

**HORÆ ARAMAICÆ: COMPRISING
CONCISE NOTICES OF THE
ARAMEAN DIALECTS IN GENERAL,
AND OF THE VERSIONS OF THE
HOLY SCRIPTURE EXTANT IN THEM**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649606955

Horæ Aramaicæ: Comprising Concise Notices of the Aramean Dialects in General, and of the Versions of the Holy Scripture Extant in Them by J. W. Etheridge

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

J. W. ETHERIDGE

**HORÆ ARAMAICÆ: COMPRISING
CONCISE NOTICES OF THE
ARAMEAN DIALECTS IN GENERAL,
AND OF THE VERSIONS OF THE
HOLY SCRIPTURE EXTANT IN THEM**

HORÆ ARAMAICÆ:

COMPRISING

CONCISE NOTICES OF THE ARAMEAN DIALECTS IN
GENERAL, AND OF THE VERSIONS OF HOLY SCRIPTURE
EXTANT IN THEM:

WITH

A TRANSLATION

OF

THE GOSPEL ACCORDING TO ST. MATTHEW,

AND OF

THE EPISTLE TO THE HEBREWS,

FROM THE ANCIENT PESCHITO SYRIAC.

Part. 1.

BY J. W. ETHERIDGE.

LONDON:

PRINTED FOR THE AUTHOR:
SOLD BY SIMPKIN, MARSHALL, AND CO.,
STATIONERS'-HALL-COURT;
AND JOHN MASON, 66, PATERNOSTER-ROW.

MDCCCXLIII.



10525 . f. 1.

LONDON :
PRINTED BY JAMES NICHOLS,
HOKTON-SQUARE.

INTRODUCTORY NOTICES.

Hanc (Syriacam) versionem omnes eruditi præ aliis versionibus maximè purissimam esse statuunt et pronunciant, absque dubio idè tam tenaciter et fideliter exceptam a sanctis hominibus, quòd in hac lingua Christus locutus et conlocutus fuerit, adeò, ut dubium non sit apostolos et apostolicos studiosissimè inquisivisse, et conservasse formalia Christi verba, et ea in istà versione ponere sacrosancto quodam labore studuisse. Quis et per eosdem epistolas apostolorum in sacram linguam transfusus fuisse idè felicius, quòd cum apostolis Syri doctores consuetudinem habuerint absque dubio crediorem.—WOLFG. FRANZIUS, De Interp. Scrip., 46.

ON
THE SYRIAC LANGUAGE,
AND
THE VERSIONS OF SCRIPTURE EXTANT IN IT.

I. SEMETIC LANGUAGES.

THE region extending from the range of the Taurus to the coasts of the Red Sea, and between the course of the river Halys on the west and the Tigris on the east, was once inhabited by nations whose languages gave the plainest evidences of a common derivation. Thus the people of Cappadocia, Pontus, Syria, Mesopotamia, Palestine, Phœnicia, and Arabia, may have been regarded, so far as speech was concerned, as one great community. Their several dialects were, strictly speaking, but variations of one ancestral tongue, and have been grouped by philologists under the general name of SEMETIC, (from Shem, the son of Noah,) and classified, for the sake of order, into the Northern or Aramean, the Middle or Canaanitish, and the Southern or Arabic. The first class, or Aramean, (from Aram, son of Shem,) is subdivided into the

Eastern or Babylonian, and the Western or Syriac.

The affinity which exists among all these forms of language is indicated, not only by an extensive identity of radical words, but also by a sameness of grammatical developement; as in the uniformity of their roots, (which are commonly of three letters and two syllables,) and the fewness of their primary words; in the general *rationale* of the moods and tenses of verbs, and the copiousness of their conjugational forms; in the junction of pronouns with verbs and nouns, and the employment of prepositions to distinguish the variations of case; in the general omission of the vowels in their written state, and the guttural character of their pronunciation. In all these respects the Aramean, Canaanitiah, and Arabic languages exhibit undeniable tokens of the same parentage.

The similarity of the two latter classes has been compared to that subsisting between the Doric and Attic Greek, or the High and Low German of our own day. Indeed, some great authorities have affirmed that, in their most ancient and unsophisticated state, the Arabic and Hebrew had no distinctive differences. But while this close resemblance materially diminished with the lapse of time, the kindredship of the Hebrew and Aramaic continued to be clearly defined, both in the manifest sameness of their primitive roots, and their essential grammatical laws. On the other hand, they

were varied, 1. By a difference of pronunciation. The Aramaic was more flowing and full-toned than the Hebrew, and its harmony rendered more complete by the emphatic *olaph*, (א), as a terminational of nouns. Thus the Hebrew, *Vechoshek al penei thehoim, veruach Elohim*, (Gen. i. 2,) would read in Aramaic, *Vachashowcha al-appey thehoima verucha*. 2. By the loss of some vocables of the parent language in the one dialect, which had been preserved in the other; examples of which may be found in the lexicons.

[This is also the case with the roots of numerous Hebrew words which are now found only in other of the cognate languages, and especially Arabic. For an example we need go no further than the first verse in Genesis; in which, as Erpenius has noted, there are three words of this description; namely, ELOHIM, the divine name, from the Arabic root *alaha*, "to adore;" *hashamtyim*, "the heavens," from *shama*, "to be exalted;" and *ha-aretz*, "the earth," from *arada*, "to be low, deep, or depressed." Many passages in the Old Testament receive their explication from this source.]

3. By some particular meanings of words having been dropped or become obsolete in the one, but retained in the other.

[See Pfankuche's Dissertation on the Language of Palestine, sec. ii., where he instances in the words, *matteh*, *matsa*, and *abad*. It may be added, that in this case, too, the Arabic