ELEMENTS OF SYRIAC GRAMMAR

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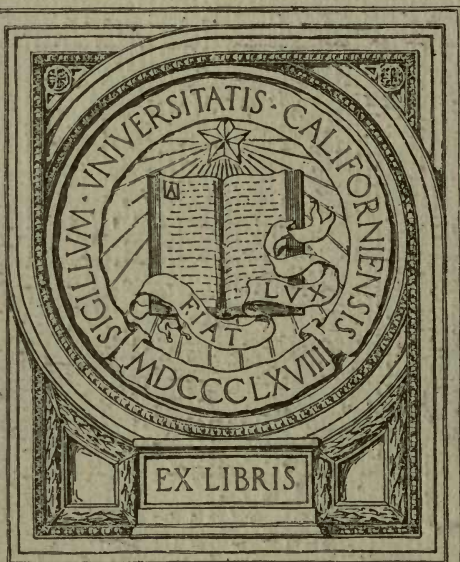
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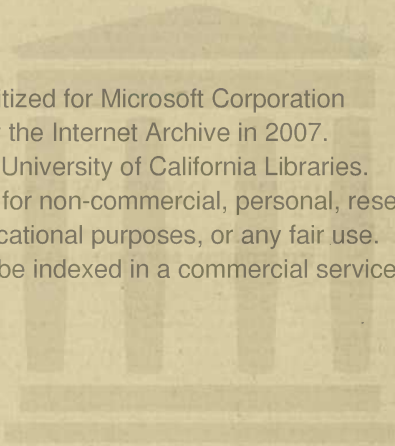
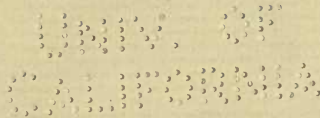# ELEMENTS

OF

SYRIAC GRAMMAR

BY AN

INDUCTIVE METHOD

BY

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NEW YORK
CHARLES SCRIBNER'S SONS
1891

TO

PROFESSOR EDUARD SACHAU,

WHO HAS DONE SO MUCH FOR THE PROMOTION

OF SEMITIC STUDIES,

THIS BOOK IS AFFECTIONATELY DEDICATED

BY ONE OF HIS AMERICAN STUDENTS

PREFACE.

THIS Syriac grammar was undertaken six years ago at the suggestion of Professor W. R. Harper, Ph.D. It is designed to do in a measure for the Syriac language that which Professor Harper's text-books have done for the Hebrew. In the orthography and etymology the author has sought to draw his illustrative examples, as far as possible, from the chrestomathy published in his MANUAL OF SYRIAC. These are denoted by the page and line upon which they occur; thus, 2. 2. after an example shows that it is found on page 2, line 2, of the MANUAL. References to the Bible are to the Peshito version when not otherwise indicated.

In the syntax, the author has aimed to give two examples, at least, on which to base every rule, statement, or remark. It was his object to adduce one of these examples from the Peshito version and the other from some native classical source. It will be noted that Joshua the Stylite, in the edition of Professor W. Wright, Addai the Apostle, by Professor George Phillips, D.D., and the Spicilegium Syriacum, by W. Cureton, have been more frequently cited than any other original authorities. The reason for this was that they are all accessible to American or English students who may make use of the grammar. Indeed, it has been the author's hope that students, after they had mastered the MANUAL, would secure Joshua the Stylite, Addai the Apostle, and the Spicilegium Syriacum (the last of which was a text-book at Berlin some years ago), and continue their studies by reading these books in the unpointed text in which they have been published. The simplicity of the first, the intrinsic interest of the second, which centres around Abgar's letter to the Christ, and the variety of style and literature of the third, give wings to the student's zeal and further his rapid progress while making him unconscious of the labor of acquisition.

Thanks for aid in preparing the manuscript of this work are

due to Mrs. Ella Wilson Stewart, A.B. (Vassar), and to the Rev. W. O. Elterich, A.M.

The author has received inestimable assistance in regard to rules and examples from the grammars of Hoffmann, Hoffmann-Merx, Uhlemann, Phillips, Martin, and Agrell, but especially from those of Duval and Nöldeke, though he has throughout conscientiously worked up his material according to his own plan, and has enriched the store of illustrations by hundreds of new citations. The rules have been based upon the examples given, and it is hoped by the author that they are not merely more numerous, but better classified and more clearly defined than has ever before been accomplished in English.

The examples have been taken from accessible sources, denoted by the page and line, or by section, so that they can be readily confirmed. In the syntax, when the examples could not be verified, the grammar from which they have been taken has been noted.

The hope that this grammar would be a means of furthering the study of Syriac by American students, and of throwing fresh light upon the Sacred Scriptures, has encouraged the author, and, as he thinks, justified him in the publishing of this book.

The plates for the first sixty pages were made by Messrs. Tuttle, Moorhouse & Taylor, of New Haven, Conn.; those for the remainder by the firm of W. Drugulin, of Leipsic, Germany.

For convenience of cross reference, the order and arrangement of Professor Harper's "Elements" and "Syntax" have been followed as closely as practicable. Those who wish to compare the Syriac with the Hebrew can readily find where the two languages agree and differ by following the index of this volume (upon which much time and care have been expended in the effort to make it a full and accurate guide to the contents), and by comparing it with the indexes of Harper's or other Hebrew grammars.

In the citations, the following abbreviations occur :

A. A. or Ad. Ap. = Addai the Apostle ;
J. S. or Jos. Sty. = Joshua the Stylite ;
Spic. Syr. = Spicilegium Syriacum ;
Aphr. = Aphraates, by Professor W. Wright ;
Overbeck = S. Ephraemi Syri aliorumque opera selecta, by J. J. Overbeck.

TABLE OF CONTENTS.

ELEMENTS OF SYRIAC.

ALPHABET.

Names of the Signs.	Jacobite. Unconnected (or final).	Jacobite. Connected to the right.	Jacobite. Connected to the left.	Jacobite. Connect. to the right and left.	Estrangelo.	Numerical Value.	REMARKS: English Equivalent of the sound.
Olaph	ܠ	ܬ	—	—	ܐ	1	Spiritus lenis, *h* in *hour*.
Bêth	ܒ	ܒ	ܒ	ܒ	ܒ	2	*b, bh.*
Gomal	ܓ	ܓ	ܓ	ܓ	ܓ	3	*g, gh.*
Dolath	?	ܪ	—	—	ܕ	4	*d, dh.*
Hê	ܗ	ܗ	—	—	ܗ	5	*h*, always as in *home*.
Wau	ܘ	ܘ	—	—	ܘ	6	*w*, as in *wowwow*.
Zain	ܙ	ܙ	—	—	ܙ	7	*z.*
Ḥêth	ܚ	ܚ	ܚ	ܚ	ܚ	8	*ch*, as in *loch*.
Ṭêth	ܛ	ܛ	ܛ	ܛ	ܛ	9	Emphatic *t*.
Yudh	ܝ	ܝ	ܝ	ܝ	ܝ	10	*y*, as in *your*.
Koph	ܟ	ܟ	ܟ	ܟ	ܟ	20	*k* or *kh*, as in *workhouse*.
Lomadh	ܠ	ܠ	ܠ	ܠ	ܠ	30	*l.*
Mîm	ܡ	ܡ	ܡ	ܡ	ܡ	40	*m.*
Nûn	ܢ	ܢ	ܢ	ܢ	ܢ	50	*n.*
Semkath	ܣ	ܣ	ܣ	ܣ	ܣ	60	*s.*
ʿÊ	ܥ	ܥ	ܥ	ܥ	ܥ	70	Peculiar guttural.
Pê	ܦ	ܦ	ܦ	ܦ	ܦ	80	*p, f.*
Ṣodhê	ܨ	ܨ	—	—	ܨ	90	Like *ss* in *hiss*.
Ḳoph	ܩ	ܩ	ܩ	ܩ	ܩ	100	Guttural *ḳ*.
Rîsch	ܪ	ܪ	—	—	ܪ	200	*r.*
Shîn	ܫ	ܫ	ܫ	ܫ	ܫ	300	Always *sh* as in *show*.
Tau	ܬ	ܬ	—	—	ܬ	400	*t, th.*

§ 1. The Syriac alphabet (see page 1) has twenty-two consonantal signs or letters. The first letter of the name of each sign represents its sound; e. g. ܒ݂ܶܬ "bêth" is the name of the sign, "b" is its sound; ܗܶܐ "hê" is the name, "h" is the sound.

§ 2. (1) (a) ܐܰܠܳܗܳܐ 'aloho' *God* (1:1); ܐܰܪܥܳܐ 'ar'o' *earth* (1:1).

(b) See last syllable in examples under (1) (a).

(c) ܕܶܠܳܝܳܪ d'lo'yor (1 Cor. 9:26); ܡܶܠܳܝܳܐ m'lo-yo' (1 Cor. 10:26); ܩܳܝܶܡ ḳo-yem (Matt. 13:1) (R. ܩܶܡ); ܫܳܐܶܠ sho-yel (Matt. 5:42) (R. ܫܶܐܠ); ܥܳܐܶܠ 'o-yel (Matt. 15:11) (R. ܥܶܠ).

(2) ܒܪܺܫܺܝܬ b'rishith (1:1); ܚܶܫܫܽܘܟܳܐ ḥeshshukho' (1:2); ܬܽܘܗ ܘܒܽܘܗ tuh w'bhuh (1:1); ܐܰܦܰܝ 'ap-pay (1:2).

Some signs stand for two or more sounds.

(1) ܐ (Olaph) is generally—

(a) a soft breathing, like *h* in "hour," or

(b) quiescent in a preceding vowel; but sometimes it is

(c) pronounced as Yudh, e. g. when preceded or followed by another Olaph, and in the active participle of verbs which have the middle radical Wau, Olaph, or doubled.

(2) ܟ ܓ ? ܕ ܒ ܬ with a point under them are aspirated; with a point above them they are unaspirated. See § 9.

§ 3. ܗܘ hu (21:5); ܠܗܘܢ l'hun (21:5); ܦܶܨܚܳܐ peṣ-ḥo'. (21:8); ܪܽܘܚܶܗ ru-ḥeh (1:2); ܡܰܫܠܶܡ mash-lem (21:2); ܐܰܪܥܳܐ 'ar-'o' (1:1).

It is to be noted that ܗ is *always* pronounced like *h* in "home;" ܚ (ḥ), like *ch* in "loch," or German *ch* in "Rache;" ܫ (sh), like *sh* in "show;" and that ܥ is "produced by a smart compression of the upper part of the windpipe and forcible emission of the breath."

§ 4. 1. ܟܽܠܶܗ kulleh (5:9); ܐܰܟ akh (2:18); ܐܰܠܳܗܳܐ 'aloho' (1:1); ܥܰܠ 'al (1:2); ܫܡܰܝܳܐ sh'mayo' (1:1); ܥܪܺܝܡ 'rîm (5:9); ܢܶܗܘܶܐ nehwê' (1:3); ܡܶܢ men (1:8); ܥܰܠ 'al (1:2); ܕܺܝܕܰܗ dîdha' (5:14).

2. (1) ܠܐܕ d‘lo' (5:9); ܠܓܠܝܠܐ lagh‘lîlo' (24:5).

 (2) ܟܟܢܐ (1:1); ܟܟܠ (23:14).

 (3) ܡܠܐ (14:4).

3. (1) ܐܠܠ (23:12); ܐܢܟܐ (3:5).

 (2) ܙܡܝ (23:1); ܚܡܩ (23:2).

 (3) ܚܨܥ (23:7); ܚܨܢ (30:1).

 (4) ܕܩܡܩ (24:2); ܥܩܩ (24:12).

 (5) ܒܡܠ (23:8); ܐܗܒܡܘ (24:1).

 (6) ܚܕܠ (24:16); ܘܟܟܝ (24:16); ܐܠܠ (24:17); ܒܡܠ (24:9).

4. ܐܢܟܐ (1:1); ܘܗܩܡܝ? (1:4); ܡܫ (1:6); ܟܟܠܐ (1:1); ܗܘܡ (1:1); ܥܩܗܣ (1:2); ܘܡܠܐ (1:3); ܐܢܟܐ (1:13); ܙܩܥܐ (1:5); ܨܢܝܟܡ (1:6); ܨܡܐ (1:1); ܐܢܟܐ (1:1); ܚܡ (1:1); ܠܥܗ (1:1).

1. The five letters, Koph, Lomadh, Mim, Nun, and 'Ê, have peculiar forms at the end of words.

2. Lomadh before Olaph is perpendicular, like the latter, (1). Initial Olaph follows the slant of a succeeding Lomadh, (2); but medial Olaph remains perpendicular, (3). A medial Lomadh before a final Lomadh is written as in ܟܠܡ (Matt. 9:33).

3. To be carefully distinguished are,

 (1) Olaph, ܐ, and Zain, ܙ;

 (2) Bêth, ܒ, and Koph, ܟ;

 (3) Dolath, ܕ, and Rîsh, ܪ;

 (4) Wau, ܘ, and Koph, ܟ (Wau can be joined only to a letter which precedes, but Koph to a letter preceding or following);

 (5) Yudh, ܝ, and Shin, ܫ; and

 (6) Lomadh, ܠ, and 'Ê, ܥ, since they differ as to size only.

4. Olaph, Dolath, Hê, Wau, Zain, Sodhê, Rîsh, and Tau may be connected with the letter which precedes, but not with the letter which follows. The forms of Dolath (ܕ or ܖ), Rîsh (ܪ or ܪ), and Tau (ܬ or ܬ) are somewhat dissimilar in the two cases.

5. ܐ, ܝ, and ܘ are called vowel letters.

 ܐ, ܗ, ܚ, and ܥ are called gutturals.

§ 5. Classification of Letters.

1.

Labials,   ܒ   ܘ   ܡ   ܦ

Dentals or }   ܐ   ܬ   ܙ   ܛ
Sibilants, }

Linguals,   ܖ   ܕ   ܢ   ܠ   ܪ

Palatals,   ܓ   ܟ   ܩ   ܫ

Gutturals, ܐ   ܗ   ܚ   ܥ

Linguo-dental,   ܨ

2.

Vowel letters, ܐ   ܘ   ܝ

1. According to their organic formation, consonants are classified as (1) Labials, (2) Dentals or Sibilants, (3) Linguals, (4) Palatals, (5) Gutturals, (6) Linguo-dentals.

2. The letters ܐ , ܘ , and ܝ were often used by the Syrians to express the long vowel sounds and diphthongs; and hence, they are called vowel-letters.

§ 6. Vowel Signs.

1. The vowel signs in use among the Jacobites, or Occidental Syrians, are the Greek letters Alpha, Epsilon, Eta, Omikron, and Upsilon, turned half over. They were introduced about 700 A. D., and represent the pronunciation of the Syriac at that time. They are ܿ (ă) Pethoḥo, ܿ (o) Zeḳofo, ܿ (e) Rebhoṣo, ܿ (î) Ḥebhoṣo, ܿ (u) 'Eṣoṣo.

[Note.—The Nestorians used a different system of vowel points.

ܷ (ă) Pethâḥâ, e. g. ܟܬܒ (Ps. 1:2).

ܲ (â) Zeḳâfâ, ܡܐ ܠܡܐ (Ps. 1:1).

ܸ (ĕ, ĭ) Rebhâṣâ arrîhâ, ܗܪ̈ (Ps. 1:1).

ܹ (ê) Rebhâṣâ karyâ, ܟܒ (Ps. 1:3).

ܝ (î) Ḥebhâṣâ, ܘܐ (Ps. 1:5).

ܘ (u, û) 'Eṣâṣâ allîṣâ, ܘܗ (Ps. 1:4).

ܘ (o, ô) 'Eṣâṣâ rewîḥâ, ܬܒܕ (Ps. 1:2).

The later Jacobites combined the points with the Greek letter system. Among the Nestorians, ܲ (Zeḳâfâ) was pronounced like *a* in "father;"

among the Jacobites, its equivalent ‒ was pronounced like *o* in "note."
The Jacobite Rebhoṣo and 'Eṣoṣo were separated into two signs and
sounds among the Nestorians.]

2. The names of the vowels are of Syriac origin, and are derived
from the position taken by the lips and teeth in their pronunciation.
Pethoḥo means *opening*, the mouth being wide open when it is pro-
nounced; Zeḳofo means *raising;* 'Eṣoṣo, *narrowing;* Rebhoṣo, *com-
pression;* and Ḥebhoṣo, *depression.*

3. (1) ܟ݈ܠܳܗܳܐ 'aloho (1:1); ܫܡܰܝܳܐ shʻmayo (1:1); ܐܰܪܥܳܐ 'arʻo' (1:1).

   (2) ܫܶܡܫܘܟܳܐ ḥeshshukho (1:2); ܦܶܫܳܐ peṣho (23:8); ܡܶܢ men

   (23:19); ܗܳܝܕܶܢ hoydên (24:2); ܓܶܪ gêr (24:3); ܟܶܢܶܐ 'onê

   (24:4); ܥܶܪܒܶܐ 'erbê (24:4).

   (3) ܒܪܺܫܺܝܬ bʻrîshîth (1:1); ܠܺܝ lî (23:2); ܕܺܝܰܬܺܝܟܺܝ dîyathîḳî

   (23:18); ܕܒܺܝܕܶܗ dʻbhîdheh (23:13); ܪܘܚܶܗ ruḥeh (1:2);

   ܟܽܠܟ݂ܽܘܢ kullʻkhun (23:18).

   (1) Pethoḥo was pronounced like *a* in "hat;"
       Zeḳofo, like *o* in "note."
   (2) Rebhoṣo was pronounced like *e* in "met." When followed
       by Yudh, it was pronounced like *ey* in "they;" as, also
       when followed by Olaph.
   (3) Hebhoṣo was pronounced like *i* in "machine;"
       'Êṣoṣo, like *oo* in "foot" or "fool."

4. ܘܥܶܡ (23:8); ܩܳܠܳܐ (23:17); ܡܶܠܳܐ (23:1); ܐܶܫܟܳܐ (23:7); ܡܶܠܟܘܬܳܐ

   (23:13); ܚܶܪܒܳܐ (24:4); ܕܣܰܓܺܝܳܐ (Rom. 8:2); ܐܶܥܒܕܶܗ (23:2); ܘܶܣܶܐ

   (1:2); ܗܘ (23:5).

All the vowels except 'Êṣoṣo may be written either above or below the line.

5. (1) ܥܰܝܺܠ (Acts 23:20); ܩܶܡܨܳܐ (23:3); ܕܘ (23:5); ܠܺܝ (23:2);

   ܗܘ (23:5).

   (2) ܫܶܡܫܳܐ (1:2); ܟܺܠܳܐ (1:5); ܥܳܐ (2:11); ܡܰܥܶܠܶܐ (17:4);

   ܩܰܕܡܶܢ (17:14); ܡܰܠܟܘܬܳܗ (J. S. 11:19); ܟ݈ܠܳܗܳܐ (1:1).

Vowels may be written, (1) fully, i. e. with a homogeneous consonant, or (2) defectively.

'Ĕṣoṣo is always written fully, except in ܟܽܠ *all* and ܡܶܛܽܠ *on account of;* and sometimes it is written fully even in these instances.

Remark.—The homogeneous consonants, or vowel-letters (§ 4. 5), are ܐ , ܘ , and ܝ .

(1) Olaph was written for a final ô (coming from a final â, which it still is among the Nestorians) or ê (also for î derived from ê, e. g. ܗܝ among the Jacobites is nî).

(2) Olaph was written also for a medial â (or ô), ê (or î), e. g. ܦܐܪܢ Pêran (Jacobite, Pîran), ܫܢܝܢ sônîn (Jacobite, sânîn) (J. S. 18:5).

(3) Olaph was written for a final ă, and sometimes for a medial ă, in Greek words, e. g. ܕܘܓܡܛܐ δόγματα.

(4) Yudh was written for î, and sometimes for medial ê, e. g. ܒܝܫ = bîsh, ܕܝܢ = dên.

(5) Yudh was written for the diphthong *ai*, e. g. ܒܝܬܐ baito.

(6) Wau was written everywhere for *u* (except in ܟܽܠ and ܡܶܛܽܠ) and also for Nestorian *o*.

(7) Wau was also written for the diphthong *au* (*aw*), e. g. ܠܘ lau.

(8) ܐܝ was found for î (ê); ܘ for îu or êu, e. g. ܟܝܢ = kîn (Mt. 1:19), ܐܬܢܝܘ Ethⁿîu (J. S. 3:11), ܢܫܡܠܥܘ n'shamlêu (J. S. 30:1).

(9) ܘ̇ stands for long *o* in the exclamation ܐܘ̇ *O !* (J. S. 20:17), but ܐܘ (J. S. 2:10) = ܐܘ *or.*

6. (1) ܡܠܟܐ (J. S. 7:11) = ܡܠܟܐ *king;* ܡܠܟܐ = ܡܠܟܐ *counsel;* ܐܡܪܐ = ܐܡܪܐ ; ܕܡܐ (J. S. 6:4) = ܕܡܐ ; ܗܘ (J. S. 8:16) = ܗܘ ; ܗܘ (J. S. 9:5) = ܗܘ ; ܡܝܐ (J. S, 23:20) = ܡܝܐ ; ܚܣܝܪ (J. S. 23:21) = ܚܣܝܪ ; ܠܒܐ (J. S. 4:11) = ܠܒܐ ; ܬܡܝܐ (J. S. 3:19) = ܬܡܝܐ .

(2) ܚܨܪܐ (J. S. 9:19) = ܚܨܪܐ ; ܚܨܪܗ (J. S. 2:11) = ܚܨܪܗ ; (S. S. 28:16) = ܚܨܪܐ ; ܡܢܗ = ܡܢܗ (or ܡܢܗ) ; ܡܢܗ (or ܡܢܗ) = ܡܢܗ ; ܗܘܢ (J. S. 8:3) = ܗܘܢ ; ܗܘ (J. S. 6:5) = ܗܘ ; ܡܡܐ (J. S. 9:4) = ܡܡܐ ; ܫܡܐ (J. S. 6:11) = ܫܡܐ ; ܗܢ (J. S. 6:9) = ܗܢ ; ܗܢ (J. S. 3:22) = ܗܢ .

(3) ܚܨܦܗ (J. S. 2:11) = ܚܨܦܗ ; ܨܝܒܟܐ (J. S. 4:18) = ܨܝܒܟܐ ;

ܐܡܟܚܕܐ (J. S. 10:2) = ܐܡܚܟܥܕ ; ܨܥܡ (S. S. 1:15) =

ܨܥܡܐ *thou art willing;* ܨܥܡܐ (J. S. 1:9) = ܨܥܡܒ ; ܨܥܡܒ =

ܨܥܡܐ (cf. ܡܥܠܐ J. S. 2:17) ; ܚܥܡܨ (J. S. 1:2) ; ܚܡܨ ; ܨܣܟܐ

(J. S. 1:1) = ܨܣܟܠܐ .

(1) In many manuscripts and books the vowels and forms are denoted by a system of diacritical points. See, for example, *Joshua the Stylite*, and the *Spicilegium Syriacum.*

(2) In general, it may be said that the point above a letter stands

　(a) for ă as distinguished from e, î, u, or the half-vowel ;

　(b) for ô (â) as distinguished from all other vowels.

(3) Sometimes words have two points, both serving to differentiate the form ; e. g. the 1st sing. has a point above, the 2d sing. a point below the line ; but the 3d fem. sing. has a point above and one below.

Remark.—Many manuscripts vary their pointings ; e. g. in *Joshua the Stylite* (18:9, *et al.*), we have ܨܡ = ܨܡ , because the Pe'al is usually marked in this way ; whereas, elsewhere, the point is placed above, to denote the same form.

§ 7. Classification of Vowel Sounds.

　1. (1) ܐܦܬ (1:2) ; ܟܠ (1:2) ;

　　　ܦܚ (1:8) ; ܚܡܘܙܢ (1:13).

　　　ܠܨܡܐܪ (1:5) ; ܨܡܕܟܝܢܐ (2:6).

　(2) ܠܡ (1:1) ; ܗܨܕ (1:1) ; ܨܡܐܝ (1:11).

　　　ܨܡܐ (1:7) ; ܩܙܥܙ (1:9) ; ܚܕܗܐ (22:1).

　　　ܨܗܡܐ (1:1) ; ܡܡܝܢܐ (2:11) ; ܐܟܚܐ (2:16).

　　　ܠܡܨܥܐ (1:2) ; ܙܚܝܣ (1:2) ; ܗܨ (22:5).

　(3) ܠܒܨ b'ro' (1:1) ; ܡܨܥܢܐ sh'mayo (1:1).

　1.　As to quantity vowels are—

　　(1) Short, ‸　　　　　　‸　　　　ܟܥ

　　(2) Long, ܘ　ܠܚ　ܡܚ　ܠܚ　ܟܥ

　　(3) Half, not written, but pronounced like *e* in "below."

2. (1) ܩܕ݁ܫ ; ܩܕ݂ܝܫܐ ; ܩܘܕܫܐ *holiness;* ܚܒܝܒܐ *beloved.*

(2) ܓܦ݁ ܓܦܐ (ܓܦܐ) ; ܓܠܦܐ *wing;* (ܣܡܕܛܐ 1:2).

(3) ܥܡ݁ (1:7) ; ܚܒܚ *eye* (ܚܟܡܬܐ) ; ܕܝܢܐ *judgment;* ܐܘܣܝܐ (1:1) ; ܣܘܦ
(ܣܘܦ *Nestorian) end* (ܣܘܦܐ) ; ܢܩܘܡ *he shall stand* (ܢܩܘܡ).

(4) ܐܠܦ *thousand;* ܐܚܕ (24:14) ; ܚܠܢܐ (24:5) ; ܡܙܡܘܪ (6:11) ; ܡܥܓܠܢܐ
or ܡܥܓܠܢܐ *snare;* ܢܣܚ (Ps. 1:3).

2. As to origin, vowels are—

(1) Pure,	ă [ā],	(ĭ), ī,	ŭ, ū.	
(2) Obscured,	ō	(ā),	ĕ,	(o).
(3) Contracted,			ê, î,	(ô) û.
(4) Heightened,	o	(ā)	ē, ĭ.	

Note.—The letter in brackets is no longer found; the letters in parentheses are found in the Nestorian, but not in the Jacobite, or West Syriac. The Nestorians pronounced ‐‐ (Rebhâṣâ arrîḥâ) sometimes as ĕ, sometimes as ĭ.

3. (1) ܡܠܟ, but ܡܠܟܐ *king;* ܩܛܠ *he killed,* but ܩܛܠܬ *she killed;*
ܩܘܕܫ, but ܩܘܕܫܐ *holiness;* ܡܠܟܬܐ, but ܡܠܟܬܐ *queen.*

(2) (a) ܐܚܕ, ܐܚܡ *pure;* ܩܡ *he stood,* ܩܡܬ *she stood.*

(b) ܣܘܦ, ܣܘܦܐ *end;* ܚܒܚ, ܟܡܠܐ *eye.*

(c) ܐܚܒ *pure;* ܕܥܨܐ *wasp.*

(d) ܚܪܪܐ from ḥerro *free;* ܚܠܦܐ from ḥappo *violence.*

3. As to value in inflection, vowels are—

(1) *Changeable,* to wit: all half-vowels and all short vowels not in sharpened syllables, and heightened vowels.

(2) *Unchangeable,* to wit:

    (a) Vowels long by nature or contraction, except (b), those derived from diphthongs.

    (c) Short vowels in sharpened syllables, with a few exceptions (d).

§ 8. Diphthongs.

1. (1) ܣܵܐܐ (1:6); ܝܣܘܥܡܝܟ (23:7).

   (2) ܝܣܘܐܐܥܡܟ (6:13); ܝܣܘܐܐܗܐ (24:1); ܝܣܘܐܐܥܐ (26:7).

   (3) ܝܣܘܐܥܠܐܬ (Mt. 21:38); ܣܐܐܝܙܝܣ (25:10).

2. (1) ܐܐܦ (1:2); ܥܡܐܐܟܬ (25:1); ܠܐܐܙܐ (25:9).

   (2) ܟܐܐܝܙܟ (6:5); ܣܝܥܝ (25:12); ܣܝ (25:9).

   (3) ܘܣܐܐܙ *sign of plural.*

Waw and Yudh at the end of a syllable, after a heterogeneous vowel, form diphthongs. We have—

1. (1) Waw after *a*, pronounced like *ow* in "how."

   (2) ܐܐ pronounced *ê-ōo*, or like Italian *eu* in "eufonia."

   (3) ܐܐ, like *ew* in "mew."

2. (1) ܐܥ, like the English adverb "ay."

   (2) ܐܥ, like *owi* in "owing."

   (3) ܝܣܐ, like *uoy* in "buoy," when you give the *o* the sound of *o* in "do."

§ 9. Unvowelled Consonants.

1. ܐܪܐܐ 'ar-'o' (1:1); ܐܝܣܘܠ nuh-ro' (1:3); ܐܥܡܙܟ ram-sho' (1:5).

2. B'rîshîth b'rc' sh'mayo' w'yoth (1:1).

3. ܣܐܝܦܣ (1:4); ܐܟܐܨ (1:7); ܠܐܐܐܙ (1:7).

Note.—ܐܙܕܝܐ *joy;* ܐܗܟܐܐ *ways;* ܐܐܥܡܥܐ *wisdom;* ܐܟܐܐ *God.*

In Syriac there is no sign to show that a consonant is without a vowel, or that it is to be pronounced with a quickly uttered *e* sound, or half-vowel. We have the facts, however, without the sign. See 1, 2.

3. The phenomena denoted in Hebrew by medial Sh'wa occurred in Syriac also.

Note.—Consonants sometimes take a helping vowel. See § 32.

§ **10.** Orthographic Signs.   R u k h o k h   a n d   Ḳ u s h o y.

    1. (1) ܢܶܡܚܰܐ (1:1); ܡܰܝ (1:1); ܣܰܩܘܳܐ (1:2); ܣܶܡ (1:6).

      (2) ܘܓܕܗ (1:2); ܡܕܟܪ (1:7); ܚܠܒܫܗ (1:13); ܡܢܣܒܐ (1:2).

      (3) ܘܡܗܩܡ ܟܠܕܘܐ (1:4); ܐܥܒܕܐ ܨܥܢܝܟܕ (1:6).

    2. (1) ܨܘܐ (1:1); ܘܨ ܗܘ (1:1); ܕܟܟܐ (1:2); ܬܕܥܠܗܡ (1:10); ܟܣܛܐ

        (1:12); ܦܘܨ (2:12); ܨܗܝ (2:13).

      (2) ܐܦܬ (1:2); ܢܨܡܚܐ (1:10); ܨܘܡܗ (3:12); ܡܟܐܦܢܣ (5:15);

        ܢܨܡܐ (25:6).

      (3) ܐܣܪ (2:18); ܚܡܠܡܚܐ (5:15); ܨܬܢܚܐ (2:6); ܐܩܦ ܬܟܗ (3:5).

      (4) ܐܪܘ (24:10); ܡܕܚܡܐ (24:17); ܒܝܩܐܐ (24:1); ܘܡܩܣܒ (24:2).

    1. Rukhokh (*softening*) is a point placed under the letters ܒ , ܓ , ܕ , ܟ , ܦ , and ܬ , to show that they are to be aspirated. It occurs whenever one of these letters is preceded either (1) by a full vowel, or (2) by a half-vowel.

      (3) It is to be noted, also, that these letters may be aspirated when the word immediately preceding them ends in a vowel.

    2. Ḳushoy (*hardening*) is a point above the letters ܒ , ܓ , ܕ , ܟ , ܦ and ܬ , to show that they are unaspirated. It occurs—

      (1) When the aspirates are not preceded by a vowel or half-vowel.

      (2) When they are preceded by a full vowel and are doubled.

      (3) After all diphthongs, except in ܐܒܘ .

      Note.—ܗܝܬܐ (3:8) and similar words are no exception, since the Yudh is doubled, and we read ḥay-yᵉth o'.

      (4) We have no sign to denote the doubling in any but the aspirate letters. In many texts, it is omitted from them also.

§ **11.** The Linea Occultans

    1. ܡܣܕܬ (2:6); ܐܢܣܐܐ (5:10); ܚܝܢܫܘܗܘ (2:17); ܡܕܒܝܕܐ (11:2).

    2. ܐܢܗܐ (2:17); ܐܢܐ (6:5); ܘܐܢܗܐ (22:2); ܐܣܘܢܐ (26:15); ܐܣܘܢܟ (26:19).

3. ܪܘܟܠ (21:7); ܘܐܥܡܪ (22:9); ܚܙܬܘ (22:11); ܚܟܡܬܗ (23:13);
ܫܡܥ (23:16).

4. ܩܝܡܐ (Lk. 1:72); ܟܘܪܣܝܐ (John 15:4); ܚܟܝܡܝܢ (1 Cor. 11:2).

5. ܗܘܝ (1 Tim. 6:11); ܗܘܝ (1 Cor. 14:1); ܨܝܕ (Mt. 21:5).

R.—ܐܣܗܕ (Acts 23:11); ܐܥܩܬ (Mt. 21:21); ܐܬܚܡܬ (Heb. 13:17).

A line, called the *linea occultans*, is put under certain letters to show that, though written, they are not to be pronounced.
1. It occurs most commonly with an assimilated Nun or a silent Hê.
2. Olaph is occult when not preceded or followed by a vowel.
3. Waw and Yudh are never marked by the linea occultans, even when at the end of a word and not preceded by a vowel.
4. In ܕܟܪ *to remember*, 'Ê receives the linea occultans to show that it is to be pronounced like Olaph.
5. In ܗܘܝ *run*, and ܨܝܕ *daughter of*, rish has the linea occultans.

Remark.—In the Ethpe'el Imperative, a line occurs under the second radical among the Jacobites and over it among the Nestorians. This line has the force of Marhetono rather than of the Linea Occultans (cf. § 12. 2).

§ 12. Mehagyono and Marhetono.

1. ܐܟܚܡܠ (6:9); ܡܠܟܙܝ (2:3); ܚܟܡܬܐ *wisdom* (= ܚܟܡܬܐ); ܬܡܠܟܘܢ *they shall ask* (= ܢܡܠܟܘܢ).

2. (1) ܫܡܫܐ (2:15); ܦܠܓܘ *they have divided;* ܫܬ *six;* ܫܬܝܢ *sixty.*

(2) ܩܪܝ = ܩܪܝܐ (Kirsch, " Chrest.," p. 134); ܚ *fifty* (J. S. 21:20);
ܐܘ (J. S. 1:1); ܐܘ (Kirsch, " Chrest.," p. 64:7).

1. **Mehagyono** is a sign placed under a letter to show that it is to be pronounced with a short vowel.
2. (1) **Marhetono** is a line placed above a letter to show that it is to be pronounced without a vowel.
(2) A diacritical line is used also to denote an abbreviation or a number. On the ܐܘ of the interjection ܐܘ we find either a line or the Greek Omega, to distinguish it from ܐܘ *or.*

Remark.—For Marhetono with the Imv. Ethpe'el, see § 11. *Rem.*

§ 13. Sign of the plural.

1. ܐܳܒ݂ܐ (1:2) ; ܡܶܬ݂ܐ (1:3) ; ܡܶܬ݂ܡܳܐ (1:12) ; ܠܐܳܥܳܘ (2:3) ; ܟܡܬ݂ܐ (2:3).

2. ܩܳܐܪܐ (1:13) ; ܠܶܫܳܢܐ (2:2) ; ܚܰܘܳܐ (24:4).

3. ܣܟ݂ܠܳܘܬܳܐ (24:11) ; ܬܶܪܬ݂ܶܝܢ (1:9).

1. Two points, called Rebbuy, are placed horizontally over a word to indicate that it is plural.

2. One of these points may coincide with the diacritical point of the Rîsh.

3. Rebbuy may stand with the dual also.

§ 14. Accent.

In modern Syriac, the accent is on the penult; the place of the accent in ancient Syriac is still in dispute. There follows a summary based on Duval:

1. The accent is generally on the penult.

2. The ultima receives it,

(a) In monosyllables.

(b) When it is a closed syllable with a long vowel.

(c) When the first of two vowels is a helping vowel.

3. The antepenult never receives the accent, except when the second vowel is a helping vowel.

§ 15. The Accents.

An involved system of accents was used, especially for exegetical purposes, in commentaries on the Scriptures. According to Ewald, they were used, (1) to denote the relation of the parts of a chapter, (2) to denote the divisions of the sentences, (3) to denote the grammatical relations between words, (4) to denote the sentiment, or rhetorical characteristics of the sentence.

According to Bar Hebræus, the number of the accents was forty. In many manuscripts we have but two; a single dot, like our period, for short sentences, and four dots for longer. In the text of Walton's Polyglott, four dots are used for paragraphs, and one for shorter periods; while two are used to separate protasis and apodosis, dependent from principal sentences, and often the minor parts of subordinate sentences. Three dots are used to call special attention to what precedes. See Gen. 1:5,7; and Matt. 24:30,36,43,47.

§ 16. Syllables.

1. ܐܠܗܐ 'a-lo-ho' (1:1); ܫܡܝܐ sh°ma-yo' (1:1); ܘܚܫܘܟܐ w°hesh-shu-kho' (1:2).

2. ܐܪܥܐ 'ar-'o' (1:1); ܗܘܬ h°woth (1:1); ܘܪܘܚܐ (1:2).

Remark 1.—ܫܬܐ *six;* ܫܬܝܢ *sixty;* ܚܦܐ *covered;* ܬܠܬ *three;* ܗܪ *here;* ܐܣܟܠܘ *they were foolish.*

Remark 2.—ܚܠܐ (15:8); ܨܒܐ (15:8); ܐܡܪܘ (17:15); ܐܬܒܠܗܡ (17:11).

1. A word has as many syllables as it has full vowels. A half-vowel does not constitute a syllable.

2. Every syllable must begin with a consonant. It may begin with two consonants, in which case the first takes a half-vowel.

Remark 1.—In ܫܬܐ and ܫܬܝܢ, and in later times in some other words, there is no half-vowel; e. g. ܫܬܐ = shto'.

Remark 2.—Words beginning with ܝ quiescing in = are exceptions to this rule. According to some, they are to be pronounced, as they are sometimes written, with an Olaph before them. According to Bar Hebræus, ܝܕܥܬܐ is pronounced "īda'tho'" by the Jacobites, and "yida'-thâ'" by the Nestorians.

3. ܫܡܫ (15:7); ܢܣܒ (15:5); ܐܚܝ (16:11); ܩܐܡ (16:15); ܘܡܠܟܬܐ (1:7).

3. At the end of a syllable, two consonants may be pronounced, though more may be written.

§ 17. Syllables.

1. ܐܠܗܐ (1:1); ܫܡܝܐ (1:1); ܘܪܘܚܐ (1:2).

2. ܝܕ (1:1); ܗܘܬ (1:1); ܚܟܡܬܐ (1:6).

3. ܫܡܗܐ (1:2); ܐܦܬ (1:2); ܡܦܩ (1:4).

4. ܥܒܕ (1:7); ܘܡܠܟܬܐ (1:7); ܚܨܒܟ *she made thee;* ܩܛܠܟ *he killed you;* ܡܠܟܝܟܘܢ *your kings;* ܓܪܒܐ *leper;* ܘܕܗܒܐ *gold;* ܣܢܐ *he*

wing; ܠܐ‍ܛ̈ܒ‍ܬ‍ܐ *goodness;* ܣܒ‍ܪܬ‍ܐ *gospel;* ܠܡܚ‍ܕ‍ܐ *breath;* ܚ‍ܪܡ‍ܐ
bird; ܐ‍ܫ̈ܒ‍ܛ‍ܐ *tribes.*

1. Syllables which end in a vowel are called open.
2. Syllables ending in a consonant are called closed.
3. A closed syllable whose last consonant is doubled is called sharpened.
4. A syllable ending in a short vowel followed by a consonant with a half-vowel is called half-open.

Note.—The syllable is half-open, (a) in the 3d fem. sing. Perf. before suffixes, (b) in the syllable before ܩ‍ܝ and ܚ‍ܝ when it does not end in a diphthong, (c) in many nouns, especially before the feminine ending.

§ 18. Euphony of Consonants. *Assimilation.*

1. ܐ‍ܩ̈ܒ‍ܐ (R. ܢܩ‍ܒ) (24:1); ܠܒ‍ܢ̈ܐ *brick* (11:3).
ܐ‍ܦ‍ܬ (1:2); ܐ‍ܢ‍ܗܪ *it shone* (Lk. 6:11); ܢ‍ܛ‍ܪ *he shall keep* (Lk. 11:21);
ܡ‍ܨ‍ܡ‍ܚ‍ܐ (3:17); ܬ‍ܢ‍ܗ‍ܪ *let shine* (Mt. 5:16).

2. ܐ‍ܒ‍ܕ‍ܬ‍ܐ (5:5); ܐ‍ܒ‍ܕ (6:10); ܡ‍ܚ‍ܒ‍ܠ‍ܬ‍ܐ (15:9).

3. ܥ‍ܕܬ‍ܐ *church;* ܚ‍ܕܬ‍ܐ *new;* ܦ‍ܫ‍ܝ‍ܛ‍ܐ *simple;* ܐ‍ܫ‍ܬܕ *he assented;*
ܐ‍ܫ‍ܬܒ *he prepared.*

Remark.—ܐ‍ܬܒ‍ܪ *it was broken;* ܘܕ‍ܐ‍ܡ‍ܐ *and that which was like.*

4. ܢ‍ܬ‍ܣ‍ܒ (Mt. 13:2); ܐ‍ܬܬ‍ܣ‍ܒ (Mt. 17:1).

1. At the end of a syllable, Nun is assimilated to the following consonant, which is then doubled.

Note.—Before ܗ this assimilation does not take place.

2. The Nun is sometimes written, though not pronounced. When not final, it then receives linea occultans.

3. When Taw is preceded or followed by Dolath or Teth, the first lingual is assimilated to the second, and written with or without the linea occultans.

R.—When one Taw or Dolath precedes another, both are unaspirated.

4. In the verb ܣ‍ܠ‍ܩ *to ascend,* where Semkath ends one syllable and Lomadh begins another, the Lomadh is assimilated to the Semkath; see § 65. 8.

§ 19. Occultation.

1. (1) ܐܢܳܐ (2:17) ; ܐܢܳܐ (14:5 ; 22:14) ; ܐܣܝܪܢܐ (14:1).

    (2) ܣܳܢܐܝ *my enemy;* ܣܳܢܐܟܘܢ *your enemy.*

2. (1) *a.* ܟܳܗܶܢ ܗܘܐ (3:17) ; ܚܣܝܪܐ ܗܘܐ (5:9) ; ܗܘ ܟܳܗܢܳܐ ܐܝܬܘܗܝ ܗܘܐ *he was a priest* (Gen. 14:18).

    b. ܝܗܒ ܗܘܐ (25:7) ; ܐܡܪ ܗܘܐ (27:6).

    (2) ܝܗܒܬ (6:7) ; ܝܗܒܬ (28:7) ; ܝܗܒܘ (29:14).

    (3) ܐܫܕܘܗܝ (8:2) ; ܡܣܡܟܘܗܝ (11:8) ; ܢܣܒܘܗܝ (22:3) ; ܟܠܘܗܝ (22:13).

    (4) ܨܡܐܘܗܝ (22:12) ; ܐܢܳܗ (22:15).

    (5) ܪܗܘܡܝܐ *Rome;* ܪܗܘܡܝܐ (Eph. 3:12).

3. ܡܩܒܠܐ (1:12) ; ܟܩܒܠܐ (17:13) ; ܢܩܒܠܘܢ (11:16).

4. ܩܛܠܝܢܢ *we are killing.*

5. ܟܪܡܐ (Mt. 18:17) ; ܡܪܡܐ (Mt. 9:17) ; ܣܡܐ (Mk. 16:17).

6. ܐܬܐ (6:10) ; ܐܠܗܐ (5:9) ; ܡܚܝܠܐ (12:9) ; ܕܠܐܚܟܘܢ (32:14).

    ܟܟܠܬܐ (Lk. 12:16) ; ܨܡܝ (Acts 7:21) ; ܗܘܝܘ (1 Cor. 9:24).

7. ܐܡܚܘܪ (10:12) ; ܡܫܘܪ (10:15) ; ܡܬܥܕ ܐܣܘܪ (32:12).

Occultation occurs when a letter is written but not pronounced. It is generally denoted by the linea occultans. It occurs,

1. With Olaph, (1) at the beginning of a word when not followed by a vowel ; (2) in the middle of a word when not preceded by a vowel.

2. With Hê, (1) In ܗܘܐ (*a*) after a predicate adjective, participle or noun, and (*b*) when an auxiliary verb.

    (2) In parts of ܝܗܒ *to give.*

    (3) In the 3d sing. masc. suffix.

    (4) In ܗܘ and ܗܝ when they are used for the verb *to be.*

    (5) In Greek words beginning with *Rho*, the *h* being written after the *r*, as in Latin.

3. When a letter is written twice to show the derivation of the word, the linea occultans being placed under the first.

4. With ـمـ in ܡܠ when employed for the verb *to be*.

5. Sometimes with ? before ܍·

6. Often with Nun, sometimes with Lomadh and Rîsh.

7. Occult ܘ and ܝ are never marked by the linea occultans. At the end of words they are occult whenever not preceded by a vowel.

§ 20. Addition.

1. اُزحِمخا (1:8); اَحمُه (Mk. 13:19).

Rem. 1.—اهخاـه (23:18); اِسخمُخ *stadium;* اهخاً *foundation.*

Rem. 2.—اِمحمخا (1:5); اِتمُحخ (18:19).

An Olaph with a short vowel is sometimes put before an unvoweled consonant (Olaph prosthetic).

Rem. 1.—Before ـمـ and foreign words beginning with ܫ the vowel is ܝ

Rem. 2.—Before ܝ the prosthetic Olaph takes ＝ in which the ܝ quiesces.

2. اِقحلِا (6:4); سعمسخ (from سخ) (1 Tim. 4:16); حزخخ (*r* inserted) (5:7); سحخ (R. اهخ) *he changed;* اازخخا (ܣ inserted) (1 Cor. 7:29).

3. اܙܙحمخ (Mk. 15:47); اِزحمعه (Ex. 18:11 Hexaplar).

2. A letter is sometimes inserted in a word and strengthens it in the same way as the doubling of a radical.

3. In later times a Taw was added to the Ethpe'el of ê-Waw verbs, both being unaspirated.

§ 21. Transposition.

1. عخܙاܙ (1:13); اܙܙخحا (Mt. 11:19); اهخحخعخخه (Mt. 16:12); لعلا (Heb. 10:23); اهخحخع (Lk. 9:36).

2. اܙحعخ (Mt. 26:8; Spic. Syr. 40:14).

3. هܙܙخ (1 Cor. 14:1).

Transposition occurs,

1. In the passives of the simple and intensive species when the first radical is a sibilant. Before ܠ the ܬ is changed into ܛ before ܙ into ܕ. § 22. 4.

2. In the Ethpe'el of ܠܒ verbs.

3. In the Imperative of ܪܗܛ *to run.*

§ 22. Permutation.

1. (1) ܐܘܩܕ (Mt. 22:7); ܐܘܣܦ (5:3); ܐܣܓܐ (5:4); ܕܟܝ (R. ܠܝ) *to make unclean;* ܢܛܥܐ (23:8); ܐܒܐܫ (Ps. 5:3).

   (2) ܐܬܬܣܝܡ (Mk. 15:47); ܐܬܬܣܝ (Mt. 25:10); ܐܬܬܣܝܡ (Did. 41:19). ܐܬܬܣܝ (Did. 3:3); ܐܬܬܣܝ (Ex. 2:23).

2. ܘܗ (Mt. 23:23); ܚܡ (32:21); ܩܐܝܡ ḳoyem (John 11:23); ܡܩܡܐ (Mt. 24:15); ܡܚܐܘܢܝ *they struck me* (Sym. Job 16:10).

   Rem.—ܣܡܐ (J. S. 3:20); ܬܣܡܟ (J. S. 66:2); ܣܡܟ (J.S. 70:4; 77:12).

3. ܫܐܠ (Mt. 5:42); ܝܣܦ (Mt. 6:27); ܚܠܝܐ (1 Cor. 15:50); ܥܠܒܐ (Eccl. 9:4).

4. ܡܚܘܝ (1:13); ܐܪܡܝܘ (Mt. 9:17); ܐܬܪܟܣ (Lk. 24:7); ܐܡܪܙܘ (Mt. 11:19).

1. (1) In the causative of most verbs ܐܒ the first radical is changed to Waw; in ܐܬܐ *to come*, it is changed to Yudh. In some cases in verbs ܠܒ also, the Olaph is changed to Yudh.

   (2) In the Ettaph'al of 'Ê Waw verbs, and in the Ethpe'el and Ethpa'al of a few Pê Olaph verbs, the Olaph is changed to Taw.

2. In all ܘ verbs, except ܘܗ and ܚܡ, the Waw is changed into Yudh. In the Part. active of ܘ verbs the Waw is changed to Yudh in pronunciation, though in the masc. sing. it is written with Olaph. In some verbs an Olaph is sometimes written where we generally have Waw.

   Remark.—Four times in Joshua the Stylite, the Part. act. masc. sing. of an 'Ê Waw verb is written with a Yudh instead of an Olaph, in place of the second radical.

3. Yudh is changed to Olaph in the Pe'al Imperfect and Infinitive of verbs ܝܕܥ and sometimes in the verbal nouns of verbs ܝܠܕ .

4. In the passive conjugations of verbs beginning with ܙ or ܨ, transposition having first taken place, according to § 21. 1, Taw is changed to ܕ after ܙ and to ܛ after ܨ ·

5. Hê is changed to Yudh in ܗܘܝܘ for ܗܘܝܘ (24:8; 1 Tim. 1:17); and perhaps 'Ê to Olaph in ܐܓܪ *lustful* ("Acta Martyrum," II. 361).

§ 23. Rejection.

1. (1) ܐܚܕ (Mt. 28:19); ܐ̄ (11:1); ܐܬܡ̱ (32:8); ܣܡ̱ (23:9); ܣܡ̱ (26:3); ܣܕ̱ (Lk. 10:39).

(2) ܝ̄ (Prov. 3:6); ܗܒ (Mt. 5:42); ܬܒ (Mt. 22:44).

(3) ܣܩ (30:3); ܩ̱ (Mt. 19:17).

(4) ܡܣܒܪܢܐ (Rom. 1:30); ܟܟܢܐ *president*.

1. Rejection may take place at the beginning of a word,

(1) With Olaph in the Imperative of Pê Olaph verbs, and often elsewhere when the Olaph is occult.

(2) With Yudh, in the Imperative of Pê Yudh verbs.

(3) With Nun, in the Imperative of Pê Nun verbs.

(4) With Mîm, in certain nouns formed from Pa'el Participles.

2. (1) ܐܚܕ (= ܐܚܕ) (Gen. 31:22); ܐܙܠ (Mt. 8:7); ܠܓܒ (Mt. 5:19); ܐܚܕ (Ps. 45:1); ܡܚܠܕ (25:17); ܚܝܒ (for ܚܠܒ) (16:14); ܡܚܠܨ (= ܡܚܠܐܨ) (Judges 11:25).

(2) ܨܘܡ (26:7); ܬܨܡܟܘܢ (25:15); ܟܨܡܨܪ (Mt. 6:5); ܡܨܐ (Jn. 5:21).

(3) ܡܚܪܟ (for ܡܚܪܟ) (James 3:6); ܐܚܪܝ (for ܐܚܪܝ) (Rom. 3:13); ܣܝ for ܐܢܝܣ (Ps. 45:3); ܡܚܩܐ (for ܡܚܩܕܐ) (24:1); ܬܚ (for ܬܠܟ) (Rev. 4:1).

(4) ܡܣܘ (for ܡܣܘ) (24:1); ܣܡܝ (Hex. Ruth 1:13); ܣܡܨ (Sym. Job 41:4); ܐܬܝ (Judges 6:18),

2. Rejection takes place in the middle of a word,—

(1) With Olaph, in the 1st sing. Imperfect Pe'al; and often, in the Imperfect and Participle of the Pa'el, and sometimes in the Ethpe'el, of Pê Olaph verbs. Olaph is sometimes rejected also from 'Ê Olaph derivatives.

(2) With Waw and Yudh, when they stand between two vowels, or between a half-vowel and a vowel; and sometimes elsewhere.

(3) In isolated instances, with Lomadh, Rish and Nun.

(4) With Taw, in the Ethpe'el, whenever three Taws would come together; and in a few nouns when two Taws would come together.

3. (1) ܬܝ (= ܬܝܐ) (28:14); ܙܠܐܡ (= ܙܠܐܡܣ) (6:3); ܟܣ (J. S. 26:13); ܙܠܐܩܣܐ o (= ܙܠܐܩܣ o) (6:1); ܐܩܣܝ (J. S. 15:10).

(2) ܐܬܦ (1:2); ܣܩܬܡ (1:12); ܥܐܘ (1:15); ܚܨܗ (23:7); ܙܥܬ (23:1); ܐܥܡܕ (23:2); ܡܘܨ (32:12).

(3) ܡܠܟܬܗ (Mt. 12:25); ܡܠܟܬ *queen;* ܥܙܘ (Ephr. 3:427); ܟܣ *house* (Mt. 12:25).

3. Rejection takes place at the end of a word,—

(1) Sometimes with Waw, in the 3d masc. plur.; and with Yudh, in the 3d fem. plur. of verbs. Olaph is sometimes rejected from ܣܓܝ *much.*

(2) The final Nun of verbs is generally rejected. The final Nun of nouns plural is always rejected in the emphatic and construct states.

(3) A final Taw is rejected from the feminine singular absolute of nouns; and in Mt. 12:25, from ܒܝܬܐ *house.*

4. (1) ܐܚܝ (= ܐܚܐ) (24:5); ܙܢܩܣ (= ܣܝܩܢܠܐ) (Mt. 12:12); ܙܟܨ (= ܟܐܙ) (24:4); ܡܚܙܓܡܠܩ (18:12); ܬܡܓܡ (= ܬܡܓܡܝ) (1 Thess. 3:3); ܥܡܘ (Lk. 4:36); ܗܠܩ (= ܗܠܩ oܢ) (23:17); ܡܟܠܩ (6:9); ܟܚ (= ܗܟ ܠ) (Mt. 13:27); ܗܐܡ (23:19); ܣܝܣ (= ܣܘܢܣܘ) (Judith 1:5).

(2)   ܡܽܘ̈ܚܟܬܐ   ܡܽܚܟܐ

     ܡܽܘ̈ܚܟܕܐ   ܡܽܚܟܐ

     ܡܽܘ̈ܚܟܕܐ   ܡܽܚܟܐ

     ܡܽܘ̈ܚܟܢܝ   ܡܽܚܟܝ

     ܡܽܘ̈ܚܟܡܗ̇   ܡܽܚܟܗ̇

     ܡܽܘ̈ܚܟܬܝ   ܡܽܚܟܬܝ

(3) ܐܰܢܚܟܪ *fountain;*   ܡܰܚܟܪ *seventeen;*   ܠܰܚܟܪ *nineteen.*

4. (1) Many compound words, or words which coalesce, drop one or more letters.

(2) The enclitic forms of the personal pronouns coalesce with Participles and adjectives, forming as it were, a new tense.

(3) When a number ending in 'Ê combines with ܟܣܪ *ten,* one 'Ê is dropped.

§ 24. Otiose Letters.

1. ܠܶܐܙ̈ (1:12); ܚܠܐܳ (Mt. 19:29); ܠܶܥܚܐܳ (Mk. 1:23); ܘܶܩܐܳ (3 John :6); ܘܶܥܙܐܳ (14:15).

2. ܬܳܥܚܟܗ (6:2); ܚܡܪܟܗ (6:1); ܘܪܚܶܡܗ (6:1).

3. ܚܠܒ (6:9); ܘܚܶܨܪܡ (John 20:17); ܐܚܕ (32:12); ܡܬܥܒ ܐܣܪܬ ; ܐܝܚܡܕܒ (6:8); ܚܚܝ (6:8); ܐܠܕܒ (Mt. 2:6); ܘܚܝܒܢܬܚܕ (6:14); ܘܚܝ̈ܒܢܬܚܕ (6:15); ܚܪܥܚܕ (19:9); ܣܡܬ (13:3); ܘܪܥܚܕ (22:5); ܬܚܝܟܕܢܚܕ (6:9).

Otiose letters are those which are neither quiescent in a previous vowel nor marked by the linea occultans, but yet are unpronounced. They are,

1. Olaph final when preceded by another Olaph.

2. Waw at the end of verbs, when not preceded by a vowel.

3. Yudh, in the 3d fem. plur. of verbs; in the 2d fem. sing. of verbs and pronouns; and in the pronominal suffixes of the 1st sing. (except when preceded by a vowel), 2d fem. sing., and of the 3d masc. sing. when it ends in Yudh.

§ 25. Quiescence.

1. (1) ܚܳܡܠܶܗ (28:3) ; ܥܐܣܶܡ (5:10) ; ܫܰܐܥܶܡ (2 Macc. 5:24).

(2) ܬܡܳܠ (James 1:6) ; ܚܳܡܠܰܗ (Heb. 10:6) ; ܒܳܐܣ (1 Sam. 25:36) ;
ܣܠܐܕܣ (Ezek. 16:27).

(3) ܡܚܠܐܠ (32:2) ; ܐܠܐܣܠܚ (James 5:2) ; ܘܐܥܠܐ (28:1) ; ܡܚܛܐܥܢ
(Hex. Jer. 10:19).

(4) ܗܘܐ (18:17) ; ܡܚܢܠ (18:19) ; ܘܡܚܕܐ (18:17) ; ܡܚܢܐ (18:10) ; ܥܢܐ
(1:1) ; ܩܕܚܐ (Rom. 16:1) ; ܚܢܡܣܠܐ (Rom. 16:3).

Rem. 1.—ܣܚܐܣ (18:13) ; ܠܐܟܬܐ (18:15) ; ܨܐܩܐ (18:11) ; ܘܐܥܣ
(1:6) ; ܐܡܟܢܠ ܘ (1:13) ; ܠܐܘܙܥܡܐ (1:8).

Rem. 2.—ܘܐܟܘܠ (1:1) ; ܘܐܥܣ (1:3) ; ܐܨ (1:1) ; ܩܐܘܐ (1:13) ; ܐܡܚܕܣ
(Rev. 5:9) ; ܘܐܥܣܘܢ (Lk. 2:1).

1. (1) At the end of a syllable Olaph loses its consonantal force and
quiesces in the preceding vowel.

(2) When Olaph with a vowel follows an unvoweled consonant, the
vowel is usually thrown back on the preceding consonant, and the Olaph
quiesces (cf. § 32. 3).

(3) In the middle of a word, when Olaph should receive a half-vowel,
it quiesces in a short full vowel given to the preceding consonant.

(4) When a vowel-letter, Olaph always quiesces.

Rem. 1.—The inseparable particles ܒ ܕ ܠ and ܘ draw back the
vowel of the Olaph.

Rem. 2.—Olaph may quiesce in any one of the vowels.

2. (1) ܐܣܘܩܚ (2 Pet. 3:9) ; ܚܩܣܟܐ (2 Pet. 1:2) ; ܚܘܩܣ (Acts 13:32) ;
ܐܘܩܣ inflammation (Thes. Syr. 697).

(2) ܐܚܣܣ (Heb. 12:20) ܐܚܩܣ ; ܐܩܘܣ (15:1) ; ܐܘܩ (2 Cor. 6:5).

(3) ܗܘܥ (1:1) ; ܚܩܗ (1:2) ; ܣܚܩܛ (1:2).

2. (1) Waw quiesces at the end of a syllable after the homogeneous vowel ܘ

(2) In the middle of a word, when it would have a half-vowel, it frequently quiesces in a ܘ given to the preceding consonant.

(3) When a vowel-letter it always quiesces.

3. (1) ܐܘܚܕ (5:2) ; ܚܡܝܡܐ (18:19) ; ܢܬܩܛܠ (5:6) ; ܨܘܒ (11:10) ; ܚܝܒ (23:2).

(2) ܐܡܚܠ (23:14) ; ܐܚܝܣܘܟ (32:23) ; ܚܘܝܗܘܢ *their breast* (Thes. Syr. 1201).

(3) ܝܕܥ (26:3) ; ܝܗܘܕܐ (18:13) ; ܝܘܚܢܐ (18:7) ; ܝܡܐ (15:8) ; ܝܨܦ (15:9).

Rem. 1.—ܐܝܚܕܐ (1:5) ; ܐܝܪܐ (25:11) ; ܐܝܚܘܐ (17:15).

Rem. 2.—ܐܝܕܐ (14:3) ; ܚܝܕܥ (14:13) ; ܘܥܐܡܝܕܘܢ (17:1).

(4) ܚܛܡܐ (1:4) ; ܚܡܐ (1:7) ; ܘܪܘܢܦ (1:9) ; ܐܬܚܡܕܐ (1:10).

3. (1) At the end of a syllable, Yudh quiesces after the homogeneous vowel ܝ.

(2) In the middle of a word, when it would receive a half-vowel, it frequently quiesces in a ܝ given to the preceding consonant.

(3) At the beginning of a word, when it would have a half-vowel, it quiesces in ܝ.

Rem. 1.—This ܝ at the beginning of a word often takes prosthetic Olaph (§ 20. 1).

Rem. 2.—Prefixes draw the vowel to themselves, the Olaph prosthetic even being sometimes retained and quiescing.

(4) When a vowel-letter, Yudh quiesces in ܝ or ܝ.

4. ܘܒܗܘܗ w'bhuh (1:2) ; ܪܘܚܗ ruḥeh (1:2) ; ܬܘܗ tuh (1:1) ; ܓܢܣܗ gensoh (2:12).

4. Hê never quiesces in Syriac.

§ 26. Peculiarities of Gutturals.

1. (1) ܥܡܐ (Acts 20:1); ܐܥܡܐ (Acts 8:11); ܪܥܡ (Acts 7:41);

ܬܡܥܐ (Lk. 12:3); ܥܡ (Mt. 19:5); ܚܝ (Mt. 19:6).

(2) ܢܘܚܒ (Rom. 14:19); ܥܚ (Lk. 1:8); ܡܚܘܠ (2 Cor. 10:9);

ܘܒܚܪ (Heb. 11:34).

1. (1) Final gutturals and Rîsh prefer the vowel ⟨⟩
   (2) Medial gutturals are treated like other letters.

2. (1) ܟܬܒܐ (1:1); ܐܢܐ (12:17); ܐܘܥܡ (13:6).

(2) ܡܐܝ (Mt. 22:41); ܢܡܨ (23:8); ܐܡܥܢ (Is. 16:6).

(3) ܥܡܐ (Acts 20:2); ܢܨܦ (Gen. 5:29); ܚܡܐ (Acts 4:36);

ܡܕܥ (Judith 1:16); ܢܨܥ (Acts 10:14); ܢܨܥܘ (Rev. 17:4).

2. Olaph preserves its full consonantal force,—

(1) At the beginning of a word, when accompanied by a vowel.

(2) In the Pa'el and Ethpa'al of ܫܐܠ *to ask;* though in most verbs 'Ê-Olaph it is changed to Yudh. Cf. § 22. 1. (1).

(3) In a few verbs whose third radical is Olaph, as also in their derivatives.

Rem.—Cf. also §§ 19. 1; 20. 1; 22. 1; 23. 1. (1); 23. 2. (1); 23. 3. (1); 23. 4. (1); 24. 1; 25. 1.

3. In ܕܟܪ *to remember,* 'Ê is treated by the West Syrians as if it were Olaph.

4. For the peculiarities of Hê and Ḥêth, cf. §§ 19. 2, 4; 22. 5; 23. 4. (1), (2); 25. 4.

§ 27. Peculiarities of Waw and Yudh.

1. ܢܒܐ n e b h î y o (28:1); ܘܢܨܒܗ (Lk. 1:70); ܘܢܨܐ (25:18).

1. Yudh sometimes stands at once for a vowel-letter and a consonant.
2. For a connected view of the peculiarities of Waw, see §§ 19. 7; 22. 1, 2; 23. 2. (2), 3. (1); 24. 2; 25. 2.
3. For the peculiarities of Yudh, see §§ 19. 7; 22. 1, 2, 3; 23. 1. (2), 2. (2), 3. (1); 24. 3; 25. 3.

§ 28. Quantity of Vowels.

1. (1) ܣ̣ܡܩܬܐ (1 Cor. 15:1); ܬܫܡܕܬܐ (John 15:16); ܐܪܙܡܩܬܐ;

    (2) ܥܪܩܬܐ *blessed;* ܘܡܬܠܗ (1 Cor. 7:36); ܡܐܨܒ (29:17);

    ܩܡܬܐ (Mt. 9:4); ܩܘܡܬܐ (Mt. 24:15).

1. In closed syllables the vowel is generally short; but it is long,—

    (1) Where the long vowel has arisen by contraction.

    (2) Where the vowel is naturally long, and the syllable has become closed by the dropping of a short vowel.

2. (1) ܐܚܘ (27:6); ܐܥܒܕ *eaten;* ܐܥܡܕ (Lk. 1:59); ܐܟܘܣ (Acts 10:13).

    (2) ܚܡܨܐ (Lk. 11:12); ܘܡܟܕܐ (Prov. 26:7); ܣܡܟܕܢܐ (1 Tim. 6:15).

    (3) ܡܠܠܐ (32:2); ܡܚܨܝܬܐ (Lk. 14:21); ܣܥܝܪܐ (Ps. 25:19).

    (4) ܝܘܡܥ (4:8); ܟܥܝܪ (22:6); ܘܚܝܨ (1:7); ܘܟܕܝܣܗ (1:10); ܘܚܬܠܡܐ (1:11).

2. In open syllables the vowel is generally long; but a short vowel may stand in open syllables,—

    (1) When it is necessary for the retention and pronunciation of an Olaph.

    (2) Sometimes, like compound Sh'wa in Hebrew, to facilitate the pronunciation of a letter, especially of a guttural.

    (3) In syllables which were originally closed.

    (4) In half-open syllables.

3. (1) ܟܟܦ (2 Pet. 3:8); ܐܣܕ (8:4); ܟܠܢܐ (24:4); ܨܕܕ (7:11); ܬܚܨܐ (3:1); ܚܡܪܐ (3:3).

    (2) ܗܡܨ (1:4) from **parasha**; ܘܥܡܕܐ (1:6) from **raḳî'o'**; ܡܟܠܕܢܝ (2:3) from **manharîn**; ܐܟܘܕܐ (2:5) from **za'ûro**; ܬܡܟܕܬܐ (2:18) from **neshlaṭun**.

(3) ܠܣܕ݂ܘ (Mk. 3:27); ܫܐܬܟ (Gen. 27:2); ܡܚܣ (John 19:24);

ܬܡ (Mt. 9:30); ܬܩܣ (Mt. 13:2); ܩܣ (1:12); ܐܩܣ (1:14);

ܣܒܕܬ *she showed me;* ܚܡܥܐ 6;19); ܚܪܣ (3:15);

ܚܡܘ (Mt. 1:18).

3. In other cases, where we would have a short vowel in an open syllable,—

(1) It is occasionally lengthened, especially after the fall of a guttural and in the feminine ending ܐ from ܐ .

(2) It is generally dropped, except where this cannot be done without injury to the form. So ܘ is always dropped, except in the Imperative Pe'al, and in a few nouns like ܚܕܪܐ *fawn.*

Remark.—The ܂ in such forms as ܣܒܟ and ܚܣ is anomalous.

(3) It is retained, the following radical being doubled,—

(a) Regularly after preformatives in 'Ê doubled and Pê Nun verbs.

(b) In a few 'Ê Olaph verbs.

(c) In the Pe'al Imperfect and Infinitive of ܢܡ and ܣܡ , the ܢ being dropped.

(d) In the 3d fem. sing. Perfect before suffixes.

(e) In some compound words.

§ 29. Euphony of Vowels.

1. (1) ܐܕ݂ܢܐ (1:1); ܐܘܣܡܐ (1:8); ܟܠ (1:2); ܐܩ (1:2); ܣܒܡܐ (1:10).

(2) ܚܨܒ (1:7); ܒܚܟܣܐ (1:10); ܣܟܠܡܐ (1:11); ܪܡܐ (4:8);

ܣܚܠܐ *milk;* ܠܡܥܕܐ (4:2).

(3) ܐܟܕܐ (1:1); ܐܣܐ (28:19); ܐܥܡ (Mt. 3:3).

(4) ܗܣ ܣܒܠܩ (17:8); ܗܣ ܪܡܣ (17:9); ܐܩܬܒ *go ye* (32:10).

(5) ܠܣܣܐ (1:1); ܣܬܐ (1:3); ܣܬܢܐ (2:3); ܠܟܚܣ (Rev. 6:15);

ܣܬܪܘܬܐ (Eph. 1:21).

(6) ܐܣܐ *Asia;* ܐܪܒܐ *Arabia;* ܐܕܢܐ *Adana;* ܐܪܐ *ἄρα.*

1. Short *a*, or Pethoḣo, is found,—

(1) In closed syllables.

(2) In half-open syllables, mostly after the inseparable prefixes.

(3) In an open syllable caused by euphonic changes in the word.

(4) In an open syllable caused by the coalescing of two words by the addition of a syllable.

(5) In nominal plurals ending in ܠܰ or ܐܳܬܳܐ.

(6) In an open syllable in many foreign words.

2. (1) ܠܡܶܚܕܳܐ (1:2); ܣܡܰܝܟܳܐ (1:6); ܚܣܰܢ (1:14); ܟܰܘܪܶܒ (1:14); ܩܛܰܠܟܳܐ *she killed;* ܢܶܩܛܠܳܐ *he will kill;* ܐܰܚܕܰܣܩܰܝ (24:16).

(2) ܐܶܚܰܕ (23:5); ܐܰܣܳܐ (6:1); ܐܶܡܰܪ (17:15); ܐܺܝܠ (24:17).

(3) ܢܶܩܛܪ (= ܢܶܩܛܳܪ); ܩܰܛܶܠܟܰܝ (3 f. pl. Pa'el); ܐܰܚܬܶܢ (32:8).

(4) ܩܛܰܠܳܐ (Mt. 4:5); ܪܛܺܝܒܳܐ *moisture;* ܚܢܰܩܳܐ (Mt. 7:16).

(5) ܪܳܘܶܣ (1:2); ܛܳܒ (1:6); ܩܰܨܶܡ (1:12); ܐܶܟܠܳܐ (6:8).

2. Short *e* is generally obscured from an original *ă*. It is found,—

(1) In closed syllables.

(2) In an open syllable, when there is preservation of initial Olaph.

(3) In an open syllable, arising from changes in the body of the word or from sufformatives.

(4) Sometimes in half-open syllables.

(5) The ܐ of the ultimate of such forms as are given in (5) are written with ܂ in East Syriac, perhaps because this syllable had originally the accent. See Nöldeke, *Syrische Grammatik,* § 47.

3. (1) ܨܡܰܕ (1:4); ܠܶܚܶܕ (1:6); ܟܙܳܥ (1:9); ܡܶܬܚܰܒܳܐ (1:12); ܐܳܘܰܐ (1:13).

(2) ܓܶܐܪܳܐ (from **gerro**) *arrow;* ܢܶܦܛܳܫܳܐ *relaxation;* ܦܰܚܶܢܳܐ *snare.*

3. (1) Long *e* is formed by contraction, and is represented by ܸ or ܝ.

(2) In East Syriac, we have a few cases of *e* long by compensation or position.

4. (1) ܡܰܠܟܽܘܬܝ (2:3); ܙܰܥܡܳܐ (1:6); ܢܶܨܡܰܚܳܐ (1:11); ܪܡܳܐ (23:18).

　　(2) ܐܶܡܚܳܐ (2:5); ܝܚܶܒ (26:3); ܡܚܳܐ (14:15); ܚܳܒ݂ܘ (14:3).

　　(3) ܐܳܙܳܐ (3:6); ܡܚܳܥܶܡ (11:1); ܒܰܐܚܶܡ (24:16); ܒܝܳܐܶܡ (11:10); ܢܚܶܒ

　　(14:16); ܨܳܚܳܐ *snare.*

　　(4) ܐܰܚܰܝ (24:19); ܐܳܥܶܡܶܗ (11:11); ܒܳܐܳܙ (16:7); ܣܘܡ (14:16);

　　ܚܶܟܡܳܐ (2:2); ܡܚܶܡ (Rom. 6:10).

4. ܚ is always long. It is written ܚ, ܝ, ܐ, ܐ , or ܠ . It is found,

　(1) As formative in many nouns.

　(2) As the vowel in which a ܝ at the beginning of a word quiesces.

　(3) Heightened in an open syllable, especially before an Olaph which has become quiescent.

　(4) Contracted from *ăy, iy, yi, iw,* and *wi.*

5. (1) ܐܶܥܒ݂ܶܪ (16:2); ܡܰܛܠܳܐ (16:4); ܟܽܠܗܶܝܢ (1:1); ܩܽܘܡ (1:6); ܡܕܶܥܡܳܐ

　　(2:3); ܡܰܠܝܽܘܬܶܗ (2:4); ܡܕܰܟܝܳܐܢ (2:5).

　　(2) ܟܰܦ *thousand;* ܐܶܚܶܕ (24:14); ܐܰܚܝ *my brother;* ܩܶܠܫܗܶܝܢ (2:16);

　　ܨܽܘܦܽܘ (6:11); ܚܠܳܐ (24:5); ܙܰܡܚܶܡ (16:2).

　　(3) ܡܰܠܟܳܐ (mʿnawath) *portion;* ܝܽܘܨ (23:10); ܡܰܟܝܳܐ (25:3); ܨܰܚ

　　(26:7); ܨܰܡܕܳܐ (18:18); ܛܠܳܐ (6:5).

　　(4) ܨܰܚܕܳܐ (7:11); ܟܰܬܢܳܐ (24:4); ܢܶܚܨܳܐ (3:1); ܚܰܟܡܶܡ (3:3); ܐܶܥܒ݂ܽܘܪ (26:19).

　　(5) ܗܳܘܳܐ (1:3); ܫܶܡܕܥܳܐ (1:2); ܙܶܥܡܳܐ (1:5); ܐܶܥܶܪܝ (1:5); ܙܶܥܡܳܐ

　　(1:6).

5. (1) When not final, ܘ generally represents an originally long *a.*

　(2) In a few nouns, before certain suffixes (when the vowel was most probably heightened by the original accent; see Duval, § 157), and perhaps in the 3d sing. masc. Perf. of ܝܝ verbs, it seems to have beeen heightened from an originally short *a.*

　(3) In verbal forms and nouns derived from ܝܝ and ܟܝ verbs, ܘ often represents a contraction from *awa.*

(4) In a few cases, it was contracted from ܝ or ܝ. In the absolute feminine singular, it was heightened in compensation for the elided Taw.

(5) In the emphatic state, the final ܐ is naturally long, being derived from the demonstrative particle ܗܐ. See Duval, § 259. *a.*

Remark.—In foreign words, ܐ is frequently followed by Waw, e. g. ܩܠܘܦܣ (1 Pet. 1:1).

6. (1) ܚܠܝܨܐ *youth* (form fuʻail); ܣܦܩܐ *vase* (form fuʻûl); ܬܩܛܠܘܢ (form neḳtulun); but ܟܬܘܒ *write;* ܚܘܪܒܐ *fawn.*

(2) ܨܘܬܥܨܐ (17:10); ܫܥܒܘܕ (18:2); ܐܠܘܨ (18:8); ܚܘܕܣ (18:14); ܣܡܘܟܬ (12:7); ܚܨܡܐ (12:15).

(3) ܐܘܨ (11:5); ܚܘܕ (11:1); ܬܘܒܢ (14:1); ܬܗܠܟ (14:1).

6. (1) Except in the Imperative Peʻal, and a few nouns, short *u* always falls away in an open syllable.

(2) In closed syllables, short *u* remains.

(3) When preceded or followed by Waw, short *u* becomes long *u.* See 7. (1).

7. (1) ܚܘܕ (11:1); ܐܘܨ (11:5); ܬܗܠܟ (14:1); ܬܘܒܢ (14:1).

(2) ܡܚܠܟܐ (25:17); ܣܘܦ *end* (emph. ܣܘܦܐ); ܬܘܪܬܐ *cow;* ܟܘܟܒܐ (13:4).

(3) ܬܣܡܘܠ (24:17); ܟܚܣܘܠ (Spic. Syr. 33:20); ܥܡܘ (Neh. 11:24).

(4) ܙܩܘܦܐ (1:2); ܣܡܘܟܐ (1:2); ܡܚܐܨܘܟܐ (3:8); ܗܘ (4:18); ܡܚܕܨܗ (24:2); ܬܗܠܟܢ (2:18).

7. (1) Long *u* comes by contraction from *wu,* or *uw.* See 6. (3).

(2) In a few cases, in West Syriac, by contraction from *aw* (East Syriac ܘ).

(3) In a few cases, it comes through *ô* from *â.*

(4) In many forms, it is long by nature.

§ 30. Loss of Vowels.

1. ܟ̣ܶܬ݂ܒ̣ܰܬ݂ (from kathabhath) *she wrote;* ܐܷܬ݂ܟ̣ܶܬ݂ *it was written;* ܐܷܬ݂ܟ̣ܶܬ݂ܒ *be written;* ܐܰܚܷ̈ܪ *I awaked him;* ܢܷܚܪ̈ܘ *they shall bear;* ܣܰܢ̈ܝܐ *bad;* ܓ̣ܪܒ̣ *leprous;* ܟ̣ܬ݂ܒ̣ܐ *writing;* ܕ݁ܡ̣ܟ̣ܐ *sleeping.*

2. (1) ܟ̣ܬ݂ܒ̣ (from kathabha); ܟ̣ܬ݂ܒ̣ ; ܟ̣ܬ݂ܒ̣ܬ ; ܟ̣ܬ݂ܒ̣ܬ݂ ; ܟ̣ܬ݂ܒ̣ܝ .

(2) ܬ݁ܟ̣ܬ݂ܒ̣ . ; ܬ݁ܟ̣ܬ݂ܒ̣ܝ ; ܬ݁ܟ̣ܬ݂ܒ̣ܘܢ .

(3) ܟ̣ܬ݂ܒ̣ܬ̈ . ; ܟ̣ܬ݂ܒ̣ܬ ; ܟ̣ܬ݂ܒ̣ܝ ; ܟ̣ܬ݂ܒ̣ܘ .

(4) ܡܰܠܟ̣ *king;* ܐܰܠܦ̈ *thousand;* ܟ̣ܬ݂ܒ̣ *writing;* ܣܰܢ̈ *bad.*

(5) ܐܷܨ̣ (24:14); ܠ̣ܨܷ̈ (24:12); ܐܰܗܦ̣ܫ̣ܘܗܝ (24:1); ܪ̣ܡܳܬ̈ܢ̈ (24:15); ܚ̣ܨ̣ܪ̈ (6:9); ܐܰܓ̣ܚ̣ܠ̣ (6:9); ܓ̣ܐܷܣ̣ܒ̣ (6:14); ܥ̣ܕ̣ܟ̣ܒ̣ (6:15); ܫ̣ܬ̣ܠ̈ (Lk. 2:13); ܡܷ̈ (Mt. 24:3); ܐܷܬ݂ܥ̣ܠ̣ (John 4:52).

1. A vowel is frequently lost in the middle of a word.
2. A vowel is lost at the end of a word,—
   (1) In all forms of the Perfect, except the 3d sing. fem.
   (2) In all forms of the Imperfect.
   (3) In all forms of the Imperative, except the 2d masc. sing.
   (4) In the absolute of all nouns, adjectives, and participles.
   (5) Final Yudh is written but not pronounced, in the suffix 1st sing. after consonants (but see § 31. *Rem.* 1); in the suffix 3d sing. masc.; in the 2d fem. sing.; and in a few other cases.

§ 31. The Half-vowel.

1. ܨ̣ܪܐ (1:1); ܣ̣ܡ̣ܠ̣ (1:1); ܘܣ̣ (1:1); ܕ݁ܩܘܣ̣ (1:2); ܣ̣ܣ̣ܘ̣ (1:2); ܣ̣ܘܘ̣ (1:4); ܠ̣ܕ݂ܩ̣ܠ̣ܡ̣ (1:10); ܩ̣ܪ̈ܝܘ (1;13).

But ܫ̣ܬ̣ܐ *six;* ܫ̣ܬ̣ *sixty.*

2. ܐܣܡܥ *meditate* (but ܐܣܬܡܥ *be accounted*); ܕܗܒܝ *my gold*;

ܣܡܕܗܘܢ *their anger.*

3. ܠܡܥܡܕܐ (4:2); ܕܗܒܐ (4:9); ܒܚܫ (3:12); ܥܒܕܬܟ *she made thee*

(but ܥܒܕܬܟ *I have made thee*).

1. Except in a few words, a half-vowel occurs with every unvoweled consonant which begins a syllable. This half-vowel does not constitute a separate syllable. It is equivalent to vocal Sh⁴wa in Hebrew.

2. In the Ethpa'al Imperative, and in certain other cases, it is found at the end of a syllable.

3. The half-vowel is found after a consonant which is medial, i. e. a consonant which, though not doubled, apparently closes one syllable and begins another.

Remark 1.—A short *e* was heard at the end of such words as ܓܒܪܝ *my man* and ܝܡܝܢܝ *my right.* See Duval, § 98.

Rem. 2.—The Participles of the four verbs ܥܒܕ *to make,* ܐܣܪ *to bind,* ܙܩܦ *to crucify,* and ܦܠܓ *to divide,* preserve the half-vowel and the aspiration of ܒ, ܓ and ܕ, e. g. ܥܒܕ · All other Participles lose it (cf. § 30. 1; and see Duval, § 127).

§ 32. Shifting of Vowels.

1. ܩܘܡܝ but ܩܘܕܫܐ *holiness;* ܟܬܒܐ from ܟܬܒܬ *I have written;*

ܓܒܪܝ but ܓܒܪܐ *man;* ܟܬܘܒ *write,* but ܟܬܘܒܗ *write it;*

ܟܬܒܗ (3:3); ܟܬܒܟܘܢ (1 Pet. 5:9).

2. ܥܓܠܐ for ܥܓܠܬܐ *heifer;* ܦܩܥܬܐ *plain;* ܡܫܘܚܬܐ *measure.*

3. ܥܠܘ for ܥܠܘ *they blamed;* ܐܒܠ for ܐܒܠ *he grieved;* ܢܬܐܒܠ for

ܢܬܐܒܠ *he shall grieve.*

1. The vowel which follows a consonant sometimes passes before it.

2. In order to facilitate its pronunciation, a consonant frequently attracts to itself the vowel which precedes.

3. A vowel which follows an Olaph preceded by an unvoweled consonant is shifted to that consonant, the Olaph becoming quiescent. See § 25. 1. (2).

✔ § 33. New Vowels.

1. ܐܵܠܲܦ (11:12); ܐܸܣܬܲܚܬܲܬ (12:13); ܐܢܘ (12:17); ܝܸܨܲܚ (15:9); ܐܸܙܲܠ
(17:5); ܣܲܓܝܼܐܵܐ (18:7); ܐܸܥܢܲܪ (23:5); ܐܝܼܠ (24:10); ܐܸܣܲܪ (25:11).

2. ܣܘܿܡܝܵܗ (1:4); ܒܘܼܚܵܫܲܐ (1:7); ܥܵܚܬܲܪ (1:7).

3. ܐܸܙܲܠܝ (23:14); ܐܲܙܐܸܥܲܪ (Mt. 27:9); ܣܲܡܟܵܐܠܲܢ (16:10).

4. ܥܸܠܠܝܼ (Lk. 6:48); ܐܵܫܸܬܟܲܚܲܐ (Syr. Thes. 2504); ܐܵܫܸܬܟܲܚܲܐ *ear of corn.*

✔ 1. An unvoweled Olaph at the beginning of a word takes a short *a* or *e*
to aid in its pronunciation; in the same circumstances, Yudh quiesces in *î*.

2. When three consonants would come together at the beginning of a
word, a helping vowel, generally short *a*, is given to the first.

3. Often in the middle of a word, a helping vowel is added to a letter.
This is regularly the case in the Ethpe'el of Pê-Yudh and Pê-Olaph
verbs.

4. A vowel is frequently added in order to preserve the doubling of the
preceding radical.

PART SECOND.—ETYMOLOGY.

§ 34. Inseparable Particles.

1. ܨܽܘܡܳܡܳܐ (1:1); ܡܶܢ (1:1); ܟܠܗܘܢ (1:4); ܘܰܢܩܶܡ (1:4).

2. ܐܳܙܶܠ (1:1); ܘܰܟܽܠܳܗ (1:2); ܘܳܐܥܢܶܐ (1:6); ܨܳܐܕܥܰܡܟܳܐ (2:2); ܠܽܐܕܡܳܐ (5:4); ܣܳܡܶܟ (13:15).

3. ܐܳܩܳܐ (1:3); ܡܶܣ (1:3); ܘܡܰܥܡܳܐ (2:2); ܡܟܡܠܳܐ (2:3); ܘܥܨܕܶܡ (2:19).

Remark 1.—ܘܡܰܐܐ (3:9); ܨܳܐܙܥܰܡܟܳܐ (2:2).

Remark 2.—ܥܨܳܐܶܐ (Mt. 9:30); ܘܰܫܐܨܕ (John 21:18).

4. ܘܡܟܫܡܛܳܐ (1:5); ܘܥܰܢܕܳܐ (24:7); ܘܡܟܫܡܟܟܶܗ (24:11).

5. ܡܟܥܕܟܳܣ (24:7); ܡܟܨܡܳܐ (25:3); ܥܣܪܶܐ (Mt. 3:16); ܟܨܳܐ (Jn. 19:18).

The Inseparable Particles are the prepositions ܒ and ܠ, the conjunction ܘ, and the relative ܕ. They are always prefixed.

1. Before voweled consonants, they take a half-vowel.

2. When before Olaph, they draw the vowel of the Olaph to themselves, the Olaph quiescing. They are prefixed directly to words beginning with ܝ.

3. Before unvoweled consonants, they receive �.

Remark 1.—Before words which take a prosthetic Olaph, they take the vowel of the Olaph, the Olaph being either retained or dropped.

Remark 2.—When a vowel has been thrown back upon the first radical, the particle generally takes a vowel.

4. When more than one inseparable particle occur, every second one takes a vowel.

5. In a few compound words the Nun of the preposition ܡܶܢ is assimilated.

§ 35. The Personal Pronoun.

1. The following are the forms of the Personal Pronoun where used independently:

He	ܘܿܗܝ	They (m.)	ܗܶܢܘܿܢ
She	ܗܝ	They (f.)	ܗܶܢܷܝܢ
Thou (m.)	ܐܰܢܬ	Ye (m.)	ܐܰܢܬܘܿܢ
Thou (f.)	ܐܰܢܬܝ	Ye (f.)	ܐܰܢܬܶܝܢ
I	ܐܶܢܐ	We	ܚܢܰܢ

2. The following are the forms of the Personal Pronoun, where used as an enclitic subject:

ܩܳܛܶܠ ܐܢܐ or ܩܳܛܶܠܢܐ I am killing.

ܩܳܛܶܠ ܐܰܢܬ or ܩܳܛܶܠܰܬ Thou (m.) art killing.

ܩܳܛܠܰܬ ܐܰܢܬܝ or ܩܳܛܠܰܬܝ Thou (f.) art killing.

ܚܢܰܢ ܩܳܛܠܺܝܢܰܢ or ܩܳܛܠܺܝܢܰܢ We are killing.

ܩܳܛܠܳܢ ܚܢܰܢ We (f.) are killing.

ܩܳܛܠܺܝܢ ܐܢܬܘܢ or ܩܳܛܠܺܝܢܬܘܿܢ Ye (m.) are killing.

ܩܳܛܠܳܢ ܐܢܬܝܢ or ܩܳܛܠܳܬܶܝܢ Ye (f.) are killing.

Note.—The contracted forms from the participles of ܝ"ܠ verbs are,

ܓܳܠܶܢܐ I reveal.　　　　　ܓܳܠܶܝܢܰܢ We reveal.

ܓܳܠܰܬ Thou (m.) revealest. ܓܳܠܶܝܢܬܘܿܢ Ye (m.) reveal.

ܓܳܠܝܰܬ Thou (f.) revealest.

Remark 1.—These pronouns are used with adjectives also, e. g.—
ܫܰܦܺܝܪܺܝܢܬܘܿܢ ye are beautiful; ܕܟܶܝܬ thou art pure.

Remark 2.—ܗܘܿܝܘ and ܗܝܝ often become ܗܘܿܘ and ܗܝ. See Mt. 11:14; Judith 1:5; but see also Col. 3:5.

§ 36. Pronominal Suffixes.

<p align="center">Tabular View.</p>

		1. Possessive.		2. Objective.	
		After a Consonant.	After a Vowel.	After a Consonant.	After a Vowel.
SINGULAR.	3 m......	ܗ	ܗܝ	ܗ	ܝܗܝ , ܝܗܝ , or ܝܗܝ
	3 f.......	ܗ	ܗ	ܗ	ܗ
	2 m......	ܟ	ܟ	ܟ	ܟ
	2 f.......	ܟܝ	ܟܝ	ܟܝ	ܟܝ
	1 c........	ܝ	ܝ	ܢܝ	ܢܝ
PLURAL.	3 m......	ܗܘܢ	ܗܘܢ	——	——
	3 f.......	ܗܝܢ	ܗܝܢ	——	——
	2 m......	ܟܘܢ	ܟܘܢ	ܟܘܢ	ܟܘܢ
	2 f.......	ܟܝܢ	ܟܝܢ	ܟܝܢ	ܟܝܢ
	1 c........	ܢ	ܢ	ܢ	ܢ

1. The possessive suffixes are used with nouns; see § 77. The objective suffixes are used with verbs; see § 51.

2. Instead of a suffixed pronoun for the 3d plural after verbs, the enclitic pronouns ܐܢܘܢ and ܐܢܝܢ are used; see 2. 6; 2. 12; Lk. 24:11.

3. The inseparable preposition ܒ and ܠ are prefixed to the form of possessive pronominal suffixes which are used after consonants (*i. e.* the first column in the table). Before the first person singular they take the form ܒܝ , ܠܝ ; *e. g.*, 2. 12; 16. 9; 16. 15; 19. 9; 17. 11; 23. 2.

§ 37. The Demonstrative Pronoun (see *Thes. Syr.*, p. 1023).

     1. ܗܢ , ܗܢܐ *this* (m.); ܗܕܐ *this* (f.); ܗܠܝܢ *these* (m. or f.).

     2. ܗܘ *that* (m.); ܗܝ *that* (f.); ܗܢܘܢ *those* (m.); ܗܢܝܢ *those* (f.).

     3. ܗܢܘ ܦܓܪܝ *this is my body* (23:18); ܗܕܐ (John 2:11).

1. ܗ݂ܿ is found instead of ܗ݂ܿ .

2. The forms ܗ݂ܿ , ܗ݂ܿ are found occasionally instead of ܗ݂ܿ ;
and ܗ݂ܿ instead of ܗ݂ܿ .

3. *This is* is ܗ݂ܿ (contracted from ܗ݂ܿ ; see § 23. 4. (1)), ܗ݂ܿ
(hodoy) from ܗ݂ܿ .

§ 38. The Relative and Possessive Pronouns.

1. The Relative Pronoun is ? *who, which, that.* It has the same form
in all genders, numbers, and cases. It is an inseparable particle, and is
pointed according to § 34.

2. ? has been shortened from an original ܕ݂? which is yet found in the
possessive ܕ݂?, compounded of ܕ݂? *which* and ܠ *to.* It is used with the
pronominal suffixes to express the independent possessive pronoun; e. g.
ܕܝܠܝ? *mine;* ܕܝܠܟ? *thine;* ܕܝܠܗ? *his;* ܕܝܠܢ? *ours.*

§ 39. The Interrogative Pronouns.

1. ܡܢ݂ *who ?* ܡܐ, ܡܢ, ܡܢܐ, ܡܢܐ *what ?*

2. ܐܝܢܐ (m.), ܐܝܕܐ (f.), ܐܝܠܝܢ (m. or f. plural) *who ? which ? what ?*

Remark 1. — ܡܢ݂ is the Indefinite Interrogative for persons. It is not
used as an adjective. See § 103. 1.

Remark 2. — ܡܐ is used for things. It is not used as an adjective.

Remark 3. — ܐܝܢܐ, ܐܝܕܐ and ܐܝܠܝܢ are generally used as Interrogative
Adjectives, *e. g.,* ܐܝܢܐ ܓܒܪܐ *which man ?* But see § 103. 2. (1).

Remark 4. — *Who is ?* is ܡܢܘ (from ܡܢ ܗܘ), ܡܢ ܗܝ . *What is ?* is
ܡܢܘ from ܡܢ ܗܘ .

§ 40. The Strong Verb.

1. ܨܐܡ (1:1) ; ܐܚܕ (1:3) ; ܡܘܬ (1:4) ; ܚܨܡ (1:7).

2. ܡܘܬ (1:4) ; ܡܟܒ (2:7) ; ܨܘܪ (2:12) ; ܡܨܡ (3:3).

3. (1) ܣܡܪ (4:7) ; ܡܙܘܢܐ (1:13) ; ܡܠܐܟܐ (28:3).

    (2) ܠܩܡ (1:14) ; ܠܩܡ (4:2) ; ܠܘܬ (4:2).

    (3) ܟܠܐ (26:3) ; ܢܒ (Lk. 22:17) ; ܠܡ (Gal. 4:14).

    (4) ܨܐܡ (1:1) ; ܨܐܡ (1:4) ; ܣܐܡ (1:3) ; ܬܝܡ (2:22) ; ܠܣ (3:11) ; ܫܡܪ (4:3) ; ܐܡܟ (3:16) ; ܡܪ (7:4).

1. All words are derived from roots most of which have three letters or radicals. The third person singular masculine of the Perfect of the simple form (called Peʻal) is always given as the root, though in some weak verbs one of the radicals has disappeared from this form.

2. Verbs are called strong when the root contains no consonant which will cause a change in the vowels usually employed in a given inflection.

3. A verb is called weak when it contains a radical which modifies the vowels usually employed in a given inflection. Such verbs are,—

    (1) Those whose last radical is a guttural or Rîsh; and those any one of whose radicals is an Olaph.

    (2) Those whose first radical is Nun.

    (3) Those whose second and third radicals are alike.

    (4) Those any one of whose radicals was a Yudh or Waw.

§ 41. Verb Stems.

1. (1) ܡܘܡ (1:4) ; ܚܨܡ (1:7) ; ܡܡ (14:14).

    (2) ܡܟܡܪ (3:10) ; ܡܟܡ (3:17) ; ܠܡܕ (11:4) ; ܡܘܬ (11:9).

    (3) ܡܩܕܘ (Ps. 119:120) ; ܐܡܘܪ (Nahum 2:10).

2. ܡܟܡܪ (3:10) ; ܨܘܪ (3:12) ; ܡܨܡ (24:2) ; ܩܡ (4:12).

3. ܟܨܡ (7:3) ; ܐܣܡ (5:3) ; ܐܥܡ (13:12).

4. ܐܦ̈ܬܣܠ (7:6); ܥܡܣܬ݁ܐ (24:5); ܐܦ̈ܣܬܐ (12:5); ܒܠܟ̈ܡܬ (6:15);

ܐܦ̈ܙܡ݁ܐ (25:10); ܐܠܐܘ̈ܡ (*Thes. Syr.*, p. 120).

5. ܢܣܚܡ (Rev. 1:15); ܐܚܣ̈ܡܐ (Rom. 10:3).

Rem. 1.—ܐܚܣܠܡ (Acts 14:20); ܡܕܠ̈ܙܡ (Mt. 1:23).

Rem. 2.—ܐܢܐ| *to breathe*, ܐܢܐ|ܠ id. ; ܡ݁ܥ *to approach*, ܐܡ̈ܥ|ܠ id.

1. The simple verb-stem, called Pᵉ'al, has, for consonants, the three radical letters. In all strong verbs we have a half-vowel after the first radical and a short vowel after the second. This short vowel is, (1) in active verbs, usually *a* ; (2) in stative verbs, usually *e* ; (3) in two verbs, *u*.

2. The intensive verb-stem, called Pa'el, is formed by doubling the second radical, the vowel *a* being used with the first radical, and, except before gutturals and Rish, *e*, derived from *a*, after the second.

3. The causative verb-stem, called 'Aph'el, is formed by prefixing ܐ to the radical letters ; the first radical being without a vowel, and the second having *e*, derived from *a*.

4. From each of these active stems a Reflexive or Passive is formed by prefixing ܠܐ ; to wit,—from Pᵉ'al, the Ethpᵉ'el, with a half-vowel after the first radical and *e* after the second ; from Pa'el, the Ethpa'al, with *a* after the first and second radicals ; from 'Aph'el, the Ettaph'al, by changing the prefixed Olaph into Taw, and using *a* before the first and after the second radical.

5. Another form of the causative, called Shaph'el, is formed by prefixing *sha* instead of *'a*. Like other quadriliterals, the Shaph'el is inflected like the Pa'el (see § 63.). Its reflexive is Eshtaph'al.

Rem. 1.—According to some, there are sporadic cases of another stem, called Taph'el (see Merx-Hoffmann, *Gram. Syr.*, § 56. 1. A. end). Most of these are really denominative quadriliteral verbs (see § 63.). For similar forms in Hebrew see Olshausen's *Lehrbuch*, p. 56.

Rem. 2.—The signification of the stems is, in general, the same as that of the corresponding stems in Hebrew. It may be noted, however, that the Ethpᵉ'el of some intransitive verbs, and the Ethpa'al of some verbs whose Pa'el has a causative signification, have come to have the same sense as the Pᵉ'al.

§ 42. General View of the Verb-Stems.

	Original Form.	First Form.	Name.	Force.	Characteristic.
1.	ܟ݁ܬ݂ܰܒ݂	ܟ݁ܬ݂ܰܒ݂	Pᵉʽal.	Simple Root Meaning.	None.
2.	ܐܬ݂ܟ݁ܬ݂ܶܒ݂	ܐܬ݂ܟ݁ܬ݂ܶܒ݂	Ethpᵉʽel.	Passive or Reflexive of Simple Stem.	ܐܬ
3.	ܟ݁ܬ݁ܶܒ݂	ܟ݁ܬ݁ܶܒ݂	Paʽel.	Intensive Active.	Second Radical doubled, and always preceded by *a*.
4.	ܐܬ݂ܟ݁ܬ݁ܰܒ݂	ܐܬ݂ܟ݁ܬ݁ܰܒ݂	Ethpaʽal.	Passive or Reflexive Intensive.	ܐܬ prefixed, and Second Radical doubled.
5.	ܐܰܟ݂ܬ݁ܶܒ݂	ܐܰܟ݂ܬ݁ܶܒ݂	Aphʽel.	Causative Active.	ܐ
6.	ܐܬ݁ܰܟ݂ܬ݁ܰܒ݂	ܐܬ݁ܰܟ݂ܬ݁ܰܒ݂	Ettaphʽal.	Passive or Reflexive Causative.	ܐܬܬ

Remarks.

1. The original penultimate ܰ is changed to a half-vowel in the Pᵉʽal and Ethpᵉʽel.

2. The original ultimate ܰ is changed to ܶ in the Paʽel, Aphʽel and Ethpᵉʽel.

§ 43. The Pᵉʽal Perfect.

TABLE A.

1. *He wrote*............ܟ݁ܬ݂ܰܒ݂ = the simple verb-stem (§ 41. 1).

2. *She wrote*.......... ܟ݁ܶܬ݂ܒ݁ܰܬ݂ = ܟܬܒ with ܰܬ the usual fem. sign.

3. *Thou* (m.) *didst write* ܟ݁ܬ݂ܰܒ݂ܬ݁ = ܟܬܒ with ܬ a fragment of the pronoun ܐܰܢ݈ܬ݁ *thou* (m.).

4. *Thou* (f.) *didst write* ܟ݁ܬ݂ܰܒ݂ܬ݁ܝ = ܟܬܒ with ܬܝ a fragment of the pronoun ܐܰܢ݈ܬ݁ܝ *thou* (f.).

5. *I wrote* .... ܟ̣ܶܬ̣ܒ̇ = ܟܬܒ with ܬ (compare יָ).

6. *They* (m.) *wrote* ...... ܟܬ̣ܒܘ = ܟܬܒ with ܘ (not spoken) from earlier *úna*.

7. *They* (f.) *wrote* ...... ܟ̣ܬ̣ܒܝ = ܟܬܒ with ܝ (not spoken) from earlier *ína*.

8. *Ye* (m.) *wrote* ...... ܟ̣ܬ̣ܒܬܘܢ = ܟܬܒ with ܬܘܢ a fragment of the pronoun ܐܢ̣ܬܘܢ.

9. *Ye* (f.) *wrote* ...... ܟ̣ܬ̣ܒܬܝܢ = ܟܬܒ with ܬܝܢ a fragment of the pronoun ܐܢ̣ܬܝܢ.

10. *We wrote* .... ܟ̣ܬ̣ܒܢ = ܟܬܒ with ܢ a fragment of the pronoun ܚܢܢ.

TABLE B.

	Masculine Singular.	Feminine Singular.	Masculine Plural.	Feminine Plural.
Third Person,	ܟ̣ܬ̣ܒ	ܟ̣ܬ̣ܒܬ	ܟ̣ܬ̣ܒܘ	ܟ̣ܬ̣ܒܝ
Second Person,	ܟ̣ܬ̣ܒܬ	ܟ̣ܬ̣ܒܬܝ	ܟ̣ܬ̣ܒܬܘܢ	ܟ̣ܬ̣ܒܬܝܢ
First Person,	ܟ̣ܬ̣ܒܬ		ܟ̣ܬ̣ܒܢ	

Remarks.

1. ܐܡܪ̇ܬ (6:9); ܚ̣ܨ̣ܕܬ (6:9); ܐܥܟ̣ܬ (6:9); ܚ̣ܨܕ (6:10).

2. ܢ̣ܚܬ (5:17); ܐܥܗ̣ܕ (Lk. 24:24); ܚ̣ܨ̣ܕܬ (6:9); ܣܗ̣ܕܬܢܝ (Gen. 31:6).

3. ܢ̣ܚܬ (5:17) (= ܢܚ̣ܬ = ܢܚ̣ܬ); ܐܥܟܬ (6:8) (= ܐܥܟܬ = ܐܥܟ̣ܬ).

4. ܗ̣ܦ̣ܟ (1:4); ܡܥܕܕ (6:2); ܚ̣ܨ̣ܕܬ (6:9); ܡܥܕܕܬܗ (26:13); ܗ̣ܦ̣ܟܬ (32:12).

5. ܐܗ̣ܦܟ (32:10); [ܐ]ܬܗ̣ܦܟܬ (Jos. Styl. 2:7); ܐܥܠ (for ܐܥܠܝ) (J. S. 4:10); ܐܥ̣ܗܕ (for ܐܥܗ̣ܕ) (Legends of St. Mary 26:20); ܡܐܥܠܘܗܝ (Acts 28:2); ܐܢܐܙܠ *we should go* (Lk. 9:13).

1. The pronominaˎ fragments used in the inflection of the Perfect are always suffixed to the stem. To distinguish them from the pronominal suffixes (§ 36.) they may be called *sufformatives*.

2. We have distinct forms for both genders and both numbers in the second and third persons.

3. The vowel of the second radical is dropped in the 3d fem. and in the 1st com. sing., while the *a* of the first radical is obscured to *e*.

4. The sufformatives for person, gender and number, with the exception of the 3d fem. sing. and the 1st com. sing., are affixed directly and without causing any change in vocalization to the 3d m. sing., which may therefore, for convenience, be called the *first form* of the Perfect. This rule is true of all verbs, weak as well as strong, except the Lomadh Olaph verbs (§ 60.).

5. The third feminine plural sometimes ends in ܝ ; the third masculine plural sometimes ends in ܘܢ, and the first plural in ܢ (in Lk. 9:13 ܐܦܠܢ, from ܐܦܠ, is written, instead of ܐܦܠܢܢ, to avoid the three Nuns; cf. נְתַנֻּ). Sometimes, on the contrary, the third plural feminine, as well as masculine, was written just like the third masculine singular. According to Hoffmann (Merx, § 50. N. B., and § 59. I. (5)) a Yudh was sometimes added to the third feminine singular, e. g. ܩܛܠܬܝ . This is only a "signum graphicum fem. indicans," just as in the third feminine Imperfect (see § 45.).

Note 1. — The following summary of the endings of the Perfect in Syriac and Hebrew may be useful :

	3 m.	3 f.	2 m.	2 f.	1 c.	3 m.	3 f.	2 m.	2 f.	1 c.
	SINGULAR.					PLURAL.				
Syr.	—	ܬ	ܬ	ܬܝ	ܬ	ܘ (ܘܢ)	ܝ (ܝܢ)	ܬܘܢ	ܬܝܢ	ܢ or ܢܢ
Heb.	—	הָ	תָּ	תְּ (תִּי)	תִּי	וּ (וּן)	——	תֶּם	תֶּן	נוּ

Note 2. — ܩܪܒ (Mt. 8:2); ܣܓܕܬ (Mt. 20:20); ܘܩܪܒܬ (Mt. 25:25); ܢܬܚܙܥ (1 Cor. 11:17); ܩܪܒܘ (32:13); ܣܓܕܘ (32:22); ܢܦܩ (Acts 27:2); ܘܢܦܩܬܘܢ (John 16:27).

Verbs which have *e* in the *first form* (see § 43. Rem. 4.) retain it in all the forms derived from it ; but in the 3d fem. and 1st sing. they are the same as verbs which have *a* in the *first form*.

§ 44. The Remaining Perfects.

	Ethpᵉʻel.	Paʻel.	Ethpaʻal.	Aphʻel.	Ettaphʻal.
3 m. sing.	ܐܬܩܛܠ	ܩܛܠ	ܐܬܩܛܠ	ܐܩܛܠ	ܐܬܩܛܠ
3 f. sing.	ܐܬܩܛܠܬ	ܩܛܠܬ	ܐܬܩܛܠܬ	ܐܩܛܠܬ	ܐܬܩܛܠܬ
3 m. pl.	ܐܬܩܛܠܘ	ܩܛܠܘ	ܐܬܩܛܠܘ	ܐܩܛܠܘ	ܐܬܩܛܠܘ
1 sing.	ܐܬܩܛܠܬ	ܩܛܠܬ	ܐܬܩܛܠܬ	ܐܩܛܠܬ	ܐܬܩܛܠܬ

ܐܬܒܛܠ (12:5); ܐܬܟܢܫܘ (6:19); ܐܬܟܚܕ (Rev. 13:12); ܐܬܝܠܕ (32:18); ܐܬܬܙܝܥ (Rev. 11:18); ܐܬܦܨܚ (29:18); ܐܬܚܝܒ (7:3); ܐܬܚܫܒ (Gal. 4:12); ܩܛܦ (4:12); ܦܩܕ (Acts 23:30); ܦܪܩ (Acts 4:15); ܩܛܦ (Acts 15:24); ܐܬܦܩܕ (25:10); ܐܬܚܬܡ (Heb. 9:20); ܐܬܦܪܩ (Col. 4:10); ܐܬܟܪܙ (12:17); ܐܬܩܒܠ (6:1); ܐܬܚܙܝܘ (Lk. 20:23).

It will be noticed that all of these Perfects form all of their inflections on the analogy of the Perfect Pᵉʻal; *i. e.* the sufformatives for gender, number and person are in all cases, except the 3d fem. and 1st person singular, affixed directly to the 3d singular masculine, without causing any change in it. In the 3d singular feminine (and the 1st sing., which is formed like it) the only change in the last four stems is that the vowel of the second radical is changed to a half-vowel; in the Ethpᵉʻel the second radical loses its vowel and the first receives *a*.

Remark 1. — The Ethpᵉʻel 3d feminine singular and 1st common singular can be distinguished from those of the Ethpaʻal only when the second or third radical is an aspirate and Kushoy and Rukhokh (§ 10.) are marked. It will be noted that in Ethpᵉʻel the second radical has Rukhokh, and the third, Kushoy; whereas in Ethpaʻal the opposite is true.

Remark 2. — Notice the transposition of the Taw in the Ethpᵉʻel and Ethpaʻal of verbs whose first radical is a sibilant, and the permutations of the Taw in those whose first radical is Zain or Ṣodhê (cf. §§ 21. 1; 22. 4).

§ 45. The Pᵉᶜal Imperfect.

TABLE A.

1. *He will write*.......ܢܶܟ݂ܬ݁ܽܘܒ݂ = ܟ݂ܬܰܒ݂ with ܢ a pronom. prefix used to denote the 3d person.

2. *She will write*.....ܬܶܟ݂ܬ݁ܽܘܒ݂ = ܟ݂ܬܰܒ݂ with ܬ the usual fem. sign prefixed, and ܗ suffixed to distinguish it from the 2d masc. sing. Cf. § 43. Rem. 5.

3. *Thou* (m.) *wilt write* ܬܶܟ݂ܬ݁ܽܘܒ݂ = ܟ݂ܬܰܒ݂ with ܬ a fragment of ܐܰܢ݇ܬ݁ *thou*, prefixed.

4. *Thou* (f.) *wilt write* ܬܶܟ݂ܬ݁ܒ݂ܺܝܢ = ܟ݂ܬܰܒ݂ with ܬ prefixed, ܝܢ suffixed, and ܒ shortened and obscured to the half-vowel.

5. *I shall write*........ܐܶܟ݂ܬ݁ܽܘܒ݂ = ܟ݂ܬܰܒ݂ with ܐ a fragment of ܐܶܢܳܐ *I* prefixed.

6. *They* (m.) *will write* ܢܶܟ݂ܬ݁ܒ݂ܽܘܢ = ܟ݂ܬܰܒ݂ with ܢ prefixed for the 3d person, ܘܢ suffixed for the m. plural, and the vowel changed to a half-vowel.

7. *They* (f.) *will write*..ܢܶܟ݂ܬ݁ܒ݂ܳܢ = ܟ݂ܬܰܒ݂ as in the 3d m. pl., except that the ending is ܢ instead of ܘܢ

8. *Ye* (m.) *will write*..ܬܶܟ݂ܬ݁ܒ݂ܽܘܢ = ܟ݂ܬܰܒ݂ as in the 3d m. pl., except that we have ܬ prefixed instead of ܢ

9. *Ye* (f.) *will write*....ܬܶܟ݂ܬ݁ܒ݂ܳܢ = ܟ݂ܬܰܒ݂ as in the 3d f. pl., except that we have ܬ instead of ܢ prefixed.

10. *We shall write*......ܢܶܟ݂ܬ݁ܽܘܒ݂ = ܟ݂ܬܰܒ݂ with ܢ a fragment of ܚܢܰܢ *we* prefixed.

TABLE B.

	Masculine Singular.	Feminine Singular.	Masculine Plural.	Feminine Plural.
Third Person,	ܢܶܩܛܽܘܠ	ܬܶܩܛܽܘܠ	ܢܶܩܛܠܽܘܢ	ܢܶܩܛܠܳܢ
Second Person,	ܬܶܩܛܽܘܠ	ܬܶܩܛܠܺܝܢ	ܬܶܩܛܠܽܘܢ	ܬܶܩܛܠܳܢ
First Person,	ܐܶܩܛܽܘܠ		ܢܶܩܛܽܘܠ	

Remarks.

1. The original stem is ܩܛܽܘܠ , the ܘ of which is changed to a half-vowel (*i. e.* volatilized) before sufformatives which begin with a vowel; *i. e.* ܩܛ , ܩܛ , ܩܛ

2. The pronominal fragments employed in the inflection of the Imperfect are,—

Prefixes, ܢ , ܬ , ܬ , ܬ , ܐ ; ܢ , ܢ , ܬ , ܬ , ܢ

Affixes, —, ܝ , —, ܝܢ , — ; ܘܢ , ܢ , ܘܢ , ܢ , —

3. The ܢ of the preformative comes from an original ܝ .

4. The preformatives and sufformatives of the Imperfect are the same for all stems, and for weak verbs as well as strong, except that the vowel of the preformative is sometimes other than ܶ .

5. Except the silent suffix ܝ , which is sometimes used with the 3d fem. sing., the five forms, ܢܶܩܛܽܘܠ , ܬܶܩܛܽܘܠ , ܬܶܩܛܽܘܠ , ܐܶܩܛܽܘܠ and ܢܶܩܛܽܘܠ differ merely in the consonant of the preformative ; the other five forms always suffer the same changes in the root, *i. e.* ܬܶܩܛܠܺܝܢ , ܬܶܩܛܠܽܘܢ , ܢܶܩܛܠܽܘܢ , ܬܶܩܛܠܳܢ , ܢܶܩܛܠܳܢ .

6. The original forms of the Imperfect run,—naḳṭulu, taḳṭulu, naḳṭulûna, naḳṭulâna. "De imperfecti formis notandum est vocales primitivas *ŭ* et *û* in *ŏ* et *ô* esse elatas, quorum loco serior aetas iterum *ŭ* et *û* pronunciavit, ita ut antiqui scribae et Nestoriani formas exhibeant ܬܶܩܛܠܽܘܢ et ܢܶܩܛܠܽܘܢ , recentiores vero Ja'ḳobitae et Maronitae ܬܶܩܛܠܘܢ et ܢܶܩܛܠܘܢ ."—Merx-Hoffmann, *Gr. Syr.*, § 50. D.

§ 46. Pᵉʻal Imperfects in A and E.

TABULAR VIEW.

	3 m. sg.	3 m. pl.
Imperfect with *u*,	ܢܶܩܛܽܘܠ	ܢܶܩܛܠܽܘܢ
Imperfect with *i*,	ܢܶܩܛܺܝܠ	"
Imperfect with *a*,	ܢܶܩܛܰܠ	"

1. ܢܶܚܨܽܕ (2:17); ܢܶܚܨܽܘܪ (Mt. 7:12); ܢܽܘܪ (Lk. 22:36); ܢܶܪܥܶܐ (Mt. 14:15); ܢܶܦܽܠ (for ܢܶܢܦܽܠ) (Mt. 5:29); ܢܶܦܽܟ (Mt. 24:29); ܢܶܛܽܒ (from ܛܳܒ) (Mt. 13:2); ܢܶܐܰܥ (Mt. 20:21); ܢܶܦܽܪ (from ܦܽܪ = פָּרַד) *he will err;* ܢܣܺܝܡ (from ܣܳܡ = שִׂים) (Mt. 19:13); ܐܺܓܪ (from ܓܪ) (John 12:32).

2. ܢܶܡܟܰܪ (Lk. 21:22); ܢܶܡܠܶܟ (Lk. 21:24); ܢܶܩܨܰܦ (Mt. 25:9); ܢܶܛܥܰܡ (Lk. 3:14); ܢܚܟܶܡ (Lk. 7:6); ܢܚܟܶܡ (Rom. 15:30); ܢܶܡܠܟܽܘܢ (2:18); ܢܶܡܟܰܠ (Mt. 18:17); ܢܶܡܥܟܽܘܢ (Mt. 13:15); ܢܶܙܪܰܥ (2:10).

3. ܢܶܙܥܶܩ (Mk. 10:48); ܢܶܡܠܶܐ (Mt. 20:31); ܢܶܨܒܶܐ (Mk. 8:22); ܢܶܣܓܶܐ (Mt. 14:36); ܢܶܣܟܺܝܘ (1 Cor. 4:25); ܢܶܣܓܶܕ (Jn. 4:23); ܢܶܣܰܕ (30:5).

1. ܚܨܰܕ *to make* and ܐܙܰܒ *to buy* are the only strong verbs which have the Imperfect in ◌ܽ; but some weak verbs, mostly intransitives, form their Imperfect Pᵉʻal in this manner; *e. g.* one Ê Ê, one Ê Yudh, one Pê Yudh, and a few Pê Nun verbs.

2. Perfects in *e*, which are intransitive, have as a rule their Imperfect in *a;* as have also most intransitives in *a*, and most verbs whose second or third radical is a guttural.

3. A few verbs having the Perfect in *e* have the Imperfect in *u*.

Note.—There were three Perfect stems, ܩܛܰܠ, ܩܛܶܠ, and ܩܛܽܘܠ (see § 41. 1.); and three Imperfect stems, ܢܶܩܛܽܠ, ܢܶܩܛܰܠ, and ܢܶܩܛܽܘܠ; the *a* and *u* in each case being original, while the *e* has come from *ĭ*.

§ 47. The Remaining Imperfects.

	Ethpeʿel.	Paʿel.	Ethpaʿal.	Aphʿel.	Ettaphʿal.
3 m. sing.	ܢܬܩܛܠ	ܢܩܛܠ	ܢܬܩܛܠ	ܢܩܛܠ	ܢܬܩܛܠ
3 f. sing.	ܬܬܩܛܠ	ܬܩܛܠ	ܬܬܩܛܠ	ܬܩܛܠ	ܬܬܩܛܠ
3 m. pl.	ܢܬܩܛܠܘܢ	ܢܩܛܠܘܢ	ܢܬܩܛܠܘܢ	ܢܩܛܠܘܢ	ܢܬܩܛܠܘܢ
1 sing.	ܐܬܩܛܠ	ܐܩܛܠ	ܐܬܩܛܠ	ܐܩܛܠ	ܐܬܩܛܠ

ܢܬܪܥܡ (29:1); ܢܬܟܣܐ (6:11); ܢܬܡܠܟܘܢ (6:15); ܢܬܓܠܝܢ (1:10); ܬܬܪܥܡܘܢ (5:13); ܢܬܝܣܦ (2:9); ܢܬܝܗܒ (Mt. 25:29).

Rem. 1.—ܢܬܓܠܝܢ (1:10); ܢܬܪܥܡܘܢ (5:13); ܢܬܠܒܟ (2 Pet. 2:3).

It will be noticed that the preformatives and sufformatives of the derived stems are the same as those of the simple, or Peʿal, stem (cf. § 45). What is said in § 45. Rem. 5, of the internal changes of the Peʿal, is true also of the derived stems, *i. e.* the 3d fem. sing., the 2d masc. and the 1st com. sing. and plur. are the same, preformatives (and sufformative in the case of the 3d fem. sing.) excepted, as the 3d masc. sing. or *first form* of the Imperfect; and all other forms are the same, preformatives and sufformatives excepted, as the 3d masc. plural.

Rem. 1.—The 3d masc. plur., and the forms like it, of the Ethpeʿel and Ethpaʿal, can only be distinguished in writing when the second or third radical is an aspirate. In the Ethpeʿel the second radical takes Rukhokh and the third Kushoy; whereas, in the Ethpeʿel the second takes Kushoy and the third Rukhokh; when neither the second nor the third radical is an aspirate the *usus loquendi* and the connection can alone determine whether the form be intensive or not.

Rem. 2.—In the Ettaphʿal stem, whenever the preformative is a Taw, the other Taws are written as one, to avoid the occurrence of three Taws.

Rem. 3.—Notice the transposition and permutation before sibilants, according to §§ 21. 1 ; 22. 4.

Rem. 4.—The following table gives, (1) the preformatives of the different stems, (2) the vowel of the first radical, (3) the vowel of the second radical :

	P⁽ᵉ⁾al.	Ethp⁽ᵉ⁾el.	Pa'el.	Ethpa'al.	Aph'el.	Ettaph'al.
1.	ܢ	ܢܬ	ܢ	ܢܬ	ܢ	ܢܬ
2.	ܒ	ܒ	ܒ	ܒ	ܒ	ܒ
3.	ܬ (or ܬ)	ܬ	ܬ	ܬ	ܬ	ܬ

Rem. 5.—The various elements used as preformatives and sufformatives appear in the following table, the asterisks representing radicals:

He will	* * * ܢ	*They* (m.) *will* . . ܘܢ * * * ܢ
She will . . . . . . (ܢ)	* * * ܬ	*They* (f.) *will* . . . ܢ * * * ܢ
Thou (m.) *wilt* .	* * * ܬ	*Ye* (m.) *will* . . . . ܘܢ * * * ܬ
Thou (f.) *wilt* . . ܢ	* * * ܬ	*Ye* (f.) *will* . . . . . . ܢ * * * ܬ
I shall	* * * ܐ	*We shall* . . . . * * * ܢ

§ 48. The Imperatives.

	Imperfect.	Imperative 2 m. sg.	Imperative 2 f. sg.	Imperative 2 m. pl.	Imperative 2 f. pl.
P⁽ᵉ⁾al.	ܢܩܛܘܠ	ܩܛܘܠ	ܩܛܘܠܝ	ܩܛܘܠܘ(ܢ)	ܩܛܘܠܢ or ܩܛܘܠܝܢ
Pa'el.	ܢܩܛܠ	ܩܛܠ	The endings for gender and number are the same for all the stems.		
Aph'el.	ܢܩܛܠ	ܐܩܛܠ			
Ethp⁽ᵉ⁾el.	ܢܬܩܛܠ	ܐܬܩܛܠ			
Ethpa'al.	ܢܬܩܛܠ	ܐܬܩܛܠ or ܐܬܩܛܠ			
Ettaph'al.	ܢܬܬܩܛܠ	ܐܬܬܩܛܠ			

1. ܚܣܘܪ (31:13); ܡܟܝܟܐ (3:3); ܡܣܟܢܐ (30:13); ܚܣܪ (2 Tim. 4:5).

2. ܟܠܟ (33:3); ܐܚܒܪ (33:2); ܐܬܟܫܦܝ (Col. 3:18).

3. ܐܪܘܙܘ (31:17); ܐܬܥܒܕܘ (Col. 3:20).

The stem of the Imperative is the same as that of the Imperfect
without the preformative; except in the Ethpᵉˁel and in one form of the
Ethpaˁal, where the original short *a* of the first radical is retained and
the vowel of the second radical is dropped, its absence being often
denoted by the linea occultans (see 3 above).

Note 1.—The Olaph of the Aphˁel and of the passive stems, which is
absorbed in the Imperfect, is retained in the Imperative.

Note 2.—The Imperative has no preformatives; the gender and number
are denoted by sufformatives, which are, ܝ for the fem. sing.; ܘ or ܘܢ for
the masc. plur.; ܝ or ܢ or ܝܢ for the fem. plural.

Note 3.—None of the sufformatives except ܘܢ and ܝܢ are pronounced.

§ 49. The Infinitives.

Pᵉˁal.	Ethpᵉˁel.	Paˁel.	Ethpaˁal.	Aphˁel.	Ettaphˁal.
ܡܩܛܠ	ܡܬܩܛܠܘ	ܡܩܛܠܘ	ܡܬܩܛܠܘ	ܡܩܛܠܘ	ܡܬܩܛܠܘ

ܡܟܝܟܐ (2:6); ܡܚܣܪ (2:2); ܡܚܣܪ (3:13); ܡܬܚܘܐ (2:4); ܡܚܣܥܒܕ (27:4);
ܡܬܚܘܙܐ (1 Cor. 11:32).

1. The Infinitive of the Pᵉˁal is ܡܩܛܠ = ܩܛܠ + ܡ .

2. The Infinitives of the derived stems are all found by prefixing ܡ to
the form used in the Imperfect, except that the vowel of the second rad-
ical is always *o* and that the abstract ending ܘ is always suffixed. This
ܘ becomes ܘܬ before pronominal suffixes. See § 85. Rem. 2.

§ 50. The Participles.

Pᵉˁal.	Ethpᵉˁel.	Paˁel.	Ethpaˁal.	Aphˁel.	Ettaphˁal.
ܩܛܠܐ	ܡܬܩܛܠܐ	ܡܩܛܠܐ	ܡܬܩܛܠܐ	ܡܩܛܠܐ	ܡܬܩܛܠܐ
ܩܛܝܠܐ	—	ܡܩܛܠܐ	—	ܡܩܛܠܐ	—

1. ܩܶܛܰܠ (1:6); ܐܶܣܰܡ (3:7); ܐܶܣܡܰܐ (3:4); ܢܣܰܟ݁ܶܡ (16:9); ܣܳܡܰܪ (Mt. 21:9); ܣܳܡܰܐ (Mk. 11:10).

2. ܡܰܣܡܰܐ (1:2); ܡܰܟ݁ܠܰܢܝ (2:3); ܡܰܣܡܰܐ (3:17); ܡܰܣܡܰܪ (16:9); ܡܰܣܡܰܪ (Lk. 24:51); ܡܰܣܟ݁ܰܪ (Lk. 1:42); ܡܶܙܕ݁ܰܝ (1:13); ܡܰܟ݁ܕ݁ܘܣܰܐ (7:8); ܡܰܟ݁ܡܰܣ (Mk. 9:20); ܡܰܣܳܪܰܦ (14:4); ܡܰܣܡܰܣ (14:4).

1. The P⁻'al Active Participle is of the same form as the Hebrew קֹטֵל from an original ḳâtil. The Passive is of the form ḳâtîl, just as in Biblical Aramaic, the ä becoming a half-vowel.

2. The Active Participles of the derived species are formed by prefixing ܡ to the first form of the Imperfect, the Nun having been elided. The Passive forms of Pa'el and Aph'el differ from the Active in the absolute masc. sing., where they have *a* instead of *e* (cf. the Arabic, where the Passive Participles are distinguished from the Active in like manner).

3. It will be noticed, in the above examples, that Participles are inflected like nouns.

§ 51. The Verb with Suffixes.

A. The following table gives a comparison between the Perfect P⁻'al with and without suffixes:

	Form without Suffixes.	Form with Suffixes.	Form with "her."	Form with "him."
3 m. singular,	ܩܛܰܠ	ܩܰܛܠ	ܩܰܛܠܳܗ	ܩܰܛܠܶܗ
3 f. singular,	ܩܶܛܠܰܬ	ܩܰܛܠܰܬ	ܩܰܛܠܰܬܳܗ	ܩܰܛܠܰܬܶܗ
2 m. singular,	ܩܛܰܠܬ	ܩܰܛܠܬ	ܩܰܛܠܬܳܗ	ܩܰܛܠܬܳܝܗܝ
2 f. singular,	ܩܛܰܠܬܝ	ܩܰܛܠܬܝ	ܩܰܛܠܬܝܳܗ	ܩܰܛܠܬܝܗܝ
1 c. singular,	ܩܶܛܠܶܬ	ܩܰܛܠܶܬ	ܩܰܛܠܬܳܗ	ܩܰܛܠܬܶܗ

	Form without Suffixes.	Form with Suffixes.	Form with "*her*."	Form with "*him*."
3 m. plural,	ܩܲܛܠܽܘܗ	ܩܲܛܠܽܘܗ	ܩܲܛܠܽܘܗ	ܩܲܛܠܽܘܗ
3 m. plural,	ܩܲܛܠܽܘܢ	ܩܲܛܠܽܘܕ	ܩܲܛܠܽܘܢ	ܩܲܛܠܽܘܢ
3 f. plural,	ܩܛܲܠܶܝ	ܩܲܛܠܶܝ	ܩܲܛܠܶܝ	ܩܲܛܠܶܝ
3 f. plural,	ܩܲܛܠܶܝܢ	ܩܲܛܠܶܝܕ	ܩܲܛܠܶܝܢ	ܩܲܛܠܶܝܢ
2 m. plural,	ܩܲܛܠܬܽܘܢ	ܩܲܛܠܬܽܘܕ	ܩܲܛܠܬܽܘܢ	ܩܲܛܠܬܽܘܢ
2 f. plural,	ܩܲܛܠܬܶܝܢ	ܩܲܛܠܬܶܝܢ	ܩܲܛܠܬܶܝܢ	ܩܲܛܠܬܶܝܢ
1 c. plural,	ܩܛܲܠܢ	ܩܛܲܠܢ	ܩܛܲܠܢ	ܩܛܲܠܢ

B. The Perfect with Suffixes.

1. [ܩܲܛܠܰܢ and ܩܲܛܠܶܟܝ for ܩܲܛܠܰܢ and ܩܲܛܠܶܟܝ] ܣܰܚܪܽܘܢܳܢܝ (Overbeck 137:9 (Nöl.));
ܚܰܨܪܽܘܗܝ (Nöl., *Gr.*, § 186.); ܐܶܫܟܚܳܗ (4:11); ܩܰܛܠܳܗ (25:12); ܣܰܚܪܶܗ (John
17:25); ܢܰܛܪܳܟܝ (Ps. 16:7); ܚܰܣܚܽܘܢܝ (25:19); ܐܰܣܪܽܘܗܝ (25:10); ܘܰܕܰܦܽܘܢܝ
(Ps. 23:6); ܐܰܒܗܶܬܝ (Lk. 24:22).

Rem. 1.—ܠܐ ܐܶܫܟܚܳܢܽܘܗܝ *they did not find him* (Anal. Syr. 87:15 (Duv.)).

ܣܰܚܪܽܘܢܳܢܝ *they surrounded me* (Overbeck 137:9 (Nöl.)).

ܐܰܓܥܶܠܢܳܟ *they entrusted to thee* (Julianus 90:25 (Nöl.)).

ܚܰܨܪܽܘܗܝ *they made it* (Nöl., *Gr.*, § 186.).

Rem. 2.—ܐܰܠܶܨܟܽܘܢ *they oppressed you* (Judges 10:12).

ܘܰܐܚܣܶܡܟܽܘܢ *they troubled you* (Acts 15:24).

2. [ܣܘܼܟ̈ܟ̇ or ܣܘܼܟ̈ܟ̇ for ܣܘܼܟ̈ܟ̇] ܡܣܥܡܕܢ (Lk. 10:40); ܝܘܼܩܕܢ (Ps. 69:2); ܐܡܩܕܗ (22:7); ܝܟܪܡܠ *thou hast borne me* (Jer. 2:27; see also Jer. 15:10); ܠܟܚܡܠ *thou hast deceived me* (?) (1 Sam. 19:17; see also Song of Songs 4:9).

Remark.—ܣܘܼܩܕܢ (Ps. 51:5); ܣܘܼܠܕܡܥ (Is. 51. 5; other reading for ܣܘܼܩܕܡܥ, Nöl., *Gr.*, § 186.), but ܡܣܥܡܕܢ (Lk. 10:40).

3. [ܣܘܼܟ̈ܬܐ for ܟ̇ܬܐ, ܣܘܼܟ̈ܬܗ for ܣܘܼܟ̈ܬܗ, 2 masc. sing. and plur. and 2d fem. plur. unchanged] ܡܣܥܡܕܢ (Ps. 22:1); ܝܟܪܢܘ (10:6); ܣܝܟܬܢܘ (John 17:25); ܡܣܥܕܢܘ (John 17:4); ܩܨܡܪܟܘ (6:7); ܐܣܡܪܟܥܕܢ (25:18); ܣܘܟ̈ܬܣܢܗ *ye* (f.) *have killed her.*

When the object of a verb is a pronoun other than the 3d plural it is suffixed directly to the verbal form, occasioning certain changes of termination and stem. For *them* the independent pronouns ܐܢܘܢ and ܐܢܝܢ are used, *e. g.* ܡܚܒ ܐܢܘܢ (2:6); ܗܣܡܢܗ ܐܢܝܢ (Lk. 24:11).

1. The forms ܩܡܥ and ܩܡܥ occur in the 3d masc. singular and plural.

Rem. 1.—The older and longer forms ܩܡܥܕܗ and ܩܡܥܕܢ occasionally are found.

Rem. 2.—The ending of the masculine plural is sometimes omitted before suffixes.

2. The old form ܩܡܥܬ (for an older ܩܡܥܬ) appears in the 3d fem. sing. and ܣܩܡܥܬ for ܣܩܡܥܬ in the 3d fem. sing.

3. The other forms, except the first person singular, remain unchanged. The first person singular takes the same form before suffixes as the 2d masc. sing., and is to be distinguished from it with the pronominal suffix for the 3d sing. masc. only; *e. g. I have killed him* = ܣܘܟ̈ܬܗ; *thou hast killed him* = ܣܘܟ̈ܬܣܡܒ.

4. To forms ending in a vowel the suffixes are appended directly and without any change except in the case of the 3 m. sg. suffix (see 6. below).

5. To forms ending in a consonant the suffixes are appended by means of a union vowel or half-vowel, without any variation in the suffix except in the 3d sing. masc. (see 6. below). Before ܟ݂ܘܿܢ, ܟ݂ܘܿܢ the union vowel is always the half-vowel, except in the form ܩܛܰܠܢܳܟ݂ܘܿܢ, ܩܛܰܠܢܳܟ݂ܶܝܢ *we have killed you;* before ܟܝ *thee* (f.) the union vowel is always ܰ ; before ܗ *her,* ܗܝ *thee* (m.), ܢܝ *me,* and ܢ *us,* it is always ܰ except in the 3d sing. masc. and fem. before ܢܝ and ܢ where we have ܶ .

6. The 3 m. sg. suffix has the form ܗ with the 3 sg. m. and f. and with the 1 sg.; with the 3 pl. m. it has the form ܝܗܝ ; and elsewhere it has the form ܝܘܗܝ , except with the 2 f. sg. where it is ܝܘܗܝ .

C. Table giving the principal forms of the Imperfect with suffixes:

FORM WITHOUT SUFFIXES.

ܬܶܩܛܽܘܠ

ܬܶܩܛܠܺܝܢ

FORM WITH SUFFIXES,—SINGULAR.

1st.	2d masc.	2d fem.	3d masc.	3d fem.
ܬܶܩܛܠܰܢܝ	ܬܶܩܛܠܳܟ݂	ܬܶܩܛܠܶܟܝ	ܬܶܩܛܠܺܝܘܗܝ or ܬܶܩܛܠܶܗ	ܬܶܩܛܠܺܝܗ
ܬܶܩܛܠܽܘܢܰܢܝ	ܬܶܩܛܠܽܘܢܳܟ݂	ܬܶܩܛܠܽܘܢܶܟܝ	ܬܶܩܛܠܽܘܢܳܝܗܝ or ܬܶܩܛܠܽܘܢܶܗ	ܬܶܩܛܠܽܘܢܳܗ

FORM WITH SUFFIXES,—PLURAL.

1st.	2d masc.	2d fem.
ܬܶܩܛܠܰܢ	ܬܶܩܛܠܳܟ݂ܘܿܢ	ܬܶܩܛܠܶܟ݂ܶܝܢ
ܬܶܩܛܠܽܘܢܰܢ	ܬܶܩܛܠܽܘܢܳܟ݂ܘܿܢ	ܬܶܩܛܠܽܘܢܶܟ݂ܶܝܢ

D. The Imperfect with Suffixes.

ܬܶܨܕܽܟ (8:10); ܬܶܚܨܢ (23:14); ܬܰܡܚܶܠ (23:12); ܬܶܒܰܪܢ (Ps. 16:1); ܬܰܡܚܶܠ (23:3); ܐܶܚܒ (6:17); ܬܶܚܣ (4:11); ܬܶܣܕܢ (22:5); ܬܶܩܕܢܣ (31:14); ܐܣܘܢ (25:17).

1. The only changes in the stem are in the forms ܬܶܩܘܡ , ܬܩܘܡ , ܐܩܘܡ , where the ܘ becomes a half-vowel.

2. With ܬܶܩܛ (from ܬܶܩܘܡ) and like forms, the suffixes and their union vowels are,—

ܢ , ܗܘ , ܗ , ܗ or ܣܘܢ , ܗܢ , ܟ , ܟ , ܢ .

3. With ܬܶܩܛ , ܬܶܩܛ , ܐܶܩܛ , ܐܶܩܛ and ܐܶܩܛ , the suffixes and union vowels are,—

ܢ , ܗܘ , ܗ , ܗ or ܣܘܢ , ܗ , ܟ , ܗ , ܢ .

4. The 2d masc. sing. has sometimes a second form before suffixes, to wit : ܐܶܩܛܠ , ܐܶܩܛܠ , ܐܶܩܛ .

E. The Imperative with Suffixes.

The following are the forms of the Imperative with Suffixes :

	2d masc. sing.	2d fem. sing.	2d masc. plur.	2d fem. plur.
1 sg. suff.	ܩܘܬܠܢ	ܩܘܬܠܢ	ܩܘܬܠܢ	ܩܘܬܠ
3 sg. m.	ܩܘܬܠܗܘ	ܩܘܬܠܗܘ	ܩܬܠܗܘ	ܩܘܬܠ
3 sg. f.	ܩܘܬܠܗ	ܩܘܬܠܗ	ܩܬܠܗ	ܩܘܬܠ
1 pl.	ܩܬܠܢ	ܩܘܬܠܢ	ܩܬܠ	ܩܘܬܠ

ܩܘܬܠܢ (Ps. 22:11); ܗܩܣ (3:3); ܐܣܘܪܠܢ (Ps. 2:11); ܣܩܚ (Ps. 22:23); ܐܣܪ (id.); ܐܠܗ ܪܥ? (Ps. 28:9).

1. The 2d masc. sing. inserts ܝ before all suffixes.

2. The ـܘ of the 2d fem. sing. and the ܘ of the 2d masc. plur. become full vowels before suffixes.

3. The ـܘ of the 2d fem. plur. is dropped.

4. The long forms of the Imperative plural (*i. e.* ܩܛܘܠܘ and ܩܛܘܠܝ̈) are joined to the suffixes in the same way as the short form of the feminine plural.

F. The Infinitives and Participles with Suffixes.

1. The Infinitive P⁽ᵉ⁾al takes the suffixes of nouns without any change except the dropping of the second vowel before all save the suffix of the 1st sing. See § 81.

2. Occasionally the Infinitive P⁽ᵉ⁾al is joined to the 3d masc. and 3d fem. sing. suffixes by a Yudh after the analogy of the Imperfect; *e. g.* ܡܣܒܝܗ *to take him,* ܡܫܪܝܗ *to free her.* See Nöldeke, § 191.

3. The Infinitives of all the derived stems change the ending ـܘ to ـܐ and take the usual nominal suffixes. See § 85.

4. Participles take the nominal suffixes.

§ 52. Guttural Verbs.

ܣܡܘ (4:7); ܚܠܨ (32:1); ܚܡܨ̈ܬ (24:2); ܐܚܡܬܝ (5:1); ܡܙܕܗܪ (1:13); ܫܠܕܗ̈
(Ps. 19:8); ܡܚܠ (Ps. 29:9); ܣܩܝ (= חָסַר) *to want;* ܠܡܐܚܕ for ܠܡܐܚܕ
he shall break; ܐܩܝ (Luke 6:12); ܠܢܩܛ (Mk. 12:17).

1. Verbs whose first radical is a guttural, or Rîsh, are regular.

2. Verbs whose second radical is a guttural, or Rîsh, sometimes in East Syriac take *a* where we would expect *e, e. g.* ܢܛܚܢ (West Syriac ܢܛܚܢ) *to grind.*

3. When the third radical is a guttural (for verbs *tertiae Olaph*, see §§ 57, 60), or Rîsh, it changes an immediately preceding *e* into *a.*

Note 1.—In the Pa'el and Aph'el, this change of *e* into *a* causes the Participles Active and Passive to coincide.

Note 2.—In accordance with this rule, many intransitives, like ܣܡܥ, which would naturally have *e,* take *a* in the P⁽ᵉ⁾al Perfect.

4. In a few cases, when the third radical is a guttural, or Rîsh, ـܘ of the Imperfect and Imperative is changed into *a.*

5. Verbs whose third radical is ܗ always receive *a* before it.

§ 53. Pê Nun Verbs.

1. ܢܣܒ (Mt. 19:7); ܣܩ (23:18); ܣܩ (Acts 10:13); ܢܩܦ (Mk. 9:21); ܩ
(Mt. 21:21); ܩܝܘ (Mk. 16:11).

2. ܢܬܠ (= ܢܠܐܠ) (Lk. 11:21); ܢܦܩ (Mt. 2:6); ܢܦܩ (Acts 16:18);
ܢܩ (Mt. 5:29); ܢܚܬ (Mt. 24:29); ܡܚܬ (Mt. 1:20); ܐܢܬ (Mt. 17:1);
ܡܚܬ (Lk. 14:5); ܢܬ (Mt. 5:31); ܐܢܣ (Heb. 4:8); ܢܠܦ (Jer. 6:8).

Pê Nun verbs are regular in the Ethp‘el, Pa‘el and Ethpa‘al stems. In P‘al they are regular in the Perfect and in the Participles. But

1. In the P‘al Imperative the Nun is generally dropped.

2. In the P‘al Imperfect and Infinitive and in the Aph‘el and Ettaph‘al stems throughout, the Nun is generally assimilated. See § 18. In Pê Nun verbs which are also ‘Ê ‘Ê or ‘Ê Waw, the Nun is firm. See § 62. 2.

§ 54. ‘E ‘E Verbs.
TABULAR VIEW.

	P‘al.	Aph‘el.	Ethtaph‘al.	Palpel.
Perfect,	ܩܒ	ܐܩܒ	ܐܬܩܒ	ܩܒܩܒ
Imperfect,	ܬܩܒ	ܬܩܒ	ܬܬܩܒ	ܢܩܒܩܒ
Imperative,	ܩܒ	ܐܩܒ	ܐܬܩܒ	ܩܒܩܒ
Part. Act.,	ܡܩܒ	ܡܩܒܒ	ܡܬܩܒܒ	ܡܩܒܩܒ
Part. Act.,	ܩܐܒ	ܡܩܒ	ܡܬܩܒ	ܡܩܒܩܒ
Part. Pass.,	ܩܒ	ܡܩܒ		ܡܩܒܩܒ

Remark. — The first three forms of the P‘al Perfect are,—
ܩܒ ܩܒ ܩܒ

The 3d masculine singular and plural of the Imperfect are,—
ܢܩܒ ܬܩܒ

1. ܣܰܡ (Acts 1:3); ܢܶܣܰܒ (Acts 20:33); ܚܣܰܦ (Lk. 24:5); ܢܰܣܝܘܽܢ (Gal. 4:14); ܚܕܰܪ (Mt. 6:6); ܚܕܰܬ (Mt. 7:13).

2. ܢܶܚܕܶܐ (John 10:9); ܢܶܣܰܩ (Mt. 16:21); ܢܶܣܒ (Rom. 7:7); ܐܶܣܦ (Rom. 14:11); ܡܚܰܣܶܦ (John 19:24) [ܐܶܬܚܰܣܰܦ from ܚܣܰܦ, ܡܚܰܣܶܦ from ܚܣܰܦ]; ܐܶܣܝ (Lk. 1:35); ܐܶܒܰܬ (Mt. 9:31); ܢܶܨܰܪ (Mt. 23:12) [ܢܶܨܰܪ from ܢܰܨܰܪ].

3. ܐܝܳܙܰܠ [for ܐܝܙܰܠ] (Acts 16:29); ܐܰܟܶܠ (1 Pet. 2:23); ܣܰܡܶܡ (1 Cor. 12:26); ܓܰܪܝ (Gal. 5:17); ܐܰܚܶܕ (1 Cor. 10:6); but ܚܰܠܶܩ (Mt. 10:12); ܐܝܳܒ (Heb. 11:16); ܚܰܕܬ (John 19:42); ܣܰܡܡ (1 Cor. 4:4); ܚܣܰܦ (Rom. 11:10).

4. ܐܶܣܬܚܶܦ (Rev. 9:1); ܡܶܣܬܚܶܦ (1 Thes. 2:7); ܐܶܬܢܰܨܰܪ (Mt. 23:12); ܐܶܬܚܰܕ (2 Tim. 2:5); ܡܚܰܕܟ (Mt. 12:20); ܐܶܣܬܟܰܝ (Mt. 13:17); ܡܶܣܬܰܟܟ (Acts 17:16); ܐܶܬܬܙܝܥ (Phil. 1:20).

In verbs whose 2d and 3d radicals are identical the Ethpᵉˁel is regular.

1. In the Pᵉˁal Perfect and Imperative the second and third radicals are contracted into one, the vowel of the second radical being thrown back upon the first. When a syllable follows, the second and third radicals are written as one, but pronounced as two, *e. g.* reggath, noddᵉthun. The Pᵉˁal Perfect is the form given in the dictionary.

2. In the Pᵉˁal Imperfect and Infinitive, and in the Aphˁel and Etphˁal stems throughout, the vowel of the second radical is thrown back upon the first, and the first radical is doubled and hardened.

3. *a.* The Part. Act. of Pᵉˁal in the first form, *i. e.* the 3d m. sg., is like the same form in Ê-Waw verbs,—the second radical is changed into Olaph, which is pronounced like Yudh (ܐܝܳܒ = royeth). See § 2. c. and § 59. 4.

b. But when additions for state, gender or number are made to the first form of the Participle, the Olaph is generally dropped, and the primitive second radical is doubled.

c. The Participle Passive of Pᵉˁal is regular.

4. In the intensive stem, though we have sometimes the regular forms, we usually have the Palpel and Ethpalpal. The stem of Palpel is formed by doubling the contracted Pᵉˁal, or simple stem. Palpel and Ethpalpal are inflected like Paˁel and Ethpaˁal.

§ 55. Pê Olaph Verbs.

1. ܐܶܚܰܕ (27:6); ܐܶܣܪ (32:9); ܐܶܥܡܰܪ (32:14); ܐܶܟܘܠ (Acts 10:13); ܐܶܚܡܰܕ (23:17); ܐܶܚܰܕ (Lk. 17:23); ܐܝ (Mt. 2:20); ܐܟܠ (23:6); ܐܚܬ (32:10); ܐܶܥܡܰܪ (Mt. 3:3); ܐܶܚܡܰܪ (Acts 2:16); ܐܢܬ (32:8).   See § 64. 4.

2. ܐܶܟܘܠ (4:13); ܐܟܠܟܡ (5:10); ܢܐܟܘܠ (5:12); ܐܶܥܡܰܪ (26:9); ܢܐܥܢ (32:11); ܡܐܟܠ (4:13); ܡܐܥܡܰܪ (23:10); ܟܟܣ (Phil. 2:19); ܐܟܘܠ (Mk. 14:14).

3. ܐܶܐܚܰܕ (28:1); ܐܶܐܚܕ (James 4:9); ܐܶܟܟܣܝ (Mk. 5:26); ܟܟܣ (Acts 20:20); ܢܶܟܚܣ (Acts 4:18); ܐܣܪ (Mt. 25:10); ܠܡܐܚܟܡ (Rev. 18:15); ܐܣܪܬ *thou hast bound thyself* (Jos. Styl. 2:13); ܐܣܪܟ (Mk. 25:16); ܘܐܚܡܰܪ (1:6).

4. ܐܘܩܕ (Mt. 22:7); ܐܘܣܡ (Mt. 21:33); ܠܡܘܣܡ (Thes. Syr. 126); ܡܬܟܣܡ (Acts 22:16); ܡܘܣܡ

1. In Pê Olaph verbs, the Olaph receives a helping vowel in the Pᵉ'al and Ethpᵉ'el stems. In the Ethpᵉ'el this vowel is thrown back upon the preceding Taw.   See 3 below.

Note 1.—In the Pᵉ'al Perfect this helping vowel is ◌

Note 2.—In the Pᵉ'al Imperative, with ◌ in the second syllable, the Olaph has ◌ ; in the Imperative with ◌ the Olaph has ◌ ; in the Imperative with ◌ the Olaph is dropped.   § 23. 1. (1).

Note 3.—In the Pᵉ'al Participle Passive the Olaph takes ◌

2. In the Pᵉ'al Imperfect and Infinitive of verbs which have ◌ in the second syllable of the Imperf. the vowel of the preformative is ◌ ; in verbs which have ◌ in the second syllable of the Imperf., the preformative has generally ◌ . In either case the Olaph quiesces in the preceding vowel.

Note.—In the Pᵉ'al Imperfect 1st sing. one Olaph falls out.   § 23. 2. (1).

3. In Ethpᵉ'el, Ethpa'al, and in the Imperfect, Infinitive and Participles of the Pa'el, the vowel of the Olaph is thrown back upon the preceding consonant, and the Olaph quiesces.

Note 1.—In the 1st sing. Pa'el one Olaph is dropped and the form becomes ܐܟܟܣ (for ܐܟܟܣ).

Note 2.—In ܣܟ݂ܠ the Olaph of the Pa'el stem often falls away after preformatives.

Note 3.—In the Ethp'el of ܐܣܪ *to seize*, and of some other verbs, and in the Ethpa'al of ܐܓܪ *to trade*, the Olaph is dropped and the Taw generally doubled. See § 22. 1. (2).

Note 4.—In West Syriac, when Olaph with a vowel is preceded by an inseparable particle, the particle takes the vowel and the Olaph quiesces. See § 34. 2.

4. In Aph'el, Shaph'el and their passives, Pê Olaph verbs pass over into the formation of verbs Pê Yudh. See § 58. 3. For ܐܝܬܝ compare §§ 58. 3. Note. (2), and 64. 4.

Remark.—ܥܗܕ *to remember* is treated in West Syriac as if it were a Pê Olaph verb ; *e. g.* ܥܗܕܝܢܢ (1 Thes. 1:3) ; ܥܗܕܘ (1 Pet. 5:8).

§ 56. Ê Olaph Verbs.

1. ܡܛܝܬ (Lk. 1:40) ; ܡܛܐܬ (Heb. 3:10) ; ܡܛܐܐ (Thes. Syr. 438).

2. ܡܛܐ (31:6) ; ܡܛܬ (Heb. 10:6) ; ܡܛܝ (1 John 5:15) ; ܡܛܝܢ (John 16:24) ; ܡܛܐܬ (John 21:18) ; ܢܡܛܐ (James 1:6) ; ܐܡܛܝ (Heb. 12:13) ; ܢܡܛܐ (3 John 15) ; ܢܛܥܐ (Acts 12:8) ; ܡܬܡܛܝܢ (Lk. 14:18) ; ܢܡܛܝܐ (Jos. Styl. 3:15) ; ܐܛܥܝ (Acts 7:19) ; ܐܛܥܝܗ (22:8).

3. ܢܬܡܛܐ (Mt. 18:19) ; ܢܬܛܥܐ (Acts 7:6) ; ܡܛܥܐ (Lk. 6:33) ; ܢܬܡܛܐܘܗܝ (Mt. 7:9).

4. ܢܡܛܐ (Mt. 5:42) ; ܡܛܝܬ (Mt. 20:20) ; ܡܛܝܢ (Mt. 20:22) ; ܡܛܐ (Mt. 22:4) ; ܡܡܛܐ (Mt. 2:4) ; ܐܡܛܝܐ (Acts 25:26) ; ܢܬܛܥܐ (Rm. 6:19) ; ܐܛܥܡ (Ps. 5:3).

1. In Ê Olaph verbs, when Olaph ends a syllable it quiesces in the vowel preceding it.

2. When Olaph is preceded by a consonant, it throws back its vowel and quiesces in it.

3. When neither Olaph nor the consonant preceding it had a vowel, the helping vowel ⌒ was given to the consonant preceding Olaph, and the latter quiesced.

Note.—This helping vowel was first given to the Olaph and then thrown back, as in 2 above.

4. The Participle Active Pᵉʻal and the Intensive stem throughout are regular.

Note.—For ܛܐܒ to *be good*, the Intensive in use is ܛܝܒ from ܛܘܒ . Compare § 59. 5.

§ 57. Lomadh Olaph Guttural Verbs.

ܢܙܐ (Rev. 22:11); ܒܥܐ (Acts 20:1); ܒܥܬ *she has consoled*; ܒܥܬ *thou hast consoled*; ܒܥܝܬ *I have consoled*; ܡܥܠܐ (Is. 2:12); ܝܠܦ *to teach*; ܐܨܛܒܬ *to be adorned*; ܐܨܛܒܬ (Job 18:3); ܒܥܐ (Acts 16:40); ܒܥܐ (2 Cor. 7:6); ܡܟܣܐ (Tit. 1:9); ܐܨܛܒܐ (Acts 15:31).

In a few verbs whose third radical is Olaph, the Olaph is treated throughout as a guttural, and the second vowel of the Pa'el is *a* instead of *e*. When the consonant preceding Olaph is unvoweled, it draws the vowel of the Olaph to itself, the Olaph quiescing. Most verbs originally of this class have come to be treated as Lomadh Olaph verbs. See § 60.

§ 58. Pê Yudh Verbs.

TABULAR VIEW.

	Pᵉʻal.	Ethpᵉʻel.	Aphʻel.	Eshtaphʻal.
Perfect,	ܝܡܢ	ܐܬܝܠܕ	ܐܘܠܕ	ܐܫܬܘܕܥ
Imperfect,	ܢܐܙܠ	ܢܬܝܠܕ	ܢܘܠܕ	ܢܫܬܘܕܥ
Imperative,	ܐܙܠ	ܐܬܝܠܕ	ܐܘܠܕ	ܐܫܬܘܕܥ
Infinitive,	ܡܐܙܠ	ܡܬܝܠܕܘ	ܡܘܠܕܘ	ܡܫܬܘܕܥܘ
Part. Act.,	ܝܡܢ	ܡܬܝܠܕ	ܡܘܠܕ	ܡܫܬܘܕܥ
Part. Pass.,	ܝܡܝܢ		ܡܘܠܕ	

Remark 1.—ܝܼܪܸܬ means *to inherit;* ܝܼܠܸܕ *to be born;* ܝܼܩܸܕ *to burn;* ܝܼܕܲܥ *to know.*

Remark 2.—The first three forms of the Perfect P⁺ʻal are, ܝܼܪܸܬ , ܝܼܪܹܬ , ܝܼܪܸܬ . The 3d sing. and 3d plur. masc. of the Imperf. are, ܢܹܐܪܲܬ , ܢܹܐܪܬܘܿܢ .

1. ܝܼܩܲܕ (15:9); ܐܸܬܝܼܠܸܕ (Mt. 2:1); ܝܲܩܲܪ (Acts 28:10); ܡܸܬܝܲܚܡܸܝܢ (Lk. 21:14); ܘܸܩܪܐ (25:15); ܝܼܪܸܬ (32:21); ܝܼܪܸܬ *to inherit;* ܝܼܩܸܕ *to burn;* ܝܼܕܲܥ *to know;* ܝܼܩܲܪ *to be heavy;* ܝܲܗܸܒ *to give;* ܝܼܕܲܥ *know;* ܝܼܬܸܒ *sit;* ܗܲܒ *give;* ܝܲܗܒ (24:10); ܐܸܬܝܼܠܸܕ (23:14).

2. ܡܲܚܠܸܨ (Rev. 12:2); ܡܸܚܠܲܨ (1 Cor. 15:50); ܝܲܐܚܪܸܒ (Lk. 1:31); ܢܹܐܪܲܬ (Mt. 19:29); ܡܲܚܕܸܬ (Rev. 3:21); ܢܸܚܬ (Mt. 13:2); ܝܸܚܲܡ (Mt. 13:11); ܝܸܪܒ (Mt. 9:30); ܐܸܙܲܠ (Mk. 10:17); ܐܹܠܹܟ (Phil. 3:8).

3. ܐܸܘܸܠܬܘܿܢ (1 Cor. 6:8); ܐܲܘܪܸܒ (Mt. 18:31); ܐܲܚܸܟ (Mt. 1:1); ܡܲܚܣܸܡ (Mt. 3:12); ܐܸܬܠܸܗ (Lk. 23:39); ܐܲܚܠܸܟ (James 5:1); ܝܲܕܲܥ (Rev. 1:1); ܐܲܕܥܲܪܘ (Acts 12:11).

4. ܝܼܩܲܪ (Mt. 15:4); ܡܸܬܝܼܩܲܪ (John 4:44); ܐܸܬܝܲܩܲܪ (Rom. 3:7); ܝܼܬܲܪ (2 Cor. 9:8); ܝܼܩܸܕ (Rev. 8:7); ܐܲܝܕܲܥܟ (Is. 44:26).

Remark.—ܐܹܠܲܟ (3:16).

1. Verbs whose first radical was originally Waw, change this Waw into Yudh, whenever it would begin a syllable. The only exceptions are ܘܸܩܪܐ *it is necessary,* and ܘܲܥܸܕ *to appoint.*

Rem. 1.—Pê Waw verbs take ⸱ in the P⁺ʻal Perfect.

Rem. 2.—The Yudh, whenever it would stand with a half-vowel—

(1) Quiesces in Hebhoṣo at the beginning of a word, except in ܝܲܗܸܒ *to give.* See § 64. 7.

(2) Is dropped in the Imperative Pᵉʻal of ܝܺܕܰܥ *to know*, ܝܺܬܶܒ *to sit*, and ܝܰܗܒ *to give*.

(3) In the middle of a word, quiesces in Hebhoṣo, which is then thrown back upon the preceding consonant (§ 33. 3).

2. After the preformatives of the Pᵉʻal, the Waw, changed to Yudh, unites with the vowel of the preformative to form, in the East Syriac, *ē*, which in the West Syriac is further changed to *ī*. This *ī* is written mostly with an Olaph following, so that Pê Waw verbs come to have in the Imperfect, Imperative and Infinitive Pᵉʻal the same forms as Pê Olaph verbs which have *a* in the Imperfect (§ 55. 2). All Pê Waw verbs except ܝܺܬܶܒ *to sit* (see *Notes* below) and ܝܰܗܒ *to give* (see § 64.) have their Imperfect and Imperative in *a*.

Rem. 1.—ܝܺܕܰܥ *to know* and ܝܺܬܶܒ *to sit* lose their first radical after the preformatives of the Pᵉʻal, and by way of compensation double the first radical, hence becoming like Pê Nun Verbs.

Rem. 2.—In the first person singular of the Imperfect one Olaph is dropped, *e. g.* ܐܺܪܰܬ *I shall inherit.*

3. The Aphʻel, Shaphʻel and their reflexives, have Waw as the first radical even in verbs whose first radical was originally Yudh. The Aphʻel, etc., of Pê Olaph verbs coincides with these in form (see § 55. 3).

Rem.—ܝܢܩ *to suck* has in the Aphʻel ܐܰܝܢܶܩ, though ܐܰܘܢܶܩ is also found (see *Thes. Syr.*, p. 1608). ܝܠܠ *to howl* (from ܝܠܠ, not found in Pᵉʻal) is the only other exception to the rule. ܐܰܝܬܺܝ is from ܐܬܐ *to come* (see § 64. 4).

4. The Paʻel and Ethpaʻal are regular.

Rem. 1.—Pê Yudh verbs often take prosthetic Olaph in those forms where the Yudh quiesces in Hebhoṣo.

Rem. 2.—Some Pê Olaph verbs pass over in certain forms into the Pê Yudh class, *e. g.* ܝܠܦ *to learn,* ܐܠܦ *to teach,* ܝܩܕ for ܐܘܩܕ *to be black,* ܝܪܟ for ܐܪܟ *to be long.*

§ 59. Ê Waw Verbs.

TABULAR VIEW.

	Peʻal.	Ethpeʻel or Ettaphʻal.	Aphʻel.	Paʻel.
Perfect,	ܩܳܡ	ܐܶܬܬ݁ܩܺܝܡ	ܐܰܩܺܝܡ	ܩܰܝܶܡ
Imperfect,	ܢܩܽܘܡ	ܢܶܬܬ݁ܩܺܝܡ	ܢܩܺܝܡ	ܢܩܰܝܶܡ
Imperative,	ܩܽܘܡ	ܐܶܬܬ݁ܩܺܝܡ	ܐܰܩܺܝܡ	ܩܰܝܶܡ
Infinitive,	ܡܩܳܡ	ܡܶܬܬ݁ܩܳܡܽܘ	ܡܩܳܡܽܘ	ܡܩܰܝܳܡܽܘ
Part. Act.,	ܩܳܐܶܡ	ܡܶܬܬ݁ܩܺܝܡ	ܡܩܺܝܡ	ܡܩܰܝܶܡ
Part. Pass.,	ܩܺܝܡ		ܡܩܳܡ	ܡܩܰܝܰܡ

Remark. — The first three forms of the Peʻal Perfect are ܩܳܡ , ܩܳܡܰܬ݂ , ܩܳܡܰܬ݂ . The 3d masc. sing. and plur. of the Imperf. are ܢܩܽܘܡ , ܢܩܽܘܡܽܘܢ .

1. ܩܳܡ (32:7); ܩܳܡܰܬ݂ (Mt. 9:25); ܩܳܡܰܬ݂ (Acts 24:20); ܩܳܡ (29:8); ܡܩܳܡ (19:12); ܡܩܳܡܽܘ (Mt. 3:9); ܡܶܬܬ݁ܩܳܡ (24:11); ܡܩܳܡ (Phil. 2:26).

2. ܩܳܡ (Mt. 2:13); ܩܳܡܽܘ (25:4); ܩܳܡܺܝܢ (17:16); ܢܩܽܘܡ (25:13).

3. ܣܳܡ (32:8); ܢܣܺܝܡ (25:14); ܐܰܣܺܝܡ (John 12:1); ܢܣܺܝܡ (30:1); ܡܣܺܝܡ (Mt. 12:11); ܐܰܣܺܝܡܗ (23:2); ܐܶܬܬ݁ܣܺܝܡ (24:16); ܡܶܬܬ݁ܣܺܝܡ (20:10).

4. ܩܳܐܶܡ (31:13); ܩܳܝܡܺܝܢ (27:3); ܐܺܝܠ (18:4).

5. ܢܣܩ (23:8); ܢܶܣܩ (23:5); ܣܳܡܗ (Acts 15:32); ܡܶܬܬ݁ܣܩ (Col. 2:13); ܢܶܣܩ (Rev. 3:4).

6. ܕܳܨ *to exult;* ܚܛܳܐ *to sin;* ܚܠܰܛ *to join;* ܚܶܘܰܪ *to be white;* ܗܘܳܐ *to be;* ܬܢܳܐ *to teach;* ܬܳܒ *to repent;* ܨܒܳܐ *to desire.*

Remark. — ܢܣܶܒ (Mt. 22:25); ܢܣܰܒ (Rom. 7:10); ܢܣܰܒܗ (Mt. 2:20).

1. Whenever in the regular verb the combinations *wă*, *wô* (from *wâ*) or *ʿwa* (from *awa*) would arise, they are contracted into *ô* (from *â*). This takes place in the Pᵉʿal Perfect (ḳᵉwam = ḳôm), in the Pᵉʿal Infinitive (mekwam = mᵉ ḳôm), in the Aphʿel and Ethpᵉʿel and Ettaphʿal Infinitives (makwomu = mᵉḳômu and methtakwômu = mett·ᵉḳômu), and in the Aphʿel Pass. Part. (makwak = mᵉḳôm). See § 29. 5. (3).

2. Whenever *wu*, *ʿwu*, or *wʿ* (from *wu*) would occur, they are changed into *û*. This change takes place in the Imperat. Pᵉʿal (ḳᵉʿwum = ḳum), and in the Imperfect Pᵉʿal (nekwum = nᵉ ḳum, nekwᵉmûn = nᵉḳû-mûn).

3. Whenever *we* (from *wi*), *ʿwe* (from *awa*) or *ʿwi* (from *awi*) would occur, the *w* is changed to *y* and contraction into *i* takes place. Throughout the Aphʿel Perf., Imperf., Imperat. and Part. Act. *we* becomes *î* ('akîm = 'akwem); in the Pᵉʿal Part. Pass. *ʿwi* becomes *î* (ḳᵉwîm = ḳîm); in the Ethpᵉʿel *ʿwe* becomes *î*, and the Taw is doubled and hardened (see § 19. 3). (Ethkᵉʿwem becomes Ett·ᵉkîm, a half-vowel being inserted before the first radical.)

4. In the Part. Act. *owe* (*âwe*) becomes *oye*, the *y* in the first form, *i. e.* masc. sing., being written with Olaph (see § 2. (1) c), but elsewhere with Yudh, *e. g.* ܩܳܐܶܡ, ܩܳܝܡܳܐ, ܩܳܝܡܺܝܢ . Where the third radical is a guttural we find *oya*, as in ܬܳܐܢ (§ 26. 1. (1)). In Joshua the Stylite, p. 3, l. 20, we find ܩܳܝܡ written, instead of ܩܳܐܡ

5. In the Paʿel and Ethpaʿal *awwe* and *awwa* generally become *ayye*, *ayya*. Merx-Hoffmann, § 66. vi., mentions nineteen verbs which sometimes or always have Waw in the Paʿel or Ethpaʿal. For ܩܰܘܺܝ see § 56. 4. Note.

6. Some verbs, mostly denominatives, are regularly conjugated. All verbs whose third letter is Olaph have the Waw firm.

Rem. 1.—The intransitive in *î* from *awi* is found in the Pᵉʿal Perfect of ܡܺܝܬ *to die*. Elsewhere it is like ܩܳܡ .

Rem. 2.—The only Ê-Yudh verb which differs in any respect from Ê-Waw verbs is ܝܺܕܥ , which has ܝܺܕܰܥ in the Pᵉʿal Imperative and ܢܶܕܰܥ in the Pᵉʿal Imperfect.

Rem. 3.—The preformatives of the Pᵉʿal and Aphʿel sometimes take a short vowel, *e. g.* ܢܶܩܘܽܡ (Rom. 11:21). See Nöldeke, § 177. C.

§ 60. Lomadh Olaph Verbs.

TABULAR VIEW.

	Pᵉ'al.	Ethpᵉel.	Pa'el.	Aph'el.
Perfect,	ܙܥܡܠ	ܐܠ ܙܥܡܕ	ܙܥܡܕ	ܐܙܥܡܕ
Imperfect,	ܠܙܥܡܠ	ܠܐܙܥܡܠ	ܠܙܥܡܠ	ܠܙܥܡܠ
Imperative 2 m. sg.,	ܙܥܡܕ	ܐܠ ܙܥܡܕ	ܙܥܡܠ	ܐܙܥܡܠ
2 f. sg.,	ܙܥܡܕ	ܐܠ ܙܥܡܕ	ܙܥܡܕ	ܐܙܥܡܕ
2 m. pl.,	ܙܥܡܕ	ܐܠ ܙܥܡܕ	ܙܥܡܕ	ܐܙܥܡܕ
2 f. pl.,	ܙܥܡܬܡ	ܐܠ ܙܥܡܬܡ	ܙܥܡܬܡ	ܐܙܥܡܬܡ
Infinitive,	ܡܙܥܡܠ	ܡܬܙܥܡܬ	ܡܙܥܡܬ	ܡܙܥܡܕܬ
Part. Active.	ܙܥܡܠ	ܡܬܙܥܡܠ	ܡܙܥܡܠ	ܡܙܥܡܠ
Part. Passive,	ܙܥܡܕ		ܡܙܥܡܕ	ܡܙܥܡܕ

Remark.—The following forms are to be noted: Pᵉ'al Perfect 3rd sg. fem. ܙܥܡܬ, 2nd sg. masc. ܙܥܡܬܠ, 1st sg. ܙܥܡܬܠ, 3rd masc. pl. ܙܥܡܕ, 3rd fem. pl. ܙܥܡܬ, 3rd sg. fem. Ethpᵉ'el and in all other stems ends in ܙܥܡܬܠ, 1st sg. in ܙܥܡܬ, 3rd. fem. pl. in ܙܥܡܬ, all other forms being like those of the Pᵉ'al. In the Imperfect, the sufformatives of all the stems are the same, *e. g.* 2nd sg. fem. ܐܠ ܙܥܡܬ, 3rd masc. pl. ܠܙܥܡܕ, 3rd fem. pl. ܠܙܥܡܬ.

1. ܨܡܐ (1:1); ܗܘܐ (1:1); ܣܗܕܐ (Acts 22:15); ܣܡܝ (6:5); ܗܘܐ (5:7); ܗܘܐ (30:19); ܗܘܝܬ (Mk. 5:34); ܫܦܠܬܗ (18:8); ܣܡܝ (Mt. 2:2); ܫܟܬ (Lk. 23:56).

2. ܣܡܝ (Lk. 23:8); ܨܡܬ (14:7); ܡܚܝܐ (Acts. 11:18); ܬܟܣ (Lk. 23:56); ܣܝܒܐ (Phil. 1:18); ܣܡܝ (2 Cor. 7:13); ܬܣܝܒ (Rev. 2:2); ܐܙܠܝܥ (27:11); ܐܙܥܝ (11:5); ܚܠܝܟ (12:13); ܡܝܡܕ (Mt. 8:33); ܐܙܥܡ (Mt. 8:3);

ܐܘܪܚܐ (Lk. 17:14); ܐܙܥܩܟ (22:12); ܐܙܥܩܡ (11:11); ܐܟܝܡܝܐ (6:6);

ܚܣܟܪ (18:17); ܐܙܝܝܬ (30:15); ܐܣܪܝܬ (30:18).

3. ܢܩܕܐ (1:3); ܢܘܦܩ (11:11); ܐܬܢܝ (6:14); ܢܩܘܡ (2:3); ܢܣܪܗ (16:7);

ܢܡܩܐ (19:9); ܢܘܩܝ (18:3); ܠܠܩܘܡܚ (6:15); ܢܨܩܐ *we* will build. (16:5).

4. ܩܘܒ (11:10); ܚܢܟܚ (2:13); ܣܐܬܢ (32:8); ܐܩܦܡ (20:6); ܐܙܥܩ (11:10);

(Mt. 8:3); ܐܙܪܘܣ (Rev. 2:5); ܐܙܥܩܐ (Mt. 17:27); ܐܙܪܚܡ (John 21:6).

5. ܪܨܐ (17:3); ܚܣܘܕܟܐ (18:18); ܡܚܣܕܝܗ (20:19); ܚܣܡܩܐ (Mk. 14:17);

ܥܚܣܩܣ (29:3); ܡܚܠܩܬܣܗ (20:19); ܡܚܣܕܘܩܝܗ (20:19); ܡܚܕܝܟܐ (Lk. 23:2);

ܡܚܕܝܟܡܗ (Rom. 16:18); ܡܚܣܩܬܣܗ (19:10); ܡܙܩܩܘܩܡ (19:13); ܡܚܕܩܚܩܡ

(Mt. 15:26); ܡܚܕܟܝܠܗ (Gal. 3:23); ܐܦܚܣܩ (13:1).

Lomadh Olaph verbs (not guttural, see § 57) are those in which an
Olaph quiescent, or vowel letter, has taken the place in the 3rd sing.
masc. Perf. Pe*al of the original 3rd radical Waw, Yudh or Olaph.

1. *Awa, aya* or *a'a,* becomes *o* in the 3rd sing. masc. and fem. Perf.
Pe*al; *awi, ayi* or *a'i,* becomes *î* in the 1st pers. sing.; *awu, ayu* or *a'u,*
becomes *aw* in the 3rd masc. plur.; *awy, ayy* or *a'y,* becomes *ay* in the
3rd fem. plur.; and *aw* or *a'* becomes *ay* in the 1st plur. and in the
2nd pers. throughout, *ay* remaining unchanged.

2. The Pe*al Perf. of Intransitive verbs and the Perfect of all the
derived stems of all verbs have ـِ in the 3rd sing. masc. and before
all endings for gender and number and person except the 3rd fem. sing.,
which is regular (*i.e.* ܫܡܥܬ like ܩܛܠܬ).

Remark 1.—In the 3rd masc. plur. ــ is the diphthong *iu,* see § 8. 1. (3).

Remark 2.—The 3rd fem. plur. of the derived stems is distinguished
from the 3rd masc. sing. by Rebbuy § 13.

Remark 3.—The Taw of the 1st pers. sing. is aspirated, *e. g.* ܫܡܥܬ
h^edhîth; that of the 2nd pers. is unaspirated, *e. g.* ܢܨܒܬ *nassît.*

3. In all Imperfects, the 3rd sing. masc. and the forms like it (see
§ 45. Rem. 5), end in ܐ from *ay,* the 2nd fem. sing. ends in ܝܢ from
ayin, the masc. plur. 2nd and 3rd pers. ends in ܘܢ, the preceding radical
with its vowel being dropped; the fem. plur. 2nd and 3rd pers. is
regular, the 3rd radical, however, being in every case Yudh. *e. g.*
ܬܩܛܠܝܢ = ܬܩܛܠܝܢ.

4. In the first form of the Imperative, the original ă remains unchanged in the Ethpᵉᶜel; in the Pᵉᶜal, *ay* is changed to ܘ; and in all the other species the last radical is dropped and the vowel heightened to ô (â). The 2nd fem. sing. of all the stems ends in ܘ, see § 8. 2. (2). The 2nd masc. plur. ends in ܘ, the Yudh of the root having been dropped. The 2nd fem. plur. ends in ܝܢ.

Remark 1.—The Pᵉᶜal Imperat. 2nd masc. sing. of ܐܬܐ *to come* is ܬܐ, see § 64. 2. The same form from ܝܥܐ *to sprout*, ܝܡܐ *to swear*, and ܐܫܬܝ *to drink*, ends in ܝ.

Remark 2.—In the 2nd masc. plur., the long forms ܓܠܘܢ, ܓܥܘܢ are sometimes used; in the 2nd fem. plur. a short form in ܝ is sometimes found.

Remark 3.—The form ܐܬܦܨܝ is used in Lk. 9:38, 22:32, instead of the more usual Ethpᵉᶜel Imperative. According to Bar Hebraeus ܐܬܐ was used for ܐܬܡܚܝ from ܡܚܐ *to strike* (see Duval p. 194). In some editions of the New Testament in Rev. 2:5, 15, 3:3, 19 ܐܬܕܟܪ is used instead of ܐܬܕܟܪ.

5. All participles end in ܐ except the Paᶜel and Aphᶜel passive which end in ܘ.

§ 61. Lomadh Olaph Verbs with Suffixes.

	Peᶜal				Paᶜel with "*him*".
	Form without suffixes.	Form with suffixes.	Form with "*her*"	Form with "*him*"	
Perfect,					
3. masc. sing.	ܓܠܐ	ܓܠܟ	ܓܠܗ	ܓܠܝܘܗܝ	ܓܠܝܗ
3. fem. sing.	ܓܠܬ	ܓܠܬܟ	ܓܠܬܗ	ܓܠܬܗ	ܓܠܝܬܗ
3. masc. plur.	ܓܠܘ	ܓܠܘܟ	(ܓܠܝܗ) ܓܠܝܗ	ܓܠܝܘܗܝ	ܓܠܝܘܗܝ
3. fem. plur.	ܓܠܝ	ܓܠܝ	ܓܠܝܗ	ܓܠܝܗ	ܓܠܝܗ
Imperfect,					
3. masc. sing.	ܢܓܠܐ	ܢܓܠܟ	ܢܓܠܝܗ	ܢܓܠܝܘܗܝ	ܢܓܠܝܘܗܝ
3. masc. plur.	ܢܓܠܘܢ	ܢܓܠܘܢ	ܢܓܠܘܢܗ(ܝܗ)	ܢܓܠܘܢܗܝ(ܝܗ)	ܢܓܠܘܢܗܝ(ܝܗ)

I

	Pe‘al				Pa‘el with "*her*".
	Form without suffixes.	Form with suffixes.	Form with "*her*".	Form with "*him*".	
Imperative,					
sing. masc.	ܩܛܘܠ	ܩܛܘܠ	ܩܛܘܠܝܗ	ܩܛܘܠܝܗܝ	ܩܛܠܝܗ
sing. fem.	ܩܛܘܠܝ	ܩܛܘܠܝ	ܩܛܘܠܝܗ	ܩܛܘܠܝܗܝ	ܩܛܠܝܗ
plur. masc.	ܩܛܘܠܘ	ܩܛܘܠܘ	ܩܛܘܠܘܗ	ܩܛܘܠܘܗܝ	ܩܛܠܘܗܝ
plur. fem.	ܩܛܘܠܝܢ	ܩܛܘܠܝܢ	ܩܛܘܠܝܗ	ܩܛܘܠܝܢܗ	ܩܛܠܝܢܗ

1. ܣܦܩ (26:19); ܐܟܘܠܝܗ (15:8); ܐܟܘܠܝܗ (12:15); ܚܣܘܟ (25:11); ܡܟܟ (30:12); ܟܠܝ (12:14); ܛܥܘܢܘܗܝ (12:9); ܘܐܟܚܕܘܗܝ (12:3); ܢܛܘܪܝ (20:11).

2. ܐܣܠܝܘܗܝ (26:7); ܢܡܚܝܘܗܝ (27:15); ܢܫܒܚܗ (2 Cor. 3:1); ܢܩܝܡܠ (Rom. 7:24); ܐܛܥܡܘܗܝ (26:11); ܐܨܪܘܗ (14:2); ܢܣܦܘܢܟ (32:14); ܢܛܪܝܢܗܝ (Rev. 1:7); ܢܣܪܘܗ (Rom. 15:21).

3. ܦܨܝ (Mt. 6:13); ܦܨܝ (John. 12:27); ܣܝܡܘܗܝ (Heb. 3:1).

4. ܡܛܥܡܠ (Mt. 8:2); ܚܣܝܗ (Lk. 23:8).

1. The forms ending in a consonant suffer no change before suffixes. The suffixes are appended by means of the same union vowels as are employed with the same forms in the regular verb, see § 51. Of forms ending in a vowel, it may be remarked:—

(1). The 3rd sing. masc. Pe‘al drops Olaph and appends the suffixes directly.

(2). The 3rd sing. masc. of the derived stems changes final ܝ to ܝ (*î* to *ey*) and appends the suffixes as in the regular verb, Yudh being treated as a radical.

(3). The 3rd masc. plur. appends the suffixes directly to the forms ܩܛܠܘ or ܩܛܠܘ.

(4). The 3rd fem. plur. takes the form ܩܛܠܝ, Yudh being treated as

a consonant and the suffixes appended with their usual union vowels, see § 36.

2. The forms of the Imperfect which end in ܝ change this ending into ܘ to which the suffixes are appended directly. The forms of the Imperfect which end in a consonant are regular, see § 51. B.

3. The forms of the Imperative, that end in a vowel append the suffixes without any change, except that the Olaph of the masc. sing. Paꞌel is dropped. The 2nd fem. plur. adds the suffixes by means of the customary union vowels, without any change in the perfect form, ܩܰܛܶܠܝ becomes ܩܰܛܠܺܝܢܝ and ܩܰܛܶܠܝ becomes ܩܰܛܠܺܝܢ or ܩܰܛܶܠܢܝ; the same as the 3rd masc. plur. of the Perfect.

Note. 3.—In the 2nd fem. sing. Imperat., the Yudh is sometimes omitted in writing *e. g.* Judith 10:16 ܐܰܣܩܝ instead of ܐܰܣܶܩܝܢ.

4. Infinitives and Participles are inflected like nouns, see § 81 ܡܶܩܛܰܠ and ܡܩܰܛܠܳܐ.

§ 62. Doubly Weak Verbs.

1. ܐܳܡܰܪ [R. ܐܡܪ] (2 Cor. 13:5); ܡܚܰܒܶܠ [R. ܚܒܠ] (Rev. 9:19); ܡܚܰܘܶܐ (Rev. 11:5); ܢܶܚܕܶܐ [R. ܚܕܐ] (John 16:20); ܐܶܟܪܶܟ (Mt. 11:17); ܡܰܫܦܰܪ [R. ܫܦܪ] (Mk. 6:13); ܢܰܐܣܶܐ [for ܢܰܐܣܐ] (John 4:47); ܐܶܬܚܠܶܡ (Mt. 8:13); ܐܳܬܶܐ (Mt. 25:11); ܐܶܬܳܐ (Mt. 27:33); ܢܺܐܬܶܐ (Mt. 10:13); ܐܰܝܬܝ (M. 14:11); ܡܰܘܕܶܐ (Mt. 5:25).

2. ܐܰܝܬܝ (Heb. 4:7); ܡܰܚܠܡܺܝܢ (30:1); ܢܰܡܶܬ (Mt. 25:5); ܐܰܝܬܶܒ (Acts 13:16); ܢܶܬܢܰܕ, *It will be abominable.* (R. ܢܕܕ).

3. ܩܳܘܶܐ (Mt. 12:45); ܡܰܚܕܳܐ (Mt. 19:21); ܢܣܰܘܶܐ (Acts 1:3); ܢܶܬܚܰܣܶܐ (Heb. 9:16); ܩܰܘܺܐ (1 Tim. 4:2); ܢܣܰܟܶܐ (Tit. 3:13); ܢܶܗܘܶܐ (Rom. 1:11); ܢܰܣܒܰܥ (Mt. 15:32); ܢܶܪܘܶܐ (1 Thes. 5:7); ܢܶܫܘܶܐ (Lk. 20:35); ܢܰܚܕܶܐ (Mt. 5:25).

4. ܢܺܐܶܐ (Heb. 2:10); ܐܺܕܳܐ (Mt. 19:13); ܛܒܳܝܐ (Gal. 4:10); ܛܺܒܳܝ (Rom. 16:6); ܢܶܓܠܳܐ (Rev. 22:11).

5. ܐܳܢܰܘ [R. ܐܢܢ], *thou sighest*; ܐܶܬܪܰܐܒܶܬ [R. ܐܪܒ] (Is. 26:9), *I have desired;*

ܬܰܚܕ̈ܐ‎ [R. ܐܘܪܚ‎] (Mt. 5:25); ܡܬ̣ܐܰܠܬܣ‎ [R. ܪܐܒ‎] (Lk. 16:21) (ܡܬܐܣ‎) id. Philox.).

1. Verbs Pê Nun and Lomadh Olaph, or Pê Olaph and Lomadh Olaph, partake everywhere of the peculiarities of both.

2. In verbs Pê Nun and Ê Waw, or Pê Nun and ÊÊ, the Nun everywhere remains as in the strong verb.

3. Verbs Ê Waw and Lomadh Olaph retain the Waw as consonant.

4. In verbs Ê Olaph and Lomadh Olaph, the Ê Olaph remains, but as usual its vowel is shifted to the preceding consonant and the Olaph quiesces according to the rule given in § 56.

5. Some further peculiarities of verbs one of whose radicals is Olaph may be seen above under 5.

§ 63. Quadriliterals.

1. ܠܡܳܪ̈ܐ‎ (Rev. 1:1); ܙܽܘܥ̣ܦ‎ (Acts 15:18); ܡܚܟܕܽܘܢ‎ (Acts 14:20); ܐ̣ܡܨ̈ܐ‎ (1 Cor. 1:25); ܐܬ̈ܗܕܐ‎ (Mt. 6:26); ܡܬܚܟ̣ܡ‎ (Acts 13:33); ܐܙ̈ܠܚܟ̣ܡ‎ (Mt. 27:57); ܐܶܡܶܣܟ̣‎ (2 Cor. 8:9); ܐܰܡܶܐܙ̈ܗܪ‎ (Acts 12:11); ܐܬ̈ܦܟ̈ܣ̣ܐ‎ (Mk. 9:20) *"wallowing"*.

2. ܬܚܕ̈ܪܢ̣ܣ‎ (Mk. 1:32, [Philox.]) *possessed of demons.*

ܡܬܣܗ̣ܣܘܢ‎ [R. ܪܗܣ‎] (Acts 20:16), *hastening.*

ܠܡܪ̈ܐ‎ [R. ܪܣ̣ܪ‎] (Rev. 1:1), *to make known.*

ܬܡܠ̣ܪ‎ [R. ܣܠܪ‎] (Heb. 12:2), *he endured.*

ܡܬ̈ܚܦܪܝ‎ [from καττγορέω] (John 5:45), *accusing.*

1. Quadriliteral verbs have the same inflection as the Pa'el and Ethpa'al, the doubled middle radical being superseded by the 2nd and 3rd radicals of the quadriliteral.

2. Quadriliterals are mostly denominatives, intensives, or causatives.

§ 64. Anomalous and Defective Verbs.

1. ܐܙܠ‎ *to go* has the Lomadh quiescent in the forms where the second radical is devoid of a vowel. The Imperative is ܙܶܠ‎. The Imperfect is regular *i. e.* ܢܺܐܙܰܠ‎.

2. ܐܫܬܝ *to drink* follows the conjugation of the Pᵉʻal. The Imperative, however, is ܐܫܬܝ, see § 60. 4., Rem. 1. Imperf. ܢܫܬܐ, Part. Act. ܫܳܬܐ, Infin. ܡܫܬܐ. On the prosthetic Olaph, see § 20. 1, Rem. 1.

3. ܐܫܟܚ *to find*, like ܐܫܬܝ, follows the conjugation of the Pᵉʻal, the Olaph being prosthetic, see § 20, Rem. 1, e. g. ܐܫܟܚ (Mt. 8:28), Imperat. ܐܫܟܚ, Part. Pass. ܡܫܟܚ (2 Pet. 1:8). The Part. Act., however, is ܡܫܟܚ (Mt. 26:8) and the Infin. ܡܫܟܚܘ. Some of these forms seem to be Aphʻel with the *ă* changed to *ĕ* according to § 20, Rem. 1 and § 29. 2.

4. ܐܬܐ *to come* has ܐܬܐ, ܬܐ, ܐܬܐ, ܐܬܝܢ (see Mt. 28:6) in the Imperat. Pᵉʻal. Imperf. ܢܐܬܐ, Part. Act. ܐܬܐ. Aphel ܐܝܬܝ see §§ 55. 4, 58. 3, Note, 62. 1.

5. ܗܘܐ *to be* when enclitic looses its ܗ e. g. ܡܬܚܙܐܗܘܐ (Mt. 2:22), see § 19. 2(1). In the Imperfect the Waw often falls away, e. g. ܢܗܘܐ (Gen. 9:15 [comp. וְהָיָה]).

6. ܚܝܐ *to live* forms its Perf. and Imperat. and Part. Act. Pᵉ .l like Lomadh Olaph verbs e. g. ܚܝܐ (Lk 2:36); ܚܝܐ (Rev. 20:4); ܚܝܝܢ (Rom. 6:13); ܚܝܐ ([Imperat.] Acts. 2:40); ܚܝܐ (Mt. 4:4). The Infinitive and Imperfect Pᵉʻal and the Aphʻel and Ettaphʻal are formed as if from an *ĒE* root, e. g. ܢܚܐ (Nestorian. ܢܚܐ from ܬܚܐ as ܬܚܬ from ܢܚܬܡܣ or ܢܚܡ from ܢܚܡ?, see § 54. 2), ܢܚܐ (Mt. 9:18); ܬܚܐ (Rom. 10:1); (ܢܚܘܢ is found in 1 Tim. 2:4, ܢܚܐ is found in 1 Thess. 2:16); ܡܚܐ (Mk. 10:26) is the usual form of the Infin. though ܡܚܐ and ܡܚܝܐ are found. Examples of the Aphʻel are: ܐܚܝ (30:4); ܡܚܝܢ (John 5:21); ܡܚܣܬ (30:4); ܐܚܝ (Lk. 23:37); ܢܚܐ (Mt. 16:25); ܐܚܝܐ (1 Cor. 7:16).

7. In the Perfect of ܝܗܒ *to give* the ܗ receives linea occultans, § 11:1, whenever the ܒ is without a vowel, e. g. ܝܗܒ (28:7); ܝܗܒ (Mt. 15:36); but ܝܗܒܬ (Mk. 6:28); ܝܗܒܬ (28:2). In the Imperat. the Yudh is dropped, see § 23. 1(2), e. g. ܗܒ (Mt. 5:42); ܗܒ (John 4:7); ܗܒ (Mt. 10:8); ܗܒܘ (Mt. 25:8). The Participles are ܝܗܒ (Mt. 13:23) and ܝܗܒ (Mt. 13:11). The Imperfect and Infinitive are formed from ܢܬܠ, which is used nowhere else e. g. ܢܬܠ (Mt. 5:31); ܡܬܠ (Mt. 7:11). The Ethpiel is ܐܬܝܗܒ (32:23).

8. ܣܠܩ *to ascend*, in forms where ܣ ends one syllable and Lomadh

begins another, has the Lomadh assimilated to the Semkath, § 18. 4
ܢܣܰܡ [for ܢܬܣܟܡ] (Mt. 13:2); ܐܣܶܡ [for ܐܣܟܡ] (Mt. 17:1. In the
Imperative Peʿal the Lomadh is dropped, see § 23. 2(3), e. g. ܣܰܡ [for
ܣܟܡ] (Rev. 4:1), ܣܡܘ (John 7:8).

9. ܘܳܠܶܐ *it behooves,* ܫܰܦܺܝܪ *it is well,* ܙܳܕܶܩ *it is right* are used only in the
Part. Act. Peʿal in the sense of a present intransitive, e. g, ܘܳܠܶܐ (25:15);
ܫܰܦܺܝܪ (Mt. 3:15): ܙܳܕܶܩ (Lk. 24:46). Compare § 122.

10. The 3rd fem. Perf. and Imperf. Peʿal of ܒܐܫ is used impersonally;
compare § 122, e. g. ܒܶܐܫ ܠܶܗ ܠܝܰܘܢܳܢ (14:7) *it grieved Jonah,* ܬܶܒܶܐܫ
ye shall grieve (John 16:20). The participles are used in a like sense,
the active as a present or future, the passive as a present or with ܗ̱ܘܳܐ
as a past, e. g. ܒܳܐܶܫ ܠܶܗ (John. 16:22); ܒܺܐܝܫ (28:12); ܒܺܐܝܫ ܠܶܗ
(Mk. 3:5).

11. As in ܒܐܫ, so in ܡܟܐ *to grieve* or *be weary,* the 3rd fem. is every-
where used impersonally in the Peʿal, e. g. ܡܰܟܐܠܗ (Heb. 3:7);
ܠܐ ܬܶܡܐܟ ... ܗ̱ܘ (Heb. 12:3); ܠܐ ܬܶܡܐܟ ܠܶܗ (Phil. 3:1). Compare § 122.

§ 65. ܐܝܬ and ܠܝܬ.

1.

ܐܝܬܰܝ	"I am"	ܐܝܬܰܝܢ	"We are"
ܐܝܬܰܝܟ	"Thou art"	ܐܝܬܰܝܟܘܢ	"You are"
ܐܝܬܰܝܟܝ	"Thou (f.) art"	ܐܝܬܰܝܟܝܢ	"You (f.) are"
ܐܝܬܰܘܗܝ	"He is"	ܐܝܬܰܝܗܘܢ	"They are"
ܐܝܬܶܝܗ	"She is"	ܐܝܬܰܝܗܝܢ	"They (f.) are".

2. ܐܝܬ (Mt. 3:9); ܐܝܬܰܝܗܘܢ (2 Pet. 1:3); ܐܝܬܰܘܗܝ (Mt. 6:30); ܐܝܬܰܘܗܝ ܗ̱ܘܳܐ
(Mt. 3:4); ܠܝܬ (Mt. 13:13); ܠܝܬ ܗ̱ܘܳܐ (Lk. 2:7); ܐܝܬܰܝ (Acts 22:3);
ܐܝܬܰܝܗܘܢ (Mt. 4:18); ܠܐ ܐܝܬܰܘܗܝ (Spic. Syr. 9:9).

ܐܝܬ (Heb. יֵשׁ) is really a noun meaning "existence"; but in usage it
has passed over into the class of verbs. It takes pronominal suffixes
like a plural noun; but like a verb may be used also with separate
pronouns or with nouns. It sometimes stands uninflected with enclitic
ܗܘ. With ܠܐ "not", it may be written separately, as in John 12:8;
but generally it coalesces with ܠܐ and forms ܠܝܬ. See § 128.

§ 66. The Inflection and Classification of Nouns.

A. INFLECTION.

1. (1) ܢܘܗܪܐ (1:3) from ܢܗܪ to shine.

ܚܫܘܟܐ (1:2) from ܚܫܟ to be dark.

(2) ܐܒܗܘܬܐ fatherhood, from ܐܒܐ father.

2. (1) ܚܫܘܟܐ (2:15); ܝܘܡܐ (1:1).

(2) ܡܚܬܡܐ (1:12); ܐܝܘܪܐ (2:3).

ܡܚܕܢܝ (2:3).

3. (1) ܐܚܬ (1:2); ܬܘܒܠ (2:18).

ܡܕܝܢܐ (1:6); ܝܟܠܪ (3:1).

(2) ܢܨܝܒܬܐ (1:10); ܐܝܘܪܐ (2:3).

4.   ܡܚܠܝ (6:2); ܕܘܣ (1:2).

ܬܚܠܘܝ (5:11); ܟܡܠܡܝ (5:15).

The inflection of nouns includes:—

1. The formation of the noun-stems (1) from the root or (2) from other nouns.

2. The addition of affixes for (1) gender and (2) number.

3. The changes of stem and terminations in the formation of the states (1) conctruct and (2) emphatic.

4. The addition of pronominal suffixes.

B. CLASSIFICATION.

1. (1) ܪܡܫܐ evening; ܚܣܐ herb; ܩܘܕܫ holiness.

(2) ܕܗܒܐ gold; ܓܪܒ leprous; ܩܠܐ voice.

(3) ܩܪܒ war; ܡܫܝܚܐ Messiah; ܥܠܝܡܐ youth.

(4) ܥܠܡܐ world; ܩܐܡ standing; ܬܪܥܐ doorkeeper.

(5) ܩܛܘܠܐ murderer; ܐܚܡܐ slough; ܩܘܨܪܐ abbreviation.

2. (1) ܨܦܪ bird; ܡܘܥܠܐ bolt.

(2) ܡܠܚܐ sailor; ܢܨܝ quarrelsome; ܐܟܪܐ labour.

(3) ܠܶܫܳܢܳܐ *tongue;* ܐܺܓܳܪܳܐ *roof;* ܥܶܩܳܪܳܐ *root.*

(4) ܐܽܘܟܳܡܳܐ *black;* ܫܽܐܳܠܳܐ *question;* ܙܽܘܘܳܓܳܐ *marriage.*

(5) ܐܰܒܺܝܕ *lost;* ܡܰܟܺܝܟ *humble;* ܪܰܚܺܝܩ *far.*

(6) ܢܺܝܚܳܐ *at rest;* ܐܰܬܽܘܢܳܐ *furnace;* ܫܰܒܽܘܛܳܐ *sceptre.*

(7) ܚܶܫܽܘܟ *dark;* ܕܶܒܽܘܪܬܳܐ *bee.*

(8) ܡܰܓܕܠܳܐ *mantelet;* ܣܰܪܺܝܩܬܳܐ *idle;* ܕܒܳܚܳܐ *altar.*

3. (1) ܡܰܕܢܚܳܐ *east;* ܡܰܟܣܳܢܽܘܬܳܐ *correction;* ܡܰܬܩܳܠܳܐ *weight.*

(2) ܡܰܠܦܳܢܳܐ *scholar;* ܬܶܫܡܶܫܬܳܐ *service;* ܬܰܟܬܽܘܫܳܐ *combat.*

(3) ܐܳܘܪܳܝܬܳܐ *divine law;* ܡܰܥܘܽܘܪ *frog;* ܬܰܪܥܳܐ *shoot.*

4. (1) ܦܽܘܩܕܳܢܳܐ *commandment;* ܟܬܳܒܽܘܢܳܐ *little book.*

(2) ܢܽܘܪܳܢܳܐ *fiery;* ܣܰܠܘܳܝ *quail;* ܚܛܽܘܦܝܳܐ *robbery.*

(3) ܫܰܛܝܽܘܬܳܐ *folly;* ܢܽܘܢܺܝܬܳܐ *little fish.*

Nouns are differentiated by internal or external means. The internal means are 1. vowels, 2. doubling of radicals.

1. Those formed by vowels may be divided into those which had originally.

(1) one short vowel *a, i,* or *u.*

(2) two short vowels.

(3) one short and one long vowel.

(4) one long and one short vowel.

(5) two long vowels.

2. Those formed by doubling are such as double the second [(1)—(7)] or third radical (8). These may be subdivided according to their vowels.

3. Nouns formed by external changes may be formed by preformatives, the most usual of which are Mim and Tau or

4. By sufformatives, the most usual of which are Nun, Yudh and Waw.

§ 67. Nouns with one originally short vowel.

1. (1) (ܐ݂ܡܫܐ) *evening;* ܡܠܟܐ *king;* ܓܒܪܐ *man;* ܨܠܡܐ *image* but ܚܩܠܐ *field;* ܨܦܪܐ *morning;* ܬܪܥ *door.*

(2) ܥܣܒܐ *herb;* ܟܣܦܐ *silver;* ܪܓܠܐ (ܪ݂ܓܠ) *foot.*

(3) ܩܘܕܫܐ *holiness;* ܒܘܪܟܐ *knee;* ܫܘܚܕܐ (ܫܘܚܕ) *bribe.*

2. (1) ܐܪܥ *earth;* ܐܠܦܐ *ship;* ܣܘܦܐ (R. ܣܝܦ) *end;* ܣܓܝܐܐ (for ܣܓܝܐ) *many.*

(2) ܝܪܚܐ *month;* ܝܠܕܐ *child;* ܫܢܬܐ *sleep;* ܨܦܬܐ *care;* ܝܕܥܬܐ *knowledge.*

(3) ܢܦܫܐ *soul;* ܢܘܛܦܐ (R. ܢܛܦ) *drop;* ܢܫܡܬܐ (R. ܢܫܡ) *breath.*

(4) ܟܐܒܐ *grief;* ܒܝܫܐ (R. באש) *evil.*

(5) ܣܘܦܐ *end;* ܝܘܡܐ *day;* ܪܘܚܐ *spirit;* ܢܘܪܐ *fire.*

ܥܝܢܐ *eye;* ܕܝܢܐ *judgment;* ܒܝܬܐ *house.*

(6) ܐܦ (R. ܐܢܦ) *face;* ܓܒܐ (ܓܒܝܢ) *side.*

(7) ܥܡܐ *people;* ܐܡܐ *mother;* ܛܠܐ *dew;* ܚܝܠܐ *strength.*

(8) ܢܝܚܐ *rest;* ܚܘܙܐ *appearance;* ܚܕܘܬܐ *joy;* ܟܣܝܐ *covering;* ܕܡܘܬܐ *likeness.*

3. ܡܠܟܬܐ *queen;* ܨܘܡܚܐ *plant;* ܥܓܠܐ *calf;* ܕܘܢܒܬܐ *tail.*

ܢܘܫܩܬܐ *kiss;* ܡܫܘܚܬܐ *measure.*

1. The vowel ˉ occurs in the absolute and construct singular of most words of this class which had originally ˊ, except in those whose third radical is a guttural or Rish. These nouns correspond to the *Segholates* in Hebrew and like them are divided into three classes:—the *a* class, the *i* class and the *u* class.

2. When the root contains one or more weak radicals, certain changes occur:—

(1) When the first radical is an Olaph it takes a helping vowel, except in ܐܡܪܐ when it is dropped. When the third radical is an Olaph it throws back its vowel upon the preceding radical and quiesces.

(2) When the first radical is a Yudh, it quiesces in ˉ, or is dropped. Waw occurs as the first radical only in ܡܠܟܐ *consultation.*

(3) Nouns from Pê Nun roots are usually regular. A few, however, drop the Nun.

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(4) Nouns from Ê Olaph roots throw back the vowel and quiesce.
The Olaph may even be changed to Yudh as in ܚܨܝ.

(5) Nouns from Ê Waw and Ê Yudh roots have the following
changes:—*wu* and *uw* become *û*; *iw, iy, yi* and *wi* become *î*; *aw* remains
unchanged (except in ܬܘܪܬܐ *cow*), but *wa* becomes ܿܐ in ܫܘܐ and ܩܘܡ
(and in Nestorian in ܣܘܟܐ *understanding*, ܓܘܢ *color*, which, however, in
Jacobite are ܣܘܐ and ܓܘܢ); *ay* remains unchanged, (except perhaps in
ܒܥܬܐ *egg*), but *ya* becomes ܿܐ in ܒܝܬܐ *house*, (ܥܝܢ *eye*), or ⁻ as in
ܥܝܢ *eye*.

(6) Nun, when the middle radical, is so ᵤetimes assimilated.

(7) In Ê doubled roots, the 2nd and 3rd radicals are contracted into
one and the vowel of the second radical is thrown back upon the first.

(8) ܢܚܬܐ *rest* is the only word from a Lomadh Olaph root which
preserves the absolute or construct state; the emphatic state is regular.
ܚܙܘܐ *appearance*, ܚܕܘܐ *joy* and ܢܚܬܐ *rest* are the only masculine nouns
of this class that have Waw as the third radical.

The third radical has disappeared in ܬܕܐ *breast* and in ܦܐܪܐ *fruit*.

3. Feminine nouns are formed by affixing the feminine ending to the
primary forms, the vowel either remaining with the second or being
thrown back upon the first radical.

§ 68. Nouns with two short formative vowels.

1. ܕܗܒܐ ܿ (זָהָב) *gold;* (חֵלֶב) ܚܠܒܐ.

ܟܢܦܐ (כָּנָף) *wing.*

2. ܣܒܐ ܿ (זָקֵן) *old;* ܙܒܢ *time.*

ܓܡܠܐ (גָּמָל) *camel.*

3. ܓܪܒ (גָּרָב) *leprous.*

ܚܕܬ (חָדָשׁ) *new;* ܫܦܠ (שָׁפֵל) *low;* ܥܩܪ (עָקָר) *sterile.*

4. ܢܫܡܬܐ (נְשָׁמָה) *breath;* ܫܦܠܬܐ (שְׁפֵלָה) *low;* ܚܪܒܬܐ (חָרְבָּה) *waste.*

ܟܦܢܐ (כָּפָן) *hungry;* ܚܒܪܬܐ (חֲבֵרָה) *companion.*

ܢܗܡܬܐ (נְהָמָה) *roar;* ܥܢܒܬܐ (עֵנָב) *grapes.*

5. ܩܠܐ (ל ק)=kăwălâ, *voice.*

ܣܒ=sä'äbh, *elder.*

ܣܒܬܐ=sä'äbhᵉthâ, *old woman.*

ܚܫܚܬܐ=(ܚܫܚܘܬܐ) *need.*

ܛܡܐܐ=(בְּמֵא) *unclean.*

ܕܟܐ? *clean;* ܩܫܐ *hard.*

ܕܟܝܬܐ? *clean;* ܩܫܝܬܐ *hard.*

ܒܥܘܬܐ=baʿ äwäthâ (*awa* contracted) *request.*

ܣܘܬܐ *smell.*

ܐܪܐ (for ܐܪܥܐ ,) *dirt.*

ܝܠܕܬܐ *produce.*

Almost all traces of these nouns have disappeared, having for the most part come to coïncide with the last class. We can still distinguish them (1) in some words which have an aspirate as third radical, and (2) in those which, not being Ê or Lomadh guttural, have in the absolute and construct singular ⌐ under the second radical.

3. Adjectives with but one vowel remaining in the absolute may also be safely put in this class.

4. Feminines of this class are often of the same form as those of the first class.

5. Examples of nouns of this class from roots with one or more weak radical may be seen under number 5 above. It will be noted, (1) that awa or a'a becomes ô; (2) that ⌐ remains with forms of this class when third radical is guttural Olaph (compare § 57); (3) that îy final becomes ܝ, but when not final ܝ; (4) that nouns from Ê doubled roots are regular.

§ 69. Nouns with one short and one long formative vowel.

1. ܟܬܒܐ (כְּתָב) *writing;* ܩܪܒܐ (קְרָב) *war;* ܥܒܕܐ (עֲבָד) *work.*

2. ܚܡܪܐ (חֲמוֹר) *ass;* ܐܢܫܐ (אֱנוֹשׁ) *man;* ܐܠܗܐ (אֱלָהּ) *god.*

3. ܫܠܡܐ (שָׁלוֹם) *peace;* ܬܠܬܐ (שָׁלוֹשׁ) *three.*

4. ܩܛܝܠܐ (קְטִיל) *killed;* ܐܡܝܪ *said;* ܐܣܝܐ *sad, ascetic.*

ܝܠܝܕ *born;* ܓܙܝܙ *shorn;* ܣܝܡ *set;* ܣܝܡ *placed.*

ܣܢܝܡܐ *hated;* אָסִיר) אֲסִיר (אָסִיר) *prisoner;* (יָמִין) *right hand.*

ܡܚܡܫܐ (מָשִׁיחַ) *Messiah;* ܢܒܝܐ (נָבִיא) *prophet;* ܟܠܝܠܐ *crown.*

ܣܦܝܢܬܐ (סְפִינָה) *ship;* (חֲזִיר) *swine;* (בְּעִיר) *beast.*

5. ܣܢܝܐܐ (שָׂנִיאָה) *hated;* ܫܡܝܥܬܐ (שְׁמִיעָה) *heard i. e. report.*

ܓܢܝܒܐ (גְּנוּב) *stolen i. e. theft;* ܒܬܘܠܬܐ (בְּתוּלָה) *virgin.*

ܠܒܘܫܐ (לְבוּשׁ) *clothing;* ܩܒܘܪܬܐ (קְבוּרָה) *sepulchre.*

9. ܥܠܝܡܐ (עֲלַיִם) *youth;* (גּוֹזָל) *fawn;* ܣܝܐ *pig.*

The short vowel, except when preceded by Olaph, is dropped and the consonant is pronounced with a half-vowel, which may originally have been *a, i,* or *u.* Nouns of the form ḳuṭail are diminutives; those of the form ḳaṭîl are usually passive participles Pe'al; a few of the form ḳaṭûl (קְטוּל) have the meaning of a passive participle.

§ 70. Nouns with one long and one short formative vowel.

1. ܥܠܡܐ (עָלַם) *world;* ܣܡܐ (חוֹתָם) *signet.*

2. ܩܛܠܐ (קְטַל) *killing;* ܨܦܪܐ *bird;* ܬܒܪܐ (שָׁבַר) *breaking.*

ܩܐܡܐ *standing;* ܣܕܐ (=שָׁדָא) *later;* ܓܠܐ (גָּלָה) *revealing.*

ܙܝܥܐ (זוּעַ) *trembling.*

3. ܬܪܥܐ (שׁוֹעֵר) *doorkeeper;* ܟܠܝܠܐ (עֲגָלָה) *waggon.*

ܙܢܝܬܐ (זוֹנָה) *harlot;* ܨܡܝܬܐ (קוֹרָה) *beam;* ܚܕܝܐ (בְּחַן) *preast.*

1. There are but two nouns with *a* certainly after the second radical.
2. Nouns of the form ḳâṭil are used as the active participles of verbs, and to denote the agent; and, in a few sporadic cases, in other senses.

§ 71. Nouns with two long vowels.

1. ḳâṭûl ܩܛܘܠܐ *murderer;* ܥܫܘܩܐ *oppressor;* ܐܟܘܠܐ *eater;* ܝܥܘܪܐ *jackal;* ܦܬܘܪܐ *table.*

2. ḳâṭil ܨܦܝܪܐ *weaver's beam;* ܐܙܝܒܐ *gush of rain;* ܥܩܒܐ *club;* ܨܦܝܢܬܐ *slough;* ܟܬܝܒܬܐ *abbreviation.*

1. From every active participle, Nomina Agentis can be formed after the form ḳâṭûl (Compare in Arabic جَاسُوس *spy*). Certain other nouns also take this form.

2. There are a few nouns of the form ḳâṭil.

§ 72. Nouns with the second radical doubled.

1. ܨܶܦܰܪ *bird;* ܚܶܠܡܳܐ *halm;* ܣܘܼܟ݂ܪܳܐ *bolt;* ܣܶܒܠܬ݂ܐ *ladder.*

ܐܶܕܪܳܐ *threshing-floor;* ܣܰܟ݂ܪܳܐ *shield;* ܩܘܼܦܕܳܐ *hedgehog.*

2. (1) ă—â ḳăṭṭâl ܡܰܠܳܚܳܐ (מַלָּח) *sailor;* ܓܰܢܳܒܳܐ (גַּנָּב) *thief.*

ܚܰܪܳܫܳܐ *magician;* ܨܰܠܳܝܳܐ *praying;* ܣܰܩܳܠܳܐ *pernicious;* ܕܰܝܳܢܳܐ (דַּיָּן) *judge;*

ܐܰܟܳܪܳܐ (=אִכָּר) *farmer.*

(2) ĭ—â ḳĭṭṭâl ܫܶܬܳܐ *veil;* ܐܶܓܳܪܳܐ *roof.*

(3) ŭ—â ḳŭṭṭâl ܫܘܼܐܳܠܳܐ *question;* ܐܘܼܡܳܢܳܐ *artist;* ܣܘܼܟܳܠܳܐ *perception;* ܐܘܼܟܳܡܳܐ *llack;* ܫܘܼܥܳܐ *yellow.*

(4) ă—î ḳăṭṭîl ܝܳܬܝܼܒ݂ *sitting;* ܐܰܒܝܼܕ *lost.*

ܪܰܟܝܼܟ݂ *soft;* ܣܰܓܝܼ *many.*

(5) ă—û ḳăṭṭûl ܣܰܚܝܼܚ *reclining restfully.*

ܚܘܼܛܪܳܐ *staff;* ܐܬܘܿܢܳܐ *stove.*

(6) ĭ—û ḳĭṭṭûl ܕܶܒܘܿܪܳܐ *wasp.*

ܚܶܫܘܿܟ݂ܳܐ *darkness.*

After the norm of 2 (3), a *nomen actionis* can be formed from the intensive species of any verb. Of the form (4) are many verbal adjectives, especially such as serve for participles of intransitive verbs.

§ 73. Nouns with one or more radicals reduplicated.

1. NOUNS WITH THE THIRD RADICAL REDUPLICATED.

These are few in number. They are such as

ܦܰܬܟ݂ܪܳܐ *idol altar;* ܕܘܼܚܢܳܐ *millet;* ܐܘܿܗܕܳܢܳܐ *splendor;* ܦܰܪܬܘܼܬܳܐ *crumb.*

ܦܰܪܨܘܼܦܳܐ *appearence;* ܟܳܪܘܿܙܳܐ *bandrol;* ܥܰܛܝܼܦܳܐ *mantelet.*

ܒܰܛܠܳܢܳܐ *idle;* ܚܰܪܡܳܢܳܐ *ferocious.*

2. NOUNS WITH TWO RADICALS REDUPLICATED.

ܟ݁ܕ݂ܳܢܳܐ *threshing instrument;* ܩܰܡܨܳܐ *bug;* ܡܰܪܡܳܪܐ *milleped.*

ܥܰܠܥܳܠܐ *storm;* ܩܰܡܨܳܪ̈ܐ *locust;* ܓܰܪ̈ܓܪܬܐ (=gargarto) *throat.*

ܟ݁ܘܟ݂ܒ݂ (=kabkab) *star;* ܪܰܒ݂ܪ̈ܒ݂ܝܢ (=rabr^e bhin) *many.*

ܡܫܰܠܡܠܡܪ *perfect;* ܣܚܰܠܛܢܐ *ivy;* ܨܡܣܘܦܬܐ *spark.*

† § 74. Nouns formed by Prefixes.

1. ܐܰܒ݂ܘܒ݂ܐ (נבב) *flute;* ܐܪ̈ܣܟܐ *manuscript;* ܬܰܢܢܕܘܪ *smoke;* ܥܘܪܕܥܐ *frog.*

2. (1) ă—ă ܡܰܫܟ݁ܢܐ (=מִשְׁכָּן) *tabernacle;* ܡܰܪܒ݁ܥܐ *womb.*

ܡܰܩܒܠ (=מַקְבֵּל) *acceptance;* ܡܰܪܟ݁ܒ݂ܬܐ (מֶרְכָּבָה) *chariot.*

ܡܰܕ݁ܥܐ (from ܝܕܥ) *knowledge;* ܡܰܘܗܒ݂ܬܐ (from ܝܗܒ) *gift.*

ܡܰܫܬܝܐ (=מִשְׁתֶּה) *drink;* ܡܰܬܩܠܐ (from ܬܩܠ) *balance.*

ܡܰܥܠܢܐ (=ܡܰܥܠܕ݁ܟܐ) *entrance;* ܡܓ݂ܢܐ (from ܡܓܢܢ) abs. ܡܓ݂ܢܬ݁ *shield.*

ܡܰܩܡܐ (=ܡܰܩܘܡܪ) *standing place.*

(2) ă—ĭ ܡܰܟ݂ܢܫܬ݁ܐ *broom;* ܡܰܥܝܢܐ (=מַעְיָן) *spring.*

ܡܰܨܝܕܬ݁ܐ (=מַצֵּדְתָּא) *net.*

(3) ă—ŭ ܡܰܚܐܝܒ݂ܕܢܐ *food;* ܡܣܘܬ݂ܦܘܬܐ *acquaintance.*

(4) ă—â ܡܰܬܩܠܐ (=מִשְׁקוֹל) *weight;* ܡܰܣܪܐ (=מַשּׂוֹר) *saw;* ܡܰܘܠܟ݁ܐ *birth.*

(5) ă—û ܡܰܒܘܥܐ (=מַבּוּעַ) *spring;* ܡܰܦܚܬܐ (=מַפֵּחַ) *bellows.*

ܡܰܟ݂ܫܘܠܐ (=מִכְשׁוֹל) *stumbling block.*

(6) ĭ—ă ܡܥܙܕ݁ܐ *web.*

(7) ĭ—â ܡܚܡܨܢܐ *pawn;* ܡܕܘܪܐ *dwelling.*

(8) ŭ—ă ܡܣܚܕܠܟܐ *spindle* (=مِغْزَل).

(9) â—ŭ ܡܟ݂ܘܠܬܐ *food;* ܡܕܝܢܬܐ *city.*

3. (1) ă—â ܡܓ݂ܘܙܙܐ *settler* (R. ܓܘܙ *to dwell*).

(2) ă—î ܬܰܠܡܝܕ݂ܐ (תַּלְמִיד) *scholar;* ܡܬ݁ܚܡܪ *help.*

(3) ă—û ‎ܬܰܚܠܘܦ exchange; ‎ܬܰܚܢܘܦ flattery.

(4) ă—ă ‎ܬܰܟܫܦܬܐ supplication; ‎ܬܰܟܣܝܬܐ clothing.

(5) ă—ĭ ‎ܬܰܚܦܝܬܐ shame; ‎ܬܰܘܣܦܬܐ addition.

(6) ă—û ‎ܬܰܪܡܘܕܐ skeleton; ‎ܬܰܪܥܘܬܐ reconciliation.

(7) ĭ—ŭ ‎ܬܶܫܒܘܚܬܐ praise; ‎ܬܶܕܡܘܪܬܐ wonder.

(8) ĭ—ă ‎ܬܶܫܪܝܬܐ camp.

The participles of all the derived species and the infinitives of all the species are formed by prefixing ‎ܡ. Nouns with the prefix ‎ܬ are mostly abstracts and are formed generally from the intensive species or from the Aph'el.

§ 75. Nouns formed by means of affixes.

The most common of these affixes are ‎ܝ, ‎ܐ, ‎ܘܢ, ‎ܘܢ, ‎ܘ, ‎ܬܐ, ‎ܬܐ and ‎ܬܐ.

1. (1) ‎ܡܰܢܗܪܳܢܐ enlightener; ‎ܡܢܰܣܝܳܢܐ tempter.

(2) ‎ܐܰܪܥܳܝ (from ‎ܐܰܪܥܐ) earthly; ‎ܓܰܡܳܝ (from ‎ܓܡܡ) talkative.
‎ܫܡܰܝܳܢܐ (from ‎ܫܡܰܝܐ) heavenly.

(3) ‎ܡܰܘܬܳܢܐ pest; ‎ܦܘܩܕܳܢܐ command; ‎ܒܢܝܳܢܐ building.
‎ܚܘܫܳܒܐ thought.

2. ‎ܒܪܘܢܐ little son; ‎ܟܬܘܒܐ little book; ‎ܐܠܦܘܢܝܬܐ small ship; ‎ܩܪܝܬܐ village (Compare ‎רשטידרין): ‎ܢܣܝܘܢܐ temptation; ‎ܓܠܝܢܐ revelation.

3. ‎ܨܰܦܪܝܐ early morning; ‎ܫܘܦܝܢܐ file.

4. ‎ܢܘܢܝܬܐ little fish; ‎ܛܠܝܐ little boy; ‎ܛܠܝܬܐ little girl.
‎ܩܘܠܬܐ a small water pot.

5. ‎ܢܘܪܳܢܐ fiery; ‎ܡܰܠܟܳܝܐ royal; ‎ܓܙܝܟܳܝܐ naked; ‎ܝܗܘܕܳܝܐ Jew.
‎ܐܶܡܗܳܝܐ motherly; ‎ܫܡܗܳܝܐ nominal.

6. ‎ܣܰܠܘܝ quail (Ex. 16:12); ‎ܫܶܓܝܐ error (Lev. 5:18); ‎ܟܣܝܐ secret (Eph. 5:12) § 86. 6.

7. ܐܣܳܪܳܐ *binding;* ܣܘܳܦܳܐ *overturn;* ܚܛܘܦܝܳܐ *robbery.*

ܕܶܒܘܪܝܳܐ *bee;* ܣܢܘܢܝܬܳܐ *swallow;* ܪܝܫܳܐ *beginning.*

8. ܡܰܠܟܘܬܳܐ (מַלְכוּת) *kingdom;* ܛܳܒܘܬܳܐ *goodness;* ܐܒܳܗܘܬܳܐ *fatherhood;*

ܕܰܟܝܘܬܳܐ *purity* (Bib. Aram. זְכוּ); ܣܳܪܘܬܳܐ *meal* (=sârᵉwuthâ); ܒܳܥܘܬܳܐ

request (Bib. Aram. בָּעוּ); ܕܡܘܬܳܐ (דְּמוּת) *likeness.*

1. Nouns with the affix ܡ may be formed from all participles of the
derived species and from *nomina agentis*, 1(1). Added to many nouns
it forms adjectives, 1(2). It forms, also, many abstract nouns and names
of things, 1(3).

2. Nouns with the ending ܘܿ, ܝܼ, ܘܿܢ or ܝܼܢ are generally diminutives
see 2., 3. and 4.

3. Nouns with the ending ܝ generally form relative adjectives.

4. Nouns with the ending ܘܬܐ are abstract and can be formed from
any noun.

§ 76. Gender, Number and State.

	Sing.		Plur.	
	masc.	fem.	masc.	fem.
Abs.	ܛܳܒ	ܛܳܒܳܐ	ܛܳܒܝܼܢ	ܛܳܒܳܢ
Cons.	ܛܳܒ	ܛܳܒܰܬ	ܛܳܒܰܝ	ܛܳܒܳܬ
Emph.	ܛܳܒܳܐ	ܛܳܒܬܳܐ	ܛܳܒܶܐ	ܛܳܒܳܬܳܐ

1. *a.* ܡܶܣܰܡ (1:4); ܡܰܟܣܰܡ (Mt. 21:5); ܐܢܳܫ (Mt. 19:3); ܢܶܬܡܣܶܒ (1 Cor.9:21.)

b. ܡܶܬܟܠ (Heb. 7:1); ܣܟܠ (Rom. 11:34); ܨܶܡ (Mt. 10:3).

c. ܕܗܒܳܐ (1:3); ܠܩܘܒܶܠ (1:2); ܐܰܚܟܳܐ (1:1).

2. *a.* ܪܳܘܣܳܐ (15:3); ܟܳܐܦܝܼ (11:4); ܡܣܰܒܪܳܢܳܐ (1:2); ܡܢܬܳܐ *part;* ܡܚܰܕܬ
(Mt. 12:25); ܬܰܟܣܝܼ *covering;* ܣܳܩ (Ined. Syr. 18:1); ܙܒܝܼܢܳܐ (John 1:1).

b. ܡܕܝܼܢܟ (1:6); ܪܶܒܬܳܐ *usury;* ܐܳܬܘܬܳܐ *victory.*

ܕܡܰܚܕܶܟ (2:18); ܡܰܚܝܕܳܐ (5:12); ܪܰܟܳܒ (13:4); ܟܣܳܐ (12:14);
ܕܪܶܒܗ (26:2).

c. ܡܶܬ݂ܚܰܕܬ݂ܳܐ (Mt. 20:22); ܘܶܐܬ݂ܚܙܺܝ (Mk. 16:12); ܡܶܨܛܰܒ݁ܳܐ (1:10);
ܓܽܘܫܡܳܐ (2:9).

3. *a.* ܟ݁ܳܬ݂ܽܘܒܶܝ̈ (5:7); ܡܽܘܥܕܰܝ (Mt. 26:2); ܘܕܳܡܶܝ (Mt. 5:11).

    b. ܐܰܦ݂ܬ݂ (1:3); ܬ݂ܶܘܢܬ݂ (2:18); ܐܶܡܟ݁ܬ݂ (5:10).

    c. ܩܳܐܪ݂ܳܐ (1:13); ܐܶܡܟ݁ܢܳܐ (3:15).

4. *a.* ܪܰܬ݁ܶܩ (Heb. 6:18); ܟ݁ܽܝ (Eph. 6:18); ܡܚܰܕܪܳܙ (Tit. 3:8); ܬܶܢܬܰܡ
    (Mt. 12:45).

    b. ܨܰܠܺܕ (Lk. 23:23); ܬܰܩܶܕܰܘ (John. 21:17); ܫܰܩܶܠܗ (Mt. 15:8);
    ܟ݁ܰܬ݂ܰܡܟ݂ (1 Thess. 3:7).

    c. ܐܰܬ݁ܳܘܪ݂ܳܐ (2:3); ܡܽܘܬ݁ܟ݁ܳܐ (2:3); ܬ݁ܶܕ݁ܰܠܬܶܬ݂ܳܐ (7:2).

5.   ܐܳܙܶܪ݂ܒ݁ (13:8); ܩܰܕ݁ܪܶܗ (5:7); ܐܳܙܰܪܒ݁ (1:9); ܡܶܠܐܟ݂ܰ (Mk. 6:27).

    The Syriac noun has two genders,—masculine and feminine; two numbers,—singular and plural; and three states,—the absolute, the construct and the <u>emphatic or definite</u>.

    Remark 1.—The emphatic or definite state is everywhere denoted by the ending ܐ.

    Remark 2.—For the changes of nouns in construction with pronominal suffixes, see the declension § 79 sq.

    1. The <u>absolute</u> and <u>construct singular masculine</u> have no particular indication; the emphatic is formed by appending ܐ to the root. For the changes thus occasioned in the root, see the declensions § 79 sq.

    2. The sign of the feminine gender is an appended <u>Taw</u>. This feminine ending has a twofold treatment.

    (1) It is dropped in the fem. sing. and the vowel heightened to ܐ, except in a few nouns like ܡܢܳܬ݂ *part* and ܫܽܘܪܳܝ *beginning*.

    (2) In the construct it is retained; as also, before pronominal suffixes and the sign of the emphatic state.

    3. The ending of the absolute plural masculine is ܝܺܢ; of the construct ܰܝ; of the emphatic ܐ (from ܰܝܳܐ).

    4. The ending of the absolute plural feminine is ܳܢ; of the construct ܳܬ݂; of the emphatic ܳܬ݂ܳܐ.

    5. Remains of a dual appear in the words for *two* and *two hundred.* In construction they take the same form as the plural.

                                         L

§ 77. Nouns with Suffixes.

	Masc. sing.	Masc. plur.	Fem. sing.	Fem. plur.
Abs.	ܚܶܡ	ܚܶܡܝ̈	ܚܶܡܵܐ	ܚܶܡܹ̈
Const.	ܚܶܡ	ܚܶܡܰܕ	ܚܶܡܰܐ	ܚܶܡܰܕ
Emph.	ܚܶܡܵܐ	ܚܶܡܵܐ	ܚܶܡܬܵܐ	ܚܶܡܵܬܐ
Sing. 1. c.	ܚܶܡܰܕ	ܚܶܡܰܕ	ܚܶܡܰܬ	ܚܶܡܬܰ
2. m.	ܚܶܡܳܟ	ܚܶܡܰܝܟ	ܚܶܡܬܳܟ	ܚܶܡܬܳܟ
2. f.	ܚܶܡܶܟܝ	ܚܶܡܰܝܟܝ	ܚܶܡܬܶܟܝ	ܚܶܡܬܟܝ
3. m.	ܚܶܡܶܗ	ܚܶܡܰܘ̈ܗܝ	ܚܶܡܬܶܗ	ܚܶܡܬܗ
3. f.	ܚܶܡܳܗ	ܚܶܡܶܝ̈ܗ	ܚܶܡܬܳܗ	ܚܶܡܬܳܗ
Plur. 1. c.	ܚܶܡܰܢ	ܚܶܡܰܝܢ	ܚܶܡܬܰܢ	ܚܶܡܬܰܢ
2. m.	ܚܶܡܟܽܘܢ	ܚܶܡܰܝܟܽܘܢ	ܚܶܡܬܟܽܘܢ	ܚܶܡܬܟܽܘܢ
2. f.	ܚܶܡܟܶܝܢ	ܚܶܡܰܝܟܶܝܢ	ܚܶܡܬܟܶܝܢ	ܚܶܡܬܟܶܝܢ
3. m.	ܚܶܡܗܽܘܢ	ܚܶܡܰܝܗܽܘܢ	ܚܶܡܬܗܽܘܢ	ܚܶܡܬܗܽܘܢ
3. f.	ܚܶܡܗܶܝܢ	ܚܶܡܰܝܗܶܝܢ	ܚܶܡܬܗܶܝܢ	ܚܶܡܬܗܶܝܢ

1. ܚܰܝܠܶܗ (1:13); ܚܰܝܠܵܗ̇ (2:16); ܝܰܚܕܶܟ (2:18); ܡܽܘܥܕܰܝ (6:11); ܡܽܘܕ (3:16); ܡܽܘܕ (12:15); ܦܽܘܩܕܳܢܰܝ (12:16); ܟܰܣܕܰܝ (24:1); ܥܒ̈ܕܰܝ (5:5).

2. ܟܳܬܶܒ (12:14); ܐܰܝܩܶܗ (1:13); ܐܰܒܽܘܝ (25:12); ܐܰܒܳܗܰܝ (13:2); ܡܶܢ ܣܰܦܪ̈ܳܬܗܽܘܢ (13:5).

3. ܚܰܡܩܳܘܗ (2:17); ܟܰܡܠܰܬܩܶܗ (5:15); ܣܰܡܬܰܝ (6:12); ܨܰܝܠܰܬܩܰܢ (6:14); ܟܰܚܓܡܳܒܰܝ (23:7); ܬܶܡܒܰܪ (13:3).

4. ܐܘܪܚܬܗܘܢ (14:5); ܐܘܪܚܬ (Heb. 3:10); ܐܘܪܚܬܗ (Acts 13:10); ܐܓܪܟܘܢ (Jam. 5:4).

5. ܒܪܬܗܘܢ (28:17); ܡܠܟܝܗܘܢ (28:14); ܚܡܘܗܝ (13:4); ܕܒܚܐ (13:9); ܒܠܠܘܗܝ (14:14).

6. ܚܒܪܘܗܝ (13:15); ܩܒܪܘܗܝ (Acts 2:30); ܩܕܘܫܗ (Acts 7:49); ܩܕܝܫܘ (Acts 2:27); ܛܠܝ (Lk. 7:7).

For a tabular view of the pronominal suffixes with nouns, see § 36. The form of the noun before suffixes is in general the same as the form of the noun before the emphatic ending ܐ. It is to be noted, however, that

1. The masculine plural has the suffixes appended directly to the diphtong ܝ, causing ܝ instead of *ayi* with the 1st sing. suffix; ܘܗܝ instead of *ayhu* with the 3rd masc. sing.; and ܝܗ instead of *ayah* with the 3rd fem. sing.

2. The feminine singular inserts a helping vowel before the grave suffixes ܗܘܢ, ܗܝܢ, ܟܘܢ, ܟܝܢ and before the ܝ of the 1st sing.

3. The dual takes the plural form before suffixes, (see 5 above and § 76.5).

4. Some prepositions take the plural form before suffixes.

5. Nouns which end in ܐ in the emphatic sing. retain this ܝ before the suffixes of the 2nd and 3rd sing. and of the 1st plur. ܟܘܪܣܝܐ *throne*, ܡܫܪܝܐ *camp*, and ܡܫܬܝܐ *drink* have forms like ܟܘܪܣܝ with the 1st sing. suffix; other nouns have ܝ like ܛܠܝ *my boy*. (Nestorian ܛܠܝ). Before the grave suffixes, *i. e.* those of the 2nd and 3rd plural, the Jacobites have with ܟܘܪܣܝܐ &c the form ܟܘܪܣܝܟܘܢ (the Nestorians ܟܘܪܣܝܟܘܢ); with other nouns, both dialects have ܟܘܢ.

6. Short adjectives and participles, like ܩܕܝܫ, can either retain or drop the Yudh before suffixes, *e. g.* ܩܕܝܫܘܗܝ or ܩܕܫܘܗܝ *his saints*; but substantives have always the shorter form, *e. g.* ܡܥܘܗܝ *his bowels*.

7. Collectives, which have no plural, take the suffixes of the sing. nouns and are marked with Rebbuy; but ܐܕܢܐ, abs. ܐܕܢܬ, takes the plural form, and ܩܘܪܝܐ *cities* has either the sing. or the plur. form *e. g.* ܩܘܪܝܗ or ܩܘܪܝܗ.

§ 78. Declension of Nouns.

For purposes of inflection masculine nouns may be divided into three classes or declensions; feminine nouns, into four, as follows:

I. Masculine Nouns.

1. Those which have but one vowel in the absolute singular and that movable. This includes most nouns which had originally one or two short vowels.

2. Those which have one or more vowels all immovable.

3. Those which have at least two vowels,—the vowel of the ultimate being movable and that of the penult immovable.

II. Feminine Nouns.

1. Those in which the vowel before the ending is movable.

2. Those in which the vowel of the penult is immovable, but which have a vowel inserted before the emphatic singular ending and before the construct singular with suffixes.

3. Those in which all the vowels of the first form, i. e., of the absolute singular, are immovable and which do not insert a helping vowel.

4. Those whose first form ends in o̅ or ī̅ or which insert a Yudh in the plural.

§ 79. First Declension of Masculines.

A.

	malk (*king*).	zedk (*righteousness*).	kudsh (*holiness*).	karakh (*city*).
Abs. sing.	ܡܠܟ	ܙܕܩ	ܩܘܕܫ	ܟܪܟ
Cons. sing.	ܡܠܟ	ܙܕܩ	ܩܘܕܫ	ܟܪܟ
Emph. sing.	ܡܠܟܐ	ܙܕܩܐ	ܩܘܕܫܐ	ܟܪܟܐ
Const. sing. with o̅ "*his*".	ܡܠܟܗ	ܙܕܩܗ	ܩܘܕܫܗ	ܟܪܟܗ
Abs. plur.	ܡܠܟܝܢ	ܙܕܩܝܢ	ܩܘܕܫܝܢ	ܟܪܟܝܢ
Const. plur.	ܡܠܟܬ	ܙܕܩܬ	ܩܘܕܫܬ	ܟܪܟܝ
Emph. plur.	ܡܠܟܐ	ܙܕܩܐ	ܩܘܕܫܐ	ܟܪܟܐ
Const. plur. with "*his*".	ܡܠܟܘܗܝ	ܙܕܩܘܗܝ	ܩܘܕܫܘܗܝ	ܟܪܟܘܗܝ

It will be seen that this declension includes nouns which had originally one or two short vowels.

Remark 1.—Forms Pê Olaph like ܐܓܪ *hire* and ܐܠܦ *ship*, come under this class.—The first vowel being merely a helping vowel § 33(1).

Remark 2.—Forms Pê Yudh like ܝܪܚ *month* are also in the class, the ⁼ being a helping vowel § 33(1).

Remark 3.—Forms like ܕܗܒ and ܨܒܥ which had originally two short vowels, have come in inflection to coincide with Segholates in almost all respects. It will be noted that they preserve the half-vowel before the aspirate *e. g.* dăh^ebhâ not dăh-bâ.—Comp. שְׁכְבָה.

B.

	yawm (*day*).	ʿayn (*eye*).	ṭaby (*gazelle*).	kanay (*cane*).	kashiy (*hard*).
Abs. sing.	ܝܰܘܡ	ܥܰܝܢ			ܩܫܶܐ
Cons. sing.	ܝܰܘܡ	ܥܰܝܢ			
Emph. sing.	ܝܰܘܡܳܐ	ܥܰܝܢܳܐ	ܛܰܒܝܳܐ	ܩܰܢܝܳܐ	ܩܰܫܝܳܐ
Abs. plur.	ܝܰܘܡܺܝܢ	ܥܰܝܢܺܝܢ	ܛܰܒܺܝܢ	ܩܰܢܺܝܢ	ܩܰܫܺܝܢ
Cons. plur.	ܝܰܘܡܰܝ	ܥܰܝܢܰܝ	ܛܰܒܰܝ	ܩܰܢܰܝ	ܩܰܫܰܝ
Emph. plur.	ܝܰܘܡܶܐ	ܥܰܝܢܶܐ	ܛܰܒܶܐ	ܩܰܢܶܐ	ܩܰܫܶܐ

1. Ê Waw and Ê Yudh segholates of the *a* class contract *aw* into û (Nestorian ó) and *ay* into î (Nestorian ê) in the absolute and construct singular.

2. Lomadh Olaph segholates with the exception of ܐܠܦ are found in the singular only in the emphatic state. In the plural the form ܩܫܰܝܳܐ becomes ܩܫܰܝ but instead of ܩܫܰܝܳܐ we find ܩܫܳܬܳܐ as if from nouns which have two short vowels. The same is true of most nouns of this kind; we find, however, ܐܓܪܶܐ *rents* and ܟܝܪܶܐ *colds*.

3. Lomadh Olaph nouns which have originally two short vowels, have in the plural the same forms as nouns which had one short vowel, e. g. ܩܲܢܹܐ cane, in table above.

4. But adjectives from Lomadh Olaph roots differ from the nouns in having forms like ܚܕ݁ܝܹܐ, instead of ܚܕܝܹܐ in the plural absolute (compare ܥܵܢܵܝܝܢ) and like ܚܕ݁ܝܲܝ in the plural construct.

Remark 1.—Segholates of the *i* and *u* classes from Ê Waw and Ê Yudh verbs come under declension two e. g. ܢܝ݂ܪܵ and ܪܹܫ.

Remark 2.—Segholates from Ê Olaph, Ê Nun, and ÊÊ verbs come under the third declension, e. g. ܪܹܫܵܐ *head* (R. ראש); ܓܵܐܘܿ *well*; ܐܵܠ *oppression* (R. ܐܠܨ); ܥܲܡ *people* (R. ܥܡܡ).

Remark 3.—Nouns like ܩܵܠ *voice* (from kăwălô) and ܣܵܒ *old* (from ܣܐܒ) which had originally two short vowels come under the third declension.

Remark 4.—With consonantal Olaph as the third Radical, we have ܛܲܡܐܵܐ, ܛܲܡܐܵܐ *unclean*. The vowel of the Olaph being thrown back and the Olaph quiescing. See § 24(1).

§ 80. Second Declension of Masculines.

	rabb (*many*).	kawal (*voice*).	gannobh (*thief*).	kărâbh (*war*).	dîn (*judgment*).	malkây (*royal*).
Abs. sing.	ܪܲܒ	ܩܵܠ	ܓܲܢܵܒ	ܩܪܵܒ	ܕܝ݂ܢ	ܡܲܠܟܵܝ
Cons. sing.	ܪܲܒ	ܩܵܠ	ܓܲܢܵܒ	ܩܪܵܒ	ܕܝ݂ܢ	ܡܲܠܟܵܝ
Emph. sing.	ܪܲܒܵܐ	ܩܵܠܵܐ	ܓܲܢܵܒܵܐ	ܩܪܵܒܵܐ	ܕܝ݂ܢܵܐ	ܡܲܠܟܵܝܵܐ
Abs. plur.	ܪܲܒܝ݂ܢ	ܩܵܠܝ݂ܢ	ܓܲܢܵܒܝ݂ܢ	ܩܪܵܒܝ݂ܢ	ܕܝ݂ܢܝ݂ܢ	ܡܲܠܟܵܝܝ݂ܢ
Cons. plur.	ܪܲܒܲܝ	ܩܵܠܲܝ	ܓܲܢܵܒܲܝ	ܩܪܵܒܲܝ	ܕܝ݂ܢܲܝ	ܡܲܠܟܵܝܲܝ
Emph. plur.	ܪܲܒܹܐ	ܩܵܠܹܐ	ܓܲܢܵܒܹܐ	ܩܪܵܒܹܐ	ܕܝ݂ܢܹܐ	ܡܲܠܟܵܝܹܐ

Remark 1.—ܟܡܪ *people* and ܝܡܐ *sea* are inflected like ܟܐܒ, except that in the plural we have the forms ܟܡܗܡܐ, ܟܡܝܡܝܢ, ܡܥܡܗܡܐ, ܡܥܡܗܬܢ. Compare הָרְרֵי from הַר.

Remark 2.—The *i* and *u* class segholates from Ê Waw and Ê Yudh verbs come under this declension; as also, ÊÊ and Ê Nun segholates, *e. g.* ܪܘܚܐ *spirit,* ܪܝܚܐ *smell,* ܐܦܐ (R. אנף) *face,* ܠܒܐ (R. לבב) *heart.*

Remark 3.—Nouns from Ê Waw and Ê Olaph roots which had originally two short ă vowels belong to this declension, *e. g.* ܩܠܐ *voice* from kăwălâ, ܛܒ *good* from tawabhâ, ܣܒ *old* from sa'abhâ.

Remark 4.—Here are to be found all nouns which had originally a short vowel in the penult, and a long one in the ultimate, *e. g.* ܩܪܒܐ *war;* ܣܡ *put;* ܓܠܝܐ *shorn;* ܕܚܠܡܐ *youth;* ܪܚܝܡܐ *beloved.*

Remark 5.—Here are to be classed all nouns which have a naturally long vowel or a closed syllable in the penult and a naturally long vowel in the ultimate, *e. g.* ܩܛܘܠܐ *murderer;* ܐܓܡܐ *swamp;* ܡܠܚܐ *sailor;* ܙܟܝ *victorious;* ܠܫܢܐ *tongue;* ܫܐܠܐ *question;* ܩܪܝܒ *near;* ܝܠܘܕܐ *child;* ܚܡܘܨ *sour;* ܚܫܘܟܐ *darkness;* ܡܬܩܠܐ *weight;* ܡܥܝܢܐ *fountain;* ܥܠܝܬܐ *roof-story, building;* ܡܣܟܢܐ *poor;* ܡܕܝܢܬܐ *city;* ܥܕܘܪܐ *help;* ܫܘܕܠܐ *flattery;* ܥܡܘܪܐ *settler;* ܐܘܪܕܥܐ *frog;* ܡܘܬܢܐ *pest* (and all nouns ending in ܘ ܐ etc.)

§ 81. Third Declension of Masculines.

	sâhidh (witness)	'emmar (lamb).	madbaḥ (altar).	shâthăy (drinking).	mashtăy (banquet).	maḥzăy (vision).
Abs. sing.	ܣܗܕ	ܐܡܪ	ܡܕܒܚ	ܫܬܝ	ܡܫܬܝ	ܡܚܙܝ
Cons. Sing.	ܣܗܕ	ܐܡܪ	ܡܕܒܚ	ܫܬܝ	ܡܫܬܝ	ܡܚܙܝ
Emph. Sing.	ܣܗܕܐ	ܐܡܪܐ	ܡܕܒܚܐ	ܫܬܝܐ	ܡܫܬܝܐ	ܡܚܙܝܐ
Abs. plur.	ܣܗܕܝܢ	ܐܡܪܝܢ	ܡܕܒܚܝܢ	ܫܬܝܢ	ܡܫܬܝܢ	ܡܚܙܝܢ
Cons. plur.	ܣܗܕܝ	ܐܡܪܝ	ܡܕܒܚܝ	ܫܬܝ	ܡܫܬܝ	ܡܚܙܝ
Emph. plur.	ܣܗܕܐ	ܐܡܪܐ	ܡܕܒܚܐ	ܫܬܝܐ	ܡܫܬܝܐ	ܡܚܙܝܐ

Here belong nouns of the forms ܥܒ݂ܕ݁, ܨܠܡ, ܓܒܪ, ܩܪܒ, ܥܒܕ,
ܟܬ݂ܒ, ܥܓܠ, ܫܡܫ, ܪܚܡ, ܩܕܫ etc.

Remark.—Some Syriac grammarians give an absolute singular form
ܪܕܘܦ݂ for ܪܕܘܦ݂ܐ ܪܕܝܦ݂ܐ *persecution.* This would place it in this
declension, and also nouns like it such as ܚܛܘܦ݂ܐ *rapine;* ܠܚܘܨܐ
oppression; ܥܦܘܩܐ *embrace.*

§ 82. First Declension of Feminines.

	häbhräth (companion).	‘ĕghläth (calf).	mŭshḥâth (measure).	yădh‘äth (science).	tălyäth (girl).	maḥwăth (blow).
Abs. sing.	ܪܚܡܬ݂	ܥܓ݂ܠܬ݂	ܡܫܚܬ݂	ܝܕܥܬ݂	ܛܠܝܬ݂	ܡܚܘܬ݂
Cons. sing.	ܪܚܡܬ݂	ܥܓ݂ܠܬ݂	ܡܫܚܬ݂	ܝܕܥܬ݂	ܛܠܝܬ݂	ܡܚܘܬ݂
Emph. sing.	ܪܚܡܬ݂ܐ	ܥܓ݂ܠܬ݂ܐ	ܡܫܚܬ݂ܐ	ܝܕܥܬ݂ܐ	ܛܠܝܬ݂ܐ	ܡܚܘܬ݂ܐ
Abs. sing.	ܪܚܡܢ	ܥܓ݂ܠܢ	ܡܫܚܢ	ܝܕܥܢ	ܛܠܝܢ	ܡܚܘܢ
Cons. plur.	ܪܚܡܬ݂	ܥܓ݂ܠܬ݂	ܡܫܚܬ݂	ܝܕܥܬ݂	ܛܠܝܬ݂	ܡܚܘܬ݂
Emph. plur.	ܪܚܡܬ݂ܐ	ܥܓ݂ܠܬ݂ܐ	ܡܫܚܬ݂ܐ	ܝܕܥܬ݂ܐ	ܛܠܝܬ݂ܐ	ܡܚܘܬ݂ܐ

These are nouns which had originally in the masculine one or two
short vowels.

Remark 1.—In Pê Yudh nouns like ܝܩܪ, the Yudh quiesces in
when it would otherwise have a half-vowel.

Remark 2.—In Ê Waw nouns the diphthong passes over into ō in
the emphatic singular and in the singular with suffixes, *e. g.* ܬܘܪܬܐ *cow;*
ܟܢܘܫܬܐ *collection.*

Remark 3.—In segholate feminines from Lomadh Olaph roots the
Yudh quiesces in its homogeneous vowel in the emphatic singular and
before suffixes. Generally, this causes the preceding consonant to lose
its vowel, *e. g.* ܚܠܝܬܐ. For exceptions, see § 85.

Remark 4.—Like ‏ܟܠܒܐ‎ are ‏ܕܟܝ‎ *pure* and ‏ܩܫܐ‎ *hard*, and, in general, participles and adjectives of the form ‏ܡܚ‎, ‏ܕܝܢ‎.

Remark 5.—Instead of ‏ܫܢܬܐ‎, some give the abs. sing. as ‏ܫܢܐ‎, making it like ‏ܫܢ‎ Declension IV. ‏ܡܫܝܐ‎ *bath* is in the singular like ‏ܫܢܬܐ‎, but in the plural it has ‏ܡܫܝܐ‎.

Remark 6.—Feminine nouns in ‏ܬܐ‎ from masculines in ‏ܝ‎ or ‏ܐ‎ are inflected like ‏ܟܠܒܬܐ‎, except that the vowels of the penult remain firm. So also, feminine nouns in ‏ܘ‎ from masculines of the form kâtûl, *e. g.* ‏ܡܠܟܬܐ‎ *little queen;* ‏ܚܣܝܬܐ‎ *perishable things.*

Remark 7.—Nouns like ‏ܚܫܐ‎ *affliction* from ʿâwâḳâ have in the construct ‏ܚܫܬ‎, emphatic ‏ܚܫܬܐ‎.

§ 83. Second Declension of Feminines.

	'armalâth (*widow*).	zĕdhḳâth (*alms*).	ʿâgilâth (*carriage*).	hăywâth (*animal*).	sŭhyăth (*opprobrium*).	shânĭyăth (*foolish*).
Abs. sing.	‏ܐܪܡܠܬܐ‎	‏ܕܩܬܐ‎	‏ܓܝܠܬܐ‎	‏ܚܝܘܬܐ‎	‏ܨܘܡܣܬܐ‎	‏ܫܢܝܬܐ‎
Cons. sing.	‏ܐܪܡܠܬ‎	‏ܕܩܬ‎	‏ܓܝܠܬ‎	‏ܚܝܘܬ‎	‏ܨܘܡܣܬ‎	‏ܫܢܝܬ‎
Emph. sing.	‏ܐܪܡܠܬܐ‎	‏ܕܩܬܐ‎	‏ܓܝܠܬܐ‎	‏ܚܝܘܬܐ‎	‏ܨܘܡܣܬܐ‎	‏ܫܢܝܬܐ‎
Abs. sing.	‏ܐܪܡܠܝ‎	‏ܕܩܝ‎	‏ܓܝܠܝ‎	‏ܚܝܘܝ‎	‏ܨܘܡܣܝ‎	‏ܫܢܝܝ‎
Cons. sing.	‏ܐܪܡܠܬ‎	‏ܕܩܬ‎	‏ܓܝܠܬ‎	‏ܚܝܘܬ‎	‏ܨܘܡܣܬ‎	‏ܫܢܝܬ‎
Emph. sing.	‏ܐܪܡܠܬܐ‎	‏ܕܩܬܐ‎	‏ܓܝܠܬܐ‎	‏ܚܝܘܬܐ‎	‏ܨܘܡܣܬܐ‎	‏ܫܢܝܬܐ‎

It should be noticed that the only change in these nouns is the insertion of a helping vowel before the ending of the emphatic singular and before the pronominal suffixes with the singular.

Remark 1.—Active Participles from Lomadh Olaph verbs, and nouns like them, change the Yudh into the homogeneous vowel in the emphatic singular and in the singular before suffixes.

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Remark 2.—Like ‏ܫܝܢܐ‎ is ‏ܚܝܘܒܐ‎ *joy,* perhaps, also, ‏ܡܢܬܐ‎ *part.*
Like ‏ܪܘܡܝܐ‎, are ‏ܐܘܠܝܐ‎ *lamentation;* ‏ܩܘܒܥܐ‎ *cap;* ‏ܩܘܢܝܐ‎ *chant;*
‏ܩܪܝܬܐ‎ *city;* ‏ܩܪܝܬܐ‎ *recital.* For other nouns of this kind, see
§ 85. 3.

§ 84. Third Declension of Feminines.

	bathûläth (*virgin*).	zäddîkäth (*righteous*).	sâhĭdäth (*witness*).
Abs. sing.	ܒܬܘܠܬ݁	ܐ݇ܙܕ݁ܝܩܬ݁	ܣܗܕܬ݁
Cons. sing.	ܒܬܘܠܬ	ܐ݇ܙܕ݁ܝܩܬ	ܣܗܕܬ
Emph. sing.	ܒܬܘܠܬܐ	ܐ݇ܙܕ݁ܝܩܬܐ	ܣܗܕܬܐ
Abs. plur.	ܒܬܘܠܢ	ܐ݇ܙܕ݁ܝܩܢ	ܣܗܕܢ
Cons. plur.	ܒܬܘܠܬ	ܐ݇ܙܕ݁ܝܩܬ	ܣܗܕܬ
Emph. sing.	ܒܬܘܠܬܐ	ܐ݇ܙܕ݁ܝܩܬܐ	ܣܗܕܬܐ

No changes take place in this declension, the endings for gender,
number and state being affixed directly to the noun stem.

§ 85. Fourth Declension of Feminines.

	săbhwăth (thing).	băryăth (creature).	ṣalawath (?) (prayer).	kărĭyîth (beam).	mălăkûth (kingdom).
Abs. sing.	ܣܒ݂ܘܳ	ܒܶܪܝܰ	?	ܩܳܪ	ܡܰܠܟܽܘ
Cons. sing.	ܣܒ݂ܘܰ	ܒܶܪܝܰܬ	?	ܩܳܪܝܰ	ܡܰܠܟܽܘܬ
Emph. sing.	ܣܒ݂ܘܬ݂ܳܐ	ܒܶܪܝܬ݂ܳܐ	ܨܠܘܬ݂ܳܐ	ܩܳܪܝܬ݂ܳܐ	ܡܰܠܟܽܘܬ݂ܳܐ
Abs. plur.	ܣܒ݂ܘܳܢ	ܒܶܪܝܳܢ	ܨܠܘܳܢ	ܩܳܪܝܳܢ	ܡܰܠܟܘܳܢ
Cons. plur.	ܣܒ݂ܘܳܬ݂	ܒܶܪܝܳܬ݂	ܨܠܘܳܬ݂	ܩܳܪܝܳܬ݂	ܡܰܠܟܘܳܬ݂
Emph. plur.	ܣܒ݂ܘܳܬ݂ܳܐ	ܒܶܪܝܳܬ݂ܳܐ	ܨܠܘܳܬ݂ܳܐ	ܩܳܪܝܳܬ݂ܳܐ	ܡܰܠܟܘܳܬ݂ܳܐ

All nouns of this declension end in ܘ or ܝ in the abs. sing. except nouns like ܨܠܽܘ which, however, in the plural are formed like ܩܳܪ.

1. Like ܣܒ݂ܘ is ܕܡܽܘ *likeness*.

2. Like ܒܶܪܝ are ܓܒ݂ܝܬ݂ܐ *choice*; ܐܠܝܬ݂ܐ *fat tail of a sheep*; ܥܘܠܐ שִׁלְיָה *embryo*, ܓܒ݂ܝܐ *side*.

3. Like ܩܳܪ are ܫܳܩ *leg* and ܣܳܦ *sawdust*.

4. Like ܒܶܪܝ are all nouns of two or more syllables ending in ܝ such as ܡܟܣܝ *covering*; ܪܒ݂ܝ *interest*; ܗܠܝܟ݂ *gait*.

5. Like ܡܰܠܟܽܘ are most nouns of two or more syllables ending in ܘ such as ܒܥܘ *request*, ܣܗܕܘ *testimony*.

Remark 1.—ܐܣܝܘܬ݂ܐ *healing* has in the plural ܐܣܘܬ݂ܐ see Lk. 13:32.

ܡܕܒܪܢܘܬ݂ܐ *government* has in the plural ܡܕܒܪܢܘܬ݂ܐ.

ܓܒ݂ܪܘܬ݂ܐ *manhood* has for plural ܓܒ݂ܪܘܬ݂ܐ *wonders* Acts 5:12.

ܝܳܪܬܘܬ݂ܐ *inheritance*; ܣܗܕܘܬ݂ܐ *testimony*, and ܦܠܓܘܬ݂ܐ *half*, have in the

plural beside the regular forms ܦ̈ܚܚܳܝܐ, ܫܩ̈ܪ̈ܐ, the forms ܦ̈ܚܳܟ̈ܐ, ܫܩ̈ܪ̈ܐ.

Rem. 2.—The Infinitives of the derived stems end in ܘ in the absolute and in ܘܐ in the construct state, see § 49. 2.

§ 86. Anomalies of Gender or Number or State.

1. Some masculine nouns form plurals from a lengthened form in ܶܐ.

ܐܳܐ *fruit;* ܐ̈ܳܢܐ or ܐܳܐ.

ܒܶܣܪܐ *flesh;* ܒ̈ܣܪܳܢܐ or ܒܶܣܪ̈ܐ.

ܒܶܣܡܐ *incense;* ܒܶܣ̈ܡܳܢܐ or ܒܶܣ̈ܡܐ.

ܓܢܳܐ *genus;* ܓܢ̈ܳܣܐ or ܓܢ̈ܳܐ.

ܚܰܡܪܐ *wine;* ܚܰܡܪ̈ܳܢܐ.

ܡܶܫܚܐ *ointment;* ܡܶܫ̈ܚܳܢܐ.

ܪܝܚܐ *odour;* ܪ̈ܝܚܳܢܐ or ܪ̈ܝܚܐ.

ܪܰܒܐ *teacher;* ܪܰܒ̈ܐ *teachers.*

ܪܰܘܪ̈ܒܳܢܐ *magnates.*

ܣܰܡܐ *medicine;* ܣܰܡ̈ܡܳܢܐ.

ܫܰܠܝܛܐ *prefect;* ܫܰܠܝܛ̈ܳܢܐ or ܫܰܠܝܛ̈ܐ.

Note.—So also the feminine ܐܚܪܺܬܐ *other,* pl. ܐܚܪ̈ܝܳܬܐ, adding ܝ according to 4 below.

2. Some masculine substantives form their plural with the ending ܘܳܬܐ *e. g.*

(1)   ܐܬܪܐ *place;* ܐܬܪ̈ܘܳܬܐ (ܐܬܪ̈ܐ)

       ܚܰܝܠܐ *power;* ܚܰܝ̈ܠܘܳܬܐ or ܚܰܝ̈ܠܐ.

       ܠܶܒܐ *heart;* ܠܶܒ̈ܘܳܬܐ.

       ܢܰܗܪܐ *river;* ܢܰܗܪ̈ܘܳܬܐ.

(2) Many in ܐ form their plural in this manner, *e. g.*

       ܐܪܝܐ *lion;* ܐܪ̈ܝܘܳܬܐ.

ܬܕ݂ܳܐ *breast;* ܬܕ݂ܰܝܳܐ

ܚܶܘܝܳܐ *serpent;* ܚܶܘܳܘܳܬ݂ܳܐ.

ܟܽܘܪܣܝܳܐ *throne;* ܟܽܘܪܣܰܘܳܬ݂ܳܐ.

ܠܺܠܝܳܐ *night;* ܠܰܝܠܰܘܳܬ݂ܳܐ.

ܣܽܘܣܝܳܐ *horse;* ܣܽܘܣܰܘܳܬ݂ܳܐ

So also the substantive participles in ܶܐ *e. g.* ܪܳܥܝܳܐ *shepherd;* ܐܳܣܝܳܐ *physician;* ܡܳܪܝܳܐ *Lord.*

Note.—Many words of Greek origin, especially feminine, form their plurals with the same ending, *e. g.* ܦܠܰܛܝܰܘܳܬ݂ܳܐ=plural of πλατεῖα, ܐܶܣܛܰܕ݂ܝ̈ܘܳܢ, στάδιον plural=ܐܶܣܛܰܕ݂ܝܰܘܳܬ݂ܳܐ.

3. Some feminine nouns form their plural in ܳܬ݂ܳܐ.

ܐܽܘܡܬ݂ܳܐ *people;* ܐܽܘܡ̈ܘܳܬ݂ܳܐ.

ܐܶܫܬ݂ܳܐ *wall;* ܐܶܫ̈ܬ݂ܳܘܳܬ݂ܳܐ generally ܐܶܫ̈ܬ݂ܳܐ.

ܐܳܬ݂ܳܐ *sign;* ܐܳܬ݂ܘܳܬ݂ܳܐ.

ܐܶܫܳܬ݂ܳܐ *fever;* ܐܶܫ̈ܳܬ݂ܘܳܬ݂ܳܐ.

ܢܽܘܪܳܐ *fire;* ܢܽܘܪܘܳܬ݂ܳܐ.

ܣܶܦܬ݂ܳܐ *lip;* ܣܶܦ̈ܘܳܬ݂ܳܐ.

4. Some feminines, especially diminutives in ܳܘܢܳܐ, form their plurals in ܳܬ݂ܳܐ *e. g.*

ܕܽܘܟܬ݂ܳܐ *place;* ܕܽܘܟ̈ܝܳܬ݂ܳܐ.

ܟܽܘܬܺܝܢܳܐ *tunic;* ܟܽܘܬܳܝ̈ܢܳܬ݂ܳܐ.

ܕܳܪܬܽܘܢܳܐ *little court;* ܕܳܪ̈ܬܳܘܢܳܬ݂ܳܐ.

5. Some feminine nouns which in the singular have ܬ݂ܳܐ (âthâ from awăthâ) have ܳܬ݂ܳܐ in the plural *e. g.*

ܡܢܳܬ݂ܳܐ (מְנָת) *part;* ܡ̈ܢܰܘܳܬ݂ܳܐ; ܩܦܳܠ *thumb;* ܕܒܰܚ *sacrifice;* ܚܒܰܠ *fellow.*

But some of these are treated as if the ܬ݂ belonged to the stem, *e. g.* ܒܳܥܽܘܬ݂ܳܐ *request;* ܚܙܳܬ݂ܳܐ *see* 9 below.

6. Feminine nouns in ܝ, § 75. 6, are indeclinable, *e. g.*

ܒܥܘܬܐ *error;* ܐܪܙܐ *secret;* ܣܠܘܝ *quail;* ܓܢܘܢܐ *condition.*

7. Many nouns of feminine gender have in the singular no feminine ending, but take one in the plural.

ܐܘܪܚܐ *way;*   ܐܪܥܐ *earth;*   ܦܓܪܐ *body;*   ܓܒܐ *side;*

ܚܩܠܐ *field;*   ܢܦܫܐ *soul;*   ܟܬܦܐ *shoulder;*   ܥܪܣܐ *bed.*

8. Some feminine nouns, having originally the sense of a *nomen unitatis,* have the feminine form in the singular but the masculine in the plural. Duval gives a list of sixty-four such nouns, in § 270. Among those occurring most frequently are:

ܐܡܬܐ *ell;* ܐܡܝܢ.   ܬܟܠܬܐ *mantle;* ܬܟܠܐ.

ܒܥܬܐ *egg;* ܒܥܝܢ.   ܡܠܬܐ *word;* ܡܠܐ.

ܓܢܬܐ *garden;* ܓܢܐ.   ܥܢܒܬܐ *grape;* ܥܢܒܐ.

ܕܡܥܬܐ *tear;* ܕܡܥܐ.   ܩܦܝ *lot;* ܩܦܐ.

ܚܛܬܐ *wheat;* ܚܛܐ.   ܫܒܬܐ *sabbath;* ܫܒܐ.

ܢܛܦܬܐ *drop;* ܢܛܦܐ.   ܫܥܬܐ *hour;* ܫܥܐ.

9. Some nouns have treated the ܬ of the fem. sing. as a radical and have their plurals as if masculine, *e. g.*

ܒܙܬܐ *booty;* ܒܙܬܐ.   ܡܕܬܐ *tribute;* ܡܕܬܐ.

ܒܥܬܐ *request;* ܒܥܬܐ.   ܕܒܚܬܐ *sacrifice;* ܕܒܚܬܐ.

ܓܥܬܐ *cry;* ܓܥܬܐ.   ܨܦܬܐ *care;* ܨܦܬܐ.

ܚܙܬܐ *view;* ܚܙܬܐ.   ܩܥܬܐ *cry;* ܩܥܬܐ.

10. Some nouns are masculine in form but feminine in gender, *e. g.* ܒܪܐ *well;* ܒܘܪܟܐ *knee.* (See full list in Nöld. § 84.)

11. Some nouns have two plurals, sometimes the same, sometimes different in meaning. (See Duval § 272) *e. g.*

ܥܝܢܐ *eye, spring;*   ܥܝܢܐ *eyes;*   ܥܝܢܬܐ *springs.*

ܐܕܢܐ *ear;*   ܐܕܢܐ *ears;*   ܐܕܢܬܐ *handles.*

ܐܝܕܐ *hand;*   ܐܝܕܝܢ *hands;*   ܐܝܕܬܐ *handles.*

ܪܘܿܚܳܐ *wind, spirit;* ܪܘܿܚܶܐ *winds;* ܪܘ̈ܚܳܬܳܐ *spirits.*

ܕܝܪܳܐ *dwelling;* ܕܝ̈ܪܝ̣ *dwellings;* ܕܝܖ̈ܳܬܳܐ *convents.*

ܪܰܒܳܐ *great;* ܪܰܒܶܐ or ܪܰܘܖ̈ܒܶܐ *great;* ܪܰܒܰܝ̈ *masters;* ܪܰܘܖ̈ܒܳܢܶܐ *magnates.*

12. Some nouns are of common gender, *e. g.*

ܒܥܝ̣ܪܳܐ *cattle;* ܕܝܪܳܐ *dwelling;* ܣܰܝܦܳܐ *sword;* ܣܰܗܪܳܐ *moon;*

ܫܶܡܫܳܐ *sun;* ܪܩܝ̣ܥܳܐ *firmament;* ܫܡܰܝܳܐ *heaven;* ܪܘܿܚܳܐ *wind.*

13. Before the feminine ending, many nouns insert a Yudh.

(1) Words ending in ܳ or ܶ, *e. g* ܡܩܰܛܠܳܐ *murdering,* f. ܡܩܰܛܠܳܝܬܳܐ;
ܡܰܠܟܽܘܢܳܐ *little king;* ܡܰܠܟܽܘܢܝ̣ܬܳܐ *little queen.*

(2) Probably nouns of the form ḳâṭûl *e. g.* ܩܳܛܘܿܠܳܐ *murderer,* ܩܳܛܘܿܠܬܳܐ;
ܥܳܒܘܖ̈ܝ̣ܬܳܐ *transitory things.*

(3) The adjective ܙܥܘܿܪ *small,* anywhere except in the emphatic
singular which is ܙܥܘܿܪܬܳܐ.

14. A few nouns insert Hê before the plural ending, *e. g.* ܐܰܒܳܗܶܐ or
ܐܰܒܳܗ̈ܳܬܳܐ *fathers,* sing. ܐܰܒܳܐ; ܐܢ̈ܩܳܗ̈ܳܬܳܐ *handles,* sing. ܐܝ̣ܕܳܐ *hand;* ܚܡܳܗ̈ܳܬܳܐ
fathers in law, sing. ܚܡܳܐ; ܫܡܳܗ̈ܶܐ or ܫܡܳܗ̈ܳܬܳܐ from ܫܡܳܐ *name;* ܐܶܡܗ̈ܳܬܳܐ
or ܐܶܡܗ̈ܳܬܳܐ *mothers* from ܐܶܡܳܐ; ܣܰܕܢ̈ܳܬܳܐ *anvils,* sing. ܣܰܕܢܳܐ.

15. Nouns which had a letter assimilated, or dropped, in the singular,
often preserve it in the plural, *e. g.* ܓܦܶܬܳܐ *vine* ܓܽܘܦ̈ܢܶܐ; ܓܒܶܬܳܐ *cheese* ܓܒܰܖ̈ܢܶܐ;
ܠܒܶܢܬܳܐ *brick* ܠܒܶܢ̈ܶܐ; ܚܳܬܳܐ *sister* ܐܰܚ̈ܘܳܬܳܐ; ܝܰܡܳܐ *sea* ܝܰܡܡ̈ܶܐ; ܥܰܡܳܐ *people;* ܥܰܡ̈ܡܶܐ.

16. The original emphatic plural ending ܰܝܳܐ is still preserved in a
few nouns, *e. g.* ܒܢܰܝܳܐ *sons;* ܡܰܝܳܐ *water;* ܫܡܰܝܳܐ *heaven;* ܫܢܰܝܳܐ *years;* ܐܝ̣ܕܰܝܳܐ
hands; ܙܢܰܝܳܐ *kinds;* ܬܕܰܝܳܐ *breasts;* ܐܰܦ̈ܶܐ *curtains;* ܕܰܡܰܝܳܐ *price;* ܐܰܠܦܰܝܳܐ *thousands,*

17. Some nouns have but one state.

(1) Feminine nouns in ܰܬ are always in the absolute state, *e. g.*
ܩܳܩܘ̈ܒܰܬ *quail;* ܩܝ̣ܡܰܬ *contract.*

(2) Some which have Waw for the third radical are used in the
emphatic state only, *e. g.* ܫܠܳܝܳܐ *cessation;* ܢܨܳܚܳܐ *splendor.*

§ 87. Peculiar Anomalies of Nouns.

1. ܐܰܒܳܐ *father;* ܐܰܚܳܐ *brother* and ܚܡܳܐ *father in law,* have the forms ܐܰܒ,
ܐܰܚ, ܚܡܳܐ before suffixes, except before the 1st sing. suffix where they

have ܐܚܳܐ, ܐܣܰܪ, ܫܡܰܥ. The plural are ܐܣܰܪ, ܐܚܰܬܳܐ or ܐܚܰܬܬܳܐ, and ܫܡܰܥܬܳܐ, see § 86. 14.

2. ܐܺܝܕܳܐ (for ܝܕܳܐ § 24. 3, Note 1) *hand;* in construction with ܒ or ܠܟܳܐ, ܢܰܒ, elsewhere ܐܺܝܕ. Plur. ܐܺܝܕܰܝܳܐ, ܐܺܝܕܰܝ or in a figurative sense ܐܺܝܕܳܬܳܐ, see § 86. 14.

3. ܐܶܡܬܳܐ *nation,* see § 86. 3.

4. ܐܚܪܺܢܳܐ, pl. ܐܚܪܳܢܝܰܝ *other,* see § 86. 1, Note.

5. ܐܠܶܦ *thousand;* ܐܠܦܳܐ, Pl. ܐܠܦܶܐ, ܐܠܦܳܬܳܐ.

6. ܣܕܢܳܐ, ܐܶܣܕܳܐ *anvil;* Pl. ܐܶܣܕܳܬܳܐ § 86. 14.

7. ܐܶܡܳܐ *mother;* Pl. ܐܶܡܗܳܬܳܐ or ܐܶܡܗܳܐ § 86. 14.

8. ܐܢ̱ܬܬܳܐ *woman;* Pl. ܢܶܫܶܐ.

9. ܐܰܦܶܐ *face;* (R. ܐܢܦ) singular in use ܐܰܦܳܐ (Heb. פֵּאָה).

10. ܒܰܪ *son;* ܒܪܶܗ *his son;* ܒܪܟ *your son;* Pl. ܒܢܰܝ, ܒܢܰܝܳܐ.

11. ܒܰܪܬܳܐ *daughter,* cons. ܒܰܪܬ; ܒܰܪܬܝ *my daughter;* ܒܰܪܬܟܝ *thy daughter;* Pl. ܒܢܰܝ, ܒܢܳܬܳܐ, ܒܢܳܬܳܐ.

12. ܒܰܝܬܳܐ *house* (Mt. 12. 25 ܒܰܝ), cons. ܒܶܝܬ; ܒܰܝܬܶܗ *his house;* Pl. ܒܳܬܶܐ.

13. ܕܡܳܐ *blood;* ܕܶܡܝ *my blood;* ܕܡܟ *thy blood,* Pl. ܕܡܳܐ.

14. ܐܢ̱ܠ *kind,* cons. ܐܢ̱ (Nestorian ܐܢ̱); Pl. ܐܢܰܝ, ܐܢܰܝܳܐ, ܐܢܶܬ.

15. ܚܰܕܬ *new* ܚܰܕܬܳܐ, Pl. ܚܰܕܬܶܐ. Fem. sing. ܚܰܕܬܳܐ, Pl. ܚܰܕܬܳܬܳܐ, § 17. 3.

16. ܚܳܬܳܐ *sister;* ܚܳܬܝ *my sister,* Pl. ܐܚܘܳܬܳܐ; § 86. 3.

17. ܚܰܕܝܳܐ *breast,* Pl. ܚܰܕܝܶܐ § 86. 2 but also ܚܰܕܝܰܝ, ܚܰܕܝܰܝܗܘܢ *their breasts* Lk. 23. 48.

18. ܛܠܶܐ, f. ܛܠܺܝܬܳܐ *young* forms the plural ܛܠܳܝܶܐ, ܛܠܳܝܬ, ܛܠܳܝܳܐ as also in the meaning *"servant"*; but when it means *"boy"*, „*girl*", it forms the plural ܛܠܳܝܶܐ, ܛܠܳܝܬܳܐ f. ܛܠܳܝܳܬܳܐ.

19. ܠܺܠܝܳܐ or ܠܶܠܝܳܐ *night* (abs. ܠܺܠܰܝ or ܠܺܠܝ) Pl. ܠܰܝܠܰܘܳܬܳܐ.

20. ܡܳܐܐ *hundred. Nomen unitatis* ܡܳܐܝܬܳܐ, ܡܰܐܬܶܝܢ 200, ܡܰܐܘܳܬܳܐ (for ܡܰܐܘܳܬܳܐ) *hundreds.*

21. ܡܰܘܡܳܬܳܐ *oath* (R. ܝܡܳܐ), Pl. ܡܰܘܡܳܬܳܐ.

22. ܡܰܝܳܐ *water* abs. ܡܰܝ cons. ܡܰܝ. With suff. ܡܰܝ *my water,* ܡܰܝܰܝ or ܡܰܝܟ *thy water* &c.

23. ܡܳܪܳܐ or ܡܳܪܝܳܐ *lord*, cons. ܡܳܪܶܐ, ܡܳܪܝ *my lord;* ܡܳܪܗܽܘܢ *their lord*, Pl. ܡܳܪܰܘ or ܡܳܪܰܝ, abs. ܡܳܪܰܘܳܢ, cons. ܡܳܪܰܝ, (ܡܳܪܰܘܳܬܳܐ is also used). Fem. ܡܳܪܬܳܐ, ܡܳܪܬ, ܡܳܪ̈ܳܬܳܐ.

24. ܣܶܦܬܳܐ *lip;* ܣܶܦܬܶܗ, ܣܶܦܘܳܬܳܐ § 86. 3.

25. ܩܰܛܽܘܬܳܐ *cucumber*, Pl. ܩܰܛܽܘܬܳܐ Num. 11. 5, ܩܶܛܬܳܐ, Also ܩܶܛܬܳܐ.

26. ܡܕܺܝܢܬܳܐ *city;* abs. ܡܕܺܝܢ, cons. ܡܕܺܝܢܰܬ or ܡܕܺܝܢܬ, Pl. ܡܕܺܝܢܳܬܳܐ, constr. ܡܕܺܝܢܳܬ. Pl. with suff. ܡܕܺܝܢܳܬܝ or ܡܕܺܝܢܳܬܶܗ. Other plurals ܡܕܺܝܢ̈ܳܬܳܐ and ܡܕܺܝܢܶܐ (this last is an imitation of the Greek. So also ܓ̈ܢܶܐ *gardens*). ܡܕܺܝܢܳܐ is a collective, see § 90. 1.

27. ܪܰܒ *great*, f. ܪܰܒܬܳܐ, Pl. ܪܰܘܪ̈ܒܶܐ (for ܪܰܒܪ̈ܒܶܐ). But in the sense of "*magnates*", the plural is ܪܰܘܪ̈ܒܳܢܶܐ, f. ܪܰܘܪ̈ܒܳܢܳܬܳܐ; in the sense of "*teachers*", it is ܪܰܒ̈ܳܢܶܐ, In certain constructions ܪܰܒܰܬ is used, e. g. ܪܰܒܰܬ ܚܰܝܠܳܐ (27:14), ܪܰܒܰܬ ܫܰܒ̈ܬܳܐ (Gal. 4:2).

28. ܫܡܰܝܳܐ *heaven;* ܫܡܰܝ̈ܳܐ, ܫܡܰܝܰܬ, ܫܡܰܝܳܢ. According to some, when ܫܡܰܝ̈ܳܐ has rebbuy, it means *heavens*, e. g. Mk. 1:10, Acts 7:56. According to form, it is always plural.

29. ܫܡܳܐ *name;* cons. ܫܶܡ, ܫܡܳܟ *thy name*. Pl. ܫܡ̈ܳܗܶܐ, § 86. 14 or ܫܡ̈ܳܗܳܬܳܐ.

30. ܫܰܢܬܳܐ *year;* abs. ܫܢܳܐ, cons. ܫܢܰܬ. Pl. ܫܢ̈ܰܝܳܐ, ܫܢ̈ܰܝ, ܫܢ̈ܰܬ (ܫܢ̈ܰܬ) ܫܢ̈ܰܬ Gal. 2:14 sons of my years, *i. e.* my contemporaries).

31. ܫܶܬܳܐ *foundation*, whose plural is ܐܶܫ̈ܬܳܐ, is cons. of ܐܶܫܬܳܐ. The Olaph is prosthetic, see § 19. 1.

32. ܬܕܳܐ *breast*, Pl. ܬܕ̈ܰܝܳܐ, ܬܕ̈ܰܝܳܐ, ܬܕ̈ܰܝܗܝ (Rev. 1:13).

§ 88. The Numerals.

I. THE CARDINALS.

A.

	masc.	fem.		masc.	fem.
1	ܚܰܕ	ܚܕܳܐ	6	ܐܶܫܬܳܐ (ܫܬܳܐ)	ܫܶܬ
2	ܬܪܶܝܢ	ܬܰܪܬܶܝܢ	7	ܫܰܒܥܳܐ	ܫܒܰܥ
3	ܬܠܳܬܳܐ	ܬܠܳܬ	8	ܬܡܳܢܝܳܐ	ܬܡܳܢܶܐ
4	ܐܰܪܒܥܳܐ	ܐܰܪܒܰܥ	9	ܬܶܫܥܳܐ	ܬܫܰܥ
5	ܚܰܡܫܳܐ	ܚܰܡܶܫ	10	ܥܶܣܪܳܐ	ܥܣܰܪ

N

B.

masc.	fem.		masc.	fem.
11 ܣܘܿܟܼܡܿ	ܣܘܿܟܼܡܿܬܐ	15	ܚܡܫܼܬܿܥܣܲܪ	ܚܡܫܼܬܿܥܣܲܪܬܐ
12 ܬܪܸܥܣܲܪ	ܬܪܸܬܿܥܣܲܪܬܐ	16	ܫܬܿܬܿܥܣܲܪ	ܫܬܿܬܿܥܣܲܪܬܐ
13 ܬܠܵܬܿܥܣܲܪ	ܬܠܵܬܿܥܣܲܪܬܐ	17	ܫܒܼܥܣܲܪ	ܫܒܼܥܣܲܪܬܐ
14 ܐܪܒܲܥܣܲܪ	ܐܪܒܲܥܣܲܪܬܐ	18	ܬܡܢܹܥܣܲܪ	ܬܡܢܹܥܣܲܪܬܐ
		19	ܬܫܲܥܣܲܪ	ܬܫܲܥܣܲܪܬܐ

C.

20 ܥܸܣܪܝܼܢ	50 ܚܲܡܫܝܼܢ	80 ܬܡܵܢܝܼܢ	200 ܡܲܐܬܹܝܢ (ܡܲܐܬܹܝܼܢ)
30 ܬܠܵܬ݂ܝܼܢ	60 ܫܬܿܝܼܢ	90 ܬܫܲܥܝܼܢ	300 ܬܠܵܬܡܵܐܐ
40 ܐܪܒܿܥܝܼܢ	70 ܫܲܒܼܥܝܼܢ	100 ܡܵܐܐ	1000 ܐܠܦ
		10000 ܪܸܒܿܘ	

Remark 1.—For the Masculine from fourteen to nineteen, forms with a ܬ inserted may be used, *e. g.*

ܐܪܒܲܥܬܿܥܣܲܪ or ܐܪܒܲܥܣܲܪ *fourteen;* ܚܡܫܲܬܿܥܣܲܪ *fifteen;* ܫܬܿܬܲܥܣܲܪ *sixteen;* ܫܒܼܥܬܿܥܣܲܪ or ܫܒܼܥܣܲܪ *seventeen;* ܬܡܵܢܬܲܥܣܲܪ *eighteen;* ܬܫܲܥܣܲܪ or ܬܫܲܥܬܲܥܣܲܪ *nineteen.*

Remark 2.—The emphatic form ܬܪܸܥܣܲܪܬܐ "the twelve" is used of the twelve apostles. *E. g.* 25:5; John. 20:24.

Remark 3.—We sometimes find the construct in ܬ, *e. g.*

ܬܠܵܬ ܥܣܲܪ ܡܕܼܝܼܢܵܬܐ *Decapolis* (Mt. 4:25).

ܐܪܒܲܥ ܪܘܼܚܹܐ *four winds* (Mt. 24:31).

ܐܪܒܲܥ ܪܓܼܠܝܼܢ *quadrupeds* (Acts 10:12).

Remark 4.—We find the emphatic forms ܐܪܒܲܥܬܐ, ܚܡܫܲܬܐ, ܫܬܿܬܐ, ܫܒܼܥܬܐ and ܥܣܲܪܬܐ, used to denote the day of the month, *e. g.*

ܒܲܥܣܲܪܬܐ ܒܹܗ ܠܣܲܪܚܵܐ (Lev. 16:29; Num. 29:7).

Remark 5.—The Absolute state of masculine numbers from one to fifteen, when preceded by the preposition ܒ means „*on the first*", „*second*" &c, *e. g.*

ܟ̣ܡܫܐ ܒܫܒܬܐ ܒܝܪܚܐ (Gen. 7:11).

ܒܚܕ ܒܫܒܐ (John. 20:1).

Remark 6.—For the numerals with suffixes, the following examples will suffice to show the forms:—

ܬܪ̈ܝܗܘܢ *both of them* (5:7). ܬܪ̈ܬܝܗܝܢ *both of them* (f.).

ܟܠܗܘܢ (1 John. 5:7).

ܐܪ̈ܒܥܬܝܗܘܢ (Mk. 13:27).

ܫ̈ܒܥܬܝܗܘܢ (Mt. 22:26).

It will be seen that they take a fem. plur. form before suffixes, except ܬܪ̈ܝ and ܬܪ̈ܬܝ which though dual take a masc. plur. form before suffixes.

II. THE ORDINALS.

Except ܩܕܡܝܐ, (f.) ܩܕܡܝܬܐ *first* and ܬܪ̈ܝܢܐ, (f.) ܬܪ̈ܝܢܝܬܐ *second*, the ordinals are formed from the radicals of the cardinals by appending ܐ and inserting ܝ after the second radical, *e. g.* ܚܡܝܫܝܐ (Rev. 6:5); ܫܒܝܥܝܐ (Rev. 6:7).

Remark 1.—Occasionally ܥܣܪܝܢܝܐ *the* 20*th*; ܪ̈ܒܘܬܢܐ *the* 10000*th* and the ordinals of the other cardinals, except of ܡܐܐ 100 and ܐܠܦ 1000, are found.

Remark 2.—By appending ܐܝܬ to the ordinals, adverbs denoting order may be formed, *e. g.* ܬܠܝܬܐܝܬ *in the* 3*rd place.* ܩܕ and ܠ are also thus appended, *e. g.* ܩܕܡܝܩܕ *at first;* ܐܚܪܝܩܕ *at last;* ܠܬܠܝܬܐ *for the third time.*

Remark 3.—From the radicals of the cardinals from 3 to 9 fractional numbers may be formed by inserting ܘ after the first radical, *e. g.* ܬܘܠܬܐ *one third;* ܪܘܒܥܐ *one fourth.*

§ 89. Particles.

A. ADVERBS.

1. ܡܚܕܐ (24:13); ܠܡܚܪ (25:14); ܫܦܝܪ (28:14); ܝܘܡܢ (3:9); ܣܪܝܩܐܝܬ (26:5); ܩܕܡܐܝܬ (Acts 11:26).

2. ܡܢ ܫܘܪܝܐ (Lk. 1:2); ܥܠ ܚܕܐ (Mk. 9:8); ܚܕ ܥܣܪ (Mk. 4.22); ܥܠ ܗܕܐ (23:19).

3. ܣܓܝܐܝܬ (Acts 11:17); ܚܕܐܝܬ (Mt. 14:33); ܚܟܝܡܐܝܬ (Mt. 1:19).

4. ܐܝܟܐ (23:5); ܐܝܟܢܐ (23:7); ܠܡܢܐ (23:11); ܕܠܡܐ (23:5); ܗܪܟܐ (23:19); ܗܝܕܝܢ (24:2); ܠܐ (25:18); ܐܝܢ (Mt. 11:9).

5. ܘ and; ܐܘ or; ܐܦ also; ܐܢ if; ܕ that; ܥܕܡܐ until; ܡܢ=μέν; ܓܝܪ=γάρ.

1. Some masculine nouns in the absolute state and some feminines in the construct state are used as adverbs.

2. A phrase formed by a preposition with its noun may be used as an adverb.

3. Many adverbs are formed by appending ܐܝܬ to adjectives.

4. There are many proper adverbs, simple and compound, especially adverbs of place, time, affirmation, negation, hypothesis, comparison and interrogation.

5. The conjunctions are mostly adverbs. The relative ܕ is employed as a conjunction either alone or after a particle.

B. PREPOSITIONS.

1. ܥܕܡ until; ܒܝܬ between; ܥܠ upon; ܡܢ from; ܥܡ with.

2. ܠܥܝܢ in the sight of; ܠܥܠ above; ܒܬܪ ܡܢ after; ܣܛܪ ܡܢ without.

3. ܠܘܬܗ (23:7); ܩܕܡܘܗܝ (Mt. 4:20); ܒܣܬܪܗ (Lk. 7:38); ܩܘܕܡܝ (John. 1:15); ܠܘܬܝ (Mt. 4:6); ܥܠܝܬܢܐ (14:14).

Prepositions are simple (1) or compound (2). They are mostly the construct of nouns. With suffixes some take the sing. others the plural construct form.

Remark 1.—For the inseparable prepositions, *see* § 34.

Remark 2.—For the prepositions with suffixes, *see* §§ 36. 3, 77. 4.

Remark 3.—Special peculiarities belong to the following prepositions.

1. ܐܝܟ *as, like,* takes the form ܐܟܘܬ before suffixes, *e. g.* ܐܟܘܬܟܘܢ (John. 8:55).

2. ܒܝܬ *between,* with suffixes takes a plur. cons. masculine or feminine, *e. g.* ܒܝܢܝ (Mt. 18:15); ܒܝܢܬܗܘܢ (Mt. 20:26).

3. ܒܠܚܘܕ *only,* takes pronominal suffixes like a plural noun ܒܠܚܘܕܝܟܘܢ (Mt. 4:10). So also ܠܚܘܕ, *e. g.* ܒܠܚܘܕܝܗܝ (John. 8:9).

4. ܩܕܡ *before,* with suffixes appended by means of a vowel becomes ܩܕܡܝ § 31. 1, but before others remains unchanged, *e. g.* ܩܕܡܘܗܝ (Mt. 14:24); ܩܕܡܝܟܘܢ (Mt. 21:2).

5. ܠܘܬ with suffixes usually becomes ܠܘܬܝ, *e. g.* ܠܘܬܗܘܢ (Lk. 5:25).

6. ܬܚܝܬ takes the fem. plur. form before suffixes, *e. g.* ܬܚܝܬܘܗܝ (Mt. 5:11); ܬܚܝܬܝܕܝܗܘܢ (Phil. 2:19).

C. ܝܬ.

ܝܬ, the sign of the direct object (=Targ. ית, Heb. אֵת), is found only in about a dozen places in the Old Testament in the Peshito version, *e. g.* Gen. 1:1.

SYNTAX.

§ 90. The Noun Used Collectively.

1. ܒܥܝܪܐ *cattle* (Gen. 2:20); ܒܩܪܐ *a herd of cattle* (Mt. 8:30).

ܥܢܐ *flock* (John. 10:12); ܪܚܫܐ *reptiles* (Gen. 1:24).

ܪܟܫܐ *horses* (Rev. 9:7); ܩܘܪܝܐ *villages* (Mt. 14:15).

2. ܦܪܚܬܐ *(Mt. 6:26) birds* [*i. e.* the genus, *bird*], (Rev. 18:2=*bird*);

ܦܪܚܬܐ (Jam. 3:7) *birds;* ܫܘܫܢܬܐ *the lily, a lily,* ܫܘܫܢܐ *the lilies* (Mt. 6:28).

3. ܥܡܐ *the people* (Mt. 4:16); ܥܡܡܐ (Mt. 12:18) *peoples.*

ܩܝܣܐ *wood;* ܩܝܣܐ *timber.*

ܚܛܬܐ *wheat;* ܚܛܐ *wheat corn.*

ܩܡܨܐ *locusts* (Ex. 10:12); ܩܡܨܐ (Mt. 3:4; Rev. 9:7).

ܠܚܡܐ *bread* (Mt. 4:3); ܠܚܡܐ ܣܒܥܬܢ *loaves* (Mt. 14:19).

4. *a.* ܚܡܪܐ؛ܐܙܕܗܪ—(Mt. 8:30); ܚܣܕܐ؛ܕܡܝܐ—ܣܐܪ؛ (Mt. 4:16).

b. ܐܢܐ ܐܠܘ؛ ܕܚܩܠܐ ܚܦܣܐ ܕܢܨ ܫܘܕܐ (Mt. 6:26); ܐܙܠ ܙܪܥ ܙܪܥܐ (Mt. 13:4).

Collective nouns are those that are singular in form but plural in sense.

1. Collective nouns which have no plural are usually marked by Rebbuy, § 13.

2. Some nouns in the singular may denote either a collective or an individual idea; and in the plural, a number of individuals.

3. Many nouns in the singular are collective, even when Rebbuy is not employed; the plural denoting either a number of individuals, or a number of collectives.

4. Collective nouns have verbs and adjectives either in the singular or plural. Compare § 121. 2.

Remark 1——Those nouns which are always collective have a different word to denote the individual, *e. g.* ܓܙܪܐ *flock* (John 10:3), but ܥܪܒܘܗܝ *his sheep* id. ܪܟܫܐ؛ *horses;* ܣܘܣܝܐ *horse* (Rev. 6:2).

Remark 2.—ܐܢܫ in the emphatic state is used as a singular in the phrase ܐܢܫ؟ܡܐ (also written ܐܢܫ؛ܡܐ Mt. 15:20) *man* (Mt. 12:12); ܐܢܫ means *"some one"*, *e. g.* Mt. 28:35; ܐܢܫܝ ܐܢܫܝܢ means *"some"*, *e. g.* ܐܢܫܝ ܢܦܩ (John. 4:30; Mt. 27:47).

§ 91. Gender of Nouns.

1.　　ܐܢܫ *man;* ܒܪ *son;* ܒܣܪ *flesh.*

2. (1)　ܐܡܐ *mother;* ܐܬܢܐ *she-ass;* ܣܘܣܝܬܐ *mare.*

　　ܦܪܝܣܩܠܐ *Priscilla;* ܓܡܠܐ *camel;* ܚܡܪܐ *ass.*

(2) *a.* ܐܠܦܐ *ship;* ܓܠܠܐ *rib.*

　　ܕܒܘܪܝܐ؟ *bee;* ܚܡܪܐ؛ *herd;* ܓܘܕܐ؛ *troup.*

　b. ܫܘܫܢܬܐ *lily;* ܛܠܦܚܐ *lentil.*

　c. ܐܕܢܐ؛ *ear;* ܐܝܕܐ؛ *hand;* ܦܣܬܐ *palm;* ܟܬܦܐ *shoulder.*

　　ܓܦܐ *wing.*

(3)　ܐܠܦܐ *ship;* ܟܟܪܐ؛ *talent.*

ܡܰܘܒܠܐ *burden;* ܫܶܩܦܳܐ *handful;* ܓܺܝܓܠܐ *wheel.*

ܥܰܪܣܳܐ *bed;* ܪܰܚܝܳܐ *millstone;* ܣܰܟܺܝܢܐ *knife.*

ܪܽܘܡܚܳܐ *lance;* ܟܽܘܬܺܝܢܐ *tunic.*

(1) ܢܽܘܪܐ *fire;* ܟܺܐܦܐ *stone.*

ܡܰܕܒܪܳܐ *desert;* ܬܰܝܡܢܐ *south;* ܥܢܳܢܐ *cloud.*

ܥܰܠܥܳܠܐ *tempest;* ܟܺܝܡܐ *pleiades;* ܢܰܦܫܐ *soul.*

ܢܶܫܡܬܐ *breath;* ܪܽܘܚܐ *spirit.*

ܫܶܡܫܐ *sun;* ܪܩܺܝܥܐ *firmament.*

(3) ܬܠܳܬ (Jon. 3:3); ܚܰܡܫܬܰܥܣܰܪ (Mt. 2:6); ܐܳܠܰܦ *Olaph.*

1. The names of male beings and most nouns without a distinct feminine ending are masculine.

2. Under feminine nouns are included:—

(1) All denoting feminine beings.

Remark—ܓܰܡܠܐ *camel* and ܚܡܳܪܐ *ass,* when they denote males, are masculine.

(2) *a.* Many words which do not denote feminine beings but which have feminine endings.

b. Especially names of vegetables.

c. Members of the body.

(3) Names of vessels, weights, measures, articles of furniture, utensiles, instruments and clothing.

(4) Names of the elements, of natural phenomena and objects of spirit, matter and place.

(5) Names of countries, cities and towns and the names of the letters of the alphabet.

3. (1) ܝܰܘܡܐ (Gen. 1:5); ܛܳܒ *good;* ܒܺܝܫ *bad* (Mt. 27:23); ܛܳܒܬܐ *the good;* ܚܰܡܬܐ (Mt. 6:34).

(2) ܛܳܒܬܐ *bona;* ܗܳܠܶܝܢ *these;* ܒܺܝܫܳܬܐ ܗܳܠܶܝܢ ܟܽܠܗܶܝܢ (2 Cor. 5:10); *omnia haecce mala.*

4. ܒܥܶܠܕܒܳܒܽܘܬܐ *enmity* (Luk. 23:12) is feminine; ܒܥܶܠܕܒܳܒܐ *enemy* (Mt. 13:28) is masculine.

3. The neuter is expressed in Syriac only in the Interrogative pronoun, *i. e.* ܡܳܐ, ܡܳܢ, ܡܳܢܐ =*what?* ܡܰܢ =*who?*

(1) In the singular either a masculine or feminine form may take its place.

(2) In the plural, the feminine is always used for it.

4. The gender of compound nouns is indicated by the second noun. *Remark*—This rule is sometimes violated as in Acts 16:26 ܐܣ̈ܐ is masculine plural from ܐܣ f. *wall.*

5. Plural nouns whatever their ending follow the gender of the singular, *e. g.* ܓܒ̈ܪܐ and ܒܬ̈ܐ are masculine because their singular is masculine. ܢܫ̈ܐ and ܡܠ̈ܐ from the singulars ܓܒܪܐ and ܡܠܬܐ are feminine.

6. Nouns used figuratively are often given the gender of the things which they represent, *e. g.* ܡܠܬܐ *word,* when used for the Logos, (John. 1:1), is masculine, elsewhere, feminine. ܫܡܗ̈ܐ ܣ̈ܓܝܐ (Rev. 13:1) is masculine though each noun is feminine.

§ 92. Number.

1. (1) ܡܕܒܪ̈ܢܐ (Gen. 1:15); ܐܬ̈ܐ (Gen. 1:14); ܐܦ̈ܝ (Gen. 1:2); ܡܠܬܐ (Gen. 1:14); ܡܕܥܬܐ.

(2) ܓܙܪܐ *flock;* ܣܓ̈ܝܐ *many;* ܫܪܟܐ *the rest.*

(3) ܒܟܠ ܐܬܪܐ (Mt. 24:7) *in every place;* ܕܝܢܪ ܕܝܢܪ (Mt. 20:9) *a penny each;* ܟܐ̈ܒܐ (Mk. 2:17) *various deseases;* ܐܬܪ̈ܐ (Spic. Syr. 13:17) *in different places;* ܐܢܫ ܐܢܫ (Acts 10:23) *some;* ܡܕܡ ܡܕܡ (Spic. Syr. 2:27) *whatsoever, anything.*

(4) ܬܪܝܢ ܐܕܡ *two Adams;* ܬܪܝܢ ܢܘܢ *two Nuns;* ܚܡܫܐ ܓܪ̈ܝܢ *five gers.*

2. (1) ܡ̈ܝܐ *water;* ܫܡ̈ܝܐ *heaven;* ܐ̈ܦܐ *face.*

(2) ܚܐܪܘܬܐ (Rom. 8:2) *liberty;* ܚ̈ܝܐ (John. 1:4) *life;* ܪ̈ܚܡܐ (Rom. 1:31) *compassion.*

3. ܣܗ̈ܕܐ ܣܓ̈ܝܐܐ (Mt. 26:61) but ܫܘܠܡܗ (Mt. 28:20).

4. ܝܐܡܐ ܐܢܐ ܒܡܪܝܐ *I swear by the Lord* (Michaelis Chrest. 30).

5. (1) ܫ̈ܬܐܣܐ *foundations* (Lk. 6:48) [sing. ܫܬܐܣܬܐ]; ܒܥ̈ܠܕܒܒܐ *enemies* (Rom. 5:10).

(2) *a.* ܩܒ̈ܘܖܐ ܟܡܐ *tombs* (Mt. 27:52); ܟܡܐ ܡܟܫܬ (Lk. 12:18).

     b. ܟܢܬ ܡܠܟ̈ܘ *his counsellors* (Acts 25:12).

     c. ܖ̈ܒܝ ܟܗ̈ܢܐ *chief priests* (Mt. 27:1).

6.   ܖ̈ܚܡܐ *womb;* ܖ̈ܚܡܐ *compassion.*

1. The plural idea is denoted in one of four ways.

(1) By means of the plural affixes, § 76. 3, 4.

(2) By means of words which have a collective signification, *see* § 90.

(3) By the repetition of a word without a connective.

(4) In the case of proper names, most of the letters of the alphabet, and the particle ܡܝܢ, by the numerals.

2. In a few words the plural termination is employed for the designation of ideas which are singular; especially is this the case

(1) To denote portions of space.

(2) To denote abstract ideas.

3. Some nouns have a plural of paucity, *i. e.* a plural to denote that from two to ten of a thing are meant.

4. The plural of majesty occurs only in the Hebrew word for *Lord,* *e. g.* ܐܘܕܠ (Did. 82:15).

5. Compound ideas form their plural either by pluralizing the second or the first or both. When the word is a true compound, the second part only is pluralized.

6. The plural form of certain nouns often conveys a shade of meaning different from the singular.

7. The feminine plural of a noun is sometimes used in a different sense from the masculine plural, *see* § 86. 11.

§ 93. Determination.

I.

1. (1) *a.* ܒܟܠ ܒܝ̈ܫܢ *in all evils* (Prov. 5:14); but ܠܟܠ ܡܗ̈ܝܡܢܐ *to all believers* (Aphr. 202:1).

     b. ܗܠܝܢ ܬܖ̈ܝܢ ܦܘ̈ܩܕܢܝܢ *these two commandments* (Mt. 22:40).

     c. ܟܡܐ ܐܣܦܖ̈ܝܢ *how many baskets?* (Mt. 16:10); ܒܐܝܢܐ ܫܘܠܛܢܐ *by what authority?* (Mt. 21:23); ܐܝܢܐ ܬܫܢܝܩܐ *what torment?* (Spic.

O

Syr. 40:20). But ܚܣܡ ܦܠ *with one voice* (Acts 19:34); ܚܣܟ

ܐܫܬܩܠܢ *how much expense* (Jos. Styl. 15:18); ܐܢܐ ܦܘܩܕܢܐ *which commandment?* (Mt. 22:36).

(2) ܚܕܟ ܟܬܒܐ *the Scripture-text;* ܒܪ ܐܢܫܐ *the Theanthropos.*

(3) ܠܟܠ ܚܕ ܕܝܢܪ *to every one a penny.*

(4) ܣܠܘܐ *the quail;* ܛܘܥܝܝ *the error;* ܐܪܙܐ *the secret.*

2. (1) ܡܘܬܐ *death;* ܐܪܝܐ *lion;* ܬܘܪܐ *bull;* ܚܘܡܐ *heat;* ܣܘܥܪܢܐ *situation.*

(2) ܕܠܐ ܟܣܦ ܐ (Is. 55:1) *without money;* ܕܠܐ ܪܚܡܐ ܐ (Rom. 1:31) *unmerciful;*

ܕܠܐ ܚܛܗ (John. 8:1) *without sin;* ܚܣܡ ܕܠܐ (Ex. 21:11); ܕܠܐ ܬܘܩܠܬܐ

without offence (Didasc. 14:19); ܕܠܐ ܡܕܒܪܢ ܐ *without a guide*
(Sp. Syr. 43:4).

Nouns were originally made definite by putting them in the emphatic state; but in almost all cases the emphatic and absolute states have come to loose all distinction as to definiteness, so that:

1. Nouns in the *absolute* state are often definite.

(1) *a.* After ܟܠ *all.*

b. With numerals.

c. With ܟܡܐ *how much? how many?* and ܐܝܢܐ *which? what?*

(2) In some compound words, which are definite, the absolute state always occurs in the second noun.

(3) A noun repeated in a distributive sense is generally in the absolute state, *see* § 92. 1, (3).

(4) In nouns where the emphatic state is not fouud, the absolute serves for both, *see* § 86. 6.

2. Nouns in the emphatic state are often indefinite.

(1) All nouns which have lost the absolute state may be indefinite in the emphatic which has taken its place.

(2) In negative expressions the noun though indefinite is often in the emphatic state.

Remark—In most of the above cases the other state, if found, would be equally proper.

II.

1. (1) ܡܰܠܶܠ ܗܘ ܚܰܪܫܳܐ *the mute man spake* (Mt. 9:33).

ܣܳܡܰܬ݂ ܗܝ ܕܬܰܪܬܶܝܢ *she placed the second* (Addai the Ap. 14:10);

ܕܶܐܟ݂ܰܠܘ ܕܶܝܢ ܗܳܢܽܘܢ ܓܰܒ݂ܪ̈ܶܐ *but the men who ate* (Mt. 14:21). (*See also* John. 18:16, 4:49.)

(2) ܘܗܳܐ ܟܰܘܟ݂ܒ݂ܳܐ ܗܘ ܕܰܚܙܰܘ *and behold the star that they saw* (Mt. 2:9).

ܠܳܐܣܝܳܐ ܗܘ ܕܰܐܝܬ݂ ܗܘܳܐ ܥܰܡܝ *the brother who was with me* (Joshua the Sty. 29:15). (*See also* John. 5:9.)

(3) ܘܗܘܳܐ ܡܶܠܬ݂ܳܐ *and the word* (John. 1:1); ܘܗܘܰܘ ܠܬܰܠܡܝܕ̈ܘܗܝ *and the disciples* (Mt. 14:19); ܘܠܳܐ ܗܘ ܝܳܕܰܥ ܩܝܬ݂ܳܪܳܐ *and the cithara knew not* (Sp. Syr. 4:17).

(4) ܘܗܳܕܶܐ ܗܝ ܕܨܳܒ݂ܶܐ ܐܰܢܬ݂ *and this thou art wishing* (J. S. 7:22).

ܗܳܢܽܘܢ ܚܰܟ̈ܝܡܶܐ (Ad. Ap. 10:20); ܗܳܢܽܘܢ ܚܰܟ̈ܝܡܶܐ ܐܢܳܫ̈ܳܐ *these men* (Sp. Syr. 9:4).

2. ܙܰܒ̈ܢܳܬ݂ܳܐ ܣܰܓ̈ܝܐܳܬ݂ *many times* (Mk. 9:22); ܡܶܢ ܫܶܠܝ *suddenly* (Lk. 2:13).

To avoid the ambiguity arising from the emphatic state's losing its power of determination, nouns were often made definite by the personal or demonstrative pronoun.

(1) The demonstrative might precede its noun.
(2) The demonstrative might follow its noun.
(3) The personal pronoun preceded its noun.
(4) ܗܘ might be put before the demonstrative pronoun in order to make it emphatic.

2. The absolute state is yet used in cases which are necessarily indefinite, especially in adverbial phrases.

3. (1) ܚܶܙܘܳܐ ܫܰܪܝܪ ܐܝ *the true vision* (Sp. Syr. 22:6).

ܠܥܰܡ ܢܽܘܟ݂ܪܳܝ *to a strange people* (Ex. 21:8); ܢܰܚܬ̈ܶܐ ܪܰܟ̈ܝܟ݂ܶܐ *soft raiment* (Mt. 11:8); ܐܳܬ̈ܘܳܬ݂ܳܐ ܣܰܓ̈ܝܐܳܬ݂ *many miracles* (John. 11:47); ܪ̈ܘܚܶܐ ܐܚܪ̈ܢܝܳܬ݂ *other spirits* (Lk. 11:26).

Rem. 1.—ܬܪܬܝܢ ܢܶܫܝ̈ܢ *two women of rank* (J. S. 70:10).

ܣܗ̈ܕܐ ܫܪܝܪ̈ܐ *true witnesses* (Aphr. 461:3).

Rem. 2.—ܫܒܥ ܪܘܚܝܢ ܐܚܪ̈ܢܝܢ *seven other spirits* (Mt. 12:45). (*See* Mt. 28:12, Gen. 41:18, Acts 9:43, 17:4.) ܕܗܒ ܠܐ ܚܕ *not a little gold* (J. S. 37:5).

Rem. 3.—ܛܘܥܝܝ ܕܬܪ̈ܝܢ ܐ ܣܝ̈ܒܐ *the second error* (Mt. 27:64): ܛܘܥܝܝ ܡܚܒܠܢܝܬܐ *the destructive error* (Ad. Ap. 22:5).

(2) *a.* ܐܝܕܐ ܓܢܝ̈ܒܬܐ (Gen. 3:11); ܡܝ̈ܐ ܓܢܝܒ̈ܐ ܒܣܝ̈ܡܝܢ *stolen waters are sweet* (Prov. 9:17). (*See also,* Gen. 1:2, 1:6, Mt. 12:34); ܣܓܝܐܝܢ ܗ̈ܘܝ ܟܐܒ̈ܐ ܕܢܦ̈ܫܬܢ *the diseases of our souls were many* (J. S. 21:4) (*See also,* 21:8,17.) ܘܗ̈ܘܝ ܗܕ̈ܡܐ ܢܛܝܪܝܢ ܗ̈ܘܝ *the limbs were kept* (J. S. 22:18).

b. ܐܝܬ ܗ̈ܘܝ ܓܝܪ ܥ̈ܒܕܝܗܘܢ ܒܝ̈ܫܐ *for their deeds were evil* (John 3:19); ܐܢ̈ܬܘܢ ܕܒ̈ܝܫܐ ܐܝܬܝܟܘܢ *Ye, who are evil* (Mt. 7:11). (*See also,* Mt. 12:34, Lk. 1:42, 11:13, 16:11); ܗ̈ܘܘ ܡܛܝ̈ܒܐ *Be ye ready* (Lk. 12:40); ܕܙܥܘܪܝܢ ܐܢܘܢ ܐܝܠܝܢ ܕܡܗܝ̈ܡܢܝܢ *the believers are few* (Ad. Ap. 9:17); ܕܫܪܝܪ̈ܐ ܐܢܝܢ ܐܢ̈ܬܝ *that they are true* (Sp. Syr. 18:7).

4.   ܡܚܨ̈ܒܐ (Gen. 1:18); ܐܢ̈ܫܝܢ ܐܝܟ (J. S. 65:20); ܐܡܝܢ (J. S. 67:13); ܐܐܪ ἀήρ ܚܒܠ (=ܚܒܠܐ).

3. (1) Attributive adjectives usually follow the determination of their nouns.

Rem. 1.—The noun is sometimes in the absolute and the adjective in the emphatic state.

Rem. 2.—The noun is sometimes in the emphatic and the adjective in the absolute state.

Rem. 3.—Nouns found in the absolute state only may have adjectives in the emphatic state.

(2) *a.* A predicate noun, adjective, or participle, is commonly put in the absolute state.

b. But the predicate is sometimes put in the emphatic, especially if

it is a substantive or if it is an adjective or participle taken as a substantive.

4. Pronouns are always determinate. Infinitives, the names of months, and most foreign words are indeterminate in form, even when determinate in sense. ܝܘܡܐ when used in connection with a numeral for a day of the week is unchangeabls, e. g. ܚܕ ܒܫܒܐ *Sunday* (Mt. 28:1); ܚܡܫܐ ܐܪܒܥܐ ܒܫܒܐ *Wednesday* (J. S. 62:2).

§ 94. Apposition.

1. ܡܢܬܐ ܬܫܥܝܢ (Mt. 10:4); ܪܘܚܐ ܡܥܪܒܝܐ *the west-wind* (Ex 10:19); ܕܘܢܒܐ (J. S. 84:7); ܐܘ ܙܩܘܬܐ ܡܣܪܩܐ *tails, burning firebrands* (Is. 7:4); ܚܡܨܐ ܚܡܫܡܥܐ ܬܫܥܝܢ *chickpeas were 500 numia a kab* (J. S. 34:20).

2. ܚܕ ܡܐܐ ܡܕܝܢ ܡܫܚܐ *a hundred measures of oil* (Lk. 16:6). ܟܣܦܐ ܐܘܪܢܐ *five loads of silver coin* (J. S. 10:21).

3. ܛܒ ܛܒ *very good* (Kirsch Chrest. p. 130:12); ܒܝܫ ܒܝܫ *very bad* (S. S. 23:14, Mt. 4:24); ܚܕ ܚܕ *one by one* (John. 8:9, J. S. 77:2); ܒܐܪܥܐ ܕܒܥܠܕܒܒܘܗܝ ܒܐܪܥܐ ܕܡܘܐܒ *in the land of his enemies, in the land of Moab.*

4. ܗܘܐ ܩܕܝܡ ܗܘ ܕܦܪܩܗ *he was the first to save him* (J. S. 3:1). ܐܫܬܚܪ ܗܘ ܟܕ ܡܫܝܙܒܐ *Haman remained, as an escaped one* (Aphr. 52:15); ܗܘ ܩܕܡ ܚܘܝ ܨܒܝܢܐ ܛܒܐ *he first showed good will* (J. S. 23:17); ܘܗܢܘܢ ܕܩܕܝܡ ܐܣܬܒܪܘ ܣܒܪܬܐ (=lit.) *and they who first had the gospel preached* [to them]. (Heb. 4:6)

5. ܣܓܝ ܣܓܝܐܬܐ *many things* (Sp. Syr. 6:6); ܐܪܥܐ ܣܓܝ *much earth* (Mk. 4:5); ܒܘܝܐܐ ܩܠܝܠ *a little consolation* (J. S. 32:10); ܢܘܗܪܐ ܩܠܝܠ *the little light* (J. S. 31:15).

Rem. 1.—ܛܘܪܐ ܕܙܝܬܐ *the mount of Olives* (Mt. 21:1); ܚܕ ܥܣܪ *id* (Mt. 26:30); ܫܒܥܐ ܐܘ (J. S. 65:20).

Rem. 2.—ܣܘܪ̈ܝ ܣܐܬ̈ܝܢ ܠܟ̈ܐ *three measures of barley* (Rev. 6:6); ܩܒܐ ܕܡ̈ܢܝ ‌ܩܒܐ *a kab of beans* (J. S. 34:20).

1. The first noun denotes a person or thing, the second defines it.

2. The second denotes the principal idea, the first defining its measure, weight &c.

3. The second noun is a repetition of the first for emphasis, distribution, or multiplication (*see* § 92. 1. (3); or the first word in a clause is repeated in order to add a new idea to it.

4. We meet occasionally with constructions similar to the Greek predicative, or modal accusative.

5. ܣܓܝ *many;* ܩܠܝܠ *little* and ܐܚܪܢ *other*, often stand before their noun; as also do other adjectives occasionally, *see* § 99. 1, *Rem.* 1.

Rem. 1.—Names of places and times are frequently connected by ܕ, or may be in simple construction, *see* § 96. A. B. The construction with ܕ is really a kind of apposition.

Rem. 2.—The thing contained may be connected with the thing containing by means of ܕ.

6. (1) ܒܘܝܐܐ ܗܢܐ ܟܠܗ *all this consolation* (J S 42. 14).

     ܚܝܠܗ ܟܠܗ *all his army* (J. S. 88. 9).

     ܐܪܥܐ ܒܟܠܗ *in all the land* (Lk. 4:25).

(2) ܟܣܦܐ ܫܕܝ *he cast the silver* (Mt. 27:5). (So Mt. 14:10, 26:51).

     ܦܬܓܡܐ ܗܢܐ ܫܡܥ ܟܕ *when he told this word* (Aphr. 520:18).

(3) ܪܚܡܘܬܐ ܢܚܒܠ *he should destroy the friendship* (Ined. Syr. 8:16).

     ܠܕܘܝܕ ܫܠܡ ܝܘܢܬܢ *Jonathan delivered David* (J. S. 2:18). (*See also* 12:9, 21:6).

(4) ܠܡܕܝܢܬܐ ܟܕ ܢܫܠܡܝܗ ܕ *that he would deliver the city* (J. S. 56:1).

6. (1) The second noun may be in apposition with the pronominal suffix of the first. So especially after ܟܠ meaning „*all the*".

(2) The noun may be in apposition with the pronominal suffix of the verb.

(3) The noun in apposition with the pronominal suffix of a verb is generally preceded by ܠ.

(4) Occasionally, we find a pronoun and a noun each preceded by
by ܠ and both in apposition with the pronominal suffix of the verb.

§ 95. The Nominative Absolute.

1. ܟܲܕ ܓܹܝܪ ܐ݇ܢܵܫ ܡܸܬܦܢܹܐ ܡܹܢ ܛܘܿܥܝܲܝ ܙܥܘܿܪܵܐ *For when
    a man has been turned from the little error, there is received by him etc.*
    (Sp. Syr. 22:3). (lit. *For a man when etc.*); ܟܹܐܦܵܐ ܕܐܣܠܝܘ *;*
    ܒܢܲܝ̈ܐ ܗܝ ܗܘܵܬ ܠܪܹܫܵܐ ܕܙܵܘܝܬܵܐ *The stone which the builders rejected, it has
    become the head of the corner* (Mt. 21:42). (See also Mt. 4:10);
    ܐܦ ܠܲܢ ܓܹܝܪ ܐܸܣܬܲܒܲܪܢ *(lit.=) For we, also, we have been preached
    the gospel* (Heb. 4:2).

2. (1) ܙܒܢܵܐ ܕܐܸܫܟܲܚ ܐܸܣܬܲܒܲܪ ܠܹܗ *he hoped that he had found the time* (J. S.
    18:12); ܡܲܪܘܼܕܘܼܬܵܐ ܠܐ ܝܵܕܥܝܼܢ ܠܵܗ̇ *rebellion, they know it not* (Aphr. 177 *ult.*);
    ܕܡܹܗ ܕܝܼܠܹܗ ܟܲܠܒܹ̈ܐ ܠܲܚܟܘܼܗ݇ܝ *his own blood, the dogs licked it up*
    (Aphr. 183:16).

   (2) ܘܠܝܼ ܦܲܩܕܲܢܝ ܡܵܪܝܵܐ *and me, the Lord commanded me* (Deut. 4:14).
    ܠܐܹܠܝܵܐ ܪܕܲܦܬܹܗ ܐܝܼܙܒܸܠ *Elijah, Jezebel persecuted him* (Aphr. 123:18).

   (3) ܠܝܼܫܘܿܥ ܡܵܢܵܐ ܐܸܥܒܸܕ ܠܹܗ *to Jesus what shall I do to him?* (Math. 27:22).
    ܠܩܘܿܣܛܲܢܛܝܼܢܘܿܣ ܥܲܒܕܹܗ ܠܹܗ ܪܲܒ ܚܲܝܠܵܐ *Constantine he made a general*
    (J. S. 45:8). (See also 91:5).

3. ܐ݇ܢܵܫ ܙܲܝܢܹܗ ܒܨܝܼܪ ܗ݇ܘ ܡܹܢ ܕܝܼܠܲܢ *his weapon, it is weaker than ours*
    (Aphr. 137:21); ܐܲܒܘܿܢ ܕܝܼܠܲܢ ܐܲܒܪܵܗܵܡ ܗ݇ܘ *Our father Abraham is he*
    (John. 8:39). (See also Heb. 3:4, Aphr. 7:2, 14:10, Mt. 26:48).
    ܕܲܡܒܲܪܸܟ ܡܒܲܪܲܟ ܗ݇ܘ *he that blesses, blessed is he* (Did. 4:14);
    ܟܠ ܕ— ? ܗ݇ܘ ܗܘ ܫܡܹܗ *all that &c. that is its name* (Gen. 2:19).

4. (1) ܗܵܘ ܓܹܝܪ ܡܹܛܠ ܗܲܝܡܵܢܘܼܬܹܗ ܕܗܵܒܹܝܠ ܐܸܬܩܲܒܠܲܬ ܩܘܼܪܒܵܢܹܗ *For on account of
    Abel's faith, his gift was accepted* (Aphr. 18:4). (See also 63:17,
    449:15).

ܐ, ‍ܐܢܫ ‍ܐܬܡܐ ‍ܢܐܡܪܘܢ ‍ܠܝܩܪܗ, ‍ܣܘܚܕܘܗܝ ‍ܟܕܒܘܬܐ *if they shall speak evil against a man falsely* (Did. 14:14).

(2) ‍ܐܟܚܕܪܝܟ ‍ܕܡܣܒܪ ‍ܗܘܝܬ ‍ܠܟܘܢ, ‍ܗܟܢܐ ‍ܐܙܕܥܪ‍ܙ *according to all which I was preaching to you, so have I conducted myself* (Ad. Ap. 41:3).

(3) ‍ܥܪܒܐ, ‍ܕܐܒܕ ‍ܡܢ ‍ܟܠܗ ‍ܓܙܪܐ ‍ܗܘ ‍ܗܘܐ ‍ܠܗ ‍ܥܠ ‍ܚܕ ‍ܕܢܚܘܡ *the sheep, which from the whole flock was lost, for it does the shepherd care* (Aphr. 142:10).

Rem. ‍ܠܟܠ ‍ܝܣܝܪܐܝܬ ‍ܬܘܒ ‍ܗܟܢܐ ‍ܟܬܝܒ ‍ܡܛܠ ‍ܝܫܘܥ *concerning Jesus it is further so written* (Aphr. 112:9).

5. ‍ܡܟܝܠ ‍ܕܩܪܢܬܐ ‍ܕܕܟܪܐ ‍ܗܐ ‍ܐܬܬܒܪ ‍ܐܢܝܢ *now are the ram's horns broken* (Aphr. 83:20); ‍ܘܡܚܐ, ‍ܕܗܘ ‍ܕܠܐ ‍ܒܗܬ ‍ܐܬܐܣܝܬ ‍ܡܣܬܝܢ *and the wound of him who is not ashamed is healed* (Aphr. 136:3). (So Aphr. 449:15).

6. ‍ܘܗܘ ‍ܕܗܘ ‍ܨܒܐ ‍ܕܐܝܕܐ ‍ܗܕܐ ‍ܨܒܘܬܐ *and thou wishest to learn this very thing* (J. S. 7:22); ‍ܗܢܐ ‍ܕܝܢ ‍ܡܕܡ ‍ܕܡܣܠܝ ‍ܠܐ ‍ܣܥܝܪ ‍ܠܗ *but this one, nothing despicable has been done by him* (Lk. 23:41); ‍ܐܢܬ ‍ܡܢ ‍ܐܝܬܝܟ *thou—who art thou?* (John. 1:19); ‍ܐܢܐ ‍ܕܝܢ ‍ܐܡܪ ‍ܐܢܐ ‍ܠܟܘܢ ‍ܗܕܐ *but I, I say this to you* (Ded. 1:23); ‍ܐܢܬ ‍ܨܡܨܬܘ ‍ܨܪܟܬܗܝ *do thou bless him* (Did. 2:13); ‍ܠܗ ‍ܡܚܢ ‍ܡܦܝܣܝܢܢ ‍ܠܗ *we will persuade him* (Mt. 23:14).

A noun or pronoun, called the Nominative Absolute, is often put for emphasis at the beginning of a sentence, its grammatical position and case being assumed generally by a pronoun agreeing with it in gender and number. Sometimes the noun, or pronoun, to be emphasized, is itself repeated.

1. The logical subject of the sentence may be put first.

2. The logical object may be put first: (1) the noun without, the pronoun with Lomadh; (2) the noun with Lomadh, the pronoun suffixed to the verb; (3) both with Lomadh.

3. The logical subject is often resumed by ܗܘ or ܗܘ, especially when the latter is equivalent to the copula.

4. The nominative absolute is often the logical object of a preposition,

(1) expressed, or (2) understood. The object is emphasized when the demonstrative pronoun is used after the preposition instead of the pronominal suffix, *see* (3).

Remark—The preposition may be used before the noun placed first in the sentence as well as before the pronoun, which assumes the usual grammatical position of the noun.

5. The nominative absolute is often the logical genitive after a noun, its grammatical place being assumed by a pronominal suffix.

6. The same rules that are true of the noun are true also of the pronoun when in the nominative absolute.

§ 96. The Genitive.

The Genitive relative may be expressed:

I. By the construct state.

II. By means of the relative pronoun ܕ.

III. By means of the pronominal suffix and the relative pronoun ܕ.

IV. By means of the preposition ܠ.

I. Construction or Annexion.

1. *a.* ܒܥܠܕܒܒܐ *Beelzebub* (Mt. 13:28); ܒܪ ܐܢܫ *son of man* (John. 2:25); ܓܠܝܐܝܬ *openly* (Bar Heb. Sch. Mor. 1:23); ܡܣܒܪ ܣܒܪܬܐ *suspicion* (1 Tim. 6:4); ܡܫܟܒ ܥܡ ܕܟܪܐ *sodomites* (Dit. 1:21).

b. ܬܪܝܨܘܬ ܫܘܒܚܐ *orthodoxy;* ܫܡ ܬܫܡܫܬܐ συλλειτουργος Athan. (Fest. Lett. 25:7); ܣܒܠܬ ܚܫܐ εὐπαθοῦντες (Ps. 91:15 Hex.[Nöl.]).

2. *a.* ܒܝܬ ܡܠܟܘܬܐ *palace* (Bar Heb. Sch. Mor. 1:14); ܩܐܪ̈ܐ ܡܪܝܪ̈ܐ *bitter fruits;* ܡܕܝܢܬ ܡܠܟܘܬܐ *capital city* (J. S. 12.2); ܛܘܪ ܙܝܬܐ *mount of Olives* (Mt. 26:30); ܒܥܠ ܡܠܟܐ *counsellor* (Rom. 11:34).

b. ܚܣܝܪ̈ܝ ܪܥܝܢܐ *wanting of mind* (Gal. 3:1); ܥܒܕܐ ܕܙܒܝܢ ܟܣܦܐ *a slave bought for silver* (Ex. 12:44); ܟܪܝܗܬ ܚܘܒܐ *sick of love* (Song of Songs 2:5).

P

Rem.　ܡܫܦܝܪ ܒܚܙܘܐ *beautiful in countenance* (Gen. 12:11); ܡܫܠܛ

ܒܢܦܫܗ *ruling over himself* (Sp. Syr. 19:5).

3.　ܡܢ ܡܕܢܚܗ ܕܦܪܕܝܣܐ *from the east of Paradise* (Gen. 3:24);

ܒܡܕܢܚܝ ܫܡܫܐ *at sunrise* (Mk. 1:32); ܐܪܡܠܬܐ ܣܓܝܐܬܐ *many*

widows (Lk. 4:25); ܝܘܡܬܐ ܩܠܝܠ *a few days* (John. 2:12);

ܒܝܕ ܢܒܝܐ *through the prophet* (Mt. 27:9); ܩܕܡ ܟܢܫܐ *before the*

assembly (Mt. 27:24); ܒܫܡ ܐܒܐ *in the name of the father* (Mt.

28:19); ܒܥܘܡܩܐ (J. S. 2:15).

4. (1)　ܡܠܟܐ ܕܫܠܡ *king of Salem* (Gen. 14:18); ܚܛܗܝܗܘܢ *their*

sins (Gen. 18:20); ܐܢܬܬ ܚܒܪܗ *the wife of his neighbor* (Did.

1:19); ܢܦܫܟ *thy soul* (J. S. 2:17); ܚܟܡܬܗ *his wisdom* (J. S. 4:8).

(2)　ܕܚܠܬ ܐܠܗܐ *fear of God* (Acts 9:31); ܠܚܘܒܐ ܕܫܠܡܐ *for the*

love of peace (J. S. 90:5); ܕܚܠܬܗ *fear of him* (Sp. Syr. 2:25);

ܪܚܡܬ ܟܣܦܐ *the love of silver* (1 Tim. 6:10); ܚܘܒܗ

ܥܠ ܠܒܗ *the love for her entered his heart* (Sind. 4:10).

Rem. 1.—ܥܠܬ ܚܘܒܠܐ *now the cause of the destruction* (Ephr. II.

124:3 [Nöld.]); ܗܘܐ ܓܒܪ ܚܝܠܐ *he was a hero of strength*

(Judges 11:1).

Rem. 2.—ܟܬܒܐ ܡܟܢܫܐ βιβλία ἀναγεγραμμένα (James of

Edessa Z. D. M. G. XXXII, p. 488.9); ܚܝܝܢ ܕܘܝܐܝܬ *living*

miserably (Jul. 112:13 [Nöld.]); ܪܚܡ ܐܠܗܐ *God-loving*

(J. S. 1:1).

Rem. 3.—ܒܝܪܚ ܚܙܝܪܢ ܘܕܬܡܘܙ *in the month of Haziran and of Tammuz*

(J. S. 40:10).

The genitive relation, called construction or annexion, is denoted by
a noun in the construct state (see § 76), followed by a noun in the
emphatic state. The following varieties may be noted.

1. Where two, or more, words form together but one idea, as (a) in compound words, and (b) in translations of a single Greek word.

2. Where the first word has a main idea which the second limits as to quality, origin, possession, designation &c. The first may be (a) a noun, or (b) an adjective:

Rem.—A preposition may come between the adjective and the noun.

3. Where the second noun has the main idea, which the first limits as to time, place, quantity, manner &c. Many compound prepositions are used in this construction.

4. Where two words have distinct ideas of equal value, we have (a) the subjective genitive, (b) the objective genitive.

Rem. 1.—A particle, or enclitic verb, occasionally comes between the two nouns in construction.

Rem. 2.—A participle may be in construction with an adverb, or with a governed noun preceded by ‫ܠ‬.

Rem. 3.—A noun in the construct may have two nouns after it. Generally, however, in such cases the relative ‫ܕ‬ is employed.

§ 97 A.

II. The Genitive with ‫ܕ‬.

1. ‫ܢܒ̈ܝܐ ܕܓ̈ܠܐ‬ ψευδοπροφῆται (Mt. 24:24).

2. ‫ܡܠܟܘܬܐ ܕܫܡܝܐ‬ *the kingdom of heaven* (Mt. 13:11); ‫ܒܐܪܥܐ ܕܟܠܕ̈ܝܐ‬ *in the land of the Chaldeans* (Julianos 6:1); ‫ܛܘܪܐ ܕܙܝ̈ܬܐ‬ *the mount of Olives* (Mt. 21:1); ‫ܪܘܚܐ ܕܩܘܕܫܐ‬ *the Holy spirit* (Mt. 28:19); ‫ܥܕܐ ܚܡܫܐ ܕܝܘ̈ܕܝܐ‬ (Mt. 2:1); ‫ܥܐܕܐ ܕܦܨܚܐ‬ *the Passover* (John. 13:1).

3. ‫ܫܬܐ ܐܠܦ̈ܝܢ ܫܢ̈ܝܐ‬ 6000 *years* (Aphr. 36:20); ‫ܩܒܐ ܕܬܡ̈ܪܐ‬ *a kab of beans* (J. S. 34:20).

4. ‫ܬܫܒܘܚܬܐ ܕܐܠܗܐ‬ *the glory of God* (John. 11:4); ‫ܒܐܘܪܚܐ ܕܚ̈ܛܝܐ‬ *in the way of sinners* (Mt. 5:10); ‫ܢܦܩ̈ܬܐ ܕܒܢܝܢܐ‬ *expenditures for the building* (J. S. 81:18); ‫ܡܛܠ ܟܚܝܫܘܬܐ ܕܦܓܪ̈ܝܗܘܢ‬ *on account of the leanness of their bodies* (J. S. 37:1); ‫ܐܘܪܚܐ ܕܐܝܠܢܐ‬ *the way to the tree* (Gen. 3:24).

Rem. 1.—ܥܰܪܒܳܠ ܕܰܚܘܳܬܳܐ ܕܣܰܝܒܘܬܗ *at the time of the end of his life*
(J. S. 91:15), ܐܶܟܶܝܢܐܝ ܕܡܰܚܕܝ̈ܗ ܕܡܰܚܕܘܬܗ *afflictions of
locusts and famine and pestilence* (J. S. 40:16). See, also,
J. S. 92:11; Did. 1:5. ܬܰܚܠܘܽܬܳܐ ܕܡܰܚܕܳܐ ܘܰܕܐܪܥܳܐ (Gen. 2:4).
See, also, Gen. 30:37; Mt. 26:28. ܣܦܰܪ ܕܚܰܝ̈ܝܟ *thy book of
life* (Ps. 69:28); ܚܛܳܗ̈ܝ ܕܝܠܝ ܘܕܐܒ̈ܗܝ *my sin and that of my
fathers* (Legends of St. Mary [Ms.] p. 9:1); ܡܶܠܳܐ ܕܡܳܪܢ ܘܕܡܫܝܚܗ
the words of our Lord and of his Messiah (J. S. 46:7);
ܚܰܫܳܐ ܕܢܰܦܫܗ ܘܕܦܰܓܪܐ *sufferings of his soul and of the body*
(Overbeck 175:26).

Rem. 2.—ܟܠ ܒܣܰܪ ܕܚܰܝ̈ܘܬܐ *any flesh of an animal* (Sp. Syr. 7:26);
ܡܶܢ ܟܠ ܚܰܝܠܗ ܕܪ̈ܗܘܡܝܐ *from all the power of Rome* (Did.
75:6); ܕܐܬܝܠܕ ܒܠܐ ܙܘܽܘܓܳܐ *born without marriage* (Overbeck
[Nöld. § 206]).

Rem. 3.—ܐܣܛܘܐ ܕܫܠܝܡܘܢ *Solomon's porch* (John. 10:23); ܒܝܬ ܠܚܡ
ܕܝܗܘܕܐ *Bethlehem Judah* (Mt. 2:1); ܛܽܘܥܝܰܝ ܕܥܘܬܪܐ *the deceit-
fulness of riches* (Mt. 13:22).

Rem. 4.—ܟܠ ܥܶܠܳܐ ܕܡܰܘܬܐ *any cause whatsoever of death* (Ad. Ap.
12:13); ܕܫܘܽܠܦܳܢܐ ܐܠܗܳܝܐ ܛܰܒܥܐ ܗܘ ܕܪܶܥܝܳܢܐ *because the divine
teaching is the seal of the mind* (Sp. Eph. Syr. Overbeck p. 22:6).

By means of the relative ܕ, all the varieties of the genitive mentioned
under I. may be expressed, ܕ being in apposition with the noun pre-
ceding it, and in construction with that which follows.

Rem. 1.—The construction with ܕ is usual where there are two or
more genitives. Where two or more genitives are dependent on one
noun, the first may be in construction, the second with ܕ, though usually
both, or all, have ܕ.

Rem. 2.—The first noun is occasionally found in the absolute state,
or even the construct.

Rem. 3.—This is the construction used with foreign and indeclinable nouns, *see* § 86. 6.

Rem. 4.—Sometimes a word comes between the first noun and the relative, *see* B. Rem. 2.

§ 97 B. ✗

III. The Genitive relation denoted by the pronominal suffix and ܕ.

ܕܐܪܥܐ ܒܠܒܗ *in the heart of the earth* (Mt. 12:40).

ܕܡܫܝܚܐ ܥܒܕܘܗܝ *the works of Messiah* [lit. *The works of him who is Messiah*] (Mt. 11:2).

ܕܡܫܝܚܐ ܚܣܕܗ *the reproach of Christ* (Heb. 11:26).

ܕܡܪܝܐ ܕܚܠܬܗ *the fear of the Lord* (Did. 1:8).

Rem. 1.—ܐܕܢܗ ܕܝܡܝܢܐ *his right ear;* ܡܠܟܘܬܗ ܕܠܥܠܡ *his eternal kingdom* (Did. 1:5).

Rem. 2.—ܕܚܠܬܗ ܕܐܠܗܐ *for the fear of God* (Sp. Syr. 2:26); ܐܒܐ ܗܘܐ ܕܝܬܡܐ *for he was the father of the orphans* (Overbeck 207:19); ܐܢ ܒܪܗ ܐܝܬ ܗܘܐ ܕܐܠܗܐ *if thou be the son of God* (Mt. 27:40); ܘܡܟܝܠ ܗܘܐ ܠܘܬ ܐܒܝܠܐ *and he was, moreover, a companion of the sorrowing* (Ov. 207:2); ܗܘܐ ܗܘܐ ܒܪܗ ܕܐܠܗܐ *this was the son of God* (Mt. 27:55).

Rem. 3.—ܡܛܠܬܗ ܕܗܕܐ *because of this* (J. S. 11:19). (But Sp. Syr. 2:11 ܡܛܠ ܗܕܐ).

Rem. 4.—ܒܟܠܗ ܐܪܥܐ *in all the earth* (Lk. 4:25); ܟܠܗ ܡܫܪܝܬܗ *his whole army* (J. S. 10:12); ܕܟܠܗ ܗܝܡܢܘܬܐ *of our whole faith* (Aphr. 6:16).

When the second noun is determinate, the first often takes a pronominal suffix, agreeing in gender and number with the second noun. The second noun is really in apposition with the pronominal suffix of the first.

Rem. 1.—When the clause with ؟ is an adjective clause, limiting the noun and not the pronominal suffix, it is treated as a nominal sentence, of which ؟ is the subject and the noun, substantive or adjective, is the predicate. If this predicate is an adjective, it is in the absolute state and agrees with its antecedent in gender and number, *see* § 79. 2.

Rem. 2.—One, or two words, especially particles, pronouns, enclitic copulas may come between the pronominal suffix and the relative, *see* A, Rem. 4.

Rem. 3.—A preposition may take this construction.

Rem. 4.—ܟܠ *all*, takes the pronominal suffix agreeing in gender and number with the following noun. The noun, however, is put in direct apposition with the suffix, ؟ being omitted.

§ 98.

IV. Genitive with Prepositions.

1. ܗܘܬ ܕܗܘܢܝܐ ܕܡܠܟܐ ܒܢܫܐ *she was among the women belonging to the king of the Huns* (J. S. 19:6); ܠܪܓܠܝܟ ܟܘܒܫܐ *a stool for thy feet* (Acts 2:35); ܥܠ ܝܕܘܗܝ ܕܣܝܡܝܢ *composed by him* (J. S. 51:18); ܕܘܝܕ ܠ *by David* (Ps. 3 *heading*).

Rem.—ܡܫܡܠܝܢܐ ܕܗܝܡܢܘܬܢ *finisher of our faith* (Heb. 12:2); ܟܘܒܫܐ ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ *the conquest of Constantinople* (Kirsch, Chrest. 136:1).

2. ܚܡܫܐ ܡܢ ܪܫܝܗܘܢ ܐܚܕ *he seized five of their chiefs* (J. S. 82:22); ܚܕ ܡܢ ܪܘܪܒܢܐ *one of the generals* (J. S. 59:13); ܬܪܝܢ ܡܢ ܡܢܟܘܢ *two of you* (Mt. 18:19).

1. The genitive of possession and of the author may be expressed by the preposition ܠ.

Rem.—Verbal and some other nouns govern another noun in the accusative, the construction being equivalent to our genitive relation.

2. The partitive genitive is expressed by means of the preposition ܡܢ.

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§ 99. The Adjective.

1. ܢܘ̈ܗܪܐ ܪܘܪܒ̈ܐ *great lights* (Gen. 1:16); ܬܫܒ̈ܚܬܐ ܪܘܪܒ̈ܬܐ *great praises* (J. S. 1:5); ܢܘܗܪܐ ܪܒܐ *great light* (Gen. 1:16); ܒܗܬܐ *great shame* (J. S. 1:6); ܪܘܚܐ ܪܒܬܐ *great wind* (Jon. 1:4); ܐܬ̈ܘܬܐ ܪܘܪ̈ܒܬܐ *great signs* (Mt. 24:24); ܪܘܚܐ ܛܥܝܬܐ *an erring spirit* (Is. 19:14); ܪܘܚ̈ܐ ܛܥ̈ܝܬܐ *erring spirits* (1 Tim. 4:1).

Rem. 1.—ܡܬܠܐ ܐܚܪܢܐ *another parable* (Mt. 13:24); ܣܓ̈ܝܐܬܐ *many things* (Sp. Syr. 6:6); ܙܒܢܐ ܟܠܝܠ *a little time* (Rev. 12:12); (Gen. 5:7); ܫܬܐܣܬܐ ܩܕܡܝܬܐ *the first foundation* (Sp. Syr. 49:29); ܣܪܓܝܘܣ ܡܝܬܪܐ *now the excellent Sergius;* ܡܪܝܡ ܩܕܝܫܬܐ *holy Mary* (Aphr. 180:2); ܝܥܩܘܒ ܡܝܩܪܐ *now the honored Jacob.*

Rem. 2.—ܗܠܝܢ ܬܠܬܐ ܙܕ̈ܝܩܐ *these three righteous men* (Aphr. 454:3); ܝܘܡܐ ܚܕ *day one* (Gen. 1:5); ܫܒܥ ܬܘܪ̈ܬܐ ܦܛ̈ܝܡܬܐ *seven fat kine* (Gen. 41:18).

Rem. 3.—ܟܢܫܐ ܥܡܗ ܣܓܝܐܐ *a great company with him* (Mt. 26:47); ܗܕܐ ܗܘ ܫܦܝܪܐ *for this is a good thing* (Sp. Syr. 1:20); ܪܘܚܗ ܩܕܝܫܐ *his Holy spirit* (Did. 1:6); ܨܒܝܢܟ ܚܦܝܛܐ *thy energetic will* (J. S. 2:1).

Rem. 4.—ܕܡܗ ܕܟܝܐ ܘܝܩܝܪܐ *his pure and precious blood* (Did. 1:7); ܫܘ̈ܥܝܬܐ ܟܡ̈ܝܪܬܐ ܘܥܟ̈ܝܪܬܐ *sad and melancholy tales* (J. S. 5:9).

2. ܕܫܦܝܪ *that it was good* (Gen. 1:3); ܘܪܘܚܐ ܕܐܠܗܐ ܡܪܚܦܐ *the spirit of God was brooding* (Gen. 1:2); ܘܚܘܝܐ ܥܪܝܡ ܗܘܐ *and the serpent was cunning* (Gen. 3:1); ܡܕܡ ܕܫܦܝܪ *anything that was good* (J. S. 2:17); ܕܫܪܝܪܝܢ *that they are true* (J. S. 5:12); ܐܝܠܝܢ ܕܩܪܝܢ ܐܘ ܫܡܥܝܢ *those that read or hear* (J. S. 5:12).

Rem. 1.— ܐܢܐ ܡܗܝܡܢ *I believe* (John. 9:38); ܐܢܐ ܬܟܝܠ *I rely* (J. S. 4:2).

Rem. 2.— ܟܡܦܬܚܢ ܥܝܢܝܟܘܢ *your eyes shall be opened* (Gen. 3:5);
ܥܕܟܠ ܟܠܝܢܗܘܢ ܣܦܝܩ ܗܘ ܒܙܗܡܐ *absorbed is their light in the
splendor of the sun* (Aph. 434:21).

Rem. 3.— ܣܡܝܐ ܗܘܐ *who had been blind* (John. 9:13); ܟܐܢܝ ܚܢܢ *we are
upright* (Gen. 42:11); ܫܪܝܪܐ ܗܘ ܗܢܐ ܫܠܝܚܐ *truly this is the
apostle* (Addai Apost. 34:8).

1. The adjective, or participle, when used in an attributive sense,
follows the noun which it modifies and agrees with it in gender, num-
ber and state.

Rem. 1.—The adjectives ܐܚܪܢܐ *other,* ܣܓܝ *much,* ܙܥܘܪ *little, few,*
often precede their nouns; as, also, do other adjectives occasionally,
especially words of praise or blame.

Rem. 2.—Occasionally, the noun and adjective do not agree as
to state.

Rem. 3.—One, or more words, may occur between the noun and its
adjective. The pronominal suffix occurs regularly between the noun
and adjective.

Rem. 4.—More than one adjective may limit the same noun.

2. When the adjective or participle is predicative, it agrees with its
antecedent in gender and number, but is generally in the absolute
state. It usually follow the subject noun. But:—

Rem. 1.—The predicate precedes the plural pronoun which becomes
enclitic.

Rem. 2.—Sometimes when emphatic the predicate precedes the sub-
ject noun.

Rem. 3.—When the definiteness of the predicate is to be emphasized,
it is put in the emphatic state. The predicate is emphatic also in
nouns which have no absolute state. § 86. 17 (2).

§ 100. Comparative and Superlative.

1. ܚܪܝܡ ܡܢ ܟܠܗ ܚܝܘܬܐ *subtler than any beast* (Gen. 3:1).

ܟܣܡܝ ܡܢ ܢܦܫܝ ܐܚܒܬܢܝ *more than thyself thou hast loved me* (J. S. 2:14).

ܣܓܝ ܡܢ ܡܐܐ ܘܥܣܪܝܢ ܪܒܘܢ ܒܢܝܢܫܐ *more than 120000 men* (Jon. 4:11).

ܬ̇ܝ̣ܒ̈ܬܵܐ ܐܢ̣ܫ—ܡܢ ܐ̱ܡܟ̈ܡ ؟ *more are these than those* (J. S. 80:4).

ܡ̇ܣܓܕ̈ܐ ܚܕ̈ܝ̣ܪܹܐ ܝܬ ܡܢ ܠ̇ܚ̇ܘܿ̈ܙܘܿܡܝ *they worshipped the* creatures *more than their Creator* (Rom. 1:25).

Rem. 1.—ܬ̇ܘܿܪ̈ܒ ܡܬܚ̣ܝ *too great for me* (J. S. 3:8).

ܐ̣ܠ ܩܠ ܡܢ ܡ̇ܫ̈ܢ̣ܝܐ ܗܘܵܐ ܐܘܿܗ *too young for sins* (Aphr. 221:12).

Rem. 2.—ܣ̇ܓ̈ܡ̇ܕ̈ܘ ܡܢ ܡܬ̇ܩ *too old to beget* (Sp. Syr. 11:8).

ܡ̇ܚܡ̇ܥ ܡܢ ܝܬ ܪܐܠ *too great to forgive* (Gen. 4:13).

ܠ̣ܚ̇ܡ̈ܚ ܡܢ ܝܬ ܠ̈ܚܡ̇ܬ ܓ̈ ܡ̇ܩ *it is much better for me to die than to live* (Jon. 4:3).

Rem. 3.—ܝܬ̈ܚ̇ܬ ܡܢ ܙܘ̈ ܚ̈ܚ̇ܪ̈ *they are whiter than milk* (Lam. 4:7).

ܝ̇ܚ̈ܚ ܡܢ ܡ̇ܚܝ̈ *they are purer than snow* (Lam. 4:7).

Rem. 4.—ܠ̇ܚ̈ܚ ܐܘܿ ܠ̣ܚ̈܂ ܠ̇ܚ̈ܚ̇ܥ ܡ̇ܕ̣ ܡ̈ܝ̇ܢ̇ ܘܟ̈ܚ̇ܘܿ *It will be more tolerable for Tyre et Sidon in the day of judgment than for you* (Mt. 11:22).

ܡ̇ܚ̈ܚ̇ ܕ̈ܠ̈ܚ̈ܕܐ ܡܢ ܚ̈ܩܠ ܐܘܿ ܚ̈ܝ̣ܠ ܬ̈ܚ̇ܕ̈ܟܐ ܬ̈ܚ̈ܩ̈ܐܠ̈ ܠܚ̈ܡ̇ܚ̇ܩ̇ܡ̇ܚ *It is better to die of hunger than by much food to obscure the soul* (Anal. syr. 7:2). ܠ̈ܚ̇ܡ̈ܚ̇ܡ̈ܕ̈ܐ——ܠ̇ܘ̈ ܠ̈ܚ̈ܡ̇ܥ̇ܟ̇ ܡ̇ܚ̈ܚ *It is better to die &c. rather than to perish* (J. S. 65:12).

Rem. 5.—ܡ̇ܚܡ̇ܚ̇ܕܩ̈ܘܿ̈ ܡ̇ܝ̈ܬ̈ܚ̇ܐ ܡܢ ܡ̇ܚ̈ܡ̈ܠ̈ܚ̈ܐ *his servants are innummerable* (St. Ephrem on Dan. 7:10). (*See* Duval § 366 g.)

2. (1) ܗ̇ܕ̇ܐ ܩ̇ܘ̈ܡ̇ܢ̈ ܙ̇ܡ̇ ܡ̇ܚ̇ܘ̈ܡ̇ܐ *this is the greatest and the first commandment* (Mt. 22:38); ܪ̇ܡ̈—ܟ̇ܝ̇ܥ̇ܡ̈ *least—greatest* (Mt. 5:19); ܐܢ̇ܠ̇ ܐܢ̇ܠ̣ ܐܟ̇ܕ̇ܘܿ̈ܗ̈܂ ܘܡ̇ܚ̇ܟ̇ܬ̈ܚ̇ *I am least of the apostles* (1 Cor. 15:9); ܝ̈ܩ̇ܬ̈ ؟ ܡ̇ܚ̇ܡ̈ܝ̇ܪ̇ *most excellent of men* (J. S. 1:1).

(2) ܐ̇ܡ̇ܠ̈ ܩ̇ܘ̈ܡ̇ܢ̈ ܙ̇ܡ̈ ܡ̇ܚ̈ܡ̇ܕ̈ܡ̇ܐ *which commandment is greatest in the law?* (Mt. 22:36); ܟ̇ܝ̈ܡ̇ܥ̈ ܡ̇ܚ̈ܚ̇ܕ̇ܚ̇ܐ ܘ̇ܡ̇ܚ̈ܕ̈ ܐ̈ܘ̈ܪ̇ *least among the kings of Judah* (Mt. 2:6).

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(3) ܐܰܥ ܚܰܝ ܚ݀ܠ ܡܚܣܝܢ *the greatest of all plagues* (Eph. 1:204c);

ܐܰܢ݇ܬ ܐܶܡܰ ܕܶܡ ܐܰܚܡܬܐ ܘܰܚܣܡ ܚܠܢ ܚܕ݂ܘܢ ܘܒܬܢܘܢ *Thou art the most wicked and the worst of men* (Act. Martyr. 223).

(4) *a.* ܡܰܠܟ݂ܐ ܕܡܰܠܟ݂ܶܐ *king of kings* (Rev. 17:14); ܥܰܒ݂ܕܐ ܥܰܒ݂ܕܶܐ *servant of servants* (Gen. 9:25); ܩܘܕ݂ܫ ܩܘܕ݂ܫܐ *holy of holies* (Ex. 26:33).

b. ܚܺܐܪܘܬܐ ܓܡܺܝܪܬܐ *perfect liberty* (Anal. syr. 49:21).

(5) ܪܺܫ ܡܰܠܐܟ݂ܐ *archangel* (1 Thess. 4:16); ܪܺܫ ܚܰܕ݂ܘܬܝ *my chief joy*, (Song of Songs 4:14); ܐܰܥ ܐܰܥ ܠܒܝܫܐ *exceeding great* (Jon. 3:3); ܛܘܪ̈ܐ ܛܘܪ̈ܐ *mighty mountains* (Ps. 36:6).

1. The comparative of adjectives is expressed by the simple adjective with ܡܶܢ. The comparative idea may be strengthened by the use of such adjectives as ܝܰܬܺܝܪ, ܣܰܓܺܝ and ܒܨܺܝ.

Rem. 1.—ܡܶܢ may sometimes be translated by "*too*".

Rem. 2.—ܡܶܢ in the sense of "*too*" or "*than*" is frequently used before an infinitive with the relative § 120. 1 (6).

Rem. 3.—ܡܶܢ is sometimes used in a comparative sense after verbs.

Rem. 4.—ܐܰܘ and ܘ are sometimes used instead of ܡܶܢ.

Rem. 5.—The construct state of an adjective is occasionally found before ܡܶܢ.

2. The superlative degree may be expressed:

(1) By a determinate noun *i. e.* a noun in the emphatic or construct state.

(2) By means of the preposition ܒ.

(3) By means of ܚܠ ܚܝ.

(4) *a.* By means of a noun in the singular in the genitive relation with the same noun in the plural; or (*b*) by means of a noun limited by an adjective from the same root.

(5) By means of ܪܺܫ *chief;* and *perhaps,* in a few cases, by means of ܐܰܠܗܐ *God.*

§ 101. The Personal Pronoun.

A. AS SUBJECT OR COPULA.

1. (1) ܘܐܢܐ ܢܛܪ ܐܢܐ ܠܐܚܘܕ݂ܝ *am I my brother's keeper?* (Gen. 4:9).

ܐܢܐ ܐܰܥ ܐܢܐ *I am guiltless* (Job. 33:9).

ܐܰܢ݇ܬ ܐ݇ܠܵܗܳܐ *thou art God* (Addai 3 ult.).

ܣܡܳܟ ܚܡܳܟܽܘ *thy people are we* (Aphr. 448:9).

Rem.—ܡܫܳܐܠܢܳܐ *I ask* (Eph. 3:13)

ܚܳܝܳܒ݂ *he is a debtor* (Gal. 5:3).

(2)   ܐܦ ܐܰܢ݇ܬܽܘܢ ܚܝܰ ܐ݇ܬܽܘܢ *ye shall live also* (John. 14:19).

ܗܽܘ ܢܕܽܘܫ ܪܝܫܳܟ *he shall bruise thy head* (Gen. 3:15).

ܘܗܽܘܝܽܘ ܐܬ݂ܬ݁ܚܕ݂ *and he himself was taken* (Jos. St. 10:12).

ܗܽܘ ܟܰܘܝܕ *now Ḳawid himself* (Jos. Sty. 19:4).   (*See also* Rom. 14:9; Ephes. 4:20; Acts 19:15; Lk. 3:14; Spic. Syr. 1:7).

(3)   ܢܦܰܩ ܣܝܚܘܢ ܠܐܽܘܪܥܰܢ ܗܽܘ ܘܟܽܠܹܗ ܥܰܡܹܗ *Sihon went out to meet us, he and all his people* (Deut. 2:32); ܕܬܶܦܶܠ ܐܰܢ݇ܬ ܡܝܗܽܘܕܳܐ ܥܰܡܳܟ *that thou shouldest fall thou and Judah with thee* (2 King 14:10).   (*See also* Deut. 5:14, 12:7; Gen. 6:18, 13:1).

2. (1)   ܣܡܳܟ ܕܶܝܢ ܐܳܡܪܝܢ ܚܢܰܢ *but we say* (Jos. Sty. 42:19).

ܘܐܰܢ݇ܬܽܘܢ ܒܕ ܐܰܢ݇ܬܽܘܢ ܘܐܶܢܳܐ ܒܟܽܘܢ ܐܢܳܐ *and ye are in me and I am in you* (John. 14:20).

ܐܰܢ݇ܬ ܡܶܢܗܽܘܢ ܐܰܢ݇ܬ *thou art one of them* (Matt. 27:73).

Rem. 1.—ܐܶܢ ܠܡܺܐܠܰܦ݂ ܗܽܘ ܨܳܒܶܐ ܐܰܢ݇ܬ *If to learn thou art willing* (Spic. Syr. 1:15).

ܡܶܛܽܠ ܗܳܠܶܝܢ ܗܽܘ ܣܪܰܚ ܫܠܰܝܡܽܘܢ *because of these things Solomon sinned* (Neh. 15:26).

ܘܐܶܢ ܗܳܢܳܐ ܗܽܘ ܦܶܬ݂ܓܳܡܳܐ *and if this word* (Spic. Syr. 2:5).

ܡܰܠܶܠ ܗܘܳܐ *he has spoken* (Aphr. 5:1).

ܐܶܠܳܐ ܢܳܡܽܘܣܳܐ ܗܽܘ ܡܩܰܝܡܝܢܰܢ *but the law we are establishing* (Rom. 3.31).

Note.—ܗܳܢܳܐ ܗܽܘ ܕܢܶܥܒܶܕ *this to do* (Jos. Sty. 3:32).

ܘܟܰܕ ܐܬܳܐ ܗܳܢܳܐ ܗܽܘ ܠܐܢܛܝܽܘܟܺܝܰܐ *when this one came to Antioch* (Jos. Sty. 13:1).   (*See also* Jos. Sty. 12:11, 7:22).

Rem. 2.—ܨܳܥܰܪ ܗܘ ܗܝ *that is Zoar* (Gen. 14:8).

ܚܒܪܘܢ ܐܝܟܢܐ ܗܘܝܘ ܫܒܬܐ ܩܪܝܬܐ *in the city of giants i. e. Hebron*
(Gen. 23:2).

ܥܣܘ ܗܘܐ ܐܕܘܡ *Esau i. e. Edom* (Gen. 36:19; Comp. 36:43).

Note.—ܢܕܘܒܥܠ ܩܕܡ ܕܓܕܥܘܢ *Nedubaal, that is Gideon rose up early*
(Jud. 7:1).

2. (2)   ܐܢܐ ܗܘ ܝܫܘܥ *I am Jesus* (Acts 22:8).

ܐܢ ܐܢܬ ܗܘ ܡܫܝܚܐ *Art thou the Christ* (Luke 22:67).

A. The personal pronoun may be used separately (*compare* § 95:1).

1. (1) As the subject of a nominal sentence.

Rem.—The pronoun often coalesces with the preceding participle
or adjective, *see* § 35. 2.

(2) In verbal sentences to emphasize the subject. It may then often
be translated by *"self"*.

(3) If a second subject follows the verb the subject contained in the
verbal form is emphasized by the corresponding personal pronoun.

2. It is used as a kind of copula, *see* § 130. 1 (2).

(1) Agreeing in person, number and gender with the subject.

Rem. 1.—(*comp.* § 95. 4) Here belongs the use of ܗܘ without agree-
ment of gender or number for the putting of special emphasis upon
the word which precedes it.

Note.—Sometimes the pronoun precedes the word. It is then equi-
valent to the article.

Rem. 2.—ܗܘ ܗܝ denotes *"that is"*, *"id est"*.

Note.—ܗܝܘ also is sometimes used for *"that is"*.

(2) Agreeing in number and gender only with the subject.

B. AS SUFFIX.

1. (1)   ܕܢܫܠܡܘܢܗ *that they should deliver it* (Jos. St. 56:1).

ܒܪܝܗܝ *created he him* (Gen. 1:27).

ܫܕܪܗ *he sent it* (Ad. 1:3).

ܚܙܐܘܗܝ *they saw him* (Ad. 2:10).

ܚܘܝܐ ܐܛܥܝܢܝ *the serpent beguiled me* (Gen. 3:13).

ܬܫܘܦܝܘܗܝ *thou shalt bruise him* (Gen. 3:15).

Rem. 1.—ܒܪܐ ܐܢܘܢ *created he them* (Gen. 1:27).

ܒܪܟ ܐܢܘܢ *he blessed them* (Gen. 1:28); ܠܐ ܡܩܒܠ ܐܢܐ ܠܗܘܢ *I will not accept them* (Mal. 1:13).

Rem. 2.—ܫܩܠܐ ܗܝ ܟܣܦܐ *he cast the silver* (Matt. 27:5).

ܦܣܩܗ ܠܐܕܢܗ ܕܐܠܟܣܘ *he cut off the ear of Illus* (Jos. St. 12:9).

ܦܩܕ ܗܘܐ ܐܢܘܢ ܠܬܠܡܝܕܐ *he had commanded the disciples* (Acts 1:2).

ܟܬܒܬ ܐܢܝ ܬܫܥܝܬܐ ܗܠܝܢ *I have written these narratives* (Jos. St. 20:17).

Rem. 3.—ܕܡܦܩܕ ܐܢܐ ܠܟ ܐܝܕܐ ܘܠܒܪܟ ܘܠܒܪ ܒܪܟ *which I am commanding thee and thy son and thy son's son* (Deut. 6:2).

Rem. 4.—ܘܗܘܐ ܩܕܡܝ *and he was before me* (John. 1:15).

ܕܐܙܠ ܒܬܪܗ *they went after her* (John. 11:31).

ܘܡܫܟܚ ܐܢܐ ܕܐܙܠ ܠܘܬ ܐܒܝ *and I go to my father* (Ad. 4:15; Acts 5:39; Acts 12:19, 10:26, 12:15; Rom. 1:22).

(2)　ܬܐܟܘܠܝܘܗܝ *thou mayest eat of it* (Gen. 3:17).

ܡܢܘ ܚܘܝܟ *who showed thee* (Gen. 3:11).

2. (1) *a.*　ܒܨܠܡܗ *in his image* (Gen. 1:27).

ܘܒܝܬ ܙܪܥܟ ܠܙܪܥܗ *and between thy seed and her seed* (Gen. 3:15).

ܚܝܝܟ *thy life* (Gen. 3:17).

b.　ܠܕܘܟܪܢܝ *for a memorial of me* (Lk. 22:19).

ܕܚܠܬܗ *fear before him* (Ex. 20:20).

Rem. 1.—ܕܣܘܢܩܢܢ *our necessary bread* (Mt. 6:11; Mk. 16:14); ܡܢ ܐܘܪ̈ܚܬܟ ܕܙܢܝܘܬܐ *from thy whorish ways* (Ezech. 16:27).

Rem. 2.—ܒܛܘܪܗ ܩܕܝܫܐ *in his holy mount* (Ps. 87:1).

ܒܪܗ ܒܘܟܪܐ *her first born son* (Mt. 1:25, so also Mt. 3:17).

ܚܐܪܘܬܢ ܡܙܟܝܬܐ *our prevailing freedom* (Overbeck 21:20).

3. (1)   ܗܕܐ ܥܘܕܪܐ ܥܡ *with this history* (Jos. Sty. 8:7).

     ܥܡ ܫܘܠܛܢܝܗܘܢ, *under their government* (Jos. Sty. 8:15).

     ܗܘ ܥܡܡܬܐ܂ ܕܝܢ ܥܘܡ *Now in those days* (Mat. 3:1).

(2) *a.* ܥܘܗ ܫܥܬܐ *and in the same hour* (Acts 3:7; Mt. 26:74);

     ܥܡ ܥܘܡܠܬܐ *through the same word* (Overbeck 21:20); ܥܕ

     ܥܠ ܐܬܪܐ *in the same place* (Luk. 2:8); ܥܠ ܥܡܡܠܬܐ *the same word*

     (Matt. 26:44); ܥܠ ܥܘ ܓܪܥܬ *he met Illus* (Jos. Sty. 12:6).

b. ܠܐܢ ܝܕܥ ܐܢܐ ܠܗ ܠܓܒܪܐ, *I know not the man* (Mat. 26:74).

     ܘܠܐ ܐܢܫ ܢܩܛܘܠ ܠܗܘܢ ܠܐܝܠܝܢ ܕܡܫܕܪ ܐܢܐ, *no man shall kill those*

whom I send; ܠܗܘܢ ܠܥܕܥܕܐ *to the feast.*

Rem.—ܡܢܗ ܡܢ ܐܠܦܐ *from the ship* (Acts 27:3).

     ܥܡܗ ܕܡܪܢ ܡܫܝܚܐ *with Christ* (Rom. 6:8).

     ܡܛܠܗ ܕܗܘ *on account of this* (Acts 9:21).

     ܡܛܠܗ ܕܟܐܦܐ *over the stone* (Aphr. 6 ult.)

B. The pronominal suffixes are substituted for the independent pro-
noun in all oblique cases; except in the case of the third plural after
verbs, where the enclitics ܐܢܘܢ and ܐܢܝܢ are used.

     1. With verbs.

     (1) The pronominal suffix is generally the direct object.

Rem. 1.—The 3rd person plural after verbs is either the independent
personal pronoun or the pronominal suffix after Lomadh.

Rem. 2.—The pronominal suffix is often used after a verb to deter-
mine its object.

Rem. 3.—When a second object follows, the independent personal
pronoun may be used to strengthen the suffix.

Rem. 4.—Preceded by ܠ, it forms the socalled ethical dative, which
can rarely be translated into English. *See* § 124:5.

     (2) Sometimes it is the indirect object.

     2. With nouns.

     (1) The pronominal suffix may be treated as a genitive (*see* §§ 96:98):
     a. subjective when it is equivalent to an adjective or possessive pronoun.
     b. objective.

Rem. 1.—In the genitive relation the pronoun is usually attached to the last noun, but sometimes to the first.

Rem. 2.—With adjectives, the pronominal suffix is attached to the noun.

3. With prepositions.

(1) The pronominal suffix is used with the preposition where the noun following it is definite.

(2) When ܒ and ܠ are used with a suffix they are repeated before the noun. In this construction

a. the suffix with ܒ sometimes denotes "*the same*", though generally it has the force of the definite article merely, *see also* § 107. 9.

b. the suffix with ܠ often has the sense of the definite article.

Rem.—The preposition ܩܕ with the pronominal suffix sometimes occurs before the same preposition followed by its noun.

ܠܘܬ and ܠܥܠ are used in the same way.

§ 102. The Demonstrative Pronoun.

1. ܗܢܐ ܨܒܥܐ *at this time* (Jos. Sty. 2:3).

ܗܠܝܢ ܐܬܘܬܐ *these signs* (Jos. Sty. 3:17).

ܡܛܠ ܗܕܐ ܡܠܬܐ *on account of this word* (Spic. Syr. 20).

ܡܛܠ ܗܠܝܢ ܣܘܥܪܢܐ *on account of these deeds* (Spic. Syr. 6:2).

ܗܢܐ ܙܒܢܐ *this time* (5:4).

2. ܗܘܫܥ ܗܢܘ ܡܪܝܐ ܦܪܘܩܐ *Hosea, that is "the Lord is Saviour"* (Bar Heb. Sch. M. 1:7).

ܗܢܘ ܦܓܪܝ *this is my body* (Matt. 26:26). *See* § 36:3.

3. ܗܘ ܕܒܠܚܘܕ ܡܦܩܕ ܗܘܐ ܠܗܘܢ ܢܥܒܕܘܢ *that that alone which was commanded them should they do* (Spic. Syr. 3:15).

ܗܘ ܕܝܢܐ ܕܥܠܡܐ ܕܥܬܝܕ *the judgement of the world to come* (Jos. Sty. 6:4).

ܥܕܡܐ ܠܙܒܢܐ ܗܘ ܕܦܣܝܩ ܣܝܡ ܒܝܕܥܬܗ ܗܘ ܕܠܐ ܛܥܝܐ *until the time decreed in His unerring knowledge* (Jos. Sty. 6:8). (*So* Jon. 4:49; Matt. 14:21 and Jos. Sty. 49:64, 5:16, 29:6).

Rem.—ܗܠܝܢ ܡܠܝܢ *these our words* (Aphr. 299:2).

ܚܟ݂ܡܐ ܕܗܘ ܕܝܢ ܚܡܝܪܗ *in his knowledge that which is unerring* (Jos. Sty. 6:8, 1:27).

4. ܠܩܘܒܠ ܕܗܢ ܕܝܠܟ *in comparison with this of thine* (Jos. Sty. 2:19).

ܗܢܐ ܕܝܠܟ *this of thine* (Sim. Stylites 331, Nöld.).

5. ܚܪܬܗ ܕܗܢ *at the end of it* (Addai 16:1).

ܥܠܠܬܗ ܕܗܢ *on account of this* (Jos. Sty. 11:19).

ܚܠ ܐܦܝ ܗܢ *for the sake of this* (Jos. Sty. 8:18).

6. ܒܗ ܒܝܪܚܐ ܗܢ *in the same month* (Jos. Sty. 58:6).

ܘܒܗ ܗܘ ܒܝܘܡܐ *and the same day* (John 5:9).

ܒܗ ܗܘ ܒܡܕܝܬܐ *the same city* (Bar Heb. Sch. M. 1:13).

ܗܘ ܒܗ *the same* (Spic. Syr. 22:18).

7. ܕܗܘ ܕܐܫܬܡܥ *of him who has obeyed* (Spic. Syr. 5:2).

ܗܢܘܢ ܕܥܠܝܗܘܢ *those upon whom* (Spic. Syr. 12:2).

ܗܢܘܢ ܕܦܩܕܬܢܝ ܠܝ *those in which thou hast commanded me* (Jos. Sty. 1:2); ܗܘ ܕܡܫܠܡ ܠܝ *he who shall betray me* (Matt. 26:46); ܐܠܐ ܗܘ ܕܐܬܦܨܝ ܡܢ ܚܫܐ *but he who has been delivered from sufferings* (Overbeck 175:26).

Of the demonstrative pronoun it may be remarked.

1. As an adjective it may be placed either before or after its substantive.

2. Before the personal enclitic pronoun it generally coalesces into ܗܘ (ܗܘ ܗܢܐ)=*that is, this is*, see § 37. 3.

3. It is sometimes used like ܗܘ for distinction or emphasis, or as an article.

Rem.—A demonstrative may limit a noun in construction with pronominal suffix.

4. The demonstrative may be in construction with a personal pronoun.

5. The demonstrative may be used as a genitive.

6. "The same" is generally expressed by the demonstrative pronoun preceded by the personal pronoun. *See* § 107:9.

7. The demonstrative is used before the relative in the sense of "that which", "he who" &c. *See* § 104. 2, *Rem.* 1.

§ 103. The Interrogative Pronoun.

1. (1) ܡܰܢ ܗ݈ܝ ܐܶܡܝ ܘܡܰܢ ܐܶܢܘܢ ܐܰܚܰܝ *who is my mother and who are my
brethren?* (Matt. 12:48). ܡܳܢܰܘ ܫܘܠܡܐ ܗܳܢܐ؟ *what is this
salutation?* (Luke 1:29). ܡܰܢܘ ܗ݈ܘ ܕܰܡܫܰܡܶܫ ܗ݈ܘܳܐ *who would
be he that ministered?* (Spic. Syr. 3:24).

(2) ܒܰܪ̱ܬ ܡܰܢ ܐܰܢ݈ܬܝ *whose daughter art thou?* (Gen. 24:23).

(3) ܡܳܢܳܐ ܐܳܡܪܺܝܢ ܗ݈ܘܰܝܬܘܢ *what were you saying?* (Spic. 1:5).

(4) ܡܳܢܳܐ ܚܛܰܝܢ *in what have they sinned?* (Jos. St. 40·3).

(5) ܡܰܢ ܡܶܛܽܠ *on account of whom* (Jonah 1:7).

ܡܶܛܽܠ ܡܳܢܐ *on account of what* (Jon. 1:8).

Rem. 1.—ܡܳܐ ܩܛܺܝܢ ܬܰܪܥܳܐ *how strait is the gate* (Matt. 7:14).

ܡܳܐ ܠܰܢ *what is that to us?* (Matt. 27:4).

ܡܳܐ ܠܝ ܘܠܶܟܝ *what have I to do with thee?* (John. 2:4).

Rem. 2.—ܡܰܢ ܫܡܶܗ ܐܶܡܰܪ ܠܶܗ ܠܶܓܝܘܢ *what is thy name? He saith to him
Legion* (Lk. 8:30). (See also, Ex. 3:13; Jud. 13:17).

Rem. 3.—ܡܳܢܳܐ ܡܠܳܟ ܣܳܛܳܢܳܐ ܠܶܒܳܟ *what Satan hath filled thy heart?* (Barh.
I. p. 184, l. 24 [Duv.]). ܡܰܢ ܐܶܢܘܢ ܗܳܠܶܝܢ ܡܰܠܟܐ *who are those
kings?* (Chrest. Knös. p. 80 vers 10 [Duv.]).

Rem. 4.—ܡܰܢ ܕܥܰܒܕܶܗ *of him whosoever had done it* (Jos. Sty. 76:17).

1. ܡܰܢ *"who?"*, ܡܰܢܘ (ܡܰܢ ܗ݈ܘ) *"who is?"*, ܡܳܐ، ܡܳܢܳܐ، ܡܳܢ *"what?"*, ܡܳܢܰܘ
"what is?" are used substantively and may stand:—

(1) As subject.
(2) As genetive.
(3) As object direct.
(4) As object indirect.
(5) After prepositions.

Rem. 1.—ܡܳܐ sometimes means *"how"*. It is used also in certain
idiomatic phrases.

R

Rem. 2.—ܡܳܢ is equivalent to our *"what"* in the phrase ܡܳܢ ܫܡܳܟ *"what is thy name?"*.

Rem. 3.—ܡܳܢܐ is in a few instances used as an adjective, and occasionally for persons.

Rem. 4.—ܡܳܢ ܕ or ܡܳܢ ܕ may denote *"whoever"*, ܡܳܢܐ ܕ *whatsoever.* See § 107. 7 (4).

2. (1) ܥܰܠ ܡܳܢܐ ܚܰܐܫܟܰܡ *with whom was he grieved?* (Heb. 3:17);

ܥܰܠ ܡܳܢ ܐܝܬ ܣܒܪܢ *for what is our hope?* (1 Thess. 2:19); ܡܰܢܘ ܡܶܢܗܘܢ

ܢܦܘܩ ܩܕܡܐܝܬ *which of them should go out first?* (Jos. Sty. 26:1, see also 3:7).

(2) ܒܐܝܢܐ ܫܘܠܛܢܐ *by what authority?* (Matt. 21:23).

ܕܐܝܢܐ ܐܢܘܢ ܪܘܚܐ *of what spirit ye are* (Luke 9:55, see also Rev. 3:5); ܡܶܢ ܐܝܢܐ ܐܝܬ ܥܡܐ *from what people art thou?* (Jon 1:8).

(3) ܐܝܠܝܢ ܕܩܫܝܢ ܡܶܢܝ *those things which are too hard for* (*i. e. above*) *my strength* (Jos. Sty. 3:13).

ܫܠܡܢ ܠܗܘ ܕܐܝܬ ܗܘܐ *we surrendered to that which was* (Acts 27:15).

Rem.—ܡܨܠܝܢ ܟܠ ܐܝܢܐ ܕܡܬܦܢܐ ܥܠܝ *praying against (him) who is turned unto me* (Mal. 3:5).

(4) ܕܐܝܢܐ ܐܢܘܢ ܘܐܝܟ ܐܝܟܢ ܘܠܐ ܕܬܗܘܘܢ *what manner of persons ought ye to be?* (2 Heb. 3:11).

2. ܡܳܢܐ, ܐܝܢܐ, ܐܝܢܐ, *"who?"*, *"which?"*, *"what?"* may be used:—

(1) Independently or substantively.

(2) As an adjective.

Rem.—The personal pronoun sometimes comes between the adjective and the noun.

(3) In connection with ܕ to denote *"he who"*. In this sense it is sometimes preceded by the demonstrative. Compare 1, Rem. 4.

Rem.—*"he who"*, *"that which"* &c. are occasionally denoted by the interrogative alone. In such cases, the whole interrogative sentence is a substantive clause. § 135.

(4) ܐܝܟ ܐܝܢܐ means *"qualis"*, *"what manner of?"*

§ 104. The Relative Pronoun.

1. (1) ܟ݂ܕ݁ܐ ܪ݁ܨܡܕ *they of the house of Illus* (Jos. St. 14:12).

ܠܟ݁ܐ ܪ݁ܡܕܡ݂ܗ ܪ݁ܐܟ݂ܢܐ *the tree which is called that of knowledge.*

ܪ݁ܩܨ݂ܪ ܠܟ݂ܨܡ݂ *the things of Caesar to Caesar* (Mt. 22:21).

(2) ܪ݁ܡܪܢ ܣܠ݂ *we are the Lord's* (Rom. 14:8).

ܗ ܪ݁ܣܡܠ݂ܐ ܐ݁ܡܠܐ *those who are the left's* (Spic. Syr. 12:6; 1 Cor. 3:23; John. 1:52).

(3) ܪ݁ܐܡܢܐ ܩܡ݂ܕܬ݂ܗ ܬ݂ܗܘ݁ ܐܢܕܬ݁ܐ *whose wife shall she be of them* (Mk. 12:23; Gen. 32:17; Mt. 22:20).

(4) ܪ݁ܥܡ݂ ܪ݁ܐܡ݂ܟܣ ܗ݂ ܪ݁ܩ݂ܡܠ݂ܐ *it is their part that (namely) of those who read* (Jos. St. 5:12).

ܗ݂ܘܩܕܐܠܐ ܠ݂ܩܨ݂ܬ݂ܡ݂ *such as clothes and utensils* (Jos. St. 35:4).

2. ܪ݁ܨܡ݂ ܟ݂ܟ݁ܢܐ ܟ݁ܠ݂ *which (masc. sg.) went up in a night* (Jon. 4:10).

ܪ݁ܐܠ݂ ܡ݂ܕ݁ܟܣ *who (masc. pl.) know not.*

Rem.—ܪ݁ܣܡܕ ܗܘ݂ܐ ܟ݁ܨ݂ ܗ݁ܝ *wherein was put* (Matt. 28:6).

ܪ݁ܐܠ݂ ܠ݁ܝ ܐܠ݂ܝ ܟ݂ܣ *on which (sg.) thou hast not labored* (Jon. 4:10).

ܪ݁ܘ݂ܪ݂ ܠ݂ܗܡ݂ ܟ݂ܟ݂ܕܗ ܡ݂ܙܪ݂ܡ݂ܐ *against whom the Lord has raged* (Mal. 1:4).

ܪ݁ܡܨ݂ܬ݂ܡ݂ ܐܢ݂ܕ݁ܗ ܟ݂ܗ *whom ye seek* (Mal. 3:1).

2. (1) See § 102. 7.

(2) ܪ݁ܨܡ݁ܐ ܗܘ݂ܐ ܗ݁ܝ ܪ݁ܪ݁ܝܟܐ *who was the chief of the island* (Acts 28:7).

ܪ݁ܗܘ݂ܕ݁ܗ ܟ݂ܨ݂ܡ ܠ݂ܨ݂ܡ݂ܐ ܗ݂ܡܗ݂ܢܡ݂ܠܐ *who have made themselves faithful* (Matt. 19:12).

Rem.—ܪ݁ܟܬ݂ܒ *he who sitteth* (Ps. II, 4).

ܪ݁ܟ݂ܡܬ݂ܗ *those who were with him* (Matt. 27:54).

ܪ݁ܡܩܨܬ݂ܒ *he who offers* (Mal. 2:12).

ܪ݁ܘܟ݂ܣܡ݂ܘ *those who served* (Mal. 3:18).

3.   ܩܗ ܕ݁ܢܩܦܐ ܗܘܘ ܢܣܒ݂ *they took charge of their expenses* (Jos. St. 38:12).

ܠܐ ܗܟܝܠ ܬܐܨܦܘܢ ܕܡܚܪ *do not then take thought for the morrow* (Matt. 6:34).

Rem.— ܢܣܒ݂ ܗܘܝܬ ܝܨܦܬ *thou didst take care of me* (Jos. St. 3:10).

ܗܘ ܓܝܪ ܕܡܚܪ ܢܨܦ ܠܗ ܕܝܠܗ *for the morrow will take thought for itself* (Matt. 6:34).

4.   ܒܗ ܒ݁ܕܘܟ݁ܬܐ ܕܫܪܝܢ ܗܘܘ *in the same place where they were abiding* (Lk. 2:8).

ܫܩܠ ܢܦܩ ܡܢ ܡܠܝܛܝܢܐ ܕܐܬܟܡܕ̈ܠܐ ܗܘܐ *he set out from Melitine where he had been wintering* (Jos. Sty. 64:20).

5.   ܐܝܟ݂ ܕܗܘ ܗܘܐ ܐܬܐ *such a sign also* (Jos. Sty. 41:7).

ܐܝܟ݂ ܗܠܝܢ ܐܘܠܨܢܐ *such oppressions* (Jos. Sty. 4:17).

Rem.— ܐܝܟ݂ ܕܠܣܗܕܘܬܐ *by way of witness* (Jos. Sty. 1:3).

6.   ܡܛܠ ܨܒܘܬܐ ܐܝܕܐ ܗܝ *on account of anything whatsoever* (Jos. Sty. 16).

ܩܒܪܐ ܐܢ̇ܠܐ ܕܗܘ ܟܡܐ *any old grave no matter what* (Jes. Sty. 39:10).

7.   ܕܚܘܝ ܘܩܪܐ ܘܩܪܒܗ *who showed and called and made him to approach.* (L'omelia di Giac. di Sarug. 504.)

The Syriac relative pronoun ܕ was originally a demonstrative being equivalent to the Hebrew זֶה, זוֹ which are also used sometimes as relative pronouns, *e. g.* Ps. 74:2; Ex. 15:13.

   1. ܕ is still used as a demonstrative.

   (1) In phrases which correspond to the Greek article with the genitive.

   (2) In phrases which correspond to the Greek predicate or possessive genitive.

   (3) In the genitive construction mentioned in § 97 A, especially noteworthy is such a use before the interrogative.

   (4) Sometimes it introduces an appositional or epexegetical phrase. *Note.*—ܗܘ ܕ also may be used in this sense, see § 101 A, Rem. 2. Note.

2. It is used as a relative pronoun for all numbers, genders, cases. See § 38. 1.

Rem.—The oblique cases are expressed, as in English, by means of prepositions, which follow with a pronominal suffix agreeing with the antecedent of the relative.

(1) *That which* is usually expressed by the demonstrative followed by the relative, see § 102. 7.

(2) For emphasis sake the relative is followed by the personal pronoun.

Rem.—The relative alone sometimes stands for *"he who"*.

3. ﻟﻮܐ and ܐܝ݂ܬ in the sense of *"to have"* and ܝܨܦ *"to take charge of"*, *"to have care of"*, *"to take thought for"*, take after them a noun preceded by ܕ.

Rem.—ܕܠ may also be used after ܝܨܦ.

4. After nouns of place, the relative is usually followed by the adverb ܬܡ݂ܢ.

5. ܐܝܟ݂ܕ followed by the relative pronoun means *"such"*.

Rem.—ܐܝܟ݂ ܕ followed by ܠ means *"by way of"*.

6. ܕ preceded by the interrogative and followed by the demonstrative pronoun means *"whatsoever"*, *"no matter what"*.

7. More than one verb may be used after one relative.

8. It is used as a relative conjunction, especially in the senses *"that"* and *"because"*, see §§ 135, 136, 137.

§ 105. The Reflexive Pronoun.

1. ܐܙܕܕܩ݂ܬ *have I conducted myself* (Ad. 41:4).

ܠܡܚܣܢܘ݂ܬܗܘ݂ܢ *to confirm thyself* (Spic. Syr. 43:11).

ܣܚܡ݂ܝܟ݂ܘ݂ܡ ܣܥܪ݂ܢ *laying their blame on time* (Spic. Syr. 44:7).

ܢܫܘ݂ܬܦ݂ *to associate themselves* (Ad. 31:6).

2. ܡܥܗܕ݂ܢ ܢܦܫ݂ܗܘ݂ܢ ܣܟ݂ܠܘ݂ܬܗܘ݂ܢ *reminding themselves of their sins* (Aphr. 223:19).

ܗܝ ܠ݂ܟ݂ ܐܒ݂ܐܫ݂ܬ *she harmed herself* (Ephr. III. 2c.)

ܐܫܠ݂ܡ ܢܦܫ݂ܗ *he delivered himself* (Jos. Sty. 71:1).

ܡܢ݂ܗ ܕܢܦܫ݂ܗ *on his part* (Jos. Sty. 62:6).

3. ܦ݁ܨܝ ܠܢܦܫܟ *save thyself* (Matt. 27:40, see also 27:5).

ܠܐ ܐܝܬܘܗܝ ܚܠܩܐ ܫܟܚܡܐ *fate itself does not exist* (Spic. Syr. 9:9).

ܦ݁ܠܝܓ ܥܠ ܢܦܫܗ *it disagrees with itself* (Overbeck's Eph. 45:6).

ܡܢ ܪܥܝܢ ܕܢܦܫܗ *of himself* (John. 7:18).

ܐܢ ܠܐ ܝܕܥܬܝ ܠܟܝ *if thou thyself know not* (Song of Songs 1:8).

ܘܓܚܟܬ ܣܪܐ ܒܢܦܫܗ *and Sarah laughed within herself* (Gen. 18:12).

ܘܦܪܫ ܢܦܫܗ *he distinguished himself* (Spic. Syr. 4:1 [Duv.]. See also Lk. 2:17; 11:17).

The reflexive pronoun is expressed:—
1. Generally by the reflexive species of the verb.
2. By the personal and possessive pronoun.
3. By such words as ܢܦܫܐ "*soul*", ܩܢܘܡܐ "*person*", ܝܬܐ "*existence*", ܪܥܝܢܐ "*mind*", ܠܒܐ "*heart*", and similar words.

§ 106. The Possessive Pronoun.

1. ܡܛܠ ܕܕܝܠܟܘܢ ܗܝ ܡܠܟܘܬܐ *because thine is the kingdom* (Matt. 6:13).

ܕܝܠܢ ܕܝܠܟ *for our part* (Spic. Syr. 2:9.

ܘܠܡܩܡܘ ܥܠܘܗܝ ܡܠܟܐ ܕܝܠܗܘܢ *and to set up over it a king of their own* (Jos. Sty. 17:23).

Rem. 1.—ܙܒܢܐ ܕܝܠܝ *my time* (John. 7:8).

ܘܣܡ ܩܒܘܬܐ ܚܕܐ ܩܕܡ ܒܝܬܐ ܕܝܠܗ *and he placed a box in front of his palace* (Jos. Sty. 24:1).

Rem. 2.—ܒܥܝܢܝ ܕܝܠܟ *in thine own eyes* (Lk. 6:42).

ܠܬܫܒܘܚܬܐ ܕܝܠܗ *to his own glory* (Rom. 3:7).

Rem. 3.—ܛܒܐ ܕܐܢܫ ܗܘ ܕܝܠܗ ܕܒܪܢܫܐ *for the good is the man's own* (Spic. Syr. 6:11).

ܐܦܣܩܦܐ ܕܝܠܗ ܕܡܕܝܢܬܐ *the city's own bishop* (Jos. Sty. 29:4).

ܐܘܿܪܚ ܐܡ̇ܕܐ ܘܡܟܕܐ ܕܡ̇ܟܗ ܘܡ̇ܟ ܐܒ ܣܐܠ̇ܟ *in the month Ab of this same
year* (Jos. 28:1).

Rem. 4.—ܟ̣ܒ ܢܗܘ̇ܘܢ *they shall be mine* (Mal. 3:17).

1. The independent or absolute possessive is rendered by ܕܝܠ
followed by the suffix of the person.

Rem. 1.—ܕܝܠ is composed of ܕ (primarily ܕܝ) and ܠ, and hence
ܕܝܠܝ=what is to me, what I have. Hence ܕܝܠ can be used instead of
the possessive adjective pronoun.

Rem. 2.—The independent possessive may be added for emphasis
to a substantive or a possessive pronoun.

Rem. 3.—ܕܝܠ is sometimes used to emphasize the substantive which
is usually subjoined with ܕ.

Rem. 4.—The preposition Lomadh with the pronominal suffix is
also used to denote possession.

§ 107. The Indefinite Pronoun.

1.　　ܐܡ̇ܪ ܕܝܢ ܠܗ ܐܢܫ *then one said to him* (Matt. 12:47).

ܐܢܫ ܠܐ ܐ̇ܟܝ ܬܡ̇ܢ *it wounded no one there* (Jos. Sty. 25:17).

2.　·　ܟܠ ܐܢܫ *every one* (Mk. 14:19; Matt. 26:22).

ܐܢܫ *every man* (Cor. 3:8, 7:2).

ܟܠ ܢܦܫ *every soul* (Rom. 13:1).

ܟܠ ܐܢܫ *every one* (Anal. Syr. 49:6 [Dur.]).

ܟܠ ܟܠ ܐܢܫ *every one* (Eph. 5:33).

ܟܠ ܐܢܫ *every one* (Lk. 14:33).

ܒܟܠ ܚܕ ܚܕ ܡ̣ܢ ܗܕܡ̈ܝܗܘܢ *in every one of their limbs* (Jos. Sty. 21:24).

Rem.—ܟܠ ܨܦܪܐ *every morning* (Am. 4:4); ܟܠ ܝܘܡ *each day* (Jer. 37:21).

3.　　ܐܢܫ ܡ̣ܢ ܐܢܫ *one from another* (Matt. 25:32).

ܐܢܫ ܚܒܪ *one on another* (John. 13:22).

ܐܢܫ ܕܐܢܫ ܪܓܠܝ̈ *one another's feet* (John. 13:14).

ܫܘ̈ܪܝ *one another* (Luke. 23:12, 4:36).

ܟܣܡܫ̈ܪܝ *they kissed each other* (Bern. Ch. 47:12).

4.　ܢܛ̈ܪ ܫܡ ܢܩܦ̈ܩ *some went out* (Jos. Sty. 60:12).

ܩܛ̈ܨܐ ܫܟܝ ܐܢ *if some of the branches* (Rom. 11:17).

ܫܟܝ ܡܢܗܘܢ *some of them* (Bern. Ch. 144:7; Rom. 3:3; Mk. 2:5).

ܐܡ̈ܪܝܢ ܕܐܝܬ *some say* (John. 9:9).

ܐܢܫ ܐܢܫ *some* (Phil. 1:15).

5. (1) ܐܢ ܐܣܛܦܝܣ ܘ . . . ܗܘ̈ܘ ܗܠܝܢ ܡ̈ܢܗܘܢ ܡܢ̈ܬܦܝܣܝܢ *some of them were persuaded . . . and others not* (Acts 28:24).

(2) ܐܡ̈ܪܝܢ ܕܐܚ̈ܪܢܐ ܘܣܒ̈ܪܝܢ ܐܣܛܦܝܣ ܕܝܢ ܟܠܝܐ *some said: it is John; but others, it is Elias* (Matt. 16:14).

(3) ܐܢܫ ܐܢܫ ܫܟܝ ܡܫܡ̈ܫܝܢ ܠܐܢܫ ܐܢܫ ܕܝܢ ܨܒ̈ܝܢܐ ܒܛܒܐ *some out of envy, but others in good will* (Phil. 1:15); ܗܘ̈ܘ ܡ̈ܒܣܡܝܢ ܡܠ̈ܝܢ ܗܠܝܢ ܕܐܚ̈ܪܢܝܢ ܗܘ̈ܘ *some mocked but others said* (Acts 17:32).

6. (1) ܠܚܕ ܢܣܢܐ ܘܠܐܚ̈ܪܢܐ ܢܪܚܡ *the one he hates and the other he loves* (Matt. 6:24).

(2) ܐܢ̈ܫ ܗܘ ܕܙܪܥ ܘܐ̈ܚܪܢ ܕܚܨܕ *one soweth and another reapeth* (John. 4:37).

(3) ܗܠܝܢ ܒܡ̈ܪ̈ܟܒܬܐ ܘܗܠܝܢ ܒܪ̈ܟܫܐ *some trust in chariots and others in horses* (Ps. 20:7).

7. (1) ܟܠ ܕܫ̈ܡܥ *whosoever heareth* (Matt. 13:19; Spic. Syr. 4:2).

(2) ܟܠ ܐܝܢܐ ܕܐܝܬ ܠܗ *everyone who has* (1 John. 3:3).

(3) ܐܝܢܐ ܕܡ̈ܗܝܡܢ *everyone who believeth* (Mk. 16:16).

(4) ܟܠ ܡܢ ܕܐܝܬ ܠܗ ܐܕ̈ܢܐ *whosoever has ears* (Mk. 7:16; Mal. 1:14).

8. (1) ܒܡܕܡ ܕܢܡ̈ܠܠ *in whatsoever he shall speak* (Acts 3:22).

(2) ܡܕܡ ܕܐܡܪ ܐܢܐ *whatsoever I say* (Matt. 10:27).

(3) ܟܠ ܡܕܡ ܕܐܝܬ ܗܘܐ *whatsoever was in the midst of it* (Jos. Sty. 29.3).

Rem.—ܟܳܠܡܶܕܶܡ ܥ on account of anything whatsoever (Jos. Sty. 80:16).

ܩܒܪܐ ܐܢܳܐ ܟܠ any old grave whatsoever (Jos. Sty. 39:10).

9.　ܗ̇ܢܘܢ ܕܶܒ̈ܚܶܐ ܗܘ ܒܗ they were bringing the same sacrifices (Heb. 10:1).

ܕܶܩܢܐ ܗܘ ܗܘ ܟܠ ܐܝܬ ܠܢ since we have the same spirit (Festal Letter of Athan. 7:17).

The indefinite pronouns are expressed:—

1. *One, a certain one,* by ܚܰܕ, or ܐܢܳܫ.

2. *Every, every one,* by ܟܠ, or ܟܠ followed by ܚܰܕ, ܐܢܳܫ or some similar word.

Rem.—The plural, or the repetition of the noun, or sometimes even the singular, denotes distribution, see § 92. 1c.

3. *One another, each other,* by ܚܕܳܕ̈ܐ; but when a preposition, or the relative ܕ, comes before *another,* by ܚܰܕ followed by ܚܰܕ with the appropriate preposition, or ܕ.

4. *Some,* by ܚܰܕ ܡܶܢ or ܟܶܢ partitive.

5. *Some—others,* by ܐܢܳܫ or ܐ ܡ ܕ followed by ܐܚܪܺܢ; or by repetition of the word ܐܢܳܫ; or by a combination of the words for *some* mentioned under 4.

6. *The one—the other,* by ܚܰܕ ܡܶܢ—ܚܰܕ, ܚܰܕ ܡܶܢ ܚܰܕ and ܩܰܕܡ̇ܝܐ—ܚܪܢܐ.

7. 8. *Whoever, whosoever,* by ܟܠ ܕ, ܐܢܳܫ ܕ ܟܠ, ܐܢܳܫ ܕ, ܟܶܢ; *whatever, whatsoever,* by ܟܠ ܡܶܕܶܡ ܕ, ܡܶܕܶܡ ܕ, ܡܳܢ ܕ.

Rem.—ܗ̇ܘ ܕ or ܗܘ ܕ may generalize any indefinite pronoun.

9. *The same* is expressed by two demonstrative pronouns of like gender and number, separated by ܗܘ *as.* See also § 102. 6.

§ 108. Uses of ܟܠ.

1. (1) ܡܳܪܐ ܕܟܠ *Lord of all* (Spic. Syr. 27:24).

ܝܗܒ ܟܠ ܒ̈ܐܝܕܘܗܝ *he gave all over into his hands* (Aphr. 123:2).

(2) ܣܓܝܕ ܟܶܢ ܟܠܐ *worshipped of all* (Ephr. III. 532c).

S

(3) ܟܠ ܕ ܕܒ̇ܥܝܢ ܠܗ *all who were seeking him* (Aphr. 198:10).

(4) ܟܠܗ ܐܪܥܐ ܕܒ̈ܝܬ ܛ̈ܝܝܐ *in all the country of the Arabs* (Spic. Syr. 16 ult.).

ܟܠܗ ܡܕܝܢ̇ܬܐ *the whole city* (Jos. Sty. 37:2).

ܟܠܗܘܢ ܝ̈ܘܡܬܐ *always* (Matt. 28:20).

2.   See § 107:7.8.

3.   ܟܠ ܫܘܠܛܢ̇ *all power* (Matt. 28:18).

      ܟܠ ܦܢ̈ܝܢ *all quarters* (Jos. Sty. 30:12).

4.   ܟܠ ܐܡܬܝ *always when* (Kirsch. Chrest. 171:15; 1 Cor. 11:25).

      ܟܠ ܟܠܗ *quite all* (Kirsch. Chrest. p. 129:18; Acts 22:20).

1. ܟܠ may be used as a substantive
(1) In the absolute state.
(2) Occasionally in the emphatic state.
(3) Before the relative pronoun.
(4) In apposition with a noun in the sense of *"all the"*, *"the whole"*.
2. It may be used as an indefinite pronoun.
3. As an adjective it is used in the sense of *"every"* or *"all"*.
4. As an adverb it is used in the sense of *"always"*, *"quite"*, *"just"*.

§ 109. Uses of ܡܕܡ.

1. (1) ܡܕܡ ܠܡܘܕܥܘ *to make known anything* (Jos. Sty. 24:2).

ܠܝܬ ܗܘܐ ܒܗ ܟܠ ܡܕܡ ܕܩܐܡ *there was nothing in it that was standing* (Jos. Sty. 30:2).

ܠܐ ܡܕܡ ܣܪܚܬ *nothing have I sinned* (Acts 25:10).

ܒܡܕܡ ܐܚܪܢܐ *in anything else* (Jos. Sty. 50:4).

(2) ܡܕܡ ܡܕܡ ܕܒܗ ܐܝܬ ܠܒ̈ܘܫܐ *he had clothes of different kind* (Jos. Sty. 56:7)

ܡܕܡ ܡܕܡ ܗܘ *that anything whatsoever* (Spic. Syr. 2 ult.)

(3) ܡܕܡ ܕܐܝܬܘܗܝ *whatsoever is* (Spic. Syr. 22:10).

ܐܢܐ ܐܡܪ ܘܚܟܡ ܡܕܡ *whatsoever I say to you* (Mk. 13:37).

(4) ܡܕܡ ܗܘ؟ *of whatsoever* (Spic. Syr. 10 ult.).

ܗܢܐ ܡܕܡ ܕܡܬܦܩܕܝܢ ܐܝܕܝܟܘܢ *whatsoever ye are commanded* (Spic. Syr. 1:7)

ܗܘ ܡܕܡ ܕܙܪܥ ܐܢܬ *whatsoever thou sowest* (1 Cor. 15:39).

2. (1) ܘܠܐ ܐܫܟܚܘ ܥܠܬܐ ܡܕܡ ܕܒܝܫ *and they found not any evil accusation* (Acts 25:18).

ܡܕܡ ܚܝܘܢܐ ܐܚܪܢܐ *any other work* (Add. Aph. 32:15).

ܡܕܡ ܐܚܕܐ *any enmity* (Matt. 5:23).

(2) ܕܠܐ ܣܡܐ ܘܡܕܡ *without medicin of any kind* (Add. 7:10).

The pronominal and adjective indefinite for things is ܡܕܡ. It is used

1. As a pronoun:
(1) In the sense of *"anything"*.
(2) When repeated, in the sense of *"anything whatsoever"*.
(3) Before ܕ, in the sense of *"whatsoever"*.
(4) It may be emphasized by the demonstrative.

2. As an adjective:
(1) Absolutely before or after its noun in the sense of *"any"*.
(2) Preceded by ܕ, forming an adjective clause, see § 136.

§ 110. Numerals.

A. CARDINALS.

1. (1) ܡܐܐ ܫܢܬܐ *a hundred years* (Jul. 220:23).

ܐܪܒܥܐ ܡܕܝܢ ܣܛܝܐ *four modii of wheat* (Jos. Sty. 33:18).

ܥܣܪܝܢ ܘܚܕ ܝܘܡܝܢ *twentyone days* (Aphr. 56:21).

Rem.—ܥܣܪܝܢ ܠܓܝܢ *twenty thousand* (Jos. Sty. 75:12).

ܬܠܬ ܡܐܐ *three hundred* (Jos. Sty. 34:21).

ܚܡܫܝܢ ܘܐܪܒܥܐ ܐܠܦܝܢ ܘܐܪܒܥܡܐܐ *fifty and four thousand and four hundred*.

(2) ܐܬ̈ܘܬܐ ܬܠܬ *three signs* (Jos. Sty. 32:12).

ܫܪ̈ܒܬܐ ܐܪܒܥܣܪ̈ܐ *fourteen generations* (Matt. 1:17).

Rem.—ܫܢ̈ܝܐ ܐܪܒܥܝܢ ܘܚܕܐ *forty-one years* (Aphr. 466:17).

(3) ܟܟܪ̈ܝܢ ܕܕܗܒܐ ܡܐܐ ܘܐܪܒܥܝܢ *a hundred and forty pounds of gold* (Jos. Sty. 26:11, see also 34:21).

ܡܐܐ ܘܚܡܫܝܢ ܘܚܕ ܐܠܦ ܘܐܪܒܥ ܡܐܐ ܘܚܡܫܝܢ *one hundred and fifty one thousand and four hundred and fifty* (Num. 2:16).

(4) ܫܒܥܐ ܐܠܦܝܢ *seven thousand* (Num. 3:20).

ܫܬܐ ܐܠܦܝܢ ܫܢ̈ܝܐ *six thousand years* (Aphr. 36:20).

ܡܐܬܝܢ ܐܠܦ ܟܪ̈ܣܛܝܢܐ *two hundred thousand Christians* (Jul. 83:8).

(5) ܗܐ ܥܣܪܝܢ ܫ̈ܢܝܢ ܐܢܐ ܥܡܟ ܒܒܝܬܟ *behold twenty years have I been in thy house* (Gen. 31:41).

ܒܪ ܡܐܐ ܗܘܐ ܫ̈ܢܝܢ *he was one hundred years old* (Aphr. 235:20).

ܐܪܒܥ ܡܐܐ ܐܢܝܢ ܡܬܩܠܐ *there are four hundred pounds* (Gen. 23:15).

1. Cardinals are generally in apposition with the substantive.

(1) The numeral is generally first in order and in the absolute state; the substantive following is in the absolute or emphatic state.

Rem.—ܟܟܪ and ܐܠܦ follow their limiting numeral.

(2) The numeral follows in the absolute state, the noun precedes in the emphatic state.

Rem.—Sometimes, even when the noun precedes, it is in the absolute state.

(3) When two or more numerals are used the highest stands first, the lowest last.

(4) With numbers from 2 to 9 ܟܟܪ and ܐܠܦ are treated like anyother substantive.

(5) A short word may come in between a numeral and its substantive, as also between the parts of a number.

B. ORDINALS.

ܝܘܡܐ ܫܒܝܥܝܐ *the seventh day* (Heb. 4:4).

ܚܝܘܬܐ ܬܠܝܬܝܬܐ *the third beast* (Rev. 6:5).

ܬܪܝ ܕ ܝܘܡܐ *the second day* (Gen. 1:S).

ܐܪܒܥܡܐܐ ܠܫܢܬܐ *to the year* 400 (Aphr. 475:2).

ܕܬܡܢܡܐܐ ܘܥܣܪ ܫܢܬ *the year* 810 (Jos. Sty. 27:11).

ܒܝܘܡ ܚܡܫܐ *on the fifth day* (Jos. Sty. 27:1).

1. (1) ܫܒܥܐ ܫܒܥܐ *seven by seven* (Gen. 7:2).

   (2) ܠܚܕܐ ܕܬܪܝܢ ܡܢܗܘܢ *between each two of them* (Jos. Sty. 85:10).

2. (1) ܥܕܡܐ ܠܫܒܥ ܙܒܢܝܢ *until seven times* (Matt. 18:21, also Luke 17:4).

   (2) ܫܒܥܝܢ ܘܫܒܥܐ *seventy-seven times* (Gen. 4:24).

As to order and agreement they are like any other adjectives, see § 99.
By putting the noun in the genetive relation (either by construction
or by ܕ) with a following cardinal, the ordinal may be superseded.
1. The distributive sense is denoted:
(1) By the repetition of the numeral.
(2) By the preposition ܠ before ܚܕܐ.
2. For multiplication the cardinal number
(1) Can be followed by ܙܒܢܐ *time*;
(2) Or may be used alone.

§ 111. The Verb.

1. ܗܘܐ (Gen. 1:2); ܗܘܐ (Gen. 1:1); ܗܘܘ (Gen. 2:25); ܢܗܘܐ (Gen. 1:2);
ܐܡܪ (Gen. 2:18); ܬܡܘܬ (Gen. 2:17); ܫܡܥܬ (Gen. 3:10); ܐܟܠܬ
(Gen. 3:12); ܬܐܚܡܝܢ (Gen. 3:16).

2. ܐܝܬܝܘ ܡܚܡܨܬܝܢ (Mal. 1:8); ܐܡܪ ܐܢܐ (Mal. 1:10); ܢܨܚ (Mal. 1:8);
ܡܚܬܝܢ ܣܠܩ (Mal. 1:14); ܚܝܒ ܣܡܥܬ (Mal. 3:15);
ܠܦ *we are learning Him* (Overbeck 22:5).

3. ܟܕ (Mat. 26:1); ܐܡܝܪ (Matt. 26:1); ܝܘܡܬܝܢ (Mat. 26:2); ܗܘܐ (Mat.
26:2); ܒܝܕ (Mat. 26:2); ܐܬܟܢܫܘ (Mat. 26:3).

1. Genders, numbers and persons are distinguished in the Perfect and Imperfect by means of preformatives and sufformatives.

2. In the participles, the first and second person require the personal pronoun, but the third needs none.

3. In general, it may be said, that the Perfect denotes a completed action, and the Imperfect an incomplete or dependent action; while the Participles denote states or continuous or frequentative actions. As to order of time, the Perfect and Participles may be past, present, or future; as is determined from the context, or the nature of the verb. The Imperfect is perhaps always absolutely or relatively future.

§ 112. The Perfect.

1. (1) ܒܪܐ *he created* (Gen. 1:1).

ܗܘܐ *it was* (Gen. 1:2).

(2) ܡܛܬܢܝ ܟܬܒܐ *I have received the letters* (Jos. Sty. 1:1).

ܥܠܝܐ ܕܣܠܩܬ ܩܕܡܝ ܥܘܠܗܘܢ *because their iniquity has come up before me* (Jon. 1:2).

(3) ܥܒܕ ܐܢܘܢ ܒܬܐ ܩܠܝܠ ܠܗܘܢ *they had built small houses for themselves* (Jos. Sty. 69:20).

ܕܥܒܕ *which he had made* (Gen. 2:8, so Gen. 2:1, 2:22, 3:10; Matt. 27:35).

2. (1) ܝܕܥܝܢ ܚܢܢ ܕܝܢ ܕܚܕ ܗܘ ܐܠܗܐ *for we know that there is one God* (Aphr. 497:17).

ܫܡܝܐ ܣܡܩܬ *the sky is red* (Matt. 16:2).

ܠܡܢ ܐܬܒܐܫ ܠܟ *why art thou angry* (Gen. 4:6).

ܥܕܡܐ ܠܡܘܬܐ ܟܪܝܬ ܠܝ *it grieves me unto death* (Jon. 4:9).

(2) ܕܠܐ ܗܠܟ *who hath not walked* (Ps. 1:1).

ܡܪܝܐ ܐܕܝܩ *the Lord looks down* (Ps. 14:2).

3. (1) a. ܗܐ ܒܪܟܬܗ ܘܐܣܓܝܬܗ *behold I shall bless him and multiply him* (Gen. 17:20).

ܐܚܪܝ؛ ܣܡܥ *he said that he would give* (Bar Heb. 80:1 [Uhl.]).

b.   ܡܚܪ ܢܬܒܠܥ ܘܢܬܚܒܠ ܘܕܘܟܪܢܗ ܘܠܐ ܢܗܘܐ ܠܥܠܡ *to-morrow he shall disappear and shall not be and the memory of him shall perish and be effaced* (Jul. 9:6).

ܢܚܙܘܢ ܢܘܗܪܐ ܪܒܐ *shall see a great light* (Is. 9:2).

(2) a.   ܥܠ ܚܘܠܦܐ ܪܒܐ ܕܗܘܐ ܕܗܘܐ ܒܥܠܡܐ *over the great change which shall have been in the world* (Jos. Sty. 92:4).

b.   ܡܐ ܕܐܬܐ ܗܘ *when he shall have come* (John. 4:25).

ܡܐ ܕܩܒܠ ܗܘ ܟܣܦܐ *when he shall have received the money* (Jos. Sty. 61:15).

ܘܐܢ ܗܕܐ ܐܫܬܡܥܬ ܗܘܬ ܩܕܡ ܗܓܡܘܢܐ *and if this shall have been reported before the governor* (Mt. 28:14).

ܐܢ ܐܫܟܚܢ *if we shall have been able* (Spic. Syr. 13:2).

ܐܢ ܐܫܟܚܬܝܗܝ ܐܘ ܠܐ *whether thou shalt have found him or not* (Aphr. 144:22).

Rem.   1.—ܨܒܐ ܐܢܐ ܗܟܝܠ ܕܢܗܘܘܢ ܡܨܠܝܢ ܓܒܪܐ *I will therefore that men pray* (1 Tim. 2:8).

ܐܠܘܨ ܢܦܫܟ ܕܬܗܘܐ ܡܟܝܟ *constrain thyself to be humble* (Anal. Syr. p. 8. 1. 6 [Duv.]).

Rem. 2. a.—ܠܐ ܗܘܐ ܡܐܢܐ ܠܢ *let it not be wearisome to us* (Gal. 6:9).

ܗܘܝܬܘܢ ܥܝܪܝܢ *be watchful* (Mark. 13:37).

b.—ܠܘܝ ܩܪܝܪ ܗܘܝܬ ܐܠܘ *I would thou wast cold* (Rev. 3:15; Aphr. 221:22).

ܐܫܬܘܝܬܘܢ ܕܝܢ ܐܡܠܟܬܘܢ *O that ye did reign* (1 Cor. 4:8).

The Perfect denotes a completed action.

1. It is used for past time

(1) As the true historical tense, in the narration of events viewed as completed.

(2) Of events viewed as completed in the past.

(3) When the action expressed by the Perfect precedes another action already completed, then it corresponds to our Pluperfect.

2. It is used for present time

(1) In verbs which denote a mental or physical state or quality.

(2) In imitation of the Hebrew, in the statement of general truths.

3. It is used for future time.

(1) When the event is looked upon as certain.

a. In promises.

b. In prophecies.

Note.—This usage is mostly biblical.

(2) It may denote our future perfect, see *a.*

b. In this sense the Perfect is usually preceded by the hypothetical particle such as ܐܢ, ܐܘ and ܐܠܐ ?.

Rem. 1.—The perfect of ܗܘܐ is used with the participle in clauses denoting a purpose or result which is looked upon as certain of fulfilment.

Rem. 2.—The perfect of ܗܘܐ is used with an adjective or participle to express a wish or exhortation.

a. Absolutely.

b. After ܟܒܪ or ܐܫܬܘܦ.

Rem. 3.—For the auxiliary uses of ܗܘܐ, see § 127.

§ 113. The Imperfect.

1. (1) ܥܕܟܝܠ ܠܐ ܢܬܩܛܠ ܠܡܣܩܐ ܒܕܡܗ ܕܡܫܟܚ ܐ and before he was crucified he gave his blood to drink (Aph. 222:5).

ܠܐ ܥܕ ܩܕܡ ܢܬܣܝܡ ܢܡܘܣܐ before the law was established (Aph. 25:5), see also 2 King 6:32; Jer. 1:5; John 1:48.

Rem.—ܠܐ ܥܕ ܬܫܐܠܘܢܝܗܝ before ye asked (or shall have asked) him (Matt. 6:8), is probably meant for a literal translation of the Greek Aorist.

(2) ܥܕ ܠܐ ܢܡܠܠ ܥܡܗ ܐܠܗܐ before God spake with him (Aph. 2:35 ult.).

ܥܕ ܠܐ ܢܬܒܛܢ ܒܟܪܣܐ before he was conceived in the womb (Lk. 2:21).

(3) ܥܕ ܠܐ ܢܗܘܐ ܥܠܡܐ before the world was (John. 17:5).

ܒܕ̈ܗܟ̇ܕ ܘܒܝ ܐ ܥܡ̇ܐ ܥܠܝ *before he had taken a body to himself* (St. Eph. Ov. 198:1 [Nöld.]).

2. ܣܪ̈ܝܢ ܒܠ ܠܐ ܣܝܦ̇ܐ ܘܕܘܡܚ̇ܐ ܡܬܚܙ̇ܐ *neither sword nor spear is seen* (Jud. 5:8).

ܒܡܠܐܟ̈ܘܗܝ ܣܟܠ̈ܘܬܐ ܡܫܟܚ *his angels he accuses of folly* (Joh. 4:18).

ܟܠ ܕܢܫܬܐ ܡܢ ܗܠܝܢ ܡܝ̈ܐ *whosoever drinks of this water* (John. 4:13).

ܟܘܪܣ̈ܘܬܐ ܕܐܝܩܪܐ ܡܘܪܬ ܠܗܘܢ *thrones of honor he causes them to inherit* (1 Sam. 2:8).

ܕܥܟܝܢ *they are quenched* (Is. 43:17).

3. ܠܐ ܢܗܘܐ ܬܘܒ ܡܡܘܠܐ *there will not again be a flood* (Gen. 9:11).

ܡܢ ܒܬܪܕ ܟܕ ܐܣܩ ܐܡܪܕ ܠܟ *after that I shall have gone to heaven I will send thee* (Ad. 5:22).

ܘܢܚܕܐ ܢܣܒܪ ܒܗܕܐ *and we shall rejoice in this* (Ad. 30:10).

ܘܒܣܡ ܠܟ ܛܒ *it will be very pleasant to thee* (Spic. Syr. 43:13).

ܐܟܬܘܒ ܠܟ *I shall write to thee* (Aphr. 6:8).

Note.—ܐܢ ܢܐܡܪ ܢܣܬܢܩ *if we shall speak we shall want* (Aphr. 496:8).

The Imperfect denotes an action as incomplete, either because future or because dependent on another action or state.

It is used:—

1. For past events after certain temporal participles such as ܟ̇ܝ , ܕ ܥܡ̇ܐ and ܕ ܥܡ̇ܐ ܥܠܝ in relation to which the action denoted by the verb was viewed as incomplete, or incipient.

This corresponds to the use of the Imperfect with טֶרֶם and אָז in Hebrew (see Harper's Syntax § 20. 1b; Driver's Use of the Tenses in Hebrew § 27. 1β; Ges. Heb. Gram. § 127. 4a) and to the Jussive in Arabic after لَمْ or لَمَّا (see Wright Ar. Gr. Vol. II § 12) and to the Subjunctive in Ethiopic after ቀድመ *ḳedma* (see Dill. Aeth. Gram. §§ 90, 120. In solchen Sätzen liegt der Sinn:—es sei etwas zu kommen oder zu werden bestimmt, nur sei es noch nicht verwirklicht, vid. p. 140).

Note.—Some claim a Perfect in other cases, *e. g.* Philips p. 163, Uhlemann § 61. 2c. Compare § 206. Philips mentions Hab. 2:1 (ܐܩܘܡ = Heb. אֶעֱמֹדָה a regular cohortative; see Driver § 49B and § 54). Judges 5:8 ܠܐ ܢܬܚܙܐ *cannot be seen*.

T

2. The use of the Imperfect for the present indicative is doubtful, except as an occasional imitation of the Hebrew.

Duval gives as examples Jud. 5:8 and Job. 4:18; Uhlemann gives John. 4:13; Philips 1 Sam. 2:8 (=Subjunct (?) comp. Uhl. 181 *Rem.* 2) and Is. 43:17 (which last Uhlemann and Cowper make Perfect or Preterite).

3. The Imperfect is sometimes used for the future Indicative.

Note.—This use of the Imperfect is especially common in conditional and hypothetical sentences. See § 138.

§ 114. The Imperfect (continued).

1. (1) ܠܐ ܐܢܫ ܢܟܠܐ ܐܢܘܢ *let no man forbid them* (Ad. 12:3).

ܬܚܐ ܠܝ ܗܕܐ ܒܪܬܝ *let this my daughter live* (Ad. 14:5).

ܢܗܘܐ ܢܘܗܪܐ *let there be light* (Gen. 1:3).

(2) ܠܐ ܬܗܘܘܢ ܐܝܟ ܕܪ̈ܐ ܩܕ̈ܡܝܐ ܡܫܬܚܠܦܝܢ *be not as former generations which have passed away* (Ad. 22 ult.).

ܠܐ ܬܐܨܦܘܢ *take no thought* (Matt. 6:31).

Rem.—ܢܣܒ ܐܚܘܗܝ ܐܢܬܬܗ *his brother shall take his wife* (Matt. 22:24).

ܟܠ ܕܒܚܐ ܒܡܠܚܐ ܢܬܡܠܚ *every sacrifice should be salted with salt* (Mk. 9:49).

ܟܠ ܕܬܫܐܠ ܡܢܝ ܐܬܠ ܠܟ *thou shalt give to me whatsoever I shall ask of thee* (Sindban 1:17).

2. (1) ܬܐܟܘܠ *thou mayest eat* (Gen. 2:16).

ܐܠܐ ܢܐܡܪ ܐܢܫ *but one may say* (Spic. Syr. 6:21).

ܐܢܫ ܢܬܡܗ ܕܝܢ *now one may wonder* (Spic. Syr. 47:6).

(2) ܡܢ ܢܐܡܪ *who can say?* (Rev. 20:9).

ܥܠ ܐܝܢܐ ܡܢ ܩܢܝܢܐ ܢܬܬܟܠ ܓܒܪܐ *on which of possessions can a man rely* (Spic. Syr. 45·6).

Most of the variations for mood are expressed by the Imperfect.

1. The Imperfect is used for the Imperative.

(1) Always for the third person, except in the cases mentioned under § 112. 3 (2), *Rem.* 2.

(2) Always for the negative, except in the cases mentioned in § 112. 3 (2), *Rem.* 2.

Rem.—The Imperative expressed in English by "*shall*", "*should*", "*is to*", "*has to*" &c. may be classed here.

2. The Imperfect is used for the Potential

(1) To express permission.

(2) To express possibility.

3. (1) 　ܐܡܚܘܒ ܚܘܙܝ ܡܢ ܟܡܐ ܕܥܡܝ *I wish to leave with thee some of the people who are with me* (Gen. 33:15).

　ܢܥܒܪ ܒܝܫܬܐ *might the evil cease* (Ps. 7:9).

ܗܫܐ ܒܐܪܐ ܡܙܪܐ ܥܟܬܐ ܢܬܡܢܝ ܨܡܪܬܢ *now we would go a journey of three days into the wilderness* (Ex. 3:18).

(2) 　ܢܡܠܠ ܥܒܕܟ ܡܠܬܐ ܩܕܡܝܟ ܡܪܝ *let thy servant speak a word before thee, my Lord* (Gen. 44:18).

ܬܗܦܘܟ ܠܦܫܗ ܕܗܢܐ ܛܠܝܐ ܠܓܘܗ *restore the soul of this youth to his body* (1 King. 17:21).

(3) 　ܘܐܥܒܕܟ ܠܥܡܐ ܪܒܐ *and I will make thee a great people* (Gen. 12:2).

ܐܚܘܬ ܐ ܐܣܒ ܐ ܘܐܚܙܐ ܕܟܠܗ ܐܝܟ ܓܥܬܐ ܣܠܩܬ ܩܕܡܝ *I will go down and see if they have done according to the cry which has come up before me* (Gen. 18:21).

ܐܚܘܐ ܠܟ ܕܐܠܦܟ ܠܟ *I will show thee, that I shall teach* (Sindban 1:16).

(4) 　ܢܦܣܩ ܣܢܝܗܘܢ *let us break their bonds* (Ps. 2:3).

ܢܚܙܐ ܐܦܐ ܠܐܦ *let us look at each other* (2 King. 14:8).

ܐܕܘܨ ܘܐܣܒܪ ܒܛܝܒܘܬܟ *let me be glad and rejoice in thy grace* (Ps. 31:7).

Rem. 1 (1)—ܐܫܬܘܕܝܢ ܕܡܝܬܢ *Oh that we had died* (Num. 14:2).

ܐܷܫܲܕ̇ܘܣ ܕܹܝ ܐܷܫܡܵܥܷܠ   *Oh that Ishmael might live before thee* (Gen. 17:18).

(2)—ܗܘܲܝ ܕܹܝ ܚܣܲܡ ܘܬܷܚܡܵܐ ܬܷܚ̇ܡܵܥ   *Oh that ye had altogether held your peace* (Job. 13:5).

ܡܲܢ ܕܹܝ ܚܣܲܡ ܦܲܓ̇ܠܹܗ ܟܲܡܵܐ ܘܡܵܪܝܵܐ ܝܲܗܒܵܐ   *Would that all of the Lord's people were prophets* (Num. 11:27).

(3)—ܡܲܥܟ̇ܕܵܝܢ ܟ̇ܣܒ ܐܲܟ̇ܘ   *O that my people had heard me* (Ps. 81:14).

(4)—ܡܲܢ ܕܹܝ ܫܵܡܘܥ ܡܲܢ ܘܡܷܥܟܕ ܟ̇ܠܝ   *Oh that one would hear me* (Job. 31:35).

ܡܲܢ ܕܹܝ ܫܵܡܘܥ ܟ̇ܠܝ ܟ̇ܬܵܐ ܐܡܪ ܘܒ̇ܕܢܵܐ   *Oh that I had wings like a dove* (Ps. 55:7).

(5)—ܡܵܢܘ ܕܷܟ̇ܝܵܐ ܠܵܐ ܘܕܡܵܐ ܡܲܢ ܝܷܡܛܵܐ   *Oh that a clean thing could come out of an unclean* (Job. 14:4).

ܡܵܢܘ ܬܵܐܠ ܟ̇ܕ ܘܦܐܝܐ ܫܐܲܠܟ̇ܕܣ   *Oh that I might have my request* (Job. 6:8).

(6)—ܡܲܢ ܕܹܝ ܐܷܫܚܬܷܗ ܗܵܢܵܐ ܥܲܡܵܐ ܒ̇ܐܝܕܲܝ   *Would that one had delivered this people into my hands* (Jud. 9:29).

ܡܲܢ ܕܹܝ ܟ̇ܨܵܝܒܝ ܘܡܲܢܵܐ ܕ̇ܐܝܢܵܐ   *Would that they had made me judge in the land* (2 Sam. 15:4).

(7)—ܟ̇ܕܵܒ ܨܵܢܝ̇ܡ ܐܵܦ̇ܘ ܗܘܲܝܬ   *Oh that thou wast cold* (Rev. 3:15).

ܟ̇ܕܵܒ ܕܹܝ ܕܲܝ ܐܲܠܕ ܠܦ̇ܘܩܕܵܢܝ   *Oh that thou wast hearkening to my commandments* (Is. 48:18).

Rem. 2.—ܟ̇ܘܲܝ ܗܘܲ ܕܹܝ ܘܡܷܬܢܵܐ   *would that we had died* (Ex. 16:3).

ܡܲܥܟ̇ܡܕܣ ܐܲܝܕܐ ܘܥܵܐ ܐܲܝ   *O that thou wouldst hear me* (Gen. 23:13).

3. The Imperfect is used for the Optative

(1) To express a wish.

(2) To express a prayer.

(3) To express determination, or intention.

(4) To express "a self excitement toward a certain line of conduct."

Rem.—The Optative is often denoted by such particles and phrases

as ܐܳܬܽܘܗܝ, ܟܠ: ܒܟܝ ܗܘܳܐ ܢܩܳܐ, ܢܩܳܐ ܢܟܕܳܐ (ܡܪ ܪܚܩ), ܢܩܳܐ and ܢܩܳܐ ܢܟܕ.

As the examples show, the Perfect, Imperfect or Participle may be used, according as the kind of action varies.

Rem. 2.—The auxiliary verb ܗܘܳܐ may be used to express a wish, see § 129:3.

4. (1)　ܐܦܝܣܟ ܐܢܐ ܪܨܳܐ ܠܝ *I would persuade thee* (Aphr. 345:1).

　　　ܐܝܕܝ ܬܙܕܕܩ ܠܐ ܚܡܣܟ ܕܒܝ ܐܢ *if thou canst justify thyself* (Aphr. 270:5; John. 3:3. 4. 5, 15:4).

(2)　ܐܬܝܬ ܕܐܣܡܝܘ *I am come to destroy* (Matt. 5:17).

　　　ܕܐܬܝ ܕܢܣܟܘܢ ܢܩܳܐ ܗܘܘ ܢܩܡܐ ܕܢܣܟܘܢ ܟܚܡܣܡܐ *who are coming from afar to see the Messiah* (Add. 2:6).

Rem. 1.—ܕܢܕܥܟܘܢ *that they might know* (Ez. 20:26).

　　　ܕܢܕܒܚܘܢ *that they may sacrifice* (Ex. 8:8).

　　　ܡܛܠ ܗܢܐ ܕܢܬܟܠܘܢ ܗܢܘܢ ܡܢ ܣܟܠܘܬܗܘܢ *on this account, that they may be restrained from their sins* (Jos. Sty. 6:2. See also Gen. 27:7; Aphr. 217:2, 20:18).

Rem. 2.—ܐܦܣ ܠܝ ܕܐܫܕܪ *permit me to send* (Jos. Sty. 76:5).

　　　ܐܦܩ ܒܪܟ ܕܢܡܘܬ *bring out thy son that he may die* (Jud. 6:30).

　　　ܕܠܐ ܐܢܫ ܬܡܨܐ ܢܥܒܪ *no man could pass* (Matt. 8:28).

Rem. 3.—ܫܪܝ ܟܚܩܕܙܘ *he began to preach* (Matt. 4:17, 11:7).

　　　ܫܪܝ ܕܢܦܩ *he began to drive out* (Mk. 14:15).

　　　ܠܐ ܐܢܫ ܡܫܟܚ ܕܢܦܠܘܚ *no man can serve* (Matt. 6:24).

　　　ܠܐ ܡܫܟܚ ܕܢܣܟܐ *he cannot see* (John. 3:3).

Rem. 4.—ܠܐ ܡܨܝܐ ܕܬܬܠ *it is not able to give* (John. 15:4).

　　　ܕܡܚܝܠ ܢܩܳܐ ܕܠܐ ܢܓܢܘܒ *who is too weak to avoid stealing* (Spic. Syr. 5:7).

4. The Subjunctive.

The Imperfect is the form generally used to express the Subjunctive or dependent mood. It is used especially:—

(1) When the first verb may be translated by one of our modal auxiliaries.

(2) When the second verb expresses the purpose or result of the action of the first, see § 137:4.

Rem. 1.—Waw and occasionally ܘ ܡܛܠ may be used to introduce the Subjunctive.

Rem. 2.—The conjunction before the Subjunctive may be omitted. Comp. Ges. Heb. Gr. § 142*c*.

Rem. 3.—After many verbs the Subjunctive or Infinitive may be used indifferently.

Rem. 4.—The Subjunctive may be used after adjectives.

§ 115. The Imperative.

1. ܟܠ ܐܢܐ ܘܐܚܢܐ ܡܕܡ ܚܨܝ *do whatever I say to thee* (Sind. 3:11).

   ܡܪܥܐ ܡܫܚܠ *take war* (Jos. Sty. 16:15).

   ܨܒܝ ܒܪ ܐܡܪ ܠܝ *tell me my son* (Spic. Syr. 1:11).

2. ܢܕܗܘܐ ܦܪܫ *let it be dividing* (Gen. 1:7).

   ܪܒܘܬܗܘܢ ܢܚܘܘܢ *let them show their greatness* (Spic. Syr. 48:13).

   ܠܫܘܠܛܢܐ ܢܫܬܥܒܕ *let us be obedient to the dominion* (Spic. Syr. 48:14).

   ܢܚܘܐ . . . ܘܢܐܡܪ *let us say and show* (Spic. Syr. 10·21).

3. ܢܩܫܐ ܠܐ *let him not harden* (Addai 22:3).

   ܬܫܬܒܘܢ ܠܐ *be ye not led captive* (Addai 22:4).

   ܬܩܛܘܠ ܠܐ *thou shalt not kill* (Matt. 5:21).

   ܬܐܡܐ ܠܐ ܟܠ *swear not at all* (Matt. 5:34).

   ܐܝܟ ܐܡܪ ܢܕܡܟ ܠܐ *let us not sleep as others* (1 Thess. 5:6).

4. ܗܘܝ ܚܠܝܡ *farewell* (Acts 23:30).

   ܡܗܝܡܢܐ ܗܘܝ *be faithful* (Rev. 2:10).

   ܡܛܝܒܝܢ ܗܘܘ *be ye ready* (Matt. 5:48).

5. ܗܘܘ ܟܠܟ ܐܝܟ ܠܘܬܝ *enter with me* (Addai 32:19).

ܟܠ ܡܚܐܠܢ ܗܘܐ ܠܢ *let it not be burdensome to us* (Gal. 6:9).

ܗܘܝܬܘܢ ܩܘܝܡܝܢ *be ye abiding* (Addai 41:16).

ܠܐ ܗܘܝܬܘܢ ܚܝܪܝܢ ܠܐܝܕܐ *be ye not looking* (Addai 42:15).

6. ܩܘܡ ܢܦܩܬ ܢܒܝܬ *get up and let us go and let us pass the night*
(Jos. Sty 29:11). ܐܫܬܠܝ ܐܦ ܐܢܬ *be still* (Mk. 4:39).

1. The form of the verb called Imperative, see § 48, is used only for the second person, and then in positive commands only.

2. For commands or admonitions in the first and third persons, the Imperfect is used, see § 114. 1.

The Imperfect may be used also for commands in the second person, see § 114. 1.

3. All negative commands are in the Imperfect, (except those coming under 5 below).

4. The Imperative of ܗܘܐ may be used with participles or adjectives, instead of the Imperative from the root of the participle or adjective, § 112. 3 (2), *Rem.* 2.

5. A form of the Imperative is expressed by means of the Perfect of ܗܘܐ and the participle of a verb, see § 127. 4 (1).

6. The context sometimes compels us to translate a Syriac participle by our *"let"*. See § 116. 5. See Agrell's Supp. Syn. p. 25.

§ 116. The Participle Active.

The Active Participle is used to denote:—

1. A state, or an action viewed as continuing.

2. A series of actions or states (corresponding to the Hebrew frequentative Imperfect).

3. A state conditioning another verb.

1. (1) *a.* ܡܣܬܟܠܝܢ *are we to look?* (Matt. 11:3).

ܡܩܘܝܢ ܥܠܡܐ *worlds exist* (Ad. Sp. 14:11).

ܡܕܡ ܕܐܡܪܬ ܐܢܐ ܘܐܡܪ ܐܢܐ ܩܕܡܝܟܘܢ *anything that I have said and am saying before you* (Ad. Sp. 26:3).

ܟܠܡܕܡ ܕܠܐ ܪܚܡ ܐܢܬ *whatsoever thou dost not love* (Sind. 1:18).

b. ܐܦ ܗܫܐ ܐܢܐ ܡܩܒܠ ܦܘܩܕܢܗ *now also I receive his commandment* (Over. 172:5).

ܗܕܐ ܗܫܐ ܐܬܐ ܥܕܡܐ *this has come unto the present* (Over. 215:14).

ܗܫܐ ܐܡܪ ܐܢܐ ܠܟܘܢ *now I say to you* (Acts 5:38).

(2) *a.* ܢܩܘܡ ܐܚܘܟ *thy brother shall rise* (John. 11:23).

ܣܠܩ ܐܢܐ ...... ܘܡܢ ܕܣܠܩܬ ܡܫܕܪ ܐܢܐ ܠܟ *I am about to ascend and after I have ascended I shall send to thee* (Ad. Ap. 4:15).

ܗܘܐ ܐܢܬ ܡܠܟܐ ܚܠܦܘܗܝ *thou shalt be king instead of him* (Sind. 3:12).

b. ܡܐ ܕܚܙܝܢ ܐܢܬܘܢ ܐܬܐ *when ye shall see the sign* (Matt. 24:15).

ܠܐ ܡܫܝܓ ܐܢܬ ܠܝ ܪܓܠܝ *thou shalt never wash* (John. 13:8).

ܗܐ ܐܢܐ ܡܫܕܪ ܐܢܐ *behold I shall send* (Mal. 3:1).

ܥܕܡܐ ܕܫܬܐ ܝܘܡܝܢ ܢܥܒܪܘܢ *until six days be passing away* (Sind. 2:20).

ܠܡܚܣܢ ܥܡܠܐ ܐܢܐ ܠܗ ܛܠܝܐ *to-morrow I shall bring the youth* (Sindban 2:9).

ܥܕ ܗܘܐ ܙܒܢܐ ܕܩܪܒܐ *until the time of war should come* (Jos. Sty. 64:11).

(3) *a.* ܡܠܦ ܗܘܐ ܠܗ *was teaching him* (Sind. 2:4).

ܟܕ ܐܟܠܝܢ ܗܘܘ *for they were eating* (Sind. 27:4).

ܠܒܝܬ ܕܘܟܬܐ ܕܒܗ ܡܬܩܛܠܝܢ ܗܘܘ *at the place where they were to be killed* (Mart. 1:91, 3:99.1).

ܘܫܪܝ ܚܙܐ ܗܘܐ ܟܠ ܡܕܡ ܢܗܝܪܐܝܬ *and began and continued to see (Greek Imperfect) everything clearly* (Mk. 8:25).

b. ܐܬܫܡܥ ܟܕ ܡܨܠܝܢ *were heard when they prayed* (Aph. 454:18).

ܢܘܓܪܐ ܣܓܝܐܐ ܡܗܝܡܢ ܗܘܐ *for a long time it was firmly believed* (Over. 225:15).

ܐܝܠܝܢ ܕܡܙܒܢܝܢ *those who were selling* (John. 2:14).

ܘܟܕ ܢܦܩܝܢ ܐܫܟܚܘ ܓܒܪܐ and as they were going out, they found a man (Matt. 27:32).

2. (1) a. ܐܪܝܐ ܓܝܪ ܐܟܠ ܒܣܪܐ ܟܝܢܐܝܬ for the lion eateth flesh naturally (Spic. Syr. 7:14).

ܘܟܠ ܕܝܗܒ ܦܐܪܐ ܡܕܟܐ ܠܗ and whichever beareth fruits, he purgeth it (John. 15:2. See also Mal. 3:17).

b. ܐܡܬܝ ܕܡܨܠܐ ܐܢܬ whenever thou prayest (Matt. 6:6).

ܡܐ ܕܡܨܠܐ ܐܢܬ when thou prayest (Matt. 6:5).

(2) ܝܕܥ ܐܢܐ ܠܗ ܕܡܦܩܕ ܠܒܢܘܗܝ ܡܢ ܒܬܪܗ I know him that he will command his sons after him (Aphr. 25:14. Compare Gen. 18:19).

(3) ܡܬܟܪܟܝܢ ܗܘܘ ܐܚܐ the brethren used to go about (Jos. Sty. 37:20).

ܡܫܚܢ ܗܘܐ ܢܘܪܐ he used to kindle fire (Sind. 269:9).

ܘܡܣܩܐ ܣܠܩܐ ܗܘܐ and a mist used to go up (Gen. 2:6. Comp. Matt. 27:30).

1. The participle denoting a state or continuous action.

(1) a. When the time is not defined by the context the participle generally denotes the present.

b. The present may be emphasized by a particle.

(2) a. For the sake of vividness or certainty the simple participle may be used for the future.

b. The future may be emphasized by particles and phrases denoting futurity; with some of which, it can scarcely be distinguished from our future perfect.

(3) a. When the participle refers to past time it is usually accompanied by the verb ܗܘܐ "to be".

b. Without ܗܘܐ the past time is sometimes determined by the context.

2. The participle denoting a series of actions or states.

(1) In present time.

a. Especially in proverbial clauses.

b. After particles.

(2) In future time.

(3) In past time. Here the participle is accompanied by the verb ܗܘܐ.

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3. (1) ܟܕ ܗܘ ܡܡܠܠ *while he was speaking* (Gen. 29:9).

ܘܐܝܬܝܘܗܝ ܠܘܬ ܐܒܓܪ ܟܕ ܗܘ ܐܕܝ ܝܕܥ *and brought him to Abgar, Addai himself knowing* (Add. 6:3).

ܘܟܠ ܕܐܬܐ ܗܘܐ ܣܓܕ ܩܕܡܘܗܝ ܟܕ ܠܐ ܨܒܐ *and all who came bowed before him unwillingly* (L'omilia di Giacomo di Saruq. 150).

ܘܢܦܩ ܟܕ ܡܫܒܚܝܢ ܠܐܠܗܐ *and they went out praising God* (Jos. Sty. 26:14).

(2) *a.* ܚܙܐ ܠܠܘܝ ܕܝܬܒ *he saw Levi (who was) sitting* (Mark 2:14).

ܐܝܢܐ ܕܡܬܬܚܕ ܟܕ ܓܢܒ *whosoever is taken (who is) stealing* (Prov. 6:30).

b. . . . . ܘܚܙܐ ܠܡܠܐܟܗ ܩܐܡ *and he saw the angel of the Lord standing* (Num. 22:31).

c. ܐܢܐ ܡܠܝܛ ܥܒܕܬܟܘܢ *I have made you accursed* (Mal. 2:9).

4.   ܢܦܩ ܐܘܕܥ *I will let him go* (Sind. 8:13).

ܫܪܝܘ ܕܡܝܢ ܠܗ *they have begun to judge him* (Aphr. 220:14).

ܫܒܘܩܘ ܪܒܝܢ ܬܪܝܗܘܢ *let both grow together* (Matt. 13:30).

ܫܒܘܩܝܢ ܠܦܪܣܝܐ ܢܐܙܠܘܢ *let the Persians go* (Jos. Sty. 77:6).

5.   ܡܛܠ ܡܢܐ ܢܡܘܬ *why would he die?* (1 Sam. 20:32); ܡܣܬܟܝܢ *must we look* (Lk. 7:20).

3. A participle may denote a state.

(1) Conditioning another verb. The participle is usually preceded by ܟܕ or ܟܕ and forms an adverbial clause of time, see § 137:2.

(2) Limiting a noun or pronoun, when:—

a. It may be preceded by ܕ and form an adjective clause.

b. Or the participle may be used as an accusative of state or condition. (Compare in Arabic مَرَوْتُ بِزَيْدٍ جَالِسًا I passed by Zaid, (as he was) sitting down (see Wright Arabic Gram. Vol. II, p. 122, sq.).

c. Or it may be an objective complement.

4. The Participle is frequently used as the objective complement of another verb.

5. The Participle may be used to denote the various moods. Compare § 114. 3, *Rem.* 1 and § 115. 6.

§ 117. The Passive Participle.

1.　ܐܬܟܬܒ ܕܥܡܨ ܘܟܐܢܐ ܢܡܘܣܐ ܠܐ ܣܝܡ *as it is written: the law was not given for the righteous* (1 Tim. 1:9).

ܘܓܝܫ ܗܐ ܡܥܕ *behold the sea is disturbed* (Overbeck 384:16).

ܢܦܫܐ ܣܠܝܩܐ *the soul is strangled* (id. 385:8).

2.　ܡܛܠ ܕܠܐ ܡܚܬܡܬܐ ܗܘܬ ܩܝܡܐ ܙܕܝܩܐ *for the covenant was not sealed* (Aphr. 28:8).

ܐܝܟ ܕܟܬܝܒܐ ܗܘܐ ܗܟܢܐ *which had been written thus* (Ad. 3:16).

3. (1)　ܐܬܥܒܕܘ ܕܚܡ ܠܗ *hymns were made by him* (Jos. Sty. 52:1).

ܡܕܡ ܕܢܬܥܒܕ ܠܗ *whatsoever shall have been done by him* (2 Cor. 5:10).

(2)　ܟܬܒܐ ܕܟܘ ܩܪܝܬ *books were read by thee* (Spic. Syr. 13:8).

ܐܝܟ ܕܫܡܥܝܢ ܟܝ *as we have heard* (Spic. Syr. 16:22).

4.　ܐܢܐ ܐܚܝܕ *I possess* (Ad. 4:7).

ܘܬܟܝܠܝܢ *who trust* (Ps. II. 12).

ܬܟܝܠܝܢ ܐܢܬܘܢ *ye trust* (Ad. 23 ult.).

ܚܠܝܡܝܢ ܡܝܐ *having gathered water* (Lk. 14:2).

Rem.—ܚܕܝܪܝܢ ܠܗ *surrounding it* (Lk. 21:20).

ܡܥܝܩܝܢ ܠܗܘܢ *bearing them* (Mk. 6:55).

ܡܥܝ ܗܘܐ ܠܡܝܐ *he troubled the water* (John. 5:4).

5.　ܘܕܟܝܪ ܐܢܐ ܟܠ ܡܕܡ ܕܥܒܕ *I remember all that he has done* (1 Sam. 15:2).

ܕܟܝܪܝܢ ܐܢܬܘܢ *ye are mindful* (Spic. Syr. 18:17).

6.　ܟܠܡܕ ܡܕܡ ܕܡܬܬܟܣ *nothing to be blamed* (1 Tim. 4:4).

ܕܡܬܟܣ *to be blamed* (Ad. 26:18).

ܠܡܬܗܝܡܢܘ *to be believed* (Overbeck 54:9).

Rem.—ܡܬܦܬܚܘ *to be opened* (Ad. 14:18).

7. ܟܣܝܐ ܒܘܨܐ *clothed in Byssus* (Ez. 9:2).

8. ܡܚܝ ܐܝܕܐ *wounded in the hand* (Barh. 170:19 [Uhl.]).

1. The passive participle represents the result of an action as continuing.

2. With ܗܘܐ this participle forms a kind of pluperfect. See § 127. 1 (2).

3. (1) The logical subject preceded by ܠ is often put after the passive participle.

(2) A logical object may be used as the grammatical subject.

4. Some particles of the form ܩܛܝܠ are used in an active sense as well as a passive.

Rem.—The passive participle so used governs an accusative.

5. Peculiar is the use of the passive participle of verbs like ܪܡܐ and ܥܗܝܕ "*to remember*".

6. Sometimes the passive participle is used like a gerundive.

Rem.—Reflexive participles are used in this sense.

7. Passive participles of verbs which take two accusatives, take the second accusative after them.

8. Passive participles may take after them an accusative of specification.

§ 118. Participles as Nouns.

1. ܪܚܡܐ *friend.*

ܣܡܟܬܐ *pillar.*

ܦܪܚܬܐ *bird.*

ܪܥܝܐ *shepherd.*

2. ܐܟܠ ܠܚܡܝ *eating of my bread* (Ps. 41:9).

ܕܚܠܝ ܫܡܟ *fearers of thy name* (Ps. 61:5).

ܒܪܝܟ ܗܘ ܡܪܝܐ *blessed be the Lord* (Ps. 37:22).

ܐܟܠܝ ܒܣܪܐ ܐܢܘܢ *they are flesh eaters* (Spic. 7:15).

ܒܪܝܟܗ ܕܡܪܝܐ *blessed of the Lord* (Gen. 24:31, 26:29).

3. ܟܦܪܝ ܒܛܝܒܘܬܐ *deniers of beneficence* (*unthankful*) (2 Tim. 3:2).

ܫܟܒܝ ܥܡ ܕܟܪܐ *lying with males* (1 Tim. 1:10).

4. ܪܘܚܐ ܕܛܘܥܝܝ *a wandering spirit* (Is. 19:14).

ܒܨܠܘܬܗ ܡܩܒܠܬܐ *by whose accepted prayer* (Aphr. 454:19).

ܚܢܦܐ ܛܥܝܐ *erring heathen* (Addai 42 ult.).

1. Some participles have become real substantives.
2. Participles are used in construction before nouns.
3. Some participles receive a preposition between them and the noun, though the participle itself remains in construction.
4. The participle is sometimes used as an attribute.

§ 119. The Infinitive Absolute.

1. (1) *a.*　　　ܡܡܬ ܬܡܘܬ *thou shalt surely die* (Gen. 3:2).

ܡܬܪܕܝܢܢ ܡܬܪܕܝܢܢ *we are chastened* (1 Cor. 11:32).

ܥܠ ܐܠܗܐ ܡܬܦܠܓܝܢ ܡܬܦܠܓܝܢ *concerning God they are doubting* (Spic. Syr. 2:25).

b.　　　ܗܝܡܢ ܒܠܚܘܕ ܗܘ ܡܗܝܡܢ *only believe* (Spic. Syr. 2:13).

ܦܪܚ ܦܪܚܐ *flew swiftly* (Dan. 9:21).

(2)　　　ܡܠܦܢܐ ܓܝܪ ܡܫܬܐܠܝܢ ܗܢܘܢ ܫܐܠܬܐ ܠܐ ܗܘ ܡܫܐܠܝܢ ܠܗܘܢ *for teachers are asked questions they do not ask them.*

2.　　　ܐܬܚܒܫ ܒܙܒܢ ܦܘܠܘܣ ܘܒܙܒܢ ܐܬܪܓܡ *Paul was at times imprisoned and at times stoned* (Aphr. 300:20).

Rem. 1. (1)—ܠܡܩܛܠ ܣܟ *to kill at all* (Spic. Syr. 17:20).

ܡܐ ܕܕܡܟܝܢ ܒܢܝ ܐܢܫܐ ܗܘ ܕܡܟܐ *when the sons of men sleep this sleep* (Aphr. 170:12).

(2)—ܨܘܡܐ ܕܨܡܘ *the fast that they fasted* (Aphr. 49:12).

ܫܛܝܘܬܐ ܕܐܣܟܠܘ ܒܗ *the folly with which they have sinned* (Sim. Sty. 295:24 [Nöld.]).

1. The infinitive is used absolutely in order to intensify the meaning of the verb.

(1) *a.* Before the verb.

b. Sometimes after the verb.

(2) In contrasted statements.

2. Without the finite verb the infinitive is occasionally found.

Rem. 1. (1)—Instead of the Infinitive Absolute an abstract noun from the same or a cognate root is sometimes used, especially when the idea of the root is to be further modified or when two infinitives would stand together.

(2) This abstract noun can precede and be connected with the verb by ܘ.

§ 120. The Infinitive Construct.

1. (1) ܗ݂ܘ ܐ݂ܬܩܚ݂ܡܠܟ݂ ܐܢ *if to glory is necessary* (2 Corr. 11:30).

ܗܡ݂ܢܠܟ݂ܕܚ݂ ܐܢܬ݂ܝ݂ܣܡܗ ܩܘܙ ܟ݂ܕ ܟ݂ܠܡ ܠܐ *it belongeth not to Israel again to be assembled* (Aphr. 359:7).

(2) ܐ݂ܢܩܚ݂ܟ ܝ݂ܪ݂ܫ *he began to build* (Jos. Sty. 24:11).

ܡ݂ܬܐܟ݂ܕܚ݂ ܣ݂ܡܚ݂ܡ ܠܐ *he cannot be healed* (Aphr. 136:4).

(3) ܪ݂ܡ݂ܐܠܩܚ݂ *saying* (Jon. 3:1).

ܪ݂ܡܩܚ݂ ܝ݂ܠ݂ܡ݂ܝ݂ܕ݂ *we are ready to stand* (2 Cor. 5:10).

(4) ܗܟ݂ܡ݂ܙ݂ܩܚ݂ ܡ݂ܡ݂ܩ *cut off by sinning* (Jos. Sty. 20:15).

ܡ݂ܨ݂ܕܚ݂ *by making* (Gen. 2:3).

(5) ܬ݂ܙܐܡ݂ܟ݂ܚ݂ ܐܠ݂ܚ݂ܫ ܪ݂ܡ݂ܐ *as a dream are to be dissolved.*

ܪ݂ܡ݂ܟ݂ ܗܟ݂ܡ݂ܥ݂ܟ݂ ܝ݂ܕ ܐܗ݂ܘ݂ܩ ܐܢ *though I shall have to die with thee* (Matt. 26:35).

ܪ݂ܡ݂ܐܠ݂ܡ݂ܟ݂ ܟ݂ܡ݂ܟ ܐ݂ܙ݂ܗ ܠܐ *but this cannot be said* (Jos. Sty. 5:20).

(6) ܐ݂ܡ݂ܡ݂ܨ ܝ݂ܡ ܗ݂ܘ݂ܗ݂ܪ݂ܡ݂ܚ݂ܕ݂ ܝ݂ܡ ܐܡ݂ܨ݂ܐ ܪ݂ܡ݂ܐ ܡ݂ܨ݂ܕܚ݂ ܗ݂ܘ ܟ݂ܕ݂ܟ݂ܕ *easier is it to do good than to keep oneself from evil* (Spic. Syr. 6:10).

ܡ݂ܨ݂ܡ݂ܕܚ݂ܕ݂ ܝ݂ܡ ܕ݂ܟ݂ܡ݂ܫ ܐ݂ܠ݂ܐܬ݂ ܝ݂ܢ݂ܐ݂ܣܘ݂ *my sin is too great to forgive* (Gen. 4:13. Compare Jon. 4:3).

2. (1) ܐܢ݂ܝ݂ܢ݂ܒ ܡ݂ܡ݂ܩ݂ܡ݂ܕܚ݂ *to raise up children* (Matt. 3:9).

ܠܡܩܛܠ ܠܢܦܫܝ *to kill my soul* (Ps, 40:14).

ܕܥܬܝܕ ܗܘܐ ܠܡܬܠ ܩܪܒܐ *that he was ready to deliver battle* (Jos. Sty. 18:10).

ܠܡܠܛ ܠܐܪܥܐ *to curse the earth* (Gen. 8:21).

(2) ܠܡܥܒܕܗܘܢ *to make them* (lit. *for the making of them*) (Aphr. 319:5).

1. The infinitive construct always takes ܠ before it. It may be used:—

(1) As the subject of a verb.

(2) As the object of a verb.

(3) To denote the purpose or result or manner of an action. Compare § 137. 3, 4.

(4) As a gerundive.

(5) With ܡܨܐ and ܗܘܐ, but sometimes without to denote "*can*", "*must*", "*have to*" &c.

(6) After the comparative ܡܢ, in which case the infinitive clause is preceded by the relative ܕ. § 100, *Rem.* 2.

2. (1) Like any finite verb, the infinitive can govern an object.

(2) Like any noun, it can take a pronominal suffix in the genitive.

§ 121. The Subject of the Verb.

1.   ܒܪܐ ܐܠܗܐ *God created* (Gen. 1:1).

ܘܗܘܬ ܐܪܥܐ *and the earth was* (Gen. 1:2).

ܘܐܡܪܬ ܐܢܬܬܐ *and the woman said* (Gen. 3:2).

2. (1) ܚܙܐ ܥܡܐ *the people saw* (Ex. 32:1; John. 5:3).

ܚܝܠܐ ܕܪ̈ܗܘܡܝܐ ܕܥܡܗܘܢ ܐܬܒܕܪܘ ܗܘܘ ܠܗܘܢ *the troops of Romans who were with them had dispersed themselves* (Jos. Sty. 47:20)

ܩܡ ܟܠܗ ܟܢܫܐ ܟܠܗܘܢ *the whole assembly rose* (Lk. 23:1).

ܚܙܐ ܫܪܟܐ ܕܚܝܠܐ *the rest of the army saw* (Jos. Sty. 54:18, see also Mt. 27:49; Acts 26:13).   ܩܥܘ ܐܢܫ *each cried* (Jonah 1:5).

(2) ܟܢܫܬ ܟܠܗ ܡܕܝܢܬܐ *the whole city assembled* (Acts 13:44).

ܐܢ ܡܬܟܢܫܐ ܟܠܗ ܥܕܬܐ *if the whole church be assembled* (1 Cor. 14:23).

ܐܳܝܟ ܕܶܐ ܗܘܐ ܟܕܐ ܓܡܝܪ ܠܟܶܠܗ ܥܡܡܐ ܟܶܐܬܝܢ ܗܘܘ ܘܩܥܶܝܢ *for the multitude of the people were following after him and crying* (Acts 21:36).

(4) ܚܕ ܚܕ ܟܠܗ ܡܶܢܗܘܢ ܫܪܝܘ ܠܡܐܡܪ ܠܗ *one after another began to say to him* (Matt. 26:22).

ܡܶܫ ܚܕ ܚܕ ܐܡܪܝܢ ܠܗ *they say to him one by one* (Mk. 14:19).

(5) ܚܕ ܡܢ ܗܠܝܢ ܠܐ ܢܗܘܐ *not one of these things happens* (Spic. Syr. 14:5).

ܕܠܐ ܚܕ ܡܢ ܓܒܪܐ ܗܠܝܢ ܢܚܙܐ ܐܪܥܐ *that not one of these men should see the land* (Deut. 1:35).

3. (1) ܟܕ ܕܡܶܬܬܙܝܥܝܢ ܡܝܐ *when the waters are troubled* (John 5:7).

ܫܡܝܐ ܝܗܒܘ ܡܛܪܐ *the heavens gave rain* (Jos. 5:18).

(2) ܒܗ ܚܝܐ ܗܘܐ *in him was life* (John 1:4).

ܘܠܐ ܢܗܘܐ ܬܘܒ ܓܕܫܐ ܡܪܝܪܐ *and there shall not be bitter absinthe* (?) (Ezek. 28:24).

4. ܘܡܙܡܘܪܐ ܘܬܶܫܒܚܬܐ ܐܬܥܒܕܘ ܒܗ *and psalms and hymns were made by him* (Jos. Sty. 52:1).

ܟܬܒܐ ܝܘܢܝܐ ܒܗ ܒܬܪܨܕܐ ܐܬܟܬܒ *Greek letters were written on it* (Jos. Sty. 66:10).

5. (1) ܦܛܪܝܩܝܘܣ ܘܗܘܦܛܝܘܣ ܨܪܘ ܥܠ ܐܡܕ *Patricius and Hypatius beseiged Amid* (Jos. Sty. 52:14).

ܦܘܠܘܣ ܕܝܢ ܘܒܪܢܒܐ ܗܘܘ ܒܐܢܛܝܘܟܝܐ *But Paul and Barnabas abode in Antioch* (Acts 15:35).

(2) ܐܬܬ ܡܪܝܡ ܡܓܕܠܝܬܐ ܘܡܪܝܡ ܐܚܪܬܐ *Mary Magdalene and the other Mary came* (Mk. 28:1).

ܘܐܡܬܝ ܕܗܘܐ ܙܘܥܐ ܘܟܦܢܐ ܘܡܘܬܢܐ ܘܩܪܒܐ *and when were the earthquake and the famine and the pestilence and the war* (Jos. Sty. 1:4).

6. ܘܩܝܡܝܢ ܐܢܐ ܘܗܘ *and we arise, I and he* (Jos. Sty. 29:13. 17).

ܐܢܬ ܘܝܘܣܦ ܛܫܝܬܘܢ ܝܘܡܐ *thou and Joseph have concealed the day* (Legends of St. Mary 25:3. See also J. S. 92:3; Lk. 2:48; S. S. 31:1).

Rem. 1.—ܐܢܐ ܘܡܫܝܚܐ ܒܪ ܟܝܢܐ ܐܢܐ *I and Messiah are of one nature* (Assem. 1:347. 28 [Uhl.]).

ܥܘܠ ܐܢܬ ܘܟܠ ܒܝܬܟ *enter thou and all thy house* (Gen. 7:1).

Rem. 2.—ܐܙܠܝܢ ܗܘܘ ܗܘ ܘܡܪܝܡ *he and Mary were going* (Legends of St. Mary 26:10).

ܥܠܬ ܣܒܬܐ ܘܝܘܣܦ *the old woman and Joseph went in* (Legends of St. Mary 27:10).

7.   ܫܐܠܝܢ *they are asking* (Mal. 2:7); ܠܡܢܐ ܡܟܕܒܝܢܢ *why do we lie?* (Mal. 2:10); ܘܐܢ ܐܡܪܝܢ ܐܢܬܘܢ *and if ye say* (Mal. 2:14).

1. Regularly, the verb conforms in gender and number with the subject.

2. (1) Collectives, or other words when denoting more than one individual, take a verb in the plural. Compare § 90. 4.

(2) But a collective noun conveying the idea of unity requires a verb in the 3rd person singular. Compare § 90. 4.

(3) Hence arises the peculiar construction when in the same sentence two verbs agreeing with one subject are put one in the plural and the other in the singular.

(4) ܚܕ ܫܒܪ „*one another*" takes a verb in the plural.

(5) ܟܠ ܫܒܪ before a negative takes a verb in the plural.

3. Nouns plural in form but singular in signification

(1) Generally take a verb in the plural.

(2) Sometimes they take a verb in the singular.

4. The passive participle followed by a ܠ denoting the agent sometimes is uninflected.

5. (1) When a verb has for its subject two or more distinct nouns, it is generally in the plural number.

(2) It may be put in the singular number.

6. When the subjects are of different persons the first is preferred to the second or third and the second to the third.

Rem. 1'.—With two subjects, one of the first or second, the other of the third person, the verb is sometimes put in the first or second person singular as if there were but one subject.

Rem. 2.—When the subjects are of different gender, the verb prefers the masculine.

X

7. When the subject of a participle is a personal pronoun, it is usually not expressed, except when it is in the first or second person.

§ 122. Impersonal Verbs.

1. ܘܰܗܘܳܐ *and it happened* (Lk. 10:13).

ܘܰܢܛܰܐܒ ܠܰܢ *and that it may be well with us* (Deut. 6:24).

2. ܘܰܒܐܶܫ ܠܝܽܘܢܳܢ ܛܳܒ *it was painful to Jonah and it was grievous to him* (Jon. 4:1).

ܘܠܳܐ ܢܶܠܐܽܘܢ ܠܗܽܘܢ *and it should not be weary to them* (Lk. 18:1).

ܥܶܩܬܰܢܝ ܒܕܳܪܳܐ ܗܰܘ *I was grieved with that generation* (Heb. 3:10, see also Gal. 1:9; 2 Thess. 3:13; Ephr. 3:13).

3. ܘܚܰܘܝܽܘ ܠܝܰܥܩܽܘܒ *they announced to Jacob* (Gen. 48:2).

ܢܶܟܬܒܽܘܢ ܠܝ ܐܶܓܪ̈ܳܬܳܐ *let them write for me letters* (Neb. 2:7).

4. (1) ܠܝ ܠܳܐ ܡܰܐܝܢ *to me it is not irksome* (Phil. 3:1).

ܟܰܪܝܳܐ ܗܝ ܢܰܦܫܝ ܥܕܰܡܳܐ ܠܡܰܘܬܳܐ *my soul is sorrowful even unto death* (Matt. 26:38).

ܠܳܐ ܡܶܫܟܚܳܐ *it is not possible* (Jos. Sty. 46:6).

ܠܳܐ ܛܥܳܐ ܡܶܢ ܝܰܕܥܬܳܟ *it has not escaped thy knowledge* (Jos. Sty. 15:16).

(2) ܡܰܨܝܳܐ ܒܐܺܝܕܰܘܗܝ *it is in his power* (Spic. Syr. 5:13).

ܗܳܟܰܢܳܐ ܙܳܕܶܩ ܕܢܶܗܘܶܐ *so it is necessary that it should be* (Matt. 26:54).

Rem.—ܦܰܩܳܚ ܠܝ ܠܰܡܡܳܬ *it is better for me to die* (Jon. 4:3).

5. ܡܶܛܽܠ ܕܡܶܬܝܰܕܥܳܐ ܐܶܬܝܰܕܥܰܬ *for certainly it has been manifested* (Jos. Sty. 2:2).

ܐܶܬܦܩܶܕ ܠܝ ܡܶܢܳܟ *it has been commanded me by thee* (Jos. Sty. 3:21).

ܐܰܝܟ ܕܰܫܡܰܥܢܰܢ *as we have heard* (Spic. Syr. 16:22).

Rem.—ܒܙܰܙܽܘ ܐܶܢܽܘܢ ܒܳܙܽܘ̈ܙܶܐ *tramplers have trampled them* (Nah. 2:3).

ܠܐ ܕܪܘܟ ܢܕܘܟܡܐ *the treader shall not tread out* (Is. 16:10).

ܐܢ ܢܡܘܬ ܓܒܪܐ *if a man die* (Num. 6:9).

ܐܬܦܩܕ ܦܘܩܕܢܐ *a command has been issued* (Jos. Sty. 49:8).

The following forms of the verb are used impersonally. Compare § 64. 9—11.

1. The third masculine singular.
2. The third feminine singular.
3. The third plural.
4. The participles.
(1) The feminine singular.
(2) The masculine singular.

Rem.—Adjectives, also, may be used in this impersonal sense.

5. Frequently the passive is used in an impersonal verb.

Rem.—Instead of the impersonal construction we meet occasionally with a subject from the same root.

Note—Generally this is a literal translation of the Hebrew; oftener, however, the Hebrew participle is dropped in the Peshito and the subject is unexpressed or expressed by ܐܢܫ as in Deut. 22:8.

§ 123. The Object of the Verb.

1. (1) ܕܒܪ ܛܠܝܐ *he took a child* (Luke. 9:47).

ܚܙܐ ܐܢܬܬܐ ܫܦܝܪܬܐ *he saw a beautiful woman* (Sind. 4:9).

(2) ܐܝܕܥܬܐ ܡܢ ܚܟܡܬܐ ܫܪܝܪܬܐ ܠܐ ܩܒܠܘ *knowledge fro̱m the true wisdom they have not received* (Spic. Syr. 2:22).

(3) ܕܢܥܕܘܠ ܠܐܢܫ *who would blame a man* (Spic. Syr. 6:1).

ܘܠܐ ܚܫܒ ܠܐܢܫ *and suffered not a man* (Lk. 8:51).

(4) ܘܬܠܬܐ ܡܢ ܦܪܣܝܐ ܗܠܝܢ ܕܩܪ *and three of these Persians he pierced* (Jos. Sty. 68:4).

2. (1) ܕܢܚܙܐ ܚܪܬܐ *that he might see the end* (Matt. 26:58).

ܩܒܠܬ ܟܬܝܒܬܐ *I have received letters* (Jos. Sty. 1:1, see also 3:15, 4:11, et al.).

(2)   ܟܼܠܕܐ ܠܐ ܣܒܼܐ ܐܢܫ   *God, no man hath seen* (John. 1:18).

ܣܝܕܐ܀ ܚܣܢܟ ܘܚܘܬ ܡܚܣܪ   *my deficiency thou wast supplying* (Jos. Sty. 3:9. See also 3:12, and Matt. 27:42).

(3)   ܐܦܣܘ ܠܟܢܫܐ   *they persuaded the multitudes* (Matt. 27:20).

ܟܕ ܚܙܐ ܗܘܬ ܐܢܐ ܚܡ ܠܐܬܘܬܐ   *when I saw the signs* (Jos. Sty. 3:17. See also Jos. Sty. 3:14, 18:5, and Matt. 26:72, 27:30).

(4)   ܠܝܫܘܥ ܒܥܝܢ ܐܢܬܘܢ   *Jesus, ye are seeking* (Matt. 28:5).

ܘܠܝ ܒܥܝܬ   *and me hast thou begged* (Jos. Sty. 3:12. See also Mt. 26:48, 27:32).

Rem.—ܠܝܫܘܥ ܕܝܢ ܕܢܘܒܕܘܢ   *but that they should destroy Jesus* (Matt. 27:20).

(5)   ܘܫܕܐ ܟܣܦܐ   *and he threw down the silver* (Mt. 27:5).

ܟܕ ܐܡܪ ܗܢܐ ܦܬܓܡܐ   *when he told this word* (Aphr. 520:18).

(6)   ܗܐ ܐܢܬ ܒܛܢܢܟ ܐܡܪܬܝ ܗܕܐ   *in thy zeal thou hast said this* (Jos. Sty. 5:5).

ܘܚܬܗ ܕܡܗ ܘܠܟܟܒܐ ܕܟܠܒܐ   *his own blood the dogs licked* (Aphr.183:16).

ܚܝܐ ܘܫܠܡܐ ܝܗܒܬ ܐܢܐ   *life and peace have I given* (Mal. 2:5).

Rem.—ܠܐ ܝܕܥܝܢ ܠܐ ܡܪܚܘܬܐ   *they know not stubbornness* (Aphr. 177 end).

(7)   ܫܩܠܘܗܝ ܠܟܣܦܐ   *they took the silver* (Matt. 27:6).

ܘܣܟܪܘܗܝ ܠܡܥܝܢܐ   *and they closed the mine* (Jos. Sty. 68:13. See also Jos. Sty. 21:18, 5:17; Matt. 26:51, 57:69, 27:59).

Rem.—ܚܙܝܬ ܗܘ ܠܣܛܢܐ   *I beheld Satan* (Lk. 10:10).

ܘܟܕ ܓܪ ܠܗ ܠܫܠܕܐ   *and as he was dragging away the corpse* (Jos. Sty. 68:9, see also Jos. Sty. 4:11; Syr. Spic. 6:13).

(8)   ܕܢܣܒ ܥܡܗ ܠܫܠܕܐ   *he would take with him the dead body* (Jos. Sty. 68:7).

ܘܠܝ ܦܩܕܬ   *and me thou didst command* (Deut. 4:14).

1. When the object is indefinite, it may be with or without ܠ and may be before or after the verb, that is the following constructions all meaning „*he built a house*" may occur.

(1) ܐܰܢ̱ܬ ܩܢܳܐ.

(2) ܩܢܳܐ ܐܰܢ̱ܬ.

(3) ܩܢܳܐ ܟ̣ܷܝܬ̣ܳܐ.

(4) ܟ̣ܷܝܬ̣ܳܐ ܩܢܳܐ.

2. When the object is definite and direct the following cases arise meaning „*he built the house*".

(1) ܩܢܳܐ ܐܰܢ̱ܬ.

(2) ܩܢܳܐ ܐܰܢ̱ܬ.

(3) ܩܢܳܐ ܟ̣ܷܝܬ̣ܳܐ.

(4) ܟ̣ܷܝܬ̣ܳܐ ܩܢܳܐ.

Rem.—The object with ܠ may be put before the particles which connect the sentence with that which precedes.

(5) ܩܢܳܐ ܩܢ̱ܝܘܗܝ ܐܰܝܬ̣ܳܐ.

(6) ܩܢܳܐ ܐܰܝܬ̣ܳܐ ܩܢ̱ܝܘܗܝ.

Rem.—The participle does not take the pronominal suffix directly but governs it by means of ܠ. See **(7)** Remark.

(7) ܩܢ̱ܝܘܗܝ ܟ̣ܷܝܬ̣ܳܐ.

Rem.—The participle takes the pronominal suffix just as in the construction (6). See (6) Remark.

(8) ܟ̣ܷܝܬ̣ܳܐ ܩܢܳܐ ܩܢ̱ܝܘܗܝ.

§ 124. The Verb with an Indirect Object.

1. ܗܘ ܕܷܝܢ ܐܷܡܰܪ̱ܘ ܠܷܗ *but they said to him* (Matt. 27:4).

ܣܠܝ ܕܷܝܢ ܐܷܡܰܪ̱ܢ ܠܷܗ *but we said to him* (Spic. Syr. 1:5).

ܕܡܷܣ̣ܬ̣ ܗܘܳܐ ܠܷܗ *that was due to him* (Jos. Sty. 3:1).

2. ܠܟ̣ܘܢ ܗܘ ܐܷܫܬܰܕܰܪ̱ ܡܷܠܬ̣ܳܐ *to you is the word sent* (Acts 13:26).

3. ܐܢ ܟܕ ܐܚܨܐ ܡܕܡ ܘܠܝܫܘܥ *And to Jesus what shall I do* (Matt. 27:22).

4. ܐܡܪܘ ܠܗ ܥܒܕܘܗܝ ܠܡܪܝܐ *his servants said to the Lord* (Jos. Sty. 4:10).

2. ܢܚܬ ܠܗ *he went down for himself;* ܟܕ ܐܢܐ ܐܙܠ *I am going* (Ad. 4:15).

The Indirect object is preceded by ܠ. The following constructions occur.

 1. ܐܡܪ ܠܗ *he said to him.*

 2. ܠܗ ܐܡܪ *to him he said.*

 3. ܠܡܪܝܐ ܐܡܪ ܠܗ *to the Lord he said.*

 4. ܐܡܪ ܠܗ ܠܡܪܝܐ *he said to him i. e. the Lord.*

5. The so-called ethical dative is of frequent occurrence in Syriac; but it can scarcely ever be translated into English. See § 101 B, 1 (1), *Rem.* 3.

✝ § 125. The Verb with Two or More Objects.

Four cases occur. The verb may govern
1. Two direct objects.
2. Two indirect objects.
3. Two objects, one direct, the other indirect.
4. Three objects, one direct, two indirect.

1. (1) ܐܬܐ ܫܐܠܘܗܝ *they asked of him a sign* (Aphr. 460:20).

 ܡܠܐ ܫܐܠܬܗ *I asked him words* (questions) (Aphr. 395:2).

 ܐܠܦܟܘܢ ܕܝܢ̈ܐ ܘܕܡ̈ܐ *I taught you laws and judgements* (Deut. 4:5).

 ܐܠܦܗ ܐܘܪܚܐ ܕܕܝܢܐ *he has taught him the way of judgment* (Is. 40:14. See also Lk. 11:5, 15:22; Ex. 27:2; Lk. 23:11; John. 14:26).

 ܘܡܠܝܗ ܚܠܐ *and filled it with vinegar* (Matt. 27:48).

 ܢܦܪܘܥ ܐܢܘܢ ܪܘܓܙܐ ܘܚܡܬܐ *he will reward them indignation and wrath* (Rom. 2:8).

(2) ܐܠܒܫܘܗܝ ܟܠܡܝܕܐ *they clothed him with a robe* (Matt. 27:28).

 ܐܥܒܪ ܐܢܘܢ ܝܘܪܕܢܢ *he caused them to pass over Jordan* (Aphr. 357:8).

Rem.—ܐܘܪܬ ܐܢܐ ܠܒܢܝ ܐܝܣܪܝܠ ܐܪܥܐ *I caused the children of Israel to inherit the land* (Aphr. 20:4).

ܘܢܣܒܘ ܡܢܝ ܠܒܘܫܗܘܢ *and they took from me their glittering robe* (Apost. Apoc. 274:16).

(3) ܚܘܝ ܠܗܘܢ ܐܢܘܢ ܐܪܙܐ ܕܡܥܡܘܕܝܬܐ *he showed them the mystery of baptism* (Aphr. 226:11).

ܟܦܢܐ ܡܠܝ ܛܒܬܐ *the hungry he fills with good things* (Lk. 1:53).

ܚܘܐ ܠܢ ܐܒܐ *show us the father* (John. 14:8).

2. ܕܢܗܘܐ ܠܗܘܢ ܠܡܐܟܘܠܬܐ *that it might be to them for food* (Jos. Sty. 69:4).

ܡܛܠ ܕܠܒܢܝܢܟܘܢ ܗܘ ܕܝܗܒܗ ܠܢ ܟܠ *because that for your edification he hath given it to us* (2 Cor. 10:8).

3. (1) ܐܫܠܡ ܠܥܠܝܡܐ ܠܣܢܕܒܢ *he delivered the lad to Sindban* (Sindb. 1 ult.).

ܘܝܗܒ ܣܒܝܢ ܐܘܪܨܡܐ *and he gave wheat to the Edesenes* (Jos. Sty. 67:14).

ܘܐܫܠܡܘܗܝ ܠܦܝܠܛܘܣ *and he delivered him to Pilate* (Matt. 27:2).

(2) ܘܝܗܒ ܠܗ ܚܝܐ *and he gave him life* (Jos. Sty. 3:2).

ܥܒܕ ܠܗ ܡܫܬܝܐ *he made for him a feast* (Sindb. 2:23, see also Acts 13. 14. 20. 21. 32 and Matt. 26:15).

(3) ܗܘ ܬܘܒ ܫܕܪ ܡܫܝܚܗ ܠܥܠܡܐ *he again sent his Messiah into the world* (Aphr. 5:1).

ܦܪܘܫܘ ܠܫܐܘܠ ܠܥܒܕܐ *set apart Saul for the work* (Acts 13:2).

ܘܐܢܐ ܡܫܠܡ ܐܢܐ ܠܗ ܠܟܘܢ *and I will deliver him to you* (Matt. 26:15).

ܕܠܐ ܢܗܘܘܢ ܡܩܒܠܝܢ ܠܗܪܛܝܩܘ ܠܡܥܡܘܕܝܬܐ *they should not be receiving heretics to baptism* (Overbeck 220:19).

(4) ܕܢܫܠܡ ܠܗܘܢ ܠܒܪܐܒܐ *that he should deliver to them Barabbas* (Matt. 27:20).

4.   ܐ݁ܦܪܘܫܘ ܠܝ ܠܫܐܘܠ ܘܠܒܪܢܒܐ ܠܥܒܕܐ *set apart for me Saul and Barnabas for the work* (Acts 13:2).

ܠܐ ܢܬܒܗܬ ܠܡܣܒ ܠܢ ܠܗܕܐ ܐܢܬܬܐ ܠܡܪܕܘ *we should not be ashamed to take this woman to us for instruction* (Overb. 102:15).

5.   ܫܡܥܬ ܒܩܠܝ *thou didst hear my voice* (Jon. 2:3); ܩܢܛܬ ܠܟܡܗ ܐܫܠܛܢܟ ܐܢܘܢ ܠܢܘܢܐ ܕܝܡܐ *rule over the fish of the sea* (Gen. 2:28); ܩܪܐ ܐܠܗܐ ܠܪܩܝܥܐ ܫܡܝܐ *God called the firmament heaven* (Gen. 1:8).

1. (1) Verbs of asking, teaching, filling, rewarding &c., may take two direct objects.

(2) Any causative (Aph'el or Shaph'el) may take two direct objects.

Rem.—Either accusative may have ܠ.

(3) Sometimes the Intensive Species governs two direct objects.

2. Occasionally we meet with verbs having two indirect objects.

3. Many verbs take both a direct and an indirect object; the indirect object always taking ܠ, the direct object being either with or without it. We have the following cases.

(1) ܒܢܐ ܒܝܬܐ ܠܗ *he built a house for him.*

(2) ܒܢܐ ܠܗ ܒܝܬܐ *a house for him he built.*

(3) ܒܢܐ ܠܒܝܬܐ ܠܗ *a house he built for him.*

(4) ܒܢܐ ܠܗ ܠܒܝܬܐ *a house for him he built.*

4. Sometimes we have a verb having one direct and two indirect objects, all three preceded by ܠ.

5. By means of a preposition before their object, some verbs have their meaning supplemented, or modified.

§ 126. Passives &c., with the Object.

1.   ܐܬܦܪܥܬ ܒܝܫܬܟ *thou hast been repaid thy evil* (2 Sam. 16:8).

ܐܬܦܪܥܘ ܕܝܢܐ ܟܐܢܐ *they have been repaid a just judgment* (Aphr. 49:3).

ܗܝܕܝܢ ܫܡܥܘܢ ܟܐܦܐ ܐܬܡܠܝ ܪܘܚܐ ܕܩܘܕܫܐ *then Simon Peter was filled with the Holy Ghost* (Acts 4:8).

ܟܠܐ ܐܙܠܟܟܠܐܙ *which thou hast been taught* (Lk. 1:4).

Rem.—ܢܫܠ ܡܠܐ ܗܘܐ *he was full of cunning* (Aphr. 61:11).

ܟܠܝܣ ܐܝܕ ܟܕܥܣܐ *thou art clothed with glory* (Aphr. 494:12).

ܡܚܦܝܢ ܟܘܡܐ ܦܝܪܐ *wearing (covered with) turbans* (Jos. Sty. 25:1).

2. (1) ܐܫܬܟܠܘܗܝ *they knew him* (Mk. 6:54).

ܘܐܫܬܟܪܘܗܝ *and they knew him* (Lk. 24:31).

ܐܬܕܟܪܬ ܚܕ ܣܝ ܡܢ ܚܒܪܝ *I thought about one of my companions* (Sindb. 9:5).

ܟܕܟܪܢܐ ܐܢܐ ܡܥܕܐ ܕܝܫܘܥ *I make mention of the name of the Messiah* (Addai 20:19).

Rem.—ܠܒܫܘ ܣܩܐ *they clothed themselves with sackcloth* (Jon. 3:5). Compare Jon. 3:8 ܣܩܐ ܐܬܟܣܝܘ *they covered themselves with sackcloht.*

(2) ܐܬܟܣܐ ܒܠܒܘܫܟ *cover thyself with thy garment* (Acts 12:8).

ܐܬܥܛܦܬ ܢܘܗܪܐ *thou coverest thyself with light* (Ps. 104:2).

3. (1) ܕܠܐ ܗܘܘ ܗܘܝܢ ܡܢ ܒܝܫܬܐ *to whom some evils have not happened* (Jos. Sty. 81:4).

ܢܕܥ ܡܢܐ ܗܘܐ ܠܗ *we know not what has happened to him* (Acts 7:40).

ܟܠ ܕܗܘܐܗ *all which happened to her* (Addai 12 ult.).

(2) ܒܪܓܬܐ ܪܓܬ *with desire the desire has come to me* (Lk. 22:15).

ܗܕܐ ܗܝ ܪܓܬܐ ܕܐܬܬ ܠܝ ܕܐܙܠ ܠܐܘܪܫܠܡ *this desire has come to me that I may go to Jerusalem* (Overbeck 164:23).

4. (1) ܐܣܘܬܐ ܪܘܪܒܬܐ ܣܥܪ ܗܘܐ *great cures he was working* (Ad. Apos. 7:14).

ܐܠܦ ܗܘܐ ܝܕܥܬܐ ܠܥܡܐ *he taught the people knowledge* (Eccles. 12:9).

ܣܥܪ ܥܡܗܘܢ ܩܝܡܐ *he made a covenant with them* (Jos. Sty. 90:5).

ܢܕܪ ܢܕܪܐ *he vowed a vow* (Sindb. 1:3).

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ܒܢ̈ܝ ܡܝ̈ܐ ܢܪܚܫܘܢ *let the waters swarm with swarms* (Gen. 1:20).

(2) ܐܬܐܠܨ ܐܘܠܨܢܐ ܪܒܐ *he experienced great agony* (Sindb. 3:14).

ܐܬܦܩܕ ܦܘܩܕܢܐ *he was commanded a command* (Jos. Sty. 49:8. See § 122. 5 Rem.).

1. (1) Verbs which in the active govern two direct objects may govern one in the passive, the other becoming the subject.

Rem.—Passive participles of such verbs may also govern an object.

2. (1) The reflexives of many *verba mentis*, in the derived forms, govern an object additional to that involved in the verbal form.

Rem.—Verbs which in the P^{eʿ}al involve a reflexive action come under this same rule.

(2) Verbs which in the active govern two direct objects, may in the reflexive govern one additional to that involved in the verbal form.

3. (1) Verbs signifying *"to happen to"* take a direct object.

(2) The impersonal verb ܓܕܫ (3rd fem. sing.), see § 122. 2, sometimes takes a direct object.

4. (1) Some verbs take a cognate accusative from the same or a cognate root.

(2) Reflexives and Passives sometimes take a cognate accusative: but only those of such verbs as in the active would take two direct objects (see 1. 2 (2)), or such reflexives as would come under 2 (1).

§ 127. Uses of ܗܘܐ.

1. (1) ܣܠܩ ܗܘܐ *was going up* (Gen. 2:6).

ܚܪܥ ܗܘܐ *was cunning* (Gen. 3:1).

ܗܘ ܟܘܡܪܐ ܗܘܐ *he was the priest* (Gen. 14:18).

ܕܥܡܟܘܢ ܗܘܝܬ *because I was with thee* (John. 16:4).

ܒܥܠܡܐ ܗܘܐ *he was in the world* (John. 1:14).

(2) ܐܝܬܘܗܝ ܗܘܐ ܠܒܘܫܗ *his clothing was* (Matt. 3:4).

ܗܘܐ ܗܘܐ ܕܝܢ ܫܐܠܬܐ *now there was a question* (Jon. 3:25).

ܠܟܐ ܗܘܐ ܠܗܘܢ ܕܘܟܬܐ *they had not a place* (Lk. 2:7).

ܐܢܐ ܐܚܪܝܢ ܐܡܿܪ ܠܐ ܐܢܐ ܗܘ *but I am not thus saying* (Jos. Sty. 42:23).

ܝܗܒ ܗܘܐ *he had given* (Matt. 26:48).

2. (1) ܬܗܘܐ ܗܘܬ ܐܪܥܐ *and the earth was waste* (Gen. 1:2).

ܐܪܥܐ ܦܠܚ ܗܘܐ ܩܐܝܢ ܘܗܘܐ *Cain was a tiller of the ground* (Gen. 4:2).

ܒܗ ܚܝܐ ܗܘܐ *in him was life* (John. 1:4).

(2) ܥܠܡܐ ܒܐܝܕܗ ܗܘܐ *the world was made with him* (John. 1:10).

ܗܘܝ ܒܒܝܬܥܢܝܐ ܗܠܝܢ *these things were done in Bethany* (John. 8:28. Comp. Matt. 27:54).

1. (1) When ܗܘܐ stands after a predicate participle, adjective, noun, or even a clause, it takes the enclitic form ܗ̱ܘܐ and has the meaning *"was"*.

(2) It is often so used to strengthen the past sense of ܐܝܬ or of the finite verb. Sometimes, also, it emphasizes the negative particle ܠܐ.

2. (1) When ܗܘܐ stands before the predicate the ܗ is pronounced and is written without linea occultans. This is true also when a word occurs between the predicate and ܗܘܐ.

(2) When ܗܘܐ is used in the sense of *"was made"*, *"came into beeing"*, *"happened"* &c., the ܗ is always pronounced.

3. (1) *a.* ܣܓ̈ܝܐܐ ܗܘܘ *they saw the Messiah* (Addai. 2:10).

ܐܝܕܝܗܘܢ ܒܐܝܕܝ ܬܗܘܢ ܟܠܗ ܗܘܬ ܘܐܫܬܠܡܬ *and all Syria was delivered into their hands* (Spic. Syr. 18:8).

ܗܘܐ ܚܕ ܓܒܪܐ ܫܡ *there was a certain man* (Matt. 21:28).

b. ܝܘܚܢܢ ܗܘܐ ܐܚܕ ܗܪܘܕܣ ܗܘ *for Herod had seized John* (Matt. 14:3).

ܒܬܪܗ ܕܗܘܐ ܐܬ *who had come after* (Matt. 27:55).

ܠܗ ܗܘܘ ܐܬܝܗܒܝ ܦܪܣܝܐ ܕܡܠܟܐ ܕܡܢ *who had been given to him by the Persian King* (Jos. Sty. 70:10).

(2) ܠܗ ܗܘܐ ܕܢܦܫܬ ܗܘܐ ܕܙܕ *it was right that he should let it well forth* (Aphr. 314:4).

ܗܘܐ ܡܬܝܗܒܐ݂ ܗܘܐ ܠܘ݁ *it was necessary that she should have been given* (Aphr. 234:2).

ܗܘܐ ܨܒܐ ܢܥܒܪ ܡܢܬܘܗܝ ܕܗܘ ܐܝܟ݂ ܕܗܝ ܗܘܐ ܐܦ ܨ *Abgar wished that he himself might pass over* (Addai 3:6).

ܠܐ ܬܩܪܐ ܥܠܬܐ ܗܕܐ ܡܪܝܪܬܐ ܒܥܠܕܒܒܘܬܐ ܕܠܡܐ *lest this cause should call forth bitter enmity* (Ad. 3:9).

ܕܠܐ ܡܫܟܚܝܢ ܗܘܘ ܕܢܣܒܘܢ ܠܚܡܐ *that they could not eat bread* (Mk. 3:20).

(3) *a.* ܕܩܝܡܝܢ ܗܘܘ ܟܢܫܝܢ ܟܢܫܝܢ *who were standing in crowds* (Ad. 2:12).

ܝܩܝܪܘܬܐ ܗܘܐ *the dearness was increasing* (Jos. Sty. 35:2).

ܕܗܘܘ ܗܘܘ ܐܝܟ ܐܪܒܥ ܐܠܦܝܢ ܓܒܪܝܢ *which consisted of about ten thousand men* (Jos. Sty. 74:15).

ܒܥܝܢ ܗܘܘ ܥܠ ܝܫܘܥ ܣܗܕܘܬܐ *they were seeking, against Jesus, witnesses* (Matt. 26:59).

b. ܕܠܐܝܟܐ ܕܐܙܠܝܢ ܗܘܘ *withersoever they were going* (Jos. Sty. 34:10).

ܘܕܕܡܟܝܢ ܗܘܘ ܥܠܝܬܐ ܘܒܫܘܩܐ *they were in the habit of sleeping on the porches and streets* (Jos. Sty. 36:19).

ܘܡܣܩܐ ܣܠܩ ܗܘܐ ܡܢ ܐܪܥܐ *and a mist used to go up from the earth* (Gen. 2:6).

(4) ܠܐ ܓܝܪ ܗܘ ܕܝܬܩܐ ܡܫܬܡܠܝܐ ܗܘܬ *for the testament had not been completed* (Aphr. 28:8).

ܐܡܬܝ ܕܣܦܪܐ ܘܩܫܝܫܐ ܡܟܢܫܝܢ ܗܘܘ *when the scribes and elders were assembled* (Matt. 26:57).

ܐܫܬܕܪܝ ܗܘܐ ܠܗ *It had been sent to him* (Jos. Sty. 17:16).

3. (1) The Perfect ܗܘܐ is used to render more emphatic the past sense of the Perfect. It may express

a. The past.

b. The pluperfect.

(2) The perfect of ܗܘܐ is used after the imperfect to emphasize a past subjunctive.

(3) The perfect of ܗܘܐ is used after an active participle to express,—

a. A state, or continuous action in the past.

b. A state, or action as having occurred frequently in the past.

Rem.—For the subjunctive of (*a*) and (*b*), see 4 (2).

(4) The perfect of ܗܘܐ is used after a passive participle to denote the result of a past completed action. This is true of the participles of the reflexive forms, when they are used as the passive.

4. (1) ܗܘܐ ܚܫܝܒ *so be it reckoned by you in this world* (Addai 44 ult.).

ܗܘܐ ܡܐܠܐ ܠܢ *let it not be wearisome to us* (Gal. 6:9).

ܗܘܝܬܘܢ *remember your guides* (Heb. 13:7).

ܗܘܝܬ *be whole from thy plague* (Matt. 3:4).

(2) ܢܬܬܣܝܡܘܢ ܗܘܘ *that they might be put in it* (Jos. Sty. 23:14).

ܨܒܝܢ ܗܘܘ ܗܘܘ *they were willing to keep carrying it* (Aphr. 264:6).

ܥܝܕܗ ܗܘܐ ܗܘܐ *it was his custom to receive strangers* (Aphr. 391:8).

5. *a.* ܘܐܬܦܣܩ ܗܘܘ *and they determined that they would be keeping this festival every year* (Jos. Sty. 26:17).

ܠܐ ܢܗܘܘܢ *(they) shall not be entering into their cloisters* (Overbeck 212:5).

ܦܩܕ *for he commanded concerning the Jews that they should not keep circumcision* (Aphr. 95:14).

b. ܢܗܘܐ ܦܪܫ *let it be separating* (Gen. 1:6).

ܘܐܠܐ ܢܗܘܐ *and, if not, war should be continuing between them* (Jos. Sty. 77:12).

ܐ݂ܠܐ ܗܘܐ ܐܢܫ ܛܥܐ ܥܡ ܣܓܝܐܐ *that a man be erring with the many* (Spic. Syr. 22:13).

Rem.—ܘܢܛܝܪܐ ܠܗܘܢ ܥܕܡܐ ܠܐܪܒܥܬܥܣܪ ܒܗ ܒܝܪܚܐ ܐܡܝܢܐ *and it should be kept by them until the 14ᵗʰ of the same month* (Aphr. 217:7).

6.   ܟܠܢܫ ܡܬܩܪܐ ܕܝܢ ܗܘܐ ܐܢ ܟܬܒ ܣܦܪܗ ܒܗܘ ܝܘܡܐ *every one will be reading the writings of his book in that day* (Ad. 23:10).

7. (1)   ܟܕ ܚܙܬܗ ܗܘܐ ܩܒܠܬܗ ܗܘܐ *when she saw him she received him* (Addai 11:8).

     ܫܒܩܗ ܗܘܐ *he left him* (Jos. Sty. 76:11).

(2)   ܘܣܡܝܟܝܢ ܗܘܘ ܘܡܬܒܣܡܝܢ ܟܠܗܘܢ *they all were reclining and enjoying themselves* (Jos. Sty. 26:18).

     ܝܬܒ ܗܘܝܬ ܘܡܠܦ *I was sitting and teaching* (Matt. 26:55).

     ܘܡܨܠܐ ܗܘܐ ܘܐܡܪ *and he was praying and saying* (Matt. 26:39).

     ܡܣܟܝܢ ܗܘܝܢ ܘܡܣܒܪܝܢ *we were expecting and hoping* (Jos. Sty. 41:15).

Rem.—ܘܠܐ ܓܝܪ ܗܘܘ ܢܟܕܝܢܝܢ *that they should not be altogether injurious nor altogether injured* (Spic. Syr. 21.4).

8.   ܣܓܝܐܐ ܗܘܐ ܡܪܕܘܬܢ *our chastisement was abundant* (Jos. Sty. 4:14).

     ܘܠܐ ܣܪܝܩܐ ܗܘܐ ܡܐܬܝܬܗ *and his coming was not in vain* (Aphr. 150:15).

     ܗܘܘ ܒܝܫܐ ܠܚܪܬܐ *they were evil to the end* (Aphr. 293:5).

9.   ܘܠܐ ܢܗܘܐ ܠܗܘܢ ܣܢܝܩܘܬܐ *and they should have no need* (Rev. 22:5).

     ܐܝܬ ܗܘܐ ܠܗܘܢ *they had a prisoner* (Matt. 27:16).

     ܗܘܐ ܠܗ ܡܢܗ ܒܪܬܐ *he had by her a daughter* (Jos. Sty. 19:7).

4. (1) The perfect of ܗܘܐ is used before adjectives and participles to express a wish, a command, or an admonition § 112. 3. (2), Rem. 2.

(2) When the frequentative expressed by means of ܗܘܐ with the

participle (see 3. (3) *b*.) is put in the subjunctive, ‎ܗܘܐ‎ precedes instead of following the participle.

5. When a frequentative action or a state is looked upon as future, or contingent, it is expressed by means of the imperfect of ‎ܗܘܐ‎ and a following participle.

6. The futurity of a state, or continuous action, may be emphasized by placing the participle of ‎ܗܘܐ‎ before the participle of another verb.

7. (1) The pronominal suffix is placed after the principal verb.

(2) Where two, or more, participles occur, ‎ܗܘܐ‎ is usually formed with the first only.

Rem.—For special emphasis, especially in contrasted statements, it may be repeated.

8. An adverb may be used with ‎ܗܘܐ‎.

9. ‎ܗܘܐ‎ accompanied by ‎ܠ‎ expresses our verb *"to have"*.

§ 128. Uses of ‎ܐܝܬ‎.

1. (1) ‎ܐܝܬ ܕܢܦܠ ܥܠ ܓܢܒ ܐܘܪܚܐ‎ *there were some that fell on the wayside* (Matt. 13:4).

‎ܒܥܡܠܐ ܕܐܢܫܐ ܠܝܬ ܐܢܘܢ‎ *in the trouble of men are they not* (Ps. 73:5).

‎ܟܡܐ ܠܚܡܝܢ ܐܝܬ ܠܟܘܢ‎ *how many loaves have ye?* (Matt. 15:34).

‎ܠܝܬ ܐܢܫ‎ *there is not a man* (Jos. Sty. 77:19).

‎ܐܝܬ ܕܝܢ ܐܚܪܢܐ ܕܐܡܪܝܢ‎ *there are others who say* (Spic. Syr. 9:7).

(2) ‎ܕܐܝܬܘܗܝ ܗܘܐ ܓܠܝܠܝܐ ܒܓܢܣܐ‎ *who was a Galilean by race* (Jos. Sty. 69:6).

‎ܐܦ ܓܕܐ ܩܢܘܡܗ ܠܐ ܐܝܬܘܗܝ‎ *or fortune itself does not exist* (Spic. Syr. 9:9).

‎ܟܕ ܠܐ ܐܝܬܘܗܝ ܗܘܐ ܐܕܡ‎ *when Adam did not exist* (Spic. Syr. 4:15).

2. (1) ‎ܕܠܝܬ ܗܘܐ ܥܡܗܘܢ‎ *who was not with them* (Jos. Sty. 76:10).

‎ܐܝܬܝܗܘܢ ܗܘܘ ܓܝܪ ܨܝܕܐ‎ *for they were fishers* (Acts. 22.3).

(2) ‎ܕܐܝܬܘܗܝ ܗܘܐ ܣܡܝܐ‎ *who had been blind* (John. 9:24).

Rem.—‎ܘܠܟܠܗܘܢ ܕܐܝܬ ܗܘܐ ܥܡܗܘܢ ܩܛܠ‎ *and them who were with them he killed* (Jos. Sty. 76:15).

ܢܫܐ ܠܬܡܢ ܂ܚܙܝ ܂ܕܝܢ ܗܘܘ ܐܝܬ *and now there were there women* (Matt. 27:55. See also the examples under (1) and (2)).

3. (1) ܐܒܪܗܡ ܠܢ ܐܝܬ ܐܦ *we have Abraham* (Matt. 3:9).

ܨܒܘܬܐ ܠܐܘܪܗܝ̈ܐ ܐܝܬ ܠܗܘܢ ܐܝܬ *the Edessians have care* (Jos. Sty. 38:15).

ܕܟܕ ܠܝܬ ܗܘܐ ܠܗ ܒܢ̈ܝܐ *because he had no sons* (Matt. 22:25).

Rem.—ܡܣܟܢ̈ܐ ܓܝܪ ܐܝܬ ܠܟܘܢ *ye have the poor* (John. 12:8).

(2) ܕܩܢܐ ܗܘܐ ܟܠ ܣܟ̈ܠܘܬܐ ܐܝܬ ܒܗ *that he had all possible vices* (Sind. 3:21).

ܘܐܝܬ ܨܘ ܫܠܡܐ *and thou hast power* (Jos. Sty. 76:19).

ܐܝܬ ܠܘܬܢ *we have* (Kirsch Chrest. p. 80 ult.).

4. ܐܢ ܫܪܝܪܐ ܗܝ ܡܠܬܐ ܐܝܟ ܕܗܘ̣ܬ ܩܕܡܝܟܘܢ *if the word be true* (Deut. 13:14).

ܐܢ ܐܢܫ ܢܫܒܘܩ ܡܕܡ ܕܚܝܢ ܫܪܝܪܐܝܬ ܐܝܬܘܗܝ *if one should leave something that really exists* (Spic. Syr. 22:15).

5. ܠܐ ܗܘܐ ܕܝܢ ܐܦ ܗܕܐ ܡܨܝܐ ܕܬܬܐܡܪ *but this cannot be said* (Jos. Sty. 5:20).

ܘܠܝܬ ܗܘܐ ܡܨܝܐ ܕܢܫܬܡܥ *nothing could be heard* (Jos. Sty. 39:14).

ܠܝܬ ܡܨܝܐ ܕܬܬܐܡܪ *It cannot be said* (Aphr. 496:3).

1. ܐܝܬ is employed impersonally in the sense of *"there is"*, *"there exists"*; ܠܝܬ in the sense of *"there is not"*, *"there exists not"*. They are used (Compare § 130. 1. (3)):—

(1) Uninflectedly.
(2) With pronominal suffixes. § 65.

2. ܐܝܬ or ܠܝܬ followed by ܗܘܐ is used to express, or emphasize, the past or pluperfect of *"to be"*, *"to exist"*.

Rem.—When ܗܘܐ is used with ܐܝܬ, either one or both may be either inflected or uninflected. See all the examples under 2. (1), (2) and Rem.

3. (1) The verb *"to have"* is generally expressed by means of ܐܝܬ followed by the preposition ܠ and a pronominal suffix. But see also § 127. 9.

(2) ܐܝܬ followed by ܨܘ or ܠܘܬ with a pronominal suffix may also express our verb *"to have"*.

4. ܐܝܬ is occasionally followed by an adverb. Compare § 127:8.

5. ܐܝܬ followed by ܠ with an infinitive may be translated by *"can"*.

§ 129. ܟ݁ܡܳܐ and Other Auxiliaries.

1.　　ܕ݁ܢܳܐ ܕ݁ܝܽܚܕ݂ܬ݁ܳܐ ܕ݁ܚܕ݂ܡ *the judgment of the world which is to come* (Jos. Sty. 6:4).

ܟ݂ܥܰܝ ܕ݂ܘ̈ܩܦ݂ܚ ܨܠܝܽܬ݂ܗ ܕ݁ܥܙ ܢܳܕ݂ܡܝ݁ ܢܳܐ ܗܘܳܬ݂ *so shall her righteousness be avenged on the unbeliever there* (Addai 24:12).

ܢ݂ܚ݂ܡܠ݂ ܕ݁ܚܕ݂ܡ ܟ݂ܠܝܳܐ *Elias who was to come* (Matt. 11:14).

2. (1) *a.*　　ܠܶܗ ܕ݁ܢ݂ܣܓ݁ܽܘܢ ܘܳܠܶܐ *must they worship* (John. 4:24).

ܡ݂ܩܰܝܡ݂ܐ ܢܶܗܘܶܐ ܕ݁ܝܢ ܘܳܠܶܐ *for the elder must be* (1 Tim. 3:2).

ܢ݂ܬ݂ܚܝܒ݂ ܗܘܳܐ ܠܝ ܐܶܢ *though I should have to die* (Matt. 26:35).

　　b.　　ܢ݂ܟ݂ܣܶܐ ܘܳܠܶܐ ܕ݁ܠܐ ܡܶܟ݁ܣ ܠܳܐ *ought not to cover his head* (1 Cor. 11:7).

(2) *a.*　　ܢ݂ܩܝܡ݂ ܟ݁ܗ݂ܢܳܐ ܢ݂ܬ݂ܡ݂ܨܶܐ *God can raise up* (Matt. 3:7).

ܠ݂ܡ݂ܥܒ݂ܪ ܐ݂ܢ݂ܫ ܡ݂ܨܶܐ ܠܳܐ *no one could pass* (Matt. 8:28, see also Mt. 26:9).

　　b.　　ܕ݂ܐ݂ܚ݂ܨܶܐ ܐ݂ܢܳܐ ܡ݂ܨܶܐ ܠܳܐ ܗܕ݂ܐ *this I cannot do* (Jos. Sty. 5:16).

　　c.　　ܢܶܒ݂ܗܝܽܘܗܝ ܟ݂ܒ݂ܫ݂ܐ ܡ݂ܚܝ݂ܕ݂ ܐ݂ܢ݂ܫ ܠܳܐ *no man could quell* (Spic. Syr. 44:16).

(3)　　ܐ݂ܢܳܐ ܢ݂ܩ݂ܒ݂ܠ ܨ݂ܒ݂ܐ ܠܳܐ *he would not receive them* (Jos. Sty. 17:13).

Rem. 1.—ܠ݂ܠܰܗܳܐ ܕ݂ܝܢ ܛ݂ܝ݂ܒܽܘ *thanks be to God* (1 Cor. 15:57).

　　2.—ܗܽܘ ܐ݂ܒ݂ܪܳܗ݂ܡ ܕ݂ܝ݂ܠ݂ܢ ܐ݂ܒ݂ܽܘܢ *our own father is Abraham* (John. 8:39).

ܐ݂ܢܳܐ ܕ݂ܐ݂ܚ݂ܝ ܢ݂ܛ݂ܘܪ݂ܐ ܐ݂ܢܳܐ *for am I my brother's keeper?* (Gen. 4:9).

(3)　　ܢ݂ܚ݂ܙܳܐ ܟ݂ܢ݂ܫ݂ܐ ܕ݂ܣ݂ܓ݂ܝ ...... ܟ݂ܡ݂ܢܳܐ ...... ܠ݂ܪܝ *he saw people who were numberless* (Sim. Sty. 271).

ܠ݂ܣ݂ܩ݂ܘ ..... ܕ݂ܡ݂ܚ݂ܘ݂ܬ݂ܒ݂ ܐ݂ܢ݂ܘܢ ܕ݂ܬ݂ܠ݂ܡ݂ܝ݂ܕ݂ܐ *they showed that they were disciples of Christ* (Overbeck 177:3).

1. The futurity of an action or state is emphasized by the use of ܟ݂ܬ݂ܝ݂ *futurus* (=μέλλων).

2. In regard to mood

Z

(1) The Imperative is strengthened by the use of ܘ݁ܳܠܶܐ "*it is necessary*", ܙܳܕ݂ܶܩ "*it is due*" and ܐܝ݂ܬ݂ ܠ "*one has to*".

(2) The Potential is strengthened by the use of ܡܶܫܟ݁ܰܚ "*is able*", ܡܨܶܐ "*is possible*" and ܣܳܦܶܩ "*is sufficient*".

(3) The Voluntativ is strengthened by means of ܨܒ݂ܳܐ "*to will*", "*to wish*".

Rem.—The Optative (1), Indicative (2) and Subjunctive (3) moods are all found in simple nominal sentences.

§ 130. Verbal and Nominal Sentences.

1. (1) ܐܢ݂ܳܐ ܥܰܒ݂ܕ݁ܳܟ݂ *I am thy servant* (Overbeck 383:2).

ܕ݁ܫܰܦ݁ܺܝܪ *that it was good* (Gen. 1:3).

ܕ݁ܰܗܒ݂ܳܐ ܕ݁ܐܰܪܥܳܐ ܗ݁ܝ ܛܳܒ݂ *the gold of that land is good* (Gen. 2:12).

ܢܰܗܺܝܪܳܐ ܚܽܘܒ݁ܳܐ *love is light* (Aphr. 257:22).

Rem.—ܢܶܫܪܶܐ ܒ݁ܕ݂ܰܝܪܳܐ ܐܶܢ ܩܰܪܺܝܒ݂ܳܐ *let him lodge in the cloister if it be near* (Overbeck 212:9).

(2) ܐܶܢ ܗ݁ܘ ܕ݁ܐܺܝܬ݂ ܠܳܟ݂ *if it be that thou hast* (Spic. Syr. 2:3).

ܪܰܒ݁ ܗ݁ܘ ܚܛܳܗܶܗ *his sin is great* (Aphr. 45:10).

(3) ܟ݁ܽܠ ܡܳܐ ܕ݁ܐܝܬ݂ ܠܥܶܠ ܡܶܢܝ *all that is above me* (Spic. Syr. 3:21).

ܘܣܰܘܟ݁ܬ݂ܳܐ ܐܰܢ݁ܬ݁ ܕ݁ܡܰܚܘܬ݂ܳܐ *and thou art a branch of the plague* (Aphr. 82:4).

ܕ݁ܒ݂ܳܗ ܗ݁ܘ ܐܝ݂ܕ݂ܰܥܬ݂ܳܐ *in which is knowledge* (Spic. Syr. 8:11).

Rem.—ܡܰܢ݁ܘ ܐܺܝܬ݂ ܒ݁ܟ݂ܽܘܢ *whom have you i. e. who is existing among you?* (Mal. 1:10).

2. ܠܳܐ ܓ݁ܶܝܪ ܠܰܒ݂ܢܰܝܢܳܫܳܐ ܦ݁ܩܺܝܕ݂ ܐܶܢܽܘܢ *for the sons of man are not commanded* (Spic. Syr. 5:2).

ܫܰܕ݁ܰܪ ܠܶܗ ܗ݁ܘܳܐ ܠܶܗ *he sent to him* (Addai 37:11).

ܥ݁ܢܳܐ ܩܰܕ݁ܺܝܫܳܐ *the saint answered* (Apec. Acts. 25:4).

ܥ݁ܪܰܩ ܡܶܢܗܽܘܢ ܗ݁ܘ *he fled from them* (Jos. Sty. 70:9).

Simple sentences, and the parts of compound and complex sentences, may be either nominal 1. or verbal 2.

1. A nominal sentence is one in which there is no verb, but in which the predicate is a noun substantive or adjective or a pronoun. In nominal sentences, the subject and predicate may be

(1) Simply placed in juxtaposition.

Rem.—The subject, as well as copula, is sometimes omitted.

(2) Connected by the pronoun used as a copula, see § 101. 2.

(3) Connected by ܐܝܬ, in which case the idea of existence is emphasized. See § 128. 1.

Rem.—Occasionally both ܗܘ and ܐܝܬ are used.

§ 131. Simple Sentences.

1.   ܚܙܐ ܗܘܐ ܡܠܟܐ *the king saw* (L'omelia di Giacomo 157).

      ܕܐܝܠܢܐ ܗܘ ܕܝܢ ܗܘ *that there is the tree* (Overbeck 348:20).

      ܢܣܒܘ ܡܠܟܐ *they took counsel* (Matt. 27:1).

      ܕܡܐ ܗܘ ܕܡܐ ܗܘ *it is the price of blood* (Matt. 27:6).

2. (1)   ܘܠܐ ܥܢܝܗܝ ܠܡܠܬܐ *he answered him not a word* (Matt. 27:14).

      ܐܫܟܚ ܗܘܐ ܠܐ *he could not* (Add. 3:8).

      ܠܐ ܓܝܪ ܨܒܐ ܗܘܐ *for I did not wish* (Jos. Sty. 34:17).

      ܐܪܓܫܬ ܠܐ ܐܢܬܬܐ *the woman did not perceive* (Sindb. 16:8).

Rem.—ܠܐ ܕܝܢ ܣܦܩܐ ܠܢ ܐܬܐ *the miracle is not sufficient for us* (Jos. Sty. 23:6).

      ܘܠܐ ܗܟܝܠ ܢܣܬܪܗܒ ܒܢܝ *let us not hasten then my sons* (Jul. 28:23).

      ܠܐ ܓܝܪ ܗܘܐ ܐܒܐ ܐܢܫ *for a man does not become a father* (Spic. Syr. 11:3).

(2)   ܠܐ ܗܘܐ ܡܢ ܟܝܢܗ ܡܣܟܠ ܓܒܪܐ *it is not from his nature a man doeth wrong* (Spic. Syr. 12:21).

      ܐܝܠܝܢ ܕܠܐ ܗܘܘ ܕܡܢ ܕܡܐ ܐܬܝܠܕܘ *those who were not born of the blood* (John. 1:13).

(3) ܠܐ ܚܫܐ ܠܗ ܐܢܫ ܐܢܝܢ ܕܢܚܐܙܝܢ ܐ ܠܐ *it has not pleased him to be seen by any one* (Spic. Syr. 6:19).

ܠܐ ܐܝܟ ܕܐܢܐ ܨܒܐ ܐܢܐ ܠܐ *not as I will* (Matt. 26:39).

ܠܐ ܐܟܠܕ ܒܣܪܐ ܠܐ *not carnivorous* (Spic. Syr. 7:21).

(4) ܘܠܐ ܦܓܪܐ ܡܬܟܠܐ ܗܘ ܐܦ ܡܬܥܕܪ ܘܠܐ *and the body is neither restrained nor assisted* (Spic. Syr. 11:2).

ܕܠܐ ܡܘܬܐ ܘܠܐ ܚܝܐ ܘܠܐ ܡܠܐܟܐ ܠܐ *that neither death nor life nor angels* (Rom. 8:38).

Rem.—ܘܠܐ ܫܡܫܐ ܗܟܝܠ ܘܠܐ ܣܗܪܐ ܘܠܐ ܚܕ ܡܢ ܟܘܟܒܐ ܘܠܐ *For neither sun nor moon nor one of the stars* (Spic. Syr. 3:17).

ܠܐ ܝܘܣܦ ܘܠܐ ܐܢܫ ܐܚܪܝܢ ܠܐ *neither Joseph nor another* (Legends of St. Mary 25:7).

ܘܠܐ ܪܘܡܐ ܘܠܐ ܥܘܡܩܐ ܠܐ *nor height nor depth* (Rom. 8:38. 24).

ܠܐ ܗܘ ܐܢܐ ܐܠܐ ܠܐ ܚܣܡܬ ܒܟ ܐܢܐ ܕܝܢ ܠܐ ܫܘܬܩ ܡܬܚܫܒ ܐܢܐ *I am not envious against thee and I do (not) excuse myself* (Jos. Sty. 3:15).

(5) ܠܐ ܩܠܝܠ ܠܐ *not a little* (=much) (Matt. 28:12).

ܕܠܐ ܨܦܬܐ *without care* (Matt. 28:14).

ܠܐ ܡܬܚܒܠܢܘܬܐ *incorruptibility* (Rom. 2:7).

(6) ܠܐ ܫܦܝܪ ܠܐ *it is not good* (Gen. 2:18).

ܘܒܡܕܡ ܡܢܗܘܢ ܠܐ ܡܬܡܨܝܢ *and in some things they are not powerful* (Spic. Syr. 9:23).

Simple sentences are declarative, negative, optative, and inter-rogative. For optative sentences, see § 114. 3. For interrogative sentences, see § 132.

1. The declarative sentence may be either nominal or verbal.

2. (1) The negative ܠܐ precedes the verb to which it relates.

Rem.—A particle may intervene between ܠܐ and the verb.

(2) Generally, when the negative is separated from the verb which it modifies, it is reïnforced by the copula ܗܘ (which contracts into ܠܘ) or by ܗܘܐ.

(3) When the negative relates to a phrase, or to a part of speech other than a verb, it immediately precedes it.

(4) When the negative is repeated and has the sense of *"neither"*, *"nor"*, it comes at the beginning of the sentence.

Rem.—The negative must be repeated before each noun; but it may be omitted from before each verb after the first.

(5) ܠܐܕ is used before substantives and adjectives in a privative sense. (*"un"*, *"in"*, *"a"*, *"without"* &c.)

(6) ܠܐ may be used, also, when the predicate is an adjective.

§ 132. The Interrogative Sentence.

1. ܡܢܘ ܚܘܝܟ *who showed thee?* (Gen. 3:11).

ܡܢܘ ܗܢܐ ܕܥܒܕܬܝ *what is this that thou hast done?* (Gen. 3:13).

ܚܡܬܐ ܠܟ *why art thou displeased?* (Gen. 4:6).

ܡܢܐ ܡܠܐܝܢ ܐܢܬܘܢ ܟܕ ܠܐܢܬܬܐ *why trouble ye the woman?* (Matt. 26:10).

ܐܡܪ ܨܒܐ ܐܢܬ *where wilt thou?* (Matt. 26:17).

ܐܝܟܢܐ ܗܘ ܡܠܐ ܬܬܡܠܝܢ ܟܬܒܐ *how then should the scriptures be fulfilled?* (Matt. 26:54).

ܡܐ ܠܢ ܠܟ *what is that to us?* (Matt. 27:4).

ܡܢ ܐܝܕܐ ܐܡܐ ܐܢܬ *from what people art thou?* (Jon. 1:8).

ܡܢܘ ܨܒܘܬܟ ܡܢ ܐܝܕܐ ܐܬܝܬ ܐܝܕܐ ܐܬܪܟ ܘܡܢ ܐܝܕܐ ܐܡܐ *what is thy business, whence art thou, what is thy country and of what people?* (Jon. 1:8).

2. ܠܐ ܫܡܥ ܐܢܬ *thou hearest not?* (Matt. 27:13).

ܥܦܪܐ ܐܝܬܝܬ ܠܢ *hast thou brought dust to us?* (Sind. 10:13).

ܡܢܟ ܟܬܒܐ ܩܪܝܬ *have you read the books* (Spic. Syr. 13:8).

ܡܢ ܗܕܐ ܐܬܛܦܝܣܬ *from this art thou persuaded?* (Spic. Syr. 12 ult.).

ܦܩܕ ܐܢܬ ܕܢܬܩܛܠ *art thou going to command that he shall be killed* (Sindb. 6:9).

ܠܐ ܝܕܥ ܐܢܬ ܕܡܥܡܘܕܝܬܐ ܥܒܕܐ ܬܕܡܪܬܐ *Do you not know that baptism works miracles?* (L'omelia di Giacomo 729).

ܐܰܢ̇ܬ ܗ̄ܘ ܡܰܠܟܳܐ ܕܺܝܗܘ̈ܕܳܝܶܐ *art thou the king of the Jews?* (Matt. 27:11).

ܗܳܐ ܡܶܢ ܐܺܝܠܳܢܳܐ ܐܶܟ݂ܰܠܬ݁ *behold from the tree hast thou then eaten?* (Gen. 3:11).

3. (1) ܠܳܐ ܡܶܫܬ݁ܰܡܥܺܝܢ ܐܢ̇ܬܘܢ ܠܢܳܡܘܣܳܐ *are ye not obeying the law?* (Gal. 4:21).

ܠܳܐ ܟܰܕ݂ܘܟ ܘܠܳܐ ܡܶܬ݁ܕܰܟ݂ܪܺܝܢ ܐܢ̇ܬܘܢ ܚܰܡܫܳܐ ܠܰܚܡܺܝܢ *do you not remember the five loaves?* (Matt. 16:9).

(2) ܠܳܐ ܗܳܐ ܢܰܦ݂ܫܳܐ ܝܰܬ݁ܺܝܪܳܐ ܡܶܢ ܣܰܝܒܰܪܬ݁ܳܐ *is not the life more than the meat?* (Matt. 6:25).

ܘܐܳܦ݂ ܠܳܐ ܐܰܢ̇ܬ ܡܰܠܟܳܐ *also art thou not king?* (Sindb. 3:9).

(3) ܠܳܐ ܡܦ݂ܰܢܶܐ ܐܰܢ̇ܬ ܦ݁ܶܬ݂ܓ݂ܳܡܳܐ *answerest thou not a word?* (Mk. 14:60).

ܠܳܐ ܗ̄ܘ ܐܰܢ̇ܬ ܗ̇ܘ ܡܶܨܪܳܝܳܐ *art thou not that Egyptian?* (Acts. 21:38).

4. (1) ܠܡܳܐ ܐܢܳܫ ܐܰܝܬ݁ܺܝ ܠܶܗ ܡܶܕ݁ܶܡ *has a man brought him something?* (John. 4:33).

ܠܡܳܐ ܩܳܛܶܠ ܢܰܦ݂ܫܶܗ *will he then kill himself?* (John. 8:22).

(2) ܠܡܳܐ ܐܶܢܳܐ ܡܳܪܝ *is it I Lord?* (Matt. 26:22).

ܕܰܠܡܳܐ ܢܶܟ݂ܒ݁ܰܪ ܒ݁ܰܪܢܳܫܳܐ ܠܰܐܠܳܗܳܐ *will a man rob God?* (Matt. 3:8).

5. ܕܰܠܡܳܐ ܠܳܐ ܗܘܳܐ ܥܺܣܘ ܐܰܚܘܗܝ ܕܝܰܥܩܘܒ *was not Esau the brother of Jacob?* (Mal. 1:2).

ܕܰܠܡܳܐ ܠܳܐ ܒܺܝܫ *is it not evil?* (Mal. 1:8).

ܕܰܠܡܳܐ ܠܳܐ ܗܘܳܐ ܐܰܒܳܐ ܚܰܕ݂ ܠܟ݂ܽܠܰܢ *have we not all one father?* (Mal. 2:10).

Rem.—ܐܶܢ ܡܨܶܐ ܚܰܝܠܟ ܕܰܬܕܰܟܶܝܢܝ ܐܰܘ ܕܰܠܡܳܐ *have you power to purify me or not?* (L'omelia de Giacomo 211. See also Mt. 22:17).

6. (1) ܐܶܢ ܐܰܢ̇ܬ ܗ̄ܘ ܡܫܺܝܚܳܐ *if thou be the Messiah?* (Matt. 26:63).

ܐܶܢ ܐܶܬܢܰܛܰܪ ܟ݁ܠ ܩܝܳܡܳܐ ܕܰܥܒܶܕܢ ܚܕܳܐ ܠܘܳܬ݂ ܐܰܘ ܠܳܐ *if thou hast kept the agreement which we made with one another or not?* (Sindb. 13:18).

(2) ܟ݁ܡܳܐ ܕܰܢ̈ܦܩܳܬܳܐ ܘܢܶܦ݂ܩܳܬ݂ܳܐ ܗܳܘ̈ܝ ܠܡܰܠܟ̈ܐ *how great expenses and outlays kings have?* (Jos. Sty. 15:16).

ܐܝܟܐ ܡܬܝܠܕ ܡܫܝܚܐ؟ *where Christ should be born?* (Matt. 2:4).

Rem.—ܘܢܓܠܘܢ ܠܢ ܟܝ ܡܢܘ ܬܪܥܝܬܗܘܢ *let them reveal to us what their mind is* (Add. 21:4). ܢܚܙܐ ܠܡܢ ܬܗܘܐ ܐܢܬܬܐ *let us see to whom she shall belong* (Legends of St. Mary 14:4).

7.　　ܐܢܬ ܗܘ ܠܚܘܕ ܟܣܝ ܡܝܬܪܝܢ ܒܐܘܪܫܠܡ *art thou then only a stranger?* (Luke 24:18).

ܢܫܟܚ ܟܝ ܗܝܡܢܘܬܐ *shall he then find faith* (Lk. 18:8).

1. Interrogative sentences are often denoted by interrogative pronouns or adverbs.

2. Generally, the interrogative is denoted by the inflection or connection without any particle.

3. The negative ܠܐ may be used in interrogative sentences, without showing whether the answer expected is dubious, positive, or negative; but always the answer "*yes*" is hoped for or at least desired.

4. The negative ܕܠܡܐ is used to express doubt in the questioner as to the answer.

(1) When the answer "*yes*", though half expected, is deemed scarcely possible.

(2) When the answer "*surely, not*" is hoped for.

5. The double negative ܕܠܡܐ ܠܐ is used, when the answer "*surely, yes*" is hoped for, or expected.

Rem.—In a double question, ܐܘ ܠܐ is often used elliptically for the alternative.

6. The indirect question is introduced by ܐܢ or ܕ.

Rem.—The indirect question is sometimes introduced directly, without any connecting particle.

7. The particle ܟܝ is often used for the purpose of strengthening the interrogative.

§ 133. Compound Sentences: Conjunctive.

1. ܐܗܦܟ ܟܣܦܐ ܠܪܒܝ ܟܗܢܐ ܘܩܫܝܫܐ *he returned to the chief priests and elders* (Matt. 27:3).

ܡܛܠ ܣܘܓܐܐ ܕܒܣܝܡܘܬܗ ܘܕܛܝܒܘܬܗ ܘܕܡܓܪ ܪܘܚܗ ܕܐܠܗܐ *because of the kindness and grace and longsuffering of God* (Jos. Sty. 6:7).

Rem. 1.—ܟ݁ܳܐܒ݂ܳܐ ܪ݁ܽܘܫܡܳܐ ܕܚܳܒܬܳܐ ܘܡܰܗܦ݁ܟ݂ܳܬ݂ܳܐ *terrible earthquakes, overturnings of cities* (Jos. Sty. 4:21).

ܘܶܐܙܰܠ ܘܗܦ݂ܰܟ݂ *and he went and returned* (Matt. 27:3).

Rem. 2.—ܐܽܘܠܨܳܢ݁ܳܐ ܕܩܰܡܨ݂ܶܐ ܘܕܟ݂ܰܦ݂ܢ݂ܳܐ ܘܕܡܰܘܬ݁ܳܢ݂ܳܐ *afflictions of locusts, and of famines, and of pestilence* (Jos. Sty. 40:16).

ܚܽܘܛܪ݂ܶܐ ܕܠܽܘܙ݂ܳܐ ܘܕܕܽܠܒ݁ܳܐ *rods of the hazel and of the poplar* (Gen. 30:37).

ܘܠܳܐ ܡܶܫܟ݁ܚܳܐ ܥܰܝܢ݂ܳܐ ܕܡܰܕ݁ܥ݂ܝ ܠܡܶܒ݂ܚܰܢ ܘܠܡܶܚܙ݂ܳܐ *but the eye of my understanding is unable to examine and to see* (Jos. Sty. 1:10).

ܠܳܐ ܐܶܬ݂ܡܰܨ݁ܝܘ ܕܢܶܥܠ݂ܽܘܢ ܘܕܢܰܗܪ݂ܽܘܢ *they were not able to enter and to harm* (Jos. Sty. 63:1).

ܫܰܕ݁ܰܪ ... ܕܢܰܝܬ݁ܶܐ ... ܘܕܢܶܫܐܰܠ ... *he sent . . . to bring . . . and to ask . . .* (Jos. Sty. 78:8).

2.　　ܚܨ݂ܽܘܦ݂ܝ ܘܰܫܕ݁ܝ ܡܶܢ݂ܳܟ݂ *pluck it out and cast it from thee* (Matt. 5:29).

ܘܰܒ݂ܰܙ݁ܘ ܘܚܰܒ݁ܶܠ݁ܘ ܘܰܫܒ݁ܰܘ ܘܐܘܩ݂ܶܕ݁ܘ ܟ݁ܠ ܕܐܶܫܟ݁ܰܚ݂ܘ *they plundered and destroyed and took captive and burned all which they found* (Jos. 63:12).

3.　　ܐܰܦ݁ܺܝܣܘ݂ܗ݁ܝ ܩܠ݂ܺܝܪ݁ܺܝܩ݂ܶܐ ܠܦ݂ܰܛܪܝܰܪܟ݂ܳܐ ܘܥܰܒ݂ܕ݂ܶܗ ܠܗ݁ܽܘܢ ܐܶܦ݁ܺܣܩܽܘܦ݂ܳܐ *The clergy persuaded the Patriarch and he made him their bishop* (Jos. Sty. 78:7).

ܘܰܚܙ݂ܳܐ ܡܶܢ ܩܕ݂ܺܝܡ *he foresaw* (Aphr. 12:3).

Rem.—ܕܢܶܐܙܰܠ ܘܢܶܬ݁ܶܒ݂ ܒ݁ܰܐܪܥ݂ܳܐ *that he might go and stay in the land* (Jos. Sty. 57:15).

ܘܩ݂ܳܡ ܐܶܙܰܠ ܒ݁ܳܬ݂ܪ݂ܶܗ *and he arose and went after him* (Mk. 2:14).

Compound sentences, or phrases, may be conjunctive, alternative, or adversative. In conjunctive sentences, or phrases:

1. One word may govern two, or more, connected by ܘ.

Rem. 1.—The ܘ may be omitted.

Rem. 2.—The ܕ of the genitive and ܠ before the Infinitive cannot be omitted from before a second, or third word in the same government as the first.

2. Several verbs connected by ܘ may govern a common object.

3. Of two verbs connected by ܘ and in the same tense, one may be in dependence upon the other, often as an adverb or complement.

Rem.—In such cases the ܘ may be omitted.

§ 134. Alternative and Adversative Sentences.

1.   ܢܡܘܣܐ ܐܘ ܢܒܝܐ *the law or the prophets* (Matt. 5:17).

ܐܘ ܕܢܐܡܪ ܠܡܠܟܐ ܘܡܨܐ ܥܒܕ *or to say to the king: "Take war."* (J. S. 16:15).

Rem. 1.—ܐܢ ܐܘ ܚܨܐ ܕܓܠ ܕܝܬܡܐ ܐܘ ܟܟܠ ܕܡܪܝܪܬܐ *but either the weeping over the dead or the lamentable cries of those in pain* (Jos. Sty. 39:15).

Rem. 2.—ܐܘ ܣܒܪ ܐܢܬ *or thinkest thou?* (Matt. 26:53).

ܐܘ ܚܛܝܬܐ ܥܒܕܬ ܕܐܚܛܐ *or did I commit a sin* (2 Cor. 11:7).

2.   ܐܘ ܠܓܪܒܝܐ ܐܘ ܠܬܝܡܢܐ *either to the north or to the south* (Spic. Syr. 19:15).

ܐܢ ܐܒܘܒܐ ܐܘ ܩܝܬܪܐ *either flute or cithara* (1 Corr. 14:7).

3.   ܠܐ ܐܝܟ ܕܐܢܐ ܨܒܐ ܐܠܐ ܐܝܟ ܕܐܢܬ *not as I will but as thou* (Matt. 26:39).

ܠܐ ܕܐܫܪܐ ܐܠܐ ܕܐܡܠܐ *not to destroy but to fulfil* (Matt. 5:17).

ܘܠܐ ܢܬܡܨܘܢ ܠܡܥܒܕ ܕܒܝܫ ܐܠܐ ܕܟܠܙܒܢ ܗܘܘ ܥܒܕܝܢ *that they should not be able to do wrong but that always they should be doing what is good* (Spic. Syr. 1:9).

ܗܢܘܢ ܢܒܢܘܢ ܘܐܢܐ ܐܣܚܘܦ *they shall build but I will destroy* (Mal. 1:4).

1. Alternative sentences are usually connected by ܐܘ.

Rem. 1.—ܐܘ may stand at the head of each clause.

Rem. 2.—In the Peshito New Testament, ܐܘ translates ἤ "used in an interrogative sentence which refers to a preceding categorical sentence".

2. Alternative sentences are sometimes introduced with أَوْ or أَوْ لَا.

3. Adversative sentences are generally introduced with اِلَّا; but occasionally by Waw.

§ 135. Complex Sentences.

These may be divided into substantive, adjective and adverbial sentences. Substantive sentences are those in which the sentence takes the place of a noun, as subject or object of a verb, or in apposition to a noun.

1. ܠܳܐ ܓ݁ܶܝܪ ܦ݁ܶܐܠ ܟ݁ܽܘܪ ܘܰܠܫܳܘܦ݂ܶܐ ܟ݁ܳܨܪ݂ܶܐ ܥܰܒ݂ܕ݂ܰܝܟ݁ *for that thy slaves should die of hunger does not become thee* (Jos. Sty. 76:6).

    ܘܡܶܬ݁ܦ݁ܩܶܕ ܕ݁ܝܗ ܠܡܶܚܰܬ݁ ܠܬ݁ܶܚܘܡܳܝܗܝ ܚܡܺܝܬ݂ܳܐ *to whom it has been commanded to go down in the depth of the waters* (Jos. Sty. 4:1).

    ܦ݁ܰܩܳܚ ܟ݁ܽܘܪ ܓ݁ܶܝܪ ܕ݁ܢܳܐܟ݂ܰܡ ܚܰܕ݁ ܕ݁ܗܰܕ݁ܡܰܝܟ݁ *it is better for thee that one of thy members perish* (Matt. 5:29).

    ܟ݁ܽܠ ܕ݁ܕ݂ܶܚܶܠܬ݂ܳܐ ܕ݁ܰܐܠܳܗܳܐ ܓ݁ܶܝܪ ܕ݁ܰܐܝܬ݁ ܒ݁ܶܗ ܡܶܫܬ݁ܰܥܒ݁ܰܕ ܗܽܘ ܠܟ݂ܽܠܗܽܘܢ ܕ݁ܶܚܠܳܬ݂ܳܐ *for whosoever has not the fear of God in him is subject to all fears* (Spic. Syr. 2:26).

2. ܗܳܕ݂ܶܐ—ܕ݁ܬ݂ܶܕ݁ܰܥ *this is that thou mayest know* (Aphr. 213:15).

    ܥܶܠܬ݂ܳܐ—ܗܘܳܐ ܕ݁ܺܐܝܬ݂ܰܘܗ݈ܝ ܐܶܢܳܐ ܕ݁ܦ݂ܺܐܪܶܐ *the reason was its being (it was) the time of fruitage* (Jos. Sty. 48:18).

    ܐ݈ܚܪܺܬ݂ܳܐ ܗ݈ܝ ܓ݁ܶܝܪ ܕ݁ܢܶܟ݂ܬ݁ܽܘܒ݂ ܐ݈ܢܳܫ ܟ݁ܰܕ݂ ܥܰܝܺܝܩܳܐ ܠܶܗ *it is one thing for a man to write sadly* (Jos. Sty. 5:7).

3. (1) ܘܰܐܝܠܶܝܢ ܗܳܘ ܩܳܪܶܝܢ ܗ݈ܘܰܘ ܟ݁ܬ݂ܳܒ݂ܶܐ ܐܶܠܶܦ ܗܘܳܐ ܒ݁ܗܽܘܢ *those who should read the Scriptures, he taught in them* (Add. 40:13).

    ܕ݁ܟ݂ܰܕ݂ ܚܙܳܐ ܕ݁ܶܐܬ݂ܚܰܝܰܒ݂ ܝܶܫܽܘܥ *when he saw that Jesus had been condemned* (Matt. 27:3).

(2) ܘܕ݂ܢܶܕ݁ܥܽܘܢ ܡܳܢܳܐ ܗ݈ܝ ܨܶܒ݂ܝܳܢܶܗ *and they may know what his desire is* (Spic. Syr. 1:19).

ܟܠ ܡܛܠ ܐܠ ܡܢܐ ܬܘܚܝܠ ܕܢܣܝܡܪ؟ *to show thee why it does not please us* (Spic. Syr. 2:5).

ܐܦ ܐܢܬ ܠܐ ܝܕܥܬ ܡܢ ܗܘܐ ܡܫܘܚܬܝ *also thou knowest not what my measure is* (Jos. Sty. 3:7).

(3) ܐܢ ܐܡܪ ܓܝܪ ܕܒܪܗ ܐܢܐ ܐܢܐ ܕܐܠܗܐ *for he saith: "I am the son of God"* (Matt. 27:43).

ܐܡܪ ܠܗܘܢ ܕܠܐ *he said to them "Nay"* (Jos. Sty. 4:11).

(4) ܘܐܠܨܗ ܠܟܠܗ *he pressed him to take* (Overbeck 167:17).

ܠܡܕܡ ܕܫܡܥܢ *to that which we have heard* (Heb. 2:1).

ܬܐܣ ܠܡܚܙܐ ܕܠܡܢ ܬܗܘܐ *let us see to whom she shall belong* (Legends of St. Mary 14:4).

4. ܗܘܝܬܘܢ ܘܐܗ ܡܢܟ ܕܐܚܡܠܘܢ ܐܦ ܐܢܬܘܢ ܕܠܐ ܬܬܢܣܘܢ *and be mindful lest ye also be tempted* (Gal. 6:1).

ܣܦܩ ܠܗ ܐܢܫ ܗܟܢܐ ܡܪܕܘܬܐ؟ ܠܡܟܣܢܝ ܟܠ *these chastisements are sufficient to rebuke us* (Jos. Sty. 5:16).

5. ܐܠܐ ܗܕܐ؟ ܗܘܐ ܡܚܟܡ ܠܡܐܡܪ؟ ܕܨܒܝܬ ܕܝܢ ܐܝܟ ܕܘܝܕ *but this it is necessary to say that like David etc.*

ܟܠܒ ܕܟܬܒܬ ܗܕܐ *this that I have written thee* (Aphr. 359:1).

ܘܐܝܕܐ ܗܘ ܕܝܢ ܗܘܐ؟ ܪܨܐ ܐܝܕ ܕܠܡܐܠܦ ܗܢܐ ܐܢܬ ܡܢ ܐܝܕܐ ܥܠܬܐ ܐܬܓܪܝ *and thou art desiring to learn this, by what causes it was provoked* (Jos. Sty. 7:22).

ܘܚܙܐ ܐܠܗܐ ܠܥܒܕܝܗܘܢ؟ ܕܦܢܘ ܡܢ ܐܘܪܚܬܗܘܢ *and God saw their works that they turned from their ways* (Jon. 3:10).

1. Subject substantive sentences are such as are the subject of a verbal, or nominal sentence. A dependent question may constitute such a sentence.

2. A predicate sentence is one which corresponds to the predicate noun in nominal sentences.

3. An object sentence is one which is the object of a verb or preposition.

(1) It may be a direct object of the verb.

(2) It may be a dependent question.

(3) It may be a quotation.

(4) It may be an indirect object of a verb, or the object of a preposition.

4. Object clauses are sometimes found after adjectives and after the participles of intransitive verbs.

5. Substantive clauses may be in apposition with a preceding word.

§ 136. Adjectival or Relative Sentences.

1. (1)   ܣܗܕ̈ܘܢ, ܐܦ ܠܢ ܡܣ̈ܝܐܘ ܩܘܪ̈ܒܐ *reports also from far and near have terrified us* (Jos. Sty. 4:20).

     ܟܠ ܐܝܠܢ, ܘܪܓܝܓ ܠܚܙܬܐ *every tree which was pleasant to the sight* (Gen. 2:9).

(2)   ܘܣ̈ܓܝܐܬܐ ܕܐܣܬܕܪ ܣܘ̈ܦܥܐ ܒܕܘ̈ܟܐ *and calamities that befell in many places* (Jos. Sty. 4:21).

     ܠܓܒܪܐ ܕܓܒܠ *the man that he had formed* (Gen. 2:8).

     ܒܝܘܡܐ ܕܐܟܠ ܐܢܬ ܡܢܗ *in the day wherein thou eatest of it* (Gen. 2:17).

2.   ܦܛܘܠܡܝܣ ܡܕܝܢܬܐ ܕܗܝ ܥܟܐ *the city of Ptolmœus, that is Akka* (J. S. 44:8).

     ܐܢܫ ܕܠܐ ܣܝܒܪ ܡܢ ܢܟܝܢܐ ܡܢܗܘܢ *a man who did not suffer some harm from them* (Jos. Sty. 81:4).

3.   ܘܠܡܢ ܕܫܕܪܗ *and him who had sent him* (Jos. Sty. 91:11).

     ܕܘܟܬܐ ܕܣܝܡ ܗܘܐ ܒܗ ܡܪܢ *the place in which the Lord was placed* (Matt. 28:6).

     ܡܡܠܝܢܐ ܕܢܡܘܣܐ *fulfilling the law* (Jos. Sty. 2:2).

     ܠܐ ܣܓܕܘ ܠܨܠܡܐ ܕܥܒܕ *they worshipped not the image which he had made*.

Rem.—ܥܠ ܦܝܠܣܘ̈ܦܝܟ ܕܡܠܟܝܢ ܠܟ *over thy philosophers who are counselling thee* (Sindb. 17:18).

     ܥܠ ܗܘ ܕܐܡܪ *because of that which he said* (Jos. Sty. 42:5).

4.　ܐ݇ܣܝܩܪ ܗ݇ܘ ܕܡܩܝܪ *the price of him who is precious* (Matt. 27:9).

　　ܥܝܢܟ ܕܝܡܝܢܟ *thy right eye* (Matt. 5:29).

5.　ܓܘܬܝܐ ܕܫܡܗ ܐܠܘܕ *a Goth whose name was Illod* (Jos. Sty. 68:3).

　　ܕܡܠܝܢ ܐܝܕܘܗܝ *whose hands are full* (Addai 43:13).

6.　ܐܥܠܟ ܙܒܢܐ ܗܘ ܕܥܐܕܐ ܕܣܘܦܣܛܐ ܗܢܘ ܗܘ *the time of that festival in which heathen tales were sung* (Jos. Sty. 24:16).

　　ܠܥܡܡܐ ܐܚܪܢܐ ܕܠܗܘܢ ܡܫܕܪ ܐܢܐ ܠܟ *the other peoples to whom I send thee* (Acts 26:17).

Rem. 1.——ܕܐܡܪܬܘܢ ܠܝ *of whom ye spake to me* (Gen. 43:27).

　　ܒܝܘܡܐ ܕܬܡܢܝܐ ܟܕ ܐܬܓܙܪܘ *on the eighth day when they were circumcised* (Spic. Syr. 19:17).

Rem. 2.——ܘܠܐܝܟܐ ܕܗܦܟ ܗܘܐ ܐܦ ܗܘܐ *whithersoever he turned he was victorious.*

　　ܠܟܠ ܕܐܬܝܢ *whithersoever they came* (Aphr. 339:9).

　　ܠܐ ܓܝܪ ܚܣܝܪ ܕܬܡܢ ܐܝܕܐ ܘܡܟܪܟܬ ܐܝܕܐ *It is not wanting there, when thou takest and kindlest.*

7.　ܘܕܥܡܗ ܒܩܒܘܬܐ *and those who were with him in the ark* (Gen. 7:23).

　　ܘܠܡܨܠܝܘ ܕܛܒ *and to pray for that which is good* (Spic. Syr. 5:12).

　　ܠܕܢܚܬ *to him who descends* (Overbeck 385:6).

8.　ܕܢܣܒ ܒܪ ܐ݇ܢܫܐ ܕܢܚܙܐ ܗܕܐ ܬܕܡܘܪܬܐ ܕܢܩܦܗ ܠܦܘܡܗ ܡܢ ܬܫܒܘܚܬܐ *who might see this miracle that could restrain his mouth from praise* (Jos. Sty. 66:18.)

　　ܓܘܬܝܐ ܕܫܡܗ ܟܠܘܕ ܘܕܐܬܥܒܕ ܗܘܐ ܟܠܝܪܟܐ *a Goth whose name was Illod and who had been made tribune* (Jos. Sty. 68:3).

Rem.——ܘܠܝܬ ܗܘܐ ܐ݇ܢܫ ܕܙܗܪ ܘܠܐ ܕܟܐܐ ܘܠܐ ܕܪܕܐ *and there was no one who warned nor who rebuked, nor who admonished* (Jos. Sty. 25:10).

9.   ܐ݂ܢܽܩ ܬ݁ܳܒ݂ܶܟ݂ *whom it immerses* (Overbeck 384:17).

ܘܩܶܫܟ݂ܽܩ݂ ܬܨܦ݂ ܟ݂ܕ݂ܳܗܽ ܐ݂ܢ݂ ܐ݂ܬ݂ܣܶܩ݂ܬܶܡ݂ܶ ܐܶܒܶܐ݂ ܟ݂ܳܳ ܚ݂ܶܓ݂ ܠܐ *for they have not the foundation of the faith upon which to built* (Spic. Syr. 2:23).

10.   ܚ݂ܶܡܶܕ݂ܕ݂ ܘܡܳܗ݂ܽ ܐ݂ܨܶܩ݂ܨ݂ ܗ݂ܢܶܟ݂ܟ݂ܽ ܚ݂ܶܡ ܗܰ ܘܐ݂ ܠܐ *for it is necessary that three things [that of nature, and that of fortune, and that of purity] that they should be maintained.*

11. *a.*   ܟ݂ܺܨ݂ܣܚܟ݂ ܐ݂ܠܠ݂ ܟ݂ܰܡ݂ܟ݂ܢ݂ܰ ܟ݂ܰܡܰܬ݂ܟ݂ ܘܗ ܡܕ݂ܶܢ݂ܣܩ݂ ܚܶܦ݂ܟ݂ ܗ݂ܠܺܘ *and thou Capernaum which art exalted unto heaven* (Matt. 11:23).

ܟ݂ܰܡ݂ܟ݂ ܗܬܶ ܗ݂ܟ݂ܶܨ݂ ܟ݂ܰܨ݂ܶ ܚ݂ܶܡ ܗ݂ܶܒ݂ܶܩ݂ ܐ݂ܠܶܕ݂ ܐ݂ܢ݂ ܐ݂ܟ݂ܗ݂ ܐ݂ܘ *or thou art God who hast come down from heaven and hast done these things* (Addai 3 ult).

ܐ݂ܢ݂ܶܩ݂ ܚ݂ܶܡ݂ܣ݂ܶܚ݂ܶܡ݂ܗܕ݂ ܗ݂ܶܚ݂ܟ݂ *you who believe* (Spic. Syr. 2:19).

ܚ݂ܡ݂ ܐ݂ܢ݂ܶܩ݂ ܡ݂ܣ݂݂ܶ ܐ݂ܢܶ ܐ݂ ܐ݂ ܐ݂ *I also whom you see* (Addai Apost. 21:18).

b.   ܐ݂ܢ݂ܶܩ݂ ܡ݂ܟ݂ܰ ܗ݂ܣ݂ܡ݂ ܟ݂ܰܡ݂ܶܣ݂ܩ݂ܡ݂ܶܩ݂ ܚ݂ܨ݂ܕ݂ ܗ݂ܨ݂ܶ ܚ݂ܟ݂݂ܰܐ݂ܘ *and ye who wish to be to the Messiah obedient know* (Addai the Ap. 30:7).

ܐ݂ܨ݂ܬ݂ܨ݂ ܚ݂ܡ݂ܣ݂ ܚ݂ܨ݂ܕ݂ ܘܗ݂ܨ݂ ܚ݂ܶܨ݂ ܗ݂ܨ݂ܶ ܐ݂ܢ݂ܶܩ݂ *ye who wish to be under the law* (Gal. 4:21).

Adjective sentences are introduced by the relative particle � and may limit any noun.

1. Adjective sentences may be
(1) Nominal.
(2) Verbal.
2. It may limit the subject.
3. It may limit the object.

Rem. 1.—It may limit a noun or pronoun, which is the object of a preposition.

4. The relative � when it follows a noun with a pronominal suffix may refer to either.

5. When the relative is in the genitive relation with the noun following it, the noun must take the pronominal suffix.

6. When the relative clause is to be governed by a preposition, the

relative appears at the head of the clause and the preposition with its appropriate pronominal suffix follows, either immediately or with intervening words.

Rem. 1.—The relative sometimes stands alone where we would expect the preposition and pronominal suffix to follow; especially is this the case where it may be construed as an adverbial accusative of place or time.

Rem. 2.—The preposition is sometimes placed before the antecedent to which the relative belongs.

7. The relative may stand without an antecedent, provided that it involves a demonstrative conception. It may then be regarded as a substantive clause, see § 135.

8. When several relative phrases are joined by the copula, ? is often found but once, even when the relative is used in different constructions.

Rem.—It may, however, be repeated.

9. The relative is sometimes omitted, especially in servile imitation of the Hebrew.

10. When the subordinate phrase has been separated from the Dolath to which it belongs, the relative is sometimes repeated pleonastically.

11. When the antecedent is a pronoun in the first or second person, two constructions are possible in the relative phrase.

(1) The verb, or pronoun, of the relative phrase is in the person of the antecedent.

(2) The verb of the relative phrase is in the third person, although the antecedent is of the first or second.

137. Adverbial Clauses and Sentences.

1.   ܐܝܟܐ ܕܣܓܝܬ ܚܛܝܬܐ *and where sin abounded* (Rem. 5:20).

ܩܡ ܠܥܠ ܡܢ ܐܝܟܐ ܕܐܝܬܘܗܝ ܛܠܝܐ *he stood over the place where the young child was* (Matt. 2:9).

2. (1)   ܐܝܟ ܕܐܬܘ ܩܡܨܐ *when the locusts came* (Jos. Sty. 1:3).

ܡܢ ܕܚܙܝܬ ܐܬܘܬܐ *when I saw the signs* (Jos. Sty. 3:17).

ܡܢ ܒܬܪ ܕܩܐܡ ܐܢܐ *after that I am risen* (Matt. 26:32).

ܟܡ ܠܐ ܢܩܪܝܟ ܦܝܠܝܦܘܣ *before Philip called thee* (Jud. 1:48).

ܕܢܣܝܘܢܝ ܐܒܗܝܟܘܢ *when your fathers tempted me* (Heb. 3:9).

ܗܐ ܝܘܡܬܐ ܐܬܝܢ ܐܡܪ ܡܪܝܐ ܕܢܐܩܕ ܐܝܟ *the days are coming when my wrath shall burn like a furnace* (Mal. 4:1).

(2) ܟܡ ܐܟܠܝܢ ܗܘܘ ܩܪܨܘܗܝ *while they were calumniating him* (Matt. 27:12).

ܟܡ ܥܐܠ ܐܢܐ *as I was entering* (Spic. Syr. 1:3).

ܟܡ ܡܚܣܟܝܢ ܠܗܘܢ *while they are proving them* (Jos. Sty. 5:13).

ܥܕܡܐ ܕܝܠܕܬ ܒܪܗ ܒܘܟܪܐ *until she had borne her first born son* (Matt. 1:25).

ܟܡ ܐܙܠ ܐܢܐ ܘܐܨܠܐ *until I go and pray* (Matt. 26:36).

ܡܟܐ ܗܘ ܡܢܗ ܡܬܟܪܙܐ ܕܟܗ ܡܠܟܘܬܗ *since then the kingdom of God has been preached* (Lk. 16:16).

ܕܣܠܩܬ ܠܐܘܪܫܠܡ ܠܡܣܓܕ *since I went up to Jerusalem to worship* (Acts 24:11).

(3) ܟܠ ܐܡܬܝ ܕܒܣܘܛܡܐ ܘܒܫܫܠܬܐ ܡܬܐܣܪ ܗܘܐ *as often as with fetters and chains he was bound* (Mk. 5:4).

ܟܠ ܐܡܬܝ ܕܫܬܝܢ ܐܢܬܘܢ *as often as ye drink* (1 Cor. 11:25).

3.   ܟܡ ܠܐ ܨܒܐ *unwillingly* (L'omelia di Giacomo 150).

ܐܝܟ ܡܐ ܕܘܠܐ *as is necessary* (Jos. Sty. 4:6).

ܐܝܟ ܡܐ ܕܐܡܪܬ *as I said* (Inedita Syr. 18:1).

ܐܝܟ ܕܐܝܬܝܗܘܢ *as they are* (Jos. Sty. 4:12).

ܐܝܟ ܕܢܘܒܕܘܢܝܗܝ *how they might put him to death* (Matt. 27:1).

ܥܕܡܐ ܕܡܢ ܚܡܗ ܕܚܘܒܟ ܐܦܠܐ ܝܕܥ ܐܢܬ *until that from the warmth of thy love thou dost not know* (Jos. Sty. 3:7).

ܐܝܟܢܐ ܕܐܡܪܝܢ ܐܢܬܘܢ *as ye say* (Spic. Syr. 1:6).

ܐܝܟܢܐ ܕܝܕܥܝܢ ܐܢܬܘܢ *as ye know* (Matt. 27:65).

4. (1) ܟ̣ܘܢ ܐܠ ܐܢܐ ܡܘܡܐ ... ܟ̣ܘ ܐܠܐ ܕ݁ܒ̣ܐܚܕ݂ܟܘܢ *I adjure that thou tell us* (Matt. 26:63).

ܘܣ̇ܝܒܪܬ ܕ݁ܗܕܐ ܐܚܪܝܬ ܡ݁ܢ ܕ݁ܗܘܬ ܥܘܟܪܐ *and I knew that this thou hast said in order that there may be contrition* (Jos. Sty. 5:7).

ܘܬ݁ܫܠܐ ܝܡܐ *that the sea may rest* (Jon. 1:11).

ܕ݁ܠܐ ܐܬܐ *lest I come* (Mal. 4:6).

(2) ܠܚ̇ܕ݂ܬ̣ܐ ܡ݁ܢ ܕ݁ܣ̇ܘ݂ܦ ܠܐ ܕ݁ܬ݁ܣ̣ܬ݁ܒ̇ܪ ܐ݂ܫܬ݁ܐ *in order that thou mayest not depart from us without profit* (Spic. Syr. 2:7).

ܐܘ ܡ̇ܢ ܕ݁ܬ݁ܒ̣ܘܢ ܫܠܝܐ ܕ݁ܗܘܬ ܡ̇ܩܦ ܐ̇ܝܕܐ *or that thou mayest know clearly* (Jos. Sty. 8:6).

Rem.—ܐܢܬ ܫ̇ܕ݂ܪܬ ܠܝ ܕ݁ܐܟ̣ܬ݁ܘܒ ܐ݂ܢܘܢ *thou hast sent me [that] I should write them* (Jos. Sty. 5:3).

ܡܛܠ ܟ̇ܠܗ ܘܡ̇ܛܠ ܕ݁ܒܢ̈ܝܢܫܐ ܡ̇ܬ݁ܪܕ݂ܦ̣ܝܢ ܗ̇ܢܘ ܥ̇ܠܡܐ ܕ݁ܢܬ݁ܟ̇ܠܘܢ ܡ̇ܢ ܚܛ̈ܗܝܗܘܢ *for the whole (purpose) of it, (to wit) that men are persecuted in this world (is) on account of (this) that they may be restrained from their sins* (Jos. Sty. 6:2).

ܥܕ݂ܡܐ ܕ݁ܐܙܠ ܐ݂ܨܠܐ *until I go to pray* (Matt. 26:36).

ܗ̇ܕܐ ܕ݁ܚ̇ܕ݂ܒ̣ܐ ܠ̣ܟ ܚܒ̣ܝܒ̣ ܘܟ̣ܬ݁ܒ̣ܬ ܕ݁ܐܢ̈ܫܐ ܢܚ̇ܬ݁ܡ ܨ̣ܒ̣ܝ̇ܢܗ ܕ݁ܐܠ̣ܗܐ *this that I have written to thee, my beloved, (I have written) in order that men may do the will of God* (Aphr. 75:6).

Adverbial sentences are such as modify the verb as to place, time, manner, condition and so forth. The most common forms of adverbial sentences are as follows.

1. Local.
2. Temporal. These are:—
(1) Those answering to the question *"where"*.
(2) Those answering to the question *"how long"*.
(3) Those answering to the question *"how often"*.
3. Modal or Comparative clauses are introduced with some combination with ܐܝܟ or ܟ̣ܝ or ܐ̇ܟ.
4. Final or consecutive. (Purpose or result).
These are (1) generally preceded by ܕ (=*ut*), but sometimes by ܘ.

BB

(2) Sometimes after combinations of particles.

Rem.—Sometimes we meet with elliptical sentences from which ? or some other word has been omitted.

Rem. 2.—The Infinitive with Lomadh sometimes takes the place of the Imperfect with Dolath § 120. 1 (3).

5. (1) ܐܬܢܬܐ ܠܗܝܡܢ ܕܡܛܠ *because he believed the woman* (Sindb. 4:2).

ܙܟܝܐ ܕܡܐ ܕܐܫܠܡܬ ܥܠ ܕ *because I betrayed the innocent blood* (Matt. 27:4).

(2) ܘܐܚܫܠ ܕܚܫܝܫܘܬܗ ܗܘܐ ܡܢ ܕܥܠ *and in that I considered the weakness of my mind* (Jos. Sty. 3:20).

ܕܒܨܠܘܬܟ ܐܢܐ ܟܝ ܕܪܚܝܨ ܥܠ ܕܡܛܠ *because I trust upon thy prayers* (Jos. Sty. 4:2).

ܗܘ ܥܠܐ ܕܕܡܝܐ ܕܡܛܠ *because it is the prise of blooa* (Matt. 27:6).

ܐܢܐ ܫܢܐ ܕܡܥܒܕܝܢ ܣܡܟܬ ܐܝܟ ܥܡ *since according to my strength I shall swim* (Jos. Sty. 4:4).

ܝܠܝܦ ܗܘܐ ܥܕܟ *for he was accustomed* (Spic. Syr. 1:3).

ܫܚܩܬ ܣܓܝ ܕܓܝܫܬ *for I have suffered much* (Matt. 27:19).

ܡܘܬܐ ܗܘܐ ܐܢܫܐ ܕܒܥܡ ܘܐܣܬܟܠ *and since through man was death* (1 Cor. 15:21).

ܐܝܕܝܟܘܢ ܡܩܪܒܝܢ ܕܟܠ *because ye are offering* (Mal. 1:7).

ܕܡܬܚܝܠܝܢ ܡܛܠ ܐܠܐ ܥܗܝܕ ܕܡܗܝܡܝܢ ܣܗܕܘܬܐ ܗܘܐ ܠܘ *not because they are fixed but because they have power* (Spic. Syr. 4:21).

ܐܢܫܐ ܡܢܬ ܡܬܕܒܪܝܢ ܡܝܬܐܝܬ ܗܘܐ ܕܠܘ ܐܘ ܡܛܠ *because men are not equally governed* (Spic. Syr. 12 ult.).

6. ܐܬܥܒܕ ܠܟ ܟܘܬ ܡܕܡ ܘܐܦ ܥܡ *and although nothing like this has been done by me to thee* (Jos. Sty. 3:3).

ܒܒܢܝܗܘܢ ܠܘ ܐܬܝܬܪ ܥܠ ܡܕܡ ܥܡ *although they have been profited nothing by their sons* (Jos. Sty. 3:10).

ܥܡ ܕܢܬܟܫܠ ܒܟܠܗ ܐܦܢ *though all men should be offended at thee* (Matt. 26:33).

7. ܘܚܙܐ ܠܡܠܐܟܗ ܕܡܪܝܐ ܩܐܡ *and he saw the angel of the Lord standing* (Num. 22:31).

ܡܗܠܟ *as he was walking* (Gen. 3:8).

5. Causal adverbial clauses are introduced:—

(1) By the relative ܕ.

(2) By ܡܛܠ *in that,* ܡܛܠ ܕ *because that,* ܡܢ *since,* ܥܠ *for,* ܐܝܟܢܐ ܕ *as that,* ܒܗܕܐ ܕ *in this that,* and ܡܢ ܗܕܐ ܕ *from this that,* ܡܛܠ *on account of this.*

6. Concessive adverbial clauses are introduced by ܐܦ and ܐܦܢ.

7. The adverbial accusative belongs here.

138. Conditional Sentences.

1. (1) ܐܢ ܣܪܚܬ . . ܣܪܚܘ ܡܢܐ *if I have sinned, wherein have they sinned?* (Jos. Sty. 40:2).

ܘܐܢ ܕܝܢ ܫܦܝܪ ܡܠܠܬ [ܡܡܠܟܐ] ܠܡܢܐ ܡܚܐ ܐܢܬ ܠܝ *but if well have I spoken, why smitest thou me* (John. 18:23).

ܐܢ ܟܐܦܐ ܗܕܐ ܐܬܬܣܝܡܬ ܫܬܐܣܬܐ ܗܘ ܐܝܟܢܐ ܗܘܐ ܐܦ ܪܝܫܐ ܕܙܘܝܬܐ ܗܘܬ *if this stone had been placed as foundation, how was it head also of the corner?* (Aphr. 11:13. See also Overbeck 62:6).

(2) ܐܢ ܠܝ ܪܕܦܘ ܐܦ ܠܟܘܢ ܢܪܕܦܘܢ *if they have persecuted me they will also persecute you* (John. 15:20).

ܐܢ ܗܟܝܠ ܡܝܬܢ ܥܡ ܡܫܝܚܐ ܡܗܝܡܢܝܢ ܚܢܢ *if then we have died with Christ we believe* (Rom. 6:8).

(3) ܐܢ ܕܡܟ ܢܬܚܠܡ *if he is fallen asleep, he will be saved* (John. 11:12).

ܐܢ ܠܗ ܪܕܦܘ ܐܝܟܢܐ ܠܐ ܢܪܕܦܘܢ ܠܢ *if they persecuted him, how shall they not persecute us?* (Overbeck 228:14. See also Overbeck 67:8).

(4) ܐܢ ܪܘܚܐ ܕܝܢ ܐܘ ܡܠܐܟܐ ܡܠܠ ܥܡܗ ܡܢܐ ܐܝܬ ܒܗ ܗܕܐ *if then a spirit or angel has spoken with him what is there in that?* (Acts. 23:9).

ܐܢ ܐܫܟܚ ܩܪܝܒܐ ܕܟܝܐ ܕܒܪܢܫܐ ܗܘ ܐܝܬ . . ܕܪܝܐ ܗܘ ܠܟܚܫܐ

if his will has been able. to quench the violence of fire, it is to be believed (Overbeck 54:7).

2. (1) ܗܘܿܐ ܡܬܡܨܝܐ ܐܦ ܩܕܡܐ .... ܐ ܐܢ ܟܕ ܗܘܐ ܬܘܒ ܐ *if again it happen* etc., *they had to endure great fatigue* (Jos. Sty. 83:13).

ܐܬܚܙܝ ... ܢܐܡܪܘܢ، ܐ *if they shall say ... it has been seen* (Overbeck 54:27. Comp. also 48:27).

(2) ܢܥܠܘܢ ܣܡܠܐ ܚܝܠܬ ܟܕ ܗܘܘܢ، ܕܝܢ ܐ *if they would be members of his army they should enter* (Jos. Sty. 19:5).

ܨܒܝܢܟ ܢܗܘܐ ܗܘ ܐܫܬܝܗܝ ܐ *if I must drink it let thy will be done* (Matt. 26:42).

ܥܠܘܗܝ ܢܟܡܢܘܢ، ܗܘܐܠܗܘܢ ܢܦܘܩ ܢܦܩ ܐ *if he shall go forth to them they should lie in ambush for him* (Jos. Sty. 58:4).

(3) ܥܡܟ ܢܡܠܠ ܢܬܚܟܡܢ ... ܡܪܢ ܠܐ ܢܬܠ ܕܝܢ ܐ *if then our Lord will grant, we will speak with thee* (Jos. Sty. 43:16).

ܢܦܘܩ ܦܪܕܝܘܬ ܟܕ ܡܚܕܐ ܐܦܢ ܟܕ ܡܚܛܐ ܐܢܫ ܠܐ *no man will harm thee even if thou comest out alone* (Jos. Sty. 89:21).

(4) ܦܩܚ ܕܟܝܢ ܢܬܚܝܠܘܢ ܗܢܘܢ ܕܝܢ ܐܢ ܘܐ *if then they be too strong for us it is better* (Jos. Sty. 65:12).

ܗܢܘܢ ܢܬܒܪܟܘܢ، ܢܬܥܡܕܘ ܢܐܬܐ ܐܢ ܘܐ *and if he come blessed are those servants* (Lk. 12:38).

3. (1) ܡܬܩܪܒܐ ܡܝܟܐ ܕܟܡܬ ܕܝܢ ܐܢܐ ܡܦܩ ܐܠܐ ܡܚܛܐ ܐܠܐ ܐܠܗܐ ܕܟܚܐ ܐ *if by the spirit of God I cast out demons, the kingdom of God is nigh unto you* (Matt. 12:28).

ܢܬܚܒܫ ܘܠܐ ܗܘ ܡܬܚܒܫ ܗܘܐ ܠܐ ܐܝܟ ܡܕܡ ܕܐܬܚܒܫ ܢܦܫܐ ܟܕ ܥܠܬ ܒܦܓܪܐ ܡܛܠ ܐ *if, because the soul has entered into the body, I am enclosed, that which was not enclosed, has been enclosed* (Overbeck 63:7).

(2) ܒܗ ܢܫܬܟܚ ܠܐ ܢܬܟܪܐ ܡܘܡܬܐ ܗܘܬ ܐ *if there should be any oath he would not be found by it* (Jos. Sty. 76:12).

ܐܥܠܡܘ ... ܐ ܣܬܥ ܒܝܐܚܦܩܝ *if Areobindus allowed, they should turn* (Jos. Sty. 58:9).

ܐ ܐܢܝ ܝܥܡܠܘܬܗ ܦܝܬܗ .. ܨܡܐ .. ܠܢܦܫܝ *if this will were able to separate evil, we would believe* (Overbeck 50:8).

(3) ܐܢܐ ܐܠܐ ܛܠܐ ܠܐ ܡܢܟܕ ܡܬܕ ܘܒܝ ܐ *if then thou knowest who he is I shall not hinder thee* (Jos. Sty. 76:19).

ܐ ܐܢܐ ܒܒܥܠܙܒܘܒ ܡܦܩ ܐܢܐ ܠܕܐ ܥܠܬܩܝ ܥܡܢܐ ܡܕܥܡܝ ܟܘܗ، *if I by Beelzebub cast out demons, by whom do your sons?* (Matt. 12:27).

(4) ܗܘ ܘܠܗ ܥܙܩ ܡܢܢܐ ܟܝܗ ܛܢܘ ܘܒܝ ܐ ܘܗܡܐ *if David then call him Lord, how is he his son* (Matt. 22:45).

ܗܘ ܡܠܟܐ ܠܘ ܟܕ ܡܢܝܠ ܘܒܝ ܐ *if he deceives he is no king* (Jos. Sty. 61:19).

4. (1) ܘܠܐ ܗܘ ܟܬܒܗ ܗܘܐ ܐܡܐ ܘܐܠܗܐ ܗܘ *if it were right God himself would have put it in his heart* (Jos. Sty. 74:4).

ܘܗ ܐܢ ܣܠܩܐ ܡܬܢܐ ܐܡܝܕ ܐܠܐ ܡܫܝܚܐ ܩܕܡ *and if there be no resurrection Christ also is not risen* (1 Cor. 15:13).

(2) ܐܠܘ ܘܗܘ ܘܡܫܟܚܝܢ ܠܐܘܙܘܗ ܡܙܟܐ ܐ *if they were able, they should meet (him) in battle* (Jos. Sty. 14:4).

ܐܠܘ ܘܗ ܘܒܥܐ ܘܬܥܒܕ ܫܠܡܐ ܗܒ ܠܢ *if thou desirest us to make peace give us etc.* (Jos. Sty. 58:17).

ܐ ܐܢ ܐܡܟܝ ܘܠܐ ܨܒܝܢ .. ܢܬܩܪܒܘܢ ܠܘܬܢ *if there be those who are not willing . . let them draw near to us* (Addai 21:2).

ܐ ܐܢ ܡܠܟܗ ܗܘ ܘܝܣܪܝܠ ܢܚܬ ܗܫܐ ܡܢ ܙܩܝܦܐ *if he be the king of Israel let him come down now from the cross* (Matt. 27:42).

(3) ܐܢܐ ܘܒܥܐ ܐܢܬ ܡܙܩܦܘܬܗ ܫܠܚ ܐܢܐ ܠܟ *if thou askest it as a loan I will send it to thee* (Jos. Sty. 18:15).

ܗܟܝܠ ܡܨܒܬ ܡܥܡܕ ܐܢܬ ܐܢ ܐܢܬ ܠܐ ܐܝܬܝܟ ܡܫܝܚܐ *why then baptizest thou, if thou art not the Messiah* (John. 1:25).

(4) ܗܟܝܠ ܚܕܘܬܐ ܗܝ ܡܬܟܝ ... ܗܘ ܐ ܘܡܬܚܕܬܘܬܐ ܠܐ ܗܘܬ ܐܝܟܢܐ

what profit is there from them if it be that admonition be not mingled?
(Jos. Sty. 5:14).

ܐ݇ ܗ݇ܳܘܐ ܗܘܐ ܗ݇ܘ ܒܝܢܬ ܓܒܪܐ ܠܚܳܬܗ ܠܐ ܦܩܚ ܠܡܙܕܘܓܘ ܐܝܟܢܐ

if the case between a man and his wife be so, it is not expedient to marry (Matt. 19:10).

5.   ܠܐ ܕܝܢ ܗ݇ܘܘ ܠܐ ܡܠܦܝܢ ܗ݇ܘܘ ܠܢ ܗܕܐ ܟܝ ܐܦ ܠܐ ܡܕܡ ܐܝܬܝܢ ܗ݇ܘܝܢ ܚܫܚܝܢ

if they did not teach us this, they would be quite useless to us (Jos. Sty. 5:19).

ܐܠܘ ܟܬܝܒܢ ܗ݇ܘܝ ܬܫܥܝܬܐ ܪܘܪܒܬܐ ܗ݇ܘܘ ܗ݇ܘܝܢ *if they were written great histories would they form* (Jos. Sty. 80:6).

ܐܠܘ ܕܝܢ ܝܕܥܝܢ ܗ݇ܘܝܬܘܢ ܠܝ ܐܦ ܠܐܒܝ ܝܕܥܝܢ ܗ݇ܘܝܬܘܢ *if ye were knowing me, ye would be knowing my father also* (John. 14:7).

ܐܠܘ ܪܚܡܝܢ ܗ݇ܘܝܬܘܢ ܠܝ ܚܕܝܢ ܗ݇ܘܝܬܘܢ ܗܘܐ *if ye had loved me ye would have rejoiced* (John. 14:28).

ܐܠܘ ܗܕܐ ܗ݇ܘ ܠܐ ܗ݇ܘܐ ܝܘܡܢܐ ܗ݇ܘܐ ܗ݇ܘܐ *if this had not happend to-day, it had happened* (Addai 15:7).

ܐܠܘ ܠܐ ܨܒܐ ܗ݇ܘ ܠܐ ܡܝܬ ܗ݇ܘܐ *if he had not wished, he had not died*(Addai 19:16).

ܐܠܘ ܠܐ ܕܝܢ ܝܕܥܝܢ ܗ݇ܘܘ . . ܠܐ ܗ݇ܘܐ ܚܘܪܒܐ *if they had not known, there had not been the desolation* (Addai 27:21).

ܐܠܘ ܨܒܘ ܗ݇ܘܘ . . . ܠܐ ܫܒܩܝܢ ܗ݇ܘܘ ܠܗܘܢ ܙܘܥܐ *if they had wished, the commotions had not permitted them* (Addai (28:2).

ܐܠܘ ܐܝܬ ܗ݇ܘܐ ܒܗܘܢ ܪܓܫܬܐ . . . ܠܗܘܢ ܗ݇ܘ ܕܐܝܬ ܗ݇ܘܐ *if there were in them feeling, it would be right for them* (Addai 24:1).

Adverbial sentences of condition are of two kinds, those which express a possible and those which express an impossible condition. Of sentences expressing a possible condition, there are sixteen constructions according to the form of the verb, or copula, that is employed.

   1. When there is a Perfect in the protasis, there may be in the apodosis:—
   (1) A Perfect.
   (2) An Imperfect.

(3) A Participle.

(4) A nominal sentence.

2. When there is an Imperfect in the protasis, there may be in the apodosis:—

(1) A Perfect.

(2) An Imperfect.

(3) A Participle.

(4) A nominal sentence.

3. When there is a Participle in the protasis, there may be in the apodosis:—

(1) A Perfect.

(2) An Imperfect.

(3) A Participle.

(4) A nominal sentence.

4. When there is a nominal sentence in the protasis, there may be in the apodosis:—

(1) A Perfect.

(2) An Imperfect.

(3) A Participle.

(4) A nominal sentence.

5. The impossible condition is expressed by ܐܠܘ or ܐܠܘ ܕ. In the protasis is found the Perfect, with or without ܗܘܐ, or the Participle with ܗܘܐ, or a nominal sentence; in the apodosis, the Perfect, or the Participle with ܗܘܐ.

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