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SYRIAC GRAMMAR

WITH

BIBLIOGRAPHY, CHRESTOMATHY AND GLOSSARY

BY

DR. EBERHARD NESTLE.

SECOND ENLARGED AND IMPROVED EDITION

OF THE

BREVIS LINGUÆ SYRIACÆ GRAMMATICA.

TRANSLATED FROM THE GERMAN

BY

ARCHD. R. S. KENNEDY, B. D.,
PROF. OF ORIENTAL LANGUAGES, UNIV. OF ABERDEEN.

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PREFACE TO THE GERMAN EDITION.

Had I alone been concerned, I should not have undertaken a new edition of the Syriac Porta. For what we need for Syriac, as for most other Semitic languages, is the investigation of *special* questions, linguistic, historic and other, similar to those which de Lagarde has given us on the figtree and Astarte or Wellhausen on the remains of Arabic heathendom, and not fresh presentations of what everybody knows. Moreover, since the appearance of the first edition (1881), I have ceased to have occasion to lecture on Syriac. On the other hand, the speedy sale of my book showed me that it really supplied a want, and accordingly I have done what I could for the new edition. Like other parts of the Porta, the Syriac grammar no longer appears in Latin but in German and English—which explains the arrangement of the second half of the book. The part comprising the *Grammar*, notwithstanding the addition of a few observations on the Syntax, occupies less space than in the first edition. As regards the *Bibliography*, I thought

first of omitting almost entirely sections I and II (pp. 3—30), retaining only such books as are still of importance; finally, however, I resolved to make the bibliography in these and the other divisions as complete as possible. Somewhere, it seems to me, one ought to find such a record of the labours of our predecessors. Up to p. 30, books which I have not seen myself are indicated as before by an asterisk. The difficulties with which I had to contend, in having to work at a distance from a library, can only be understood by those who are similarly situated; even Klatt's Bibliography was not accessible. On the other hand I have here to thank a number of friends, particularly abroad, most of them personally unknown to me, who have helped me by sending me their publications, a number of which will be found in the "appendicula"; I would specially thank Prof. I. H. Hall of New York for the aid he has rendered me in the Bibliography. This section of the book, large enough as it is, I could easily have increased in one direction at least, for I have made a practice of noting down all the reviews with which I have become acquainted; of these, however, I have only occasionally cited one or two, it being still worth while to see, for example, what a scholar like de Sacy had to say to the elder Hoffmann in 11 pages of the *Journal des Savants*. From A. Müller's new *Oriental Bibliography* (I, 1—3) I might have added a few more titles; I mention the

following as having been overlooked: Baethgen, F., *Siebenzehn makkabäische Psalmen nach Theodor von Mopsuestia* ZfdatW. 87, 1—60; Cardahi, Gabriel, *Al-Lobab. Dictionnaire syriaque-arabe. Vol. 1* [Contient les onze premières lettres.] Beyrouth, impr. catholique 1887. fr. 30. — Wright, W., *Notulae Syriacae* [Cambridge] Christmas 1887. "Only 150 copies printed for private circulation." 15 pages.

In the *Chrestomathy* I have retained the first four chapters of Genesis, notwithstanding the objections raised by Socin; such translations are exceptionally well adapted for a comparative study both of the vocabulary and of the grammar (with the exception of the Syntax), in the same way as the four versions of the Psalter so conveniently arranged by de Lagarde for Arabic. A systematic comparison of the versions of the bible would give us more and fuller information concerning the relation of the Semitic idioms, as regards their respective vocabularies, than the stray observations and notes on which we have hitherto had to rely. — The extract from the N. T. occupies more space with the Leipzig types, than I could calculate from the American impression from which it is taken; still an extract pointed in this way was needed to familiarise the student with the Nestorian punctuation, particularly the distinction between *ǐ* and *ě, é*.

In this edition I have given the *Vitæ Prophetarum*

in full, notwithstanding their somewhat unattractive contents. With regard to these fragments it has quite recently been suggested that the Syriac texts are the original, the Greek texts only a translation. The latter, in different recensions as in Syriac, will be found—not reckoning the editions of Epiphanius (*e. g.* Migne vol. 43, not in Dindorf's edition)—in Tischendorf's *Anecdota* 110, in the *Journ. of the Exeget. Society* 1887, 1 ff. by Hall; best, however, in the cod. vat. 2125 (Marchalianus!).

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

There will also, no doubt, be things in the grammar which need change or correction [*v.* below]. In § 3 I regret not to have done Jacob of Edessa the

honour to adduce his mnemonic sentence عَلَّمَ بِسْمِ أَبْنِ (BH Gr. 1, 194/5); for the Nestorian cf. de Lagarde, Mittheilungen 2, 27. 183 Nestorian 'Abdīšō' (p. 25, n. 1) appears to stand under Arabic influence. § 25, 3 b cf. de Lagarde, Agathangelus 133, n. 2, where, however, the influence of *r* seems to be overlooked . . . I hope also, that the printing, which, towards the close, had to be done very hastily, will be found pretty correct.

Ulm a. D., 18. April 1888.

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

§ 2. The name Estrangela H. explains on the ground of Fihrist 1, 12, 11 اسطرنبجلا = στρογγύλη (χειρ) *i. e.* the oldest bookwriting as opposed to still older forms of writing *e. g.* the ܩܬܒܐ ܡܪܒܥܐ of the stone-inscriptions. The passages of Bar Ali and Bar Bahlul (Payne Smith) go all back to Išo'bar Nun of the 9th cent., who already combined Estrang(e)lâyâ with "Evangelium", but wrongly, because he did not under-

stand the word. ܫܒܝܐ meaning "Linear- oder Kritzel-schrift" has nothing to do with it. Paule (sic) bar 'Anqa of Edessa (عَنْقَاء the Arabic name of the bird Phoenix), perhaps a brother of the Petros bar 'Anqa, who is known as a copyist of MSS. in the 6th and 7th centuries (Wright, Catal. 474) seems to have written in the ܡܢܚܘܡܐ , probably a cloister of the Cappadocians (of Armenia, v. de Lagarde, Abhandlungen 254), from which this mode of writing has also the name ܡܢܚܘܡܐ (de Lagarde, Praetermissa 96). Regarding the dissemination of Syriac in Armenia v. Hoffmann, Kirchenversammlung in Ephesus 12, 40 (the Armenians had a school in Edessa) [and Agathangelus ed. de Lagarde 77, 5].

For ܟܪܫܘܢܝ (Arabic $\text{ك} = \text{ܟ} = \text{ك}$) we find in Wright Catal. 3, 1302 ܟܪܫܘܢܝܢ ; elsewhere (Land, Anecd. 1, 11) *gerisoni*; cf. also Assemani in P. Smith 790. The Syrians called themselves as exiles in a strange land Gersonides after Moses among the Midianites.

§ 3. The chief point as to the Nestorian vocalization is this, that the Nestorians, besides short $e = \varepsilon$, had also long $e = \eta$, ܐ or ܐ ; BH understands by ܐ the e which according to later and West-Syrian pronunciation had become i . Many examples of long \bar{e} , in Mss. and in the writings of BH, but not as yet noticed with sufficient accuracy.

§ 11. With the modern Nestorians when reading the Pešittâ, the stress-accent of an isolated word keeps its proper place; but the accentuation of the sentence displaces it as in Neo-Syriac. In both cases very often the ultimate is accentuated, *e. g.* in nouns and verbs *ûn, ân, ïn, ên, ît^h* (adv.): *ainaihún, qitlît^h, heidîn* &c.

§ 15. Syriac verse proves the contrary; even the ancient Syrians certainly pronounced two consonants at the beginning sans gêne, *mlêk^h* &c.; ܡܠܟܐ *hrên*; cf. also foreign words like ܡܠܟܐ, ܡܠܟܐ, ܡܠܟܐ.

p. 29, n. 1. ܡܠܟܐ, Μαμμων seems to be a foreign word from the Phoenician מנחם "money"; compare the inscription of Ešmûnazar (Corp. Inscr. Sem. n. 3, p. 14, 5) and that of תבנית ("Tabnit", Rev. Arch. 1887, p. 2) וכל מנחם "and (or) any money"; מנחם perhaps = νομι(σ)μα.

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

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

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

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

For other omissions *v.* The Independent (New-York) July 19. 1888. p. 17; for new books A. Müller, Orientalische Bibliographie, Berlin, Reuther.

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

Ulm a. D., 15. Oct. 1888.

E. Nestle.

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Glossarium.

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

Cf. Ταῦρος—the name of a mountain in Asia Minor—with Aramaic ܬܘܪ, Hebr. (Phœn.) צִיֹּר; Lagarde, Mittheilungen I, 60.

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

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

Regarding Neo-Syriac *v.* especially Th. Nöldeke, *Grammatik der neusyrischen Sprache am Urmiasee und in Kurdistan.* Leipz. 1868. A. Socin und E. Prym, *Der neu-aramäische Dialekt des Turabdin.* Göttingen 1881. A. Socin, *Die neu-aramäischen Dialekte von Urmia bis Mosul. Texte und Übersetzungen.* Tüb. 1882. 11, 224 S. 4^o. ZDMG. 21, 183.

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

I. ORTHOGRAPHY AND PHONOLOGY.

(§§ 2—18.)

A. ORTHOGRAPHY. (§§ 2—13.)

² ^a The Jacobite character, now most frequently employed in Syriac printed books, is rather a cursive character, while the Nestorians have more faithfully preserved the old uncial forms of the so-called Estran-

gelo. The 22 letters of the Syriac alphabet¹ are read and written from right to left, and assume somewhat different forms according as they are joined to the letter preceding, or to the letter following, or to both. It was at one time usual in some cases to write from the top downwards by turning the page to the left through an angle of 90°.

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

The names of the letters (ⲀⲁⲂⲃⲄⲅⲆⲇⲈⲉⲊⲋⲌⲍⲎⲏⲐⲑⲒⲓ) are almost *b* the same as in Hebrew (cf. esp. Hebr. *Rēš* not *Rōš*, Nöldeke ZDMG. 32, 592); for ⲀⲁⲂ *âlaf* we find also ⲀⲁⲂ̇ *alef*, ⲀⲁⲂ̈ *dâlad^h* alongside of ⲀⲁⲂ̇̈ *dâlat^h*. Ligatures are scarcely to be found; we note here only *ü* *l*+*âlaf*, *ⲀⲁⲂ* *âlaf*+*l*, and *ⲀⲁⲂ* *l* at the end of a word joined to the initial *âlaf* of the next.

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

¹ Elias of Tirhan gives the number as 30, obtained by adding the 6 aspirated letters *b g d k p t* and the Gk. γ and π .

Name	Form				Value	
	not joined	to letter preceding	to preceding a. follg.	to letter followg.	phonetic	numerical
אֵ אַלֶּף <i>Alaf</i>	א	ב	ב	—	' spiritus lenis	1
בֵּת <i>Bēth</i>	ב	ב	ב	ב	b, β	2
גִּמְלוֹל <i>Gāmal</i>	ג	ג	ג	ג	g, γ	3
דָּלוֹת <i>Dālath</i>	ד	ד	ד	ד	d, δ	4
הֵא <i>He</i>	ה	ה	ה	ה	h	5
וָו <i>Vav</i>	ו	ו	ו	ו	v, w	6
זַיִן <i>Zain</i>	ז	ז	ז	ז	z in zero	7
חֵת <i>Cheth</i>	ח	ח	ח	ח	ch, ħ	8
טֵת <i>Teth</i>	ט	ט	ט	ט	t	9
יֹד <i>Yud</i>	י	י	י	י	y	10
כַּף <i>Kāf</i>	כ	כ	כ	כ	k, χ	20
לָמַד <i>Lāmadh</i>	ל	ל	ל	ל	l	30
מֵם <i>Mīm</i>	מ	מ	מ	מ	m	40
נּוּן <i>Nūn</i>	נ	נ	נ	נ	n	50
סֵמְכַת <i>Semkath</i>	ס	ס	ס	ס	s	60
עֵ <i>E</i>	ע	ע	ע	ע	' guttural sound	70
פֵּה <i>Pē</i>	פ	פ	פ	פ	p, f	80
שָׂדֵה <i>Šāde</i>	ש	ש	—	—	š emphatic	90
קוּף <i>Qūf</i>	ק	ק	ק	ק	q	100
רִישׁ <i>Rīsh</i>	ר	ר	—	—	r	200
שִׁין <i>Shīn</i>	ש	ש	ש	ש	sh, š	300
טָו <i>Tau</i>	ט	ט	—	—	t, ð	400

1) the oldest Majuscule, known as Estrangelo, Gospel-character (ܐܘܪܘܫܠܡܝܬܐ = ܐܘܪܘܫܠܡܝܬܐ, J. D. Michaelis, not from *στρογγυλος* Assemani N,¹ or *στραγγαλια*), said to have been invented by Paul bar ܩܘܪܝܢܐ of Edessa, and to have been re-introduced by the brothers Emmanuel and Nache, and Johannes of Kartemin about 988.² From it was developed the character of the Nestorians, still in use among the Syrians of Lake Urumiyah. 2) A smaller character, Semiminuscule, adopted by the Jacobites. 3) The character of the Malkites, which, according to Land, is an imitation of the Greek, according to Duval and others has more faithfully preserved the oldest forms. It is used only for Palestinian Syriac.

Arabic and Malayalim in Syriac characters is called Garshuni ܟܘܪܫܘܢܝܬܐ [cf. Gerson, Ex. 2, 22.]; on the cryptography of Bardesanes v. D § 13.

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

¹ N in the sequel = Nöldeke (*kurzgefasste syrische Grammatik*, Leipzig 1880), D = Duval (*Traité de Grammaire Syriacque*, Paris 1881), H = G. Hoffmann, ZDMG = *Zeitschrift der deutschen morgenländischen Gesellschaft*.

² BO [= *Bibliotheca Orientalis v. Litt.*] 2, 352. 3, 2, 378. Lagarde, *Praetermissa* 95, 73, BH [= *Bar Hebraeus v. Litt.*], *chron. eccl.* 1, 417. G. Hoffmann, *LCBl* 79, 1708. Khajjath, *Syri orientales* 143. Lagarde, *Mitteilungen* 2, 257.

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

Barhebræus¹ gives the following table:

Sign	Example			Name		
	Particle	Verb	Noun	East Syrians	West Syrians	
آ	أف	فأخ	كأنا	—	اعفا	
إ	إمر	فبص	صمدأ	—	فدما	
ا	يخلا	يخلا	أهنا	أخنا بعمت	أؤنا	وعوا
ا	إنا	بأنا	أنا	أنا "	أنا	
اب	بنا	بنا	بنا	بنا	أؤنا	سوا
ا	با	بنا	بنا	بنا "	أنا	
او	أوص	يوصي	أنا	أنا	أؤنا	عوا
ا	أوص	يوصي	أنا	أنا	أنا	

According to the above, the Jacobites distinguish only the five vowels a^v , o^o , e^e , i^i , u^u , contained in the mnemonic word كأنا بعمت or كأنا بعمت ; the Nestorians seven, in some cases six or even eight, by giving a double sound to e , i and u . Mnemonic sentence: أنا بعمت (on *a v.* § 6 c).

— is only another form of —, although later Nest. grammarians make — equivalent to وعوا , — to سوا ; see the list of BH and 6 c.

¹ The last and most important national grammarian († 1286) *v. infra*.

The pronunciation of the various consonants 4 is widely different according to time, place, and their position in the word.

י between two vowels is pronounced almost as *y* (י), which is not unfrequently written instead.

ו was in later times no longer audible after *u*:
 וְשׁוּחָא = *šūhā*.

For the six consonants אבגדוה v. § 8.

ו serves, like א in the middle and י at the end of words, as *mater lectionis*. As consonants ו and א approach the English *w* and *y* respectively.

י before smooth consonants is pronounced as a smooth (*tenuis*); *vice versā* ו before medials is pronounced as a medial (*media*), before א as א, e. g. אַבְרָהָם, אַבְרָהָם, אַבְרָהָם; אַבְרָהָם (shame), אַבְרָהָם etc.; א before medials as א; ו before medials as ו, before *t* as ת, and by the Palestinian Syrians almost as א.

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

א often like Arab. ح, Engl. *j* (D p. 29 n. 3); aspirated א almost as *f*, e. g. אַפְרָחַ 'afrah, cf. Theodore—Feodore.

The Syrian grammarians divide the consonants 5
 1) according to the organs of speech by which they are produced (אבגדוה זחטקפצ) into gutturals (אבגדוה זחטקפצ) א ב ג ד ה ז ח ט י; palatals (אבגדוה זחטקפצ) א ב ג ד ה ז ח ט י;

*dentals (𐤀𐤁) or sibilants (𐤀𐤁𐤃𐤄);
 linguals 𐤀𐤁𐤃; *labials 𐤀𐤁𐤃𐤄.

* with open mouth 𐤀 𐤁; with the middle of the tongue and upper part of the palate 𐤃.

** with the point of the tongue and upper and lower teeth 𐤄.

*** with the point of the tongue and upper teeth 𐤅.

So Élias of Soba; others only slightly different.

2) According as they accord with each other in the root, or not, into friendly 𐤀𐤁𐤃𐤄 and hostile 𐤀𐤁𐤃𐤄𐤅.

e. g. 𐤀𐤁𐤃, 𐤀𐤁𐤃𐤄, 𐤀𐤁𐤃𐤄𐤅.

3) According to their signification into radical 𐤀𐤁𐤃𐤄 or 𐤀𐤁𐤃𐤄𐤅, and servile 𐤀𐤁𐤃𐤄𐤅𐤆, 𐤀𐤁𐤃𐤄𐤅𐤆𐤇, 𐤀𐤁𐤃𐤄𐤅𐤆𐤇𐤈.

⁶_a The vowels were, in the earliest period, only partially indicated by 𐤀 𐤁 𐤃; afterwards words written with the same consonants but having a different pronunciation were distinguished by a diacritical point (𐤀𐤁𐤃𐤄𐤅), which is already employed in Palmyrene to distinguish ; (r) and ? (d). The point *over* the word served to indicate the stronger and more obscure pronunciation, *under* the word, the lighter and clearer. 𐤀𐤁 man, 𐤀𐤁𐤃 men; 𐤀𐤁 bāh, 𐤀𐤁𐤃 beh; 𐤀𐤁𐤃 malkā, 𐤀𐤁𐤃𐤄 melkā; 𐤀𐤁𐤃 hau, 𐤀𐤁𐤃 hu; 𐤀𐤁𐤃 hāi, 𐤀𐤁𐤃 hī; 𐤀𐤁𐤃 hānon, 𐤀𐤁𐤃 henon; 𐤀𐤁𐤃 dinā, 𐤀𐤁𐤃 dayyānā; 𐤀𐤁𐤃 'aulā, 𐤀𐤁𐤃 'avvalā; 𐤀𐤁𐤃 bišā, 𐤀𐤁𐤃 bayšā. This or a similar system is usually adopted in the oldest existing MSS.

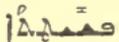
from the beginning of the fifth century, and also employed in printed books, partly alongside of the system that was afterwards elaborated.

About the end of the seventh or beginning of the eighth century, when translations from the Greek were being made in great numbers, it would seem that Jacob of Edessa († 708) hit upon the idea of using the Greek vowel-letters A E H O OY to indicate the pronunciation of the Syriac.¹ Hence arose the Jacobite vowel-signs given above. Their present recumbent position is owing to the fact that in those days one still wrote from top to bottom.

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

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

ĭ ĭ *Peṯāḥā* is with all Syrians a clear, short *a*.

ĭ ĭ (also ĭ) *Zeqāfā* is pronounced by the western Syrians as an obscure *o*, like Qameṣ by the Polish Jews; by the eastern Syrians as a long *a*, *e. g.* 

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

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

For *î* the eastern Syrians have sometimes *ⲓ* (= *ē*, *ε*, *—*), sometimes *ⲓ̇*, in later times also *ⲓ̈* (both = *ē*, *η*, *—*), without any clearly marked distinction.

Besides the names given above we find also *ⲙⲙⲙⲓ̈* or *ⲙⲙⲙⲓ̇* *ⲁⲗⲁⲥⲥⲁ* for *ⲓ̇*, as distinguished from *ⲙⲙⲙⲓ̈ ⲁⲗⲁⲥⲥⲁ* = *ⲓ̈*; also *ⲁⲧⲥⲁ* for *ⲓ̇* and *ⲥⲓⲁ* *ⲥⲓⲁ* together.

In correct MSS. and prints *ⲓ̈* (*ē*) accompanies the preformative of the verb *ⲓ̈ⲥⲓⲥⲓ*, *ⲓ̈ⲁⲓⲥⲓ*; but 1 p. impf. sometimes *ⲓ̇ⲥⲓⲥⲓ*, *ⲓ̇ⲁⲓⲥⲓ*; also in the form *ⲓ̇ⲥⲓⲥⲓ*, *ⲓ̇ⲁⲓⲥⲓ*; but part. regularly *ⲓ̇ⲥⲓ* and ending of 1 pf. *ⲥⲓⲥⲓ*. On the other hand with the passive part. and the derived stems of verbs *ⲓ̈* we find *ⲓ̈* e. g. *ⲓ̈ⲥⲓⲥⲓ*, *ⲓ̈ⲁⲓⲥⲓ*; elsewhere *ⲓ̇* in shut and sharpened syllables. On the contrary *ⲓ̇* is found before every quiescent *ⲓ̇* or *ⲥ*, especially in the prefixes of verbs *ⲥⲓⲁ*: pf.; *ⲓ̇ⲥⲓⲥⲓ*, *ⲓ̇ⲁⲓⲥⲓ* impf.; also for western *ⲥ* e. g. *ⲥⲓⲁ*, *ⲥⲓⲁ*, *ⲥⲓⲁ*, *ⲥⲓⲁ*.

To the western *ⲥⲓ* corresponds the eastern *ⲥⲓ* *u* or *ⲥⲓ̇* *ō*, the former also named *ⲥⲓ̇ⲥⲓ̇* or *ⲥⲓ̇ⲥⲓ̇*, the latter also *ⲥⲓ̇ⲥⲓ̇* or *ⲥⲓ̇ⲥⲓ̇*.

o not *u* appears *e. g.* in the impf. Peal ܠܘܨܝܢܐ , in the pron. and suff. of 2 and 3 pers. ܘܥܝܢܐ , ܘܥܝܢܐ &c.; *u* on the other hand in the termination ܘܥܝܢܐ of the impf. whereas from ܘܥܝܢܐ , on account of the contraction, ܘܥܝܢܐ ; *o* in the nomen agentis ܘܥܝܢܐ , near a guttural, &c.

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

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

As diphthongs may be noted:

1) *au* ܐܘ , for which the E. Syrians always write ܐܘܐ , ܐܘܐ *mautâ*, not till a later period pronounced *mo-*, hence *t* always with Q. (*v.* § 8). d

2) *ai* ܐܝ , ܐܝ , ܐܝܐ *baitâ* also with Q.; to be distinguished from ܐܝܐ *bêt^h*; solitary exception ܐܝܐ , pronounced 'āχ, „how“.

¹ Also before consonantal *o* with a vowel, and even before *o* doubled, the Nestorians always write ܐ for *a e. g.* ܐܘܢܐ , ܐܘܢܐ , ܐܘܢܐ ; the only exceptions acc. to BH are the pass. parts. ܐܘܢܐ , ܐܘܢܐ &c.

3) *âi* ܐܝ̇, ܐ̇; specially frequent in the terminations of adjectives.

4) With suffixes we find additional combinations of vowels, ܐܫܐܘܐ̇, ܐܫܐܘܐ̈, ܐܫܐܘܐ̈ and, particularly in Greek words, ܐܝ̇ *eu* or *ew*. Cf. also in the N. T. words such as ܐܘܠܘܘܝܢܐ̇, ܐܘܠܘܝܢܐ̈, ܐܘܠܘܝܢܐ̈, ܐܘܠܘܝܢܐ̈.

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

7 a Additional signs. Several of these are clearly extensions of the simple diacritical point. First, the plural points (ܐܘܠܘܝܢܐ̇)¹, employed equally by E. and W. Syrians, particularly with the noun, when the singular and the plural have the same consonants: ܡܠܟܐ̇ *malkâ*, ܡܠܟܐ̈ *malkê* (with ; : ܡܠܟܐ̈), ܡܠܟܐܬܐ̈ *malkêthâ*, ܡܠܟܐܬܐ̈ *malkâthâ*; also with collectives ܐܘܢܐ̇ *ânâ* sheep, ܠܐܩܝܫܐ̇ *rakḥšâ* horses. They are likewise used with the verb *e. g.* ܐܘܠܘܝܢܐ̇ *keḥâbḥ*, especially with verbs ܐܘܠܘܝܢܐ̇, where ܐܘܠܘܝܢܐ̇ *gelay* 3 f. pl. pf. might be confounded with ܐܘܠܘܝܢܐ̇ *gelay* imp. sg.

¹ The name *Ribbui* ܐܘܠܘܝܢܐ̇ was first given to these points by later Maronite grammarians from the Hebrew.

A further extension is the diacritical point *b* with the Verb. We have already seen (§ 6 *a*) how a point *over* the word was used to distinguish the more fully vocalised forms, such as the part. act. Peal and the Ethpaal from the perf. Peal and the Ethpeel accompanied by a point *under* the form (𐭪𐭥𐭥𐭥, 𐭪𐭥𐭥𐭥, 𐭪𐭥𐭥𐭥 *kāth^heb^h*, 'āmar, gālē from 𐭪𐭥𐭥𐭥, 𐭪𐭥𐭥𐭥, 𐭪𐭥𐭥𐭥 *ket^hab^h*, 'emar, gēlā, 𐭪𐭥𐭥𐭥 *et^hqattal* from 𐭪𐭥𐭥𐭥 *et^hq^etel*). We have now to add that two points (often called 𐭪𐭥𐭥𐭥 or 𐭪𐭥𐭥𐭥) rendered it possible to distinguish a third form with the same consonants, *e. g.* the passive part. of 𐭪𐭥𐭥 *gālē* (in addition to *gālē* and *gēlā* above) or in the sing. perf. 𐭪𐭥𐭥 1 m., 𐭪𐭥𐭥 2 m., 𐭪𐭥𐭥 3 f. (last form written by the Nestorians with two points under 𐭪𐭥𐭥). This system was of course still inadequate inasmuch as 𐭪𐭥𐭥 may equally well represent three forms of the Pael. Similarly 𐭪𐭥𐭥 is 1 p. impf. Peal, 𐭪𐭥𐭥 perf. Afel, 𐭪𐭥𐭥 part. Pael, 𐭪𐭥𐭥 part. Afel. Cf. D 67.

1) Much more important is the sign for the harder 8 and softer pronunciations of the 6 𐭪𐭥𐭥, corresponding to the Hebr. Dagesh lene and Rafe. It consists of a small point, generally coloured red by the Nestorians, placed *over*—Quššāy(ā) 𐭪𐭥𐭥 hardening— or *under*—Rukkāk^h(ā) 𐭪𐭥𐭥 softening—these consonants.

Jacob of Edessa seems to have been the first both to introduce the ܩܘܫܫܐ and to distinguish the harder pronunciation (by a point).

2) The rules for the pronunciation of the Begad-kephath are not so constant as in Hebrew but the following hold good in the main: Q. stands

a) at the beginning of a word after a vowelless consonant ܩܘܫܫܐ ; hence after *h mappicatum* of the 3 pers. pron. ܩܘܫܫܐ and ܩܘܫܫܐ ;

b) likewise in the middle of a word ܩܘܫܫܐ , ܩܘܫܫܐ *mal-kā, ket^h-bet^h*, particularly after diphthongs and

c) when a consonant is doubled ܩܘܫܫܐ *sabbar*, ܩܘܫܫܐ *appeq*, except at the end of a word ܩܘܫܫܐ 'acheb(b).

3) R., on the other hand, is found

a) at the beginning of a word after a vowel ܩܘܫܫܐ ;

b) likewise in the middle of a word, even after the slightest vowel sound, hence, in particular, after a doubled consonant and when preformatives have been added, *e. g.* ܩܘܫܫܐ and ܩܘܫܫܐ ;

c) always with the suffixes of the 2 pl. ܩܘܫܫܐ and ܩܘܫܫܐ , except after the diphthong ܩܘܫܫܐ of the plural.

NOTE 1. Thus far the Syriac usage is the same as the Hebrew; an important distinction, however, appears in the fact that in Syriac even unaccented syllables with a long vowel may be shut, *i. e.* may be followed by Q., *e. g.* *stat emph.* and fem. of the part. ܩܘܫܫܐ , ܩܘܫܫܐ , ܩܘܫܫܐ (Exceptions § 38 g); while, on

the other hand, the feminine \angle may be aspirated after syllables with a short vowel.

2. By 2 b and 3 b is explained the difference between ܟܝܢܝܐ and ܟܝܢܝܐ (ܦܥܠ and ܦܥܠ), ܟܝܢܝܐ and ܟܝܢܝܐ (cf. ܡܢܝܢܝܐ and ܡܢܝܢܝܐ from ܡܢܝܢܝܐ).

3. After *a* the fem. \angle has mostly R.: ܟܝܢܝܐ , ܟܝܢܝܐ (Exception ܟܝܢܝܐ); in exceptional cases after *i*, e. g. ܟܝܢܝܐ ; R. always with \angle of the adjectival termination ܟܝܢܝܐ ; Q. always with \angle in the fem. of adjs. in ܟܝܢܝܐ , ܟܝܢܝܐ .

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

5. For the distinction between ܟܝܢܝܐ and ܟܝܢܝܐ , ܟܝܢܝܐ and ܟܝܢܝܐ v. §§ 39. 47c; for the hardening of the first radical in the 1 impf. Pael § 38, of the vowelless prefix of the impf. after ܟܝܢܝܐ and ܟܝܢܝܐ § 49.

6. Of ܟܝܢܝܐ and ܟܝܢܝܐ we find a third and even a fourth pronunciation current. While aspirated ܟܝܢܝܐ corresponds to the modern Gk. φ , the Gk. π is harder than ܟܝܢܝܐ with Q, and in accurate MSS. is indicated sometimes by a point in the ܟܝܢܝܐ , sometimes, among the Nestorians, by two points under it, and, finally, in Palestinian Syriac by an inverted ܟܝܢܝܐ (so also with γ), while the Nestorians indicate by ܟܝܢܝܐ the almost vocalic ܟܝܢܝܐ in such words as ܟܝܢܝܐ , ܟܝܢܝܐ , ܟܝܢܝܐ Mt. 3, 12 etc. cf. ZDMG 32, 746.

The signs ܟܝܢܝܐ and ܟܝܢܝܐ , chiefly used in 9^a poetry, indicate respectively the shorter or more hurried, and the longer or fuller pronunciation of a word or of

a consonant without or with vowels. The former is a horizontal or (Nestor.) sloping stroke *over* the consonant, e. g.: |ḏḥḏ 'es-q^et^hā, not 'e-seq-t^hā; the latter the same stroke *under* the consonant: |ḏḥḏ; de-chel-t^hā, not dech-l^et^hā or dechl^hā, |ḥḥḥ cham^er^hon, not cham^rhon. Both strokes are in frequent use to distinguish the Ethpeel from the Ethpaal.

b The so-called lineola occultans, an extension of |ḥḥḥ, is placed by some authors over, by others under a silent consonant; it is especially frequent with ḥ of the enclitic auxiliary verb |ḥḥ, with | of the pron. of the 1 and 2 pers., with ḥ of the 3 pers., with |ḥḥ, |ḥḥ, |ḥḥ &c.

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

d Not unfrequent is the sign of abbreviation 'ḥḥ = |ḥḥḥ, 'ḥḥ = |ḥḥḥ, 'ḥḥ = |ḥḥḥ, 'ḥḥ = |ḥḥḥ.

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

1. a point is placed, as in Gk. and Heb. MSS., over every letter that is to be deleted;

2. words requiring to be transposed are indicated

either by three points placed under them, or by the letters ح |;

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

The ancient grammarians are silent as to the position of the tone. We may however regard it as a rule that in general the penult is accented, never the antepenult; the ultimate only where the preceding syllable has only a half-vowel or a helping-vowel, *e. g.* in the noun, مَفْز like عَفَّو , in the verb صَبَّأ , مَفَّأ , نَفَّأ . There is no doubt, however, that originally the tone lay on long terminations like مَفَّأ , مَفَّأ , مَفَّأ .

We find rhetorical accents mentioned as early as the 5th century; at a later period, *i. e.* from about 600 A. D. onwards, there existed a very elaborate accentual system with as many as 30 to 40 accents and marks of interpunction. The four principal are فَعَفَّأ , closing the apodosis or second half (فَعَفَّأ), and مَفَّأ , closing the protasis or first half of the sentence (مَفَّأ); مَفَّأ dividing the former, مَفَّأ ¹ or مَفَّأ dividing the latter into several members, as represented in the following scheme.



¹) Name and form correspond to the Hebrew שֶׁוּא .

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

- 13 The numbers were in early times represented by the letters of the alphabet, the numerical values of which have been given in the table. For 500 it was customary to write ٥٠٠, for 600 ٦٠٠, for 900 ٩٠٠. The stroke over the respective groups serves to distinguish them from vocables having the same letters. In recent times dates are written in the Arabic manner ١٨٨٨. Special numerical signs and ciphers, the so-called Arabic ciphers, are found at a tolerably early date in ancient inscriptions and in certain manuscripts. Cf. ZDMG. 16, 577. Land, *Anecd. I*, Tab. 25. Wright's *Catalogue*.

B. PHONOLOGY. (§§ 14—18.)

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

	6		5		4		3	2		1	
	a	b	a	b	a	b c	a	b	a	b	
Arab.	ظ	ط	ض	ص	ش	س	ز	ذ	د	ث	ت
Hebr.	צ(ט)	ט	צ	צ	ש(ס)	ש	ס	ז	ז	ד	ת
Syr.	ܥ	ܥ	ܥ	ܥ	ܫ	ܫ	ܫ	ܫ	ܫ	ܫ	ܫ

¹ Cf. § 1 and the remarks of G. Hoffmann LCBl 87, 18, 606 on Nöldeke's "Semitic Languages".

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

It is to be noted that when, in a root, $\text{ص} = \text{ض}$ *b* comes into contact with another ص , the first ص becomes ز ; cf. Lagarde, *Semitica* I, 22, N. ZDMG. 32, 405. $\text{ضلع} = \text{زِلْع} = \text{زَلَع}$; ضفدع , ضَفَرَدَد , ضَفَرَد , ضَفَر .

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

Syriac differs from Hebrew in the following points: *b*

1) Short vowels remaining in the tone-syllable are not confined to the Verb صَلَّ (Heb. קָטַל) *e. g.* نَهَب = نَهَب .

2) Short vowels before the tone are not lengthened but dropped $\text{صَلَّ} = \text{קָטַל}$, $\text{نَهَب} = \text{נֶהַב}$.

3) A long vowel may stand in a shut syllable صَلَّ , صَلَّ (H. קָטַל).

As in Hebrew, a syllable cannot end in more than one consonant, except in such forms as أَمَدَّ , صَلَّ .

Consonantal Changes. As in the other Semitic languages the ز of the reflexive, when the first radical is a sibilant, takes the place of the latter and assumes

the same degree of hardness: אָטאַט , אַטאַט , אַתְּתַת , אַתְּתַת from אַתְּתַת , אַתְּתַת , אַתְּתַת ; but see verbs אַתְּתַת .

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

c Vowelless א is assimilated to the following consonant, which is thereby doubled: אַפֿפֿ for *an-pek*, אַבב for *genb*, אַטַּט *šattā*, אַתְּתַת ; *vice versa* a doubling is sometimes dissolved by א (or א); אַבבב , H. אַבבב , אַבבב , H. אַבבב .

d The following are not pronounced: 1) א in the beginning of words like אַבב , אַבב ; so אַבב when standing without accent after or instead of a verb; 2) א of the unemphatic pronouns אַבב , אַבב , in the suff. of the 3. pers. אַבבב *ād^hau*, אַבבב *qerāi*, in the auxiliary verb אַבבב , in the irregular אַבבב (*v.* § 48); 3) א in אַבב (*v.* § 19); 4) א in אַבב (*v.* § 48) and א in אַבב (§ 32) and א (*v.* § 48 *g*).

e By aphæresis א , א , and א disappear in the imper. of the corresponding verbs (*v.* § 41 ff.), as also in certain nominal forms אַבבב , אַבבב (H. אַבבב); by contraction very frequently א after preformatives אַבב = *n^eallef*, אַבבב , אַבבב I eat; [one of the double consonants in stems אַבב , אַבב = *z^egag*, אַבבב ; אַבב]; the fem. א in אַבבב new, f. אַבבב *h^ed^hattā*. Apocope is chiefly found in the 3 pl., where אַבבב is frequently written for אַבבבב or אַבבבב . The Hebr. feminine ending

ת appears in the stat. abs. only as $\text{עָ}, \text{מַלְכָּה}, \text{הַמַּלְכָּה}$; similarly in a few cases עָ for עֵ .

י may be prefixed to foreign words beginning *f* with two consonants, and to verbs עָ , and is frequently inserted as a mater lectionis: $\text{יָ} \text{דַלִּיתָנִי}$; *dallitāni*, $\text{יָ} \text{כַלְכַּלְתִּי}$ part. Finally we note the addition of a paragoric יָ to certain parts of the verb, *e.g.* 1 p. pl. $\text{יָ} \text{מַלְכָּנִי}$ for מַלְכָּנִי ; 3, in imper. 2 pl. $\text{יָ} \text{מַלְכֵם}, \text{יָ} \text{מַלְכֵם}$ for $\text{מַלְכֵם}, \text{מַלְכֵם}$.

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

The quiescent consonants are pretty much as in *b* Hebrew.

1. י, like the Hebr. ת, stands for *á* and *ē* at the end of words $\text{יָ} \text{מַלְכָּנִי}, \text{יָ} \text{מַלְכָּנִי} = \text{malká}, \text{malkē}$.

2. In the beginning of words, where it has always a helping-vowel, it surrenders its vowel to vowelless prefixes $\text{יָ} \text{מַלְכָּנִי} \text{valāhā}, \text{יָ} \text{מַלְכָּנִי} \text{lād^hām}$; the Nestorians however, *v^ealāhā, l^eād^hām*; but when two prefixes come together they also wrote $\text{יָ} \text{מַלְכָּנִי} \text{l'elfā v^elab^hūhōn}$.

¹ List in Martin, *Syriens Orientaux et Occidentaux* (1872) Tables 1—8.

3. Without a vowel $\dot{\iota}$, in the middle of a word, quiesces not only in a , $\dot{\iota}\dot{\iota}\dot{\iota}$ (for *m^eass^eyānā*), but also in e , $\dot{\iota}\dot{\iota}\dot{\iota}$, and \bar{i} , $\dot{\iota}\dot{\iota}\dot{\iota}$ (but Nest. *mēm̄rā*).

4. In Afel it becomes \circ , more rarely $\dot{\iota}$: $\dot{\iota}\dot{\iota}\dot{\iota}$, $\dot{\iota}\dot{\iota}\dot{\iota}$; for $\dot{\iota}$ between two vowels *v.* § 4.

5. For \circ in the beginning of words *v.* § 44 *a*, for \circ in the middle and for the changes it undergoes § 46 *b*; for $\dot{\iota}$ § 46 *a*. Except $\dot{\iota}\dot{\iota}$ to live and perhaps $\dot{\iota}\dot{\iota}$ to set, there are no verbs mediæ $\dot{\iota}$, but very many tertiæ $\dot{\iota}$; on the other hand there are no verbs tertiæ \circ .

18 Since the Quantity (long or short) of the vowels like the doubling of the consonants, is in most cases no longer recognisable by outward and visible signs, no unfailling rule can be given regarding their permanence and disappearance; vowels in sharpened syllables are of course equally unchangeable with those naturally long. Noteworthy, however, is the ease with which the characteristic vowel of a form may change its position, *e. g.* in the segolate forms $\dot{\iota}\dot{\iota}\dot{\iota}$, $\dot{\iota}\dot{\iota}\dot{\iota}$, alongside of $\dot{\iota}\dot{\iota}\dot{\iota}$, $\dot{\iota}\dot{\iota}\dot{\iota}$; and in the feminines $\dot{\iota}\dot{\iota}\dot{\iota}$, $\dot{\iota}\dot{\iota}\dot{\iota}$, alongside of $\dot{\iota}\dot{\iota}\dot{\iota}$, $\dot{\iota}\dot{\iota}\dot{\iota}$; in the imper. $\dot{\iota}\dot{\iota}\dot{\iota}$, $\dot{\iota}\dot{\iota}\dot{\iota}$.

II. MORPHOLOGY. (§§ 19—49.)

A. PRONOUN. (§§ 19—23.)

(سَك مَكَا, مَكَا شَمَمُكَا).

The Personal Pronoun (مَكَا, مَكَا) used 19 independently:

I	أَنَا		we	أَنْسَا, أَنْسَا
thou	أَنْتَا, f. أَنْتَا		you	أَنْتَا, f. أَنْتَا
he	أَنْتَا, she أَنْتَا		they	أَنْتَا, f. أَنْتَا

After the participle, and more rarely after the adjective, *a* the pronouns are used enclitically with shortened forms. This usage is most frequent with the pronouns of the first person, least so with those of the third. Exx. أَنَا أَنَا, أَنَا أَنَا I say, so almost always even in the oldest translation of the Gospels (Curetonian) which, instead of the elsewhere usual أَنَا أَنَا, or أَنَا أَنَا¹ أَنَا (both = 'am'erīnan), still frequently writes أَنَا أَنَا, but can hardly have any longer read *anachnan* or *enachnan*; أَنَا أَنَا = أَنَا أَنَا; أَنَا أَنَا Lk. 1, 28 = أَنَا أَنَا, but here = أَنَا أَنَا; أَنَا أَنَا = أَنَا أَنَا; before enclitic أَنَا and أَنَا *a* becomes *a*, أَنَا أَنَا 'enau, it is I, among the Nestorians.

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

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

For the suffixes of the noun (أَنَا أَنَا, أَنَا أَنَا)

¹ See Jacob of Edessa ed. Phillips 7, 13, Elias of Sobha c. 3.

affixa relationis) *v.* § 31, for those of the verb (صَمَمًا) *v.* § 39.

20 Demonstrative pronoun (هَؤُلَاءِ):

a) this هَؤُلَاءِ f. (هَؤُلَاءِ) هَؤُلَاءِ pl. c. هَؤُلَاءِ

b) that هَؤُلَاءِ f. هَؤُلَاءِ pl. m. هَؤُلَاءِ, f. هَؤُلَاءِ.

Very rare هَؤُلَاءِ and هَؤُلَاءِ.

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

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

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

B. NOUN. (§§ 24—33.)

24 Substantive and Adjective. Nouns (أَسْمَاءُ) are partly primitive (أَسْمَاءُ, أَسْمَاءُ, أَسْمَاءُ, أَسْمَاءُ), partly derivative (أَسْمَاءُ, أَسْمَاءُ, أَسْمَاءُ). The latter class may be derived from verbs or from other substantives, and that in various ways. They may be composed simply of the consonants of the root with

one or more vowels, long or short, or may be formed by the doubling of a radical or by prefixing, inserting, or affixing one or more consonants.

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

The following list, in which the forms from strong 25 stems are followed by those from weak stems, and the masculine by the feminine forms, does not profess to give more than the most frequently occurring nominal forms in Syriac.

1. With a short vowel:

a) qatl, qetl, quṭl, or qṭal, qṭel, qṭul¹: ܩܬܠܐ, ܩܬܠܐ; ܩܬܠܐ, ܩܬܠܐ; ܩܬܠܐ, ܩܬܠܐ; *a* in abs. and constr. states almost entirely confined to final gutturals and *r*: ܩܬܠܐ, ܩܬܠܐ; ܩܬܠܐ, ܩܬܠܐ; ܩܬܠܐ (acc. to Nestorian pronunciation *rēš*, acc. to the Jacobite *rīš*), ܩܬܠܐ; rarely with *ā* ܩܬܠܐ; ܩܬܠܐ; ܩܬܠܐ, but from ܩܬܠܐ st. constr. ܩܬܠܐ; ܩܬܠܐ, ܩܬܠܐ; ܩܬܠܐ.

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

¹ Cf. Heb. ܩܬܠܐ and ܩܬܠܐ etc., ܩܬܠܐ and ܩܬܠܐ; Nest. ܩܬܠܐ, alongside usual ܩܬܠܐ.

ܘܨܘܒܐ; ܘܨܘܒܐ; ܘܨܘܒܐ, ܘܨܘܒܐ; ܘܨܘܒܐ, ܘܨܘܒܐ; ܘܨܘܒܐ,
ܘܨܘܒܐ.

b) With these, as a rule, coincide the forms with (originally) two short vowels (Hebr. Gr. § 25), since traces of the second vowel can only be detected here and there, where the second radical has *a* or the third R.; ܘܨܘܒܐ, ܘܨܘܒܐ; ܘܨܘܒܐ, ܘܨܘܒܐ; but ܘܨܘܒܐ, ܘܨܘܒܐ; adjective ܘܨܘܒܐ, ܘܨܘܒܐ (pronounced *ḥatâ*).

Feminines: ܘܨܘܒܐ, ܘܨܘܒܐ, ܘܨܘܒܐ, ܘܨܘܒܐ; ܘܨܘܒܐ,
ܘܨܘܒܐ (from ܘܨܘܒܐ).

2. With a long vowel:

a) after the first consonant:

α) qâṭal ܘܨܘܒܐ, ܘܨܘܒܐ; rare in Syriac.

β) qâṭel, the usual form of the active participle of the Qal, ܘܨܘܒܐ, ܘܨܘܒܐ; ܘܨܘܒܐ; ܘܨܘܒܐ; ܘܨܘܒܐ.

γ) qâṭōl, nomina agentis ܘܨܘܒܐ, ܘܨܘܒܐ.

b) after the second consonant:

α) qeṭâl: ܘܨܘܒܐ, ܘܨܘܒܐ, ܘܨܘܒܐ; ܘܨܘܒܐ, ܘܨܘܒܐ; ܘܨܘܒܐ; ܘܨܘܒܐ.

β) qaṭîl: the usual passive participle of the Qal: ܘܨܘܒܐ, ܘܨܘܒܐ, ܘܨܘܒܐ, subst. ܘܨܘܒܐ; ܘܨܘܒܐ.

γ) qaṭûl, the Heb. passive part., rare in Syriac; ܘܨܘܒܐ, ܘܨܘܒܐ, ܘܨܘܒܐ.

3. With the middle radical doubled:

a) qatṭâl, qeṭṭâl intensive adjectives and nomina opificum: ܘܨܘܒܐ, ܘܨܘܒܐ; ܘܨܘܒܐ; ܘܨܘܒܐ; ܘܨܘܒܐ.

b) *quṭṭâl*, nomina actionis II قُتِّتَ , قُتِّتْ , and colour names قُتِّتْ .

c) *qatṭîl*, very many adjectives قَاتِّتْ , قَاتِّتْ , قَاتِّتْ , قَاتِّتْ , and part. perf. قَاتِّتْ , قَاتِّتْ .

d) *qatṭul* قَاتِّتْ , قَاتِّتْ , قَاتِّتْ .

4. With formative additions:

a) with preformatives:

1) with *m*:

α) the infinitives,

β) the participles of the derived stems,

γ) many substantives مَقَاتِّتْ , مَقَاتِّتْ ; مَقَاتِّتْ , مَقَاتِّتْ ; with long vowel in the stem مَقَاتِّتْ ; مَقَاتِّتْ , مَقَاتِّتْ ; with long vowel in the preformative مَقَاتِّتْ ¹, cf. مَقَاتِّتْ , H. מקור.

2) with *t*, derived from III and V تَقَاتِّتْ , تَقَاتِّتْ , تَقَاتِّتْ ; very many feminines تَقَاتِّتْ , تَقَاتِّتْ , تَقَاتِّتْ ².

b) With affirmatives:

1) with *ān* for substantives: قَاتِّتْ , قَاتِّتْ , قَاتِّتْ , especially from stems قَاتِّتْ , it is also the favourite

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

² With *y* a few (foreign?) names of animals and plants (N. 127, 2); with *n* نَقَاتِّتْ , a few biblical proper names commencing in Hebrew with *y* נַעֲמָן , נַחֲשׁוֹן ; on Nimrod v. Lag. Arm. St. p. 112.

termination for the formation of nomina agentis from the derived participles and from adjectives, in which a fem. *t* has often been preserved or, in cases, inserted
 ۱. ۱. ۱. ۱.

NOTE. Besides *ān* also *ōn*: ۱. ۱. (Loan-words?) see Lagarde GGN. 1882, 400/404; Rahlfs, BH zu den salomonischen Schriften Leipz. 1887, N LCB1. 87, 25, 851.

ōn is the usual diminutive ending ۱. ۱., more rarely *os* ۱. ۱.; or both combined.

2) *āy* for derived adjectives, ۱. ۱. f. ۱. ۱., pl. ۱. ۱.

1) and 2) may be combined *ānāy*, ۱. ۱., ۱. ۱.

3) *ī*, f. *īth*; ۱. ۱., ۱. ۱. Masculine abstract substantives with *y* (۱) are also formed from verbs ۱. ۱., ۱. ۱., ۱. ۱., of which a st. abs. apparently does not occur.

4) Feminine abstract nouns in *uth* ۱. ۱., st. cstr. ۱. ۱., st. emph. ۱. ۱., ۱. ۱., specially frequent in scientific terminology.

Forms with more than three radicals are not unfrequent, but they are too irregular to be properly classified. A few rare examples of compound words are to be met with, as ۱. ۱. foundation, ۱. ۱. enemy; one or two with ۱. ۱., ۱. ۱., none with ۱. ۱. and ۱. ۱.;

¹ GH., ZDMG. 32, 755.

Greek words and proper names have found their way into Syriac in great numbers.

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

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

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

The plural has two terminations, m. **ܐܝܢܝܢ**, f. **ܐܝܢܝܢ**; 28 **ܐܝܢܝܢ**, **ܥܡܝܢܝܢ**; **ܥܡܝܢܝܢ**, **ܥܡܝܢܝܢ**. Masculines from **ܐܝܢܝܢ** stems ^a ending in the sing. in *e* take **ܐܝܢܝܢ**, feminines in **ܐܝܢܝܢ** and **ܐܝܢܝܢ** take **ܐܝܢܝܢ**— and **ܐܝܢܝܢ**; **ܐܝܢܝܢ**, **ܐܝܢܝܢ**; **ܐܝܢܝܢ**, **ܐܝܢܝܢ**; **ܐܝܢܝܢ**, **ܐܝܢܝܢ**.

Many nouns with a masculine form in the singular ^b take the feminine termination in the plural; **ܥܡܝܢܝܢ** bed, pl. **ܥܡܝܢܝܢ**; **ܐܝܢܝܢ** place, **ܐܝܢܝܢ** physician, **ܐܝܢܝܢ**; *vice versa* many feminines take the masculine plural, *e. g.* **ܥܡܝܢܝܢ** word; pl. **ܥܡܝܢܝܢ** *mellin*; **ܥܡܝܢܝܢ** week, **ܥܡܝܢܝܢ**; **ܥܡܝܢܝܢ** cubit, **ܥܡܝܢܝܢ**; **ܥܡܝܢܝܢ**, **ܥܡܝܢܝܢ** cave, **ܥܡܝܢܝܢ**. A few have both forms in the plural: **ܐܝܢܝܢ** father, *v.* § 32, **ܐܝܢܝܢ** horn, **ܐܝܢܝܢ** and **ܐܝܢܝܢ**; **ܐܝܢܝܢ** hand, **ܐܝܢܝܢ** and

ܐܝܘܡܐ; ܡܝܢ day, ܡܘܩܝܡ and ܡܘܨܝܒ; ܡܘܨܝܒܐ strength, ܡܘܨܝܒܐ, st. emph. (*v. infr.*) ܡܘܨܝܒܐ, hence ܡܘܨܝܒܐ, ܡܘܨܝܒܐ heart, ܡܘܨܝܒܐ and ܡܘܨܝܒܐ.

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

29 There are no case-endings in Syriac any more
a than in Hebrew. The various cases (ܡܘܨܝܒܐ, *v. Gottheil*, Elias of Sobha u. 32 ff.) are expressed by means of prepositions, the dative and often the accusative by ܡܘܨܝܒܐ, the genitive by ܡܘܨܝܒܐ. The genitive relation, moreover, was still expressed by the shortened form of the Noun in the so-called construct state. This, the usual method in Hebrew, was called ܡܘܨܝܒܐ ܡܘܨܝܒܐ (amputation of the noun in annexion). The short independent form of the noun was known as the absolute state.

b In addition to these, we have in Aramaic a third form, the so-called emphatic state which supplies the place of the prefixed definite (determining) article (wanting in Aramaic) and which is formed by affixing the termination ܡܘܨܝܒܐ to the noun. The masculine plural ends in ܡܘܨܝܒܐ (st. cstr. + ܡܘܨܝܒܐ GH. in LCBl. 87, 18, 607), from ܡܘܨܝܒܐ stems *aiyā (ayya)* ܡܘܨܝܒܐ. This form, we

may add, has become so common that it frequently stands where determination is not implied, and in many cases is the only form in use.

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

		Sing.		Plur.		
		st. abs. and cstr.	st. emph.	st. abs.	st. cstr.	st. emph.
I	a	مَلِكٌ king	مَلِكًا	مَلِكٌ	مَلِكَةٌ	مَلِكَاتٌ
	b	رِجْلٌ foot	رِجْلًا	رِجْلٌ	رِجْلَةٌ	رِجْلَاتٌ
	c	مَسْجِدٌ sanctuary	مَسْجِدًا	مَسْجِدٌ	مَسْجِدَةٌ	مَسْجِدَاتٌ
	d	وَلَدٌ child	وَلَدًا	وَلَدٌ	وَلَدَةٌ	وَلَدَاتٌ
	e	يَوْمٌ day	يَوْمًا	يَوْمٌ	يَوْمَةٌ	يَوْمَاتٌ
	f	عَيْنٌ eye	عَيْنًا	عَيْنٌ	عَيْنَةٌ	عَيْنَاتٌ
	g	بَحْرٌ sea	بَحْرًا	بَحْرٌ	بَحْرَةٌ	بَحْرَاتٌ
	h	سَكَنٌ rest	سَكَنًا	سَكَنٌ	سَكَنَةٌ	سَكَنَاتٌ
II	a	عِلْمٌ eternity	عِلْمًا	عِلْمٌ	عِلْمَةٌ	عِلْمَاتٌ
	b	شَهِيدٌ witness	شَهِيدًا	شَهِيدٌ	شَهِيدَةٌ	شَهِيدَاتٌ
III	a	مَعْرَافَةٌ banquet	مَعْرَافَةً	مَعْرَافَةٌ	مَعْرَافَةٌ	مَعْرَافَاتٌ
	b	رَأْيٌ vision	رَأْيًا	رَأْيٌ	رَأْيَةٌ	رَأْيَاتٌ

There is little to add by way of detail:

a) Class I comprises the nouns with one short vowel, from which those with (originally) two short vowels (§ 25 1 b) can no longer be distinguished. From *e* and *a* of the shorter form, it is impossible to infer the vowel of the longer form: رِجْلًا رِجْلًا; مَلِكًا مَلِكًا; سَكَنًا سَكَنًا.

b) Like حَمَّ is inflected the diminutive حَمَلٌ st. cstr. حَمَلٍ ; حَمَلٌ takes حَمَّ ; from لَبَّيْتُ reason and لَبَّيْتُ colour the W. Syrians form لَبَّيْتُ and لَبَّيْتُ .

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

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

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

30 The Feminine. The rarely occurring stat. abs. ends^a in the sing. in â , like the emph. state of the masc., the constr. in $-t \text{ ʔ}$, the emph. in $t + \text{â} \text{ ʔ}$.

	Sing.			Plur.		
	st. abs.	cstr.	emph.	abs.	cstr.	emph.
I	حَمَلٌ city	حَمَلٌ	حَمَلَانٌ	حَمَلٌ	حَمَلَانٌ	حَمَلَانٌ
II	حَمَلٌ widow	حَمَلٌ	حَمَلَانٌ	حَمَلٌ	حَمَلَانٌ	حَمَلَانٌ
III	a حَمَلٌ companion (f.)	—	حَمَلَانٌ	حَمَلٌ	—	—
	b حَمَلٌ calf	—	حَمَلَانٌ	حَمَلٌ	—	—
	c حَمَلٌ knowledge	—	حَمَلَانٌ	حَمَلٌ	—	—
	d حَمَلٌ maiden	—	حَمَلَانٌ	حَمَلٌ	—	—
	e حَمَلٌ joy	—	حَمَلَانٌ	حَمَلٌ	—	—
IV	حَمَلٌ kingdom	حَمَلٌ	حَمَلَانٌ	حَمَلٌ	—	—

	Sing.			Plur.		
	st. abs.	cstr.	emph.	abs.	cstr.	emph.
V	a عَنْد image	عَنْد	عَنْدٌ	عَنْدٌ	—	عَنْدٌ
	b عَنْد request	—	عَنْدٌ	عَنْدٌ	—	—
	c عَنْد creation	عَنْد	عَنْدٌ	عَنْدٌ	—	—
VI	عَنْد part	عَنْد	عَنْدٌ	عَنْدٌ	عَنْدٌ	عَنْدٌ

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

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

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

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

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

¹ On ع s. Philippi, ZDMG. 40, 650; de Lagarde, Mitt. 2, 358 f., $\text{εασύταε} = \text{عَنْدٌ}$.

31 The appending of the suffixes presents little difficulty. The singular forms given in § 23 (with وَم) when joined to the plural of nouns become ت ; مِن , مِن ; مِن , مِن ; مِن , مِن .

b With the suffixes the noun generally assumes the form of the st. emph., dropping the terminations \bar{a} and \bar{e} ; no change occurs except where ease of pronunciation demands the insertion or restoration of a vowel, or a change in its position, especially before the vowelless and consonantal suffixes م ; م , م ; م , م . In the case of the masculines, in the above paradigms *e. g.*, the position of the vowel is shifted only in مِن ; compared with مِن . Insertion in مِن , مِن ; similarly in مِن , مِن alongside of مِن , مِن ; in مِن and مِن my burden from مِن , مِن etc.

c Nouns from ج stems form with the suffix of the first person مِن , مِن , مِن , which the Jacobites pronounce مِن *gabī*, *šelī*, the Nestorians *gab^h*, *šel*; with م and م : مِن , مِن ; so also مِن , but Nest. مِن , because in the st. abs. مِن , which is, at the same time, the form with the suffix of the 1 pers.; in the same way مِن .

In the plural of these words the radical y is sometimes dropped and sometimes retained, مِن and مِن , مِن and مِن ; with sub-

stantives, as distinguished from adjectives and participles, it seems to be more frequently dropped: *صَلَّتْ*; *صَلَّتِمْ*.

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

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

أَبٌ father, wanting (acc. to BH) in abs. and const., with suff. 1 p. *أَبِي*, before the others *أَبِي*, thus *أَبِي*, *أَبِي*; in the pl. *أَبَائِي*, *أَبَائِي* and, metaphorically, *أَبَائِي*, then pronounced *abbā*.

أَخٌ brother, with suff. like *أَبٌ*, pl. *أَخَائِي*; in the same way *أَخِي*, *أَخِي* father-in-law, with suff. of 1 p. *أَخِي*, before other suff. *أَخِي*, pl. *أَخَائِي*.

أُخْتُ sister, pl. *أَخْتَائِي*, *أَخْتَائِي*.

آخَرٌ another, f. *آخَرَةٌ*, pl. *آخَرَاتِي*, f. *آخَرَاتِي*.

אִמָּה mother, אִב, אִמָּה, pl. אִמָּהוֹת.

אִמָּה maid, pl. אִמָּהוֹת.

אִמָּה or אִמָּה¹ (pronounce 'att^et^há, atá) woman, cstr. אִמָּה, pl. אִמָּהוֹת.

בַּיִת house, עַמָּה, contracted עַמָּה, pl. עַמָּהוֹת, עַמָּהוֹת (note Q.).

בֶּן son, בֶּן, בָּנִים, בָּנִים, בָּנִים, בָּנִים, pl. בָּנִים, עַמָּה, עַמָּה.

בַּת daughter, cstr. בָּת, בָּת, but בָּת, pl. בָּתוֹת, עַמָּה.

בַּיִת lord, cstr. בָּת; ב discarded before suff., thus בָּת, בָּת, בָּת (1 Cor. 16, 21), pl. בָּתוֹת and בָּתוֹת, בָּתוֹת or בָּתוֹת, fem בָּתוֹת (Martha, Q.).

בַּיִת water, עַמָּה, עַמָּה, bef. suffixes with or without ב, עַמָּה or עַמָּה.

בָּת city, abs. בָּת, cstr. בָּת; pl. בָּתוֹת, בָּתוֹת.

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

¹ In inscriptions also אִמָּה ZDMG. 36, 147.

masc.		1	2	3	4	5
fem.		1	2	3	4	5
masc.		6	7	8	9	10
fem.		6	7	8	9	10

To form the numbers from 11 to 19 حِصْبٌ is added ب for the masculine, حِصْبَةٌ for the feminine, to a shortened form of the units.

masc.		11	12	13
fem.		11	12	13
masc.				
masc.		14	15	16
fem.		14	15	16
masc.				
masc.		17	18	19
fem.		17	18	19

Several variations are found in the orthography, especially of the feminine; *e. g.* حِصْبَةٌ is often wanting over س of حِصْبَةٌ .

The tens are the plural forms of the units, (including حِصْبٌ) and are of the common gender. 20, عِشْرُونَ , 30, ثَلَاثُونَ , 40, أَرْبَعُونَ , 50, خَمْسُونَ , 60, سِتِّينَ , 70, سَبْعِينَ , also written سَبْعَانِ , 80, ثَمَانِينَ , 90, تِسْعِينَ .

They are joined to the units in such a way that the larger number is placed first, followed by the

smaller, which shows the gender and is always accompanied by *c*, *e. g.* سَوْرَةٌ and سَوْرَتَانِ . The object numbered is generally placed after in the absolute plural.

d The remaining cardinal numbers are used as proper substantives.

مِائَةٌ 100, in st. emph. مِائَتَانِ =Fr. *une centaine* (pl. مِائَتَاتٍ) (dual!) 200, ثَلَاثُونَ 300, أَرْبَعُونَ 400, مِئَاتَانِ 500 &c.; أَلْفٌ , emph. أَلْفَانِ 1000, رَبْعَةُ أَلْفٍ 2000, ثَلَاثَةُ أَلْفٍ 3000, أَرْبَعَةُ أَلْفٍ 4000 &c.; (عَشْرَةُ أَلْفٍ 10000; $\text{خَمْسَةُ عَشْرَةَ أَلْفًا}$ 50000).

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

f The ordinal numbers (أَوَّلٌ , ثَانِيٌ) are formed by the ending ـِيٌّ .

	masc.	fem.		masc.	fem.
1.	أَوَّلٌ	أَوَّلَةٌ	6.	سَادِسٌ	سَادِسَةٌ
2.	ثَانِيٌ ¹	ثَانِيَةٌ	7.	سَابِعٌ	سَابِعَةٌ
3.	ثَلَاثِيٌّ	ثَلَاثِيَّةٌ	8.	أَرْبَعِيٌّ	أَرْبَعِيَّةٌ
4.	خَامِيٌّ	خَامِيَّةٌ	9.	خَامِسٌ	خَامِسَةٌ
5.	سَادِسِيٌّ	سَادِسِيَّةٌ	10.	سَابِعِيٌّ	سَابِعِيَّةٌ

¹ Rarely أَوَّلَانِ .

NOTE. In 4, 6, 7 the Nestorians pronounced the second consonant hard.

Further formations of this kind are preferably avoided, and even for those given above ܦܩܠܩܢܐ, ܦܩܢܐ, ܦܩܢܐܩܢܐ, ܦܩܢܐܩܩܢܐ &c. were often used.

The cardinal numbers also serve to indicate the day of the month ܦܥܩܘܘܢܐܩܩܢܐ, ܦܥܩܘܘܢܐܩܩܢܐܩܩܢܐ, ܦܥܩܘܘܢܐܩܩܢܐܩܩܢܐܩܩܢܐ (Esth. 3, 12) &c.

The distributives are expressed by repetition of *g* the numeral: ܦܥܩܘܘܢܐܩܩܢܐ, ܦܥܩܘܘܢܐܩܩܢܐܩܩܢܐ (pl. ܦܥܩܘܘܢܐܩܩܢܐܩܩܢܐܩܩܢܐ, f. ܦܥܩܘܘܢܐܩܩܢܐܩܩܢܐܩܩܢܐܩܩܢܐ some), more rarely by ܦܥܩܘܘܢܐܩܩܢܐ, ܦܥܩܘܘܢܐܩܩܢܐ each.

A few fractional numbers are found as in Hebrew: ܦܥܩܘܘܢܐܩܩܢܐܩܩܢܐ (with silent ܥ § 6) ܦܥܩܘܘܢܐܩܩܢܐܩܩܢܐ; once and twice ܦܥܩܘܘܢܐܩܩܢܐܩܩܢܐܩܩܢܐ; —fold is expressed by ܦܥܩܘܘܢܐܩܩܢܐ with ܥ *e. g.* sevenfold ܦܥܩܘܘܢܐܩܩܢܐܩܩܢܐܩܩܢܐ, hundredfold ܦܥܩܘܘܢܐܩܩܢܐܩܩܢܐܩܩܢܐܩܩܢܐ.

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

C. VERB (ܦܥܩܘܘܢܐܩܩܢܐ) (§§ 34—48).

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

struction as a third tense, which they named $\text{أَعْنَا} \text{عَلَا}$ (present, in addition to $\text{أَعْنَا} \text{حَص}$ past and $\text{أَعْنَا} \text{حَدِيم}$ future).

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

1. Peal فَعَل and Ethpeel أَفْعَل
2. Pael فَعِّل and Ethpael أَفْعَل
3. Aphel أَفْعَل and Ettafal أَفْعَل

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

36 The inflectional endings are:

a) in the perfect:

	1	2 f.	2 m.	3 f.	3 m.
Sing.	أَ-	أَ-	أَ-	أَ-	—
Plur.	(أَ)َ-	أَ-	أَ-	(أَ)َ-	(أَ)َ-

b) in the imperfect:

Sing.	—	أَ-	أَ-	أَ-	أَ-
Plur.	—	أَ-	أَ-	أَ-	أَ-

c) in the imperative:

Plur.		Sing.	
f.	m.	f.	m.
(كُنْ) —	(كُونِي) —	—	—

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

The Syrians distinguish two moods (كُنْ or كُونِي, 37 also كُونِي), the indicative (كُنْ) and imperative^a (كُنْ). The jussive², and the apocopated and emphatic forms of Arabic are wanting; the infinitive and the participle (كُنْ, كُنْ, كُنْ) belong rather to the Noun.

The strong verbs are called by the Syrians كُنْ, *b* the weak كُنْ.

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

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

¹ GH, ZDMG. 32, 757.

² Are traces of it to be found Jer. 10, 11 and in the inscription of Teima 11 (كُنْ—not كُنْ)? Berl. Sitz. Ber. 84, 817. 87, 448.

present the same variety as in Hebrew; thus the Pael is frequentative, intensive, causative &c., while the reflexive takes the place of the passive, which is wanting.

c Forms with more than three radicals are derived to a large extent from nouns; even words like أَلْمَحْمَدِيَّة , أَلْمَقْدِسِيَّة , أَلْمَدِينِيَّة are invented by the theologians and cited by the grammarians.

For Paradigm see following page.

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

b) In the MSS. the silent endings *o* and *u*—the latter especially—in the plural of the perfect and in the imperative are frequently omitted. For proofs that they were once audible see note to § 16 *e* and compare Mk. 5, 41. $\tau\alpha\lambda\iota\theta\alpha\ \kappa\omicron\upsilon\mu\iota$ (cod. AD), with $\kappa\omicron\upsilon\mu$ (\times BC). On the longer forms in قَدِمَ , كَلِمَ , and كَلِمَ of the 1 pers. *v.* § 36 note.

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

d) In the impf. and imper. the intransitive have usually *a*, which is treated quite as the *u* of the paradigm تَبَسَّ , تَبَسَّ ; but مَلَأَ , تَمَلَّأَ , صَبَّ , تَمَضَّى ; not many have *e* as: بَاعَ sell and صَبَّرَ make, تَبَّأَ and تَصَّبَّرَ , with a few فَعَّ *v.* § 42.

e) The eastern Syrians write *ó* *i. e.* *o* not *o* in the pf. فَعَّلَ , impf. and imp. فَعَّلُو , فَعَّلُو ; *o* *u*, on the other hand, in فَعَّلُوا , فَعَّلُوا (*v.* § 10 and p. 10); the prefix of the impf. they point with — ($\check{\text{e}}$, later ı̇).

Strong Verb.
Perfect. Singular.

Plural.			Singular.		
1 c.	2 f.	2 m.	3 f.	3 m.	3 m.
فَعَلُوا	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلَتْ	فَعَلْتُ	فَعَلْتُ
فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ
فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ
Imperfect.					
يُفَعِّلُونَ	يُفَعِّلُونَ	يُفَعِّلُونَ	يُفَعِّلُ	يُفَعِّلُ	يُفَعِّلُ
يُفَعِّلُونَ	يُفَعِّلُونَ	يُفَعِّلُونَ	يُفَعِّلُونَ	يُفَعِّلُونَ	يُفَعِّلُونَ
يُفَعِّلُونَ	يُفَعِّلُونَ	يُفَعِّلُونَ	يُفَعِّلُونَ	يُفَعِّلُونَ	يُفَعِّلُونَ

Participle.

passive. active.

مُفَعَّلٌ	مُفَعِّلٌ
مُفَعَّلَةٌ	مُفَعِّلَةٌ
مُفَعَّلُونَ	مُفَعِّلُونَ
مُفَعَّلَاتٌ	مُفَعِّلَاتٌ

Infinitive.

مُفَعِّلًا	مُفَعِّلًا

Imperative.

Plural.

m.

Singular.

f.

m.

فَعِّلُوا	فَعِّلُوا	فَعِّلِي	فَعِّلِي
فَعِّلُوا	فَعِّلُوا	فَعِّلِي	فَعِّلِي
فَعِّلُوا	فَعِّلُوا	فَعِّلِي	فَعِّلِي
فَعِّلُوا	فَعِّلُوا	فَعِّلِي	فَعِّلِي

Peal

Pael

Aphel

Strong Verb with Suffixes.

Perfect.

Peal.	1 pers.	2 m.	2 f.	3 m.	3 f.	1 plur.	2 m.
3 m.	فَعَلْتُ	فَعَلْتُ	فَعَلْتِ	فَعَلْتُ	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ
3 f.	فَعَلْتِ	فَعَلْتِ	فَعَلْتِ	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ
2 m.	فَعَلْتُمْ	—	—	فَعَلْتُمْ	فَعَلْتُمْ	—	—
2 f.	فَعَلْتُمْ	—	—	فَعَلْتُمْ	فَعَلْتُمْ	—	—
1	—	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	—	فَعَلْتُمْ
Plur.							
3 m.	فَعَلْتُمْ						
3 f.	فَعَلْتُمْ						
2 m.	فَعَلْتُمْ	—	—	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	—
2 f.	فَعَلْتُمْ	—	—	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	—
1	—	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	—	فَعَلْتُمْ

f) The formation of 3 m. sg. impf. by *n* instead of *y* (hence always=1 pl.) distinguishes the Syriac of Edessa together with the Mandaean not only from Hebr., Arab., Ethiop. and Phœn., but also from the western dialects of Palmyr., Aramaic-Palest., Samarit., Nabat. Whether there is any analogy between it and the forms of the impf. with *b* in biblical Aramaic and in Talmudic is doubtful (cf. D § 181, Kautzsch, Bibl. Aram. § 47).

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

h) Pael and Aphel present no difficulty. ܩܘܢܝܢܐ find may be regarded as Peal with prosthetic *l* or as Afel with *e* for *a*, cf. ܩܘܢܝܢܐ and ܩܘܢܝܢܐ , *m* in ܩܘܢܝܢܐ and ܩܘܢܝܢܐ in Daniel.

i) No confusion can arise between the reflexive or passive forms of the simple stem and those of the intensive, that is, between Ethpeel (ܩܘܢܝܢܐ , with the diacritical point ܩܘܢܝܢܐ) and Ethpaal (ܩܘܢܝܢܐ , ܩܘܢܝܢܐ) if the second or third radical is one of the ܩܘܢܝܢܐ . In other cases, the 3 f. and 1 sg. of the perf., the 2 f. sg. and the 3 and 2 pl. of the imperf. and generally the imperative are written alike, so that ܩܘܢܝܢܐ , ܩܘܢܝܢܐ may be read either as *ethqatlat^h*, *ethqatlet^h* of the simple stem, or as *ethqattelat^h*, *ethqattelat^h* of the intensive. When the vowel of the imper. is thrown back, however, we can distinguish between ܩܘܢܝܢܐ of the simple, and ܩܘܢܝܢܐ of the intensive stem. The Eastern Syrians give the latter form a second vowel on account of the doubling and conse-

quently do not distinguish it from the perfect. The W. Syrians do the same in cases like $\hat{\text{A}}\hat{\text{L}}\hat{\text{Z}}\hat{\text{S}}$. In printed texts the diacritical point developed into a diacritical line over (Ethpaal) and under (Ethpeel) the middle radical.

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

The strong verb with suffixes.

39

Notes on the paradigm (pp. 44—45).

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

b) In the perfect the 3 f. sg. is distinguished from the 1 sg. with suffixes of the 2 and 3 pers. only by the R. of the $\hat{\text{Z}}$; from the 2 m. with 1 pers. by R. and the difference of vowel.

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

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

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

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

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

40 Verbs with gutturals are not to be reckoned in

^a Syriac among the weak verbs since those *primæ gutt.*

and in most cases those *mediæ gutt.* present no deviation

from the inflexion of the strong verb. Even those *tertiæ*

gutt. differ from the above only in respect that they

take a 1) for *e* (part. act. Peal, Ethpeel, Pael, Aphel)

and 2) often for *o* (impf. and imp.)—the latter especi-

ally in verbs ending in ܐ. In some cases we find both

o and *a* (ܐܘܟܠܐ and ܐܘܟܠܐ), in one or two *o* alone.

It is not always possible to say with certainty whether

a given form is an example of 1) or of 2); *e. g.* in ܐܘܟܠܐ,

ܐܘܟܠܐ, the former may represent an original *z^eeq*, or the

latter may be for *nez'oq*; but cf. Hebr. ܐܘܟܠܐ, ܐܘܟܠܐ.

^b In a few verbs ܝ appears as third radical: ܝܘܨܬܐ

comfort, ܝܘܨܬܐ defile (both Pael), and gives up its

vowel to the second radical when the latter is vowelless:

ܝܘܨܬܐ (3 f.) ܝܘܨܬܐ (2 m.); in the pl. ܝܘܨܬܐ, acc. to the

Syrian grammarians, the *e* is still audible, perhaps

bayya'ü. (In the same category we would place the

subst. ܝܘܨܬܐ hater, cf. § 30 c, d.). ܝܘܨܬܐ (as original part.)

is found alongside of the later ܝܘܨܬܐ, ܝܘܨܬܐ, ܝܘܨܬܐ.

41 In verbs ܐ, the ܝ at the beginning of the word

^a takes a full vowel instead of a *Šewa*, viz: in the part.

pass. of the Peal (ܐܘܨܝܐ) and in the imper. with ܝ, ܐܘܨܝܐ.

ܐܘܫܘܕ, and *e* in the perf. Peal and in Ethpeel, ܐܘܫܘܕ, ܐܘܫܘܕ, &c.; in a few perfects *a* is written by the E. Syrians for *e*, as ܐܘܫܘܕ for ܐܘܫܘܕ &c.

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

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

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

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

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

Verbs ܦ.

42

The first consonant is apocopated in the imper. *a* Peal, and assimilated to the second when it would other-

wise stand without a vowel in the close of a syllable; hence there is no irregularity in the perf. and part. Peal, in the Pael, Ethpeel and Ethpaal.

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

c The vowel of the imper. follows that of the impf.; *a* is often found even where the perf. has *a*; *e. g.* آنٓ take, آنٓ , آنٓ ; آنٓ keep, آنٓ , آنٓ and آنٓ , آنٓ ; آنٓ , آنٓ ; with *e* آنٓ , آنٓ ; آنٓ , آنٓ . Doubly weak are *e. g.* آنٓ , آنٓ , آنٓ .

Peal. Imp. of آنٓ : آنٓ , آنٓ , آنٓ , آنٓ .

of آنٓ : آنٓ of آنٓ : آنٓ .

Impf. آنٓ , آنٓ , آنٓ , آنٓ , آنٓ
 آنٓ , آنٓ , آنٓ , آنٓ , آنٓ .

Inf. آنٓ .

Aphel. Perf. آنٓ , آنٓ , آنٓ , آنٓ , آنٓ
 آنٓ , آنٓ , آنٓ , آنٓ , آنٓ .

Imp. آنٓ , آنٓ , آنٓ , آنٓ .

Impf. آنٓ , آنٓ , آنٓ , آنٓ , آنٓ
 آنٓ , آنٓ , آنٓ , آنٓ , آنٓ .

Inf. آنٓ ; Part. act. آنٓ , pass. آنٓ .

Ēttaphal. Perf. ڪَآءُٚٚڪُف, Impf. ڪَآءُٚٚڪُف, Imp. ڪَآءُٚٚڪُف.

Verbs ڪُ.

43

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

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

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

The uninflected part. act. Peal is formed like that *d* of verbs ڪَآءُٚٚڪُف: ڪَآءُٚٚڪُف, ڪَآءُٚٚڪُف; still we find, especially with ڪَآءُٚٚڪُف, also ڪَآءُٚٚڪُف. In the Aphel, too, there frequently appears a similar ڪَآءُٚٚڪُف: ڪَآءُٚٚڪُف, ڪَآءُٚٚڪُف.

Perf.	Peal.	Aphel.	Ettaphal.	Part. Peal
Sing. 3 m.	عَب	أَعَب	أَبَّعَ	act.
3 f.	عَبَتْ	أَعَبَتْ	أَبَّعَتْ	sg. m. عَبَّ
2 m.	عَبْتَ	أَعَبْتِ	أَبَّعْتِ	f. عُبَّ
2 f.	عَبْتِ	أَعَبْتِ	أَبَّعْتِ	pl. m. عُبُّوا
1	عَبْتُ	أَعَبْتُ	أَبَّعْتُ	f. عُبَّتْ
Plur. 3 m.	عَبُوا	أَعَبُوا	أَبَّعُوا	pass.
3 f.	عَبْنَ	أَعَبْنَ	أَبَّعْنَ	عُبُّوا
2 m.	عَبْتُمْ	أَعَبْتُمْ	أَبَّعْتُمْ	Part. Aph.
2 f.	عَبْتُنَّ	أَعَبْتُنَّ	أَبَّعْتُنَّ	act. مَعْبُوبٌ
1	عَبْتُ	أَعَبْتُ	أَبَّعْتُ	pass. مَعْبُوبَةٌ
Impf.				
Sing. 3 m.	تَعْبُ	تَعْبُ	تَعْبُ	Part. Ett.
2 f.	تَعْبِي	تَعْبِي	تَعْبِي	مَعْبُوبٌ
Plur. 3 m.	تَعْبُوا	تَعْبُوا	تَعْبُوا	Inf.
3 f.	تَعْبِي	تَعْبِي	تَعْبِي	Peal. مَعْبُوبٌ
Imp.				Aph. مَعْبُوبَةٌ
Sing. m.	عَبْ	أَعَبْ	أَبَّعْ	Ett. مَعْبُوبَةٌ
Plur. m.	عَبُوا، عَبُوا	أَعَبُوا	أَبَّعُوا	

44 Verbs ʿ and ʿ.

a There remain but two ʿ verbs in Syriac, the defective participle ʿ it is becoming, and the Peal ʿ assemble with its passive. As in Hebrew, verbs ʿ have passed into the class ʿ, from which they are scarcely to be distinguished except in the Aphel.

The first radical, where it should have Šewa, takes *b* an *i*, which passes over to the vowelless consonant of the preformative, ځ[ٓ] *iret^h* not *yiret^h*, also frequently written ځ[ٓ], Ethpeel ځ[ٓ] (Nest. ځ[ٓ]). In the perf. Peal non-gutturals take *e*, in the impf. accordingly *a*, ځ being written in place of ځ: ځ[ٓ], so inf. ځ[ٓ].

In the Aphel ځ[ٓ] and ځ[ٓ] alone show the *e* original *y, v* appearing in all the others: ځ[ٓ], ځ[ٓ] &c.

ځ[ٓ] and ځ[ٓ] apocopate the ځ in the imper. Peal, *d* while after preformatives it is assimilated to the following consonant: ځ[ٓ], ځ[ٓ]; ځ[ٓ], ځ[ٓ]; ځ[ٓ], ځ[ٓ], ځ[ٓ]. In other respects they follow the usual inflexion of the class.

For ځ[ٓ] *v.* § 48, *g* 5.

Verbs ځ.

45

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

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

46 Verbs ٤٦.

a A verb med. *y* is perhaps to be seen in ٤٦ set (v. § 17, 5), for its imper. is ٤٦ and its impf. ٤٦; in the perf., inf. and part. it is not to be distinguished from the other verbs of this class.¹

b When the first radical is vowelless, *o* unites with the following *a* to form *a*; with *e* and *i* it becomes *ī*, with *u* and *o*, it becomes *ū*; when it would be doubled in Pael and Ethpaal it usually becomes ٤٦, as also in the part. act. Peal before inflectional additions. The preformative of the Ethpeel is usually written with two ٤'s, so as to reach the same weight with the strong verb.

Perfect.	Peal.	Ethpeel.	Pael.	Aphel.
Sing. 3 m.	٤٦	٤٦٤٦	٤٦	٤٦٤٦
3 f.	٤٦٤٦	٤٦٤٦٤٦	٤٦٤٦	٤٦٤٦٤٦
2 m.	٤٦٤٦	٤٦٤٦٤٦٤٦	٤٦٤٦	٤٦٤٦٤٦
2 f.	٤٦٤٦٤٦	٤٦٤٦٤٦٤٦٤٦	٤٦٤٦٤٦	٤٦٤٦٤٦٤٦٤٦
1	٤٦٤٦	٤٦٤٦٤٦٤٦	٤٦٤٦	٤٦٤٦٤٦
Plur. 3 m.	٤٦٤٦	٤٦٤٦٤٦٤٦	٤٦٤٦	٤٦٤٦٤٦٤٦
3 f.	٤٦٤٦٤٦	٤٦٤٦٤٦٤٦٤٦٤٦	٤٦٤٦٤٦٤٦	٤٦٤٦٤٦٤٦٤٦٤٦
2 m.	٤٦٤٦٤٦٤٦	٤٦٤٦٤٦٤٦٤٦٤٦٤٦	٤٦٤٦٤٦٤٦٤٦	٤٦٤٦٤٦٤٦٤٦٤٦
2 f.	٤٦٤٦٤٦٤٦٤٦	٤٦٤٦٤٦٤٦٤٦٤٦٤٦٤٦	٤٦٤٦٤٦٤٦٤٦٤٦	٤٦٤٦٤٦٤٦٤٦٤٦٤٦
1	٤٦٤٦	٤٦٤٦٤٦٤٦	٤٦٤٦	٤٦٤٦٤٦

¹ On these verbs v. A. Müller, ZDMG. 33, 698, Nöldeke, ib. 37, 525; Hebr. Gr. §§ 71, 72.

	Peal.	Ethpeel.	Pael.	Aphel.
Imp. Sing.	כָּחֵב	כָּחֵבְךָ	כָּחֵבְךָ	כָּחֵבְךָ
Plur.	כָּחֵבוּ	כָּחֵבוּכֶם	כָּחֵבוּכֶם	כָּחֵבוּכֶם
Impf.				
Sing. 3 m.	כָּחֵב	כָּחֵבְךָ	כָּחֵבְךָ	כָּחֵבְךָ
2 f.	כָּחֵבְךָ	כָּחֵבְךָ	כָּחֵבְךָ	כָּחֵבְךָ
1	כָּחֵבְךָ	כָּחֵבְךָ	כָּחֵבְךָ	כָּחֵבְךָ
Plur. 3 m.	כָּחֵבוּ	כָּחֵבוּכֶם	כָּחֵבוּכֶם	כָּחֵבוּכֶם
Inf.	כָּחֵב	כָּחֵבְךָ	כָּחֵבְךָ	כָּחֵבְךָ
Part. act.	$\text{כָּחֵבֵב}, \text{כָּחֵבֵב}$	כָּחֵבְךָ	כָּחֵבְךָ	כָּחֵבְךָ
pass.	כָּחֵב	—	כָּחֵבְךָ	כָּחֵבְךָ

NOTE 1. The verb כָּחַד die has alone retained in the perf. Peal a trace of the intransitive pronunciation $\text{כָּחַדְךָ}, \text{כָּחַדְכֶם}, \text{כָּחַדְכֶם}$, כָּחַדְכֶם &c., elsewhere quite as כָּחַד .

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

3. The inf. Peal is sometimes written with an ו to which it has no claim: $\text{כָּחֵבְךָ}, \text{כָּחֵבְכֶם}$.

4. Instead of the doubled כ (Hebr. Gr. 71, b), כ appears in $\text{כָּחֵבְךָ}, \text{כָּחֵבְכֶם}, \text{כָּחֵבְךָ}$; כָּחֵבְךָ means dazzle, כָּחֵבְךָ wake.

5. כ remains in verbs whose third radical is י , a guttural or ך : כָּחֵבְךָ be, כָּחֵבְךָ show, כָּחֵבְךָ be astonished, כָּחֵבְךָ rejoice (but כָּחֵבְךָ), כָּחֵבְךָ be white (but כָּחֵבְךָ see). According to N. these

are mostly denominatives, and by no mean traces of a formation older than that of ordinary med. *c* verbs.

6. A Palpel and an Ethpalpal are formed *e. g.* from ܥܘܢ; be high, ܥܘܢܐܘܪܐܝܢ raise, ܥܘܢܐܘܪܐܝܢܐ; from ܥܘܢܐ, ܥܘܢܐܘܪܐܝܢܐ shake, ܥܘܢܐܘܪܐܝܢܐ.

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

47 Verbs ܥܘܢܐ.

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

b The paradigm shows in the intransitives 'y' as a consonant in the 3 f. sg. perf., but in all the other forms it has become fused with the preceding *i* to form ܥܘܢܐ; in the transitives it becomes *â*, *ât* in the 3 sing., disappears entirely in the 3 pl., and forms a diphthong with the preceding *a* in the other persons. According to the traditional teaching of the grammarians, the termination *c* in ܥܘܢܐܘܪܐܝܢܐ and ܥܘܢܐܘܪܐܝܢܐ is still audible, thus: *seghîu*, *gelâu*.

c Note Q. in ܥܘܢܐܘܪܐܝܢܐ=2 sg. to distinguish it from ܥܘܢܐܘܪܐܝܢܐ with R.=1 sg., following the analogy of the strong verb.

The imper. of ܐܘܘܪܝܝܢܐ one expects to end in *ay*, which, *d* however, is now found only in ܐܘܘܪܝܝܢܐ swear and ܐܘܘܪܝܢܐ drink. In the Ethpeel, the E. Syrians, following the analogy of the strong verb, pronounce *et^hgal*, which they usually write ܐܘܘܪܝܢܐ, in place of ܐܘܘܪܝܢܐ. The W. Syrians do the same in certain words *e. g.* ܐܘܘܪܝܢܐ or ܐܘܘܪܝܢܐ ψ 6, 5. The lengthened form is frequently found in the plural of the imper., and is usually written with Aleph: ܐܘܘܪܝܢܐ and ܐܘܘܪܝܢܐ; in the fem. the lengthened form alone occurs ܐܘܘܪܝܢܐ.

The vocalisation of the impf. is in all verbs the *e* same. The plural differs from the corresponding Hebrew in showing a trace of the last radical, namely in the ending of 3 m., which is pronounced (by the East Syrians) *on* (ܐܘܢ) not *un* (ܐܘܢ). The *e* ܐ of the passive forms (also in the part. pass. Peal) is written by the E. Syrians — not —; so here and there in other forms. The *i* of the 1 p. s. pf. they write — ܐܘܘܪܝܢܐ.

	Peal.	Ethpeel.	Pael.	Aphel.
Perfect.				
Sing. 3 m.	ܐܘܘܪܝܢܐ	ܐܘܘܪܝܢܐ	ܐܘܘܪܝܢܐ	ܐܘܘܪܝܢܐ
3 f.	ܐܘܘܪܝܢܐ	ܐܘܘܪܝܢܐ	ܐܘܘܪܝܢܐ	ܐܘܘܪܝܢܐ
2 m.	ܐܘܘܪܝܢܐ	ܐܘܘܪܝܢܐ	ܐܘܘܪܝܢܐ	ܐܘܘܪܝܢܐ
2 f.	ܐܘܘܪܝܢܐ	ܐܘܘܪܝܢܐ	ܐܘܘܪܝܢܐ	ܐܘܘܪܝܢܐ
1	ܐܘܘܪܝܢܐ	ܐܘܘܪܝܢܐ	ܐܘܘܪܝܢܐ	ܐܘܘܪܝܢܐ

	Peal.	Ethpeel.	Pael.	Aphel.
Plur. 3 m.				
3 f.				
2 m.				
2 f.				
1				
Imp.				
Impf.				
Sing. 3 m.				
2 f.				
1				
Plur. 3 m.				
3 f.				
Part. act.				
pass.		—		
Inf.				

f How the suffixes are appended is shown by the table on pp. 60—61.

NOTE 1. In the inf. Peal, in the Pael and Aphel (3 m. and f. sg. and pl. of perf.) the *y* retains its power as a consonant, except before ע and ס , thus: עָלַם , עָלַמְתָּ , עָלַמְתָּם , עָלַמְתֶּם ; עָלַמְתִּי , עָלַמְתֶּיךָ , עָלַמְתֶּיךָ , עָלַמְתֶּינָּה .

2. The ל of the 2 s. perf. is hard.

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

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

5. עָלַמְתֶּם usually forms עָלַמְתֶּםְךָ , עָלַמְתֶּםְךָ , עָלַמְתֶּםְךָ , but also עָלַמְתֶּםְךָ , עָלַמְתֶּםְךָ .

Doubly weak and defective Verbs.

48

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

עָלַם is, as a rule, regular, except that in the perf. *b* the ע is not pronounced when the verb is used enclitically. The ע is sometimes dropped in the impf., especially in the jussive and in poetry: עָלַם , עָלַמְתָּ , עָלַמְתָּ , עָלַמְתָּ . Besides the active participle we find the passive עָלַם , עָלַמְתָּ created, and (acc. to N 183) the verbal adjective עָלַם , עָלַמְתָּ been.

Perfect.

	1 Sing.	2 m.	2 f.	3 m.	3 f.	1 Plur.	2 m.
Perf.							
3 m.	فَعَلْتُ	فَعَلْتَ	فَعَلْتِ	فَعَلْتُمْ	فَعَلْتُنَّ	فَعَلْنَا	فَعَلْتُمْ
3 f.	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ
2 m.	فَعَلْتُمْ	—	—	فَعَلْتُمْ	فَعَلْتُمْ	—	—
2 f.	فَعَلْتُمْ	—	—	فَعَلْتُمْ	فَعَلْتُمْ	—	—
1	—	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	—	فَعَلْتُمْ
Plur.							
3 m.	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ
3 f.	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	[فَعَلْتُمْ]
2 m.	فَعَلْتُمْ	—	—	فَعَلْتُمْ	فَعَلْتُمْ	—	—
2 f.	فَعَلْتُمْ	—	—	فَعَلْتُمْ	فَعَلْتُمْ	—	—
1	—	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	—	فَعَلْتُمْ

Imperfect.

Sing.						
3 m.	تَمْرِبُ	تَمْرِبُو	تَمْرِبُ	تَمْرِبُو	تَمْرِبُ	تَمْرِبُو
2 f.	تَمْرِبُنَّ	تَمْرِبُنَّ	—	تَمْرِبُنَّ	تَمْرِبُنَّ	—
	تَمْرِبِنَّ	تَمْرِبِنَّ	—	تَمْرِبِنَّ	تَمْرِبِنَّ	—
Plur.						
3 m.	تَمْرِبُونَ	تَمْرِبُونَ	تَمْرِبُونَ	تَمْرِبُونَ	تَمْرِبُونَ	تَمْرِبُونَ
3 f.	تَمْرِبِينَ	تَمْرِبِينَ	تَمْرِبِينَ	تَمْرِبِينَ	تَمْرِبِينَ	تَمْرِبِينَ

Imperative.

Sing.						
m.	تَمْرِبْ	تَمْرِبُوا	—	تَمْرِبْ	تَمْرِبُوا	—
f.	تَمْرِبِي	تَمْرِبِينَ	—	تَمْرِبِي	تَمْرِبِينَ	—
	تَمْرِبِي	تَمْرِبِينَ	—	تَمْرِبِي	تَمْرِبِينَ	—
	تَمْرِبِي	تَمْرِبِينَ	—	تَمْرِبِي	تَمْرِبِينَ	—
Plur.						
m.	تَمْرِبُوا	تَمْرِبُوا	تَمْرِبُوا	تَمْرِبُوا	تَمْرِبُوا	تَمْرِبُوا
f.	تَمْرِبِينَ	تَمْرِبِينَ	تَمْرِبِينَ	تَمْرِبِينَ	تَمْرِبِينَ	تَمْرِبِينَ

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

d Verbs which are at the same time ف and ك , ف and ك , ف and ك share the peculiarities of the two classes to which they respectively belong.

1. ن injure, ن (Pael) tempt, ن quarrel, ن forget; impf. ن , ن , ن . Aphel ن , ن , part. ن .

2. ا come, ا bake, ا bewail.

ا , ا (E. Syr. ا), ا , ا ; ا , ا ; imp. ا , ا , ا , ا ; impf. ا , ا ; inf. ا . Aphel ا , ا , ا , ا , ا , ا ; imp. ا , ا ; inf. ا ; Ettaf. ا .

ا , ا , ا (Lev. 26, 26 by some ا); Ethpe. ا , ا , ا .

ا , pl. f. ا , ا ; impf. ا ; imp. ا , ا . Pael, heal; impf. ا , ا ; imp. ا , Ethpa. ا .

e ن swear, ن (H. ن) bud; pf. pl. ن and ن ; impf. ن , ن ; inf. ن , ن ; imp. ن (v. § 47 d), f. ن ; Aph. ن , ن ; so also ن .

f ك and ك : ك scold, ك be weary; perf. ك ; impf. ك ; imp. ك , inf. ك , part. ك ; Ethpe. ك ; Pa. ك ; 3 f. ك , 2 m., 1 ك ; pl. ك , ك ; impf. ك ;

Aph. أَفْرَجٌ , أَفْرَجٌ , أَفْرَجٌ ; أَفْرَجٌ , أَفْرَجٌ are found only in the participle; so with أَفْرَجٌ be becoming, أَفْرَجٌ , أَفْرَجٌ be convenient.

The following are irregular: 1) أَفْرَجٌ go, in which g is silent, whenever r can receive its vowel أَفْرَجٌ 'azā, أَفْرَجٌ 'azān; pf. أَفْرَجٌ 'ezat; impf. أَفْرَجٌ nīzūn (Nest. 1); imp. أَفْرَجٌ . 2) أَفْرَجٌ go up with assimilation of l wherever w can take its vowel, thus impf. أَفْرَجٌ , and consequently أَفْرَجٌ ; imp. أَفْرَجٌ , أَفْرَجٌ ; Aphel أَفْرَجٌ . 3) أَفْرَجٌ find, impf. أَفْرَجٌ (v. § 38 h). 4) أَفْرَجٌ drink, part. أَفْرَجٌ , impf. أَفْرَجٌ ; imp. أَفْرَجٌ (§ 47 d); Aph. أَفْرَجٌ . 5) أَفْرَجٌ give, in poetry also أَفْرَجٌ , without impf. and inf., أَفْرَجٌ only as inf. absol., أَفْرَجٌ , أَفْرَجٌ ; imp. أَفْرَجٌ , أَفْرَجٌ , أَفْرَجٌ , with o : أَفْرَجٌ , with suff. أَفْرَجٌ , أَفْرَجٌ , acc. to others أَفْرَجٌ , أَفْرَجٌ . Alongside of the above we have 6) أَفْرَجٌ give, only impf. and inf. أَفْرَجٌ . 7) أَفْرَجٌ run forms its imper. by omitting the r , which however is written after the initial r , thus أَفْرَجٌ , أَفْرَجٌ hatt.

D. THE PARTICLES § 49.

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

The inseparable prepositions أَفْرَجٌ , أَفْرَجٌ , أَفْرَجٌ , with the b copula أَفْرَجٌ , comprised in the mnemonic أَفْرَجٌ , before a

vowelless consonant receive *a*, rarely *e* (the latter *e. g.* before לָ (§ 15 *a*) six). Of \bar{i} with ; there is still a trace in וְ § 23. With suffixes $\text{ָ}; \text{ָ}; \text{ָ}; \text{ָ}; \text{ָ}; \text{ָ};$ similarly with ָ .

c On Q. with the ל of the impf. after וְ and ; *v.* § 38 *g*; on words beginning with ל § 17 *b* 2.

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

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

f לָ on account of, before suffixes $\text{לָ}; \text{לָ}; \text{לָ}; \text{לָ};$ *e. g.* $\text{לָ}; \text{לָ}; \text{לָ}; \text{לָ};$

g לָ (st. cstr., also ; לָ) over against, $\text{לָ}; \text{לָ};$ but $\text{לָ}; \text{לָ};$

h The following also take the suffixes of the singular: לָ from, לָ with, לָ to, towards, לָ like, $\text{לָ}; \text{לָ};$ behind, after (with *a* retained before 1 sg., 2 and 3 pl.); with the plural suffixes לָ over, לָ instead of, לָ around, לָ after, לָ except, לָ only, לָ before, לָ (לָ) under.

III. NOTES ON THE SYNTAX (§§ 50—56).

Syriac resembles Ethiopic in the greater freedom 50 it enjoys in regard to the arrangement of the different members of the sentence as compared with Arabic and Hebrew. In later writers, however, imitation of the Greek sentence construction resulted in a style so clumsy—and that not alone in translations from Greek authors—as to give rise to complaints among the Syrians themselves.

The pronoun is more extensively employed than 51 in Hebrew, *e. g.* for the subject comprised in the ^a verb: ܩܕܝܫܐ ܕܥܝܢܐ ; for the article, especially in translations from Greek (cf. Ethiop., French [il]le, Ital. il[la]) we find (ܩܕܝܫܐ and) ܩܕܝܫܐ . Again, the pronoun is used to anticipate a Genetive ܕܥܝܢܐ , ܕܥܝܢܐ , or the object of the verb with or without ܕ ; also to accompany independent prepositions with ܕ , or with repetition of the preposition with or without emphasis ܕܥܝܢܐ on that (very) day. Finally we note the employment of the pronoun to express the so-called Ethic Dative ܕܥܝܢܐ , and its reflexive use in expressions like ܕܥܝܢܐ ܕܥܝܢܐ Simeon of his pillar=Simeon the Stylite.

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

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

d The following are used to express emphasis: نَفْسًا (Hebr.), نَفْسًا ; نَفْسًا , نَفْسًا , but especially نَفْسًا , nature. Is ipse نَفْسًا نَفْسًا نَفْسًا .

e One, نَفْسًا نَفْسًا , nobody نَفْسًا نَفْسًا and نَفْسًا نَفْسًا , even نَفْسًا نَفْسًا a certain woman, نَفْسًا something (N. Mand. Gram. § 150). For the reciprocal pronoun we find نَفْسًا and نَفْسًا "companion", not confined to persons; نَفْسًا every day, نَفْسًا the whole day.

52 The Verb.

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

b The perfect has the force of a future-perfect in the protasis of a conditional sentence, but it is seldom found in the apodosis; the perfect of emphatic assurance is rare, except in the Old Testament.

Our present is scarcely ever expressed by the *c* imperfect; on the other hand, after verbs requiring another verb to complete their meaning (such as will, begin, &c.) the imperfect is regularly found, with and without ; or c . Either both verbs stand in the same mood, with or without c , or the second appears in the imperf., with or without ; ; the participle and the infinitive with Δ are less frequent in this construction. ; frequently serves to introduce direct speech.

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

The infinitive absolute is found as in Hebr. *e* both before and (rarely) after the finite verb; when depending on another verb, the infin. is always preceded by Δ . It stands frequently after لِ , لِ , لِ it is or is not (possible); after a preposition it requires Δ ; *e. g.* Gen. 4, 13 $\text{وَلَمْ يَكُنْ لَهُ}$.

لِ is employed as auxiliary verb:

53

a) quite pleonastically to strengthen the negative لِ : لِ لِ , also لِ — لِ لِ not only.

E*

b) for the imperative, joined to an adjective or participle, $\text{ܘܠܟܘܢ} \text{ܕܘܥܢ} \text{ܝܪܘܫܘܟܐ}$.

c) The perfect ܘܥܢ expresses:

a) with another perfect, the pluperfect (Matt. 14, 3) or the simple perfect;

б) with an imperfect, the conjunctive of the present;

γ) with a participle, the imperfect of the indicative, in conditional sentences the conjunctive.

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

e) For be ܕܘܥܢ with suffixes is more usual than ܘܥܢ , ܘܥܢܘܕܘܥܢ he is; $\text{ܘܥܢ} \text{ܕܘܥܢ}$ (he) it was.

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

55 The Noun.

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

b The construct, which may stand, as in Hebr. before a preposition ($\text{ܕܘܥܢ} \text{ܕܘܥܢ}$ ἀπολογία), is sup-
planted in Syriac, more and more, by the emphatic state

followed by ? : $\text{?} \text{?} \text{?}$, $\text{?} \text{?} \text{?}$, or $\text{?} \text{?} \text{?}$. In this construction, a great variety of small words—especially the copula (pron.)—may stand between the two substantives, and the genitive may even, as in Greek, precede its *nomen regens* (cf. Aeth. Gr. § 132).

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

Miscellaneous.

56

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

In addition to the simple negative ? there is the *b* more emphatic form ? (? — ? neither — nor), ? ; ? *ne* serves as subjective negative, and is employed in questions implying a doubt ($\mu\eta\tau\iota$), and in ? , ? in clauses expressing fear or purpose.

To introduce impossible conditional clauses we find *c* ? and ? , also ? ? .

The relative ? is very seldom omitted.

d

READING EXERCISE. Matt. 6, 10—13.

أَجْبَدِ زِجْمَعُكُمَا تَدْفَرِبُ مَعْنُو. تَزِيَا فُكَلْقَدْبُزُو. تَوَسُو
 تَصَلُو. أَمَّنَّا يَجْمَعُكُمَا أَيْ طَائِفَا. تَو كُفْ كَسْمَا
 تَشْبَلُكُ نَعْمَلَا. دَو مَجْدُفْ كُفْ سَتَضُفْ أَمَّنَّا تَو أَيْ سَلْ
 مَجْمُفْ كَسْتَجْمُفْ. دَو لُو تَزُكُفْ كَلَسْمَنَّا. أَلَّا فَيُّفْ كُفْ نَمَمَا.
 عَدَلَا تَو مَكُو. تَو فُكَلْقَدْبُزُو دَسْمَلَا دَو تَمَضْنَسْنَا كَلْكَر
 كَلْتَمُفْ أَكَمُفْ.

*Aβún d'βašmáya, neθqáddaš šemáχ. tíθē malkuθá'χ;
 nehveh šeβyànáχ, aikánná d'βašmáya áφ b'ár'á. háβ-lan
 láhmaná d'sunqúnán yaumáná; vaš'βóq-lan haubáin aikánná
 d'áφ hnan š'βaqn l'hayyáβain. v'lá' θá'lan l'nesyóná, éllá
 φásshán men bíšá; mettul d'óúlay-hí malkúθá v'háílá
 v'θešbóhta l'álam 'á'l'mín, amén.*

AIDS TO TRANSLATION.

أَجْبَدِ § 32.— زِجْمَعُكُمَا = § 22 + تَو § 49 b + مَعْنُو,
 heaven, which though always plural in form is also
 construed as singular (§ 28 c); st. abs. مَعْنُو, cstr.
 مَعْنُو. — تَدْفَرِبُ 3 m. sg. impf. Ethpaal from denomin-
 ative verb فَرِبُ (Pael); indicative and jussive are not
 distinguished.— مَعْنُو from مَعْنُ name, with suff. 2 m. sg.,
 emph. مَعْنَا, with suff. مَعْنُو, مَعْنُو, in the plural, with
 inserted تَو, مَعْنُو, مَعْنُو, cf. أَكَلَا, § 32.— تَزِيَا, E.

Syr. ܡܠܢܘܢ, 3 f. sg. impf. Peal from ܡܠܢ come, § 48 *d*, 2.—
ܡܠܢܘܢܐ, abstract feminine ܡܠܢܘܢܐ § 30 IV + suff. 2 sg.
m.; note Q. of the ܐ as distinguished from Hebr.
מלכות.—ܡܠܢܘܢ 3 m. sg. impf. of ܡܠܢ §§ 47, 48 *b*.—ܡܠܢܘܢܐ,
m. subst. in ܡܠܢܘܢܐ from ܡܠܢܘܢ wish, will, with suff.,
§ 25, 4, *b*, 1.—ܡܠܢܘܢܐ how? interrogative adverb used
relatively with following ܡ, cf. §§ 21. 22.—ܡܠܢܘܢܐ also,
cf. Hebr. and Aram. מלא.—ܡܠܢܘܢܐ (E. Syr. ܡܠܢܘܢܐ)=ܡܠܢܘܢܐ
emph. from ܡܠܢܘܢ=Hebr. מלא, Aram. ܡܠܢܘܢܐ, Arab.
ارض (§ 14 *a*; 26 fem.)+prep. ܡ § 17 *b* 2.

ܡܠܢܘܢܐ § 48 *g* 5—ܡܠܢܘܢܐ § 49 *b*; in later Syriac written as
one word ܡܠܢܘܢܐܐ.—ܡܠܢܘܢܐܐ, st. emph. from abs. ܡܠܢܘܢܐ,
H. ܡܠܢܘܢܐܐ—ܡܠܢܘܢܐܐ=ܡܠܢܘܢܐܐ to express the genitive (§ 55 *b*) +
ܡܠܢܘܢܐܐ, ܡܠܢܘܢܐܐ m. subst., need, necessity, from the
stem ܡܠܢܘܢ need—of Peal only part. pass. in use +
suffix, which in such a combination is almost always
appended to the second member, although belonging
strictly to the first or to the whole expression (§ 51 *c*).

—ܡܠܢܘܢܐܐ, adj. acc. to § 25, 4 *b* 1 from ܡܠܢܘܢܐ, ܡܠܢܘܢܐ § 29, I, *e*.

ܡܠܢܘܢܐܐ imp. sg. m. of ܡܠܢܘܢܐ pardon; for ܡܠܢܘܢܐ *v.* § 6 *c*;
38 *c*, *e*; the prefixing of ܡܠܢܘܢܐ does not produce a firmly
closed syllable, hence ܡܠܢܘܢܐܐ with R.—ܡܠܢܘܢܐܐ *v. supra*.—
ܡܠܢܘܢܐܐܐ, our debts, from ܡܠܢܘܢܐܐ, st. cstr. and abs.
ܡܠܢܘܢܐܐ § 30, I *e*, pl. ܡܠܢܘܢܐܐܐܐ + suff. 1 p. pl.; the E.
Syrians write ܡܠܢܘܢܐܐܐܐ acc. to § 6 *d* 1, so ܡܠܢܘܢܐܐܐܐܐ
above.—ܡܠܢܘܢܐܐܐܐܐ and ܡܠܢܘܢܐܐܐܐܐ *v. sup.*—ܡܠܢܘܢܐܐܐܐ § 19—ܡܠܢܘܢܐܐܐܐ shorter

form of the 1 pl. perf., § 36 *a*.— لَمَّا دَانَ our debtors; dative partic. ل + plur. of intensive noun دَانَ § 25, 3 *a* from a root med. د , the د passing into د § 46 *b*.

ل and not, ل =non and ne— لَمَّا دَانَ lead us 2 m. sg. impf. Aphel (لَمَّا دَانَ) from the root ل with suff. of 1 per. pl., § 43. As in Hebr., the imper. cannot stand with the negation.— لَمَّا دَانَ , prepos. ل , which also denotes motion and direction + لَمَّا دَانَ —H. למאן § 25, 4 *b*, 1 note, from the root למאן , only in Pael.— למאן but, doubtless contracted from ל if and למאן not.— لَمَّا دَانَ deliver us, m. sg. imp. Pael of لَمَّا دَانَ with suff. 1 p. pl., § 47. — لَمَّا دَانَ from the evil (one); preposition لَمَّا دَانَ § 49 *c*; لَمَّا دَانَ st. abs. msc. of لَمَّا دَانَ (cf. Aram. למאן); if to be rendered “from evil” (neutr.), we should expect למאן (§ 26).— למאן prep., (from למאן , למאן with ל , למאן) on account of (§ 49 *f*); with follg. ל becomes a conjunction.— למאן § 23.— למאן the fem. pron. (§ 19), as copula more correctly written as enclitic למאן . — למאן § 28 *b*; 29, I, *f*.— למאן (acc. to others ל with R.) § 30 A. 2, plur. למאן of Pael למאן praise.— למאן st. constr., which still appears, especially in a connexion like the present (§ 29, II *a*).— למאן we prefer to derive from the Gk. $\alpha\mu\eta\nu$, rather than from the Hebr. למאן in spite of Jer. 28, 6.

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*) De asterisco vide praefationem.

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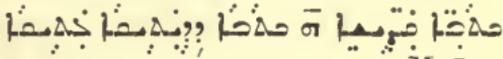
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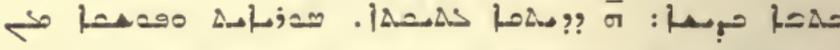
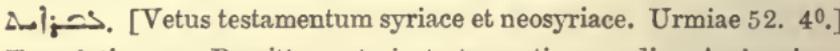
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cf. *Jac. Geo. Christian Adler,* Novi Testamenti Versiones Syriacae Simplex, Philoxeniana et Hierosolymitana. Denuo exa-

- minatae et ad fidem codicum manu scriptorum Bibliothecarum Vaticanae, Angelicae, Assemanianae, Mediceae, Regiae aliarumque novis observationibus atque tabulis aere incisus illustratae. Hafniae 1789. (8) 206. (4) 8 tabb. 4^o. M. 1. 80.
- 38 Liber sacrosancti evangelii de Jesu Christo domino et deo nostro . . . div. Ferdinandi Rom. imperatoris designati jussu & liberalitate characteribus et lingua syra . . . scriptorio prelo diligenter expressa [ab Jo. Alb. Widmanstadt et Moses Mardinensis] Viennae Austriae 555. 4^o Ed. Pr.
[alia exemplaria a tergo primi folii „Viennae Austriae excudebat Michael Zymmermann . . . Anno 1562“. Quae f. 2^v sub V. VII citantur „dedicationes“ in omnibus desunt exemplaribus, quae sub III, in multis. Pauli epistolae XIII locum variant.]
sh. 7. 6. 14. M. 10. 45. 50. 54.
- 39 η καινη διαθηκη testamentum novum דְּרִיתִיקָא הַדְּרִיָּא auctore Imman. Tremellio. excudebat Henr. Stephanus. anno 569. fol. M. 7.
- *40 eadem editio. Lugduni in bibliopolio Salamandrae 571. fol.
- 41 τῆς καινῆς διαθήκης ἀπαντα. ❖ | זְרֵפֶּה מִסְּפָרֵי הַמִּצְוֹת novum Jesu Christi D. N. testamentum. sacrorum biblicorum tomus quintus. Antverpiae, Plantinus 571 Kal. Febr. fol. [editor Guido Fevre de la Boderie].
- 42 דְּרִיתִיקָא הַדְּרִיָּא typis hebr. titulo caret. [Antverp., Plantin. c. 573].
- 43 דְּרִיתִיקָא הַדְּרִיָּא novum domini nostri Jesu Christi testamentum syriace. Antverpiae, Plantin. 575. 16^o. (lit. hebr., in fine: variae lectiones ex Nⁱ Tⁱ syrici manuscripto codice Coloniensi nuper a Franc. Raph[elengio] collectae. M. 2. 4. 50. 6.
- 44 דְּרִיתִיקָא הַדְּרִיָּא η καινη διαθηκη novum Jesu Christi D. N. testamentum ex editione Guidonis Fabricii Boderiani. Parisiis apud Jo. Benenatum. Excud. Steph. Prevosteau. 584. 4^o. aia exx.: ap. Hil. Le Bouc et Jo. Gueffier. 1586. 4^o. Fl. 3. 75.
- 45 Novum testamentum dñi nr̄i Jesu Christi syriace, ebraice, graece, latine, germanice, bohemicè, italice, hispanice, gallice, anglice, danice, polonice studio et labore *Eliae Hutteri* Germani. Noribergae 599. fol. 2 voll. M. 21. 24.
- 46 Novum domini nostri Jesu Christi testamentum syriace cum versione latina, ex diversis editionibus diligentissime recensitum. accesserunt in fine notationes variantis lectionis ex quinque impressis editionibus diligenter collectae a *Martino Trostio*. Cothenis Anhaltinorum 621. 4^o. M. 2. 50. 3.
- 47 — ut 46, in fine operis eodem die „26 Sept.“ sed „1622“. M. 3.
- 48 a). Novum domini nostri Jesu Christi testamentum syriace, cum

punctis vocalibus & versione latina Matthaei . . . plene et emendate editum, accurante *Aegidio Gutbirio*, SS. Th. D. & Prof. P. Clavis operis, lexicon, grammaticam syr. & notas complexa, seorsum prodit. Hamburgi 664. pp. „606“; praecedat alius titulus aere incisus „anno M. DC. LXIII.“

b) alia exemplaria pp. 604. M. 2. 2. 50. 3. 3. 80. 4. 4. 50.

Nescio quot impressiones exstant anni „1664“; magnopere iuter se differunt exemplaria:

- a. quoad titulum 1) Gutbirio SS. Th. D. et Prof. P. 2) D. et Gymn. Hamb. Prof. P. 3) D. Log. Metaph. et linguarum orient. Prof. P.
 - b. quoad praefationem: 1) prima plaga desinit: *hujus formulae* et arabica aethiopicisque verba paginae 17 hebraicis scribuntur literis. 2) prima plaga desinit *auspiciis alicujus* et pag. 17 arabici aethiopicisque characteres inveniuntur. 3) ut 2) sed prima plaga minutioribus literis expressa est.
 - c. quoad zifros marginales Evangelii Matthaei 1) sunt minutissimi. 2) sunt majores, iidem qui in reliquis libris.
 - d. quoad paginationem 1) a 523 ad 526 usque 606 pergunt. 2) paginae recte numeratae sunt 523 usque 604.
 - e. quoad textum: 1) Apoc. 21, 24 in ima pagina 604 (d, 1) una linea omissa, deinde extra formam paginae addita est. 2) hac linea in sequentem paginam transposita omnes lineae usque ad finem libri suo loco motae sunt.
 - f. quoad colophonem syriacum 1) quatuor lineis (21 verbis) constat. 2) quinque verbis constat.
- 49 *דיתהיקא חדהא* novum domini nostri Jesu Christi testamentum syriace. Sulzbaci, ex officina Joh. Holst 1684, prostat Norinbergae apud Wolfg. Endterum. 12^o. 192 pp. lit. hebr.

M. —. 60. 1. 50.

*50 = 48 novo titulo. Hamburgi 694.

51 Novum Jesu Christi testamentum juxta editionem polyglottam etc. Londini, ap. Smith et Walford 698. fol. [= 2 tom. V. novo titulo.]

52 Sacrosancta Jesu Christi evangelia jussu sacrae congregationis de propaganda fide ad usum ecclesiae nationis Maronitarum edita. Romae 703. fol. (syriace et carshunice.) (34) 341. (14) pp. M. 39.

pars 2, acta apostolorum epistolae catholicae et divi Pauli cum apocalypsi d. Joannis *ibid.* eod. (16) 519 [ⲓⲗ] (6) pp.

53 = 48. Hamburgi 706. novo titulo. M. 3.

54 Novum domini nostri Jesu Christi testamentum syriacum cum versione latina cura et studio *Johannis Leusden* et *Caroli Schaaf* editum. Ad omnes editiones diligenter recensitum et variis lectionibus magno labore collectis adornatum. Lugd. Bat. 709. 4^o. Acc. Schaaf, C., *Lexicon syriacum concordantiale* *ibid.* eod.

5 fl. M. 10. 50. 12. 30.

55 Biblia sacra quadrilingua novi testamenti graeci cum versionibus syriaca, graeca vulgari latina et germanica . . . syriacis ex polyglottis anglicanis et ed. Schaafii petitis . . . accurante *M. Christiano Reineccio*. Lipsiae 713. fol. M. 6. 6. 60.

56 = 49, novo titulo Norimbergae, sumptibus Wolfg. Maur. Endteri 715. 12^o. M. 1.

57 = 54 novo titulo: secunda editio a mendis purgata. Lugd. Bat. 717. 4^o. [10] 799 pp. 7 fl. M. 15.

58 = 48 novo titulo. Francofurti 731. M. 2. 50. 3. 80. 4.

59 = 55 novo titulo. Lipsiae 747. 24. 968 pp.

60 = 48 novo titulo. Hamburgi 749. 604 pp.

61 Novum testamentum syriace denuo recognitum atque ad fidem codicum mancriptorum emendatum. Londini, (soc. bibl.) Watts. 816. 4^o. 552 (1) pp. M. 4. 5. 6. 8. 50

(titulus latinus in multis exx. deest; item notitia „Brevi prodibunt codicum mss. collationes ad quorum fidem emendata est haec editio“; „denuo“ respicit ad Nr. 71. cf. The Syriac New Testament of the British Foreign and Bible Society. Reprinted from the „Quarterly Record,“ Nr. 55, of the Trinitarian Bible Society for January, 1874. 8 pp.)

62 כסכס כפכפס כפכפס כפכפס כפכפס כפכפס כפכפס כפכפס כפכפס כפכפס
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pp. [N. T. syr. et carsh. cur. Silv. de Sacy Paris 1824. 4^o.]

M. 14. 20. 24. 40.

63 [tit. syr. Novum testamentum syriace. Londini, soc. bibl. 26. 360 pp. 4^o.]

63^b דיתקא דרתא | דמשיחא: | = | אתחתה דרתאיה | בלנדן מדינתא: |
: בשנה משמיז שלום לפ'ק דמשיחא:
litteris hebraicis (Macintosh [1]836).

64 Syriac New testament. London, Bagster [40?]. 4^o. sh. 2.

65 [tit. syr. Novum testamentum syriace et neosyriace. Urmiae 46.] 4^o. 829 pp. M. 10.

65^b כסכס כפכפס כפכפס כפכפס כפכפס כפכפס כפכפס כפכפס כפכפס כפכפס
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1868. Nov. Test. syr. New York 621. 8^o. [neo-syr.]

65^c כסכס | כפכפס כפכפס כפכפס | כפכפס כפכפס כפכפס כפכפס
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| N. T. syriace. New York 1874. 637. [accedunt Psalmi].
— altera impressio 1878, tertia revisa 1886.

- 66 The syriac new testament with an english translation. in parallel columns. London, Bagster [?]. 4^o. 1876.

g. partes novi testamenti.

- 67 Eclogae sacrae novi testamenti syriacae graecae latinae. cum notis et observationibus ita explicatae ut . . . adhibitis grammaticae syriacae rudimentis antehac excusis attentus lector linguam syriacam proprio Marte possit addiscere. Adduntur indices locupletissimi et manuale lexicum syriaci. Opera *Joh. Mich. Dilherrii*. Jenae 638. 4^o.
(editio anni 646, Halae et typis Oelschlegelianis grammaticam [et manuale] sistit, eclogas omittit.)
- *68 — Jenae 658.
- 69 — Jenae 662. (36) 503 [=523] (111) pp.
- 70 Excerpta novi testamenti syriaci cum latina interpretatione auctore *Christoph. Cellario*. Cizae 682. M. 1.
- 71 Evangelia sancta, nec non Acta Apostolorum syriace, cum interpretatione latina, Broxbourne, Soc. Bibl. (Watts). 815. 4. 519 pp.
[curavit Buchanan]. M. 5. 8. 15.
- *72 Novum testamentum triglottum graece syriace et latine (vulg. ed.). Acc. subsidia critica. Evangelia. Londini 28. 4^o.
[curavit Greenfield; Evv. tantum]. M. 7. 50.
- 72 [tit. syr. Quatuor evangelia syriace characteribus nestorianis exarata.] Londini, soc. bibl. 29. 4. sec. codicem ms. Jos. Wolf ed. T. Pell Platt. 284 pp.
- *73^b *B. Schultz*, Ho Emreh daloho (Verba dei ad peccatores ex 4 evangelistis collecta). Syriace. Halae. 8^o. M. 1. 50.
- *73^c Clavis Syriaca: a Key to the Ancient Syriac Version, Called „Peshito“, of the Four Holy Gospels. By the Rev. Henry F. Whish, M. A., Corpus Christi College, Cambridge. London: George Bell and Sons. Cambridge: Deighton, Bell and Co. 1883. 12^o.
- 74 Sanctus Matthaeus syriace graece latine germanice bohemice italice hispanice gallice anglie danice polonice ex dispositione et adoratione *Eliae Hutteri* Germani. Noribergae 599. 4^o.
- *75 S. Matthaeus syriace et latine. Cothenis Anhaltinorum 621. 4^o.
- 76 Evangelium s. Matthaei syriacum una cum punctis vocalibus . . . editum accurante *Aegidio Gutbirio*. olim impressum Hamburgi typis et impensis auctoris anno 663 nunc invenitur Longosalissae Thuring. apud haeredes Gutbirianos, ubi totum quoque novum testamentum syriacum prostat.
- 77 Sanctus Marcus syriace graece latine . . . [ut 74]. Noribergae 600. 4^o.
- 78 S. Marci evangelistae evangelium syriace. literis et punctis hebraicis apposita e regione versione latina. in gratiam linguarum orien-

- talium tyronum seorsim excusum. Cothenis Anhaltinorum 622. 4^o.
56 pp. M. 6.
- 79 Postilla sacramentalis ab amicis dicta polyglotta, herfürgegeben von *Gothafrido Kiliani*, pastorn in Glückstadt. Glückstadt, in verlegung des autoris, druckts Melchior Koch. 668. 4^o.
- *80 a) Passio domini nostri Jesu Christi syriace, juxta quatuor evangelistas. Parisiis Anton Vitré. 635. 12.
b) — idem. ibidem ab eodem 672. 12.
- 81 Historia passionis et mortis Jesu Christi ejusque resurrectionis et ascensionis in coelum ex lingua lusitanica in syriacam transcripta et secundum quatuor evangelistas collecta opera et studia B[enjamin] S[chultz]. Halae Magdeburgicae 755. M. 1.
- *81^b Historia Passionis Domini nostri Jesu Christi. Ex textu syriaco desumta. Cum elementis linguarum syriacae, samariticae et aethiopicarum. Patav. 1714. 12^o. M. 2.
- 82 Acta apostolorum syriace. seorsum recudi curavit *D. Joh. Henr. Callenbergius*. Halae 747. (lit. hebr.)
- 83 Epistola S. Pauli ad Romanos lingua syriaca . . . ex testam. syr. Viennensi desumpta inque gratiam *φιλειρογλωττων* publici juris facta . . . studio *M. Christoph. Crinesi*. Wittebergae impensis Lach. Schurer, typis Gormannianis (alia exemplaria: typis et sumptibus Johannis Gormanni) 612. 4^o. M. 2.
- *84 *Ludovici de Dieu* animadversiones in Pauli epistolam ad Romanos cum versionibus Syri, Arabis. Lugd. Bat. 646. 4^o. fr. 12.
- 85 Epistola S. Pauli ad Romanos syriace. seorsum recudi curavit *D. J. H. Callenbergius*. Halae 747. (lit. hebr.)
- 86 Pauli Apostoli prior epistola ad Corinthios syriace. seorsum recudi curavit *D. J. H. Callenbergius*. Halae 747. (lit. hebr.)
Acced. epistola secunda sine titulo latino ib. 747.
- *87^{a-e} Epistola D. Pauli ad Galatas, syriace litteris hebraicis cum versione latina *Antonii Cevalleri*; vide ejusdem Rudimenta hebr. linguae [Genevae] 560. 4^o. ib. 567. 4^o. (M. 2.) Wittebergae 574. 4^o. Lugd. 575 fol. Genevae 590 [91. 92.] 4^o.
(M. 2. 50.)
- *88 Epistola s. Pauli ad Galatas, syriace et latine studio Tremellii. Genevae, Perrin 570. 4^o.
- 89 Dyodecas aureorum psalmorum Davidicorum, eorum qui sunt praecipue prophetici de Jesu Christo . . . nempe 2. 8. 16. 22. 40. 45. 68. 69. 72. 97. 110. 118 hebr. chald. cum latina versione, et graece ex LXX interpretibus. Item epistola S. Pauli ad *Galatas* graece, syriace, latine et germanice, seorsim nunc edita pro studiosis earum linguarum. Bremae 614.
- 90 Epistola S. Pauli ad Colossenses syra in gratiam auditorum suorum cum vocibus tam primitivis tam derivativis separatim edita a

- J[oh.] C[hristoph.] W[ichmannshausen]. (mendose aliis W[agen-
seil]). Vitembergae 702. 4^o. M. 2.
- 91 Epistola s. Pauli ad Titum lingua syriaca cum interpretatione
latina a Christophoro Crinesio s. l. [Vitembergae] e typographeo
Joh. Gormanni 613. 4^o.
- *92 Epistola s. Pauli ad Titum. syriace. Hafniae 626.
- 93 Epistola d. Pauli ad Titum et Philemonem syriace adjunctis
versione latina litteris vocalibus et ligaturis Syrorum in usum
philo-syrorum tyronum excusa, edi curante *Balthas. Scheidio*.
Argentorati 668. 4^o. 12 pp.
- 94 — eadem. Argent. 700. 4^o.
- *94^b S. Pauli ep. ad Philemonem spec. loco ed. *J. H. Petermann*.
Berol. 1844. [Sachau, Catal. p. VI. n].
- 95 Divi Johannis apostoli et evangelistae epistola catholica prima
syriace adjuncto e regione caractere hebraeo et versione latina
. . . praemittitur alphabetum syriacum velut manuductio quaedam
ad eius linguae lectionem faciliorem, opera et studio *Mart. Trosti*.
Cothenis Anhaltinorum 621. 4^o. (4) 22 pp. M. 5.
- *96 Epistola I *S. Johannis*, syriace et latine. Lips 632. 4^o.
- 97 Epistola d. *Johannis* apostoli et evangelistae catholica prima
syriace juxta exemplar Cotheniense . . . adjuncto e regione
character ebraeo itemque versione latina . . . editore *Andrea*
Sennerto. (Wittebergae) 652. 4^o. 21 pp. M. 3.
- 98 Epistolae quatuor, *Petri* secunda, *Johannis* secunda et tertia, &
Judae fratris *Jacobi* una. ex celeberrimae bibliothecae Bodleianae
Oxonienensis ms. exemplari nunc primum depromptae et caractere
hebraeo, versione latina, notisque quibusdam insignitae, opera &
studio *Edwardi Pococke*, Angli-Oxonienensis. Lugd. Bat. 630. 4^o.
[10] 66 pp.
- 98^b Williams Manuscript || The Syrian Antilegomena Epistles 2 Peter.
2 and 3 John, and Jude Written A. D. 1471 by Suleimân of
Husn Keifa || Edited by Isaac H. Hall Baltimore, Maryland
Publication Agency of the John Hopkins University 1886, fol.
[8 ff. letterpress, 17 ff. fotogr.] M. 15.
- 99 Epistola II *Johannis* syriace cum interpretatione latina *Edw.*
Pocockii vide *Cellarius* Porta, Cizae 677. 4^o. M. —. 50.
- 100 *Apocalypsis* s. *Johannis* ex manuscripto exemplari e bibliotheca
clariss. viri *Josephi Scaligeri* deprompto, edita caractere syro et
ebraeo, cum versione latina et notis, opera & studio *Ludovici de*
Dieu. Lugd. Bat., Elzevir. 627. 4^o. 20. 211 pp. M. 2. 2. 40.
- *101 Revelatio quae facta est super Johannem evangelistam a Deo in
Pathamun insula, in quam ejectus fuit a Nerone Caesare. vide
Ludov. de Dieu criticae sacrae p. 763/861. (Amstelaedami)
693. fol.

- 102 Sylloge canticorum novi testamenti syriace et latine a Sebastiano Schrottero edita. Erfurti 650.)*
 appendix:
- 103 Remains of a very ancient recension of the four *gospels* in syriac hitherto unknown in Europe; discovered, edited and translated by *William Cureton*. London 58. 4^o. 95. 87. 160 pp.
 (M. 24.) M. 15. 16. 17.
 cf. Ewald, Jahrb. 9, 69/87. GGA. 58. 1712/6. Edinburgh Rev. 59. 168/90.
- *104 Fragments of the *Curetonian Gospels* edited by W. Wright. [London 72.] 4^o. 4ff.
 „Only one hundred copies printed for private circulation.“
 M. 2. 75. 3. 50.
- *104^b primus edidit *Roediger* in: Monatsberichte der Berliner Akademie 1872. Juli 557.
- 104^c Evangelienfragmente. Der griechische Text des Cureton'schen Syrsers wiederhergestellt von *Friedrich Baethgen*. Leipzig 1885. 96 92 pp.
 M. 10.

h. libri apocryphi novi testamenti.

- *105 Contributions to the apocryphal literature of the new testament, collected and edited from syriac manuscripts in the british museum with an english translation and notes by *W. Wright*. London 65. cf. Bickell, Theol. Quart. Schr. 1866. 468/79.
 (sh. 7. 6.) M. 3. 50 5. 50. 7. 50.
- *105^b *B. H. Cowper*, the Apocryphal Gospels. 1867.
- 106 *Apocryphal Acts of the Apostles*, edited from syriac manuscripts in the british museum and other libraries by *W. Wright*. London 71.
 Vol 1. the syriac text. 17. 333 vol. 2: the english translation. 298.
 M. 12.
 cf. Nöldeke, ZDMG. 25, 670/9; Geiger, ibid. 26, 798/804.
- 106^b Syrische Lieder gnostischen Ursprungs. Eine Studie über die apokryphen syrischen Thomas-Acten. Von *Karl Macke*. ThQS. 74. 1—70.
- 107 The departure of my lady Mary from this life edited and translated by *W. Wright*.
 Journal of sacred literature and biblical record, 4th series, vol. 6 & 7. Jan. & Apr. 65: London.
- 108 Fragments du livre gnostique intitulé *Apocalypse d'Adam*, ou Pénitence, ou Testament d'Adam, publiés d'après deux versions syriaques, par *M. Ernest Renan*. Journal Asiatique. Sér. 5. Tom. 2. 417/71. Nov. Dec 1853. Paris.

*) Omisi alphabeta cum appendicibus, orationes dominicas, similia.

- *108^b Apocalypsis Pauli germanice a *P. Zingerle* in: Heidenheim, Vierteljahrsschrift 4, 139; cf. Perkins, Journ. Amer. Or. Soc. 8, 182 = J. f. Sacr. Litt. Jan. 65, 372.

II Versio Thomae Heracleensis, Philoxeniana.

- 109 Syriace fragmenta *Esaiæ* versionis ex graeco probabiliter *Philoxenianae* et recensionis *Jacobi Edesseni* etc.
 Monumenta sacra et profana T. V. fasc. 1, 1—40 2. Mediol. 73. 4^o. Lire 18.
- 110 Sacrorum *Evangeliorum* versio syriaca *Philoxeniana* ex codd. mss. *Ridleianis* in bibl. coll. Nov. Oxon. repositis nunc primum edita: cum interpretatione et annotationibus *Josephi White*. Oxon. 778. 4^o. 2 voll. T. 33. 652 pp.
 cf. *Doederlein*, Theol. Bibl. 1, 163, *Michaelis*, Orient. Bibl. 16, 167. M. 15 (110 et 113 M. 28).
- 111 [Actorum Apostolorum & epistolarum versio *Philoxeniana* ex domestica typographia *Jos. White* Oxoniensis. sine titulo: extant non nisi 6 exemplaria, impressa post ann. 790 et ante 798.] 190 pp. 4^o.
- 112 Prolegomena in versionem syriacam *Philoxenianam* novi testamenti edidit *J. White*. Oxon. 798.
 [Acc.] versionis *Philoxenianae* specimen cum adnot.
- 113 *Actuum Apostolorum* et *Epistolarum* tam catholicarum quam paulinarum, versio syriaca *Philoxeniana* ex codice ms. *Ridleiano* nunc primum edita: cum interpretatione et annotationibus *Josephi White*. Oxonii 4^o. M. 12. 60.
 tom. 1. actus apost. et epist. cathol. complectens. 799. 275. 52 pp.
 cf. de t. 1. GGA. 1802. 35/6. tom. 2. epistolas paulinas compl. 803. 19. 399 pp.
- 114 Das heilige *Evangelium des Johannes*. syrisch in harklensischer übersetzung mit vocalen und den punkten kuschoi und rucoch nach einer vaticanischen handschrift nebst kritischen anmerkungen von *Geo. Heinr. Bernstein*. Leipzig 53. (M. 8.) 5. fr. 6.
 cf. ZDMG. 10, 628.
- 114^b Syriac Manuscript | Gospels of a Pre-Harklensian Version || Acts and Epistles of the Peshitto Version || Written (probably) between 700 and 900 AD. By the Monk John—Presented to the Syrian Protestant College by 'Abd ul-Messiah of Mardin.
 [Letterpress 4 ff. 3 photogr. ed. *I. H. Hall*, Philadelphia.]

III versio hexaplaris Pauli Tellensis (a. 616/7).

- 115 Josua imperatoris historia illustrata atque explicata ab *Andrea Masio*. Antverpiae, Plantin. 574 fol. 154. 350 (29). [c. nov. tit.(?) Amst. 1609.]
- 116 Specimen ineditae et hexaplaris bibliorum versionis syro-esthrangelae cum Simplici atque utriusque fontibus graeco et hebraeo collatae, cum duplici lat. vers. ac notis. edidit ac diatribam de rarissimo codice Ambrosiano unde illud haustum est, praemisit *Johannes Bern. de Rossi*. Parmae 778. 4^o. (ps. 1.) 16 pp.
M. 1. 50. 1. 75.
de cod. Ambr. cf. epistolam J. J. Björnståhl (Mediol. 2 Märt. 1773) Samlaren 8. 126 p. 234, aliam eiusdem ad White cum epistola *Brancae* ad Bruns Rep. 3. (78), von einem syrisch-hexaplarischen Manuscripte in der Ambrosianischen Bibliothek zu Mayland. 166/187; ibid. de *Rossi* 187/212 von der syrisch-hexaplarischen Handschrift zu Mayland, nebst einem Vorbericht von *Joh. Gottfr. Eichhorn*.
- 117 — repetivit *Eichhorn*, Repertorium 3 (78) 209.
- 118 *Libri IV regum syro-hexaplaris specimen*. e manuscripto parisiensi syriace edidit *J. G. Hasse*. Jenae 782. M. 1. 20. 1. 75.
- 119 *Codex syriaco-hexaplaris ambrosianus-mediolanensis editus et latine versus* a *Matth. Norberg*. Londini Goth. 787. 4^o. [22] 501 pp.
M. 4. 5. 6. 10.
- 120 *Daniel secundum editionem LXX. interpretum ex tetraplis desumptam*. ex codice syro-esthrangelo bibliothecae ambrosianae syriace edidit, latine vertit, praefatione notisque criticis illustravit *Gaietanus Bugatus*. Mediolani 788. 4^o. [10] 32. 168.
M. 3. 4. fr. 7.
- 121 [Psalmi sec. ed. LXX interpretum, quos ex cod. syr. estrangh. bibl. Ambrosianae syriace imprimendos curavit *C. Bugatus* sine titulo l. & a. Mediolani 820]. 4^o. [aliis 1798.]
Petrus Cighera, de vita et scriptis Gaietani Bugati . . . commentarius additus praefationis loco ejusdem versionis psalmodum nunc primum in lucem prodeunt. ib. eod. M. 7. 9. fr. 10.
- 122 *Codex syriaco-hexaplaris. liber quartus regum e codice parisiensi, Jesaias, duodecim prophetae minores, proverbialia, Jobus, canticum, threni, ecclesiastes e codice mediolanensi edidit et commentariis illustravit, Henricus Middeldorpf*. Berolini 35. 4^o. Pars 1 textus syriacus. pp. 12. 400. pars 2 commentarii. pp. 401/658.
(M. 24.) 5. 6. 7. 50. 8.
- 123 *Libri Judicum et Ruth secundum versionem syriaco-hexaplarem ex codice musei britannici nunc primum editi graece translati notisque illustrati* . . . ed. Thomas Skat Rordam. Havniae 59/61. 4^o. 8 93 (2).
M. 1. 25. 6.

- 124 Monumenta sacra et profana ex codicibus praesertim bibliothecae ambrosianae. Mediolani. 4^o.
- a. Tom. 1, fasc. 1 . . . Baruch, Threni et Epistola Jeremiae versionis syriacae Pauli Telensis cum notis et initio prolegomenon in integram eiusdem versionis editionem. edidit S. O. Antonio Maria Ceriani. 61. 8. 1—72.
- b. T. 2, fasc. 1—4. Pentateuchi syro-hexaplaris quae supersunt cum notis. accedunt nonnulla alia fragmenta syriaca. edidit S. O. A. M. Ceriani. 63. 24. 344 pp. L. 46.
- c. T. 7. Codex Syro-hexaplaris ambrosianus photolithographice editus curante et adnotante Sac. Obl. Ant. Maria Ceriani. Mediolani 74. fol. 140. 2. 193 ff. M. 105. 115. 160.
- 125 Mittheilungen aus der syrischen hexapla-handschrift der psalmen im brit. museum. [add. 14,434 ps. 56 (h. 57)] von Dr. M. Heidenheim.
Deutsche vierteljahrsschrift für englisch theologische forschung und kritik. Gotha. 1. 275/8.
- 126 *Veteris testamenti ab Origene recensiti fragmenta apud Syros servata quinque. praemittitur Epiphaniae de mensuris et ponderibus liber nunc primum integer et ipse syriacus. Paulus de Lagarde edidit. Gottingae 80. 4. 356. [Ex. Nu. Jos. Regn. 3. 4.]* M. 20.

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- 127 Evangeliarium hierosolymitanum ex codice vaticano palaestino deprompsit, edidit, latine vertit, prolegomenis ac glossario adornavit comes Franciscus Miniscalchi Erizzo. Veronae. 4^o. tom. 1 61. 3. 580 (1) tabb. 2. t. 2 64. 51. 89. 1. M. 60. 64. 80.
cf. Zahn, Forschungen 1, 329/50.
- 128 Fragmenta syro-palaestina [bibliorum tam veteris quam novi testamenti etc.] vide Land, Anecdota T. 4. Lugd. Bat. 75. 4^o. pp. 177/233. 103/224.
- 128^b J. P. N. Land, de zoogenaamde hierosolymitaansche of christelijk-palestynsche Bijbelvertaling. M. —. 80.
Verslagen en Mededeelingen der k. Acad. d. Wetensch. Afd. Letterk. Tweede Reeks, Deel 5, bl. 196/208.
- 128^c Th. Nöldeke, Ueber den christlich-palästinischen Dialect. ZDMG. 22. 443/527.
[Haeredes comitis Fr. M. Erizzo typos Evangelii Academiae dei Lincei dono dederunt (Atti 1884/5 Rendiconti, 1. 6. 15 Febr. 85. p. 169), Paulo de Lagarde permissionem reimpressionis.]

III. LIBRI ECCLESIASTICI (LITURGICI, RITUALES).*)

Missale chaldaicum ex decreto s. congreg. de propaganda fide editum.

Rom. 767. fol. 616 pp. M. 30. 90. 100. fr. 250.

Ordo chaldaicus missae beatorum apostolorum iuxta ritum ecclesiae malabaricae. Rom. 774.

acc. Ordo chaldaicus rituum et lectionum iuxta morem ecclesiae malabaricae. Rom. 775.

ܘܨܩܘܠܘܬܐ ܕܡܝܨܘܬܐ ܕܡܫܝܚܐ ܕܩܕܝܫܐ ܕܡܫܝܚܐ ܕܩܕܝܫܐ ܕܡܫܝܚܐ ܕܩܕܝܫܐ
Rom 844.

Missale syriacum iuxta ritum ecclesiae antioch. Syrorum. fol. Rom 843. M. 16. 25. 30.

Missale chaldaico-malabaricum. Romae 1857. 4^o. M. 30.

Missale chaldaicum iuxta ritum eccl. nationis Maronitarum. Rom 1592/94 (2 ff.) 288 pp. fol. M. 300.

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ܘܨܩܘܠܘܬܐ ܕܡܝܨܘܬܐ ܕܡܫܝܚܐ ܕܩܕܝܫܐ ܕܡܫܝܚܐ ܕܩܕܝܫܐ ܕܡܫܝܚܐ ܕܩܕܝܫܐ
idem. ibid. 838.

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ibid. 855.

Liber ministri missae iuxta ritum ecclesiae nationis Maronitarum. Rom 596. 4^o. £ 2. 10.

Diaconale syriacum iuxta ritum ecclesiae antiochenae nationis Maronitarum. Rom 736.

idem. Romae 715.

ܘܨܩܘܠܘܬܐ ܕܡܝܨܘܬܐ ܕܡܫܝܚܐ ܕܩܕܝܫܐ ܕܡܫܝܚܐ ܕܩܕܝܫܐ ܕܡܫܝܚܐ ܕܩܕܝܫܐ
editio 7. Kozchayae 854.

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Codex liturgicus ecclesiae universae in XV libros distributus . . . Joseph Aloysius Assemanus . . . castigavit, recensuit. Romae 4. 749/66.

Syriaca 1, p. 174/276. 2, 211/350. 3 (750) 136/237. 4, 2 = t.

5 (752) 131/226. 6, 4 = t. 7 (754) 91/108. 8, 2. (756) 1/228.

8, 3 = t. 9 (758) 1/119. 8, 6 = t. 12 (766) 1/224.

vol. 1—12. M. 460.

D. Severi alexandrini quondam patriarchae de ritibus baptismi et

*) sec. Bickell, conspectus sect. 7—10.

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Ritus administrandi nonnulla sacramenta ad usum ecclesiae antiochenae Maronitarum. Rom 840.

Sacerdotale ecclesiae antiochenae nationis Maronitarum. Rom 752. M. 8.

Rituale aliaeque piaae preces ad usum ecclesiae Maronitarum. Rom 839.

Ordo baptismi adultorum [catechumenorum] iuxta ritum ecclesiae malabaricae Chaldaeorum. Rom 859.

[versio ordinis baptismi romani a Josepho Guriel edita.]

Officium defunctorum ad usum Maronitarum Gregorii XIII. impensa chaldaicis characteribus impressum. Rom 585.

91 ff. 4^o [ex. defect. M. 45] M. 100.

Psalterium chaldaicum in usum nationis chald. editum. [= seq. breviarium]. Rom 842.

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ܕܘܠܗܐ ܕܥܘܢܐ ܕܘܠܗܐ ܕܥܘܢܐ. (opera Ebedjesu Chayat.) Mossul 866.

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Vol. II. Breviarium chaldaicum aestiva pars. [incip. a festo s. Nuhrae martyris]. Rom 666.

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altera editio Innocentii X. *ibid.* 717.

tertia editio e revisione Stephani Evodii patriarchae. *ib.* 731.

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[ed 4^a?] Rom 835.

M. 6.

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[acc. officium defunctorum.]

ܟܘܨܝܘܬܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ. Kozchayae 855.

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الاشكيمي بحسب الكنيسة السريانية بطريرك السريان الانطاكى

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*) LR. = Lagarde, reliquiae juris ecclesiastici syriace.

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- Babai* (senior) ex Beth-Aināthā carmina cf. *Breviarium Mossul.* p. 39. 42. 47; de eo *Thomas Margensis* apud BO. 3, 1, 88/92.
- Babai bar Nesibinaye* duo carmina: *Brev. Moss.* p. 41. 42.

*) LA. = Lagardii *Analecta*.

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Bardesanes (11. Juli 154/222) [discipulus ejus *Philippus*] de fato
| ܠܘܝܢܐ? | ܠܘܢܐ? | ܠܘܢܐ Spic. 1—21.

cf. *Wright*, Apocryphal Acts p. 274 *Lipsius*, die apokryphen Apostelgeschichten 1, 292; *Nöldeke*, qui acta Thomae e lingua Syriaca in Graecam, non e Graeca in Syriacam translata esse censet.

— *Hahn*, Aug., *Bardesanes* gnosticus Syrorum primus hymnologus. Lips. 1819. (M. 1. 20.) —. 75.

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Barhebraeus vide Gregorius.

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[*Bar Zû'bi*] traité sur l'accentuation chez les Syriens orientaux par M. l'abbé Martin. Paris 77. 6 30. 21 autogr. pp. Fr. 3. 3. 50.
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cf. Mosis Bar Cephae de Paradiso p. 235/54.

ibid.: 254/6 Precatio Divi *Basilii*, qua solet operatus sacris uti apud Deum, translata ex Syrico per eundem *Andream Masium* Bruxellanum.
[iam ante Masium translatio a Mose Mardinensi facta impressa est, ubi? quando?]

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 Maronitam è Libano. Rom, Prop. 75. 201 (3) pp. M. 13.
 فصل في شهر الروم Calendarium Syriacum Auctore Çazuinio.
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Nestle.

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Epistola Nestorianorum qui electum Patriarcham suum usque ad *Jerusalem* deduxerant: scripta ex *Jerusalem* ad Pontificem Romanum de eadem re, & traducta ex Autographo Syrico ad verbum, per *Andream Masium*.

post *Mosis BCephae, de Paradiso* (1569) 266/9.

Professio fidei, quam *Sind* sive *Sulaka*, electus Patriarcha ab Nestorianis, ore & scripto est professus *Romae* anno CIO IO LIII. traducta ex Autographo Syrico ad verbum, per *Andream Masium*. post *Mosis BCephae de Paradiso* (1569). 269/72.

Symbolae Syriacae = *Anecd. T. 1.*

M. 10.

An ancient syriac document purporting to be the record, in its chief features, of the *second synod of Ephesus*, and disclosing historical matter "interesting to the church at large"; of which document an attempt at an entire reproduction in fac-simile characters and at a translation is now first made by the rev. *S. G. F. Perry*, M. A. Part I. Oxford 67. 4^o. privately printed. 23. tab. 20 (1). (cum tab. fotogr.)

— *secundam synodum ephesinam*, necnon excerpta quae praesertim

ad eam pertinent, e codicibus syriacis manuscriptis in museo britanico asservatis primus edidit *Samuel G. F. Perry*, M. A. Oxonii 75. [priv. printed.] 336 pp.

Quo post mortem auctoris (Jan. 81) exemplaria impressa pervenerint, nescitur; cf. Wright, Syriac Literature 829, 26.

An ancient syriac document purporting to be the record. The second synod of Ephesus. Acts. English Version with notes, by Rev. S. G. F. Perry, M. A. Cantab. Dartford 1877. (8) 387 pp.

M. 6. 10.

— Verhandlungen der Kirchenversammlung zu Ephesus am 22. August 449 aus einer syrischen Handschrift vom Jahre 535 übersetzt von Dr. *Georg Hoffmann*, ordentlichem Professor der morgenländischen Sprachen. Kiel, Mohr 1873. Festschrift Herrn Dr. Justus Olshausen etc. (7) 107. 4^o.

M. 2.

— *Actes du Brigandage d'Éphèse*. Traduction faite sur le texte Syriacque contenu dans le manuscrit 14530 du Musée Britannique, par M. *l'Abbé Martin*. Extrait de la Revue des Sciences ecclésiastiques. Amiens 74. 182 (1).

— M. *l'abbé Martin*, le Pseudo-Synode connu dans l'histoire sous le nom de Brigandage d'Éphèse étudié d'après ses actes retrouvés en Syriacque par M. l. M. Paris, Maisonneuve, 75. 21. 214.

Narratio ex historia *Syntipae* sive de septem sapientibus sumta: Roediger ² 100/1.

— Die Fabeln des Syntipas. Von Dr. *Landsberger*. ZDMG. 12 (58) 149/59.

Das *taufbekenntnis der Nestorianer* aus cod. orient. 147 der königlichen hofbibliothek zu München: *Caspari*, quellen zur geschichte des taufsymbols 1, 113/42.

Theano, sententiae: SI. 70/5.

Themistius, *περι αρετης*: SI. 17/37.

— Themistios *περι αρετης*. Nach einer syr. Uebers. bearbeitet v. Gilde-meister & Bücheler. Bonn 72. 8^o. (S. A.) M. 1.

— *περι φιλιας*: SI. 38/55.

Theodori Mopsuesteni († 428 [429?]) fragmenta syriaca e codicibus musei britanici nitriacis edidit in latinum sermonem vertit *Ed. Sachau*. Lips. 69. M. 4. 7.

— excerpta: LA. 100/8.

— Der Psalmenkommentar des Th. v. M. in syrischer Bearbeitung. Von Friedrich Baethgen. ZfatW. 5 (85) 53/101.

— Flunk, Theodors v. Mopsuestia Psalmenkommentar. ZfkTh. 87. 1. 181 f.

Les sentences symboliques de *Théodose* patriarche d'Antioche (887/96). text syriac publié et traduit par *H. Zotenberg*: Journal asiatique, sept. ser. tome 8 Nov.-Déc. 76. 425/76.

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- Schaaf, C.*, relatio historica ad epistolam syriacam a Maha Thome i. e. *Magno Thoma* ad Ignatium et ipsa illa episcopi Indi epistola syriaca c. vers. lat. etc. Lugd. Bat. 1714. 4^o. Fl. —. 75. M. 1. 50.
- Thomas Edessenus (hymnus). cf. *Breviarium Mossul.* p. 59.
- Thomas Margensis* (9 saec.) historia monasterii Beth'abensis: plurima excerpta BO. 3, 1; cf. imprimis 463/501.
- Titi Bostreni* (post 360) contra Manichaeos libri quatuor syriace. Paulus Antonius de Lagarde edidit. Berolini 59. exemplaria facta 160. (4) 186 pp. (M. 18.) 10.
- cf. *de Lagarde*, Anmerkungen zur griechischen Übersetzung der Proverbien. 1863. p. 94/5.
- Vita Alexandri* magni: LA. 205/8.
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CHRESTOMATHIA.

I. QUATTUOR PRIMA CAPITA GENESEOS.

CAPUT I.

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1 ضַיִמָבִּי זָיָא לֵילֵיָא מִבְּ מַעֲבָא מִבְּ אִזְכָּא . 2 אִזְכָּא
שׁוֹרֵי זֵיטֵי שׁוֹרֵי זֵיטֵי : שׁוֹרֵי זֵיטֵי זֵיטֵי זֵיטֵי : שׁוֹרֵי זֵיטֵי
זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי . אִזְכָּא זֵיטֵי זֵיטֵי . 3 שׁוֹרֵי זֵיטֵי זֵיטֵי : שׁוֹרֵי זֵיטֵי
4 5 זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי . 5 שׁוֹרֵי זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי
אִזְכָּא . 6 שׁוֹרֵי זֵיטֵי זֵיטֵי זֵיטֵי : שׁוֹרֵי זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי
מַעֲבָא שׁוֹרֵי . 6 שׁוֹרֵי זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי .
שׁוֹרֵי זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי . 7 שׁוֹרֵי זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי :
זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי : שׁוֹרֵי זֵיטֵי זֵיטֵי זֵיטֵי
זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי . 8 שׁוֹרֵי זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי
מַעֲבָא . 9 שׁוֹרֵי זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי . 9 שׁוֹרֵי זֵיטֵי
לֵילֵיָא זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי זֵיטֵי :
10

وَجَبَسْنَا مِصْبِيحًا: ١٠ هَوْنًا لِكَيْلَا كَمِصْبِيحًا
 اِنْكَ: هَلْ كَلِمًا بِمَكْنَا مَنَا مَقَامًا. هَوْنًا لِكَيْلَا بِمِصْبِيحًا.
 ١١ هَوْنًا لِكَيْلَا: لِيُقَصِّ اِنْكَ بِرَأْ كَهْضًا بِعَمْدٍ وَذِي نَكَا 15
 كَلْبَهُ. هَوْنًا بِجَاوِزًا بِكُجْبٍ قَاوًا كَلْبَهُ:
 وَتَرَضَاهُ ضَمٌّ كَا اِنْكَ: هَوْنًا لِكَيْلَا. ١٢ هَوْنًا اِنْكَ
 بِرَأْ كَهْضًا بِعَمْدٍ وَذِي نَكَا كَلْبَهُ: هَوْنًا بِكُجْبٍ قَاوًا
 وَتَرَضَاهُ ضَمٌّ كَلْبَهُ. هَوْنًا لِكَيْلَا بِمِصْبِيحًا. ١٣ هَوْنًا
 وَكَلِمًا هَوْنًا رُجِيًا. مَعْمًا بِجُكْبًا: ١٤ هَوْنًا لِكَيْلَا يَسْتَهْزِئُ
 20 لَسَمًا جَاوِزًا بِمِصْبِيحًا. كَلْبَهُ ضَمٌّ مَقَامًا
 كَلِمًا: هَوْنًا لِكَيْلَا لِبُرْجِيًا هَوْنًا لِكَيْلَا هَوْنًا.
 ١٥ هَوْنًا مَلِيحًا ضَمٌّ جَاوِزًا بِمِصْبِيحًا كَلِمًا هَوْنًا
 اِنْكَ: هَوْنًا لِكَيْلَا ١٦ هَوْنًا لِكَيْلَا بِرَأْ لَسَمًا وَهَوْنًا:
 25 لَسَمًا رُجِيًا كَلِمًا بِمِصْبِيحًا: هَوْنًا لِكَيْلَا اِنْكَ
 كَلِمًا بِمِصْبِيحًا: هَوْنًا لِكَيْلَا. ١٧ هَوْنًا لِكَيْلَا
 جَاوِزًا بِمِصْبِيحًا. كَلِمًا هَوْنًا اِنْكَ. ١٨ هَوْنًا
 ضَامًّا هَوْنًا: هَوْنًا لِكَيْلَا ضَمٌّ لَسَمًا لَسَمًا:
 هَوْنًا لِكَيْلَا بِمِصْبِيحًا. ١٩ هَوْنًا وَكَلِمًا هَوْنًا رُجِيًا مَعْمًا
 30 بِرَأْضًا: ٢٠ هَوْنًا لِكَيْلَا لَسَمًا مَنَا لَسَمًا سَبًّا
 هَوْنًا لِكَيْلَا لَسَمًا اِنْكَ كَا اِقْتِ اِنْكَ بِمِصْبِيحًا.
 ٢١ هَوْنًا لِكَيْلَا لَسَمًا وَهَوْنًا هَوْنًا لَسَمًا رُجِيًا

بِأَنْسَمَ مُنَا حَبَلَسَمَ . ۲۰ ۲۱ فَنَسَا بِرَجَا حَبَلَسَمَ :
 سَا لَسَا بِمَقَمَ . ۲۲ ۲۳ جَبَبِ اَلْفِ لَسَا ۲۴ ۲۵ ۲۶ ۲۷ ۲۸ ۲۹ ۳۰ ۳۱ ۳۲ ۳۳ ۳۴ ۳۵
 ۳۶ ۳۷ ۳۸ ۳۹ ۴۰ ۴۱ ۴۲ ۴۳ ۴۴ ۴۵ ۴۶ ۴۷ ۴۸ ۴۹ ۵۰ ۵۱ ۵۲ ۵۳ ۵۴ ۵۵ ۵۶ ۵۷ ۵۸ ۵۹ ۶۰ ۶۱ ۶۲ ۶۳ ۶۴ ۶۵ ۶۶ ۶۷ ۶۸ ۶۹ ۷۰ ۷۱ ۷۲ ۷۳ ۷۴ ۷۵ ۷۶ ۷۷ ۷۸ ۷۹ ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰
 ۱۰۱ ۱۰۲ ۱۰۳ ۱۰۴ ۱۰۵ ۱۰۶ ۱۰۷ ۱۰۸ ۱۰۹ ۱۱۰ ۱۱۱ ۱۱۲ ۱۱۳ ۱۱۴ ۱۱۵ ۱۱۶ ۱۱۷ ۱۱۸ ۱۱۹ ۱۲۰ ۱۲۱ ۱۲۲ ۱۲۳ ۱۲۴ ۱۲۵ ۱۲۶ ۱۲۷ ۱۲۸ ۱۲۹ ۱۳۰ ۱۳۱ ۱۳۲ ۱۳۳ ۱۳۴ ۱۳۵ ۱۳۶ ۱۳۷ ۱۳۸ ۱۳۹ ۱۴۰ ۱۴۱ ۱۴۲ ۱۴۳ ۱۴۴ ۱۴۵ ۱۴۶ ۱۴۷ ۱۴۸ ۱۴۹ ۱۵۰ ۱۵۱ ۱۵۲ ۱۵۳ ۱۵۴ ۱۵۵ ۱۵۶ ۱۵۷ ۱۵۸ ۱۵۹ ۱۶۰ ۱۶۱ ۱۶۲ ۱۶۳ ۱۶۴ ۱۶۵ ۱۶۶ ۱۶۷ ۱۶۸ ۱۶۹ ۱۷۰ ۱۷۱ ۱۷۲ ۱۷۳ ۱۷۴ ۱۷۵ ۱۷۶ ۱۷۷ ۱۷۸ ۱۷۹ ۱۸۰ ۱۸۱ ۱۸۲ ۱۸۳ ۱۸۴ ۱۸۵ ۱۸۶ ۱۸۷ ۱۸۸ ۱۸۹ ۱۹۰ ۱۹۱ ۱۹۲ ۱۹۳ ۱۹۴ ۱۹۵ ۱۹۶ ۱۹۷ ۱۹۸ ۱۹۹ ۲۰۰

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CAPUT II.

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6 וְהַחֲבִיבִים שָׁלַח מִן הַיָּם וְהַחֲבִיבִים
 מִן הַיָּם [ל] חַד נִפְתָּה הַיָּם. 7 וְהַיָּם חָזַק הַיָּם
 לְהִיטֵב חֲבִיבִים מִן הַיָּם: וְהַיָּם חֲבִיבִים,
 15 וְהַיָּם וְהַיָּם. וְהַיָּם חֲבִיבִים לְהִיטֵב. 8 וְהַיָּם
 חֲבִיבִים הַיָּם חֲבִיבִים חֲבִיבִים מִן הַיָּם: וְהַיָּם
 חֲבִיבִים לְהִיטֵב חֲבִיבִים. 9 וְהַיָּם חֲבִיבִים מִן הַיָּם
 הַיָּם חֲבִיבִים חֲבִיבִים חֲבִיבִים לְהִיטֵב: וְהַיָּם
 לְהִיטֵב: וְהַיָּם חֲבִיבִים חֲבִיבִים חֲבִיבִים:
 20 וְהַיָּם חֲבִיבִים חֲבִיבִים חֲבִיבִים. 10 וְהַיָּם
 חֲבִיבִים מִן הַיָּם חֲבִיבִים חֲבִיבִים חֲבִיבִים:
 חֲבִיבִים חֲבִיבִים חֲבִיבִים חֲבִיבִים חֲבִיבִים. 11 חֲבִיבִים חֲבִיבִים
 חֲבִיבִים: וְהַיָּם חֲבִיבִים חֲבִיבִים חֲבִיבִים: וְהַיָּם
 חֲבִיבִים. 12 וְהַיָּם חֲבִיבִים חֲבִיבִים חֲבִיבִים:
 חֲבִיבִים חֲבִיבִים חֲבִיבִים חֲבִיבִים. 13 וְהַיָּם חֲבִיבִים
 חֲבִיבִים חֲבִיבִים: וְהַיָּם חֲבִיבִים חֲבִיבִים חֲבִיבִים.

14 מִיָּדָיִךְ אֶת־הַיָּדָיִם וְהַיָּדָיִם אֶת־הַיָּדָיִם : אֵלֶיךָ אֶת־הַיָּדָיִם
 לְמַעַן אֶת־הַיָּדָיִם וְהַיָּדָיִם אֶת־הַיָּדָיִם : 15 אֵלֶיךָ
 חֲזֹק אֶת־הַיָּדָיִם לְכֹתֶב וְהַיָּדָיִם חֲזֹק אֶת־הַיָּדָיִם .
 30 אֶת־הַיָּדָיִם וְהַיָּדָיִם . 16 אֶת־הַיָּדָיִם חֲזֹק אֶת־הַיָּדָיִם
 לְכֹתֶב וְהַיָּדָיִם לְכֹתֶב : אֵלֶיךָ חֲזֹק אֶת־הַיָּדָיִם וְהַיָּדָיִם
 חֲזֹק אֶת־הַיָּדָיִם : 17 אֵלֶיךָ חֲזֹק אֶת־הַיָּדָיִם וְהַיָּדָיִם
 חֲזֹק אֶת־הַיָּדָיִם לְכֹתֶב וְהַיָּדָיִם חֲזֹק אֶת־הַיָּדָיִם
 חֲזֹק אֶת־הַיָּדָיִם חֲזֹק אֶת־הַיָּדָיִם חֲזֹק אֶת־הַיָּדָיִם : 18
 35 אֶת־הַיָּדָיִם : לְכֹתֶב וְהַיָּדָיִם חֲזֹק אֶת־הַיָּדָיִם חֲזֹק אֶת־הַיָּדָיִם
 חֲזֹק אֶת־הַיָּדָיִם חֲזֹק אֶת־הַיָּדָיִם חֲזֹק אֶת־הַיָּדָיִם : 19 אֶת־הַיָּדָיִם
 חֲזֹק אֶת־הַיָּדָיִם חֲזֹק אֶת־הַיָּדָיִם חֲזֹק אֶת־הַיָּדָיִם : חֲזֹק אֶת־הַיָּדָיִם
 חֲזֹק אֶת־הַיָּדָיִם חֲזֹק אֶת־הַיָּדָיִם : חֲזֹק אֶת־הַיָּדָיִם חֲזֹק אֶת־הַיָּדָיִם
 חֲזֹק אֶת־הַיָּדָיִם חֲזֹק אֶת־הַיָּדָיִם חֲזֹק אֶת־הַיָּדָיִם : חֲזֹק אֶת־הַיָּדָיִם
 40 חֲזֹק אֶת־הַיָּדָיִם חֲזֹק אֶת־הַיָּדָיִם חֲזֹק אֶת־הַיָּדָיִם חֲזֹק אֶת־הַיָּדָיִם : 20 אֶת־הַיָּדָיִם חֲזֹק אֶת־הַיָּדָיִם
 חֲזֹק אֶת־הַיָּדָיִם חֲזֹק אֶת־הַיָּדָיִם חֲזֹק אֶת־הַיָּדָיִם חֲזֹק אֶת־הַיָּדָיִם : חֲזֹק אֶת־הַיָּדָיִם

لَسَمَا. وَحَلَّ قَاوَمَ اِمْلَانَا بَجَبِي وَمَا حَسَنًا نَبَا.

3 وَحَلَّ قَاوَمَ اِمْلَانَا بَجَبِي حَسَنًا وَبِعِي وَمَا اَعْنِي كَلِمًا 5

وَلَا نَبَا لِحَلِّ قَلَمِي وَلَا بَجَبِي حَسَنًا وَلَا لَعْنَتِي.

4 وَاجِبِي سَمَا لَزَلَلَا لَنَا مَقْدَبًا نَعْتَبِي. 5 قَلَمًا وَمِي

كَلِمًا. وَجَمَعْنَا وَاجِبِي اِنْدَانًا. قَلَمًا لِي حَمَلِي.

سَمَا لِمَا اَمْرًا كَلِمًا مَبْتَدًا وَجَمَعْنَا. 6 سَمًا

اِنْدَانًا وَمَعْنِي اِمْلَانًا حَمَلِي دَوْنًا لِي حَمَلِي دَوْنِي 10

اِمْلَانًا حَمَلِي حَسَنًا. وَتَعَضُّ بِي قَاوَمِي وَاجِبِي.

سَمَا لِي اِمْلَانًا حَمَلِي حَسَنًا. 7 وَاجِبِي اِمْلَانًا

بَجَبِي حَسَنًا. سَمِيحًا وَكَلِمِي اِنْدَانًا. وَبَعْتِي دَوْنًا

وَحَمَلِي حَسَنًا. فَوَاقِدًا. 8 وَحَمَلِي حَسَنًا وَحَمَلِي

حَمَلِي حَسَنًا وَحَمَلِي حَسَنًا. 9 وَاجِبِي اِمْلَانًا 15

وَاجِبِي حَسَنًا وَاجِبِي حَسَنًا وَاجِبِي حَسَنًا.

9 وَاجِبِي حَسَنًا وَاجِبِي حَسَنًا. اِمْلَانًا اِمْلَانًا

10 وَاجِبِي حَسَنًا وَاجِبِي حَسَنًا وَاجِبِي حَسَنًا اِنْدَانًا

وَاجِبِي حَسَنًا. 11 وَاجِبِي حَسَنًا حَسَنًا وَاجِبِي حَسَنًا

12 وَاجِبِي حَسَنًا وَاجِبِي حَسَنًا وَاجِبِي حَسَنًا 20

اِمْلَانًا وَاجِبِي حَسَنًا وَاجِبِي حَسَنًا وَاجِبِي حَسَنًا

وَاجِبِي حَسَنًا. 13 وَاجِبِي حَسَنًا وَاجِبِي حَسَنًا

وَاجِبِي حَسَنًا. 14 وَاجِبِي حَسَنًا وَاجِبِي حَسَنًا

25 کتا حسما. حلا بَحْصِيْنَةُ تَبَا. كَمَلُ اِيْنُ مَلِكُ
 حَكْمًا مَلِكُ حَلَسَ سَمَا وَيُجْزَا. حَلَا قَبْرُو تَقِيُو.
 حَكْمًا يَاجِفَا صَا مَقَلُ سَتُو. 15 حَكْمًا جَبْرًا
 اَتَمَرُ صَلَمُو لَالَا. حَمَلُ اَنُكُو خِرْحَس. تِه لِيُوْم
 وَهَرُ اِيْنُ تَمَسَمُ حَكْمًا * 16 لَالَا اَمِنْ حَكْمًا
 اِهْنَا قَا جَنْبُ صَا لَتَض. حَجَّاجًا اَلْبَمُ قَلْمًا.
 30 حَلَا حَكْمًا يَبْفَلَم. تِه تَمَلُ حَب * 17 لَالُو
 اَمِنْ حَلَا بَمَضَلُ حَمَلُ اَلْبُو. اَوَلَا مَلَا
 وَجَبْرُو اَمَلُ كُو دَا تَاجِفَا مَلَس. كَمَلًا اَنُكُو
 حَكْمًا جَبْرًا يَاجِلَس صَا مَقَلُ سَمُو. 18 قَقَا
 وَوَرَا تَمَلَا حُو. مَلَا حَمَلًا بَمَلًا. 19 حَكْمًا
 35 اَقَمُو يَاجِلَا كَمَلًا. حَكْمًا وَتَمَفُو لَالَا مَلَس
 اَبْرُجَلُ مَلَا. حَكْمًا اِيْنُ حَكْمًا مَقَمُو. 20 مَلَا
 اَبْرُ مَلَس اَلْبَا مَلَا. مَلَا تَم لُو اَمَلَا
 بَمَلًا. 21 حَكْمًا مَلَا كَتَا لَالُو مَلَا مَلَمَلًا
 مَلَمَلًا اَلْبَا اَلْبَا. 22 اَمَلًا مَلَا كَتَا. تَا اَبْرُ
 40 تَا اَمُرُ سُو قَلَم. حَكْمًا لَبَلًا جَمَلًا. تَمَلًا بَمَلًا
 لَمَلًا اَمَلًا مَلَمَلًا اَمَلًا مَلَا مَلَمَلًا. مَلَمَلًا
 مَلَمَلًا حَكْمًا. 23 مَلَمَلًا مَلَمَلًا مَلَمَلًا مَلَمَلًا
 حَمَلًا اَمَلًا اَبْرُجَلُ [مَلَمَلًا]. 24 اَمَلًا مَلَمَلًا

כִּי אֵלֶיךָ יָבִיאוּ. בְּכֵן מְבֹרָכִים לְעוֹלָם וָעֶד. מִיָּמֵינוּ
בְּשִׁמְךָ וּבְעֵלְמֶיךָ לְעוֹלָם וָעֶד. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ.

45

CAPUT IV.

(Secundum codicem Ambrosianum seculi fere sexti.)

1 אֲנִי וְאַחֵינוּ בְּשִׁמְךָ. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ.¹
אֲנִי וְאַחֵינוּ בְּשִׁמְךָ.² אֲנִי וְאַחֵינוּ בְּשִׁמְךָ. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ.
אֲנִי וְאַחֵינוּ בְּשִׁמְךָ. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ.
אֲנִי וְאַחֵינוּ בְּשִׁמְךָ. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ.³

5 אֲנִי וְאַחֵינוּ בְּשִׁמְךָ. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ.
אֲנִי וְאַחֵינוּ בְּשִׁמְךָ. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ.⁴
אֲנִי וְאַחֵינוּ בְּשִׁמְךָ. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ.
אֲנִי וְאַחֵינוּ בְּשִׁמְךָ. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ.⁵

10 אֲנִי וְאַחֵינוּ בְּשִׁמְךָ. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ.
אֲנִי וְאַחֵינוּ בְּשִׁמְךָ. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ.⁶
אֲנִי וְאַחֵינוּ בְּשִׁמְךָ. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ.⁷
אֲנִי וְאַחֵינוּ בְּשִׁמְךָ. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ.
אֲנִי וְאַחֵינוּ בְּשִׁמְךָ. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ.⁸

15 אֲנִי וְאַחֵינוּ בְּשִׁמְךָ. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ.
אֲנִי וְאַחֵינוּ בְּשִׁמְךָ. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ. אֲנִי וְאַחֵינוּ בְּשִׁמְךָ.

9. אהיה נהיה לכם. אהיה אהיה אהיה
 אהיה אהיה אהיה אהיה אהיה אהיה
 10. אהיה אהיה אהיה אהיה אהיה אהיה
 אהיה אהיה אהיה אהיה אהיה אהיה
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 אהיה אהיה אהיה אהיה אהיה אהיה
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 אהיה אהיה אהיה אהיה אהיה אהיה
 אהיה אהיה אהיה אהיה אהיה אהיה
 16. אהיה אהיה אהיה אהיה אהיה אהיה
 אהיה אהיה אהיה אהיה אהיה אהיה
 אהיה אהיה אהיה אהיה אהיה אהיה
 17. אהיה אהיה אהיה אהיה אהיה אהיה
 אהיה אהיה אהיה אהיה אהיה אהיה
 אהיה אהיה אהיה אהיה אהיה אהיה
 18. אהיה אהיה אהיה אהיה אהיה אהיה
 אהיה אהיה אהיה אהיה אהיה אהיה
 אהיה אהיה אהיה אהיה אהיה אהיה
 35. אהיה אהיה אהיה אהיה אהיה אהיה

והיה עתה אלהי ללחי. ¹⁹ ואלחי נשגב למי היותי

נתיב. שגורו ונשגב בזה ונשגבו ואלחי ללחי.

²⁰ ואלהי בזה לנבלי. מה מה מה מה ללחי,

והיה עתה נשגב. ²¹ ונשגבו ונשגבו, נשגב.

⁴⁰ מה מה מה מה ללחי ונשגבו ונשגבו ונשגבו.

²² ואלחי אף מה, בזה ואלחי ללחי. אף מה

בזה ונשגבו ונשגבו. ונשגבו ונשגבו ונשגבו.

²³ ואלחי ללחי ללחי. בזה ואלחי ללחי

מה. נתיב ללחי ללחי ללחי. ואלחי ללחי

⁴⁵ ואלחי ללחי, ואלחי ללחי. ²⁴ ואלחי

והיה עתה ונשגבו ונשגבו. ואלחי ללחי ונשגבו.

²⁵ ונשגבו ונשגבו ונשגבו ללחי. ואלחי ללחי

והיה עתה ונשגבו ונשגבו. ואלחי ללחי ונשגבו

ללחי ונשגבו ונשגבו ונשגבו. ואלחי ללחי ונשגבו

⁵⁰ ונשגבו. ²⁶ ונשגבו ונשגבו. ואלחי ללחי ונשגבו.

והיה עתה ונשגבו. ונשגבו ונשגבו ונשגבו.

II. EVANGELII MATTHAEI CAPUT QUINTUM.

[ex editione Americana, supra nr. 65 c].

1 ڤا سٺا ايم بعد ايتي : هيلم له انا :
 2 ڤا بيا : ميجه له انا انا له انا . . . 2
 3 ڤا بيا ڤا بيا ڤا بيا . . . 3
 ليصفتي انا : انا بيا . . . ڤا بيا .
 4 ڤا بيا ڤا بيا ڤا بيا ڤا بيا . . . 4 5
 5 ڤا بيا ڤا بيا : انا بيا ڤا بيا ڤا بيا .
 6 ڤا بيا ڤا بيا ڤا بيا ڤا بيا ڤا بيا :
 7 ڤا بيا ڤا بيا . . . ڤا بيا ڤا بيا :
 8 ڤا بيا ڤا بيا ڤا بيا . . . ڤا بيا ڤا بيا
 9 ڤا بيا ڤا بيا ڤا بيا : انا بيا . . . ڤا بيا
 10 ڤا بيا . . . ڤا بيا ڤا بيا ڤا بيا ڤا بيا
 ڤا بيا : انا بيا ڤا بيا ڤا بيا ڤا بيا .

- 11 להצניפה ייבא, וְחִיטְוֵיב לַגֶּפֶת וְזִוּוֹב
- 15 לַגֶּפֶת : וְכִי־חִיטְוֵיב חֲלִיפָה חַל יִכְלֶה חִיטְוֵה
- יִכְלֶה, חֲזַלְלֶה־כֹּחַ. 12 חֲמִיבֵם סִיָּה וְזִוּוֹב :
- אִנְיָלִיגָה הַבֵּיב חֲעֵינְהֶה. חֲחִנְהֶה לִינְיָ זִוּוֹב
- לִיכְיֶה אַבֵּם מִזְחִיפָה. 13 כִּי־חֲוֹרֶה יִיבֶה
- יִלְשֵׁם אִנְיָחֶה. יִיבֵיב אַבֵּם אִיכְלֶשֶׁה חֲחִפְסֶה :
- 20 חֲחִנְהֶה חֲחִיטְוֵלְשֶׁה : לִיכְיֶיב לֶה כִּי־כֶה : יִיכֶה
- חֲחִיטְוֵיב לַחֲיָה חֲחִיטְוֵיב חֲחִיטְוֵיב. 14 כִּי־חֲוֹרֶה
- יִיבֶה בִּמְזִימֶה אִחְלֶה. לֶה יִיכְעִשֶׁה אִיכְלֶשֶׁה
- חֲחִיטְוֵיב אַחֲלֶה לַחֲלֶה חִיטְוֵה. 15 וְכֶה חֲחִיטְוֵיב
- חֲחִיטְוֵיב חֲחִיטְוֵיב לֶה חֲחִיטְוֵיב חֲחִיטְוֵיב : יִיכֶה חֲחִיטְוֵיב
- 25 חֲחִיטְוֵיב : חֲחִיטְוֵיב לַחֲלֶה חֲחִיטְוֵיב. 16 חֲחִיטְוֵיב
- יִיבֵיב בִּמְזִימֶה חֲחִיטְוֵיב חֲחִיטְוֵיב : אִיכְלֶשֶׁה
- חֲחִיטְוֵיב חֲחִיטְוֵיב חֲחִיטְוֵיב לֶה חֲחִיטְוֵיב.
- 17 לֶה חֲחִיטְוֵיב חֲחִיטְוֵיב חֲחִיטְוֵיב חֲחִיטְוֵיב

18 30 كريم چين كريم كريم لحم : وحيث
ويحييه عنه وحيث : منه منه منه منه
ويحييه كريم يحييه من لحم لحم لحم لحم
يحييه : 19 لحم ويحييه من من من من
من لحم لحم : من من لحم لحم : من
ويحييه لحم لحم لحم لحم : من من من من 35
من لحم لحم لحم لحم : من من من من 20 لحم
لحم لحم لحم : من من من من
من لحم لحم لحم لحم : من من من من
لحم لحم لحم لحم : من من من من 21 لحم
لحم لحم : من من من من : من من من من 40
من لحم : من من من من 22 لحم لحم لحم لحم :
من لحم لحم لحم لحم لحم : من من من من
لحم لحم لحم لحم لحم : من من من من

45 לְבַיְתָא דְרַבּוּנָא . וְגַלְמֵי דְרַבּוּנָא יֵלְכֵי : מְחַבְּבֵי מֵהַ
 מְחַבְּבֵי דְרַבּוּנָא . 23 וְרַבּוּנָא מְחַבְּבֵי דְרַבּוּנָא .
 מְחַבְּבֵי דְרַבּוּנָא : וְרַבּוּנָא מְחַבְּבֵי דְרַבּוּנָא .
 חַבְּבֵי דְרַבּוּנָא יֵלְכֵי . 24 וְרַבּוּנָא מְחַבְּבֵי
 מְחַבְּבֵי דְרַבּוּנָא : וְרַבּוּנָא מְחַבְּבֵי דְרַבּוּנָא .
 חַבְּבֵי דְרַבּוּנָא : וְרַבּוּנָא מְחַבְּבֵי דְרַבּוּנָא .
 50 וְרַבּוּנָא מְחַבְּבֵי דְרַבּוּנָא . 25 וְרַבּוּנָא מְחַבְּבֵי
 דְרַבּוּנָא : וְרַבּוּנָא מְחַבְּבֵי דְרַבּוּנָא .
 וְרַבּוּנָא מְחַבְּבֵי דְרַבּוּנָא : וְרַבּוּנָא מְחַבְּבֵי דְרַבּוּנָא .
 26 וְרַבּוּנָא מְחַבְּבֵי דְרַבּוּנָא . וְרַבּוּנָא מְחַבְּבֵי דְרַבּוּנָא .
 חַבְּבֵי דְרַבּוּנָא . 27 וְרַבּוּנָא מְחַבְּבֵי
 55 וְרַבּוּנָא מְחַבְּבֵי דְרַבּוּנָא . 28 וְרַבּוּנָא מְחַבְּבֵי
 דְרַבּוּנָא : וְרַבּוּנָא מְחַבְּבֵי דְרַבּוּנָא .
 וְרַבּוּנָא מְחַבְּבֵי דְרַבּוּנָא . 29 וְרַבּוּנָא מְחַבְּבֵי
 דְרַבּוּנָא : וְרַבּוּנָא מְחַבְּבֵי דְרַבּוּנָא .

دیکند بند نہ دیکھیں: ہلکے جہلے فچٹی ییل

٦٠ چھیننے: 30 دیکھیں دیکھنے کی: 30 دیکھیں دیکھنے کی:

فہم سے عرب چینی: فہم کی چینی دیکھند بند

مہ نہ دیکھیں: ہلکے جہلے فچٹی ییل چھیننے:

31 دیکھند بند دیکھند بند: دیکھند بند دیکھند

دیکھند بند: 32 دیکھند بند دیکھند بند: دیکھند

65 دیکھند بند دیکھند بند: دیکھند بند دیکھند

بند دیکھند بند: دیکھند بند دیکھند بند

33 دیکھند بند دیکھند بند: دیکھند بند دیکھند

دیکھند بند: دیکھند بند دیکھند بند

٦٠ دیکھند بند: 34 دیکھند بند دیکھند بند: دیکھند

70 دیکھند بند: دیکھند بند دیکھند بند

دیکھند بند: 35 دیکھند بند دیکھند بند

دیکھند بند: دیکھند بند دیکھند بند

٦٠ دیکھند بند: 36 دیکھند بند دیکھند بند

تلك یحفظہ نہ تہ لیجندہ جم یجندہ سہ

75 وضعہ کہ کہ کہ کہ یہ تہ کہ : 37 یہ کہ کہ کہ کہ

یجندہ جم : کہ کہ کہ : کہ کہ کہ . یجندہ جم

تہ کہ کہ کہ : جم کہ کہ کہ . 38 یجندہ جم

تہ کہ کہ کہ : کہ کہ کہ کہ کہ : کہ کہ کہ کہ

یہ کہ : 39 یہ کہ کہ کہ کہ کہ کہ کہ : کہ کہ

80 کہ کہ کہ کہ کہ کہ کہ کہ : کہ کہ کہ کہ کہ کہ کہ

کہ کہ کہ کہ کہ کہ کہ کہ : کہ کہ کہ کہ کہ کہ کہ

40 کہ کہ کہ کہ کہ کہ کہ کہ : کہ کہ کہ کہ کہ کہ کہ

کہ کہ کہ کہ کہ کہ کہ کہ : 41 کہ کہ کہ کہ کہ کہ کہ

کہ کہ کہ کہ : کہ کہ کہ کہ کہ کہ کہ : 42 کہ کہ کہ کہ کہ

85 کہ کہ کہ کہ کہ کہ کہ کہ : کہ کہ کہ کہ کہ کہ کہ

کہ کہ کہ کہ کہ کہ کہ کہ : 43 یجندہ جم : کہ کہ کہ کہ

کہ کہ کہ کہ : کہ کہ کہ کہ کہ کہ کہ : 44 یہ کہ کہ کہ کہ

کہ کہ کہ کہ : کہ کہ کہ کہ کہ کہ کہ : کہ کہ کہ کہ

لخم دلکړه لجه : د حیدر د غوښت لخم دغه
 لجه : د نرله خد کړلیم د غوښت لجه د غوښت
 90 د غوښت لجه : 45 د غوښت د غوښت د غوښت
 د غوښت د غوښت : د غوښت د غوښت د غوښت
 د غوښت د غوښت : د غوښت د غوښت د غوښت
 د غوښت د غوښت : 46 د غوښت د غوښت د غوښت
 95 د غوښت لجه : د غوښت د غوښت د غوښت ؛ له
 د غوښت د غوښت د غوښت د غوښت : 47 د غوښت
 د غوښت د غوښت د غوښت د غوښت : د غوښت
 د غوښت د غوښت ؛ له د غوښت د غوښت د غوښت
 د غوښت د غوښت : 48 د غوښت د غوښت د غوښت
 100 د غوښت د غوښت د غوښت د غوښت د غوښت

III. VITAE PROPHETARUM.

(E tribus codicibus Musei Britannici.)

אהיה אהיה אהיה אהיה אהיה
 אהיה אהיה אהיה אהיה אהיה
 אהיה אהיה אהיה אהיה אהיה

אהיה אהיה אהיה אהיה אהיה
 5 אהיה אהיה אהיה אהיה אהיה
 10 אהיה אהיה אהיה אהיה אהיה
 15 אהיה אהיה אהיה אהיה אהיה
 אהיה אהיה אהיה אהיה אהיה
 אהיה אהיה אהיה אהיה אהיה

על אלהיך. ארבעה ימים יתעורר אדם ויבטח
 מן המות. ויבטח. ארבעה ימים יתעורר אדם. ויבטח
 מן המות. ויבטח. ארבעה ימים יתעורר אדם. ויבטח
 20 מן המות. ויבטח. ארבעה ימים יתעורר אדם. ויבטח
 25 מן המות. ויבטח. ארבעה ימים יתעורר אדם. ויבטח
 30 מן המות. ויבטח. ארבעה ימים יתעורר אדם. ויבטח
 35 מן המות. ויבטח. ארבעה ימים יתעורר אדם. ויבטח
 מן המות. ויבטח. ארבעה ימים יתעורר אדם. ויבטח
 מן המות. ויבטח. ארבעה ימים יתעורר אדם. ויבטח
 מן המות. ויבטח. ארבעה ימים יתעורר אדם. ויבטח

לחלוקתו. ודלא כפי שכתב חזו"ן

מ"ח, מ"ג

40

מ"ה

מ"ח מ"ג, ודלא כפי שכתב חזו"ן

מ"ח מ"ג ודלא כפי שכתב חזו"ן

מ"ח מ"ג ודלא כפי שכתב חזו"ן

מ"ח מ"ג ודלא כפי שכתב חזו"ן

45

מ"ח מ"ג ודלא כפי שכתב חזו"ן

50

מ"ח מ"ג ודלא כפי שכתב חזו"ן

55

מ"ח מ"ג ודלא כפי שכתב חזו"ן

מ"ח מ"ג ודלא כפי שכתב חזו"ן

מ"ח מ"ג ודלא כפי שכתב חזו"ן

נחם כל אדם . ואלהיה נחם כל אדם
פחה . כל אדם נחם כל אדם . כל אדם

80 נחם כל אדם . נחם כל אדם . נחם כל אדם .
נחם כל אדם . נחם כל אדם . נחם כל אדם .
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נחם כל אדם . נחם כל אדם . נחם כל אדם .

85 נחם כל אדם . נחם כל אדם . נחם כל אדם .
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נחם כל אדם . נחם כל אדם . נחם כל אדם .

90 נחם כל אדם . נחם כל אדם . נחם כל אדם .
נחם כל אדם . נחם כל אדם . נחם כל אדם .
נחם כל אדם . נחם כל אדם . נחם כל אדם .
נחם כל אדם . נחם כל אדם . נחם כל אדם .

95 נחם כל אדם . נחם כל אדם . נחם כל אדם .
נחם כל אדם . נחם כל אדם . נחם כל אדם .

נחם כל אדם . נחם כל אדם . נחם כל אדם .

חן בנחמא. נחבט כאיזא דגלגתא כעבדא.
 נפלא אהוב, למלך דבטא נחמא. מלל דמ
 100 מן דבבז סמא יזא לחא דאשיל דהנח.
 מלל דנחבט סמא נחמ מלל מלל דהפבז
 סמבזמ, כפזא דמאזי סמבזמ דמ
 דמאזי סמבזמ, דמאזי סמבזמ, סמבזמ
 סמבזמ אשילא. אשילא דמאזי סמבזמ
 105 סמבזמ כנחבט סמבזמ סמבזמ. חפבז
 דמ סמבזמ מלל דשילא אשילא, סמבזמ
 נח איזא. חלל סמבזמ סמבזמ, חלל איזא
 כעבדא חלל.

סמבזמ סמבזמ סמבזמ סמבזמ. דמאזי סמבזמ
 110 סמבזמ סמבזמ סמבזמ סמבזמ סמבזמ
 דמאזי סמבזמ סמבזמ סמבזמ סמבזמ
 דמאזי סמבזמ סמבזמ סמבזמ סמבזמ
 סמבזמ סמבזמ סמבזמ סמבזמ סמבזמ
 דמאזי סמבזמ סמבזמ סמבזמ סמבזמ
 דמאזי סמבזמ סמבזמ סמבזמ סמבזמ
 115 סמבזמ. סמבזמ סמבזמ סמבזמ סמבזמ
 סמבזמ סמבזמ סמבזמ סמבזמ סמבזמ
 סמבזמ סמבזמ סמבזמ סמבזמ סמבזמ

וְיָרֵךְ לָנוּ כְּשֶׁנֶּחֱמָה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
 כְּשֶׁנֶּחֱמָה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
 160 כְּשֶׁנֶּחֱמָה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
 כְּשֶׁנֶּחֱמָה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
 כְּשֶׁנֶּחֱמָה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
 כְּשֶׁנֶּחֱמָה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
 165 כְּשֶׁנֶּחֱמָה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
 כְּשֶׁנֶּחֱמָה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
 כְּשֶׁנֶּחֱמָה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
 כְּשֶׁנֶּחֱמָה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
 170 כְּשֶׁנֶּחֱמָה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
 כְּשֶׁנֶּחֱמָה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
 כְּשֶׁנֶּחֱמָה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
 כְּשֶׁנֶּחֱמָה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
 175 כְּשֶׁנֶּחֱמָה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
 כְּשֶׁנֶּחֱמָה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
 כְּשֶׁנֶּחֱמָה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
 כְּשֶׁנֶּחֱמָה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ

יתן דאנא דאנא דאנא דאנא דאנא דאנא
 אלא דאנא דאנא דאנא דאנא דאנא דאנא
 דאנא דאנא דאנא דאנא דאנא דאנא 180
 דאנא דאנא דאנא דאנא דאנא דאנא
 דאנא דאנא דאנא דאנא דאנא דאנא
 דאנא דאנא דאנא דאנא דאנא דאנא
 דאנא דאנא דאנא דאנא דאנא דאנא 185
 דאנא דאנא דאנא דאנא דאנא דאנא
 דאנא דאנא דאנא דאנא דאנא דאנא 190
 דאנא דאנא דאנא דאנא דאנא דאנא
 דאנא דאנא דאנא דאנא דאנא דאנא
 דאנא דאנא דאנא דאנא דאנא דאנא
 דאנא דאנא דאנא דאנא דאנא דאנא 195
 דאנא דאנא דאנא דאנא דאנא דאנא
 דאנא דאנא דאנא דאנא דאנא דאנא

דמ דגמא דיהא . מליל נמא דשילא כולמ
איךא . השבב זילכא אפ עשילא דגאיל .

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דחכ חלל מללמא .

ממא עמא כמא כמא , ממא כמא כמא . ממא
ממא ממא ממא . ממא ממא ממא .

ממא ממא ממא . ממא ממא ממא . ממא
ממא ממא ממא . ממא ממא ממא .

205

ממא ממא ממא . ממא ממא ממא .
ממא .

ממא ממא ממא , ממא ממא ממא
ממא ממא ממא . ממא ממא ממא .

ממא ממא ממא . ממא ממא ממא . ממא
ממא ממא ממא . ממא ממא ממא .

210

ממא ממא ממא . ממא ממא ממא .
ממא .

ממא ממא ממא , ממא ממא ממא
ממא ממא ממא . ממא ממא ממא .

215

ממא ממא ממא . ממא ממא ממא .
ממא .

ממא ממא ממא , ממא ממא ממא

יצוהו דא פירע. וכו. שפירא דא בכו. לראוב.
 מן נא פירע כו דא דלא אדחיל. וכו. מן נא פירע
 220 אדחיל. מן נא פירע כו דא דלא אדחיל. מן נא פירע
 אדחיל כו דא דלא אדחיל. מן נא פירע
 דא דחיל כו דא דלא אדחיל.

מן נא פירע כו דא דלא אדחיל. מן נא פירע
 דחיל.

בכז. 225

בכז. פירע כו דא דלא אדחיל. מן נא פירע
 דחיל.

בכז. אדחיל, מן נא פירע דחיל.
 מן נא פירע דחיל. מן נא פירע דחיל.
 230 חיל. דחיל. מן נא פירע דחיל.
 מן נא פירע דחיל. מן נא פירע דחיל.
 235 מן נא פירע דחיל.

מן.

מן נא פירע דחיל. מן נא פירע דחיל.

כאזעלע אלס חתי דת, מגדל א בית
לדכא מגדל אלס.

למא. 260

למא אדמ, ממא מג אלמא. מג בית
דכא מג. מג מג דמא. ממא מג
כח מג אדא מג למא. דמ מג מג:
מג דלמא מג אדא אדא. ממ, ממא
ממא מג דמא מג למא מג מג 265
ממא דמא. ממא אדא מג מג. מג
דמא ממא כח דמ אדמא. מג מג
אדמא מג.

ממא אדמ, ממא מג דמא. מג
מג אדמא דמא מג. ממא מג מג
מג אלמא. ממא אדמא מג מג.
למא מג. ממא אדמא מג מג
דמא מג. ממא מג מג: ממא מג 275
דמא מג מג מג. ממא מג מג
ממא: ממא מג מג מג.

בז דת עמל כמ עלא: אהינב לדלמ בז ארבי:

היא דאזא נא לאזא ונאעא: אכלא אהינב

280. א. א. דת מצאנא נא נא

נא נא נא נא נא נא נא נא נא נא נא נא נא נא נא נא

נא נא נא נא נא נא נא נא נא נא נא נא נא נא נא נא

נא נא נא נא נא נא נא נא נא נא נא נא נא נא נא נא

נא נא נא נא נא נא נא נא נא נא נא נא נא נא נא נא

285. א. א. דת מצאנא נא נא

נא נא נא נא נא נא נא נא נא נא נא נא נא נא נא נא

נא נא נא נא נא נא נא נא נא נא נא נא נא נא נא נא

נא נא נא נא נא נא נא נא נא נא נא נא נא נא נא נא

נא נא נא נא נא נא נא נא נא נא נא נא נא נא נא נא

290. א. א. דת מצאנא נא נא

נא נא נא נא נא נא נא נא נא נא נא נא נא נא נא נא

נא נא נא נא נא נא נא נא נא נא נא נא נא נא נא נא

נא נא נא נא נא נא נא נא נא נא נא נא נא נא נא נא

נא נא נא נא נא נא נא נא נא נא נא נא נא נא נא נא

295. א. א. דת מצאנא נא נא

נא נא נא נא נא נא נא נא נא נא נא נא נא נא נא נא

נא נא נא נא נא נא נא נא נא נא נא נא נא נא נא נא

בל לב זכא . אצא זכא זכא זכא זכא .
 זכא זכא זכא זכא זכא זכא זכא זכא .
 זכא זכא זכא זכא זכא זכא זכא זכא 380
 זכא זכא זכא זכא זכא זכא זכא זכא .
 זכא זכא זכא זכא זכא זכא זכא זכא .
 זכא זכא זכא זכא זכא זכא זכא זכא .
 זכא זכא זכא זכא זכא זכא זכא זכא .
 זכא זכא זכא זכא זכא זכא זכא זכא .

385

זכא זכא זכא זכא זכא זכא זכא זכא .
 זכא זכא זכא זכא זכא זכא זכא זכא .
 זכא זכא זכא זכא זכא זכא זכא זכא .
 זכא זכא זכא זכא זכא זכא זכא זכא .
 זכא זכא זכא זכא זכא זכא זכא זכא 390
 זכא זכא זכא זכא זכא זכא זכא זכא .
 זכא זכא זכא זכא זכא זכא זכא זכא .
 זכא זכא זכא זכא זכא זכא זכא זכא .
 זכא זכא זכא זכא זכא זכא זכא זכא 395
 זכא זכא זכא זכא זכא זכא זכא זכא .
 זכא זכא זכא זכא זכא זכא זכא זכא .

דחיה. ח כחיה כחיה כחיה. נ כחיה כחיה כחיה.
 לחיה כחיה כחיה. ו כחיה כחיה כחיה.
 400 לחיה כחיה כחיה, לחיה כחיה, לחיה כחיה.
 לחיה כחיה כחיה. ז כחיה כחיה כחיה.
 לחיה כחיה כחיה. ח כחיה כחיה כחיה.
 לחיה כחיה כחיה. ט כחיה כחיה כחיה.

לחיה כחיה כחיה. י כחיה כחיה כחיה.

405 לחיה כחיה כחיה. יא כחיה כחיה כחיה.
 לחיה כחיה כחיה. יב כחיה כחיה כחיה.
 לחיה כחיה כחיה. יג כחיה כחיה כחיה.
 לחיה כחיה כחיה. יד כחיה כחיה כחיה.
 לחיה כחיה כחיה. טו כחיה כחיה כחיה.
 לחיה כחיה כחיה. טז כחיה כחיה כחיה.
 לחיה כחיה כחיה. יז כחיה כחיה כחיה.
 לחיה כחיה כחיה. יח כחיה כחיה כחיה.
 לחיה כחיה כחיה. יט כחיה כחיה כחיה.
 לחיה כחיה כחיה. כ כחיה כחיה כחיה.
 לחיה כחיה כחיה. כא כחיה כחיה כחיה.
 לחיה כחיה כחיה. כב כחיה כחיה כחיה.
 לחיה כחיה כחיה. כג כחיה כחיה כחיה.
 לחיה כחיה כחיה. כד כחיה כחיה כחיה.
 לחיה כחיה כחיה. כה כחיה כחיה כחיה.
 לחיה כחיה כחיה. כו כחיה כחיה כחיה.
 לחיה כחיה כחיה. כז כחיה כחיה כחיה.
 לחיה כחיה כחיה. כח כחיה כחיה כחיה.
 לחיה כחיה כחיה. כט כחיה כחיה כחיה.
 לחיה כחיה כחיה. ל כחיה כחיה כחיה.

IV. HISTORIA INVENTIONIS SANCTAE CRUCIS.

1) e cod. paris. 234.

1 פִּינְהוּבִיעַ אֲלֵהֶם וְכִי־יִבְעַר (fol. 293, recto, col. 1.)

אֲלֵהֶם וְכִי־יִבְעַר אֲלֵהֶם.

מִתְחַבֵּר. פִּינְהוּבִיעַ אֲלֵהֶם וְכִי־יִבְעַר מִיָּה.

וְכִי־יִבְעַר מִיָּה וְכִי־יִבְעַר מִיָּה. לְזִמְנָא שְׂמִיכְהוּבִיעַ

5 וְכִי־יִבְעַר מִיָּה וְכִי־יִבְעַר מִיָּה. לְזִמְנָא שְׂמִיכְהוּבִיעַ. מִיָּה.

וְכִי־יִבְעַר מִיָּה וְכִי־יִבְעַר מִיָּה. לְזִמְנָא שְׂמִיכְהוּבִיעַ.

10 וְכִי־יִבְעַר מִיָּה וְכִי־יִבְעַר מִיָּה. לְזִמְנָא שְׂמִיכְהוּבִיעַ.

15 וְכִי־יִבְעַר מִיָּה וְכִי־יִבְעַר מִיָּה. לְזִמְנָא שְׂמִיכְהוּבִיעַ.

וְכִי־יִבְעַר מִיָּה וְכִי־יִבְעַר מִיָּה. לְזִמְנָא שְׂמִיכְהוּבִיעַ.

וְכִי־יִבְעַר מִיָּה וְכִי־יִבְעַר מִיָּה. לְזִמְנָא שְׂמִיכְהוּבִיעַ.

دکتا مطبوعه فیه بی بی اسماء علیہ السلام فیہ صحتہ صحتہ .
 امر بی بی اسماء علیہ السلام فیہ صحتہ صحتہ .
 80 صحتہ صحتہ صحتہ صحتہ صحتہ صحتہ . (b, col. 2.)
 صحتہ صحتہ صحتہ صحتہ صحتہ صحتہ .
 85 صحتہ صحتہ صحتہ صحتہ صحتہ صحتہ .
 90 صحتہ صحتہ صحتہ صحتہ صحتہ صحتہ .
 95 صحتہ صحتہ صحتہ صحتہ صحتہ صحتہ .
 صحتہ صحتہ صحتہ صحتہ صحتہ صحتہ .
 صحتہ صحتہ صحتہ صحتہ صحتہ صحتہ .
 صحتہ صحتہ صحتہ صحتہ صحتہ صحتہ .

ספרינו דע דעס דעס, און אונזערע ספרים. און אונזערע ספרים
 און אונזערע ספרים און אונזערע ספרים און אונזערע ספרים
 100 אונזערע ספרים און אונזערע ספרים און אונזערע ספרים.
 און אונזערע ספרים און אונזערע ספרים און אונזערע ספרים.

2) e codice Mus. Brit. Add. 14,644.

1 (18 r.) און אונזערע ספרים און אונזערע ספרים און אונזערע ספרים
 און אונזערע ספרים און אונזערע ספרים און אונזערע ספרים
 און אונזערע ספרים און אונזערע ספרים און אונזערע ספרים.
 און אונזערע ספרים און אונזערע ספרים און אונזערע ספרים.

5 און אונזערע ספרים און אונזערע ספרים און אונזערע ספרים
 און אונזערע ספרים און אונזערע ספרים און אונזערע ספרים
 און אונזערע ספרים און אונזערע ספרים און אונזערע ספרים
 און אונזערע ספרים און אונזערע ספרים און אונזערע ספרים
 און אונזערע ספרים און אונזערע ספרים און אונזערע ספרים
 10 און אונזערע ספרים און אונזערע ספרים און אונזערע ספרים
 און אונזערע ספרים און אונזערע ספרים און אונזערע ספרים
 און אונזערע ספרים און אונזערע ספרים און אונזערע ספרים
 און אונזערע ספרים און אונזערע ספרים און אונזערע ספרים
 און אונזערע ספרים און אונזערע ספרים און אונזערע ספרים

15 תְּבִיאַתְּ אֶת־הַבְּרִיתִים בְּמִשְׁפַּחְתְּךָ אֲדָמָה אֲדָמָה
 לְאֹהֲבֵיךָ וְאֵת־הַבְּרִיתִים בְּמִשְׁפַּחְתְּךָ אֲדָמָה אֲדָמָה
 וְאֵת־הַבְּרִיתִים בְּמִשְׁפַּחְתְּךָ אֲדָמָה אֲדָמָה
 בְּמִשְׁפַּחְתְּךָ אֲדָמָה אֲדָמָה (f. 18 vers.) כֵּן בְּשֵׁם
 מְבִיאַתְּ אֶת־הַבְּרִיתִים אֲדָמָה אֲדָמָה
 וְהַבְּרִיתִים אֲדָמָה אֲדָמָה אֲדָמָה אֲדָמָה
 20 חֵסֶד אֲדָמָה אֲדָמָה אֲדָמָה אֲדָמָה אֲדָמָה
 אֲדָמָה אֲדָמָה אֲדָמָה אֲדָמָה אֲדָמָה אֲדָמָה
 25 אֲדָמָה אֲדָמָה אֲדָמָה אֲדָמָה אֲדָמָה אֲדָמָה
 30 אֲדָמָה אֲדָמָה אֲדָמָה אֲדָמָה אֲדָמָה אֲדָמָה
 אֲדָמָה אֲדָמָה אֲדָמָה אֲדָמָה אֲדָמָה אֲדָמָה

75 פלגא חזי וכלא סא. ואלא אעזי דס. אד אג
 מרזח 000 אעסר? סעסע טעמסא. חלל מלל אסעס
 אעסר 000 חלל. סזילא ואלא חל. מלללל חזי. אד
 מללל? אעזי 000 אעסר. לל מללללל אדללל
 חל אעסר. לל אד מללל 000 חללל מלללל
 80 וכלל סעסר 000. מרזח 000? אד סעסע טעמסא.
 ואל אד מלל מללל מלל אד חלל אעסרלל אדלל
 סעסרלל סעסר סעסרלל חלל 000? לל מלל.
 ואלללל 000 מלל אעסר סעסרלל. מלל חללללל
 מללל מלל סעסר לללל חללללללל. חללל
 85 מללל אד אדלללל אדללל? אד אד. סעסר
 ואל חלללל מללל. ואלללל 000 חללל מללל
 ואללל סעסרלל סעסרלל. ואללל מללל מללל
 ואללל ללל. מלל מללל ואלל. מללל לל
 לללל חלל סעסרלל אדלל? מלללל סעסר
 90 ואלל מללללל מללל. אד חלל 000? חלל
 מללל אדללל ואל. ואללללל ואללל חלל ואל.
 אד ואל ואל חלל? מללללל 000 חלל מלללל.
 מללל ואל חלל (f. 20 rect.) מללל חללל? אד
 אדלללל מלללל. חלל חללל מלללל חללל.

155 אִנְחָא לְמַחְסָא. אִלּוּ מַחְסָא מַחְסָא בְּעָלָא חֲזַי
אֲתִיבּוּ אֲמַרְתּוּ. מַחְסָא מַחְסָא אִלּוּ בְּרִיחֵי מַחְסָא
בְּעִלְתּוּ בְּרִיחֵי מַחְסָא בְּאֲמַרְתּוּ מַחְסָא
בְּלֵא וְלֵא מַחְסָא מַחְסָא. כֵּן מַחְסָא מַחְסָא
מַחְסָא. מַחְסָא מַחְסָא מַחְסָא מַחְסָא מַחְסָא.

160 אִלּוּ מַחְסָא מַחְסָא אִלּוּ מַחְסָא מַחְסָא
מַחְסָא מַחְסָא מַחְסָא מַחְסָא מַחְסָא. מַחְסָא מַחְסָא
מַחְסָא מַחְסָא מַחְסָא מַחְסָא מַחְסָא. מַחְסָא מַחְסָא
מַחְסָא מַחְסָא מַחְסָא מַחְסָא מַחְסָא. מַחְסָא מַחְסָא
מַחְסָא מַחְסָא מַחְסָא מַחְסָא מַחְסָא.

165 מַחְסָא מַחְסָא מַחְסָא מַחְסָא מַחְסָא. מַחְסָא מַחְסָא
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3) e Cod. Vat. syr. 148 (a. Chr. 1267).

[ex explanatione officiorum ecclesiasticorum a Georgio Arbelensi
conscripta.] (I, 24.)

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חסדו (?) וְהַיְתָּוּ אֶתְּחִילָתוֹ לְהַשְׁכֵּחַ אֶתְּחִילָתוֹ
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^a inclusa a secunda manu.

55 חֲבֻטָּא דְאַרְיָב וְחֻטָּא שְׂמַיָּא מִמְּטָא מִסַּח. סָּבְ חֻטָּא
 דְאַרְיָב חֲבֻטָּא דְעִבְרָא. וְחֻטָּא דְמַעֲכָר מִלְּא | אִסַּח.
 אִתְּרַבָּא בְּמַטָּא מִשְׁמַיָּא. וְחֻטָּא דְמַעֲכָר מִלְּא | אִתְּרַבָּא מִסַּח.
 אִתְּרַבָּא דְמַעֲכָר מִשְׁמַיָּא. אִתְּרַבָּא. מַעֲכָר מִסַּח.
 דְּמַעֲכָר חֻטָּא. מִסַּח חֻטָּא דְמַעֲכָר מִלְּא. | אִסַּח.
 60 לְפָדָה חֻטָּא דְמַעֲכָר ^a מִסַּח. מַעֲכָר מִסַּח. וְחֻטָּא דְמַעֲכָר
 דְּמַעֲכָר מִסַּח. וְחֻטָּא דְמַעֲכָר מִסַּח. וְחֻטָּא דְמַעֲכָר
 65 מִסַּח. וְחֻטָּא דְמַעֲכָר מִסַּח. וְחֻטָּא דְמַעֲכָר
 70 מִסַּח. וְחֻטָּא דְמַעֲכָר מִסַּח. וְחֻטָּא דְמַעֲכָר
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 מִסַּח. וְחֻטָּא דְמַעֲכָר מִסַּח. וְחֻטָּא דְמַעֲכָר

^a primo מִסַּח.
^b a secunda manu.

GLOSSARIUM.

1

اَیْرٌ *c.*, *plerumque m.*, *pl.* اَیْرٌ *ἀήρ*, aer.

اَبٌ § 33 Vater | father.

اَضَعْتُ *impf. a* verloren gehen, untergehen | go astray, perish. *Aph.* verderben | destroy. || اَضْعَانٌ, اَضْعَابٌ
Untergang, Verderben | destruction, decline. || مَضْعُوبٌ
verderblich | pernicious.

[اَضَعْتُ] *part. pass.* اَضْعَابٌ traurig | mournful. *Ethpe.*
trauern, betrübt sein | mourn, be sad.

اَضْعَابٌ = h. אֲבָל מְחֻלָּה *n. l.*

اَضْعَابٌ, اَضْعَابٌ *m.* ἀγών.

اَضْعَابٌ *m.* ἀγρός; *pl.* اَضْعَابٌ Dörfer | villages.

اَضْعَابٌ *u.* § 41 mieten | hire. || اَضْعَابٌ, اَضْعَابٌ *m.* Lohn | wages.

اَضْعَابٌ (*sic*, § 3, *V*: اَضْعَابٌ) Dach | roof.

اَضْعَابٌ, nest. اَضْعَابٌ *f.*, h. אֲדָמָה Boden | soil.

אָזְנִי *f.*, h. אָזְנִי Ohr | ear.

אָזְנִי *m.*, εἶδος (G. Hoffmann, ZDMG, 32, 748 n.), Ge-
stalt, Art, Aussehen | form, species, appearance.

יָחֵי § 3 *interjectio irridentis, ehe, εὐχε*.

עָרָא oder | or. || אֲרָאָה (cf. אָרָא) oder, das heisst | or, i. e.

יָרָא, *Ethpa.* sich vereinigen, versöhnen | be reconciled, be at peace. || יָרָא *f., pl.* יָרָאָה Zeichen, Wunderzeichen, Buchstabe | sign, token, miracle, letter.

אָהֵא oh! Wehel! | oh! woe! *cum* אָהֵא, אָהֵא, אָהֵא.

אָהֵא (אָהֵא, אָהֵא) εὐαγγέλιον.

אָהֵא εὐνοῦχος.

אָהֵא, "אָהֵא", "אָהֵא ὑπομνήματα.

אָהֵא § 14 Frosch | frog.

אָהֵא *m., pl.* אָהֵא, אָהֵא (*V* אָהֵא?) Krippe | manger.

אָהֵא (*vel* אָהֵא), Jerusalem.

אָהֵא § 48, g, 1 gehen | go. *Part.* nützlich sein | serve.

אָהֵא § 32, *m.* Bruder | brother. || אָהֵא *f.* Schwester | sister || אָהֵא *f.* brüderliche Liebe, bes. als Aurede | brotherly love, "brethren".

אָהֵא, *impf. u.* nehmen, annehmen, halten | take, accept, hold. *Ethp.* festgehalten werden | be retained. *Aph.*

ergreifen lassen | cause to seize. || אָהֵא *pass. et act.* ||

אָהֵא Besitz, Gewalt | possession, power.

[אָהֵא] אָהֵא zurückgelassen, übrig sein | be left. || אָהֵא verweilen | remain. || אָהֵא, אָהֵא, *f.* אָהֵא; *pl.* אָהֵא,

אָהֵא der letzte | last. || אָהֵא *st. const.* (*sc.* אָהֵא) =

adverb. || אָהֵא, אָהֵא, *f.* אָהֵא; *pl.* אָהֵא, אָהֵא,

אָהֵא, אָהֵא, *etiam sine* | *et in Sing. sine* u

scribitur אָהֵא, ein anderer | an other. *Adv.* אָהֵא

et im Gegenteil | on the contrary. || $\text{f., st. cstr. } \text{das Ende}$ | end. || bis zuletzt | up to the last moment.

$\text{v. } \text{; } \text{v. } \text{.}$

$\text{, etiam sine } \text{, pers., Bote}$ | messenger.

$\text{(} \bar{\alpha}\chi\text{)}$ wie, gemäss | as, according to. || $\text{, } \text{, } \text{?}$ *conj.* · wie | as. || $\text{? } \text{?}$ wie dieser, ein solcher | such. || $\text{? } \text{?}$ auf solche Weise | in such a way. || $\text{, } \text{,}$ *cum Suff.*, wie | like. (Cf. G. Hoffmann, ZDMG 32, 753.) $\text{auf solche Weise, z. B.}$ | in such a way, *e. g.* || $\text{, } \text{}$ zugleich | together. || $\text{, } \text{}$ nachdem, entsprechend | according to, corresponding to.

$\text{? } \text{?}$ wo? | where? || $\text{= } \text{?}$ wo ist (er)? | where is (he)? || $\text{? } \text{?}$ woher? | whence? || $\text{, } \text{}$ auf welche Weise? | in what way? *cum. ? relative.*

$\text{v. } \text{.}$ h. § 3.

$\text{, } \text{}$ *m.* Baum | tree.

$\text{, } \text{}$ wahrhaftig, gewiss | truly, certainly.

§ 21 wer? | who? || § 22.

$\text{etiam } \text{, } \text{.}$

$\text{v. } \text{.}$

es ist, sind | there is, are; hebr. . || es war | there was. || ich habe | I have. || etc. *ich bin* | I am. || $\text{= } \text{?}$ es ist nicht | it is not. || f. das Wesen | being, existence.

$\text{f., pl. } \text{.}$

أَجْبَدُ v. أَجْبَدًا, أَجْبَدًا v. أَجْبَدًا.

أَجْبَدُ *impf. u.*, § 41 essen | eat. || أَجْبَدُ § 19, a. || أَجْبَدُ

f. Speise, Lebensunterhalt | food, victuals.

أَجْبَدُ *impf. u.*, schwarz sein | be black. *Aph.* schwärzen |

make black. *Part. pass.* أَجْبَدُ geschwärzt | blackened.

أَجْبَدُ, أَجْبَدُ schwarz | black.

أَجْبَدُ v. أَجْبَدًا, أَجْبَدًا ξένος.

أَجْبَدُ, *a.*, § 41 sorgen | attend to.

أَجْبَدُ § 25 Bauer | peasant.

أَجْبَدُ *m.* Zorn, Ärger | wrath, vexation.

أَجْبَدُ = أَجْبَدُ wenn, أَجْبَدُ nicht; aber, sondern | if not, but. (Cf.

ἀλλά.) || أَجْبَدُ أَجْبَدُ wenn nicht, nach einer Negation | if

not (after a negation) أَجْبَدُ v. أَجْبَدُ.

أَجْبَدُ, أَجْبَدُ *m.* Gott | God. || أَجْبَدُ göttlich | divine. || أَجْبَدُ

f. Gottheit | divinity.

أَجْبَدُ § 41 Zorn halten | keep his anger.

أَجْبَدُ *f.*, *pl.* أَجْبَدُ, أَجْبَدُ h. أَجْبَدُ § 14, b Rippe | rib.

أَجْبَدُ, أَجْبَدُ *et* أَجْبَدُ, *impf.* أَجْبَدُ lernen | learn. *Pael.*

lehren | teach. || أَجْبَدُ gelehrt | learned. أَجْبَدُ Lehrer |

teacher. || أَجْبَدُ Gelehrsamkeit | learning. || أَجْبَدُ

§ 25, 4, b 1 Lehre | doctrine.

أَجْبَدُ 1000, § 33, d. *St. emph. sg. scribit* Nöld. أَجْبَدُ (k.);

pro أَجْبَدُ *editio americana* Apoc. 6, 11; 7, 1—4;

14, 1 (19, 18) أَجْبَدُ.

أَجْبَدُ *f.* § 17 b Schiff | ship.

دُكِّرَ, *impf. u*, drängen, drücken | press, oppress. || دُكِّرَ لِيْكَ
es war nötig | it was necessary. || دُكِّرَ لِيْكَ *m.* Bedrängnis,
Not | oppression, calamity.

أُمٌّ *f.* Mutter | mother. § 32.

(أَمَّ) أَمَّ بَشَرًا beständig | constant. (*Etiam* = ἀμείβω.) *Adv.*
أَمَّ بَشَرًا. || أَمَّ بَشَرًا Handwerker | artisan. || أَمَّ بَشَرًا Hand-
werk, Kunst | trade, art. *Aph.* آمَنَ آمِنًا glauben |
believe. || آمَنَ آمِنًا Glaube | faith. || آمَنَ آمِنًا, *f.* آمَنَ آمِنًا
gläubig, treu | faithful, true.

كَلَّمَ, *impf. a*, sprechen | speak. || كَلَّمَ كَلِمًا *m.* Wort,
Predigt, Abhandlung | word, sermon, treatise.

أَمْرًا *m.* Lamm | lamb.

أَمَّا *wann?* | when?

أَمَّا wenn | if. || أَمَّا إِذَا, أَمَّا إِذَا wenn aber | but if. ||
häufig in nicht erfüllten Bedingungssätzen (often for
conditions not likely to be fulfilled).

أَنَا, أَنَا ich | I. *Pl.* أَنَا wir | we. § 19.

أَنَا *f.* ἰνδικτιῶνα, indictio.

أَنَا, أَنَا *v.* أَنَا, أَنَا.

أَنَا, أَنَا *m.* Mensch, ursprünglich kollektiv Mensch-
heit | man, originally mankind || der einzelne | the
single. أَنَا, أَنَا, *pl.* أَنَا; *pl.* أَنَا einige |
some. || أَنَا menschlich | human. || أَنَا Menschen-
natur | human nature. || أَنَا *v.* أَنَا.

أَنَا *m.*; أَنَا *f.* du | thou. || أَنَا *m.* أَنَا ihr | ye. § 19.

أَنَا *f.* Frau | woman. § 32.

شفا, *Pael.* شفا heilen | cure. || شفاء Heilkunst, Arznei |
medicine. *Pl. plerumque* شفاء.

شفا m., pl. شفا, شفا τὸ στάδιον.

شفا m. στύλος.

شفا ὁ στρατιώτης.

شفا f., pl. شفا ἡ σφαῖρα.

شفا *impf. u* binden | bind. || شفا Gefängnis | prison. ||

شفا m. § 25 Band | bond.

شفا doppelt | double; v. شفا.

شفا auch; sogar | too, even. || شفا auch nicht, und nicht |
neither.

شفا, شفا f., pl. tant. Gesicht, Oberfläche, Gestalt | face,
surface, figure.

شفا (*pers.*) *plerumque Plur.* Schloss, Burg | castle,
fortress, tower.

شفا, شفا m. ὁ ἐπίσκοπος. || شفا Bischofs-
würde | bishopric.

شفا Hinterhalt | ambush v. شفا.

شفا v. شفا.

شفا, شفا v. شفا.

شفا, شفا f., pl. شفا Weg | way.

شفا v. شفا.

شفا m. pl. شفا Löwe | lion.

شفا f. Witwe | widow.

شفا, شفا f., pl. شفا Erde, Land | earth, country. ||

شفا irdisch | earthly.

لَقِيَ *impf. u* (Lag. Semit. 1, 26) begegnen | meet. || لَقِيَ،
cum Δ et Suff. entgegen | to meet.

لَقِيَ v. لَقِيَ; لَقِيَ v. لَقِيَ.

لَقِيَ، f. لَقِيَ، ὀρθόδοξος.

لَقِيَ، *impf. u*, ausgiessen, vergiessen | pour out, shed.

لَقِيَ v. لَقِيَ.

لَقِيَ، § 48 d 2 kommen, ankommen | come, arrive. *Aph.*
bringen, führen | bring, lead. || لَقِيَ، لَقِيَ Ankunft |
arrival.

لَقِيَ Zeichen | sign, token s. p. 134.

لَقِيَ، لَقِيَ m. Ort, Gegend | place, region. *Pl.* لَقِيَ. ||

لَقِيَ *praep.* nach | after (§ 49, h) لَقِيَ et لَقِيَ;

لَقِيَ später | later. Cf. de Lag. Mitth. 1, 77.

ل

ل *praep. in*, von Ort, Zeit, Zustand, Ursache, Instru-
ment | in (*prepos.* denoting place, time, circumstance,
reason, instrument).

ل، ل h. ل، ل، ل (?) Brunnen, Cisterne | well,
cistern.

ل، *impf.* ل schlecht sein | be bad. *Ethpe.* ل،
(ل) *nestor.* ل، cum Δ es missfiel ihm | it
displeased him. || ل böse | bad, wrong. || ل
etwas Schlechtes | something wrong. || ل Ver-
brechen, Unheil | crime, mischief. || ل f.
Schlechtigkeit | wickedness. || ل § 6 arm | poor.

عَضَّةٌ p. 27 *puerulus*; *pupilla*.

حَرَبٌ (u) suchen, untersuchen | seek, investigate. *Pa.* bezeichnen | mean.

حَرِبٌ (u) *pa.* zerstreuen | disperse. *Ethpa.* zerstreut werden | be dispersed.

حَسَّاءٌ h. בְּהִמּוּחַ.

حَسَّاءٌ *impf. a* sich schämen | be ashamed. || حَسَّةٌ f. Schande | disgrace.

حَسَّاءٌ h. בְּהִי.

(حَسَّاءٌ vel حَسَّاءٌ) *pa.* حَسَّاءٌ erklären | explain. *Ethpa.* verstehen | understand. || حَسَّاءٌ Erklärung | explanation.

حَسَّاءٌ, حَسَّاءٌ, *contr.* حَسَّاءٌ zwischen | between. *Plerumque sequente* ح.

حَسَّاءٌ, *alter cod.* حَسَّاءٌ, Scholion حَسَّاءٌ, = ῥοπαλός, حَسَّاءٌ, βάκλος, baculus.

حَسَّاءٌ *impf. u* plündern | plunder. *Ethpe.* geplündert, in die Gefangenschaft geführt werden | be robbed, be led into captivity. || حَسَّاءٌ f. Beute | prey.

حَسَّاءٌ *impf. a*, müssig sein, Zeit haben | be idle, have time. *Ethpe. cum* حَسَّاءٌ eifrig sein | be busy. *Pa.* aufhören machen, abschaffen | stop, abolish. || حَسَّاءٌ ἀργία, Trägheit | idleness. || حَسَّاءٌ verhindernd | being a hindrance.

حَسَّاءٌ f. Terebinthus. *Pl.* حَسَّاءٌ die Frucht derselben | its fruit.

حَسَّاءٌ *impf. a* empfangen, schwanger werden | conceive,

be pregnant. *Ethpe.* empfangen werden | be conceived. || **صَبَا** Empfängnis | conception.

صَبَا § 40 b. 47, 5 trösten | comfort.

صَبَا, **صَبَا** v. **صَبَا**.

صَبَا pl. **صَبَا** et **صَبَا** Ei u. Eiförmiges, z. B. (Hirn-) Schädel | egg, and what looks like an egg, *e. g.* skull. (Bar Ali **صَبَا** cum R).

صَبَا v. **صَبَا**.

صَبَا cf. § 32, Haus, Ort, Stätte | house, place. || **صَبَا** Töpferwerkstätte | pottery. || **صَبَا** u. **صَبَا** Grabstätte | cemetery.

صَبَا weinen | weep. || **صَبَا** das Weinen | weeping.

صَبَا, f. **صَبَا** frühreif | premature. || **صَبَا** zuerstreif | what ripens first. || **صَبَا**, pl. **صَبَا** Erstling | firstling.

صَبَا impf. a, verschlingen, (Schläge) erleiden | swallow, suffer (blows). *Ethpa.* verzehrt werden | be devoured.

صَبَا bauen | build. *Ethpe.* errichtet werden | be constructed. || **صَبَا** m. Gebäude | building.

صَبَا, **صَبَا** v. **صَبَا**.

صَبَا impf. a, süß sein, sich ergötzen | be sweet, rejoice. ||

صَبَا Wohlgeruch, Salbe | perfume, ointment (*st. abs. et. cstr. ap. PSm. bis صَبَا*). || **صَبَا** süß, wohlwollend | sweet, benevolent. || **صَبَا** Annehmlichkeit | agreeableness.

صَبَا, **صَبَا**, pl. **صَبَا** et **صَبَا** Fleisch | meat.

صَبَا v. **صَبَا**.

חָדַשׁ suchen, fordern, bitten | seek, demand, request. || עָדָה, חֲדָשָׁה f. Bitte | request. || חֲדָשָׁה f. das Suchen, die Frage | petition, question.

אֲדָנָי Herr, Besitzer | lord, owner. || אֲדָנָי, pl. אֲדָנָי Feind | enemy. || אֲדָנָי Feindschaft | enmity. || אֲדָנָי Gegner vor Gericht | opponent (in court).

בְּרִיָּה coll., h. בְּרִיָּה *plerumque* f., das Vieh | cattle.

חָדַשׁ suchen, fragen | investigate, ask.

קָטַן vermindern | diminish. || קָטַן *adj. et adv.* abnehmend, weniger | diminishing, less. || קָטַן beinahe | about.

חָדַשׁ v. חָדַשׁ.

חָדַשׁ m. das unbebaute Feld | uncultivated field. || חָדַשׁ draussen | out of doors. || חָדַשׁ ausser | without.

חָדַשׁ § 32. Der Sohn | son. In Zusammensetzungen (in composition) חָדַשׁ v. אָדָם Mensch | man. || חָדַשׁ Glacis (ob zum vorhergehenden חָדַשׁ? if it does not belong to the preceding חָדַשׁ). || חָדַשׁ zur Stunde, sogleich at once. || חָדַשׁ Tochter | daughter. § 32. || חָדַשׁ בַּת קוֹל Wort | voice. || Pl. חָדַשׁ Worte, Rede | words, speech.

חָדַשׁ schaffen, machen | create, make. *Ethpe.* geschaffen werden | be created. || חָדַשׁ f. Schöpfung | creation. Pl. חָדַשׁ Creaturen | creatures. || חָדַשׁ § 25. Schöpfer | creator.

חָדַשׁ βάρβαρος.

יָבִישׁ־בֶּרֶקֶט *m.*, in *pl. plerumque f.* beryllus. || יָבִישׁ־בֶּרֶקֶט, h. בְּרִלָה
Perle | pearl.

יָבִישׁ־בֶּרֶקֶט *impf. u.*, sich beugen, niederknien | bow down,
kneel. || יָבִישׁ־בֶּרֶקֶט *Pa.* gesegnet | blessed. *Pa.* segnen | bless.
Part. pass. יָבִישׁ־בֶּרֶקֶט *Pa.* gesegnet | blessed. || יָבִישׁ־בֶּרֶקֶט *f.*
Segen | blessing.

יָבִישׁ־בֶּרֶקֶט *aber*, im Gegenteil | but, on the contrary.

יָבִישׁ־בֶּרֶקֶט (*impf. u.*) blitzen | lighten. *Aph.* strahlen | radiate.
יָבִישׁ־בֶּרֶקֶט *m.* Blitz | lightning.

יָבִישׁ־בֶּרֶקֶט *v.* יָבִישׁ־בֶּרֶקֶט.

יָבִישׁ־בֶּרֶקֶט reifen, kochen | ripen, boil. || יָבִישׁ־בֶּרֶקֶט gekochte
Speise | meat, ἔδεσμα.

יָבִישׁ־בֶּרֶקֶט *v.* יָבִישׁ־בֶּרֶקֶט *sub* יָבִישׁ־בֶּרֶקֶט.

יָבִישׁ־בֶּרֶקֶט *f.* Jungfrau | virgin. || יָבִישׁ־בֶּרֶקֶט Jungfräulichkeit |
virginity.

יָבִישׁ־בֶּרֶקֶט *v.* יָבִישׁ־בֶּרֶקֶט.

יָבִישׁ־בֶּרֶקֶט, יָבִישׁ־בֶּרֶקֶט glänzend, herrlich | splendid, glorious.

יָבִישׁ־בֶּרֶקֶט § 3, *m.* Pfeil | arrow (*V* יָבִישׁ־בֶּרֶקֶט).

יָבִישׁ־בֶּרֶקֶט *v.* יָבִישׁ־בֶּרֶקֶט.

יָבִישׁ־בֶּרֶקֶט *m.* Gerichtsdienner | officer.

יָבִישׁ־בֶּרֶקֶט *impf. u* bilden, formen | form, shape. *Ethpe. pass.*

יָבִישׁ־בֶּרֶקֶט, יָבִישׁ־בֶּרֶקֶט Mann | man, *v.* יָבִישׁ־בֶּרֶקֶט. יָבִישׁ־בֶּרֶקֶט § 38 (BH.
Gr. 1, 48).

יָבִישׁ־בֶּרֶקֶט Γολγοθᾶ.

יָבִישׁ־בֶּרֶקֶט *Pa.* schmähen, lästern | revile, blaspheme. *Ethpa. pass.*

ⲓⲃⲓⲛⲓ *impf. a*, sich treffen, ereignen (unpersönl.) | chance, happen.

ⲓⲃⲓⲛⲓ *et* ⲓⲃⲓⲛⲓ *f.* γέεννα.

ⲓⲃⲓⲛⲓ, ⲓⲃⲓⲛⲓ Mitte, das Innere | middle, interior. || ⲓⲃⲓⲛⲓ innerhalb | within. || ⲓⲃⲓⲛⲓ hinein | in, inwards.

(ⲓⲃⲓⲛⲓ) *Aph.* antworten | answer; ἀποκριθῆναι.

ⲓⲃⲓⲛⲓ *m.* *et* ⲓⲃⲓⲛⲓ *f.* Cisterne | cistern. Cf. de Lagarde, Mittheilungen 2, 354 A. 2.

ⲓⲃⲓⲛⲓ Räuber, Dieb | robber, thief.

ⲓⲃⲓⲛⲓ ehebrechen | commit adultery, *c. acc.* || ⲓⲃⲓⲛⲓ Ehebruch | adultery.

ⲓⲃⲓⲛⲓ *f.* Entscheidung | decision, ἀπόφασις.

ⲓⲃⲓⲛⲓ γάρ nemlich | namely, for. (Arab. جَيْر?).

ⲓⲃⲓⲛⲓ Kreis, Rad | circle, wheel.

ⲓⲃⲓⲛⲓ offenbaren, entdecken | reveal, discover. *Ethpe. pass.*

Pa. aufdecken | uncover. || ⲓⲃⲓⲛⲓ (ⲓⲃⲓⲛⲓ § 25)

Offenbarung | revelation. || ⲓⲃⲓⲛⲓ öffentlich | publicly. || ⲓⲃⲓⲛⲓ Offenbarung | revelation.

ⲓⲃⲓⲛⲓ τὸ γλωσσόχομον (*Psm.* ⲓⲃⲓⲛⲓ—).

ⲓⲃⲓⲛⲓ *impf. u*, wegnehmen, berauben | take away, rob. ||

ⲓⲃⲓⲛⲓ Beraubung | robbery.

ⲓⲃⲓⲛⲓ, *impf. u*, aushauen | hew out, carve. || ⲓⲃⲓⲛⲓ

γλυπτά. || ⲓⲃⲓⲛⲓ Bildhauerkunst | sculpture.

ⲓⲃⲓⲛⲓ *impf. u*, vollenden | finish. *Impf. a*, vollendet sein |

be complete. || ⲓⲃⲓⲛⲓ die den Willen thun | who

do the will. || $\text{כִּלְיָוֶהֱ}^{\text{v}}$ völlig, vollständig | completely. ||

$\text{תָּמִים}^{\text{v}}$ vollkommen | perfect.

צֵדִיק^{v} et $\text{צִדְקָה}^{\text{v}}$ *st. abs. et cstr.*, $\text{צִדְקָה}^{\text{v}}$, *pl.* $\text{צִדְקוֹת}^{\text{v}}$ die Seite | side. || צֵדִיק^{v} לְ^{v} neben | by the side of.

צָרִיף^{v} (צָרִיף^{v}); צָרִיף^{v} kräftig | strong.

(חַי^{v}) $\text{חַיִּים}^{\text{v}}$ verborgen, geheim | hidden, secret.

$\text{חַיִּים}^{\text{v}}$, $\text{חַיִּים}^{\text{v}}$ τὸ γένος.

חָפַץ^{v} ausspeien | spit out. *Ethpe. pass.*

חָפַץ^{v} schreien | cry. || $\text{חָפְצִים}^{\text{v}}$, *f.* Geschrei | cry.

חָפַץ^{v} *Af.* zuteilen, anvertrauen | commit to, entrust.

חָפַץ^{v} , *impf. u.* schelten | scold.

חָפַץ^{v} , *pl.* $\text{חָפְצִים}^{\text{v}}$ Ellen | cubits (= $\text{חָפְצִים}^{\text{v}}$?).

חָפַץ^{v} § 8, *m.* Aussatz | leprosy || $\text{חָפְצִים}^{\text{v}}$, $\text{חָפְצִים}^{\text{v}}$ aussätzig | leprous.

$\text{חָפְצִים}^{\text{v}}$, $\text{חָפְצִים}^{\text{v}}$ Nord (Wind u. Gegend) | North (of wind & region). || $\text{חָפְצִים}^{\text{v}}$ nördlich | northern. *Pro* $\text{חָפְצִים}^{\text{v}}$ $\text{חָפְצִים}^{\text{v}}$ *leg. vid.* $\text{חָפְצִים}^{\text{v}}$.

$\text{חָפְצִים}^{\text{v}}$, $\text{חָפְצִים}^{\text{v}}$ *m.* Knochen | bone.

$\text{חָפְצִים}^{\text{v}}$, $\text{חָפְצִים}^{\text{v}}$ *m.* Leib, Körper | body.

$\text{חָפְצִים}^{\text{v}}$, *impf. u.* berühren, betrachten | touch, consider.

?

?, (וְ^{v}) *Particula relationis, genitivi; Conjunctio* weil | because.

$\text{חָפְצִים}^{\text{v}}$ h. $\text{חָפְצִים}^{\text{v}}$ § 25 Wolf | wolf.

وَضَعَ, *impf. u.*, opfern | sacrifice. || عَسَا m. Opfer | sacrifice. |
عَرَصَا m. Altar | altar.

وَعَفَّ anhängen | cleave to. *Pa.* verbinden | join.

وَجَّ, *impf. a.*, führen, leiten | lead, guide. *Ethpe. pass.*;
Pa. leiten, regieren | guide, rule. || وَجَّوْ Feld | field. ||

وَجَّوْ Wüste | desert. || وَجَّوْ Lebensführung | way
of living. || وَجَّوْ Leiter, Vorsteher | leader, ruler. ||

وَجَّوْ die (Heils-)Ökonomie | economy, plan (of
salvation). || وَجَّوْ (?) = h. הַבְּרִיר Allerheiligstes |

the holy of holies. || وَجَّوْ f. Biene | bee.

وَجَّ *Pa.* lügen | lie. || وَجَّوْ lügnerisch | lying, false. ||
وَجَّوْ Lüge | falsehood.

وَجَّوْ m. Gold | gold. || وَجَّوْ *vel* وَجَّوْ *part.*
pass. pa. vel af. vergoldet | gilt.

وَجَّوْ, *st. cstr.* وَجَّوْ, *emph.* | وَجَّوْ Ort | place (δοχεῖον?
vel وَجَّوْ) *pl.* وَجَّوْ, وَجَّوْ.

وَجَّ, *impf.* وَجَّوْ, richten | judge. || وَجَّوْ Gericht | court. ||
وَجَّوْ Richter | judge. || وَجَّوْ, *st. cstr.* وَجَّوْ
Stadt | town.

وَجَّ; *part.* وَجَّوْ, *f.* وَجَّوْ jubeln | rejoice. -

وَجَّ, وَجَّ m. = h. הַדּוֹר Generation | generation.

وَجَّ mit Füßen treten | tread down. *Ethpe. pass.*

وَجَّ, *impf. a.*, fürchten | fear. || وَجَّ fürchtend u. zu
fürchten | fearing & formidable. || وَجَّ, *f.*
Furcht, Verehrung, Gegenstand der Verehrung |
fear, devotion, object of worship. *Pl.* وَجَّوْ.

دَٰمُوْنَ *m. pers.* Dämon | demon, *pl.* دَٰمُوْنَ.

عَلَيْهِ *c. suff.* ex و et ۛ § 23.

بَلَدٌ *δè*, aber, nämlich | but, for.

مُتَعَدِّاتٌ *una formarum pluralis vocis* مُتَعَدِّاتٌ διαθηκη.

طَهُورٌ *rein sein* | be pure. || *Part. pass.* طَهُورٌ *rein* | pure.

تَذَكَّرَ *Ethpe.* gedenken | remember. || تَذَكُّرٌ Gedächtnis | memory. || تَذَكَّرَ, تَذَكَّرَ Männchen | male.

تَفْصِيْلٌ *m.* Scheidung | divorce.

تَحَا *v.* حَا.

دَمٌ, دَمٌ *m.* Blut | blood (*pl.* دَمٌ).

مِثْلٌ *ähnlich sein* | be like. *Ethpe.* ähnlich gemacht werden | be made alike. *Pa.* vergleichen, phantasiren | compare, rave. || مِثْلٌ Bild | likeness. || مِثْلٌ مِثْلٌ in eben dieser Weise | in the very same way.

نَامٌ, *impf. a.* schlafen | sleep.

عَيْنٌ *f. pl.* عَيْنٌ Thränen | tears.

عَجَبٌ *Ethpa.* sich wundern | wonder. || عَجَبٌ *f. pl.* عَجَبٌ Wunder | miracle.

رَفَعٌ, *impf. a.* aufgehen | rise. *Af.* aufgehen lassen | cause to rise, raise. || رَفَعٌ *m.* Osten, Licht, Erscheinung | east, light, epiphany. || رَفَعٌ, رَفَعٌ *m.* Osten | east.

عَرَسٌ *m.* Schweiß | sweat.

عَرَسٌ *pl.* عَرَسٌ Diesteln | thistles

عَرَسٌ, *impf. u.* eintreten | enter. *Ethpe.* begriffen werden | be understood. || عَرَسٌ Begreifbarkeit | comprehension. || عَرَسٌ *f.* παλλακή.

عَبَّرَ *impf. u.*, üben, lehren | practice, teach. *Part. pass.*
Pa. عَبَّرٌ geübt, erfahren | practised, experienced.

٨

إِنَّ *particula demonstrativa*, siehe, hier | lo, here. || إِنَّ *m.*,
 إِنَّ *f., pl. m.* إِنَّ, إِنَّ *Pron.* § 20. || إِذْ damals |
 then. || كَذَلِكَ ebenso, ähnlich | likewise, similarly. ||
 لِذَلِكَ daher, nun | therefore. || كَذَلِكَ, كَذَلِكَ auf diese
 Weise, so | in this way, thus. || هَذَا, هَذَا *m.* dieser | this.
 هَذِهِ *f., pl.* هَذِهِ § 20. || هُنَا hier | here. || هُنَا (v. هُنَا)
 zu dieser Zeit | at this time.

(إِنَّمَا) إِنَّمَا *m.* Betrachtung | consideration.

إِنَّمَا *m.* Erscheinung, Phantasie | apparition, fancy. ||

إِنَّمَا phantastisch | fantastical.

أَهْتَدَى *Pa.* führen, leiten | guide, lead.

إِنَّمَا ἰδιώτης, Laie | layman.

إِنَّمَا *m.* Glied | member.

إِنَّمَا glänzend, herrlich | splendid, glorious.

إِنَّ, إِنَّ v. إِنَّ.

إِنَّ, إِنَّ; إِنَّ, إِنَّ v. § 19.

إِنَّ sein, werden | be, become. § 48 b.

إِنَّ, إِنَّ *m.* Verstand, Einsicht | understanding, in-
 telligence. *denom. Pa. part. pass.* einsichtig | in-
 telligent, judicious.

إِنَّمَا ὑπόθεσις, *sg. & pl.*

ⲛⲓⲃⲉⲛⲏⲟⲩ ⲧⲡⲟⲙⲛⲏⲙⲁⲧⲁ; *vid.* "ⲉⲟⲓ.

ⲟⲩ V. ⲟⲩ; ⲟⲩ, ⲛⲓⲃⲉⲛⲏⲟⲩ V. ⲓⲟ.

ⲛⲓⲃⲉⲛⲏⲟⲩ, ⲛⲓⲃⲉⲛⲏⲟⲩ *m.* Tempel | temple.

ⲛⲓⲃⲉⲛⲏⲟⲩ, ⲛⲓⲃⲉⲛⲏⲟⲩ V. ⲛⲓⲃⲉ.

ⲛⲓⲃⲉⲛⲏⲟⲩ, ⲛⲓⲃⲉⲛⲏⲟⲩ, ⲛⲓⲃⲉⲛⲏⲟⲩ V. ⲓⲟ.

ⲛⲓⲃⲉⲛⲏⲟⲩ, *h.* ⲛⲓⲃⲉⲛⲏⲟⲩ *Pa.* loben | praise. || *Aph.* ⲛⲓⲃⲉⲛⲏⲟⲩ verspotten, verlachen | deride, mock.

ⲛⲓⲃⲉⲛⲏⲟⲩ *Pa.* gehen | go.

(ⲛⲓⲃⲉⲛⲏⲟⲩ) *Aph.* abwenden (die Augen) | turn away (the eyes).

ⲛⲓⲃⲉⲛⲏⲟⲩ, ⲛⲓⲃⲉⲛⲏⲟⲩ; ⲛⲓⲃⲉⲛⲏⲟⲩ, ⲛⲓⲃⲉⲛⲏⲟⲩ V. ⲓⲟ; ⲛⲓⲃⲉⲛⲏⲟⲩ, ⲛⲓⲃⲉⲛⲏⲟⲩ V. ⲟⲩ.

ⲛⲓⲃⲉⲛⲏⲟⲩ, *impf. u.*, wenden, häufiger *intrans.* sich wenden | turn, more frequently *intrans.* *Ethpe.* gewendet werden | be turned. *Ethpa.* umhergetrieben sein | be driven about, be agitated.

ⲛⲓⲃⲉⲛⲏⲟⲩ, *pl.* ⲛⲓⲃⲉⲛⲏⲟⲩ τὸ ἄρωμα.

ⲛⲓⲃⲉⲛⲏⲟⲩ, *et* ⲛⲓⲃⲉⲛⲏⲟⲩ αἰρετικοί.

ⲛⲓⲃⲉⲛⲏⲟⲩ, ⲛⲓⲃⲉⲛⲏⲟⲩ V. ⲓⲟ.

ⲟ

ⲟ *copula* und, sogar | and, even. § 49 b.

ⲛⲓⲃⲉⲛⲏⲟⲩ *Pa.* versammeln, zusammenkommen | assemble, meet. § 44 a. || ⲛⲓⲃⲉⲛⲏⲟⲩ, *st. c.* ⲛⲓⲃⲉⲛⲏⲟⲩ, *pl.* ⲛⲓⲃⲉⲛⲏⲟⲩ *h.* ⲛⲓⲃⲉⲛⲏⲟⲩ *Ver-*sammlung, Kirche | congregation, church.

1

ⲛⲓⲃⲉⲛⲏⲟⲩ, ⲛⲓⲃⲉⲛⲏⲟⲩ *m.* Zeit | time. || ⲛⲓⲃⲉⲛⲏⲟⲩ einmal | once. || ⲛⲓⲃⲉⲛⲏⲟⲩ...
ⲛⲓⲃⲉⲛⲏⲟⲩ bald . . . bald | sometimes . . . sometimes. || *Pl.*

أَجْبَةٌ Fälle | cases. || *F.* زَمَانٌ, زَمَانٌ Zeit | time. || *Pl.* أَجْبَةٌ.

أَجْبَةٌ klingeln | ring the bell.

(أَجْبَةٌ) *Part.* أَجْبَةٌ *et f.* أَجْبَةٌ es geziert sich | it is becoming. ||

أَجْبَةٌ es hätte sich geziert | it would have been becoming. || أَجْبَةٌ *m.* Gerechtigkeit | justice. || أَجْبَةٌ *f.*

Almosen | alms. || أَجْبَةٌ gerecht | just.

أَجْبَةٌ lauter, trefflich | pure, excellent. || *Adv.* أَجْبَةٌ trefflich, züchtig | *adv.* in a pure and modest way.

أَجْبَةٌ *Pa.* ermahnen, warnen | advise, warn. || أَجْبَةٌ *f.*

Vorsicht, Sorgfalt | prudence, care.

أَجْبَةٌ Joch, Paar | yoke, pair; ζυγόν, ζευγος. || *denom.*

Pa. vereinigen | unite. || أَجْبَةٌ *m.* Verehlichung | marriage.

أَجْبَةٌ *m.* Prunk, Pomp | show, state.

أَجْبَةٌ bewegt werden | be moved. || *Ethpe.* erschüttert

werden | be shaken. || أَجْبَةٌ *m.* Bewegung, Erdbeben | motion, earthquake.

أَجْبَةٌ § 3 h. אֶזְרָא, ὕψιστος.

أَجْبَةٌ *m.* Faust | fist. || *Pl.* أَجْبَةٌ *et rarius* أَجْبَةٌ.

أَجْبَةٌ *m.* Waffen, Schmuck | arms, attire.

أَجْبَةٌ siegen, gerechtfertigt werden | conquer, be justified. ||

أَجْبَةٌ *f.* Sieg | victory. || أَجْبَةٌ, أَجْبَةٌ Sieger | conqueror. ||

أَجْبَةٌ *n. pr.* Zacchaeus.

(أَجْبَةٌ) *Aph.* glänzen, strahlen lassen | shine, radiate. ||

أَجْبَةٌ *m.* Strahl | ray.

صَوْنًا *m.* ῥῆχος, Geräusch, Klingeln | noise, ringing. || صَوْنًا
(*deest apud PSm*) et صَوْنًا *idem.*

صَوْنًا *Pa.* einladen | invite. || صَوْنًا eingeladen, bereitet |
invited, prepared.

صَوْنًا *impf. a et Pa.* singen, spielen | sing, play. || صَوْنًا
Psalmist | psalmist. || صَوْنًا Psalm | psalm.

صَوْنًا *m.* Art, Weise | manner, way. *Pl.* صَوْنًا, صَوْنًا.

صَوْنًا huren | commit fornication. || صَوْنًا *f.* Hurerei |
fornication.

صَوْنًا, *impf. a.* schreien | cry. || صَوْنًا *f.* Geschrei cry.

صَوْنًا, *impf. a.* vermindert, klein sein | be small, diminished. ||

صَوْنًا *m.*, صَوْنًا, صَوْنًا *f.* klein | small. || *Pl.* صَوْنًا,
صَوْنًا, صَوْنًا; صَوْنًا in Kürze | briefly.

صَوْنًا, *impf. u.* aufrichten, kreuzigen | erect, crucify. ||

Ethpe. gekreuzigt werden | be crucified. || صَوْنًا 1. *part.*

pass. gekreuzigt | crucified. || 2. *subs.* Kreuz | cross. ||

صَوْنًا Kreuzigung | crucifixion. || صَوْنًا Kreuziger |

he who crucifies.

صَوْنًا, *impf. u.* säen | sow. *Ethpe. pass.* || صَوْنًا, صَوْنًا *m.* Same |

seed. || *Pl.* صَوْنًا, صَوْنًا Gemüse | seeds, vegetables.

صَوْنًا, صَوْنًا *f.* Faust | fist. *Pl.* صَوْنًا; cf. صَوْنًا.

س

صَوْنًا, *pl.* صَوْنًا *m.* Glut, Gewalt, Angriff | violence, attack.

صَوْنًا Geliebter, Freund | beloved, friend. || صَوْنًا *m.*

Liebe | love.

مَضَى *Pa.* verderben | destroy. *Ethpa.* pass. || مَدَّسُكُفَى, *f.*

مَدَّسُكُفَى verweslich | corruptible. || لَمْ يَمُدَّسْكَفَى

Unverweslichkeit | incorruption.

سَجِيءٌ, سَجِيءٌ Genosse | comrade. || سَجِيءَةٌ Gefährtin | companion *f.*

سَمَّ, *impf. u.* einschliessen, zusammenhalten | enclose, blockup. || سَمٌّ Einschliessung, Belagerung | siege.

سَمٌّ ἐλικτός, εἰλικιῶδης.

سَمٌّ *f.* سَمٌّ 1, § 33. سَمٌّ 7mal | seven times. || سَمٌّ

zusammen | together. || سَمٌّ (*rarius scribitur* سَمٌّ

سَمٌّ) sogleich | at once.

سَمٌّ sich freuen | be glad. || سَمٌّ, سَمٌّ *f.* Freude | joy.

سَمٌّ *m.* Brust | breast. *Pl.* سَمٌّ et سَمٌّ.

سَمٌّ, *impf. u et a*, umgeben | surround. || سَمٌّ *st. cstr. pl.*

praep. ringsum | round about. || سَمٌّ Umkreis,

Zirkel | circuit, circle.

سَمٌّ *Pa.* erneuern | renew.

سَمٌّ *Pa.* zeigen, beweisen | show, prove. || سَمٌّ *f.*

Beweis | argument. || سَمٌّ Beweiskraft, Beweis-

barkeit | force of argument.

سَمٌّ *m., pl.* سَمٌّ Schlange | serpent.

سَمٌّ unterliegen | succumb. || *Pa.* besiegen, verurteilen | conquer, condemn.

سَمٌّ heiter, freudig | gay, joyous *adv.*

سَمٌّ sich erbarmen, schonen | have pity, spare. || سَمٌّ

ferne sei es von mir | far be it from me.

انظر ansehen | look at.

بيضاء weiss | white. *f.* ابيض; ابيضاض λευκοφανεϊς.

اين see | see. || *Ethpe.* erscheinen | appear. || ايم *m.*

Ansehen, Gesicht, Erscheinung | look, face, appearance. || ايم *m.* Gesicht | sight. || ايم *f.* Erscheinung | apparition.

اصحبت sündigen | sin. || اصحبت *m., pl.* اصحبت Sünden | sins. || اصحبت *f. idem.* ohne Plural (no plur.).

اصحبت, *impf. u.*, wegraffen, berauben | take away, rob.

Ethpe. pass. اصحبت *Infinitiv.*

اصحبت (§ 48 c.) leben | live. || اصحبت, اصحبت, *f.* اصحبت lebendig |

living. || *Subst.* اصحبت *pl.* اصحبت *f.* die Hebamme | mid-

wife. || اصحبت, اصحبت das Leben | life. (اصحبت اصحبت?). ||

اصحبت *f.* 1) Lebenskraft | vigour. 2) Tier | animal.

St. cstr. اصحبت. *Pl.* اصحبت (p. 32, n. 1). || اصحبت Er-

löser | saviour. *f.* اصحبت lebengebend | life-giving.

اصحبت *Pa.* stärken | strengthen. *Ethpa. pass.* || اصحبت, اصحبت *m.*

Kraft | strength, force. *Pl.* اصحبت *et saepius* اصحبت

Truppen | troops. || اصحبت stark, mächtig | strong,

mighty (Zebaoth). || اصحبت *f.* Schwäche | weakness.

اصحبت, *impf. a.*, erkennen | recognise. || اصحبت, *st. cstr.*

اصحبت *f.* Weisheit, Erkenntnis | wisdom, knowledge. ||

اصحبت weis | wise. اصحبت *adv.*

اصحبت (اصحبت) *m.* Milch | milk:

اصحبت, اصحبت *f. emph.* اصحبت; *pl.* اصحبت, اصحبت; اصحبت, اصحبت

süss | sweet.

مُكَبِّ, *impf. u.*, mischen | mix. *Pa.* einfügen | insert. مَكْبُ
vermischt, zusammenhängend | mixed, coherent.

مُكْمَرٌ gesund, kräftig, ganz | sound, vigorous, whole.

مَكَفٌ, *impf. u.*, verändern | change. || مَكْفٌ *praep.* anstatt |
instead. || مَكْفٌ verändern | change. || *Part. pass.*

مُكْتَفٍ verschieden | various. || مُكْتَفٍ مُكْتَفٍ *f.*
ἀλλοίωσις.

مَكْمَلٌ (*a* مَكْمَلٌ stark sein | be strong) stark machen,
aushalten | strengthen, endure.

مَكْمَلٌ *m.* Wein | wine.

مَكْمَلٌ etc. 5, § 33.

مَكْمَلٌ, *impf.* مَكْمَلٌ, sich erbarmen | have mercy. *Ethpe.*
ἐξήλειοῦσθαι, Barmherzigkeit erlangen | find mercy.

مَكْمَلٌ v. مَكْمَلٌ § 19.

مَكْمَلٌ *m.* unrein, Heide | unclean, heathen. || مَكْمَلٌ *f.*

Unreinheit, Heidentum | uncleanness, heathendom.

مَكْمَلٌ, مَكْمَلٌ heilig | holy; ἁγιος; Bischof | bishop. *Pl.* مَكْمَلٌ.

مَكْمَلٌ *Pa.* beschimpfen | revile. || مَكْمَلٌ *m.* Schande, Schimpf |
disgrace, insult. || (مَكْمَلٌ Gnade | grace.)

مَكْمَلٌ, *impf. u.*, beneiden | envy (*c. 2*). || مَكْمَلٌ *m.* Neid |
envy.

مَكْمَلٌ entbehrend | deficient. || مَكْمَلٌ مَكْمَلٌ mehr oder
weniger, ungefähr | more or less, about.

مَكْمَلٌ *Pa.* verbergen, bedecken | conceal, cover. || مَكْمَلٌ *f.*

Bedeckung | veil. || مَكْمَلٌ مُكْمَلٌ offen | openly.

مَكْمَلٌ *Pa.* den Eifer locken, ermahnen | exhort, admonish. ||

- عَفِيفٌ eifrig | diligent. *Adv.* عَفِيفًا. || عَفِيفَةٌ *f.*
 Eifer | zeal. || عَفِيفَةٌ *f.* Ermahnung | advice.
 عَفِيفٌ, *impf. u.*, graben | dig.
 عَفِيفٌ spalten, abhauen, herausreissen | split, cut off,
 pluck out.
 عَفِيفٌ *pl.* عَفِيفٌ (حَرْق) *m.* Brust | breast.
 عَفِيفٌ *m.* Schnitter | reaper.
 عَفِيفٌ, *f., pl.* عَفِيفٌ Acker | field.
 عَفِيفٌ *m.* Streit | dispute, contest.
 عَفِيفٌ, *impf. u.*, verwüsten | waste. || عَفِيفٌ, *impf. a.*, zer-
 stört sein | be destroyed. || عَفِيفٌ *f.* Schwert | sword. ||
 عَفِيفٌ *m.* Wüste, Zerstörung | wilderness, destruction.
 عَفِيفٌ *m.* Eidechse, Krokodil | lizard, crocodile.
 عَفِيفٌ, *v.* عَفِيفٌ.
 عَفِيفٌ scharf, schnell | *adv.* sharp, swift.
 عَفِيفٌ *m., pl.* عَفِيفٌ Leiden | passion; πάθος.
 عَفِيفٌ, *impf. u.*, denken, berechnen, schätzen | think,
 count, estimate. *Ethpe.* bei sich überlegen | deliberate. ||
 عَفِيفٌ bestimmt zu | appointed for. || عَفِيفٌ Gedanke |
 thought. || عَفِيفٌ, *pl.* عَفِيفٌ *idem.*
 عَفِيفٌ *m.* Gebrauch | use.
 عَفِيفٌ, *1. adj.* dunkel | dark. 2. *subst.* Finsternis |
 darkness.
 عَفِيفٌ *m.* Sturm, Wellen | tempest, waves.
 عَفِيفٌ sorgfältig, genau | *adv.* carefully, accurately.
 عَفِيفٌ *v.* عَفِيفٌ.

سَدَّ, *impf. u.*, versiegeln | seal. || سِجْلٌ *m.* Siegel, Zeichen | seal, token.

ب

بُهْرٌ, بُهْرٌ *m.* Gerücht, Sage | rumour, tradition.

بَغَضٌ, *impf. a.*, untertauchen (*intr.*) | immerse. *Ethpe.* untergetaucht werden | be immersed.

بُحٌّ gut | good. || *F.* بُحٌّ; بٌ *adv.* wohl | well. || بُحٌّ *m.* Seligkeit | blessedness. || بُحٌّ سَلِيمٌ selig die — | blessed are —. || بُحٌّ, بُحٌّ selig | blessed. || بُحٌّ (*a* بٌ bereiten | prepare) Bereitung | preparation. بُحٌّ إِتْمُونٌ = ετοιμολογία = ετομολογία. || بُحٌّ *f.* Gnade | mercy.

بُحٌّ fliegen | fly.

بُحٌّ überströmen | overflow. *Aph.* anschwellen | increase.

بُحٌّ *m.* ὁ τύπος. *Pa.* bilden | form.

بُحٌّ *m.* Berg | mount.

بُحٌّ *m.* Zeitraum, Distanz | space of time, distance.

بُحٌّ bestreichen | besmear. *Pa.* verunreinigen | defile.

بُحٌّ *m.* ἡ τάξις. *Pa.* ordnen, an— | order, arrange.

بُحٌّ, بُحٌّ *m.* Knabe | boy. *Pl.* بُحٌّ & بُحٌّ.

بُحٌّ auflösen, verschmähen, zerstören | dissolve, repudiate, destroy. || بُحٌّ Verderben, Untergang | dissolution, destruction.

بُحٌّ, بُحٌّ *f.* Unreinigkeit | uncleanness.

بُحٌّ, *impf. u.*, graben, vergraben | dig, conceal.

كَبَّرَ *Pa.* verunreinigen | defile.

كَبَّرَ irren, vergessen | err, forget. *Aph.* vergessen machen |
cause to forget. || كَبَّرٌ *f.* Irrtum | error.

كَبَّرَ, *impf. a.* beladen sein, tragen | be laden, bear. ||

كَبَّرٌ tragend u. getragen | bearing and borne. || كَبَّرَ,

كَبَّرٌ Last | load. *Cum* كَبَّرَ, كَبَّرٌ Sorge (tragen) |
take care, see to it that —.

كَبَّرَ *v.* كَبَّرَ.

كَبَّرٌ τύραννος.

كَبَّرَ, *impf. u.* schlagen, treffen | beat, hit. || كَبَّرَ كَبَّرٌ,
Augenaufschlag, Augenblick | cast of the eye, moment. ||

كَبَّرٌ *m.* Blatt | leaf.

كَبَّرَ verborgen sein | be hidden. *Pa.* verbergen | hide.

Ethpe. sich verbergen | hide one's self. || كَبَّرَ, *f., pl.*

كَبَّرٌ Dunkles | hidden things. || كَبَّرٌ *Infinitiv.* ||

كَبَّرٌ *f., pl. a* كَبَّرٌ Schlupfwinkel | hole, ambush.

٧

كَبَّرَ sich geziemen | become, be seemly.

كَبَّرَ *Pa.* führen, herleiten | lead, derive. || كَبَّرٌ Her-
leitung, Abstammung | extraction, descent. *Aph.*
wegführen | carry away.

كَبَّرٌ trocken | dry. || كَبَّرٌ *f.* das Trockene | the dry
land. || كَبَّرٌ *m.* das Festland | continent.

كَبَّرٌ, *f., pl.* كَبَّرٌ, كَبَّرٌ, trop. كَبَّرٌ Hand | hand. ||

كَبَّرٌ allmählich | by degrees. || كَبَّرٌ zur Seite,

neben | at hand, beside. || أَشْفَر § 48 d. *Af.* bekennen, preisen | confess, praise. || إِدْرَاف *f.* Bekenntnis, Danksagung | confession, thanksgiving. || أَشْفَر § 12 *protasis*.

أَشْفَر § 44 d, wissen | know. *Ethpe.* bekannt werden | become known. *Aph.* kund thun | make known. || أَشْفَر bekannt | known. *Pl.* أَشْفَر = Orakel | oracle. || أَشْفَر *f.* Kenntnis | knowledge. || أَشْفَر *m.* Verstand | mind. || أَشْفَر Kenner | connoisseur. || أَشْفَر أَشْفَر أَشْفَر νοητικός, geistig | intelligent. || أَشْفَر أَشْفَر bezeichnend | marking, denoting.

أَشْفَر § 48 g, 5, geben | give. || أَشْفَر أَشْفَر selig preisen | bless. *Ethpe.* gestattet sein | be allowed. || أَشْفَر *f.* Gabe, Geschenk | gift, present.

أَشْفَر *f.* decima littera alfabeti.

أَشْفَر , أَشْفَر *m.* Tag | day. *Pl.* أَشْفَر et أَشْفَر . || أَشْفَر heutig | of to-day. || أَشْفَر أَشْفَر bis auf diesen Tag | till this day. || أَشْفَر , أَشْفَر *m.* Tag, im Gegensatz zur Nacht | day, in opp. to night.

أَشْفَر herausreißen, erretten | pull out, save. || أَشْفَر gerettet werden | be delivered.

أَشْفَر , *impf. a.* entleihen | borrow.

أَشْفَر einzig | unique. || أَشْفَر Einsiedler | hermit. | أَشْفَر , أَشْفَر allein, einzig | alone, only. *Cum suff. pl.*

[أَشْفَر] *Af.* أَشْفَر § 44 heulen | howl, moan.

أَشْفَر , *impf. a.*, gebären | bear, to give birth. *Ethpe.* pass.

Aph. erzeugen, hervorbringen | beget, bring forth. ||

كَلْبٌ, كَلْبٌ Kind | child. || كَلْبٌ كَلْبٌ, θεοτόκος. ||

كَلْبٌ (*pass.*) Kind | infant. || كَلْبٌ (*act*) genitor.

كَلْبٌ *m.* Erzeugung | begetting. || كَلْبٌ pl. كَلْبٌ

f., h. תולדות.

كَلْبٌ v. كَلْبٌ.

كَلْبٌ *m.* Meer | sea. *Pl.* كَلْبٌ || كَلْبٌ *f.* Teich | lake. *Pl.*

كَلْبٌ. || كَلْبٌ *f.* die rechte Seite | the right hand. ||

كَلْبٌ *f.* die südliche Gegend | the south country.

Etiā كَلْبٌ. || كَلْبٌ südlich | southern.

كَلْبٌ § 48e, schwören | swear. || كَلْبٌ *f.* (*sg. et pl.*, cf.

de Lagarde, *Orientalia* 2, 9; Hoffmann, *ZDMG.*

32, 572) Eid | oath.

كَلْبٌ § 44 saugen | suck. || *Af.* (*etiā* كَلْبٌ) säugen |

suckle.

(كَلْبٌ) كَلْبٌ *Aph.* hinzufügen | add. || كَلْبٌ *f.* Hinzu-

fügung | addition.

كَلْبٌ § 49, كَلْبٌ wachsen | grow. *Aph.* hervorbringen |

bring forth.

كَلْبٌ *Aph.* verzehren, aufhören, verschwinden | consume,

cease, disappear.

كَلْبٌ *f.* Sorgfalt, Fleiss | care, diligence.

كَلْبٌ, *impf. a.* anbrennen | catch fire. *Aph.* anzünden |

kindle. || كَلْبٌ Feuersbrunst | fire.

كَلْبٌ schwer, teuer sein | be heavy, dear. *Pa.* ehren |

honour. || اَهِۥرٌ *m.* Ehre | honour. || اَۥمۥرٌ *f.* Last, Tross | burden, baggage.

كَبُرَۥتْ grösser werden | grow. *Af.* mehren, verherrlichen | increase, glorify.

شَهْرٌ (أَشْرٌ) *m.* Monat | month. *Pl.* شَهْرٌ.

خَضِرٌ grün | green. || خَضِرَةٌ *f.* das Grüne | green. || خَضِرَاتٌ Kräuter | green herbs.

رَسَخَۥتْ erben | inherit. || رِۥسَاۥتْ Erbe | heir. || رِۥسَاۥتٌ *f.* Erbschaft, Besitz | inheritance, possession.

(سَجَبٌ) *Aph.* ausstrecken, darreichen | stretch out, tender.

(مَنَامٌ) نَامٌ, نَمَانٌ *f., st. cstr.* نَمَانٌ Schlaf | sleep.

نَامٌ, ch. נָמ, h. נָמָה.

نَسَبَۥتْ § 44 d, sitzen | sit. || نَسَبَةٌ *m.* Sitz | seat. || نَسَبَةٌ *m.* Beisitzer | assessor.

بَقِيَۥتْ übrig, besser sein | be left over, be better. || بَقِيَۥتْ übrig | left. || أَكْثَرَۥتْ mehr als | more than. | خَيْرٌ vorzüglich, ausgezeichnet | excellent, distinguished.

ص

صَدَّقَۥتْ § 48 f., beschuldigen, beschimpfen | find fault with, scold. *Cum* ص.

صَابَۥتْ § 45, Schmerzen, Sorge haben | have pains, sorrow. | صَابٌ, صَابٌ Schmerz | pain, sorrow.

صَاعِدٌ nemlich, versteht sich, d. h. | namely, scil., i. e.

صَابَۥتٌ billig, mit Recht | justly, with reason. || صَابَةٌ *f.* Gerechtigkeit | justice.

كَلْبٌ, كَلْبٌ *f.* Fels | rock.

كَلْبٌ vielleicht, möglicherweise, nur | perhaps, possibly, only.

كَلْبٌ *impf. u.*, unterdrücken | oppress, subdue. *Ethpe.*
pass. || كَلْبٌ *m.*, ὑποπόδιον, Schemel | footstool. ||
 كَلْبٌ *f.* ἄλωσις.

كَلْبٌ wenn, da, während (*c. partic.*) | when, as, while. ||
 كَلْبٌ ebenderselbe | he himself. || كَلْبٌ es genügt | it
 suffices. || كَلْبٌ schon | already.

كَلْبٌ, كَلْبٌ *m.* Priester | priest. || كَلْبٌ *Pa.* ἱερατεῦειν.

كَلْبٌ *m.* Dorn | thorn.

كَلْبٌ, كَلْبٌ *m. et f.* كَلْبٌ Stern | star.

(كَلْبٌ) كَلْبٌ *Aph.* messen | measure.

كَلْبٌ, كَلْبٌ *m.* Natur | nature. || كَلْبٌ natürlich | natural.

كَلْبٌ *particula enclitica optandi, interrogandi, dubitandi.*

كَلْبٌ *particula explanandi*, nemlich | namely. || كَلْبٌ
 oder, d. h. | or, i. e.

كَلْبٌ, كَلْبٌ, *rarius* كَلْبٌ ganz, all, jeder | whole, all, every. ||
 كَلْبٌ, كَلْبٌ jedermann | everyone.

كَلْبٌ verhindern, zurückhalten | hinder, keep back. *Ethpe.*
pass. || كَلْبٌ *f., pl.* كَلْبٌ Nieren | reins.

كَلْبٌ *impf. a.*, nachstellen | lay snares. || كَلْبٌ *m.* Hinter-
 halt | ambush.

كَلْبٌ *Ethpe.* traurig sein | mourn. || كَلْبٌ *m.* Priester |
 priest.

طَبَّ *Pa.* benennen | name, designate. || طَبُّ *m.* Benennung, Beinamen | name, surname.

طَبُّ *m.* Zither | guitar.

طَبَّ, *impf. u, Pa.* versammeln | assemble. *Ethpa.* versammelt werden | be assembled. || طَبُّ *m.* Versammlung, Haufe | assembly, troop. || طَبُّ *m.* Versammlung | assembly. || طَبُّ, *pl.* طَبُّ *f.* Synagoge | synagogue.

(طَبَّ) *Aph.* ermahnen, tadeln | reprove, rebuke. *Ethpa. pass.* || طَبُّ *f.* Tadel | rebuke.

(طَبَّ) *part. pass.* طَبُّ verborgen | concealed. || طَبُّ heimlich | secretly. *Pa.* verbergen, verhüllen | cover, hide, conceal. || طَبُّ, *pl.* طَبُّ *m.* Thron | throne.

طَبُّ § 42 beugen | bend.

طَبُّ, طَبُّ *pl.* طَبُّ *f.* (hohle) Hand | palm, hand.

طَبُّ, طَبُّ 1) *subst. m.* Hunger | hunger. 2) *adj. verb.* hungrig | hungry.

طَبُّ, *impf. u,* leugnen, verleugnen, abfallen | deny, apostatise, revolt.

طَبُّ, *pl.* طَبُّ *m.* h. כָּרַב.

(طَبُّ) *Ethpe.* טָבַבְתִּי krank sein | be ill || טָבַבְתִּי *m.* Krankheit | illness.

(טָבַבְתִּי) *Aph.* verkündigen, predigen | announce, preach, κηρύσσειν. || טָבַבְתִּי κήρυξ, Herold | herald. || טָבַבְתִּי v. טָבַבְתִּי et *PSm. col.* 1818 טָבַבְתִּי.

טָבַבְתִּי, *impf. u et a,* herumgehen | go about. || טָבַבְתִּי ein-

gewickelt | wrapped. *Ethpe.* umgeben werden, herumgehen | be surrounded, go round. *Aph.* herumführen | lead about.

عَبْت, بَطْنٌ *f.*, *pl.* بَطْنٌ Bauch | belly.

صَدَقَ *v.* صَدَقَ.

(صَدَقَ) *Aph.* ärgern | anger, offend.

(صَدَقَ) *Ethpa.* anflehen | entreat. بَطْنٌ (Nestor. بَطْنٌ, *codex meus* بَطْنٌ) *f.* Bitte | prayer.

صَدَقَ, *impf. u.* schreiben | write. *Ethpe. pass.*; *Aph.* verfassen | compose. || بَطْنٌ *m.* Buch, Schrift | book, writing. || بَطْنٌ *f.* Geschriebenes, Buchstabe | letter. || بَطْنٌ Schrift | book.

بَطْنٌ *et* بَطْنٌ, *pl.* بَطْنٌ *et* بَطْنٌ, χιτών, Kleid | dress, garment.

بَطْنٌ, بَطْنٌ *f.*, *Pl.* بَطْنٌ Schulter | shoulder.

بَطْنٌ *Pa.* bleiben, warten, aushalten | remain, wait, hold out.

(بَطْنٌ) *Ethpa.* kämpfen, ringen | fight, wrestle, exert one's self. || بَطْنٌ *m.* Kampf | fight.



∞ *praepositio directionis, dativi, accusativi.*

بَطْنٌ *particula negationis:* nicht | not. || بَطْنٌ, بَطْنٌ ohne | without.

بَطْنٌ § 48, *f.* müde sein, leiden | be tired, suffer.

بَطْنٌ, بَطْنٌ, *h.* ἄγγελος, ἄγγελος.

بَطْنٌ *m.* Herz | heart. *pl.* بَطْنٌ *et* بَطْنٌ.

بَطْنٌ (*sic, corrige p. 43, g*) verdichten | condense.

حَصْرٌ, *impf. u*, ergreifen | seize hold. || حَصْمٌ haltend | holding.

حَصْنَةٌ *f.* Weihrauch | incense. || حَصْبٌ § 25 Ziegel | brick. [حَصْرٌ *v.* حَصْرٌ.]

حَضَمٌ, *impf. a*, anziehen | put on. *Aph. cum dupp. Acc.* einen mit etwas bekleiden | dress (act.).

حَضْبٌ stammeln | stammer, prattle.

حَضَمْتُ حَضْمًا anzünden | light. || حَضْمَةٌ *f.*; *pl.* حَضْمَاتٌ Flamme | flame.

حَدٌّ *particula negationis*: nicht, nein | not, no.

حَدٌّ *f.*; *pl.* حَدٌّ Tafel | table.

حَدٌّ verfluchen | curse. *p. pass.* حُدِّمٌ verflucht | cursed.

حَدٌّ *praep.* bei, zu | to, with (cf. Hoffmann ZDMG 32, 753, de Lagarde, *Orientalia* 2, 20).

حَدٌّ *m.* σχηνοποιός.

حَدٌّ *v.* حَدٌّ.

حَدٌّ auslöschen, austilgen | rub out, efface.

حَدٌّ *v.* حَدٌّ.

حَدٌّ, حَدٌّ *m.* Brot | bread.

حَدٌّ *adv.* geziemend, passend | becoming, fitting.

حَدٌّ, *impf. u et a*, beschwören | conjure. *Pa.* be-
schmeicheln | flatter.

حَدٌّ thöricht | silly, foolish.

حَدٌّ *m.*, *pl.* حَدٌّ Nacht | night. *St. abs.* حَدٌّ *et*
حَدٌّ (opp. حَدٌّ).

حَدٌّ *ex* حَدٌّ *et* حَدٌّ es ist, war nicht | there is (was) not.

[**لَحْمًا** *m.* Verwirrung | confusion. ?]

لَا *particula assertionis*, gewiss, wahrhaftig | certainly, truly.

تَلْمِذًا *m.* Schüler, Jünger | disciple.

لِسَانًا, **لِسَانٌ** *m.* Zunge | tongue.

∞

مَا *interrog.* (§ 21) was? wie? | what? how? , **مَا** das, was, als | that which, when. **مَا** wozu? | whereto?

مَا warum? sollte wohl? | why? might it be that? **مَا** v. **مَا**; **مَا** wozu das? warum? | wherefore? why?

مَا 100, § 33, **مَا** 200.

مَا § 45, Ekel haben | be disgusted with.

مَا v. **مَا**, **مَا** v. **مَا**.

مَا irgend etwas, τ, ein Teil | anything, a part.

مَا gewandt, geschickt, klug | instructed, skilled, clever.

مَا *m.* Mark, Hirn | marrow, brain.

مَا v. **مَا**.

مَا *m.* Myrrhe | myrrh.

مَا § 46, b, 1 sterben | die. || **مَا** *m.*, *st. cstr.* **مَا** Tod | death. || **مَا** sterblich | mortal.

مَا schlagen | beat. || **مَا**, **مَا** *f.*; *pl.* **مَا** Schlag | stroke, blow.

مَا v. **مَا**; **مَا** v. **مَا**.

مَا 'erreichen, kommen | reach, come. *Pa.* erlangen | reach (cf. Hoffmann, ZDMG 32, 757).

﴿فَبِذَلِكَ﴾ *Praep.* wegen | on account of. || ﴿فَبِذَلِكَ﴾ deswegen |
on that account, therefore. || ﴿فَبِذَلِكَ﴾ weil | because.
﴿مَطَرٌ﴾ *m.* Regen | rain. || ﴿مَطَرٌ﴾ vom Himmelsregen be-
wässert | watered by the rain from heaven.

﴿مَاءٌ﴾ § 33, Wasser | water.

﴿مَدِينَةٌ﴾ *metropolitanus factus est* (BH. Gr. 1, 48).

﴿مَدِينَةٌ﴾ *m.* μίλιον.

﴿مَذْمُومٌ﴾ demütig | humble. || ﴿مَذْمُومٌ﴾ *adv.*

﴿مَذْمُومٌ﴾ schon, jetzt, hierauf | already, now, then.

﴿مَذْمُومٌ﴾ *m.* Zöllner | Publican.

﴿مَذْمُومٌ﴾ *impf. u.* (eine Frau) gewinnen | get (a wife), (cf.
G. Hoffmann, ZDMG 32, 751 n. 2). || ﴿مَذْمُومٌ﴾
verheiratet | married.

﴿مَذْمُومٌ﴾ *Pa.* sprechen | speak. *Ethpa.* gesagt werden | be
said. || ﴿مَذْمُومٌ﴾, ﴿مَذْمُومٌ﴾, *st. c.* ﴿مَذْمُومٌ﴾ *f.* Wort | word. *Pl.* ﴿مَذْمُومٌ﴾. ||
﴿مَذْمُومٌ﴾ Verkleinerungswörter | diminutives (*PSm.*
﴿مَذْمُومٌ﴾). || ﴿مَذْمُومٌ﴾ (*melius* ﴿مَذْمُومٌ﴾) Theo-
logie | theology.

﴿مَذْمُومٌ﴾ 1) füllen | fill. 2) voll sein | be full. *Pa.* erfüllen |
fulfill. *Ethpa. pass.* ﴿مَذْمُومٌ﴾ es ist vollbracht | it is
finished. || ﴿مَذْمُومٌ﴾ (*مَذْمُومٌ*) *m.* Fülle, Materie | quan-
tity, matter. || ﴿مَذْمُومٌ﴾ voll, vollkommen | full, perfect. |
﴿مَذْمُومٌ﴾ Unvollkommenheit | imperfection.

﴿مَذْمُومٌ﴾ *v.* ﴿مَذْمُومٌ﴾.

﴿مَذْمُومٌ﴾ *impf. u.* salzen | salt. *Ethpe. pass.* || ﴿مَذْمُومٌ﴾,
f. Salz | salt.

صَكَو *impf. u.*, raten | counsel. *Ethpa.* Rat halten, überlegen | deliberate. *Aph.* 1) an die Spitze stellen | set at the head. 2) die Herrschaft übernehmen | take the government. || صَكَا *m.* König | king. || صَكْوَةٌ *diminut.*, صَكْوَةٌ *adj.* || صَكَو, صَكَا *m.* Rat | counsel. || صَكْوَةٌ *f.* Herrschaft, königliche Majestät | kingdom, majesty.

صَكَو *Praep.* von | from, by. || صَكَو *v.* صَكَو.

صَكَو μέν, zwar | indeed.

صَكَو wer? | who? صَكَو wer ist? | who is? || صَكَو, صَكَو was? | what? صَكَو was ist? | what is? صَكَو, صَكَو wozu? warum? | wherefore? why?

صَكَو zählen | count. *Ethpe. pass.* صَكَو *m.* Zahl | number. | صَكَو *f.* Teil | part. *Pl.* صَكَو, صَكَو. صَكَو teilweise | partially. || صَكَو, صَكَو *f.* Haar, Saite | hair, string. *Pl.* صَكَو.

صَكَو Manichäer | a Manichee.

صَكَو *Pa.* 1) hinkommen | arrive. 2) hinführen | bring, adduce.

صَكَو *v.* صَكَو; صَكَو *v.* صَكَو.

(صَكَو) *part. pass.* صَكَو, صَكَو im stande | able. || صَكَو es ist unmöglich | it is impossible. || صَكَو wir können | we can.

صَكَو *f.* Mitte | middle (*cum suffix.* صَكَو *et* صَكَو, μεσσοτής? G. Hoffmann ZDMG. 32, 752).

صَكَو *f.* Egypten | Egypt.

صَكَو bitter | bitter.

عَبْدٌ, مُرَبٌّ § 33 Herr | Lord.

عَبْدٌ § 8 Wiese | meadow.

عَبَدٌ, *impf. a*, widerspenstig sein, abfallen | resist, desert, revolt; *cum* عَدَّ.

عَبْدٌ frech, übermütig | insolent, proud.

عَبْدٌ *m.* Obergewand | coat, cloak.

عَبَدٌ, *impf. u*, abreiben, polieren | rup up, polish. ||
عَبْدٌ gebildet | refined.

عَبَدٌ, *impf. u*, 1) salben | anoint. 2) messen | measure. ||

عَبْدٌ Christus | Christ. || عَمْدٌ *f.* Mass | measure.

عَبْدٌ *m.* Fell, Haut, Schlauch | hide, skin, wine-skin.

عَبْدٌ zu irgend einer Zeit, einmal | at any time, once. ||

عَبْدٌ, عَبْدٌ von jeher | at all times, always.

Cum عَبْدٌ nie | at no time, never.



عَبْدٌ § 3 = h. עָבַד.

عَبْدٌ = äg. νεφώθ = gr. κροκόδειλος.

عَبْدٌ *m.* Prophet | prophet. || عَبْدٌ *Ethpa.* weissagen |
prophecy. || عَبْدٌ Weissagung | prophecy.

عَبْدٌ *m.* Quelle | spring, well.

عَبْدٌ § 42 ziehen, führen | pull, draw.

عَبْدٌ lang sein | be long. *Aph.* in die Länge ziehen,
warten | put off, wait. || عَبْدٌ lang | long. || عَبْدٌ *m.*
Zimmermann | carpenter.

عَبْدٌ verabscheuungswürdig | detestable.

‏‏‏ brüllen, heulen | roar, howl.

‏‏‏, *impf.* ‏‏‏, hell werden | grow bright. *Aph.* leuchten lassen, anzünden | cause to shine, kindle. *Ethpa.* erleuchtet werden | be illuminated. || ‏‏‏, *Adj. et Subst.* Licht, Leuchter | light, candlestick. || ‏‏‏ *m.* Licht | light (*st. cstr.* ‏‏‏?). || ‏‏‏ *m.* Fluss | river. *Pl.* ‏‏‏.

‏‏‏ umhergetrieben werden | be driven about (a vagabond).

‏‏‏ Ruhe haben | have rest. *Ethpe.* sich der Ruhe hingeben | enjoy rest. *Aph.* ausruhen u. ausruhen lassen | rest (trans. and intr.). || ‏‏‏ *m.* Ruhe, Erholung | rest, recreation. || ‏‏‏ *f.* Ruhe | rest. || ‏‏‏ *part. pass.* *Aph.* ausruhend, verstorben | at rest, deceased.

‏‏‏ *m.* Fisch | fish.

‏‏‏ *f.* Feuer | fire. *Pl.* ‏‏‏. || ‏‏‏ *f.* Leuchter | candlestick.

‏‏‏ *Ethpe.* Nasiräer werden | become a Nazarite.

‏‏‏ *m.* Thal | valley.

‏‏‏ *Pa.* erwecken | raise. *Ethpa. pass.* ‏‏‏ Erwecker | he who resuscitates. || ‏‏‏ *f.* Auferweckung | raising (of the dead).

‏‏‏ *m.* Kupfer, Erz | copper, bronze.

‏‏‏, *impf. u.* hinabsteigen | descend. *Aph.* hinabbringen | bring down.

‏‏‏, *impf. a et u.* bewachen | watch. *Ethpe.* bewacht

werden | be watched. || **وَالْمُحَافِظِينَ** *m.* Wächter | watchman. |

مُحَادِّثِينَ *m.* Verteidiger | defender.

يَوْمِ *m.* Joch | yoke.

خِيَانًا *m.* Hinterlist, Betrug | fraud, deceit.

بِذْبَانٍ *f.* Schlachtung | slaughter. *Pl.* **بِذْبَانٍ**.

بِذْبَانٍ, **بِذْبَانٍ** züchtig, keusch, ehrwürdig | modest, pure, reverend.

بِذْبَانٍ (*m.?* *potius pro*) **بِذْبَانٍ** *f.* Biss | bite.

بِذْبَانٍ *m.* ὁ νόμος (cf. de Lagarde, Mittheilungen 2, 358 n).

(*Pa.*) versuchen | try, tempt. || **بِذْبَانٍ** *m.* Versuchung |

temptation. || **بِذْبَانٍ** *m.* Versucher | tempter. || **بِذْبَانٍ**

m. Probe, Erfahrung | trial, experience.

بِذْبَانٍ nehmen, erhalten | take, receive. || **بِذْبَانٍ** sich

beraten | take counsel. *Ethpe.* genommen, gewählt

werden | be accepted, elected. || **بِذْبَانٍ** genommen,

hergeleitet | taken, derived.

بِذْبَانٍ gegossen | molten. **بِذْبَانٍ** χωνευτά.

بِذْبَانٍ v. **بِذْبَانٍ**.

بِذْبَانٍ *impf. u.*, zersägen | saw. *Ethpe. pass.* || **بِذْبَانٍ** *m.*

Säge | saw.

بِذْبَانٍ, *impf. u.*, blasen, anhauchen | blow, breathe on.

بِذْبَانٍ *impf.* **بِذْبَانٍ** fallen, sinken | fall, sink.

بِذْبَانٍ, *impf. u.*, herausgehen, herauskommen | go out,

come out. *Aph.* herausbringen (beim Rechnen, Sub-

trahieren u. Dividieren) | bring out (in reckoning). ||

بِذْبَانٍ *m.* Ausgang | departure, issue.

نَفْسٌ, نَفْسٌ *f.*, *Pl.* نَفْسٌ Seele, Person | soul, person.

C. suff. = selbst | self.

نَجَسٌ streiten | contest.

نَجَسٌ, *impf. u.* pflanzen | plant. نَجَسٌ *f., pl.* نَجَسٌ Pflanze | plant.

نَجَسٌ, *Ethpa.* triumphieren | triumph. نَجَسٌ Triumphantor, glänzend, herrlich | triumphant, splendid, glorious.

نَجَسٌ, *impf. a.* singen | sing. *Pa.* die Stimme modulieren | modulate the voice. نَجَسٌ Lispeln, Lallen, Schmeicheln | whispering, lispings, flattery.

نَجَسٌ, نَجَسٌ *f.* weiblich, Weib | female, wife.

نَجَسٌ, نَجَسٌ rein, fein, kostbar | pure, fine, costly.

نَجَسٌ, *impf. a.* anhängen, sich anschliessen, folgen | adhere, cleave to, follow.

نَجَسٌ, *impf. u.* schlagen (die Hände zusammen) | clasp (the hands together).

نَجَسٌ *m.* Beil | axe (ostsyr. 𐤍 K., westsyr. R.)

نَجَسٌ, *impf. a.* wehen | blow. 𐤍 *m.* Strick, Netz | rope, net.

نَجَسٌ, نَجَسٌ *f., st. cstr.* نَجَسٌ Wehen, Atem | breath.

نَجَسٌ, *impf.*, § 48, g, 6, geben | give.

نَجَسٌ, *impf. u.* an sich ziehen | attract.

ט

יָזַן, יָזַן *f.* dualis יָזַן, *pl.* יָזַן *h.* יָזַן.

זָקֵן, זָקֵן *m.* Ältester, Greis | elder, old man. *Rarius* זָקֵן
part. || יָזַן *f.* das Alter | old age.

זָהָב *m.* ἀσήμιον, Silber | silver.

זָרַע, *impf. u,* tragen | bear.

זָרָע dicht, häufig, verschieden | dense, frequent, various.

זָרַע, *impf. a,* satt werden | be satiated.

זָרַע, *impf. a,* glauben, urteilen | believe, judge. *Ethpe.*
gehalten werden, gelten | be estimated, pass for. ||

זָרַע *m.* Hoffnung | hope. || זָרַע *f.* Meinung | mean-
ing. || זָרַע Evangelist | evangelist. || זָרַע *f.* Unter-
halt, Nahrung | food, means of subsistence.

זָרַע, wachsen, viel sein | grow, increase in number. *Aph.*

wachsen machen, vermehren | increase, multiply. || זָרַע
adj. viel, häufig | much, many, frequent. זָרַע; *f.*

st. cstr. זָרַע, זָרַע; זָרַע *adv.* sehr | very. || זָרַע

f. Menge | multitude. || זָרַע, *st. cstr.* זָרַע Menge |
multitude.

זָרַע, *impf. u,* προσκυνεῖν, anbeten, grüssen, verehren |
worship, greet, revere. || זָרַע Gottesverehrer | he who

reveres God. || זָרַע verehrens-wert | worthy of adora-
tion. || זָרַע *f.* Anbetung, Verehrung | worship,

adoration.

זָרַע, *impf. a,* zeugen, be- | witness. *Aph. do.* || זָרַע *f.*
Zeugnis | witness.

قَمَرٌ c. Mond | moon.

حَدَّوْا umzäunen | make a hedge.

قَدَّوْا beendigen | finish. *Ethpa.* begrenzt, beendigt, enthalten sein | be bounded, finished, contained. || قَدَّوْا adv. gänzlich, überhaupt | totally, in general.

قَدَّوْا impf. i, legen, setzen, bestimmen | lay, put, order. *Ethpe.* bestimmt sein | be appointed. || قَدَّوْا f. Schatz | treasure. || قَدَّوْا قَدَّوْا قَدَّوْا Züchtigung, Strafe | chastisement, punishment.

قَدَّوْا m. Pferd | horse. Pl. قَدَّوْا et قَدَّوْا.

قَدَّوْا, impf. u, wegwerfen, zerstören | cast away, destroy.

(قَدَّوْا) Pa. erwarten | await.

قَدَّوْا *Ethpa.* vernünftig werden, einsehen | become wise, understand. || قَدَّوْا, قَدَّوْا m. Thor | fool. || قَدَّوْا f. Thorheit, Sünde | foolishness, offence. || قَدَّوْا m. Einsicht, Sinn, Verständnis | intelligence, sense, understanding.

قَدَّوْا, قَدَّوْا arm | poor; f. قَدَّوْا.

قَدَّوْا, impf. u, schliessen, hemmen | close, hinder. *Ethpe.* pass., verstummen | be silent.

(قَدَّوْا) Aph. verwerfen | refuse, reject.

قَدَّوْا § 48, g, 2, hinaufsteigen | mount, ascend. *Aph.* herausführen | bring out. || قَدَّوْا Auferstehung (Christi) | resurrection.

سَمٌّ, سَمٌّ *m.* Gift | poison. *Pl.* سَمِّمَاتٌ Heilmittel, Farben, bes. rote | medicines, colours, especially red.

سَمٌّ, سَمٌّ blind | blind. || سَمٌّ *f.* Blindheit | blindness.

سَمٌّ hassen, verabscheuen | hate, abhor. || سَمٌّ *pl.* سَمٌّ Hasser, Gegner | hater, enemy.

سَمٌّ laufen, angreifen, wagen | run, attack, dare.

سَمٌّ, *impf. u.* besuchen, mustern, handeln | visit, inspect, act. *Ethpe.* vollbracht werden | be completed. ||

سَمٌّ *m.* Werk, Sache, That | work, thing, fact.

سَمٌّ *m.* Haar | hair. *Pl.* سَمٌّ. || سَمٌّ das einzelne Haar | a single hair.

سَمٌّ *part.* سَمٌّ et سَمٌّ es genügt | it suffices.

سَمٌّ, سَمٌّ *m.* Schrift, Buch | writing, book. || سَمٌّ *m.* Schreiber, Schriftgelehrter | writer, Scribe. || سَمٌّ *m.* Gelehrter, Grammatiker | a scholar, grammar-tician.

سَمٌّ v. سَمٌّ.

سَمٌّ *m.* Feind, Gegner | foe, enemy.

سَمٌّ *m.* Schrecken | fear, terror.

سَمٌّ *m.* γραία, Schrift, Linie | writing, line.

سَمٌّ *adv.* leer, umsonst | in vain, for nothing.

سَمٌّ, *impf. u.* zerstören | destroy. *Pa.* decken, bedecken | cover. || سَمٌّ *m.* das Geheime | the secret. || سَمٌّ,

سَمٌّ *adv.* hinter | behind.

د

- دَصَّرَ *impf. e*, machen, thun | make, do. || دَصْرًا, دَصْرٌ *m.*
 Knecht | servant. || دَصَّرَ, دَصْرًا *m.* Arbeit, Werk |
 labour, work. || دَصْرًا *f.* Knechtschaft | servitude. |
 دَصَّرَ *m.* Schöpfer, Künstler | creator, artist. ||
 دَصَّرَ *f.* Wirksamkeit | efficacy. || دَصَّرًا (دَصْرًا)
m. Unterwerfung | submission.
 دَصَّيْبٌ dicht, dick | dense, thick.
 دَخَرَ, *impf. a*, überschreiten | transgress. *Aph.* ent-
 fernen | remove. *Ethpe.* (Gesetz) übertreten | trans-
 gress (the law). || دَخَرَ, دَخْرًا *m.* Übergang, Ufer |
 bank, shore. || دَخَرَ hinüber | across. || دَخَرَ
 von drüben | from the other side.
 دَخْرٌ *m.* Eile | haste. *Adv.* دَخْرًا eilends | in haste.
 دَخْرٌ *m.* Kalb | calf. *Pl.* دَخْرًا; *f.* دَخْرًا.
 دَخْرٌ *Praep.* bis | unto. || دَخْرٌ solange nicht, ehe | before. ||
 دَخْرًا bisher | hitherto. || دَخْرًا bis dahin, so sehr |
 to such a degree.
 دَخْرٌ *m.* Fest | feast. || دَخْرًا Fest feiern | keep festivals. ||
 دَخْرٌ v. دَخْرٌ.
 دَخَرَ, *impf. u*, tadeln | rebuke. *Ethpe pass.*
 دَخْرٌ *m.* Zeit, Zeitpunkt | time, moment.
 دَخْرٌ *m.* Hilfe | help. || دَخْرًا Helfer | helper.
 دَخَرَ, *impf. a*, sich erinnern | remember (د = ا) || دَخْرًا
m. Gedächtnis | memory.

كَبَّرَ *Pa.* gewöhnen | accustomed. *Aph.* do. || كَبَّرَ *ge-*
wöhnt | accustomed. || كَبْرًا *m.* Gewohnheit, Sitte |
custom, use. || كَبْرٌ § 3 *particula*, scilicet.

كَبَّرَ *Aph.* ungerecht handeln | deal unjustly. || كَبْرًا *m.*
Unrecht, Frevel | injustice, crime. || كَبْرًا, كَبْرًا *m.*
ungerecht; Frevler | wicked, transgressor.

كَبَّرَ *Pa. et Aph.* aufwecken | awaken. *Ethpe.* aufgeweckt
werden | be awakened.

كَبْرًا *f.* Blindheit | blindness.

كَبَّرَ *Ethpa.* sich kräftig zeigen | be strong. || كَبْرًا *ge-*
waltig | valid.

كَبْرًا *f.* Ring | ring (*Lag.*, Or. 2, 55).

كَبْرًا Windeln | swaddling-clothes (*de Lagarde*,
Orientalia 2, 47).

كَبْرًا *m.* Weihrauch, Dampf | incense, vapour.

كَبْرًا, كَبْرًا *f.* Auge | eye.

كَبَّرَ *Pa.* hemmen, hindern | hinder, stop.

كَبَّرَ *impf. u.*, eintreten | enter. || كَبْرًا *f.* Sache, Ur-
sache | cause, reason. || كَبْرًا *f.* Eintreten | enter-
ing. || كَبْرًا, كَبْرًا *et* كَبْرًا *m.* Eingang | entrance. ||
كَبْرًا zum Eingang gehörig | belonging to the
entrance.

(كَبْرًا) *Aph.* in die Höhe heben | raise; *cum* كَبْرًا abfallen
von | revolt, rise against. *Ethpe.* hervorragen | be pro-
minent. || كَبْرًا *Praep.* über | over. || كَبْرًا, كَبْرًا
zur Seite | at the side of. || كَبْرًا weil | because. ||

كَلَّ, كَلَّ in die Höhe | upwards. || كَلَّمُ der oberste | the Most High.

كَلْمٌ *m.* Jüngling | young man (p. 31 b).

كَلْمٌ *m.* Welt, Zeit, Ewigkeit | world, time, eternity.

كَلْمٌ *m.* Volk | people. *Pl.* كَلْمَانٌ.

كَمَّ *Praep.* mit | with.

كَمَّ, *impf. a.* eingetaucht, getauft werden | be immersed, baptised. *Aph.* taufen | baptise. || كَمَّيْ *m.* et كَمَّيْنِ (K. ?) *f.* Taufe | baptism. || كَمَّيْنِ

h. עמירד.

كَمَّيْنٌ *m.* Mühe | labour.

كَمَّيْنٌ *m.* Tiefe | depth.

كَمَّيْنِ, *impf. a.* wohnen | dwell, inhabit. || كَمَّيْنِ *m.* Bewohner | inhabitant.

كَمَّيْنِ antworten, sich unterhalten, sich aufhalten | answer, converse, stay. || كَمَّيْنِ *m.* Orakel | oracle. || كَمَّيْنِ *m.* Mönch | monk.

كَمَّيْنِ *f. coll.* Schafherde | sheep (coll.)

كَمَّيْنِ *f., pl.* كَمَّيْنِ Traube | grape.

كَمَّيْنِ, *impf. a.* scheiden, sterben | depart, die.

كَمَّيْنِ *f.* Wolke | cloud.

كَمَّيْنِ *m.* Kraut, Gras | herb, grass (*Pl. sec. BA.* كَمَّيْنِ).

كَمَّيْنِ, كَمَّيْنِ *m.* schwer | heavy.

كَمَّيْنِ 10. § 33.

كَمَّيْنِ διπλοῦς; varia lectio كَمَّيْنِ = ضعيف de Lagarde, Semitica 1, 25.

حَبْرٌ, حَبْرٌ *m.* Staub, Erde | dust, earth.

حَبْرٌ bekämpfen, bedrücken | compel, oppress.

حَبْرٌ verbinden, herstellen | dress (a wound), restore.

حَبْرٌ, *impf. u.*, mit der Ferse treten, folgen | tread on (with the heels), follow. *Pa.* untersuchen, erforschen | investigate, examine. || حَبْرٌ, *pl.* حَبْرٌ et حَبْرٌ Ferse | heel.

حَبْرٌ *f. pl.* حَبْرٌ Höhle | cave.

حَبْرٌ et حَبْرٌ Westen | west || حَبْرٌ *adj.*

حَبْرٌ nackt | naked.

حَبْرٌ, حَبْرٌ unbeschnitten | uncircumcised.

حَبْرٌ schlau | subtil, cunning.

حَبْرٌ *f.* Bett | bed. *Pl.* حَبْرٌ.

حَبْرٌ, *impf. u.*, fliehen | flee. *Aph.* in die Flucht treiben | put to flight.

حَبْرٌ zu Falle bringen, verwickeln | entangle, turn down.

حَبْرٌ, *impf. a.*, stark sein, siegen | be strong, gain. *Ethpa.* gekräftigt werden | be strengthened.

حَبْرٌ bereit | ready; *sequente vel futuro significando inservit.*

حَبْرٌ alt | old.

ف

فَصْلٌ *f.* Zaum | bridle. *Pl.* فَصْلٌ.

فَصْلٌ, *impf. a.*, begegnen | meet.

لَحْمٌ, بَشَرٌ *m.* Leib | body. || لُحْمٌ *f.* Leiblichkeit |
the flesh, man's carnal nature. || بَشَرٌ *BH. Gr.* 1, 48.

سَهْوٌ § 43 irren | err.

يَوْمَانِ, *pl.* يَوْمَانِ ζεῦγος, Joch | yoke, pair.

سَهْوٌ = h. שְׁוִיָּה.

سَهْوٌ blasen, hauchen | blow, breathe.

سَهْوٌ palatium.

سَهْوٌ *m.* Mund | mouth (*cf.* لُحْمٌ, *Pl.* لُحْمٌ).

(سَهْوٌ) *Aph.* سَهْوٌ (πεῖσαι) raten, bestimmen | counsel,
advise (*Ethpe.* سَهْوٌ). || سَهْوٌ überzeugt, ent-
schlossen | persuaded, resolved.

سَهْوٌ piscinae.

سَهْوٌ, سَهْوٌ *m.* πόρος. سَهْوٌ durchaus | at
all hazards, come what may.

سَهْوٌ ausruhen, bleiben, übrig sein | rest, remain, be left.

سَهْوٌ *adv.* entsprechend | according, corresponding
(h. לְפָי).

سَهْوٌ *m.* Strick | snare.

سَهْوٌ *m.* Töpfer | potter. || سَهْوٌ ὀστρακίνη.

سَهْوٌ *Pa.* graben, ausgraben | dig, excavate. || سَهْوٌ *m.*

Graben | ditch.

سَهْوٌ zerbrechen | break. || سَهْوٌ *m.* Backen | cheek.

سَهْوٌ, *impf. a.* kraftlos, dumm werden | become insipid,
lose the savour.

سَهْوٌ, *impf. u.* teilen | divide. *Ethpe.* sich teilen | be
divided. || سَهْوٌ, سَهْوٌ *m.* Hälfte | half, middle.

مِثْرَانِ, مِثْرَانِ Mitternacht | midnight. || مِثْرَانِ مِثْرَانِ

Mitte des Monats | middle of the month. || مِثْرَانِ مِثْرَانِ

zweifelnd an | doubtful as to.

مِثْرَانِ, *impf. u.*, arbeiten | labor.

مِثْرَانِ sich wenden, zurückkehren | turn, return. *Ethpe. do.*

Pa. zurückgeben, antworten | give back, answer

(*cum vel sine* مِثْرَانِ). *Aph.* zuwenden | turn towards. ||

مِثْرَانِ *f., st. c.* مِثْرَانِ Gegend | country. || مِثْرَانِ Be-

kehrung, Neigung | conversion, inclination. || مِثْرَانِ

Rückkehr, Antwort | return, answer.

مِثْرَانِ φαντασίαι.

مِثْرَانِ τὸ πάσχα.

مِثْرَانِ *impf. u.*, abschneiden | cut off. *Pa.* verstümmeln | mutilate.

مِثْرَانِ zerreiben, verkleinern | grind, crumble.

مِثْرَانِ Schlucht | gulf, ravine.

مِثْرَانِ *Pa.* erretten, befreien | save, deliver.

(مِثْرَانِ) *Ethpe.* heiter sein | be cheerful. || مِثْرَانِ Passah |

Passover.

مِثْرَانِ, *impf. u et Pa.* befehlen | command. || مِثْرَانِ *m.*

Anordner | commander. || مِثْرَانِ *m.* Befehl | com-

mand.

مِثْرَانِ nützlich, gut | useful, good.

مِثْرَانِ *f.* Ebene | plain.

مِثْرَانِ fruchtbar sein | be fruitful. *Aph.* hervorbringen |

bring forth. || مِثْرَانِ *m.* Frucht | fruit. *Pl.* مِثْرَانِ.

كَبَابٌ *f.*, *pl.* كَبَابٌ Korn | grain.

كَبَابٌ *Umwurf, Mantel* | cloak, mantle.

كَبَابٌ *m.* Eisen | iron.

كَبَابٌ *f.* Vogel | fowl. *Pl.* كَبَابٌ.

(كَبَابٌ) *Ethpa.* einen Weg suchen, überlegen | seek a way, deliberate. || كَبَابٌ Rat, List | counsel, device. || كَبَابٌ Versorgung | management, provision.

كَبَابٌ ἀπλωμα.

كَبَابٌ, *impf. u.*, wiederherstellen, ersetzen, leisten | restore, replace, accomplish. *Ethpe. pass.*

كَبَابٌ *m.* Befreier, Erlöser | deliverer, saviour.

كَبَابٌ, *impf. u.*, trennen, weggehen | separate, remove from, depart.

كَبَابٌ, *impf. u.*, ausbreiten | spread, extend.

كَبَابٌ *Pa.* erwärmen | warm.

كَبَابٌ *Pa.* erklären | expound. *Ethpa. pass.* كَبَابٌ Erklärung, Deutung | exposition, interpretation.

كَبَابٌ, *impf. a.*, schmelzen, kochen | melt, boil, πέπτω.

كَبَابٌ, كَبَابٌ *m.* Seite | side.

كَبَابٌ Wort, Ausspruch | word, sentence.

كَبَابٌ, *impf. a.*, öffnen, erobern | open, conquer. *Ethpe.* geöffnet, aufgedeckt werden | be opened, uncovered.

كَبَابٌ (πάταχρα) Götzenbild | idol; de Lagarde, Mittheilungen 2, 354 n.

3

- 𐤊𐤍 wollen | wish, will. *Ethpe.* eifrig, begierig sein, begünstigen | be busy, anxious, favor. || 𐤊𐤍𐤃𐤁 *f.* Eifer, Ding, Sache | zeal, thing, cause. 𐤋𐤍𐤃𐤁 𐤋𐤍𐤃𐤁 𐤋𐤍𐤃𐤁 *𐤁𐤓 𐤂𐤁𐤒𐤓𐤃.* || 𐤊𐤍𐤃𐤁 *m.* Wille | will.
- 𐤊𐤍𐤃𐤁, 𐤊𐤍𐤃𐤁 *f.* Finger | finger. *Pl.* 𐤊𐤍𐤃𐤁 et 𐤊𐤍𐤃𐤁. 𐤊𐤍𐤃𐤁 *m.* Schmuck | ornament.
- 𐤊𐤍𐤃𐤁 Schläfe | temple; 𐤊𐤍𐤃𐤁.
- 𐤊𐤍𐤃𐤁 dürsten | be thirsty. || 𐤊𐤍𐤃𐤁 durstig | thirsty. || 𐤊𐤍𐤃𐤁 *m.* Durst | thirst.
- 𐤊𐤍𐤃𐤁 Ankunft | arrival. || 𐤊𐤍𐤃𐤁 𐤋𐤍𐤃𐤁 Versammlungsort | meeting-house.
- 𐤊𐤍𐤃𐤁 jagen | hunt.
- 𐤊𐤍𐤃𐤁 *m.* Fasten | fast.
- 𐤊𐤍𐤃𐤁 malen | paint. || 𐤊𐤍𐤃𐤁 *m.* Maler | painter.
- 𐤊𐤍𐤃𐤁 ausrufen, aufmerken | cry out, attend. || 𐤊𐤍𐤃𐤁 *m.* Geschrei | cry.
- 𐤊𐤍𐤃𐤁 *Pa.* schmähen | revile.
- 𐤊𐤍𐤃𐤁 *Praep.* bei, nach | at, with, up to. § 49 h.
- 𐤊𐤍𐤃𐤁 neigen | incline. *Pa.* beten | pray. || 𐤊𐤍𐤃𐤁 *f.* Gebet | prayer.
- 𐤊𐤍𐤃𐤁, *impf. u.* aufhängen, kreuzigen | hang, crucify. *Ethpe. pass.* || 𐤊𐤍𐤃𐤁 1) *adj.* der Gekreuzigte | crucified. 2) *subst.* Kreuz | cross. || 𐤊𐤍𐤃𐤁 Kreuziger | he who crucifies.

بَصْرَةٌ, صُورَةٌ *m.* Bild | likeness.

جُرْحٌ *f.* Wunde | wound. *Pl.* جُرْحَاتٌ.

مَنْعَةٌ *m.* Glanz, Strahl | splendour, ray.

بَغَضٌ *Pa.* schmähen, Unrecht thun | despise, injure. ||

بُغْضٌ *m.* Verachtung | contempt.

فَجْرٌ, فَجْرٌ *m.* Morgendämmerung | dawn.

طَيْرٌ, طَيْرٌ *f.* Vogel | bird. *Pl.* طَيْرَاتٌ.

نَيْلٌ *m.* Nagel | nail. *Pl.* نَيْلَاتٌ.

رَفَّعَ | spalten | rend asunder. *Ethpe.* gespalten werden |
be rent.

و

قَبْلٌ, قَبْلٌ ἢ κριβωτός (G. Hoffmann, ZDMG 32,
748 n. 1.)

وَجَّهَ, *impf. u.* entgegengehen | go to meet. *Pa.* an-
nehmen, empfangen | receive, accept. (وَجْهٌ, وَجْهٌ
Gegenseite | opposite side.) وَجْهٌ, *st. c.* وَجْهٌ
gegenüber | over against. وَجْهٌ et وَجْهٌ, وَجْهٌ
Gegner | opposed, hostile, enemy. || وَجْهٌ an-
nehmbar | acceptable. •

وَجَّهَ, *impf. u.* befestigen, fassen | fix, mount (with gold).
Ethpe. pass.

وَجَّهَ, *impf. u.* begraben | bury. *Ethpe. pass.* || وَجْهٌ *m.*,
وَجْهٌ *f.* Grab | tomb. || وَجْهٌ Begräbnis | burial.
Cf. وَجْهٌ.

رُؤْ m. Scheitel | back of the head, top.

صَوَّرَ Pa. vorsetzen, zuvorkommen (*reddidit* πρὸ *Graecorum*)

place at the head, prevent, anticipate. || صَوَّرَ von vorn, längst | from before, long ago. || صَوَّرَ Praep. vor |

before. || صَوَّرَ; صَوَّرَ ehe | before (*conj.*). ||

صَوَّرَ der frühere, erste | former, first. || صَوَّرَ

der erste | the first. *Pl.* die Früheren und Oberen |

those anterior and superior to us. || صَوَّرَ zuerst,

zum erstenmal | at first, for the first time. || (صَوَّرَ)

cum > *adverb.* صَوَّرَ (cf. صَوَّرَ) zuerst | at first.

صَوَّرَ vor langer Zeit | long ago.

صَوَّرَ Pa. heiligen | hallow. || صَوَّرَ heilig | holy. || صَوَّرَ,

abs. et cstr. صَوَّرَ Heiligkeit | holiness.

صَوَّرَ Pa. bleiben, bestehen, dauern | abide, remain, last.

صَوَّرَ m. Stimme | voice. صَوَّرَ mit lauter Stimme | with

a loud voice. صَوَّرَ v. صَوَّرَ.

صَوَّرَ aufstehen, bestehen | stand up. *Aph.* aufrichten,

bestimmen | set up, appoint. || صَوَّرَ f. Statur, Stufe,

Elle | stature, degree, cubit. || صَوَّرَ m. Vorstand |

prefect. || صَوَّرَ f. Auferstehung | resurrection. ||

صَوَّرَ m., Standort | stand, station.

صَوَّرَ m. Kanal, Teich | canal, channel, pond.

صَوَّرَ κορχόδειλος.

صَوَّرَ, *impf. u.*, töten | kill. *Ethpe. pass. Pa.* morden | murder. ||

صَوَّرَ m. Morden | murder. || صَوَّرَ Mörder | murderer.

صَوَّرَ klein | thin, small.

- صَبَّ *impf. u et Pa.* abhauen, abschneiden | cut off.
 مَيْمٌ *m. subst.* Gewalt | force. مَعَ مَيْمٍ, مَعْمًا mit
 Gewalt | forcibly.
 مَبٌّ, مَبٌّ *m.* Holz | wood.
 مَبٌّ κιδάρα.
 مَبٌّ wenig, leicht, schnell | little, light, swift. *Etiā*
adv. مَبٌّ مَبٌّ εἰς μικρά.
 مَبٌّ verdrehen, verkehren | distort, pervert.
 مَبٌّ erwerben, besitzen | acquire, possess. مَبٌّ begabt
 mit | gifted with. | مَبٌّ *m.* Besitz, bes. an Vieh |
 property, espec. cattle.
 مَبٌّ, مَبٌّ *m.* Rohr | reed.
 مَبٌّ = αἰλάμ.
 مَبٌّ Caesar.
 مَبٌّ ausrufen | cry out. Cf. مَبٌّ || مَبٌّ *f.* Geschrei | cry.
 مَبٌّ zusammengezogen | restrained, drawn together.
 مَبٌّ verabreden | agree upon; *Ethpa. pass.*
 مَبٌّ rufen, nennen, lesen | call, name, read. *Ethpe.* ge-
 nannt werden | be called.
 مَبٌّ cf. § 33, Dorf | village.
 مَبٌّ *impf. u,* sich nähern, streiten | come near, fight.
Pa. herbeibringen, darbringen | bring near, offer.
Ethpa. herbeikommen | approach. || مَبٌّ *m.* Streit,
 Krieg | fight, war. || مَبٌّ *m.* Darbringung, Gabe |
 offering, gift. || مَبٌّ nahe, benachbart | near, neigh-
 bouring.

حَدْوُفٌ Unterbrechung der Rede | interruption of the speech.

قَرْنٌ *f.* Horn | horn.

رَأْسٌ *f.* Schädel | skull.

صَلْبٌ schwer | hard. صَعْبٌ *adv.* hart, rauh, heftig | roughly, harshly. || صَعْبَةٌ *f.* Härte | harshness, cruelty.

كَاهِنٌ alt, Presbyter | old, presbyter.

;

سِرٌّ *m.* Geheimnis | mystery. *Pl.* سِرٌّ (cf. de Lagarde, Agathangelus 138, 139). سِرٌّ *μ* ἀμυσταγωγῆτος. *F. pl.* سِرٌّ angedeutet | signified.

كَبِيرٌ gross | great. *Pl.* كَبِيرٌ; كَبِيرٌ Magnaten | the peers, grandes.

صَوَّارٌ lärmen | make a noise. || صَوَّارٌ Laut | sound. صَوَّارٌ *f.* Lärm, Geräusch | noise, sound.

رَضَعٌ *Pa.* wachsen lassen, ernähren | cause to grow, nurse.

رَضَعٌ *f. pl.* Amme, Wärterinnen | nurse, attendant.

سَقَطٌ sich hinlegen | lie down. || سَقَطٌ *f.* Platz | place. || سَقَطٌ 4 § 33. || سَقَطٌ ein Viertel | a quarter.

رَغِبْتُ wünschen | wish; *impers.* رَغِبْتُ mir ist erwünscht | it is my wish. *Ethpa.* رَغِبْتُ bestürzt sein | be confounded. || رَغِبْتُ erwünscht, wünschenswert | desired, desirable. || رَغِبْتُ *f. pl.* Vergnügungen | pleasures. || رَغِبْتُ *f.* Begierde | desire.

زُرِيَ; zürnen | be angry. *Aph.* zum Zorn reizen | provoke to anger. || زُرِيًّا; zornig | angry.

رِجْلٌ, رِجْلٌ; f. Fuss | foot.

رَجَمَ; steinigen | stone. *Ethpe. pass.* v. رَجِمَ.

رَبَى; laufen, fließen | run, flow.

رَبَى, *impf. u.*, verfolgen | pursue. *Ethpe. pass.* || رَبَاً; m. Verfolgung | pursuit, persecution.

رَبَى; laufen | run. § 48 g, 7.

رَبَى; jubeln | rejoice. || رِبَاً; Jubel | joy.

رَبَاً, رِبَاً; c. Wind, Geist | wind, spirit. || رِبَاً; m. Ausdünstung, Geruch | scent, smell.

رَبَى; hoch sein | be high. || رَبَى; erhöhen | elevate. *Aph.* aufheben, erheben | lift up. *Ethpe.* erhaben werden | be lofty. || رِبَاً; *adj.* hoch | high. || رِبَاً; f. Höhe | height. || رِبَاً; der höchste | the highest.

رَبَاً; Speichel | spittle.

رَبَى; lieben | love. || رِبَاً; gottliebend | loving God. || رِبَاً; m. Freund | friend. || رِبَاً; pl. Barmherzigkeit | mercy. || رِبَاً; do. || رِبَاً; barmherzig | merciful. || رِبَاً; f. Liebe, Wohlwollen | love, kindness. || رِبَاً; freundlich | friendly. || رِبَاً; *act.*; رِبَاً; *pass.*

رَبَى; *Pa.* die Flügel ausbreiten, brüten | spread the wing, brood.

رَبَى; ferne, abwesend | far away, absent. || رِبَاً; m. Entfernung | distance.

كَبَّسَ; kriechen | creep. *Aph.* hervorbringen | bring forth.

كَبَّسَاتٌ *coll.* kriechendes Getier | every creeping thing.

رَأْسٌ, رَأْسٌ *m.* Kopf, Kapitel | head, chapter. رَأْسُ

v. رَأَسَ. || رَأْسٌ erst, best | first, best. || رَأْسٌ *m.* Vor-

steher | head of an institution. || رَأْسٌ *f.* Führerschaft |

leadership. || رَأْسٌ, Nestor. رَأْسٌ (Ge. 1, 1. Joh. 1, 1)

Anfang | beginning. رَأْسٌ von Anfang (der Welt)

an | from the beginning (of the world).

رَأْسٌ sanft, weich | smooth, tender. || رَأْسٌ *adv.* all-

mählich | by degrees.

رَأْسٌ *Pa.* mischen | mingle, mix. || رَأْسٌ Mischung | mix-

ture. || رَأْسٌ *f.* Wagen | chariot.

رَأْسٌ; werfen | throw. *Part. pass.* رَأْسٌ; hingestreckt |

stretched out. *Aph.* hinwerfen | throw down.

رَأْسٌ *m.* Wink, Anzeichen | hint, sign. || رَأْسٌ anzeigend

signifying.

رَأْسٌ; denken | think. *Ethpe.* überlegen, besorgt sein |

consider, be anxious.

رَأْسٌ; weiden | feed. || رَأْسٌ, رَأْسٌ *pl.* رَأْسٌ Hirte | shepherd. ||

رَأْسٌ *m.* Sinn | meaning. || رَأْسٌ *f.* Meinung, Ge-

danke | opinion, thought.

رَأْسٌ *et Ethpe.* donnern | thunder. || رَأْسٌ donner | thunder.

رَأْسٌ, رَأْسٌ = Krokodil | crocodile.

رَأْسٌ, رَأْسٌ *m.* Firmament | firmament.

رَأْسٌ; tadeln, vorwerfen | blame, accuse.

ⲉⲃⲟⲩ, *impf. u.*, zeichnen, bezeichnen | mark, indicate. |
ⲉⲃⲟⲩⲓ *m.* Zeichen | mark.

ⲉⲃⲟⲩ; *Aph.* freveln | be wicked. || ⲉⲃⲟⲩⲓ Frevler | wicked
person. || ⲉⲃⲟⲩⲓ *m.* Frevel | offence, wickedness.

ⲉⲃⲟⲩ; *Aph.* den Weg zeigen, ermahnen | show the way,
exhort. ⲉⲃⲟⲩⲓ ⲛⲁⲧⲏⲭⲏⲧⲏⲥ. || ⲉⲃⲟⲩⲓ ⲛⲁⲧⲏⲭⲏⲥⲓⲥ. ||
ⲉⲃⲟⲩⲓ ⲛⲁⲧⲏⲭⲟⲩⲙⲉⲛⲟⲥ.

ⲉⲃⲟⲩ; stottern | stammer.



ⲉⲃⲟⲩⲓ *m.* Teufel | demon, devil.

ⲉⲃⲟⲩ fragen, bitten | ask, request. || ⲉⲃⲟⲩⲓ grüssen |
greet. *Pa.* sich erkundigen | inquire. *Ethpa.* er-
forscht werden | be examined. || ⲉⲃⲟⲩⲓ *f.* Frage,
Wunsch | question, wish.

ⲉⲃⲟⲩ *Pa.* Friede schaffen | make peace. || ⲉⲃⲟⲩⲓ *m.*
Friede, Ruhe | peace, quietness. || ⲉⲃⲟⲩⲓ Friede
schaffend | peace-making; λαιός.

ⲉⲃⲟⲩⲓ *m.* et ⲉⲃⲟⲩⲓ *f.* Gefangenschaft | exile.

ⲉⲃⲟⲩ *Pa.* loben | praise. *Ethpa. pass.* (v. de Lagarde,
novae psalterii graeci editionis specimen, p. 35, ult.) |

ⲉⲃⲟⲩ rühmend | worthy of praise. || ⲉⲃⲟⲩⲓ *m.*

Lob, Ehre | praise, glory; δόξα. (v. ⲉⲃⲟⲩⲓ) || ⲉⲃⲟⲩⲓ *f.*

Lob, Ehre, Hymnus | praise, glory, hymn. || ⲉⲃⲟⲩⲓ

adv. herrlich | gloriously. || ⲉⲃⲟⲩⲓ do.

مَصْبُ m. Stock, Scepter, Stamm | rod, sceptre, tribe.

مَصْبُ 7, § 33. || مَصْبُ f., pl. مَصْبُ Woche | week.

مَصَّب, *impf. u.*, verlassen, nachlassen | leave, desert, pardon. || مَصْبُ f. die Geschiedene | she that is divorced. || مَصْبُ m. Verzeihung | pardon.

مَصْبُ m. Kind | child. || مَصْبُ f. Mädchen | girl.

مَصَّب *Aph.* Sabbat feiern | keep sabbath. || مَصْبُ f., pl.

مَصْبُ Sabbat, Woche | sabbath, week. *Etiā* مَصْبُ m. *sg.*

مَصَّب, *impf. u.*, stören, verwirren | trouble, disturb. *Ethpe. pass. Pa.* erregen | excite.

مَصَّب werfen | throw. *Ethpe. pass.*

مَصَّب *Pa.* schicken | send. *Ethpa. pass.* || مَصْبُ m. Gesandter | messenger.

مَصْبُ (١٥١) gleich, würdig sein | be equal, worthy. *Ethpe.*

für würdig gehalten werden | be found worthy.

Aph. für würdig halten | find worthy. || مَصْبُ *adv.*

gleichmässig, zugleich | equally, likewise.

مَصَّب v. مَصَّب.

مَصْبُ m. Fels | rock.

مَصْبُ m. Mauer | wall. || مَصْبُ v. مَصْبُ.

مَصَّب v. مَصَّب. || مَصَّب v. مَصَّب.

مَصْبُ m. Druck, Qual, Folter | pressure, torment, torture.

مَصْبُ *Pa.* zum Botendienst nötigen | compel to go (as messenger). || v. مَصْبُ.

مَصْبُ *Aph.* täuschen | deceive.

مَصْبُ v. مَصْبُ, مَصَّب v. مَصَّب.

أَجَدُ finden, auffinden, können | find, find out, be able. *Ethpe.* gefunden werden | be found. || مَجْدُ gefunden | found. || إِجْدُ f. Auffindung | invention.

مَنْزِلٌ, مَجْدٌ m. Wohnung | habitation, dwelling.

رَجَدُ ruhen | rest.

أَجَدُ aufhören, ausruhen | cease, rest. || مَجْدٌ, مَجْدٌ Ruhe | rest. مَجْدٌ, مَجْدٌ et مَجْدٌ plötzlich | suddenly. || إِجْدُ ū; ohne Aufhören | without ceasing. (de Lagarde, *Symmicta* 2, 100.)

جَسَدٌ (σκαλετόν?) Leichnam | dead body, corpse.

جَسَدٌ v. جَسَدٌ.

جَسَدٌ ausgezogen, nackt | bare, naked. || مَجْدٌ m. subst. Apostel | apostle.

جَسَدٌ, *impf. u.*, herrschen | rule. *Ethpa.* Herr werden, siegen | become master, overcome. || مَجْدٌ m. Herrschaft | dominion.

جَسَدٌ, *impf. a.*, vollständig sein, zusammenstimmen | be complete, agree; *explicit.* *Ethpe.* überliefert werden | be delivered. *Pa.* vollenden, erfüllen | finish, fulfill. *Aph.* überliefern | deliver, hand down. || مَجْدٌ m. Friede | peace. || مَجْدٌ m. Vollendung, Ende | completion, end. || مَجْدٌ für immer | for ever. || مَجْدٌ f. Verrat, Überlieferung | treachery, tradition.

جَسَدٌ, مَجْدٌ m., pl. مَجْدٌ Name | name. || مَجْدٌ nennen |

call. *Ethpe.* genannt werden | be called. || **كُنْفَصِه**
berühmt | famous.

سَمَاءٌ Himmel | heaven. § 28 c.

هَلَّةٌ Heller | farthing.

زَيْتٌ fett | fat.

سَمِعَ, *impf. a.*, hören | hear. *Ethpe. pass.* || **مَسْمُوعٌ** *m.*

Hörer | hearer. || **سَمْعٌ** et **سَمْعَانَةٌ** das Hören |
the hearing.

دَخَلَ *Pa.* hineinlassen, hineinschicken | let in, send in.

خَدَمَ *Pa.* dienen | serve. || **دِيْنَةٌ** *f.* Dienst | service.

شَمْسٌ Sonne | sun.

سِنٌّ, **سِنٌّ** *f.*, *Pl.* **سِنَاتٌ** Zahn | tooth. || **سِنٌّ** *m.* Schärfe |
sharpness.

سَمِعَ, **سَمِعَ**, *f.*, *st. cstr.* **سَمْعٌ** Schlaf | sleep. (*V* **سَمِعَ**.)

سَمِعَ *Pa.* bewegen, entfernen, (aus dem Leben) scheiden |
move, remove, depart (this life).

سَنَةٌ, **سَنَةٌ** *f.* Jahr | year. || *Pl.* **سِنَاتٌ**, **سِنَاتٌ**.

(**سَمِعَ**) *Ethpa.* gefoltert werden (foltern) | be tortured
(torture). || **سَمْعٌ** *m.* Folter | torture.

سَمِعَ *Pa.* foltern | torture. || **سَمْعٌ** et **سَمْعَانَةٌ** Würgen,
Erdrosseln, Foltern | strangling, torture.

(**سَمِعَ**) *Ethpa.* durch Reden erfreuen, erzählen | gladden,
recite. || **سَمْعَةٌ** *f.* Geschichte | history.

سَاعَةٌ, **سَاعَةٌ** *f.* Stunde | hour. || *Pl.* **سَاعَاتٌ**; **سَاعَةٌ** v. **سَاعٌ**.

سَمِعَ v. **سَمِعَ**.

أَعْمَلُ arbeiten | labour.

إِضْرَافُ f. Reinheit, Lauterkeit | purity.

أَضْرَبُ Pa. drücken, demütigen | oppress, humble.

أَضْرَبُ schön sein, gut machen | be beautiful, do well. ||

أَضْرَبٌ schön | beautiful.

(أَضْرَبُ) Aph. tränken, bewässern | give to drink, irrigate.

أَضْرَبُ, impf. u, (weg-)tragen | bear (away). || أَضْرَبُ

Sorge tragen | take care, see to it that. || أَضْرَبُ

tragend | bearing. Ethpe. weggetragen, weggeführt

werden | be carried off.

أَضْرَبُ Ohrfeige | box on the ear, chastisement.

أَضْرَبُ Ethpa. versichert sein | be assured. || أَضْرَبُ m. Wahr-

heit | truth. || أَضْرَبٌ wahr, fest | true, firm. || أَضْرَبٌ

adv. sicher | certainly.

أَضْرَبُ auflösen, entlassen, weilen, wohnen | loosen, dis-

miss, abide, stay. Ethpe. befreit werden | be de-

livered. Pa. anfangen | begin. || أَضْرَبُ m. Auflösung |

solution. || أَضْرَبُ m. Anfang | beginning. || أَضْرَبُ f.

Essen | meal. || أَضْرَبُ Lager | camp. || أَضْرَبُ Trom-

peten | trumpets.

أَضْرَبُ f. Stamm, Familie | tribe, family.

أَضْرَبُ Licht | light.

أَضْرَبُ m. Rest | rest; " etc.

أَضْرَبُ et " f., pl. أَضْرَبُ Kette | chain.

أَضْرَبُ 6 § 33.

شرب، *impf.* | شربا trinken | drink. || شرب، شربا *m.*
Gelage | banquet.

اساس *pl.* | اساسا Fundament | foundation.

اشرف mittheilen | communicate. || اشرفا teilhaben |
participate. || اشرفا *m.* Genosse | companion. || اشرفا
Gemeinschaft | communion, fellowship.

سكت *impf.* u schweigen | be silent.

٤

شجرة، شجرة Feigenbaum | figtree. *Pl.* شجرة، de Lagarde,
Mittheilungen 1, 58.

سأل، *impf.* u, suchen | seek. || *Ethpe pass.* سأل *f.*
Untersuchung, Frage | investigation, question.

سبغ، سبغا *m.* Kraut | green herbs (سبغا).

سبغ *m.* Tiefe | depth.

سبغ sich wundern | wonder.

سبغا *adv.* wiederum | again. || سبغا *f.* Bekehrung.
Reue | conversion, penitence.

سبغا *h.* سبغا.

سبغا *m.* Stier | bull. || سبغا *f.* Kuh | cow.

سبغا *m.* Grenze | border, frontier.

سبغا، سبغا et سبغا *Praep.* unter | under (§ 49h).

سبغا. || سبغا der untere | the lower.

سبغا *v.* سبغا.

سبغا vertrauend | trusting.

صَوَّرَ Vorwürfe machen | rebuke.

بُذِرَ aufhängen | hang. *Ethpe. pass.*

حَصَبًا v. حَصَبٌ.

دَلَّ 3 § 33. || دَلَّ دَلًّا f. Dreiheit, Dreieinigkeit | trinity.

اِحْتَمَلْتُ m. Bewunderung | admiration. || حَمَّأَ bewundernswert | admirable.

هَهُنَا adv. dort | there.

هَاتِنَا 8 § 33.

عَبَّأَتَا Augenbrauen | eye-brow; v. عَبَّأَ.

دَمَّ et *Ethpe.* rauchen | smoke.

تَمَّأَ m. Seeungeheuer | sea-monster; κητος.

بَدَّلَ wiederholen | repeat. *Pa.* erzählen | narrate. || دَلَّأَ zweit | second.

اِحْتَمَلْتُ f. Fallstrick | snare.

قَامَ, *impf. a.*, stehen, fest sein | stand, be firm. *Pa.* feststellen, ordnen | fix, order.

قَامَ 2 § 33.

تَوَضَّأَ erklären, übersetzen | expound, translate. *Ethpa. pass.*

بَابُ, بَابٌ m. Thüre | door.

بَابٌ gerade, recht | upright, straight. || بَابٌ adv. recht | right. || بَابٌ ορθόδοξος.

بَابٌ 9 § 33.

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