

COMPENDIOUS SYRIAC GRAMMAR.

COMPENDIOUS
SYRIAC GRAMMAR

BY

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WITH A TABLE OF CHARACTERS

BY

JULIUS EUTING.

TRANSLATED

(WITH THE SANCTION OF THE AUTHOR)

FROM THE SECOND AND IMPROVED GERMAN EDITION

BY

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TRANSLATOR'S PREFATORY NOTE.

It appears desirable that the leading modern grammars of the four best-known Semitic languages, in their classical forms, should be readily accessible to English-speaking students. And in this connection, probably few competent judges will dispute the claims of the following treatises to be regarded as authoritative and leading, viz:—Wright's Arabic Grammar (as revised by Robertson Smith and De Goeje); Kautzsch's Gesenius' Hebrew Grammar; Nöldeke's Syriac Grammar; and Dillmann's Ethiopic Grammar. Of these the first two already exist in English, Wright's work having been in that form from the outset, at least under his own name, and Kautzsch's Gesenius' having been presented in a similar form a few years ago, in Collins and Cowley's excellent translation. The grammars of Nöldeke and Dillmann, however, have not hitherto appeared in English, although their pre-eminent position in their respective departments of Semitic philology is perhaps even less open to challenge, than that of the other two. It is to supply this want in the educational apparatus available for English students, so far at least as Nöldeke's Grammar is concerned, that the present translation has been attempted.

Of course it may be said, that students of Syriac will in all likelihood be sufficiently well acquainted with German, to be able to consult the original for themselves. I trust that such is the case; but those students and scholars amongst us, who are most familiar with German, will probably be the first to welcome a translation of such a work, if only it has been executed with reasonable fidelity and care. There are obvious advantages in an English version for an English eye, however accomplished

a linguist its owner may be. At all events it is in that belief, and with no other desire than to do something for this branch of study, that I have ventured upon the present edition.

No attempt has been made to alter in any way either the substance or the arrangement of the Grammar. Citations, it is true, have been again verified, and slight errors here and there have been tacitly corrected. To facilitate reference, not only has the very full Table of Contents been set in its usual place, but its items have also been applied throughout the book, in the form of rubrics to the several sections. With a similar design an Index of Passages, wanting in the original, has been drawn up and placed at the end of the volume.

Among other friends who have been helpful towards the preparation of this version, I have specially to thank Professor Robertson of Glasgow University, for much kindly encouragement and wise counsel. Above all I must express my deep indebtedness to the distinguished author himself, Professor Nöldeke, for the unfailing courtesy and unwearied patience with which he lent his invaluable guidance and assistance, as the proof-sheets passed through his hands. Thanks are also due to Herr W. Drugulin and his staff, for again encountering, with a very considerable measure of success, the typographical difficulties, which a work of this nature must present.

JAMES A. CRICHTON.

PREFACE TO THE FIRST EDITION.⁽¹⁾

This book does not claim to be in any respect a *complete* Syriac Grammar. It is true that with the material at my disposal I might have added very considerably to not a few sections; but any treatment of grammatical phenomena which aimed at completeness in every detail required quite other manuscript studies, than were at all open to me. Practical considerations too imposed a severe limitation. I trust however, that even within restricted limits, I have succeeded in producing something which may be of use.

I have taken my material from the best sources within reach, entirely disregarding Amira and the other Maronites. Besides the Jacobite and Nestorian grammarians and lexicographers now in print, I have made use of Severus of St. Matthaëus (usually, but incorrectly, styled "of Tekrit") as he appears in the Göttingen manuscript. The Directorâte of the Göttingen Library, with their accustomed liberality, farther sent me, at my request, from their manuscript treasures, the large grammar of Barhebraeus together with his Scholia; and, with no less readiness, the Library-Directorate of Gottha sent me the Vocabulary of Elias of Nisibis. These manuscripts yielded produce of many kinds. It would have been an invaluable assistance to me, if I had had before me the *Masoretic* tradition of the Syrians, with some degree of completeness. Of this, however, I had at command at first—in addition to the epitomes which are found in printed works—only a few extracts, which

(1) Somewhat shortened at the close.—The first edition (1880) was dedicated to J. P. N. Land (Died 30. Ap. 1897).

I had myself noted down in earlier years, from the well-known Nestorian Masora of the year 899 (Wright's Catalogue 101 *sqq.*) and from the London "Qaraqafic" manuscripts (Rosen-Forshall 62 *sqq.*; Wright 108 *sqq.*). The deficiency was made up, at least to some extent, by the amiability of Wright, Zotenberg and Guidi, who—in answer to a host of questions about the mode of writing this or that word in the Masoretic manuscripts in London, Paris and Rome—furnished me with information which in many cases had been gained only after prolonged search. A careful collation of the entire Masoretic material, allowing for the chance mistakes of individual scribes, especially if it were accompanied by an attentive observation of good, vocalised manuscripts of the Bible, would let us know pretty accurately and fully how the Jacobites on the one hand, and the Nestorians on the other, were wont to pronounce Syriac in the Church use. Any point in which these two traditions are found to be in agreement must have been in use prior to the separation of the two Churches, that is, at the latest, in the 5th century. Although in the recitative of the Church Service there was doubtless a good deal of artificiality, yet we have in it a reflex at least of the living speech. The Grammar of Jacob of Edessa (*circa* 700) is unfortunately lost, all but a few fragments. What the later systematisers give, has, generally speaking, no more authority than can be traced to the Church tradition. Even the observant Barhebraeus, towering as he truly does by a head and shoulders over the rest of his countrymen, has not always surveyed this tradition completely, while sometimes he explains it incorrectly. Now and then too, following mere analogy, he presents forms which can with difficulty be authenticated in the genuine speech. Accordingly if here and there I do not notice Barhebraeus' data, I trust it will not be attributed to a want of acquaintance with them on my part. Still less could editions like Bernstein's "Johannes", or Joseph David's "Psalter" (Mosul 1877)—which unfortunately gives an "improved" text of the Peshitā—constitute an absolute authority for me, although I am greatly indebted to them. I need hardly mention that in the matter of vocalisation I have made large use of the well-known complete editions of the Old Testament and the New Testament, and of both the Nestorian

and the Jacobite-Maronite tradition. In this process, however, I have endeavoured to observe a due spirit of caution. Even the examination of the metrical conditions found in the old "poets" (*sit venia verbo!*) has not been without results for determining grammatical forms.

Still, even when all authoritative sources have been disclosed, a good deal will continue to be obscure in the Phonology and Morphology of Syriac, as it is only for the Bible and a few ecclesiastical writings that an accurate tradition of the pronunciation exists. So much the less will the expert be disposed to find fault with me, for having left here and there, upon occasion, a mark of interrogation.

As regards the *Orthography* of the consonantal writing, we are very favourably situated at the present time, when a long series of texts reproduces for us with accuracy the style of writing followed in manuscripts, from the 5th century onwards.

The *Syntax* I have based wholly upon original authors belonging to the age in which Syriac was an absolutely living speech. I have relied specially upon prose works, and among the poets I have given preference to those who write a simple style. Only a very few of my supporting-passages come down as far as the 7th century: the others range from the 2nd to the 6th. To bring in Barhebraeus or Ebedjesu for the illustration of the Syntax, is much the same as if one sought to employ Laurentius Valla, or Muretus, as an authority for *original* Latin. All the examples I have myself collected, with the exception of about a dozen. Naturally I have made much less use of strongly Graecising writings, than of those which adhere to a genuine Aramaic style. From the ancient versions of the Bible I have, without farther remark, adduced such passages only as are free from Hebraisms and Graecisms. Looking to the great influence of the Peshitā on the style of all subsequent writings, I might perhaps have gone somewhat farther in quoting from it. All the citations from the O. T. I have verified in Ceriani's edition, so far as it has proceeded. Other translations from the Greek I have used only very exceptionally,—in fact almost never except to illustrate certain Graecisms which were in favour. No doubt even the best original writings in Syriac give evidence of the strong influence of Greek Syntax; but, on

the other hand, everything is not immediately to be regarded as a Graecism, which looks like one. The Greek idiom exercised its influence with all the greater force and effect, precisely at those points where Syriac itself exhibited analogous phenomena.

Although, in the composition of this book, I have continually kept an eye upon kindred dialects and languages, I have nevertheless refrained almost wholly from remarks which touch upon Comparative Grammar. Not a few observations of that character, however, will be found in my "Grammar of the New-Syriac Language" (Leipzig 1868) and my "Mandaean Grammar" (Halle 1876). Here and there, besides, I have tacitly rectified a few things which I had said in those works. The great resemblance of Syriac to Hebrew—and that especially in Syntax—will, I hope, be brought into clearer light than heretofore, by the mere description of the language given in this book. A similar remark may be made with regard to special points of contact in the case of Syriac and Arabic.

I have been obliged to avoid almost entirely any reference to my authorities in the Phonology and the Morphology. I have also refrained from quoting the works of modern scholars. A brief manual cannot well separate between widely-known facts and special stores either of others or of one's own. But yet I do not mean to miss this opportunity of referring to the fact, that I am peculiarly indebted to Prof. G. Hoffmann's essay, contained in ZDMG XXXII, 738 *sqq.*, even as I am farther under deep obligation to this dear friend of mine, for many an epistolary communication and encouragement, with reference to the present work. Prof. Hoffmann also enabled me to make some use, at least for the Syntax, of his edition of the Julianus-Romance (Leyden 1880) before it was given to the public. Unfortunately it was then too late to permit my utilising that story still more thoroughly. I have farther expressly to declare my adherence to the conception of the roots ʿw and ʿy , which Prof. August Müller has set forth in ZDMG XXIII, 698 *sqq.*, and which Prof. Stade coincidently follows in his Heb. Gramm., although I am not blind to the difficulties which cling even to that theory.

As I wished to avoid extreme prolixity, I was obliged to seek for some adjustment between the two systems of vowel-marking. Whoever weighs the practical difficulties, and particularly the typographical difficulties, will, I trust, find the plan which I have adopted here, to be fairly suitable, although I cannot myself regard it as entirely satisfactory. In the latter part of the Syntax I have made an attempt to employ the One-point System, occasionally introducing the Two-point System, and applying proper Vowel-signs only where they seemed to be required in order to ensure clearness. That attempt was bound to show a certain amount of arbitrariness and vacillation. The reader may always reflect, that in many cases different ways of marking have prevailed according to place and time, and that very seldom indeed does an old manuscript, which employs the points with any degree of fulness, continue to be perfectly consistent in this matter. As regards the carrying-out of this marking, I must apologise for the circumstance that the points are not of the same size throughout: distance from the place of printing made it difficult to correct this slight inequality.

The division into *paragraphs* aims in nowise at logical consistency: still less is this to be looked for in the process of subdivision which has been applied to not a few of the paragraphs. In every case my sole concern was to break up the subject-matter into comparatively small sections, so as to facilitate the survey and the reference from one passage to another.

I take for granted in those who mean to use this Grammar some acquaintance at least with Hebrew. Whoever desires to learn Syriac from it, without the help of a teacher, will do well to impress upon his memory at first merely the fundamental characteristics of the Orthography, the Pronouns, something of the Flexion of the Nouns, the Paradigm of the Strong Verb, and the most important deviations of the Weak Verbs, — as also to acquire some acquaintance with the attachment of the Pronominal Suffixes. Then let him read easy, vocalised texts, next, extracts from the Bible, as they are to be found, for example, in Rödiger's "Chrestomathia"—a compilation to be highly commended even on other grounds. The learner may at first pass many difficulties

by, but in time he should with increasing care try to find out in the Grammar the explanation of anything which may arrest his attention. If, at a later stage, he goes systematically over the whole of the Grammar, including the Syntax, there will no longer be so much that is strange in appearance to him. And even to a teacher—dealing with beginners in Syriac, or any other Semitic language, who already understand something of Hebrew—an analogous procedure may be recommended. Familiarity with the Nestorian punctuation will be gained most readily from Urmia- [and New York-] editions of the Bible, although these do not give the system in completeness—doubtless for typographical reasons—and, besides, are not free from mistakes.

The Table of Characters, from Euting's master-hand, will suffice to exhibit the development of the Aramaic Character, at least in several of its leading types, from its earliest form up to the oldest Estrangelo, and the farther development of this last, up to the more modern script.

In conclusion I beg once more to tender an emphatic expression of my warmest thanks to the Library-Authorities, as well as to the personal friends, who have been helpful to me in the composition of this book.

Strassburg i. E. 30th Sept., 1880.

TH. NÖLDEKE.

PREFACE TO THE SECOND EDITION.⁽¹⁾

Although I did not reckon upon the necessity arising during my lifetime for a new edition of the Syriac Grammar, I still have continued to note down in my own copy—following my general practice—many additions and improvements. A good deal of this material, accordingly, I was able to devote to the new edition. Amongst other things, I have compared the citations already given from the Life of Simeon Stylites, with a transcript of the London Codex lent me by Prof. Kleyn of Utrecht, now deceased. It would appear however, that the Vatican text is upon the whole nearer the original, than the one in the British Museum.

I have endeavoured to introduce a considerable number of improvements in points of detail, but I have abstained from radical alterations except in a very few cases. In the Syntax I have added to the number of the examples. The Syriac Bible has been more largely drawn upon than in the former edition, particularly as regards the Gospels, and especially the Synoptic Gospels. These last exhibit almost invariably an exceedingly flowing, idiomatic style of Syriac, which upon the whole reads better than the Semitic Greek of the original. This feature comes into still stronger relief in the more ancient form of the text—as contained in C. (*Curetonianus*) and S. (*Sinaiticus*)—than in our usual text P. (*Peshitā*). The Syriac Old Testament frequently approximates the original Hebrew text too closely; and, precisely because of the intimate relationship of the languages, we sometimes find ourselves at a loss as to whether the verbal reproduction is still in conformity with the true

⁽¹⁾ [This edition in the original is dedicated to Prof. Guidi].

Syriac idiom, or is really a Hebraism. It should farther be noticed, that the genuine Syriac Canon is of much less compass than that of the Western Churches, and lacks, for instance, the Book of Esther and the Chronicles. The punctuation, therefore, of these last books in the Urmia edition, is of more slender authority than that of the others, which reproduces an ancient and established tradition, although it is not free from mistakes.

Many Syriac words, of which the form is not in keeping with the rules of Aramaic, have been proved now to be loan-words from the Assyrian. I have frequently drawn attention to such strangers. In this matter I follow Jensen's data in Bröckelmann's Syriac Lexicon, and partly, direct communications from Jensen himself, as well as Delitzsch's Assyrian Dictionary. In the case of some words however, which are now indeed looked upon as being borrowed from the Assyrian, it is perhaps a matter of doubt whether the supposed borrower may not be the lender, or whether the words concerned may not be part of a common stock.

I have increased the number of references from one paragraph to another, but the order of these paragraphs remains the same. As the figures indicating that order have not been altered, quotations made in accordance with the paragraphs of the old edition are suitable also for the new. The few additional paragraphs which have been introduced, bear severally the number of the one which immediately precedes, a *b* being attached thereto.

The new edition has received much benefit from the discussion of the first by Prof. G. Hoffmann in the "Lit. Centralblatt" of 4th March, 1882,—as well as from other printed and written notices from his hand.

The late Prof. Bensley, as well as Dr. J. O. Knudson and Dr. H. Schulthess farther earned my gratitude by pointing out various inaccuracies, particularly errors of the press. And after all, in preparing the second edition, I came upon a few more blunders, some of them rather serious. If, as I venture to hope, the new form of the book should turn out to be tolerably free from annoying mistakes of the press, this is due very especially—seconded by the dexterity of the compositor—to the

careful first correction of proofs, undertaken by Dr. Chamizer, the director of the printing house of W. Drugulin.

The abbreviations which I have adopted are for the most part clear enough in themselves. Besides those which have already been mentioned as indicating the three Texts of the Gospels, viz. P. C. and S. the following perhaps should be noticed:—

Addai = The Doctrine of Addai, The Apostle (ed. by G. Phillips).

Aphr. = The Homilies of Aphraates (ed. by W. Wright).

Anc. Doc. = Ancient Syriac Documents (collected and edited by W. Cureton, with a preface by W. Wright).

Apost. Apocr. = Apocryphal Acts of the Apostles. Vol. I (ed. by W. Wright).

Barh. = Barhebraeus.

Ephr. = S. Ephraem Syri Opera (Roman edition).

Ephr. Nis. = S. Ephraemi Syri Carmina Nisibena (ed. by G. Bickell).

Isaac = Isaaci Antiocheni Opera (ed. by G. Bickell).

Jac. Ed. = Jacob of Edessa.

Jac. Sar. = Jacob of Sarūg.

John Eph. = The Third Part of the Ecclesiastical History of John, Bishop of Ephesus (ed. by W. Cureton).

Joseph = Histoire complète de Joseph, par St. Ephraem[?] ed. by Paul Bedjan, 2. ed. Paris 1891).

Jos. Styl. = The Chronicle of Joshua, The Stylite (ed. by W. Wright).
[wrongly attributed to Joshua.]

Jul. = Julianos der Abtrünnige (ed. by J. G. E. Hoffmann).

Land = Anecdota Syriaca (ed. by J. P. N. Land).

Mart. = Acta Martyrum Orientalium et Occidentalium (ed. by Steph. Ev. Assemanus).

Moes. = Monumenta Syriaca ex Rom. codd. Collecta (ed. by G. Moesinger).

Ov. = S. Ephraemi Syri, Rabulae Episcopi Edesseni, Balaei Aliorumque Opera Selecta (ed. by J. Jos. Overbeck).

Sim. = Life of St. Simeon Stylites,—in the 2nd Volume of the Acta Martyrum (ed. by Steph. Ev. Assemanus).

Spic. = Spicilegium Syriacum (ed. by W. Cureton).

Of Syriac abbreviations note 'ⲁⲟ = ܐܘܟܘܢ “and the rest” = &c.

Strassburg i. E. August 1898.

TH. NÖLDEKE.

NOTE ON THE ENGLISH EDITION.

I am glad to have the opportunity of expressing here my satisfaction with Dr. Crichton's translation of my book, and my hearty recognition of the great care and ability with which he has performed his task. Special thanks are also due on my part to the translator, for rectifying certain errors which had crept into the original work in the case of several of the citations. I venture to hope that the book, in its new form, will prove useful to a still wider circle of readers.

Strassburg i. E. March 1904.

TH. NÖLDEKE.

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INTRODUCTION.

From the time the Greeks came to have a more intimate acquaintance with Asia, they designated by the name of "Syrians" the people who called themselves "Aramaean". *Aramaic* or *Syriac*, in the wider sense of the word, is a leading branch of the Semitic speech-stem,—particularly of the Northern Semitic. This language, extending far beyond its original limits, prevailed for more than a thousand years over a very wide region of Western Asia, and farther did duty as a literary language for less cultivated neighbouring populations. It separated into several dialects, of which some have been preserved for us in literary documents, and others only in inscriptions.—It is one of these Aramaic dialects which we purpose to describe in the present work. This particular dialect had its home in Edessa and the neighbouring district of Western Mesopotamia, and stretched perhaps as far as into Northern Syria. Accordingly it is called by the authors who make use of it, the "*Edessan*" or "*Mesopotamian* tongue", but usually it lays claim to the name of *Syriac* pure and simple, as being the chief Syriac dialect. Occasionally indeed it has also been designated *Aramaic*, although, in Christian times, the name "Aramaic" or "Aramaean" was rather avoided, seeing that it signified much the same thing as "heathen".

Syriac, in the narrower meaning,—that is to say, the dialect of Edessa—, appears to have come somewhat nearer to the Aramaic dialects of the Tigris regions, than to those of Central Syria and Palestine. As far, however, as our imperfect knowledge goes, the dialect stands out quite distinctly from all related ones.

In Edessa this dialect was employed as a literary language, certainly long before the introduction of Christianity. But it attained special importance, from the time the Bible was translated into it (probably in the 2nd century) and Edessa became more and more the capital of purely Aramaic Christianity (in a different fashion from the semi-Greek Antioch). With Christianity the language of Edessa pushed its way even into the kingdom of Persia. By the 4th century, as being then Syriac pure and simple, it serves (and that exclusively) the Aramaean Christians on the Tigris as their literary language. During that period, so far as we know, it was only in Palestine that a local Aramaic dialect was — to a certain extent — made use of by Christians, for literary purposes. The Syriac writings of the heathen of Harrān, the neighbouring city to Edessa,—of which writings, unfortunately, nothing has been preserved for us—, must have exhibited but a trifling difference at the most from those of the Christians.

The language and its orthography already present such a settled appearance in the excellent manuscripts of the 5th century, that we can hardly doubt that scholastic regulation was the main factor in improving the popular tongue into the literary one. The Greek model has been effective here. The influence of Greek is shown directly, not merely in the intrusion of many Greek words, but also in the imitation of the Greek use of words, Greek idiom and Greek construction, penetrating to the most delicate tissues of the language. Numerous translations and imitations (such as the treatise on Fate, composed after Greek patterns by a pupil of Bardesanes, about the beginning of the 3rd century) furthered this process. But we must carefully distinguish between Greek elements which had made good their entry into the language, and such Graecisms as must have been forced upon it by pedantic translators and imitators. Many Hebraisms also found their way into Syriac through the old translations of the Bible, in which Jewish influence operated strongly.

The golden age of Syriac reaches to the 7th century. The Syrians of that day belonged partly to the Roman empire, and partly to the Persian. The cleavage was made more pronounced by the ecclesiastical divisions, occasioned specially by the unhappy Christological controversies.

The Persian Syrians decided mostly for the teaching of the *Nestorians*,—the Roman Syrians for that of the *Monophysites* or *Jacobites*. And when the Academy of Edessa, the intellectual capital, was closed (489) to the former as declared heretics, they founded educational institutions of their own,—of which in particular the one at Nisibis attained to high repute. This separation had as a consequence an abiding severance of tradition, even with respect to the language and the mode of writing it. Assuredly the variety of the common dialects in olden time cannot have been without influence upon the pronunciation of Syriac, in the mouths even of cultivated persons in different localities,—just as in Germany the Upper-Saxon language of polite intercourse assumes a very perceptible colouring, conditioned by the local dialect it meets with, in the case of the inhabitant for instance of Holstein or the Palatinate or Upper Bavaria,—or as in Italy the Tuscan tongue is similarly modified, in the case of the native of Lombardy, Genoa or Naples. Many of these differences, however, rest doubtless upon rules of art laid down by the Schools. So far as we find here a genuine variety in the forms of the language, it is sometimes the Eastern, sometimes the Western tradition, which preserves the original with the greater fidelity. Naturally the more consistent of the two is the Western, which as a whole restores to us the pronunciation of the Edessans, in the remodelled form in which it appeared about the year 600 or 700,—that is, at a time subsequent to the golden age of the language.

The conquest of the Aramaean regions by the Arabs brought the commanding position of Syriac to a sudden close. True, it lived on for sometime longer in Edessa, and Aramaic dialects long maintained themselves in remote districts, as they partly do up to the present day; but Syriac speedily lost its standing as a language of cultivated intercourse extending over a wide region. The very care which was now devoted to the literary determination of the old speech is a token that men clearly perceived it was passing away. It can hardly be doubted that about the year 800 Syriac was already a dead language, although it was frequently spoken by learned men long after that time. The power of tradition, which keeps it up as an ecclesiastical language, and the zealous study

of ancient writings,—had the effect of leading even the later Syriac authors, among whom were several considerable men, to wield their ancestral speech with great skill. Besides, the influence of the actually living tongues—the Aramaic popular dialects and the Arabic—did not attain its prevalence with such a disturbing effect as might have been expected. But on the whole, for more than a thousand years, Syriac—as an ecclesiastical and literary language—has only been prolonging a continually waning existence.

PART FIRST.

ORTHOGRAPHY AND PHONOLOGY.

I. ORTHOGRAPHY.

LETTERS.

§ 1. A. The character most in use in Syriac printing is that of the West-Syrians (Jacobites and Maronites), of which the proper name is *Sertā* (*Sertō*). It has been developed out of the older one, which is called *Estrangelo*, properly *στρογγύλη*. This character also is pretty often employed in printing, particularly in more recent times. The same thing may be said of the Nestorian character, which comes nearer the *Estrangelo* than the *Sertā* does. We accordingly give, in the following Table not only the *Sertā* letters of the alphabet but also the old or *Estrangelo* letters, as well as the Nestorian letters.

B. All Syriac styles of writing are *Cursive*; the most of the letters must be connected right and left within the word,—and thus several small modifications of shape arise. In the case of the *Sertā*, we give all these forms; for the *Estrangelo* and the Nestorian character it may suffice to give the special final forms, in addition to the main forms.⁽¹⁾

The form, which is given here in European character, of the names of the letters, aims at representing the older pronunciation: brackets enclose the diverging pronunciation of the later West-Syrians. Secondary forms, varying both in sound and character, are also met with.

⁽¹⁾ Cf. besides, the *Plate of Alphabetical Characters* by EUTRIG, appended to this work.

Usual Syriac Character.				Estrangelo.	Nestorian.	Names.	Sound-Value and Transcription.	Hebrew Equivalents.	Numerical Value.
1. Unconnected— (Detached finals).	2. Connected on right— (United finals).	3. Connected on left.	4. Connected right and left.						
ܐ	ܐ	ܐ	ܐ	ܐ	ܐ	Ālaf (Ālaf)	Spiritus lenis (ʿ)	א	1
ܒ	ܒ	ܒ	ܒ	ܒ	ܒ	Bēth	b; v (β)	ב	2
ܓ	ܓ	ܓ	ܓ	ܓ	ܓ	Gāmal (Gōmal)	g (hard); gh (γ)	ג	3
ܕ	ܕ	ܕ	ܕ	ܕ	ܕ	Dālath or Dāladh (Dōlath or Dōladh)	d; dh (ð)	ד	4
ܗ	ܗ	ܗ	ܗ	ܗ	ܗ	Hē	h	ה	5
ܘ	ܘ	ܘ	ܘ	ܘ	ܘ	Wau	w	ו	6
ܙ	ܙ	ܙ	ܙ	ܙ	ܙ	Zain, Zēn, or Zai	soft s (z)	ז	7
ܚ	ܚ	ܚ	ܚ	ܚ	ܚ	Hēth	hard h (ħ)	ח	8
ܛ	ܛ	ܛ	ܛ	ܛ	ܛ	Tēth	emphatic t (t)	ט	9
ܝ	ܝ	ܝ	ܝ	ܝ	ܝ	Yōdh (Yūdh)	y	י	10
ܠ	ܠ	ܠ	ܠ	ܠ	ܠ	Kāf (Kōf)	k; kh	כ	20
ܡ	ܡ	ܡ	ܡ	ܡ	ܡ	Lāmadh (Lōmadh)	l	ל	30
ܢ	ܢ	ܢ	ܢ	ܢ	ܢ	Mīm	m	מ	40
ܥ	ܥ	ܥ	ܥ	ܥ	ܥ	Nūn, Nōn	n	נ	50
ܦ	ܦ	ܦ	ܦ	ܦ	ܦ	Semkath	s	ס	60
ܩ	ܩ	ܩ	ܩ	ܩ	ܩ	Ē	peculiar gut- tural (ʿ)	ע	70
ܪ	ܪ	ܪ	ܪ	ܪ	ܪ	Pē	p; f, ph	פ	80
ܫ	ܫ	ܫ	ܫ	ܫ	ܫ	Ṣādḥē (Ṣōdhē)	emphatic s (ṣ)	צ	90
ܩ	ܩ	ܩ	ܩ	ܩ	ܩ	Qōf	guttural k (q)	ק	100
ܚ	ܚ	ܚ	ܚ	ܚ	ܚ	Rēsh (Rīsh)	r	ר	200
ܫ	ܫ	ܫ	ܫ	ܫ	ܫ	Shīm	sh	ש	300
ܬ	ܬ	ܬ	ܬ	ܬ	ܬ	Tau	t; th (θ)	ת	400

At the end of a word we can only have a form from the 2nd column or the 1st, and from the one or the other according as the preceding letter has a form connecting to the left (Col. 3) or not. Forms from Col. 4 can only appear in the interior of a word; while initial forms must be taken from Col. 1 or 3.

Rem. The most judicious course for the beginner will be to impress upon his memory only Cols. 1 and 3.

C. 𐌸 with 𐌹 is generally written 𐌸𐌹 (𐌸), but initial 𐌹 with 𐌸 thus, 𐌸𐌹. For 𐌹𐌸 one sometimes puts 𐌸𐌹, and thus draws in this case two words together. In Nestorian script 𐌹 is given for final 𐌸 (𐌸).

For 𐌹, 𐌹 as single letters or as ciphers, one generally writes 𐌹, 𐌹.

In manuscripts 𐌹 and 𐌹 are often mistaken for each other from their resemblance; so is it with 𐌹 and 𐌹, and also with 𐌹 on the one hand and 𐌹, 𐌹, 𐌹, and 𐌹 on the other. Farther it is frequently difficult to distinguish 𐌹 from a simple 𐌹, and occasionally even 𐌹 from a simple 𐌹. Even in many printed copies 𐌹 and 𐌹 are far too like one another: (1) farther, 𐌹 and 𐌹, and 𐌹 and 𐌹 are not sufficiently discriminated.

§ 2. The *pronunciation* of the letters can of course be determined Pronun-
ciation. only approximately. Notice the following: 𐌹 𐌹; 𐌹 𐌹 𐌹 have a twofold pronunciation, one hard, answering to our *b g d k p t*, one soft, aspirated or rather sibilated. Soft 𐌹 is nearly the German *w*, or the English and French *v*; soft 𐌹 = *γ* (*gh*) is nearly the Dutch *g* (like the Arabic *ع*); soft 𐌹 = *ð* (*dh*) is the English *th* in *there, other*; soft 𐌹 = *kh*, or the German *ch* in *ach* (not that in *ich*); soft 𐌹 the German, English, and French *f*; soft 𐌹 = *θ* (*th*) is the English *th* in *think, both*. (2) On the changes of the hard and soft pronunciations v. §§ 15, 23 *sqq.*

𐌹 is always the vowel-sounding English *w*, never the German *w*, and accordingly it quiesces easily and completely into a *u*. 𐌹 has also more of a vowel character than the German *j*, being nearly the English *y*.

(1) *Translator's Note:* The same may be said for 𐌹 and 𐌹.

(2) *Translator's Note:* In the transcription followed in this Edition, soft 𐌹 will be represented by *v*, soft 𐌹 by *kh*, soft 𐌹 by *f* or *ph*, and soft 𐌹 by *th*; while soft 𐌹 and 𐌹 will be rendered by *γ* and *ð* respectively.

ʃ = z is a soft s as in *chosen*, German s in *Rose*, French in *choisir* or French z in *zéro*.

ʕ = h is quite a foreign sound to us, an h rattled in the throat (Arabic ح). The East-Syrians pronounce it as a very hard Swiss ch (Arabic ح).

ṭ = t is an emphatic and completely unaspirated modification of t, in which the tip of the tongue is pressed firmly against the palate; ṭ is a similar modification of k, produced in the back part of the mouth. ṭ and ṭ are employed by the Syrians as equivalents for the Greek sounds τ and κ, which at all events were quite unaspirated.

ʒ = s is an emphatic articulation of the sound of s, by no means to be rendered as a German z (= ts).

ʔ = ʿ is a guttural breathing, again quite foreign to us, which is formed by a peculiar compression of the upper part of the windpipe. It is nearly related to ʕ, and even to the Spiritus lenis. (ʔ). Those who render it by the latter sound will make the least considerable mistakes.

ʃ = sch is the German *sch*, the English *sh*, or the French *ch*.

ʃ seems to have been a lingual-dental, not a guttural.

The remaining consonants have nearly the same sound as the corresponding German or English ones.

DISPOSITION OF WORDS.

Disposition
of words.

§ 3. Particles, which consist of only a single letter, *i. e.* of a consonant with a short vowel, are attached as prefixes to the following word, thus **ܠܡܠܟܐ** *bēmalkā*, “in rege”, not **ܠܡܠܟܐ**, **ܠܡܠܟܐ** *waqtal*, “and killed”, not **ܠܡܠܟܐ**, &c.

Certain short words, and to some extent even longer ones, which together belong to the same idea, are also frequently written as one, though not invariably. Thus **ܠܐ** or **ܠܐ** *āf lā* “neither”, “not even”; **ܒܢܐ** or **ܒܢܐ** *bar nāš*, “son of man”, *i. e.* “man”; **ܠܟܘܠ** or **ܠܟܘܠ** *kul yōm* “every day”; **ܠܟܘܠܡܕܘܢܐ** or **ܠܟܘܠܡܕܘܢܐ** *kul meddem* “quicquid”; **ܠܟܘܠܩܘܕܫܐ**, more commonly **ܠܟܘܠܩܘܕܫܐ** *rūh qudšā* “spirit of holiness”, “the Holy Ghost”; even **ܠܟܘܠܩܘܕܫܐ** instead of **ܠܟܘܠܩܘܕܫܐ** *māran Ješūʿ mēšihā* “our Lord Jesus Christ”, appears. On the fusion

together of two words, of which the one ends in **ⲗ**, while the other begins with **ⲗ** (**ⲗⲗ**), see above § 1 C.

VOWEL EXPRESSION (A) BY VOWEL LETTERS.

Vowel expression:
(a) By vowel letters.
Actual use.

§ 4. A. The letters **ⲗ** **Ⲙ** **ⲙ** are frequently made use of by the Syrians to express vowel sounds.

ⲗ denotes every final *ā* and *ē*, and in certain cases *ē* within the word; that *ā* was pronounced *ō* by the later West-Syrians, and that *ē* in part *ī*. Thus **ⲙⲁ** *mā* (*mō*); **ⲙⲁⲕⲗ** *malkā* (*malkō*), **ⲙⲁⲙⲥⲉ** *mamsē*; **ⲙ** *nē* (*nī*); **ⲡⲗⲓ** *pēran* (*pīran*).

Ⲙ denotes every *ī* in the middle and end of a word, also certain cases of *ē* in the middle: **Ⲅⲥ** *bīš*; **Ⲅ** *bī*; **ⲡ** *dēn*; **Ⲅⲛ** *ēn* (*īn*). For *ē* there appears also **ⲁⲃ**: **ⲕⲗⲡ** or **ⲕⲗⲥ** *kēn* (§ 46). In an open syllable *ē* is frequently not expressed at all, e. g. **ⲙⲥⲕⲛⲁ** *meskēnā* (*meskinā*); in ancient MSS. it is sometimes unindicated even in a closed syllable, e. g. **ⲕⲗⲣⲏ** *hērēn*.

ⲙ in the middle and end of a word denotes any long or short *u* or *o*: **ⲕⲗⲙ** *qūm*; **ⲡⲓⲣⲕⲁⲛⲁ** *purqānā*; **ⲛⲉⲗⲗⲏ** *neylōn* (*neylūn*); **ⲧⲉⲃⲃⲧⲁ** *tešbohtā* (*tešbuhtō*); **ⲙⲁⲕⲗ** *malkū*; **ⲟ** *ō*. Only the very common words **ⲕⲟⲗ**, **ⲕⲟⲗ** “all”, “every”, and **ⲙⲉⲧⲧⲟⲗ**, **ⲙⲉⲧⲧⲟⲗ** “because of” are often in old times, and always in later times, written without **ⲙ**, thus **ⲕⲟ**, **ⲙⲉⲧⲧⲟ**. The Cod. Sin. frequently leaves out the **ⲙ** even in other words, e. g. **ⲕⲟⲗⲗ** for **ⲕⲟⲗⲙⲁⲗ** *luqval*.

ⲙ and **Ⲙ** farther express the diphthongs *au* and *ai*: **ⲕⲟⲗ** *lau*; **ⲕⲟⲗⲗ** *baitā*; the diphthongs *īu* and *ēu* are written **ⲟ**: **ⲕⲟⲗⲗ** *gallū*; **ⲛⲉⲗⲗⲏ** *neylēu*.

B. A final and originally short *a* in Greek words is expressed by **ⲗ**: in pronunciation it was doubtless always lengthened. Greek *α* in the middle of a word is also often written **ⲗ**, e. g. **ⲕⲟⲗⲗⲟⲩ** or **ⲕⲟⲗⲗⲟⲩ** *dóγματα* &c. Even the Syriac *a* is sometimes thus expressed, e. g. **ⲧⲁⲗⲗⲁ** for the usual **ⲧⲁⲗ**. In the very same way **Ⲙ** appears pretty often for *ī* in the middle of a word, e. g. **ⲉⲡⲓⲕⲟⲡⲟⲩ** (or **ⲉⲡⲓⲕⲟⲡⲟⲩ**) *episkopā*, **ⲉⲡⲓⲕⲟⲡⲟⲩ**; **ⲕⲟⲗⲗⲟⲩ** (**ⲕⲟⲗⲗⲟⲩ**) *χρησις*. In quite isolated examples this happens even in Syriac words, as **ⲕⲟⲗⲗⲟⲩ** (**ⲕⲟⲗⲗⲟⲩ**) *gīšrā*; **ⲕⲟⲗⲗⲟⲩ** (**ⲕⲟⲗⲗⲟⲩ**) *šiyrē*.

Greek ϵ and α are in some writings expressed by ܐ , *e. g.* ܐܠܗܝܘܬܐ $\lambda\acute{\epsilon}\xi\iota\varsigma$. The desire to render Greek vowels with accuracy gave rise to various strange forms of transcription among learned Syrians.

Greek σ on the other hand is frequently left entirely unexpressed, *e. g.* ܒܥܝܠܝܘܫ Βασιλειος , alongside of ܒܥܝܠܝܘܫ ; ܥܦܫܩܘܦܘܫ , ܥܦܫܩܘܦܘܫ alongside of ܥܦܫܩܘܦܘܫ , ܥܦܫܩܘܦܘܫ $\epsilon\pi\iota\sigmaܩܘܦܘܫ$. Thus the placing of the vowel letters in Greek words is far more fluctuating than in native ones.

Apparent
use of ܐ .

§ 5. A distinction is to be made between the employment of ܐ as a vowel sign and those cases in which it has its place from etymological considerations,—especially from having been formerly an audible *spiritus lenis*: *e. g.* ܡܠܐܟܬܐ malakhā “angel”, from ܡܠܐܟܬܐ ; ܒܝܪܐ bērā (bīrō) “a well” from ܒܝܪܐ (Hebrew בְּיַר); ܥܠܝܢ ‘*allīn* “enter” (pl. part.), because of the sing. ܥܠ ‘*āl* “enters” (sing. part.) &c.

Vowel ex-
pression:
(b) By other
signs.
Simple
points.

VOWEL EXPRESSION (B) BY OTHER SIGNS.

§ 6. This insufficient representation of vowel sounds was gradually made up for by new signs. At first, in some words which might be pronounced in various ways, *a point over* the letter concerned was employed to signify the fuller, stronger pronunciation, and *a point under* it to denote the finer, weaker vocalisation, or even the absence of vowel sound. Thus there was written (and is written) ܥܘܘܕܐ ‘*evādā* “a work”, set over against ܥܘܘܕܐ ‘*avdā* “a servant”; ܡܢ mān “what?” and ܡܢ man “who?”, ܡܢ men “from”; ܩܬܠ qāṭel “he kills” (part.) and ܩܬܠ qattel “he murdered” (Paēl), ܩܬܠ qēṭal “he killed” (Peal); ܫܢܬܐ ša(n)tā “a year”, ܫܢܬܐ šenthā “sleep”; ܡܠܟܐ mallkā “king”, ܡܠܟܐ mellkā “counsel”; ܦܘܒ ṭāvū “good”; ܦܘܒ ṭebbā “fame”; ܗܘ hau “that” (masc.), ܗܘ hū “he”; ܗܘ hāi “that” (fem.), ܗܘ hī “she”; ܗܘܢ hānōn “those”, ܗܘܢ hemnōn “they” &c. Frequently it is held to be sufficient to indicate by the upper point the vowels \bar{a} , a ,—*e. g.* in ܣܝܝܡܐ sēyāmā “setting”, ܐܝܕܐ aidā “what?” (fem.), ܕܗܗܝܠ dahhāl “timorous”, without giving also to words written with the same consonants the under point proper to them, *viz.*:— ܣܝܡܐ sīmā “set”, ܐܝܕܐ idā “a hand”, ܕܗܗܝܠ dehāl “terrible”. Here too we must note the employment of ܐ almost without exception to signify the suffix of the 3rd pers. fem. sing., *e. g.* ܒܐ bāh “in her” as set over against ܒܐ bēh

“in him”; **مقتلتها** *qētaltāh* “thou hast killed her”; and so also **مقدمها** *qēdāmēh* “before her”; **مقتلها** *neqtēlāh* “he is slaying her” (Impf.), &c.

In the latter case this system has already in part given up the exact, and relatively phonetic significance of the ‘points’. That significance, however, came to be abandoned in many other cases besides, as when, for instance, one began to write **سوم** *sūm* “he placed”, because it is a Perfect like **مقتل** *qētal*. Other considerations too mixed themselves up with the matter; thus it became the practice to write the 1st pers. sing. perf. with — over the first consonant, e. g. **قتلت** *qetleth* “I killed” (*interfecī*). The points, upper and under,—particularly the former,—are often wrongly placed; thus **حخ** is found for **ح** *āved* “does”, and **هلف** for **هلم** *sāleg* “ascends”.

§ 7. Farther, a second or third point was often added to distinguish more exactly between verbal forms in particular; for example, there was written **حجبت** *‘evdeth*, **حجبت** or (East-Syrian) **حجبتا** *‘evdath* “she did”; **منه** *manū* “who is?” compared with **منه** *mānau* “what is?”; **خبر** *bērē* “creatus” as distinguished from **خبر** *bērā* “creavit” and **خبر** *bārē* “creat”, &c. This complicated system, often fluctuating according to districts and schools, and seldom faithfully attended to by copyists, still maintained a footing in many forms, even alongside of the employment of a more exact indication of the vowels.

Combination of points.

§ 8. Out of this punctuation then, there was formed, with the Nestorians first of all, a complete system of Vowel-Signs. To be sure it never attained to perfect consistency and universal acceptance: even the appellations of the vowels fluctuate a good deal. The system is used in Nestorian impressions, on the authority of good manuscripts, after the following scheme:—

System of vowel-marking by points.

— ä Pēthāhā, e. g. **ب** *bā*.

— ā Zēqāfā (or according to Nestorian pronunciation, Zēqāpā): **ب** *bā*.

— ě, ĭ Rēvāšā *arrikhā* or *Zēlāmā pēšiqā*: **ب** *bē*.

— ē Rēvāšā *karyā* or *Zēlāmā qašyā*: **ب** *bē*.

— ĩ Hēvāšā: **ب** *bī*.

○ u, ū ‘Ēšāšā *allīšā*: **ب** *bu*.

○ o, ō ‘Ēšāšā *rēwīhā*: **ب** *bo*.

Rem. This orthography,—which otherwise is tolerably consistent,—substitutes in certain cases $\overset{\cdot}{\text{—}}$ for $\overset{\cdot}{\text{—}}$, for no reason that can be discovered, *e. g.* in Passive Participles like $\overset{\cdot}{\text{بـ}}$ “built”. In old manuscripts $\overset{\cdot}{\text{—}}$ is largely interchangeable with $\overset{\cdot}{\text{—}}$ or $\overset{\cdot}{\text{—}}$. $\overset{\cdot}{\text{بـ}}$ is also found in isolated cases for $\overset{\cdot}{\text{بـ}}$, particularly for an initial $\overset{\cdot}{\text{بـ}}$. $\overset{\cdot}{\text{—}}$ is also written for $\overset{\cdot}{\text{—}}$. For other variations, v. §§ 42. 46. 48.—On the representation of *ai* and *au* v. § 49 A.

System of vowel-marking by Greek letters.

§ 9. Much clearer is the *system of vowel designation by small Greek letters* set above or below the line,—a system which grew up among the Jacobites about A. D. 700. Unfortunately, however, this system represents in many parts a later pronunciation of the vowels, which had become prevalent at that time, so that we cannot in the Grammar altogether dispense with the other system,—the Nestorian. The method practised is as follows:

- $\overset{\alpha}{\text{—}}$ a *Pēthōhō*.
- $\overset{\omicron}{\text{—}}$ ō (older ā) *Zēqōfō*.
- $\overset{\eta}{\text{—}}$ e *Rēvōšō*.
- $\overset{\bar{\iota}}{\text{—}}$ ī (partly for old ē) *Hēvōšō*.
- $\overset{\epsilon}{\text{—}}$ - $\overset{\sim}{\text{—}}$ u (partly for old o) *Ēšōšō*.

Rem. Sometimes *i* or *ι* is found for $\overset{\alpha}{\text{—}}$ *i. e.* Η, η, following later Greek pronunciation; for $\overset{\epsilon}{\text{—}}$ or $\overset{\sim}{\text{—}}$ there appears ε, and ω too for ο. This ω has been in use with the interjection ὦ! “O!” from very ancient times: a later and disfigured form is ὦ! . The diphthongs *au* and *ai* are written ⊙^{α} , ⊖^{α} ; $\text{⊙}^{\alpha\omicron}$ is an earlier form for ⊙^{α} ; and similar forms occur for other diphthongs.

Mixed system.

§ 10. A combination of a modified point-system with the Greek system is in favour among the later West-Syrians and in our own impressions. In this usage

- $\overset{\cdot}{\text{—}}$ = $\overset{\alpha}{\text{—}}$.
- $\overset{\cdot}{\text{—}}$ = $\overset{\omicron}{\text{—}}$.
- $\overset{\cdot}{\text{—}}$ and $\overset{\cdot}{\text{—}}$ without distinction = $\overset{\eta}{\text{—}}$.
- $\overset{\cdot}{\text{—}}$, $\overset{\cdot}{\text{—}}$ or merely $\overset{\cdot}{\text{—}}$ = $\overset{\epsilon}{\text{—}}$, $\overset{\sim}{\text{—}}$.
- ⊙ or ⊙ without any certain distinction = ⊙^{α} .

§ 11. *Rem.* No one of these systems carries out a distinction between long and short vowels. The designation of vowels by the Syrian Grammarians as “long” or “short” rests upon a misunderstanding of Greek terms and has nothing to do with the natural quantity. Thus the first and certainly short *e* in *neylē* is directly designated as “long *Rēvōšō*”, and the second and long *e* as “short”. The original *o* is for the Jacobites a “short *Ēšōšō*”; for the Nestorians on the other hand it is “broad”, while *u* is for the former “long”, for the latter “compressed”; and in neither case is the quantity of the vowel considered, but merely the quality.

Marking length of vowels.

§ 12. No established sign has been formed to denote the want of any vowel (*Sh^eva quiescens*), nor yet the absence of a full vowel (*Sh^eva mobile*). Here and there the sign — (§ 6) or — (§ 17) serves this purpose.

Marking absence of vowel.

§ 13. A. Examples: *Nestorian*: ܫܘܬܗܠܡܝܠܠܗ *šūth lēmīllē* *Examples: use of vowel signs.*
dēmalkā dīlhōn. *Greek*: ܫܘܬܗܠܡܝܠܠܗ *šūth lēmelē dēmalkō*
dīlhūn. *Mixed*: ܫܘܬܗܠܡܝܠܠܗ . The blending might be contrived in many other ways besides, for instance, ܫܘܬܗܠܡܝܠܠܗ &c.

B. From practical considerations, we employ in this work the Greek vowel-signs almost always, using however,—in conformity with the practice of the East-Syrians, and in general of the West-Syrians also,—the sign ̄ for that vowel which is pronounced *ē* by the East-Syrians, and *ī* by the West-Syrians, and in most cases discriminating *ō* (original *o*, West-Syrian *u*) from $\text{̄} = \text{̄}$ (original *u*).

C. Syriac manuscripts are commonly content with the indication of the vowels given in § 6: only occasionally do they give exact vowel signs. But Nestorian manuscripts, in particular, are often fully vocalised. Many Nestorian manuscripts of the Scriptures produce quite a bewildering impression by the large number of points of various kinds employed in them (cf. § 14 *sqq.*).

OTHER READING-SIGNS.

§ 14. Very ancient is the point which never fails in genuine Syriac manuscripts,—that which distinguishes ܘ from ܘ . *Diacritic point in i and u.*

Diacritic point in i and u.

Rukkākhā
and
Qussāyā.

§ 15. The soft pronunciation (*Rukkākhā*) of the letters **د** **س** **پ** **ق** **ك** (§ 2) can be expressed by a point placed under them, the hard pronunciation (*Quššāyā*) by one placed over them, e. g. **نہسبت** *nēsavt* “thou didst take”, **نہسبت** *nesbeth* “I took” &c. (For farther examples v. in particular § 23 *et seq.*). In the case of **ا** the hard sound is commonly indicated by a point set within the letter, something like **ا**; and by **ا** is represented the sound of the Greek π (§ 25), which diverges from this, being completely unaspirated⁽¹⁾ and peculiarly foreign to a Semite. Others set down **ا** = *f*, **ا** = *p*, and **ا** = π . We shall however denote the Syriac hard *p* also by **ا**.

This system, of which certain variations appear (such as **ا**, with two points, instead of **ا**) is only carried out in very careful writing. In Nestorian manuscripts, however, particularly those of later origin, and in Nestorian printed matter, the system is largely employed. At the same time these points are usually left out, when they would interfere with the vowel points, e. g. **ܘܢܝܘܬܐ**, not **ܘܢܝܘܬܐ**; **ܘܢܝܘܬܐ**, not **ܘܢܝܘܬܐ**.

Plural
points.

§ 16. A. From the oldest times, and regularly, plural forms, of substantives in the first place, have been distinguished by two superscribed points —, called *Sēyāmē*⁽²⁾: thus **ܡܠܟܐ**, **ܡܠܟܐ** *malke*, *malkāthā* “kings, queens” are distinguished from the singulars:—**ܡܠܟܐ**, **ܡܠܟܐ** *malkā*, *malkeṯhā*. And so also **ܡܠܟܘܬܐ** *malkau* “his kings” &c., although in such a case there was no possibility of mistaking the word for a singular.

B. Substantive plurals in **ܐ** commonly receive the sign —, but not those of the predicative adjective, thus, **ܐܡܢܐ** *ammān* “cubits”, but **ܐܡܢܐ** *šarrīrīn* “(are) true”.

True collective nouns, which have no special plural, must take —, e. g. **ܗܢܐ** ‘*ānā* “a flock”, but we have **ܗܢܐ** *baqrā* “herd (of cattle)”, because a plural **ܗܢܐ** *baqrē* “herds” appears.

(1) Answering to the representation of τ by **ܐ** (not by **ܐ**) and of κ by **ܐ** (not by **ܐ**).

(2) The Hebrew appellation in vogue,—*Ribbūi* is naturally unknown to the Syrians. It was borrowed by a European scholar from the Hebrew Grammarians, and means “plural”.

The feminine plural-forms of the finite verb and of the predicative adjective take ـن , *e. g.* كُتِبْنَ “they (fem.) wrote”, يَكْتُبْنَ “they (fem.) write” (Impf.), يُحْسِنْنَ “are good (f.)”. Only, these points are generally wanting, when the 3rd pl. fem. in the perfect is written like the 3rd sing. masc. (§ 50 B).

With the numerals there is a good deal of fluctuation. The rule that only feminine numbers of the second decade,—because they end in the plural in \bar{e} ,—are to be supplied with ـن , is seldom strictly followed. Numerals with ـي generally take ـن ; farther, all which end in ـي ,—in particular اثنان , ثلاثان “two”. The plural sign is the rule in numerals which have a possessive suffix (§ 149).

C. Generally speaking, a tolerable uniformity is found,—and that in old manuscripts,—only in cases under A; in cases under B, these manuscripts often omit the sign ـن , where it should stand, and employ it instead in other cases, but without consistency, *e. g.* in the masc. of the finite verb, as اُتِفِعُوا “they (masc.) found”; بِالْقِبَعِ “that they (masc.) may be sanctified”.⁽¹⁾

D. The position of the points ـن was not thoroughly determined: most frequently they were permitted to rest upon the third or fourth letter from the end of the word. Much depends here on the fancy of the writer; the position most favoured is over those letters which do not rise high above the line. With the point of the letter ـي the plural sign generally blends into ـي , *e. g.* مُؤَنِّدِي “lords”; حَقِيقِي “true”; still there are found also تَقْوِي “revered”, خَمْسِي “twenty”, قَهْوِي “villages”, and many others.

§ 17. Here and there a line over the letter is found as a sign of the want of a vowel, *e. g.* فَجِيعَ *pēley* “were divided”, as contrasted with وَجِيعَ “distributed”; بِالْحَمِّ *lahm* “my bread”. Oftener this ـن stands as a sign that a consonant is to be omitted in the pronunciation, *e. g.* مَدِينَتَا *medīnā* “town”, بِاتِلَا *bath* “daughter”, وَ *wā* “was”. The West-

Upper and
under line.

(1) The sign ـن is even set improperly over words, which are singular, but look like plural, *e. g.* over لَيْلَا “night” (sing. abs. st.) and over Greek words in ـن like Παλαι , Ελλην .

Syrians employ in this case partly —, partly — especially in more recent times; and this use of the *linea occultans* is followed in the most of our impressions. But commonly in MSS. such a sign is altogether wanting.⁽¹⁾

In contrast with the use of the upper line —, the under line — is made use of, especially with the Nestorians, to denote a fuller vocalisation, that is to say when a vowel is inserted in order to avoid harshness, e. g. **ܘܒܝܨܘܚܐ** = **ܘܒܝܨܘܚܐ** for **ܘܒܝܨܘܚܐ** “wisdom” (§ 52 C) &c. So also **ܝܥܪܚܝ** = **ܝܥܪܚܝ** for **ܝܥܪܚܝ** they ask (§ 34).

INTERPUNCTUATION AND ACCENTS.

Interpunct-
uation.

§ 18. The oldest *interpunctuation*, which is frequently retained even in later times, consists of a single strongly marked point . after larger or smaller divisions of the sentence, for which, in the case of large paragraphs, a stronger sign ✧, or the like, appears. But even in very ancient manuscripts a system of *interpunctuation* is found, of a more or less formed character. Later, alongside of the chief point **ܘܚܘܘܠܐ** (**ܘܚܘܘܠܐ**), the main distinction made is between “the under point” **ܘܚܘܘܠܐ** (**ܘܚܘܘܠܐ**), “the upper point” **ܘܚܘܘܠܐ** (**ܘܚܘܘܠܐ**), and “the equal points” **ܘܚܘܘܠܐ** (**ܘܚܘܘܠܐ**),—to indicate different clauses of the sentence of greater or less importance. To some extent other signs also are used for this purpose. The tests of the usage are not clear, and the practice is very fluctuating, at least on the part of copyists.

Accents.

§ 19. In order to signify with accuracy, whether,—in the recitation of the sacred text in worship,—the individual words of a sentence should be associated with more or with less connection,—and also what relative tone befits each word,—a complicated system of “Accents” was employed in Syriac as well as in Hebrew. This system however appears only in manuscripts of the Bible, and in a grammatical point of view it is of very slender importance. In isolated cases, signs taken from this

(1) Sometimes the under line is found in still wider employment as a sign of the want of a vowel, in Western MSS., e. g. **ܘܚܘܘܠܐ** *hêninō* “who has obtained favour”, as contrasted with **ܘܚܘܘܠܐ** “rancid”.

system are found also in other uses: thus, for instance, we may meet with an upper point lending emphasis to the word in a summons, a command, an interrogation. Such a point is not distinguishable in all cases, so far as appearance goes, from the points treated of in § 6 sq.

II. PHONOLOGY.

1. CONSONANTS.

GENERAL STATEMENT.

§ 20. *Every word and every syllable commences with a consonant.* Beginning of the syllable. That no word can begin with a vowel sound is expressed clearly in Semitic writing by ʾ [preceding such sound], e. g. ʾāthē, or rather ʾāthē “comes”; ʾwrhā “a way”; ʾdā “hand”, &c. In cases like ʾknew”, the word is spoken as if it stood ʾdāʾ, and so it is even written at times (§ 40 C).

No Syriac word begins originally with a double consonant. Yet such a consonant seems to have been produced by the falling away of a very short vowel in ʾstā, ʾstn (as well as ʾsīx, ʾsīx) “six”, “sixty” (in East-Syriac also, ʾsīx “the sixth”; cf. the forms for *sixteen* § 148 B); in the later pronunciation still oftener, and even in other cases, as perhaps in ʾksē from ʾkēsē “covered”.

§ 21. The West-Syrians appear to have lost long ago the original Doubling. *doubling of a consonant*; the East-Syrians seem generally to have retained it: the former, for example, pronounce ʾppl “people”, ʾamō, the latter ʾammā. Nearly every consonant then is to be held as doubled, which is preceded by a short vowel and followed by any vowel, thus ʾmrd “murdered”, ʾnssar “takes” are pronounced *qattel*, *nessar*.

The absence of doubling may be relied on only when a softened consonant continues soft, e. g. ʾethā “came”, not ʾethhā, for this softening, or assibilation, is inadmissible in a doubled letter; while on the contrary the hard sound in such a consonant after a vowel is a sure

token of doubling, *e. g.* **נָפֵץ** *nappīq* “gone forth”. How far the gutturals **א** and **א** underwent a real doubling is a matter of question; but the treatment of the vocalisation for the most part is the same as if such doubling had occurred (cf. Hebr. **בָּעַר**, **בָּעַר**). The case is similar with **י**, which also the East-Syrians at a pretty early date had already ceased to double, but for which they occasionally at least turned a foregoing *a* into *ā*.

In many cases the doubling has entered in a secondary way, as in **אלהים** *allāhā* “God”, **אֶדְבַּח** *eddabbāh* “I sacrifice”.

B. The doubling at all events very early fell away, when merely a *sh^eva* followed the doubled consonant, *e. g.* in **רָצִיתִי** “desire”, properly *reggēthā*, then *regthā*, and even very early through assimilation (§ 22) *relkthā*; so **בִּזְזִיתִי** *bezzēthā* “booty”, *bezhthā*, *besthā*. Thus **בָּשַׁעַתְּ** “it is touched”, properly *methgaššēšā*, was early pronounced like *methgaššā* or even *methgašā*.

C. A very ancient dissolving of the doubling in the case of *r*, with compensation in lengthening the vowel, appears to occur in **גֵּרָא** *gērā* “arrow” from *garrā*; **חֵרֵי** *hērē* (*hērīm* &c.) “free”, from *harrē*; **בָּרְיָתָה** *bēryāthā* “streets” from *barryāthā*. Thus perhaps also **בְּ** *ḥ* (**בְּ** *ḥ* &c.) “with” from *ḥadd*.

D. Consonants written double were originally separated by a vowel, though very short, *e. g.* **סַמְמָא** *phárhoμακα* *ṣammāmē*, later *sammē*; **גַּלְלֵ** “waves” *galālē*, later *gallē*; **גַּדְדֵ** “wormwood” *gedādē*, later *geddē*. By a false analogy even **סַמְמָנֵ** *phárhoμακα* *sammānē* is accordingly often written instead of **סַמְמָ**, and in fact **סַמְמָ** for the singular instead of **סַמְמָ** *sammā*; and similarly in like cases. An actual exception to that rule is furnished only by cases like **אֶתְּסִים** or **אֶתְּסִים** *ettēsīm* “was set”; **אֶתְּעִיר** or **אֶתְּעִיר** *ettē'ir* “was awakened” &c. (§§ 36. 177 B).

In Greek words letters are sometimes written double, even when such doubling does not occur in the original, *e. g.* **Φιλιππος** often instead of **Φιλιππος** or **Φιλιππος**.

Assimila-
tion.

§ 22. When two consonants came together in the living speech, and still more in the somewhat artificial recitation of the Bible in religious service, the first consonant was frequently modified by the second, so that a *media* before a *tenuis* was turned into a *tenuis*, a *tenuis* before

a *media* into a *media*, and so forth. **ل** was pronounced like **ه** (e. g. **لَهْرِي** “vehemently angry” like **هَهْرِي**), for **ر** is a *media* and **ه** a *tenuis* like **ل** (in spite of the assibilation); **د** like **ه** (e. g. **دِرْجَا** “conquers” like **هِرْجَا**; **دِرْجِي** “of Zacharias” like **هِرْجِي**); *vice versa* **ه** like **ر** (e. g. **هَشِي** “disgrace” like **رَشِي**). Farther **ج** was given like **م** (e. g. **جَبِي** “greedy” like **مَبِي**), and even **م**, with suppression of the emphasis before the unemphatic **ل**, like **خ** (e. g. **مَجْمِي** “sorrowful” like **خَجْمِي**). The East-Syrians went much farther in this process, for they prescribed e. g. **حَصِي** even for **حَصِي** “to break”; **بَلِي** for **بَلِي** “they burn”; and they gave to **م** immediately before **د**, **س**, **ر**, the sound of the French *j, ge* (Pers. *ز*), e. g. in **مَعْدَا** “an account”. This subject might be treated at great length. Notice that such assimilations take place even when the consonants affected were originally separated by a *sh^{va}* (*ê*).—The *written* language exhibits only a few traces of these changes.⁽¹⁾

Rem. A very ancient reversed assimilation consists in **م** always becoming **س** in Aramaic roots⁽²⁾ at the beginning of the word, as the emphatic **س** corresponds more accurately to **م** than does **ل**. Similar equalisations in all roots might farther be pointed out.

RUKKĀKHĀ AND QUŠŠĀYĀ.

Rukkākḥā
and
Quššāyā.
R. and Q. in
individual
words.

§ 23. A. The rules for *Rukkākḥā*, i. e. the soft (assibilated, hissing, or aspirated) pronunciation and for *Quššāyā*, i. e. the hard (or unaspirated) pronunciation, originally affect all the letters **د** **س** **ر** **ز** **ل** [*Behadhkephath*] in equal measure. But the East-Syrians for a very long time have nearly always given **ز** a hard sound; only in the end of a syllable have they sometimes given it a soft pronunciation.⁽³⁾ The

(1) The proper name כובי (Num. 25, 15) is written in CERIANI's Pesh. **مَصَب**, where *sb* has the sound of *zb*. In Aphr. 111, 6, and Ephr. Nis. 71 v. 65 (in one Codex) it still stands **مَصَب**.

(2) **سَلِي** “stone” would form an exception, but this word is probably of foreign origin.

(3) And in that case, apparently, they always make it quiesce into *u*. Even the best Nestorian MSS. are, from these circumstances, of almost no value for an

following rules accordingly are not applicable to the East-Syrian pronunciation of **š**.

B. These letters are hard in the beginning of words, *e. g.* **ܫܘܡܝܐ** “house”, **ܫܘܡܪܐ** “camel”, &c. (but notice § 24 and 25).

C. **ܫ ܫܘ ܫܘܘ ܫܘܘܘ** experience R.—(*i. e.* take the soft pronunciation) after any vowel, however short, when they do not happen to be doubled. Thus after a full vowel **ܫܘܡܪܐ**, **ܫܘܡܪܐ**, **ܫܘܡܪܐ**, **ܫܘܡܪܐ**, **ܫܘܡܪܐ** &c.

On the other hand these letters undergo Q. (*i. e.* take the hard form) when they are doubled: **ܫܘܫܘܐ** (ܫܘܫܘܐ), **ܫܘܫܘܐ** (ܫܘܫܘܐ), **ܫܘܫܘܐ**, **ܫܘܫܘܐ**, **ܫܘܫܘܐ**, &c., and even after long vowels **ܫܘܫܘܐ** (*rāggīn* “they desire”), **ܫܘܫܘܐ** (*bāttē* “houses”), &c.

Farther they take Q. immediately after consonants: **ܫܘܫܘܐ**, **ܫܘܫܘܐ**, **ܫܘܫܘܐ**, &c. Diphthongs too have the effect of a consonantal ending, thus **ܫܘܫܘܐ**, **ܫܘܫܘܐ**, **ܫܘܫܘܐ**, &c.

Exceptions: **ܫܘܫܘܐ** “as”, which is pronounced *akh*.

Even the mere *shēva mobile* effects R. just as a vowel would: **ܫܘܫܘܐ** (*qēvol*), **ܫܘܫܘܐ**, **ܫܘܫܘܐ**, &c. Thus is it also when one of the particles **ܫ ܫܘ ܫܘܘ** is prefixed: **ܫܘܫܘܐ**; but **ܫܘܫܘܐ** (*lēvānē*); **ܫܘܫܘܐ**, but **ܫܘܫܘܐ**, &c. So too is it when several of these words or particles are prefixed, *e. g.* **ܫܘܫܘܐ ܫܘܫܘܐ ܫܘܫܘܐ ܫܘܫܘܐ ܫܘܫܘܐ**; **ܫܘܫܘܐ ܫܘܫܘܐ ܫܘܫܘܐ ܫܘܫܘܐ ܫܘܫܘܐ**; **ܫܘܫܘܐ ܫܘܫܘܐ ܫܘܫܘܐ ܫܘܫܘܐ ܫܘܫܘܐ**, &c. Except upon the first consonant, these prefixes however have no effect, thus, **ܫܘܫܘܐ ܫܘܫܘܐ** *kēthāvā*, **ܫܘܫܘܐ ܫܘܫܘܐ** *lakthāvā*, originally *lakhēthāvā*, not *lakhtāvā* &c.

Regularly the *shēva mobile* has a softening effect after a consonant originally doubled, thus **ܫܘܫܘܐ** (*manhēthā*), **ܫܘܫܘܐ** (*manhēthā*), **ܫܘܫܘܐ** *manhēthā*, &c. So also, of course, when the consonant furnished with *shēva mobile* is preceded by another which is quite vowelless, as in **ܫܘܫܘܐ ܫܘܫܘܐ**, **ܫܘܫܘܐ ܫܘܫܘܐ**, &c.

D. But many a *shēva mobile* fell away (*shēva mobile* transmuted into *shēva quiescens*) at a time when the influence which it exercised upon the softening process (*Rulkākchā*) was still a living one, with the result that the influence of the hardening process (*Quššāyā*) in turn ap-

enquiry into R. and Q. of *p*. Besides even good MSS. and prints contain errors sometimes, as regards these ‘points’.

peared. On the other hand such falling away occasionally came about at a time when the influence referred to was no longer in being, so that *Rukhālchā* remained effective even after the disappearance of *sh^{eva} mobile*. Upon the whole R. has been abandoned more completely in the case of the falling away of an *é* that had originated from *i* (*e*), than in that of an *é* from *a*: compare **كَبْرٌ** “scabies” from *garāvū*, with **كَبْرٌ** “scabiosus” from *garivā*. It makes no difference whether the foregoing syllable,—now a closed one (ending in *sh^{eva} quiescens*),—has a long or a short vowel; cf. **بُهِجٌ**, **فُهِجٌ**, **وُهِجٌ**, and other derivatives from the act. part. Peal⁽¹⁾; **أَيْحَنِي**, **عَقَّهْدِي** “I awakened him”, &c.

In the interior of words R., when it comes after an earlier *sh^{eva} mobile* unpreceded by two consonants without a full vowel or by a double consonant, is now kept up only here and there, and that particularly in the verb: cf. even cases like **بَلَحْنِي** *nēldān* (*nīldōn*) “they bring forth children”, from *nēlīdān*. For the substantive,—cf. cases like **مَلَكْحِي**, contrasted with the Hebr. **מַלְאָכַי** from *malākhai* (but v. § 93) and **مَلَكْحِي**, contrasted with **מַלְאָכַי**.

E. The usage in the case of Fem. **ل** is specially fluctuating, for the **ل** here is often hard after a consonant, and often on the other hand soft. This **ل** has nearly always Q. [*i. e.* it is pronounced hard, as if with *Dag. lenē*] after syllables which have a long vowel, particularly *ī* or *ū*, *e. g.* **عَلِي**, **مَعِي**, **قَعِي**, **صَعِي**, **قَبِي**, **فَعِي**, **بَعِي**, **بَلَوِي**, **بَعَلَعِي**; **مَكُوِي**, **وَهُوِي**, **وَهُوِي**, **كَلُوِي**, &c. Exceptions:—**قَصَصِي**, **قَصَصِي**, **جَدِي**⁽²⁾; **نَشَعِي**, and some others. With *ā*: **نَسِي**, **هَنَّصِي**, **مَنَّصِي**, **نَحِي**, &c.; but **مَدِي**, **مَدِي**, **مَدِي**, **مَدِي**, **عَدِي**, **جَمِي**, and a few others. Always Q. (*i. e.* *Quššāyā*, or *Dag. lenē*) after **أ**, *e. g.* **عَصِي**, **زَلِي**. After syllables with *ā*, perhaps R. of **ل** somewhat preponderates: **سَجِي**, **عَدِي**, **بَعِي**, **بَعِي**, **بَعِي**, **بَعِي**, **بَعِي**, **بَعِي**, &c.; yet **بَعِي**, **بَعِي**, **بَعِي**, **بَعِي**, and many others. With *é* Q. has the preponderance: **بَعِي**, **بَعِي**, **بَعِي**, and many others; yet **بَعِي**, and so too, forms

(1) Contrary to the Hebrew **בְּהֵי**, &c. A few exceptions, like **بَلَحْنِي** 1 Cor. 9, 13, are cited.
 (2) According to the best traditions.

like **غَضَبٌ**, **غَضَبَةٌ** (to which **غَضَبٌ**, **غَضَبَةٌ** also belong). So **غَضَبٌ** “anger”, and the like. With *u* and *o* we have **غَضَبٌ**, **غَضَبَةٌ**, **غَضَبَةٌ**, &c., overagainst **غَضَبٌ**, **غَضَبَةٌ**. Individual peculiarities are very complicated here, and the tradition occasionally varies. On the whole Q. is preferred after *r*, *l*, and *š*, and R. after *‘*, *m* &c., in the **ل** of the termination **لٌ** [*i. e.* **ل** in that feminine termination, is generally sounded *hard* after *r*, *l*, and *š*, and *soft*, or with assibilation, after *‘* and *m*]. The analogy of words of similar form or meaning has exercised great influence here. Something will be said on this head afterwards in treating of the parts of speech.

F. The quite peculiar Q. of **سِتٌّ**, **سِتٌّ** (along with **سِتٌّ**, **سِتٌّ**) “six”, “sixty” points to the loss of a *sh'eva* in remote times [v. D].

G. Like **غَضَبٌ** “anger” we also have **غَضَبٌ**, **غَضَبَةٌ** “my, their anger”; here farther, analogy in this way breaks through the old law, that Q. must stand immediately after a consonant [v. C]. Thus **غَضَبٌ**, **غَضَبَةٌ** “my, their gold”, following **غَضَبٌ** “gold” (from *dahāvā*), and many others. Thus the **ل** of the 3. sing. fem. in the Perf. (at least according to the usual pronunciation) remains always soft: **غَضَبَتْ** “she has killed him”, **غَضَبْتُ** “she has killed me” (as against **غَضَبْتُ** “I have killed him”, &c.). On the other hand the **ل** of the 2. pers. in the Perf. is kept hard in all circumstances, thus **غَضَبْتِ** “thou hast killed” (and **غَضَبْتِ** “thou”), as well as **غَضَبْتِ** “thou hast revealed”, **غَضَبْتِ** “thou (f.) hast revealed”; **غَضَبْتُمْ**, **غَضَبْتُمْ** “Ye (m. and f.) have revealed” &c.

In other respects too we find remarkable deviations from the fundamental rules, *e. g.* in **غَضَبْتُمْ** (§ 149) “they four (f.)” or “the four of them”, where **ل** might have been expected. Although the fundamental rules are still clear, they became practically ineffective even at an early stage; and thus it came about that entirely similar cases often received dissimilar treatment. Besides, fluctuations of all kinds in the dialects and in the school-tradition, manifest themselves in the matter of R. and Q. (1).

(1) Even the best MSS. are not entirely free from error in their use of these points.—And in one or two cases, a distinction, founded upon R. and Q., has been established between words consisting of the same letters,—just through arbitrary pre-

H. Original doubling in the termination preserves Q. in **قَدْ** (like **كَبِيرًا**) “great“, **بُحْرًا** “a pit“, **جَانِبًا** (from **يَسْبِغُ**) “side“, **مَكَانًا** “place“; so too **أَنْتَ** *at* = *att* from *ant* “thou“; so also **لَبِّ** *leb* “my heart“ (like **لَبِّبًا** *lebbā*), **غَادًا** *gad* “my good fortune“ (like **سِتًّا**) and the like. On the other hand we have **سِتًّا** “six“ (its doubling early disappeared), **جَانِبًا** “side“ (also **جَانِبِي** “my side“) and verbal forms like **سَدَّ** “lowered“, **رَغِبَ** “longed for“ (and also in the plural **رَغِبُوا** &c.).

I. Secondary doubling, which causes Q., we find regularly in the 1st sing. Impf. when the first radical has a vowel, as in **أَتَمُّ** “I tread“, **أَقْبِرُ** “I tell lies“, **أَذْبُرُ** “I bless thee“, **أَنْزِلُ** “I hunt“, &c. Farther in the Aphel in some verbs middle **و**: **أُفِّصُ** “made ready“, **أُفِّصَا** “measured“, as contrasted with **أَعْجَبُ** “gave back“, &c. (§ 177 D).

J. Words, which are otherwise like-sounding, are often distinguished through R. and Q., as **أَخْبَرْتُكَ** “thou hast revealed“, and **أَخْبَرْتُ** “I have revealed“; **مَعْبَأٌ** *qesthā* from *qesšēthā* (f. of Hebr. **שֵׁת**) “stubble“, and **مَعْبَأٌ** (**מִשְׁבָּע**) “a bow“, &c.

§ 24. R. appears in the beginning of a word, when this word is closely associated with a preceding one which ends in a vowel, thus **قُلْ**, John 16, 8; **وَأَبْهَمُوا**, John 16, 16; **وَأَنْزِلْ جِبَّ**, John 10, 38 (Bernstein) &c. The slightest pause, however, interrupts the softening. Similarly, two closely-associated words, of which the first ends in the same consonant as that with which the second begins, or a consonant like it, are so pronounced together that a doubling appears, which is indicated by the Q. of both of them: **مَسْبُوحٌ مَسْبُوحٌ** *massabbappē* (instead of **مَسْبُوحٌ**) “playing the hypocrite“; **مَسْبُوحٌ مَسْبُوحٌ** “hypocrite“; **مَسْبُوحٌ مَسْبُوحٌ** “ink-bottle“.

§ 25. According to the prescriptions of the Schools, Greek words are not to be subjected to the rules for softening and hardening. Thus **φίλιππος**, *dēparṣōpā* (*πρόσωπον*); **فِي** *qēphēphō* “from Philippos“, &c. (where **ف** is

scription on the part of the Schools. Thus against all rules, they would have us say **أَرْدَفُهُ** “I dye“, but **أَرْدَفُهُ** “I dip into“; farther **أَسَدُّ** “shut“, but **أَسَدُّ** “hold“, although these words are identical. The distinction, besides, between **مَعْبَأٌ** “resurrection“ and **مَعْبَأٌ** “share“ was hardly known to the living speech. In addition to these examples there is a medley of cases resting upon the caprice of the Schools.

the Greek π, § 15). ܐ is made the equivalent of the Greek β, ܦ that of δ, ܠ of θ, ܒ of χ, ܘ of φ; ܥ generally that of γ. Thus for instance ܘܫܘܠܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ *Basileios*, ܘܫܘܠܐ ܩܘܪܝܢܐ *γραμματική*, &c. ξ has to be ܘܫܘܠܐ, e. g. ܘܫܘܠܐ ܩܘܪܝܢܐ *ἕξορία*; yet ܘܫܘܠܐ appears frequently, e. g. East-Syrian ܘܫܘܠܐ ܩܘܪܝܢܐ *τάξις* (West-Syrian ܘܫܘܠܐ ܩܘܪܝܢܐ). Generally speaking we find here too,—especially in words early introduced,—transformations, of a genuine Syrian type, e. g. ܘܫܘܠܐ ܩܘܪܝܢܐ *σχῆμα*, ܘܫܘܠܐ ܩܘܪܝܢܐ *φθορά*, ܘܫܘܠܐ ܩܘܪܝܢܐ *συμβολή*, &c.

Other foreign words too, in individual cases, vary from the rules, as regards R. and Q., e. g. ܘܫܘܠܐ ܩܘܪܝܢܐ *“word”* (Persian), where one would expect a hard ܘ.

DENTALS AND SIBILANTS.

Dentals and
Sibilants.

§ 26. A. The ܠ of the Reflexive changes place, according to a common Semitic fashion, with the sibilant immediately following it (as first radical), and is altered into ܘ with ܐ, and into ܦ with ܐ, thus ܘܫܘܠܐ ܩܘܪܝܢܐ (for ܘܫܘܠܐ ܩܘܪܝܢܐ) “was thought”, from ܘܫܘܠܐ ܩܘܪܝܢܐ “thought”; ܘܫܘܠܐ ܩܘܪܝܢܐ “was taken prisoner”, from ܘܫܘܠܐ ܩܘܪܝܢܐ; ܘܫܘܠܐ ܩܘܪܝܢܐ “was crucified”, from ܘܫܘܠܐ ܩܘܪܝܢܐ; ܘܫܘܠܐ ܩܘܪܝܢܐ “was justified” from ܘܫܘܠܐ ܩܘܪܝܢܐ.

B. This ܠ is assimilated to a following ܘ and ܠ, becoming hard in the process: ܘܫܘܠܐ ܩܘܪܝܢܐ (pronounce *ettaššē*) “was concealed”; ܘܫܘܠܐ ܩܘܪܝܢܐ (written also ܘܫܘܠܐ ܩܘܪܝܢܐ, ܘܫܘܠܐ ܩܘܪܝܢܐ) *ettabbar* “was broken in pieces”; so too, before a ܐ furnished with a full vowel, e. g. ܘܫܘܠܐ ܩܘܪܝܢܐ *neddalkhrāk* “remembers thee”. A ܦ without a full vowel, on the other hand, here falls away in pronunciation, after the ܠ that has likewise become hard: ܘܫܘܠܐ ܩܘܪܝܢܐ *ettēkhar* “remembered”⁽¹⁾. A like assimilation takes place, when an initial ܦ or ܠ without a full vowel is pressed by a foregoing prefix upon a following ܦ, ܠ or ܘ. The ܦ or ܠ is then written hard; ܘܫܘܠܐ ܩܘܪܝܢܐ “and who is like”, ܘܫܘܠܐ ܩܘܪܝܢܐ “to persons or things, however small”; ܘܫܘܠܐ ܩܘܪܝܢܐ “and thou dost skip”; ܘܫܘܠܐ ܩܘܪܝܢܐ “and who abides”; ܘܫܘܠܐ ܩܘܪܝܢܐ “and repentest”, ܘܫܘܠܐ ܩܘܪܝܢܐ “and hidest”: and the pronunciation must have been *waddāmē*, *wattūš*, &c.

(1) Thus there are found in MSS. sometimes, forms like ܘܫܘܠܐ ܩܘܪܝܢܐ for ܘܫܘܠܐ ܩܘܪܝܢܐ “is pushed” and even ܘܫܘܠܐ ܩܘܪܝܢܐ for ܘܫܘܠܐ ܩܘܪܝܢܐ “capability of being judged”.

An ζ or η falls away before the $\dot{\text{L}}$ of a suffix in cases like ܐܒܒܝܬܐ 'abbitā (or 'abbittā?; West-Syr. doubtless 'abitō) "thick (f.)"; ܐܩܩܝܬܐ "simple (f.)"; ܥܠܡܐܢܐ "ye despised"; ܕܢܝܢܐ "thou didst curse"; ܥܡܝܠܐܢܝܘܬܐ "gavest him power"; ܕܢܝܢܐ "Church"; ܡܢܝܢܐ "net"; ܡܢܝܢܐ "work"; ܝܗܝܒܐ "ye (f.) perished"; ܩܝܝܡܐܢܐ "I commanded you"; ܕܢܝܢܐ "didst", and many others. In just the same way a pair of L 's coalesce, in words like ܐܘܗܝܬܐ *avhet* for *avhetit* "madest ashamed"; ܐܘܗܝܬܐܡܝܢܐ "madest us ashamed" &c. The marking with R. and Q. varies; in effect, in all these cases only hard L remains. For ܗܕܐܬܐ *hēdattā* "nova", one writes ܗܕܐܬܐ straight away, and ܥܦܘܣܐ "bride" for ܥܦܘܣܐ .

Radical η falls away before L in ܗܬܐ , ܢܬܐ , ܬܐܘܠܐ : pronounce *hathā* &c., "novus" &c.

C. A final L has early dropped off in the absolute state of Feminines: \bar{a} coming from *ath*, \bar{u} from *ūth*, \bar{i} from *īth*, e. g. ܒܘܢܐ "bona"; ܒܘܢܝܬܐ "bonitas"; ܐܘܩܘܫܐ "confession"; in their construct state the L remains: ܒܘܢܐܝܬܐ , ܒܘܢܐܝܬܐ , ܐܘܩܘܫܐܝܬܐ ; and so also in the singular case of ܦܘܬܐ "a certain (f.)", and in many adverbs (§ 155).

D. Unusual is the assimilation found in ܥܦܐ "wing" from *gedpā*, as also the falling out in ܗܐ "this" from *hādēnā*, and in other pronouns (§§ 67 Rem. 1; 68 Rem. 2).

LABIALS.

§ 27. ܐܦ and ܐܦ are sometimes interchangeable. Thus ܐܦܝܬܐ Labials. frequently occurs for ܐܦܝܬܐ "pitch"; and occasionally on the other hand e. g. ܐܦܝܬܐ is found for ܐܦܝܬܐ "happy", and ܐܦܝܬܐ for ܐܦܝܬܐ "Friday". The East-Syrians have, from remote times, pronounced ܦ quite like w (*w*, *v*); *aw* accordingly becomes *au*, and *uv*, *ū*, e. g. ܥܦܝܬܐ *sūhā*. They also pronounce ܦ like c , in cases where they leave it unusually soft and do not turn it into *p* (§ 23 A). Generally this transition is found in ܡܘܦܝܬܐ "magni", ܡܘܦܝܬܐ "magnates"; ܡܘܦܝܬܐ "made great", for ܡܘܦܝܬܐ , ܡܘܦܝܬܐ , ܡܘܦܝܬܐ (§ 146). Compare ܥܦܝܬܐ "an ant" from ܥܦܝܬܐ (§ 31).

Liquids.

LIQUIDS.

n. § 28. *N*, as first radical, is almost always assimilated to the consonant immediately following it: **أُفِق** “brought out”, from *anpeq*; **يُفَعَم** “goes out”, from *nenpoq*; **يُنْهَض** “brings down”, from *manheth*; **يُنْزَع** “plantest”, from *tenšov*, &c. Exception is made when *o* follows: **يُنْهَم** “roars”; **يُنْهَد** “grows clear”; **يُنْهَد** “lights”, &c. (yet **يُنْهَر** “thrusts” from *nenhaz*), and in other very rare cases (§ 173 A).

As second radical, *n* is assimilated in some nouns: **يُنْهَل** “necklace”; **يُنْهَل** “oppression”; **يُنْهَل** “face”; **يُنْهَل** “side”; **يُنْهَل** “occasion”; **يُنْهَل** “foundation”, from *enqā* &c.,—as against **يُنْهَل** “congregation”; **يُنْهَل**, **يُنْهَل** “tail”, which originally must have had a short vowel after the *n*, &c. The *n* that falls away is still written in **يُنْهَل** “side”, and **يُنْهَل** (pronounce *attā* § 26) “woman”, construct state **يُنْهَل**; so in **يُنْهَل**, f. **يُنْهَل** “thou”, pl. **يُنْهَل**, f. **يُنْهَل**.

Farther, *n* loses its sound in many cases before **يُنْهَل** of the feminine ending: **يُنْهَل** *gefettā* from *gefentā* “vine”; **يُنْهَل** “cheese”; **يُنْهَل** “brick”; **يُنْهَل** “a field-measure”; **يُنْهَل**, **يُنْهَل**, **يُنْهَل** (?) “fig”; and with *n* still written, in **يُنْهَل** “town”; **يُنْهَل** “ship”; **يُنْهَل** “a time”; **يُنْهَل** “year”; and in **يُنْهَل** “incense”, the *n* of which is still pronounced by others.

In **يُنْهَل** *gabbārā* “hero”, the nasal which serves as compensation for the doubling has been stroked out later.

On the dropping off of the *n* in the Imperative v. § 171 C, and in certain substantives, § 105.

l. § 29. *L* falls away when next to another *l*, in **يُنْهَل** *mamlā* “speech”, written also in fact **يُنْهَل**; and in **يُنْهَل** *matlā* “covering”. Thus most Syrians say **يُنْهَل** *govlā* “countenance” (others *govelā*).

It farther falls away in many forms which come from **يُنْهَل** “to go” (v. § 183), as also in forms from **يُنْهَل** (v. same section).

r. § 30. *R* falls out in **يُنْهَل** “daughter”, construct state—(but not in the emphatic state **يُنْهَل**).

(¹) Thus, with hard *l* according to the best tradition. Probably the sing. of **يُنْهَل** “corals” was pronounced as **يُنْهَل** (Talmudic כִּסְיָהּ).

§ 31. We have unusual abbreviations in several nouns which are formed from the doubling of a short root ending in *r*, *l*, *n*, *m*: thus **سَبِيحَةٌ**, **سَبِيحَةٌ** “chain”, from *šelšaltā* (cf. **سَبِيحَةٌ** “tape-worms”); **سَبِيحَةٌ** “wheel”; **سَبِيحَةٌ** “throat” from *gargartā*; **سَبِيحَةٌ**, **سَبِيحَةٌ** “plough” from *genqenā*; **سَبِيحَةٌ** ⁽¹⁾ “an ant”, probably from **سَبِيحَةٌ**, and one or two others.

Unusual Abbreviations with Liquids.

§ 31^b. *n* beginning a word becomes *l* in several foreign words, like **سَبِيحَةٌ**, along with **سَبِيحَةٌ**, from *νοῦμιμος*, *nunimus*; **سَبِيحَةٌ** with **سَبِيحَةٌ**, from the Persian *namat* “carpet”.

n becoming *l* in foreign words.

GUTTURALS.

Gutturals.

§ 32. *ʔ* for the most part loses in Syriac its consonantal sound. As an initial sound it falls away along with its vowel in many words to which it belongs: **سَبِيحَةٌ** or **سَبِيحَةٌ**, **سَبِيحَةٌ**, **سَبِيحَةٌ** “man”, “men”, &c.; **سَبِيحَةٌ** or **سَبِيحَةٌ**, &c. “another”; **سَبِيحَةٌ** or **سَبِيحَةٌ** “last”, **سَبِيحَةٌ** “his last”, &c.; **سَبِيحَةٌ** “related”; **سَبِيحَةٌ** or **سَبِيحَةٌ** in certain cases for **سَبِيحَةٌ** “I”. Even in writing, this *ʔ* is without exception wanting in **سَبِيحَةٌ** “end”; **سَبِيحَةٌ**, **سَبِيحَةٌ** “one” (m. and f.); **سَبِيحَةٌ** “sister”; **سَبِيحَةٌ** “pocket” (bag), and “bearing beam” (rafter) (v. **سَبِيحَةٌ**); **سَبِيحَةٌ**, **سَبِيحَةٌ**, &c. “come”; **سَبِيحَةٌ**, **سَبِيحَةٌ**, &c. “go”; **سَبِيحَةٌ**, **سَبِيحَةٌ** “goose”, from **سَبِيحَةٌ**; **سَبِيحَةٌ** (properly “there”) = **سَبِيحَةٌ**.

Falling away of initial *ʔ*.

§ 33. A. As a medial, *ʔ* disappears completely according to the usual pronunciation, when it immediately follows a consonant or a mere *shewa*; and the vowel of the *ʔ* is transferred to the preceding consonant. Thus (a) **سَبِيحَةٌ** *matev* “makes good” for *maʔev*; **سَبِيحَةٌ** “demands” for *neʔal*; **سَبِيحَةٌ** “hater”; **سَبِيحَةٌ** “unclean” f. (constr. st.) &c. (b) **سَبِيحَةٌ** “was good” *tev* for *tēev*; **سَبِيحَةٌ** *šilā* “demanded” (part.); **سَبِيحَةٌ** “beautiful”; **سَبِيحَةٌ** “beautiful” (pl.); **سَبِيحَةٌ** “blaming”, &c. So too after prefixes: **سَبِيحَةٌ** “of the father”, from **سَبِيحَةٌ** + **سَبِيحَةٌ**; **سَبِيحَةٌ** “to the artificer” *lammānā*; **سَبِيحَةٌ** “and ate”; **سَبِيحَةٌ** “in what? (f.)” &c. In writing, such an *ʔ* is always left out in **سَبِيحَةٌ** “bad”, from **سَبِيحَةٌ**, in **سَبِيحَةٌ**, **سَبِيحَةٌ** “teaches”, “teachest”, &c. for **سَبِيحَةٌ**, &c.; farther, generally in the compound **سَبِيحَةٌ** for **سَبِيحَةٌ** “although”.

Treatment of medial *ʔ*.

(1) This vocalisation with *au* is much better supported than that with *u* (**سَبِيحَةٌ**).

Although this falling away of the *ʾ* is very ancient, yet the East-Syrians frequently retain it as a consonant in such cases: thus *e. g.* they prefer to punctuate *ܥܘܪܐܝܢܐ*, without pushing forward the vowel to the preceding consonant, as if it should still be read *neš'al, be'āthā*; but all this without consistency.

B. Between two vowels *ʾ* receives with many Syrians (always?) the pronunciation *y*, *e. g.* *ܐܝܪܐܝܢܐ* "air" (West-Syr.). This pronunciation, which occasionally finds expression even in writing, *e. g.* *ܐܝܪܐ* for *ܐܝܪܐܝܢܐ* "de-filed" (§ 172 A B), has however not been general.

In the end of a syllable *ʾ* always loses its consonantal value: *ܥܘܪܐܝܢܐ* "I demanded", is in sound the same as *ܥܘܪܐܝܢܐ*; *ܥܘܪܐܝܢܐ* "eats" = *ܥܘܪܐܝܢܐ*; *ܥܘܪܐܝܢܐ* "are growing old" = *ܥܘܪܐܝܢܐ*, &c. Etymology alone can decide here, as in many other cases, whether *ʾ* is a mere vowel-letter or an original guttural (Arabic *Hemza*). Such an *ʾ* is now no longer written in cases like *ܥܘܪܐܝܢܐ* from *saggʾ* (cf. *ܥܘܪܐܝܢܐ*, &c.) "much". On the changes of vowels at the disappearance of such an *ʾ* v. § 53.

Auxiliary
vowel
of the *ʾ*.

§ 34. An *ʾ*, which in the beginning of the syllable ought to receive a vocal *sh'eva*,—according to the analogy of other consonants,—retains a full vowel instead; but in the middle of a word it gives up this vowel to the foregoing consonant (by § 33 A) and loses its own consonantal value. The vowel is ^x or [˘], and the latter even in many cases where it was originally *a*. Thus *ܥܘܪܐܝܢܐ* "spoke", compared with *ܥܘܪܐܝܢܐ* "killed" 3. s. (originally *amar, qatal*); *ܥܘܪܐܝܢܐ* "spoken", compared with *ܥܘܪܐܝܢܐ* "killed" (from *qatīl*); *ܥܘܪܐܝܢܐ* "eat", like *ܥܘܪܐܝܢܐ* "kill",—*ܥܘܪܐܝܢܐ* "is being eaten" (like *ܥܘܪܐܝܢܐ* "is being killed"); *ܥܘܪܐܝܢܐ* "angel" = *ܥܘܪܐܝܢܐ*; *ܥܘܪܐܝܢܐ* "afflicted" *machevē* (East-Syrian *ܥܘܪܐܝܢܐ*) &c. The Nestorians occasionally write in these cases — (§ 17) *e. g.* *ܥܘܪܐܝܢܐ*, which is even improperly used for regular vowels, as in *ܥܘܪܐܝܢܐ* = *ܥܘܪܐܝܢܐ* (§ 45) "her foundations". An *o* (perhaps lengthened?) has been thus maintained in *ܥܘܪܐܝܢܐ* (Plural of *ܥܘܪܐܝܢܐ* "manger") from *ōrawāthā*. Such an *ʾ* with a *sh'eva* disappears without leaving a trace in *ܥܘܪܐܝܢܐ*, *ܥܘܪܐܝܢܐ* "their multitude" from *ܥܘܪܐܝܢܐ* for *soyā*.

Ortho-
graphic
Note on *ʾ*.

§ 35. Seeing that a radical *ʾ* frequently thus falls away in pronunciation, it is often left out also in writing, and that even in the oldest

manuscripts, *e. g.* **مفعملا** for **مفعملا** “food”; **نعم** for **نعم** “eats”; **ف** for **ف** “face”. On the other hand **ل**, even when a manifestly superfluous letter, is yet placed in words where it should not have appeared at all,—as in **مفعملا** for **مفعملا** “to take”; **لحلم** for **لحلم** “ye enter”; **لحلم** for **لحلم** “report”; **لمصنع** for **لمصنع** “stand” (pl.); **للمول** for **للمول** “delay”; **للمول**, **للمول** and even **للمول** for **للمول** or (West-S.) **للمول** “pity”, &c.; or it stands in the wrong place, like **للمول** for **للمول** “uncleanness”; **للمول** for **للمول** “question”; **للمول** for **للمول** “demanded” (part.) &c.; or it is doubled instead of being written once, as in **للمول** for **للمول** “comforts”, and the like. The superfluous **ل** is a good deal in favour in certain causative forms, particularly in short ones, *e. g.* **للمول** = **للمول** “gives life”; **للمول** “injures”.

§ 36. In certain cases a vowel-less **ل**, followed by an **ل**, blends with **ل** becoming **ل**. that letter into a hard **ل** doubled and generally written **لل** (pointed **لل**, **لل**, **لل**, **لل**, which all express the same sound, § 26): in older days it was often signified by a single **ل**. Thus, regularly, in the reflexive of Aphel **للمول**, **للمول**, for *eth'agtal*; **للمول** “was established” (**للمول**) v. § 177 D &c. Thus, besides, in **للمول** “was held” (**للمول**) for *eth'ehed*, and occasionally in similar forms (§ 174 C). A single **ل** is almost always written for **لل**, if another **ل** precedes by way of prefix, *e. g.* **للمول**, **للمول**, instead of **للمول**, **للمول**.

§ 37. Even before the orthography was elaborated, a **د** followed **د** by another **د** in the same root became **ل** (**للمول** “rib”, from **للمول**; **للمول** “doubled”, from **للمول**, and many others)⁽¹⁾: In like manner, with the West-Syrians, a **د** coming immediately before **د** becomes **ل** and is treated like it in every respect. Thus **للمول** “remembered”,—pronounce **للمول**, from **للمول**; **للمول** “recollection”,—pronounce **للمول**; **للمول** *methhed* for **للمول**, &c. This change, which becomes noticeable even in the fourth century, and is occasionally indicated also in writing (**للمول**, **للمول** for **للمول**, **للمول** “to be in heat”), has however remained unknown to the East-Syrians.

§ 38. **د**, which as an initial letter had, even in ancient times, often **د**.

(¹) Cf. **للمول** “mentha” [‘mint’] from **للمول**.

passed into *l* (e. g. in *لبن* secondary form of *لبن* “they”, and in the Aphel *لَمَل* from *haqtel*, &c.), falls away in pronunciation in many forms of the suffix of the 3rd sing. masc., e. g. *مَلِكَة* *malikau* from *malikanhī*, “his kings”; *حَبِيب* “built it” (m.); *يَمْلِكُهُ* “kills him”. The personal pronoun—*هو* “he” or *هي* “she”—loses the *o*, when it is enclitic, e. g. *هَوَ* *qetahū*; *هَوَ* *لَهُ* or *هَوَ* *لَهُ* *lēhū*; *هَوَ* *مَنْ* *mānāi* from *mānā hī*; *هَوَ* *مَنْ* from *mānā hū*. In fact *هو*, *هي*, *هو* are often written for *هو*, *هي*, *هو*. So always *لا* “not”, from *هو* *لا*. From *هو*, *هو*, *هو* *هو* come *هو*, *هو*: but *هو* *هو* is occasionally written even yet, though we do not so often meet with *هو* *هو*.

The *o* of *لَو* “fruit”, falls away when employed as an enclitic: *لَو* *مَلِك*, *هَوَ* *مَلِك* (§ 299), &c.

The *o* of the very common verb *هو* “to give” falls away in the Perfect in all cases where it had a vowel; thus *هو*, *هو*, *هو*, *هو*, &c. The East-Syrians suppress the *o* even in cases like *هو*, &c., and similarly in *هو*, *هو*, &c.

For *هو* “Judah”, *هو* “a Jew”, &c. (from *هو*, *هو*, &c.) one may say also *هو*, *هو* *Yūdā*, *Yūdāyā*. *هو* &c. are written even without *o*.

Greek *phi*.

§ 39. In Greek words *phi* is often written to express the aspirated *phi*, e. g. *هو*; *Πώμη*, *هو*; *هو*, *هو* (along with *هو*; *هو* and other forms of transcription) *παρρησια*, &c. This *phi* has no consonantal value, and only in mistake is it treated occasionally as a true consonant.

Vowel-Letters *o* & *u*. Usual changes.

THE VOWEL-LETTERS *o* AND *u*.

§ 40. A. *W* beginning a root becomes *y* in Syriac, as in Hebrew, when it is not protected by certain prefixes. Root WLD thus yields *هو* “child”; *هو* “she bare”; but *هو* “he begat”; *هو* “birth”, &c. The initial *w* is however kept in *هو*, *هو* “and”; *هو* “it is becoming” (and so *هو* f.; *هو* “decently” &c.); *هو* “an appointment” (and thus *هو* “to appoint”, *هو* “to agree upon”); *هو* “vein”; add the interjection *هو* “woe!”, whence *هو* “the woe”; so too *هو* “bee-eater”, and *هو* “a kind of partridge”, which two words evidently are meant to re-

produce the natural calls of these birds. Other words beginning with **o** like **l̥iʔo** “rose” are foreign or uncertain.

B. **o** and **u** have both of them too much of the nature of vowels to be able to stand as true consonants in the end of a syllable; they always form in that case simple vowels or diphthongs, thus: **šəʔo** “promise” (with **šəʔab** *šaudi* “promised”) *šūdāyā*, not *šuvlāyā*, for it was frequently even written with just one **o**⁽¹⁾; **l̥au** “not”, not *lav* (from *lā-ū*, *lāhū* § 38); **mo** (East-Syrian **mo**) “called” *qéraru*; **šə** “revealed” (3 pl.) *gallū* (not *gallūv*)⁽²⁾; **ba** “house” *baitā*; **q̄u** “rise” *qūmīn*; **l̥o** “Edessena” *Orhāitā*, &c.

C. **u** without a full vowel always becomes **ī** in the beginning of the syllable. In the beginning of a word **u** is often written for it; thus **u** *īthev* “sat”, from **u** *īthab*; **u** *īda* “knew”, from **u** *īday*; **u** *īdā* “knowledge”; **u** *īmā*, **u** *īmā* “month” (emphatic state **īmā**); farther, **u** *ō* or **u** *o*, **u** *ā* or **u** *ā*, &c. In later times the **u** is not so often written in such cases as it was in earlier days. But still the **u** is always found in **u** *īfī* “honour”, **u** *ī* “hand”, **u** *īḡḡ* “day”, and thus in **u** *īḡḡ*, **u** *īḡḡ* &c. On **u** *ō* along with **u** *ō*, and **u** *ō* instead of **u** *ō* v. § 38.

So too, within the word, **u** *ī* “is given”, from **u** *īthab*; **u** *ī* “their breast”, from **u** *īthab* (**u** *ī*); **u** *ī* “cap”, from **u** *īthab*; **u** *ī* “their commotion”, from **u** *īthab*, &c.

In a closed syllable *ye* or *yi* becomes **ī** in **u** *ī* “exists”, and in the foreign names **u** *ī* or **u** *ī* “Israel”; **u** *ī* “Ismael” (both with orthographic variants); **u** *ī* (for **u** *ī*); and **u** *ī*. Quite exceptionally, other forms are found, v. § 175 A, *Rem*.

For **u** *ī* “Jesus” the Nestorians say **u** *ī*.

(1) *Vice versa*,—because **oo** was pronounced like **oe**, the words pronounced *šukōnō*, *šudōlō* were in later times written **šoo**, **šoo**, where the doubled **o** had no etymological foundation, since these words in their fundamental form are *šukēkānā*, *šuddālā*, and belong to *šakken* “presented”, and *šaddel* “enticed”.

(2) The barbarous custom of pronouncing **u** in the end of a syllable like a German *w* or indeed an *f*, instead of giving it a vowel sound (e. g. *u* *ābū*, *u* *mēlākāu*), should be given up in Hebrew too.

D. In the middle of the word, *ya* becomes *i* in the adverbial ending *āth*, from and along with *āyath* (§ 155 A). **o**, which appears as an initial letter without a full vowel only in **o** “and” (A *supra*), is sometimes treated within a word just like **u**. Thus from remote times there appear as alternative forms **ܐܝܘܬܐ** *haiwēthā* and **ܐܝܘܬܐ** *hayūthā* “animal”; **ܬܒܘܬܐ** and **ܬܒܘܬܐ** “joy” (§§ 40 D; 101; 145 F)⁽¹⁾: forms with *ū* in these cases have become more usual; while other forms,—for instance, **ܐܝܘܬܐ** along with **ܐܝܘܬܐ** (ܐܝܘܬܐ) “weariness”, **ܐܝܘܬܐ** (East-Syrian) along with **ܐܝܘܬܐ** “that they may have room”—occur only in isolated cases.

E. A **u** after *ā*, and before another vowel, is pronounced by the East-Syrians like **l**, thus **ܐܝܘܬܐ** “lives”, **ܐܝܘܬܐ** “at last”, like *hāē*, *hērāath*, &c.⁽²⁾ (thus the converse of § 33 B). Perhaps old modes of writing, like **ܐܝܘܬܐ** for **ܐܝܘܬܐ** “spiritual”(pl.), are founded upon this. If the vowel succeeding **u**, after *a* or *ā*, is *e* or *i*, then the difference between the highly vocal *y* and **l** is hardly perceptible. Whence come the interchangeable forms **ܐܝܘܬܐ** and **ܐܝܘܬܐ** “dead”; **ܐܝܘܬܐ** “remaining” and **ܐܝܘܬܐ** (§ 118); **ܐܝܘܬܐ** and **ܐܝܘܬܐ** “give me to drink” (§ 196) &c.: Thus old MSS. have **ܐܝܘܬܐ** for **ܐܝܘܬܐ** “truly” (§ 155 A).

F. In the same way *avru* and *a'u* are scarcely distinguishable by the ear. Accordingly we find, for example, **ܐܝܘܬܐ** or even **ܐܝܘܬܐ** for **ܐܝܘܬܐ** “they threw” (§ 176 E), **ܐܝܘܬܐ** or **ܐܝܘܬܐ** for **ܐܝܘܬܐ** “they struck him” (§ 192), &c. Similarly, **ܐܝܘܬܐ** as well as **ܐܝܘܬܐ** “matter”.

G. **u** serves in rare cases as a mark of a vowel and a consonant at one and the same time; *e. g.* in **ܐܝܘܬܐ** *nēvīyā* “prophet” (in which the conclusion must have a sound differing very little indeed from that in **ܐܝܘܬܐ** “come”, &c.); **ܐܝܘܬܐ** *šyūthā* “form”; and in the before-mentioned **ܐܝܘܬܐ** *ašqāyīn*. Similarly **ܐܝܘܬܐ** for **ܐܝܘܬܐ** *quryāyīn* “rustici” (to avoid the triple **u**).

H. The Greek *ia*, *iw*, &c. are sometimes treated as monosyllables, sometimes as dissyllables, for instance: **ܐܝܘܬܐ** *īdiwāth*; **ܐܝܘܬܐ** *ξενία*,

(1) With the old poets these words are sometimes dissyllabic, sometimes trisyllabic. The Nestorians prefer the dissyllabic pronunciation of **ܐܝܘܬܐ** at least.

(2) Accordingly they like to put a small **l** over such a **u**.

ܡܕܝܨܢܢ *Μαρτίων*, together with ܡܕܝܨܢܢ; ܡܕܝܨܢܢܢ *διαθήκη* (along with ܡܕܝܨܢܢܢ); ܡܕܝܨܢܢܢ *πραιτόριον* (and ܡܕܝܨܢܢܢ) &c.

§ 41. In Semitic inflection *ā* appears instead of a theoretical *aya*, or *awa*, e. g. *qām(a)* “stood”, like *qatal(a)* “killed”; *galāt* (Syriac *gēlāth*) “she revealed”, like *qatalat*: *ī* instead of *awī*, e. g. *qīm* “stood (part.)” for *qawīm*, &c.

o and u as representing the 2nd and 3rd radical.

But in these cases the question turns very little indeed upon actual sound-transitions. Of quite predominant importance here, are those ancient analogical modes of formation, which mount up to a time long before the separation of the several individual Semitic tongues.

2. VOWELS.

2. Vowels.

LONG AND SHORT VOWELS IN OPEN AND CLOSED SYLLABLES.

§ 42. Long vowels in open syllables remain unshortened. Syriac however has closed syllables with long vowels, even in the middle of the word, e. g. *ܡܘܨܢܢ* “ye stood” (2. m. pl.), *ܡܘܨܢܢܢ* “ye raised”, and later formations like *ܚܝܚܝܢܢܢ* (first from *bērīkhēthā*) “*benedicta*”, *ܡܕܝܨܢܢ* “sit” (part.), *ܚܝܚܝܢܢܢ* “I awoke him”, &c. The East-Syrians have a marked inclination to shorten long vowels in closed syllables, and accordingly they often write straight away *ܚܠܩܝܒܢܢ* “eternities”, for *ܚܠܩܝܒܢܢ*, &c., and so too in the final syllables of *ܠܝܝܢܢ* for *ܠܝܝܢܢܢ* “she came”, *ܠܝܝܢܢܢ*, &c. On the other hand they incline to lengthen short vowels in an open syllable, if these are exceptionally retained, and thus, e. g., regularly write *ܐܘܨܢܝܢܢܢ* “she threw it (m.)” for *ܐܘܨܢܝܢܢܢ*.

Long vowels.

Rem.—As they have ceased to notice that the *ā*, which they perhaps write in *ܡܘܨܢܢܢ* but pronounce short, is a long vowel, they set down now and then *ā* for short *a*, e. g. *ܡܘܨܢܢܢ* for *ܡܘܨܢܢܢܢ* “they teach” (part.).

§ 43. A. Short vowels in closed syllables remain; but in open syllables short vowels have, in Aramaic, at a very early stage passed mostly into *sh^eva mobile*. This occurrence is precisely what has given the language its characteristic stamp. Thus, for instance, *ܡܘܨܢܢܢ* *qētal* from *qatal* “killed”; *ܡܘܨܢܢܢ* from *dahav* (cf. *ܡܘܨܢܢܢ*) “gold”; *ܡܘܨܢܢܢܢ* from *mamlīkhēn*

Short vowels.

“are kings” (sing. **ܡܡܠܝܚܝܢ**), &c. Then in Syriac even the *sh^eva mobile* has often quite disappeared, as we are able in part to establish, even for very early times, through the relations of Rukkākḥā and Quššāyā (§ 23 D): compare also the treatment of originally doubled consonants (§ 21 B).

B. A sharpened syllable does not count for an open one, even when the double-consonant is itself simplified (§ 21 A, B). Thus the short vowel remains, with resulting hardness, in **ܪܒܝܢ** (*rabbī*, West-Syrian *rabī*) “brought up”; **ܩܘܨܒܐ** “interest”; **ܡܗܗܡ** (*māḥem*) “heats”; **ܩܘܩܬܐܐ** (*quṭṭālā*) “murder”; and so even **ܥܝܠܐ** “asked”; **ܦܩܘܩܬܐܐ** “question” (for theoretical *ša²el, šu²ālā*). Here and there the falling away of the doubling in the pronunciation is to be made up for by lengthening the vowel.

C. But still in certain cases a short vowel holds its ground even in an open syllable: thus with **ܐ** as the initial letter of a syllable (§ 34), e. g. **ܡܠܐܝܟܐ** for **ܡܠܐܝܟܐ** “angel”; in the secondary forms **ܦܩܡܐ**, **ܦܩܡܐ** for **ܦܩܡܐ**, **ܦܩܡܐ** “stands”, “sets” (§ 177 C); in many later forms like **ܡܠܝܟܐ**, **ܦܩܠܝܟܐ** (§ 158 D); and in the forms of the Imperative with Object-suffixes like **ܦܩܡܐܢܝ** “lead me” (§ 190), &c. So also is it in forms like **ܦܩܠܝܟܐ** “she revealed it” (§ 152), a recent formation from **ܦܩܠܐ** + **ܦܩܠܐ**. The Nestorians (always?) lengthen the *a* in such cases (§ 42).

D. Where there had been two open syllables with short vowels, one of these had of course to remain; thus **ܕܐܗܘܐ** from *dahavā* “gold”; **ܕܐܗܘܐ** from *dakharā* “a male”; **ܩܘܩܬܐܐ** from *qatāṭath* “she killed”, &c.

E. So too, when the prefixes **ܐ** **ܐ** **ܐ** **ܐ** come before a vowel-less consonant, their vowel remains as an *a* (¹), thus **ܡܠܝܟܐ** from **ܡܠܝܟܐ** + **ܐ** “in a king”; **ܕܐܗܘܐ** “to a man”; **ܦܩܠܝܟܐ** “who killed”; **ܦܩܠܝܟܐ** “and took”. With the words mentioned in § 51, which may assume an **ܐ** as their commencement, the prefix **ܐ** is given as **ܐ**, and so with the other prefixes, thus **ܦܩܠܝܟܐ** “in the written bond”; **ܦܩܠܝܟܐ** “to the six”, &c.

Thus too, *a* appears in the corresponding case, when several such prefixes come together at the beginning of a word: **ܦܩܠܝܟܐ** “*et regis*”,

(¹) With **ܐ** and **ܐ**, *a* is the original vowel; perhaps **ܐ** has just been adapted thereto by analogy, though originally it appears to have been *bi*; and certainly analogy explains the treatment of **ܐ**, which is shortened from *dī*.

from $\text{ܡܚܠܐ} + ? + ܐ$; ܘܕܢܚܡܘܠܐ “and to him that is involved in murder”, from $\text{ܘܡܠܐ} + ܕ + ? + ܐ + ܐ$; ܘܕܢܚܡܘܠܐ from $\text{ܡܠܐ} + ? + ܕ + ܐ + ܐ$, &c. (but of course ܕܢܚܡܘܠܐ , ܕܡܠܐ , &c.).

If the second consonant of such a word is an ܠ , then the prefix usually takes the vowel: ܘܡܠܐ “and a hundred” *wamā* from *wam'ā* = $\text{ܡܠܐ} + ܐ$; ܘܕܠܐ “who wearied” *dalī* from *dalī*; ܘܘܫܠܐ “and put on thy shoes” *wasan* from *was'an*, &c. And yet, along with these are also found, through ignoring the ܠ , forms like ܘܘܫܠܐ “and demanded” *wešel* = *wē* + *š'el* (along with ܘܘܫܠܐ); thus, in particular, we most frequently have ܘܫܠܐ , ܘܫܠܐ , ܘܫܠܐ , and other forms from ܘܫܠܐ “to heal”.

When two such prefixes stand before initial ܠ , the ܠ is generally neglected, *e. g.* ܘܘܫܠܐ “and in whom or what?”, from $\text{ܘܫܠܐ} + ܕ + ܐ$; ܘܘܫܠܐ “and to thy mother”; ܘܘܫܠܐ “to him who remembered us”; ܘܘܫܠܐ “*et Deo*”, &c.—More rarely with ܘܘܫܠܐ : ܘܘܫܠܐ “to him who neglected”, from $\text{ܘܘܫܠܐ} + ? + ܐ$; ܘܘܫܠܐ “he who is on the way”, &c. The same fluctuation is found with ܘܘܫܠܐ , ܘܘܫܠܐ , from *ye*: ܘܘܫܠܐ “who or what is in hand”; ܘܘܫܠܐ , with ܘܘܫܠܐ , ܘܘܫܠܐ (East-Syrian § 40 C); ܘܘܫܠܐ , &c.

Rem. The old poets express themselves in all these cases either with or without the *a* according to the requirement of the verse.

An ܘ , originating according to § 40 C, yields with such a prefix the forms ܘܘܫܠܐ , ܘܘܫܠܐ , &c., *e. g.* ܘܘܫܠܐ or ܘܘܫܠܐ “and knew”, from ܘܘܫܠܐ , ܘܘܫܠܐ (= ܘܘܫܠܐ) + ܐ .

Rem. The Nestorians oddly give the vowel *a* to the prefixes before ܘܘܫܠܐ , ܘܘܫܠܐ , &c., “Judah, Jew”, thus ܘܘܫܠܐ , ܘܘܫܠܐ , &c.

SOME OF THE MOST IMPORTANT VOWEL-CHANGES.

§ 44. The \bar{a} is retained with the East-Syrians, but has become \bar{o} with the West-Syrians. The former also set down ܘܘܫܠܐ for the most part to represent the Greek α , particularly in an open syllable,—for which the West-Syrians prefer to keep ܘܘܫܠܐ .

Before *n* the transition from \bar{a} to \bar{o} is partly found even earlier; thus in the sporadically occurring ܘܘܫܠܐ , ܘܘܫܠܐ , ܘܘܫܠܐ , ܘܘܫܠܐ , &c., for ܘܘܫܠܐ “there”, ܘܘܫܠܐ “eight”, ܘܘܫܠܐ “spices”, ܘܘܫܠܐ “menstruans”; in

Some of the most important vowel-changes. \bar{a} .

اوه = او "also" ⁽¹⁾; still more usual are يهتلا "temptation" (from يهتلا though somewhat different in signification ["test or trial" 2 Cor. 2. 9]); رحلا as well as رحلا "revelation"; يهتلا "vegetables" &c. (§ 74).

- a. § 45. *a* has frequently become *e*, e. g. هلا "she killed", from *qatalath* (cf. هلا "he killed him"); هلا "flesh", from *basarā*, &c. Here and there the vocalisation fluctuates between *a* and *e*: the East-Syrians especially give preference, upon occasion, to the former; e. g. in لالا *alas* for لالا "afflicted" (§ 174 A); هلا for هلا "foundation"; هلا for هلا "cavern"; هلا for هلا "course, run"; and in several others that have a guttural for the middle letter.

A š, immediately followed by another consonant, sometimes occasions *e* instead of *a*: لعيب instead of *aškaḥ*, *maškaḥ* "find" (§ 164); هلا "texture", contrasted with هلا "course"; هلا "feast" (but هلا the same) overagainst هلا "chastisement"; لعيب "bed", هلا "service", contrasted with هلا "covering", هلا "petition" (but هلا "narration") ⁽²⁾: notice farther لعيب, لعيب, لعيب (§ 51). Similarly *s* in هلا "behind", from هلا + د, where according to other analogies *ba* was to be expected.

- ē. § 46. Within the word an *ē* has sometimes been produced through the quiescing of a consonantal *l*, as in هلا "well"; هلا or هلا "head"; هلا "says" (§ 53): and sometimes it has been produced in other ways, as in هلا "stone", هلا, هلا, or هلا, "right, just" (§ 98 C). In an open syllable *ē* is, without regard for etymology, expressed freely by *l*, or even not expressed at all (and in the same way the Greek *αι* and *ε* are dealt with: thus even هلا *qērsā* = *καρός*), while in a closed syllable َ (or even ِ) is set down by preference: In later times َ is more prevalent; e. g. the old form هلا, becomes later هلا *nēfēšā* "refreshment, recovery"; and هلا *λιμένα* "harbour" takes later the form هلا, &c.

(1) هلا "Persians" is probably an intentional defacement of the other and still more usual form هلا: The hostile nation was denoted by a word which means "pudenda".

(2) هلا "a pledge" is a borrowed word from the Assyrian, and accordingly does not belong to this class.

This \bar{e} became to a large extent \bar{i} with the West-Syrians: They said **ܢܝܡܪ** *nīmar* “says”, **ܗܝܪܝܢܐ** *hērīnō* “alius”, **ܪܝܫܐ** *rīšō*, **ܟܝܦܐ** *kīfō*, **ܟܝܢ**, &c. Yet they keep the \bar{e} in **ܠܐܝܫܐ** “eats”, **ܡܘܬܝܢܐ** “food”, **ܟܝܠܐ** “arrow”, &c.; and there are found still in isolated cases **ܢܝܠܐ** as well as **ܢܝܠܐ** as well as **ܩܘܡܐ** (Inf.) “to swear”, **ܠܐܝܫܐ** as well as **ܠܐܝܫܐ** “are lost” (2. m. pl.), &c. (§§ 174 A, 175 B). **ܝ**, **ܐ**—or the defective form of writing *i*,—are (even apart from etymology) in these cases almost invariably certain marks of an original \bar{e} . The style of writing of the East-Syrians separates \bar{e} with tolerable consistency from \bar{i} (1).

In the end of a word the West-Syrian transition from \bar{e} to \bar{i} , except in **ܝܐ** (= Hebr. **אֵי**) appears only in Greek words in η , e. g. **ܩܝܠܩܐ** or even **ܩܝܠܩܐ** *διαθήκη* for **ܩܝܠܩܐ** of the East-Syrians. Otherwise \bar{e} remains here: **ܩܝܠܩܐ** “reveals”, **ܩܝܠܩܐ** “kings”, &c.

§ 47. The short \bar{e} seems to have been \check{e} in the West, from ancient times; in the East it was pronounced sometimes as \check{e} , sometimes as \check{i} . This difference has no grammatical significance.

A short \check{e} may often be lengthened in the concluding syllable through the (original) tone: thus **ܩܝܠܩܐ** “terrifies”, **ܩܝܠܩܐ** “I killed” (in which cases the second vowel is written by the East-Syrians with \bar{e}) should perhaps be pronounced *dāhēl*, *qetlēth*: It is the same perhaps with the monosyllabic **ܩܝܠܩܐ** “suddenly” and **ܩܝܠܩܐ** “six”, for which **ܩܝܠܩܐ** and **ܩܝܠܩܐ** are found in very old MSS. Yet this is not certain; and still less certain is it whether such a lengthening was generally practised. But beyond all doubt **ܩܝܠܩܐ** “my son” (§ 146) has a long \bar{e} .

§ 48. The \bar{o} (\bar{v}) with the West-Syrians at an early date coincided \bar{o} , \bar{v} with **ܩܝܠܩܐ** (\bar{v}). It has been retained only in the interjections **ܩܝܠܩܐ** and **ܩܝܠܩܐ** “oi” (for which others say **ܩܝܠܩܐ**). Thus we have otherwise **ܩܝܠܩܐ** *qātūlō* for **ܩܝܠܩܐ** *qātōlā* “murder”; **ܩܝܠܩܐ** *šēlūthō* for **ܩܝܠܩܐ** *šēlōthā* “prayer”, &c. Moreover such an East-Syrian \bar{o} appears not seldom to be only the result of toning down an original \bar{v} , especially in the neighbourhood

(1) Now-a-days the East-Syrians pronounce \bar{e} ,—both in cases where it corresponds to the \bar{e} and in those where it corresponds to the \bar{e} of the West-Syrians,—for the most part very like \bar{i} , and yet in another way than the pointed **ܝ**.

of a guttural or an *r*, e. g. **تَعَفَّ** (§ 40 C), **رَحْفَة** “small”, **سَبْهَة** “hole”, **مَعْفَحَة** “report”, **عَفْل** “rock”, and many others: so too in the neighbourhood of an *n*, e. g. **نُؤَة** “oven”, **نُؤَة** “tent”. In many cases **o** may denote an *o* originally short, but lengthened by the tone; so perhaps in **يَمْلُؤَة** “kills”, **مَبْهَة** “sanctuary” (§ 103), &c. Still, there is as little certainty about this as about the similar case in § 47.

The East-Syrians in particular distinguish also a short **o** (*o*) from a short **o** (*u*), but this distinction is of little importance. Here too a guttural or an *r* frequently seems to bring about the **o** pronunciation, e. g.: **يَعْدَفَة** “glory”, **نُؤَة** “manger”, &c.

It is curious that the West-Syrians have, besides the form **كُل** “all”, the form *kol*, which accordingly they have to write **كُل**. Is it a lengthened *kōl*? So too **فُجَة**, **فُجَة**, &c.

While even with the East-Syrians the sound *o* began pretty early to pass into *u*, the tradition varies a good deal in the case of **o** and **o**; but with respect to cases of grammatical importance there is no doubt whatever.

Greek *o* and *ω* are with the West-Syrians either retained,—and then they are written **o**—, **o**—, e. g. **اِؤُؤَة**, **اِؤُؤَة** *θρόνος*—, or they become *u*. There is a good deal of variation in the usage, e. g. **قِيؤُؤَة** and **قِيؤُؤَة**, **اِؤُؤَة** and **اِؤُؤَة** *ἡγεμὼν* &c.

With the East-Syrians **o** corresponds to the Greek *o* and *ω*, in so far as they keep from altering the words more decidedly.

As they cannot express an *o* without a vowel letter, they put **—** with defective-writing for the Greek *o*, *ω*, and pronounce it *ā*, e. g. **اِؤُؤَة** *Theodāros* for **اِؤُؤَة** *Θεοδωρος*.

ai and au.

§ 49. A. The diphthongs *ai* and *au* remain very steady, particularly in the beginning of a word, although in dialects the pronunciation *ē* and *ō* occurred. Commonly, however, simplification of the diphthong prevails in a closed syllable. The West-Syrians farther proceed (according to § 46) to turn the *ē* occasionally into *ī*, and the *ō* always into *ū* (§ 48): thus, along with **اِؤُؤَة**, **اِؤُؤَة** “house”; with **اِؤُؤَة**, **اِؤُؤَة** “strength”; with **اِؤُؤَة**, **اِؤُؤَة** “eye”; **اِؤُؤَة** from *mēyallain*, “they reveal”; **اِؤُؤَة** from *tērain*, “two”; **اِؤُؤَة**, **اِؤُؤَة**, **اِؤُؤَة** “end”, &c. So by analogy from **اِؤُؤَة** (*in*

oculo = *coram*) even in an open syllable **لحِبَّةَو**, **لحِبَّةَو** &c. *coram eo*; but only in the prepositional use; for example, otherwise, **لِحْيَتِهَو** “to his eyes”.

مَمَاوَه “their, my death”, **جَمِيف** “your eye”, &c. form no exception, for in these cases it was only in the last development that the syllable became a closed one. Thus also is explained perhaps the retention of the *ai* before suffixes, in forms like **مَلِكَايَا** (from *malikaikā*), **مَلِكَايَا** (from *malikainā*) “thy, our kings”, and in verbal forms like **جَمِيف** and **جَمِيف** (from *gēlaitā*, *gēlainā*) “thou didst reveal”, “we revealed”. In **جَمِيف** “is not”, from **لَا**, the diphthong is of more recent origin. On the other hand we have simplification in **لَا**, **لَا** “cow”, from *taurēthā*, and in East-Syrian **لَا**, **لَا** *lēlyā*, *lelyū*, West-Syrian **لَا**, usually **لَا** from *lailēyū* “night”. So too in **جَمِيف**, **جَمِيف** “egg” from *baiēthā*, pl. **جَمِيف**, **جَمِيف**.

B. The East-Syrians for the most part write **و** for **و**, and much more rarely **و**. So also in cases where the *w* is virtually doubled, as in **نَمِب** = **نَمِب** “pointed out”; **لَمِب** “thou remainest”; **فَمِب** = **فَمِب** “windows”, &c. Thus too in **لَمِب** = **لَمِب** “Lords”, and other plurals of that kind; farther in cases like **لَمِب** = **لَمِب** “give ye him to drink”; **رَمِب** = **رَمِب** “they overthrew me” (§ 192).

Sometimes on the other hand they write **ب** for **ب**, *e. g.* **ب** *يععب* for **ب** “barefooted”, and always in the Imperative **ب** = **ب** “kill him”.

The West-Syrians also write an *au* produced by *ā* and *u* coming together,—with the vowel-sign **و**, *e. g.* **مَلِكَاو** *malkau* “is king”, although the separate members are **و** + **مَلِكَا**. With them indeed **و** would have the sound *malikōu*.

LOSS OF VOWELS.

Loss of
vowels.

§ 50. A. Final vowels coming immediately after the original tone-syllable have all fallen away. This happened to *ā* even before the settlement of the orthography, thus **ب** from *lanā* “to us”; **ب** from *á(n)tā* “thou”; **مَلِكَا** from *qētālā* “hast killed”, &c. (but **مَلِكَا** *malikā* “king”, &c.). Other final vowels too have at quite an early date thus fallen away,

without leaving a trace. On the other hand many vowels of this kind are still set down in consonantal character, although they had ceased to be pronounced even in the oldest literary epoch represented by documents (*circa* 200 A. D.)⁽¹⁾, and are ignored in punctuation. These are:—

(1) *ū* of the plural in the Perfect and Imperative after consonants:

مَلَّحَ *qétal* from *qétalū*; مَلَّحَهُ، اَمْلَحَهُ، مَلَّحَهُ، مَجَّسَهُ “they praised”, &c. (but we have the full sound in اَمْلَحَ *gélau*, مَلَّحَهُ *gallū* “revealed”, &c.).

(2) *ī* of the suffix of the 1st sing. after consonants, thus: مَلَّك *malk* “my king” from *malkī*; مَلَّكْتَنِي “killed me”; اَمْلَحْتَنِي “revealed me”, &c. (but مَلَّكْتَنِي “my kings”; and also the monosyllables كَم “in me”, لِي “to me”, in which no falling away was possible: So too فَكَّحْتَنِي “I wholly”, فَكَّحْتَنِي “the whole of me” [“my totality”]).

(3) *ī* of the suffix of the 3rd sing. m. ى with the noun: مَلَّكَاؤُهُ *malkau* from *malkauhī* “his kings”, and with the Verb in cases like اَمْلَحْتَنِي، اَمْلَحْتَنِي، اَمْلَحْتَنِي، اَمْلَحْتَنِي، no doubt from *gélāihī* &c.

(4) *ī* of the 2nd fem. sing. in اَتْتَنِي *at* from *a(n)ī* “thou” (f.); مَلَّكْتَنِي *malkékh* from *malkékhī* (both with *é?*); مَلَّكْتَنِي، مَلَّكْتَنِي، مَلَّكْتَنِي، &c.

(5) In the following special cases: in سَمَّحْتَنِي “from quiet” = “suddenly”, absolute state of سَمَّحْتَنِي from *šéti* (like سَمَّحْتَنِي); in مَلَّكْتَنِي “when?” from *emmāthai*; اَمْلَحْتَنِي “yesterday” from *ethmātē*; and the derived word مَلَّكْتَنِي “the day before yesterday”; lastly in the much maimed form اَمْلَحْتَنِي (or اَمْلَحْتَنِي) “last year”.

B. Even in very ancient MSS. the unpronounced ى’s are often wanting: a similar ۊ is more rarely omitted. Conversely ى, which one was in the habit of so often writing,—apparently without cause,—was in some cases attached parasitically to words ending in a consonant; *e. g.* there occurs in old manuscripts اَللَّهِ for اَللَّهِ “God” (Construct State); اَمْلَحْتَنِي for اَمْلَحْتَنِي “August”; اَمْلَحْتَنِي for اَمْلَحْتَنِي “spirit”. Occasionally it is

(1) Even the hymns of Bardesanes seem to neglect them, as regards the number of syllables.

employed as a diacritic mark of the 3rd sing. fem. of the Perf. *e. g.* **مكحلت** for **مكحلت** “she killed”. Such an employment of **ـ** in the 3rd pl. fem. Perf. has gradually come into full use with the West-Syrians; **قكلت** “they (f.) killed”, for the old **مك** retained by the East-Syrians (from original *qētālā*, not *qētāli*). The employment of **ـ** in the 3rd sing. fem. Imperf.,—coming into view in rather late times,—prevails among the West-Syrians, though not quite so universally; **لأمكحلت**, **لأمكحلت** “she kills”, &c., in order to distinguish it from the 2nd sing. masc., **لأمكحلت**, **لأمكحلت** “thou killest”: the Nestorians are completely unacquainted with the **ـ** in this usage.

NEW VOWELS AND SYLLABLES.

New vowels and syllables. Vowel prefixed. (Alaf prosthetic).

§ 51. An **ا** with a vowel is sometimes prefixed to an initial consonant which has not a full vowel. Thus **ا** in **إسد** “six”, **إسد** “sixty”, alongside of **سد**, **سد**; **إسد** “a written bond” along with **سد**, and always **إسد** “drank”; farther **إسد** “already” sometimes for **سد**. Frequently so in Greek words with *σρ*, *σσ*, like **إسد** or **إسد** *σρασελα*, **إسد** and **إسد** *σσελα*, &c.

The prefix, pretty frequently met with in ancient MSS. before **ا**, is probably to be pronounced **ا**; *e. g.* **إسد** for **إسد** “Beloved”; **إسد** for **إسد** “upper garment”; **إسد** for **إسد** ⁽¹⁾ “firmament”; **إسد** for **إسد** “contented”, and many others. So too **إسد** for **إسد** “a meal”; **إسد** for **إسد** “ice”. In the frequently occurring **إسد** the *u* of the rarer form **إسد**, **إسد** is brought to the front. The early adopted Persian word *rāzū* **إسد**, more rarely **إسد**, **إسد** “a secret” seems to have been pronounced with a vowel-prefix, which however is ignored in the pointing.

§ 52. A. The poets sometimes insert an *e* before **ا** after a word ending in a consonant, *e. g.* **إسد** “is to them” *ith ellhōn* (with three syllables) = **إسد**. Auxiliary vowels.

(1) **إسد** is measured as dissyllabic like **إسد** in MÖESINGER'S Monumenta Syriaca II, 86 v. 152 *et passim*, but **إسد**, **إسد** as trissyllabic in Jacob of Sarûg, Thamar v. 247, 251.

B. Essentially the same thing takes place frequently within the word. Especially when a consonant without a full vowel follows one that has no vowel, a short vowel is inserted often between the two to facilitate pronunciation. Thus $\text{ܨܦܫܠ} = \text{ܨܦܫܠ}$ “sunrise”; $\text{ܦܨܦܫܠ} = \text{ܦܨܦܫܠ}$ “fear”; $\text{ܦܨܦܫܠ} = \text{ܦܨܦܫܠ}$ “you permit or remit”; $\text{ܦܨܦܫܠ} = \text{ܦܨܦܫܠ}$ “thou fearest (f.)”; $\text{ܦܨܦܫܠ} = \text{ܦܨܦܫܠ}$ “they buy”; also $\text{ܦܨܦܫܠ} = \text{ܦܨܦܫܠ}$ “she swears”; $\text{ܦܨܦܫܠ} = \text{ܦܨܦܫܠ}$ “quaking”; and $\text{ܦܨܦܫܠ} (= \text{ܦܨܦܫܠ})$ v. *infra* C) “question”. Particularly does this occur when one of the letters is a liquid or $\text{ܕ} \text{ܕ} \text{ܕ} \text{ܕ}$; on the other hand it is never found between sibilants and dentals. A marked amount of fluctuation however prevails in individual cases in the pronunciation of the various dialects and schools. With the old poets the longer forms, as indicated by the metre, are upon the whole rare; they abound in the vocalisation of the Bible, with both East- and West-Syrians.

C. The small stroke under the letter, called *mehagyānā* “the accentuator”, serves as a sign of the fuller pronunciation particularly with the East-Syrians; the one above the letter, called *marhêtānā* “the hastener”, as the sign of the shorter (§ 17). Yet often the full vowel is also written instead of the former, thus ܦܨܦܫܠ or $\text{ܦܨܦܫܠ} = \text{ܦܨܦܫܠ}$ “I empowered”.

The sign — stands sometimes too in cases where the vowel which is supposed to be inserted is an original vowel, e. g. in $\text{ܦܨܦܫܠ} = \text{ܦܨܦܫܠ}$ from *galqaltā*. Sometimes it is not easy to say whether a vowel is original or inserted. Here and there such a vowel alters the original vocalisation more strongly; thus from ܦܨܦܫܠ “scorpion”, has come the West-Syrian ܦܨܦܫܠ and then the East-Syrian ܦܨܦܫܠ .

The inserted vowel is mostly *e*, but often too it is *a*, especially before gutturals, and before *q* and *r*.

The relations of Rukkākḥā and Quššāyā suffer no alteration through this insertion, as several of the foregoing examples show.

INFLUENCE OF THE CONSONANTS UPON THE VOWELS.

§ 53. An ܐ originally a consonant and ending a syllable in the middle of a word becomes, in combination with a preceding *a* or *i*, an ܐ , which for the most part is farther developed with the West-Syrians into ܐ .

Influence
of the con-
sonants
upon the
vowels.
Or l.

Thus **رَأَسًا** from **رَأْسًا** “head”; **بِأَمْرٍ** “says”; **لَأَجَلًا** “eats”; **أَقُولُ** “I say”; **ذُئِبًا** “wolf”, from **ذَيْبًا**; **جَائِلًا** “a well” (also written **حَائِلًا** § 46), and so forth.

On the other hand the **ا** becomes **ā** in **جَلًا** “small cattle”, through the influence of the neighbouring gutturals from **عَنْجَانًا**; **جَدْتَلًا** “battlements” from **عَضَعَتَاتًا**; **تَجَلًا** “a certain thorny shrub” from **عَضَلًا**; and similarly **سَلًا** “bosom” from **عَنْجَانًا** for original **عَنْجَانًا**.

In the end of the word we have **بِ** from *na'*. In other cases **ا** is retained here according to the analogy of corresponding forms ending in other gutturals, e. g. **أَجْلًا** “unclean” (§ 100); **أَجْلًا** “polluted”; **جِيلًا** “consoled” (§ 172), &c.

§ 54. **ا** **و** **د** and **ذ** as final radicals, especially when they close the syllable, transform an *ě* into an *ā*; thus, **يَدْرِي** “knows” (compared with **يَأْتِي** “sits”); **ذَقِبَ** “sacrificed”, compared with **مَجِبَ** “arose”, for *nēveh*; **بَدَأَ** “leads”, for *nedabber*; **أَدْرَأَ** “we made known”; **أَجِبَ** “you arose”; **أَدْرَأَ** “a bird”; **أَدْرَأَ** “you led”, &c. (§ 170).

Of the other gutturals and of *r*.

In rare cases the transformation of an **و** into *a*, before these final consonants, has been retained from very remote times, as for instance in **أَدْرَأَ** “opens”; compare on the other hand **أَدْرَأَ** “slaughters”, &c. (§ 170). In certain cases they have the effect even of transforming a following *e* (or *o*?) into *a* (v. § 169).—On the exchange of *a* and *e* in words which have middle gutturals v. § 45.

On the shading off of an *a* into *e* through the influence of a sibilant, v. § 45; and of a *u* into *o*, effected by a guttural v. §§ 48, 49. In like manner the gutturals, as well as other consonants, particularly emphatic ones, must have brought about a special shading of the vowels in still other instances, without the writing giving much indication of such delicate turns.

3. STRONGER ALTERATIONS.

3. Stronger alterations.

§ 55. We find these, for instance, in the blending of Participles and Adjectives with the Subject-Pronouns: e. g. **أَتَدْرَأَ** (from **أَتَدْرَأَ**) from *qātlin a(n)tōn*; **أَتَدْرَأَ** from **أَتَدْرَأَ**; **أَتَدْرَأَ** “*benedicta tu*”, from **أَتَدْرَأَ**; **أَتَدْرَأَ** from **أَتَدْرَأَ** (§ 64 A), &c. Blendings with **أَتَدْرَأَ** appear in still other situations, e. g. **أَتَدْرَأَ** **أَتَدْرَأَ** *dahwat* “thou art gold”;

ܐܘܒܝܐܝܢܐ *“ubi es?”*; ܒܪ ܒܪܝܘܝܐ *bar bārōyat* “thou art the son of the Creator”; ܕܗܝܝܝܬ *dēhayyēt* “vitae es”, &c. Still in these cases the preservation of the separate portions is the more usual practice.

Amongst other instances we meet with extraordinary mutilations in the numerals of the second decade (§ 148 B); and farther in certain compounds (§ 141).

4. Tone.

4. TONE.

§ 56. The Nestorians now put the tone on the penult throughout, and that very distinctly. The Maronites⁽¹⁾, on the other hand, put the tone always, or almost always, on the last syllable, when it is a closed syllable, e. g. ܐܘܒܝܐܝܢܐ *ōzél*, ܩܘܩܠܐܬܐ *qeḥlât*, ܢܘܨܩܘܩܐ *nezdqéf*, ܝܘܪܡܝܢܐ *yurmîn*, ܝܫܘܥܐ *Ješûi*, and so also in endings with a diphthong, e. g. ܐܬܪܐ *etâr*, ܬܠܡܝܕܐܘܢܐ *talmīdâu*, ܫܒܩܘܘܢܐ *šabqûu*, ܐܒܢܐ *ebnêu*. On the other hand they always, or nearly always, put the tone on the penult, when the word ends in a simple vowel: ܐܬܘܐ *êtô*, ܢܝܬܐ *nîte*, ܫܘܒܐ *šôbê*, ܢܗܘܘܐ *nêhwê*, ܐܡܘܐ *âmô*, ܡܠܐ *mêlê*, ܫܘܦܪܐ *sôfrê*, ܗܘܢܘܐ *hônô* &c. Occasionally a secondary tone also becomes perceptible. At an earlier time the final syllable invariably had the principal accent.

(¹) I am indebted to my friend GUIDI, following the communications made by P. CARDAHI, for the data on the accentuation of the Maronites.

PART SECOND.

MORPHOLOGY.

§ 57. The large majority of all Semitic words, as is well known, are derived from roots which for the most part have three, but occasionally even four or more 'Radicals'. If the *three* radicals are firm consonants, the roots are then called *Strong*: but if one of the radicals is \circ or \smile (frequently appearing as a vowel), or if the due weight of the word is attained by the doubling of one of two firm radicals, then the roots are called *Weak*. On practical grounds we retain this method of treating roots, without insisting farther on the point that even with strong roots a radical is often demonstrably of quite recent origin, while on the other hand there is much variety in the origin of weak forms of the root, and while in many cases at least, the assumption of an original *Waw* or *Yod* as a radical, or that of a third radical with the same sound as the second, is a pure fiction. Thus we speak of roots *primae* \circ or \smile (פ', פ') [Pe Waw, Pe Yod] meaning those whose first radical is taken as *W* or *Y*; so of roots *mediae* \circ or \smile (ע', ע') [Ayin Waw, Ayin Yod], and *tertia* \smile and *mediae geminatae* (עע) [Lamed Yod, and Ayin doubled]. In addition we have frequently to deal specially with words of which $\}$ is a radical; for this sound (cf. § 33 *sqq.*) undergoes many modifications. In like manner we have to treat of words which have *n* as the first letter of the root. The forms too, which have a guttural or an *r* as second or third radical, are, by reason of certain properties, brought occasionally into special notice.

Variation
of weak
roots

§ 58. *Weak roots* vary a good deal in their weak letters. Thus חמם, חום, חמי, יחם (to which is added another secondary form חמת) are essentially modifications only of the same fundamental root, which means “hot”. In particular, roots ער and עע are very closely related. Thus also in Syriac they very readily change into one another: the substantive belonging to פדר “to err” (Perf. פפ, Impf. פפ); as if from פור; and along with the frequently occurring חון “to pity” חון is found (Perf. חח, Impf. חח), and with כפה “to bend”, כוף, &c.

Roots med.
gem.

§ 59. Forms *med. gem.* in Syriac attain like weight with that of the strong forms, by doubling not the second radical, but the first, when it is possible, *i. e.* when a prefix ending in a vowel precedes it. Thus from זו “to shear” זז aggez (answering to זז); eggoz (= זז); negzūn, properly neggēzūn (= זז); “you (fem. pl.) love” (= זז from חבב); “boiler” (from חמם “to warm”); זז, זז, זז “entrance”, &c.

Yet in some nouns we find the general Semitic method,—*i. e.* the method of either directly or virtually doubling the third radical, even with the prefixes mentioned: thus מזז “needle” (not מזז); מזז or מזז (East-Syrian) “shield”; מזז “a booth” (*mētalthā*, properly *mētallēthā*), pl. מזז (*mēthālē*); מזז “sieve”; מזז “a cave”; and מזז, מזז, &c., mostly used adverbially, “completion” (חמם), “continually”.

Two *l*’s stand beside each other like two different consonants⁽¹⁾ in מזז “speech”; מזז “cover, shelter” (§ 46); and the quadrilateral form מזז “face”. In these formations, however, the *l* is again dropped in the usual pronunciation (§ 29), so that in point of fact the regular form makes its appearance. Add the peculiar form מזז &c. “to lament”⁽²⁾. The following appear to be later formations: מזז “mockery”, from מזז (הלל); and from מזז, “a prayer”. Thus, farther, regularly in the Ethpeel מזז “was shorn” (as compared with מזז “shore”).

⁽¹⁾ מזז, formed in this way Judges 3, 22 “a part of the abdomen” is pronounced *marqā*, but others read מזז.

⁽²⁾ מזז “to finish” is a word borrowed from the Assyrian.

In Syriac too the second and third radicals, when identical, are always kept in separate existence, if a long vowel comes between them, in the course of the formation, *e. g.* **سَتَل** “pardoned”; **سَل** “favour”, &c., as well as when the first of the two is itself doubled, *e. g.* **اِثْبَان** *ethannan* “begged for pardon”.

§ 60. With roots of four radicals we also rank such as are demonstrably formed originally from roots of three radicals with well-known suffixes or prefixes, but which are treated in the language quite like quadriliteral forms, *e. g.* **حَدَّج** “to enslave”, properly a causative form from **حَجَّج**; **بَجَب** “to estrange”, “to alienate”, from **بَجَب** “strange”, from **بجر**, &c. Quadriliteral roots.

§ 61. Nouns, properly so called (Substantives and Adjectives), and verbs, have in all respects such a form that they are subject to the scheme of derivation from roots composed of three or more radicals, although sufficient traces survive to show that this condition was not, throughout and everywhere, the original one. The only marked divergences in formation, however, are found on the one hand with the Pronouns (which originate partly in the welding together of very short fragments of words), and on the other hand with many old Particles. To these two classes, the Pronouns and Particles,—we must therefore assign a separate place, although both in conception and usage they belong to the Noun. The same treatment must be extended to the Numerals, which, to be sure, stand in form much nearer to the usual tri-radical formations. Nouns and verbs.

§ 62. Overagainst all true words, or words that express some conception, stand the *expressions of feeling*—or the *Interjections*, which originally are not true words at all, but gradually enter,—at least in part,—into purely grammatical associations, and even serve to form notional words. Thus **و** “woe!” is a mere exclamation of pain, and **ف** “fye!” one of detestation; but **و حَتَّجْه** “woe to the man!” or **ف ف حَتَّجْه** “fye upon the man!” is already a grammatical association of words, and **و** “the woe” is a regular noun. (¹) Interjections

(¹) This subject might be treated at great length.

Such Interjections are **اِ** (§ 9), **اِو** “O!”, **اِو**, **اِو** “O!”, **اِو** “Ah!”, **اِو** “Ho! Ho!” (in mockery), &c. Also the demonstrative form **اِو** “Here!” “Lo!”, which is greatly employed in the formation of Pronouns and Adverbs, is to be regarded as originally an interjection.

I. NOUNS.

Nouns.

Pronouns.

1. PRONOUNS. (1)

PERSONAL PRONOUNS.

Personal
Pronouns.
Subject-
Forms.

§ 63. (a) *Subject-Forms.*

		<i>Separate Forms.</i>	<i>Enclitic Forms.</i>
<i>Singular.</i>	1. pers. “I”	اِنَا (اِنَا)	اِنَا (اِنَا), اِنَا
	2. pers. “Thou” {	m. اِنَا	اِنَا
	f. اِنَا	اِنَا	
<i>Plural</i>	3. pers. {	m. اِنَا	اِنَا , اِنَا (§ 38)
	f. “She”	اِنَا	اِنَا
	1. pers. “We”	اِنَا , اِنَا	اِنَا
<i>Plural</i>	2. pers. “You” {	m. اِنَا	اِنَا
	f. اِنَا	اِنَا	اِنَا
	3. pers. “They” {	m. اِنَا	اِنَا
	f. اِنَا	اِنَا	اِنَا

On **اِنَا** “he is”, **اِنَا** “she is” v. § 38.

Rem. The form **اِنَا**,—(originally *anahnán*, but in our literature certainly no longer of three syllables, indeed seldom having two as *ánahnán*, and commonly being monosyllabic in speech, and merely a remnant of early orthography for **اِنَا**, **اِنَا**),—is found only in old manuscripts.

اِنَا, **اِنَا**, besides representing enclitic Subject-forms or Copula-forms (§ 311 sq.), represent also for the 3rd pers. pl. the Object, which is ex-

(1) Notice the points (§ 6), which with many of these words are set down almost without exception, even with the full vocalisation.

pressed by Suffixes for the other persons (§ 66). They also appear, though rarely, in other connections (§ 220 B).

§ 64. *Enclitic forms* of the 1st and 2nd pers. often coalesce with participles and,—though more rarely,—with adjectives; in such cases marked transformations occasionally occur. In particular in the plural, the first portion [*i. e.* the participle] loses its final *n*, while the second [the pronoun] loses its *h* or *u(n)*. In the 2nd pers. singular, the first portion always loses a short vowel before the final consonant. Thus with مُكَلِّمٌ “killing” (f. مُكَلِّمَةٌ &c.); مُكَلِّمٌ “revealing”; عِظِيْبٌ “beautiful”; وَجَلٌ “clean”:—Sing. 1. m. أَنَا مُكَلِّمٌ or مُكَلِّمٌ “I kill”; أَنَا مُكَلِّمٌ, أَنَا مُكَلِّمٌ “I reveal”; أَنَا عِظِيْبٌ “I am beautiful”; أَنَا وَجَلٌ “I am clean”.

Enclitic forms with participles and adjectives.

1. f. أَنَا مُكَلِّمَةٌ; أَنَا مُكَلِّمَةٌ; أَنَا عِظِيْبَةٌ; أَنَا وَجَلَةٌ.

2. m. مُكَلِّمٌ; عِظِيْبٌ; وَجَلٌ; or without coalescing: مُكَلِّمَةٌ; عِظِيْبَةٌ; وَجَلَةٌ.

2. f. مُكَلِّمَةٌ; عِظِيْبَةٌ; وَجَلَةٌ or separately مُكَلِّمَةٌ; عِظِيْبَةٌ; وَجَلَةٌ.

Plural 1. m. مُكَلِّمِيْنٌ; عِظِيْبِيْنٌ; وَجَلِيْنٌ; or written separately, though pronounced in exactly the same way: مُكَلِّمِيْنٌ; عِظِيْبِيْنٌ; وَجَلِيْنٌ.

1. f. مُكَلِّمِيْنَةٌ; عِظِيْبِيْنَةٌ; وَجَلِيْنَةٌ (say *qāt-lānan*, &c.).⁽¹⁾

2. m. مُكَلِّمِيْنٌ; عِظِيْبِيْنٌ; وَجَلِيْنٌ; or written separately, though spoken in the same way: مُكَلِّمِيْنَةٌ; عِظِيْبِيْنَةٌ; وَجَلِيْنَةٌ.

2. f. مُكَلِّمِيْنَةٌ; عِظِيْبِيْنَةٌ⁽²⁾ or written separately, مُكَلِّمِيْنَةٌ; عِظِيْبِيْنَةٌ; وَجَلِيْنَةٌ.

B. *Rem.* In more ancient times *en* or *n* appears also with the poets⁽³⁾ as an enclitic form of the 1st sing., and in fact this is often

(1) For the feminine form the masculine form مُكَلِّمِيْنٌ, &c. sometimes appears.

(2) When the participle or adjective ends in $l\text{---}$, the 2nd fem. pl. form of the enclitic, and the participle are written separately.

(3) In homely prose I find such a form in the Rules for Monks of M^t Izlā, of the year 571 (Rendic. della Accad. dei Lincei 1898, 43, 10); خَدَمٌ *i. e.* خَدَمٌ “I beseech”. Ebedjesu substitutes for it the usual خَدَمٌ.

written **ب**, through confusion between it and the object-suffix: *Masc.* after **أ**: **أنا** = **أنا** = **أنا** "I call"; **أنا** "I acknowledge", **أنا** "I point out", &c.⁽¹⁾: *Fem.* **أنا** = **أنا** "I pass over"; **أنا** "I say"; **أنا** "I am alarmed", **أنا** "I wish", **أنا** "I am forsaken".

Possessive
suffixes.

§ 65. (b) *Suffixed personal pronouns.*

Possessive suffixes.

<i>Singular.</i>	1. pers.				أنا (§ 50 A) "my"	
		2. pers.	{ m.	أنا	and after vowels	أنا "thy"
	{ f.		أنا	" "	" "	أنا "thy"
	3. pers.	{ m.	أنا	" "	" "	أنا "his"
		{ f.	أنا	" "	" "	أنا "her"
	<i>Plural.</i>	1. pers.				أنا "our"
2. pers.		{ m.	أنا "your"			
		{ f.	أنا "your"			
3. pers.		{ m.	أنا "their"			
		{ f.	أنا "their"			

Object
suffixes.

§ 66.

Object suffixes.

<i>Singular.</i>	1. pers.				أنا and after vowels أنا "me"	
		2. pers.	{ m.	أنا	" "	أنا "thee"
	{ f.		أنا	" "	" "	أنا "thee"
	3. pers.	{ m.	أنا	" "	" "	أنا, أنا, and أنا (§ 50 A) "him"
		{ f.	أنا	" "	" "	أنا "her"
	<i>Plural.</i>	1. pers.				أنا "us"
2. pers.		{ m.	أنا "you"			
		{ f.	أنا "you"			
3. pers.		{ m.	The enclitics أنا, أنا serve instead of suffixes for the			
		{ f.	3 rd pers. pl. (§ 63).			

For the method of attachment of the Possessive Suffixes v. §§ 69, 145, 149, 157, 199; and for that of the Object- or Verbal-suffixes v. § 184 *sqq.*

(1) Masculine forms from strong roots are very rare.

DEMONSTRATIVE PRONOUNS.

§ 67. (a) *For what is nearer*; “this”: masc. **هَذَا**, **هَذِهِ**—fem. **هَذِهِ**: Demonstrative pronouns
Plural **هَؤُلَاءِ** (m. and f.).

Rem. A rarer secondary form from **هَذِهِ** is **هَذَا**.

We get **هَذَا** with **هَذَا** (§ 38). For **هَذِهِ** comes a **هَذَا** before **هَذَا**, thus **هَذَا هَذَا** *hādāi* (*hōdōi*).

(b) *For what is more distant*; “that”: masc. **هَئِذَا**; fem. **هَئِذَا**; Plural masc. **هَؤُلَاءِ**, fem. **هَؤُلَاءِ**.

Rem. 1. **هَئِذَا**, **هَئِذَا** “*illi, illae*” must not be too closely associated with **هَذَا** “*hic*”, merely because of a casual similarity of sound. The forms for “this” are compounded out of *den, dēnā, dē, illēn* with *hā* (§ 62); those for “that”, out of the personal pronouns *hū, hī, hennōn, hennēn* with *hā*.

Rem. 2. Only in very old writings there appear in isolated instances the farther forms **هَئِذَا** “*illi*”, **هَئِذَا** “*illae*”, and **هَئِذَا** “*illi*” (a fem. form corresponding to the last is not known); the three forms given may be pronounced something like *hālōkh, hālēkh; hānōkh*. Very rarely indeed there appears also **هَئِذَا** = ***هَئِذَا** “*hi, hae*”.

INTERROGATIVE PRONOUNS.

§ 68. **مَنْ** “who?”. **مَاذَا**, **مَاذَا**, **مَاذَا** “what?”.

With **هَذَا**, **هَذَا**: **مَنْ**, and fem. **مَنْ** **مَنْ** “who?, who is?”. **مَاذَا** “what is?”. Rarely **مَاذَا** for **مَاذَا** (§ 44).

مَاذَا “which?” or “what?” *m.*; **مَاذَا** “which?” *f.*; Pl. **مَاذَا** “which?”.

Rem. 1. **مَنْ**, **مَاذَا**, **مَاذَا**, **مَاذَا** have sprung from *mā + den, dēnā*; **مَاذَا**, **مَاذَا**, **مَاذَا** from the interrogative *ai* with *dēnā, dā, illēn*.

Rem. 2. **مَاذَا**, &c. is often improperly held as a demonstrative, because, like other interrogatives, it stands as correlative to the relative (§ 236).

THE RELATIVE PRONOUN.

§ 69. The relative pronoun is **مَنْ**, **مَنْ** (§ 43 E), which has a very wide range of use. The older form *dā* still shows itself in the *Separate possessive pronoun*, formed through its composition with the preposition **مِنْ** The relative pronoun.

and the possessive suffixes (§ 65); **ܐܝܢܝܐ** “my”; **ܐܝܢܝܝܐ** “thy” *m.*; **ܐܝܢܝܝܬܐ** “thy” *f.*; **ܐܝܢܝܗܐ** “his”; **ܐܝܢܝܗܐ** “her”—**ܐܝܢܝܗܘܢܐ** “our”; **ܐܝܢܝܗܘܢܐ** “your” *m.*; **ܐܝܢܝܗܘܢܐ** “your” *f.*; **ܐܝܢܝܗܘܢܐ** “their” *m.*, **ܐܝܢܝܗܘܢܐ** “their” *f.*

2. NOUNS IN THE STRICTER SENSE.

(SUBSTANTIVES AND ADJECTIVES.)

A. GENDER, NUMBER, STATE.

2. Nouns in the stricter sense.

(Substantives and adjectives.)

A. Gender, Number, State.

General statement: Paradigm of the simplest forms.

§ 70. Every Syriac substantive or adjective has a gender, a number, and a state. The indications of all three conditions are very closely associated together, and almost interpenetrate one another. We shall therefore deal here with the three, at one and the same time.

Syriac has two *genders*, Masculine and Feminine, two *numbers*, Singular and Plural ⁽¹⁾, and three *states*, Absolute, Construct, and Emphatic. The *Emphatic State* is formed by appending an *ā* (originally *hā*?) which possessed the significance of the Article (the Determination), but this meaning has for the most part been lost. The *Construct State* is the form of the noun immediately before a Genitive. A noun, which has neither of the States named, stands in the *Absolute State*. The Emphatic state is of by far the most frequent occurrence in Syriac substantives. Many are no longer met with in either of the other two states, or only in quite isolated cases: accordingly substantives at least are presented here throughout, in the Emphatic state, as being the form lying next to hand, even if not the most original. The other two states have no special ending for the singular of Masculines, nor for that of Feminines without the feminine sign. The termination of the Emphatic state (*ā*) combines with the masculine plural-ending to form *aiyā*, which again is generally farther blended into *ē*. The usual feminine ending in the Singular, was *at*, which has maintained itself as *ath* in the Construct state, but has become *ā* in the Absolute state. The plural-ending for Masculines in the Absolute state

(1) Various traces of the Dual are still met with, but this Number has no longer a life of its own.

is *ān*, and in the Construct state, *ai*: the corresponding endings for Feminines are *ān*, *āth*.

We give at this point, as an example of the most usual formations, the Adjective **كَم** “wicked”.

Singular.			Plural.		
St. abs.	St. constr.	St. emph.	St. abs.	St. constr.	St. emph.
m. كَم	كَم	كَمَل	كَمَم	كَمَم	كَمَمَل
f. كَمَل	كَمَل	كَمَل	كَمَم	كَمَم	كَمَمَل

Rem. Notice that the absolute state of the feminine singular and the emphatic state of the masculine singular for the most part sound alike.

On **كَم** and **كَم** v. § 23 E.

§ 71. Certain words insert a *y* (or *i*, v. § 40 (!) before the feminine ending:—

Insertion of *y* before the feminine ending.

(1) First, those words (in all their forms) which terminate in the suffix *ān*, *ōn*, (*ūn*) : e. g. from **مُجَلِّج** “murdering”, the feminine sing. abs. state is **مُجَلِّجَة**, the constr. state **مُجَلِّجَة**, the emphatic state **مُجَلِّجَة**; the feminine plural abs. state **مُجَلِّجَات**, the constr. state **مُجَلِّجَات**, the emph. state **مُجَلِّجَات**. So from **رِجُل** *regulus*, we have the feminine **رِجُلَة**, &c. This analogy is followed in such old borrowed words as **تَرْخِيصَات**, and **پَرَوَخَات**, pl. **پَرَوَخَات**, **پَرَوَخَات** (but emphatic state fem. **پَرَوَخَات**).—*Exceptions*, **مُتَلَقَات** fem. from **مُتَلَق** “related”, and **مُتَلَقَات** fem. from **مُتَلَق** *secundus*.

(2) Next, the adjective **رَجُوعَة** “little” in all its forms (fem.), except in the emphatic state sing.: **رَجُوعَات**, **رَجُوعَات** (but **رَجُوعَات**);—**رَجُوعَات**, **رَجُوعَات** (?), **رَجُوعَات**.

(3) Probably it is the same with Nomina agentis of the form **مُجَلِّجَة**. For the singular we have **مُجَلِّجَات** “rebellious”, and the analogously-treated, although Greek, word **مُجَلِّجَات** *ἀσώτης*; for the plural of the absolute state, only **مُجَلِّجَات**. The abs. and construct states of these Nom. ag. almost never appear. In other cases [emph. st. pl.] there occur **مُجَلِّجَات** “destroying”; **مُجَلِّجَات** “transitory things”; **مُجَلِّجَات** “murderous”, &c. Forms like **مُتَلَقَات** “mortal” &c., without *y*, are of less frequent occurrence.

(4) So too, in the plural of feminine forms of Diminutives in **مُتَلَقَات** (**مُتَلَقَات** “yard [court]”, pl. **مُتَلَقَات**) *y* is inserted, as also in the case of a number of other substantives, which before the feminine ending have

a consonant preceded by a long vowel, a doubled consonant, or two consonants. Thus **حَصَبٌ** “bundle”, pl. **حَصَابٌ**; **حَمِيْلٌ** “tunic”, pl. **حَمِيْلَتٌ**, **حَمِيْلَتَانِ**; **حَمِيْلَتَيْنِ**; **حَمِيْلَتَيْهِ**; **حَمِيْلَتَيْهِ**; **حَمِيْلَتَيْهِ** “place”; pl. **حَمِيْلَتَيْهِ**; **حَمِيْلَتَيْهِ**; **حَمِيْلَتَيْهِ** “tail”; pl. **حَمِيْلَتَيْهِ**, and many others. This formation is of more frequent occurrence in later times. Some have secondary forms, e. g. **حَمِيْلَةٌ** “knife”; pl. **حَمِيْلَتَانِ** and **حَمِيْلَتَيْنِ** (as well as **حَمِيْلَتَيْنِ**).

Pl. emph. st. in *aiyā*.

§ 72. The plural-ending in the emphatic state was properly *aiyā* (from *ai* + *ā*): this ending **اِيَّآ** is still shown in the short words **بَنِيَّآ** “sons”; **سِنِيَّآ** “years”; **نِيَّآ** “kinds”; **بُرُجِيَّآ** “breasts”; **يَدِيَّآ** (= **يَدَيْهِ** § 40 C) as well as **كَيْفِيَّآ** “hands”; **إِنْفِيَّآ** “curtain” (= **إِنْفِيَّآ** “face”). For all these words v. § 146.

Aiyā appears farther in the plural emphatic state,—through blending the final vowel of the root,—in adjectives and participles in *ē* and *ai* (*yā* in Emph. st. sing.), with the emphatic ending: **مَعِيَّآ** “hard” (Emph. st. **مَعِيَّآ**); **عَمِيَّآ** (st. abs. **عَمِيَّآ**) “fool”, **عَمِيَّآ** “lamed”, **عَمِيَّآ**, &c.

So with the substantives **كَيْدِيَّآ** “kid”, **كَيْدِيَّآ** “a talent (weight)”, **كَيْدِيَّآ**; **كَيْدِيَّآ** “reed”, **كَيْدِيَّآ**; **كَيْدِيَّآ** “bowels”, **كَيْدِيَّآ**; and so with the *Plur. tantum* **كَيْدِيَّآ** “water” (and **كَيْدِيَّآ**, **كَيْدِيَّآ** “heaven” § 146); farther **كَيْدِيَّآ** “young (of animal)”, **كَيْدِيَّآ** (later formation **كَيْدِيَّآ** § 79 A); **كَيْدِيَّآ** “image”, **كَيْدِيَّآ**; “price” (later formation **كَيْدِيَّآ** “images”).—But not with the abstract nouns—**كَيْدِيَّآ** “a rent”, **كَيْدِيَّآ** (as against **كَيْدِيَّآ** “one who is torn”, **كَيْدِيَّآ**; **كَيْدِيَّآ** “cold”, **كَيْدِيَّآ**).

Abs. and constr. states (corresponding).

§ 73. In the absolute state of the plural, such substantives have *īm*, so far as they appear in it at all: **كَيْدِيَّآ**; **كَيْدِيَّآ**; **كَيْدِيَّآ**; **كَيْدِيَّآ**. Thus too the pronunciation of the very rare word **كَيْدِيَّآ** must be *šēmīn* and not *šēmēn*. But the Adjectives have *ēn*: **كَيْدِيَّآ**; **كَيْدِيَّآ** (from **كَيْدِيَّآ** and from **كَيْدِيَّآ**) &c.

In the construct state of the plural, such Substantives have *ai*: **كَيْدِيَّآ**; **كَيْدِيَّآ**; **كَيْدِيَّآ**; but the Adjectives, *yai*: **كَيْدِيَّآ**; **كَيْدِيَّآ** “herdsmen”; **كَيْدِيَّآ** “criers”; **كَيْدِيَّآ** “pointing out”, &c. (cf. with this section § 145 K *infra*).

Plur. from enlarged forms in *ān*.

§ 74. The following Masculines form their plural from enlarged forms in *ān*. They are to some extent words of closely related meaning:—

اُجْر "fruit"; اُحْصَا (حصا) § 21 D), seldom اُجْر. (1)
 جَعْمَلَا φάρμακον; جَعْمَلَا (مَقْمَلَا) § 21 D).
 جَعْمَلَا "fragrance"; جَعْمَلَا (also جَعْمَلَا § 44) and جَعْمَلَا.
 جَعْمَلَا "scent"; جَعْمَلَا.
 جَعْمَلَا "frankincense"; جَعْمَلَا and جَعْمَلَا. (2)
 جَعْمَلَا "salve"; جَعْمَلَا.
 جَعْمَلَا "wine"; جَعْمَلَا (also جَعْمَلَا § 44). (3)
 جَعْمَلَا "colour"; جَعْمَلَا, usually جَعْمَلَا.
 جَعْمَلَا "dyed stuff"; جَعْمَلَا and جَعْمَلَا.
 جَعْمَلَا "wool"; جَعْمَلَا "woollen stuffs".
 جَعْمَلَا "flesh"; جَعْمَلَا, together with جَعْمَلَا. (4).
 جَعْمَلَا "race" (γένος); جَعْمَلَا, also with جَعْمَلَا.
 جَعْمَلَا "foliage"; جَعْمَلَا.
 جَعْمَلَا "ruler"; جَعْمَلَا and جَعْمَلَا. From that form (جَعْمَلَا)
 the singular جَعْمَلَا has been derived anew.
 جَعْمَلَا "priest"; جَعْمَلَا, usually جَعْمَلَا.
 جَعْمَلَا "teacher"; جَعْمَلَا (very rarely indeed a sing. from it occurs جَعْمَلَا);
 جَعْمَلَا "magnates" (v. § 146). (5)

§ 75. *Feminine substantives in اُجْر have اُجْر in the absolute state Fem. in*
 of the singular (§ 26 C). Thus اُجْر "garment", اُجْر; اُجْر "jour-
 ney", اُجْر; اُجْر "beam", اُجْر; اُجْر "usury", اُجْر. In the construct
 state اُجْر: اُجْر "narration", اُجْر. But in adjectives, e. g. اُجْر;

(1) The East-Syrians say *abbā* (§ 45) &c., with *a*. The abs. state is اُجْر: So far as such state appears in the case of the others, it is dealt with in a corresponding way.

(2) Singular جَعْمَلَا is "tar".

(3) Thus the *Plurale tantum* جَعْمَلَا "spices" clearly belongs to a sing. جَعْمَلَا; and so جَعْمَلَا "herbs", and جَعْمَلَا "seeds, plants" must be plurals of جَعْمَلَا and جَعْمَلَا (also a pl. اُجْر). The singular of جَعْمَلَا "a certain wedding dainty" is probably جَعْمَلَا.

(4) جَعْمَلَا "fleshy layers", "membranes" is not however a plural from جَعْمَلَا, since it is feminine. The singular would probably be جَعْمَلَا.

(5) Some few are uncertain. Perhaps several others of those named have simple plurals.

“*pura*”, the absolute state is **مِحْلًا**, the construct, **مِحْلِيًّا**. In the plural all have the consonantal *y*: **مِحْلِيٍّ**, **مِحْلِيَّ**, &c.

Fem.in *ūthā*.

§ 76. A. Words in **مِحْلًا** (purely feminine abstract nouns) have **مِحْلًا** in the absolute state of the singular (§ 26 C), and **مِحْلًا** in the construct state, while in the plural they have for states abs., constr., emph.—**مِحْلِيٍّ**, **مِحْلِيَّ**, **مِحْلِيَّ**. Thus for instance, **مِحْلَكُهُ** “kingdom”, **مِحْلَكُهُ**, **مِحْلَكُهُ**; and in plural **مِحْلَكِيٍّ**, **مِحْلَكِيَّ**, **مِحْلَكِيَّ**.—**مِحْلَةٌ** “a request”, **مِحْلَةٌ**, **مِحْلَةٌ**; plural, **مِحْلَتِيٍّ**, &c.—**مِحْلَتِيٍّ** “chastisement”; **مِحْلَتِيٍّ**, &c.

From **مِحْلَتِيٍّ** “healing”, there is formed (from an old ground-form **مِحْلَتِيٍّ**) or (§ 40 C) **مِحْلَتِيٍّ**. Even from **مِحْلَتِيٍّ** “hall”, **مِحْلَتِيٍّ** “testimony”, **مِحْلَتِيٍّ** “inheritance”, the plural is **مِحْلَتِيٍّ**, **مِحْلَتِيٍّ**, **مِحْلَتِيٍّ**: still there is also found, conformably to the original formation, **مِحْلَتِيٍّ**, **مِحْلَتِيٍّ**.

From **مِحْلَتِيٍّ** “manliness” comes the plural **مِحْلَتِيٍّ** “wonders”.

B. Notice specially besides: **مِحْلَتِيٍّ** “image” (**مِحْلَتِيٍّ**, **مِحْلَتِيٍّ**); pl. **مِحْلَتِيٍّ** (**مِحْلَتِيٍّ**). **مِحْلَتِيٍّ** “thing” (**مِحْلَتِيٍّ**, **مِحْلَتِيٍّ**); pl. **مِحْلَتِيٍّ** (**مِحْلَتِيٍّ**). **مِحْلَتِيٍّ** “animal” and **مِحْلَتِيٍّ** “joy” (for and with **مِحْلَتِيٍّ**⁽¹⁾, **مِحْلَتِيٍّ** § 40 D) form regularly **مِحْلَتِيٍّ**, **مِحْلَتِيٍّ**, **مِحْلَتِيٍّ**; Plural being, of course, **مِحْلَتِيٍّ**, **مِحْلَتِيٍّ**.

Fem.in *ōthā*.

§ 77. Feminines in *ōthā*⁽²⁾: **مِحْلَتِيٍّ** “prayer”, constr. state, **مِحْلَتِيٍّ**,—pl. **مِحْلَتِيٍّ**, **مِحْلَتِيٍّ**. So **مِحْلَتِيٍّ** “thigh”, **مِحْلَتِيٍّ**; **مِحْلَتِيٍّ**, **مِحْلَتِيٍّ** “sawdust”. On the other hand **مِحْلَتِيٍّ** “stroke”, abs. st. **مِحْلَتِيٍّ**: in plural **مِحْلَتِيٍّ**, **مِحْلَتِيٍّ** (without a before o).

Fem.in *āthā*.

§ 78. Feminine forms in *āthā*⁽³⁾ (in the singular occurring nearly always in the emphatic state) have in the plural *awāthā*: **مِحْلَتِيٍّ** “thumb”, **مِحْلَتِيٍّ**; **مِحْلَتِيٍّ** “portion”, **مِحْلَتِيٍّ**, **مِحْلَتِيٍّ**, &c. Similarly **مِحْلَتِيٍّ** (for **مِحْلَتِيٍّ**) from **مِحْلَتِيٍّ** “a hundred”. Some of these words in *āthā* form the plural

(1) But of course the Abstract Noun **مِحْلَتِيٍّ** = **مِحْلَتِيٍّ** “liveliness”, which is formed by **مِحْلَتِيٍّ** “living”, combined with the suffix *ūth* (§ 138),—although in outward appearance it coincides with **مِحْلَتِيٍّ** = **مِحْلَتِيٍّ** “animal”—has **مِحْلَتِيٍّ** in the Abs. st. and **مِحْلَتِيٍّ** in the Constr. st.

(2) The Singular-forms not adduced (st. abs. or constr.) I cannot vouch for. The corresponding Plural-forms (in *ān* and *āth*) are easily supplied.

(3) **مِحْلَتِيٍّ**, pl. **مِحْلَتِيٍّ**, properly an Abstract noun, is masculine, when it means “associate”.

as if the **ل** belonged to the stem and they were masculine: thus **حَجَّ** “seeking for”, **حَجَّ**; **لَيْلٍ** “dirt” (for **سḡḡḡ** § 33 A), **لَيْلٍ**.

يَمْعُ “oath” (Abs. st. **يَمْعًا**, constr. st. **يَمْعًا**) remains unaltered in the plural, **يَمْعًا**; or from a secondary form **يَمْعًا**, it forms **يَمْعًا**.

أُخْتٌ “sister”,—plural, **أُخْتٌ** v. § 146.

§ 79. A. A number of masculine substantives in **ل** form their plural **Pl.in wāthā** in **لُؤ**, instead of following § 72. (1)

Thus in particular:

أُكُولٌ “manger”, **أُكُولٌ** (2) (§ 34); **أُيُولٌ** “lion”, **أُيُولٌ** (§ 146); **كُحُولٌ** “pipe”, **كُحُولٌ**; **كُحُولٌ**; **كُحُولٌ** “breast”, **كُحُولٌ** (and **كُحُولٌ**); **كُحُولٌ** “serpent”, **كُحُولٌ**; **كُحُولٌ** “crane”, **كُحُولٌ**; **كُحُولٌ** “throne”, **كُحُولٌ**; **كُحُولٌ** “heap”, **كُحُولٌ**; **كُحُولٌ** (for **كُحُولٌ** § 49 A) “night”, **كُحُولٌ**; **كُحُولٌ** “bowels”, **كُحُولٌ**, generally **كُحُولٌ** (§ 72); **كُحُولٌ** “rent”, **كُحُولٌ** (as well as **كُحُولٌ**); **كُحُولٌ** “extracting-fork”, **كُحُولٌ**; **كُحُولٌ** “horse”, **كُحُولٌ** (3); the compound **كُحُولٌ** “pillow” (§ 141), with the irregular plural, **كُحُولٌ** (4); and the substantive participles: **كُحُولٌ** “shepherd”, **كُحُولٌ**; **كُحُولٌ** “physician”, **كُحُولٌ**; **كُحُولٌ** “Lord”, **كُحُولٌ** (§ 146); **كُحُولٌ** “cup-bearer”, **كُحُولٌ**.

So also the feminine **كُحُولٌ** “sheep”, **كُحُولٌ**; and **كُحُولٌ** “mill”, **كُحُولٌ** with **كُحُولٌ**.

Farther **كُحُولٌ** from **كُحُولٌ** “a mule”, for which others give **كُحُولٌ** (not so well authenticated). (5)

Besides, it is common with Greek words,—particularly feminines: **كُحُولٌ** **μῦθος**, **كُحُولٌ**; **كُحُولٌ** **πλατεῖα**, **كُحُولٌ**; **كُحُولٌ** **γωνία**, **كُحُولٌ**, and many others. Also with other terminations: **كُحُولٌ** **κῶλον**, **كُحُولٌ**; **كُحُولٌ** **στάδιον**, **كُحُولٌ**; **كُحُولٌ** **μηχανή**, **كُحُولٌ**, and many others.

(1) I adduce those only which are well attested.

(2) So the later formation **كُحُولٌ** for **كُحُولٌ** (§ 72), where the short **u** is treated as long.

(3) A late formation is **كُحُولٌ**.

(4) This form appears to be the only correct one.

(5) Later formation,—**كُحُولٌ**. Along with it there is found (from the rare **كُحُولٌ**) the fem. **كُحُولٌ**, plural **كُحُولٌ**.

The vocalisation is not always certain in these cases: occasionally secondary forms are found besides, as from **مَصْبِيحًا**, **مَصْبِيحَاتٍ** (§ 72).

The peculiar **إِجْلَالٌ** “pot-stand, hearth”, properly a plural-form, forms a new plural, **إِجْلَالَاتٍ**: a secondary form is **إِجْلَالِ**.

B. In addition the following words, not ending in *ya*, form plurals in **أُولُو**:—

(1) Masculines, taking ^x before the **و**: **أُولُو** “place, **أُولُو**”;⁽¹⁾ **أُولُو** “strength”, **أُولُو** (and **أُولُو**); **أُولُو** “heart”, **أُولُو** (and **أُولُو**); **أُولُو** “river”, **أُولُو**; **أُولُو** “midday”, **أُولُو**. In the later speech there are a few additional examples.

(2) Feminines, not taking ^x before the **و**: **أُولُو** “folk”, **أُولُو**; **أُولُو** “wall”, **أُولُو** (usually **أُولُو** § 80); **أُولُو** “sign”, **أُولُو**; **أُولُو** “village”, **أُولُو**; **أُولُو**; **أُولُو** “fever”, **أُولُو** (§ 114); **أُولُو** “fire”, **أُولُو** (also **أُولُو**); **أُولُو** “lip”, **أُولُو** (§ 146).⁽²⁾

Feminine-
ending
treated as
a radical.

§ 80. In §§ 78 and 79 B we have already had several feminines which treat their **ل** in the plural as if it belonged to the stem. So, farther, **أُولُو**, **أُولُو** “twig”, **أُولُو**; **أُولُو**, **أُولُو** “sweat”, “exudation”, **أُولُو**; **أُولُو**: **أُولُو** “bag”, “beam”, **أُولُو**; **أُولُو**: **أُولُو** “tribute”, **أُولُو**: perhaps too **أُولُو** “sting, prick”⁽³⁾ belongs to this class, with pl. **أُولُو**: perhaps also **أُولُو** “stem” with pl. **أُولُو**. Several plurals of Abstracts like **أُولُو**, as pl. of **أُولُو** “care”, are doubtful (**أُولُو** “contention”, “litigation” is regular: **أُولُو**). **أُولُو** “a balance” has, according to some, the pl. **أُولُو**, but **أُولُو** is better (for *massēāthā* **אֲשֵׁת**).

Falling
away of
fem.-ending
in pl.

§ 81. A large number of feminines, particularly names of plants, have a feminine termination in the singular, but not in the plural. Thus *e. g.* **أُولُو** “ell”, **أُولُو**; **أُولُو** “wall”, **أُولُو**; **أُولُو** (commonly **أُولُو** § 51) “a patch”, **أُولُو**; **أُولُو** “garden”, **أُولُو**; **أُولُو** “egg”, **أُولُو** (along with **أُولُو** “vaults”); **أُولُو** “ship”, **أُولُو** (with **أُولُو**);

(1) The simple pl. is given in **أُولُو** “in all places”,—“everywhere”.

(2) Notice with regard to the foregoing sections that the East-Syrians write **أُولُو** for **أُولُو** (§ 49 B).

(3) This (with **ل**) seems to be the correct form. If, however, the *t* is hard, as another line of tradition represents it to be, then it belongs to the root.

فُحْدًا “hour”, فُحْدًا; فُحْدًا “year”, فُحْدًا (§§ 72, 146); فُحْدًا “word”, فُحْدًا; فُحْدًا “tent”, “hut”, فُحْدًا (§ 59); فُحْدًا “pit”, فُحْدًا; فُحْدًا “grape”, فُحْدًا; فُحْدًا “wheat”, فُحْدًا; فُحْدًا “barley”, فُحْدًا; فُحْدًا (للل) “fig”, فُحْدًا (§ 28); فُحْدًا “a kind of thorn”, فُحْدًا, &c., &c.

Notice—فُحْدًا “vertebra” (and فُحْدًا), فُحْدًا (secondary form فُحْدًا); فُحْدًا “charcoal”, فُحْدًا (later additional forms فُحْدًا and فُحْدًا § 71); فُحْدًا (secondary form فُحْدًا) “vine-shoot”, فُحْدًا (§ 28); فُحْدًا “cheese”, فُحْدًا; فُحْدًا “brick”, فُحْدًا.

The foreign word فُحْدًا (שַׁבָּת) “sabbath” (whose ל is properly a radical) is treated in this way:—فُحْدًا, فُحْدًا; in abs. st. sing. فُحْدًا.

§ 82. Other feminines do not have a feminine termination in the singular, but take one in the plural. Thus, for instance فُحْدًا “way”, فُحْدًا; فُحْدًا “earth”, فُحْدًا; فُحْدًا “soul”, فُحْدًا; فُحْدًا “wind, spirit”, فُحْدًا and فُحْدًا, &c.

Assumption of fem. ending in pl.

Several separate the forms of the plural according to the signification, e. g. فُحْدًا “eye, fountain”, فُحْدًا “eyes”,—فُحْدًا “fountains”, &c. V. in §§ 84 and 87, the words concerned. (1)

Of masculines, only فُحْدًا forms its plural in this way, فُحْدًا (rarely the constr. st. فُحْدًا—before suffixes فُحْدًا, &c.) along with فُحْدًا (but absolute st. only فُحْدًا); similarly [with double forms] فُحْدًا “names”, together with فُحْدًا, from فُحْدًا; and فُحْدًا “fathers”, together with فُحْدًا from فُحْدًا (§ 146).

§ 83. An old feminine ending ai appears only in the following words, which are no longer capable of inflection and always stand in the absolute state of the singular:—

Feminine-ending: ai.

فُحْدًا “quails”; فُحْدًا “a kind of bird”; فُحْدًا “a kind of gnat”; فُحْدًا “spider”; فُحْدًا “condition (terms)”; فُحْدًا “error”; فُحْدًا “concealment” (only in فُحْدًا “in secret”).

§ 84. A large number of feminines do not have a feminine termination in the singular. I give here a list of ascertained words (2) of this

List of feminines not having a fem. ending.

(1) Very frequently a transferred meaning takes *āthā*; while the word in its proper meaning takes *ē*. The latter is properly a dual form in this case.

(2) Some doubtful words like فُحْدًا = פָּרַח I Kings 6, 9—I have purposely

kind,—though of course not complete,—arranged alphabetically, keeping out Greek words, except a few that have been greatly altered. Those which always take the feminine-ending in the plural I mark with “*āthā*”; those which form the plural in both ways (§ 82), with “*āthā* and *ē*”. The others form the plural only after a masculine type, *so far as a plural of theirs can be authenticated at all.*

كؤء	bowl.	كؤء	troop. (*)
كؤء	ear, <i>āthā</i> (handle &c.) and <i>ē</i> .	كؤء	stick. (*)
كؤء	way, <i>āthā</i> .	كؤء	vine.
كؤء	hand (Plurals v. § 146).	كؤء	column in book. (*)
كؤء	rib.	كؤء	wheel.
كؤء	ship.	كؤء	wādy.
كؤء	mother (Plurals v. § 146).	كؤء	north.
كؤء	cloak.	كؤء	tail.
كؤء	σπάρηρ.	كؤء	side, rib, <i>āthā</i> and <i>ē</i> .
كؤء	(properly pl. or rather dual from كؤء “nose”) face.	كؤء	a skin, bottle.
كؤء	hyena.	كؤء	handful.
كؤء	earth, <i>āthā</i> .	كؤء	axe.
كؤء	stone ⁽¹⁾ (testic.).	كؤء	little finger.
كؤء	field. ⁽²⁾	كؤء	field, <i>āthā</i> .
كؤء	she-ass.	كؤء	bird of prey.
كؤء	spring.	كؤء	finger-nail, claw.
كؤء	knee.	كؤء	right hand.
كؤء	herd. ⁽³⁾	كؤء	jackal.
		كؤء	stone.

excluded.—The number of such Feminines may actually be a good deal larger than has come under observation up to the present time at least. The same remark holds good of the fluctuations in the matter of gender.

(¹) Besides, كؤء, pl. كؤء.

(²) Besides, كؤء, pl. كؤء (§ 71). It is a foreign word.

(³) The feminine كؤء “wormwood” (§ 21 D) no doubt had a sing. كؤء and accordingly belongs to § 81. Exactly the same seems to be the case with كؤء “sedge-grass”.

(⁴) Rare in the masc., and not so well supported.

لِجَبْرٍ liver.	لِجَبْرٍ shield.
مِجْلَا (جِارِوَا, &c.) ark (probably a foreign word).	مِجْلَا left-hand.
بِجْفَةٍ bee-hive.	مِجْمَا locks (of hair).
مِجْمَا tunic (pl. v. § 71).	كَمَصْرٍ bit.
بِجْفٍ talent.	جِرٍ goat.
جِلْفَا raft.	جِلْمَا side, hip, <i>āthā</i> .
جِبْعَا wing, <i>āthā</i> and <i>ē</i> .	جِجَا eye, <i>āthā</i> , (source, &c.) and <i>ē</i> .
جِغْلَا handful, bowl.	جِجْلَا storm.
جِجْمَا body, belly, <i>āthā</i> .	جِجْتَا small cattle.
جِجْحَا shank.	جِجْنَا cloud.
جِجْفَا shoulder, <i>āthā</i> .	جِجْعَا boughs. (³)
كَمَسَا tablet.	جِجْمَا sprout.
مِجْلَا sickle. (¹)	جِجْمَا heel, track. (⁴)
مِجْمَا shield.	جِجْمَجَا (v. § 52) scorpion.
مِجْسَا rising (of the sun), east.	جِجْجَا trough.
مِجْخَلَا load.	جِجْمَا bed, <i>āthā</i> .
مِجْمَعَسَا calf.	جِجْجَلَا mist.
مِجْمَثَلَا needle.	جِجْبَا yoke.
مِجْمَسَا salt.	جِجْجَا idolatrous altar (from the As- [syrian]).
مِجْمَا copper-coin.	جِجْجَا finger, <i>āthā</i> and <i>ē</i> . [syrian].
مِجْمَجَا going-down (of the sun), west. (²)	جِجْجَا dish.
بِجْفَةٍ fire (pl. § 79 B).	جِجْجَا a little bird.
بِجْسَا, بِجْسَا thread (seemingly <i>λινέα</i>).	جِجْجَا pot.
بِجْعَا soul, <i>āthā</i> .	جِجْجَا hedgehog.
بِجْسَا sheep (pl. § 79 A).	جِجْجَا cat, pl. جِجْجَا (foreign word of unknown origin).
بِجْسَا knife, <i>āthā</i> , <i>ē</i> (and جِجْمَجَا § 71, 4).	جِجْمَا louse, weevil.
	جِجْمَا a liquid measure. (⁵)

(¹) More rarely جِجْمَجَا.

(²) The sing. of جِجْمَجَا "loins" was probably جِجْمَجَا.

(³) Sing. is probably جِجْمَا "mane"; the plural جِجْمَا also means "mane"; there is also a pl. جِجْمَا.

(⁴) جِجْمَجَا—"tracks"—belongs to the sing. جِجْمَجَا.

(⁵) The ج here is altered from ل: the word originally had the fem.-ending.

ٲٲ horn, *āthā* and *ē*.
 ٲٲ grated cover. ⁽¹⁾
 ٲٲ foot, *āthā* (bases) and *ē*.
 ٲٲ spear.
 ٲٲ mallow.
 ٲٲ mill (pl. § 79 A).
 ٲٲ herd (especially of horses, word
 from the Persian).

ٲٲ an enveloping upper garment
 (word appears to be borrowed from
 the Assyrian).
 ٲٲ corpse (from the Assyrian).
 ٲٲ tooth *āṣū* (peaks) and *ē*.
 ٲٲ navel.
 ٲٲ worm.
 ٲٲ south.

Add hereto all names of letters, like ٲٲ, ٲٲ, &c.

Farther, add feminine proper names, to which also the Hebrew words ٲٲ "earth", ٲٲ "Hades", &c. belong.

Out of the above list certain groups of significations may be readily recognised as mostly feminine, *e. g.* limbs appearing in pairs (but ٲٲ "arm"; ٲٲ "breasts", &c. are masc.), as well as certain simple utensils and vessels, &c.

Fluctuation of gender in names of animals.

§ 85. *Names of animals, which for the most part are feminine, appearing sometimes however as masculine, especially when they denote male individuals,—are:*

ٲٲ frog.
 ٲٲ hare.
 ٲٲ bear.

ٲٲ partridge.
 ٲٲ stork.
 ٲٲ pigeon.

The correctness of using these words as masculines—is not quite established in every case. On the other hand, certain other names of animals, which have been noted above as being feminine, may occasionally be made use of in the masculine gender. ⁽²⁾ Conversely, the masculines ٲٲ "camel", ٲٲ "ass", when they have to denote females, are also employed as feminines. Also the word ٲٲ "horses" appears in the meaning "mares" as fem. (as well as ٲٲ).

Radical 1 treated as fem.-ending.

§ 86. *Nouns formed with the sign of the feminine, ٲٲ, remain feminine, even when this termination is not so readily recognisable as being such a sign. Thus, for example ٲٲ "sign"; ٲٲ "fever"; ٲٲ*

(1) From *crachi*, a vulgar form of *clatri* or *clathri*, which again is traceable to *κλῆθρα* "bars".

(2) Often we can by no means determine the gender by the name alone.

“sister”; **ܡܥܘܠܐ** “bow” (pl. **ܡܥܘܠܐܝܢ**); **ܫܒܘܢܐ** “bag” (§ 80). The feminine termination is doubtless also present in the feminine **ܚܘܒܐ** “home”, “village” (Assyrian word); **ܚܘܒܐ** “sting”, (§ 80); **ܚܘܒܐ** or **ܚܘܒܐ** “pitch”. Cf. p. 57, Note (5). But **ܠܘܠܐ** “dirt”, and **ܫܘܒܐ** “sweat”, occur certainly as masculines, though very rarely.

On the other hand phonetic analogy attracts to the feminine gender the following words, which have a radical **ܠ**:—**ܠܘܠܐ** “ground”; **ܠܘܠܐ** “glue”; **ܠܘܠܐ** “mote (*ܠܘܠܐ*?)”; **ܠܘܠܐ** “anise” (foreign word); **ܠܘܠܐ** “cypress”; **ܠܘܠܐ** “disposition” (*ܠܘܠܐ*); **ܠܘܠܐ** “leek”; **ܠܘܠܐ** “self-sown grain” (foreign word?); **ܠܘܠܐ** “rust”; **ܠܘܠܐ** “sediment”, “lees”. In isolated cases the otherwise masculine nouns which follow are employed in the feminine: **ܠܘܠܐ** (East-Syrian **ܠܘܠܐ**) “abyss”; **ܠܘܠܐ** “truth”; **ܠܘܠܐ** “adornment” (from which even appears a pl. **ܠܘܠܐܝܢ**, as if in accordance with § 75)⁽¹⁾; **ܠܘܠܐ** “terror” (but only masculine **ܠܘܠܐ**, and many others). **ܠܘܠܐ** “being” is almost always fem.

§ 87. *Other words are common to both genders*:—**ܠܘܠܐ**, **ܠܘܠܐ**, **ܠܘܠܐ** Nouns of common gender.
“orange”, m. and f., (foreign word).

ܠܘܠܐ “cattle”, sing. f. and pl. f.; yet also pl. m.

ܠܘܠܐ “urn”, “sarcophagus” (foreign word) m. and f.

ܠܘܠܐ “dwelling” (pl. **ܠܘܠܐܝܢ**); in particular when meaning “convent”, always f. (and then too, pl. always **ܠܘܠܐܝܢ**).

ܠܘܠܐ “time” (*Zeit*) m.; “time” (*Mal*) generally f. (as also **ܠܘܠܐ**, **ܠܘܠܐ**, “times”).

ܠܘܠܐ “a rod” m., very rarely f.

ܠܘܠܐ (**ܠܘܠܐ**) “palate”; pl. **ܠܘܠܐܝܢ** m. and f.

ܠܘܠܐ “sword”, “destruction”, m. and f.

ܠܘܠܐ “companion” m. and f.

ܠܘܠܐ “word”, f. (pl. § 81); only as a dogmatic expression, *ὁ λόγος*, (not in a natural sense), m.

ܠܘܠܐ “source”, f. (pl. **ܠܘܠܐܝܢ**, more rarely **ܠܘܠܐܝܢ**); rarely m.

ܠܘܠܐ “moon”, m. and f.

(1) It is of course possible that on the other hand the root is **ܠܘܠܐ**, and that the **n** has only come from **ܠܘܠܐܝܢ** into the new root **ܠܘܠܐܝܢ**.

ܩܥܡܐ “weevil”, m. and f.

ܕܢܨܐ “copy (of a writing)” m. and f.

ܡܠܝܩܡܐ “quiver”, m. and f. (foreign word).

ܕܘܐ “wind”, “spirit”, preponderatingly f., especially in the sense of “wind”; pl. ܕܘܐܐ and ܕܘܐܐܐ (this only f.).

ܩܦܘܬܐ “firmament” (Hebr.) m., rarely f.

ܩܚܠܐ “stalk”, f. (like the more usual ܩܚܠܐܐ, pl. ܩܚܠܐܐ) seldom m.

ܩܚܠܐܐ “herd” (of swine and demons) m. and f.

ܩܚܠܐܐ “heaven”, is employed as sing. m., sing. f., and pl. m. (in this last use almost confined to translations of the Bible).

ܩܚܠܐܐ “sun”, m. and f.

ܩܚܠܐܐ “spike”, “ear of corn”, m. and f.

ܩܚܠܐܐ “leg”, “stem” f., seldom m.

ܩܚܠܐܐ “flood” (Hebrew) m. and f.

ܩܚܠܐܐ “brook” m. and f.

Gender of
Greek
words.

§ 88. Greek words keep their native gender in the large majority of cases. Thus for instance the following are fem.: ܩܚܠܐܐ “a letter” ܩܚܠܐܐ; ܩܚܠܐܐ (constr. st. ܩܚܠܐܐ) “robe” ܩܚܠܐܐ; ܩܚܠܐܐ “gastric disease” ܩܚܠܐܐ; ܩܚܠܐܐ “sword” ܩܚܠܐܐ (this from Persian *šamšēr*); ܩܚܠܐܐ ܩܚܠܐܐ (Acc.); and the numerous words in ܩܚܠܐܐ, ܩܚܠܐܐ (η § 46). Amongst others almost all those in ܩܚܠܐܐ are masc., as also ܩܚܠܐܐ ܩܚܠܐܐ; ܩܚܠܐܐ ܩܚܠܐܐ; ܩܚܠܐܐ ܩܚܠܐܐ; ܩܚܠܐܐ ܩܚܠܐܐ. Yet many variations occur here too. Thus ܩܚܠܐܐ ܩܚܠܐܐ is m.; ܩܚܠܐܐ ܩܚܠܐܐ ḡ ܩܚܠܐܐ, is mostly f.; ܩܚܠܐܐ ܩܚܠܐܐ, (also ܩܚܠܐܐ) appears too as masc.; ܩܚܠܐܐ ܩܚܠܐܐ “price” is held as fem. in the sing. or as masc. in the pl. ܩܚܠܐܐ (like the Syriac word of the same meaning ܩܚܠܐܐ); ܩܚܠܐܐ ḡ ܩܚܠܐܐ is mostly f., yet m. also; ܩܚܠܐܐ ḡ ܩܚܠܐܐ is m. and f.; ܩܚܠܐܐ “gallery” ܩܚܠܐܐ (f.) m. and f. &c.

Greek neuters are oftenest masc. in Syriac; yet sometimes they are also fem.: Thus is it with ܩܚܠܐܐ ܩܚܠܐܐ; ܩܚܠܐܐ (ܩܚܠܐܐ and other secondary forms) ܩܚܠܐܐ; ܩܚܠܐܐ (ܩܚܠܐܐ, ܩܚܠܐܐ) ܩܚܠܐܐ = *velum*, &c. ܩܚܠܐܐ “hot water boiler” ܩܚܠܐܐ *caldarium* occurs as m. and f.

Greek
plural-
endings.

§ 89. Greek words pretty frequently form Syriac plurals (particularly when, in the Syriac fashion of their singular, they end in ܩܚܠܐܐ),

e. g. ܦܘܪܘܨܐ *πόρος*, pl. ܦܘܪܘܨܐ; ܡܚܘܢܐ *m. τέχνη*, pl. ܡܚܘܢܐ; ܡܚܘܢܐ (East-Syrian), ܡܚܘܢܐ (West-Syrian) *m. τάξις*, ܡܚܘܢܐ; ܡܚܘܢܐ *κληρικός*, ܡܚܘܢܐ; ܡܚܘܢܐ *ζήτημα*, ܡܚܘܢܐ; but often too they receive Greek plural terminations. Thus in particular:—

1. ܐ^ܘ = *οι*: ܘܪܘܠܘܢ *μέθοδοι*; ܘܪܘܠܘܢ *σύνοδοι*; ܘܘܪܘܠܘܢ *ὁρθόδοξοι*; ܘܘܪܘܠܘܢ *Στοιχοί*; ܡܚܘܢܐ *κληρικοί*, and many others.
2. ܐ^ܘ = *αι* (accordingly not distinguishable from the Syriac masc. plural-ending): ܡܚܘܢܐ *συνοδικαί* (pl. of ܡܚܘܢܐ *συνοδική* “synodal letter”); ܡܚܘܢܐ *διαθήκαι* (from ܡܚܘܢܐ, ܡܚܘܢܐ), &c.
3. ܘ^ܐ, ܘ^ܐ = *αῖς*: ܡܚܘܢܐ *διαθήκαις*; ܘܘܪܘܠܘܢ *ουσίας*, &c. Very often ܘܘ is used for this (properly *ους*, but seldom answering exactly to this Greek termination): ܘܘܪܘܠܘܢ *μηχανάς*, &c. So ܘܘܪܘܠܘܢ, ܘܘܪܘܠܘܢ as pl. from ܘܘܪܘܠܘܢ *τόνος*. This ܘܘ is customarily vocalised as ܘܘ^ܐ (to amend the old error), which is to be read *as*. So also ܘܘ^ܐ = *αῖς*: ܘܘܪܘܠܘܢ *πλάκαις*; ܘܘܪܘܠܘܢ *Καίσαρας*; ܘܘܪܘܠܘܢ *ἀέρας*; ܘܘ also appears for this, *e. g.* ܘܘܪܘܠܘܢ *Σειρήνας*.
4. ܘܘ = *εις*: ܘܘܪܘܠܘܢ *τάξις* (from ܘܘܪܘܠܘܢ *τάξις*); ܘܘܪܘܠܘܢ *λέξις* (from ܘܘܪܘܠܘܢ); ܘܘܪܘܠܘܢ *αἰρέσεις*, &c. In rare cases only is ܘܘ^ܐ, ܘܘܐ = *εις* employed.
5. ܐ^ܘ = *α*: ܘܘܪܘܠܘܢ *εὐαγγέλια*; ܘܘܪܘܠܘܢ *κεφάλαια*, &c. Add ܘܘܪܘܠܘܢ, ܘܘܪܘܠܘܢ: ܘܘܪܘܠܘܢ *δόγματα*; ܘܘܪܘܠܘܢ *ζήτηματα*, &c.

The Greek terminations are often wrongly applied, *e. g.* ܘܘܪܘܠܘܢ *ποπάρχαι*; ܘܘܪܘܠܘܢ *βήλα*, &c.

Greek analogy is followed also in the formation of ܘܘܪܘܠܘܢ, ܘܘܪܘܠܘܢ (instead of ܘܘܪܘܠܘܢ § 81) from the Syriac ܘܘܪܘܠܘܢ “garden”, and ܘܘܪܘܠܘܢ, ܘܘܪܘܠܘܢ (instead of ܘܘܪܘܠܘܢ § 146) from ܘܘܪܘܠܘܢ “a town”.

§ 90. Proper names suffer no change in the plural in cases like ܘܘܪܘܠܘܢ *“two Adam’s”*; ܘܘܪܘܠܘܢ *“four Mary’s”*; ܘܘܪܘܠܘܢ *“many Lot’s”* &c. So too for the most part is it with names of letters of the alphabet, *e. g.* ܘܘܪܘܠܘܢ *“two Nūn’s”*, although ܘܘܪܘܠܘܢ is also found, &c. Thus too ܘܘܪܘܠܘܢ *“five gēr’s”*, *i. e.* five times the particle *gēr*. Also ܘܘܪܘܠܘܢ *“two woes”*, as well as ܘܘܪܘܠܘܢ; for which others have ܘܘܪܘܠܘܢ as well as ܘܘܪܘܠܘܢ.

Nouns undergoing no change in plural.

Defective nouns.

§ 91. Many substantives appear only in the singular, others only in the plural. A good many,—particularly of those of the masculine form,—want the absolute and construct states, at least in the singular, or have these supplied only later and artificially, or at least they rarely appear in them. On the other hand a very few appear merely in the construct state or in the absolute state.

Certain abstracts expressed by plurals.

§ 91^b. An Abstract expressed by the pl., is found in **بَتْلَا** “life”; **رَبِيحًا** “compassion”; **سَبْهًا** “emancipation”; **مَهْرًا** “marriage”; **مَهْرًا** (East-Syrian **مَهْرًا**) “betrothal”.

B. Survey of the nominal forms. Preliminary observations.

B. SURVEY OF THE NOMINAL FORMS.

§ 92. We deal here only with forms consisting of three or more radicals, and with bi-radicals which have become quite analogous to those forms;—as **فَمًّا** “mouth”, **مَعًا** “bow”, &c. (to which many others are added, that can no longer be authenticated by us as such). For the other bi-radicals, or for words in other respects very irregularly formed,—v. under anomalous forms § 146. Besides, in instituting this survey, we are in no way aiming at completeness.

According to § 91,—in many substantives, particularly such as have not a feminine ending, we can only authenticate the Emphatic state in the singular. In most cases, however, this form is itself sufficient, particularly with words which have a feminine ending, to enable us to construct the other contingent State-forms.

Alterations are sustained by the ground-form, through the approach of the endings, but, as a rule, in cases only where vowels originally short take thereby a place in an open syllable. The Construct state (with which, in words that have no feminine ending, the Absolute state coincides) exhibits words in most instances as still in their relatively original form, cf. **مَدَدًا**, **مَدَدًا**, **مَدَدًا**, &c., which in the Emphatic state become, according to § 43 A, **مَدَدًا**, **مَدَدًا**, **مَدَدًا**. Many words of the simplest form are exceptions to this rule; and in these words it is only the Emphatic state which retains the vowel in its own place (**مَدَدًا**; Absolute and Construct states, **مَدَدًا** for *mall* § 93). In certain respects feminine formations also are exceptions, like **مَدَدًا**; constr. st. **مَدَدًا**, &c.

(AA) TRI-RADICAL NOUNS UN-AUGMENTED EXTERNALLY.

(AA) Tri-radical nouns un-augmented externally. Preliminary observations.

THE SHORTEST FORMS.

§ 93. Forms with short vowel of the first radical and absence of vowel of the second (originally *qatl*, *qitl*, *qutl*) coincide so frequently in Syriac with those which had a short vowel both after the first and the second radical (*qatal*, *qatil*, *qital*, &c.), that we can only in part keep them separate.

The monosyllabic ground-form *qatl*, &c., when no ending is attached, throws the vowel behind the 2nd radical, in the case of a strong root, *e. g.* **ܡܟܝܪ** for *malk*, **ܩܘܕܫ** for *qudš*.

The insertion of an *ä* after the 2nd radical in the plural (Hebrew *mēlāchīm*, *malēchē* from *malakīm*, *malakai* from *malk*) is still shown in a few traces. On this rests the double writing in **ܩܚܩܘܬܐ**, **ܩܚܩܘܬܐ**, &c. (§ 21 D), which springs from a time when the plural *‘amāmē* was still formed from the singular **ܩܚܩܘܬܐ**. Some few of these nouns, farther, ‘soften’ the 3rd radical in the plural as if it followed a vowel: thus **ܩܚܩܘܬܐ** “herb”; **ܩܚܩܘܬܐ** (East-Syrian) from *‘esāvē*; **ܩܚܩܘܬܐ** “theft”, **ܩܚܩܘܬܐ** (East-Syr. tradition); **ܩܚܩܘܬܐ** “thousand”; **ܩܚܩܘܬܐ**; **ܩܚܩܘܬܐ**; and **ܩܚܩܘܬܐ** “stock”, **ܩܚܩܘܬܐ**, &c. The influence of the original vowel in these cases is evident in some examples; *e. g.* in **ܩܚܩܘܬܐ** “ways, journeys”, from *halakhāthā* from **ܩܚܩܘܬܐ** out of original *halakhathā*. But the large majority fashion the plural forms directly according to those of the singular.

§ 94. A. With *a* and *e* of strong root: (a) **ܩܚܩܘܬܐ** “king”, absolute and construct states **ܩܚܩܘܬܐ**; pl. **ܩܚܩܘܬܐ**, absol. st. **ܩܚܩܘܬܐ**, constr. st. **ܩܚܩܘܬܐ**, &c.

With *a* and *e* of strong root.

In the constr. and abs. states of the sing. an *e* appears in these cases throughout: **ܩܚܩܘܬܐ** “bone”, **ܩܚܩܘܬܐ**; **ܩܚܩܘܬܐ**; **ܩܚܩܘܬܐ** “soul”, **ܩܚܩܘܬܐ**. So **ܩܚܩܘܬܐ** “belly”; **ܩܚܩܘܬܐ** “servant”; **ܩܚܩܘܬܐ** “evening”; **ܩܚܩܘܬܐ** “imago”; **ܩܚܩܘܬܐ** “taste”; **ܩܚܩܘܬܐ** “rope”, and many others.

On the other hand, *a* appears before a final guttural and *r* (§ 54): **ܩܚܩܘܬܐ** “door”, **ܩܚܩܘܬܐ**; **ܩܚܩܘܬܐ** “body”; **ܩܚܩܘܬܐ** “morning”, &c.

With feminine ending: **ܩܚܩܘܬܐ** “queen”, abs. state **ܩܚܩܘܬܐ** (does it occur?), constr. st. **ܩܚܩܘܬܐ**; pl. **ܩܚܩܘܬܐ**, abs. st. **ܩܚܩܘܬܐ**, constr. st. **ܩܚܩܘܬܐ**, &c.

B. (b) With *e*: **فَلَجِبْ** “half”, abs. and constr. st. **فَلَجِب**; pl. **فَلَجِبَا** (the East-Syrians **فَلَجِبَا** § 93), **فَلَجْتِي**, **فَلَجْتَيْ**, &c.—In the abs. and constr. states of the sing., here also *e* appears throughout, *e. g.* **فَلَجْلَا** “foot”, **فَلَجْبَا** “silver”; **فَلَجْهَبَا** “herb”:—but of course **فَلَجْه** “flesh”, &c.

With feminine ending: **فَلَجِبَا** “plant”, **فَلَجِبَا** (**فَلَجِبَا**?, **فَلَجِبَا**? § 52 B) “fear”, &c. But also **فَلَجِبَا** “brook” (others **فَلَجِبَا**); **فَلَجِبَا** “calf” (or **فَلَجِبَا** § 52), constr. st. **فَلَجِبَا**, pl. **فَلَجِبَا**; **فَلَجِبَا** for **فَلَجِبَا** “vine” (§ 28), and some others,—belong to this class.

C. (c) Manifest traces of an originally short vowel after the second radical are farther shown by **فَلَجِبَا** “gold” (from *dahāvā* § 23 D), abs. and constr. st. **فَلَجِبَا**; **فَلَجِبَا** “milk”⁽¹⁾; **فَلَجِبَا** “raven”; **فَلَجِبَا** “town”; **فَلَجِبَا** “bread”, &c.; and with transition to *e*: **فَلَجِبَا** “wing” (from *kanafā*); **فَلَجِبَا** “dampness” (West-Syrian **فَلَجِبَا**), and many others. That words like **فَلَجِبَا** “hope”; **فَلَجِبَا**; **فَلَجِبَا** “*mas*”; **فَلَجِبَا**; **فَلَجِبَا** “flesh”; **فَلَجِبَا**; **فَلَجِبَا** “husk”; **فَلَجِبَا** “prey”; **فَلَجِبَا** “earth” (as a material) belong to this class, can no longer be recognised by the form: on the other hand the *a* of the abs. and constr. st. of **فَلَجِبَا** “beard”, **فَلَجِبَا** “time”, **فَلَجِبَا** “camel”, **فَلَجِبَا**, manifestly refers them to this class.

D. The adjectives, which mostly had *ĕ* after the 2nd radical, do not show any clear trace of it (§ 23 D): **فَلَجِبَا** “leprous”, **فَلَجِبَا**; **فَلَجِبَا** “sleeping”, **فَلَجِبَا**; **فَلَجِبَا** “stammering”, **فَلَجِبَا**; **فَلَجِبَا** “new” (§ 26), **فَلَجِبَا**; **فَلَجِبَا** “difficult”, **فَلَجِبَا**, and many such. *ā* is shown in this class not only by those which end in a guttural, like **فَلَجِبَا** “unfruitful”, **فَلَجِبَا**; **فَلَجِبَا**, but also by those in *l*: **فَلَجِبَا** “brought low”, **فَلَجِبَا** (West-Syrian **فَلَجِبَا**); **فَلَجِبَا** “difficult”, **فَلَجِبَا** (generally **فَلَجِبَا**); **فَلَجِبَا** “foolish”, **فَلَجِبَا**.

There was an original *e* also in **فَلَجِبَا** “shoulder”, **فَلَجِبَا**, and in **فَلَجِبَا** “liver”; probably also in **فَلَجِبَا** “heel” (still with softening).

E. Various forms with feminine ending are yielded, agreeing in part with those under (a) and (b). Thus of words with originally two *a*’s: **فَلَجِبَا** “soul”, abs. st. **فَلَجِبَا**, constr. st. **فَلَجِبَا**, pl. **فَلَجِبَا**; **فَلَجِبَا** “expenditure”, **فَلَجِبَا** (also **فَلَجِبَا**); **فَلَجِبَا** “level place”, **فَلَجِبَا**; **فَلَجِبَا**

(1) With the generality of these words the constr. and abs. st. of the singular cannot be authenticated.

“time”, **تَجَلُّ**, &c. So of adjectives: **مَوْجِدٌ** “humble (f.)”, **مَوْجِدٌ** “hungry (f.)”, **حَمِيمٌ** “difficult (f.)”, **سَبِيٌّ** “new (f.)” (§ 26); to which add **سَجِيٌّ** “socio”, &c.; all these have in the pl. **مَوْجِدَاتٌ**, &c., with *a* of 1st radical. Other adjectives have always *a* with the 1st: **لَوْجِدٌ** “unclean (f.)”; **سَبِيٌّ** “waste” (pl. **سَبِيَّاتٌ**, with soft **د**); **يَجْفٌ** “modest”; **جَهِيٌّ** or **جَهِيٌّ** (§ 52 B) “pregnant”, &c. So the East-Syrians have **سَبِيٌّ**, the West-Syrians **سَبِيٌّ** “unclean” (f.).

With *e*, **سَبِيٌّ** “alms”, **سَبِيٌّ**; **سَبِيٌّ**, **سَبِيٌّ** (§ 52 B) “howling”; **سَبِيٌّ** “course” (§ 52 B; the East-Syrians **سَبِيٌّ** (1)), **سَبِيٌّ**, &c. So the adjectival **سَبِيٌّ** “a female”, abs. st. **سَبِيٌّ**, pl. **سَبِيَّاتٌ**.—Cf. **سَبِيٌّ** “cluster of grapes”, **سَبِيٌّ** (§ 81).

§ 95. *With forms from roots primae l*, section § 34 comes frequently into operation. To this class belong, amongst others, **سَبِيٌّ** “hire”, constr. **سَبِيٌّ**; **سَبِيٌّ**; **سَبِيٌّ** “earth”, **سَبِيٌّ**;—**سَبِيٌّ** “mourning”;—**سَبِيٌّ** “ship”, **سَبِيٌّ**.

Feminines: **سَبِيٌّ** “testicle”—**سَبِيٌّ** “groan” (pl. will be **سَبِيَّاتٌ**); **سَبِيٌّ** “what is lost” (West-Syrian **سَبِيٌّ**, constr. st. **سَبِيَّاتٌ**).

§ 96. *Primae - (o)*: **سَبِيٌّ** “month”, constr. and abs. st. **سَبِيٌّ**, **سَبِيٌّ** (With *a* and *e* of roots *primae l*); **سَبِيٌّ** “offspring”, &c.—Feminines: **سَبِيٌّ** “knowledge”, “science”, **سَبِيٌّ**—**سَبِيٌّ** (West-Syrian **سَبِيٌّ**) “loan”, **سَبِيٌّ**, **سَبِيٌّ**; **سَبِيٌّ** “excrement”. (o).
—*o* remains in **سَبِيٌّ** “an agreement” (§ 40 A), constr. and abs. st. wanting.

§ 97. *Mediae l*: **سَبِيٌّ**, **سَبِيٌّ** “head”; **سَبِيٌّ**, **سَبِيٌّ** (§ 53)—**سَبِيٌّ** “well”; **سَبِيٌّ** “wolf”; **سَبِيٌّ** “pain”, **سَبِيٌّ**—**سَبِيٌّ**, **سَبِيٌّ** “fig” (§ 28)—**سَبِيٌّ** “weariness”, **سَبِيٌّ** “luxus” (only in pl.); **سَبِيٌّ**, constr. st. **سَبِيٌّ** “butter”—**سَبِيٌّ** “question” (§ 52 B), **سَبِيٌّ**.

§ 98. *Mediae o (and -)*. To the simplest formations with *a*, there correspond forms like **سَبِيٌّ** “end”, **سَبِيٌّ** (§ 49 A); **سَبِيٌّ** “day”, **سَبِيٌّ**; **سَبِيٌّ** “death”—**سَبِيٌّ** “house”, **سَبِيٌّ**; **سَبِيٌّ** “eye”, **سَبِيٌّ**; **سَبِيٌّ** “summer”. (and -).

With **سَبِيٌّ** “understanding”, and the foreign word **سَبِيٌّ** “dye”, the East-Syrians form the abs. and constr. st. **سَبِيٌّ**, **سَبِيٌّ**, the West-Syrians **سَبِيٌّ**, **سَبِيٌّ**.—Feminines: **سَبِيٌّ** “stature”; **سَبِيٌّ** “twig”; but **سَبِيٌّ** “cow”—**سَبِيٌّ** “wild goat” (fem.), but **سَبِيٌّ**, **سَبِيٌّ** “egg” (§ 49 A).

With *î*: **سَبِيٌّ** “judgment” (ن٦); **سَبِيٌّ** “yoke”, &c.

(1) Similar differences of form are farther met with.

B. To forms with two *a*'s from strong roots, correspond (§ 41) those with *ā*, like **فلا** "voice"; **عهد**, **عهد**, f. **عهدي** "an old person"; **جمعا** (abs. st. **جفل**, constr. st. **جمعا**) "distress", &c. But along with these appear relatively later forms having a consonantal *w*: **فوسا** "free space", and **آهدا** (East-Syrian **آهدا**) §§ 52; 49 B) "a quaking"; **آهوا** (**آهوا**) "amazement".

C. A special class is formed by words with *ē* (*ē*) like **جارا** "stone"; **نسا** "fragrance"; **جارا** "demon"; **جارا** "fruit"; **جرب**, **جرب**, **جربا** "just"; **جارب**, **جارب** "deaf"; **رافا** "falsehood", and some others, which in part at least spring from roots *med.* *o* and follow their analogy.

§ 99. *With middle n.* The shortest forms here in part assimilate the *n*, according to § 28; thus **جنا** "oppression"; **جنا** "countenance"; **شفا** "palate" (†) &c. But otherwise **جمعا** "assembly". The constr. st. of **جرا** "goat" is **حبر**. From **جنا** "side" with **جنا** comes the expression **جنا** (the throwing out of *n* being only a later alteration).

§ 100. *Radical l in the 3rd position* still leaves its traces in **جنا** (**جنا** for **جنا** § 34) "hatred"; **جنا** (**جنا**) "zeal"; **جنا** "simile", parable", **جنا**; and in the adjective **جنا** "unclean" (abs. and constr. st.), emph. st. **جنا**, f. **جنا**, **جنا**, **جنا** or **جنا** (East-Syrian).—Otherwise the forms of *tert. l* pass into those of *tert. ʿ*.

§ 101. *Tert. ʿ (o)*⁽²⁾: **جنا** "he-goat"; **جنا** "mill"—**جنا** "meditation"; **جنا** "concealment", &c. all want the constr. and abs. st.; only **جنا** "rest" still forms an abs. st. **جنا** (§ 50 A).—With *o*: **جنا** "serenity"; **جنا** "swimming"; **جنا** "ceasing"; **جنا** "look" (pl. **جنا**); and some few feminines **جنا**, **جنا**, "joy"; **جنا**, **جنا** "beast" (§§ 40 D; 76 B); cf. **جنا** and **جنا** (§ 97). Perhaps also **جنا** "share" (if it stands for **جنا**).

To those with short vowel after the 2nd radical, correspond several substantives like **جنا** "reed"; **جنا** (plural form) "heaven" (§ 146); and many adjectives like **جنا** "pure"; **جنا** "hard", &c. Feminines: **جنا**;

(1) The secondary form—**جنا**, usually in the pl. **جنا**, must belong to § 94 C: Probably also **جنا**.

(2) On the plurals of these forms v. §§ 72 and 79 A.

With a and e of roots with middle n.

With a and e of roots tert. l.

With a and e of roots tert. ʿ (o).

(abs. st. **أَمَل**, constr. st. **أَمِي**; pl. **أُمَيْل**); **مَقِيل**, &c. Similarly the substantives **إِيْل** “creation”, pl. **إِيْلِي**; **إِيْلِي** “direction”, **إِيْلِي**; **إِيْلِي** (East-Syrian **إِلْبِل**) “fat-tail”; **إِيْلِي** “village” (§ 146), and many others, which however,—at least part of them,—belong to the simplest forms.

There are, farther, special forms of the second kind, in *āthā*: **إِيْلِي** “seeking”; **هَمَل** “smell”; **إِيْلِي** (for **إِيْلِي**) “dirt”, &c., as well as those spoken of in § 77, like **إِيْلِي** “prayer”, &c.,—to which farther belong **إِيْلِي** “dung-cake” (**مَجِيل**⁽¹⁾ appears as its plural, with constr. st. **قَجِي**), **إِيْلِي** (as well as **إِيْلِي**) “rennet—calf’s paunch—for curdling milk”, and **إِيْلِي** “wax”.

§ 102. Forms *mediae geminatae*. In those without fem.-ending, no distinction can be maintained between the first and second formations: **إِيْلِي** “folk” **جَم**, **جَمَمَتَم**, **جَمَمَتَم** (§ 21 D); **إِيْلِي** “brook”; **إِيْلِي** “dew”; **إِيْلِي** “great”; **إِيْلِي** “priest”; **إِيْلِي**, **إِيْلِي** “living”:—**إِيْلِي** “heart”, **إِيْلِي**; **إِيْلِي** “bear”; **إِيْلِي**² “wormwood” (pl.). With Fem.-ending **إِيْلِي** “bride”, **إِيْلِي**, **إِيْلِي** “magna”; **إِيْلِي**, **إِيْلِي** “viva”—**إِيْلِي** “cause”, **إِيْلِي**, **إِيْلِي**, **إِيْلِي**; **إِيْلِي** “word”, **إِيْلِي** (pl. **إِيْلِي** § 81).—According to the second formation **إِيْلِي** “produce”, **إِيْلِي**; **إِيْلِي** (West-Syrian **إِيْلِي**) “lamentation”, **إِيْلِي**.

With a and e of roots *mediae geminatae*.

§ 103. *With u*. The forms *quṭl* and *quṭul* were never so separated as, for instance, *quṭl* and *quṭal*. Certain traces of a vowel after the 2nd radical are shown (in the softening of the 3rd), which vowel however can hardly be called original. The *u* frequently takes the second place (or remains there only).

With u of strong root.

Of *strong roots*, and those similar to them: **إِيْلِي** “body”; **إِيْلِي**, &c.; **إِيْلِي** “holiness”; **إِيْلِي** “remoteness”; **إِيْلِي** “bribery”; **إِيْلِي** “length”; **إِيْلِي** “knee”; **إِيْلِي** “desolation”; **إِيْلِي** “strength”; **إِيْلِي** “trembling” (without assimilation of the *u*), &c.: abs. and constr. st. **إِيْلِي**, **إِيْلِي**, **إِيْلِي**, **إِيْلِي**. So also the adjectival **إِيْلِي** “uncircumcised” (originally formed differently, it would seem), **إِيْلِي**; as well as **إِيْلِي** *ἀμφοτεροδέξιος*, and **إِيْلِي** “limping”, “*claudus*”⁽²⁾. But **إِيْلِي** “way” and **إِيْلِي** “meeting” have **إِيْلِي** and **إِيْلِي**.

(1) Others read **إِيْلِي**.

(2) If, however, this is **إِيْلِي** with Quššāyā, then it belongs to § 114.

Feminines (to some extent at first formed differently): **كسعبا** “whispering”, **كحتعفا**; **كهنفا** “blessing”, **كهتفا**; **كهنفا** “tail”, **كوتجا** (and **كوتخفا** § 71); **كهنفا**, **كهنفا** (§ 52 B) “cleft”; **كعمعفا**, **كعمعفا** “kiss”, **كقعفا**; **كوتبفا**, **كوتبفا** “riddle”, **كوتبفا**; **كومعفا** (perhaps **كومعفا**) or **كومعفا** (§ 51) “patch”, pl. **كومعفا** and **كومعفا** &c. But **كومعفا** “measure”, **كومعفا**, **كومعفا**, **كومعفا**; **كومعفا** “coal”, **كومعفا**; **كومعفا** “vertebra”, **كومعفا** and **كومعفا** (§ 81); **كومعفا** = **كومعفا** “tail”.

With u of weak roots.

§ 104. *Mediae* o: **كومعفا**, **كومعفا** “wind, spirit”; **كومعفا** “fire”, &c.—With o: **كومعفا** “owl”.—Feminine **كومعفا** “form”.

Tert. { : **كومعفا** “multitude”, constr. st. with feminine ending **كومعفا**.

Tert. - : **كومعفا** “manger” (pl. § 79 A); **كومعفا** “young animal”, **كومعفا** (§ 72); **كومعفا** “likeness”, **كومعفا** (id.).—Feminines: **كومعفا** “evil-speaking, abuse”, **كومعفا**; **كومعفا** “cap”; **كومعفا** “wailing”, **كومعفا**; **كومعفا** “kidneys” (pl.), &c. (1).

Mediae gem.: **كومعفا**, **كومعفا** (§ 48) “all”, emph. st. **كومعفا**, **كومعفا**; **كومعفا** “place”, **كومعفا**; **كومعفا** “bosom”; **كومعفا** “pit”; **كومعفا** “strength”; **كومعفا** (or **كومعفا**) “marrow”; **كومعفا** “deaf person”.—Feminines: **كومعفا** “place”, **كومعفا**, **كومعفا**, pl. **كومعفا** (§ 71); **كومعفا** “lamentation”.

With falling away of 1st rad.

§ 105. We have the remains of a formation from *prim.* o with falling away of the 1st radical in **كومعفا** “sleep”, from **كومعفا**, constr. st. **كومعفا**, abs. st. **كومعفا**, as if it were *med. gem.*, but East-Syrian still **كومعفا**; farther **كومعفا** “care” (also indeed **كومعفا**, **كومعفا**); **كومعفا** “wrath”; **كومعفا** “excrement” (as well as **كومعفا**). Perhaps also **كومعفا** (for **كومعفا**) “stem” belongs to this class (pl. **كومعفا**, **كومعفا** as if from **كومعفا**). So **كومعفا** “sweat”.—Similarly from *prim.* u: **كومعفا** and **كومعفا** “breath” from **كومعفا**, **كومعفا**; and perhaps **كومعفا** “lot” and **كومعفا** “lot” and “strip, rag” (it must have Greek π § 15); farther **كومعفا** pl. **كومعفا** “drop”.—Of *prim.* i in the same way: **كومعفا** “end”, constr. st. **كومعفا** (as if from **كومعفا**); and **كومعفا** “pocket” and “beam” (for **كومعفا** from **كومعفا**), pl. **كومعفا**. It is obvious that the speech itself takes over these words into other classes (2).

(1) Whether it is o or e here,—is not in every instance certain.

(2) **كومعفا** (**كومعفا**, **كومعفا**) “church”, which according to its formation belongs to this class, is borrowed from the Hebrew (עֲרֵב).

WITH \bar{a} AFTER THE FIRST RADICAL.

With \bar{a} after
the 1st rad.:
With short
vowel after
2nd rad.

§ 106. (a) a after the 2nd radical is or was found in the case of: جِدْم , (1) جَلْضَا , جَلْقَل , جَلْقَت , جَلْقَت “eternity”, world”; سَلْمَا “seal” (2); and perhaps نَبَا “axe” (East-Syrian نَبِن). The usual form of the Act. Part. of the simple stem of the verb has e after the 2nd: زَمِع “loving”; زَمِعَا , زَمِعَا , &c.— جِهَب “flying”; جَبَا ; جَبَا “breaking” (§ 54)— مَام “standing”; مَمَّع ; مَمَّع “hating”; مَمَّع “hater, enemy” (§§ 33 A; 172 C); مَمَّع “revealing”; مَمَّع ; مَمَّع “beautiful”; مَمَّع .— جَلَا “entering” (لل), جَلَا or جَلَا &c. Sometimes the Participial form is purely substantive, thus مُرْبُؤ “a fuller”, بُؤِؤ “doorkeeper” (which have no verb supporting them).—Feminines: Abs. st. مَمَّعَا ; مَمَّعَا ; مَمَّعَا ; مَمَّعَا ; مَمَّعَا ; مَمَّعَا ; مَمَّعَا or مَمَّعَا or مَمَّعَا or مَمَّعَا . In the Emph. st. mostly substantive: مَمَّعَا “eating”, “consuming”; مَمَّعَا “column”, &c.— مَمَّعَا . With the 3rd rad. a guttural: مَمَّعَا “bird”; مَمَّعَا “island”, &c. (§ 54); but so also with a مَمَّعَا “nape of the neck”; مَمَّعَا “waggon” (others مَمَّعَا).— مَمَّعَا “whore”, مَمَّعَا ; مَمَّعَا “beam”, Abs. st. مَمَّع (§ 75), مَمَّع , &c.— مَمَّعَا .

With \bar{o} after
2nd rad.

§ 107. (b) With \bar{o} after the 2nd radical, *Nomina agentis* may be formed from every Part. act. of the simple verb stem (Peal): مَمَّعَا “murderer”; مَمَّعَا , مَمَّعَا , &c.—Feminines: مَمَّعَا , مَمَّعَا , &c. (on the plurals of the feminines v. § 71). We join to this class several other substantives, like مَمَّعَا “jackal”; مَمَّعَا (with \bar{o} according to exact tradition) “table”.

§ 108. (c) Some few have \bar{i} after the 2nd radical, like مَمَّعَا “weaver’s beam”; مَمَّعَا “a marsh”— مَمَّعَا “a weaver’s beam”; مَمَّعَا “*brevia*”; مَمَّعَا “storm of rain”; مَمَّعَا “club”, &c.

With \bar{i} after
2nd rad.

WITH SHORT VOWEL OF THE 1ST AND \bar{a} OF THE 2ND RADICAL.

§ 109. The short vowel must become throughout (except with ب) a mere *sh'va* (§ 43 A); it is in very many cases no longer possible to determine whether it was originally a , i or u . Many varieties have met together here.

With short
vowel of the
1st and \bar{a}
of the 2nd
rad.

(1) The Nestorians distinguish the Construct st.—hardly ever occurring in old times in the meaning “world”—artificially by the vocalisation جِدْم .

(2) سَلْمَا is a very ancient word borrowed from the Egyptian.

For example we have Abstract nouns, particularly numerous *Nomina actionis* from verbs of the simple stem: **سَدِّمًا** “confirming by seal”; **قَرَارًا** “decision”; **مِجَاحًا** “war”; **حَدِّبًا** “deed”; **حَدِّجًا** “swallowing”; **سَنَنًا** “looking at”, “regard”; **مِئْتَلًا** “covenant”; **زُورًا** “exulting”; **زُجَلًا** “inclination”; **وَهْدَةً** “becoming”; **إِمْفَانًا** “honour” (§ 40 C); **إِغْفَاءًا** “pouring out”; **إِغْفَاءًا** (East-Syrian **إِغْفَاءًا**) “fetter”⁽¹⁾. Also **إِيْلًا** “hclp” probably belongs to this class. Add **عَجَلًا** “cough”; **عُيْلًا** “weakness of the eyes”, and several other names of bodily ailments.

Farther, **سَفْطًا** “ass”; **حَدِّبًا** “wild-ass”; **أَنَفًا** &c. “man” (§§ 32; 146), and **إِلَهًا** “god”.—Add to these, adjectives like **عَجْجًا** “smooth”; **مَهَبًا** “bald”; **خُصْلًا** “baldheaded”; **هَدِّجًا** “hairy”; **خُفْلًا** “hook-nosed”; **عِنْمًا** “swarthy”; **حَدِّجًا** “worn out”; **عَبْدًا** “out of one’s mind”; **هَدِّبًا** “impaired in mind”⁽²⁾.—Feminines: **مِئْتَلًا** “resurrection”; **عِفْطًا** “discovery”, “invention”; **مِهْنًا** “appeal”, &c. Farther, **بِعْدَانًا** “sawdust”; and several other words for “parings”, “filings”.

With short vowel of the 1st and ī (ē, ai) of the 2nd rad.
With ī of 2nd rad.

WITH SHORT VOWEL OF THE 1ST AND ī (ē, ai) OF THE 2ND RADICAL.

§ 110. All Passive participles belonging to the simple stem (excepting those of *tert. ب*) have ī after the 2nd radical (and originally *a* after the 1st); so also have many adjectives: thus—**مُهْلًا**, **مُهْلًا**, **مُهْلًا** &c. “killed”; **إِمْفَانًا** “said”; **إِيْبَانًا** “day-labourer”; **إِيْجَلًا** “sad”, “an ascetic”; **تَجِبًا** “born”; **شَرَّارًا** “shorn”. From *med. o*: **زَمِبًا** “caught”; **تَسِبًا** “mild”; **قَمِبًا** “placed” (f. **قَمِبَانًا** “treasure”) &c.; but **وَسِبًا** “wide”; **حَقِبًا** “blind”.—From *tert. l* farther, the pl. **هَتْتَلًا**, **هَتْتَلًا**, fem. sing. **هَتْتَلًا** “hated” (cf. § 172 C; the sing. abs. state would be **هَتْتًا**). Thus also many substantives, like **مُكَلًا** “crown”; **هَفْتَلًا** “ship”, &c.

With e of 2nd rad.

§ 111. An ē, which generally becomes ī with the West-Syrians, is exhibited by **إِيْلَانًا** “terror”; **بِجَالًا**, West-Syrian **بِجَالًا** or **بِقَالًا**, **بِقَالًا** “recovering breath”, “recreation”; **مِجَالًا**, **مِجَالًا** “ambush”. Probably one or two others are to be met with.⁽³⁾

⁽¹⁾ Perhaps belonging to § 116.

⁽²⁾ I adduce adjectives here, without adhering to consistency, sometimes in the Abs. st., sometimes in the Emphatic.

⁽³⁾ The East-Syrians read **مِجَالًا** for **مِجَالًا** “fulness” (**مِجَالًا** “flood” is an Assyrian).

§ 112. Diminutives were formed by a *u* after the 1st, and an *ai* after the 2nd radical. Whence we have in Syriac still **ܘܫܘܠܐ** “young man”, and f. **ܘܫܘܠܐܝܬܐ** “young girl”; **ܫܘܫܘܠܐ** “sucking-pig”; and with *u* still **ܘܫܘܠܐ** “gazelle”. *ὄμηρος* “hostage” has been turned into a like form: **ܘܫܘܠܐܝܬܐ**. With *ai* of 2nd rad.

WITH SHORT VOWEL OF THE 1ST AND \bar{U} (\bar{O}) OF THE 2ND RADICAL.

§ 113. The short vowel was *a*,—predominating with the adjectives, or *u*,—predominating with the Abstract nouns. Here there seems to be no specific distinction between the \bar{u} and the \bar{o} ; \bar{o} is in fact a derived shade from \bar{u} . With short vowel of the 1st and \bar{u} (\bar{o}) of the 2nd rad.

A few exhibit the signification of a Passive Participle (as in Hebrew): **ܘܫܘܠܐ** “loved”, f. **ܘܫܘܠܐܝܬܐ**; **ܘܫܘܠܐܝܬܐ** “hated” m., **ܘܫܘܠܐܝܬܐ**, **ܘܫܘܠܐܝܬܐ** “an unloved woman”; **ܘܫܘܠܐܝܬܐ** “concupine” (“*quae calcatur*”), pl. **ܘܫܘܠܐܝܬܐܝܬܐ**; **ܘܫܘܠܐܝܬܐ** “thing stolen”⁽¹⁾; **ܘܫܘܠܐܝܬܐ** “report”, pl. **ܘܫܘܠܐܝܬܐܝܬܐ**. Farther, **ܘܫܘܠܐܝܬܐ** “garment”; **ܘܫܘܠܐܝܬܐ** “virgin”, **ܘܫܘܠܐܝܬܐ**, &c.; **ܘܫܘܠܐܝܬܐ** “little” (§ 71); **ܘܫܘܠܐܝܬܐ** “synagogue”, **ܘܫܘܠܐܝܬܐ**, **ܘܫܘܠܐܝܬܐ**; **ܘܫܘܠܐܝܬܐ** “burial”; **ܘܫܘܠܐܝܬܐ** “circumcision”; **ܘܫܘܠܐܝܬܐ** (for **ܘܫܘܠܐܝܬܐ** § 26) “bride”—**ܘܫܘܠܐܝܬܐ** “ringlet”; **ܘܫܘܠܐܝܬܐ** “skirt”; **ܘܫܘܠܐܝܬܐ** “bunch of grapes”—**ܘܫܘܠܐܝܬܐ** “vomiting”; **ܘܫܘܠܐܝܬܐ** “name of a star-image”.⁽²⁾

WITH DOUBLING OF THE MIDDLE RADICAL.

§ 114. (1) With two short vowels. There are only a few cases; several can no longer be recognised by outward marks, and have passed over to other classes, probably at an early date. Some may have been originally quadriliteral, and the doubling may thus have been caused by the assimilation of an *n*: **ܘܫܘܠܐܝܬܐ** “small bird”, abs. st. **ܘܫܘܠܐܝܬܐ**, pl. **ܘܫܘܠܐܝܬܐܝܬܐ**; With doubling of the middle rad.: With two short vowels.

borrowed-word). East-Syrian **ܘܫܘܠܐܝܬܐ** “chasm”, “cave” instead of **ܘܫܘܠܐܝܬܐ** is no doubt just a way of writing **ܘܫܘܠܐܝܬܐ**—which also occurs—necessitated by leaving out the \bar{a} .

(1) Perhaps this word, which has no known plural, has a short *u*. In that case it stands for **ܘܫܘܠܐܝܬܐ**, and belongs to § 94 E.

(2) This seems more accurate than **ܘܫܘܠܐܝܬܐ**, for with the old poets the word is dissyllabic.—In addition to the forms given above, notice **ܘܫܘܠܐܝܬܐ** (ܘܫܘܠܐܝܬܐ) “matter”, “mass”, “sum” (properly “fulness”).

مَخْلًا “threshing-floor”, مَخْلًا; مَخْلًا “wedder”, مَخْلًا; مَخْلًا “little finger”; مَخْلًا “stalk”, مَخْلًا with مَخْلًا, pl. مَخْلًا; مَخْلًا “ladder”; مَخْلًا “hedg-hog”; مَخْلًا “shield”; مَخْلًا “bar”; مَخْلًا “one who tows a vessel”; and no doubt several more. Perhaps مَخْلًا “raven”, and مَخْلًا “stork” also belong to this class.

An old feminine form of this kind is also found in مَخْلًا “fever” (f. from the Hebrew מַחְמָה), constr. st. مَخْلًا, pl. مَخْلًا.

With *a* after the 1st, and *ā* after the 2nd rad.

§ 115. (2) With *a* after the 1st and *ā* after the 2nd radical. Adjectives of degree, *Nomina agentis*, and names of occupations,—throughout: زَكِيٌّ “pure”, “victorious”, زَكِيٌّ, زَكِيٌّ, &c., يَزِيدٌ “contentious”; مَيِّمٌ “firm”, from مَيِّمٌ, but with *w*, تَهَوُّوْا “keenly eyeing, greedy”; تَهَوُّوْا “thief”; لَحِيضٌ “butcher”; سَتَمٌ “tailor” &c. As *nomina agentis* these forms belong to verbs of the simple stem (Peal); yet there are found with the double-letter stem (Pael) مَخْلًا “speaking” (مَخْلًا to speak); تَخْلًا “destructive”; مَخْلًا “liar”; مَخْلًا “liar”; مَخْلًا “leader”; مَخْلًا “babbling”. —مَخْلًا “hero” (§ 28).—So too مَخْلًا “pit”; مَخْلًا (others مَخْلًا) “fly”.

With *e* after the 1st and *ā* after the 2nd rad.

§ 116. (3) With *e* after the 1st and *ā* after the 2nd radical there are but a few: مَخْلًا “covering”; مَخْلًا “shadow”; مَخْلًا “smoke”; مَخْلًا “root”; مَخْلًا “roof”; مَخْلًا “tongue”; مَخْلًا “hook” (pl. مَخْلًا); and the adjective مَخْلًا “white” (مَخْلًا, مَخْلًا, &c.)⁽¹⁾.

With *u* after the 1st and *ā* after the 2nd rad.

§ 117. (4) With *u* after the 1st and *ā* after the 2nd radical, a *nomen actionis* can be formed from any verb in *Pael* or its reflexive, *Ethpaal*: thus مَخْلًا “murdering”, from مَخْلًا (he) “murdered”; مَخْلًا “warning”; مَخْلًا “combining”; مَخْلًا “supporting”; مَخْلًا “pairing”; مَخْلًا “question”; مَخْلًا (abs. st. مَخْلًا) “off-putting”; مَخْلًا “howling” (from مَخْلًا), &c. So also مَخْلًا “shipwreck” from مَخْلًا *ναυαγείν*.—Further the adjectives of colour: مَخْلًا “black”; مَخْلًا “red”; مَخْلًا “yellow”; مَخْلًا “reddish”; مَخْلًا “party-coloured (?)”⁽²⁾ and مَخْلًا “hard stone”.—Perhaps also مَخْلًا “pomegranate”.

(1) مَخْلًا “left hand” is quadriliteral (= מַחְמָה).

(2) So too is formed مَخْلًا, مَخْلًا, which, however, must be *κυάνεος*. To these names of colours, مَخْلًا (§ 116) belongs. مَخْلًا, مَخْلًا (f. st. abs. مَخْلًا § 71) “artistic”, “artificer” is probably of Assyrian derivation.

§ 118. (5) *With a after the 1st and i after the 2nd radical* a large number of adjectives are formed, especially such as are found with intransitive verbs as verbal adjectives or perf. participles (part of them being pretty recent formations). Thus **يُفِيم** “gone out”; **أَزَلَّ** “gone”; **أَضْب** “lost”; **أَجَلَسَ** “sitting” (“having set oneself, seated”); **أَجْتَبَ** “parted, departed”; **أَجْنَدَ** “near”; **أَجْتَمَعَ** “far”; **أَجْسَبَ** “long”; **أَجْسَبَ** “soft”; **أَجْمَلَى** “mighty”; **أَجْمَلَى** “much”; **أَجْمَلَى**, **أَجْمَلَى**, **أَجْمَلَى**, &c.; **أَجْمَلَى** “come”; **أَجْمَلَى**, **أَجْمَلَى**, **أَجْمَلَى**; **أَجْمَلَى** “been”, **أَجْمَلَى**; **أَجْمَلَى** or **أَجْمَلَى** (§ 40 E) “dead”; **أَجْمَلَى**, **أَجْمَلَى** “fragrant”, &c. To distinguish these from the form **أَجْمَلَى** they are commonly written with the upper point (§ 6), *e. g.* **أَجْمَلَى** = **أَجْمَلَى** “humble”, compared with **أَجْمَلَى** or **أَجْمَلَى** = **أَجْمَلَى** “spread under”. The active signification is remarkable in **أَجْمَلَى**, **أَجْمَلَى** “guide”.

§ 119. (6) *With a after the 1st and u after the 2nd radical*, appear many adjectives like **أَجْمَلَى** “dull, dark”; **أَجْمَلَى** “sour”; **أَجْمَلَى** “lean”; **أَجْمَلَى** “lying still”, and many others:—**أَجْمَلَى** “child”, *f.* **أَجْمَلَى**; **أَجْمَلَى** “pillar”; **أَجْمَلَى** and **أَجْمَلَى** “rod”; **أَجْمَلَى** “oven”, “furnace”, &c. So also **أَجْمَلَى** “cucumber” (for **أَجْمَلَى**) § 146.

§ 120. (7) *With e after the 1st and ā, ō after the 2nd radical* there are a very few forms, as **أَجْمَلَى** “wasp”, **أَجْمَلَى** “bee”; **أَجْمَلَى** “dark”, and **أَجْمَلَى** “darkness”. Thus some say **أَجْمَلَى** “throat” (others **أَجْمَلَى**). Also **أَجْمَلَى** “disposition” (from **أَجْمَلَى** “to place”) belongs, one would say, to this class.

§ 121. WITH DOUBLING OF THE 3rd RADICAL.

The following seem to be thus formed: **أَجْمَلَى** “idol’s-altar”; **أَجْمَلَى** “stream”; **أَجْمَلَى** “millet”, of which however the first is certainly, the others probably, ancient borrowed-words. Possibly **أَجْمَلَى** “bridle”, *pl.* **أَجْمَلَى** is of this class.

(BB) OF NOUNS OF FOUR OR MORE RADICALS WITHOUT EXTERNAL INCREASE.

§ 122. We class under this head also those nouns in which the multiliteral character is brought about either by the repetition of one, or two radicals, or by the insertion of a formative consonant in the root.

With *a* after the 1st and *i* after the 2nd rad.

With *a* after the 1st and *u* after the 2nd rad.

With *e* after the 1st and *ā, ō* after the 2nd rad.

With doubling of the 3rd rad.

(BB) Nouns of four or more radicals without external increase. Various forms.

To the former belong *e. g.* كَمَحَلًا from كَدَلَ; مَحْمُومٌ from سَلِمَ; حَمَحَلًا from حَلَلَ; to the latter كَمَحْمُومٌ from كَدَرَ; حَمَمٌ from حَمَسَ, &c. In the last resort indeed all multiliteral roots are reducible to those of three or of two syllables.

Almost no adjectives are found among these forms.

The vowels vary considerably. The chief classes are represented by the following words: تَنَزُّبًا “threshing-sledge”; مَنَاجِلًا “skull”; وَوَيْدَانًا “widow”;—حَدِيدًا “iron” (originally with *e* of the *z*); حَبْلًا “corn, kernel”—حَقَقِيمًا “bugs”—تَهْنِئَةً “throne”, constr. st. تَهْنِئَتِهِ (pl. تَهْنِئَاتِهِ); كَمَحْمُومًا “mouse”; مَفْزَلًا “knuckle, ankle”; مَعِجَلًا, مَعَجَلًا “countenance”—حَبْلًا “mist”—مَعْمُولا “meeting” (from مَعْمُولًا, مَعْمُولًا)—مِجْلِبًا “milliped” or “centiped” (lit. “hand-hand”); حُتًّا “hut”, “tabernacle”; حَدَلًا “storm”; مَعْمُومًا “nourishment”—رَؤْيُوسًا “ray of light”—رُؤْيُوسًا “a kind of locust”; حَبْلًا “crumb of bread”; سَكَمًا “scarecrow”; حَبْلًا “a slender thread” (forms of this kind have occasionally a diminutive signification)—لُحْفًا “lentils”, and many others.

To this class belong also the forms spoken of in § 31, like تَنَزُّبًا “throat” for *gargartā*; حَبْلًا “wheel”, from *gilgēlā*, &c.: as well as رُؤْيُوسًا, &c. from رُؤْيُوسًا (§§ 27; 146), and perhaps حَبْلًا “star”.

§ 123. A special class, corresponding exactly to those treated of in § 117, is formed by the *Abstract nouns in u—ā*, which serve as *nomina actionis* to all verbs which are regarded as quadriliteral. As حَبْلًا stands to حَبْلًا, so حَبْلًا “sifting” stands to حَبْلًا, as well as حَبْلًا “subjection” to حَبْلًا, &c. Thus *e. g.* we have حَبْلًا “instruction”; حَبْلًا “perplexity”; حَبْلًا “exaltation”; حَبْلًا “constancy”; حَبْلًا “haughtiness” (connected with reflexive حَبْلًا); حَبْلًا “nourishment, food” (with حَبْلًا); حَبْلًا or حَبْلًا “promise” (with حَبْلًا § 40 B, and retaining the ‘hard’ *h*); حَبْلًا “announcement” (exactly similar); حَبْلًا “kindling, vehemence” (with حَبْلًا); حَبْلًا (for حَبْلًا § 40 B) “twittering” (with حَبْلًا) &c.

Similarly have been formed حَبْلًا “addition” from حَبْلًا; حَبْلًا “brand” from حَبْلًا; and حَبْلًا “clothing” from حَبْلًا (cf. حَبْلًا).

Abstract nouns with u—ā.

§ 124. *Five-lettered nouns* have mostly sprung from the repetition of the last two radicals. Thus the adjective **ܥܘܡܡܘܠܐ** (&c.) “complete”; **ܫܦܘܚܘܠܐ** “ivy”; **ܫܘܘܢܘܠܐ** “cataract”, “*gullu serent*”; **ܥܘܡܘܦܐ** a kind of bird (“piper”); **ܦܘܫܦܘܠܐ** “spark”.

§ 125. Among the multilaterals some old compounds may be hiding, as for instance **ܦܘܫܦܘܠܐ** “bat”, and the much mutilated form **ܘܫܘܦܘܠܐ** “frog” (the Aramaic original form being **ܘܫܘܦܘܠܐ**). Besides, some of these nouns may be suspected of being foreign words, *e. g.* **ܘܫܘܦܘܠܐ** “skeleton”, “corpse”.

(CC) FORMATIONS WITH PREFIXES.

WITH *M*.

§ 126. A. As in all Semitic tongues, so in Syriac *m* is extensively employed in Noun-formation. First fall to be considered here the Participles of all derived verbal stems (Conjugations), like **ܡܘܡܘܠܐ**, pass. **ܡܘܡܘܠܐ**; **ܡܘܡܘܠܐ**, **ܡܘܡܘܠܐ**; **ܡܘܡܘܠܐ**, &c. For these v. Verb *infra*. So too the Infinitives, like **ܡܘܡܘܠܐ**, **ܡܘܡܘܠܐ**, &c.

B. With *ma* are formed, besides, (1) words with short vowel after the 2nd radical **ܡܘܡܘܠܐ** “tent”; **ܡܘܫܘܠܐ** and **ܡܘܫܘܠܐ** “descent” (ܢܚܬ cf. § 26 B); **ܡܘܫܘܠܐ**, **ܡܘܫܘܠܐ** “taking” (ܢܫܘܚ); **ܡܘܫܘܠܐ**, **ܡܘܫܘܠܐ** “mounting”, and so **ܡܘܫܘܠܐ** (ܦܠܩ § 183); **ܡܘܫܘܠܐ** “chariot”, “boat”; **ܡܘܫܘܠܐ**, **ܡܘܫܘܠܐ** “womb”, &c.—**ܡܘܫܘܠܐ**, **ܡܘܫܘܠܐ** “intelligence” (ܘܕܥ cf. § 175 A); **ܡܘܫܘܠܐ** “a well-known person”, “an acquaintance”; **ܡܘܫܘܠܐ** “sitting”, “seat”; **ܡܘܫܘܠܐ** “gift”.—**ܡܘܫܘܠܐ** “drink”; **ܡܘܫܘܠܐ**, constr. st. **ܡܘܫܘܠܐ** “journey”, and so **ܡܘܫܘܠܐ**, abs. st. **ܡܘܫܘܠܐ** (§ 75)—**ܡܘܫܘܠܐ** “oath” (§ 78)—**ܡܘܫܘܠܐ** “hazard” (ܢܫܘܚ § 80). To this section belong also **ܡܘܫܘܠܐ** “eating”, **ܡܘܫܘܠܐ**, and **ܡܘܫܘܠܐ** (ܢܫܘܚ § 80). “coming”, **ܡܘܫܘܠܐ** and **ܡܘܫܘܠܐ** “going”; **ܡܘܫܘܠܐ** “cooking” (§ 53).—**ܡܘܫܘܠܐ** “besom” (East-Syrian **ܡܘܫܘܠܐ**).

From forms *med. gen.*, **ܡܘܫܘܠܐ** and **ܡܘܫܘܠܐ** “entrance”—**ܡܘܫܘܠܐ** “speech” (§ 29)—**ܡܘܫܘܠܐ**, **ܡܘܫܘܠܐ** “shield” (ܢܫܘܚ); **ܡܘܫܘܠܐ** “hone” (ܫܘܢ) (§ 59).

From middle *o* are to be brought into this class forms like **ܡܘܫܘܠܐ** “station”; **ܡܘܫܘܠܐ** “washing-tub”; **ܡܘܫܘܠܐ** “city”; **ܡܘܫܘܠܐ** “net”, &c. The last may have been originally a participle, as is certainly the case with **ܡܘܫܘܠܐ** “nurse” (for **ܡܘܫܘܠܐ**).⁽¹⁾

(1) **ܡܘܫܘܠܐ**, **ܡܘܫܘܠܐ** “sacrificial bowl” is a borrowed Hebrew word.

Five-lettered nouns.

Presumptive compounds.

(CC) Formations with prefixes: With *m*.

A short *u* occurs in **ܩܪܝܥܘܬܐ** “food”, abs. st. **ܩܪܝܥܘܬܐ**, pl. **ܩܪܝܥܘܬܐ**; **ܡܕܘܡܐ** “lasting”, “ever” (§ 59); so too **ܩܦܘܨܘܬܐ** “an acquaintance”, and several others. **ܩܦܘܨܘܬܐ** (according to others **ܩܦܘܨܘܬܐ**⁽¹⁾) “comb”, “crest”, is a special, secondary form.

C. (2) Words with *ā* after the 2nd rad. **ܩܦܘܨܘܬܐ** “weight”; **ܩܦܘܨܘܬܐ** “magician”; **ܩܦܘܨܘܬܐ** “a pencil for staining the eyes”; **ܩܦܘܨܘܬܐ** “saw” (ܩܦܘܨܘܬܐ); **ܩܦܘܨܘܬܐ** “birth”; **ܩܦܘܨܘܬܐ** “rising (of the sun)” — pl. from **ܩܦܘܨܘܬܐ**; **ܩܦܘܨܘܬܐ** “bundle” and many others.

D. (3) Words with *ū* (*ō*): **ܩܦܘܨܘܬܐ** “fountain” (ܩܦܘܨܘܬܐ); **ܩܦܘܨܘܬܐ** “bellows”; **ܩܦܘܨܘܬܐ** “storm”; **ܩܦܘܨܘܬܐ** “stumbling”, “offence” (the last two also with *ō*); **ܩܦܘܨܘܬܐ** “gush”, “torrent” (ܩܦܘܨܘܬܐ); **ܩܦܘܨܘܬܐ** “weight”, and many others.

E. *Me* appears (apart from the cases cited above of **ܩܦܘܨܘܬܐ**, **ܩܦܘܨܘܬܐ** from *ma*) in **ܩܦܘܨܘܬܐ** “web”; **ܩܦܘܨܘܬܐ** “dwelling”, “house-story”.

H. With *mu*: **ܩܦܘܨܘܬܐ** (others say **ܩܦܘܨܘܬܐ**) “spindle”.

G. With *mā*: **ܩܦܘܨܘܬܐ** “nourishment” (ܩܦܘܨܘܬܐ); **ܩܦܘܨܘܬܐ** “cistern”: a few other doubtful cases might be added.⁽²⁾

WITH T.

§ 127. A number of Abstract nouns occur, which mostly belong to the Pael or its reflexive, in part also to the Aphel: Sometimes they have taken a concrete meaning. Such formations, amongst others, are:

ܩܦܘܨܘܬܐ “help” (ܩܦܘܨܘܬܐ); **ܩܦܘܨܘܬܐ** “roof” (ܩܦܘܨܘܬܐ); **ܩܦܘܨܘܬܐ** “ornament” (ܩܦܘܨܘܬܐ); **ܩܦܘܨܘܬܐ** “disciple”, f. **ܩܦܘܨܘܬܐ** “female disciple” (*ܩܦܘܨܘܬܐ); **ܩܦܘܨܘܬܐ** “vexation” (ܩܦܘܨܘܬܐ); **ܩܦܘܨܘܬܐ** “something added” (ܩܦܘܨܘܬܐ):—**ܩܦܘܨܘܬܐ** “compensation”, “hostage” (ܩܦܘܨܘܬܐ); **ܩܦܘܨܘܬܐ** “flattery” (ܩܦܘܨܘܬܐ); **ܩܦܘܨܘܬܐ** “combat” (ܩܦܘܨܘܬܐ); **ܩܦܘܨܘܬܐ** “object of disdain” (ܩܦܘܨܘܬܐ):—**ܩܦܘܨܘܬܐ** “settler” (ܩܦܘܨܘܬܐ); **ܩܦܘܨܘܬܐ** “remnants” (ܩܦܘܨܘܬܐ).

With short vowel after 2nd rad., and feminine-ending: **ܩܦܘܨܘܬܐ** “beseeching” (ܩܦܘܨܘܬܐ); **ܩܦܘܨܘܬܐ** “mockery” (ܩܦܘܨܘܬܐ); **ܩܦܘܨܘܬܐ** “pollution” (ܩܦܘܨܘܬܐ); **ܩܦܘܨܘܬܐ** “groaning” (ܩܦܘܨܘܬܐ for ܩܦܘܨܘܬܐ § 174 C):—**ܩܦܘܨܘܬܐ** (East-Syrian **ܩܦܘܨܘܬܐ**) “shame” (ܩܦܘܨܘܬܐ); **ܩܦܘܨܘܬܐ** (East-Syrian **ܩܦܘܨܘܬܐ**) “ad-

(1) **ܩܦܘܨܘܬܐ** also appears (§ 52).

(2) **ܩܦܘܨܘܬܐ** “city” (ܩܦܘܨܘܬܐ) seems to have been borrowed from the Assyrian.

dition” (عَفْوَةٌ); — اِعْتِمَادٌ “service” (عَمِيَّة); — اِعْتِزَالٌ “glory”, “praise” (عَجَب), pl. اِعْتِمَالٌ; اِعْتِمَادٌ “wonder”, “miracle” (عَجَبٌ). To this section also belong probably اِعْتِمَادٌ “trade” (عَمَلٌ), اِعْتِمَادٌ. — With vowel originally short, also — اِعْتِمَادٌ “clothing” (عَقَب); اِعْتِمَادٌ “education” (عَجَب); اِعْتِمَادٌ “narrative” (عَمَلٌ), اِعْتِمَادٌ; اِعْتِمَادٌ “praising” (عَوَّب); اِعْتِمَادٌ “foundations” (عَقَب), &c. — اِعْتِمَادٌ “camp” (عَقَب).

So perhaps اِعْتِمَادٌ “atonement” (عَزِيَّة) and اِعْتِمَادٌ “corruption” (عَقَب), if they stand for *اِعْتِمَادٌ, *اِعْتِمَادٌ and do not take the abstract termination *ūthā* (§ 138).

A few others too seem to be formed with a *t*, but of a different sort, — like اِعْتِمَادٌ, اِعْتِمَادٌ “worm”.

§ 127*.

OTHER PREFIXES.

Other prefixes.

Some of these are matter of doubt. We have:

(1) *o*, *l* in اِعْتِمَادٌ, اِعْتِمَادٌ “palace” — اِعْتِمَادٌ “threshold” (here *l* is perhaps a mere starting sound, in accordance with § 51), اِعْتِمَادٌ; اِعْتِمَادٌ “flute” (دَبْدَب); اِعْتِمَادٌ “manuscript” (from اِعْتِمَادٌ, root دَبَدَب); اِعْتِمَادٌ *concentus* (عَفْوَةٌ, root دَبَدَب).

(2) *ya*, as it seems, we have in اِعْتِمَادٌ “jerboa”; اِعْتِمَادٌ “a kind of antelope”; اِعْتِمَادٌ “mandragora”; اِعْتِمَادٌ “smoke”; اِعْتِمَادٌ “toad”; اِعْتِمَادٌ “thorny rhubarb”.

(DD) FORMATIONS WITH SUFFIXES. (1)

(DD) Formations with suffixes: With *ān* (ān). Abstract nouns and nouns substantive.

WITH *ĀN* (*ŌN*).

§ 128. A. In this class appear many Abstract nouns and common nouns (*a*) with *a* after the 1st rad.: اِعْتِمَادٌ “plague”; اِعْتِمَادٌ “residue”; اِعْتِمَادٌ “error”⁽²⁾; اِعْتِمَادٌ (طَرَب) “rock”, &c.

(b) With *u*: اِعْتِمَادٌ “oppression”; اِعْتِمَادٌ “gain”; اِعْتِمَادٌ “command”; اِعْتِمَادٌ “doctrine”; اِعْتِمَادٌ “refuse” (*tert. l*); and many other abstract

(1) In part with prefixes at the same time.

(2) اِعْتِمَادٌ, for which also occurs اِعْتِمَادٌ “perdition”, “the nether world”, is perhaps borrowed from the Hebrew.

nouns; but only a few forms from roots *tert.* ب, like **كُوهْمَل** “wedding-gift”; **كُوهْمَل** “swelling” (along with **كُوهْمَل**).

(c) With *e* **بِنَمَل** “building”; **بِنَمَل** “harm”; **بِنَمَل** “thought”; **بِنَمَل** “pronouncing”; **بِنَمَل** “will”; and many other abstract nouns from *tert.* ب.—So also **بِنَمَل** “look”. A few besides, like **بِنَمَل** “distinction”; **بِنَمَل** “sloth” (perhaps **بِنَمَل** “time” for **بِنَمَل**?).

Rem. Of such doubling as we have in **بِنَمَل**, **بِنَمَل**, no sure trace is any longer to be found. So far as we can settle it, the 2nd rad. is *always* soft, the 3rd hard.

B. Instead of *ān* we have an old ending *ōn* (*ān*) in **بِنَمَل** “temptation”, “affliction” a secondary form to **بِنَمَل** “experiment”, “trial”; **بِنَمَل**, **بِنَمَل** “revelation”; and, according to East-Syrian pronunciation, **بِنَمَل** (*dawōnā*) “pity”, West-Syrian **بِنَمَل** (*dawōnō* = *dawānā*); v. § 44.

C. Of substantives with prefixes in this class:—**بِنَمَل** “decamping”; **بِنَمَل** “entry”; **بِنَمَل** (دَلَق § 183) “ascent”, &c. So too, **بِنَمَل** “girths”. Perhaps also **بِنَمَل** “alarm” (from **بِنَمَل**?)⁽¹⁾.

Adjectives.

§ 129. *ān* (f. *ānyā*, *ānīthā* &c. § 71) is attached to a great variety of words, to form *adjectives*. Thus **بِنَمَل** “earthy, earthly”; **بِنَمَل** “fiery”; **بِنَمَل** “talkative”; **بِنَمَل** “one who is possessed” (from **بِنَمَل** “demon”); and so **بِنَمَل** (from the Persian **بِنَمَل** “demon”); **بِنَمَل** “heavenly”; **بِنَمَل** “slandrous” (from **بِنَمَل**); **بِنَمَل** “menstruans” (from **بِنَمَل** “menstruation”); **بِنَمَل** “whitish”; a feminine from it is **بِنَمَل** “white poplar”. So **بِنَمَل** “shadow”.

From **بِنَمَل** “throat” is formed **بِنَمَل** “gluttonous”; so **بِنَمَل** “spotted” from **بِنَمَل** “spot” (pl. **بِنَمَل**); **بِنَمَل** “comet” from **بِنَمَل** “*fimbria*”.—In other cases the *l* of the feminine remains before *ān*, as in **بِنَمَل** “quarrelsome”; **بِنَمَل** “given to anger”; **بِنَمَل** “womanly”; **بِنَمَل** “angry”, &c.; and even from substantives without this ending, similar forms in **بِنَمَل** are derived, *e. g.* **بِنَمَل** “happy” (along with **بِنَمَل**) from **بِنَمَل** “health”, “happiness”; **بِنَمَل** “warlike”; **بِنَمَل**,

(1) The meaning of the word in Is. 16, 8 is not quite certain: later writers employ it according as they severally understood this passage.

ثِيحِي (§ 52 B) “strong”; جَارِحِي “painful”; إِهْخَعِي “indicating a σχῆμα” (إَهْخَعِل), &c.

Specially in favour are adjectives of this form like هَيْخَمِي “intelligent”; زَيْهَرِي “angry”; هَيْهَسِي “crafty” (from هَهَسَا, πόρος, like هَلْأَفِي “to be cunning”); تَهَدِي “anxious”, and many others. In these cases no Abstract noun like هَيْخَمِي can any longer be pointed to as the fundamental form; and with the most of them such an Abstract noun has never existed.—So too, جَسَعِي “flatterer” (جَسَع “to flatter”) (1).

§ 130. Farther, *Nomina agentis* may be formed by the suffix *ān* *Nomina agentis.* from all Participles which begin with *m*: and so participles from Peal are alone excluded. Thus مَعْبُحِي “one who praises” (from مَعْبُح); مَبْهِي “enlightener” (مَبْهِي); مَبْزِي “one who provokes” (مَبْزِي); مَبْهِي “tempter” (مَبْهِي); مَعْبُحِي “one worthy of praise” (مَعْبُحِي); مَبْأَقْمِي “one who has to be ordained” (مَبْأَقْمِي), &c.

In some quadrilaterals the *m* thereupon falls away. The ascertained cases of this sort are إِنْفُحِي “interpreter” (along with مَعْبُحِي); مَبْزِي “braggart”; مَبْزِي “bloody” (together with مَبْزِي)—(otherwise, however, مَبْزِي “refractory”, &c.).

§ 130^b. The following appear to be formed in *ān*: مَفْجَسِي “file” With *ān*. (from مَفْجَس “to rub down”); مَفْجَسِي “turtle-dove”, f. مَفْجَسِي; مَفْجَسِي “lark”; مَبْزِي “hoar frost” (not quite certain; a secondary form is مَبْزِي), and a few others. Cf. § 132.

DIMINUTIVES.

§ 131. Diminutives are formed at pleasure with *ān*: *e. g.* مَبْجَسِي “*regulus*”; مَبْجَسِي “minor god”; مَبْجَسِي “little book”; مَبْجَسِي “little boy”; مَبْجَسِي “little son”, &c.—Feminines take مَبْجَسِي (§ 71, 1), *e. g.* مَبْجَسِي “ship” (f.); مَبْجَسِي; مَبْجَسِي “little ear”; مَبْجَسِي “small stone”; مَبْجَسِي “a little bed”. *L* of the feminine termination is retained before this suffix: مَبْجَسِي “small town”; مَبْجَسِي “a small church”; مَبْجَسِي “a short letter”, &c. However, we have مَبْجَسِي “ane-

(1) On the termination مَبْجَسِي v. *infra* § 136.

“mone” “little bride” from **حِبْدَة** and **حَيْحَلَة** (to be pronounced no doubt as **حَيْحَلَة**) “curricule” from **حَيْحَلَة**. From the pl. **حَيْحَلَات** (sg. **حَيْحَلَة**) appears in this way **مُحَفَّلَات** “short words”.

With *īn*. § 132. *Rem.* *īn* may also be a Diminutive suffix: **حَيْحَلَات**, secondary form to **حَيْحَلَة** “small bird”. Yet it is not to be held as altogether certain.

With *ōs*. § 133. *With* *ōs*. Not so frequently met with as *ōn*: thus *e. g.* **نَيْحَلَة** “hatchet”; **نَيْحَلَة** “small fish”; **حَيْحَلَة** “little boy” (without any ground-form in use); **حَيْحَلَة** “little boy”, &c.—Feminine forms have **حَيْحَلَة**, pl. **حَيْحَلَات** (§ 71). **ل** of the fem. termination falls away before the suffix: **حَيْحَلَات** “small court” from **حَيْحَلَات**; **حَيْحَلَات** “small garden” from **حَيْحَلَات**; **حَيْحَلَات** “small bowls”, “cups” from **حَيْحَلَات**; **حَيْحَلَات** “little girl”.

Others. § 134. *Rem.* **حَيْحَلَة** *ὕδρῖσκη* from **حَيْحَلَة** likewise appears to be a Diminutive. Besides these we still have traces of other diminutive-endings, notably in secondary forms of the more familiar names. Compare farther § 112, as well as Diminutives formed by re-duplication of the 3rd rad. § 122. Add thereto, although not attested by very old authority, **حَيْحَلَة** “a little hill”, pl. **حَيْحَلَات**, from **حَيْحَلَة** “hill”⁽¹⁾, alongside of **حَيْحَلَات**.

With *āi*.

WITH *ĀI*.

With *āi* alone (*nāi*). § 135. *With* *āi* (**أ**, **إ**, **ي**, &c.) corresponding adjectives⁽²⁾ were formed at pleasure, from substantives, and more rarely from other nouns; notably national appellations. Thus *e. g.* **نَيْحَلَة** “fiery” from **نَيْحَلَة**; **حَيْحَلَة** “kingly”; **حَيْحَلَة** *οἰκεσιῶς*; **حَيْحَلَة**, **حَيْحَلَة** “foreign” from **حَيْحَلَة** “foreign country”; **نَيْحَلَة** “foreign”; **حَيْحَلَة** “naked” (from the adjective **حَيْحَلَة**); **حَيْحَلَة** “external”; **حَيْحَلَة** “internal”; **حَيْحَلَة** “alone” (from the adverb **حَيْحَلَة**); **حَيْحَلَة** “belonging to”, “proper” (from **حَيْحَلَة** § 69), &c.—

(1) Is **حَيْحَلَة**, **حَيْحَلَة** (in Arabic dress **زقاق**) “street” *βύμη* by any chance an old Diminutive from **حَيْحَلَة** “broad street” *πλατεῖα*?

(2) This mode of formation for the derivation of appellatives was much less frequently employed in remoter times than it came to be in later days, in the scholastic style of learned translators and imitators of Greek writings.

يَونَانِي “Greek” (noun and adj.); أَلَانِي “Alan”; يَهُودِي “Jew”; هِنْدُوِي “Hindoo” from the Persian *Hindū*; كَرْدُوِي “man of Kardū” from *Qardū*; پارْتِيَانِي “Parthian” from *Parthau*.

From the feminine هَجَبَانِي “old woman”, هَجَبَانِي “old-womanish”; but from هَجَبَانِي, — هَجَبَانِي, *πολιτικός*; and thus appears إِكْعِيسِي *íkēsiōs* from إِكْعِيسِي.

From لَيْلِي “night” (§ 49 A); لَيْلِي, but also لَيْلِي.

From plurals are formed: يَفْعَلِي “effeminate” (يَقِيلِي “women” § 146); مَاجِدَانِي “maidenly” (مَاجِدَانِي “maidens” § 146); أَبَوِي “fatherly” (أَبَوِي), together with أَبَوِي “patrician”; أُمَوِي “motherly” (أُمَوِي § 146); عَقْدَانِي “nominal” (عَقْدَانِي). Cf. with these § 138 A. Similarly مَهَوِي “rustic”, from مَهَوِي (§ 146).

From نَتْمَانِي “booth”, and نَتْمَانِي “banishment”, are formed نَتْمَانِي “host”, “innkeeper”, نَتْمَانِي “exile”, “outlaw”; so نَتْمَانِي (نَتْمَانِي?) “beginner”. From نَتْمَانِي “glass”, نَتْمَانِي “glazier”.

From name of month تَشْرِينِي: تَشْرِينِي “Teshrīn (as adj.)”, or “autumnal”. So مَنَاجِدَانِي “monk”, especially “novice”, from مَنَاجِدَانِي *κοινόβιον*.

Final *ē* or *ai* falls away throughout before the suffix. Thus رُومَانِي “Roman”, from رُومَانِي *Ρώμη*; مَدْرَسَانِي “clerk”, “sacristan”, from مَدْرَسَانِي *κόγχη* (“choir”); مَوْسَانِي “of Moses” from مَوْسَانِي; نَيْنَوِي “Ninevite” from نَيْنَوِي; مَتْمَانِي from مَتْمَانِي (name of a place); مَتْمَانِي “from the convent of St. Matthew” (مَتْمَانِي). Similarly أَدَسَانِي “of Edessa”, from أَدَسَانِي; إِفْسَانِي from *Ἀπάμεια*; سَمَارِيَانِي from سَمَارِيَانِي “Samarita”. But شَمَالِي “northern” from شَمَالِي.

Short vowels have fallen out originally at the approach of the suffix, to the extent required by § 43. Thus فَارْسِي “Persian”, from فَارْسِي (which itself is of course nothing but a more convenient pronunciation of *Pārs*); بَبِلُونِي “Babylonian”, from بَبِلُونِي; أَرَامِي “Aramaic”, “heathen”, from the original *Arām*⁽¹⁾; عَرَبِي “Arabian”, “Arab” (still with soft *ج*, v. § 23 D) from *Arav*; مَوْسِيلِي “from *Mausil*”; مَوْسِيلِي

(1) The West-Syrian schools arbitrarily derived أَرَامِي “Aramaic” from أَرَامِي, which is a copy of the Hebrew אֲרָם, and they left the genuine أَرَامِي with the signification of “heathen”.

“of *Garmaq*”; **جرجين** “barbarian” from *βάρβαρος*; **إنعجن** (along with **أنعجن** §§ 42 and 52 B) “royal” from the royal name **أرسع** *Arsaces*; **جمص** “from **جمص**” (locality-name); cf. **دمشق** “from Damascus” **دمشق**; and **مفعل** “from *Καππαδοκία*”. A like mode of formation will probably hold good also in other cases, which we can no longer settle: Thus the national appellation from **مذ** is doubtless **مذني**, not **مذيني**, &c. But in other cases, the need of having the primitive word clearly recognised may have had an influence here,—even at an early period,—in defiance of phonetic rules. Thus **دلم** “from *Dēlōm*”. From **مخف** come **مخفيل** and **مخفيل**.

More decided abbreviations we have in **مري** from **مري** (river at Edessa), as well as from **مري** (*Bardesanes*); **سيدا** from **سيدا** (*Sidon*); **تري** “from *Harrān*”, **تري** (also **تري**), from **تري**; **مري** “from **مري**”; **مري** “from **مري**”.

The following are also irregular: **مري** “Israelite” from **مري**; and **مري** “Ishmaelite” from **مري**.

As shown by several of the foregoing examples, the ending may be attached even to compounds: thus,—to give farther instances—**مري** (late formation) *ἐλεφάντινος*, from **مري** “bone of the elephant”, *i. e.* “ivory”; **مري** “from **مري**”, &c. Yet along with these we have **مري** “Mesopotamian”, from **مري**; **مري**, from **مري**; **مري** “overseer of the refectory” (**مري**); **مري** “of *Bardesanes*”—*v. supra*.

Many names of cities form their *gentilicium* first from a form with *n*. Probably the ending was originally *ānāi*, but pronounced *nāi* in certain words. Thus **مري** “from **مري**”, and probably **مري** “from **مري**” (along with it, but occurring more rarely, **مري**).—From **مري** comes **مري** (probably *Karmōnāyē*).

In the *gentilicia* of foreign names of localities, the forms of the foreign language are sometimes made perceptible, *e. g.* **مري** “from **مري**”, after the Persian form *Marwazī*; **مري** “from **مري**”, after the more ancient Persian form *Rāgīk*.—Many more transformations too, which cannot now be checked, appear assuredly in such *gentilicia*.

One Abstract noun in *āi*, which however is perhaps of different origin, is **جَإِئِل**, more rarely **حَإِئِل**, “blame” (constr. st. **جَإِئ**).

§ 136. The compound, made up of *ān* (§ 129) and *āi*, which we had even in the *gentilicia*, appears often, and especially in the more scientific diction, in derivatives from appellatives: the *l* of the fem. is almost always retained before it: Thus **تَهْإِئِل** “fiery”; **يَهْإِئِل** *ψυχικός*; **هَهْإِئِل** *πνευματικός*; **جَإِئِل** “ecclesiastical”; **عَهْإِئِل** “yearly”; **كَهْإِئِل** “blessing”; **خَهْإِئِل** “begging”, &c.: With the falling away of the feminine ending, however, in **عَهْإِئِل** “chain-formed”, from **عَهْإِئِل**.

As *ān* even by itself is used in this way,—which assumes a *u* before the feminine ending,—it is not always certain whether, for instance, a form ending in **عَهْإِئِل** is to be read **عَهْإِئِل** or **عَهْإِئِل**. There are actually found variants like **عَهْإِئِل** and **عَهْإِئِل** *ἐπίγειος* (f.) Jas. 3, 15.

WITH *ī*, *Y*.

§ 137. These forms are, it may be, of much diversity of origin; in part of them at least the *ī* may have been originally identical with that which has coalesced with another ending into the *āi* of the preceding sections.

To this section belongs the *i* of feminine forms like **رَحْإِئِل**, &c. (§ 71). So, farther, we have **عَهْإِئِل** “bee”, pl. **عَهْإِئِل**; **هَهْإِئِل** “swallow”; **جَهْإِئِل** “dog-fly”; **سَهْإِئِل** “female snake” (**تَهْإِئِل** “snake”, pl. **تَهْإِئِل** § 79 A); **سَهْإِئِل** “dinner”; **جَهْإِئِل** “streets” (§ 21 C); **تَهْإِئِل** “cancer”; **مَهْإِئِل** “shivering fit in ague”; **تَهْإِئِل** “a breaking out”; **جَهْإِئِل** “a breaking out”; **كَهْإِئِل**, **كَهْإِئِل** “bubo (in the human body)”; **سَهْإِئِل** “purple”; **حَهْإِئِل** “stomach of ruminants”; **حَهْإِئِل** “shivering fit in ague; **عَهْإِئِل** “flame”; **مَهْإِئِل** “baptism”; **مَهْإِئِل** “flute” (and others of this form), &c.

Farther, many masculine abstract nouns, like **سَهْإِئِل** “robbing”; **كَهْإِئِل** “oppressing”; **كَهْإِئِل** “fettering”; **عَهْإِئِل** “overturning”; **حَهْإِئِل** “embracing”; **كَهْإِئِل** “formation”; **كَهْإِئِل** “sadness”⁽¹⁾, &c.

Perhaps also words like **كَهْإِئِل** “north” might belong to this class.

(1) Some of the Syrians have foolishly turned the form **كَهْإِئِل** “affliction”,—fashioned according to this section,—into a form **كَهْإِئِل**, as if it had the Greek ending *ia*.

WITH *ŪTH*.With *ūth*.

§ 138. A. This suffix serves to form Abstract nouns from nouns of all kinds (for inflection v. § 76). Thus *e. g.* مَلِكُومَة “kingdom”; بِيْرُوْمَة “heroism”; مِيرَاثَة “inheritance”; مَوْتُوْمَة “mortality”; جَوْدِيَّة “externality”, “exterior”; لِحْمِيَّة “goodness”, “good”; مِلْكِيَّة “property, attribute”; تَرْكِيْمَة “abandonment” (from مَعْلُومَة *nomen agentis* from مَعْلَمَة “was abandoned” § 130); كَشْفِيَّة “revelation”; مَوْجِبِيَّة “consent” (مَوْجِب), &c. So even جَدِيَّة *oikonomia*. The extension of this mode of formation is unlimited: particularly in scientific diction new examples are constantly appearing. Many of these forms, however, are very old, such as خَلْقِيَّة *χλῆρις*; مَرِيَّة “extreme old age”; بِيْرُوْمَة “belief”, their primitive words being no longer extant. Infinitives in *o* — also belong to this section (v. — ‘Verb’). From plurals are formed اَبْنِيَّة “fatherhood”, alongside of اَبْنِيَّة “patrocinium”, and مَرْجُوْمَة “maidenhood” (cf. herewith § 135).

B. From roots *tert.* *u* there are formed مَعْمُوْمَة “equality” (from مَعْمُوْمَة, مَعْمُوْمَة); بِيْرُوْمَة “purity”; مَجْدِيَّة “magnificence”; زِنِيَّة “fornication” (from زِنِيَّة, زِنِيَّة); مَرْجُوْمَة “childlessness”, and many others. But, alongside of these, there are other forms also which follow a more ancient method, — that of omitting the last radical: زِيَّة “innocence” (from زِيَّة); مَرْجُوْمَة “banishment”; مَعْمُوْمَة “a meal”; مَرْجُوْمَة “petition”. — In مَوْجِبِيَّة “form”, and مَرْجُوْمَة “thing” (§ 76 B), and likewise in مَوْجِبِيَّة “correction” (مَوْجِبِيَّة, مَوْجِبِيَّة); مَرْجُوْمَة “censure”; مَوْجِبِيَّة “watering”; مَوْجِبِيَّة “fight”; مَوْجِبِيَّة “banquet”, — it is not quite certain whether or not the abstract-suffix belonged originally to these words: and the same question arises in the case of اَبْنِيَّة “atonement”, and اَبْنِيَّة “corruption” (§ 127).

Traces of
other word-
forming
suffixes.

§ 139. TRACES OF OTHER WORD-FORMING SUFFIXES.

Traces of suffixes, like *ām, el, n* (فَوْزَانِيَّة “flea”) are still repeatedly met with, but the words concerned no longer form an established class, and they may be regarded as multilaterals.

FOREIGN SUFFIXES.

§ 140. The suffix *αριος*, current in later Greek, but originally Latin,—which appears in several words, like **بانياريوس** “bath-master”, and some others,—has also been joined to the Persian but adopted word **پيلار** “pillar”, the Persian **خيلع** “falcon”, and the pure Syriac **الاجل** “ship”, thus: **پيلار** **پيلار** **ستوليتيوس**; **خيلع** “falconer”; **الاجل** “ship-master”. The Persian *kūn* is added to the Syriac **سفن** “ass”; **سفن** (properly **سفن**) “ass-driver”, and to the Greek **κουρτεν** **سفن** “chamberlain”. So, in addition, we have **βουρσοδης** from the Syriac **فلا** “a bunch of grapes”. From **اجل** “played” is formed, after the fashion of Greek words like *επιθρηνα* or *σαφήγεια*, **اجل** “a game”. Cf. **اهل** “luxury”, “wantonness” [I Tim. 5, 6] **سترηνος** (or rather a secondary form—not yet, it is true, otherwise authenticated—*سترηνεια*).

Foreign
suffixes.

C. COMPOUNDS.

§ 141. Several words, regularly and closely associated in a genitive connection, are treated as a single word, and attach to their second member those endings, which the first (standing in the constr. st.) should have received. Thus **اهل** (constr. st. of **اهل** “ground” § 146) forms with **اهل** (pl. **اهل**) “wall” a firm compound **اهل** “foundation”, of which the plural is **اهل**; from this quite a new verb then originates, **اهل** (also written **اهل**) “he founded”. So too are treated several compounds of **اهل** “house”, e. g. **اهل** **اهل** “tombs”, “graves built inside”; **اهل** **اهل** “storehouses”; **اهل** **اهل** “houses of nativity”, i. e. “constellations of nativity” (*γενέσεις*), &c.; and also other compounds, such as **اهل** (“lord of...”?) “enemy”, **اهل** “enemies”, **اهل** “female enemy”, **اهل** “enmity”; **اهل** **اهل** “beginnings of a month”; **اهل** **اهل** “*capra montis*”, “steinbock”, pl. **اهل** **اهل** “steinbocks”; **اهل** **اهل** “wild goats”; **اهل** **اهل** “sentence” (“judicial decision”), pl. **اهل**; **اهل** **اهل** “punishments”; and thus also several others, though not a great number of them,—while, in cases quite analogous, the ordinary procedure is followed, e. g. **اهل** **اهل** “*filia vocis*”, i. e. “word”.

C. Com-
pounds.

Genitive
com-
pounds

pl. **حَدَمَلَا**, and so with all compounds of **ج** “son” and **جَبَلَا** “daughter”, however close the combination may sometimes be.

Some compounds show a more decided blending of sounds. Thus, for instance, **جَهَبَلَا** “pillow” [“cushioned couch”—“*pulvinar*”], pl. **جَهَبَلَا** (§ 79 A), of which the first portion is equivalent to **ج**, while the second is a form nearly related to **جَهَبَلَا** “foundation”. So **جَهَبَلَا** ‘name of a tendon’ = **جَهَبَلَا**; **جَهَبَلَا** (¹), pl. **جَهَبَلَا** or even **جَهَبَلَا** “navel” = **جَهَبَلَا** “basis(?) of the navel”, and some others. Cf. § 125.

Gender of such compounds.

§ 142. The second member of such compounds determines even the gender and number. Thus **جَهَبَلَا** “*domus (m.) sabbatis (f.)*” i. e. “refectory”, and **جَهَبَلَا** “chapel”, “house of prayer” are feminine: **جَهَبَلَا** “half of the day”, “mid-day”, is used as masculine: **جَهَبَلَا** “face (f. pl.) of the door (m. sing.)” = “curtain” is always masc. sing.

Compounds with *lā*.

§ 143. A special class is formed by nouns compounded closely with **لَا** “not”, like **لَا خَبَلَا** “immortal”, f. **لَا خَبَلَا**, pl. **لَا خَبَلَا**, &c.; **لَا خَبَلَا** “immortality”; **لَا خَبَلَا** “non-arrival”, &c.

Remark on the treatment of Greek proper-names.

D. REMARK ON THE TREATMENT OF GREEK PROPER-NAMES.

§ 144. *Greek proper-names* in **ος** and **ας** are used either in the nominative- or vocative-form: **جَهَبَلَا**; **جَهَبَلَا**; **جَهَبَلَا**; **جَهَبَلَا** (**Θεοδῶς**), &c.; or (used, however, also as subject &c.), **جَهَبَلَا**; **جَهَبَلَا**; **جَهَبَلَا**; **جَهَبَلَا**; &c. The East-Syrians however write **لَا** for this **لَا** and **لَا**, or even **لَا** without any difference in the pronunciation.

The termination **ιος**, **ειος** very frequently falls completely away: sometimes there still remains of it a **ا**: **جَهَبَلَا** alongside of **جَهَبَلَا** **Μαυρίκιος**; **جَهَبَلَا** **Ἰγνάτιος**; **جَهَبَلَا**, **جَهَبَلَا** **Βασιλείος**; **جَهَبَلَا**, **جَهَبَلَا** **Ζηρόβιος** (also **جَهَبَلَا**); **جَهَبَلَا**, **جَهَبَلَا** **Δεόντιος**, &c. This happens too, though much more rarely, with the simple **ος**, e. g. **جَهَبَلَا**, as

(¹) Vocalisation not settled.

well as **حده**, **جها** **Βάσιος**; **انها** **’Ανωϊνος**. Of course there are found, besides, many deviations from the accurate Greek forms, which are not limited to the terminations.

E. ATTACHMENT OF THE POSSESSIVE SUFFIXES.

Attachment of the possessive suffixes.

§ 145. A. The Suffixes enumerated in § 65 coalesce with the *ai* of the pl. m. into the following forms:

Suffixes of the Plural.	{	“my”	انها	“our”	انها
		“thy (m.)”	انها	“your (m.)”	انها
		“thy (f.)”	انها	“your (f.)”	انها
		“his”	انها (انها § 49 B)	“their (m.)”	انها
		“her”	انها	“their (f.)”	انها

Thus the same scheme holds throughout; only **انها** from *aulā* constitutes a deviation. Notice that the otherwise constantly soft **ح** of the 2nd pers. becomes hard after *ai*.

Example: **انها** “judgment” (constr. and abs. st. **انها**; pl. **انها**, **انها**).

Singular:

انها my judgment	انها our judgment
انها thy (m.) judgment	انها your (m.) judgment
انها thy (f.) „	انها your (f.) „
انها his „	انها their (m.) „
انها her „	انها their (f.) „

Plural:

انها my judgments	انها our judgments
انها thy (m.) judgments	انها your (m.) judgments
انها thy (f.) „	انها your (f.) „
انها his „	انها their (m.) „
انها her „	انها their (f.) „

B. No difficulty of any kind is occasioned in attaching the suffixes to any noun, of which the stem or ground-form (*i. e.* the form left after removal of the termination *ā*) has a long vowel— or another consonant

without a vowel—before the final letter, or ends in a double-consonant: thus *e. g.*, like **بِلَا** given above, **حَدَّعَل** “garment”; **حَكْمَعِي**, **حَكْمَعِي**; **حَكْمَعِي**; **حَكْمَعِي**; **حَكْمَعِي** “silver”: **حَكْمَعِي**⁽¹⁾, **حَكْمَعِي**⁽²⁾; **أُمَّا** “mother”; **أُمَّا**, **أُمَّا**⁽³⁾, &c.

The vocalisation in these cases is, throughout, the same as in the emphatic state.

Rem. No difference of treatment is exhibited here between words of the simplest formation with originally one short vowel, and those with originally two short vowels. Like **أَهْلًا** (from *dahāvā*), we have not merely **أَهْلًا**, but also **أَهْلًا**, **أَهْلًا**⁽⁴⁾. If,—besides **أَهْلًا**, **أَهْلًا** from **أَهْلًا** (for *atharā*) “place”,—**أَهْلًا**, **أَهْلًا** are occasionally met with, it is not the original vocalisation which is maintained therein, but one which is to be understood as a method of facilitating pronunciation in accordance with § 52 B, just as, with words of the simplest formation there is written also upon occasion **أَهْلًا** (= **أَهْلًا**), **أَهْلًا**, **أَهْلًا**.

C. This method prevails also with all terminations of the pl. f.; and suffixes are attached thereto in the same way as to the singular. Like **أَهْلًا** “queens” we read, for instance, **أَهْلًا**, **أَهْلًا**; **أَهْلًا**, &c. It is the same with those of the pl. m.,—with the exception of many forms *tertia* ُ for which *v. infra*, K. Like **أَهْلًا** “kings”, **أَهْلًا** “witnesses”, we have **أَهْلًا**, **أَهْلًا**; **أَهْلًا**, **أَهْلًا**; **أَهْلًا**, &c.

D. Even with forms which have a short vowel before the final consonant, including the feminine termination *ath* (أَ) the vocalisation entirely resembles, for all suffixes, that of the emphatic state, with the exception of the 1st sing. and 2nd and 3rd pl. Thus like **أَهْلًا** “taking”, from **أَهْلًا**, and **أَهْلًا**, from **أَهْلًا**, so too **أَهْلًا**, **أَهْلًا**, **أَهْلًا**, **أَهْلًا**, **أَهْلًا**, **أَهْلًا**; **أَهْلًا**, **أَهْلًا**; **أَهْلًا**, **أَهْلًا**, &c.

E. At the approach of the suffixes of the 1st sing. and 2nd and 3rd pl., the short vowels before the final consonant are frequently retained,

(1) Thus **أَهْلًا**, **أَهْلًا**, **أَهْلًا**; **أَهْلًا**, **أَهْلًا**; **أَهْلًا**, **أَهْلًا**; **أَهْلًا**, **أَهْلًا**; **أَهْلًا**, &c.

(2) Thus **أَهْلًا**, **أَهْلًا**, **أَهْلًا**; **أَهْلًا**, **أَهْلًا**; **أَهْلًا**, **أَهْلًا**; **أَهْلًا**, &c.

(3) Thus **أَهْلًا**, **أَهْلًا**, &c.

(4) Thus **أَهْلًا**. Cf. farther **أَهْلًا**, **أَهْلًا**, **أَهْلًا**, **أَهْلًا**, &c.

although in other cases they disappear, no doubt from the analogy of the other forms. They are retained throughout, where there is no feminine ending, except in the instances given under J: Thus **مِهْد** (مِهْدِيَّة, مِهْدِيَّة, &c.); **مِهْدِيَّة**, **مِهْدِيَّة**, **مِهْدِيَّة**, **مِهْدِيَّة**, **مِهْدِيَّة**. So **مِهْدِيَّة** “my burden”; **مِهْدِيَّة** “my speech”; **مِهْدِيَّة** “their seat”; **مِهْدِيَّة** “my friend” &c.

F. *a* of the feminine-ending *ath* disappears before these suffixes [that is to say, the analogy of the emph. state is followed], when the middle consonant has a short vowel; thus like **اِجْدِيَّة** “vengeance”, **اِجْدِيَّة**, and **اِجْدِيَّة**, **اِجْدِيَّة**; **اِجْدِيَّة** “watch”, **اِجْدِيَّة**; **اِجْدِيَّة** “thought”, **اِجْدِيَّة**; **اِجْدِيَّة**, **اِجْدِيَّة**, **اِجْدِيَّة**; **اِجْدِيَّة** “service”, **اِجْدِيَّة**; **اِجْدِيَّة**, **اِجْدِيَّة**, **اِجْدِيَّة**; **اِجْدِيَّة** “praise”, **اِجْدِيَّة**; **اِجْدِيَّة**, **اِجْدِيَّة**, **اِجْدِيَّة**; **اِجْدِيَّة** “a mother”, **اِجْدِيَّة**; **اِجْدِيَّة**, **اِجْدِيَّة**, **اِجْدِيَّة**; **اِجْدِيَّة** “throat”, **اِجْدِيَّة**; **اِجْدِيَّة**, **اِجْدِيَّة**, **اِجْدِيَّة**; **اِجْدِيَّة** “eating”, **اِجْدِيَّة**, **اِجْدِيَّة**, &c. So **اِجْدِيَّة** “vine” (for **اِجْدِيَّة**), **اِجْدِيَّة**, &c.

Thus also with many, which have a long vowel in the syllable preceding the *l* of the feminine: **اِجْدِيَّة** “rest, pleasure”, **اِجْدِيَّة**; **اِجْدِيَّة** “my enemy (f.)”; **اِجْدِيَّة** “their hair”; **اِجْدِيَّة** “*proxima mea*”; **اِجْدِيَّة** “their synagogue”; **اِجْدِيَّة** “their first”; **اِجْدِيَّة** “net”; **اِجْدِيَّة** “evil”; **اِجْدِيَّة** “my mare”, **اِجْدِيَّة** (also written **اِجْدِيَّة**, **اِجْدِيَّة**, but all to be pronounced *mīl*) “my dead (f.)” (§ 26 B).

Where the long vowel represents a radical *o* or *u*, there is a good deal of fluctuation. Thus **اِجْدِيَّة** “their city”, but **اِجْدِيَّة**; with reversed procedure in **اِجْدِيَّة** “my good”, but **اِجْدِيَّة**; **اِجْدِيَّة** “my Lady, mistress”, as well as **اِجْدِيَّة** “my necessity”; **اِجْدِيَّة** “height”, **اِجْدِيَّة**; **اِجْدِيَّة** “hour”. With falling away again, **اِجْدِيَّة** “their form”, and with *a* **اِجْدِيَّة**, **اِجْدِيَّة** “troop”. In some cases the usage has fluctuated. Thus **اِجْدِيَّة** “their treasure” with Ephraim, while in the Bible tradition we have **اِجْدِيَّة**. From **اِجْدِيَّة** “church” the East-Syrians have **اِجْدِيَّة** “*ecclia*”, the West-Syrians **اِجْدِيَّة** *it*.

G. The *a* is retained, when the middle consonant wants the vowel. Thus **اِجْدِيَّة**, **اِجْدِيَّة**, **اِجْدِيَّة**; **اِجْدِيَّة** “tear”; **اِجْدِيَّة**, **اِجْدِيَّة** “blessing”; **اِجْدِيَّة**, **اِجْدِيَّة** “fright”; **اِجْدِيَّة**, **اِجْدِيَّة** “riddle”. So too **اِجْدِيَّة**, **اِجْدِيَّة** “question”; **اِجْدِيَّة**, **اِجْدِيَّة** “fatigue”; **اِجْدِيَّة**, **اِجْدِيَّة**.

تَبْهَاجِفٍ “joy” (from *hadwēthā*, or *hadūthā* § 40 D. 101), &c. Thus also with diphthongs, like مَهْهَاجِفٍ, مَهْهَاجِفٍ “stature”; رَهْهَاجِفٍ “quaking”; تَهْهَاجِبٍ “guilt”, &c.—It is the same when the middle radical is doubled in cases like زَهْهَاجِفٍ “pleasure”; هَهْهَاجِبٍ, هَهْهَاجِبٍ “word”; هَهْهَاجِبٍ “garden”; هَهْهَاجِبٍ “basis”; هَهْهَاجِبٍ, هَهْهَاجِبٍ “place”, &c. هَهْهَاجِبٍ “sleep” conforms to these examples: هَهْهَاجِبٍ, هَهْهَاجِبٍ; while from analogous formations (§ 105) we have زَهْهَاجِفٍ, زَهْهَاجِفٍ “care”; تَهْهَاجِبٍ, تَهْهَاجِبٍ (for which, however, the old poets have تَهْهَاجِبٍ, تَهْهَاجِبٍ). So هَهْهَاجِبٍ “maid-servant”; تَهْهَاجِبٍ, تَهْهَاجِبٍ “end”; هَهْهَاجِبٍ “basis”.

H. The feminines of derivatives from *tertiac* ُ present no difficulty. ُ, ُ are there retained unaltered: عَهْهَاجِبٍ, عَهْهَاجِبٍ “prisoner (f.)”; مَهْهَاجِبٍ “city”; هَهْهَاجِبٍ, هَهْهَاجِبٍ “praising”; هَهْهَاجِبٍ, هَهْهَاجِبٍ “conversation”; هَهْهَاجِبٍ, هَهْهَاجِبٍ “escort”.—مَهْهَاجِبٍ “stroke”; زَهْهَاجِبٍ, زَهْهَاجِبٍ “prayer”.—Similarly, of course, with those in ُ, and abstracts in ُ.

J. Forms which end in ُ in the abs. st. sing. preserve their vocalisation before the suffixes of the 2nd and 3rd sing. and the 1st pl. thus, هَهْهَاجِبٍ, هَهْهَاجِبٍ “pious”; هَهْهَاجِبٍ, هَهْهَاجِبٍ “throne”: هَهْهَاجِبٍ, هَهْهَاجِبٍ; هَهْهَاجِبٍ, هَهْهَاجِبٍ, &c.

هَهْهَاجِبٍ (constr. st. هَهْهَاجِبٍ), هَهْهَاجِبٍ “camp”, هَهْهَاجِبٍ “drinking” form with the suffix of the 1st sing. هَهْهَاجِبٍ, هَهْهَاجِبٍ. In other cases those which end in ُ in the emphatic st. have ُ, which is either not pronounced at all, as in East-Syrian, or, as in West-Syrian, pronounced as a simple ̄: sometimes only one simple ُ is written instead of the two: هَهْهَاجِبٍ (هَهْهَاجِبٍ § 17) or هَهْهَاجِبٍ “my meditation”; هَهْهَاجِبٍ or هَهْهَاجِبٍ “my boy”; هَهْهَاجِبٍ or هَهْهَاجِبٍ “mine elect”; هَهْهَاجِبٍ “my suffocation”; هَهْهَاجِبٍ, هَهْهَاجِبٍ “my shepherd”. If the ُ stands after a vowel, the suffix is then at all events silent; thus from هَهْهَاجِبٍ “creator”, هَهْهَاجِبٍ; from هَهْهَاجِبٍ “call”, هَهْهَاجِبٍ.

The ُ of the suffix is in like manner silent after ُ as final radical: هَهْهَاجِبٍ “my consolation”; هَهْهَاجِبٍ “mine enemy, [my hater]”; and so هَهْهَاجِبٍ “my lord” (= هَهْهَاجِبٍ).

Before the suffixes of the 2nd and 3rd pl. we have, in accordance with § 40 C, هَهْهَاجِبٍ, هَهْهَاجِبٍ “their confusion”, &c. So too the West-Syrians have هَهْهَاجِبٍ, هَهْهَاجِبٍ, &c., while the East-Syrians have هَهْهَاجِبٍ, هَهْهَاجِبٍ, &c.

Pl. **يَقْتَحِ**, **يَقْتَحِ**, **يَقْتَحِ**; **يَقْتَحِ**, &c.—As a diminutive, appears **يَقْتَحِ** “little women”. Sing. of this form is said to be **يَقْتَحِ**.

أَنف, **أَنف** “one”, **أَنف** (“man”); pl. **أَنف**, **أَنف** “several”, “certain” **أَنف**. The emph. st. **أَنف** signifies “man”, “of human nature”, but much more frequently it bears the original collective sense, “men” or “people”. It is never found in the emph. st. in the plural; but in the constr. st. and with suff. it is found only in the pl.: **أَنف** “the people of the town”, &c.; **أَنف** “his people”, &c. “Man” is more accurately expressed by “son of man” or “a son of men” **أَنف**; **أَنف**; **أَنف**; **أَنف**; pl. **أَنف**, **أَنف**. Very rarely we meet with **أَنف** “man”; rarely with **أَنف** “woman”.

أَنف, **أَنف** or **أَنف**, **أَنف** (§ 49 A); there is no constr. st., and it is almost never used with suff. Abs.st. is **أَنف** (for which **أَنف** is often improperly written, § 16 C. Rem.) and **أَنف** (**أَنف** not so good) in the combination **أَنف** **أَنف** “by night and day” (§ 243), also “the space of a night and a day”. On rare occasions the words are found in reversed order **أَنف** **أَنف**. Pl. **أَنف**, **أَنف**.

أَنف “lion” (for **أَنف**); no constr. or abs. st. Pl. **أَنف**.—Fem. **أَنف** “lioness”; pl. no doubt **أَنف**.

أَنف (for **أَنف** “cucumber”; pl. **أَنف**, **أَنف**, and later form (as if we had in this case the abstract-ending **أَنف**) **أَنف**.

أَنف (only used of God and of Christ), and **أَنف** (= **أَنف**) “master, lord” constr. st. **أَنف**. A secondary form of the constr. st. *mār* appears to present itself in **أَنف** **أَنف** Spic. 41, 15, and even **أَنف** in the ancient Inscription ZDMG XXXVI, tab. 1, 8 = **أَنف** “the lord of the gods”, *i. e.*, *Zeus* (1). Abs. st. wanting; **أَنف**, **أَنف**, **أَنف**, &c.; pl. **أَنف** and more rarely **أَنف**, **أَنف**; with suff. **أَنف**, &c.; or even **أَنف**, **أَنف** (but hardly a corresponding constr. st., or corresponding forms with suffixes).—Fem. **أَنف**, **أَنف**, **أَنف**; **أَنف**, &c.

أَنف “city, village”; abs. st. **أَنف**; constr. st. **أَنف**, also **أَنف**; with suff. **أَنف**, **أَنف**, &c.; pl. (the collective) **أَنف**; constr. st. **أَنف**;

(1) In **أَنف** Euseb. Church Hist. 395, 5 (but the manuscript is of the year 462) we have before us no doubt merely a short-hand mode of writing. The phrase intended must have been the common one, *mārē khol*.

no abs. st. Pl. with suff. (1) **مَهْتِيه**, **مَهْتِيه**, (2) more frequently **مَهْتِيه**, **مَهْتِيه**, **مَهْتِيه**, &c.—As secondary forms of the pl., **مَهْتِيه** and **مَهْتِيه** (§ 89, end).—Cf. besides the purely artificial imitation **مَهْتِيه مَهْتِيه** *κατωπολεις* [“village-towns”, or “country towns”].

سَعِيه “ass”; pl. **سَعِيه**, but also (when a collective, like **مَهْتِيه**) **سَعِيه**.
With suff. **سَعِيه**, **سَعِيه**, &c.

اُؤْمَعِيه “folk”; pl. **اُؤْمَعِيه**; in isolated cases, **اُؤْمَعِيه**, **اُؤْمَعِيه**.
لُؤْمَعِيه, f. **لُؤْمَعِيه** “young” forms, as an adjective and also in the meaning “servant”, in accordance with rule, **لُؤْمَعِيه**, **لُؤْمَعِيه**; **لُؤْمَعِيه** (“his young men”), &c.; **لُؤْمَعِيه**, **لُؤْمَعِيه**, &c.; but in the meaning “boy”, “girl”: **لُؤْمَعِيه**, **لُؤْمَعِيه** (it is a matter of question whether it has suffixes in this meaning); **لُؤْمَعِيه**. In like manner **مِرِيه** “piece (of bread)”; pl. **مِرِيه**: and **نَبِيه** “breast”, with **نَبِيه** (§ 79 A), as well as **نَبِيه**.

اُؤْمَعِيه “like”; pl. f. emph. st. **اُؤْمَعِيه**, pl. m. **اُؤْمَعِيه**, **اُؤْمَعِيه**. The other forms are doubtful.

اُؤْمَعِيه “alius”: **اُؤْمَعِيه**; f. **اُؤْمَعِيه** (East-Syrian: **اُؤْمَعِيه**); **اُؤْمَعِيه**; **اُؤْمَعِيه**; **اُؤْمَعِيه**, **اُؤْمَعِيه**, **اُؤْمَعِيه**, **اُؤْمَعِيه**.

اُؤْمَعِيه “great”, “master”, &c.; **اُؤْمَعِيه**, **اُؤْمَعِيه**, &c. Pl. “great, tall, grown up”, **اُؤْمَعِيه**, **اُؤْمَعِيه**, **اُؤْمَعِيه**—“great ones”: **اُؤْمَعِيه**, **اُؤْمَعِيه**, **اُؤْمَعِيه**, **اُؤْمَعِيه**, &c.; f. **اُؤْمَعِيه**, &c.—“teachers”: **اُؤْمَعِيه**, **اُؤْمَعِيه**, &c. In close combinations, in pl. constr. st. we have, **اُؤْمَعِيه**: **اُؤْمَعِيه** “householders”; **اُؤْمَعِيه** “high priests”, &c.—In very rare instances we may even come upon a singular **اُؤْمَعِيه**, (used as an Adjective): Probably the forms **اُؤْمَعِيه** &c. never occurred as plurals in the earlier times.

So **اُؤْمَعِيه**, **اُؤْمَعِيه** “small” (pl.), of which the singular in use is **اُؤْمَعِيه**. The sing. **اُؤْمَعِيه** is very rarely used indeed.

From **اُؤْمَعِيه** “roofing”, the West-Syrians form **اُؤْمَعِيه**, the East-Syrians **اُؤْمَعِيه**, as if it stood **اُؤْمَعِيه**: thus they treat the word exactly in the way which is usually adopted with forms *med. gem.* (§ 59).

§ 147. We might mention here also one or two nouns of vague meaning:

اُؤْمَعِيه “something” (exceedingly rare, **اُؤْمَعِيه**), indeclinable: a later pl. however is **اُؤْمَعِيه** “things”.

Pro-nominals.

فَجَنَبَةً “a certain one” f. فَجَنَبَةٌ.

فَجَنَبَةٌ (East-Syrian) and فَجَنَبَةٌ (West-Syrian) “a certain number”, from فَجَنَبَةٌ (f) (v. § 146) and the above-mentioned فَجَنَبَةٌ.

3. NUMERALS.

3. Numerals.

§ 148.

CARDINAL NUMBERS.

Cardinal numbers. Leading forms.

First Decade.

m.		f.	
1. تَبْ	تَبْ	6. اِبْعَدَا, اِبْعَدَا	اِبْعَدَا
2. اِبْعَدَا	اِبْعَدَا	7. اِبْعَدَا	اِبْعَدَا
3. اِبْعَدَا	اِبْعَدَا	8. اِبْعَدَا	اِبْعَدَا
4. اِبْعَدَا	اِبْعَدَا	9. اِبْعَدَا	اِبْعَدَا
5. اِبْعَدَا	اِبْعَدَا	10. اِبْعَدَا	اِبْعَدَا

Rem. تَبْ تَبْ “some”; f. تَبْ تَبْ, may be regarded as plural of تَبْ.

B. The numerals 11—19 show secondary forms of many sorts, and fluctuate in their vocalisation. Various modes of expressing the vowels, which are occasionally found, are very doubtful or to be rejected altogether.

Second Decade.

m.		f.	
11. اِبْعَدَا	.	اِبْعَدَا (اِبْعَدَا).	
12. اِبْعَدَا		اِبْعَدَا (اِبْعَدَا).	
13. اِبْعَدَا		اِبْعَدَا (اِبْعَدَا).	
14. اِبْعَدَا ⁽¹⁾	اِبْعَدَا, commonly اِبْعَدَا (اِبْعَدَا)	اِبْعَدَا (اِبْعَدَا) and اِبْعَدَا (rarely).	
15. اِبْعَدَا ⁽¹⁾	اِبْعَدَا	اِبْعَدَا, اِبْعَدَا.	
16. ⁽²⁾	{ East-Syrian اِبْعَدَا and اِبْعَدَا West-Syrian اِبْعَدَا	{ East-Syrian اِبْعَدَا, اِبْعَدَا. West-Syrian اِبْعَدَا.	

(1) Known to the author only from grammatical tradition.

(2) In all expressions of the numeral 16 attested by ancient authorities (šeta'sar, šetta'sērē; šētha'sar, šētha'sērē; (e)šta'sar) only one l is taken into account:

	m.	f.
17. عَجَبِيٌّ (rarely)	عَجَبِيٌّ, commonly	عَجَبِيَّةٌ & عَجَبِيَّةٌ (rarely).
18. اَمْبِيحِيٌّ (rarely)	اَمْبِيحِيٌّ	اَمْبِيحِيَّةٌ (rarely).
19. اَمْعِدِيٌّ (rarely).	اَمْعِدِيٌّ, commonly	اَمْعِدِيَّةٌ (rarely).
	اَمْعِدِيَّةٌ	

C. *Tens*. The tens are:

20. عَشْرٌ	60. اِثْنَيْعَشْرٌ, عِشْرُونَ
30. اَلْعِشْرُونَ	70. سَبْعِيْنَ
40. اَرْبَعِيْنَ	80. اَمْتِنَانٌ, also written اَمْتِنَانٌ
50. نَحْصِيْنَ	90. اَعْيُنٌ

100 is اَلْمِائَةُ (مِائَةٌ) v. § 43 E).

200 is مِائَتَانِ (others مِائَتَانِ).

300 is اَلْمِائَتَانِ, &c.

1000 is اَلْاَلْفُ.

10,000 is اَلْعَشْرُ اَلْاَلْفُ (better perhaps اَلْعَشْرُ).

From اَلْمِائَةُ appears in the emph. st. مِائَةً "one hundred", pl. مِائَاتٌ. So اَلْاَلْفُ from اَلْفٌ, pl. اَلْاَلْفُ (¹); and اَلْعَشْرُ اَلْاَلْفُ from اَلْعَشْرُ اَلْفُ; pl. اَلْعَشْرُ اَلْفُ. The plurals of اَلْفٌ and اَلْعَشْرُ are joined, exactly like other substantives, to the numerals from 2 to 9, which are placed before or after them, in order to form a multiple of 1000 or 10,000; e. g. اَرْبَعَةُ اَلْاَلْفِ 4000; اَلْاَلْفُ اَلْحَمْسَةُ 5000; اَلْعَشْرُ اَلْاَلْفُ 50,000.

E. With the larger numbers the higher order always comes first: اَرْبَعَةُ اَلْاَلْفِ اَلْمِائَةِ اَلْحَمْسَةِ 421 (f.); اَلْمِائَةُ اَلْاَلْفُ اَلْحَمْسَةُ 386 (f.); اَلْحَمْسَةُ اَلْاَلْفُ اَلْمِائَةُ اَلْحَمْسَةُ 7337 (Ezra 2, 65); اَلْاَلْفُ اَلْحَمْسَةُ اَلْمِائَةُ اَلْحَمْسَةُ 1017 (2, 39); اَلْاَلْفُ اَلْحَمْسَةُ اَلْمِائَةُ اَلْحَمْسَةُ اَلْعَشْرُ 42,360 (2, 64); اَلْاَلْفُ اَلْحَمْسَةُ اَلْمِائَةُ اَلْحَمْسَةُ اَلْعَشْرُ اَلْحَمْسَةُ 54,400 (Num. 2, 6), &c.

Forms with
suffixes.

§ 149. The numbers from 2 to 10 yield special forms with suffixes, to indicate groups:

accordingly we meet sometimes also with اَلْحَمْسَةُ اَلْحَمْسَةُ, اَلْحَمْسَةُ اَلْحَمْسَةُ, the last the f. of *es̄ta'sar* and certainly to be pronounced *es̄ta'serē* or *es̄ta'esrē*.—The form usual in print اَلْحَمْسَةُ اَلْحَمْسَةُ (after the analogy of اَلْحَمْسَةُ, &c.) appears to be met with only in pretty late manuscripts.

(¹) The pronunciation of the secondary form اَلْمِائَةُ is uncertain. Perhaps اَلْمِائَةُ.

Other formations, of an artificial character and modelled on the Greek, are **لَا قَبَّ حَتْلَا** (say **لَا قَبَّ حَتْلَا**) *δυσφυσίται*; **لَا بَ حَصْلَا** *ἀμφοτεροδέξιος*, &c.

Ordinal numbers.

§ 153.

ORDINAL NUMBERS.

1 st مِجْرَبْلَا (also مِجْرَبْلَا , abs. st. مِجْرَب).	6 th عِجْرَبْلَا (W.-Syrian عِجْرَبْلَا).
2 nd لَاؤْبِلَا , f. لَاؤْبِيْبِلَا ; more rarely لَاؤْبِلَا , f. لَاؤْبِيْبِلَا (§ 71).	7 th عَجْرَبْلَا .
3 rd لَاؤْبِلَا .	8 th لَاؤْبِلَا .
4 th وَجْرَبْلَا .	9 th لَاؤْبِلَا .
5 th بَعْقَبْلَا .	10 th حَجْرَبْلَا .

Sometimes this formation is carried still farther, and one says, for instance, **تَمِيعْبِلَا حَقْبِلَا** “the 15th”; **جَهْبِلَا** “the 20th”. So even **زُجْمَانِلَا** “the ten-thousandth”; but there are no such forms from **مِئَلَا** 100 or **أَلَا** 1000. Generally speaking, these forms are avoided in practice.

These are true adjectives. In the constr. st. they mostly signify so-many-fold; *e. g.* **وَجْبِلَا** “with four wings”.

Other forms derived from numerals.

§ 154. *Rem.* From the simple numbers are formed, besides, derivatives of all sorts. Thus one or two fractional numbers, like **أَلْحَبْلَا** “a third part” (but **أَلْحَبْلَا** “three years old”); **وَحْبِلَا** “a fourth”; **شَمْبِلَا** “a fifth”; **أَلْحَبْلَا** “an eighth”; **أَلْحَبْلَا** “a ninth”; **أَلْحَبْلَا** “a tenth”⁽¹⁾.— We have also adverbs, like **أَلْحَبْلَا** “in the third place” (§ 155 A), &c., and verbs like **أَلْحَبْلَا** “to do three times”, &c. A strange formation is given in **أَلْحَبْلَا** “for the second time”: the termination is Greek in form; no doubt it was originally **أَلْحَبْلَا**, an emph. st. of **أَلْحَبْلَا**.

4. Particles.

4. PARTICLES.

ADVERBS AND CONJUNCTIONS.

Adverbs and conjunctions.

§ 155. A. Adverbs of quality are sometimes expressed by bare nominal forms (in the abs. st.), *e. g.* **عَقْبِلَا** “beautifully”; **كَبْلَا** “badly”, “ill”; **عَجْبِلَا** “in vain” (which does not occur as an adjective); **عَبْلَا** (end)

(1) In old authors I find only **أَلْحَبْلَا**, **أَلْحَبْلَا**, **أَلْحَبْلَا**. For “a sixth” I find, but only late, **أَلْحَبْلَا**. There is a quite recent form, after the Arabic *suds*, **أَلْحَبْلَا** or plainly **أَلْحَبْلَا**.

“completely”, and a few more. To this class belong the Feminine forms, which in ancient fashion preserve the *th* in the abs. st. used adverbially, particularly **بَارِيًّا** “barely”; **بَارِيًّا** (others **بَارِيًّا**) “very”; **بَارِيًّا** “actively”; **بَارِيًّا** “without eating”; **بَارِيًّا** and **بَارِيًّا** “at the same time”; **بَارِيًّا** “finely”, “handsomely”; **بَارِيًّا** “for the second time”; **بَارِيًّا** “for the third time”; and in **بَارِيًّا** “to make a present of”, “to bestow” (*χαρι-ζωσαι*). So too **بَارِيًّا** “at last”, and **بَارِيًّا** “first”. From the *āyath* of these forms (f. of *āi* § 135) has then sprung **بَارِيًّا**, the usual termination by means of which Adverbs of Quality are formed from all adjectives and from many substantives: **بَارِيًّا** “beautifully”; **بَارِيًّا** “truly”; **بَارِيًّا** “purely”, “pure”; **بَارِيًّا** “hidden”, “secretly”; **بَارِيًّا** “divinely”, &c. Notice **بَارِيًّا** (East-Syrian **بَارِيًّا**) “another way”, (§ 146), and **بَارِيًّا** “little” (adv.) (**بَارِيًّا** also seems correct) with the *y* of the f. (§ 71).—**بَارِيًّا** or even **بَارِيًّا** is sometimes written for **بَارِيًّا** (§ 40 E): **بَارِيًّا**; **بَارِيًّا** “justly” = **بَارِيًّا**. In a few cases, a form occurs with the preposition **بَارِيًّا**:—**بَارِيًّا** “lastly”, “at last”; **بَارِيًّا** “in Latin fashion”; **بَارِيًّا** “six-fold”.

Farther, many words compounded with prepositions are used as adverbs, e. g. **بَارِيًّا** “thoroughly”; **بَارِيًّا** “scarcely”; **بَارِيًّا** (1) “in truth”, in rare instances **بَارِيًّا** and **بَارِيًّا**; **بَارِيًّا** (1) “first” (vowels not quite certain). **بَارِيًّا**, **بَارِيًّا** (§ 156) “all at once”; **بَارِيًّا**, **بَارِيًّا** “at the same time”.

B. Some adverbs of place and time, most of them being compounds of prepositions, are as follows:—

بَارِيًّا “above”.

بَارِيًّا, **بَارِيًّا** “below”.

بَارِيًّا (1), **بَارِيًّا** “downward”.

بَارِيًّا (East-Syrian, as it seems, **بَارِيًّا**) “in earlier times”, “of old”.—

So **بَارِيًّا**; and **بَارِيًّا**, **بَارِيًّا** (1).

بَارِيًّا “overagainst”.

بَارِيًّا, **بَارِيًّا** “now” (present time).

(1) Notice the peculiar plural-ending.

حَتَّىٰ هُنَا (vocalisation not quite certain) “up till now, hitherto, still”.

هَذَا يَوْمًا “to-day”; غَدًا “to-morrow”; امْضَى “yesterday”; مَبْرُورًا “two days ago”.

سَنَةً قَدِيمَةً “last year”; سَنَةً قَدِيمَةً “next year”. إِذَا “when?”; إِذَا (¹) “then”.

أَيْنَ “where?” (لِمَا “why?”): هُنَا “here”; مِنْ هُنَا (= مِنْ هَا), “from here”, “hence”; مِنْ هُنَا “where...from”, “whence?”; هُنَا “hither”, “this way”, “on this side” (هُنَا); مِنْ هُنَا “from this place”; لِمَا “where?”; لِمَا “whither, where...to?” (these two forms are found only in one old text); هُنَا “here”; هُنَا “here”; هُنَا “there”; هُنَا “yonder”: هُنَا “away there”, “on that side” (دَا).

الآن “now”; حَتَّىٰ هُنَا, حَتَّىٰ هُنَا “up till now”, “still”, “yet”; هُنَا “now”, “thus”.

دَائِمًا, دَائِمًا, دَائِمًا “at all times”.

سَدَّ “already”, “perhaps”, “possibly”, &c.

كَبْرًا “sufficiently”, “already”.

سَدَّ “already”.

The phrases حَتَّىٰ يَوْمِ ابْنِ مَرْيَمَ (“son of his day”) “on the same day” حَتَّىٰ فِي سَاعَةِ كَذَا “at the same hour” and حَتَّىٰ يَوْمِ كَذَا “backward” (§ 321 B) are used quite adverbially.

C. Adverbs of Quality of the most general kind; Connective Adverbs, of which some have more special significations of Space or of Locality; and pure *Conjunctions*:

كَيْفَ “how?”; كَيْفَ “as” (and its combinations: cf. § 364); هُنَا “thus” (with Prepositions: هُنَا “thereupon”; هُنَا “thereof, therefrom”, &c.). هُنَا “thus”; هُنَا “thereupon”; هُنَا “thereupon”; هُنَا “thereupon”; هُنَا “on this account”.— هُنَا “thus”. هُنَا “namely”. * هُنَا (²) (on very rare occasions heading a

(¹) Also, هُنَا “thenceforward”, &c. In the same way many more of the adverbs mentioned here may be combined with Prepositions.

(²) In what follows, an asterisk (*) marks those particles which never, or only exceptionally, stand at the beginning of the sentence.

بِجِبِّ (supra) (no suff.); جِبِّبٌ; جِبِّبٌ “between”.

بِأَسْفَلِ (not used with suff.); اسْفَلٌ pl.; اسْفَلٌ (before suff. too?) “under”.

عَلَى as pl. “upon” (عَلَى & c.; in poetry often عَلَى & c.); عَلَى “over”.

عَمَّ “with”.

عَلَى “with”, “to”.

عَمَّ (§ 21 C) pl. “with”, “to”.

مُؤَمَّرٌ pl. “before”: مُمَمَّرٌ “before” (not with suff.), *مُمَمَّرٌ (only before suff.).

مُؤَمَّرٌ (not with suff.), مُمَمَّرٌ “round”, “about”.

مُؤَمَّرٌ pl.; *مُمَمَّرٌ (only before suff.) “instead of”.

مُؤَمَّرٌ “until”, “up to” (not with suff.).

*مُمَمَّرٌ (only before suff.) “like”.

مُؤَمَّرٌ (مُؤَمَّرٌ; not with suff.); *مُمَمَّرٌ, *مُمَمَّرٌ (only before suff.) “for the sake of”, “on account of”.

مُؤَمَّرٌ (from مُمَمَّرٌ + م “on the track of”) “after”.

مُؤَمَّرٌ (مُمَمَّرٌ + م “hiding from”) “behind”.

مُؤَمَّرٌ pl. “without”.

مُؤَمَّرٌ “against”: مُمَمَّرٌ pl. (§ 49 A) “*coram*”.

مُؤَمَّرٌ “in conformity with”.

مُؤَمَّرٌ [ex inopia] “without” (not with suffix).⁽²⁾

Of these, some have already been formed by intimate blending with Δ and \mathcal{D} . And so Δ and \mathcal{D} are still set before many prepositions, in some cases without perceptible modification of the meaning, e. g. Δ مُمَمَّرٌ “*παρά τινος*”; \mathcal{D} مُمَمَّرٌ “from behind, behind”; Δ مُمَمَّرٌ “after”; Δ مُمَمَّرٌ “below”, &c. Cf. \mathcal{D} مُمَمَّرٌ “from without” [\mathcal{D} مُمَمَّرٌ being “*foris in campo*”]; \mathcal{D} مُمَمَّرٌ “from within” [\mathcal{D} مُمَمَّرٌ meaning “*in medio*”]; along-side of \mathcal{D} مُمَمَّرٌ, \mathcal{D} مُمَمَّرٌ.

(1) Not to be confounded with the like-sounding Δ مُمَمَّرٌ when used adverbially, meaning “in the house of, i. e. in the place of”.

(2) The limits of the idea of a Preposition are not exactly determined. Several of the cases cited here might be excluded, such as Δ مُمَمَّرٌ “according to the mouth”, Δ مُمَمَّرٌ “in the eye”,—while others might be added, like \mathcal{D} مُمَمَّرٌ “by the hand of”, “by means of”.

ܘܢܘܢ may be used for “without”, just like ܘܢܘܢ alone.

> must of necessity stand in > ܘܢܘܢ “as far as, up to”: rarely are found ܘܢܘܢ “as far as in” (“even in”). Very rare is ܘܢܘܢ “over, above”.

§ 157. With suffixes: (1) Singular Forms; ܘܢܘܢ, ܘܢܘܢ, ܘܢܘܢ, &c., Preposition with suffixes according to § 145 A. So ܘܢܘܢ, ܘܢܘܢ, ܘܢܘܢ, &c.; but ܘܢܘܢ and ܘܢܘܢ. (2) Plural Forms: ܘܢܘܢ, ܘܢܘܢ, ܘܢܘܢ, ܘܢܘܢ, &c., likewise according to § 145 A. Such is the procedure too with those forms which even without suffixes end in *ai* (pl.), (to which class also belongs ܘܢܘܢ for *ܘܢܘܢ, sg.): ܘܢܘܢ, ܘܢܘܢ, &c. (ܘܢܘܢ, &c.).

ܘܢܘܢ and ܘܢܘܢ keep their *a* before the suff. of the 1st sing., and 2nd and 3rd pl.: ܘܢܘܢ, ܘܢܘܢ; ܘܢܘܢ, ܘܢܘܢ; but ܘܢܘܢ, ܘܢܘܢ, &c. So ܘܢܘܢ, ܘܢܘܢ, &c. (more rarely ܘܢܘܢ) but ܘܢܘܢ.

ܘܢܘܢ for the most part takes the suffixes at once, yet ܘܢܘܢ is found alongside of ܘܢܘܢ, ܘܢܘܢ.

II. VERBS.

II. Verbs.

§ 158. A. The Syriac verb appears, sometimes with *three* radicals, Preliminary observations. sometimes with *four* (§ 57). It makes no difference in the inflection, whether the verb is primitive, or has been derived from a noun.

B. The *Tenses* are *two* in number: *Perfect* and *Imperfect* (called also *Aorist* and *Future*). The different Persons, Genders, and Numbers are indicated in the Perfect by terminations, and in the Imperfect by prefixes, or by prefixes together with terminations. Add to these the *Imperative*, which agrees for the most part with the Imperfect in vocalisation, but is inflected by terminations only. Several of the terminations in the Perfect and the Imperative are now silent (§ 50). Lastly fall to be considered the Verbal Nouns, closely related to the finite Verb, viz, the *Infinitive*, and the *Participles* (as well as *Nomina actionis*, and *Nomina agentis*). The inflectional marks in the finite verb are always

the same, except that they occasionally undergo a slight alteration when **ـ** is the final radical. They are as follows:—

C.		<i>Perfect.</i>	
Sg. 3 m. — 3 f. أ^x 2 m. أ 2 f. أ (the ـ silent) 1. أ		Pl. 3 m. ○ (silent); أ⁴ 3 f. — (or silent ـ); أ¹ 2 m. أف 2 f. أف 1. أف	
Sg. 3 m. د 3 f. د 2 m. د 2 f. د — د 1. د }		<i>Imperfect.⁽²⁾</i>	
		Pl. 3 m. أف — د 3 f. أف — د 2 m. أف — د 2 f. أف — د 1. أف د ⁽³⁾	
Sg. m. — f. ـ (silent)		<i>Imperative.</i>	
		Pl. m. ○ (silent), أ⁴ f. أ¹ ⁽⁴⁾ , ـ (silent).	

D. Where longer and shorter endings appear together, the latter are in all cases nearer the original forms. Contrary to the general rule given in § 43 [v. § 43 C], the assumption of these longer [and later] endings occasions no falling-away of short vowels in the open syllable; compare cases like **مهلِكَم**, **مهلِكَم** (sg. **مهلِك**, **مهلِك**) with **مهلِكَم**, **مهلِكَم** (sg. **مهلِك**, **مهلِك**); **حجِب** with **حجِب**. **ـ** is also found written for **ـ**, e. g. **مهلِك** = **مهلِك**. In the Imperative pl. f. the longer form is far more usual than the shorter.

E. The 3. f. pl. Perf. is written with a **ـ** (and **ـ**) in later West-Syrian texts; but the old orthography is retained with the East-Syrians,

(1) In more ancient MSS. **ـ** is also found written without **ـ**, e. g. **مهلِك** for **مهلِك** "worshipped", &c. (§ 4 A).
 (2) The vocalisation of the Prefixes is different in different cases.
 (3) The 1st pl. of the Impf. invariably coincides with the 3rd m. sg.
 (4) In the older MSS. also written with **ـ** alone, e. g. **مهلِك** for **مهلِك** "hear ye".

according to which the form is exactly the same as the 3 sg. m., except in the case of verbs that have **u** for their last radical. The West-Syrians frequently supply the 3 f. sg. Impf. too with a purely orthographic **u**, to distinguish it from the 2 m. (§ 50 B). Also in the shorter form of the Imperative pl. f. the **u** might well be merely a later addition.

TRI-RADICAL VERBS.

Tri-radical verbs.

§ 159. These form the following *Verbal Stems* [or Forms, sometimes called *Conjugations*]: the simple conjugation *Peal* (פָּעַל; Hebrew Qal) with its reflexive *Ethpeel* (פָּעַלְתָּ); the conjugation employed to denote, first, intensity and then too the causative and other allied meanings,—having the middle radical doubled, and called *Pael*, (פָּעַל, Hebrew *Piel*) together with its reflexive *Ethpaal* (פָּעַלְתָּ Hithpael); the causative conjugation *Aphel* (פָּעַלְתָּ Hiphil), with its reflexive, *Ettaphal* (פָּעַלְתָּ or פָּעַלְתָּ § 36).

The reflexives have for the most part acquired a passive meaning.

Rem. Ettaphal is much the most rarely used of these Reflexives, and is upon occasion replaced by Ethpeel and Ethpaal, e. g. פָּעַלְתָּ “to be preached”, instead of פָּעַלְתָּ from פָּעַל; פָּעַלְתָּ “to be mocked”, instead of פָּעַלְתָּ from פָּעַל.

Attention is called to § 26 A and § 26 B in dealing with the Reflexives.

Forms seldomer used, like the Causative פָּעַלְתָּ “to enslave” and several others, we find it more to the purpose to take in with the Quadri-literal (§ 180 f.).

VERBS WITH THREE STRONG RADICALS.

Verbs with three strong radicals. *Peal.*

§ 160. A. *Peal.* In this conjugation there is a specially *Transitive* form, which in the Perfect has *a* as the fundamental vowel of the second radical, and in the Imperfect and Imperative *o* (*u*) or it may be *e*; and a specially *Intransitive* form with *e* in the Perfect, and *a* in the Imperfect and Imperative: (1) פָּעַל, פָּעַלְתָּ, פָּעַלְתָּ “to kill”; פָּעַל, פָּעַלְתָּ, פָּעַלְתָּ “to do”. (2) פָּעַל, פָּעַלְתָּ, פָּעַלְתָּ “to be left remaining”.

Of strong verbs with *e* in the Impf. and Impt. the only examples are **حَجَّ**, and **رَجَّ** “to buy”.⁽¹⁾ A few verbs *primae n* also take *e* (§ 173 B), as well as a few weak verbs.

Several intransitive verbs have the *e* of the Perfect changed into *a*, and thus have a uniform *a* in both Perfect and Imperfect. Thus **عَدَلَ**, **يَعْدِلُ** “to rule”; **حَجَلَا**, **يَحْجِلُو** “to be tired out”; **هَجَمَ**, **يَهْجِمُ** “to be enough”; **هَجَّرَ**, **يَهْجِرُ** “to exult”, and the other verbs which treat *w* as a firm consonant; **هَجَّأَ**, **يَهْجِئُ** “to happen”; and several others.⁽²⁾ We exclude from this list verbs *secundae* or *tertiaе gutturalis* (§ 169 sq.).

Several have secondary forms: thus **سَجَّ**, **يَسْجِمُ** and **سَجَّجَ**, **يَسْجِجُ** “to be strong”, “to overpower”, although **سَجَّ** in the Perf., and **سَجَّجَ** in the Impf. might be most in favour. Through an intermixture of transitive and intransitive expression, the following verbs have *e* in the Perf., and *o* in the Impf. and Impt.: **هَجَّجَ**, **يَهْجِجُ** “to reverence”; **هَجَّجَ**, **يَهْجِجُ** “to keep silence”; **هَجَّجَ**, **يَهْجِجُ** “to be near” (cf. **هَجَّجَ**, **يَهْجِجُ** “to descend”, and, it is said, **هَجَّجَ**, **يَهْجِجُ** “to be lean”, § 175 B).⁽³⁾

B. The only certain remains of a Perfect in *o* are found in **هَجَّجَ** “bristled”, “stood up” Job 7, 5; 30,3; Lamentations 4, 8; Ps. 119, 120; and **هَجَّجَ** “they (f.) grew black”, Nahum 2, 10.

§ 161. The letters **ل ه و د ذ** [Beghadhkephath] are, in conformity with general rules (§ 23), soft, as 1st Radical in the Impf. and Inf. of the *Peal*: they are hard as 2nd rad. in the Impf. and Inf., but soft elsewhere in that stem; as 3rd rad. they are soft, except after a closed syllable; accordingly they are hard in the 3rd f. sg. Perf., the 1st sg. Perf., and the lengthened forms of the Participle. Examples: (1) **هَجَّجَ**, **يَهْجِجُ**. (2) (a) **هَجَّجَ**, **يَهْجِجُ**; (b) **هَجَّجَ**, **يَهْجِجُ**, &c. (3) (a) **هَجَّجَ**, **يَهْجِجُ**, &c.; (b) **هَجَّجَ**, **يَهْجِجُ**.

§ 162. In the *Ethpeel* notice the transposition of the vowel in the Imperative **هَجَّجَ**, also written **هَجَّجَ** or **هَجَّجَ** § 17 (as compared with Perf. **هَجَّجَ**; Impf. **هَجَّجَ**).

(1) In very rare cases occurs also the Impt. **هَجَّجَ**.

(2) Some, which grammarians have cited, are uncertain or utterly incorrect.

(3) The forms of the Impf. of *Peal* verbs, cited by PAYNE-SMITH in ‘*Theo. syr.*’ are not all well attested; several are decidedly inaccurate.

Hardness
and soft-
ness of the
radicals.

Ethpeel.

Here the consonants that may be softened are always hard as 1st rad., soft as 2nd, and soft as 3rd except after a closed syllable, and in the Imperative, thus— : **بُفَجِبْ**, &c., but **بُفَجِبْ**, **بُفَجِبْ**, and **بُفَجِبْ**.

§ 163. The characteristic of the *Pael* and *Ethpael* is the doubling of the 2nd radical. This letter is accordingly always hard, just as the 3rd is always soft. In *Ethpael* the 1st rad. is always hard; in *Pael* it is soft in the Impf., with the exception of the 1st pers., where hardening appears: **بُفَجِبْ**, &c. (§ 23 F). Pael and Ethpael.

The Imperative *Ethpael*—with the East-Syrians, and in older times even in the West, (1)—coincided with the Perfect; but with the West-Syrians at a later date the form of the *Ethpeel* came into very general use in this case, although the 3rd rad. could never be hard. Thus Imperative **بُفَجِبْ**, West-Syrian **بُفَجِبْ** (usually written **بُفَجِبْ** or **بُفَجِبْ**). Still even the West-Syrians retained in some cases the original form, e. g. always **بُفَجِبْ** (take (thou) pity on" (2)).

§ 164. The characteristic of the *Aphel* is a foregoing **ا**, of which the guttural sound [ʔ] falls away, however, after prefixes; on **اَعَجِبْ** "to find" with *e*, v. §§ 45 and 183. Aphel and Ettaphal.

The 1st rad. is constantly soft after prefixes, the 2nd hard, and the 3rd soft. It is the same with *Ettaphal*.

§ 165. *Participles*. The Participles undergo changes for Gender and Number, as adjectives. *Peal*, *Pael* and *Aphel* have an Active and a Passive Participle. The Part. act. *Peal*, has *ā* after the 1st rad., and *e* after the 2nd, which falls away without a trace, when it comes into an open syllable (§ 106): sg. m. **فَعِلٌ**; sg. f. **فَعِلَةٌ**; pl. m. **فَعِلُونَ**; pl. f. **فَعِلَاتٌ**. The Part. pass. has an *ī* after the 2nd rad. (§ 110): **مُعَلِّمٌ**, **مُعَلِّمَةٌ**, &c. All other participles have an *m* as a prefix. The participles of *Ethpeel*, *Ethpael*, and *Ettaphal*, as well as the active participles of *Pael* and *Aphel*, agree completely in their vocalisation with the corresponding forms Participles.

(1) The old poets always employ the trisyllabic forms.

(2) On the other hand several of the abbreviated forms have also penetrated into the East-Syrian traditional usage, such as **بُفَجِبْ** "shake thyself" Is. 52, 2, for which Ephr. III, 587 B still has **بُفَجِبْ**.

of the finite verb, *e. g.* **يَمْلِكُ**, **يَمْلِكُكُم**, like **يَمْلِكُ**, **يَمْلِكُكُم**; **يَمْلِكُكُم**, **يَمْلِكُكُم**; **يَمْلِكُكُم**; **يَمْلِكُكُم**, &c. The participles passive of Paal and Aphel have *a* in place of *e* after the 2nd rad.: **يَمْلِكُكُم**, **يَمْلِكُكُم**. When this *a* comes into an open syllable, it falls away exactly like the *e* of the Active form, and so **يَمْلِكُكُم**, **يَمْلِكُكُم**, for example, may as easily be active as passive.

On the joining of the Participles to the attached subject-pronouns, v. § 64 A.

Nomina
agentis.

§ 166. *Nomina Agentis* are formed by the Peal in the form **مُفْعِلًا** (**مُفْعِلًا**, **مُفْعِلًا**, &c., § 107); and by the other stems by attaching *an* to the Participles: Ethpeel **مُفْعِلًا**; Paal **مُفْعِلًا**; Ethpaal **مُفْعِلًا**; Aphel **مُفْعِلًا**; Ettaphal **مُفْعِلًا** (§ 130).

Infinitive.

§ 167. *Infinitive*. The Infinitive Peal has the form **مُفْعِلًا** (also written **مُفْعِلًا**⁽¹⁾, it is true, but incorrectly); the other Infinitives have *ā* after the 2nd rad., and *ū* for a termination, *i. e.* they take the form of the abs. st. of Abstract Nouns in *ūth*: the *th* re-appears before Pronominal suffixes.

Rem. On *Nomina actionis* v. § 117 (123); cf. also § 109.

(¹) In Ex. 5, 17, the reading **مُفْعِلًا** is well supported, alongside of the usual **مُفْعِلًا**.

§ 168.

REGULAR VERB.

Peal.

Ethpeel.

Pacl.

Perf. sg. 3 m.	مَلَّ	مَلَّ	مَلَّ	مَلَّ
3 f.	مَلَّتْ	مَلَّتْ	مَلَّتْ	مَلَّتْ
2 m.	مَلَّ	مَلَّ	مَلَّ	مَلَّ
2 f.	مَلَّتْ	مَلَّتْ	مَلَّتْ	مَلَّتْ
1	مَلَّ	مَلَّ	مَلَّ	مَلَّ
pl. 3 m.	مَلَّوْا مَلَّوْا	مَلَّوْا مَلَّوْا	مَلَّوْا مَلَّوْا	مَلَّوْا مَلَّوْا
3 f.	مَلَّتْنَ مَلَّتْنَ	مَلَّتْنَ مَلَّتْنَ	مَلَّتْنَ مَلَّتْنَ	مَلَّتْنَ مَلَّتْنَ
2 m.	مَلَّوْا	مَلَّوْا	مَلَّوْا	مَلَّوْا
2 f.	مَلَّتْنَ	مَلَّتْنَ	مَلَّتْنَ	مَلَّتْنَ
1	مَلَّوْا مَلَّوْا	مَلَّوْا مَلَّوْا	مَلَّوْا مَلَّوْا	مَلَّوْا مَلَّوْا
Impf. sg. 3 m.	يَمَلُّ	يَمَلُّ	يَمَلُّ	يَمَلُّ
3 f.	يَمَلُّ (يَمَلُّ)	يَمَلُّ (يَمَلُّ)	يَمَلُّ (يَمَلُّ)	يَمَلُّ (يَمَلُّ)
2 m.	يَمَلُّ	يَمَلُّ	يَمَلُّ	يَمَلُّ
2 f.	يَمَلُّ	يَمَلُّ	يَمَلُّ	يَمَلُّ
1	يَمَلُّ	يَمَلُّ	يَمَلُّ	يَمَلُّ
pl. 3 m.	يَمَلُّوْنَ	يَمَلُّوْنَ	يَمَلُّوْنَ	يَمَلُّوْنَ
3 f.	يَمَلُّوْنَ	يَمَلُّوْنَ	يَمَلُّوْنَ	يَمَلُّوْنَ
2 m.	يَمَلُّوْنَ	يَمَلُّوْنَ	يَمَلُّوْنَ	يَمَلُّوْنَ
2 f.	يَمَلُّوْنَ	يَمَلُّوْنَ	يَمَلُّوْنَ	يَمَلُّوْنَ
1	يَمَلُّوْنَ	يَمَلُّوْنَ	يَمَلُّوْنَ	يَمَلُّوْنَ
Impt. sg. m.	مَلِّ	مَلِّ	مَلِّ	مَلِّ
f.	مَلِّ	مَلِّ	مَلِّ	مَلِّ
m.	مَلِّوْا مَلِّوْا	مَلِّوْا مَلِّوْا	مَلِّوْا مَلِّوْا	مَلِّوْا مَلِّوْا
f.	مَلِّوْا مَلِّوْا	مَلِّوْا مَلِّوْا	مَلِّوْا مَلِّوْا	مَلِّوْا مَلِّوْا
Part. act. m.	مَلِّ	مَلِّ	مَلِّ	مَلِّ
f.	مَلِّ	مَلِّ	مَلِّ	مَلِّ
pass. m.	مَلِّ	مَلِّ	مَلِّ	مَلِّ
f.	مَلِّ	مَلِّ	مَلِّ	مَلِّ
Inf.	مَلِّ	مَلِّ	مَلِّ	مَلِّ

	Ethpaal.	Aphel.	Ettaphal.
Perf. sg. 3 m.	فَعَلَّ	فَعَّلَ	فَعَّلَّ
3 f.	فَعَّلَتْ	فَعَّلَتْ	فَعَّلَّتْ
2 m.	فَعَّلْتُمْ	فَعَّلْتُمْ	فَعَّلْتُمْ
2 f.	فَعَّلْتُنَّ	فَعَّلْتُنَّ	فَعَّلْتُنَّ
1	فَعَّلْتُ	فَعَّلْتُ	فَعَّلْتُ
pl. 3 m. {	فَعَّلْتُمْ	فَعَّلْتُمْ	فَعَّلْتُمْ
	فَعَّلْتُمْ	فَعَّلْتُمْ	فَعَّلْتُمْ
3 f. {	فَعَّلْتُنَّ	فَعَّلْتُنَّ	فَعَّلْتُنَّ
	فَعَّلْتُنَّ	فَعَّلْتُنَّ	فَعَّلْتُنَّ
2 m.	فَعَّلْتُمْ	فَعَّلْتُمْ	فَعَّلْتُمْ
2 f.	فَعَّلْتُنَّ	فَعَّلْتُنَّ	فَعَّلْتُنَّ
1 {	فَعَّلْتُ	فَعَّلْتُ	فَعَّلْتُ
	فَعَّلْتُ	فَعَّلْتُ	فَعَّلْتُ
Impf. sg. 3 m.	يَفْعَلُّ	يَفْعَلُّ	يَفْعَلُّ
3 f.	يَفْعَلُّ (يَفْعَلُّتْ)	يَفْعَلُّ (يَفْعَلُّتْ)	يَفْعَلُّ (يَفْعَلُّتْ)
2 m.	يَفْعَلُّ	يَفْعَلُّ	يَفْعَلُّ
2 f.	يَفْعَلُّنَّ	يَفْعَلُّنَّ	يَفْعَلُّنَّ
1	يَفْعَلُّ	يَفْعَلُّ	يَفْعَلُّ
pl. 3 m.	يَفْعَلُّكُمْ	يَفْعَلُّكُمْ	يَفْعَلُّكُمْ
3 f.	يَفْعَلُّنَّ	يَفْعَلُّنَّ	يَفْعَلُّنَّ
2 m.	يَفْعَلُّكُمْ	يَفْعَلُّكُمْ	يَفْعَلُّكُمْ
2 f.	يَفْعَلُّنَّ	يَفْعَلُّنَّ	يَفْعَلُّنَّ
1	يَفْعَلُّ	يَفْعَلُّ	يَفْعَلُّ
Impt. sg. m.	فَعِّلْ (فَعِّلْ)	فَعِّلْ	فَعِّلْ
f.	فَعِّلِي (فَعِّلِي)	فَعِّلِي	فَعِّلِي
pl. m. {	فَعِّلْهُمْ (فَعِّلْهُمْ)	فَعِّلْهُمْ	فَعِّلْهُمْ
	فَعِّلْكُمْ (فَعِّلْكُمْ)	فَعِّلْكُمْ	فَعِّلْكُمْ
f. {	فَعِّلِي (فَعِّلِي)	فَعِّلِي	فَعِّلِي
	فَعِّلِي (فَعِّلِي)	فَعِّلِي	فَعِّلِي
Part. act. m.	فَاعِلٌ	فَاعِلٌ	فَاعِلٌ
f.	فَاعِلَةٌ	فَاعِلَةٌ	فَاعِلَةٌ
pass. m.		فَاعِلٌ	
f.		فَاعِلَةٌ	
Inf.	فَعِّلْكُمْ	فَعِّلْكُمْ	فَعِّلْكُمْ

VERBS WITH GUTTURALS.⁽¹⁾

Verbs with
gutturals.
Mediae
gutturalis.

§ 169. A guttural (א, ט, ע) or *r*, as 2nd radical, sometimes causes *a* to appear after it in the Impf. and Impt. Peal, instead of *o*, or again,— a change which also happens in certain other cases (v. § 160),—it may cause *a* to appear in the Perf. Peal instead of *e*. Which of the two cases,— outwardly identical,—is before us, it is not always easy to say.⁽²⁾ Thus we have **דָּחַל**, **יִדְחַל** (as well as **יִחְכַּל**) “to step”; **רָחַם**, **יִרְחַם** “to cry out”; **מָלַח** (West-Syrian **מָלַח**⁽³⁾), **יִמְלַח** “to grind”; **מָרַב**, **יִמְרַב** “to rebel”; **חָסַד**, **יִחְסַד** “to set (of heavenly bodies)”, (but **חָסַד**, **יִחְסַד** “to sift” and “to give security”); **חָדַר**, **יִחְדַר** (§§ 37; 174 G), **יִחְדַר** “to remember”, and others besides, although several are rather doubtful. As the examples which have been given above indicate, some of these forms are fluctuating.

However, in most of these verbs *mediae guttur.* or *r*, no such effect appears, *e. g.* **הִטָּה**, **יִהְטָה** “to overthrow”; **חָפַז**, **יִחְפָּז** “to flee”; **הִטָּה**, **יִהְטָה** “to testify”, &c.

§ 170. A guttural (א, ט, ע) or *r*, as 3rd radical, when it closes the syllable, always changes *e* into *a* (§ 54). Thus, for example, **נָחַץ**, **יִנְחַץ**, **נָחַץ**, **יִנְחַץ**, **נָחַץ**, **יִנְחַץ**, **נָחַץ**, **יִנְחַץ**, which correspond respectively to the forms **נָחַץ**, **נָחַץ**, **נָחַץ**, **נָחַץ**, **נָחַץ**, **נָחַץ**, **נָחַץ**. The difference in sound between the Active and Passive Participles accordingly falls away in Pael and Aphel; *e. g.* **נָחַץ** is the Act. Part. Pael (equivalent to **נָחַץ**) as well as the Pass. (equivalent to **נָחַץ**).

Tertiae
gutturalis.

This rule is illustrated also in the Peal of many Intransitives, which properly would have *e* in the Perfect. To this class belong the great majority of those verbs *tert. guttur.* and *r*, which have *a* in the Perf., Impf.,

⁽¹⁾ Exclusive of *l*.

⁽²⁾ *Translator's Note:* For instance, in the example **יִמְרַב**, **יִמְרַב**—is this form a result of the influence of the guttural upon an original form **יִמְרַב**, **יִמְרַב**, or upon an original form **יִמְרַב**, **יִמְרַב**? If the former, the guttural has taken effect upon the *e* of the *Perf.*, changing it into *a*; if the latter, the guttural has taken effect upon the *u* or *o* of the *Impf.*, changing it into *a*.

⁽³⁾ Seems less original.

and Impt. Peal throughout, *e. g.* **سَمِعَ** (for *šeme*), **يَسْمَعُ** “to hear”; **سَكَدَ**, **يَسْكُدُ** “to sink in, to be immersed” (Trans. **سَدَّ**, **يَسُدُّ** “to set in, to immerse”); **سَبَّأَ**, **يَسْبِئُ** “to seethe”; **سَمِيَ**, **يَسْمِي** “to be wanting”, and *all* that have **ا**, *e. g.* **سَأَلَ**, **يَسْأَلُ** “to wonder”.

Of course in some *few* cases descending from remote times such a guttural has changed even the *o* of the Impf. and Impt. into *a*; thus:—**رَجِيَ**, **يَرْجِي** “to remember”; **رَجَّأَ**, **يَرْجِئُ** “to drag away”; **رَجَّأَ**, **يَرْجِئُ** and **رَحَفَ**, **يُرَحِّفُ** “to break”; **رَفَّأَ**, **يُرَفِّئُ**, rarely **رَفَعَا** “to open”; **رَفَّأَ**, **يُرَفِّئُ**, rarely **رَعَّجَ** “to serve, to cultivate”; **رَجَّأَ**, **يَرْجِئُ** and **رَحَفَ**, **يُرَحِّفُ** “to slaughter”. In the *large majority*, however, of *transitive verbs tert. guttur.*, we have *o* alone (sometimes of original formation, sometimes of later analogous formation). This vowel has even penetrated to some extent into original Intransitives, as in **رَعَّجَ**, a secondary form to **رَعَّجَ**, “to strip off” (but only **رَعَّجَ** “to send”); **رَحَفَ** (more rarely) alongside of **رَحَّجَ** “to seek”; **رَحَفَ** alongside of **رَحَّجَ** “to devour”; **رَحَّرَ**, more rarely **رَحَّرَ**, “to grow less” (only **رَحَّرَ** “to remove”).

Rem. The practice of treating as exceptions, cases of *o* in verbs *tert. guttur.* and *r* is accordingly incorrect: such verbs surpass in number not only (by a large majority) those transitives which have *a* in the Impf., but even those intransitives, of which the *a* of the Impf. is original.

VERBA MEDIAE }.

§ 171. A. These verbs present no difficulty, if the rules given in § 33 are attended to. The } falls away in pronunciation whenever it stands in the end of a syllable. The same thing happens, at least according to the usual pronunciation, when the } comes after a consonant without a full vowel. The vowel of the } in the latter case is transferred to the 1st radical. This applies also to the vowel which has to appear with } in place of the mere *sh^eva* [§ 34]. Thus:

In the Perf. Peal **رَجَّأَ** (= **رَجَّأَ**) “demanded”, **رَجَّأَ**, **رَجَّأَ**, **رَجَّأَ**, &c.—Impf. **رَجَّأَ**, **رَجَّأَ** (= **رَجَّأَ**) &c.—Impt. **رَجَّأَ**, **رَجَّأَ** &c.—Part. act. **رَجَّأَ**, **رَجَّأَ**; Passive **رَجَّأَ**, **رَجَّأَ**.—Inf. **رَجَّأَ**.—

Ethpeel ܘܥܘܠܝܢܝܐ (1), ܘܥܘܠܝܢܝܐ — ܘܥܘܠܝܢܝܐ , ܘܥܘܠܝܢܝܐ ; Impt. ܘܥܘܠܝܢܝܐ .—Inf. ܘܥܘܠܝܢܝܐ , &c.—Aphel ܘܥܘܠܝܢܝܐ , ܘܥܘܠܝܢܝܐ ,— ܘܥܘܠܝܢܝܐ , ܘܥܘܠܝܢܝܐ , &c.

Rem. In the Ethpeel the West-Syrians read ܘܥܘܠܝܢܝܐ for ܘܥܘܠܝܢܝܐ .—Part. pass. of Aphel in the emph. st. ܘܥܘܠܝܢܝܐ ; East-Syrian ܘܥܘܠܝܢܝܐ (§ 34). In the Peal is found ܘܥܘܠܝܢܝܐ , ܘܥܘܠܝܢܝܐ , ܘܥܘܠܝܢܝܐ with hard ܘ (through blending with the otherwise like-sounding forms *mediae gem.* § 178); but the more original form with soft ܘ , ܘܥܘܠܝܢܝܐ &c. is met with, as well as the other.

B. In the Pael and Ethpaal the vocalisation is quite the same as in the case of strong radicals: ܘܥܘܠܝܢܝܐ (“to ask”), ܘܥܘܠܝܢܝܐ , ܘܥܘܠܝܢܝܐ , ܘܥܘܠܝܢܝܐ , ܘܥܘܠܝܢܝܐ ; ܘܥܘܠܝܢܝܐ , ܘܥܘܠܝܢܝܐ .

Rem. For ܘܥܘܠܝܢܝܐ (Ethpeel) “to be evil”, there occurs frequently with the West-Syrians, even at an early date, ܘܥܘܠܝܢܝܐ (with transition to *primae* ܘ).—In like manner, occasionally ܘܥܘܠܝܢܝܐ , ܘܥܘܠܝܢܝܐ “*displicet*” (3 f. sg. Impf.) for ܘܥܘܠܝܢܝܐ .

VERBA TERTIAE }.

§ 172. A. In some few verbs a final radical } in Pael and Ethpaal still operates as a guttural, by altering *e* into *a*. The } itself must of course fall away in pronunciation, and must give up its vowel to the preceding consonant. Of these verbs, ܘܥܘܠܝܢܝܐ “to comfort” is of specially frequent occurrence. It has the following inflection, exactly like ܘܥܘܠܝܢܝܐ for instance, with the exception of the falling away of the } in pronunciation:—

*Verba
tertiaae* }.

<i>Pael</i> : Perf. sg. 3 m.	ܘܥܘܠܝܢܝܐ	pl. 3 m.	ܘܥܘܠܝܢܝܐ
3 f.	ܘܥܘܠܝܢܝܐ	3 f.	ܘܥܘܠܝܢܝܐ (ܘܥܘܠܝܢܝܐ)
2 m.	ܘܥܘܠܝܢܝܐ	2 m.	ܘܥܘܠܝܢܝܐ
2 f.	ܘܥܘܠܝܢܝܐ	2 f.	ܘܥܘܠܝܢܝܐ
1	ܘܥܘܠܝܢܝܐ	1	ܘܥܘܠܝܢܝܐ

Impf. ܘܥܘܠܝܢܝܐ , ܘܥܘܠܝܢܝܐ , ܘܥܘܠܝܢܝܐ , ܘܥܘܠܝܢܝܐ .

Impt. ܘܥܘܠܝܢܝܐ , ܘܥܘܠܝܢܝܐ , ܘܥܘܠܝܢܝܐ , ܘܥܘܠܝܢܝܐ .

Part. act. and pass. ܘܥܘܠܝܢܝܐ , ܘܥܘܠܝܢܝܐ .—Inf. ܘܥܘܠܝܢܝܐ .

Ethpaal ܘܥܘܠܝܢܝܐ ; ܘܥܘܠܝܢܝܐ ; ܘܥܘܠܝܢܝܐ , &c.

(1) “Was demanded”, and “begged to be excused”, or “declined” (*παραιτησῆσαι*).

Rem. In these and similar verbs un-etymological modes of writing are frequently met with, *e. g.* جِئَا (§ 35), مَجِّئَا (§ 33 B), &c.

B. In rare cases, however, there appear transitions to the inflection of verbs *tert. ى* (§ 176) even in those verbs, which usually are still inflected after the above fashion. It is no doubt owing to this tendency, that forms like جِئَا, مَجِّئَا, equivalent to جِئَا, مَجِّئَا are occasionally pronounced with an audible ى (like جِئَا; with the diphthong). Farther there appears مَجِّئَا Impt. sg. f. instead of مَجِّئَا (like مَجِّئَا *tert. ى*), مَجِّئَا Perf. 3 pl. f. instead of مَجِّئَا “were polluted” (like مَجِّئَا), where, but for the mere retention of a written ى, the form of *tert. ى* is completely attained. Thus مَجِّئَا alternates directly with مَجِّئَا (مَجِّئَا) “to be proud”; مَجِّئَا with مَجِّئَا (also written مَجِّئَا, § 33 B) “to pollute”.

C. Quite isolated is an example of a similar formation for the *Peal* in the finite verb, viz.—مَجِّئَا (like مَجِّئَا) “were dark-coloured” (properly from *κράντος* § 117, *Rem.*); from this verb also there is an Ettaphal مَجِّئَا and what is like a Part. pass. Pael (pl. f.) مَجِّئَا.—Participles of *Peal* are found in the substantive forms مَجِّئَا “tutor”, pl. مَجِّئَا (from *θεωπλα*?)—to which belong the Pael مَجِّئَا, and Ethpaal مَجِّئَا (also written مَجِّئَا, مَجِّئَا), with the *nomen agentis* مَجِّئَا “tutor”—, and مَجِّئَا “hater”, “enemy”, pl. مَجِّئَا, f. مَجِّئَا, and the adjective Part. pass. مَجِّئَا “hated (f.)”, pl. m. مَجِّئَا, مَجِّئَا (verbal Part. pass. مَجِّئَا, مَجِّئَا, مَجِّئَا, constr. st. مَجِّئَا⁽¹⁾). مَجِّئَا “I have been hated” appears also.

Rem. The verbs mentioned in this section might thus be held to be about the only ones, in which the ى is still treated as a guttural. Otherwise Verbs, which originally were *tert. ى*, pass completely over to the formation *tert. ى* (as even مَجِّئَا “to be beautiful”, which is usually reckoned as belonging to this section).

(¹) In Aphr. 286, 5, for مَجِّئَا “who hate reproof” there is a variant مَجِّئَا مَجِّئَا “haters (enemies) of reproof”.—Cf. farther مَجِّئَا “hated” § 113 (and مَجِّئَا “hatred” § 100). The other derivatives look as if from *tert. ى*.

VERBA PRIMAE J.

§ 173. A. The *u* as 1st rad. is assimilated to the following one, if *Verba primae* it comes directly upon it (§ 28), which can happen only in the Peal, Aphel and Ettaphal,—thus from **يُجْم** “to go out”, **يُجْمُ** = **يُجْم**; **يُجْمُ** = **يُجْم**, &c. Several verbs are excepted, which have *o* as 2nd rad.; e. g. from **يُجْم** “to be bright”, we have **يُجْمُ**, **يُجْمُ**; and from **يُجْم** (the West-Syrians, it seems, have **يُجْم**) “to roar”, **يُجْمُ**, **يُجْمُ**. So from **يُجْم** “to be barefooted”, **يُجْمُ** (but from **يُجْم** “to descend”, **يُجْمُ**, **يُجْمُ**, &c.).

Rem. Rare cases, like **يُجْم** for the usual **يُجْمُ** “vows”; **يُجْم** = **يُجْم** “to slaughter” (Inf.), &c. are probably rather graphical than grammatical deviations.

B. In the Peal, some verbs have, along with *a* in the Perf., *a* also in the Impf. (and Impt.). Thus in particular **يُجْم** “to take”, **يُجْم**; **يُجْم** “to blow”, **يُجْم**; and of course the intransitives *tert. gutt.* **يُجْم** “to come forth”, **يُجْم**; **يُجْم** “to well forth”, **يُجْم**; **يُجْم** “to fall off”, **يُجْم** &c. Only a few preserve the intransitive pronunciation in the Perf., like **يُجْم** “to adhere to”, **يُجْم**.

Of transitives **يُجْم** “to keep” has *a* in the Impf., **يُجْم**, but **يُجْم** is met with also. *O* is found besides in the Impf. with *tert. gutt.* in **يُجْم** “to vow”, **يُجْم**; **يُجْم** “to dig or cut through”; **يُجْم**; **يُجْم** “to blow or sound”, **يُجْم**; **يُجْم** “to bark”, **يُجْم**.

Many more of these verbs have *o* in the Impf. and Impt. (*v.* what follows).

In the Impf. (Impt.) the following have *e*:—**يُجْم** “to fall”; **يُجْم**; **يُجْم** “to draw”, **يُجْم**; **يُجْم** “to shake”, **يُجْم**; **يُجْم** “to cast lots”, **يُجْم**; add to these **يُجْم** “gives” (of which **يُجْم** serves as the Perf. § 183).

Notice farther **يُجْم** “to step down”, “to descend”, **يُجْم**, and **يُجْم** “to be lean”, **يُجْم** (not certain) § 160 A.

C. In many of these verbs the Impt. Peal loses the *u* altogether. Thus **يُجْم** “take”; **يُجْم** “blow”; **يُجْم** “adhere to”; **يُجْم** or **يُجْم** “keep”; **يُجْم** “fall”; **يُجْم** “draw”; **يُجْم** “shake”; **يُجْم** “step down”; **يُجْم** “perforate”; **يُجْم** “strike”; **يُجْم** “sift”; **يُجْم** “plant”; **يُجْم** “slay”; **يُجْم** “kiss”; **يُجْم** “pour”; **يُجْم** “put away”; **يُجْم** “go out”.

On the other hand the *n* is retained in the Impt. in *e. g.*, **نَهَوَ** “vow”, **بَحَفَا** “bite”, and perhaps in the most of those which have *a* in the Impf., (farther in those which are at the same time *tert. ب*, like **نَزَبَ**, from **نَزَبُ** “to quarrel”) and in those which do not assimilate the *n*, like **نَهَوَا** “become clear”, “dawn”⁽¹⁾.

The following synopsis shows the principal forms, which deviate from the usual type of the verb.

Peal.

Perf. بَعَفَ , بَهَدَ , بَجَبَ .			Impt.		
Impf.			Impt.		
يَبْعَمُ	يَبْهَدُ	يَبْجَبُ	فَعَمَ	هَجَبَ	بَجَبَ
أَبْعَمَ	أَبْهَدَ	أَبْجَبَ	فَعَمَ	هَجَبَ	بَجَبَ
أَقْعَمَ	أَقْهَدَ	أَقْجَبَ	فَعَمَ	هَجَبَ	بَجَبَ
نَعَمَ &c.	بَهَدَ &c.	بَجَبَ &c.	فَعَمَ	هَجَبَ	بَجَبَ

Aphel **أَبْعَمَ**, **أَبْهَدَ**; **بَعَمَ**, **بَهَدَ**—**بَعَمَ**; **بَجَبَ**.

Ettaphal **أَبْعَمَ**, **أَبْهَدَ** &c.

E. *Rem.* In these verbs softness or hardness in the consonants depends in every case absolutely on the general rules given in § 23, and that which is noted in § 161 *et sqq.* A consonant to which *n* is assimilated has the value of a double consonant, and must accordingly be hard, while the one that follows can never be hard.

VERBA PRIMAE {

§ 174. A. The { must, in accordance with § 34 take a full vowel in place of a *sh^eva*, and this vowel is *e* in the Perf. Peal and in the whole of Ethpeel: **بَجَبَ**, **بَجَبَ**, while it is *a* in the Part. pass. Peal: **بَجَبَ**.

Rem. The East-Syrians use *a* even in the Perf. Peal of some verbs: **بَجَبَ** “oppressed”; **بَجَبَ** “was angry”; **بَجَبَ** “met”;—farther, **بَجَبَ** “mourned”, and **بَجَبَ** “baked”, which are at the same time *tertiæ ب*. But in other cases they too have **بَجَبَ**, &c.

(1) In many verbs *primae* the formation of the Impt. does not admit of being established with any certainty. The vowels too of the Perf. and Impf. in many verbs of this class are uncertain.

Verba primae l.

B. The prefix-vowel of the Impf. Peal and the Inf. Peal forms, with the radical *l*, an *e* (§ 53), which for the most part becomes \bar{e} ⁽¹⁾ with the West-Syrians in those verbs that have *a* in the Impf., as well as in those verbs that are at the same time *tert.* ب ,—while in verbs with *o* it remains *e*. With *a* in the Impf. and Impt. are بَلِّغ “to perish”, بَلِّغ ; بَلِّغ ; بَلِّغ ; and perhaps two or three more: add thereto بَلِّغ “to go”, بَلِّغ , but Impt. بَلِّغ (§ 183). To this class belong also بَلِّغ “to bake”, بَلِّغ ; بَلِّغ “to mourn”, بَلِّغ ; بَلِّغ ; بَلِّغ “to come”, بَلِّغ , but Impt. بَلِّغ (§ 183). On the other hand with *o* are بَلِّغ “to hire”, بَلِّغ ; بَلِّغ ; بَلِّغ “to hold”, بَلِّغ ; بَلِّغ ; بَلِّغ “to eat”, بَلِّغ , and many others.

Verbs with *o* take *a* as the vowel of the *l* in the Imperative: بَلِّغ , the others take *e*: بَلِّغ .

C. In the Ethpeel notice the application of § 34, according to which, in certain forms the *e* which *l* must take instead of the *sh^eva* is thrown forward on the *l*; the same thing is done with the regular *a* of the other forms of Ethpeel, as well as of all those of Ethpaal: بَلِّغ and بَلِّغ “to be oppressed”; بَلِّغ (or بَلِّغ ; §§ 17; 34 *Rem.*); f. بَلِّغ , Impt. بَلِّغ . In the Ethpeel of بَلِّغ “to take”, however, the *l* is assimilated to *l* instead, the *l* becomes hard and the *e* falls away (§ 36): بَلِّغ (written also بَلِّغ merely), بَلِّغ , &c. Others too have sometimes a like formation, e. g. بَلِّغ “you are bound” (say بَلِّغ). It is exactly the same with بَلِّغ “to groan” ⁽²⁾.

D. For the Paal it has to be noted that the 1st sing. Impf. is not بَلِّغ , like بَلِّغ , but simply بَلِّغ . Of course the *a* of the *l* passes over to the prefixes in cases like بَلِّغ , بَلِّغ . In بَلِّغ “to teach” this *l* is almost always parted with, even in writing, e. g. بَلِّغ = بَلِّغ &c. Individual cases of this kind are found also with other verbs, e. g. بَلِّغ “goes away”, instead of بَلِّغ (= בָּעָרַח Denominative from בָּעָר “way”).

(1) There are sporadic exceptions in accordance with § 46, like בָּעָרַח Sap. 14, 10 as variant for בָּעָרַח ; בָּעָרַח , Deut. 4, 26 as var. for בָּעָרַח ; and various forms from בָּעָר (§ 183) (בָּעָר *Σοφιστικὸν* John 16, 20 BERNSTEIN).

(2) The language takes בָּעָר as root and sometimes even forms derivatives from it, like בָּעָר “groaning”.

E. In the Aphel and Ettaphal⁽¹⁾ verbs *primae* } pass over wholly to the formation of verbs *primae* o (v. § 175 B). Thus from لُفِي , لُفِي , لُفِي ; لُفِي ; لُفِي ; لُفِي . (Only لُفِي , which is at the same time *tertiæ* u, forms, in accordance with the analogy of the original *primae* u, لُفِي , لُفِي . Cf. also the old Aphel لُفِي “to believe”, “to intrust to”, لُفِي .)

F. *Rem.* In other respects also indication is given of a certain effort in verbs *primae* } to cross over to the class *primae* o (u). Thus with لُفِي “to teach” the Peal is لُفِي “to learn”; thus farther one says لُفِي “to be black” and لُفِي “to be long”, for لُفِي , لُفِي . Similarly there is also found the verbal adjective (§ 118) لُفِي for the usual لُفِي “lost”.

G. According to the West-Syrian pronunciation, even verbs beginning with لُفِي (§ 37) share in the treatment of verbs *primae* }, thus: لُفِي “to remember”, لُفِي &c. (East-Syrian لُفِي , لُفِي).—Still more completely of course does this happen with those verbs whose initial لُفِي has already become } in writing, like لُفِي “to meet” (from لُفِي , Aphel لُفِي).

H. The following survey shows the principal forms which deviate from the common type.

Peal.

Perf. لُفِي , لُفِي , لُفِي , لُفِي , لُفِي .
 Impf. { لُفِي , لُفِي , لُفِي , لُفِي , — لُفِي (1st sing.).
 { لُفِي , لُفِي , لُفِي , لُفِي , — لُفِي (1st sing.).
 Impt. { لُفِي , لُفِي , لُفِي , لُفِي , لُفِي .
 { لُفِي , لُفِي , لُفِي , لُفِي .
 Inf. لُفِي ; لُفِي . Part. pass. لُفِي .

Ethpeel.

Perf. لُفِي , لُفِي , لُفِي .—Impf. لُفِي , لُفِي .—Impt. لُفِي .⁽²⁾
 —Part. لُفِي , لُفِي .—Inf. لُفِي .

(1) So too in the Shaphel لُفِي , لُفِي (§ 180).

(2) There are several examples of this form. But لُفِي as Impt., also occurs with three syllables; thus, no doubt, لُفِي Ephr. II, 847 D, and repeatedly, (where Ethpaal is scarcely admissible).

Pael.

Perf. لَاحِز .—Impf. تَلْحِز , تَلْحِزْ .— لَاحِز (1st sing.).—Impt. لَاحِز .—Part. act. مَلْحِز , مَلْحِزْ ; pass. مَلْحِز , مَلْحِزْ .—Inf. مَلْحِزْ .

Ethpaal.

Perf. لَاحِز , لَاحِزْ , &c.—Impf. يَلْحِز , يَلْحِزْ .—Impt. لَاحِز (لَاحِزْ).—Part. مَلْحِز , مَلْحِزْ .—Inf. مَلْحِزْ .

Aphel } v. Inflection of verbs *primae* o.
Ettaphal } مَلْحِزْ

VERBA PRIMAE o AND ʿ.

§ 175. A. In verbs of this sort, which besides are not numerous, *Verba primae* ʿ appears throughout, except in Aphel and Ettaphal, (and setting aside the exceptions mentioned in § 40 A, viz: Part. act. Peal لُحِز “it is fitting”, and the Pael وَحِز “to appoint”, along with Ethpaal يَلْحِزْ) both for original ʿ and for original o (and in part for l, v. § 174 F).

Instead of ʿ with *shēva*, ʿ ī has to appear (§ 40 C) in Peal and Ethpeel, thus:— وَحِز , وَحِزْ , وَحِزْ , وَحِزْ , &c. ʿ ī is often written instead of it, in the beginning of the word, e. g. وَحِزْ = وَحِزْ “they inherited”, &c.⁽¹⁾

In the Perf. Peal, those verbs which do not end in a guttural or r (with the exception of وَحِزْ §§ 38; 183) have e, thus لَحِز “inherited”; بَحِز “bare”; سَحِز “sat”; سَحِز “burned”; but of course وَحِز “knew”; وَحِز “was heavy”.

In the Impf. and Inf. Peal the two most frequently occurring verbs of this class, وَحِز and وَحِز , lose their ʿ, but instead double (and harden) their 2nd rad., and so become here like to verbs *primae* j. They farther lose the ʿ in the Impt. Peal (as also does وَحِز which does not appear in the Impf.), thus: وَحِز , وَحِز ; وَحِز , وَحِز ; وَحِز , وَحِز (وَحِز), &c. (cf. وَحِز , وَحِز § 126 B). The rest pass over entirely, in the Impf. and Inf. Peal, to the analogy of those verbs *primae* l, which have a in the Impf., e. g.

(1) An individual case is found even of لَحِز “I have gained” = لَحِز Apost. Apocryph. 806, 7; also وَحِز “she knew” = وَحِز Spicileg. Syr. 40, 8 (both cases after ل).

VERBA TERTIAE ܘ.

§ 176. A. Verbs *tertia* ܘ deviate from the strong verb much Verba
tertia ܘ. more decidedly than the classes hitherto described. The radical *i*, *y* brings about a vowel-termination, and is fused with the endings in various ways. In the Perfect Peal a transitive form of pronunciation with *ā* in the 3rd sing. m. (like ܦܩܠ; “threw”) and an intransitive with *ī* are to be distinguished; but side by side with the latter form there appears and that widely, one with *ā* (e. g. ܦܩܠܐ and ܦܩܠܐ “rejoiced”⁽¹⁾). In the Impt. Peal the transitive form in *ī* has almost completely supplanted the intransitive form in *ai*, v. *infra* D.

B. The *Perf.*, except in Peal, always has *ī*, which, like the *ī* of the intransitive Peal, is retained even before endings, and with *o* forms the diphthong *iu*. The later West-Syrians often attach an additional ܘ, of course a silent one, to the 3rdpl. f. as a diacritic mark, e. g. ܦܩܠܘܘ = ܦܩܠܘܘ “they (f.) are revealed”.

Notice the difference between the 1st sing. ܦܩܠܐ with soft *l* and the 2nd sing. m. ܦܩܠܐ with hard *l* in all classes⁽²⁾; in the transitive Peal, at least with the East-Syrians, it farther happens that the 1st sing. has *ē* (ܦܩܠܐ).

C. The *Impt.*, when without any of the endings, terminates in ܘ in all classes; the same is the case with the active *Participles*. With that ܘ the ending *in* blends into ܘ (West-Syrian *in*), and the ending *in* into *ēn*.

D. The *Impt.* sing. m. ends in *ā* in the Pael, Ethpaal, Aphel, (and Ettaphal?).—In the Impt. Ethpeel the ending with the West-Syrians is *ai*, e. g. ܦܩܠܐ “reveal thyself”; ܦܩܠܐ “show thyself”; the East-Syrians vocalise the 1st rad., after the analogy of the strong verb, and write a double, but silent ܘ, thus: ܦܩܠܘܘܘܘܘܘܘܘ. The West-Syrians

(1) So ܦܩܠܐ “swore”, alongside of the less frequent ܦܩܠܐ. As variants of the West- and East-Syrian tradition, without consistency on either side, ܦܩܠܐ and ܦܩܠܐ; along with ܦܩܠܐ is found ܦܩܠܐ &c.

(2) Transgressions against this rule in manuscripts and editions are due to oversight.

also often say **لُجِب** as well as **لُجِب** “repent”, and even in very early times it is found written ⁽¹⁾ plainly **لُجِب**.

The intransitive form of the Impt. sing. m. Peal was properly *ai*. But this form is authenticated with certainty still only in **تَّجِب** “swear” (of the class *primae* **ت** at the same time), occurring alongside of **تَّجِب**, and in **لُجِب** “drink” (with prefix **لُ**, according to § 51) from **لُجِب**. In other cases the form throughout is **سَّجِب** “rejoice”, &c. (On **لُجِب** “come”, v. § 183).

E. The 3rd pl. m. Perf., at least in Peal, and in like manner the Impt. m. pl., and the 3rd pl. f. Perf. in all the verb-classes, [or Conjugations] have occasionally *lengthened* forms: **لُجِب** (**لُجِب**, **لُجِب**) = **لُجِب**; **لُجِب** = **لُجِب**; **لُجِب** = **لُجِب**; **لُجِب** = **لُجِب**, &c.; there is also written instead, **لُجِب**, **لُجِب**, **لُجِب** &c. For **لُجِب** of the Imperative pl. f. there is also found **لُجِب**, e. g. **لُجِب** *i. e.* **لُجِب** “pray ye” (§ 40 E). More rarely we meet here with the short forms in **ت** (probably *āi*) like **سَّجِب** “rejoice ye” (f.); **لُجِب** “be ye like” (f.). In the 1st pl. perf. we meet with **لُجِب**, **لُجِب**, **لُجِب** &c. as well as **لُجِب** &c.

F. The *Ettaphal* does not occur with sufficient frequency to call for its consideration in the Paradigm. Besides, the only form open to doubt is the Impt. sing. m.; all the other forms follow the analogy of the other reflexives.

On the blending of the Participles in *ē*, and pl. *ēn*, with affixed subject-pronouns v. § 64 A.

Rem. Verbal forms, which showed **o** as 3rd rad. no longer appear.

⁽¹⁾ **لُجِب**, as it is usually printed in Rev. 2, 5 and 15, is inaccurate. [Gutbir gives **لُجِب**]. And yet this remarkable form of the Imperative **لُجِب** will have to be recognised, for likewise in Euseb. Church Hist. 211, 1 the two manuscripts which belong to the 6th century have **لُجِب** for *μετανόησον*. The other two,—tolerably ancient also, have **لُجِب**. It looks like a regular *Ethpaal* form, but the verb appears to occur only in the *Ethpeel*.

PARADIGM OF VERB TERTIAE ٤.

	Peal.		Ethpeel.	
Perf. sg. 3. m.	وَصَلَّ	صَلَّ	وَصَلَّ	وَصَلَّ
3. f.	وَصَلَّتْ	صَلَّتْ	وَصَلَّتْ	وَصَلَّتْ
2. m.	وَصَلَّ	صَلَّ	وَصَلَّ	وَصَلَّ
2. f.	وَصَلَّتْ	صَلَّتْ	وَصَلَّتْ	وَصَلَّتْ
1.	وَصَلَّ	صَلَّ	وَصَلَّ	وَصَلَّ
pl. 3. m.	وَصَلَّوْا	صَلَّوْا	وَصَلَّوْا	وَصَلَّوْا
3. f.	وَصَلَّتْنَ	صَلَّتْنَ	وَصَلَّتْنَ	وَصَلَّتْنَ
2. m.	وَصَلَّوْا	صَلَّوْا	وَصَلَّوْا	وَصَلَّوْا
2. f.	وَصَلَّتْنَ	صَلَّتْنَ	وَصَلَّتْنَ	وَصَلَّتْنَ
1.	وَصَلَّوْا	صَلَّوْا	وَصَلَّوْا	وَصَلَّوْا
Impf. sg. 3. m.	يُصَلِّ	صَلِّ	يُصَلِّ	يُصَلِّ
3. f.	تُصَلِّي	صَلِّي	تُصَلِّي	تُصَلِّي
2. m.	يُصَلِّ	صَلِّ	يُصَلِّ	يُصَلِّ
2. f.	تُصَلِّي	صَلِّي	تُصَلِّي	تُصَلِّي
1.	يُصَلِّ	صَلِّ	يُصَلِّ	يُصَلِّ
pl. 3. m.	يُصَلُّوْنَ	صَلُّوْا	يُصَلُّوْنَ	يُصَلُّوْنَ
3. f.	تُصَلِّيْنَ	صَلِّيْنَ	تُصَلِّيْنَ	تُصَلِّيْنَ
2. m.	يُصَلُّوْنَ	صَلُّوْا	يُصَلُّوْنَ	يُصَلُّوْنَ
2. f.	تُصَلِّيْنَ	صَلِّيْنَ	تُصَلِّيْنَ	تُصَلِّيْنَ
1.	يُصَلُّوْنَ	صَلُّوْا	يُصَلُّوْنَ	يُصَلُّوْنَ
Impt. sg. m.	وَصَلِّ	صَلِّ	وَصَلِّ	(وَصَلِّ)
f.	وَصَلِّي	صَلِّي	وَصَلِّي	وَصَلِّي
pl. m.	وَصَلُّوْا	صَلُّوْا	وَصَلُّوْا	وَصَلُّوْا
f.	وَصَلِّيْنَ	صَلِّيْنَ	وَصَلِّيْنَ	وَصَلِّيْنَ
Part. act. sg.	صَلِّ	صَلِّ	صَلِّ	صَلِّ
pl.	صَلُّوْا	صَلُّوْا	صَلُّوْا	صَلُّوْا
pass. sg.	صَلِّ	صَلِّ	صَلِّ	صَلِّ
pl.	صَلُّوْا	صَلُّوْا	صَلُّوْا	صَلُّوْا
Inf.	صَلِّ	صَلِّ	صَلِّ	صَلِّ

	Pael.	Ethpaal.	Aphel.
Perf. sg. 3. m.	قَوَّمَ	قَوَّمَ	قَوَّمَ
3. f.	قَوَّمَتْ	قَوَّمَتْ	قَوَّمَتْ
2. m.	قَوَّمْتَ	قَوَّمْتَ	قَوَّمْتَ
2. f.	قَوَّمْتِ	قَوَّمْتِ	قَوَّمْتِ
1.	قَوَّمْتُ	قَوَّمْتُ	قَوَّمْتُ
pl. 3. m.	قَوَّمُوهُ	قَوَّمُوهُ	قَوَّمُوهُ
3. f.	قَوَّمْنَ	قَوَّمْنَ	قَوَّمْنَ
2. m.	قَوَّمْتُمْ	قَوَّمْتُمْ	قَوَّمْتُمْ
2. f.	قَوَّمْتُنَّ	قَوَّمْتُنَّ	قَوَّمْتُنَّ
1.	قَوَّمْنَا	قَوَّمْنَا	قَوَّمْنَا
Impf. sg. 3. m.	يَقْوِمُ	يَقْوِمُ	يَقْوِمُ
3. f.	تَقْوِمُ	تَقْوِمُ	تَقْوِمُ
2. m.	تَقْوِمُ	تَقْوِمُ	تَقْوِمُ
2. f.	تَقْوِمِي	تَقْوِمِي	تَقْوِمِي
1.	أَقْوِمُ	أَقْوِمُ	أَقْوِمُ
pl. 3. m.	يَقْوِمُونَ	يَقْوِمُونَ	يَقْوِمُونَ
3. f.	تَقْوِمْنَ	تَقْوِمْنَ	تَقْوِمْنَ
2. m.	تَقْوِمْتُمْ	تَقْوِمْتُمْ	تَقْوِمْتُمْ
2. f.	تَقْوِمْتُنَّ	تَقْوِمْتُنَّ	تَقْوِمْتُنَّ
1.	نَقْوِمُ	نَقْوِمُ	نَقْوِمُ
Impt. sg. m.	اقْوِمْ	اقْوِمْ	اقْوِمْ
f.	اقْوِمِي	اقْوِمِي	اقْوِمِي
pl. m.	اقْوِمُوا	اقْوِمُوا	اقْوِمُوا
f.	اقْوِمِيْنَ	اقْوِمِيْنَ	اقْوِمِيْنَ
Part. act. sg.	مَقْوِمٌ, مَقْوِمَةٌ	مَقْوِمٌ, مَقْوِمَةٌ	مَقْوِمٌ, مَقْوِمَةٌ
pl.	مَقْوِمُونَ, مَقْوِمَاتٌ	مَقْوِمُونَ, مَقْوِمَاتٌ	مَقْوِمُونَ, مَقْوِمَاتٌ
pass. sg.	مَقْوَمٌ, مَقْوَمَةٌ	مَقْوَمٌ, مَقْوَمَةٌ	مَقْوَمٌ, مَقْوَمَةٌ
pl.	مَقْوَمُونَ, مَقْوَمَاتٌ	مَقْوَمُونَ, مَقْوَمَاتٌ	مَقْوَمُونَ, مَقْوَمَاتٌ
Inf.	مَقْوِمَةٌ	مَقْوِمَةٌ	مَقْوِمَةٌ

VERBA MEDIAE **o** AND **u**.

§ 177. A. Verbs, whose 2nd rad. is looked upon as a **o**, or rather *Verba mediae* verbs which replace the 2nd rad. by a long vowel, are still farther removed from the general type, in Peal, Aphel, Ethpeel and Ettaphal, than the preceding class. o u

In *Peal* they have *ū* in the Perf. between the two firm radicals (فَمَّ “stood”), and *ū* in the Impf. and Impt. (فَمَم, فَمَم). The intransitive מוּת “to die” alone has *ī* in the Perf. (מִיתָ).⁽¹⁾ In the Part. act. they have *ā-e*, and with lengthening, *āi-* (מִיֵּת, מִיֵּת): in the Part. pass. *ī* (מִיֵּת), and in the Inf. *ū* (מִיֵּת). The Inf. is sometimes written inaccurately מִיֵּת. The only verb which still exhibits middle **u**, has *ī* in the Impf. and Impt. (מִיֵּת, מִיֵּת)⁽²⁾; in other respects it is exactly like those with middle **o**.

B. In the *Aphel* *ī* appears throughout (מִיֵּת, מִיֵּת), except in the Part. pass. and the Inf. (מִיֵּת, מִיֵּת).—It is the very same in *Ettaphal*, where only the Inf. has *ū* (מִיֵּת, מִיֵּת—מִיֵּת). The *Ethpeel* agrees completely with the *Ettaphal*, or rather the *Ethpeel* in these verbs is quite supplanted by the *Ettaphal*. In the reflexives even a single **l** may be written for the double **l** (§ 36). The frequently occurring reflexive of מִיֵּת “to persuade” (with Greek π § 15, from πείσαι) is written מִיֵּת, מִיֵּת, and oftenest מִיֵּת (etπis), by assimilation of the **l** to the π. So by a wrong use, in a few rare cases even מִיֵּת “to burst out in anger” (“to boil”).

C. The prefixes **u** **l** **u** are applied in the *Peal* and *Aphel* without a vowel. And yet forms of the prefix with a vowel are not infrequently found, particularly in the poets, like מִיֵּת, מִיֵּת, מִיֵּת “wakens up”, מִיֵּת; rarely we have Infinitives like מִיֵּת “to remain”. Whether forms of three syllables like מִיֵּת occurred also, is not certain.

(¹) Very rarely indeed מִיֵּת is said to appear.

(²) But not in the Perf., where only *sām* occurs, not *sīm*. In verbs *med.* **o** no trace has been retained of an intransitive mode in the Impf. and Impt. *Peal*.

D. In the Aphel, hardening occurs according to tradition after the vowel *a* in **إَفِي** “made ready”, and in **إَفِي** (1) “measured”, while the softness of the 1st rad. may be held certain in **إَفِي** “gave back”, **إَفِي** “beheld”, **إَفِي** “I spent the night”, and many others.

E. *Pael* and *Ethpaal* make use of a double **ت** (*aij*) in place of the 2nd rad., as **مِيم** “to maintain”, **إِيمِيم**; **شِيم** “to charge”, &c., but sometimes a double **و** (*auw*), as **لِيم** “to bedaub” (East-Syrian manner of writing is **لِيم** § 49 B); **يِيم** “to set right”, “to admonish” (alongside of **يِيم** “to set or attach on the right side” &c.). The inflection of these verbs is exactly that of the strong verbs.

F. Those verbs also are declined like strong verbs, which have an altogether consonantal *w*, e. g. **زِيم** “to exult”, **زِيم**, **زِيم**, **زِيم**, &c.; **إِلِيم** “to add to” (Denominative from **إِلِيم** “by, on to”), **إِلِيم**, &c.; **إِلِيم** “to act wickedly” (from **إِلِيم** “iniquity”); **زِيم** “to be wide”, **زِيم** “to widen” (contrasted with **زِيم** “to smell”, **زِيم** “to soften, to appease”); **سِيم** “to be white” (**سِيم** § 116,—contrasted with **سِيم** “glanced”). They are mostly Denominatives, and by no means the remains of a formation more original than that of verbs properly *med. o*.

G. The following synopsis gives a view of the deviations from the general type, which occur in these verbs.

Pael.

	Perf.		Impf.
	مَم (مَم)	مَم	مَم (مَم) مَم
	مَم	مَم	مَم مَم
	مَم	مَم	مَم مَم
	مَم	مَم	Impt.
	مَم	مَم	مَم مَم مَم مَم
	مَم	مَم	مَم مَم
Part. act.	مَم (مَم), مَم, مَم		Inf.
pass.	مَم (مَم).		مَم (مَم, مَم).

(1) In certain modifications of meaning, however, the former of these two words is said to be given as **إَفِي**: and the whole matter is thereby made a subject of considerable doubt. **إَفِي** in particular owes its hardness expressly to the silly

	<i>Aphel.</i>	
Perf.	Impf.	Impt.
أَقَمَّ	لَقَمَ	أَقَمَّ
أَقَمَّوْا	أَقَمَّ	أَقَمَّوْا
أَقَمَّوْا	لَقَمُوْا	أَقَمَّوْا
أَقَمَّوْا	Part. act. مَقَمِّمٌ	
أَقَمَّوْا	pass. مَقْمُومٌ	
أَقَمَّوْا	Inf. مَقْمُومَةٌ	

Ettaphal and Ethpeel.

مَقَمَّوْا، مَقَمَّوْا — مَقَمَّوْا، مَقَمَّوْا — مَقَمَّوْا، مَقَمَّوْا.

VERBA MEDIAE GEMINATAE.

§ 178. A. Verbs which restore the 3rd rad. by doubling the 2nd *Verba mediae geminatae* are in their origin closely related to verbs *med. o*, and they still repeatedly give and take to and from them (§ 58). They double the 1st rad. after prefixes, otherwise the 2nd if it is preceded and followed by a short vowel. When there is no ending, and immediately before consonants, the 2nd consonant remains without doubling. Only Peal, Aphel, and Ettaphal fall to be considered here.

In the Perf. Peal all these verbs of course have *a*, and in the Impf. and the Impt. sometimes *o*, sometimes *a*: *e. g.* دَخَلَ “to enter”, يَدْخُلُ، يَدْخُلُونَ; حَفَّأَ “to shear”, يَحْفَأُ، يَحْفَأُونَ; تَمَّأَ “to grope”, يَتَمَّأُ، يَتَمَّأُونَ; تَمَّأَ “to be hot”, يَتَمَّأُ، يَتَمَّأُونَ; يَتَمَّأُ “to be old”, يَتَمَّأُ، يَتَمَّأُونَ; يَتَمَّأُ “to be abominable”, يَتَمَّأُ، يَتَمَّأُونَ; يَتَمَّأُ “to covet”, يَتَمَّأُ، and many others. The latter set are plainly intransitives. Only يَتَمَّأُ “to err” has يَتَمَّأُ with *e*.

B. The Part. act. is like that in verbs *mediae o*: يَدْخُلُ، يَدْخُلُونَ; but doubling makes its appearance whenever the Participle is lengthened: يَدْخُلُ، يَدْخُلُونَ، &c. Also in these forms, particularly in يَدْخُلُ “to enter”, an } is usually written, which however has no significance for pronunciation: يَدْخُلُ or يَدْخُلُ; يَدْخُلُ or يَدْخُلُ. A superfluous } is also sometimes written in the Aphel (§ 35) *e. g.* أَحَبَّوْا “to love” for أَحَبَّوْا (Inf.).

desire to distinguish it from أَحَبَّوْا “eaten” (§ 23 *G. Rem.*). At the same time it is stated that, “in the land of Ḥarrān”, that is, in the very home of the dialect, they say أَحَبَّوْا. Thus always أَحَبَّوْا &c.

C. In forms furnished with prefixes (Impf. and Inf. Peal, and the whole of Aphel and Ettaphal), hardening always appears: thus **نُخِر** “robs”; **نُفِئ** “hatched”, &c. In this, as also in other respects, these forms (and the Impt. Peal likewise) agree entirely with the formations of verbs *primae* 1, so that sometimes a doubt may actually exist as to whether a verbal form belongs to the one or to the other.

In the Perf. Peal the 2nd rad. becomes hard, only when an original vowel following it has been retained: thus like **نُفِئ** “dashed in pieces”, **نُفِئ**, **نُفِئ**, also **نُفِئ** and even in the later formations **نُفِئ**, **نُفِئ**; but **نُفِئ**, **نُفِئ**. In the Impt. it is always correspondingly soft: **نُفِئ**, **نُفِئ**.

D. In the *Ethpeel* the 2nd and 3rd rads. (contrary to the fundamental rule) are kept separate, and the inflection is quite the same as in the strong verb. Only,—when the two come together, the mode of writing is sometimes simplified, *e. g.* **نُفِئ** for **نُفِئ** (like **نُفِئ**); **نُفِئ** for **نُفِئ** (like **نُفِئ**) from **نُفِئ** “to be robbed”, **نُفِئ** “to be imputed”.—In the *Pael* and *Ethpaal* these verbs exactly resemble the strong verbs, although the pronunciation, at least in later times, in cases like **نُفِئ** (properly *paqqêqath*) allowed of a simplification (to *paqqath* or even *paqath*).

E. We give in what follows a complete paradigm of the *Peal* (short only of the secondary forms).

	<i>Perf.</i>	<i>Impf.</i>	<i>Impt.</i>
sg. 3. m.	نُفِئ	نُفِئ	sg. m. نُفِئ
3. f.	نُفِئ	نُفِئ	f. نُفِئ
2. m.	نُفِئ	نُفِئ	pl. m. نُفِئ
2. f.	نُفِئ	نُفِئ	f. نُفِئ
1.	نُفِئ	نُفِئ	
pl. 3. m.	نُفِئ	نُفِئ	Part. act. نُفِئ , نُفِئ
3. f.	نُفِئ , نُفِئ	نُفِئ	pass. نُفِئ
2. m.	نُفِئ	نُفِئ	
2. f.	نُفِئ	نُفِئ	Inf. نُفِئ
1.	نُفِئ	نُفِئ	

For the *Aphel* the following abstract may suffice: Perf. **أَخَذَ**, **أَخَذُوا**; **أَخَذْتَهُ**, **أَخَذْتُمُوهُ**;—Impf. **يَأْخُذُ**, **يَأْخُذُونَ**—Impt. **أَخِذْ**, **أَخِذْتُمْ**;—Part. act. **مَأْخُذٌ**, **مَأْخُذُونَ**.—Part. pass. **مَأْخُذٌ**, **مَأْخُذُونَ**.—Inf. **أَخِذْهُ**.

The *Ettaphal* would run **أَخِذْهُ**, &c.

VERBS WEAK IN MORE THAN ONE RADICAL.

§ 179. A. Verbs, which contain two weak radicals, present almost no peculiar difficulties. Verbs *primae* **ا**, which are at the same time *tert.* **ا**, show the peculiarities of both classes, *e. g.* from **بَغَلَ** “to damage” **بَغَلَ**; *Aphel* **أَبْغَلَ**, **أَبْغَلُوا**; Impt. *Aphel* **أَبْغَلْ** “cause to forget”; **أَبْغَهُ** “put to the proof”, &c. They retain the *n* in the Impt. *Peal*: **نَبِغْ**, &c.

Verbs weak
in more
than one
radical.

Verbs *primae* **ا**, which are at the same time *med.* **ا** or *med. gem.*, retain their *n* in all circumstances, thus *e. g.* **نَامَ** (*med.* **ا**) “sleeps”; **يَبِئُ** (*med. gem.*) “is abominable”.

B. Verbs *primae* **ا**, which are at the same time *tert.* **ا**, correspond: **أَبْجَلُ** “to wail”; **أَبْجَلُ** “to bake” (East-Syrian **أَبْجَلُ**, **أَبْجَلُوا**); **أَبْجَلُ**, **أَبْجَلُوا**; (also **أَبْجَلُ** § 174 B, *Rem.*); Impt. *Aphel* **أَبْجَلْ**; f. **أَبْجَلُ** (East-Syrian **أَبْجَلُ**); *Ethpeel* **أَبْجَلُ**, &c. (For a third verb of this kind, which appears in the *Peal*, **أَبْجَلُ**, v. § 183). *Pael* **أَبْجَلْ** “to heal”, **أَبْجَلْ** &c.

It is the same with verbs which are at once *primae* and *tertiæ* **ا** [*i. e.* they show the variations associated with both types of weakness in the radical]: **أَبْجَلُ** “to swear”; **أَبْجَلُ** “to sprout”: **أَبْجَلُ** or (intr.) **أَبْجَلُ** (§ 176 D, *Rem.*);—**أَبْجَلُ**, **أَبْجَلُوا**; (also **أَبْجَلُ** § 175 A, *Rem.*); *Aphel* **أَبْجَلُ**, **أَبْجَلُوا**, to which add **أَبْجَلُ** “to confess” and a few others which do not occur in the *Peal*: **أَبْجَلُ**, **أَبْجَلُ**, &c.

C. Verbs *tert.* **ا**, which have a *w* as 2nd rad., *e. g.* **أَبْجَلُ** “to accompany”; **أَبْجَلُ** “to be equal”, keep it always as a consonant, and accordingly do not diverge at all from the usual type of verbs *tert.* **ا**: *e. g.* **أَبْجَلُ**; **أَبْجَلُوا**; **أَبْجَلُ**; **أَبْجَلُوا**, &c.

D. Even in verbs *secundæ* **ا**, which are at the same time *tert.* **ا**, the procedure is in accordance with the rules elsewhere given. What effect these rules have is shown in the following forms: Perf. **أَبْجَلُ** “to find

fault with", f. **قَاب**, pl. **قَاه**; Impt. **قَاب**, f. **قَاب**; Inf. **قَابِلٌ**. Ethpeel **قَابِلٌ**.—
Intrans. Perf. **لَاب** "to grow tired", **لَابِبٌ**, **لَابِدٌ**, **لَابَدٌ**, **لَابِ** and **لَابِي**;
لَاب; Impf. **لَابِي**, **لَابِي**, **لَابِي**; Part. **لَابِي**, **لَابِي**; Inf. **لَابِي**. Aphel **لَابِي**; Part. f.
لَابِي, &c.

E. Several other combinations, which however occur very seldom indeed,—such as *primae* **ل** and *med. gem.* in **لَاو** (**لَاو**) "thou art groaning", or *prim.* **ل** and *med.* **و** in **لَاوَجَا** ⁽¹⁾ "she longed for", or *primae* **و** and *secundae* **ل** as in **لَاوَجَا** "she longs for", **لَاوَجَا** (improperly written **لَاوَجَا** § 33 B) "he longed for", and the triple weakness in **لَاو** (Pael) "to restore to harmony", Ethpaal **لَاو** (also written, to be sure, **لَاو**)—need no special explanation. **لَاو** "to lament" (§ 175 B) has its two *l*'s always separated: **لَاو**, &c.

QUADRILITERAL AND MULTILITERAL VERBS.

Quadriliteral and multiliteral verbs. Formation of quadriliterals.

§ 180. As Quadriliterals we reckon here both those verbs which cannot readily be traced back to shorter stems, such as *e. g.* **لَاو** "to scatter", and those, in which this is easily done. To the latter class belong, amongst other:—

(1) Causatives formed with *ša*, like **لَاو** "to enslave"; **لَاو** "to suspend"; **لَاو** "to complete"; and (from *primae* **و** or **ل**) **لَاو** "to proclaim"; **لَاو** "to stretch forth"; **لَاو** "to promise"; **لَاو** "to delay" (אָהַר).

(2) The few quadriliterals formed with *sa* **לַו** "to hasten"; **לַו** "to bring against"; **לַו** "to tend or nurse" (probably from אָסִי).

(3) Denominatives in *n*, like **לַו** "to be possessed", from **לַו** "demoniac" (adj. from **לַו** "demon"); **לַו** "to sustain", "to hold out".

(4) Denominatives in *ī*: **לַו** from **לַו** "foreign"; **לַו** *οἰκιστῶν* from **לַו** *οἰκιστῶς* (from **לַו** "house").

(¹) This form is at an early date disfigured in many ways.

(5) Denominatives formed by reduplication of the 3rd radical, like **جَدِّدْ** “to make a slave of” (**جَدِّدْ**); **جَرِّدْ** “to wrap in swaddling clothes” (**جَرِّدْ**).

(6) Reduplicated forms like **جَرِّدْ** “to chew the cud” from **جَرَر**; **جَرِّدْ** “to become stupid” from **جَرَر**.

(7) Reduplicated forms like **جَحَلَّ** “to complicate”, and **جَنَنَ** “to drag”, from **جَلَل**, **جَرَر**; **جَحَلَّ** “to shake”; and **جَمَعَم** “to raise up” from **رَمَع**, **رَمَع**.

(8) Forms like **جَمَعَم** “to maintain”, “to nourish”, from **سَبَر**; **جَمَعَم** “to be wreathed”, from **عَكَد**; **جَمَعَم** “to lean upon a staff” (**جَمَعَم**). And so too, others of all sorts.

To these may be added simple Denominatives like **جَلَّمَ** “to teach” from **جَلَّمَ** “disciple”; **جَمَعَم** “to pledge”, from the Assyrian borrowed-word **جَمَعَم** “pledge”; **جَمَعَم** “to become a proselyte”, from the Jewish word **جَمَعَم**; **جَمَعَم** “to give form” (**جَمَعَم**), &c.; and, along with these, even compounds like **جَمَعَم** “to become man”, from **جَمَعَم**; **جَمَعَم** “to be an adversary”, from **جَمَعَم** (from **جَمَعَم** + **د** + **و**), &c. Along with these Quadrilaterals there are many also from Greek words, like **جَمَعَم** “to accuse”, from **κατήγορος**; **جَمَعَم** “to remove”, “to depose”, from **καθαίρεισις**, &c.; **جَمَعَم** “to rob” from **λῆσταις**.

The Quadrilaterals have an Active form, and a Reflexive form: **جَمَعَم** “to roll” (trans.), **جَمَعَم** “to roll” (intrans.); **جَمَعَم** “to teach”, **جَمَعَم** “to be taught”; **جَمَعَم** “to estrange”, **جَمَعَم** “to become estranged”; **جَمَعَم** “to notify”, **جَمَعَم** “to understand, or know”, &c. Many appear in the reflexive form only.

§ 181. *The inflection is exactly that of the Pacl and corresponding Inflection. Ethpaal*, except that in this case the two middle consonants take the place of the one double consonant, thus: **جَمَعَم** like **جَمَعَم**, **جَمَعَم**, **جَمَعَم**; Impf. **جَمَعَم**, **جَمَعَم**; Impt. **جَمَعَم**, **جَمَعَم**; Part. act. **جَمَعَم**, **جَمَعَم**; pass. **جَمَعَم**, **جَمَعَم**; Inf. **جَمَعَم** (*Nomen actionis* **جَمَعَم** § 123).—Reflexive **جَمَعَم**, **جَمَعَم**; Impf. **جَمَعَم**, **جَمَعَم**; Impt. **جَمَعَم**; Part. **جَمَعَم**, **جَمَعَم**; Inf. **جَمَعَم**.

It makes no difference whether the 2nd letter be a **o** or a **u**, as, for instance, in **يُؤَيِّدُ** “to support”; **يُعْزِّزُ** “to announce”.

Those which end in *i* follow entirely the analogy of the Pael of *tert.* **u**, e. g. **يُعْمِدُ** “to complete”, **يُعْمِدُ**, **يُعْمِدُ** (2nd sing. m.), **يُعْمِدُ** (1st sing.), **يُعْمِدُ**; Impf. **يُعْمِدُ**, **يُعْمِدُ**; Impt. **يُعْمِدُ**.— Reflexive **يُعْمِدُ**, **يُعْمِدُ**, &c. Of an Impt. of the Reflexive of such verbs I know only the forms **يُعْمِدُ** (1) (**يُعْمِدُ**?) and **يُعْمِدُ** (2); and these do not end in *a*, as one would have expected.

Multiliteral verbs.

§ 182. In like manner several Quinqueliterals also appear. To this class belong first, verbs which repeat the two last radicals, like **يُعْمِدُ** “to have bad dreams”, from **يُعْمِدُ** “a dream”, and **يُعْمِدُ** “to stir up fancies”, the reflexive of which, **يُعْمِدُ** “to have fancies”, (from **يُعْمِدُ** “a little lamp”, a borrowed-word from the Persian) occurs frequently. Farther, words occur like **يُعْمِدُ** (سار) “to show one’s self off”, “to swagger”. The inflection of these verbs is quite like that of the Quadrilaterals, except that here it is generally the first consonant which is without the vowel.

Rem. Detached words like **يُعْمِدُ** “to be at law” (**يُعْمِدُ**); **يُعْمِدُ** “to be a *κυβερνήτης*”, and even **يُعْمِدُ** “to be an enemy” (**يُعْمِدُ**), and **يُعْمِدُ** “to be a *χριστιανός*” are to be regarded as affected malformations, which in no way belong to the language.

LIST OF ANOMALOUS VERBS.

§ 183. (1) **يُعْمِدُ** “to find” (Aphel) instead of **يُعْمِدُ**; so **يُعْمِدُ**, **يُعْمِدُ** (Part.), **يُعْمِدُ**. Only the Part. passive is transferred to the Peal: **يُعْمِدُ** (2). A new Aphel, certified only in later times, appears perhaps in **يُعْمِدُ** “to cause to find” Job 7, 2 Hex.

(1) LAGARDE, Anal. 20, 28 (6 Codd.).

(2) Gregor. Naz. Carm. II, 23, 21; but **يُعْمِدُ** in Testam. Jesu Christi 104, 12.

(3) So **يُعْمِدُ** “*foedus*” (adj.) from **يُعْمِدُ** “*foedere*” &c. A Peal **يُعْمِدُ** in this OR in a similar meaning does not otherwise occur. The forms given by PAYNE-SMITH 4158 all belong to the Pael. **يُعْمِدُ** is properly, perhaps, a Shaphel of **يُعْمِدُ**.

List of anomalous verbs.

(2) لآ “to come”. Impt. لآ (with loss of the ل and with \bar{a}), f. لآ ; pl. لآ , f. لآ (لآ).—Aphel لآ . Ettaphal لآ .

(3) لآ “to run”. Impt. لآ ⁽¹⁾.

(4) لآ “to go”. The ل falls out (§ 29), as often as it would otherwise have to follow a vowel-less ر , and take a vowel itself, thus لآ (1st sg.): لآ (3 f. sing.); لآ ; لآ , &c., but لآ , لآ ⁽²⁾ &c. Impt. لآ (with falling away of the ل and with e), لآ , لآ . Only the Peal occurs.

(5) لآ “to ascend”. The ل is assimilated to the ه , whenever the latter stands in the end of a syllable and the former comes first in the one immediately following. These forms, namely Impf. and Inf. Peal, Aphel and Ettaphal, look just as if they had been derived from لآ , thus: لآ , لآ , لآ ; لآ , لآ , لآ , لآ , لآ , لآ , لآ , &c. (Pael and Ethpaal are regular لآ , لآ .) The Impt. too runs as if from لآ (§ 173 C): لآ , لآ , لآ (لآ), لآ .

(6) لآ “to give” (with poets also dissyllabic, thus لآ doubtless) loses its و in the forms لآ , لآ , لآ , لآ , لآ (لآ), لآ , لآ , لآ ; but لآ , لآ (the East-Syrians throw it out in these forms also, § 38). Impt. لآ , لآ , لآ (the a occurring on account of the guttural, by § 169). Part. act. لآ , لآ ;—pass. لآ . For the Inf. (only as Inf. absol., along with forms from لآ) لآ ; but usually a لآ , from لآ appears instead, which also supplies the Impf.; one says only لآ , لآ , &c.—Ethpeel is regular, لآ , لآ , &c. No other conjugations from لآ or لآ are in use.

(7) لآ “to live”. The Perf. is regular: لآ , لآ , لآ , لآ , لآ , لآ .—So too the Impt.: لآ , لآ , لآ . But the Impf. is formed as if from a verb *med. gem.*: لآ , لآ , لآ (and no

(1) The pronunciation *haʿ* with the falling away of the r appears to be known neither to the ancient tradition of the East-Syrians, nor to that of the West-Syrians.

(2) In BERNSTEIN'S *Johannes* are varying forms like لآ , لآ , &c. which have \bar{e} , alongside of those like لآ &c. which have \bar{a} (§ 174 B. *Rem.*).

doubt **نُتِنِب, نُنْتِنِب**). Now this readily passes into the form of verbs *primae* †: even at a pretty early date there is found written **نُتِنِب**, and the later West-Syrians at least have **نُنْتِنِب, نُنْتِنِب**, &c. The Inf. too is **نُنْتِنِب** (**نُنْتِنِب, نُنْتِنِب**).—Part. **نُنْتِنِب**, f. **نُنْتِنِب**; pl. **نُنْتِنِب** or **نُنْتِنِب**, f. **نُنْتِنِب** ⁽¹⁾. The Aphel too is formed as if from *med. gen.*: **نُنْتِنِب, نُنْتِنِب, نُنْتِنِب; نُنْتِنِب; نُنْتِنِب; نُنْتِنِب** (Part. pass.); **نُنْتِنِب** (*Nomen agentis* **نُنْتِنِب**). The mode of writing which is preferred for these Aphel forms is **نُنْتِنِب, نُنْتِنِب, &c.** (§ 35). So with the Ettaphal **نُنْتِنِب**.

(8) **نُونِب** “to be”. The Perf. **نُونِب, نُونِب, &c.** is quite regular: as an enclitic, however, it loses (v. §§ 38; 299) its **نُونِب**: **نُونِب, نُونِب, &c.** The Impf. also is usually quite regular: **نُونِب, نُونِب, نُونِب, &c.**; still, the following secondary forms occur, in which the **نُونِب** has fallen out, and with no difference of meaning: **نُونِب, نُونِب, نُونِب, نُونِب, نُونِب** (2 sing f.). Even the first two forms are far less frequently employed than the full forms, and the others still less frequently, in particular the last one. Notice alongside of the Part. **نُونِب, نُونِب** “being, becoming”, the Part. pass. **نُونِب, نُونِب**, pl. **نُونِب** (Emph. st. **نُونِب**) “existing” (or “created”) and the verbal adjective **نُونِب, نُونِب** “been” (§ 118).

VERBS WITH OBJECT-SUFFIXES.

§ 184. V. *supra* § 66.

The 1st person of the verb cannot have the suffixes of the 1st joined to it, nor the 2nd those of the 2nd.⁽²⁾ There is no suffix of the 3rd pl.; the separate **نُونِب**, or **نُونِب** supplies its place.

نُونِب,—which comes in room of **نُونِب** after a vowel-ending,—becomes, with **نُونِب**; with **نُونِب** it becomes **نُونِب**; with **نُونِب** (§ 50 A. (3)).

Before Suffixes, **نُونِب** of the 2nd sg. m. Perf. is modified into **نُونِب**;

نُونِب of the 2nd sg. f. Perf. into **نُونِب**;

نُونِب of the 1st pl. Perf. into **نُونِب**;

(1) Not to be confounded with the adjective **نُونِب, نُونِب, &c.** “living”, “active”.

(2) The only exception known to me is the poetical expression **نُونِب**, “that I might see myself”, Ephr, II, 506 C.

Verbs with object-suffixes. (a) With strong termination. Leading rules.

the ending $\text{ق}^{\text{و}}$, $\text{ق}^{\text{و}}$ ($\text{ق}^{\text{و}}$) into $\text{ق}^{\text{و}}$, $\text{ق}^{\text{و}}$ ($\text{ق}^{\text{و}}$);
 the ending $\text{ق}^{\text{و}}$ into $\text{ق}^{\text{و}}$ (more rarely $\text{ق}^{\text{و}}$);
 the ending $\text{ق}^{\text{و}}$ into $\text{ق}^{\text{و}}$;
 the ending $\text{ق}^{\text{و}}$ ($\text{ق}^{\text{و}}$) into $\text{ق}^{\text{و}}$ ($\text{ق}^{\text{و}}$);

and the 3 pl. f. Perf. is made to end in \bar{a} .

The \bar{a} of these forms is wanting, however, before the suffix of the 2nd sing. f. $\text{ج}^{\text{و}}$, which here preserves its e , (probably also in the 3rd pl. f. before the suffix of the 2nd pl.).—Secondary forms also occur in which the suffix of the 3rd sing. m. ($\text{ق}^{\text{و}}$) retains the e .

The forms of the Impf. which end in the 3rd consonantal rad. (3 sg. m. and f.; 2 sg. m.; 1. sg. and pl.) assume an \bar{i} before the suffixes of the 3rd sing.; the Impf. sing. m. takes an \bar{a} or an ai before all suffixes, when it ends in a consonant.

Attention should be paid to the distinction between $\text{ق}^{\text{و}}$ and $\text{ق}^{\text{و}}$ in the different persons of the verb. Only the East-Syrians, however, are consistent in this matter; the West-Syrians frequently give a *hard* sound even to the $\text{ق}^{\text{و}}$ of the 3rd sing. fem.

The verbal forms are least altered before the suffixes of the 2nd pl. ($\text{ج}^{\text{و}}$ and $\text{ق}^{\text{و}}$).

Seeing that these suffixes $\text{ج}^{\text{و}}$ and $\text{ق}^{\text{و}}$ are treated entirely alike, and that, besides, very few vouchers are found for the latter, I leave it out of the Paradigm. For the forms of the Impf. which end in the 3rd rad., the 3rd sing. m. may suffice as their representative; for those in $\bar{u}n$, the 3rd pl. m.; for those in $\bar{a}n$, the 3rd pl. f.

I mark with an asterisk (*) those forms, of which the accuracy does not appear to be fully established.

§ 185.		REGULAR VERB		
		Sg. 1 st .	Sg. 2. m.	Sg. 2. f.
<i>Perfect Peal.</i>				
Sg. 3. m.	مَلَّجِب	مَلَّجِب	مَلَّجِب	مَلَّجِب
3. f.	مَلَّجِبَت	مَلَّجِبَت	مَلَّجِبَت	مَلَّجِبَت
2. m.	مَلَّجِبْت	—	—	—
2. f.	مَلَّجِبْتِ	—	—	—
1.	—	مَلَّجِبْتِي	مَلَّجِبْتِي	مَلَّجِبْتِي
Pl. 3. m.	مَلَّجِبُوا	مَلَّجِبُوا	مَلَّجِبُوا	مَلَّجِبُوا
3. f.	مَلَّجِبْنَ	مَلَّجِبْنَ	مَلَّجِبْنَ	مَلَّجِبْنَ*
2. m.	مَلَّجِبْتُمْ	—	—	—
2. f.	مَلَّجِبْتُنَّ	—	—	—
1.	—	مَلَّجِبْتُمْ	مَلَّجِبْتُمْ	مَلَّجِبْتُمْ*
<i>Impf. Peal.</i>				
Sg. 3. m.	يَمَلَّجِبُ	يَمَلَّجِبُ	يَمَلَّجِبُ	يَمَلَّجِبُ
2. m.	{ يَمَلَّجِبُ يَمَلَّجِبْتُمْ	—	—	—
2. f.	يَمَلَّجِبْتِ	—	—	—
Pl. 3. m.	يَمَلَّجِبُونَ	يَمَلَّجِبُونَ	يَمَلَّجِبُونَ	يَمَلَّجِبُونَ
3. f.	يَمَلَّجِبْنَ	يَمَلَّجِبْنَ	يَمَلَّجِبْنَ	يَمَلَّجِبْنَ*
<i>Impt. Peal.</i>				
Sg. m.	مَلَّجِبْ	—	—	—
f.	مَلَّجِبِي	—	—	—
Pl. m.	{ مَلَّجِبُوا مَلَّجِبْتُمْ	—	—	—
f.	{ مَلَّجِبِي مَلَّجِبْتُنَّ	—	—	—
<i>Inf. Peal.</i>				
<i>Peal.</i>	مَلَّجِبْ	مَلَّجِبْ	مَلَّجِبْ	مَلَّجِبْ
	مَلَّجِبْ	مَلَّجِبْ	مَلَّجِبْ	مَلَّجِبْ

WITH SUFFIXES. (Peal.)

Sg. 3. m.	Sg. 3. f.	Pl. 1.	Pl. 2. m.
مَلَّجَ	مَلَّجَتْ	مَلَّجْنَا	مَلَّجْتُمْ
مَلَّجُوا	مَلَّجْنَ	مَلَّجْتُمْ	مَلَّجْتُمْ
مَلَّجْتُمْ	مَلَّجْتُمْ	مَلَّجْتُمْ	—
مَلَّجْتُمْ	مَلَّجْتُمْ	مَلَّجْتُمْ	—
مَلَّجْتُمْ	مَلَّجْتُمْ	—	مَلَّجْتُمْ
مَلَّجْتُمْ	مَلَّجْتُمْ	مَلَّجْتُمْ	مَلَّجْتُمْ
مَلَّجْتُمْ	مَلَّجْتُمْ	مَلَّجْتُمْ	مَلَّجْتُمْ*
مَلَّجْتُمْ	مَلَّجْتُمْ	مَلَّجْتُمْ	—
مَلَّجْتُمْ	مَلَّجْتُمْ	مَلَّجْتُمْ	—
مَلَّجْتُمْ	مَلَّجْتُمْ	—	مَلَّجْتُمْ
{ مَلَّجْتُمْ	مَلَّجْتُمْ	مَلَّجْتُمْ	مَلَّجْتُمْ
{ مَلَّجْتُمْ	مَلَّجْتُمْ	{ مَلَّجْتُمْ	—
{ مَلَّجْتُمْ	{ مَلَّجْتُمْ	{ مَلَّجْتُمْ	—
{ مَلَّجْتُمْ	مَلَّجْتُمْ	مَلَّجْتُمْ*	—
{ مَلَّجْتُمْ	مَلَّجْتُمْ	مَلَّجْتُمْ	مَلَّجْتُمْ
{ مَلَّجْتُمْ	مَلَّجْتُمْ	مَلَّجْتُمْ	مَلَّجْتُمْ*
{ مَلَّجْتُمْ	مَلَّجْتُمْ	مَلَّجْتُمْ	—
مَلَّجْتُمْ	مَلَّجْتُمْ	مَلَّجْتُمْ	—
مَلَّجْتُمْ	مَلَّجْتُمْ	مَلَّجْتُمْ	—
{ مَلَّجْتُمْ	{ مَلَّجْتُمْ	{ مَلَّجْتُمْ	—
{ مَلَّجْتُمْ	{ مَلَّجْتُمْ	{ مَلَّجْتُمْ	—
{ مَلَّجْتُمْ	{ مَلَّجْتُمْ*	{ مَلَّجْتُمْ*	—
{ مَلَّجْتُمْ	{ مَلَّجْتُمْ	{ مَلَّجْتُمْ	—
مَلَّجْتُمْ	مَلَّجْتُمْ	مَلَّجْتُمْ	مَلَّجْتُمْ
مَلَّجْتُمْ	مَلَّجْتُمْ	مَلَّجْتُمْ	مَلَّجْتُمْ

Observations on the Perfect.

§ 186. *On the Perfect*: For the 3 pl. m. there appears also before suffixes, although rarely, the lengthened form in *in(ā)*, as **هَمَكُهُنَّ** “they laid him”; **سَبَوْنَس** (no doubt **سَبَوْنَس**) “they encompassed me”:—Overbeck’s ‘Ephraim Syr. &c.’ 137, 9; **لَحَكُوب** “they entrusted thee”.—Julianus 90, 25; **إِيْقَمْنَب** “they gave thee suck” Jac. Sar., Constantin v. 402 Var. (cf. § 197).—In the same way there occur for the 3 pl. f. forms with *in(ā)*, like **خَجَبْنَن** (also written **خَجَبْنَن**, which has been inaccurately understood as **خَجَبْنَن**; hardly perhaps to be pronounced **خَجَبْنَن**):

For the 3rd sg. f., with suffix of the 2nd pl. there is found as a variant for **جَلِبِبِجَف** “conceived you” Is. 51, 2, the doubtless more original **حَلِبِبِجَف** (from the intrans. **حَلِب**).

The 3rd pl. m. sometimes remains without ending before the suff. of the 2nd pl.: **الْزِرِجَف** (East-Syrian **الْزِرِجَف** § 174 A) Judges 10, 12 “they oppressed you”; and **إِسْجِسَف** *ἐπάραξαν ὑμᾶς*, Acts 15, 24 (also Hark.).

Examples of variations.

§ 187. The trifling variations from the Paradigm, which are called for in Intransitives, in certain weak roots, and in the Pael and Aphel, are shown by the following examples, to the analogy of which the other forms also give way: *Intransitives*; **نَسَعَدَان** “she loved her”; **حَلِبَان** “she conceived me”.—*Weak*; **إِسِين** “he held her”; **إِيْجِجَف** “he met you”; **إِسْبَان** “she held me”; **يَلَب** “begat us”; **تَجَبَان** “she brought thee forth”; **تَبَحَلِجَف** “I knew you”; **يَبَحَم** “they knew thee”; **يَبَحَن** “he gave her”; **يَبَحَدَان** “I gave thee” (§ 183); **بَلِجِب** “he begged thee”; **بَلِكَم** “they begged thee” (others—**بَلِجِب**, **بَلِكَم**, cf. § 171); **زَبِجَف** “he heard you”; **هَمَعَدَان** (others—**هَمَعَدَان** § 184) “she set her”; **هَمَعَدَان** “thou didst set me”; **هَمَعَدَان** “I set thee”; **هَمَعَدِجَف** “I set you”; **هَمَكُهُوَت** “they set him”; **تَلَب** “he dug it (f.)”; **بَجَبَان** “she dashed it (m.) in pieces”; **بَجَبَان** “I desired her”; **تَبَعَدَان** “they dragged him forth”.

Pael and Aphel: **جَبَبَان** “he blessed him”; **مَخِب** “he received us”; **هَمِجِب** “he ordered you”; **إِيْوَبَان** “he reached him, or came up with him”; **مَجَبَان** “she received him”; **تَجَبَان** “she dipped me”; **تَبِحَدَان** “I strengthened thee”; **إِنِجَانَس** “thou (f.) didst make me angry”;

أَعْلَمْتُكَ “I made known to you”; جَعَلْنَاكَ “we blessed you”; أَعْلَمْنَاكَ “we made known to you”; أَعْلَمْنَاكَ لَكَ “you delivered him up”; جَعَلْنَاكَ “they deflowered her”; عَزَمْنَاكَ “they (f.) praised him”; أَعْلَمْنَاكَ “made (3 pl. f.) us astonished”; أَعْلَمْنَاكَ “found (3 pl. f.) him”; أَعْلَمْنَاكَ “he made him ascend” (§ 183); أَعْلَمْنَاكَ “I led you forth”;— جَعَلْنَاكَ “thou comfortedst me” (§ 172 A); أَعْلَمْنَاكَ “polluted (3 pl.) him”; أَعْلَمْنَاكَ “they asked us”;— أَعْلَمْنَاكَ “he raised him up”; أَعْلَمْنَاكَ “thou didst disturb her”; أَعْلَمْنَاكَ “she disturbed thee”; أَعْلَمْنَاكَ “they raised him up”, “established him”; أَعْلَمْنَاكَ “they persuaded him”.— أَعْلَمْنَاكَ “he loved me”; أَعْلَمْنَاكَ “thou lovedst me”; أَعْلَمْنَاكَ “I loved you”; أَعْلَمْنَاكَ “they made him eager”; أَعْلَمْنَاكَ “he introduced him”; أَعْلَمْنَاكَ “they introduced thee (f.)”; أَعْلَمْنَاكَ “I introduced you (pl.)”.

§ 188. *On the Imperfect*: The 2nd form of the 2nd sg. m. accommodates itself entirely to the Impt. sg. m. (§ 190). It serves properly to denote prohibition (with لا “not”), but it stands also in other uses, just as the original form stands also in prohibition.

On the Imperfect.

The 2nd sg. f. also takes before suffixes the form **سب**: thus, أَعْلَمْنَاكَ “thou (f.) dost hunt me”; أَعْلَمْنَاكَ “thou art justifying him”; أَعْلَمْنَاكَ “thou art choking her”.

The forms of the suff. of the 3rd sg. m. **سب** and **سب** alternate without distinction in the cases concerned. With f. suff., forms like **سب** in place of **سب**, &c. occur more rarely.

For **سب** there occurs in the Codex Sinaiticus **سب** (how pronounced?), interchanging with the usual forms, e. g. **سب** “I take him” (= **سب**); **سب** “finds him”; **سب** “I place him”; **سب** “I pity him”, &c. So **سب** “judges him” Isaac I, 242 v. 397. Isolated cases of **سب** used instead, occur in the Cod. Sin., e. g. **سب** “gives him power” (= **سب**); so **سب** “we constrain him” Vita St. Antonii ed. Schulthess 11 paen. (1)

(1) There is an additional example there of such a form. The editor draws attention,—in the Introduction p. 5, Rem. 3—, to several others in the cod. D of the Vita Alexis.

The very rare forms in **ه** instead of **و** before suffixes are hardly certain, like **يهصحب** “they support me” *Apost. Apocr. 316, 4 ab. inf.* and **يهصع** according to Martin in a *Karkafish* gloss of a Parisian Codex of Jer.

Examples
of varia-
tions.

§ 189. *Examples of variations* ⁽¹⁾: *With a*: **يُحِبُّجِي** “he takes you away”; **يُكْرِجِي** “I break you”; **يُكْرِجِي** “I take you”; **يُكْرِجِي** “I take her”; **يُكْرِجِي** “I kiss him”; **يُكْرِجِي** “keep (3 pl.) him”; **يُكْرِجِي** “thou (f.) plantest her”;— **يُكْرِجِي** “I give thee (f.)”; **يُكْرِجِي** “I give you (f.)”;— **يُكْرِجِي** “she eats you”; **يُكْرِجِي** “I hold him”; **يُكْرِجِي** “they hold him”; **يُكْرِجِي** “they inherit it (f.)”; **يُكْرِجِي** “you know her”;— **يُكْرِجِي** (يُكْرِجِي) § 34 “I beg him”; **يُكْرِجِي** “you beg me, or ask me”;— **يُكْرِجِي** “I judge thee (f.)”; **يُكْرِجِي** “we judge him”; **يُكْرِجِي** “I judge you”; **يُكْرِجِي** “they judge thee (f.)”; **يُكْرِجِي** “they (f.) listen to him”; **يُكْرِجِي** “they place him”;— **يُكْرِجِي** “lusts after her”.

Pael and Aphel: **يُكْرِجِي** “blesses us”; **يُكْرِجِي** “thou causest me to dwell”; **يُكْرِجِي** “I gather thee (f.)”; **يُكْرِجِي** “they give thee (f.) gain”; **يُكْرِجِي**, **يُكْرِجِي** “they glorify him”; **يُكْرِجِي** “they (f.) glorify thee”; **يُكْرِجِي** “thou (f.) provokest me to anger”; **يُكْرِجِي** “he brings tidings of good to you”; **يُكْرِجِي** “baptises you”;— **يُكْرِجِي** “I cast him out”; **يُكْرِجِي** “they cast you out”; **يُكْرِجِي** “they comfort you”;— **يُكْرِجِي** “he asks thee”; **يُكْرِجِي** “they ask him”; **يُكْرِجِي** “I ask you”;— **يُكْرِجِي** “I teach thee”; **يُكْرِجِي** “I teach you”;— **يُكْرِجِي** “I establish him”;— **يُكْرِجِي** “he awakens him”; **يُكْرِجِي** “they (f.) awaken us”; **يُكْرِجِي** “he establishes you”; **يُكْرِجِي** “they establish him”;— **يُكْرِجِي** “thou directest me aright”; **يُكْرِجِي** “he profanes it (her)”; **يُكْرِجِي** “thou (f.) lovest him”; **يُكْرِجِي** “thou (f.) vexest me”; **يُكْرِجِي** “they shatter him (or it) in pieces”.

On the Im-
perative
and the 2nd
Sing. m.
Impf.

§ 190. A. *On the Imperative*: Besides the two forms of the pl. m. noted in the Paradigm, there are other two secondary forms occurring here and there, as, for instance, **يُكْرِجِي** “leave him”, and **يُكْرِجِي**

(1) For 2nd form of the 2nd sg. m. v. on the Impt. § 190 C.

“sacrifice him” (v. under F). There are some traces found of a form of the sg. f. like **مَلْفُجْتِيب** or even **مَلْفُجْتِيبِ**.

B. The sg. m. *always* retains the vowel immediately before the 3rd rad., thus not merely in **مَلْفُجْتِيب**; **عَفِيبِيب** “hear me”; **حَدَّيْتِيب** (East-Syrian **حَدَّيْتِيب** § 174 G) “think on me”, “remember me”; **فَتِيبِيب** “love her”; **رَجِيبِيب** “buy her”; **حَدَّيْتِيب** “make him”:—**تَجِيبِيب** “learn it” (and of course **هَجِيبِيب** “place her”; **كُحِيبِيب** “curse him”), &c., but also in the *Paal* and *Ethpaal*, as **بُشْطِيبِيب** “fix his bounds”: **بُشْطِيبِيب** “observe her”; **بُشْطِيبِيب** “teach me”; **بُشْطِيبِيب** “comfort me”; **بُشْطِيبِيب** “cherish her”; **بُشْطِيبِيب** “deliver him up”; **بُشْطِيبِيب** “make known to me”; **بُشْطِيبِيب** “make known to her”; **بُشْطِيبِيب** “lead me in”.

So too verbs *primae* **ا** and **و**, with falling away of the 1st rad.: **عَفِيبِيب**, **عَفِيبِيب** “kiss him”, “kiss me”; **مَفِيبِيب** “follow me”; **هَجِيبِيب** “take her”; **رَجِيبِيب** “draw me”; **بُشْطِيبِيب** “give her”; **بُشْطِيبِيب** “give him”⁽¹⁾; **بُشْطِيبِيب** “acknowledge him”.

C. Exactly the same vocalisation holds good also in the 2nd form of the 2nd sg. m. *Impf.* **بُشْطِيبِيب** “thou deliverest me”; **بُشْطِيبِيب** “thou art choking her”; **بُشْطِيبِيب** “thou lovest him”;—**بُشْطِيبِيب** “thou art drawing her”; **بُشْطِيبِيب** “thou givest him”;—**بُشْطِيبِيب** “thou sprinklest me”;—**بُشْطِيبِيب** “thou deliverest me up”; **بُشْطِيبِيب** “thou teachest me”; **بُشْطِيبِيب** “thou destroyest me”; **بُشْطِيبِيب** “thou ledest us in”, &c.

D. Such a vowel, however, is not found in the shorter form of the pl. m. Notice that the vowel *u* stands here, in the *Peal*, even with verbs which have *a* or *e* in the *Impf.* and *Impt.*: *e. g.* **بُشْطِيبِيب** “take ye him away”; **بُشْطِيبِيب** “make him”; **بُشْطِيبِيب** “hear ye me”; **بُشْطِيبِيب** “say ye of him” (and of course **بُشْطِيبِيب** “judge ye him”; **بُشْطِيبِيب** “curse ye her”), &c.—*Paal* and *Aphel*: **بُشْطِيبِيب** “save me”; **بُشْطِيبِيب** “make him secure”; **بُشْطِيبِيب** “take him”; **بُشْطِيبِيب** “lead us away”; **بُشْطِيبِيب** “lead him away”; **بُشْطِيبِيب** “cast him out”; **بُشْطِيبِيب** “comfort ye him”, &c. But in **بُشْطِيبِيب** “put shoes upon him”, a vowel is of course needed for

(1) Barh., for Ex. 22, 26 and 1 Sam. 21, 9, would have **بُشْطِيبِيب**, but that is hardly correct.

the *l* (§ 34). This is the formation adopted by some writers even in the case of very short forms *ܘܥܘܕܘܗ*, *ܘܥܘܕܗ* “give ye him”, “give her”; *ܘܥܘܕܗ* “take ye her”; while others say *ܘܥܘܕܗ*, *ܘܥܘܕܗ*; and even *ܘܥܘܕܗ* (= *ܘܥܘܕܗ*) occurs.

So too in the sg. f. of Pael and Aphel there should be no vowel before the 3rd rad., thus: *ܘܥܘܕܘܗ* “praise me”; *ܘܥܘܕܘܗ* “entice him”; *ܘܥܘܕܘܗ* “suckle him”; *ܘܥܘܕܘܗ* “cause me to hear”; still we find also *ܘܥܘܕܘܗ*; *ܘܥܘܕܘܗ*; *ܘܥܘܕܘܗ* “take him”; and in fact this corresponds to the vocalisation of the Peal (as *ܘܥܘܕܘܗ* “hold him”). Cf. the fluctuation between *ܘܥܘܕܘܗ* and *ܘܥܘܕܘܗ* “believe me” (§ 197). Thus *ܘܥܘܕܘܗ* (others *ܘܥܘܕܘܗ*), and *ܘܥܘܕܘܗ* “preserve her”.—For a longer form in *mā* as in the Impf. v. § 198 A.

E. Altogether, only a few examples occur of the pl. f., as *ܘܥܘܕܘܗ* “praise him” (without any vowel before the 3rd rad.), or of the longer form *ܘܥܘܕܘܗ* “listen to me”.

F. In the pl. m. in *ūn(ā)* two forms stand overagainst each other in the Peal,—the more usual one, like *ܘܥܘܕܘܗ* “bury me”; *ܘܥܘܕܘܗ* “take him”; *ܘܥܘܕܘܗ* “hear me”,—and the less common one, with the vowel before the 3rd rad., like *ܘܥܘܕܘܗ*; *ܘܥܘܕܘܗ* “slay him”; *ܘܥܘܕܘܗ* “taste me”. The forms *primae* follow the second of these two modes, like *ܘܥܘܕܘܗ*, *ܘܥܘܕܘܗ* “take me”, “take him”; *ܘܥܘܕܘܗ*, *ܘܥܘܕܘܗ* “preserve him”, “preserve her” (cf. in addition *ܘܥܘܕܘܗ* “listen to me”; *ܘܥܘܕܘܗ* “judge him”, &c.). The vowel is always retained in the Pael and Aphel: *ܘܥܘܕܘܗ* “receive me”; *ܘܥܘܕܘܗ* “guard her”; *ܘܥܘܕܘܗ* “make known to me”; *ܘܥܘܕܘܗ* “clothe him”; *ܘܥܘܕܘܗ* “cast ye him out”.

G. For *ܘܥܘܕܘܗ* (sg. m.) the East-Syrians write *ܘܥܘܕܘܗ* (§ 84 B).

On the
Infinitive.

§ 191. *On the Infinitive*: In the Peal cf. farther *ܘܥܘܕܘܗ*, *ܘܥܘܕܘܗ* “to give her”, “to give thee”; *ܘܥܘܕܘܗ* “to judge her”.

Occasionally forms are met with, which, following the analogy of the Impf., insert an *ē* before the suff. of the 3rd sg. m.:—*ܘܥܘܕܘܗ* “to take

him” (in place of ܘܡܥܡܕܘܝܗ); ܘܥܒܕܘܗ “to pay him”; ܘܥܩܘܒܘܗ “to set her free”; ܘܥܩܘܒܘܗ “to enchant⁽¹⁾ him”.

The forms of the Aphel, as ܘܥܩܘܒܘܗ , &c. correspond to those of the Pael; in verbs *mediae* ܘ , we have ܘܥܩܘܒܘܗ “to lead thee back”, &c.

§ 192. *Verbs tertiae* ܘ require special treatment. The \bar{a} of the 3rd sg. m. Perf. is retained before suffixes; and it is the same with the vowel endings of the root in the Impf. and Impt. On the other hand, the \bar{i} of the Perf. and the \bar{u} of the Inf. pass into y , except before ܘܦ , and ܘܦܝܢ . Notice the transmutations of the diphthongs peculiar to each: *au* into $a(w)\bar{u}$ ܘܦܝܢ^x (also written ܘܦܝܢ^x , ܘܦܝܢ^x : East-Syrian ܘܦܝܢ^x , &c. § 49 B): *iu* into $y\bar{u}$; *āi* (Impt. sg. f.) into $\bar{a}(y)\bar{i}$ ܘܦܝܢ^y (or written ܘܦܝܢ^y). For orthographic differences also with \bar{e} in these cases, v. *infra*.

Verba tert. — with Suffixes. Leading rules.

§ 193. We give the forms of the Perf. complete in the *Paradigm*, **Paradigm.** for Peal and Pael, and from the latter the corresponding forms of the Aphel are easy to construct. Only we omit the 2nd pl. f. (in ܘܦܝܢ) which can hardly be authenticated, but which at any rate follows exactly the analogy of the 2nd sg. m. (*i. e.* of the strong verb). In the Impt. we require to cite the Pael forms for the sg. m. only. It is not necessary to cite them at all in the Impf. It may suffice generally for this section of the *Paradigm* to note down one single personal form ending in ܘܦܝܢ , seeing that the forms with other endings follow the analogy of the strong verb.

(¹) Geop. 95, 22; Clemens 136, 18; Is. 37, 34, Hex.; Clemens 140, 13, 14 (twice); three examples from the Codex of 411 A. D.

PARADIGM OF VERB TERT. ٤
(Peal and

<i>Perfect.</i>		Sg. 1.	Sg. 2. m.	Sg. 2. f.
Sg. 3. m.	Peal	٤	٤	٤
	Pael	٤	٤	٤
3. f.	Peal	٤	٤	٤
	Pael	٤	٤	٤
2. m.	Peal	٤	—	—
	Pael	٤	—	—
2. f.	Peal	٤	—	—
	Pael	٤	—	—
1.	Peal	—	٤	٤
	Pael	—	٤	٤
Pl. 3. m.	Peal	٤	٤	٤
	Pael	٤	٤	٤
3. f.	Peal	٤	٤	٤
	Pael	٤	٤	٤
2. m.	Peal	٤	—	—
	Pael	٤	—	—
1.	Peal	—	٤	٤
	Pael	—	٤	٤
<i>Impf.</i>	Peal	٤	٤	٤
<i>Impt.</i> sg. m.	Peal	٤	—	—
	Pael	٤	—	—
sg. f.	Peal	٤	—	—
pl. m.	Peal	٤	—	—
pl. f.	Peal	٤	—	—
<i>Inf.</i>	Peal	٤	٤	٤
	Pael	٤	٤	٤

WITH PRONOMINAL SUFFIXES.

Pael).

Sg. 3. m.	Sg. 3. f.	Pl. 1.	Pl. 2. m.
جَفِيَ	جَفِيَتْ	جَفَيْنَا	جَفِيْتُمْ
جَفِيْتُمْ	جَفِيْتُمْ	جَفَيْنَا	جَفِيْتُمْ
جَفِيْتُمْ	جَفِيْتُمْ	جَفَيْنَا	جَفِيْتُمْ
جَفِيْتُمْ	جَفِيْتُمْ	جَفَيْنَا	—
جَفِيْتُمْ	جَفِيْتُمْ	جَفَيْنَا	—
جَفِيْتُمْ	جَفِيْتُمْ	جَفَيْنَا	—
جَفِيْتُمْ	جَفِيْتُمْ	جَفَيْنَا	—
جَفِيْتُمْ	جَفِيْتُمْ	—	جَفِيْتُمْ
جَفِيْتُمْ	جَفِيْتُمْ	—	جَفِيْتُمْ
جَفِيْتُمْ	جَفِيْتُمْ	جَفَيْنَا	جَفِيْتُمْ
جَفِيْتُمْ	جَفِيْتُمْ	جَفَيْنَا	جَفِيْتُمْ*
جَفِيْتُمْ	جَفِيْتُمْ	جَفَيْنَا	?
جَفِيْتُمْ	جَفِيْتُمْ	جَفَيْنَا	?
جَفِيْتُمْ	جَفِيْتُمْ	جَفَيْنَا	—
جَفِيْتُمْ	جَفِيْتُمْ	جَفَيْنَا	—
جَفِيْتُمْ	جَفِيْتُمْ	—	جَفِيْتُمْ
جَفِيْتُمْ	جَفِيْتُمْ	—	جَفِيْتُمْ
جَفِيْتُمْ	جَفِيْتُمْ	جَفَيْنَا	جَفِيْتُمْ
جَفِيْتُمْ	جَفِيْتُمْ	جَفَيْنَا	—
جَفِيْتُمْ	جَفِيْتُمْ	جَفَيْنَا	—
جَفِيْتُمْ	جَفِيْتُمْ	جَفَيْنَا	—
جَفِيْتُمْ	جَفِيْتُمْ	جَفَيْنَا	—
جَفِيْتُمْ	جَفِيْتُمْ	جَفَيْنَا	—
جَفِيْتُمْ	جَفِيْتُمْ	جَفَيْنَا	جَفِيْتُمْ
جَفِيْتُمْ	جَفِيْتُمْ	جَفَيْنَا	جَفِيْتُمْ

On the
Perfect.

§ 194. *On the Perfect*: The **ل** of the 2nd pers. always remains hard; the East-Syrians usually extend this process to the 1st sg. also, except in the Peal,—contrary to the ancient practice—while the genuine West-Syrian tradition leaves the **ل** soft in this position. Notice the forms of the 3rd f. sg. in the Pael and Aphel, which preserve the *a*, for which the East-Syrians put *ā* (e. g. **أَلْأَلْأَلْأَلْ** “she threw him”, § 43 C).

Forms from these verbs of the 3rd m. pl. in *ān(ā)* before suffixes are very rare, the only cases known to me being the following two: **سَأَلُوا سَأَلُوا** “they saw him” Mark 6, 49 S.; and **سَأَلُوا سَأَلُوا** “they scourged him” Land II, 26, 11: on the other hand individual cases of the 3rd f. pl. in *ān(ā)* are somewhat oftener met with, like **سَأَلْتَهُ** “they (f.) saw him” = **سَأَلْتَهُ**.

Forms of Aphel: **أَلْأَلْأَلْأَلْ** “he threw him”; **أَلْأَلْأَلْأَلْ** “he increased you”; **أَلْأَلْأَلْأَلْ** “I adjured you (f.)”; **أَلْأَلْأَلْأَلْ** “they rejected her”;—**أَلْأَلْأَلْأَلْ** “he enlivened me”; **أَلْأَلْأَلْأَلْ** “she enlivened me”; **أَلْأَلْأَلْأَلْ** “thou didst enliven me”.

On the
Imperfect.

§ 195. *On the Imperfect*: The *ē* before the suff. of the 2nd pl. is often not expressed through **ب**: **أَلْأَلْأَلْأَلْ** = **أَلْأَلْأَلْأَلْ** “I show you”, &c. The forms which do not end in **ل** follow closely the analogy of the strong verb; cf. **أَلْأَلْأَلْأَلْ** “they call upon him”, alongside of **أَلْأَلْأَلْأَلْ** “they drink it (m.)”; **أَلْأَلْأَلْأَلْ** “they call thee”; **أَلْأَلْأَلْأَلْ** “they deliver thee (f.)”; **أَلْأَلْأَلْأَلْ** “they (f.) see him”, alongside of **أَلْأَلْأَلْأَلْ** “they (f.) revile him”; **أَلْأَلْأَلْأَلْ** “you (f.) call me”; **أَلْأَلْأَلْأَلْ** “they (f.) bewail her”;—**أَلْأَلْأَلْأَلْ** “thou (f.) callest me”; **أَلْأَلْأَلْأَلْ** “thou (f.) bringest him up”, and even **أَلْأَلْأَلْأَلْ** “thou (f.) seest her”, which can only be **أَلْأَلْأَلْأَلْ** (§ 188).

Answering to the forms cited above (§ 188) there are found, without **و**, in Cod. Sin. a few like **أَلْأَلْأَلْأَلْ** “I see him” (= **أَلْأَلْأَلْأَلْ**); **أَلْأَلْأَلْأَلْ** “I show him”. And answering on the other hand to the forms referred to in the end of that section there occurs in Cod. D of Alexis (Var. to 18, 17), as well as in the Sinai Codex of the Acts of Thomas (Burkitt 10, 11) = Wright’s Apost. Apocr. 315, 3, **أَلْأَلْأَلْأَلْ** “I see him”.

Rem. A poet (in Barh. gr. I, 151, 19) says once **أَلْأَلْأَلْأَلْ** (instead of **أَلْأَلْأَلْأَلْ**) “do not loose him”, following the analogy of the 2nd form of the 2nd sg. m. in the strong verb (§ 190 G).

§ 196. *On the Imperative:* Longer forms of the pl. m. are found, like **هَلِّهْ أَوْهَلِّ**, alongside of **هَلِّهْ أَوْهَلِّ** “loose me”; **جِهْ أَوْهَلِّ** (**جِهْ أَوْهَلِّ** for proper **جِهْ أَوْهَلِّ**) “accompany me”; **هَلِّهْ أَوْهَلِّ** “heal him”. Forms of the 2nd pl. f. without *n* before the suffix hardly ever occur. Modes of writing are found like **جِهْ أَوْهَلِّ** = **جِهْ أَوْهَلِّ** “cover (f.) us”; **هَلِّهْ أَوْهَلِّ** “call ye (f.) upon him”.—For the 2nd sg. f. a shorter style of writing is found, as **هَلِّهْ أَوْهَلِّ** “give (f.) me to drink” = **هَلِّهْ أَوْهَلِّ**.

As in the Impf., so here also, forms occur without *o*, though very rarely indeed: **هَلِّهْ أَوْهَلِّ** “throw him” (Lagarde, Anal. 11, 11), and **هَلِّهْ أَوْهَلِّ** (Wright, Catal. 897 *b*, 19) “answer him” (for **هَلِّهْ أَوْهَلِّ**, **هَلِّهْ أَوْهَلِّ**). Farther, there occurs in the refrain of an ancient Church Hymn⁽¹⁾ **هَلِّهْ أَوْهَلِّ** “answer her”, a dissyllable, thus doubtless **هَلِّهْ أَوْهَلِّ** according to the analogy of **هَلِّهْ أَوْهَلِّ**.

§ 196*. *A transition of verbs tert. l to the formation of verbs tert. u* is indicated by the expressions **هَلِّهْ أَوْهَلِّ** “they comforted him” (Perf.), and “comfort ye him” (Imp.); **هَلِّهْ أَوْهَلِّ** “comfort ye me”,—which occur as secondary forms of **هَلِّهْ أَوْهَلِّ**, **هَلِّهْ أَوْهَلِّ** (cf. § 172 B).

Transition of Verbs tertiae l to Verbs tertiae u before Suffixes. Quadriliterals before Suffixes.

§ 197. *The Quadriliterals* (taken in the wide sense of the term adopted above, § 180) bear themselves before suffixes also, exactly like the Pael forms. A few examples will suffice: Perf. **هَلِّهْ أَوْهَلِّ** “he reduced her to slavery”; **هَلِّهْ أَوْهَلِّ** (or **هَلِّهْ أَوْهَلِّ** § 52 B) “they exalted thee”; **هَلِّهْ أَوْهَلِّ** “were stubborn against him”; **هَلِّهْ أَوْهَلِّ** “ye believed in him”. With *im* **هَلِّهْ أَوْهَلِّ** “they tore him in pieces”.⁽²⁾

Impf. **هَلِّهْ أَوْهَلِّ** (or **هَلِّهْ أَوْهَلِّ** § 52 B) “she raises thee up”; **هَلِّهْ أَوْهَلِّ** “he supports him”; **هَلِّهْ أَوْهَلِّ** “I support you”; **هَلِّهْ أَوْهَلِّ** “they enslave him”, &c.

Impf. (with retention of the vowel before the last radical) **هَلِّهْ أَوْهَلِّ** “set him or it forth”; **هَلِّهْ أَوْهَلِّ** “save me”; and thus too the 2nd form of the 2nd sg. m. Impf. **هَلِّهْ أَوْهَلِّ** “thou enslavest him”.—Plural **هَلِّهْ أَوْهَلِّ**

(1) Said to be by Ephraim; in the *Officium Feriale* of the Maronites, for Thursday, Noon, at the end (Roman edition of 1863, p. 355 *sq.*; Kesruân ed. of 1876, p. 414 *sq.*). The refrain is repeated eight times.

(2) Overbeck 292, 25 (in four syllables).

“suffer me”, of course without the vowel; but the usage fluctuates between **ܘܢܚܠܝܩܘܢܝܢ** and **ܚܠܝܩܘܢܝܢ** “believe (f.) me”.

The Quadrilaterals which end in **ܘ** correspond to the Peal forms of verbs *tert.* **ܘ**; cf. **ܘܡܫܫܝܬܘܗܝܘܢ** “perfected him or it (m.)”; **ܘܢܚܠܝܩܘܢܝܢ** “he nourished you”; **ܘܢܚܠܝܩܘܢܝܢ** “nourishes thee”; **ܘܢܚܠܝܩܘܢܝܢ** “perfects me”; **ܘܢܚܠܝܩܘܢܝܢ** “tend me” (Impt.), &c.

Reflexive
Verbs be-
fore Suf-
fixes.

§ 198. A. Of Reflexive verbs, only a few, that have become transitive, appear with suffixes: Of those ending in a strong rad., there occur in particular **ܘܢܚܠܝܩܘܢܝܢ** “to remember”; **ܘܢܚܠܝܩܘܢܝܢ** “to surround”; **ܘܢܚܠܝܩܘܢܝܢ** “to put on”; **ܘܢܚܠܝܩܘܢܝܢ** “to meditate on”;—and the Quadrilateral **ܘܢܚܠܝܩܘܢܝܢ** “to recognise”. Examples: Perf. **ܘܢܚܠܝܩܘܢܝܢ**; **ܘܢܚܠܝܩܘܢܝܢ**; **ܘܢܚܠܝܩܘܢܝܢ**; **ܘܢܚܠܝܩܘܢܝܢ**; **ܘܢܚܠܝܩܘܢܝܢ**; **ܘܢܚܠܝܩܘܢܝܢ** “thou didst remember her”; **ܘܢܚܠܝܩܘܢܝܢ**; **ܘܢܚܠܝܩܘܢܝܢ** “I remembered thee”; **ܘܢܚܠܝܩܘܢܝܢ**; **ܘܢܚܠܝܩܘܢܝܢ** “we provided ourselves therewith”; **ܘܢܚܠܝܩܘܢܝܢ**; **ܘܢܚܠܝܩܘܢܝܢ**; **ܘܢܚܠܝܩܘܢܝܢ**; **ܘܢܚܠܝܩܘܢܝܢ** (3 pl. f.), &c. *Impf.* **ܘܢܚܠܝܩܘܢܝܢ**; **ܘܢܚܠܝܩܘܢܝܢ**; **ܘܢܚܠܝܩܘܢܝܢ**; **ܘܢܚܠܝܩܘܢܝܢ**, &c. *Impt.* *sg. m.* **ܘܢܚܠܝܩܘܢܝܢ**; **ܘܢܚܠܝܩܘܢܝܢ**; *sg. f.* **ܘܢܚܠܝܩܘܢܝܢ**; **ܘܢܚܠܝܩܘܢܝܢ** and also **ܘܢܚܠܝܩܘܢܝܢ** from the lengthened form (§ 190 D) ⁽¹⁾; *pl.* **ܘܢܚܠܝܩܘܢܝܢ**. There occur also, however, with a strange imitation of the vocalisation of the Peal, **ܘܢܚܠܝܩܘܢܝܢ** and **ܘܢܚܠܝܩܘܢܝܢ** ⁽²⁾, alongside of **ܘܢܚܠܝܩܘܢܝܢ** and **ܘܢܚܠܝܩܘܢܝܢ**.

Inf.: **ܘܢܚܠܝܩܘܢܝܢ**.

B. Of reflexives *tertiæ* **ܘ** we have **ܘܢܚܠܝܩܘܢܝܢ**, **ܘܢܚܠܝܩܘܢܝܢ** “he told of him, of her”; **ܘܢܚܠܝܩܘܢܝܢ** “they forgot me”; **ܘܢܚܠܝܩܘܢܝܢ** “I tell of her”.

ܘܘ.

§ 199. **ܘܘܝܘܬܝܢ** “is”,—properly something like “existence” (ground-form **ܘܘܝܘܬܝܢ**,—of which the emph. st. **ܘܘܝܘܬܝܢ** “the being” **ܘܘܝܘܬܝܢ** is still quite current as a substantive)—in practice passes completely over to the class of verbs. It combines with itself possessive suffixes, which are attached

⁽¹⁾ Jacob of Sarûg in Mart. II, 242 middle.

⁽²⁾ These forms are well authenticated by both East- and West-Syrians—Josh. 6, 3 sq.; 2 Kings 11, 8; Ps. 48, 12 (in Hex. also), although the other form has likewise good authority (Ceriani's Text):

to the original ending *ai*, in the very same way as to the *ai* of the pl. (§ 145 A). Thus:

<p>أنا ^أ — I am.</p> <p>أنت ^أ — Thou art.</p> <p>أنت ^أ — Thou (f.) art.</p> <p>هو ^أ — He is.</p> <p>هي ^أ — She is.</p>		<p>نحن ^أ — We are.</p> <p>أنتم ^أ — You are.</p> <p>أنتن ^أ — You (f.) are.</p> <p>هم ^أ — They are.</p> <p>هن ^أ — They (f.) are.</p>
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Besides this usage, **أ** may be combined with the separate Personal pronouns.—v. § 302.

With a foregoing **لا** we have **لا أ** or **أ لا** “is not”. The contracted form also takes suffixes, *e. g.* **أ لا هو** “he is not”, &c.



PART THIRD.

SYNTAX.

I. THE SEPARATE PARTS OF SPEECH.

The separate parts of speech. Preliminary observations.

§ 200. In this branch of the subject we adhere to the division, which has already been adopted in the "Morphology", of all the words of the language into *Nouns* and *Verbs*. This is a division, however, in which there cannot be any sharp line of demarcation. Participles, for instance, which in origin belong to the Noun, must on account of their essentially Verbal treatment be taken with the Verb; and it appears a proper course farther, to associate with them in certain cases even the Predicative Adjective (§§ 254 D; 314).—With the Noun we again reckon Adverbs and Prepositions; and the treatment of Copulative Conjunctions will come up farther on in dealing with combinations of two or more sentences.

1. NOUNS.

A. GENDER.

1. Nouns.
A. Gender.

§ 201. A real distinction betwixt *Neuter* (what is inanimate) and what has gender, is known to Syriac, only in the interrogative pronouns "what?" **ܘܢܐ**, **ܘܢܝܐ**, **ܘܢܝܝܐ**, and "who?" **ܘܢܝܢܐ**. In the short-hand use of the adjective or pronoun standing alone, the Feminine usually takes the place of our Neuter: Thus, *e. g.* **ܘܢܝܝܐ** "something else" Jos. St. 5, 7;

ܩܘܕ “*id quod*”; ܗܘܥ “*hoc*”; ܗܘܥ ܗܘܥ “*therewith, in addition to this*” (Ov. 176, 5; ܗܘܥ ܗܘܥ “*this however*” Jos. St. 12, 11; ܠܗܘܥ ܗܘܥ “*that which happened*” Moes. II, 68, 25; ܗܘܥ ܗܘܥ ܗܘܥ ܗܘܥ *ἐνὸς δὲ ἑστί χρεία* Luke 10, 42; cf. Aphr. 250, 19; ܗܘܥ “*the good*”; ܗܘܥ “*the evil*” (Gen. 2, 9 and frequently; ܗܘܥ “*properly*”, “*in a fitting manner*” Aphr. 460, 5, &c. Cf. cases like ܗܘܥ . . . ܗܘܥ “*and that which still more . . . can &c.*” Spic. 19, 10 (where the relative ܩ is construed as feminine), and many instances in accordance with § 254.

But that the Masc. also is permissible in this case is shown, first by the adverbial use of words like ܦܘܩܝܢ “*finely*”; ܘܥܘܕ “*well*”; ܗܘܥ “*ill*” &c. (§ 155 A). This is farther shown by instances like ܘܦܘܩܝܢ ܘܗܘܥ Aphr. 424, 22 or ܘܦܘܩܝܢ ܘܗܘܥ Aphr. 170, 13 “*they discern not good from evil*”; and farther ܘܗܘܥ ܘܗܘܥ “*either to good or to evil*” Spic. 3, 6; ܘܦܘܩܝܢ “*crafty for what is good*” Aphr. 190, 4; in the Emph. st. ܘܦܘܩܝܢ ܘܗܘܥ “*takes neither too little nor too much*” Ephr. II, 485 B; ܘܦܘܩܝܢ ܘܗܘܥ “*and judge what is hateful and what is beautiful*” Ephr. II, 316 C. Thus frequently ܗܘܥ “*what is bad*”; ܘܥܘܕ “*what is good*”, &c. = “*the bad*”, “*the good*”. With the Pronoun, cases like ܩܘܕ “*this is what*” are not abundant (Aphr. 211, 8; 396, 3); but they occur often after prepositions, as in ܘܦܘܩܝܢ “*on that account*”; ܘܗܘܥ “*therefore*”. And ܘܦܘܩܝܢ “*that is*”; ܘܗܘܥ “*but that is*” = “*namely*” are of very frequent occurrence.

In the Plur. however the Fem. is exclusively employed: ܘܦܘܩܝܢ “*goods*”, “*bona*”; ܘܦܘܩܝܢ *taũta* (only construed as fem.); ܘܦܘܩܝܢ “*all this*”; ܘܦܘܩܝܢ “*for, both of these*” Aphr. 9, 16 and various other examples.

B. ABSOLUTE STATE; EMPHATIC STATE.

§ 202. A. Originally the Emph. St. denoted the Determination [as did the prefix ה in Hebrew]: מלך was “*a king*”, מלך “*the king*”. But the use of the emph. st. became so prevalent in Syriac, that very scanty traces now remain of its original and proper signification. This is clearly shown by cases like ܦܘܩܝܢ “*a few days*” Spic. 1, 1, and by the circumstance that a

B. Absolute State: Emphatic State. Abs. St. in the Substantive.

very large number of substantives appear now only in the emph. st. Add to this, that the Abs. St., even where it still survives, may almost always have the emph. st. substituted for it in the Substantive, and that it appears repeatedly even in determined words. But if the difference of meaning in the two states is in this way as good as lost completely for the language, there are still many cases⁽¹⁾ in which the abs. st. appears in the substantive often, or indeed preponderatingly, on the ground of its original signification. It occurs in the following cases:

B. (1) In several genuine Syriac Proper-names, which being determined in themselves required no determining sign. Thus names of localities like **ܢܘܨܝܘܬܐ** **ܢܘܨܝܘܬܐ** “Pillars”; **ܩܘܢܝܘܬܐ** (also **ܩܘܢܝܘܬܐ**) = *gen nesrîn* “Eagles’-nest”; **ܩܘܢܝܘܬܐ** **ܩܘܢܝܘܬܐ** “Mountain of the Servants (of God?)”; **ܩܘܢܝܘܬܐ** **ܩܘܢܝܘܬܐ** “Image-town” (near Edessa, Jos. St. 58, 2); **ܩܘܢܝܘܬܐ** **ܩܘܢܝܘܬܐ** “Thirsty Hill” Anc. Doc. 73, 13, and many others; but, along with these, many appear in the emph. st. like **ܩܘܢܝܘܬܐ** **ܩܘܢܝܘܬܐ** “Wall”; **ܩܘܢܝܘܬܐ** **ܩܘܢܝܘܬܐ** “Fortress”, &c. Names of Persons: **ܩܘܢܝܘܬܐ** **ܩܘܢܝܘܬܐ** “Beloved”; **ܩܘܢܝܘܬܐ** **ܩܘܢܝܘܬܐ** “Patricius” (together with **ܩܘܢܝܘܬܐ**); **ܩܘܢܝܘܬܐ** **ܩܘܢܝܘܬܐ** “Senior”; **ܩܘܢܝܘܬܐ** **ܩܘܢܝܘܬܐ** “Justificata” (f.) &c.; but here too the emph. st. preponderates, as in **ܩܘܢܝܘܬܐ** **ܩܘܢܝܘܬܐ** “Little”; **ܩܘܢܝܘܬܐ** **ܩܘܢܝܘܬܐ** “Humble”; **ܩܘܢܝܘܬܐ** **ܩܘܢܝܘܬܐ** “Brother” &c. Thus the poets make use even of **ܩܘܢܝܘܬܐ** **ܩܘܢܝܘܬܐ** “The Heavens” as a proper name, as in Isaac II, 4 v. 32; 344 v. 1753 and in several other instances. Of course foreign proper-names like **ܩܘܢܝܘܬܐ** &c. receive no mark of the emph. st.

Rem. Constant epithets of proper-names were retained in the Abs. st. in earlier times: thus in the names of the Months still **ܩܘܢܝܘܬܐ** **ܩܘܢܝܘܬܐ** or **ܩܘܢܝܘܬܐ** **ܩܘܢܝܘܬܐ** “Tešrî First” (= October); **ܩܘܢܝܘܬܐ** **ܩܘܢܝܘܬܐ** “Kānōn Second (= January) &c.

C. (2) In distributive repetition: **ܩܘܢܝܘܬܐ** **ܩܘܢܝܘܬܐ** “every year” Sirach 47, 10; Jos. St. 26, 18; **ܩܘܢܝܘܬܐ** **ܩܘܢܝܘܬܐ** “from day to day” frequently; **ܩܘܢܝܘܬܐ** **ܩܘܢܝܘܬܐ** “from time to time” frequently; **ܩܘܢܝܘܬܐ** **ܩܘܢܝܘܬܐ** “at times” Aphr. 45, 5; **ܩܘܢܝܘܬܐ** **ܩܘܢܝܘܬܐ** “numerous are the laws in all kinds of kingdoms, lands, and districts” Spic. 18, 16;

(1) In the Plural and in the Abstract form in *with* the Abs. st. occurs much more frequently than elsewhere; the characteristic forms (in *in*, *an*; *ū*) may still be fashioned here in every case.

جَرَكْه رَكْه “with any thing” Aphr. 308, 18; جُيْ جُيْ “step by step” Ephr. Nis. p. 77 v. 98; جَصَبَبَلْ مَدَبَبَلْ “city by city” repeatedly; جُيْ مَدَبَبَلْ “ἀπὸ πόλεως εἰς πόλιν” Matt. 23, 34; جُيْ مَدَبَبَلْ “he shall be cut to pieces, limb by limb” Jul. 87, 17; جُيْ جُيْ “on any pretext whatsoever” Ov. 221, 6; جُيْ جُيْ “in vexation from all sorts of straits” Mart. I, 185, 12; جُيْ جُيْ “of all manner of kinds” Aphr. 267, 2, and repeatedly; جُيْ جُيْ “they stood in crowds” Addai 2, 12 &c. Yet the emph. st. occurs here also: جُيْ جُيْ “from time to time” Sim. 301 mid.; جُيْ جُيْ “city with city” Is. 19, 2; جُيْ جُيْ “a loaf of bread a-piece” Judges 8, 5; cf. Matt. 24, 7; Ps. 19, 3 &c. Matt. 24, 2 has in P. جُيْ جُيْ λίσος ἐπὶ λίσου, and thus Aphr. 412, 17; but in S. the reading is جُيْ جُيْ.

D. (3) After جُيْ, with Numerals and in similar connections: جُيْ جُيْ “all good, beautiful and excellent kinds” Aphr. 297, 8; جُيْ جُيْ “with all zeal” Ov. 178, 7; جُيْ جُيْ “all possessions” Ov. 166, 24; جُيْ جُيْ “with all caution” Prov. 4, 23; جُيْ جُيْ “with all evils” Prov. 5, 14; جُيْ جُيْ “every shoulder (f.) has been stripped” Ezek. 29, 18; جُيْ جُيْ “all remedies in every place” Ephr. III, 251 A; جُيْ جُيْ “in every time of distress” Sirach 2, 11; جُيْ جُيْ πᾶσαν αἰτίαν Matt. 19, 3—and very often thus. More rarely the emph. st. occurs here, and particularly in the pl., e. g. جُيْ جُيْ “all the streams” Eccl. 1, 7; جُيْ جُيْ “to all believers” Aphr. 202, 1 &c. For جُيْ جُيْ “to all pains” Aphr. 135, 3 there is a variant جُيْ جُيْ.

Along with numerals; (a) when the numeral precedes: جُيْ جُيْ سَبْ “سبأ يعقوب” Acts 4, 32; جُيْ جُيْ سَبْ جُيْ “ἐξ ἑνὸς αἵματος” Acts 17, 26; جُيْ جُيْ “two worlds” Ephr. III, 111 C; Ov. 135, 7, 8; جُيْ جُيْ “the days of the twenty-two reigns of Judah” Aphr. 84 ult. and very often thus;—(b) When the numeral follows: جُيْ جُيْ “ἑτῶν ὀκτώ” Acts 9, 33; جُيْ جُيْ “a hundred days” Aphr. 483, 4; جُيْ جُيْ “seven hundred years” Land II, 277, 3 &c. In like manner also جُيْ جُيْ “on any pretext” Ov. 187, 10; جُيْ جُيْ “on a day” Ov. 167, 26 &c. Even when strict determination is

present, the Abs. st. may be retained alongside of the numeral: **أَرْبَعَةٌ** “these four months” Sim. 276, 5; **ἐν ταύταις ταῖς ὄσιν ἐντολαῖς** Matt. 22, 40 (Aphr. 24, 4, 9); **ثَلَاثَةٌ** “these three righteous ones” Aphr. 453, 12; **رَبْعَتَانِ** “these two powerful kingdoms” Jul. 106, 27 &c.

But in all these cases the Emph. st. is permissible also, and in several of them it is much more usual, cf. **سُوءٌ وَوَعْدٌ** “one soul (abs.) and one mind (emph.)” Moes. II, 72, 12; **حَتْبٌ مُّوَلٌّ** “with one voice” Acts 19, 34; **سَبٌّ جَدِيفٌ** “one wise man” Aphr. 394, 12; **سَبْعَةٌ** “seven kine” Gen. 41, 3 (v. 2 **سَبْعَةٌ**); **عَشْرَةُ قَبِيحَاتٍ** “ten thousand wicked names” Jul. 76, 24 (together with **عَشْرَةُ** “ten thousand villainies and crimes” *ibid.* 34, 4) and countless others.—**أَرْبَعَةٌ** Ephr. III, 303 B; cf. Aphr. 481 *sqq.* where **عَشْرَةٌ** appears oftenest with the numeral following, but sometimes **عَشْرَةٌ**; so too **إِلَىٰ عَشْرَةِ سَاعَاتٍ** *ἕως ὥρας ἐνάτης* Matt. 27, 45 P. S., alongside of **إِلَىٰ عَشْرَةِ** *περὶ τὴν ἐνάτην ὥραν* *ibid.* 46.—**أَحَدٌ** “one of the stars” Spic. 3, 18.—For **أَحَدٌ** “of those three men” Aphr. 16, 19 there is a variant **أَحَدٌ**, and the emph. st. in itself suits the passage better.

E. Similarly, with **كَمْ** “how much?” and “some”: **كَمْ** “how many times?” and “several times”—frequently; **πόσας σπυρίδας** Matt. 16, 10; **ποσαῦτα** *ἔτη* Luke 15, 29; so Sim. 348 mid.; but **πόσους** “how much expense?” Jos. St. 15, 17; **πόσους** “how many wantons?” Sim. 344, where there are farther examples. **πόσοι** Luke 15, 17 P. C., but S. **πόσοι**.

Sometimes also with **مَا** “what pain?” Spic. 40, 20; **مَا** “on what thing?” Zingerle, Chrest. 407 v. 33 (Isaac); **مَا** “in what things?” Aphr. 8, 14 &c.; but **ποια** *ἐντολή* Matt. 22, 36 &c.; and **ποια** *ἐν ποια ἐξουσία* alternates with **ποια** Matt. 21, 23, 24 and 27; Luke 20, 2 (cf. C. and S.)⁽¹⁾.

(1) Similarly **ποια** “what sort of use (abs.) and advantage (emph.)?” Aphr. 204, 20, if the text is quite accurate.

F. (4) Often, in negative expressions; **وَلَا تَهْتَبِ** “without sparing” Ov. 170, 8; **وَلَا تَنْهَيْتَهُ** “without sin (pl.)” frequently; **وَلَا حِسْبَ** “without number” frequently; **وَلَا مَهْجَ** “without money” Ex. 21, 11; and often in this way with **وَلَا**; But **وَلَا مَهْجَ وَلَا وَهْتَهُ** “without money (emph.) and without price (abs.)” Is. 55, 1; **وَلَا بَمَلٍّ وَلَا بِجَنْفَةٍ** “without trial (emph.) and without admonition (abs.)” Aphr. 252, 2; **وَلَا بِمُؤْتَمَةٍ** “without faith” Aphr. 214, 1, together with **وَلَا بِمُؤْتَمَةٍ** Aphr. 206, 21, and frequently; and thus the emph. st. is not unfrequently found with **وَلَا**. For **وَلَا حَيْثُ لَا** *ἀτεκνος* Luke 20, 29 *sq.*, C. and S. have **وَلَا حَيْثُ**.—**حَيْثُ لَا مَرْغَبَ** “there is no profit” Prov. 10, 2; **حَيْثُ لَا مَرْغَبَ** Hebr. 7, 18; **وَلَا يَذْكُرُ** “and let there be no remembrance of Jeroboam” Sirach 47, 23 (Var. **وَلَا يَذْكُرُ**); **حَيْثُ لَا يَكْتُمُ** “the world of death [or the abode of destruction] has no covering” Job 26, 26; **وَلَا يَرْحَمُ** “who has no pity” Prov. 17, 11 (and often with **حَيْثُ**); **وَلَا يَرْحَمُ** “and to no place do they go out” Ov. 212, 14; **وَلَا يَجِبُ** “and he answered never a word to his judges” Aphr. 222, 8. Cf. Luke 1, 33 and many a like example. Thus farther **وَلَا يَكْتُمُ** “was not called the possessor of riches” Spic. 46, 7. But the Emph. st. is still more used even in such cases.

Similarly in a conditional clause **لَوْ لَقِيَ** “for if a wicked man happen to meet us” Aphr. 297, 1; this however is unusual.

G. (5) In certain adverbial expressions like **حَيْثُ لَا** “on foot”; **حَيْثُ لَا** “from one end to the other”; **حَيْثُ لَا** “once”; **حَيْثُ لَا** and **حَيْثُ لَا** “for ever”; **حَيْثُ لَا** “out of quiet”, *i. e.* “unexpectedly, suddenly” (also **حَيْثُ لَا**) and many others. So **حَيْثُ لَا** *ἐν πνεύματι* in various uses Matt. 5, 3 P. (C. and S. different); 22, 43 P. (C. **حَيْثُ لَا**); Philox. 106, 9; Rev. (Gwynn) 1, 10; 4, 2; 17, 3; 21, 10 (the later version has always **حَيْثُ لَا**).

H. (6) In some combinations the Abs. St. is always retained. Thus **حَيْثُ لَا** “the image of the word”, “the written text” (definite); **حَيْثُ لَا** “*α νυχθήμερον*” (§ 146) ⁽¹⁾; **حَيْثُ لَا** *θεάνθρωπος*; **حَيْثُ لَا** = *κωμόπολις*

(1) Indeclinable: **حَيْثُ لَا** *May, Nova Coll. X, 341 a = Land III, 208, 28,* for which line 20 has **حَيْثُ لَا**.

Mart. I, 100, 24 &c.; and after these patterns later writers have formed more of the same kind, as **ܕܘܡܘܣܐ ܕܡܘܪܢܐ** *κυρόνυρωπτοι* (as pl.) &c. **ܕܘܡܘܣܐ** “*domus plorantis*” sg. abs. st., *i. e.*, “house of mourning”, is assumed by the usage of the language to be a compound of a pl. emph. st., and takes suffixes accordingly, thus: **ܕܘܡܘܣܐ ܕܘܡܘܣܐ** &c.

I. (7) The Absolute State is farther found pretty frequently in other scattered instances, particularly in fixed phrases. Forms in **ܐܘܪܘܫܐܝܡ** (§ 138) especially incline to stand in it. And yet even in these the Emph. St. is almost always the one which is found in actual use. Examples: **ܐܘܪܘܫܐܝܡ**; **ܐܘܪܘܫܐܝܡ** *τὴς, τινὲς* (§ 146); **ܥܡܢ ܥܡܢ** “Peace!”, “Peace be to thee!”, frequently; **ܕܘܡܘܣܐ** “in kindness” Aphr. 448, 15; **ܕܘܡܘܣܐ** “from youth to the grave” (emph. st.) Ephr. III, 225 B; **ܕܘܡܘܣܐ** “at another time” Aphr. 461, 10, for which *ibid.* 458, 15 **ܕܘܡܘܣܐ** “redeemed by precious blood” Aphr. 260, 10; **ܕܘܡܘܣܐ** “keep thou with care faith in the Son of God, and with purity (emph.) baptism” Jac. Sar., Thamar v. 407; **ܕܘܡܘܣܐ** “for another day” Ov. 136, 2; and thus **ܐܘܪܘܫܐܝܡ** frequently as a substantive “another” [ein Anderer] *e. g.* Matt. 11, 3; John 4, 37; 5, 7; 21, 18; **ܕܘܡܘܣܐ** “a good remembrance be to . . .” Aphr. 305, 2; **ܕܘܡܘܣܐ** “glory [be] to . . .” frequently, (along with **ܕܘܡܘܣܐ** “glory [be] to . . .”); **ܕܘܡܘܣܐ** “the rich man is anxious about years in which he is no longer to be alive” Aphr. 268, 1 &c.⁽¹⁾ Philox. has frequently **ܕܘܡܘܣܐ** “spiritual” (like **ܕܘܡܘܣܐ** v. sub section G, 5), *e. g.* 29, 8; 500, 5. Much more frequently than elsewhere, the abs. st. is used in the Old Testament, especially in certain books, *under the influence of the Hebrew text and the Targum tradition*. Cases like **ܕܘܡܘܣܐ** Gen. 9, 25; **ܕܘܡܘܣܐ** Ps. 50, 1; 84, 7; 136, 2; **ܕܘܡܘܣܐ** Ps. 104, 4 **ܕܘܡܘܣܐ** Dan. 4, 8, 9, 18; 5, 11 hardly conform to the genuine Syriac usage. On the other hand the rather more frequent use of the abs. st. in so ancient a writing as the letter of Mārā bar Serapion (Spic. 43 *sqq.*) must be regarded as a genuine record of antiquity.

K. But when the realisation of the difference in meaning between

(¹) For **ܕܘܡܘܣܐ** “with bodily strength” Spic. 5, 14, the MS. has **ܕܘܡܘܣܐ**.

the emph. st. and the abs. in the Substantive had disappeared, even ancient poets ventured to set the latter state alongside of **ܐܝ** "this", which is formed like an abs. st.: **ܥܘܢܐ ܕܗܘܐ ܥܘܢܐ** Ephr. II, 424 D (but **ܥܘܢܐ ܕܗܘܐ ܥܘܢܐ** III, 263 D); **ܥܘܢܐ ܕܗܘܐ ܥܘܢܐ** "in this generation" Ephr. III, 3 C; **ܥܘܢܐ ܕܗܘܐ ܥܘܢܐ** "during this time" Isaac II, 80 v. 169.⁽¹⁾ Thus even in prose and verse **ܥܘܢܐ ܕܗܘܐ ܥܘܢܐ** Ephr. Nis. p. 4 v. 7; 100 v. 189; Ephr. (Lamy) I, 245, 16; 261, 21; II, 411, 11, 14 (**ܥܘܢܐ ܕܗܘܐ ܥܘܢܐ** I, 391 *ult.*); Jul. 119, 6; Philox. 518, 13, 20 and frequently (519, 12 var. **ܥܘܢܐ ܕܗܘܐ ܥܘܢܐ**); like **ܥܘܢܐ ܕܗܘܐ ܥܘܢܐ** Jul. 89, 3 "in that time". Later poets, especially of the Nestorian order, go much farther in the arbitrary employment of the abs. st. for the emph.

L. (8) Many foreign words do not form any emph. st. at all; thus the Greek **ἀήρ, πραιτώριον, διαθήκη**; the Persian **جاکال** "jackal", **زھمی** "weasel" &c., as well as the Greek plurals § 89. Some Greek words often lose even their final *α*, e. g. **χωρά, βήμα**, alongside of **ܘܘܐܘܪܐܝܢܐ**; alongside of **ܘܘܐܘܪܐܝܢܐ** &c.

M. (9) Syriac Feminines in *ai* (§ 83) stand always in the abs. st.; thus **ܘܘܐܘܪܐܝܢܐ** "error", "the error".

§ 203. Several of the above examples already show that the *at-tributive Adjective* to a noun in the abs. st. stands also in the abs. st.; State of the Attributive Adjective.

cf. farther **ܘܘܐܘܪܐܝܢܐ ܘܘܐܘܪܐܝܢܐ ܘܘܐܘܪܐܝܢܐ** *πᾶν πονηρὸν βήμα* Matt. 5, 11; **ܘܘܐܘܪܐܝܢܐ** "true men" Ex. 18, 21; **ܘܘܐܘܪܐܝܢܐ** "to a foreign people" Ex. 21, 8; **ܘܘܐܘܪܐܝܢܐ ܘܘܐܘܪܐܝܢܐ** "rich man, poor man" Aphr. 302, 20, 21 (303, 8, 9 in the same connection **ܘܘܐܘܪܐܝܢܐ ܘܘܐܘܪܐܝܢܐ**); **ܘܘܐܘܪܐܝܢܐ** "wicked thoughts" Aphr. 296, 13; **ܘܘܐܘܪܐܝܢܐ** "with wise reflection" Spic. 48, 20; **ܘܘܐܘܪܐܝܢܐ** "like an evil beast" Ephr. (Lamy) I, 369, 17 &c.

Yet there are also cases like **ܘܘܐܘܪܐܝܢܐ ܘܘܐܘܪܐܝܢܐ ܘܘܐܘܪܐܝܢܐ** "to these three true witnesses" Aphr. 461, 3 (where variant is **ܘܘܐܘܪܐܝܢܐ**), cf. Eus. Ch. Hist. 146, 1; **ܘܘܐܘܪܐܝܢܐ ܘܘܐܘܪܐܝܢܐ ܘܘܐܘܪܐܝܢܐ** "those (these) three righteous men" Aphr. 16, 19; 454, 3 (in both passages a variant **ܘܘܐܘܪܐܝܢܐ**); **ܘܘܐܘܪܐܝܢܐ ܘܘܐܘܪܐܝܢܐ ܘܘܐܘܪܐܝܢܐ** "these ten small books" Aphr. 200, 15, where the

(1) These are all the undoubted examples which I have been able to collect. In Ephr. also the emph. st. with **ܐܝ** is far more frequent.

signification is determined; **وَلَهُمْ بِقِيَامِهِمْ فِي يَوْمٍ** “and to all modes of bodily death” Anc. Doc. 101, 3. Cf. farther Philox. 367, 6; Jos. Styl. 70, 10; John v. Tella (Kleyn) 28, 5. *Vice versâ*, with a word standing in the emph. st., but indefinite in meaning, and in form exchangeable with the abs. st., the attributive adjective occasionally assumes the abs. st., as in **عِدَّةٌ مِّنْهُنَّ آتِيَةٌ** *ἕτερα ἕτερα πνεύματα* Matt. 12, 45 (C. **وَسَبَّحُ**; S. without **أَسْبَحُ**); **عِدَّةٌ يَوْمَئِذٍ مِّنْ بَقِيَّتِهِمْ** “seven kine fat in their flesh” Gen. 41, 18 (otherwise in v. 2 and v. 19); and in very loose connection **أَفَ يَقُولُ تَبَّ عَلَىٰ قَوْمٍ سَوِيًّا** “*ἡμέρας ἰκανάς*” Acts 9, 43; **أَفَ يَقُولُ تَبَّ عَلَىٰ قَوْمٍ سَوِيًّا** “*γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι*” Acts 17, 4; and oftener still in the singular: **وَمَا لَكُمْ لِمَا كَفَرْتُمْ** “*ἀργύρια ἰκανά*” Matt. 28, 12; **وَمَا لَكُمْ لِمَا كَفَرْتُمْ** “not a little gold” Jos. St. 37, 5; **وَمَا لَكُمْ لِمَا كَفَرْتُمْ** “not a short time” Aphr. 165, 13; Sim. 363 *inf.* Thus often **أَسْبَحُ** when standing before the noun: **أَسْبَحُ** “another body” Ephr. Nis. p. 96 v. 54 &c. (§ 211 B); and even when standing after it **أَسْبَحُ** “another god” Jac. Sar., Constantin v. 28. 632.—The peculiar substantives **أَسْبَحُ**, **أَسْبَحُ** (§§ 83; 202 M) always indeed take their adjectives in the emph. st., *e. g.* **أَسْبَحُ** “on the rigorous condition” Moes. II, 74, 3. An incongruity, no longer felt, exists in rare cases like **مَنْ يَكْفُرُ بِمَا فِي يَدَيْهِ** “a man that is a worker of miracles, a solver of difficulties [knots]” Land III, 213, 14 (the 2nd epithet is from the passage in Dan. 5, 12, unskilfully translated);— **كُلُّهُمْ أَتَقَرُّنَّ** “all discerning people who know good from evil” Bedjan, Mart. II, 572, 10. In these cases the undetermined genitives occasion the proper indeterminateness of the constr. st. In the immensely preponderating mass of cases, a substantive, furnished with an adjective, stands like the adjective itself in the emphatic state.

§ 204. A. The Abs. St. however, in the *adjective* is the proper form of the *predicate*. Thus *e. g.* **خُبْرًا مَّخْفِيًّا** “bread hidden is pleasant” Prov. 9, 17; **أَسْبَحُ** “his sin is not great” Aphr. 45, 8; **أَسْبَحُ** “love is high above dissension” Aphr. 256, 15; **أَسْبَحُ** “stolen waters are sweet” Prov. 9, 17; **أَسْبَحُ** *ὁ φθαρτός σου πονηρός ἐστίν* Matt. 20, 15 (a question); **أَسْبَحُ** “even the fire of nature in him is cold” Philox. 355, 1 &c. A favourite proceeding is the alteration

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Adjective.

of an attributive adjective, standing in the emph. st., into a predicative one in the abs. st. and attached by the relative ? : cf. *e. g.* $\text{حَدِّجْ اَلْاِزْمَا}$ “by the strait gate and the way which is narrow” Aphr. 447, 2, where $\text{حَدِّجْ اَلْاِزْمَا}$ or $\text{كَاهْ وَاوْنَا مَلْسَدَا}$ might stand as well.

Very seldom indeed in good texts are there cases like اَسْبَعُ سَبْعًا “for the reward of deeds is one thing (adj. in abs. st.) and the reward of words is another thing (adj. in the emph. st.)” in the Testament of Ephr., Ov. 141, 14. (1)

B. On the other hand the emph. st. sometimes stands along with the Personal Pronoun, both when the latter is the direct subject, and when it is merely the copula. This usage proceeds perhaps from a substantive conception of the adjectives, *e. g.* $\text{بَقْتَمَلْ اِتْلَفْ}$ “[you] who are evil persons” Matt. 7, 11; 12, 34; بَهْتَمَلْ سَبْع πολλοι εσμεν Mark 5, 9; $\text{جِم تَنْجَلْ اِتْلَفْ}$ “while you are guilty (guilty persons)” Aphr. 144, 7; جَاوْنَا سَبْع “we are honest men” Gen. 42, 11, 31; $\text{اِتْلَفْ تَقْتَمَلْ اِتْلَفْ}$ “you are wise persons” Aphr. 293, 16; يُظْ اَنَا “am I a great man?” Joseph 26, 14 [Ov. 282, 1]; $\text{اِف اَوَّهْ ضَمِّدَا اَوَّه}$ “he also is a mortal” Ov. 67, 9; $\text{حَرِّبَلْ كَلْبَا اِنْف}$ “the Egyptians are circumcised persons” Aphr. 210, 10; بَعِيْبَتَا اِيْب “that these things are true (or that this is the truth)” Spic. 18, 7; $\text{لَا مَلْسَدَتْنِمْلَا اَوَّهْ حَمْلَا وَاِلْاِجْهْ اَوَّه}$ “invisible is the nature of the Godhead” Ov. 84, 18; $\text{اَوَّيْبْ قَبِيْبْ اَوَّيْبْ تَنْبَعْلَا اِيْب مَعِيْبَتْمَلَا}$ “these parts are dumb and silent” Ov. 63, 12, and many other like instances. But the abs. st. would be permissible in all these cases, and it is the more usual form in such cases, *e. g.* جِدْ لَجِبْ اَنَا , جِدْ لَجِبْ اَنَا “I am naked, thou art naked” Gen. 3, 10 and 11; عَجَلْ اَنَا “I am powerful” Aphr. 269, 12; $\text{اِيْبْ وُفْهَجْتَمْ سَبْع}$ “we, who are poor” Aphr. 119, 22; يَاْمُحْ حَفَاوَه “there, with him (Death) are they naked” Aphr. 426, 1; $\text{اَسْبَعُ مَعْلَا اَوَّهْ مَحْ وَاَسْبَعُ}$ “his weapons are weaker than ours” Aphr. 137, 21 &c. Cf. cases like $\text{اَوَّهْ لَّاجِنْ جِم مَلْسَدَا}$ “the sinner, even while he is alive, is a dead man (2) for God, but

(1) The reading is certain; even the Roman edition does not note any variants. There can hardly be any suggestion of metrical exigency in this case, for the deficient syllable might easily have been made up otherwise, *e. g.* by a و .

(2) Thus pretty often مَلْسَدَا and مَلْسَدَا in the Predicate. Cf. C.

the righteous man, even when he is dead, is a living man for God" Aphr. 168, 17. For $\text{لَدَيْهِ حَيًّا} \text{ (أَيْ) } \text{عُذِّلُوهُ} \text{ (مَجْزِيًّا)}$ $\text{εὐλογημένη σὺ ἐν γυναιξίν}$ Luke 1, 42 P., S. has $\text{حَيًّا} \text{ (أَيْ) } \text{لَدَيْهِ} = \text{لَدَيْهِ حَيًّا}$.

In like manner pure Participles are always in the abs. st.; v. § 269 *sqq.*

C. With لَا the Adj. stands throughout in the Abs. St. where Persons are not concerned, *e. g.* $\text{لَئِيْلًا} \text{ (أَيْ) } \text{قَوْلًا}$ “but dreadful was his word” Ov. 178, 25; $\text{لَوَّاعًا} \text{ (أَيْ) } \text{وَجَدًّا}$ “their intelligence was alert and attentive” Ov. 100, 1; $\text{لَوَّاعًا} \text{ (أَيْ) } \text{نُورًا}$ $\text{καὶ γίνεται τὰ ἔσχατα αὐτοῦ χερίονα}$ Matt. 12, 45 &c. With persons sometimes the abs. st. is employed, and sometimes the emph. st. Thus $\text{لَوَّاعًا} \text{ (أَيْ) } \text{سُرْعًا}$ “in his course he was fleet” Sim. 269 mid.; وَكَبِيرًا ἔσται γὰρ μέγας Luke 1, 15; وَكَبِيرًا $\text{ἔτι οἱ Γαλιλαῖοι οὗτοι ἀμαρτωλοὶ . . . ἐγένοντο}$ Luke 13, 2. But وَكَبِيرًا وَكَبِيرًا “who had been blind (a blind man)” John 9, 13; وَكَبِيرًا وَكَبِيرًا “was dead” Luke 15, 24 and 32; $\text{وَكَبِيرًا} \text{ (أَيْ) } \text{وَكَبِيرًا}$ وَكَبِيرًا “and now let them through this be cautious” Ov. 85, 7; $\text{وَكَبِيرًا} \text{ (أَيْ) } \text{وَكَبِيرًا}$ $\text{وَكَبِيرًا} \text{ . . . يَقُولُ}$ “women who had been ill-treated by their husbands” Isaac I, 244 v. 407. So with animals $\text{وَكَبِيرًا} \text{ (أَيْ) } \text{وَكَبِيرًا}$ $\text{وَكَبِيرًا} \text{ . . . قَحْطًا}$ “the dogs were not greedy (greedy ones)” Aphr. 383, 2; cf. farther Matt. 5, 48; 6, 16. In the most of these cases also a substantive conception attaches to the adjective. Clearly thus in $\text{وَكَبِيرًا} \text{ (أَيْ) } \text{وَكَبِيرًا}$ وَكَبِيرًا وَكَبِيرًا “but his mother was a believer” Ov. 160, 16; $\text{وَكَبِيرًا} \text{ (أَيْ) } \text{وَكَبِيرًا}$ would mean only “believed”. How the two states shift about here is shown by $\text{وَكَبِيرًا} \text{ (أَيْ) } \text{وَكَبِيرًا}$ وَكَبِيرًا “and thou be in need of conversion” Aphr. 144, 15, contrasted with $\text{وَكَبِيرًا} \text{ (أَيْ) } \text{وَكَبِيرًا}$ وَكَبِيرًا *ibid.*, line 17. This is farther shown by the fact that for وَكَبِيرًا وَكَبِيرًا وَكَبِيرًا Matt. 1, 19 P., or وَكَبِيرًا C., there stands in S. وَكَبِيرًا . So for Matt. 10, 16 P. has the emph. st. and S. the abs. st.

D. On the other hand the Predicative Adjective with لَا stands quite regularly in the emph. st.: $\text{وَكَبِيرًا} \text{ (أَيْ) } \text{وَكَبِيرًا}$ وَكَبِيرًا “everything which is useful” Ov. 84, 17; $\text{وَكَبِيرًا} \text{ (أَيْ) } \text{وَكَبِيرًا}$ وَكَبِيرًا “had the word been redundant” Ov. 75, 23; $\text{وَكَبِيرًا} \text{ (أَيْ) } \text{وَكَبِيرًا}$ وَكَبِيرًا “I (m.) am despised and insignificant” Ov. 281, 26; $\text{وَكَبِيرًا} \text{ (أَيْ) } \text{وَكَبِيرًا}$ وَكَبِيرًا “and, besides, it

(f.) is immortal” Aphr. 125, 10; **مَعِينَتَا إِيْسَاءَ وَرَبِّهَا** “the leaders of the Romans are gentle” Jos. St. 89, 13.

E. With verbs like “to show one’s self as”, “to be found”, “to be called” &c., the emph. st. of the Adjective occurs perhaps rather more frequently than the abs.: **إِسْرَبَ سَجِدًا** “showed himself brave” Ov. 159, 9; **إِعْلِمْتُ إِسْرَابًا** “was found victorious” *ibid.* line 10; **هَذِهِمُ الْمُتَقَفِّلُونَ** “who are called wise men” Aphr. 506, 17 &c., but **إِعْلِمْتُ جَهْلًا** *ἐν ῥόθῳ ἐν γαστρὶ ἔχουσα* Matt. 1, 18; **مُعْلِمْتَسْ تَبْصَرُ مَعَ كُنْهٍ تَبْهَدًا** “are found devoid of all knowledge” Spic. 2, 18; **بِعَمِّ مَلْجَمَتِي قَبِيحٌ** “your words proved false” Joseph 38 *ult.* [Ov. 288, 7]. For **مُتَلَسِّطِينَ عَقَبِينَ** “φαίνονται ὀρατοί” Matt. 23, 27 P., Aphr. 307, 5 has **مُتَلَسِّطِينَ**; the reading is different in S.

F. The Predicative Adjective, however, stands of necessity in the emph. st. when it is quite definitely determined: **يُدْمَعُونَ دَبَّارًا وَبَعْرًا مَجْهُودًا** “Jacob is the persecuted, and Esau the persecutor” Aphr. 403, 14 (v. *ibid.* 403 *sqq.* for several other such sentences); **أَنَا أَوَّلٌ وَأَنَا آخِرٌ** “I am the first, and I am the last” Is. 48, 12; **أَوَّلُ مَجْمُودٍ وَأَخِيرُ مَجْلُودٍ** “for he was certainly the most distinguished person in all the kingdom” Aphr. 55, 3; **يَا أَيُّهَا آخِرُ الْبَيْتِ أَوَّلُ الْبَيْتِ** “the last testament, which is the first” Aphr. 28, 9; **أَيُّهُ تَلْخُلُ الْوَاظِمُونَ** “who may be the guilty one, and who the innocent” Ov. 191, 9.

C. GENITIVE AND CONSTRUCT STATE.

§ 205. A. The Genitive relation is still frequently expressed in various forms of reference by the Construct State: **مَلِكِ بَابِلَ** “king of Babylon” Aphr. 468, 18 (along with **بَابِلًا** *ibid.* 471, 16 as well as 2 Kings 20, 12, and frequently); **بَهْوَا دَنْتِسْ** “*belua dentis*” *i. e.* “rending animal” [“carnivorous animal”, “wild beast”] frequently; **رَبِّهِ** “remembrance of his master” Ov. 185, 12; **فَوْجِهِ مَلْجَمَاتُ ثَقْلًا** “in the overflowing of the measure of debts” Aphr. 462, 3; **حَرْسَتُمَا فِي لَهْمِ أُخْتِهِ** “by reason of the uncleanness of the lust after his sister” (*i. e.* “his unclean lust after &c.”) Aphr. 354, 6; **صَوْتِ رَقَبَاتِ** “the sound of songs” Aphr. 229, 18; &c. In all these cases the emph. st. with **؟** might likewise

C. Genitive and Construct State Genitive Connection by the Constr. St. and by **؟**.

be used. But this is not permissible in specially close combinations, like **دِدِحْخُحْ** “enemy”; **عَمَلًا لِحْنًا** “taking up the burden”, *i. e.* “zeal”; **سُلْ** “judgment”; **جِدْ عَجَلًا** “refectory” (and in other combinations with **جِدْ**); **جِدْ صِنِيه** “son of his nature” *i. e.* “of the same nature as he is”; **جِدْ** **حَنِت** **حِنًا** “a freeman” [“son of the free”] (and others with **جِدْ**, **جِنًا**, **حِنًا**) &c. The constr. st. also prevails in those combinations, in which the first half is an adjective, whose relation to the Genitive may be of various kinds: **سُلْ بَقَصْ** or **سُلْ بَقَصًا** “taken or bereft of understanding” *i. e.* “without understanding” Aphr. 53, 13; Jul. 47, 10, and frequently; **عَقَلِي جِخْرًا** “whose heart has been torn out”, *i. e.* “without understanding” Mart. I, 35 mid.; **حَلِيصٌ رَجِيحًا** “clothed in splendour” Joseph 196, 6 [Ov. 296, 10]; **جِيحِي نَتًا** “whose life is accursed” Aphr. 110 *ult.*; **بِقَمِيهَا رَجِيحًا** “πολύτιμον” Matt. 13, 46 [lit. “heavy or costly in price (pl.)] &c. With affixed (reflexive) Personal pronoun, **فُلُفَا ذُو لَامِ** “he of murderous anger” Ephr. Nis. 1, 149 &c.; **كَلَا مِيَدٌ جِهِيه** “from any that is close to them in blood” Aphr. 232, 15 (cf. § 224*). And thus even **عَمَلٌ كَرِيه** “the completely pure man” (‘the man whose totality is pure’) Ephr. Nis. 31, 122, and **جِيصٌ كَرِيه** “the completely troubled one” *ibid.* 123. Cases like **تِيحَانَا رَامِ** “strong in body (pl.)” Spic. 5, 19 are rare; the emph. st. in that instance was occasioned by **وِ** coming between,—a particle inserted here for the sake of emphasis (§ 221).

B. But otherwise the connection by **;** predominates throughout. Particular examples are not required here. Both methods occur too in those cases in which the Genitive of an abstract noun denotes a quality or property, *e. g.* **ذُو سُلْ كَهِيه** and **ذُو سُلْ كَهِيه** “the spirit of holiness” *i. e.* “the Holy Spirit”; **صَبِيهَا رَامِ** and **رَامِ صَبِيهَا** “the holy city”; **جِيحِمٌ كَهِيه** “in the deceitful world” Aphr. 462, 6; **جَارِيصٌ صَبِيهَا** “bitter fruits” Aphr. 473, 11; **بِلَاوَسَا** **جِيحِمٌ** “everlasting liberty” Ephr. III, 250 B; **لُغَمِيهَا كَهِيه** “the blessed vine” Aphr. 446, 3; **صَعِيهَا رَامِ** and **رَامِ صَعِيهَا** “counterfeit money” Aphr. 301 *ult.*, 285 *ult.*; **زُصَحِيهَا تَعِيهَا** “true love” Spic. 7, 1; **جِيصٌ قَوِيهَا سُلْ** “considerable store-chambers” Land III, 215, 13; and many like cases. So too in cases like **لُغَمِ هَبِيهَا** “Mt. Sinai” Ephr.

II, 488 B, and elsewhere, alongside of **هَهِبْ** **لَهْ** Ephr. II, 433 F; **جَارِئْ** **هَهِبْ** “in the land of Egypt” Aphr. 313, 5, together with the more usual **جَارِئْ** **هَهِبْ** *ibid.* line 4, &c. (where even the relation of Apposition would be allowable). But the Construct State can never stand before the **هَ** of the Genitive.⁽¹⁾

C. When the two parts are determined in *pure Genitive relation*, then the reference to the genitive is very commonly indicated by the appropriate possessive suffix, *e. g.* **هَهِبْ** **هَ** **إِلَهْ** “the Son of God” frequently, as well as **هَهِبْ** **هَ** **إِلَهْ**; **هَهِبْ** **هَ** **إِلَهْ** **هَ** **إِلَهْ** τὸ ἄλλας τῆς γῆς Matt. 5, 13 P. O. Aphr. 457, 7 (S. **هَهِبْ**); **هَهِبْ** **هَ** **إِلَهْ** **هَ** **إِلَهْ** “the God of the Christians” Ov. 161, 13; **هَهِبْ** **هَ** **إِلَهْ** **هَ** **إِلَهْ** “the children (adherents) of the Church” Ov, 221, 2 = **هَهِبْ** **هَ** **إِلَهْ** *id.* 216, 16 and often; as well as innumerable other instances. But the following would hardly be admissible—**هَهِبْ** **هَ** **إِلَهْ** “the land of Egypt” (Genitive of identity); **هَهِبْ** **هَ** **إِلَهْ** “the Holy Spirit” (Genitive of quality). **هَهِبْ** **هَ** **إِلَهْ** could only mean “the fathers of Egypt” (the latter being thought of as their child); “the Egyptian fathers” is **هَهِبْ** **هَ** **إِلَهْ** Jul. 56, 23. It is true there is no sharp line of demarcation here. Thus we have even **هَهِبْ** **هَ** **إِلَهْ** “the prisoners from the city” Jul. 58, 18.

D. Examples, in which several forms of Genitive connection are associated, are **هَهِبْ** **هَ** **إِلَهْ** **هَ** **إِلَهْ** “the birth of the human nature of the Son of God” Jul. 155, 15; **هَهِبْ** **هَ** **إِلَهْ** **هَ** **إِلَهْ** “the time of the end of the administration of the sons of Shem” Aphr. 88, 13; **هَهِبْ** **هَ** **إِلَهْ** **هَ** **إِلَهْ** “the Kenites of the house of Moses’ father-in-law” Aphr. 254, 15; **هَهِبْ** **هَ** **إِلَهْ** **هَ** **إِلَهْ** “the northern half of the wall of the sanctuary in the Church of his town” Ov. 190, 13; **هَهِبْ** **هَ** **إِلَهْ** **هَ** **إِلَهْ** “and through the rising of the light of understanding, and through the fruit-bearing of the olive tree, the enlightener” Aphr. 449, 11 &c.

(1) Any such instances in our editions rest on textual errors. **هَهِبْ** **هَ** **إِلَهْ** **هَ** **إِلَهْ** Aphr. 323, 4 is only an apparent exception; it means “by the name—‘those of the house of Jacob’” (§ 209 A): So **هَهِبْ** **هَ** **إِلَهْ** **هَ** **إِلَهْ** “in the days of those of the house of Diocletian” Jul. 24, 9.

E. Two nouns may thus stand in different Genitive relationship to the same noun, cf. **مَعْدُومِيهِ إِسْرَائِيلَ وَقَوْمِهِ فَارْتَدُّوا** "Israel's boasting about the distinction of meats" Aphr. 313, 12; **حُكُّ قَوْمِيٍّ يُؤْمِرُ** "the transgression of the ordinance by Adam" Aphr. 419, 13; **حَنْبِهِ سَبَّاهُ** "for it was Abraham's daily custom" Aphr. 391, 8; **أَوَّلُهُ رُوحُ قَدِيمِ بَيْتِ أَبِيكَ** "the Holy Spirit of your Father" Aphr. 415, 8; **يَمِينِهِ** "his hand of the left" *i. e.* "his left hand", and thus frequently with **بِأَيْمَانِهِ** and **بِشَمَائِلِهِ** "right" and "left"; **كِتَابُ حَيَاتِكَ** "thy book of life" Ps. 69, 28; **طَبِيعَتُنَا** "our nature which is of dust" Aphr. 41, 17 &c. A different construction, and one of a Hebrew type, is found in **جَسَدِهِمْ** "their visible body" Aphr. 179, 1.

Constr. St.
before Pre-
positions.

§ 206. Adjectives often stand in the Constr. St. before prepositions, especially when that which is governed by the prepositions is closely connected in thought with the adjectives. Thus **يَقِينًا⁽¹⁾ حَسْرَةً** "beautiful in appearance" Gen. 12, 11; **إِسْطَبْلًا كَبِيرًا** "the great physician, excelling in everything" Ov. 193, 21; **تَقْبِلُوا** "*accipientes vultum*", *i. e.* "hypocrites", frequently; **مَعْلَمًا بِنَفْسِهِ** "master of himself", "free" Spic. 19, 8; **كَلِمَاتِهِمْ** "their divine nature concealed from all" Jul. 41, 10; **كَيْفَ كَرِهَتْ أَسْمَاعُ** "like others, despised by their hearers" Ov. 179, 11; **أَيَّامًا نَبِيَّاتٍ** "the time determined by the prophets" Mart. I, 11, 2; **مَنْ يَنْتَظِرُنِي** "who look keenly to 'give me'" Aphr. 286, 8; **مَنْ يَضَعُ يَدَهُ عَلَى** "who has put on Christ" Ov. 397, 12; **καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν** Matt. 23, 37; Luke 13, 34, and a great many other instances. A very large number, *e. g.* occur in Philox. 366. Notice farther **كَلِمَةً** "a word of potency like it" Ov. 21, 18; and so even **وَلَمْ يُولَدْ** "born without connection" Ov. 91, 21. This construction in the case of the substantive is limited to one or two constant combinations like **تَقْبِلُوا** "*acceptatio vultus*" *i. e.* "hypocrisy"; **يَخْرُجُ فِي رِيحٍ** (or **يَخْرُجُ فِي رِيحٍ**) "going forth into the wind (?)" "defence, excuse"; cf. **يَضَعُ حَيْبًا** "the laying upon the head" (Inf.) *i. e.* "punishment"; **فِكْرًا** "thought".

(1) Var. **حَسْرَةً**.

§ 207. In rare cases Adjectives stand thus in the Constr. St. before adverbs also, which in fact resemble a combination of preposition and substantive: **مُتَّيِبٌ جُحَالًا** “who die quickly” Mart. I, 79, 10; **فَعَزَبَ رُؤْيَاً جَلًّا بِسَجْعَةٍ** “that leap nimbly over its valleys” Mart. I, 47, 1; **أَمَّيْتُ حَسْرًا** “leading a miserable life” (*κακόβιοι*) Jul. 112, 13; **مَجْتَبِيَّتٌ عَقِبًا حَقًّا زَكْفًا** “persons well-experienced in all things” Jul. 162, 10; **مَلِيًّا فِي نَفْسِهِ . . . مَيِّتًا فِي جَسَدِهِ** “slain in the body . . . risen in the spirit” Sim. 305, 24. Such combinations are specially made use of to translate Greek words compounded with adverbs, e. g. **نُقِبَ عَقِبًا** *εὐπαθούντες* Ps. 91, 15 Hex.; and indeed the whole of this construction is modelled upon the Greek. Similarly occur the circumlocutions for “self”, like **فَلَانٌ فِي نَفْسِهِ** *φιλαυτοί* 2 Tim. 3, 2, Hark. Even Cyrillona ZDMG XXVII, 573 v. 267 has thus **سَلَمٌ صَرَفَ فِي نَفْسِهِ** “the serpent that has crushed himself”.

Constr. St. before Adverbs.

§ 208. A. The Construct State must stand *immediately* before the Genitive. Only short words like the postpositive particles **فَع**, **فِي**, **فِي** &c., as well as **لَهُ** and such like, may sometimes interrupt the succession: **فِي جَدِّهِ** “*filiū vero Balae*” Iand III, 39, 16; **إِلَهُ فِي عَجَلٍ** “*deus enim coeli*” Jul. 54, 28; **فِي سَبَبِ عَذَابِهِ** “now the cause of the abolishing” Ephr. II, 124 B; **فِي سَبَبِ آلامِهِ** “the cause, to wit, of the pain” Ephr. II, 108 A; **فِي سَبَبِ أَسْمَانِهِ** “and farther those who are vain of their litigiousness” Statuti della Scuola di Nisibi (Guidi) 15, 10; **فِي سَبَبِ أَوْلَادِهِ** “that they are the sons of the righteous” Ephr. II, 384 D; **فِي سَبَبِ قُوَّتِهِ** “he was a mighty man of strength” Judges 11, 1 &c. More remarkable is **فِي سَبَبِ مَسِيرِهِ** “for a distance of two stadia from it” Jul. 229, 4.

Separation of Genitive from Governing-word.

Cf. farther § 327.

As a somewhat isolated instance stands **فِي سَبَبِ كَاتِبِيهِمْ وَقَارِئِيهِمْ** “writers and readers of their names” Iand III, 136, 14, where two words in the Constr. St. refer to one Genitive.

B. The separation of the Genitive from the governing word presents no difficulty, however, when **فِي** is employed. Not only may the latter have an attributive word with it, as in **فِي سَبَبِ سَعَاتِهِ** “the sweet allurements of sin” Ov. 159, 15 (which might also stand thus: **سَعَاتِهِ**

تَحْلَا (وَيْسَلُ) but additional words are also allowed to intervene. Cf. *وَتَحْلَا لَوَا لَوَا* “and he was, again, a companion of the mourning” Ov. 207, 21; *حَلَا حَلَا حَلَا حَلَا حَلَا* “because after the image of God the lordly reason has been made” Moes. II, 94 v. 296; *لَا لَوَا لَوَا* “accusations were brought against a man before Narsi Tamšābōr” Mart. I, 123; *لَا لَوَا لَوَا* “he proclaimed before the whole Church the names of all those who . . .” Ov. 176, 2.—In stray cases the Genitive stands even before the governing-word; *لَا لَوَا لَوَا* “thus also of all our faith the foundation is that firm stone” Aphr. 6, 16; *لَا لَوَا لَوَا* “supplies even for only one year” Sim. 346 mid.

Nouns with
?, when
Governing-
noun is not
expressed.

§ 209. A. In these cases already the superior independence of ?, properly a Demonstrative-(Relative-)Pronoun (“that of”), is shown. This becomes still more conspicuous when no governing word is expressed; *لَا لَوَا لَوَا* *μετὰ τῶν Ἡρωδιανῶν* Matt. 22, 16 P. (οἱ *حَلَا* C. S.); *لَا لَوَا* “those of the house of Jacob” frequently; *لَا لَوَا* “on the adherents of Marcion” Ov. 193, 17; *لَا لَوَا* “the season of the forty-days” fast” Sim. 376, sq.; *لَا لَوَا* “from the district of the Mar’ashenes” Sim. 356, 1; *لَا لَوَا* “those rejoice who are of the fire and the spirit” Ephr. (Lamy) I, 57 Str. 7; *لَا لَوَا* “for it was a matter of terror and amazement” Sim. 355, 3; *لَا لَوَا* “is worthy of blame” Philox. 544, 9; *لَا لَوَا* “every one who is the Lord’s” Ov. 168, 19; *لَا لَوَا* “are called those of the right hand (= ‘the just’)” Spic. 12, 4; *لَا لَوَا* “those on the left” *ibid.* 12, 6; *لَا لَوَا* “was common” Ov. 167, 24; *لَا لَوَا* *ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι* Matt. 22, 21; *لَا لَوَا* “from that which belongs to the poor” Ov. 190, 16; *لَا لَوَا* “who has robbed the property of his companion” Aphr. 423, 19; *لَا لَوَا* “made of wood” Jac. Sar. in ZDMG XXIX, 109 v. 30; *لَا لَوَا* *πρόσκαιροί εἰσι* Mark 4, 17; *لَا لَوَا* “their toil, which had become (the property) of others” Aphr. 506, 3, and frequently *لَا لَوَا*, and many like instances. To this place belongs also *οἱ ἄλλοι* *καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα* Luke 20, 30 P. S. (where C. reads differently,

بِأَنَّهُمْ لَا يَمِيزُونَ (111); cf. v. 31, and 19, 18 (§ 239). Somewhat different are cases like *هَلْ لَمْ يَمِيزُوا فَمَنْ هُوَ كَيْفَ يَمِيزُونَ* “and their fast did not resemble that of the inhabitants of Jezreel” Aphr. 50, 11; *لَمْ يَمِيزُوا فَمَنْ هُوَ كَيْفَ يَمِيزُونَ* “Abel’s offering was accepted and Cain’s rejected” Aphr. 60, *ult.*; *لَمْ يَمِيزُوا فَمَنْ هُوَ كَيْفَ يَمِيزُونَ* “they raised accusations against us and Simeon” Mart. I, 19 *inf.*

B. To this section may be joined certain adverbial applications of *?*, such as the following: *فَمَنْ هُوَ كَيْفَ يَمِيزُونَ* “for the moment”, “for the nonce”, “now”; *فَمَنْ هُوَ كَيْفَ يَمِيزُونَ* “immediately” (both occurring frequently); *فَمَنْ هُوَ كَيْفَ يَمِيزُونَ* *σήμερον* Matt. 6, 11 C.; *فَمَنْ هُوَ كَيْفَ يَمِيزُونَ* “twice”, or “a second time” Gen. 43, 10; Eccl. 6, 6; Matt. 26, 42; John 3, 4; Sim. 300, 2; 317 mid.; *فَمَنْ هُوَ كَيْفَ يَمِيزُونَ* “for the second time” Bedjan, Mart. II, 562, 6; 605, 17. Farther we have the favourite construction of *فَمَنْ هُوَ كَيْفَ يَمِيزُونَ* with *?* “to be concerned for that which is of . . .” *i. e.* “to be concerned about”: *فَمَنْ هُوَ كَيْفَ يَمِيزُونَ* *μὴ μεριμνᾶτε τῆ ψυχῆ ὑμῶν* Luke 12, 22 C. (S.; *فَمَنْ هُوَ كَيْفَ يَمِيزُونَ*); *فَمَنْ هُوَ كَيْفَ يَمِيزُونَ* “cared for the combat” Ephr. in Wright’s Cat. 689 a, 3; *فَمَنْ هُوَ كَيْفَ يَمِيزُونَ* *فَمَنْ هُوَ كَيْفَ يَمِيزُونَ* “and they must care for them as for their own members” Ov. 216, *ult.*; *فَمَنْ هُوَ كَيْفَ يَمِيزُونَ* “care for everything” Jos. St. 3, 11, and frequently thus, with *?* (and *?* § 225). Thus too *?* is used sometimes: *فَمَنْ هُوَ كَيْفَ يَمِيزُونَ* “every man is concerned for his house, but for his flock he cares nothing” Isaac I, 288 v. 267; cf. Ephr. in Zingerle’s Chrest. 278, 6 *sq.*; Philox. 361, 18; Bedjan, Mart. II, 428, 7. Thus also *فَمَنْ هُوَ كَيْفَ يَمِيزُونَ* *φρονῶν ἡμέραν* Rom. 14, 6; *فَمَنْ هُوَ كَيْفَ يَمِيزُونَ* *ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ* Matt. 16, 23. All these combinations with *?* may, for the rest, have been suggested by Greek Genitive constructions.

§ 210. The substantive which stands before the genitive is generally determined; yet among the foregoing examples some of those substantives occur without any determination; thus particularly with the Abs. St., like *فَمَنْ هُوَ كَيْفَ يَمِيزُونَ* *كُلُّا* “any flesh of beast” [*i. e.* the flesh of any animal] Spic. 7, 26.

Even the Constr. St. before the Emph. St. is not necessarily determined: *فَمَنْ هُوَ كَيْفَ يَمِيزُونَ* *فَمَنْ هُوَ كَيْفَ يَمِيزُونَ* “*filius anni*” “a (person, animal or thing, which is) one-year old” (often); *فَمَنْ هُوَ كَيْفَ يَمِيزُونَ* *فَمَنْ هُوَ كَيْفَ يَمِيزُونَ* “two king’s-daughters” Aphr. 408, 3, 4; *فَمَنْ هُوَ كَيْفَ يَمِيزُونَ* *فَمَنْ هُوَ كَيْفَ يَمِيزُونَ* “a son of the world” *i. e.* “a layman” Sim. 286, 6;

Deter-
mination of
Governing
Word.

τὸν βασιλικὸν υἱὸν τοῦ βασιλέως John 4, 46 (v. 49 **حَدِجْ مَلِكْ**); C. merely **مَلِكْ** (حَدِجْ **مَلِكْ**); **حِي إِسْ** “a brother’s son” Mart. I, 149 mid., and of course quite properly in words like **حَدِجْ خَدْ** “the enemy” or “an enemy”.

D. CO-ORDINATION.

Attributive
Adjective.

§ 211. A. The *Attribute* as an Adjective stands in the same Gender and Number as the Substantive, and throughout in the corresponding State; for a few exceptions v. § 203. It comes after the substantive: **مَلِكْ** &c.

B. **حِي** and **حِي**, however, often come in before the substantive, e. g. **حِي** **مَلِكْ** “ἀλλήν παραβολήν” Matt. 13, 24 P. or **مَلِكْ** C. (S. ‘**مَد**’); 13, 31 and 33 P. (in both passages in C. and S. ‘**مَد**’); **حِي** **مَلِكْ** ἄλλοις γεωργοῖς Matt. 21, 41 P. (C. and S. ‘**مَد**’); **حِي** **مَلِكْ** “ἕτερον λογισμόν” Sap. 19, 3; **حِي** **مَلِكْ** “other reasons” John Eph. 395, 12; and in the Abs. St. (§ 203) **حِي** “another master” Mart. I, 235 *inf.*; **حِي** **مَلِكْ** “in another name” Ephr. II, 555 A; **حِي** **مَلِكْ** “another secret” Ephr. (Lamy) II, 739, 14; cf. line 20, and 741, 7; **حِي** **مَلِكْ** “at his other side” *ibid.* 765, 2 and many others.—**حِي** **مَلِكْ** **حِي** **مَلِكْ** πολλοὶ προφήται καὶ δίκαιοι Matt. 13, 7; **حِي** **مَلِكْ** “many men” Aphr. 505, 7; **حِي** **مَلِكْ** “many times” Ephr. I, 398 F; **حِي** **مَلِكْ** “many souls, farther” Land II, 326, 2 &c. But both these words are far oftener placed after the substantive. **حِي** too is often put first: **حِي** **مَلِكْ** “such and such a thing” John Eph. 192, 21; **حِي** **مَلِكْ** “in a certain town” *ibid.* 1, 20; **حِي** **مَلِكْ** “on this appointed business” Ephr. II, 179 A; but *ibid.* also the usual order: **حِي** **مَلِكْ** “on such and such a sacrifice”.

In rare instances the adjective when emphatic also precedes, especially with the poets, e. g. **حِي** **مَلِكْ** “the first foundation” Spic. 49, 20; **حِي** **مَلِكْ** “of the cleansed soul” Ov. 261, 14; **حِي** **مَلِكْ** “thy chaste virginity” *ibid.* line 16; **حِي** **مَلِكْ** “greedy death” Ephr. Nis. p. 57 v. 67. Certain adjectives of praise or dispraise are frequently placed first, like **حِي** “the holy (sg.)”; **حِي**, f. **حِي** “the (m. or f. sg.) happy (or blessed)”; **حِي** “the blessed (sg.)”; **حِي** “the excellent (sg.)”; **حِي**

“the wicked (sg.)”; **جَمِيلًا** “the accursed (sg.)” &c., e. g. **أَمَلًا إِيقِيصًا** “the splendid Akakios” Ov. 162, 21; **بِعَ هِنِيصًا** “but the excellent Sergius” Jos. Styl. 84, 6; **لُحْصَنِيصًا** “the Blessed Mary” Aphr. 180, 2; **بِئْسَ جَمِيلًا لَمُصْفَحَةً** “this accursed Tamšābōr” Mart. I, 124, 2; **زُقْبِلًا لَعَلِيصًا** “the godless Julian” Ov. 160, 14 &c.; also in accumulations of adjectives like **حَمِيصًا هَدِيصًا عَزِيصًا** “the holy, elect, and great Basil” Ephr. III, XLIII *ad inf.*, and many like instances. But here too it is always allowable to put the adjective after the substantive; and with some it is oftener done. The two positions appear even in the same phrase: **لُحْصَنِيصًا مَرِيصًا** “the blessed Mār Simeon, the holy” Sim. 269 *supr.*

The attributive Adjective may be separated from its substantive: **بِئْسَ عَمَلًا** “*opus enim pulchrum hoc*” Spic. 1, 20; **بِئْسَ عَمَلًا** “for all things, great and small, lie in the hands of men” Spic. 9, 9 &c.

§ 212. *The Apposition* may be either before or after the principal word: **بِئْسَ عَمَلًا** “the emperor Anastasius” Jos. Styl. 28, 2; 42, 3; 90, 10; **بِئْسَ عَمَلًا** “Anastasius the emperor” *ibid.* 26, 7; **بِئْسَ عَمَلًا** “the believing emperor Anastasius” *ibid.* 8, 8; 16, 18. Upon the whole, additional forms indicating respect incline to precede the leading word (thus always **مَرْبَبًا** “my Lord, Master”); explanatory or descriptive forms come after it: yet this is not to be regarded as a fast rule. As one example of the prior and posterior order in one and the same phrase, take **بِئْسَ عَمَلًا** “the excellent, Christ-loving, Mār Timotheus the Bishop” Aphr. Pref. 12, and many such.

§ 213. *The Apposition* may be loose, and may become a mere substitution or parallelism. Examples like **بِئْسَ عَمَلًا** “and he satisfied (distressed, hungering people with five loaves and two fishes—five thousand men” Aphr. 42, 17; **بِئْسَ عَمَلًا** “in the land of his enemies, in the land of Moab” (notice the repetition of the prep.) Aphr. 161, 12; **بِئْسَ عَمَلًا** “for the Passover of the Jews is the fourteenth day of the month,—in fact its night and

day" Aphr. 223, 11; **فَرَجَ اَوْدَةَ لُصْحَا عِدَا جَتَجَ حَبْلَهَا** "the wine was sold at a denarius for six measures" Jos. St. 36, 13—may suffice to illustrate several of the most important cases.

Rem. On the Person (grammatical) in apposition v. § 350 C.

§ 214. Apposition is generally made use of in the case of words denoting measure, like **مِثْلًا مِثْلًا مِثْلًا** *ἑκατον βάτους ἐλαίου* Luke 16, 6, cf. v. 7; **جِدَجَا مِثْلًا مِثْلًا مِثْلًا** "for with three ounces of bread" Ov. 182, 10; **جِدَجَا مِثْلًا مِثْلًا مِثْلًا** "thirty measures of wheat" Jos. St. 21, 20; **مِثْلًا مِثْلًا مِثْلًا** "ten loads of silver-pieces" Jos. St. 10, 21; **مِثْلًا مِثْلًا مِثْلًا** "a measure and a-half of pulse" Sim. 360 *inf.*; **مِثْلًا مِثْلًا مِثْلًا** "a handful of dust" Aphr. 154, 5, and many similar cases. The genitive connection with **مِثْلًا** would also be allowable here.

§ 215. **مِثْلًا** and **مِثْلًا** often remain, unaltered in form, like adverbs, and standing either before or after the qualified word: **مِثْلًا مِثْلًا** "many fishes" Sim. 273, 14; **مِثْلًا مِثْلًا** "many leopards" Land III, 335, 17; **مِثْلًا مِثْلًا** "many pearls" *ibid.* line 21; **مِثْلًا مِثْلًا** "many things" Spic. 6, 6; **مِثْلًا مِثْلًا** "many wars" Sim. 282 mid.; **مِثْلًا مِثْلًا** "a little consolation" Jos. St. 32, 10; **مِثْلًا مِثْلًا** "this brief exhortation" Aphr. 331, 2; **مِثْلًا مِثْلًا** *ὀλίγα ἰχθυῖδια* Matt. 15, 34 P. (S. merely **مِثْلًا مِثْلًا**); **مِثْلًا مِثْلًا** *ὀ πολλὰς ἡμέρας* John 2, 12 (for the same in Luke 15, 13, **مِثْلًا مِثْلًا**); **مِثْلًا مِثْلًا** "this short demonstration" Aphr. 244, 7; **مِثْلًا مِثْلًا** "these few words of peace" Aphr. 298, 19; **مِثْلًا مِثْلًا** "a little sun" Aphr. 130, 18; cf. **مِثْلًا مِثْلًا** "a little of Satan" Aphr. 130, 19; and **مِثْلًا مِثْلًا** "these few things out of many" Jos. St. 91, 15; Jul. 98, 13; and similar instances. The abstract word **مِثْلًا** is also employed in this way: **مِثْلًا مِثْلًا** "many men" Ephr. I, 520 *ult.*—521, 1; **مِثْلًا مِثْلًا** "many Levites" *ibid.* 544 F.; **مِثْلًا مِثْلًا**—**מִן עֲבֵדָה הַרְבֵּה מְאֹד** Job 1, 3; **מִן חֵכְמָה וְיָדָע וְיָבִין** "for, wisdom and understanding and insight in much abundance" Ov. 191, 13;—**מִן מְרִסָּה וְעֲרֹבָה** "horses and chariots in very great number" Land III, 331, 8. (1)

(1) On **מִן** "very", "much" v. § 243.

Apposition in Words denoting Measure.

Apposition of "much", "little"; "many"; "few".

§ 216. A mode of Apposition is formed also by cases like **وَأَوَّلُهُ** Expressions of condition or state ("as").
وَأَوَّلُهُ "and he first (as the first) entered" Ephr. (Lamy) I, 535, 15;
وَأَوَّلُهُ "he was the first to show good will" Jos. St. 23, 17;
وَأَوَّلُهُ "Isaac, when sixty years of age, be-
 gat Jacob" Aphr. 464, 10; **وَأَوَّلُهُ** "Haman had been
 left remaining as one who had escaped" Aphr. 52, 15; **وَأَوَّلُهُ**
وَأَوَّلُهُ "and has been given as nutriment to believers" Aphr. 114, 2;
وَأَوَّلُهُ "Jephthah, the persecuted, came forward
 as the head of his people" Aphr. 407, 14, and many others.

E. **كُلُّ**.

E. **كُلُّ**.

§ 217. **كُلُّ** (**كُلُّ**) may be used in the Abs. St. as a substantive In Abs. and Emph. St.
 for "everything", "everybody". Thus, in particular, expressions like
كُلُّ "the Redeemer of all" Ov. 208, 24; **كُلُّ** "**παντοκράτωρ**"
 frequently; **كُلُّ** "the Lord of all" Aphr. 22, 12; for the same we have
كُلُّ Spic. 27, 24; **كُلُّ** Aphr. 63, 10; farther **كُلُّ**
 "put all things into his hands" Aphr. 123, 2 (from John 3, 35, where P.
 and C. have the more usual **كُلُّ**); **كُلُّ** "that thou
 mayest be all things to all men" Ov. 266, 15; **كُلُّ** "we would be
 everything" Spic. 20, 22; **كُلُّ** "while every one
 rejoices in his own house" Ephr. III, 651 A; **كُلُّ** "we de-
 mand of every man, that . . ." Jul. 15, 5 &c. On rare occasions it appears
 as an adverb "quite", "thoroughly": **كُلُّ** "and roared
 on continually" Sim. 393, 12; **كُلُّ** "whose eye was
 wholly lifted up to heaven" Ephr. II, 415 F.

In this way the Emph. St. **كُلُّ** (**كُلُّ**) is used for "the whole", "the
 universe": **كُلُّ** "does not everything (كُلُّ)
 go to one place?" Eccl. 6, 6 Ceriani; **كُلُّ** "worshipped by all"
 Ephr. III, 532 C; f. **كُلُّ** *ibid.* 530 F; **كُلُّ** "the Architect
 of the universe" Ephr. Nis. p. 97 v. 110; **كُلُّ** "everything de-
 pends on peace" Ephr. Nis. p. 4 v. 46 &c.

§ 218. Much oftener **كُلُّ** stands in the Constr. St. We saw it be- In Constr. St. and with Suff.
 fore substantives both sg. and pl., § 202 D; cf. **كُلُّ** "for

in every way” Jul. 69, 12 (§ 208 A). With undetermined words **כ** means “every”, “all” (“all” pl.). It may even stand before determined substantives: **כ** **תְּקִיפֵי תַיִתְךָ** (תִּיבֵי־אֵב) “all the days of thy (his) life” Jul. 14, 14, (Eccl. 8, 15).

In its favourite connection with the relative pronoun **וְ** it means “every one, who”, “all who”, “all which”: **כ** **וְעֵינֵי** “every one, who pleased . . .” Aphr. 328, 14; **כ** **וְחֹפֵי חָדָשׁ** “all, who seek him” Aphr. 198, 10; **כ** **וְכָל אֲשֶׁר אָרָא** “all that he had acquired” Ov. 165, 25 &c.

So also **וְ** **כִּלְמַד**, **כִּלְמַד** **וְ** **כִּלְמַד** “every one who” [whoever], and similar combinations (§ 236 D). Farther, as adverbially used: **כ** **וְכָל** “quite near to” Cyrillona ZDMG XXVII, 578 v. 81 sq.; **כ** **וְכָל** “precisely as” Jul. 92, 7; **כ** **וְכָל** “just as much as”; **כ** **וְכָל** “as often as”, and the like.

Very often a substantive has **כ** in apposition with it, and placed either before or after it, and furnished with a pronominal suffix of its own, referring to the substantive. *Sing.*: **כ** **וְכָל מִצְיֹנָה** “the whole town” Jer. 4, 29; **כ** **וְכָל פִּי אֵלֶּיךָ הָיָה** *πᾶς ὁ ὄχλος* Mark 2, 13; **כ** **וְכָל מִצְיֹנָה** “the whole town” Ov. 207, 3, for which lin. 6 gives **כ** **וְכָל נַפְשִׁי**; **כ** **וְכָל נַפְשִׁי** “my whole soul” Ov. 164, 21; **כ** **וְכָל הַדָּרֶךְ** “the whole way” Joseph 192, 12; 214, 5 (in both passages Var. **כ** **וְכָל**); **כ** **וְכָל חֻקֵּי הַתּוֹרָה** “they are above the whole law” Aphr. 30, 12.—*Plur.*: **כ** **וְכָל הַכּוֹכָבִים** . . . *τὰ ἀμαρτήματα* Mark 2, 28; **כ** **וְכָל הַבְּתָרִים** “every valley” Is. 40, 3; Luke 3, 5 (Eccl. 1, 3 **כ** **וְכָל הַבְּתָרִים**); **כ** **וְכָל אֵלֶּיךָ הָיָה** “all these things” Aphr. 9, 10; **כ** **וְכָל הַכּוֹהֲנִים** “to all Clerics” Ov. 206, 11 &c. In other uses also the word has the pronominal suffixes attached: **כ** **וְכָל**, **כ** **וְכָל**, “we all”, “you all”; **כ** **וְכָל** “in him wholly, in him everywhere” Ov. 165, 9; **כ** **וְכָל** **וְכָל** “it remains entire with me” Aphr. 200, 1; **כ** **וְכָל** **וְכָל** “a tree, which is all life” Ov. 399, 22; **כ** **וְכָל** **וְכָל** “but they all answered” Sim. 321 mid., and many such. Also before relative-clauses **כ** **וְכָל** “omnia, quae dixit” Joseph 256 *paen.* [Ov. 328, 7]; **כ** **וְכָל** **וְכָל** “in all things which are worthy of God” Ov. 173, 18 &c.

Notice, besides, the adverbial phrases: **כ** **וְכָל** “entirely”, which appears often; **כ** **וְכָל** (“completely so”) “very much so”, “to that

extent", for which on stray occasions appear also $\text{וְאֵלֶּיךָ מְהֵרָה}$, $\text{וְהָיָה כְּמֵלֶכֶת}$. So also כֻּלּוֹ with relative-clause following: $\text{כֻּלּוֹ מְהֵרָה וְיַחֲבִיבֶנּוּ}$ "in all that they did, they distinguished themselves by faith" *Aphr.* 20, 8; $\text{וְהָיָה כְּמֵלֶכֶת}$ "and speedily they carried out his wish in all that he commanded" *Sim.* 344, 22.

Of. farther §§ 205 A; 347; 349; 358 B; 360 B.

F. מִדְּבָר .

F. מִדְּבָר .

§ 219. מִדְּבָר "something" is very often employed as a substantive; also in distributive repetition מִדְּבָר מִדְּבָר "all sorts of things". Thus it may even stand in the Genitive: כֻּלּוֹ מִדְּבָר "everything"—frequently; מִדְּבָר מִדְּבָר "fear of any thing" *Jul.* 39, 9; מִדְּבָר מִדְּבָר "in greed for all manner of things" *Aphr.* 289, 17; מִדְּבָר מִדְּבָר "on any pretext whatever" *Aphr.* 292, 2; or it may be followed by a genitive with וְ : מִדְּבָר מִדְּבָר "something eatable" *Ov.* 221, 9. It has often an attributive adjective along with it: מִדְּבָר רָע "something evil"; מִדְּבָר יָתֵר "something more" *Spic.* 2, 20. Sometimes the adjective has the ending \bar{a} , and it is a matter of uncertainty whether it is then the Abs. St. f. (according to § 201) or the Emph. St. m.: מִדְּבָר יָתֵר *Ov.* 210 *ult.* = 214, 21; מִדְּבָר גָּדוֹל "something great" *Moes.* II, 104, v. 428; 156 v. 1241. But the relative construction is more usual in that case מִדְּבָר רָע &c.

Not seldom מִדְּבָר stands in apposition to a substantive, and with the meaning "any one or thing whatever", or qualified by the negation "no, none": $\text{מִדְּבָר לֹא יִשְׂרָאֵל}$ "in which lies no advantage" *Aphr.* 230, 6; $\text{מִדְּבָר לֹא יִשְׂרָאֵל}$ "no pollution whatever approaches their mind" *Aphr.* 428, 4; מִדְּבָר קָטָן "a little" often; מִדְּבָר מִדְּבָר "a certain enmity" *Jos. St.* 45, 5;— מִדְּבָר מִדְּבָר "that he demand a gift" *Jos. St.* 78, 10; מִדְּבָר מִדְּבָר "many a thing that was not written" *Aphr.* 343, 17; מִדְּבָר מִדְּבָר *ti σημειῶν ἰδοῖν* *Luke* 23, 8; מִדְּבָר מִדְּבָר "a word" *Matt.* 27, 12 (there S. מִדְּבָר מִדְּבָר); *Luke* 23, 9; מִדְּבָר מִדְּבָר "that they had a vision of some sort" *Isaac II*, 218 v. 318; מִדְּבָר מִדְּבָר "several men" *Ephr.* I, 549 F; מִדְּבָר מִדְּבָר "among some dead bodies which . . ." *Ephr.* I, 161 E &c.

مَجْمُوعٌ, meaning “something which”, and then directly “that which”— is very common in an attributive relative-clause (§ 236 C).

مَجْمُوعٌ also stands in negative sentences adverbially: مَجْمُوعٌ لَّا يَأْتِيهِمْ شَيْءٌ “did not injure them at all” Jos. St. 89, 13; لَّا أَنَّى يَأْتِيهِمْ مَجْمُوعٌ “no man hurt him at all” Sim. 357 mid.; أَنَّى مَجْمُوعٌ لَّا يَجُودُ عَلَيْهِ “no man whatever helped him” Sim. 312 *ad inf.*; لَّا يَحْتَاجُ مَجْمُوعٌ هَتَمَهُ وَتَمَهُ إِلَى جَلَا قُضْمًا “he was not in the least in need of sacrifices” Aphr. 315, 9 and the like. So in the interrogative sentence لَحْظًا أَعْدَسَجَ جَمًّا مَجْمُوعٌ مَعَ مَقْعَدَيْهِ “were the windows altered at all from thy measurements?” ZDMG XXV, 339 v. 361.

Cf. farther §§ 169, 236.

G. PRONOUNS.

PERSONAL PRONOUNS.

§ 220. A. The separate Personal Pronouns are often still conjoined with the finite verb: سَيِّدٌ عَجِبَ “we (with no special emphasis) have heard” Aphr. 354, 8; لِي سَيِّدٌ إِحْسِنَ هَيِّجِيذِنِي إِلَى شَهْمَ “if we have done wickedly and have provoked thee, be *thou* merciful” Aphr. 491, 5; لِي إِتَمَنَ بِأَرْحَفَ “if only *you* are willing” Ov. 117, 15; وَأَنَا إِتَمَنِي “and *I* am to show it to thee” Aphr. 7, 9; لَّا يَهْلِكُمْ سَيِّدٌ جَسِينِي “let us not be unthankful towards [do wrong to] his mercy” Isaac I, 22 v. 462; وَضَعَهُ أَيْضًا “as he used to tell us” Ov. 162, 8; وَضَعَهُ أَيْضًا “they were asleep” Ov. 168, 8; وَضَعَهُ أَيْضًا “that because of Daniel they saw the light” Aphr. 67, 9, and many such instances. Necessarily of course the pronoun becomes specially conspicuous through adverbial adjuncts, as in وَضَعَهُ أَيْضًا “they alone remained” Sim. 269, 1, and thus, frequently, أَيْضًا, أَيْضًا, أَيْضًا &c.

B. Un-emphatically even اَيْضًا may be placed after the verb in place of اَيْضًا: اَيْضًا اَيْضًا اَيْضًا “that they have stumbled against a stone” Ephr. I, 404 F; اَيْضًا اَيْضًا اَيْضًا “whether haply they had dealt in subtlety” Ephr. I, 496 F; اَيْضًا اَيْضًا اَيْضًا “that they should recognise” Ephr. I, 498 E; اَيْضًا اَيْضًا اَيْضًا “and they flew” Ephr. in Zingerle’s Chrest. 279, 5; اَيْضًا اَيْضًا اَيْضًا “they are coming” Jac. Sar. in Bedjan, Mart. V, 619, 3.

هو جومو "Moses was a leader to *them*, and Jesus was Guide and Redeemer to *us*" Aphr. 223, 25. We have even **جوه لئوهنا** "there appeared to him, the blessed one, a vision amidst the flock" Sim. 270, 7 (where there is no special emphasis at all; the London manuscript has merely **جوه لئوهنا**); **جوه جوه جوه** "which God in his own person did" Ov. 164, 2 &c.

(3) With an Object-reference by means of Object-suffixes to the verb (§§ 288 sq.; 293).

§ 223. Personal Pronouns must also be employed to express the reflexive meaning, when the Verbal form does not already serve for that purpose. In cases like **جوه لئوهنا** "he led them to himself" Ov. 193, 14; **جوه جوه جوه** "they call up their sins to mind" Aphr. 223, 19, the simple Personal Pronoun is sufficient. In the case of a reflex Object the Subject-pronoun is often placed alongside of the prep. **و** with the suffix of that pronoun attached thereto: **جوه جوه** "and he introduced himself" Anc. Doc. 90, 18; **جوه جوه** "she wronged herself" Ephr. III, 2 C (and so, frequently **جوه جوه**); **جوه جوه** "baptise thyself" Ephr. (Lamy) I, 126, 10; **جوه جوه** "I have let myself be caught by his hands" Ephr. III, 382 A &c. Compare farther **جوه جوه** "he hides in himself" Ephr. III, 10 C. In the last case the clearer phraseology **جوه جوه** would probably have been used in prose. In fact, **جوه** "soul" and,—though more rarely—**جوه** "person" are very often employed with personal suffixes to express the reflexive relation with accuracy, *e. g.* **جوه** "to myself"; **جوه** "in himself" &c.; **جوه جوه** *βάσις σαυτὸν κάτω* Matt. 4, 6; **جوه جوه** "they separated (refl.)" Ov. 194, 10; **جوه جوه** "is divided against itself" Luke 11, 17 P. (C. is different); **جوه جوه** "they procured for themselves a priesthood" Ov. 194, 11;—**جوه جوه** "spoke to himself" Ov. 281, 23. Thus also **جوه جوه** and **جوه جوه** "themselves" stand in parallel clauses in Ov. 207, 25 sq.; but such plurals are rare. Cf. too **جوه جوه** "my own blood" Joseph. 26, 9 [Ov. 281, 23], and even **جوه جوه** "*sibimet ipsi*" Aphr. 455, 2. Even **جوه** "essence" is similarly employed; **جوه جوه** "she suffices for herself" Ephr. I, 428 E; **جوه جوه** "self-

Reflexive
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contradiction" Ov. 60, 15; **ܐܘܢ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ** "who guides and rules herself" Ephr. II, 451 B; **ܐܘܢ ܕܥܘܢܐ** ܥܘܢܐ parallel with **ܥܘܢܐ ܥܘܢܐ** and **ܥܘܢܐ ܥܘܢܐ** Ov. 59, 4; **ܐܘܢ ܕܥܘܢܐ ܕܥܘܢܐ** "is at variance with himself" Ov. 45, 6 &c. **ܥܘܢܐ** and **ܥܘܢܐ** stand also in apposition with the Subject, *e. g.* **ܥܘܢܐ ܥܘܢܐ**, **ܥܘܢܐ ܥܘܢܐ**, "he himself", "they themselves"; **ܥܘܢܐ ܥܘܢܐ** "they themselves" Jul. 30, 3. **ܥܘܢܐ** is sometimes much the same as "quite", "at all", "altogether": **ܥܘܢܐ ܥܘܢܐ ܕܥܘܢܐ** *μη ὁμοῦσαι ὄλωσ* Matt. 5, 34 C. S. (P. **ܥܘܢܐ**); **ܥܘܢܐ ܥܘܢܐ ܕܥܘܢܐ** *ἐν ἀμαρτίαις σὺ ἐγεννήθησ ὄλωσ* John 9, 34 S. (P. **ܥܘܢܐ**); **ܥܘܢܐ ܥܘܢܐ ܕܥܘܢܐ** "Fate has no existence at all" Spic. 9, 9; **ܥܘܢܐ ܥܘܢܐ ܕܥܘܢܐ** "who do not at all approach women" Spic. 8, 1. Cf. farther **ܥܘܢܐ ܥܘܢܐ ܕܥܘܢܐ** "what sort of house had they at all?" Aphr. 352, 16.

Pleonastic
with
Pronominal
Suffixes.

§ 224. The preposition **ܐܘܢ** with reflexive personal pronoun often stands alongside of a verb, without essentially modifying its meaning (*Dativus ethicus*); **ܥܘܢܐ ܥܘܢܐ** "he went away" Acts 12, 19; **ܥܘܢܐ ܥܘܢܐ** *ἀνάσθησ* Acts 10, 26; **ܥܘܢܐ ܥܘܢܐ**; "she ran" Ov. 161, 15, and thus very frequently with verbs of motion; **ܥܘܢܐ ܥܘܢܐ** "they are dead" Matt. 2, 20; Ov. 170, 8; **ܥܘܢܐ ܥܘܢܐ** *μαίνησ* Acts 12, 15; **ܥܘܢܐ ܥܘܢܐ** *ἐμ-προσθέν μου γέγονε* John 1, 15 and 30; **ܥܘܢܐ ܥܘܢܐ ܕܥܘܢܐ** "there were many Gods" Aphr. 121, 1, and thus frequently with **ܥܘܢܐ** and **ܥܘܢܐ**; **ܥܘܢܐ ܥܘܢܐ ܕܥܘܢܐ** "servitude was foretold for his seed" Aphr. 27, 10, and thus in Aphr. often directly used with passive verbs &c.

§ 224*. The mode of placing a reflex Possessive-Suffix in Genitive connections is peculiar, as in the frequently occurring **ܥܘܢܐ ܥܘܢܐ** "St. Simon Stylites" ("St. Simon of his pillar"), for which also often stands **ܥܘܢܐ ܥܘܢܐ** ("of the pillar"). So **ܥܘܢܐ ܥܘܢܐ** "the hot July" Ephr. III, 593 F; **ܥܘܢܐ ܥܘܢܐ** "the renowned", pl. **ܥܘܢܐ ܥܘܢܐ** Ov. 160, 4, 9; **ܥܘܢܐ ܥܘܢܐ** *ὁ δαιμονιζόμενος* Mark 5, 15, 16, 18; **ܥܘܢܐ ܥܘܢܐ** "she that had the issue of blood" Ephr. III, 554 E; **ܥܘܢܐ ܥܘܢܐ** "the shaggy barbarians" John Eph. 117, 13 (cf. 398, 16) and many similar instances (cf. § 205 A).

Reflexive
Pronominal
Suffix
with the
Genitive.

§ 225. A. The *Separate Possessive-Pronouns* with **ܐܘܢ** stand both **ܐܘܢ** as substantives and adjectives. **ܥܘܢܐ ܥܘܢܐ** "let us give to time

what is its own" Jul. 109 *ult.*; **لِلَّذِينَ هِيَ لِذَلِكَ مَحْكَمَةٌ** *εις τὰ ἴδια ἦλθε καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον* John 1, 11; **وَلَا يَحْفَظُ** *τὸ ἀλλότριον* (lit. "not your own"), and **يَحْفَظُ** *τὸ ὑμέτερον* Luke 16, 12; **لِأَنَّهُمْ** *“to one of his own people”* Ov. 184, 15; **وَمَقَامَهُمْ فِي شَيْءٍ مِمَّا فِي دِينِهِمْ** *“but they remained every one of them in his own (his own belief)”* Ov. 160, 21; **وَمَقَامَهُمْ فِي شَيْءٍ مِمَّا فِي دِينِهِمْ** *“ours was his”* Aphr. 119, 10; **وَمَقَامَهُمْ فِي شَيْءٍ مِمَّا فِي دِينِهِمْ** *“mine are ye”* Isaac I, 22, v. 446; **وَمَقَامَهُمْ فِي شَيْءٍ مِمَّا فِي دِينِهِمْ** *“for we are indeed thine”* Aphr. 489, 9; **وَمَقَامَهُمْ فِي شَيْءٍ مِمَّا فِي دِينِهِمْ** *“and gave us his own mild and pleasant one (yoke **تَبِيءٌ**)”* Aphr. 319, 10; **وَمَقَامَهُمْ فِي شَيْءٍ مِمَّا فِي دِينِهِمْ** *“this of thine (thy distress **لِسُوءِ حَالِي**)”* Sim. 331 *ad inf.* &c.—With substantives, to give more prominence to the possessor: **لِحُكْمِهِمْ فِي شَيْءٍ مِمَّا فِي دِينِهِمْ** *“for our advantage”* Aphr. 459, 3; **يَوْمَئِذٍ** *“his day”* Aphr. 36, 5 &c.; and in particular with those Greek words which cannot take any suffix (§ 145 I); **مَجْنُونِهِ** *“his clergy”* frequently; **بَيْتُهُ** *“its (f.) public bath (δημόσιον)”* Jos. St. 70, 20; **رَبْلُهُ** *“his girdle”* Sim. 317 *inf.*; **مُتَعَمَّرَاتُهُمْ** *“their resources” (οὐσίας)* Jul. 37, 5, and many others. Very rarely the Constr. St. occurs here, as in **لِحُكْمِهِمْ فِي شَيْءٍ مِمَّا فِي دِينِهِمْ** *“for thy trial”* Ephr. III, 302 D; **مَنْعَمَهُمْ** *“their own person”* Isaac I, 22 v. 454; **جِوَارِيَتِهِ** *“beside him”* Ov. 273, 11; **حَيْبُهُ** *“by his means”* Ephr. Nis. p. 60 v. 261. But **وَم**, besides, often stands after the Possessive-suffix: **بِرَأْيِهِ** *ἐμὸν βρῶμα* John 4, 34; **زُهْمُهُ** *“his zeal”* Ov. 187, 17; **رُحْمِي** *“my prayer”* Aphr. 454, 11; **قَوْلَانَا** *“our command”* Ov. 219, 1 &c.; compare **بِأَعْيُنِهِمْ** *“in their sight and every man’s”* Ov. 184, 8.—Sometimes **وَم** stands first, with the effect of emphasis: **بَيْتُهُ** *“thy dwelling”* Aphr. 494, 13; **مَنْعَمُهُمْ** *“our treasure”* Aphr. 506, 14; **بَيْتُهُ** *“but the general of our camp”* Aphr. 59, 7 &c. Compare **نَفْسُهُ** *“his soul is distressed”* Ephr. III, 651 A.

Thus it stands also with Genitive combinations, (§ 205 C) and that too sometimes without, sometimes with, a suffix attached to the governing member: **حَائِطُ الْبَيْتِ** *“the partition-wall of the (said) altar”* Jos. St. 29, 7; **أَخَوَاتُ الْبَيْتِ** *“the Brothers of the very convent”* Ov. 210, 10 = 213, 4 &c. Cf. **بَيْتُ الْبَيْتِ** *“the new race formed by us Christians”* Spic. 20, 4.—**فِي أَيَّامِهِ** *“but in the days of*

the (said) Pērōz” Jos. St. 11, 9; **ܡܡܪ ܩܘܠܝܢ ܕܥܡܝܢܐ ܕܩܕܝܫܐ** “before the court of the (fore-mentioned) Temple” Sim. 271 mid.; **ܦܝܠܝܢ ܕܥܡܝܢܐ ܕܩܕܝܫܐ** “in the hands of this man” Ov. 160, 14 &c. For the most part a special emphasis, or at least a reference to something already mentioned, lies in this prolix construction. Compare farther **ܕܥܡܝܢܐ ܕܩܕܝܫܐ ܕܥܡܝܢܐ** “the good is man’s own” Spic. 6, 11.

B. Farther **ܕ** also occurs frequently after prepositions with the suffix, to add emphasis to the latter: **ܕܥܡܝܢܐ ܕܩܕܝܫܐ** *ἐμοί* Matt. 25, 40 in Aphr. 381, 2 (in P. merely **ܕܥܡܝܢܐ**); **ܕܥܡܝܢܐ** “from me” Jos. St. 3, 14; **ܕܥܡܝܢܐ ܕܥܡܝܢܐ** “at his house” Ov. 208, 19; **ܕܥܡܝܢܐ ܕܥܡܝܢܐ** “to him” often; **ܕܥܡܝܢܐ ܕܥܡܝܢܐ** “without us” Aphr. 172, 7 &c. We have even **ܕܥܡܝܢܐ ܕܥܡܝܢܐ** “to us he gave” Aphr. 181, 5. Farther it occurs with substantives: **ܕܥܡܝܢܐ ܕܥܡܝܢܐ** “under the (fore-mentioned) altar” Sim. 272, 9; **ܕܥܡܝܢܐ ܕܥܡܝܢܐ** “with the saint” Sim. 274, 13; **ܕܥܡܝܢܐ ܕܥܡܝܢܐ** “before this Mōpet” Mart. I, 181 *inf.*, &c.

Just as **ܕ** is construed with **ܐ** (§ 209 B), so is it also with **ܕ**: **ܕܥܡܝܢܐ ܕܥܡܝܢܐ** or **ܕܥܡܝܢܐ ܕܥܡܝܢܐ** *μεριμνήσει τὰ ἑαυτῆς* Matt. 6, 34; **ܕܥܡܝܢܐ ܕܥܡܝܢܐ** *ἐπιμελήθητι αὐτοῦ* Luke 10, 35; . . . **ܕܥܡܝܢܐ ܕܥܡܝܢܐ** “he was concerned for those, who . . .” Sim. 333 mid.; **ܕܥܡܝܢܐ ܕܥܡܝܢܐ** “thou didst care for me” Jos. St. 3, 10 &c.

DEMONSTRATIVE PRONOUNS.

§ 226. All the Demonstratives are used both as Substantives and as Adjectives. In the latter case they stand sometimes before, sometimes after, the substantive: **ܕܥܡܝܢܐ ܕܥܡܝܢܐ** or **ܕܥܡܝܢܐ ܕܥܡܝܢܐ** “this king”; **ܕܥܡܝܢܐ ܕܥܡܝܢܐ** and **ܕܥܡܝܢܐ ܕܥܡܝܢܐ** “that country”; **ܕܥܡܝܢܐ ܕܥܡܝܢܐ** “this counsel of ours” Aphr. 293, 2; **ܕܥܡܝܢܐ ܕܥܡܝܢܐ** “these our words” Aphr. 299, 2 &c. The majority of the ancient authors (like Aphr.) usually put the demonstrative first; others, however, prefer to place it after the substantive; but there is no consistent practice.⁽¹⁾

Demonstrative Pronouns. Adjective- and Substantive-
uso.

(1) With the Edessan Joshua St. the method of putting the demonstrative second preponderates; with Rabbūlā’s biographer, on the contrary,—also an Edessan of a date not much earlier,—the prior position prevails.

Personal Pronoun of 3rd pers. placed with demonstrative effect before Substantives and before other Demonstratives.

§ 227. The Personal Pronoun of the 3rd person, which is always substantive, serves often to give greater prominence to a substantive by being placed before it: *e. g.* **ܘܗܘ ܗܘܐ ܗܘܐ ܗܘܐ** “thus *it*,—the law—was the guardian” Aphr. 26, 5; **ܘܗܘ ܗܘܐ ܗܘܐ ܗܘܐ** “again he,—Jeremiah—said” Aphr. 34, 1; **ܘܗܘ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ** “while even his nourishment itself was a complete fast” Ov. 182, 5 &c. Also before farther demonstratives: **ܘܗܘ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ** *ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ* John 5, 9; **ܘܗܘ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ** “and when this evildoer saw him” Sim. 331, 3 (*Cod. Lond.*, without **ܘܗܘ**);—**ܘܗܘ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ** “but when these blessed ones went away” Sim. 332, mid. (*Cod. Lond.*, otherwise); **ܘܗܘ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ** “this benediction” Aphr. 465, 13 &c. This pronoun may even stand here as Object: **ܘܗܘ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ** *οὐχὶ καὶ οἱ τελῶνας τὸ αὐτὸ ποιοῦσιν*; Matt. 5, 46 *sq.* (C. S. quite different); **ܘܗܘ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ** “the Church holds fast to this number” ZDMG XXXI, 377 *ult.* (Jac. Sar.); **ܘܗܘ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ** “informed him of this” Sim. 311 mid.; **ܘܗܘ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ** “David also has said this” Ov. 123, 19; **ܘܗܘ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ** “to do this” Jos. St. 3, 22; **ܘܗܘ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ** “but when he learned this (*haec*)” Sim. 312, 1 &c. Compare in addition **ܘܗܘ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ** “it, the truth, makes itself known to thee” Ov. 163, 16.

Weakening of the demonstrative force.

§ 228. The distinction between the nearer and the more remote is observed with greater strictness in the sing. than in the pl. This is shown by **ܘܗܘ ܗܘܐ** being very often employed as correlative: **ܘܗܘ ܗܘܐ** “those, who”, exactly like **ܘܗܘ ܗܘܐ** “he, who”, **ܘܗܘ ܗܘܐ** “she who”, while **ܘܗܘ ܗܘܐ**, **ܘܗܘ ܗܘܐ** mean “this one (m.), who”, “this one (f.), who”, and only on very rare occasions does the sing. demonstr. pron. appear as a mere antecedent (as in **ܘܗܘ ܗܘܐ** *ܘܗܘ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ* “the chief Mōpet Adharphar, who . . .” Mart. I, 134 *ult.*, cf. I, 234, 3; Simeon of Bēth Arshām (Guidi) 7, 13; 1, 3 = Land III, 235, 15. So Jul. 4, 4; Euseb. Ch. Hist. 274, 8. **ܘܗܘ ܗܘܐ**, **ܘܗܘ ܗܘܐ** do not occur so often as **ܘܗܘ ܗܘܐ**.—In other respects also **ܘܗܘ ܗܘܐ** shares with **ܘܗܘ ܗܘܐ** &c., the tendency to weaken its demonstrative signification. Compare the cases **ܘܗܘ ܗܘܐ**, **ܘܗܘ ܗܘܐ** cited above (§ 224*); farther **ܘܗܘ ܗܘܐ** “yours” Mart. I, 182, 8; **ܘܗܘ ܗܘܐ** “to the first” Sim. 340 mid.; **ܘܗܘ ܗܘܐ** “but the adherents of Illus” Jos.

St. 14, 1, like **وَأَمَّا السِّبْطُ** “the prisoners” Moes. II, 69, 26 &c.; whereas **وَأَمَّا الْكُفْرُ** Ov. 314, 17 is “this affair of the cup”. It is apparent that **وَأَمَّا**, **وَأَمَّا**, **وَأَمَّا** and **وَأَمَّا** are gradually approximating to the meaning of the definite article, for which in fact they are directly used by certain translators from the Greek.

§ 229. In rhetorical antithesis “this—that” (= “the one”—“the other”) we find **وَأَمَّا**—**وَأَمَّا** Ov. 119 *ult.*; Jul. 223, 24 *sq.*; Moes. II, 100 v. 371; **وَأَمَّا** **وَأَمَّا** *ibid.* v. 383, like **وَأَمَّا** **وَأَمَّا** Ov. 119, 14; **وَأَمَّا** **وَأَمَّا** Moes. II, 84 v. 117; **وَأَمَّا** **وَأَمَّا** Aphr. 450, 16 &c. “This”—
“That”.

§ 230. “The very same” is expressed by repetition of the Personal Pronoun with **وَأَمَّا** interposed, which here has still the meaning “as”: **وَأَمَّا** **وَأَمَّا** “one and the same nature is there” Ov. 80, 4; **وَأَمَّا** **وَأَمَّا** “she is the same” Moes. II, 90 v. 237; Ov. 67, 7; **وَأَمَّا** **وَأَمَّا** “they are the same” Mart. I, 11, 9; **وَأَمَّا** **وَأَمَّا** “God, who is (always) the same” Moes. II, 106, v. 482; **وَأَمَّا** **وَأَمَّا** “to this very companion of his” Sim. 370, 4 (*Cod. Lond.* **وَأَمَّا** **وَأَمَّا**); **وَأَمَّا** **وَأَمَّا** “in that very chariot” Sim. 301, 11 (*Cod. Lond.* merely **وَأَمَّا**); **وَأَمَّا** **وَأَمَّا** “belonging to the same” frequently, &c. With additional emphasis we have **وَأَمَّا** **وَأَمَّا** **وَأَمَّا** “it is exactly the same people” Ephr. (Lamy) I, 467, 11. “The very
same”.

INTERROGATIVE PRONOUNS.

§ 231. **مَنْ**, **مَنْ**, **مَنْ** (= **مَنْ**) “who?”; **مَا**, **مَا**, **مَا** “what?” have a substantive character. Yet sometimes we have **مَا** &c. placed beside a substantive, and signifying “what sort of?”: **مَا** **مَا** = **מַה יְתְרוֹן** “what sort of advantage?”, “what profit?” Eccl. 1, 3; **مَا** **مَا** “what kind of penalty?” Aphr. 261, 6; **مَا** **مَا** “what sort of good now?” Aphr. 468, 16; **مَا** **مَا** “what kind of distinctions exist?” Assemani I, 449 (Isaac Ninivita) &c. Such a use of **مَا** is quite exceptional, as in **مَا** **مَا** “to what rich man would it be easy?” Jac. Sar. in Zingerle’s Chrest. 374. Interro-
gative
Pronoun.
Substantive-
and
Adjective-
use.

§ 232. A. The simple **مَا** is considerably circumscribed in use, “What?” through the forms which have *n*. It stands (1) in short questions like **مَا** **مَا** &c. “how stands it with him, with thee?” &c.

(properly: "what is the news of him?" &c.) Ruth 2, 5; 3, 10; Ephr. II, 505 D; Mart. I, 112, 2 &c.; **مَلَّ جَحِبَ** "what aileth thee, that . . . ?" (Gen. 21, 17; **جَ مَلَّ جَ جَ** *τί πρὸς ἡμᾶς*; "what is that to us?" Matt. 27, 4: similarly (2) as a Correlative, **مَلَّ** "that, which"; also in the meaning "when" "if" (§ 258, &c.): (3) As an adverb, — like **مَلَّ مَلَّ** *τί στενή ἡ πύλη*; Matt. 7, 14; **مَلَّ يَتَسَبَّحُ فَحَتَّحِب** "how noble are thy words!" Ov. 155, 22 (Var. **مَفَّلَا**); **مَلَّ مَفَّلَا** *مَفْعَلًا* "how foolish his book is!" Ephr. II, 456 D &c.: (4) In compounds like **مَفَّلَا** "how much?"; **حَمَلًا** "why?" (also **حَمَلًا**, frequently **مَلَّ جَلًا**) and, like **مَلَّ حَمَلًا**, "if haply", "perhaps", "lest perchance" (§ 373) and several like compounds.

B. **مَلَّ** too is used adverbially in various ways, *e. g.* **مَلَّ مَفَّلَا** **مَلَّ مَلَّ** *هَلْ يَكُونُ فَهَيْبَةً* "how then would man be different . . . ?" Spic. 3, 7; **مَلَّ مَلَّ** *لِمَا لَزِمَ* "why should it be necessary, that . . . ?" Aphr. 350 *ult.*; cf. Ov. 67, 12; **مَلَّ مَلَّ** *فِي مَامٍ* "why standest thou?" Moes. II, 70, 10; **مَلَّ مَلَّ** *πῶς ἔχουσαι* Acts 15, 36; **مَلَّ مَلَّ** *جَبَّ* "for in what way did the blessing help?" Aphr. 347, 11, for which 346, 19 gives **مَلَّ مَلَّ** *جَبَّ*, like **مَلَّ مَلَّ** *جَبَّ* "why is thy face without shame?" Aphr. 318, 9; **مَلَّ مَلَّ** *جَبَّ* "why, said he, do you appear in this sordid dress?" Jul. 42, 12.

§ 233. **مَلَّ** signifies "who?" like **مَلَّ مَلَّ** "who will maintain" Jul. 15 *ult.*; **مَلَّ مَلَّ** *فِي كِتَابٍ* "whose books are these?" Sim. 269 *inf.*; **مَلَّ مَلَّ** *مَلَّ* "for who counts up?" Sim. 368 *inf.* &c.

But the **مَلَّ**, which is involved in **مَلَّ**, may also serve as copula: then **مَلَّ** is "who is?" *e. g.* Jul. 43, 5; 56, 2 &c.

§ 234. A. **مَلَّ**, **مَلَّ**, **مَلَّ** may be used substantively, *e. g.* **مَلَّ** (= **مَلَّ**) "who is?" often (amongst others Ephr. III, 359 A) exactly = **مَلَّ** (but differently in **مَلَّ مَلَّ** "which (mouth) then is the mouth, which . . . ?" Ephr. III, 593 D); **مَلَّ مَلَّ** *مَلَّ مَلَّ* "who may be just, who violent, who sinful" Ephr. III, 310 F; **مَلَّ مَلَّ** *مَلَّ* *τίσι δὲ προσώχθισε . . .*; "with whom had he vexation?" Hebr. 3, 17.

More frequently however the word is used adjectively, *v.* § 202 E; see, as farther examples, **مَلَّ مَلَّ** "which religion is true?"

Mart. I, 182, 6; **إِنَّمَا كُنْتُمْ كَتِبْتُمْ** “which writers?” Sim. 368 mid.; **إِنَّمَا كُنْتُمْ** “for, what mouth?” *ibid.*;—**إِنَّمَا كُنْتُمْ كَتِبْتُمْ** “of what commandments then?” Aphr. 318, 11 &c. The separation of the interrogative from the substantive is more marked in **مَنْ كُنْتُمْ تَكْتُبُونَ** “and from what convent art thou?” Land II, 141 *paen.*; **مَنْ كُنْتُمْ تَكْتُبُونَ** “of what seed art thou?” Apost. Apocr. 198, 1; **إِنَّمَا كُنْتُمْ كَتِبْتُمْ** οἷον πνεύματος εἶστε ὑμῶν Luke 9, 55; **إِنَّمَا كُنْتُمْ كَتِبْتُمْ** ἅψα ἁπλοῦς “what cause produced the laws?” Ephr. II, 453 E.

B. All the Interrogative Pronouns may be employed as Correlatives also (§ 236 A).

THE RELATIVE PRONOUN.

§ 235. The general Relative **مَنْ** betokens of itself the attributive relative-clause: **مَنْ كُنْتُمْ كَتِبْتُمْ** “the king, who” (“whom” &c., according to the internal construction of the relative-clause, v. § 341 *sqq.*),—and so also **مَنْ** “he, who” or “one, who”; **مَنْ** *est, qui*”, “*sunt, qui*” often; **مَنْ كُنْتُمْ كَتِبْتُمْ** “for He who is almighty is one only” Spic. 9, 22; **مَنْ كُنْتُمْ كَتِبْتُمْ** “he who has exerted himself, is glad” Aphr. 114, 15; **مَنْ كُنْتُمْ كَتِبْتُمْ** “and those who so wish” Aphr. 496, 12; **مَنْ كُنْتُمْ كَتِبْتُمْ** “him, who honours her” Aphr. 497, 3; **مَنْ كُنْتُمْ كَتِبْتُمْ** “to do what is good” Spic. 5, 1;—**مَنْ كُنْتُمْ كَتِبْتُمْ** “what his ears have not heard, he sees” Aphr. 281, 5; **مَنْ كُنْتُمْ كَتِبْتُمْ** “from that which is evil” Aphr. 497, 2; **مَنْ كُنْتُمْ كَتِبْتُمْ** “*super ea (talía), quae praestant*” Ov. 179, 6 &c. In particular this shorthand mode of expression is a favourite one with Aphraates.

§ 236. A. Very often, however, in cases where there is no substantive antecedent, a Correlative takes its place. Thus with demonstratives, **مَنْ كُنْتُمْ كَتِبْتُمْ**; with interrogatives **مَنْ كُنْتُمْ كَتِبْتُمْ**; **مَنْ كُنْتُمْ كَتِبْتُمْ**; and **مَنْ كُنْتُمْ كَتِبْتُمْ**; and **مَنْ كُنْتُمْ كَتِبْتُمْ** “that which”. So for instance **مَنْ كُنْتُمْ كَتِبْتُمْ** and **مَنْ كُنْتُمْ كَتِبْتُمْ** “he who” interchange without any difference in meaning: Spic. 5, 1, 2, and frequently. But indeed these words are often heaped together before **مَنْ**. Thus for example, **مَنْ كُنْتُمْ كَتِبْتُمْ** “he who”; “one who” Aphr. 138, 2; Spic. 3, 6, 11 &c., for which in Spic. 4, 7, appears even **مَنْ كُنْتُمْ كَتِبْتُمْ** “he who” = “one who” (universal statement)—**مَنْ كُنْتُمْ كَتِبْتُمْ** “he who” (de-

The Relative Pronoun. By itself.

With Correlative.

finite) Spic. 12, 19; (general) Spic. 2, 2 &c. Plur. **وَأُولَئِكَ** “those who” Aphr. 132, 15; 136, 19, 22 &c.; Ov. 78, 5 (*ea, quae* f.); rarely **وَأُولَئِكَ** “those who” Ov. 200, 14. Apart from gender and number no decided difference in the use of these expressions of the Relative is visible, seeing that different forms are frequently found in juxtaposition, with like meaning. For the expression **وَأُولَئِكَ** cited above, one might also say **وَأُولَئِكَ**, **وَأُولَئِكَ**, **وَأُولَئِكَ**, **وَأُولَئِكَ**; similarly with the Pl.—Thus too **وَأُولَئِكَ** *e. g.* Ephr. in Zingerle’s Chrest. 327 v. 177 (var. **وَأُولَئِكَ**).

B. The Demonstratives and **أُولَئِكَ**, followed by **وَأُولَئِكَ**, also appear often alongside of substantives, *e. g.* **وَأُولَئِكَ** **وَأُولَئِكَ** “by means of his knowledge, which is unerring” Jos. St. 6, 9; **وَأُولَئِكَ** **وَأُولَئِكَ** “the chiefs and leaders, who” Spic. 12, 2; **وَأُولَئِكَ** **وَأُولَئِكَ** “to all the male children, who” Spic. 16, 23; **وَأُولَئِكَ** **وَأُولَئِكَ** “the convents, which” Sim. 277 *ad inf.*; **وَأُولَئِكَ** **وَأُولَئِكَ** “the good, which” Spic. 4, 5; **وَأُولَئِكَ** **وَأُولَئِكَ** “the chastisements, which” Jos. St. 2, 6; **وَأُولَئِكَ** **وَأُولَئِكَ** “the stars, which” Spic. 14, 14 &c. Cf. farther **وَأُولَئِكَ** **وَأُولَئِكَ** “from another one, who” Spic. 19, 9. The Correlative is conveniently introduced when the substantive is more distant from the relative, as, for instance in **وَأُولَئِكَ** **وَأُولَئِكَ** **وَأُولَئِكَ** **وَأُولَئِكَ** “especially for the poor, afflicted ones, he showed great zeal,—those who” Ov. 203, 25; **وَأُولَئِكَ** **وَأُولَئِكَ** **وَأُولَئِكَ** “the writings . . . which” Jos. St. 1, 1 &c.

C. For the pure Neuter there comes in very often **وَأُولَئِكَ** “something which”, “that which”, *e. g.* **وَأُولَئِكَ** **وَأُولَئِكَ** “something which would be foreign to God” Ov. 176, 5. Instead of this, there appears also **وَأُولَئِكَ**, *e. g.* 1 Cor. 15, 37 (Aphr. 155, 8); Spic. 10 *ult.*; thus too **وَأُولَئِكَ** **وَأُولَئِكَ** Ov. 121, 20. **وَأُولَئِكَ** and **وَأُولَئِكَ** may also come before **وَأُولَئِكَ**: **وَأُولَئِكَ** **وَأُولَئِكَ** **وَأُولَئِكَ** “hear this, which I write to thee” Aphr. 79, 14;— **وَأُولَئِكَ** **وَأُولَئِكَ** “has pleasure in that, which” Spic. 1, 7; **وَأُولَئِكَ** **وَأُولَئِكَ** **وَأُولَئِكَ** “*haec, quae scripsi tibi*” Aphr. 200, 12; **وَأُولَئِكَ** **وَأُولَئِكَ** **وَأُولَئِكَ** “*ea, quae decent*” Aphr. 116, 11.

D. The variety of expression becomes still greater here from the possibility of adding, in many cases, a **وَأُولَئِكَ**. Cf. *e. g.* **وَأُولَئِكَ** **وَأُولَئِكَ** “every one,

“who” Ov. 164, 11; **كَلَّا اِيْحِي** “all those, who” Aphr. 133, 17; **كَلَوِي** **قَمِ وَاجِي اِيْحِي** “omnia vero, quae prosunt” Ov. 78, 5 &c.

H. NUMERALS.

§ 237. The numeral stands, by way of apposition, either before or after that which is numbered. Thus the variants in Aphr. 467, 1 **اَضِيْحِي** **مِيْحِي** and **مِيْحِي** **اَضِيْحِي** “18 kings” are equally correct grammatically; and thus **مَلَا مَتِي** Jul. 220, 23; 223, 4; 244, 24; **مَلَا قِيْلَا** Jul. 247, 2, 22; 248, 3; and **قِيْلَا مَلَا** Jul. 222, 5; 223, 6 are interchangeable expressions for “100 years”. Placing the numeral first is the more usual practice. The numbered object takes either the Abs. or the Emph. State, as these examples also indicate. For farther instances v. § 202 D. Except with **تَمِي**, **تَمِي** the noun is always in the plural. Notice however **مَتِي مَتِي** Aphr. 56, 21; 57, 1; **مَتِي مَتِي** Sim. 272 *ult.*, “twenty-one days”, where **تَمِي** calls forth the sing.; but of course the plural is retained when the numbered object comes first: **مَتِي مَتِي** Aphr. 466, 17.

Numeral
and
Numbered
Object.

The pl. of **اَلْف** sometimes governs a Genitive with **قَمِي**: **قَمِي** “six thousands of years” = “6000 years” Aphr. 36, 20, and frequently thus with **قَمِي**; **قَمِي** “2000 men” Edessan Chron. ed. Hallier 146, 6 (Doc. of 201). In the same fashion **قَمِي** “20 myriads of Christians” Jul. 83, 8.

Between the numeral and the numbered object a short word may intervene: thus frequently in the O. T. and elsewhere the word **وَا**, in the phrase “*filius n erat annorum*”, e. g. **وَا** **وَا** “he was a hundred years old” Aphr. 235, 18; farther **وَا** **وَا** “twenty years have I been in thy house” Gen. 31, 41; **وَا** “it is 400 shekels” Gen. 23, 15; **وَا** “for they were one people” Aphr. 207, 22 &c. A particle comes into the midst of the statement of number itself in **وَا** “it is 395 years” (or lit. “three hundred there are and ninety and five years”) Aphr. 399 *ult.* Rarely is the numbered object left to be understood, as in **وَا** “at the completion of his nine” = “when he was nine years old” Jesussabran (Chabot) 509 *ult.*

Determi-
nation of
that which
is num-
bered.

§ 238. The simple numbers may always be used even in “determination”, *e. g.* **لِزَيِّ لَحْمَيْتَيْهِ** “his two cloaks” Aphr. 404, 21; **لِحَقِيقَتَيْهِ** “to his three disciples” Aphr. 460 *ult.* &c. (Of the examples in §§ 202 D; 203. But the forms set forth in § 149, for numbers up to 10 inclusive may appear also in this use, *e. g.* **فِي ثَلَاثَةِ رُؤُوسَاتٍ** *ἐκ τῶν τεσσάρων ἀνέμων* Mark 13, 27; **ثَلَاثَةُ رُؤُوسَاتٍ** “these three views (opinions)” Spic. 9, 14; **ثَلَاثُ شَيْئَاتٍ** “these three things” Aphr. 319, 15 (by the side of which, line 13 **فِي ثَلَاثِ شَيْئَاتٍ** “for in these three things”); **اِثْنَيْنِ** “the two worlds” Aphr. 493, 2; **خَمْسَةَ نِسَاءٍ** “the five kings” Josh. 10, 22; **خَمْسَةَ نِسَاءٍ** “smote the five (women)” Mart. I, 126, mid.

Cardinal
numbers
used for
Ordinal
numbers.

§ 239. The *Cardinal numbers* in the genitive are often employed for the *Ordinal numbers*: **يَوْمَ الثَّانِي** = **يَوْمَ الثَّانِي** “the second day” &c. Thus for **دَوْرَةَ الثَّمَانِي** “in the eighth generation” Aphr. 474, 21 the var. is **دَوْرَةَ الثَّمَانِي**. In numbers above 10 the genitive association either quite preponderates (according to § 153), or alone is in use, *e. g.* **سَنَةِ اِثْنَيْ مِائَةٍ اَرْبَعِينَ** “to the year (of) 421” Aphr. 475, 2 &c. The repetition of the numbered object at the end of the clause, as in **حَتَّى سِتِّ مِائَةٍ اَرْبَعِينَ سَنَةً** “up to the six-hundredth year” Aphr. 476, 2 &c. is a Hebraism.

Distributive
Expression.

§ 240. A. *Doubling* the word to convey the idea of *distribution* (or *Distributive Repetition*) is a favourite practice in the case of numerals, *e. g.* **بِحَدِّ سَبْعِينَ** “by sevens” or “every seven” (f.); **بِحَدِّ سَبْعِينَ** “by seventies”.

Grouping.

B. By means of the preposition **بَيْنَ** “between”, *numbers* are sometimes *taken together as a group*: **بَيْنَ سَبْعِ نِسَاءٍ خَذَلَتْهُنَّ** “seven women together shall take hold of one man” Ephr. II, 26 A; **بَيْنَ اَرْبَعِ اشْخَاطٍ** “while four persons together carried him” Mark 2, 3; **بَيْنَ اِثْنَيْنِ** “for two of them together” Jos. St. 85, 10.

Approximate
num-
bers.

C. *Approximate numbers* are indicated by two numbers following each other without being otherwise connected: **اِثْنَانِ اَوْ ثَلَاثَةَ اَشْخَاطٍ** “two or three eunuchs” 2 Kings 9, 32; **اَرْبَعِينَ اَوْ ثَلَاثِينَ** “thirty or forty of them” Land II, 48, 13.

§ 241. The Cardinal numbers in the feminine, even without an accompanying *Adverbial Expression*, *رحمتها*, *رحمتها*, denote the numeral adverbs of time: *سب* "once"; *إتبع* "twice". Thus *رحمتها* *سب* *إتبع* "once or twice" Matt. I, 135, 9, and often; although *رحمتها* *سب* *إتبع* *سب* *إتبع* "for the first, second, and third time" appears. So too *سب* *سب* "again and again" Laud II, 356, 7. "For the *n*th time" may be signified also by means of *?* (§ 209 B): *إتبع*? Aphr. 19, 16; 31, 15. The *time within which* something regularly recurs, is expressed by means of *د*: *سب* *لإتبع* *قتب* "once in the four years" Jos. St. 26, 8; *سب* *حجلا* *بقتب* "once in the seven days", or "every seven days" Spic. 19, 19; cf. *سب* *حكتة* *σπανίως* (literally, "one in ten thousand [times]") Lagarde Anal. 145, 14; *سب* *حكتة* *ἐκ διαλειμμάτων* ("once in a long time", "at long intervals") Sachau, Ined. 90 *ult.*; *سب* *حجلا* "sometimes" Joh. van Tella (Kleyn) 23, 16 (var. *حجلا* merely): 61, 2, and frequently.⁽¹⁾ Instead of this (*i. e.* *د* to express recurrence) we have *د* similarly used in *سب* *حجلا* "once a-year" Ephr. I, 223 E.

Multiplicity is expressed by means of *تب* set before the number concerned, with or without *د*: *تب* *حجلا* "double" Ex. 22, 3, (6 *تب* *إتبع*); *تب* *حجلا* *ἐκατονταπλασίονα* Matt. 19, 29; Mark 10, 30; Luke 8, 8; *تب* *حجلا* "tenfold" Jul. 115 *ult.*; *تب* *حجلا* *μυριοπλασίως ἡλίου* Sir. 23, 19; *تب* *حجلا* *τριπλασίως* Sir. 43, 4; *تب* *حجلا* *د* *حجلا* "twice as much as that which" Ex. 16, 5 &c. Thus, often *تب* *حجلا* "how much more".

Rem. In Ephr. II, 227 C, *تب* *إتبع* stands for "for the 2nd time".

Manifoldness may also be expressly denoted by means of *حجلا* (*حجلا*) "doubling": *تب* *حجلا* *حجلا* *د* *حجلا* "was ten times greater" Sim. 373 mid. Cf. *ibid.* 301 mid.; 325 mid.

§ 242. The method most in favour, at least in the older writings, of expressing the *reciprocal relation* is by means of a doubled *تب* *بصفت* *بصفت* "one another"; *تب* *بصفت* *تب* *بصفت* *μίσήσουσιν ἀλλήλους* Matt. 24, 10; cf. Matt. 25, 32; Mark 1, 27 &c.;

(¹) For the more ancient period however, the expression is hardly ever found, except in translations from the Greek. Generally speaking we are obliged for obvious reasons to have recourse to translations, oftener than is desirable, in dealing with these numerical expressions.

ܬܒ ܫܘܒܐ ܬܒ “one behind the other” Aphr. 507 *ult.* and frequently:
 ܬܒ ܫܘܒܐ ܬܒ ܫܘܒܐ ܬܒ “they are opposed to one another” Spic. 12, 3;
 ܬܒ ܫܘܒܐ ܬܒ ܫܘܒܐ ܬܒ “through mutual intermixture” Spic. 4, 23; ܬܒ ܫܘܒܐ
 ܬܒ ܫܘܒܐ ܬܒ “and let not one calumniate the other” Sim. 396 mid. &c.
 Cf. §§ 319; 351. Or else the words are run together into the single word
 ܬܒ ܫܘܒܐ ܬܒ ܫܘܒܐ, as if the foregoing expressions might be read ܬܒ ܫܘܒܐ
 ܬܒ ܫܘܒܐ &c. Thus we find ܬܒ ܫܘܒܐ ܬܒ Luke 4, 36 P., where S. has ܬܒ ܫܘܒܐ
 like Luke 2, 15 P., and thus too ܬܒ ܫܘܒܐ often with prepositions; farther compare
 ܬܒ ܫܘܒܐ ܬܒ ܫܘܒܐ “they reside in the neighbourhood of one
 another” or “they are neighbours” Moes. II, 84 v. 115; ܬܒ ܫܘܒܐ ܬܒ
 ܬܒ “if there is honour, it is ours, and if there is
 disgrace, it again is on both sides” Ov. 151, 17 &c. Notice ܬܒ ܫܘܒܐ ܬܒ
 ܬܒ “and their strokes differ from one another” Sim. 296
 mid., and ܬܒ ܫܘܒܐ ܬܒ “their odours are different from
 each other” Sim. 382, 8; ܬܒ ܫܘܒܐ ܬܒ “as on a common footing”
 Philox. 154, 7, where the genitive relation is expressly denoted.

Rem. The somewhat childlike method too of denoting the second
 member, even when both are impersonal, by ܬܒ ܫܘܒܐ, f. ܫܘܒܐ “fellow, mate
 (m. and f.)” has been greatly in use in Syriac even from ancient times,
e. g. ܬܒ ܫܘܒܐ ܬܒ “one step is higher than the other” Aphr.
 434, 17; ܬܒ ܫܘܒܐ ܬܒ “from one place to the other” John 5, 13
 C. S.; Land II, 349, 2 &c.—Or the word itself is repeated: ܬܒ ܫܘܒܐ
 ܬܒ “one reward is higher than another” Aphr. 434, 17 &c.

J. ADVERBIAL EXPRESSION.

§ 243. Some few Nouns of Place serve, just as they stand, for adverbs
 of place. Thus in particular ܫܘܒܐ with Genitive following—“*in the house*
of, in the place of” (completely to be distinguished from the like-sounding
 word which means “between” § 251), *e. g.* ܫܘܒܐ ܫܘܒܐ ܫܘܒܐ *ἐπὶ τὸ τελώνιον*
 “at the receipt of custom” (E. v.) Matt. 9, 9; ܫܘܒܐ ܫܘܒܐ P. S. or ܫܘܒܐ
 C. *ἐν τοῖς πατρὸς μου* Luke 2, 49; ܫܘܒܐ ܫܘܒܐ *ἐν Βηθλὲμ* Matt. 2, 1
 C. S. (P. ܫܘܒܐ); 2, 16 C. S. (P. otherwise); ܫܘܒܐ ܫܘܒܐ “in the
 sanctuary of the noble martyrs” Ov. 163, 25; ܫܘܒܐ ܫܘܒܐ “in the country

Substan-
 tives as
 Adverbs.

of the Samaritans" Jul. 100 *ult.* &c. Also "into the place of": **إِذْهَبِيهِ** "threw him into prison" Jul. 129, 7 &c. Farther **إِذْهَبَ رَأْسَهُ** "at his head" 1 Sam. 26, 7; ZDMG XXV, 342, 453 and frequently (also **عَظْمُهُ** John 20, 12)—**فِي وَسْطِ السَّمَاءِ** "in the midst of heaven" Spic. 13, 24 (15, 18 **عِوَجِ السَّمَاءِ**, and in this way **عِوَجًا** and **عِوَجًا** are frequently interchanged)—**إِذْهَبِيهِ** "in the place where" (§ 359) and several others.

Much more frequently there occurs an analogous use of Nouns of Time: **عِوَجِيهِ** *ἐπὶ τὸν ὄρθρον* Acts 5, 21; **بِجَلَلِيهِ** "at midnight" Jos. St. 28, 19; **كُلَّ يَوْمٍ** "every day" often; **عِوَجِيهِ** "at sunset" Matt. 8, 16 C.; Mark 1, 32 S.; Ov. 168, 1; **بِأَوَّلِ الصَّوْمِ** "at the beginning of the fast" Sim. 282 mid. (*Cod. Lond.* otherwise; cf. **عِوَجِيهِ** 2 Kings 11, 5, 9); **كَثِيرًا** "many times" Ov. 167, 24 and frequently (and similar cases); **دَائِمًا فِي نَهَارِهَا** "during the day time always" Ov. 183, 8; **بِالْجِدِّ نَهَارًا وَبِالْجِدِّ لَيْلًا** "by night and by day" (§ 146) Sim. 372 *inf.* and often; "throughout both night and day" Ephr. I, 14 C; III, 253 C and frequently; **بِجَلَلِهَا نَهَارًا وَبِجَلَلِهَا لَيْلًا** "throughout both night and day" Sim. 275, 3 (not in the *Lond. Cod.*); **لِزَمَانٍ مُّسَمَّيَةٍ** "for a definite time" Ov. 167, 15; **لِزَمَانٍ طَوِيلٍ** "for a long time" Ephr. II, 127 A; III, 423 B; **لِزَمَانٍ طَوِيلٍ** "a very long time" Spic. 22, 5; **لِزَمَانٍ طَوِيلٍ** "for long years" Sim. 390, 8 (*Lond. Cod.* different); **عِوَجِيهِ** "but after he had been at this work for one or two years" Sim. 279 mid. (wanting in *Lond. Cod.*); **دَائِمًا فِي الصَّوْمِ** "during the whole fast" Sim. 282 mid., and many like instances. Compare besides **إِذْهَبِيهِ بِأَرْبَعِينَ يَوْمًا** "for forty days" Ov. 186, 1; **إِذْهَبِيهِ بِبَرَاخُوتِي** *βραχούτι* "for a short time" Acts 5, 34.

So too with other expressions of Measure of various kinds: **بِجَلَلِهَا** "they rejoiced the whole way" Joseph 192, 11, cf. 214, 5 [Ov. 294, 6; 305, 16]; **بِجَلَلِهَا** "the stone runs a long distance" Moes. II, 88 v. 197; **بِجَلَلِهَا** "which was four miles distant from the enclosure of the blessed one" Sim. 391 *inf.* (*Cod. Lond.* **بِجَلَلِهَا**) and similar cases. So too **بِجَلَلِهَا** "in large quantity", "very", "very much", e. g. **بِجَلَلِهَا** "hurts thee much" Ov. 87, 21; **بِجَلَلِهَا** "who are very sinful" Ov. 102, 22 &c. In the very same way are used the adjectives **بِجَلَلِهَا** "much", "very"; **بِجَلَلِهَا** "little"; **بِجَلَلِهَا** "little", "less" (e. g. **بِجَلَلِهَا**).

حَرْبٍ بِعَشْرِ سِنِينَ "thirteen years less forty days" John Eph. 320, 21; حَرْبٍ مِجَلًّا "with very little exception", "nearly" often); بِيَسْرٍ "more" &c. An expression of measure is also implied in يَخْرُجُ لِيَلْبَسَ "he went out for a night's watch", *i. e.* "he kept a vigil" *v. Ov.* 167, 25; Wright *Cat.* 664*b*, 18 and frequently.

In fact even the *Object*, when it is not formally indicated, might be brought under this category (*i. e.* of adverbial expressions), *e. g.* in يَخْرُجُ لِيَلْبَسَ "he dug a well", and, in like manner, cases like يَخْرُجُ لِيَلْبَسَ "he went into the wind (?)" *i. e.* "he sought to excuse himself". Farther, to this section belongs the construction of words like غَمَلٌ "worth", تَلَمَّ "guilty", and several others, used with a Noun: غَمَلٌ (read thus) وَمِجَلًّا "which is worth an obolus" *Spic.* 15, 23; تَلَمَّمٌ بِمَوْتٍ "deserving of death" frequently; سَبَّحْتُ لِيَلْبَسَ تَلَمَّمٌ "for, one good thing I am lacking in" *Jesussabran (Chabot)* 568, 5 &c.

Adjectives
as Adverbs
of Quality.

§ 244. Adverbs of Quality of the following kind occur, but they are not numerous: جَنِيًّا وَبَعْرًا "they went naked" *Job* 24, 10; يَخْرُجُ لِيَلْبَسَ "they leave thee (*f.*) naked" *Ezek.* 16, 39; . . . يَخْرُجُ لِيَلْبَسَ . . . حَبِطًا هَبْطًا جَنِيًّا وَبَعْرًا "he shall lead away the captives . . . young and old . . . naked and barefooted" *Is.* 20, 4 &c. In cases like سَبَّحْتُ لِيَلْبَسَ "but one had been born paralytic" *Sim.* 291, 11; يَخْرُجُ لِيَلْبَسَ "and he came up glorious out of the midst of the water" *Ov.* 360, 7 = *Jac. Sar., Constantin v.* 656 there is an actual adjective, for in the pl. it would be يَخْرُجُ لِيَلْبَسَ &c.; *v.* § 216. But usually there is a special clause, with حِينَ "while", for such indications of condition; thus *Lond. Cod.* has in that passage حِينَ يَخْرُجُ لِيَلْبَسَ.

Adverbs
belonging
to an Ad-
jective or
another
Adverb.

§ 245. An adverb belonging specially to an adjective or another adverb may stand either before or after it: مَرَّةً مَرَّةً ὅρος ὑψηλὸν λίαν *Matt.* 4, 8; مَرَّةً مَرَّةً "very strong" *Sim.* 269 mid. (*Cod. Lond.* without مَرَّةً); مَرَّةً مَرَّةً "which was much polished" *Sim.* 271, 8; مَرَّةً مَرَّةً "more bright" = "brighter" *Ov.* 150, 18, for which there is a variant (*Roman edition*) مَرَّةً مَرَّةً.

K. PREPOSITIONS.

§ 246. The relation of Prepositions to what is governed by them is, in Syriac, as in Semitic speech generally, that of the Constr. St. to the Genitive. In both cases the governed word must immediately follow the governing; although in both cases short words may, by way of exception, come between (§ 208 A). Thus **ܒܥܘܕܐ ܕܥܘܕܐ** “but instead of Kosbi” Ephr. Nis. p. 71 v. 65; **ܕܥܘܕܐ ܕܥܘܕܐ** “for without the First-born” Ephr. II, 411 E; **ܕܥܘܕܐ ܕܥܘܕܐ** “on the palms of my hands, as the saying goes” Ephr. II, 267 B; **ܕܥܘܕܐ ܕܥܘܕܐ** “for in the interval between” Ephr. II, 3 B; farther **ܕܥܘܕܐ ܕܥܘܕܐ** “because of the captivity of Adam, O Lord” Ephr. III, 383 E; **ܕܥܘܕܐ ܕܥܘܕܐ** “after my affliction, O Lord” Ephr. Nis. p. 18 v. 72 (cf. § 327). Such a separation however is impossible with **ܕ** and **ܕ**.—Compare besides, on the Construction of Prepositions, § 222, 1 *a* and *b*.

Separation of the Preposition from its Regimen.

§ 247. In what follows we mean to say something about the use of the most important of the Prepositions, viz.—**ܕ**, **ܕ**, **ܕܥܘܕܐ**, **ܕܥܘܕܐ**, as well as about **ܕܥܘܕܐ** &c. “between”.

ܕ.

ܕ, the Preposition of *direction towards*, employed in manifold fashion both with reference to space, and as marking the Dative, serves also to designate the Object (§ 287 *sqq.*). Cases like **ܕܥܘܕܐ ܕܥܘܕܐ** “and Adam became a living soul” Gen. 2, 7 are to be regarded as Hebraisms.⁽¹⁾ But we have relevant examples in **ܕܥܘܕܐ ܕܥܘܕܐ** “who has bought a pea [bright Indian seed] for a (instead of a) pearl” Isaac II, 12, 135, and **ܕܥܘܕܐ ܕܥܘܕܐ** “if one buys a slave as a good slave” Land I, 40, 5. As **ܕ** repeatedly indicates *the end*, so does it in certain cases indicate *the cause*: **ܕܥܘܕܐ ܕܥܘܕܐ** “is dying of hunger” Jer. 38, 9; **ܕܥܘܕܐ ܕܥܘܕܐ** “thou art dying of thirst” Aphr. 74, 12; **ܕܥܘܕܐ ܕܥܘܕܐ** “thou art dying because of thy cold, or of cold &c.” *ibid.* line 17; **ܕܥܘܕܐ ܕܥܘܕܐ** “thou art in distress through thy cold” *ibid.* line 15.—With considerable frequency **ܕ** serves to denote *time*:

(1) Notice how the Pesh. employs circumlocutions to express “to anoint (him) king [ܕܥܘܕܐ]” and the like.

لَحِيصًا مَلَا بِعَجْرَا “on the 7th day” Judges 14, 17; لَحْتِنِيَا “at last” often; لَحِيصًا “in summer” Land III, 210, 10; لَحِيصًا “in process of time”, “late” Land III, 106, 25 and in other passages: also “after a long time” Ephr. I, 55 F = 152 B; لَحْتِنِيَا مَلَا “on the second Sunday” Sim. 269 *inf.*;— لَحْتِنِيَا مَلَا “after three days”, “on the third day” in the Credo; لَحْتِنِيَا مَلَا “δι’ ἐτῶν δὲ πλείονων Acts 24, 17; لَحْتِنِيَا مَلَا “they arrived a year and a month after” Sim. 351, 12 &c.

Direction in space or time is farther denoted in expressions like لَحْتِنِيَا مَلَا “to the north of the enclosure” Sim. 290 *mid.*; لَحْتِنِيَا مَلَا “thirty months after his departure” Mart. I, 70 *mid.*; لَحْتِنِيَا مَلَا “the third day after their coronation” Moes. II, 72, 5 &c. Cases like لَحْتِنِيَا مَلَا “in the hundred-and-first year of Abraham’s life” Aphr. 479, 4, and those of the same nature,—probably arise out of the Hebrew idiom.

With the Passive participle Δ *very often denotes the agent*,—the logical Subject (§ 279). In the connection of this preposition with certain reflexive verbs the same conception suggests itself, but in reality Δ signifies in that case a direction, or a dative relation. The common Δ لَحْتِنِيَا is properly, not “to be seen by”, but “to appear to one” (like לִרְאוֹת—near it in meaning is لَحْتِنِيَا). So لَحْتِنِيَا مَلَا “how is the word intelligible for thee?” Aphr. 209, 4; لَحْتِنِيَا مَلَا “and their form is perceptible even to the blind” Jos. St. 66, 13; لَحْتِنِيَا مَلَا “how she liked the blood” (“how the blood tasted to her”) Simeon of Bēth Arshām 6, 5 *ab inf.*; לַחְיִינִיָּא מַלְא לְאִשְׁתֵּיָּא *ἵνα φανερωθῆ ἡ τῆ Ἰσραήλ* John 1, 31; لَحْتِنِيَا مَلَا “may they (f.) be thus esteemed by thee” Spic. 26, 2; لَحْتِنِيَا مَلَا “that it may not appear to thee (as if . . .)” Jos. St. 34, 18; لَحْتِنِيَا مَلَا “let it not be put for thee in place &c.” Spic. 26, 3; لَحْتِنِيَا مَلَا “let them be found for the truth” Philoxenus, Epistola (Guidi) fol. 29 a, 2 *mid.*; لَحْتِنِيَا مَلَا “because that men surrender themselves prisoners to the longing for it” [*i. e.* “are made captive by their lust for it”] Spic. 46, 7; لَحْتِنِيَا مَلَا “they fell to the share of his apostles as their catch” Aphr. 284, 2; لَحْتِنِيَا مَلَا “I yield to thy persuasion”, “I give way to thee” Spic. 13, 6; لَحْتِنِيَا مَلَا “they

now", *i. e.* "from Adam onward" Aphr. 496, 5; **ܩܘܝܘܢܐ ܕܥܕܡܐ** "on the other side of him", "beyond him" Ephr. III, 136 B, and frequently: **ܩܘܝܘܢܐ ܕܗܝܘܠܐ** "on this side of him" *ibid.*; **ܩܘܝܘܢܐ ܕܥܘܠܐ** "besides him" Jac. Sar. in Moes. I, 31 v. 296.

B. Another application of these two prepositions in combination is the favourite one of **ܩܘܝܘܢܐ ܕܥܘܠܐ** "by himself", "alone"; **ܩܘܝܘܢܐ ܕܥܘܠܐ ܕܥܘܠܐ** *κατὰ μόνας* 1 Macc. 12, 36; **ܩܘܝܘܢܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ** "that these men eat with me,—the Egyptians by themselves, and the Hebrews by themselves" Joseph 203, 12 [Ov. 300, 6]; **ܩܘܝܘܢܐ ܕܥܘܠܐ** "I was alone" Land III, 73, 1.

Rem. From the Jewish idiom is borrowed the favourite phrase in Ephr. **ܩܘܝܘܢܐ ܕܥܘܠܐ** "in and by itself".

C. The partitive use of **ܥܘܠܐ** is pretty extensive, cf. **ܥܘܠܐ ܕܥܘܠܐ** "there is no one of the good who stands therein" Aphr. 451, 2; **ܥܘܠܐ ܕܥܘܠܐ** "while some of his disciples stood beside him" Sim. 381 mid.; **ܥܘܠܐ ܕܥܘܠܐ** " [a portion] of thy spirit is in us" Aphr. 488, 11;—**ܥܘܠܐ ܕܥܘܠܐ** "*scribam (aliqua) ex iis, quae facta sunt*" Jos. St. 80, 1; **ܥܘܠܐ ܕܥܘܠܐ** "the Father did not procreate one part of him, and Mary another" Assemani I, 310*b inf.* (Jac. Sar.); **ܥܘܠܐ ܕܥܘܠܐ** "if thou mingle any iniquity in it" (f.) Ephr. III, 678 A; **ܥܘܠܐ ܕܥܘܠܐ** "he became (an adherent) of the religion of the Nazarenes" Qardagh (Feige) 58, 2 (= Abbeloos 68, 11); **ܥܘܠܐ ܕܥܘܠܐ** "and these Canons we have followed,—some of us by constraint of necessity, some of us of free will" Statuti della Scuola di Nisibi (Guidi) 10 *ult. &c.* So, frequently **ܥܘܠܐ—ܥܘܠܐ** "some—some". **ܥܘܠܐ** and **ܥܘܠܐ** may be put before such a double **ܥܘܠܐ** with suffix: **ܥܘܠܐ ܕܥܘܠܐ** "and some of the saints they killed with the sword, and others they consigned to burning by fire" Moes. II, 72, 14; **ܥܘܠܐ—ܥܘܠܐ** "some of us—others" Clemens 56, 25; **ܥܘܠܐ ܕܥܘܠܐ** "with one part of them we are satisfied, with another, not" Spic. 10, 19, 20. To this use of **ܥܘܠܐ** belongs, not merely **ܥܘܠܐ ܕܥܘܠܐ** "struck him on (a part of) the liver, or (somewhere) in the liver" John Eph. 81, 18, but probably expressions

also of time like $\text{בֹּקֶר} \text{ מִן} \text{ מִצְהָר}$ “in (a portion of) the morning,—or evening”, frequently occurring; בְּיָמַי “in summer-time”; בְּיָמָיו “at any time in his, or in my life” frequently.

D. Farther מִן denotes, generally, the starting point of the action, *i. e.* the *agent*, with the passive construction⁽¹⁾ as in $\text{הִמָּוֶה} \text{ מִיָּדָיו}$ he was killed “by him” &c.; but with the Part. pass. מִן is oftener used for this purpose, v. §§ 247; 279.

E. As being the preposition of ‘removal from’, מִן in a comparison denotes that which is surpassed, whether the relation of comparison is, or is not (which is the commoner case), distinctly expressed by means of עָלָה “excelling”, or רַב “much”; $\text{וְיָדָיו} \text{ מִן} \text{וְכֹחַ} \text{ מִן} \text{טַבְּלָתוֹ}$ “for his goodwill was stronger than the vigour of his nature” Ov. 181, 25; $\text{וְיָדָיו} \text{ מִן} \text{וְיָדָיו}$ “who is more insolent than he” Ephr. III, 658 B; $\text{וְיָדָיו} \text{ מִן} \text{וְיָדָיו}$ “who was fairer than the sun” Sim. 272, 11; $\text{וְיָדָיו} \text{ מִן} \text{וְיָדָיו}$ and $\text{וְיָדָיו} \text{ מִן} \text{וְיָדָיו}$ “and more than they” frequently in Sim.; $\text{וְיָדָיו} \text{ מִן} \text{וְיָדָיו}$ “he was nearer than all his companions” Anc. Doc. 42, 13; $\text{וְיָדָיו} \text{ מִן} \text{וְיָדָיו}$ “this folly is worse than Rehoboam’s” Aphr. 251, 19; $\text{וְיָדָיו} \text{ מִן} \text{וְיָדָיו}$ “and Noah was better in his trifling number than the whole race” Aphr. 347, 4; $\text{וְיָדָיו} \text{ מִן} \text{וְיָדָיו}$ “thou hast loved me more than thyself” Jos. St. 2, 17; $\text{וְיָדָיו} \text{ מִן} \text{וְיָדָיו}$ “and he loved honour . . . rather than glory” Mart. I, 166 *inf.*; $\text{וְיָדָיו} \text{ מִן} \text{וְיָדָיו}$ “was stronger than” Jul. 170, 4 &c.—So also $\text{וְיָדָיו} \text{ מִן} \text{וְיָדָיו}$ “he was too young for sins” Aphr. 221, 12; $\text{וְיָדָיו} \text{ מִן} \text{וְיָדָיו}$ “is too great for tellers (of it)”, *i. e.* “is greater than one can tell” Ephr. III, 42 B; and many instances of a similar kind (in which usually a relative clause stands with an Inf. and מִן , *e. g.* $\text{וְיָדָיו} \text{ מִן} \text{וְיָדָיו}$ “become too old to procreate” Spic. 11, 8). The correspondence of the two members, in sentences which convey comparison, is not always quite clearly expressed; compare cases like $\text{וְיָדָיו} \text{ מִן} \text{וְיָדָיו}$ $\text{χαίρει ἐπὶ αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐννεήκοντα καὶ ἐννέα}$ Matt.

(1) My attention has been directed by Siegm. Fraenkel to the fact that מִן stands even with intransitives used in passive meaning, *e. g.* $\text{וְיָדָיו} \text{ מִן} \text{וְיָדָיו}$ “was consumed by thee” Simeon of Bēth Arshām 10, 18.

18, 13; **حَزَمْتُ لَهُ لَوْدَ مَعِ جَهْمًا بِعَفَا جِه** “moreover she pleased him more by fasting than *by* perfume” Ephr. III, 668 A; **وَالْإِسْرَائِيلَ حَكَمَهُ بِأَيِّهِ** **مَعِ كَلِمَهُ لِيَهْمِي** “it (the ark) was honoured with him more highly than *with* all Israel” Aphr. 329, 5 &c. But in such cases a relative period usually occurs with a more precise form of expression, like **مَعِ وَجِبِ** “more than me” Matt. 10, 37; **مَعِ فَكَلِمَتِهِمْ حَزَمْتُ مَعَهُ قَوْمِي** “man has more power in the case of these commandments than in anything else” Spic. 5, 16 &c. (1)

§ 250. Of the manifold uses also of the preposition **عَلَى** “upon” we only bring forward a few. It means in the intellectual sense “resting upon”. Thus, often **عَلَى مَهْجَةٍ** ; **عَلَى مَهْجَةٍ** “upon hope of”, *i. e.* “in the hope of”; **عَلَى إِسْمَاعِيلَ بِجَهْمَتِهِ** “in reliance upon thy benignity” Aphr. 492, 10; **عَلَى إِسْمَاعِيلَ بِإِسْمَاعِيلَ** “in this confidence” John Eph. 359, 3. Similarly **عَلَى مُلَا** “why?”; **عَلَى أَيْ** “therefore” &c. Farther it denotes often the being that has been affected by anything pleasant or unpleasant: **عَلَى أَنْفِ إِسْمَاعِيلَ** *ετι πανταχοῦ ἀντιλέγεται* Acts 28, 22; **عَلَى مَوْلَى** **إِسْمَاعِيلَ** “was acceptable to his master” [Ov. 287, 23] Joseph 38, 1; **عَلَى زَوْجَتِهِمْ** “were beloved by their husbands” Isaac I, 244 v. 414; **عَلَى حَيْفِ** “is burdensome to you” Ov. 173, 27; **عَلَى** **عَلَى** “beloved by” often;—**عَلَى** **عَلَى** “dreadful to the universe” Moes. II, 98 v. 336, and in like usage,—frequently; **عَلَى** **عَلَى** “who was odious to him” Ov. 161, 20; similarly **عَلَى** **عَلَى** “who were considered by men as righteous” Isaac II, 192 v. 633.—**عَلَى** denotes the subject of speech or thinking &c.—“about” (= Latin “*de*”); **عَلَى** is often similarly used. It occurs in data of measurement, in cases like **عَلَى** **عَلَى** “at a place, 2 miles from the prophet” Land II, 345, 9; **عَلَى** **عَلَى** “who found him-

(1) **عَلَى**, in imitation of the Greek *ἤ*, sometimes takes the place of this phrase of comparison ; **ع**. Thus Matt. 11, 22 P. C. S.; 11, 24 P. C. S.; Mark 6, 11 P.; 10, 25 P. S.; Luke 10, 12 P. (C. S. ; **ع**); 10, 14 P. (C. S. ; **ع**); 15, 7 P. S. (C. and Aphr. 142, 9 **ع** without); 18, 25 P. C. S. So with a complete sentence **عَلَى** instead of ; **ع** is found in Luke 16, 17 P. S.; 17, 2 S. (P. C. , **عَلَى**). Thus too in rare cases even in ancient original writings, *e. g.* Ov. 175, 22. Servile versions accordingly use this **عَلَى** = *ἤ* even for the simple comparative **ع**, *e. g.* John 5, 1 Hark.; Is. 13, 12 Hex.

self three miles distant from the monastery” Sim. 359, 10; **لَمَّا فِي مَيْت** “the mountain was two miles distant from their town” Sim. 354 *inf.* (where **لَا** might even have been wanting, § 243) &c.—**لَا سُبُّ رَجُلٍ** “once” Bedjan, Mart. II, 609, 3; **لَا أَحْتَمِ** “many times” Jos. St. 50, 6.—**لَا حَسْبُ فِي نَفْسِهِ** *ἐχουσα ἀλάβαστρον* Matt. 26, 4; **لَا حَسْبُ فِي نَفْسِهِ** *ἔχει πέντε ἄρτους* John 6, 9; **لَا حَسْبُ فِي نَفْسِهِ** “he had grace in himself” Sim. 334, 4 &c.; **لَا حَسْبُ فِي نَفْسِهِ** *δαιμόνιον ἔχεις* John 8, 48, 52 S. (P. **حَسْبُ**);—**لَا حَسْبُ فِي نَفْسِهِ** “upon whom (as a burden) they were quartered” Jos. St. 87, 16.—**لَا** scarcely ever indicates the mere direction “to”, but often on the other hand the hostile sense “against”. (On **لَا** “within” v. § 360.)

§ 251. The construction of the words **بَيْنَ**, **بَيْنَهُ**, **بَيْنَهُمْ** has considerable variety. They may have a simple noun following, as in **بَيْنَ الْبُيُوتِ** “between the houses” Ov. 212, 9; **بَيْنَ الْوِجْهَتَيْنِ** “between the wings” Moes. II, 146 v. 1081; **بَيْنَهُمْ**, **بَيْنَهُمْ**, **بَيْنَهُمْ** “among them” often; **بَيْنَ فِكْرِهِ** “in his thought” Aphr. 338, 2; **بَيْنَ الْقُوَّاتِ** “amongst the Powers” Spic. 12, 10 &c. But when various members are concerned, these may be connected by a **و** merely, as in the Testament of Ephr. **بَيْنَ الْوَالِدِ وَالْبَنِ وَالرُّوحِ** “between the Father, the Son, and the Spirit” (where Overbeck’s text 147 *ult.* has **بَيْنَ الْوَالِدِ وَالْبَنِ وَالرُّوحِ**); and thus frequently in the O. T., but no doubt a Hebraism. The usual practice is to mark the second member by **و**, with or without **و**. Moreover in this method there are several modifications, in which it is to be noticed that the most usual of the three forms of the prep. viz **بَيْنَ**, cannot take a suffix directly but only through the interposition of **و**. (1) **بَيْنَ رُومٍ وَفَرْسِيٍّ** “between the Romans and the Persians” Jos. St. 9, 4; **بَيْنَ حَيَاةٍ وَوَأْتِ** “between life and death” *ἡμιθανής* Luke 10, 30 C. S.; **بَيْنَ الرَّجُلِ وَالْمَرْأَةِ** “between the man and the woman” Matt. 19, 10; **بَيْنَ مَعِيَ وَبَيْنَكَ** “between me and thee” Zingerle’s Chrest. 411 v. 46 (Jac. Sar.); **بَيْنَ الْوَالِدِ وَالشَّجَرِ** “between him and the tree” Aphr. 448, 6 &c.—**بَيْنَ الْوَالِدِ وَالْأَبْنِ** “between him and his father” Ov. 400, 19; **بَيْنَ أُمِّكَ وَبَيْنَ إِخْوَتِكَ** (Var. **بَيْنَ أُمِّكَ وَبَيْنَ إِخْوَتِكَ**) “between thee, thy mother, and thy brother” Joseph 225 *ult.* (= Ov. 311, 21) &c. (2) **بَيْنَ الْعَالَمِ الْعُلِيِّ وَالْعَالَمِ السُّفْلِيِّ** “between the higher and the lower” Moes. II, 122, v. 724; **بَيْنَ النَّوْمِ وَالْحَيَاةِ** “between sleeping and waking” Zingerle’s

Chrest. 396 v. 7; **چیب اُزہ و لاجی** “between Mars and Saturn” Spic. 17, 17; **چیب ہجر** “between me and thee” 1 Kings 15, 19, and frequently; **چیبہ و ہجر** “by himself alone” Ov. 122, 26; **چیبہ و ہجر** “between them and the ark” Ephr. I, 294 F.—**چیبہ و ہجر** “between him and the Romans” Sim. 327 mid.; **چیبہ و ہجر** “between him and them” Ephr. I, 101 F &c. A modification of this method is met with in **چیبہ و ہجر** “between thee and him” ZDMG XXV, 339 v. 348 (with “also” for “and”). (3) More rarely with **چیبہ**: **چیبہ و ہجر** “between Rehoboam and Jeroboam” 1 Kings 14, 30; **چیبہ و ہجر** “between the water above the firmament and the water under it” Aphr. 282, 13. (4) With repetition of **چیبہ**: **چیبہ و ہجر . . . چیبہ و ہجر** “between Abia . . . and Jeroboam” 1 Kings 15, 6, and frequently in the O. T. (Hebraism).—Several other variations are not quite settled.

With regard to *meaning*, notice **چیبہ و ہجر** *κατ' ἴδιον* “they with him apart” Matt. 17, 19 C. S.;⁽¹⁾ **چیبہ و ہجر** *ἐν ἑαυτῷ* John 11, 38; so Ov. 122 v. 26 quoted above; **چیبہ و ہجر** “by himself” Mart. I, 243 mid.;—farther, **چیبہ و ہجر** “twenty five, however, between men and women” Mart. I, 137 *inf.*; **چیبہ و ہجر** “for which of us two is a magician?” Bedjan, Mart. II, 612, 14. For the comprising or grouping sense, when used with numerals, v. § 240 B.

§ 252. **چیبہ و ہجر** “that which is between the eyes” [*τὰ μέτωπα*], **چیبہ و ہجر** *Μεσοποταμια* &c. are treated altogether like substantives, *v. g.* **چیبہ و ہجر** “on his brow” Sim. 282 *inf.*; **چیبہ و ہجر** “on his neck” Bedjan, Mart. II, 229, 10 &c.—The expression **چیبہ و ہجر** in Ov. 185, 3 is of the very same character, and means “something sufficient under his head”, or “something large enough for being under his head”, *i. e.* “as a support for his head”.

(1) In Matt. 18, 15, even the Greek text has the Aramaic idiom *μεταξὺ σοῦ καὶ αὐτοῦ*; Syr. **چیبہ و ہجر**.

Prepositional Phrases treated like Substantives.

2. VERBS.

A. PERSON AND GENDER.

§ 253. Participles are connected with the finite Verb by this circumstance amongst others, that they may include the subject of the 3rd person within themselves: cf. **وَمَالًا وَجَدًّا** “and all, that *he* does” (יעשה) Subject of the 3rd Pers. not expressed. Ps. 1, 3; **وَمِمَّا يُمْسِكُ** “that which *he* withholds” Aphr. 6, 4; **وَمِمَّا يُمْسِكُ** **وَمِمَّا يُمْسِكُ** “for *it* is like a building” Aphr. 6, 12; **وَمِمَّا يُمْسِكُ** “*it* is adopted” Aphr. 8 *paen.*; **وَمِمَّا يُمْسِكُ** **وَمِمَّا يُمْسِكُ** **وَمِمَّا يُمْسِكُ** “for not in confidence that *they* would come back in life did they proceed thither, but in the expectation that *people* would torture them and kill them, and that *they* would die the death of Martyrs, were they emboldened to do this” Ov. 170, 2 (where special persons, Eusebius and Rabbulā, form the subject of some of these participles, and the indefinite body “people” forms the subject of the others), and so is it frequently. A similar use is found in the case of the predicative adjective, § 314.

§ 254. A. From cases like **נפשנו קצרה בלחם יפעי** **וְגַם חֶמְדָּה** Impersonal Expression “our soul is weary of the bread” Num. 21, 5; **תקע נפשי לַיָּהּ יַעֲבֹד** “It”. **וְגַם חֶמְדָּה** “my soul turns in loathing from thee” Jer. 6, 8 (= Aphr. 402, 18); **וְגַם חֶמְדָּה** **וְגַם חֶמְדָּה** “thy mind despairs” Sim. 301, 5,—there are fashioned the so-called *Impersonal Forms*, by leaving out the Subject, at first obvious to thought, but afterwards growing obscure. In Syriac the Fem. predominates in these forms. Thus we have frequently **וְגַם חֶמְדָּה** **וְגַם חֶמְדָּה** “I was grieved, I was distressed”; **וְגַם חֶמְדָּה** **וְגַם חֶמְדָּה** or **וְגַם חֶמְדָּה** “I was disgusted with (this or that)”; **וְגַם חֶמְדָּה** **וְגַם חֶמְדָּה** “I was zealous for”; **וְגַם חֶמְדָּה** **וְגַם חֶמְדָּה** “he was out of his mind”; **וְגַם חֶמְדָּה** **וְגַם חֶמְדָּה** “something was a necessity for me”; **וְגַם חֶמְדָּה** **וְגַם חֶמְדָּה** “I was vexed with”, and many others. With Participles and other verbal Adjectives: **וְגַם חֶמְדָּה** **וְגַם חֶמְדָּה** “who is in despair” Aphr. 108, 12; **וְגַם חֶמְדָּה** **וְגַם חֶמְדָּה** “we had no vexation” Aphr. 392, 20; **וְגַם חֶמְדָּה** **וְגַם חֶמְדָּה** **περί τῶν κεκοιμημένων ἵνα μὴ λυπηθῆτε** 1 Thess. 4, 13; **וְגַם חֶמְדָּה** **וְגַם חֶמְדָּה** “he was pained and grieved” Aphr. 161, 8; **וְגַם חֶמְדָּה** **וְגַם חֶמְדָּה** “I was sorry” (§ 118) frequently; **וְגַם חֶמְדָּה** **וְגַם חֶמְדָּה** “thou hast not been provoked to anger” Joseph

258, 4 (= Ov. 328, 25); **جَدُّ جَدُّ** “she was full of complaints” Ov. 155, 10, and thus frequently (as **جَدُّ جَدُّ** Joseph 206, 4 *ab inf.*) &c. Cf. farther **جَدُّ جَدُّ** “let it not come to thee (as an annoyance) to blot out” = “and be not concerned about blotting out” Isaac II, 348 v. 1858 (sprung from cases like **جَدُّ جَدُّ** “let not this thing come [as a vexation] into thy mind” = “take not this to heart” 2 Sam. 13, 20).—The original Subject is farther indicated by a personal pronoun in **جَدُّ جَدُّ** *περιλυπός ἐστιν ἡ ψυχὴ μου* Matt. 26, 38.

In other cases, however, the Masc. appears. Thus **جَدُّ جَدُّ** “something pained me”; **جَدُّ جَدُّ** “he mourned sincerely for those who” Ov. 180, 5; **جَدُّ جَدُّ** “I was eager for” (literally: “I had leisure for”); **جَدُّ جَدُّ** “I am zealous for”; **جَدُّ جَدُّ** “it is spacious for me”, “I have freedom”; **جَدُّ جَدُّ** “it is pleasing to me”, — “it is displeasing to me” &c. One says **جَدُّ جَدُّ** and **جَدُّ جَدُّ** “I am offended”, “I am vexed” (with **جَدُّ** and **جَدُّ** “about”), and along with these the personal form **جَدُّ جَدُّ** is also used.

B. In meteorological occurrences we have in the fem. **جَدُّ جَدُّ**, **جَدُّ جَدُّ** “it has become clear”, “it has become dark”, but also **جَدُّ جَدُّ** (m.) “it has become clear”. So too **جَدُّ جَدُّ** “before it was yet making for daylight” Sim. 313 *inf.* (Lond. Cod. quite different), overagainst **جَدُّ جَدُّ** *ibid.* 306, 6 (Lond. Cod. merely **جَدُّ جَدُّ**) (cf. **جَدُّ جَدُّ** “before it was yet making for evening” *id.* 306, 4). Similarly **جَدُّ جَدُّ** “it is coming near the darkening”, it is drawing toward nightfall” Luke 24, 29 C. S. Cases like **جَدُّ جَدُّ** “it rained” and **جَدُّ جَدُّ** “that it rain” James 5, 17 Hark. do not appear to occur in ancient original writings. Notice however **جَدُّ جَدُّ** “as if it dropped heavenly dew upon him” Sim. 382, 3. Cf. farther **جَدُّ جَدُّ** *ψυχός ἦν* “it was cold” John 18, 18; Aphr. 343, 10; **جَدُّ جَدُّ** *σκοτίας ἐτι οὐσης* John 20, 1.

C. When an indefinite “it” is comprised in a phrase it is generally expressed by the fem. sing.: **جَدُّ جَدُّ** “but if it is

(⁴) The correct reading in Lond. Cod.; the printed Ed. gives **جَدُّ جَدُّ**.

possible, and is not burdensome to you" Ov. 173, 26; **إِسْبُ إِسْل** "as it comes", "any way" frequently; **لَا إِلَهَ بِإِذْنِهِ** "if it had been possible" Ov. 201, 1; **لَا يَنْبَغِي لِحُكْمِ سُلَيْمَانَ** "for it does not suit Saul" Aphr. 3-12, 4; **مِمَّا كَانَتْ فِي يَدَيْهِ** "it was possible for him", "he could" (literally "there was room in his hands"), e. g. **وَلَا حَمَلٌ لِقِيَامِهِمْ** "and they could not fight" Ov. 89 *ult.*, and even **مِمَّا يَسْتَطِيعُ** "whatever he can provide" Lev. 14, 30; **مِمَّا كَانَتْ فِي يَدَيْهِ** "whatever he could" Jos. St. 23, 16, Note 2; and also with the phrase enclosed, **مِمَّا يَسْتَطِيعُ** "what can I do?" Kabilag and Damnag, 52, 16, and many like cases. Along with **مِمَّا كَانَتْ فِي يَدَيْهِ** "it comes as far as his hands", ["it is within his reach"] "he can do it" Ov. 217, 15 &c., the masc. is found in **مِمَّا كَانَتْ فِي يَدَيْهِ** Spic. 5, 13. The masculine occurs also in passive forms of expression like **كُفِّرَ لَهُ** "it has been forgiven him" Aphr. 40, 8; **وَمَا كَانَ يَسِيرًا** "as it seemed good to that being" Spic. 12, 19; **مَتَّحَسَّنًا** *δοθήσεται ὑμῖν* Matt. 7, 7; **مَتَّحَسَّنًا** *μετρήσεται ὑμῖν* Matt. 7, 2. Cf. farther **كَيْفَ هُوَ** "how it is" Aphr. 31, 6; **كَيْفَ هُوَ** "thus is it" Aphr. 154, 8; **وَلَا هُوَ مِنْ سَائِرِ** "and it is not of foreign sort" Ephr. III, XXXIII mid.

The gender fluctuates also in those Verbal expressions in which a complete sentence with **وَ** "that" takes the place of the Subject: **يَكُونُ** "it happens, that" Aphr. 505, 15, and **يَكُونُ** Ov. 63, 21; **يَكُونُ** Aphr. 68, 12, and frequently; **يَكُونُ** and **يَكُونُ** "it stands written, that" frequently; **لَا يَرَى لَهُ** "it did not seem to him, that" Jos. St. 57, 16, but **وَمَا كَانَ يَسِيرًا** "it thus appeared (good) to us, that" Aphr. 304, 14; **وَلَا يَحْسَبُ** "that thou mightest not think, that" Jos. St. 34, 18; **يَسِيرًا** "it is well known, that" Ov. 63, 12, but **يَسِيرًا** *ibid.* 73, 1 and 4; **يَقُولُ** and **يَقُولُ** "it is said, that"; **لَا يَسْتَطِيعُ** "it is impossible, that" Luke 17, 1; **يَقُولُ** "that it may be to thee certain, that" Aphr. 168, 7; and thus frequently **يَقُولُ**; **يَقُولُ**; **يَقُولُ** "although it be thought, that" Jos. St. 8, 2. It is always masculine, however, in **يَقُولُ**, **يَقُولُ** "it is fitting, that".

The masculine prevails in the case of the Inf. with **د**, e. g. **دَعَا** "and it is not enjoined thee to tire thyself out" Aphr. 230, 5; except in established phrases, as in **دَعَا** (v. *supra*).—

Thus too the fem. is retained in verbs like *ܩܘܠܝܢܝܢ ܕܥܠܝܢܝܢ* “I am vexed, that . . .” or “I am vexed to . . .”; *ܩܘܠܝܢܝܢ ܩܘܠܝܢܝܢ* “I desire” ; “that”, *ܕ* “to” (cf. *ܩܘܠܝܢܝܢ ܩܘܠܝܢܝܢ ܕܥܠܝܢܝܢ* “this I desire,—to go to Jerusalem” Ov. 164, 23).

D. In such cases pure Adjectives also are treated like Participles: *ܩܘܠܝܢܝܢ ܩܘܠܝܢܝܢ* “he is not convinced, that” Aphr. 498, 6, but *ܩܘܠܝܢܝܢ ܩܘܠܝܢܝܢ* *ibid.*, *ult.*, and frequently; *ܩܘܠܝܢܝܢ ܩܘܠܝܢܝܢ* “it is well to learn” Aphr. 446 *paen.*; *ܩܘܠܝܢܝܢ ܩܘܠܝܢܝܢ* “his commands . . . to tell,—is too much” (“his injunctions . . . are too numerous to mention”) Ov. 178, 16; *ܩܘܠܝܢܝܢ ܩܘܠܝܢܝܢ* “to speak of the prudence . . . would be too much” Ov. 190, 24. But the masc. preponderates in such cases.

Compare with this section, § 201 *supra*.

B. TENSES AND MOODS.

PERFECT.

§ 255. The Perfect denotes past action; accordingly it is the tense of *Narration*, the proper *Tempus historicum*: every narration from the first verse of Genesis onward supplies examples in abundance.

§ 256. It farther denotes the *completed result* (the *pure Perfect*):

ܩܘܠܝܢܝܢ ܩܘܠܝܢܝܢ . . . *ܩܘܠܝܢܝܢ* “thy letter I have received” Aphr. 6, 1; *ܩܘܠܝܢܝܢ ܩܘܠܝܢܝܢ* “and so the Lord has farther said thus to his disciples” Aphr. 7 *ult.*; *ܩܘܠܝܢܝܢ ܩܘܠܝܢܝܢ* “the scorpion with its sting strikes him who has given it no offence” Spic. 7, 20 &c. Such a Perfect, expressing the result of a prior occurrence, has often for us the appearance of a Present: thus *ܩܘܠܝܢܝܢ* “has become” *γέγους* often = “is” (but also “was”); *ܩܘܠܝܢܝܢ* “is not”, *e. g.* Aphr. 84, 12, 19; 158, 20 &c.; *ܩܘܠܝܢܝܢ* “desire has come to me”, “I desire”; *ܩܘܠܝܢܝܢ* “I am (become) weary of my life” Gen. 27, 46 (§ 254 A); *ܩܘܠܝܢܝܢ* “*novimus*, we know” Aphr. 497, 17; *ܩܘܠܝܢܝܢ* “now I know” Mart. I, 244, 8 &c. Yet upon the whole this use is not of frequent occurrence in Syriac; with *ܩܘܠܝܢܝܢ* in particular the more distinct active participle is employed in preference.

Tempus
Historicum.

Pure
Perfect.

§ 257. The action which is expressed by the Perf. may have hap- Pluperfect.
 pened prior to an action already narrated (*Pluperfect*): **וְהָיָה כְּכֹל אֲשֶׁר צִוָּהוּ**
וְהָיָה כְּכֹל אֲשֶׁר צִוָּהוּ “and he did according to his will in all that he had
 commanded him” Mart. I, 124, 9; **וְהָיָה כְּכֹל אֲשֶׁר צִוָּהוּ** “whom he had married”
 (ἐγάμησεν) Mark 6, 17 P. (S. **וְהָיָה כְּכֹל אֲשֶׁר צִוָּהוּ**); **וְהָיָה כְּכֹל אֲשֶׁר צִוָּהוּ**
וְהָיָה כְּכֹל אֲשֶׁר צִוָּהוּ *ἐνομίζων ἐκπεφευγέναι τοὺς δεσμίους* Acts 16, 27. And just as little
 is expression given to the relative distinction of the tenses in cases in
 which we put the pluperfect first, *e. g.* in **וְהָיָה כְּכֹל אֲשֶׁר צִוָּהוּ**
 “those whom that one had led astray, he turned to the truth” Ov. 159, 14,
 or after **וְהָיָה כְּכֹל אֲשֶׁר צִוָּהוּ** “since” and similar conjunctions.

§ 258. The Perfect in certain cases stands also for the *Perfectum* Future-
Perfect.
Perfect in
Conditional
Clauses.
futuri. This is specially common after the conditional conjunction of
 time—**כִּי** “when”, “if”,—where sometimes the principal clause is also
 furnished with a Perfect; **כִּי** **וְהָיָה כְּכֹל אֲשֶׁר צִוָּהוּ** “when we shall have circumcised our-
 selves” Gen. 34, 22; **כִּי** **וְהָיָה כְּכֹל אֲשֶׁר צִוָּהוּ** “when the Lord shall have
 delivered up . . . I will thresh” Judges 8, 7; **כִּי** **וְהָיָה כְּכֹל אֲשֶׁר צִוָּהוּ**
 “and all who seek, find (at the last day), if they have asked” Aphr. 304, 9;
כִּי **וְהָיָה כְּכֹל אֲשֶׁר צִוָּהוּ** “as soon as they have risen, they turn
 back (forthwith) to Sheol” Aphr. 433, 11. So is it with the statement of
 permanent conditions, or of actions continually repeated: **כִּי** **וְהָיָה כְּכֹל אֲשֶׁר צִוָּהוּ**
כִּי **וְהָיָה כְּכֹל אֲשֶׁר צִוָּהוּ** “if he believes, he loves” Aphr. 7, 11; **כִּי** **וְהָיָה כְּכֹל אֲשֶׁר צִוָּהוּ**
כִּי **וְהָיָה כְּכֹל אֲשֶׁר צִוָּהוּ** “when man draws near to faith, he
 establishes himself upon a rock” Aphr. 7, 2 &c. But in all these cases
 the Part. act. may stand after **כִּי**. In **כִּי** **וְהָיָה כְּכֹל אֲשֶׁר צִוָּהוּ**
כִּי **וְהָיָה כְּכֹל אֲשֶׁר צִוָּהוּ** “when the
 body of the righteous rises and is changed, it is called heavenly, and that
 which is not changed, is called earthly, in accordance with its nature”
 Aphr. 157, 12, the Perfect is made choice of directly in the principal clause,
 and correspondingly in the parallel sentence, where **כִּי** appears for the
 temporal conjunction **כִּי**. Moreover **כִּי** may be used to introduce
 even the pure Past, *e. g.* **כִּי** **וְהָיָה כְּכֹל אֲשֶׁר צִוָּהוּ** “when they had done away with”
 Aphr. 15, 1.

The Perfect is used as a future Perfect in true conditional clauses
 also, although more rarely than with **כִּי**: **כִּי** **וְהָיָה כְּכֹל אֲשֶׁר צִוָּהוּ**

κάρπον Luke 13, 9; **لَا يُعْجِبُ** “*si potuerimus*”, “if we can” Spic. 13, 2; **لَا يَدْخُلُ إِلَّا جَدًّا** “unless thou enter, I do not let thee go”, that is, “thou must enter” Sim. 286 mid.; **لَا سَبِيلَ إِلَّا لِي** “unless I see him, there is no way out (of the difficulty)”, that is, “nothing will do, except my seeing him” Jac. Sar. Alexander (*Zeitschrift für Assyriologie* VI, 368 v. 155); **لَا يَكُونُ إِلَّا لِي** “unless I am first convinced” Spic. 2, 14. Cf. also Matt. 18, 15—17, where however C. and S. (like Aphr. 298, 4 *sqq.*) have in part the Impf. In the apodosis we meet thus with **لَا يَجْعَلُهُ إِلَّا** “and if not, thou restorest him” Jul. 217, 26.

In the same way the Perf. stands in sentences with **إِذَا—إِذَا** “either ... or”; “whether ... or whether”: **إِذَا لَمْ تَجِدْهُ فَإِنَّكَ تَتْعَبُ فِيهِ** “that thou mayest not again have to weary thyself in seeking him, whether thou find him or not” Aphr. 144, 22; **إِذَا كَبَّرْتَهُ فَإِنَّهُ يَكْبُرُ** “he either greatly exalts our consideration, or he humiliates us to the very depth” Joseph 196 *ult.* [Ov. 296, 17]; **إِذَا جَاءَ لِقَائِي فَإِنَّهُ يَكُونُ لِي كَالضَّالِّ** “I go to meet him as a foe, whether he kill me, or I him” John Eph. 349, 13 (cf. Jul. 88, 21; Simeon of Bēth Arshām, 9, 14, and many others).

§ 259. The Perfect is very extensively employed in hypothetical sentences like **إِذَا لَمْ نَتَأَخَّرْ لَمْ نَكُنْ فِي مَجِيئِهِ** “if we had not delayed, we should already have returned” Gen. 43, 10 &c. (§ 375 A). With these are ranked cases like **τίς ἀποκυλίσει** “O that one would roll away!” Mark 16, 3; **τίς εἰπὲς μοι** “O that one would say to me!” Sim. 301 *inf.*; **τίς ἐπιφανήσει μοι τὰ ἁμαρτήριά μου** “O that one would show you my sins, then would all of you spit in my face!” Ov. 140, 19; cf. Num. 11, 4; 2 Sam. 18, 33; Job 11, 5; 13, 5; 14, 13; **τίς ἂν ἦ ἡ ἑσπέρα** “when might it indeed be evening?” = “would that it were evening at last!” Deut. 28, 67; cf. Ps. 41, 6; **τίς ἂν ἐπέσει ἐπὶ ἐμέ** frequently in the O. T. To this class also belong **τίς ἂν εἶδέν με** “then would I have been ended and no eye would have seen me” Job 10, 18; **τίς ἂν ἀποστείλῃς ἐμε** “then would I have sent thee” Gen. 31, 27; **τίς ἂν φοβηθείς ἐμε** ... **τίς ἂν ἐπιθυμήσει ἐπὶ ἐμέ** “then wouldest thou (f.) have been bound to be afraid ... and to be zealous” Aphr. 48, 10; thus even **τίς ἂν ἐποίησεν ταῦτα** *δὲ* **εἶδεν ποιῆσαι κάκεινα μὴ ἀφίεναι** Matt.

23, 23 C; Luke 11, 42 C. (S. and P. express themselves more clearly in both passages).—Thus the Perf. is often used after (هَبْ) and اهلوهبْ "O if only!" "*Utinam!*".

§ 260. The Perf. اهلوهبْ often stands before an Adj. or Part. to ^{ahw}Optative. denote a Wish, an Advice, or a Command. Originally the Perf. was meant to indicate the accomplishment of the action as completely certain,—as good as already done. This occurs particularly in the 2nd pers. Thus often سجع اهلوهبْ "farewell", ερωσο; اهلوهبْ اهلوهبْ چچر ποισι ομοιωσ Luke 10, 37; اهلوهبْ چچر اهلوهبْ چچر μνημονεύετε Hebr. 13, 7; اهلوهبْ چچر اهلوهبْ چچر اهلوهبْ اهلوهبْ چچر اهلوهبْ چچر "take pains (take thou the burden) and curse me" Sim. 316 ult.; اهلوهبْ چچر اهلوهبْ چچر اهلوهبْ چچر "but instead of this, be ye assiduous in fasting" Ov. 174, 14; اهلوهبْ چچر اهلوهبْ چچر "but know" Philox. 570, 11; اهلوهبْ چچر اهلوهبْ چچر اهلوهبْ چچر "know therefore" Aphr. 55, 18. So farther, Matt. 5, 25; Luke 13, 14; Mark 11, 25 S.; 13, 33 S.; 13, 35 S.; Eph. 6, 9 &c. In the 3rd pers.: اهلوهبْ چچر اهلوهبْ چچر اهلوهبْ چچر "the priests are not to use force"; Ov. 215, 11 (where there are more cases, varied with اهلوهبْ چچر); اهلوهبْ چچر اهلوهبْ چچر اهلوهبْ چچر "let her be esteemed" Addai 44 ult.; اهلوهبْ چچر اهلوهبْ چچر اهلوهبْ چچر "they are to be constantly with them" Ov. 215, 11; اهلوهبْ چچر اهلوهبْ چچر اهلوهبْ چچر "they must receive blame" Statuti della Scuola di Nisibi 25, 9.

§ 261. So also اهلوهبْ with a participle following is often placed in a ^{ahw}Sub-^{ahw}unctive. dependent clause, to express an action merely purposed or aimed at: ... اهلوهبْ چچر اهلوهبْ چچر اهلوهبْ چچر اهلوهبْ چچر "and gave charge ... that all those who ... , should not pass the night in their booths, but that five police-officers should pass the night on the wall", in the Document of 201 A. D. in the Chron. Ed. (ed. Hallier 147, 16), and so, frequently after اهلوهبْ چچر اهلوهبْ چچر اهلوهبْ چچر "let us take delight to observe the fourteenth day of every month" Aphr. 230, 1; اهلوهبْ چچر اهلوهبْ چچر اهلوهبْ چچر "they wished to carry it [the Ark]" Aphr. 264, 6; اهلوهبْ چچر اهلوهبْ چچر اهلوهبْ چچر "they shall not allow the deaconesses [daughters of the ordinance] to come singly to the church" Ov. 217, 9; اهلوهبْ چچر اهلوهبْ چچر اهلوهبْ چچر "that they might be placed in it" Jos. St. 23, 14; اهلوهبْ چچر اهلوهبْ چچر اهلوهبْ چچر "and induces them to

stand" Moes. II, 90 v. 233, and thus, often. By reason of **לֹא** being put first in such cases as the following, these cases also may be referred to this class, viz: **לֹא יָדָעוּ... לֹא יָדָעוּ** "it was his custom . . . to receive" Aphr. 391, 8 &c. Cf. farther **לֹא יָדָעוּ חֲצִי הַיּוֹם** (πρὸς τὸ δεῖν) παντοῦτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν Luke 18, 1 C. S., where P. has **חֲצִי הַיּוֹם לֹא יָדָעוּ**; — **לֹא יָדָעוּ** ἵνα μὴ διψῶ μὴδὲ διέρχωμαι John 4, 15 C. S., where P. has **לֹא יָדָעוּ** ἵνα μὴ διψῶ; — **לֹא יָדָעוּ** μὴ προμελετῶν Luke 21, 14 C. S., where P. has **לֹא יָדָעוּ**. The last examples show that in these cases the Impf. is interchangeable with the Perf. And, in fact, the Impf. is the more usual form.

Other dependent Perfects.

§ 262. The Perfect of course often stands dependently in still other circumstances, e. g. **כִּי רָאָה** "when he saw that God had spoken to him" Aphr. 236, 19 &c. Frequently in these dependent clauses either the Perfect or the Imperfect may be employed, according as it is the notion of the *past occurrence* of, or that rather of the *sequence* of, the relatively later event, that is being specially emphasised. Thus after **וַיִּכּוּ**; **וַיִּחְשְׁבוּ**; **וַיִּחְשְׁבוּ** . . . **וַיִּחְשְׁבוּ** "they struck them, . . . until they thought" Ov. 170, 7; **וַיִּבְרָא** "till there came" Aphr. 26, 6 (cf. the Impf. § 267). So in **וַיִּבְרָא** . . . **וַיִּבְרָא** . . . **וַיִּבְרָא** "why was he vexed that he did not enter into the land of promise?" Aphr. 161, 9, **וַיִּבְרָא** might also have been used. In **וַיִּבְרָא** "the judge gave orders to hang them" Anc. Doc. 102, 3, the Perfect plainly indicates that the order has been actually carried into execution; thus it is to some extent a compromise between the usual constructions **וַיִּבְרָא** (§ 261), and **וַיִּבְרָא** (§ 334).

Perfect with לֹא.

§ 263. The strengthening of the Perfect by means of an enclitic **לֹא** brings into still greater prominence the force of 'time gone by'; so that we may often translate this combination by the Pluperfect: **וַיִּבְרָא** "that I have told you" Spic. 18, 18; **וַיִּבְרָא** "I have explained to thee" Aphr. 172 ult.; **וַיִּבְרָא** "when he was born" Aphr. 180, 7; **וַיִּבְרָא** "they had been taught together" Ov. 162, 23; **וַיִּבְרָא** "and had been delivered up" (f.) Jos. St. 10, 2 &c. The **לֹא** is not absolutely necessary in any such cases, and it is often wanting

in cases exactly corresponding to those which have it and standing close beside them. It has become so much of an expletive that it is found not seldom in narrative proper: **ܒܝܘܫܗ ܕܗܘ ܡܝܚܘܫܗ ܕܚܝܘܢܐ** “they gave him baptism” Sim. 268; **ܡܡ ܕܥܘܠܐ ܕܚܘܢܐ** “he arose and took him with him” Ov. 169, 26, and thus often in the ancient document in the Chron. Edess., in Ephr., Jac. Sar. &c.

IMPERFECT.

§ 264. The Imperfect stands in complete contrast to the Perfect Future. in cases like **ܕܢܘܠܐ ܕܠܐ ܕܢܘܠܐ** “the righteous judgment of God in which he will render account” Ov. 200, 13; **ܕܢܘܠܐ ܕܢܘܠܐ ܕܢܘܠܐ** “there will not again be a flood” Gen. 9, 11; “these three things I have explained to thee by letter” (**ܕܢܘܠܐ ܕܢܘܠܐ ܕܢܘܠܐ**): ‘other matters’ **ܕܢܘܠܐ ܕܢܘܠܐ ܕܢܘܠܐ** “I shall explain to thee by letter from time to time” Aphr. 319 concl. &c.

§ 265. In conditional sentences the Impf. not seldom stands after **ܕܢܘܠܐ** in which case it is the participle which appears for the most part in the apodosis: **ܕܢܘܠܐ ܕܢܘܠܐ ܕܢܘܠܐ** “if thou turnest away thy countenance, the inhabitants thereof come to an end” Aphr. 493 *ult.*; **ܕܢܘܠܐ ܕܢܘܠܐ ܕܢܘܠܐ** “but if it happens that it proceeds actually from us, the knowledge of its operation is uprooted from our soul” Philox. 552, 20 &c. The Impf. is found in both clauses in **ܕܢܘܠܐ ܕܢܘܠܐ** “if we speak, we come short” Aphr. 496, 8; **ܕܢܘܠܐ ܕܢܘܠܐ ܕܢܘܠܐ** “if ye will be persuaded by me and will hearken unto me, ye shall not only eat of the fat of the earth, but also inherit the blessedness of heaven” Ov. 174 *ult.* (paraphrased from Is. 1, 19) &c. In like manner with **ܕܢܘܠܐ**:—**ܕܢܘܠܐ ܕܢܘܠܐ** “fishes die, when they come up into the air” Aphr. 494, 9; **ܕܢܘܠܐ ܕܢܘܠܐ ܕܢܘܠܐ** “and not even when one stands on a high mountain, does his eye reach to everything far and near” Aphr. 199, 12 &c. But in these cases the Participle is, throughout, the more usual form (cf. § 271).

Imperfect
in Condi-
tional
Sentences.

Modal
Colouring.

§ 266. For the simple statement of the momentary or the continuous Present the Impf. is not readily used: on the other hand it is common whenever any reference to the future, or the slightest modal colouring, appears, *e. g.* **أَبْدَأُ** “I will begin” Spic. 13, 19; **حَتَّىٰ أَنفَسَ بَارِعِدٌ** “now some one may say” Spic. 6, 21; **أَسْأَلُ أَنفَسَ بَارِعِدٌ** “as one might say” “as if, for instance, one should say” frequently; **بَعْدَ لَّا تَلْمِزُهُ** “who would not wonder?” Anc. Doc. 103, 13; **مَتَىٰ نَقُولُ بَارِعِدٌ** “what are we to say then?” Sim. 303 mid. (wanting in the London Cod.). The Impf. is precisely the proper form for a wish, request, summons, or command. Thus, for instance, **بَارِعِدْ لِي** “*dicas mihi*” Aphr. 313, 12 (mocking request); **وَتَقُولُ لِي بِعِدَةٍ** “and then may you promise” Aphr. 71, 21; **تَهْتَبِ** “let us await” Aphr. 103, 4; **يَهْتَبِ أَوْجِلًا يَفْعِي** “let us then humble ourselves” Aphr. 119, 5; **يَعْبَلُ** “let him accept” Aphr. 86, 13; **وَهُزْتَنِدُ لِي** “and let not revilings come out of our mouth” Aphr. 105, 2; **يَلْحَجُّهُ هَلَّا نَحْفَدُ** “let him suffer oppression, but not oppress” Aphr. 117, 9 &c.

The 2nd pers. of the Impf. with **لِي** is the direct contrary of the Imperative: **لَّا يَلْزَمُ** “fear thou not” &c. Without **لِي** however the 2nd person of the Impf. is but seldom used with imperative force; the Impt. is the proper mood for this.

Dependent
Imperfect.

§ 267. The Impf. is farther the tense of dependent, subordinate clauses pointing to the future, even though the principal clause may lie in the past: **وَيَقْبَهُنَّ نَبَّأَ تَبْرًا لَّا حَجَبَهُنَّ** “and they will urge him to pray for them” Sim. 290 mid.; **حَدَّثَنَا حَسْبُ عَقْبِنَا هُنَّ وَتَبَّأَ أَنفَسَ لِيحْتَلَّ بَعْلًا** “for this is an admirable thing, that one should know how to ask questions” Spic. 1, 20; **لِي يَهْتَبِ لِي لَّا تَعْبِدُ لِي** “if thou canst not justify thyself” Aphr. 270, 5; **رَجَا أَنِّي لِي أَقْبَلُ** “I wish to explain to thee” Aphr. 345, 1; **وَتَسْعُهُ عَجَلًا لِي أَحْبَبْتَهُ فَهَوَّجْنَا** “love peace that ye may receive the reward” Aphr. 304, 17—**ἤμελλεν ἑαυτὸν ἀναγίστην** Acts 16, 27; **تَبَّأَ مَدْفُونًا لِي أَهْمُ** “Mordecai advised that Esther should fast” Aphr. 414, 5; **حَتَّىٰ رَجَا أَدَا لِي يَهْتَبِ لِي** “while he wanted to give them blood to eat” Mart. I, 122, 6; **بَعْدَ لِي** “began to attack” Moes. II, 64, 1; **لَّا حَسْبُ فَحَسْبُ حَسْبُ . . . يَهْتَبِ** “for it is not commanded them . . . to worship” Anc. Doc. 43, 25; **لِي يَهْتَبِ** “he obliged

him to take" Ov. 167, 17; **يَعْلَمُ** **بِعِلْمِهِ** **جاء** **هم** "he set himself to become agreeable to him" Mart. I, 122, 16, and thus in many other instances. So too after the words which mean "until, before, ere": **لَمْ يَتَّكِلْ** **إِلَّا** **نُفْسُ** **إِبْرَاهِيمَ** "Noah did not take a wife until God had spoken to him" Aplr. 235 *ult.*; **لَمْ يَتَّكِلْ** **إِلَّا** **بِقَدَمِهِ** "he kept the righteousness which is in the law, before the law had yet been given" Aplr. 25, 5; **جاء** **إِلَّا** **بِرُوحِهِ** **يَتَد** **وَجَدَهُ** "gave his blood before he was crucified" Aplr. 222, 5; **جاء** **إِلَّا** **بِقَدَمِهِ** **يَصْطَبِ** "who reigned in the land of Edom before there reigned a king over the children of Israel" Gen. 36, 31; **إِسْرَائِيلَ** **أَسَدَهُ** **تَد** "as it was, before he had yet taken a body" Ov. 198, 1 &c. Here the Perf. might stand in every case (§ 262), but the Impf. is more usual. Similarly **لَمْ يَدْخُلْ** **إِلَّا** **بِحَفْصِ** "before we entered" Jul. 45, 2.—Cf. farther **جاء** **مَكْلًا** **أَمَّا** **بِعَهْدِ** **مُوسَى** "when the time came for Moses to die" Aplr. 161, 7.

The Impf. appears with this sense, even when the dependence is not plainly expressed: **لَمْ يَدْرِكْ** **أَنَّا** **إِذَا** "I do not know how to build" Sim. 271, 4; **لَمْ يَدْخُلْ** **إِلَّا** **بِحَفْصِ** "if thy holiness commands me to go down to the sea" Sim. 336, 13; **لَمْ يَدْخُلْ** **إِلَّا** **بِحَفْصِ** "leaves me in shame" ZDMG XXIX, 116 *ult.*; **لَمْ يَدْخُلْ** **إِلَّا** **بِحَفْصِ** **دός** **μοι** **πισίν** John 4, 7 and 10; **لَمْ يَدْخُلْ** **إِلَّا** **بِحَفْصِ** "let me send" ("grant me that I send") Jos. St. 76, 5; **لَمْ يَدْخُلْ** **إِلَّا** **بِحَفْصِ** **بَرَأَحَمِ** "bring out thy son (that) he may die" Judges 6, 30 (similarly Judges 20, 13); **لَمْ يَدْخُلْ** **إِلَّا** **بِحَفْصِ** **ἀπόλυσον** **τοὺς** **ὄχλους**, **ἵνα** **ἀπελθόντες** **κ. τ. λ.** Matt. 14, 15 C. (P. **βάρχο**), and often similarly used in the Gospels, especially in S. (Cf. on the one hand § 272, and on the other § 368).

§ 268. A. The combination of the Impf. with the Perf. **لَمْ يَدْخُلْ** appears sometimes in conditional clauses, to denote an action frequently repeated: **لَمْ يَدْخُلْ** **إِلَّا** **بِحَفْصِ** "si quis dicebat" Land II, 97 *ult.*; **لَمْ يَدْخُلْ** **إِلَّا** **بِحَفْصِ** "et si plus quam viginti sumebat" *ib.* 93 *ult.*, and so **لَمْ يَدْخُلْ** **إِلَّا** **بِحَفْصِ** **بَارًا** "for as often as he came to any place" *ib.* 251, 14; **لَمْ يَدْخُلْ** **إِلَّا** **بِحَفْصِ** "whenever he was angry" Ov. 186, 21 &c. Similarly **لَمْ يَدْخُلْ** **إِلَّا** **بِحَفْصِ** "in every thing . . . which was required" Land II, 201, 7. For such cases the Part. with **لَمْ يَدْخُلْ** is far more

Imperfect with **لَمْ يَدْخُلْ**.

usual (§ 277). This combination is met with rather more frequently in hypothetical clauses like **לֹא יִיָּחַד לָא יִעֲוֹב** “how should he not have been handsome?” Joseph 38, Note 5 (Ov. 287, 26); **יִשָּׁד אִתּוֹ** “he would have had to love” Ov. 278, 15 (incorrect reading in Joseph 19, 3 **וּשְׁבִיעַ**); **לִמַּחְסֵי יָדָיו** “why should he have fled?” Anc. Doc. 90, 22; **מַה אֶעֱשֶׂה** “what should I have done?” ZDMG XXIX, 117 v. 235; **לִמַּחְסֵי יָדָיו** “who would see?” Ephr. Nis. p. 64 v. 203; **לֹא יִיָּחַד לָא יִעֲוֹב** “is not then the light in one month stronger, in order that the loss of that day might be supplied?” Ov. 70, 17, and many like instances. Similarly **מִי יִשָּׁד אִתּוֹ** “who could (can) then be sufficient?” Ephr. (Lamy) I, 175, 19; **תֵּב מִפְּלִי יִשְׁמָעוּ** “how much more must they be sanctified” *ib. paen.*; **יִשָּׁד אִתּוֹ** “how much more must . . . injure” *ib.* 205, 16.

B. But this combination is particularly common, in place of the simple Impf., in dependent clauses after Perfects: **לִמַּחְסֵי יָדָיו . . . יִשָּׁד אִתּוֹ** **יִשָּׁד אִתּוֹ** *συνέχεται*—*ὅστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν* Mark 3, 20; **יִשָּׁד אִתּוֹ** **יִשָּׁד אִתּוֹ** “he gave them life that they might be moved” Moes. II, 104 v. 448; **יִשָּׁד אִתּוֹ** **יִשָּׁד אִתּוֹ** “and thou besoughtest that thine offerings might be accepted” Ephr. III, 254 D; **יִשָּׁד אִתּוֹ** **יִשָּׁד אִתּוֹ** **יִשָּׁד אִתּוֹ** “it [הַבַּתְּחָה ‘the sub-bath’] would have had to be given to Adam, to keep it” Aphr. 234, 2; **יִשָּׁד אִתּוֹ** . . . **יִשָּׁד אִתּוֹ** **יִשָּׁד אִתּוֹ** “his clothes they brought, in order that the blessing might be conveyed to a large number of them” Ov. 186, 26; **יִשָּׁד אִתּוֹ** . . . **יִשָּׁד אִתּוֹ** **יִשָּׁד אִתּוֹ** “nor even . . . was he alarmed before he fell into sin and was fettered” Ov. 81, 10 (line 8 has merely **יִשָּׁד אִתּוֹ**); **יִשָּׁד אִתּוֹ** **יִשָּׁד אִתּוֹ** “he would have had to make it gush out for him” Aphr. 314, 4 (where one MS. leaves out **יִשָּׁד אִתּוֹ**)⁽¹⁾; **יִשָּׁד אִתּוֹ** **יִשָּׁד אִתּוֹ** “should he not have been afraid (v. *supra* A) to reduce thee to slavery?” Joseph 15, Note 10 [Ov. 277, 2] &c. In all these cases the simple Impf. would be sufficient; and in fact it is much oftener met with, even in this application, than the construction with **יִשָּׁד אִתּוֹ**.

(1) This tedious construction is rare with Aphraates.

PARTICIPLES.

Active
Participle.
Present.

§ 269. The *Active Participle*, when it forms the predicate, denotes, as a Nominal form, first of all a condition, without reference to a definite time. Such a condition generally represents itself to us as a *present condition*; and in this respect the Active Participle is not distinguishable from any other predicative adjective: **مُكَلِّمٌ أَنَا** “killing (am) I” is exactly like **أَنَا زَوْرٌ** “just (am) I”. But its close connection with the finite verb gives the Participle a more verbal character, which is specially shown by the circumstance that the bare participial form can dispense altogether with the expression of the 3rd person as a subject (§ 253); it further appears for the Impf. over a wide range, and becomes almost a tense, without, however, losing completely its Nominal character. Although its chief use is to express the Present, yet it is not a true Present; precisely where it has the appearance of being so, it might for the most part be taken as an Adjective proper.

The Active Participle thus denotes very frequently the continuing as well as the momentary Present, and in this meaning it almost entirely supplants the Impf. Examples abound: the following may illustrate the transition from the representation of quite constant conditions to a statement of what is momentary: **أَكُلُ لَحْمًا دَائِمًا** “for the lion by its nature eats flesh (always)” Spic. 7, 14; **يُفْسِدُ أَنْفُسَهُ مَن يَقْبَلُ رِشْوَةً** “he ruins himself whoever accepts a bribe, but he who hates to take a bribe lives (دَائِمًا)” Prov. 15, 27; **يُفَضِّلُ عَضًا أَيْسَرَ مِنْ عَضِ نَسِيمَةَ** “for as soon as his friends hear the dear name of Rabbūlā, love for him is inflamed in their hearts and their bosoms glow” Ov. 202, 12; **أَنَا أَسْمَعُ أَيْضًا** “now also I receive his command” Ov. 172, 5; **كَمَلْنَا . . . نُبْنِي لَكَ** “we figure (for you herewith) the image” Ov. 159, 4 &c.

§ 270. The Participle stands plainly in direct antithesis to the past ^{Future} in **لَا يَأْتِي إِلَى خَلْقِ اللَّهِ** “the word of God—no man has come, or comes, to the end of” Aphr. 101, 17. Thus the Part. often appears for *the Future*, whether it be that the condition is set be-

fore us in a more lively fashion as a Present, or that the construction suffices to relegate the indefinite statement of the condition to the Future. The Impf. in these cases might be more obvious, but the very possibility of exchanging the two here shows that neither is the Part. a proper Present, nor the Impf. a genuine Future. Cf. **فانهرنن** *φανερὸν γενήσεται* 1 Cor. 3, 13; **دزلد** *δηλώσει* *ib.* (Harkl. **دزلد** and **دزلد**); **عصش** *حججمر لا فحلل* *οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα* John 12, 28; **دزلد** *Jerusalem has been destroyed, and will never again be inhabited* Aphr. 483, 18 (and frequently thus with **حججمر**... **لا**); **دزلد** *“speedily the righteous judgment of God overtakes thee”* Mart. I, 125 *ult.*; **دزلد** *“on the completion of six thousand years the world is dissolved”* Aphr. 36, 20; **دزلد** *“and then I bring up”* Aphr. 72, 15; **دزلد**... **دزلد** *“controversy... continues as to how the dead rise and in what body they will come”* (where the Impf. without more ado exchanges with the Part.) Aphr. 154, 1; **دزلد** *“to-morrow thou seest him”* Ephr. III, XLIII mid.; **دزلد** *“those who shall come after us”* Jos. St. 80, 2; **دزلد** *“and on the establishment of that new world all bad movements cease, and all oppositions end”* (farther participles follow) Spic. 21, 7 &c. With special frequency they occur in eschatological delineations, as in the 22nd chap. of Aphr. where the Impf. scarcely ever occurs.

In Condi-
tional
Clauses.

§ 271. Thus also the Part. appears very often in Conditional Sentences, both in the protasis and the apodosis: **دزلد** *“and if it also pleases us, then we come to an agreement with thee”* Spic. 2, 4; **دزلد** *“for if thou takest water out of the sea, the loss of it is not noticed”* Aphr. 101, 9, and many others. Similarly in quasi-conditional sentences with **دزلد** *“when riches increase, avarice becomes great”* Aphr. 267, 21 (cf. § 265).

In all such cases the Part. is neither an actual Future, nor an actual Present. So too in sentences like **دزلد** *“but perhaps*

some one may say” Jos. St. 5, 13; 42, 15, where the Impf. might stand quite as well.

§ 272. In a considerable number of instances the Part. stands for ^{In Depend-} a Future action, instead of the Impf., even in dependent clauses: ent Clauses. **حَبَطْ** **إِلَّا شَعِدْ** “till his body rise again” Ov. 208, 21; **حَبَطْ** **إِلَّا يَهْبِطْ** **بِهَضْبِ** **حَقِيقِ** “till they should offer incense” Guidi, Sette Dormienti 24 v. 43; **مَعِي** **عِينَا** **وَمَعِي** **عِينَا** **وَمَعِي** **عِينَا** “and he ministered for many years till he was taken up” Aphr. 273, 2; **حَبَطْ** **إِلَّا يَهْبِطْ** **بِهَضْبِ** **حَقِيقِ** **حَبَطْ** **إِلَّا يَهْبِطْ** **بِهَضْبِ** **حَقِيقِ** “he placed with them as a pledge and hostage Kawādh his son till he should send (them) to them” Jos. St. 10, 17 and many like examples with **حَبَطْ** **إِلَّا يَهْبِطْ** **بِهَضْبِ** **حَقِيقِ** — **بِنِعْمَتِ** **إِلَّا يَهْبِطْ** **بِهَضْبِ** **حَقِيقِ** “that we confidently assume that we shall live” Aphr. 459, 18; **بِنِعْمَتِ** **إِلَّا يَهْبِطْ** **بِهَضْبِ** **حَقِيقِ** **بِنِعْمَتِ** **إِلَّا يَهْبِطْ** **بِهَضْبِ** **حَقِيقِ** “give me hostages that you will not come in pursuit of me” Jos. St. 61, 2: **بِنِعْمَتِ** **إِلَّا يَهْبِطْ** **بِهَضْبِ** **حَقِيقِ** **بِنِعْمَتِ** **إِلَّا يَهْبِطْ** **بِهَضْبِ** **حَقِيقِ** “dost thou engage, not again to do . . . ?” Sim. 292 *supr.*; **بِنِعْمَتِ** **إِلَّا يَهْبِطْ** **بِهَضْبِ** **حَقِيقِ** “while he thought that they would restore to him his iniquitous possession” Mart. I, 127, 11; **بِنِعْمَتِ** **إِلَّا يَهْبِطْ** **بِهَضْبِ** **حَقِيقِ** “who thought that the enemy would also seize upon Edessa (Orhāi)” Jos. St. 7, 18; **بِنِعْمَتِ** **إِلَّا يَهْبِطْ** **بِهَضْبِ** **حَقِيقِ** **بِنِعْمَتِ** **إِلَّا يَهْبِطْ** **بِهَضْبِ** **حَقِيقِ** “and the fools did not know and did not perceive that sorrow and regret would soon overtake them” Sim. 388 *mid.*; **بِنِعْمَتِ** **إِلَّا يَهْبِطْ** **بِهَضْبِ** **حَقِيقِ** **بِنِعْمَتِ** **إِلَّا يَهْبِطْ** **بِهَضْبِ** **حَقِيقِ** “for he had come to understand beforehand, what grievous harm would befall” Ov. 197, 6; **بِنِعْمَتِ** **إِلَّا يَهْبِطْ** **بِهَضْبِ** **حَقِيقِ** **بِنِعْمَتِ** **إِلَّا يَهْبِطْ** **بِهَضْبِ** **حَقِيقِ** “the Holy Spirit made choice of him (Noah) that from his seed even the Messiah should be born” Aphr. 236 *paen.*; **بِنِعْمَتِ** **إِلَّا يَهْبِطْ** **بِهَضْبِ** **حَقِيقِ** **بِنِعْمَتِ** **إِلَّا يَهْبِطْ** **بِهَضْبِ** **حَقِيقِ** “that they had promised to turn again unto God” Sim. 321 *mid.*; **بِنِعْمَتِ** **إِلَّا يَهْبِطْ** **بِهَضْبِ** **حَقِيقِ** **بِنِعْمَتِ** **إِلَّا يَهْبِطْ** **بِهَضْبِ** **حَقِيقِ** **بِنِعْمَتِ** **إِلَّا يَهْبِطْ** **بِهَضْبِ** **حَقِيقِ** “let not vanity issue from thy mouth, lest He withdraw from thee and cease to dwell in thee” Aphr. 185, 20; **بِنِعْمَتِ** **إِلَّا يَهْبِطْ** **بِهَضْبِ** **حَقِيقِ** **بِنِعْمَتِ** **إِلَّا يَهْبِطْ** **بِهَضْبِ** **حَقِيقِ** “lest perhaps he find fault with me when he comes” Aphr. 340, 19; **بِنِعْمَتِ** **إِلَّا يَهْبِطْ** **بِهَضْبِ** **حَقِيقِ** “whether perchance he saw any one”—Guidi, Sette Dormienti 27 v. 158, and many like cases. But still, the Impf. is far more usual in these cases.

ἐνέχειν, Luke 11, 53 P., for which C. S. have *عن صلواته* (cf. § 277 Concl.).

In like manner the Part. appears, connected however with *و*, in *أُفٍّ تُؤْبَسُ وَتُؤَبُّ* “show me this, and then I shall be convinced by thee” Spic. 13, 6; *يَأْتِيَهُمْ مِنَ الْمَيِّتِ وَتُؤَبُّ لَهُمْ* “let one go to them from the dead, and they repent [= then they would repent]” Aphr. 384, 3; *لِيُؤَبُّوا بِسَبَبِهَا* “because they had said that their bodies should be divided and that the queen should pass through the midst of their bodies, and then she would become well” Mart. I, 57 mid.

§ 273. Exceptionally the Part. denotes something on the point of happening in the past, in sentences like *يَمُوتُ* “when the time came for him to die” Aphr. 312, 6; *يُؤَبُّوا* “they led him away to where he was to suffer punishment” Mart. I, 246 mid. (a like case *ib. inf.*); *يُؤَبُّوا* “the day on which the door was to be opened was still distant” Sim. 363 mid. But the addition of *يَوْمًا* is more usual in this case (§ 277).

§ 274. Narration scarcely ever employs the Active Participle (as historical present) except in the case of *أَمِنَ*; but this *أَمِنَ*, *أَمِنَتْ*, or *أَمِنَتْ*, “he or she said”; “they (m. or f.) said”—is very common. Thus *أَمِنَتْ* *καὶ ἀποκριθεὺς εἶπεν* Matt. 21, 27, and frequently; accordingly the form *أَمِنَتْ* common in the N. T. must properly have been *أَمِنَتْ*. Something different is the Part. in lively description of dreams, as in *أَمِنَتْ* . . . *أَمِنَتْ* . . . *أَمِنَتْ* “and after I had said . . . about midnight while I am sleeping in the tent, I see a man” Sim. 328 *supr.*, and thus frequently.

§ 275. In brief subordinate clauses the Part. often stands (like adjectives of another kind), to denote a contemporary condition in the past, especially after *أَمِنَ* . . . *أَمِنَتْ* . . . *أَمِنَتْ* *ἀποκριθεὶς . . . ἀγανακτῶν* Luke 13, 14; *أَمِنَتْ* . . . *أَمِنَتْ* *καταβαινόντων αὐτῶν . . . ἐνστείλατο* Matt. 17, 9; *أَمِنَتْ* *أَمِنَتْ* “he sacrificed himself to the demons, to wit, when he descended” Ov. 160, 15; *أَمِنَتْ* *أَمِنَتْ* “and while he stood in the temple, he saw” Ov. 163 *ult.*; *أَمِنَتْ* *أَمِنَتْ* “to meet death he ran with joy” Anc. Doc. 90 *paen.*; *أَمِنَتْ*

Use of Part. in denoting what was on the point of happening in the Past.

Historical Present.

Contemporary Condition in the Past.

مَنْزِلَةً... وَنَحْنُ... بِمَنْزِلَةٍ... “accusations were brought against a man, while they said” Mart. I, 123; **مَنْزِلَةً** “while he yet spake” Gen. 29, 9; Matt. 26, 47, and frequently thus, after **مَنْزِلَةً** “while yet”. Cf. **مَنْزِلَةً... وَنَحْنُ... حَقَّقَ سُلَيْمَانَ** *σὺν ἑσθὲς Ἀσὺν... καθήρμενον* Mark 2, 14; **مَنْزِلَةً** “and when he heard that the epistles were read” Sim. 269 *ad inf.* (*Cod. Lond.* **مَنْزِلَةً**); **مَنْزِلَةً... وَنَحْنُ... بِمَنْزِلَةٍ** “they began to watch that they might see if he moved his feet” Sim. 275, 15 &c. Notice the contrast with the Perf. in **مَنْزِلَةً** “when she saw that Jehu had become king, and was coming” Aphr. 273, 9. In all these instances **مَنْزِلَةً** might have been added to the Part.

Modal
Colouring.

§ 276. In several of the foregoing examples a beginning has been made in employing the Part. in room of the Impf., even in optative and other moods. Compare on this point rare cases like **مَنْزِلَةً** *προσδοκῶμεν* “have we to look for?” Matt. 11, 3; Luke 7, 19, 20; **مَنْزِلَةً** “why is he to die?” 1 Sam. 20, 32; **مَنْزِلَةً** *ἔτι* “why wilt thou die?” Guidi, Sette Dorm. 22 v. 142 = 28 v. 168; **مَنْزِلَةً** *ἔτι* “how are they to forgive you?” Aphr. 37, 12. Of course it is at the most merely the first approaches to a modal use of the Part. that can be discovered in these instances: modality itself still remains entirely with the Impf.

Active
Participle
with **مَنْزِلَةً**.

§ 277. The Part., properly expressing only a condition, is distinctly referred to the past by subjoining **مَنْزِلَةً** or, though not so frequently, by placing that word before it. Thus there arises a form expressing continuance or repetition in past time; **مَنْزِلَةً** is nearly = *faciebat*. The **مَنْزِلَةً** does not require to be repeated, when it refers to several participles: it may be altogether omitted, when the connection clearly attests the sphere of the past (§ 275). Farther, even the simple tense of past time, viz the Perfect, may appear instead of this combination, whenever the impression of continuance or repetition is not specially conveyed. Thus, in particular, we have almost invariably **مَنْزِلَةً** alone, instead of **مَنْزِلَةً** **مَنْزِلَةً** as *erat*. The combination is very common: **مَنْزِلَةً** *προσέφερον* Mark 10, 13 (S. **مَنْزِلَةً**); **مَنْزِلَةً** *ἐπιπρασκον* Acts 2, 45 (and in v. 47, farther instances); **مَنْزِلَةً** *ἔκαστος* “auxilium ab eo rogabant” Mart. I, 122, 10; **مَنْزِلَةً** *ἔδει* “*edebant enim*” Sim. 274 mid.; **مَنْزِلَةً**

ܡܘܨܝܘܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ
 “used to light a fire and place on it (incense)” Sim. 269, 9;
 ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ
 “while they were bringing out the first who had died,—as soon as they
 turned round, they found others” Jos. St. 37, 17. Notice that the Part.
 here, along with ܕܥܘܠܝܢܝܢ, takes ܕܥܘܠܝܢܝܢ, though the simple Part. would have been
 sufficient (§ 275). It is somewhat different when a condition is entered
 upon suddenly: ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ
 “while he was still seeking to persuade him, the gold was (suddenly) sent” Jos.
 St. 35, 9. Similarly ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ
 “and when they began to be put to death,
 a magician came (just then) from the city and passed by on the road”
 Mart. I, 94, 14.—The notion of continuance is more strongly im-
 pressed in ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ
 “and they kept wrangling with him from daybreak till the ninth hour” Jos.
 St. 58, 20.

This combination farther denotes something on the point of hap-
 pening in the past (without ܕܥܘܠܝܢܝܢ § 273): ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ
 “to the place where they were to be put to death” Mart. I, 91, 3; 99, 1;
 ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ
 “when the day arrived on
 which the departure of the king was to take place” Mart. I, 106 *inf.*;
 ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ
 “why he grieved in his sickness
 that he was to die” Aphr. 468, 14 &c.—ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ
 “he wanted to put Persia to shame and build up Singara” Ov. 9, 25.

It stands also hypothetically in ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ
 “why should
 the physician flee?” Anc. Doc. 90, 23 (close beside ܕܥܘܠܝܢܝܢ § 268 A);
 ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ
 “would that
 thou didst reverence” Mart. I, 26 *inf.*; ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ
 “and what
 means of conveyance would be sufficient?” Moes. II, 112 v. 550; ܕܥܘܠܝܢܝܢ
 “how could I have undone the loads?” Joseph 229, 14
 (Ov. 313, 24); ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ
 “could he not have &c.?” Sim. 374, 7; ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ
 “as if he were carrying them (his wars) on,
 in their interest” Jos. St. 9, 18; ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ
 “for thereby
 his will would be fulfilled” Spic. 1, 9, and like cases. Thus too in clauses
 with ܕܥܘܠܝܢܝܢ “if” (§ 375 A).

Similarly also *לֹא יִשְׁחַדּוּ אֹתוֹ וְלֹא יָמוּתוּ מִלְּפָנָיו* “perhaps he will be ashamed and will not put to death, and he (another subject) will take away” Mart. I, 124 mid., where at first the *לֹא* is wanting.

This combination stands in a dependent position,—amongst other instances,—in: *וְכָל הָעָם מְבַכְּיָם* “while all were grieved for him, that he was dying” Anc. Doc. 20, 14 = Addai 48, 8; *וְהַקְּדוֹשִׁים עָשׂוּ אֵימָה* “the holy men made a sign that they would not offer sacrifice” Anc. Doc. 103, 20 (line 25 has merely *מְבַכְּיָם*). And thus it sometimes stands, even when the dependence is not given expression to by *וְ* (§ 272): *וְהֵיכָן יִבְעֹדוּ* “and they commenced to beg of him” Luke 24, 29 G. S. and even *לֹא יָדְעוּ לְשַׁמֵּר* “they were not able to keep” Aphr. 15, 2; *וְהָיוּ מְבַכְּיָם* “which they had been accustomed to worship” Aphr. 312, 21; *וְכִי יִשְׁחַדּוּ* “and how could he have cultivated it when he could not summon up the needful strength” [*lit.* “when he could not suffice for it”] Ephr. I, 23 D &c. Here the tedious *לֹא* beside the dependent verb might throughout have been dispensed with.

§ 278. A. *The Passive Participle* expresses the completion of an action, and stands as a predicate instead of the Perfect, just as the Active Participle does instead of the Imperfect: *כָּתוּב* *γέγραπται* Matt. 2, 5, and often in the N. T. and elsewhere; *כָּתוּב* *בְּחֵן* “in that liberty which has been given them by God (= *כָּתוּב*)” Spic. 13, 17; *כָּתוּב* *בְּחֵן* *וְיָבִישׁוּ* *וְיִשְׁחַדּוּ* “but now, through the coming of the son of the blessed Mary, the thorns have been uprooted, the sweat removed, the fig-tree cursed &c.” Aphr. 113, 19; *כָּתוּב* *וְלֹא יִשְׁחַדּוּ* . . . “that these words have not been sealed and are not to be sealed” Aphr. 101, 5 (where the difference between the Passive Participle and the Reflexive Participle with the effect of the Active very clearly appears), and so in many instances. But what we have in all such cases is the true, result-announcing *Perfect*:—as a *narrative* tense this participle hardly ever appears.

Passive
Participle.
For the
Perfect.

B. With ܠܘܐ there is thus formed a kind of Pluperfect, *i. e.* the statement of a result reached already in the Past: ܠܘܐ ܫܡܥܝܢܐ ܘܥܝܢܝܢܐ “had been got ready” Ov. 172, 22; ܠܘܐ ܘܒ ܩܝܡܝܢܐ ܘܒ ܩܝܡܝܢܐ “for this testament had not been completed [lit. ‘signed and sealed’]” Aphr. 28, 8; ܘܒ ܩܝܡܝܢܐ ܘܒ ܩܝܡܝܢܐ “in which the blessing had been hidden” Aphr. 464, 15 &c.

§ 279. A. A favourite mode of employing this Part. includes mention ^{with ܘܒ} of the agent introduced by ܘܒ (§ 247): ܘܒ ܫܡܥܝܢܐ “(has been) done by me” = “I have done”. A logical object may stand with it as grammatical subject; but such may also be wanting, so that the form of the verb may be impersonal; thus it may be formed even with intransitive verbs: ܘܒ ܫܡܥܝܢܐ ܘܒ ܫܡܥܝܢܐ ܘܒ ܫܡܥܝܢܐ *ἀνδρα οὐ γινώσκω* Luke 1, 34; ܘܒ ܫܡܥܝܢܐ “hast thou read the books?” Spic. 13, 8; ܘܒ ܫܡܥܝܢܐ ܘܒ ܫܡܥܝܢܐ “whom I have prepared for thee”. Mart. I, 182 *inf.*; ܘܒ ܫܡܥܝܢܐ ܘܒ ܫܡܥܝܢܐ “if by him the mountains have been searched, the rivers plundered, and the depths of the seas fathomed, and he has examined and searched the recesses of the thickets and of the caves” Ephr. II, 319 D (where the Active form continues what was expressed by the Passive); ܘܒ ܫܡܥܝܢܐ ܘܒ ܫܡܥܝܢܐ “as we have heard” Spic. 16, 22; ܘܒ ܫܡܥܝܢܐ ܘܒ ܫܡܥܝܢܐ “it has not been stood by me (= I have not stood) before great ones” Kalilag and Damag 88, 8; ܘܒ ܫܡܥܝܢܐ ܘܒ ܫܡܥܝܢܐ “he stood” Hoffmann, Märtyrer 108, 973; ܘܒ ܫܡܥܝܢܐ ܘܒ ܫܡܥܝܢܐ “I have walked” Spic. 43, 7; ܘܒ ܫܡܥܝܢܐ ܘܒ ܫܡܥܝܢܐ “and I have had no experience of domestic ties” [lit. ‘with marriage I have not met’] Ephr. (Lamy) II, 599, 8; ܘܒ ܫܡܥܝܢܐ ܘܒ ܫܡܥܝܢܐ “we have been engaged in no treacherous dealing with the Romans” (‘it has been engaged by us in no treachery with &c.’) Mart. I, 152, 9; ܘܒ ܫܡܥܝܢܐ ܘܒ ܫܡܥܝܢܐ “true and straightforward have I been” Mart. I, 27, 5. Cf. the troublesome sentence ܘܒ ܫܡܥܝܢܐ ܘܒ ܫܡܥܝܢܐ “from those quarters where the people had contracted any of that relationship with one another which comes from baptism” (*or* “where, for the people, that relationship &c. had come into existence” *or*, still more literally, “where, for the people, existence had been assumed by that relationship &c.”) Jac. Edess. in Lagarde’s *Reliq. Juris Syr.* 144, 14 &c.

B. With **لَعِبَ** we get also a Pluperfect of this type: **لَعِبَ لَعِبًا** “which had been built by the Persians” Jos. St. 17, 9; **لَعِبَ** **لَعِبًا** “had he then not read . . . or had he not heard,—this?” Mart. I, 127 *supr.*; **لَعِبَ** **لَعِبًا** “for the books had not been heard of by him” Sim. 269, 9 &c.

§ 280. Several participles of the form **فَعِيلًا** are used with an Active signification. This arises partly from the circumstance that the verbs concerned may be doubly transitive, and partly from the influence of the analogy of forms allied in meaning. Thus **لَعِبَ** “laden with” = “bearing”; **سَبَّحَ** **سَبَّحًا** “thrown round (*circumdatus*)” = “encircling (*circumdans*)”; **حَسَبَ** **حَسَبًا** “holding”; **بَسَّطَ** **بَسَّطًا** “possessing”; **فَضَمَ** **فَضَمًا** “having placed”; **عَقَلَ** **عَقَلًا** “carrying”; **دَمَجَ** **دَمَجًا** “dragging away”; **سَلَّمَ** **سَلَّمًا** “leading away”; **سَلَّمَ** **سَلَّمًا** “pulling away”; **حَقَمَ** **حَقَمًا** “holding embraced”; **قَسَمَ** **قَسَمًا** “remembering” (according to others **قَسَمَ**); **حَمَمَ** **حَمَمًا** “clothed with” = “wearing”; **أَقَمَ** **أَقَمًا** “girt with”; **قَلَبَ** **قَلَبًا** “shod with”; **هَقَمَ** **هَقَمًا** “leant upon (د)” = “supporting”, and some others. The pretty frequent **مَلَأَ** ⁽¹⁾ “having acquired” = “possessing” (as contrasted with **مَلَأَ** “acquiring”) deserves particular attention. Some examples: **عَقَمَ** **عَمًا** **لَعِبًا** “the righteous support the earth” Aphr. 457, 8; **يَقَلُّ** **بِ** **لَعِبَتِ** **بَعَثًا** “but women carried water” Jos. St. 60, 14; **عَلِمَ** **لَعِبًا** **لَعِبًا** **سَلَّمَ** “and had not the protection of God embraced the world” Jos. St. 4, 14; **عَلِمَ** **لَعِبًا** **لَعِبًا** **لَعِبًا** “blind people who came, as they led them” Sim. 346 *ad inf.*; **عَلِمَ** **لَعِبًا** **لَعِبًا** **لَعِبًا** “candour [literally “openness of countenance”] he possessed” Anc. Doc. 90, 25; **أَقَمَ** **أَقَمًا** **أَقَمًا** “he was girt with a girdle of a skin” Mark 1, 6, cf. Rev. 15, 6. Several examples are found in Philox., Epist. (Guidi) fol. 28 b &c. Cf. also **عَلِمَ** **لَعِبًا**, pl. **عَلِمَ** **لَعِبًا** “having gathered water” = “dropsical” Luke 14, 2; Land IV, 87, 9; Geoponici 95, 2 &c.

(1) Just as this word is in a certain sense an Active Part. Perf., so also may the like be predicated of the Verbal Adjectives dealt with in § 118, e. g. **أَقَمَ** “come”, **أَقَمَ** “dead, died”; **أَقَمَ** “having seated oneself” = “sitting” &c. Similarly **أَقَمَ** “dwelling”, Part. Perf. of **أَقَمَ** “to settle”.

These words, however, may also be used in a true passive sense, *e. g.* **مَقَالًا** “taken”; **سُيِّنَ** “pulled, torn away”.

PARTICIPLES USED AS NOUNS.

§ 281. We disregard in this place such participles (Peal act.) as As Pure Substantives. have become nouns completely, like **سَعْدًا** “friend”, **رَاعيًا** “shepherd”, **أَعْرَابًا** and **أَعْرَابِيًّا** *ἡ οἰκουμένην*, **أَعْرَابِيَّةً** “a pillar”, **أَعْرَابِيَّةً** “a bird”, **أَعْرَابِيَّةً** “herb”, **أَعْرَابِيَّةً** τὸ πρότερον &c.

§ 282. A. The Part. Act. of the Peal may be employed in the Act. Participle of the Peal. Nomen agentis of the Peal. Constr. State and with possessive suffixes, while the object is set in genitive connection, contrived sometimes by means of **أَل**:—prepositions too may at times come after the Part. in the Constr. St. (§ 206): **أَعْرَابِيَّةً** “he who concludes the covenants” Aphr. 214, 14; **أَعْرَابِيَّةً** “lawgiver” frequently; **أَعْرَابِيَّةً** “he who eats my bread” Ps. 41, 9; **أَعْرَابِيَّةً** “O thou who diest an evil death!” Mart. I, 180 *inf.*; **أَعْرَابِيَّةً** “Justice which demanded doom” Aphr. 462, 5; **أَعْرَابِيَّةً** “she who gave hateful advice” Aphr. 110, 10; **أَعْرَابِيَّةً** “those who fear thy name” Ps. 61, 5; **أَعْرَابِيَّةً** “lovers of money,—covetous persons” Ov. 190, 2; **أَعْرَابِيَّةً** “are flesh-eaters” Spic. 7, 15; **أَعْرَابِيَّةً** “are grass-eaters (f.)” *ibid.* 16.—**أَعْرَابِيَّةً** *φιλόχριστος* frequently; **أَعْرَابِيَّةً** “thy God-loving holiness” Jos. St. 1, 1; **أَعْرَابِيَّةً** “trumpeters” Aphr. 260, 4 = **أَعْرَابِيَّةً** Aphr. 147, 13; **أَعْرَابِيَّةً** “who lead to destruction” Aphr. 271 *ult.*; **أَعْرَابِيَّةً** “those who rush into the fight” Aphr. 149, 18; **أَعْرَابِيَّةً** “who build an edifice upon the sand” Aphr. 285, 9 (where the governing power continues notwithstanding the construct state, the object being placed at the end); **أَعْرَابِيَّةً** “who love Christ in everything” John van Tella (Kleyn) 3, 8; 11, 9 (same form).—**أَعْرَابِيَّةً** “his rider” Ps. 33, 17; **أَعْرَابِيَّةً** “those who fear him” frequently; **أَعْرَابِيَّةً** “those who see thee” Is. 14, 16 &c. The connection with suffixes is less frequent, it is true, and it is confined more to special words.

Only a few of these Active Participles can farther be used attributively, *e. g.* **أَعْرَابِيَّةً** “an erring spirit” Is. 19, 14; **أَعْرَابِيَّةً**

“is a devouring fire” Deut. 4, 24; 9, 3; Heb. 12, 29; **نَهْزًا جَهْبِيًّا** “a burning fire” Daniel 3, several times; **فَعَلِمَاتٍ حَقَّتْهَا هَلْجَاتٌ** “idols fashioned and false” Anc. Doc. 42, 22. Thus too **فَعْلَمًا**, f. **فَعْلَمِيًّا** “foolish”; **هَعْمًا** “sufficient”, “dexterous”; **نُعْمًا** “fitting”.⁽¹⁾

B. For all those uses in which the Participle but rarely appears, the *Nomen agentis* comes in: **فَدْوَعِم** “thy redeemer” Ps. 35, 3; **جَبْرُؤُهُ** “his helper” Ps. 10, 14; **مُدْفَعِيهِ** “he who sent him” Aphr. 289, 8; **لِيُزِيحَهُ لِامْفِجَامِ** “nourish ye that (f.) which devours you”⁽²⁾ Mart. I, 194, 10 &c. Thus in particular, as independent substantive, and as attribute **نَهْزِيٌّ** “watchman” &c.

§ 283. The Part. Act. of the other Verbal classes [Conjugations] is also employed in the constr. st. On the other hand it seldom appears with possessive suffixes: **يُوجِدُ كُلًّا** “he who produces everything” Ephr. (Lamy) II, 247, 3; **مُجَلِّدًا جَهْلِيًّا** “who makes his cursing ineffective” Aphr. 236 *ult.*; **صَمِيحًا رِجْقِيًّا** “who offers prayers” Aphr. 66, 17; **فَحْدَلًا مَرَسَجًا** “salt, that breaks up rottenness” Aphr. 485, 16; **بَهْمِيًّا مَمْحَجًّا حَارِيًّا** “the shield which intercepts the arrows” Aphr. 44, 2; **مَصْنُوعِيًّا نَهْزِيًّا** “those who accept money” Aphr. 260, 16; **يَقُولُ مَمْعَجِدًا دَحْدَحِيًّا** “women, who subjugate their husbands” Spic. 15, 19; **تَهْمِيًّا لَهْمًا مَعْحَدِيًّا** “weak passions that yet subdue heroes under the hard yoke of the need of them” Ov. 182, 18.— **مُتَقَلِّبًا حَيَصُونًا** “who urge on their people hurriedly” Mart. I, 16, 6; **فَهْلَقِيًّا حَسَدُونًا** “those who fight vigorously (with all their might)” Moes. II, 75, 5; Mart. I, 159 *mid.*; **فَهْلَجِيًّا حَيَّاكِيًّا** “who are strong in pride” Aphr. 430 *ult.* (cf. Is. 13, 3); **فَعْمَلًا مَتَسِّبًا جَلِيلًا** “oil, that revives the wearied ones” Ephr. (Lamy) II, 179, 4 &c.

(1) Notice that Abstract Nouns in **لِا**, Relative Adjectives in **ا**— and Adverbs in **لِا**— can be formed from those Active Participles only which are also used as Adj. or Subst.

(2) Or **لِامْفِجَامِ** without **ا** (§ 145 F.)?

A very few of these Participles occur, besides, as attributive adjectives, and as substantives. Thus **فَاتِرًا جَعْنِيًا** “splendid vestments” Anc. Doc. 42, 9, and elsewhere **مَعْنِيًا**; frequently **مَدِينَةً** “faithful” (of which the fem. emph. state **مَدِينَةٌ** shows by the *a*, that it is no longer regarded as a Part. Act.; so is it too with **يَسِيمَةٌ** “a wet nurse”, and others which have become substantives).

Rem. Quite unique is the instance **حَكَةٌ جَدِيَّةٌ تَقْتَضِيهَا يَتَوَّبُ** “the wise maidens gladdened thee daily” Eplhr. III, 344 E, where in spite of the emph. st.,—in itself singular indeed in more respects than one, the power of governing remains. In prose it could be nothing but **قَدَسِيَّةٌ**.

B. The *Nomen agentis* is, on the other hand, very extensively employed here: **مُصَلِّمًا** “the restorer” often; **مُجْتَنِّمًا** **بِحُجَّتِهِ** “founders of churches” Jul. 125, 27 (immediately beside **مُؤَيِّدًا** “and upholders of orthodoxy”); **مُؤَيِّدًا** **بِحُجَّتِهِ** “upholder of Christianity” *ibid.* 126, 5; **مُصَحِّبًا** “my helpers” Ps. 3, 3; **مُدَيِّنًا** “who nourishes us” Ps. 84, 12; **مُدْحِكِيهِمْ** “he who destroys them” Aphr. 452, 13; **مُدْحِكِيَهُ** “she who destroys him” Aphr. 47, 1; **مُدْحِكِيَهُ** **τῶν ἡγουμένων ὑμῶν** Heb. 13, 7; **مُتَعَبِّدِينَ** “those who are obedient to her” Aphr. 47, 2 &c. But the *Nomen Agentis* does not take the Constr. St. before the substantive expressing the object. (1) The *Nomina Ag.* of reflexives of passive meaning are on the whole used rather as adjectives in the sense of “capable of . . .”.

§ 284. Passive Participles are employed both as substantives and adjectives. They may be followed by a genitive as Subject or Object, and may even stand in the Construct State before prepositions; **حَنِيقَةً** **حَنِيقَةً** . . . **مِنْهُ** “they that be blessed of the Lord . . . they that be cursed of him” Ps. 37, 22; **مُتَعَبِّدِينَ** “expert in war” Cantic. 3, 8; **مُتَعَبِّدِينَ** **مِنْهُ** “who are weaned from pleasures” Aphr. 260, 8; **مُتَعَبِّدِينَ** **مِنْهُ** “they who are girded about with byssus and adorned

(1) In **مُجْتَنِّمًا** **بِحُجَّتِهِ** **مُؤَيِّدًا** **بِحُجَّتِهِ** “founders of churches and upholders of orthodoxy” Jul. 125, 27 and **مُؤَيِّدًا** **بِحُجَّتِهِ** “upholder of Christianity” *ibid.* 126, 5, the Constr. St. of the *nomen agentis* is plainly avoided.

with purple” Aphr. 261, 9; **مِقْلَابٌ مَعَ مَيْتِل** “those who are born of water” Aphr. 287, 16 &c. Farther **مَيْتِلُ مِقْلَابِ** “taught of God” Aphr. 293, 17; **مِقْلَابًا مَمْدَحًا** “garments adorned” Anc. Doc. 42, 9; **رَحْفًا مَمْدَحًا** “a prayer accepted (heard)” Aphr. 454, 19 &c. Other constructions, however, are preferred to this employment of the Pass. Part. as a Noun, except in the case of a few words.

Some of the participles mentioned in § 280 are of common occurrence in the Constr. St., *e. g.* **مَقْتَدٌ تَمَلًا** “those, who bear the yoke” Aphr. 260, 20; **مُسْتَبِئٌ مَقْتَدِ** “those who hold the keys” Aphr. 260, 7 &c.

IMPERATIVE.

Imperative.

§ 285. The Imperative mood cannot be used with a negative: **مَقْتُلْ** “kill”, but **لَا مَقْتُلْ** “do not kill” (§ 266).

We have one instance of a dependent Impt. in **مَقْتُلْ وَتَعْلَمْ** “for (properly “because”) know and see” Mart. I, 160, 20. But this is at bottom an anacoluthon.

INFINITIVE.

Infinitive.

§ 286. Where the Inf. is not the Object Absolute (on this point v. § 295), it must always have > before *it*. This preposition gives to the Inf. the sense of direction, of purpose, &c.; **مَقْتُلُونَ مَقْتُلًا** *ἤρξαντο λαλεῖν* Acts 2, 4; **مَقْتُلُونَ مَقْتُلًا** “while they (f.) came to pray” Aphr. 112, 12; **مَقْتُلُونَ مَقْتُلًا** “and while the sword receives the command to destroy” Aphr. 451, 4; **مَقْتُلُونَ مَقْتُلًا** “they did not fail to make provision for themselves” Aphr. 452, 9; **مَقْتُلُونَ مَقْتُلًا** “which is in want of water to drink” Aphr. 199, 1; **مَقْتُلُونَ مَقْتُلًا** “*dispositus ad faciendum*”, “*facturus*”; **مَقْتُلُونَ مَقْتُلًا** “he cried out . . . , that they should abstain” Ov. 179, 17; **مَقْتُلُونَ مَقْتُلًا** “it is worthy to be received” Aphr. 103, 1 &c. This signification gradually passes over to that of the Object; thus after verbs like “to wish”, “to be able” &c.: **مَقْتُلُونَ مَقْتُلًا** ζητοῦντες αὐτὸν κρατῆσαι Matt. 21, 46 P. S. (C. **مَقْتُلُونَ مَقْتُلًا**); **مَقْتُلُونَ مَقْتُلًا** “cannot be healed” Aphr. 136, 4 (line 8 **مَقْتُلُونَ مَقْتُلًا**);

عجماق حمارا "how can I know?" Ov. 163, 2; "ye have neglected to go" Jul. 123, 5; "began to build" Jos. St. 24, 11; "and no longer continued to seek her" Jul. 98, 11 &c.

Thus too the Inf. with Δ , as a kind of epexegetis which specifies direction, represents even the Subject. Compare حجبا مئم چه لاسهيلا حصلايئة "it still remains appointed for Israel, to be brought together" Aphr. 359, 3; 367, 5 (مئم حوم بلايئة); $\text{حدا چه لاه لسهيلا حصلايئة}$ "it is not possible for Israel yet to be brought together" Aphr. 359, 7; ولا حصدج تي مس دةي ποιειν Acts 16, 30, and many other instances. Cf. § 254 C.

In all these cases the Inf. with Δ might be replaced by the finite verb with ؟ : Compare, besides the examples already given, فصعب $\text{لصنم حصصيه وحصايه عينا؛ وبنلا بعف}$ "he is able to love, and to bless, and to speak the truth, and to pray for what is good" [last member of sentence being in finite form] Spic. 5, 11 &c. There are even rare instances of a blending of both constructions, namely ؟ and thereafter Δ with the Inf.: بعصب الة؛ و ح حبا حيلا حصصه حيا Luke 3, 8 C. (where P. merely has لصمصه , and S. نصم...؟); $\text{؟ ح حصا؛ سقلا لصب؛ يپ حصلا؛ لصب؛ و؛ زه؛ حصصا}$ "if thou desirest to learn these things with diligence" Spic. 48, 16; لصب؛ حصصا "he dared to do this on the first day of the week" Apost. Apocr. 197 *ult.* ⁽¹⁾

Of necessity ؟ must be prefixed to Δ when the Inf. depends on a farther preposition (almost always ح ; cf. § 249 E): ؟ ح حصصا "deliver me from seeing thee" Mart. I, 126, 10; ؟ ح حصصا "that one is saved from observing" Aphr. 22, 18; $\text{؟ ح حصصا؛ ييا؛ ح حصصا}$ "it is easier to do good than to keep from evil" Spic. 6, 10 &c. More frequent is the form ؟ ح حصصا "he did not cease to teach" Ephr. III, XXXIII *ult.* (or the completely

(1) However little I am disposed to guarantee the integrity of the individual passages, the instances are so numerous, that the idiom must be recognised.

verb. Occasionally, however, this method of indicating the Object is exchanged for another,—that, namely, which is contrived by Δ , followed by the Pron. Suff.—It is true it is a less exact method than the former, because it serves other purposes besides. Examples: يُعِيْمُ ج “he may torture us” Joseph 204, 4 [Ov. 300, 12]; مَجَّأ ج “has received us” *ibid.* 194, 13 [Ov. 295, 15]; رَجِبَا حِصْف “I have conquered them” Mart. II, 233, 1 (Jac. Sar.); لُجِه ج “have escaped (3 pl.) me” Ephr. Nis. p. 62 v. 83 &c. We have the form set before the verb in وَجِب يَمِينَان “and me ye have honoured” Ov. 141, 17 (var. وَمِيْمَانَان); وَحَفَف جَحِبَا “and I made you thieves” Joseph 220, 4 [Ov. 308, 17]; وَجِب يَمِينَان “and accompany me (to the grave)” Ov. 142, 23 (var. otherwise) &c. With the Participle, however, which does not take Object Suffixes, the personal pronoun as Object, is of necessity denoted by Δ , when the combination proper to Nouns is not preferred (§ 281).

§ 288. A. The Δ serves besides as a means of indicating a Definite Object. The Determination is more emphatic when the Object Suffix, answering to the Substantive, is, besides, added to the verb. In the latter case the Δ may even be omitted. The personal pronoun may be still more emphasised (§ 225 B); or it may be construed like an independent noun. Typical cases may be given thus:—

(a) Without Determination [Indefinite Object]: “he has built a house” بَنَى ج or بَنَى ج (there being no Object-sign).

(b) With Determination [Definite Object]: “he has built *the* house”:

(1) بَنَى ج or بَنَى ج (without any Object-sign, just as in *a*).

(2) بَنَى ج or بَنَى ج .

(3) بَنَى ج or بَنَى ج .

(4) بَنَى ج or بَنَى ج .

In the case of the Part. taking the place of the finite Verb, Δ with possessive suffix is used instead of the object-suffix; thus in our example بَنَى ج is the regular equivalent of بَنَى ج .

in the Apost. Apocr. 279, 7 (بَنَى ج “he took me”). It was completely obsolete in the 4th century. The reflexive use of بَنَى ج (§ 223) is quite distinct from this.

in very great regard" Jul. 125, 18; **إِلَاجِلَ زَيْفَاةٍ يُرَجَا** "Jezebel persecuted Elijah" Aphr. 123, 18; **وَحَقَّقَهُ مَنْصَلًا بِمَقَالِ مَنَارَةٍ إِذْ أَمَرَ حَرَمَهُ** "and he warned the whole of the female orders" Ov. 177, 7; **أَوْ حَكْمَتًا لِّجَهْمٍ** "and he likewise commanded the priests" Aphr. 112, 13 &c. Cf. farther **سَأَلُوهُ رَبَّ جِهَةَ حَرَمِهِ مَعْصِفًا** "they saw that deacon" Sim. 294, 4; **وَجَزَى إِيَّاهُ حَرَمَهُ حَرَجًا** "he took these" Jul. 72, 21 (a similar construction occurs often); **إِمْجَا إِيَّاهُ حَرَمَهُ** "it (f.) devoured them" Aphr. 62, 7; **وَأَقْرَبْتَنِي مِمَّا فِي مَهْلِكِ جَدِّكَ لِتَجِيءَ** "and I rescue from death all three of you" Mart. I, 56, 13; **أَوْ حَرَمَهُ إِفْعَمَ إِيَّاهُ** "he also brought them out" Mart. I, 32 mid., as also **وَجِئْتُ وَمَنْبَأٌ مُذْنِبًا** "and the Lord commanded me" Deut. 4, 14.

(4) **أَفْهَمَهُ إِتْلَاةً لِأَشْهَاتِهِ** *ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ* Matt. 22, 25 P. (different in C. and S.); **رَبَّاسًا تَأْتِيهِ رُبَّاسًا مَهْجَلًا** *ἀργύρια* Matt. 27, 5; **مَهْجَلًا مَهْجَلًا** "I threw the dust of it (m.) away" Deut. 9, 21; **مَسَّحَهُ إِيَّاهُ إِفْعَمَةً** "changed his hands" Gen. 48, 14; **جَمَّ** "when he uttered this word" Aphr. 420, 18; **مَهْمَمَةً** "closed my mouth" Ephr. Nis. p. 57 v. 73; **إِيَّاهُ قَبِيحًا** "that he take all these parts" Ov. 71, 10; **أَوْ جَمَّ مَلْجَمًا** "cast his face upon the earth" Jul. 131, 3; **جَمَّ جَمَّ** "the dogs licked his blood" Aphr. 183, 16; **قَمَّ حَرَمَهُ قَمَّ حَرَمَهُ حَيْفَمَةً** "all pledges he had fulfilled in himself" Aphr. 459, 19; **جَمَّ جَمَّ** "stubbornness they know not" Aphr. 177 *ult.* &c. The fourth method, however, is far less frequently used than the others; at least when the object follows the verb, though it is still common enough.

The 3rd and 4th methods are combined in **إِيَّاهُ أَنْفَلًا مَدْمَقَةً** "but when a godlike zeal . . . carried away these believing ones" Jul. 138, 1: we have here at the same time another instance of the drawling accumulation of demonstratives and personal pronouns, which occurs not seldom, though it is avoided by some writers.

B. In most cases complete uncertainty prevails as to the selection or rejection of a mark to indicate the object when definite, as several of the foregoing examples already show; cf. farther: **إِسْكَمَهُ حَمَّجًا** "they

truth of the exalted Trinity” Ov. 193, 13 &c. We have even as many as *three* Δ s, and these, besides, depending upon an Inf. with Δ , in $\text{إِنَّ نَحْنُ لَا نَخْشَىٰ جَعْلَهُنَّ عِزًّا لَنَا وَلَا نَكْرَهٌ أَنْ يَنْصَبَهُنَّ عَلَيْنَا} \text{“we shall not be ashamed to take this woman under our instruction”}$ Ov. 102, 15; cf. $\text{فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ عَذَابِ اللَّهِ الَّذِي لَا يَشْفَعُ لَهُمْ جَدُّهُمْ وَلَا بَنُوهُمْ وَلَا نِسْوَةٌ فِي الْبَنَاتِ} \text{“ἀφορίσατε δὴ μοι τὸν Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον”}$ Acts 13, 2; and $\text{فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ عَذَابِ اللَّهِ الَّذِي لَا يَشْفَعُ لَهُمْ جَدُّهُمْ وَلَا بَنُوهُمْ وَلَا نِسْوَةٌ فِي الْبَنَاتِ} \text{“but they hired them Balaam, the son of Beor, to curse them”}$ Aphr. 213, 7. In $\text{وَجَاءَهُمْ فَدَعَا لَهُمْ وَأَخَذَهُمْ بِصُلْبِهِمْ} \text{“and were wont to call on him for help in their loneliness”}$ Mart. I, 122, 9, Δ is indispensable on account of the participle; while in $\text{وَجَاءَهُمْ فَدَعَا لَهُمْ وَأَخَذَهُمْ بِصُلْبِهِمْ} \text{“that he may bring them to the service of Christ”}$ Ov. 175, 19, in spite of the second Δ , Δ occurs in an unusual fashion in room of Δ . But of course, alongside of another Δ , the Δ of the Object is often wanting, *e. g.* $\text{وَأَخَذَهُمْ بِصُلْبِهِمْ} \text{“and that man gave him that staff”}$ Sim. 272 *inf.* &c.

Double
transitive
Construc-
tion.

§ 290. Examples of double transitive construction: $\text{وَجَاءَهُمْ فَدَعَا لَهُمْ وَأَخَذَهُمْ بِصُلْبِهِمْ} \text{“ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον”}$ Matt. 7, 9; $\text{وَأَخَذَهُمْ بِصُلْبِهِمْ} \text{“he overlaid it with brass”}$ ZDMG XXIX, 109 v. 27 (but v. 26 with prep. بِحَصَاةٍ مِزْم *“overlaid his god with silver”*); $\text{وَأَخَذَهُمْ بِصُلْبِهِمْ} \text{“I asked him of the words”}$ Aphr. 395, 2; $\text{وَأَخَذَهُمْ بِصُلْبِهِمْ} \text{“he showed him the future”}$ Sim. 371 *inf.*; $\text{وَأَخَذَهُمْ بِصُلْبِهِمْ} \text{“laid severe afflictions upon him”}$ Sim. 337, 9; $\text{وَأَخَذَهُمْ بِصُلْبِهِمْ} \text{“he showed them, what”}$ Aphr. 160, 18; $\text{وَأَخَذَهُمْ بِصُلْبِهِمْ} \text{“makes physicians hateful to us”}$ Ephr. III, 658 F; $\text{وَأَخَذَهُمْ بِصُلْبِهِمْ} \text{“show me his Lord”}$ Ov. 296, 2; $\text{وَأَخَذَهُمْ بِصُلْبِهِمْ} \text{“and they stripped me of the splendid apparel”}$ Apost. Apocr. 274, 16 (Gnostic Hymn); $\text{وَأَخَذَهُمْ بِصُلْبِهِمْ} \text{“caused them to cross the Jordan, and gave it (the land) to them for a heritage”}$ Aphr. 357, 8; $\text{وَأَخَذَهُمْ بِصُلْبِهِمْ} \text{“and it (faith) gave water to drink to those who were athirst”}$ Aphr. 22, 6; $\text{وَأَخَذَهُمْ بِصُلْبِهِمْ} \text{“he caused the children of Israel to inherit the land”}$ Aphr. 20, 4 &c. In several of these examples it is only from the context that one can judge which is the first, and which the second Object; $\text{وَأَخَذَهُمْ بِصُلْبِهِمْ} \text{ might, for instance, mean also “makes us hateful to the physicians”};$ and $\text{وَأَخَذَهُمْ بِصُلْبِهِمْ}$ might even

more readily suggest the conception “show me to his Lord”. Moreover, keeping certain verbs out of view, we do not often, upon the whole, meet with such double transitive constructions, especially with two substantives. The theoretically possible employment of the Aphel as Causative of a transitive verb, which already has an object, is applied only within a limited range. It is doubtful whether both the Objects in a double transitive construction can receive Δ .

§ 291. Apart from the participles treated of in § 280 (ܐܝܢܗ ܠܚܩܩܝܡ) ^{Passive with Object.} “they wear his armour” Aphr. 100, 17; ܐܢܬ ܩܘܨܢܐ ܕܗܘܝܐ ܐܝܬܐ “thou art clothed with glory” Aphr. 494, 12 &c.) the transitive construction of the Passive of a Double Transitive is very rare, and indeed wholly confined to certain verbs. Examples: ܐܘܪܘܢ ܕܝܗܘܢ ܒܥܘܠܐ “they shall cover themselves with sackcloth” Aphr. 49 *ult.*; ܐܘܪܘܢ ܕܝܗܘܢ ܩܘܨܢܐ “thou didst receive retribution for thy wickedness” 2 Sam. 16, 8, and, differently, ܐܘܪܘܢ ܕܝܗܘܢ ܩܘܨܢܐ ܕܝܗܘܢ ܩܘܨܢܐ “they received righteous judgment as a retribution” Aphr. 49, 3⁽¹⁾ (but line 6 ܩܘܨܢܐ ܕܝܗܘܢ); ܩܘܨܢܐ ܕܝܗܘܢ ܩܘܨܢܐ “he was filled with great wrath” Mart. I, 18, 5; ܩܘܨܢܐ ܕܝܗܘܢ ܩܘܨܢܐ “he was full of cunning” Aphr. 61, 11 (and so, frequently, with ܩܘܨܢܐ and ܩܘܨܢܐ, but they are also often construed with ܕ). Cases like ܩܘܨܢܐ ܕܝܗܘܢ ܩܘܨܢܐ “he incurs [is condemned in] the severe punishment of retaliation” Spic. 14, 26 we have already noticed in § 243.⁽²⁾

§ 292. It must be kept in view here generally, that apart from the personal pronoun, Syriac has no clear mark or form for the Objective, nor even a clear notion of it, so that these Object-relations are at bottom treated always as mere adverbial adjuncts to the verb, whether with or without the preposition Δ . This prep. as an objective sign, is of course distinguished from its other applications, by this circumstance amongst others, that it is bound to disappear, with transformation into the Passive. That the syntactical relation in ܩܘܨܢܐ ܕܝܗܘܢ ܩܘܨܢܐ is a different one ^{Character of Object-designation in Syriac.}

(¹) ܩܘܨܢܐ “to pay”, “to requite” is doubly transitive, cf. Gen. 50, 15; 2 Sam. 16, 8, 12 &c.

(²) The subtle distinctions, which Arabic Grammar makes between these cases and the proper Object-relation, have no significance for Syriac.

from that in **إِجْرَ إِصْحَفَ إِدْبَرَهُ** might not indeed be demonstrated by means of translation into other tongues, but would be so by means of transposition into the Passive of “Simeon killed Abraham”, “Simeon said to Abraham”: the former would then read **أُصْحِفَ إِدْبَرَهُ**, the latter **أُصْحِفَ إِدْبَرَهُ**. But in the case of many verbs undoubtedly transitive, the passive construction is quite unusual; and with several verbs there is a measure of uncertainty in distinguishing **لِ**, as an objective sign, from **لِ**, as a dative preposition.

INFINITIVE WITH OBJECT.

§ 293. The Infinitive, just like the finite verb, may have an object subordinated to it. Thus *e. g.* **لِجَمْلِي** “to kill me” Acts 26, 21, and frequently; **لِجَمْلِهِ** “to put him to death” Anc. Doc. 89, 14; **لِجَمْعِي** “to serve me” Ezek. 44, 13 &c. (cf. the forms with **عَبَّ**, **عَبَّ** § 191); besides cases like **لِيُعَلِّمَهُمْ** “to teach them” Ex. 24, 12; **لِيَسْمَعَهُمْ** “to hear them” Ps. 34, 15 &c.

With other nouns, nearly all the cases noted in § 288 may be illustrated also by the Infinitive. It is rather a favourite practice to place the Object before the Inf. with **لِ**.

(a) Without being determined: **لِيَجْعَلَهُمْ تَبْلًا** “*ἑγείραι τέκνα*” Matt. 3, 9; **لِيَجْعَلَهُمْ** “to set in order many things” Jos. St. 81, 11 &c.

(b) Determined: (1) **لِيَتَّخِذَ مِنْهُ تَبْلًا** “to take the entire treasure of the king” Aphr. 199, 10; **لِيَجْعَلَ** “thou canst make good the dreams” Joseph 31, 11 [Ov. 284, 16]; **لِيَجْعَلَهُ** “I have been ordered to have this done” Jos. St. 3, 21; **لِيَتَّخِذَ مِنْهُ تَبْلًا** “to learn and understand the investigation of words is an admirable thing” Aphr. 446, 15.—(2) **لِيَقْتُلَ نَفْسِي** “to kill myself” Ps. 40, 14; **لِيَتَّقِيَ** “to tend his people [as a flock]” Aphr. 193, 6; **لِيَسْمَعُوا** “thou canst understand the saying of our Lord” Aphr. 71, 6; (= **لِيَسْمَعُوا**) “they wanted to keep fast hold of the Astabedh” [“general”] Jos. St. 89, 8.—(3) **لِيَجْعَلَهُ**

Verb-Construction.

“to curse the earth” Gen. 8, 21; **حَصَدْتِجْزِيَهْ اِيَهْ حَجِي نَعْمَا** “to despoil the man” Aphr. 130, 3; **حَرَحَلْنَا مَن اِيَهْ زُكْرَا هِيْمِيْنَعْمَا جِيَا مَقْرَمَرٌ مَضْعِيْبٌ** **لِحِجَلِيَهْ** “*nam voluntatem illam magnam et sanctam non est quod possit retinere*” Spic. 20, 24.—(4) **لِحِصَصْرِيَهْ مَضَلَا اِيَهْ** “to understand this word” Aphr. 70, 4.

§ 294. Together with these, there are cases in which the object clearly comes into genitive relation with the Inf. This can happen with personal pronouns only. Very rarely does it occur with the 1st sing.: **حَصَفْنَمَاَب** “to make me clean” Matt. 8, 2 P.; Luke 5, 12 P.; in the former of which places C., and in the latter S., read **لِحَصَفْنَمَاَب**. It is found rather more frequently with the 3rd pl.: **لِحِيَهْمُوْمُوْمَاَب** “to burn them up” Ov. 126, 2 (instead of **لِحِيَهْمُوْمُوْمُوْمَاَب**); **لِحِيَهْمِجْمَهْ اِيَهْ** “to deliver them up” Mart. I, 153, 15; **لِحِصَجِيْلِيَهْمَاَب** “to render them (f.) ineffectual” John van Tella (Kleyn) 46, 12; **لِحِيَهْمَجِيْرِيَهْمَاَب** “to make them (f.)” Aphr. 319, 5; **لِحِيَهْمَاَب اِيَهْ** “to preserve them (f.)” *ibid.* line 6.

Noun-Construction.

INFINITIVE ABSOLUTE.

§ 295. The [indeterminate] general object,—the Inf. Abs.—is not of uncommon occurrence with Transitive and Intransitive, Active and Passive verbs. A definite object may also stand alongside of it. This Inf. serves to give more emphasis to the verb, by contrasting the action with some other one, or by giving expression to its intensity. Of course this emphasis has frequently become very trifling. Examples: **مَضَلَا حَلَا** “that he builds up” Aphr. 201, 5 (in antithesis to ‘throwing down’); **يَلَقَلَا مَن مَعْمَلِيْجَهْ اِيَهْ مَعْمَلِيْجِهْ لَا اِيَهْ مَعْمَلِيْجَهْ مَارِيْجِهْ** “for teachers are asked questions; they do not ask them” Spic. I, 17; **جِيَسَهْ مَدَهْ مَضَلَا** “*μόνον πιστεύς*” Luke 8, 50 C. (= Aphr. 21, 1; P. S. without Inf.); **مَضَلَا** “even when they are victorious” Jos. St. 15, 18; **لَا مَضَلَا** “the prophet was very sorry” Aphr. 453, 11; **اِيَهْ مَضَلَا** “but they destroyed (what he had built)” Aphr. 10, 20; **مَضَلَا** “overthrow it” Aphr. 201, 6; **مَضَلَا مَضَلَا** “and while they are continually bestirring themselves” Aphr. 497, 7; **مَضَلَا** “but saw no man” Sim. 304 mid.; **مَضَلَا**

Placed before the Verb.

“why hast thou then [so greatly] sinned?” Aphr. 270, 5; **ܕܠܗܘܐ ܒܗܘܢܐ ܕܗܘܐ** “was she then troublesome to him?” Joseph 293, 2. With the Part. pass.: **ܕܡܘܬܐ ܡܠܝܟܐ** “killed is he” Gen. 44, 28; **ܕܡܘܬܐ ܒܗܘܢܐ ܕܗܘܐ** “torn in pieces is Joseph” Gen. 37, 33; **ܕܡܘܬܐ ܕܗܘܐ ܕܡܘܬܐ** “was it (m.) then sharpened?” Mart. I, 126 mid.; **ܕܡܘܬܐ ܕܗܘܐ ܕܡܘܬܐ** *οὐχ ἑωράκει ποτὲ τὴν Τύρον* Sachau, Ined. 2, 14 (§ 279) &c. Thus also with verbal Adjectives (§ 118) like **ܕܡܘܬܐ ܕܗܘܐ ܕܡܘܬܐ** “that he would have fled” Anc. Doc. 91, 3; **ܕܡܘܬܐ ܕܗܘܐ ܕܡܘܬܐ** “that you would altogether keep silence!” Job 13, 5. Similarly **ܕܡܘܬܐ ܕܗܘܐ ܕܡܘܬܐ** “that we keep good watch” Ephr. II, 401 B; **ܕܡܘܬܐ ܕܗܘܐ ܕܡܘܬܐ** “and is not sick” *Synodes* (Chabot) 28, 17, 22.

Placed
after the
Verb.

§ 296. Less frequently the Inf. Abs. stands *after* the verb, in which case the emphasis is even stronger: **ܕܡܘܬܐ ܕܗܘܐ ܕܡܘܬܐ** “and he did not see this water at all” Sim. 313, 12; **ܕܡܘܬܐ ܕܗܘܐ ܕܡܘܬܐ** “it is for thee to speak” Sim. 315 *ad inf.*; **ܕܡܘܬܐ ܕܗܘܐ ܕܡܘܬܐ** “arise!” Sim. 271, 6 (and such construction is frequently found in Sim.); **ܕܡܘܬܐ ܕܗܘܐ ܕܡܘܬܐ** “flew [swiftly]” Dan. 9, 21 (= Aphr. 370, 19); **ܕܡܘܬܐ ܕܗܘܐ ܕܡܘܬܐ** “then, as often as he merely *thought* on his sanctity” Ov. 189, 14; **ܕܡܘܬܐ ܕܗܘܐ ܕܡܘܬܐ** “only *believe*” Spic. 2, 13; **ܕܡܘܬܐ ܕܗܘܐ ܕܡܘܬܐ** “only give command, O king!” Joseph 117, 11.

Without
Finite Verb.

§ 297. In very rare cases with the Inf. abs. the finite verb is left out altogether: **ܕܡܘܬܐ ܕܗܘܐ ܕܡܘܬܐ** “and sometimes they put Paul in bonds, and at other times they stoned him” Aphr. 300, 20.

Abstracts,
of another
form, taking
the part of
General
Object.

§ 298. The Inf. Abs. cannot take either attribute, or numeral, or attributive relative-clause nor can it stand in the plural or genitive, or govern a genitive. If the general object requires a measure of determination of that kind, ⁽¹⁾ then an Abstract, of another form, answering to the verb, must be chosen. This however is sometimes done even where

(1) Syriac is commonly satisfied with a simple adverb of quality, e. g. **ܕܡܘܬܐ ܕܗܘܐ ܕܡܘܬܐ** “he did not find fault with them severely” Aphr. 261, 19, where also **ܕܡܘܬܐ ܕܗܘܐ ܕܡܘܬܐ** might have been used.

the Inf. Abs. might stand. Examples: **إِلْيَافِيَا إِبِلْهَفِيَا هَقَهْمَلَا يُخَا** “Antioch experienced a violent earthquake” Land III, 244, 18; **قَهَا** **يَمِيَا حَمَلَا وَمَلِيَا** “he died an evil and painful death” Sim. 333, 3 (a construction like this is common with **مَلَا**); **أَمِيَا شَجِيَا شَهَنَدَهَا أَسِيَا** “then was it destroyed for the last time” Aphr. 399, 6; **إِلْيَافِيَا يَقِيَا** **إِلْيَافِيَا** “he had been well brought up” Ephr. I, 110 E; **إِلْيَافِيَا** **أَمِيَا** “lo, I have blessed thee with a manifold blessing” Joseph 297, 9; **أَمِيَا** **أَمِيَا** “for lo, I have twenty times been slain” Mart. I, 253 *ad inf.*; **أَمِيَا** **أَمِيَا** **أَمِيَا** **أَمِيَا** **أَمِيَا** “for not once only shall he be put to death, or five times, or ten times” Mart. I, 246, 9; ⁽¹⁾ **أَمِيَا** **أَمِيَا** **أَمِيَا** **أَمِيَا** “that they circumcise the heart of stone with the circumcision which is not [made] with hands” Ov. 125, 26; **أَمِيَا** **أَمِيَا** “to put to death” Spic. 17, 20 (where the Abstract is employed to keep two infinitives from coming together). An Abstract occurs alongside of the Inf. Abs. in **أَمِيَا** **أَمِيَا** **أَمِيَا** “thou art suffering a sad death” Simeon of Beth Arshām (Guidi) 9, 10 = Knös, Chrest. 39. An abstract noun of allied meaning, but from a different root, appears in an exceptional way in **أَمِيَا** **أَمِيَا** “when men lie down in this sleep” Aphr. 170, 12; and **أَمِيَا** **أَمِيَا** “they fell asleep” Joseph 105, 11.

Such an Abstract noun may also be represented, where the connection is clear, by the relative **أَمِيَا** referring thereto, or by a personal suffix: **أَمِيَا** **أَمِيَا** “the feeble reprimand which he employed” Aphr. 262, 5; **أَمِيَا** **أَمِيَا** **أَمِيَا** “the wicked murders in which men destroy their brethren” Ov. 132, 14; **أَمِيَا** **أَمِيَا** “the blessings with which thou hast blessed me” Joseph 201 *ult.*—202, 1 [= Ov. 299, 9—10]; **أَمِيَا** **أَمِيَا** “the fast which they kept” Aphr. 49, 12, and frequently; and so **أَمِيَا** **أَمِيَا** “they kept it (the fast)” Aphr. 44, 5. Cf. farther—where the words are from different roots—**أَمِيَا** **أَمِيَا** “the offence, which they committed against thee” Sim. 295, 2.

(1) A later recension for liturgical purposes substitutes a more convenient construction, with the preposition: **أَمِيَا** **أَمِيَا** *Offic. Sanctor. Maron. Hyemal.* (Romae 1656) p. 866b (cf. *Aestiv.* 74b *ult.*).

In ܘܢܩܘܒܘܗ ܐܘܫܘܒܘܗ ܘܢܩܘܒܘܗ ܐܘܫܘܒܘܗ “they received [were beaten with] forty each” Mart. I, 197 mid., the word “stripes” is left out, being understood. The instrument appears directly for the blow in ܠܥܘܣܫܘܒܘܗ ܢܘܩܘܒܘܗ ܠܠܘܢ “and they give him a hundred strokes” [*lit.* strike him (with) a hundred rods] Bedjan, Mart. II, 579, 8; ܘܢܩܘܒܘܗ ܐܘܫܘܒܘܗ ܐܘܫܘܒܘܗ ܐܘܫܘܒܘܗ “he gave him eighteen strokes with the sword” Bedjan, Mart. IV, 179, 18; ܘܢܩܘܒܘܗ ܐܘܫܘܒܘܗ “gave him one stroke with the sword” Guria et Shamona 24, 8, 11.

D. ܘܐܝܢ.

§ 299. The enclitic form ܘܐܝܢ (ܘܐܝܢ with the West-Syrians, ܘܐܝܢ with the East-Syrians)—contrasted with ܘܐܝܢ having ܝܢ sounded (ܘܐܝܢ with the West-Syrians, ܘܐܝܢ with the East-Syrians)⁽¹⁾—has the signification of “was” after a predicative Part., Adj., or Subst.: ܘܐܝܢ ܢܩܘܒܘܗ “ascended” Gen. 2, 6; ܘܐܝܢ ܢܩܘܒܘܗ “I rejoiced (f.)” Prov. 8, 30; ܘܐܝܢ ܢܩܘܒܘܗ “was cunning” Gen. 3, 1; ܘܐܝܢ ܢܩܘܒܘܗ ܘܐܝܢ ܢܩܘܒܘܗ “he was a priest of the most high God” Gen. 14, 18 &c. So too ܘܐܝܢ ܢܩܘܒܘܗ “he was an hundred years old” Gen. 21, 5 &c. It occurs farther after ܘܐܝܢ, and, by way of adding emphasis, after the finite verb (§§ 263; 268): ܘܐܝܢ ܢܩܘܒܘܗ; ܘܐܝܢ ܢܩܘܒܘܗ; ܘܐܝܢ ܢܩܘܒܘܗ “had afflicted him” Job 42, 11; ܘܐܝܢ ܢܩܘܒܘܗ “*fuerať*” frequently, &c. Thus also ܘܐܝܢ ܘܐܝܢ with the meaning “not”, having nothing of the force of a verb.

ܘܐܝܢ, when the ܝܢ is pronounced, remains always before its own predicate: ܘܐܝܢ ܢܩܘܒܘܗ ܘܐܝܢ ܢܩܘܒܘܗ “for he was righteous” Job 32, 1; ܘܐܝܢ ܢܩܘܒܘܗ ܘܐܝܢ ܢܩܘܒܘܗ “and the earth was waste and empty” Gen. 1, 2; ܘܐܝܢ ܢܩܘܒܘܗ ܘܐܝܢ ܢܩܘܒܘܗ “and Cain was a tiller of the ground” Gen. 4, 2; ܘܐܝܢ ܢܩܘܒܘܗ ܘܐܝܢ ܢܩܘܒܘܗ “and Joseph was in Egypt” Ex. 1, 5; ܘܐܝܢ ܢܩܘܒܘܗ ܘܐܝܢ ܢܩܘܒܘܗ “and the God of my father was with me” Gen. 31, 5 &c. So with ܘܐܝܢ ܘܐܝܢ “is not” (verbal); ܘܐܝܢ ܢܩܘܒܘܗ ܘܐܝܢ ܢܩܘܒܘܗ ܘܐܝܢ ܢܩܘܒܘܗ ἢ γὰρ καρδιά σου οὐκ ἐστὶν εὐθεΐα ἐνώπιον τοῦ θεοῦ Acts 8, 21; ܘܐܝܢ ܢܩܘܒܘܗ ܘܐܝܢ ܢܩܘܒܘܗ ܘܐܝܢ ܢܩܘܒܘܗ οὐκ εἶ φίλος τοῦ Καισαρος John 19, 12.—The ܝܢ is also pronounced when some other word comes in between the proper predicate and ܘܐܝܢ: ܘܐܝܢ ܢܩܘܒܘܗ ܘܐܝܢ ܢܩܘܒܘܗ

(1) For the determination of this distinction, which is not set forth in the old MSS. we are entirely dependent upon Biblical tradition.

ἡμεῖς ὑμῖν γὰρ ἔστιν ἡ ἐπαγγελία Acts 2, 39; ἰδοὶ ἐν αὐτῷ ζωὴ ἦν John 1, 4.

ἰδοῖ seems also to stand after adverbs and adverbial qualifications, when these constitute the real predicate, e. g. ἰδοῖ ἄριστος? "ὅτι μεθ' ὑμῶν ἦμην" John 16, 4; ἰδοῖ ἅπαντα "ἐν τῷ κόσμῳ ἦν" John 1, 10; ἰδοῖ ἅπαντα "εἰ ἐκ τοῦ κόσμου ἦτε" John 15, 19 (followed by ἴδωμι ἅπαντα with h, because it precedes the predicate) &c.:—but, throughout, ἰδοῖ with h has the meaning "became, happened" (ἐγένετο): ἰδοῖ ἄριστος "ὁ κόσμος δι' αὐτοῦ ἐγένετο" John 1, 10 (ἰδοῖ ἄριστος would mean "was in his hand"); ἰδοῖ ἅπαντα "ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα" John 8, 41; ἰδοῖ ἅπαντα ταῦτα ἐν Βηθανίᾳ ἐγένετο John 1, 28; ἰδοῖ ἅπαντα πρὸς οὗς ὁ λόγος τοῦ θεοῦ ἐγένετο John 10, 35; ἰδοῖ ἅπαντα "and there was darkness" Gen. 15, 17 &c.

After adverbs and adverbial expressions, a diverse understanding of the ἰδοῖ is often possible, and accordingly variations occasionally occur in such cases, either among analogous forms in the same tradition, or among different traditions.

§ 300. The Impf. ἰδοῖ is commonly placed before the Participle, to convey the sense of the Impf.,—either independently or dependently (after ?). This collocation is employed particularly to express continued, or repeated actions, or actions determined by ordinance: ἰδοῖ ἅπαντα καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν John 5, 27; ἰδοῖ ἅπαντα ἵνα ἵπταται "a Visitor or Presbyter or Deacon, who quits the world, shall leave whatever he has to the church" Ov. 219, 24; ἰδοῖ ἅπαντα "for he commanded the Jews that they should not circumcise themselves" Aphr. 95, 14; ἰδοῖ ἅπαντα ἵνα ἵπταται "how much the rather it befits you that you wash" John 13, 14 S., and essentially the same in Aphr. 227, 9 οἵμαι νίπτειν (where P. has ἰδοῖ ἅπαντα); ἰδοῖ ἅπαντα ἵνα ἵπταται "that on no account should women enter into their convents" Ov. 210, 4 = 212, 4; and many instances to the like effect in these Canons, though alternating with the simple Impf. More rarely without ?: ἰδοῖ ἅπαντα "think not" Mart. I, 218, 1; ἰδοῖ ἅπαντα... ἵνα ἵπταται... ἐσθίη δὲ καὶ

Forms of ἰδοῖ used for Emphasis and Modification.

πίγη Matt. 24, 48—49; and quite independently **يَتَذَكَّرُونَ** **بِذِكْرِكَ**, literally following the text *ξονται ἀλήθουσαι* Matt. 24, 41. With the subject-pronoun attached to the participle, thus **يَتَذَكَّرُونَ** **بِذِكْرِكَ** **فِي** **مَنْعَةٍ** “if only we may enter and be blessed by thee” Sim. 308, 1; **يَتَذَكَّرُونَ** **بِذِكْرِكَ** **فِي** **مَنْعَةٍ** “thou shalt remember the oath” *ibid.* 323, 2. So too with Part. Pass.: **يَتَذَكَّرُونَ** **بِذِكْرِكَ** **فِي** **مَنْعَةٍ** *ἐκβαλλομένους* *ἐξω* Luke 13, 28; **يَتَذَكَّرُونَ** **بِذِكْرِكَ** **فِي** **مَنْعَةٍ** “that they are continually taken up with fasting” Ov. 177, 2; **يَتَذَكَّرُونَ** **بِذِكْرِكَ** **فِي** **مَنْعَةٍ** “stand” Spic. 17, 17; **يَتَذَكَّرُونَ** **بِذِكْرِكَ** **فِي** **مَنْعَةٍ** **فِي** **بَابِ** **الْبَيْتِ** “it shall be made and prepared and placed at the door” Sim. 377, 8.

Rem. On **يَتَذَكَّرُونَ** with other verbal forms v. §§ 261; 263; 268; 277; 278 B.; 279 B.; cf. farther §§ 260; 324 E.; 338 C. On **يَتَذَكَّرُونَ** with the Inf. v. § 286, and with adverbs § 308.

E. **يَتَذَكَّرُونَ**.

Preliminary Observations.

§ 301. **يَتَذَكَّرُونَ** and its negative **يَتَذَكَّرُونَ** **لَا** or **يَتَذَكَّرُونَ** **لَيْسَ** (§ 199) are, in their syntax, essentially alike. In the matter of Tense, **يَتَذَكَّرُونَ** (as Noun) resembles the Part.; when it is strengthened by an enclitic **يَتَذَكَّرُونَ**, the resulting combination then answers to that of the Part. with **يَتَذَكَّرُونَ**; thus **يَتَذَكَّرُونَ** **يَتَذَكَّرُونَ** is nearly equal to “*erat*”. This **يَتَذَكَّرُونَ** does not necessarily require to be inflected according to gender and number, seeing that **يَتَذَكَّرُونَ** is properly a masculine substantive in the sg.

With separate Personal Pronouns.

§ 302. Sometimes **يَتَذَكَّرُونَ**, and more rarely **يَتَذَكَّرُونَ**, is found with the independent personal pronoun following: **يَتَذَكَّرُونَ** **أَنَا** “and I am no longer in being” Job 7, 21; **يَتَذَكَّرُونَ** **أَنَا** “they are not there”, “they are not in being” Jer. 10, 20; Ephr. II, 554 C.; III, 419 A.; Ephr. Nis. p. 62 v. 88; Jul. 177, 15; varied by **يَتَذَكَّرُونَ** **أَنَا** **لَا** *ὄκ εἶσι* Matt. 2, 18 C. (P. S. **يَتَذَكَّرُونَ** **أَنَا**); **يَتَذَكَّرُونَ** **أَنَا** “non sunt qui veniant” Ephr. III, 418 E; **يَتَذَكَّرُونَ** **أَنَا** **يَتَذَكَّرُونَ** “those who are not in being” (set overagainst **يَتَذَكَّرُونَ** **أَنَا**) Aphr. 274, 6; **يَتَذَكَّرُونَ** **أَنَا** **يَتَذَكَّرُونَ** “and if for the moon they do not exist” Ov. 70, 3 (for which l. 1 **يَتَذَكَّرُونَ** **أَنَا**); **يَتَذَكَّرُونَ** **أَنَا** **يَتَذَكَّرُونَ** “in the trouble of man they are not [involved]” Ps. 73, 5. **يَتَذَكَّرُونَ** is a mere copula in the original passage **يَتَذَكَّرُونَ** **أَنَا** **يَتَذَكَّرُونَ** “who are you Christians” Land III, 258, 17 (so in **يَتَذَكَّرُونَ** **أَنَا** **يَتَذَكَّرُونَ** “they are his agents” Land

III, 53, 26; and **אֶלְאֵי אֵיבֵי אֶלְאֵי** Land III, 91, 17; 140, 17; 141, 12; 142, 1; but all these passages are translations from the Greek; and in the very same way we have **אֶלְאֵי אֶלְאֵי אֶלְאֵי** “I am nothing” Land III, 281, 13; **אֶלְאֵי אֶלְאֵי אֶלְאֵי** “where I am” *ibid.* 285, 7).

§ 303. Far more common is the combination of **אֶלְאֵי** with possessive suffixes for the 1st and 2nd persons; while for the 3rd person **אֶלְאֵי** is used either alone, or with the possessive suffix. The usage here, in some meanings, is made to follow strict rules; in others it varies.

אֶלְאֵי in the sense of “exists”, “is extant or at hand” appears most frequently by far without any suffix: **אֶלְאֵי אֶלְאֵי אֶלְאֵי** “in every church that there is” Ov. 217, 4; **אֶלְאֵי אֶלְאֵי אֶלְאֵי** (var. **אֶלְאֵי אֶלְאֵי**) “and there was no water there” Ex. 17, 1; **אֶלְאֵי אֶלְאֵי אֶלְאֵי** “if there are no righteous persons” Aphr. 458, 9, **אֶלְאֵי** “est, qui”, “sunt, qui” frequently; **אֶלְאֵי אֶלְאֵי** “est, ubi” frequently; **אֶלְאֵי אֶלְאֵי אֶלְאֵי** “it is long, till” Aphr. 33, 2 &c. But it occurs with the suffix also: **אֶלְאֵי אֶלְאֵי אֶלְאֵי** “its sting still exists” Aphr. 135, 2; **אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי** “he created what was not in being” Ephr. Nis. p. 55 v. 144; **אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי** “or fate has no existence at all” Spic. 9, 9; **אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי** “she, who did not even exist at all before” Ov. 203, 16; **אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי** “when Adam did not yet exist” Aphr. 158, 11; **אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי** “for every one who exists” Spic. 4, 15 &c.

The bare form predominates also with **אֶלְאֵי** in the signification “belongs to”, “is the property of”: **אֶלְאֵי אֶלְאֵי אֶלְאֵי** “when thou hast something” Prov. 3, 28; **אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי** παντι τῶ εἶχοντι (“unto every one which hath”) Luke 19, 26; **אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי** “whoever has anything denies it, and whoever has nothing, struggles to get possession of something” Spic. 47, 2. In none of these three examples is there any definite subject. Compare **אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי** “he has to do with the judge” Isaac II, 42, 104. Farther, **אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי** “he, who has it (אֶלְאֵי the possession) and loses it, does not find it again, and he, who has it not and runs after it, does not overtake it” Aphr. 356, 2; **אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי** “they had golden ear-rings” Judges 8, 24; **אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי** “but he had believing parents” Sim. 268; **אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי אֶלְאֵי** “and his

beauty was unbounded" Sim. 272, 13; **لَوَا ۛ ۛ ۛ ۛ ۛ ۛ** "who had a daughter" Sim. 273, 12; **لَوَا ۛ ۛ ۛ ۛ ۛ ۛ** "for all distresses there are remedies" Aphr. 135, 3 &c.

Very rarely occur cases like **لَوَا ۛ ۛ ۛ ۛ ۛ ۛ** "but we have liberty in ourselves" Spic. 13, 4.

With other prepositions or adverbs likewise, the bare form **لَوَا** appears freely, although **لَوَا** with suffixes often occurs too, especially when it comes after the prepositional phrase. In such combinations the signification is indeed gradually passing into that of the pure copula: **لَوَا ۛ ۛ ۛ ۛ ۛ ۛ** *ἐν ἀρχῇ ἦν ὁ λόγος* John 1, 1; **لَوَا ۛ ۛ ۛ ۛ ۛ ۛ** "for in every land and among every people there are rich and poor" Spic. 18, 4; **لَوَا ۛ ۛ ۛ ۛ ۛ ۛ** "in whom is knowledge" Spic. 3, 11; **لَوَا ۛ ۛ ۛ ۛ ۛ ۛ** "there is no strength in the wicked man to stand against the good" Aphr. 182, 4; **لَوَا ۛ ۛ ۛ ۛ ۛ ۛ** "Judas is not with them" Aphr. 65, 2; **لَوَا ۛ ۛ ۛ ۛ ۛ ۛ** "all that is upon me" Spic. 3, 21; **لَوَا ۛ ۛ ۛ ۛ ۛ ۛ** "and with whom is no truth" Aphr. 182, 13; **لَوَا ۛ ۛ ۛ ۛ ۛ ۛ** Spic. 14, 1 &c. — **لَوَا ۛ ۛ ۛ ۛ ۛ ۛ** "the filth of sin which is in the villages" Ov. 116, 7 (parallel to **لَوَا ۛ ۛ ۛ ۛ ۛ ۛ** "the sin which is in the streets of the towns" line 6); **لَوَا ۛ ۛ ۛ ۛ ۛ ۛ** "all faults . . . are in me" Ov. 141, 4; **لَوَا ۛ ۛ ۛ ۛ ۛ ۛ** "God was in them" Aphr. 70, 6; **لَوَا ۛ ۛ ۛ ۛ ۛ ۛ** "the brethren who are in the convents" Ov. 213, 11 (alongside of **لَوَا ۛ ۛ ۛ ۛ ۛ ۛ** "the monks who are in their districts" Ov. 216 *ult.*); **لَوَا ۛ ۛ ۛ ۛ ۛ ۛ** "she, who is in the midst of the sea" Apost. Apocr. 274 *paen.* (Gnostic Hymn); **لَوَا ۛ ۛ ۛ ۛ ۛ ۛ** "for upon the top of high places is Wisdom" Prov. 8, 2; **لَوَا ۛ ۛ ۛ ۛ ۛ ۛ** "from those who were with him" Ov. 162, 14; **لَوَا ۛ ۛ ۛ ۛ ۛ ۛ** "if it had been always with him" Aphr. 128, 3; **لَوَا ۛ ۛ ۛ ۛ ۛ ۛ** "the solution of which is not with us" Ephr. III, 687 C. &c.

لَوَا occurs constantly with the suffix, when it is merely the copula; thus in cases like **لَوَا ۛ ۛ ۛ ۛ ۛ ۛ** "this is nothing else

(¹) Read thus.

save the sword of Gideon" Judges 7, 14; **يَهْدِيهِ جِهَ تَصَقَّعَ مَهَا فَتَبَّ** **يُؤَيَّهَتَبَ اَوَّ** "Joseph was fifty-six years old" Aphr. 465, 11 (in the parallel passages merely **اَوَّ**); **يُؤَيَّهَتَبَ اَوَّ؟ يَهْ لَهْخَلَا اَوَّ يَلَا وَكُهَلَا فَخَ لُحَلَّهْ اَوَّ** **تَبَعَلَا** "but this blessed Rabbūlā was from his childhood a heathen [had been brought up as a heathen]" Ov. 160, 11; **حَدَّهْ؟ يَهْ لُطَّهْ اَوَّ يَلَا جَلَّسَهْ؟** **يُؤَيَّهَتَبَ اَوَّ** "his work there, however, was only this" Ov. 168, 15; **مَعْتَفَهْ** **يُؤَيَّهَتَبَ اَوَّ** "and her inward part, which is wasted, is Jerusalem" Aphr. 98, 9; **وَحَبِيبَ مَجَلَّيَا يُؤَيَّهَتَبَ اَوَّ** **يُؤَيَّهَتَبَ اَوَّ** "and the sons of peace are the brethren of Christ" Aphr. 305, 5 &c.

With suff. of the 1st and 2nd person: **اَتَلَفَ فَخَ اِطْرَا اِوَلَجِيْزِيْ؟ يُؤَيَّهَتَبَ اَوَّ** **يُؤَيَّهَتَبَ اَوَّ** *ὁμοίως ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ* John 8, 44; **لِي رُجَّهْ اَوَّ** "if thou art willing, so are we" Aphr. 493, 18; **جِهَ اَوَّ اَوَّ** **جِهَ اَوَّ اَوَّ** "as long as we are still in the world" Ov. 195, 19; **اَنَا مَحَبَّهَلَّيَا اَوَّ** "I am a Christian" Moes. II, 73, 18; **اَسْ اَوَّ اَوَّ** "as I was" ZDMG XXIX, 116 *paen.*; **جِهَ اَوَّ اَوَّ** **جِهَ اَوَّ اَوَّ** "we are robbers" Sim. 365 mid.; **اَسْبَهْ لِي اَوَّ اَوَّ** "we are no magicians" Mart. I, 182, 3; **اَسْ اَوَّ اَوَّ** **اَسْ اَوَّ اَوَّ** "as thou art now also the head" Jul. 18, 3; **جِهَ اَوَّ اَوَّ** **جِهَ اَوَّ اَوَّ** "in what anxiety and fear you were" Jul. 21, 15.

§ 304. Examples of the uninflected state of **اَوَّ** with **اَوَّ**: **اَوَّ اَوَّ** **اَوَّ اَوَّ** **اَوَّ اَوَّ** **اَوَّ اَوَّ** "she had an handmaid" Gen. 16, 1 (Ceriani **اَوَّ اَوَّ**); **اَوَّ اَوَّ** **اَوَّ اَوَّ** "but there were no brethren, who dwelt there" Sim. 286 mid.; **اَوَّ اَوَّ** **اَوَّ اَوَّ** "other things which he had" Sim. 276, 7; **اَوَّ اَوَّ** **اَوَّ اَوَّ** "and in the midst of the fire was the form of four beasts, and every one had four faces" Moes. II, 98 v. 358; **اَوَّ اَوَّ** **اَوَّ اَوَّ** "there was no water" Aphr. 452, 13 (var. **اَوَّ اَوَّ**); **اَوَّ اَوَّ** **اَوَّ اَوَّ** "the gleaners, the poor and the strangers, who were there" Sim. 276 *inf.* Often too in translations from the Greek **اَوَّ اَوَّ**, **اَوَّ اَوَّ** alongside of **اَوَّ اَوَّ**.

اَوَّ اَوَّ
with Feminine and with Plural.

§ 305. That **اَوَّ** answers, as regards syntax, to the Part. (of **اَوَّ**), is shown also in constructions like **جِهَ اَوَّ اَوَّ** **جِهَ اَوَّ اَوَّ** "before I was in existence, thou didst fashion me" Ephr. III, 342 E; **اَوَّ اَوَّ** **اَوَّ اَوَّ** "he sold all that he had" Ov. 165, 24; **اَوَّ اَوَّ** **اَوَّ اَوَّ** "they learned where and how he was" Ov. 169, 23; . . . **اَوَّ اَوَّ**

اَوَّ employed like a Participle; and with Forms of **اَوَّ**.

ܐܘܝܠܐܢܐ “when I was a boy, . . . I saw” Ov. 154, 10 (cf. § 275). Accordingly the word has been combined, like a participle, even with the Impf. of **ܘܥܠܡܐ** (§ 300): **ܘܥܠܡܐ ܐܘܝܠܐܢܐ ܐܘܝܠܐܢܐ** *ἔδωκεν ζωὴν ἔχειν* John 5, 26 C.; **ܘܥܠܡܐ . . . ܐܘܝܠܐܢܐ ܐܘܝܠܐܢܐ** “in order that he may be an example for us” Ov. 159, 7; **ܘܥܠܡܐ ܐܘܝܠܐܢܐ ܐܘܝܠܐܢܐ** “that he may not be” Ov. 62, 22; **ܘܥܠܡܐ ܐܘܝܠܐܢܐ ܐܘܝܠܐܢܐ . . . ܘܥܠܡܐ ܐܘܝܠܐܢܐ** “that the discourse may be about a great change” Jos. St. 92, 4; **ܘܥܠܡܐ ܐܘܝܠܐܢܐ ܐܘܝܠܐܢܐ** “that in all the churches there may be a Gospel in separate parts [*i. e.* a book of the Gospel arranged in the original order], and that it be read” Ov. 220, 4; **ܘܥܠܡܐ ܐܘܝܠܐܢܐ ܐܘܝܠܐܢܐ** “gave to us that we should be, as it were, of him” *Regulae Monasticae* ed. Chabot (*Accad. dei Lincei, Rend.* 1898, 41, 15), and thus, frequently,—particularly in translations from the Greek. Jacob of Edessa has the word with a purely future signification (*Epist.* 13 ed. Wright p. 11, 7): **ܘܥܠܡܐ ܐܘܝܠܐܢܐ ܐܘܝܠܐܢܐ ܐܘܝܠܐܢܐ** “God, who was, and is, and shall be for ever” So even **ܘܥܠܡܐ ܐܘܝܠܐܢܐ ܐܘܝܠܐܢܐ ܐܘܝܠܐܢܐ** “so that they even had life and great reasoning power” *Moes.* II, 104 v. 444. With the Part.: **ܘܥܠܡܐ ܐܘܝܠܐܢܐ ܐܘܝܠܐܢܐ** “cursed is the opinion which exists” *Ephr.* III, LIII *ad inf.* One translator ventures even upon **ܘܥܠܡܐ ܐܘܝܠܐܢܐ** *τοῦ* Lagarde, *Reliq.* 21, 23, 24.

ܐܘܝܠܐܢܐ with Infinitive and complete Clauses.

§ 306. On **ܐܘܝܠܐܢܐ** with the Inf. v. § 286. So too **ܐܘܝܠܐܢܐ ܐܘܝܠܐܢܐ** “which could feel without the soul” *Moes.* II, 92 v. 242; **ܐܘܝܠܐܢܐ ܐܘܝܠܐܢܐ ܐܘܝܠܐܢܐ** . . . “a chosen vessel shall he become [*lit.* is it to him that there be of him]” *Sim.* 278 *ad inf.*, where *Cod. Loul.* has merely **ܐܘܝܠܐܢܐ ܐܘܝܠܐܢܐ**; and thus frequently.

ܐܘܝܠܐܢܐ “to have”.

§ 307. When translators put **ܐܘܝܠܐܢܐ** for *ἔχειν* (also **ܐܘܝܠܐܢܐ** for *ἔχει* “he is” [of circumstance or condition]), they sometimes furnish the object of *ἔχειν* in the Syriac with **ܐܘܝܠܐܢܐ** also: thus even **ܐܘܝܠܐܢܐ ܐܘܝܠܐܢܐ ܐܘܝܠܐܢܐ** *ἔμεις δὲ οὐ παντὸς ἔχετε* *Matt.* 26, 11 (*S.* is different); John 12, 8.

ܐܘܝܠܐܢܐ and **ܘܥܠܡܐ** with Adverbs of Quality.

§ 308. Sometimes **ܐܘܝܠܐܢܐ**,—and even **ܘܥܠܡܐ**,—is combined with adverbs of quality instead of adjectives: **ܐܘܝܠܐܢܐ ܐܘܝܠܐܢܐ ܐܘܝܠܐܢܐ** “if the word is true” *Deut.* 13, 14; and frequently in translations such as **ܐܘܝܠܐܢܐ ܐܘܝܠܐܢܐ** “they are in an evil case” *Euseb. Theoph.* 2, 84 (towards the

end), &c.—**ܐܘܘܪܐ ܕܘܘܪܐ ܕܘܘܪܐ** “it would be better for him” Ephr. in Zingerle’s Chrest. 257, 8; **ܘܠܐ ܘܘܪܐ ܘܘܪܐ ܘܘܪܐ ܘܘܪܐ** “and his coming was not in vain” Aphr. 150, 15; **ܘܘܪܐ ܘܘܪܐ ܘܘܪܐ ܘܘܪܐ ܘܘܪܐ** “and it went badly with them in the end” Aphr. 293, 5; **ܘܘܪܐ ܘܘܪܐ ܘܘܪܐ ܘܘܪܐ ܘܘܪܐ** “our chastenings were manifold” Jos. St. 4, 14.

§ 308^b. A very rare construction and one pronounced by BA **ܘܘܪܐ ܘܘܪܐ** = simple **ܘܘܪܐ** no. 650 to be old and rude, is **ܘܘܪܐ ܘܘܪܐ ܘܘܪܐ ܘܘܪܐ ܘܘܪܐ** = simple **ܘܘܪܐ** **ܘܘܪܐ ܘܘܪܐ ܘܘܪܐ ܘܘܪܐ ܘܘܪܐ** “and the writing is thus” Land III, 327, 24; **ܘܘܪܐ ܘܘܪܐ ܘܘܪܐ ܘܘܪܐ ܘܘܪܐ** **ܘܘܪܐ ܘܘܪܐ ܘܘܪܐ ܘܘܪܐ ܘܘܪܐ** “whether this observance comes from the time of the Apostles” Jac. Ed. in Lagarde, *Rel. Jur. Syr.* 144, 4. Cf. BB p. 151, 4.

II. THE SENTENCE.

1. THE SIMPLE SENTENCE.

A. THE SIMPLE SENTENCE IN GENERAL.

§ 309. The Nominal sentence,—that is, the sentence which has a Substantive, an Adjective, or an Adverbial expression as a predicate,—is not very sharply distinguished in Syriac from the Verbal sentence. The Participle,—becoming a pure Verbal form, but yet betraying its Nominal origin—, which is widely employed as a predicate, and **ܘܘܪܐ** which in like manner comes near to the Verb, mark stages of transition from the Nominal sentence to the Verbal sentence; while on the other hand sentences with the Substantive verb **ܘܘܪܐ** can scarcely be regarded as truly Verbal sentences. Farther the inner constructions severally of Nominal and Verbal sentences in Syriac do not greatly differ.

§ 310. A Nominal predicate, when set beside a Subject—without a copula—may form a sentence, just like a verb: **ܘܘܪܐ ܘܘܪܐ ܘܘܪܐ** “love (is) far removed from vainglory” Aphr. 256, 14 (v. farther examples, with Predicative Adjective § 204 A, and with Participle § 269 *sqq.*); **ܘܘܪܐ ܘܘܪܐ** “love is light” Aphr. 257, 22; **ܘܘܪܐ ܘܘܪܐ**

Nominal Sentence.
Verbal Sentence.

Copula wanting.

بِحَمْدِكَ تَبُوءُ بِهَا “this is the Apology against the Jews” Aphr. 331, 14; لَطْرُ عَصْرٍ “the Good Being is thy name” Aphr. 493, 10; جِه تَهْمَلُ “in it is love” Aphr. 297, 7; وَدَوِّجِ لَإِ سَلْبُؤْ إِعْلَا (رَبِّقَه) “and in this there is neither sin nor righteousness” Aphr. 308, 3; مَعْ تَهْسَبِ جِه “there is in us of thy spirit” Aphr. 488, 11 &c. It is but rarely that a copula is wanting, in longer sentences, as in إِهْمُؤْ إِهْمُؤْ ضَحْدَلَا إِهْمُؤْ جِهْمُؤْ وَضَهْ إِهْمُؤْ إِهْمُؤْ “and farther this utterance,—of the which our Redeemer declared that upon it hang the Law and the Prophets,—is beautiful, good and excellent” Aphr. 30, 1 &c. But the omission, not merely of every copula, but even of the tense-marking تَهْمَا, is very common in short subordinate sentences, like جِه تَهْمَلَا جِهْمُؤْ “while there are just persons within it” Aphr. 457, 16; جِه عَقْلَلَا هَعْمَلَا ضَهْمُؤْ “while the vine was torn out and taken from them” Aphr. 463, 5; جِه إِهْمُؤْ جِهْمُؤْ مَبْصَبِ “while our wickedness before thee was great” Aphr. 488 *ult.*; وَإِيَابَ فَهَسْدَلَا سَبَا إِهْمُؤْ تَبْجَعَلَا لَهْمُؤْ مَعْقَبَا “and brought one great hewn stone, which was well polished and beautiful” Sim. 271, 7; جِه إِهْمُؤْ جِهْمُؤْ جَهْمُؤْ “while these poor people were still in the Mandra” Sim. 312 *mid.* &c. (cf. §§ 275; 305). Wherever the past is involved, تَهْمَا (لَهْمَا, هَهْمَا) might also stand here. Thus in تَهْمَا جِه تَهْمَا إِهْمُؤْ “but he had another brother, whose name was Shemshai” Sim. 268 *ult.*, the *Cod. Lond.* has 'هَهْمَا مَهْمَا هَهْمَا.

Pronoun of
 the 3rd
 pers. as
 Copula.

§ 311. Apart from sentences of the last kind [§ 310], the employment of a copula is far more usual. First of all, the 3rd pers. pron. serves as such, being really a reference indicating or recalling the subject. For إِهْمُؤْ تَهْمَا “God is righteous”, there is often said تَهْمَا تَهْمَا or تَهْمَا تَهْمَا. Thus تَهْمَا تَهْمَا “great is his sin” Aphr. 45, 10 (l. 8 تَهْمَا تَهْمَا, without تَهْمَا); تَهْمَا تَهْمَا “his weapon is weaker than ours” Aphr. 137, 21; تَهْمَا تَهْمَا “his whole heart is with him” Ov. 278, 26; مَهْمُؤْ تَهْمَا تَهْمَا “older is the promise”, and مَهْمُؤْ تَهْمَا تَهْمَا “older is the word” Aphr. 27, more than once; لَ إِهْمُؤْ تَهْمَا تَهْمَا “if it is a disgrace to thee, that” Ov. 162, 8; تَهْمَا تَهْمَا *ὁ πατήρ ἡμῶν Ἀβραάμ ἐστι* John 8, 39; تَهْمَا تَهْمَا “that his creators are many” Aphr. 51, 7; تَهْمَا تَهْمَا “these are the men and women” Sim. 271 *ad inf.*;

مَنْزِلًا “for the just and the upright are the salt of the earth” Aphr. 457, 5; مَنْزِلًا “who are these?” Sim. 271 mid.; مَنْزِلًا “what then is this?” Aphr. 13, 12; and frequently مَنْزِلًا “who is?”; مَنْزِلًا “what is?”; مَنْزِلًا “this is” &c. It occurs, though rarely, with the Part., as in مَنْزِلًا “the just and the upright are always found on the earth” Aphr. 455, 11; 457, 2; مَنْزِلًا “these chastenings are sufficient” Jos. 5, 16.

§ 312. A. When the subject is a personal pronoun, it is sufficient Personal
Pronoun
as Subject. to set it down once; and in fact it stands oftenest as an enclitic after the most important word in the predicate: أَنَا “I am innocent” Job 33, 9; أَنَا “we are thy people” Aphr. 488, 9; أَنَا “am I then my brother’s keeper?” Gen. 4, 9; أَنَا “if thou art wise” Prov. 9, 12; أَنَا . . . أَنَا “that thou art either God, or the son of God” Addai 3 ult.; أَنَا “ye are the sons of Cain” Aphr. 331, 9; أَنَا “he is my brother” Gen. 20, 5; أَنَا “that he is the Son of God” Ov. 163, 12; أَنَا “she is precious” Prov. 3, 15; أَنَا “she is a tree of life” Prov. 3, 18; أَنَا “that they are the disciples of Christ” Ov. 177, 4 &c. For 1st and 2nd Pers. cf. the Participial forms, § 64.

In the case of two Participles, the Subject pronoun does not need to be repeated, e. g. أَنَا & ἀκούετε καὶ βλέπετε Matt. 11, 4 P. (C. أَنَا وَمِنْكُمْ وَمَعَكُمْ أَنَا); أَنَا “thou art exceeding angry and wrathful” Jesussabran (Chabot) 554, 11; أَنَا “from me you receive nothing, and depart” John. Eph. 399, 15.

B. It is far less common for the pronoun of the 1st and 2nd person to stand alone at the commencement. A certain emphasis is usually conveyed in that arrangement: أَنَا “when I was still but a little boy” Apost. Apocr. 274, 9 (Gnostic Hymn); أَنَا “whilst thou art uplifted, vainglorious and proud” Aphr. 270, 8; similarly ll. 10, 11; أَنَا “for thou art waiting and hoping” Aphr. 341, 6; أَنَا & ἀκούετε Luke 10, 24 P. S. (C. أَنَا) immediately after أَنَا “I am” & ὑμεῖς βλέπετε; أَنَا “οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες Matt. 10, 20 P. S.;

ἴσατε, ἴσατε, ἴσατε ἢ οὐχ ὑμεῖς λέγετε (a question) John 4, 35 P. S. (C. ἴσατε ἴσατε ἴσατε); ἴσατε, ἴσατε ἢ οὐχ ὑμεῖς γὰρ οὐκ εἰσέρχεσθε Matt. 23, 14 C. S. (P. ἴσατε, ἴσατε); ἴσατε ἢ οὐχ ὑμεῖς οὐκ οἴδατε John 4, 32 C. (P. S. ἴσατε ἢ οὐχ ὑμεῖς οὐκ οἴδατε); ἴσατε ἢ οὐχ ὑμεῖς οὐκ οἴδατε "and I acquire knowledge and understanding" Prov. 8, 12 &c. So in S. farther, Matt. 13, 17; Luke 22, 29 and 70; Luke 10, 24. With the 3rd pers. this is more frequent: ἴσατε ἢ οὐχ ὑμεῖς "and she leaped" Sim. 273 *inf.* (Cod. Lond. adds 1009) &c.

C. The personal pronoun as Subject is very commonly placed at the beginning, and then repeated enclitically before or after the leading word in the predicate, so that this second form constitutes the copula: ἴσατε ἴσατε "I am the Lord", occurring often; ἴσατε ἴσατε ἢ οὐχ ὑμεῖς "and I am dust and ashes" Gen. 18, 27; ἴσατε ἴσατε ἢ οὐχ ὑμεῖς "I am as thou" Job 33, 6; ἴσατε ἴσατε ἢ οὐχ ὑμεῖς ἐγὼ εἶμι ὁ Χριστός Matt. 24, 5; ἴσατε ἴσατε ἢ οὐχ ὑμεῖς "we are the sons of Abraham" Aphr. 331, 5 (l. 15 ἴσατε ἴσατε ἢ οὐχ ὑμεῖς); ἴσατε ἴσατε ἢ οὐχ ὑμεῖς "surely thou, Sennacherib, art an axe in the hands of him who hews, and a saw in the hands of him who saws therewith" Aphr. 82, 2 (l. 4 ἴσατε ἴσατε ἢ οὐχ ὑμεῖς "and art a rod for striking with"); ἴσατε ἴσατε "σὺ τίς εἶ" John 1, 19; ἴσατε ἴσατε ἢ οὐχ ὑμεῖς "μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν" John 8, 53 &c. In particular this use is often found with the Part. as in ἴσατε ἴσατε &c. So ἴσατε ἴσατε ἐγὼ εἶμι "it is I" Matt. 14, 27, and elsewhere. So too when the pronoun of the 3rd person stands for the subject, the same word is frequently subjoined as the copula, and in fact the two are often directly combined: ἴσατε ἴσατε ἢ οὐχ ὑμεῖς "he is the chief of all created things" Job 40, 19; ἴσατε ἴσατε (or ἴσατε ἴσατε) "she is the woman" Gen. 24, 44; ἴσατε ἴσατε ἢ οὐχ ὑμεῖς ἔτι αὐτός ἐστιν ὁ Χριστός Matt. 16, 20; cf. John 4, 29.

D. But the pronoun of the 3rd person often appears too in the enclitic form as a copula with the 1st and 2nd persons as Subject: ἴσατε ἴσατε "I am thy son" Gen. 27, 18; ἴσατε ἴσατε ἢ οὐχ ὑμεῖς "thou art my hope" Job 31, 24; ἴσατε ἴσατε ἢ οὐχ ὑμεῖς "thou (f.) art my confidence" *ibid.*; ἴσατε ἴσατε ἢ οὐχ ὑμεῖς σὺ εἶ ὁ Χριστός Matt. 16, 16 (cf. 26, 63); ἴσατε ἴσατε ἢ οὐχ ὑμεῖς "we are the people of God" Aphr. 331, 4 and 15 (cf. *supra* C);

אֲנִיכֶם הֵי אֲבֶנֶי הַשָּׂדֵה Matt. 5, 13; אֲנִיכֶם הֵי אֲבֶנֶי הַשָּׂדֵה Ov. 115, 12, and thus frequently אֲנִי אֲבֶנֶי Aphr. 286 sq.

§ 313. The Copula may farther be expressed by אֲנִי with suffix אֲנִי as Copula. Wide choice in expressing the Copula. (§ 303), while אֲנִי does not represent a proper copula, seeing that it is always an actual Tense form. But in all these cases the language has a wide choice among various modes of expression. Instead of the two forms cited in § 312 C for “we are the sons of Abraham”, viz:— אֲנִי אֲבֶנֶי אַבְרָהָם and אֲנִי ד' אֲבִי, the sentence might also have run thus:— אֲנִי אֲבֶנֶי ד' אֲבִי or אֲנִי ד' אֲבִי or merely אֲנִי ד' אֲבִי or,— slightly emphasizing the subject,— אֲנִי ד' אֲבִי.

§ 314. The omission of the subject, when it may be understood from the connection, takes place not only with Participles, which pass over to the category of verbs (§ 253), but in certain cases also with Adjectives Thus in particular, in short accessory clauses, *e. g.*: אֲנִי אֲבֶנֶי “who are in need” (“to whom it is insufficient”) Ov. 217, 14; אֲנִי אֲבֶנֶי “what he was due” Matt. 18, 30; אֲנִי אֲבֶנֶי δὲ μέμνητε καφός Luke 1, 22; אֲנִי אֲבֶנֶי οὐ σὺ ἐγκύψ Luke 2, 5; אֲנִי אֲבֶנֶי אֲנִי אֲבֶנֶי “and when he was on the point of entering, he saw” Sim. 271 mid. (and frequently thus with אֲנִי) &c. Farther in short sentences, rhetorically pointed with אֲנִי: אֲנִי אֲבֶנֶי אֲנִי אֲבֶנֶי אֲנִי אֲבֶנֶי “of those who were killed I have written to thee, and (it is) true [on the Fem. v. § 254 C]; those who were stoned I have signified to thee, and (it is) to be relied upon” Mart. I, 120, 9; אֲנִי אֲבֶנֶי אֲנִי אֲבֶנֶי אֲנִי אֲבֶנֶי “they struck him, and (he was) cheerful, lashed him, and (he was) proud, lacerated him. and (he was) pleased” Moes. II, 56 v. 124; אֲנִי אֲבֶנֶי אֲנִי אֲבֶנֶי אֲנִי אֲבֶנֶי “lacerating combs (were) in his sides, lashes on his back, and (they were) trifling to him” *ibid.* 57 v. 175; אֲנִי אֲבֶנֶי אֲנִי אֲבֶנֶי “and (he is) in need of alms” Aphr. 8 ult.; אֲנִי אֲבֶנֶי אֲנִי אֲבֶנֶי “and for avarice (that is) but little” Aphr. 268, 5 (where there are additional examples). Farther אֲנִי אֲבֶנֶי אֲנִי אֲבֶנֶי “for they are circumcised and uncircumcised” Aphr. 204, 4 (where the Part. influences the Adj.);— אֲנִי אֲבֶנֶי אֲנִי אֲבֶנֶי אֲנִי אֲבֶנֶי “but over some things they have power, and over others none” Spic. 9, 23; cf. 10, 22.

Subject wanting.

Time-range
of the
Nominal
Sentence.

§ 315. The Nominal sentence in itself denotes a state of being, and accordingly, first of all, it represents the continuous present (§ 269). By the context, however, it may often become plain that the state or condition concerns the past, *i. e.*, is contemporaneous with the time of the principal clause. Thus *e. g.* **مَسْعِي اَبَوَ اِدَوَ فُحْحِي مِ... سَمَوَ** "he urged them to show in every thing that they were (*are*) disciples of Christ" Ov. 177, 3; **كُلُّ مَلَا لَمَّا جَوَ** *πάντα ὅσα εἶχεν* Matt. 13, 46; **جَوَ جَمَّا جَمَّا... جَمَّا... سَلَا** "he saw the people, that had no limit" Sim. 271; **جَوَ اِبِي جَوَ** *ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήρωθησαν . . .* Luke 2, 6. Cf. on this use in the case of the Part. § 275, in which case, however, it occurs far oftener. In particular, the indication of past time is often wanting in short Relative clauses, of which the predicate is an Adverbial qualification (§ 355).— Sometimes, though but rarely, a Nominal clause is employed to delineate in a lively manner a past condition, just as in the example given in the foregoing section **مَهْمَا صَحِيحَةً مَهْمَا** &c.

Separation
of the Subj.
from the
Pred. by
means of **و**.

§ 316. The separation of the Subject from the Predicate by means of **و**, in short successive clauses, is a purely rhetorical device, exemplified in **نَبِي اِبِي جَوِي فَزَسَمَ اِبِي اِبِي مَجَلَا اِبِي اِبِي مَجَلَا اِبِي اِبِي مَجَلَا** *نَبِي اِبِي جَوِي فَزَسَمَ اِبِي اِبِي مَجَلَا اِبِي اِبِي مَجَلَا اِبِي اِبِي مَجَلَا* "Joy, it was fled; cheerfulness, it was removed; peace, it was chased away; quietness, it was driven off; help, there was none; assistance, it was not near &c." (eight more clauses of the same kind follow) Mart. I, 12 *ult.*, and in **اِبِي اِبِي اِبِي اِبِي اِبِي اِبِي اِبِي اِبِي** *اِبِي اِبِي اِبِي اِبِي اِبِي اِبِي اِبِي اِبِي* "the feet, they are struck off; knees, they are cut away; arms, they are torn out; haunches, they are struck off" Mart. I, 255 mid.

NOMINATIVE ABSOLUTE.

Nominative
Absolute.

§ 317. It is not uncommon by way of emphasis to place a noun first, and leave its proper grammatical reference to be cleared up by a personal pronoun which comes after, and which answers to it. Of this class are constructions like **جَمَّا طَبَوَ** "the house, he built it" (§ 288); on this also rests the employment of **و** as copula together with other devices described in § 311 *sq.* In particular, we have in this class cases

like *هَيْلٌ بَرِيَّةٌ أَوْ كَيْفَ مَقْسُورٌ* “the clear light,—*that* is Christ” Aphr. 14, 10; *بِئْتَابَ مَقْدُومًا* “the foundation,—*that* is the beginning of the whole building” Aphr. 7, 2 &c. But a like course is followed also in the most diverse grammatical relations⁽¹⁾: *بِحَيْثُ* “to all these their purity was a complete fast” Aphr. 45, 17; *بِحَيْثُ* “of this great city the king of Assyria laid the foundations” Moes. II, 63 *inf.*; *بِحَيْثُ* “now the ram’s horns are broken” Aphr. 83, 20; *بِحَيْثُ* “for in Jacob’s prayer the mystery was prefigured, of...” Aphr. 63, 17; *بِحَيْثُ* “for Abel’s offering was accepted for the sake of his faith” Aphr. 18, 4; *بِحَيْثُ* “and whoever is not ashamed,—his wound is healed (= *بِحَيْثُ*)” Aphr. 136, 3; *بِحَيْثُ* “and those who press on and approach him, into their secret ears his savour distills” Aphr. 449, 15; *بِحَيْثُ* “on all that garment, which was wrapped about his body ... appeared ... only one single colour” Ov. 165, 7, and frequently thus with longer or shorter relative sentences: *بِحَيْثُ* “I have this to say” Aphr. 486, 5; *بِحَيْثُ* “since we stand high, the whole people look to us, and let themselves be guided by us” Ov. 173, 11 &c. With Demonstrative pronoun: *بِحَيْثُ* “the sheep which has been lost out of all the flock,—about it the shepherd has anxiety” Aphr. 142, 10.

CONCORDANCE OF THE PARTS OF THE SENTENCE.

§ 318. The words *بِحَيْثُ* “villages”, *بِحَيْثُ* “asses”, and *بِحَيْثُ* when it signifies “men”, are regarded as true plurals and are always construed with plural forms. The collective nouns denoting animals vary. Thus

Collectives as Sing. and Plur.

(1) In short sentences, however, it is comparatively rare.

(2) Read thus.

إِلْحِزَابٌ “small cattle” is sometimes sing., sometimes plur., cf. جُنُبٌ “my sheep were scattered” Mart. I, 47, 9 (followed by a number of other verbs in the sing.), along with مِدْحَمٌ وَهَلَّ جُنُبٌ وَيُدْحِقُ “put his sheep in heat, that they might multiply” *ibid.* 46, 5 &c. It is exactly the same with حِجَابٌ “larger cattle”: sing. in Ov. 93, 19; pl. in Ov. 79, 18 *sq.* Others, like حَمَلٌ “a herd”, زُيْلٌ “vermin” are wholly or preponderatingly singular.

The collective nouns which denote persons, are at first construed as singular; yet they may also be treated as plural, and so may other words which only in a transferred meaning denote a collection of persons, like أَرْضٌ “a land”, مَدِينَةٌ “a city”: their attributive adjuncts remain, however, in the sing. Examples:—سَأَهُ جُنُودٌ “the people saw” Ex. 32, 1; *ἀπογράφονται πᾶσαν τὴν οἰκουμένην* Luke 2, 1 S. (P. *جُنُودٌ كَرِهَتْ جُنُودًا*); *سَاءَ لَيْسَ فِيهِمْ جَوْشَانُ قَوْمِ جُنُودًا* “the people of the Jews are proud of it, and glory in it” Aphr. 231, 12 [pl.], along with *فِيهِمْ مَعْلَمَةٌ فِي خُبْرِ جُنُودٍ إِسْرَائِيلَ* “in which in vain the people of Israel glory” [sg.] *id.* 242, 4; *حَمَلٌ جُنُودٌ فِيهِمْ* “the foolish [sg.] people, who had not received [pl.] . . . he uprooted and dispersed” Aphr. 184, 3 (and construed frequently thus, as sing. and as pl. [in the same sentence]); *وَسَبَّحُوا فِيهِ جَمْعٌ مَلْبَسٌ* “and the clergy surrounded him” Ephr. III, XLIII *inf.* [pl.] (usually sing.); *إِلَّا فِيهِ جَمْعٌ* “for all that land came” Sim. 322, 12; *أَمَّا فِيهِمْ جَمْعٌ* “all the people (‘tout le monde’), who were there, cried out” Sim. 383, 13 (*Cod. Lond. جَمْعٌ حَمَلٌ*); *جَمْعٌ مَدِينَةٍ . . . فِيهَا* “when the whole city . . . was sitting there” Land II, 55, 18; *جَمْعٌ* “what were left [*reliquiae*] of the blessed band of the three thousand were crowned (suffered martyrdom)” Moes. II, 71, 30; and many other instances. Even *سَبْعُ لِحْيَةٍ تَمِيمَةٌ* “a third part (f. sg.) of her inhabitants” Jul. 38, 25—is treated as a pl. masc. In the greater number of such cases, a plural, following in the Genitive, or a *مَدِينَةٌ*, *حَمَلٌ*, placed in apposition, tends to effect a plural construction, but yet the influence is not quite obligatory, cf. *أَمَّا فِيهِ جَمْعٌ تَمِيمَةٌ* “all this host without number surrounded it [Edessa]” Jos. St. 60, 6 (contrasted with *تَمِيمَةٌ فِيهِ*)

בְּצִבְרוֹתָם וְיָצְאוּ מִן הַבְּרִיחַ “the army of the Romans, which was with them, had dispersed themselves” Jos. St. 47, 20).

הָרֹמַי with a plural genitive is perhaps always construed as plural, *e. g.* הָרֹמַי וְרַב־מִלְּחָמָה גִּבְעִיב רַב־מִלְּחָמָה בְּיָמָם “a large number of Romans (*i. e.* soldiers) lived there” Sim. 273 mid. (contrasted with בְּיָמָם הָרֹמַי “the great mass of the people [Sing. Gen.] was alarmed and terrified” Sim. 357 mid., and הָרֹמַי וְרַב־מִלְּחָמָה “the great body of the town marched along” Land II, 388, 6, where the Genitive determines the number and gender). Similarly מִלְּחָמָה רַב־מִלְּחָמָה... יָצְאוּ אֶל־הַיָּם “more than two thousand men perished” Chron. Edess. (Hallier) 146, 5 (Document of 201); הָרֹמַי וְרַב־מִלְּחָמָה גִּבְעִיב רַב־מִלְּחָמָה “the most of the people of the town remained with him” Addai 31, 8.— הָרֹמַי with plural is construed as pl. only. With these are joined cases like הָרֹמַי אֶל־הַיָּם Assemani I, 357 (Simeon of Bēth Arshām); הָרֹמַי אֶל־הַיָּם “all who have come” *ibid.*, and frequently thus; but the sing. is more usual here, and it occurs even in that passage.

§ 319. Even when the plural subject is resolved into its parts by means of מִן מִן (§ 242, cf. § 351), it may be construed as pl., and that even when it is itself omitted: מִן מִן מִן מִן מִן מִן מִן מִן “these ten little books which I have written thee take from one another” [*i. e.* “are written in continuation”—“form a series”] Aphr. 200, 15; מִן מִן מִן מִן מִן מִן מִן מִן “they plunder each other” Ov. 119, 16; מִן מִן מִן מִן מִן מִן מִן מִן “which are different from one another” Spic. 17, 19; מִן מִן מִן מִן מִן מִן מִן מִן *ἀτινα ἐὰν γράφηται καθ’ ἐν* John 21, 25; מִן מִן מִן מִן מִן מִן מִן מִן “but they adhered to their several ways” Ov. 160, 21; מִן מִן מִן מִן מִן מִן מִן מִן “all our ancestors were humble” Aphr. 188, 17; מִן מִן מִן מִן מִן מִן מִן מִן “and these seven [planets] have each of them power [severally] over the divisions” Spic. 18, 9 &c. (But also in the sg.: מִן מִן מִן מִן מִן מִן מִן מִן “each of them, as has been ordered it (*f.*), quickly carries out his wish” Aphr. 281, 14, cf. Aphr. 438, 13; Ov. 176, 27). Similarly מִן מִן מִן מִן מִן מִן מִן מִן “and all things stand opposed to each other” Aphr. 303. *ult.*—And thus even a simple מִן מִן with a plural following, is frequently construed in negative

Plur. in Phrases with מִן.

sentences as a plural: **وَمِنْهُمْ لَا يُؤْمِنُ** “and among these there is no single one of them” Spic. 14, 5; **وَمِنْهُمْ لَا يَخْشَى** “and no one of them resists his will” Aphr. 284, 4; **وَمِنْهُمْ لَا يَسْمَعُ** “that no one of these men . . . shall see the land” Deut. 1, 35 &c. Farther examples: Philipp. 4, 15; Philox. 543, 26; Apoc. Baruch 83 (fol. 551 *c ult.*); John van Tella (Kleyn) 50, 18; Euseb. Ch. Hist. 260, 4 *ab inf.* (But sing. *e. g.* in **لَا يَأْزِلُ** “and let none (f.) of them go out” Ov. 177, 11). Similarly in a conditional clause: **إِنْ مِنْهُمْ جُرْ سُبْحَانَ** “if any one of the stories about one of thy gods is true for thee” Anc. Doc. 55, 2; **إِنْ يَعْصِمُكَ مِنْهُ** “if one of the joys of this world takes him captive” John van Tella 31, 1 (var. **يَعْصِمُكَ**). Except in Negative, and Conditional clauses, I know of the occurrence of this construction only in **يَأْتِيكَ مِنْهُ** “one of the maidens may come” Land III, 36, 18, and in **لِمَ يَغْتَسِلُ مِنْهُ** “why should one of these maids wash thy feet?” *ibid.* line 19, which sentences are translated from the Greek.

In the same fashion as with **بِ**, we have also **بِغَيْرِهِ** “they are opposed, but peaceful, the one toward the other” Moes. II, 84 v. 127; **وَيُقْبَلُونَ بِنُورِهِ** “and they were attached to one another” Moes. II, 100 v. 371.

§ 320. In the rather uncommon case, in which a substantive, dependent upon a preposition, has the position of subject, it is construed according to its gender and number. Thus in **مِنْهُ يُسْفِكُ الْيَوْمَ كُلَّ جَسَدٍ** “and farther there is poured out today of the spirit of Christ upon all flesh” Aphr. 122, 18; **وَمِنْهُمْ لَا يَخْفَى** “even should some of the words not agree with those of another speaker” Aphr. 441, 12. So also **مِنْهُمْ** “and from their eyes there darted as it were quick flashes of lightning” Sim. 271 *paen.*; **مِنْهُ** “for with him there was sleeping in bed the likeness of a woman” Sim. 292 *mid.*; **مِنْهُ** “something like a flash of lightning shot down” Mart. I, 73, 6.

Prep. with
Substantive
as Subject.

§ 321. In other cases the verb agrees throughout with the subject. In particular a plural subject requires a plural verb.⁽¹⁾ It is no real exception to this rule that **𐤐𐤗 𐤠** may stand even with a fem. or pl. (§ 304), for the properly-nominal character of the sg. m. **𐤠** “existence” still operates here. On the other hand there is an exception in the construction, occurring occasionally, of the uninflected passive Participle with **𐤀** indicating the agent, in conjunction with a feminine or plural subject. In this case the language has begun to conceive the form **𐤀𐤌 𐤀** (§ 279) as quite equivalent to an active verb “I have made”. Thus: **𐤀 𐤀𐤌 𐤀 𐤀𐤌 𐤀 𐤀𐤌** “and hymns and psalms he made” Jos. St. 52, 1 (immediately after **𐤀 𐤀𐤌 𐤀 𐤀𐤌** “by whom many poems had been composed”); **𐤀 𐤀𐤌 𐤀 𐤀𐤌** “I have heard this” Kalilag and Damnag 10, 16; 15, 23; **𐤀 𐤀𐤌 𐤀 𐤀𐤌** ἐπιποιήσαμεν διαθήκην μετὰ τοῦ Ἄιδου καὶ μετὰ τοῦ θανάτου συνθήκας [Is. 28, 15] Jac. Ed. in Wright’s Catalogue 28 *ab inf.*, and often thus in Jac. Ed. But here too agreement is far more usual. Of like construction is **𐤀 𐤀𐤌 𐤀 𐤀𐤌** “and on it were Greek characters” Jos. St. 66, 10; **𐤀 𐤀𐤌 𐤀 𐤀𐤌** “where the things had been consigned to writings and deposited” (Ps.-Eusebius) de Stella 1, 18; **𐤀 𐤀𐤌 𐤀 𐤀𐤌** “and upon them were written hieratic characters” Ephr. II, 145 A (Jac. Ed.?).

Verb in
the Sing.
with Subj.
in the Plur.

Rem. The Singular-construction **𐤀 𐤀𐤌** ἐν ἀντὶ ζωῆ ἧν John 1, 4 (but different in C. after another division of the sentence) must rest upon a dogmatic caprice, like the masculine use of **𐤀𐤌**, when it signifies “Logos”.⁽²⁾

Rem. On the Gender of Compounds cf. § 142.

§ 321^b. **𐤀 𐤀𐤌 𐤀**, literally “son of his moment” has wholly stiffened into an adverb and stands unchanged with the fem., with the pl.,

𐤀 𐤀𐤌 𐤀
&c.

(1) Of course orthographical inadvertencies of author, copyist or even editor,—when, for instance, **𐤀𐤌** stands for the similarly-pronounced **𐤀𐤌**,—can form no ground for questioning this rule.

(2) Thus **𐤀 𐤀𐤌** “is life” Joseph 804, 8 is perhaps correct. Philoxenus (Budge II, CV, 11) ventures upon **𐤀 𐤀𐤌** “one life”.

and even with the 1st and 2nd Persons: **וַיִּשְׁתַּחֲוּוּ לָהֶם וַיִּשְׁתַּחֲוּוּ** *καὶ ὡς ἰάθῃ παραχρῆμα (ἢ γυνή)* Luke 8, 47 C. S. (P. **وَصَلُّوا**), cf. v. 55; **وَصَلُّوا** *“but they withdrew, as soon as they saw it”* 2 Macc. 14, 44; **وَصَلُّوا** *“they (the women) forthwith washed themselves and painted their eyes”* Ezek. 23, 40; **وَصَلُّوا** *“set forth immediately”* Clem. 9, 18 &c. It is the same with **وَصَلُّوا** *“the same day give him the hire”* Deut. 24, 15; **وَصَلُّوا** *“we came the same day”* Clem. 146, 32; **وَصَلُّوا** *“they took her away the same day”* John Eph. 222, 15.—
So also **وَصَلُّوا** *“they went backward”* Gen. 9, 23.

Gender and Number of a Group of Nouns coupled with **ו** or **א** like Conjunction.

§ 322. When two or more nouns, connected by means of **ו** or a like conjunction, combine to form one member of a proposition, then, as regards concord, various cases become possible. If the members of the combination are all plural and of the same gender, naturally the connection is construed in accordance therewith. But when there are differences in gender and number, it is sometimes the position, sometimes the assumed importance of one or more of the members, that determines the case. Besides, when several singulars are combined, they are sometimes treated as a singular, sometimes as a plural.

Singular: **וְהָיָה אֲרָצֵנוּ וְעִירֵנוּ** *“our land and our city remained”* Jos. St. 31, 3; **וְהָיָה זָכָר וְאִמָּה** *“male and female are not discriminated there”* Aphr. 429, 1; **וְהָיָה מִלְּמָדָם מִלְּמָדָם** *“and measure and number are full”* Spic. 12, 18; **וְהָיָה נֹחַ וְבָנָיו** *“then went forth Noah and his sons”* Aphr. 477, 9; **וְהָיָה אֵם וְזָרְעָהּ** *“he and his seed were blessed”* Aphr. 328, 16; **וְהָיָה אֵם וְבֵית אָבִיהָ** *“she and her father’s house received an inheritance”* Aphr. 329, 3 (and often thus, when there is a *principal person* concerned); **וְהָיָה מִלְּמָדָם** *“procreation and children are from nature”* Spic. 11, 20; **וְהָיָה בְּכַף אֶתְּמָר** *“in which troop or order?”* Ephr. III, 245 D; **וְהָיָה אֶתְּמָר וְהָיָה אֶתְּמָר** *“and when there was earthquake, famine, pestilence and war”* Jos. St. 1, 4; **וְהָיָה אֶתְּמָר** *“there did not rise in their heart wrath or impurity”* Aphr. 428, 6; **וְהָיָה אֶתְּמָר** *“that quickly grief*

and regret of soul overtake them” Sim. 388, 14; **؟اسم يده لا تحفظ واسم اب** “that such a savour and such a sweetness cannot be set forth in the world” Sim. 272 *ad inf.*; **محل بليلة اس** **بمغه ما منحل؟ سله اس . . . حنيه انيسا** **؟حصن افلا ؟ ح** **؟نعف ابه اب** “how much more must near association with his look, and his charming converse with them, have incited them to all that is good” Ov. 199, 14.

Plural: **؟وممكح ابه ابه ابه ابه** “and he and they spoke” Sim. 340 mid.; **؟وممكح ابه ابه ابه ابه** (1) “Patricius and Hypatius returned thither” Jos. St. 54, 3; **؟وممكح ابه ابه ابه ابه** **؟وممكح ابه ابه ابه ابه** “but avarice and covetousness [*lit.* ‘love of money or longing after possessions’], the which are alien to our course of life, shall not even be named” Ov. 174, 11; **؟وممكح ابه ابه ابه ابه** **؟وممكح ابه ابه ابه ابه** “the Law and the Prophets are too little” Aphr. 24, 3; **؟وممكح ابه ابه ابه ابه** **؟وممكح ابه ابه ابه ابه** “of maid-servants or men-servants out of the laity” Ov. 174, 1; **؟وممكح ابه ابه ابه ابه** “Deborah and Barak were leaders” Aphr. 481, 12; **؟وممكح ابه ابه ابه ابه** **؟وممكح ابه ابه ابه ابه** “wheat (f.) and straw are mixed together” Aphr. 152, 10; **؟وممكح ابه ابه ابه ابه** **؟وممكح ابه ابه ابه ابه** “and psalms and spiritual songs were brought into service” Sim. 392 mid. (Cod. Lond. **؟وممكح ابه ابه ابه ابه**). — **؟وممكح ابه ابه ابه ابه** P. C. (S. **؟وممكح ابه ابه ابه ابه**) *oi telōnai kai ai pōrnoi proágonasin umās* Matt. 21, 31, cf. 32; **؟وممكح ابه ابه ابه ابه** **؟وممكح ابه ابه ابه ابه** “Joseph and Mary his betrothed, both—” Aphr. 472, 20; **؟وممكح ابه ابه ابه ابه** **؟وممكح ابه ابه ابه ابه** “those under vows, of either sex [*lit.* ‘sons of the covenant or daughters of the covenant’], who have fallen from their grade, send ye into convents” Ov. 218, 19; **؟وممكح ابه ابه ابه ابه** **؟وممكح ابه ابه ابه ابه** “for his works and words (f.) were profitable to every one” Ov. 178, 22; **؟وممكح ابه ابه ابه ابه** **؟وممكح ابه ابه ابه ابه** “and the fire gains the mastery over the grass, reeds and brushwood, and they are consumed” Aphr. 16, 12; **؟وممكح ابه ابه ابه ابه** **؟وممكح ابه ابه ابه ابه** “gold and silver and precious stones, with which the building rises” Aphr. 16, 13 (where the two masculine singulars preponderate over the plural feminine) &c.

(1) Write the verb thus in accordance with **؟وممكح**.

Cf. farther *ܕܒ ܡܢܥܡ ܗܘܢܐ ܕܡܢܥܡ ܗܘܢܐ ܕܡܢܥܡ ܗܘܢܐ* “soul calls to thee and body, that thou shouldst take pity upon them, so long as they endure” Quotation in Barh. gr. 2, 15 *ult.* (where at first the member standing at the beginning exercises its influence, but afterwards, in the pl., the m. predominates). The case is the same as with *ܘܗ*, in *ܘܗ ܕܡܢܥܡ ܗܘܢܐ ܕܡܢܥܡ ܗܘܢܐ* “all the lusts, together with all the briars of sin, are burned up therein” Ov. 164, 13.

The different Persons (1st, 2nd, 3rd) when bound together.

§ 323. In ranking together nouns of different persons, the 1st preponderates over the 2nd and 3rd, and the 2nd over the 3rd: *ܐܢܐ ܘܗܘܐ ܘܗܘܐ* (1) “I, thy lord, and thou, the steward, know [1st pl.]” Ov. 303, 13; *ܘܗܘܐ ܘܗܘܐ ܘܗܘܐ* “and we rose up, I and he” Jos. St. 29, 13, cf. line 10; *ܐܢܐ ܘܡܠܟܘܬܐ ܡܢܥܡܐ ܐܢܐ* “I, with my-kingdom, am free from guilt” Jul. 70, 12; *ܐܢܐ ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ* *ibid.* 132, 10; *ܐܢܐ ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ* “thou and thy father’s house shall serve [2nd pl.]” Ahr. 272, 10. The exception *ܘܗܘܐ ܘܗܘܐ ܘܗܘܐ ܘܗܘܐ* “neither thy king nor his command, neither thou nor thy power, nor even our chastisements, are able to separate us” Mart. I, 155, 8,—has nothing remarkable in it, seeing that the 2nd person in this case is put between two 3rd persons.

ARRANGEMENT OF WORDS.

Position of the Subj. and Pred.

§ 324. A. The relative arrangement of the principal parts of the sentence is very free. The Subject in the Verbal sentence,—just as in the Nominal sentence, stands sometimes before, sometimes after the Predicate; and sometimes its parts are even broken up or inverted by parts of the predicate. (2) It is of course granted that in purely Verbal sentences, particularly in simple narration, the Predicate stands more

(1) = *ܐܢܐ ܘܗܘܐ*.

(2) How freely words may be arranged in Syriac, is well demonstrated by comparing passages of Syriac with Arabic translations of them. The Arab in that case is continually obliged to alter the arrangement of the words, while the Syrian in almost every instance might have chosen that arrangement which is absolutely binding upon the Arab.

frequently before the subject; but this is by no means a fast rule,—apart even from the fact that, if a new subject of importance appears, or if the subject has to be brought emphatically into notice, it is more usual to place the subject first. Also in sentences with the participle, the predicate perhaps stands oftener before, than after, the subject. But in purely Nominal sentences the reverse is the case. Still even the predicative adjective very often goes first, particularly in short secondary sentences with **ܩܕܝܫܐ**. It is farther to be noticed that, in the most diverse kinds of sentences, demonstrative pronouns are commonly placed at the beginning. In none of these cases do absolutely unbending rules prevail; and a Syriac sentence can scarcely be imagined, in which the position of the subject, relative to the predicate, might not be altered, without offending against grammar. Even the rhetorical effect might in most cases be preserved though the order were changed, perhaps by adding or omitting an expletive word like **ܘܥܝܢܐ**. The diversity of arrangement in sentences standing close together has often indeed a rhetorical purpose; but not seldom the same thing has been brought about quite unconsciously. Instances of all forms of arrangement might be adduced in abundance. It will suffice, however, to illustrate merely the leading cases by supporting-passages, confronting them with one another.

B. *Verbal Sentences, Perf.*: **ܘܥܝܢܐ ܩܕܝܫܐ ܩܘܠܐ ܕܥܝܢܐ ܩܕܝܫܐ** “the blessed St. Simeon said to him” Sim. 271, 13, immediately following **ܩܕܝܫܐ ܩܘܠܐ ܕܥܝܢܐ ܩܕܝܫܐ** *ibid.* 1, 3 (where, however, Cod. Lond. reads **ܩܕܝܫܐ ܩܘܠܐ ܕܥܝܢܐ ܩܕܝܫܐ**); **ܘܥܝܢܐ ܩܕܝܫܐ ܩܘܠܐ ܕܥܝܢܐ ܩܕܝܫܐ** “if the soul abandoned the body” Moes. II, 90 v. 221, beside **ܘܥܝܢܐ ܩܕܝܫܐ ܩܘܠܐ ܕܥܝܢܐ ܩܕܝܫܐ** “if his power abandoned creation” *ibid.* v. 222; **ܘܥܝܢܐ ܩܕܝܫܐ ܩܘܠܐ ܕܥܝܢܐ ܩܕܝܫܐ** “and the power of God appeared” Aphr. 25, 1, beside **ܘܥܝܢܐ ܩܕܝܫܐ ܩܘܠܐ ܕܥܝܢܐ ܩܕܝܫܐ** line 4, cf. line 6; **ܘܥܝܢܐ ܩܕܝܫܐ ܩܘܠܐ ܕܥܝܢܐ ܩܕܝܫܐ** “and he, on whom the law had not been imposed” Aphr. 25, 9, close to **ܘܥܝܢܐ ܩܕܝܫܐ ܩܘܠܐ ܕܥܝܢܐ ܩܕܝܫܐ** “and on their righteousness the law was not imposed” l. 22; **ܘܥܝܢܐ ܩܕܝܫܐ ܩܘܠܐ ܕܥܝܢܐ ܩܕܝܫܐ** “destroyed is our sanctuary, and our house of prayer is laid waste” Aphr. 491, 1.—*Imperfect*: **ܘܥܝܢܐ ܩܕܝܫܐ ܩܘܠܐ ܕܥܝܢܐ ܩܕܝܫܐ** “for it pleased the Lord that by thee his name should be glorified” [*lit.* “the Lord willed that by thy hands &c.”] Sim. 270 mid.,

close beside **ܩܪܒܝܢܐ ܢܐܡܪܝܢܐ ܢܡܘܩܪܐ ܗܘܘܢܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ** “that by thy hand the laws and ordinances of the holy Church be maintained”; **ܘܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ** “and let his mind glow in the spirit of his God, and let his praying comfort him in his loneliness” Ov. 185, 12.—*Participle*: **ܘܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ** . . . **ܘܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ** “know . . . that upon the foundations of the building the stones are laid, and then upon the stones the whole building rises” Aphr. 6, 14 (and quite similar in 7, 1); **ܘܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ** “all these things faith demands” Aphr. 9, 10, alongside of **ܘܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ** “and these works are required for the king Christ” l. 12 (where the logical parallelism is set above the grammatical, as often happens); **ܘܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ** “destroyed are our priests, and our head is veiled” Aphr. 491, 1.—That the verb may also stand a long way after the subject, is shown by cases like **ܘܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ** “Jovian, who was Roman Emperor after him, preferred peace to everything else” Jos. St. 8, 17.

C. *Nominal Sentences*: **ܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ** “heaven is small and filled with thee” Moes. II, 80 v. 75, beside **ܘܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ** “small for thee is the world, and the parts of the earth are not sufficient for thee” v. 77; **ܘܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ** “the sun is more excellent than the moon, and greater is the moon than the stars which attend it” Aphr. 434, 19 &c. In **ܘܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ** “a powerful commander is fasting” Ov. 99, 19, the subject is postponed in an unusual way, to obtain rhetorical effect.

D. The position of **ܘܕܥܘܠܐ** results, to a certain extent, from § 299. Apart from certain cases like those noted in §§ 260, 261, 300, it generally follows the most important word of the predicate (cf. even **ܘܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ** “to become servants” Ov. 311, 24); thus it often appears, along with such word, before the subject. It is not common to have it placed at the very beginning, as it is in **ܘܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ** “Canaan’s children became slaves” Joseph 43, 4 [Ov. 290, 12]; **ܘܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ** “that free persons become servants” *ibid.* 42 *paen.* [Ov. 290, 8].

E. We have already had cases, in which the subject appears in the

middle of the predicate, v. § 312. Thus: **بِمِصْقَعِنَا سِبِّ الْإِلَهِ** “that we are God’s servants” Ov. 173, 18; **تَمَّا رَاَهُ جَهْمِيًّا قَسْفًا** “it is a weapon against the wicked one” Aplhr. 44, 2; **بِجَلْحِ أَسَدٍ جَحْلًا** “since thou art a greedy dog” Mart. I, 183 mid. &c. The reverse happens in **إِنِّي لَأَمُّ قَبِيحَةٍ** “he had, however, believing parents” Mart. II, 268.

§ 325. The *Object* stands most frequently after the governing word, but often too before it, v. § 287 *sqq.* Even in the case of the Inf. with **د**, it is not uncommon to put the object first, v. § 293. In these cases, at bottom, there is a true Involution. Position of the Object.

§ 326. In simple, plain speech adverbial qualifications most frequently follow that leading member of the sentence, to which they specially belong, *e. g.* **جَمِ بِيْلَيْهِمْ حَفَا مَبْحَثًا** “when they came to the altar” Sim. 272, 8, but often too they precede it, *e. g.* **وَحَدِّجِهِ إِزِيَا الْإِلَهِ** “and he had been initiated [had been made perfect] in the whole Divine mystery” Ov. 165, 16; **فَمَنْ تَعْمَلُ وَيَقْلُ إِوَاهُوعَ فَيَنْقَمُ** “from intercourse with women ye shall keep yourselves separate” Ov. 173, 24; **جَمِ إِهَلِّ حَضْرَاتِكُمْ فَيَنْتَضِبُّ جَلًّا كَهْجَلِّهَا إِوَاهُوعِيهِمْ فَيَجِيءُ عَقْلَانِيًّا** “while not even about simple fare for the due supply of nourishment to the body, shall ye take any trouble” Ov. 174, 8; **مَجِ** **بِجَنْسًا مَبْعِيًّا حَبِيْبًا** “whoever expects to enter into rest” Aplhr. 107, 18 &c. The position of adverbial qualifications may often be of extreme variety, particularly when several occur in one sentence. The simple sentence **خَبَسَا مَبْدِيْمِ تَعْبِيًّا** “the Creator prepares the wine”, Ephr. III, 663 A, permits of five other arrangements of the words, which arrangements are all good Syriac; only, in this case, just because of the antithesis to **سَبُوْنَا** “the host”,—which opens the next sentence, it is most convenient to put the subject first, and the placing of the object last comes readiest to hand. With the adverbial complement, **خَبَسَا مَبْدِيْمِ تَعْبِيًّا** “the Creator prepares the wine in the vines”, the number of possible arrangements is very considerably increased; but, provided that the genitive association of **حَبِيْبِ تَعْبِيَّا** is kept together, all other conceivable interchanges of position are permissible, although the placing of the words **حَبِيْبِ تَعْبِيَّا** in the very beginning of the sentence, for Position of Adverbial Qualifications.

instance, would give them a special emphasis (which does not suit the context in Ephr.).

Position of certain Particles.

§ 327. There are several Particles which can never stand in the beginning of the sentence (v. § 155 C). Their proper place is immediately after the first word, yet they may also take a place farther on; cf. **הוּא הוּא עָבֵד עָבֵד עָבֵד** “for the blessed old man longed for the position of confessor” Jul. 55, 21; (C. S. **עָבֵד עָבֵד עָבֵד**) **אָז אָז אָז** *ἔλεγεν δὲ παραβολὴν αὐτοῖς* Luke 18, 1; **וְהָיָה וְהָיָה וְהָיָה** “and the impious Julian through him sacrificed himself in fact to the demons” Ov. 160, 14. In Moes. II, 122 v. 703 *sq.*, **וְ** stands twice at the end of a short sentence, and at the end of the verse. Still, these are exceptions. We have seen in §§ 208 A, 240, that these particles may break up the chain of both genitive and prepositional connection. Thus they may be interposed even between the preposition and the relative clause governed by it: **וְ** **וְ** **וְ** “for before he sinned” Ov. 81, 8; **וְ** **וְ** **וְ** “but after it was finished” Sim. 283, 11; **וְ** **וְ** **וְ** “but because” Jos. St. 7, 21; 80, 20; Ov. 169, 24 &c.; even **וְ** **וְ** **וְ** “but after he saw” Ov. 168, 8; **וְ** **וְ** **וְ** “but after he was” Sim. 269, 6 (otherwise, in Cod. Lond.) &c. Thus too with **וְ** **וְ** **וְ** “for every one, it is said, who asks, receives” Ov. 102, 14. Cf. also the usage in other relative clauses: **וְ** **וְ** **וְ** “for whoever has eaten of his body” Aphr. 222, 3; **וְ** **וְ** **וְ** “thus every one, who hears it” Jos. St. 66, 21 &c., as set overagainst **וְ** **וְ** **וְ** “for if any one draws near” Aphr. 7, 2; **וְ** **וְ** **וְ** “but when God wills” Spic. 20, 23 &c.

B. SPECIAL KINDS OF SENTENCES.

NEGATIVE SENTENCES.

§ 328. A. The simple negative **לֹא** is mainly employed in giving a negative meaning to the verb, and then usually stands immediately before it: **לֹא אָבְדוּ אֶת־עַמְּהֶם** “his people were not able to . . .” Aphr. 210, 17; **לֹא צִוְּיָהּ אֱלֹהִים** “it was not ordered the Egyptians to”

לֹא and its strengthened Forms.

emphasis then falls upon the word immediately following the negative. Examples: $\text{לֹא אֶפְשָׁר לִי לֵאמֹר} \text{ כִּי} \text{ צִנְעָה} \text{ לְעַד} \text{ אֵל} \text{ מִי} \text{ מִן} \text{ הַיְּהוּדִים} \text{ וְעַד} \text{ אֵל} \text{ מִי} \text{ מִן} \text{ הַיְּהוּדִים}$ *John 5, 34*; $\text{כֹּל} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים}$ *1 Cor. 15, 51*; $\text{כֹּל} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים}$ “this death is no death” *Mart. I, 245, 8*; $\text{כֹּל} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים}$ “he is not God, but God’s servant” *Sim. 327 inf.*; $\text{כֹּל} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים}$ “who is no shadow” *Moes. II, 166 v. 1392*; $\text{כֹּל} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים}$ “this circumstance, that . . . is not that which sets forth the truth” *Ov. 163, 8*; $\text{כֹּל} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים}$ “because not in their murder lies victory for the Romans” *Jos. St. 70, 2*; $\text{כֹּל} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים}$ “while she was no observer of the law” *Aphr. 48, 18*; $\text{כֹּל} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים}$ “that men are not equally guided” *Spic. 12 ult.*; $\text{כֹּל} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים}$ “for the word was not trifling, but he who applied it was but small” *Aphr. 165, 9*; $\text{כֹּל} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים}$ “the freedom [freewill] of the Persians I do not however deny” *Jos. St. 6, 18*; $\text{כֹּל} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים}$ “it is not from fear that I do not go forth” *Jos. St. 89, 22*; $\text{כֹּל} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים}$ “that this treachery was by no means brought about at his instigation” *Jos. St. 12, 17*; $\text{כֹּל} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים}$ “that are not well cared for” *Moes. II, 68, 12*; $\text{כֹּל} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים}$ “not only with murder, but also” *Moes. II, 65, 23*, and thus frequently . . . $\text{כֹּל} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים}$ or even $\text{כֹּל} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים}$. . . $\text{כֹּל} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים}$ cf. $\text{כֹּל} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים}$ “not merely to Edessa [Orhāi] came this edict, but” *Jos. St. 26, 9*; $\text{כֹּל} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים}$ “for not in confidence that they would return to life did they proceed thither” *Ov. 170, 2*; $\text{כֹּל} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים}$ “he has no foreknowledge” *Aphr. 130, 1*; $\text{כֹּל} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים}$ “not dumb were they (f.)” *Moes. II, 102 v. 393* (in both of which cases, with re-arrangement, $\text{כֹּל} \text{ מִן} \text{ הַיְּהוּדִים}$, $\text{כֹּל} \text{ מִן} \text{ הַיְּהוּדִים}$ might also have been used, &c.). Even when complete clauses take the place of parts of a sentence, $\text{כֹּל} \text{ מִן} \text{ הַיְּהוּדִים}$, $\text{כֹּל} \text{ מִן} \text{ הַיְּהוּדִים}$, or $\text{כֹּל} \text{ מִן} \text{ הַיְּהוּדִים}$ is found: . . . $\text{כֹּל} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים}$ “not merely did he manifest his diligence in uprooting the tares out of his land” *Ov. 192, 19*; $\text{כֹּל} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים}$ “I do not seek to boast” *Ov. 138, 6*; $\text{כֹּל} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים} \text{ מִן} \text{ הַיְּהוּדִים}$ “and it is not because they are distant as regards the body, that they are no

sons of the Church” Ov. 121, 8 (where the two **له** are regular); **إذ** **أُجِبَ** **بِأَنْجِبِيهِ** **لَا** **أَتَاهُ** **مِدْلًا** **؟** **أُجِبَ** **بِأَنْجِبِيهِ** **أَتَاهُ** **؟** “that even those things, with which we are satisfied, fall to our lot, not because we have pleasure in them” Spic. 10, 18 &c. So **له** **إِلَّا** **جَلَبُ** **أَنْ** **حَجِبَ** **إِنْجِدَ** “he said not ‘I do not open to you’” Frothingham, Stephen Bar Sudaili 18, 1. Even before the Inf. Abs. they come in: **لَا** **أَتَاهُ** **بِمِهْجَةٍ** **جَسَدَةٍ** **؟** **مِقْدَلِي** “not merely do they *bring forth*” Spic. 11, 7; **أَتَاهُ** **بِمِعْجَلِكُمْ** **أَتَاهُ** “for teachers are *asked* questions; they do not *put* them” Spic. 1, 18; **إِلَّا** **أَتَاهُ** **فَتَبَا** **فَتَبَا** **فَتَبَا** **فَتَبَا** “that the thief does not know” Aphr. 129, 13; **أَتَاهُ** **بِمِعْجَلِكُمْ** **أَتَاهُ** **أَتَاهُ** “that I do not calumniate them” Euseb. Ch. Hist. 315, 6. So *ibid.* 180, 9.

C. The simple **لَا**, however, is retained in several cases. It seems always to stand thus in prohibitive sentences, *e. g.* **لَا** **حَجَبِي** **بِأَنْجِبِيهِ** **أَتَاهُ** “the brethren shall not, on the pretext of illness, forsake their cloisters” Ov. 213, 17; **لَا** **حَكْمًا** **يَقْبَلُ** **إِلَّا** **مَنْ** **حَقَّتْ** **لَهُ** **أَتَاهُ** “and tidy clothing, or sleek raiment, may not belittle the worth of your abstinence” Ov. 174, 14. And so, generally, in all modal relations,—thus **لَا** “that . . not”, “lest” &c.

D. Farther, in repetitions like **لَا** **سَائِلٍ** **يَقْبَلُ** **إِلَّا** **أَتَاهُ** **بِمِعْجَلِكُمْ** “the appearance of which is not good, nor the taste agreeable, and which has no pleasant smell” Aphr. 307, 19; **لَا** **حَجَبِي** **بِأَنْجِبِيهِ** **أَتَاهُ** “neither among those who have gone before, nor among those who may come after, will one be found who is greater than thou” Sim. 270 *inf.*; **لَا** **أَتَاهُ** **بِمِعْجَلِكُمْ** **أَتَاهُ** “and riches are not found except with a few, nor power except with one or two individual men; neither is bodily health found with all men” Spic. 10, 2; **لَا** **أَتَاهُ** **بِمِعْجَلِكُمْ** **أَتَاهُ** “and soiled or shabby clothes were not to be seen at all, either among or upon them” Ov. 203, 10; **لَا** **أَتَاهُ** **بِمِعْجَلِكُمْ** **أَتَاهُ** “on his hands there remained neither skin nor flesh” Sim. 281 *mid.*, and many such instances.

E. Again, in elliptical speech, such as simply **لَا** “No”, and in cases like **لَا** **أَتَاهُ** **بِمِعْجَلِكُمْ** **أَتَاهُ** “and with some of them we are satisfied, and with others not” Spic. 10, 19; **لَا** **أَتَاهُ** “but if not, then . . ”

Aphr. 441, 7, and in other passages; **ܠܐ ܕܘܝܢܐ ܕܥܝܢܐ** “quod utinam non (fuisset)” Assem. II, 44b (Philoxenus); **ܠܐ ܕܘܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** “I have written for those who are amenable to persuasion [sons of persuasion], not for scoffers” Aphr. 441, 8; **ܠܐ ܕܘܝܢܐ ܕܥܝܢܐ** *καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν* Matt. 7, 29; and, in a similar use, the word often occurs.

F. Again, it constantly presents itself in certain combinations, like **ܠܐ ܕܘܝܢܐ ܕܥܝܢܐ** “without” (and “that not”, “lest”, *ne*). So in Nominal compounds like **ܠܐ ܕܘܝܢܐ ܕܥܝܢܐ** “immortal”; **ܠܐ ܕܘܝܢܐ ܕܥܝܢܐ** *ἀφθαρσία* 1 Cor. 15, 53 &c.; also in cases like **ܠܐ ܕܘܝܢܐ ܕܥܝܢܐ** “O foolish and unintelligent people!” Mart. I, 113 *inf.* So too **ܠܐ ܕܘܝܢܐ ܕܥܝܢܐ** “no one”, **ܠܐ ܕܘܝܢܐ ܕܥܝܢܐ** “nothing”.

G. Here and there occurs also **ܠܐ** for **ܠܐ ܕܘܝܢܐ ܕܥܝܢܐ** or **ܠܐ**. Thus **ܠܐ ܕܘܝܢܐ ܕܥܝܢܐ** “did we not cast *three* men?” Dan. 3, 24; **ܠܐ ܕܘܝܢܐ ܕܥܝܢܐ** “did not the Egyptians and the Moabites and . . . oppress you?” Judges 10, 11 (and that the fact of interrogation in such cases does not necessarily call for **ܠܐ**, [instead of **ܠܐ ܕܘܝܢܐ ܕܥܝܢܐ**] is shown by **ܠܐ ܕܘܝܢܐ ܕܥܝܢܐ** *οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον*; John 7, 19); **ܠܐ ܕܘܝܢܐ ܕܥܝܢܐ** “and there was nothing else revered in the vehicle” Moes. II, 166 v. 1397; **ܠܐ ܕܘܝܢܐ ܕܥܝܢܐ** “not merely men do they injure” Spic. 12, 7; **ܠܐ ܕܘܝܢܐ ܕܥܝܢܐ** “not merely she who commits adultery is put to death” Spic. 15, 20; **ܠܐ ܕܘܝܢܐ ܕܥܝܢܐ** “and he did not, because he was alone, remain unheard” Aphr. 70, 8 &c. These sentences are not all free from a suspicion that the text has been tampered with; and this suspicion applies with special force to the words **ܠܐ ܕܘܝܢܐ ܕܥܝܢܐ** “she was not born, but came forth” Ov. 403, 22, where in a way quite unusual **ܠܐ** stands immediately before the verb.

Position
of the
Negative.

§ 329. **ܠܐ** and its strengthened forms **ܠܐ ܕܘܝܢܐ ܕܥܝܢܐ** can never come after the word to which they most directly refer. In the simple Verbal sentence, for instance, **ܠܐ** must stand always before the verb.

Double
Negative.

§ 330. That a double negative may even in Syriac have the force of an affirmative, we have seen in several examples which embody restrictions; cf. farther **ܠܐ ܕܘܝܢܐ ܕܥܝܢܐ** “and he did not, because he was alone, remain unheard” Aphr. 70, 8 &c.

ܘܥܕ ܐܢܝܢ “for not only did he not deprive them of a share in the alms of his beneficence” Ov. 195, 1 &c. But, in particular circumstances, there may be attached to a negative sentence another ܐܢܝܢ, with a noun to be specially negated; or the negation of several things may be expressly specified, alongside of the leading negation: ܡܘܥ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ “and of the race of the monks not even one was injured” Jul. 26, 13; ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ “for nothing whatever proves a hindrance to prayer, and neither sword nor fire brings it to perplexity” Anc. Doc. 104, 25; ܘܥܕ ܐܢܝܢ ܐܢܝܢ “therefore he did not even take his eyes off the stiff-necked people of the children of Israel” Ov. 194, 26; ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ “the truth of our God, neither in our life nor in our death, do we give up” Mart. I, 186 mid.; ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ “be not thou afraid nor alarmed, either before kings or judges” Sim. 300 mid.; “in such-and-such lands ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ no man sees sculptors, nor painters, nor . . . nor . . .” Spic. 17, 4 &c. In all these cases other modes of expression might also be used, cf. *e. g.* ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ “but this brought him no help at all” Ephr. II, 212 B.

INTERROGATIVE SENTENCES.

§ 331. A. In Syriac there is no special syntactical or formal method of indicating direct questions, as to “whether” the Predicate applies to the Subject. Such interrogative sentences can only be distinguished from sentences of affirmation by the emphasis. ܐܢܝܢ ܐܢܝܢ may mean “God is great”, quite as well as “Is God great?” Interrogative Sentences.

B. The special interrogative words (which enquire about the subject or its attributes or other relations, or again after individual parts of the predicate), stand mostly at the beginning of the sentence: ܡܘܥ ܕܥܘܠܐ “how long art thou to keep running after what never stops?” Ov. 119, 10; ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ “whom hast thou ever seen, that had grown rich and was satisfied?” Ov. 119, 11; ܐܢܝܢ ܐܢܝܢ “and how did he make him to be sin?” Aphr. 134, 6; ܐܢܝܢ ܐܢܝܢ “which religion is true?” Mart. I, 182, 6 &c. There is

no essential divergence in cases like **چلا اچچ چ قهقيا هونيا اچچ** “of what commands and judgments then did Ezekiel say that . . . ?” Aphr. 318, 11; **حخفا لا اچچ اچچ** *εως ποτε εσομαι μεθ' υμων*; Matt. 17, 17; Luke 9, 41, and similar cases. But the interrogative is frequently shifted farther on in the sentence; only it is never permitted to stand after the verb or the copula: **چچ حوب چاچا حفا اچچ چچ** “what supports this stone?” Moes. II, 88 v. 182; **اچچ اچچ اچچ** “his constant exhortations to the clergy under vows of chastity, who can recount?” Ov. 176, 14; **اچچ اچچ** “but to the mighty proportions of his renunciation, which of the monks could compare himself?” Ov. 184, 22; **اچچ اچچ** . . . “the blessing, which . . . (long relative sentence), why has it not passed from me?” Aphr. 469, 1; **اچچ اچچ** “above the heavens what is there?” Aphr. 496, 2; **اچچ اچچ** “how can this apply to Saul?” Aphr. 342, 17; **اچچ اچچ** “what is her race?” Moes. II, 110 v. 538; **اچچ اچچ** “wherefore and to what end is the face of the lion?” Moes. II, 104 v. 431; **اچچ اچچ** “whose are these books?” Sim. 269 *inf.* &c.

For sentences with **حخفا** v. § 373.

2. COMBINATION OF SEVERAL SENTENCES OR CLAUSES.

A. COPULATIVE SENTENCES.

§ 332. Two nouns are strung together by means of **و** or **و**.⁽¹⁾ If there are more members than two, the conjunction need only appear before the last of them, as in **اچچ اچچ اچچ** “land, the vine, and the olive stand in need of careful attention” Ephr. Nis. p. 8 v. 91 &c. Two or more nouns are combined to form one member of a sentence, while the association of several verbs properly constitutes, on

(1) On **و** in comparisons v. footnote to § 249 E.

all occasions, just so many sentences. But the grammatical sense makes no nice distinction between these cases, as is proved by the circumstance that the same conjunctions are employed for both. The connection of sentences, even with two verbs, is often very intimate, when, for instance, both verbs have the same subject and object, and perhaps even the same adverbial qualifications, as in a sentence of this sort: **וְהָיָה אֵלָיו** **וְבָנָה** **בֵּית** **לְהוֹנָן** **וְבָנָה** **בֵּית** **לְהוֹנָן** **וְבָנָה** **בֵּית** **לְהוֹנָן** “on this account Simeon founded and built the house”. Gentle transitions gradually lead to a perfectly clear separation of the two clauses, as when I say: **וְהָיָה אֵלָיו** **וְבָנָה** **בֵּית** **לְהוֹנָן** **וְבָנָה** **בֵּית** **לְהוֹנָן** **וְבָנָה** **בֵּית** **לְהוֹנָן** “on this account Simeon founded the house, and on this account he built the house”. But only special reasons could justify such a tedious mode of expression. In most cases, in which there is a combination of clauses thus closely related in contents, some form or other of *Ellipsis* will appear, even though the conjunction fall entirely away. Thus also the proper verb for two closely connected clauses is often omitted in the second position, even though number and gender are different. The possible varieties of expression in such cases are very numerous. Compare the following examples: **וְהָיָה אֵלָיו** **וְבָנָה** **בֵּית** **לְהוֹנָן** **וְבָנָה** **בֵּית** **לְהוֹנָן** **וְבָנָה** **בֵּית** **לְהוֹנָן** “and there were born to him of Leah, Reuben, Simeon &c., and of Rachel, Joseph and Benjamin” *Aphr.* 480, 8; **וְהָיָה אֵלָיו** **וְבָנָה** **בֵּית** **לְהוֹנָן** **וְבָנָה** **בֵּית** **לְהוֹנָן** **וְבָנָה** **בֵּית** **לְהוֹנָן** “and their aspect was like fire, and their faces like gleams of flame” *Sim.* 271 *inf.*; **וְהָיָה אֵלָיו** **וְבָנָה** **בֵּית** **לְהוֹנָן** **וְבָנָה** **בֵּית** **לְהוֹנָן** **וְבָנָה** **בֵּית** **לְהוֹנָן** “the men who are under vows [sons of the rule, *canonici*] shall learn psalms, but the women [daughters of the rule] hymns also” *Ov.* 217, 18; **וְהָיָה אֵלָיו** **וְבָנָה** **בֵּית** **לְהוֹנָן** **וְבָנָה** **בֵּית** **לְהוֹנָן** **וְבָנָה** **בֵּית** **לְהוֹנָן** “haughtiness and pride do not beseem the lowly, nor does a crown [beseem] the head of the poor” *Aphr.* 180, 15; **וְהָיָה אֵלָיו** **וְבָנָה** **בֵּית** **לְהוֹנָן** **וְבָנָה** **בֵּית** **לְהוֹנָן** **וְבָנָה** **בֵּית** **לְהוֹנָן** “thy contemplation may cleave to the dust, thy search to the mire, thy course to the earth” *Moes.* II, 96 v. 328; **וְהָיָה אֵלָיו** **וְבָנָה** **בֵּית** **לְהוֹנָן** **וְבָנָה** **בֵּית** **לְהוֹנָן** **וְבָנָה** **בֵּית** **לְהוֹנָן**

(¹) The same tense as that at the beginning of the clause could not stand here (§ 260).

[*وَبِهِمْ حَبْسًا*] [*وَبِهِمْ حَبْسًا*] [*وَبِهِمْ حَبْسًا*] “wares for purchase and sale must not be found in the convents, except that only which suffices for their needs, without greediness” Ov. 213, 9; *وَبِهِمْ حَبْسًا* [*وَبِهِمْ حَبْسًا*] [*وَبِهِمْ حَبْسًا*] “those made every endeavour to free themselves from disease, but this woman [strove to free herself] from her evil doings” Ov. 103, 5; and with ellipsis in the first position: [*وَبِهِمْ حَبْسًا*] [*وَبِهِمْ حَبْسًا*] [*وَبِهِمْ حَبْسًا*] “now to cure their diseases those hastened, but this woman to cure her desires” Ov. 103, 3 &c. Thus also in parallel clauses, entirely unfurnished with any external mark of union: [*وَبِهِمْ حَبْسًا*] [*وَبِهِمْ حَبْسًا*] [*وَبِهِمْ حَبْسًا*] “for not bodily pain constrained her, as it did the others, to hasten to our Lord, but the sting of her conscience, not the leprosy of her body but the blemishes of her soul, not . . . &c.” Ov. 102, 23 &c.

Negation in Copulative Sentences.

§ 333. When the first clause is affirmative, and the attached clause negative, ellipses occur of the kind mentioned in § 328 E. But when the negation has reference to both clauses, it is either repeated,—in which case the emphasised form described in § 330 may appear,—or it merely stands once for all. In the latter case *و* is more usual as a connecting particle than *و*, unless the second clause is at bottom rather an expansion or inference than a purely parallel clause. Sentences with . . . *و* . . . *لا* instead of . . . *و* . . . *لا*: [*وَبِهِمْ حَبْسًا*] [*وَبِهِمْ حَبْسًا*] [*وَبِهِمْ حَبْسًا*] “I (f.) am not to bear and endure everything which” Spic. 3, 20; [*وَبِهِمْ حَبْسًا*] [*وَبِهِمْ حَبْسًا*] [*وَبِهِمْ حَبْسًا*] “do not ye accept for any one a forged letter (*φάλσον falsum*), and do nothing on that account beyond justice” Ov. 220, 10; [*وَبِهِمْ حَبْسًا*] [*وَبِهِمْ حَبْسًا*] [*وَبِهِمْ حَبْسًا*] “you are not to take and go” [i. e. “you are not to carry off”] John Eph. 399, 15; [*وَبِهِمْ حَبْسًا*] [*وَبِهِمْ حَبْسًا*] [*وَبِهِمْ حَبْسًا*] “do not sin and speak evil of me” Mart. I, 75 *inf.*; [*وَبِهِمْ حَبْسًا*] [*وَبِهِمْ حَبْسًا*] [*وَبِهِمْ حَبْسًا*] “and by no means swear falsely [*lit.* “swear and be false”]” Ephr. II,

(¹) V. § 260.

337 E; لا اذبح حصص حوزة ولا اجزه حيب اصلا (1) وبعوت “search not in me for my faults, so as to requite me as I have deserved” Ephr. III, 522 E; لا لا اذبح من ذنوبك وسمواتها وارجو حبها وحبها لا “turn not away (thine eyes), O Lord, from my wretchedness, and let me not become a servant of Satan” Ephr. III, 523 A &c.

With **و**: **ولا اجزا حب او لا افله لا احل او** “and grieve not or be desponding in thy thought” Sim. 301, 4 (Cod. Lond. otherwise); and many similar instances. Cf. **لا يهوه فعتلا مصفتعلا وقتب منعا اقله**; **او فحتلها لايلا خلقتا او يفحتم حدهم**; **وتلا وقتب بعدهم او وضع او فحتلها لايلا خلقتا او يفحتم حدهم**; **وتلا منعا اصنع دلا نحا ووتلا** “Priests, Deacons, and men under vows shall not be curators or agents for laics, or take charge of the lawsuits of their own relatives, or undertake for hire the conduct of the suits of any one whomsoever, or be in constant attendance at the door of the judge” Ov. 218, 8. In this example several prohibitions are comprised, in part by means of **و**, in part by **و**, while only a single negative is expressed. Of course the negative might have been repeated once or oftener.

§ 334. A. In several of the sentences quoted above, the connection effected by **و** has figured as a somewhat inexact mode of signifying a relation, which is not quite identical with the one given in the first clause. Such an “and” is also found sometimes when a consequence, or a contemporaneous accessory circumstance, is dealt with: **ضع اجح بعدهم** “what should I have done, to hinder the sun?” ZDMG XXX, 117 v. 235; **لا اذبح اذبح اذبح** “whither had we all withdrawn ourselves, that thou didst arise?” Joseph 227, 4 [Ov. 312, 12]; **و حجهم حبهه لا عجا لا** “and to him who has set his building upon a rock, whereon it is not swayed by winds and waves” Sim. 395, mid.; **و اذبح اذبح** “the mouth which said “God”, at which the reins of beings created trembled” Ov. 138, 24; **اقد اذبح و منبر مالا حولا** “the curtain which the priest raises and (through which he then) enters” Apost. Ap. 176, 18 (Gnost. Hymn); **اس و افع حله و افع افع** “as he produced

Copulative Sentence for a Contemporaneous circumstance or for a Consequence.

(1) V. § 64.

(water) to Hagar, whereof Ishmael drank” Aphr. 314, 6; **ܐܠܚܝܢ ܕܠܚܝܡ ܕܠܐ ܡܕܒܪܝܢܐ ܚܝܒ** “all this that I have written I have reminded thee of, beloved, without being wearied” Aphr. 184, 5; **ܡܕܒܪܝܢܐ ܘܢܚܝܒܐ ܘܡܕܪܝܒܐ ܘܡܕܪܝܒܐ** “something which they imposed upon him, and with which they vexed him” Sim. 280 mid.; **ܕܠܗܘܐ ܨܒܝܐ ܘܢܚܝܒܐ ܘܡܕܪܝܒܐ** “by reason of the evil which he did, and (through which) he oppressed many” Sim. 317 mid.; **ܘܡܕܪܝܒܐ ܡܥ ܗܘܢܐ ܗܘܝܠܝܢ ܠܚܝܒ** “that thou leave us with thy heart in doubt” Ov. 308 *ult.*; **ܘܡܕܪܝܒܐ ܘܢܚܝܒܐ ܘܡܕܪܝܒܐ** “then went out that woman, having bread with her” Acta S. Maris 45, 2. Instances of the latter kind, where the **ܘ** introduces a pure conditional clause, are rare in original writings in Syriac, as the more distinct **ܕ** is used for this purpose.

B. To the verb **ܦܫܬܐ ܦܫܬܐ** “to command” the execution of the design is sometimes annexed, without the substance of the order having been announced beforehand; so too with **ܕܘܠܐ** “to wish”, and occasionally with other verbs besides: **ܦܫܬܐ ܘܡܕܪܝܒܐ ܘܢܚܝܒܐ** “he gave command (to bring them out) and they brought them out” Mart. I, 94, 8; **ܘܦܫܬܐ ܘܡܕܪܝܒܐ ܘܢܚܝܒܐ** “and at his command water came” Sim. 353, 11; **ܦܫܬܐ ܘܡܕܪܝܒܐ ܘܢܚܝܒܐ ܘܡܕܪܝܒܐ** “at his command the priests took it (f.) upon their shoulders” Aphr. 265, 6 &c. (and thus frequently in the Document of 201 in the Chron. Ed.); **ܘܦܫܬܐ ܘܡܕܪܝܒܐ ܘܢܚܝܒܐ** “by the will of the Lord they were delivered” Sim. 295, 11; **ܘܦܫܬܐ ܘܡܕܪܝܒܐ ܘܢܚܝܒܐ** “the Lord granted them that they should see the light” Sim. 346, *inf.*; **ܘܦܫܬܐ ܘܡܕܪܝܒܐ ܘܢܚܝܒܐ** “and he began (to build) and built (completing the work)” Land II, 167, 6.

§ 335. Some verbs, which express a quality, very often join the specific verb to themselves in this way, by means of **ܘ**. In particular we have **ܘܢܚܝܒܐ ܘܢܚܝܒܐ** “to be audacious”, **ܘܡܕܪܝܒܐ ܘܡܕܪܝܒܐ** “to multiply”: **ܘܢܚܝܒܐ ܘܢܚܝܒܐ** “who had the boldness to say” Mart. I, 19 *inf.*; **ܘܢܚܝܒܐ ܘܢܚܝܒܐ** “thou didst venture to say” Aphr. 82, 11; **ܘܡܕܪܝܒܐ ܘܡܕܪܝܒܐ** “he called often to them” Aphr. 503, 4; **ܘܡܕܪܝܒܐ ܘܡܕܪܝܒܐ** “he threatened severely” Jul. 64, 3 &c. Not seldom the impersonal **ܘܡܕܪܝܒܐ** “it befell”, “it came to pass”, is dealt with in the same way, *e. g.*: **ܘܡܕܪܝܒܐ ܘܡܕܪܝܒܐ** “it chanced that a man asked me” Aphr. 394, 6. Farther **ܘܢܚܝܒܐ ܘܢܚܝܒܐ** “they take in addition” Spic. 14, 18; **ܘܢܚܝܒܐ ܘܢܚܝܒܐ** “but ask no more”

Close Combination of two Verbs by means of “and”.

Simeon of Bēth Arshām (Guidi) 11, 4 = Knös, Chrest. 44 *inf.*; **فہم** **سنب** “showed before” Aphr. 451, 9; **فہمہ سنب** “died before” Euseb. Ch. Hist. 128 *paen.*; **سنبہ سنب** “was said beforehand” *ibid.* 14, 14, 18; 275, 6 *ab inf.* (more frequently **فہم** occurs in this application without the **س**, § 337 A). In these cases, however, subordination of the second clause is permitted, and in certain of them it is much more usual. Thus along with the afore-mentioned **سنبہ سنب**, there occurs also **سنبہ سنبہ** “who ventures to say?” Aphr. 430, 12, and **سنبہ سنبہ** “he ventured to say” Ov. 196, 15.

§ 336. In the case of two closely combined verbs, the substantive Object, which is governed by both, needs to appear once only, § 332 (*e. g.* **سنبہ سنبہ** “that he reveal and make known his mind” Jul. 83, 9; **سنبہ سنبہ سنبہ** “he ennobled, elevated and glorified the sons of men” Aphr. 336, 3, where no fewer than three verbs have only one expressed object). Not only so, but an Object-suffix which belongs to both verbs is occasionally attached to one only: **سنبہ سنبہ سنبہ** “ἐξέλε αὐτὸν καὶ βάλς ἀπὸ σοῦ” Matt. 5, 29 C. (P. **سنبہ سنبہ سنبہ**; S. **سنبہ سنبہ سنبہ**); **سنبہ سنبہ سنبہ** “and they dragged and threw him down” Aphr. 471, 12; **سنبہ سنبہ** “lamed and hindered them” Aphr. 330, 16 &c. And then, two verbs are often so intimately associated that the government of the one, which may not be at all that of the other, operates for the entire combination, and the object stands next to the verb to which it by no means belong: **سنبہ سنبہ سنبہ** “while he rises up and numbers the stars of heaven” Aphr. 199, 13; **سنبہ سنبہ سنبہ** “the cup ye have had the daring to steal from me” Joseph 238, 9 [Ov. 318, 14]; **سنبہ سنبہ سنبہ** “he referred this to him beforehand” Aphr. 12, 3; **سنبہ سنبہ سنبہ** “because the Romans entered and set up the eagle in the temple, together with the image of their emperor” Ephr. II, 222 E; **سنبہ سنبہ سنبہ** “and he hastens to practise iniquity” Isaac I, 266 v. 362; **سنبہ سنبہ سنبہ** “they had craftily dug mere pits” Land III, 257, 3; **سنبہ سنبہ سنبہ** “Moses, here below, brought himself down to the lower people in Egypt and prepared the Passover” ZDMG XXVII, 571

Government of such Combinations.

v. 103 (cf. *ibid.* v. 109); **ܘܚܝܠ ܫܘܠܬܐ ܘܥܘܠܬܐ** “she comes carrying her companions” (f.) *ibid.* 598 v. 274; and **ܘܗܝ ܘܥܘܠܬܐ ܘܥܘܠܬܐ** “he goes bearing his deeds” *ibid.* v. 276 &c. Similarly too with the passive: **ܘܥܘܠܬܐ ܘܥܘܠܬܐ** “but many vessels of silver, which (—long relative clause . . .), were on a sudden sold at his command” Ov. 172, 20. Cf. with Prep.: **ܘܥܘܠܬܐ ܘܥܘܠܬܐ** “and I have conquered him and have cast him into the grave” [*lit.* “and into the grave I have conquered and cast him”] Ephr. Nis. p. 106, 39.

§ 337. A. Syriac, however, very frequently indeed combines a pair of verbs, set together without any connecting particle at all, (a) when they denote actions which immediately follow each other or attend upon each other, or (b) when the verbs are such that the one merely gives expression to a modification of the other. Examples: (a) **ܘܗܝ ܘܥܘܠܬܐ** “Gideon went in and made ready” Judges 6, 19; **ܘܗܝ ܘܥܘܠܬܐ** “and if any man doth come and enquire of thee” Judges 4, 20; **ܘܗܝ ܘܥܘܠܬܐ** *ἐλθὼν ἐστάθη* Matt. 2, 9 P. S. (C. **ܘܗܝ ܘܥܘܠܬܐ**); **ܘܗܝ ܘܥܘܠܬܐ** *προσεκύνθησαν αὐτῷ* Matt. 2, 11 P. C. (S. **ܘܗܝ ܘܥܘܠܬܐ**); **ܘܗܝ ܘܥܘܠܬܐ** *ἔρχομαι ζητῶν* Luke 13, 7; **ܘܗܝ ܘܥܘܠܬܐ** “he arose and led him away” Ov. 162, 20; **ܘܗܝ ܘܥܘܠܬܐ** “he went out and beheaded them” Mart. I, 122, 23; **ܘܗܝ ܘܥܘܠܬܐ** “up! go and come” Sim. 293 *inf.*; **ܘܗܝ ܘܥܘܠܬܐ** “that he go and pray” Ov. 163, 25; **ܘܗܝ ܘܥܘܠܬܐ**; **ܘܗܝ ܘܥܘܠܬܐ** “that he go there and see the land” Aphr. 455, 3, and frequently thus with verbs of motion; **ܘܗܝ ܘܥܘܠܬܐ** *ἀποστείλας ἀνείλεν* Matt. 2, 16; **ܘܗܝ ܘܥܘܠܬܐ** “he sent and fetched his daughter to Nisibis” Jos. St. 89, 18, and thus frequently **ܘܗܝ ܘܥܘܠܬܐ** “to send for”, “to fetch”; **ܘܗܝ ܘܥܘܠܬܐ** *ἵνα ἵσθαι* “for he does not cause us to enter and be seated, just for the purpose of rising and iniquitously judging⁽¹⁾ us” Joseph 205, 1; **ܘܗܝ ܘܥܘܠܬܐ** “the world is laid hold of and abandoned” Aphr. 458, 1. (b) **ܘܗܝ ܘܥܘܠܬܐ** *προσέθηκα* Matt. 24, 25; **ܘܗܝ ܘܥܘܠܬܐ** “they named him before” Aphr. 7, 8; **ܘܗܝ ܘܥܘܠܬܐ** *ἵνα ἵσθαι* “for Isaiah placed judges over them before” Aphr. 97, 6; **ܘܗܝ ܘܥܘܠܬܐ** *ἵνα ἵσθαι* “they had come beforehand” Land III, 350, 7; **ܘܗܝ ܘܥܘܠܬܐ**

(1) The last couple **ܘܗܝ ܘܥܘܠܬܐ** ranks rather under (b).

Close Com-
bination of
two Verbs
without
“and”.

100, "had been promised before" Aphr. 26, 4, and many other verbs with פָּרַם and פָּרַם , and particularly in translating Greek verbs compounded with προ- ; in passive forms like פָּרַם אֲנִי "had been pointed out before" Aphr. 63, 18, or (more rarely) like פָּרַם מִבְּלִי "is prefigured" Isaac II, 136 v. 600 &c. So too in another sense בִּמְצוֹת בֵּרֶךְ "that they ascended in the morning (the next morning)" Sim. 293 mid.— אֲמַנְתִּי אֹתוֹן בְּיַד אֱלֹהִים אֲמַנְתִּי אֹתוֹן בְּיַד אֱלֹהִים אֲמַנְתִּי אֹתוֹן בְּיַד אֱלֹהִים "strongly convinced him" Sim. 279 mid.; אֲמַנְתִּי אֹתוֹן "loved much" Ephr. in Wright's Cat. 689 a, 14; אֲמַנְתִּי אֹתוֹן "thou speakest a great deal" Job 15, 4 &c. This verb too (אֲמַנְתִּי) is often put second: אֲמַנְתִּי אֹתוֹן "thou heapest up much treasure" Isaac II, 92 v. 67; אֲמַנְתִּי אֹתוֹן "abuse greatly" Joseph 213, 12 [Ov. 305, 8] (var. אֲמַנְתִּי אֹתוֹן "exclaim loudly") &c. (cf. *supra* § 335).— אֲמַנְתִּי אֹתוֹן "they are farther cultivated" Aphr. 458, 1 &c.— אֲמַנְתִּי אֹתוֹן "he by chance forgets" Aphr. 296, 8.— אֲמַנְתִּי אֹתוֹן "he built anew" Land III, 246, 14; אֲמַנְתִּי אֹתוֹן "was laid down anew" Land III, 177, 27— אֲמַנְתִּי אֹתוֹן "he begins again" Aphr. 439, 3 &c.— אֲמַנְתִּי אֹתוֹן "they buried him in haste" Ov. 207, 26— אֲמַנְתִּי אֹתוֹן "she speedily gained health" Ephr. III, 554 E; אֲמַנְתִּי אֹתוֹן "he eagerly flung off every burden" Ov. 166, 7— אֲמַנְתִּי אֹתוֹן "he placed him in the midst" Ephr. III, 569 A— אֲמַנְתִּי אֹתוֹן "they shot, in corresponding fashion" Mart. I, 79, 12; and so too with other verbs, particularly in translations from the Greek, like אֲמַנְתִּי , אֲמַנְתִּי , אֲמַנְתִּי "again"; אֲמַנְתִּי "late"; אֲמַנְתִּי "long" &c. Very probably in all these cases other constructions might have been employed, for instance with ו , or with subordination effected by means of כִּי or $\text{וְ$.

B. The construction of אֲמַנְתִּי has a special ranking of its own in this section: אֲמַנְתִּי אֹתוֹן "they could draw out" ("they were able, they drew out") Sim. 365 mid.; אֲמַנְתִּי אֹתוֹן "has (he) been able to save thee?" Dan. 6, 20; and even negatively, אֲמַנְתִּי אֹתוֹן $\text{וְ$ אֲמַנְתִּי אֹתוֹן $\text{וְ$ אֲמַנְתִּי אֹתוֹן $\text{וְ$ אֲמַנְתִּי אֹתוֹן "could not cut it (m.)" Mart. I, 129 *ult.*; אֲמַנְתִּי אֹתוֹן $\text{וְ$ אֲמַנְתִּי אֹתוֹן "could not save him" Jul. 96, 17; אֲמַנְתִּי אֹתוֹן "she could not cross over" Ov. 12, 19. Additional instances are found in Ephr. (Lamy) I, 607 str. 19; 617 str. 1; 684 str. 18; Joseph 124, 8 *sq.* &c. Cf. אֲמַנְתִּי אֹתוֹן "how could he drive her away?" Joseph 100, 5.

At the same time, such construction of this very common word is relatively rare. So **לא הניחו מלכותו** “they were not able to put him to death” Ephr. II, 435 B = Lamy I, 23 str. 26.

§ 338. A. Just as in the case of verbs connected by **ו** (§ 336), so when two verbs are placed together without a conjunction, an object which is common to both usually appears only once: **חַיְתָה לְחַמְּךָ וְהָיָה לְחַמְּךָ** “when thou dost introduce the memory of him into thy soul, and cause it to dwell there” Ov. 163, 20; **עָמְדָה לְחַמְּךָ וְהָיָה לְחַמְּךָ** “she took garments of mourning and put them on” Jac. Sar., Thamar v. 280. With suffixes: **וְהָיָה לְחַמְּךָ** *ἀναγαγὼν αὐτόν* Luke 4, 5 S.; **וְהָיָה לְחַמְּךָ** *καὶ συστειλαντες ἐξήνεγκαν καὶ ἔθαψαν (αὐτήν)* Acts 5, 10; **וְהָיָה לְחַמְּךָ** “he lifted them up and poured them out” Sim. 273 *inf.*; **וְהָיָה לְחַמְּךָ** “he took and gave her” Ov. 168, 7; **וְהָיָה לְחַמְּךָ** “he brought him and led him in” Sim. 271 *mid.*; and thus pretty often.

B. When the object belongs only to one of the verbs thus set together, it may yet be separated from it by the other verb, just as in the case of verbs connected by means of **ו**: **וְהָיָה לְחַמְּךָ** *ἀναγαγὼν αὐτόν* “a wonderful mystery he held by anticipation in his hands” Aphr. 64, 5; **וְהָיָה לְחַמְּךָ** *καὶ συστειλαντες ἐξήνεγκαν καὶ ἔθαψαν (αὐτήν)* “this too our father did beforehand by mystic sign” Aphr. 63, 13; **וְהָיָה לְחַמְּךָ** . . . *ἐπιστήμη* “the knowledge . . . that they had before” Aphr. 448, 16; **וְהָיָה לְחַמְּךָ** *καὶ ἐπέπεσε πυρὴ ἐπὶ τὴν γῆν* “and the Lord came and cast fire upon the earth” Ov. 124, 14; **וְהָיָה לְחַמְּךָ** *καὶ ἔφερεν ἡμῶν* “who has come in and brought us money?” Joseph 229, 7 [Ov. 313, 17]; **וְהָיָה לְחַמְּךָ** . . . *ἐξέτιμα* “those, who . . . , he subjected to much contempt and humiliation” Ov. 175, 11; **וְהָיָה לְחַמְּךָ** *καὶ ἐπέπεσε ἐν Ἐδεσῶν* “and this they made known in Edessa, by means of messengers” Jos. St. 90, 15; **וְהָיָה לְחַמְּךָ** “whom he sent for” John Eph. 328, 6 &c. So too **וְהָיָה לְחַמְּךָ** *καὶ ἐπέπεσε ἐπὶ ἐμέ* “for as they could not afflict or injure me” Sim. 300 *inf.* (cf. § 337 B). So also with prepositions: **וְהָיָה לְחַמְּךָ** “in their turn they found fault with the judge”⁽¹⁾ Isaac I, 220 v. 313; **וְהָיָה לְחַמְּךָ** *ἀπὸ ἁπλοῦν ἡμεῶν καὶ ἀπέπεσε ἐπὶ ἐμέ* “from the East, our native land, my parents equipped and sent me forth”

(¹) **וְהָיָה לְחַמְּךָ** “he found fault with some one”.

Apost. Apoc. 274, 11 (Gnostic hymn); (var. **اَجَلِهَاتِ اَنْسَمِي (و) اَنْسَمِي**) **اَجَلِهَاتِ اَنْسَمِي** "I am writing and submitting demonstrations to you, my beloved friend, about these leading points" Aphr. 446, 1 &c.

C. There is a Hebraism, which is occasionally imitated in original writings,—the placing of a **و** (**וְ**) devoid of any special meaning, at the beginning of the clause,—and which is followed by a Perf. with or without an **o**-connection, *e. g.* **و** **اَجَلِهَاتِ اَنْسَمِي** **و** **اَجَلِهَاتِ اَنْسَمِي** "and, a few days after, Jovianus entered" Jul. 86, 1; **و** **اَجَلِهَاتِ اَنْسَمِي** **و** **اَجَلِهَاتِ اَنْسَمِي** "and the next day, in the morning season, the whole of the people assembled together" Jul. 95, 9 &c.

§ 339. The conjunction **و** does not serve the purpose of introducing ^{Note upon} the apodosis (like the German "so" &c.). Where it seems to stand for this in the O. T., it is a literal translation of the Hebrew **וְ**; in other passages its appearance is due to corruption of the text. (¹) **و** has, however, taken possession of nearly the whole compass of the signification of the Greek **καί**, and often means "also", "even" ["auch"], and then it is interchangeable with **و** or **و**. Such an **و** ("auch") may have a place in the most diverse positions of the sentence, and even at the very beginning of the apodosis. Farther **و** is everywhere allowable in the sense of exclusion before negations, in cases like **و** **اَجَلِهَاتِ اَنْسَمِي** "not even one"; **و** **اَجَلِهَاتِ اَنْسَمِي** "nothing at all" &c. In the same sense we find **و** **اَجَلِهَاتِ اَنْسَمِي** &c.

§ 340. In rare cases, when several members of a sentence, or ^{o and o} several sentences, are put together, ^{doubled.} **و** is placed even before the first of these ("both . . . and"), *e. g.* in **و** **اَجَلِهَاتِ اَنْسَمِي** **و** **اَجَلِهَاتِ اَنْسَمِي** "she conquered both the Jews and the infidels" Ephr. III, 161 B; **و** **اَجَلِهَاتِ اَنْسَمِي** **و** **اَجَلِهَاتِ اَنْسَمِي** "that . . . we overcome thy fire, trample thy menaces underfoot, mock at thy threatenings" Jul. 48, 1. Cf. *ibid.* 21, 7, 14. So **و**—**و** "neither—nor" *ibid.* 106, 1. More frequent is **و**—**و** "either—or": **و** **اَجَلِهَاتِ اَنْسَمِي** **و** **اَجَلِهَاتِ اَنْسَمِي** "either chastise to the length of frightening, or

(¹) Copyists often dealt rather carelessly with these very common particles **و** and **و**,—of little significance to their minds.

ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ “which man found himself directly with the king” Jul. 235, 25.

In all these cases, however, the Referring form is necessary only when the relative clause consists merely of ܘܘܨܘܢܐ and a substantive, without a copula. Far more frequently it is wanting as the Subject.

§ 343. In the majority of cases too the *Objective relation* is indicated without having recourse to a referring pronoun. Thus *e. g.* ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ “the word of God, which he had received” Ov. 166, 9; ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ “the wickedness and the sins, which looseness engenders” Ov. 179, 18; and thus very frequently. On the other hand recourse is had to the Referring form in ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ “whom we have mentioned” Ov. 164, 17; ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ “in the Church of God, which he gained with his blood” Ov. 172, 17; ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ “for to Adam, whom God blessed” Aphr. 346, 12; ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ “for those whom his love did not persuade” Ov. 175, 5 &c. The Referring form is usual with the participle: ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ “the sons of men, whom their cupidity still beguiles” Spic. 8, 14; ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ “people, whom grace calls” Jul. 27, 27 &c. With a dependent Infinitive: ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ “that thing, which I did not wish to write” Ov. 21, 7; ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ “the curses and revilings, which not even Scripture can reveal” Aphr. 343, 18. Since a verb does not readily take two personal pronouns as its object, the Referring form is left out with double transitives, in cases like ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ “the false gods [idols of falsity], which our fathers made us heirs to” Jer. 16, 19 (Aphr. 321 *ult.*); ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ “that which thou hast commanded us” Sim. 397, 12; ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ “what thou hast sought from me, and also what thou hast not asked of me” Aphr. 506 *ult.* &c. On the other hand, the Referring form is desirable in cases like ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ “the blessed Eusebius, whom the holy Rabbūlā made a bishop” Ov. 167, 20. We have a Passive from the double transitive verb, in ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ “something that was ordered thee” Moes. II, 70, 11; but such an expression perhaps can only occur in brief

Referring
Form in
the case of
the Object.

unequivocal sentences. To this perhaps we may add, that **مَئِيب** “(is) satisfied, contented” is sometimes employed like a transitive verb, in a short relative clause: **بِضَلَا مَدَم؟ مَئِيب**; “that he should say what he wanted” (“wherewith he was satisfied”) Joseph 11 *paen.* [Ov. 275, 5] (var. **رَجِع** “what we wished”); **مَئِيب طَبْ؟** Ephr. III, 674 F; **مَئِيب؟ مَحَلَا** *ibid.* 675 A; **مَئِيب؟ حَلَا؟ مَئِيب؟ فَم؟ حَم؟** “let him order them whatever he wishes” Sim. 369, 8. Similarly **مَئِيب؟ طَبْ؟** “the blessed seed, after which she was longing” Jac. Sar., Thamar v. 279.

Peculiar is the lack of the Referring form with dependent participles (§ 272) in **مَئِيب؟ مَئِيب؟ مَئِيب؟** “the bounty, which he was wont to dispense” Ov. 205, 19.

§ 344. The Referring form, however, is necessary with the Genitive relation and with Prepositions: **مَئِيب؟ مَئِيب؟ مَئِيب؟** “one, whose house thieves break into” Aphr. 145, 11; **مَئِيب؟ مَئِيب؟ مَئِيب؟** “this gift, the like of which does not exist in the whole world” Aphr. 356, 3; **مَئِيب؟ مَئِيب؟ مَئِيب؟** “through a little sign, by means of which he was caught for life” Ov. 162, 1; **مَئِيب؟ مَئِيب؟ مَئِيب؟** “to the grotto, in which he was born” Ov. 165, 3; **مَئِيب؟ مَئِيب؟ مَئِيب؟** “God whom thou dost adore, and before whom thou layest sweet odours, and whose scriptures thou hast heard” Sim. 271 mid. &c. The Referring form is attached to a substantive depending on another substantive, in **مَئِيب؟ مَئِيب؟ مَئِيب؟** “in the fathers, the delineations of whose virtues are set forth both in the Old Testament and in the New” Ov. 160, 9; **مَئِيب؟ مَئِيب؟ مَئِيب؟** “Abraham . . . , by the moderate brightness of one of whose signs the blessed Rabbūlā was attracted” Ov. 167, 12—14.

§ 345. The Referring form may, in certain circumstances, occur explicitly or implicitly, only in a farther attributive or dependent clause: **مَئِيب؟ مَئِيب؟ مَئِيب؟** *οὐ οὐκ εἰμι ἐγὼ ἄξιός τινά λῦσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος* John 1, 27; **مَئِيب؟ مَئِيب؟ مَئِيب؟** “the forty-six letters . . . which, if grace help (or with the help of God’s grace), we are endeavouring to translate from the Greek into Syriac” Ov. 200, 19;

Referring
Form with
Genitive
and Pre-
positions.

Referring
Form in a
second
clause.

“commandments, such as every one can fulfil” Spic. 5, 24; **וְאֵלֶּיךָ אֵלֶּיךָ** **וְכָל חַי אֵלֶּיךָ** . . . **מִבְּרַחֲמֶיךָ אֵלֶּיךָ** “which, as they filled thee with amazement through the greatness of their number, thou didst commission me to note down (in letters)” Jos. St. 5, 2; **וְכָל הַגְּלוֹרִיּוֹת הַיְּשָׁרִימוֹת הַבְּרִיאוֹת הַיְּשָׁרִימוֹת** “the well-ordered glories, which the book-learned man has a difficulty in describing” Moes. II, 158 v. 1266; **וְכָל הַיְּשָׁרִימוֹת הַיְּשָׁרִימוֹת** . . . **וְכָל הַיְּשָׁרִימוֹת הַיְּשָׁרִימוֹת** “the moon, to which they think that now they very specially belong” Ov. 70, 3; **וְכָל הַיְּשָׁרִימוֹת הַיְּשָׁרִימוֹת** . . . **וְכָל הַיְּשָׁרִימוֹת הַיְּשָׁרִימוֹת** “one path, by which not even two persons could ascend together” Jos. St. 15, 6; **וְכָל הַיְּשָׁרִימוֹת הַיְּשָׁרִימוֹת** “*hic est amor, quo qui major sit, non est*” Jac. Sar. in Zingerle’s Chrest. p. 375—**וְכָל הַיְּשָׁרִימוֹת הַיְּשָׁרִימוֹת** “the things, of which I have said, that they rest upon ordinance” Spic. 4, 17; **וְכָל הַיְּשָׁרִימוֹת הַיְּשָׁרִימוֹת** “this thing, which you have been commanded to do” Spic. 1, 7; **וְכָל הַיְּשָׁרִימוֹת הַיְּשָׁרִימוֹת** “what the Lord was about to do with him” Sim. 309 mid. &c. Cf. **וְכָל הַיְּשָׁרִימוֹת הַיְּשָׁרִימוֹת** “*ubi scriptum est nasci viros*” Spic. 15, 9. Notice farther **וְכָל הַיְּשָׁרִימוֹת הַיְּשָׁרִימוֹת** “these doings, which I will recount to thee” Jos. St. 8, 6; **וְכָל הַיְּשָׁרִימוֹת הַיְּשָׁרִימוֹת** “*quae ut scribamus nobis propositum est*” Jos. St. 6, 11,—in which instances also the Referring form belongs to the verb which stands at the close. The sentence **וְכָל הַיְּשָׁרִימוֹת הַיְּשָׁרִימוֹת** “*quem quis carnificem fidelium vocans forte non fallatur*” Land II, 175, 9 [*lit.*: “he whom perhaps one would not depart from propriety in calling ‘the executioner’ (*questionarius*) of the faithful”] is no doubt essentially Greek in thought. The clause which should have contained the Referring form, is left out as self-evident, in **וְכָל הַיְּשָׁרִימוֹת הַיְּשָׁרִימוֹת** [**וְכָל הַיְּשָׁרִימוֹת הַיְּשָׁרִימוֹת**] “and do what it befits them [to do]” Jos. St. 88, 15.

§ 346. The expression of the Referring form by means of a proper demonstrative is rare, and is limited to special cases. In **וְכָל הַיְּשָׁרִימוֹת הַיְּשָׁרִימוֹת** “*quod absit a vobis*” Addai 44, 16, the **וְכָל הַיְּשָׁרִימוֹת הַיְּשָׁרִימוֹת**—originally belonging to the beginning of the sentence—is but loosely attached to what precedes it. Sentences, again, of a different style, are met with in

Referring Form expressed by a Demonstrative.

ندرا ابل رحبا سب محسلا واس و صولا لا شيرا ح
 "I see a glorious man, the like of whose form has never yet been seen by me" Sim. 328, 7, and
 انا واس و لا و صولا ح و صولا رحلا
 "a sign, the like of which has not happened in these times" Sim. 379, 12.—
 و صولا و فصب ببع و لانا
 "on account of which thing we command thee to be chastised" John Eph. 202, 19, and suchlike expressions, in John Eph. and others, scarcely correspond to true Syriac idiom. The Referring form is strengthened by means of a demonstrative in
 حتد ه و صولا . . . و صولا رحلا و صولا
 "kinsmen . . . , people who possessed an army" Jul. 152, 21; و صولا و صولا
 "who had just met with the emperor" Jul. 235, 25; و صولا و صولا
 "what the Lord likewise revealed to him" Sim. 366 mid. In expressions of locality, the Referring form is more usually contrived by means of the adverb of place, اضع "there":
 و صولا . . . و صولا
 "at a place, which even the word does not reach" Moes. II, 156 v. 1247; و صولا و صولا و صولا
 "there, where all sins are expiated" Aphr. 243, 2; و صولا و صولا
 "with its own like, where (= in which) it had been fettered" Ov. 63, 10; و صولا و صولا
 "ubi utinam mansisset mens" Moes. II, 98 v. 334.

Relative
 Clauses
 attached to
 Adverbial
 Expressions.

§ 347. Even as several nouns of place, and especially nouns of time, may, without any preposition, stand as adverbs (§ 243), so also, in a relative clause which serves as attribute to a noun of that kind, the mere relative-word [?] may suffice, without any preposition or Referring form, e. g. و صولا و صولا و صولا
 ἄχρι ἧς ἡμέρας εἰσηλθεν Nōs Matt. 24, 38 P. (= و صولا; S. merely و صولا); و صولا
 ἐν ἡμέραι ἧ Matt. 24, 50 (and thus, frequently); و صولا
 ἐν ὥραι ἧ *ibid.*; و صولا
 و صولا "on the eighth day, when they are circumcised" Spic. 19, 17; و صولا
 "at the very moment, when" Aphr. 129, 6; و صولا
 و صولا "from the time of the sixth hour, when they crucified him" Aphr. 15, 17; و صولا
 و صولا "till the fourth year of the reign of Solomon, when he began to build" Aphr. 482, 9; و صولا
 و صولا "but that day, when they crucified him, when there was darkness at midday" Aphr. 343, 6; و صولا
 و صولا "when the time came, that Moses was to die" Aphr. 161, 7; و صولا
 و صولا "in the

three months, during which they besieged it" Jos. St. 50, 11; **ܘܚܘܫܘܢܝܢ** "for in all the years of his life, that he was in the priesthood" Ov. 176, 16; and in the same way with many similar expressions of time. Other turns of speech also may take their place here, such as **ܘܠܘܥܘܪܘܢܝܢ** "long, after tongues had been confused" Aphr. 463 *ult.*; **ܘܠܘܫܘܢܝܢ** "fifty years, after he had come to Hāran" Aphr. 465, 9; **ܘܠܘܫܘܢܝܢ** "five years, before Isaac had taken Rebecca" Aphr. 479, 16, and many like examples (but **ܘܠܘܫܘܢܝܢ** "for after twenty days, during which he had continued fasting" Sim. 273, 8). Thus also **ܘܠܘܫܘܢܝܢ** "two years, after God had spoken with him" Aphr. 237, 4 &c.—With expressions of place: **ܘܠܘܫܘܢܝܢ** "wherever they are" [*lit.* "in every place that they are"] Spic. 20, 15; **ܘܠܘܫܘܢܝܢ** "in the place where they were crowned [*i. e.* suffered martyrdom]" Mart. I, 159 *inf.*; **ܘܠܘܫܘܢܝܢ** "est locus, ubi" Aphr. 69, 12 (but **ܘܠܘܫܘܢܝܢ** "in the place, where he had been laid hold of" Aphr. 222, 3); **ܘܠܘܫܘܢܝܢ** "there are many districts in the kingdom of the Parthians, where men put their wives to death" Spic. 14, 24; **ܘܠܘܫܘܢܝܢ** "in all lands and climes, where they are" Spic. 14, 20 &c.

This mode of expression comes most readily, when the same preposition is found before the words of time and place, that would have had to stand before the Referring form. Under such a condition, even in the case of other words, the Referring form is on rare occasions omitted. Thus particularly in cases like **ܘܠܘܫܘܢܝܢ** "in the form, that", "just as" Ov. 163, 22; 192, 7; Philox. 531, 19; and **ܘܠܘܫܘܢܝܢ** Sim. 330 *inf.*; Philox. 384, 11, and often in Philox.; **ܘܠܘܫܘܢܝܢ** "as" *ibid.* 343, 20; **ܘܠܘܫܘܢܝܢ** "in the order, in which" *ibid.* 589, 24; **ܘܠܘܫܘܢܝܢ** "in the way, in which" *ibid.* 573, 19. More remarkable are the following: **ܘܠܘܫܘܢܝܢ** "thou sinnest, because of that for which (= **ܘܠܘܫܘܢܝܢ**) thou sinnest; and we die, because of that for which we die" Mart. I, 126, 2; **ܘܠܘܫܘܢܝܢ** "in all the evil, to which thou hast set hand" Isaac I,

132 v. 1117; **حده صبر وفلهم** “in that matter, over which they have power” Spic. 9, 24 (cf. line 25).

Relative
Clauses at-
tached to
Adverbs.

§ 348. In the same series with such expressions of place and time, stand the adverbial forms, some of them of frequent occurrence, like **يهضلا** “to-day, when”; **وغل** “now, when”; **و قسبا** or **و سبوا** “as soon as”; **و عحدا** “as soon as” (§ 155 B); **و جبالا** “now that” Aphr. 484, 14; **و جباب** “when”, “as often as”; **و جباب** “now that”, “but now that” Land III, 60, 13; **و جبالا** “where”; **و ججبالا** “from that place, where” Gen. 12, 1; Ex. 5, 11; **و ججالا** “so as”; **و جلا** “when”, “in case that”, (§ 258) and others, to which we must to some extent return, farther on. In none of these cases does a Referring form occur; **و جبالا** is only found occasionally, as above, § 346; **و جبالا** “where no body is present” Moes. II, 136 v. 939, and **و جبالا** “and there is no place where it (f.) might not be” Moes. II, 92 v. 239.

Placing be-
fore the
Relative
Clause the
Preposition
proper to
the Refer-
ring Form.

§ 349. A. The preposition, which of right should have been attached to the Referring form, is sometimes found prefixed to the Noun, to which the relative clause belongs, particularly in the case of the Adverbial Noun of place, **و جبالا لا احببا**: **و جبالا** “the palace has not been built in the place, to which I have sent gold” ZDMG XXV, 340 v. 403; **و جبالا** “there, whither”, “whithersoever” 1 Sam. 14, 47, and thus, frequently; **و جبالا** “there, whence” Matt. 12, 44 (C. S. **و جبالا**); Chron. Edess. (Hallier) 145 *paen.* (Doc. of 201); Jul. 242, 22; Sim. 325, 8. So too with the construct state **و جبالا** (§ 359); **و جبالا** “whithersoever” Judges 2, 15; 2 Sam. 8, 14 (where there is a var. **و جبالا**); Aphr. 438, 18; 439, 8; **و جبالا** “from whatever place” Aphr. 121, 14; Jul. 21 *ult.* In these cases a referring form is inadmissible. But **و جبالا** may mean also “to that place, whither” ZDMG XXV, 337 v. 297; Jul. 15, 13; and “to that place, where” Aphr. 46, 15; **و جبالا** “from the place, where” Aphr. 222, 1; Ephr. I, 36 B; and **و جبالا** “from the place, whence” Ephr. II, 117 F. It is the very same in the case of several combinations with **و جبالا**: **و جبالا و جبالا** “the image of the king [money] is accepted in all parts it goes to” Aphr. 442, 16, and so Aphr. 302, 1; 438, 14 (but also **و جبالا و جبالا** “in every place to which they

have gone" Spic. 18, 21); **وَالَّذِينَ فِيهَا** (var. **يَخْرُجُ**) **فَعَسَىٰ** **لَهُمْ** **حَدٌّ** **بِهِنَّ** "which (f.), on every side to which you turn it, presents a beautiful appearance" Aphr. 442, 6; **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** **وَالَّذِينَ فِيهَا** **يَعْلَمُونَ** "whomsoever the wise man meets with, he learns [*lit.* 'tastes'] his judgment from his tongue" Aphr. 186, 4.

B. In translations however, Greek relative constructions, with the preposition before the relative pronoun, are directly copied. Thus even in the N. T.: **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** Luke 9, 4 C. S.; **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** *ibid.* Pesh. = *καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθῃτε, ἐκεῖ μένετε*; cf. Mark 6, 10 &c. And completely is this the case in later, slavish translations; in these we have **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** (instead of **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ**); **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** &c., e. g. **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** *ἄνθρωπος τις ἦν ἐν χώρᾳ τῇ Αὐσίτιδι ᾧ ὄνομα Ἰώβ* Job 1, 1 Hex.; **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** (*"I shall seek those, with whom"*) Prov. 23, 35 Hex.; **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** *ἢ κλίνη ἐφ' ἧς ἀνέβης ἐκεῖ* 4 (2) Kings 1, 16 Hex.; **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** *σύνθεσίν τινα ἦν . . . Arist. Hermeneutica* (ed. G. Hoffmann) 26, 6 = 27, 7. Such constructions are also imitated by original writers who affect a Greek style, e. g. **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** *conceived like λόγος ᾧ τινι . . . μὴ μίαν μόνον εὐρήσει εἶναι αἰτίαν* Jac. Ed. Epist. 13 p. 2, 21. Here the Referring form serves at least to clear up the meaning. Compare **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** *"quod quum audiret"* Hoffmann, Märtyrer 107, 964, and similarly in John Eph.

§ 350. A. When the relative clause refers directly to the first or second Person, then the Referring form also keeps this Person throughout: **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** *οἱ ἀκολουθήσαντές μοι* Matt. 19, 28; **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** *"to us, who are higher placed than they"* Ov. 184, 17; **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** *"we, who are poor"* Aphr. 119, 22; **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** *"but we, who know"* Aphr. 497, 16; **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** *"I, who have been running"* Ov. 306, 11; **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** *"and lift me out, who have fallen into evil"* Ephr. III, 429 A; **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** *"but I, by whom many dead people lived"* Ephr. Nis. p. 68 v. 58; **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** **وَالَّذِينَ فِيهَا** **نَحْمَدُ** **بِهِمْ** *"to you,*

Relative
Clauses
referring to
the 1st and
2nd Pers.:
and to the
Vocative.
Apposition
to the
Vocative.

(¹) Read thus for **وَالَّذِينَ فِيهَا** also in C.

who believe" Spic. 2, 19; **חַי מִיבְּיָדְךָ יְיָ** "to thee, O Lord, who hast created us" Ov. 424, 4 (where there is a whole series of instances) &c.

Rem. The correctness of **סֵעַ בְּחַיִּיבֵינוּ מַעֲשֵׂיהֶם** "we, who have been aided by them" Ov. 184, 20 (instead of **וּבְחַיִּיבֵינוּ**) and of **לָנוּ אֱלֹהִים** "to us, who have power" *ibid.* 19 (instead of **לָנוּ אֱלֹהִים**) is very doubtful.

B. The second Person may stand with the vocative: **אֱלֹהִים וַיַּעֲתֵם** "O God, to whom all difficult things are easy" Sim. 330, 1; **אֵל וְיָחַד כְּהוֹדוֹ סוֹמְלִילָא וַיַּחֲמַל אֶת חַלְּלֵי יְבִיבָא וַיַּנְעִילָא סוֹחַלָא חַסְבָּא**; "O stupid and foolish shepherd, to whose right hand and right eye I have committed my sheep" Aphr. 194, 14; **אֵל וַיַּעֲתֵם וַיַּמְלִילָא (1) לַחֲמִילָא** **יְרוּסָאֵלִים, הִיא אֲפּוֹקְטֵינוּסָא תוֹסַס פְּרוֹפְהֵיטָאס קַאִי לִיטוֹבּוֹלוּסָא תוֹסַס אֲפֵסְטָאֵלִימֵנוּסַס פְּרוֹס אֲוִטְגֵינָא** Luke 13, 34. C. S.; cf. **מַעֲשֵׂה מַלְחָמָא חֲקִיעַל מַלְחָמָא** 1 Kings 22, 28, and **חֲקִיעַל מַלְחָמָא** Micah 1, 2 = **וַיִּשְׁפֹּעַ עַיִינָא בְּקִרְבֵּי**. But the third person appears oftener in this case: **אֵל וְתִיבָא וַיַּמְלִילָא מַלְחָמָא**; "O thou ram, whose horns are broken" Aphr. 83, 23; **אֵל וְתִיבָא וַיַּמְלִילָא חֲקִיעַל מַלְחָמָא**; "now, ye sons of Adam, all ye whom death reigns over, think upon death" Aphr. 422, 20; **אֵל וְתִיבָא וַיַּמְלִילָא מַלְחָמָא**; "O man, who dost not understand" Aphr. 497, 15; **אֵל וְתִיבָא וַיַּמְלִילָא מַלְחָמָא**; "O Being, who alone knowest thyself" Moes. II, 76 v. 5; **אֵל וְתִיבָא וַיַּמְלִילָא מַלְחָמָא**; "ye Hebrews, who were honoured" Ov. 304, 13; **אֵל וְתִיבָא וַיַּמְלִילָא מַלְחָמָא**; "O thou who swearst by thy head [*lit.* 'his head'], and liest" Aphr. 500, 7 &c.

C. Also when, without any formal relative clause, an indication of reference appears in the detailed determination [or complement] of the Vocative, the third person is then taken: **אֵל וְתִיבָא וַיַּמְלִילָא חֲקִיעַל מַלְחָמָא**; "ye who love, with your [heart's] blood, him who was put to death" Mart. I, 68, 19, cf. line 21; **אֵל וְתִיבָא וַיַּמְלִילָא חֲקִיעַל מַלְחָמָא**; "O thou who dost represent an image of thyself in Joseph" Joseph 4, 12 [Ov. 271, 22]; **אֵל וְתִיבָא וַיַּמְלִילָא חֲקִיעַל מַלְחָמָא**; "know, all of you his kinsmen" Jul. 158, 26; **אֵל וְתִיבָא וַיַּמְלִילָא חֲקִיעַל מַלְחָמָא**; "O man of wounds" [*lit.* "man of his sores"] (§ 224) Moes.

(1) To be read as Perfects.

of separating it into its parts through *سب-سب* and suchlike forms: *ثَقَلًا* “things which are different from one another” Spic. 11, 14 &c. And still more freely: *لَا تَجِبُ بِحَسَبِ مَعْنَاهُ* “two brothers, however, of whom the one was called Barhadhbeshabbā, and the other Samuel” Mart. I, 157 *ult.*; *بِحَسَبِ مَعْنَاهُ* “of whom the one was called Samuel, and the other Jonathan” Land II, 277, 14, and thus, frequently, with *بِحَسَبِ . . . مَعْنَاهُ*.

§ 352. A. It is not common to have the attributive relative clause preceding the word, to which it refers. But the following are examples of that arrangement: *وَأَشْيَاءَ حَسَبَتْهُنَّ قَبْلَهُنَّ حَوَسَ ثَقَلًا* “and the things, which lie before their eyes, are despised by them” Aphr. 426, 18; *وَمَا لِي بِحَسَبِ مَا كَانَ مِنْهُنَّ لِي* “what should he have given us, that was better than his son?” Aphr. 485, 20, [*lit.* “that was better than his son—what ought he to have given us?”] where a strong rhetorical relief is produced; *لَمْ يَكُنْ أَحَدٌ يَحْسَبُ أَنَّهُ* “no man existed, who thought . . .” Jul. 194 *ult.* The words *وَأَلْفَ فِرْعَوْنَ بَعَثَهُمَا* “and this very thing, which our Redeemer taught to us,—the zeal of his love,—he showed . . .” Aphr. 40 *ult.*, so that *بَعَثَهُمَا* is an Epexegetis, and not “and just this zeal which he &c.”.

B. Very frequently there stand, at the commencement of the clause, only compounds of *أَسْبِ* with demonstratives or interrogatives: *أَسْبِ تَقَالٍ* “sufferings, which are as these” = “such sufferings” Ov. 168, 1; *أَسْبِ فِي هَذَا* “in such a deed” Isaac II, 216 v. 251 and v. 280; *أَسْبِ فِي مَعْنَاهُ* “for in such borrowed beauties” Ephr. II, 171 E; *أَسْبِ فِي هَذَا* “such a token, then” Jos. St. 41, 7 &c.; *أَسْبِ فِي هَذَا* “what sort of pilot?” Sim. 384 mid.; *أَسْبِ فِي هَذَا* “a qualibus mortibus” Assem. 2, 44 (Philoxenus) &c. It is, however, permissible to place the demonstrative forms at the end, *e. g.* *أَسْبِ فِي هَذَا* “such afflictions” Jos. St. 4, 17 &c.

Rem. The *؟* may also be wanting here: *أَسْبِ فِي هَذَا* “such a word” Aphr. 77, 6; *أَسْبِ فِي هَذَا* “such a thing” Sim. 292, 10 &c. . . . *أَسْبِ* may also stand as a substantive: *أَسْبِ فِي هَذَا* “per haec enim et talia” Isaac I, 248 v. 511 &c. After the Greek pattern several

Relative
Clause pre-
ceding its
Noun.

combinations are formed, like $\text{אִם אֵין} \text{ } \sigma\acute{\iota}\omega\nu, \sigma\acute{\iota}\omega\nu \acute{\omega}\varsigma$ “for example” and many others.

§ 353. Interrogatives with ? and the pronoun of the third person are employed adjectively and substantively in the sense of “whosoever, whatsoever”, “any (one), any (thing)” &c.: $\text{ܘܡܗܘܢ ܕܥܝܢܐ ܕܥܝܢܐ} \text{ } \text{?}$ “for anything whatsoever” Jos. St. 80, 16; $\text{ܘܡܗܘܢ ܕܥܝܢܐ ܕܥܝܢܐ} \text{ } \text{?}$ “in any way or for any cause whatever” Philox. Epist. (Guidi) fol. 10 a, 1, 2; $\text{ܘܡܗܘܢ ܕܥܝܢܐ ܕܥܝܢܐ} \text{ } \text{?}$ “in any city you please” Land II, 240, 10; $\text{ܘܡܗܘܢ ܕܥܝܢܐ ܕܥܝܢܐ} \text{ } \text{?}$ “in any distress or illness whatsoever” Moes. II, 73, 26; $\text{ܘܡܗܘܢ ܕܥܝܢܐ ܕܥܝܢܐ} \text{ } \text{?}$ “and any kind of death whatsoever, that we may die, is for us a comfort” Ephr. II, 175 C; $\text{ܘܡܗܘܢ ܕܥܝܢܐ} \text{ } \text{?}$ “any grave whatever” Jos. St. 39, 10; $\text{ܘܡܗܘܢ ܕܥܝܢܐ ܕܥܝܢܐ} \text{ } \text{?}$ *ἐπιδόντες ἐφερόμεθα* (lit. “we let her go wherever she would”) [E. V. “we let her drive”] Acts 27, 15; $\text{ܘܡܗܘܢ ܕܥܝܢܐ} \text{ } \text{?}$ “of any one you please” Ov. 218, 11 &c. So frequently $\text{ܘܡܗܘܢ ܕܥܝܢܐ} \text{ } \text{?}$ “whenssoever”; $\text{ܘܡܗܘܢ ܕܥܝܢܐ} \text{ } \text{?}$ “wherever”, and many others. In accordance with these forms we have even $\text{ܘܡܗܘܢ ܕܥܝܢܐ} \text{ } \text{?}$ “from whatever quarter” Euseb. Ch. Hist. 332, 12.

§ 354. The omission of the ? in a complete attributive relative clause occurs perhaps only as a Hebraism, in the O. T., as in $\text{ܘܡܗܘܢ ܕܥܝܢܐ} \text{ } \text{?}$ “whose name was Job” Job 1, 1.—Formulae of blessing,—as in $\text{ܘܡܗܘܢ ܕܥܝܢܐ} \text{ } \text{?}$ “Josiah—his memory (is) with blessing!”] [lit. “Josiah—his memory (is) with blessing!”] Aplhr. 470, 15 (cf. Sim. 392 mid.); $\text{ܘܡܗܘܢ ܕܥܝܢܐ} \text{ } \text{?}$ “the Lord—to Him be adoration paid!” Sim. 358, 1; 363 *inf.* (Cod. Lond. $\text{ܘܡܗܘܢ ܕܥܝܢܐ} \text{ } \text{?}$)—are not to be regarded as relative clauses, but as parentheses. They are, besides, comparatively rare in Syriac.

§ 355. Short adverbial adjuncts to a noun are generally turned into the form of relative clauses, by means of ? ; $\text{ܘܡܗܘܢ ܕܥܝܢܐ} \text{ } \text{?}$ “in hard combats with the powers (of hell)” Ov. 159, 9; $\text{ܘܡܗܘܢ ܕܥܝܢܐ} \text{ } \text{?}$ “with the Divine wisdom, which (was) in him” Ov. 172, 18; $\text{ܘܡܗܘܢ ܕܥܝܢܐ} \text{ } \text{?}$ “over his error, which had lasted till then” Ov. 164, 7; $\text{ܘܡܗܘܢ ܕܥܝܢܐ} \text{ } \text{?}$ “through anxiety solely for himself” Ov. 177, 22; $\text{ܘܡܗܘܢ ܕܥܝܢܐ} \text{ } \text{?}$ “their reverence for him” Ov. 183, 26; $\text{ܘܡܗܘܢ ܕܥܝܢܐ} \text{ } \text{?}$ “his journey thither” Ov. 168, 20, and countless other instances.

Time is not usually specified in such phrases (§ 315). Moreover, when no harshness arises, direct collocation is allowable, and often occurs: **يَجِدُونَ فِيهِمْ** **حَيْرَتُهُمْ** “their immigration into Egypt” Aphr. 27, 13 &c. But even to adjectives the adverbs **كثيرا**, **بشيء** “very” are often attached by means of the relative particle: **كثيرا** **فوق** **الضربة** “a very severe blow” Judges 11, 33; **كثيرا** **فوق** **العمل** “our very great toil” Ov. 320, 9, where of course the **فوق** might be left out.

§ 356. A relative clause may stand as attribute to a whole sentence even: **قَالَ** **وَيَسْتَعِدُّ لَهَا** **وَيَكْتُمُ** **الضياءَ** **وَيَكْتُمُ** **الظلمةَ** **وَيَكْتُمُ** **الظلمةَ** **وَيَكْتُمُ** **الظلمةَ** “he said, that the darkness longed after the light,—a thing which (*id quod*) lies not in nature” Ov. 59, 13; **وَيَكْتُمُ** **الظلمةَ** **وَيَكْتُمُ** **الظلمةَ** **وَيَكْتُمُ** **الظلمةَ** **وَيَكْتُمُ** **الظلمةَ** “and if the darkness is put in pain through what belongs to itself,—a notion which is difficult to accept” Ov. 60, 9; **وَيَكْتُمُ** **الظلمةَ** **وَيَكْتُمُ** **الظلمةَ** **وَيَكْتُمُ** **الظلمةَ** (after a rather long passage) “a thing which, however, actually happened” Sim. 284 mid.; 290 mid.; **وَيَكْتُمُ** **الظلمةَ** **وَيَكْتُمُ** **الظلمةَ** **وَيَكْتُمُ** **الظلمةَ** “was perhaps burdensome to him,—a thing which is difficult to believe” Joseph 293, 2; **وَيَكْتُمُ** **الظلمةَ** **وَيَكْتُمُ** **الظلمةَ** **وَيَكْتُمُ** **الظلمةَ** **وَيَكْتُمُ** **الظلمةَ** “nor (are we ordered) that we should build towns and found cities,—a thing which kings only can do” Spic. 5, 19 (where there are several other examples of **فوق**). In all these cases, of course, a demonstrative or interrogative will be found as a correlative. Cf. § 346.

Rem. On the correlatives in use or permitted with the attributive relative clause, v. § 236.

CONJUNCTIONAL RELATIVE CLAUSES.

§ 357. The relative particle **فوق** often serves to indicate that a complete clause,—quite beyond its attributive relation,—is taking the place of an individual part of speech. Between this conjunctional use and the attributive use the contrast is by no means very strongly marked. The language sometimes treats relative clauses, which were originally Conjunctional, as if they were equivalent to Attributive ones (as *e. g.* with **فوق** **الضربة**, where the relation is properly a genitive one § 359), and transforms Conjunctional clauses into epexegeses of an attributive character, by

Relative -
Clause as
Attribute
to a whole
Sentence.

Preliminary
Observations.

وكل ما قد علمت “and all this, which I have explained and pointed out to thee, (is) that thou mayst know” = I have written to thee for this end only, that thou shouldest &c.” Aphr. 213, 15; and thus frequently **ܡܕܘܡ ܕܘܫܪܐ**;—? ...? **ܡܕܘܡ ܡܢ ܕܡܘܢ ܕܡܘܢ ܕܡܘܢ**, in the meaning “only with this purpose, in order that” [or “only to the end that”] Aphr. 184, 5; Ov. 65, 17; Ephr. Nis. p. 8 v. 109; p. 87 v. 113; Ephr. (Lamy) I, 253 *ult.*; III, 689 str. 13 &c. (cf. § 360 B).

Relative Clause in the position of a Genitive.

§ 359. The immediate subordination of a clause, to a noun in the construct state by means of **ܐܘܪܝܟܐ**, is limited to some few cases. **ܐܘܪܝܟܐ** and **ܐܘܪܝܟܐ** “in the locality (of the circumstance) that” = “there, where” (**ܡܘܩܡܐ ܕܐܘܪܝܟܐ**); **ܐܘܪܝܟܐ** “in the time (of this) that”,—are by the speech itself already treated as equivalent to the attributive constructions **ܐܘܪܝܟܐ**; **ܐܘܪܝܟܐ**; **ܐܘܪܝܟܐ**. Not merely are they interchanged without distinction (cf. **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** “at the time when it is rent in pieces” Aphr. 451, 1, alongside of **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** “at the time when she died” *ibid.* 452, 13), but the Referring form through **ܐܘܪܝܟܐ** may stand at least with **ܐܘܪܝܟܐ** and **ܐܘܪܝܟܐ** (§ 346), and even the form through **ܐܘܪܝܟܐ** with **ܐܘܪܝܟܐ**: **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** “in the place where the just are at rest” Aphr. 389, 11; **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** *ἐπάνω οὗ ἔρη τὸ παιδίον* Matt. 2, 9 C. (**ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** S.). Notice, that after **ܐܘܪܝܟܐ**, the mere naming of the Subject is sufficient sometimes to convey the sense of ‘existence’: **ܐܘܪܝܟܐ**; **ܐܘܪܝܟܐ** “where our treasure is” Aphr. 506, 15; cf. 176, 19; **ܐܘܪܝܟܐ**; **ܐܘܪܝܟܐ** “wherever they are” Spic. 20, 14, 18 (for which 19, 19 **ܐܘܪܝܟܐ**; **ܐܘܪܝܟܐ**, cf. 20, 5 **ܐܘܪܝܟܐ**; **ܐܘܪܝܟܐ** “wherever we are”).—**ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** “sufficing for this, that”, “only for this, that” Aphr. 276, 19; Ephr. I, 66 C; cf. Spic. 47, 16; then directly “in order that” (in translations of *ὅτι, ὡς ἔν*).—This use of the Constr. st. is illustrated farther in very rare cases only: **ܐܘܪܝܟܐ**; **ܐܘܪܝܟܐ** “at the time that they (f.) go out” Gen. 24, 11; **ܐܘܪܝܟܐ**; **ܐܘܪܝܟܐ** “by reason of this, that”, “on this account, that” Aphr. 505, 5; **ܐܘܪܝܟܐ**; **ܐܘܪܝܟܐ** “what gain is there from this, that” Job 22, 3.

Relative Clause dependent upon a Preposition.

§ 360. A. Complete clauses are widely rendered dependent upon *Prepositions*, by means of **ܐܘܪܝܟܐ**. Above all, the exceedingly common **ܐܘܪܝܟܐ** must be mentioned here (from **ܐܘܪܝܟܐ** “as”, “like”, which is no longer extant in Syriac in its uncompounded state, and **ܐܘܪܝܟܐ** “when, since, while”; constantly implying time (for exceptions v. § 230), often with a causal or

C. Apart from the conditional particles **فإن** and **فإنه** and in many cases **أما**, **فإن** is the only relative conjunction which stands without **؟**, both in its meaning of “as long as” and in that of “until”, “before that”. In the latter sense **ح** **لا** is often employed to bring into prominence the negative force of the conjunction, *e. g.* **إنا لا نأمر** “before I go” Ps. 39 *ult.* &c., but also **ح** **مما** **لا** **يُفتح** **إلا** “before the door is opened” Sim. 366, 25; 377, 8. **؟** **فإن** only occurs in very rare instances, as in **ح** **إن** **يسب** **ح** **إني** **مجدد** **إني** **مجدد** **إني** **مجدد** “as long as the door of the grave is still shut before our face, and as long as the door of his mercy is still open before us” Ephr. III, 426 E; **ح** **إني** **أقول** “till I say” Joseph 322, 10; **ح** **لا** **تضئ** **حتى** “before she dies” Simeon of Bēth Arshām (Gruidi) 13, 4. **ح** **إني** “until” is more usual.

Abridging-Substantive before Relative Clause.

§ 361. Clauses with **؟** are widely made to serve as explanatory additions [*Epexeges*es,—parenthetical explanations] for abstract substantives; *cf. e. g.* **إني** **أدرك** **ضعف** **إني** **أدرك** “he perceived my weakness, (which is *or* consists in this) that I cannot support calamities” Ov. 168, 5; **؟** **أمر** **أمر** “the curse, that” Aphr. 447 *ult.* &c. And thus occasionally, to ensure a better connection, the non-significant word **شئ** “thing” (“circumstance”, “fact”) is joined with the **؟** which is acting as subject; and for this word the clause then forms an Epexegesis: **شئ** **أمر** **أمر** **أمر** “and the fact is well known, that he who moves it, moves it as *he* wills” Spic. 3, 6; **شئ** **أمر** **أمر** **أمر** “why was it necessary that he should be allowed to live?” Ov. 67, 12; **؟** **أمر** **أمر** “that it is an excellent thing, that” Aphr. 45, 19; **شئ** **أمر** **أمر** **أمر** “it would not have been possible for us to be truly needy persons” Ov. 25, 25 &c. With **شئ** placed after the clause: **أمر** **أمر** **أمر** **أمر** “it is an easy thing for one to praise and bless his friend” Spic. 6, 14; **شئ** **أمر** **أمر** **أمر** “and that everything does not happen according to our will, is (a fact) seen from this” Spic. 9, 26 &c. ⁽¹⁾

(1) **شئ** **أمر** is found with this force even along with the Inf. with **أمر**: **أمر** **أمر** **أمر** “if it is necessary to reply” Aphr. 374, 18 &c. So also, put absolutely: **أمر** **أمر** **أمر** “as it appears to us” Aphr. 375 *ult.*, *cf.* 284, 19.

§ 362. Far more common, however, is the practice of attaching with *?* the demonstrative pronoun *אֵל* or *זֶה* to a clause, which serves in any way as member of a sentence: *אֵל זֶה וְעָמְדָה אִתְּךָ* “this fact,—that he gave command to the children of Israel, and separated for them the different kinds of food, was brought about because they had swerved . . .” Aphr. 310, 10; *וְזֶה אֵלָיו . . .* “and his integrity consisted in this, that . . .” Aphr. 234, 18; *וְזֶה אֵלָיו וְזֶה אֵלָיו* “but not so great as this, was the circumstance that” Jos. St. 2, 14; *אֵל לֹא אֵל וְפָרְסָה מִלְּפָנָיו חֶסֶד* “nor is the fact that Jonathan saved David from death at the hands of Saul, deserving of wonder” Jos. St. 2, 18; *זֶה אֵלָיו וְזֶה אֵלָיו* “only this we know, that” Aphr. 496, 6; *. . . אֵל וְעָמְדָה . . .* “and that these things are so, is clear from . . .” Jos. St. 6, 9; *אֵל אֵל . . .* “even that he should lend support . . . this too he can do” Spic. 5, 14; *אֵל אֵל וְעָמְדָה אֵל* “I have assumed this, that he smote us by their hands” Jos. St. 7, 1; *אֵל לֹא אֵל וְזֶה אֵל* “while he should not part with this (property),—that he is God” Ov. 197, 26 &c.

Strengthened expressions:—*וְזֶה אֵלָיו וְזֶה אֵלָיו* “the very consideration that thou, Lord, hast made us, is a motive for goodness” Ephr. II, 524 C.—Two such clauses are confronted with each other through *אֵל* and *זֶה* in *אֵל וְזֶה אֵל . . .* “for the one fact, that God rested . . . has a resemblance to the other fact that, when he wished . . . , he said” Aphr. 241, 18. Just as we have in this case *אֵל וְזֶה*, so have we many other combinations of a like nature with prepositions, *e. g.* *אֵל וְזֶה אֵל* “in this, or through this, that” frequently (*אֵל וְזֶה אֵל . . .* “not from the circumstance, that . . . , but from this [other circumstance], that” Spic. 4, 21); *אֵל וְזֶה אֵל* “for this reason, that” Jos. St. 18, 14; 49, 20; *אֵל וְזֶה אֵל* “for meantime that” Ephr. II, 3 B &c. There is a considerable space between the *אֵל* and the *?* in *אֵל וְזֶה אֵל וְזֶה אֵל* “for even on this account was his journey (taken) to that place,—that the thought of God might never be separated from his soul” Ov. 168, 19. Much more rarely is the masculine

Abriding-
Demonstrative
Pronoun
before
Relative
Clause.

found with such a clause, as in **ܘܗܘ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ** “and this,—namely, that I have called Christ a stone,—I have not said from my own thinking” Aphr. 7, 7.

ܘܗܘ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ may stand with more than one clause: **ܘܗܘ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ** “when Noah heard this, that God commanded him . . . and that he said . . .” Aphr. 235, 8.

ܘܗܘ ܕܥܘܠܐ § 363. In certain cases also **ܘܗܘ** intervenes as correlative between a prep. and the conjunctive **ܘܗܘ**. Thus, frequently **ܘܗܘ ܕܥܘܠܐ** “until (that)” (= **ܘܗܘ** + **ܘܗܘ** + **ܘܗܘ**), and in rare instances **ܘܗܘ ܕܥܘܠܐ** “while”, “when indeed” Jos. St. 69, 19. (1) Of common occurrence also is **ܘܗܘ ܕܥܘܠܐ** “as many as”, “as much as”, “the more”, “as long as” (**ܘܗܘ ܕܥܘܠܐ** “when”, “as” &c. § 348).

ܘܗܘ ܕܥܘܠܐ § 364. A. **ܘܗܘ** “as” (originally an interrogative [—“in what way? how?”—] but no longer used as such) may also, with the help of **ܘܗܘ**, introduce a clause: **ܘܗܘ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ** “as it actually was” Ov. 172, 20. Of more frequent occurrence is **ܘܗܘ ܕܥܘܠܐ** (in imitation of **ὡς μὲν**) “as”, “since”, *e. g.* Ov. 83, 8; 185, 25, also “in order that” Jos. St. 8, 6; 12, 10 &c.—**ܘܗܘ ܕܥܘܠܐ** occurs always by way of supposition “as if”: **ܘܗܘ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ** “as if a bargain with us had been made by him” Ov. 295, 20; cf. Jos. St. 31, 16; 33, 4; 34, 18; 56, 14 and 17; Mart. I, 98 mid.; Sim. 282, 10; Ov. 179, 15 &c.

B. In much larger proportion, however, **ܘܗܘ** is found pure and simple. It signifies not merely “as”, but often “in order that” and “so that” (2) (= **ܘܗܘ**); also in the negative form **ܘܗܘ ܕܥܘܠܐ** “that not”, “lest”. Very often too it stands before the Inf. with **ܘܗܘ**, to bring out more strongly the notion of purpose: **ܘܗܘ ܕܥܘܠܐ ܕܥܘܠܐ** “in order to scrutinize” Ov. 252, 4 &c. So also before prepositional phrases, particularly in the statement of design, motive or view (= **ܘܗܘ**): **ܘܗܘ ܕܥܘܠܐ ܕܥܘܠܐ** “as a mark of respect to him” Jos. St. 59, 9; **ܘܗܘ ܕܥܘܠܐ ܕܥܘܠܐ** “as a warning to him” Sim. 370 mid.; and frequently **ܘܗܘ ܕܥܘܠܐ** “as a . . .”, but also **ܘܗܘ ܕܥܘܠܐ ܕܥܘܠܐ** “from ostentation” Sim. frequently; **ܘܗܘ ܕܥܘܠܐ ܕܥܘܠܐ** “with cunning” ZDMG

(1) Martin 62, 17 reads thus, to all appearance correctly. Wright has **ܘܗܘ ܕܥܘܠܐ**.

(2) This use, however, is not equally in favour with all Syriac authors; in Aphr. it occurs only a dozen times at the most.

XXV, 335 v. 190; **אָס פֿאַר זײַן וואָס** “for his own sake” Ov. 82, 3; **אָס פֿאַר וואָס עפֿאַר וואָס** “shortly”, “in few words”, often in ancient writings even.

C. **אָס** without **פֿ** is also found in many references. Thus, first of all, before brief nominal phrases, with the help of which it forms a relative clause: **אָס פֿאַרמאַכער** “as (is) a merchant” = “as merchant” Ov. 165, 22; **אָס פֿאַר רײַכע עלטערן** “as a son of wealthy parents” Ov. 160 *paen.*; **פֿאַר אָס קאַטאַ דאָן קרונען אָן** Matt. 2, 16 P. (**פֿאַר אָס** C. S.); **אָס פֿאַר דער פֿאַרמאָלדונג פֿון דער פֿאַרמאָלדונג** “according to the command of the Lord” Ov. 166, 25; **אָס פֿאַר מיין שוואַכקײַט** “according to my feebleness” [*or* “in my humble opinion”] Spic, 9, 14; **אָס פֿאַר וואָס** “suitably to that which”, frequently, &c. Often before numbers **אָס פֿאַר אַ הונדערט יאָר** “as” *i. e.* “about (וואָס פֿאַר) a hundred years” &c. —So with **פֿאַר** “to be like” and similar words: **פֿאַר אָס פֿאַר אַ פֿאַר** “he was like a fire” Sim. 271 *inf.* &c.⁽¹⁾—If the word with which comparison is made must receive a preposition, then **פֿאַר אָס** is used, *e. g.* **אָס פֿאַר אַ פֿאַר** “as in the eminent fathers” Ov. 160, 8; **אָס פֿאַר אַ פֿאַר** “as with the man” Ov. 168, 9 &c. Or the preposition is withheld, and the special relation of that with which comparison is instituted is gathered merely from the context: “that great cheapness will prevail” **אָס פֿאַר אַ פֿאַר** “as (were) the years before” = “as in earlier years” Jos. St. 41, 16. However, there occurs: **אָס פֿאַר אַ פֿאַר אַ פֿאַר** “they considered this world as an insignificant sheltering-place, but that world beyond as a city which was full of beauty” Anc. Doc. 101 *ult.*; **אָס פֿאַר אַ פֿאַר** “like an eagle” Sim. 385 *mid.* (if this is the right reading; Cod. Lond. gives it without **אָס**).

D. An Object or an Adverbial adjunct may stand in the incomplete clause which is introduced by **אָס**: **אָס פֿאַר אַ פֿאַר אַ פֿאַר** “and turned them, as a good shepherd (turns) his flock” Aphr. 192, 11; **אָס פֿאַר אַ פֿאַר אַ פֿאַר** “and as a mother her children, he embraced them under the wings of his prayers” Sim. 389 *inf.*; **אָס פֿאַר אַ פֿאַר אַ פֿאַר** “was victorious in his fight, like Job

(1) Compare **אָס פֿאַר אַ פֿאַר** “how does he look?” Joseph 195, 9; 225, 2.

in his temptations” Sim. 395 *inf.*; **ܘܡܩܪ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ** “and before God his intelligence continued, after the manner of the angels in their service in heaven” Ov. 169, 21 &c. Yet **ܘܐܝܢ** is more usual, at least when the Object is put at the commencement of the clause: **ܘܐܝܢ ܘܥܘܠܐ ܘܥܘܠܐ ܘܥܘܠܐ ܘܥܘܠܐ** “and carried him off from Judaism to his own faith, as Rabbūlā also from heathenism to Christianity” Ov. 161, 23; ⁽¹⁾ **ܘܐܝܢ ܘܥܘܠܐ** “as the enemy (acc.)” Anc. Doc. 105, 11.

E. In some cases, however, **ܘܐܝܢ** “as if” without **ܘܐܝܢ** appears also before a short but complete clause. Thus frequently **ܘܐܝܢ ܘܥܘܠܐ ܕܥܘܠܐ** “as one says” (“as if one should say”); **ܘܐܝܢ ܘܥܘܠܐ ܕܥܘܠܐ** “as if thou shouldst say” = “that is” Isaac I, 184 v. 129; **ܘܐܝܢ ܘܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ** “not as if they had any righteousness” Aphr. 309, 12; **ܘܐܝܢ ܘܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ** “not as if anything had been revealed to me” Aphr. 101 *paen.*, and with special readiness in the case of Participles and Adjectives: **ܘܐܝܢ ܘܥܘܠܐ ܕܥܘܠܐ** “and (it was) as if he bore a grudge” Moes. II, 116 v. 635; **ܘܐܝܢ ܘܥܘܠܐ ܕܥܘܠܐ** “*accesserunt homines ut qui eos miserarentur*” Mart. I, 197, 15; **ܘܐܝܢ ܘܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ** “for he was as if he did not know” Joseph 259, 2 [= Ov. 329, 10]; **ܘܐܝܢ ܘܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ** “be as if thou wert quarrelling and wert angry” Ephr. (Lamy) I, 259, 10; **ܘܐܝܢ ܘܥܘܠܐ ܕܥܘܠܐ** “as if they wanted . . .” Jos. St. 56, 19; **ܘܐܝܢ ܘܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ** “he was as if pleased”, *i. e.* “he looked pleased” Jul. 143, 2, and thus frequently. We may often render this **ܘܐܝܢ** by “as if”. Answering thereto, we have **ܘܐܝܢ ܘܥܘܠܐ ܕܥܘܠܐ** “who, while he is, (is) as if he were not” (*or* “as though he were not”) Ov. 70, 2; and thus often **ܘܐܝܢ ܘܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ**; also **ܘܐܝܢ ܘܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ**; Ephr. II, 339 C.⁽²⁾

⁽¹⁾ Thus an object may farther be found standing even after **ܘܐܝܢ** “in the likeness *or* form of”, “as”, and its genitive: **ܘܐܝܢ ܘܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ** “thou hast loved me, as David (did) Saul” Jos. St. 3, 5; **ܘܐܝܢ ܘܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ** “for his prayers held creation together, as rafters do buildings” Sim. 384 *ult.* &c.; cf. **ܘܐܝܢ ܘܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ** “and come in before the judges, as lambs to the slaughter” Ov. 394, 14.

⁽²⁾ The construction of **ܘܐܝܢ**, as the above shows, is very strongly influenced by the Greek $\omega\varsigma$, but it is at the same time founded on a genuine Syriac idiom.

“and as to the fact, that he said that the dogs came and licked his sores,—the dogs indeed that came, are the heathen” Aphr. 382, 18; and thus frequently **وَأَجِبْ، وَأَجِبْنَا، وَأَجِبْكُمْ** “with reference to the (spoken or written) words . . . , then” v. Aphr. 384, 10; Mart. I, 24, 11; Spic. 3, 3 &c. Cf. **حَيْمَرٌ بِهٖ أَيْضًا، وَبِهٖمُومَ مَخْلُوعًا بِأَقْبَلِ أَسَى وَبِحِمْ مَبِيسَمَ هَلَاةٌ زَعَمُ أَجِبْ، وَأَنْتَ مَخْتَلَفٌ لِأَجْلِهِ أَسَى وَبِحِمْ مَبِيسَمَ هُوَ شِدْرَةٌ وَمَخْلُوعٌ، وَلِحَلْمِ لَا نَتَقَّ** “but now with reference to this fact, that he said: ‘Sodom and her daughters shall remain as of old’, and that he said to Jerusalem: ‘thou and thy daughters shall be as of old’,—the force of the expression is this, that they shall never more be inhabited” Aphr. 400, 2.

? before
Oratio
Directa.

§ 367. On **؟** before *Indirect Interrogative Clauses* v. § 372. Farther **؟** often serves to indicate the entirely loose dependence, in which *direct speech* is joined to the words which introduce it. In all cases, in fact, **؟** may be used to introduce direct speech, but it is not absolutely necessary. When however, **؟** is so used, it is very often impossible to determine whether the *oratio* is *directa* or *indirecta*: **أَجِبْ، وَجَلَّ عَصَمِمْ** **أَجِبْ** may be “he said that Simeon had built a house”, and it may be “he said: ‘Simeon has built a house’”. Again, in **أَجِبْ، وَخَسَا حَا** the context alone determines whether it must read: “he said ‘I have built a house’” (when the person who ‘said’, is identical with the builder), or on the other hand: “he said that I had built a house” (when the reporter and not the person who ‘said’ is the builder). **صَعَلَاةٌ؟ أَلِ؟ فَعَفَ أَلِ** Aphr. 71, 20 is indirect speech: “thou dost promise that thou wilt forgive”; the variant **أَلِ** for **أَلِ؟** makes of it, without any change in the general sense, the *directa oratio*: “thou utterest the promise ‘I forgive’”.

? left out.

§ 368. The **؟** which expresses the subordination may in many cases be omitted, when that is sufficiently denoted by the context. Thus, frequently, with **زَجَلٌ** “to be willing”, **أَعْمَدٌ** “to be able”, **فَعَبٌ** “to begin” &c. Cf.—besides what is given in §§ 267, 272—: **لَا زَطَّ هَوَا** Luke 18, 13 (S. **وَأَعْلَا**; C. **أَمَسَب . . . نَسَم**); **بَحْسَا حَا أَجَلَاةٌ أَسَى** “thou hast sent me a message, that I am to write them” Jos. St. 5, 3; **أَوَا؟ وَجَلَا** **هَيَّوَاةٌ حَا** “whom I am obliged to acknowledge” Ov. 163, 15;

فحضره ٥٥٥ ده لحيه معصلا; “and gave him to drink” Sim. 359 *inf.*; **بجك** “they suffered the body to be scourged” Anc. Doc. 105, 11; **٥٥٥ ده ٥٥٥** “who came forth to be set” Anc. Doc. 95, 1; **٥٥٥ ده ٥٥٥** “nor was it of himself that he was rescued” Anc. Doc. 87, 23; **٥٥٥ ده ٥٥٥** “if one have the power, either to be burned or not to be burned” Anc. Doc. 87, 16; and many such instances. Also, when the subordinate clause is put at the beginning: **٥٥٥ ده ٥٥٥** “he may wonder” Moes. II, 110 v. 521; **٥٥٥ ده ٥٥٥** “if thou art willing to learn.” Spic. 1, 15; **٥٥٥ ده ٥٥٥** “and no one was able to snatch the martyr’s place” Anc. Doc. 90, 15 &c.

§ 369. On the other hand, particularly in long periods, the relative **٥٥٥** ^{! repeated.} is kept, and it may even be doubled: **٥٥٥ ده ٥٥٥** “for it was not a possible thing that, while they worshipped Baal, (that) they should keep the nine commandments” Aphr. 15, 4 (so, a farther similar instance in **٥٥٥ ده ٥٥٥** Spic. 16, 8); ... **٥٥٥ ده ٥٥٥** “for he was in the habit, whenever he found us . . . , of asking” [*lit.* “for he was accustomed that, whenever he found us . . . , (that) he asked us”] Spic. 1, 3; **٥٥٥ ده ٥٥٥** “and it is not seemly for thee, O man, that through that gate, by which the king entereth; filth and mud should come forth” Aphr. 46, 1 (where there is the additional incongruity that **د** [in **٥٥٥ ده ٥٥٥**] is taken up by **مع** [in **٥٥٥ ده ٥٥٥**]). These examples might be held as confirmed. The same may be said of some in Euseb. Ch. Hist. In other places, a case here and there, which appears to belong to this class, may rest on a copyist’s error, just as, on the other hand, a few cases of omission may do the same. The representations contained in this and the foregoing section are, for all that, well established.

§ 370. We have already had a few examples, in which a conjunctive **٥٥٥** did not appear at the head of its clause. So, farther, **٥٥٥** ^{, not at the head of its clause.} “but his power was not suf-

ficient to render subject to sin her liberty in Jesus" Ov. 160, 20; **أَنَا** **وَأَنَا** **أَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** "and I wish to know the exact truth" Ov. 163, 10; **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** "at times indeed the emperors permitted him to wear purple" Sim. 349 *inf.*; **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** "and he was ready to meet all wicked emotions with all good emotions" Ov. 169, 8; **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** "I was not able to bear and endure the weight of power" Ov. 171, 14 &c. In many of these clauses it would be very natural to keep to the same arrangement of the words, using, however, **وَأَنَا** with the Inf. instead of **وَأَنَا** with the finite verb. **وَأَنَا** too is occasionally found not at the beginning of its clause: **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** "when Moses slew the lamb, the first-born of the Egyptians were slain" Aphr. 406, 2; **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** "and not even when a thirsty person drinks from a fountain, do its waters dwindle away" Aphr. 199, 10 &c. Of course such inversions of the natural order are more frequent in rhetorically elevated discourse, and with the poets, than in homely statement.

Relative
Clauses
set in a
Series.

§ 371. When several relative clauses occur in a series, they may be satisfied with one **وَأَنَا**, even when they are not constructed alike; for attributive clauses v. above, (§ 344); cf. **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** "this person, to whom gold had been sent from far, and who had joyfully accepted it" Ov. 199, 17 &c. Conjunctional: **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** "that God had enjoined him . . . and had said to him" Aphr. 235, 8 &c. Of course, however, the **وَأَنَا** may also be repeated after **وَأَنَا**: this repetition may likewise take place when there is a separation of the divisions of the sentence into their individual members, without necessitating thereby the formation of several complete clauses: **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** **وَأَنَا** "that he cause a brother's daughter or a sister's daughter to live with him" Ov. 173, 25, where the second **وَأَنَا** might quite as well be wanting.

C. INDIRECT INTERROGATIVE CLAUSES.

§ 372. A. In many cases in Syriac, indirect questions cannot be distinguished from direct. Even the presence of the relative particle **ܘܢܝܢܐ**, marking dependence, does not prove that an interrogative clause is indirect, seeing that this **ܘܢܝܢܐ** may also stand before the *oratio directa* (§ 367).—Still, the point here is very often determined by the connection, the enfolding of the clauses, and particularly the change of person necessary in many cases of *oratio obliqua*.

Indirect
Inter-
rogative
Clauses
Proper.

B. An interrogation which concerns the entire predicate is denoted in indirect discourse by the conditional particle **ܘܢܝܢܐ** (“if”) “whether”.
ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ “we shall see if it comes and helps thee” Sim. 332, 3; **ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ** “nor (is it known) whether he was buried under the bodies of the slain, nor whether he threw himself into the sea, nor whether . . . nor whether . . .” Jos. St. 11, 6. The alternative question, expressed in the last example by means of the repetition of **ܘܢܝܢܐ**, may also be denoted by **ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ**: **ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ** “the thief does not know whether the master of the house is within it or not” Aphr. 129, 13 &c. **ܘܢܝܢܐ** often stands for **ܘܢܝܢܐ** (§ 374 B): **ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ** “consider first in thy thoughts whether thou dost forgive” Aphr. 71, 21.

The dependence is more emphatically expressed by prefixing **ܘܢܝܢܐ** to **ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ** *καὶ ἐπηρώ-
τησαν αὐτὸν λέγοντες εἰ ἔξεισιν τοῖς σάββασι θεραπεῦσαι* Matt. 12, 10
 (C. **ܘܢܝܢܐ ܘܢܝܢܐ**); **ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ** “thou hast farther asked me, whether righteous and just persons have at all times been found on the earth” Aphr. 446, 6; **ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ** “that I may know Christ, whether he is the pure truth” Ov. 163 14 (where the interrogative clause is a kind of ‘epexegetis’ or rather second object; v. above, § 358 A, and several examples in what follows).

C. Even when the interrogative concerns the Subject, or individual points in the Predicate, **?** may precede: **ܘܢܨܢܥܘܢ ܘܡܢ ܘܠܘܢ ܘܢܨܢܥܘܢ** “that they deliberate as to whom they should institute as bishop in Edessa” Ov. 170 *ult.*; **ܘܢܨܢܥܘܢ ܘܢܨܢܥܘܢ ܘܢܨܢܥܘܢ** “his fellow-monks learned where and how he was” Ov. 169, 23; **ܘܢܨܢܥܘܢ ܘܢܨܢܥܘܢ** “and the truth knows, how to hold thee to herself” Ov. 163, 12; **ܘܢܨܢܥܘܢ ܘܢܨܢܥܘܢ ܘܢܨܢܥܘܢ** “while he saw his dignity,—with what a humble demeanour he stood at the head of the people” Ov. 189, 22; **ܘܢܨܢܥܘܢ** “when” Aphr. 19, 6; 170, 1; **ܘܢܨܢܥܘܢ** “whence” Ov. 190, 4; **ܘܢܨܢܥܘܢ** “how rich” Ov. 191, 20 &c. With the interrogative placed in the end of its clause: **ܘܢܨܢܥܘܢ ܘܢܨܢܥܘܢ ܘܢܨܢܥܘܢ** “who is it that says, what are these wheels?” Moes. II, 104 v. 438; and with the **?** placed at the same time at the commencement: **ܘܢܨܢܥܘܢ ܘܢܨܢܥܘܢ ܘܢܨܢܥܘܢ** “I will make known to thee also, from what time these causes acquired strength” Jos. St. 8, 3. So also in headings of themes, when the governing word is not given: **ܘܢܨܢܥܘܢ ܘܢܨܢܥܘܢ ܘܢܨܢܥܘܢ** “How the blessed Rabbūlā became Bishop in the town of Edessa” Ov. 170, 21 &c. ⁽¹⁾

D. But this **?** may also be wanting: **ܘܢܨܢܥܘܢ ܘܢܨܢܥܘܢ ܘܢܨܢܥܘܢ** “(that) thou show me, what works are demanded” Aphr. 5, 4; **ܘܢܨܢܥܘܢ ܘܢܨܢܥܘܢ ܘܢܨܢܥܘܢ** “let him see, what will be suitable for the service... and by what things he will please him” Aphr. 8, 13 (together with... **ܘܢܨܢܥܘܢ ܘܢܨܢܥܘܢ ܘܢܨܢܥܘܢ** “man becomes concerned, as to what is requisite for him (who) ...” Aphr. 8, 2); **ܘܢܨܢܥܘܢ ܘܢܨܢܥܘܢ ܘܢܨܢܥܘܢ** “wherein is written, what...” Spic. 13, 8; **ܘܢܨܢܥܘܢ ܘܢܨܢܥܘܢ ܘܢܨܢܥܘܢ** “it is not known what became of him” Jos. St. 11, 5; **ܘܢܨܢܥܘܢ ܘܢܨܢܥܘܢ ܘܢܨܢܥܘܢ** “and see thou, how they have distinguished themselves” Aphr. 60, 5; **ܘܢܨܢܥܘܢ ܘܢܨܢܥܘܢ ܘܢܨܢܥܘܢ** “that he may show how great honour he has bestowed [dispensed]” Sim. 391 *inf.* (Cod. Lond. **ܘܢܨܢܥܘܢ**); **ܘܢܨܢܥܘܢ ܘܢܨܢܥܘܢ ܘܢܨܢܥܘܢ** “thou art desirous to learn this thing, by what causes it (the war) was stirred up”

(1) Notice farther **ܘܢܨܢܥܘܢ ܘܢܨܢܥܘܢ ܘܢܨܢܥܘܢ** “because” John 5, 16 C. S. (P. has merely **ܘܢܨܢܥܘܢ**).

Jos. St. 7, 22 (notice the demonstrative before the interrogative clause) &c. In all these cases ؟ may also be found.

E. Just as, in many cases, a direct question is really an expression of wonder, so too is it with many an indirect question: $\text{هل انت بعينه ؟ اسلا}$ “and his soul grows elate, that to such a master [*lit.* ‘to what sort of master’] he has become worthy of belonging” Moes. II, 116 v. 639; and quite a similar instance is given *ibid.* p. 164 v. 1384. So $\text{مصفحس للاحه ؟ اسلا اطر مبعلا سنلهعلا لاسلا حنا حاربا سنهسحلا همنبعسلا اوسح}$ “and praised God, that such a stern and rapacious father had begotten such a just, generous and compassionate son” Land II, 159, 24; سختتبه $\text{لم لصحلهما ؟ ووهوملا ؟ اسح ضلقل اوسح}$ $\text{واسلم سجع اسلم ابعسلا}$ “Woe to the empire of the Romans, that it has lost such emperors, and met with such instead (of such)!” Jul. 79, 19; “Edessa is in mourning” $\text{؟ ضمك ضمك ضك حلا مهفهل ؟ ونميتلا}$ “that such a man, instead of such, is sitting on the throne of the Roman world” Jul. 123, 2 (*lit.* ‘*who* instead of *whom*’).

The conjoining of two interrogatives in one clause, as we have it in these last cases, is somewhat rare. Another instance, however, is found in $\text{نجهل انتع لاولسوح ؟ ابلا مبعلا مع ابلا}$ “try both of them, as to which of them is the stronger” Ephr. (Lamy) III, 681 str. 25. But it is only in translations from the Greek that this construction appears with any considerable frequency.

§ 373. ؟ , ؟ , originally “for what?”, then “if perhaps”, “that perhaps” or even, when it is an expression of doubt “lest perhaps” [*ne forte*]—is properly an indirect interrogation. The ؟ here indicates dependence. Moreover a proper governing word is often wanting, and the notion of uncertainty, found in the connection, suffices,—so that we may translate by “perhaps”, “perchance”. And thus a farther additional ؟ may be prefixed to the ؟ (which has here become grammatically indistinct) in order to express the dependence more clearly. لحقل is in strictness independent, and introduces at first an independent clause, but we deal likewise with it in this place on account of its being tantamount in meaning to the compound form. Examples: ببر لحقل لانس $\text{لحقل عني اللها ؟ ؛ (؟لحقل)}$ اسلا $\text{δρα, μηδενι ειπηης}$ Matt. 8, 4 P. (C. S.

سَمِعَ يَوْمَئِذٍ بِسَلْبَةِ يَوْمِهِ “he shortened the measure of his days, that the measure of his sins might not become too great and overpowering” Jul. 5, 24.

By far the most common of these forms is **حَتَّى** (without **بِ** before it).

D. CONDITIONAL CLAUSES.

§ 374. A. The condition which is set forth as possible is expressed by **إِذَا**. With the negative we say **لَا إِذَا** or **إِذَا لَا**. The **إِذَا** which introduces a clause occasions no farther change in its construction. The Act. Part. mostly serves as its verb (§ 271), the Impf. not so often (§ 265). When the past is referred to, which of course occurs much less frequently in these clauses, the Perf. is employed (cf. § 258), or the Part. act. with **لَمَّا** (§ 277), or even, though not often, the Impf. with **لَمَّا** (§ 268 A). Besides, **إِذَا** is frequently followed by a Nominal clause. The apodosis may agree with the protasis in time and in construction, but it may also differ from it in many ways, without thereby causing any deviation from the leading rules of clause-formation which have been described above. We give a few examples in support of the most important cases. *Part.* **وَأَنْ تَتَكَبَّرَ فِي أَوْلَادِكَ فَتَكُونُ مَرْغُوبًا لِيَوْمِ الْقِيَامَةِ** “and if thou gloriest in thy sons, they are torn away from thee” Aphr. 84, 13; **إِلَّا نَعْمَ نَحْبُ دُونَ** **وَأَنْ يَخْرُجَ الْكَلْبُ فَتَلْمِزُوهُ فَيَنْبَغِ عَلَيْهِ فَتَلْمِزْهُ فَإِنَّ الْكَلْبَ إِذَا لَمْ يَخْرُجْ فَتَلْمِزْهُ فَإِنَّ الْكَلْبَ إِذَا لَمْ يَخْرُجْ فَتَلْمِزْهُ فَإِنَّ الْكَلْبَ إِذَا لَمْ يَخْرُجْ فَتَلْمِزْهُ** “if he (the dog) does not run out and bark at it, the master of the sheep beats him” Ov. 138, 20 (compare § 271). So with **أَنْ** and **لَمَّا**, e. g. **إِذَا جَاءَ الْبَشَرُ لَمْ يَلْمِزْهُمْ** “if there are no righteous persons, (even) the wicked perish” Aphr. 458, 9.—*Impf.*: **إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي سَأَلْتُكَ عَنِّي** “for if he is fasting . . . , let him not mingle . . .” Aphr. 45, 22; **إِذَا رَأَيْتَهُمْ فَسَبِّحْهُم** “but if you will not be convinced, but continue to resist, then you will be held in contempt by us” Ov. 175, 3; **إِذَا كَانَتْ عَيْنُكَ كَالْحَبَّةِ فِي الْوَجْهِ** “if it becomes blind, the (whole) body has grown useless” Aphr. 457, 11; **إِذَا رَفَعْتَ يَدَكَ فَتَلْمِزْهُ فَإِنَّ الْكَلْبَ إِذَا لَمْ يَخْرُجْ فَتَلْمِزْهُ** “the truth makes itself known to thee, if thou dost renounce thine own knowledge” Ov. 163, 16 (and thus very frequently, a Part. in the principal clause, overagainst an Impf. in the conditional clause; cf. § 265). Both *Impf.* and *Part.* alternating: **إِذَا**

נהו! אם יש בוהו האלוהים מחכ; פעק־בהוהו הלא חכך־בוהו לא גזינ; בהו
 "and if any one makes confession (Impf.), that there is only
 one God, but transgresses (Part.) his commandments, and does (Part.)
 not do them, then it is not true for him that there is only one God"
 Aphr. 498, 5 (cf. line 12; v. 301, 17; 339, 1).—*Perf.* אלוהים אחד תכל "if
 thy father has brought fish, give me five pounds (of them)" Sim. 273 mid.;
 ובע חכך־אֶל־הַשְׁמַיִם חַפְּעוּהוּ אָבִי "but if faith has been injured by unbelief, then the soul is lost"
 Anc. Doc. 98, 12; מעשה האלהים יגדל או מעשה אדם חכך; בהו "if Christ has been laid as the foundation, how then dwelleth
 Christ also in the building?" Aphr. 9, 14 &c. Cf. חכך־הַמִּצְוֹת וְהַשְׁמַיִם "if the priests of Israel were
 accustomed to perform the service, how much more is it fitting for us . . .!"
 Ov. 172, 14 &c. For examples with the *Impf. and* וֹהוּ v. 268 A. *Nominal clauses*:
 . . . בִּיב . . . ? "if it is a disgraceful thing for thee that . . . , then see . . ." Ov. 162, 8;
 וְיָנֵם כֹּה־מֵלֵךְ מִן־מַלְאֲכָאֵל "if even the remains of an idol's temple are standing in
 any place, they shall be destroyed" Ov. 220 *paen.* &c. We have several
 cases together in . . . אֱלוֹהִים אֶחָד חֲכַתְמַל מִזֶּהוּ אֱלוֹהִים "if God is one (Nominal clause) . . .
 and has given men their nature (Perf.), and takes pleasure in this (Part.) . . . ,
 why then did he not give them such a nature, that . . . ?" Spic. 1, 6.

B. For וְ there often stands וֹהוּ , וְאוֹהוּ "if it (is) that" *e. g.*
 וְאוֹהוּ "if there is necessary for them" Jos. St. 13, 18; וְאוֹהוּ "if they should conquer"
 Jos. St. 13, 13; וְאוֹהוּ "if thou therefore, my son, hast . . . ; then tell it" Spic. 2, 3 &c.

C. We have already seen that several clauses connected by וֹ may stand after וְ. It is true that וְ may also be repeated with וֹ: in that case conditional clauses are often elliptical: וְ חַמְמָל מֵלֵךְ חַמְמָל "be it for death, or for life"
 Jul. 169, 19; וְ חַמְמָל מֵלֵךְ חַמְמָל מֵלֵךְ רַחֲמָל "be it word or work, in season or out of season"
 Ov. 181, 22, and manifold cases resembling these (cf. *e. g.* Jos. St. 50, 19). How וְ and וֹ
 "or" may be exchanged here, is shown by the following example: וְאוֹהוּ "or"

... whether they are in Edom or in Arabia, in Greece or in Persia, whether in the North or whether in the South, they observe this law" Spic. 19, 14.

D. We have another ellipsis in לֹא אִם or אִם לֹא "if not" *e. g.* אִם לֹא אֵלֶיךָ (var. אִם) "if not, I have to say" Aphr. 441, 7; so 117, 14; Ov. 214, 11. Cf. $\text{אִם לֹא אֵלֶיךָ אֲנִי}$ "otherwise (if it were not so,) I would not have done it" Jul. 245, 26.

After אִם "if not", "excepting", "except that", "other than", sentences which are incomplete are very common. In this application a farther אִם often comes in after אִם . Examples: $\text{אִם לֹא אֵלֶיךָ חָטָא}$ אִם "for men have not been commanded to do anything, except that which they are able to do" Spic. 5, 2; $\text{מַה מְלַךְ בְּנִי נִחְסָה? אֲנִי אֶמְצְאוּ אִתְּךָ אֶתְּךָ אִם מְלַךְ?}$ "and why is it, dear friend, that... there was written for them 'four hundred and thirty years', except because...?" Aphr. 26, 20; $\text{אִם לֹא אֵלֶיךָ חָטָא אִם אֵלֶיךָ חָטָא}$ "and not one image made they for themselves to worship, excepting the image of the calf" Aphr. 312, 20; $\text{אִם לֹא אֵלֶיךָ חָטָא אִם אֵלֶיךָ חָטָא}$ "it was not permitted to him to slay the Paschal lamb in any place, except before one altar at Jerusalem" Aphr. 218, 22, while line 12 has $\text{אִם לֹא אֵלֶיךָ חָטָא אִם אֵלֶיךָ חָטָא}$ "it was not permitted him to prepare the Paschal lamb, save at Jerusalem only"; $\text{καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ.}$ Matt. 11, 27; $\text{οὐδεὶς ἀγαθὸς εἰ μὴ εἷς θεὸς}$ Luke 18, 19; $\text{מַה מְלַךְ בְּנִי נִחְסָה? אֲנִי אֶמְצְאוּ אִתְּךָ אֶתְּךָ אִם מְלַךְ?}$ "and what are the stones of fire but the children of Zion?" Aphr. 85, 7, where there is a var. אִם חָטָא without the אִם ; $\text{מַה מְלַךְ בְּנִי נִחְסָה? אֲנִי אֶמְצְאוּ אִתְּךָ אֶתְּךָ אִם מְלַךְ?}$ "who are the builders except the priests?" Aphr. 10, 18; $\text{אִם לֹא אֵלֶיךָ חָטָא אִם לֹא אֵלֶיךָ חָטָא}$ "no one of them remained alive but the bishop... and two other men" Jos. St. 29, 4; $\text{אִם לֹא אֵלֶיךָ חָטָא}$ "in what... except in...?" Aphr. 57, 11; $\text{אִם לֹא אֵלֶיךָ חָטָא}$ "who understands... except the perfect?" Ov. 185, 19; and thus frequently. *With these Particles beginning the sentence:* $\text{אִם לֹא אֵלֶיךָ חָטָא אִם לֹא אֵלֶיךָ חָטָא}$ "and only one way was there, which led up to it" Jos. St. 15, 5. An

entire clause stands after אִלּוּ in $\text{אִלּוּ אֶלְעָמְדָה אֵלַי אֶלְעָמְדָה אֵלַי}$ “and I cannot believe, without being convinced” Spic. 2, 14; $\text{אִלּוּ אֶלְעָמְדָה אֵלַי}$ “thou canst not understand . . . , if thou hast not known” Ov. 162, 26.

From the meaning “if not” is developed the adversative meaning “however, but, yet”, in which sense אִלּוּ is oftenest met with.

E. After the concessive particle אִפְּלוּ = אִפְּלוּ “even if, if even” a complete clause may follow, *e. g.* $\text{אִפְּלוּ אֶלְעָמְדָה אֵלַי אֶלְעָמְדָה אֵלַי}$ $\text{τῷ ὄρει τούτῳ εἶπητε . . . γενήσεται}$ Matt. 21, 21 (C. S. merely אִפְּלוּ); $\text{אִפְּלוּ אֶלְעָמְדָה אֵלַי אֶלְעָמְדָה אֵלַי}$ S. , $\text{אִפְּלוּ אֶלְעָמְדָה אֵלַי}$ P. $\text{κᾶν ἀποθάνῃ ζήσεται}$ John 11, 25; $\text{אִפְּלוּ אֶלְעָמְדָה אֵלַי}$ “for even though he worships . . . , still he is not found fault with” Aphr. 335, 18; $\text{אִפְּלוּ אֶלְעָמְדָה אֵלַי}$ $\text{אִפְּלוּ אֶלְעָמְדָה אֵלַי}$ $\text{אִפְּלוּ אֶלְעָמְדָה אֵלַי}$ “and even if he has sinned, yet the seed of the righteous has been preserved by him” Aphr. 462 *ult.*; $\text{אִפְּלוּ אֶלְעָמְדָה אֵלַי}$ $\text{אִפְּלוּ אֶלְעָמְדָה אֵלַי}$ $\text{אִפְּלוּ אֶלְעָמְדָה אֵלַי}$ “for even if it happens that . . . , let it yet be firm and sure for us, my sons, that . . . ” Jul. 8, 27 *sqq.* (where אִלּוּ , as frequently happens, occurs at the beginning of the apodosis) &c. But very often אִפְּלוּ is followed by a mere fragment of a clause, *e. g.* $\text{אִפְּלוּ אֶלְעָמְדָה אֵלַי}$ $\text{אִפְּלוּ אֶלְעָמְדָה אֵלַי}$ “and thou hinderest from prayer though it were but one man” Sim. 328 *mid.* &c.; *cf.* $\text{אִפְּלוּ אֶלְעָמְדָה אֵלַי}$ $\text{אִפְּלוּ אֶלְעָמְדָה אֵלַי}$ “I am afraid even to mention” Ov. 196, 14. Often it signifies “though it were only”, “at least” (like $\text{κᾶν} = \text{καὶ ἕάν}$), *e. g.* $\text{אִפְּלוּ אֶלְעָמְדָה אֵלַי}$ $\text{אִפְּלוּ אֶלְעָמְדָה אֵלַי}$ $\text{אִפְּלוּ אֶלְעָמְדָה אֵלַי}$ $\text{καὶ παρεκάλουν αὐτὸν ἵνα κᾶν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται}$ Mark 6, 56; $\text{אִפְּלוּ אֶלְעָמְדָה אֵלַי}$ $\text{אִפְּלוּ אֶלְעָמְדָה אֵלַי}$ “that my acquaintances might remember me, for the sake of my words at least” Ov. 137, 5; $\text{אִפְּלוּ אֶלְעָמְדָה אֵלַי}$ $\text{אִפְּלוּ אֶלְעָמְדָה אֵלַי}$ “let me dwell at least on the outskirts of the pasture ground” Ephr. III, 576 D; $\text{אִפְּלוּ אֶלְעָמְדָה אֵלַי}$ $\text{אִפְּלוּ אֶלְעָמְדָה אֵלַי}$ $\text{אִפְּלוּ אֶלְעָמְדָה אֵלַי}$ “Blessed is he who has been found worthy to obtain it (Paradise), if not through righteousness, at least through grace,—if not by works, yet by (Divine) compassion” Ephr. III, 576 A &c.

F. We have, in the following sentence, an example of an ellipsis in the principal clause being made up for, by the contents of the conditional clause: $\text{אִפְּלוּ אֶלְעָמְדָה אֵלַי}$ “if they persecuted Christ, so also (will

they persecute) us” Aplhr. 484, 15; v. also farther sentences there of like character. Other ellipses occur in **וְהוּנָחַם אֱלֹהֵינוּ וְהוּנָחַם אֱלֹהֵי כַּסְפֵּנוּ** “if (there is) honour, it is ours, and if discredit, it is also on both sides” Ov. 151, 17.

G. **וְ** is found almost always at the beginning of its clause. Very seldom do we meet with cases like **וְאִם אֶעֱמַד עַל כָּל הַרְצָה** “if I stand upon the summit of all heights” Moes. II, 82 v. 83; and thus also 80 v. 79 and 81.

Exceptionally **וְ** is set down twice in **וְאִם אֶעֱמַד עַל כָּל הַרְצָה . . . וְאִם אֶעֱמַד עַל כָּל הַרְצָה** “for if of all kinds of food which . . . , if man eats of them” Aplhr. 307, 11, where the sentence is taken up anew.

Rem. The insertion of **וְ** in relative clauses to express the indeterminate (“any”, “somehow”) is an imitation of the later Greek style, *e. g.* **וְאִם אֶעֱמַד עַל כָּל הַרְצָה** *ὅστις ἐὰν ἐπιστηρίχθη* Is. 36, 6 Hex.; **וְאִם אֶעֱמַד עַל כָּל הַרְצָה** *ὅτι ἐὰν λέγῃ ὑμῖν* John 2, 5 Hark.; **וְאִם אֶעֱמַד עַל כָּל הַרְצָה** *ἐκτός εἰ μὴ . . . ἐμποδίζοιτο* Lagarde, *Reliquiae* 57, 5 &c., and similarly, here and there, even in ancient original writings. Thus in particular **וְאִם אֶעֱמַד עַל כָּל הַרְצָה** “how much soever”, “although”; **וְאִם אֶעֱמַד עַל כָּל הַרְצָה** “however much he exerts himself” Jul. 9 *ult.*; **וְאִם אֶעֱמַד עַל כָּל הַרְצָה** “however pitiful he might be to the eye” Ov. 188, 20; cf. Philox. 47, 16; 54, 21; 264 &c. Instead of this expression we have also **וְאִם אֶעֱמַד עַל כָּל הַרְצָה**, Iand III, 210, 19, 21; 211, 6 &c.; and even **וְאִם אֶעֱמַד עַל כָּל הַרְצָה** Philox. Epist. fol. 13 *a*, 1, 4.

§ 375. A. The condition which is set forth as impossible is expressed by **וְאִם**. This particle is generally followed by the Perf. which is so much in use for hypothetical clauses (§ 259), or by the Part. with **וְאִם** (§ 277); the Perf. is also strengthened occasionally by **וְאִם**. In the principal clause the Part. with **וְאִם** is very generally found. There is no sharp distinction between what is represented, by way of Condition, as still unfinished (*si faceret*), and what is represented as completed (*si fecisset*). Examples: **וְאִם אֶעֱמַד עַל כָּל הַרְצָה** *καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκείναι οὐκ ἂν ἐσώθη πᾶσα σὰρξ* Matt. 24, 22; **וְאִם אֶעֱמַד עַל כָּל הַרְצָה** *וְאִם אֶעֱמַד עַל כָּל הַרְצָה* “if the soul abandoned the body, it (the body) would not continue in existence” Moes. II, 90 v. 221; **וְאִם אֶעֱמַד עַל כָּל הַרְצָה** *וְאִם אֶעֱמַד עַל כָּל הַרְצָה* “if laws belonged to climes, this would be

↓ for الله

§ 376. In rare cases **لو** occurs instead of **الله** with conditions clearly assumed as impossible, *e. g.* in **لو كان حبك حرجنا في الجحيم فلا كنا نحن نكفها** “for if cattle had any advantage in keeping the sabbath, the law would have hindered them from these impure things before” *Aphr.* 233, 8 (only one Codex); **لو كان في قلوبنا قوة لكاننا نكفها** “for if it were not in the power of our hands to do anything, we would be the instruments of others” *Spic.* 20, 22 (in the parallel clause **الله**).

(Clauses which resemble Conditional Clauses.)

§ 377. The great variety of Conditional Clauses could only be represented here by a few leading types. But, besides, there are associated more or less with Conditional Clauses proper, the Disjunctive Conditional, with **او—او** (§ 258), the Temporal Conditional, with **عندما** (§ 258), as well as the Temporal, with **عندما** (§§ 258; 265 &c.) and many others. **لو** takes a concessive meaning by the addition of **فقط**, more rarely **فقط** “much, greatly, even” (“even while”)—“however much”, “although”, *e. g.* **لو كان يبنيها هو، انه كان يبنىها** “and although he builds it up, it is still called a crack” *Aphr.* 145, 10; **لو كان في زمانه في اديس** “although Xenāyā [Philoxenus] was at the time in Edessa” *Jos. St.* 25, 11 and frequently thus.—**لو كان** “however much he tried and punished them, still they did not do well” *Aphr.* 402, 13.

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STRUCTURE OF PERIODS. INVOLUTION AND OTHER IRREGULAR FORMS.

Structure of Periods.

§ 378. The fondness of the Syrians for the construction of rather long *Periods*, founded on the genius of their language—has been not a little fostered by the model which the Greek Style presented. Those periods are produced by the co-ordination and subordination of such clauses as have been already described, or others like them. The number of possible ways, in which the known elements may in these individual cases be combined, is unbounded.

§ 379. The license given in the arrangement of words in a clause is in part also extended to the arrangement of the clauses, which serve as members of a period. For the purpose of being brought into stronger relief, the governed clause is occasionally placed a long way before the governing; and not seldom an express *Involution* or enclosing of one clause within another, makes its appearance. Cf. **بِمِ مَعْلَمٍ فِي يَوْمٍ مَعْلَمٍ** “for, from the day on which the name of Christ was named over him, by nothing was he persuaded to resolve to satisfy his hunger” Ov. 182, 12; **وَمَا كَانَ يَسْتَبِرُّ بِمَقْصِدٍ رَحِيمٍ** “but who can describe the wonderful changes, which, in this stolen quiet of the few days of his prayer, were renewed in his soul by the spirit of God?” Ov. 185, 18; **لِخُصْمٍ وَزَلَّ أَمْنًا** “*ei, qui vult, dixi et dico eos faciles esse*” Spic. 6, 4; **أَلَمْ تَرَ بِمِثْلِهِ أَلَمْ يَزَعْجَعْ** “*et quum haec mirabilia magna audiverim te facere*” Addai 3, 3 *ab inf.*; **وَمَنْ يَسْتَبِرُّ لِحَيْثُ** “those of the monks, who wish to make for themselves stone chests for the dead” Ov. 214, 12; **أَلَمْ يَكُنْ** “but we have not now come to stir up the mud of Bardesanes” Ov. 64, 12; **أَلَمْ يَكُنْ** “for I see that you too are eager to hear profitable speech” Philox. 120, 2, and many similar instances.

§ 380. *Parentheses*, like the following one, are seldom met with: **كَمْ مِنْ عُلَمَاءٍ فَحِبُّوا أَلَمْ يَحْتَمِلُوا أَحَدَهُمْ نَصْفًا** “how many wise men, think you, have abrogated laws in their several countries?” Spic. 19, 1. More frequently are parentheses found in quotations of sayings: *e. g.* **أَلَمْ أَقُلْ لَكُمْ أَنِّي أَخَافُ** “I am afraid, says the servant, to mention what you have stolen” Joseph 218, 3 [= Ov. 307, 14] &c.

§ 381. The construction of the Nominative Absolute (§ 317) belongs at bottom to the *Anacoluthon*, and the same may be said of several other constructions which we have met with above. But true *Anacolutha*,—*i. e.* those which are felt to be such,—are not very common. They belong, moreover, rather to the department of rhetoric than that of grammar.

Ellipsis.

§ 382. The range of the *Ellipsis* is very extensive. We have already in foregoing sections dealt with various instances of its employment, cf. *e. g.* §§ 374 E; 375 C. To the Ellipsis belongs the omission of individual words and groups of words, which may be supplied from the contents of corresponding clauses (§§ 332; 374 F); thus farther **هَوَ اَمْرٌ لِّمَنْ يَكْتُبُ بِالْعُلْفِ وَآخَرَ لِّمَنْ يَكْتُبُ بِالْحَقِّ** “it is one thing for a man to write with pathos, and another thing (for him to write) with truth” Jos. St. 5, 7; **وَإِذَا سَأَلَكَ السَّالِمُونَ بِالْحَقِّ فَوَسِّدْ لَهُمْ إِجَابَةً بِغَضَبِكَ** “and whenever they [the teachers] do put a question, (they do so) that they may direct the mind of the questioner [the pupil], so that he may ask properly” Spic. 1, 18; **وَمَنْ يَكْتُبْ بِالْحَقِّ لِيُحْيِيَ النَّفْسَ الَّتِي حَيَّرَ اللَّهُ لِيُكَفِّرَ بَأْسَهُ وَأَيُّهَا النَّاسُ إِنِّي خَشِيتُ أَنْ تَقُولُوا إِنَّا سَأَلْنَا بِالْحَقِّ فَمُنَّ بِهِمْ وَتَقُولُوا إِنَّا سَأَلْنَا بِالْهَزْلِ** “and sent others, who conveyed his kindness (*i. e.* his gifts) to the monasteries of the West and the South . . ., so that even to the needy saints who dwell in the wilderness of Jerusalem (he sent gifts)” Ov. 205, 22 &c. Bursts of *Exclamation* produce other ellipses, which do not admit of being formed into complete sentences. Others, again, are produced by the peculiar style of *Adjuration-formulae*. In fact living speech is very elliptical; but of course the proportion, in which the individual man may avail himself of this form of expression, is not a matter to be settled by grammar.

APPENDIX.

ON THE USE OF THE LETTERS OF THE ALPHABET AS CIPHERS.

The letters, which are noted on p. 2, may take numerical values. A line drawn above them, or some other distinguishing mark, is wont upon occasion to make them significant as ciphers. In compound numerals the higher order takes the right hand place. The *hundreds* from 500 to 900, for which the alphabetical characters do not suffice, are represented by the corresponding tens, **٥٠٠, ٦٠٠, ٧٠٠, ٨٠٠, ٩٠٠**, over which a

point is placed for distinction's sake. This point, however, is often wanting; yet the numerical value is generally quite clear from the mere order of the ciphers, or from the context. For the hundreds from 500—800, combinations with $\bar{1}$ = 400 frequently appear also, thus: $\overline{\text{ام}}$ = 500; $\overline{\text{ال}}$ = 600; $\overline{\text{هـ}}$ = 700; $\overline{\text{ل}}$ = 800. For the *thousands* the units may be placed, where the order of the ciphers gives them to be recognised as indicating thousands; a small oblique stroke is sometimes set below them as a distinguishing mark.










Examples: $\overline{\text{سي}}$ = 23; $\overline{\text{في}}$ = 209; $\overline{\text{عز}}$ = 394; $\overline{\text{نحر}}$ (نحر) or $\overline{\text{امحر}}$ = 527; $\overline{\text{فهد}}$ ($\overline{\text{افهد}}$, $\overline{\text{فهد}}$) = 1862; $\overline{\text{هنج}}$ = 5550 &c.

Farther, the thousands are very often written out in full, with numeral letters accompanying, *e. g.* $\overline{\text{الفا هزيم}}$ = 1944; $\overline{\text{د الفتح همد}}$ = 2152 &c. And, besides, there occur combinations of numerals written out in full and numerals represented by letters, *e. g.* $\overline{\text{الفا هـ اعحصا همد}}$ = 1967; $\overline{\text{ف هـ احصا}}$ = 630 &c.

Rem. In certain MSS. a very ancient system of ciphers is found, resting upon quite a different principle.

ADDITIONS AND CORRECTIONS.

- P. 2, l. 2 from foot, 3rd last col.; after—*sh*—, insert—(š).
- P. 16, l. 15 from top; read—Exception.
- P. 23, l. 19; for—“there”—, read—“then”.
- P. 45, l. 4 from foot of text; for ~~آتَيْلِب~~, read—~~آتَيْلِب~~.
- P. 46, l. 4 of § 66; for—f. ~~جَب~~—, read—f. ~~جَب~~.
- P. 52, l. 11 from top; read last word—~~مِنَ:أَدَلِ~~.
- P. 64, l. 10; for ~~جَبَجَا~~, read—~~جَبَجَا~~.
- P. 64, l. 11; for ~~جَبَجَا~~, read—~~جَبَجَا~~.
- P. 74, l. 4; for—syllables—, read—letters.
- P. 87. l. 11; for—~~سَب~~, read—~~سَب~~.
- P. 87, l. 20, 2nd col.; for—~~تَبَجَب~~; read—~~تَبَجَب~~.
- P. 87, l. 26, 2nd col.; for—~~تَبَجَب~~, read—~~تَبَجَب~~.
- P. 88, 4th footnote; for—~~جَبَجَا~~, read—~~جَبَجَا~~.
- P. 94, l. 9 from foot; for—~~جَبَجَا~~, read—~~جَبَجَا~~.
- P. 95, l. 3 from foot of text; for—~~جَبَجَا~~; read—~~جَبَجَا~~.
- P. 97, margin; for—months—, read—month.
- P. 98, l. 2 from foot of text; after—“ill”;—, insert—~~و~~ “well”, “much” (adv.);—.
- P. 103, margin; for—Preposition—, read—Prepositions.
- P. 107, l. 8; read first word as—~~جَبَجَا~~.
- P. 114, 1st line of footnote; for—~~جَبَجَا~~—, read—~~جَبَجَا~~.
- P. 128, l. 2; read last word as—~~جَبَجَا~~.
- P. 128, l. 9; for—~~جَبَجَا~~—, read—~~جَبَجَا~~.
- P. 128, *ult.*, mid. col.; for—~~جَبَجَا~~—, read—~~جَبَجَا~~.
- P. 133, *ult.*; for—~~جَبَجَا~~—, read—~~جَبَجَا~~.
- P. 140, l. 10; for—~~جَبَجَا~~—, read—~~جَبَجَا~~

- P. 144, last column; read 3rd word as—.
- P. 182, l. 16; read last word as—.
- P. 209, l. 8; read 3rd Syriac word as—.
- P. 212, ll. 10 & 9 from foot; read—Sentences.
- P. 222, l. 11 from top; after—§ 283—, insert—A.
- P. 229, l. 15; for——, read—.
- P. 232, l. 5 from foot; for——, read—.
- P. 240, l. 2 from foot; from the words—“who are you Christians”—, delete—you.
- P. 244, l. 5 from top; read first word as—ensample.
- P. 255, l. 15; for—28 *ab inf.*—, read—28 *a, inf.*
- P. 255, l. 19; read—consigned to writing.
- P. 257, l. 16; for——, read—.
- P. 271, l. 9 from foot; for—XXX—, read—XXIX.

Note.—A vowel-mark, or a point or other sign, has fallen out in the Syriac portion of the type, much oftener than could have been wished. It would appear that the occasional occurrence of such an accident, immediately before the final impression, is exceedingly difficult to avoid in this particular type, however careful the manipulation may be; and, happening when it does, it is of course beyond the control of any proof-reading. In the above list of “Additions and Corrections”, only those instances of such a fault have been pointed out, which stand in Paradigms or similarly important situations. The others are left to the discernment of the reader to discover and correct, and to his indulgence to condone.

TABLE OF THE SYRIAC WRITTEN-CHARACTER. DRAWN BY J. EUTING.

hebr.	phönik.	Sendschriftl. 800 v. Chr. Teima 500 v. Chr.	aram. Siegelabgem. 6-4th Jahrh. v. Chr.	nabatäisch 1-100 n. Chr.	palmyren. 1-270 n. Chr.	ägypt. aram. Papyrusse 3-1. Jahrh. v. Chr.	palästin.-syr. Mss. XII (7) Jahrh. n. Chr. (n. Wright & Land)	A.D. 411 edessenisches Estrangêlo Pal. Soc. I. Pl. XI.	A.D. 509 Wright (Cat. Syr. Br. Mus.) Pl. IV.	nach A.D. 509 W. Pl. IV, Note	A.D. 675? W. Pl. V.	A.D. 700 W. Pl. VI.	A.D. 790 W. Pl. VIII.	A.D. 866 W. Pl. IX.	A.D. 899 altnestorianisch W. Pl. XIII.	A.D. 1206-07 nestorian. W. Pl. XV.	A.D. 1046 malkitisch W. Pl. XV.	A.D. 1087 malkitisch W. Pl. I Randnote	A.D. 1215 malkit. W. Pl. XVI.	XIII-XIV Sec. malkit. hawâshîrîtypus ZAMG. 1879. 33, p. 666	modernes nestorianisch
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