל} \) part. Pael, \( \text{שָׁמָל} \) part. Afel. Cf. D 67.

1) Much more important is the sign for the harder 8 and softer pronunciations of the 6 
\( \text{שָׁמָל} \), corresponding to the Hebr. Dagesh lene and Rafe. It consists of a small point, generally coloured red by the Nestorians, placed over—Quššāy(ā) \( \text{שָׁמָל} \) hardening—or under—Rukkāk(ā) \( \text{שָׁמָל} \) softening—these consonants.
Jacob of Edessa seems to have been the first both to introduce the \( \text{ךש} \) and to distinguish the harder pronunciation (by a point).

2) The rules for the pronunciation of the Begadkephath are not so constant as in Hebrew but the following hold good in the main: Q. stands
   a) at the beginning of a word after a vowelless consonant \( \text{ךש} \); hence after \( h \text{ mappicatum} \) of the 3 pers. pron. \( \text{ךש} \) and \( \text{ךש} \);
   b) likewise in the middle of a word \( \text{ךש} \), \( \text{ךש} \), \( \text{ךש} \), \( \text{ךש} \), particularly after diphthongs and
   c) when a consonant is doubled \( \text{ךש} \) \( \text{ךש} \) \( \text{ךש} \) \( \text{ךש} \) \( \text{ךש} \) \( \text{ךש} \). Appeg, except at the end of a word \( \text{ךש} \) \( \text{ךש} \)\( \text{ךש} \).

3) R., on the other hand, is found
   a) at the beginning of a word after a vowel \( \text{ךש} \);
   b) likewise in the middle of a word, even after the slightest vowel sound, hence, in particular, after a doubled consonant and when preformatives have been added, e. g. \( \text{ךש} \) \( \text{ךש} \) and \( \text{ךש} \);
   c) always with the suffixes of the 2 pl. \( \text{ךש} \) and \( \text{ךש} \), except after the diphthong \( \text{ךש} \) of the plural.

Note 1. Thus far the Syriac usage is the same as the Hebrew; an important distinction, however, appears in the fact that in Syriac even unaccented syllables with a long vowel may be shut, i. e. may be followed by Q., e. g. stat. emph. and fem. of the part. \( \text{ךש} \), \( \text{ךש} \), \( \text{ךש} \) (Exceptions § 38 g); while, on
the other hand, the feminine ز may be aspirated after syllables with a short vowel.

2. By 2 b and 3 b is explained the difference between ز، ز and ز (فع and فعال) and ز (cf. ز and ز from حبب and حبب).

3. After a the fem. ز has mostly R.: ز (Exception ز); in exceptional cases after a, c.g. ز; R. always with ز of the adjectival termination ز; Q. always with ز in the fem. of adj.s. in ز, ز.

4. An additional helping-vowel does not affect the earlier pronunciation, thus ز and ز، ز، ز، ز، ز، ز (in poetry).

5. For the distinction between ز and ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، Zoe.

6. Of ز and ز we find a third and even a fourth pronunciation current. While aspirated ز corresponds to the modern Gk. θ, the Gk. θ is harder than ز with Q, and in accurate MSS. is indicated sometimes by a point in the ز, sometimes, among the Nestorians, by two points under it, and, finally, in Palestinian Syriac by an inverted ز (so also with γ), while the Nestorians indicate by ز the almost vocalic ز in such words as ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، Zoe. Mt. 3, 12 etc. cf. ZDMG 82, 746.

The signs ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، ز، Zoe, chiefly used in 9 poetry, indicate respectively the shorter or more hurried, and the longer or fuller pronunciation of a word or of
a consonant without or with vowels. The former is a horizontal or (Nestor.) sloping stroke over the consonant, e.g.: ʿeṣ-ʿetā, not ʿe-seq-tā; the latter the same stroke under the consonant: ḍē-chel-tā, not ḍēch-tā or ḍēchltā, chamrōn, not chamrōn. Both strokes are in frequent use to distinguish the Ethpeel from the Ethpaal.

b The so-called lineola occultans, an extension of ʿal, is placed by some authors over, by others under a silent consonant; it is especially frequent with ʾa of the enclitic auxiliary verb ʾēn, with ʾ of the pron. of the 1 and 2 pers., with ʾa of the 3 pers., with ʾō, ʾōn, ʾōs, ḍōs &c.

c In accurate MSS. other signs are found, such as a hyphen between two words, corresponding to the Hebr. Makkeph: also a line above the end of a word ʾēq, meant to draw the tone to the following word; another under, ʾēq, meant to retain the tone on the first, e.g. ʾēq and ʾēq (malkta dšabbā and malkta šabbā) &c.

d Not unfrequent is the sign of abbreviation ʾēq = ṣōn, ʾēq = ṣōn, ṣōn = ṣōn, ṣōn = ṣōn.

10 Of the so-called puncta extraordinaria the follg. may be named:

1. a point is placed, as in Gk. and Heb. MSS., over every letter that is to be deleted;
2. words requiring to be transposed are indicated
either by three points placed under them, or by the letters $\equiv$;

3. for quotations there are special marks $\gg$, which, in theological MSS., vary according as the quotation is taken from an orthodox or an heretical author.

The ancient grammarians are silent as to the position of the tone. We may however regard it as a rule that in general the penult is accented, never the antepenult; the ultimate only where the preceding syllable has only a half-vowel or a helping-vowel, e.g. in the noun, $\text{\textasciitilde}^\circ$ like $\text{\textasciitilde}^\circ\text{\textasciitilde}^\circ\text{\textasciitilde}^\circ$, in the verb $\text{\textasciitilde}^\circ\text{\textasciitilde}^\circ\text{\textasciitilde}^\circ$. There is no doubt, however, that originally the tone lay on long terminations like $\text{\textasciitilde}^\circ\text{\textasciitilde}^\circ\text{\textasciitilde}^\circ$.

We find rhetorical accents mentioned as early as the 5th century; at a later period, i.e. from about 600 A.D. onwards, there existed a very elaborate accentual system with as many as 30 to 40 accents and marks of interpunction. The four principal are $\text{\textasciitilde}^\circ\text{\textasciitilde}^\circ$, closing the apodosis or second half ($\text{\textasciitilde}^\circ\text{\textasciitilde}^\circ$), and $\text{\textasciitilde}^\circ\text{\textasciitilde}^\circ$, closing the protasis or first half of the sentence ($\text{\textasciitilde}^\circ\text{\textasciitilde}^\circ$); $\text{\textasciitilde}^\circ\text{\textasciitilde}^\circ\text{\textasciitilde}^\circ$ dividing the former, $\text{\textasciitilde}^\circ\text{\textasciitilde}^\circ$ or $\text{\textasciitilde}^\circ\text{\textasciitilde}^\circ$ dividing the latter into several members, as represented in the following scheme.

\begin{center}
\begin{tabular}{c|c|c|c|c|c|c|c|c|c}
\hline
 & & & & & & & & & \\
\hline
\end{tabular}
\end{center}

1) Name and form correspond to the Hebrew Šewa.

Nestle, Syriac Grammar.
In some printed books is found at the end of an interrogative sentence. For details Phillips, Martin, D. pp. 137—161 may be consulted.

The numbers were in early times represented by the letters of the alphabet, the numerical values of which have been given in the table. For 500 it was customary to write م, for 600 م, for 900 م. The stroke over the respective groups serves to distinguish them from vocables having the same letters. In recent times dates are written in the Arabic manner 1888. Special numerical signs and ciphers, the so-called Arabic ciphers, are found at a tolerably early date in ancient inscriptions and in certain manuscripts. Cf. ZDMG. 16, 577. Land, Anecd. I, Tab. 25. Wright’s Catalogue.

B. PHONOLOGY. (§§ 14—18.)

The relation of the Syriac consonants to those of Arabic and Hebrew is represented in the following table, which is confined to the sibilants and the dentals.¹

<table>
<thead>
<tr>
<th></th>
<th>0</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arab.</td>
<td>a</td>
<td>b</td>
<td>a</td>
<td>b</td>
<td>a</td>
<td>b</td>
</tr>
<tr>
<td>Hebr.</td>
<td>כ</td>
<td>ב</td>
<td>ז</td>
<td>ס</td>
<td>ו</td>
<td>ט</td>
</tr>
<tr>
<td>Syr.</td>
<td>פ</td>
<td>כ</td>
<td>נ</td>
<td>ג</td>
<td>ד</td>
<td>ה</td>
</tr>
</tbody>
</table>

¹ Cf. § 1 and the remarks of G. Hoffmann LCBl 87, 18, 606 on Nöldeke’s “Semitic Languages.”
15. THE SYLLABLE. 16. CONSONANTAL CHANGES.

The student should look up illustrations in Gen.
1—4.

It is to be noted that when, in a root, \( \text{ך} \) comes into contact with another \( \text{ך} \), the first \( \text{ך} \) becomes \( \text{ך} \); cf. Lagarde, Semitica I, 22, N. ZDMG. 32, 405.

Every syllable begins with a consonant and with one only. Apparent exceptions, such as \( \text{ך} \) (Q.), have frequently a helping vowel prefixed, in this case \( \text{א} \); elsewhere \( \text{א} \), as often in \( \text{ך} \) and similar forms are pronounced as if written—as they frequently are—\( \text{ך} \) &c.

Syriac differs from Hebrew in the following points:

1) Short vowels remaining in the tone-syllable are not confined to the Verb \( \text{ך} \) (Heb. \( \text{ך} \)) e.g. \( \text{ך} \).

2) Short vowels before the tone are not lengthened but dropped \( \text{ך} \).

3) A long vowel may stand in a shut syllable \( \text{ך} \) (H. \( \text{ך} \)).

As in Hebrew, a syllable cannot end in more than one consonant, except in such forms as \( \text{ך} \).

Consonantal Changes. As in the other Semitic languages the 2 of the reflexive, when the first radical \( \text{ך} \) is a sibilant, takes the place of the latter and assumes
the same degree of hardness: \( \text{אֶפֶּק} \), \( \text{אֶפֶּק} \), \( \text{אֶפֶּק} \), \( \text{אֶפֶּק} \), \( \text{אֶפֶּק} \), \( \text{אֶפֶּק} \); but see verbs \( \text{אֶפֶּק} \).

b In many other cases a consonant is assimilated to a following one in pronunciation; v. § 4.

c Vowelless \( \text{א} \) is assimilated to the following consonant, which is thereby doubled: \( \text{אֶפֶּק} \) for \( \text{אֶפֶּק} \), \( \text{אֶפֶּק} \) for \( \text{אֶפֶּק} \), \( \text{אֶפֶּק} \); vice versa a doubling is sometimes dissolved by \( \text{א} \) (or \( \text{א} \)); \( \text{אֶפֶּק} \), \( \text{אֶפֶּק} \), \( \text{אֶפֶּק} \).

d The following are not pronounced: 1) \( \text{א} \) in the beginning of words like \( \text{אֶפֶּק} \); so \( \text{א} \) when standing without accent after or instead of a verb; 2) \( \text{א} \) of the unemphatic pronouns \( \text{אֶפֶּק} \), \( \text{אֶפֶּק} \), in the suff. of the 3. pers. \( \text{אֶפֶּק} \), \( \text{אֶפֶּק} \), \( \text{אֶפֶּק} \); in the auxiliary verb \( \text{אֶפֶּק} \), in the irregular \( \text{אֶפֶּק} \) (v. § 48); 3) \( \text{א} \) in \( \text{אֶפֶּק} \) (v. § 19); 4) \( \text{א} \) in \( \text{אֶפֶּק} \) (v. § 48) and \( \text{א} \) in \( \text{אֶפֶּק} \) (§ 32) and \( \text{אֶפֶּק} \) (§ 48 g).

e By apheresis \( \text{א} \), \( \text{א} \), and \( \text{א} \) disappear in the imper. of the corresponding verbs (v. § 41 ff.), as also in certain nominal forms \( \text{אֶפֶּק} \), \( \text{אֶפֶּק} \) (H. \( \text{אֶפֶּק} \), \( \text{אֶפֶּק} \)); by contraction very frequently \( \text{א} \) after preformatives \( \text{אֶפֶּק} \) = \( \text{אֶפֶּק} \), \( \text{אֶפֶּק} \), \( \text{אֶפֶּק} \). I eat; [one of the double consonants in stems \( \text{אֶפֶּק} \) = \( \text{אֶפֶּק} \); \( \text{אֶפֶּק} \), \( \text{אֶפֶּק} \), \( \text{אֶפֶּק} \);] the fem. \( \text{א} \) in \( \text{אֶפֶּק} \) new, f. \( \text{אֶפֶּק} \) \( \text{אֶפֶּק} \). Apocope is chiefly found in the 3 pl., where \( \text{אֶפֶּק} \) is frequently written for \( \text{אֶפֶּק} \) or \( \text{אֶפֶּק} \). The Hebr. feminine ending
appears in the stat. abs. only as a, שׁהא, שׁהא; similarly in a few cases י for יִנ—

may be prefixed to foreign words beginning ֶ with two consonants, and to verbs א, and is frequently inserted as a mater lectionis: שֵׁלִיטָנָי, שֵׁלִיטָנָי, part. Finally we note the addition of a paragogic ַ to certain parts of the verb, e.g. 1 p. pl. שֵׁלִיטָנָי for שֵׁלִיטָנָי; 3, in imper. 2 pl. שֵׁלִיטָנָי, שֵׁלִיטָנָי for שֵׁלִיטָנָי.

The gutturals do not affect the vocalization to 17 the same extent as in Hebrew; they even seem to have a been originally capable of being doubled. They prefer ֳ to ֵ, e.g. in the part. Peal שֵׁלִיטָנָי for שֵׁלִיטָנָי, in the Pael, Afel שֵׁלִיטָנָי for שֵׁלִיטָנָי; o (u) is frequently retained in the impf.; the E. Syrians often write ֳ for ֵ, even when there is no guttural, שֵׁלִיטָנָי ִשֵׁלִיטָנָי.

The quiescent consonants are pretty much as in Hebrew.

1. ֳ, like the Hebr. י, stands for י and י at the end of words יִמִּלְכָה, יִמִּלְכָה. יִמִּלְכָה = יִמִּלְכָה, יִמִּלְכָה.

2. In the beginning of words, where it has always a helping-vowel, it surrenders its vowel to vowelless prefixes יִמִּלְכָה יִמִּלְכָה, יִמִּלְכָה יִמִּלְכָה; the Nestorians however, יִמִּלְכָה, יִמִּלְכָה; but when two prefixes come together they also wrote יִמִּלְכָה יִמִּלְכָה יִמִּלְכָה יִמִּלְכָה.

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1 List in Martin, Syriens Orientaux et Occidentaux (1872) Tables 1—8.
3. Without a vowel ı, in the middle of a word, quiesces not only in ı, ı' (for mass'yanā), but also in e, ı' (but Nest. memrā).

4. In Afel it becomes o, more rarely ı: ı', ı'; for ı between two vowels v. § 4.

5. For o in the beginning of words v. § 44 a, for o in the middle and for the changes it undergoes § 46 b; for o § 46 a. Except ı to live and perhaps ı to set, there are no verbs medii, but very many tertii; on the other hand there are no verbs tertii o.

18. Since the Quantity (long or short) of the vowels like the doubling of the consonants, is in most cases no longer recognisable by outward and visible signs, no unfailing rule can be given regarding their permanence and disappearance; vowels in sharpened syllables are of course equally unchangeable with those naturally long. Noteworthy, however, is the ease with which the characteristic vowel of a form may change its position, e. g. in the segolate forms ı', ı', ı', ı', ı', alongside of ı', ı', ı', ı', ı', ı'; and in the feminines ı', ı', ı', ı', ı', alongside of ı', ı', ı', ı', ı', in the imper. ı', ı', ı', ı', ı'.
II. MORPHOLOGY. (§§ 19—49.)

A. PRONOUN. (§§ 19—23.)

The Personal Pronoun (אָנָּה, אַלָּה) used independently:

I ḥê, we ḥê
thou ḥê, f. ḥê
you ḥê, f. ḥê
he ḥê, she ḥê
they ḥê, f. ḥê

After the participle, and more rarely after the adjective, a
the pronouns are used enclitically with shortened forms. This
usage is most frequent with the pronouns of the first person,
least so with those of the third. Exx. ḥê, ḥê, I say, so
almost always even in the oldest translation of the Gospels (Cure-
tonian) which, instead of the elsewhere usual ḥê, ḥê or ḥê,
(both = 'amērían), still frequently writes ʾê, ʾê, but can
hardly have any longer read anachnan or enachnan; ḥê = ḥê
Lk. 1, 28 = ḥê, ḥê, but here = ḥê, ḥê; before enclitic ʾê and
ゝ becomes a, ʾê, ʾê, ʾê, it is I, among the Nestorians.

The 3 pl. has special enclitic forms ʾê, f. ʾê, ʾê, ʾê,
which are also used, instead of suffixes, to express the object.

The personal pronouns in Syriac are employed much more
frequently than e. g. in Hebrew to express the copula: ʾê
and ʾê, ʾê, ʾê, ʾê for ʾê ʾê.

For the suffixes of the noun (אָנָּה, אַלָּה) ʾê

1 See Jacob of Edessa ed. Phillips 7, 13, Elias of Sobha c. 3.
affixa relationis) v. § 31, for those of the verb (אָנָּחַת) v. § 39.

20 Demonstrative pronoun (אֶלָּחַת):
   a) this אָלָּחַת f. אָלָּחַת pl. c. אָלָּחַת
   b) that אָלָּחַת f. אָלָּחַת pl. m. אָלָּחַת, f. אָלָּחַת.

Very rare אָלָּחַת and אָלָּחַת.

21 The interrogative pronoun (אִמַּחַת) is אִמַּחַת who? and אִמַּחַת (also written אִמַּחַת mַסְתָּחַת) what?; interrogative adverb אִמַּחַת how? and adjective אִמַּחַת, f. אִמַּחַת, pl. אִמַּחַת, which (man &c.)?

22 All the functions of the relative pronoun are discharged by אִמָּחַת, אִמָּחַת (H. אִמָּחַת), generally alone, though frequently preceded by אִמָּחַת, אִמָּחַת; אִמָּחַת every one that.

23 A set of possessive pronouns much used in later translations is compounded of אִמָּחַת, an older form of אִמָּחַת, the dative particle אִמָּחַת, and the suffixes: אִמָּחַת; אִמָּחַת; אִמָּחַת; אִמָּחַת; אִמָּחַת; אִמָּחַת; אִמָּחַת; אִמָּחַת.

B. NOUN. (§§ 24—33.)

24 Substantive and Adjective. Nouns (אָמַת) are partly primitive (אָמַת, אָמַת), partly derivative (אָמַת, אָמַת). The latter class may be derived from verbs or from other substantives, and that in various ways. They may be composed simply of the consonants of the root with
one or more vowels, long or short, or may be formed by the doubling of a radical or by prefixing, inserting, or affixing one or more consonants.

Certain formations are employed as adjectives and participles or in particular significations.

The following list, in which the forms from strong stems are followed by those from weak stems, and the masculine by the feminine forms, does not profess to give more than the most frequently occurring nominal forms in Syriac.

1. With a short vowel:
   a) qaṭl, qetl, qutl, or qaṭal, qetel, qaṭul¹: حَنَكَمُ, حَنَكَمَة, حَنَكَمْ; َحَنَكَمُ, حَنَكَمَة, حَنَكَمْ; a in abs. and constr. states almost entirely confined to final gutturals and r: حَنَكَمُ, حَنَكَمَة; َحَنَكَمُ, حَنَكَمَة; حَنَكَمُ, حَنَكَمَة (acc. to Nestorian pronunciation rēš, acc. to the Jacobite rēš), حَنَكَمُ; rarely with ā حَنَكَمُ, حَنَكَمَة, حَنَكَمْ, but from حَنَكَمُ st. cstr. حَنَكَمُ, حَنَكَمَة, حَنَكَمْ.

The feminines of the strong form take the vowel with the first or the second radical as may most conduce to ease of pronunciation: حَنَكَمُ, حَنَكَمَة, حَنَكَمْ as well as حَنَكَمُ, حَنَكَمَة (Q. because originally حَنَكَمُ, which was also in use), حَنَكَمُ and

¹ Cf. Heb. حَنَكَمُ and حَنَكَمُ etc., حَنَكَمُ and حَنَكَمُ, حَنَكَمُ and حَنَكَمُ; Nest. حَنَكَمُ, alongside usual حَنَكَمُ.
b) With these, as a rule, coincide the forms with (originally) two short vowels (Hebr. Gr. § 25), since traces of the second vowel can only be detected here and there, where the second radical has a or the third R; קַטְנָה, קַטְנַה; יָטַנָה, יָטַנָה; but עָטָדָה, עָטָדָה; adjective קַטָנָה, קַטָנָה (pronounced ḫatā).

Feminines: קַטְנָה, קַטְנָה, קַטְנָה, קַטְנָה (from קַטָנָה).

2. With a long vowel:
a) after the first consonant:
α) qāṭal קַטָל, קַטָל, קַטָל; rare in Syriac.
β) qāṭel, the usual form of the active participle of the Qal, קַטֵל, קַטֵל; אֲמַל; קַטֵל; קַטֵל; קַטֵל.
γ) qāṭōl, nomina agentis קַטָל, קַטָל.

b) after the second consonant:
α) qetāl קֶטֶל, קֶטֶל, קֶטֶל; קֶטֶל.
β) qetāl, the usual passive participle of the Qal: קֶטֶל, קֶטֶל, קֶטֶל, subst. קֶטֶל; קֶטֶל; קֶטֶל.
γ) qatul, the Heb. passive part., rare in Syriac; קֶטֶל, קֶטֶל.

3. With the middle radical doubled:
a) qatūl, qetūl intensive adjectives and nomina opificum: קָטָל, קָטָל; קָטָל; קָטָל; קָטָל.
b) quṭṭāl, nomina actionis II ʿaḥām, ʿuṣūm, and colour names ʿaḥām.

c) qaṭṭil, very many adjectives ʿaḥām, ʿuṣūm, ʿaḥām, and part. perf. ʿuṣūm.

d) qaṭṭul ʿaḥām, ʿuṣūm.

4. With formative additions:

a) with preformatives:

1) with m:

a) the infinitives,

b) the participles of the derived stems,

c) many substantives ʿaḥām, ʿuṣūm, ʿaḥām, ʿaḥām; with long vowel in the stem ʿaḥām, ʿuṣūm, ʿaḥām, ʿaḥām; with long vowel in the preformative ʿaḥām, cf. | ʿaḥām, H. ʿaḥām.

2) with t, derived from III and V ʿaḥām, ʿuṣūm; very many feminines ʿaḥām, ʿuṣūm, ʿaḥām, ʿaḥām.

b) With afformatives:

1) with an for substantives: ʿaḥām, ʿuṣūm, ʿaḥām, ʿaḥām, especially from stems ī: ʿaḥām, it is also the favourite

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1 Acc. to Lagarde GGA. 1884, 278 because = ʿaḥām, from a stem corresponding to the Arabic ʿuṣūm.

2 With y a few (foreign?) names of animals and plants (N.127, 2); with n ḫāṣṣīm, a few biblical proper names commencing in Hebrew with y ḫāṣṣīm; on Nimrod v. Lag. Arm. St. p. 112.
termination for the formation of nomina agentis from the derived participles and from adjectives, in which a fem. َي has often been preserved or, in cases, inserted َم. ِ, َم, َم, َم.

Note. Besides َم also َم: َم, َم (Loan-words?) see Lagarde GGN, 1882, 400/404; Rahlfs, B H zu den salomonischen Schriften Leipz. 1887, N LCBl. 87, 25, 851.

َم is the usual diminutive ending َم, more rarely َم; or both combined.

2) َي for derived adjectives, َم f. َم, َم pl. َم.

1) and 2) may be combined َمَي, َم, َم.

3) َي, f. َي; َم, َم. Masculine abstract substantives with َي (َي) are also formed from verbs َم, َم, َم, َم, of which a st. abs. apparently does not occur.

4) Feminine abstract nouns in َيَم, st. cstr. َم, st. emph. َم, َم, specially frequent in scientific terminology.

Forms with more than three radicals are not un-frequent, but they are too irregular to be properly classified. A few rare examples of compound words are to be met with, as َيَم foundation, َيَم enemy; one or two with َم, َم, َم, none with َم and َم;

1 GH., ZDMG. 32, 755.
Greek words and proper names have found their way into Syriac in great numbers.

c) On the vocalisation of the feminines see § 18 and GH., ZDMG. 32, 750.

As regards the two genders, the usage is essentially the same as in Hebrew. A considerable number are common gender (D. 269, N. 87). Among feminines without the feminine termination are the names of members of the body occurring in pairs, names of places and materials (D. 268, N. 84), and the numbers from 3—10; e.g. חותם, רָאשׁ, עֵין, תֹּמֶא.

The dual has left a trace of itself only in בָּרוּץ 2, 27 עֵץ 200 and עֵץ 27.

The plural has two terminations, m. קָמָי, f. קָמָה; קָמָי. Masculines from ú stems ending in the sing. in e take קָמָי, feminines in קָמָי and קָמָי take קָמָי and קָמָי; דָּמוֹ וֹקָמָה, דָּמוֹ וֹקָמָה, דָּמוֹ וֹקָמָה; דָּמוֹ וֹקָמָה.

Many nouns with a masculine form in the singular take the feminine termination in the plural; בָּרָאָה, bed, pl. בָּרָאָה; קָמָה place, קָמָה, קָמָה physician, קָמָה; vice versa many feminines take the masculine plural, e.g. בָּרָאָה word; pl. בָּרָאָה mellin; נָשָׁה week, נָשָׁה cubit, נָשָׁה, נָשָׁה cave, נָשָׁה.

A few have both forms in the plural: בָּנָה father, v. § 32, בָּנָה horn, בָּנָה and בָּנָה; אָבָה hand, אָבָה and
day, and strength, heart, and.

A few substantives are used only in the singular: sin, and truth, faith; others only in the plural: life, water (v. § 32), mercy; heaven is construed both as sing. and as plural.

There are no case-endings in Syriac any more than in Hebrew. The various cases (v. Gotttheil, Elias of Sobhan, 32 ff.) are expressed by means of prepositions, the dative and often the accusative by \( \text{\$} \), the genitive by \( ? \). The genitive relation, moreover, was still expressed by the shortened form of the Noun in the so-called construct state. This, the usual method in Hebrew, was called (amputation of the noun in annexion). The short independent form of the noun was known as the absolute state.

In addition to these, we have in Aramaic a third form, the so-called emphatic state which supplies the place of the prefixed definite (determining) article (wanting in Aramaic) and which is formed by affixing the termination \( \text{\$} \) to the noun. The masculine plural ends in \( \text{\$} \) (st. cstr. + \( \text{\$} \) in LCB1, 87, 18, 607), from \( \text{\$} \) stems \( \text{\$} \) (\( \text{\$} \)). This form, we
may add, has become so common that it frequently stands where determination is not implied, and in many cases is the only form in use.

The following table gives a summary of the various classes of nouns and their inflexion:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>st. abs. and cstr.</td>
<td>st. emph.</td>
</tr>
<tr>
<td>a ـ king</td>
<td>ـ</td>
</tr>
<tr>
<td>b ـ foot</td>
<td>ـ</td>
</tr>
<tr>
<td>c ـ sanctuary</td>
<td>ـ</td>
</tr>
<tr>
<td>d ـ child</td>
<td>ـ</td>
</tr>
<tr>
<td>e ـ day</td>
<td>ـ</td>
</tr>
<tr>
<td>f ـ eye</td>
<td>ـ</td>
</tr>
<tr>
<td>g ـ sea</td>
<td>ـ</td>
</tr>
<tr>
<td>h ـ rest</td>
<td>ـ</td>
</tr>
<tr>
<td>I</td>
<td></td>
</tr>
<tr>
<td>a ـ eternity</td>
<td>ـ</td>
</tr>
<tr>
<td>b ـ witness</td>
<td>ـ</td>
</tr>
<tr>
<td>II</td>
<td></td>
</tr>
<tr>
<td>a ـ banquet</td>
<td>ـ</td>
</tr>
<tr>
<td>b ـ vision</td>
<td>ـ</td>
</tr>
</tbody>
</table>

There is little to add by way of detail:

a) Class I comprises the nouns with one short vowel, from which those with (originally) two short vowels (§ 25 1 b) can no longer be distinguished. From e and a of the shorter form, it is impossible to infer the vowel of the longer form: ـ ـ; ـ ـ.
b) Like  is inflected the diminutive  st. cstr.  takes  from  reason and colour the W. Syrians form  and .

c) Nouns from  stems repeat the consonant only in the plur. of  people and  sea.

d) The part. of verbs  deserves special attention. The active is  the passive  .

Peculiar are certain masculine plurals with  inserted, with which Phœnician and Assyrian may be compared, such as  ruler ,  great, with reduplication ; see the list in N. 74.

30. The Feminine. The rarely occurring stat. abs. ends in the sing. in  , like the emph. state of the masc., the constr. in  , the emph. in  .

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>st. abs.</td>
<td>cstr.</td>
</tr>
<tr>
<td>I city</td>
<td></td>
</tr>
<tr>
<td>II widow</td>
<td></td>
</tr>
<tr>
<td>III companion (f.)</td>
<td></td>
</tr>
<tr>
<td>a</td>
<td></td>
</tr>
<tr>
<td>b calf</td>
<td></td>
</tr>
<tr>
<td>c knowledge</td>
<td></td>
</tr>
<tr>
<td>d maiden</td>
<td></td>
</tr>
<tr>
<td>e joy</td>
<td></td>
</tr>
<tr>
<td>IV kingdom</td>
<td></td>
</tr>
</tbody>
</table>
Sing. | Plur.
---|---
st. abs. | cstr. | emph. | abs. | cstr. | emph.
---|---|---|---|---|---
a | | | | |
b | | | | |
c | | | | |
VI | | | | |

Note 1. Class I suffers no change because the last syllable begins with a consonant.

2. Class II, on account of the two consonants, requires sometimes a as | | , sometimes e as | | request—in this respect, however, the eastern pronunciation is often at variance with the western—sometimes u as in | | (does it occur?) | | . For the uncertainty as regards Q. and R. of the 2, see above.

3. Class III comprises the segolate feminines with the change in the position of the vowel mentioned in § 18. To this class belong also the forms under V and VI from 11 stems, which must not be confounded with those of class IV.

4. For the double plural of certain substantives v. §28 b; to these add | | , | | , and | | . 21 sign, | | ; | | , | | ; | | hundred | | have only the feminine form. | | takes | |.

5. Adjectives in | form the feminine in | | | | , pl. | | ; those in | , on the other hand, take | | , pl. | | .

1 On | s. Philippi, ZDMG. 40, 650; de Lagarde, Mitt. 2, 353 f., | = | .

Nestle, Syr. Gramm.
31. Noun with Suffixes.

- The appending of the suffixes presents little difficulty. The singular forms given in §23 (with ... when joined to the plural of nouns become ... and ... With the suffixes the noun generally assumes the form of the st. emph., dropping the terminations ą and ę; no change occurs except where ease of pronunciation demands the insertion or restoration of a vowel, or a change in its position, especially before the vowelless and consonantal suffixes ... In the case of the masculines, in the above paradigms e.g., the position of the vowel is shifted only in ... compared with ... Insertion in ... similarly in ... alongside of ...; in ... and ... my burden from ... etc.

- Nouns from ą stems form with the suffix of the first person ... which the Jacobites pronounce ... gabî, šelî, the Nestorians ... gabh, šel; with ... and ...; so also ... but Nest. ... because in the st. abs. ... which is, at the same time, the form with the suffix of the 1 pers.; in the same way ... In the plural of these words the radical ... is sometimes dropped and sometimes retained, ... and ... and ... and ...; with sub-
stantives, as distinguished from adjectives and participles, it seems to be more frequently dropped: مَكَّدَت, مَكَّدَتُ.

Of the feminines those ending in ًَ, ٌ, اً总是 & remain unchanged, as do the rest always before the vocalic suffixes, frequently also before َ, while they generally insert a helping-vowel before the 2 and 3 plur.; in this case they assume the same form as in the st. constr. Thus we find alongside of each other مَكَّدَتُ, مَكَّدَتُ َ, and so مَكَّدَتُ, مَكَّدَتُ َ; alongside of مَكَّدَتُ, مَكَّدَتُ َ; alongside of مَكَّدَتُ, مَكَّدَتُ َ. Cf. also سُبَّهُ my maid, but سُبَّهُ my daughter.

More or less irregular in their formation are a 32 number of substantives, of which the following are the most important.

ٌَّٰلُّ father, wanting (acc. to BH) in abs. and const., with suff. 1 p. مَكَّدَت, before the others مَكَّدَتُ, thus مَكَّدَتَ, مَكَّدَتَ َ; in the pl. مَكَّدَتُ, مَكَّدَتُ َ and, metaphorically, مَكَّدَتُ, مَكَّدَتُ َ, then pronounced َّّٰلُّ.

ٌَّٰلُّ brother, with suff. like ٌَّٰلُّ, pl. مَكَّدَتُ; in the same way سُبَّهُ father-in-law, with suff. of 1 p. مَكَّدَتُ, before other suff. سُبَّهُ, pl. مَكَّدَتُ.

ٌَّٰلُّ sister, pl. مَكَّدَتُ.

ٌَٰلُّ another, f. مَكَّدَتُ, pl. مَكَّدَتُ, f. مَكَّدَتُ.
33. THE NUMERALS.

mother, ḥāmāmā, pl. ḥèmāmā.

maid, pl. ḥèmāmā.

or ḥèmāmā1 (pronounce 'atètārā, atā) woman, cstr. ḥāmāmā, pl. ḥèmāmā, Tāmāmā.

house, ṣāmāmā, contracted ṣāmā, pl. ḥèmāmā, Tāmāmā (note Q.).

son, ṣāmāmā, ṣāmāmā, ṣāmāmā, ṣāmāmā, pl. ḥèmāmā, ḥāmāmā, ḥèmāmā, but ḥèmāmā, pl. ḥèmāmā, ḥèmāmā.

daughter, cstr. ḥèmāmā, ḥèmāmā, but ḥèmāmā, pl. ḥèmāmā, ḥèmāmā.

lord, cstr. ḥèmāmā; ḥèmāmā discarded before suff., thus ḥèmāmā (1 Cor. 16, 21), pl. ḥèmāmā and ḥèmāmā, ḥèmāmā, ḥèmāmā, ḥèmāmā, or ḥèmāmā, fem ḥèmāmā (Mapō̂a, Q.).

water, ṣāmāmā, ṣāmāmā, bef. suffixes with or without ḥèmāmā, or ḥèmāmā, ḥèmāmā.

city, abs. ḥèmāmā, cstr. ḥèmāmā; pl. ḥèmāmā, ḥèmāmā, ḥèmāmā.

The Numerals. The cardinals (فحصبا simple) a from 1 to 10 have separate forms for both genders, and, as in the other Semitic languages, in the case of the numbers 3 to 10, the feminine forms are used with masculine substantives and vice versa. They are placed in apposition sometimes before—the more usual position—sometimes after the object numbered.

1 In inscriptions also ẓèmā. ZDMG. 36, 147.
masc. 1 ١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩
fem. ١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩

To form the numbers from 11 to 19، is added b for the masculine، ّ for the feminine، to a shortened form of the units.

masc. ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩
fem. ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩

Several variations are found in the orthography، especially of the feminine، e.g. is often wanting over of ّ.

The tens are the plural forms of the units، including ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ٠، and are of the common gender. ٢٠، ٣٠، ٤٠، ٥٠، ٦٠، ٧٠، ٨٠، ٩٠.

They are joined to the units in such a way that the larger number is placed first، followed by the
smaller, which shows the gender and is always accompanied by ә, e.g. میا and تکفی. The object numbered is generally placed after in the absolute plural.

d. The remaining cardinal numbers are used as proper substantives.

١٠٠ = Fr. une centaine (pl. ١٠٠٠٠ and ١٠٠٠٠ (dual!)) ٢٠٠, ٣٠٠, ٤٠٠, ٥٠٠ &c.; emph. ١٠٠٠, ٢٠٠٠, ٣٠٠٠, ٤٠٠٠ &c.; (١٠٠٠٠ ٢٠٠٠٠ ٣٠٠٠٠ ٤٠٠٠٠)

e. The numbers from 2 to 10 receive the determination by means of suffixes, which occasion certain changes in the form: 만یا you two, 만یا they two, 만یا (with anomalous Q.) &c.

f. The ordinal numbers (میا, میا) are formed by the ending ә.

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<tr>
<th>masc.</th>
<th>fem.</th>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. میا</td>
<td>میا</td>
<td>6. میا</td>
<td>میا</td>
</tr>
<tr>
<td>2. میا</td>
<td>میا</td>
<td>7. میا</td>
<td>میا</td>
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<tr>
<td>3. میا</td>
<td>میا</td>
<td>8. میا</td>
<td>میا</td>
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<tr>
<td>4. میا</td>
<td>میا</td>
<td>9. میا</td>
<td>میا</td>
</tr>
<tr>
<td>5. میا</td>
<td>میا</td>
<td>10. میا</td>
<td>میا</td>
</tr>
</tbody>
</table>

¹ Rarely میا.
Note. In 4, 6, 7 the Nestorians pronounced the second consonant hard.

Further formations of this kind are preferably avoided, and even for those given above وُلَّدُ وُلْدًا وُلْدًا, وُلَّدُ وُلْدًا, &c. were often used.

The cardinal numbers also serve to indicate the day of the month عَمَّرُ عَمَّرًا وَفِيِّ عُمَّرٍ, عَمَّرُ عَمَّرًا and عَمَّرُ عَمَّرًا (Esth. 3, 12) &c.

The distributives are expressed by repetition of the numeral: سَمْ, سَمْ (pl. سَمَاوَا سَمْ, f. أَسْمَاوَا سَمْ some), more rarely by صَدَّ, صَدَّ each.

A few fractional numbers are found as in Hebrew: مَثْلُ بَيْنِنَا (with silent أ § 6) مَثْلُ بَيْنِنَا; once and twice مُثْلُ بَيْنِنَا;—fold is expressed by مُثْلُ بَيْنِنَا with أ e. g. sevenfold مُثْلُ بَيْنِنَا, hundredfold مُثْلُ بَيْنِنَا.

For the names of the days and months see the Glossary.

C. VERB (لاَّ فَكَرَ) (§§ 34–48).

In addition to the two verbal forms of the perfect 34 and imperfect, Syriac employed, more than did the other Semitic languages, the participle with or without the auxiliary verb to be to express the present, in this respect approaching the Indo-Germanic family. The Syriac grammarians under Greek influence even went the length of regarding the above con-
struction as a third tense, which they named (present, in addition to past and future).

The Syriac conjugations or stems may be most conveniently arranged in three groups of two, in all six conjugations. These are: the simple stem, the intensive stem, and the causative stem, each with its corresponding reflexive or passive, as represented in the usual paradigm:

1. Peal and Ethpeel
2. Pael and Ethpaal
3. Aphel and Ettafal

To these we must add a few other formations, e.g. a second causative form, the Šaphel and its reflexive, Estaphal (Aethiop. Gram. § 43), in some cases a Pael or Pauel (Aeth. Gr. § 40) and other quadrilateral forms.

The inflectional endings are:

a) in the perfect:

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2 f.</th>
<th>2 m.</th>
<th>3 f.</th>
<th>3 m.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
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</tbody>
</table>

b) in the imperfect:

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<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
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</tbody>
</table>
c) in the imperative:

<table>
<thead>
<tr>
<th>Plur.</th>
<th>Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>f.</td>
<td>m.</td>
</tr>
<tr>
<td>(ן)</td>
<td>(ן)</td>
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</tbody>
</table>

Note. Where longer and shorter endings are found side by side, the former are to be regarded as secondary or derived.¹

The Syrians distinguish two moods (ן or ת, 37 also ב), the indicative (ן) and imperative (ן). The jussive², and the apocopated and emphatic forms of Arabic are wanting; the infinitive and the participle (המָן, המָן) belong rather to the Noun.

The strong verbs are called by the Syrians בָּן, the weak בָּן.

Verbs of the simple stem are either transitive 38 (מָן), or intransitive (מָן); the latter have generally e in the perfect מ, fear, מ be pregnant; in some cases the vowel varies according to the signification: מ lay waste, מ be waste; in other cases there is no change: מ vertere and se vertere, מ part and go apart.

There is no reflexive with n, corresponding to the b Hebr. Niphal. The significations of the derived stems

¹ GH, ZDMG. 32, 757.

² Are traces of it to be found Jer. 10, 11 and in the inscription of Teima 11 (—not ḫ)? Berl. Sitz.Ber. 84, 817. 87, 448.
present the same variety as in Hebrew; thus the Pael is frequentative, intensive, causative &c., while the reflexive takes the place of the passive, which is wanting.

Forms with more than three radicals are derived to a large extent from nouns; even words like ḥāzān, ḥāqān, ḥāqāmim are invented by the theologians and cited by the grammarians.

For Paradigm see following page.

NOTES  a) ֱוָי is more suitable for a model than ֱוָי or ֱוָי on account of R. and Q.

b) In the MSS. the silent endings o and -—the latter especially—in the plural of the perfect and in the imperative are frequently omitted. For proofs that they were once audible see note to § 16 e and compare Mk. 5, 41. ταλαραχ αισαμί (cod. AD), with αισαμί (N BC). On the longer forms in ḫ, ḫ, and ḫ of the 1 pers. v. § 36 note.

c) Intransitive verbs with ֱ retain their vowel (so in Arab. but not in Hebr. 54b and Aeth. 56). ֵֽיִּדָּה Job 7, 5. 30, 30 is cited by the grammarians as solitary example of an intrans. perfect med. o; acc. to N also ֵֽיִּדָּה] (but Q., v. D p. 225 n. 1).

d) In the impf. and imper. the intransitive have usually o, which is treated quite as the u of the paradigm ḫ; ḫ; ֵֽיִּדָּה, ֵֽיִּדָּה, ֵֽיִּדָּה; not many have ֱ as: ֵֽיִּדָּה. sell and made, ḫ and ֵֽיִּדָּה, with a few ḫ v. § 42.

e) The eastern Syrians write ḫ i.e. o not ḫ in the pf. ֵֽיִּדָּה, impf. and imper. ֵֽיִּדָּה, ֵֽיִּדָּה; o u, on the other hand, in ֵֽיִּדָּה (v. ִ and p. 10); the prefix of the impf. they point with — (כ, later f).
<table>
<thead>
<tr>
<th>Strong Verb</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infinitive</td>
<td>1.1</td>
<td>2.1</td>
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<tr>
<td>Active</td>
<td>3.1</td>
<td>4.1</td>
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<tr>
<td>Passive</td>
<td>5.1</td>
<td>6.1</td>
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<tr>
<td>Perfect</td>
<td>7.1</td>
<td>8.1</td>
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<tr>
<td>Imperative</td>
<td>9.1</td>
<td>10.1</td>
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<thead>
<tr>
<th>1st Person</th>
<th>2nd Person</th>
<th>3rd Person</th>
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<tbody>
<tr>
<td>Plural</td>
<td>1.2</td>
<td>2.2</td>
</tr>
<tr>
<td>Singular</td>
<td>3.2</td>
<td>4.2</td>
</tr>
<tr>
<td>Aphel</td>
<td>5.2</td>
<td>6.2</td>
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### Strong Verb with Suffixes.

**Perfect.**

<table>
<thead>
<tr>
<th>Peal.</th>
<th>1 pers.</th>
<th>2 m.</th>
<th>2 f.</th>
<th>3 m.</th>
<th>3 f.</th>
<th>1 plur.</th>
<th>2 m.</th>
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<tbody>
<tr>
<td>3 m.</td>
<td>وَلَّدَتْ</td>
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<tr>
<td>3 f.</td>
<td>وَلَّتْ</td>
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<td>2 m.</td>
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<td>2 f.</td>
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**Plur.**

<p>| 3 m.  | وَلَّدَتْ | —    | —    | —    | —    | —       | —    |
| 3 f.  | وَلَّتْ      | —    | —    | —    | —    | —       | —    |
| 2 m.  | —          | —    | —    | —    | —    | —       | —    |
| 2 f.  | —          | —    | —    | —    | —    | —       | —    |
| 1     | —          | —    | —    | —    | —    | —       | —    |</p>
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<thead>
<tr>
<th></th>
<th>Imperfect.</th>
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<td>Sg.</td>
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<tr>
<th></th>
<th>Imperative.</th>
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<td>Sg.</td>
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<td>m.</td>
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<td>f.</td>
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</table>
f) The formation of 3 m. sg. impf. by n instead of y (hence always=1 pl.) distinguishes the Syriac of Edessa together with the Mandaean not only from Hebr., Arab., Ethiop. and Phœn., but also from the western dialects of Palmyr., Aramaic-Palest., Samarit., Nabat. Whether there is any analogy between it and the forms of the impf. with b in biblical Aramaic and in Talmudic is doubtful (cf. D § 181, Kautzsch, Bibl. Aram. § 47).

g) For Q. of the first radical in the 1 impf. Pael, and of the third in the part. v. § 8 A. 5. As exceptions to the latter we find cited ʹאָכַד, ʹאָכַד, ʹאָכַד. It is to be observed, further, that when the tone is thrown forward the passive participles of Pael and Aphiil are not to be distinguished from the participles active. On the union of the participle with the pronoun and the ensuing contractions, see § 19 a.

h) Pael and Aphiil present no difficulty. ʹאָכַד find may be regarded as Pael with prothetic 1 or as Aphiil with e for a, cf. ʹאָכַד and ʹאָכַד, m in ʹאָכַד and ʹאָכַד in Daniel.

i) No confusion can arise between the reflexive or passive forms of the simple stem and those of the intensive, that is, between Ethpeal (ʹאָכַד, with the diacritical point ʹאָכַד) and Ethpaal (ʹאָכַד, ʹאָכַד) if the second or third radical is one of the ʹאָכַד. In other cases, the 3 f. and 1 sg. of the perf., the 2 f. sg. and the 3 and 2 pl. of the imperf. and generally the imperative are written alike, so that ʹאָכַד, ʹאָכַד may be read either as ʹאָכַד, ʹאָכַד of the simple stem, or as ʹאָכַד, ʹאָכַד of the intensive. When the vowel of the imper. is thrown back, however, we can distinguish between ʹאָכַד of the simple, and ʹאָכַד of the intensive stem. The Eastern Syrians give the latter form a second vowel on account of the doubling and conse-
quently do not distinguish it from the perfect. The W. Syrians do the same in cases like $\text{בֵּית}$.
In printed texts the diacritical point developed into a diacritical line over (Ethpaal) and under (Ethpeel) the middle radical.

k) The Ethpeel often takes the place of the Estaphal ($\text{בֵּית}$); in the 3 f. and 2 m. and f. impf. of the latter only two t's are written $\text{בֵּית}$; it is, however, like the Estaphal, comparatively rare.

The strong verb with suffixes.

Notes on the paradigm (pp. 44—45).

a) One or two of the forms are found only in the works of Syrian grammarians; the suff. 2 f. pl. is omitted, since it is treated exactly like the masc.; $\text{בֵּית}$ and $\text{בֵּית}$ serve as suffixes of the 3 pl.

b) In the perfect the 3 f. sg. is distinguished from the 1 sg. with suffixes of the 2 and 3 pers. only by the R. of the 2; from the 2 m. with 1 pers. by R. and the difference of vowel.

In the 3 pl. suffixes are also appended to the lengthened forms $\text{בֵּית}$, $\text{בֵּית}$, $\text{בֵּית}$, &c., which others point as $\text{בֵּית}$; cf. in the imperative $\text{בֵּית}$ alongside of $\text{בֵּית}$.

d) When the impf. represents the imper., it takes the suffixes of the latter, hence the 2 impf. often in ordinary cases $\text{בֵּית}$.

e) For $\text{בֵּית}$ and $\text{בֵּית}$ we find, especially in the dialect of the Peshitta, $\text{בֵּית}$, $\text{בֵּית}$, $\text{בֵּית}$; the form (כְּלָא) is also found in some instances with the inf., which, with the exception of the suff. of the 1 pers., is otherwise treated like a noun (כְּלָא).

f) Pael, Aphel and the derived stems append their suffixes after the analogy of the Peal. In the m. sg. and in the lengthened plural forms, the imper. Pael frequently retains the vowel of the
40. GUTTURAL VERBS. 41. VERBS ˤə.

second radical ˤə; so sometimes the impf. Peal; cf. ˤə ˤə. KvD, ed. Wright [v. litter. p. 57] 166 n. 3; 172 n. 2.

Verbs with gutturals are not to be reckoned in Syriac among the weak verbs since those primeae gutt. and in most cases those medieae gutt. present no deviation from the inflexion of the strong verb. Even those tertiae gutt. differ from the above only in respect that they take a 1) for e (part. act. Peal, Ethpeel, Pael, Aphel) and 2) often for o (impf. and imp.)—the latter especially in verbs ending in a. In some cases we find both o and a ( 때문에 and łąָעָּקָך, in one or two o alone. It is not always possible to say with certainty whether a given form is an example of 1) or of 2); e.g. in חָּקָךְ, חָּקָךְ, the former may represent an original ˤəeq, or the latter may be for nəeq; but cf. Hebr. ˤə, ˤə.

In a few verbs ˤə appears as third radical: ˤə comfort, ˤə defile (both Pael), and gives up its vowel to the second radical when the latter is vowelless: ˤə ˤə (3 f.); in the pl. ˤə, acc. to the Syrian grammarians, the o is still audible, perhaps bayyaʔ. (In the same category we would place the subst. ˤə hаtər, cf. § 30 c, d.). ˤə (as original part.) is found alongside of the later ˤə, ˤə, ˤə.

In verbs ˤə, the ˤə at the beginning of the word takes a full vowel instead of a šewa, viz: in the part. pass. of the Peal (ˤə) and in the imper. with ˤə, ˤə.
and  e in the perf. Peal and in Ethpeel,  
,  
,  
,  
, &c.; in a few perfects  a is written by the E.
Syrians for e, as  for  &c.

The E. Syrians further distinguish the perfect from the imperative.

After the preformative, i quiesces in e when the  
vowel of the second radical is o, in  when it is a:  
,  
; the follg. have o:  
,  
,  
,  
,  
,  
; the follg. a:  
,  
,  
,  
. Only one i is written in the first pers. of the imperf.  
, so in the Pael  
.

In the Pael in Western Syriac gives up its  
vowel to the preformative, according to §§ 16. 17, and is thereafter frequently dropped, especially in  
;  
,  
; so in the Ethpeel and Ethpaal:  
,  
,  
,  
,  
, in which, however, it is now and then assimilated to the  
:  
,  
,  
,  
. (H-Julian [vid. Litt. p.57] 8, 1. 5 &c.).

Aphel and Šaphel with their reflexives follow the d 
analogy of verbs  
,  
,  
,  
.

For  
,  
, and  
 v. § 48. The first consonant of  
, from  
, points to a Hebrew origin.

Verbs  

The first consonant is apocopated in the imper.  a
Peal, and assimilated to the second when it would other-
wise stand without a vowel in the close of a syllable; hence there is no irregularity in the perf. and part. Peal, in the Pael, Ethpeel and Ethpaal.

b Assimilation does not take place in a considerable number of verbs, especially those with א for the middle radical: פָּתַה, רָצַח; the same applies to the apocope in the imper. (thus יָצַד notwithstanding impf. יַצָּד), especially with such verbs as are also tertiae ו.

c The vowel of the imper. follows that of the impf.; a is often found even where the perf. has א; e.g. נָתַתִּיךְ, נָתַתִּיךְ, נָתַתִּיךְ; נָתַתִּיךְ, נָתַתִּיךְ, נָתַתִּיךְ; נָתַתִּיךְ, נָתַתִּיךְ, נָתַתִּיךְ; with א נָתַתִּיךְ, נָתַתִּיךְ, נָתַתִּיךְ. Doubly weak are e.g. נָתַתִּיךְ, נָתַתִּיךְ, נָתַתִּיךְ.

Peal. Imp. of נָתַתִּיךְ, נָתַתִּיךְ, נָתַתִּיךְ:

of נָתַתִּיךְ, נָתַתִּיךְ, נָתַתִּיךְ.

Impf. נָתַתִּיךְ, נָתַתִּיךְ, נָתַתִּיךְ, נָתַתִּיךְ, נָתַתִּיךְ, נָתַתִּיךְ.

Inf. נָתַתִּיךְ.

Aphel. Perf. נָתַתִּיךְ, נָתַתִּיךְ, נָתַתִּיךְ, נָתַתִּיךְ, נָתַתִּיךְ, נָתַתִּיךְ.

Imp. נָתַתִּיךְ, נָתַתִּיךְ, נָתַתִּיךְ, נָתַתִּיךְ, נָתַתִּיךְ, נָתַתִּיךְ.

Impf. נָתַתִּיךְ, נָתַתִּיךְ, נָתַתִּיךְ, נָתַתִּיךְ, נָתַתִּיךְ, נָתַתִּיךְ, נָתַתִּיךְ, נָתַתִּיךְ.

Inf. נָתַתִּיךְ; Part. act. נָתַתִּיךְ, pass. נָתַתִּיךְ.
Verbs מ."" 43

In the part. pass. Peal, in the Ethpeel, Pael, and a Ethpaal—instead of the two last often Palpel and Ethpalpal—verbs of this class present no irregularity, except that in such Ethpeel forms as קֵדְתָּ, קֵדְתָּ, the double radical is written only once, קֵדְתָּ.

Elsewhere the identical consonants are fused into b one, and the vowel thrown back on the first radical. The latter after preformatives is pronounced hard, which is the case with the other radical in the perf. and part. only when it was originally followed by a vowel. Thus חֵפְּעָ, cf. Hebr. חֵפְּעָ, חֵפְּעָ, חֵפְּעָ, but חֵפְּעָ and חֵפְּעָ, חֵפְּעָ; on the other hand again חֵפְּעָ.

Imper. and impf. have a; b appears in קֵכָה, קֵכָה; c for e is cited only קֵכָה, קֵכָה, קֵכָה, קֵכָה, imp. קֵכָה, קֵכָה, forms which D § 185 assigns to a root קֵכָה (but cf. קֵכָה, קֵכָה).

The uninflected part. act. Peal is formed like that d of verbs קֵכָה, קֵכָה, but קֵכָה, קֵכָה; still we find, especially with קֵכָה, also קֵכָה. In the Aphel, too, there frequently appears a similar e: קֵכָה, קֵכָה,
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<td>Sing. 3 m.</td>
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**Verbs ٌّ and ٌّ.**

There remain but two ٌّ verbs in Syriac, the defective participle ٌّ it is becoming, and the Peal ٌّ assemble with its passive. As in Hebrew, verbs ٌّ have passed into the class ٌّ, from which they are scarcely to be distinguished except in the Aphel.
The first radical, where it should have Sewa, takes an i, which passes over to the vowelless consonant of the preformative, ʿIRET and not GIRESH, also frequently written ʿIR, Ethpeel ʿIR ʿIR (Nest. ʿIR). In the perf. Peal non-gutturals take e, in the impf. accordingly a, 1 being written in place of ʿIR, so inf. ʿIR ʿIR.

In the Aphel ʿIR and ʿIR alone show the original y, v appearing in all the others: ʿIR, ʿIR, ʿIR &c.

and ʿIR apocopate the 1 in the imper. Peal, d while after preformatives it is assimilated to the following consonant: ʿIR, ʿIR, ʿIR, ʿIR, ʿIR.

In other respects they follow the usual inflexion of the class.

For ʿIR v. § 48, g 5.

Verbs ʿIR.

These transfer (with the Jacobites) the vowel of the 1 to the preceding vowelless consonant, and have usually e in the perf. ʿIR, ʿIR; ʿIR, ʿIR, ʿIR; ʿIR between two vowels is pronounced as y, and in some cases the latter consonant is written instead, e. g. Peal ʿIR.

Imp. ʿIR, impf. ʿIR; part. act. ʿIR, ʿIR, ʿIR, pass. ʿIR. In the Aphel, in many cases either the 1 is dropped or it is placed before the first radical ʿIR (cf. § 43 d); similarly the Ethpeel of ʿIR is not unfrequently written ʿIR ʿIR; so ʿIR it displeases for ʿIR.
46. Verbs 

a. A verb med. ַָּ is perhaps to be seen in ָָּ set (v. § 17, 5), for its imper. is ָָּ and its impf. ָָּ, in the perf., inf. and part. it is not to be distinguished from the other verbs of this class.¹

b. When the first radical is vowelless, ַ unites with the following ָ to form ָ; with ָ and ָ it becomes ְ, with ָ and ָ, it becomes ֶָ; when it would be doubled in Pael and Ethpaal it usually becomes ֶָ, as also in the part. act. Peal before inflectional additions. The preformative of the Ethpeel is usually written with two ֶָ's, so as to reach the same weight with the strong verb.

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¹ On these verbs v. A. Müller, ZDMG. 33, 698, Nöldeke, ib. 37, 525; Hebr. Gr. §§ 71, 72.
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**Note 1.** The verb مَكَّ die has alone retained in the perf. Paal a trace of the intransitive pronunciation مَكَّ, مَكَّ, مَكَّ, مَكَّ &c., elsewhere quite as مَكَّ.

2. مَكَّ attend forms its Aphel like verbs مَكَّ, مَكَّ, and similarly the first radical must be pronounced hard after the preform. in مَكَّ measure and مَكَّ make ready, while otherwise the preforms are vowelless; only in poetry do we find here and there مَكَّ, &c.

3. The inf. Paal is sometimes written with an ا to which it has no claim: مَكَّ, مَكَّ.

4. Instead of the doubled ج (Hebr. Gr. 71, b), ا appears in مَكَّ, مَكَّ, مَكَّ; مَكَّ means dazzle; مَكَّ wake.

5. ا remains in verbs whose third radical is ج, a guttural or د: مَكَّ be, مَكَّ show, مَكَّ be astonished, مَكَّ rejoice (but مَكَّ), مَكَّ be white (but مَكَّ see). According to N. these
are mostly denominatives, and by no mean traces of a formation older than that of ordinary med. ך verbs.

6. A Palpel and an Ethpalpal are formed e.g. from חָשֵׂם be high, חָשֵׂם רָאשׁ raise, חָשֵׂם בֵּית; from עָרֶה, עָרֶה רָחֵל shake, עָרֶה רָחֵל.

7. In the Ethpeel frequently but one כ is written, and inversion and assimilation are dispensed with in the case of sibilants, thus כְּפֵר, כְּפֵר כְּפֵר כְּפֵר; but in Ethpaal כְּפֵר כְּפֵר כְּפֵר כְּפֵר.

47. Verbs כְּפֵר.

a. This class comprises the two classes of Hebrew verbs, כְּפֵר (originally כְּפֵר, כ no longer appears in Syriac as third radical) and כְּפֵר, which are treated in all respects like verbs כְּפֵר. On the few that retain כ see § 39 b.

b. The paradigm shows in the intransitives י as a consonant in the 3 f. sg. perf., but in all the other forms it has become fused with the preceding י to form כְּפֵר; in the transitives it becomes כ, כ in the 3 sing., disappears entirely in the 3 pl., and forms a diphthong with the preceding כ in the other persons. According to the traditional teaching of the grammarians, the termination כ in כְּפֵר and כְּפֵר is still audible, thus: כְּפֵר כְּפֵר כְּפֵר כְּפֵר.

c. Note Q. in כְּפֵר כְּפֵר כְּפֵר=2 sg. to distinguish it from כְּפֵר כְּפֵר כְּפֵר with R. כְּפֵר כְּפֵר כְּפֵר=1 sg., following the analogy of the strong verb.
The imper. of \( \text{אָנָה} \), one expects to end in \( \text{אָנָה} \), which, however, is now found only in \( \text{אָנָהָ} \) swear and \( \text{אָנָהָ} \) drink. In the Ethpeel, the E. Syrians, following the analogy of the strong verb, pronounce \( \text{אָנָהָ} \), which they usually write \( \text{אָנָהָ} \), in place of \( \text{אָנָהָ} \). The W. Syrians do the same in certain words e.g. \( \text{אָנָהָ} \) or \( \text{אָנָהָ} \). The lengthened form is frequently found in the plural of the imper., and is usually written with Aleph: \( \text{אָנָהָ} \) and \( \text{אָנָהָ} \); in the fem. the lengthened form alone occurs \( \text{אָנָהָ} \).

The vocalisation of the impf. is in all verbs the same. The plural differs from the corresponding Hebrew in showing a trace of the last radical, namely in the ending of 3 m., which is pronounced (by the East Syrians) on \( \text{אָנָה} \) not \( \text{אָנָה} \). The \( \text{אָנָה} \) of the passive forms (also in the part. pass. Peal) is written by the E. Syrians — not —; so here and there in other forms.

The \( \text{i} \) of the 1 p. s. pf. they write — \( \text{יָנָּה} \).

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| Sing. 3 m. | \( 
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How the suffixes are appended is shown by the table on pp. 60—61.
Note 1. In the inf. Peal, in the Pael and Aphel (3 m. and f. sg. and pl. of perf.) the y retains its power as a consonant, except before ָּה and ְָּח, thus: ָּנֶּבֶּה, ָּנֶּבֶּה, ָּנֶּבֶּה, ָּנֶּבֶּה.

2. The נ of the 2 s. perf. is hard.

3. The decomposed diphthong au (3 m. pl. perf. and pl. imper.) is written אֵא or אֵאֵא, or even אֵאֵא.

4. Barhebræus does not admit the lengthened forms of the 3 m. pl. perf. with suffixes of the 2 and 3 pers., but nor yet the short forms of the fem. pl. imper. ָּנֶּבֶּה and others.

5. לָּנֶּבֶּה usually forms ָּנֶּבֶּה, ָּנֶּבֶּה, but also ָּנֶּבֶּה, ָּנֶּבֶּה.

Doubly weak and defective Verbs.

When, in a verb, two weak consonants immediately follow each other, the first of the two is not treated as a weak letter (see, however, §/); cf. ה and ה, מ, מ and מ, ל, ל; so מ and מ; we need only discuss מ be and מ live.

לָּנֶּבֶּה is, as a rule, regular, except that in the perf. מ the מ is not pronounced when the verb is used enclitically. The מ is sometimes dropped in the impf., especially in the jussive and in poetry: מ, מ, מ, מ. Besides the active participle we find the passive מ, מ created, and (acc. to N 183) the verbal adjective מ, מ been.
47. VERBS \( \bar{\text{with}} \) SUFFIXES.

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<tr>
<th>Perf.</th>
<th>1 Sing.</th>
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**Imperfect.**

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**Imperative.**

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**Sing.**

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**Sing.**

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48. Doubly Weak and Defective Verbs.

\( \text{ṣū} \) is regular in the perf. and imper., but the imperf. is formed as if from a verb \( \text{ṣū} \) or \( \text{ṣū} \) (cf. Hebr. Gr. § 76 c) and is written \( \text{ṣū} \), \( \text{ṣū} \), or \( \text{ṣū} \) (E. Syr. \( \text{ṣū} \)), \( \text{ṣū} \); inf. \( \text{ṣū} \), \( \text{ṣū} \); impf. \( \text{ṣū} \), \( \text{ṣū} \); part. \( \text{ṣū} \); imp. \( \text{ṣū} \); inf. \( \text{ṣū} \).

Verbs which are at the same time \( \text{ṣū} \) and \( \text{ṣū} \), \( \text{ṣū} \) and \( \text{ṣū} \), \( \text{ṣū} \) and \( \text{ṣū} \) share the peculiarities of the two classes to which they respectively belong.

1. \( \text{ṣū} \) injure, \( \text{ṣū} \) tempt, \( \text{ṣū} \) quarrel, \( \text{ṣū} \) forget; impf. \( \text{ṣū} \), \( \text{ṣū} \), \( \text{ṣū} \), \( \text{ṣū} \). Aphel \( \text{ṣū} \), \( \text{ṣū} \), part. \( \text{ṣū} \).

2. \( \text{ṣū} \) come, \( \text{ṣū} \) bake, \( \text{ṣū} \) bewail.

\( \text{ṣū} \), \( \text{ṣū} \), \( \text{ṣū} \) (E. Syr. \( \text{ṣū} \)), \( \text{ṣū} \), \( \text{ṣū} \); impf. \( \text{ṣū} \), \( \text{ṣū} \), \( \text{ṣū} \) (E. Syr. \( \text{ṣū} \)), \( \text{ṣū} \); inf. \( \text{ṣū} \), \( \text{ṣū} \); imp. \( \text{ṣū} \), \( \text{ṣū} \); inf. \( \text{ṣū} \); Ettaf. \( \text{ṣū} \), \( \text{ṣū} \), \( \text{ṣū} \), \( \text{ṣū} \) (Lev. 26, 26 by some \( \text{ṣū} \)); Ethpe. \( \text{ṣū} \).

\( \text{ṣū} \), pl. f. \( \text{ṣū} \), \( \text{ṣū} \), \( \text{ṣū} \); impf. \( \text{ṣū} \), \( \text{ṣū} \), \( \text{ṣū} \); imp. \( \text{ṣū} \), \( \text{ṣū} \); impf. \( \text{ṣū} \), \( \text{ṣū} \), \( \text{ṣū} \); imp. \( \text{ṣū} \), \( \text{ṣū} \), \( \text{ṣū} \); Ethpa. \( \text{ṣū} \).

3. \( \text{ṣū} \) swear, \( \text{ṣū} \) (H. \( \text{ṣū} \)) bud; pf. pl. \( \text{ṣū} \) and \( \text{ṣū} \); impf. \( \text{ṣū} \), \( \text{ṣū} \), \( \text{ṣū} \), \( \text{ṣū} \); inf. \( \text{ṣū} \), \( \text{ṣū} \), \( \text{ṣū} \); imp. \( \text{ṣū} \) (v. § 47 d), \( \text{ṣū} \); f. \( \text{ṣū} \); Aph. \( \text{ṣū} \), \( \text{ṣū} \), \( \text{ṣū} \), \( \text{ṣū} \); so also \( \text{ṣū} \).

4. \( \text{ṣū} \) and \( \text{ṣū} \); \( \text{ṣū} \) scold, \( \text{ṣū} \) be weary; perf. \( \text{ṣū} \); impf. \( \text{ṣū} \), \( \text{ṣū} \), \( \text{ṣū} \); imp. \( \text{ṣū} \), \( \text{ṣū} \), \( \text{ṣū} \), \( \text{ṣū} \); part. \( \text{ṣū} \); Ethpe. \( \text{ṣū} \), \( \text{ṣū} \), \( \text{ṣū} \), \( \text{ṣū} \); Pa. \( \text{ṣū} \); 3 f. \( \text{ṣū} \), 2 m., 1 \( \text{ṣū} \); pl. \( \text{ṣū} \), \( \text{ṣū} \); impf. \( \text{ṣū} \).
Aph. ِمَلِّي. ِذَلِكَ, ِذَلِكَ; ِذَلِكَ, ِذَلِكَ are found only in the participle; so with ِهَوُّ be becoming, ِهَوُّ, ِهَوُّ be convenient.

The following are irregular: 1) ِمَلْيَ go, in which ِلا g is silent, whenever ِل can receive its vowel ِلُكِّ ِدَزَّ, ِلُكِّ ِدِزَّ; pf. ِلُكِّ ِدِزَّ; impf. ِلُكِّ ِدِزَّ nizûn (Nest. ِلُكِّ ِدِزَّ); imp. ِلُي. 2) ِمَلَكَṣَكَ go up with assimilation of ِل wherever ِل can take its vowel, thus impf. ِكَṣَكَّ, and consequently ِكَسَمَّ; imp. ِكَسَمَّ; Aphel ِكَسَمَّ. 3) ِمَلَكَ ḍ find, impf. ِكَسَمَّ (v. § 38b). 4) ِمَلَكَ drink, part. ِمَلْكَ, impf. ِكَسَمَّ; imp. ِمَلَكَ (§ 47d); Aph. ِمَلَكَ. 5) ِمَلَكَ give, in poetry also ِمَلَكَ, without impf. and inf., ِمَلَكَ only as inf. absol., ِمَلَكَ, ِمَلَكَ; imp. ِمَلَكَ, ِمَلَكَ, ِمَلَكَ, ِمَلَكَ, with ِو; ِمَلَكَ, with suff. ِمَلَكَ, ِمَلَكَ, acc. to others ِمَلَكَ, ِمَلَكَ. Alongside of the above we have 6) ِمَلَكَ give, only impf. and inf. ِمَلَكَ. 7) ِمَلَكَ run forms its imper. by omitting the ِل, which however is written after the initial ِل, thus ِمَلَكَ, ِمَلَكَ haff.

D. THE PARTICLES § 49.

The lexicon must be consulted for the list of 49 particles (ِمَلِّي); we give here only those that undergo a grammatical change.

The inseparable prepositions ِو, ِب, ِب, with the ḍ copula ِو, comprised in the mnemonic ِبِوُّبِوُّ, before a
vowelless consonant receive ḥ, rarely e (the latter e.g. before ʾāḥ (§ 15 a) six). Of ʾ with ʾ there is still a trace in ʾm ʾm § 23. With suffixes ʾʿāḥ, ʾʿāḥ, ʾʿāḥ, ʾʿāḥ; similarly with ʾm.

c On Q. with the ʾ of the impf. after ʾ and ʾm, v. § 38'y; on words beginning with ʾ § 17b2.

d ʾm has been introduced from the Palestine Targum into the Syriac O.T. in 15 passages as sign of the definite accusative (Gen. 1, 1. 1 Chr. 4, 41, the rest in Eccles. and Cant.); also ʾm being, nature used reflexively; ʾm of one's own accord.

e ʾm is not joined to the following word except in a few expressions such as ʾʾm instantly (seldom ʾʾm from here, ʾʾm whence? ʾʾm or ʾʾm thus, ʾʾm something.

f on account of, before suffixes, e.g. ʾʾm ʾʾm.

ɡ (st. cstr., also ʾʾm) over against, ʾʾm, but ʾʾm, ʾʾm.

h The following also take the suffixes of the singular: ʾʾm from, ʾʾm with, ʾʾm to, towards, ʾʾm like, ʾʾm behind, after (with ʾ retained before 1 sg., 2 and 3 pl.); with the plural suffixes ʾʾm over, ʾʾm instead of, ʾʾm around, ʾʾm after, ʾʾm except, ʾʾm only, ʾʾm before, ʾʾm (ʾʾm) under.
III. NOTES ON THE SYNTAX (§§ 50—56).

Syriac resembles Ethiopic in the greater freedom it enjoys in regard to the arrangement of the different members of the sentence as compared with Arabic and Hebrew. In later writers, however, imitation of the Greek sentence construction resulted in a style so clumsy—and that not alone in translations from Greek authors—as to give rise to complaints among the Syrians themselves.

The pronoun is more extensively employed than in Hebrew, e.g. for the subject comprised in the verb: ܐܳܕܳܐ ܒܪ; for the article, especially in translations from Greek (cf. Ethiop., French [il]le, Ital. il[la]) we find ܐܳܕܳܐ and ܐܳܠ. Again, the pronoun is used to anticipate a Genitive ܐܳܕܳܐ ܢܨܒܬ, or the object of the verb with or without ܣ; also to accompany independent prepositions with ܘ, or with repetition of the preposition with or without emphasis ܐܳܠܘܢ on that (very) day. Finally we note the employment of the pronoun to express the so-called Ethnic Dative ܐܳܠ ܢܨܒܬ, and its reflexive use in expressions like ܐܳܠܨܒܬ ܫܡܥܘܠ ܣܝܡܐܢ Simeon of his pillar=Simeon the Stylite.

The position of the demonstrative pronoun is sometimes before, sometimes after the substantive.

Nestle, Syr. Gramm.
c In the case of a genitive with its nomen regens, the suffix is always appended to the second substantive when the first is in the construct state, their want of faith; in most cases, also, when is used, our necessary bread.

d The following are used to express emphasis: (Hebr.), but especially nature. Is ipse even a certain woman, something (N. Mand. Gram. § 150). For the reciprocal pronoun we find and "companion", not confined to persons; every day, the whole day.

52 The Verb.

a The impersonal finite verb stands generally in the feminine, and accidit, the participle (and adjective) more frequently in the masculine (§ 48); these verbs also show a fondness for the passive: dixi, audivimus, quaesiverunt; more rare are expressions like Lagarde, Psalt. Hier. p. 156.

b The perfect has the force of a future-perfect in the protasis of a conditional sentence, but it is seldom found in the apodosis; the perfect of emphatic assurance is rare, except in the Old Testament.
Our present is scarcely ever expressed by the imperfect; on the other hand, after verbs requiring another verb to complete their meaning (such as will, begin, &c.) the imperfect is regularly found, with and without ḫ, or ʿ. Either both verbs stand in the same mood, with or without ʿ, or the second appears in the imperfect, with or without ḫ; the participle and the infinitive with ḫ are less frequent in this construction. ḫ frequently serves to introduce direct speech.

The proper form for the present is the participle, ḫ, which completely supplanted the imperfect in later Syriac. It also stands in dependent clauses, even after an imperative ḫ let both grow. To express a condition or state, it is usually preceded by ʿ. The passive participle differs from the active in frequently expressing the past—ḥ ἔλθεν dying, ḫ ἀνέβας dead—or the gerundive.

The infinitive absolute is found as in Hebr. ḫ both before and (rarely) after the finite verb; when depending on another verb, the infin. is always preceded by ḫ. It stands frequently after ḫ, ḫ, ḫ it is or is not (possible); after a preposition it requires ḫ. ḫ is employed as auxiliary verb:

a) quite pleonastically to strengthen the negative ḫ: ḫ ḫ, also ḫ ḫ ḫ— ḫ ḫ not only.
b) for the imperative, joined to an adjective or participle, ἐρρωσάο.

c) The perfect ἔσα expresses:
   a) with another perfect, the pluperfect (Matt. 14, 3) or the simple perfect;
   b) with an imperfect, the conjunctive of the present;
   γ) with a participle, the imperfect of the indicative, in conditional sentences the conjunctive.

d) The imperfect with participles and adjectives denotes the subjunctive.

e) For be ἦ with suffixes is more usual than ἐσθ, ἦπο ζή he is; ἦπο ἦ (he) it was.

54 The object, especially when definite, but often also when not definite (undetermined), is introduced by ἄ; instead of the suffix of the object we find as frequently ἄ.

55 The Noun.

a Adjectives and participles in the predicate still appear in the absolute state, although no longer without exception; the same applies to the substantive in adverbial expressions, especially after ἦ, to numbers, and to the names of the months; (infinitive).

b The construct, which may stand, as in Hebr. before a preposition (ἐπικατά ἵππα ἀπόλογος), is supplanted in Syriac, more and more, by the emphatic state
followed by ἢ: ἦμαστοι, ἦμαστοι, ἦμαστοι, or ἦμαστοι ἦμεν ἦμεν. In this construction, a great variety of small words—especially the copula (pron.)—may stand between the two substantives, and the genitive may even, as in Greek, precede its nomen regens (cf. Aeth. Gr. § 132).

The position of the attributive adjective is generally after its substantive, as often before it, however, when expressing an honourable title or quality. The adjective usually agrees in state with the substantive, but, in exceptional cases, both the other possible variations occur, least frequently the emph. st. of the adjective with the absolute of the noun.

**Miscellaneous.**

Instead of ἢ in the comparative, we often find ἢ as a result of Greek influence, ἢ, ἢ Matt. 11, 22, 24.

In addition to the simple negative ῥ there is the b more emphatic form ὅ ῥ (ὅ — ῥ neither — nor), ἢ; ῥ ne serves as subjective negative, and is employed in questions implying a doubt (ὑπηρέτι), and in ἢ, ὅ in clauses expressing fear or purpose.

To introduce impossible conditional clauses we find ἢ and ἢ ἢ, also ἢ ῥ ἢ.

The relative ἢ is very seldom omitted.
READING EXERCISE. Matt. 6, 10—13.

Asun ðeβašmâyâ, neřqâddâs šmâx. ëjë Malkuθâyâ; nehveh šezînâx, aikânâ ðeβašmâyâ âf b’är ã. hâb-lan lähmâ ðesunqûnan yaumânâ; vaqâbq-lan haubain aikânâ ðäf hân šeβaqn ðhayyâbain. vëlâ θâlân nesyônâ, ëllâ ðässân men bîsâ; mettul ðeβiâx-hi Malkuθâ vëhâlâ vëθešbîhtâ vë‘alâm äl‘min, amên.

AIDS TO TRANSLATION.

§ 32.—SUMMA = § 22 + \( \text{∑} \) § 49 b + \( \text{∑} \) Summâ, heaven, which though always plural in form is also construed as singular (§ 28 c); st. abs. Summâ, cstr. 3 m. sg. impf. Ethpaal from denominative verb \( \text{∑} \) (Pael); indicative and jussive are not distinguished.—Summâ from \( \text{∑} \) name, with suff. 2 m. sg., emph. Summâ, with suff. Summâ, Summâ, in the plural, with inserted \( \text{∑} \), \( \text{∑} \), \( \text{∑} \), Summâ, cf. § 32, E.
Syr. ܢܒܐ, 3 f. sg. impf. Peal from ܢܒא come, § 48 d, 2.

ܢܘܩܓܘܢ, abstract feminine § 30 IV + suff. 2 sg. m.; note Q. of the ܵ as distinguished from Hebr. ܢܘܩܓܘܢ ܵ 3 m. sg. impf. of ܝܘܩܓ有关规定 § 47, 48 b.

ܢܘܩܓܘܢ, m. subst. in ܒ and ܒ from ܠ wish, will, with suff., § 25, 4, b, 1. ܐܒܓܐ how? interrogative adverb used relatively with following ܐ, cf. §§ 21, 22. ܐܒܓܐ also, cf. Hebr. and Aram. ܐܒܓܐ. ܐܒܓܐ (E. Syr. ܥܒܓܐ) ܵ ܵ ܵ ܵ ܵ ܵ emph. from ܣܝܐ=Hebr. ܣܒܢܐ, Aram. ܣܒܢܐ, ܣܘܒܢܐ, Arab. ܐܒܢܐ (§ 14 a; 26 fem.) + prep. ܒ § 17 b 2.

ܠ ܐܘܓܐ § 48 g 5 — ܐܘܓܐ § 49 b; in later Syriac written as one word ܐܘܓܐ. ܐܘܓܐ, st. emph. from abs. ܐܘܓܐ, H. ܐܘܓܐ — ܐܘܓܐ, m. subst., need, necessity, from the stem ܢܘܩܓܘܢ need—of Peal only part. pass. in use + suffix, which in such a combination is almost always appended to the second member, although belonging strictly to the first or to the whole expression (§ 51 c).

ܐܘܓܐ, adj. acc. to § 25, 4 b 1 from ܢܘܩܓܐ, ܐܘܓܐ § 29. 1. e.

ܐܘܓܐ imp. sg. m. of ܡܫܫܡܐ pardon; for ܘ v. § 6 c; 38 c, e; the prefixing of ܘ does not produce a firmly closed syllable, hence ܘ with R. ܘ v. supra.

ܢܘܩܓܐ, our debts, from ܠܘܩܓܐ, st. cstr. and abs. ܢܘܩܓܐ § 30, 1 e, pl. ܢܘܩܓܐ + suff. 1 p. pl.; the E. Syrians write ܢܘܩܓܐ acc. to § 6 d 1, so ܢܘܩܓܐ above.

ܐܘܓܐ and ܐܘܓܐ v. sup. ܐܘܓܐ § 19 — ܐܘܓܐ shorter
form of the 1 pl. perf., § 36 a. — ֔הֵם our debtors; dative partic. — plur. of intensive noun ֔אָמַר § 25, 3 a from a root med. ֔א, the ֔א passing into ֔ה § 46 b.

וְ they and not, וְ non and ne— ֔וֹ lead us 2 m. sg. impf. Aphel (יָדִין) from the root יָד with suff. of 1 per. pl., § 43. As in Hebr., the imper. cannot stand with the negation.— ֔וֹ הנשְׁחִית, prepos. ֔ה; which also denotes motion and direction + ֔ה הַנשְׁחִית H. § 43 b, 1 note, from the root מָשָׁח, only in Pael.— ֔וֹ but, doubtless contracted from ֔וֹ if and ֔ו not.— ֔וֹ deliver us, m. sg. imp. Pael of מָשֵׁח with suff. 1 p. pl., § 47. — ֔וֹ from the evil (one); preposition § 49 c; ֔וֹ st. abs. msc. of מָשֵׁח (cf. Aram. סָחוּ; if to be rendered “from evil” (neutr.), we should expect ֔וֹ מָשֵׁח (§ 26). — ֔וֹ prep., (from מָשֵׁח, מַשֵּׁח מָשֵׁח with ֔ו, V ֔ה מָשֵׁח) on account of (§ 49 f); with follg. ֔ו becomes a conjunction.— ֔ה מָשֵׁח § 23. — ֔ו the fem. pron. (§ 19), as copula more correctly written as enclitic ֔ו. — ֔וֹ מָשֵׁח § 28 b; 29, I, f. — ֔וֹ מָשֵׁח (acc. to others ֔ו with R.) § 30 A. 2, plur. מָשֵׁח of Pael מָשֵׁח praise. — ֔וֹ st. constr., which still appears, especially in a connexion like the present (§ 29, II a). — ֔וֹ we prefer to derive from the Gk. δύναμις, rather than from the Hebr. תָּמָם in spite of Jer. 28, 6.