

Danz  
syr.

antioch. s. maron.

redd. Mylius

1751

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S I V E

ADITVS SYRIAE  
RECLVSVS,

COMPENDIOSE DVCENS

A D

P L E N A M

LINGVAE SYRIACAE

ANTIOCHENAE, SEV MARONITICAE

COGNITIONEM,

IVXTA VIAM

L I T E R A T O R I S  
EBRÆO-CHALDÆI DANZIANI

OPERA

IOH. ANDR. DANZII.

EDITIO NOVISSIMA.

INNVMERIS IN LOCIS CORRECTIOR  
ET EMENDATIOR REDDITA

A

M. IOH. CHRISTOPH. MYLIO,

BIBLIOTH. ACAD. IENENS. PRAEFECTO ET  
ORDIN. PHILOSOPH. ADIVNCTO.

*Cum Privilegio Sacr. Caesar. Majestatis.*

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FRANCOFURTI AD MOENUM,

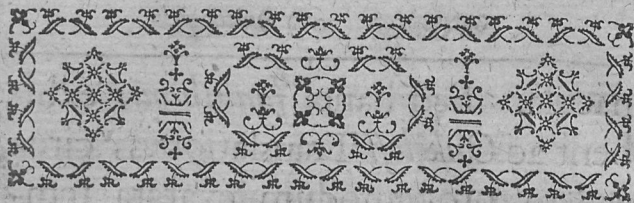
Sumtu DAN. CHRISTIANI HECHTELII.

M D C C L I.

HEINRICH THORDECKE







LECTORI BENEVOLO

S. P. D.

IOH. ANDR. DANZ.



Uamvis *Syriacæ* linguæ  
Dialectus, quam hic  
trado, vix ea sit, quam  
venerabili Salvatoris  
ore, voceque Patris, cœlitus ingemi-  
nata, consecratam haud pauci exi-  
stimant. Ea quippe non immerito  
usus creditur, quæ tum temporis  
suæ, in qua degebat, genti erat ver-

A 2      nacula.

nacula. Sed hanc *Jonathanis* exhibent ac *Onkelosi* Translationes, circa eadem propemodum exarata tempora. Proin multæ voces N. T. approbant, Salvatoris linguam non caruisse nota, literam duplicante (a). Neque ante *jod*, in fine serviens (b), omittebat vocalem cognatam. Adstantibus etiam cruci Christi, hoc *Deum* inclamante, suspicionem præbuit; advocatum esse *Eliam* (c). Quæ omnia Maronitarum Dialecto neutiquam conveniunt. Nec horum voces *Gephiphto* (d), *Gogulto* (e), *Moranetho* (f) *Chekaldemo* (g), *Jau-  
seph*

(a) Matth. 6, 24. Luc. 16, 9. II. 13. *μαμμωνᾶ*. Marc. 14, 36. *ἄββα* c. 7, 34. *ἐφθαθά*. Matth. 23, 7-8. &c. *ῥαββί*. Marc. 10, 51. *ῥαββανί*, vel Joh. 20, 16. *ῥαββανί*. Joh. 19, 13. *γαββαθά*. (b) in citatis *ῥαββί* & *ῥαββανί*, item Marc. 5, 41. *κῆρι*. Matth. 27, 46. *ἦλὶ ἦλὶ λαμὰ σαβαχθανί*. Vid. Marc. 15, 36. (c) Matth. 27, 47. (d) Joh. 19, 13. (e) Matth. 17, 33. (f) I Cor. 16, 22. (g) Act. 1, 19.

*seph* &c. ex asse conspirant cum  
 γαββαθα̃, γολγοθα̃, μαρὰν ἀθα̃,  
 ἀκελδαμα̃, ἰωσηφ, aliisque pas-  
 sim exstantibus. Sunt tamen ni-  
 hilominus plura alia, quæ eandem  
 omnibus reddunt commendatissi-  
 mam. Sacra in eadem peragunt di-  
 versarum sectarum Christiani, per  
 maximam Orientis partem (h);  
 etiam vbi vulgaris lingua Turcica,  
 vel Arabica, aut alia quæcunque  
 obtinet. Hinc multa ad explicatio-  
 nem Scripturæ, plura ad intimio-  
 rem historiæ ecclesiasticæ notitiam  
 facientia, exinde hauriuntur felicif-  
 sime. Prostat gemina vtriusque Te-  
 stamenti Versio, antiqua ac recen-  
 tior. Quarum illa, si non ex sen-  
 A 3 tentia

(h) e *Brereewoodo* longum istorum Catalogum re-  
 censet *Walton.* App. Bibl. Proleg. 13. §. 2,



tentia *Soadedi*, Episcopi Hadethien-  
 sis (i), maxima sui parte *Salomonis*  
 tempore cula, in gratiam Hiram,  
 Regis Tyrii (k); certe proximis  
 post Christi ascensionem tempori-  
 bus, vna cum ea, quæ in N. T. ex-  
 stat, fuit confecta. Syri hanc ad  
 dies *Abgari*, Aurhi Regis, referunt:  
 vna procurante eam *Thaddæo*, Apo-  
 stolo, interpretes statuunt plures.  
 Alii tamen solum *Marcum* autorem  
 faciunt. In eo consentiunt omnes,  
 interrupta & constanti Orientalium  
 traditione adducti, quod viuentibus  
 adhuc Apostolis, ab istiusmodi viris  
 sit confecta, qui Apostolos docentes  
 audiuerint: a quibus in locis dubiis  
 verum

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(i) citati a *Sionita* Præf. in Psal. Syr. (k) ob ra-  
 tiones plurimas, adductas a *Waltono* l. c. §. 15. Conf.  
 etiam *Bochartus* ad Isaac. Vossium de Versionis Sy-  
 riacæ nouitate, in *Geograph. Sacr.* col. 858. seq.



verum sensum explorare potuerint, & ipsa Saluatoris verba, quantum per idioma licuit, restituere. Propterea tantum semper in Ecclesia autoritatis obtinuit, vt dissentientibus inter se Codicibus græcis, ab eius ordinarie starent arbitrio. Vt adeo nemini latere debeat, quantum hodiernum in locis difficilioribus inde sperare queat emolumentum. Ob quod solum digna foret hæc lingua, quæ ab vnoquoque, Theologiæ mancipato, addisceretur auide. Enim vero præter hoc, aliquid amplius eam commendat. Intrepide quippe dixerim, nec *Novum Testamentum græce*, nec *Vetus Ebraice*, plane ac perfecte intelligi posse, sine adiumento linguæ Syriacæ. Vt enim ibi non urgeam voces *ταλιθα*

(a) ταβιθα (b) βοανεργές (c). Ipsa *phrasologia* passim vsque eo sapit Syriacum, vt eruditissimus *Dieu* (d), non dubitarit asserere: *Phrasin Evangelistarum & Apostolorum* *gracam esse, nemo Atticus dixerit. Facilius Europæis foret, Platonis Aristotelisque elegantiam imitari, quam Platoni Aristotelive N. T. nobis interpretari. Quid ita? quia sancti viri Syriace conceperunt, quæ græce scripserunt, & lingua vernacula emphasis peregrinis verbis indiderunt &c.* In *Veteri* vero *Fœdere* non modo hinc inde legitimam suppeditat Originem vocum dubiarum; quæ, in defectu potissimum *Parallelismi*, non minimum genuinæ significationi affert

(a) Marc. 5, 41. (b) Act. 9, 36. (c) Marc. 3, 17.  
 (d) in *Grammat. ling. Orient. Præf. ad Lect.*

fert momentum. Sed & in vocibus maxime indigenis, subinde & formationi inseruit ac Constructioni. Prætereo, quæ a *Lud. de Dieu* (e) annotata sunt, Chaldaicos Scripturæ libros concernentia. Ex Syriasmus est, quando (·) ponitur loco (:·) sub litera **N** (f): & hæc, vna cum <sup>1</sup>, vocalem sibi subscribendam, in sedem remittit schva præcedentis (g). Nec aliunde cognoscitur terminatio Nominum pluralis <sup>1</sup>- (h): itemque media Geminorum in **N** mutata (i). In Constructione Syriasmum sapit **7**,  
A 5      Accu-

(e) l. c. & per totum Opus. (f) Vid. *Institut. Ebr.* §. 26. n. XVI. (g) l. c. §. 25. II. Obf. III. coll. cum *Syr.* §. 20. (h) conf. §. 27. l. 3. cum *Literat. Ebr.* §. 33. I. Obf. 6. Vid. *Ies.* 20, 4. *Iud.* 5, 15. (i) Conf. §. 35. I. Obf. cum *Literat. Ebr.* §. 45. I. Not. 2.

Accusatiuum indicans (k). Participium pro infinitiuo positum (l); & sæpius pro eodem, Futurum. Alia breuitatis amore prætereo. Quæ singula subinde animos studiosorum mouere debent, vt, vel Ebraicæ linguæ rectius cognoscendæ caussa adeant Syriacam. Horum desiderio satisfacturus, seorsim hæc edidi. Cum enim, me inter docendum ad certum Autorem prouocante, alius alium euolueret, ac spe sua toties frustrati, tædio tandem afficerentur: instabant ad vnum omnes, vt Præcepta cum Ebræis Chaldæisque harmonica quamprimum typis excrubi curarem, ipsis interea ab hoc studio cessantibus. Non potui non  
in

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(k) Conf. §. 50. cum *Interpr. Ebr.* §. 198. l. 4. 7.  
(l) Conf. §. 63. cum *Interpr. Ebr.* §. 106. 212.

in illorum sententia acquiescere:  
 sed, vt Arabum fert sententia,  
*velut qui ignem accendat festinans.*  
 Ne enim diutius *mole strepitus au-*  
*diatur, farina non conspecta;* pro-  
 tinus admoui manum, *aquam affe-*  
*rens.* An *instar Sodde,* iudica Le-  
 ctor beneuole! Et, ne pro Sama-  
 ritanis addiscendis, noua Te cura  
 conficiat, loco Compendii Gram-  
 maticæ Samaritanæ, attende ad  
 seqq.

*Samaritani* vt plurimum *Chal-*  
*deo-Syrorum* formationem sequun-  
 tur, *Ebraorum* rarius. Quæ ho-  
 rum eligenda sit, externa vocis  
 facies haud difficulter determinat.  
 Vocalium loco, in casu dubio, sæ-  
 pe adhibent literas א ו א ת, perinde  
 vt reliqui, inprimis Rabbini. *Isto-*  
*rum*

rum itaque, vna cum Talmudistarum analogia præsupposita, *Horum* Scripta tuto adeas, obseruatis Characteribus seqq.

ח ה ז ו ז ה ז ט נ י כ פ א  
 ע ס ה נ מ ל כ י מ ט  
 ת א ש ר ק צ פ פ

Quos, donec familiares reddantur, in quacunque voce, aliquamdiu notioribus Ebræis exprime: mox, ad formam facilius determinandam, cum voce Ebræa, cui respondere debet, confer: & Onkelosi versione Chaldaica subinde in subsidium vocata, hoc modo, vt multi hactenus, age feliciter.

Dab. Jenæ, Nonis Martii,  
 An. cix dcc xic.

CAP.



C A P. I.  
DE LECTIONE.

§. I.

**S** *T*rorum literæ modo scribendi, Numero, Ordine, ac Potestate cum *Ebrais* conveniunt; Figura autem, & Nomine paululum differunt: juxta Schema sequens:

Fig.	Nom.	Potest.	Fig.	Nom.	Potest.
Ⲁ Ⲁ	Olaph	Ⲁ	ⲁ ⲁ	Lomad	ⲁ
Ⲃ Ⲃ	Beth	Ⲃ	ⲃ ⲃ	Mim	ⲃ
Ⲅ Ⲅ	Gomal	Ⲅ	ⲅ ⲅ	Nun	ⲅ
Ⲇ Ⲇ	Dolath	Ⲇ	ⲇ ⲇ	Semkath	ⲇ
Ⲉ Ⲉ	He	Ⲉ	ⲉ ⲉ	Ee	ⲉ
Ⲋ Ⲋ	VVau	Ⲋ	ⲋ ⲋ	Pe	ⲋ
Ⲍ Ⲍ	Sain	Ⲍ	ⲍ ⲍ	Zode	ⲍ
Ⲏ Ⲏ	Chet	Ⲏ	ⲏ ⲏ	Quoph	ⲏ
Ⲑ Ⲑ	Teth	Ⲑ	ⲑ ⲑ	Rifch	ⲑ
Ⲓ Ⲓ	Jud	Ⲓ	ⲓ ⲓ	Schin	ⲓ
Ⲕ Ⲕ	Coph	Ⲕ	ⲕ ⲕ	Tau	ⲕ

Obf.



Obs. 1. omnes a parte dextera *connecti* possunt, unde singulæ in basi lineæ virgulam accipiunt, ceu connectendi medium; &  $\zeta$  ac  $\zeta$  præterea manubrium aliquod, à summitate literæ oblique descendens ad reliquarum basin, hunc in modum  $\Delta$  (a)  $\Delta$  (b).

2. A sinistra cum subsequenti connectuntur pleræque: Solæ octo  $\text{זָוִיִּסוּן}$  &  $\zeta$  hic sunt *inconnexiles*. 3. *Connexiles* vèro in fine vocis basin inflectunt liberius.

§. 2. *Unius organi* (c) literæ, itemque *Quiescentes* (d) sæpe alternant inter se, vel in eadem lingua, vel in vocibus, ex *Ebraismo* derivandis.

In

(a) c. I, I.  $\text{כִּכְּוִן}$ . (b) Matth. 1, 18.  $\text{כִּכְּוִן}$   
 (c) pro  $\text{רִבְּוִן}$  rumor, dicitur Matth. 4, 24.  $\text{רִבְּוִן}$

pro  $\text{פִּיִּוִּן}$  Marc. 15, 20.  $\text{פִּיִּוִּן}$  spreverunt, pro  
 $\text{וּשְׁוִיִּוִּן}$  Samaritani

habent  $\text{ע}$ . Forte ex  $\text{אִרְוִן}$  factum  $\text{וּשְׁוִיִּוִּן}$  occurrit.

pro  $\text{כִּכְּוִן}$  est Luc. 5, 1.  $\text{כִּכְּוִן}$  congregavit, pro  
 $\text{שְׁוִיִּוִּן}$  Luc. 4, 25.  $\text{שְׁוִיִּוִּן}$  multum. (d) pro  $\text{שְׁוִיִּוִּן}$

dicunt Matth. 11, 23.  $\text{שְׁוִיִּוִּן}$  infernus, pro  $\text{פִּיִּוִּן}$   
 2 Tim.



In qua derivatione insuper

2. Syri voces Ebræas suas faciunt,  
(α) commutantes, ut Chaldæi, ו in ן  
(e), ה & נ in ם (f), ל in ן, ץ in ן (g)  
vel ז (h), ק in ן, ר in ן, & ש in ז (i),  
raro ן (k).

(β) Transponentes (l), vel detrahentes (m),  
aut

2 Tim. 1, 16. <sup>ן</sup>חֲסִיבָה erubuit. (e) pro ןבַּח est

Ebr. 9, 28. ןכִּסִּיבָה pro מְזַבַּח Matth. 5, vers. 23.

פְּכִּסִּיבָה, pro זְכָה Act. 11, vers. 9. ןכִּסִּיבָה

purificavit. (f) Pro אֶלְמִנָה Marc. 12, vers. 42.

ןוֹסְלָה Vid. Boch. Hier. Part. 1. l. 3. c. 1.

col. 717. l. 60. sqq. pro טָמֵן abscondidit, est

ןוֹסְלָה. (g) pro צַל rad. צַלל est Marc. 4, 32.

ןוֹסְלָה pro רוץ est Luc. 24, vers. 12. ןוֹסְלָה

currere. (h) pro צִאֵן est Matth. 26, vers. 31.

ןוֹסְלָה grex. (i) pro שֹׁבֵר est לָכֵן fregit.

pro שֹׁלֵשׁ est Matth. 12, 40. ןוֹסְלָה tres, (k) pro

קִישָׁר vinculum, est Act. 8, 23. ןוֹסְלָה.

(l) ex שַׁעַר porta, fit Matth. 16, 18. ןוֹסְלָה porta,

(m) ןוֹסְלָה unus, ex אֶחָד Jac. 3, 6. ןוֹסְלָה

ןוֹסְלָה

rota;

aut *adjicientes* (n) unam alteramque literam; modo ab initio, modo in medio, vel fine.

§. 3. Omnes sonum, sibi adscriptum, semper edunt, exceptis | (o) o (p) ו (q), quæ *vocalibus destituta quiescunt*, quælibet in vocali, motui suo cognata.

2. o & ו ferviles etiam post Scheva (\*)

§. 4.

*rota*; ex רֹתֵל, בֵּית *domus*, ex בֵּית (n) Vid.

§. 31. III. 5. §. 40. 41.

(o) | quacunque vocali præmissa, ut Act. 10, 22.

מַלְאֲכֵי ma-lá-cho. Matth. 10, 34. בָּנֵי

ni-the, veniet, Matth. 8, 34. לַרְעֵי lar-eh,

in occursum ejus. (p) inscriptio Matthæi


בְּרֵיתֵי co-ru-sútho. (q) Marc. 9, vers. 43.






אֲתֵיבֵי תַרְטֵנִי-דִּין, duæ ma-





nus (\*) *Affirmativa Verborum*, ac suffixum ו.







(r) Luc.

§. 4. Variabiles I. ratione *Figurae*, sunt

I. quinque *Finales* , quæ in fine vocis ita formantur

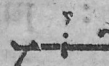

(x)  (u)  (t)  (s)  (r) 

2.  &  præcedente litera connexili, figuram suam invertunt, h. m.  (y)  (z).

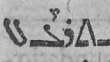
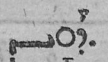
3.  &  ita se in vicem accommodant, ut  non-connexum ante  non-finale deprimatur (a);  vero ante  erigatur (b).

II. ratione *Soni* variant.



I. 



(r) Luc. 4, 20.  (s) Ebr. 11, 21. 

(t)  (u)  (x) Matth. 21, 44.

 (y) Matth. 1, 6.  (z) vers. 3-

 (a) Jacob. 1, 5.

 (b) Matth. 1, 3. 

(Danz. *Aditus Syriac.*)  B  (c) Luc.

I.  $\bar{i}$  *medianum* ante (c) vel post  $\bar{i}$  (d), & in Participio Benoni Quiescentium secunda (e), effertur ut *Ind* Contra

2.  $\bar{a}$  ab initio vocis cum ( $\bar{\_}$ ) notatum, pronunciatur ut  $\bar{i}$  (f); h. e. quiescit, sola vocali pronunciata.

§. 5. Servilium numerum incurrit etiam? (g).

§. 6. Vocales agnoscunt tantum *quinque*: quarum unaquæque duplicem habet figuram, *antiquam* aliam, ex græcis inflexam vocalibus; aliam *recentiorem*, formatam ex punctis: juxta sequens schema,

$\bar{\_}$  Ptho-

- (c) Luc. 6, 48.  $\bar{m}$   $\bar{i}$   $\bar{j}$   $\bar{o}$   $\bar{a}$   $\bar{r}$   $\bar{e}$   $\bar{j}$   $\bar{o}$   $\bar{i}$   $\bar{n}$   $\bar{u}$   $\bar{n}$   $\bar{d}$   $\bar{a}$   $\bar{t}$   $\bar{i}$   $\bar{o}$  Me-lé-jo inundatio,  
 (d)  $\bar{i}$   $\bar{o}$  - jar. (e) Joh. 5, 22.  $\bar{d}$   $\bar{o}$  - jen.  
 (f) Act. 13, 33.  $\bar{i}$  - ledh - toch, genuit.  
 (g) Vid. §. 39.

ⲡ	Ptocho	Abraham	a
Ⲣ	Rvozo	Esaïas	e
Ⲥ	Chvozo sive	Isaac	i
Ⲧ	Skopho	Odem	o
Ⲩ	Ezozo	Urias	u

Obf. Figura antiqua spatio se accommodat, & modo infra literam ponitur, modo supra eandem; sed recentior situm, in schemate indicatum, constanter retinet.

§. 7. <sup>ⲓ</sup> semper præponitur o quiescenti, ac effertur per ⲡ; exceptis duabus vocibus  $\aleph$  &  $\aleph$ , in quibus pronunciatur ut (:).

§. 8. *Diphthongos* æmulari creduntur o & u, quælibet cum vocali præcedente, sibi heterogenea, coalescens.

§. 9. *Schwa* tantummodo simplex habent, sub omni littera Mobili non vocalizata subintellectum.

Quod *mouetur*, ac *quiescit* legibus, in Ebraismo receptis (h).

§. 10. Præter literas & vocales, occurrunt etiam *Kuschoi*, *Ruchoch*, *Ribui*, cum punctis quibusdam solitariis, & *Marhedono*, seu linea otii.

§. 11. I. *Kuschoi* est unicum punctum literis אֵ וֵ superne imponendum (i), conditionibus Ebraice positis, ad auferendam aspirationem.

## II. Quan-

(h) Matth. 1, 1. אֵתְּבֹהֶם *ketbó - bho.* Matth.

17, 23. וְנִשְׁמַע וְנִשְׁמַע וְנִשְׁמַע *Wenek - telú - noi.*

Act. 25, 27. מֵשְׁחֵרֵי נַחֲמֵן *Me - scha - deri - nan.*

(i) Raro apparet. Luc. 15, 13. בְּדָר (Chald. ܒܕܪ)

*badar*, non *bha - dhar*: Matth. 13, 48. ܩܒܝܘܢ

*ga - biv*, in Pael collegerunt. Joh. 11, 54. ܩܪܝܢܐ

*cár - co*, arx: Joh. 10, 19. ܩܘܠܘܟܝܢܐ *pol - gú - tho,*

*dissentus*

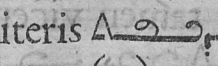
II. Quamquam *Dagesch forte* literam duplicans *Maronita* non habeant (\*): ejus tamen vicem super literas quidem אבגדז supplet *Kuschoi* (k); alias nonnunquam א (1), vel litera, quam *Dagesch* B 3 com-

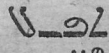
dissensus Matth. 21, 19. אבגדז ti-to, ficus, ex אבגדז:

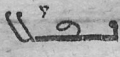
c. 13, 35. אבגדז eph-rach, aperiam. (\*) Quod enim signo *Duplicationis* destituantur, non tantum Georg Amira, & Gabriel Sionita, *Maronitæ* doctissimi, evincunt; dum ab omni geminatione sedulo abstinent. Sed & exempla ea, in quibus, geminatione analogice requisita, literam ipsam exhibent: cujusmodi præter citata infra ad (m) in omni *Ettaphal Perfectorum*, infra §. 31. l. ac in *Ethpeel Quiescentium* secundâ, §. 37. l. 3. Præterea *Kuschoi* etiam solas literas אבגדז afficit: cum *Dagesch F.*, exceptis *Gutturalibus*, omnes afficiat. Atque invenitur post *Schva* quiescens tantum, quum Forte, non nisi post vocalem locum inveniat.

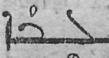
(k) in *Paël* 1 Tim. 3, 12. אבגדז Wedha-bar, & rexit. *Eth-paal*, Act. 23, 1. אבגדז  
*Eth-da-bereth*, conversatus sum. In verbis אבגדז  
primâ

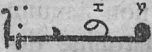

compenſare debebat (m).

§. 12. *Ruchoch* eſt unicum punctum, literis  inferne apponendum (n), quoties manent aspi-

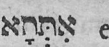

primâ ablatâ, Matth. 18, 8.  *te-pel*, ca-

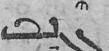
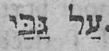
des, ex  coll. §. 31. III. 1. (β). In-

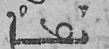
Geminantibus ſecundam; v. g. Ebr. 10, verſ. 22.  *belé-bo*, corde. Ubi Ebraice vel

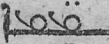
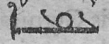
Chaldaicè eſt Dageſch forte; ut Joh. 10, 32.  *ſcha-pi-re*, pulchra, ex 



(1) Luc. 4, 26.  *mulier* Chaldaice pro


 ex Ebr. אשה: Matth. 21, verſ. 1. 

 *ſuper*, pro Chald. . (m) ex

ſing.  *mare* Matth. 4, 13. fit Act. 4, 24.

 *maria*, ex  *populus*, Rom. 15, 10.

 *populi*. (n) Joh. 17, 12.  *Ebbadh*

periit, Act. 25, 12.  *beghan*, provoca-

tio. Act. 20, 37.  *bechó-tho*, fletus.

Matth.



aspiratæ. Id quod post Scheva mobile contingit, & vocalem quamcunque; nisi eam Chaldaice Dagesch forte sequitur.

§. 13. Puncta alia diacritica sunt vel *Solitaria*, vel *Socia*.

I. Punctum solitarium I. *superne collocatam*, præter vocales (v) (o) & (p), (p) quas olim designabat, notat vel


(α) primam Præteriti Singularis (q), aut

(β) primam Futuri utriusque numeri (r),  
vel

(γ) Participia Benoni (s), aut

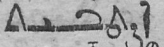
B 4



(δ) ter-


Matth. 26, 70.  *kephar*, negavit. Figura *Ruchoch*, perinde ut figura *Kufchoi*, raro est expressa.

(o)  pro  *ille*. (p)

 pro  *illa*. (q) Matth. 3, vers. 17.

 *complacui*. (r) Matth. 16, 18.

 *ædificabo eam*, 1 Cor. 5, 8. 

faciemus. (s) Matth. 2, 9.  *abiens*.

(t) Matth.

(δ) tertiam sing. fœmininam, positum  
ad latus finistrum affirmativi ל (r).

*Infra literam positum*, præter vo-  
cales ן, ך & ם olim per id designa-  
tas (u), notat

(α) reliquas Præteriti (x) ac Futuri (y)  
personas, vel

(β) Im-

(t) Matth. 1, 18. **אֵלֶּיָּהּ** *inventa est.*

(u) e. g. Matth. 2, 5. **אֵלֶּיָּהּ** pro **אֵלֶּיָּהּ** illi  
**אֵלֶּיָּהּ** pro **אֵלֶּיָּהּ** illa, cum Ribui quo de II.

**אֵלֶּיָּהּ** pro **אֵלֶּיָּהּ** ipsa, **אֵלֶּיָּהּ** pro **אֵלֶּיָּהּ** ipse. (x)

Matth. 1, 24. **אֵלֶּיָּהּ** *præcepit*: c. 2, 9. **אֵלֶּיָּהּ**

*surrexit*, ibid. **אֵלֶּיָּהּ** *abierunt*. cap. 5, 21.

**אֵלֶּיָּהּ** *audivistis*. (y) Matth. 1, 20. **אֵלֶּיָּהּ**

*timebis*. c. 5, 13. **אֵלֶּיָּהּ** *projicietur*, 3. fœm. Eth-

peel, rad. **אֵלֶּיָּהּ** c. 2, 23. **אֵלֶּיָּהּ** *implebitur*. c. 1.

(β) Imperativum (z), & Infinitivum (a)

II. Puncta duo focia, collateraliter  
superne posita, Ribui dicuntur, &  
denotant

1. In nominibus pluralis numeri  
vel formam (b), vel significatio-  
nem (c).

2. In Verbis, foemina pluralis (d).

Obf. Ribui cadens in  $\dot{\text{z}}$ , alterum punctum  
amittit (e).

B 5 §. 14.

29.  $\text{قَابِلُونَ}$  vocabunt, c. 5, 20.  $\text{يَدْخُلُونَ}$

ingrediemini. (z) Matth. 2, 20.  $\text{سُور}$

surge: ibid.  $\text{اِي}$  & abi. (a) Matth. 10, 28.

$\text{يَقْتُلُونَ}$  interficere. (b) Matth. 2, vers. 4.

$\text{كَاهِنِينَ}$  sacerdotes. (c) c. 26, 31.  $\text{يَتَجِدُونَ}$

oves gregis ejus. (d) Pf. 68, vers. 10.

$\text{سَكَنُوا$  habitaverunt illo, Matth. 25, vers. 8.

$\text{اَعْطُوا$  date, ibid. vers. 9.  $\text{اَتِي$

ite, ex  $\text{اِي}$  abi,  $\text{اَتِي}$  emite &c. (e)

Matthe

§. 14. *Lineola*, transverse literæ subducta, *Occultans*, vel *Otii* dicta.

I. eam, cui subscribitur, vel in lectione planè occultat (f): vel

2. In Imperativis Passivis, quorum nec secunda, nec tertia quiescens est, secundam radicalem, per Scheva quiescens efferendam, indicat (g).

§. 15. *Syllaba* itidem vel *simplex* est, vel *Composita*, quæ fit mediante Scheva quiescenti.

§. 16. I. Syri *Tonus* plerumque habent in penultima (h).

Nifi

Matth. 2, 4. *فَصِيَا* *scriba*. (f) Matth. 27, 53.

*مَدْيِيَا* *Medhi-to*, civitas. (g) Marc. 11, 23.

*اِسْحَاكَا* *Esch-takl*, tollitor. Luc. 12, 19.

*اَلْبَسْمَا* *Eth-basm*, læta sis, 1 Pet. 1, 17.

*اَلدَّابُّو* *Eth-dabhr* gerite vos. (h) Matth. 11, 9.

*مَارَسَحِيوَا* *mar-schejo-ith*, clanculum.

(i) v. 22.

Nisi II. in Dissyllabicis, ubi (1) penultima simplici, *ultima composita* (i) *elevatur*: aut (2) *penultima constituitur ob præfixa.*

CAP. II.

DE MUTATIONE VOCALIVM.


§. 17.

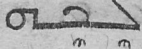
I. **I** Ncremento finali ad vocem accedente, ordinarie istæ tantum vocales mutantur, quæ antea erant in Syllaba ultima.

2. Sed post quas Ebraice vel Chaldaice Dagesch F. imprimitur, istæ non mutantur (k), haud secus ac si in syllaba forent composita.

Obf. Pleræque Ebræorum Cautele hic positæ, obtinent.

§. 18.

(i) v. 22.  Me-dhém, illud. (k) Matth.

12, 4.  Chald. לכה ex לב

(1) ex



Obs. I. Etiam *Impuræ* (r) & (s) Substantivorum trium literarum, quorum media  $\cup$  fuerit vel  $\circ$  quiescens, in schwa corripuntur, media ista  $\cup$  vel  $\circ$  deinceps mota.

2. Ob Affirmativum fœmininum vocalis penultimæ retinetur (\*).

## §. 19.

*fnite eam*, coll. §. 30. III. 2. (y) (r) ex

$\text{רֹבֵד}$  *robur*, fit Act. 4, 33.  $\text{רֹבֵד}$  sic  $\text{רֹבֵד}$

*oculus*,  $\text{רֹבֵד}$  *lignum* &c. Sed  $\text{רֹבֵד}$

*malus*, facit Matth. 6, 13. 23.  $\text{רֹבֵד}$  Joh. 7, 7.

$\text{רֹבֵד}$  *mali*.  $\text{רֹבֵד}$  *rectus*, Joh. 5, 30.  $\text{רֹבֵד}$

(s) ex  $\text{רֹבֵד}$  Matth. 26, 55. fit Act. 20, 26.

$\text{רֹבֵד}$  *dies*, sic  $\text{רֹבֵד}$  *taurus*,  $\text{רֹבֵד}$

*mors*,  $\text{רֹבֵד}$  *terminus*,  $\text{רֹבֵד}$  *Gracia* &c.

Sed plura (s) retinent: ut Joh. 10, 1.  $\text{רֹבֵד}$

*locus* Matth. 5, 2.  $\text{רֹבֵד}$  *os suum* &c. item

$\text{רֹבֵד}$  *caput*, *princeps* &c. (\*) Matth. 25, 2.

$\text{רֹבֵד}$  *dixerunt*; ibid. vers. 9.  $\text{רֹבֵד}$  *ite*:

ibid:





3. in  $\overset{\text{a}}$ mutatur in Nominibus formæ  
 $\overset{\text{a}}{\text{ל}}\overset{\text{a}}{\text{ו}}\overset{\text{a}}{\text{ו}}$  (y), ac secunda plur. Imperat.  
 Peal (z).

§. 20. Gutturales  $\Delta \approx \sigma$  schva  
 simplex tam mobile, quam quie-  
 scens tolerant. Verum

*l nec sub se, nec sub præcedente li-  
 tera schva patitur, sed*

1. loco schva, sibi subscribendi, aut *lineam  
 otii accipit* (a) *aut vocalem*; in Verbis quidem,  
 & nominibus, origine græcis, communissime  
 (n) (b), alias fere (v) (c).

2. *præcedendi schvandæ suam vocalem,*  
 (præter  $\text{a}^*$ ) *concedit* (d); litera quiescenti, si  
 quæ

(y) Matth. 3, 7.  $\overset{\text{a}}{\text{ל}}\overset{\text{a}}{\text{ו}}\overset{\text{a}}{\text{ו}}$ . (z) Joh. 18, 31.

$\overset{\text{a}}{\text{ל}}\overset{\text{a}}{\text{ו}}\overset{\text{a}}{\text{ו}}$  accipite eum, (a)  $\overset{\text{a}}{\text{ל}}\overset{\text{a}}{\text{ו}}$  ego. (b)

$\overset{\text{v}}{\text{ל}}\overset{\text{v}}{\text{ו}}$  abiit. Matth. 3, 7.  $\overset{\text{v}}{\text{ל}}\overset{\text{v}}{\text{ו}}$   $\overset{\text{v}}{\text{ל}}\overset{\text{v}}{\text{ו}}$

progenies  $\text{עַלְמַדָּנָא}$  (c)  $\overset{\text{v}}{\text{ל}}\overset{\text{v}}{\text{ו}}$  Deus pro  $\overset{\text{v}}{\text{ל}}\overset{\text{v}}{\text{ו}}$

\* hinc 2 Cor. 11, 26.  $\overset{\text{v}}{\text{ל}}\overset{\text{v}}{\text{ו}}$   $\overset{\text{v}}{\text{ל}}\overset{\text{v}}{\text{ו}}$  in itineribus,

Math. 2, 12.  $\overset{\text{v}}{\text{ל}}\overset{\text{v}}{\text{ו}}$   $\overset{\text{v}}{\text{ל}}\overset{\text{v}}{\text{ו}}$   $\overset{\text{v}}{\text{ל}}\overset{\text{v}}{\text{ו}}$  per viam Luc. 5,

quæ sequitur, nihilominus in sede sua manente (e).

Obs. I. Sic quoque  $\cup$  respuit schva mobile, cuius loco adhibet ( $\pm$ ) (f), quod interdum fulcitur litera  $\uparrow$  præfixa (g); ad quam (h), ut & aliam servilem quamcunque (i) præpositam, vocalis ( $\pm$ ) retrogreditur.

2. Vocalis  $\uparrow$  ad primam schvandam remissa, non impedit, quo minus superinducta quæcunque Servilis \* eam vocalem pos-

17.  $\text{רַבֵּנִי} \text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי}$  considera tamen Ebræorum  $\text{לְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי}$  Rubenite, Deut. 3, 12. Ios. 1, 12. &c. (d) Matth. 2, 1.  $\text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי}$  Luc. 7, 40.  $\text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי}$  quod dicam. (e) Matth. 17, 22.  $\text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי}$  (f) Matth. 23, vers. 2.  $\text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי}$  federunt. coll. §. 31. III. 1. (g) ex  $\text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי}$  manus, diceretur  $\text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי}$  §. 18. pro quo Act. 7, 50.  $\text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי}$  (h) Matth. 5, 30.  $\text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי}$  manus tua. (i) Matth. 2, 20.  $\text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי}$  qui natus est, pro  $\text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי}$  ad formam  $\text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי} \text{וְרַבֵּי}$  (\*)  
Essentia-



𐤀𐤏𐤋 <sup>o</sup>dedit, & 𐤀𐤏𐤋 <sup>o</sup>abit, iridem vocalem sibi adjiciendam rejiciunt in locum præcedentis schva, assumentes sibi lineolam otii.

§. 21. Accentuum, five Distinctionum indices in Syriacismo sunt (·) semicoli, (:) coli, (:.) interrogationis, (.—.) parentheseos, (::) vel (:·) aut (·) puncti. Qui tamen sæpe confunduntur, magis sensu, quam forma dignoscendi. In vocalibus vero nil mutant quicquam.

## CAP. III.

## DE NOMINE.

## §. 22.

**N**omen *Nudum* solis constat Radicalibus: *Auctum* vero his unam, vel plures ex literis 𐤀𐤏𐤋𐤏𐤏 apponit, vel ab initio, vel in fine, aut medio; vel inter initium & finem divisas.

## §. 23.

§. 23. *Composita Appellativa Syri* plura habent, quam Ebræi, subinde duas voces contrahentes in unam (m).

§. 24. Terminatione *Fæminina* sunt, quæ in ׀ atque ׀ Afformativa, itemque in ם vel ׀ origine græca desinunt: cætera sunt *Masculina*.

§. 25. *Motio* fit, quando Masculino ad *Fæmininum constituendum* additur ׀<sup>o</sup> (n).

C 2 §. 26.

formæ אֱלֹהִים (m) Matth. 13, 28. 39.

יָדוּן inimicus, ex אֱלֹהִים dominus;

& יָדוּן infamia. Rom. 1, 23. אֱלֹהִים homo,

ex אֱלֹהִים filius, & אֱלֹהִים homo. Matth. 4, 1.

אֱלֹהִים calumniator. Vid. Luc. 4, vers. 2. &

Dan. 3, 8. c. 6, 25. (n) ex אֱלֹהִים malus,

Matth. 27, 23. fit c. 6, 23. אֱלֹהִים mala, em-

phat,

§. 26. Pluralis fit I. e. Masculinis, addendo  $\leftarrow_x$  (o).

2. e Fæmininis adjecto  $\overset{\circ}{\leftarrow}$  (p).

Pro Duali vero adhibetur Pluralis, nomine numerali restringente adjecto (q).

Obs. 1. Quod  $\text{I}$  &  $\text{L}$  singularia, terminatione plurali superveniente, pereant, ex lingua Ebræa notum; ex Chaldæa vero quod desinentia in  $\text{L}^{\text{a}}$  (r) &  $\text{L}_x$  (s) abjecto in plurali  $\text{L}$ , literam antea quiescentem, vocali

phat, c. 9, 4.  $\text{כַּסְפִּים}$  malus. Ab  $\text{כַּסֵּף}$

Deus, fit Act. 19, 27.  $\text{אֱלֹהִים}$   $\text{אֱלֹהִים}$  Dea

illa magna. (o) Act. 19, 27.  $\text{מִשְׁבַּח}$

adorantes. (p) Matth. 25, 9. 11.  $\text{מְשַׁבְּחִים}$

dicentes. (q) cap. 4, 18.  $\text{אֲנִי וְאָחִי}$

duo fratres, c. 2, 16.  $\text{אֲנִי וְאָחִי}$  duo anni.

(r) Matth. 4, 8.  $\text{מַלְכוּתֵי}$  regna, ex

$\text{מַלְכוּתֵי}$  (s) Exod. 36, 29.  $\text{אֲנִי וְאָחִי}$  & Matth.

vocali quietis pereunte, faciant mobilem  
Sed

2. Desinentia in  $\text{ך}$  &  $\text{ם}$ , in Plurali  $\text{ך}$  &  $\text{ם}$   
abjectis pro  $\text{ך}$  adhibent  $\text{ם}$  (t).

3. Desinentia in  $\text{ך}$  vel  $\text{ם}$  origine græca,  
pluralem formant in  $\text{וֹ}$  vel  $\text{וֵ}$   
(u), etiam O ante  $\text{ו}$  in quibusdam pereun-  
te (x).

4. Irregulariter pluralem formant ( $\alpha$ )  $\text{יִ}$   
C 3 (y)

Matth. 6, 5.  $\text{אַנְּוִיִּם}$  anguli, ex sing.  $\text{אַנְּוִי}$ .

(t) Ex  $\text{יָלֵד}$  infans, 1 Cor. 14, vers. 20. fit in plur.

$\text{יָלֵדִים}$  (u) Ex  $\text{דִּיָּבָר}$  διαθήκη, fit Gal. 4, 24.

$\text{וְיָבֹרֵךְ}$  ex  $\text{בְּרָכָה}$  εὐλογία fit 2 Cor.

6, 4.  $\text{וְיָבֹרֵךְ}$ . (x) Ex  $\text{חַיִּים}$  ζώνη fit

$\text{חַיִּים}$  Angl. pro  $\text{חַיִּים}$ . (y) Ebr.

12, 9.  $\text{אֲנִי}$  1 Cor. 4, 15.  $\text{אֲנִי}$  Act. 2.

29.  $\text{אֲנִי}$  2 Tim. 1, 3.  $\text{אֲנִי}$  parres

mei.



(y)  $\text{לֹאִי}$  (z) &  $\text{לֹאִי}$  (a) quæ, cum Chal-  
 dæis, ante terminationem Pluralem inserunt  
 $\text{וִי}$ . Quod ex parte imitatur  $\text{יָדַי}$  manus,  
 pluralem præter  $\text{יָדַי}$  &  $\text{יָדַי}$  (b) formans  
 $\text{יָדַיִם}$  (c) ( $\beta$ )  $\text{אֵלִים}$  signum (d) plur. facit  
 $\text{אֵלִים}$ . ( $\gamma$ )  $\text{מִלְכֵי}$  natio, pl.  $\text{מִלְכֵי}$  (e). ( $\delta$ )  
 $\text{מִדְבָּרִים}$  locus pl.  $\text{מִדְבָּרִים}$  (f), ( $\epsilon$ )  $\text{אֲחֵי}$  soror,  
 plur.  $\text{אֲחֵי}$  (g), ( $\zeta$ )  $\text{לַיְלָה}$  nox, pl.  
 $\text{לַיְלָה}$

*mei.* (z) Marc. 10, 30.  $\text{אֲחֵי}$  *mares*, (a) Phil.  
 2, 9.  $\text{מִלְכֵי}$  Matth. 10, 2.  $\text{מִלְכֵי}$  *no-*  
*mina.* (b) hæc forma passim exstat, v. g. Marc.  
 14, 46. 58. Luc. 20, 19. c. 21, 12. 25. c. 22, 53.  
 (c) 1 Reg. 7, 32. (d) Luc. 21, 11. quasi ex  $\text{אֵלִים}$   
 juxta Obs. 1. ut Ebraice  $\text{אֲחֵי}$  qs. ex  $\text{אֲחֵי}$   
 (e) Luc. 2, 31. quasi ex  $\text{אֲחֵי}$ . (f) Luc.  
 14, 7. qs. ex  $\text{אֲחֵי}$ . (g) Matth. 13, 56. qs.  
 ex





لِإِصْبَاقٍ (h). (?) لِإِصْبَاقٍ ligamen pl.

لِإِصْبَاقٍ (i).

§. 27. Status Nominum triplex est: Absolutus, Constructus, & Emphaticus.

I. (1) Constructus mutat  $\text{ل}^{\circ}$  absoluti foem. in  $\text{ل}^{\text{v}}$  (k). (2)  $\text{ل}^{\circ}$  pluralis foem. in  $\text{ل}^{\circ}$  (l). ac

(3)  $\text{ل}^{\text{v}}$  vel  $\text{ل}^{\text{m}}$  masculinorum in  $\text{ل}^{\text{v}}$  (m).

C 4

II. Em-

ex  $\text{لِأَسْبَاقٍ}$ . (h) Matth. 4, 2. &c. Plura hujus formæ recenset Lud. de Dieu pag. 118. (i)

Jes. 58, 6. qs. ex  $\text{لِأَسْبَاقٍ}$  Vid. Obs. 1. (k)

ex  $\text{بِإِصْبَاقٍ}$  Eph. 1, 8. sapientia, fit 1 Cor. 1, 17.

$\text{بِإِصْبَاقٍ}$  sapientia verborum. (l)

Act. 12, 22.  $\text{فِي أَسْبَاقٍ}$  filia vocum, ex  $\text{فِي}$ .

(m) ex  $\text{فِي}$  filii est Matth. 10, 25. 36.

$\text{فِي أَسْبَاقٍ}$  filii dominus, i. e. domestici

(n) Ex

## II. *Emphaticus*, Nomini in Constructum flexo, adjicit in fine $\text{ל}^{\circ}$ (n).

Obs. 1. *Pluralia Masculina*, præter ea quæ in sing. desinunt in  $\text{ב}$  (o) vel  $\text{ן}$  (p) paucaque alia, scil.  $\text{מַיִם}$  aquæ,  $\text{בָּנִים}$  filii,  $\text{מַלְאֲכֵי}$  cæli, ac  $\text{שָׁנִים}$  anni, ex quiescentibus tertia formata, in Statu Emphatico mutant terminationem  $\text{ב}$ , Constructi, in  $\text{ן}$  (q).

2. De-

(n) Ex  $\text{לְבַבְךָ}$  Rom. 7, 3. fit Matth. 7, vers. 24.

$\text{מִן}$  ex  $\text{יָד}$  manus Matth. 1, 22. Act. 7, 50

$\text{אֲנִי}$  plur. Marc. 6, 43.  $\text{אֲנִי}$  vers. 31.  $\text{אֲנִי}$

Hebr. 13, 5.  $\text{אֲנִי}$  Feminin. ex  $\text{יָד}$

1 Cor. 1, 17. est Jac. 3, 13. 15. 17.  $\text{בִּינָה}$  sa-

piencia. Matth. 11, 19. Ex  $\text{בְּנָה}$  Act. 12, 22. fit c. 21,

9.  $\text{בְּנָה}$  filia. (o) Ex  $\text{בְּנָה}$  Act. 11,

24. fit Col. 4, 12.  $\text{בְּנָה}$  perfecti. (p)

$\text{בְּנָה}$  electus, 2 Tim. 2, 10.  $\text{בְּנָה}$  (q)

Act.

2. Definentia in  $\text{ך}$ , voce in *Emphaticum*,  
singularem (r), aut Genus *femininum* (s)  
*flexa*,  $\text{ך}$  mutant in  $\text{כ}$  mobile.

3. *Poly syllaba* in  $\text{כ}$ , ante Terminationem  
status *Emphatici* (r), *Generis* (u), ac *Numeri*  
(x), ordinarie inferunt  $\text{ך}$ .

C 5

4. De-

Act. 1, 16.  $\text{דְּבָרֵי}$  viri. (r)  $\text{דְּבָרֵי}$  dominus

Gal. 4, 1. facit Rom. 14, 9.  $\text{דְּבָרֵי}$  (s)  $\text{דְּבָרֵי}$

volens, Matth. 19, 21. facit c. 15, 28.  $\text{דְּבָרֵי}$

(t)  $\text{דְּבָרֵי}$  amplius, multus; Luc. 4, 25. facit

Deut. 3, 19.  $\text{דְּבָרֵי}$ . (u) Ebr. 5, 11.

$\text{דְּבָרֵי}$  copiosus est sermo; &

in alia forma Luc. 1, 18.  $\text{דְּבָרֵי}$

$\text{דְּבָרֵי}$  uxor mea provec̄ta est

diebus suis. (x) plur. mascul.  $\text{דְּבָרֵי}$

fœm.  $\text{דְּבָרֵי}$  Luc. 12, 47.  $\text{דְּבָרֵי}$   
multa.

4. Definentia in י<sup>o</sup> (y) (ex masc. י<sup>n</sup>)  
vel י<sup>o</sup> (z), Emphaticum fœminini singularis  
faciunt in יִאֲזַזְּ.

## CAP. IV.

## DE PRONOMINE.

## §. 28.

**P***ronomina separata Personalia*  
sunt:

1. יָנִי vel יַנִּי ego יֵנוּ nos, C.
2. M. אַיְתְּ tu, pl. אַיְתְּכֶם vos F.  
אֵינִי tu, pl. אֵינֶיכֶם vos.

3. M.

*multa.* (y) a יְלֵדָה puella, (unde 1 Tim.  
5, 2. יְלֵדָה puellae) ex יָלַד infans  
puer, est Luc. 8, 54. emph. יִאֲזַזְּ  
(z) ex יָמִין minister, Matth. 20,  
26. fit Rom. 16, 1. יִאֲזַזְּ ministra.

(a) Joh.

3. M.  $\text{אֵלֶּיךָ}$  vel  $\text{אֵלַי}$  *ille*, pl.  $\text{אֵלֵינוּ}$   
 vel  $\text{אֵלֵיכֶם}$  *illi*. Foem.  $\text{אֵלֶיךָ}$  vel  
 $\text{אֵלַי}$  *illa*, pl.  $\text{אֵלֵינוּ}$  vel  $\text{אֵלֵיכֶם}$  *illa* (β)  
 Quorum *Casus obliqui* conflantur,  
 ut Ebraice, ex Præfixo & Suffixo;  
 nisi quod *Genitivus* Dativo demum  
 præponat  $\text{לְ}$  (a).

Obs.  $\text{אֵלַי}$ ,  $\text{אֵלֶיךָ}$  atque  $\text{אֵלֵינוּ}$  vel  $\text{אֵלֵיכֶם}$  pro  
 Verbo Substantivo posita, aut plane pleona-  
 stica, cum præcedente voce coalescunt, sive

1. *Sola pronunciatione*; ut linea otii, pri-  
 mæ Pronominum literæ subducta, vocalis  
 ejus auferatur (b), quam solum  $\text{אֵלַי}$  retinet  
 (c),

(a) Joh. 4, 34.  $\text{אֵלַי}$  *mei*. Marc. 2, vers. 18.

$\text{אֵלֵיכֶם}$  *tui*. Rom. 1, 12.  $\text{אֵלֵיכֶם}$  *vestri* &c.

(b) Matth. 5, 18.  $\text{אֵלַי}$  *dicens ego*, i. e. dieo

1 Tim. 1, 5.  $\text{אֵלַי}$  *scha - rir - to*

*firma*

(c), quoties non præcesserit  $\overset{\vee}{\lrcorner}$  (d).

2. *Etiã scriptione*; ut prima priorum litera, una cum ultimo  $\lrcorner$  (sicubi est) vocis præcedentis, tollatur (e), in  $\overset{\vee}{\lrcorner}$  vero, vocali retenta, tantum  $\lrcorner$  præcedens (f). Quinimo

3. Quicumque priorum modorum in  $\overset{\text{a}}{\lrcorner}$  applicetur,  $\overset{\rho}$  ante  $\lrcorner$  vocis præcedentis ordinariè mutatur in ( $\overset{\vee}{\rho}$ ) (g).

§. 29.

*firma est.* (c) Luc. 16, 10.  $\overset{\text{a}}{\lrcorner}\overset{\vee}{\lrcorner}\overset{\vee}{\lrcorner}$

mehai - má - nu, *fidelis est.* (d) Vid. num. 3.

(e) Ephes. 3, 13.  $\overset{\rho}{\lrcorner}\overset{\rho}{\lrcorner}\overset{\rho}{\lrcorner}$  *petens ego*, vel

*peto.* Rom. 12, 1.  $\overset{\rho}{\lrcorner}\overset{\rho}{\lrcorner}\overset{\rho}{\lrcorner}$  *oro*, pro  $\overset{\rho}{\lrcorner}\overset{\rho}{\lrcorner}$

$\overset{\rho}{\lrcorner}\overset{\rho}{\lrcorner}$  Gal. 5, 3.  $\overset{\text{a}}{\lrcorner}\overset{\rho}{\lrcorner}\overset{\rho}{\lrcorner}$  *reus est*, pro  $\overset{\rho}{\lrcorner}\overset{\rho}{\lrcorner}$

$\overset{\text{a}}{\lrcorner}\overset{\rho}{\lrcorner}\overset{\rho}{\lrcorner}$  quod est Marc. 14, 64. (f) Gal. 3, 11.

$\overset{\rho}{\lrcorner}\overset{\rho}{\lrcorner}\overset{\rho}{\lrcorner}$  *manifestum est*, Alias  $\overset{\rho}{\lrcorner}\overset{\rho}{\lrcorner}\overset{\rho}{\lrcorner}$

pro  $\overset{\rho}{\lrcorner}\overset{\rho}{\lrcorner}\overset{\rho}{\lrcorner}$  quod est Rom. 1, 19. (g) Joh.

4, 24. Matth. 1, 21.  $\overset{\text{a}}{\lrcorner}\overset{\rho}{\lrcorner}\overset{\rho}{\lrcorner}\overset{\rho}{\lrcorner}$  cap. 2, 2.  $\overset{\rho}{\lrcorner}\overset{\rho}{\lrcorner}$

pro  $\overset{\text{a}}{\lrcorner}\overset{\rho}{\lrcorner}\overset{\rho}{\lrcorner}$  vel  $\overset{\rho}{\lrcorner}\overset{\rho}{\lrcorner}$ .

§. 29. *Demonstrativa* sunt  $\text{הַזֶּה}$   
*hic, iste*,  $\text{הַזֶּה}$  *hic, ipse*. *Fœm.*  $\text{הַזֶּה}$   
*hæc*. *Plur. Com.*  $\text{אֵלֶּיךָ}$  &  $\text{אֵלֶּיהֶם}$   
sequente plerumque  $\text{הַזֶּה}$ , *illi, illa*.

2. *Relativum* exprimit ordinariè  $\text{הַזֶּה}$ , inter-  
dum *Personale* tertiæ personæ,  $\text{הַזֶּה}$  vel præce-  
dente, vel sequente. *Relativi* antecedentis  
vicem sustinent  $\text{הַזֶּה}$  *ille, qui*, &  $\text{הַזֶּה}$   
*illud, quod*.

3. *Interrogativum* ( $\alpha$ ) *Personæ* exprimit  
 $\text{מִי}$  *quis, quæ?*  $\text{מִי}$  *quis, qualis?* *Fœm.*  
 $\text{מִי}$  *Com.*  $\text{מִי}$  *quinam, quænam?* ( $\beta$ )  
*Rei* vero  $\text{מַה}$ ,  $\text{מַה}$ ,  $\text{מַה}$  *quid?*

§. 30. *Suffixorum*, quæ in locum  
terminationis *Emphaticæ* ponun-  
tur, formatione *Ebraica* servata,  
sequens est schema:

*Fami-*

*Femininorum* utriusque numeri, ac  
*Masculinorum Singularium.*

1.	}	C.	meus, a.	}	noſter, a.
2.		M.	tuus, a.		veſter, a.
		F.	tuus, a.		veſter, a.
		Singularia.			Pluralia.
3.	}	M.	ejus, ſuus, a.	}	illorum.
		F.	ejus, ſuus, a.		illarum.

*Masculinorum Pluralium.*

1.	C.	mei, æ.	}	}	noſtri, æ.
2.	M.	tui, æ.			veſtri, æ.
2.	F.	tui, æ.			veſtri, æ.
3.	M.	ejus, fui, æ.			illorum.
3.	F.	ejus, fui, æ.	illarum.		
			Singularia.	Pluralia.	

*Annot. I. Nominum. 1.* Tria  $\text{أنا}$  (h),  $\text{أنت}$  (i) &

(h) Matth. 6, 9.  $\text{أبانا}$  Pater noſter, Marc. 5, 40.  $\text{أبنا بنت}$  pater ejus, ſcil. puella, vid. §. 51. n. 3. Joh. 8, 19.  $\text{أبنا}$  pater tuus, Matth. 5, 16.  $\text{أبنا}$  pater veſter, c. 4.





(i) &  $\text{אֲבִי}$  (k) ante Suffixa Singularium, pro puncto, alias requisito, assumunt  $\text{וֹ}$  (β) extra suffixum primæ personæ, ubi, cum nulla vocalis præmittenda sit, hoc quidem suum retinet (1), reliqua vero pro (v) vocis absolutæ adhibent (v) (m) (γ) pro  $\text{וֹ}$  affumunt  $\text{וֹ}$  (n).

2. Desinentia in  $\text{וֹ}$  pro Puncto suffixis præmittendo

c. 4, 21. 22.  $\text{אֲבִי הֵם}$  *Pater illorum.* (i) Rom.

14, 21.  $\text{אֲבִי}$  *frater noster,* Matth. 5, 23. 24.

$\text{אֲבִי}$  *frater tuus,* m. Ioh. 11, 23.  $\text{אֲבִי}$

*frater tuus* f. v. 2.  $\text{אֲבִי}$  *frater eius* f. v. 19.

$\text{אֲבִי}$  *frater illarum.* (k) Genes. 38, 13.

$\text{אֲבִי}$  *socer tuus,* f. v. 25.  $\text{אֲבִי}$

*socer eius,* f. (1)  $\text{אֲבִי}$  *socer meus.* (m) Matth.

8, 21.  $\text{אֲבִי}$  *pater meus* c. 12, 50.  $\text{אֲבִי}$  *frater*

*meus.* (n) Ebr. 12, 7.  $\text{אֲבִי}$  *pater eius.*

Marth. 22, 24. 25.  $\text{אֲבִי}$  *frater ejus.* Ioh.

18, 13.

mittendo postulant  $\text{ב}$ , littera præcedente, ut  
in statu Emphatico, punctata (o).

3. Participia cum Pronominibus primæ &  
secundæ personæ coalescunt, elisis non tantum  
prioribus Pronominum literis, sed & Plu-  
ralis Participiorum (p).

II. Particulis adjiciuntur Suffixa singulari-  
um. Sed

Obs. 1. Pluralium Suffixa assumunt  $\Delta$   
(pro  $\Psi$  Ebraeorum (q), ejusque Negativum  
 $\Delta$ ,

18, 13.  $\text{אביו}$  *socer ejus.* (o) ex  $\text{אביו}$

*puer, fit Matth. 8, 6. 8.*  $\text{אביו}$  *puer meus, emph.*

$\text{אביו}$  vid. §. 27. II. 2. (p) 1 Cor. 8, 8.  $\text{אביו}$

$\text{אביו}$  *comedentes nos præstantiores  
sumus. Phil. 1, 30.*  $\text{אביו}$  *audientes*

*vos. vid. Matth. 6, 47.*  $\text{אביו}$  (q)

Joh. 4, 9.  $\text{אביו}$  *sum,* Act. 17, 28.  $\text{אביו}$

*sumus nos. Matth. 28, 3.*  $\text{אביו}$  *existens ille.*

(r) Luc.

٤٤٢ (r) item ٤٤٢ inter (s), ٤٤٢  
 solum (t), ٤٤٢ circa (u), ٤٤٢ pro  
 loco (x), ٤٤٢ super (y) ٤٤٢ vel ٤٤٢ a, ad,  
 juxta (z), ٤٤٢ ante, coram (a), ٤٤٢ sub  
 ٤٤٢.

(r) Luc. 24, 6. ٤٤٢ non est ille. (s) c. 18,

II. ٤٤٢ intra se. (t) Luc. 10, 40.

٤٤٢ solum me. Matth. 4, vers. 9.

٤٤٢ solus ille. Marc. 9, vers. 2.

28. ٤٤٢ solos eos. (u)

Marc. 3, 32. ٤٤٢ circa ipsam. (x) c. 9,

40. ٤٤٢ pro vobis. Joh. 13, 38.

٤٤٢ pro me. (y) Matth. 3, vers. 16.

٤٤٢ super ipsum c. 11, 19. ٤٤٢

super vos. (z) 1 Theff. 3, 6. ٤٤٢

a vobis. (a) Matth. 6, 2. ٤٤٢ coram te,

(Danz. Aditus Syriae.)

D

c. 17.

2.  $\text{propter}$  (c) ordinarie, & nunquam etiam  $\text{inter}$  (d), ante suffixa Singularium assument terminationem pluralem scem.  $\text{L}^{\circ}$

III. In *Verbis* 1. Prima (e) ac tertia (f) singularis Præteritorum, item Personæ non crescentes Futuri (g), ut & Infinitivus (h), assument

c. 17, 2.  $\text{coram illis.}$  (b) Pl. 18.

48.  $\text{sub me.}$  (c) Marc. 10, vers. 29.

$\text{propter me.}$  (d) Matth. 21, 38.

$\text{intra se.}$  Marc. 9, 33.  $\text{inter vos,}$  (e) ex  $\text{fit Act. 23, 27.}$

$\text{servari eum.}$  vid. n. 6. (f) c. 7, 24.  $\text{occidit eum,}$  ex  $\text{fit Luc. 4, 1.}$

$\text{adduxit eum.}$  f. (g) Joh. 14, 3.  $\text{assumam}$

$\text{vos.}$  Act. 15, 38.  $\text{ut assumat eum.}$

Tit. 2, 14.  $\text{ut redimeret nos.}$  (h) Joh.

fumunt Suffixa Nominum singularium; nisi quod pro  $\text{א}$  dicatur  $\text{אָ}$  & in Futuris pro  $\text{ו}$  veniat  $\text{וֹ}$ , & pro  $\text{וּ}$  (i) saepe  $\text{וֹ}$ , nonnunquam,  $\text{וֹ}$  (k).

2. Afformativam quaedam mutantur, scil.

(α) Afformativum  $\text{וֹ}$ , Futurorum quidem quandoque amittit (l), Infinitivorum vero  $\text{וֹ}$  semper assumit (m).

D 2 (β) Fce

7, 19.  $\text{אֶתְּוֹכְחֶנּוּ}$  interficere me, vers. 20.

$\text{אֶתְּוֹכְחֶנּוּ}$  interficere te. (i) Matth. 1, vers.

19.  $\text{וַתִּשְׁכַּח$  ut detegeret eam. Matth.

10, 39.  $\text{וַתִּשְׁכַּח$  inveniet eam. Sed

Vid. Ebr. 9, vers. 26. (k) Luc. 20, vers. 14.

$\text{אֶתְּוֹכְחֶנּוּ}$  interficiamus eum, pro quo

Matth. 21, 38. Marc. 12, 7. &c.  $\text{אֶתְּוֹכְחֶנּוּ}$

(l) Matth. 8, 25.  $\text{אֶתְּוֹכְחֶנּוּ}$  ut excitarent

ipsum ex  $\text{אֶתְּוֹכְחֶנּוּ}$ . (m) ex  $\text{אֶתְּוֹכְחֶנּוּ}$

perdere, Marc. 3, 4. rad.  $\text{אֶתְּוֹכְחֶנּוּ}$  coll. §. 36. Obs.

2. fit

non-  
affi-  
ura-  
fin-  
cre-  
af-  
unt  
18.  
29.  
38.  
v  
p  
cci-  
xit  
am  
m.  
oh.  
9.



(β) Fœmininum (a) *tertiæ personæ* sing. Futurorum (n), ac pluralis Præteritorum (o), excidit; in quiescentibus tertia autem hic retentum, movetur per vocalem Suffixi (p), (b) *secundæ personæ* Præterit. (q) ac

2. fit Marc. 1, 24.  $\text{לֹא־אֶפְסְדוּ־אֵת־אֲנֹכֶם}$  ad perdendum nos, Luc. 19, 47.  $\text{אֵת־אֲנֹכֶם־אֶפְסְדוּ}$

perdere eum. ex  $\text{אֵת־אֲנֹכֶם־אֶפְסְדוּ}$  egredi, fit in Aphel Marc. 9, 28.  $\text{אֵת־אֲנֹכֶם־אֶפְסְדוּ}$  ejicere eum.

(n) ex  $\text{אֵת־אֲנֹכֶם־אֶפְסְדוּ}$  inveniet f. est Luc. 15, 8.

$\text{אֵת־אֲנֹכֶם־אֶפְסְדוּ}$  invenerit eum. Marc. 9, 22.

$\text{אֵת־אֲנֹכֶם־אֶפְסְדוּ}$  ut perdat f. eum Vid. Luc.

15, 8. simile exemplum in  $\text{אֵת־אֲנֹכֶם־אֶפְסְדוּ}$

it. præc. lit. (k). (o) Huc referunt 2 Sam. 22,

vers. 25.  $\text{אֵת־אֲנֹכֶם־אֶפְסְדוּ}$  conturbaverunt f. me, ex

$\text{אֵת־אֲנֹכֶם־אֶפְסְדוּ}$  Luc. 24, vers. 22.  $\text{אֵת־אֲנֹכֶם־אֶפְסְדוּ}$  obstupe-

fecerunt, f. nos. (p)  $\text{אֵת־אֲנֹכֶם־אֶפְסְדוּ}$  viderunt f. Luc. 2, 30.

fit c. 23, 55.  $\text{אֵת־אֲנֹכֶם־אֶפְסְדוּ}$  viderunt f. illud sc. sepul-

ac Imperativi (r) mutatur in  $\text{ב}$ .

(y) O accipit præmissum  $\text{א}$  (s); cui in Quiescentibus tertia, loco ultimæ, si hæc quidem perit, præmittitur  $\text{י}$  (t), raro O (u), vel coniunctim O  $\text{י}$  (x), vocali præcedente

D 3 ma

sepulchrum. (q) I Sam. 19, 17.  $\text{בַּיָּמִים הַהֵלֶךְ$

decepisti f. me. (r) Joh. 4, 21.  $\text{וְעַתָּה דֹּעֵךְ$

crede f. mihi. (s)  $\text{וַיִּשְׁמְעוּ וַיִּקְרְאוּ$  occiderunt

eum, Marc. 14, 44.  $\text{וַיִּשְׁמְעוּ וַיִּקְרְאוּ$  apprehendite

eum, (t) ex O  $\text{וַיִּשְׁמְעוּ$  viderunt Matth. 17, 8. est c. 2.

10. 11.  $\text{וַיִּשְׁמְעוּ$  viderunt eum, Joh. 20, 29.

$\text{וַיִּשְׁמְעוּ$  viderunt me. Matth. 2, 8. c. 22, 19.

$\text{וַיִּשְׁמְעוּ$  indicate, vel ostendite mihi. (u)

Pfal. 54, 3.  $\text{וַיִּשְׁמְעוּ$  quaesiverunt eam, in


Edit. Erp. (x) Act. 3, 9.  $\text{וַיִּשְׁמְעוּ$  vide-

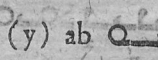
runt eum, ap. Widman. & Trost. ut præcedens

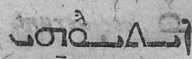
in Paris.  $\text{וַיִּשְׁמְעוּ$  Gutb. alterum O omittit

(y) ab

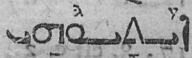
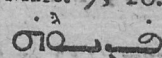
manente, (²) autem in Schva correpto (y) & O Suffixi pereunte.


3. In Præterito secunda masc. singularis (z); ut & prima, atque secunda utriusque generis (a) ac tertia fœm. vel masc. Paragogica (b), plurales. (β) In Imperativo fœmininum plural. (c) (γ) In Futuro personæ infinitæ (d), Suffixa recipiunt h. m.  me,

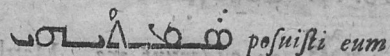
(y) ab  adduxerunt, fit Luc. 22, 54.


 adduxerunt eum ap. Widmanst. &

Trost. Qui tamen ut Gutb. etiam h. l. Marc. 9, 20.

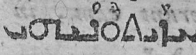
 Vid. I Chr. 11, 14. 


liberarunt eam. (z) Joh. 20, 15. 

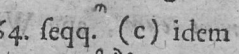
sustulisti eum, ibid.  posuisti eum

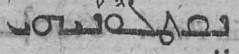
(a) Act. 2, 23.  tradidistis

eum. Vid. Joh. 6, 36. c. 14, 7. Simile exemplum in

 De fœm. Amira formam exhibet

 &c. (b) Vid. Lud. de Dieu p. 364. seqq. (c) idem

p. 322. (d) Peal Marc. 10, 34. 

 interfici-

da (y)



(y) me, <sup>o</sup>te, m. <sup>o</sup>te, f. <sup>o</sup> & post

Servile quandoque <sup>o</sup>eum, <sup>o</sup>eam,

<sup>o</sup>nos. Et in Afformativum finita insu-  
per <sup>o</sup> & <sup>o</sup> (e).

4. Imperativus in secunda masc. sing. habet  
<sup>o</sup>me, <sup>o</sup>nos, <sup>o</sup>eum, <sup>o</sup>eam  
(f) &c.

D 4 5. Suffi-

interficiant eum. Luc. 5, 3. <sup>o</sup>ut

ducerent eam. Matth. 6, 1. <sup>o</sup>fa-

ciatis eam. Marc. 16, 7. <sup>o</sup>vide-

bitis eum. v. 1. <sup>o</sup>ungent. f.

eum. Pael Marc. 10, 34. <sup>o</sup>fla-

gellabunt eum. Aphel v. 33. <sup>o</sup>tra-

dent eum. (e) Matth. 24, 9. <sup>o</sup>inter-

ficiatis vos, &c. (f) Marc. 9, vers. 22.

<sup>o</sup>juva me, ex <sup>o</sup>v. 24. Luc.

18, vers. 7. <sup>o</sup>ne molestus sis mihi.

Marc. 15, 13. <sup>o</sup>crucifige eum. Vid.

Matth.

5. Suffixum tertiæ personæ plur. nunquam adhibetur; sed eius vices supplent Pronomina separata **إِنَّ** (g) & **إِنَّ** (h).

6. *Schva* mediæ radicalis *Peal* cum Suffixo Levi, redit in eam vocalem, e qua ortum est (i).

(β) <sup>v</sup> Affirmativi **ل** Quiescentium tertia (perinde ut vocalis *Imperativi* cujuslibet *Activi*) retinetur invariatum \*.

CAP.

Math. 14, 30. **سَأَصْرِفُكَ** *serva. me* Vocalis ultima omnium Conjugationum *Activi* retinetur. (g) Act. 7, 34.

**أَنْصَرِّفُكُمْ** *liberabo eos*, vid. Luc. 19, 27.

**أَنْصَرِّفَنَّكُمْ** (h) Joh. 2, 7. **صَلِّفَنَّ** *im-*

*plete eas.* (i) Vid. ad n. 1. Ex **صَلِّفَنَّ** *concepit*, rad.

**صَلِّفَنَّ** fit Pl. 51, 5. **صَلِّفَنَّ** *concepit me.* ex

**صَلِّفَنَّ** *peperit* L. 2, 7. rad. **صَلِّفَنَّ** fit Matth. 1, 25.

**صَلِّفَنَّ** *peperit eum.* Act. 13, vers. 33.

**صَلِّفَنَّ** *genui te*, ex **صَلِّفَنَّ** Phi-  
lem v. 10.

(\*) Luc.

CAP. V.

DE

VERBO PERFECTO.

§. 31.

**I**n *Verbo* eadem considerantur, quæ apud Chaldæos. In tribus istis *Classibus Passivum* ubivis Activo præponit 𐤀, & in tertia classe, cum Dagesch forte non habeant Syri, 𐤀 duplicant 𐤀𐤀, extra secundas Futuri personas, ubi 𐤀 Præformativum alterum 𐤀 expellit.

II. A Præterito singularum Conjugationum formantur Tempora omnia; mutatis, in quibusdam, vocalibus, & proprio appposito caractere.

D 5

I. Im-

(\*) Luc. 17, vers. 19. ܐܢܝܢܐ ܣܪܘܘܝܬܐ *servavit te.*

Pfalm 44, vers. 16. ܘܢܘܢܐ ܘܢܘܢܐ ܘܢܘܢܐ *texit*

*me.* Matth. 14, 11. ܐܢܝܢܐ ܐܘܪܘܝܬܐ *attulit illud.*


Vid. supra ad lit. (f).
















1. *Imperativus* & *Futurum Peal* ad mediam habent  $\text{O}^\circ$ . Passivorum vero *Imperativus*, cuius prima radicalis schvanda foret, ad eam rejicit vocalem secundæ, quæ per lineolam otii ad Schva quiescens restringitur.

2. *Infinitivus* omnium Conjugationum præponit  $\text{O}_3$ ; assumpta, extra Peal, insuper terminatione  $\text{O}_-$ , per quam differunt a Participiis.

4. *Futurum* tres modo adhibet Præformativas, litera  $\text{J}$  vicem Chaldæorum, tam in masculino utriusque numeri, quam scem. pluralis, supplente. Reliqua cum Chaldæis conveniunt, juxta schema sequens:

Particip.	Infinitiv.	Futur.	Imperativ.	Præterit.	Peel.
     	     	     	     	     	Peel. Erh- peel. Pael. Erh- paal. Aphel. Ertra- phal.

III. I. (α) pro (γ) *sub secunda radicali* Peal, ut plurimum in iis, quorum vel prima est (k), vel media (l), & sæpius quoque in Neutris (m) venit (n), in  vero (n) (β) pro Futuri venit interdum, præcipue in Neutris (n) (o), (γ) pro puncto sub prima radicali utriusque Participii interdum adhibetur (γ) in primis quando nominascunt (p). (δ) in

(k) Matth. 2, 7.  didicit. (l)  malus fuit  doluit  bonus fuit, &c.  
 (m)  esuriit  ascendit Matth. 5, 1. &c. Sic  dilexit  timuit &c.  
 (n) exhorruit Ps. 119. 120. *contractum est.* Iob. 7, 5. c. 30. 30. Thr. 4. 8. (o) Luc. 22, 36.  emet ut habet Gutbier  ut habet Trostius, Matth. 18, 35.  faciet v. 8.  cades &c. (p) Matth. 1, 18.  uterum *ge-*rens, *gravida,* Marc. 14, 37.  dormi-entes. Ebr. 12, 21.  *terribilis,* Marc. 10, 32.  


(δ) in Paël (q) & Aphel (r) Participium significationis præteritæ sub media habet (y).

2. Præterquam quod Character posterioris succedat in locum prioris, ut apud Ebræos Chaldæosque γ. (β) *Præformativa* ל in Peal nonnunquam pro <sup>m</sup> amant (x) (s), id quod in verbo פ is est perpetuum (t).

3. Pro vocali quacunq̄ue sub vel ante Gutturales

פ (q) Marc. 15, 15. פניו  
flagellatus. Ebr. 13, 4. coniugium. פניו

pro פניו Vid. §. 28. Obs. 2. honorabile

est. (r) Luc. 4, 6. פניו traditus est.

Vide de his talibus num. 3. (s) Jac. 5, vers. 14.

פניו ungent cum. Sed Vid. Marc.

6, 1. & Conf. §. 36. (t) Joh. 3, 17. פניו

vivet. Act. 16, 30. פניו vivam. Act. 11, 14. פניו

vives, & Rom. 10, 9. cum פניו epentheticico פניו

Vid. §. 33. Obs. 1. §. 44. 3.

(u) Rom.

turales aut ḡ ultimæ radicalium syllabæ, venit quandoque (y) (u).

4.  $\angle$  Characteristicum Passivorum cum prima sibilante transponitur, ut apud Ebræos. ibid. §. 41. III. 4.

5. Verba *Quadrata* (x), aut quæ primæ radicali præponunt  $\omega$  (y)  $\phi$  (z) vel  $\angle$  (a), aut (β) postponunt primæ  $\nu$  (b), vel  $\circ$  (c), aut (γ), primam duplicatam postponunt secundæ (d), *puncta habent Conjugationum Graviū.*

§. 32.

(u) Rom. 11, 20.  $\text{יִרְצַח}$  *time.* Eph. 4, 26.  $\text{יִרְצַח}$   
*irascimini,* Joh. 11, 22.  $\text{יִרְצַח}$  *petes* (x) Matth. 1, 23.  
 $\text{יִרְצַח}$  *exponitur.* (y) Ex. 10, 16.  $\text{יִרְצַח}$   
*festinavit.* (z) Act. 28, 6.  $\text{יִרְצַח}$  *mutarunt* Eccl.  
 Ebr. 2, 5.  $\text{יִרְצַח}$  *subiecit* & v. 8.  $\text{יִרְצַח}$  (a) Matth.  
 28, 19.  $\text{יִרְצַח}$  *discipulos facite.* (b) e. g.  $\text{יִרְצַח}$   
*sustinuit,* ex qua radice 2 Tim. 3, 11. est  $\text{יִרְצַח}$   
*sustinui* (c) 2 Theff. 3, 3.  $\text{יִרְצַח}$  *eripiet*  
 vos. Act. 8, 1.  $\text{יִרְצַח}$  *communicans.* (d) 2 Cor.  
 10, 15.  $\text{יִרְצַח}$  *crescamus.*

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§. 32. I. Flexio cum Chald. coincidit, nisi quod  
 1. Tertia plur. Præteritorum fœminina formetur in  $\cup$  vel  $\cup$ <sub>n</sub>  
 2. Tertia sing. fœm. Futurorum, ad differentiam secundæ masc. affigat  $\cup$  juxta Schema sequens:

II. I.

in paradigm. præced.		in paradigm. præced.	M. } F. } <sup>3.</sup>	SINGULARIA.
$\cup$ — $\cup$		$\cup$ <sup>v</sup> —	M. } F. } <sup>2.</sup>	
— $\cup$	in paradigm. præced.	$\cup$ —	C. I.	
$\cup$ — $\cup$		$\cup$ —		
$\cup$ <sup>a</sup> — $\cup$		$\cup$ —	M. } F. } <sup>3.</sup>	PLURALIA.
$\cup$ <sup>o</sup> — $\cup$		$\cup$ vel $\cup$ <sub>n</sub>	M. } F. } <sup>2.</sup>	
$\cup$ <sup>a</sup> — $\cup$	$\cup$ —	$\cup$ <sup>a</sup> —	C. I.	
$\cup$ <sup>o</sup> — $\cup$	$\cup$ —	$\cup$ <sup>o</sup> —		
— $\cup$		$\cup$ <sup>v</sup> vel $\cup$ <sub>n</sub>		



II. 1. *Prima* persona pluralis (e), ac *secunda* utriusque generis & numeri (f) in quacun- que Conjugatione, retinent vocalem secundæ radicalis, quæ in tertia masc. sing. adfuerat.

2. In Quiescentibus tertia ordinariè (g), in reliquis rariùs (h), tertia Futuri singularis fœ- minina amittit ☞ affirmativum.

CAP. VI.

DE

VERBO IMPERFECTO

§. 33.

**V**erbi Imperfecti natura & divisio Ebraice & Chaldaice tradita retinetur: Nisi quod compensatio nec per Dagesch Forte fieri possit, nec per vocalem longam; Verba- que, quorum ultima  $\sigma$ , e numero Imperfectorum sint eximenda.

Obs. 1.

(e) 2 Theff. 3, 7.  $\text{אָמְלִיכִי}$  ambulavimus. (f)

Jac. 5, 6.  $\text{אָמְלִיכִי}$  occidistis. I Cor. 5, 2.  $\text{אָמְלִיכִי}$

sedistis Act. 3, 14.  $\text{אָמְלִיכִי}$  petiistis (g) I Cor. 7,

39.  $\text{אָמְלִיכִי}$  erit. (h) Marc. 14, 69.  $\text{אָמְלִיכִי}$  dices.

(i) Act.

Obs. 1. Verbum  $\text{חָיָה}$  vixit præter imperfectionem tertiæ, etiam in Futuro (i), Infinitivo (k), ac Benoni (l) *Peal*, ut & in toto *Aphe*l (m), secundam, more Geminarum, abjicit.  $\text{חַיִּים}$  vero quandoque sequitur ex parte naturam quiescentium secunda (n).

2. Quædam imperfecta formam servant Perfectorum (o), perinde ut apud Ebræos.

§. 34.

(i) Act. 16, 30. c. 11, 14.  $\text{חַיִּים}$  vivam &c. Joh. 3,

17. ubi est  $\text{חַיִּים}$  1 Cor. 9, 14. ubi est  $\text{חַיִּים}$  (k)

Marc. 10, 26. & Luc. 18, 26.  $\text{חַיִּים}$  salvari

(l) Marc. 5, vers. 28.  $\text{חַיִּים}$  salva, Luc. 20, vers. 38.

$\text{חַיִּים}$  viventes &c. vid. tamen §. 26. Obs. 2. §. 27. II. 2.

(m) Marc. 15, 31.  $\text{חַיִּים}$  servavit. ibid.  $\text{חַיִּים}$

servare. (n) Matth. 17, 17.  $\text{חַיִּים}$  ap. Widmanstad.

Trost. &c. Sed Gutb. habet  $\text{חַיִּים}$  ita v. 20.  $\text{חַיִּים}$

ap. Widmanstad. & Trost. sed ap. Gurbierum est  $\text{חַיִּים}$

Luc. 1, 32.  $\text{חַיִּים}$  ap. Widmanstad. & Trost. sed ap.

Gurbierum  $\text{חַיִּים}$  &c. Vid. Ebr. Eccl. 11, 3. &

Chald. §. 43. Obs. 2. (o) Cuiusmodi fere Ver-

(Danz. Aditus Syriæ.)

E

ba

§. 34. Verba פ primam radicalem,

1. Ob Præformativum cum scbva quiescente notandam, abjiciunt (p), facta ejus compensatione in sequenti quidem litera una ex litteris אבגזח ט י ק ל מ נ ס ע פ צ per Kuschoi (q).

2. In Imperativo Peal primam itidem abjiciunt, secunda cum vocali consueta O<sup>a</sup> (r) (v) (s) vel (m) (t) notata.

§. 35.

ba פ quorum media Gutturalis vel O fuerit. v. g. Matth. 5, 16. יִשָּׂא לֹאֵר לִנְהַלֵּךְ luceat. Ebr. 4, 4. 10.

אֵינִי אֶרְצֶה לָבוֹא בְּשֵׁם אֲבוֹתַי v. 8. אֵינִי אֶרְצֶה requiem prestitit.

Quamplurima verba, quorum media O, potissimum in Pacl. v. g. Gal. 5, 7. אֵינִי אֶרְצֶה turbavit vos &c.

(p) Matth. 19, 5. יִשָּׂא אֶרְצֶה adherebit. (q) c. 2,

6. אֵינִי אֶרְצֶה prodibit. c. 8, 12. אֵינִי אֶרְצֶה

exibunt. Marc. 9, 29. אֵינִי אֶרְצֶה egredi.

(r) Marc. 1, 25. אֵינִי אֶרְצֶה exi. m. c. 9, 25. אֵינִי אֶרְצֶה

exi f. Matth. 25, 6. אֵינִי אֶרְצֶה exite. (s) Act. 8,

29. אֵינִי אֶרְצֶה adhere. Rom. 12, 16. אֵינִי אֶרְצֶה ad-

harete. (t) Matth. 21, 21. אֵינִי אֶרְצֶה cade. Luc. 23, 30.


אֵינִי אֶרְצֶה



## §. 35. Geminantia secundam.


I. In Peal (u), Aphel (x), & Erraphal (y), secundam radicalem abjiciunt; substituto, in Præterito Peal quidem, pro Schva retrahendo (°).

E 2



Obf.


cadite. (u) Marc. 3, 1.  ingressus

est, pro . Sic Matth. 22, 12.  in-



gressus es. Joh. 4, 38.  ingressi estis.

in quibus vocalis literæ abjectæ retrahitur. Secus


Jac. 5, 4.  pro . ubi schva erat


retrahendum. Ita Jos. 23, 3.  progressus


sum. Sed in Fut. retrahitur Schva; ut Matth. 5, 20.

 introibit Actor. 20, vers. 29. 

Marc. 9, 25.  ingredieris f. cum

Parag. Vid. §. 42. (x) Hebr. 2, 10.  venire

fecit. Luc. 12, vers. 16.  produxerat terra.

(y) Jer. 31, vers. 19.  ignominia suffusus

sum.

(z) Luc.



2. in *Aphel* (f) & *Ettaphal* (g)  $\text{u}$  mutatur in O.

Obf. 1.  $\text{פִּי}$  (h) &  $\text{אֵל}$  (i) Futurum Peal formant ad analogiam *Ebræam*, prima implicite quiescente in ( $\text{u}$ ).

2. Sic  $\text{י}$  in Peal quiescit in ( $\text{u}$ ) (k) vel ( $\text{z}$ ) (l);  
E 3 in

*paries* v. 13.  $\text{יִבְנֶה}$  *pariet.* 1 Tim. 5, vers. 14.

$\text{יִבְנֶה}$  *parient.* (f) Matth. 1, 42.  $\text{יִבְנֶה}$

*murum petet.* (f) Matth. 1, 2. seqq.  $\text{יִבְנֶה}$

*genuit.* 2 Tim. 2, 23.  $\text{יִבְנֶה}$  *gignentes.*

(g) Act. 11, 24.  $\text{יִבְנֶה}$  *additus est.* Matth.

25, 29.  $\text{יִבְנֶה}$  *angebitur.* (h) Matth.

9, 30.  $\text{יִבְנֶה}$  *sciet.* (i) c. 19, 28.  $\text{יִבְנֶה}$

*sedebitis* &c. (k) c. 12, 4.  $\text{יִבְנֶה}$  *com-*

*edere* c. 6, vers. 25.  $\text{יִבְנֶה}$  *comedetis.* Marc.

11, 14.  $\text{יִבְנֶה}$  *comedet.* (l) Matth. 12, 32.

$\text{יִבְנֶה}$  *dicet.*

(m) 1 Cor.

in Aphel vero & Ettaphal mutatur in  $\text{ו}$  (m),  
in verbis  $\text{אָנִי}$  (n) &  $\text{אָפֶּי}$  (o) in  $\text{ב}$ .

3.  $\text{אָבִי}$  (p),  $\text{אָדִי}$  (q), &  $\text{אָנִי}$  (r) mu-  
tant  $\text{א}$  in Passivo in  $\text{ל}$ .

II. In Imperativo Peal primam etiam, cum  
Schva mobili efferendam, verba  $\text{אָב}$  (s),  
item-

(m) I Cor. 13, 2.  $\text{אָכֹל}$  comedere faciam.

(n) Matth. 14, 11.  $\text{אָטָל$  attulit. Marc. 6, 55.

$\text{אָבִינָא}$  adducere. (o) Joh. 3, 18.  $\text{אָסִפֶּי}$

credidit. c. 20, 29.  $\text{אָסִפִּנָא}$  credidisti. Actor.

16, 15.  $\text{אָסִפִּנָא}$  credidi Ebr. 3, 5.  $\text{אָסִפֶּי}$

fidelis fuit. (p) Matth. 25, 10.  $\text{אָבִיבִי}$  clau-

sus est. (q) Matth. 25, 16.  $\text{אָדִיבִי}$  negotia-

rus est. (r) Rom. 8, 22.  $\text{אָנִיבִי}$

ingemiscetes. f.

(s) Matth.



itemque  $\overset{\circ}{\text{L}}$  (t) &  $\overset{\text{y}}{\text{L}}$  (u) abjiciunt; secunda pro natura reliquarum punctata.

§. 37. *Quiescentia Ajin*, secundam radicalem ubivis abjiciunt (x).

I. Substituta pro Schva retrahendo vocali primitiva; &

i. amplius pro (<sup>v</sup>) adhibent (<sup>o</sup>) (y), & pro  
E 4 (<sup>n</sup>).

(s) Matth. 22, vers. 44.  $\overset{\text{L}}{\text{J}}$  *sede*. c. 26, 36.

$\overset{\text{L}}{\text{J}}$  *sedete*. (t) c. 8, 22.  $\overset{\circ}{\text{L}}$  *veni* m. Joh.

4, 16.  $\overset{\circ}{\text{L}}$  *veni* f. Matth. 4, 19.  $\overset{\circ}{\text{L}}$  *venite* m.

c. 28, 6.  $\overset{\circ}{\text{L}}$  *venite* f. (u) Matth. 9, 6.

$\overset{\text{L}}{\text{J}}$  *abi* c. 25, 41.  $\overset{\text{L}}{\text{J}}$  *abiti*, m. Marc. 5, 34.

$\overset{\text{L}}{\text{J}}$  *abi* f. c. 16, 7.  $\overset{\text{L}}{\text{J}}$  *abite*. (x) Act. 10,

26.  $\overset{\text{L}}{\text{J}}$  *surge* Gal. 5, 1.  $\overset{\text{L}}{\text{J}}$  *surgite*

Matth. 5, 39.  $\overset{\text{L}}{\text{J}}$  *stabit*. (y) I Cor.

15, 1.  $\overset{\text{L}}{\text{J}}$  *stetistis* pro  $\overset{\text{L}}{\text{J}}$

Act. 28, vers. 17.  $\overset{\text{L}}{\text{J}}$  *steri* pro  $\overset{\text{L}}{\text{J}}$

(z) Luc.

(<sup>n</sup>) usurpant  $\cup_x$  (z). Quod ipsum  $\cup_x$  Præteritum in  $\text{L}\omega\omega$  (a) & in  $\text{L}\omega\omega\omega$  Fut. (b), & Imperativ. (c) Peal, pro quocunque puncto retrahendo adhibent.

2. Participium Peal, præterquam quod secundam radicalem in masc. sing. in  $\text{I}$  (d) alias in  $\cup$  (e) mutet, regulare est.

## 3. Præ-

(z) Luc. 1, 69.  $\text{L}\omega\omega\text{I}^v$  exexit. Matth. 26, 15.  $\text{L}\omega\omega\text{I}^v$  constituerunt. Act. 7, 60.  $\text{L}\omega\omega\text{I}^v$  eriges. (a) Marc. 9, 26.  $\text{L}\omega\omega$  mortuus est, pro  $\text{L}\omega\omega$  Gal. 2, 19.  $\text{L}\omega\omega$  mortuus sum, pro  $\text{L}\omega\omega$ . (b) Matth. 12, 18.  $\text{L}\omega\omega$  ponam. Luc. 1, 9.  $\text{L}\omega\omega$  ponet &c. (c) Joh. 18, 11.  $\text{L}\omega\omega$  pone. Luc. 9, 44.  $\text{L}\omega\omega$  ponite. Sed Prat. Matth. 27, 37.  $\text{L}\omega\omega$  posuerunt &c. Infin. 2 Cor. 12, 14.  $\text{L}\omega\omega$  ponere. (d) Matth. 13, 2.  $\text{L}\omega\omega$  stans. (e) Luc. 9, 32.  $\text{L}\omega\omega$  stantes. c. 5, vers. 2.  $\text{L}\omega\omega$  &  $\text{L}\omega\omega$  Matth. 24, vers. 36. (f) Matth.

3. *Præformativa*, Schva sub prima radicali ablato, *sub se postulant Schva* (f); in Ethpeel vero, nisi  $\angle$  Præformativum accesserit (g),  $\angle$  characteristicum geminatur (h).

II. *in Conjugationibus Gravibus*, vel

1. mediam in  $\curvearrowright$  mutant (i); vel

2. primam duplicatam in locum secundæ abjectæ statuunt; adhibita ante hanc, loco characteris, litera simili tertiæ (k).

E 5

§. 38.

(f) Marc. 3, 24. seqq.  $\text{שׁוֹשׁוּ}$  stare. (g) 2 Theff.

2, 2.  $\text{שׁוֹשׁוּ}$  commovebimini. (h) Matth. 2,

3.  $\text{שׁוֹשׁוּ}$  commotus est. c. II, 7.  $\text{שׁוֹשׁוּ}$

commotus. (i) Act. 15, vers. 32.  $\text{שׁוֹשׁוּ}$

confirmarunt. 1 Theff. 3, 13.  $\text{שׁוֹשׁוּ}$  confirma-

bit. Col. 2, 19.  $\text{שׁוֹשׁוּ}$  confirmatus &c.

(k) Act. 19, 17.  $\text{שׁוֹשׁוּ}$  exaltabatur.

Eph. 4, 14.  $\text{שׁוֹשׁוּ}$  commoventur, ex

$\text{שׁוֹשׁוּ}$ ,  $\angle$  cum prima sibilante transpositum, & in ?

mutatum est. Vid. §. 31. III. 4.

(1) Eph.



in  $\overset{v}{\underset{m}{\text{q}}}$  (q), in reliquis vero in  $\overset{v}{\text{r}}$  (r).

3. Imperativi Peal in  $\overset{v}{\underset{x}{\text{s}}}$  (s), Ethpeel in  $\overset{v}{\text{t}}$  (t) reliquarum in  $\overset{p}{\text{u}}$  (u).

4. Infinitivus Peal definit in  $\overset{p}{\text{x}}$  (x).

Obf. ab  $\overset{v}{\underset{n}{\text{a}}}$  dicitur in Imperativo Peal  $\overset{v}{\underset{n}{\text{y}}}$  (y) & ab  $\overset{v}{\underset{n}{\text{z}}}$  ibidem  $\overset{v}{\text{z}}$  veni (z).

II. Voce

$\overset{v}{\underset{n}{\text{a}}}$  revelatus. c. 14, 15.  $\overset{v}{\text{b}}$  significans,

Ebr. 9, v. 22.  $\overset{v}{\text{c}}$  purificatus. A& 24, 26.

$\overset{v}{\text{d}}$  adducens. (q) I Cor. II, 5. 12.  $\overset{v}{\text{e}}$  re-

velatum est. (r) Luc. 16, 20.  $\overset{v}{\text{f}}$  percussus.

Ebr. 10, 23.  $\overset{v}{\text{g}}$  ablutus. (s) A& 9, 11.

$\overset{v}{\text{h}}$  quare. (t) Pl. 94, 1.  $\overset{v}{\text{i}}$

indica te, appare. (u) Matth. 8, 4.  $\overset{v}{\text{j}}$  ostende v. 3.

$\overset{v}{\text{k}}$  mundus esto, c. 17, 27.  $\overset{v}{\text{l}}$  projice. (x)

Joh. 11, 31.  $\overset{v}{\text{m}}$  flere. (y)  $\overset{v}{\text{n}}$  bibe,

ut Gen. 24, 14.  $\overset{v}{\text{o}}$  quod Luc. 12, 19. habetur,

foeminiuum est. (z) Matth. 8, 22.

(a) A&.



II. *Voce in fine crescente, Tertia Radicalis*

1. *Abjicitur*, ( $\alpha$ ) ante  $\text{و}$  Futurorum ( $a$ ),  
itemque ( $\beta$ ) ante Suffixa; ubi tamen retinetur  
vocalis præcedens ( $b$ ) sequente in Futuris  
quiescente  $\text{ا}$ .

Obf.

(a) Act. 7, 49.  $\text{بُنِىَ}$  *adificabitis* 2 Cor. 4,  
10.  $\text{تُكَلِّمُ$  *manifestabuntur*, Joh. 11, v. 55.  
 $\text{يُطَهِّرُونَ}$  *purificabunt*, Act. 21, 23.  $\text{يُطَهَّرُونَ}$   
ut *purificentur*, Matth. 18, 10.  $\text{تُكَلِّمُونَ}$  *despi-*  
*cietis.* (b) Marc. 5, 22.  $\text{رَأَى$  *vidit eum.*  
Matth. 9, 22.  $\text{رَأَى$  *vidit eam.* Gen. 16, 13.  $\text{رَأَى$   
*vidit me.* Fut. 1 Cor. 8, 10.  $\text{يَرَى$  *videbit te.* Luc.  
19, 4.  $\text{يَرَى$  *videbit eum,* Lev. 13, 3.  
 $\text{يَرَى$  *videbit eam.* Joh. 16, 22.  $\text{أَرَى$   
*videbo vos.* Imperat. Pacl  $\text{أَرِنِي}$  *ostende*  
*mibi.* Joh. 14, 8. 9.  $\text{أَرِنَا$  *ostende nobis.* Matth.  
6, vers. 13.  $\text{أَرِنَا$  *libera nos.* Aphel c. 17, 17.  
 $\text{أَرِنَا}$

Obf. In Infinitivo Peal (c), ut & omnibus  
Præteritis in  $\text{u}_x$  terminatis (d), *mutatur ob Suffi-*  
*xa in u mobile*, vocali præcedente in Schva  
correpta: nisi accesserint Suffixa  $\text{و}$  &  $\text{ي}$   
cum quibus  $\text{u}_x$  manet quiescens (e).

2. *Muta-*

$\text{اٰتٰىنٰى} \text{اٰتٰى}$  adduc eum. Peal Matth. 5, vers. 29.

$\text{اٰتٰىنٰى} \text{اٰتٰى}$  erue eam & abjice eam.

Hic vocalis manet cum fulcro. (c) Matth. 2,

13.  $\text{اٰتٰىنٰى} \text{اٰتٰى}$  querere eum. Psalm. 41, 7.

$\text{اٰتٰىنٰى} \text{اٰتٰى}$  ad videndum me. Omissum

hoc  $\text{u}$  Joh. 7, vers. 7.  $\text{اٰتٰىنٰى} \text{اٰتٰى}$  odisse

vos. (d) Matth. 12, 22.  $\text{اٰتٰىنٰى} \text{اٰتٰى}$  sanavit il-

lum. Luc. 22, 51.  $\text{اٰتٰىنٰى} \text{اٰتٰى}$  sanavit illam: Act. 10,

28.  $\text{اٰتٰىنٰى} \text{اٰتٰى}$  ostendit mihi. Vid. 2 Tim. 3, 11.

Luc. 10, vers. 34.  $\text{اٰتٰىنٰى} \text{اٰتٰى}$  & venire fecit eum.

(e) Col. 2, 13.  $\text{اٰتٰىنٰى} \text{اٰتٰى}$  servavit vos.

(f) Gal.

2. Mutatur in  $\text{ו}$  ( $\alpha$ ) Mobile per vocalem Verbi ( $a$ ) in omni Infinitivo ( $f$ ), ( $b$ ) fœminino Præteritorum (tert.) singularis ( $g$ ), ac ( $c$ ) Futurorum pluralis numeri ( $h$ ). Alias ( $e$ ) Quiescens, in Præteritis quidem in ( $\tau$ ) ( $i$ ) in

(f) Gal. 3, 23.  $\text{וְיִגְלוּ אֶתְכֶם}$  *revelari*,

Matth. 16, 21.  $\text{וְיִצְהַרְתֶּם אֶתְכֶם}$  *indicare*. Phil. 1, 7.

$\text{וְיִשְׁתַּחֲוּוּ לְכַבֹּד אֱלֹהֵי אֲרָם}$  *sentire*. Ebr. 6, 14.  $\text{וְיִשְׁתַּחֲוּוּ}$

*augendo*. Marc. 6, 55.  $\text{וְיִבְרִיחַ אֶתְכֶם}$  *adducere*.

(g) 1 Tim. 1, 14.  $\text{וְיִשְׁתַּחֲוּוּ}$  *exuberabit*. Matth.

14, 32.  $\text{וְיִשְׁתַּחֲוּוּ}$  *cessavit* 1 Cor. 10, 11.  $\text{וְיִשְׁתַּחֲוּוּ}$

*pervenit*. Rom. 16, 6.  $\text{וְיִשְׁתַּחֲוּוּ}$  *laboravit*. Rom. 3,

21.  $\text{וְיִשְׁתַּחֲוּוּ}$  *revelata est*. Act. 15, 3.  $\text{וְיִשְׁתַּחֲוּוּ}$

*deduxit*. Matth. 9, vers. 22.  $\text{וְיִשְׁתַּחֲוּוּ}$  *sanata est*.

c. 26, 12.  $\text{וְיִשְׁתַּחֲוּוּ}$  *injecit*. Vid. c. 14, 11. ( $h$ ) Luc.

23, 28.  $\text{וְיִשְׁתַּחֲוּוּ}$  *flebitis*, c. 2, 35.  $\text{וְיִשְׁתַּחֲוּוּ}$

*revelabuntur*. ( $i$ ) Peal. 1 Cor. 15, 10.  $\text{וְיִשְׁתַּחֲוּוּ}$

*laboravi*.



in secunda autem singulari Futurorum in (n)  
(k).

Obs.

laboravi. Joh. 4, 38.  $\text{לָבַדְתִּי}$  laborastis. Ethpeel

Phil. 1, 13.  $\text{גִּלְיָוִי}$  revelata sunt. 2 Cor. 11, 6.

$\text{גִּלְיָוִי}$  manifesti fuimus. Vid. similia exempla

Eph. 1, 11. c. 2, 10. Pael Luc. 10, 21  $\text{גִּלְיָוִי}$

celasti. Gal. 2, 18.  $\text{גִּלְיָוִי}$  ostendi. Act. 28, 1.

$\text{גִּלְיָוִי}$  ostenderunt. 2 Cor. 7, 11.  $\text{גִּלְיָוִי}$

ostendistis. Ethpael, Act. 22, 3.  $\text{גִּלְיָוִי}$  nutritus

sum. Luc. 17, 14.  $\text{גִּלְיָוִי}$  mundati sunt. c. 8, 2.

$\text{גִּלְיָוִי}$  sanata sunt. ap. Gubtierium; sed Trostius

habet l. c.  $\text{גִּלְיָוִי}$  Aphel, Marc. 9, 17.  $\text{גִּלְיָוִי}$

adduxi. Matth. 20, 12.  $\text{גִּלְיָוִי}$  aquasti Act. 19,

37.  $\text{גִּלְיָוִי}$  adduxistis. Matth. 21, 7.  $\text{גִּלְיָוִי}$

adduxerunt m. Luc. 24, 1.  $\text{גִּלְיָוִי}$  apud Trostium,

sed Gubtier habet  $\text{גִּלְיָוִי}$  adduxerunt f. Etraphal,

Apoc. 12, 9. 10. 13.  $\text{גִּלְיָוִי}$  projecti sunt. Vid.

c. 18, 23. ubi est  $\text{גִּלְיָוִי}$  (k) Luc. 3,

Obs. 1. Desinentium in  $\text{I}^{\circ}$  Præteritum.

( $\alpha$ ) in tertia utriusque generis ac numeri ultimam radicalem abjicit, & affirmativo præmittitur in singulari ( $^{\circ}$ ) (1), in plurali ( $^{\vee}$ ) (m).

( $\beta$ ) Extra tertiam personam  $\text{I}$  in  $\text{U}$  mutat, præcedente in prima singulari ( $^{\times}$ ) (n), alias ( $^{\vee}$ ) (o).

2. Omnium Conjugationum Imperativi Afformativa habent ( $\alpha$ ) in *fæm.* sing.  $\text{U}$  (p),  
Plur.

31.  $\text{L}^{\text{I}}\text{V}^{\text{I}}\text{B}^{\text{I}}\text{S}$  vocabis f. apud Gutbierium, sed Tro-

flius habet  $\text{L}^{\text{I}}\text{V}^{\text{I}}\text{B}^{\text{I}}\text{S}$  Joh. 11, 40.  $\text{L}^{\text{I}}\text{V}^{\text{I}}\text{B}^{\text{I}}\text{S}$  videbis

f. &c. (1) Luc. 1, 29.  $\text{L}^{\text{I}}\text{D}^{\text{I}}\text{T}$  vidit f. (m) Matth.

17, 8.  $\text{L}^{\text{I}}\text{D}^{\text{I}}\text{R}^{\text{U}}\text{N}^{\text{T}}$  m. Marc. 15, 47.  $\text{L}^{\text{I}}\text{D}^{\text{I}}\text{R}^{\text{U}}\text{N}^{\text{T}}$  vide-

runt f. (n) Joh. 8, 38.  $\text{L}^{\text{I}}\text{D}^{\text{I}}$  vidi. (o) Marc. 2, 12.

$\text{L}^{\text{I}}\text{D}^{\text{I}}\text{M}^{\text{U}}\text{S}$  vidimus. Act. 22, 15.  $\text{L}^{\text{I}}\text{D}^{\text{I}}\text{S}^{\text{T}}$  vidisti. Joh. 8,

38.  $\text{L}^{\text{I}}\text{D}^{\text{I}}\text{S}^{\text{T}}$  vidistis. (p) Joh. 4, 16.  $\text{L}^{\text{I}}\text{V}^{\text{I}}\text{B}^{\text{I}}\text{S}$  voca-

Pfalm. 6, 5.  $\text{L}^{\text{I}}\text{V}^{\text{I}}\text{B}^{\text{I}}\text{S}$  convertere Pf. 42, 6.  $\text{L}^{\text{I}}\text{V}^{\text{I}}\text{B}^{\text{I}}\text{S}$

expecta.

(q) Matth.

Plur.  $\text{ق}$  (q) ( $\beta$ ) In plur, *mascul.*  $\text{ق}$ , (r)  
(vel  $\text{ق}$  aut  $\text{ق}$  (s).

CAP. VII.

DE PARTICVLIS.

§. 39.

**P**articulae 1. *Inconnexae*, quarum pars supra  
§. 30. II. posita; petuntur ex textibus, aut  
Lexicis. Adverbia qualitatis, ab Adjectivis de-  
rivata, desinunt in  $\text{ق}$ .

2. *Connexae*  $\text{ق}$  praefiguntur per  
Schva, & ante literam radicalem schvandam,  
ad quam vocalis  $\text{ق}$  mediani rejecta, per ( $\text{ق}$ ) (t).  
CAP.

(q) Matth. 28, 6.  $\text{ق}$  videte Vid. Luc. 15,  
9. ubi est simile exemplum in  $\text{ق}$  & c. 23, 28. in  
 $\text{ق}$  (r) Matth. 9, 30.  $\text{ق}$  videte, Phil. 2,  
15.  $\text{ق}$  conspiciamini I Cor. 5, 7.  $\text{ق}$  ex-  
purgate. Joh. 21, 12.  $\text{ق}$  vescimini. v. 6.  $\text{ق}$   
projicite. (s) Vid. §. 42. (t) ob §. 19. Ebr. 10,  
verf. 34.  $\text{ق}$  & doluit (Sed  $\text{ق}$   
(Danz. Aditus Syriae.) F dolor,

CAP. VIII.  
DE FIGVRIS  
ETYMOLOGICIS.

§. 40.

**P**rosthesis pæponit quandoque Radicalibus Serviles.

1. פ, ו, ז (u), vel י (x), locum primæ radicalis occupantes.

2. alias

dolor, non est pro פא, ut Ebraum דאב; sed ad formam פא malum; hinc fit Rom. 9,

2. פא & dolor, Act. 28, 8. פא &

dolore, Math. 19, 29. פא in centum. c.

13, 8. פא quod centum. Sed Marc. 6, 37.

פא ducentorum, formæ פא duo;

non ut Ebraorum פא. (u) Vid. §. 31. III. 5.

(x) פא bibet, in Præterito & Imperativo ut

Marc. 14, 23. פא & biberunt. Luc. 13,

26.

2. alias v. g.  $\text{כ} \text{ל}$  servientes otiose præpositas. (y).

§. 41. Epenthesis, præter  $\text{ל}$  Infitivorum, (z), inserit quandoque

1. literam  $\text{א}$  ante Suffixa Verborum in  $\text{ו}$  &  $\text{ו}$  desinentium; quæ loco puncti, Suffixo præmittendi, habet (°) (a).

2. literam  $\text{י}$  post primam radicalem vo-  
F 2 cum

26.  $\text{אָמַרְנוּ}$  & bibimus. Matth. 26, vers. 27.

$\text{אָמְרוּ}$  bibite &c. Sed v. 29.  $\text{אָמַרְתִּי}$  bibam Luc. 1,

15.  $\text{אֵינוֹ יוֹבֵל}$  bibet. Marc. 10, vers. 38.  $\text{אֵינוֹ יוֹבֵלֵי}$

bibetis. c. 15, 23.  $\text{אֵינוֹ יוֹבֵלֵי}$  bibere c. 2, v. 16.

$\text{אֵינוֹ יוֹבֵלֵי}$  bibens. Sic  $\text{אֵינוֹ יוֹבֵלֵי}$  sex, pro  $\text{אֵינוֹ יוֹבֵלֵי}$ , item.

$\text{אֵינוֹ יוֹבֵלֵי}$  sexaginta. (y)  $\text{אֵינוֹ יוֹבֵלֵי}$  contra.

$\text{אֵינוֹ יוֹבֵלֵי}$  tantum. (z) quo de vid. §. 30.

III. 2. (a) Luc. 24, 39.  $\text{אֵינוֹ יוֹבֵלֵי}$  palpate me.

Pf. 2, 11.  $\text{אֵינוֹ יוֹבֵלֵי}$  tenete eum.

(b)

cum quarundam aliunde derivatarum (b).

3. ¶ Quandoque post Præformativa, in primis Futuri (c), ac ante Afformativum O Quie-

(b) כִּסֵּא ex כִּסֵּא thronus.  
 Bochart. Hier. P. I. l. 2. c. 55. p. 669. refert etiam huc. לִזְלוּ Ez. 13, v. 19. pro פתוּתוּ. item גרמיר pro צמד cubitus. דמושק pro דרמשק Damascus. עגל pro עגל volvere. פרנק pro פנק deliciari. שרנק pro שנק suffocari. שרביט pro שבט sceptrum. פרציד pro פציר rivus. Vid. Lit. Ebr. §. 5. Obs. 1. (c) Sæpe in verbo לִיבֵּי, ut Rom. 10, v. 9. לִיבֵּי vives, pro quo Act. 11, 14. c. 16, 31. לִיבֵּי Ez. 18, 23. לִיבֵּי vives, pro quo Joh. 3, 17. &c. לִיבֵּי 1 Thess. 2, 16. לִיבֵּי servabuntur. pro quo 1 Tim. 2, 4. לִיבֵּי 1 Cor. 7, 17. bis לִיבֵּי servabis, pro quo 1 Tim. 4, 16. לִיבֵּי Vid. 2 Cor. 12, 9. Huc referunt Matth. 21, 15. לִיבֵּי & Marc. 14, 4. לִיבֵּי displicuit. de ¶ Polysyllabicorum in לִיבֵּי definitium, Vid. §. 27. Obs. 3. de סִי quorundam Nominum, vid. §. 26. Obs. 4.

(d) Act.

Quiescentium tertia, Suffixo superinducto (d).

§. 42. Paragoge producit vocem, otiose in fine adjiciendo

1.  $\cup$  ad secundam Futuri singularem scem. (e).

2.  $\cup$  ad personas verborum in  $\cup$  &  $\circ$  crescentes: quod, vocali mediae radicalis servata, in feminino sibi præmittit  $\cup$  (f), in

F 3 masculino

(d) Act. 28, 2.  $\text{וְיִקְרָאוּ}^{\text{א}} \text{וְיִקְרָאוּ}^{\text{ב}}$  vocarunt, pro  $\text{וְיִקְרָאוּ}^{\text{ב}}$

Vid. §. 42. Matth. 2, 10. 11.  $\text{וַיִּרְאוּ}^{\text{א}} \text{וַיִּרְאוּ}^{\text{ב}}$  viderunt eum, ex  $\text{וְיִרְאוּ}^{\text{ב}}$  c. 17, 8. Nisi in his tali-

bus ultimam radicalem servatam dixeris. (e) Marc.

9, vers. 25.  $\text{וְיִכְנָס}^{\text{א}} \text{וְיִכְנָס}^{\text{ב}}$  ingredieris, rad.  $\text{כָּנָס}$

Vid. §. 35. I Cor. 7, 16.  $\text{וְיִשְׁמְרֶנּוּ}^{\text{א}} \text{וְיִשְׁמְרֶנּוּ}^{\text{ב}}$  servabis,

Aph. rad.  $\text{שָׁמַר}$  Vid. §. 33. I. §. 41. 3. quod

Marc. 6, v. 23. habetur  $\text{וְיִשְׁאַל}^{\text{א}} \text{וְיִשְׁאַל}^{\text{ב}}$  quod

petieris, requirebat Suffixum pronomen; græce enim

dicitur  $\delta \epsilon \acute{\alpha}\nu \mu \epsilon \acute{\alpha}\iota\tau\eta\sigma\eta\varsigma$ . (f) Pl. 68, 10.  $\text{וַיִּשְׁכְּנוּ}^{\text{א}} \text{וַיִּשְׁכְּנוּ}^{\text{ב}}$

habitarunt ille. Joh. 11, 3.  $\text{וַיִּמְסְרוּ}^{\text{א}} \text{וַיִּמְסְרוּ}^{\text{ב}}$  miserunt f.


Marc.

*masculino* Quiescentium ultima quidem O (g)  
alias <sup>3</sup> (h).

3. rarissime | (i).

§. 43. *Aphæresis aufert* ab initio vocis vel  
ipsam *literam* (k), vel subducta lineola otii,  
*ejus ad minimum sonum* (l).

§. 44.

Marc. 16, 5.  *ingressæ sunt*. Matth. 28,  
vers. 8. 11.  *abierunt* f. Rom. 16, vers.  
12.  *que laborarunt*, ap. Trostium, sed  
Gutbier habet  rad.  (g) A&T. 28, 2.  
 *vocarunt*, de | Vid. §. 41. 3. (h) Vid.  
§. 30. III. (i) 2 Cor. 1, vers. 4.   
*consolabimur*. (k) Vid. §. 34. 2. §. 36. II. Sic  
| ablatum est in  *unus* ex ? item in  
 *finis*, ex  *commoratus est*   
*soror*, ex  *frater*. (l) Cujusmodi usita  
ta (α) sub | vocum  *homo*,  *arca*  
*num*.  *alius*,  *postremus*,  
 *cognatio*. Et quarund. origine græ  
carum





2. in  $\text{סוּסַלְסָ}^{\text{a}}$  (o), &  $\text{סִסְיָ}^{\text{p}}$  (p), ex  
 $\text{סוּ}^{\text{c}}$  compositis, item vocis  $\text{סִיָּ}^{\text{q}}$  (q) in  
 fœmininum flexæ.

3. Quandoque secundam radicalem, quæ in  
 Geminantibus, prima duplicata in locum se-  
 cundæ constituta, vicem Dagesch Characteri-  
 stici apud Ebræos & Chaldæos subire so-  
 let (r).

II. *Sonum literæ concidit, cui subducta est  
 lineola otii (s).*

§. 45.

(o) *unquam* 1 Joh. 4, 12. pro quo alibi Luc. 19, 30.  
 &c.  $\text{סוּסַלְסָ}^{\text{a}}$  (p) *subito*, Matth. 3, 16. forte  
 enim idem notat  $\text{סוּ}^{\text{c}}$  Luc. 14, 18. pro  
 $\text{σὺν}^{\text{p}}$  *πρὸς*. (p) *Alius*, Act. 12, 17. unde Matth. 2,  
 vers. 12.  $\text{סִיָּ}^{\text{q}}$  *alia*. (r) Hinc pro  $\text{סִיָּ}^{\text{q}}$   
*sphæra, dicitur*  $\text{סִיָּ}^{\text{q}}$ . Sic Matth. 27, 33.  
 $\text{סִיָּ}^{\text{q}}$  *cranium capitis, pro*  $\text{סִיָּ}^{\text{q}}$ .  
 Sic  $\text{סִיָּ}^{\text{q}}$ , *שׁוֹשׁוּלְחָא*, & Gen. 11, 9.  $\text{סִיָּ}^{\text{q}}$   
 pro  $\text{סִיָּ}^{\text{q}}$ . rad.  $\text{סִיָּ}^{\text{q}}$ . (s) Usitata hæc est  
 (α) sub  $\text{סִיָּ}^{\text{q}}$  &  $\text{סִיָּ}^{\text{q}}$  schvando ante  $\text{סִיָּ}^{\text{q}}$  in  $\text{סִיָּ}^{\text{q}}$   
*nova.*

§. 45. *Apocope refecat in fine vocis*

1. *Usitatissime literam* ל *Nominum, in* לֹ (t) & לָ (u) *definentium, præmissis Quiescentibus manentibus.*

2. *Minus usitate in formis aliis eandam literam* ל (x), *aliasque* (y).

F 5

§. 46.

*nova.* Matth. 13, vers. 52. &c. לְבַיְתָא *urbs,*

27, 53. לְבַיְתָא *navis,* c. 14, 22. לְבַיְתָא

*mulier,* c. 5, 28. In regimine vocis לְבַיְתָא *filia*

Luc. 8, 42. Ita in לְבַיְתָא *latus, juxta,* Matth. 21,

1. לְבַיְתָא *potens,* Gen. 6, 4. De Pron. לְבַיְתָא

Vid. §. 28. (β) Sub secunda radicali geminatorum.

loco Dagesch, in plurali expressa, ut Act. 4, 24.

לְבַיְתָא *maria,* ex לְבַיְתָא Matth. 4, 13. (t)

Ebr. 7, 26. לְבַיְתָא *malitia,* pro לְבַיְתָא Marc.

7, 22. Sic. Luc. 11, 17. לְבַיְתָא *regnum,* vid.

Matth. 3, 2. ubi est לְבַיְתָא &c. (u) 2 Reg.

6, 2. לְבַיְתָא *trabs,* pro לְבַיְתָא v. 5. (x) לְבַיְתָא

Pro לְבַיְתָא *domus.* (y) לְבַיְתָא in לְבַיְתָא *convertere.*

Pf.

§. 46. *Metathesis* hic raro transponit *litteras* (z), vel *vocales* (a)

CAP.

Pf. 6, 4. pro  $\text{לָבַחְךָ}$  rad.  $\text{לָבַח}$ . (z) in  $\text{לָבַחְךָ}$  *cucurrit*. Imperativus Pael semper transponit *litteras*, v. g. I Tim. 6, 11.  $\text{רָצֵץ}$  *curre*. I Cor. 14, 1. Ebr. 12, vers. 14.  $\text{רָצֵץ}$  *currite*; qf. ex Peal, vocali cum *litera* transposita simul remeante. Ex  $\text{רִיחַ}$  *odor*. Joh. 12, vers. 3. &c. fit plur.  $\text{רִיחִים}$  *odores*. Quo trahi poterat  $\text{רִיחִים}$  pro  $\text{רִיחִים}$  quod vid. §. 41. not. (c) (a)  $\text{רִיחִים}$  in toto Aphel *vocales* transponit; ut Matth. 13, 46.  $\text{אֶתְּרַב}$  *potuit, invenit*. Marc. 11, 13.  $\text{אֶתְּרַב}$  Luc. 11, 7.  $\text{אֶתְּרַב}$  Posterior vocalis deinceps, voce crescente mutatur more consueto. Sic  $\text{אֶתְּרַב}$  *contra*, præter Suffixa *gravia*, itemque *personæ primæ sing.*  $\text{אֶתְּרַב}$  transponit. Ut Rom. 8, 31.  $\text{אֶתְּרַב}$  *contra nos, &c.*

(b) Jer.

CAP. IX.

DE SYNTAXI.  
PRAESUPPOSITIS FERÉ ILLIS,  
QUAE EBRAICE OCCURRUNT  
REGULARITER.

Obs.

§. 47.

**N**umerale *Multiplicativum* s. *Proportionale* formatur, interveniente  $\text{שנים}$  (b), & numero multiplicanti litera  $\text{כ}$  quandoque praefixa (c).

§. 48. *Derivativa* Nomina formantur.

1. *Diminutiva* nimirum inferunt ante  $\text{ע}$  Emphati-

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(b) Jer. 17, 18.  $\text{שנים}$  *duplus*, sic Dan. 3, 19.  $\text{שבעה}$  *septuplum*. (c) Matth. 19, 29.  $\text{שנים}$  *centuplum*. Quo casu  $\text{כ}$  vel significat *in*, subintellecta voce *mutatum*: h. l. *unum in centum mutatum*: vel, si idem est ac *pro*, aut *propter*, ut Gen. 29, 18. c. 18, 28. &c. per Hypallagen competeret voci  $\text{שנים}$  h. m. *pro*, vel *propter unum*, *Centum pro uno*, *septem &c.*

phaticum, in Masculinis  $\text{ق}^{\text{ا}}$  (d), vel  $\text{ق}^{\text{ا}}$  (e),  
in Fœmininis  $\text{ق}^{\text{ا}}$  (f) raro duas simul con-  
jungunt formativās (g).

2. Adjectiva *Denominativa* (h), Numeralia  
*Ordinalia* (i), itemque *Patronymica* (k), &  
*Gentilitia* (l) Substantivorum terminationi em-  
phaticæ  $\text{ق}^{\text{ا}}$  præponunt  $\text{ق}^{\text{ا}}$  vel  $\text{ق}^{\text{ا}}$  Sed si  
Nomina

(d)  $\text{ق}^{\text{ا}}$  *fraterculus*, ex  $\text{ق}^{\text{ا}}$  *frater*.

(e)  $\text{ق}^{\text{ا}}$  *catellus*, ex  $\text{ق}^{\text{ا}}$  *canis*.

(f)  $\text{ق}^{\text{ا}}$  *filiola*, ex  $\text{ق}^{\text{ا}}$  *filiā*.

(g)  $\text{ق}^{\text{ا}}$  *fraterculus parvulus*,

$\text{ق}^{\text{ا}}$  *filiola parva*. (h) 2 Petr. 1, 3.

$\text{ق}^{\text{ا}}$  *divinus*. 1 Cor. 2, 13.  $\text{ق}^{\text{ا}}$

fem. plur. & c. 15, 44.  $\text{ق}^{\text{ا}}$  *spiritualis*.

(i) Math. 17, 27.  $\text{ق}^{\text{ا}}$  *primus*. (k) Phil. 3, 5.

$\text{ق}^{\text{ا}}$  *Ebraus filius Ebraorum*.

Vid. 2 Cor. 11, 22. ubi etiam est  $\text{ق}^{\text{ا}}$  (l) Act.

22, 27.  $\text{ق}^{\text{ا}}$  *Romanus*.

(m) c. 18,

Nomina Urbium desinunt in  $\text{עָוֹ}$ , id prius abjicitur (m).

§. 49. 1) Comparativus non modo parti victæ præponit  $\text{כִּי}$  (n), sed & sæpe insuper  $\text{כִּי־מְאֹד}$  multo (o).

2.) Superlativus vel cum Ebræis parti victæ præponit  $\text{כִּי־רַב}$  (p), aut Positivum duplicat (q); vel eidem adjicit voculam  $\text{כִּי־מְאֹד}$  valde (r).  
§. 50.

(m) c. 18, 19.  $\text{עָוֹתֵיכֶם}$  Ephesus. c. 21,

29.  $\text{עָוֹתֵיכֶם}$  Vid. c. 19, 28. 34. 35. ubi in his, locis

est  $\text{עָוֹתֵיכֶם}$  Ephesiorum. (n) Matth. 11, 11.

$\text{כִּי־מְאֹד}$  major est ipso. (o) Ebr. 4, 12.

$\text{כִּי־מְאֹד}$  acutior multo

quam gladius. (p) Matth. 2, 6.  $\text{כִּי־מְאֹד}$

parva inter reges, i. e. minima regum. (q) c. 21, 41.

$\text{כִּי־מְאֹד}$  male, male, i. e.

peissime perdet illos. (r) c. 8, 28.  $\text{כִּי־מְאֹד}$

$\text{כִּי־מְאֹד}$

§. 50. Casus obliquos per Particulas indicanturi, Genitivo præfigunt ? (s) Dativo Δ (t), Accusativo itidem Δ (u) vel separatam Δ (x), Vocativo interdum OI (y), & Ablativo ∩ (z) vel separatam ∩ (a).

§. 51. Substantivorum, res diversas significantium, vel

1. Prius ponitur in Regimine (b), vel
2. priori

יָבִיטְוֹ savi valde. c. 4, 3. וְזֶה הָאֵלֹהִים valde excelsus. (s) c. 1, 1. אֵלֹהִים יְהוָה יְהוָה

יְהוָה descriptio nativitatis יֵשׁוּעַ Jesu, (t) v. 18,

וְהָיָה לְיוֹסֵף וְהָיָה לְיוֹסֵף sponsata fuit Josepho. (u) vers. 2. אֵשֶׁת יוֹסֵף

וְיָצָא לְיַעֲקֹב Isaac genuit Iacobum, (x) Gen.

1, 1. אֲנִי אֶלֶם & terram (y) Jer. 23, 1.

וְהָיָה אֲנִי אֶלֶם o pastores. (z) Matth. 4, vers. 4.

וְהָיָה אֲנִי אֶלֶם pane. (a) v. 1. אֲנִי אֶלֶם

a Diabolo. (b) Matth. 1, 22. אֲנִי אֶלֶם

per



2. priori in statu suo relicto, præfigitur posteriori nota Genitivi ? (c) vel

3. priori insuper superadditur Pronomen ejusd. cum Recto generis & numeri (d), licet utrinque inferatur quandoque vox alia (e).

§. 52. אֱלֹהִים homo, sæpe infinite sumitur, pro quidam, aliquis (f). Duplicatum signi-

per manum propheta c. 4, 5. אֱלֹהִים אֱלֹהִים

civitas sanctitatis. Plura vid. §. 27. l. (c) c. I,

17. אֱלֹהִים אֱלֹהִים captivitas Babylonie

v. I. אֱלֹהִים אֱלֹהִים descriptio nativitatis ejus. (d) Matth. I, 24. אֱלֹהִים אֱלֹהִים

angelus (ejus) Domini. (e) v. 18. אֱלֹהִים אֱלֹהִים

nativitas ejus vero Iesu, vers. 20. אֱלֹהִים אֱלֹהִים

a spiritu est sanctitatis. (f) c. 15, 20. אֱלֹהִים אֱלֹהִים

אֱלֹהִים אֱלֹהִים

אֱלֹהִים אֱלֹהִים

אֱלֹהִים אֱלֹהִים

אֱלֹהִים אֱלֹהִים

significat distributive, *unusquisque, quilibet, singuli* (g). Cum negatione, *nullus* (h).

§. 53. אִנְּפִי *aliquid*, Geminatum, partitionem denotat, *ex parte, partim* (i); vel diversitatem (k).

§. 54. Pronominum *Personalium Genitivus* sæpe sumitur Possessive, (l) accipitque notam Casus alterius (m).

§. 55.

אִנְּפִי si *quis* vero comedat. c. 27, v. 47.

אִנְּפִי אִנְּפִי *quidam* ex illis.

(g) c. 25, 15. אִנְּפִי אִנְּפִי *quibuscumque* juxta facultatem suam. (h) c. 24, 36.

אִנְּפִי אִנְּפִי *nemo* novit. Vid. Synt. Ebr.

§. 131. (i) 1 Cor. 11, 18. אִנְּפִי אִנְּפִי

אִנְּפִי *ex parte* credo. (k) Act. 21, 34.

אִנְּפִי אִנְּפִי *clamantes adversus ipsum diversissimum*, quasi dicas

*quilibet aliquid*. (l) Rom. 1, 12. אִנְּפִי אִנְּפִי

אִנְּפִי *fides vestra & mea*

(m) Joh. 10, 14. אִנְּפִי אִנְּפִי

אִנְּפִי

§. 55. Pronomina geminum Orientalibus præstant usum; alterum Europæis communem scil.

1. Poni loco Nominum, in præcedentibus jam expressorum, alterum sibi proprium, quo

2. Casum obliquum designant Objecti sui, vel subjuncti, modo cum propria Casus nota, (n) modo sine eadem (o); vel in Casu recto præmissi (p).

3. Sæpe

אֲנִי יָדַעְתִּיכֶם וְאַתֶּם יָדַעְתֶּם אֵלַי וְאֵלֵינוּ cognosco meos.

Vid. §. 50. & ego cognoscor a meis. quasi dicas eos, qui sunt mihi, & ab illis, qui sunt mihi.

Vid. Synt. Ebr. §. 45. (n) Matth. 1, 25.

וַיִּשְׁמַט אֶת הָאִשָּׁה וַיִּשְׂמָךְ אֶת אִשְׁתּוֹ & sumsit uxorem suam.

ad verbum: sumsit eam scil. uxorem suam. vers. 21.

וְיִשְׁמַרְתֶּם אֶת אֲשֵׁרְתֵּיכֶם כִּי יִשְׁמַרְתֶּם אֶת אֲשֵׁרְתֵּיכֶם servabit eum. scil.

populum suum. Marc. 6, 2.

וְהִנֵּה אֵלַי וְהִנֵּה אֵלֵינוּ undenam ei hæc isti?

(o) Matth. 2, 4.

וַיִּקְרָא אֶת כָּל הָעָם וַיִּקְרָא אֶת כָּל הָעָם & congregavit complexum

eorum, scil. Principum sacerdotum. (p) Act. 7, 40.

(Danz. Aditus Syriae.) G אֲנִי יָדַעְתִּיכֶם





igitur (r) ante alias tamen particulas sæpe est expletivum (s).

§. 57. Reciproci vicem Rei pariter ac Personæ supplet præter ܐܢܝܡܐ anima, etiam ܘܚܘܒܐ Substantia, cum Suffixo, personam restringente (r).

§. 58. Verbum Substantivum ܘܘܫܐ Præteriti temporis.

1. Participio (α) Postpositum, ordinarie  
G 2 ver-

(r) Matth. 18, 1. ܘܘܫܐ ܘܘܫܐ ܘܘܫܐ quis nam est

maximus? Vid. c. 19. vers. 27. ܘܘܫܐ ܘܘܫܐ

ܘܘܫܐ ܘܘܫܐ quid ergo erit nobis? Luc. 24, 18.

ܘܘܫܐ ܘܘܫܐ ܘܘܫܐ tu ne es? c. 18, 8. ܘܘܫܐ

ܘܘܫܐ inveniet ne? (s) c. 19, 42. ܘܘܫܐ

ܘܘܫܐ o si cognosceres (r) Rom. 9, 3. ܘܘܫܐ

ܘܘܫܐ ego ipse, Luc. 11, 17. ܘܘܫܐ ܘܘܫܐ

ܘܘܫܐ ܘܘܫܐ ܘܘܫܐ regnum contra animam suam, i. e. Regnum, &

domus, quæ contra seipsam. 1 Cor. 6, vers. 7.

ܘܘܫܐ ܘܘܫܐ Vos ipsi.

ha-  
bræ-  
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vertit id in Imperfectum (u), raro Plusquamperfectum Subjunctivi (x). (β) *Præpositum* vero constituit Imperativum (y) Sed

2. *Præterito* adjectum sæpe convertit id in Plusquamperfectum (z); interdum in Imperfectum: Haud raro etiam mere est emphaticum (a).

§. 59.

(u) Matth. 2, 4. יֹוֹסִי וְלֹא יָדָעוּ עֲרֹגָבָת. &c. (x) Matth. 25, 27. אֲדֹנָיִם יָלִידִים אֲדֹנָיִם וְלֹא יָדָעוּ אֲנִי *venissem* ego & *exegissem*. (y) Luc. 10, 37. הָיָה אֲדֹנָיִם *fuit* faciens, i. e. *fac*. Marc. 5, 34. אֲדֹנָיִם וְעֲשֵׂי סָמָא & *esto* sana. Luc. 11, 2. אֲדֹנָיִם אֲדֹנָיִם *dicite*. Vid. c. 13, 14. c. 22, 19. Marc. 13, 37. Rom. 12, v. 10. 11. Sed contrarium Marc. 1, 14. (z) Matth. 26, 48. יֹוֹסִי וְלֹא יָדָעוּ *dederat*. Joh. 11, 57. וְלֹא יָדָעוּ *perceperant* Vid. Luc. 6, 39. יֹוֹסִי וְלֹא יָדָעוּ & *dicebat*. (a) 1 Pet. 1, 10. וְלֹא יָדָעוּ *inquisiverunt*. Marc. 1, 45.

§. 59. Verbum Substantivum יֹוֹסִי saepe pleonastice assumit אֲבִי (b) *Duplicatum* autem significationem intendit (c).

§. 60. In quacunq[ue] Conjugatione Verbum in certa significatione incipit vilitatum fieri, in ea simpliciter denotat agere, vel pati; proprio Conjugationis, si quod habet, Adjuncto neglecto (d).

§. 61. Proprium Conjugationis.

G 3

1. Pass

(b) Matth. 19, 22. יֹוֹסִי אֲבִי *erat m.* Luc.

10, 38. לֹוֹסִי אֲבִי *erat f.* Matth. 22, 25. אֲבִי

וֹוֹסִי c. 4, 18. וֹוֹסִי וְאֲבִי *erant m.*

Luc. 24, 1. וֹוֹסִי אֲבִי *erant f.* Eph. 5, 8

וְאֲבִי וֹוֹסִי וְאֲבִי *eratis M.* (c) Joh. 3,

25. יִלְכֹוֹסִי לֹוֹסִי לֹוֹסִי *existitis* omnino

*quaestio* Ebr. 8, 4. יֹוֹסִי יֹוֹסִי Matth. 14, 21.

וֹוֹסִי וְאֲבִי Act. 2, 43. לֹוֹסִי לֹוֹסִי

(d) Act. 21, 14. אֲבִי אֲבִי *acquievit*, (=) *pro*

*pro*

1. *Paël* Adjunctum, quod abstractivæ Verbi significationi superaddit, est *intensio* ac *frequentatio* (e).

2. *Aphel* vero *efficere* (f), vel *permittere* (g) &c. Quæ tamen & *Paël* comperunt sæpissime (h).

§. 62. *Passiva* omnia quandoque sumuntur *reciproce* (i) vel *intransitive* (k).

§. 63.

pro (n) Vid. Gramm. Ebr. §. 26. III. 2. Actor. 1, 3.

נִשְׁבַּח <sup>ו</sup> ostendit. Matth. 25, 20. לִי־נִשְׁבַּח־לְלִי

mercaturam exercui. Vid. 2 Petr. 2, 3. Joh. 3, 18.

לִי־נִשְׁבַּח־לְלִי Joh. 20, 8. לִי־נִשְׁבַּח־לְלִי credidit. (e)

Jac. 5, 13. לִי־נִשְׁבַּח־לְלִי cantans, psallens intense.

Eph. 5, 19. לִי־נִשְׁבַּח־לְלִי canentes. (f) Matth. 9, 25.

לִי־נִשְׁבַּח־לְלִי exire fecit. (g) Ebr. 6, 8. לִי־נִשְׁבַּח־לְלִי

exire sinet F. Matth. 21, 17. לִי־נִשְׁבַּח־לְלִי exivit.

(h) Act. 8, 18. לִי־נִשְׁבַּח־לְלִי obtulit. Matth. 8, 5.

לִי־נִשְׁבַּח־לְלִי accessit. Ephes. 1, 22. לִי־נִשְׁבַּח־לְלִי servi-

tuti subjicit &c. (i) Rom. 11, 20. לִי־נִשְׁבַּח־לְלִי ne

extollas te, (k) Ebr. 13, 17. לִי־נִשְׁבַּח־לְלִי obe-

dite.





§. 63. Duorum Verborum constructorum inuicem posterius ponitur vel

1. in Infinitivo interveniente Δ (1), vel

2. in Futuro, cui ? (ut) modo præfixum est (m), modo non (n), vel

3. in Participio (o). Præteritum vero, quando pro Infinitivo videtur occurrere, subintelligit copulam (p).

§. 64.

dicere. Act. 5, 29. אֲשֶׁר יִשְׁמָעוּ אֶת דְּבָרֵינוּ obedire.

(1) Rom. 4, 21. לֵאמֹר יִשְׁמָעוּ אֶת דְּבָרֵינוּ

Deus potest perficere. Luc. 6, 39.

לֵאמֹר יִשְׁמָעוּ אֶת דְּבָרֵינוּ

quomodo potest cæcus cæcum ducere.

(m) Act. 15, 38. וְלֵאמֹר יִשְׁמָעוּ אֶת דְּבָרֵינוּ

nolebat assumere eum. (n) 2 Cor. 1, vers. 4.

יִשְׁמָעוּ אֶת דְּבָרֵינוּ poterimus consolari. (o)

Marc. 1, vers. 45. וְלֵאמֹר יִשְׁמָעוּ אֶת דְּבָרֵינוּ

incipit predicare: c. 2, 2. וְלֵאמֹר יִשְׁמָעוּ אֶת דְּבָרֵינוּ

non poterat capere eos. (p) Marc. 4, vers. 38.

וְלֵאמֹר

§. 64. *Duorum Verborum eiusd. Temporis*, sine copula positorum, alterum assumit sæpe significationem Adverbii (q), vel Nominis (r).

§. 65. *حَامِلٌ* cum Infinitivo (s) vel Futuro, cui *ت* præfixum est (t), constructum, vertit hæc in Futura; significatione propria, & literæ *ت* deinceps omissa.

*وَجَاءُوا لِيُخْبِرُونِي* venerunt excitare eum,

vel *ع* excitarunt. (q) Cap. I, 35. *فِي*

*مُؤْتَمَرٍ* anticipavit surrexit, i. e. prius surrexit. (r)

2 Cor. 3, 1. *وَأَنْتُمْ* *تَسْأَلُونَنَا* *وَأَنْتُمْ* *تَسْأَلُونَنَا*

*كَمَا* ut vos scribatis, commendatis nos, i. e. commendatitias de nobis scribatis. (s) Matth. II, 14.

*الَّذِي* *يَأْتِي* qui venturus erit. (t) Act.

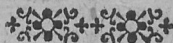
17, 31. *الَّذِي* *يَأْتِي* judicaturus est, &c.

F I N I S.

*Francofurti ad Menum,*

Typis IOH. BERN. EICHENBERGII Senioris.

ANNO MDCCLI.



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