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Presented by Very Rev

Fr. Gabriel F.C.C.P.

Prior General

MANUAL
OF
SYRIAC GRAMMAR

ܡܢ ܕܡܢܐ ܕܡܢܐ



ܡܢ ܕܡܢܐ ܕܡܢܐ

BY

U84

Rev. Gabriel
of St Joseph
D.C.Y.O.



1917.

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Preface



The deficiency of an advanced Grammar in Syriac has made the study of the language one involving a great strain on the faculties of the students. Although the elementary portions have been dealt with in good details by several authors, the requirements of the advanced student remains yet to be satisfied. The motives which prompted me to set my hand to the present work is to put into the hands of the students desiring to continue a higher course of study, a guide in concise form, which might afford them a greater facility in the pursuit of their enterprise.

Several works on the subject published in European countries have been a source of great help in the compilation of this small book in grammar form. I have also the greatest pleasure in acknowledging my personal obligations to my honourable colleagues, to whose steady help and unflinching labour I owe the success of my

undertaking.

To facilitate a better understanding of the various rules and grammatical expressions, English has been preferred to the vernacular languages. This grammar is at present made in Cyclostyle print by way of trial. Having revised it once more I hope to send it to the press with few more additions and alterations.

Feast of the Assumption }
15th August 1917. }

Br. Gabriel
of St. Joseph. T.O.C.D.

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Introduction.

Syriac Grammar is divided into four parts, namely, Orthography, Etymology, Syntax and Prosody.

(i) Orthography treats of the forms and sounds of letters and the right way of spelling words.

(ii) Etymology treats of the classification of words, their derivation and the changes they undergo.

(iii) Syntax treats of the right use and order of words in sentences.

(iv) Prosody treats of the quantity of syllables, of accent and of the laws of verse.

Orthography.

3. The Syriac Alphabet consists of 22 letters, all consonants written from right to left.

This Language has three different dialects called, the Chaldian, the Peshita and the Estrangla

Corresponding to these three dialects, there are three sets of Syriac letters; and the following table shows the different forms of letters and their respective powers

Names	Initial	Primo.						Powers	Numerical values
		Letters	Initial	Medial	Final	Peshita	Estrangla		
Alapi	Ⲁⲓⲡⲓ	ⲁ	ⲓ	ⲡ	ⲓ	ⲡ	ⲡ	Kasim Hour	1
Bes	ⲃⲉⲥ	ⲃ	ⲉ	ⲥ	ⲃ	ⲉ	ⲥ	R. Rh(V)	2
Gamal	Ⲅⲁⲙⲁⲗ	Ⲅ	ⲁ	ⲙ	Ⲅ	ⲁ	ⲙ	G. Gh	3
Dalas	ⲃⲁⲗⲁⲥ	ⲃ	ⲁ	ⲗ	ⲃ	ⲁ	ⲗ	Dh	4
Xe	ⲕⲉ	ⲕ	ⲉ	ⲕ	ⲕ	ⲉ	ⲕ	Xh	5
Van	ⲟⲩⲱⲛ	ⲟ	ⲩ	ⲱ	ⲟ	ⲩ	ⲱ	V or W	6

[illegible]

It is obvious from the forms exhibited above that every letter can be written in continuation of the preceding one, except when one of $\gamma, \rho, \sigma, \phi, \theta, \xi, \psi$ or ω comes either at the beginning or at the middle. These eight letters cannot be connected to the following ones and as such they break the prolonged continuity of the letters of a word.

At the end of words the three letters ω, σ and ρ alter their shapes and assume the forms γ or ξ, ϕ and ψ respectively.

§ 2. Grammarians have divided the whole Alphabet into several groups, according to the different organs of enunciation. These groups of letters are so composed into words as to afford a greater facility for the study of the student.

Gutturals

$\alpha \omega \phi$

Palatals

$\alpha \omega \phi$

Linguals

$\alpha \omega \phi$

Dentals

$\alpha \omega \phi$

Labials

$\alpha \omega \phi$

Very frequently the letters *r, s* and *l* losing their own powers rest in the sound of the preceding vowel, when they are said to be Quiescent.

The consonants are also divided into various other classes according to the nature of their different functions

~~is~~ liable to softness, and hardness

2. ~~Ex. 101~~ Change the preceding σ into $\frac{1}{2}$.

ge ~~ge~~ change place with the ~~h~~ of the passive prefix.

~~7. Sibilant~~ Give a - to the preceding letter if both be
without vowels.

Signs used in the formation of the Cases.

diminutives.

— 200 — " pronominal suffixes

Aboriginal used for the derivation of nouns.

passives.

derivatives.

future and infinitives

3.3. When the Arabic became the spoken language of Syria a new mode of writing was

Vowels

§. 4. All the letters of the Alphabet being consonants the vowels are marked by means of signs placed above or below the letters. Two systems of vowels are at present in frequent use: one by placing one or two points in different positions according to the different sounds, and the other by writing the Greek signs themselves with slight modifications either above or below the consonants.

Grammarians generally call these vowels by one or another of the following names.

1. *Qualis vocals.* 2. *Qualis motus.* 3. *Qualis sonus.*
4. *Qualis positio.* 5. *Qualis punctus.*

3
 3. The following tables show their different forms, names and respective powers.

Names	Figures	Signs	Figures	Powers
Psaha	ⲡⲥⲁⲏ	ⲛ	ⲡⲥ	it in bud
Skapa	Ⲡⲕⲁⲡ	ⲛ	Ⲡⲕ	ā in far
Pseika	ⲡⲥⲓⲕⲁ	ⲛ	ⲡⲥ	ē in met
Kaccia	ⲕⲁⲕⲓⲁ	ⲛ	ⲕⲁ	ē in her
Zavassa	ⲗⲁⲧⲁⲥⲥⲁ	ⲛ	ⲗⲁ	i in fin
Rwaha	ⲣⲱⲁⲏ	ⲟ	ⲣⲱ	ō in plot
Rwassa	ⲣⲱⲥⲁ	ⲟ	ⲣⲱ	ō in pot

Names	Figures	Signs	Figures	Powers	Corresponding letters in Greek.
Pethcho	ⲡⲉⲧⲥⲱ	ⲛ	ⲡⲉ	ⲁ	Alpha (A)
Revotao	ⲣⲉⲧⲱⲧⲁⲟ	ⲛ	ⲣⲉ	ⲉ	Epsilon (E)
Ipevotao	ⲓⲡⲉⲧⲱⲧⲁⲟ	ⲛ	ⲓⲡ	ⲓ	Iota (I)
Zekefo	ⲗⲉⲕⲉⲑⲟ	ⲛ	ⲗⲉ	ⲟ	Omicron (O)
Etetotao	ⲉⲧⲉⲧⲟⲧⲁⲟ	ⲛ	ⲉⲧ	ⲱ	Upsilon (Υ)

The vowels of one system in relation
to the vowels of the other

Names	Sign	Names	Sign
Pbaha	÷	Pethocho	∇
Shapa	÷	Pethocho	∇
		Zekofa	∇
Pseka	÷	Rewotso	∇
Kasica	÷		
Kavabba	÷	Chewotso	I
Rvaha	o		
Rvassa	o	Etchotso	λ

§.b. Final syllables are often anomalously long as, A-phen. Athon. A-hor

Short vowels are also lengthened when they are followed either by long vowels or by the letter *r*, as, Noodhasa. Bāra. Fedhasa. Esaya.

A consonant before *o* assumes a *i*-in

places where according to analogy it ought to take a $\frac{e}{\cdot}$; but in reading only the sound of the short vowel is given to it; as, $\text{pö} \frac{e}{\cdot} \text{yänma}$
 $\text{pö} \frac{e}{\cdot} \text{mäiden}$

In some cases the long vowels are pronounced as short; as, $\text{p} \frac{e}{\cdot} \text{m} \frac{a}{\cdot} \text{r} \frac{i}{\cdot} \text{a}$. $\text{p} \frac{a}{\cdot} \text{k} \frac{a}{\cdot} \text{d} \frac{a}{\cdot} \text{m}$
 $\text{p} \frac{a}{\cdot} \text{h} \frac{a}{\cdot} \text{i} \frac{d}{\cdot} \text{e} \frac{n}{\cdot}$. $\text{h} \frac{a}{\cdot} \text{r} \frac{k}{\cdot} \text{a}$.

When any one of o , u , a or i becomes the final letter of a word, the $\frac{e}{\cdot}$ or $\frac{a}{\cdot}$ of the preceding letter is transformed into a $\frac{e}{\cdot}$; as
 $\text{p} \frac{e}{\cdot} \text{f}$ for $\text{p} \frac{a}{\cdot} \text{f}$. $\text{w} \frac{a}{\cdot} \text{f}$ for $\text{w} \frac{e}{\cdot} \text{f}$.

Diphthongs

§. 7. In several words the letters o and u coalesce with the preceding vowel and form one syllable, thus producing several diphthongs.

Uau (o) produces four diphthongs au , eu , iu and ou according as the preceding vowel is either a $\frac{e}{\cdot}$, $\frac{a}{\cdot}$, i and $ö$ respectively. Of these au may occur at the beginning

the middle or at the end; as, ʔoʔ. 'aukil', he
fed. ʔooʔ 'pauwai', the fast. ʔoʔ 'hanau' this is.
ʔoʔ 'eethu', I will drink it. ʔoʔ 'nekthiu' he will slay him. ʔoʔ 'n-sad-
hriu', he will send him. ʔoʔ 'ʔoʔshaya',
a promise.

yod (i) makes three diphthongs oo,
 ooi and oi. The first, when a ÷ or ÷ precedes.
 the second when a a precedes and the last
 when a o precedes the 'i; ad, ~~and~~ 'g-laith',
 thou hast revealed. 'hāi' she. 'ōi' ~~and~~
 'bal-hōi' they praised him. 'oi' alai:

The Diacritic points

Kushaya 'كوشاية' and Rukaka 'رُكَاكَا'

§. 8. The Syrians make use of the Diacritic points for the letters  to render the reading of various words involving one or more of them, less difficult, and to mark a distinction between several words that have the same letters and vowels but different meanings.

When this point is placed above a letter, the aspiration is taken off and a light stress is put upon it; but if it be placed below, the aspiration is kept up and it is passed over in soft succession. The former indication is called *Kushaya*, which signifies hardening and the latter *Rukaka* signifying softening.

The various rules that govern the right use of these points being a little complicated, we shall at present set forth only a few of the general ones, with which alone the beginner shall have to deal.

1. When one of دو becomes the initial letter of a word it takes a *Kushaya* on it; as, دو دور = man.

Exempt. But if one of the case forming letters دو be prefixed, or the word preceding ends in one of the Quiescent letters دو , or the radical دو will receive a *Rukaka*; as, دو دور دور = a creature chosen.

except But a or just after one of $\dot{\text{so}}$ takes a
Kushaya if it be followed by another a or $\dot{\text{so}}$;
as, $\dot{\text{so}} \dot{\text{so}} \dot{\text{so}} = \text{pap.}$ $\dot{\text{so}} \dot{\text{so}} \dot{\text{so}} = \text{you will repent.}$

II When a short vowel precedes, the $\dot{\text{so}}$ in-
variably takes a Kushaya, if it has a vowel on it;
as, $\dot{\text{so}} \dot{\text{so}} = \text{new.}$ $\dot{\text{so}} \dot{\text{so}} = \text{splendour.}$ $\dot{\text{so}} \dot{\text{so}} = \text{hoped}$
or waited

except If the letter following the $\dot{\text{so}}$ be with-
out a vowel and one of the $\dot{\text{so}}$ comes next
to it, it receives a Rukaha; as, $\dot{\text{so}} \dot{\text{so}} \dot{\text{so}} = \text{a}$
bird. $\dot{\text{so}} \dot{\text{so}} \dot{\text{so}}$, revenge. $\dot{\text{so}} \dot{\text{so}} \dot{\text{so}}$, a daughter.

and Even when the short vowel be a $\dot{\text{so}}$
the above rule holds good in most cases; as,
 $\dot{\text{so}} \dot{\text{so}} \dot{\text{so}}$, a word. $\dot{\text{so}} \dot{\text{so}} \dot{\text{so}}$, booty.

III But in words of the form $\dot{\text{so}} \dot{\text{so}} \dot{\text{so}}$, $\dot{\text{so}} \dot{\text{so}} \dot{\text{so}}$
where a $\dot{\text{so}}$ takes the place of the short
vowel, the $\dot{\text{so}}$ receives a Kushaya; as,
 $\dot{\text{so}} \dot{\text{so}} \dot{\text{so}}$, she descends. $\dot{\text{so}} \dot{\text{so}} \dot{\text{so}}$, they are ashamed.
 $\dot{\text{so}} \dot{\text{so}} \dot{\text{so}}$, inhabited.

IV In quadriliteral masculine nouns if
the letter with a $\dot{\text{so}}$ becomes the initial, one of
the $\dot{\text{so}}$ in the third place takes a Kushaya;

as, ܐܝܬܐ, a house. ܐܝܢܐ, sin.

III) If a letter of a noun takes a ܐ, the following one of ... ܐ receives a Rukhaya, whether it has a vowel or not; as, ܐܝܬܐ, good. ܐܝܬܐ, fruit.

V III) When one of ... ܐ comes after a ܐ, whether with or without a vowel it always assumes a Rukhaya; as, ܐܝܬܐ, creature. ܐܝܬܐ, disciple.

But, if another letter comes between the ... ܐ takes a Kushaya; as, ܐܝܬܐ, the saved. (Fem)

VI IV) When the vowel ܐ precedes, one of ... ܐ receives a Rukhaya, if it be itself without a vowel; as, ܐܝܬܐ, first born. ܐܝܬܐ, help. If there be a vowel on the said letter a Kushaya is attached to it; as, ܐܝܬܐ, tunic.

VII V) When a letter is elided, the elision is generally indicated by a Kushaya, if the letter succeeding the elided one be one of ... ܐ; as, ܐܝܬܐ, ye

will stay.

ii The Diacritic points are also made use of to distinguish several words having the same letters and vowels, but different meanings; as, ܐܚܡܝܢ , pity, has ܐ soft. and ܐܚܡܝܢ , disgrace, has ܐ hard. Again ܐܚܡܝܢ , a heap of corn, has ܐ hard, and ܐܚܡܝܢ , joy, has ܐ soft.

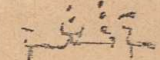
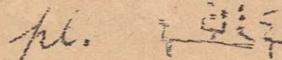
This is also the case with verbs in several instances; as, ܐܚܡܝܢ , he drew him, with ܐ soft and ܐ hard, is distinguished from ܐܚܡܝܢ , he struck him, with ܐ hard and ܐ soft.

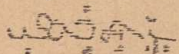
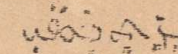
The several rules given above have various exceptions, the full details of which will be given in the appendix.

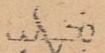
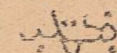
Thoope ܐܚܡܝܢ

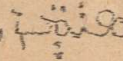
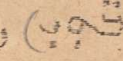
§. 9. Several nouns and verbs having the same form in both numbers, could not be distinguished without some special mark. For this purpose Grammarians

have devised the sign Thoope, which consists of two dots placed horizontally above the word to denote its plural number;

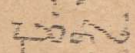
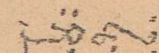
as, , man, pl. 

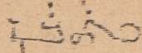
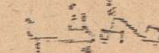
, was covered, " 

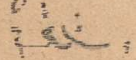
, he arrived, "  (Jom)

Among other Grammarians these plural dots are also known by the names, , , () and such other like terms.

When the termination of a noun clearly indicates its plural number there is no need of the sign Thoope; nevertheless it is often added for the sake of vividness; as,

, orphan pl. 

, book " 

The Thoope dots are also sometimes used with noun of multitude; as, , a flock of sheep to distinguish it from , a sheep.

When the sign of Thoope is put

upon a $\dot{\text{S}}$ or any other letter with a $\div$ or a $\dot{\text{z}}$ on it, one of the points commonly coalesces with the point of the letter; as, $\dot{\text{S}}\dot{\text{S}}$, a herd. $\dot{\text{S}}\dot{\text{S}}\dot{\text{S}}$, men. $\dot{\text{S}}\dot{\text{S}}\dot{\text{S}}\dot{\text{S}}$, his foundations.

Numerals and Prepositions generally receive these Thoope dots, only when they are joined to pronominal affixes; as, $\dot{\text{S}}\dot{\text{S}}\dot{\text{S}}\dot{\text{S}}$, both of you. $\dot{\text{S}}\dot{\text{S}}\dot{\text{S}}\dot{\text{S}}$, three of you. $\dot{\text{S}}\dot{\text{S}}\dot{\text{S}}\dot{\text{S}}$, beside them. (mas). $\dot{\text{S}}\dot{\text{S}}\dot{\text{S}}\dot{\text{S}}$, beside them (fem)

But the Prepositions $\dot{\text{S}}\dot{\text{S}}$, before and $\dot{\text{S}}\dot{\text{S}}$, on or above are never seen with this sign.

Marhethana $\dot{\text{S}}\dot{\text{S}}\dot{\text{S}}\dot{\text{S}}$ and
Mahagyaana $\dot{\text{S}}\dot{\text{S}}\dot{\text{S}}\dot{\text{S}}$.

§.10. In many words two letters each, without a vowel coming together offer some resistance to the rapid flow of the reader. In such cases a small line is drawn either above or below the first

of those letters, which indicates the proper sound and stress to be put upon it. When the line is above the letter, it shows the absence of any vowel sound on either of the two and that it is to be passed over in quick succession; as, , they will see (Fem) is pronounced as . This symbol is generally designated by the term "Maarhethana"  from , *Maran*.

When the line is below the first letter, it indicates the addition of a vowel sound which has the force generally of a  and occasionally of a ;  spring, pronounced as .  fear, pronounced as . This sign is known as *Maahagayana*.  from  *meditated*.

It appears that these lines are made use of only in the cases of certain words and that under particular

circumstances. Some Grammarians hold, that the Mahagyana is used only when the letter following is one of $\text{I}, \text{co}, \text{E}, \text{A}$ & B . To these others add also $\text{Z}, \text{O}, \text{U}, \text{Q}$ and W .

The Method of Expressing Numbers.

§. 11. In Syriac the Numerals are often expressed by the different letters of the Alphabet. The first nine Numerals are represented by the first nine letters from I to I . The succeeding nine letters from C to Z represent the decades, 10, 20, 30, ... 90. The remaining four letters, B , D , F and G represent, 100, 200, 300 and 400 respectively.

To express numbers 500 and above certain symbols are made use of, which, when placed above or below a letter, give a fixed value to it, which is a multiple of the original value.

By placing a dot above a letter, its numerical value is multiplied by ten;

as, $\dot{\text{I}} = 10 \times 10 = 100$. $\ddot{\text{I}} = 200$. hence also $\dot{\text{Z}} = 500$.
 $\ddot{\text{Z}} = 800$. $\ddot{\text{S}} = 900$ and so on of the rest.

An oblique line drawn from left to right underneath a letter multiplies its value by 1000; as, $\underset{\sim}{\text{I}} = 2,000$. $\underset{\sim}{\text{Z}} = 8,000$.
 $\underset{\sim}{\text{S}} = 9,000$. etc.

A small horizontal line below, multiplies the numerical value of the letter by 10,000; as, $\text{I} = 20,000$. $\text{Z} = 80,000$.
 $\text{S} = 90,000$. $\text{I} = 200,000$. $\text{Z} = 800,000$. $\text{S} = 900,000$.

Decades of millions in their turn are represented by means of two oblique lines subjoined to a letter; as, $\text{I} = 20,000,000$.
 $\text{Z} = 80,000,000$. $\text{S} = 90,000,000$.

To express fractions symbols are again made use of. An oblique line drawn from left to right above a letter indicates the value of the simple fractions like,
 $\overset{\sim}{\text{I}} = \frac{1}{2}$. $\overset{\sim}{\text{Z}} = \frac{1}{4}$. $\overset{\sim}{\text{S}} = \frac{1}{20}$. $\overset{\sim}{\text{I}} = \frac{1}{100}$.

In the composition of units the letter expressing the highest digit is placed on the right and the smaller on the left; as, $\text{I} \text{I} = 55$. $\text{Z} \text{I} = 484$.

Etymology.

The Noun.

§ 12. Nouns are either Primitives or Derivatives. The simplest forms of Nouns which consist only of the letters composing the root are said to be in their Primitive state; as, $\text{king} \cdot \text{king}$, $\text{sacrifice} \cdot \text{sacrifice}$.

The Derivatives are the forms consisting of the root augmented by one ^{or} more of the letters, t , o , e , d , s , and a , which may be called affixes to afford a greater facility for remembrance. Thus, $\text{altar} \cdot \text{altar}$ augmented from sacrifice , disciple from king , he adhered to or he followed.

These letters are probably the abbreviations of other words, the meanings of which give a kindred signification to the Primitive verb.

§ 13. Nouns are divided into two general groups, the Concrete and Abstract. Of these

the first comprises three particular classes;

i. Concrete ḥayy

1. Proper. ḥayy or ḥayy : as, ḥayy , ḥayy

2. Common. ḥayy or ḥayy : as, ḥayy , ḥayy

3. Collective ḥayy : as, ḥayy , ḥayy

ii. Abstract ḥayy or ḥayy

as, ḥayy , ḥayy .

Gender ḥayy

§. 14. There are two Genders, the Masculine ḥayy and the Feminine ḥayy . Some Nouns are used in both Genders and are hence termed Common. ḥayy .

As a rule the names of men and their offices and the names of nations, rivers, mountains and months are masculine; as, ḥayy , Paul. ḥayy , priest. ḥayy , musician. ḥayy , Canaan. ḥayy , Jordan. ḥayy , Sina. ḥayy , April.

Of the Feminine Gender, are the names of women and the offices connected with them, and the names of countries,

islands, cities and of the double members of
the human body; as, pāḍi , Mary. mātā ,
a mother. india , India. Rome .
 leg , leg.

The Alphabets and Particles as
well, are of the Feminine Gender; as,
 ā , Alap. here , now .

§. 15. The Gender of nouns can also be
known to a certain extent by their ter-
minations. Words ending in ā not pre-
ceded by ā , unless it be the final radi-
cal ā , generally masculine; man .
 book . house , from ā .

If the ā preceding the ā be a
letter of the Saffix, the noun ^{will} invariably
be of Feminine Gender; as, knowledge .
 creature .

§. 16. The Feminine Gender of nouns is
generally formed by the addition of the
affix ī , after the elimination of the
final ā of the Masculine nouns with
slight changes of certain vowels in their

stem as are indicated below:—

i Disyllabic nouns beginning with a p^{ro} and having the vowel a for the first syllable, take another a on the letter which is next but one to the a of the Feminine suffix; as, $\text{p}^{\text{ro}}\text{a}^{\text{a}}$, praised 2 Fem. $\text{p}^{\text{ro}}\text{a}^{\text{a}}$.

$\text{p}^{\text{ro}}\text{a}^{\text{a}}$, high: : " $\text{p}^{\text{ro}}\text{a}^{\text{a}}$

ii Triliteral nouns beginning and ending with a take a vowel a upon the second letter in the Feminine; as, a^{a} , a father; Fem. a^{a} , a mother.

If the final letter of the Masculine noun be one of the Gutturals, the vowel a will give place to a a ; as, a^{a} , an acquaintance; Fem. a^{a} .

iii Nouns beginning with a a and ending in a drop the final a and assume a vowel a on the second letter (when they take the Feminine suffixes); as, a^{a} , flowing; Fem. a^{a} .

But if the initial vowel be a a , it is cast off; as, a^{a} , elected; Fem. a^{a} .

iv. Nouns of the form $\dot{\text{kinga}}$, having a $\dot{\text{}}$ on the initial and a $\dot{\text{}}$ on the final letters, often undergo no modifications when they take the Fem. affixes; as,

$\dot{\text{kinga}}$, King. Fem. $\dot{\text{kinga}}$

$\dot{\text{kinga}}$, destroyed. „ $\dot{\text{kinga}}$

$\dot{\text{kinga}}$, completed. „ $\dot{\text{kinga}}$

But there are yet others of the same form that transfer the $\dot{\text{}}$ from the first to the second radical; as,

$\dot{\text{kinga}}$, companion. Fem. $\dot{\text{kinga}}$

$\dot{\text{kinga}}$, regulated. „ $\dot{\text{kinga}}$

$\dot{\text{kinga}}$, difficult. „ $\dot{\text{kinga}}$

$\dot{\text{kinga}}$, hungry. „ $\dot{\text{kinga}}$

v Some nouns mostly adjectival ending in $\dot{\text{}}$ take the termination $\dot{\text{}}$ in the Feminine; as,

$\dot{\text{kinga}}$, spiritual. Fem. $\dot{\text{kinga}}$

$\dot{\text{kinga}}$, venerable. „ $\dot{\text{kinga}}$

$\dot{\text{kinga}}$, powerful „ $\dot{\text{kinga}}$

$\dot{\text{kinga}}$, renowned „ $\dot{\text{kinga}}$

Some other adjectival nouns

𐤒𐤓𐤕	thing	𐤒𐤓𐤕	letter
𐤒𐤓𐤕𐤓	majority	𐤒𐤓𐤕𐤓	chapter
𐤒𐤓𐤕𐤓	moon	𐤒𐤓𐤕𐤓	spirit
𐤒𐤓𐤕𐤓	white-ant	𐤒𐤓𐤕𐤓	reptile
𐤒𐤓𐤕𐤓	frog	𐤒𐤓𐤕𐤓	trembling
𐤒𐤓𐤕𐤓	cloud	𐤒𐤓𐤕𐤓	sky
𐤒𐤓𐤕𐤓	lot: portion.	𐤒𐤓𐤕𐤓	Sun
𐤒𐤓𐤕𐤓	wheat	𐤒𐤓𐤕𐤓	eye-lid.

Number. 𐤒𐤓𐤕

§. 19. There are two Numbers, the Singular, 𐤒𐤓𐤕, and the Plural 𐤒𐤓𐤕𐤓. The Plural Number is generally formed by the addition and alteration of vowels and consonants.

In Masculine nouns terminating in 𐤒, generally change the final 𐤒 into 𐤒; as, 𐤒𐤓𐤕, man, pl. 𐤒𐤓𐤕𐤓.

Some nouns have besides the above regular form, another one augmented by the addition of the suffix 𐤒𐤓𐤕𐤓 in the plural, (1) 𐤒𐤓𐤕𐤓: army, pl. 𐤒𐤓𐤕𐤓 and

قلب, heart. ^{pl.} قلوب, limb: thigh.

(2) آذان, ear, ^{pl.} آذان and آذان.

أرض, field

كعب, keel

يوم, day

إصبع, finger

جناح, wing

قرن, horn

كتف, shoulder

ساق, leg

عين, eye

روح, spirit: wind

Whilst there are also others which have only the latter augmented forms in the Plural; as, ^{pl.} أماكن, place, ^{pl.} أماكن.

(1) ~~عمق, depth;~~

رب, lord; ^{pl.} رباب, rivers;

نار, fire.

(2) ^{pl.} كبد, the liver. ^{pl.} كبده.

^{pl.} أرض, earth

طريق, way,

نفس, soul

رحم, womb,

فراش, bedding: cot.

ii. Nouns ending in ^{pl.} and having a ^{pl.} on the initial radical take a ^{pl.} upon the letter immediately preceding in the Plural; ^{pl.} رب, lord, ^{pl.} رباب.

^{pl.} رب, creator, ^{pl.} رباب.

But the following words do not observe the above rule; as,

רַבֵּי, physician, pl. רַבִּים
 רֹעֵה, shepherd; שׂוֹכֵר, drunkard.

Those nouns in רִ beginning with
 a פּ and having ^aִ on the first or second
 letter, also assume a יִ on the immediately
 preceding תּ; as, רַבֵּי, sanctified, pl.
 רַבִּים. רַבֵּי, reprobated;

רַבֵּי, perfect; רַבֵּי, place: locality

Other nouns of the same ending
 having a יִ on the radical transfer the
 vowel of the first letter to the second; as,

רַבֵּי, elect, pl. רַבִּים.

רַבֵּי, heart

רַבֵּי, the called

רַבֵּי, reed

רַבֵּי, grinding stone

But the word רַבֵּי, cold, has its
 plural רַבִּים

The following nouns take the suf-
 fix רַבֵּי and drop the final יִ; as,

רַבֵּי, Crile, pl. רַבִּים.

רַבֵּי, pillow.

רַבֵּי, trident

רַבֵּי, ass

רַבֵּי, Kitchen: butter.

רַבֵּי, ^{rough stone}

Of the same group there are also

others that retain 'o', when they take the suffix $\text{ḥ} \text{ḥ} \text{ḥ}$; as, $\text{ḥ} \text{ḥ} \text{ḥ}$, lion, pl. $\text{ḥ} \text{ḥ} \text{ḥ}$.
 $\text{ḥ} \text{ḥ} \text{ḥ}$, flowing, pl. $\text{ḥ} \text{ḥ} \text{ḥ}$

But $\text{ḥ} \text{ḥ} \text{ḥ}$ signifying a kind of measure, takes the form $\text{ḥ} \text{ḥ} \text{ḥ}$ ^{and} in the plural.

The plural of nouns ending in the Feminine suffix $\text{ḥ} \text{ḥ}$ generally take a ḥ on the ante-penult; as, $\text{ḥ} \text{ḥ} \text{ḥ}$, queen, pl. $\text{ḥ} \text{ḥ} \text{ḥ}$. $\text{ḥ} \text{ḥ} \text{ḥ}$, holy. $\text{ḥ} \text{ḥ} \text{ḥ}$, spiritual.

Very often these Feminine nouns, when pluralised, undergo further modifications, the more common of which are given below:—

1. Quadriliteral words having a ḥ or ḥ on the second radical, transfer the said vowel to the initial radical; as,
 $\text{ḥ} \text{ḥ} \text{ḥ}$, companion, pl. $\text{ḥ} \text{ḥ} \text{ḥ}$
 $\text{ḥ} \text{ḥ} \text{ḥ}$, work in gold, " $\text{ḥ} \text{ḥ} \text{ḥ}$
 $\text{ḥ} \text{ḥ} \text{ḥ}$, knowledge, " $\text{ḥ} \text{ḥ} \text{ḥ}$

In some cases the ḥ may be converted into a ḥ when transferred to the initial letter; as, $\text{ḥ} \text{ḥ} \text{ḥ}$, sigh, pl. $\text{ḥ} \text{ḥ} \text{ḥ}$.

𐤀𐤓𐤕, breath. 𐤀𐤓𐤕, vengeance.

But if there be another vowel on the first radical of the noun in Singular, the second letter invariably drops the vowel on it; as, 𐤀𐤓𐤕, friend, pl. 𐤀𐤓𐤕.

𐤀𐤓𐤕, sanctified; 𐤀𐤓𐤕, whirlpool.
or vertex

2. Nouns terminating in 𐤀𐤓 or 𐤀𐤓 assume a 𐤀 on the 𐤓 or 𐤓, with no further modifications if there be a vowel on the initial radical; as, 𐤀𐤓𐤕, victory, pl. 𐤀𐤓𐤕. 𐤀𐤓𐤕, myriad. 𐤀𐤓𐤕, beam, pl. 𐤀𐤓𐤕. 𐤀𐤓𐤕, baptism.

If the initial radical has no vowel on it, it takes a 𐤀 in the plural; as, 𐤀𐤓𐤕, creature, pl. 𐤀𐤓𐤕. ~~𐤀𐤓𐤕, nation.~~ 𐤀𐤓𐤕, likeness. 𐤀𐤓𐤕, portion.

But if the nouns be adjectival a vowel 𐤀 will be taken in the place of the 𐤀; as, 𐤀𐤓𐤕, ~~shaped~~ ^{shaped}, pl. 𐤀𐤓𐤕. 𐤀𐤓𐤕, pious.

3. Singular nouns formed by the

addition of פּוֹרָא in the beginning with vowels, cast off the vowel of the second radical letter in the plural; as, פִּינִיּוֹת, food, pl. פִּינִיּוֹת.

פִּינִיּוֹת, sigh. פִּינִיּוֹת, outer garment. פִּינִיּוֹת, miracle. פִּינִיּוֹת, praise. *

4. Some Feminine nouns ending in פִּי insert a 'v' between the root and the termination; as, פִּינִיּוֹת, bottom, pl. פִּינִיּוֹת.

פִּינִיּוֹת, bee.

פִּינִיּוֹת, mare

פִּינִיּוֹת, place.

פִּינִיּוֹת, transitory.

פִּינִיּוֹת, little.

פִּינִיּוֹת, mushroom.

פִּינִיּוֹת, globe.

פִּינִיּוֹת, grave.

פִּינִיּוֹת, tint; a

פִּינִיּוֹת, pot.

secret place. פִּינִיּוֹת, bottle.

There are other nouns of both Genders especially those ending in פִּי which insert a 'o' instead of 'v'; פִּינִיּוֹת, companion, pl. פִּינִיּוֹת. פִּינִיּוֹת, holocaust.

5. The following nouns though terminate in the Feminine suffix פִּי,

form the Plural by changing the final
 𐄂 into 𐄃; as, 𐄂𐄂𐄂, enmity, pl.

𐄂𐄂𐄂.

𐄂𐄂𐄂𐄂, crumbs.

𐄂𐄂𐄂𐄂, sweat

𐄂𐄂𐄂𐄂, care

𐄂𐄂𐄂𐄂, tax: tribute

𐄂𐄂𐄂𐄂, boldness

𐄂𐄂𐄂𐄂, knowledge

𐄂𐄂𐄂𐄂, foam

𐄂𐄂𐄂𐄂, a well

𐄂𐄂𐄂𐄂, vine sprout

known person 𐄂𐄂𐄂𐄂, vine

𐄂𐄂𐄂𐄂, bushel

𐄂𐄂𐄂𐄂, trust.

6. There are also a few others of
 the same group which drop the 𐄂;
 as, 𐄂𐄂𐄂, a wall, pl. 𐄂𐄂𐄂.

𐄂𐄂𐄂𐄂, a small

𐄂𐄂𐄂𐄂, hay

field

𐄂𐄂𐄂𐄂, dish

𐄂𐄂𐄂𐄂, raw fruit

𐄂𐄂𐄂𐄂, sickle

𐄂𐄂𐄂𐄂, hood

𐄂𐄂𐄂𐄂, word

𐄂𐄂𐄂𐄂, garden

𐄂𐄂𐄂𐄂, hair

𐄂𐄂𐄂𐄂, tear

𐄂𐄂𐄂𐄂, sandal

𐄂𐄂𐄂𐄂, thorn

𐄂𐄂𐄂𐄂, cavern

𐄂𐄂𐄂𐄂, wheat

𐄂𐄂𐄂𐄂, branch

𐄂𐄂𐄂𐄂, drop

𐄂𐄂𐄂𐄂, ploughshare

𐄂𐄂𐄂𐄂, window

𐄂𐄂𐄂𐄂, volume: book

فَوْكُ الشَّيْءِ, boat: ship فَوْكُ الشَّيْءِ, sole of the foot
 فَوْكُ الشَّيْءِ, grape فَوْكُ الشَّيْءِ, lot.
 فَوْكُ الشَّيْءِ, shoestring فَوْكُ الشَّيْءِ, ornament.

§. 20. Nouns compounded of two words may form their plurals in different ways:-

1. By pluralising the final word;
 as, فَوْكُ الشَّيْءِ, sepulchre, pl. فَوْكُ الشَّيْءِ
 فَوْكُ الشَّيْءِ, enemy فَوْكُ الشَّيْءِ, sentence
 فَوْكُ الشَّيْءِ, antagonist. فَوْكُ الشَّيْءِ, office

2. By pluralising the first word;
 as, فَوْكُ الشَّيْءِ, man, pl. فَوْكُ الشَّيْءِ.
 فَوْكُ الشَّيْءِ, accuser, " فَوْكُ الشَّيْءِ
 فَوْكُ الشَّيْءِ, freeman, " فَوْكُ الشَّيْءِ

3. By pluralising both the words
 فَوْكُ الشَّيْءِ, a word, pl. فَوْكُ الشَّيْءِ
 فَوْكُ الشَّيْءِ, a steward, " فَوْكُ الشَّيْءِ

Some nouns having the same form for the Singular and the Plural, are distinguished only by the Shoope dots; as, فَوْكُ الشَّيْءِ, Loralites. فَوْكُ الشَّيْءِ, man.
 فَوْكُ الشَّيْءِ, bird of prey. فَوْكُ الشَّيْءِ, all.

𐤀𐤁𐤁𐤁, oath, also

𐤀𐤁𐤁𐤁.

𐤀𐤁𐤁, flock

𐤀𐤁𐤁, reptile

𐤀𐤁𐤁, herd of horses

𐤀𐤁𐤁, sky.

§.21. The following nouns are used only in the singular; as, 𐤀𐤁𐤁, woman.

𐤀𐤁𐤁, ink

𐤀𐤁𐤁, justice, also

𐤀𐤁𐤁, fresh wine

𐤀𐤁𐤁.

𐤀𐤁𐤁, sin

𐤀𐤁𐤁, rice

𐤀𐤁𐤁, mercy

𐤀𐤁𐤁, trembling

𐤀𐤁𐤁, manna

𐤀𐤁𐤁, fat of the swine.

𐤀𐤁𐤁, flower

𐤀𐤁𐤁, beauty

𐤀𐤁𐤁, wheat

𐤀𐤁𐤁, wax

𐤀𐤁𐤁, truth.

ii The following nouns are used only in the plural; as, 𐤀𐤁𐤁, bazar.

𐤀𐤁𐤁, wonders.

𐤀𐤁𐤁, water

𐤀𐤁𐤁, waves.

𐤀𐤁𐤁, women.

𐤀𐤁𐤁, price

𐤀𐤁𐤁, streets

𐤀𐤁𐤁, life

𐤀𐤁𐤁, dizziness

𐤀𐤁𐤁, price

𐤀𐤁𐤁, mercy.

𐤀𐤁𐤁 has also the signification of, a deceptive appearance.

iii Some nouns have two forms in the plural with different meanings; as,

𐤀𐤍𐤏𐤔, father { 𐤀𐤍𐤏𐤔𐤕𐤍, carnal father
 𐤀𐤍𐤏𐤔𐤕𐤍, spiritual father
 𐤀𐤍𐤏𐤔𐤕𐤍𐤏𐤔, maid servants
 𐤀𐤍𐤏𐤔𐤕𐤍, maid
 servant: cubit { 𐤀𐤍𐤏𐤔𐤕𐤍, cubits.
 𐤀𐤍𐤏𐤔𐤕𐤍, flesh { 𐤀𐤍𐤏𐤔𐤕𐤍𐤏𐤔𐤕𐤍, flesh of a living
 animal.
 𐤀𐤍𐤏𐤔𐤕𐤍𐤏𐤔𐤕𐤍, flesh of a dead
 animal.

§. 22. Greek nouns generally retain their own terminations in the plural:

(a) Those which end in So drop the So ;
as, ~~so~~ So , logician, ~~pl.~~ So

(b) Those which end in $\dot{\gamma}$ - take ḡō ;
as, $\dot{\gamma}\text{ḡō}\dot{\gamma}\text{ḡō}$, covenant, pl. $\text{ḡō}\dot{\gamma}\text{ḡō}\dot{\gamma}\text{ḡō}$.

(c) Those which end in $\ddot{o}$ drop it and take --- as, $\ddot{o}$ --- --- chapter, pl. --- --- ---

(d) Those which end in 75 Lake. & be-
fore the 7 was, 75000, dogma, pl. 750000

فَايْنَة	, vine	pl.	فَايْنَة
فَايْنَة	, sister	"	فَايْنَة
فَايْنَة	, brick	"	فَايْنَة
فَايْنَة	, tabernacle	"	فَايْنَة
فَايْنَة	, face	"	فَايْنَة
فَايْنَة	, coat of leather	"	فَايْنَة
فَايْنَة	, prayer	"	فَايْنَة
فَايْنَة	, tooth: molar	"	فَايْنَة
فَايْنَة	, town	"	فَايْنَة
فَايْنَة	, bow: straw	"	فَايْنَة
فَايْنَة	, year	"	فَايْنَة
فَايْنَة	, hour	"	فَايْنَة

Apocopation of Nouns.

§. 24. Nouns are often made use of in their apocopated forms to indicate slightly varying significations as well as to effect a brevity and elegance of style and facility of versification. Generally a noun admits of two apocopated forms, one signifying a state of dependance called the

first Apocope, $\text{מְלִכּוּת שָׁמַיִם}$, and the other an independent state, called the second.

Apocope, $\text{מְלִכּוּת שָׁמַיִם}$; 20.

Nouns.

1st apocope: 2nd apocope

הוּא , being	הוּא	הוּא
הוּא , ^{living} creatures	הוּא	הוּא
הוּא , commerce	הוּא	הוּא

These apocopes are also associated with what is called the "States of Nouns", corresponding to which the full form of the noun augmented from the root is called the 'Definite State', the first Apocope, the 'Constructive State', and the second Apocope, the 'Absolute State' of construction.

The varying significations of the different states are represented below:—
The Definite State or the Emphatic Form,

$\text{מְלִכּוּת שָׁמַיִם}$, the kingdom of heaven.

The Construct or Dependent State,

$\text{מְלִכּוּת שָׁמַיִם}$, the kingdom of our father.

The Absolute or Indefinite State.

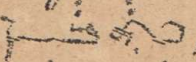
وكل شيء، every kingdom.

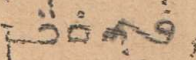
It so happens, however, that the primary significations of these states have been departed from, in several instances and nouns are found to be in the Definite State of construction, where only a dependent or an indefinite signification is intended to be expressed.

The Constructive and Absolute States of Singular Nouns.

§. 25. All Singular Nouns terminating in  not preceded by  have only one form of construction for both the constructive and the Absolute States, formed by the elimination of the final  with no further modifications, if there be a vowel on the anti-penult; as,

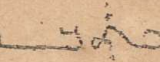
Def. State.

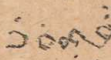
, book

, table

, heart

Cons. and Abs. States







If there be no vowel on the anti-

penult the noun often undergoes certain further changes, the more common of which are given below:—

i. Monosyllabic words of two letters assume the vowel — on the initial letter in their contracted forms; as,

Def. State Cons. & Abs. States

$\text{—} \text{—} \text{—}$, blood,

$\text{—} \text{—} \text{—}$

$\text{—} \text{—} \text{—}$, species

$\text{—} \text{—} \text{—}$

$\text{—} \text{—} \text{—}$, father-in-law

$\text{—} \text{—} \text{—}$

$\text{—} \text{—} \text{—}$, name

$\text{—} \text{—} \text{—}$

But $\text{—} \text{—} \text{—}$, son becomes $\text{—} \text{—} \text{—}$ in its contracted form.

ii Dissyllabic words of three letters with a — on the initial radical receive a — on the second one; as, Def. State. $\text{—} \text{—} \text{—}$, this place, Cons. & Abs. States. $\text{—} \text{—} \text{—}$, priest
 $\text{—} \text{—} \text{—}$, world. $\text{—} \text{—} \text{—}$, friend.

When $\text{—} \text{—} \text{—}$ means generation or century, it takes the form $\text{—} \text{—} \text{—}$ when contracted.

iii If the vowel on the initial letter be (1) — or (2) — , the second one receives

a — and the initial one drops the vowel of it;

as, (1) Def. State. זֶבֶן , bone, Cons. & Abs. States

זֶבֶן , span. זָבִי , tardy: לֶבֶן

זֶבֶן , new.

difficult.

זֶבֶן , soul

זֶבֶן , fool.

זָבִי , hard.

זֶבֶן , horn

זֶבֶן , servant.

זָבִי , modesty.

זֶבֶן , perfect.

(2) Def. State. זָבִי , kind, Cons. & Abs. States

זָבִי , ^{red}atom

זָבִי , wing

לֶבֶן

זָבִי , manure

זָבִי , multitude

זָבִי , palm

זָבִי , dream

זָבִי , half

זָבִי , ash

But the following words take a — on the second radical, where according to analogy they ought to have a —; as, Def. State

זָבִי , time, Cons. & Abs. States

זָבִי

זָבִי , beard

זָבִי , garden

זָבִי , step

זָבִי , look

זָבִי , meadow

זָבִי , morning

זָבִי , bride-groom

זָבִי , depressed:

pusillanimous

But זָבִי , swallow, has זָבִי for its contracted form.

When 's' takes the place of the

second radical, the initial radical will have the vowel and it will in most cases be a —; as, Def. State فِي, weapon, bonds. & Abs. States فِي.
فِي فِي, power فِي, eye

iv Trilateral nouns ending in فِي with a — on the ^{first} radical cast off the 's' and take a — on the second letter in their contracted forms; as, Def. State فِي, lord, bonds. & Abs. States فِي.

فِي, sinner. فِي, shepherd

if the vowel on the initial radical be a —, the ^{it becomes changed into} final فِي alone has to be dropped; as, Def. State فِي, scream bonds. & Abs. States فِي.

فِي, night. فِي, rest.

v But participial nouns with the vowel — on the initial radical transfer the first vowel to the second radical as —; as, Def. State فِي, chosen, bonds & Abs. States فِي, manifested.

فِي, created. فِي, covered.

vi In words of the form فِي, not

beginning with any of the quiescent letters,
 𐤀, 𐤁 and 𐤂, the 𐤁 of the initial letter is
 transferred to the second one as 𐤁𐤀; as, Def.
 State 𐤁𐤀𐤁𐤀, body, Cons. & Abs. States 𐤁𐤀𐤁.
 𐤁𐤀𐤁𐤀, light 𐤁𐤀𐤁𐤀, holiness
 𐤁𐤀𐤁𐤀, depth 𐤁𐤀𐤁𐤀, praise.

When a Quiescent letter begins the
 word, the second letter receives a 𐤁 and the
 initial one retains its vowel 𐤁; as, Def. State
 𐤁𐤀𐤁𐤀, food, Cons. & Abs. States 𐤁𐤀𐤁𐤀
 𐤁𐤀𐤁𐤀, way 𐤁𐤀𐤁𐤀, burden.

vii Dissyllabic words of the form
 𐤁𐤀𐤁 are contracted as shown below; as,
 Def. State 𐤁𐤀𐤁, column, Cons. & Abs. States 𐤁𐤀𐤁
 𐤁𐤀𐤁, consciousness 𐤁𐤀𐤁, end.
 𐤁𐤀𐤁, day. 𐤁𐤀𐤁, height.

viii When 𐤁 begins a dissyllabic word
 of three letters with a 𐤁 or 𐤂 on it, the second
 letter takes a 𐤁 on it; as, Def. State 𐤁𐤀𐤁,
 lamentation, Cons. and Abs. States 𐤁𐤀𐤁.

𐤁𐤀𐤁, heap.

𐤁𐤀𐤁, lamb

𐤁𐤀𐤁, ship

𐤁𐤀𐤁, place

𐤒𐤓 when it signifies, thousand,
becomes 𐤒𐤓 when contracted.

When a 'v' begins a word with a 𐤒
on it, it is converted into 𐤒 and the second
letter takes a 𐤒; as, Def. State 𐤒𐤓𐤕, infant,
Cond. & Abs. States 𐤒𐤓.

𐤒𐤓, month

𐤒𐤓, orphan.

Disyllabic words of four letters
with a 𐤒 on the initial, receive on the third
letter a 𐤒 when contracted; as, Def. State
𐤒𐤓𐤕, temple, Cond. & Abs. States 𐤒𐤓𐤕.

𐤒𐤓𐤕, sanctuary

𐤒𐤓𐤕, tent

Some nouns of this group hav-
ing dropped the 𐤒 of their radicals, have
only three letters; as, Def. State 𐤒𐤓𐤕,
starting, Cond. & Abs. States. 𐤒𐤓𐤕.

𐤒𐤓𐤕, zephyr

𐤒𐤓𐤕, reception

§.26. Singular nouns terminating
in 𐤒 preceded by 𐤒 have often two diffe-
rent forms for the Cond. & Abs. States. But
some nouns especially those that have a
vowel 𐤒 on the letter immediately preced-

ing the ا have only one form of contraction,
like other nouns in the singular number;
as, Def. State. فَيْس , portion, cond. & Abs. States
 فَيْس ~~فَيْس~~ crying ~~مِنْهُ~~

Most of the Feminine Singular nouns
terminating in فَيْس or فَيْس form their con-
structive State by the elimination of the
final فَيْ and Absolute by the elimination
of فَيْس ; as,

Def. State	cond. Sta.	Abs. Sta.
فَيْس اَلْمَلِكُ , Kingdom	اَلْمَلِكُ	اَلْمَلِكُ
فَيْس اَلْمَلِكُ , weary	اَلْمَلِكُ	اَلْمَلِكُ

ii Other nouns ending in فَيْس , which
retain the ا in their Plurals, form their
cond. & Abs. States from their Plural forms.
The cond. State is formed by dropping the
final فَيْ and giving to the consonant pre-
ceding ا a فَيْ ; and the Abs. State by casting
off the ا alone from the Plural form; as,

Def. State	Plural	cond. Sta.	Abs. Sta.
فَيْس اَلْحِكْمَةُ , wisdom	فَيْس اَلْحِكْمَةُ	اَلْحِكْمَةُ	اَلْحِكْمَةُ
فَيْس اَلْحِكْمَةُ , full	فَيْس اَلْحِكْمَةُ	اَلْحِكْمَةُ	اَلْحِكْمَةُ

فَأَمَّا هَذَا، measure فَأَمَّا هَذَا: فَأَمَّا هَذَا: فَأَمَّا هَذَا

فَأَمَّا هَذَا، praise فَأَمَّا هَذَا: فَأَمَّا هَذَا: فَأَمَّا هَذَا

III Singular nouns that drop the ا or deviate from the general rules in the formation of their Plurals, form the Abs. State by the elimination of the ا alone, and the cons. State by affixing to the second radical a vowel ـِ besides dropping the final ـِ ; as.

Def. State.

cons. State

Abs. State.

فَأَمَّا هَذَا، desire

فَأَمَّا هَذَا

فَأَمَّا هَذَا

فَأَمَّا هَذَا، word

فَأَمَّا هَذَا

فَأَمَّا هَذَا

فَأَمَّا هَذَا، week

فَأَمَّا هَذَا

فَأَمَّا هَذَا

فَأَمَّا هَذَا، place

فَأَمَّا هَذَا

فَأَمَّا هَذَا

But فَأَمَّا هَذَا، daughter, has the form فَأَمَّا هَذَا in its cons. State.

The Constructive and Absolute States of Plural Nouns.

§. 27. All nouns ending in ـِ form the cons. State by the addition of the suffix ـِ and the Abs. State by the addition of the suffix ـِ after the elimination of the final ـِ ; as,

Def. State	Cond. State	Abs. State.
فـ <u>عِباد</u> , servants	عِباد	عِبَاد
فـ <u>كُتُب</u> , books	كُتُب	كُتُب

i When the Plural forms end in فـ, the فـ is dropped; as,

Def. State	Cond. State	Abs. State.
فـ <u>بَنِي</u> , sons	بَنِي	بَنِي
فـ <u>مَآئِي</u> , waters	مَآئِي	مَآئِي
فـ <u>سَمَآئِي</u> , sky	سَمَآئِي	سَمَآئِي

ii When the Plural ends in فـ, the Cond. State is formed by the elimination of the final فـ and Abs. State by the addition of ي after dropping the final فـ; as; Def. State

Cond. State	Abs. State.
فـ <u>مُلُوك</u> , kingdoms	مُلُوك
فـ <u>مِلْحَمَات</u> , graces	مِلْحَمَات
فـ <u>بُحُور</u> , virgins	بُحُور

iii Participials in فـ having only three letters in their stems, form the Cond. State by replacing the final فـ of the Singular by ي and the Abs. State by replacing the final فـ of the Singular by ا and by

transferring the $\dot{\text{z}}$ of the final $\dot{\text{z}}$ as $\dot{\text{z}}$ to the preceding letter, the initial consonant retaining its vowel only if it be a $\dot{\text{z}}$; as,

Def. State. Sing. : Cons. ta. Abs. Sta.

خَفِيَ, hidden خَفِيَ خَفِيَ خَفِيَ

يَلَنِي, celebrated يَلَنِي يَلَنِي يَلَنِي

تَلَبَّنِي, dinners تَلَبَّنِي تَلَبَّنِي تَلَبَّنِي

تَوَنَّنِي, trunkards تَوَنَّنِي تَوَنَّنِي تَوَنَّنِي

§. 28. Some nouns are not used in their

contracted forms; as, فَوَّار, flower

فَوَّار, manger فَوَّار, snake

فَوَّار, deer فَوَّار, escort

فَوَّار, lion فَوَّار, Winter

فَوَّار, corner فَوَّار, a small

فَوَّار, brown whip leather pot

فَوَّار, servant فَوَّار, elevation

فَوَّار, place of gathering فَوَّار, caution

فَوَّار, Summer

ii. Some others again are used only in the contracted form; as,

وَيْت, spider وَيْت, concealment

وَيْت, error وَيْت, treaty.

50

iii Pronouns as a rule are not used in contracted forms; but the following are contracted: Def. State. : Contracted State

ܐܝܬܐ, what

ܐܝܬܐܝܬܐ, the other

ܐܝܬܐܝܬܐ, this one (fem)

ܐܝܬܐܝܬܐ, this one (mas)

ܐܝܬܐ

ܐܝܬܐ

ܐܝܬܐ

Bases of Nouns.

ܐܝܬܐ

§.29. In Syriac there are no particular terminations to distinguish the Nominative and the oblique cases. The oblique cases are expressed by means of the case-forming letters ܐܝܬܐ prefixed to the Nominatives or by the influence of the Particles, ܐܝܬܐ and ܐܝܬܐ.

The following is an example of a noun fully declined in all its cases:-

Nominative ܐܝܬܐ : ܐܝܬܐ

Genitive ܐܝܬܐ : ܐܝܬܐ

Dative ܐܝܬܐ : ܐܝܬܐ

A temple

Of a temple

To a temple

Accusative לְבַיִתְךָ : בַּבַּיִת or בְּבַיִתְךָ , A temple
 Vocative בַּבַּיִת בַּבַּיִתְךָ or בְּבַיִתְךָ , O temple.
 Ablative מִבַּבַּיִת מִבַּבַּיִתְךָ or מִבְּבַיִתְךָ , From, by
 a temple

If the initial letter of a noun be without a vowel, one of לְבַיִת is prefixed to it with a $\div$; as, לְבַיִת , book, לְבַיִת , לְבַיִת .

But before לְבַיִת , six of לְבַיִת , sixty the prefix assumes the vowel $\div$; as, לְבַיִת , לְבַיִת .

Again one of לְבַיִת is prefixed to a noun beginning with ל or ב , the prefix receives the vowel of the initial radical; as, לְבַיִת , a brother, לְבַיִת ; לְבַיִת , a son, לְבַיִת .

If the noun be a monosyllabic one ending in two Alaphs (לל) the prefix invariably receives a $\div$ on it; as, לְבַיִת , hundred, לְבַיִת .



Adjectives ܐܕܝܬܝܬܝܐ

§. 30. Syriac language has only a very limited number of Adjectives and most of them are derived from other words. This deficiency is generally supplied by other words, which, when placed in particular positions, have the use and signification of Adjectives.

The Adjectives themselves being very few, the general rules for their derivations also are not numerous. Several Adjectives are formed by the addition of the affix ܐܝܬܝܬܝܐ to the original form of words ^{from} which they are derived; thus,

ܐܝܬܝܬܝܐ, air	adj. ܐܝܬܝܬܝܐ, aerial
ܐܝܬܝܬܝܐ, first-born	" ܐܝܬܝܬܝܐ, primitive
ܐܝܬܝܬܝܐ, body	" ܐܝܬܝܬܝܐ, corporeal
ܐܝܬܝܬܝܐ, mountain	" ܐܝܬܝܬܝܐ, mountainous

Some Adjectives are formed by giving to the primitive word, the termination ܐܝܬܝܬܝܐ,

ad. ܐܝܬܝܬܝܐ, earth	adj. ܐܝܬܝܬܝܐ, terrestrial
ܐܝܬܝܬܝܐ, hair	" ܐܝܬܝܬܝܐ, hairy.

𐤀𐤃𐤁, head. adj. 𐤀𐤃𐤁𐤀, primary.

The Adjectives formed in this way, are also frequently made use of as nouns; thus, 𐤀𐤃𐤁𐤀 may mean "spiritual" as well as "an angel."

In some instances the double ending 𐤀𐤀 is added to form the Adjectives; as, 𐤀𐤃𐤁𐤀𐤀, corporeal 𐤀𐤃𐤁𐤀𐤀, earthly
𐤀𐤃𐤁𐤀𐤀, proper

ii In some cases the suffix 𐤀𐤀 also give a qualifying signification to the meaning of the root; as,

𐤀𐤃𐤁𐤀, power adj. 𐤀𐤃𐤁𐤀𐤀, powerful
𐤀𐤃𐤁𐤀, deceitful ,, 𐤀𐤃𐤁𐤀𐤀, deceitful.

But, sometimes especially when the initial radical has a vowel 𐤀 on it, the second radical receives a 𐤀 and the initial vowel becomes converted into a 𐤀 when the Adjectival affix is added; as,

𐤀𐤃𐤁𐤀, craft. adj. 𐤀𐤃𐤁𐤀𐤀, crafty
𐤀𐤃𐤁𐤀, envious. ,, 𐤀𐤃𐤁𐤀𐤀, careful

iii Adjectives may sometimes be used alone when the words which they qualify,

are supposed to be understood; as.

— , a good man	— , Several persons
, the world	, Creatures
— , evil deeds	, deeds.

As has been already mentioned, the deficiency in the requisite number of Adjectives is also supplied by means of a noun in its constructive State; as, , The spirit of holiness i.e. Holy Ghost; , City of holiness i.e. the holy city.

Sometimes a substantive when used absolutely with , has the signification of an Adjective; as, , a spiritual body. , a natural body.

Also in diverse other ways; as, , the fire which is not extinguished i.e. the inextinguishable fire.

, virgin without spot i.e. Immaculate virgin.

The distinguishing marks of Adjectives are Gender, Number, and States, which are the same as ⁱⁿ the Substantives.

The Masculine definite and the Feminine absolute States have the same form; but it presents no difficulty of distinction, since one can easily be known from the other by the verb or the substantive with which it is connected.

§. 31. The Degrees of Comparison are generally marked by means of certain particles and connectives. There are no particular affixes to be added to the Adjectives, nor any other change to be introduced in them.

The Comparative is expressed by the positive construed with po either preceding or following; as, oot-oo do po , he is greater than all; $\text{p-p-p-p-oo po pot o-oo}$, a good name is better than great riches.

$\text{p-oo po p-p-p-p-oo po...-oo-oo}$, a good favour is above silver and gold.

Sometimes another word like di , well: very, or oo-oo , much: very, is also added to bring the force of comparison more vividly; as,

—————
 —————

The prayer is sharper than sword, lighter than arrows and swifter than death.

—————
 —————
 —————
 —————

In some places the comparatives will be marked only by the sense of the passage; as, —————
 The elder shall be servant to the younger.

§.32. The Superlative is formed very often by ^{the} addition of לְ or בְּ to the plural word; as, לְכָל מַלְכִּים , small among kings i.e. the least of kings. בְּכָל עֵצִים , which is indeed the least of all seeds, or $\text{לְכָל אֲפֹסְטָלִים}$, the least of the apostles, where the genitive plural follows the Positive. Sometimes a different word כָּל , all, with ^{is made use of} or without כָּל ;
 —————
 —————

Mother most chaste.

The Superlative signification is also brought out with full force by the repetition of the same word in the plural number; either in the definite or the absolute form of construction; as,

ⲉⲃⲟⲩⲛⲓ ⲉⲃⲟⲩⲛⲓ, God of gods i.e. the supreme God
 ⲉⲃⲟⲩⲛⲓ ⲉⲃⲟⲩⲛⲓ, virgin of virgins i.e. the purest virgin
 ⲉⲃⲟⲩⲛⲓ ⲉⲃⲟⲩⲛⲓ, King of kings i.e. the supreme King
 ⲉⲃⲟⲩⲛⲓ ⲉⲃⲟⲩⲛⲓ, lord of lords i.e. the supreme lord
 ⲉⲃⲟⲩⲛⲓ ⲉⲃⲟⲩⲛⲓ, wisdom of wisdoms i.e. the greatest
 wisdom.

ⲉⲃⲟⲩⲛⲓ ⲉⲃⲟⲩⲛⲓ, [of vanities
 ⲉⲃⲟⲩⲛⲓ ⲉⲃⲟⲩⲛⲓ, vanity of vanities i.e. the greatest
 ⲉⲃⲟⲩⲛⲓ ⲉⲃⲟⲩⲛⲓ, generation of generations
 ⲉⲃⲟⲩⲛⲓ ⲉⲃⲟⲩⲛⲓ, the servant of servants i.e.
 the least of servants. [Ternary

ⲉⲃⲟⲩⲛⲓ ⲉⲃⲟⲩⲛⲓ, holy of holies i.e. the most holy san-
 ⲉⲃⲟⲩⲛⲓ ⲉⲃⲟⲩⲛⲓ, canticle of canticles i.e. the most
 beautiful of canticles. [Ruler

ⲉⲃⲟⲩⲛⲓ ⲉⲃⲟⲩⲛⲓ, the ruler of rulers i.e. the supreme
 ⲉⲃⲟⲩⲛⲓ ⲉⲃⲟⲩⲛⲓ, heaven of heavens i.e. the
 highest heaven.

In some other places the Particles,
 ܠܬܝܒܐ, very, ܠܬܝܒܐ, much, or ܠܬܝܒܐ, most (mas) ܠܬܝܒܐ
 (fem), are also added to bring out the force of
 Superlative; as: ܠܬܝܒܐ ܠܬܝܒܐ, worst.
 ܠܬܝܒܐ ܠܬܝܒܐ, most honoured.
 ܠܬܝܒܐ ܠܬܝܒܐ ܠܬܝܒܐ ܠܬܝܒܐ, they rejoiced with ex-
 ceeding great joy. ܠܬܝܒܐ ܠܬܝܒܐ ܠܬܝܒܐ ܠܬܝܒܐ
 Come Oh most holy spirit.



Numerals ܠܬܝܒܐ

§. 33. Numerals are divided into two
 classes, the Cardinals, ܠܬܝܒܐ, and the Or-
 dinals, ܠܬܝܒܐ.

The Cardinals have distinct forms
 for the Masculine and Feminine Genders
 from one to twenty.

From three to ten the Fem. forms are
 indicated by the Constructive states of the cor-
 responding Mas. Cardinals as shown below:

Cardinals.

Fem.	Neas.		Fem.	Neas.	
١	١	one	٦	٦	six
٢	٢	two	٧	٧	seven
٣	٣	three	٨	٨	eight
٤	٤	four	٩	٩	nine
٥	٥	five	١٠	١٠	ten

From ten to twenty the smaller digit precedes the greater and they are construed with certain modifications as shown below:-

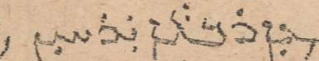
Fem.	Neasculines.	
١١	١١	eleven
١٢	١٢	twelve
١٣	١٣	thirteen
١٤	١٤	fourteen
١٥	١٥	fifteen
١٦	١٦	sixteen
١٧	١٧	seventeen
١٨	١٨	eighteen
١٩	١٩	nineteen

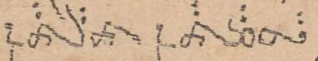
In the Mas. Gender the Numerals of the above group have the greater digit in the Constructive state, with a $\div$ on the middle radical و ; in the Fem. they assume a ـ on the initial radical و of the greater digit and the Plural suffix ـن on the final radical و .

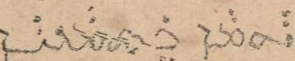
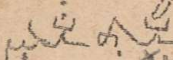
§. 34. The demary numbers from twenty to ninety are expressed in the Plural of the corresponding tens and are of the Common Gender

عشرون , twenty	اربعون , forty
ثلاثون , thirty	خمسون , fifty
اثنان , twenty	سبعون , seventy
اربعة , forty	اثنان , twenty
ثلاثة , thirty	اربعة , forty
اثنان , twenty	اربعة , forty
اربعة , forty	اربعة , forty
اربعة , forty	اربعة , forty
اربعة , forty	اربعة , forty
اربعة , forty	اربعة , forty

From twenty to hundred the higher digit precedes the smaller one with which it is construed with the connective واو "O", the higher one being of the Common Gender, is not affected by Gender

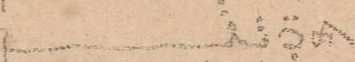
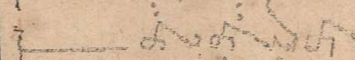
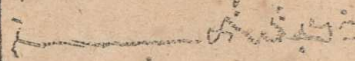
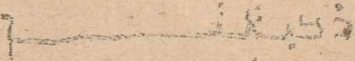
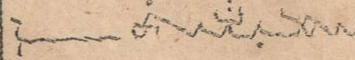
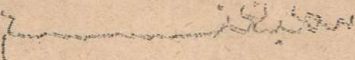
tion; as, , four months.

, three days.

Sometimes the cardinals are found to have the use and signification of ordinals: as, , the day which is eight, i.e. the eighth day. , the sixth hour.

§. 34. The Ordinals have distinct forms for both Genders and are formed from the Cardinals by adding the termination  for the mas. and  for the fem.

From three to ten the final vowel of the fem. is changed into ; as,
Ordinals.

Fem.	Mas.	
		first
		second
		third
		fourth
		fifth

Perm.	mas.	
		sixth
		seventh
		eighth
		ninth
		tenth

These Ordinal numerals are occasionally made use of to express the number denoted by the corresponding cardinal as a whole; let us sing the thiradic phrase verb having three letters.

From ten to twenty the final vowel of the mas. undergoes the above said change;

Perm.	Mas.	
		eleventh
		twelfth
		thirteenth

Fem.	Mas.	
		fourteenth
		fifteenth
		sixteenth
		seventeenth
		eighteenth
		nineteenth

In expressing numbers twenty and above, the connective van 'o' is not generally used. The affixes are added to both the higher and the smaller numbers; but the smaller alone is subjected to the changes of vowels shown above; as, is , 33rd

Fem.	Mas.	
		twentieth
		thirtieth
		fortieth
		fiftieth

fractions are also expressed by single words, as,

$\frac{1}{4}$	רביעית	$\frac{1}{4}$	רביעית	$\frac{1}{4}$	רביעית
$\frac{1}{2}$	חצי	$\frac{1}{5}$	חמש	$\frac{1}{8}$	שמינית
$\frac{1}{3}$	שליש	$\frac{1}{6}$	שש	$\frac{1}{9}$	תשעה
		$\frac{1}{10}$	עשר		

§. 36. The days of the Week are :-

ראשון, the first day of the week, Sunday

שני, the second day, Monday.

שלישי, the third day, Tuesday

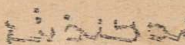
רביעי, the fourth day, Wednesday

חמישי, the fifth day, Thursday

But the remaining two days are called by other words, *פרייטיג*, Friday; and *שבת*, Saturday.

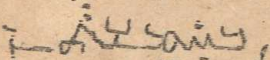
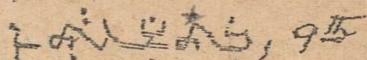
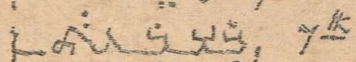
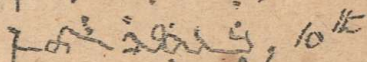
§ The Dates are often expressed by means of the Cardinal numerals with the letter *א* prefixed to it. It is often followed by *ימים*, month, or the names of a particular month; as *אדר*, June, in the alt.

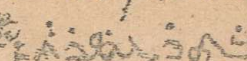
After these numbers the word *יום*, day, is supposed to be understood and as

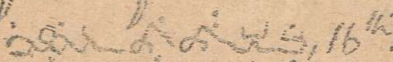
such the numerals below twenty should be in the mas. Gender; as, , the first (day) of the month. , the 17th of June. , the 27th of April.

Sometimes the Cardinals below twenty are used with slight modifications as shown below.

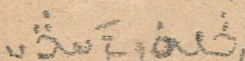
The numbers, 4, 7 & 9, assume a soft  at the end of the word. 5 & 10 also receive a  but it will be always a hard one; as,

 , 4 th	
 , 5 th	 , 9 th
 , 7 th	 , 10 th

The numbers 11, 12 & 13, also have separate forms corresponding the above ones; as, , 11th , 12th , 13th.

From fourteen upwards the second form of the mas. Cardinals are used; as, , 14th. , 19th.

III The names of Months are:-

, January. , February.

37, March.
 38, April.
 39, May.
 40, June.
 41, July.

42, August.
 43, September.
 44, October.
 45, November.
 46, December.



Pronouns: 1. 2. 3. 4.

§. 37. Pronouns are generally divided into four classes according to the different nature of their functions in the language.

1. Personal, 1. 2. 3. 4.
 2. Demonstrative, 1. 2. 3. 4.
 3. Relative, 1. 2. 3. 4.
 4. Interrogative, 1. 2. 3. 4.
- Personal Pronouns.

§. 38. Personal Pronouns are of two kinds; one consisting of simple words called separable, 1. 2. 3. 4. like 1. 2. 3. 4.

אָוּ, thou, and others; and the other consisting of certain particles and affixes, called Inseparable; אָוּ, that are added to nouns, verbs or other particles; thus. אַתָּה, thy; אַתָּה מֶלֶךְ, thy King. אֲנִי, my; אֲנִי מֶלֶךְ, before me.

Separable Pronouns. The following is a table of Separable Pronouns of the different persons in both the numbers:—

	Singular		Plural	
	mas. Com.	fem.	mas. Com.	fem.
3 rd Per.	וּ, he	וּ, she	הֵם, they	הֵנָּה, they
2 nd Per.	אַתָּה, thou	אַתָּה, thou	אַתָּה, you	אַתָּה, you
1 st Per.	אֲנִי, I.		אֲנִי, we	

All the above Pronouns are often used as substantive verbs agreeing with the subject in gender, number and person; thus, אֲנִי אֲנִי, I am. אַתָּה אַתָּה, thou art.

But this use of the 3rd personal pronouns is not limited to the agreement of person. Thus we may have אני אני אני , I am Jesus: אתה אתה , you are

While writing אני or אתה in combination with other words, the letter א is often exchanged; as, אני , who, for אני אני ; אני , this is, for אני אני

The other pronouns with the exception of אני & אתה though written separately are nevertheless pronounced as one word; as, אני אני , I am

אני and אתה are for the most part found after transitive verbs, as, indeclinable accusatives; thus, אני אני , he sent them, אני אני , they have filled them; but their uses as substantives are also not less frequent.

Inseparable Pronouns.

Inseparable Pronouns are certain abbreviated terminations or inseparable Particles called pronominal affixes

having the signification of possessive nouns. The following table exhibits the various pronominal affixes and their respective functions

Singular			Plural		
Mas.	Fem.	Them.	Mas.	Fem.	Them.
his	her	his	her		
thy	thy	thy	thy		
my	my		my		
their	their	their	their		
your	your	your	your		
our			our		

There are also separate possessive pronouns expressed by the letters his com-
pounded of his , which, and to , which are
put before the affixes; as,

mas.	com.	fem.	mas.	com.	fem.
his	her	their	his	her	their
thy	thy	your	thy	thy	your
my			my		
			our		

The oblique Cases of all the Personal Pronouns are formed by the addition of the respective Pronominal affixes to the Case-forming letters *ṣṣ* and the preposition *ṣṣ*, as shown below

Pronoun of the First Person.

Case	Sing.	Pl.
Nom.	<i>ṣṣ</i> I.	<i>ṣṣ</i> , we
Gen.	<i>ṣṣ</i> my	<i>ṣṣ</i> , our
Dat. & Acc.	<i>ṣṣ</i> to me. me	<i>ṣṣ</i> to us. us
Abl.	<i>ṣṣ</i> in, or from ^{me}	<i>ṣṣ</i> in, or from ^{us}

Pronoun of the Second Person.

Case	Sing.			Pl.		
	Mas.	Fem.		Mas.	Fem.	
Nom.	<i>ṣṣ</i> <i>ṣṣ</i>	<i>ṣṣ</i> <i>ṣṣ</i>	thou	<i>ṣṣ</i> <i>ṣṣ</i>	<i>ṣṣ</i> <i>ṣṣ</i>	you
Gen.	<i>ṣṣ</i> <i>ṣṣ</i>	<i>ṣṣ</i> <i>ṣṣ</i>	thy	<i>ṣṣ</i> <i>ṣṣ</i>	<i>ṣṣ</i> <i>ṣṣ</i>	your
Dat.	<i>ṣṣ</i> <i>ṣṣ</i>	<i>ṣṣ</i> <i>ṣṣ</i>	to thee	<i>ṣṣ</i> <i>ṣṣ</i>	<i>ṣṣ</i> <i>ṣṣ</i>	to you
Acc.	<i>ṣṣ</i> <i>ṣṣ</i>	<i>ṣṣ</i> <i>ṣṣ</i>	thee	<i>ṣṣ</i> <i>ṣṣ</i>	<i>ṣṣ</i> <i>ṣṣ</i>	you
Abl.	<i>ṣṣ</i> <i>ṣṣ</i>	<i>ṣṣ</i> <i>ṣṣ</i>	in, or from ^{thee}	<i>ṣṣ</i> <i>ṣṣ</i>	<i>ṣṣ</i> <i>ṣṣ</i>	in, or from ^{you}

with as substantives, where in conjunction with particles they give emphasis or confirmation to the sentence; as, *אין אים נישט גענום*, like one who has not taken;

𐌲𐌺𐌰 and 𐌲𐌺𐌰 coalescing with 𐌺𐌺𐌰
 and 𐌺𐌺𐌰 form the compounds 𐌺𐌺𐌰, this is, Mas.
 and 𐌺𐌺𐌰 𐌲𐌺𐌰, this is, Fem.. 𐌲𐌺𐌰 is also
 made use of as an affixe with 𐌺𐌺𐌰 expunged.
 as in 𐌲𐌺𐌰, to day, for 𐌲𐌺𐌰 𐌲𐌺𐌰.

is a contracted form of $\text{p}^{\text{h}}\text{oi}$
and is only rarely used as in $\text{p}^{\text{h}}\text{oi}$,
but this suspicion.

iso and *iso* though frequently used as Personal Pronouns, are Etymologically derived from *iso*.

The above Demonstratives when joined to Personal Pronouns become Reflexive Pronouns; as, ᐃᐅᐅᐅᐅᐅ , he himself; ᐃᐅᐅᐅᐅᐅ , she herself. Other Reflexives are formed by adding the affixes to the nouns ᐃᐅᐅᐅ , soul or person, and ᐃᐅᐅᐅᐅᐅ , person; as,

and he went, changed himself *propter*, in himself.

Distributive Pronouns

§. 40. The Distributives are often expressed by *propter*, *propter*, and the preposition *propter*; as in *propter propter*, some of them. Sometimes the substantive part is taken off and the distributive sense is indicated by the preposition alone; as, *propter*, some of them.

The following forms are also in frequent use. *propter propter*, each one; *propter propter*, every people; *propter*, *propter* or *propter propter*, whosoever; *propter* or *propter propter*, whatsoever.

Relative Pronouns.

§. 41. The relative of Masculine and Feminine nouns in both numbers is the letter *dalas* 's' prefixed to them; as, *propter* *propter* *propter*, Christ who was born of Mary; *propter* *propter* *propter*, our father who art in heaven.

Maas. $\text{p}^{\text{h}}\text{t}^{\text{h}}$ } who, which or what.
 Yom. $\text{p}^{\text{h}}\text{t}^{\text{h}}$ }

The Pl. of both genders is $\text{p}^{\text{h}}\text{t}^{\text{h}}$.

These Interrogatives have also the signification of, 'of what sort', and the like; as, $\text{p}^{\text{h}}\text{t}^{\text{h}} \text{p}^{\text{h}}\text{t}^{\text{h}}$, with what sort of body?

To express the sense, 'how many' or 'how great', the word $\text{p}^{\text{h}}\text{t}^{\text{h}}$, compounded of p^{h} and p^{h} is often used, as in, $\text{p}^{\text{h}}\text{p}^{\text{h}} \text{p}^{\text{h}} \text{p}^{\text{h}}$, how great will be darkness? $\text{p}^{\text{h}}\text{p}^{\text{h}} \text{p}^{\text{h}}$ $\text{p}^{\text{h}}\text{p}^{\text{h}}$ $\text{p}^{\text{h}}\text{p}^{\text{h}}$, how many loaves have you?

These Interrogatives can be converted into relatives by using the letter p^{h} along with them; as, $\text{p}^{\text{h}} \text{p}^{\text{h}} \text{p}^{\text{h}}$, he who entereth not.

The oblique cases of the Interrogatives are formed as usual by the addition of the case-forming letters p^{h} and the preposition p^{h} .

Nouns with Pronominal Affixes.

§. 43. The pronominal affixes given on page 71 under the Sing. and Pl. groups, can more properly be called the affixes.

one added to nouns ending in in , and the other to nouns ending in in , although the greater majority of the nouns of the former termination are of the Sing., and the latter, of the Pl. numbers.

As a rule these affixes are added after the elimination of the final in or in . Some nouns also undergo certain further changes of vowels when they receive the affixes, especially those of the 1st person Sing. and the 2nd and 3rd person Plurals. The following is ^{an} example of a noun to which all the affixes are added.

Affixes added to nouns ending in in .

	Singular	Plural
Def. St.	in , King	
3 rd . M	in , his King	in , their King.
" 3 rd	in , her King	in , their King.
2 nd . M	in , thy King	in , your King
" 3 rd	in , thy King	in , your King
1 st . com	in , my King	in , our King

Affixes added to nouns ending in *king*.

Singular.

Plural.

Def. State	Singular.	Plural.
3 rd . M.	<i>king</i> , his king	<i>king</i> , their kings
" 2 ^d	<i>king</i> , her king	<i>king</i> , their kings
2 nd . M.	<i>king</i> , thy king	<i>king</i> , your kings
" 2 ^d	<i>king</i> , thy king	<i>king</i> , your kings
1 st . Conc.	<i>king</i> , my king	<i>king</i> , our kings

In *king*, the final 'v' being otiose, the word is pronounced as 'Hoalk'.

i Quadriliteral words of two syllables having no vowels on the two middle radicals assume a *u* on the third letter when the affixes of the 1st person Sing. and the 2nd and 3rd person plurals, are added lest there should be a concourse of several consonants without a vowel. Thus,

king, family, *king*, my family.

king, tower, *king*, your tower.

But in *king*, shade and *king*

speech, the 2nd radical receives the $\div$ in the place of the 3rd; as, $\text{w} \dot{\text{h}} \dot{\text{h}} \dot{\text{h}} \dot{\text{h}}$, my shade
 $\text{w} \dot{\text{h}} \dot{\text{h}} \dot{\text{h}}$, my speech

If those nouns in 3 letters with a $\div$ on the initial and the final radicals, as in $\text{p} \dot{\text{r}} \dot{\text{o}} \dot{\text{r}}$, priest, which assume a $\div$ on the middle radical in the Cons. State, retain that vowel when they take the three affixes of the above said personal pronouns; as, $\text{p} \dot{\text{r}} \dot{\text{o}} \dot{\text{r}}$, priest, Cons. St. $\text{p} \dot{\text{r}} \dot{\text{o}} \dot{\text{r}}$; $\text{w} \dot{\text{h}} \dot{\text{h}} \dot{\text{h}}$, my priest
 $\text{f} \dot{\text{r}} \dot{\text{o}} \dot{\text{r}}$, friend. " $\text{f} \dot{\text{r}} \dot{\text{o}} \dot{\text{r}}$; $\text{w} \dot{\text{h}} \dot{\text{h}} \dot{\text{h}}$, my friend

But if the vowel on the initial radical be a $\div$, the second letter will assume a $\div$ in place of $\div$; as, $\text{b} \dot{\text{t}} \dot{\text{t}} \dot{\text{t}}$, booty;
 $\text{w} \dot{\text{h}} \dot{\text{h}} \dot{\text{h}}$, my booty.

There are also some monosyllabic nouns of the above type, which assume the vowel $\div$ in the Cons. State and which is again retained when the three suffixes are added; as, $\text{b} \dot{\text{t}} \dot{\text{t}} \dot{\text{t}}$, blood, Cons. State $\text{b} \dot{\text{t}} \dot{\text{t}} \dot{\text{t}}$;
 $\text{w} \dot{\text{h}} \dot{\text{h}} \dot{\text{h}}$, my blood.

III. ~~ה~~ ~~א~~ ~~י~~, church, is often found with the affixes of the first person Sing. and the second and third person Plurals in two ways; one with a ~~ו~~ on the second radical ~~י~~ and the other without it in common with the other affixes; as, ~~ו~~ ~~א~~ ~~י~~ ~~י~~, my church.

~~ו~~ ~~א~~ ~~י~~ ~~י~~, joy, also presents some peculiarity when it takes the above affixes; the second radical drops the vowel ~~ו~~ and a van 'o' is inserted before the final ~~ו~~; as, ~~ו~~ ~~א~~ ~~י~~ ~~י~~, my joy; ~~ו~~ ~~א~~ ~~י~~ ~~י~~, your joy

IV. Nouns ending in ~~י~~ having no vowel on the radical preceding 'י', assume the vowel ~~ו~~ on the 'י' when they take the affixes mentioned above, ^{except 1st person singular} as, ~~י~~ ~~י~~ ~~י~~, boy; ~~ו~~ ~~א~~ ~~י~~ ~~י~~, my boy; ~~ו~~ ~~א~~ ~~י~~ ~~י~~, your boys. ~~י~~ ~~י~~ ~~י~~, elect, chosen, pl. ~~י~~ ~~י~~ ~~י~~, receives the pl. affixes also on the Sing. word as if its plural were of the form ~~י~~ ~~י~~ ~~י~~; as, ~~ו~~ ~~א~~ ~~י~~ ~~י~~, my elect (pl) ~~ו~~ ~~א~~ ~~י~~ ~~י~~, your elect. ~~ו~~ ~~א~~ ~~י~~ ~~י~~, his elect.

But when ^{the} letter preceding 'י' has a vowel, the word takes another yod 'ו'

in the pl. and assumes a $\dot{\bar{v}}$ on the first yod 'v';
as, $\dot{\bar{v}}\dot{\bar{v}}\dot{\bar{v}}$, an architect. pl. $\dot{\bar{v}}\dot{\bar{v}}\dot{\bar{v}}$, with affixes
we have $\dot{\bar{v}}\dot{\bar{v}}\dot{\bar{v}}$, my architects.

The word $\dot{\bar{v}}\dot{\bar{v}}\dot{\bar{v}}$, lord, is never found
with any of the pronominal affixes. In all
such cases the noun $\dot{\bar{v}}\dot{\bar{v}}\dot{\bar{v}}$ is used instead;
as, $\dot{\bar{v}}\dot{\bar{v}}\dot{\bar{v}}$, my lord; $\dot{\bar{v}}\dot{\bar{v}}\dot{\bar{v}}$, thy lord.

$\dot{\bar{v}}\dot{\bar{v}}\dot{\bar{v}}$, daughter, transfers the vowel
of the first radical to the second when it
takes the suffix yod 'v'; as, $\dot{\bar{v}}\dot{\bar{v}}\dot{\bar{v}}$, my daughter.
In all the others the first radical pre-
serves its vowel as usual; as, $\dot{\bar{v}}\dot{\bar{v}}\dot{\bar{v}}$, thy
daughter.

$\dot{\bar{v}}\dot{\bar{v}}\dot{\bar{v}}$, son, assumes a vowel $\dot{\bar{v}}$ on
the first radical when the ^{above} suffixes are added
to it; as, $\dot{\bar{v}}\dot{\bar{v}}\dot{\bar{v}}$, my son; $\dot{\bar{v}}\dot{\bar{v}}\dot{\bar{v}}$, their son.

The nouns $\dot{\bar{v}}\dot{\bar{v}}\dot{\bar{v}}$, father, $\dot{\bar{v}}\dot{\bar{v}}\dot{\bar{v}}$, bro-
ther and $\dot{\bar{v}}\dot{\bar{v}}\dot{\bar{v}}$, father-in-law, take the
affixes some what irregularly as
shown below

Sing.

Pl.

1 st State	father	
2 nd { Mas.	his father	their father
3 rd { Fem.	her father	their father
4 th { Mas.	thy father	your father
5 th { Fem.	thy father	your father
6 th Com.	my father	our father

and also take the affixes in the same way except that in the first person Sing. has the form *way*.

Numerals with Affixes.

§. 44. Numerals generally take the affixes that are added to nouns terminating in *ay*:
ay *ay* *ay*, these two (Mas.), *ay* *ay* *ay* (Fem.)
ay *ay* *ay*, these three (Mas.) *ay* *ay* *ay*, these seven (Mas.)
ay *ay* *ay* " four " *ay* *ay* *ay*, " eight "
ay *ay* *ay* " five " *ay* *ay* *ay*, " nine "
ay *ay* *ay*, " six " *ay* *ay* *ay*, " ten "

When however, the other affixes are added to them, they assume another signi-

fication having the power of Possessive Pronouns; as, *אֶתְּ עֶשְׂרִים*, his ten; *אֶתְּ עֶשְׂרִים*, their ten; and we find very frequently in the New Testament *אֶתְּ עֶשְׂרִים*, his twelve, speaking of the twelve disciples of Christ.

Particles with Affixes.

§. 45. A great number of Particles often take the pronominal affixes, some, those of Sing. and others, those of Plural nouns; as, *בְּ*, in; *בִּי*, in me; *בְּךָ*, in thee;

לְ, to; *לָהֶם*, to them; *לָכֶם*, to you;

מִן, from; *מֵאֵלָיו*, from him; *מֵאֵלֵינוּ*, from us;

פְּנֵי, before; *פְּנֵי*, before me; *פְּנֵי*, before thee;

so likewise with *עַל*, on or upon; *עִדְּךָ*, for or instead of; *עִדְּךָ*, beside or near; and others.



THE VERB: *Enso*

§ 46. Verbs are either Primitive,
 1. 4. 5. 9 or Derivative 1. 4. 5. 20.

202. 47. Verbs have:—

a). Two Voices; Active, *ἰσχυρὰ* and
Passive, *ἰσχυρόν*.

Note: There are some Verbs which are Passive in form but Active in meaning. These may be called Deponent Verbs, *ἔκαστος* *ἑαυτὸν* *ἵκετο*; as, *ἑαυτὸν* *ἵκετο*, avenged; *ἔτι* *ὤκλειε*, advanced.

b) Only three Moods, Indicative
Imperative and Infinitive.

Note: The Subjunctive is expressed by the Indicative with or without the aid of Particles.

c) Only two lenses ; Perfect,

~~and Future~~ and Future

Note. The Present Tense $\text{p} \cdot \text{p} \cdot \text{p} \cdot \text{p}$ is expressed by the Present Participle $\text{p} \cdot \text{p} \cdot \text{p} \cdot \text{p}$ of the Principal Verb with the aid of the Personal Pronoun. The Past Imperfect $\text{p} \cdot \text{p} \cdot \text{p} \cdot \text{p}$ is formed by conjugating the Present Participle with the Perfect Tense of the Verb $\text{p} \cdot \text{p} \cdot \text{p}$. The Past Perfect Tense $\text{p} \cdot \text{p} \cdot \text{p} \cdot \text{p}$ is obtained by conjugating regularly both the Principal Verb and the Auxiliary $\text{p} \cdot \text{p} \cdot \text{p}$ in their Perfect Tenses. Besides the above three, there is another form known as the Passive Present Tense $\text{p} \cdot \text{p} \cdot \text{p} \cdot \text{p}$ which is derived by conjugating the Past Participle $\text{p} \cdot \text{p} \cdot \text{p} \cdot \text{p}$ of the Principal Verb together with the Personal Pronoun.

d) Three Persons, Third, Second and First.

e) Two Numbers, Singular and Plural.

f) Two Genders, Masculine and Feminine.

g) Two Participles (Verbal Adjectives) the Present and the Past.

§. 48. Verbs are arranged in four conjugations ܠܝܢܝܘܬܐ. To conjugate a Verb in Syriac we must know the Verbal Stem which is the Perfect, Third Person, Masculine, Singular, and the Imperative, Masculine, Singular, from which is formed the Future. All the other forms of a Verb are obtained from these directly or indirectly.

§. 49. The four conjugations are:-

I conj. of 3 consonants with $\div$ or $_$ on the middle radical.

II conj. of 3 consonants, the final being ܐ with $\div$ on the middle radical.

III conj. of 2 cons. with $\div$ on the initial.

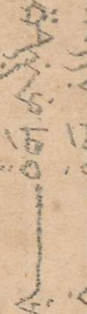
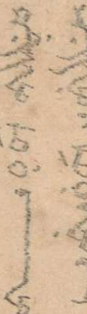
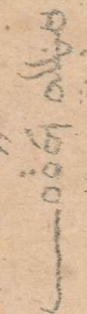
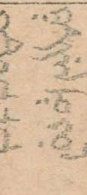
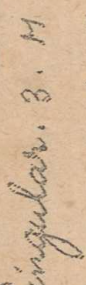
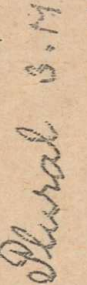
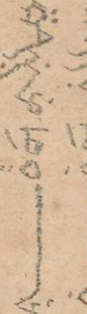
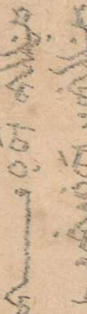
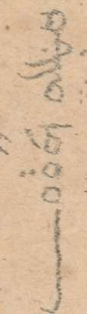
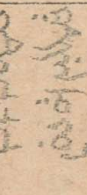
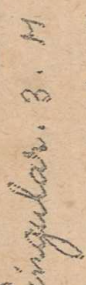
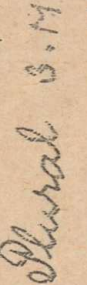
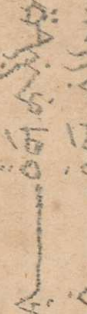
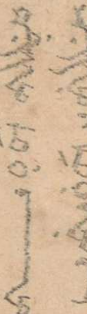
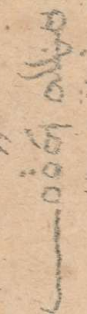
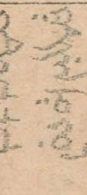
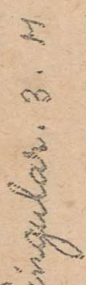
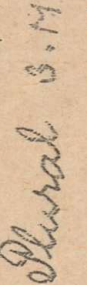
IV conj. of 2 cons. with $\div$ on the initial.

Note. Verbs beginning with the weak consonants ܐ or ܝ assume some vowel on it. ܐ takes generally a $_$ or $\div$ and ܝ the vowel ܝ .

3.50. Primitive Verbs

Perfect S. 3.M	Killed, I. M.P.	revealed, III	stood, III	entered, III
3.F	كَلَّمَ	كَلَّمَ	كَلَّمَ	كَلَّمَ
2.M	كَلَّمَ	كَلَّمَ	كَلَّمَ	كَلَّمَ
2.F	كَلَّمَ	كَلَّمَ	كَلَّمَ	كَلَّمَ
1.C	كَلَّمَ	كَلَّمَ	كَلَّمَ	كَلَّمَ
P. 3.M	كَلَّمَ	كَلَّمَ	كَلَّمَ	كَلَّمَ
3.F	كَلَّمَ	كَلَّمَ	كَلَّمَ	كَلَّمَ
2.M	كَلَّمَ	كَلَّمَ	كَلَّمَ	كَلَّمَ
2.F	كَلَّمَ	كَلَّمَ	كَلَّمَ	كَلَّمَ
1.C	كَلَّمَ	كَلَّمَ	كَلَّمَ	كَلَّمَ
Imper. S. M	كَلِّم	كَلِّم	كَلِّم	كَلِّم
F	كَلِّم	كَلِّم	كَلِّم	كَلِّم
P. M	كَلَّمَ	كَلَّمَ	كَلَّمَ	كَلَّمَ
F	كَلَّمَ	كَلَّمَ	كَلَّمَ	كَلَّمَ
Future S. 3.M	كَلِّم	كَلِّم	كَلِّم	كَلِّم
3.F	كَلِّم	كَلِّم	كَلِّم	كَلِّم

Note - The Periphrastic Tenses.

Present		Past Perfect	
Sing. 3. M 3. F 2. M 2. F 1. M 1. F	     	Singular. 3. M 3. F 2. M 2. F 1. M 1. F	     
	     		     
	     		     
	     		     
	     		     
	     		     

Past Imperfect.		Passive Present.	
Singular 3. M	1	Singular 3. M	1
	3 F		3 F
	2 M		2 M
	2 F		2 F
	1 M		1 M
	1 F		1 F
Plural 3. M	1	Plural 3. M	1
	3 F		3 F
	2 M		2 M
	2 F		2 F
	1 M		1 M
	1 F		1 F
Singular 3. M	1	Singular 3. M	1
	3 F		3 F
	2 M		2 M
	2 F		2 F
	1 M		1 M
	1 F		1 F
Plural 3. M	1	Plural 3. M	1
	3 F		3 F
	2 M		2 M
	2 F		2 F
	1 M		1 M
	1 F		1 F

Second Derivatives

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Perfect. S.H.	3.F.	2.M.	2.F.	1.C.	P. 3.M.	3.F.	2.H.	2.F.	1.C.	Imper. S.H.	F.	P.H.	F.	Future. S.H.	3.F.

4. 4. 1. 7. 7. 4. 4. 7. 8. 8. 8. 8. 8. 8. 8. 8.
 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3.

4. 4. 1. 3. 3. 4. 4. 3. 8. 8. 8. 8. 8. 8. 8. 8.
 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3.

4. 4. 1. 7. 7. 4. 4. 7. 8. 8. 8. 8. 8. 8. 8. 8.
 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3.

4. 4. 1. 3. 3. 4. 4. 3. 8. 8. 8. 8. 8. 8. 8. 8.
 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3.

2. M 2. F 1. C P. 3. M 3. F 2. M 2. F 1. C

Infinitive
 Pre. Part. S. M

F P. M F P. M F

Part. Part. S. M

5.53. Passives of Primitive Verbs.

| | | | | | | | | | | | | | |
|---------------------------|------|------|------|------|---------|------|------|------|------|-------------|---|---|---|
| Perfect. S. S. M | 3. F | 2. M | 2. M | 1. C | P. S. M | 3. F | 2. M | 2. F | 1. C | Imper. S. M | F | P | F |
| <p>Same as Passive of</p> | | | | | | | | | | | | | |
| | | | | | | | | | | | | | |
| | | | | | | | | | | | | | |
| | | | | | | | | | | | | | |

2: 6: 6: 6: 1: 2: 2: 6: 6: 2: 8: 8: 8: 8:
 6: 6: 6: 6: 6: 6: 6: 6: 6: 6: 6: 6: 6:
 1: 1: 1: 1: 1: 1: 1: 1: 1: 1: 1: 1: 1:

Second Derivative

2: 6: 6: 6: 1: 2: 2: 6: 6: 2: 8: 8: 8: 8:
 6: 6: 6: 6: 6: 6: 6: 6: 6: 6: 6: 6: 6:
 1: 1: 1: 1: 1: 1: 1: 1: 1: 1: 1: 1: 1:

2: 6: 6: 6: 1: 2: 2: 6: 6: 2: 8: 8: 8: 8:
 6: 6: 6: 6: 6: 6: 6: 6: 6: 6: 6: 6: 6:
 1: 1: 1: 1: 1: 1: 1: 1: 1: 1: 1: 1: 1:

Future S. S. M

3: F

2: M

2: F

1: C

P. S. M

3: F

2: M

2: F

1: C

Infinitive

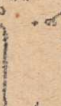
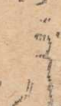
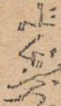
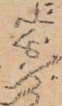
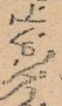
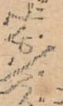
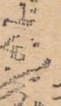
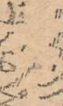
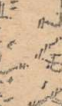
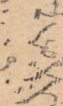
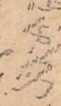
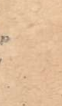
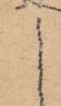
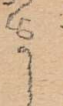
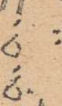
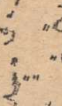
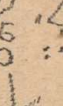
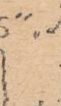
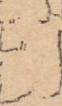
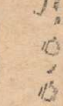
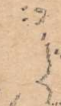
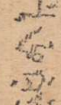
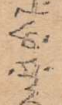
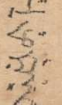
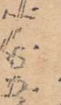
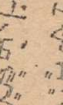
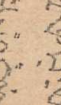
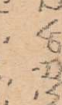
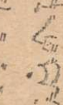
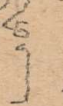
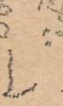
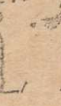
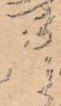
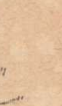
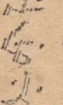
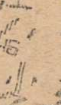
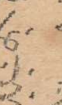
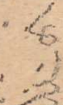
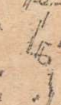
Pre. Part. S. M

F

P. M

F

354. Abbreviations of First Derivatives.

| | | | | | | | | | | | | | | |
|----------------|--|--|--|--|--|--|--|--|--|--|--|--|--|--|
| Perfect. S. M. |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| 3. F. |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| 2. M. |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| 2. F. |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| 1. C. |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| P. 3. M. |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| 3. F. |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| 2. M. |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| 2. F. |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| 1. C. |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| Imper. 3. M. |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| M. |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| P. M. |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| M. |  |  |  |  |  |  |  |  |  |  |  |  |  |  |

[illegible]

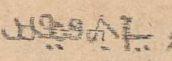
§ 55. Patterns of Second Derivatives

| | | | | |
|--------------|--|--|--|--|
| Per. S. 3. H | | | | |
| 3. F | | | | |
| 2. M | | | | |
| 2. F | | | | |
| 1. C | | | | |
| P. 3. H | | | | |
| 3. F | | | | |
| 2. M | | | | |
| 2. F | | | | |
| 1. C | | | | |
| Imper. S. H | | | | |
| F | | | | |
| H | | | | |
| F | | | | |

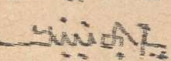
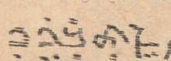
| | | | | | | | | | | | | | | |
|----------------|-----|-----|-----|-----|---------|-----|-----|-----|-----|------------|--------------|---|---|---|
| Future S. 3. H | 3 F | 2 H | 2 F | 1 C | P. 3. H | 3 F | 2 H | 2 F | 1 C | Infinitive | Present S. H | H | H | H |
| Future S. 3. H | 3 F | 2 H | 2 F | 1 C | P. 3. H | 3 F | 2 H | 2 F | 1 C | Infinitive | Present S. H | H | H | H |

* One of the three α 's is dropped according to the general usage.

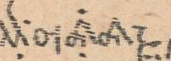
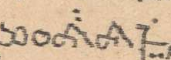
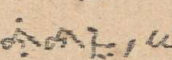
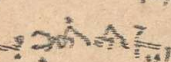
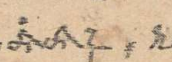
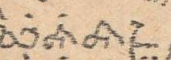
Passives. (a) Primitive

- I , was conceived , was cut
 II , was created , was chosen
 IV , was plundered , was sprinkled

(b) I Derivative

- I , was immolated , was divided
 II , was assimilated , was healed
 III , was condemned , was accustomed
 IV , was confused , was defined

(c) II Derivative

- I , w. contemned , w. blakened
 II , w. extorced , was called
 III , was judged , rested
 IV , was blamed , became just

Irregularities of the conjugations. Primitive Verbs.

The Primitive expresses the Verb in its simplest form and meaning.

§. 57. ^{1st} First Conjugation: The second radical has for the most part a ÷. But sometimes the

middle radical takes a -- , especially in Intransitive Verbs and Verbs denoting affections, qualities or sensations of the mind; as, qoo , slept. Those whose first radical is 'v' have frequently -- on the second; as, voo , eat.

Some Verbs admit both $\div$ and -- ; as, soo or so , has eaten. But in many of these instances, a difference of signification is denoted; as, soo , saluted, so , sought.

§.58. Verbs having -- for the middle radical, retain it wherever $\div$ is retained on middle radical of Verbs having -- on middle radical; as, soo = soo . Again such Verbs have $\div$ in the Future, as, soo from soo , conceived. A few have oo , as, soo from soo , adored.

§.59. Verbs beginning with the weak Consonants f or v :—

The Vowels on these consonants are retained in conjugating whenever the first radical of the I Conjugation — according to which are these conjugated —

has no vowel upon it.

§. 60. The differences of these Verbs from the model are given below:—

— ٤٥٦

— ٤٥٦

Imperative

— ٤٥٦

— ٤٥٦

— ٤٥٦

— ٤٥٦

Future.

٤٥٦ etc ٤٥٦ ٤٥٦

٤٥٦ etc ٤٥٦ ٤٥٦

Infinitive

— ٤٥٦

— ٤٥٦

Past Participle

etc — ٤٥٦

obs. In the

Past Participle the radical ω in some verbs assumed ω instead of ω ; as, ω .

II ٤٥٦ has the Imperative ٤٥٦, but Future is ٤٥٦ and Infinitive ٤٥٦

obs. The ω of ٤٥٦, went, is passed over in silence when some vowel falls upon it and when the preceding ω is vacant; in which case the vowel is placed upon the ω . as, ω ٤٥٦ for ω ٤٥٦. When ٤٥٦ means.

profited, it is regularly pronounced.

III A few Verbs beginning with v , drop it in the Imperative v v , knew, v v ; v v , sat, v v ; v v , gave, v v .

§. 60. Verbs beginning with v :-

(a) Some of these Verbs part with v in the Imperative and follow the general rule; as,

v v , fatigued v v v v , poured v v

v v , descended v v v , cut, split v v

v v , became heavy v v v , robbed v v

v v , cut v v v , breathed v v

v v , eat the v v , started v v

throat: Killed v v v , rang: Knocked v v

(b) Some Verbs take a second Imperative besides the above one; as,

v v , dried v v : v v :

v v , sighed v v : v v :

v v , fell in drops v v : v v :

v v , deceived v v : v v :

v v , blushed with shame v v : v v .

(c) A few Verbs change the v of the Verbal stem into v in the Imperative; as,

attracted put lots
 fell shed

(d) The following Verbs take the forms shown below in the Imperative; as,

| | | |
|----------|--|--|
| look | | |
| attended | | |
| adhered | | |
| moved | | |
| whistled | | |
| vowed | | |

§. 61. (a) Some Verbs take, besides their regular ones, a second Imperative which is of the same form as the Verbal stem, with no difference in meaning; as,

| | |
|-------------|------------|
| lessened. | proceeded. |
| abhorred | opened |
| led | erred |
| surrounded | declined |
| took refuge | demand. |
| intricated | broke |

(b) Some Verbs take both the

previous forms for the Imperative with different meanings; as

| | |
|------------------------|-----------------|
| שִׁיב, became complete | שִׁיב, flowed |
| שִׁיב, made complete | שִׁיב, filtered |
| שִׁיב, became lame | שִׁיב, stripped |
| שִׁיב, prevented | שִׁיב, sent |
| שִׁיב, drowned | שִׁיב, dried |
| שִׁיב, printed | שִׁיב, plucked |
| שִׁיב, set (sun) | |
| שִׁיב, pledged | |

3. The Imperative of a good many number of Verbs is only of the same form as their Verbal Stem; as,

| | |
|-------------------|----------------------|
| שִׁיב, destroyed | שִׁיב, rose |
| שִׁיב, complained | שִׁיב, shone |
| שִׁיב, said | שִׁיב, sang |
| שִׁיב, swallowed | שִׁיב, whitened |
| שִׁיב, happened | שִׁיב, knew |
| שִׁיב, dazzled | שִׁיב, diminished |
| שִׁיב, remembered | שִׁיב, fell : missed |
| שִׁיב, burned | שִׁיב, expanded |
| | שִׁיב, increased |

| | |
|---------------------------|---------------------------|
| — ٥٥٥, shone | ٥٥٥, jumped |
| — ٥٥٥, consecrated | ٥٥٥, lay: stretched out |
| — ٥٥٥, became illustrious | — ٥٥٥, exulted |
| — ٥٥٥, was satisfied | — ٥٥٥, became spacious |
| — ٥٥٥, thought | ٥٥٥, dropped |
| — ٥٥٥, became ruddy | ٥٥٥, became loose |
| — ٥٥٥, passed | ٥٥٥, watched (at night) |
| — ٥٥٥, became satisfied | ٥٥٥, bloomed |
| — ٥٥٥, became fit | ٥٥٥, jumped |
| — ٥٥٥, smoked | ٥٥٥, dominated |
| — ٥٥٥, bathed | ٥٥٥, heard |
| — ٥٥٥, laboured | ٥٥٥, coughed |
| — ٥٥٥, became rich | ٥٥٥, overflowed |
| — ٥٥٥, faced | ٥٥٥, was pleased |
| — ٥٥٥, failed or ceased | ٥٥٥, wondered |
| — ٥٥٥, became tasteless | ٥٥٥, admired |
| — ٥٥٥, plundered | ٥٥٥, danced |
| — ٥٥٥, flew | ٥٥٥, repented |
| — ٥٥٥, dawned | ٥٥٥, was struck senseless |
| — ٥٥٥, leaped | ٥٥٥, wondered. |

3.63(a) A few words change their —
into — in their imperative, as, ٥٥٥, sold ٥٥٥;

נָשָׂא, *dipht*

(b) Verbs beginning with א take א on it when the second letter is א; אב, אָב, remembered אָבָה; (אָבָה, became profitable אָבָה

(c) אָבָה (אָבָה), became lean, has the same form for the Imperative.

(d) אָבָה, ran, has the Imperative

אָבָה, future אָבָה, Infinitive אָבָה

§. 64. Past Participles of intransitive Verbs of this conjugation assume א

= also on the ^{1st} radical; אב, אָבָה, slept אָבָה

Second Conjugation. §. 65. A few Verbs of this conjugation end in ו. All such Verbs are Intransitives. They differ in conjugation only in the Perfect tense
Sing: 3.P. אָבָה; אָבָה. 2.P. אָבָה; אָבָה. 1.P. אָבָה
Plur: 3.P. אָבָה; אָבָה. 2.P. אָבָה; אָבָה. 1.P. אָבָה

§. 66. A few Verbs beginning with פ part with it in the Future and Infinitive.

פָּ, filtered, פָּ, פָּ; פָּ, wrestled, פָּ; פָּ

פָּ, injured, פָּ; פָּ; פָּ, forgot, פָּ; פָּ

(b) פָּ, was, has two forms in the

Future; as, לִיָּוֶה and לִיָּוֶה

(c) Past Participles of the following Verbs are irregularly formed :-

לִיָּוֶה , liked לִיָּוֶה לִיָּוֶה , increased לִיָּוֶה

לִיָּוֶה , lived לִיָּוֶה לִיָּוֶה , came לִיָּוֶה

§.67(a) לִיָּוֶה , drank has an לִיָּוֶה in the Indicative and Imperative. The rest is regular

(b) לִיָּוֶה has Imperative לִיָּוֶה .

(c) A few Verbs form their Imperatives irregularly

לִיָּוֶה , lamented לִיָּוֶה לִיָּוֶה (לִיָּוֶה) swore לִיָּוֶה

לִיָּוֶה , baked לִיָּוֶה לִיָּוֶה (לִיָּוֶה) germinated לִיָּוֶה

obs. 1. לִיָּוֶה (לִיָּוֶה) has the 1st person Sing. לִיָּוֶה .

2. לִיָּוֶה , has the Fem. 3rd person Sing. לִיָּוֶה and לִיָּוֶה .

(d) Some give the vowel י instead of י for the Imperative Fem. Sing. as; לִיָּוֶה for לִיָּוֶה

Third Conjugation: §.68. לִיָּוֶה , died, is of this conjugation and is regular in all but the perfect tense where the ו is retained

throughout

§. 69. A few Verbs form their Imperatives irregularly,

𐌵𐌹, observed, 𐌵𐌹𐌺

𐌵𐌹𐌺, God forbid 𐌵𐌹

𐌵𐌹, bought (grains) 𐌵𐌹𐌺

𐌵𐌹, placed 𐌵𐌹𐌺

𐌵𐌹, smeared 𐌵𐌹𐌺

Obs. When 𐌵𐌹 means pardoned and 𐌵𐌹, dominated they are both regular.

𐌵𐌹, hedged, has a second Imperative 𐌵𐌹𐌺.

§. 70. Most of the Verbs of this conjugation are Intransitive. The Past Participle of the Intransitives take a ÷ also on the 1st radical; as, 𐌵𐌹, abhorred,

𐌵𐌹𐌺.

Fourth Conjugation: §. 71.⁽¹⁰⁰⁾ A few Verbs have their Imperatives of the same form as the Verbal Stem; as,

𐌵𐌹; suffered

𐌵𐌹, took fire

𐌵𐌹, glowed

𐌵𐌹, desired

𐌵𐌹, knew

𐌵𐌹, became strong

𐌵𐌹, became

𐌵𐌹, showed

𐌵𐌹, cheated

soft

𐌵𐌹, became jealous

𐌵𐌹, became fatigued

𐌵𐌹, became

𐌵𐌹, hated

𐌵𐌹, glittered

hard

(b) A few Verbs have two Imperatives with the same meaning; as, $\dot{\text{S}}\dot{\text{O}}\dot{\text{I}}$, disputed,

$\dot{\text{S}}\dot{\text{O}}\dot{\text{I}}$ and $\dot{\text{S}}\dot{\text{O}}\dot{\text{O}}\dot{\text{I}}$: $\dot{\text{S}}\dot{\text{S}}$, became $\dot{\text{S}}\dot{\text{S}}$, became

$\dot{\text{P}}\dot{\text{S}}$, became hot $\dot{\text{W}}\dot{\text{S}}$, wearied $\dot{\text{C}}\dot{\text{S}}$, chilly

$\dot{\text{S}}\dot{\text{S}}$, diminished: $\dot{\text{Q}}\dot{\text{S}}$, moved: $\dot{\text{S}}\dot{\text{S}}$, winked

$\dot{\text{R}}\dot{\text{S}}$, reprehended: $\dot{\text{J}}\dot{\text{S}}$, jumped

$\dot{\text{Q}}\dot{\text{S}}$, lowered $\dot{\text{S}}\dot{\text{S}}$, erred $\dot{\text{S}}\dot{\text{S}}$, shivered

$\dot{\text{S}}\dot{\text{S}}$, tasted bitter $\dot{\text{S}}\dot{\text{S}}$, condensed $\dot{\text{S}}\dot{\text{S}}$, scratched

(c) A few Verbs have two Imperatives with different meanings.

$\dot{\text{S}}\dot{\text{O}}\dot{\text{S}}$, filtered $\dot{\text{S}}\dot{\text{O}}\dot{\text{S}}$, spat $\dot{\text{S}}\dot{\text{O}}\dot{\text{S}}$, lowered
 $\dot{\text{S}}\dot{\text{S}}$ { $\dot{\text{S}}\dot{\text{S}}$, roared $\dot{\text{S}}\dot{\text{S}}$ } $\dot{\text{S}}\dot{\text{S}}$, vomitted $\dot{\text{S}}\dot{\text{S}}$, bec. weak

(d) $\dot{\text{P}}\dot{\text{S}}$, pitied has Imperative, $\dot{\text{P}}\dot{\text{S}}$.

§. 72(a) $\dot{\text{S}}\dot{\text{S}}$, entered, and a few others may retain, in both Genders and Numbers, the $\dot{\text{P}}$ which Verbs of this conj. take in the Present Participle 3rd person, $\dot{\text{mab}}$, Sing. as, $\dot{\text{S}}\dot{\text{P}}\dot{\text{S}}$: $\dot{\text{P}}\dot{\text{S}}\dot{\text{P}}\dot{\text{S}}$

(b) Many Verbs of this conj. form their Past Participle with no $\dot{\text{P}}$ on the initial letter; as, $\dot{\text{S}}\dot{\text{S}}$, desired, $\dot{\text{S}}\dot{\text{S}}$

Derivatives.

§. 73. Derivatives are formed from Primitives by the addition and interchange of Vowels and Consonants. A few are also derived from nouns and Particles; as, 𐤒𐤕𐤕, gilded, from 𐤒𐤕, gold; 𐤕𐤕, joined, from 𐤕, one;

Derivatives are generally grouped into two classes. The first often expressed the Primitive sense with greater energy. as, 𐤕𐤕, (Pr) asked. (Der) asked often or diligently. When the signification of the Primitive is Intransitive, this makes it Transitive; 𐤕𐤕, (Pr) it is just or fitting (Der) justified. At times this has a causative signification; as, 𐤕𐤕 (Pr) bought (Der) Caused (another) to buy i.e. he sold. This is some times used to express the sense of commanding, permitting or declaring what is expressed by the Primitive

§. 74. ^{(a) 74} This Derivative is formed, in the

first conjugation, with a $\dot{\bar{a}}$ on the initial and a $\bar{a}$ on the second radical; as,

𐎠𐎡𐎴, slept. 𐎠𐎡𐎵, doothed; 𐎠𐎡𐎶, gathered 𐎠𐎡𐎷,
𐎠𐎡𐎸, became heavy. 𐎠𐎡𐎹, honoured

(b) In the Second conjugation this takes a $\dot{\bar{a}}$ on the initial as in the first and the final $\bar{a}$ is changed into $\bar{e}$; as, 𐎠𐎡𐎶, filled, 𐎠𐎡𐎷, perfected.

(c) Derivatives of the third conjugation take a $\bar{u}$ with $\bar{a}$ on the middle letter. The initial $\bar{a}$ giving place to a $\dot{\bar{a}}$; as, 𐎠𐎡𐎶, rose, 𐎠𐎡𐎷, raised

and some other words.

But 𐎠𐎡𐎶, died, take a $\bar{a}$ instead of $\bar{u}$; as, 𐎠𐎡𐎶, mortified

(d) The Fourth Conjugation doubles the final letter and gives a $\bar{a}$ to the second radical; as, 𐎠𐎡𐎶, plundered, from 𐎠𐎡𐎶, plundered.

§. 75. A subdivision is made in this group; but these forms of Derivatives are rarer than those of the above section. This is placed in this group on account of the similarity

in conjugation. The absence of the 7, the prefix of the second Derivative is the reason why this is not placed under the second Derivatives

§. 76. These are formed 1-

A. by prefixing a letter to the beginning of a word:— 1. ה.

הִתְהַלַּח, gloried, from הִלַּח, sparkled

הִתְחַלַּח, exchanged, " חִלַּח, changed

הִתְקַדַּח, perfected, " קִדַּח, perfected

הִתְעַדַּח, inflamed " עִדַּח, burned

הִתְמַלַּח, Completed: Condered, " מִלַּח, filled

הִתְעַדַּח, sub-dued " עִדַּח, made: did

הִתְעַדַּח, Abounded " עִדַּח, boiled up

2. ע. הִתְעַדַּח, impoverished " עִדַּח, was poor

הִתְעַדַּח, was agitated " עִדַּח, (עִדַּח), blew

3. פ. הִתְעַדַּח, opposed " עִדַּח, opposed

הִתְעַדַּח, hastened " עִדַּח, hastened

הִתְעַדַּח, was beaten " עִדַּח, beat

4. ל. הִתְעַדַּח, taught " עִדַּח, followed

B. by inbering:— 1. ו

הִתְעַדַּח, endured from עִדַּח, thought

הִתְעַדַּח, twisted " עִדַּח, bent

1. فُتِّدَ, became cooled, from فَتَدٌ, felt cold
فَافَ, participated, ,, فَافَ, participated
 2. فُتِّدَ, tolerated; endured ,, فَتَدَ, thought
فُتِّدَ, disturbed ,, فَتَدَ, changed
 3. فُتِّدَ, persevered ,, فَتَدَ, prevailed
فُتِّدَ, blushed ,, فَتَدَ, was insulted
 4. فُتِّدَ, rolled ,, فَتَدَ, was round
فُتِّدَ, implicated ,, فَتَدَ, twisted
فُتِّدَ, denuded ,, فَتَدَ, was naked
فُتِّدَ, supplanted ,, فَتَدَ, perverted

C. by adding at the end :

- فُتِّدَ, deprived ,, فَتَدَ, effaced
فُتِّدَ, alienated ,, فَتَدَ, denied
فُتِّدَ, delighted ,, فَتَدَ, dilated
فُتِّدَ, published: extended ,, فَتَدَ, extended
فُتِّدَ, domesticated ,, فَتَدَ, house
فُتِّدَ, subdued ,, فَتَدَ, beneath

D. by the repetition of 1. final radical

- فُتِّدَ, brutalized ,, فُتِّدَ, brutalized
فُتِّدَ, subdued ,, فُتِّدَ, did
فُتِّدَ, separated ,, فُتِّدَ, separated

2. two of the last radicals in the same order

| | |
|---------------------------|-----------------------|
| سَلَبَ, Confused, | from سَلَبَ, Confused |
| سَلَبَ, excited, | ,, سَلَبَ, excited |
| وَضَعَهُ, flew to and fro | ,, وَضَعَهُ, flew |
| وَضَعَهُ, squeezed | ,, وَضَعَهُ, checked |
| فَتَرَ, completed | ,, فَتَرَ, agreed |
| فَتَرَ, enticed | ,, فَتَرَ, desired |

E. by Compounding two different words, was, وَضَعَهُ, was put to shame from سَلَبَ, was bade and وَضَعَهُ, insulted.

F. Miscellaneous

| | |
|----------------------|--------------------------|
| وَضَعَهُ, terrified | وَضَعَهُ, dissipated |
| وَضَعَهُ, resisted | وَضَعَهُ, administrated |
| وَضَعَهُ, inflamed | وَضَعَهُ, made patriarch |
| وَضَعَهُ, germinated | وَضَعَهُ, made Catholic |
| وَضَعَهُ, ordered | وَضَعَهُ, governed |
| وَضَعَهُ, tied | وَضَعَهُ, accused |
| وَضَعَهُ, prefigured | وَضَعَهُ, deposed |

§. 77. The Second Derivative is generally the causative of the Primitive; as, وَضَعَهُ, (Pr), remembered, (Dr), Caused to be remembered (i.e.) commemorated. It has

also the signification of desiring, permitting, declaring, exhibiting etc. whatever is indicated by the Primitive; as, ~~דר~~ (Pr) ruled, (Der), granted power. Occasionally this and the 1st Der. have the same signification; as,

דורס : דורס, frightened

§. 78. The characteristic of this Der. is an ר with a ז on it. This ר is replaced in conjugation by the proper prefixes of the tenses. But at times it is retained with the prefixes; as, ~~דורס~~ from ~~דורס~~, led.

In addition to the ר with ז the Der. of the 1st and 2nd conjugations take ז on the penult; as, ~~דורס~~, made to kill, from ~~דורס~~. ~~דורס~~, deceived, from ~~דורס~~, deceived.

In the second conj. the final ר is changed into ז ; as, ~~דורס~~, made to call, from ~~דורס~~, called.

In the 3rd conj. the ז of the initial is changed into ז ; as, ~~דורס~~, raised, from ~~דורס~~, rose up.

§. 79. Irregularities (a). Those Verbs

which part with some letters in the Imper.,
form their derivatives also without them; as

| | | |
|-------------------|---------|-------------------------|
| וָּשַׁע, started | וָּשַׁע | וָּשַׁע, produced |
| וָּשַׁע, joined | וָּשַׁע | וָּשַׁע, made to adhere |
| וָּשַׁע, ascended | וָּשַׁע | וָּשַׁע, elevated |

But וָּשַׁע, knew, וָּשַׁע, has וָּשַׁע,
informed; and וָּשַׁע, sat וָּשַׁע, has וָּשַׁע,
seated

(b) Some verbs beginning with ש
and parting with it only in the future
form their derivatives too without it; as

שָׁחַט, injured שָׁחַט, שָׁחַט, שָׁחַט

שָׁחַט, quarrelled : שָׁחַט, forgot

(c) Verbs beginning with ש
change them into ש when these deri-
vatives are formed from them as is
the case in derivatives with ש as the
prefix; as, שָׁחַט, ate, שָׁחַט, fed
שָׁחַט, germinated, שָׁחַט, caused to ger-
minate.

But the 1st radical is dropped
in some such verbs; as, שָׁחַט, compelled

ḡḡḡ, compelled; ḡḡḡ, opposed; ḡḡḡ, opposed;
 ḡḡḡ, taught, ḡḡḡ, taught; ḡḡḡ, went,
 ḡḡḡ (ḡḡḡ), went

In some ḡ is turned into ṽ; as,
 ḡḡḡ, came, ṽḡḡḡ, led.

In some ṽ is not changed at all;
 as, ḡḡḡ, bewailed, ḡḡḡ, clamoured.

ḡḡḡ, gave suck, ḡḡḡ, gave suck.

(d) The der. of ḡḡḡ, was faithful, is
 ḡḡḡ, believed. ḡḡḡ, listened, ḡḡḡḡḡ.
 ḡḡḡ, has ḡḡḡḡ.

Passives ~

§. 80. The Passives are formed
 by prefixing to the corresponding Active
 the particle ḡḡ. The ḡḡ is placed on an
 ḡ which is replaced in conj. by the proper
 prefixes of the tenses. ḡḡ.

Note. In Verbs beginning with any
 one of the Dentals, ḡ, ḡ, ḡ, ḡ, these
 letters transpose their position with the
 soft ḡ of the passive particle. Further

I changed the A into A and B into B , while B and I convert the soft A into a harsh one:

as, A , bought A : B , acted B .
 A , crucified A : B , threw B .

Passives of Primitive Verbs

§.81. To form these Passives the Verbs of
 I. conj. changes the A into A ; as, A into A .
 II. conj. changes the B into B ; as, B into B .
 III. conj. has no corresponding passive; the
 passive of the second derivative is used
 instead.

IV. conj. doubles the final letter and corresponds
 in form to that of the first conjugation; as,
 A ; A .

But there are some verbs which do
 not conform themselves to the above types;
 as, A , seized, has A .

A has the Imperative A .

Passives of I Derivatives

§.82. As the I Der. in many instan-
 ces signifies to make or cause to do whatever
 is indicated by the Primitive, this form

of the passive will necessarily signify to be made to do that which is denoted by the Primitive; and hence it is that the Primitive and this passive possess nearly the same meaning; as, עָלַם , thought, עָלַם אֶתְּךָ , was made to think i.e. thought.

Derivatives of the first, third and fourth conj. change the final ע into ו to form their passives; as, עָלַם into עָלַם וְךָ . But der. of the second conj. undergo no change; as, עָלַם into עָלַם וְךָ .

Passives of Second Derivatives.

§. 83. When passives are formed in this der. the ע the characteristic of this conj. is changed into ו . The ו on this ע is retained on 2nd ו in all except the III conj. The verbs of the I and IV conj. change in addition the final ע into ו . as, עָלַם וְךָ ; עָלַם וְךָ ; עָלַם וְךָ .

עָלַם וְךָ Caused to be asked is found with the second ו as עָלַם וְךָ also.

N.B. Before seeing the table read P. 126. §. 84.

§. 55. Irregular Verbs.

| Perfect. S. 1. M. | Conducl | Present | Imperfect | Pluperfect | Future |
|-------------------|---------|---------|-----------|------------|--------|
| 3 F | فعل | فعل | فعل | فعل | فعل |
| 2 M | فعل | فعل | فعل | فعل | فعل |
| 2 F | فعل | فعل | فعل | فعل | فعل |
| 1 C | فعل | فعل | فعل | فعل | فعل |
| Plural. 3 M | فعل | فعل | فعل | فعل | فعل |
| 3 F | فعل | فعل | فعل | فعل | فعل |
| 2 M | فعل | فعل | فعل | فعل | فعل |
| 2 F | فعل | فعل | فعل | فعل | فعل |
| 1 C | فعل | فعل | فعل | فعل | فعل |
| Imper. S. 1. M | فعل | فعل | فعل | فعل | فعل |
| F | فعل | فعل | فعل | فعل | فعل |
| Plural. M | فعل | فعل | فعل | فعل | فعل |
| F | فعل | فعل | فعل | فعل | فعل |
| Future. 3 M | فعل | فعل | فعل | فعل | فعل |
| 3 F | فعل | فعل | فعل | فعل | فعل |

| | | | |
|---------|------------------|--------------------------------|--------------------------------|
| 2. F | Infinitive | Conjugate like 7777, Consols | 7777, Consols |
| 2. F | Pre. Par. S. M | 7777, Brightens 7777, pollutes | 7777, Brightens 7777, pollutes |
| 1 C | F | 7777, defile 7777, taught | 7777, defile 7777, taught |
| Q. 3. H | P. H | | |
| 3. F | F | | |
| 4. H | P. H | | |
| 2. F | F | | |
| 1 C | Past. Part. S. M | | |
| | P. H | | |
| | F | | |
| | Past. Part. S. M | | |
| | P. H | | |
| | F | | |

Irregular and Defective Verbs.

§. 84. There are some Verbs which do not conform themselves to any of the conjugations mentioned hitherto. They may be ^{the first or} of one or the other of the Verbs shown on P. 124 & 125.

Defective Verbs. §. 86. The Verb עָתַד (עָתַדְתִּי), gave, has only the perfect, imperative, two participles and infinitive at times. The verb יָצַד , gave, has only the future and infinitive. These two Verbs supplement each other.

(b) עָלָה , ascended, has no imperative future nor infinitive. These are supplied by עָלָה .

(c) נָצַח , it is necessary, נָצַחַת , it is fit, נָצַחַת , it is decent, have only the present participle.

(d) נָצַח (נָצַחַת), decorated, has only the past participle.

Impersonal Verbs.

§. 87. These can have no subjects, but are generally used in the 3rd per. Sing. Fem. alone.

Some Impersonals contain in themselves their subjects; as, וַיֵּשְׁבֶה , the day dawned; וַיִּחְשֶׁה , day darkened.

Third per. Sing. of both genders and both voices is used at times impersonally. as, וַיִּבְרַח , it will bid to you.

The Impersonal Verbs have only the perfect, the future and the two participles; as, וָיָסַד , grieved, וַיִּסְדֵּם , וַיִּסְדֵּם , וַיִּסְדֵּם . and וַיִּסְדֵּם .

וַיִּסְדֵּם , ^{wept}offended, is similarly conjugated

But וָיָסַד , grieved, is generally used only impersonally, as וָיָסַד .

There are impersonal Verbs in all the conjugations except the fourth.

With many impersonal Verbs a personal conjugation may be obtained by means of the personal pronoun. as, וָיָסַדְתִּי , I was offended

Impersonal Phrases. וָיָסַד , it is lawful; וָיָסַד , it is necessary; וָיָסַד , it is allowed; וָיָסַד , it is better.

פִּי, לִי and עָלַי are also used impersonally.

Some passive impersonal phrases are also seen in use; as, עָשָׂה אֱלֹהִים, it is said; וַיִּזְעַק, was displeased.

The Verb "to be"

§. The Verb "to be" is expressed by (1) the Verb הָיָה and (2) אָיָה. The Verb הָיָה is conjugated regularly. אָיָה, is defective and has only the present tense. This is formed by adding the suffixes appended to nouns ending in יָ.

But אָיָה is very often used as an indeclinable Verb and is hence used in both genders and numbers.

The Verb, אָיָה, signifies, to have, when it is followed by I with pronominal affixes; as אֲנִי אָיָה, I have

לֹא, the negative particle together with אָיָה forms the negative Verb אֵין. The inflection of both אָיָה and אֵין are shown below:—

The future of the Verb ṣōṣ can be used in the place of the futures of both ṣōṣ and ṣōṣ ; The latter taking in addition the negative particle ṣōṣ before it.

If the auxiliary ṣōṣ is added to ṣōṣ the past perfect of these Verbs can be expressed.

The Objective Affixes Attached To Verbs

§. 89. As different affixes added to Verbs denote person and number, others are appended to denote the Accusative Case (Objecting). But the affixes to verbs denote some times other cases, especially the Dative or Ablative; as, ṣōṣ , thou hast given to me; ṣōṣ , distant from thee. These affixes are very much like those added to nouns and pronouns.

Only transitive Verbs take these suffixes. The Verb ṣōṣ although intransitive take these suffixes when it means "to befall".

as, ^{၁၀}_{၁၀} ^{၂၅}_{၂၅} ^{၃၀}_{၃၀} ^{၄၀}_{၄၀}, we know not what
is become of him.

The objective affixes are added only to the perfect, imperative, future and infinitive.

Note. 1. The 1st. pers. pl. of the perfect ending in double *es* and the 1st form of the infinitive do not take these affixes.

2. The 1st and 2nd per. of both numbers are not conjugated with the suffixes of the respective persons; otherwise the signification would be reciprocal. But they are expressed with the aid of *ḥōwāw* or *ḥōw*, or at times by a passive; as, *ḥōw ḥōw ḥōw* 4th, put thyself down (i.e. jump down)

3. It is not usual to add any suffix to denote the object when it is a pronoun of the 3rd per. plural. The pronouns os and ps are used instead.

4. As the present tense do not take these suffixes the pronouns in the objective (the rest, see after table of suffixes on page 152)

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| | تَبَالُغُ الْكِبَرِ | ذَهَبَ | تَبَوَّهَ | تَبَالُغُ الْكِبَرِ | تَبَوَّهَ | تَبَالُغُ الْكِبَرِ | تَبَوَّهَ |
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| 4 | تَبَالُغُ الْكِبَرِ
تَبَالُغُ الْكِبَرِ | ذَهَبَ
ذَهَبَ | تَبَوَّهَ
تَبَوَّهَ | تَبَالُغُ الْكِبَرِ
تَبَالُغُ الْكِبَرِ | تَبَوَّهَ
تَبَوَّهَ | تَبَالُغُ الْكِبَرِ
تَبَالُغُ الْكِبَرِ | تَبَوَّهَ
تَبَوَّهَ |
| 5 | تَبَالُغُ الْكِبَرِ
تَبَالُغُ الْكِبَرِ | ذَهَبَ
ذَهَبَ | تَبَوَّهَ
تَبَوَّهَ | تَبَالُغُ الْكِبَرِ
تَبَالُغُ الْكِبَرِ | تَبَوَّهَ
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| 6 | تَبَالُغُ الْكِبَرِ
تَبَالُغُ الْكِبَرِ | ذَهَبَ
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تَبَوَّهَ | تَبَالُغُ الْكِبَرِ
تَبَالُغُ الْكِبَرِ | تَبَوَّهَ
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| 16 | صلاة | التي | دعوت | تدعو | تدعو | تدعو | تدعو | تدعو |
| 17 | صلاة | التي | دعوت | تدعو | تدعو | تدعو | تدعو | تدعو |
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| 292 | 293 | 294 | 295 | 296 | 297 | 298 | 299 |
| 300 | 301 | 302 | 303 | 304 | 305 | 306 | 307 |
| 308 | 309 | 310 | 311 | 312 | 313 | 314 | 315 |
| 316 | 317 | 318 | 319 | 320 | 321 | 322 | 323 |
| 324 | 325 | 326 | 327 | 328 | 329 | 330 | 331 |
| 332 | 333 | 334 | 335 | 336 | 337 | 338 | 339 |
| 340 | 341 | 342 | 343 | 344 | 345 | 346 | 347 |
| 348 | 349 | 350 | 351 | 352 | 353 | 354 | 355 |
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| 372 | 373 | 374 | 375 | 376 | 377 | 378 | 379 |
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| 388 | 389 | 390 | 391 | 392 | 393 | 394 | 395 |
| 396 | 397 | 398 | 399 | 400 | 401 | 402 | 403 |
| 404 | 405 | 406 | 407 | 408 | 409 | 410 | 411 |
| 412 | 413 | 414 | 415 | 416 | 417 | 418 | 419 |
| 420 | 421 | 422 | 423 | 424 | 425 | 426 | 427 |
| 428 | 429 | 430 | 431 | 432 | 433 | 434 | 435 |
| 436 | 437 | 438 | 439 | 440 | 441 | 442 | 443 |
| 444 | 445 | 446 | 447 | 448 | 449 | 450 | 451 |
| 452 | 453 | 454 | 455 | 456 | 457 | 458 | 459 |
| 460 | 461 | 462 | 463 | 464 | 465 | 466 | 467 |
| 468 | 469 | 470 | 471 | 472 | 473 | 474 | 475 |
| 476 | 477 | 478 | 479 | 480 | 481 | 482 | 483 |
| 484 | 485 | 486 | 487 | 488 | 489 | 490 | 491 |
| 492 | 493 | 494 | 495 | 496 | 497 | 498 | 499 |
| 500 | 501 | 502 | 503 | 504 | 505 | 506 | 507 |
| 508 | 509 | 510 | 511 | 512 | 513 | 514 | 515 |
| 516 | 517 | 518 | 519 | 520 | 521 | 522 | 523 |
| 524 | 525 | 526 | 527 | 528 | 529 | 530 | 531 |
| 532 | 533 | 534 | 535 | 536 | 537 | 538 | 539 |
| 540 | 541 | 542 | 543 | 544 | 545 | 546 | 547 |
| 548 | 549 | 550 | 551 | 552 | 553 | 554 | 555 |
| 556 | 557 | 558 | 559 | 560 | 561 | 562 | 563 |
| 564 | 565 | 566 | 567 | 568 | 569 | 570 | 571 |
| 572 | 573 | 574 | 575 | 576 | 577 | 578 | 579 |
| 580 | 581 | 582 | 583 | 584 | 585 | 586 | 587 |
| 588 | 589 | 590 | 591 | 592 | 593 | 594 | 595 |
| 596 | 597 | 598 | 599 | 600 | 601 | 602 | 603 |
| 604 | 605 | 606 | 607 | 608 | 609 | 610 | 611 |
| 612 | 613 | 614 | 615 | 616 | 617 | 618 | 619 |
| 620 | 621 | 622 | 623 | 624 | 625 | 626 | 627 |
| 628 | 629 | 630 | 631 | 632 | 633 | 634 | 635 |
| 636 | 637 | 638 | 639 | 640 | 641 | 642 | 643 |
| 644 | 645 | 646 | 647 | 648 | 649 | 650 | 651 |
| 652 | 653 | 654 | 655 | 656 | 657 | 658 | 659 |
| 660 | 661 | 662 | 663 | 664 | 665 | 666 | 667 |
| 668 | 669 | 670 | 671 | 672 | 673 | 674 | 675 |
| 676 | 677 | 678 | 679 | 680 | 681 | 682 | 683 |
| 684 | 685 | 686 | 687 | 688 | 689 | 690 | 691 |
| 692 | 693 | 694 | 695 | 696 | 697 | 698 | 699 |
| 700 | 701 | 702 | 703 | 704 | 705 | 706 | 707 |
| 708 | 709 | 710 | 711 | 712 | 713 | 714 | 715 |
| 716 | 717 | 718 | 719 | 720 | 721 | 722 | 723 |
| 724 | 725 | 726 | 727 | 728 | 729 | 730 | 731 |
| 732 | 733 | 734 | 735 | 736 | 737 | 738 | 739 |
| 740 | 741 | 742 | 743 | 744 | 745 | 746 | 747 |
| 748 | 749 | 750 | 751 | 752 | 753 | 754 | 755 |
| 756 | 757 | 758 | 759 | 760 | 761 | 762 | 763 |
| 764 | 765 | 766 | 767 | 768 | 769 | 770 | 771 |
| 772 | 773 | 774 | 775 | 776 | 777 | 778 | 779 |
| 780 | 781 | 782 | 783 | 784 | 785 | 786 | 787 |
| 788 | 789 | 790 | 791 | 792 | 793 | 794 | 795 |
| 796 | 797 | 798 | 799 | 800 | 801 | 802 | 803 |
| 804 | 805 | 806 | 807 | 808 | 809 | 810 | 811 |
| 812 | 813 | 814 | 815 | 816 | 817 | 818 | 819 |
| 820 | 821 | 822 | 823 | 824 | 825 | 826 | 827 |
| 828 | 829 | 830 | 831 | 832 | 833 | 834 | 835 |
| 836 | 837 | 838 | 839 | 840 | 841 | 842 | 843 |
| 844 | 845 | 846 | 847 | 848 | 849 | 850 | 851 |
| 852 | 853 | 854 | 855 | 856 | 857 | 858 | 859 |
| 860 | 861 | 862 | 863 | 864 | 865 | 866 | 867 |
| 868 | 869 | 870 | 871 | 872 | 873 | 874 | 875 |
| 876 | 877 | 878 | 879 | 880 | 881 | 882 | 883 |
| 884 | 885 | 886 | 887 | 888 | 889 | 890 | 891 |
| 892 | 893 | 894 | 895 | 896 | 897 | 898 | 899 |
| 900 | 901 | 902 | 903 | 904 | 905 | 906 | 907 |
| 908 | 909 | 910 | 911 | 912 | 913 | 914 | 915 |
| 916 | 917 | 918 | 919 | 920 | 921 | 922 | 923 |
| 924 | 925 | 926 | 927 | 928 | 929 | 930 | 931 |
| 932 | 933 | 934 | 935 | 936 | 937 | 938 | 939 |
| 940 | 941 | 942 | 943 | 944 | 945 | 946 | 947 |
| 948 | 949 | 950 | 951 | 952 | 953 | 954 | 955 |
| 956 | 957 | 958 | 959 | 960 | 961 | 962 | 963 |
| 964 | 965 | 966 | 967 | 968 | 969 | 970 | 971 |
| 972 | 973 | 974 | 975 | 976 | 977 | 978 | 979 |
| 980 | 981 | 982 | 983 | 984 | 985 | 986 | 987 |
| 988 | 989 | 990 | 991 | 992 | 993 | 994 | 995 |
| 996 | 997 | 998 | 999 | 1000 | 1001 | 1002 | 1003 |
| 1004 | 1005 | 1006 | 1007 | 1008 | 1009 | 1010 | 1011 |
| 1012 | 1013 | 1014 | 1015 | 1016 | 1017 | 1018 | 1019 |
| 1020 | 1021 | 1022 | 1023 | 1024 | 1025 | 1026 | 1027 |
| 1028 | 1029 | 1030 | 1031 | 1032 | 1033 | 1034 | 1035 |
| 1036 | 1037 | 1038 | 1039 | 1040 | 1041 | 1042 | 1043 |
| 1044 | 1045 | 1046 | 1047 | 1048 | 1049 | 1050 | 1051 |
| 1052 | 1053 | 1054 | 1055 | 1056 | 1057 | 1058 | 1059 |
| 1060 | 1061 | 1062 | 1063 | 1064 | 1065 | 1066 | 1067 |
| 1068 | 1069 | 1070 | 1071 | 1072 | 1073 | 1074 | 1075 |
| 1076 | 1077 | 1078 | 1079 | 1080 | 1081 | 1082 | 1083 |
| 1084 | 1085 | 1086 | 1087 | 1088 | 1089 | 1090 | 1091 |
| 1092 | 1093 | 1094 | 1095 | 1096 | 1097 | 1098 | 1099 |
| 1100 | 1101 | 1102 | 1103 | 1104 | 1105 | 1106 | 1107 |
| 1108 | 1109 | 1110 | 1111 | 1112 | 1113 | 1114 | 1115 |
| 1116 | 1117 | 1118 | 1119 | 1120 | 1121 | 1122 | 1123 |
| 1124 | 1125 | 1126 | 1127 | 1128 | 1129 | 1130 | 1131 |
| 1132 | 1133 | 1134 | 1135 | 1136 | 1137 | 1138 | 1139 |
| 1140 | 1141 | 1142 | 1143 | 1144 | 1145 | 1146 | 1147 |
| 1148 | 1149 | 1150 | 1151 | 1152 | 1153 | 1154 | 1155 |
| 1156 | 1157 | 1158 | 1159 | 1160 | 1161 | 1162 | 1163 |
| 1164 | 1165 | 1166 | 1167 | 1168 | 1169 | 1170 | 1171 |
| 1172 | 1173 | 1174 | 1175 | 1176 | 1177 | 1178 | 1179 |
| 1180 | 1181 | 1182 | 1183 | 1184 | 1185 | 1186 | 1187 |
| 1188 | 1189 | 1190 | 1191 | 1192 | 1193 | 1194 | 1195 |
| 1196 | 1197 | 1198 | 1199 | 1200 | 1201 | 1202 | 1203 |
| 1204 | 1205 | 1206 | 1207 | 1208 | 1209 | 1210 | 1211 |
| 1212 | 1213 | 1214 | 1215 | 1216 | 1217 | 1218 | 1219 |
| 1220 | 1221 | 1222 | 1223 | 1224 | 1225 | 1226 | 1227 |
| 1228 | 1229 | 1230 | 1231 | 1232 | 1233 | 1234 | 1235 |
| 1236 | 1237 | 1238 | 1239 | 1240 | 1241 | 1242 | 1243 |
| 1244 | 1245 | 1246 | 1247 | 1248 | 1249 | 1250 | 1251 |
| 1252 | 1253 | 1254 | 1255 | 1256 | 1257 | 1258 | 1259 |
| 1260 | 1261 | 1262 | 1263 | 1264 | 1265 | 1266 | 1267 |
| 1268 | 1269 | 1270 | 1271 | 1272 | 1273 | 1274 | 1275 |
| 1276 | 1277 | 1278 | 1279 | 1280 | 1281 | 1282 | 1283 |
| 1284 | 1285 | 1286 | 1287 | 1288 | 1289 | 1290 | 1291 |
| 1292 | 1293 | 1294 | 1295 | 1296 | 1297 | 1298 | 1299 |
| 1300 | 1301 | 1302 | 1303 | 1304 | 1305 | 1306 | 1307 |
| 1308 | 1309 | 1310 | 1311 | 1312 | 1313 | 1314 | 1315 |
| 1316 | 1317 | 1318 | 1319 | 1320 | 1321 | 1322 | 1323 |
| 1324 | 1325 | 1326 | 1327 | 1328 | 1329 | 1330 | 1331 |
| 1332 | 1333 | 1334 | 1335 | 1336 | 1337 | 1338 | 1339 |
| 1340 | 1341 | 1342 | 1343 | 1344 | 1345 | 1346 | 1347 |
| 1348 | 1349 | 1350 | 1351 | 1352 | 1353 | 1354 | 1355 |
| 1356 | 1357 | 1358 | 1359 | 1360 | 1361 | 1362 | 1363 |
| 1364 | 1365 | 1366 | 1367 | 1368 | 1369 | 1370 | 1371 |
| 1372 | 1373 | 1374 | 1375 | 1376 | 1377 | 1378 | 1379 |
| 1380 | 1381 | 1382 | 1383 | 1384 | 1385 | 1386 | 1387 |
| 1388 | 1389 | 1390 | 1391 | 1392 | | | |

| | | | | |
|------------|-----------|--------------|--------------|--------------|
| فصل اول | فصل دوم | فصل سوم | فصل چهارم | فصل پنجم |
| " | " | " | " | " |
| " | " | " | " | " |
| فصل ششم | فصل هفتم | فصل هشتم | فصل نهم | فصل دهم |
| " | " | " | " | " |
| " | " | " | " | " |
| فصل یازدهم | فصل بیستم | فصل سی و یکم | فصل سی و دوم | فصل سی و سوم |
| " | " | " | " | " |
| " | " | " | " | " |

| بسم الله | بسم الله | بسم الله | بسم الله | بسم الله | بسم الله | بسم الله | بسم الله |
|----------|----------|----------|----------|----------|----------|----------|----------|
| 11 | 11 | 11 | 11 | 11 | 11 | 11 | 11 |
| 12 | 12 | 12 | 12 | 12 | 12 | 12 | 12 |
| بسم الله | بسم الله | بسم الله | بسم الله | بسم الله | بسم الله | بسم الله | بسم الله |
| 11 | 11 | 11 | 11 | 11 | 11 | 11 | 11 |
| 12 | 12 | 12 | 12 | 12 | 12 | 12 | 12 |
| 13 | 13 | 13 | 13 | 13 | 13 | 13 | 13 |
| 14 | 14 | 14 | 14 | 14 | 14 | 14 | 14 |
| بسم الله | بسم الله | بسم الله | بسم الله | بسم الله | بسم الله | بسم الله | بسم الله |
| 11 | 11 | 11 | 11 | 11 | 11 | 11 | 11 |
| 12 | 12 | 12 | 12 | 12 | 12 | 12 | 12 |
| 13 | 13 | 13 | 13 | 13 | 13 | 13 | 13 |
| 14 | 14 | 14 | 14 | 14 | 14 | 14 | 14 |

[illegible]

[illegible]

(Continued from page 131)

case are added instead. However the pronouns אֲנִי and אַתָּה must be used for the 3rd person plural.

Infinitives in אֵין take at times—but very rarely—the suffixes added to nouns; as, אֵין־אֶלֶם , for אֵין־אֶלֶם־אֶלֶם .

Poets now and then retain the final vowel of words of two vowels; as $\text{אֵין־אֶלֶם־אֶלֶם־אֶלֶם}$.

Karshon and modern Grammars do not always agree as to the vowels added to the suffixes; as, $\text{אֵין־אֶלֶם־אֶלֶם־אֶלֶם}$, Karshon. $\text{אֵין־אֶלֶם־אֶלֶם־אֶלֶם}$, modern.

* Verbs with אֵין on the middle radical take אֵין itself. as, אֵין־אֶלֶם into אֵין־אֶלֶם־אֶלֶם

The Particles: 7 301

Adverb. 7 301

§ 90. Most of the Adverbs are formed by adding one or more of 7, 3, 1 or 30 to the absolute state of nouns. 7 301 to 7 301

There are two kinds of Adverbs: The first of which is formed from mas. sing. of Adjectives by suffixing 7; as, 7 301, well 7 301; 7 301, sacred 7 301; 7 301, equal 7 301.

Obs. Adverbs from Adjectives ending in 7 are formed by adding the above suffix only after dropping the final 7; as, 7 301, lawful 7 301; 7 301, spiritual 7 301;

The second comprises adverbs of time place etc.

§ 91. Time:

7 301, lastly 7 301

7 301, when

7 301, last year

7 301, yesterday

7 301, at length

7 301, soon

7 301, in the beg.

| | |
|-------------------------|------------------------------------|
| כִּדְּפָא, in a minute | מָחָר, tomorrow |
| אַחֲרָיִם, after | עַתָּה, now, already |
| אַחֲרָיִם, afterwards. | קִדְּמָה: קִדְּמָה: קִדְּמָה, pier |
| אָז, then | עַתָּה, already |
| אָז, then | קִדְּמָה, before hand |
| בְּרִיחָה, soon | בְּרִיחָה, on a sudden |
| עַתָּה, now | קִדְּמָה, beforehand |
| הַיּוֹם: הַיּוֹם, today | בְּשָׁנָה, next year |
| כִּדְּפָא, when | בְּיוֹמָה, day before yesterday |
| אַחֲרָיִם, afterwards | בְּרִיחָה, soon |
| קִדְּמָה, beforehand | בְּרִיחָה, while |
| בְּרִיחָה, soon | עַתָּה, yet |
| לְעוֹלָם, forever | לְעוֹלָם, not yet |
| לְעוֹלָם, forever | עַתָּה, till |
| כִּדְּפָא, when | עַתָּה: עַתָּה, till what time |
| בְּרִיחָה, at once | עַתָּה: עַתָּה, untill now |
| | קִדְּמָה, before |

§. 92. Place.

| | |
|-----------------------|----------------------|
| כִּדְּפָא, where | כִּדְּפָא, there |
| כִּדְּפָא, whence | כִּדְּפָא, here |
| כִּדְּפָא, everywhere | כִּדְּפָא, where |
| כִּדְּפָא, here | כִּדְּפָא, backwards |
| | כִּדְּפָא, outside |

— **לְפָנַי**, inside

— **לְהֵיכָל**, thither

— **לְיָמִין**, to the right

— **לְהֵיכָל**, whither

— **לְהֵיכָל**, hither

— **לְשֵׁמֶל**, to the left

— **לְעֵלָּה**, upwards

— **לְקִדְמוֹתָא**, forwards

§. 99. Quality, manner, affirmation etc.

— **כִּי**, as

— **כִּי**, "

— **כִּי**, "

— **כִּי**, "

— **כִּי**, "

— **כִּי**, thus

— **כִּי**, "

— **כִּי**, namely

— **כִּי**, "

— **כִּי**, "

— **כִּי**, how

— **כִּי**, "

— **כִּי**, indeed

— **כִּי**, how

— **כִּי**, perhaps

— **כִּי**, "

— **כִּי**, "

— **כִּי**, "

— **כִּי**, as indeed

— **כִּי**, yes

— **כִּי**, truly

— **כִּי**, would that

— **כִּי**, whether

— **כִּי**, indeed

— **כִּי**, left

— **כִּי**, whether

— **לְמַטָּה**, downwards

— **לְמַעַל**, from above

— **לְמַטָּה**, from below

— **לְמַעַל**, from there

— **לְמַעַל**, to and fro

— **לְמַעַל**, whither

— **לְמַעַל**, there

— **לְמַעַל**, here—

— **כִּי**, that is

— **כִּי**, more

— **כִּי**, what:

— **כִּי**, whether

— **כִּי**, not

— **כִּי**, is it not

— **כִּי**, gratis

— **כִּי**, why

— **כִּי**, especially

— **כִּי**, or

— **כִּי**, would that

— **כִּי**, would that

§. 914. Quantity, number etc.

כָּל־יָמַי, every time

רַב, much

רַב־מְּאֹד, very much

כַּדְּכַד, how often

כֻּלּוֹ, wholly

כֻּלּוֹ, only

כֻּלּוֹ, hardly

רַב־מְּאֹד, very much

כָּל־יָמַי, little

שֵׁנִי, secondly,

Note 1. Some times nouns are used

as adverbs with or without prepositions;

as, כִּי־בְרָא, indeed; תָּמִיד, always;

בְּעֵתֵי, at times; מֵרֵאשִׁית, from the beginning

2. The contracted form of adjectives

are some times used as adverbs;

as, מְּאֹד, very badly; מְּאֹד, goodly;

מְּאֹד, more; מְּאֹד, many. מְּאֹד, little;

מְּאֹד, great; מְּאֹד, well

3. Some times verbs are also used

as adverbs, as, מְּאֹד, added; מְּאֹד, multiplied;

מְּאֹד, turned; מְּאֹד, hid; מְּאֹד, turned

מְּאֹד, surrounded; מְּאֹד, hastened;

מְּאֹד, digged; מְּאֹד, overcame; מְּאֹד, completed;

Preposition

לְּכֹל מִלֵּי הַמֶּלֶךְ

§. 95. Prepositions can be grouped as
1. those taking suffixes, and 2. those which do
not. The former can again be classified as
(a) those taking suffixes of nouns ending in
לְּ, and (b) those that take the suffixes of
nouns ending in לְּ.

1. (a). לְּאַחֵר, after לְּכֹל, for, through
לְּכֹל, like לְּ, to לְּ, from
לְּ, in לְּ, into לְּ, with
לְּבֵינָה, among לְּכֹל, against לְּכֹל, before
לְּכֹל, on the back לְּכֹל, at

(b) לְּכֹל, around לְּ, on, against
לְּכֹל, only. לְּכֹל, for לְּ, at, among
לְּכֹל, without. לְּכֹל, in the presence of לְּכֹל, under
לְּכֹל, without לְּכֹל, except

לְּכֹל, as לְּכֹל, according to
לְּכֹל, through, by. לְּכֹל, below לְּכֹל, below
לְּכֹל, from among לְּכֹל, from below
לְּכֹל, from around לְּכֹל, except
לְּכֹל, from inside

Conjunction

§. 96. The conjunctions may be of

1. Time
 אַחֲרַי, after, that ... עַד, till
 אַחֲרַי, then אַחֲרַי, after אֶלְפֵי, before
 כִּשְׁמָה, when ... עַד, when ... עַד, before that
 עַד, " עַד, till עַד, henceforth

2. Reason and Conclusion.

כִּי, because. כִּי, for
 לְכֵן, therefore; אֲפֹכֶה, though
 אֲפֹכֶה, lest; why.
 ... עַד, that; in order that
 עַד, on that account. עַד, precisely

3. Manner

אוֹ, or עַד, but. עַד, ad
 עַד, even, also אֲפֹכֶה, but if עַד, "
 אֲפֹכֶה, nor אֲפֹכֶה, "
 אֲפֹכֶה, if not אֲפֹכֶה, but אֲפֹכֶה, "
 אֲפֹכֶה : אֲפֹכֶה, unless אֲפֹכֶה, " אֲפֹכֶה, but indeed
 o, and אֲפֹכֶה, " אֲפֹכֶה, rather

4. Miscellaneous.

နိဂုံး: ပြီးစီး: ပြီးစီး: နိဂုံး: ပြီးစီး, namely.

Interjection

Ficus religiosa

§. 97. Interjections may be divided into those used to express,

1. Pointing out or calling: 𐤒𐤓: 𐤓𐤓, Oh! 𐤒𐤓, behold!

2. Joy, surprise, etc. : *ah*, well done : *ho*, hail :

3. Grief, disgust, etc.: 707 707, ha. 20. begin!
007, Oh! 007: 00: 000, woe!

4. Miscellaneous: 90 & 77: 50, Oh that!

or 5: 7, I pray: wōi. hurrah: iā, away

Syntax

Syntax treats of the relations of words when they are arranged so as to form Sentences.

Of the three divisions of Syntax, Concord, Government and Order, the Syntax of Syriac is mainly concerned with the first two. In Syriac the mere order of words is not of material importance, though a perfect arbitrariness in that respect is not possible.

Sentence

The Elementary parts of a Sentence are two: Subject and Predicate.

The Subject of a Sentence may be either a noun or a noun equivalent; as, ܕܐܝܬܐ ܕܝܫܘܥ , Jesus started
 $\text{ܕܐܝܬܐ ܕܝܫܘܥ ܕܠܐ ܕܡܝܬܐ ܕܝܫܘܥ}$, I do not seek my own praise.

יִשָּׁרְפוּ, The wicked perish. וְעָלֶיךָ קָשֶׁה לְכַדּוֹת אֱלֹהִים, It is hard for thee to kick against the gods.

The predicate of a sentence must be a finite verb, with or without some complements.

וְהָרָע יִפְּלוּ אֵלַי, The evil shall fall down before the good. וְהֵרֹדִס בְּחֵשֶׁב סֵבִיבֵי יִקְרָא אֶת הַחֲכָמִים, Then Herod privately called the wise men.

I Concord of Nouns.

Rule. 1. A noun in apposition with another noun is put in the same case, generally in the same number and if possible in the same gender; as.

יֹסֵף בֶּן דָּוִד, Joseph the son of David. הַזֶּה יֵשׁוּעַ מֶלֶךְ הַיְּהוּדִים, This is Jesus the King of the Jews.

Rule. 2. A noun completing the signification of a predicate agrees with its subject in case. הָיָה יֵשׁוּעַ מְלָאכִים אֶת אֱלֹהִים וְאֶת הָאָדָם, There is one mediator of God and men, the man

Christ Jesus. ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ, Your
servants are not spies.

II Concord of Adjectives.

R. 3. An adjective agrees with its
noun in gender and number. ḡḡḡḡ ḡḡḡḡ

ḡḡḡḡ ḡḡḡḡ, Holy mother of God.

ḡḡḡḡ ḡḡḡḡ, The Lord is good.

R. 4. When an adjective or parti-
ciple refers to two or more nouns; it is
put in the masculine plural. ḡḡḡḡ ḡḡḡḡ

ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ, They
(Zachary and Elizabeth) were both just
before God. ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ

ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ, Behold thy father and I
were seeking thee with sorrow.

Note. When an adjective qualifies
more than one noun it may agree with the
nearest. ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ, Peace and safety
(are) abiding. ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ

ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ, War, captivity, plundering, ruin.
.... and all other evils which are injurious

away his family and shut them up. ~~But~~

~~and~~ and, The people rose up to play

3. There is occasionally a change of the person of the pronoun, especially from ^{third} the to second and viceversa. 7535 of

— 01 2 3 4 5 6 7 8 9, O man whosoever thou art
(that) judgest. *ḥayyā ʿālam ʿālam ʿālam ʿālam*

(that) judgest. فَتَحْكُمُ فِيهِمْ بِمَا يَشَاءُ
 75000, you that desire to be under the Law.

4. Pronouns sometimes do not relate to the noun which is nearest, but to one going before and perhaps separated from them by a long interval.

וְאַתָּה הָרַגְתָּ הַגּוֹיִם וְאַתָּה הִנָּחְתָּ
 אֹתָם (not gentiles but fathers, before) וְאַתָּה
 עָשִׂיתָ, And Thou hast made it perfect

ᑭᑭᑭᑭᑭ, And thou hast made it perfect.

5. Sometimes the noun itself is repeated instead of using a pronoun.

ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ, Offer to God (me) the
 sacrifice of praise. ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ
 ᐱᐱᐱᐱ ᐱᐱᐱᐱ, The Lord looked upon the
 children of Israel and he knew them

sentence. *oḡōḡ ḡāwāḡ oḡō uḡi ḡāhō ḡāḡḡḡ*
oḡāwāḡ ḡāwāḡ, the herd directed its course
to the steep, jumped into the lake and was
stifled.

2. Sometimes when a subject has a
 genitive depending upon it, the Verb agrees
 with the genitive instead of the proper sub-
 ject. *ḡāḡḡ ḡāḡḡ ḡāḡḡ, Greater age*
would teach. ḡāḡḡḡḡ ḡāḡ ḡāḡḡḡḡ
ḡāḡḡ, A great baptistry was built.

3. Same is true of the word *ḡō*.
ḡāḡḡḡ ḡāḡḡḡḡ ḡāḡḡ ḡāḡḡ, Bless, all ye
works of the Lord. ḡāḡḡḡ ḡāḡḡ ḡāḡḡ
The whole city came out.

Obs. The noun, following *ḡō* with
 a suffice, do not take *ḡ* to indicate the
 genitive case.

R. 7. When there are two or more
 subjects of different genders the Verb is put
 in the nobler gender. *ḡāḡḡ ḡāḡḡḡ ḡāḡḡ ḡāḡḡ*
ḡāḡ ḡāḡḡ ḡāḡ, Thy father and I have
sought thee sorrowing ḡāḡḡ ḡāḡ

יְהוָה אֱלֹהֵינוּ יִשְׁמַר, Behold Thy mother
and brothers stand out

Note. 1. Sometimes when two or more feminine nouns are personified they may admit a masculine construction. *Potatoes* *potatoes* *or* *potatoes*, *Moorey* and *truth* have met each other. *Justice* and *peace* have kissed.

2. Collective nouns of the feminine gender are often found with plural verbs in the mas. gender; this diversity of gender may be required by the sense
 1857. 1858
 1859. 1860

וְהַיְיָ הָיָה עִמָּם, The captives of Judah ^{that} went

3. When the nouns coming together differ in gender the Verb may agree with the nearest in gender. ʔoʔoʔo ʔiʔo ʔiʔo
And Mary and Aaron spoke. was ʔi
ʔoʔoʔo ʔiʔo ʔiʔo ʔiʔo ʔiʔo, Noe went
in and his sons, his wife and the wives
of his sons.

4 The 3rd persons of verbs are -

R. 8. When there are several nouns the Verb connected with it is put in the plural. וַיֵּלְכוּ וַיֵּלְכוּ
וַיֵּלְכוּ וַיֵּלְכוּ וַיֵּלְכוּ, When Peter and John went up (into the temple).

Note. 1. If two or more nouns form but one idea, the Verb is usually in the singular. וְהַכְּבוֹד וְהַכְּבוֹד וְהַכְּבוֹד
וְהַכְּבוֹד וְהַכְּבוֹד וְהַכְּבוֹד, Glory and wealth shall be in his house. וְהַכְּבוֹד וְהַכְּבוֹד וְהַכְּבוֹד
וְהַכְּבוֹד וְהַכְּבוֹד וְהַכְּבוֹד, A shield and spear was not seen among forty thousand of Israel.

2. The Verb is in the singular when it is put before the subject. וַיָּבֹאוּ וַיָּבֹאוּ וַיָּבֹאוּ
וַיָּבֹאוּ וַיָּבֹאוּ וַיָּבֹאוּ, Moab and his sons entered. The same is true occasionally when the Verb follows the subject. וְהַכְּבוֹד וְהַכְּבוֹד וְהַכְּבוֹד
וְהַכְּבוֹד וְהַכְּבוֹד וְהַכְּבוֹד, The woman and her children shall be thine. The Verb is singular when the subjects are joined together by the conjunction וְ. וְהַכְּבוֹד וְהַכְּבוֹד וְהַכְּבוֹד
וְהַכְּבוֹד וְהַכְּבוֹד וְהַכְּבוֹד, Susan came with her servants.

3. Collective nouns on account of their signification are joined to a pl. Verb. וַיָּקֻמוּ וַיָּקֻמוּ וַיָּקֻמוּ
וַיָּקֻמוּ וַיָּקֻמוּ וַיָּקֻמוּ, The people rose up to pray. וַיָּקֻמוּ וַיָּקֻמוּ וַיָּקֻמוּ

is used to denote the subject of a sentence. 2507

2507 2507 2507, Zacharias said to the angel.

2507 2507 2507, The angel of the Lord appeared

R. 11. The Nominative is used as complement after verbs 1. signifying "to be" "to become" etc. 2. denoting "a state" "mode of existence" etc. 3. of passive voice of "naming" "appointing" and signifying "seeming", "esteeming" etc.

2507 2507 2507 2507, We will be bond men of our Lord. 2507: 2507 2507 2507 2507 2507

2507, Therefore I, thy servant will stay instead of the boy in the service of my Lord. 2507: 2507

2507: 2507, His name was called Jesus.

R. 12. Sometimes a noun or pronoun is used in the beginning of a sentence as an independant nominative or absolute case; but the proper case of this noun or pronoun is to be determined from its relation to the following part of the sentence. 2507 2507 2507 2507

2507 2507 2507, He that hath delivered me to thee has greater sin. 2507 2507 2507 2507, Throne of the Lord (is) in heaven. 2507=2507

Here פִּיטוֹ is a nominative in its form; but we know from its meaning that it is used for a genitive and it is determined from its relation to וְיָדָע.

Genitive.

Genitive after nouns: They may be of different kinds. The main ones are shown below.

1. The Subjective Genitive.

R. 13. This Genitive denotes the doer of the action indicated by the verbal noun on which it depends. פִּיטוֹ פִּיטוֹ אֱלֹהִים, The power of God.

פִּיטוֹ פִּיטוֹ אֱלֹהִים, The wisdom of God.

Note. To know whether a genitive is subjective, see if the nominative of the genitive can be the subject of the Verb, contained in the verbal noun.

2. The Objective Genitive.

R. 14. This Genitive denotes the object of the action expressed by the verbal noun on which it depends. פִּיטוֹ פִּיטוֹ אֱלֹהִים פִּיטוֹ פִּיטוֹ
The fear of God is the beginning of wisdom.

פִּיטוֹ פִּיטוֹ אֱלֹהִים, For fear of the Jews.

Note. To know whether a genitive is

Objective see whether the objective case of the genitive can be the object of the Verb contained in the verbal noun

3. Possessive Genitive.

R. 15. This genitive denotes the possessor of anything. ሰዕል፤ ሄገ፤, Peter's book. ረዕ፤፤ ረዕ፤ ሰዕል፤, The Kingdom of God.

R. 16. The possessive genitive is frequently used after the Verbs ሰ፤፤, ረዕ፤ and pronouns used as Verbs when in English, property, duty, characteristic etc. is used for them. ሢ፤ ሰ፤ ሀ፤ ሢ፤ ሰ፤ ሀ፤, The earth is Lord's and the fulness thereof.

4. Genitive of quality or description

R. 17. This genitive denotes the circumstances possessed by the noun on which it depends. ሀ፤ ሰ፤ ሰ፤ ሰ፤ ሰ፤ ሰ፤, The Holy Ghost was ^{any} him. ረ፤ ሰ፤ ሰ፤ ሰ፤, The wisdom of the flesh.

Obs. This genitive is often put in the beginning of a sentence. ሢ፤ ሰ፤ ሰ፤ ሰ፤ ሰ፤, and ሰ፤ ሰ፤ ሰ፤, They mind the things that are of the flesh; and... of the spirit

b. This genitive is also used to show that something is made out of anything. $\text{לִזְכוֹן־זָהָב} \text{ אֵשֶׁת}$, A golden sencer. $\text{לִזְכוֹן־סִבְיָה} \text{ אֵשֶׁת}$, A basket made of bulrushes.

5. Partitive genitive.

R. 18. This genitive denotes the whole of which a part is taken. $\text{לְכָל־הָעָם} \text{ אֵשֶׁת}$, All had gathered together a bundle of sticks. $\text{לְרַב־הָעָם} \text{ אֵשֶׁת}$, The majority of the town was heathens.
Genitive after Adjectives.

R. 19. The genitive is often found, after an adjective or adjectival noun, ^{to express the} superlative degree. $\text{אֲנִי־הַיָּסוֹדִים} \text{ אֵשֶׁת}$, I am the least of the apostles.

Genitive after Verbs.

R. 20. אֲשֶׁר is the only word which governs the genitive case. $\text{אֲשֶׁר} \text{ אֵשֶׁת}$, Take care of him. $\text{אֲשֶׁר} \text{ אֵשֶׁת}$, To support the weak.

Obs. This Verb admits also the accusative case. $\text{אֲשֶׁר} \text{ אֵשֶׁת}$, It is necessary that you should have regard for yourself.

Dative.

Dative after Verbs.

1. Dative of Advantage.

R. 21. The dative may be used after any kind of Verb to signify "for", "for the good of" etc.
 ———— אַד פֿאַר אַינעם אַלץ פֿאַר אַינעם אַלץ, We have piped
 to you and you have not danced פֿאַר אַינעם אַלץ אַד אַינעם אַלץ
 פֿאַר אַינעם אַלץ, My Father giveth you the true
 bread from heaven.

2. Dative after Intransitive Verbs.

R. 22. The personal pronoun in the dative case is very often found after intransitive verbs, for the sake of emphasis. פֿאַר אַינעם אַלץ פֿאַר אַינעם אַלץ, We
 went up to Jerusalem. פֿאַר אַינעם אַלץ פֿאַר אַינעם אַלץ
 פֿאַר אַינעם אַלץ פֿאַר אַינעם אַלץ, For they are dead who sought
 the life of the Child.

3. Dative of Interest.

R. 23. Sometimes the dative, especially in the personal pronouns, is used to signify that the matter spoken of, is regarded with "Interest" by some person. פֿאַר אַינעם אַלץ פֿאַר אַינעם אַלץ
 פֿאַר אַינעם אַלץ, For, this day is born to you a Barion

וְלֹא יִשְׁמַע בְּכִלְיָהּ, He cannot
be my disciple.

Obs. The Dative of Interest is often translated as a possessive genitive; again, this has a shade of meaning of the Dative of Advantage.

4. Dative after Passives.

R. 24. The dative is generally used after the passives to denote agent. מִן הַמֶּלֶךְ הָיָה לָהּ הַדָּבָר,
She being instructed by her mother. אָמַר דָּוִד,
Said by David.

5. Dative after Impersonal Verbs.

R. 25. The Dative is used after Impersonal Verbs to indicate the agent. מִן הַמֶּלֶךְ הָיָה לָהּ הַדָּבָר,
Concerning them that are asleep that you be not sorrowful. אָמַר דָּוִד,
I was offended with that generation.

Obs. The Dative is used after Impersonal phrases such as אֵין חֵטְא, it is lawful.
וְלֹא יִשְׁמַע בְּכִלְיָהּ, it were better for him אֵין חֵטְא,
it is allowed to me.

6. Dative with Verbs אָמַר, אָמַרְתִּי, אָמַרְתִּים.

R. 26. The above said Verbs are used

with dative to show possession. *אֲנִי הָיִינוּ לְאַבְרָהָם*,
 We have Abraham for our father.. *אֲנִי הָיִינוּ*
חֲמִשָּׁה לֶחֶם וְשְׁנַיִם דָּגִים, We have not here but
 five loaves and 2 fishes

7. Dative of Purpose, Result or Consequence

R. 27. A dative of purpose, result or consequence is sometimes found in combination with the dative of the person concerned, after Verbs signifying to be, or become; to give, send, come; to impute or reckon, and the like. *אֲנִי הָיִינוּ לְאַבְרָהָם*, I will be a father to you; and you shall be my sons and daughters. *אֲנִי הָיִינוּ לְאַבְרָהָם*, His faith¹⁰ reckoned to justice

Dative after Adjectivals and Participials.

R. 28. Dative is used after Adjectivals and Participial nouns. *עֹשֶׂה מִצְוֹת*, *עֹשֶׂה מִצְוֹת*, *עֹשֶׂה מִצְוֹת*
עֹשֶׂה מִצְוֹת, *עֹשֶׂה מִצְוֹת*, *עֹשֶׂה מִצְוֹת*
 Helper of the needy, gatherer of the scattered, consoler
 of the afflicted, sanctifier of the sinful.

Dative after Interjections.

R. 29. Some Interjections are followed by

the Dative. $\text{פָּנֵיךָ} \text{וְעַתָּה} \text{וְעַתָּה} \text{וְעַתָּה} \text{וְעַתָּה}$
פָּנֵיךָ, but woe to you that are rich..... woe to you
that laugh now. $\text{וְעַתָּה} \text{וְעַתָּה} \text{וְעַתָּה} \text{וְעַתָּה}$, Hail
Oh! salutary Host.

Accusative.

R. 30. Transitive Verbs both Active and De-
ponent govern the accusative. $\text{וְעַתָּה} \text{וְעַתָּה} \text{וְעַתָּה}$
He shall gather together His elect. $\text{וְעַתָּה} \text{וְעַתָּה}$
 וְעַתָּה , He knew them.

Cognate Accusative.

R. 31. Intransitive Verbs are sometimes
followed by an accusative of kindred sense
to themselves. $\text{וְעַתָּה} \text{וְעַתָּה} \text{וְעַתָּה} \text{וְעַתָּה}$, They rejoy-
ced with exceeding great joy. $\text{וְעַתָּה} \text{וְעַתָּה} \text{וְעַתָּה}$
They feared with exceeding great fear.

Double Accusative.

R. 32. Verbs of teaching, showing, intimat-
ing, concealing etc. take a double accusation
after them $\text{וְעַתָּה} \text{וְעַתָּה} \text{וְעַתָּה}$, I will teach
the unjust thy way.

Note. Verbs signifying reckoning, estim-
ing, making, appointing etc. take after them also

double accusative לִפְנֵי הַמֶּלֶךְ , They would make him king.

Same is true of Verbs of, blessing, dressing, etc. לִפְנֵי הַמֶּלֶךְ , He put upon him a robe of silk.

Accusative of time and space.

R. 33. Duration of time and extent of space is put in the accusative with or without ו . $\text{וְלִפְנֵי הַמֶּלֶךְ}$, He had fasted forty days and forty nights. לִפְנֵי הַמֶּלֶךְ , For a long time.

Accusative of motion towards.

R. 34. The accusative used after verbs showing motion towards is the one that has ו prefixed to it. לְפָנֵי הַמֶּלֶךְ , Jesus went unto mount Olivet.

Accusative as adverbs.

R. 35. The accusative formed by combining the Construct form of nouns with ו is sometimes used as adverbs. לְפָנֵי הַמֶּלֶךְ , The thought of his heart to all generations.

Vocative.

R. 36. This indicates the person spoken to. This case is often introduced by the interjections of or ö . ḥayyēyāhū - Most excellent Theophilus. $\text{vayyōšēpōš of, O' Lord decline me.}$

Ablative.

Let us denote the Ablative with w as group (A), and that with pō as group (B). (A). R. 37. The Ablative of (A) group is used to denote:

1. Instrument and means. pōšōi ḥayyōšōi
 $\text{ḥayyōšōi ḥayyōšōi ḥayyōšōi ḥayyōšōi}$, ḥayyōšōi , all that take
 the sword shall perish with the sword.

$\text{ḥayyōšōi ḥayyōšōi ḥayyōšōi ḥayyōšōi}$, Do not thou
 betray The Son of Man with a Kiss.

2. Accompaniment. ḥayyōšōi ḥayyōšōi , He came
 with army.

3. Material. $\text{ḥayyōšōi ḥayyōšōi ḥayyōšōi}$, She daubed
 it with slime and pitch.

(Obs. This is sometimes expressed with the Ablative with pō also.

4. Price. $\text{ḥayyōšōi ḥayyōšōi ḥayyōšōi ḥayyōšōi}$

I obtained the Roman citizenship with a great sum.

5. Motion towards..... $\text{ἔξω ποταμοῦ καὶ ὄρους ἔλθοντες}$
 $\text{ἔξω ποταμοῦ καὶ ὄρους}$, They going out, went into the swim
 and fell into the sea. (cf. R. 34)

6. Manner. $\text{ὡς ἵκεν ὁ ἀνὴρ ὁ ἐκείνους}$, That
 by subtlety they might apprehend him and
 put him to death.

7. To Denote a person or thing either entirely or
 a special part referred to (Ablative of Respect)
 $\text{ὡς ἵκεν ὁ ἀνὴρ ὁ ἐκείνους}$, Because Zacharias was
 low of stature.

8. This Ablative follows Verbs signifying, dressing,
 (ἔνδυσις), undressing (ἐκδύσις), adorning (ἐκκοσμήσις), girdling
 (ἐκζώνισις) and the like. $\text{ἡ ὄρος ἡ ὅλη ἡ ὄρος}$
 The hills shall be girdled about with joy.

Obs. This is very frequently found in ab-
 lative with ἔνδυσις .

(B) R. 38. The Ablative of (B) group is
 used to show.

1. Origin. $\text{ἐκ τοῦ Ἰσραὴλ ὁ ὢν ὁ υἱος}$
 Of whom was born Jesus who is called Christ.

2. Separation. $\text{נִי פִי נִי אֶת־בְּנֵי}$. They parted one from another.

(A) & (B). R. 39. An Ablative from either (A) or (B) group is used to denote.

1. Cause. $\text{לֹא יָכֹלְתִּי לִפְנֵי הָעָם}$ Do, He could not for the crowd

2. Time. $\text{יָמֵינוּ יָמֵינוּ יָמֵינוּ}$ Who cries to him day and night

Obs. This is generally expressed by the ablative with עִי rather than פִּי

3. Rest in a place. לֵבָיִט מְצֹאֵת . They found Him in the temple.

4. Verbs expressing fullness or want often take ablative after them. $\text{מִלְּפָנֵי הַשָּׁמַיִם וְהָאָרֶץ}$ Heaven and earth is filled with His glory. וְהָאָרֶץ He enriched them with his knowledge.

5. The Ablative is used in answering the questions, by, from, with whom; with what; where; when and how. מֵיְהוּדָה Where Christ should be born: But they said to him: in Bethlehem of Judah.

Adjectives

R. 40. Adjectives are often used substantively
 פִּיִּי, a good man. פִּיִּי, evil deeds.

Note. The first Adsha alone is used as substantives (cf. §. 30. i.)

R. 41. Adjectives are often used adverbially.
 פִּיִּי אֶתְּ פִּיִּי לֹא־, He (John) came first
 to the sepulchre. פִּיִּי לֹא־ פִּיִּי לֹא־
 פִּיִּי, Stephen was the first stoned and crowned

R. 42. When quality, price, measurement
 cause, manner, separation etc. is expressed
 by a qualified noun depending on another
 noun, in such phrases "a man of" "weak faith."
 "a youth of vain thoughts"; ect., the qualified
 noun is put in the appropriate cases or with
 the appropriate prepositions: The Adjective
 qualifying the noun is expressed by the
 construct form. פִּיִּי אֶתְּ, charming to the
 sight. פִּיִּי אֶתְּ, subjected to passion.
 פִּיִּי אֶתְּ, drawn out of the river.
 פִּיִּי אֶתְּ, for perjured persons.
 פִּיִּי אֶתְּ, Those who lie with the dust.
 (the deceased)

R. 43. If an Adjective or Participle has the office of the predicate it is put in the absolute.
 עֲלֵיוֹן עֲלֵיוֹן אֱלֹהִים וְאֵין כֵּסֶף, - He is too great to be forgiven. וְאֵין כֵּסֶף לְעֹרֶן הַמֶּלֶךְ, - Whose throne is too small for you.

R. 44(a). Negative adjectives are expressed by placing פֶּסֶל before the adjective in the definite state, when it is used as an epithet.
 פֶּסֶל עֲלֵיוֹן, Illegitimate. פֶּסֶל עֲלֵיוֹן, Irrational.

(b). But if the adjective be used as a predicate, then it is expressed by placing פֶּסֶל before it in the absolute state עֲלֵיוֹן פֶּסֶל, (God) is infinite.

Numeral Adjectives.

R. 45. The nouns used with Cardinals may be put before or after in emphatic or construct forms. שְׁנֵי אֲחֵי, Two brothers אֲחֵי שְׁנֵי, Three months

R. 46. The words denoting measure, weight and time are frequently omitted after the Cardinals. וְשָׁלוֹשׁ אֲשֶׁר (שָׁלוֹשׁ), Thou shalt thrice deny Me. אֲשֶׁר אֲשֶׁר (שָׁלוֹשׁ)

Thousand (shekels) of silver.

Pronouns.

Personal Pronouns.

R. 47. They are used: (1) as the subject or object. $\text{לֵךְ} \text{וְשִׁמְרָה} \text{לְמַלְכוּת} \text{יְהוָה}$, Go thou and preach the Kingdom of God. $\text{בְּרֵכְם} \text{וְשִׁמְרָה} \text{לְמַלְכוּת} \text{יְהוָה}$, Bless them that curse you.

Obs. The Personal Pronouns are not generally expressed when they are subjects of (Personal) verbs, except for emphasis. $\text{לֵךְ} \text{וְשִׁמְרָה} \text{לְמַלְכוּת} \text{יְהוָה}$, What shall I ask. $\text{כִּי} \text{יְהוָה} \text{יְהוָה} \text{יְהוָה}$, For I have received of our Lord.

(2) as substantive verbs. אֲנִי , I am

$\text{וְאַתְּ} \text{וְאֵלֶיךָ} \text{וְאֵלֶיךָ}$, You are the light of the world.

Obs. The personal pronouns used as substantive verbs can serve the purpose of both noun and verb. $\text{אֲנִי} \text{כֻלָּם} \text{בְּנֵי} \text{אִישׁ} \text{אֶחָד}$, We are all the sons of one man. $\text{מֵאַיְתָּה} \text{אַתָּה}$, Where are you from.

R. 48. Genitive case of the personal pronoun is used to denote possession. $\text{וְהָיָה} \text{לְהוֹרָה} \text{וְלְהוֹרָה}$, He came unto his own and his own received him not.

אני יודע, I know Mine and Mine know Me.

R. 49. The Genitive of quality of personal pronouns take with frequently the suffix added to the governing noun; but the words יְדִידִי and יְדִידִי do not admit this transference of suffixes. יְדִידִי וְיְדִידִי, Thy holy city, וְיְדִידִי, With his own military weapon

Demonstrative Pronouns.

R. 50. A Demonstrative Pronoun, ^{for the sake of emphasis} comes only accompanied by a Relative Pronoun. יְדִידִי וְיְדִידִי, Who, at the first came to Jesus by night.

R. 51. Any or some is expressed by אֶחָד, בְּכָד, אֶחָד, etc.. אֶחָד וְאֶחָד, The prefect ordered that no one should hurt them. אֶחָד, And if any man shall say anything to you.

Obs. 1. Sometimes the same sense is brought out by the emphatic plural alone. אֶחָד וְאֶחָד, And may save some of them, אֶחָד, some days. אֶחָד, Some years.

2. The same meaning may be expressed

by, לְ alone. $\text{לְכָל הָעָם וְלְכָל הָעָם}$, And of whom some they beat, and others they killed.

Distributive Pronouns

R. 52. Any or every is expressed by, לְ joined with כָּל , כָּל , כָּל , כָּל , כָּל , כָּל , כָּל , כָּל , כָּל etc. כָּל לְ do, everyone. כָּל לְ כָּל לְ , Who ever that wish.

Obs. Whosoever or whatsoever is expressed by כָּל לְ , כָּל לְ , כָּל לְ , כָּל לְ , etc. כָּל לְ כָּל לְ כָּל לְ , Whosoever loves Knowledge. כָּל לְ כָּל לְ כָּל לְ , Whosoever doth not carry his cross.

2. The plural of either emphatic or absolute is sometimes used distributively. כָּל לְ , each man כָּל לְ , every morning.

Relative Pronouns

R. 53. כִּי is generally followed by a personal pronoun or at times an adverb or a noun although with much less frequency. כִּי לְ כִּי לְ כִּי לְ , For whom be praise and honour.

Obs. When כִּי comes connected with a particle the personal pronoun is dropped. כִּי לְ כִּי לְ כִּי לְ , If you can count the dust.

Wise to him that causes (another) to drink.

Interrogative Pronouns.

R. 54. An Interrogative Pronoun is sometimes preceded by a noun in the constructive state; or equivalently, the definite state of the noun may be used, and א prefixed to the Interrogative. מִי בֶן אֵלֶּיךָ , Whose daughter art thou? $\text{מִי הָיָה לְךָ יָד}$, From whose hand have I received?

Pleonasm of Pronouns.

R. 55. 1. Pronominal affixes when placed before א of the genitive, ^{are} pleonastic. $\text{הַזֶּה הוּא הָאֵלֹהִים}$, The same of Jesus.

2. The affix to the verb is pleonastic when the noun to which it refers is placed after it. $\text{וַיִּשְׁלַח וַיִּבְרַח}$, and he sent, and cut off his head.

3. An affix annexed to a preposition is pleonastic if the governing noun is also expressed. בְּהוֹרֵי הַיּוֹם , In it, the hour, i.e. in the hour.

Obs. Sometimes the preposition as well as the suffix is redundant. בְּיַד יְהוֹשֻׁעַ , with him, with Christ i.e. With Christ.

4. The pronouns הוּא , הִיא are used in some

instances pleonastically לֵךְ אֶל הַבֶּטֶן , goeth to the belly.

Obs. They are often so when they coalesce with the preceding word. מִי , means not only "who is" but often only "who".

Pronominal Affixes.

R. 56. When the second of two nouns in regimen has the force of an Adjective, the pronominal affix is generally appended to it rather than to the former. שֵׁם קֹדֶשׁ , the name of my holiness is שֵׁם קֹדֶשׁ my holy name (cf R. 49)

R. 57. When suffixes are added to prepositions the word governed by them take a ל . לְפָנַי lawfully. לְפָנַי after Jesus.

Obs. For the words לִי and לָךְ they are merely repeated omitting לְפָנַי לְפָנֶיךָ , For this purpose. לִי לְפָנַי לָךְ לְפָנֶיךָ .

Verbs.

Indicative Mood: Perfect Tense.

R. 58. This is used both as a perfect as well as a past indefinite tense. הָרַג , is either "he killed" or "he has killed". וַיְבָרֶכֶת God blessed Noe. וַיַּעַשׂ Why hast thou done this.

R. 59. The perfect is used instead of the present,

to denote certainty and decision; or when condition and state are implied. This is used also with more force in enunciating general statements. לָמָּה אַתָּה זָרָה וְלָמָּה נָפְלָה חַסְדְּךָ מִן הַשָּׁמַיִם, Why art thou angry and why is thy countenance fallen. בֵּרוּךְ הָאִישׁ אֲשֶׁר לֹא הִלָּךְ בַּעֲצַת הַבְּשָׁר וְלֹא נִצָּח בַּדֶּגֶל הַחַטָּאִים, Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of the sinners.

R. 60. Some times the perfect tense is used to express a prophetic future for the sake of greater vividness, emphasis and certainty. וְהָיָה כִּי יִשְׁפֹּט יְהוָה בְּיָמָיו וְיָבִין מֵהַמָּוֶת אֶת הַחַיִּים, He cometh not into judgment but is passed from death to life. וְהָיָה כִּי יִשְׁפֹּט יְהוָה בְּיָמָיו וְיָבִין מֵהַמָּוֶת אֶת הַחַיִּים, They shall see a great light.

R. 61. The perfect has sometimes the force of the past perfect. This is especially so in hypothetical sentences. כַּדְּאִם יִשְׁמָעֵל מִלְּאֲמַר אֱלֹהִים וְיִשְׁמָעֵל מִלְּאֲמַר מַלְאָכָא דְּיְהוָה, He did as the angel of the Lord had commanded him.

R. 62. The perfect is sometimes used for the imperfect in hypothetical sentences: but future is the usual tense in such cases. וְהָיָה כִּי יִשְׁפֹּט יְהוָה בְּיָמָיו וְיָבִין מֵהַמָּוֶת אֶת הַחַיִּים, We should have been like unto Sodom.

R. 63. The Perfect has at times the force of the Infinitive. $\text{וָּיָבֹאוּ} \text{לִי} \text{וְיָשְׁבוּ} \text{בְּאַנְטִיּוֹכְיָהּ}$, They came to live at Antioch.

R. 64. The perfect with or without particles is used to express the subjunctive $\text{וְיָבֹאוּ} \text{לִי} \text{וְיָשְׁבוּ} \text{בְּאַנְטִיּוֹכְיָהּ}$, That ye may know them.

Obs. The Subjunctive is usually expressed by the future with or without particles; but rarely by the perfect also as stated above.

Note. (See R. 68. Pres. = Perf.)

Past Perfect Tense.

R. 65. The past perfect tense sometimes expresses only the perfect or the past imperfect. וַיִּבְרָא , he began. וְלֹא הָיָה , The time was not.

Note. (See R. 61. perf. used for past perf.)

Future Perfect Tense.

R. 66. As there is no separate form for this, the perfect, present and future tenses are regularly used along with a simple future to form this tense, generally with וְיָבֹאוּ , וְיָשְׁבוּ or similar particles. $\text{וְיָבֹאוּ} \text{לִי} \text{וְיָשְׁבוּ} \text{בְּאַנְטִיּוֹכְיָהּ}$, But when the spirit of truth is come He will teach you all truth. $\text{וְיָבֹאוּ} \text{לִי} \text{וְיָשְׁבוּ} \text{בְּאַנְטִיּוֹכְיָהּ}$

וְלִי יִשְׂרָאֵל, Where you shall have lifted up the arm of man, then shall you know that I am....

Ob. 1. Sometimes the present, which is then virtually future, is used instead of the simple future.

וְלִי יִשְׂרָאֵל: וְלִי יִשְׂרָאֵל וְלִי יִשְׂרָאֵל, If I shall but touch His garment I shall be healed.

2. Sometimes the imperative is also seen in the place of the simple future. וְלִי יִשְׂרָאֵל: וְלִי יִשְׂרָאֵל וְלִי יִשְׂרָאֵל, Lord, remember me when Thou shalt come into Thy Kingdom.

Present Tense.

R. 67. Present Tense is used for both of that which is now taking place and of that which is generally true. וְלִי יִשְׂרָאֵל וְלִי יִשְׂרָאֵל, Behold, bridegroom cometh. וְלִי יִשְׂרָאֵל, I pray thee.

R. 68. The present is often used for a perfect for the sake of greater vividness (historic present) וְלִי יִשְׂרָאֵל... וְלִי יִשְׂרָאֵל וְלִי יִשְׂרָאֵל, Peter sat without in the court; and there came to him a maid-servant saying..... וְלִי יִשְׂרָאֵל וְלִי יִשְׂרָאֵל, The other seven also came up out of the river.

R. 69. The present is frequently used instead of the future in prophecies and describing future events.

Two examples, Believe only, and she shall be safe.

Hebrew: *אֲנִי יְהוָה אֲנִי יְהוָה*, Lo I will bring a great flood.

R. 70. The present is used with an infinitive force, after verbs like *הָיָה*, *נָתַן*, *וָיָה*, *וָיָה*, and in interrogative sentences *הָיָה* *נָתַן* *וָיָה*, They began to speak ill of him. *וָיָה* *נָתַן*, Let these go their way.

Note. (See. R. 59. the perf. used for the present)

Past Imperfect Tense.

R. 71. Past Imperfect is often used to signify that something was wont or attempted to be done.

Hebrew: *וַיְהִי כִּשְׁנָה* *וַיְהִי כִּשְׁנָה* *וַיְהִי כִּשְׁנָה*, There upon the Jews persecuted Jesus and were seeking to kill him. *וַיְהִי כִּשְׁנָה* *וַיְהִי כִּשְׁנָה*, Making himself equal to God.

Note. (See. R. 65. the past perf. denoting only past imperfect tense).

Future Tense.

R. 72. Future is used when the verb implies something conditional; this may be with or without

some particles $\text{לֹא} \text{וְיָשׁוּב}$, may the evil (of the wicked) come to an end $\text{לֹא} \text{וְיָשׁוּב}$, may the life of the child return.

R. 73. The Future is used with a וְ , לֹא or sometimes וְ or לֹא to show purpose or result. וְיָשׁוּב וְיָשׁוּב וְיָשׁוּב וְיָשׁוּב וְיָשׁוּב , For God sent not His Son into the world to judge the world. וְיָשׁוּב וְיָשׁוּב וְיָשׁוּב וְיָשׁוּב וְיָשׁוּב , Make me meats that I may eat and bless them.

Obs. 1. But these are sometimes omitted. וְיָשׁוּב וְיָשׁוּב וְיָשׁוּב וְיָשׁוּב וְיָשׁוּב , Bid me come to thee upon the waters.

2. Sometimes these וְ , לֹא , etc. are found preceded by וְ , לֹא , וְ , לֹא as וְיָשׁוּב וְיָשׁוּב וְיָשׁוּב וְיָשׁוּב וְיָשׁוּב , That they may be honoured by men. וְיָשׁוּב וְיָשׁוּב וְיָשׁוּב וְיָשׁוּב וְיָשׁוּב , That you may be the children of your Father Who is in heaven.

R. 74. The Future with or without particles is used to express the subjunctive (see R. 72. and obs. of R. 64.).

R. 75. A prohibition is generally expressed by the Future ^{with לֹא} וְיָשׁוּב , Thou shalt not fear (i.e.) fear not. וְיָשׁוּב וְיָשׁוּב , Thou shalt not call me (i.e.) do not call me.

R. 76. sometimes a simple future expresses an ironical wish. $\text{וַיֵּשׁב יְהוֹשֻׁעַ וַיֹּאמֶר אֶל כָּל הָעָם} \text{ Let Him now come down from the cross and we will believe.}$

R. 77. The future is occasionally found in the place of the present. $\text{וַיֵּצֵא אֱלֹהִים אֶת יִשְׂרָאֵל מִן הָאֲדָמָה} \text{ He causeth them to inherit (or giveth them) thrones of glory.}$

R. 78. The future also occupies the place of the perfect in a few instances. $\text{וַיֵּחַר אֱלֹהִים בְּיִשְׂרָאֵל} \text{ God hath chosen a new thing.}$ $\text{וַיֵּשֶׁב אֱלֹהִים בְּיִשְׂרָאֵל} \text{ Before that I formed thee.}$

R. 79. The imperative is sometimes denoted by the future when there is no prohibition. $\text{וַיֵּשֶׁב אֱלֹהִים בְּיִשְׂרָאֵל} \text{ Let there be light.}$

Obs. If there is prohibition the imperative signification is brought out by the future and the particle $\text{וְ} \text{ (cf. R. 75.)}$

Note. (See R. 60 [perf = fut]; R. 66. obs. 2. [imp = fut]; R. 69 and R. 66. obs. 1. [pres = fut]. R. 85. [constit form of inf. and $\text{וַיֵּשֶׁב} = \text{fut.}$]. R. 95b. [a part. and fut. of $\text{וַיֵּשֶׁב} = \text{future}$])

The Imperative Mood.

R. 80. The imperative is used in giving orders, directions, advices, permissions and even in requests and entreaties, either with reference to the immediate present or without reference to any definite time.

ḥiḥō qāḥ qāḥ, Begone, Satan. ^{uō} qāḥ qāḥ qāḥ, Lord, hear my prayer.

Obs. The particles ḥi, qāḥ are often used with the imperative in requests and entreaties. ḥi qāḥ qāḥ, Kindly, bless, O Lord. ^{uō} qāḥ qāḥ qāḥ, O Lord, give to the soul of Thy servant, remission of his sins.

Note 1. The passive present tense is used at times instead of the imperative. ^{uō} qāḥ qāḥ qāḥ, Peace, be still.

2. See R. 79. fut = imp. when there is no prohibition.

3. See R. 78. Future and ḥi = imp. when there is prohibition.

4. See R. 94. Perf. of ḥi with a participle or adjective = imp.

5. See R. 95. Future of ḥi with a part. or adj. = imp.

The Infinitive Mood.

The form without Δ is called the absolute and other the construct.

The absolute form.

R. 81. This form is very frequently used with a finite verb to denote: (a) intensity of an action.

וְיָצֵא בְּיָדָא, But yet he went not in. וְיָצֵא
וְיָצֵא בְּיָדָא, A beast hath devoured Joseph.

(b) certainty. וְיָצֵא בְּיָדָא אֶתְּכֶם, Shall
thou be our king. וְיָצֵא בְּיָדָא אֶתְּכֶם, No, you shall not
die the death.

(c) continuity. וְיָצֵא בְּיָדָא, Don't be weeping

Obs. The poets sometimes use the absolute form instead of the construct.

וְיָצֵא בְּיָדָא אֶתְּכֶם, וְיָצֵא בְּיָדָא אֶתְּכֶם, וְיָצֵא
וְיָצֵא בְּיָדָא אֶתְּכֶם, וְיָצֵא בְּיָדָא אֶתְּכֶם, וְיָצֵא

How is it possible for a man to look at the Sun without the twinkling of eyes: (Likewise) it is not credible to contain the whole world in a handful.

The Construct Form.

R. 82. As this is the verbal noun it fulfills

the functions of both a noun and verb. ^{וְיִשְׁבַּח} ^{וְיִשְׁבַּח}
^{וְיִשְׁבַּח}, It is good to praise the Lord.

R. 83. The construct is used after verbs of advising, beginning, continuing, desiring, commanding permitting etc. mainly to show purpose. ^{וְיִשְׁבַּח} ^{וְיִשְׁבַּח}
^{וְיִשְׁבַּח}, He would have put him to death.

R. 84. After intransitive verbs; the construct form is used only for completing the predication.
^{וְיִשְׁבַּח} ^{וְיִשְׁבַּח}, Jesus began to preach.

R. 85. The construct form after ^{וְיִשְׁבַּח} and ^{וְיִשְׁבַּח} shows the future. ^{וְיִשְׁבַּח} ^{וְיִשְׁבַּח} ^{וְיִשְׁבַּח}
^{וְיִשְׁבַּח}, For it will come to pass that Herod will seek the child. ^{וְיִשְׁבַּח} ^{וְיִשְׁבַּח} ^{וְיִשְׁבַּח}, The Sun was setting i.e. the Sun was about to set.

R. 86. When ^{וְיִשְׁבַח} is used with the Construct form with a sense of separation or excess, it always takes a ^{וְיִשְׁבַח} before it. ^{וְיִשְׁבַח} ^{וְיִשְׁבַח} ^{וְיִשְׁבַח}, They ceased to build the city. ^{וְיִשְׁבַח} ^{וְיִשְׁבַח} ^{וְיִשְׁבַח}, I am now spent with age and not fit for wedlock.

R. 87. When a construct form follows the verb ^{וְיִשְׁבַח}, ^{וְיִשְׁבַח}, ^{וְיִשְׁבַח} and the like, the infinitive is emphasized by it. ^{וְיִשְׁבַח} ^{וְיִשְׁבַח} ^{וְיִשְׁבַח}, ^{וְיִשְׁבַח} ^{וְיִשְׁבַח} ^{וְיִשְׁבַח}

Do not multiply to speak lofty things. וְאָחָז עָבָד
יְהוָה וַיֹּאמֶר יְהוָה, And the Lord spoke again to Achaz
saying.

Note 1. See R. 63. perf. = inf.

2. See R. 70. The pres. after certain verbs and in
Interrogative sentences = inf.

3. See R. 70. C. Pres. Part. with or without וְ =
inf. R. 70. a.

4. See וְ Part. after verbs of beginning, continuing
etc = inf.

5. The fut. with the prefix וְ has frequently
the force of inf. וַיִּירָא וַיֵּלֶךְ, He feared to go.
וְכֹל הַיּוֹם הַזֶּה הָיָה עֹשֶׂה, Who ever wishes to follow me.
Participles.

Participles have a double character (1) as
part of finite verb and (2) as an adjective. As a
finite verb the periphrastic tenses are formed with
their help. But at times the Participle alone
may express the periphrastic tense; then the
auxiliary is supposed to be understood.

As an adjective they fulfill the functions of
an ordinary adjectives

gradual but continual progress or the reverse of what is denoted by the verb in the sentence. פָּנָה וְשָׁבָה וְשָׁבָה וְפָנָה , And the waters receded going and coming. $\text{וְהַיָּלֵד וְהַיָּלֵד}$, And the boy going and growing i.e. Was continually growing.

R. 90. a. Participles perform at times the function of infinitive after verbs of beginning, continuing, permitting, commanding etc. $\text{וְהָיוּ שְׂמֵחִים וְהָיוּ שְׂמֵחִים}$, Permit both of them to grow (growing). וְהָיוּ שְׂמֵחִים , Command her to assist (assisting) me.

b. The present participle with or less frequently without וְ is used in the place of infinitive to show purpose. : $\text{וְהָיוּ שְׂמֵחִים וְהָיוּ שְׂמֵחִים}$ וְהָיוּ שְׂמֵחִים — $\text{וְהָיוּ שְׂמֵחִים וְהָיוּ שְׂמֵחִים}$, Otherwise the new piecing taketh away from the old and there is made a greater rent.

R. 91. When a noun and a past participle preceded by וְ form a clause by themselves, and are not under the government of any other word, it is equivalent to the nominative absolute in English. $\text{וְהָיוּ שְׂמֵחִים וְהָיוּ שְׂמֵחִים}$ וְהָיוּ שְׂמֵחִים וְהָיוּ שְׂמֵחִים וְהָיוּ שְׂמֵחִים , But to eat with unwashed hands doth not defile a man.

Ob. Sometimes the particle ३ is prefixed to a participle without any difference in signification.

Note. 1. See R 94.2. perf. of 001 followed by a adjective or participle = imperative.

2. See R. 94, Int. of 100 used as above.

3. See: R. 95.6. a part, and Fut. of 2001 = Fut.
The Subjunctive Mood.

R. 92.a. The Subjunctive is expressed generally by the future, sometimes the perfect also, with or without particles chief of which are. וְיָבֹרֵךְ , וְיִשְׁלַח , וְיִשְׁלַח , וְיִשְׁלַח , וְיִשְׁלַח ; as. וְיִשְׁלַח and וְיִשְׁלַח וְיִשְׁלַח , "When shall he die and his name perish!"

וְיִשְׂרָאֵל יֹאמַר אֲנִי חַי וְקַי
Would God, that we had died in Egypt.

b. Subjunctive is also expressed by the verbs of desiring followed by another verb with ၎. ပီတိဝိသုဒ္ဓိတု နေဝေဝေ ပုပုဝိ ပုပုပု, Would to God we had died by the hand of the Lord. နေဝေဝေ ပုပုပု ပီတိဝိသုဒ္ဓိတု, O that man would give a drink of the water.

c. The pronoun 𐎧 and the particle 𐎵 indicate at times subjective. $\text{𐎧} \text{𐎵} \text{𐎡} \text{𐎢} \text{𐎠$

c. The construct for *no* of an infinitive *ʔōōl* express^{ed} future *ʔōōl ʔōōl ʔōōl ʔōōl ʔōōl ʔōōl ʔōōl ʔōōl ʔōōl ʔōōl*, Into every place and city whither he himself was to come.

R. 96. The expression *ʔōōl ʔōōl* is used impersonally (a) in negative sentences, for the sake of emphasis. *ʔōōl ʔōōl ʔōōl ʔōōl ʔōōl ʔōōl*, It is not you that speak. *ʔōōl ʔōōl ʔōōl ʔōōl ʔōōl ʔōōl*, Why do you not understand that it was not concerning bread. *ʔōōl ʔōōl ʔōōl ʔōōl ʔōōl ʔōōl*, I that I said.

(b) For interrogation, where an affirmative answer is expected. *ʔōōl ʔōōl ʔōōl ʔōōl ʔōōl ʔōōl*, Is not this carpenter's son. *ʔōōl ʔōōl ʔōōl ʔōōl ʔōōl ʔōōl*, Didst thou not agree with me for a penny.

R. 97. When suffixes are added to *ʔōōl* it shows the dative of advantage *ʔōōl ʔōōl ʔōōl ʔōōl ʔōōl ʔōōl*. cf. page 130.

Note. 1. See. R. 93. a. perf. of *ʔōōl* and part. of another verb = present subjunctive.

2. See. R. 93. b. the auxiliary *ʔōōl* and a fut = past imperfect subjunctive.

3. See. R. 7. Note 8. *ʔōōl* can be used with any gender, number or person.

Defective Verbs.

וְיָ and וְיָ

R. 98. When the signification is "is" the suffixes are added to וְיָ; but when it denotes "to have" they are not added. וְיָ יְהוָה אֱלֹהֵינוּ עַתָּה יְהוָה יְהוָה וְיָ יְהוָה אֱלֹהֵינוּ עַתָּה.
When he was twelve years old. וְיָ יְהוָה אֱלֹהֵינוּ עַתָּה.
You should not have sin.

Obs. But when it denotes time they may or may not take suffixes.

R. 99. If a וְיָ follows וְיָ, it will express "some" וְיָ וְיָ וְיָ, Some say or There are some who say.

R. 100. If וְיָ is connected with ablative, dative or infinitive, it expresses the locative, possession or obligation respectively. וְיָ יְהוָה אֱלֹהֵינוּ עַתָּה וְיָ, There is God in Israel. וְיָ יְהוָה אֱלֹהֵינוּ עַתָּה, You ought to know.

Note. The above remarks about וְיָ are applicable to וְיָ also.

Miscellaneous.

Passive Voice. All Transitive Verbs which govern the accusative case are capable of becoming

passive.

R. 101. In turning a sentence of active voice into passive, the object becomes subject, and the subject the ablative of instrument with עִם or sometimes with בְּ . $\text{וַיְנַחֵם ה' אֶת יִשְׂרָאֵל בְּעֵדוּת מִצְרָיִם}$ into $\text{וַיְנַחֵם ה' אֶת יִשְׂרָאֵל בְּעֵדוּת מִצְרָיִם}$, Jesus was led by the Spirit into the desert. $\text{וַיְנַחֵם ה' אֶת יִשְׂרָאֵל בְּעֵדוּת מִצְרָיִם}$ into $\text{וַיְנַחֵם ה' אֶת יִשְׂרָאֵל בְּעֵדוּת מִצְרָיִם}$, Written by the prophets.

Note. 1. For the dative of the agent (See R. 24).

2. The Verbs taking a double accusative in the active, may still retain one of them in the passive in the accusative.

Indirect Narration.

R. 102. When a speech is reported the very words are repeated, depending upon a verb of saying or the like, without any alteration. $\text{וַיֹּאמֶר יֵשׁוּעַ אֲלֵיהֶם וַיֹּאמֶר אֲנִי הֵאָנֹכִי}$ $\text{וַיֹּאמֶר יֵשׁוּעַ אֲלֵיהֶם וַיֹּאמֶר אֲנִי הֵאָנֹכִי}$, Jesus answered, I have told you, that I am He.

Obs. 1. Very often the direct speech is introduced with a וַיֹּאמֶר as could be seen in the above example.

2. In the indirect narration the person of the subject and predicate can be changed, but not the tense.

Who art thou and whence art thou.

Who art thou and whence art thou.

Direct and Indirect Question.

R. 103. Direct questions are asked with or without interrogative pronouns or particles. *Whom seek ye?* *Should I not drink the chalice which my Father hath given me?*

Obels. The particle used in asking double direct questions is *of*; and it is put before all the alternatives except the first. *Art thou he that is to come or should we look for another?*

R. 104. The indirect question follows the same rule as that of the indirect narration.

Note 1. For the question with *if* (see R. 96)

2. When a question is asked with *if* an affirmative answer is generally implied; if *if* negative.

Say not ye that after four months cometh harvest?

Is a devil able to open the eyes of the blind?

R. 105. The answer to the question may be expressed by (a) simple adverbs or (b) periphrastic sentences.
 (a) אֲדֹכֵּךְ , Truly. יִהְיֶה כֵּן , let it be so (b) וְעַתָּה , Now.
 רְאֵה עַבְדְּךָ , Behold thy servant.

Verbs used Adverbially.

R. 106. Some verbs are used instead of adverbs for the sake of emphasis or intensity. These verbs precede the modified verb agreeing with it in all respects with or without conjunction. (1) $\text{וַיִּסְרֹף וַיִּשְׂרֹף}$, And many a time did he turn away his anger, and did not kindle all his wrath.

Obs. 1. The principal verb is found at times in the infinitive, the inflection of the modifying verb depending on circumstance. $\text{וְלֹא אֶעֱרֹךְ עוֹד אֶתְּעַרְבִּי}$, I will not any more curse the ground.

2. The principal verb is occasionally found in the future with אֶ prefixed, $\text{וַיִּשְׁמַע אֱלֹהִים אֶתְּשִׁיבָהּ}$, (The suspicion) was almost confirmed.

Particles.

Adverbs.

R. 106. The adverbs may be placed before or after the words which they modify. שׁוֹבֵר בְּרִיחַ , He will start soon. בְּרִיחַ שׁוֹבֵר , A little water.

R. 107. Repetition of adverbs show intensity, diversity, continuity etc. רַבָּה רַבָּה , very badly. בְּרִיחַ בְּרִיחַ , Series after series.

R. 108. Adverbs derived from the names of nations ending in אֵל are found with or without prefixes. אֵלִיפָאֵל or אֵלִיפָאֵל , Syriace. אֵלִיפָאֵל or אֵלִיפָאֵל , Gracce.

R. 109. Relative adverbs are formed when the relative כִּי is placed after adverbs. כִּי בְּרִיחַ , Where thieves break through and steal. כִּי שָׁמַיִם , As it is in heaven.

The uses of the following adverbs are noteworthy (1) כִּי is at times ornamental only. כִּי בְּרִיחַ כִּי שָׁמַיִם כִּי שָׁמַיִם , But the King had already arisen before the Sun rise.

2. כִּי , scarcely, can be used with כִּי

or ⁴ as, ⁵ just as, ⁶ at last, ⁷ in, ⁸ for, ⁹ since, ¹⁰ for a just man will one die.

3. ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ 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noun. וְהַמְּבָרָכִים בְּבֵיתֵךְ, In thy father's house are many mansions.

2. בֵּין, בֵּינֵךְ and בֵּינֵנוּ, these should have וְ to the following noun or pronoun; before pronouns a וְ is generally found before the וְ; before nouns also this is sometimes seen. בֵּין הַמִּזְבֵּחַ וְהַמִּקְדָּשׁ, Between the altar and the temple. בֵּין אַתָּה וְאֵנִי, Between you and him. בֵּין הַיּוֹם וְלַיְלָה, Between day and night.

3. בְּ, can be used with וְ without suffixes. בְּאֵימָתְךָ יָדַעְנוּ כְּחַלְשֵׁנוּ, You alone know our weakness. וְהוּא בְּעַדְּכֵם, He alone is holy.

4. כִּי, this preposition followed by a noun has at times the force of an adjective. כִּי יִפְּסוּ וְכִי יִשָּׁקוּ, And that which is of the impossibles i.e. that which is impossible.

5. עַד, as a preposition this occurs only in its compounded forms. עַד מוֹת, till death. עַד עֲזָרָתְךָ, without your help.

6. מֵ, is used only with וְ, וְ and וְ, or וְ and וְ. מֵעָלָה, dropped down. מֵעַתָּה, thence downwards. מֵעַתָּה שְׁנָיִם שָׁנִים, from 2 years old.

Note. The prepositions are added to the 3rd pers.

2. For give emphasis to the sentence or the part beginning with this interjection ܐܘܪܝܬܝܢܐ, ܐܘܪܝܬܝܢܐ, He saith to him behold, from his childhood.

It is used especially where time or numbers is signified. ܐܘܪܝܬܝܢܐ, ܐܘܪܝܬܝܢܐ, Behold three times.

3. Dis, is used with ܐܝܢ of the person and ܐܝܢ to the verb. ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ, Lord be it far from Thee: Thine shall not be unto Thee

4. ܐܝܢܐ, is used with its plural affix, although at times singular also is seen, and as noun with ܐܝܢ following, to which the affix refers. ܐܝܢܐ ܐܝܢܐ, Blessed is the man.

Obs. The affix to this signifies both the verb and the person; further the noun following may not have ܐܝܢ. ܐܝܢܐ ܐܝܢܐ, Blessed art thou, O Mary.

Order.

There is not much to be said about order in Syriac. Unlike English and the other languages deficient in inflection; the little that is to be mentioned have been mostly added before.

Nouns come at times both after the verb

and its object. ^{7th} ~~of persons~~ ²¹⁹ ~~of persons~~, For
they feared lest the people should stone them. Genitive
of quality is put in the beginning of a sentence for the
sake of emphasis. (cf. Obs. page 174.)

A word is sometimes placed between the substantive and adjective. *ἡμεῖς ὁ βασιλεὺς*, But the great King.

An adjective is usually placed after the substantive which it qualifies. *ἁγίου πνεύματος*, The unclean spirit. But when an adjective is made the important word in the sentence, it takes precedence of its substantive; such adjectives are the epithets of saints etc. *ἁγίου Πάυλου*, Blessed Paul, *ἁγίου Μαρίας*, Blessed Mary.

Pronouns are found at times before the noun to which they refer (cf. Note. 9. Page 186). Or sometimes placed after a long interval after the antecedents (cf. Note. 4. P. 164.)

When a noun, pronoun and an adjective come together, the noun is generally put first, the adjective coming next and the pronoun as the last. Other words can be placed between the noun and

and the adjective or the pronouns.

The verb is occasionally found at the end of a sentence and at times separated from its object by long intervals *וַיֵּלֶךְ* ... *וַיֵּלֶךְ*, He made a banquet; or at times from its auxiliary. *וַיֵּלֶךְ* ... *וַיֵּלֶךְ*, And he did not wish to be fatigued.

Adverb can be placed before or after the word which it modifies *וַיֵּלֶךְ* ... *וַיֵּלֶךְ*, Openly to enter the city.
וַיֵּלֶךְ ... *וַיֵּלֶךְ*, A little help.

Appendix.

Derivation of Nouns.

The greater part of nouns in Syriac is derived from verbs, either by change of vowels & by the addition of one or more of the letters of ܐܝܢܐܘܟ. Nouns can be formed in various forms from the same verbal stem, signifying different aspects of the meaning implied in it. Although the different forms of words do not rest entirely upon the variation of their significations, they can nevertheless be classified into groups more or less maintaining the relation of a particular form to a particular signification. For the sake of classification all the nouns derived from verbs are divided into three classes:

i. Signifying the agent or doer of the action denoted by the verb; as (ܕܝܐ, brought forth) ܕܝܐ, father; ܕܝܐ, redeemed) ܕܝܐ, Redeemer.

(נִצְּטַף , found out) נִצְּטָף , inventor.

ii. showing a class of participial nouns signifying a passive verb; as, (נָּדָה) נִדְּהָ , begotten, son (וִּצְּטָה) נִצְּטָה , redeemed. (נִצְּטַף) נִצְּטָף , found out.

iii. denoting an instrument or the abstract state or quality of what the verb implies; as, (פָּתַח , opened) פִּתְּחָ , door. (יָּדָה) יִדְּהָ , birth. (וִּצְּטָה) נִצְּטָה , redemption, salvation (נִצְּטַף) נִצְּטָף , invention.

The augmentation of nouns is in no way restricted to the forms shown above. There are several verbs from which nouns of one particular group can be formed in more ways than one; as, (בָּרָא , created) בִּרְיָ or בִּרְיֹנָה , creator. (לָּדַד , plundered) לִדְּדָ , לִדְּדָה or לִדְּדָהּ , plunderer.

Since the variation of meaning depends also upon the forms of the nouns, the deficiency in the requisite number of letters in biliteral roots is often made up by the duplication of the final radical; as, (לָּדַד) לִדְּדָה , plunder (לָּדַד , burned) לִדְּדָה , smoke.

Sometimes a quiescent *w*, or *o*, is introduced for the same purpose; as, (*wis*, rested) *ṽis*, rest.
(*ex*, overflowed) *ṽōx*, deluge.

The following table gives the various forms of nouns derived from verbs of the different conjugations in particular groups. But the attention of the reader is drawn to the fact that nouns cannot be derived in all the different forms from one particular stem, and that there are only very few verbs in the language that admit of augmentation in more than two or three ways.

Derivative noun of the first group.

Nouns of this group can be formed from verbs of all the conjugations in three different ways, all of which having a termination in *-i*. The distinguishing characteristic of the 1st is a *-i* on the initial radical; of the 2nd a *-i* on the first and a *-i* on the second letter; and of the 3rd a *o*, on the middle radical besides a *-i* on the initial one as shown below:—

| Conj. | Root | Meas. | | Fem. |
|-------|-----------|-----------|-----------|-----------|
| I | friend | friend | friend | friend |
| | thief | thief | thief | thief |
| | redeemer | redeemer | redeemer | redeemer |
| II | creator | creator | creator | creator |
| | builder | builder | builder | builder |
| | creator | creator | creator | creator |
| III | (one) of | (one) of | (one) of | (one) of |
| | stable | stable | stable | stable |
| | character | character | character | character |
| IV | plunderer | plunderer | plunderer | plunderer |
| | plunderer | plunderer | plunderer | plunderer |
| | plunderer | plunderer | plunderer | plunderer |

Derivative nouns of the second group.

Nouns of this group have the same form for the mas. as the past participle fem. of the verbs in the different conjugations.

| Conj. | Root | mas. | | Fem. |
|-------|------|------|-----------|-------|
| I | كشّر | كشّر | redeemed | كشّرت |
| | أكل | أكل | eaten | أكلت |
| | أدّب | أدّب | taught | أدّبت |
| II | دعا | دعا | called | دعوت |
| | زاد | زاد | increased | زادت |
| III | غسل | غسل | washed | غسلت |
| IV | سلب | سلب | plundered | سلبت |
| | دخل | دخل | entered | دخلت |

Derivative nouns of the third group.

Since the nouns of this group denote the abstract state of things, the gender differences are not effected by the transformations of a word in one particular gender. Each one is formed in its own way from the root independently of the others. These nouns can be formed in diverse ways one entirely different from the other and the following tables show the most common among them.

Masculine Nouns.

| | | | | | |
|-----|------|-------------|-----|------|-----------|
| | II. | | 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | miser |
| 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | seed | 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | coming |
| 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | murder | 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | thirst |
| 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | peace. | III | | |
| 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | strength | 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | hunting |
| 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | victory | 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | covenant |
| 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | salvation | 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | happiness |
| 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | persecution | 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | deluge |
| 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | darkness. | IV | | |
| V | | | 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | suffering |
| 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | rest | 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | fame |
| 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | witness | 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | mercy |
| 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | revelation | 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | deceit |
| 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | imitation | 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | bed room |
| 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | multitude | | | |

Feminine Nouns.

| | | | | | |
|-----|------|-----------|-----|------|---------|
| | I | | 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | burial |
| 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | fear | 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | opening |
| 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | vengeance | 𐤀𐤓𐤕 | 𐤀𐤓𐤕𐤕 | grace |

| | | | | | |
|--------|--------|------------------|-----|-----|---------------------------|
| ברכה | ברכה | blessing (ברכה) | הוא | הוא | past |
| II | | | הוא | הוא | coming |
| שנאה | שנאה | hatred | הוא | הוא | d |
| לשון | לשון | likeness | III | | |
| בכי | בכי | crying | הוא | הוא | figure |
| חטא | חטא | sin | הוא | הוא | stand |
| עונש | עונש | blow, punishment | .. | הוא | resurrection ^w |
| ענין | ענין | interest | הוא | הוא | treasure |
| אבל | אבל | lamentation | הוא | הוא | penance |
| ששון | ששון | joy | IV | | |
| תפלה | תפלה | prayer | הוא | הוא | shade |
| עייפות | עייפות | fatigue | הוא | הוא | anger |

Derivation of nouns from derivative verbs.

As from primitive verbs a great number of nouns are derived also from derivative verbs. of both classes which too can be similarly classified into groups as the above.

Nouns of the First Group.

Nouns of this group are formed from verbs of the two classes of derivatives by the addition

of a פ with a - on it before the final ז of the fem. sing. word in pres. participle as shown below.

| Conj. | Root | mas. | | fem. |
|-------|--------|-------------|------------|---------------|
| I | קדש | מְקַדֵּשׁ | sanctifier | מְקַדֶּשֶׁת |
| | שׁוּב | מְשׁוּבֵּשׁ | accuser | מְשׁוּבֶּשֶׁת |
| II | יָדַע | מְיַדְּעָא | friend | מְיַדְּעֵי |
| | עָשָׂה | מְעַשֵּׂה | performer | מְעַשֶּׂה |

The Derivatives of the 3rd and 4th Conjugations admit of formation of nouns in the same way as those of the 1st conj., since these derivatives have similar forms; as, (דָּרַס, (derided) מְדַרְסֵה, derider. (שׁוּט, (irritated) מְשׁוּטֵט, irritator.

| | | | | |
|-----|-------|------------|------------------|------------|
| I | נָתַן | מְנַתֵּן | deliverer | מְנַתֶּנֶת |
| | יָדַע | מְיַדְּעָא | fosterer | מְיַדְּעֵי |
| | לָמַד | מְלַמֵּד | teacher | מְלַמֶּדֶת |
| II | סָפַד | מְסַפֵּד | confessor | מְסַפֶּדֶת |
| III | קָבַע | מְקַבֵּעַ | one who installs | מְקַבֶּעֶת |
| IV | יָבֵא | מְיַבֵּא | introducer | מְיַבֶּעֶת |

Nouns of the second group.

These nouns have the same form for the mas. as the fem. word in the pres. participle singular.

| Conj. | Root | mas. | | fem. |
|-------|-----------|-----------|------------|-----------|
| I | سَمَّيْتُ | سَمَّيْتُ | sanctified | سَمَّيْتُ |
| | " | سَمَّيْتُ | " | سَمَّيْتُ |
| | سَمَّيْتُ | سَمَّيْتُ | hasty | سَمَّيْتُ |
| II | سَمَّيْتُ | سَمَّيْتُ | justified | سَمَّيْتُ |
| | سَمَّيْتُ | سَمَّيْتُ | perfected | سَمَّيْتُ |

Nouns of this form derived from the 2nd class of derivative verb are seldom used with a participial signification. In most cases they have the use and signification of abstract nouns.

| | | | |
|-----------|-----------|----------|-----------|
| سَمَّيْتُ | سَمَّيْتُ | starting | سَمَّيْتُ |
| سَمَّيْتُ | سَمَّيْتُ | camp | سَمَّيْتُ |
| سَمَّيْتُ | سَمَّيْتُ | standing | سَمَّيْتُ |
| سَمَّيْتُ | سَمَّيْتُ | entrance | سَمَّيْتُ |

Nouns of the 3rd Group.

Just like the nouns formed from primitive verbs, the nouns of this class have various forms in both genders in the different conjugations and the following tables show the more common amongst them.

| masculine nouns | | | feminine nouns | | |
|-------------------------------------|---------|-------------|----------------|---------|----------------|
| First derivative first conjugation. | | | | | |
| كَلَام | كَلَام | speech | سَلَام | سَلَام | fall |
| عِيَاذ | عِيَاذ | help | عِيَاذ | عِيَاذ | prayer |
| فَيْح | فَيْح | honour | فَيْح | فَيْح | wonder |
| تَعْيِي | تَعْيِي | preparation | تَعْيِي | تَعْيِي | praise |
| حِفْظ | حِفْظ | protection | حِفْظ | حِفْظ | blessing |
| | | | بَيْت | بَيْت | strangling. |
| First derivative second conj. | | | sung in turn | | |
| فِتْن | فِتْن | temptation | فِتْن | فِتْن | reply; songs |
| " | فِتْن | " | فِتْن | فِتْن | growth |
| كَيْف | كَيْف | concealment | كَيْف | كَيْف | reconciliation |
| جَب | جَب | reply. | جَب | جَب | interest |
| | | | جَب | جَب | certain |
| | | | جَب | جَب | prayer |

Since the 1st derivatives of the 3rd and 4th conjugations have the same forms as those of the 1st conj., they also admit similar formation of nouns; as,
 לָגַב (לָגַב) plunder. לָיָס (לָיָס), stability

2nd Derivative 1st Conj.

| masculine | | | Feminine | | |
|-----------|-------|---------|----------|-------|-------------|
| לָגַב | לָיָס | East | לָגַב | לָיָס | thought |
| " | לָיָס | dawn | לָגַב | לָיָס | baptism |
| לָגַב | לָיָס | scandal | לָגַב | לָיָס | lamentation |
| לָגַב | לָיָס | | לָגַב | לָיָס | fight. |

2nd Der. 2nd Conj.

| mas. | | | Fem. | | |
|-------|-------|------|-------|-------|---------------|
| לָגַב | לָיָס | flow | לָגַב | לָיָס | oath |
| לָגַב | לָיָס | | לָגַב | לָיָס | journey |
| לָגַב | לָיָס | | לָגַב | לָיָס | bath; washing |
| לָגַב | לָיָס | | לָגַב | לָיָס | praise. |

The uses of nouns of this group from the 2nd class of derivatives are supplied by those of the 2nd group as shown above.

Derivation of nouns from passive derivatives.

Nouns derived from passive derivatives of both classes are mostly adjectival, having the signification of "worthy of" "ought to be" and such others. Just like the nouns of the first group formed from active derivatives, these are formed by the addition of a 𐤀 before the final 𐤀 of the feminine participle as shown below.

| | | | |
|--------|---------|--------------------|---------|
| 𐤀𐤃𐤕𐤕𐤕𐤕 | 𐤀𐤃𐤕𐤕𐤕𐤕𐤕 | worthy to be saved | 𐤀𐤃𐤕𐤕𐤕𐤕𐤕 |
| 𐤀𐤃𐤕𐤕𐤕𐤕 | 𐤀𐤃𐤕𐤕𐤕𐤕𐤕 | " ^{eaten} | 𐤀𐤃𐤕𐤕𐤕𐤕𐤕 |
| 𐤀𐤃𐤕𐤕𐤕𐤕 | 𐤀𐤃𐤕𐤕𐤕𐤕𐤕 | " taught | 𐤀𐤃𐤕𐤕𐤕𐤕𐤕 |
| 𐤀𐤃𐤕𐤕𐤕𐤕 | 𐤀𐤃𐤕𐤕𐤕𐤕𐤕 | " called | 𐤀𐤃𐤕𐤕𐤕𐤕𐤕 |
| 𐤀𐤃𐤕𐤕𐤕𐤕 | 𐤀𐤃𐤕𐤕𐤕𐤕𐤕 | " plundered | 𐤀𐤃𐤕𐤕𐤕𐤕𐤕 |

The nouns from the 2nd derivatives have the force of reflexives and as such they express, in quite a different form, the same signification as those derived from the 1st derivatives. as. 𐤀𐤃𐤕𐤕𐤕𐤕𐤕, worthy to be taught. 𐤀𐤃𐤕𐤕𐤕𐤕𐤕, worthy to be made taught. i.e. worthy to be made to study. or in other words, worthy to be taught.

| | | | |
|----------|----------|------------------------|----------|
| ⲛⲓⲛⲓⲛⲓⲛⲓ | ⲛⲓⲛⲓⲛⲓⲛⲓ | worthy to be saved | ⲛⲓⲛⲓⲛⲓⲛⲓ |
| ⲛⲓⲛⲓⲛⲓⲛⲓ | ⲛⲓⲛⲓⲛⲓⲛⲓ | „ eaten | ⲛⲓⲛⲓⲛⲓⲛⲓ |
| ⲛⲓⲛⲓⲛⲓⲛⲓ | ⲛⲓⲛⲓⲛⲓⲛⲓ | „ taught | ⲛⲓⲛⲓⲛⲓⲛⲓ |
| ⲛⲓⲛⲓⲛⲓⲛⲓ | ⲛⲓⲛⲓⲛⲓⲛⲓ | „ called | ⲛⲓⲛⲓⲛⲓⲛⲓ |
| ⲛⲓⲛⲓⲛⲓⲛⲓ | ⲛⲓⲛⲓⲛⲓⲛⲓ | „ installed | ⲛⲓⲛⲓⲛⲓⲛⲓ |
| ⲛⲓⲛⲓⲛⲓⲛⲓ | ⲛⲓⲛⲓⲛⲓⲛⲓ | „ introduced | ⲛⲓⲛⲓⲛⲓⲛⲓ |
| ⲛⲓⲛⲓⲛⲓⲛⲓ | ⲛⲓⲛⲓⲛⲓⲛⲓ | „ sanctified | ⲛⲓⲛⲓⲛⲓⲛⲓ |
| ⲛⲓⲛⲓⲛⲓⲛⲓ | ⲛⲓⲛⲓⲛⲓⲛⲓ | liable to be laden for | ⲛⲓⲛⲓⲛⲓⲛⲓ |
| ⲛⲓⲛⲓⲛⲓⲛⲓ | ⲛⲓⲛⲓⲛⲓⲛⲓ | worthy to be loved | ⲛⲓⲛⲓⲛⲓⲛⲓ |
| ⲛⲓⲛⲓⲛⲓⲛⲓ | ⲛⲓⲛⲓⲛⲓⲛⲓ | „ completed | ⲛⲓⲛⲓⲛⲓⲛⲓ |

Apart from all these there is yet another class of abstract nouns, which are in most frequent use, formed from every noun of the first and second groups denoting persons. They are formed by the addition of the suffix ⲛⲓⲛⲓ after the elimination of the final vowel and they often receive the force of verbal nouns; as,

(ⲛⲓⲛⲓⲛⲓ) ⲛⲓⲛⲓⲛⲓ, redeeming

(ⲛⲓⲛⲓ) ⲛⲓⲛⲓⲛⲓ, plundering

(ⲛⲓⲛⲓ) ⲛⲓⲛⲓⲛⲓ, „

(ܐܒܬܐ) ܐܒܬܐܐ, solitude.

(ܐܬܬܐܐ) ܐܬܬܐܐܐ, tangibility

But ܐܬܬܐܐ, faithful, exhibits peculiarity by dropping the initial ܐ when the suffix ܐܐ is added; as, ܐܬܐܐܐ, faith.

Depending on this there are a few nouns of the 3^d group which also admit of similar formation of nouns with slightly varying significations; as,

(ܐܬܬܐܐ) ܐܬܬܐܐܐ, darkness.

(ܐܬܬܐܐ) ܐܬܬܐܐܐܐ, idolatry

(ܐܬܬܐܐ) ܐܬܬܐܐܐܐ, beauty.

A few nouns are also formed by the addition of the suffix ܐ and they express either a personal or the abstract sense itself; as,

(ܐܬܬܐܐ) ܐܬܬܐܐܐ, boaster.

(ܐܬܬܐܐ) ܐܬܬܐܐܐ, darkness.

(ܐܬܬܐܐ) ܐܬܬܐܐܐ, perdition.

All the words that have similar forms cannot always be taken to have similar significations e.g. ܐܬܐܐܐ, though it has the form of an abstract noun is an adjective meaning 'black' so also are ܐܬܐܐܐ, 'red' and ܐܬܐܐܐ, 'old, rent'.

The Diacritic Points.

As has been already stated the study of Rukaha and Kuchaya has been one involving a great strain on the faculty of the student. Although the number of letters liable to the variation of stress is only six; they come in so many multiplied forms of variations that an attempt to bring them all under a few definite rules is almost a lost endeavour. The stress, it would appear, has been so indiscriminately placed in certain words that nothing short of a by-heart-study of those words would enable the student to pronounce every word with the proper sound. So, only very few have ever tried to dive deep into the subject. In the following pages an attempt has been made to comprehend as many words as possible under a few general and particular rules. As the case of nouns has already been, more or less, discussed in the early parts, the following is intended only as a supplement to it and it is confined almost to verbs of the

different conjugations in their various moods and tenses.

I. a. One of קָוָה as the initial radical of a verbal stem is always hard; as, קָוָה , he wrote קָוָה , crushed. If anyone of קָוָה or of קָוָה precedes, the Ku-haya will give place to a Rukha; as, קָוָה , קָוָה , קָוָה (קָוָה , fulfilled) קָוָה , קָוָה (declined) קָוָה .

b. If the initial קָוָה be with a vowel and קָוָה precedes, it under goes no change in its diacritics; as, קָוָה (gathered) קָוָה .

This same rule holds good throughout for all the letters of קָוָה before a verb of the 4th Conjugation; as, קָוָה , קָוָה .

c. When the initial radical is either a 'ק' or a 'ק' without any vowel, followed by another 'ק' or 'ק', the initial one will in all such cases retain its Ku-haya; even when one of קָוָה precedes; as, קָוָה , (repented) קָוָה , trampled. קָוָה , was likened. קָוָה (repeated).

II. a. If the initial radical be without a vowel, one of קָוָה following invariably takes a Rukha; as, קָוָה , exposed. קָוָה , washed.

But if one of קֶפֶט be prefixed to the word, the Rukhah becomes changed into a Kuchya; as, קֶפֶט־קֶפֶט , קֶפֶט־קֶפֶט , קֶפֶט־קֶפֶט , קֶפֶט־קֶפֶט .

b. When the initial radical has a vowel ־ on it, the succeeding one of קֶפֶט with any vowel, has in most cases a Kuchya; as, קֶפֶט־קֶפֶט , made wise; קֶפֶט־קֶפֶט , manifested. But in verbs of four letters the קֶפֶט succeeding the ־ is often soft; as, קֶפֶט־קֶפֶט (adorned) קֶפֶט־קֶפֶט , allured.

c. If the קֶפֶט comes in the 3rd place a Kuchya is generally attached to it; as, קֶפֶט־קֶפֶט , prospered. קֶפֶט־קֶפֶט (trampled.)

d. In all these cases the letters of קֶפֶט retain their respective Rukhah and Kuchya in nouns derived them; as, קֶפֶט־קֶפֶט , קֶפֶט־קֶפֶט , קֶפֶט־קֶפֶט , קֶפֶט־קֶפֶט , קֶפֶט־קֶפֶט , קֶפֶט־קֶפֶט .

III. When ^{one} of קֶפֶט with a vowel ־ comes after a קֶפֶט it receives a Rukhah; as, קֶפֶט־קֶפֶט . (looked at) קֶפֶט־קֶפֶט (vomited).

But in קֶפֶט , measured and קֶפֶט , came into existence, the קֶפֶט is always hard; as, קֶפֶט־קֶפֶט ; קֶפֶט־קֶפֶט .

IV In the past tense of all verbs the final

in the sing. number of the 1st pers. and the 3rd pers. fem. is invariably hard; and that of the 2nd pers. both sing. and pl. soft; as. wā^{h} , opened. wā^{h} ; wā^{h} ; and wā^{h} ; wā^{h} .

V. In the verbs of the 1st Conj. beginning with 'L & C' the letters of wā^{h} undergo no transformation in their diacritic points, since the quiescent radicals receive vowels mainly to afford a greater facility of pronunciation. The same is to be said of the nouns derived from them; as, wā^{h} , ate. wā^{h} , food. wā^{h} increased wā^{h} , utility. But wā^{h} , lost. takes a Kushaya for the 2nd radical in past participle; as, wā^{h} .

When the final radical is a wā^{h} with a vowel, it takes a Kushaya in place of the Rukaka - (wā^{h} , prolonged) wā^{h} . wā^{h} ; (wā^{h} inherited) wā^{h} .

But wā^{h} , bat, retains the Rukaka even when a vowel falls upon it; wā^{h} .

II In the verbs of 3rd Conj. the final radical, a wā^{h} takes a Kushaya for all the

persons in the pres. tense, as (خ. shook) ٢٠٥٦, ٢٠٦٦
(خ. trampled) ٢٠٥٦, ٢٠٦٦.

But the verbs خ. fenced and خ. served
are notable deviations from the above rule. They are
found to have only a Ru Kaha for the final
radicals.

In the future tense the initial radical
ا... of the 1st pers. sing. has in most cases a
Kushaya; as (خ. judged) ٢٠٥٦ (خ. trampled)
٢٠٥٦.

VII In the Imperative Mood of all the
verbs of 1st, 2nd and 3rd Conj's. ا... as the ini-
tial radical is always hard. But as one of
the middle or of the final, it is soft; as (خ. cried)
٢٠٥٦ (خ. deceived) ٢٠٥٦.

The same rule holds good in the past
and the present tenses except when the final
radical is one of ... with a vowel; as,
(خ. ٢٠٥٦) (خ. ٢٠٥٦) (خ. ٢٠٥٦); (خ. ٢٠٥٦); (خ. ٢٠٥٦), (خ. ٢٠٥٦), sus-
tained) ٢٠٥٦; ٢٠٥٦.

When the verb in the past tense
ends in either ٠ or ٢ the final ... will be

soft as usual; as, אָפֿט ; פֿאַרפֿאַרן .

A few verbs like פֿאַרשפֿאַרן , divided, פֿאַרשפֿאַרן , crucified פֿאַרשפֿאַרן , held, and others do not generally admit of any transformation of their diacritics

פֿאַרשפֿאַרן , פֿאַרשפֿאַרן ; פֿאַרשפֿאַרן ; פֿאַרשפֿאַרן ; פֿאַרשפֿאַרן ; פֿאַרשפֿאַרן .

III In the infinitive and in the future as of פֿאַרשפֿאַרן as the initial radical of the verbs of the 4th Conj. and as the middle one of the 1st and 2nd Conjs. generally takes a ^YKushaya; as פֿאַרשפֿאַרן ; פֿאַרשפֿאַרן (פֿאַרשפֿאַרן ; Conquered) פֿאַרשפֿאַרן ; פֿאַרשפֿאַרן ; פֿאַרשפֿאַרן .

Diacritic Points in Passive Verbs.

I In all the tenses of the passives of both the primitive and derivative verbs, formed by the addition of פֿאַרשפֿאַרן , פֿאַרשפֿאַרן , פֿאַרשפֿאַרן , פֿאַרשפֿאַרן and פֿאַרשפֿאַרן , the radical letters of פֿאַרשפֿאַרן retain their respective Rukhah and Kushaya even when they are subjected to different transformations of vowels; פֿאַרשפֿאַרן , פֿאַרשפֿאַרן ; פֿאַרשפֿאַרן ; פֿאַרשפֿאַרן (פֿאַרשפֿאַרן) פֿאַרשפֿאַרן ; פֿאַרשפֿאַרן .

II The passive prefix 'פֿ' is generally soft when one of פֿאַרשפֿאַרן precedes; as, (פֿאַרשפֿאַרן , did)

אֶחָד; (אֶחָד) אֶחָד.

But when the verb begins with one of the bilant letters, א, ס or ע the passive prefix אֶ becomes invariably hard as (אֶסַּף, crucified) אֶסַּף; (אֶסַּף, betrayed) אֶסַּף; (אֶסַּף, completed) אֶסַּף.

III. In the Imperative of all verbs of the 1st 2nd and 4th Conjs. one of... אֶ as the final radical is always hard whether it be with or without a vowel; as (אֶסַּף) אֶסַּף; (אֶסַּף) אֶסַּף; (אֶסַּף, humbled) אֶסַּף; אֶסַּף.

b. Nowhere in the passive of verbs of the 3rd Conj. a radical... אֶ takes a Kushaya; it always soft as in (אֶסַּף, measured) אֶסַּף; (אֶסַּף, occurred) אֶסַּף.

c. But in the Infinitive when the word terminates in א the final radical will become soft; as, (אֶסַּף, surrounded) אֶסַּף; אֶסַּף.

II In the passives of the 2nd class of

derivatives both the 'di' are hard; as, (דִּיּוֹף, per)
 דִּיּוֹנִיּוֹן. (פּוֹנִיּוֹן) פּוֹנִיּוֹנִיּוֹן. (לִּדּוֹף, derive)
 לִּדּוֹפִיּוֹן.

Diacritics in Relation with the Pronominal Affixes.

I When the pronominal affixes are added to verbs, the final 'di' of the person's except that of the 3^d pers. sing. fem. becomes a ^{all} Rukhaya; as, (דִּיּוֹן) דִּיּוֹנִיּוֹן, I plundered him. (דִּיּוֹן) דִּיּוֹנִיּוֹן, you caught him. (דִּיּוֹן) דִּיּוֹנִיּוֹן, I then killedst her. But in the verbs of the 2^d conj. the 1st pers. sing. makes the di a soft one; as, (דִּיּוֹן) דִּיּוֹנִיּוֹן, I called thee.

II When the final radical is a ^{is} preceded by another radical without vowel it becomes hard, when the letters showing person or tense are suffixed; as, (דִּיּוֹן) דִּיּוֹנִיּוֹן, I caught. (דִּיּוֹן) דִּיּוֹנִיּוֹן, She did. (דִּיּוֹן) דִּיּוֹנִיּוֹן, they caught thee (fem)

If the radical preceding the ^{is} be with a vowel it takes a Rukhaya; as, (דִּיּוֹן) דִּיּוֹנִיּוֹן, I then wrote. (דִּיּוֹן) דִּיּוֹנִיּוֹן, you wrote.

Again when the preceding radical

is without a vowel and is in its turn preceded by another with a vowel & the final *N* again becomes hard; as,

(am) ʋoɔɔɔɔɔ, you catch him.

أَجْعَلُهُ (أَجْعَلُ), you make him (do...)

Diacritics in Relation to
Derivatives and their Passives.

The use of the diacritics with the deriva-
tives in general both for the active and Passive
does not involve so great complications as in the
case of primitives and their passives. All of
them can be brought under one definite rule
which is very general and comprehensive com-
prising the verbs of all classes.

Whatever be the number of radicals in the stem, the initial, as well as the penultimate radical will always be hard and all the rest soft. Even when the number of letters in the word be increased by the addition of one of **ا**, **و**, **ي**, the same rule holds good; as, **قَاتِل**, closed; **قَاتِلِي**; **قَاتِلِي**, humiliated.

Appropriate Prepositions

Just as in the case of other languages the Verbs in Syriac also have certain restrictions as to the use of particular prepositions. There are verbs which admit of only one; as, ܕܡܢ ܕܡܢ, he denied Christ. There are also others which admit of more than one, often with different meanings; as, ܕܡܢ ܕܡܢ, We entreat you or ܕܡܢ ܕܡܢ, They sought him.

The following is a list of a few verbs with the appropriate prepositions.

| | | | | | |
|------------------|--|--|-------------|--|--|
| neglected | ܕܡܢ | ܕܡܢ | took care | ܕܡܢ | ܕܡܢ |
| confessed | ܕܡܢ | ܕܡܢ | was pleased | ܕܡܢ | ܕܡܢ |
| praised; thanked | ܕܡܢ | " | Considered | " | ܕܡܢ |
| protected | ܕܡܢ | ܕܡܢ | resembled | " | ܕܡܢ |
| excited | ܕܡܢ | ܕܡܢ | admired | " | ܕܡܢ |
| despised | ܕܡܢ | ܕܡܢ | meditated | " | ܕܡܢ |
| fought | ܕܡܢ | ܕܡܢ | disputed | ܕܡܢ | ܕܡܢ |

| | | | | | |
|-------------------|------|----------|-------------------|------|------|
| observed | ⲉⲓ | ⲉⲓⲛⲓⲧⲉ | became fit | ⲛⲓ | ⲛⲓⲛⲓ |
| fought | ⲛⲓⲛⲓ | ⲛⲓⲛⲓⲛⲓⲛⲓ | grew indignant | ⲛⲓ | ⲛⲓ |
| revenged | ⲉⲓ | ⲛⲓⲛⲓⲛⲓⲛⲓ | derided | ⲉⲓ | ⲉⲓⲛⲓ |
| conversed | ⲛⲓ | ⲛⲓⲛⲓⲛⲓ | spoke | ⲛⲓ | ⲛⲓⲛⲓ |
| pitied; had mercy | ⲛⲓ | ⲛⲓⲛⲓⲛⲓ | evaded | ⲛⲓⲛⲓ | ⲛⲓⲛⲓ |
| became ashamed | ⲉⲓ | ⲉⲓⲛⲓⲛⲓ | imitated | ⲉⲓ | ⲉⲓⲛⲓ |
| mocked at | ⲛⲓ | ⲛⲓⲛⲓ | hoped | ⲉⲓ | ⲉⲓⲛⲓ |
| despised | ⲛⲓ | ⲛⲓⲛⲓ | preached | ⲛⲓ | ⲛⲓ |
| " | ⲛⲓ | ⲛⲓⲛⲓ | prevailed | ⲛⲓ | ⲛⲓ |
| laughed at | ⲛⲓ | ⲛⲓⲛⲓ | met with | ⲛⲓ | ⲛⲓⲛⲓ |
| abhorred | ⲛⲓ | ⲛⲓⲛⲓ | departed | ⲛⲓ | ⲛⲓⲛⲓ |
| despised | ⲛⲓ | ⲛⲓ | delivered | ⲛⲓ | ⲛⲓ |
| rebuked | ⲛⲓ | ⲛⲓⲛⲓ | was angry | ⲛⲓ | ⲛⲓⲛⲓ |
| disputed | ⲛⲓ | ⲛⲓⲛⲓ | pitied; had mercy | ⲛⲓ | ⲛⲓⲛⲓ |
| believed in | ⲛⲓ | ⲛⲓⲛⲓ | rode | ⲛⲓ | ⲛⲓⲛⲓ |
| believed | ⲛⲓ | ⲛⲓ | murmured | ⲛⲓ | ⲛⲓⲛⲓ |
| enraged | ⲛⲓ | ⲛⲓⲛⲓ | sprinkled | ⲛⲓ | ⲛⲓⲛⲓ |
| stared at | ⲛⲓ | ⲛⲓⲛⲓ | prayed, asked | ⲛⲓ | ⲛⲓⲛⲓ |
| became greater | ⲛⲓ | ⲛⲓⲛⲓ | despised | ⲛⲓ | ⲛⲓⲛⲓ |
| reprehended | ⲛⲓ | ⲛⲓⲛⲓ | ruled over | ⲛⲓ | ⲛⲓⲛⲓ |
| denied | ⲛⲓ | ⲛⲓⲛⲓ | confided | ⲛⲓ | ⲛⲓⲛⲓ |
| | | | thought | ⲛⲓ | ⲛⲓⲛⲓ |

The following are a few examples of certain phrases very common in Syriac.

| | | | |
|----------------------|-------------|-------------------------------|-------------|
| had patience | ܐܬܝܢܐ ܕܥܝܢܐ | attended | ܐܬܝܢܐ ܕܥܝܢܐ |
| accused | ܐܬܝܢܐ ܕܥܝܢܐ | condemned to ^{death} | ܐܬܝܢܐ ܕܥܝܢܐ |
| excused: defended | ܐܬܝܢܐ ܕܥܝܢܐ | placed at the head of | ܐܬܝܢܐ ܕܥܝܢܐ |
| made violence | ܐܬܝܢܐ ܕܥܝܢܐ | obeyed | ܐܬܝܢܐ ܕܥܝܢܐ |
| answered | ܐܬܝܢܐ ܕܥܝܢܐ | appealed | ܐܬܝܢܐ ܕܥܝܢܐ |
| was able | ܐܬܝܢܐ ܕܥܝܢܐ | " | ܐܬܝܢܐ ܕܥܝܢܐ |
| became perverted | ܐܬܝܢܐ ܕܥܝܢܐ | followed | ܐܬܝܢܐ ܕܥܝܢܐ |
| plotted | ܐܬܝܢܐ ܕܥܝܢܐ | saluted | ܐܬܝܢܐ ܕܥܝܢܐ |
| was able | ܐܬܝܢܐ ܕܥܝܢܐ | came to an end | ܐܬܝܢܐ ܕܥܝܢܐ |
| consolated | ܐܬܝܢܐ ܕܥܝܢܐ | " | ܐܬܝܢܐ ܕܥܝܢܐ |
| played the hypocrite | ܐܬܝܢܐ ܕܥܝܢܐ | " | ܐܬܝܢܐ ܕܥܝܢܐ |
| proposed | ܐܬܝܢܐ ܕܥܝܢܐ | " | ܐܬܝܢܐ ܕܥܝܢܐ |
| " | ܐܬܝܢܐ ܕܥܝܢܐ | " | ܐܬܝܢܐ ܕܥܝܢܐ |

Objective Affixes Attached to Verbs.

The table, given on page 230⁴,²³¹ and the remarks about the changes of verbal forms, will lighten the work of the student in the study of the paradigm of the objective affixes attached to verbs.

The changes which the verbal forms undergo when the objective affixes are added.

Art. 1. Verbal forms ending in a vowel.

These are of four classes ending in (1) $\bar{r}$ (2) $\bar{r}_1$ (3) $\bar{v}$ (4) $\bar{o}$: as, (1) $\bar{r}\bar{r}$ (2) $\bar{r}\bar{r}_1$ (3) $\bar{v}\bar{v}$ (4) $\bar{o}\bar{o}$.

(1) Those which end in $\bar{r}$ drop the final $\bar{r}$ and take the suffixes; as, $\bar{r}\bar{r} : w + \bar{r} = \bar{w}\bar{r}$.

Exception. The infinitives in $\bar{r}$ change this into 'v'; as, $\bar{r}\bar{r} : \bar{w}\bar{v}$.

(2) Those which end in $\bar{r}_1$ change the final $\bar{r}$ into 'v'; as, $\bar{r}\bar{r}_1 : \bar{w}\bar{v}$.

(3) Those ending in $\bar{v}$ undergo no change;

as, $\text{L} \text{ā} \text{h} : \text{wā} \text{h}.$

Obs. Imperative of this form may also take the $\text{ā} \text{ā} \text{ā}$ group of suffixes.

The Derivatives of both classes of II Conj. drop the final vowel; as, $\text{ā} \text{h} : \text{wā} \text{h} ; \text{ā} \text{h} \text{ā} : \text{wā} \text{h} \text{ā}.$

(4) Those which end in ā take a soft ā in the end; as, $\text{ā} \text{h} \text{ā} : \text{wā} \text{h} \text{ā}.$

Obs. Inf. of Dep. verbs drops the final vowel and transposes the $\text{ā} \text{ā}$ to the initial radical; as, $\text{ā} \text{ā} \text{ā} : \text{wā} \text{ā} \text{ā}.$

Art. II. Forms ending in an unvowelled consonant.

Verbal forms of this group can be classified into four classes. (1) of one vowel (2) of two or more vowels (3) ending in ā (4) ending in ā ; as, (1) $\text{ā} \text{h} (2) \text{ā} \text{h} : \text{wā} \text{h} (3) \text{ā} \text{h} \text{ā} (4) \text{ā} \text{h} \text{ā}.$

1) Verbal forms of one vowel undergo no change; as, $\text{ā} \text{h} : \text{wā} \text{h}.$

Exc. Indicative masculine of the 1st Conj. transposes the vowel $\text{ā} \text{ā}$ to the initial; $\text{ā} \text{h} : \text{ā} \text{h}.$

2). Verbal forms of two or more vowels generally drop the final; as, $\text{ā} \text{h} : \text{wā} \text{h}.$

Exc (1) Imperatives of derivative verbs

retain the final vowel; as, $\text{wāḥ} : \text{wāḥ}.$

2. The following forms of the 3rd Conj. also retain the final vowel (a) Fut. 1st pers. pri. & (b) Inf. pri.

(c) Forms of 2nd derivative.

Obj. a. II Conj. Der. 3rd pers. pl. fem. 1st forms drops 'v' as well as the final vowel; as, $\text{wāḥ} : \text{wāḥ}.$
 Obj. b. II Conj. imper. of 2nd der. ^{pl. fem.} also drops the vowel: $\text{wāḥ} : \text{wāḥ}.$

(3) Verbal forms ending in ā take the vowel of the 3rd pers. mas. perf. Primitive or der. as the case may be; as, $\text{wāḥ} : \text{wāḥ}.$

Those of the 2nd Conj. undergo no change; as, $\text{wāḥ} : \text{wāḥ}.$

note. The final ā (soft) of the 1st pers. is, in all cases except the primitive verbs of the 2nd Conj., made hard;

(4) Verbal forms ending in ā undergo no change generally; as, $\text{wāḥ} : \text{wāḥ}.$

Exc. (1) The perf. 3rd mas. pl. of the 1st Conj. pri. removes the initial vowel to the first radical letter; as, $\text{wāḥ} : \text{wāḥ}.$

2. Forms of the perf. tense of the 1st, 3rd, & 4th.

Conj. 3. deris drop the second vowel; as, $\text{al}^{\text{h}}\text{bi}^{\text{h}}\text{ni}^{\text{h}}\text{al}^{\text{h}}\text{bi}^{\text{h}}$

(3) The imp. mas. pl. 1st Conj. pri. removes the 1st radical vowel to the 1st radical consonant as o; as, $\text{al}^{\text{h}}\text{bi}^{\text{h}}\text{ni}^{\text{h}}\text{al}^{\text{h}}\text{bi}^{\text{h}}$

Art. III. Forms ending in 2 or more consonants without vowel.

These may be of 3 kinds ending in (1) 'o' (2) 'u' (3) any other letter; as, (1) $\text{al}^{\text{h}}\text{bi}^{\text{h}}\text{ni}^{\text{h}}\text{al}^{\text{h}}\text{bi}^{\text{h}}$ (2) $\text{al}^{\text{h}}\text{bi}^{\text{h}}\text{ni}^{\text{h}}\text{al}^{\text{h}}\text{bi}^{\text{h}}$ (3) $\text{al}^{\text{h}}\text{bi}^{\text{h}}\text{ni}^{\text{h}}\text{al}^{\text{h}}\text{bi}^{\text{h}}$

(1) Verbs ending in o drop it and undergo the same change as the perf. 3rd pers. mas. sing. undergoes in each conj. & primitive as well as derivative; as, $\text{al}^{\text{h}}\text{bi}^{\text{h}}\text{ni}^{\text{h}}\text{al}^{\text{h}}\text{bi}^{\text{h}}$: $\text{al}^{\text{h}}\text{bi}^{\text{h}}\text{ni}^{\text{h}}\text{al}^{\text{h}}\text{bi}^{\text{h}}$; $\text{al}^{\text{h}}\text{bi}^{\text{h}}\text{ni}^{\text{h}}\text{al}^{\text{h}}\text{bi}^{\text{h}}$: $\text{al}^{\text{h}}\text{bi}^{\text{h}}\text{ni}^{\text{h}}\text{al}^{\text{h}}\text{bi}^{\text{h}}$.

Exc. The imp. mas. pl. I Conj. pri. removes the 1st radical vowel to the 1st radical consonant as o, besides dropping the final o; as, $\text{al}^{\text{h}}\text{bi}^{\text{h}}\text{ni}^{\text{h}}\text{al}^{\text{h}}\text{bi}^{\text{h}}$: $\text{al}^{\text{h}}\text{bi}^{\text{h}}\text{ni}^{\text{h}}\text{al}^{\text{h}}\text{bi}^{\text{h}}$.

(2) (a) Verbal forms that end in u drop it; as, $\text{al}^{\text{h}}\text{bi}^{\text{h}}\text{ni}^{\text{h}}\text{al}^{\text{h}}\text{bi}^{\text{h}}$: $\text{al}^{\text{h}}\text{bi}^{\text{h}}\text{ni}^{\text{h}}\text{al}^{\text{h}}\text{bi}^{\text{h}}$.

b. The following drop their 2nd vowel as well.

Perf. 3rd pers. fem. pl. of derivatives; as, $\text{al}^{\text{h}}\text{bi}^{\text{h}}\text{ni}^{\text{h}}\text{al}^{\text{h}}\text{bi}^{\text{h}}$: $\text{al}^{\text{h}}\text{bi}^{\text{h}}\text{ni}^{\text{h}}\text{al}^{\text{h}}\text{bi}^{\text{h}}$.

Imp. fem. pl. of derivatives; as, $\text{al}^{\text{h}}\text{bi}^{\text{h}}\text{ni}^{\text{h}}\text{al}^{\text{h}}\text{bi}^{\text{h}}$: $\text{al}^{\text{h}}\text{bi}^{\text{h}}\text{ni}^{\text{h}}\text{al}^{\text{h}}\text{bi}^{\text{h}}$.

Art. 3rd pers. fem. sing. Der. and primitive; as, $\text{al}^{\text{h}}\text{bi}^{\text{h}}\text{ni}^{\text{h}}\text{al}^{\text{h}}\text{bi}^{\text{h}}$: $\text{al}^{\text{h}}\text{bi}^{\text{h}}\text{ni}^{\text{h}}\text{al}^{\text{h}}\text{bi}^{\text{h}}$; $\text{al}^{\text{h}}\text{bi}^{\text{h}}\text{ni}^{\text{h}}\text{al}^{\text{h}}\text{bi}^{\text{h}}$: $\text{al}^{\text{h}}\text{bi}^{\text{h}}\text{ni}^{\text{h}}\text{al}^{\text{h}}\text{bi}^{\text{h}}$.

(to be continued on page 252)

Table showing Objective affixes attached to Verbs.

| Groups of suffixes | | Verbal Forms. | |
|--------------------|--|------------------------|------------------------|
| name of the group. | pl. | Sing. | |
| | 1 st person | 2 nd person | 3 rd person |
| a | 2 nd 1 st person | 3 rd person | 4 th person |
| 5 th | 2 nd 1 st person | 3 rd person | 4 th person |
| 6 th | 2 nd 1 st person | 3 rd person | 4 th person |
| 7 th | 2 nd 1 st person | 3 rd person | 4 th person |

1. All forms ending in ـة merely
 Perf. تَصَلَّى تَصَلَّيْتَ تَصَلَّيْنَا تَصَلَّيْتُمْ
 Fut. $\text{تَصَلِّيْ$ تَصَلِّيْنَ $\text{تَصَلِّيْ$ تَصَلِّيْنَ
 Imperative تَصَلَّى
 2. Perf. 2nd pers. sing. H. تَصَلَّيْتَ ; P. 3rd p. pl. fem. تَصَلَّيْنَ
 3. Imperative pl. fem. تَصَلِّيْنَ

تَصَلَّى تَصَلَّيْتَ تَصَلَّيْنَا تَصَلَّيْتُمْ تَصَلِّيْ تَصَلِّيْنَ

| | | | | |
|-------------------|----------------------|-----------------------|------------------------|--|
| تَصَلَّى | تَصَلَّيْتَ | تَصَلَّيْنَا | تَصَلَّيْتُمْ | 1. Perf. 2 nd pers. sing. fem. تَصَلَّيْتَ |
| تَصَلَّى | تَصَلَّيْتَ | تَصَلَّيْنَا | تَصَلَّيْتُمْ | 2. Imperative " " تَصَلَّى |

| | | | | |
|-------------------|----------------------|-----------------------|------------------------|--|
| تَصَلَّى | تَصَلَّيْتَ | تَصَلَّيْنَا | تَصَلَّيْتُمْ | All forms ending in ـة تَصَلَّى |
| تَصَلَّى | تَصَلَّيْتَ | تَصَلَّيْنَا | تَصَلَّيْتُمْ | All forms ending in ـة except تَصَلَّيْتَ تَصَلَّيْنَا تَصَلَّيْتُمْ |

| | | | | |
|---|---|---|---|--|
| 1 | " | " | " | All forms ending in ـة |
| 2 | " | " | " | 2 Imp. II Conj Primitive تَصَلَّى |

Obs. Perf. 3rd pers. fem. pl. transposes the vowel as :-
to the 1st radical consonant; $\text{لَبَّيْتُ} : \text{لَبَّيْتِ}$

(3) Verbal forms which have any letter in the end other than v or o have no change; $\text{لَبَّيْتُ} : \text{لَبَّيْتِ}$

Exc. I Conj. der. imp. fem. pl. drops the 2nd vowel as. $\text{لَبَّيْتُ} : \text{لَبَّيْتِ}$

note. The suffixes و & ي are added generally without any change in the verbal form. $\text{لَبَّيْتُ} : \text{لَبَّيْتُو}$

II Conj. pri. fem. pl. 1st form and infinitive take a ي on the last letter 'v'; as, $\text{لَبَّيْتُو} : \text{لَبَّيْتُوِي}$

The following are added, as other suffixes, to,

(1) The forms ending in ي (a ي is added before و & ي)

(2) Perf. 1st pers. sing (3) 3rd pers. mas. pl. 1st form. (4)

Infinitives of der. Verbs (5) Forms of II Conj. ending in ي :-

The forms ending in v drop it.

2nd Conj. perf. 3rd pers. mas. sing drops the ي .



Prosody.

Prosody treats of the quantity of syllables, rhythmical arrangement of them and of the laws of Verse.

Versification.

The characteristic distinction of Verse from prose writings is the regularity of its rhythm or flow, which admits of precise measurement, called metre.

Versification in Syriac is in no way restricted by the quantity or the accentuation of syllables. Every vowel is reckoned as a syllable and a precise combination of a specific number of vowels is called a foot. The number of syllable to a foot may vary from two to twelve; but it should not be less than two or more than twelve. Although any suitable combination may be made, the following are more frequent in general use.

- a) Dissyllabic; having 2 syllables in one foot
b) Trisyllabic; " 3 " " "
c) Tetrasyllabic; " 4 " " "
d) Pentasyllabic; " 5 " " "

verses are written in various metres; but the following account is confined only to those that have been frequently employed

A. i. Dimetre — There are four distinct varieties of this class of verse each having four lines for a complete Stanza;

(a), having every foot a disyllabic; as,

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(6), having only three lines, the fourth being made up by the repetition of the third.

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(c), having the first foot a disyllabic and

endings. Great art is also displayed in beginning every line with similar words.

| | |
|--|---|
| <p>١- ...</p> <p>٢- ...</p> <p>٣- ...</p> <p>٤- ...</p> <p>٥- ...</p> <p>٦- ...</p> <p>٧- ...</p> <p>٨- ...</p> <p>٩- ...</p> <p>١٠- ...</p> | <p>١١- ...</p> <p>١٢- ...</p> <p>١٣- ...</p> <p>١٤- ...</p> <p>١٥- ...</p> <p>١٦- ...</p> <p>١٧- ...</p> <p>١٨- ...</p> <p>١٩- ...</p> <p>٢٠- ...</p> |
| <p>٢١- ...</p> <p>٢٢- ...</p> <p>٢٣- ...</p> <p>٢٤- ...</p> | <p>٢٥- ...</p> <p>٢٦- ...</p> <p>٢٧- ...</p> <p>٢٨- ...</p> |

The ease with which the required number of syllables can be combined into specific feet, and the great facility with which words can be used in different forms of apposition have greatly lessened the difficulty in ^{the} writing of verse.

To bring in, the full force of the delicate touches in the art of poetry poets are further privileged, to.

(a) to elide a vowel in the middle or at the end of any word; as, $\text{ḥ} \text{ḥ} \text{ḥ} \text{ḥ}$, ($\text{ḥ} \text{ḥ} \text{ḥ} \text{ḥ}$) for $\text{ḥ} \text{ḥ} \text{ḥ} \text{ḥ}$: $\text{ḥ} \text{ḥ} \text{ḥ}$ ($\text{ḥ} \text{ḥ} \text{ḥ}$) for $\text{ḥ} \text{ḥ} \text{ḥ}$.

(b) to drop the initial vowel of any except the first word of the line; as, $\text{ḥ} \text{ḥ} \text{ḥ} \text{ḥ}$ for $\text{ḥ} \text{ḥ} \text{ḥ}$: $\text{ḥ} \text{ḥ} \text{ḥ}$: $\text{ḥ} \text{ḥ} \text{ḥ}$ for $\text{ḥ} \text{ḥ} \text{ḥ}$.

(c) to augment a vowel especially when the initial letter is without one; as, $\text{ḥ} \text{ḥ} \text{ḥ}$ for $\text{ḥ} \text{ḥ} \text{ḥ}$: $\text{ḥ} \text{ḥ} \text{ḥ}$ for $\text{ḥ} \text{ḥ} \text{ḥ}$: $\text{ḥ} \text{ḥ} \text{ḥ}$ for $\text{ḥ} \text{ḥ} \text{ḥ}$.

(d) to adjust two vowels, especially those that coming together often coalesce one with the other, in such a way, as to have the sound of either only one or both vowels; as, $\text{ḥ} \text{ḥ} \text{ḥ}$ or $\text{ḥ} \text{ḥ} \text{ḥ}$ ($\text{ḥ} \text{ḥ} \text{ḥ}$) for $\text{ḥ} \text{ḥ} \text{ḥ}$.

(e) to make up the requisite number of vowels by the addition of certain monosyllabic particles like ḥ ; ḥ ; ḥ ; ḥ and such others not calculated to have any meaning.

Poetic Diction.

Poetry should be distinguished from prose not only by the studied composition of metre, but also by what is called the poetic diction or the apt choice of words and constructions.

The chief characteristic peculiarities of poetic diction from prose diction being:

- a) The use of archaic or less common words.
- b) The use of uncommon constructions.
- c) Omission of various parts of speech.
- d) A change in the regular order of words.
- e) Use of graphic descriptions and picturesque languages.
- f) Use of epithets for sake of ornaments.
- g) A more liberal use of the figurative languages than in prose.



The following is a table of certain Deponent Verbs that are in frequent use. Most of them have become Deponent by the turning of the action upon the subject itself. So they are also called Reflexive Verbs:-

| | | | |
|-------------------|------------|----------------|------------|
| warn on the guard | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ | Quarrelled | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ |
| understood | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ | Thought | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ |
| Reclined at table | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ | Made use of | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ |
| Excused | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ | Boasted | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ |
| Promised | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ | Obeeyed | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ |
| Acknowledged | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ | Lay in ambush | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ |
| Obeeyed | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ | Wandered about | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ |
| Narrated | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ | Implored | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ |
| Was displeased | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ | Fought | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ |
| Understood | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ | Took counsel | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ |
| Considered | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ | Was able | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ |
| Remembered | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ | Revenge | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ |
| Imitated | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ | Doubted | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ |
| Admired | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ | Turned | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ |
| Contemplated | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ | Pitied | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ |
| Conversed | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ | Rested. | ⲛⲟⲩⲉⲛⲓⲛⲁⲩⲉ |

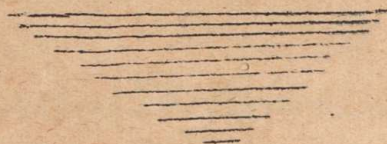
| | | | |
|----------------|-------|----------------|-------|
| Hastened | לָחַץ | Chattered | לָחַץ |
| Rejoiced | לָחַץ | Prevailed upon | לָחַץ |
| Bent | לָחַץ | Knowned | לָחַץ |
| Took refuge | לָחַץ | Approached | לָחַץ |
| Declined | לָחַץ | Desired | לָחַץ |
| Prostrated | לָחַץ | Was afraid | לָחַץ |
| Prevailed upon | לָחַץ | Went away | לָחַץ |
| Got angry | לָחַץ | Condescended | לָחַץ |
| Strove after | לָחַץ | Thought | לָחַץ |
| Accompanied | לָחַץ | Gained | לָחַץ |
| Prophecied | לָחַץ | Repented | לָחַץ |
| Deceived | לָחַץ | Sighed | לָחַץ |

Additional Phrases.

| | | | |
|-------------------------------|-------|-------------------------------|-------|
| Confidently | לָחַץ | Confidence | לָחַץ |
| Openly | לָחַץ | " | לָחַץ |
| " | לָחַץ | Wild least | לָחַץ |
| In a moment: | לָחַץ | Accusation | לָחַץ |
| In the twinkling
of an eye | לָחַץ | Patience or Perse-
verance | לָחַץ |

| | | | |
|-----------------------------|---------------------|-------------------------|---------------------|
| Patience or ver-
verance | פְּנִיָּה וְעִנְיָן | Suspicion
or Opinion | פְּנִיָּה וְעִנְיָן |
| Handful | פְּנִיָּה וְעִנְיָן | Capital punishment | פְּנִיָּה וְעִנְיָן |
| " | פְּנִיָּה וְעִנְיָן | Loose case | פְּנִיָּה וְעִנְיָן |
| For a short time | פְּנִיָּה וְעִנְיָן | A stone's throw | פְּנִיָּה וְעִנְיָן |
| For an hour | פְּנִיָּה וְעִנְיָן | Adoption | פְּנִיָּה וְעִנְיָן |
| Consolation | פְּנִיָּה וְעִנְיָן | Poison | פְּנִיָּה וְעִנְיָן |
| Hypocrisy | פְּנִיָּה וְעִנְיָן | of one's own accord | פְּנִיָּה וְעִנְיָן |

פְּנִיָּה



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