COMPENDIOUS SYRIAC GRAMMAR.

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SYRIAC GRAMMAR

BY

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WITH A TABLE OF CHARACTERS

BY

JULIUS EUTING.

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TRANSLATED

(WITH THE SANCTION OF THE AUTHOR)

FROM THE SECOND AND IMPROVED GERMAN EDITION

BY

JAMES A. CRICHTON, D.D.

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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 liklihood 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

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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 con-
siderable measure of success, the typographical difficulties, which a work
of this nature must present.

<div align="right">JAMES A. CRICHTON.</div>

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. Matthaeus (usually, but incorrectly, styled "of Tekrit") as he appears in the Göttingen manuscript. The Directorate 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 Gotha 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

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(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 "Qarqafic" 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 Grae-
cism, 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. Hoff-
mann'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
עו and עע, 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 Ortho-graphy, 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 attach-ment 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 Septr., 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

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[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 Brockelmann'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).

B

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 'ܘܩ = ܘܩܝܫܐ "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 "Aramaeans". *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.

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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 *Serṭā* (*Serṭō*). 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 Serṭā does. We accordingly give, in the following Table not only the Serṭā 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 Serṭā, 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 EUTING, 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	ܐܠܦ	Ālaf (Ōlaf)	Spiritus lenis (')	א	1
ܒ	ܒ	ܒ	ܒ	ܒ	ܒ	ܒܝܬ	Bēth	b; v (β)	ב	2
ܓ	ܓ	ܓ	ܓ	ܓ	ܓ	ܓܡܠ	Gāmal (Gōmal)	g (hard); gh (γ)	ג	3
ܕ	ܕ	—	—	ܕ	ܕ	ܕܠܬ or ܕܠܕ	Dālath or Dāladh (Dōlathor Dōladh)	d; dh (ð)	ד	4
ܗ	ܗ	—	—	ܗ	ܗ	ܗܐ	Hē	h	ה	5
ܘ	ܘ	—	—	ܘ	ܘ	ܘܘ or ܘܐܘ	Wau	w	ו	6
ܙ	ܙ	—	—	ܙ	ܙ	ܙܝܢ or ܙܝ, ܙܝܢ	Zain, Zēn, or Zai	soft s (z)	ז	7
ܚ	ܚ	ܚ	ܚ	ܚ	ܚ	ܚܝܬ	Ḥēth	hard h (ḥ)	ח	8
ܛ	ܛ	ܛ	ܛ	ܛ	ܛ	ܛܝܬ	Ṭēth	emphatic t (ṭ)	ט	9
ܝ	ܝ	ܝ	ܝ	ܝ	ܝ	ܝܘܕ	Yōdh (Yūdh)	y	י	10
ܟ	ܟ	ܟ	ܟ	ܟ	ܟ	ܟܦ	Kāf (Kōf)	k; kh	כ ך	20
ܠ	ܠ	ܠ	ܠ	ܠ	ܠ	ܠܡܕ	Lāmadh (Lōmadh)	l	ל	30
ܡ	ܡ	ܡ	ܡ	ܡ	ܡ	ܡܝܡ	Mīm	m	מ	40
ܢ	ܢ	ܢ	ܢ	ܢ	ܢ	ܢܘܢ	Nūn, Nōn	n	נ	50
ܣ	ܣ	ܣ	ܣ	ܣ	ܣ	ܣܡܟܬ	Semkath	s	ס	60
ܥ	ܥ	ܥ	ܥ	ܥ	ܥ	ܥܐ	ʿĒ	peculiar guttural (ʿ)	ע	70
ܦ	ܦ	ܦ	ܦ	ܦ	ܦ	ܦܐ	Pē	p; f, ph	פ	80
ܨ	ܨ	—	—	ܨ	ܨ	ܨܕܐ	Ṣādhē (Ṣōdhē)	emphatic s (ṣ)	צ	90
ܩ	ܩ	ܩ	ܩ	ܩ	ܩ	ܩܘܦ	Qōf	guttural k (q)	ק	100
ܪ	ܪ	—	—	ܪ	ܪ	ܪܝܫ, ܪܫ	Rēsh (Rīsh)	r	ר	200
ܫ	ܫ	ܫ	ܫ	ܫ	ܫ	ܫܝܢ	Shīn	sh	ש	300
ܬ	ܬ	—	—	ܬ	ܬ	ܬܘ, ܬܐܘ	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. ⟍ with ⟨ is generally written 𝕁 (𝕁), but initial ⟨ with ⟍ thus, ⟍⟍. For ⟨⟍ one sometimes puts 𝕏, and thus draws in this case two words together. In Nestorian script ⟋ is given for final ⟍ (𝕝).

For ⊃, ⌐ as single letters or as ciphers, one generally writes ⟿, ⟺.

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

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

ᴑ is always the vowel-sounding English *w*, never the German *w*, and accordingly it quiesces easily and completely into a *u*. ⊔ 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 ⊃ and ⊃.

([2]) *Translator's Note*: In the transcription followed in this Edition, soft ⊃ will be represented by *v*, soft ⊔ by *kh*, soft ⊃ by *f* or *ph*, and soft ₺ by *th*; while soft ⟍ and ؟ will be rendered by γ and δ respectively.

1*

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

ܚ = *ḥ* 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 خ).

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

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

ܥ = ‘ 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 ܚ, and even to the Spiritus lenis (ʾ). Those who render it by the latter sound will make the least considerable mistakes.

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

ܪ 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.

§ 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 ܒܡܠܟܐ *bᵉmalkā*, "*in rege*", not ܒ ܡܠܟܐ, ܘܩܛܠ *waqṭal*, "and killed", not ܩܛܠ ܘ, &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 ܐܦܠܐ or ܐܦ ܠܐ *āf lā* "neither", "not even"; ܒܪܢܫ or ܒܪ ܐܢܫ *bar nāš*, "son of man", *i.e.* "man"; ܟܠܝܘܡ or ܟܠ ܝܘܡ *kul yōm* "every day"; ܟܠܡܕܡ or ܟܠ ܡܕܡ *kul meddem* "*quicquid*"; ܪܘܚܩܘܕܫܐ, more commonly ܪܘܚ ܩܘܕܫܐ *rūḥ quḏšā* "spirit of holiness", "the Holy Ghost"; even ܡܪܢܝܫܘܥܡܫܝܚܐ instead of ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ *māran Ješūʿ mᵉšīḥā* "our Lord Jesus Christ", appears. On the fusion

together of two words, of which the one ends in ‎ܠ, while the other begins with ‎ܐ (ܟ), see above § 1 C.

VOWEL EXPRESSION (A) BY VOWEL LETTERS.

§ 4. A. The letters ‎ܐ ‎ܝ ‎ܘ are frequently made use of by the Syrians to express vowel sounds.

‎ܐ 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 ‎ܡܐ *mā* (*mō*); ‎ܡܠܟܐ *malkā* (*malkō*), ‎ܡܡܣܐ *mamsē*; ‎ܢܐ *nē* (*nī*); ‎ܦܐܪܢ *pēran* (*pīran*).

‎ܝ denotes every *ī* in the middle and end of a word, also certain cases of *ē* in the middle: ‎ܒܝܫ *bīš*; ‎ܒܝ *bī*; ‎ܕܝܢ *dēn*; ‎ܥܝܢ *'ēn* (*'īn*). For *ē* there appears also ‎ܐܝ: ‎ܟܐܝܢ or ‎ܟܝܢ *kēn* (§ 46). In an open syllable *ē* is frequently not expressed at all, *e. g.* ‎ܡܣܟܢܐ *meskēnā* (*meskīnā*); in ancient MSS. it is sometimes unindicated even in a closed syllable, *e. g.* ‎ܐܚܪܝܢ *ḥerēn*.

‎ܘ in the middle and end of a word denotes any long or short *u* or *o*: ‎ܩܘܡ *qūm*; ‎ܦܘܪܩܢܐ *purqānā*; ‎ܢܝܠܘܢ *neylōn* (*neylūn*); ‎ܬܫܒܘܚܬܐ *tešboḥtā* (*tešbuḥtō*); ‎ܡܠܟܘ *malkū*; ‎ܐܘ *ō*. Only the very common words ‎ܟܘܠ *kol, kul* "all", "every", and ‎ܡܛܘܠ *mettol, mettul* "because of" are often in old times, and always in later times, written without ‎ܘ, thus ‎ܟܠ, ‎ܡܛܠ. The Cod. Sin. frequently leaves out the ‎ܘ even in other words, *e. g.* ‎ܠܩܒܠ for ‎ܠܘܩܒܠ *luqval*.

‎ܘ and ‎ܝ farther express the diphthongs *au* and *ai*: ‎ܠܘ *lau*; ‎ܒܝܬܐ *baitā*; the diphthongs *īu* and *ēu* are written ‎ܝܘ: ‎ܓܠܝܘ *gallīu*; ‎ܢܝܠܝܘ *neylēu*.

B. A final and originally short *a* in Greek words is expressed by ‎ܐ: in pronunciation it was doubtless always lengthened. Greek *α* in the middle of a word is also often written ‎ܐ, *e. g.* ‎ܕܘܓܡܛܐ or ‎ܕܘܓܡܐܛܐ δόγματα &c. Even the Syriac *a* is sometimes thus expressed, *e. g.* ‎ܛܠܐ *ṭallā* for the usual ‎ܛܠ. In the very same way ‎ܝ appears pretty often for *ī* in the middle of a word, *e. g.* ‎ܐܦܝܣܩܘܦܐ (or ‎ܐܦܝܣܩܘܦܐ) *episkopā*, ἐπίσκοπος; ‎ܟܪܝܣܝܣ (‎ܟܪܣܝܣ) χρῆσις. In quite isolated examples this happens even in Syriac words, as ‎ܓܝܫܪܐ (‎ܓܫܪܐ) *gišrā*; ‎ܫܝܪܐ (‎ܫܪܐ) *šīyrē*.

Greek ε and αι are in some writings expressed by ܘܝ, e. g. ܠܟܣܝܣ λέξις. The desire to render Greek vowels with accuracy gave rise to various strange forms of transcription among learned Syrians.

Greek o on the other hand is frequently left entirely unexpressed, e. g. ܒܣܝܠܝܘܣ Βασίλειος, alongside of ܒܣܝܠܝܘܣ; ܐܘܣܝܦܘܣ, ܐܘܣܦܘܣ alongside of ܐܘܣܩܦܘܣ, ܐܘܣܩܦܘܣ ἐπίσκοπος. 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. ܡܠܐܟܐ *malakhā* "angel", from מַלְאֲכָא; ܒܐܪܐ *bērā* (*bīrō*) "a well" from בְּאֵרָא (Hebrew בְּאֵר); ܥܠܠܝܢ *'allīn* "enter" (pl. part.), because of the sing. ܥܐܠ *'ā'el* "enters" (sing. part.) &c.

Vowel expression: (b) By other signs. Simple points.

<div style="text-align:center">VOWEL EXPRESSION (B) BY OTHER SIGNS.</div>

§ 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) ܥܒܕܐ *'evāḏā* "a work", set over against ܥܒܕܐ *'avdā* "a servant"; ܡܢ *mān* "what?" and *man* "who?", ܡܢ *men* "from"; ܩܛܠ *qāṭel* "he kills" (part.) and *qaṭṭel* "he murdered" (Paël), ܩܛܠ *qĕṭal* "he killed" (Peal); ܫܢܬܐ *ša(n)tā* "a year", ܫܢܬܐ *šenthā* "sleep"; ܡܠܟܐ *malkā* "king", ܡܠܟܐ *melkā* "counsel"; ܛܒܐ *ṭāvā* "good"; ܛܒܐ *ṭebbā* "fame"; ܗܘ *hau* "that" (masc.), ܗܘ *hū* "he"; ܗܝ *hāi* "that" (fem.), ܗܝ *hī* "she"; ܗܢܘܢ *hānōn* "those", ܗܢܘܢ *hennōn* "they" &c. Frequently it is held to be sufficient to indicate by the upper point the vowels *ā*, *a*,—e. g. in ܣܝܡܐ *sêyāmā* "setting", ܐܝܕܐ *aidā* "what?" (fem.), ܕܚܝܠ *daḥḥīl* "timorous", without giving also to words written with the same consonants the under point proper to them, viz:—ܣܝܡܐ *sīmā* "set", ܐܝܕܐ *īḏā* "a hand", ܕܚܝܠ *dĕḥīl* "terrible". Here too we must note the employment of ܗ almost without exception to signify the suffix of the 3rd pers. fem. sing., e. g. ܒܗ *bāh* "in her" as set over against ܒܗ *bēh*

"in him"; مقطلتاه *qĕṭaltāh* "thou hast killed her"; and so also قدامیه *qĕðāmēh* "before her"; نقطلیه *neqṭĕlīh* "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 سام *sām* "he placed", because it is a Perfect like قطل *qĕṭal*. 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.* قطلث *qeṭleth* "I killed" (*interfeci*). The points, upper and under,—particularly the former,—are often wrongly placed; thus حخد is found for خحد *āveð* "does", and هقلف for هلقف *sāleq* "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 خجبـا *'evdeth*, حجبـا or (East-Syrian) حجبـا *'evdath* "she did"; منو *manū* "who is?" compared with مانو *mānau* "what is?"; خبري *bĕrē* "creatus" as distinguished from جبرا *bĕrā* "creavit" and خبرا *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.

§ 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:—

— ă *Pĕthāḥā, e. g.* خ *bă*.

— ā *Zĕqāfā* (or according to Nestorian pronunciation, *Zĕqāpā*): خ *bā*.

— ĕ, ĭ *Rĕvāṣā arrīkhā* or *Zĕlāmā pĕšīqā*: ح *bĕ*.

— ē *Rĕvāṣā karyā* or *Zĕlāmā qašyā*: ح *bē*.

ب ī *Hĕvāṣā*: حب *bī*.

ٯ *u, ū 'Eṣāṣā allīṣā*: حو *bu*.

ٯ *o, ō 'Eṣāṣā rĕwīḥā*: حو *bo*.

Rem. This orthography,—which otherwise is tolerably consistent,— substitutes in certain cases ⎺⎺ for ⎽⎽ , for no reason that can be discovered, *e. g.* in Passive Participles like ܒܢܐ "built". In old manuscripts ⎺⎺ is largely interchangeable with ⎽⎽ or ⎽⎽. ܝ is also found in isolated cases for ܘ, particularly for an initial *ī*. ⎺⎺ is also written for ⎺⎺. 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:

⎺ *a Pĕthōḥō.*
⎺ *ō* (older *ā*) *Zĕqōfō.*
⎺ *e Rĕvōṣō.*
⎺ *ī* (partly for old *ē*) *Hĕvōṣō.*
⎺ *- u* (partly for old *o*) *'Eṣōṣō.*

Rem. Sometimes *i* or *ι* is found for ⎺ *i. e.* H, *η*, following later Greek pronunciation; for ⎺ or ⎺ there appears *s*, and *ω* too for *o*. This *ω* has been in use with the interjection ܐܘ "O!" from very ancient times: a later and disfigured form is ܐܘ. The diphthongs *au* and *ai* are written ܐ⎺, ܘ⎺; ܐ⎺ is an earlier form for ܐ⎺; 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

⎺⎺ = ⎺.
⎺⎺ = ⎺.
⎺⎺ and ⎺⎺ without distinction = ⎺.
ܘ, ܘ⎺ or merely · = ܘ⎺, ⎺.
ܐ or ܐ without any certain distinction = ܐ⎺.

§ 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 *neγlē* is directly designated as "long *Rĕvōṣō*", and the second and long *e* as "short". The original *o* is for the Jacobites a "short *Ĕṣōṣō*"; 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. *(margin: Marking length of vowels.)*

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

§ 13. A. Examples: *Nestorian*: ܣܘܬ݂ ܠܡܠܠܐ ܕܡܠܟܐ ܕܝܠܗܘܢ *sūth lĕmillē δĕmalkā δīlhōn.* *Greek*: ܣܘܬ݂ ܠܡܠܐ ܕܡܠܟܘ ܕܝܠܗܘܢ *sūth lĕmelē δĕmalkō δīlhūn.* *Mixed*: ܠܘܝ ܚܟܝܠܐ ܘܡܝܟܠܐ ܘܒܝܠܟܘܢ. The blending might be contrived in many other ways besides, for instance, ܠܘܝ ܚܟܝܠܐ &c. *(margin: Examples: use of vowel signs.)*

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 ܘ (original *o*, West-Syrian *u*) from ܘ⸌ = ܘ (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 �̇ from ܁. *(margin: Diacritic point in ܀ and ܀.)*

Rukkākhā and Quššāyā.

§ 15. The *soft pronunciation (Rukkākhā)* of the letters ܒ ܓ ܕ ܟ ܦ ܬ (§ 2) can be expressed by a point placed under them, the *hard pronunciation (Quššāyā)* by one placed over them, e. g. ܢܣܒܬ *ṉesavt* "thou didst take", ܢܣܒܬ *nesbeth* "I took" &c. (For farther examples v. in particular § 23 et sqq.). In the case of ܦ the hard sound is commonly indicated by a point set within the letter, something like ܦ̣; and by ܦ 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 ܦ = *f*, ܦ = *p*, and ܦ = π. We shall however denote the Syriac hard *p* also by ܦ.

This system, of which certain variations appear (such as ܠ, with two points, instead of ܠ) 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. ܚܟܡܬܐ, not ܚܟܡܬܐ; ܡܚܬܐ, not ܡܚܬܐ.

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 *Sĕyāmē*([2]): thus ܡܠܟܐ, ܡܠܟܬܐ *malkē*, *malkāthā* "kings, queens" are distinguished from the singulars:—ܡܠܟܐ, ܡܠܟܬܐ *malkā, malkĕthā*. And so also ܡܠܟܘܗܝ *malkau* "his kings" &c., although in such a case there was no possibility of mistaking the word for a singular.

B. Substantive plurals in ܝ commonly receive the sign —, but not those of the predicative adjective, thus, ܐܡܝܢ *ammīn* "cubits", but ܫܪܝܪܝܢ *šarrīrīn* "(are) true".

True collective nouns, which have no special plural, must take —, e. g. ܥܢܐ *'ānā* "a flock", but we have ܒܩܪܐ *baqrā* "herd (of cattle)", because a plural ܒܩܪܐ *baqrē* "herds" appears.

([1]) Answering to the representation of τ by ܛ (not by ܬ) and of κ by ܩ (not by ܟ).

([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 ̈, e. g. ܡܟ̈ܬܒ "they (fem.) wrote", ܝܟ̈ܬܒ "they (fem.) write" (Impf.), ܛܒ̈ "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 ē,—are to be supplied with ̈, is seldom strictly followed. Numerals with ܘ generally take ̈; farther, all which end in ܝ,—in particular ܬܪܝܢ, ܬܪ̈ܬܝܢ "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 ̈, where it should stand, and employ it instead in other cases, but without consistency, e. g. in the masc. of the finite verb, as ܐܫܟܚܘ "they (masc.) found"; ܘܢܬܩܕܫܘܢ "that they (masc.) may be sanctified". (^{1})

D. The position of the points ̈ 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 ܝ the plural sign generally blends into ܝ̈, e. g. ܡܪ̈ܘܬܐ "lords"; ܫܪ̈ܝܪ "true"; still there are found also ܢܩܝܦ̈ "revered", ܥܣܪ̈ܝܢ "twenty", ܩܘܪ̈ܝܐ "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. ܦܠܓܘ *pĕlеɣ* "were divided", as contrasted with ܘܦܠܓ "distributed"; ܠܚܡܝ *laḥm* "my bread". Oftener this ̄ stands as a sign that a consonant is to be omitted in the pronunciation, e. g. ܡܕܝܢܬܐ *mĕðītā* "town", ܒܪܬ *bath* "daughter", ܗܘܐ *wā* "was". The West-

Upper and under line.

(^{1}) The sign ̈ is even set improperly over words, which are singular, but look like plural, e. g. over ܠܠܝܐ "night" (sing. abs. st.) and over Greek words in ܠ— η like ܗܘܐ ὕλη.

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.* ܒܚܟܡܬܐ = ܚܟܡܬܐ for ܚܟܡܬܐ "wisdom" (§ 52 C) &c. So also ܢܫܐܠܘܢ = ܢܫܐܠܘܢ for ܢܫܐܠܘܢ they ask (§ 34).

INTERPUNCTUATION AND ACCENTS.

Interpunctuation. § 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 ܦܣܘܩܐ (ܡܚܠܐ), the main distinction made is between "the under point" ܐܣܝܪܬܐ (ܡܚܬܓܐ), "the upper point" ܚܕܓܢܐ (ܡܚܬܠܐ), and "the equal points" ܫܘܝܐ (ܡܚܬܐ),—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

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(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.* ܚܢܝܢܐ *ḥenīnō* "who has obtained favour", as contrasted with ܚܢܝܢܐ "rancid".

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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 ܐ [preceding such sound], *e. g.* ܐܳܬܶܐ *āthē*, or rather *'āthē* "comes"; ܐܽܘܪܚܳܐ *'urḥā* "a way"; ܐܺܝܕܳܐ *'īðā* "hand", &c. In cases like ܝܺܕܰܥ "knew", the word is spoken as if it stood ܝܺܕܰܥ *'īðaʿ*, 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 ܫܬܳܐ, ܫܬܺܝܢ *štā, štīn* (as well as ܐܶܫܬܳܐ, ܐܶܫܬܺܝܢ) "six", "sixty" (in East-Syriac also, ܫܬܺܝܬܳܝ "the sixth"; cf. the forms for *sixteen* § 148 B); in the later pronunciation still oftener, and even in other cases, as perhaps in ܟܣܶܐ *ksē* from *kēsē* "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 ܥܰܡܳܐ "people", ܚܡܳܪ *ʿamō*, the latter ܚܡܳܪ *ʿammā*. Nearly every consonant then is to be held as doubled, which is preceded by a short vowel and followed by any vowel, thus ܩܰܛܶܠ "murdered", ܢܶܣܰܒ "takes" are pronounced *qaṭṭel, nessav.*

The absence of doubling may be relied on only when a softened consonant continues soft, *e. g.* ܐܶܬܳܐ *'ethā* "came", not *'eththā*, 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

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Marginal notes: Beginning of the syllable. — Doubling.

token of doubling, *e. g.* يفقم *nappīq* "gone forth". How far the gutturals ܥ and ܗ 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. בִּעֵר, מֵהֵר). The case is similar with ܪ, 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 ܐܠܗܐ *allāhā* "God", ܐܕܒܚ *eddabbaḥ* "I sacrifice".

B. The doubling at all events very early fell away, when merely a *sheva* followed the doubled consonant, *e. g.* in ܪܓܬܐ "desire", properly *reggêthā*, then *regthā*, and even very early through assimilation (§ 22) *rekthā*; so ܓܙܬܐ *bezzêthā* "booty", *bezthā*, *besthā*. Thus ܡܬܓܫܫܐ "it is touched", properly *methgaššêšā*, 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 ܓܐܪܐ *gērā* "arrow" from *garrā*; ܚܐܪܐ *ḥērē* (*ḥērīn* &c.) "free", from *ḥarrē*; ܒܪܝܬܐ *bēryāthā* "streets" from *barryāthā*. Thus perhaps also ܨܕ (ܨܝܕܘܗܝ &c.) "with" from *ṣadd*.

D. Consonants written double were originally separated by a vowel, though very short, *e. g.* ܣܡܡܐ φάρμακα *samâmē*, later *sammē*; ܓܠܠܐ "waves" *galâlē*, later *gallē*; ܓܕܕܐ "wormwood" *gedâdē*, later *geddē*. By a false analogy even ܣܡܡܢܐ φάρμακα *sammānē* is accordingly often written instead of ܣܡܢܐ, and in fact ܣܡܡܐ for the singular instead of ܣܡܐ *sammā*; and similarly in like cases. An actual exception to that rule is furnished only by cases like ܐܬܬܣܝܡ or ܐܬܣܝܡ *ettêsīm* "was set"; ܐܬܬܥܝܪ or ܐܬܥܝܪ *ettê'īr* "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.* ܦܝܠܝܦܦܘܣ Φίλιππος often instead of ܦܝܠܝܦܘܣ or ܦܝܠܝܦܘܣ.

§ 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. ܠܕ was pronounced like ܐܬܣ (*e. g.* ܙܥܘܡܪ̈ܐ "vehemently angry" like ܙܥܘܡܪ̈ܐ), for ܕ is a *media* and ܣ a *tenuis* like ܬ (in spite of the assibilation); ܪܕ like ܗܕܕ (*e. g.* ܦܪܙܠ "conquers" like ܦܪܙܠ; ܙܘܟܪܝܢ "of Zacharias" like ܙܘܟܪܝܢ); *vice versa* ܣܪ like ܪܕ (*e. g.* ܫܘܩܪܐ "disgrace" like ܫܩܪܐ). Farther ܟܬ was given like ܡܕ (*e. g.* ܝܥܟܬ̈ܐ "greedy" like ܝܥܟܬ̈ܐ), and even ܡܕ, with suppression of the emphasis before the unemphatic ܬ, like ܕܬ (*e. g.* ܚܨܘܦܐ "sorrowful" like ܚܨܘܦܐ). The East-Syrians went much farther in this process, for they prescribed *e. g.* ܠܡܚܕܪ even for ܠܡܚܪܒ "to break"; ܒܠܝܢ̈ܝ for ܝܡܩܕܝܢ "they burn"; and they gave to ܐ immediately before ܕ, ܟ, ܕ, the sound of the French *j, ge* (Pers. ژ), *e. g.* in ܫܘܥܒܕܐ "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 *sheva* (ĕ).—The *written* language exhibits only a few traces of these changes. [1]

Rem. A very ancient reversed assimilation consists in ܐܬ always becoming ܛ in Aramaic roots [2] at the beginning of the word, as the emphatic ܛ corresponds more accurately to ܨ than does ܬ. Similar equalisations in all roots might farther be pointed out.

RUKKĀKHĀ AND QUŠŠĀYĀ.

§ 23. A. The rules for *Rukkākhā*, i. e. the soft (assibilated, hissing, or aspirated) pronunciation and for *Quššāyā*, i. e. the hard (or unaspirated) pronunciation, originally affect all the letters ܒ ܓ ܕ ܟ ܦ ܬ [*Beghadhkephath*] in equal measure. But the East-Syrians for a very long time have nearly always given ܦ a hard sound; only in the end of a syllable have they sometimes given it a soft pronunciation. [3] The

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

[2] ܟܐܦܐ "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 ܒ.

B. These letters are hard in the beginning of words, e. g. ܒܰܝܬܳܐ "house", ܓܰܡܠܳܐ "camel", &c. (but notice § 24 and 25).

C. ܒ ܓ ܕ ܟ ܦ ܬ 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 ܟܬܰܒ, ܛܳܒ, ܡܶܓܕܰܠ, ܕܰܗܒܳܐ, ܝܰܕܥ, ܥܰܒܕܳܐ &c.

On the other hand these letters undergo Q. (i. e. take the hard form) when they are doubled: ܟܬܰܒ (קִבֵּל), ܣܰܓܺܝ (סַגִּי), ܡܰܕܡܰܟ, ܕܰܗܒܳܐ, ܡܰܥܒܕ, ܙܰܕܩ, &c., and even after long vowels ܪܳܓܺܝܢ (rāggîn "they desire"), ܒܳܬܶܐ (bāttē "houses"), &c.

Farther they take Q. immediately after consonants: ܟܬܰܒ, ܡܰܠܟܳܐ, ܐܶܡܰܪܬ, &c. Diphthongs too have the effect of a consonantal ending, thus ܒܰܝܬܳܐ ܡܰܘܬܳܐ ܡܰܝܬܶܐ, ܩܰܘܡܳܐ, &c.

Exceptions: ܐܰܝܟ "as", which is pronounced akh.

Even the mere sh^eva mobile effects R. just as a vowel would: ܡܓܰܒܠ (qêvol), ܡܓܰܒܒܺܝܢ ܣܰܓܺܝ, &c. Thus is it also when one of the particles ܒ ܠ ܘ ܕ is prefixed: ܒܒܰܝܬܳܐ; but ܠܒܰܝܬܳܐ (lêvānē); ܒܒܰܝܬܳܐ, but ܕܒܰܝܬܳܐ, &c. So too is it when several of these words or particles are prefixed, e. g. ܒܒܰܝܬܳܐ : ܘܒܒܰܝܬܳܐ, ܘܕܒܒܰܝܬܳܐ, ܘܰܕܒܰܝܬܳܐ; ܟܬܳܒܳܐ : ܕܟܬܳܒܳܐ, &c. Except upon the first consonant, these prefixes however have no effect, thus, ܟܬܳܒܳܐ kêthāvā, ܠܟܬܳܒܳܐ lakhthāvā, originally lakhethāvā, not lakhtāvā &c.

Regularly the sh^eva mobile has a softening effect after a consonant originally doubled, thus ܡܫܰܥܒܕܺܝܢ (מְחַשְׁבְּדִין), ܕܪܰܒܬܳܐ (רַבְּתָא), ܡܰܚܒܬܳܐ mahhéthā = manhéthā), &c. So also, of course, when the consonant furnished with sh^eva mobile is preceded by another which is quite vowelless, as in ܡܓܰܒܒܺܝܢ, ܐܶܣܚܰܟܬܳܐ ܡܰܚܒܝ, &c.

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

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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 *Rukkākhā* remained effective even after the disappearance of *sheva mobile*. Upon the whole R. has been abandoned more completely in the case of the falling away of an *ê* that had originated from *i* (*e*), than in that of an *ê* from *a*: compare ܓܪܒܐ "scabies" from *garăvā*, with ܓܪܝܒܐ "scabiosus" from *garĭvā*. It makes no difference whether the foregoing syllable,—now a closed one (ending in *sheva quiescens*),—has a long or a short vowel; cf. ܢܣܒ, ܦܓܪܐ, ܡܚܒ, and other derivatives from the act. part. Peal [1]; ܐܩܝܡܗ, ܡܩܡܗ "I awakened him", &c.

In the interior of words R., when it comes after an earlier *sheva 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 ܢܠܕܢ *nēldān* (*nĭldōn*) "they bring forth children", from *nelĭdān*. For the substantive,—cf. cases like ܡܠܟܐ, contrasted with the Hebr. מַלְכֵי from *malăkhai* (but v. § 93) and ܡܠܟܘܬܐ, contrasted with מַלְכוּת.

E. The usage in the case of Fem. ܬܐ is specially fluctuating, for the ܬ here is often hard after a consonant, and often on the other hand soft. This ܬ has nearly always ܩ [*i. e.* it is pronounced hard, as if with *Dag. lene*] after syllables which have a long vowel, particularly *ī* or *ū*, e. g. ܡܪܝܡܬܐ, ܘܙܘܕܬܐ, ܡܚܘܕܬܐ, ܕܒܝܙܬܐ, ܘܐܚܕܬܐ, ܒܐܠܬܐ, ܒܥܠܕܒܒܬܐ, ܨܒܝܬܐ, ܣܥܡܬܐ, ܡܝܬܬܐ, ܬܠܡܝܕܘܬܐ, &c. Exceptions:—ܚܕܬܐ, ܐܡܬܐ, ܩܛܠܬܗ [2]; ܐܫܬܡܕܬ, and some others. With *ā*: ܢܫܬܐ, ܡܢܣܬܐ, ܡܣܟܢܬܐ, ܫܠܚܬܐ, &c.; but ܐܡܬܐ, ܡܙܡܪܬܐ, ܡܠܐܟܬܐ, ܛܠܝܬܐ, ܡܚܬܐ, ܦܚܬܐ, ܓܥܡܬܐ, and a few others. Always ܩ. (*i. e.* Quššāyā, or *Dag. lene*) after ܫ, e g. ܩܫܬܐ, ܐܢܫܬܐ. After syllables with *ă*, perhaps R. of ܬ somewhat preponderates: ܣܓܝܬܐ, ܩܘܡܬܐ, ܢܥܡܬܐ, ܡܘܕܥܬܐ, ܡܕܘܥܬܐ, ܡܙܡܥܬܐ, ܚܙܝܬܐ, &c.; yet ܡܓܕܠܬܐ, ܣܥܡܬܐ, ܡܓܣܬܐ, ܐܣܝܪܬܐ, and many others. With *ĕ* ܩ. has the preponderance: ܢܓܕܠܬܐ, ܡܚܕܬܐ, ܠܚܘܫܬܐ, and many others; yet ܐܙܘܓܬܐ, and so too, forms

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[1] Contrary to the Hebrew כְּתֻבִים, &c. A few exceptions, like ܡܠܝ 1 Cor. 9, 13, are cited.

[2] According to the best traditions.

like ܐ̇ܬܬܡܕܙ, ܡ̇ܚܡܕܐ (to which ܐ̇ܩܙܝ̣ܐ, ܚܡܕܙܐ also belong). So ܐ̇ܬܡܕܐ "anger", and the like. With *u* and *o* we have ܐ̇ܚܡܚܩܐ, ܐ̇ܚܕܚܩܡܐ, ܐ̇ܩܝܘܚ ܠܠ, &c., overagainst ܐ̇ܚܩܡܕܐ, ܐ̇ܚܕܝܚܩܡ. 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 ʿ, *m* &c., in the ܠ of the termination ܐܠ [*i. e.* ܠ in that feminine termination, is generally sounded *hard* after *r*, *l*, and *š*, and *soft*, or with assibilation, after ʿ 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 ܐܬ̇ܡ, ܚ̇ܬܡ (along with ܐ̇ܬܡܐ, ܚ̇ܬܡܐ) "six", "sixty" points to the loss of a *shᵉva* in remote times [v. D].

G. Like ܐ̇ܬܡܕܐ "anger" we also have ܬܡܕܓ, ܬܡܕܓܘܗܢ "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 ܕܓܘܚ, ܕܓܘܗܢ "my, their gold", following ܕܓܘܐ "gold" (from *dahăvā*), and many others. Thus the ܠ of the 3. sing. fem. in the Perf. (at least according to the usual pronunciation) remains always soft: ܩܛܠܝܗ̇ "she has killed him", ܩܛܠܝܬܢܝ "she has killed me" (as against ܩܛܠܝܗ̇ "I have killed him", &c.). On the other hand the ܠ of the 2. pers. in the Perf. is kept hard in all circumstances, thus ܩܛܠܬ "thou hast killed" (and ܐܢܬ "thou"), as well as ܓܠܝܬ "thou hast revealed", ܓܠܝܬܝ "thou (f.) hast revealed"; ܓܠܝܬܘܢ, ܓܠܝܬܝܢ "Ye (m. and f.) have revealed" &c.

In other respects too we find remarkable deviations from the fundamental rules, *e. g.* in ܐܪܒܥܬܝܗܢ (§ 149) "they four (f.)" or "the four of them", where ܬ 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]

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[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 ܪܒ (like
ܪܒܐ) "great", ܓܘܒ "a pit", ܓܒ (ܓܒܐ from ܓܒܐ) "side", ܕܘܟ "place";
so too ܐܢܬ at = att from ant "thou"; so also ܠܒ leb "my heart" (like
ܠܒܐ lebbā), ܓܕ gad "my good fortune" (like ܓܕܐ) and the like. On
the other hand we have ܫܬ "six" (its doubling early disappeared), ܓܢܒ
"side" (also ܓܢܒܝ "my side") and verbal forms like ܡܟ "lowered",
ܝ "longed for" (and also in the plural ܝ &c.).

I. Secondary doubling, which causes Q., we find regularly in the
1ˢᵗ sing. Impf. when the first radical has a vowel, as in ܐܕܘܫ "I tread",
ܐܟܕܒ "I tell lies", ܐܒܪܟ "I bless thee", ܐܨܘܕ "I hunt", &c. Farther
in the Aphel in some verbs middle ܘ: ܐܦܢ "made ready", ܐܟܝܠ "mea-
sured", as contrasted with ܐܦܟ "gave back", &c. (§ 177 D).

J. Words, which are otherwise like-sounding, are often distinguished
through R. and Q., as ܓܠܝܬ "thou hast revealed", and ܓܠܝܬ "I have
revealed"; ܩܫܬܐ qešthā from qeššethā (f. of Hebr. קשׁ) "stubble", and
ܩܫܬܐ (קֶשֶׁת) "a bow", &c.

§ 24. R. appears in the beginning of a word, when this word is R. and Q.
in closely
associated
words.
closely associated with a preceding one which ends in a vowel, thus
ܕܐܢܐ ܗܘ, John 16, 8; ܗܘ ܟܠ, John 16, 16; ܕܐܒܐ ܒܝ ܘܐܢܐ ܒܐܒܐ, 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: ܡܣܒ ܒܐܦܐ massabbappē (instead of ܡܣܒ
ܒܐܦܐ) "playing the hypocrite"; ܢܣܒ ܒܐܦܐ "hypocrite"; ܒܝܬ ܕܝܘܬܐ
"ink-bottle".

§ 25. According to the prescriptions of the Schools, Greek words are Greek
words.
not to be subjected to the rules for softening and hardening. Thus ܦܪܨܘܦܐ
dĕπarṣōπā (πρόσωπον); ܡܢ ܦܝܠܝܦܘܣ "from Philippos", &c. (where ܦ is

scription on the part of the Schools. Thus against all rules, they would have us say
ܐܨܒܥ "I dye", but ܐܛܒܥ "I dip into"; farther ܣܓܪ "shut", but ܐܣܒ "hold", although
these words are identical. The distinction, besides, between ܡܢܬܐ "resurrection"
and ܡܢܬܐ "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). ܦ is made the equivalent of the Greek β, ܒ that of δ, ܛ of ϑ, ܟ of χ, ܦ of φ; ܓ generally that of γ. Thus for instance ܟܠܡܘܣ χλαμύς, ܬܐܘܪܝܐ ϑεωρία, ܒܣܝܠܝܘܣ Βασίλειος, ܓܪܡܛܝܩܝ γραμματική, &c. ξ has to be ܟܣ, e. g. ܐܟܣܘܪܝܐ ἐξορία; yet ܩܣ appears frequently, e. g. East-Syrian ܛܟܣܐ τάξις (West-Syrian ܛܟܣܐ)). Generally speaking we find here too,—especially in words early introduced, —transformations, of a genuine Syrian type, e. g. ܐܣܟܡܐ σχῆμα, ܚܒܠܐ φϑορά, ܣܘܒܠܐ συμβολή, &c.

Other foreign words too, in individual cases, vary from the rules, as regards R. and Q., e. g. ܦܬܓܡܐ "word" (Persian), where one would expect a hard ܓ.

DENTALS AND SIBILANTS.

§ 26. A. The ܬ of the Reflexive changes place, according to a common Semitic fashion, with the sibilant immediately following it (as first radical), and is altered into ܛ with ܨ, and into ܕ with ܙ, thus ܐܨܛܒܝ (for ܐܬܨܒܝ) "was thought", from ܨܒܐ "thought"; ܐܫܬܒܝ "was taken prisoner", from ܫܒܐ; ܐܙܕܩܦ "was crucified", from ܙܩܦ; ܐܙܕܕܩ "was justified" from ܙܕܩ.

B. This ܬ is assimilated to a following ܛ and ܬ, becoming hard in the process: ܐܛܛܫܝ (pronounce ettaššē) "was concealed"; ܐܬܬܒܪ (written also ܐܛܛܒܪ, ܐܬܬܒܪ) ettabbar "was broken in pieces"; so too, before a ܕ furnished with a full vowel, e. g. ܢܬܕܟܪܟ neddakhrākh "remembers thee". A ܕ without a full vowel, on the other hand, here falls away in pronunciation, after the ܬ that has likewise become hard: ܐܬܕܟܪ ettēkhar "remembered"[1]. A like assimilation takes place, when an initial ܕ or ܬ without a full vowel is pressed by a foregoing prefix upon a following ܕ, ܬ or ܛ. The ܕ or ܬ is then written hard; ܘܕܕܡܐ "and who is like", ܐܡܪܩܒܝ "to persons or things, however small"; ܘܬܬܘܪ "and thou dost skip"; ܘܕܕܩܝܡ "and who abides"; ܘܬܬܘܒ "and repentest", ܘܛܛܫܝ "and hidest": and the pronunciation must have been waddāmē, wattūṣ, &c.

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[1] Thus there are found in MSS. sometimes, forms like ܡܬܕܚܐ for ܡܬܕܚܐ "is pushed" and even ܡܬܕܝܢܢܘܬܐ for ܡܬܕܝܢܢܘܬܐ, ܡܬܕܝܢܢܘܬܐ "capability of being judged".

An ܘ or ܝ falls away before the ܬ of a suffix in cases like ܚܫܝܼܠܵܐ 'abbītā (or 'abbittā?; West-Syr. doubtless 'abītō) "thick (f.)"; ܦܫܝܼܛܵܐ "simple (f.)"; ܫܵܛܬܘܿܢ "ye despised"; ܠܵܛܬ "thou didst curse", ܐܫܠܛܬܗ "gavest him power"; ܥܕܬܐ "Church"; ܡܨܝܼܕܬܐ "net"; ܥܒܼܝܼܕܬܐ "work"; ܐܒܼܕܬܝܢ "ye (f.) perished"; ܦܩܕܬܟܘܿܢ "I commanded you"; ܚܓܼܝܬ "didst", and many others. In just the same way a pair of ܬ's coalesce, in words like ܐܒܼܗܬ avhet for avhetht "madest ashamed"; ܐܒܼܗܬܢ "madest us ashamed" &c. The marking with R. and Q. varies; in effect, in all these cases only hard ܬ remains. For ܚܕܬܐ ḥeḏattā "nova", one writes ܚܕܬܐ straight away, and ܟܠܬܐ "bride" for ܟܠܠܬܐ.

Radical ܝ falls away before ܬ in ܚܕܬܐ, ܢܦܬ, ܫܦܝܼܪܬܐ: pronounce ḥathā &c., "novus" &c.

C. A final ܬ has early dropped off in the absolute state of Feminines: ā coming from ath, ū from ūth, ī from īth, e. g. ܛܒܼܐ "bona"; ܛܒܼܐ "bonitas"; ܬܘܕܝ "confession"; in their construct state the ܬ remains: ܛܒܼܬ, ܛܒܼܘܼܬ, ܬܘܕܝܼܬ; and so also in the singular case of ܚܕܵܐ "a certain (f.)", and in many adverbs (§ 155).

D. Unusual is the assimilation found in ܓܦܐ "wing" from geḏpā, as also the falling out in ܗܕܐ "this" from hāḏĕnā, and in other pronouns (§§ 67 Rem. 1; 68 Rem. 2).

LABIALS.

§ 27. ܦ and ܒ are sometimes interchangeable. Thus ܙܦܬܐ frequently occurs for ܙܒܬܐ "pitch"; and occasionally on the other hand e. g. ܛܘܒܼܐ is found for ܛܘܒܼܐ "happy", and ܚܡܘܫܒܐ for ܚܡܘܫܒܐ "Friday". The East-Syrians have, from remote times, pronounced ܒ quite like ܘ (w, u); av accordingly becomes au, and uv, ū, e. g. ܣܘܓܼܫܐ šuḥā. They also pronounce ܦ like ܘ, in cases where they leave it unusually soft and do not turn it into p (§ 23 A). Generally this transition is found in ܪܘܪܒܐ "magni", ܪܘܪܒܢܐ "magnates"; ܪܘܪܒ "made great", for רַבְרְבִין, רַבְרְבָנֵי, רַבְרֵב (§ 146). Compare ܫܘܫܡܢܐ "an ant" from ܫܘܡܫܡܢܐ (§ 31).

LIQUIDS.

n. § 28. *N*, as first radical, is almost always assimilated to the consonant immediately following it: ܐܦܩ "brought out", from *anpeq*; ܢܦܘܩ "goes out", from *nenpoq*; ܡܚܬ "brings down", from *manheth*; ܬܨܘܒ "plantest", from *tenṣov*, &c. Exception is made when ܗ follows: ܢܗܘܡ "roars"; ܢܗܪܐ "grows clear"; ܢܗܪܐ "lights", &c. (yet ܢܚܙ "thrusts" from *nenḥaz*), and in other very rare cases (§ 173 A).

As second radical, *n* is assimilated in some nouns: ܚܩܠܐ "necklace"; ܐܘܠܨܢܐ "oppression"; ܐܦܐ "face"; ܓܒܐ "side"; ܐܦܩܐ "occasion"; ܬܪܥܝܬܐ "foundation", from *'enqā* &c.,—as against ܟܢܫܐ "congregation"; ܘܕܢܒܐ, ܘܕܢܒܐ "tail", which originally must have had a short vowel after the *n*, &c. The *n* that falls away is still written in ܓܢܒ "side", and ܐܢܬܬܐ (pronounce *attā* § 26) "woman", construct state ܐܢܬܬ; so in ܐܢܬ, f. ܐܢܬܝ "thou", pl. ܐܢܬܘܢ, f. ܐܢܬܝܢ.

Farther, *n* loses its sound in many cases before ܬܐ of the feminine ending: ܓܦܬܐ *gêfettā* from *gêfentā* "vine"; ܓܒܬܐ "cheese"; ܠܒܬܐ "brick"; ܟܝܠܬܐ "a field-measure"; ܬܐܢܬܐ, ܬܐܢܬܐ(¹) "fig"; and with *n* still written, in ܡܕܝܢܬܐ "town"; ܣܦܝܢܬܐ "ship"; ܙܒܢܬܐ "a time"; ܫܢܬܐ "year"; and in ܒܣܘܡܬܐ "incense", the *n* of which is still pronounced by others.

In ܓܒܪܐ *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 ܡܡܠܠܐ *mamlā* "speech", written also in fact ܡܡܠܐ; and in ܡܛܠܠܐ *maṭlā* "covering". Thus most Syrians say ܩܘܒܠܐ *qovlā* "countenance" (others *qovelā*).

It farther falls away in many forms which come from ܐܙܠ "to go" (v. § 183), as also in forms from ܣܠܩ (v. same section).

r. § 30. *R* falls out in ܒܪܬ "daughter", construct state—(but not in the emphatic state ܒܪܬܐ).

(¹) Thus, with hard *l* according to the best tradition. Probably the sing. of ܩܡܪܐ "corals" was pronounced as ܩܡܪܐ (Talmudic כמרא).

§ 31. We have unusual abbreviations in several nouns which are ܫܫܠܬܐ "chain", from *šelšaltā* (cf. ܩܳܡܳܨ̈ܐ "tape-worms"); ܓܝܓܠܐ "wheel"; ܓܓܪܬܐ "throat" from *gargartā*; ܩܶܢܩܢܐ, "plough" from *qenqênā*; ܫܘܡܫܡܢܐ(¹) "an ant", probably from ܫܘܡܫܡܢܐ, and one or two others.

§ 31[b]. *n* beginning a word becomes *l* in several foreign words, like ܠܘܡܐ, along with ܢܘܡܐ, from νοῦμμος, *nummus*; ܠܡܛܐ with ܢܡܛܐ, from the Persian *namat* "carpet".

GUTTURALS.

§ 32. ܐ 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: ܐܢܫ or ܢܫ, ܐܢܫܐ, ܢܩܝ, "man", "men", &c.; ܐܚܪܢ or ܐܚܪܢܐ, ܚܪܢ, &c. "another"; ܐܚܪܝܐ or ܚܪܝܐ "last", ܐܚܪܝܗ "his last", &c.; ܐܣܝܢ "related"; ܐܢ or ܐ in certain cases for ܐܢܐ "I". Even in writing, this ܐ is without exception wanting in ܚܪܬܐ "end"; ܚܕ, ܚܕܐ "one" (m. and f.); ܚܬܐ "sister"; ܟܣܐ "pocket" (bag), and "bearing beam" (rafter) (v. אחד); ܬܐ, ܬܘ, &c. "come"; ܙܠ, ܐܙܠ, &c. "go"; ܐܘܙܐ, ܐܘܪܙܐ "goose", from אַוָּזָא; ܐܦ (properly "there") = אֲדַי.

§ 33. A. As a medial, ܐ disappears completely according to the usual pronunciation, when it immediately follows a consonant or a mere *sh⁰va*; and the vowel of the ܐ is transferred to the preceding consonant. Thus (a) ܡܛܐܒ *maṭev* "makes good" for *maṭ'ev*; ܢܫܐܠ "demands" for *neš'al*; ܣܢܐܬܐ "hater"; ܛܡܐܬܐ "unclean" f. (constr. st.) &c. (b) ܛܐܒ "was good" *ṭev* for *ṭ'ev*; ܫܐܠܐ *šīlā* "demanded" (part.); ܫܦܐܪ "beautiful"; ܫܦܐܪ "beautiful" (pl.); ܥܕܐܠ "blaming", &c. So too after prefixes: ܕܐܒܐ "of the father", from ܐܒܐ + ܕ; ܠܐܘܡܢܐ "to the artificer" *lummānā*; ܘܐܟܠ "and ate"; ܒܡܐ "in what? (f.)" &c. In writing, such an ܐ is always left out in ܒܣ "bad", from בְּאִישׁ, in ܡܠܦ, ܡܠܦܬ "teaches", "teachest", &c. for מְאַלֵּף, &c; farther, generally in the compound ܐܦܢ for ܐܢ ܐܦ "although".

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

Although this falling away of the ‍ ‍ is very ancient, yet the East-Syrians frequently retain it as a consonant in such cases: thus e. g. they prefer to punctuate ܢܐܫܠ, ܒܐܬܐ, 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 ‍ receives with many Syrians (always?) the pronunciation *y*, e. g. ܐܐܪ *ōyar* "air" (West-Syr.). This pronunciation, which occasionally finds expression even in writing, e. g. ܝܙܦ for ܐܙܦ "defiled" (§ 172 A B), has however not been general.

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

§ 34. An ‍, which in the beginning of the syllable ought to receive a vocal *shᵉva*,—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 ‍ ‍ or ‍ ‍, and the latter even in many cases where it was originally *a*. Thus ܐܡܪ "spoke", compared with ܩܛܠ "killed" 3. s. (originally *amar*, *qaṭal*); ܐܡܝܪ "spoken", compared with ܩܛܝܠ "killed" (from *qaṭīl*); ܐܟܘܠ "eat", like ܩܛܘܠ "kill",—ܡܬܐܟܠܐ "is being eaten" (like ܡܬܩܛܠܐ "is being killed"); ܡܠܐܟܐ "angel" = ܡܲܠܲܐܟܵܐ; ܡܟܐܒܐ "afflicted" *macheve* (East-Syrian ܡܟܲܐܒ݂ܵܐ) &c. The Nestorians occasionally write in these cases ‍ ‍ (§ 17) e. g. ܡܬܐܟܠ, which is even improperly used for regular vowels, as in ܫܐܬܐܣܝܗ = ܫܬܐܣܝܗ (§ 45) "her foundations". An *o* (perhaps lengthened?) has been thus maintained in ܐܘܪܘܬܐ (Plural of ܐܘܪܐ "manger") from *ōrawāthā*. Such an ‍ with a *shᵉva* disappears without leaving a trace in ܣܘܓܗܘܢ, ܣܘܓܐܗܘܢ "their multitude" from ܣܘܓܐ for *soᵍā*.

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

manuscripts, *e. g.* ܡܚܘܠܟܐ for ܡܐܟܘܠܬܐ "food"; ܠܚܡܐ for ܐܟܠ "eats"; ܦܟܐ for ܐܦܘܗܝ "face". On the other hand ܐ, even when a manifestly superfluous letter, is yet placed in words where it should not have appeared at all,—as in ܡܣܒ for ܡܣܒ "to take"; ܐܥܠܬܘܢ for ܥܠܬܘܢ "ye enter"; ܐܓܪ for ܓܪ "report"; ܡܐܩܡܝ for ܡܩܡܝ "stand" (pl.); ܐܘܪܟܐ for ܐܘܪܟܐ "delay"; ܪܚܘܡܐ, ܪܚܘܡܐ and even ܪܚܘܡܐ for ܪܚܡܐ or (West-S.) ܪܚܡܐ "pity", &c.; or it stands in the wrong place, like ܛܐܡܐܘܬܐ for ܛܡܐܘܬܐ "uncleanness"; ܫܐܠܐ for ܫܐܠܐ "question"; ܐܩܠܝ for ܐܩܠܝ "demanded" (part.) &c.; or it is doubled instead of being written once, as in ܒܚܐܡ for ܒܚܡ "comforts", and the like. The superfluous ܐ is a good deal in favour in certain causative forms, particularly in short ones, *e. g.* ܡܚܐ = ܡܚܫ "gives life"; ܐܟܐ "injures".

§ 36. In certain cases a vowel-less ܠ, followed by an ܐ, blends with that letter into a hard ܬ doubled and generally written ܬܬ (pointed ܬܬ, ܬܬ, ܬܬ, ܬܬ, which all express the same sound, § 26): in older days it was often signified by a single ܬ. Thus, regularly, in the reflexive of Aphel ܐܬܩܛܠ, ܐܬܩܛܠ, for *eth'aqtal*; ܐܬܩܡ "was established" (ܐܩܝܡ) v. § 177 D &c. Thus, besides, in ܐܬܬܚܕ "was held" (ܐܚܕ) for *eth'ëḥeḏ*, and occasionally in similar forms (§ 174 C). A single ܬ is almost always written for ܬܬ, if another ܬ precedes by way of prefix, *e. g.* ܬܬܩܝܡ, ܬܬܚܕ, instead of ܬܬܬܩܝܡ, ܬܬܬܚܕ.

§ 37. Even before the orthography was elaborated, a ܥ followed by another ܥ in the same root became ܐ (ܐܠܥܐ "rib", from ܥܠܥܐ; ܐܥܦ "doubled", from ܥܥܦ, and many others)(¹): In like manner, with the West-Syrians, a ܥ coming immediately before ܗ becomes ܐ and is treated like it in every respect. Thus ܕܟܪ "remembered",—pronounce ܐܕܟܪ, from ܕܟܪܗ; ܡܕܟܪܢܘ "recollection",—pronounce ܡܐܕܟܪܢܘ; *metheheḏ* for ܡܬܕܟܪ, &c. This change, which becomes noticeable even in the fourth century, and is occasionally indicated also in writing (ܐܗܘܝ, ܐܘܗܝ for ܕܘܗܝ: ܚܕܝ "to be in heat"), has however remained unknown to the East-Syrians.

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

Marginal notes: ܬܬ becoming ܬܬ.

ܥ•

ܗ•

(¹) Cf. ܢܢܥܐ "mentha" ['mint'] from נַעֲנָא.

passed into ܐ (*e. g.* in ܐܢܘܢ secondary form of ܗܢܘܢ "they", and in the Aphel ܐܩܛܠ from *haqtel*, &c.), falls away in pronunciation in many forms of the suffix of the 3ʳᵈ sing. masc., *e. g.* ܡܠܟܘܗܝ *malkau* from *malkauhī*, "his kings"; ܒܢܝܗܝ "built it" (m.); ܩܛܠ ܠܗ "kills him". The personal pronoun— ܗܘ "he" or ܗܝ "she"— loses the ܗ, when it is enclitic, *e. g.* ܩܛܠܘ ܗܘ *qĕṭalū*; ܠܗ ܗܘ or ܠܗܘ *lēhū*; ܡܢܝ ܗܝ *mānāi* from *mānā hī*; ܡܢܐ ܗܘ from *mānā hū*. In fact ܡܢܝܗܝ, ܡܢܝܗ, ܐܝܬܝܗܝ are often written for ܡܢܐ ܗܘ, ܠܗ ܗܘ, ܐܝܟܐ ܗܝ. So always ܠܝܬ "not", from ܠܐ ܗܘ. From ܗܢܘܢ ܗܢܘܢ, ܗܝ ܗܝ come ܐܢܘܢ, ܐܢܝܢ: but ܗܘ ܗܝ is occasionally written even yet, though we do not so often meet with ܗܢܘܢ.

The ܗ of ܗܘܐ "*fuit*", falls away when employed as an enclitic: ܩܛܠ ܗܘܐ, ܩܛܠܝܢ ܗܘܘ (§ 299), &c.

The ܗ of the very common verb ܝܗܒ "to give" falls away in the Perfect in all cases where it had a vowel; thus ܝܗܒ, ܝܗܒܬ, ܝܗܒܬܘܢ, ܝܗܒܘ, &c. The East-Syrians suppress the ܗ even in cases like ܝܗܒܬ, &c., and similarly in ܐܬܝܗܒ, ܡܬܝܗܒ, &c.

For ܝܗܘܕܐ "Judah", ܝܗܘܕܝܐ "a Jew", &c. (from יְהוּדָא, יְהוּדָיָא, &c.) one may say also ܝܘܕܐ, ܝܘܕܝܐ *Yūḏā*, *Yūḏāyā*. ܝܘܕܐ &c. are written even without ܗ.

§ 39. In Greek words ܗ is often written to express the aspirated ῥ, *e. g.* ܪܗܘܡܐ Ῥώμη, ܦܪܗܣܝܐ, ܦܪܗܣܝܐ (along with ܦܪܪܣܝܐ, ܦܪܪܣܝܐ and other forms of transcription) παῤῥησία, &c. This ܗ has no consonantal value, and only in mistake is it treated occasionally as a true consonant.

THE VOWEL-LETTERS ܘ AND ܝ.

§ 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 ܝܠܕܐ "child"; ܝܠܕܬ "she bare"; but ܐܘܠܕ "he begat"; ܡܘܠܕܐ "birth", &c. The initial *w* is however kept in ܘ, ܘ "and"; ܘܠܐ "it is becoming" (and so ܘܠܝܬܐ f.; ܘܠܝܬܐܝܬ "decently" &c.); ܘܥܕܐ "an appointment" (and thus ܘܥܕ "to appoint", ܐܘܥܕ "to agree upon"); ܘܪܝܕܐ "vein"; add the interjection ܘܝ "woe!", whence ܘܝܐ "the woe"; so too ܘܪܘܪܐ "bee-eater", and ܘܩܐ "a kind of partridge", which two words evidently are meant to re-

produce the natural calls of these birds. Other words beginning with ܘ like ܘܪܕܐ "rose" are foreign or uncertain.

B. ܘ and ܝ 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: ܫܘܘܕܝܐ "promise" (with ܫܘܕܝ šaudī "promised") šūdāyā, not šuvdāyā, for it was frequently even written with just one ܘ([1]); ܠܘ lau "not", not lav (from lā-ū, lāhū § 38); ܩܪܘ (East-Syrian ܩܪܐܘ) "called" qêrau; ܓܠܝܘ "revealed" (3 pl.) gallīu (not gallīv)([2]); ܒܝܬܐ "house" baitā; ܩܝܡܝܢ "rise" qāimīn; ܐܘܪܗܝܬܐ "Edessena" Orhāitā, &c.

C. ܝ without a full vowel always becomes ī in the beginning of the syllable. In the beginning of a word ܐܝ is often written for it; thus ܝܬܒ, ܐܝܬܒ ithev "sat", from יְתֵב; ܝܕܥ, ܐܝܕܥ īda' "knew", from יְדַע, ܐܝܕܥܐ "knowledge"; ܝܪܚ, ܐܝܪܚ "month" (emphatic state ܝܪܚܐ); farther, ܝܠܕܬ or ܐܝܠܕܬ, ܝܠܝܕ or ܐܝܠܝܕ &c. In later times the ܐ is not so often written in such cases as it was in earlier days. But still the ܐ is always found in ܐܝܩܪ "honour", ܐܝܕ "hand", ܐܝܡܡܐ "day", and thus in ܠܐܝܩܪ, ܐܝܩܪ &c. On ܝܘܬܪܢ along with ܝܘܬܪܢ, and ܝܘܗ instead of ܬܘܗ v. § 38.

So too, within the word, ܝܬܝܗܒ "is given", from ܢܬܝܗܒ; ܣܝܡܘܗܝ "their breast", from חֲדַיְהֵן (ܣܝܠ); ܟܘܣܝܬܐ "cap", from כּוּסְיְתָא; ܙܘܥܗܘܢ "their commotion", from ܙܘܥܐ, &c.

In a closed syllable ye or yi becomes ī in ܐܝܬ "exists", and in the foreign names ܐܝܣܪܝܠ or ܐܝܣܪܐܝܠ "Israel"; ܐܝܣܡܥܝܠ "Ismael" (both with orthographic variants); ܐܝܙܪܥܝܠ (for יִזְרְעֶאל); and ܐܝܫܘܥ. Quite exceptionally, other forms are found, v. § 175 A, Rem.

For ܝܫܘܥ "Jesus" the Nestorians say ܝܫܘܥ Īšō'.

([1]) Vice versâ,—because ܘܐ was pronounced like ܐܐ, the words pronounced šukōnō, šudōlō were in later times written ܫܘܟܢܐ, ܫܘܕܠܐ, where the doubled ܘ had no etymological foundation, since these words in their fundamental form are šukkānā, šuddālā, and belong to šakken "presented", and šaddel "enticed".

([2]) The barbarous custom of pronouncing ܘ in the end of a syllable like a German w or indeed an f, instead of giving it a vowel sound (e. g. אבו aβīu, מלכיו melākhāu), should be given up in Hebrew too.

D. In the middle of the word, *ya* becomes *ī* in the adverbial ending *āïth*, from and along with *āyath* (§ 155 A). ‍‎ܘ, which appears as an initial letter without a full vowel only in ‍‎ܘ "and" (A *supra*), is sometimes treated within a word just like ‍‎ܝ. Thus from remote times there appear as alternative forms ܚܰܝܘܸܬܳܐ *ḥaiwēthā* and ܚܰܝܽܘܬܳܐ *ḥayūthā* "animal"; ܚܰܕܘܬܳܐ and ܚܰܕܽܘܬܳܐ "joy" (§§ 40 D; 101; 145 F)(¹): forms with *ū* in these cases have become more usual; while other forms,—for instance, ܠܐܘܬܳܐ along with ܠܐܝܘܬܳܐ (לְאִיוּתָא) "weariness", ܘܢܶܬܪܘܣܥ (East-Syrian) along with ܘܢܶܬܪܘܣܥ "that they may have room"—occur only in isolated cases.

E. A ‍‎ܝ after *ā*, and before another vowel, is pronounced by the East-Syrians like ‍‎ܐ, thus ܚܰܝ "lives", ܐ̄ܚܪܳܝܬ "at last", like *ḥāē, ḥěrāath*, &c.(²) (thus the converse of § 33 B). Perhaps old modes of writing, like ܪܘܚܣܠܡ for ܪܘܚܳܢ̈ܳܝܶܐ "spiritual"(pl.), are founded upon this. If the vowel succeeding ‍‎ܝ, after *a* or *ā*, is *e* or *i*, then the difference between the highly vocal *y* and ‍‎ܐ is hardly perceptible. Whence come the interchangeable forms ܡܺܝܬܳܐ and ܡܺܟܺܐܠ "dead"; ܦܫܝܢ "remaining" and ܦܟܠܝ (§ 118); ܐܫܩܰܐܠܬ and ܐܫܩܬܠ "give me to drink" (§ 196) &c.: Thus old MSS. have ܡܶܢܙܰܠ for ܡܶܢ̈ܝܰܠ "truly" (§ 155 A).

F. In the same way *awu* and *a'u* are scarcely distinguishable by the ear. Accordingly we find, for example, ܐܪܡܥܘ or even ܐܪܡܐܘ for ܐܪܡܝܘ "they threw" (§ 176 E), ܣܣܘܗ or ܣܣܐܘܗ for ܣܣܠܐܘܗ "they struck him" (§ 192), &c. Similarly, ܡܶܠܬܳܐ as well as ܡܶܠܐܬܳܐ "matter".

G. ‍‎ܝ serves in rare cases as a mark of a vowel and a consonant at one and the same time; *e. g.* in ܢܒܺܝܳܐ *nĕvīyā* "prophet" (in which the conclusion must have a sound differing very little indeed from that in ܐܶܬܐ "come", &c.); ܨܝܽܘܬܳܐ *ṣiyūthā* "form"; and in the before-mentioned ܐܫܩܰܠܬ *ašqāyīn*. Similarly ܩܘܪ̈ܝܣ for ܩܘܪ̈ܝܰܝܢ *quryāyīn* "rustici" (to avoid the triple ‍‎ܝ).

H. The Greek *ια, ιω*, &c. are sometimes treated as monosyllables, sometimes as dissyllables, for instance: ܐܺܝܕܘܛܝܣ ἰδιώτης; ܐܟܣܢܝܐ ξενία,

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

(²) Accordingly they like to put a small ‍‎ܐ over such a ‍‎ܝ.

ܡܪܩܝܘܢ Μαρκίων, together with ܕܝܬܩܐ; ܕܝܬܝܩܐ διαθήκη (along with ܕܝܬܝܩܐ); ܦܪܛܘܪܝܢ πραιτόριον (and ܦܪܛܘܪܝܢ) &c.

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

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. ܩܡܬܘܢ "ye stood" (2. m. pl.), ܐܩܝܡܬܘܢ "ye raised", and later formations like ܒܪܝܟܬܐ (first from *běrīkhěthā*) "*benedicta*", ܝܬܒ "sit" (part.), ܐܥܝܪܗ "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 ܥܠܡܩܒ "eternities", for ܥܠܡܩܒ, ܥܠܡܝܢ, &c., and so too in the final syllables of ܐܬܬ for ܐܬܬ "she came", (ܐܬܬ), &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 ܐܪܡܬܗ "she threw it (m.)" for ܐܪܡܝܬܗ.

Long vowels.

Rem.—As they have ceased to notice that the — , which they perhaps write in ܢܠܦ but pronounce short, is a long vowel, they set down now and then —̇— for short *a*, e. g. ܡܠܦܝܢ for ܡܠܦܝܢ, ܡܠܦܝܢ "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 *shěva mobile*. This occurrence is precisely what has given the language its characteristic stamp. Thus, for instance, ܩܛܠ *qěṭal* from *qaṭal* "killed"; ܕܗܒ from *dahav* (cf. ܕܗܒܐ) "gold"; ܡܡܠܟܝܢ from *mamlikhīn*

Short vowels.

"are kings" (sing. ܡܲܠܟ̈ܝ̣ܢ), &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 Rukkākhā 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 ܪܲܒܝ (*rabbī*, West-Syrian *rabī*) "brought up"; ܪܸܒ̈ܝ̣ܬܐ "interest"; ܡܚܸܡ (*maḥḥem*) "heats"; ܩܘܿܛܵܠܐ (*quṭṭālā*) "murder"; and so even ܫܲܐܠ "asked"; ܫܘܿܐܵܠܐ "question" (for theoretical *ša^{,,}el, šu^{,,}ālā*). 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. ܡܲܠܐܲܟ̣ܐ for מַלְאָכָא "angel"; in the secondary forms ܢܸܩܘܿܡ, ܢܸܩܸܡ for ܢܩܘܿܡ, ܢܩܸܡ "stands", "sets" (§ 177 C); in many later forms like ܡܲܠܟ̇ܘ̈, ܩܲܛ̈ܠ̣ܝ̣ (§ 158 D); and in the forms of the Imperative with Object-suffixes like ܐܲܕܒܸܪܲܝܢܝ "lead me" (§ 190), &c. So also is it in forms like ܓܲܠܝ̣ܬ̣ܗ̇ "she revealed it" (§ 152), a recent formation from ܗ̇— + ܓܲܠܝ̣ܬ̣. 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 ܕܲܗ̱ܒ̣ܐ from *dahavā* "gold"; ܕܸܟ̣ܪܐ from *dakharā* "a male"; ܩܸܛܠܲܬ̣ from *qaṭalath* "she killed", &c.

E. So too, when the prefixes ܒ ܠ ܕ ܘ come before a vowel-less consonant, their vowel remains as an *a*(¹), thus ܒܡܲܠܟܐ from ܡܲܠܟ + ܒ "in a king"; ܠܓܲܒ̣ܪܐ "to a man"; ܕܩܲܛܸܠ "who killed"; ܘܲܢܣܲܒ̣ "and took". With the words mentioned in § 51, which may assume an ܐ as their commencement, the prefix ܒ is given as ܒ, and so with the other prefixes, thus ܒܫܛܪܐ "in the written bond"; ܠܸܫܬܐ "to the six", &c.

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

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

from ܡܚܟܠ + ܝ + ܘ; ܘܠܚܘܓܫܐ "and to him that is involved in murder", from ܩܠܠܐ + ܚ + ܝ + ܠ + ܘ; ܘܠܩܡܫܐ from ܩܠܐ + ܝ + ܚ + ܘ, &c. (but of course ܠܚܘܓܫܐ, ܩܡܫܐ, &c.).

If the second consonant of such a word is an ܐ, then the prefix usually takes the vowel: ܘܡܐܐ "and a hundred" *wamā* from *wam'ā* = ܡܐܐ + ܘ; ܕܠܝ "who wearied" *dalī* from *dal'ī*; ܘܣܐܢ "and put on thy shoes" *wasan* from *was'an*, &c. And yet, along with these are also found, through ignoring the ܐ, forms like ܘܫܐܠ "and demanded" *wešel* = *wĕ* + *šel* (along with ܘܫܐܠ); thus, in particular, we most frequently have ܘܡܐܣܐ, ܘܐܣܝܬ, ܘܡܐܣܝܟ, and other forms from ܐܣܝ "to heal".

When two such prefixes stand before initial ܐ, the ܐ is generally neglected, *e. g.* ܘܒܡܢ "and in whom *or* what?", from ܡܢܐ + ܒ + ܘ; ܘܠܐܡܟ "and to thy mother"; ܠܕܐܕܟܪܢ "to him who remembered us"; ܘܠܐܠܗܐ "*et Deo*", &c.—More rarely with ܸ: ܠܕܐܗܡܠ "to him who neglected", from ܐܗܡܠ + ܝ + ܠ; ܕܐܘܪܚܐ "he who is on the way", &c. The same fluctuation is found with ܕ, ܒ, from *ye*: ܕܒܐܝܕܐ "who *or* what is in hand"; ܘܒܐܪܬܝܣܦܐ, with ܕܐܪܬܝܣܦ, ܒܚܣܡܐ (East-Syrian § 40 C); ܘܐܕܟܚܠܐ, &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 ܒ, originating according to § 40 C, yields with such a prefix the forms ܒܝ, ܚ, &c., *e. g.* ܘܝܕܥ or ܘܐܝܕܥ "and knew", from ܝܕܥ, ܐܝܕܥ (= יָדַע) + ܘ.

Rem. The Nestorians oddly give the vowel *a* to the prefixes before ܣܘܕܝܐ, ܣܘܕܝܐ, &c., "Judah, Jew", thus ܒܐܝܗܘܕ, ܕܝܗܘܕ, ܕܒܝܗܘܕ, &c.

SOME OF THE MOST IMPORTANT VOWEL-CHANGES.

§ 44. The *ā* is retained with the East-Syrians, but has become *ō* with the West-Syrians. The former also set down ܸ for the most part to represent the Greek *α*, particularly in an open syllable,—for which the West-Syrians prefer to keep ܰ.

Before *n* the transition from *ā* to *ō* is partly found even earlier; thus in the sporadically occurring ܬܡܢ, ܬܡܢܐ, ܒܣܡܢܐ, ܟܦܣܡܢܐ, &c., for ܬܡܢ "there", ܬܡܢܐ "eight", ܒܣܡܢܐ "spices", ܟܦܣܡܢܝܬܐ "*menstruans*"; in

ܐܦ = ܐܘܦ "also" [1]; still more usual are ܢܣܝܘܢܐ "temptation" (from ܢܣܝ though somewhat different in signification ["test *or* trial" 2 Cor. 2. 9]); ܓܠܝܢܐ as well as ܓܠܝܢܐ "revelation"; ܝܪܩܘܢܐ "vegetables" &c. (§ 74).

a. § 45. *a* has frequently become *e*, e. g. ܩܛܠܬ "she killed", from *qaṭalath* (cf. ܩܛܠܗ "he killed him"); ܒܣܪܐ "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 ܐܠܨ *alaṣ* for ܐܠܝܨ "afflicted" (§ 174 A); ܫܬܐܣܬܐ for ܫܬܐܣܬܐ "foundation"; ܡܥܪܬܐ for ܡܥܪܬܐ "cavern"; ܪܗܛܐ for ܪܗܛܐ "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*: ܐܫܟܚ, ܡܫܟܚ instead of *aškaḥ, maškaḥ* "find" (§ 164); ܡܣܟܬܐ "texture", contrasted with ܡܪܕܝܬܐ "course"; ܡܫܬܘܬܐ "feast" (but ܡܫܬܝܐ the same) overagainst ܡܪܕܘܬܐ "chastisement"; ܬܫܘܝܬܐ "bed", ܬܫܡܫܬܐ "service", contrasted with ܬܟܣܝܬܐ "covering", ܒܥܘܬܐ "petition" (but ܬܫܥܝܬܐ "narration") [2]: notice farther ܐܡܪ, ܐܡܪ, ܐܡܪ (§ 51). Similarly *s* in ܒܣܬܪ "behind", from ܒܣܬܪ + ܒ, 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 ܐ, as in ܒܐܪܐ "well"; ܪܫܐ or ܪܫܐ "head"; ܐܡܪ "says" (§ 53): and sometimes it has been produced in other ways, as in ܟܐܦܐ "stone", ܬܪܝܢ, ܬܪܝܢ, or ܬܪܝܢ, "right, just" (§ 98 C). In an open syllable *ē* is, without regard for etymology, expressed freely by ܐ, or even not expressed at all (and in the same way the Greek *αι* and *ε* are dealt with: thus even ܩܐܪܣܐ *qērsā* = καιρός), while in a closed syllable ܝ (or even ܐܝ) is set down by preference: In later times ܝ is more prevalent; e. g. the old form ܢܦܫܐ, becomes later ܢܦܝܫܐ *nēfēšā* "refreshment, recovery"; and ܠܡܐܢܐ λιμένα "harbour" takes later the form ܠܡܝܢܐ, &c.

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

[2] ܪܗܒܢܐ "a pledge" is a borrowed word from the Assyrian, and accordingly does not belong to this class.

This *ē* became to a large extent *ī* with the West-Syrians: They said ܐܳܡܰܪ *nīmar* "says", ܐ݂ܚܪܺܝܢܳܐ *ḥerīnō* "alius", ܪܺܫܳܐ *rīšō*, ܟܺܐܦܳܐ *kīfō*, *kīn*, &c. Yet they keep the —— in ܢܳܐܶܟ݂ܠܳܐ "eats", ܡܶܐܟ݂ܘܽܠܬܳܐ "food", ܓܶܐܪܳܐ "arrow", &c.; and there are found still in isolated cases ܢܶܐܠܰܦ as well as ܢܺܐܠܰܦ, ܡܺܐܠܰܦ as well as ܡܶܐܠܰܦ (Inf.) "to swear", ܢܶܐܒ݂ܕܽܘܢ as well as ܢܺܐܒ݂ܕܽܘܢ "are lost" (2. m. pl.), &c. (§§ 174 A, 175 B). ܐ, ܝ — or the defective form of writing *i*, — are (even apart from etymology) in these cases almost invariably certain marks of an original *ē*. The style of writing of the East-Syrians separates —— *ē* with tolerable consistency from ـܝ *ī* [1].

In the end of a word the West-Syrian transition from *ē* to *ī*, except in ܠܐ (= Hebr. לֹא) appears only in Greek words in γ, *e. g.* ܕܝܺܐܬܺܝܩܺܐ or even ܕܝܺܐܬܺܝܩܺܐ διαθήκη for ܕܝܰܬܺܩܐ of the East-Syrians. Otherwise —— remains here: ܓܳܠܐ "reveals", ܡܰܠܟ݂ܶܐ "kings", &c.

§ 47. The short —— seems to have been *ĕ* in the West, from an- e. cient times; in the East it was pronounced sometimes as *ĕ*, sometimes as *ĭ*. This difference has no grammatical significance.

A short *ĕ* may often be lengthened in the concluding syllable through the (original) tone: thus ܕܳܐܶܠ "terrifies", ܩܶܛܠܶܬ݂ "I killed" (in which cases the second vowel is written by the East-Syrians with ——) should perhaps be pronounced *dāḥēl*, *qeṭlēth*: It is the same perhaps with the monosyllabic ܡܶܢܫܶܠ (ܫܶܠ) "suddenly" and ܫܶܬ "six", for which ܫܶܠܐ and ܫܶܬܐ 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 ܒܶܪܝ "my son" (§ 146) has a long *ē*.

§ 48. The ܳ (*ō*) with the West-Syrians at an early date coincided *ō, o.* with ܘ (ܘ——, *ū*). It has been retained only in the interjections ܐܳܘ and ܐܳܦ "oi" (for which others say ܘܳܝ). Thus we have otherwise ܩܳܛܘܽܠܳܐ *qōṭūlō* for ܩܳܛܳܠܐ *qātōlā* "murder"; ܨܠܽܘܬ݂ܳܐ *ṣelūthō* for ܨܠܳܬ݂ܳܐ *ṣelōthā* "prayer", &c. Moreover such an East-Syrian ܳ appears not seldom to be only the result of toning down an original *ū*, especially in the neighbourhood

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[1] Now-a-days the East-Syrians pronounce ——,—both in cases where it corresponds to the —— and in those where it corresponds to the —— of the West-Syrians, —for the most part very like *ī*, and yet in another way than the pointed ـܝ.

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of a guttural or an *r*, *e. g.* ܬܥܡܩ (§ 40 C), ܪܚܦܗ "small", ܣܘܪܗܩ "hole", ܡܥܡܘܥܐ "report", ܟܦܐ "rock", and many others: so too in the neigh-bourhood of an *n*, *e. g.* ܐܬܘܢܐ "oven", ܡܫܟܢܐ "tent". In many cases ܘ may denote an *o* originally short, but lengthened by the tone; so perhaps in ܢܩܛܘܠ "kills", ܡܩܕܫ "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 ܘ (*o*) from a short ܘ (*u*), but this distinction is of little importance. Here too a guttural or an *r* frequently seems to bring about the ܘ pronunciation, *e. g.*: ܫܘܒܚܐ "glory", ܐܘܪܝܐ "manger", &c.

It is curious that the West-Syrians have, besides the form ܟܠ "all", the form *kol*, which accordingly they have to write ܟܠ. Is it a length-ened *kōl?* So too ܟܠܗ, ܟܠܟ, &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 ܘ and ܘ; 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—ܘ, —ܘ, *e. g.* ܐܪܘܢܘܣ, ܐܪܘܢܘܣ ϑρόνος—,or they become *u*. There is a good deal of variation in the usage, *e. g.* ܩܝܡܘܣ and ܩܝܡܘܣ, ܗܓܡܘܢܐ and ܗܓܡܘܢܐ ἡγεμών &c.

With the East-Syrians ܘ 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 —ܘ with defective-writing for the Greek *o, ω*, and pronounce it *ā*, *e. g.* ܬܐܘܕܘܪܘܣ *Theodāros* for ܬܐܘܕܘܪܘܣ Θεόδωρος.

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 ܒܝܬܐ, ܒܝܬ "house"; with ܚܝܠܐ, ܚܝܠ "strength"; with ܥܝܢܐ, ܥܝܢ "eye"; ܡܓܠܝܢ from *meyallain*, "they reveal"; ܬܪܝܢ from *terain*, "two"; ܣܘܦܐ, ܣܘܦ, ܣܘܦ "end", &c. So by analogy from ܗܕܐ (*in*

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

ܡܘܬܗܘܢ, ܡܘܬܝ "their, my death", ܥܝܢܟܘܢ "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 ܡܠܟܝܟܝ (from *malkaikā*), ܡܠܟܝܢ (from *malkainā*) "thy, our kings", and in verbal forms like ܓܠܝܬ and ܓܠܝܢ (from *gêlaitā, gêlainā*) "thou didst reveal", "we revealed". In ܠܝܬ "is not", from ܠܐ ܐܝܬ, the diphthong is of more recent origin. On the other hand we have simplification in ܬܘܪܬܐ, ܬܘܪܬܐ "cow", from *taurêthā*, and in East-Syrian ܠܠܝܐ, ܠܠܝܐ *lêlyā, lelyā*, West-Syrian ܠܠܝܐ, usually ܠܠܝܐ from *lailêyā* "night". So too in ܒܝܥܬܐ, ܒܝܥܬܐ "egg" from *baiʿêthā*, pl. ܒܥܐ, ܒܝܥܐ.

B. The East-Syrians for the most part write ܘ— for ܘ—, and much more rarely ܘ—. So also in cases where the *w* is virtually doubled, as in ܚܘܝ = ܚܘܝ חַוִּי "pointed out"; ܬܩܘܐ תְּקַוֵּא "thou remainest"; ܟܘܐ = ܟܘܐ "windows", &c. Thus too in ܡܪ̈ܘܬܐ = ܡܪ̈ܘܬܐ "Lords", and other plurals of that kind; farther in cases like ܐܫܩܝܗܘ = ܐܫܩܝܗܘ "give ye him to drink"; ܪܓܡܘܢܝ = ܪܓܡܘܢܝ "they overthrew me" (§ 192).

Sometimes on the other hand they write ܣ— for ܣ—, e. g. ܝܚܦܢ for ܝܚܦܢ "barefooted", and always in the Imperative ܩܘܛܠܝܗܝ = ܩܘܛܠܝܗܝ "kill him".

The West-Syrians also write an *au* produced by *ā* and *u* coming together,—with the vowel-sign ܰ—, e. g. ܡܠܟܘ *malkau* "is king", although the separate members are ܘ + ܡܠܟܐ. With them indeed ܡܠܟܘ would have the sound *malkōu*.

<div style="text-align:center">LOSS OF VOWELS.</div>

§ 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 ܠܢ from *lánā* "to us"; ܐܢܬ from *á(n)tā* "thou"; ܩܛܠܬ from *qêṭáltā* "hast killed", &c. (but ܡܠܟܐ *malkā* "king", &c.). Other final vowels too have at quite an early date thus fallen away,

Loss of
vowels.

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) $\bar{u}$ of the plural in the Perfect and Imperative after consonants: ܩܛܰܠ *qêtal* from *qětálū*; ܩܶܛܠܶܬ, ܐܶܩܛܠܶܬ, ܩܶܛܠܶܬ; ܡܰܫܒܰܚ "they praised", &c. (but we have the full sound in ܓܠܰܘ *gělau*, ܓܰܠܺܝܘ *gallīu* "revealed", &c.).

(2) $\bar{i}$ of the suffix of the 1ˢᵗ sing. after consonants, thus: ܡܰܠܟ *malk* "my king" from *malkī*; ܩܰܛܠܰܢܝ "killed me"; ܓܠܳܢܝ, ܓܠܳܢܝ "revealed me", &c. (but ܡܰܠܟܰܝ "my kings"; and also the monosyllables ܒܺܝ "in me", ܠܺܝ "to me", in which no falling away was possible: So too ܟܽܠܝ, ܟܽܠܝ "I wholly", "the whole of me" ["my totality"]).

(3) $\bar{i}$ of the suffix of the 3ʳᵈ sing. m. ܗܝ with the noun: ܡܰܠܟܰܘܗܝ *malkau* from *malkauhī* "his kings", and with the Verb in cases like ܢܶܓܠܶܝܘܗܝ, ܡܶܩܛܠܺܝܘܗܝ, ܩܛܠܽܘܗܝ, no doubt from *gělaihī* &c.

(4) $\bar{i}$ of the 2ⁿᵈ fem. sing. in ܐܰܢܬ *at* from *a(n)tī* "thou" (f.); ܡܰܠܟܶܟܝ *malkékh* from *malkékhī* (both with *é?*); ܩܛܶܠܬܝ; ܓܠܶܣ; ܬܶܩܛܠܺܝܢ, &c.

(5) In the following special cases: in ܡܶܢ ܫܶܠܝ "from quiet" = "suddenly", absolute state of ܫܶܠܝܐ from *šélī* (like פְּרִי); in ܐܶܡܰܬܝ "when?" from *emmáthai*; ܐܶܬܡܳܠܝ "yesterday" from *ethmálē*; and the derived word ܡܶܬܡܳܠܝܢ "the day before yesterday"; lastly in the much maimed form ܐܶܫܬܩܰܕܝ (or ܐܶܫܬܩܰܕ) "last year".

B. Even in very ancient MSS. the unpronounced ܝ's are often wanting: a similar ܘ is more rarely omitted. Conversely ܝ, 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 ܐܰܠܳܗܝ for ܐܰܠܳܗ "God" (Construct State); ܐܳܒܝ for ܐܳܒ "August"; ܪܽܘܚܝ for ܪܽܘܚ "spirit". Occasionally it is

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([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.* ܩܛܠܬ̇

for ܩܛܠܬ "she killed". Such an employment of ܬ in the 3rd pl. fem.

Perf. has gradually come into full use with the West-Syrians; ܩܛܠܝܢ

"they (f.) killed", for the old ܩܛܠܝ retained by the East-Syrians (from

original *qĕṭálā*, not *qĕṭálī*). The employment of ܬ in the 3rd sing. fem.

Imperf.,—coming into view in rather late times,—prevails among the

West-Syrians, though not quite so universally; ܬܩܛܠ̇, ܬܩܛܠܝ̇ "she

kills", &c., in order to distinguish it from the 2nd sing. masc., ܬܩܛܠ,

ܬܩܛܠ "thou killest": the Nestorians are completely unacquainted with

the ܬ in this usage.

NEW VOWELS AND SYLLABLES.

§ 51. An ܐ with a vowel is sometimes prefixed to an initial con-
sonant which has not a full vowel. Thus ܐ in ܐܫܬ "six", ܐܫܬܝܢ "sixty",
alongside of ܫܬ, ܫܬܝܢ; ܐܫܛܪ "a written bond" along with ܫܛܪ, and
always ܐܫܬܝ "drank"; farther ܡܟܕܘ "already" sometimes for ܡܟܕܘ.
Frequently so in Greek words with στ, σπ, like ܐܣܛܪܛܝܐ or ܣܛܪܛܝܐ
στρατεία, ܐܣܦܝܪܐ and ܣܦܝܪܐ σπεῖρα, &c.

The prefix, pretty frequently met with in ancient MSS. before ܪ, is
probably to be pronounced ܐ; *e. g.* ܐܪܚܝܡܐ for ܪܚܝܡܐ "Beloved"; ܐܪܕܝܐ
for ܪܕܝܐ "upper garment"; ܐܪܩܝܥܐ for ܪܩܝܥܐ[1] "firmament"; ܐܪܓܐ for ܪܓܐ
"contented", and many others. So too ܐܣܡܘܟܐ for ܣܡܘܟܐ "a meal";
ܐܓܠܝܕܐ for ܓܠܝܕܐ "ice". In the frequently occurring ܐܘܡܟܕܐ the *u* of
the rarer form ܡܘܟܕܐ, ܡܘܟܕܐ is brought to the front. The early
adopted Persian word *rāzā* ܐܪܙܐ, more rarely ܪܙܐ, ܪܐܙܐ "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 ܒ ܠ ܪ after a
word ending in a consonant, *e. g.* ܐܝܬ ܠܗܘܢ "is to them" *ith elhōn* (with
three syllables) = ܐܝܬ ܠܗܘܢ.

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[1] ܐܪܩܝܥܐ is measured as dissyllabic like ܪܩܝܥ in MOESINGER's Monumenta
Syriaca II, 86 v. 152 *et passim*, but ܐܪܕܝܐ, ܪܕܝܐ 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 ܡܕܢܚܐ = ܡܕܝܢܚܐ "sunrise"; ܕܚܠܬܐ = ܕܚܠܬܐ "fear"; ܬܫܒܩ = ܬܫܒܩ "you permit *or* remit"; ܕܚܠܝܢ = ܕܚܠܝܢ "thou fearest (f.)"; ܢܙܒܢܘܢ = ܢܙܒܢܘܢ "they buy"; also ܡܘܡܝܐ = ܡܘܡܝܐ "she swears"; ܙܘܥܬܐ = ܙܘܥܬܐ "quaking"; and ܫܐܠܬܐ (= ܫܐܠܬܐ v. *infra* C) "question". Particularly does this occur when one of the letters is a liquid or ܓ ܐ ܗ ܘ ܥ; 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 *marhᵉṭānā* "the hastener", as the sign of the shorter (§ 17). Yet often the full vowel is also written instead of the former, thus ܐܫܠܛܬ or ܐܫܠܛܬ = ܐܫܠܛܬ "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 ܡܡܠܠܬܐ = ܡܡܠܠܬܐ from *qalqaltā*. 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 ܥܩܪܒܐ "scorpion", has come the West-Syrian ܥܩܪܒܐ and then the East-Syrian ܚܩܪܒܐ.

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

The relations of Rukkākhā 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 *ē*, which for the most part is farther developed with the West-Syrians into *ī*.

Thus ܪܹܫܵܐ from רֵאשָׁא "head"; ܐܵܡܲܪ "says"; ܢܵܐܟ̣ܹܠ "eats"; ܐܹܡܲܪ "I say"; ܕܹܒ̣ܵܐ "wolf", from דְּאֵבָא; ܓ̣ܘܿܒ̣ܵܐ "a well" (also written ܓܘܿܒ̣ܵܐ § 46), and so forth.

On the other hand the ܐ becomes ā in ܥܵܢܵܐ "small cattle", through the influence of the neighbouring gutturals from עָאנָא; ܩܪܵܒ̣ܵܬ̣ܵܐ "battlements" from קְרָאעִיתָא; ܥܵܠܵܐ "a certain thorny shrub" from עָאלָא; and similarly ܥܸܒ̣ܵܐ "bosom" from חָאנָא for original הֲעֵנָא.

In the end of the word we have ܢܵܐ from na'. In other cases ܐ— is retained here according to the analogy of corresponding forms ending in other gutturals, e. g. ܛܲܡܐܵܐ "unclean" (§ 100); ܛܲܡܐܵܐ "polluted"; ܒ̣ܲܝܐܵܐ "consoled" (§ 172), &c.

§ 54. ܥ ܗ ܚ and ܐ as final radicals, especially when they close Of the other gutturals and of r. the syllable, transform an ĕ into an ă; thus, ܝܵܕܲܥ "knows" (compared with ܝܵܬܹ̇ܒ "sits"); ܕܲܒ̣ܲܚ "sacrificed", compared with ܡܲܠܹ̇ܟ̣; ܩܵܡ "arose", for nĕveh; ܕܲܒ̣ܲܪ "leads", for nĕdabber; ܐܘܿܕܲܥܢ "we made known"; ܩܹܡܬ̇ܘܿܢ "you arose"; ܦܵܪܲܚܬܵܐ "a bird"; ܕܲܒܲܪܬ̇ܘܿܢ "you led", &c. (§ 170).

In rare cases the transformation of an ŏ into a, before these final consonants, has been retained from very remote times, as for instance in ܢܸܦܬܲܚ "opens"; compare on the other hand ܢܸܟ̣ܣܘܿܢ "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. ܩܵܛܠܝܼܬ̇ܘܿܢ (ܩܵܛܠܝܼܢ ܐܢ̄ܬ̇ܘܿܢ) from qāṭlīn a(n)tōn; ܩܵܛܠܲܬ̇ from ܩܵܛܠܵܐ ܐܲܢ̄ܬ̇; ܚܙܹܝܬ̇ܵܟ̣ "benedicta tu", from ܚܙܹܐ ܐܲܢ̄ܬ̇; ܩܵܛܠܵܐ from ܩܵܛܠܵܐ ܐܢ̄ܬ̇ (§ 64 A), &c. Blendings with ܐܲܢ̄ܬ̇ appear in still other situations, e. g. ܕܲܗܒ̣ܵܐ ܐܲܢ̄ܬ̇ dahvat "thou art gold";

ܐܝܟܐ ܐܢܬ *"ubi es?"*; ܒܪ ܒܪܘܝܐ ܐܢܬ *bar bārōyat* "thou art the son of the Creator"; ܕܚܝܝܬ ܐܢܬ *dĕḥayyēt "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.

§ 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. ܐܙܠ *ōzél*, ܩܛܠܬ *qeṭlát*, ܢܙܕܩܦ *nezdqéf*, ܝܘܡܝܢ *yaumín*, ܝܫܘܥ *Ješû́*, and so also in endings with a diphthong, e. g. ܐܬܘ *etáu*, ܬܠܡܝܕܘ *talmīdáu*, ܫܒܩܘܝ *šabqúi*, ܐܒܢܘ *ebnéu*. On the other hand they always, or nearly always, put the tone on the penult, when the word ends in a simple vowel: ܐܬܐ *étō*, ܢܬܐ *nítē*, ܨܘܒܐ *ṣóbē*, ܢܗܘܐ *néhwē*, ܥܡܐ *'ámō*, ܡܠܐ *mélē*, ܣܦܪܐ *sófrē*, ܗܢܐ *hónō* &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.

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§ 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 o or ‿ (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* o or ‿ (פֿו, פֿי) [Pe Waw, Pe Yod] meaning those whose first radical is taken as *W* or *Y*; so of roots *mediae* o or ‿ (עו, עי) [Ayin Waw, Ayin Yod], and *tertiae* ‿ and *mediae geminatae* (עע) [Lamed Yod, and Ayin doubled]. In addition we have frequently to deal specially with words of which ו 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.

§ 58. *Weak roots* vary a good deal in their weak letters. Thus
יחם, חמי, חום, חמם (to which is added another secondary form המת) are
essentially modifications only of the same fundamental root, which
means "hot". In particular, roots עו and עע are very closely related.
Thus also in Syriac they very readily change into one another: the sub-
stantive belonging to פדד "to err" (Perf. ܦܳܕ, Impf. ܢܶܦܽܘܕ) is ܦܶܗܕܳܐ, as if
from פוד; and along with the frequently occurring חנן "to pity" חון is
found (Perf. ܚܳܢ, Impf. ܢܶܚܽܘܢ), and with כפף "to bend", כוף, &c.

§ 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 גזז "to shear" ܐܰܓܶܙ *aggez* (answering to ܐܰܩܛܶܠ); ܐܶܓܽܘܙ *eggoz*
(= ܐܶܩܛܽܘܠ); ܢܶܓܙܽܘܢ *negzūn*, properly *neggēzūn* (= ܢܶܩܛܽܘܢ); ܬܶܢܒ̈ܝ "you
(fem. pl.) love" (= ܬܶܩܛܠ̈ܝ from חבב); ܡܚܰܡܶܡ "boiler" (from חמם "to
warm"; ܡܰܥܠܳܐ, ܡܰܥܠܳܢܳܐ "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 ܡܚܰܛܳܐ "needle" (not ܡܚܰܛܬܳܐ); ܡܓܶܢܳܐ or
ܡܓܶܢܬܳܐ (East-Syrian) "shield"; ܡܛܰܠܬܳܐ "a booth" (*mĕṭalthā*, properly
mĕṭallĕthā), pl. ܡܛܰܠ̈ܠܶܐ (*mĕṭallē*); ܡܓܰܙܳܠܳܐ "sieve"; ܡܥܰܪܬܳܐ "a cave"; and
ܡܫܰܠܡܳܐ, ܡܫܰܡܠܝܽܘܬ, &c., mostly used adverbially, "completion" (תמם),
"continually".

Two *l* 's stand beside each other like two different consonants(¹) in
ܡܰܡܠܠܳܐ "speech"; ܡܛܰܠܠܳܐ "cover, shelter" (§ 46); and the quadriliteral
form ܦܰܪܨܽܘܦܳܐ "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 ܐܰܝܠܶܠ, ܐܶܬܰܝܠܰܠ &c.
"to lament"(²). The following appear to be later formations: ܐܶܬܗܰܠܠܽܘ
"mockery", from ܐܰܗܶܠ (הלל); and from ܨܰܠܝ, ܨܠܽܘܬܳܐ "a prayer". Thus,
farther, regularly in the Ethpeel ܐܶܬܓܰܙ "was shorn" (as compared with
ܓܶܙܳܐ "shore").

(¹) ܡܰܪܩܳܐ, formed in this way Judges 3, 22 "a part of the abdomen" is pro-
nounced *marqā*, but others read ܡܰܪܩܬܳܐ.

(²) ܓܰܡܰܪ "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.* ܣܒܝܢܐ "pardoned"; ܣܒܝܢܐ "favour", &c., as well as when the first of the two is itself doubled, *e. g.* ܐܬܚܢܢ *ethḥannan* "begged for pardon".

§ 60. With roots of four radicals we also rank such as are de- *Quadriliteral roots.* monstrably 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.* ܡܥܒܕ "to enslave", properly a causative form from ܥܒܕ; ܢܘܟܪܝ "to estrange", "to alienate", from ܢܘܟܪܝ "strange", from ܢܟܪ, &c.

§ 61. Nouns, properly so called (Substantives and Adjectives), and *Nouns and verbs.* 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.

§ 62. Overagainst all true words, or words that express some *Interjections* 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 ܘܝ "woe!" is a mere exclamation of pain, and ܦܘܦ "fye!" one of detestation; but ܘܝ ܠܓܒܪܐ "woe to the man!" or ܦܘܦ ܥܠ ܓܒܪܐ "fye upon the man!" is already a grammatical association of words, and ܘܝܐ "the woe" is a regular noun. ([1])

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

Such Interjections are ܐܳܠ (§ 9), ܐܳܦ "O!" ܐܘܿ, ܐܠ "O!"; ܐܳܗܳܐ "Ah!"; ܐܳܗܺܝ "Ho! Ho!" (in mockery), &c. Also the demonstrative form ܗܳܐ "Here!" "Lo!", which is greatly employed in the formation of Pronouns and Adverbs, is to be regarded as originally an interjection.

I. NOUNS.

1. PRONOUNS.(¹)

PERSONAL PRONOUNS.

§ 63.   (a) *Subject-Forms.*

			Separate Forms.	Enclitic Forms.
Singular	1. pers. "I"		ܐܶܢܳܐ (ܐܢܐ)	ܐܢܳܐ (ܐܢܐ), ܢܳܐ
	2. pers. "Thou"	m.	ܐܰܢ̱ܬ	ܐܰܢ̱ܬ
		f.	ܐܰܢ̱ܬܝ	ܐܰܢ̱ܬܝ
	3. pers.	m. "He"	ܗܽܘ	ܗܽܘ, ܘ (§ 38)
		f. "She"	ܗܺܝ	ܗܺܝ
Plural	1. pers. "We"		ܚܢܰܢ, ܐܢܰܚܢܰܢ	ܚܢܰܢ
	2. pers. "You"	m.	ܐܰܢ̱ܬܽܘܢ	ܐܰܢ̱ܬܽܘܢ
		f.	ܐܰܢ̱ܬܶܝܢ	ܐܰܢ̱ܬܶܝܢ
	3. pers. "They"	m.	ܗܶܢܽܘܢ	ܐܶܢܽܘܢ
		f.	ܗܶܢܶܝܢ	ܐܶܢܶܝܢ

On ܗܽܘܝܽܘ "he is", ܗܺܝܝܽܗ̇ "she is" v. § 38.

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

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

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(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 *a(n)*. In the 2ⁿᵈ pers. singular, the first portion always loses a short vowel before the final consonant. Thus with ܩܛܠ "killing" (f. ܩܛܠܐ &c.); ܓܠܐ "revealing"; ܫܦܝܪ "beautiful": ܕܟܐ "clean":—

Sing. 1. m. ܩܛܠ ܐܢܐ or ܩܛܠܢܐ "I kill"; ܓܠܐ ܐܢܐ, ܓܠܢܐ "I reveal"; ܫܦܝܪ ܐܢܐ "I am beautiful"; ܕܟܐ ܐܢܐ "I am clean".

1. f. ܩܛܠܐ ܐܢܐ; ܓܠܝܐ ܐܢܐ; ܫܦܝܪܐ ܐܢܐ; ܕܟܝܐ ܐܢܐ.

2. m. ܩܛܠܬ; ܓܠܬ; ܫܦܝܪܬ; ܕܟܝܬ; or without coalescing: ܩܛܠ ܐܢܬ; ܓܠܐ ܐܢܬ; ܫܦܝܪ ܐܢܬ; ܕܟܐ ܐܢܬ.

2. f. ܩܛܠܬܝ; ܓܠܝܬܝ; ܫܦܝܪܬܝ; ܕܟܝܬܝ or separately ܩܛܠܐ ܐܢܬܝ; ܓܠܝܐ ܐܢܬܝ; ܫܦܝܪܐ ܐܢܬܝ; ܕܟܝܐ ܐܢܬܝ.

Plural 1. m. ܩܛܠܝܢܢ; ܓܠܝܢܢ; ܫܦܝܪܝܢܢ; ܕܟܝܢܢ; or written separately, though pronounced in exactly the same way: ܩܛܠܝܢ ܚܢܢ (ܩܛܠܝܢ ܐܢܚܢܢ); ܓܠܝܢ ܚܢܢ; ܫܦܝܪܝܢ ܚܢܢ; ܕܟܝܢ ܚܢܢ.

1. f. ܩܛܠܢ ܚܢܢ; ܓܠܝܢ ܚܢܢ; ܫܦܝܪܢ ܚܢܢ; ܕܟܝܢ ܚܢܢ (say *qāṭlānan*, &c.).[1]

2. m. ܩܛܠܝܢ ܚܘܢ; ܓܠܝܢ ܚܘܢ; ܫܦܝܪܝܢ ܚܘܢ; ܕܟܝܢ ܚܘܢ; or written separately, though spoken in the same way:—ܩܛܠܝܢ ܐܢܬܘܢ; ܓܠܝܢ ܐܢܬܘܢ; ܫܦܝܪܝܢ ܐܢܬܘܢ; ܕܟܝܢ ܐܢܬܘܢ.

2. f. ܩܛܠܢ ܚܝܢ; ܓܠܝܢ ܚܝܢ; ܫܦܝܪܢ ܚܝܢ[2] or written separately, ܩܛܠܢ ܐܢܬܝܢ; ܓܠܝܢ ܐܢܬܝܢ; ܫܦܝܪܢ ܐܢܬܝܢ; ܕܟܝܢ ܐܢܬܝܢ.

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

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[1] For the feminine form the masculine form ܩܛܠܝܢܢ, &c. sometimes appears.

[2] When the participle or adjective ends in ܝ—, 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 Mᵗ Izlā, of the year 571 (Rendic. della Accad. dei Lincei 1898, 43, 10); ܚܕܢ *i. e.* ܚܕܝܢ "I beseech". Ebedjesu substitutes for it the usual ܚܕܝܢ ܐܢܐ.

written ܣܟ, through confusion between it and the object-suffix: *Masc.*
after ܳ‍ܐ: ܡܚܹܐ = ܐܢܳܐ ܡܚܹܐ "I call"; ܡܰܘܕܹܐ "I acknowledge", ܡܚܰܘܹܝܢܐ "I
point out", &c. (¹): *Fem.* ܓܚܟܳܐ = ܓܚܟܳܐ ܐܢܳܐ "I pass over"; ܐܳܡܪܳܐܢܐ "I
say"; ܡܶܙܕܰܥܙܥܳܐܢܐ "I am alarmed", ܚܳܕܝܐ "I wish", ܡܬܬܰܪܟܳܐܢܐ "I am
forsaken".

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

Possessive suffixes.

Singular.	1. pers.		‍ܝ (§ 50 A) "my"		
	2. pers.	m.	ܳܟ and after vowels	ܟ	"thy"
		f.	ܶܟܝ „ „ „	ܟܝ	"thy"
	3. pers.	m.	ܶܗ „ „ „	ܝܗܝ	"his"
		f.	ܳܗ „ „ „	ܗ	"her"
Plural.	1. pers.		ܰܢ „ „ „	ܢ	"our"
	2. pers.	m.	ܟܽܘܢ	"your"	
		f.	ܟܶܝܢ	"your"	
	3. pers.	m.	ܗܽܘܢ	"their"	
		f.	ܗܶܝܢ	"their"	

§ 66. *Object suffixes.*

Singular.	1. pers.		ܰܢܝ and after vowels	ܢܝ	"me"
	2. pers.	m.	ܳܟ „ „ „	ܟ	"thee"
		f.	ܶܟܝ „ „ „	ܟܝ	"thee"
	3. pers.	m.	ܶܗ „ „ „	ܝܗܝ, ܝܗܝ, and ܘܗܝ (§ 50 A)	"him"
		f.	ܳܗ „ „ „	ܗ	"her"
Plural.	1. pers.		ܰܢ „ „ „	ܢ	"us"
	2. pers.	m.	ܟܽܘܢ	"you"	
		f.	ܟܶܝܢ	"you"	
	3. pers.	m.	The enclitics ܐܶܢܽܘܢ, ܐܶܢܶܝܢ serve instead of suffixes for the		
		f.	3ʳᵈ 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. ܗܳܢ, ܗܳܢܐ—*fem.* ܗܳܕܶܐ: Demonstrative pronouns
Plural ܗܳܠܶܝܢ (m. and f.).

Rem. A rarer secondary form from ܗܳܕܶܐ is ܗܳܕ.

We get ܐܘܗܳܢ with ܘܳ (§ 38). For ܗܳܕܶܐ comes a ܗܳܕܶܐ before ܘܳ, thus
ܘܳ ܗܳܕܶܐ *hāðāi (hōðōi)*.

(b) *For what is more distant*; "that": masc. ܗܰܘ; fem. ܗܳܝ; Plural
masc. ܗܳܢܘܢ, fem. ܗܳܢܶܝܢ.

Rem. 1. ܗܳܢܘܢ, ܗܳܢܶܝܢ "*illi, illae*" must not be too closely associated
with ܗܳܐ "*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 ܗܳܠܳܟ "*illi*", ܗܳܠܶܟ "*illae*", and ܗܳܢܳܟ "*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 ܗܝ = *ܗܳܝܶܐ "hi, hae*".

INTERROGATIVE PRONOUNS.

§ 68. ܡܰܢ "who?". ܡܳܐ, ܡܳܢ, ܡܳܢܐ, ܡܳܢܐ "what?". Interrogative pronouns.
With ܘܳ, ܘܳ: ܡܰܢܘ, and fem. ܡܰܢ ܗܳܝ "who?, who is?". ܡܳܢܰܘ "what
is?". Rarely ܡܳܣܐ for ܡܳܐ (§ 44).

ܐܰܝܢܐ "which?" *or* "what?" *m.;* ܐܰܝܕܐ "which?" *f.;* Pl. ܐܰܝܠܶܝܢ "which?".

Rem. 1. ܡܳܐ, ܡܳܢ, ܡܳܢܐ, ܡܳܣܐ have sprung from *mā + den, dēnā;*
ܐܰܝܢܐ, ܐܰܝܕܐ, ܐܰܝܠܶܝܢ from the interrogative *ai* with *dēnā, dā, illēn.*

Rem. 2. ܐܰܝܢܐ, &c. is often improperly held as a demonstrative, be-
cause, like other interrogatives, it stands as correlative to the relative (§ 236).

THE RELATIVE PRONOUN.

§ 69. The relative pronoun is ܕ, ܕ݂ (§ 43 E), which has a very wide The relative pronoun.
range of use. The older form *dī* still shows itself in the *Separate pos-*
sessive pronoun, formed through its composition with the preposition ܠ

and the possessive suffixes (§ 65); ܐܒ݂ܝ "my"; ܐܒ݂ܘܟ݂ "thy" *m.*; ܐܒ݂ܶܟ݂ܝ "thy" *f.*; ܐܒ݂ܘܗܝ "his"; ܐܒ݂ܽܗ "her"—ܐܒ݂ܢ "our"; ܐܒ݂ܟ݂ܘܢ "your" *m.*; ܐܒ݂ܟ݂ܶܝܢ "your" *f.*; ܐܒ݂ܘܗܘܢ "their" *m.*, ܐܒ݂ܗܶܝܢ "their" *f.*

2. NOUNS IN THE STRICTER SENSE.

(SUBSTANTIVES AND ADJECTIVES.)

A. GENDER, NUMBER, STATE.

§ 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

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

is *īn*, 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 ܒܝܼܫ "wicked".

	Singular.				*Plural.*		
	St. abs.	St. constr.	St. emph.		St. abs.	St. constr.	St. emph.
m.	ܒܝܼܫ	ܒܝܼܫ	ܒܝܼܫܐ		ܒܝܼܫܝܼܢ	ܒܝܼܫܲܝ	ܒܝܼܫܹܐ
f.	ܒܝܼܫܐ	ܒܝܼܫܲܬ	ܒܝܼܫܬܵܐ		ܒܝܼܫܵܢ	ܒܝܼܫܵܬ	ܒܝܼܫܵܬܵܐ

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 ܐ݇ and ܐ̇ v. § 23 E.

<div style="float:right">Insertion of ܝ before the feminine ending.</div>

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

(1) First, those words (in all their forms) which terminate in the suffix *ān*, *ōn*, (*ūn*): *e. g.* from ܩܵܛܘܿܠ "murdering", the feminine sing. abs. state is ܩܵܛܘܿܠܝܵܐ, the constr. state ܩܵܛܘܿܠܝܲܬ, the emphatic state ܩܵܛܘܿܠܝܬܵܐ; the feminine plural abs. state ܩܵܛܘܿܠܝܵܢ, the constr. state ܩܵܛܘܿܠܝܵܬ, the emph. state ܩܵܛܘܿܠܝܵܬܵܐ. So from ܡܲܠܟܘܿܢܵܐ *regulus*, we have the feminine ܡܲܠܟܘܿܢܝܬܵܐ, &c. This analogy is followed in such old borrowed words as ܐܘܿܡܵܢܵܐ τεχνίτις, and ܡܸܣܟܹܢܵܐ πτωχή, pl. ܡܸܣܟܹܢܝܼܢ, ܡܸܣܟܹܢܝܵܬܵܐ (but emphatic state fem. ܡܸܣܟܹܢܬܵܐ).—*Exceptions*, ܐܚܝܵܢܝܼܬܵܐ fem. from ܐܚܝܵܢܵܐ "related", and ܬܸܢܝܵܢܝܼܬܵܐ fem. from ܬܸܢܝܵܢܵܐ *secundus*.

(2) Next, the adjective ܙܥܘܿܪ "little" in all its forms (fem.), except in the emphatic state sing.: ܙܥܘܿܪܝܵܐ, ܙܥܘܿܪܝܲܬ (but ܙܥܘܿܪܬܵܐ);—ܙܥܘܿܪܝܵܢ, ܙܥܘܿܪܝܵܬ (?), ܙܥܘܿܪܝܵܬܵܐ.

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

(4) So too, in the plural of feminine forms of Diminutives in ܘܿܢ (ܕܵܪܬܵܐ "yard [court]", pl. ܕܵܪܘܿܢܝܵܬܵܐ) ܝ 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 ܡܚܰܙܩ̈ܬܐ "bundle", pl. ܡܚܰܙܩ̈ܬܐ; ܟܘܬܝܢܐ "tunic", pl. ܟܘܬܝܢ̈ܬܐ, ܟܘܬܝܢ̈ܬܐ; ܕܘܟܬܐ (דֻּכְתָּא) "place"; pl. ܕܘܟ̈ܝܬܐ, ܕܘܟ̈ܝܬܐ; ܕܘܢܒܐ "tail"; pl. ܕܘܢ̈ܒܬܐ, and many others. This formation is of more frequent occurrence in later times. Some have secondary forms, e. g. ܣܟܝܢܐ "knife"; pl. ܣܟܝ̈ܢܬܐ and ܣܟܝ̈ܢܬܐ (as well as ܣܟܝ̈ܢܐ).

§ 72. The plural-ending in the emphatic state was properly *aiyā* (from *ai* + *ā*): this ending ـ݁ܰܝܐ is still shown in the short words ܒܢ̈ܝܐ "sons"; ܫܢ̈ܝܐ "years"; ܙܢ̈ܝܐ "kinds"; ܬܕ̈ܝܐ "breasts"; ܐܝܕ̈ܝܐ (= יְדַיָּא § 40 C) as well as ܐܝܕ̈ܝܐ "hands"; ܐܦ̈ܝܐ "curtain" (= ܐܦ̈ܐ "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: ܩܫܐ "hard" (Emph. st. ܩܫ̈ܝܐ), ܫܛ̈ܝܐ; ܫܛܝܐ (st. abs. ܫܛܐ) "fool", ܫܛ̈ܝܐ; ܚܓܝܣ "lamed", ܚܓ̈ܝܣܐ, &c.

So with the substantives ܓܕܝܐ "kid", ܓܕ̈ܝܐ; ܟܟܪܐ "a talent (weight)", ܟܟܪ̈ܝܐ; ܩܢܝܐ "reed", ܩܢ̈ܝܐ; ܡܥܝܐ "bowels", ܡܥ̈ܝܐ; and so with the *Plur. tantum* ܡܝ̈ܐ "water" (and ܫܡܝܐ, ܫܡ̈ܝܐ "heaven" § 146); farther ܥܘ̈ܠܐ "young (of animal)", ܥܘ̈ܠܐ (later formation ܥܘ̈ܠܝܐ § 79 A); ܨܘܪܬܐ "image", ܕܡ̈ܝܐ "price" (later formation ܨܘܪ̈ܬܐ "images").—But not with the abstract nouns—ܐܓܪܐ "a rent", ܐܓܪ̈ܐ (as against ܨܪܝܐ "one who is torn", ܨܪ̈ܝܐ); ܩܘܪܐ "cold", ܩܘܪ̈ܐ.

§ 73. In the absolute state of the plural, such substantives have *īn*, so far as they appear in it at all: ܡܬܝܢ; ܐܡܬܝܢ; ܩܛܝܢ; ܓܕܝܢ. Thus too the pronunciation of the very rare word ܫܡܝܢ must be *šĕmīn* and not *šĕmēn*. But the Adjectives have *ēn*: ܩܫܝܢ; ܫܛܝܢ; ܚܓܝܣܝܢ (from ܩܫ̈ܝܐ and from ܚܓܝܣ) &c.

In the construct state of the plural, such Substantives have *ai*: ܡܬܝ; ܡܥܝ; ܩܢܝ; but the Adjectives, *yai*: ܩܫܝ; ܚܓܝܣܝ "herdsmen"; ܟܪ̈ܘܙܝ "criers"; ܡܚܘ̈ܝ "pointing out", &c. (cf. with this section § 145 K *infra*).

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

ܐܒ̈ܐ "fruit"; ܐܒ̈ܐ (ܐܚܒ̈ܐ § 21 D), seldom ܐܒ̈ܐ.([1])

ܣܡܐ φάρμακον; ܣܡܡ̈ܢܐ (ܣܡܡܢܐ § 21 D).

ܒܣܡܐ "fragrance"; ܒܣܡ̈ܢܐ (also ܒܣܡ̈ܐ § 44) and ܒܣܡ̈ܐ.

ܪܝܫܐ "scent"; ܪ̈ܝܫܐ.

ܠܒܘܢܬܐ "frankincense"; ܠܒ̈ܘܢܐ and ܠܒ̈ܘܢܐ.([2])

ܡܫܚܐ "salve"; ܡܫ̈ܚܢܐ.

ܚܡܪܐ "wine"; ܚܡ̈ܪܐ (also ܚܡ̈ܪܐ § 44).([3])

ܓܘܢܐ "colour"; ܓܘ̈ܢܐ, usually ܓܘ̈ܢܐ.

ܙܘܓܐ "dyed stuff"; ܙܘ̈ܓܐ and ܙܘ̈ܓܐ.

ܥܡܪܐ "wool"; ܥܡ̈ܪܐ "woollen stuffs".

ܒܣܪܐ "flesh"; ܒܣ̈ܪܐ, together with ܒܣ̈ܪܐ.([4])

ܓܢܣܐ "race" (γένος); ܓܢ̈ܣܐ, also with ܓܢ̈ܣܐ.

ܟܘܦܐ "foliage"; ܟܘ̈ܦܐ.

ܡܕܒܪܢܐ "ruler"; ܡܕܒܪ̈ܢܐ and ܡܕܒܪ̈ܢܐ. From that form (ܡܕܒܪ̈ܢܐ) the singular ܡܕܒܪܢܐ has been derived anew.

ܟܗܢܐ "priest"; ܟܗ̈ܢܐ, usually ܟܗ̈ܢܐ.

ܝܘܕܐ "teacher"; ܝܘ̈ܕܐ (very rarely indeed a sing. from it occurs ܝܘܕܐ); ܝܘܪ̈ܒܢܐ "magnates" (v. § 146).([5])

§ 75. *Feminine substantives in* ܝܬܐ *have* ܬ *in the absolute state* of the singular (§ 26 C). Thus ܐܣܛܠܝܬܐ "garment", ܐܣܛܠܐ; ܡܪܕܝܬܐ "journey", ܡܪܕܐ; ܩܝܣܝܬܐ "beam", ܩܝܣܐ; ܪܒܝܬܐ "usury", ܪܒܐ. In the construct state ܝܬ: ܬܫܥܝܬܐ "narration", ܬܫܥܝܬ. But in adjectives, *e. g.* ܩܕܝܫܬܐ

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

([2]) Singular ܠܒܘܢܐ is "tar".

([3]) Thus the *Plurale tantum* ܒܣ̈ܡܢܐ "spices" clearly belongs to a sing. ܒܣܡܐ; and so ܝܪ̈ܩܐ "herbs", and ܙܪ̈ܥܐ "seeds, plants" must be plurals of ܝܪܩܐ and ܙܪܥܐ (also a pl. ܙܪ̈ܥܐ). The singular of ܚܡ̈ܝܢܐ "a certain wedding dainty" is probably ܚܡܐ.

([4]) ܒܣ̈ܪܝܐ "fleshy layers", "membranes" is not however a plural from ܒܣܪܐ, since it is feminine. The singular would probably be ܒܣܪܬܐ.

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

"*pura*", the absolute state is ܪܘܿܡܳܐ, the construct, ܪܘܿܡܰܝ. In the plural all have the consonantal *y*: ܪܰܘܡܰܝ̈ܐ, ܪܰܘܡܰܝ̈, &c.

§ 76. A. *Words in* ـܘܼܬ݂ܳܐ (purely *feminine abstract nouns*) have ـܘܿܬ݂ in the absolute state of the singular (§ 26 C), and ـܘܿܬ݂ in the construct state, while in the plural they have for states abs., constr., emph.— ـܘ̈ܳܢ, ـܘܳܬ݂, ـܘ̈ܳܬ݂ܳܐ. Thus for instance, ܡܰܠܟܘܼܬ݂ܳܐ "kingdom", ܡܰܠܟܘܼܬ݂, ܡܰܠܟ̈ܘܳܢ; and in plural ܡܰܠܟ̈ܘܳܢ, ܡܰܠܟ̈ܘܳܬ݂, ܡܰܠܟ̈ܘܳܬ݂ܳܐ.— ܒܳܥܘܼܬ݂ܳܐ "a request", ܒܳܥܘܼܬ݂, ܒܳܥ̈ܘܳܢ; plural, ܒܳܥ̈ܘܳܢ, &c.— ܡܰܪܕܘܼܬ݂ܳܐ "chastisement"; ܡܰܪܕ̈ܘܳܢ, &c.

From ܐܰܣܝܘܼܬ݂ܳܐ "healing", there is formed (from an old ground-form ܐܰܣܝܘܼܬ݂ܳܐ) ܐܰܣܝܘܼܬ݂ܳܐ or (§ 40 C) ܐܶܬܐܰܣܝܘܼܬ݂ܳܐ. Even from ܦܶܠܓܘܼܬ݂ܳܐ "half", ܣܳܗܕܘܼܬ݂ܳܐ "testimony", ܝܳܪܬܘܼܬ݂ܳܐ "inheritance", the plural is ܦܶܠܓ̈ܘܳܬ݂ܳܐ, ܣܳܗܕ̈ܘܳܬ݂ܳܐ, ܝܳܪ̈ܬܘܳܬ݂ܳܐ: still there is also found, conformably to the original formation, ܦܶܠܓ̈ܝܳܬ݂ܳܐ, ܣܳܗܕ̈ܘܳܬ݂ܳܐ.

From ܓܰܒܪܘܼܬ݂ܳܐ "manliness" comes the plural ܓܰܒܪ̈ܘܳܬ݂ܳܐ "wonders".

B. Notice specially besides: ܨܰܠܡܘܼܬ݂ܳܐ "image" (ܨܰܠܡܘ, ܨܰܠܡܘܿܬ݂); pl. ܨܰܠܡ̈ܘܳܬ݂ܳܐ (ܨܰܠܡ̈ܘܳܬ݂). ܨܶܒܘܼܬ݂ܳܐ "thing" (ܨܶܒܘ, ܨܶܒܘܿܬ݂); pl. ܨܶܒ̈ܘܳܬ݂ܳܐ (ܨܶܒ̈ܘܳܬ݂). ܚܰܝܘܼܬ݂ܳܐ "animal" and ܚܰܕܘܼܬ݂ܳܐ "joy" (for and with ܚܰܕܘܼܬ݂ܳܐ([1]), ܚܰܕܘ̈ܬ݂ܳܐ § 40 D) form regularly ܚܰܝܘ, ܚܰܝܘܿܬ݂, ܚܶܕܘܿܬ݂; Plural being, of course, ܚܰܝ̈ܘܳܬ݂ܳܐ, ܚܶܕ̈ܘܳܬ݂ܳܐ.

§ 77. *Feminines in* ōthā([2]): ܨܠܘܿܬ݂ܳܐ "prayer", constr. state, ܨܠܘܿܬ݂,— pl. ܨܠ̈ܘܳܬ݂ܳܐ, ܨܠ̈ܘܳܬ݂. So ܥܰܛܡܳܐ "thigh", ܥܰܛ̈ܡܳܬ݂ܳܐ; ܚܶܪ̈ܬ݂ܳܐ, ܚܶܪ̈ܳܬ݂ܳܐ "sawdust". On the other hand ܡܚܘܿܬ݂ܳܐ "stroke", abs. st. ܡܚܳܐ: in plural ܡܚ̈ܳܬ݂ܳܐ, ܡܚ̈ܝܳܬ݂ܳܐ (without *a* before ܬ݂).

§ 78. *Feminine forms in* āthā([3]) (in the singular occurring nearly always in the emphatic state) have in the plural *awāthā*: ܟܪܳܐ "thumb", ܟܪ̈ܘܳܬ݂ܳܐ; ܡܢܳܬ݂ܳܐ "portion", ܡ̈ܢܘܳܬ݂ܳܐ, ܡ̈ܢܝ, &c. Similarly ܡ̈ܐܘܳܬ݂ܳܐ (for מָאֶוָתָא) from ܡܐܳܐ "a hundred". Some of these words in āthā form the plural

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([1]) But of course the Abstract Noun ܚܰܝܘܼܬ݂ܳܐ = חַיּוּתָא "liveliness", which is formed by ܚܰܝ "living", combined with the suffix *ūth* (§ 138),—although in outward appearance it coincides with ܚܰܝܘܼܬ݂ܳܐ = חַיְוְתָא "animal"—has ܚܰܝܘ in the Abs. st. and ܚܰܝܘܿܬ݂ 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]) ܚܒܪܳܐ, pl. ܚܒܝ̈ܪܳܬ݂ܳܐ, properly an Abstract noun, is masculine, when it means "associate".

as if the ‬‬ belonged to the stem and they were masculine: thus ܒܥܳܬܐ
"seeking for", ܒܥܳܝ; ܦܐܬܐ "dirt" (for צְאָתָא § 33 A), ܦܐܝ.

ܡܰܘܡܬܐ "oath" (Abs. st. ܡܰܘܡܐ, constr. st. ܡܰܘܡܬ) remains unaltered
in the plural, ܡܰܘܡܬܐ; or from a secondary form ܡܰܘܡܬܐ, it forms
ܡܰܘܡܬܐ.

ܚܳܬܐ "sister",—plural, ܐܚܘܳܬܐ v. § 146.

§ 79. A. A number of *masculine substantives in* ‬ܐ form their plural ‫Pl. in wâthâ.
in ‫ܘܳܬܐ, instead of following § 72. ([1])

Thus in particular:

ܐܘܪܝܐ "manger", ‫ܐܘܪܘܳܬܐ ([2]) (§ 34); ܐܪܝܐ "lion", ‫ܐܪܝܘܳܬܐ (§ 146); ܓܘܚܠܐ
"pipe", ‫ܓܘܚܠܘܳܬܐ; ܬܕܝܐ "breast", ‫ܬܕܝܘܳܬܐ (and ‫ܬܕܝܐ); ܚܘܝܐ "serpent", ‫ܚܘܘܳܬܐ;
ܟܘܪܟܝܐ "crane", ‫ܟܘܪܟܝܘܳܬܐ; ܟܘܪܣܝܐ "throne", ‫ܟܘܪܣܘܳܬܐ; ܓܪܝܐ "heap",
‫ܓܪܝܘܳܬܐ; ܠܠܝܐ (for *lailêyâ* § 49 A) "night", ‫ܠܠܝܘܳܬܐ; ܓܘܝܐ "bowels",
‫ܓܘܝܘܳܬܐ, generally ܓܘܝܐ (§ 72); ܐܓܪܐ "rent", ‫ܐܓܪܘܳܬܐ (as well as ‫ܐܓܪܐ);
"extracting-fork", ‫ܡܥܩܠܘܳܬܐ; ܣܘܣܝܐ "horse", ‫ܣܘܣܘܳܬܐ ([3]); the compound
ܒܝܣܕܝܐ "pillow" (§ 141), with the irregular plural, ‫ܒܣܕܘܳܬܐ ([4]); and the
substantive participles: ܪܥܝܐ "shepherd", ‫ܪܥܘܳܬܐ; ܐܣܝܐ "physician",
‫ܐܣܘܳܬܐ; ܡܪܝܐ "Lord", ‫ܡܪܘܳܬܐ (§ 146); ܫܩܝܐ "cup-bearer", ‫ܫܩܘܳܬܐ.

So also the feminine ܥܢܐ "sheep", ‫ܥܢܘܳܬܐ; and ܪܚܝܐ "mill", ‫ܪܚܘܳܬܐ
with ‫ܪܚܘܬܐ.

Farther ‫ܟܘܕܢܘܳܬܐ from ܟܘܕܢܝܐ "a mule", for which others give ‫ܟܘܕܢܘܳܬܐ
(not so well authenticated). ([5])

Besides, it is common with Greek words,—particularly feminines:
ܡܘܕܝܐ μόδιος, ‫ܡܘܕܝܘܳܬܐ; ܦܠܛܝܐ πλατεῖα, ‫ܦܠܛܝܘܳܬܐ; ܓܘܢܝܐ γωνία, ‫ܓܘܢܝܘܳܬܐ,
and many others. Also with other terminations: κῶλον, ‫ܩܘܠܘܳܬܐ;
ܐܣܛܕܝܢ στάδιον, ‫ܐܣܛܕܘܳܬܐ; ܡܟܢܐ μηχανή, ‫ܡܟܢܘܳܬܐ, and many others.

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

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

([3]) A late formation is ܣܘܣܝܐ.

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

([5]) Later formation,—ܟܘܕܢܬܐ. Along with it there is found (from the rare
ܟܘܕܢ) the fem. ‫ܟܘܕܢܬܐ, plural ‫ܟܘܕܢܳܬܐ.

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

The peculiar ܐܘܩܢܐ "pot-stand, hearth", properly a plural-form, forms a new plural, ܐܘܩܢ̈ܐ: a secondary form is ܐܘܩܢܐ.

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

(1) Masculines, taking ⁻ before the ⲟ: ܐܬܪܐ "place, ܐܬܪ̈ܘܬܐ;(¹) ܫܠܝܛ "strength", ܫܠܝܛܘ̈ܬܐ (and ܫܠܝܛܐ); ܠܒܐ "heart", ܠܒܘ̈ܬܐ (and ܠܒ̈ܐ); ܢܗܪܐ "river", ܢܗܪ̈ܘܬܐ; ܛܗܪܐ "midday", ܛܗܪ̈ܘܬܐ. In the later speech there are a few additional examples.

(2) Feminines, not taking ⁻ before the ⲟ: ܐܘܡܬܐ "folk", ܐܡܘ̈ܬܐ; ܐܫܝܬܐ "wall", ܐܫ̈ܝܬܐ (usually ܐܫ̈ܐ § 80); ܐܬܐ "sign", ܐܬܘ̈ܬܐ; ܩܪܝܬܐ "village", ܩܘܪ̈ܝܬܐ; ܐܫܬܐ "fever", ܐܫ̈ܬܐ (§ 114); ܢܘܪܐ "fire", ܢܘܪ̈ܘܬܐ (also ܢܘܪ̈ܐ); ܣܦܬܐ "lip", ܣܦ̈ܘܬܐ (§ 146).(²)

Feminine-ending treated as a radical. § 80. In §§ 78 and 79 B we have already had several feminines which treat their ܐ in the plural as if it belonged to the stem. So, farther, ܣܘܟܬܐ, ܣ̈ܘܟܬܐ "twig", ܣܘ̈ܟܝܬܐ, ܣ̈ܘܟܝܬܐ; ܕܘܥܬܐ "sweat", "exudation", ܕܘ̈ܥܬܐ: ܫܩܐ "bag", "beam", ܫ̈ܩܐ; ܡܕܐܬܐ "tribute", ܡܕܐ̈ܬܐ: perhaps too ܡܕܐ "sting, prick"(³) belongs to this class, with pl. ܡܕ̈ܐ: perhaps also ܓܘܡܐ "stem" with pl. ܓܘ̈ܡܐ. Several plurals of Abstracts like ܨܘ̈ܦܐ, as pl. of ܨܘܦܐ "care", are doubtful (ܚܪܝܢܐ "contention", "litigation" is regular: ܚܪ̈ܝܢܐ). ܡܣܐܬܐ "a balance" has, according to some, the pl. ܡܣ̈ܐܬܐ, but ܡܣ̈ܐܬܐ is better (for *masséathā* √ܢܫܐ).

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.* ܐܡܬܐ "ell", ܐܡ̈ܐ; ܐܫܝܬܐ "wall", ܐܫ̈ܐ; ܪܘܡܚܐ (commonly ܐܘܪܡܚܐ § 51) "a patch", ܪ̈ܘܡܚܐ; ܓܢܬܐ "garden", ܓ̈ܢܐ; ܒܝܥܬܐ "egg", ܒ̈ܝܥܐ (along with ܒ̈ܝܥܬܐ "vaults"); ܣܦܝܢܬܐ "ship", ܣܦ̈ܝܢܐ (with ܣܦ̈ܝܢܬܐ);

(¹) The simple pl. is given in ܚܟܠ ܐܬܪܢ "in all places",—"everywhere".

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

(³) This (with ܐ) 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.

ܫܳܥܬ݂ܳܐ "hour", ܫܥܰܬ݂; ܫܢܬܐ "year", ܫܰܢܬܳܐ (§§ 72, 146); ܡܶܠܬ݂ܳܐ "word", ܡܶܠܰܬ݂; ܡܰܫܟܢܳܐ "tent", "hut", ܡܰܫܟܰܢ (§ 59); ܓܽܘܡܨܳܐ "pit", ܓܽܘܡܨ; ܓܢܰܬ݂ܳܐ "grape", ܓܢܰܬ݂; ܚܶܛܬ݂ܳܐ "wheat", ܚܶܛ; ܣܥܳܪܬ݂ܳܐ "barley", ܣܥܰܪ; ܬܺܐܢܳܐ (ܬܬܐ) "fig", ܬܺܐܢ (§ 28); ܫܶܢܝܳܐ "a kind of thorn", ܫܶܢ, &c., &c.

Notice—ܣܶܩܦܬ݂ܳܐ "vertebra" (and ܣܶܩܦܳܢ), ܣܶܩܦܳܢ (secondary form ܣܶܩܦܳܢ); ܓܽܘܡܪܳܐ "charcoal", ܓܽܘܡܪ (later additional forms ܓܽܘܡܪܳܐ and ܓܽܘܡܪܳܐ § 71); ܫܶܒܽܩܐ (secondary form ܫܒܽܘܩ) "vine-shoot", ܫܒܽܘܩܳܐ (§ 28); ܓܒܶܢܬ݂ܳܐ "cheese", ܓܒܶܢ; ܠܒܶܢܬ݂ܳܐ "brick", ܠܒܶܢ.

The foreign word ܫܰܒܬ݂ܳܐ (שַׁבָּת) "sabbath" (whose ܬ is properly a radical) is treated in this way:—ܫܒܰܬ݂, ܫܰܒܬ݂; in abs. st. sing. ܫܒܰܬ݂.

Other feminines do not have a feminine termination in the singular, but take one in the plural. Thus, for instance ܐܽܘܪܚܳܐ "way", ܐܽܘܪܚܳܬ݂ܳܐ; ܐܰܪܥܳܐ "earth", ܐܰܪܥܳܬ݂ܳܐ; ܢܰܦܫܳܐ "soul", ܢܰܦܫܳܬ݂ܳܐ; ܪܽܘܚܳܐ "wind, spirit", ܪܽܘܚܳܬ݂ܳܐ and ܪܽܘܚܶܐ, &c. *Assumption of fem. ending in pl.*

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

Of masculines, only ܫܡܳܐ forms its plural in this way, ܫܡܳܗܶܐ (rarely the constr. st. ܫܡܳܗ;—before suffixes ܫܡܳܗܰܘܗܝ, &c.) along with ܫܡܳܗ (but absolute st. only ܫܡܳܗܺܝܢ); similarly [with double forms] ܫܡܳܗܳܬ݂ܳܐ "names", together with ܫܡܳܗܶܐ, from ܫܡܳܐ; and ܐܰܒܳܗܶܐ "fathers", together with ܐܰܒܳܗܳܬ݂ܳܐ from ܐܰܒܳܐ (§ 146).

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

ܣܰܠܘܰܝ "quails"; ܩܰܩܘܰܝ "a kind of bird"; ܒܰܩܰܝ "a kind of gnat"; ܓܘܳܓܰܝ "spider"; ܬܰܢܘܰܝ "condition (terms)"; ܛܘܥܰܝ "error"; ܛܘܫܰܝ "concealment" (only in ܒܛܘܫܰܝ "in secret").

A large number of feminines do not have a feminine termi- *List of feminines not having a fem. ending.* *nation in the singular. I give here a list of ascertained words (²) of this*

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(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 ܢܕܒܟ = נדים 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.*

ܐܟܣܐ bowl.

ܐܕܢܐ ear, *āthā* (handle &c.) and *ē*.

ܐܘܪܚܐ way, *āthā*.

ܐܝܕܐ hand (Plurals v. § 146).

ܐܠܥܐ rib.

ܐܠܦܐ ship.

ܐܡܐ mother (Plurals v. § 146).

ܐܦܠܐ cloak.

ܐܣܛܝܪܐ στατήρ.

ܐܦܐ (properly pl. or rather dual from אנף "nose") face.

ܐܦܥܐ hyena.

ܐܪܥܐ earth, *āthā*.

ܐܥܛܐ stone (1) (testic.).

ܐܥܦܪܐ field. (2)

ܐܬܢܐ she-ass.

ܓܐܪܐ spring.

ܟܘܦܬܐ knee.

ܓܡܗܐ herd. (3)

ܓܘܕܐ troop. (4)

ܚܘܛܪܐ stick. (4)

ܓܘܦܢܐ vine.

ܓܘܢܐ column in book. (4)

ܓܝܓܠܐ wheel.

ܢܚܠܐ wādy.

ܓܪܒܝܐ north.

ܕܘܢܒܐ tail.

ܓܒܐ side, rib, *āthā* and *ē*.

ܙܩܐ a skin, bottle.

ܚܘܦܢܐ handful.

ܢܪܓܐ axe.

ܙܪܕܐ little finger.

ܚܩܠܐ field, *āthā*.

ܢܥܒܐ bird of prey.

ܛܦܪܐ finger-nail, claw.

ܝܡܝܢܐ right hand.

ܝܪܘܪܐ jackal.

ܟܐܦܐ stone.

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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, ܐܟܡܐ, pl. ܐܟܡܬܐ.

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

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

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

ܟܒܕܐ liver.

ܩܐܒܘܬܐ (ܩܐܒܘܠܐ, &c.) ark (probably a foreign word).

ܟܘܪܐ bee-hive.

ܟܘܬܝܢܐ tunic (pl. v. § 71).

ܟܟܪܐ talent.

ܟܕܦܐ raft.

ܟܢܦܐ wing, āthā and ē.

ܟܦܐ handful, bowl.

ܟܪܣܐ body, belly, āthā.

ܟܪܥܐ shank.

ܟܬܦܐ shoulder, āthā.

ܠܘܚܐ tablet.

ܡܓܠܐ sickle. (1)

ܡܓܢܐ shield.

ܡܕܢܚܐ rising (of the sun), east.

ܡܘܒܠܐ load.

ܥܓܠܐ calf.

ܡܚܛܐ needle.

ܡܠܚܐ salt.

ܡܥܐ copper-coin.

ܡܥܪܒܐ going-down (of the sun), west. (2)

ܢܘܪܐ fire (pl. § 79 B).

ܣܠܐ, ܣܠܐ thread (seemingly λινέα).

ܢܦܫܐ soul, āthā.

ܢܩܝܐ sheep (pl. § 79 A).

ܣܟܝܢܐ knife, āthā, ē (and ܣܟܝܢܬܐ § 71, 4).

ܣܟܪܐ shield.

ܣܬܪܐ left-hand.

ܓܕܠܐ locks (of hair).

ܟܘܡܪܐ bit.

ܓܕܝܐ goat.

ܓܒܐ side, hip, āthā.

ܥܝܢܐ eye, āthā, (source, &c.) and ē.

ܓܘܓܝ storm.

ܓܙܪܐ small cattle.

ܥܢܢܐ cloud.

ܣܘܟܐ boughs. (3)

ܓܠܡܐ sprout.

ܥܩܒܐ heel, track. (4)

ܥܩܪܒܐ (v. § 52) scorpion.

ܓܪܓܐ trough.

ܥܪܣܐ bed, āthā.

ܥܪܦܠܐ mist.

ܢܝܪܐ yoke.

ܦܬܟܪܐ idolatrous altar (from the Assyrian). [syrian].

ܨܒܥܐ finger, āthā and ē.

ܙܚܠܐ dish.

ܨܦܪܐ a little bird.

ܩܕܪܐ pot.

ܩܘܦܕܐ hedgehog.

ܩܛܘ cat, pl. ܩܛܝܐ (foreign word of unknown origin).

ܩܠܡܐ louse, weevil.

ܩܣܐ a liquid measure. (5)

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(1) More rarely ܡܓܠܬܐ.

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

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

(4) ܥܩܒܬܐ—"tracks"—belongs to the sing. ܥܩܒܐ.

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

ܩܪܢܐ horn, *āthā* and *ē*.

ܩܪܢܝܬܐ grated cover. (¹)

ܪܓܠܐ foot, *āthā* (bases) and *ē*.

ܪܘܡܚܐ spear.

ܪܘܓܠܐ mallow.

ܪܚܝܐ mill (pl. § 79 A).

ܪܒܘܓܐ herd (especially of horses, word from the Persian).

ܟܘܣܝܐ an enveloping upper garment (word appears to be borrowed from the Assyrian).

ܫܠܕܐ corpse (from the Assyrian).

ܫܢܐ tooth *aϑā* (peaks) and *ē*.

ܫܪܐ navel.

ܬܘܠܥܐ worm.

ܬܝܡܢܐ south.

Add hereto all names of letters, like ܐܠܦ, ܓܡܠ, &c.

Farther, add feminine proper names, to which also the Hebrew words ܐܪܥܠ "earth", ܫܝܘܠ "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 ܕܪܥ "arm"; ܬܕܝܐ "breasts", &c. are masc.), as well as certain simple utensils and vessels, &c.

<div style="margin-left:2em">Fluctuation of gender in names of animals.</div>

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

ܐܘܪܕܥܐ frog.

ܐܪܢܒܐ hare.

ܕܒܐ bear.

ܢܓܝܠܐ partridge.

ܚܣܝܕܐ stork.

ܝܘܢܐ 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 ܓܡܠܐ "camel", ܚܡܪܐ "ass", when they have to denote females, are also employed as feminines. Also the word ܪܟܫܐ "horses" appears in the meaning "mares" as fem. (as well as ܪܟܫܬܐ).

<div style="margin-left:2em">Radical ܐ treated as fem.-ending.</div>

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

(¹) From *cracli*, 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"; ܩܶܫܬܳܐ "bow" (pl. ܩܶܫ̈ܬܳܬܳܐ); ܬܰܓܳܐ "bag" (§ 80). The feminine termination is doubtless also present in the feminine ܩܪܺܝܬܳܐ "home", "village" (Assyrian word); ܥܽܘܩܣܳܐ "sting", (§ 80); ܙܶܦܬܳܐ or ܙܶܦܬܳܐ "pitch". Cf. p. 57, Note (5). But ܨܳܐܬܳܐ "dirt", and ܕܽܘܥܬܳܐ "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:—ܐܰܪܥܳܐ "ground"; ܕܶܒܩܳܐ "glue"; ܓܶܠܳܐ "mote (כתת?)"; ܟܰܡܽܘܢܳܐ "anise" (foreign word); ܒܪܽܘܬܳܐ "cypress"; ܩܽܘܬܳܐ "disposition" (שֹׁות); ܟܰܪܳܬܳܐ "leek"; ܥܠܳܐ "self-sown grain" (foreign word?); ܫܽܘܚܬܳܐ "rust"; ܕܽܘܪܕܝܳܐ "sediment", "lees". In isolated cases the otherwise masculine nouns which follow are employed in the feminine: ܬܗܽܘܡܳܐ (East-Syrian ܬܗܽܘܡܐ) "abyss"; ܩܽܘܫܬܳܐ "truth"; ܨܶܒܬܳܐ "adornment" (from which even appears a pl. ܨܶܒ̈ܬܶܐ, as if in accordance with § 75) (¹); ܕܶܚܠܬܳܐ "terror" (but only masculine ܙܰܘܥܳܐ, and many others). ܗܘܳܝܳܐ "being" is almost always fem.

§ 87. *Other words are common to both genders*:—ܐܶܬܪܽܘܓܳܐ, ܐܶܬܪܽܘܓܳܐ "orange", m. and f., (foreign word).

ܒܥܺܝܪܳܐ "cattle", sing. f. and pl. f.; yet also pl. m.

ܓܽܘܪܢܳܐ "urn", "sarcophagus" (foreign word) m. and f.

ܕܰܝܪܳܐ "dwelling" (pl. ܕܰܝ̈ܪܶܐ, ܕܰܝܪ̈ܳܬܳܐ); in particular when meaning "convent", always f. (and then too, pl. always ܕܰܝܪ̈ܳܬܳܐ).

ܙܰܒܢܳܐ "time" (*Zeit*) m.; "time" (*Mal*) generally f. (as also ܙܰܒ̈ܢܶܐ, ܙܰܒ̈ܢܺܝܢ, "times").

ܫܰܒܛܳܐ "a rod" m., very rarely f.

ܚܶܟܳܐ (שׁבא) "palate"; pl. ܚܶܟ̈ܶܐ m. and f.

ܢܶܕܟܳܐ "sword", "destruction", m. and f.

ܚܰܒܪܳܐ "companion" m. and f.

ܡܶܠܬܳܐ "word", f. (pl. § 81); only as a dogmatic expression, ὁ λόγος, (not in a natural sense), m.

ܡܰܒܽܘܥܳܐ "source", f. (pl. ܡܰܒܽܘ̈ܥܶܐ, more rarely ܡܰܒܽܘ̈ܥܳܬܳܐ); rarely m.

ܣܰܗܪܳܐ "moon", m. and f.

(¹) It is of course possible that on the other hand the root is צבי, and that the ת has only come from ܨܶܒܬܳܐ into the new root צבת.

ܩܡܨܐ "weevil", m. and f.

ܪܘܫܡܐ "copy (of a writing)" m. and f.

ܩܛܪܩܐ "quiver", m. and f. (foreign word).

ܪܘܚܐ "wind", "spirit", preponderatingly f., especially in the sense of "wind"; pl. ܪܘܚܐ and ܪܘܚܬܐ (this only f.).

ܪܩܝܥܐ "firmament" (Hebr.) m., rarely f.

ܚܛܠܐ "stalk", f. (like the more usual ܚܒܛܠܐ, pl. ܚܛܠܐ) seldom m.

ܚܙܝܪܐ "herd" (of swine and demons) m. and f.

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

ܫܡܫܐ "sun", m. and f.

ܫܒܠܐ "spike", "ear of corn", m. and f.

ܫܩܐ "leg", "stem" f., seldom m.

ܛܘܦܢܐ "flood" (Hebrew) m. and f.

ܐܦܩ "brook" m. and f.

§ 88. Greek words keep their native gender in the large majority of cases. Thus for instance the following are fem.: ܩܡܬܐ "a letter" σάκρα; ܐܣܛܠܐ (constr. st. ܐܣܛܠ) "robe" στολή; ܦܬܘܪܐ "gastric disease" φθορά; ܣܡܨܗܪܐ "sword" σαμψήρα (this from Persian šamšēr); ܦܠܓܐ φάλαγγα (Acc.); and the numerous words in ܐ, ܐ (η § 46). Amongst others almost all those in ܘܣ are masc., as also ܐܛܘܡܘܣ τόμος; ܦܘܪܘܣ πόρος; ܩܕܘܣ κάδος; ܩܐܪܘܣ καιρός; ܐܓܪܘܣ ἀγρός. Yet many variations occur here too. Thus ܐܣܛܘܐ στοά is m.; ܩܪܩܘܪܐ ὁ κέρκουρος, is fem.; ܐܣܦܘܓܐ ὁ σπόγγος, is mostly f.; ܚܘܪܐ χῶρα, (also ܚܘܪ) appears too as masc.; ܛܝܡܐ τιμή "price" is held as fem. in the sing. or as masc. in the pl. ܛܝܡܐ (like the Syriac word of the same meaning ܕܡܝܐ); ܐܐܪ ἀήρ is mostly f., yet m. also; ܟܪܛܝܣ ὁ χάρτης is m. and f.; ܣܘܪܝܩܐ "gallery" σύριγγα (f.) m. and f. &c.

Greek neuters are oftenest masc. in Syriac; yet sometimes they are also fem.: Thus is it with ܒܡܐ, ܒܡܐ βῆμα; ܬܐܛܪܘܢ (ܬܐܛܪܘܢ and other secondary forms) θέατρον; ܒܠܐ (ܒܠܐ, ܒܠܐ) βῆλον = velum, &c. ܩܠܕܪܐ "hot water boiler" καλδάριον caldarium occurs as m. and f.

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

e. g. ܦܘܪܘܣ πόρος, pl. ܦܘܪܘܣ; ܛܟܢܐ m. τέχνη, pl. ܛܟܢܐ; ܛܟܣܐ (East-Syrian), ܛܟܣܐ (West-Syrian) m. τάξις, ܛܟܣܐ; ܩܠܝܪܝܩܐ κληρικός, ܩܠܝܪܝܩܐ; ܙܛܡܐ ζήτημα, ܙܛܡܐ; but often too they receive Greek plural terminations. Thus in particular:—

1. ܘ— = οι: ܡܬܘܕܘ μέθοδοι; ܣܘܢܘܕܘ σύνοδοι; ܐܪܬܘܕܘܟܣܘ ὀρθόδοξοι; ܣܛܘܝܩܘ Στοϊκοί; ܩܠܝܪܝܩܘ κληρικοί, and many others.

2. ܐ — = αι (accordingly not distinguishable from the Syriac masc. plural-ending): ܣܘܢܘܕܝܩܐ συνοδικαί (pl. of ܣܘܢܘܕܝܩܐ συνοδική "synodal letter"); ܕܝܬܩܐ διαθῆκαι (from ܕܝܬܩܐ), &c.

3. ܐܣ—, ܐܣ— = ας: ܕܝܬܩܐܣ διαθήκας; ܐܘܣܝܐܣ οὐσίας, &c. Very often ܘܣ is used for this (properly ους, but seldom answering exactly to this Greek termination): ܡܟܢܐܣ μηχανάς, &c. So ܛܘܢܘܣ, ܛܘܢܘܣ as pl. from ܛܘܢܘܣ τόνος. This ܘܣ is customarily vocalised as ܘܣ— (to amend the old error), which is to be read *as*. So also ܣ— = ας: ܦܠܐܟܐܣ πλάκας; ܩܣܪܐܣ Καίσαρας; ܐܐܪܐܣ ἀέρας; ܘܣ also appears for this, *e. g.* ܣܝܪܝܢܐܣ Σειρῆνας.

4. ܣ — = εις: ܛܟܣܝܣ τάξεις (from ܛܟܣܝܣ τάξις); ܠܟܣܝܣ λέξεις (from ܠܟܣܝܣ); ܗܪܣܝܣ αἱρέσεις, &c. In rare cases only is ܣ—, ܣ = ες employed.

5. ܐ — = α: ܐܘܢܓܠܝܐ εὐαγγέλια; ܩܦܠܐܐ κεφάλαια, &c. Add ܐ—, ܐ—: ܕܘܓܡܛܐ δόγματα; ܙܛܡܛܐ ζητήματα, &c.

The Greek terminations are often wrongly applied, *e. g.* ܛܘܦܪܟܐ τοπάρχαι; ܒܠܐ βῆλα, &c.

Greek analogy is followed also in the formation of ܟܣܐ, ܟܣܐ (instead of ܟܣܐ § 81) from the Syriac ܟܣܐ "garden", and ܡܕܝܢܐ, ܡܕܝܢܐ (instead of ܡܕܝܢܐ § 146) from ܡܕܝܢܐ "a town".

§ 90. Proper names suffer no change in the plural in cases like ܬܪܝܢ ܐܕܡ "two Adam's"; ܐܪܒܥ ܡܪܝܡ "four Mary's"; ܟܡܐ ܕܝ ܠܘܛ "many Lot's" &c. So too for the most part is it with names of letters of the alphabet, *e. g.* ܬܪܝܢ ܢܘܢ "two Nūn's", although ܢܘܢ is also found, &c. Thus too ܚܡܫܐ ܓܝܪ "five gēr's", *i. e.* five times the particle *gēr*. Also ܬܪܝܢ ܘܝ "two woes", as well as ܘܝ; for which others have ܘܝ as well as ܘܝ.

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. § 91ᵇ. An Abstract expressed by the pl., is found in ܚܲܝܹ̈ܐ "life"; ܪܲܚܡܹ̈ܐ "compassion"; ܚܹܐܪ̈ܐ "emancipation"; ܡܟ̈ܘܼܪ̈ܐ "marriage"; ܡ݂ܠܵܟܹ̈ܐ (East-Syrian ܡ݂ܟ݂ܪ̈ܐ) "betrothal".

B. SURVEY OF THE NOMINAL FORMS.

B. Survey of the nominal forms. Preliminary observations. § 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 ܦܘܼܡܵܐ "mouth", ܩܸܫܬܵܐ "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. ܡܲܠܟܲܝ̈, ܚܲܡܸܡ, ܐ݂ܫܸܡ, &c., which in the Emphatic state become, according to § 43 A, ܡܲܠܟܵܝܵܐ, ܡܚܲܡܸܡ, ܐ݂ܫܡܵܐ. 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 (ܡܲܠܟܵܐ; Absolute and Construct states, ܡܠܸܟ for *malk* § 93). In certain respects feminine formations also are exceptions, like ܐܲܠܵܗܘܼܬܵܐ; constr. st. ܐܲܠܵܗܘܼܬ, &c.

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

THE SHORTEST FORMS.

§ 93. Forms with short vowel of the first radical and absence of vowel of the second (originally *qaṭl, qiṭl, quṭl*) coincide so frequently in Syriac with those which had a short vowel both after the first and the second radical (*qaṭal, qaṭil, qiṭal*, &c.), that we can only in part keep them separate.

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

The insertion of an *ă* after the 2ⁿᵈ radical in the plural (Hebrew *mêlāchīm, malêchē* from *malakīm, malakai* from *malk*) is still shown in a few traces. On this rests the double writing in ܡܰܠ̈ܟܐ, ܟܠ̈ܐ, &c. (§ 21 D), which springs from a time when the plural *'amămē* was still formed from the singular ܥܰܡܐ. Some few of these nouns, farther, 'soften' the 3ʳᵈ radical in the plural as if it followed a vowel: thus ܥܣ̈ܒܐ "herb"; ܥܣܒܐ (East-Syrian) from *'esăvē*; ܓܢ̈ܒܐ "theft", ܓܘܢܒܐ (East-Syr. tradition); ܐܠܦܐ "thousand"; ܐܠ̈ܦܐ, ܐܠܦܰܝ̈; and ܓܙܪܐ "stock", ܓܙ̈ܪܐ, &c. The influence of the original vowel in these cases is evident in some examples; e. g. in ܗܰܠ̈ܟܬܐ "ways, journeys", from *halakhāthā* from ܗܘܠܟܐ 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) ܡܰܠܟܐ "king", absolute and construct states ܡܠܟ; pl. ܡܰܠ̈ܟܐ, absol. st. ܡܰܠ̈ܟܝܢ, constr. st. ܡܰܠ̈ܟܝ, &c.

In the constr. and abs. states of the sing. an *e* appears in these cases throughout: ܓܰܪ̈ܡܐ "bone", ܓܪܡ; ܓܒܪܐ "lord", ܓܒܪ; ܢܦܫܐ "soul", ܢܦܫ. So ܟܪܣܐ "belly"; ܥܒܕܐ "servant"; ܪܡܫܐ "evening"; ܨܠܡܐ "image"; ܛܥܡܐ "taste"; ܚܒܠܐ "rope", and many others.

On the other hand, *a* appears before a final guttural and *r* (§ 54): ܬܪܥܐ "door", ܬܪܥ; ܦܓܪܐ "body"; ܨܦܪܐ "morning", &c.

With feminine ending: ܡܰܠܟܬܐ "queen", abs. state ܡܰܠܟܐ (does it occur?), constr. st. ܡܰܠܟܬ; pl. ܡܰܠ̈ܟܬܐ, abs. st. ܡܰܠ̈ܟܢ, constr. st. ܡܰܠ̈ܟܬ, &c.

B. (b) With *e*: ܦܠܓܐ "half", abs. and constr. st. ܦܠܓ; pl. ܦܠܓܐ (the East-Syrians ܦܠܓܐ § 93), ܦܠܓܝܢ, ܦܠܓܝ, &c.—In the abs. and constr. states of the sing., here also *e* appears throughout, *e. g.* ܪܓܠܐ "foot", ܟܣܦܐ; ܣܐܡܐ "silver"; ܥܣܒܐ "herb":—but of course ܒܣܪܐ "flesh", &c.

With feminine ending: ܨܡܚܬܐ "plant", ܨܝܕܬܐ, ܨܝܕܬܐ (§ 52 B) "fear", &c. But also ܪܓܠܬܐ "brook" (others ܪܓܠܬܐ); ܥܓܠܐ "calf" (or ܥܓܠܐ § 52), constr. st. ܥܓܠ, pl. ܥܓܠܐ; ܓܦܬܐ for ܓܦܢܬܐ "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 ܕܗܒܐ "gold" (from *dahăvā* § 23 D), abs. and constr. st. ܕܗܒ; ܚܠܒܐ "milk" (¹); ܥܘܪܒܐ "raven"; ܩܪܝܬܐ "town"; "bread", &c.; and with transition to *e*: ܟܢܦܐ "wing" (from *kanafā*); "dampness" (West-Syrian ܟܠܐ), and many others. That words like ܣܒܪܐ "hope"; ܒܣܪܐ *"mas"*, ܒܣܪܐ; ܒܣܪܐ "flesh", ܒܣܪ; ܡܘܙܐ "husk"; ܡܒܙܐ "prey"; ܥܦܪܐ "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 ܕܩܢܐ "beard", ܕܩܢ; ܙܒܢܐ "time", ܙܒܢ; ܓܡܠܐ "camel", ܓܡܠ, 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): ܓܪܒܐ "leprous", ܓܪܒ; "sleeping", ܕܡܟ; ܠܥܓܐ "stammering", ܠܥܓ; ܚܕܬܐ "new" (§ 26), ܣܒ; ܥܣܩܐ "difficult", ܥܣܩ, and many such. *a* is shown in this class not only by those which end in a guttural, like ܥܩܪܐ "unfruitful", ܥܩܪ, but also by those in *l*: ܡܟܠ "brought low", ܡܟܠ (West-Syrian ܡܟܠ); ܥܣܩܠܐ "difficult", ܥܣܩܠ (generally ܥܣܩܠ); ܣܟܠܐ "foolish", ܣܟܠ.

There was an original *e* also in ܟܬܦܐ "shoulder", ܟܬܦ, and in ܟܒܕܐ "liver"; probably also in ܓܡܠܐ "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: ܢܦܫܐ "soul", abs. st. ܢܦܫ, constr. st. ܢܦܫܬ, pl. ܢܦܫܬܐ; "expenditure", ܢܦܩܬܐ (also ܢܦܩܬܐ); ܦܩܥܬܐ "level place", ܦܩܥܬܐ;

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

"time", ܐܲܟ݂ܢܐ, &c. So of adjectives: ܡܲܟܝܟ݂ܐ "humble (f.)", ܟ݂ܦܝܢܐ "hungry (f.)", ܥܲܣܩܐ "difficult (f.)", ܚܲܕܬ݂ܐ "new (f.)" (§ 26); to which add ܣܓܝܐܐ "socia", &c.; all these have in the pl. ܡܲܟܝܟ݂ܐ, &c., with *a* of 1st radical. Other adjectives have always *a* with the 1st: ܛܲܡܐܬ݂ܐ "unclean (f.)"; "waste" (pl. ܚܲܪܒ̈ܬܐ, with soft ܕ); ܢܲܟ݂ܦ݂ܐ "modest"; ܒܲܛܢܐ or ܒܲܛܝܢܐ (§ 52 B) "pregnant", &c. So the East-Syrians have ܛܲܡܐܬ݂ܐ, the West-Syrians ܛܲܡܐܬ݂ܐ "unclean" (f.).

With *e*, ܙܸܕܩܬ݂ܐ "alms", ܙܸܕܩܬ݂ܐ, ܝܘܒ̈ܒܐ, ܝܘܒ̈ܒܐ (§ 52 B) "howling"; ܕܸܟ݂ܝܐ "course" (§ 52 B; the East-Syrians ܕܸܟ݂ܝܐ(¹)), ܩܸܨܬܐ, &c. So the adjectival ܢܸܩܒܬ݂ܐ "a female", abs. st. ܢܸܩܒܐ, pl. ܢܸܩ̈ܒܬ݂ܐ.—Cf. ܣܓ̈ܘܠܐ "cluster of grapes", ܣܓܘܠܐ (§ 81).

§ 95. *With forms from roots primae ܐ*, section § 34 comes frequently into operation. To this class belong, amongst others, ܐܓܝܪܐ "hire", constr. st. ܐܓܝܪ; ܐܲܪܥܐ "earth", ܐܲܪܥ;—ܐܒ̈ܠܐ "mourning";—ܐܠܦ̈ܐ "ship", ܐܠܦ.

Feminines: ܐܸܫܟ݂ܬ݂ܐ "testicle"—ܐܢܩܬ݂ܐ "groan" (pl. will be ܐܢ̈ܩܬܐ); ܐܒ̈ܝܕܬܐ "what is lost" (West-Syrian ܐܒܝܕܬܐ, constr. st. ܐܒܝܕܬ).

§ 96. *Primae ܝ* (**o**): ܝܪܚܐ "month", constr. and abs. st. ܝܪܚ, ܝܪ̈ܚܐ (§ 40 C); ܝܠܕܐ "offspring", &c.—Feminines: ܝܕܥܬ݂ܐ "knowledge", "science", ܝܕ̈ܥܬܐ; (West-Syrian ܝܐܦܬ݂ܐ) "loan", ܝܐܦܬ݂ܐ, ܝܕ̈ܥܬܐ "excrement".—**o** remains in ܩ̈ܝܡܐ "an agreement" (§ 40 A), constr. and abs. st. wanting.

§ 97. *Mediae ܐ*: ܪܐܫܐ, ܪܫܐ "head"; ܪܫܐ, ܪܫܗ (§ 53)—ܒܐܪܐ "well"; ܕܐܒܐ "wolf"; ܟܐܒܐ "pain", ܟܐܒ—ܬܐܢ̈ܐ, ܬܐܢ̈ܐ "fig" (§ 28)—ܠܐܘܬܐ "weariness", ܠܐܘܐ; ܥܐܩ̈ܬܐ "luxus" (only in pl.); ܫܐܘܡܐ, constr. st. ܫܐܘܡ "butter"—ܡܐܠܟܐ "question" (§ 52 B), ܡܐܠ̈ܟ.

§ 98. *Mediae **o** (and ܝ)*. To the simplest formations with *a*, there correspond forms like ܣܘܦܐ "end", ܣܘܦ (§ 49 A); ܝܘܡܐ "day", ܝܘܡ—ܡܘܬܐ "death"—ܒܝܬܐ "house", ܒܝܬ; ܥܝܢܐ "eye", ܥܝܢ; ܩܝܛܐ "summer".

With ܣܘܟܐ "understanding", and the foreign word ܨܒܥܐ "dye", the East-Syrians form the abs. and constr. st. ܣܘܟ, ܣܘܟ, the West-Syrians ܣܘܟ, ܣܘܟ.—Feminines: ܩܘܡܬ݂ܐ "stature"; ܣܘܟܬ݂ܐ "twig"; but ܬܘܪܬܐ "cow"—ܝܥܠܬ݂ܐ "wild goat" (fem.), but ܒܝܥܬ݂ܐ "egg" (§ 49 A).

With *ī*: ܕܝܢܐ "judgment" (דין); ܢܝܪܐ "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 ܩܳܠܐ "voice"; ܣܒܐ, ܣܒܐ, f. ܣܒܬܐ "an old person"; ܐܠܨܐ (abs. st. ܐܠܨ, constr. st. ܐܠܨܬ) "distress", &c. But along with these appear relatively later forms having a consonantal *w*: ܪܘܚܐ "free space", and ܙܘܥܐ (East-Syrian ܙܘܥܐ §§ 52; 49 B) "a quaking"; ܬܘܗܐ (ܬܘܗܬܐ) "amazement".

C. A special class is formed by words with *ē* (*ī*) like ܟܐܦܐ "stone"; ܪܝܚܐ "fragrance"; ܫܐܕܐ "demon"; ܦܐܪܐ "fruit"; ܟܐܝܢ, ܟܐܢ, ܟܐܢܐ "just"; ܚܪܫܐ, ܩܐܡܐ "deaf"; ܕܐܠܐ "falsehood", and some others, which in part at least spring from roots *med.* ܘ and follow their analogy.

§ 99. *With middle n.* The shortest forms here in part assimilate the *n*, according to § 28; thus ܚܟܬܐ "oppression"; ܐܦܐ "countenance"; ܚܟܐ "palate"([1]) &c. But otherwise ܟܢܫܐ "assembly". The constr. st. of ܓܕܝܐ "goat" is ܓܕܝ. From ܓܒܐ "side" with ܫܕ comes the expression ܓܒܐ ܫܕ (the throwing out of *n* being only a later alteration).

§ 100. *Radical ܐ in the 3rd position* still leaves its traces in ܣܢܐܬܐ (ܣܢܐܬܐ for שְׂנָאתָא § 34) "hatred"; ܛܢܐܢܐ (ܛܢܢܐ) "zeal"; ܦܠܐܬܐ "simile, parable", ܦܠܐܬܐ; and in the adjective ܛܡܐ "unclean" (abs. and constr. st.), emph. st. ܛܡܐܐ, f. ܛܡܐܬܐ, ܛܡܐܬܐ, ܛܡܐܬܐ or ܛܡܐܬܐ (East-Syrian).—Otherwise the forms of *tert.* ܐ pass into those of *tert.* ܝ.

§ 101. *Tert.* ܝ (ܘ)([2]): ܨܦܪܝܐ "he-goat"; ܪܚܝܐ "mill"—ܗܓܝܢܐ "meditation"; ܟܣܝܐ "concealment", &c. all want the constr. and abs. st.; only ܢܝܚܐ "rest" still forms an abs. st. ܢܝܚ (§ 50 A).—With ܘ: ܫܠܝܐ "serenity"; ܣܚܘܐ "swimming"; ܒܛܠܘ "ceasing"; ܚܙܘܐ "look" (pl. ܚܙܘܢ, ܚܙܘܬܐ); and some few feminines ܬܪܘܬܐ, ܬܪܘܬܐ "joy"; ܚܝܘܬܐ, ܚܝܘܬܐ "beast" (§§ 40 D; 76 B); cf. ܐܠܘܐ and ܐܠܘܬܐ (§ 97). Perhaps also ܡܢܘܬܐ "share" (if it stands for מְנָותָה).

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

([1]) The secondary form—ܚܟܐ, usually in the pl. ܚܟܐ, must belong to § 94 C: Probably also ܚܢܟܐ.

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

(abs. st. ܐܘܨܐ, constr. st. ܐܘܨܝ; pl. ܐܘܨ̈ܐ); ܡܩܡ̈ܐ, &c. Similarly the substantives ܚܒܝܗ̈ܐ "creation", pl. ܚܬ̈ܝܗܐ; ܗܢܬ̈ܐ "direction", ܗܢܬ̈ܐ; ܠܝ̈ܐ (East-Syrian ܠܝ̈ܐ) "fat-tail"; ܡܙܝܐ "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*: ܒܥܬܐ "seeking"; ܪܝܚܬܐ "smell"; ܨܐܬܐ (for צֹאָתָה) "dirt", &c., as well as those spoken of in § 77, like ܨܠܘܬܐ "prayer", &c., — to which farther belong ܓܠܠܬܐ "dung-cake" (ܓܠܠܬܐ(1) appears as its plural, with constr. st. ܓܠܠܬ), ܡܣܝܬܐ (as well as ܡܣܝܬܐ) "rennet — calf's paunch — for curdling milk", and ܩܝܪܘܬܐ "wax".

<div style="float:right">With *a* and *e* of roots *mediae geminatae*.</div>

§ 102. Forms *mediae geminatae*. In those without fem.-ending, no distinction can be maintained between the first and second formations: ܥܡܐ "folk" ܥܡ, ܥܡܡ̈ܬܐ, ܥܡܡ̈ܐ (§ 21 D); ܐܦܠ "brook"; ܛܠܐ "dew"; ܪܒ, ܪܒܐ "great"; ܟܗܢܐ "priest"; ܫܢ, ܫܢܐ "living": — ܠܒܐ "heart", ܠܒ; ܕܒܐ "bear"; ܓܕܓܕܐ "wormwood" (pl.). With Fem.-ending ܟܠܬܐ "bride"; ܪܒܬܐ *magna*; ܫܢܬܐ *viva* — ܥܠܬܐ "cause", ܥܠ, ܥܠ̈ܐ, ܥܠ̈ܬܐ; ܥ̈ܠܬܐ; ܡܠܬܐ "word", ܡܠ, ܡ̈ܠܐ (pl. ܡ̈ܠܐ § 81). — According to the second formation ܝܠܕ̈ܐ "produce", ܝ̈ܠܕܬܐ; ܬܓ̈ܠܬܐ (West-Syrian ܬܓ̈ܠܬܐ) "lamentation", ܝ̈ܠܠܬܐ.

<div style="float:right">With *u* of strong root.</div>

§ 103. *With u*. The forms *quṭl* and *quṭul* were never so separated as, for instance, *qaṭl* and *qaṭal*. 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).

Of *strong roots*, and those similar to them: ܓܘܫܡܐ "body" ܓܘܫܡ̈ܐ, &c.; ܩܘܕܫܐ "holiness"; ܪܘܚܩܐ "remoteness"; ܫܘܚܕܐ "bribery"; ܐܘܪܟܐ "length"; ܒܘܪܟܐ "knee"; ܫܘܚܕܐ "desolation"; ܐܘܚܕܐ "strength"; ܙܘܥܬܐ "trembling" (without assimilation of the *n*), &c.: abs. and constr. st. ܓܘܫܡ, ܚܙܘܝ, ܚܣܘܝ, ܡܪܘܚ, ܠܡܚܘ. So also the adjectival ܥܘܪܠܐ "uncircumcised" (originally formed differently, it would seem), ܚܙܘܩ; as well as ܐܪܘܝ ἀμφοτεροδέξιος, and ܚܓܘܪܐ "limping", *claudus* (2). But ܐܘܪܚܐ "way" and ܐܘܪܥܐ "meeting" have ܐܘܪܚ and ܐܘܪܥ.

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(1) Others read ܡܚܬܐ.

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

Feminines (to some extent at first formed differently): ܟ݂ܣܘܫܬܐ "whispering", ܟܬܢܫܬܐ; ܟܘܕܢܐ "blessing", ܟܘܪܟܬܐ; ܕܘܢܒܐ "tail", ܕܘܢܒܬܐ (and ܘܢܚܬܐ § 71); ܐܘܕܚܠܐ, ܐܘܕܚܠܐ, ܐܘܕܚܠܐ (§ 52 B) "cleft"; ܢܘܫܩܐ, ܢܘܫܩܬܐ "kiss", ܢܫܩܬܐ; ܐܘܚܕܬܐ, ܐܘܚܕܬܐ "riddle", ܐܘܚܕܬܐ; ܘܘܚܡܐ (perhaps ܐܘܪܘܩܬܐ or ܐܘܪܘܩܬܐ (§ 51) "patch", pl. ܘܘܚܡܐ and ܐܘܘܚܡܐ &c. But ܟܝܠܬܐ "measure", ܟܘܫܡܐ, ܟܘܫܡܬܐ, ܟܘܫܡܬܐ; ܓܘܡܪܐ "coal", ܓܘܡܪܬܐ; ܫܘܪܬܐ "vertebra", ܫܘܪܝ and ܫܘܪܝܬܐ (§ 81); ܘܢܚܬܐ = ܘܢܚܬܐ "tail".

With u of weak roots.
§ 104. *Mediae* o: ܪܘܚܐ, ܪܘܚ "wind, spirit"; ܢܘܪ "fire", &c.—With ö: ܩܘܦܐ "owl".—Feminine ܨܘܪܬܐ "form".

Tert. ܝ: ܣܘܓܐ "multitude", constr. st. with feminine ending ܣܘܓܐܬ.

Tert. ܘ: ܐܘܪܝܐ "manger" (pl. § 79 A); ܓܘܪܝܐ "young animal", ܓܘܪܝ (§ 72); ܕܘܡܝܐ "likeness", ܕܘܓܡܐ (id.).—Feminines: ܪܘܬܢܝܬܐ "evil-speaking, abuse", ܪܘܬܢܝܬܐ; ܣܘܦܩܬܐ "cap"; ܐܘܠܝܬܐ "wailing", ܐܠܝܬܐ; ܩܘܠܝܬܐ "kidneys" (pl.), &c.(1).

Mediae gem.: ܟܠ, ܟܠ (ܟܠܐ, ܟܠܐ § 48) "all", emph. st. ܟܠܐ; ܐܘܬܪܐ "place", ܐܘܬܪ; ܟܘܒܐ "bosom"; ܓܘܒܐ "pit"; ܚܘܨܢܐ "strength"; ܡܘܚܐ (or ܡܘܚܐ) "marrow"; ܟܘܪܫܐ "deaf person".—Feminines: ܐܘܬܪܬܐ "place", ܐܘܬܪܬܐ, ܐܘܬܪܬܐ, pl. ܐܘܬܪܬܐ (§ 71); ܐܘܠܝܬܐ "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 ܫܢܬܐ "sleep", from ישׁן, constr. st. ܫܢܬ, abs. st. ܫܢܐ, as if it were *med. gem.*, but East-Syrian still ܫܢܬܐ; farther ܨܦܬܐ "care" (also indeed ܨܦܬܐ, ܨܦܬܐ); ܚܡܬܐ "wrath"; ܙܒܠܐ "excrement" (as well as ܬܒܠܓܬܐ). Perhaps also ܥܩܬܐ (for ܥܩܪܐ) "stem" belongs to this class (pl. ܥܩܬܐ, ܥܩܬܝ as if from סתת). So ܕܘܥܬܐ "sweat".—Similarly from *prim.* ܝ: ܝܠܕܐ and ܝܠܕܐ "breath" from ܢܦܫ, ܝܠܦ; and perhaps ܓܒܐ "lot" and ܦܪܝ "lot" and "strip, rag" (it must have Greek π § 15); farther ܢܛܦܬܐ pl. ܢܛܦܬܐ "drop".—Of *prim.* ܢ in the same way: ܫܪܝܬܐ "end", constr. st. ܫܪܝܬ (as if from חרר); and ܫܬܐ "pocket" and "beam" (for ܐܚܬܐ from אחד), pl. ܫܬܐ. It is obvious that the speech itself takes over these words into other classes(2).

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

(2) ܥܕܬܐ (ܥܕܬܐ, ܥܕܬܐ) "church", which according to its formation belongs to this class, is borrowed from the Hebrew (עֵדָה).

WITH *Ā* AFTER THE FIRST RADICAL.

§ 106. (a) *a* after the 2ⁿᵈ radical is or was found in the case of: ܓܝܡ (¹) ܓܠܕܩܐ, ܓܠܕܩܬ "eternity", world"; ܫܠܡܐ "seal" (²); and perhaps ܢܓܪܐ "axe" (East-Syrian ܢܓܪܐ). The usual form of the Act. Part. of the simple stem of the verb has *e* after the 2ⁿᵈ: ܪܚܡ "loving"; ܪܣܛܐ, &c.—ܦܪܚ "flying"; ܬܒܪ "breaking" (§ 54)—ܩܝܡ "stand-ing"; ܣܢܩܡ, ܣܢܐ "hating", ܣܢܐ "hater, enemy" (§§ 33 A; 172 C); ܓܠܐ "revealing", ܓܠܐ; ܦܐܪ "beautiful", ܦܐܪ.—ܥܐܠ "entering" (עלל), or ܥܠ &c. Sometimes the Participial form is purely substantive, thus ܩܨܪ "a fuller", ܬܪܥܐ "doorkeeper" (which have no verb supporting them).—Feminines: Abs. st. ܪܣܛܐ; ܩܛܠܐ; ܓܠܝܐ, ܦܐܪ; ܦܐܪ or ܓܠܠ, ܓܠܓ or ܓܓ. In the Emph. st. mostly substantive: ܐܟܠܬܐ "eating", "consuming"; ܩܡܬܐ "column", &c.—ܩܛܠܬܐ. With the 3ʳᵈ rad. a guttural: ܨܦܪܐ "bird"; ܐܓܙܪܬܐ "island", &c. (§ 54); but so also with *a* ܩܕܠܐ "nape of the neck"; ܓܝܓܠܬܐ "waggon" (others ܓܝܓܠܬܐ).—ܪܬܡܐ "whore", ܐܬܬܐ; ܩܒܠܐ "beam", Abs. st. ܩܒ (§ 75), ܩܒܠܐ, &c.—ܩܢܬܠܐ.

§ 107. (b) With *ō* after the 2ⁿᵈ radical, *Nomina agentis* may be formed from every Part. act. of the simple verb stem (Peal): ܩܛܘܠܐ "murderer"; ܪܚܘܡܐ; ܢܟܘܠܐ, &c.—Feminines: ܩܛܘܠܬܐ; ܪܚܘܡܬܐ, &c. (on the plurals of the feminines v. § 71). We join to this class several other substantives, like ܝܪܘܪܐ "jackal"; ܦܬܘܪܐ (with *o* according to exact tradition) "table".

§ 108. (c) Some few have *ī* after the 2ⁿᵈ radical, like ܟܒܝܪܐ "weaver's beam"; ܐܓܡܐ "a marsh"—ܟܒܝܪܐ "a weaver's beam"; ܩܡܬܡܐ "*brevia*"; ܪܒܝܒܐ "storm of rain"; ܩܒܕܥܐ "club", &c.

WITH SHORT VOWEL OF THE 1ˢᵀ AND *Ā* OF THE 2ⁿᴰ RADICAL.

§ 109. The short vowel must become throughout (except with ܐ) a mere *sheᵛa* (§ 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.

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

(²) ܫܠܡܐ 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: ܣܚܡܐ "confirming by seal"; ܦܣܩܐ "decision"; ܩܪܒܐ "war"; ܣܥܪܐ "deed"; ܣܠܚܐ "swallowing"; ܣܢܐ "looking at", "regard"; ܩܝܡܐ "covenant"; ܕܘܨܐ "exulting"; ܪܓܬܐ "inclination"; ܗܘܝܐ "becoming"; ܐܝܩܪ "honour" (§ 40 C); ܢܩܝܐ "pouring out"; ܐܣܪܐ (East-Syrian ܐܣܪܐ) "fetter"(¹). Also ܐܝܠ "help" probably belongs to this class. Add ܣܥܠܐ "cough"; ܟܗܝ "weakness of the eyes", and several other names of bodily ailments.

Farther, ܚܡܪܐ "ass"; ܥܪܕܐ "wild-ass"; ܐܢܫ, ܢܫ &c. "man" (§§ 32; 146), and ܐܠܗܐ "god".—Add to these, adjectives like ܫܥܝܥ "smooth"; ܩܪܚ "bald"; ܩܪܚܐ "baldheaded"; ܣܥܪ "hairy"; ܩܡܛܐ "hook-nosed"; ܐܟܡ "swarthy"; ܣܚܝܒ "worn out"; ܣܟ "out of one's mind"; ܕܘܝ "impaired in mind"(²).—Feminines: ܣܩܡܬܐ "resurrection"; ܡܫܟܚܬܐ "discovery", "invention"; ܩܥܬܐ "appeal", &c. Farther, ܢܣܪܬܐ "sawdust"; and several other words for "parings", "filings".

WITH SHORT VOWEL OF THE 1ST AND Ī (Ē, AI) OF THE 2ND RADICAL.

With short vowel of the 1st and ī (ē, ai) of the 2nd rad: With ī of 2nd rad. § 110. All Passive participles belonging to the simple stem (excepting those of *tert.* ܝ) have ī after the 2nd radical (and originally *a* after the 1st); so also have many adjectives: thus—ܩܛܝܠܐ, ܩܛܝܠܐ, ܩܛܝܠܬܐ &c. "killed"; ܐܡܝܪ "said"; ܐܓܝܪܐ "day-labourer"; ܐܟܝܠܐ "sad", "an ascetic"; ܝܠܝܕ "born"; ܣܦܝܪ "shorn". From *med.* ܘ: ܐܚܝܕ "caught"; ܢܣܝܣ "mild"; ܣܝܡ "placed" (f. ܣܝܡܬܐ "treasure") &c.; but ܘܣܝܥ "wide"; ܥܡܝܩ "blind".—From *tert.* ܐ farther, the pl. ܣܢܝܥܝ, ܣܢܝܢ, fem. sing. ܣܢܝܐܐ "hated" (cf. § 172 C; the sing. abs. state would be ܣܢܐ). Thus also many substantives, like ܟܠܝܠܐ "crown"; ܣܦܝܢܬܐ "ship", &c.

With ē of 2nd rad. § 111. An *ē*, which generally becomes ī with the West-Syrians, is exhibited by ܕܠܝܐ "terror"; ܢܦܐܫܐ, West-Syrian ܢܦܐܫܐ or ܢܩܐܫܐ "recovering breath", "recreation"; ܣܚܐܠܐ, ܣܚܐܠܐ "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 ܣܠܝ for ܣܠܝ "fulness" (ܩܠܐ "flood" is an Assyr.

§ 112. Diminutives were formed by a *u* after the 1st, and an *ai* after the 2nd radical. Whence we have in Syriac still ܚܠܝܡܐ "young man", and f. ܚܠܝܡܬܐ "young girl"; ܚܙܝܪܐ "sucking-pig"; and with *u* still ܓܕܝܐ "gazelle". ὅμηρος "hostage" has been turned into a like form: ܐܘܡܝܪܐ.

With ai of 2nd rad.

WITH SHORT VOWEL OF THE 1ˢᵀ AND Ū (Ō) 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 *ū* and the *ō*; ó is in fact a derived shade from ó.

With short vowel of the 1st and ū(ō) of the 2nd rad.

A few exhibit the signification of a Passive Participle (as in Hebrew): ܪܚܝܡܐ "loved", f. ܪܚܝܡܬܐ; ܣܢܝܐ "hated" m., ܣܢܝܬܐ, ܣܢܝܬܐ "an unloved woman"; ܕܪܘܫܬܐ "concubine" ("*quae calcatur*"), pl. ܕܪܘܫܬܐ; ܓܢܝܒܬܐ "thing stolen" ([1]); ܫܡܘܥܐ "report", pl. ܫܡܘܥܬܐ. Farther, ܠܒܘܫܐ "garment"; ܒܬܘܠܬܐ "virgin", ܒܬܘܠܬܐ, &c.; ܙܥܘܪܐ "little" (§ 71); ܟܢܘܫܬܐ "synagogue", ܩܒܘܪܬܐ, ܩܒܘܪܬܐ, ܩܒܘܪܐ "burial"; ܓܙܘܪܬܐ "circumcision"; ܟܠܘܬܐ (for ܟܠܘܬܐ § 26) "bride"—ܓܕܘܠܐ "ringlet"; ܦܩܘܕܐ "skirt"; ܣܓܘܠܐ "bunch of grapes"—ܓܥܘܬܐ "vomiting"; ܟܠܘܬܐ "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*: ܨܦܪܐ "small bird", abs. st. ܨܦܪ, pl. ܨܦܪܝܢ, ܨܦܪܐ;

With doubling of the middle rad.: With two short vowels.

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borrowed-word). East-Syrian ܣܕܩܐ "chasm", "cave" instead of ܣܕܩܐ is no doubt just a way of writing ܣܕܩܐ—which also occurs—necessitated by leaving out the ܐ.

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

([2]) This seems more accurate than ܟܠܬܐ, for with the old poets the word is dissyllabic.—In addition to the forms given above, notice ܡܠܘܐܐ (ܡܠܘܐܐ) "matter", "mass", "sum" (properly "fulness").

{ܐܕܪܐ} "threshing-floor", {ܐܕܪܐ}; {ܐܚܕܐ} "wedder", {ܐܚܕܐ}; {ܫܪܓܐ} "little finger"; ܩܕܠܐ "stalk", ܩܕܠܐ with {ܡܩܕܠܐ}, pl. ܩܕܠܐ; {ܡܩܕܠܐ} "ladder"; {ܩܘܦܕܐ} "hedge-hog"; {ܡܓܢܐ} "shield"; {ܡܓܢܐ} "bar"; {ܢܓܘܕܐ} "one who tows a vessel"; and no doubt several more. Perhaps {ܢܥܘܒܐ} "raven", and {ܚܘܪܒܐ} "stork" also belong to this class.

An old feminine form of this kind is also found in {ܐܫܬܐ} "fever" (f. from the Hebrew אֵשׁ), constr. st. ܐܫܬ, pl. {ܐܫܬܬܐ}.

§ 115. (2) *With a after the 1st and ā after the 2nd radical*. Adjectives of degree, *Nomina agentis*, and names of occupations,—throughout: ܐܙܟ "pure", "victorious", {ܐܙܟܐ}, {ܐܙܟܝܐ}, &c., ܢܨܒ "contentious"; ܩܝܡ "firm", from קום, but with *w*, {ܫܘܙܒ} "keenly eyeing, greedy"; ܠܚܛܐ "thief"; {ܢܚܣܐ} "butcher"; {ܫܠܝܛܐ} "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) {ܡܡܠܠܐ} "speaking" ({ܡܠܠ} to speak); {ܚܒܠܐ} "destructive"; ܕܓܠܐ "liar"; {ܕܓܠܐ} "liar"; ܡܕܒܪܐ "leader"; ܦܩܡܐ "babbler". — {ܓܢܒܪܐ} "hero" (§ 28).—So too {ܢܚܬܐ} "pit"; {ܐܕܒܐ} (others {ܐܕܒܐ}) "fly".

§ 116. (3) *With e after the 1st and ā after the 2nd radical* there are but a few: {ܡܓܢܐ} "covering"; {ܛܠܠܐ} "shadow"; {ܬܢܢܐ} "smoke"; {ܥܩܪܐ} "root"; {ܐܓܪܐ} "roof"; ܠܫܢܐ "tongue"; {ܩܪܢܐ} "hook" (pl. {ܩܪܢܬܐ}); and the adjective {ܚܘܪ} "white" ({ܚܘܪܐ}, {ܚܘܪܬܐ}, {ܚܘܪܙܐ}, &c.) (¹).

§ 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 {ܩܘܛܠܐ} "murdering", from {ܩܛܠ} (he) "murdered"; {ܙܘܗܪܐ} "warning"; {ܓܘܕܦܐ} "combining"; {ܣܘܡܟܐ} "supporting"; {ܙܘܓܐ} "pairing"; {ܫܘܐܠܐ} "question"; {ܐܘܚܪ} (abs. st. ܐܘܚܪ) "off-putting"; {ܝܘܠܠܐ} "howling" (from ܝܠܠ), &c. So also {ܢܘܓܐ} "shipwreck" from ναυαγεῖν.—Farther the adjectives of colour: {ܐܘܟܡ} "black"; {ܣܘܡܩܐ} "red"; {ܙܘܪܩ} "yellow"; {ܫܘܥܪ} "reddish"; {ܦܘܙܓ} "party-coloured (?)" (²) and {ܛܘܢܒܐ} "hard stone".— Perhaps also {ܪܘܡܢܐ} "pomegranate".

(¹) {ܣܡܠܐ} "left hand" is quadriliteral (= שְׂמָאלָא).

(²) So too is formed {ܓܘܢ}, ܓܘܢ, {ܓܘܢܐ}, which, however, must be κυάνεος. To these names of colours, {ܚܘܪ} (§ 116) belongs. {ܐܘܡܢ}, {ܐܘܡܢܐ} (f. st. abs. {ܐܘܡܢܬܐ} § 71) "artistic", "artificer" is probably of Assyrian derivation.

§ 118. (5) *With a after the 1st and ī 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 ܢܦܝܩ "gone out"; ܐܙܝܠ "gone"; ܐܒܝܕ "lost"; ܝܬܝܒ "sitting" ("having set oneself, seated"); ܚܠܝܡ "parted, departed"; ܩܪܝܒ "near"; ܪܚܝܩ "far"; ܐܪܝܟ "long"; ܪܟܝܟ "soft"; ܥܫܝܢ "mighty"; ܣܓܝ "much", ܣܓܝܐܐ, ܣܓܝܐܝܢ, &c.; ܐܬܐ "come", ܐܬܐܝ, ܐܬܝܢ; ܗܘܐ "been", ܗܘܐܝ; ܡܝܬ or ܡܝܬܐ (§ 40 E) "dead"; ܣܝܒ, ܒܣܝܡ "fragrant", &c. To distinguish these from the form ܡܩܝܠ they are commonly written with the upper point (§ 6), *e. g.* ܡܟܝܟ = ܡܟܣ "humble", compared with ܡܟܣ or ܡܟܣ = ܡܟܣ "spread under". The active signification is remarkable in ܡܕܒܪ, ܡܕܒܪܢ "guide".

§ 119. (6) *With a after the 1st and ū after the 2nd radical*, appear many adjectives like ܚܫܘܟ "dull, dark"; ܚܡܘܨ "sour"; ܝܒܫ "lean"; ܪܒܘܥ "lying still", and many others:— ܝܠܘܕ "child", f. ܝܠܘܕܬܐ; ܥܡܘܕ "pillar"; ܫܒܘܛ and ܫܒܘܛܐ "rod"; ܐܬܘܢ "oven", "furnace", &c. So also ܩܛܘܬܐ "cucumber" (for קִטּוּתָא) § 146.

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

§ 121. WITH DOUBLING OF THE 3ᴿᴰ RADICAL.

The following seem to be thus formed: ܦܬܟܪܐ "idol's-altar"; ܡܓܕܠܐ "stream"; ܕܘܚܢܐ "millet", of which however the first is certainly, the others probably, ancient borrowed-words. Possibly ܦܓܘܕܬܐ "bridle", pl. ܦܓܘܕܬܐ 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.

To the former belong e. g. ܟܘܚܠܐ from קבל ; ܡܚܡܚܡ from שלם ; ܟܠܚܠܐ from בלל : to the latter ܒܘܚܦܐ from בהר ; ܒܘܡܡܡܐ from חמם, &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: ܟܢܢ̈ܢ "threshing-sledge"; ܡܪܡܚ "skull"; ܐܪܡܠܐ "widow";—ܦܪܙܠܐ "iron" (originally with e of the ẓ); ܦܪܕܟܐ "corn, kernel"—ܦܩܥܐ "bugs"—ܟܘܪܣܐ "throne", constr. st. ܟܘܪܣ (pl. ܟܘܪܣܘܬܐ); ܡܘܓܕܠܐ "mouse"; ܩܘܙܠܐ "knuckle, ankle"; (§ 52 B) "countenance"—ܥܪܦܠܐ "mist"—ܡܘܥܕܐ "meeting" (from ܐܝܕܐܐܝܕܐ, ܐܝܕܐ)—ܐܪܒܝ "milliped" or "centiped" (lit. "hand-hand"); ܡܛܠܠܐ "hut", "tabernacle"; ܓܠܓܠܐ "storm"; ܣܘܒܥܐ "nourishment"—ܙܗܪܝܪܐ "ray of light"—ܙܪܙܘܪܐ "a kind of locust"; ܦܪܕܬܐ "crumb of bread"; ܕܚܘܠܐ "scarecrow"; ܚܘܛܐ "a slender thread" (forms of this kind have occasionally a diminutive signification)—ܛܠܦܚܐ "lentils", and many others.

To this class belong also the forms spoken of in § 31, like ܓܓܪܬܐ "throat" for gargartā; ܓܝܓܠܐ "wheel", from gilgêlā, &c.: as well as ܪܘܪܒܝ, &c. from רַבְרְבִין (§§ 27; 146), and perhaps ܟܘܟܒܐ "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 ܩܘܡܠܐ stands to ܡܩܠ, so stands ܚܘܪܦܠܐ "sifting" to ܚܪܦܠ, as well as ܟܘܚܡܐ "subjection" to ܟܚܡ, &c. Thus e. g. we have ܠܘܚܦܬܐ "instruction"; ܟܘܚܠܐ "perplexity"; ܪܘܡܪܡܐ "exaltation"; ܟܘܡܡܡܐ "constancy"; ܓܘܒܗܐ "haughtiness" (connected with reflexive ܐܬܓܗܝ); ܠܘܐܣܐ "nourishment, food" (with ܡܐܣܐ); ܩܘܙܪܝ or ܩܘܙܪܐ "promise" (with ܙܘܥ § 40 B, and retaining the 'hard' ܙ); ܟܘܪܙܐ "announcement" (exactly similar); ܓܘܙܐ "kindling, vehemence" (with ܓܘܙܐ); ܙܘܪܝ (for ܙܘܪܐ § 40 B) "twittering" (with ܙܘܪ) &c.

Similarly have been formed ܬܘܣܦܐ "addition" from ܐܘܣܦ, ܟܘܡܣܐ; ܐܘܣܢܐ "brand" from ܐܘܣܢ; and ܠܘܒܫܐ "clothing" from ܠܒܫ (cf. ܠܒܘܫܐ).

§ 124. *Five-lettered nouns* have mostly sprung from the repetition of the last two radicals. Thus the adjective ܡܫܲܡܠܰܝ (ܡܫܲܡܠܰܝ &c.) "complete"; ܣܲܚܠܲܠ "ivy"; ܣܘܦܥܳܢܐ "cataract", *gutta serena*; ܚܲܙܩܳܡܐ a kind of bird ("piper"); ܦܝܙܘܼܣܐ "spark".

§ 125. Among the multiliterals some old compounds may be hiding, as for instance ܦܲܪܙܘܼܕܐ "bat", and the much mutilated form ܐܘܪܕܥܐ "frog" (the Aramaic original form being עפרדע). Besides, some of these nouns may be suspected of being foreign words, e. g. ܚܲܙܩܘܼܪܐ "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 ܡܩܲܛܠ, pass. ܡܩܲܛܠ; ܡܩܲܛܠ, ܡܩܲܛܠ; ܡܩܲܛܠ, &c. For these v. Verb *infra*. So too the Infinitives, like ܡܩܲܛܳܠܘ, ܡܩܲܛܠܘ, &c.

B. With *ma* are formed, besides, (1) words with short vowel after the 2nd radical ܡܲܫܟܢܐ, ܡܲܫܟܢ "tent"; ܡܲܣܩ and ܡܲܚܬܬܐ "descent" (נחת) cf. § 26 B); ܡܲܣܒ, ܡܲܣܒܐ "taking" (נסב); ܡܲܣܩ, ܡܲܣܩܬܐ "mounting", and so ܡܲܣܩܬܐ (סלק § 183); ܡܲܪܟܒ, ܡܲܪܟܒܬܐ "chariot", "boat"; ܡܲܪܒܥܐ "womb", &c.—ܡܲܕܥܐ, ܡܲܕܥܐ "intelligence" (ידע cf. § 175 A); ܡܲܝܕܥܐ "a well-known person", "an acquaintance"; ܡܲܘܬܒܐ "sitting", "seat"; ܡܲܘܗܒܬܐ "gift".—ܡܲܫܬܝܐ "drink"; ܡܲܪܕܐ, constr. st. ܡܲܪܕܐ "journey", and so ܡܲܪܕܝܬܐ, abs. st. ܡܲܪܕܐ (§ 75)—ܡܲܘܡܬܐ "oath" (§ 78)—ܡܲܣܩܠܐ "hazard" (נשא § 80). To this section belong also ܡܲܐܟܠܐ "eating", ܡܲܐܟܠܐ, and ܡܲܬܝ "coming", ܡܲܐܙܠ and ܡܲܐܙܠܬܐ "going"; ܡܲܒܫܠܐ "cooking" (§ 53).—ܡܲܟܢܫܬܐ "besom" (East-Syrian ܡܲܟܢܫܬܐ).

From forms *med. gem.*, ܡܲܥܠܠ and ܡܲܥܠܬܐ "entrance"—ܡܲܡܠܠ "speech" (§ 29)—ܡܲܓܢܐ, ܡܲܓܢܐ "shield" (גנן); ܡܲܫܢܐ "hone" (שנן) (§ 59).

From middle ܘ are to be brought into this class forms like ܡܩܳܡܐ "station"; ܡܣܚܝܬܐ "washing-tub"; ܡܕܝܢܬܐ "city"; ܡܨܝܕܬܐ "net", &c. The last may have been originally a participle, as is certainly the case with ܡܝܢܩܬܐ "nurse" (for ܡܝܢܩܬܐ).[1]

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[1] ܡܙܩܬܐ, ܡܙܪܩܬܐ "sacrificial bowl" is a borrowed Hebrew word.

A short *u* occurs in ܡܐܘܟ݂ܠܬܐ "food", abs. st. ܡܐܘܟܠܐ, pl. ; ܡܕܘܡ "lasting", "ever" (§ 59); so too ܡܣܬܘܕܥܐ "an acquaintance", and several others. ܡܩܩܘܢܬܐ (according to others ܡܩܩܘܢܐ(¹)) "comb", "crest", is a special, secondary form.

C. (2) Words with *ā* after the 2nd rad. ܡܬ݂ܩܠܐ "weight"; ܡܚܕܟ݂ "magician"; ܡܟܚܠܐ "a pencil for staining the eyes"; ܡܣܪܐ "saw" (נשׂר); ܡܘܠܕܐ "birth"; ܡܕܢܚܐ "rising (of the sun)"—pl. from נדה "bundle" and many others.

D. (3) Words with *ū (ō)*: ܡܒܘܥܐ "fountain" (נבע); ܡܦܘܚܐ "bellows"; ܡܣܩܘܢܠܐ "storm"; ܡܟܫܘܠܐ "stumbling", "offence" (the last two also with ó); ܡܦܘܨܐ "gush", "torrent" (נדח); ܡܬܩܘܠܬܐ "weight", and many others.

E. *Me* appears (apart from the cases cited above of ܡܢ, ܡܐ from *ma*) in ܡܐܟܠܬܐ "web"; ܡܕܝܪܐ "dwelling", "house-story".

H. With *mu*: ܡܚܙܠܐ (others say ܡܚܙܠܐ) "spindle".

G. With *mā*: ܡܐܙܘܢܐ "nourishment" (זון); ܡܐܩܘܪܐ "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:

ܠܐܚܡܢܐ "help" (חמי); ܠܐܓܠܠܐ "roof" (טלל); ܠܐܨܒܬܐ "ornament" (צבת); ܠܐܣܡܝ "disciple", f. ܠܐܣܡܝܬܐ "female disciple" (*צמד); ܠܐܥܝܩܬܐ "vexation" (עיק); ܠܐܘܣܦܬܐ "something added" (יסף):— ܠܐܣܟ݂ܘܢܐ "compensation", "hostage" (סכי); ܠܐܣܟܘܢܐ "flattery" (שׁפי); ܠܐܟܬܘܫܐ "combat" (כתשׁ); ܠܐܡܣܟܢܐ "object of disdain" (מסכ):— ܠܐܡܛܪܐ "settler" (ימד); ܠܐܘܬܪܐ "remnants" (יתר).

With short vowel after 2nd rad., and feminine-ending: ܠܐܣܝܬܐ "beseeching" (פיס); ܠܐܚܕܟܬܐ "mockery" (טלל); ܠܐܡܘܡܬܐ "pollution" (טמא); ܠܐܢܚܬܐ "groaning" (אנח) for ܠܐܢܚܬܐ § 174 C):— ܠܐܣܓܪܐ (East-Syrian ܠܐܣܓܪܐ) "shame" (סגי); ܠܐܟܬܒܬܐ (East-Syrian ܠܐܟܬܒܬܐ) "ad-

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(¹) ܚܡܝܥܐ also appears (§ 52).

(²) ܡܕܝܢܬܐ "city" (מדן) seems to have been borrowed from the Assyrian.

dition" (ܩܘܡܐ);—ܠܬܫܡܫܬܐ "service" (ܫܡܫ);—ܠܬܫܒܘܚܬܐ "glory", "praise" (ܫܒܚ), pl. ܠܬܫܒܚܬܐ; ܠܬܕܡܘܪܬܐ "wonder", "miracle" (ܕܡܪ), ܠܬܕܡܪܬܐ; ܠܬܐܓܘܪܬܐ "trade" (ܐܓܪ), ܠܬܐܓܪܬܐ. To this section also belong probably ܠܬܦܨܘܬܐ "urine", and ܠܬܓܪܡܬܐ "skeleton":—With vowel originally short, also—ܠܬܟܣܝܬܐ "clothing" (ܟܣܐ); ܠܬܪܕܝܬܐ "education" (ܪܕܐ); ܠܬܫܥܝܬܐ "narrative" (ܫܥܐ), ܠܬܫܥܝܬܐ; ܠܬܫܘܒܚܐ "praising" (ܫܘܒ); ܠܬܫܬܐܣܐ "foundations" (ܐܫܕ), &c.—ܠܬܫܪܝܬܐ "camp" (ܫܪܐ).

So perhaps ܠܬܟܘܦܪܐ "atonement" (ܟܦܪ) and ܠܬܚܒܘܠܐ "corruption" (ܚܒܠ), if they stand for *ܠܬܟܘܦܪܐ, *ܠܬܚܒܘܠܐ 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 ܠܬܘܠܥܐ, ܠܬܘܠܥܝܬܐ "worm".

<div style="text-align:center">§ 127*.　　　OTHER PREFIXES.</div>

Some of these are matter of doubt. We have:

(1) ܗ, ܐ in ܟܠܬܐ, ܗܟܠܐ "palace"—ܐܣܟܘܦܬܐ "threshold" (here ܐ is perhaps a mere starting sound, in accordance with § 51), ܐܣܟܦܬܐ; ܐܒܘܒܐ "flute" (ܢܒܒ); ܐܪܙܐ "manuscript" (from ܐܙܝ, root ܨܚܚ); ܐܡܗܐ *concentus* (ܐܡܗ, root ܢܩܦ).

(2) *ya*, as it seems, we have in ܝܪܒܘܥܐ "jerboa"; ܝܣܘܦܐ "a kind of antelope"; ܝܒܪܘܚܐ "mandragora"; ܝܣܘܚܐ "smoke"; ܝܐܪܘܥܐ "toad"; ܝܚܩܪܐ "thorny rhubarb".

<div style="text-align:center">(DD) FORMATIONS WITH SUFFIXES.(¹)</div>

<div style="text-align:center">WITH ĀN (ŌN).</div>

§ 128.　A. In this class appear many Abstract nouns and common nouns (a) with *a* after the 1ˢᵗ rad.: ܡܘܬܢܐ "plague"; ܥܘܦܪܢܐ "residue"; ܛܘܥܝܢܐ "error"(²); ܛܪܢܐ (ܡܪܢ) "rock", &c.

(b) With *u*: ܐܘܠܨܢܐ "oppression"; ܥܘܬܪܢܐ "gain"; ܦܘܩܕܢܐ "command"; ܝܘܠܦܢܐ "doctrine"; ܦܘܠܗܢܐ "refuse" (*tert.* ܐ); and many other abstract

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

(²) ܛܘܥܝ, for which also occurs ܐܒܕܢ "perdition", "the nether world", is perhaps borrowed from the Hebrew.

nouns; but only a few forms from roots *tert.* ܘ, like ܐܘܡܚܠܐ "wedding-gift"; ܟܚܘܡܚܠܐ "swelling" (along with ܚܚܠܐ).

(c) With *e* ܚܢܝܢܐ "building"; ܢܟܝܢܐ "harm"; ܚܫܒܐ "thought"; ܩܪܝܢܐ "pronouncing"; ܨܒܝܢܐ "will"; and many other abstract nouns from *tert.* ܘ.—So also ܚܙܘܢܐ "look". A few besides, like ܦܘܪܫܢܐ "distinction"; ܚܒܢܢܐ "sloth" (perhaps ܥܕܢܐ "time" for עֶדָּנָא?).

Rem. Of such doubling as we have in עֶדָּן, פֶּקְדּוֹן, הֶגְיוֹן, 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* (*ūn*) in ܢܣܝܘܢܐ "temptation", "affliction" a secondary form to ܢܣܝܢܐ "experiment", "trial"; ܓܠܝܢܐ, ܓܠܝܢܐ "revelation"; and, according to East-Syrian pronounciation, ܕܘܘܢܐ (*dawōnā*) "pity", West-Syrian ܕܘܘܢܐ (*duwōnō = duwānā*); v. § 44.

C. Of substantives with prefixes in this class:—ܡܫܩܠܢܐ "decamping"; ܡܥܠܢܐ "entry"; ܡܣܩܢܐ (ܣܠܩ § 183) "ascent", &c. So too, ܡܣܪܙܐ "girths". Perhaps also ܠܘܚܫܐ "alarm" (from ינֵי?)([1]).

§ 129. *ān* (f. *ānyā, ānīthā* &c. § 71) is attached to a great variety of words, to form *adjectives*. Thus ܐܪܥܢ "earthy, earthly"; ܢܘܪܢ "fiery"; ܡܡܠܠܢ "talkative"; ܕܝܘܢܐ "one who is possessed" (from ܕܝܘܐ "demon"); and so ܕܝܘܢܐ (from the Persian ܕܝܘܐ "demon"); ܫܡܝܢ "heavenly"; ܐܟܠܩܪܨܐ "slanderous" (from ταραχή?); ܟܦܣܢܝܬܐ "menstruans" (from ܟܦܣܐ "menstruation"); ܚܘܪܢ "whitish"; a feminine from it is ܚܘܪܢܝܬܐ "white poplar". So ܛܠܢܝܬܐ "shadow".

From ܓܓܪܬܐ "throat" is formed ܓܪܓܪܢ "gluttonous"; so ܦܨܝܓܝ "spotted" from ܦܨܬܐ "spot" (pl. ܦܨܓܝܐ); ܟܘܡܬܐ (ܟܘܡܬܐ) "comet" from ܩܘܪܙܐ "*fimbria*".—In other cases the ܬ of the feminine remains before *ān*, as in ܚܪܝܢ "quarrelsome"; ܪܓܙܬܢ "given to anger"; ܢܩܒܬܢ "womanly"; ܐܟܬܢ "angry", &c.; and even from substantives without this ending, similar forms in ܬ are derived, *e. g.* ܚܘܠܬܢ "happy" (along with ܚܘܠܡܢ) from ܚܘܠܡܢܐ "health", "happiness"; ܩܪܒܬܢ "warlike"; ܣܢܐܬ,

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ܢܬܝܚܝܠ (§ 52 B) "strong"; ܡܐܓܪ "painful"; ܐܣܟܡܬܢ "indicating a σχῆμα" (ܐܣܟܡܐ), &c.

Specially in favour are adjectives of this form like ܣܟܘܠܬܢ "in-telligent"; ܪܘܓܙܢ "angry"; ܦܘܪܣܬܢ "crafty" (from ܦܘܪܣܐ, πόρος, like ܡܬܦܪܣ "to be cunning"); ܙܥܦܬܢ "anxious", and many others. In these cases no Abstract noun like ܣܟܘܠܬܐ 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, ܚܢܦܘܣܬܢ "flatterer" (ܚܢܦ "to flatter") (¹).

§ 130. Farther, *Nomina agentis* may be formed by the suffix *ān* from *all* Participles which begin with *m*: and so participles from Peal are alone excluded. Thus ܡܫܒܚܢܐ "one who praises" (from ܡܫܒܚ); ܡܢܗܪܢ "enlightener" (ܡܢܗܪ); ܡܪܓܙܢ "one who provokes" (ܡܪܓܙ); ܡܢܣܝܢܐ "tempter" (ܡܢܣܐ); ܡܫܬܒܚܢܐ "one worthy of praise" (ܡܫܬܒܚ); ܡܬܬܣܪܚܢܐ "one who has to be ordained" (ܡܬܬܣܪܚ), &c.

In some quadriliterals the *m* thereupon falls away. The ascertained cases of this sort are ܦܫܩܢܐ "interpreter" (along with ܡܦܫܩܢܐ); ܪܘܪܒܢ "braggart"; ܐܕܡܬܢ "bloody" (together with ܕܡ)—(otherwise, however, ܡܡܪܡܪܢܐ "refractory", &c.).

§ 130ᵇ. The following appear to be formed in *in*: ܫܘܦܝܢܐ "file" (from שׁוּף "to rub down"); ܫܘܦܢܝܢܐ "turtle-dove", f. ܫܘܦܢܝܢܬܐ; "lark"; ܓܠܝܕܢܐ "hoar frost" (not quite certain; a secondary form is ܓܠܝܕܐ), and a few others. Cf. § 132.

<div align="center">DIMINUTIVES.</div>

§ 131. Diminutives are formed at pleasure with *ōn*: e. g. ܡܠܟܘܢܐ "regulus"; ܐܠܗܘܢܐ "minor god"; ܟܬܒܘܢܐ "little book"; ܛܠܝܘܢܐ "little boy"; ܒܪܘܢܐ "little son", &c.—Feminines take ܘܢܝܬܐ (§ 71, 1), e. g. ܐܠܦܐ "ship" (f.): ܐܠܦܘܢܝܬܐ; ܐܕܢܘܢܝܬܐ "little ear"; ܓܐܪܘܢܝܬܐ "small stone"; ܥܪܣܘܢܝܬܐ "a little bed". ܬ of the feminine termination is retained before this suffix: ܡܕܝܢܬܘܢܝܬܐ "small town"; ܥܕܬܘܢܝܬܐ "a small church"; ܐܓܪܬܘܢܝܬܐ "a short letter", &c. However, we have ܡܠܦܢܝܬܐ "ane-

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

mone" "little bride" from ‏ܟܠܬܐ‎) and ‏ܟܪܟܘܠܐ‎ (to be pronounced no doubt as ‏ܟܪܟܘܠܐ‎) "curricle" from ‏ܟܪܟܬܐ‎. From the pl. ‏ܡܠܐ‎ (sg. ‏ܡܠܬܐ‎) appears in this way ‏ܡܠܘܢܐ‎ "short words".

With *īn*.

§ 132. *Rem.* *īn* may also be a Diminutive suffix: ‏ܨܦܪܝܢ‎, secondary form to ‏ܨܦܪܐ‎ "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.* ‏ܢܪܓܘܣܐ‎ "hatchet"; ‏ܢܘܢܘܣܐ‎ "small fish"; ‏ܛܠܝܘܣܐ‎ "little boy" (without any ground-form in use); ‏ܥܠܝܡܘܣܐ‎ "little boy", &c.—Feminine forms have ‏ܘܣܬܐ‎, pl. ‏ܘܣܝܬܐ‎ (§ 71). ‏ܬ‎ of the fem. termination falls away before the suffix: ‏ܕܪܬܘܣܐ‎ "small court" from ‏ܕܪܬܐ‎; ‏ܓܢܬܘܣܐ‎ "small garden" from ‏ܓܢܬܐ‎; ‏ܟܣܦܘܣܝܬܐ‎ "small bowls", "cups" from ‏ܟܣܐ‎; ‏ܛܠܝܬܘܣܐ‎ "little girl".

Others.

§ 134. *Rem.* ‏ܩܘܩܬܐ‎ ὑδρίσκη from ‏ܩܘܠܬܐ‎ 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 reduplication of the 3rd rad. § 122. Add thereto, although not attested by very old authority, ‏ܠܦܦܬܐ‎ "a little hill", pl. ‏ܠܦܦܬܐ‎, from ‏ܠܦܐ‎ "hill"(¹), alongside of ‏ܠܦܬܐ‎.

WITH *ĀI*.

With *āi*.
With *āi*
alone (*nāi*).

§ 135. *With āi* (‏ܝ‎‎, ‏ܝܐ‎, ‏ܝܬܐ‎, &c.) corresponding adjectives(²) were formed at pleasure, from substantives, and more rarely from other nouns; notably national appellations. Thus *e. g.* ‏ܢܘܪܝܐ‎ "fiery" from ‏ܢܘܪܐ‎; ‏ܡܠܟܝܐ‎ "kingly"; ‏ܒܝܬܝܐ‎ οἰκεῖος; ‏ܢܘܟܪܝܐ‎, ‏ܢܘܟܪܝܬܐ‎ "foreign" from ‏ܢܘܟܪܐ‎ "foreign country"; ‏ܢܘܟܪܝܐ‎ "foreign"; ‏ܓܠܝܙܝܐ‎ "naked" (from the adjective ‏ܓܠܝܙܐ‎); ‏ܓܘܝܐ‎ "external"; ‏ܠܓܘܝܐ‎ "internal"; ‏ܒܠܚܘܕܝܐ‎ "alone" (from the adverb ‏ܒܠܚܘܕ‎); ‏ܕܝܠܝܐ‎ "belonging to", "proper" (from ‏ܕܝܠ‎ § 69), &c.—

(¹) Is ‏ܫܩܩܐ‎, ‏ܫܩܐ‎ (in Arabic dress ‏زُقَاق‎) "street" ῥύμη by any chance an old Diminutive from ‏ܫܘܩܐ‎ "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.

يَوﻧَﻴﺎ "Greek" (noun and adj.); اَﻟﻨَﻴﺎ "Alan"; يَهُوﻳﺎ "Jew"; هِﻧْﺪَﻮَﻳﺎ "Hindoo" from the Persian *Hindū*; ﻗَﺮﺪُﻮَﻳﺎ "man of Kardū" from *Qardū*; ﻓَﺮْﺗَﻮَﻳﺎ "Parthian" from *Parthau*.

From the feminine ﺳَﺒْﺘﺎ "old woman", ﺳَﺒْﺘَﻨَﻴﺎ "old-womanish"; but from ﻣَﺪِﯨﻨْﺘﺎ,—ﻣَﺪِﯨﻨَﻴﺎ, πολιτικός; and thus appears اِﯨﻘَﻤَﻳﺎ ἱκέσιος from ﺻَﻣَﻛﺎ.

From ﻟِﻟْﻳﺎ "night" (§ 49 A); ﻟِﻟْﻳَﻳﺎ, but also ﻟِﻟَﻳﺎ.

From plurals are formed: ﻧِﺸﺎ "effeminate" (ﻧِﺸﺎ "women" § 146); اَﻣْﻬَﻨَﻳﺎ "maidenly" (اَﻣْﻬَﺪﺗﺎ "maidens" § 146); اَﺑَﻬَﻳﺎ "fatherly" (اَﺑَﻫَﺘﺎ), together with اَﺑَﻫَﻳﺎ "patrician"; اَﻣْﻬَﻳﺎ "motherly" (اَﻣْﻫَﺪﺗﺎ § 146); ﺷَﻣَﻫَﻳﺎ "nominal" (ﺷَﻣَﺪﺗﺎ). Cf. with these § 138 A. Similarly ﻗَﺮْﻳَﻳﺎ "rustic", from ﻗَﺮْﻳﺎ (§ 146).

From ﻣَﻃَﻠﺎ "booth", and ﻛْﻠَﻳﺎ "banishment", are formed ﻣَﻃَﻟَﻳﺎ "host", "innkeeper", ﻛَﻟَﻳﺎ "exile", "outlaw"; so ﺷَﺮَﻮَﻳﺎ (ﺷَﺮَﻮَﻳﺎ?) "beginner". From ﺯَﻛُﻮﻛِﻳﺎ "glass", ﺯَﻛُﻮﻛَﻳﺎ "glazier".

From name of month ﺗِﺸْﺮِﯨﻦ: ﺗِﺸْﺮِﯨﻨَﻳﺎ "Teshrīn (as adj.)", or "autumnal". So ﺳَﻣَﻌَﻳﺎ "monk", especially "novice", from κοινόβιον.

Final *ē* or *ai* falls away throughout before the suffix. Thus ﺭْﻫَﻮَﻳﺎ "Roman", from ﺭْﻫَﻮﻣِﻰ Ῥώμη; ﺳَﻣَﺮَﻳﺎ "clerk", "sacristan", from κόγχη ("choir"); ﻣَﻮﺷَﻳﺎ "of Moses" from ﻣَﻮﺷِﻰ; ﻧِﯨﻧْﻮَﻳﺎ "Ninevite" from ﻧِﯨﻧْﻮِﻰ; ﻣَﺘَﻰﺟَﻳﺎ from ﻣَﺘَﻰ (name of a place); ﻣَﻄَﻰﺟَﻳﺎ "from the convent of St. Matthew" (ﺑِﯨﺖ ﻣَﺘَﻰ). Similarly اَﻮﺭْﻫَﻳﺎ "of Edessa", from اَﻮﺭْﻫِﻰ; اَﻓَﻣَﻳﺎ from Ἀπάμεια; ﺷَﻣَﺮَﻳﺎ from ﺷَﻣَﺮِﻰ "Samaria". But ﺟَﺮْﺑْﻳَﻳﺎ "northern" from ﺟَﺮْﺑْﻳﺎ.

Short vowels have fallen out originally at the approach of the suffix, to the extent required by § 43. Thus ﻓَﺮﺳَﻳﺎ "Persian", from ﻓَﺮﺳ (which itself is of course nothing but a more convenient pronunciation of *Pārs*); ﺑَﺒْﻟَﻳﺎ "Babylonian", from ﺑَﺒِﻞ; اَﺭﻣَﻳﺎ "Aramaic", "heathen", from the original *Arăm*([1]); ﻋَﺮْﺑَﻳﺎ "Arabian", "Arab" (still with soft ﺑ, v. § 23 D) from *'Arav*; ﻣَﻮﺻْﻟَﻳﺎ "from *Mauṣil*"; ﺷَﻣَﺮَﻳﺎ

([1]) The West-Syrian schools arbitrarily derived اَﺭﻣَﻳﺎ "Aramaic" from اَﺭﻣِﻰ, which is a copy of the Hebrew אֲרָם, and they left the genuine اَﺭﻣَﻳﺎ with the signification of "heathen".

"of *Garmaq*"; ܓܪܡܩܝܐ "barbarian" from βάρβαρος; ܐܦܪܟܝܐ (along with ܐܦܪܟܢܐ §§ 42 and 52 B) "royal" from the royal name ܐܦܪ *Arsaces*; ܚܡܨܝܐ "from ܚܡܨ" (locality-name); cf. ܕܪܡܣܘܩܝܐ "from Damascus" ܕܪܡܣܘܩ; and ܩܦܘܕܩܝܐ "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 ܐܕܡ is doubtless ܐܕܡܝܐ, not ܐܕܡܝܐ, &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 ܕܝܠܘܡܝܐ "from *Dēlōm*". From ܟܟܦ come ܟܟܝܐ and ܟܟܘܡ.

More decided abbreviations we have in ܐܪܢܝܐ from ܐܪܢ (river at Edessa), as well as from ܒܪ ܕܝܨܢ (Bardesanes); ܨܝܕܢܝܐ from ܨܝܕܢ (Sidon); ܚܪܢܝܐ "from Harrān", ܢܨܒ; ܢܨܒܝܢܝܐ (also ܢܨܒܝܐ), from ܢܨܝܒܝܢ; ܩܪܩܒܝܢܝܐ "from ܩܪܩܒ"; ܓܘܒܝܐ "from ܓܘܒܐ".

The following are also irregular: ܐܝܣܪܠܝܐ "Israelite" from ܐܝܣܪܐܝܠ; and ܐܝܫܡܥܠܝܐ "Ishmaelite" from ܐܝܫܡܥܐܝܠ.

As shown by several of the foregoing examples, the ending may be attached even to compounds: thus,—to give farther instances— ܫܢܦܝܠܝܐ (late formation) ἐλεφάντινος, from ܫܢ ܦܝܠܐ "bone of the elephant", *i. e.* "ivory"; ܟܦܪܢܚܡܝܐ "from ܟܦܪ ܢܚܡ", &c. Yet along with these we have ܒܝܬ ܢܗܪܝܢ "Mesopotamian", from ܒܝܬ ܢܗܪܝܢ; ܒܝܬ ܦܪܙܝܐ, from ܒܝܬ ܦܪܙ; ܒܝܬ ܡܕܟܝܐ "overseer of the refectory" (ܒܝܬ ܡܕܟܐ); ܐܪܢܝܐ "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 ܡܕܢܦܪܢܝܐ "from ܐܕܢܦܪ", and probably ܒܝܬ ܠܦܛܢܝܐ "from ܒܝܬ ܠܦܛ" (along with it, but occurring more rarely, ܒܝܬ ܠܦܛܝܐ).— From ܟܪܡܢ comes ܟܪܡܘܢܝܐ (probably *Karmōnāyē*).

In the *gentilicia* of foreign names of localities, the forms of the foreign language are sometimes made perceptible, *e. g.* ܡܪܘܙܝܐ "from ܡܪܘ", after the Persian form *Marwazī*; ܪܓܝܩܝܐ "from ܪܝ", after the more ancient Persian form *Rāğīk*.—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 ܚܝܳܒ݂ܳܐ, more rarely ܚܘܳܒ݂ܳܐ, "blame" (constr. st. ܚܝܳܒ݂).

§ 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 ܬ of the fem. is almost always retained before it: Thus ܢܽܘܪܳܢܳܝܳܐ "fiery"; ܢܰܦ݂ܫܳܢܳܝܳܐ ψυχικός; ܪܽܘܚܳܢܳܝܳܐ πνευματικός; ܥܺܕܬܳܢܳܝܳܐ "ecclesiastical"; ܫܰܢܬܳܢܳܝܳܐ "yearly"; ܒܽܘܪܟܬܳܢܳܝܳܐ "blessing"; ܚܘܽܕܳܢܳܝܳܐ "begging", &c.: With the falling away of the feminine ending, however, in ܫܺܫܠܳܢܳܝܳܐ "chain-formed", from ܫܺܫܠܬܳܐ. (with *ānāi.*)

As *ān* even by itself is used in this way,—which assumes a ܬ before the feminine ending,—it is not always certain whether, for instance, a form ending in ܬܳܝ is to be read ܬܳܢܳܝܬܳܐ or ܬܳܢܺܝܬ. There are actually found variants like ܐܰܪܥܳܢܳܝܬܳܐ and ܐܰܪܥܳܢܺܝܬܳܐ 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. (with *ī, y.*)

To this section belongs the *i* of feminine forms like ܐܰܪܥܳܢܺܝܬܳܐ, ܪܚܽܘܡܬܳܐ, &c. (§ 71). So, farther, we have ܕܶܒܽܘܪܺܝܬܳܐ "bee", pl. ܕܶܒܽܘܪܝܳܬ݂ܳܐ; ܣܢܽܘܢܺܝܬܳܐ "swallow"; ܟܰܠܒܺܝܬܳܐ "dog-fly"; ܣܘܽܝܬܳܐ "female snake" (ܚܶܘܝܳܐ "snake", pl. ܚܘ̈ܘܳܬ݂ܳܐ § 79 A); ܣܩܽܘܒܺܝܬܳܐ "dinner"; ܫܳܘܩܺܝܬܳܐ "streets" (§ 21 C); ܫܰܪܛܺܝܬܳܐ "cancer"; ܟܽܘܟܺܝܬܳܐ "shivering fit in ague"; ܢܶܬܪܺܝܬܳܐ "a breaking out"; ܦܳܩܺܝܬܳܐ "a breaking out"; ܩܽܘܚܕܬܳܐ, ܩܽܘܚܕܺܝܬܳܐ "bubo (in the human body)"; ܐܰܪܓܘܽܢܺܝܬܳܐ "purple"; ܟܪܺܣܬܳܐ "stomach of ruminants"; ܪܥܳܠܺܝܬܳܐ "shivering fit in ague; ܓܰܘܙܰܠܬܳܐ "flame"; ܡܰܥܡܽܘܕܺܝܬܳܐ "baptism"; ܡܰܫܪܽܘܩܺܝܬܳܐ "flute" (and others of this form), &c.

Farther, many masculine abstract nouns, like ܣܽܘܚܳܦ݂ܳܐ "robbing"; ܟܽܘܡܳܟܳܐ "oppressing"; ܐܰܣܽܘܪܳܐ "fettering"; ܣܘܽܚܳܦ݂ܳܐ "overturning"; ܚܽܘܒܳܩܳܐ "embracing"; ܓܽܘܒܳܠܳܐ "formation"; ܟܪܺܝܽܘܬܳܐ "sadness" [1], &c.

Perhaps also words like ܓܰܪܒܝܳܐ "north" might belong to this class.

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[1] Some of the Syrians have foolishly turned the form ܐܽܘܠܨܳܢܳܐ "affliction",—fashioned according to this section,—into a form ܐܽܘܠܨܺܝܳܐ, as if it had the Greek ending *ia*.

WITH *ŪTH.*

§ 138. A. This suffix serves to form Abstract nouns from nouns of all kinds (for inflection v. § 76). Thus *e. g.* ܡܠܟܘܬܐ "kingdom"; ܓܢܒܪܘܬܐ "heroism"; ܝܪܬܘܬܐ "inheritance"; ܡܝܘܬܘܬܐ "mortality"; ܒܪܝܘܬܐ "externality", "exterior"; ܛܒܘܬܐ "goodness", "good"; ܩܢܝܘܬܐ "property, attribute"; ܡܫܬܒܩܢܘܬܐ "abandonment" (from ܡܫܬܒܩ *nomen agentis* from ܐܫܬܒܩ "was abandoned" § 130); ܓܠܝܘܬܐ "revelation"; ܡܦܝܣܢܘܬܐ "consent" (ܦܝܣ), &c. So even ܡܕܒܪܢܘܬܐ *oìkovoµía*. 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 ܛܝܒܘܬܐ *χάρις*; ܣܝܒܘܬܐ "extreme old age"; ܗܝܡܢܘܬܐ "belief", their primitive words being no longer extant. Infinitives in ܘ— also belong to this section (v.—'Verb'). From plurals are formed ܐܒܗܘܬܐ "fatherhood", alongside of ܐܒܘܬܐ *patrocinium*, and ܐܡܗܘܬܐ "maiden-hood" (cf. herewith § 135).

B. From roots *tert.* ܘ there are formed ܫܘܝܘܬܐ "equality" (from ܫܘܐ, ܫܘܝ); ܕܟܝܘܬܐ "purity"; ܪܒܝܘܬܐ "magnificence"; ܙܢܝܘܬܐ "fornication" (from ܙܢܐ, ܙܢܝ); ܥܩܪܝܘܬܐ "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: ܙܟܘܬܐ "innocence" (from ܙܟܐ); ܓܠܘܬܐ "banishment"; ܩܨܘܬܐ "a meal"; ܒܥܘܬܐ "petition".—In ܕܡܘܬܐ "form", and ܨܒܘܬܐ "thing" (§ 76 B), and likewise in ܡܪܕܘܬܐ "correction" (ܡܪܕܘܬ, ܡܪܕܘܬܐ); ܡܟܣܘܬܐ "censure"; ܡܫܩܘܬܐ "watering"; ܡܟܬܫܘܬܐ "fight"; ܡܫܬܘܬܐ "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 ܚܘܣܝܐ "atonement", and ܡܚܒܠܘܬܐ "corruption" (§ 127).

§ 139. TRACES OF OTHER WORD-FORMING SUFFIXES.

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

FOREIGN SUFFIXES.

§ 140. The suffix αριος, current in later Greek, but originally Latin,—which appears in several words, like ܒܢܝܪܐ βανιάριος "bath-master", and some others,—has also been joined to the Persian but adopted word ܐܣܛܘܢܐ "pillar", the Persian ܒܙܐ "falcon", and the pure Syriac ܐܠܦܐ "ship", thus: ܐܣܛܘܢܪܐ στυλίτης; ܒܙܪܐ "falconer"; ܐܠܦܪܐ "ship-master". The Persian *kān* is added to the Syriac ܚܡܪܐ "ass"; ܚܡܪܟܢܐ (properly ܚܡܪܟܢܐ) "ass-driver", and to the Greek ܩܝܛܘܢܐ κοιτῶν: ܩܝܛܘܢܟܢܐ "chamberlain". So, in addition, we have ܣܓܘܠܬܢܐ βοτρυώδης from the Syriac ܣܓܘܠܬܐ "a bunch of grapes". From ܐܣܛܠܝ "played" is formed, after the fashion of Greek words like εὐθηνία or σαφήνεια, ܐܣܛܠܝܬܐ "a game". Cf. ܐܣܛܪܢܝܐ "luxury", "wantonness" [I Tim. 5, 6] στρῆνος (or rather a secondary form—not yet, it is true, otherwise authenticated—στρηνεία).

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 ܫܬ (constr. st. of ܐܫܬܐ "ground" § 146) forms with ܐܣܐ (pl. ܐܫܐ) "wall" a firm compound ܫܬܐܣܬܐ "foundation", of which the plural is ܫܬܐܣܐ; from this quite a new verb then originates, ܫܬܐܣ (also written ܫܬܐܣ) "he founded". So too are treated several compounds of ܒܝܬ "house", e. g. ܒܝܬ ܩܒܘܪܐ "tombs", "graves built inside"; ܒܝܬ ܡܥܡܣܐ "storehouses"; ܒܝܬ ܝܠܕܐ "houses of nativity", i. e. "constellations of nativity" (γενέσεις), &c.; and also other compounds, such as ܒܥܠܕܒܒܐ ("lord of..."?) "enemy", ܒܥܠܕܒܒܐ "enemies", ܒܥܠܕܒܒܬܐ "female enemy", ܒܥܠܕܒܒܘܬܐ "enmity"; ܪܫ ܝܪܚ "beginnings of a month"; ܝܥܠܐ ܕܛܘܪܐ "capra montis", "steinbock", pl. ܝܥܠܐ ܕܛܘܪܐ "steinbocks"; ܝܥܠ ܒܪܐ "wild goats"; ܦܣܩ ܕܝܢܐ "sentence" ("judicial decision"), pl. ܦܣܩܝ ܕܝܢܐ; ܡܣܡ ܒܪܝܫܐ "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. ܒܪܬ ܩܠܐ "*filia vocis*", i. e. "word",

pl. ܚܬܢ̈ܘܗܝ, and so with all compounds of ܒܪ "son" and ܒܪܬ "daughter", however close the combination may sometimes be.

Some compounds show a more decided blending of sounds. Thus, for instance, ܓܡܘܪܝܐ "pillow" ["cushioned couch"—"*pulvinar*"], pl. ܓܡܘܪ̈ܝܐ (§ 79 A), of which the first portion is equivalent to ܓܝܣ, while the second is a form nearly related to ܐܫܬܐ "foundation". So ܓܝܣܐ 'name of a tendon' = ܓܝܕ ܢܫܝܐ; ܣܘܪܪܝܬܐ, ܣܘܪܪ̈ܐ([1]), pl. ܣܘܪ̈ܐ or even ܣܘܪ̈ܝܬܐ "navel" = ܫܪܐ ܫܪܝ "basis(?) of the navel", and some others. Cf. § 125.

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

§ 143. A special class is formed by nouns compounded closely with ܠܐ "not", like ܠܐ ܡܝܘܬܐ "immortal", f. ܠܐ ܡܝܘܬܬܐ, pl. ܠܐ ܡܝܘܬ̈ܐ, ܠܐ ܡܝܘ̈ܬܬܐ, &c.; ܠܐ ܡܝܘܬܘܬܐ "immortality"; ܠܐ ܡܛܝܢܘܬܐ "non-arrival", &c.

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: ܦܘܠܘܣ; ܦܝܠܝܦܘܣ; ܐܠܟܣܢܕܪܘܣ; ܐܘܪܒܘܣ (Θευδᾶς), &c.; or (used, however, also as subject &c.,) ܦܘܠܐ; ܦܘܠܝ; ܐܠܟܣܢܕܪܐ; ܐܘܪܒܐ; ܝܘܠܐ; ܐܠܟܣܐ; &c. The East-Syrians however write ‒ܐ for this ‒ܐ and ‒ܐ, or even ‒ܐ without any difference in the pronunciation.

The termination ιος, ειος very frequently falls completely away: sometimes there still remains of it a ـܣ: ܡܘܪܝܣ alongside of ܡܘܪܝܩܘܣ Μαυρίκιος; ܐܝܓܢܛܝ 'Ιγνάτιος; ܒܣܝܠܝܣ ܒܣܝܠܝܘܣ Βασίλειος; ܙܢܘܒܝ, ܙܢܘܒܐ, Ζηνόβιος (also ܙܢܘܒܝܘܣ); ܠܐܘܢܛܝ, ܠܐܘܢܛܝܣ Λεόντιος, &c. This happens too, though much more rarely, with the simple ος, e. g. ܒܪ, as

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well as ܚܣܘܣ, ܒܣܘܣ Βάσσος; ܐܢܛܘܢܝ ᾿Αντωνῖνος. 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.

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

Suffixes of the Plural.			
"my"	ـَܝ	"our"	ـَܝܢ
"thy (m.)"	ـَܝܟ	"your (m.)"	ـَܝܟܘܢ
"thy (f.)"	ـَܝܟܝ	"your (f.)"	ـَܝܟܝܢ
"his"	ـَܝܗܝ (ـَܘܗܝ § 49 B)	"their (m.)"	ـَܝܗܘܢ
"her"	ـَܝܗ	"their (f.)"	ـَܝܗܝܢ

Thus the same scheme holds throughout; only ـܘܗܝ— from *auhī* constitutes a deviation. Notice that the otherwise constantly soft ܟ of the 2nd pers. becomes hard after *ai*.

Example: ܕܝܢܐ "judgment" (constr. and abs. st. ܕܝܢ; pl. ܕܝܢܐ̈, ܕܝܢܝ̈ܢ, ܕܝܢܝ̈ܢ).

Singular:

ܕܝܢܝ my judgment		ܕܝܢܢ our judgment	
ܕܝܢܟ thy (m.) judgment		ܕܝܢܟܘܢ your (m.) judgment	
ܕܝܢܟܝ thy (f.)	,,	ܕܝܢܟܝܢ your (f.)	,,
ܕܝܢܗ his	,,	ܕܝܢܗܘܢ their (m.)	,,
ܕܝܢܗ her	,,	ܕܝܢܗܝܢ their (f.)	,,

Plural:

ܕܝܢܝ̈ my judgments		ܕܝܢܝ̈ our judgments	
ܕܝܢܝ̈ܟ thy (m.) judgments		ܕܝܢܝ̈ܟܘܢ your (m.) judgments	
ܕܝܢܝ̈ܟܝ thy (f.)	,,	ܕܝܢܝ̈ܟܝ your (f.)	,,
ܕܝܢܝ̈ܗܝ his	,,	ܕܝܢܝ̈ܗܘܢ their (m.)	,,
ܕܝܢܝ̈ܗ her	,,	ܕܝܢܝ̈ܗܝܢ 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 ܬܒܪ given above, ܠܒܘܫܐ "garment"; ܠܒܘܫܢ, ܠܒܘܫܟ, ܠܒܘܫܗ; ܟܣܦܐ "silver": ܟܣܦܗ (¹), ܟܣܦܘܗܝ (²); ܐܡܐ "mother"; ܐܡܢ, ܐܡܟܘܢ, ܐܡܗܘܢ (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 ܕܗܒܐ (from *dahăvā*), we have not merely ܕܗܒܟ, but also ܕܗܒܗ, ܕܗܒܗܘܢ (⁴). If,— besides ܐܬܪܟ, ܐܬܪܗܘܢ from ܐܬܪܐ (for *atharā*) "place",—ܐܬܪܟ, ܐܬܪܗܘܢ 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 ܠܐܝܕܝ (= ܠܐܝܕܐ), ܐܝܕܝܟ, ܐܝܕܝܗܘܢ.

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 ܡܠܟܬܐ "queens" we read, for instance, ܡܠܟܬܟ, ܡܠܟܬܗܘܢ; &c. It is the same with those of the pl. m.,— with the exception of many forms *tertiae* ܝ for which v. *infra*, K. Like ܡܠܟܐ "kings", ܣܗܕܐ "witnesses", we have ܡܠܟܝ, ܡܠܟܝܟ, ܡܠܟܝܗܘܢ; ܣܗܕܝ, ܣܗܕܝܟ, ܣܗܕܝܗܘܢ, &c.

D. Even with forms which have a short vowel before the final consonant, including the feminine termination *ath* (ܬ) 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 ܡܣܒ "taking", from ܡܣܒܐ, and ܡܠܟܬܐ, from ܡܠܟܬ, so too ܡܣܒܝ, ܡܣܒܟ, ܡܣܒܗ, ܡܠܟܬܝ, ܡܠܟܬܟ, ܡܠܟܬܗ; ܡܠܟܬܟܘܢ, ܡܣܒܟ, ܡܣܒܗܘܢ.

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,

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(¹) Thus ܢܓܗ, ܚܠܒ, ܐܝܒܘ, ܝܘܡ; ܟܘܡܐ, ܐܢܚܬ, ܐܘܣܐ, ܐܢܬ; ܢܠܕ, ܣܘܡܟ, &c.

(²) Thus ܟܣܘܗܝ, ܝܘܡܗܘܢ, ܪܘܡܗ, ܐܢܚܬܗ, ܐܘܣܗ, &c.

(³) Thus ܢܫܐ, ܢܫܟ, ܢܫܟܘܢ, &.

(⁴) Thus ܢܠܓ. Cf. farther ܕܝܘܗܝ, ܐܓܪܗ, ܚܒܪܟ, ܕܩܦܘܗܝ, &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 ܡܟܘܡܬ (ܡܟܘܡܟܠ, ܡܟܘܡܟܗ, &c.); ܡܟܘܡܚܝ, ܡܟܘܡܟܘܢ, ܡܟܘܡܟܗ, ܡܟܘܡܚܩ. So ܡܟܘܚܠ "my burden"; ܡܠܝܡܝܢ "my speech"; ܡܟܘܠܝܟܘܢ "their seat"; ܪܬܫܡܣ "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 ܐܟܚܕܠ "vengeance", ܐܟܚܕܠܗ, and ܐܟܚܕܠ, ܐܟܚܕܠܘܢ; ܡܝܚܢܝܠܝ "watch", ܡܝܚܢܝܠ; ܡܣܝܚܝܒܠܐ "thought". ܡܣܝܚܝܒܠܘܢ; ܐܠܡܟܥܡܐ "service", ܐܠܡܟܥܡܗ, ܐܠܡܟܥܡܠܘܢ; ܐܠܡܚܕܣܐܠ "praise", ܐܠܡܚܕܣܐܠ, ܐܠܡܚܕܣܐܠܘܢ; ܢܟܝܐܠ "a mother", ܢܟܝܐܟܗ, ܢܟܝܐܟܦ; ܓܟܝ "throat", ܓܟܝܟܝܢܝ; ܦܠܝܡܚܟܠܐ "eating", ܦܠܝܡܚܟܠ, ܦܠܝܡܚܟܠܘܢ, &c. So ܣܟܓܦܠ "vine" (for ܐܟܥܘܝܠ), ܣܟܓܦܗܘܢ, &c.

Thus also with many, which have a long vowel in the syllable preceding the ܐܠ of the feminine: ܢܝܚܣܐܠ "rest, pleasure", ܢܝܚܣܐܠ; ܕܝܚܝܕܟܟܠ "my enemy (f.)"; ܡܣܓܢܝܠܘܢ "their hair"; ܡܝܢܝܒܟܠ *proxima mea*; ܟܢܥܣܐܠܘܢ "their synagogue"; ܐܪܥܡܐܟܦ "their first"; ܡܕܩܝܒܠܐ, ܡܕܩܝܒܐܟܘܢ "net"; ܟܣܡܐܟܠ, ܟܣܡܐܟܘܢ, ܟܣܡܐܟܦ "evil"; ܗܣܘܣܐܟܠ "my mare", ܡܝܟܝܐܟܠ (also written ܡܝܟܝܐܟܠ, ܡܝܟܝܐܟܠ, but all to be pronounced *mît*) "my dead (f.)" (§ 26 B).

Where the long vowel represents a radical ܘ or ܝ, there is a good deal of fluctuation. Thus ܡܕܝܢܬܗܘܢ "their city", but ܡܕܝܢܝܟܠ; with reversed procedure in ܛܒܝܟܠ "my good", but ܛܒܝܟܠܗܘܢ; ܡܪܢܝܠ "my Lady, mistress", as well as ܨܟܘܟܠ "my necessity"; ܪܘܡܝܟܠ "height", ܕܪܬܠ "court"; ܫܥܝܟܠ, ܫܥܝܟܠܦ "hour". With falling away again, ܨܘܪܝܬܗܘܢ "their form", and with *a* ܓܣܝܟܠܦ "troop". In some cases the usage has fluctuated. Thus ܓܣܡܡܐܟܘܢ "their treasure" with Ephraim, while in the Bible tradition we have ܓܣܝܡܐܟܦ. From ܥܕܝܠ "church" the East-Syrians have ܥܕܝܠ *ʿêdath*, the West-Syrians ܥܕܝܠ *ʿît*.

G. Th *a* is retained, when the middle consonant wants the vowel. Thus ܓܣܘܕܝܟܗܘܢ, ܓܣܘܕܝܟܠ; ܡܝܟܝܟܒܠܘܢ, ܡܝܟܝܟܒܠ; ܕܡܥܟܠ "tear"; ܓܣܘܕܝܟܠ, ܓܣܘܕܝܟܗܘܢ "blessing"; ܘܣܝܟܠܦ, ܘܣܝܟܠ "fright"; ܐܘܚܝܟܠ "riddle". So too ܡܐܠܟܠ, ܡܐܠܟܠܗܘܢ "question"; ܠܐܥܠܝܟܦ, ܠܐܥܠܝܟܗܘܢ "fatigue"; ܫܒܘܠܝܟܠ, ܫܒܘܠܝܟܦ,

ܫܘܼܪܘܼܠܳܓܦ "joy" (from *ḥaðwéthā*, or *ḥaðúthā* § 40 D. 101), &c. Thus also with diphthongs, like ܩܘܡܬܐ, ܩܘܡܬܗܘܢ "stature"; ܪܘܓܐܦ "quaking"; ܣܘܓܦܐ "guilt", &c.—It is the same when the middle radical is doubled in cases like ܦܨܝܚܘ "pleasure"; ܦܨܝܚܘܗܘܢ, ܦܨܝܚܗ; ܡܠܬܐ "word"; ܡܠܬܗ "garden"; ܥܩܪܐ "basis"; ܕܘܟܬܐ, ܕܘܟܬܗܘܢ "place", &c. ܫܢܬܐ "sleep" conforms to these examples: ܫܢܬܗ, ܫܢܬܗܘܢ; while from analogous formations (§ 105) we have ܨܒܘܬܐ, ܨܒܘܬܗܘܢ "care"; ܬܫܡܫܬܐ, ܬܫܡܫܬܗܘܢ (for which, however, the old poets have ܬܫܡܫܬܗܘܢ, ܬܫܡܫܬܗ). So ܐܡܬܐ "maid-servant"; ܫܘܠܡܐ, ܫܘܠܡܗܘܢ "end"; ܐܫܝܬܗܘܢ "basis".

H. The feminines of derivatives from *tertiae* ܝ present no difficulty. ܝܐ, ܬܐ are there retained unaltered: ܫܒܝܬܐ, ܫܒܝܬܗܘܢ "prisoner (f.)"; ܡܕܝܢܬܐ "city"; ܡܫܒܚܘܬܐ "praising"; ܡܡܠܠܘܬܐ "conversation"; ܠܘܝܬܐ "escort".—ܡܚܘܬܐ "stroke"; ܨܠܘܬܐ, ܨܠܘܬܗܘܢ "prayer".—Similarly, of course, with those in ܝܐ, and abstracts in ܘܬܐ.

J. Forms which end in ܝ in the abs. st. sing. preserve their vocalisation before the suffixes of the 2nd and 3rd sing. and the 1st pl. thus, ܚܣܝ, ܚܣܝܐ "pious"; ܟܘܪܣܝܐ "throne": ܟܘܪܣܝܟ, ܟܘܪܣܝܗ, ܟܘܪܣܝܢ, ܟܘܪܣܝܟܘܢ, &c.

ܟܘܪܣܝܐ (constr. st. ܟܘܪܣܝ), ܡܫܪܝܬܐ "camp", ܡܫܬܝܐ "drinking" form with the suffix of the 1st sing. ܟܘܪܣܝ, ܡܫܪܝ, ܡܫܬܝ. In, other cases those which end in ܝ in the emphatic st. have ܝ, which is either not pronounced at all, as in East-Syrian, or, as in West-Syrian, pronounced as a simple *ī*: sometimes only one simple ܝ is written instead of the two: ܪܢܝܝ (ܪܢܬ § 17) or ܪܢܝ "my meditation"; ܛܠܝܝ or ܛܠܝ "my boy"; ܓܒܝܝ or ܓܒܝ "mine elect"; ܚܢܘܩܝ "my suffocation"; ܪܥܝ "my shepherd". If the ܝ stands after a vowel, the suffix is then at all events silent; thus from ܒܪܘܝܐ "creator", ܒܪܘܝ; from ܩܪܝܐ "call", ܩܪܝ.

The ܝ of the suffix is in like manner silent after ܐ as final radical: ܒܘܝܐܝ "my consolation"; ܣܢܐܝ "mine enemy, [my hater]"; and so ܡܪܝ "my lord" (= ܡܪܐܝ).

Before the suffixes of the 2nd and 3rd pl. we have, in accordance with § 40 C, ܪܢܬܗܘܢ; ܡܣܩܬܗܘܢ "their confusion", &c. So too the West-Syrians have ܡܫܪܝܬܗܘܢ, ܡܫܪܝܬܟܘܢ, &c., while the East-Syrians have ܡܫܪܝܬܗܘܢ, ܡܫܪܝܬܟܘܢ, &c.

K. In the pl. short adjectives may treat the radical *y* as a strong consonant, but they may also fashion shorter forms: ܢܣܒ̈ܝܟ "those who see you", alongside of ܫܒܝ̈ܬܗܘܢ "their captors", ܫܒܝ̈ܢ "our captors"; ܫܬܝ̈ܗܝ "those who drink it"; ܚܣܝ̈ܘܗܝ and ܚܣܝ̈ܗ "his pious ones"; ܥܠܝ̈ܡܘܗܝ and ܥܠܝ̈ܗ "his young men". Pure substantives have always the shorter form: ܓܘ̈ܝܢ, ܓܘ̈ܝܟ, ܓܘ̈ܝܗ "bowels"; ܓܪ̈ܘܗܝ "catuli ejus", &c. So ܫܡܝܐ "heaven": ܫܡܝ̈ܟ, &c. Compare with all this § 73.

L. Greek words in ܘܣ *ος*, ܘܝ *οι* (pl.), ܐܣ *ας*, &c. do not take suffixes (§ 225).—ܕܝܬܩܐ *διαθήκη* takes suffixes, as if it were a plural, without however being construed as a plural: ܕܝܬܩ̈ܬܗ "his testament"; ܕܝܬܩܝ (sg. f.) &c. In the very same way occur ܛܝ̈ܡܝ, ܛܝ̈ܡ̈ܘܗܝ "my, his price" from ܛܝܡܐ *τιμή* as a sing. fem. Perhaps there are still other Greek words in *η*, which are thus treated.

F. LIST OF ANOMALOUS NOUNS.

§ 146. ܐܒܐ "father"
ܐܚܐ "brother" ⎬ end properly in *ū*:
ܚܡܐ "father-in-law" ⎭

Accordingly we have ܐܒܘ̈ܗܝ, ܐܒ̈ܘܗܝ, ܐܒ̈ܘܗ, ܐܒ̈ܘܟ, ܐܒ̈ܘܟܝ, ܐܒ̈ܘܢ, ܐܒ̈ܘܟܘܢ; ܚܡ̈ܘܗܝ, ܚܡ̈ܘܗ, &c. So ܐܚ̈ܘܗܝ, ܐܚ̈ܘܗ; ܐܚ̈ܘܟ. But, ܐܒܝ "my father", ܐܚܝ "my brother", ܚܡܝ "my father-in-law". Abs. and constr. states are wanting.—Pl. ܐܒܗ̈ܐ (ܐܒܗ̈ܝ, ܐܒܗܝ̈ܟ, &c.), but ܐܚ̈ܐ or ܐܚ̈ܘܗܝ, ܐܚ̈ܘܗܝ.

ܚܬܐ "sister" (without constr. or abs. st.); ܚܬܗ, ܚܬ̈ܗܘܢ, &c.; pl. ܐܚܘ̈ܬܐ.—ܚܡܬܐ "mother-in-law" (plur.?):

ܐܡܐ "mother"; ܐܡܟ, ܐܡܗ, &c.; pl. ܐܡܗ̈ܬܐ.

ܒܪ "son"; emph. st. ܒܪܐ. With suff. ܒܪܝ, ܒܪܗ, ܒܪܢ, &c., but ܒܪܟ, ܒܪܟܝ: pl. ܒܢ̈ܝܐ, ܒܢ̈ܝ, ܒ̈ܢܝ; with suff. ܒܢ̈ܝܟ, &c.

ܒܪܬܐ "daughter"; wanting abs. st.; constr. st. ܒܪܬ; ܒܪ̈ܬܗ, ܒܪ̈ܬܟ, &c.; but ܒܪܬܝ; pl. ܒܢ̈ܬܐ, ܒܢ̈ܬ, ܒ̈ܢܬܗ, ܒ̈ܢ̈ܬܗܘܢ, &c.).

ܫܡܐ "name"; ܫܡܟ, ܫܡܗ, ܫܡܗ, ܫܡ̈ܝ, &c.; pl. ܫܡ̈ܗܐ, and ܫܡ̈ܗܬܐ.

ܕܡܐ "blood"; ܕܡܟ, ܕܡܗ, ܕܡ̈ܗܘܢ; pl. ܕܡ̈ܐ.

رِڙ "kind, species"; constr. st. رِڙ (West-Syrian ܓܢܣ); pl. ܓܶܢܣܳܐ, ܓܢܶܣ̈ܝܢ, ܓܢܶܣ̈ܐ, &c. An early naturalised Persian word.

ܐܶܡܳܐ "mamma"; ܐܶܡܳܐ; pl. ܐܶܡ̈ܗܳܬܳܐ, ܐܶܡ̈ܳܬ, ܐܶܡ̈ܶܐ.

ܐܺܝܕܳܐ "hand" (for יָד § 40 C); constr. st. ܝܰܕ, particularly in transferred application and adverbial use (ܒܝܰܕ "by means of", "owing to"; ܥܰܠ ܝܰܕ ܢܰܗܪܳܐ "by the side of the river", &c.), and ܐܺܝܕ (substantively); thus before suffixes:— ܐܺܝܕܗܘܢ, ܐܺܝܕܟ, ܐܺܝܕܝ, &c. (ܒܺܐܝܕܗܘܢ "through them": In West-Syrian appears indeed the artificial formation ܒܺܐܝܕܗ δι᾽ αὐτοῦ). Pl. ܐܺܝܕ̈ܰܝ, ܐܺܝܕ̈ܝ; ܐܺܝܕ̈ܝܢ; with suffix, ܐܺܝܕ̈ܳܬܗ, &c. ܐܺܝܕ̈ܳܬܐ (East-Syrian ܐܺܝܕ̈ܳܬܐ "handles").

ܫܡܰܝܳܐ "heaven"; ܫܡܰܝ (§ 73), ܫܡܰܝܟ, ܫܡܰܝܢ, &c.: In form always plural.

ܡܰܝ̈ܳܐ "water"; ܡܰܝ̈, ܡܰܝ̈ܳܐ. With suffixes, at pleasure either ܡܰܝ̈, ܡܰܝ̈ܳܬܗ, ܡܰܝ̈ܟ, ܡܰܝ̈ܢ, ܡܰܝ̈ܟܘܢ, ܡܰܝ̈ܗܘܢ, or ܡܰܝ̈ܟ, ܡܰܝ̈ܢ, ܡܰܝ̈ܗܘܢ &c.

ܐܰܪܥܳܐ "ground, bottom"; constr. st. ܐܰܪܥ, East-Syrian ܐܰܪܥ, (almost never occurring except in combinations like ܫܶܬܶܐܣ ܐܰܪܥ "foundation"; ܐܰܪܥ ܐܘܨܪ̈ܐ "waste from storehouses"). With suff. ܐܰܪܥܗ, ܐܰܪܥܗܘܢ; Pl. ܐܰܪ̈ܥܳܬܳܐ; and with suff. ܐܰܪ̈ܥܳܬܗ; and also ܐܰܪ̈ܥܳܬܗܘܢ "their seats", &c.

ܫܰܢ̱ܬܳܐ "year"; abs. st. ܫܢܳܐ; constr. st. ܫܢܰܬ (doubtful whether used with suffixes): pl. ܫܢܰܝ̈ܳܐ, ܫܢ̈ܝܢ, ܫܢ̈ܝܢ; with suff. ܫܢ̈ܰܝ, &c.

ܐܰܡܬܳܐ "maid-servant" (probably without abs. or constr. state); ܐܰܡܬܶܗ, ܐܰܡܬܗ, &c.— ܐܰܡ̈ܗܳܬܐ, ܐܰܡ̈ܗܳܬܗܘܢ.

ܣܶܦܬܳܐ "lip": abs. st. ܣܶܦܳܐ; constr. st. ܣܶܦܰܬ; ܣܶܦܬܗ, &c.— ܣܶܦ̈ܘܳܬܐ.

ܓܰܒܳܐ, ܓܰܒܳܐ "side, face"; ܓܰܒܗ. Defective parts supplied from ܐܰܦ̈ܐ "face", ܐܰܦ̈ܰܝ; ܐܰܦ̈ܝܢ, ܐܰܦ̈ܳܬܗ, &c.; (properly Dual of anp "nose" § 28).

ܪܰܐܬܳܐ, ܪܰܬܳܐ (better ܪܶܐܬܳܐ "lungs". Pl. ܪ̈ܶܐܬܶܐ: according to others (perhaps more correctly) ܪ̈ܶܐܬܳܐ, i. e. רֵאָתָא.

ܒܰܝܬܳܐ "house": abs. st. ܒܰܝ (§ 26 C); constr. st. ܒܶܝܬ; ܒܶܝܬܗ, &c.: pl. ܒ̈ܳܬܶܐ, ܒ̈ܳܬܰܝ, ܒ̈ܳܬܗ: ܒ̈ܳܬ̈ܗܘܢ, &c.

ܐܰܢ̱ܬܬܳܐ, ܐܰܢ̱ܬܬܳܐ (two different modes of writing down the same pronunciation of the word attā, atō) "woman": constr. st. ܐܰܢ̱ܬܰܬ; ܐܰܢ̱ܬܬܗ, &c.

Pl. ܝܩܪ, ܝܩܬܝ, ܝܒܝܬ; ܝܒܬܘܢ, &c.—As a diminutive, appears ܝܩܦܫܬܐ "little women". Sing. of this form is said to be ܐܢܬܬܟܬܐ.

ܐܢܫ, ܢܫ "one", τὶς ("man"); pl. ܐܢܫ̈ܝܢ, ܢܩ̈ܫܝ "several", "certain" τινὲς. The emph. st. ܐܢܫܐ 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.: ܐܢܫܝ̈ ܡܕܝܢ̱ܬܐ "the people of the town", &c.; ܐܢܫ̈ܘܗܝ "his people", &c. "Man" is more accurately expressed by "son of man" or "a son of men" ܒܪ ܐܢܫܐ; ܒܪܢܫ, ܒܪ ܐܢܫܐ, ܒܪܢܫ; pl. ܒܢܝ̈ ܐܢܫܐ, ܒܢܝ̈ܢܫܐ. Very rarely we meet with ܒܪ ܢܩ̈ܫܝ "man"; rarely with ܒܪܬ ܐܢܫܐ "woman".

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

ܐܪܝܐ "lion" (for ‎אַרְיָא); no constr. or abs. st. Pl. ܐܪ̈ܝܘܬܐ, ܐܪ̈ܝܐ.— Fem. ܐܪܝܬܐ "lioness"; pl. no doubt ܐܪ̈ܝܬܐ.

ܩܛܘܬܐ (for ‎קִשּׁוּאָתָא) "cucumber"; pl. ܩܛ̈ܝܐ, ܩܛ̈ܝܐ, and later form (as if we had in this case the abstract-ending (ܐ—ܘܬ) ܩܛܘܬܐ.

ܡܪܝܐ (only used of God and of Christ), and ܡܪܐ (= ‎מָרְיָא) "master, lord" constr. st. ܡܪܐ. A secondary form of the constr. st. mār appears to present itself in ܡܪ ܐܠܗܐ Spic. 41, 15, and even ܡܪ ܠܗܐ in the ancient Inscription ZDMG XXXVI, tab. 1, 8 = ܡܪܐ ܐܠܗ̈ܐ "the lord of the gods", i. e., Zeus(¹). Abs. st. wanting; ܡܪܐ, ܡܪܝ, ܡܪܘܗܝ, &c.; pl. ܡܪ̈ܝܐ and more rarely ܡܪ̈ܝ, ܡܪ̈ܝܢ, ܡܪ̈ܝ; with suff. ܡܪ̈ܝܘܗܝ, &c.; or even ܡܪ̈ܘܬܐ, ܡܪ̈ܘܬ (but hardly a corresponding constr. st., or corresponding forms with suffixes).— Fem. ܡܪܬܐ, ܡܪܬܝ, ܡܪܬ; ܡܪ̈ܬܐ, &c.

ܡܕܝܢ̱ܬܐ "city, village"; abs. st. ܡܕܝܢ; constr. st. ܡܕܝܢ̱ܬ, also ܡܕܝܢ̱ܬ; with suff. ܡܕܝܢ̱ܬܟ, ܡܕܝܢ̱ܬܗ, &c.; pl. (the collective) ܡܕܝܢܬܐ; constr. st. ܡܕܝܢܬ;

(¹) In ܡܪܟܠ 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) ܩܘܼܪܝܲܝܢ, ܩܘܼܪܝܼܝܼܟܘܿܢ, (2) more frequently ܩܘܼܪܝܲܝ,
ܩܘܼܪܝܸܗ, ܩܘܼܪܝܼܣܹܗ, &c.—As secondary forms of the pl., ܡܸܢ̈ܠܐ and ܩܘܼܪܝܸܗ
(§ 89, end).—Cf. besides the purely artificial imitation ܩܘܼܪܝܲܬ ܡܸܕܝܼܢ̈ܠܐ
κωμοπόλεις ["village-towns", or "country towns"].

ܚܡܵܪܐ "ass"; pl. ܚܡܪ̈ܐ, but also (when a collective, like ܩܘܼܪܝܐ) ܚܡܲܪ.
With suff. ܚܡܲܪܗ, ܚܡܲܪܟܘܿܢ, &c.

ܐ̱ܢܵܫܵܐ "folk"; pl. ܐ̱ܢܵܫ̈ܐ, ܐ̱ܢܵܫ̈; in isolated cases, ܐ̱ܢ̈ܫܵܐ, ܐ̱ܢܵܫ̈.

ܛܠܐ, ܛܠܝܐ, f. ܛܠܝܬܐ "young" forms, as an adjective and also in the
meaning "servant", in accordance with rule, ܛܠ̈ܝܐ, ܛܠܝܬ, ܛܠ̈ܝܵܬ;
ܛܠܝܘ̈ܗܝ ("his young men"), &c.; ܛܠ̈ܝܵܬܐ, ܛܠ̈ܝ, ܛܠ̈ܝܵܬܗ, &c.; but in the
meaning "boy", "girl": ܛܠ̈ܝܐ, ܛܠܝ̈ܬ (it is a matter of question whether
it has suffixes in this meaning); ܛܠ̈ܝܵܬܐ. In like manner ܦܪܝ "piece (of
bread)"; pl. ܦܪ̈ܝ: and ܬܕܝܐ "breast", with ܬܕ̈ܝܗܿ (§ 79 A), as well as ܬܕ̈ܝ.

ܐ̱ܝܟ "like"; pl. f. emph. st. ܐܲܝ̈ܟܵܬܐ, pl. m. ܐ̱ܝ̈ܟܹܐ, ܐ̱ܝܼܟ. The other forms
are doubtful.

ܐ̱ܚܪܹܝܢ "alius": ܐ̱ܚܪܹܢܐ; f. ܐ̱ܚܪܹܬܐ (East-Syrian: ܐ̱ܚܪܹܢܐ); ܐ̱ܚܪ̈ܢܐ;
ܐ̱ܚܪ̈ܢܝܵܬܐ, ܐ̱ܚܪ̈ܢܹܐ, ܐ̱ܚܪ̈ܢܵܬܐ, ܐ̱ܚܪ̈ܢܹܝܢ, ܐ̱ܚܪ̈ܢܝܼܢ, ܐ̱ܚܪ̈ܢ̱ܬܝܼܢ.

ܪܲܒ "great", "master", &c.; ܪܲܒܐ, ܪܲܒܬܐ, &c. Pl. "great, tall, grown up",
ܪܵܘ̈ܪܒܹܐ, ܪܵܘ̈ܪܒܵܬܐ, ܪܵܘ̈ܪܒܲܝ;—"great ones": ܪܵܘ̈ܪܒܵܢܹܐ,
ܪܵܘ̈ܪܒܵܢܲܝ, ܪܵܘ̈ܪܒܵܢܲܝܟܘܿܢ, &c.; f. ܪܵܘ̈ܪܒܵܢ̈ܬܗܘܿܢ, &c.—"teachers": ܪܲܒܵܢ̈ܐ,
ܪܲܒܵܢܲܝ, &c. In close combinations, in pl. constr. st. we have, ܪܲܒܲܝ:
ܪܲܒܲܝ ܒ̈ܬܐ "householders"; ܪܲܒܲܝ ܟܘܼܡܪܐ "high priests".—In very rare in-
stances we may even come upon a singular ܪܵܘ̈ܪܒܐ, (used as an Adjective):
Probably the forms ܪܲܒܐ &c. never occurred as plurals in the earlier times.

So ܙܥܘܿܪܐ, ܙܥܘܿܪ̈ܬܝ "small" (pl.), of which the singular in use is ܙܥܘܿܪܐ.
The sing. ܙܥܘܿܪ is very rarely used indeed.

From ܛܠܠܐ "roofing", the West-Syrians form ܡܛܲܠܠܐ, the East-
Syrians ܡܛܲܠܝܐ, as if it stood ܡܛܲܠܝܐ: 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:

ܡܸܕܡ "something" (exceedingly rare, ܡܸܕܡ), indeclinable: a later
pl. however is ܡܸܕ̈ܡܐ "things".

ܦܠܢ "a certain one" f. ܦܠܢܝܬ.

ܟܡܐ (East-Syrian) and ܟܡܐ (West-Syrian) "a certain number", from ܐܝ (ܐܝ) (v. § 146) and the above-mentioned ܦܠܢ.

3. NUMERALS.

§ 148.   CARDINAL NUMBERS.

First Decade.

	m.	f.		m.	f.
1.	ܚܰܕ	ܚܕܐ	6.	ܐܫܬܐ, ܫܬܐ	ܫܬ
2.	ܬܪܝܢ	ܬܪܬܝܢ	7.	ܫܒܥܐ	ܫܒܥ
3.	ܬܠܬܐ	ܬܠܬ	8.	ܬܡܢܝܐ	ܬܡܢܐ
4.	ܐܪܒܥܐ	ܐܪܒܥ	9.	ܬܫܥܐ	ܬܫܥ
5.	ܚܡܫܐ	ܚܡܫ	10.	ܥܣܪܐ	ܥܣܪ

Rem. ܐܢܫܝܢ "some"; f. ܐܢܫܝܢܬܐ, may be regarded as plural of ܐܢܫ.

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.	ܚܕܥܣܪ		ܚܕܥܣܪܐ (ܚܕܥܣܪܐ).
12.	ܬܪܥܣܪ		ܬܪܬܥܣܪܐ (ܬܪܬܥܣܪܐ).
13.	ܬܠܬܥܣܪ		ܬܠܬܥܣܪܐ (ܬܠܬܥܣܪܐ).
14.	ܐܪܒܥܣܪ (¹)	ܐܪܒܥܬܥܣܪ, commonly ܐܪܒܥܬܥܣܪ (ܐܪܒܥܣܪ)	ܐܪܒܥܣܪܐ (ܐܪܒܥܣܪܐ) and ܐܪܒܥܣܪܐ (rarely).
15.	ܚܡܫܥܣܪ (¹)	ܚܡܫܬܥܣܪ	ܚܡܫܥܣܪܐ, ܚܡܫܥܣܪܐ.
16. (²)		East-Syrian ܫܬܬܥܣܪ and ܫܬܥܣܪ West-Syrian ܫܬܬܥܣܪ	East-Syrian ܫܬܬܥܣܪܐ, ܫܬܥܣܪܐ. West-Syrian ܫܬܬܥܣܪܐ.

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

(²) In all expressions of the numeral 16 attested by ancient authorities (*šetta'sar, šetta'serē; šetha'sar, šetha'serē; (e)šta'sar*) only one ܬ is taken into account:

	m.		f.
17. ܡܥܣܪ (rarely)	ܫܒܬܥܣܪ, commonly	ܫܒܬܥܣܪ (ܫܒܬܥܣܪܝܢ) &	ܫܒܬܥܣܪ (rarely).
18. ܬܡܢܥܣܪ (rarely)	ܬܡܢܬܥܣܪ,	ܬܡܢܥܣܪ (ܬܡܢܥܣܪܝܢ).	
19. ܬܫܥܣܪ (rarely).	ܬܫܥܬܥܣܪ, commonly	ܬܫܥܣܪ (ܬܫܥܣܪܝܢ).	
	ܬܫܥܣܪ:		

C. *Tens*. The tens are:

20. ܥܣܪܝܢ	60. ܫܬܝܢ, ܐܫܬܝܢ
30. ܬܠܬܝܢ	70. ܫܒܥܝܢ
40. ܐܪܒܥܝܢ	80. ܬܡܢܐܝܢ, also written ܬܡܢܝܢ
50. ܚܡܫܝܢ	90. ܬܫܥܝܢ

100 is ܡܐܐ (ܡܐܐ), ܡܐܐ v. § 43 E).

200 is ܡܐܬܝܢ (others ܡܐܬܝܢ).

300 is ܬܠܬܡܐܐ, &c.

1000 is ܐܠܦ.

10,000 is ܪܒܘ (better perhaps ܪܒܘ).

From ܡܐܐ appears in the emph. st. ܡܐܬܐ "one hundred", pl. ܡܐܘܬܐ. So ܐܠܦܐ from ܐܠܦ, pl. ܐܠܦܐ, ܐܠܦܝܢ ([1]); and ܪܒܘܬܐ from ܪܒܘ; pl. ܪܒܘܢ, ܪܒܘܬܐ. The plurals of ܐܠܦ and ܪܒܘ 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. ܐܪܒܥܐ ܐܠܦܝܢ 4000; ܚܡܫܐ ܐܠܦܝܢ 5000; ܚܡܫ ܪܒܘܢ 50,000.

E. With the larger numbers the higher order always comes first: ܐܪܒܥܡܐܐ ܘܥܣܪܝܢ ܘܚܕܐ, 421 (f.); ܬܠܬܡܐܐ ܘܬܡܢܐܝܢ ܘܫܬܐ, 386 (f.); ܫܒܥܐ ܐܠܦܝܢ ܘܬܠܬܡܐܐ ܘܬܠܬܝܢ ܘܫܒܥܐ, 7337 (Ezra 2, 65); ܐܠܦ ܘܫܒܥܬܥܣܪ, 1017 (2, 39); ܐܪܒܥܝܢ ܘܬܪܝܢ ܐܠܦܝܢ ܘܬܠܬܡܐܐ ܘܫܬܝܢ, 42,360 (2, 64); ܚܡܫܝܢ ܘܐܪܒܥܐ ܐܠܦܝܢ ܘܐܪܒܥܡܐܐ, 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 ܐܫܬܥܣܪ, ܐܫܬܥܣܪ, ܐܫܬܥܣܪ, the last the f. of *ešta'sar* and certainly to be pronounced *ešta'serē* or *ešta'esrē*.—The form usual in print ܬܫܥܬܥܣܪ, ܬܫܥܬܥܣܪ (after the analogy of ܫܒܥܬܥܣܪ, &c.) appears to be met with only in pretty late manuscripts.

([1]) The pronunciation of the secondary form ܐܠܦܝܢ is uncertain. Perhaps ܐܠܦܝܢ.

2. ܐܢ̄ܚܢܝܢ "we two"; ܐܢ̄ܬܘܢ "you two"; ܗܢܘܢ "they two". This number alone has in addition a feminine form used in this meaning ܐܢ̄ܬܝܢ, &c.

3. ܗܢܘܢ ܬܠܬܐ "they three"(¹)   7. ܗܢܘܢ ܫܒܥܐ

4. ܗܢܘܢ ܐܪܒܥܐ   8. ܗܢܘܢ ܬܡܢܝܐ (?)

5. ܗܢܘܢ ܚܡܫܐ   9. ܗܢܘܢ ܬܫܥܐ (?)

6. ܗܢܘܢ ܫܬܐ   10. ܗܢܘܢ ܥܣܪܐ

§ 150. The abs. st. of the masc. numbers from 2 to 19(?) appears in the meaning of "the nth day of the month" (always, to be sure, with prep. ܒ):   **Days of the months.**

2. ܒܬܪܝܢ(²) "on the 2nd day of the month".

3. ܒܬܠܬܐ "on the 3rd day of the month".

4. ܒܐܪܒܥܐ	9. ܒܬܫܥܐ	13. ܒܬܠܬܥܣܪ
5. ܒܚܡܫܐ	10. ܒܥܣܪܐ	14. ܒܐܪܒܥܣܪ
6. ܒܫܬܐ, ܒܫܬ	11. ܒܚܕܥܣܪ	15. ܒܚܡܫܥܣܪ
7. ܒܫܒܥܐ	12. ܒܬܪܥܣܪ	17. ܒܫܒܥܣܪ
8. ܒܬܡܢܝܐ		

§ 151. Another substantive-form is ܬܪܥܣܪ "the Twelve" (Apostles or a similar company); ܬܪܥܣܪܗ "his Twelve"; also—ܐܪܒܥܐ "quaternion", "four together", and ܥܣܪܐ "decade".   **Another substantive-form.**

§ 152. Forms of the constr. st. in ܬ appear occasionally for the purpose of denoting things which are closely associated: ܥܣܪ ܡܕܝܢ̈ܬܐ "the ten cities" (Δεκάπολις); ܫܒܥ ܫܘܪ̈ܝܢ ἑπτάπυργος; ܫܬ ܓܦ̈ܝܗܘܢ "their six wings"; ܐܪܒܥ ܪ̈ܘܚܐ "the four winds"; ܫܒܥ ܝܘ̈ܡܝܢ "a week"; ܐܪܒܥ ܦ̈ܢܝܬܗ "her four points"; ܐܪܒܥ ܩܪ̈ܢܬܗ "his four corners".—   **Numerals in compound expressions.**

For ܫܬܐ ܝ̈ܘܡܝܢ "the Hexameron (of the Creation)" ܫܬ ܝܘ̈ܡܐ is doubtless better. From the somewhat forced formation ܐܪܒܥܐ ܪ̈ܓܠܝܢ τετράποδον there is current as pl. ܐܪܒܥܬ ܪ̈ܓܠܝܢ or ܐܪܒܥܬ ܪ̈ܓܠܐ.

(¹) I give only the forms of the 3rd m. pl. Notice the hardness of the ܠ, which, however strange it may seem, is quite certain.

(²) Also ܒܬܪܝܢ, like ܚܡܫ.—I give the vowels in those forms only in which they are certain.

Other formations, of an artificial character and modelled on the Greek, are ܐܟܣ ܡܬܢ (say ܠܝ̈ܘܟ ܡܬܢ) δυσφυσίται; ܐܟܣ ܡܣܐ ἀμφοτεροδέξιος, &c.

§ 153.   ORDINAL NUMBERS.

1ˢᵗ ܩܕܡܝܐ (also ܩܕܡܐ, abs. st. ܩܕܡ).   6ᵗʰ ܫܬܝܬܝܐ (W.-Syrian ܫܬܝܬܝܐ).

2ⁿᵈ ܬܪܝܢܐ, f. ܬܪܬܝܢܬܐ; more rarely ܬܢܝܢܐ,   7ᵗʰ ܫܒܝܥܝܐ.

     f. ܬܢܝܢܬܐ (§ 71).   8ᵗʰ ܬܡܝܢܝܐ.

3ʳᵈ ܬܠܝܬܝܐ.   9ᵗʰ ܬܫܝܥܝܐ.

4ᵗʰ ܪܒܝܥܝܐ.   10ᵗʰ ܥܣܝܪܝܐ.

5ᵗʰ ܚܡܝܫܝܐ.

Sometimes this formation is carried still farther, and one says, for instance, ܚܡܫܬܥܣܝܪܝܐ "the 15ᵗʰ"; ܥܣܪܝܢܝܐ "the 20ᵗʰ". So even ܪܒܘܬܐ "the ten-thousandth"; but there are no such forms from ܡܐܐ 100 or ܐܠܦ 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. ܪܒܝܥܝ ܓܦܐ "with four wings".

§ 154. *Rem.*

From the simple numbers are formed, besides, derivatives of all sorts. Thus one or two fractional numbers, like ܬܘܠܬܐ "a third part" (but ܬܠܬܐ "three years old"); ܪܘܒܥܐ "a fourth"; ܚܘܡܫܐ "a fifth"; ܬܘܡܢܐ "an eighth"; ܬܘܫܥܐ "a ninth"; ܥܘܣܪܐ "a tenth"[1].— We have also adverbs, like ܬܠܝܬܐܝܬ "in the third place" (§ 155 A), &c., and verbs like ܬܠܬ "to do three times", &c. A strange formation is given in ܕܬܪܬܝܢ "for the second time": the termination is Greek in form; no doubt it was originally ܕܬܪܬܝܢ, an emph. st. of ܬܪܝܢ

4. PARTICLES.

ADVERBS AND CONJUNCTIONS.

§ 155. A. Adverbs of quality are sometimes expressed by bare nominal forms (in the abs. st.), e. g. ܫܦܝܪ "beautifully"; ܒܝܫ "badly", "ill"; ܣܪܝܩ "in vain" (which does not occur as an adjective); ܣܘܦ (end)

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[1] In old authors I find only ܬܘܠܬܐ, ܪܘܒܥܐ, ܬܘܫܥܐ. For "a sixth" I find, but only late, ܫܬܐ. There is a quite recent form, after the Arabic *suds*, ܣܘܕܣܐ or plainly ܣܘܕܣ.

"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 ܡܚܣܝܐܝܬ "barely"; ܛܒ (others ܛܒܐ) "very"; ܢܨܝܐܝܬ "actively"; ܠܥܡܐ "without eating"; ܟܚܕܐ and ܐܟܚܕ "at the same time"; ܦܐܝܐ "finely", "handsomely"; ܕܬܪܬܝܢ "for the second time"; ܕܬܠܬ "for the third time"; and in ܩܒܠ ܛܝܒܘܬܐ "to make a present of", "to bestow" (χαρί-ζεσθαι). So too ܐܚܪܝܐ "at last", and ܩܕܡܝܐ "first". From the *āyath* of these forms (f. of *āi* § 135) has then sprung ܐܝܬ—, *the usual termination* by means of which Adverbs of Quality are formed from all adjectives and from many substantives: ܫܦܝܪܐܝܬ "beautifully"; ܫܪܝܪܐܝܬ "truly"; ܕܟܝܐܝܬ "purely", "pure"; ܛܫܝܐܝܬ "hidden", "secretly"; ܐܠܗܐܝܬ "divinely", &c. Notice ܐܚܪܢܝܐܝܬ (East-Syrian ܐܚܪܢܐܝܬ) "another way", (§ 146), and ܙܥܘܪܐܝܬ "little" (adv.) (ܙܥܘܪܝܐܝܬ also seems correct) with the *y* of the f. (§ 71).—ܝܬ or even ܬ is sometimes written for ܐܝܬ (§ 40 E): ܡܙܝܬ; ܟܐܢܐܬ "justly" = ܟܐܢܐܝܬ. In a few cases, a form occurs with the preposition ܒ :—ܒܐܚܪܝܬ "lastly", "at last"; ܒܪܗܘܡܐܝܬ "in Latin fashion"; ܒܫܬܐܝܬ "six-fold".

Farther, many words compounded with prepositions are used as adverbs, *e. g.* ܟܚܕܐ "thoroughly"; ܠܡܚܣܢ "scarcely"; ܒܩܘܫܬܐ [1] "in truth", in rare instances ܩܕܡܝܬ and ܒܩܕܡܝܬ [1] "first" (vowels not quite certain). ܚܕܐ ܒܚܕܐ (§ 156) "all at once"; ܐܟܚܕ, ܐܟܚܕܐ ܐܟܚܕܐ ܐܟܚܕ "at the same time".

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

ܠܥܠ "above".

ܠܬܚܬ, ܠܬܚܬ ܡܢ "below".

ܠܬܚܬܝܬ [1], (ܠܬܚܬܐܝܬ) "downward".

ܩܕܝܡ (East-Syrian, as it seems, ܩܕܝܡ) "in earlier times", "of old".—

So ܡܢ ܩܕܝܡ; and ܡܢ ܩܕܡܝܬ, ܩܕܡܝܬ [1].

ܠܘܩܒܠ ܡܢ "overagainst".

ܗܫܐ, ܗܫܐ "now" (present time).

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[1] Notice the peculiar plural-ending.

ܟܪܝܟܡܐ, ܟܪܝܟܝܡ (vocalisation not quite certain) "up till now, hitherto, still".

ܝܘܡܢ, ܝܘܡܢܐ "to-day"; ܡܚܪ "to-morrow"; ܐܬܡܠ "yesterday"; ܬܠܬܐܘܡܝܢ "two days ago".

ܐܫܬܩܕܝ "last year"; ܠܫܢܬܐ, ܠܫܢܬܢܐ, ܠܫܢܬܫ "next year". ܐܝܡܬܝ "when?"; ܗܝܕܝܢ, ܗܝܕܝܢ (¹) "then".

ܐܝܟܐ "where?" (ܐܝܟܘ) "why?"): ܗܪܟܐ "here" (= ܗܠ ܟܐ), ܡܟܐ "from here", "hence"; ܐܝܡܟܐ "where ... from", "whence?"; ܠܟܐ "hither", "this way", "on this side" (ܠܗܠ ܟܐ); ܡܢ ܗܘ ܡܟܐ "from this place"; ܐܠܡܟܐ "where?"; ܠܐܠܡܟܐ "whither, where ... to?" (these two forms are found only in one old text); ܗܘܟܐ "here"; ܠܟ "here"; ܠܡܢ "there"; ܗܘܠܡܢ "yonder": ܠܗܠܟ "away there", "on that side" (ܡܢ ܠܗܠ).

ܗܫܐܠ "now"; ܗܫܐܠ, ܟܪܝܢܐܠ "up till now", "still", "yet"; ܗܘܟܠ "now", "thus".

ܒܟܠܙܒܢ, ܒܟܠܙܒܢ ܡܢ, ܒܟܠܙܒܢ "at all times".

ܟܒܪ "already", "perhaps", "possibly", &c.

ܟܕܘ "sufficiently", "already".

ܡܢ ܟܕܘ "already".

The phrases ܒܪ ܝܘܡܗ ("son of his day") "on the same day" ܒܪ ܫܥܬܗ "at the same hour" and ܒܪ ܟܣܛܪܘܢܝ "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*:

ܐܝܟܢܐ, ܐܝܟܢ "how?"; ܐܝܟ "as" (and its combinations: cf. § 364); ܗܟܢ, ܗܟܢܐ "thus" (with Prepositions: ܗܘܝ ܟܠܕ "thereupon"; ܡܢ ܗܘܝ "thereof, therefrom", &c.). ܗܘܟܢܐ "thus"; ܒܝ "thereupon"; with ܘ, ܒܝܘ or ܒܝܘܝ, ܘܒܝ ܒܝ ܟܠܕ "thereupon"; ܒܝ ܗܟܠ "on this account").—ܗܟܝܠ "thus". ܟܠܘܡܪ "namely". *ܟܝ (²) (on very rare occasions heading a

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(¹) Also, ܡܢ ܗܝܕܝܢ "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.

clause) "thus"; *ܗܟܢ "thus". *ܗܟܘܬ "thus". ܐܪܐ ἆρα, ἄρα. *ܟܝ "to wit" (particularly in citing foreign remarks or thoughts). *ܓܝܪ(¹) "for".— ܠܐ "not"; ܠܘ "not".

ܘ "and", "also"; ܐܦ "also"; ܬܘܒ "farther", "again"; ܐܘ "or"; ܐܘܟܝܬ "sive":—ܕܝܢ "but"; *ܕܝܢ (properly "thén") "but". *ܡܢ μέν.— *ܒܥܝ, ܬܐ "please!", "pray!".

ܐܢ "if"; ܐܠܘ "if"; ܐܠܐ = ܐܢ ܠܐ "but", "if not"; ܐܦܢ "although". ܥܕ "until", "so long as". ܐܫܬܘܦ, ܗܘܐ ܠܘܝ "utinam".

ܕ "that" (in the widest sense), and many prepositions combined therewith: ܟܕ "at the time, when", "when"; ܟܕ "whereas"; ܟܕܘ "thus" (from ܟܕ + γοῦν); ܡܢ "since", and so with other prepositions (§ 360).— ܐܝܟܐ ܕ "where"; ܐܝܠܐ ܕ "where"; ܐܝܟ ܕ, ܐܝܟܢ ܕ, ܐܝܟ ܕ, ܐܝܟ ܕ, ܐܝܟ ܕ, ܐܝܟ ܕ; even mere ܐܝܟ ܕ, and many others, "as", "just as". ܡܐ ܕ "when", "at the time, when"; ܥܕܡܐ ܕ "until", &c.

ܐܟܡܐ, ܐܝܟ ܕܠܡܐ, ܟܒܪ, ܕܠܡܐ, ܕܠܡܐ, "if perhaps; possibly; lest perhaps" (§ 373).

The following, amongst others, are pure Greek words: ܛܟ τάχα "perhaps"; ܐܝܛܐ εἶτα; ܬܐܘܣ, ܬܐܘܣ τέως; ܡܠܠܘܢ μᾶλλον; ܡܠܝܣܛܐ μάλιστα.

PREPOSITIONS.

§ 156. Prepositions,—or Nouns in the constr. st. used adverbially—, are either simple in origin, or have sprung from the combination of such forms with other short prepositions. Most of them may even take personal suffixes. Those below, marked with *pl.*, assume the plural form in *ai* before suffixes. Certain variations of form before suffixes are also met with here and there:—

ܒ "in"	The *n* of ܡܢ is assimilated in the adverbials ܡܣܪ, ܡܣܪ "all at once"; "suddenly"; "forthwith"; ܡܚܕܐ, ܡܟܝܠ; ܡܕܪܫ, ܡܕܪܫ; ܡܦܪܣ; ܡܕܪܟ "anew,—in one's turn", which are also sometimes written ܡܢ ܣܪ &c. (²).
ܠ "to"	
ܡܢ "from"	

ܒܝܬ (¹) (no suff.); ܒܝܢܬ ; ܒܝܢܝ "between".

ܠܬܚܬ (not used with suff.); ܠܬܚ pl.; ܬܚܝ (before suff. too?) "under".

ܥܠ as pl. "upon" (ܥܠܝܢ, ܥܠܝܟܘܢ &c.; in poetry often ܥܠܝܟܘܢ, ܥܠܝܟ &c.); ܥܠܘܗܝ "over".

ܥܡ "with".

ܠܘܬ "with", "to".

ܠܝ (§ 21 C) pl. "with", "to".

ܩܕܡ pl. "before": ܩܕܡܘܗܝ "before" (not with suff.), *ܩܕܡܘܗܝ (only before suff.).

ܚܕܪ (not with suff.), ܚܕܪܝ "round", "about".

ܚܠܦ pl.; *ܚܠܦܘܗܝ (only before suff.) "instead of".

ܥܕܡ "until", "up to" (not with suff.).

*ܐܝܟ (only before suff.) "like".

ܡܛܠ (ܡܛܠܬ; not with suff.); *ܡܛܠܬ, *ܡܛܠܬܗ (only before suff.) "for the sake of", "on account of".

ܒܬܪ (from ܐܬܪ + ܒ "on the track of") "after".

ܒܣܬܪ (ܣܬܪ + ܒ "hiding from") "behind".

ܣܛܪ pl. "without".

ܠܘܩܒܠ "against": ܩܒܠ pl. (§ 49 A) "coram".

ܠܦܘܬ "in conformity with".

ܣܛ ܡܢ [ex inopia] "without" (not with suffix). (²)

Of these, some have already been formed by intimate blending with ܠ and ܒ. And so ܠ and ܡܢ are still set before many prepositions, in some cases without perceptible modification of the meaning, e. g. ܡܢ ܠܘܬ "παρά τινος"; ܡܢ ܒܣܬܪ "from behind, behind"; ܠܒܬܪ "after"; ܡܢ ܠܬܚ "below", &c. Cf. ܡܢ ܠܒܪ "from without" [ܠܒܪ being "foris in campo"]; ܡܢ ܠܓܘ "from within" [ܠܓܘ meaning "in medio"]; alongside of ܒܪ, ܡܢ, ܓܘ.

(¹) Not to be confounded with the like-sounding ܒܝܬ 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 ܠܦܘܡ "according to the mouth", ܒܥܝܢ "in the eye",—while others might be added, like ܒܝܕ "by the hand of", "by means of".

ܦ ܓܕܡ may be used for "without", just like ܓܕܡ alone.

ܠ must of necessity stand in ܥܕܡܐ ܠ "as far as, up to": rarely are found ܥܕܡܐ ܕ, ܥܕܡܐ ܠܟܐ "as far as in" ("even in"). Very rare is ܓܠ ܠܠ ܦ "over, above".

§ 157. With suffixes: (1) Singular Forms; ܓܕܢ, ܓܕܡܝ, ܓܕܘܗܝ, ܓܕܗ, &c., according to § 145 A. So ܟܪ, ܓܪܝ, ܓܒܗ, ܓܒܗ, &c.; but ܟܬ and ܓܝ. (2) Plural Forms: ܡܢܓܒ, ܡܢܓܒܝ, ܡܢܓܒܘܗܝ, ܡܢܓܒܗ, &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 ܓܠ for *ܓܠܝ, sg.): ܓܠܝ, ܓܠܝܢܝ, ܓܠܝܟܘܢ, &c. (ܓܠܝܗܘܢ, &c.).

ܚܬ and ܓܡܬ keep their *a* before the suff. of the 1st sing., and 2nd and 3rd pl.: ܚܬܝ, ܚܬܟܢ; ܓܡܬܟܘܢ, ܓܡܬܗܘܢ: but ܚܬܘܗܝ, ܚܬܗ, &c. So ܟܡܓܕܟ, ܟܡܓܕܗܘܢ, &c. (more rarely ܠܟܡܓܕܗܘܢ) but ܠܟܡܓܕܗ.

ܓܢܬ for the most part takes the suffixes at once, yet ܓܢܬܗܘܢ is found alongside of ܓܢܠܬܗܘܢ, ܓܢܠܬܗ.

II. VERBS.

§ 158. A. The Syriac verb appears, sometimes with *three* radicals, 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 ‎ܘ‎ is the final radical. They are as follows:—

C.   *Perfect.*

Sg. 3 m.	—	Pl. 3 m.	‎ܘ‎ (silent); ‎ܘܢ‎
3 f.	‎ܬ݂‎	3 f.	— (or silent ‎ܝ‎); ‎ܝ‎ [1]
2 m.	‎ܬ‎	2 m.	‎ܬܘܢ‎
2 f.	‎ܬܝ‎ (the ‎ܝ‎ silent)	2 f.	‎ܬܝܢ‎
1.	‎ܬ‎	1.	‎ܢ ‎ ‎ܢ‎

Imperfect. [2]

Sg. 3 m.	‎ܢ‎	Pl. 3 m.	‎ܘܢ‎ — ‎ܢ‎
3 f.	‎ܬ‎	3 f.	‎ܝܢ‎ — ‎ܢ‎
2 m.	‎ܬ‎	2 m.	‎ܘܢ‎ — ‎ܬ‎
2 f.	‎ܬܝܢ‎ — ‎ܬ‎	2 f.	‎ܝܢ‎ — ‎ܬ‎
1.	‎ܐ‎	1.	‎ܢ‎ [3]

Imperative.

Sg. m.	—	Pl. m.	‎ܘ‎ (silent), ‎ܘܢ‎
f.	‎ܝ‎ (silent)	f.	‎ܝܢ‎ [4], ‎ܝ‎ (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 ‎ܡܩܛܠܘܢ‎, ‎ܡܩܛܠܝܢ‎ (sg. ‎ܡܩܛܠ‎, ‎ܡܩܛܠܐ‎) with ‎ܝܩܛܠܘܢ‎, ‎ܢܩܛܠܘܢ‎ (sg. ‎ܝܩܛܠ‎, ‎ܢܩܛܠܐ‎); ‎ܚܕܝ‎ with ‎ܝܚܕܘܢ‎. ‎ܣܒ‎ ‎ܥ‎ is also found written for ‎ܝ‎, e. g. ‎ܣܒ‎ ‎ܡܩܛܠ‎ = ‎ܡܩܛܠܝ‎. 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 ‎ܝ‎ (and — ‎‎) in later West-Syrian texts; but the old orthography is retained with the East-Syrians,

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[1] In more ancient MSS. ‎ܝ‎ is also found written without ‎ܝ‎, e. g. ‎ܣ‎‎ for ‎ܣ‎ "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 ‎ܝ‎ alone, e. g. ‎ܫܡܥ‎ for ‎ܫܡܥܝ‎ "hear ye".

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

TRI-RADICAL VERBS.

§ 159. These form the following *Verbal Stems* [or Forms, some-times called *Conjugations*]: the simple conjugation *Peal* (ܦܥܰܠ; Hebrew Qal) with its reflexive *Ethpeel* (ܐܶܬܦܥܶܠ); the conjugation employed to denote, first, intensity and then too the causative and other allied meanings,—having the middle radical doubled, and called *Pael*, (ܦܰܥܶܠ, Hebrew *Piel*) together with its reflexive *Ethpaal* (ܐܶܬܦܰܥܰܠ Hithpael); the causative conjugation *Aphel* (ܐܰܦܥܶܠ Hiphil), with its reflexive, Ettaphal (ܐܶܬܬܰܦܥܰܠ or ܐܶܬܰܦܥܰܠ § 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.* ܐܶܬܟܪܶܙ "to be preached", instead of ܐܶܬܬܰܟܪܰܙ from ܐܰܟܪܶܙ; ܐܶܬܒܰܙܰܚ "to be mocked", instead of ܐܶܬܬܒܰܙܰܚ from ܒܰܙܶܚ.

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

Forms seldomer used, like the Causative ܡܰܥܒܶܕ "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.

§ 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 Imper-fect and Imperative: (1) ܩܛܰܠ, ܢܶܩܛܘܠ, ܩܛܘܠ "to kill"; ܥܒܰܕ, ܢܶܥܒܶܕ, ܥܒܶܕ "to do". (2) ܫܦܶܪ, ܢܶܫܦܰܪ, ܫܦܰܪ "to be left remaining".

Of strong verbs with *e* in the Impf. and Impt. the only examples are ܚܟܡ, and ܙܒܢ "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 ܡܠܟ, ܢܡܠܟ "to rule"; ܠܐܝ, ܢܠܐܐ "to be tired out"; ܣܦܩ, ܢܣܦܩ "to be enough"; ܪܘܙ, ܢܪܘܙ "to exult", and the other verbs which treat *w* as a firm consonant; ܓܕܫ, ܢܓܕܫ "to happen"; and several others.(²) We exclude from this list verbs *secundae or tertiae gutturalis* (§ 169 *sq.*).

Several have secondary forms: thus ܢܥܫܢ, ܢܥܫܡ and ܥܫܢ, ܢܥܫܡ "to be strong", "to overpower", although ܥܫܢ in the Perf., and ܢܥܫܡ 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.: ܚܓܪ, ܢܚܓܘܪ "to reverence"; ܫܠܐ, ܢܫܠܘܐ "to keep silence"; ܩܪܒ, ܢܩܪܘܒ "to be near" (cf. ܢܚܬ, ܢܚܘܬ "to descend", and, it is said, ܢܫܦ, ܢܫܘܦ "to be lean", § 175 B).(³)

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

Hardness and softness of the radicals.

§ 161. The letters ܬ ܦ ܟ ܕ ܓ ܒ [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) ܢܓܕܦ; ܡܓܕܦܝ. (2) (a) ܢܪܕܐ, ܢܪܕܘܢ, ܢܪܕܐ; (b) ܪܟܒ, ܐܓܒܠ, &c. (3) (a) ܢܪܩܕ, ܪܩܕܘ, &c.; (b) ܪܩܕܬ, ܪܩܕܬ, ܪܩܕܝܢ.

Ethpeel.

§ 162. In the *Ethpeel* notice the transposition of the vowel in the Imperative ܐܬܩܛܠ, also written ܐܬܩܛܠ or ܐܬܩܛܠ § 17 (as compared with Perf. ܐܬܩܛܠ; Impf. ܢܬܩܛܠ).

(¹) In very rare cases occurs also the Impt. ܣܒ.

(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 '*Thes. syr.*' are not all well attested; several are decidedly inaccurate.

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 — : ܐܶܬܦܰܓ, &c., but ܐܶܬܦܰܓܒܰܓ, ܐܶܬܦܰܓܒܰܓ, and ܐܶܬܒܓ.

§ 163. The characteristic of the *Pael* and *Ethpaal* is the doubling of the 2nd radical. This letter is accordingly always hard, just as the 3rd is always soft. In Ethpaal the 1st rad. is always hard; in Pael it is soft in the Impf., with the exception of the 1st pers., where hardening appears: ܐܚܰܒܶܒ, &c. (§ 23 F). Pael and Ethpaal.

The Imperative Ethpaal—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 ܐܶܬܒܰܪܶܟ, West-Syrian ܐܶܬܒܰܪܰܟ (usually written ܐܶܬܒܰܪܰܟ or ܐܶܬܒܰܪܰܟ). Still even the West-Syrians retained in some cases the original form, e. g. always ܐܶܬܪܰܚܰܡ (take (thou) pity on" (²).

§ 164. The characteristic of the *Aphel* is a foregoing ܐ, of which the guttural sound [ܐ] falls away, however, after prefixes; on ܐܰܫܟܰܚ "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. ܩܳܛܶܠ; sg. f. ܩܳܛܠܐ; pl. m. ܩܳܛܠܝܢ; pl. f. ܩܳܛܠܢ. The Part. pass. has an *ī* after the 2nd rad. (§ 110): ܩܛܝܠ, ܩܛܝܠܝܢ, &c. All other participles have an *m* as a prefix. The participles of Ethpeel, Ethpaal, 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 ܐܶܬܬܥܝܪ "shake thyself" Is. 52, 2, for which Ephr. III, 537 B still has ܐܶܬܬܥܝܪ.

of the finite verb, e. g. ܦܩ̈ܕܝܢ, ܡܦܩܿܕܝܢ, like ܩܛܝ̈ܠܝܢ, ܩܛ̈ܝܠܬ; ܡܩܛ̈ܠܝܢ, ܡܩ̈ܛܠܬܿ; ܡܩܿܛܠ; ܩܛ̈ܝܠ, &c. The participles passive of Pael and Aphel have *a* in place of *e* after the 2nd rad.: ܡܩܿܛܠ, ܡܩܛܠ. When this *a* comes into an open syllable, it falls away exactly like the *e* of the Active form, and so ܡܩ̈ܛܠܐ, ܡܩܛܠܝܢ, 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 ܩܿܛܘܠܐ (ܩܿܛܘܠ, ܩܿܛܘܠܝܢ, &c., § 107); and by the other stems by attaching *ān* to the Participles: Ethpeel ܡܬܩܛܠܢܐ; Pael ܡܩܛܠܢܐ; Ethpaal ܡܬܩܛܠܢܐ; Aphel ܡܩܛܠܢܐ; Ettaphal ܡܬܬܩܛܠܢܐ (§ 130).

Infinitive.

§ 167. *Infinitive.* The Infinitive Peal has the form ܡܩܛܠ (also written ܡܩܛܠܘ (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 ܡܩܛܠܘ is well supported, alongside of the usual ܡܩܛܠ.

§ 168. REGULAR VERB.

	Peal.		Ethpeel.	Pael.
Perf. sg. 3 m.	ܩܛܠ	ܫܠܛ	ܐܬܩܛܠ	ܩܛܠ
3 f.	ܩܛܠܬ	ܫܠܛܬ	ܐܬܩܛܠܬ	ܩܛܠܬ
2 m.	ܩܛܠܬ	ܫܠܛܬ	ܐܬܩܛܠܬ	ܩܛܠܬ
2 f.	ܩܛܠܬܝ	ܫܠܛܬܝ	ܐܬܩܛܠܬܝ	ܩܛܠܬܝ
1	ܩܛܠܬ	ܫܠܛܬ	ܐܬܩܛܠܬ	ܩܛܠܬ
pl. 3 m.	ܩܛܠܘ	ܫܠܛܘ	ܐܬܩܛܠܘ	ܩܛܠܘ
	ܩܛܠܘܢ	ܫܠܛܘܢ	ܐܬܩܛܠܘܢ	ܩܛܠܘܢ
3 f.	ܩܛܠ, ܩܛܠܝ	ܫܠܛ, ܫܠܛܝ	ܐܬܩܛܠ, ܐܬܩܛܠܝ	ܩܛܠ, ܩܛܠ
	ܩܛܠܝܢ	ܫܠܛܝܢ	ܐܬܩܛܠܝܢ	ܩܛܠܝܢ
2 m.	ܩܛܠܬܘܢ	ܫܠܛܬܘܢ	ܐܬܩܛܠܬܘܢ	ܩܛܠܬܘܢ
2 f.	ܩܛܠܬܝܢ	ܫܠܛܬܝܢ	ܐܬܩܛܠܬܝܢ	ܩܛܠܬܝܢ
1	ܩܛܠܢ	ܫܠܛܢ	ܐܬܩܛܠܢ	ܩܛܠܢ
	ܩܛܠܝܢ	ܫܠܛܝܢ	ܐܬܩܛܠܝܢ	ܩܛܠܝܢ
Impf. sg. 3 m.	ܢܩܛܠ	ܢܫܠܛ	ܢܬܩܛܠ	ܢܩܛܠ
3 f.	ܬܩܛܠ (ܬܩܛܠܝܢ)	ܬܫܠܛ (ܬܫܠܛܝܢ)	ܬܬܩܛܠ (ܬܬܩܛܠܝܢ)	ܬܩܛܠ (ܬܩܛܠܝܢ)
2 m.	ܬܩܛܠ	ܬܫܠܛ	ܬܬܩܛܠ	ܬܩܛܠ
2 f.	ܬܩܛܠܝܢ	ܬܫܠܛܝܢ	ܬܬܩܛܠܝܢ	ܬܩܛܠܝܢ
1	ܐܩܛܠ	ܐܫܠܛ	ܐܬܩܛܠ	ܐܩܛܠ
pl. 3 m.	ܢܩܛܠܘܢ	ܢܫܠܛܘܢ	ܢܬܩܛܠܘܢ	ܢܩܛܠܘܢ
3 f.	ܢܩܛܠܢ	ܢܫܠܛܢ	ܢܬܩܛܠܢ	ܢܩܛܠܢ
2 m.	ܬܩܛܠܘܢ	ܬܫܠܛܘܢ	ܬܬܩܛܠܘܢ	ܬܩܛܠܘܢ
2 f.	ܬܩܛܠܢ	ܬܫܠܛܢ	ܬܬܩܛܠܢ	ܬܩܛܠܢ
1	ܢܩܛܠ	ܢܫܠܛ	ܢܬܩܛܠ	ܢܩܛܠ
Impt. sg. m.	ܩܛܠ	ܫܠܛ	ܐܬܩܛܠ	ܩܛܠ
f.	ܩܛܠܝ	ܫܠܛܝ	ܐܬܩܛܠܝ	ܩܛܠܝ
m.	ܩܛܠܘ	ܫܠܛܘ	ܐܬܩܛܠܘ	ܩܛܠܘ
	ܩܛܠܘܢ	ܫܠܛܘܢ	ܐܬܩܛܠܘܢ	ܩܛܠܘܢ
f.	ܩܛܠܝ	ܫܠܛܝ	ܐܬܩܛܠܝ	ܩܛܠܝ
	ܩܛܠܝܢ	ܫܠܛܝܢ	ܐܬܩܛܠܝܢ	ܩܛܠܝܢ
Part. act. m.	ܩܛܠ	ܫܠܛ	ܡܬܩܛܠ	ܡܩܛܠ
f.	ܩܛܠܐ	ܫܠܛܐ	ܡܬܩܛܠܐ	ܡܩܛܠܐ
pass. m.	ܩܛܝܠ	ܫܠܝܛ		ܡܩܛܠ
f.	ܩܛܝܠܐ	ܫܠܝܛܐ		ܡܩܛܠܐ
Inf.	ܡܩܛܠ	ܡܫܠܛ	ܡܬܩܛܠܘ	ܡܩܛܠܘ

	Ethpaal.	Aphel.	Ettaphal.
Perf. sg. 3 m.	ܐܶܬܒܰܝܰܐ	ܐܰܒܝܰܐ	ܐܶܬܰܐܒܝܰܐ
3 f.	ܐܶܬܒܰܝܰܐܬ	ܐܰܒܝܰܐܬ	ܐܶܬܰܐܒܝܰܐܬ
2 m.	ܐܶܬܒܰܝܰܐܬ	ܐܰܒܝܰܐܬ	ܐܶܬܰܐܒܝܰܐܬ
2 f.	ܐܶܬܒܰܝܰܐܬܝ	ܐܰܒܝܰܐܬܝ	ܐܶܬܰܐܒܝܰܐܬܝ
1	ܐܶܬܒܰܝܰܐܬ	ܐܰܒܝܰܐܬ	ܐܶܬܰܐܒܝܰܐܬ
pl. 3 m. {	ܐܶܬܒܰܝܰܐܘ	ܐܰܒܝܰܐܘ	ܐܶܬܰܐܒܝܰܐܘ
	ܐܶܬܒܰܝܰܐܘܢ	ܐܰܒܝܰܐܘܢ	ܐܶܬܰܐܒܝܰܐܘܢ
3 f. {	ܐܶܬܒܰܝܰܐ, ܐܶܬܒܰܝܰܐܝ	ܐܰܒܝܰܐ, ܐܰܒܝܰܐܝ	ܐܶܬܰܐܒܝܰܐ, ܐܶܬܰܐܒܝܰܐܝ
	ܐܶܬܒܰܝܰܐܝ	ܐܰܒܝܰܐܝ	ܐܶܬܰܐܒܝܰܐܝ
2 m.	ܐܶܬܒܰܝܰܐܬܘܢ	ܐܰܒܝܰܐܬܘܢ	ܐܶܬܰܐܒܝܰܐܬܘܢ
2 f.	ܐܶܬܒܰܝܰܐܬܝܢ	ܐܰܒܝܰܐܬܝܢ	ܐܶܬܰܐܒܝܰܐܬܝܢ
1 {	ܐܶܬܒܰܝܰܐܢ	ܐܰܒܝܰܐܢ	ܐܶܬܰܐܒܝܰܐܢ
	ܐܶܬܒܰܝܰܐܢܝ	ܐܰܒܝܰܐܢܝ	ܐܶܬܰܐܒܝܰܐܢܝ
Impf. sg. 3 m.	ܢܶܬܒܰܝܰܐ	ܢܰܒܝܰܐ	ܢܶܬܰܐܒܝܰܐ
3 f.	ܬܶܬܒܰܝܰܐ (ܬܶܬܒܰܝܰܐܝ)	ܬܰܒܝܰܐ (ܬܰܒܝܰܐܝ)	ܬܶܬܰܐܒܝܰܐ (ܬܶܬܰܐܒܝܰܐܝ)
2 m.	ܬܶܬܒܰܝܰܐ	ܬܰܒܝܰܐ	ܬܶܬܰܐܒܝܰܐ
2 f.	ܬܶܬܒܰܝܰܝܢ	ܬܰܒܝܰܝܢ	ܬܶܬܰܐܒܝܰܝܢ
1	ܐܶܬܒܰܝܰܐ	ܐܰܒܝܰܐ	ܐܶܬܰܐܒܝܰܐ
pl. 3 m.	ܢܶܬܒܰܝܰܐܘܢ	ܢܰܒܝܰܐܘܢ	ܢܶܬܰܐܒܝܰܐܘܢ
3 f.	ܢܶܬܒܰܝܰܝܢ	ܢܰܒܝܰܝܢ	ܢܶܬܰܐܒܝܰܝܢ
2 m.	ܬܶܬܒܰܝܰܐܘܢ	ܬܰܒܝܰܐܘܢ	ܬܶܬܰܐܒܝܰܐܘܢ
2 f.	ܬܶܬܒܰܝܰܝܢ	ܬܰܒܝܰܝܢ	ܬܶܬܰܐܒܝܰܝܢ
1	ܢܶܬܒܰܝܰܐ	ܢܰܒܝܰܐ	ܢܶܬܰܐܒܝܰܐ
Impt. sg. m.	ܐܶܬܒܰܝܰܐ (ܐܶܬܒܰܝܰܐܝ)	ܐܰܒܝܰܐ	ܐܶܬܰܐܒܝܰܐ
f.	ܐܶܬܒܰܝܰܝ (ܐܶܬܒܰܝܰܐܝ)	ܐܰܒܝܰܝ	ܐܶܬܰܐܒܝܰܝ
pl. m. {	ܐܶܬܒܰܝܰܐܘ (ܐܶܬܒܰܝܰܐܘ)	ܐܰܒܝܰܐܘ	ܐܶܬܰܐܒܝܰܐܘ
	ܐܶܬܒܰܝܰܐܘܢ (ܐܶܬܒܰܝܰܐܘܢ)	ܐܰܒܝܰܐܘܢ	ܐܶܬܰܐܒܝܰܐܘܢ
f. {	ܐܶܬܒܰܝܰܐܝ (ܐܶܬܒܰܝܰܐܝ)	ܐܰܒܝܰܐܝ	ܐܶܬܰܐܒܝܰܐܝ
	ܐܶܬܒܰܝܰܝܢ (ܐܶܬܒܰܝܰܝܢ)	ܐܰܒܝܰܝܢ	ܐܶܬܰܐܒܝܰܝܢ
Part. act. m.	ܡܶܬܒܰܝܰܐ	ܡܰܒܝܰܐ	ܡܶܬܰܐܒܝܰܐ
f.	ܡܶܬܒܰܝܰܐ	ܡܰܒܝܰܐ	ܡܶܬܰܐܒܝܰܐ
pass. m.		ܡܰܒܝܰܐ	
f.		ܡܰܒܝܰܐ	
Inf.	ܡܶܬܒܰܝܰܐܘ	ܡܰܒܝܰܐܘ	ܡܶܬܰܐܒܝܰܐܘ

VERBS WITH GUTTURALS.([1])

§ 169. A guttural (ܗ, ܥ, ܚ) 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 ܚܕܝ, ܢܚܕܐ (as well as ܢܚܟܘܡ) "to step"; ܪܓܡ, ܢܪܓܡ "to cry out"; ܛܚܢ (West-Syrian ܛܚܢ ([3])), ܢܛܚܢ "to grind"; ܡܪܕ, ܢܡܪܕ "to rebel"; ܚܙܩ, ܢܚܙܩ "to set (of heavenly bodies)", (but ܚܙܩ, ܢܚܙܘܩ "to sift" and "to give security"); ܕܟܪ, ܕܟܪ (§§ 37; 174 G), ܢܕܟܪ "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.* ܡܣܚܦ, ܢܣܚܦ "to overthrow"; ܚܙܩ, ܢܚܙܘܩ "to flee"; ܣܗܕ, ܢܣܗܕ "to testify", &c.

§ 170. A guttural (ܗ, ܥ, ܚ) or r, as 3rd radical, when it closes the syllable, always changes e into a (§ 54). Thus, for example, ܢܪܟܒ, ܢܡܠܟ; ܡܡܠܟܝܢ, ܐܡܠܟܢ, ܐܪܟܒ, which correspond respectively to the forms ܢܩܛܠ, ܢܩܛܠ, ܡܩܛܠܝܢ, ܐܩܛܠܢ, ܐܩܛܠ, ܐܩܛܠ. The difference in sound between the Active and Passive Participles accordingly falls away in Pael and Aphel; *e. g.* ܡܪܟܒ is the Act. Part. Pael (equivalent to ܡܩܛܠ) as well as the Pass. (equivalent to ܡܩܛܠ).

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.,

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([1]) Exclusive of ܠ.

([2]) *Translator's Note:* For instance, in the example ܣܒ, ܢܣܒ,—is this form a result of the influence of the guttural upon an original form ܣܒ, ܢܣܒ, or upon an original form ܣܒ, ܢܣܒ? 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.* ܫܡܥ (for *šĕme'*), ܢܫܡܥ "to hear"; ܛܒܥ, ܢܛܒܥ "to sink in, to be immersed" (Trans. ܛܒܥ, ܢܛܒܥ "to set in, to immerse"); ܙܥܦ, ܢܙܥܦ "to seethe"; ܣܪܩ, ܢܣܪܩ "to be wanting", and *all* that have ܗ, *e. g.* ܬܡܗ, ܢܬܡܗ "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:—ܕܟܪ, ܢܕܟܪ "to remember"; ܢܓܕ, ܢܢܓܕ "to drag away"; ܬܒܪ, ܢܬܒܪ and ܢܬܒܪ "to break"; ܦܬܚ, ܢܦܬܚ, rarely ܢܦܬܚ "to open"; ܦܠܚ, ܢܦܠܚ, rarely ܢܦܠܚ "to serve, to cultivate"; ܢܟܣ, ܢܢܟܣ and ܢܢܟܣ "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 ܢܫܠܚ, a secondary form to ܢܫܠܚ, "to strip off" (but only ܢܫܠܚ "to send"); ܢܒܥܐ (more rarely) alongside of ܢܒܥܐ "to seek"; ܢܐܟܠ alongside of ܢܐܟܠ "to devour"; ܢܚܣܪ, more rarely ܢܚܣܪ, "to grow less" (only ܢܚܣܪ "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.

<div style="text-align:right">Verba
mediae ܐ.</div>

VERBA MEDIAE ܐ.

§ 171. A. These verbs present no difficulty, if the rules given in § 33 are attended to. The ܐ 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 ܐ comes after a consonant without a full vowel. The vowel of the ܐ in the latter case is transferred to the 1st radical. This applies also to the vowel which has to appear with ܐ in place of the mere *shĕva* [§ 34]. Thus:

In the Perf. Peal ܫܐܠ (= שָׁאֵל) "demanded", ܫܐܠܬ, ܫܐܠܬ, ܫܐܠܘ, ܫܐܠܗ, &c.—Impf. ܢܫܐܠ, ܢܫܐܠܘܢ (= יִשְׁאֲלוּן) &c.—Impt. ܫܐܠ, ܫܐܠܘ &c.—Part. act. ܫܐܠ, ܫܐܠܝܢ; Passive ܫܐܝܠ, ܫܐܝܠܝܢ.—Inf. ܡܫܐܠ.—

Ethpeel ܐܬܬܥܠ (¹), ܐܬܬܥܠܝ—ܐܬܬܥܠ, ܢܬܬܥܠܟܘܢ; Impt. ܐܬܬܥܠ.—Inf. ܡܬܬܥܠܟܘ, &c.—Aphel ܐܥܠ ܐܥܠܝ, ܐܥܠܝܟܘ—ܢܥܠ, ܢܥܠܟܘܢ,—ܡܥܠܟܘ, &c.

Rem. In the Ethpeel the West-Syrians read ܐܬܬܥܠ for ܐܬܬܥܠ.— Part. pass. of Aphel in the emph. st. ܡܥܠܓܐ; East-Syrian ܡܥܠܓܐ (§ 34). In the Peal is found ܚܠܕܐ, ܚܠܕܐ, ܚܠܕܐ with hard ܕ (through blending with the otherwise like-sounding forms *mediae gem.* § 178); but the more original form with soft ܓ, ܚܠܕܐ &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: ܫܐܠ ("to ask"), ܫܐܠܟ, ܫܐܠܟܢ, ܢܫܐܠܟ, ܢܫܐܠܟ; ܐܫܬܐܠ, ܡܫܬܐܠܟ.

Rem. For ܐܬܒܐܫ (Ethpeel) "to be evil", there occurs frequently with the West-Syrians, even at an early date, ܐܬܒܐܫ (with transition to *primae* ܐ).—In like manner, occasionally ܬܒܐܫ, ܬܒܐܫ "displicet" (3 f. sg. Impf.) for ܬܒܐܫ.

VERBA TERTIAE ܐ.

§ 172. A. In some few verbs a final radical ܐ in Pael and Ethpaal still operates as a guttural, by altering *e* into *a*. The ܐ itself must of course fall away in pronunciation, and must give up its vowel to the preceding consonant. Of these verbs, ܒܝܐ "to comfort" is of specially frequent occurrence. It has the following inflection, exactly like ܒܪܝ for instance, with the exception of the falling away of the ܐ in pronunciation:— *Verba tertiae ܐ.*

Pael: Perf. sg. 3 m.	ܒܝܐ	pl. 3 m.	ܒܝܐܘ
3 f.	ܒܝܐܬ	3 f.	ܒܝܐ (ܒܬܢ)
2 m.	ܒܝܐܬ	2 m.	ܒܝܐܬܘܢ
2 f.	ܒܝܐܬܝ	2 f.	ܒܝܐܬܝܢ
1	ܒܝܐܬ	1	ܒܝܢ

Impf. ܢܒܝܐ, ܢܒܝܘܢ, ܐܒܝܐ.
Impt. ܒܝܐ, ܒܝܐܘ, ܒܝܐܝ.
Part. act. and pass. ܡܒܝܐ, ܡܒܝܐ.—Inf. ܡܒܝܐܘ.
Ethpaal ܐܬܒܝܐ; ܢܬܒܝܐ, ܢܬܒܝܘܢ, &c.

(¹) "Was demanded", and "begged to be excused", or "declined" (παραιτεῖσθαι).

Rem. In these and similar verbs un-etymological modes of writing are frequently met with, *e. g.* ܚܝܠ (§ 35), ܡܕܓܠܬܗ (§ 33 B), &c.

B. In rare cases, however, there appear transitions to the inflection of verbs *tert.* ܝ (§ 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 ܚܝܗ, ܐܚܕܝܗ, equivalent to ܚܙܘ, ܐܚܕܘܗ are occasionally pronounced with an audible ܘ (like ܚܝܘ; with the diphthong). Farther there appears ܐܚܕܝ Impt. sg. f. instead of ܐܚܕܝ (like ܓܠܝ *tert.* ܝ), ܐܬܓܕܝܬ Perf. 3 pl. f. instead of ܐܬܓܕܬ "were polluted" (like ܓܕܝܬ), where, but for the mere retention of a written ܐ, the form of *tert.* ܝ is completely attained. Thus ܐܬܝܐܒ alternates directly with ܐܬܝܐܒ (ܐܝܐܒ) "to be proud"; ܓܙܝ with ܓܙܝ (also written ܓܙܝ, § 33 B) "to pollute".

C. Quite isolated is an example of a similar formation for the *Peal* in the finite verb, viz.—ܟܡܗܘ (like ܘܪܚܘ) "were dark-coloured" (properly from κυάνεος § 117, Rem.); from this verb also there is an Ettaphal ܐܬܟܡܐܝ and what is like a Part. pass. Pael (pl. f.) ܟܡܗܝܢ.—Participles of Peal are found in the substantive forms ܬܪܐܐ "tutor", pl. ܬܪܐܐ (from θεωρία?)—to which belong the Pael ܬܪܝ, and Ethpaal ܐܬܬܪܝ (also written ܬܪܝ, ܐܬܬܪܝ), with the *nomen agentis* ܡܬܪܝܢܐ "tutor"—, and ܣܢܐ "hater", "enemy", pl. ܣܢܐܝ, f. ܣܢܐܬܗ, and the adjective Part. pass. ܣܢܝܐܬܐ "hated (f.)", pl. m. ܣܢܝܐܝ, ܣܢܝܐܬ (verbal Part. ܣܢܐ, ܣܢܝܢ, ܣܢܝܢ, constr. st. ܣܢܝܝ[1]). ܐܣܬܢܝܬ "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 ܐ is still treated as a guttural. Otherwise Verbs, which originally were *tert.* ܐ, pass completely over to the formation *tert.* ܝ (as even ܫܦܪ "to be beautiful", which is usually reckoned as belonging to this section).

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[1] In Aphr. 286, 5, for ܐܝܠܦ ܣܢܝܝ "who hate reproof" there is a variant ܣܢܐܝ ܐܝܠܦ "haters (enemies) of reproof".—Cf. farther ܣܢܝܐܐ "hated" § 113 (and ܣܢܐܬܐ "hatred" § 100). The other derivatives look as if from *tert.* ܝ.

VERBA PRIMAE ܢ.

§ 173. A. The *n* as 1ˢᵗ rad. is assimilated to the following one, if it comes directly upon it (§ 28), which can happen only in the Peal, Aphel and Ettaphal,—thus from ܢܦܩ "to go out", ܐܦܩܗ = ܐܢܦܩܗ; ܐܦܩ = ܐܢܦܩ, &c. Several verbs are excepted, which have ܗ as 2ⁿᵈ rad.; *e. g.* from ܢܗܪ "to be bright", we have ܐܢܗܪ, ܝܢܗܪ; and from ܢܗܡ (the West-Syrians, it seems, have ܢܗܡ) "to roar", ܝܢܗܡ, ܢܢܗܡܘܢ. So from ܢܚܫ "to be barefooted", ܐܢܚܫ (but from ܢܚܬ "to descend", ܝܚܬ, ܐܚܬ, &c.).

Rem. Rare cases, like ܢܕܪܐ for the usual ܢܕܪܐ "vows"; ܡܢܚܣܗ = ܢܚܣܗ "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 ܢܣܒ "to take", ܢܣܒ; ܢܦܚ "to blow", ܢܦܚ; and of course the intransitives *tert. gutt.* ܢܦܩ "to come forth", ܢܦܩ; ܢܒܥ "to well forth", ܢܒܥ; ܢܬܪ "to fall off", ܢܬܪ &c. Only a few preserve the intransitive pronunciation in the Perf., like ܢܩܦ "to adhere to", ܢܩܦ.

Of transitives ܢܛܪ "to keep" has *a* in the Impf., ܢܛܪ, but ܢܛܘܪ is met with also. *O* is found besides in the Impf. with *tert. gutt.* in ܢܕܪ "to vow", ܢܕܘܪ; ܢܩܪ "to dig *or* cut through"; ܢܩܘܪ; ܢܦܚ "to blow *or* sound", ܢܦܘܚ; ܢܒܚ "to bark", ܢܒܘܚ.

Many more of these verbs have *o* in the Impf. and Impt. (*v.* what follows).

In the Impf. (Impt.) the following have *e*:— ܢܦܠ "to fall"; ܢܦܠ; ܢܓܕ "to draw", ܢܓܕ; ܢܕܪ "to shake", ܢܕܪ; ܢܣܒ "to cast lots", ܢܣܒ; add to these ܢܬܠ "gives" (of which ܝܗܒ serves as the Perf. § 183).

Notice farther ܢܚܬ "to step down", "to descend", ܝܚܬ, and ܢܚܫ "to be lean", ܝܚܫ (not certain) § 160 A.

C. In many of these verbs the Impt. Peal loses the *n* altogether. Thus ܣܒ "take"; ܦܚ "blow"; ܩܦ "adhere to"; ܛܪ or ܛܘܪ "keep"; ܦܠ "fall"; ܓܕ "draw"; ܕܪ "shake"; ܚܬ "step down"; ܩܒ "perforate"; ܡܚ "strike"; ܚܠ "sift"; ܨܒ "plant"; ܟܣ "slay"; ܫܩ "kiss"; ܨܩ "pour"; ܦܩ "put away"; ܦܩ "go out".

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On the other hand the *n* is retained in the Impt. in *e. g.*, ܢܕܘܪ "vow", ܢܟܣ "bite", and perhaps in the most of those which have *a* in the Impf., (farther in those which are at the same time *tert.* ܝ, like ܢܨܝ, from ܢܨܐ "to quarrel") and in those which do not assimilate the *n*, like ܢܓܗ "become clear", "dawn"(¹).

The following synopsis shows the principal forms, which deviate from the usual type of the verb.

Peal.

Perf. ܢܦܩ, ܢܣܒ, ܢܬܠ.

Impf.				Impt.	
ܢܦܩ	ܬܣܒ	ܢܬܠ	ܦܘܩ	ܣܒ	ܬܠ
ܬܦܩ	ܬܣܒ	ܬܠ	ܦܘܩܝ	ܣܒܝ	ܬܠܝ
ܬܦܩܝ	ܬܣܒܝ	ܬܠܝ	ܦܘܩܘ	ܣܒܘ	ܗܒ
			ܦܘܩ		
ܢܦܩܘܢ &c.	ܢܣܒܘܢ &c.	ܢܬܠ &c.	ܦܘܩܝ	ܣܒܝ	

Aphel ܐܦܩ, ܐܦܩܬ; ܢܦܩ, ܢܦܩܘܢ—ܡܦܩ; ܡܦܩ.
Ettaphal ܐܬܬܦܩ, ܐܬܬܦܩܬ &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 ܐ.

<div style="float:left">*Verba primae ܐ.*</div>

§ 174. A. The ܐ must, in accordance with § 34 take a full vowel in place of a *sheva*, and this vowel is *e* in the Perf. Peal and in the whole of Ethpeel: ܐܡܪ, ܐܬܐܡܪ, while it is *a* in the Part. pass. Peal: ܐܡܝܪ.

Rem. The East-Syrians use *a* even in the Perf. Peal of some verbs: ܐܠܨ "oppressed"; ܐܟܠ "was angry"; ܐܪܥ "met";—farther, ܐܠܐ "mourned", and ܐܦܐ "baked", which are at the same time *tertiae* ܝ. But in other cases they too have ܐܡܪ, &c.

(¹) In many verbs *primae* ܐ 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.

B. The prefix-vowel of the Impf. Peal and the Inf. Peal forms, with the radical ܐ, an *ē* (§ 53), which for the most part becomes ⎯(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.* ܝ,—while in verbs with *o* it remains *ē*. With *a* in the Impf. and Impt. are ܐܒܰܕ "to perish", ܐܡܰܪ; ܐܡܰܪ "to say", ܒܐܡܰܪ; and perhaps two or three more: add thereto ܐܙܰܠ "to go", ܒܐܙܠ, but Impt. ܙܠ (§ 183). To this class belong also ܐܦܐ "to bake", ܒܐܦܐ; ܐܒܠ "to mourn", ܒܐܒܠ; ܐܬܐ "to come", ܒܐܬܐ, but Impt. ܬܐ (§ 183). On the other hand with *o* are ܐܓܰܪ "to hire", ܢܐܓܘܪ; ܐܚܰܕ "to hold", ܢܐܚܘܕ; ܐܟܰܠ "to eat", ܢܐܟܘܠ, and many others.

Verbs with *o* take *a* as the vowel of the ܐ in the Imperative: ܐܟܘܠ, the others take *e*: ܐܡܰܪ.

C. In the Ethpeel notice the application of § 34, according to which, in certain forms the *e* which ܐ must take instead of the *shᵉva* is thrown forward on the ܬ; the same thing is done with the regular *a* of the other forms of Ethpeel, as well as of all those of Ethpaal: ܐܬܐܠܨ and ܐܬܐܠܨ "to be oppressed"; ܐܬܐܡܪ (or ܐܬܐܡܪ §§ 17; 34 *Rem.*); f. ܐܬܐܡܪܬ, Impt. ܐܬܐܡܪ. In the Ethpeel of ܐܚܰܕ "to take", however, the ܐ is assimilated to ܬ instead, the ܬ becomes hard and the *e* falls away (§ 36): ܐܬܚܕ (written also ܐܬܚܕ merely), ܐܬܚܕܬ, &c. Others too have sometimes a like formation, *e. g.* ܐܬܐܣܝܬܘܢ "you are bound" (say ܐܬܐܡܣܝܢ). It is exactly the same with ܐܬܐܢܚ "to groan" (²).

D. For the Pael it has to be noted that the 1ˢᵗ sing. Impf. is not ܐܠܦ, like ܐܩܛܠ, but simply ܐܠܦ. Of course the *a* of the ܐ passes over to the prefixes in cases like ܢܐܠܦ, ܡܐܠܦ. In ܐܠܦ "to teach" this ܐ is almost always parted with, even in writing, *e. g.* ܢܠܦ = ܢܐܠܦ, ܡܠܦ &c. Individual cases of this kind are found also with other verbs, *e. g.* ܡܙܝܥ "goes away", instead of ܡܐܙܥ (= מַאְרַח Denominative from ܐܘܪܚܐ "way").

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(¹) There are sporadic exceptions in accordance with § 46, like ܢܐܒܕܘܢ Sap. 14, 10 as variant for ܢܐܒܕܘܢ; ܬܐܠܓ, Deut. 4, 26 as var. for ܬܐܠܓܘܢ; and various forms from ܐܙܠ (§ 183) (ܬܐܠܘܢ ἀρνήσεσθε John 16, 20 BERNSTEIN).

(²) The language takes ܐܢܚ as root and sometimes even forms derivatives from it, like ܐܢܚܬܐ "groaning".

E. In the Aphel and Ettaphal(¹) verbs *primae* ܐ pass over wholly to the formation of verbs *primae* ܘ (v. § 175 B). Thus from ܐܘܒܠ, ܐܘܒܠ, ܐܬܬܘܒܠ; ܐܘܟܠ; ܐܘܫܕ. (Only ܐܬܐ, which is at the same time *tertiae* ܐ, forms, in accordance with the analogy of the original *primae* ܐ, ܐܝܬܝ, ܐܬܬܝܬܝ. Cf. also the old Aphel ܗܝܡܢ "to believe", "to intrust to"; ܐܬܗܝܡܢ.)

F. *Rem.* In other respects also indication is given of a certain effort in verbs *primae* ܐ to cross over to the class *primae* ܘ (ܝ). Thus with ܐܠܦ "to teach" the Peal is ܝܠܦ "to learn"; thus farther one says ܐܘܟܡ "to be black" and ܐܪܟ "to be long", for אכם, ארך. Similarly there is also found the verbal adjective (§ 118) ܐܒܝܕ for the usual ܐܒܝܕ "lost".

G. According to the West-Syrian pronunciation, even verbs beginning with ܝܕ (§ 37) share in the treatment of verbs *primae* ܐ, thus: ܕܟܪ "to remember", ܐܬܕܟܪ &c. (East-Syrian ܐܬܕܟܪ, ܐܬܕܟܪ).—Still more completely of course does this happen with those verbs whose initial ܥ has already become ܐ in writing, like ܐܪܥ "to meet" (from ערע), ܐܬܐܪܥ, Aphel ܐܘܪܥ.

H. The following survey shows the principal forms which deviate from the common type.

Peal.

Perf. ܐܟܠ, ܐܟܠܬ, ܐܟܠܬܘܢ, ܐܟܠܝ, ܐܟܠܘ.

Impf. { ܐܟܘܠ, ܢܐܟܘܠ, ܬܐܟܘܠ, ܬܐܟܠܝܢ, ܐܟܠܝ,—ܐܟܘܠ (1ˢᵗ sing.).
{ ܐܟܘܠ,—ܢܐܟܘܠ, ܢܐܟܠܘܢ, ܢܐܟܘܠ, ܢܐܟܘܠ (1ˢᵗ sing.).

Impt. { ܐܟܘܠ, ܐܟܘܠ, ܐܟܘܠ, ܐܟܘܠ, ܐܟܘܠܝ.
{ ܐܟܘܠܝ, ܐܟܘܠܝ, ܐܟܘܠܘ, ܐܟܘܠ, ܐܟܘܠ.

Inf. ܡܐܟܠ; ܡܐܟܘܠ. Part. pass. ܐܟܝܠ.

Ethpeel.

Perf. ܐܬܐܟܠ, ܐܬܐܟܠܬ, ܐܬܐܟܠܬ.—Impf. ܢܬܐܟܠ, ܢܬܐܟܠܘܢ.—Impt. ܐܬܐܟܠ.(²)
—Part. ܡܬܐܟܠ, ܡܬܐܟܠܝܢ.—Inf. ܡܬܐܟܠܘ.

(¹) So too in the Shaphel ܫܘܕܥ, ܐܫܬܘܕܥ (§ 180).

(²) There are several examples of this form. But ܐܬܟܠ as Impt., also occurs with three syllables; thus, no doubt, ܐܬܟܠ Ephr. II, 347 D, and repeatedly, (where Ethpaal is scarcely admissible).

Pael.

Perf. ܟ݇ܠ.—Impf. ܟ݇ܠܕ, ܟ݇ܠܕܘ.—ܟ݇ܠ (1ˢᵗ sing.).—Impt. ܟ݇ܠ.—Part. act. ܟܠܡ, ܟܠܡ; pass. ܟܠܡ, ܟܠܡ.—Inf. ܟܠܡܘ.

Ethpaal.

Perf. ܐܠܟ݇ܠ, ܐܠܟ݇ܠ, &c.—Impf. ܟ݇ܠܡܝ, ܟ݇ܠܡܝܘ.—Impt. (ܟ݇ܠܐ) ܐܠܟ݇ܠ.—
Part. ܟ݇ܠܡܬ, ܟ݇ܠܡܬ.—Inf. ܟ݇ܠܡܬܘ.

Aphel · · · · · ܐܘܡܟ݇ܠ
Ethaphal · · · · ܐܠܘܡܟ݇ܠ } v. Inflection of verbs *primae* ܘ.

VERBA PRIMAE ܘ AND ܝ.

§ 175. A. In verbs of this sort, which besides are not numerous, ܝ appears throughout, except in Aphel and Ettaphal, (and setting aside the exceptions mentioned in § 40 A, viz: Part. act. Peal ܘܠܐ "it is fitting", and the Pael ܘܥܝ "to appoint", along with Ethpaal ܐܬܘܥܝ) both for original ܝ and for original ܘ (and in part for ܐ, v. § 174 F).

Verba primae ܘ & ܝ.

Instead of ܝ with *shᵉva*, ܝ *ī* has to appear (§ 40 C) in Peal and Ethpeel, thus:— ܝܕܥ, ܝܬܒ, ܝܠܡܝܬ, ܟ݇ܠܡܬ, &c. ܐ is often written instead of it, in the beginning of the word, e. g. ܐܪܬܘ = ܝܪܬܘ "they inherited", &c.(¹)

In the Perf. Peal, those verbs which do not end in a guttural or *r* (with the exception of ܝܩܕ §§ 38; 183) have *e*, thus ܝܪܬ "inherited"; ܝܬܒ "bare"; ܝܬܒ "sat"; ܝܩܕ "burned"; but of course ܝܕܥ "knew"; ܝܩܪ "was heavy".

In the Impf. and Inf. Peal the two most frequently occurring verbs of this class, ܝܕܥ and ܝܬܒ, lose their ܝ, but instead double (and harden) their 2ⁿᵈ rad., and so become here like to verbs *primae* ܢ. They farther lose the ܝ in the Impt. Peal (as also does ܝܩܕ which does not appear in the Impf.), thus: ܢܕܥ, ܕܥ; ܢܬܒ, ܬܒ; ܢܕ, ܕ (ܩܕ), &c. (cf. ܟܠܡ, ܟܠܡܬ § 126 B). The rest pass over entirely, in the Impf. and Inf. Peal, to the analogy of those verbs *primae* ܐ, which have *a* in the Impf., e. g.

(¹) An individual case is found even of ܐܬܝܪ "I have gained" = ܝܬܝܪ Apost. Apocryph. 306, 7; also ܐܬܝܕܥ "she knew" = ܝܕܥܬ Spicileg. Syr. 40, 8 (both cases after ܐ).

ܪܠܓ, ܒܠܚܡܗ (cf. § 23 D) from ܕܓ (¹). These have likewise *a* in the Impt. and preserve the 1ˢᵗ rad. as ܒ.

B. In the *Aphel*, ܝܢܩ "to suck" still shows the radical ܘ: ܐܝܢܩ; and so also runs ܐܝܠܠ "to wail", (if it is really an Aphel). All the rest have *au* in the *Aphel* and *Ettaphal*: ܐܘܕܥ, ܐܬܬܘܕܥ; ܐܘܒܫ, ܐܬܬܘܒܫ; ܐܘܒܫ "to dry up", &c. In this form ܐܘܕܥ occurs as well as ܐܝܕܥ. In the inflection this *au* or *ai* is treated exactly like *e. g.* the *aq* in ܐܝܠܠ.

C. In the Pael and Ethpaal these verbs are not discriminated from strong verbs: *e. g.* ܝܒܠ, ܐܬܝܒܠ; ܝܒܒ, ܐܬܝܒܒ, &c. are exactly like ܝܗܒ, &c.

D. The following tabular statement shows the principal forms which deviate from the general type:

Peal.

Perf. ܝܕܥ (²), ܝܪܬ, ܝܠܦ, ܝܗܒ.

Impf. { ܐܕܥ, ܢܐܪܬ, ܢܐܠܦ, ܢܐܪܬ (1ˢᵗ sing.).
        { ܐܕܥ, ܬܐܠܦ, ܬܐܠܦ, ܢܐܠܦ.
        { ܢܕܥ, ܢܐܠ, ܢܐܟܦ, ܐܕܥ.

Impt. { ܝܕܥ, ܝܗܒ, ܝܬܒ.
       { ܗܒ, ܗܒ, ܝܬܒ.
       { ܗܒ, ܗܒ, ܝܬܒ.

Inf. ܡܐܪܬ—ܡܐܪܬ, ܡܬܒ.—Part. pass. ܝܕܥ.

Ethpeel.

Perf. ܐܬܝܕܥ, ܐܬܝܠܦ, ܐܬܝܗܒ.—Impf. ܢܬܝܕܥ, ܢܬܝܠܦ.—Inf. ܡܬܝܕܥ.

Aphel.

ܐܘܕܥ, ܐܘܪܒ—ܐܘܕܥ—ܡܘܕܥ—ܡܘܕܥ.

Ettaphal.

ܐܬܬܘܕܥ, ܐܬܬܘܪܒ—ܢܬܬܘܕܥ, ܢܬܬܘܕܥ—ܡܬܬܘܕܥ—ܡܬܬܘܕܥ.

Rem. Examples of the Impt. Ethpeel like ܐܬܝܕܥ and Impt. Ethpaal ܐܬܬܘܕܥ scarcely ever appear.

(¹) Here too with the West-Syrians the ܶ is occasionally still retained instead of the ܷ, *e. g.* ܝܐܠܦ (Deut. 33, 19 according to Barh.), ܬܐܠܦ (Bernstein's Johannes S. VI), instead of the usual ܝܐܠܦ, ܬܐܠܦ (ܝܠܐܦ variant of ܝܠܐܦ Matth. 26, 74).

(²) "to borrow", "to lend".

VERBA TERTIAE ܝ.

§ 176. A. Verbs *tertiae* ܝ deviate from the strong verb much 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 ܪܡܳܐ "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.* ܚܕܺܝ and ܚܕܺܝ "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 ܘ forms the diphthong ܝܘ *īu*. The later West-Syrians often attach an additional ܝ, of course a silent one, to the 3rd pl. f. as a diacritic mark, *e. g.* ܐܬܓܠܝܝ = ܐܬܓܠܝ "they (f.) are revealed".

Notice the difference between the 1st sing. ܝܬ with soft ܬ and the 2nd sing. m. ܝܬ with hard ܬ in all classes([2]); in the transitive Peal, at least with the East-Syrians, it farther happens that the 1st sing. has *ē* (ܝܬ).

C. The *Impf.*, when without any of the endings, terminates in ܐ— in all classes; the same is the case with the active *Participles*. With that ܐ— the ending *ūn* blends into ܘܢ (West-Syrian *ūn*), and the ending *īn* 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.* ܐܬܓܠܝ "reveal thyself"; ܐܬܚܘܝ "show thyself"; the East-Syrians vocalise the 1st rad., after the analogy of the strong verb, and write a double, but silent ܝ, thus: ܐܬܓܠܝ, ܐܬܚܘܝ. The West-Syrians

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([1]) So ܝܡܳܐ "swore", alongside of the less frequent ܝܡܺܝ. As variants of the West- and East-Syrian tradition, without consistency on either side, ܝܡܝ and ܝܡܐ; along with ܝܡܐ is found ܝܡܘ &c.

([2]) Transgressions against this rule in manuscripts and editions are due to oversight.

also often say ܐܬܘܝܒ as well as ܐܬܝܒ "repent", and even in very early times it is found written (¹) plainly ܐܬܒ.

The intransitive form of the Impt. sing. m. Peal was properly *ai*. But this form is authenticated with certainty still only in ܝܡܝ "swear" (of the class *primae* ܝ at the same time), occurring alongside of ܝܡܩ, and in ܐܫܬܝ "drink" (with prefix ܐ, according to § 51) from ܐܫܝ. In other cases the form throughout is ܚܕܝ "rejoice", &c. (On ܐܬ "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: ܢܘܡܝܘܢ (ܢܘܡܡܕܘܢ, ܢܘܡܕܘܢ) = ܢܘܡܘ; ܐܠܐܩܕܡ = ܐܩܕܡ, ܐܠܐܩܕܝܡ = ܐܩܕܝܡ; ܢܬܒ = ܢܬܒܝܢ; ܬܡܝ = ܬܡܝܝ, &c.; there is also written instead, ܢܘܡܕ, ܐܠܐܘܡܕ, ܢܘܡܕ &c. For ܝܡ of the Imperative pl. f. there is also found ܝ, *e. g.* ܨܠܝ *i. e.* ܨܠܐܝܢ "pray ye" (§ 40 E). More rarely we meet here with the short forms in ܝ (probably *āi*) like ܚܕܝ "rejoice ye" (f.); ܐܬܕܡ "be ye like" (f.). In the 1st pl. perf. we meet with ܐܩܕܝܢ, ܣܡܝܢ, ܢܘܡܝܢ &c. as well as ܢܘܡܝ &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 ܘ as 3rd rad. no longer appear.

(¹) ܐܬܠܝ, as it is usually printed in Rev. 2, 5 and 15, is inaccurate. [Gutbir gives ܐܬܠܝ]. And yet this remarkable form of the Imperative ܐܬܠܝ will have to be recognised, for likewise in Euseb. Church Hist. 211, 1 the two manuscripts which belong to the 6th century have ܐܬܠܝ for μετανόησον. The other two,—tolerably ancient also, have ܐܬܠܝ. It looks like a regular Ethpaal form, but the verb appears to occur only in the Ethpeel.

PARADIGM OF VERB TERTIAE ܝ.

	Peal.		Ethpeel.
Perf. sg. 3. m.	ܓ݂ܠܳܐ	ܚܕ݂ܺܝ	ܐܶܬ݂ܓ݂ܠܺܝ
3. f.	ܓ݂ܠܳܬ݂	ܚܶܕ݂ܝܰܬ݂	ܐܶܬ݂ܓ݂ܰܠܝܰܬ݂
2. m.	ܓ݂ܠܰܝܬ݁	ܚܕ݂ܺܝܬ݁	ܐܶܬ݂ܓ݂ܰܠܝܬ݁
2. f.	ܓ݂ܠܰܝܬ݁ܝ	ܚܕ݂ܺܝܬ݁ܝ	ܐܶܬ݂ܓ݂ܰܠܝܬ݁ܝ
1.	ܓ݂ܠܺܝܬ݂	ܚܕ݂ܺܝܬ݂	ܐܶܬ݂ܓ݂ܰܠܝܬ݂
pl. 3. m.	ܓ݂ܠܰܘ	ܚܕ݂ܺܝܘ	ܐܶܬ݂ܓ݂ܰܠܝܘ
3. f.	ܓ݂ܠܰܝ	ܚܕ݂ܺܝ	ܐܶܬ݂ܓ݂ܰܠܝ
2. m.	ܓ݂ܠܰܝܬ݁ܘܢ	ܚܕ݂ܺܝܬ݁ܘܢ	ܐܶܬ݂ܓ݂ܰܠܝܬ݁ܘܢ
2. f.	ܓ݂ܠܰܝܬ݁ܶܝܢ	ܚܕ݂ܺܝܬ݁ܶܝܢ	ܐܶܬ݂ܓ݂ܰܠܝܬ݁ܶܝܢ
1.	ܓ݂ܠܰܝܢ	ܚܕ݂ܺܝܢ	ܐܶܬ݂ܓ݂ܰܠܝܢ
Impf. sg. 3. m.	ܢܶܓ݂ܠܶܐ		ܢܶܬ݂ܓ݂ܠܶܐ
3. f.	ܬܶܓ݂ܠܶܐ		ܬܶܬ݂ܓ݂ܠܶܐ
2. m.	ܬܶܓ݂ܠܶܐ		ܬܶܬ݂ܓ݂ܠܶܐ
2. f.	ܬܶܓ݂ܠܶܝܢ		ܬܶܬ݂ܓ݂ܠܶܝܢ
1.	ܐܶܓ݂ܠܶܐ		ܐܶܬ݂ܓ݂ܠܶܐ
pl. 3. m.	ܢܶܓ݂ܠܘܢ		ܢܶܬ݂ܓ݂ܠܘܢ
3. f.	ܢܶܓ݂ܠܝܳܢ		ܢܶܬ݂ܓ݂ܠܝܳܢ
2. m.	ܬܶܓ݂ܠܘܢ		ܬܶܬ݂ܓ݂ܠܘܢ
2. f.	ܬܶܓ݂ܠܝܳܢ		ܬܶܬ݂ܓ݂ܠܝܳܢ
1.	ܢܶܓ݂ܠܶܐ		ܢܶܬ݂ܓ݂ܠܶܐ
Impt. sg. m.	ܓ݂ܠܺܝ		ܐܶܬ݂ܓ݂ܠܺܝ	(ܐܶܬ݂ܓ݂ܠܺܝ)
f.	ܓ݂ܠܳܝ		ܐܶܬ݂ܓ݂ܠܳܝ	
pl. m.	ܓ݂ܠܰܘ		ܐܶܬ݂ܓ݂ܠܰܘ	
f.	ܓ݂ܠܰܝ		ܐܶܬ݂ܓ݂ܠܰܝ	
Part. act. sg.	ܓ݂ܳܠܶܐ,	ܚܳܕ݂ܶܐ	ܡܶܬ݂ܓ݂ܠܶܐ,	ܡܶܬ݂ܚܕ݂ܶܐ
pl.	ܓ݂ܳܠܶܝܢ,	ܚܳܕ݂ܶܝܢ	ܡܶܬ݂ܓ݂ܠܶܝܢ,	ܡܶܬ݂ܚܕ݂ܶܝܢ
pass. sg.	ܓ݂ܠܶܐ,	ܚܕ݂ܶܐ		
pl.	ܓ݂ܠܶܝܢ,	ܚܕ݂ܶܝܢ		
Inf.	ܡܶܓ݂ܠܳܐ		ܡܶܬ݂ܓ݂ܠܳܝܘ	

		Pael.	Ethpaal.	Aphel.
Perf. sg.	3. m.	ܙܰܘܩܶܕ	ܐܶܬ݂ܙܰܘܩܶܕ	ܐܰܘܩܶܕ
	3. f.	ܙܰܘܩܺܝܕ	ܐܶܬ݂ܙܰܘܩܺܝܕ	ܐܰܘܩܺܝܕ
	2. m.	ܙܰܘܩܶܕܬ݁	ܐܶܬ݂ܙܰܘܩܶܕܬ݁	ܐܰܘܩܶܕܬ݁
	2. f.	ܙܰܘܩܶܕܬ݁	ܐܶܬ݂ܙܰܘܩܶܕܬ݁	ܐܰܘܩܶܕܬ݁
	1.	ܙܰܘܩܶܕܬ݁	ܐܶܬ݂ܙܰܘܩܶܕܬ݁	ܐܰܘܩܶܕܬ݁
pl.	3. m.	ܙܰܘܩܶܕܘ	ܐܶܬ݂ܙܰܘܩܶܕܘ	ܐܰܘܩܶܕܘ
	3. f.	ܙܰܘܩܶܕ	ܐܶܬ݂ܙܰܘܩܶܕ	ܐܰܘܩܶܕ
	2. m.	ܙܰܘܩܶܕܬ݁ܘܢ	ܐܶܬ݂ܙܰܘܩܶܕܬ݁ܘܢ	ܐܰܘܩܶܕܬ݁ܘܢ
	2. f.	ܙܰܘܩܶܕܬ݁ܶܝܢ	ܐܶܬ݂ܙܰܘܩܶܕܬ݁ܶܝܢ	ܐܰܘܩܶܕܬ݁ܶܝܢ
	1.	ܙܰܘܩܶܕܢ	ܐܶܬ݂ܙܰܘܩܶܕܢ	ܐܰܘܩܶܕܢ
Impf. sg.	3. m.	ܢܙܰܘܩܶܕ	ܢܶܬ݂ܙܰܘܩܶܕ	ܢܰܘܩܶܕ
	3. f.	ܬ݁ܙܰܘܩܶܕ	ܬ݁ܶܬ݂ܙܰܘܩܶܕ	ܬ݁ܰܘܩܶܕ
	2. m.	ܬ݁ܙܰܘܩܶܕ	ܬ݁ܶܬ݂ܙܰܘܩܶܕ	ܬ݁ܰܘܩܶܕ
	2. f.	ܬ݁ܙܰܘܩܕܺܝܢ	ܬ݁ܶܬ݂ܙܰܘܩܕܺܝܢ	ܬ݁ܰܘܩܕܺܝܢ
	1.	ܐܶܙܰܘܩܶܕ	ܐܶܬ݂ܙܰܘܩܶܕ	ܐܰܘܩܶܕ
pl.	3. m.	ܢܙܰܘܩܕܘܢ	ܢܶܬ݂ܙܰܘܩܕܘܢ	ܢܰܘܩܕܘܢ
	3. f.	ܢܙܰܘܩܕܳܢ	ܢܶܬ݂ܙܰܘܩܕܳܢ	ܢܰܘܩܕܳܢ
	2. m.	ܬ݁ܙܰܘܩܕܘܢ	ܬ݁ܶܬ݂ܙܰܘܩܕܘܢ	ܬ݁ܰܘܩܕܘܢ
	2. f.	ܬ݁ܙܰܘܩܕܳܢ	ܬ݁ܶܬ݂ܙܰܘܩܕܳܢ	ܬ݁ܰܘܩܕܳܢ
	1.	ܢܙܰܘܩܶܕ	ܢܶܬ݂ܙܰܘܩܶܕ	ܢܰܘܩܶܕ
Impt. sg.	m.	ܙܰܘܩܶܕ	ܐܶܬ݂ܙܰܘܩܶܕ	ܐܰܘܩܶܕ
	f.	ܙܰܘܩܶܕ	ܐܶܬ݂ܙܰܘܩܶܕ	ܐܰܘܩܶܕ
pl.	m.	ܙܰܘܩܶܕܘ	ܐܶܬ݂ܙܰܘܩܶܕܘ	ܐܰܘܩܶܕܘ
	f.	ܙܰܘܩܶܕܶܝܢ	ܐܶܬ݂ܙܰܘܩܶܕܶܝܢ	ܐܰܘܩܶܕܶܝܢ
Part. act. sg.		ܡܙܰܘܩܶܕ, ܡܙܰܘܩܕܳܢܳܐ	ܡܶܬ݂ܙܰܘܩܕܳܢܳܐ, ܡܶܬ݂ܙܰܘܩܶܕ	ܡܰܘܩܶܕ, ܡܰܘܩܕܳܢܳܐ
	pl.	ܡܙܰܘܩܕܳܢ, ܡܙܰܘܩܕܺܝܢ	ܡܶܬ݂ܙܰܘܩܕܳܢ, ܡܶܬ݂ܙܰܘܩܕܺܝܢ	ܡܰܘܩܕܳܢ, ܡܰܘܩܕܺܝܢ
	pass. sg.	ܡܙܰܘܩܕܳܢܳܐ, ܡܙܰܘܩܰܕ	ܡܶܬ݂ܙܰܘܩܰܕ	
	pl.	ܡܙܰܘܩܕܳܢ, ܡܙܰܘܩܕܺܝܢ		ܡܰܘܩܕܳܢ, ܡܰܘܩܕܺܝܢ
Inf.		ܡܙܰܘܩܳܕ݂ܘ	ܡܶܬ݂ܙܰܘܩܳܕ݂ܘ	ܡܰܘܩܳܕ݂ܘ

VERBA MEDIAE ⟨o⟩ AND ⟨ܘ⟩.

§ 177. A. Verbs, whose 2ⁿᵈ rad. is looked upon as a ⟨o⟩, or rather 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.

In *Peal* they have *ā* in the Perf. between the two firm radicals (ܩܳܡ "stood"), and *ū* in the Impf. and Impt. (ܢܩܽܘܡ, ܩܽܘܡ). The intransitive מות "to die" alone has *ī* in the Perf. (ܡܺܝܬ).(¹) In the Part. act. they have *ā-e*, and with lengthening, *āi-* (ܩܳܐܶܡ, ܩܳܝܡܳܐ): in the Part. pass. *ī* (ܩܺܝܡ), and in the Inf. *ā* (ܡܩܳܡ). The Inf. is sometimes written inaccurately ܡܩܳܘܡ. The only verb which still exhibits middle ⟨ܘ⟩, has *ī* in the Impf. and Impt. (ܢܩܺܝܡ, ܩܺܝܡ)(²); in other respects it is exactly like those with middle ⟨o⟩.

B. In the *Aphel* *ī* appears throughout (ܐܩܺܝܡ, ܢܩܺܝܡ), except in the Part. pass. and the Inf. (ܡܩܳܡ, ܡܩܳܡܳܐ).—It is the very same in *Ettaphal*, where only the Inf. has *ā* (ܐܬܬܩܳܡܽܘ, ܢܬܬܩܺܝܡ—ܐܬܬܩܺܝܡ). *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 ܬ may be written for the double ܬ (§ 36). The frequently occurring reflexive of ܐܦܺܝܣ "to persuade" (with Greek π § 15, from πεῖσαι) is written ܐܬܦܺܝܣ, ܐܬܦܺܝܣ, and oftenest ܐܬܦܺܝܣ (*etpīs*), by assimilation of the ܬ to the π. So by a wrong use, in a few rare cases even ܐܬܦܺܝܫ "to burst out in anger" ("to boil").

C. The prefixes ⟨ܢ ܬ ܡ⟩ 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 ܢܩܽܘܡ, ܐܩܺܝܡܘ, ܢܥܺܝܪ "wakens up", ܡܥܺܝܪ; rarely we have Infinitives like ܡܩܰܘ "to remain". Whether forms of three syllables like ܢܩܰܡܽܘܢ occurred also, is not certain.

(¹) Very rarely indeed ܡܳܬ 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 إِجَٰ "made ready", and in ܐܟܝܠܐ([1]) "measured", while the softness of the 1st rad. may be held certain in أَإِد "gave back", إِزؤِد "beheld", إِجَٰلܝ "I spent the night", and many others.

E. *Pael* and *Ethpaal* make use of a double ـ (*aiy*) in place of the 2nd rad., as ܩܝܡ "to maintain", إِلؤميم; شيت "to charge", &c., but sometimes a double ܘ (*auw*), as ܙܘܥ "to bedaub" (East-Syrian manner of writing is ܠܘܥ § 49 B); جۅ "to set right", "to admonish" (alongside of جۅ "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. ܙܘܙ "to exult", ܠܙܘܙ, ܢܙܘܙ, ܙܘܙ, &c.; ܐܠܘܠ "to add to" (Denominative from ܠܥ "by, on to"), ܠܠܘ, ܡܝܘܠ, &c.; إِجܘܝ "to act wickedly" (from ܥܘܠ "iniquity"); ܙܘܣ "to be wide", ܙܘܣ, إِزؤس "to widen" (contrasted with إِؤس "to smell", ܙܝܣ "to soften, to appease"); ܣܘܐ "to be white" (ܩܠܐ § 116,—contrasted with ܢܝ "glanced"). They are mostly Denominatives, and by no means the remains of a formation more original than that of verbs properly *med.* ܘ.

G. The following synopsis gives a view of the deviations from the general type, which occur in these verbs.

Peal.

Perf.		Impf.	
(ܩܝܡ) ܩܡ	ܩܡܬ	ܢܩܘܡ (ܢܩܘܡ)	ܢܩܡ
ܩܡܬ	ܩܡܬܝ	ܐܩܘܡ	ܐܩܡ
ܩܡܬ	ܩܡܬ	ܢܩܘܡܘܢ	ܢܩܡܘܢ
ܩܡܘ	ܩܡܘ		

Impt.

ܩܡ, ܩܘܡ, ܩܘܡܝ, ܩܡܝܢ

Inf.

(ܡܩܡ) ܡܩܡ.

Part. act. ܩܐܡ (ܩܝܡ), (ܩܝܐ) ܩܝܡܝܢ,
pass. ܩܡ (ܩܝܡ).

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([1]) In certain modifications of meaning, however, the former of these two words is said to be given as إِجܝ: and the whole matter is thereby made a subject of considerable doubt. ܐܟܝܠ in particular owes its hardness expressly to the silly

Aphel.

Perf.	Impf.	Impt.
ܐܩܺܝܡ	ܢܩܺܝܡ	ܐܩܺܝܡ
ܐܩܺܝܡܬ	ܐܩܺܝܡ	ܐܩܺܝܡܝ
ܐܩܺܝܡܬ	ܢܩܺܝܡܘܢ	ܐܩܺܝܡܝܢ
ܐܩܺܝܡܘ	Part. act. ܡܩܺܝܡ	
ܐܩܺܝܡܬܘܢ	pass. ܡܩܺܝܡ	
ܐܩܺܝܡܝܢ	Inf. ܡܩܳܡܘ	

Ettaphal and *Ethpeel.*

ܡܶܬܬܩܺܝܡ—ܐܬܬܩܺܝܡ, ܡܶܬܩܺܝܡ—ܐܬܩܺܝܡ, ܐܬܬܩܺܝܡ ܡ.

VERBA MEDIAE GEMINATAE.

§ 178. A. Verbs which restore the 3rd rad. by doubling the 2nd *Verba* are in their origin closely related to verbs *med.* ܘ, and they still repeatedly *mediae geminatae* 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.* ܥܠ "to enter", ܢܥܘܠ, ܥܘܠ; ܓܙ "to shear", ܢܓܙ; ܓܫ "to grope", ܢܓܫܘܢ, &c.—ܚܡ "to be hot", ܢܚܡ; ܣܒ "to be old", ܢܣܒ; ܒܒ "to be abominable", ܢ; ܪܓ "to covet", ܢܪܓ, and many others. The latter set are plainly intransitives. Only ܛܥ "to err" has ܢܛܥ with *e*.

B. The Part. act. is like that in verbs *mediae* ܘ: ܥܐܠ, ܓܐܙ; but doubling makes its appearance whenever the Participle is lengthened: ܥܠ, ܓܙ, &c. Also in these forms, particularly in ܥܠ "to enter", an ܐ is usually written, which however has no significance for pronunciation: ܓܠܠܝܢ or ܓܠܝܢ; ܢܥܠ or ܢܥܠ. A superfluous ܐ is also sometimes written in the Aphel (§ 35) *e. g.* ܠܡܚܒܘ "to love" for ܠܡܚܒܘ (Inf.).

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desire to distinguish it from ܐܟܝܠ "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 ܢܐܟܠ. Thus always ܐܟܠ &c.

C. In forms furnished with prefixes (Impf. and Inf. Peal, and the whole of Aphel and Ettaphal), hardening always appears: thus دْخَر "robs"; اِڦ "hatched", &c. In this, as also in other respects, these forms (and the Impt. Peal likewise) agree entirely with the formations of verbs *primae* ا, 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 ܦܝ "dashed in pieces", ܦܝܵܬ, ܦܝܼܬ݂ܢ, also ܦܝܼܕ and even in the later formations ܦܝܼܬܗ, ܦܝܼܬ; but ܦܝܼܟ݂ܬ, ܦܝܼܟ݂ܬ. In the Impt. it is always correspondingly soft: ܦܵܦ, ܦܵܦܬ, ܦܵܦܬ.

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.* ܒܠܲܚܪܗ for ܒܠܵܚܪܗ (like ܢܠܡܦܟܡ); ܡܚܫܢ for ܡܚܫܪܙ (like ܬܚܫܡܠܠ) from ܐܚܫܪ "to be robbed", ܐܡܢܪ "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 ܦܩܩܬ (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).

	Perf.		Impf.		Impt.
sg. 3. m.	ܚܪ		ܢܕܚܘܪ	sg. m.	ܚܦܘܪ
3. f.	ܚܪܬ		ܬܕܚܘܪ	f.	ܚܦܘܪܒ
2. m.	ܚܪܬ		ܬܕܚܘܪ	pl. m.	ܚܦܘܪܗ
2. f.	ܚܪܬܝ		ܬܕܚܪܝܢ	f.	ܚܦܘܪܬܝ
1.	ܚܪܬ		ܐܕܚܘܪ		
pl. 3. m.	ܚܪܘ		ܢܕܚܪܘܢ	Part. act.	ܚܐܪ, ܚܐܪ
3. f.	ܚܪܝ, ܚܪܝ		ܢܕܚܪܢ	pass.	ܚܐܝܪ
2. m.	ܚܪܬܘܢ		ܬܕܚܪܘܢ		
2. f.	ܚܪܬܝܢ		ܬܕܚܪܢ	Inf.	ܡܕܚܪ
1.	ܚܪܢ		ܢܕܚܘܪ		

For the *Aphel* the following abstract may suffice: Perf. ܐܰܟܷܪ, ܐܶܬܟܪܺ;
ܐܶܟܪܶܗ, ܐܶܟܪܰܐܦܝ;—Impf. ܢܰܟܷܪ, ܢܰܟܪܶܗ—Impt. ܐܰܟܷܪ, ܐܶܟܪܶܬܝ;—Part. act. ܡܰܟܷܪ,
ܡܰܟܪܰܐ.—Part. pass. ܡܰܟܪܰ,—ܡܰܟܪܳܐ.—Inf. ܡܰܟܪܳܝܘ.
The Ettaphal would run ܐܶܬܬܰܟܪܺ, &c.

VERBS WEAK IN MORE THAN ONE RADICAL.

Verbs weak
in more
than one
radical.

§ 179. A. Verbs, which contain two weak radicals, present almost
no peculiar difficulties. Verbs *primae* ܢ, which are at the same time
tert. ܝ, show the peculiarities of both classes, e. g. from ܢܟܐ "to damage"
ܢܶܟܶܐ; Aphel ܐܰܟܺܝ, ܡܰܟܶܐ; Impt. Aphel ܐܰܢܣܶܐ "cause to forget"; ܐܰܢܣܶܐ "put to
the proof", &c. They retain the *n* in the Impt. Peal: ܢܶܟܳܝ, &c.

Verbs *primae* ܢ, which are at the same time *med.* ܘ or *med. gem.*,
retain their *n* in all circumstances, thus e. g. ܢܳܐܶܡ (*med.* ܘ) "sleeps"; ܢܰܕܺܝܕ
(*med. gem.*) "is abominable".

B. Verbs *primae* ܐ, which are at the same time *tert.* ܝ, correspond:
ܐܶܠܳܐ "to wail"; ܐܶܦܳܐ "to bake" (East-Syrian ܐܳܠܳܐ, ܐܰܦܳܐ); ܐܳܠܶܢ, ܒܰܐܠܳܝ, ܒܳܐܠܶܢ;
(also ܡܰܠܟܶܐ § 174 B, *Rem.*); Impt. ܐܶܦܳܝ; f. ܐܶܦܳܝ (East-Syrian ܐܦܳܝ); Ethpeel
ܐܶܬܬܰܐܠܺܝ, &c. (For a third verb of this kind, which appears in the Peal, ܐܶܠܐ,
v. § 183). Pael ܐܰܣܺܐ "to heal", ܢܶܐܣܶܐ &c.

It is the same with verbs which are at once *primae* and *tertiae* ܝ
[*i. e.* they show the variations associated with both types of weakness in
the radical]: ܝܶܡܳܐ "to swear"; ܝܶܥܳܐ "to sprout": ܢܺܐܡܶܐ or (intr.) ܢܶܥܶܐ
(§ 176 D, *Rem.*);—ܒܳܐܠܳܝ, ܒܰܐܝܳܝ, ܡܰܝܳܝܺܝ (also ܚܳܐܝܺܝ § 175 A, *Rem.*); Aphel
ܐܰܘܣܶܦ, ܐܰܘܕܺܝ, to which add ܐܰܘܕܺܝ "to confess" and a few others which
do not occur in the Peal: ܐܰܘܕܺܝ, ܢܰܘܕܶܐ, ܢܰܘܕܶܐ, &c.

C. Verbs *tert.* ܝ, which have a *w* as 2ⁿᵈ rad., e. g. ܠܰܘܺܐ "to ac-
company"; ܫܰܘܺܐ "to be equal", keep it always as a consonant, and ac-
cordingly do not diverge at all from the usual type of verbs *tert.* ܝ: e. g.
ܠܰܘܺܐ; ܢܶܠܘܶܐ; ܠܶܡܠܘܳܐ; ܐܶܠܘܳܝ, ܢܶܬܠܘܶܐ, &c.

D. Even in verbs *secundae* ܐ, which are at the same time *tert.* ܝ,
the procedure is in accordance with the rules elsewhere given. What
effect these rules have is shown in the following forms: Perf. ܡܛܳܐ "to find

<div style="text-align:right">9</div>

fault with", f. ܟܳܐܠ, pl. ܟܳܐܘ; Impt. ܟܳܐܠ, f. ܟܳܐܠ; Inf. ܡܶܟܐܰܠ. Ethpeel ܐܶܬܟܐܶܠ.—
Intrans. Perf. ܠܺܐܝ "to grow tired", ܠܺܐܝܰܬ, ܠܺܐܝܳܐ, ܠܺܐܝܰܢ, ܠܺܐܝܘ and ܠܺܐܝܢ,
ܠܺܐܝ; Impf. ܢܶܠܐܶܐ, ܬܶܠܐܶܝܢ; Part. ܠܐܶܐ, ܠܰܐܝ; Inf. ܡܶܠܐܰܐ. Aphel ܐܰܠܺܐܝ; Part. f.
ܡܰܠܐܝܳܐ, &c.

E. Several other combinations, which however occur very seldom
indeed,—such as *primae* ܐ and *med. gem.* in ܐܰܢܺܝܢ (ܐܰܢܺܝܢ) "thou art
groaning", or *prim.* ܐ and *med.* ܘ in ܐܶܬܐܰܘܚܰܬ([1]) "she longed for", or
primae ܝ and *secundae* ܐ as in ܝܳܐܒܳܐ "she longs for", ܝܺܐܶܒ (im-
properly written ܝܺܠܶܒ § 33 B) "he longed for", and the triple weakness
in ܐܰܘܺܝ (Pael) "to restore to harmony", Ethpaal ܐܶܬܐܰܘܺܝ (also written, to
be sure, ܐܶܬܐܰܘܺܝ)—need no special explanation. ܐܰܝܠܶܠ "to lament" (§ 175 B)
has its two *l's* always separated: ܐܰܝܠܶܠܢ, &c.

QUADRILITERAL AND MULTILITERAL VERBS.

**Quadrili-
teral and
multiliteral
verbs.
Formation
of quadri-
literals.**

§ 180. As Quadriliterals we reckon here both those verbs which
cannot readily be traced back to shorter stems, such as *e. g.* ܡܰܒܰܕܰܪ "to
scatter", and those, in which this is easily done. To the latter class be-
long, amongst other:—

(1) Causatives formed with *ša*, like ܡܰܫܥܒܶܕ "to enslave"; ܡܰܫܩܶܠ "to
suspend"; ܡܰܫܡܶܠ "to complete"; and (from *primae* ܘ or ܝ) ܡܰܫܘܕܰܥ "to
proclaim"; ܡܰܫܘܛܶܛ "to stretch forth"; ܡܰܫܘܕܶܒ "to promise"; ܡܰܫܘܚܰܪ "to
delay" (אחר).

(2) The few quadriliterals formed with *sa* ܡܣܰܪܗܶܒ "to hasten";
ܡܣܰܩܒܶܠ "to bring against"; ܡܣܰܘܩܶܦ "to tend or nurse" (probably
from אסי).

(3) Denominatives in *n*, like ܐܶܬܕܰܝܘܰܢ "to be possessed", from
ܕܰܝܘܳܢ "demoniac" (adj. from ܕܰܝܘܳܐ "demon"); ܢܣܰܡܟܶܢ "to sustain", "to
hold out".

(4) Denominatives in *ī*: ܢܰܟܪܺܝ from ܢܘܟܪܳܝ "foreign"; ܐܘܺܟܝ οἰκειοῦν
from ܐܘܺܟܝ οἰκεῖος (from ܒܰܝܬܳܐ "house").

([1]) This form is at an early date disfigured in many ways.

(5) Denominatives formed by reduplication of the 3rd radical, like جحبرٟ "to make a slave of" (جحبرٟ); جَرزَز "to wrap in swaddling clothes" (جَرزَوزؤٟ).

(6) Reduplicated forms like لَلِحقَوزٟ "to chew the cud" from נרר; إلِحقَوزؤ "to become stupid" from בור.

(7) Reduplicated forms like جَحجحلا "to complicate", and حَنجَنَ "to drag", from בלל, נרר; زَحلَخ "to shake"; and زَمجِم "to raise up" from רום, זוע.

(8) Forms like مَمجَز "to maintain", "to nourish", from סבר; إلِجُمِم "to be wreathed", from עקד; إلِلَمُخَؤ "to lean upon a staff" (جُمَؤ). And so too, others of all sorts.

To these may be added simple Denominatives like إلِحمِر "to teach" from إلِحقَزؤ "disciple"; حَمِم "to pledge", from the Assyrian borrowed-word خَمُحَؤ "pledge"; إلِحَزَوزٟ "to become a proselyte", from the Jewish word زَحقَؤ; زَمجَو "to give form" (إلِجُمَؤ), &c.; and, along with these, even compounds like إلِحَنجِس "to become man", from جِر أَنَاَؤ; زَحجِحِد "to be an adversary", from إلِحقُحَدؤ (from إلِؤ + خـ + ؟), &c. Along with these Quadriliterals there are many also from Greek words, like حَمِجَنَ "to accuse", from κατήγορος; حَمِجَزَم "to remove", "to depose", from καθαίρεσις, &c.; حَمِمَخَ "to rob" from إلِحقَوصَؤ λῃστής.

The Quadriliterals have an Active form, and a Reflexive form: حَنجَنَلا "to roll" (trans.), إلِلِحَنجَنَلا "to roll" (intrans.); إلِحمِر "to teach", إلِلِحمِر "to be taught"; حَبَزِم "to estrange", إلِلِحَبَزِم "to become estranged"; مَجَوَدَ "to notify", إلِلِمَجَوَدَ "to understand, or know", &c. Many appear in the reflexive form only.

§ 181. *The inflection is exactly that of the Pael and corresponding* Inflection. *Ethpaal, except that in this case the two middle consonants take the* place of the one double consonant, thus: حَنجَنَلا like حَمِجَؤ, حَنجَنَؤ, جَنجَنَدَؤ; Impf. نَحَنجَنَلا, نَحَنجَنَخَؤ; Impt. حَنجَنَ, حَنجَنَدَؤ; Part. act. محَنجَنَلا, محَنجَنَؤ; pass. محَنجَنَلا, محَنجَنَؤ; Inf. محَنجَنَخَؤ (*Nomen actionis* حَنجَوزؤ § 123).—Reflexive إلِلِحَنجَنَلا, إلِلِحَنجَنَؤ; Impf. نَلِحَنجَنَلا, نَلِحَنجَنَخَؤ; Impt. إلِلِحَنجَنَلا; Part. محَلِحَنجَنَلا, محَلِحَنجَنَؤ; Inf. محَلِحَنجَنَخَؤ.

It makes no difference whether the 2ⁿᵈ letter be a ‌‌‌o‌ or a ‌‌‌‌‌‌، as, for instance, in ‌‌‌‌‌‌‌‌‌‌ "to support"; ‌‌‌‌‌‌‌‌‌‌ "to announce".

Those which end in $\bar{\imath}$ follow entirely the analogy of the Pael of *tert.* ‌‌‌، *e. g.* ‌‌‌‌‌‌‌‌ "to complete", ‌‌‌‌‌‌‌‌‌‌‌، ‌‌‌‌‌‌‌‌‌‌‌ (2ⁿᵈ sing. m.), ‌‌‌‌‌‌‌‌‌‌‌ (1ˢᵗ sing.), ‌‌‌‌‌‌‌‌‌‌‌; Impf. ‌‌‌‌‌‌‌‌، ‌‌‌‌‌‌‌‌‌; Impt. ‌‌‌‌‌‌‌‌.— Reflexive ‌‌‌‌‌‌‌‌‌‌‌، ‌‌‌‌‌‌‌‌‌‌‌، &c. Of an Impt. of the Reflexive of such verbs I know only the forms ‌‌‌‌‌‌‌‌‌‌‌(¹) (‌‌‌‌‌‌‌‌?) and ‌‌‌‌‌‌‌‌‌‌(²); and these do not end in $\bar{a}$, 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 ‌‌‌‌‌‌‌‌‌‌‌ "to have bad dreams", from ‌‌‌‌‌‌‌‌‌ "a dream", and ‌‌‌‌‌‌‌‌‌ "to stir up fancies", the reflexive of which, ‌‌‌‌‌‌‌‌‌‌‌‌‌ "to have fancies", (from ‌‌‌‌‌‌‌‌ "a little lamp", a borrowed-word from the Persian) occurs frequently. Farther, words occur like ‌‌‌‌‌‌‌‌‌‌‌ (‌‌‌) "to show one's self off", "to swagger". The inflection of these verbs is quite like that of the Quadriliterals, except that here it is generally the first consonant which is without the vowel.

Rem. Detached words like ‌‌‌‌‌‌‌‌‌‌‌ "to be at law" (‌‌‌‌‌‌‌‌); ‌‌‌‌‌‌‌‌‌‌‌ "to be a κυβερνήτης", and even ‌‌‌‌‌‌‌‌‌‌‌ "to be an enemy" (‌‌‌‌‌‌‌‌‌), and ‌‌‌‌‌‌‌‌‌‌‌ "to be a χριστιανός" are to be regarded as affected malformations, which in no way belong to the language.

LIST OF ANOMALOUS VERBS.

List of anomalous verbs.

§ 183. (1) ‌‌‌‌‌‌‌‌ "to find" (Aphel) instead of ‌‌‌‌‌‌‌‌‌; so ‌‌‌‌‌‌‌‌، ‌‌‌‌‌‌‌‌ (Part.), ‌‌‌‌‌‌‌‌‌. Only the Part. passive is transferred to the Peal: ‌‌‌‌‌‌‌‌(³). A new Aphel, certified only in later times, appears perhaps in ‌‌‌‌‌‌‌‌ "to cause to find" Job 7, 2 Hex.

(¹) LAGARDE, Anal. 20, 28 (6 Codd.).

(²) Gregor. Naz. Carm. II, 23, 21; but ‌‌‌‌‌‌‌‌ in Testam. Jesu Christi 104, 12.

(³) So ‌‌‌‌‌‌‌ "*foedus*" (adj.) from ‌‌‌‌‌ "*foedare*" &c. A Peal ‌‌‌‌‌ in this or in a similar meaning does not otherwise occur. The forms given by PAYNE-SMITH 4158 all belong to the Pael. ‌‌‌‌‌ is properly, perhaps, a Shaphel of נכר.

(2) ܐ̱ܬܳܐ "to come". Impt. ܬܳܐ (with loss of the ܐ and with *ā*), f. ܬܳܝ; pl. ܬܰܘ, f. ܬܰܝܶܝܢ (ܐܶܬܰܝܶܝܢ).—Aphel ܐܰܝܬܺܝ. Ettaphal ܐܶܬܬܰܝܬܺܝ.

(3) ܪܗܶܛ "to run". Impt. ܪܗܶܛ ([1]).

(4) ܐܶܙܰܠ "to go". The ܠ falls out (§ 29), as often as it would otherwise have to follow a vowel-less ܙ, and take a vowel itself, thus ܐܶܙܺܠܬ (1ˢᵗ sg.): ܐܶܙܰܠܬ (3 f. sing.); ܒܺܐܙܰܠܟܽܘܢ; ܐܶܙܳܠ, &c., but ܐܶܙܰܠܬ, ܐܶܙܰܠܟܶܢ ([2]) &c. Impt. ܙܶܠ (with falling away of the ܐ and with *e*), ܙܶܠܘ, ܙܶܠ, ܙܶܠܶܝܢ. Only the Peal occurs.

(5) ܣܠܶܩ "to ascend". The ܠ is assimilated to the ܣ, 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 ܣܩ, thus: ܢܶܣܰܩ, ܢܶܣܩܽܘܢ, ܢܶܣܩܳܢ, ܡܶܣܰܩ; ܡܰܣܶܩ, ܐܰܣܶܩ, ܡܶܬܰܣܰܩ, ܣܳܠܶܩ ܣܠܶܩܘ, &c. (Pael and Ethpaal are regular ܣܰܠܶܩ, ܐܶܣܬܰܠܰܩ.) The Impt. too runs as if from ܣܩ (§ 173 C): ܣܰܩ, ܣܰܩܘ, ܣܰܩܝ (ܣܰܩܳܢ), ܣܩܺܝ.

(6) ܝܰܗܒ "to give" (with poets also dissyllabic, thus ܝܰܗܶܒ doubtless) loses its ܗ in the forms ܝܶܗܒܶܬ, ܝܶܗܒܰܬ, ܝܶܗܒܰܠܗ, ܝܶܗܒܳܗ, ܝܶܗܒ (ܝܶܗܒܬ), ܝܶܗܒܽܘܢ, ܝܶܗܒܰܝ, ܝܶܗܒܶܢ; but ܝܰܗܒ, ܝܰܗܒܽܘܢ (the East-Syrians throw it out in these forms also, § 38). Impt. ܗܰܒ, ܗܰܒܘ, ܗܰܒܝ (the *a* occurring on account of the guttural, by § 169). Part. act. ܝܳܗܶܒ, ܝܳܗܒܳܐ;—pass. ܝܺܗܝܒ. For the Inf. (only as Inf. absol., along with forms from ܢܗܒ) ܡܶܗܰܒ; but usually a ܡܶܬܰܠ, from ܢܬܠ appears instead, which also supplies the Impf.; one says only ܢܶܬܶܠ, ܢܶܬܠܽܘܢ, &c.—Ethpeel is regular, ܐܶܬܺܝܗܶܒ, ܐܶܬܝܰܗܒܰܬ, &c. No other conjugations from ܝܗܒ or ܢܬܠ are in use.

(7) ܚܝܳܐ "to live". The Perf. is regular: ܚܝܺܝܬ, ܚܝܰܬ, ܚܝܳܝܰܬ, ܚܝܳܝ, ܚܝܳܐ, ܚܝܰܝ, ܚܝܰܝܬܶܢ, ܚܝܰܝܬܽܘܢ, ܚܝܰܝ.—So too the Impt.: ܚܺܝ, ܚܝܰܘ, ܚܝܰܝ. But the Impf. is formed as if from a verb *med. gem.*: ܢܶܚܶܐ, ܐܶܚܶܐ, ܢܶܚܽܘܢ, ܐܶܚܽܘܢ (and no

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([1]) The pronunciation *haṭ* 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 ܬܶܐܙܠܽܘܢ, ܐܺܙܠܝ, &c. which have *ē*, alongside of those like ܬܺܐܙܠܽܘܢ &c. which have ܐܝ (§ 174 B. *Rem.*).

doubt ܢܬܦ, ܐܬܦܢ). Now this readily passes into the form of verbs *primae* ܐ: even at a pretty early date there is found written ܐܦܠ, and the later West-Syrians at least have ܐܦܠ, ܐܦܠܢ, &c. The Inf. too is ܐܦܠ (ܐܦܠܐ, ܐܦܠܢܐ).—Part. ܐܦܠ, f. ܐܦܠܐ; pl. ܐܦܠܝܢ or ܐܦܠܝ, f. ܐܦܠ ([1]). The Aphel too is formed as if from *med. gem.*: ܐܦܬ, ܐܣܝܐ, ܐܬܦ; ܝܦܠ; ܐܦܠ ܡܦܠ; ܡܦܠ (Part. pass.); ܡܦܫܐ (*Nomen agentis* ܡܦܣܐ). The mode of writing which is preferred for these Aphel forms is ܐܦܠܢ, ܡܦܠܢ, &c. (§ 35). So with the Ettaphal ܐܬܦܠ.

(8) ܗܘܐ "to be". The Perf. ܗܘܐ, ܗܘܘ, &c. is quite regular: as an enclitic, however, it loses (v. §§ 38; 299) its ܗ: ܗܘܐ, ܗܘܐ, &c. The Impf. also is usually quite regular: ܢܗܘܐ, ܬܗܘܐ, ܢܗܘܘܢ, &c.; still, the following secondary forms occur, in which the o has fallen out, and with no difference of meaning: ܢܗܐ, ܬܗܐ, ܢܗܘܢ, ܬܗܘܢ, ܬܗܝܢ (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. ܗܘܐ, ܗܘܝܐ "being, becoming", the Part. pass. ܗܘܐ, ܗܘܝܐ, pl. ܗܘܝܢ (Emph. st. ܗܘܝܐ) "existing" (or "created") and the verbal adjective ܗܘܐ, ܗܘܝܐ "been" (§ 118).

VERBS WITH OBJECT-SUFFIXES.

Verbs with object-suffixes. (a) With strong termination. Leading rules.

§ 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 ܐܢܘܢ, or ܐܢܝܢ supplies its place.

ܘܗܝ,—which comes in room of ܘܗܝ after a vowel-ending,—becomes, with $\bar{a}$, ܘܗܝ; with $\bar{\imath}$ it becomes ܘܗܝ; with $\bar{e}$, ܘܗܝ (§ 50 A. (3)).

Before Suffixes, ܬ of the 2nd sg. m. Perf. is modified into ܬ;

       ܬܝ of the 2nd sg. f. Perf.   into ܬܝ;

       ܢ of the 1st pl. Perf.   into ܢ;

([1]) Not to be confounded with the adjective ܚܝ, ܚܝܐ, &c. "living", "active".

([2]) The only exception known to me is the poetical expression ܐܚܙܝܢܝ "that I might see myself", Ephr. II, 506 C.

the ending ﻭ, ﻭ (ﻮﻝ) into ﻭﻮ, ﻭ (ﻮﻝ);

the ending ـــَـ into ـلـَـ (more rarely ـــَـ);

the ending ـــ into ـلـ;

the ending ـــ (ﻲﺑ) into ـلـ (ﻲﺑ);

and the 3 pl. f. Perf. is made to end in *ā*.

The *ā* of these forms is wanting, however, before the suffix of the 2nd sing. f. ـحـ, 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. (ﻪـ) 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 *ī* before the suffixes of the 3rd sing.; the Impt. sing. m. takes an *ā* or an *ai* before all suffixes, when it ends in a consonant.

Attention should be paid to the distinction between ﻝ and ﻝ 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 ﻝ of the 3rd sing. fem.

The verbal forms are least altered before the suffixes of the 2nd pl. (ﻮﺧ and ﻮﺧ).

Seeing that these suffixes ﻮﺧ and ﻮﺧ 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 *ūn*, the 3rd pl. m.; for those in *ān*, 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
Perfect Peal.	Sg. 1st.	Sg. 2. m.	Sg. 2. f.
Sg. 3. m.	ܡܰܠܶܟ݂ܬܳܢܝ	ܡܰܠܶܟ݂ܳܟ݂	ܡܰܠܶܟ݂ܟ݂ܝ
3. f.	ܡܰܠܟ݂ܰܬ݂ܳܢܝ	ܡܰܠܟ݂ܰܬ݂ܳܟ݂	ܡܰܠܟ݂ܰܬ݂ܶܟ݂ܝ
2. m.	ܡܰܠܟ݂ܬܳܢܝ	—	—
2. f.	ܡܰܠܟ݂ܬܺܝܢܝ	—	—
1.	—	ܡܰܠܟ݂ܬܳܟ݂	ܡܰܠܟ݂ܬܶܟ݂ܝ
Pl. 3. m.	ܡܰܠܟ݂ܽܘܢܝ	ܡܰܠܟ݂ܽܘܟ݂	ܡܰܠܟ݂ܽܘܟ݂ܝ
3. f.	ܡܰܠܶܟ݂ܝ	ܡܰܠܶܟ݂	ܡܰܠܶܟ݂ܝ*
2. m.	ܡܰܠܟ݂ܬܽܘܢܳܢܝ	—	—
2. f.	ܡܰܠܟ݂ܬܶܝܢܳܢܝ	—	—
1.	—	ܡܰܠܟ݂ܢܳܟ݂	ܡܰܠܟ݂ܢܶܟ݂ܝ*
Impf. Peal.			
Sg. 3. m.	ܢܶܡܠܟ݂ܰܢܝ	ܢܶܡܠܟ݂ܳܟ݂	ܢܶܡܠܟ݂ܶܟ݂ܝ
2. m.	ܐܶܡܠܟ݂ܰܢܝ / ܐܶܡܠܟ݂ܺܝܢܝ	—	—
2. f.	ܐܶܡܠܟ݂ܺܝܢܝ	—	—
Pl. 3. m.	ܢܶܡܠܟ݂ܽܘܢܳܢܝ	ܢܶܡܠܟ݂ܽܘܢܳܟ݂	ܢܶܡܠܟ݂ܽܘܢܶܟ݂ܝ
3. f.	ܢܶܡܠܟ݂ܳܢܝ	ܢܶܡܠܟ݂ܳܟ݂	ܢܶܡܠܟ݂ܶܟ݂ܝ*
Impt. Peal.			
Sg. m.	ܡܰܠܟܰܢܝ	—	—
f.	ܡܰܠܟܺܝܢܝ	—	—
Pl. m.	ܡܰܠܟ݂ܽܘܢܝ / ܡܰܠܟ݂ܽܘܢܳܢܝ	—	—
f.	ܡܰܠܟ݂ܶܝܢܝ* / ܡܰܠܟ݂ܶܝܢܳܢܝ	—	—
Inf. Peal.	ܡܶܡܠܟ݂ܰܢܝ	ܡܶܡܠܟ݂ܳܟ݂	ܡܶܡܠܟ݂ܶܟ݂ܝ
Pael.	ܡܡܰܠܳܟ݂ܽܘܬܳܢܝ	ܡܡܰܠܳܟ݂ܽܘܬ݂ܳܟ݂	ܡܡܰܠܳܟ݂ܽܘܬ݂ܶܟ݂ܝ

WITH SUFFIXES. (Peal.)

Sg. 3. m.	Sg. 3. f.	Pl. 1.	Pl. 2. m.
ܡܠܛܚܒܗ	ܡܠܛܚܒܢ	ܡܠܛܚܒܝ	ܡܠܛܚܒܟܘܢ
ܡܠܛܚܒܪܗ	ܡܠܛܚܒܪܢ	ܡܠܛܚܒܪܝ	ܡܠܛܚܒܪܟܘܢ
ܡܠܛܚܒܣܘܗܝ	ܡܠܛܚܒܣܢ	ܡܠܛܚܒܣܝ	—
ܡܠܛܚܒܣܘܗܝ	ܡܠܛܚܒܣܢ	ܡܠܛܚܒܣܝ	—
ܡܠܛܚܒܪܗ	ܡܠܛܚܒܪܢ	—	ܡܠܛܚܒܪܟܘܢ
ܡܠܟܬܘܗܝ	ܡܠܟܬܢ	ܡܠܟܬܝ	ܡܠܟܬܟܘܢ
ܩܠܛܚܒܘܗܝ	ܩܠܛܚܒܢ	ܩܠܛܚܒܝ	ܩܠܛܚܒܟܘܢ*
ܡܠܛܚܒܐܢܝܗܝ	ܡܠܛܚܒܐܢܝܢ	ܡܠܛܚܒܐܢܝ	—
ܡܠܛܚܒܢܝܗܝ	ܡܠܛܚܒܢܝܢ	ܡܠܛܚܒܢܝ	—
ܡܠܟܢܝܗܝ	ܡܠܟܢܝܢ	—	ܡܠܟܢܟܘܢ
ܢܡܠܛܚܘܗܝ	ܢܡܠܛܚܢ	ܢܡܠܛܚܝ	ܢܡܠܛܚܟܘܢ
ܢܡܠܛܚܗ			
ܐܡܠܛܚܗ , ܐܡܠܛܚܘܗܝ	ܐܡܠܛܚܢ	ܐܡܠܛܚܝ	—
ܐܡܠܛܚܘܗܝ	ܐܡܠܛܚܢ	ܐܡܠܛܚܝ	
ܐܡܠܛܚܣܘܗܝ			
ܐܡܠܛܚܝܗܝ	ܐܡܠܛܚܢܝܢ	ܐܡܠܛܚܢܝ*	—
ܢܡܠܟܬܣܘܗܝ	ܢܡܠܟܬܢ	ܢܡܠܟܬܝ	ܢܡܠܟܬܟܘܢ
ܢܡܠܟܬܗ			
ܢܩܠܛܚܣܘܗܝ	ܢܩܠܛܚܢ	ܢܩܠܛܚܝ	ܢܩܠܛܚܟܘܢ*
ܢܩܠܛܚܗ			
ܡܛܚܒܣܘܗܝ	ܡܛܚܒܢ	ܡܛܚܒܝ	—
ܡܛܚܒܣܘܗܝ	ܡܛܚܒܢ	ܡܛܚܒܝ	—
ܩܡܠܟܬܘܗܝ	ܩܡܠܟܬܢ	ܩܡܠܟܬ	—
ܩܡܠܟܬܣܘܗܝ	ܩܡܠܟܬܢ	ܩܡܠܟܬܝ	—
ܩܡܛܚܣܘܗܝ	ܩܡܛܚܢ*	ܩܡܛܚܝ*	—
ܩܡܛܚܣܣܘܗܝ	ܩܡܛܚܣܢ	ܩܡܛܚܣܝ	—
ܩܡܠܛܚܗ	ܩܡܠܛܚܢ	ܩܡܠܛܚܝ	ܩܡܠܛܚܟܘܢ
ܡܝܡܠܟܬܗ	ܡܝܡܠܟܬܢ	ܡܝܡܠܟܬܝ	ܡܝܡܠܟܬܟܘܢ

§ 186. *On the Perfect*: For the 3 pl. m. there appears also before suffixes, although rarely, the lengthened form in *ūn(ā)*, as ܗܡܣܘܢܗ "they laid him"; ܣܒܪܘܢܣ (no doubt ܣܒܪܘܢܣ) "they encompassed me":— Overbeck's 'Ephraim Syr. &c.' 137, 9; ܐܫܠܡܘܟ "they entrusted thee".— Julianus 90, 25; ܐܝܢܩܘܟ "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 *ēn(ā)*, like ܚܒܨܝܢܗ (also written ܚܒܨܢ, which has been inaccurately understood as ܚܒܨܢܗ; hardly perhaps to be pronounced ܚܒܨܝܢܗ).

For the 3ʳᵈ sg. f., with suffix of the 2ⁿᵈ pl. there is found as a variant for ܒܛܢܟܝܢ "conceived you" Is. 51, 2, the doubtless more original ܒܛܢܬܟܝܢ (from the intrans. ܒܛܢ).

The 3ʳᵈ pl. m. sometimes remains without ending before the suff. of the 2ⁿᵈ pl.: ܐܠܨܘܟܝܢ (East-Syrian ܐܠܨܘܟܝܢ § 174 A) Judges 10, 12 "they oppressed you"; and ܐܬܒܕܘܟܝܢ ἐτάραξαν ὑμᾶς, Acts 15, 24 (also Hark.).

§ 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*; ܐܬܪܚܡܬܗ "she loved her"; ܒܛܢܬܢܝ "she conceived me".— *Weak*; ܐܚܕܗ "he held her"; ܐܪܥܟ "he met you"; ܐܚܕܬܢܝ "she held me"; ܝܠܕܢ "begat us"; ܝܠܕܬܟ "she brought thee forth"; ܝܕܥܬܟܝܢ "I knew you"; ܝܕܥܘܟ "they knew thee"; ܝܗܒܗ "he gave her"; ܝܗܒܬܟ "I gave thee" (§ 183); ܒܥܠܟ "he begged thee"; ܒܥܠܘܟ "they begged thee" (others—ܒܥܠܘܟ, ܒܥܠܟ, cf. § 171); ܫܡܥܟ "he heard you"; ܣܡܬܗ (others—ܣܡܬܗ § 184) "she set her"; ܣܡܬܢܝ "thou didst set me"; ܣܡܬܟ "I set thee"; ܣܡܬܟܝܢ "I set you"; ܣܡܘܗܝ, ܣܡܘܢܗ "they set him"; ܚܦܪܗ "he dug it (f.)"; ܦܟܪܗ "she dashed it (m.) in pieces"; ܨܒܝܬܗ "I desired her"; ܢܓܕܘܗܝ "they dragged him forth".

Pael and *Aphel*: ܒܪܟܗ "he blessed him"; ܩܒܠܢ "he received us"; ܦܩܕܟܝܢ "he ordered you"; ܐܘܦܝܗ "he reached him, or came up with him"; ܩܒܠܬܗ "she received him"; ܛܒܥܬܢܝ "she dipped me"; ܚܝܠܬܟ "I strengthened thee"; ܐܪܓܙܬܢܝ "thou (f.) didst make me angry";

ܐܘܕܥܬܟܘܢ "I made known to you"; ܒܪܟܢܟܘܢ "we blessed you"; ܐܘܕܥܢܟܘܢ "we made known to you"; ܐܫܠܡܬܘܢܝܗܝ "you delivered him up"; ܚܒܠܘܗ "they deflowered her"; ܫܒܚܝ "they (f.) praised him"; ܐܬܡܗܝܢ "made (3 pl. f.) us astonished": ܐܫܟܚܝ "found (3 pl. f.) him"; ܐܣܩܗ "he made him ascend" (§ 183); ܐܦܩܬܟܘܢ "I led you forth"; — ܒܝܐܬܢܝ "thou comfortedst me" (§ 172 A); ܛܘܫܘܗܝ "polluted (3 pl.) him"; ܫܐܠܘܢ "they asked us"; — ܐܩܝܡܗ "he raised him up"; ܐܙܝܥܬܗ "thou didst disturb her"; ܐܙܝܥܟ "she disturbed thee"; ܐܩܝܡܘܗܝ "they raised him up", "established him"; ܐܦܝܣܘܗܝ "they persuaded him". — ܪܚܡܢܝ "he loved me"; ܪܚܡܬܢܝ "thou lovedst me"; ܪܚܡܬܟܘܢ "I loved you"; ܐܠܨܘܗܝ "they made him eager"; ܐܥܠܗ "he introduced him"; ܐܥܠܘܟܝ "they introduced thee (f.)"; ܐܥܠܬܟܘܢ "I introduced you (pl.)".

§ 188. *On the Imperfect*: The 2nd form of the 2nd sg. m. accommo- On the Imperfect. dates itself entirely to the Impt. sg. m. (§ 190). It serves properly to denote prohibition (with ܠܐ "not"), but it stands also in other uses, just as the original form stands also in prohibition.

The 2nd sg. f. also takes before suffixes the form ܝܢ: thus, ܬܨܕܝܢܢܝ "thou (f.) dost hunt me"; ܡܙܕܩܬ "thou art justifying him"; ܬܚܢܩܝܗ "thou art choking her".

The forms of the suff. of the 3rd sg. m. ܗܝ and ܝܘܗܝ alternate without distinction in the cases concerned. With f. suff., forms like ܢܡܚܝܗ in place of ܢܡܚܝܗ, &c. occur more rarely.

For ܝܘܗܝ there occurs in the Codex Sinaiticus ܝܘܗܝ (how pronounced?), interchanging with the usual forms, e. g. ܐܣܒܝܘܗܝ "I take him" (= ܐܣܒܝܘܗܝ); ܡܫܟܚܝܘܗܝ "finds him"; ܐܣܝܡܝܘܗܝ "I place him"; ܐܪܚܡܝܘܗܝ "I pity him", &c. So ܕܐܝܢܝܘܗܝ "judges him" Isaac I, 242 v. 397. Isolated cases of ܝܘ used instead, occur in the Cod. Sin., e. g. ܢܫܠܛܝܘܗܝ "gives him power" (= ܢܫܠܛܝܘܗܝ); so ܢܐܠܨܝܘܗܝ "we constrain him" Vita St. Antonii ed. Schulthess 11 paen. (¹)

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(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 ‎ instead of ‎ before suffixes are hardly certain, like ‎ "they support me" Apost. Apocr. 316, 4 *ab. inf.* and ‎, according to Martin in a *Karkafish* gloss of a Parisian Codex of Jer.

§ 189. *Examples of variations* [1]: With *a*: ‎ "he takes you away"; ‎ "I break you"; ‎ "I take you"; ‎ "I take her"; ‎ "I kiss him"; ‎ "keep (3 pl.) him"; ‎ "thou (f.) plantest her";— ‎ "I give thee (f.)"; ‎ "I give you (f.)";— ‎ "she eats you"; ‎ "I hold him"; ‎ "they hold him"; ‎ "they inherit it (f.)"; ‎ "you know her";— ‎ (‎ § 34) "I beg him"; ‎ "you beg me, *or* ask me";— ‎ "I judge thee (f.)"; ‎ "we judge him"; ‎ "I judge you"; ‎ "they judge thee (f.)"; ‎ "they (f.) listen to him"; ‎ "they place him";— ‎ "lusts after her".

Pael and *Aphel*: ‎ "blesses us"; ‎ "thou causest me to dwell"; ‎ "I gather thee (f.)"; ‎ "they give thee (f.) gain"; ‎ "they glorify him"; ‎ "they (f.) glorify thee"; ‎ "thou (f.) provokest me to anger"; ‎ "he brings tidings of good to you"; ‎ "baptises you";— ‎ "I cast him out"; ‎ "they cast you out"; ‎ "they comfort you";— ‎ "he asks thee"; ‎ "they ask him"; ‎ "I ask you";— ‎ "I teach thee"; ‎ "I teach you";— ‎ "I establish him";— ‎ "he awakens him"; ‎ "they (f.) awaken us"; ‎ "he establishes you"; ‎ "they establish him";— ‎ "thou directest me aright"; ‎ "he profanes it (her)"; ‎ "thou (f.) lovest him"; ‎ "thou (f.) vexest me"; ‎ "they shatter him (*or* it) in pieces".

§ 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, ‎ "leave him", and ‎

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[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 ܡܩܦܝܢܝ or even ܡܩܦܝܬܢܝ.

B. The sg. m. *always* retains the vowel immediately before the 3ʳᵈ rad., thus not merely in ܡܩܦܝܗ̄; ܫܡܥܝܢܝ "hear me"; ܐܬܕܟܪܝܢܝ (East-Syrian ܕܟܪܝܢܝ § 174 G) "think on me", "remember me"; ܪܚܡܝܗ "love her"; ܙܒܢܝܗ "buy her"; ܥܒܕܝܗܝ "make him":—ܝܠܦܝܗܝ "learn it" (and of course ܣܝܡܝܗ "place her"; ܠܝܛܝܗܝ "curse him"), &c., but also in the *Pael* and *Ethpaal*, as ܬܚܡܝܗܝ "fix his bounds": ܢܛܪܝܗ "observe her"; ܐܠܦܝܢܝ "teach me"; ܒܝܐܝܢܝ "comfort me"; ܚܓܢܝܗ "cherish her"; ܐܫܠܡܝܗܝ "deliver him up"; ܐܘܕܥܝܢܝ "make known to me"; ܐܘܕܥܝܗ "make known to her"; ܐܥܠܝܢܝ "lead me in".

So too verbs *primae* ܢ and ܝ, with falling away of the 1ˢᵗ rad.: ܢܫܩܝܗܝ, ܢܫܩܝܢܝ "kiss him", "kiss me"; ܩܦܝܢܝ "follow me"; ܕܒܪܝܗ "take her"; ܓܕܝܢܝ "draw me"; ܗܒܝܗ "give her"; ܗܒܝܗܝ "give him"(¹); ܐܘܕܝܗܝ "acknowledge him".

C. Exactly the same vocalisation holds good also in the 2ⁿᵈ form of the 2ⁿᵈ sg. m. *Impf.* ܐܫܠܡܝܢܝ "thou deliverest me"; ܚܢܩܝܗ "thou art choking her"; ܐܬܚܒܝܗܝ "thou lovest him";—ܓܕܝܗ "thou art drawing her"; ܐܬܠܝܗܝ "thou givest him";—ܐܢܩܝܢܝ "thou sprinklest me";—ܐܫܠܡܝܢܝ "thou deliverest me up"; ܐܠܦܝܢܝ "thou teachest me"; ܐܘܒܕܝܢܝ "thou destroyest me"; ܐܥܠܝܢ "thou leadest 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.* ܘܕܒܪܘܗܝ "take ye him away"; ܥܒܕܘܗܝ "make him"; ܫܡܥܘܢܝ "hear ye me"; ܐܡܪܘܗܝ "say ye of him" (and of course ܕܘܢܘܗܝ "judge ye him"; ܠܘܛܘܗ "curse ye her"), &c.—*Pael* and *Aphel*: ܦܠܛܘܢܝ "save me"; ܐܫܢܘܗܝ "make him secure"; ܕܒܪܘܗܝ "take him"; ܐܘܒܠܘܢ "lead us away"; ܐܘܒܠܘܗܝ "lead him away"; ܐܦܩܘܗܝ "cast him out"; ܒܝܐܘܗܝ "comfort ye him", &c. But in ܐܣܐܢܘܗܝ "put shoes upon him", a vowel is of course needed for

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(¹) Barh., for Ex. 22, 26 and 1 Sam. 21, 9, would have ܗܒܘܝ, but that is hardly correct.

the ܐ (§ 34). This is the formation adopted by some writers even in the case of very short forms ܗܘܒܼܘܗ, ܗܒܘܗ "give ye him", "give her"; ܣܒܘܗ "take ye her"; while others say ܗܒܘܗܿ, ܗܒܘܗ; and even ܣܒܚܘܗ (= ܣܒܚܘܗ) occurs.

So too in the sg. f. of Pael and Aphel there should be no vowel before the 3rd rad., thus: ܫܒܚܝܢܝ "praise me"; ܓܪܓܝܘܗܝ "entice him"; ܐܝܢܩܝܘܗܝ "suckle him"; ܐܫܡܥܝܢܝ "cause me to hear"; still we find also ܣܒܝܘܗܝ "take him"; ܫܒܚܝܢܝ; ܐܫܡܥܝܢܝ; and in fact this corresponds to the vocalisation of the Peal (as ܐܚܘܕܝܘܗܝ "hold him"). Cf. the fluctuation between ܗܝܡܢܝܢܝ and ܗܝܡܢܝܢܝ "believe me" (§ 197). Thus ܗܒܝܘܗܝ (others ܗܒܝܘܗܝ), and ܢܛܪܝܗ "preserve her".—For a longer form in *īnā* as in the Impf. v. § 198 A.

E. Altogether, only a few examples occur of the pl. f., as ܫܒܚܢܘܗܝ "praise him" (without any vowel before the 3rd rad.), or of the longer form ܫܡܥܝܢܢܝ "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 ܩܒܘܪܘܢܢܝ "bury me"; ܐܡܣܒܘܢܝܗܝ "take him"; ܫܡܥܘܢܢܝ "hear me",—and the less common one, with the vowel before the 3rd rad., like ܩܛܘܠܘܢܝܗܝ; ܟܦܫܘܢܝܗܝ "slay him"; ܠܛܥܡܘܢܢܝ "taste me". The forms *primae* ܝ follow the second of these two modes, like ܣܒܘܢܢܝ, ܣܒܘܢܝܗܝ "take me", "take him"; ܠܢܛܪܘܢܝܗܝ, ܢܛܪܘܢܝܗ "preserve him", "preserve her" (cf. in addition ܐܨܘܬܘܢܢܝ "listen to me"; ܘܕܘܢܘܢܝܗܝ "judge him", &c.). The vowel is always retained in the Pael and Aphel: ܩܒܠܘܢܢܝ "receive me"; ܢܛܪܘܢܝܗ "guard her"; ܐܘܕܥܘܢܢܝ "make known to me"; ܐܠܒܫܘܗܝ "clothe him"; ܐܦܩܘܗܝ "cast ye him out".

G. For ܣܒܝܘܗܝ (sg. m.) the East-Syrians write ܣܒܝܘܗܝ (§ 84 B).

§ 191. *On the Infinitive*: In the Peal cf. farther ܡܬܠܝܗ, ܡܬܠܟܝ "to give her", "to give thee"; ܡܕܢܝܗ "to judge her".

Occasionally forms are met with, which, following the analogy of the Impf., insert an *ī* before the suff. of the 3rd sg. m.:—ܡܣܒܝܘܗܝ "to take

him" (in place of ܡܚܡܥܗ); ܠܡܦܪܥܝܘܗܝ "to pay him"; ܣܡܩܪܗ "to set her free"; ܡܠܦܩܘܗܝ "to enchant ([1]) him".

The forms of the Aphel, as ܡܚܟܬܘܗܐ, &c. correspond to those of the Pael; in verbs *mediae* ܘ, we have ܡܗܟܘܗܝ "to lead thee back", &c.

§ 192. *Verbs tertiae* ܝ require special treatment. The *ā* 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 *ī* of the Perf. and the *ā* of the Inf. pass into *y*, except before ܟܝ, and ܒ. Notice the transmutations of the diphthongs peculiar to each: *au* into *a(w)ū* ܘܐ— (also written ܘܐ—, ܘܐ—: East-Syrian ܘܐ—, &c. § 49 B): *iu* into *yū*; * āi* (Impt. sg. f.) into *ā(y)ī* ܐ— (or written ܐ—). For orthographic differences also with *ē* in these cases, v. *infra*.

Verba tert. ܝ with Suffixes. Leading rules.

§ 193. We give the forms of the Perf. complete in the *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 ܬܝ) 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 ܬ, seeing that the forms with other endings follow the analogy of the strong verb.

Paradigm.

([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. ܝ

(Peal and

Perfect.		Sg. 1.	Sg. 2. m.	Sg. 2. f.
Sg. 3. m.	Peal	ܚܙܵܢܝ	ܚܙܵܟ݂	ܚܙܵܟ݂ܝ
	Pael	ܚܲܙܝܲܢܝ	ܚܲܙܝܵܟ݂	ܚܲܙܝܵܟ݂ܝ
3. f.	Peal	ܚܙܵܬܲܢܝ	ܚܙܵܬܳܟ݂	ܚܙܵܬܶܟ݂ܝ
	Pael	ܚܲܙܝܲܬܲܢܝ	ܚܲܙܝܲܬܳܟ݂	ܚܲܙܝܲܬܶܟ݂ܝ
2. m.	Peal	ܚܙܲܝܬܲܢܝ	—	—
	Pael	ܚܲܙܝܬܲܢܝ	—	—
2. f.	Peal	ܚܙܲܝܬܝܢܝ	—	—
	Pael	ܚܲܙܝܬܝܢܝ	—	—
1.	Peal	—	ܚܙܝܬܳܟ݂	ܚܙܝܬܶܟ݂ܝ
	Pael	—	ܚܲܙܝܬܳܟ݂	ܚܲܙܝܬܶܟ݂ܝ
Pl. 3. m.	Peal	ܚܙܲܐܘܢܝ	ܚܙܲܐܘܟ݂	ܚܙܲܐܘܟ݂ܝ
	Pael	ܚܲܙܝܘܢܝ	ܚܲܙܝܘܟ݂	ܚܲܙܝܘܟ݂ܝ
3. f.	Peal	ܚܙܲܝܢܬ	ܚܙܲܝܟ݂	ܚܙܲܝܟ݂
	Pael	ܚܲܙܝܢܬ	ܚܲܙܝܟ݂	ܚܲܙܝܟ݂
2. m.	Peal	ܚܙܲܝܬܘܢܳܢܝ	—	—
	Pael	ܚܲܙܝܬܘܢܳܢܝ	—	—
1.	Peal	—	ܚܙܲܝܢܳܟ݂	ܚܙܲܝܢܳܟ݂ܝ
	Pael	—	ܚܲܙܝܢܳܟ݂	ܚܲܙܝܢܳܟ݂ܝ
Impf.	Peal	ܢܶܚܙܶܝܢܝ	ܢܶܚܙܶܝܟ݂	ܢܶܚܙܶܝܟ݂
Impt. sg. m.	Peal	ܚܙܝܢܝ	—	—
	Pael	ܚܲܙܝܢܝ	—	—
sg. f.	Peal	ܚܙܲܐܝܢܝ	—	—
pl. m.	Peal	ܚܙܲܐܘܢܝ	—	—
pl. f.	Peal	ܚܙܲܝܢܬ	—	—
Inf.	Peal	ܡܶܚܙܝܲܢܝ	ܡܶܚܙܝܵܟ݂	ܡܶܚܙܝܵܟ݂ܝ
	Pael	ܡܚܲܙܝܘܬܲܢܝ	ܡܚܲܙܝܘܬܳܟ݂	ܡܚܲܙܝܘܬܶܟ݂ܝ

WITH PRONOMINAL SUFFIXES.
Pael).

Sg. 3. m.	Sg. 3. f.	Pl. 1.	Pl. 2. m.
ܚܰܒܒܶܗ	ܚܰܒܒܳܗ	ܚܰܒܒܰܢ	ܚܰܒܒܟܘܢ
ܚܰܒܒܝܗܝ	ܚܰܒܒܳܗ	ܚܰܒܒܝܢ	ܚܰܒܒܟܘܢ
ܚܰܒܒܗ	ܚܰܒܒܳܗ	ܚܰܒܒܝܢ	ܚܰܒܒܝܟܘܢ
ܚܰܒܒܘܗܝ	ܚܰܒܒܳܗ	ܚܰܒܒܝܢ	ܚܰܒܒܝܟܘܢ
ܚܰܒܒܬܘܗܝ	ܚܰܒܒܬܳܗ	ܚܰܒܒܬܝܢ	—
ܚܰܒܒܬܘܗܝ	ܚܰܒܒܬܳܗ	ܚܰܒܒܬܝܢ	—
ܚܰܒܒܬܘܗܝ	ܚܰܒܒܬܗ	ܚܰܒܒܬܝܢ	ܚܰܒܒܬܘܟܘܢ
ܚܰܒܒܬܘܗܝ	ܚܰܒܒܬܗ	ܚܰܒܒܬܝܢ	ܚܰܒܒܬܘܟܘܢ
ܚܰܒܒܘܗܝ	ܚܰܒܒܳܗ		ܚܰܒܒܘܟܘܢ
ܚܰܒܒܘܗܝ	ܚܰܒܒܳܗ		ܚܰܒܒܘܟܘܢ
ܚܰܠܐܘܗܝ	ܚܰܠܐܘܗ	ܚܰܠܐܢ	ܚܰܠܐܘܟܘܢ
ܚܰܠܟܘܗܝ	ܚܰܠܟܘܗ	ܚܰܠܟܢ	ܚܰܠܟܘܟܘܢ*
ܚܰܟܢܬܘܗܝ	ܚܰܟܢܗ	ܚܰܟܢܢ	?
ܚܰܟܢܬܘܗܝ	ܚܰܟܢܗ	ܚܰܟܢܢ	?
ܚܰܒܕܐܢܘܗܝ	ܚܰܒܕܐܢܗ	ܚܰܒܕܐܢ	—
ܚܰܒܕܐܢܘܗܝ	ܚܰܒܕܐܢܗ	ܚܰܒܕܐܢ	—
ܚܰܒܢܬܘܗܝ	ܚܰܒܢܗ	—	ܚܰܒܢܟܘܢ
ܚܰܒܢܬܘܗܝ	ܚܰܒܢܗ	—	ܚܰܒܢܟܘܢ
ܢܚܰܒܒܘܗܝ	ܢܚܰܒܒܗ	ܢܚܰܒܒ	ܢܚܰܒܒܟܘܢ
ܢܚܰܒܒܘܗܝ	ܢܚܰܒܒܗ	ܢܚܰܒܒ	—
ܢܚܰܒܒܘܗܝ	ܢܚܰܒܒܗ	ܢܚܰܒܒ	—
ܢܚܰܠܐܘܗܝ	ܢܚܰܠܐܗ	ܢܚܰܠܐ	—
ܢܚܰܠܐܘܗܝ	ܢܚܰܠܐܗ	ܢܚܰܠܐ	—
ܢܚܰܟܢܬܘܗܝ	ܢܚܰܟܢܗ	ܢܚܰܟܢ	—
ܡܚܰܒܒܝܗܝ	ܡܚܰܒܒܗ	ܡܚܰܒܒ	ܡܚܰܒܒܟܘܢ
ܡܚܰܒܒܐܝܗ	ܡܚܰܒܒܐܗ	ܡܚܰܒܒܐܝ	ܡܚܰܒܒܐܝܟܘܢ

§ 194. *On the Perfect*: The ܬ 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 ܬ 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.* ܐܪܡܬܗ "she threw him", § 43 C).

Forms from these verbs of the 3rd m. pl. in *ūn(ā)* before suffixes are very rare, the only cases known to me being the following two: ܚܙܐܘܢܗܝ "they saw him" Mark 6, 49 S.; and ܢܓܕܘܗܝ "they scourged him" Land II, 26, 11: on the other hand individual cases of the 3rd f. pl. in *ēn(ā)* are somewhat oftener met with, like ܚܙܝܬܢܗ "they (f.) saw him" = ܚܙܝܬܢܗ.

Forms of Aphel: ܐܪܡܝܗ "he threw him"; ܐܣܓܝܟܘܢ "he increased you"; ܐܘܡܝܬܟܝ "I adjured you (f.)"; ܐܣܠܝܘܗ "they rejected her";— ܐܚܝܢܝ "he enlivened me"; ܐܚܝܬܢܝ "she enlivened me"; ܐܚܝܬܢܝ "thou didst enliven me".

§ 195. *On the Imperfect*: The *ē* before the suff. of the 2nd pl. is often not expressed through ܝ: ܐܣܘܚܟܘܢ = ܐܚܘܝܟܘܢ "I show you", &c. The forms which do not end in ܝ follow closely the analogy of the strong verb; cf. ܢܩܪܘܢܗ "they call upon him", alongside of ܢܫܬܘܗ "they drink it (m.)"; ܢܩܪܘܢܟ "they call thee"; ܢܦܪܩܘܢܟ "they deliver thee (f.)"; ܢܚܙܝܢܗ "they (f.) see him", alongside of ܢܨܚܝܢܗ "they (f.) revile him"; ܐܡܪܝܢܢܝ "you (f.) call me"; ܢܒܟܝܢܗ "they (f.) bewail her";— ܐܩܪܝܢܢܝ "thou (f.) callest me"; ܐܣܩܝܘܗ "thou (f.) bringest him up", and even ܐܣܪܪܝܗ "thou (f.) seest her", which can only be ܐܣܪܪܝܗ (§ 188).

Answering to the forms cited above (§ 188) there are found, without *o*, in Cod. Sin. a few like ܐܣܪܝܗܝ "I see him" (= ܐܣܪܘܗܝ); ܐܣܘܝܗ "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, ܐܣܪܝܘܗܝ "I see him".

Rem. A poet (in Barh. gr. I, 151, 19) says once ܠܐ ܬܫܪܝܘܗܝ (instead of ܬܫܪܝܘܗܝ) "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 ܦܲܨܵܘܢܲܝܢܝ, alongside of ܦܲܨܵܘܢܝ "loose me"; ܠܘܵܐܘܢܲܝ (ܠܘܵܐܘܢ) for proper ܠܘܵܐܘܢܝ) "accompany me"; ܐܲܣܵܐܘܢܳܝܗܝ "heal him". Forms of the 2ⁿᵈ pl. f. without *n* before the suffix hardly ever occur. Modes of writing are found like ܟܲܣܵܝܵܢܝ = ܟܲܣܵܝܵܝܢܲܢ "cover (f.) us"; ܩܪܲܝܠܘܳܢܝܗܝ "call ye (f.) upon him".—For the 2ⁿᵈ sg. f. a shorter style of writing is found, as ܐܲܫܩܵܝܢ "give (f.) me to drink" = ܐܲܫܩܵܝܝܢܝ.

As in the Impf., so here also, forms occur without ܘ, though very rarely indeed: ܪܡܝܗܝ "throw him" (Lagarde, Anal. 11, 11), and ܦܢܝܗܝ (Wright, Catal. 897 *b*, 19) "answer him" (for ܪܡܝܘܗܝ, ܦܢܝܘܗܝ). Farther, there occurs in the refrain of an ancient Church Hymn[1] ܦܢܝܗ̇ "answer her", a dissyllable, thus doubtless ܦܢܝܗ̇ according to the analogy of ܡܠܦܢܗ.

§ 196*. *A transition of verbs tert. ܝ to the formation of verbs tert. ܘ* is indicated by the expressions ܒܲܝܐܘܗܝ "they comforted him" (Perf.), and "comfort ye him" (Impt.); ܒܲܝܐܘܢܝ "comfort ye me",—which occur as secondary forms of ܒܲܝܐܘܗܝ, ܒܲܝܐܘܢ (cf. § 172 B).

§ 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. ܫܲܥܒܕܗ̇ "he reduced her to slavery"; ܐܲܪܡܪܡܘܟ (or ܐܲܪܡܪܡܘܟ § 52 B) "they exalted thee"; ܡܲܪܡܪܘܗܝ "were stubborn against him"; ܗܲܝܡܢܬܘܢܳܝܗܝ "ye believed in him". With *ūn* ܨܲܪܨܡܘܢܳܝܗܝ "they tore him in pieces".[2]

Impf. ܠܲܪܡܪܡܟܝ (or ܠܲܪܡܪܡܟܝ § 52 B) "she raises thee up"; ܢܣܲܝܒܪܝܘܗܝ "he supports him"; ܐܲܣܲܝܒܪܟܘܢ "I support you"; ܢܫܲܥܒܕܘܢܳܝܗܝ "they enslave him", &c.

Impt. (with retention of the vowel before the last radical) ܐܲܦܪܣܝܗܝ "set him *or* it forth"; ܦܲܪܘܩܝܢܝ "save me"; and thus too the 2ⁿᵈ form of the 2ⁿᵈ sg. m. Impf. ܠܲܡܫܲܥܒܕܝܘܗܝ "thou enslavest him".—Plural ܫܲܥܒܕܘܢܝ

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[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 ܦܬܬܡܣܠܘ and ܣܠܘܬܡ "believe (f.) me".

The Quadriliterals which end in ܝ correspond to the Pael forms of verbs *tert.* ܝ; cf. ܡܟܠܠܗܝ "perfected him *or* it (m.)"; ܓܫܡܬܟ "he nourished you"; ܡܬܪܣܝܟ "nourishes thee"; ܡܟܠܠܢܝ "perfects me"; ܣܥܘܪܝܢܝ "tend me" (Impt.), &c.

§ 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 ܐܬܕܟܪ "to remember"; ܐܬܚܦܕ "to remember"; ܐܬܚܕܪ "to surround"; ܐܬܠܒܫ "to put on"; ܐܬܗܓܝ "to meditate on";—and the Quadriliteral ܐܣܬܟܠ "to recognise". Examples: Perf. ܐܣܬܟܠܟ; ܐܬܕܟܪܝܢ; ܐܬܕܟܪܬܗ "thou didst remember her"; ܐܬܕܟܪܬܟ "I remembered thee"; ܐܙܕܘܢܝܗ "we provided ourselves therewith"; ܐܬܕܟܪܢܝ; ܐܬܕܟܪܘܗ; ܐܬܕܟܪܟܘܢ; ܐܬܕܟܪܘܗ (3 pl. f.), &c. *Impf.* ܢܬܕܟܪ; ܢܬܕܟܪܢܝ; ܢܬܕܟܪܘܢܟ; ܢܬܕܟܪܘܗ; &c. *Impt.* sg. m. ܐܬܕܟܪܝܗ; ܐܬܕܟܪܝܢܝ; sg. f. ܐܬܕܟܪܘܗ; ܐܬܕܟܪܝܢܝ and also ܐܬܕܟܪܝܢܝ from the lengthened form (§ 190 D) [1]; pl. ܐܬܕܟܪܘܢܝ. There occur also, however, with a strange imitation of the vocalisation of the Peal, ܐܬܕܟܪܬܗ and ܐܬܕܟܪܬܗ [2], alongside of ܐܬܕܟܪܬܗ and ܐܬܕܟܪܗ.

Inf.: ܡܬܕܟܪܢܘܬܗ.

B. Of reflexives *tertiae* ܝ we have ܐܫܬܥܝܗ, ܐܫܬܥܝܗ "he told of him, of her"; ܐܬܢܫܝܘܢܝ "they forgot me"; ܐܫܬܥܝܗ "I tell of her".

ܐܝܬ.

§ 199. ܐܝܬ "is",—properly something like "existence" (ground-form איתי,—of which the emph. st. ܐܝܬܐ "the being" τὸ ὄν 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

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[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:

ܐܝܼܬܰܝ — I am.   ܐܝܼܬܰܝܢ — We are.

ܐܝܼܬܰܝܬ — Thou art.   ܐܝܼܬܰܝܟ̇ܘܿܢ — You are.

ܐܝܼܬܰܝܬ̇ — Thou (f.) art.   ܐܝܼܬܰܝܟܹܝܢ — You (f.) are.

ܐܝܼܬܰܘܗܝ — He is.   ܐܝܼܬܰܝܗܘܿܢ — They are.

ܐܝܼܬܹܝܗ — She is.   ܐܝܼܬܰܝܗܹܝܢ — They (f.) are.

Besides this usage, ܐܝܼܬ may be combined with the separate Personal
pronouns.—v. § 302.

With a foregoing ܠܐ we have ܠܐ ܐܝܼܬ or ܠܰܝܬ "is not". The contracted
form also takes suffixes, *e. g.* ܠܰܝܬܘܗܝ "he is not", &c.

PART THIRD.

SYNTAX.

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I. THE SEPARATE PARTS OF SPEECH.

§ 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.

§ 201. A real distinction betwixt *Neuter* (what is inanimate) and what has gender, is known to Syriac, only in the interrogative pronouns "what?" ܡܳܐ, ܡܳܢ, ܡܳܢܳܐ, ܡܳܢܰܘ, and "who?" ܡܰܢ. In the short-hand use of the adjective or pronoun standing alone, the Feminine usually takes the place of our Neuter: Thus, *e. g.* ܐܚܪܺܬܳܐ "something else" Jos. St. 5, 7;

ܗ̇ܘ ܕ "*id quod*"; ܗ̇ܕܐ "*hoc*"; ܥܡ ܗ̇ܕܐ "therewith, in addition to this" Ov. 176, 5; ܗ̇ܘ ܕܝܢ ܗ̇ܕܐ "this however" Jos. St. 12, 11; ܐܝܕܐ ܕܗܘܬ "that which happened" Moes. II, 68, 25; ܣܢܝܩ ܗ̣ܘ ܕܝܢ ܥܠ ܚܕܐ ܕܐ ἑνὸς δέ ἐστι χρεία Luke 10, 42; cf. Aphr. 250, 19; ܛܒ݂ܐ "the good"; ܒܝܫܐ "the evil" Gen. 2, 9 and frequently; ܝܐܝܒ݂ܐܝܬ "properly", "in a fitting manner" Aphr. 460, 5, &c. Cf. cases like ܘܐܝܢܐ ܕܝܬܝܪ.... ܡܨܐ ܐܢܫ "and that which still more .... can &c." Spic. 19, 10 (where the relative ܕ 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 ܡܦܐܝܬ "finely"; ܛܒ݂ "well"; ܒܝܫ "ill" &c. (§ 155 A). This is farther shown by instances like ܠܐ ܦܪܫܝܢ ܛܒ ܡ̣ܢ ܒܝܫ Aphr. 424, 22 or ܘܠܐ ܠܒ݂ܝܫ ܛܒ݂ ܡ̣ܢ ܒܝܫ Aphr. 170, 13 "they discern not good from evil"; and farther ܐܘ ܠܛܒ݂ܐ ܐܘ ܠܒ݂ܝܫܐ "either to good or to evil" Spic. 3, 6; ܙܪܝܥܝܢ ܠܛܒ݂ܐ "crafty for what is good" Aphr. 190, 4; in the Emph. st. ܠܐ ܢܣܒ ܬܚܣܝܪܐ ܐܘ ܝܬܝܪܐ "takes neither too little nor too much" Ephr. II, 485 B; ܘܕܘܢܝ ܡܢܐ ܣܢܝܐ ܘܡܦܐܝܐ "and judge what is hateful and what is beautiful" Ephr. II, 316 C. Thus frequently ܕܒ݂ܝܫ "what is bad"; ܕܛܒ݂ "what is good", &c. = "the bad", "the good". With the Pronoun, cases like ܗ̇ܘ ܕ "this is what" are not abundant (Aphr. 211, 8; 396, 3); but they occur often after prepositions, as in ܡܛܠ ܗ̇ܘ "on that account"; ܡܛܠ ܗ̇ܘ "therefore". And ܗ̇ܘ ܝܘ "that is"; ܗ̇ܘ ܕܝܢ "but that is" = "namely" are of very frequent occurrence.

In the Plur. however the Fem. is exclusively employed: ܛܒ̈ܬܐ "goods", "*bona*"; ܗܠܝܢ ταῦτα (only construed as fem.); ܟܠܗܝܢ ܗܠܝܢ "all this"; ܗܠܝܢ ܓܝܪ ܬܪ̈ܬܝܗܝܢ "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*", מַלְכָּא "*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 ܝܘ̈ܡܬܐ "a few days" Spic. 1, 1, and by the circumstance that a

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 deter-
mined in themselves required no determining sign. Thus names of local-
ities like ܟܘܡ̈ܕܐ, ܬܪ̈ܝܢ "Pillars"; ܡܥܝܢ (also ܡܥܝ̈ܢ) = qen nešrīn
"Eagles'-nest"; ܛܘܪ ܥܒ̈ܕܐ "Mountain of the Servants (of God?)"; ܡܪܓ
ܨܠܡܐ "Image-town" (near Edessa, Jos. St. 58, 2); ܠ ܨܗܝܐ "Thirsty Hill"
Anc. Doc. 73, 13, and many others; but, along with these, many appear in
the emph. st. like ܫܘܪܐ "Wall"; ܚܣܢܐ "Fortress", &c. Names of Persons:
ܚܒܝܒ "Beloved"; ܐܒܐ "Patricius" (together with ܐܒܐ); ܣܒܐ "Senior";
ܡܙܕܩܐ "Justificata" (f.) &c.; but here too the emph. st. preponderates,
as in ܙܥܘܪܐ "Little"; ܡܟܝܟܐ "Humble"; ܐܚܐ "Brother" &c. Thus the
poets make use even of ܫܡܝܐ "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 ܦܝܠܝܦܘܣ &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 ܩܕܡ ܬܫܪܝ or
ܬܫܪܝ ܐ "Tešrī First" (= October); ܟܢܘܢ ܐܚܪܝ "Kānōn Second (=
January) &c.

C. (2) In distributive repetition: ܟܠ ܫܢܐ ܫܢܐ "every year" Sirach
47, 10; Jos. St. 26, 18; ܡܢ ܝܘܡ ܠܝܘܡ "from day to day" frequently; ܚܪ
ܒܚܪ "from time to time" frequently; ܒܙܒܢܝܢ ܙܒܢܝܢ "at times" Aphr. 45, 5;
ܣܓܝܐܝܢ ܐܢܘܢ ܢܡܘܣ̈ܐ ܒܟܠ ܡܠܟܘ̈ܢ ܘܐܪ̈ܥܢ ܘܐܬܪ̈ܘܢ "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 *ūth* the Abs. st. occurs much
more frequently than elsewhere; the characteristic forms (in *īn, ān; ū*) may still be
fashioned here in every case.

چرگه رگه "with any thing" Aphr. 308, 18; ؟ۛؤ ؟ۛ مؤ ؟؟ "step by step" Ephr. Nis. p. 77 v. 98; مؤ مدِبمنا مدِبمنا "city by city" repeatedly; ܠحمدِبمنا "ἀπὸ πόλεως εἰς πόλιν" Matt. 23, 34; مدِؤ ܠܝܐحصمم ܠؤم ܟؤم "he shall be cut to pieces, limb by limb" Jul. 87, 17; حدنجلؤ جنلؤ "on any pre-text whatsoever" Ov. 221, 6; حلؤوزفا وجفا جفا "in vexation from all sorts of straits" Mart. I, 185, 12; ؟ۛ حمم حمم "of all manner of kinds" Aphr. 267, 2, and repeatedly; مسقم جنقم ܟؤوه مسقم "they stood in crowds" Addai 2, 12 &c. Yet the emph. st. occurs here also: مؤ ܐحنا ܠܐحنا "from time to time" Sim. 301 mid.; مدِبمنا جم مدِبمنا "city with city" Is. 19, 2; حزؤنا حزؤنا "a loaf of bread a-piece" Judges 8, 5; cf. Matt. 24, 7; Ps. 19, 3 &c. Matt. 24, 2 has in P. جاف جلا جاف λίθος ἐπὶ λίθον, and thus Aphr. 412, 17; but in S. the reading is مافا مافا حلا.

D. (3) After ܟܠ, with Numerals and in similar connections: ܟܠ جنقم ܠܟܬܝ معقمؤ ومحدِازؤ "all good, beautiful and excellent kinds" Aphr. 297, 8; حصلؤ سقمحؤه "with all zeal" Ov. 178, 7; ܟܠ منتنم "all possessions" Ov. 166, 24; ؤومؤ حصلؤ "with all caution" Prov. 4, 23; ܟܠ ܟܬنقم "with all evils" Prov. 5, 14; ܟܠ محاف سجمؤ "every shoulder (f.) has been stripped" Ezek. 29, 18; ܟܠ ܐقصف ܘܙحصلؤ ܐܠܙ "all remedies in every place" Ephr. III, 251 A; حصلؤ جنؤ وجمحؤ "in every time of distress" Sirach 2, 11; ܟܠ جلؤ πᾶσαν αἰτίαν Matt. 19, 3—and very often thus. More rarely the emph. st. occurs here, and particularly in the pl., e. g. ܟܠؤ بنلؤ "all the streams" Eccl. 1, 7; ܠܟܠؤ مدؤمقنا "to all believers" Aphr. 202, 1 &c. For ܠܟܠؤ جاخؤ "to all pains" Aphr. 135, 3 there is a variant حصلؤ جاخم.

Along with numerals; (a) when the numeral precedes: سؤ وجم متم καρδία καὶ ψυχὴ μία Acts 4, 32; سؤ متم مؤ ؤم ἐξ ἑνὸς αἵματος Acts 17, 26; ܠܙؤ جلحقتم "two worlds" Ephr. III, 111 C; Ov. 135, 7, 8; يقمد جمحؤ ومؤؤلؤ محلقفؤ وجمد تؤومؤؤ "the days of the twenty-two reigns of Judah" Aphr. 84 ult. and very often thus;—(b) When the numeral follows: ܠمخنا قتنم ἐτῶν ὀκτώ Acts 9, 33; مؤلؤ يقمصم "a hundred days" Aphr. 483, 4; مجدحفنا قتنم "seven hundred years" Land II, 277, 3 &c. In like manner also حتم جسؤ مؤ جخجخ "on any pretext" Ov. 187, 10; يقمصم مؤ "on a day" Ov. 167, 26 &c. Even when strict determination is

present, the Abs. st. may be retained alongside of the numeral: ܝܪ̈ܚܐ
ܐܪܒܥܐ ܗܠܝܢ "these four months" Sim. 276, 5; ܒܗܠܝܢ ܬܪ̈ܝܢ ܦܘ̈ܩܕܢܐ ἐν
ταύταις ταῖς δυσὶν ἐντολαῖς Matt. 22, 40 (Aphr. 24, 4, 9); ܡܢ ܗܠܝܢ ܬܠܬ
ܡܚ̈ܘܢ ἀπὸ τῶν τριῶν πληγῶν [τούτων] Rev. 9, 18 (Gwynn); ܗܠܝܢ ܬܠܬܐ
ܙܕ̈ܝܩܐ "these three righteous ones" Aphr. 453, 12; ܗܠܝܢ ܬܪ̈ܬܝܢ ܡܠܟ̈ܘܢ
ܬܩ̈ܝܦܢ "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. ܚܕ ܢܦܫ ܘܚܕ ܪܥܝܢܐ "one
soul (abs.) and one mind (emph.)" Moes. II, 72, 12; ܒܚܕ ܩܠ "with one
voice" Acts 19, 34; ܚܕ ܓܒܪܐ ܚܟܝܡܐ "one wise man" Aphr. 394, 12;
ܫܒܥ ܬܘܪ̈ܐ (ܫܒܥ ܬܘܪ̈ܬܐ v. 2) "seven kine" Gen. 41, 3; ܪܒܘ ܫܡܗ̈ܐ ܒܝܫ̈ܐ
"ten thousand wicked names" Jul. 76, 24 (together with ܪܒܘ ܟܬܢ
ܘܡܗ̈ܘܢܬܐ "ten thousand villanies and crimes" ibid. 34, 4) and countless
others.—ܬܪ̈ܬܝܢ ܠܚܡܐ Ephr. III, 303 B; cf. Aphr. 481 sqq. where ܡܐܬܝܢ
appears oftenest with the numeral following, but sometimes ܡܐܬܝܢ; so too
ܥܕܡܐ ܠܫ̈ܥܐ ܬܫ̈ܥ ἕως ὥρας ἐνάτης Matt. 27, 45 P. S., alongside of ܐܝܟ
ܠܫܥܬܐ ܬܫ̈ܥ περὶ τὴν ἐνάτην ὥραν ibid. 46.—ܚܕ ܡܢ ܟܘܟ̈ܒܐ "one of the
stars" Spic. 3, 18.—For ܡܢ ܗܢܘܢ ܬܠܬܐ ܓܒܪ̈ܝܢ "of those three men"
Aphr. 16, 19 there is a variant ܓܒܪ̈ܐ, and the emph. st. in itself suits
the passage better.

E. Similarly, with ܟܡܐ "how much?" and "some": ܟܡܐ ܙܒ̈ܢܝܢ "how
many times?" and "several times"—frequently; ܟܡܐ ܐܣ̈ܦܪܝܕܝܢ πόσας
σπυρίδας Matt. 16, 10; ܟܡܐ ܫ̈ܢܝܢ τοσαῦτα ἔτη Luke 15, 29; so Sim. 348
mid.; but ܟܡܐ ܢ̈ܦܩܬܐ "how much expense?" Jos. St. 15, 17; ܟܡܐ ܐܚ̈ܓܠܐ
"how many wantons?" Sim. 344, where there are farther examples. ܟܡܐ
ܐ̈ܓܝܪܝܢ πόσοι μίσθιοι Luke 15, 17 P. C., but S. ܐ̈ܓܝܪܐ.

Sometimes also with ܐܝܢܐ: ܐܝܢܐ ܠܡܬܢܐ "what pain?" Spic. 40, 20;
ܒܐܝܢܐ ܓܠܐ ܟܘ̈ܒ "on what thing?" Zingerle, Chrest. 407 v. 33 (Isaac);
ܒܐܝܠܝܢ ܙܥ̈ܟ "in what things?" Aphr. 8, 14 &c.; but ܐܝܢܐ ܦ̈ܘܩܕܢܐ ποία
ἐντολή Matt. 22, 36 &c.; and ܒܐܝܢܐ ܫܘܠܛܢܐ ἐν ποίᾳ ἐξουσίᾳ alternates
with ܒܐܝܢܐ ܫܘܠܛܢܐ Matt. 21, 23, 24 and 27; Luke 20, 2 (cf. C. and S.) (¹).

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(¹) Similarly ܡܢܐ ܚܫܚܬܐ ܘܝܘܬܪܢܐ "what sort of use (abs.) and advantage (emph.)?"
Aphr. 204. 20, if the text is quite accurate.

F. (4) Often, in negative expressions; ܘܠܐ ܚܣܘܡ "without sparing"
Ov. 170, 8; ܘܠܐ ܚܛܗ̈ܐ "without sin (pl.)" frequently; ܘܠܐ ܡܢܝܢ "without
number" frequently; ܘܠܐ ܟܣܦ "without money" Ex. 21, 11; and often in
this way with ܘܕܠܐ; But ܘܕܠܐ ܕܡ̈ܝܐ ܘܠܐ ܒܕܡ̈ܝܐ "without money (emph.) and
without price (abs.)" Is. 55, 1; ܘܠܐ ܒܩ̈ܝ ܘܠܐ ܡܪܕܘܬܐ "without trial (emph.)
and without admonition (abs.)" Aphr. 252, 2; ܘܠܐ ܗܝܡܢܘܬܐ "without faith"
Aphr. 214, 1, together with ܘܠܐ ܗܝܡܢܘ ibid. 206, 21, and frequently; and
thus the emph. st. is not unfrequently found with ܕܠܐ. For ܘܕܠܐ ܒ̈ܢܝܐ ἄτεκνος
Luke 20, 29 sq., C. and S. have ܕܠܐ ܒܢܝܐ. — ܠܝܬ ܝܘܬܪܢ "there is no profit"
Prov. 10, 2; ܠܝܬ ܝܘܬܪܢ Hebr. 7, 18; ܘܕܘܟܪܢܐ ܠܗ ܕܝܘܪܒܥܡ ܠܐ ܢܗܘܐ "and
let there be no remembrance of Jeroboam" Sirach 47, 23 (Var. ܕܘܡܢܐ);
ܠܝܬ ܬܚܦܝܬܐ ܠܐܒܕܢܐ "the world of death [or the abode of destruction] has
no covering" Job 26, 26; ܕܠܝܬ ܠܗ ܪܚܡ̈ܐ "who has no pity" Prov. 17, 11
(and often with ܠܝܬ); ܘܠܟܘܡ ܠܐ ܢܦܩܝܢ "and to no place do they go out"
Ov. 212, 14; ܘܥܢ̈ܝܗܝ ܠܐ ܚܕܐ ܘܬ ܠܕ̈ܝ̈ܢܘܗܝ "and he answered never a
word to his judges" Aphr. 222, 8. Cf. Luke 1, 33 and many a like example.
Thus farther ܠܐ ܡܢܬ ܡܪܐ ܠܐ ܢܟܣ̈ܝܢ "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 ܐܢ ܓܝܪ ܢܓܕ ܒܝܫܐ ܕܢܦܓܥ ܒܢ
"for if a wicked man happen to meet us" Aphr. 297, 1; this however is
unusual.

G. (5) In certain adverbial expressions like ܒܪ̈ܓܠܐ "on foot";
ܡܢ ܣܟܐ ܠ ܣܟܐ "from one end to the other"; ܚܕܐ ܒܚܕܐ "once"; and
ܠܥܠܡܝܢ "for ever"; ܡܢ ܫܠܝ "out of quiet", i. e. "unexpectedly, sud-
denly" (also ܡܢ ܫܠܝܐ) and many others. So ܒܪܘܚ ἐν πνεύματι in various
uses Matt. 5, 3 P. (C. and S. different); 22, 43 P. (C. ܒܪܘܚܐ); Philox.
106, 9; Rev. (Gwynn) 1, 10; 4, 2; 17, 3; 21, 10 (the later version has
always ܒܪܘܚܐ).

H. (6) In some combinations the Abs. St. is always retained. Thus
ܨܘܪܬ ܟܬܒ "the image of the word", "the written text" (definite); ܐܡܝܢ ܝܘܡ
"a νυχθήμερον" (§ 146)[1]; ܒܪ ܐܢܫ ܐܠܗ θεάνθρωπος; ܩܪܝܬܐ ܡܕܝܢܬܐ = κωμόπολις

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[1] Indeclinable: ܠܝܬ ܟܠ ܡܕܡ May, Nova Coll. X, 341 a = Land III, 208, 23,
for which line 20 has ܟܠ ܡܕܡ ܕܐܝܬ ܘܟܠ

Mart. I, 100, 24 &c.; and after these patterns later writers have formed more of the same kind, as ܡܟܝܟ ܓܢܣܐ κυνάνθρωποι (as pl.) &c. ܒܝܬ ܚܡܐ "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: ܒܝܬ ܚܡܬܗܘܢ &c.

I. (7) The Absolute State is farther found pretty frequently in other scattered instances, particularly in fixed phrases. Forms in ܠܐ— (§ 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: ܐܦ, ܐܠܦ; ܢܩܦܬ, ܐܠܩܬ τὶς, τινὲς (§ 146); ܫܠܡ ܓܝܪ, ܫܠܡ "Peace!", "Peace be to thee!", frequently; ܒܛܝܒܘ "in kindness" Aphr. 448, 15; ܡܢ ܛܠܝܘ ܠܩܒܪܐ "from youth to the grave" (emph. st.) Ephr. III, 225 B; ܒܙܒܢ ܐܚܪܝܢ "at another time" Aphr. 461, 10, for which ibid. 458, 15 ܐܚܪܢܐ; ܦܪܝܩ ܒܕܡ ܝܩܝܪ "redeemed by precious blood" Aphr. 260, 10; ܛܪ ܒܙܗܝܪܘܬܐ ܗܝܡܢܘܬܐ ܕܒܪܗ ܕܐܠܗܐ ܘܒܕܟܝܘܬܐ ܘܡܥܡܘܕܝܬܐ "keep thou with care faith in the Son of God, and with purity (emph.) baptism" Jac. Sar., Thamar v. 407; ܠܝܘܡ ܐܚܪܝܢ "for another day" Ov. 136, 2; and thus ܐܚܪܝܢ frequently as a substantive "another" [ein Anderer] e. g. Matt. 11, 3; John 4, 37; 5, 7; 21, 18; ܕܟܪܢܐ ܛܒܐ ܢܗܘܐ ܠ ' "a good remembrance be to . . ." Aphr. 305, 2; ܫܘܒܚܐ ܠ ' "glory [be] to . . ." frequently, (along with ܫܘܒܚܐ ܠ ' "glory [be] to . . ."); ܥܬܝܪܐ ܕܐܓ ܝܨܦ ܫܢܝܐ ܕܠܐ ܗܘܐ "the rich man is anxious about years in which he is no longer to be alive" Aphr. 268, 1 &c.[1] Philox. has frequently ܪܘܚܢ "spiritual" (like ܕܚܝܠ 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 עבד עבדים ܥܒܕ ܥܒܕܝܢ Gen. 9, 25; אש להט ܢܘܪ ܝܩܕ Ps. אל אלהים ܐܠܗ ܐܠܗܝܢ Ps. 50, 1; 84, 7; 136, 2; 104, 4 אלהין קדישין ܐܠܗܝܢ ܩܕܝܫܝܢ 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

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[1] For ܚܝܠܐ ܕܓܘ "with bodily strength" Spic. 5, 14, the MS. has ܕܓܘ '.

the emph. st. and the abs. in the Substantive had disappeared, even ancient poets ventured to set the latter state alongside of ܗܘ "this", which is formed like an abs. st.: ܣܦܩ ܚܕ Ephr. II, 424 D (but ܗܘ ܝܘܡܢܐ III, 263 D); ܚܕ ܕܪ "in this generation" Ephr. III, 3 C; ܚܕ ܪܒܥ "during this time" Isaac II, 80 v. 169.(¹) Thus even in prose and verse ܚܕܘ ܝܠ Ephr. Nis. p. 4 v. 7; 100 v. 189; Ephr. (Lamy) I, 245, 16; 261, 21; II, 411, 11, 14 (ܚܕܒܪ ܚܕܘ I, 391 *ult.*); Jul. 119, 6; Philox. 518, 13, 20 and frequently (519, 12 var. ܚܕܘ ܚܕܒܪ); like ܗܘ ܝܠ 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 ܐܝܪ ἀήρ, ܦܪܛܘܪܝܢ πραιτώριον, ܕܝܬܩܐ διαθήκη; the Persian ܬܥܠܐ "jackal", ܚܘܠܕܐ "weasel" &c., as well as the Greek plurals § 89. Some Greek words often lose even their final α, e. g. ܟܘܪ χώρα, alongside of ܟܘܪܐ (ܟܘܪܐ); ܒܝܡ βῆμα, alongside of ܒܝܡܐ, ܒܝܡܐ (ܟܝܡܐ) &c.

M. (9) Syriac Feminines in *ai* (§ 83) stand always in the abs. st.; thus ܛܘܥܝܝ "error", "the error".

§ 203. Several of the above examples already show that the *attributive Adjective* to a noun in the abs. st. stands also in the abs. st.; cf. farther ܟܠ ܡܠ ܒܝܫ ܦܬܓܡ πᾶν πονηρὸν ῥῆμα Matt. 5, 11; ܓܒܪܝܢ ܫܪܝܪܝܢ "true men" Ex. 18, 21; ܠܥܡ ܢܘܟܪܝ "to a foreign people" Ex. 21, 8; ܓܒܪ ܥܬܝܪ, ܡܣܟܢ ܓܒܪ "rich man, poor man" Aphr. 302, 20, 21 (303, 8, 9 in the same connection ܥܬܝܪ ܩܠܝܠ, ܥܬܝܪ ܐܚܪ); ܚܘܫܒ ܢܟܝܠ "wicked thoughts" Aphr. 296, 13; ܚܘܫܒ ܢܩܕ "with wise reflection" Spic. 48, 20; ܐܝܟ ܚܝܘܬ ܒܝܫ "like an evil beast" Ephr. (Lamy) I, 369, 17 &c.

Yet there are also cases like ܠܗܠܝܢ ܬܠܬ ܣܗܕܝܢ ܫܪܝܪܝܢ "to these three true witnesses" Aphr. 461, 3 (where variant is ܫܪܝܪܐ), cf. Eus. Ch. Hist. 146, 1; ܗܠܝܢ (ܗܢܘܢ) ܬܠܬ ܟܐܢܝܢ ܙܕܝܩܝܢ "those (these) three righteous men" Aphr. 16, 19; 454, 3 (in both passages a variant ܙܕܝܩܐ); ܗܠܝܢ ܥܣܪ ܟܬܒܘܢ ܙܥܘܪܝܢ "these ten small books" Aphr. 200, 15, where the

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(¹) These are all the undoubted examples which I have been able to collect. In Ephr. also the emph. st. with ܗܘ is far more frequent.

signification is determined; ܘܠܟܠܗܘܢ ܙܢܝ̈ܐ ܚܝ̈ܫܢܝܐ "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 ܪܘܚ̈ܐ ܐܚܪ̈ܢܝܢ ἑπτὰ ἕτερα πνεύματα Matt. 12, 45 (C. ܐܚܪ̈ܢܝܢ; S. without ܐܚܪ̈ܢܝܢ); ܬܘܪ̈ܐ ܫܡܝ̈ܢܝ ܒܣܪܗܘܢ "seven kine fat in their flesh" Gen. 41, 18 (otherwise in v. 2 and v. 19); and in very loose connection ܝܘܡ̈ܬܐ ܠܐ ܙܥܘܪ̈ܝܢ "ἡμέρας ἱκανάς" Acts 9, 43; ܠܐ ܙܥܘܪ̈ܝܢ "γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι" Acts 17, 4; and oftener still in the singular: ܟܣܦܐ ܠܐ ܙܥܘܪ "ἀργύρια ἱκανά" Matt. 28, 12; ܟܣܦܐ ܠܐ ܙܥܘܪ "not a little gold" Jos. St. 37, 5; ܙܒܢܐ ܠܐ ܙܥܘܪ "not a short time" Aphr. 165, 13; Sim. 363 *inf.* Thus often ܐܚܪܝܢ when standing before the noun: ܐܚܪܝܢ ܦܓܪܐ "another body" Ephr. Nis. p. 96 v. 54 &c. (§ 211 B); and even when standing after it ܐܠܗܐ ܐܚܪܝܢ "another god" Jac. Sar., Constantin v. 28. 632.—The peculiar substantives ܝܘܒܠܐ, ܡܚܫܚܐ (§§ 83; 202 M) always indeed take their adjectives in the emph. st., *e. g.* ܡܚܫܚܐ ܕܒܝܫܬܐ "on the rigorous condition" Moes. II, 74, 3. An incongruity, no longer felt, exists in rare cases like ܓܒܪܐ ܥܒܘܕ ܬܕܡܪ̈ܬܐ ܡܫܪܐ ܩܛܪ̈ܐ "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);— ܟܠܗܘܢ ܦܪ̈ܘܫܐ ܐܝܠܝܢ ܕܝܕܥܝܢ ܛܒܐ ܡܢ ܒܝܫܐ "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.

State of the Predicative Adjective. § 204. A. The Abs. St. however, in the *adjective* is the proper form of the *predicate*. Thus *e. g.* ܠܚܡܐ ܕܛܘܫܝܐ ܒܣܝܡ "bread hidden is pleasant" Prov. 9, 17; ܠܐ ܣܓܝ ܚܛܝܬܗ "his sin is not great" Aphr. 45, 8; ܚܘܒܐ ܪܡ ܗܘ ܡܢ ܦܘܠܓܐ "love is high above dissension" Aphr. 256, 15; ܡܝ̈ܐ ܓܢܝܒܐ ܒܣܝܡ "stolen waters are sweet" Prov. 9, 17; ὀφθαλμός σου πονηρός ἐστιν Matt. 20, 15 (a question); ܚܕ ܚܣܝܪ ܠܟ ἕν σοι λείπει Luke 18, 22; ܐܦ ܢܘܪܐ ܕܟܝܢܐ ܕܒܗ ܩܪܝܪ "even the fire of nature in him is cold" Philox. 355, 1 &c. A favourite proceeding is the alteration

of an attributive adjective, standing in the emph. st., into a predicative one in the abs. st. and attached by the relative ܕ: cf. e. g. ܒܬܪܥܐ ܐܠܝܨܐ ܘܒܐܘܪܚܐ ܕܩܛܝܢܐ "by the strait gate and the way which is narrow" Aphr. 447, 2, where ܩܛܝܢܬܐ ܘܒܐܘܪܚܐ or ܒܬܪܥܐ ܐܠܝܨܐ might stand as well.

Very seldom indeed in good texts are there cases like ܐܚܪܝܢ ܗܘ ܐܓܪܐ ܕܣܘܥܪ̈ܢܐ ܘܐܚܪܢܐ ܗܘ ܐܓܪܐ ܕܡ̈ܠܐ "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. ܐܢܬܘܢ ܒܝ̈ܫܐ ܕܟܕ "[you] who are evil persons" Matt. 7, 11; 12, 34; ܣܓ̈ܝܐܐ ܚܢܢ πολλοί ἐσμεν Mark 5, 9; ܐܢܬܘܢ ܚܝ̈ܒܐ ܟܕ "while you are guilty (guilty persons)" Aphr. 144, 7; ܓܒܪ̈ܐ ܚܢܢ ܟܐܢ̈ܐ "we are honest men" Gen. 42, 11, 31; ܐܢܬܘܢ ܚܟ̈ܝܡܐ "you are wise persons" Aphr. 293, 16; ܐܢܐ ܓܒܪܐ "am I a great man?" Joseph 26, 14 [Ov. 282, 1]; ܡܝܘܬܐ ܗܘ ܗܘ ܐܦ "he also is a mortal" Ov. 67, 9; ܓܙܝܪ̈ܐ ܐܢܘܢ ܡܨܪ̈ܝܐ "the Egyptians are circumcised persons" Aphr. 210, 10; ܫܪܝܪ̈ܝܢ ܐܢܘܢ "that these things are true (or that this is the truth)" Spic. 18, 7; ܗܘ ܟܣܝܐ ܠܐ ܟܝܢܗ ܕܐܠܗܘܬܐ "invisible is the nature of the Godhead" Ov. 84, 18; ܚܪ̈ܫܝܢ . . . . ܐܢܘܢ ܫܬܝܩ̈ܝܢ . . . . ܗܠܝܢ ܡܢ̈ܘܬܐ "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. ܥܪܛܠ ܐܢܬ, ܥܪܛܠ ܐܢܐ "I am naked, thou art naked" Gen. 3, 10 and 11; ܚܣܝܢ ܐܢܐ "I am powerful" Aphr. 269, 12; ܚܢܢ ܡܣܟ̈ܢܐ ܕܚܢܢ "we, who are poor" Aphr. 119, 22; ܥܪܛܠ ܐܢܘܢ ܬܡܢ "there, with him (Death) are they naked" Aphr. 426, 1; ܕܝܠܢ ܡܢ ܗܘ ܡܚܝܠܝܢ ܙܝ̈ܢܘܗܝ "his weapons are weaker than ours" Aphr. 137, 21 &c. Cf. cases like ܡܝܬܐ ܗܘ ܠܐܠܗܐ ܐܦ ܥܕ ܚܝ ܚܛܝܐ "the sinner, even while he is alive, is a dead man (²) for God, but

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(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 ܗܘ.

(²) Thus pretty often ܚܝܐ and ܡܝܬܐ in the Predicate. Cf. C.

the righteous man, even when he is dead, is a living man for God"
Aphr. 168, 17. For ܚܝܠܐ ܐܢܬ ܡܒܪܟܬܐ εὐλογημένη σὺ ἐν γυναιξίν Luke
1, 42 P., S. has 'ܟ ܚܙܝܠܟ = ܚܙܝܠܦܐ ܐܢܬ.

In like manner pure Participles are always in the abs. st.; v.
§ 269 sqq.

C. With ܗܘܐ the Adj. stands throughout in the Abs. St. where
Persons are not concerned, e. g. ܦܝ ܕܚܝܠܐ ܗܘܐ ܐܠܠ "but dreadful was
his word" Ov. 178, 25; ܗܘܐ ܡܨܝܕܬܐ "their intelligence
was alert and attentive" Ov. 100, 1; ܗܘܝܢ ܢܝܫܝ ܘܗܘܝܢ (ܐܝܫ) ܚܦܪ καὶ
γίνεται τὰ ἔσχατα αὐτοῦ χείρονα Matt. 12, 45 &c. With persons some-
times the abs. st. is employed, and sometimes the emph. st. Thus
ܡܓܚܠܐ ܗܘܐ "in his course he was fleet" Sim. 269 mid.; ܢܗܘܐ
ܪܒ ܓܝܪ ἔσται γὰρ μέγας Luke 1, 15; ܗܘܐ ܕܓܠܝܠܝܐ ἔστ οἱ
Γαλιλαῖοι οὗτοι ἁμαρτωλοί .... ἐγένοντο Luke 13, 2. But ܕܥܡܝܕ ܗܘܐ
"who had been blind (a blind man)" John 9, 13; ܡܝܬ ܗܘܐ "was dead"
Luke 15, 24 and 32; ܡܓܚܡܝܢ ܘܗܫܐ ܢܗܘܘܢ "and now let them
through this be cautious" Ov. 85, 7; ܝܩܠ .... ܕܐܬܘܬ ܚܒܝܫܬܐ "women who had been ill-treated by their husbands" Isaac I, 244 v. 407.
So with animals ܩܚܛܐ .... ܠܐ ܗܘܘ ܝܥܢܐ "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 ܐܡܗ ܕܝܢ ܡܗܝܡܢܬܐ ܗܘܬ "but his mother was a believer" Ov.
160, 16; ܡܗܝܡܢܐ ܗܘܬ would mean only "believed". How the two states
shift about here is shown by ܘܗܘܝܬ ܣܢܝܩܐ ܥܠ ܦܘܢܝܐ "and thou
be in need of conversion" Aphr. 144, 15, contrasted with ܥܠ ܦܘܢܝܐ ܠܐ
ܣܢܝܩ ܗܘܝܬ ibid., line 17. This is farther shown by the fact that for ܡܪܐ
ܕܝܩܐ ܗܘܐ δίκαιος ὤν Matt. 1, 19 P., or ܡܪܐ ܗܘܐ C., there stands in S. ܗܘܐ ܟܐܢ.
So for Matt. 10, 16 P. has the emph. st. and S. the abs. st.

D. On the other hand the Predicative Adjective with ܐܝܬ stands
quite regularly in the emph. st.: ܟܠܕܡ ܐܝܟܐ ܘܐܝܟܝܢ ܡܗܘܬܢܝܬܐ "every-
thing which is useful" Ov. 84, 17; ܝܬܝܪܬܐ ܐܝܠܝܢ ܗܘܬ ܟܐܢ ܗܘ ܡܠܐ "had the
word been redundant" Ov. 75, 23; ܩܠܝܠ ܐܝܟܢ ܐܝܠܝܢ ܘܪܚܩܐ "I (m.) am despised
and insignificant" Ov. 281, 26; ܘܠܐ ܗܘܕ ܠܗ ܐܝܟܠܝܬ "and, besides, it

(f.) is immortal" Aphr. 125, 10; ܘܬܘܒ ܡܪܒ̈ܝܢ ܐܝܠܝܣܘܦ "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.: ܐܬܚܙܝ ܢܨܝܚ "showed himself brave" Ov. 159, 9; ܐܫܬܟܚ ܙܟܝܐ "was found victorious" ibid. line 10; ܕܡܬܩܪܝܢ ܚܟܝ̈ܡܐ "who are called wise men" Aphr. 506, 17 &c., but ܐܫܬܟܚܬ ܒܛܢܐ εὑρέθη ἐν γαστρὶ ἔχουσα Matt. 1, 18; ܟܕ ܡܫܬܟܚܝܢ ܣܦܝ̈ܩܝ ܡܢ ܟܠܗ ܝܕܥܬܐ "are found devoid of all knowledge" Spic. 2, 18; ܕܡ̈ܠܝܟ ܐܫܬܟܚ̈ܝ "your words proved false" Joseph 38 ult. [Ov. 288, 7]. For ܡܬܚܙܝܢ ܫܦܝܪ̈ܝܐ "φαίνονται ὡραῖοι" Matt. 23, 27 P., Aphr. 307, 5 has ܡܕ' ܡܬܚܙܝܢ; the reading is different in S.

F. The Predicative Adjective, however, stands of necessity in the emph. st. when it is quite definitely determined: ܝܥܩܘܒ ܗܘ ܪܕܝܦܐ ܘܥܣܘ ܪܕܘܦܐ "Jacob is the persecuted, and Esau the persecutor" Aphr. 403, 14 (v. ibid. 403 sqq. for several other such sentences); ܐܢܐ ܐܢܐ ܩܕܡܝܐ ܘܐܢܐ ܐܢܐ ܐܚܪܝܐ "I am the first, and I am the last" Is. 48, 12; ܗܘܐ ܓܝܪ ܗܘ ܡܝܬܪܐ ܒܟܠܗ ܡܠܟܘܬܐ "for he was certainly the most distinguished person in all the kingdom" Aphr. 55, 3; ܕܝܬܩܐ ܐܚܪܝܬܐ ܕܗܝ ܩܕܡܝܬܐ "the last testament, which is the first" Aphr. 28, 9; ܘܐܝܢܐ ܚܛܝܐ ܘܐܝܢܐ ܙܟܝܐ "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: ܡܠܟ ܒܒܠ "king of Babylon" Aphr. 468, 18 (along with ܡܠܟܐ ܕܒܒܠ ibid. 471, 16 as well as 2 Kings 20, 12, and frequently); ܚܝܘܬܐ ܫܢܐ "belua dentis" i. e. "rending animal" ["carnivorous animal", "wild beast"] frequently; ܥܘܗܕܢ ܡܪܗ "remembrance of his master" Ov. 185, 12; ܒܡܬܚ ܟܝܠܐ ܕܚܘ̈ܒܐ "in the overflowing of the measure of debts" Aphr. 462, 3; ܡܢ ܛܢܦܘ ܪܓܬܐ ܕܚܬܗ "by reason of the uncleanness of the lust after his sister" (i. e. "his unclean lust after &c.") Aphr. 354, 6; ܩܠܐ ܕܙܡܝܪ̈ܬܐ "the sound of songs" Aphr. 229, 18; &c. In all these cases the emph. st. with ܕ might likewise

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be used. But this is not permissible in specially close combinations, like ܒܥܠܕܒܒܐ "enemy"; ܫܩܠ ܛܥܢܐ "taking up the burden", *i. e.* "zeal"; ܒܝܬ ܕܝܢܐ "judgment"; ܒܝܬ ܡܐܟܠܐ "refectorium" (and in other combinations with ܒܝܬ); ܒܪ ܟܝܢܗ "son of his nature" *i. e.* "of the same nature as he is"; ܒܪ ܚܐܪܐ "a freeman" ["son of the free"] (and others with ܒܪ, ܒܪܬ, ܒܢܝ, ܒܢܬ) &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: ܚܣܝܪ ܗܘܢܐ or ܫܩܝܠ ܗܘܢܐ "taken *or* bereft of understanding" *i. e.* "without understanding" Aphr. 53, 13; Jul. 47, 10, and frequently; ܣܚܝܦܝ ܠܒܐ "whose heart has been torn out", *i. e.* "without understanding" Mart. I, 35 mid.; ܠܒܝܫܝ ܙܚܝܬܗ "clothed in splendour" Joseph 196, 6 [Ov. 296, 10]; ܠܝܛܝ ܢܦܫܐ "whose life is accursed" Aphr. 110 *ult.*; ܣܓܝܝ ܐܕܫܐ "of many forms" Ov. 168, 23; ܝܩܝܪܝ ܒܕܡܝܐ "πολύτιμον" Matt. 13, 46 [lit. "heavy *or* costly in price (pl.)] &c. With affixed (reflexive) Personal pronoun, ܚܡܝܡ ܠܚܡܬܗ "he of murderous anger" Ephr. Nis. 1, 149 &c.; ܡܢ ܟܠ ܕܩܪܝܒ ܠܕܡܗܘܢ "from any that is close to them in blood" Aphr. 232, 15 (cf. § 224*). And thus even ܟܠܗ ܕܟܐ "the completely pure man" ('the man whose totality is pure') Ephr. Nis. 31, 122, and ܟܠܗ ܕܠܝܚ "the completely troubled one" *ibid.* 123. Cases like ܗܘ ܕܥܫܝܢ ܒܓܘܫܡܗ "strong in body (pl.)" Spic. 5, 19 are rare; the emph. st. in that instance was occasioned by ܗܘ coming between,—a particle inserted here for the sake of emphasis (§ 221).

B. But otherwise the connection by ܕ 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.* ܪܘܚܐ ܕܩܘܕܫܐ and ܪܘܚ ܩܘܕܫܐ "the spirit of holiness" *i. e.* "the Holy Spirit"; ܩܪܝܬܐ ܩܕܝܫܬܐ and ܩܕ' ܕܩܪܝܬܐ; ܡܕܝܢܬܐ ܩܕܝܫܬܐ and ܩܕ' ܕܡܕ' "the holy city"; ܒܥܠܡܐ ܕܓܠܐ "in the deceitful world" Aphr. 462, 6; ܦܐܪܐ ܡܪܝܪܐ "bitter fruits" Aphr. 473, 11; ܚܐܪܘܬܐ ܕܠܥܠܡ "everlasting liberty" Ephr. III, 250 B; ܓܦܬܐ ܒܪܝܟܬܐ "the blessed vine" Aphr. 446, 3; ܡܡܘܢܐ ܕܛܥܝܘ and ܡܡܘܢܐ ܕܕܓܠܐ "counterfeit money" Aphr. 301 *ult.*, 285 *ult.*; ܚܘܒܐ ܕܫܪܝܪܐ "true love" Spic. 7, 1; ܒܝܬ ܓܙܐ ܕܣܓܝܐܐ "considerable store-chambers" Land III, 215, 13; and many like cases. So too in cases like ܛܘܪ ܣܝܢܝ "Mt. Sinai" Ephr.

II, 488 B, and elsewhere, alongside of ܡܫܝܚܐ ܝܘܪܕ Ephr. II, 433 F; ܒܐܪܥܐ ܡܨܪܝܢ "in the land of Egypt" Aphr. 313, 5, together with the more usual ܒܐܪܥܐ ܕܡܨܪܝܢ *ibid.* line 4, &c. (where even the relation of Apposition would be allowable). But the Construct State can never stand before the ܕ 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.* ܒܪܗ ܕܐܠܗܐ "the Son of God" frequently, as well as ܒܪܐ ܕܐܠܗܐ; ܡܠܚܗ ܕܐܪܥܐ τὸ ἅλας τῆς γῆς Matt. 5, 13 P. C. Aphr. 457, 7 (S. ܡܠܚܐ); ܐܠܗܗܘܢ ܕܟܪܝܣܛܝܢܐ "the God of the Christians" Ov. 161, 13; ܒܢܝܗ ܕܥܕܬܐ "the children (adherents) of the Church" Ov, 221, 2 = ܒܢܝ ܥܕܬܐ *id.* 216, 16 and often; as well as innumerable other instances. But the following would hardly be admissible— ܐܪܥܗ ܕܡܨܪܝܢ "the land of Egypt" (Genitive of identity); ܪܘܚܗ ܕܩܘܕܫܐ "the Holy Spirit" (Genitive of quality). ܐܒܗܝܗ ܕܡܨܪܝܢ could only mean "the fathers of Egypt" (the latter being thought of as their child); "the Egyptian fathers" is ܐܒܗܬܐ ܡܨܪܝܐ Jul. 56, 23. It is true there is no sharp line of demarcation here. Thus we have even ܫܒܝܬܗ ܕܡܕܝܢܬܐ "the prisoners from the city" Jul. 58, 18.

D. Examples, in which several forms of Genitive connection are associated, are ܝܠܕܗ ܕܟܝܢܐ ܐܢܫܝܐ ܕܒܪܗ ܕܐܠܗܐ "the birth of the human nature of the Son of God" Jul. 155, 15; ܙܒܢܐ ܕܫܘܠܡ ܡܕܒܪܢܘܬܗܘܢ ܕܒܢܝ ܫܡ "the time of the end of the administration of the sons of Shem" Aphr. 88, 13; ܩܢܝܐ ܕܒܝܬ ܚܡܘܗܝ ܕܡܘܫܐ "the Kenites of the house of Moses' father-in-law" Aphr. 254, 15; ܦܠܓܗ ܓܪܒܝܝܐ ܕܐܣܬܐ ܕܩܕܫܐ ܕܒܥܕܬܐ "the northern half of the wall of the sanctuary in the Church of his town" Ov. 190, 13; ܘܒܕܢܚܗ ܕܢܘܗܪܐ ܕܐܝܢܓܠܐ ܘܒܦܐܪܝܢܘܬܗ ܕܙܝܬܐ ܡܢܗܪܢܐ "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. ܒܝܬ ܝܥܩܘܒ ܒܫܡܗ Aphr. 323, 4 is only an apparent exception; it means "by the name—'those of the house of Jacob'" (§ 209 A): So ܒܝܘܡܝ ܕܒܝܬ ܕܝܩܠܛܝܢܘܣ "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. ܩ̈ܘܕܫܐ ܘܐܝܬܪܘܬܗ ܕܐܝܣܪܝܠ "Israel's boasting about the distinction of meats" Aphr. 313, 12; ܚܛܝ ܩܘܡܐ ܕܐܕܡ "the transgression of the ordinance by Adam" Aphr. 419, 13; ܗܘܐ ܓܝܪ ܥܝܕܗ ܕܐܒܪܗܡ ܟܠܝܘܡ "for it was Abraham's daily custom" Aphr. 391, 8; ܪܘܚܐ ܩܘܕܫܐ ܕܐܒܘܟܘܢ "the Holy Spirit of your Father" Aphr. 415, 8; ܐܝܕܗ ܕܣܡܠܐ "his hand of the left" i. e. "his left hand", and thus frequently with ܕܝܡܝܢܐ and ܕܣܡܠܐ "right" and "left"; ܣܦܪܟ ܕܚܝܐ "thy book of life" Ps. 69, 28; ܟܝܢܢ ܕܡܢ ܥܦܪܐ "our nature which is of dust" Aphr. 41, 17 &c. A different construction, and one of a Hebrew type, is found in ܓܘܫܡܐ ܕܐܬܚܙܝܢ "their visible body" Aphr. 179, 1.

§ 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 ܫܦܝܪ (¹) ܒܚܙܘܐ "beautiful in appearance" Gen. 12, 11; ܐܣܝܐ ܪܒܐ ܕܝܬܝܪ ܒܟܠ "the great physician, excelling in everything" Ov. 193, 21; ܢܣܒܝ ܒܐܦܐ "accipientes vultum", i. e. "hypocrites", frequently; ܚܐܪܝ ܢܦܫܗ "master of himself", "free" Spic. 19, 8; ܟܣܝ ܟܝܢܗܘܢ ܐܠܗܝܐ ܡܢ ܟܠ "their divine nature concealed from all" Jul. 41, 10 ; ܐܝܟ ܐܚܪ̈ܢܐ ܒܣܝܪܝܢ ܡܢ ܫܡܘܥܝܗܘܢ "like others, despised by their hearers" Ov. 179, 11; ܙܒܢܐ ܣܝܡ ܒܢܒ̈ܝܐ "the time determined by the prophets" Mart. I, 11, 2; ܢܒܝܛ ܚܐܪ ܒܝ "who look keenly to 'give me'" Aphr. 286, 8; ܠܒܝܫܝ ܡܫܝܚܐ "who has put on Christ" Ov. 397, 12; ܘܪܓܡܬ ܠܐܝܠܝܢ ܕܡܫܬܕܪܝܢ ܠܘܬܗ 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 ܡܠܬܐ ܡܚܝܠܬܐ ܐܟܘܬܗ "a word of potency like it" Ov. 21, 18; and so even ܐܬܝܠܕ ܕܠܐ ܙܘܘܓ "born without connection" Ov. 91, 21. This construction in the case of the substantive is limited to one or two constant combinations like ܡܣܒ ܒܐܦܐ "acceptatio vultus" i. e. "hypocrisy"; ܡܦܩ ܒܪܘܚܐ (or ܡܦܩ ܪܘܚܐ) "going forth into the wind (?)" "defence, excuse"; cf. ܡܣܡ ܒܪܝܫܐ "the laying upon the head" (Inf.) i. e. "punishment"; ܡܣܒ ܒܚܫܒܐ "thought".

(¹) Var. ܒܚܙܬܗ.

§ 207. In rare cases Adjectives stand thus in the Constr. St. be- Constr. St. before fore adverbs also, which in fact resemble a combination of preposition Adverbs. and substantive: ܡܿܬܝܼܢ ܡܚܼܠ "who die quickly" Mart. I, 79, 10; ܗܿܘܙ ܠܲܡ̈ܐܲܢܪ ܠܓܐ ܒܣܝ̈ܚܬܗ "that leap nimbly over its valleys" Mart. I, 47, 1; ܒܝܫܬ ܚܝ̈ܐ "leading a miserable life" (κακόβιοι) Jul. 112, 13; ܡܿܩܝܼ ܒܟܠ ܚܟܼܡ "persons well-experienced in all things" Jul. 162, 10; ܡܩܝ̈ܠܐ ܒܦܓܪܐ .... ܡܩܝܼܡܝܼܢ ܒܪܘܚܐ "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. ܡܿܩܝܼ ܢܦܫ εὐπαθοῦντες Ps. 91, 15 Hex.; and indeed the whole of this construction is modelled upon the Greek. Similarly occur the circumlocutions for "self", like ܪܚܡ ܢܦܫܗ φίλαυτοι 2 Tim. 3, 2, Hark. Even Cyrillona ZDMG XXVII, 573 v. 267 has thus ܚܘܝܐ ܗܿܘ ܕܢܦܫܗ ܡܿܟܒܫ "the serpent that has crushed himself".

§ 208. A. The Construct State must stand *immediately* before the Separation of Genitive Genitive. Only short words like the postpositive particles ܓܝܪ, ܕܝܢ, ܠܡ &c., from as well as ܗܘܐ and such like, may sometimes interrupt the succession: Governing-word. ܒܢ̈ܝ ܕܝܢ ܒܠܐ "filii vero Balae" Land III, 39, 16; ܐܠܗܐ ܓܝܪ ܕܫܡܝܐ "deus enim coeli" Jul. 54, 28; ܥܠܬ ܓܝܪ ܡܒܛܠܢܘܬܐ "now the cause of the abolishing" Ephr. II, 124 B; ܥܠܬ ܟܝܬ ܕܟܐܒܐ "the cause, to wit, of the pain" Ephr. II, 108 A; ܘܣܒ̈ܝܬ ܠܡ ܕܚܪܝܢܘܬܗܘܢ "and farther those who are vain of their litigiousness" Statuti della Scuola di Nisibi (Guidi) 15, 10; ܕܒܢ̈ܝ ܐܢܘܢ ܕܙܕ̈ܝܩܐ "that they are the sons of the righteous" Ephr. II, 384 D; ܓܒܪ ܗܘܐ ܕܚܝܠܐ "he was a mighty man of strength" Judges 11, 1 &c. More remarkable is ܟܓܠܐ ܡܕܝܢ ܕܬܪ̈ܝܗܘܢ ܐܣܛ̈ܕܘܢ "for a distance of two stadia from it" Jul. 229, 4.

Cf. farther § 327.

As a somewhat isolated instance stands ܟܬܘ̈ܒܐ ܘܩܪ̈ܘܝܐ ܕܫ̈ܡܗܝܗܘܢ "writers and readers of their names" Land 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 ܕ is employed. Not only may the latter have an attributive word with it, as in ܫܘܚ̈ܠܦܐ ܚ̈ܠܝܐ ܕܚܛܝܬܐ "the sweet allurements of sin" Ov. 159, 15 (which might also stand thus: ܫܘ

ܪܒܝ), but additional words are also allowed to intervene. Cf.
ܡܬܚܒܪ ܗܘܐ ܬܘܒ ܘܐܬܚܢܠ "and he was, again, a companion of the mourning"
Ov. 207, 21; ܕܟܪ ܗܘܐ ܐܠܗܐ ܒܕܡܘܬ ܚܟܡ ܐܚܝܕܡܠܐ ܓܠܐ "because after the image
of God the lordly reason has been made" Moes. II, 94 v. 296; ܐܠܝܘܕܗ
ܬܒ ܩܒܠ ܓܒܪܐ ܕ ܩܛܓܘܪܣܐ ܠܬ ܡܢ ܐܙܕ ܡܪܡ "accusations were brought against
a man before Narsi Tamšābōr" Mart. I, 123; ܡܥܩܕܬܬܘܗܝ ܠܟܠܗ ܓܡܪ ܐܠܝܘ
ܐܝܫ ܘܒܠܐ ܗܘܐ ܡܚܙܪ ܩܕܡ "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; ܡܛܠܕܗܐ ܢܬܩܢܬܐ ܗܝܡܢܘܬܢ ܕܟܠܗ ܗܘ ܩܝܡ ܐ
ܐܒܢܐ ܗܝ ܕܟ ܐܘܓܪ "thus also of all our faith the foundation is that firm
stone" Aphr. 6, 16; ܐܝ ܐܝ ܐܣܦ ܐܬ ܟܓܬܐ ܕܟܘܪ "supplies even for only one
year" Sim. 346 mid.

§ 209. A. In these cases already the superior independence of ܕ,
properly a Demonstrative-(Relative-)Pronoun ("that of"), is shown. This
becomes still more conspicuous when no governing word is expressed;
ܥܡ ܕܒܝܬ ܗܪܘܕܘܣ μετὰ τῶν Ἡρωδιανῶν Matt. 22, 16 P. (ܕܝ ܗܪܘܕ
C. S.); ܕܒܝܬ ܝܥܩܘܒ "those of the house of Jacob" frequently; ܕܒܝܬ ܓܠܐ
ܡܕܡܣܢ "on the adherents of Marcion" Ov. 193, 17; ܕܐܪܒܥܝ "the season
of the forty-days' fast" Sim. 376, sq.; ܡ ܕܡܪܥܫܝܐ "from the district of the
Mar'ashenes" Sim. 356, 1; ܢܪ ܕܢܘܪܐ ܘܕܪܘܚܐ "those rejoice who are of the
fire and the spirit" Ephr. (Lamy) I, 57 Str. 7; ܕܘܥܬܐ ܘܕܬܡܗܐ ܚܠܝ ܗܘܐ
"for it was a matter of terror and amazement" Sim. 355, 3; ܕܓܘܢܝܐ
"is worthy of blame" Philox. 544, 9; ܟܠ ܡܢ ܕܐܝܬܘܗܝ ܕܡܪܢ "every one who is
the Lord's" Ov. 168, 19; ܕܝܡܝܢܐ ܐܬܩܪܝܘ "are called those of the right hand
(= 'the just')" Spic. 12, 4; ܕܣܡܠܐ ܘܕ "those on the left" ibid. 12, 6;
ܕ ܓܘ ܗܘܐ "was common" Ov. 167, 24; ܕܩܣܪ ܗܒܘ ܗܟܝܠ ἀπό-
δοτε οὖν τὰ Καίσαρος Καίσαρι Matt. 22, 21; ܡ ܕܡܣܟܢܐ "from that which
belongs to the poor" Ov. 190, 16; ܕ ܐܣܠܝܟ ܕܢܬܚܒ "who has robbed the
property of his companion" Aphr. 423, 19; ܕܩܝܣܐ "made of wood" Jac.
Sar. in ZDMG XXIX, 109 v. 30; ܕܙܒܢܐ πρόσκαιροί εἰσιν Mark 4, 17;
ܥܡܠܗܘܢ ܕܗܘܐ ܕܐܚܪܢܐ "their toil, which had become (the property)
of others" Aphr. 506, 3, and frequently ܕ ܗܘܐ, and many like in-
stances. To this place belongs also ܢܣܒܗ ܕܬܪܝܢ ܠܐܢܬܬܐ καὶ ἔλαβεν ὁ
δεύτερος τὴν γυναῖκα Luke 20, 30 P. S. (where C. reads differently,

ܗܘ ܠܠܐܢ); cf. v. 31, and 19, 18 (§ 239). Somewhat different are cases like ܠܪܙܓܝܠܐ ܟܬܪܒܝܢ ܙܘܡܗ ܗܘ ܠܐ "and their fast did not resemble that of the inhabitants of Jezreel" Aphr. 50, 11; ܗܘܕܒܝܗ ܠܐܝܓܝܠܐ ܕܩܝܢ ܘܐܫܬܠܝ ܘܕܗܒܝܠ "Abel's offering was accepted and Cain's rejected" Aphr. 60, *ult.*; ܘܥܠ ܫܡܥܘܢ ܢܗܘܘ ܡܐܓܝܢ "they raised accusations against us and Simeon" Mart. I, 19 *inf.*

B. To this section may be joined certain adverbial applications of ܕ, such as the following: ܕܗܫܐ "for the moment", "for the nonce", "now"; ܕܒܥܓܠ "immediately" (both occurring frequently); ܕܝܘܡܢܐ σήμερον Matt. 6, 11 C.; ܕܬܪܬܝܢ ܙܒܢܝܢ "twice", or "a second time" Gen. 43, 10; Eccl. 6, 6; Matt. 26, 42; John 3, 4; Sim. 300, 2; 317 mid.; ܕܬܢܝܢܘܬ "for the second time" Bedjan, Mart. II, 562, 6; 605, 17. Farther we have the favourite construction of ܨܦ with ܕ "to be concerned for that which is of ⋮. ." *i. e.* "to be concerned about": ܠܐ ܬܐܨܦܘܢ ܠܢܦܫܟܘܢ μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν Luke 12, 22 C. (ܠܢܦܫܐ S.); ܨܦ ܕܐܓܘܢܐ "cared for the combat" Ephr. in Wright's Cat. 689 *a*, 3; ܘܗܘܘ ܢܐܨܦܝܢ ܕܠܗܘܢ ܐܝܟ ܕܗܕܡܝܗܘܢ "and they must care for them as for their own members" Ov. 216, *ult.*; ܢܐܨܦܝܢ ܕܟܠܡܕܡ "care for everything" Jos. St. 3, 11, and frequently thus, with ܕ (and ܥܠ § 225). Thus too ܠܐ is used sometimes: ܟܠܢܫ ܨܦ ܗܘ ܥܠ ܒܝܬܗ ܘܥܠ ܡܪܥܝܬܗ ܠܐ ܨܦ "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 ܡܬܚܫܒ ܕܝܘܡܐ φρονῶν ἡμέραν Rom. 14, 6; ܠܐ ܡܬܚܫܒ ܐܢܬ ܕܐܠܗܐ ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ Matt. 16, 23. All these combinations with ܕ 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 ܒܣܪ ܕܟܠ ܚܝܘܬܐ "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: ܒܪ ܫܢܬܐ "*filius anni*" "a (person, animal or thing, which is) one-year old" (often); ܬܪܬܝܢ ܒܢܬ ܡܠܟܐ "two king's-daughters" Aphr. 408, 3, 4; ܒܪ ܥܠܡܐ "a son of the world" *i. e.* "a layman" Sim. 286, 6;

ܫܡ ܡܠܟܐ ܚܓ ܛτὶς βασιλικός John 4, 46 (v. 49 ܡܠܟܐ) ܗܘ ܘ ὁ βασιλικός;
C. merely ܡܠܟܐ; (ܫܡ ܐܢܫ ܓܙ) "a brother's son" Mart. I, 149 mid.,
and of course quite properly in words like ܒܥܠܕܒܒܐ "the enemy" or "an
enemy".

D. CO-ORDINATION.

§ 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:
ܡܠܟܐ ܛܒܐ, ܡܠܟܬܐ ܛܒܬܐ, ܡܠܟܐ ܛܒܐ, ܡܠܟܬܐ ܛܒܬܐ &c.

B. ܐܚܪܢ and ܣܓܝ, however, often come in before the substantive,
e. g. ܐܚܪܢܐ ܡܬܠܐ "ἄλλην παραβολήν" Matt. 13, 24 P. or ܡܬܠܐ ܐܚܪܢܐ C.
(S. 'ܐ 'ܡ); 13, 31 and 33 P. (in both passages in C. and S. 'ܐ 'ܡ); ܐܚܪܢܐ
ܦܠܚܐ ܐܚܪܢܐ ἄλλοις γεωργοῖς Matt. 21, 41 P. (C. and S. 'ܐ 'ܟ); ܐܚܪܢܐ
ܡܚܫܒܬܐ "ἕτερον λογισμόν" Sap. 19, 3; ܐܚܪܢܝܬܐ ܡܚܫܒܬܐ "other reasons"
John Eph. 395, 12; and in the Abs. St. (§ 203) ܐܚܪܢ ܡܪܐ "another master"
Mart. I, 235 *inf.*; ܒܫܡ ܐܚܪܢ "in another name" Ephr. II, 555 A;
ܐܚܪܢ ܐܪܙܐ "another secret" Ephr. (Lamy) II, 739, 14; cf. line 20, and 741, 7;
ܒܓܒܗ ܐܚܪܢ "at his other side" *ibid.* 765, 2 and many others.—ܣܓܝܐܐ
ܣܓܝܐܐ ܢܒܝܐ ܟܐܢܐ ܘܙܕܝܩܐ πολλοὶ προφῆται καὶ δίκαιοι Matt. 13, 7; ܐܢܫܐ
"many men" Aphr. 505, 7; ܣܓܝܐܬܐ ܙܒܢ "many times" Ephr. I, 398 F;
ܣܓܝܐܬܐ ܢܦܫܐ ܬܘܒ "many souls, farther" Land II, 326, 2 &c. But
both these words are far oftener placed after the substantive. ܦܠܢ too
is often put first: ܦܠܢ ܡܕܡ "such and such a thing" John Eph.
192, 21; ܦܠܢ ܡܕܝܢܬܐ "in a certain town" *ibid.* 1, 20; ܦܠܢ ܣܘܥܪܢܐ
"on this appointed business" Ephr. II, 179 A; but *ibid.* also the
usual order: ܦܠܢ ܕܒܚܐ "on such and such a sacrifice".

In rare instances the adjective when emphatic also precedes, especially
with the poets, *e. g.* ܩܕܡܝܬܐ ܫܬܐܣܬܐ "the first foundation" Spic. 49, 20;
ܡܕܟܝܬܐ ܢܦܫܐ "of the cleansed soul" Ov. 261, 14; ܢܟܦܬܐ ܒܬܘܠܘܬܟܝ "thy
chaste virginity" *ibid.* line 16; ܝܥܢܐ ܡܘܬܐ "greedy death" Ephr. Nis. p. 57 v. 67.
Certain adjectives of praise or dispraise are frequently placed first, like
ܩܕܝܫܐ "the holy (sg.)"; ܛܘܒܢܐ, f. ܛܘܒܢܝܬܐ "the (m. *or* f. sg.) happy (*or*
blessed)"; ܒܪܝܟܐ "the blessed (sg.)"; ܡܝܬܪܐ "the excellent (sg.)";

"the wicked (sg.)"; ܠܝܛܐ "the accursed (sg.)" &c., *e. g.* ܐܩܩܝܘܣ ܫܒܝܚܐ "the splendid Akakios" Ov. 162, 21; ܣܪܓܝܣ ܕܝܢ ܡܝܬܪܐ "but the excellent Sergius" Jos. Styl. 84, 6; ܡܪܝܡ ܡܒܪܟܬܐ "the Blessed Mary" Aphr. 180, 2; ܗܢܐ ܠܝܛܐ ܬܡܫܒܘܪ "this accursed Tamšabōr" Mart. I, 124, 2; ܝܘܠܝܢܐ ܪܫܝܥܐ "the godless Julian" Ov. 160, 14 &c.; also in accumulations of adjectives like ܒܣܝܠܝܘܣ ܩܕܝܫܐ ܓܒܝܐ ܘܪܒܐ "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: ܛܘܒܢܐ ܡܪܝ ܫܡܥܘܢ ܩܕܝܫܐ "the blessed Mār Simeon, the holy" Sim. 269 *supr.*

The attributive Adjective may be separated from its substantive: ܫܦܝܪ ܗܘ ܓܝܪ ܥܒܕܐ ܗܢܐ "*opus est enim pulchrum hoc*" Spic. 1, 20; ܘܒܐܝܕܝܐ ܕܒܢܝܢܫܐ ܣܝܡܢ ܗܘ̈ܝ ܣܘܥܪ̈ܢܐ ܟܠܗܘܢ ܪܘܪ̈ܒܐ ܘܙܥܘܪ̈ܐ "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 Apposition.
word: ܡܠܟܐ ܐܢܣܛܘܣ "the emperor Anastasius" Jos. Styl. 28, 2; 42, 3; 90, 10; ܐܢܣܛܘܣ ܡܠܟܐ "Anastasius the emperor" *ibid.* 26, 7; ܡܗܝܡܢܐ ܐܢܣܛܘܣ "the believing emperor Anastasius" *ibid.* 8, 8; 16, 18. Upon the whole, additional forms indicating respect incline to precede the leading word (thus always ܡܪܢ "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 ܡܝܬܪܐ ܘܪܚܡ ܡܫܝܚܐ ܡܪܝ ܛܝܡܬܐܘܣ ܐܦܣܩܘܦܐ "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 sub- Loose Apposition.
stitution or parallelism. Examples like ܘܣܒܥ ܠܡܥܩ̈ܐ ܘܠܟܦܢ̈ܐ ܒܚܡܫܐ ܓܪ̈ܨܝܢ ܘܒܬܪ̈ܝܢ ܢܘ̈ܢܝܢ ܚܡܫܐ ܐܠܦ̈ܝܢ ܓܒܪ̈ܐ "and he satisfied distressed, hungering people with five loaves and two fishes—five thousand men" Aphr. 42, 17; ܒܐܪܥܐ ܕܒܥܠܕܒ̈ܒܘܗܝ ܒܐܪܥܐ ܕܡܘܐܒ "in the land of his enemies, in the land of Moab" (notice the repetition of the prep.) Aphr. 161, 12; ܡܛܠ ܕܦܨܚܐ ܕܝܗ̈ܘܕܝܐ ܐܪܒܬܥܣܪ ܗܘ ܒܝܪܚܐ ܗܘ ܕܝܢ ܠܠܝܗ "for the Passover of the Jews is the fourteenth day of the month,—in fact its night and

day" Aphr. 223, 11; ܦܢܪ̈ܝ ܗܘܐ ܚܡܪܐ ܚܡܫܐ ܝܬܝܒ ܚܡܠܢܝ "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.

Apposition in Words denoting Measure.

§ 214. Apposition is generally made use of in the case of words denoting measure, like ܚܡܫܝܢ ܡܟܝܠܝܢ ܕܚܠ ἕκατον βάτους ἐλαίου Luke 16, 6, cf. v. 7; ܚܠܬܐ ܚܡܪ ܐܘܩܝܣ ܬܠܬ "for with three ounces of bread" Ov. 182, 10; ܬܠܬܝܢ ܚܛܝ ܬܫܠ "thirty measures of wheat" Jos. St. 21, 20; ܚܡܫܐ ܟܣܦܐ ܥܣܪ "ten loads of silver-pieces" Jos. St. 10, 21; ܡܕܦܢ ܚܕ ܘܦܠܓܗ ܛܠܦܚܐ ܦܘܠ "a measure and a-half of pulse" Sim. 360 *inf.*; ܡܠܐ ܦܘܦܝ ܚܦܢܐ "a handful of dust" Aphr. 154, 5, and many similar cases. The genitive connection with ܕ would also be allowable here.

Apposition of "much", "little"; "many", "few".

§ 215. ܩܠܝܠ and ܣܓܝܐܐ often remain, unaltered in form, like adverbs, and standing either before or after the qualified word: ܢܘ̈ܢܐ ܣܓܝ̈ܐ "many fishes" Sim. 273, 14; ܢܡ̈ܪܐ ܣܓܝ̈ܐ "many leopards" Land III, 335, 17; ܡܪ̈ܓܢܝܬܐ ܣܓܝ̈ܐ "many pearls" *ibid.* line 21; ܣܓܝ̈ܐ ܨܒ̈ܘܬܐ "many things" Spic. 6, 6; ܣܓܝ̈ܐ ܩܪ̈ܒܐ "many wars" Sim. 282 mid.; ܒܘܝܐ ܩܠܝܠ "a little consolation" Jos. St. 32, 10; ܗܢ ܗܘܦܟܐ ܩܠܝܠ "this brief exhortation" Aphr. 331, 2; ܩܠܝܠ ܢܘܢ̈ܐ ܐܩܪ̈ܝܡ ὀλίγα ἰχθύδια Matt. 15, 34 P. (S. merely ܩܠܝܠ ܢܘܢ̈ܐ); ܝܘܡ̈ܬܐ ܩܠܝܠ οὐ πολλὰς ἡμέρας John 2, 12 (for the same in Luke 15, 13, ܩܠܝܠ ܝܘܡ̈ܬܐ); ܗܢ ܩܠܝܠ ܚܘܝܐ "this short demonstration" Aphr. 244, 7; ܗܠܝܢ ܩܠܝܠ ܡ̈ܠܝ ܫܠܡܐ "these few words of peace" Aphr. 298, 19; ܩܠܝܠ ܫܡܫܐ "a little sun" Aphr. 130, 18; cf. ܩܠܝܠ ܡܢ ܣܛܢܐ "a little of Satan" Aphr. 130, 19; and ܩܠܝܠ ܗܠܝܢ ܡܢ ܣܓܝ̈ܐ "these few things out of many" Jos. St. 91, 15; Jul. 98, 13; and similar instances. The abstract word ܣܘܓܐܐ is also employed in this way: ܣܘܓܐܐ ܓܒܪܐ "many men" Ephr. I, 520 *ult.*—521, 1; ܣܘܓܐܐ ܠ̈ܘܝܐ "many Levites" *ibid.* 544 F.; ܣܘܓܐܐ ܥܒܕܐ עבדה הרבה מאד Job 1, 3; ܣܘܓܐܐ ܕܚܟܡܬܐ ܘܣܘܟܠܐ ܘܒܝܢܬܐ ܘܦܘܪܫܢܐ "for, wisdom and understanding and insight in much abundance" Ov. 191, 13;— ܣܘܓܐܐ ܪܒܐ ܕܪ̈ܟܫܐ ܘܡܪ̈ܟܒܬܐ "horses and chariots in very great number" Land III, 331, 8.(1)

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(1) On ܣܘܓܐܐ "very", "much" v. § 243.

§ 216. A mode of Apposition is formed also by cases like ܘܗ ܠܓܥ ܡܩܕܡ Expression of ܡܝܚܕܐ ܟܝܣܘܝ̈ "and he first (as the first) entered" Ephr. (Lamy) I, 535, 15; condition ܡܩܒܝ ܙܚܠܢܐ ܡܝܚܕܐ ܟܩܢ ܗܘܐ "he was the first to show good will" Jos. St. or state ("as"). 23, 17; ܐܣܚܩ ܟܕ ܚܝܡܚܝ ܟܝܚ ܐܘܠܕ ܠܝܥܩܘܒ "Isaac, when sixty years of age, begat Jacob" Aphr. 464, 10; ܐܠܝܐ ܗܘܐ ܐܫܬܚܪ ܗܡܢ "Haman had been left remaining as one who had escaped" Aphr. 52, 15; ܡܬܝܗܒܬܐ ܡܐܟܘܠܬܐ ܠܡܗܝܡܢܐ "and has been given as nutriment to believers" Aphr. 114, 2; ܝܦܬܚ ܪܕܝܦܐ ܩܡ ܪܝܫܐ ܠܥܡܗ "Jephthah, the persecuted, came forward as the head of his people" Aphr. 407, 14, and many others.

<div align="center">E. ܟܠ.</div>

§ 217. ܟܠ (ܟܠܐ) may be used in the Abs. St. as a substantive In Abs. for "everything", "everybody". Thus, in particular, expressions like and Emph. St. ܦܪܘܩ ܟܠ "the Redeemer of all" Ov. 208, 24; ܐܚܝܕ ܟܠ "παντοκράτωρ" frequently; ܡܪܐ ܟܠ "the Lord of all" Aphr. 22, 12; for the same we have ܡܪܢ ܕܟܠ Aphr. 63, 10; ܡܪܢܐ ܗܘ ܕܟܠ Spic. 27, 24; farther ܝܗܒ ܟܠ ܒܐܝܕܘܗܝ "put all things into his hands" Aphr. 123, 2 (from John 3, 35, where P. and C. have the more usual ܟܠܡܕܡ); ܕܬܗܘܐ ܟܠ ܠܟܠ "that thou mayest be all things to all men" Ov. 266, 15; ܗܘܝܢ ܟܠ "we would be everything" Spic. 20, 22; ܟܕ ܟܠ ܚܕܝܐ ܒܩܢܘܡܗ "while every one rejoices in his own house" Ephr. III, 651 A; ܡܢ ܟܠ ܕ "we demand of every man, that . . ." Jul. 15, 5 &c. On rare occasions it appears as an adverb "quite", "thoroughly": ܘܗܘܐ ܢܗܡ ܟܠܗ ܟܠ "and roared on continually" Sim. 393, 12; ܘܟܠ ܥܝܢܗ ܡܪܝܡܬܐ ܠܫܡܝܐ "whose eye was wholly lifted up to heaven" Ephr. II, 415 F.

In this way the Emph. St. ܟܠܐ (ܟܠܗ) is used for "the whole", "the universe": ܘܟܐ ܗܘܐ ܠܐ ܠܚܕ ܐܬܪܐ ܟܠܗ ܐܙܠ ܐܝܟ ܗܘ "does not everything (הכל) go to one place?" Eccl. 6, 6 Ceriani; ܡܣܓܕ ܡܢ ܟܠܗ "worshipped by all" Ephr. III, 532 C; f. ܣܓܝܕܐ ܡܢ ܟܠܗ ibid. 530 F; ܕܟܠܐ ܘܐܪܕܟܠܐ "the Architect of the universe" Ephr. Nis. p. 97 v. 110; ܟܠܢܐ ܟܠܐ ܒܫܠܡܐ "everything depends on peace" Ephr. Nis. p. 4 v. 46 &c.

§ 218. Much oftener ܟܠ stands in the Constr. St. We saw it be- In Constr. fore substantives both sg. and pl., § 202 D; cf. ܟܠ ܚܫܐ ܡܬܩܘܗ "for St. and with Suff.

in every way" Jul. 69, 12 (§ 208 A). With undetermined words ܟܠ means "every", "all" ("all" pl.). It may even stand before determined substantives: ܟܠ ܝܘܡ̈ܝ ܚܝ̈ܝܟ (ܚܝ̈ܝܗ) "all the days of thy (his) life" Jul. 14, 14, (Eccl. 8, 15).

In its favourite connection with the relative pronoun ܕ it means "every one, who", "all who", "all which": ܟܠ ܕܨܒܐ "every one, who pleased ..." Aphr. 328, 14; ܟܠ ܕܒܥܝܢ ܠܗ "all, who seek him" Aphr. 198, 10; ܟܠ ܕܩܢܐ ܗܘܐ "all that he had acquired" Ov. 165, 25 &c.

So also ܟܠ ܡܢ ܕ, ܟܠ ܐܝܢܐ ܕ "every one who" [whoever], and similar combinations (§ 236 D). Farther, as adverbially used: ܟܠ ܠܘܬ "quite near to" Cyrillona ZDMG XXVII, 578 v. 81 sq.; ܟܠ ܐܝܟ ܕ "precisely as" Jul. 92, 7; ܟܠ ܟܡܐ ܕ "just as much as"; ܟܠ ܐܡܬܝ ܕ "as often as", and the like.

Very often a substantive has ܟܠ 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.*: ܟܠܗ ܡܕܝܢܬܐ "the whole town" Jer. 4, 29; ܟܠܗ ܟܢܫܐ πᾶς ὁ ὄχλος Mark 2, 13; ܟܠܗ ܡܕܝܢܬܐ "the whole town" Ov. 207, 3, for which lin. 6 gives ܟܠܗ ܡܕܝܬܐ; ܢܦܫܝ ܟܠܗ "my whole soul" Ov. 164, 21; ܟܠܗ ܐܘܪܚܐ "the whole way" Joseph 192, 12; 214, 5 (in both passages Var. 'ܗ ܟ'); ܠܥܠ ܡܢ ܟܠܗ ܢܡܘܣܐ ܐܢܘܢ "they are above the whole law" Aphr. 30, 12.—*Plur.*: ܟܠܗܘܢ ܣܟܠܘ̈ܬܐ πάντα ... τὰ ἁμαρτήματα Mark 2, 28; ܟܠܗܘܢ ܢܚ̈ܠܐ "every valley" Is. 40, 3; Luke 3, 5 (Eccl. 1, 3 ܢܚ̈ܠܐ ܟܠ); ܟܠܗܘܢ ܗܠܝܢ ܨܒܘ̈ܬܐ "all these things" Aphr. 9, 10; ܟܠܗܘܢ ܩܠܝܪ̈ܝܩܘ "to all Clerics" Ov. 206, 11 &c. In other uses also the word has the pronominal suffixes attached: ܟܠܢ, ܟܠܟܘܢ, "we all", "you all"; ܟܠܗ "in him wholly, in him everywhere" Ov. 165, 9; ܟܠܗ ܡܬܩܝܡ ܥܡܝ "it remains entire with me" Aphr. 200, 1; ܐܝܠܢܐ ܕܟܠܗ ܚ̈ܝܐ ܗܘ "a tree, which is all life" Ov. 399, 22; ܥܢܘ ܟܠܗܘܢ .... "but they all answered" Sim. 321 mid., and many such. Also before relative-clauses ܟܠܗܝܢ ܕܐܡܪ "*omnia, quae dixit*" Joseph 256 *paen.* [Ov. 328, 7]; ܟܠܗܝܢ ܕܦܐܝܢ ܠܐܠܗܐ "in all things which are worthy of God" Ov. 173, 18 &c.

Notice, besides, the adverbial phrases: ܟܠ ܟܠܗ "entirely", which appears often; ܗܢܐ ܟܠܗ ("completely so") "very much so", "to that

extent", for which on stray occasions appear also ܗܘ̇ ܟܠܗ, ܐܝܟ ܗܘ̇,
ܟܠܗ ܩܢܐ. So also ܡܛܠ with relative-clause following: ܡܛܠ ܟܠ ܕܟܠܡܕܡ
ܕܥܒܕܘ ܒܗܝܡܢܘܬܐ "in all that they did, they distinguished themselves
by faith" Aphr. 20, 8; ܘܥܓܠܐܝܬ ܡܠܘ ܨܒܝܢܗ ܒܟܠ ܕܦܩܕ ܗܘܐ "and
speedily they carried out his wish in all that he commanded" Sim. 344, 22.

Cf. farther §§ 205 A; 347; 349; 358 B; 360 B.

F. ܡܕܡ.

§ 219. ܡܕܡ "something" is very often employed as a substantive;
also in distributive repetition ܡܕܡ ܡܕܡ "all sorts of things". Thus it
may even stand in the Genitive: ܕܟܠ ܡܕܡ "everything"—frequently;
ܕܚܠܬܐ ܕܟܠܡܕܡ "fear of any thing" Jul. 39, 9; ܒܝܥܢܘܬܐ ܕܟܠ ܡܕܡ "in greed
for all manner of things" Aphr. 289, 17; ܒܟܠ ܡܕܡ ܕܥܠܬܐ "on any pre-
text whatever" Aphr. 292, 2; or it may be followed by a genitive with ܕ:
ܡܕܡ ܕܡܬܐܟܠܢܐ "something eatable" Ov. 221, 9. It has often an attri-
butive adjective along with it: ܡܕܡ ܒܝܫܐ "something evil"; ܡܕܡ ܝܬܝܪ
"something more" Spic. 2, 20. Sometimes the adjective has the ending
ā, and it is a matter of uncertainty whether it is then the Abs. St. f.
(according to § 201) or the Emph. St. m.: ܡܕܡ ܝܬܝܪܐ Ov. 210 ult. =
214, 21; ܡܕܡ ܪܒܐ "something great" Moes. II, 104, v. 428; 156 v. 1241.
But the relative construction is more usual in that case ܡܕܡ ܕܒܝܫ &c.

Not seldom ܡܕܡ stands in apposition to a substantive, and with the
meaning "any one *or* thing whatever", or qualified by the negation "no,
none": ܕܡܕܡ ܓܘܢܝܐ ܠܐ ܐܝܬ ܒܗ "in which lies no advantage" Aphr. 230, 6;
ܕܠܐ ܛܘܠܫܐ ܡܕܡ ܩܪܒ ܠܘܬ ܬܪܥܝܬܗܘܢ "no pollution whatever approaches
their mind" Aphr. 428, 4; ܡܕܡ ܩܠܝܠܐ "a little" often; ܡܕܡ ܒܥܠܕܒܒܘܬܐ
"a certain enmity" Jos. St. 45, 5; — ܕܢܫܐܠ ܡܕܡ ܡܘܗܒܬܐ "that he de-
mand a gift" Jos. St. 78, 10; ܣܓܝܐܬܐ ܡܕܡ ܕܠܐ ܐܬܟܬܒ ܗܘܝ "many a
thing that was not written" Aphr. 343, 17; ܕܡܕܡ ܐܬܐ ܕܢܚܙܐ τί σημεῖον ἰδεῖν
Luke 23, 8; ܡܕܡ ܦܬܓܡܐ "a word" Matt. 27, 12 (there S. ܡ ܗܘ ܡ);
Luke 23, 9; ܕܚܙܘ ܡܕܡ ܚܙܘܐ "that they had a vision of some sort"
Isaac II, 218 v. 318; ܐܢܫܐ ܡܕܡ "several men" Ephr. I, 549 F; ܒܝܬ
ܡܝܬ̈ܐ ܡܕܡ ܕ "among some dead bodies which ..." Ephr. I, 161 E &c.

مֶدֶم‎, meaning "something which", and then directly "that which"—
is very common in an attributive relative-clause (§ 236 C).

مֶدֶם‎ also stands in negative sentences adverbially: ‏ܐܢܘܢ ܐܟܣܗ ܠܐ ܡܕܡ‎
"did not injure them at all" Jos. St. 89, 13; ‏ܡܕܡ ܐܢܘܣ ܐܢܫ ܠܐ‎ "no man
hurt him at all" Sim. 357 mid.; ‏ܚܘܪܗ ܠܐ ܡܕܡ ܐܢܫ‎ "no man whatever
helped him" Sim. 312 ad inf.; ‏ܕܟܫܐ ܚܠܐ ܗܘܐ ܡܬܝܩ ܡܕܡ ܗܘܐ ܠܐ‎ "he was
not in the least in need of sacrifices" Aphr. 315, 9 and the like. So in
the interrogative sentence ‏ܚܫܠܐ ܐܣܟܝܟ ܒܬܐ ܡܕܡ ܛ ܡܬܩܛܫܐܡ‎ "were
the windows altered at all from thy measurements?" ZDMG XXV,
339 v. 361.

Cf. farther §§ 169, 236.

G. PRONOUNS.

PERSONAL PRONOUNS.

Separate Personal Pronouns. § 220. A. The separate Personal Pronouns are often still con-
joined with the finite verb: ‏ܣܡܥܢ ܣܝܢ‎ "we (with no special emphasis)
have heard" Aphr. 354, 8; ‏ܟܠܐ ܐܪܓܙܢܟ ܘܐܚܛܝܢ ܣܝܢ ܐܢ‎ "if we
have done wickedly and have provoked thee, be thou merciful" Aphr.
491, 5; ‏ܐܢܬܘܢ ܨܒܝܢ ܐܢ‎ "if only you are willing" Ov. 117, 15; ‏ܐܢܬܘܢ ܘܐܢܐ‎
"and I am to show it to thee" Aphr. 7, 9; ‏ܚܣܢܝܗ ܣܝܢ ܢܛܠܘܡ ܠܐ‎ "let
us not be unthankful towards [do wrong to] his mercy" Isaac I, 22 v. 462;
‏ܗܘܐ ܡܟܝܠ ܠܢ ܗܘܐ ܐܡܪ‎ "as he used to tell us" Ov. 162, 8; ‏ܩܢܘ ܕܡܟܗ‎
"they were asleep" Ov. 168, 8; ‏ܕܢܝܐܝܠ ܡܛܠ ܩܢܘ ܢܘܗܪܐ ܕܚܙܘ‎ "that be-
cause of Daniel they saw the light" Aphr. 67, 9, and many such in-
stances. Necessarily of course the pronoun becomes specially conspicuous
through adverbial adjuncts, as in ‏ܒܠܚܘܕ ܩܢܘ ܐܬܩܘܝܘ‎ "they alone remained"
Sim. 269, 1, and thus, frequently, ‏ܗܘ ܗܢ, ܐܢܐ ܐܢܐ, ܐܢܬ ܐܢܬ‎ &c.

B. Un-emphatically even ‏ܐܢܘܢ‎ may be placed after the verb in place
of ‏ܩܢܘ‎: ‏ܕܐܬܬܩܠܘ ܐܢܘܢ ܒܟܐܦܐ‎ "that they have stumbled against a stone"
Ephr. I, 404 F; ‏ܢܟܝܠܐܝܬ ܐܢܘܢ ܕܚܫܠܘ‎ "whether haply they had dealt in
subtlety" Ephr. I, 496 F; ‏ܐܢܘܢ ܕܢܣܬܟܠܘ‎ "that they should recognise"
Ephr. I, 498 E; ‏ܐܢܘܢ ܘܦܪܚܘ‎ "and they flew" Ephr. in Zingerle's Chrest.
279, 5; ‏ܐܢܘܢ ܐܬܝܢ‎ "they are coming" Jac. Sar. in Bedjan, Mart. V, 619, 3.

Cf., with position before the verb, ܐܬܝ̈ ܐܦܝ̈ ܡܟܬܫ̈ "both of them (f.) came upon thee (f.)" Is. 51, 19.

C. On the Personal Pronoun in a Nominal sentence (§ 309) as subject and copula, v. § 311 *sq*.

On placing ܗܘ, ܗܝ &c. first, for the sake of emphasis, v. § 227.

§ 221. An enclitic ܗܘ often gives prominence only to the word, whether noun or verb, which it follows: ܣܓܕܝܢܢ ܚܕ ܐܠܗܐ ܗܘ ܣܓܕ "we adore *one* God" Mart. I, 227 *paen*.; ܠܒܢܝܢܐ ܗܘ ܓܝܪ ܡܬܕܡܝܐ "for it (f.) resembles a *building*" Aphr. 6, 12; ܪ̈ܓܠܝܗܘܢ ܠܒܝܫܬܐ ܗܘ ܪ̈ܗܛܢ "their feet run to *evil*" Prov. 1, 16; ܡܛܠ ܗܝ ܓܝܪ ܗܘ ܣܟܠ ܫܠܝܡܘܢ "on *that* account it was that Solomon sinned" Neh. 13, 26; ܐܢ ܨܒܐ ܐܢܬ ܗܘ ܕܬܐܠܦ "if thou art willing to *learn*" Spic. 1, 15; ܙܠ ܗܘ "go!" Ephr. III, XLV (twice) &c. It stands in this way as a strengthening particle after Demonstratives and Personal Pronouns: ܠܟܘܢ ܗܘ ܝܗܝܒ ὑμῖν δέδοται Matt. 13, 11; ܠܝ ܗܘ ܥܒܕܬܘܢ ἐμοὶ ἐποιήσατε Matt. 25, 40; ܗܢܐ ܗܘ ܪܒܐ ܡܦܩܕܢܐ "this (= ܗܘ ܗܢܐ) highly celebrated person" Ov. 204, 20; ܗܘܝܘ ܡܠܠ "*he* has spoken" Aphr. 5, 1; and thus repeatedly ܠܗ ܗܘ or ܠܗܘ "to him"; ܡܛܠ ܗܘ ܗܘ "therefore"; ܗܘ ܗܘ "that" &c. (m. and n.).

§ 222. A favourite mode of accentuating a *determined* noun is by applying a Personal suffix. These suffixes are found applied as follows:—

(1) With the Genitive reference, v. § 205 C.

(2) Along with prepositions, the attachment being contrived thus:—

(a) As in the Genitive reference by means of ܕ, *e. g.* ܒܚܒܠܗ ܗܘ ܕܐܘܡܟܐ "with that wickedness" Ov. 200, 8. This construction has been ascertained in the case of ܡܛܠ, ܥܡ, ܩܕܡ, ܒܪ, ܡܢ, ܒܝܬ, ܚܠܦ (also ܚܠܦ), ܡܛܠ, ܡܢ (ܡܢܗܘܢ), ܣܪܝ, ܒܝܢܬ, ܣܛܪ, ܐܝܟ, ܐܝܣܪ; it is completely excluded only in the case of ܒ and ܠ, apart from those prepositions which never assume suffixes at all.

(b) Through repetition of the prep., *e. g.* ܟܐܦܐ ܓܝܪ ܗܝܕܝܢ ܥܠ "upon that stone" Aphr. 6 *ult*., or by placing the prep. which has the suffix after the other, ܕܝܫܘܥ ܕܝܠܗ ܟܬܝܒ ܕܬܘܒ ܝܐܪ ܣܓܝ ܗܟܘܬ "and of Jesus [*or* Joshua] it is farther thus written" Aphr. 112, 9. Thus are construed ܥܡ, ܡܛܠ, ܡܢ, ܒ, ܠ (also to mark the Object; v. § 287 *sqq*.). Repetition is used also in cases like ܗܘܐ ܚܕܪ ܗܘ ܠܗ ܕܒܝܢ ܡܕܒܪܢܐ ܗܘܗܝ ܗܘ ܠܗܘ ܐܝܟܐ

ܡܘܫܐܕ "Moses was a leader to *them*, and Jesus was Guide and Redeemer to *us*" Aphr. 223, 25. We have even ܐܝܣܪ ... ܐܬܚܙܝ ܠܗ ܠܗܘ ܒܪܝܟܐ "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 ܠܗ ... ܠܗ ...); ܡܛܠ ܕܗܘ ܐܠܗܐ ܒܗ ܒܩܢܘܡܗ "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).

<div style="float:left">Reflexive
Pronouns.</div> § 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 ܡܛܝ ܠܘܬܗ "he led them to himself" Ov. 193, 14; ܡܥܗܕܝܢ ... ܣܟܠܘܬܗܘܢ "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. ܠ with the suffix of that pronoun attached thereto: ܘܐܥܠ ܗܘ ܠܗ "and he introduced himself" Anc. Doc. 90, 18; ܐܣܟܠܬ ܗܝ ܠܗ "she wronged herself" Ephr. III, 2 C (and so, frequently ܗܘ ... ܠܗ, ܗܝ ... ܠܗ); ܐܢ ... ܠܟ ܓܝܪ ܐܚܦ "baptise thyself" Ephr. (Lamy) I, 126, 10; ܟܠܝܬ ... ܗܘܬ "I have let myself be caught by his hands" Ephr. III, 382 A &c. Compare farther ܡܛܫܐ ... ܗܘ ܠܗ ... "he hides in himself" Ephr. III, 10 C. In the last case the clearer phraseology ܒܢܦܫܗ would probably have been used in prose. In fact, ܢܦܫܐ "soul" and,—though more rarely— ܩܢܘܡܐ "person" are very often employed with personal suffixes to express the reflexive relation with accuracy, *e. g.* ܠܢܦܫܝ "to myself"; ܒܢܦܫܗ "in himself" &c.; ܒܠܥ ܢܦܫܟ ܠܬܚܬ βάλε σεαυτὸν κάτω Matt. 4, 6; ܦܪܫܘ ܢܦܫܗܘܢ "they separated (refl.)" Ov. 194, 10; ܥܠ ܢܦܫܗ ... ܡܬܦܠܓܐ "is divided against itself" Luke 11, 17 P. (C. is different); ܩܢܘ ... ܠܢܦܫܗܘܢ ... ܟܗܢܘܬܐ "they procured for themselves a priesthood" Ov. 194, 11;—ܠܢܦܫܗ ܐܡܪ ܗܘܐ "spoke to himself" Ov. 281, 23. Thus also ܢܦܫܬܗܘܢ and ܩܢܘܡܝܗܘܢ "themselves" stand in parallel clauses in Ov. 207, 25 *sq.*; but such plurals are rare. Cf. too ܕܡܐ ... ܕܢܦܫܝ "my own blood" Joseph 26, 9 [Ov. 281, 23], and even ܠܢܦܫܗ ... ܕܝܠܗ "*sibimet ipsi*" Aphr. 455, 2. Even ܟܝܢܐ "essence" is similarly employed; ܟܝܢܗ ... ܣܦܩ "she suffices for herself" Ephr. I, 428 E; ܡܣܦܩ ... ܟܝܢܗ "self-

contradiction" Ov. 60, 15; ܐܠܗܐ ܘܡܕܒܪܐ ܢܦܫܗ ܕܠܗ "who guides and rules herself" Ephr. II, 451 B; ܡܢ ܢܦܫܗ parallel with ܡܢ ܝܨܥܗ and ܡܢ ܣܕܦܕܐ Ov. 59, 4; ܠܘ ܟܕ ܢܦܫܗ "is at variance with himself" Ov. 45, 6 &c. ܗܘ, and ܢܦܫܗ stand also in apposition with the Subject, e. g. ܢܦܫܗ ܗܘ, ܗܘ ܝܨܥܗ, ܗܘ ܣܕܦܕܐ "he himself", "they themselves"; ܣܕܦܕܐ ܗܘ "they themselves" Jul. 30, 3. ܣܕܦܕܐ is sometimes much the same as "quite", "at all", "altogether": ܣܕܩ ܐܡܐ ܠܠ ܡܚܡܘܡܐ, μὴ ὀμόσαι ὅλως Matt. 5, 34 C. S. (P. ܣܟܡ); ܐܢܬ ܣܕܦܕܐ ܐܬܐ ܡܘ ܕܢܛܘ ܕܠܗܘ, ἐν ἁμαρτίαις σὺ ἐγεννή- θης ὅλως John 9, 34 S. (P. ܣܦܟ); ܬܚܦܠ ܣܕܦܕܐ ܠܠ ܐܝܠܗܘ ܡܘ "Fate has no existence at all" Spic. 9, 9; ܐܠܝܩܐ ܣܕܦܕܐ ܠܠ ܢܟܐܡܕܩܡ "who do not at all approach women" Spic. 8, 1. Cf. farther ܗܘܐ ܣܕܦܕܐ ܟܡܐ ܐܠܐ ܟܘܦ "what sort of house had they at all?" Aphr. 352, 16.

§ 224. The preposition ܠ with reflexive personal pronoun often stands alongside of a verb, without essentially modifying its meaning (*Dativus ethicus*); ܝܨܥܗ ܟܡ "he went away" Acts 12, 19; ܩܘܡ, ἀνάστηθι Acts 10, 26; ܘܪܬ ܠܗ "she ran" Ov. 161, 15, and thus very frequently with verbs of motion; ܣܟܠ ܠܟܘܦ "they are dead" Matt. 2, 20; Ov. 170, 8; ܟܡ ܐܚܟܠ ܟܝܡܝܒ, μαίνῃ Acts 12, 15; ܗܘܐ ܗܘ ܟܡ ܡܥܡܘ, ἔμ- προσθέν μου γέγονε John 1, 15 and 30; ܣܓܝܐܐ ܐܠܗܐ ܠܟܘܦ ܗܘܘ "there were many Gods" Aphr. 121, 1, and thus frequently with ܗܘܐ and ܐܬܟܘܕܝ ܠܙܪܥܗ ܟܡ ܟܚܕܕܘܠ ܐܬܝܕܥܬ "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 ܡܪܝ ܫܡܥܘܢ ܕܐܣܛܘܢܗ "St. Simon Stylites" ("St. Simon of his pillar"), for which also often stands ܕܐܣܛܘܢܐ ("of the pillar"). So ܬܡܘܙ ܕܚܘܡܗ ܠܗܘ "the hot July" Ephr. III, 593 F; ܝܪܬܫܐ ܕܫܘܒܚܗ "the renowned", pl. ܝܪܬܫܐ ܕܫܘܒܚܗܘܢ Ov. 160, 4, 9; ܗܘ ܕܫܐܕܗ ܠܗܘ, ὁ δαιμονιζόμενος Mark 5, 15, 16, 18; ܗܘ ܕܕܡܗ "she that had the issue of blood" Ephr. III, 554 E; ܓܕܕܝܐ ܕܣܥܪܗܘܢ ܐܟܟܝ "the shaggy barbarians" John Eph. 117, 13 (cf. 398, 16) and many similar instances (cf. § 205 A).

§ 225. A. The *Separate Possessive-Pronouns* with ܕܝܠ stand both ܕܝܠ. as substantives and adjectives. ܢܬܠ ܠܙܒܢܐ ܕܝܠܗ "let us give to time

what is its own" Jul. 109 *ult.*; ܠܣ ܡܚܟܡܗ ܠܐ ܕܝܠܗ ܗܘ ܣ εἰς τὰ ἴδια ἦλθε καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον John 1, 11; ܕܝܠܟ ܠܐܘ τὸ ἀλλότριον (lit. "not your own"), and ܕܝܠܟ ܡܢ ܠܐܢܫ τὸ ὑμέτερον Luke 16, 12; ܕܝܠܗ ܡܢ ܚܕ ܠܝ ܐܝ ܡܩܡܗ "to one of his own people" Ov. 184, 15; ܕܝܠܗ "but they remained every one of them in his own (his own belief)" Ov. 160, 21; ܗܘܐ ܐܝܟܢܐ ܕܝܠܢ ܐܠܕ "ours was his" Aphr. 119, 10; ܐܬܟܢ ܕܝܠܟ ܐܢܘ "mine are ye" Isaac I, 22, v. 446; ܣܝܒ ܕܝܠܟ ܐܢܘ "for we are indeed thine" Aphr. 489, 9; ܘܝܗܒ ܕܝܠܗ ܬܪܫܐ ܡܟܣܐ ܕܝܒܘܩ "and gave us his own mild and pleasant one (yoke ܢܝܪܐ)" Aphr. 319, 10; ܕܝܠܟ ܗܢܐ "this of thine (thy distress ܐܘܠܨܢܟ)" Sim. 331 *ad inf.* &c.—With substantives, to give more prominence to the possessor: ܕܝܠܢ ܠܟܘܬܪܢܐ "for our advantage" Aphr. 459, 3; ܕܝܠܗ ܝܘܡܐ "his day" Aphr. 36, 5 &c.; and in particular with those Greek words which cannot take any suffix (§ 145 L); ܕܝܠܗ ܩܠܝܪܘܣܗ "his clergy" frequently; ܕܝܠܗ ܕܡܘܣܝܘܢ "its (f.) public bath (δημόσιον)" Jos. St. 70, 20; ܕܝܠܗ ܙܘܢܪܗ "his girdle" Sim. 317 *inf.*; ܐܘܣܝܣ ܕܝܠܗܘܢ "their resources" (οὐσίας) Jul. 37, 5, and many others. Very rarely the Constr. St. occurs here, as in ܕܝܠܟ ܠܢܣܘܝܢ "for thy trial" Ephr. III, 302 D; ܩܢܘܡ ܕܝܠܗܘܢ "their own person" Isaac I, 22 v. 454; ܕܝܠܗ ܒܠܥܕ "beside him" Ov. 273, 11; ܕܝܠܗ ܒܝܕ "by his means" Ephr. Nis. p. 60 v. 261. But ܕܝܠ, besides, often stands after the Possessive-suffix: ܡܐܟܘܠܬܐ ܕܝܠܝ ἐμὸν βρῶμα John 4, 34; ܕܝܠܗ ܠܠܝܗ "his zeal" Ov. 187, 17; ܨܠܘܬܝ ܕܝܠ "my prayer" Aphr. 454, 11; ܕܝܠܢ ܦܘܩܕܢ "our command" Ov. 219, 1 &c.; compare ܒܐܦܝ ܕܝܠܗܘܢ ܘܕܟܠܢܫ "in their sight and every man's" Ov. 184, 8.—Sometimes ܕܝܠ stands first, with the effect of emphasis: ܡܥܡܪܟ ܕܝܠܟ *"thy* dwelling" Aphr. 494, 13; ܩܣܡܬܢ ܡܡܘܢܟ ܕܝܠ *"our* treasure" Aphr. 506, 14; ܕܝܠܢ ܐܝ ܡܫܪܝܬܐ "but the general of *our* camp" Aphr. 59, 7 &c. Compare ܕܝܠܗ ܠܥܩܬ ܢܦܫܗ "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: ܕܡܕܒܚܐ ܕܝܠܗ ܐܣܬܐ "the partition-wall of the (said) altar" Jos. St. 29, 7; ܕܕܝܪܐ ܐܢܝܢ ܕܝܠܗ "the Brothers of the very convent" Ov. 210, 10 = 213, 4 &c. Cf. ܕܐܬܬܠܝܕ ܕܝܠܢ ܡܫܝܚܝܐ ܣܪܒܐ ܚܕܬ "the new race formed by us Christians" Spic. 20, 4.—ܘܒܝܘܡ ܕܝܠܗ ܐܝ ܕܝܘܡܗܘܢ ܚܝܐ "but in the days of

the (said) Pērōz" Jos. St. 11, 9; ܡܶܢ ܩܕܳܡ ܒܶܝܬ ܕܺܝܢܳܐ ܕܗܰܝܟܠܐ "before the court of the (fore-mentioned) Temple" Sim. 271 mid.; ܒܺܐܝ̈ܕܰܘܗܝ ܕܗܳܢܐ ܓܰܒܪܐ "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 ܛܳܒ̥ܐ ܗܰܘ ܕܓܰܒܪܐ ܕܺܝܠܶܗ "the good is man's own" Spic. 6, 11.

B. Farther ܕܺܝܠ also occurs frequently after prepositions with the suffix, to add emphasis to the latter: ܠܺܝ ܗܘ ܕܺܝܠ ἐμοί Matt. 25, 40 in Aphr. 381, 2 (in P. merely ܠܺܝ ܗܘ); ܡܶܢܝ ܕܺܝܠ "from me" Jos. St. 3, 14; ܒܒܰܝܬܗ ܕܺܝܠܶܗ "at his house" Ov. 208, 19; ܠܶܗ ܕܺܝܠܶܗ "to him" often; ܒܶܠܥܳܕܰܝܢ "without us" Aphr. 172, 7 &c. We have even ܠܰܢ ܕܺܝܠܰܢ ܗܘܐ ܝܰܗܒ "to us he gave" Aphr. 181, 5. Farther it occurs with substantives: ܬܚܶܝܬ ܡܰܕܒܚܐ ܕܺܝܠܶܗ ܕܗܰܘ "under the (fore-mentioned) altar" Sim. 272, 9; ܥܰܡ ܩܰܕܝܫܐ ܕܺܝܠܶܗ "with the saint" Sim. 274, 13; ܩܕܳܡ ܗܳܢܐ ܡܘܦܛܐ ܕܺܝܠܶܗ "before this Mōpet" Mart. I, 181 inf., &c.

Just as ܨܰܦ is construed with ܕ (§ 209 B), so is it also with ܕܺܝܠ: ܨܰܦ ܕܺܝܠܶܗ or ܨܰܦ ܕܺܝܠܶܗ μεριμνήσει τὰ ἑαυτῆς Matt. 6, 34; ἐπιμελήθητι αὐτοῦ Luke 10, 35; . . . ܨܰܦ ܗܘܐ ܕܺܝܠܗܘܢ ܕܰܐܝܠܶܝܢ "he was concerned for those, who . . . " Sim. 333 mid.; ܨܰܦܬ ܗܘܰܝܬ ܕܺܝܠܝ "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: ܗܳܢ ܡܰܠܟܐ or ܡܰܠܟܐ ܗܳܢ "this king"; ܗܰܘ ܐܰܬܪܐ and ܐܰܬܪܐ ܗܰܘ "that country"; ܗܳܢ ܡܶܠܟܝ "this counsel of ours" Aphr. 293, 2; ܡܶܠܰܝܢ ܗܳܠܶܝܢ "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)

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(¹) With the Edessan Joshua St. the method of putting the demonstrative second preponderates; with Rabbûlâ'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. ܢܡܘܣܐ ܗܘ ܗܘܐ ܕܢܛܪ "thus it,—the law—was the guardian" Aphr. 26, 5; ܐܪܡܝܐ ܗܘ ܐܡܪ ܬܘܒ "again he,—Jeremiah—said" Aphr. 34, 1; ܡܛܠ ܕܐܦ ܣܝܒܪܬܗ ܕܝܠܗ ܗܘܬ "while even his nourishment itself was a complete fast" Ov. 182, 5 &c. Also before farther demonstratives: ܗܘ ܗܘܐ ܝܘܡܐ ܕܫܒܬܐ ܗܘܐ ἦν δὲ σάβ-βατον ἐν ἐκείνῃ τῇ ἡμέρᾳ John 5, 9; ܘܟܕ ܚܙܝܗܝ ܗܘ ܗܘ ܥܒܕ ܒܝܫܐ "and when this evildoer saw him" Sim. 331, 3 (Cod. Lond., without ܗܘ);— ܟܕ ܕܝܢ ܢܦܩܘ ܗܢܘܢ ܛܘܒܢܐ "but when these blessed ones went away" Sim. 332, mid. (Cod. Lond., otherwise); ܗܘ ܗܢܐ ܒܘܪܟܬܐ "this benediction" Aphr. 465, 13 &c. This pronoun may even stand here as Object: ܠܐ ܐܦ ܡܟܣܐ ܗܢ ܗܘ ܥܒܕܝܢ οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; Matt. 5, 46 sq. (C. S. quite different); ܐܚܝܕ ܗܘ ܗܢܐ ܡܢܝܢܐ ܥܕܬܐ "the Church holds fast to this number" ZDMG XXXI, 377 ult. (Jac. Sar.); ܐܘܕܥܗ ܗܕܐ "informed him of this" Sim. 311 mid.; ܐܦ ܕܘܝܕ ܐܡܪ ܗܕܐ "David also has said this" Ov. 123, 19; ܠܡܥܒܕ ܗܕܐ "to do this" Jos. St. 3, 22; ... ܟܕ ܕܝܢ ܝܠܦ ܗܢܐ "but when he learned this (haec)" Sim. 312, 1 &c. Compare in addition ܗܘ ܫܪܪܐ ܝܕܥ ܡܘܕܥ ܠܟ "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 ܗܢܘܢ being very often employed as correlative: ܗܢܘܢ ܕ "those, who", exactly like ܗܘ ܕ "he, who", ܗܝ ܕ "she who", while ܗܢܐ ܕ, ܗܕܐ ܕ 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 ܗܢܐ ܡܘܦܛ ܐܕܪܦܪ ܙܒ... "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. ܗܢܘܢ ܕ, ܗܢܝܢ ܕ do not occur so often as ܗܢܘܢ ܕ.—In other respects also ܗܢܘܢ shares with ܗܘ &c., the tendency to weaken its demonstrative signification. Compare the cases ܗܘ ܕܡܥܡܪ, ܗܘ ܕܡܬܚܙܐ, ܗܢܘܢ cited above (§ 224*); farther ܗܘ ܕܝܠܟ "yours" Mart. I, 182, 8; ܗܢܘܢ ܩܕܡܝܐ "to the first" Sim. 340 mid.; ܗܢܘܢ ܕܝܢ ܕܥܡ ܐܠܘܣ "but the adherents of Illus" Jos.

St. 14, 1, like ܣܝܪ̈ܐ ܐܣܝܪ̈ܐ ܗܢܘܢ "the prisoners" Moes. II, 69, 26 &c.; whereas ܗܘ ܨܒܘܬܐ Ov. 314, 17 is *this* affair of the cup". It is apparent that ܗܘ, ܗܘ, ܗܢܘܢ, ܗܢܝܢ and ܗܠܝܢ 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 ܗܢܐ—ܗܢܐ Ov. 119 *ult.*; Jul. 223, 24 *sq.*; Moes. II, 100 v. 371; ܗܘ ܚܠܦ ܗܘ *ibid.* v. 383, like ܗܘ ܗܢ ܗܘ Ov. 119, 14; ܗܢܐ ܚܡ ܗܘ Moes. II, 84 v. 117; ܠܗܠܝܢ ܘܠܗܢܝܢ Aphr. 450, 16 &c.

§ 230. "*The very same*" is expressed by repetition of the Personal Pronoun with ܟܕ interposed, which here has still the meaning "as": ܟܕ ܗܘ ܗܘܐ ܟܕ ܗܘ ܗܘ ܟܝܢܐ "one and the same nature is there" Ov. 80, 4; ܗܝ ܗܝ ܟܕ ܗܝ (ܗܝ ܗܝ) "she is the same" Moes. II, 90 v. 237; Ov. 67, 7; ܐܢܘܢ ܟܕ ܗܢܘܢ "they are the same" Mart. I, 11, 9; ܐܠܗܐ ܗܘ ܗܘ ܟܕ ܗܘ "God, who is (always) the same" Moes. II, 106, v. 482; ܠܗܢܐ ܟܕ ܠܗ ܚܒܪܗ "to this very companion of his" Sim. 370, 4 (*Cod. Lond.* ܠܗ ܠܗܢܐ ܚܒܪܗ); ܒܗ ܟܕ ܒܗ ܡܪܟܒܬܐ "in that very chariot" Sim. 301, 11 (*Cod. Lond.* merely ܒܗ ܡܪܟܒܬܐ); ܠܗܢܐ ܟܕ ܠܗܢܐ "belonging to the same" frequently, &c. With additional emphasis we have ܟܕ ܗܢܘܢ ܐܢܘܢ ܥܡܐ "it is exactly the same people" Ephr. (Lamy) I, 467, 11.

INTERROGATIVE PRONOUNS.

§ 231. ܡܢ, ܡܢܘ (= ܡܢ ܗܘ) "who?"; ܡܐ, ܡܢ, ܡܢܐ, ܡܢܘ "what?" have a substantive character. Yet sometimes we have ܡܢܐ &c. placed beside a substantive, and signifying "what sort of?": ܡܢܐ ܝܘܬܪܢ = מה יתרון "what sort of advantage?", "what profit?" Eccl. 1, 3; ܡܢܐ ܦܘܪܥܢܐ "what kind of penalty?" Aphr. 261, 6; ܡܢܐ ܚܡ ܛܒܬܐ "what sort of good now?" Aphr. 468, 16; ܡܢ ܦܘܪܫܢܐ ܐܝܬ "what kind of distinctions exist?" Assemani I, 449 (Isaac Ninivita) &c. Such a use of ܡܢ is quite exceptional, as in ܠܡܢ ܥܬܝܪܐ ܦܫܝܩ ܗܘܐ "to what rich man would it be easy?" Jac. Sar. in Zingerle's Chrest. 374.

§ 232. A. The simple ܡܐ is considerably circumscribed in use, through the forms which have *n*. It stands (1) in short questions like ܡܐ ܠܗ, ܡܐ ܠܟ, ܡܐ ܥܒܕ &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.; ܡܳܐ ܟ݀ܚܒ ܠ "what aileth thee, that ...?" Gen. 21, 17; ܡܳܐ ܠܚ ܠܢ τί πρὸς ἡμᾶς; "what is that to us?" Matt. 27, 4: similarly (2) as a Correlative, ܡܳܐ ܕ "that, which"; also in the meaning "when" "if" (§ 258, &c.): (3) As an adverb,—like ܡܳܐ ܕܐܠܝܨܐ τί στενὴ ἡ πύλη; Matt. 7, 14; ܡܳܐ ܝܰܐܝܳܝܢ ܦܬܓܡܝܟ "how noble are thy words!" Ov. 155, 22 (Var. ܣܓܝ); ܡܳܐ ܣܟ̈ܠ ܟܬܒܗ "how foolish his book is!" Ephr. II; 456 D &c.: (4) In compounds like ܟܡܐ "how much?"; ܠܡܢܐ "why?" (also ܠܡܐ, frequently ܡܛܠ ܡܢܐ) and, like ܕܠܡܐ, "if haply", "perhaps", "lest perchance" (§ 373) and several like compounds.

B. ܐܝܟܢ too is used adverbially in various ways, e. g. ܡܓܫܡ ܐܝܟܢ ܓܝܪ ܢܗܘܐ ܐܢܫ "how then would man be different ...?" Spic. 3, 7; ܐܝܟܢ ܐܠܨܐ ܗ݀ܘܐ ܕ "why should it be necessary, that ...?" Aphr. 350 ult.; cf. Ov. 67, 12; ܐܝܟܢ ܩܐܡ ܐܢܬ "why standest thou?" Moes. II, 70, 10; ܐܝܟܢ ܐܝܬ πῶς ἔχουσι Acts 15, 36; ܐܝܟܢ ܣܝܥܬ ܟܘܪܒܐ ܕܓܝܪܐ "for in what way did the blessing help?" Aphr. 347, 11, for which 346, 19 gives ܒܝܕ ܟܘܪܒܐ ܕܓܝܪܐ, like ܒܡܢ ܬܪܨܝܢ ܐܦܝܟ "why is thy face without shame?" Aphr. 318, 9; ܒܡܢ ܓܝܪ ܕܚܘܝ ܐܬܚܙܝܬ ܒܗܢܐ ܐܣܟܡܐ "why, said he, do you appear in this sordid dress?" Jul. 42, 12.

§ 233. ܡܰܢܘ signifies "who?" like ܡܢ: ܡܢܘ ܢܬܝܒ "who will maintain" Jul. 15 ult.; ܕܡܢܘ ܟܬ̈ܒܐ ܗܠܝܢ "whose books are these?" Sim. 269 inf.; ܡܢܘ ܡܢܐ ܝܨܦ "for who counts up?" Sim. 368 inf. &c.

But the ܗܘ, which is involved in ܡܢܘ, may also serve as copula: then ܡܢܘ is "who is?" e. g. Jul. 43, 5; 56, 2 &c.

§ 234. A. ܐܝܢܐ, ܐܝܕܐ, ܐܝܠܝܢ may be used substantively, e. g. ܐܝܢܘ (= ܐܝܢܐ ܗܘ) "who is?" often (amongst others Ephr. III, 359 A) exactly = ܡܢܘ (but differently in ܐܝܢܘ ܓܝܪ ܦܘܡܐ ܕ "which (mouth) then is the mouth, which ...?" Ephr. III, 593 D); ܐܝܢܐ ܙܕܩ ܘܐܝܢܐ ܢܩܕ ܘܐܝܢܐ ܢܟܝܠ "who may be just, who violent, who sinful" Ephr. III, 310 F; ܒܐܝܠܝܢ ܕܝܢ ܡܠܐ 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, ܐܝܕܐ ܬܘܕܝܬܐ ܫܪܝܪܐ "which religion is true?"

Mart. I, 182, 6; اِـلـَـيـ مـّجـحّ "which writers?" Sim. 368 mid.; حـّـمـ اِـلـَـيـ
مـّـوفـُ "for, what mouth?" *ibid.*;— جـلا اِـمـجـ حـ فـّـوفـّـيـل "of what com-
mandments then?" Aphr. 318, 11 &c. The separation of the interrogative
from the substantive is more marked in مـّـخـومـد اِـتـَـ اِـلـَـيـ فـّوم "and from
what convent art thou?" Land II, 141 *paen.*; اِـلـجـ اِـتـَـ اِـلـَـيـ فـّ "of what
seed art thou?" Apost. Apocr. 198, 1; مـّـوفـّ اِـلـكـفـ اِـمـَـّ مـّـّوُ oἴου πνεύματός
ἐστε ὑμεῖς Luke 9, 55; مـّـّـومـّفـا حـَـنـمـّفـّـا جـحـلـّ اِـفـَّ مـّـّ اِـمـَّ "what cause pro-
duced 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 ؛ betokens of itself the attributive The Rela-
relative-clause: ؛ مـّـلـكـا "the king, who" ("whom" &c., according to the tive Pro-
noun.
internal construction of the relative-clause, v. § 341 *sqq.*),—and so also ؛ By itself.
"he, who" or "one, who"; ؛ اِـتـَـ "est, qui", "sunt, qui" often; مـّـجـحـّـ
مـّـ حـّـمـّ حـَـكـلـا شـّ فـّـّ "for He who is almighty is one only" Spic. 9, 22;
اِـّـمـّ اِـحـجـحـّ "he who has exerted himself, is glad" Aphr. 114, 15; حـّـجـّـ؟
"and those who so wish" Aphr. 496, 12; حـّـنـمـّحـّـمـّ جـّفـ "him, who honours
her" Aphr. 497, 3; حـّـفـحـدـجـّ ؛مـّـفـّـ "to do what is good" Spic. 5, 1;—
اِـّـلـّ فـّـّ اِـّـنـّفـّـوقـّـ اِـّمـّـ حـّـجـّـ ؛؛لا "what his ears have not heard, he sees" Aphr.
281, 5; ؛مـّـّ فـّ حـّـّ "from that which is evil" Aphr. 497, 2; اِـّـمـّـجـّفـّ؛ جـلا
"super ea (talia), 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 sub- With
stantive antecedent, a Correlative takes its place. Thus with demonstratives, Correlative.
؛ فـّـ, ؛ فـّـ, ؛ فـّـنـّ ؛ فـّـجـّ ؛; with interrogatives ؛ حـّـ؛ ؛ اِـّـلـّ؛,
؛ اِـمـّـ؛, ؛ اِـّـجـّ؛; and ؛ فـّـا "that which". So for instance ؛ اِـّـلـّ and ؛ فـّ
"he who" interchange without any difference in meaning: Spic. 5, 1, 2,
and frequently. But indeed these words are often heaped together be-
fore ؛. Thus for example, ؛ فـّ فـّـ "he who"; "one who" Aphr. 138, 2;
Spic. 3, 6, 11 &c., for which in Spic. 4, 7, appears even ؛ حـّـ فـّـ فـّـ
"he who" = "one who" (universal statement)—؛ اِـّـلـّ فـّـ "he who" (de-

finite) Spic. 12, 19; (general) Spic. 2, 2 &c. Plur. ؟ ܐܝܠܝܢ ܗܢܘܢ "those who" Aphr. 132, 15; 136, 19, 22 &c.; Ov. 78, 5 (*ea, quae* f.); rarely ؟ ܐܝܠܝܢ ܗܢܝܢ "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 ܕܚܝܠܐ cited above, one might also say ܗܘ ܕ, ܗܘ ܕ ܐܝܢܐ, ܗܘ ܕ, ܗܘ ܕܚܝܠܐ; similarly with the Pl.—Thus too ؟ ܗܘ ܗܘ e. g. Ephr. in Zingerle's Chrest. 327 v. 177 (var. ؟ ܗܘ ܗܘ).

B. The Demonstratives and ܐܝܠܝܢ, followed by ؟, also appear often alongside of substantives, e. g. ܒܝܕ ܝܕܥܬܗ ܗܘ ܕܠܐ ܡܛܥܝܐ "by means of his knowledge, which is unerring" Jos. St. 6, 9; ؟ ܪܫܐ ܘܡܕܒܪܢܐ ܗܢܘܢ "the chiefs and leaders, who" Spic. 12, 2; ؟ ܘܡܝܢ ܠܟܠܗܘܢ ܝܠܘܕܐ "to all the male children, who" Spic. 16, 23; ؟ ܕܝܪܬܐ ܗܢܝܢ "the convents, which" Sim. 277 *ad inf.*; ؟ ܛܒܐ ܗܢܘܢ "the good, which" Spic. 4, 5; ܡܪܕܘܬܐ ؟ ܐܝܠܝܢ "the chastisements, which" Jos. St. 2, 6; ؟ ܟܘܟܒܐ ܗܢܘܢ "the stars, which" Spic. 14, 14 &c. Cf. farther ؟ ܡܢ ܐܚܪܝܢ ܗܘ ܐܝܢܐ "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 ؟ ܝܬܝܪܐܝܬ ܚܠܦ ܡܣܟܢܐ ܡܛܪܦܐ ܗܘܐ ܘܐܬܚܦܛ ܚܘܝ ܗܢܘܢ ܐܝܠܝܢ "especially for the poor, afflicted ones, he showed great zeal,—those who" Ov. 203, 25; ؟ ܟܬܝܒܬܐ ... ܗܢܘܢ "the writings ... which" Jos. St. 1, 1 &c.

C. For the pure Neuter there comes in very often ؟ ܡܕܡ "something which", "that which", e. g. ܡܕܡ ܕܢܘܟܪܝ ܠܐܠܗܐ "something which would be foreign to God" Ov. 176, 5. Instead of this, there appears also ؟ ܗܘ ܗܘ, e. g. 1 Cor. 15, 37 (Aphr. 155, 8); Spic. 10 *ult.*; thus too ؟ ܚܕ ܗܘ ܗܘ ܡܕܡ Ov. 121, 20. ܗܘ and ܗܢܘܢ may also come before ؟ ܡܕܡ: ܫܡܥ ܗܢܐ ܡܕܡ ܕܟܬܒܢܐ ܠܟ "hear this, which I write to thee" Aphr. 79, 14;— ؟ ܨܒܐ ܒܗܢܐ ܡܕܡ "has pleasure in that, which" Spic. 1, 7; ܗܢܘܢ ܡܕܡ ܕܟܬܒܬ ܠܟ "*haec, quae scripsi tibi*" Aphr. 200, 12; ܗܢܘܢ ܡܕܡ ܕܝܐܐ "*ea, quae decent*" Aphr. 116, 11.

D. The variety of expression becomes still greater here from the possibility of adding, in many cases, a ܟܠ. Cf. e. g. ؟ ܟܠ ܐܝܢܐ "every one,

"who" Ov. 164, 11; ܟܠ ܐܝܠܝܢ ܕ "all those, who" Aphr. 133, 17; ܟܠܗܘܢ ܕ "omnia vero, quae prosunt" Ov. 78, 5 &c.

H. NUMERALS.

§ 237. The numeral stands, by way of apposition, either be-
fore or after that which is numbered. Thus the variants in Aphr. 467, 1
ܬܡܢܬܥܣܪ ܡܠܟ݁ܝܢ and ܡܠܟܝܢ ܬܡܢܬܥܣܪ "18 kings" are equally
correct grammatically; and thus ܡܐܐ ܫܢܝܢ Jul. 220, 23; 223, 4; 244, 24;
ܫܢܝܐ ܡܐܐ Jul. 247, 2, 22; 248, 3; and ܡܐܐ ܫܢܝܐ 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 in-
stances v. § 202 D. Except with ܚܕ, ܚܕܐ the noun is always in the plural.
Notice however ܫܒܥ ܘܥܣܪܝܢ ܝܘܡ݁ܝܢ Aphr. 56, 21; 57, 1; ܚܕ ܘܥܣܪܝܢ ܝܘܡܐ
Sim. 272 ult., "twenty-one days", where ܢ݁ calls forth the sing.; but of
course the plural is retained when the numbered object comes first:
ܫܢ݁ܝܢ ܚܕܐ ܘܥܣܪܝܢ Aphr. 466, 17.

The pl. of ܐܠܦ sometimes governs a Genitive with ܕ: ܐܠܦܐ ܫܬܐ
ܕܫܢܝܐ "six thousands of years" = "6000 years" Aphr. 36, 20, and fre-
quently thus with ܫܢܝܐ; ܬܪܝܢ ܐܠܦ̈ܝܢ ܕܓܒܪ̈ܐ "2000 men" Edessan Chron.
ed. Hallier 146, 6 (Doc. of 201). In the same fashion ܥܣܪܝܢ ܪܒܘܢ
ܕܟ̈ܪܝܣܛܝܢܐ "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 ܗܘܐ, in
the phrase *"filius n erat annorum"*, e. g. ܒܪ ܡܐܐ ܗܘܐ ܫܢ̈ܝܢ "he was a
hundred years old" Aphr. 235, 18; farther ܗܐ ܥܣܪܝܢ ܫܢ̈ܝܢ ܗܘܝܬ
"twenty years have I been in thy house" Gen. 31, 41; ܐܪܒܥܡܐܐ ܬܩ̈ܠܝܢ ܐܢܘܢ
"it is 400 shekels" Gen. 23, 15; ܡܛܠ ܕܚܕ ܥܡܐ ܗܘܘ ܐܢܘܢ "for they
were one people" Aphr. 207, 22 &c. A particle comes into the midst of
the statement of number itself in ܬܠܬܡܐܐ ܐܢܘܢ ܘܬܫܥܝܢ ܘܚܡܫ ܫܢ̈ܝܢ "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 ܒܫܘܠܡܐ ܕܬܫ̈ܥ ܕܝܠܗ "at the completion of his nine" = "when he
was nine years old" Jesussabran (Chabot) 509 ult.

§ 238. The simple numbers may always be used even in "determination", e. g. ܬܪܝܢ ܢܚܬ̈ܘܗܝ "his two cloaks" Aphr. 404, 21; ܠܬܠܬܐ ܬܠܡܝ̈ܕܘܗܝ "to his three disciples" Aphr. 460 *ult.* &c. Cf. 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. ܡܢ ܐܪܒܥܬܗܘܢ ܪ̈ܘܚܐ ἐκ τῶν τεσσάρων ἀνέμων Mark 13, 27; ܠܬܠܬܝܗܝܢ ܗܠܝܢ ܬܪ̈ܥܝܬܐ "these three views (opinions)" Spic. 9, 14; ܬܠܬܝܗܝܢ ܗܠܝܢ "these three things" Aphr. 319, 15 (by the side of which, line 13 ܡܛܠ ܕܒܗܠܝܢ "for in these three things"); ܬܪ̈ܝܗܘܢ ܥܠܡ̈ܐ "the two worlds" Aphr. 493, 2; ܚܡܫܬܝܗܘܢ ܡܠ̈ܟܐ "the five kings" Josh. 10, 22; ܡܚܐ ܠܚܡܫܬܝܗܝܢ "smote the five (women)" Mart. I, 126, mid.

§ 239. The *Cardinal* numbers in the genitive are often employed for the *Ordinal* numbers: ܝܘܡܐ ܕܬܪ̈ܝܢ = ܝܘܡܐ ܬܪܝܢܐ "the second day" &c. Thus for ܒܕܪܐ ܬܡܝܢܝܐ "in the eighth generation" Aphr. 474, 21 the var. is ܒܕܪܐ ܕܬܡܢܝܐ. In numbers above 10 the genitive association either quite preponderates (according to § 153), or alone is in use, e. g. ܠܫܢܬ ܐܪܒܥܡܐܐ ܘܥܣܪܝܢ ܘܚܕܐ "to the year (of) 421" Aphr. 475, 2 &c. The repetition of the numbered object at the end of the clause, as in ܥܕܡܐ ܠܫܢܬ ܫܬܡܐܐ ܫܢ̈ܝܢ "up to the six-hundredth year" Aphr. 476, 2 &c. is a Hebraism.

§ 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. ܫܒܥܐ ܫܒܥܐ "by sevens" or "every seven" (f.); ܫܒܥܝܢ ܫܒܥܝܢ "by seventies".

B. By means of the preposition ܒܝܬ "between", *numbers* are sometimes *taken together as a group*: ܒܐܝܕܝ ܚܕ ܓܒܪ ܫܒܥ ܢܫ̈ܐ "seven women together shall take hold of one man" Ephr. II, 26 A; ܟܕ ܛܥܝܢ ܠܗ ܒܝܬ ܐܪܒܥܐ "while four persons together carried him" Mark 2, 3; ܒܝܬ ܬܪ̈ܝܗܘܢ "for two of them together" Jos. St. 85, 10.

C. *Approximate numbers* are indicated by two numbers following each other without being otherwise connected: ܬܪ̈ܝܢ ܬܠܬܐ ܡܗܝܡ̈ܢܐ "two or three eunuchs" 2 Kings 9, 32; ܬܠܬܝܢ ܐܪܒܥܝܢ ܡܢܗܘܢ "thirty or forty of them" Land II, 48, 13.

§ 241. The Cardinal numbers in the feminine, even without an ac- companying ܐܚܕ, ܪܓܬܐ, denote the numeral adverbs of time: ܣܒ "once"; ܬܪܬܝܢ "twice". Thus ܪܓܬܐ ܘܬܪܬܝܢ "once or twice" Mart. I, 135, 9, and often; although ܩܕܡܝܬܐ ܘܬܪܬܝܢ ܘܬܠܬ "for the first, second, and third time" appears. So too ܣܒ ܣܒ "again and again" Land II, 356, 7. "For the nth time" may be signified also by means of ܘ (§ 209 B): ܘܬܪܬܝܢ Aphr. 19, 16: 31, 15. The *time within which* something regularly recurs, is expressed by means of ܠ: ܣܒ ܩܬܡ ܠܐܪܒܥ "once in the four years" Jos. St. 26, 8; ܣܒ ܝܩܬܡ ܫܒܥܬܐ "once in the seven days", *or* "every seven days" Spic. 19, 19; cf. ܣܒ ܟܚܕܐ σπανίως (literally, "one in ten thousand [times]") Lagarde Anal. 145, 14; ܣܒ ܠܟܬܐ ܣܓܝ ἐκ διαλειμμάτων ("once in a long time", "at long intervals") Sachau, Ined. 90 *ult.*; ܣܒ ܟܚܦܐ "sometimes" Joh. van Tella (Kleyn) 23, 16 (*var.* ܟܡܐ merely): 61, 2, and frequently. (¹) Instead of this (*i. e.* ܠ to express recurrence) we have ܒ similarly used in ܣܒ ܒܫܢܬܐ "once a-year" Ephr. I, 223 E.

Multiplicity is expressed by means of ܚܕ set before the number concerned, with or without ܒ: ܚܕ ܬܪܝܢ "double" Ex. 22, 3, (6 ܚܕ ܠܐܘܝ); ܚܕ ܒܡܐܐ ἑκατονταπλασίονα Matt. 19, 29; Mark 10, 30; Luke 8, 8; ܚܕ ܒܥܣܪܐ "tenfold" Jul. 115 *ult.*; ܚܕ ܒܪܒܘ μυριοπλασίως ἡλίου Sir. 23, 19; ܒܬܠܬܐ תτριπλασίως Sir. 43, 4; ܚܕ ܠܐܘܝ ܐܝܟ ܡܕܡ ܕ "twice as much as that which" Ex. 16, 5 &c. Thus, often ܚܕ ܟܡܐ "how much more".

Rem. In Ephr. II, 227 C, ܚܕ ܠܐܘܝ stands for "for the 2nd time".

Manifoldness may also be expressly denoted by means of (ܚܥܠ) ܐܥܦ "doubling": ܥܝܦܬ ... ܩ ... ܥܕ ܟܡܐ ܙܒܢ "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 ܚܕ: ܢܣܢܘܢ ܚܕ ܠܚܕ μισήσουσιν 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.

ܫܒ ܚܒܪ ܫܒ "one behind the other" Aphr. 507 *ult.* and frequently: ܘܫܒ ܫܒ ܐܝܟ ܡܩܒܠܝܢ "they are opposed to one another" Spic. 12, 3; ܫܒ ܥܡ ܘܫܒ ܕܚܕܕܐ "through mutual intermixture" Spic. 4, 23; ܘܡܢ ܫܒ ܘܫܒ ܠܐ ܢܐܟܠ ܐ "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 ܚܕܕܐ, as if the foregoing expressions might be read ܠܚܡܘ ܚܕܕܐ, ܚܕܕܐ &c. Thus we find ܥܡ ܚܕܕܐ Luke 4, 36 P., where S. has ܫܒ ܥܡ ܫܒ like Luke 2, 15 P., and thus too ܚܕܕܐ often with prepositions; farther compare ܥܡܪܝܢ ܥܡ ܚܕܕܐ "they reside in the neighbourhood of one another" or "they are neighbours" Moes. II, 84 v. 115; ܐܢ ܐܝܬ ܒܚܝܪ "if there is honour, it is ours, and if there is disgrace, it again is on both sides" Ov. 151, 17 &c. Notice ܘܡܫܚܠܦܝܢ ܡܚܘܬܗܘܢ ܡܢ ܚܕܕܐ "and their strokes differ from one another" Sim. 296 mid., and ܡܣܠܩܝܢ ... ܡܢ ܚܕܕܐ "their odours are different from each other" Sim. 382, 8; ܐܝܟ ܕܥܠ ܫܘܝܐ ܒܚܕܕܐ "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 ܚܒܪܐ, f. ܚܒܪܬܐ "fellow, mate (m. and f.)" has been greatly in use in Syriac even from ancient times, *e. g.* ܕܪܓܐ ܚܕ ܡ ܚܒܪܗ ܪܡ "one step is higher than the other" Aphr. 434, 17; ܡܢ ܕܘܟܐ ܠܚܒܪܬܗ "from one place to the other" John 5, 13 C. S.; Land II, 349, 2 &c.—Or the word itself is repeated: ܐܓܪܐ ܡܢ ܐܓܪܐ "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 ܒܝܬ 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.* ܒܝܬ ܡܟܣܐ ἐπὶ τὸ τελώνιον "at the receipt of custom" (E. v.) Matt. 9, 9; ܒܝܬ ܐܒܝ P. S. or ܒܝܬ ἐν τοῖς τοῦ πατρός μου Luke 2, 49; ܒܝܬ ܠܚܡ ἐν Βηθλεέμ Matt. 2, 1 C. S. (P. ܒܚܡ); 2, 16 C. S. (P. otherwise); ܒܝܬ ܩܕܝܫܐ ܘܣܗܕܐ "in the sanctuary of the noble martyrs" Ov. 163, 25; ܒܝܬ ܦܪܣܝܐ "in the country

of the Samaritans" Jul. 100 *ult.* &c. Also *"into the place* of": ܐܘܡܝܗ
ܠܒܝܬ ܐܣܝܪ̈ܐ "threw him into prison" Jul. 129, 7 &c. Farther ܥܠ ܪܫܗ "at
his head" 1 Sam. 26, 7; ZDMG XXV, 342, 453 and frequently (also ܒ
John 20, 12)—ܒܡܨܥܬ ܫܡܝܐ "in the midst of heaven" Spic. 13, 24 (15, 18
ܒܡܨܥܬܐ, and in this way ܡܨܥܬ and ܡܨܥܬܐ are frequently inter-
changed)—ܐܬܪ ܕ "in the place where" (§ 359) and several others.

Much more frequently there occurs an analogous use of Nouns of
Time: ܒܓܠܠܝܐ ܕܠܠܝܐ ὑπὸ τὸν ὄρθρον Acts 5, 21; ܒܦܠܓܗ ܕܠܠܝܐ "at mid-
night" Jos. St. 28, 19; ܟܠܝܘܡ "every day" often; ܒܡܥܪ̈ܒܝ ܫܡܫܐ "at
sunset" Matt. 8, 16 C.; Mark 1, 32 S.; Ov. 168, 1; ܒܪܫ ܨܘܡܐ "at the
beginning of the fast" Sim. 282 mid. (*Cod. Lond.* otherwise; cf. ܚܕܐ ܒ
2 Kings 11, 5, 9); ܙܒܢ̈ܝܢ ܣܓܝ̈ܐܬܐ "many times" Ov. 167, 24 and fre-
quently (and similar cases); ܒܐܝܡܡܐ ܟܠܗ "during the day time always"
Ov. 183, 8; ܠܠܝܐ ܘܐܝܡܡ "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; ܒܠܠܝܐ ܘܒܐܝܡܡܐ "throughout both night and day" Sim. 275, 3 (not
in the *Lond. Cod.*); ܙܒܢܐ ܬܚܡܐ "for a definite time" Ov. 167, 15; ܙܒܢܐ
"for a long time" Ephr. II, 127 A; III, 423 B; ܙܒܢܐ ܣܓܝܐܐ "a very
long time" Spic. 22, 5; ܫܢ̈ܝܐ ܣܓܝ̈ܐܬܐ "for long years" Sim. 390, 8 (*Lond.
Cod.* different); ܡܢ ܒܬܪ ܕܗܘܐ ܒܗ ܒܥܒܕܐ ܗܢܐ ܫܢܬܐ ܐܘ ܬܪ̈ܬܝܢ "but after he had
been at this work for one or two years" Sim. 279 mid. (wanting in *Lond.
Cod.*); ܟܠܗ ܨܘܡܐ "during the whole fast" Sim. 282 mid., and many like
instances. Compare besides ܐܪܒܥܝܢ ܝܘ̈ܡܝܢ "for forty days" Ov. 186, 1;
ܙܒܢܐ ܙܥܘܪܐ βραχύ τι "for a short time" Acts 5, 34.

So too with other expressions of Measure of various kinds: ܟܠܗ
ܐܘܪܚܐ ܗܘܘ ܚܕܝܢ "they rejoiced the whole way" Joseph 192, 11, cf. 214, 5
[Ov. 294, 6; 305, 16]; ܟܐܦܐ ܡܫܚܛܐ ܐܘܪܚܐ ܪܒܐ "the stone runs a long
distance" Moes. II, 88 v. 197; ܕܪܚܝܩ ܡܢ ܣܝܓܗ ܕܛܘܒܢܐ ܐܪܒܥ ܡ̈ܝܠܝܢ
"which was four miles distant from the enclosure of the blessed one"
Sim. 391 *inf.* (*Cod. Lond.* ܟܠܗ) and similar cases. So too ܣܘܓܐܐ
"in large quantity", "very", "very much", *e. g.* ܟܐܒ ܠܟ ܣܘܓܐܐ
"hurts thee much" Ov. 87, 21; ܘܣܘܓܐܐ ܕܚܛܝܢ "who are very sinful" Ov.
102, 22 &c. In the very same way are used the adjectives ܣܓܝ "much",
"very"; ܙܥܘܪ "little"; ܚܣܝܪ "little", "less" (*e. g.* ܚܣܝܪ ܡܢ ܡܓܗܡܝܢ

ﺣﺰ؎ ﯾﻮﻣﯩ ﺍﺣﺪﯨ "thirteen years less forty days" John Eph. 320, 21; ܡܝܠܐ ܩܠܝܠܐ "with very little exception", "nearly" often); ܝܬܝܪ "more" &c. An expression of measure is also implied in ܢܦܩ ܫܗܪܐ "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 ܚܦܪ ܓܘܒܐ "he dug a well", and, in like manner, cases like ܢܦܩ ܐܘܡܢܐ "he went into the wind (?)" i. e. "he sought to excuse himself". Farther, to this section belongs the construction of words like ܫܘܐ "worth", ܚܝܒ "guilty", and several others, used with a Noun: ܫܘܐ (read thus) ܘܡܥܠ "which is worth an obolus" Spic. 15, 23; ܚܝܒ ܡܘܬܐ "deserving of death" frequently; ܚܕ ܛܒܐ ܣܝ ܚܣܝܪ ܐܢܐ ܐܠܐ "for, one good thing I am lacking in" Jesussabran (Chabot) 568, 5 &c.

§ 244. Adverbs of Quality of the following kind occur, but they are not numerous: ܓܠܝܙ ܐܙܠܝ ܘܚܕ "they went naked" Job 24, 10; ܢܒܓܙ . . . ܢܥܕܦܘܢܟܝ ܓܠܝܙ "they leave thee (f.) naked" Ezek. 16, 39; . . . ܫܒܝܐ . . . ܕܚܝܛܦܐ ܘܡܪܐ ܓܠܝܙ ܘܡܣܠܐ "he shall lead away the captives . . . young and old . . . naked and barefooted" Is. 20, 4 &c. In cases like ܫܒ ܕܝ ܡܓܙܝ ܐܠܦܓ "but one had been born paralytic" Sim. 291, 11; ܘܡܚܓܟ ܝܪܝܣ ܓܘ ܓܘ ܚܕ ܡܢܐ "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 ܡܓܝܦ ܐܠܦܓܐ &c.; v. § 216. But usually there is a special clause, with ܟܕ "while", for such indications of condition; thus *Lond. Cod.* has in that passage ܟܕ ܡܚܙܝ ܗܘܐ.

§ 245. An adverb belonging specially to an adjective or another adverb may stand either before or after it: ܛܘܪܐ ܪܡܐ ܕ ܓܘ *ὄρος ὑψηλὸν λίαν* Matt. 4, 8; ܓ ܐܩܣܗ "very strong" Sim. 269 mid. (*Cod. Lond.* without ܓ); ܕܨܝ ܕܟܗܐ ܓ "which was much polished" Sim. 271, 8; ܝܬܝܪ ܢܗܝܪ "more bright" = "brighter" Ov. 150, 18, for which there is a variant (Roman edition) ܝܬܝܪ ܢܗܝܪ؎.

Adjectives as Adverbs of Quality.

Adverbs belonging to an Adjective or another Adverb.

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 ܣܒܟ ܐܦ ܚܘܪܟܣ "but instead of Kosbi" Ephr. Nis. p. 71 v. 65; ܚܠܛ ܣܢܝ ܟܘܡܗ "for without the First-born" Ephr. II, 411 E; ܟܠܐ ܥܠ ܚܝܡ ܦܝܣܐ ܐܝܕܝ "on the palms of my hands, as the saying goes" Ephr. II, 267 B; ܟܝܡ ܣܢܝ ܘܗ "for in the interval between" Ephr. II, 3 B; farther ܡܛܠܐ ܫܒܝܗ ܡܕܢ ܚܝܒܗ ܘܐܦܘ "because of the captivity of Adam, O Lord" Ephr. III, 383 E; ܚܠܐܝ ܡܕܢ ܐܟܝܟ "after my affliction, O Lord" Ephr. Nis. p. 18 v. 72 (cf. § 327). Such a separation however is impossible with ܒ and ܠ.—Compare besides, on the Construction of Prepositions, § 222, 1 a and b.

In margin: 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—ܠ, ܒ, ܥܠ, ܡܢ, as well as about ܒܝܬ &c. "between".

In margin: ܠ.

ܠ, 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 ܘܗܘܐ ܐܕܡ ܠܢܦܫ ܚܝܐ "and Adam became a living soul" Gen. 2, 7 are to be regarded as Hebraisms.[1] But we have relevant examples in ܕܙܒܢ ܫܡܝܐ ܠܚܡܢ ܡܪܓܢܝܬܐ "who has bought a pea [bright Indian seed] for a (instead of a) pearl" Isaac II, 12, 135, and ܐܢ ܙܒܢ ܐܢܫ ܥܒܕܐ ܚܒܪܐ ܥܒܕܐ ܛܒܐ "if one buys a slave as a good slave" Land I, 40, 5. As ܠ repeatedly indicates *the end*, so does it in certain cases indicate *the cause*: ܡܐܬ ܠܟܦܢܐ "is dying of hunger" Jer. 38, 9; ܐܢܬ ܡܐܬ ܠܨܗܝܐ "thou art dying of thirst" Aphr. 74, 12; ܡܐܬ ܐܢܬ ܠܥܢܝܢ "thou art dying because of thy cold, *or* of cold &c." *ibid.* line 17; ܐܢܬ ܒܐܘܠܨܢܐ ܠܥܢܝܢ "thou art in distress through thy cold" *ibid.* line 15.—With considerable frequency ܠ serves to denote *time*:

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[1] Notice how the Pesh. employs circumlocutions to express "to anoint (him) king [למלך]" and the like.

ܠܝܘܡܐ ܕܫܒܥܐ "on the 7ᵗʰ day" Judges 14, 17; ܠܚܪܬܐ "at last" often;
ܠܩܝܛܐ "in summer" Land III, 210, 10; ܠܩܨܐ "in process of time",
"late" Land III, 106, 25 and in other passages: also "after a long time"
Ephr. I, 55 F = 152 B; ܠܚܕܒܫܒܐ ܐ̄ܣܪ "on the second Sunday" Sim. 269
inf.;— ܠܬܠܬܐ ܝܘܡܝܢ "after three days", "on the third day" in the Credo;
ܠܡܬܚܐ ܫܢ̈ܝܢ ܘܗܝ ܫܒܬ *δι᾽ ἐτῶν δὲ πλειόνων* Acts 24, 17; ܠܡܬܚܐ
ܘܡܛܘ "they arrived a year and a month after" Sim. 351, 12 &c.

Direction in space or time is farther denoted in expressions like
ܡܢ ܓܪܒܝܐ ܠܣܝܓܐ "to the north of the enclosure" Sim. 290 mid.;
ܡܢ ܒܬܪ ܬܠܬܝܢ ܝܪ̈ܚܝܢ ܕܢܦܩ "thirty months after his departure" Mart.
I, 70 mid.; ܝܘܡܐ ܕܬܠܬܐ ܕܡܬܟܠܠܝܢ "the third day after their coronation"
Moes. II, 72, 5 &c. Cases like ܒܫܢܬ ܡܐܐ ܘܚܕܐ ܕܚܝܘܗܝ "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 ܠ *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 ܠ signifies
in that case a direction, or a dative relation. The common ܐܬܚܙܝ ܠ is
properly, not "to be seen by", but "to appear to one" (like נראה ל—near
it in meaning is ܩܪܡ ܠܐܝܣܪ). So ܐܝܟܢ ܡܬܝܕܥܐ ܠܟ ܡܠܬܐ "how is the
word intelligible for thee?" Aphr. 209, 4; ܘܕܡܘܬܐ ܐܦ ܠܣܡܝܐ ܡܬܪܓܫܐ
ܠܗܘܢ "and their form is perceptible even to the blind" Jos. St. 66, 13;
ܐܝܟܢ ܒܣܡ ܠܗ ܕܡܐ "how she liked the blood" ("how the blood tasted
to her") Simeon of Bēth Arshām 6, 5 *ab inf.*; ܕܢܬܝܕܥ ܠܐܝܣܪܐܝܠ *ἵνα
φανερωθῇ τῷ Ἰσραήλ* John 1, 31; ܢܬܚܫ̈ܒܢ ܠܟ ܗܟܢܐ "may they (f.) be
thus esteemed by thee" Spic. 26, 2; ܘܠܐ ܢܬܚܙܐ ܠܟ "that it may not
appear to thee (as if ...)" Jos. St. 34, 18; ... ܠܐ ܢܬܬܣܝܡ ܠܟ ܒܕܘܟܬܐ
"let it not be put for thee in place &c." Spic. 26, 3; ܢܫܬܟܚܘܢ
"let them be found for the truth" Philoxenus, Epistola (Guidi) fol. 29 a,
2 mid.; ܡܛܠ ܕܒܢ̈ܝ ܐܢܫܐ ܫܒ̈ܝܐ ܡܫܬܠܡܝܢ "because that men surrender
themselves prisoners to the longing for it" [*i. e.* "are made captive by
their lust for it"] Spic. 46, 7; ܢܦܠܘ ܠܡܢܬܗ ܕܫܠ̈ܝܚܘܗܝ "they fell to the share
of his apostles as their catch" Aphr. 284, 2; ܡܬܦܣ ܐ̄ܢܐ ܠܟ "I yield
to thy persuasion", "I give way to thee" Spic. 13, 6; ܠܚܘܝܒܐ ܠܗ "they

became his disciples" Ephr. III, XXXIX, 3; ܠܡܬܚܙܝܘ ܠܫܦܘܪ "that it may appear to Sapor, that" Jul. 181, 13. And similarly is it with several other verbs. Of those which have been adduced, ܐܬܝܒ ܠ, ܐܬܦܣܩ ܠ, ܐܬܠܒܟ ܠ, for instance, occur frequently. Also ܢܬܠܚܡ ܩܘܕܡܘܗܝ, in the ancient inscription ZDMG XXXVI tab. 1 nr. 8, belongs to this class: "and let him be brought before the Master of the Gods as an accursed one", or of like tenor; compare ארור האיש לפני יהוה Josh. 6, 26.

§ 248. ܒ is the proper preposition to indicate locality and time, and farther, to express instrumentality, for which often the clearer ܒܝܕ, "by means of", "through",—appears. Thus also it indicates the medium of exchange, the price, and farther it signifies absolute equivalence of value: ܒܕܝܢܪܐ ܗܘܐ ... ܕܢܙܕܒܢ πραθῆναι πολλοῦ Matt. 26, 9; ܒܕܝܢܪܐ ... "were sold for a denarius" Jos. St. 33, 18; ܠܐ ܝܗܒ ܐܢܐ ܚܝܝ ܒܡܫܝܚܐ "my life in Christ I do not give up to thee for their death (i. e.—in order to prevent their death)" Mart. I, 23 mid.

ܒ, like ܠ, is employed in intellectual references of most varied character, and it is associated with verbs of many kinds. A peculiar use, and, what is more, a very rare one in Syriac, is met with in ܘܩܪܐ ܐܢܘܢ ܒܥܬܝܪܐ "and denominated them (or designated them) rich persons" Aphr. 382, 7; ܐܬܩܪܝܘ ... ܒܝܥܠܐ "they were called wild goats" Isaac II, 326 v. 1513.

Notice farther: ܘܟܠܗܝܢ ܣܘܥܪܢܐ ܕܗܘܝܢ ܠܗܘܢ ܒܥܘܬܪܐ ܘܒܡܣܟܢܘܬܐ ܘܒܟܘܪܗܢܐ ܘܒܚܘܠܡܢܐ ܘܒܫܘܚܢܐ ܕܦܓܪܐ "and all the things which happen to them, (made up of)—riches and poverty, and diseases and sound health, and bodily injuries (are ...)" Spic. 9, 5.

§ 249. A. ܡܢ is "from", "out of", in the most diverse uses, both as regards space and otherwise. In certain connections it loses altogether its meaning as denoting the starting point of a movement in space or time: thus, ܡܢ ܝܡܝܢܗ "on his right hand"; ܡܢ ܐܣܕܘܗܝ πρὸς τῇ κεφαλῇ "at his head" John 20, 12; ܡܢ ܒܬܪ "after"; and in a great many combinations with adverbs and prepositions.—The starting point of the direction is denoted by ܡܢ when associated with ܘܥܕܡܐ, like ܡܢ ܓܢܒ ܐܘܦܪܛ ܘܠܡܕܢܚܐ "from the other side of the Euphrates and to the East", i. e. "eastward from the Euphrates" Spic. 15, 25; ܡܢ ܐܕܡ ܘܥܕܡܐ "from Adam and up till

now", *i. e.* "from Adam onward" Aphr. 496, 5; ܫܪܟܗ "on the other side of him", "beyond him" Ephr. III, 136 B, and frequently: ܡܢ ܗܫܐ "on this side of him" *ibid.*; ܡܢ ܗܫܐ "besides him" Jac. Sar. in Moes. I, 31 v. 296.

B. Another application of these two prepositions in combination is the favourite one of ܒܠܚܘܕܘܗܝ "by himself", "alone"; ܒܠܚܘܕ *κατὰ μόνας* 1 Macc. 12, 36; ܘܟܕ ܐܟܠܝܢ ܥܡܝ ܗܠܝܢ ܓܒܪ̈ܐ ܡܨܪ̈ܝܐ ܒܠܚܘܕܝܗܘܢ ܘܥܒܪ̈ܝܐ ܒܠܚܘܕܝܗܘܢ "that these men eat with me,—the Egyptians by themselves, and the Hebrews by themselves" Joseph 203, 12 [Ov. 300, 6]; ܗܘܝܬ ܒܠܚܘܕܝ "I was alone" Land III, 73, 1.

Rem. From the Jewish idiom is borrowed the favourite phrase in Ephr. ܡܢܗ ܘܒܗ "in and by itself".

C. The partitive use of ܡܢ is pretty extensive, cf. ܠܝܬ ܚܕ ܡܢ ܛܒ̈ܐ ܕܩܐܡ ܒܗ "there is no one of the good who stands therein" Aphr. 451, 2; ܟܕ ܩܝܡ ܡܢ ܬܠܡ̈ܝܕܘܗܝ ܠܘܬܗ "while some of his disciples stood beside him" Sim. 381 mid.; ܡܢ ܪܘܚܟ ܒܢ "[a portion] of thy spirit is in us" Aphr. 488, 11;—ܐܟܬܘܒ ܡܢ ܐܝܠܝܢ ܕܗܘ̈ܝ *"scribam (aliqua) ex iis, quae facta sunt"* Jos. St. 80, 1; ܠܐ ܚܕ ܡܢܗ ܐܘܠܕ ܐܒܐ ܘܚܕ ܡܪܝܡ "the Father did not procreate one part of him, and Mary another" Assemani I, 310 *b inf.* (Jac. Sar.); ܐܢ ܬܚܠܛ ܚܕ ܡܢ ܥܘܠ "if thou mingle any iniquity in it" (f.) Ephr. III, 678 A; ܗܘܐ ܡܢ ܚܕ ܡܢ ܣܘܓܐܐ "he became (an adherent) of the religion of the Nazarenes" Qardagh (Feige) 58, 2 (= Abbeloos 68, 11); ܘܚܕ ܡܢܗܘܢ ܒܪܡܚܐ ܡܚܝܗܝ "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 ܡܢܗܘܢ—ܡܢܗܘܢ "some—some". ܒ and ܠ may be put before such a double ܡܢ with suffix: ܘܠܡܢܗܘܢ "and some of the saints they killed with the sword, and others they consigned to burning by fire" Moes. II, 72, 14; ܠܡܢܢ—ܠܡܢܢ "some of us—others" Clemens 56, 25; ܒܡܢܗܘܢ ܡܬܦܝܣܝܢ ܚܢܢ ܘܒܡܢܗܘܢ ܠܐ "with one part of them we are satisfied, with another, not" Spic. 10, 19, 20. To this use of ܡܢ belongs, not merely ܡܚܐܗ ... ܡܢ ܟܒܕܗ "struck him on (a part of) the liver, or (somewhere) in the liver" John Eph. 81, 18, but probably expressions

also of time like ܡܢ ܨܦܪܐ, ܡܢ ܪܡܫܐ "in (a portion of) the morning,—or evening", frequently occurring; ܡܢ ܩܝܛܐ "in summer-time"; ܡܢ ܒܬܪܟܢ, ܡܢ ܝܘܡܝ̈, ܡܢ ܝܘܡܘ̈ܗܝ "at any time in his, or in my life" frequently.

D. Farther ܡܢ denotes, generally, the starting point of the action, i. e. the *agent*, with the passive construction([1]) as in ܐܬܩܛܠ ܡܢܗ he was killed "by him" &c.; but with the Part. pass. ܠ is oftener used for this purpose, v. §§ 247; 279.

E. As being the preposition of 'removal from', ܡܢ 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 ܡܝܬܪ "excelling", or ܣܓܝ 'much'; ܚܝܠܐ ܕܟܝܢܗ ܡܢ ܠܒܐ ܛܒ ܗܘܐ ܣܓܝ "for his goodwill was stronger than the vigour of his nature" Ov. 181, 25; ܡܢܗ ܡܪܚ ܗܘ ܡܢܘ "who is more insolent than he" Ephr. III, 658 B; ܗܘܐ ܫܦܝܪ ܡܢ ܫܡܫܐ "who was fairer than the sun" Sim. 272, 11; ܘܝܬܝܪ ܡܢܗܘܢ and ܣܓܝ ܡܢܗܘܢ "and more than they" frequently in Sim.; ܗܘܐ ܩܪܝܒ ܡܢ ܟܠ ܚܒܪ̈ܘܗܝ ܝܬܝܪ "he was nearer than all his companions" Anc. Doc. 42, 13; ܣܟܠܘܬܐ ܗܕܐ ܡܢ ܕܪܚܒܥܡ ܒܝܫܐ "this folly is worse than Rehoboam's" Aphr. 251, 19; ܘܢܘܚ ܛܒ ܗܘܐ ܒܚܘܫܒܢܗ ܒܨܝܪܐ ܡܢ ܟܠܗ ܕܪܐ "and Noah was better in his trifling number than the whole race" Aphr. 347, 4; ܪܚܡܬܢܝ ܝܬܝܪ ܡܢ ܢܦܫܟ "thou hast loved me more than thyself" Jos. St. 2, 17; ܘܐܚܒ ܗܘܐ ܐܝܩܪܐ . . . ܝܬܝܪ ܡܢ ܫܘܒܚܐ "and he loved honour . . . rather than glory" Mart. I, 166 *inf.*; ܚܝܠ ܡܢ "was stronger than" Jul. 170, 4 &c.—So also ܛܠܐ ܗܘܐ ܡܢ ܚܛܗ̈ܐ "he was too young for sins" Aphr. 221, 12; ܪܒ ܗܘ ܡܢ ܡܫܬܥܝܢ̈ܐ "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 ܠ, e. g. ܥܬܩ ܡܢ ܕܢܘܠܕ "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 ܚܕܐ ܝܬܝܪ ܡܢ ܐܢܝܢ ܬܫܥܝܢ ܘܬܫܥܐ χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα καὶ ἐννέα Matt.

([1]) My attention has been directed by Siegm. Fraenkel to the fact that ܡܢ stands even with intransitives used in passive meaning, *e. g.* ܐܬܬܟܠ . . . ܡܢܟ "was consumed by thee" Simeon of Bēth Arshām 10, 13.

18, 13; ܟܕ ܨܘܡܐ ܫܦܪ ܠܗ ܗܘܐ ܡܢ ܒܣܡܐ "moreover she pleased him more by fasting than *by* perfume" Ephr. III, 668 A; ܘܐܬܝܩܪ ܒܗ ܝܬܝܪ ܡܢ ܟܠܗ ܐܝܣܪܐܝܠ "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 ܝܬܝܪ ܡܢ ܕܝܠܝ "more than me" Matt. 10, 37; ܝܬܝܪ ܡܢ ܐܚܪܢܝܬܐ ܫܠܝܛ ܗܘ ܒܪܢܫܐ ܒܦܘܩܕܢܐ "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 ܥܠ "upon" we only bring forward a few. It means in the intellectual sense "resting upon". Thus, often ܥܠ ܣܒܪܐ, ܥܠ ܣܒܪܐ ܕ "upon hope of", *i. e.* "in the hope of"; ܥܠ ܬܘܟܠܢܐ ܕܒܣܝܡܘܬܟ "in reliance upon thy benignity" Aphr. 492, 10; ܥܠ ܗܕܐ ܬܘܟܠܢܐ "in this confidence" John Eph. 359, 3. Similarly ܥܠ ܡܢܐ "why?"; ܥܠ ܗܕܐ "therefore" &c. Farther it denotes often the being that has been affected by anything pleasant or unpleasant: ܕܥܠ ܗܕܐ ܝܠܦܝܢ ܐܢܚܢܢ ὅτι πανταχοῦ ἀντιλέγεται Acts 28, 22; ܕܫܦܝܪ ܥܠ ܡܪܗ "was acceptable to his master" [Ov. 287, 23] Joseph 38, 1; ܚܒܝܒܝܢ ܥܠ ܒܥܠܝܗܝܢ "were beloved by their husbands" Isaac I, 244 v. 414; ܝܩܝܪ ܥܠܝܟܘܢ "is burdensome to you" Ov. 173, 27; ܫܟܝܚ ܥܠ ܟܠ, ܥܠ ܟܠ "beloved by" often;—ܘܣܢܝܐ ܥܠ ܟܠܗ ܬܒܝܠ "dreadful to the universe" Moes. II, 98 v. 336, and in like usage,—frequently; ܘܕܣܢܝܐ ܗܘܐ ܥܠܘܗܝ "who was odious to him" Ov. 161, 20; similarly ܕܡܬܚܫܒܝܢ ܥܠ ܐܢܫܐ ܙܕܝܩܐ "who were considered by men as righteous" Isaac II, 192 v. 633.— ܥܠ denotes the subject of speech or thinking &c.—"about" (= Latin "*de*"); ܡܛܠ is often similarly used. It occurs in data of measurement, in cases like ܥܠ ܐܬܪܐ ܕܪܚܝܩ ܬܪܝܢ ܡܝܠܝܢ "at a place, 2 miles from the prophet" Land II, 345, 9; ܘܗܘ ܕܐܫܟܚܗ ܥܠ ܠܓܝܘܢ ܩܛܝܢ ܡܢ ܡܝܠܝܢ "who found him-

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(¹) ܐܘ, in imitation of the Greek ἤ, sometimes takes the place of this phrase of comparison ܡܢ. 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. ܡܢ); 10, 14 P. (C. S. ܡܢ); 15, 7 P. S. (C. and Aphr. 142, 9 ܡܢ without ܕ); 18, 25 P. C. S. So with a complete sentence ܐܘ instead of ܕ ܡܢ is found in Luke 16, 17 P. S.; 17, 2 S. (P. C. ܕ ܐܘ). Thus too in rare cases even in ancient original writings, *e. g.* Ov. 175, 22. Servile versions accordingly use this ܐܘ = ἤ even for the simple comparative ܡܢ, *e. g.* John 5, 1 Hark.; Is. 13, 12 Hex.

self three miles distant from the monastery" Sim. 359, 10; ܟܠܗܘܢ ܡܝܢ
ܡܬܝܚ ܪܚܝ ܠܠܐ ܟܡܪܫܐܗܘܢ ܘܗܘ "the mountain was two miles distant
from their town" Sim. 354 *inf.* (where ܠܠܐ might even have been want-
ing, § 243) &c.—ܠܠܐ ܚܪ ܙܘ ܚܝ "once" Bedjan, Mart. II, 609, 3; ܚܠܐ ܐܚܬܝ
ܡܝܫܬܠ "many times" Jos. St. 50, 6.—ܐܝܬ ܠܗ ܚܟܝܡܐ ܦܗܠܐ ἔχουσα ἀλά-
βαστρον Matt. 26, 4; ܐܝܬ ܠܗ ܚܡܫܐ ܬܫܡܗ ܠܚܡܝܢ ἔχει πέντε ἄρτους John
6, 9; ܐܝܬ ܠܗ ܘܗܘ ܚܟܝܡܗ ܒܢܦܫܗ "he had grace in himself" Sim. 334, 4 &c.;
ܚܝܪ ܐܝܬ ܠܗ ܘܘܗܐ ܙܥܡܝܢ δαιμόνιον ἔχεις John 8, 48, 52 S. (P. ܚܝܪ);—ܘܗܘܘ ܥܠ
ܚܟܝܡܗܘܢ "upon whom (as a burden) they were quartered" Jos. St. 87, 16.—
ܠܠܐ scarcely ever indicates the mere direction "to", but often on the
other hand the hostile sense "against". (On ܠܠܐ ܕ "within" v. § 360.)

§ 251. The construction of the words ܒܝܢ, ܒܝܢܬ, ܒܝܢܝ has con- "Between".
siderable variety. They may have a simple noun following, as in ܒܝܢ
ܒܬܐ "between the houses" Ov. 212, 9; ܒܝܢܬ ܓܦܐ "between the wings"
Moes. II, 146 v. 1081; ܒ ܒܝܢܬܗܘܢ, ܒܝܢܬܗܘܢ "among them" often; ܒ
ܒܝܢܬ ܡܚܫܒܬܗ "in his thought" Aphr. 338, 2; ܒܝܢܝ ܚܝܠܬܐ "amongst
the Powers" Spic. 12, 10 &c. But when various members are concerned,
these may be connected by a ܘ merely, as in the Testament of Ephr.
ܒܝܢ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ "between the Father, the Son, and the Spirit" (where
Overbeck's text 147 *ult.* has ܒܚܕܕܐ ܪܘܚܐ); and thus frequently in the
O. T., but no doubt a Hebraism. The usual practice is to mark the
second member by ܠ, with or without ܘ. 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 ܒܝܢ, cannot take a suffix directly but
only through the interposition of ܬ. (1) ܒܝܢ ܪ̈ܗܘܡܝܐ ܠܦܪ̈ܣܝܐ "between
the Romans and the Persians" Jos. St. 9, 4; ܒܝܢ ܩܝܡܐ ܠܡܘܬܐ "between life
and death" ἡμιθανής Luke 10, 30 C. S.; ܒܝܢ ܓܒܪܐ ܠܐܢܬܬܐ "between the
man and the woman" Matt. 19, 10; ܒܝܢܝ ܠܟ "between me and thee"
Zingerle's Chrest. 411 v. 46 (Jac. Sar.); ܒܝܢܬܗ ܠܐܝܠܢܐ "between him and
the tree" Aphr. 448, 6 &c.—ܒܝܢ ܠܗ ܠܐܒܘܗܝ "between him and his
father" Ov. 400, 19; ܒܝܢ ܠܟ ܠܐܡܟ ܘܠܐܚܘܟ (Var. ܘܠܐܚܘܟ) "between thee,
thy mother, and thy brother" Joseph 225 *ult.* (= Ov. 311, 21) &c.
(2) ܒܝܢ ܥܠܝܐ ܘܬܚܬܝܐ "between the higher and the lower" Moes. II,
122, v. 724; ܒܝܢ ܫܢܬܐ ܘܥܝܪܘܬܐ "between sleeping and waking" Zingerle's

Chrest. 396 v. 7; ܟܠܚܡܫ ܘܡܪܝܚ ܒܝܢܝ "between Mars and Saturn" Spic. 17, 17; ܒܝܢܝ ܠܟ "between me and thee" 1 Kings 15, 19, and frequently; ܒܝܢܘܗܝ ܘܠܢܦܫܗ "by himself alone" Ov. 122, 26; ܒܝܢܝܗܘܢ ܘܡܠܐܟܘܗܝ "between them and the ark" Ephr. I, 294 F.—ܒܝܢ ܠܗ ܘܠܪܗܘܡܝܐ "between him and the Romans" Sim. 327 mid.; ܒܝܢ ܠܗ ܘܠܗܘܢ "between him and them" Ephr. I, 101 F &c. A modification of this method is met with in ܒܝܢ ܠܟ ܐܦ ܠܗ "between thee and him" ZDMG XXV, 339 v. 348 (with "also" for "and"). (3) More rarely with ܒܝܢܬ: ܒܝܢ ܠܪܚܒܥܡ ܘܠܝܪܒܥܡ "between Rehoboam and Jeroboam" 1 Kings 14, 30; ܒܝܢ ܡܝܐ ܕܠܥܠ ܡܢ ܪܩܝܥܐ ܘܠܡܝܐ ܕܠܬܚܬ ܡܢܗ "between the water above the firmament and the water under it" Aphr. 282, 13. (4) With repetition of ܒܝܢ: ܒܝܢ ܐܒܝܐ . . . ܘܒܝܢ ܝܪܒܥܡ "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 ܒܝܢܘܗܝ ܠܗܘܢ κατ᾽ ἰδίαν "they with him apart" Matt. 17, 19 C. S.;[1] ܒܝܢܘܗܝ ܠܗ ἐν ἑαυτῷ John 11, 38; so Ov. 122 v. 26 quoted above; ܒܝܢܘܗܝ ܠܢܦܫܗ "by himself" Mart. I, 243 mid.;—farther, ܚܡܫ ܠܡ ܥܣܪܐ ܕܝܢ ܒܝܢ ܓܒܪܐ ܠܢܫܐ "twenty five, however, between men and women" Mart. I, 137 *inf.*; ܠܡܢ ܡܢܢ ܒܝܢ ܬܪܝܢ ܚܪܫܐ "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. ܒܝܬ ܥܝܢܐ "that which is between the eyes" [τὰ μέτωπα], ܒܝܬ ܢܗܪܝܢ Μεσοποταμία &c. are treated altogether like substantives, *e. g.* ܥܠ ܒܝܬ ܓܒܝܢܘܗܝ "on his brow" Sim. 282 *inf.*; ܥܠ ܒܝܬ ܨܘܪܗ "on his neck" Bedjan, Mart. II, 229, 10 &c.—The expression ܡܕܡ ܕܣܦܩ ܠܬܚܝܬ ܪܫܗ 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".

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[1] In Matt. 18, 15, even the Greek text has the Aramaic idiom μεταξὺ σοῦ καὶ αὐτοῦ; Syr. ܒܝܢܝ ܘܠܗ.

2. VERBS.

A. PERSON AND GENDER.

§ 253. Participles are connected with the finite Verb by this cir- Subject of the 3rd Pers. not expressed.
cumstance amongst others, that they may include the subject of the 3rd
person within themselves: cf. ܘܟܠ ܕܥܒܕ "and all, that *he* does" (יעשה)
Ps. 1, 3; ܗܘ ܕܚܣܟ "that which *he* withholds" Aphr. 6, 4; ܗܘ ܕܟܢܫ
ܢܣܝ ܐܝܟ ܕܡܚܠ "for *it* is like a building" Aphr. 6, 12; ܡܬܚܡ "*it* is adopted"
Aphr. 8 *paen.*; ܡܛܠ ܕܠܐ ܒܬܘܟܠܢܐ ܕܐܬܐ ܢܦܘܩ ܚܝܬܐ ܢܗܦܟܘܢ ܗܘܘ
ܠܬܡܢ ܐܠܐ ܒܣܒܪܐ ܕܢܫܢܩܘܢ ܐܢܘܢ ܒܢܝܢܫܐ ܘܢܩܛܠܘܢ ܐܢܘܢ
"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 em-
boldened to do this" Ov. 170, 2 (where special persons, Eusebius and
Rabbūlā, 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 ܢܦܫܢ ܩܨܬ בלחם יעף נפשנו בלחם Impersonal Expression "It".
"our soul is weary of the bread" Num. 21, 5; תקע נפשי ממך ܕܢܦܩ ܢܦܫܝ ܒܛܢ
ממך "my soul turns in loathing from thee" Jer. 6, 8 (= Aphr. 402, 18);
ܡܬܝܐܫ ܠܡܕܥܟ "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. pre-
dominates in these forms. Thus we have frequently ܟܪܝܬ ܠܝ, ܥܩܬ ܠܝ
"I was grieved, I was distressed"; ܢܕܬ ܠܝ or ܢܕܬ ܠܝ ܒ "I was dis-
gusted with (this or that)"; ܛܢܬ ܠܝ ܥܠ "I was zealous for"; ܢܦܩ ܠܗ
"he was out of his mind"; ܐܠܨܐ ܠܝ ܕ "something was a necessity for
me"; ܥܩܬ ܠܝ ܒ "I was vexed with", and many others. With
Participles and other verbal Adjectives: ܕܡܬܝܐܒ "who is in
despair" Aphr. 108, 12; ܠܐ ܗܘܐ ܥܩܬܐ ܠܢ "we had no vexation" Aphr.
392, 20; ܕܠܐ ܐܝܟ ܕܡܟܐܒ ܠܐ ܐܒܠܝ ܥܠ ܕܡܟܝܢ περὶ τῶν κεκοιμημένων ἵνα
μὴ λυπῆσθε 1 Thess. 4, 13; ܗܘܐ ܟܐܒ ܠܗ ܘܟܪܐ ܠܗ "he was
pained and grieved" Aphr. 161, 8; ܐܬܚܡܬ ܗܘܐ ܠܝ "I was sorry" (§ 118)
frequently; ܠܐ ܐܬܚܡܬ "thou hast not been provoked to anger" Joseph

258, 4 (= Ov. 328, 25); ܟܝ ܡܠܝܐ "she was full of complaints" Ov. 155, 10, and thus frequently (as ܟܝ ܐܡܝܪ Joseph 206, 4 *ab inf.*) &c. Cf. farther ܟܠ ܐܬܡܚܐ ܠܐ ܐܬܝܐ "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 ܟܝ ܟܝܪ ܟܠ ܠܐ "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 ܟܝ ܗܘ ܟܝ ܐܢܝ περίλυπός ἐστιν ἡ ψυχή μου Matt. 26, 38.

In other cases, however, the Masc. appears. Thus ܟܝ ܟܐܒ "something pained me"; ܟܐܒ ܟܝ ܟܠ ܘܗܘ ܟܝ ܐܬܐܒܠ ܐܝܟ "he mourned sincerely for those who" Ov. 180, 5; ܐܬܚܦܛ ܟܝ ܟܝ "I was eager for" (literally: "I had leisure for"); ܚܦܝܛ ܟܝ ܟܝ "I am zealous for"; ܟܝ ܦܣܝܥ "it is spacious for me", "I have freedom"; ܟܐܦ ܟܝ ܟܐܦ, "it is pleasing to me",—"it is displeasing to me" &c. One says (ܡܪܝ?) ܡܪܝ ܟܝ and ܡܪܘܩ ܟܝ "I am offended", "I am vexed" (with ܒ and ܟܠ "about"), and along with these the personal form ܡܪܘܩ is also used.

B. In meteorological occurrences we have in the fem. ܢܗܪܬ, ܚܫܟܬ "it has become clear", "it has become dark", but also ܢܗܪ (m.) "it has become clear". So too ܟܝ ܢܗܪܐ ܕܠܡܚܪ "before it was yet making for daylight" Sim. 313 *inf.* (Lond. Cod. quite different), overagainst ܟܝ ܟܘܠ ܘܒܝܢܬܗ *ibid.* 306, 6 (Lond. Cod. merely ܗܘ ܢܕ) (cf. ܟܝ ܟܘܠ ܐܡܚܦܐ ܘܗܘܝ "before it was yet making for evening" *id.* 306, 4). Similarly ܩܪܝܒ ܗܘܐ ܠܡܚܫܟ ܕܚܣܝܢ "it is coming near the darkening", it is drawing toward nightfall" Luke 24, 29 C. S. Cases like ܐܡܛܪܬ "it rained" and ܕܬܡܛܪ "that it rain" James 5, 17 Hark. do not appear to occur in ancient original writings. Notice however ܐܡܐ ܘܗܐ ܚܕܝܬܐ ܐܬܡܚܝ(¹) ܐܝܟ ܗܘ "as if it dropped heavenly dew upon him" Sim. 382, 3. Cf. farther ܩܘܪ ܗܘܐ ψῦχος ἦν "it was cold" John 18, 18; Aphr. 343, 10; ܟܝ ܢܣܦܩ σκοτίας ἔτι οὔσης John 20, 1.

C. When an indefinite "it" is comprised in a phrase it is generally expressed by the fem. sing.: ܐܢ ܕܝܢ ܠܐ ܡܣܬܒܪܐ ܠܐ ܕܝܢ ܟܝ "but if it is

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(¹) The correct reading in Lond. Cod.; the printed Ed. gives ܗܘ.

possible, and is not burdensome to you" Ov. 173, 26; ܐܣܪ ܕܐܝܠܐ "as it comes", "any way" frequently; ܐܠܗ ܡܕܝܢ ܘܗܘܐ "if it had been possible" Ov. 201, 1; ܠܐ ܚܫܚ ܓܝܪ ܠܫܐܘܠ "for it does not suit Saul" Aphr. 342, 4; ܣܦܩܘܐ ܒܐܝܕܘܗܝ "it was possible for him", "he could" (literally "there was room in his hands"), e. g. ܘܠܐ ܣܦܩܘܐ ܒܐܝܕܝܗܘܢ ܕܢܬܟܬܫܘܢ "and they could not fight" Ov. 89 ult., and even ܣܦܩܘܐ ܘܡܕܡ "whatever he can provide" Lev. 14, 30; ܟܠ ܡܕܡ ܕܣܦܩܘܐ ܗܘܐ ܒܐܝܕܘܗܝ "whatever he could" Jos. St. 23, 16, Note 2; and also with the phrase enclosed, ܡܢ ܕܣܦܩ ܒܐܝܕܝ "what can I do?" Kalilag and Damnag, 52, 16, and many like cases. Along with ܡܛܐ ܠܐܝܕܘܗܝ "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 ܡܛܝ ܠܐܝܕܗ Spic. 5, 13. The masculine occurs also in passive forms of expression like ܫܒܝܩ ܠܗ "it has been forgiven him" Aphr. 40, 8; ܐܝܟ ܕܫܦܪ ܩܕܡ ܗܘ ܗܘ "as it seemed good to that being" Spic. 12, 19; ܢܬܝܗܒ ܠܟܘܢ δοθήσεται ὑμῖν Matt. 7, 7; ܢܬܡܫܚ ܠܟܘܢ μετρηθήσεται ὑμῖν Matt. 7, 2. Cf. farther ܐܣܪ ܐܝܟ ܕܐܝܟܢ ܗܘ "how it is" Aphr. 31, 6; ܗܟܢ ܗܘ ܐܝܟܢ "thus is it" Aphr. 154, 8; ܘܠܐ ܗܘ ܐܝܟܢ ܢܘܟܪܝ "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 ܕ "that" takes the place of the Subject: ܓܕܫ ܕ "it happens, that" Aphr. 505, 15, and ܓܕܫ ܕ Ov. 63, 21; ܢܣܬܥܪ ܕ Aphr. 68, 12, and frequently; ܟܬܝܒ ܕ and ܟܬܝܒܐ ܕ "it stands written, that" frequently; ܠܐ ܐܬܚܙܝ ܠܗ ܕ "it did not seem to him, that" Jos. St. 57, 16, but ܐܬܚܙܝ ܠܢ ܗܟܢ ܕ . . . . "it thus appeared (good) to us, that" Aphr. 304, 14; ܕܠܐ ܬܣܒܪ ܕ "that thou mightest not think, that" Jos. St. 34, 18; ܝܕܝܥܐ ܕ "it is well known, that" Ov. 63, 12, but ܬܝܕܥ ܕ ibid. 73, 1 and 4; ܐܡܝܪ ܕ and ܐܡܝܪܐ ܕ "it is said, that"; ܠܐ ܡܨܝܐ ܕ "it is impossible, that" Luke 17, 1; ܘܕܝܗܐ ܕ "that it may be to thee certain, that" Aphr. 168, 7; and thus frequently ܐܦܢ ܡܬܚܫܒܐ ܕ; ܝܗܐ ܕ, ܥܒܝܕ ܕ "although it be thought, that" Jos. St. 8, 2. It is always masculine, however, in ܘܙܐ ܕ, ܘܠܐ ܕ "it is fitting, that".

The masculine prevails in the case of the Inf. with ܠ, e. g. ܘܠܐ ܦܩܝܕ ܠܟ ܠܡܠܐܘܝܘܬܟ "and it is not enjoined thee to tire thyself out" Aphr. 230, 5; except in established phrases, as in ܣܦܩܘܐ ܒܐܝܕܘܗܝ (v. supra).—

Thus too the fem. is retained in verbs like ܒܠܝ ܟ ܡܚܐܠܝܐ, ܟ ܝ ܟ ܡܚܐܠܝܐ ? "I am vexed, that . . ." or "I am vexed to . . ."; ܟ ܝ ܟܠܝܐ ?, ܟ ܝ ܟܠܝܐ "I desire" ? "that", ܠ "to" (cf. ܗܘܢ ?ܠ ܝ ܟ ܝܠܝܐ ?ܠ ܠ ܝ ܟ ܠ ܠ ܐ ܟ ܐ ܟ ܝ ܠ ܐ ܟ "this I desire,— to go to Jerusalem" Ov. 164, 23).

D. In such cases pure Adjectives also are treated like Participles: ܠܐ ܡܦܝܣ ܟܕܗ ? "he is not convinced, that" Aphr. 498, 6, but ? ܟܕܗ ܡܦܝܣ ܠܐ ibid., ult., and frequently; ܥܩܡ: ܠܡܚܐܠܝܐ "it is well to learn" Aphr. 446 paen.; ܠܡܚܐܠܝܐ ? ܗܒ . . . ܡܚܝ ?ܘܐܦܘܩܘܩ "his commands . . . to tell,—is too much" ("his injunctions . . . are too numerous to mention") Ov. 178, 16; ܠܡܚܐܠܝܐ ? ܗܒ ܘܐܟܐ ? . . . ?ܠܗܡܐܠܙܚ ܟܠܐ "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.

Tempus Historicum. § 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.

Pure Perfect. § 256. It farther denotes the *completed result* (the *pure Perfect*): ܡܚܕ . . . ?ܐܓܪܬܟ "thy letter I have received" Aphr. 6, 1; ܗܘܐ ܡܢ ܦܐܘ ?ܘܗܟܢܐ ?ܐܡܪ ܐܡܝܢ ?ܘܗܟܢܐ ?ܘܗ "and so the Lord has farther said thus to his disciples" Aphr. 7 *ult.*; ܐܣܪܗ ?ܠܐ ܟܡܝ ܩܣܝܐ ܗܩܘܡܗܘܩ ?ܟܝܡܘܟܐ "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 ?ܗܘܐ "has become" γέγονε often = "is" (but also "was"); ?ܗܘܐ ܠܐ "is not", *e. g.* Aphr. 84, 12, 19; 158, 20 &c.; ܠܘܬܝ ? "desire has come to me", "I desire"; ܝܚܡܐ ܩܢܝܬ ܟܝ ܟ "I am (become) weary of my life" Gen. 27, 46 (§ 254 A); ?ܝܕܥܢ *novimus, we know*" Aphr. 497, 17; ܟܝ ܟ ܝܕܥܐ ?ܗܫܐ "now I know" Mart. I, 244, 8 &c. Yet upon the whole this use is not of frequent occurrence in Syriac; with ܝܕܥ in particular the more distinct active participle is employed in preference.

§ 257. The action which is expressed by the Perf. may have hap- Pluperfect.
pened prior to an action already narrated (*Pluperfect*): ܘܚܕܝ ܟܕ ܙܚܢܐ
ܟܕ ܦܩܕ ܚܟܠܚܝܡ "and he did according to his will in all that he had
commanded him" Mart. I, 124, 9; ܗܘ ܕܢܣܒ "whom he had married"
(ἐγάμησεν) Mark 6, 17 P. (S. ܘܗܐ ܕܢܣܒܗ); ܟܕ ܚܕܝܗ ܘܗܘ ܗܘܐ ܘܟܚ ܐܠܠܐ
ܠܐܣܝܪ̈ܐ νομίζων 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 ܗܝ ܗܘ ܐܦܢܝ ܠܟܠܝ ܕܗܘܐ ܐܛܥܝ
"those whom that one had led astray, he turned to the truth" Ov. 159, 14,
or after ܡܢ ܕ "since" and similar conjunctions.

§ 258. The Perfect in certain cases stands also for the *Perfectum* Future-
Perfect.
futuri. This is specially common after the conditional conjunction of Perfect in
Conditional
Clauses.
time—ܡܐ ܕ "when", "if",—where sometimes the principal clause is also
furnished with a Perfect; ܡܐ ܕ ܓܙܪܢ "when we shall have circumcised our-
selves" Gen. 34, 22; ܡܐ ܕܢܬܠ ܡܪܝܐ . . . ܘܐܕܘܫ "when the Lord shall have
delivered up . . . I will thresh" Judges 8, 7; ܘܟܠ ܕܒܥܐ ܡܫܟܚ ܡܐ ܕܫܐܠ
"and all who seek, find (at the last day), if they have asked" Aphr. 304, 9;
ܡܐ ܕܩܡܘ ܗܦܟܘ ܘܗܦܟ ܠܫܝܘܠ "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: ܡܐ ܕܡܗܝܡܢ
ܡܚܒ "if he believes, he loves" Aphr. 7, 11; ܡܐ ܕܩܪܒ ܐܢܫ ܠܗܝܡܢܘܬܗ
ܩܝܡ ܠܗ ܥܠ ܫܘܥܐ "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 ܡܐ ܕ. In ܡܐ ܕܩܐܡ ܦܓܪܐ ܕܙܕܝ̈ܩܐ ܘܡܬܚܠܦ "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 ܐܝܟܐ ܕ appears for the
temporal conjunction ܡܐ ܕ. Moreover ܡܐ ܕ may be used to introduce
even the pure Past, e. g. ܡܐ ܕ . . . ܐܘܒܕܘ "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 ܡܐ ܕ: ܐܢ ܗܟܝܠ ܥܒܕܬ ἐὰν μὲν ποιήσῃ

καρπόν Luke 13, 9; ‌ܐܢ ‌ܡܨܝܢ "si potuerimus", "if we can" Spic. 13, 2;

ܐܠܐ ܡܥܠ ‌ܠܐ ‌ܡܫܒܩ ‌ܐܢܐ ‌ܠܟ "unless thou enter, I do not let thee go", that is, "thou must enter" Sim. 286 mid.; ܘܐܢ ‌ܣܪܗܒ ‌ܩܘܕܡܘܗܝ ‌ܠܐ ‌ܐܝܬ "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); ‌ܐܢ ‌ܠܐ ‌ܐܬܦܝܣܬ "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 ‌ܘܐܢ ‌ܠܐ ‌ܐܢܬ ‌ܡܗܦܟ ‌ܠܗ "and if not, thou restorest him" Jul. 217, 26.

In the same way the Perf. stands in sentences with ‌ܐܘ—‌ܐܘ "either ... or"; "whether ... or whether": ‌ܕܠܐ ‌ܬܘܒ ‌ܐܠܐ ‌ܠܟ ‌ܬܥܬܚܝܢ ‌ܐܘ ‌ܒܥܓܣܗ ‌ܐܢ ‌ܐܫܟܚܬܝܗܝ ‌ܐܘ ‌ܠܐ "that thou mayest not again have to weary thyself in seeking him, whether thou find him or not" Aphr. 144, 22; ‌ܐܘ ‌ܡܪܝܡ ‌ܠܡܐܢ ‌ܐܘ ‌ܐܢܫ ‌ܡܘܚܬ ‌ܠܢ ‌ܥܕܡܐ ‌ܠܥܘܡܩܐ "he either greatly exalts our consideration, or he humiliates us to the very depth" Joseph 196 *ult.* [Ov. 296, 17]; ‌ܐܙܠ ‌ܐܢܐ ‌ܠܐ ‌ܠܐܦܘܗܝ ‌ܐܘ ‌ܢܩܛܠܢܝ ‌ܐܘ ‌ܐܩܛܠܝܘܗܝ "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).

<div style="margin-left:0">In Hypothetical Clauses.</div>

§ 259. The Perfect is very extensively employed in hypothetical sentences like ‌ܐܠܘ ‌ܠܐ ‌ܐܫܬܘܚܪܢ ‌ܡܟܕܘ ‌ܐܦ ‌ܗܦܟܢ "if we had not delayed, we should already have returned" Gen. 43, 10 &c. (§ 375 A). With these are ranked cases like ‌ܡܢ ‌ܕܝܢ ‌ܢܥܓܠ τίς ἀποκυλίσει "O that one would roll away!" Mark 16, 3; ‌ܡܢ ‌ܕܐܡܪ ‌ܠܝ "O that one would say to me!" Sim. 301 *inf.*; ‌ܡܢ ‌ܕܝܢ ‌ܢܚܘܝܟܘܢ ‌ܣܟܠܘܬܝ ‌ܘܟܠܟܘܢ ‌ܪܩܬܘܢ ‌ܒܐܦܝ "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; ‌ܐܝܟܢܐ ‌ܗܘܐ ‌ܕܝܢ ‌ܪܡܫܐ "when might it indeed be evening?" = "would that it were evening at last!" Deut. 28, 67; cf. Ps. 41, 6; ‌ܡܢ ‌ܗܘܐ ‌ܕܝܢ = מִי־יִתֵּן frequently in the O. T. To this class also belong ‌ܫܠܡܬ ‌ܘܥܝܢܐ ‌ܠܐ ‌ܚܙܬܢܝ "then would I have been ended and no eye would have seen me" Job 10, 18; ‌ܫܕܪܬܟ ‌ܕܝܢ "then would I have sent thee" Gen. 31, 27; ‌ܘܫܠܝܛ ‌ܕܝܢ ... ‌ܕܬܕܚܠ ‌ܘܬܛܢ "then wouldest thou (f.) have been bound to be afraid ... and to be zealous" Aphr. 48, 10; thus even ‌ܗܠܝܢ ‌ܕܝܢ ‌ܘܠܐ ‌ܠܡܥܒܕ ‌ܘܗܠܝܢ ‌ܕܝܢ ‌ܠܐ ‌ܠܡܫܒܩ ταῦτα δὲ ἔδει ποιῆσαι κἀκεῖνα μὴ ἀφιέναι 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 (ܐܢ) ܠܘܰܝ and ܐܶܫܬܘܦ (ܐܢ) "O if only!" "*Utinam!*".

§ 260. The Perf. ܗ̇ܘܳܐ often stands before an Adj. or Part. to ܗܘܐ denote a Wish, an Advice, or a Command. Originally the Perf. was ᴼptative. 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 ܗܘܰܝܬ ܫܠܺܝܡ "farewell", ἔῤῥωσο; ܗܘܰܝܬ ܥܳܒܶܕ ܗܳܟܰܢ ποίει ὁμοίως Luke 10, 37; ܗܘܰܝܬܘܢ ܥܳܗܕܺܝܢ μνημονεύετε Hebr. 13, 7; ܡܰܗ ܚܛܳܗܝ̈ ܘܰܗܘܰܝܬ ܠܺܝ ܐܳܬܳܐ ܚܰܕ "take pains (take thou the burden) and curse me" Sim. 316 *ult.*; ܐܶܠܳܐ ܣܓܺܝ ܗܘܰܝܬܘܢ ܥܰܡܠܝܢ ܐܶܡܬܰܝ ܕܨܳܝܡܺܝܢ "but instead of this, be ye assiduous in fasting" Ov. 174, 14; ܗܘܰܝܬ ܕܶܝܢ ܝܳܕܰܥ "but know" Philox. 570, 11; ܗܳܟܺܝܠ ܗܘܰܝܬ ܗܳܟܺܝܠ ܝܳܕܰܥ "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.: ܠܳܐ ܗܘܰܘ ܓܶܝܪ ܟܳܗܢ̈ܶܐ ܡܶܬܚܰܫܚܺܝܢ "the priests are not to use force"; Ov. 215, 11 (where there are more cases, varied with ܢܶܗܘܘܢ); ܗܘܳܬ ܡܣܰܩܠܳܐ "let her be esteemed" Addai 44 *ult.*; ܠܳܐ ܗܘܳܐ ܡܳܐܢܰܢ μὴ ἐκκακῶμεν Gal. 6, 9; ܗܘܰܘ ܐܰܡܺܝܢܺܝܢ ܥܰܡܗܘܢ "they are to be constantly with them" Ov. 215, 11; ܡܩܰܒ̈ܠܝܢ ܢܶܗܘܘܢ ܡܰܟܣܳܢܘܬܳܐ ܗܘܰܘ "they must receive blame" Statuti della Scuola di Nisibi 25, 9.

§ 261. So also ܗܘܳܐ *with a participle following* is often placed in a ܗܘܐ ᴴᵘᵇ-dependent clause, to express an action merely purposed or aimed at: junctive. ܘܦܩܰܕ ܘܐܶܡܰܪ ... ܕܟܽܠܗܘܢ ܐܰܝܠܶܝܢ ... : ܕܠܳܐ ܗܘܳܐ ܟܽܠܢܳܫ ܗܘܳܐ ܡܒܳܐܶܬ ... ܐܶܠܳܐ ܕܚܰܡܫܳܐ ܢܳܛܘܪ̈ܶܐ ܢܶܗܘܘܢ ܒ̈ܳܝܬܳܝܢ ܟܽܠܢܳܫ ܗܘܳܐ ܥܰܠ ܫܽܘܪܳܐ "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 ܢܶܫܬܰܒܰܚ ܓܶܝܪ ܕܰܢܢܰܛܰܪ ܝܰܘܡܳܐ ܕܰܐܪܒܰܥܶܣܪܶܐ ܕܟܽܠ ܝܰܪܚܳܐ ܗܘܰܝܢ ܢܶܗܘܶܐ ܚܳܕܶܝܢ "let us take delight to observe the fourteenth day of every month" Aphr. 230, 1; ܨܳܒܶܝܢ ܗܘܰܘ ܕܢܶܫܩܠܘܢܳܝܗܝ "they wished to carry it [the Ark]" Aphr. 264, 6; ܠܳܐ ܢܰܪܦܘܢ ܒ̈ܢܳܬ ܩܝܳܡܳܐ ܕܢܶܗܘ̈ܝܳܢ ܐܳܬ̈ܝܳܢ ܝܺܚܺܝܕܳܐܝܺܬ ܠܥܺܕܬܳܐ "they shall not allow the deaconesses [daughters of the ordinance] to come singly to the church" Ov. 217, 9; ܕܢܶܗܘ̈ܝܳܢ ܡܶܬܬܣܺܝܡܳܢ ܒܶܗ "that they might be placed in it" Jos. St. 23, 14; ܘܰܡܥܳܕܶܐ ܠܗܘܢ ܕܢܶܗܘ̈ܘܢ ܡܶܬܚܰܝܠܝܢ "and induces them to

stand" Moes. II, 90 v. 233, and thus, often. By reason of ܗܘܐ being put first in such cases as the following, these cases also may be referred to this class, viz: ܟܝܢܗ ܗܘܐ . . . ܕܗܘܐ ܡܩܒܠ "it was his custom . . . to receive" Aphr. 391, 8 &c. Cf. farther ܡܨܠܝܢ ܟܠܫܥ ܚܦܨܩ ܘܣܘܘܩ ܠܘܬ (πρὸς τὸ δεῖν) παντότε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν Luke 18, 1 C. S., where P. has ܠܡܨܠܐ;—ܕܠܐ ܐܗܘܐ ܨܗܐ ܘܠܐ ܐܬܐ ܠܡܣܒ ἵνα μὴ διψῶ μηδὲ διέρχωμαι John 4, 15 C. S., where P. has ܠܝ ܐܗܘܐ ܘܠܐ ܐܬܝܬ ܠܘܬ;—ܘܠܐ ܬܗܘܘܢ ܡܩܕܡܝܢ μὴ προμελετᾶν Luke 21, 14 C. S., where P. has ܠܐ ܬܗܘܘܢ ܡ. 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.

§ 262. The Perfect of course often stands dependently in still other circumstances, e. g. ܟܕ ܚܙܐ ܠܗ ܕܐܠܗܐ ܡܠܠ ܥܡܗ "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 ܡܚܐ ܐܢܘܢ . . . ܥܕܡܐ ܘܡܣܒܪܝܢ ܕܡܝܬܘ "they struck them, . . . until they thought" Ov. 170, 7; ܥܕܡܐ ܕܐܬܐ "till there came" Aphr. 26, 6 (cf. the Impf. § 267). So in ܐܬܚܦܛ . . . ܕܗܘܐ ܚܝܡ . . . ܚܠ ܠܐ ܥܠ ܠܐܪܥܐ ܕܡܘܠܟܢܐ "why was he vexed that he did not enter into the land of promise?" Aphr. 161, 9, ܕܥܠ might also have been used. In ܘܦܩܕ ܕܝܢܐ ܕܢܙܩܦܘܢ ܐܢܘܢ "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 ܘܦܩܕ ܕܢܙܩܦܘܢ (§ 261), and ܘܦܩܕ ܘܙܩܦ (§ 334).

§ 263. The strengthening of the Perfect by means of an enclitic ܗܘܐ brings into still greater prominence the force of 'time gone by'; so that we may often translate this combination by the Pluperfect: ܕܐܡܪܬ ܗܘܝܬ ܠܟܘܢ "that I have told you" Spic. 18, 18; ܦܫܩܬ ܗܘܝܬ "I have explained to thee" Aphr. 172 *ult.*; ܟܕ ܐܬܝܠܕ ܗܘܐ "when he was born" Aphr. 180, 7; ܐܬܠܦܝܝ ܐܟܚܕܐ ܗܘܘ "they had been taught together" Ov. 162, 23; ܘܐܫܬܠܡܬ ܗܘܐ "and had been delivered up" (f.) Jos. St. 10, 2 &c. The ܗܘܐ 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: ܝܗܒܘ ܠܗ ܗܘܐ ܡܥܡܘܕܝܬܐ "they gave him baptism" Sim. 268; ܩܡ ܘܗܒ ܐܚܕ "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 ܕܝܢܐ ܟܐܢܐ ܕܐܠܗܐ ܕܒܗ ܕܝܢܐ ܢܬܠ ܦܬܓܡܐ "the righteous judgment of God in which he will render account" Ov. 200, 13; ܠܐ ܬܗܘܐ ܬܘܒ ܡܡܘܠܐ "there will not again be a flood" Gen. 9, 11; "these three things I have explained to thee by letter" (ܘܦܫܩܬ ܠܟ): 'other matters' ܪܓܝ ܓܝܪ ܦܫܩܝܬܐ ܐܚܪܢܝܬܐ "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 Imperfect ܐܢ, in which case it is the participle which appears for the most part in Conditional in the apodosis: ܐܢ ܡܗܦܟ ܐܢܬ ܐܦܝܟ ܡܣܩܝܢ ܥܡܘܪܝܗ̇ Sentences. "if thou turnest away thy countenance, the inhabitants thereof come to an end" Aphr. 493 ult.; ܐܢ ܕܝܢ ܢܓܕܫ ܗܘ ܟܝ ܕܡܢܢ ܣܥܪܐ ܗܘܐ ܝܕܥܬܐ ܕܥܒܕ̈ܐ ܡܢ ܢܦܫܢ ܡܬܥܩܪܐ "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 ܐܢ ܢܡܠܠ ܢܒܨܪ "if we speak, we come short" Aphr. 496, 8; ܐܢ ܬܬܛܦܝܣܘܢ ܠܝ ܘܬܫܡܥܘܢܝ ܠܐ ܒܠܚܘܕ ܫܘܡܢܗ ܕܐܪܥܐ ܬܐܟܠܘܢ ܐܠܐ ܐܦ ܛܘܒܐ ܕܫܡܝܐ ܬܐܪܬܘܢ "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 ܟܕ:—ܢ̈ܘܢܐ ܡܝܬܝܢ ܟܕ ܣܠܩܝܢ ܠܐܐܪ "fishes die, when they come up into the air" Aphr. 494, 9; ܘܐܦܠܐ ܟܕ ܩܐܡ ܐܢܫ ܥܠ ܛܘܪܐ ܪܡܐ ܡܛܝܐ ܥܝܢܗ ܠܟܠ ܪܚܝܩ ܘܩܪܝܒ "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).

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. ܐܝܡܪ ܐܢܐ ܐܫܪܐ "I will begin" Spic. 13, 19; ܐܢܫ ܐܡܪ "now some one may say" Spic. 6, 21; ܐܝܟ ܐܢܫ ܐܡܪ "as one might say" "as if, for instance, one should say" frequently; ܡܢ ܠܐ ܢܬܗܪ "who would not wonder?" Anc. Doc. 103, 13; ܡܢܐ ܐܡܪ ܗܟܝܠ "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, ܐܡܪ ܠܝ "dicas mihi" Aphr. 313, 12 (mocking request); ܘܬܫܬܘܕܐ "and then may you promise" Aphr. 71, 21; ܢܣܟܐ "let us await" Aphr. 103, 4; ܢܬܡܟܟ ܗܟܝܠ "let us then humble ourselves" Aphr. 119, 5; ܢܩܒܠ "let him accept" Aphr. 86, 13; ܘܠܐ ܢܦܩܢ ܡܢ ܦܘܡܢ "and let not revilings come out of our mouth" Aphr. 105, 2; ܢܬܛܠܡ ܘܠܐ ܢܛܠܘܡ "let him suffer oppression, but not oppress" Aphr. 117, 9 &c.

The 2nd pers. of the Impf. with ܠܐ is the direct contrary of the Imperative: ܠܐ ܬܕܚܠ "fear thou not" &c. Without ܠܐ 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: ܘܢܦܝܣܘܢܝܗܝ ܕܢܨܠܐ ܚܠܦܝܗܘܢ "and they will urge him to pray for them" Sim. 290 mid.; ܚܕܐ ܓܝܪ ܡܩܝܡܐ ܗܝ ܗܕܐ ܕܢܕܥ ܐܢܫ ܕܐܝܟܢ ܢܫܐܠ ܫܘܐܠܐ "for this is an admirable thing, that one should know how to ask questions" Spic. 1, 20; ܐܢ ܠܐ ܡܫܟܚ ܐܢܬ ܕܬܙܕܩ "if thou canst not justify thyself" Aphr. 270, 5; ܨܒܐ ܐܢܐ ܕܐܦܣ ܠܟ "I wish to explain to thee" Aphr. 345, 1; ܐܚܒܘ ܫܠܡܐ ܕܬܩܒܠܘܢ ܐܓܪܐ "love peace that ye may receive the reward" Aphr. 304, 17 — ἤμελλεν ἑαυτὸν ἀναιρεῖν Acts 16, 27; ܡܠܟ ܡܪܕܟܝ ܕܐܣܬܝܪ ܬܨܘܡ "Mordecai advised that Esther should fast" Aphr. 414, 5; ܟܕ ܒܥܐ ܗܘܐ ܕܢܬܠ ܠܗܘܢ ܕܡܐ ܠܡܐܟܠ "while he wanted to give them blood to eat" Mart. I, 122, 6; ܫܪܝ ܕܢܩܪܒ "began to attack" Moes. II, 64, 1; ܕܠܐ . . . ܦܩܝܕ ܠܗܘܢ . . . ܕܢܣܓܕܘܢ "for it is not commanded them . . . to worship" Anc. Doc. 43, 25; ܘܐܠܨܗ ܕܢܐܙܠ "he obliged

him to take" Ov. 167, 17; ܡܩܪܒ ܚܕ ܦܨܝ̈ܚܐ ܠܗ "he set himself to be-
come agreeable to him" Mart. I, 122, 16, and thus in many other instances.
So too after the words which mean "until, before, ere": ܠܐ ܢܣܒ ܢܘܚ
ܐܢܬܬܐ ܥܕܡܐ ܦܡ ܡܠܠ ܥܡܗ ܐܠܗܐ "Noah did not take a wife until God
had spoken to him" Aphr. 235 ult.; ܢܛܪ ܟܐܢܘܬܐ ܕܒܢܡܘܣܐ ܥܕ ܠܐ ܐܬܝܗܒ
ܢܡܘܣܐ "he kept the righteousness which is in the law, before the law
had yet been given" Aphr. 25, 5; ܝܗܒ ܕܡܗ ܥܕ ܠܐ ܐܙܕܩܦ "gave his blood
before he was crucified" Aphr. 222, 5; ܘܐܡܠܟ ܒܐܪܥܐ ܕܐܕܘܡ ܥܕܡ ܠܐ ܐܡܠܟ
ܡܠܟܐ ܠܒܢܝ̈ ܐܝܣܪܐܝܠ "who reigned in the land of Edom before there
reigned a king over the children of Israel" Gen. 36, 31; ܐܝܟ ܕܐܝܬܘܗܝ
ܗܘܐ . . . ܥܕܡ ܠܐ ܢܣܒ ܦܓܪܐ "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 ܥܕ ܠܐ ܢܥܘܠ "before we entered"
Jul. 45, 2.—Cf. farther ܥܕ ܡܛܐ ܙܒܢܐ ܕܢܡܘܬ ܡܘܫܐ "when the time
came for Moses to die" Aphr. 161, 7.

The Impf. appears with this sense, even when the dependence is not
plainly expressed: ܠܐ ܝܕܥ ܐܢܐ ܕܐܒܢܐ "I do not know how to build" Sim.
271, 4; ܐܢ ܩܕܝܫܘܬܟ ܦܩܕܐ ܠܝ ܕܐܚܘܬ ܠܝܡܐ "if thy holiness commands me to
go down to the sea" Sim. 336, 13; ܫܒܩܢܝ ܒܐܚܦܪܐ "leaves me in shame"
ZDMG XXIX, 116 ult.; ܗܒ ܠܝ ܕܐܫܬܐ (ܕܐܫܬܐ) δός μοι πιεῖν John 4, 7
and 10; ܐܫܕܪܢܝ ܕܐܙܠ "let me send" ("grant me that I send") Jos. St.
76, 5; ܐܦܩ ܒܪܟ ܢܡܘܬ "bring out thy son (that) he may die" Judges 6, 30
(similarly Judges 20, 13); ܫܪܝ ܠܟܢ̈ܫܐ ܕܢܐܙܠܘܢ ἀπόλυσον τοὺς ὄχλους,
ἵνα ἀπελθόντες κ. τ. λ. Matt. 14, 15 C. (P. ܘܢܐܙܠܘܢ), 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. ܗܘܐ ap-
pears sometimes in conditional clauses, to denote an action frequently
repeated: ܐܢ ܐܢܫ ܐܡܪ ܗܘܐ "si quis dicebat" Land II, 97 ult.; ܘܐܢ
ܝܬܝܪ ܡܢ ܥܣܪܝܢ ܢܣܒ ܗܘܐ "et si plus quam viginti sumebat" ib. 93 ult., and
so ܟܠ ܐܡܬܝ ܕܐܬܐ ܗܘܐ ܠܐܬܪܐ "for as often as he came to any
place" ib. 251, 14; ܟܠ ܐܡܬܝ ܕܪܓܙ ܗܘܐ "whenever he was angry" Ov. 186, 21 &c.
Similarly ܒܟܠ ܡܕܡ . . . ܕܡܬܒܥܐ ܗܘܐ "in every thing . . . which was re-
quired" Land II, 201, 7. For such cases the Part. with ܗܘܐ is far more

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usual (§ 277). This combination is met with rather more frequently in hypothetical clauses like ܗܘܐ ܝܐܐ ܠܐ ܐܝܟܢ "how should he not have been handsome?" Joseph 38, Note 5 (Ov. 287, 26); ܗܘܐ ܝܫܬ "he would have had to love" Ov. 278, 15 (incorrect reading in Joseph 19, 3 ܕܢܬܒ); ܗܘܐ ܥܪܩ ܕܡܢ ܠܡܢܐ "why should he have fled?" Anc. Doc. 90, 22; ܗܘܝܬ ܥܒܕ ܡܢܐ "what should I have done?" ZDMG XXIX, 117 v. 235; ܗܘܐ ܐܢܫ ܚܙܐ ܠܐ ܝܟܐ ܡܢܘ "who would see?" Ephr. Nis. p. 64 v. 203; "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 ܗܘܐ ܡܣܦܩ ܓܝܪ ܡܢ "who could (can) then be sufficient?" Ephr. (Lamy) I, 175, 19; ܗܘܘ ܕܢܬܩܕܫܘܢ ܟܡܐ ܕܡܟ ܢ "how much more must they be sanctified" ib. paen.; ܗܘܐ . . . ܕܡܟ ܢ "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: ܐܬܐܝܡ . . . ܘܠܐ ܝܐܐ — συνέρχεται—ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν Mark 3, 20; ܗܘܬ ܕܢܬܬܙܝܥܘܢ ܐܝܟ ܐܚܝ "he gave them life that they might be moved" Moes. II, 104 v. 448; ܗܘܘ ܕܢܬܩܒܠܘܢ ܩܘܪܒܢܝܟ "and thou besoughtest that thine offerings might be accepted" Ephr. III, 254 D; ܕܢܛܪܝܘܗܝ ܗܘܐ ܗܘܐ ܠܐܕܡ ܐܠܘ ܕܡܬܝܗܒ "it [ܫܒܬܐ 'the sabbath'] would have had to be given to Adam, to keep it" Aphr. 234, 2; ܐܝܬܝܘܗܝ ܬܪ̈ܥܝܗܘܢ . . . ܕܬܬܝܒܠ ܒܘܪܟܬܐ ܗܘܘ ܡܚܝܟܝܢ "his clothes they brought, in order that the blessing might be conveyed to a large number of them" Ov. 186, 26; ܐܬܘܗ . . . ܡܝܠܝ ܗܘܐ ܩܕܡ ܕܢܦܠ ܒܚܛܝܬܐ "nor even . . . was he alarmed before he fell into sin and was fettered" Ov. 81, 10 (line 8 has merely ܩܕܡ ܕܢܦܠ ܒܚܛܝܬܐ); ܗܘܐ ܕܢܒܥ ܠܗ "he would have had to make it gush out for him" Aphr. 314, 4 (where one MS. leaves out ܗܘܐ) [1]; ܗܘܐ ܕܢܕܚܠ ܕܢܥܒܕܟ ܠܐ ܡܫܬܡܥ ܓܝܪ "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 ܗܘܐ.

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[1] This tedious construction is rare with Aphraates.

PARTICIPLES.

§ 269. The *Active Participle*, when it forms the predicate, denotes, Active
Participle.
Present.
as a Nominal form, first of all a condition, without reference to a de-
finite 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: ܐܢܐ ܩܛܠ "killing (am) I" is exactly
like ܩܐܡ ܐܢܐ "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 farther
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 state-
ment of what is momentary: ܐܪܝܐ ܓܝܪ ܒܟܝܢܗ ܐܟܠ ܗܘ ܒܣܪܐ "for the lion
by its nature eats flesh (always)" Spic. 7, 14; ܐܡܪ ܫܠܡܐ ܝܚܒ
ܡܣܟܢ ܗܘ ܕܩܒܠ ܕܫܚܕܐ ܘܚܝܐ ܣܢܐ ܫܚܕܐ "he ruins himself whoever accepts a
bribe, but he who hates to take a bribe lives (יחיה)" Prov. 15, 27; ܡܣܟܢ
ܚܣܝ ܘܒܥܓܠ ܡܨܛܠܐ ... ܫܡܗ ܕܪܒܘܠܐ "for as soon as his friends hear the dear name of Rab-
būlā, love for him is inflamed in their hearts and their bosoms glow"
Ov. 202, 12; ܘܗܫܐ ܐܦ ܐܢܐ ܡܩܒܠ ܦܘܩܕܢܗ "now also I receive his com-
mand" Ov. 172, 5; ܨܝܪܝܢ ... ܠܟܘܢ "we figure (for you herewith) the
image" Ov. 159, 4 &c.

§ 270. The Participle stands plainly in direct antithesis to the past Future
in ܡܠܬܗ ܕܐܠܗܐ ܕܣܘܦܗ ܠܐ ܐܢܫ ܡܛܐ ܗܘ ܐܘ ܡܛܐ "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-

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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. ܡܬܓܠܐ φανερὸν γενήσεται 1 Cor. 3, 13; ܢܓܠܐ δηλώσει ib. (Harkl. ܢܒܕܩ ܠܟܘܢ and ܢܚܘܐ); ܫܒܚܬ ܠܐ ܘܡܟܝܠ ܐܫܒܚ ἐδόξασα καὶ πάλιν δοξάσω John 12, 28; ܠܐ ܢܡܘܬ ܠܥܠܡ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα John 11, 26 S. (P. ܠܐ ܢܡܘܬ); ܐܬܚܪܒܬ ܐܘܪܫܠܡ ܘܬܘܒ ܠܐ ܬܬܝܬܒ "Jerusalem has been destroyed, and will never again be inhabited" Aphr. 483, 18 (and frequently thus with ܠܐ ... ܬܘܒ); ܒܥܓܠ ܡܕܪܟ ܠܟ ܕܝܢܐ ܟܐܢܐ ܕܐܠܗܐ "speedily the righteous judgment of God overtakes thee" Mart. I, 125 ult.; ܒܫܘܠܡܐ ܕܫܬܐ ܐܠܦܝܢ ܫܢܝܢ ܫܪܐ ܥܠܡܐ "on the completion of six thousand years the world is dissolved" Aphr. 36, 20; ܘܡܟܝܠ ܡܣܩ ܐܢܐ "and then I bring up" Aphr. 72, 15; ܚܪܝܢܐ ... ܩܐܡ ܐܝܟܢܐ ܩܝܡܝܢ ܡܝܬܐ ܘܒܐܝܢܐ ܦܓܪܐ ܐܬܝܢ "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; ܡܚܪ ܚܙܐ ܐܢܬ ܠܗ "to-morrow thou seest him" Ephr. III, XLIII mid.; ܐܝܠܝܢ ܕܒܬܪܢ ܐܬܝܢ "those who shall come after us" Jos. St. 80, 2; ܘܒܬܘܩܢܗ ܕܗܘ ܥܠܡܐ ܚܕܬܐ ܟܠܗܘܢ ܙܘܥܐ ܒܝܫܐ ܫܠܝܢ ܘܟܠܗܘܢ ܣܩܘܒܠܐ "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 Conditional Clauses.

§ 271. Thus also the Part. appears very often in Conditional Sentences, both in the protasis and the apodosis: ܘܐܢ ܐܦ ܠܢ ܫܦܪ ܡܫܬܘܝܢܢ ܥܡܟ "and if it also pleases us, then we come to an agreement with thee" Spic. 2, 4; ܐܢ ܓܝܪ ܫܩܠ ܐܢܬ ܡܝܐ ܡܢ ܝܡܐ ܠܐ ܡܬܝܕܥ ܚܘܣܪܢܗܘܢ "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 ܡܐ: ܡܐ ܕܣܓܝܢ ܢܟܣܐ ܡܬܝܬܪܐ ܥܠܘܒܘܬܐ "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 ܕܠܡܐ ܓܝܪ ܐܡܪ ܐܢܫ "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 a Future action, instead of the Impf., even in dependent clauses: ܟܝ ܡܚܝܠ ܐܟܠܐ ܐ܏ܐ ܥܕܡܐ "till his body rise again" Ov. 208, 21; ܚܘܒܗ ܥܕܡܐ "until love for him come" Aphr. 39, 13; ܕܢܩܪܒܘܢ ܥܕܡܐ "till they should offer incense" Guidi, Sette Dormienti 24 v. 43; ܫܢܝܐ "and he ministered for many years till he was taken up" Aphr. 273, 2; ܕܗܘܐ ܓܒܪܐ ܘܝܗܝܒ ܘܪܗܒܘܢܐ ܠܘܬܗܘܢ "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 ܥܕܡܐ ܕ, ܟܝ. — ܣܒܪ ܡܦܣܝܢ ܘܣܒܪ ܣܝ "that we confidently assume that we shall live" Aphr. 459, 18; ܗܒ ܠܝ ܕܡܝܐ ܕܠܐ ܬܐܬܐ "give me hostages that you will not come in pursuit of me" Jos. St. 61, 2: ܐܢܬ "dost thou engage, not again to do ...?" Sim. 292 supr.; ܟܝ ܣܒܪ ܘܡܚܫܒ ܠܗ ܕܢܦܢܐ ܘܓܙܠܐ "while he thought that they would restore to him his iniquitous possession" Mart. I, 127, 11; ܕܡܚܫܒ ܗܘܐ ܕܐܦ ܠܐܘܪܗܝ "who thought that the enemy would also seize upon Edessa (Orhāi)" Jos. St. 7, 18; ܘܠܐ ܝܕܥܘ ܘܐܓܝܚܘ ܣܟܠܐ ܕܕܚܝܠܐ ܘܬܘܬܐ ܒܥܓܠ ܢܕܪܟ ܐܢܘܢ "and the fools did not know and did not perceive that sorrow and regret would soon overtake them" Sim. 388 mid.; ... ܘܢܘܪܐ ܡܢܟܘܢ ... ܕܐܝܢܐ ܢܚܫܘܠ "for he had come to understand beforehand, what grievous harm would befall" Ov. 197, 6; ܓܒܝܗܝ ܕܡܢ ... ܪܘܚܐ ܡܩܕܫܐ ... "the Holy Spirit made choice of him (Noah) that from his seed even the Messiah should be born" Aphr. 236 paen.; ܕܐܫܬܘܕܝ ܕܢܗܦܟ "that they had promised to turn again unto God" Sim. 321 mid.; ܠܐ ܬܦܘܩ ܣܪܝܩܘܬܐ ܡܢ ܦܘܡܟ ܕܠܐ ܢܪܚܩ ܡܢܟ ܫܒܚܐ ܘܠܐ ܢܥܡܪ "let not vanity issue from thy mouth, lest He withdraw from thee and cease to dwell in thee" Aphr. 185, 20; ܕܠܡܐ ܟܕ ܢܥܠ ܒܝ "lest perhaps he find fault with me when he comes" Aphr. 340, 19; ܕܠܡܐ ܚܙܐ ܐܢܫ "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.

The Part. stands in like manner loosely as a consequence of a verb, especially an Imperative: ܡܚܦܘܡ ܐܠܝ ܐܚܢܐ ܚܐܠܦ *ἄφετε τὰ παιδία ἔρ-χεσθαι πρός με* Mark 10, 14: Matt. 19, 14; ܡܚܦܘ ܡܬܢܐ ܡܚܙܝ ܡܬܚܦܘܡ *ἄφετε τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς* Matt. 8, 22, and frequently so in the N. T. with ܡܚܦܘ, ܡܚܦܘܡ; ܥܙܠ ܐܙܠ "let him go" Sim. 283 *inf.*; ܦܩܕܘ ܐܘܪܝ (S. ܦܩܕ ܗܘ) *κέλευσον ἀσφαλισθῆναι* Matt. 27, 64; ܦܩܕ ܘܢ ܩܛܠܝܢ ܠܝ "bid them kill me" Mart. I, 25 mid.; ܐܦܩܕ ܠܗܘ ܢܬܒ "bid him sit down" John van Tella (Kleyn) 51, 3; ܐܡܪ ܠܐܚܝ ܕܢܦܠܓ ܥܡܝ ܝܪܬܘܬܐ *εἶπε τῷ ἀδελφῷ μου μερίσασθαι μετ᾽ ἐμοῦ τὴν κληρονομίαν* Luke 12, 13; ܩܪܘ ܠܫܡܫܘܢ ܕܢܓܚܟ ܩܘܕܡܝܢ "call Samson, that he may dance before us" Judges 16, 25; ܩܘܡܘ ܢܦܘܩ ܘܢܒܝܬ "rise, that we may go forth and pass the night" Jos. St. 29, 11; ܠܚܕ ܡܢ ܓܘܒܐ ܕܒܡܕܒܪܐ ܐܪܡܐܘܗܝ ܕܢܛܒܥ ܒܣܝܢܐ "into one of the pits which are in the desert cast ye him, that he may sink in the mire" Joseph 29, 7 (Ov. 283, 11); ܘܐܘܒܠܘܗܝ ܠܐܒܘܗܝ ܕܢܐܬܐ ܘܢܚܙܐ "take him to his father, that he may come and see" Joseph 280, 13 &c. With other forms of the verb: ܠܐ ܬܫܒܩܝܗ ܢܦܩܐ "suffer her not to go out" Sir. 42, 11; ܘܠܐ ܬܫܒܘܩ ܠܦܓܪܐ ܕܢܬܚܒܠ "that it (f.) do not allow the body to be corrupted" Philox. 524, 11; ܐܦܣ ܬܘܒ ܠܟܛܐ ܕܢܪܒܐ "permit (subj.) the wheat to increase" Ov. 192, 20; ܐܦܣܬ ܠܗܘ ܕܢܐܙܠܘܢ "I allowed them to go" Sim. 328, 4; ܢܬܠ ܠܗܘ ܕܢܐܟܠܘܢ (S. ܢܬܠ) *δῶσωμεν αὐτοῖς φαγεῖν* Mark 6, 37. (Cf. *supra* § 267).

Farther, notice ܐܣܝܐ ܕܒܩܣ ܡܗܝܪܐ ܒܡܐܣܝܢܘܬ ܟܐܒܐ "the physician, who was skilful in healing pains" Anc. Doc. 90, 23; ܠܐ ܡܩܒܠܐ ܛܝܒܘܬܐ ܠܬܝܒܐ "grace will not accept the penitent..." Aphr. 153, 15 (cf. 187, 10); ܡܥܕ ܝܗܒ "is accustomed to give" Philox. 473, 23, and frequently thus with ܡܥܕ; ܕܐܡܝܢܝܢ ܡܗܪܝܢ ܠܢ "who constantly injure us" Statuti della Scuola di Nisibi 13, 8, and frequently so with ܐܡܝܢ. With special frequency, however, the Part. is found with "can" and "begin"; ܠܐ ܡܫܟܚ ܒܪܐ ܕܢܥܒܕ *οὐ δύναται ὁ υἱὸς ποιεῖν* John 5, 19 (C. ܡܫܟܚ); ܡܫܟܚ ܠܡܥܨܐ "can constrain" Aphr. 491, 13; ܠܐ ܡܨܝܢ ܡܒܛܠܝܢ "(they) cannot bring to nought" Ov. 62, 21; ܫܪܝ ܡܠܩܛܝܢ *ἤρξαντο τίλλειν* Matt. 12, 1; ܫܪܝܘ ܓܙܪܝܢ "they began circumcising" Aphr. 210, 4; ܘܫܪܝܘ ܥܪܩܝܢ "they commenced fleeing away" Sim. 342 mid. &c. Compare also ܫܪܝܘ ܗܘܘ ܣܦܪܐ ܘܦܪܝܫܐ ܕܩܫܝܐܝܬ *ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς*

ἐνέχειν, Luke 11, 53 P., for which C. S. have ܥܕ ܗܘܐ ܡܬܚܫܠ ܥܒܕ (cf. § 277 Concl.).

In like manner the Part. appears, connected however with ܘ, in ܚܪ ܐܢܐ ܡܬܩܦܣ ܘܬܘܐ ܗܢܘ ܚܙܐܢܝ "show me this, and then I shall be convinced by thee" Spic. 13, 6; ܘܢܬܘܒܘܢ ܠܓܒܪܐ ܡܢ ܐܢܫ ܢܐܙܠ "let one go to them from the dead, and they repent [= then they would repent]" Aphr. 384, 3; ܡܬܚܠܡܐ ܘܗܝܕܝܢ ܓܘܗܘܢ ܡܢ ܬܥܒܪ ܘܡܠܟܬܐ ܢܬܦܠܓܘܢ ܓܘܫܡܝܗܘܢ ܕܐܡܪܘ ܓܝܪ ܡܛܠ "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 ܕܢܡܘܬ ܙܒܢܐ ܡܛܐ ܟܕ "when the time came for him to die" Aphr. 312, 6; ܕܢܣܒ ܡܛܝܒ ܕܡܬܓܡܪ ܠܐܬܪ "they led him away to where he was to suffer punishment" Mart. I, 246 mid. (a like case ib. inf.); ܕܢܬܦܬܚ ܬܪܥܐ ܒܗ ܕܥܬܝܕ ܕܝܢ ܝܘܡܐ ܗܘܐ ܪܚܝܩ "the day on which the door was to be opened was still distant" Sim. 363 mid. But the addition of ܗܘܐ is more usual in this case (§ 277).

§ 274. Narration scarcely ever employs the Active Participle (as historical present) except in the case of ܐܡܪ; but this ܐܡܪ, ܐܡܪܐ, ܐܡܪܝܢ, or ܐܡܪܢ, "he or she said"; "they (m. or f.) said"—is very common. Thus ܘܐܡܪܝܢ ܘܥܢܝܢ καὶ ἀποκριθέντες εἶπαν Matt. 21, 27, and frequently; accordingly the form ܘܐܡܪ ܥܢܐ common in the N. T. must properly have been ܥܢܐ ܘܐܡܪ. Something different is the Part. in lively description of dreams, as in ... ܚܙܝܬܗ ܐܢܐ ܘܟܕ ܒܡܫܟܢܐ ܐܢܐ ܕܡܟ ܘܟܕ ܠܠܝܐ ܦܠܓ ܐܢܐ ܐܡܪܬ ܘܟܕ ܓܒܪܐ "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 ܟܕ: ܥܢܐ ... ܟܕ ܡܬܚܡܬ ἀποκριθεὶς ... ἀγανακτῶν Luke 13, 14; ܟܕ ... ܢܚܬܝܢ κατα βαινόντων αὐτῶν ... ἐνετείλατο Matt. 17, 9; ܢܚܬ ܟܕ ܠܫܐܕܐ ܝܩܪ ܠܗܘܢ ܕܒܚ "he sacrificed himself to the demons, to wit, when he descended" Ov. 160, 15; ܩܐܡ ܟܕ ܒܗܝܟܠܐ ܚܙܐ "and while he stood in the temple, he saw" Ov. 163 ult.; ܦܨܝܚܐܝܬ ܪܗܛ ܠܘܬ ܡܘܬܐ "to meet death he ran with joy" Anc. Doc. 90 paen.; ܟܕ ܢܫܐ

ܡ̇ܢ ܐܡܪܝܢ ... ܓܒܪ ... ܡܛܠ ܕ̇ܩܛܪܓܝܢ ... ܡܢܗ "accusations were brought against a man, while they said" Mart. I, 123; ܟܕ ܗܘ ܡܡܠܠ ܗܟܢ "while he yet spake" Gen. 29, 9; Matt. 26, 47, and frequently thus, after ܟܕ "while yet". Cf. ܠܠܘܝ ... ܕܝܬܒ εἶδε Λευῒν ... καθήμενον Mark 2, 14; ܟܕ ܗܘܐ ܘܟܕ ... ܘܦܣܝ (ܘܫܡܥ ܕ̇ ܡܢ ܕ̇ ܠܗ). "and when he heard that the epistles were read" Sim. 269 ad inf. (Cod. Lond. 'ܡ ܕ' ܡܢ ܡ̇); ܫܪܝܘ ܠܡܢܛܪ ܐܢ ܡܙܝܥ ܗ̇ܘ ... ܒܪܓܠܘܗܝ "they began to watch that they might see if he moved his feet" Sim. 275, 15 &c. Notice the contrast with the Perf. in ܟܕ ܚܙܬ ܐܝܙܒܝܠ ܕ̇ܐܡܠܟ ܝܗܘ ܘܐܬܐ "when she saw that Jehu had become king, and was coming" Aphr. 273, 9. In all these instances ܗܘܐ 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 ܡܣܟܝܢܢ προσδοκῶμεν "have we to look for?" Matt. 11, 3; Luke 7, 19, 20; ܡܛܠ ܡܢܐ ܢܡܘܬ "why is he to die?" 1 Sam. 20, 32; ܠܡܢܐ ܡܐܬ ܐܢܬ "why wilt thou die?" Guidi, Sette Dorm. 22 v. 142 = 28 v. 168; ܡܢ ܐܝܟܐ ܡܫܬܒܩܝܢ ܠܟܘܢ "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 ܗܘܐ.

§ 277. The Part., properly expressing only a condition, is distinctly referred to the past by subjoining ܗܘܐ or, though not so frequently, by placing that word before it. Thus there arises a form expressing continuance or repetition in past time; ܥܒܕ ܗܘܐ is nearly = faciebat. The ܗܘܐ 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 ܗܘܐ alone, instead of ܗܘܐ ܗܘܐ as erat. The combination is very common: ܡܩܪܒܝܢ ܗܘܘ προσέφερον Mark 10, 13 (S. ܡܝܬܝܢ); ܡܙܕܒܢܝܢ ܗܘܘ ἐπίπρασκον Acts 2, 45 (and in v. 47, farther instances); ܫܐܠܝܢ ܗܘܘ ܡܢܗ ܥܘܕܪܢܐ "auxilium ab eo rogabant" Mart. I, 122, 10; ܝܠܦܝܢ ܗܘܘ ܓܝܪ "edebant enim" Sim. 274 mid.; ܢܣܒܝܢ

ܡܥܠܡ ܗܘܐ ܢܘܪ̈ܐ ܗܘܐ "used to light a fire and place on it (incense)" Sim. 269, 9;
ܟܕ ܡܝܩܡ ܗܘܐ ܡܝ̈ܘܗܝ ܘܡܠܐܗ ܡܣܒܪ ܘܚܕܟܬܗ ܗܘܐ ܡܝ̈ܡܚܫ ܗܘܘ ܘܐܝܢܪܐ
"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 ܟܕ, takes ܗܘܐ, though the simple Part. would have been
sufficient (§ 275). It is somewhat different when a condition is entered
upon suddenly: ܘܐܫܬܕܪ ... ܘܐܗܒܐ ... ܟܕ ܗܘܐ ܡܣܦܣ ... ܗܘ ܗܝ ܟܕ "while
he was still seeking to persuade him, the gold was (suddenly) sent" Jos.
St. 35, 9. Similarly ܥܡ ܗܘܐ ܢܦܠ ܢ ܘܡܝ̈ܦܫ ܗܘ ܡܠܐܡܝܠܟܝ ܥܙ̈ܝܗ ܥܡܗ
ܡܢܝܬܐ̈ ܘܡܝܚܝ ܗܘܐ ܟܠܐܘܢܫܐ "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 ܡܢ ܨܦܪܐ ܥܕ ܫܥ̈ܝ ܬܫܥ ܡܚܪܡ ܘܡܬܚܪܝܢ ܗܘܘ ܥܡܗ "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 ܗܘܐ § 273): ܗܘܐ ܗܘ ܡܠܡܝܠܟܝ ܟܕ ܐ̈ܬܪܐ
"to the place where they were to be put to death" Mart. I, 91, 3; 99, 1;
ܘܚܙܩܐ ܕܡܠܟܐ ܕܗܘ ܗܘܐ ܘܗܘ ܕܒܗ ܝܘܡܐ ܡܛܝ ܟܕ "when the day arrived on
which the departure of the king was to take place" Mart. I, 106 inf.;
ܕܡܐܬ ܗܘܐ ܘܡܠܐ ܕܚܫܘܗ̈ܝܗ ܟܕ ܡܬܐܒܠ ܗܘܐ "why he grieved in his sickness
that he was to die" Aphr. 468, 14 &c.—ܡܚܙܐ ܗܘܐ ܠܦܪ̈ܣܝ ܘܢܒܢܐ ܗܘܐ ܠܣܝܢܓܪܐ
ܗܘܐ "he wanted to put Persia to shame and build up Singara" Ov. 9, 25.

It stands also hypothetically in ܠܡܐܢܐ ܗܘܐ ܥܪܩ ܐܣܝܐ "why should
the physician flee?" Anc. Doc. 90, 23 (close beside ܗܘܐ ܡܦܘ̈ܙܕ § 268 A);
ܐ̈ܘܝܬ ܗܘܐ ܨܒ "vellem" Mart, I, 167 mid.; ܕ̈ܘܝܬ ܗܘܐ ܠܟ ܕ "would that
thou didst reverence" Mart. I, 26 inf.; ܗܘܐ ܣܦܩ ܘܡܢܐ "and what
means of conveyance would be sufficient?" Moes. II, 112 v. 550; ܐܝܟܢ
ܐ̈ܘܝܬ ܗܝ ܠܛܥ̈ܢܐ "how could I have undone the loads?" Joseph 229, 14
(Ov. 313, 24); ܗܘܐ ܡܫܟܚ ܠܐ "could he not have &c.?" Sim. 374, 7; ܐܝܟ
ܘܐܣܝܟܝ̈ܗܘܢ ܠܚܡ ܗܘܐ ܠܗܘܢ "as if he were carrying them (his wars) on,
in their interest" Jos. St. 9, 18; ܚܕ̈ܘܢ ܡܝܢ ܨ̈ܒܝܢܐ ܗܘܐ ܡܫܬܡܠܐ ܙܢ̈ܒܝܗ "for thereby
his will would be fulfilled" Spic. 1, 9, and like cases. Thus too in clauses
with ܐܠܘ "if" (§ 375 A).

Similarly also ܘܗܐ ܘܢܚܕܡ ܐܠܐ ܡܛܠ ܟܘܬܐ ܚܝܨ ܘܡܚܝ "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 ܗܘܐ is wanting.

This combination stands in a dependent position,—amongst other instances,—in: ܟܝ ܡܬܟܦܝܢ ܗܘܘ ܚܒܝܗܘܗ̈ ܟܠܗܘܢ ܘܐܝܠ ܗܘܐ "while all were grieved for him, that he was dying" Anc. Doc. 20, 14 = Addai 48, 8; ܩܘܘ ܡܚܘܐ ܠܓܒܪ̈ܐ ܩܕܝܫ̈ܐ ܕܠܐ ܡܕܒܚܝܢ "the holy men made a sign that they would not offer sacrifice" Anc. Doc. 103, 20 (line 25 has merely ܡܕܒܚܝܢ ܕܠܐ). And thus it sometimes stands, even when the dependence is not given expression to by ܘ (§ 272): ܡܥܝܢܗ ܘܐܕܩ ܚܓܝ ܗܘܐ ܗܘܘ ܡܥܝܢ "and they commenced to beg of him" Luke 24, 29 C. S. and even ܠܐ ܡܚܡܣܢܝܢ ܗܘܘ ܢܛܥܢ ܗܘܘ "they were not able to keep" Aphr. 15, 2; ܐܡܕܒܪ ܗܘܘ ܡܣܓܝܢ ܗܘܘ ܠܡ "which they had been accustomed to worship" Aphr. 312, 21; ܘܐܝܟܢ ܗܘܐ ܟܕ ܗܘܐ ܡܕܡ ܠܐ ܟܕ ܚܝ ܓܝܪ ܠܐ ܡܕܡ ܗܘܐ ܗܘܐ ܓܒܝܗ ܗܘܐ ܗܘܐ ܡܩܡ ܟܕ "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 ܗܘܐ 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: ܟܬܝܒ γέγραπται Matt. 2, 5, and often in the N. T. and elsewhere; ܚܪ ܒܐܝܕ̈ܝܗܘܢ ܐܝܕܐ ܝܗܝܒܐ ܠܗܘܢ ܡܢ ܐܠܗܐ "in that liberty which has been given them by God (= ܐܬܝܗܒܬ)" Spic. 13, 17; ܗܫܐ ܕܝܢ ܒܡܐܬܝܬܗ ܕܒܪܗ ܕܡܒܪܟܬܐ ܡܪܝܡ ܟܘܒ̈ܐ ܥܩܝܪܝܢ ܘܕܘܥܬܐ ܐܥܒܪܬ ܘܬܬܐ ܐܠܝܛܐ ܟܠܗܝܢ ܘܡ "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; ܕܠܐ ܣܝܡܝܢ ܘܠܐ ܡܬܬܣܝܡܝܢ ܗܠܝܢ ܡ̈ܠܐ ܗܠܝܢ "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.

(margin) Passive Participle. For the Perfect.

B. With ܗܘܳܐ there is thus formed a kind of Pluperfect, *i. e.* the statement of a result reached already in the Past: ܣܬ݂ܩܝ ܗܘܳܐ "had been got ready" Ov. 172, 22; ܐܠ ܚ݇ܝ ܗ݇ܘܳܐ ܡ݁ܬ݂ܚܬ݁ܡ ܘ ܡ݁ܚܬ݁ܡ "for this testament had not been completed [lit. 'signed and sealed'] Aphr. 28, 8; ܘܟܝ ܩܛܝ݁ܢ ܗܘܳܐ ܟܘܡ݁ܬ݂ܗ "in which the blessing had been hidden" Aphr. 464, 15 &c.

§ 279. A. A favourite mode of employing this Part. includes mention of the agent introduced by ܠ (§ 247): ܚ݁ܬ݂ܝ ܠܝ "(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: ܡ݁ܕܶܡ ܠܝ ܓ݁ܝܪ ܠܐ ܝܕ݂ܝܥ ἄνδρα οὐ γινώσκω Luke 1, 34; ܩ݁ܪܝܢ ܠܟ ܟܬܒ̈ܐ "hast thou read the books?" Spic. 13, 8; ܕܡ݁ܛܝ݂ܒ ܠܟ "whom I have prepared for thee" Mart. I, 182 *inf.*; "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); "as we have heard" Spic. 16, 22; "it has not been stood by me (= I have not stood) before great ones" Kalilag and Damnag 88, 8; "he stood" Hoffmann, Märtyrer 108, 973; "I have walked" Spic. 43, 7; "and I have had no experience of domestic ties" [lit. 'with marriage I have not met'] Ephr. (Lamy) II, 599, 8; "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; "true and straightforward have I been" Mart. I, 27, 5. Cf. the troublesome sentence "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 ܗܘܐ we get also a Pluperfect of this type: ܒܢܐ ܗܘܐ ܐܚܝܕ "which had been built by the Persians" Jos. St. 17, 9; ܐܠܐ ܗܘ ... ܡܢܐ ܗܘܐ ܗܝܕܝܢ ... ܐܘ ܠܐ ܫܡܥ ܐܘ ܚܙܐ ܗܘ ܗܢܐ "had he then not read ... or had he not heard,—this?" Mart. I, 127 *supr.*; ܗܘܐ ܡܫܡܥ ܟܬܒܐ ܠܐ ܚܡ ܠ "for the books had not been heard of by him" Sim. 269, 9 &c.

Active Use.

§ 280. Several participles of the form ܩܛܝܠ 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 ܛܥܝܢ "laden with" = "bearing"; ܣܝܡ, ܟܪܝܟ "thrown round (*circumdatus*)" = "encircling (*circumdans*)"; ܐܚܝܕ, ܠܒܝܟ, ܐܚܝܕ "holding"; ܩܢܐ "possessing"; ܣܝܡ "having placed"; ܫܩܝܠ "carrying"; ܓܪܝܪ "dragging away"; ܕܒܪ "leading away"; ܢܓܝܕ "pulling away"; ܚܒܝܩ "holding embraced"; ܥܗܝܕ "remembering" (according to others ܐܚܝܕ); ܠܒܝܫ "clothed with" = "wearing"; ܐܣܝܪ "girt with"; ܣܐܢ "shod with"; ܣܡܝܟ "leant upon (ܠ)" = "supporting", and some others. The pretty frequent ܩܢܐ[1] "having acquired" = "possessing" (as contrasted with ܩܢܐ "acquiring") deserves particular attention. Some examples: ܣܡܝܟܝܢ ... ܙܕܝܩܐ ܠܐܪܥܐ "the righteous support the earth" Aphr. 457, 8; ܡܠܝܢ ... "but women carried water" Jos. St. 60, 14; ... ܣܝܡܐ ... "and had not the protection of God embraced the world" Jos. St. 4, 14; ... ܕܒܪܝܢ "blind people who came, as they led them" Sim. 346 *ad inf.*; ... "candour [literally "openness of countenance"] he possessed" Anc. Doc. 90, 25; ... ܐܣܝܪ "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 ܡܬܩܝ, pl. ... "having gathered water" = "dropsical" Luke 14, 2; Land IV, 87, 9; Geoponici 95, 2 &c.

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[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. ܐܬܐ "come", ܡܝܬ "dead, died"; ܝܬܒ "having seated oneself" = "sitting" &c. Similarly ܥܡܪ "dwelling", Part. Perf. of ܥܡܪ "to settle".

These words, however, may also be used in a true passive sense, *e. g.* ܩܒ݂ܝܠ "taken"; ܢܓܝܕ "pulled, torn away".

PARTICIPLES USED AS NOUNS.

§ 281. We disregard in this place such participles (Peal act.) as have become nouns completely, like ܪܳܚܡܐ "friend", ܪܳܥܝܐ "shepherd", ܥܳܠܡܐ and ܬܒ݂ܝܠ ἡ οἰκουμένη, ܥܳܡܘܕܐ "a pillar", ܨܶܦܪܐ "a bird", ܝܰܪܩܐ "herb", ܙܳܕܩܐ ὁ τό πρέπον &c. *As Pure Substantives.*

§ 282. A. The Part. Act. of the Peal may be employed in the Constr. State and with possessive suffixes, while the object is set in genitive connection, contrived sometimes by means of ܠ:—prepositions too may at times come after the Part. in the Constr. St. (§ 206): ܥܳܩܶܕ ܢܶܡܘܣܐ "he who concludes the covenants" Aphr. 214, 14; ܣܳܝܶܡ ܢܡܘܣܐ "lawgiver" frequently; ܐܟ݂ܠ ܠܰܚܡܝ "he who eats my bread" Ps. 41, 9; ܐܰܝ ܡܳܐܶܬ ܡܘܬܐ ܒ݂ܝܫܐ "O thou who diest an evil death!" Mart. I, 180 *inf.*; ܟܐܢܘܬܐ ܕܬܳܒ݂ܥܐ ܕܺܝܢܐ "Justice which demanded doom" Aphr. 462, 5; ܝܳܗܒܰܬ݂ ܡܶܠܟܐ ܣܢܺܝܬ݂ܐ "she who gave hateful advice" Aphr. 110, 10; ܕܳܚܠܰܝ ܫܡܟ݂ "those who fear thy name" Ps. 61, 5; ܪܳܚܡܰܝ ܟܶܣܦܐ "lovers of money,—covetous persons" Ov. 190, 2; ܐܳܟ݂ܠܰܝ ܒܶܣܪܐ ܐܶܢܘܢ "are flesh-eaters" Spic. 7, 15; ܐܳܟ݂ܠܳܬ݂ ܥܶܣܒܐ ܐܶܢܝ̈ܢ "are grass-eaters (f.)" *ibid.* 16.—ܪܳܚܡ ܫܡ ܡܫܝܚܐ φιλό-χριστος frequently; ܪܳܚܡܰܬ݂ ܐܠܗܐ ܩܰܕܝܫܘܬܟ݂ "thy God-loving holiness" Jos. St. 1, 1; ܡܰܚܨܒ݂ܝ ܩܰܪܢܐ "trumpeters" Aphr. 260, 4 = Aphr. 147, 13; ܢܳܓ݂ܕܝܢ ܠܰܐܒ݂ܕ݂ܢܐ "who lead to destruction" Aphr. 271 *ult.*; ܕܳܠܩܝܢ ܠܰܩܪܒ݂ܐ "those who rush into the fight" Aphr. 149, 18; ܒ݂ܳܢܶܝܢ ܒܢܝܢܐ ܥܰܠ ܚܠܐ "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); ܪܳܚܡܰܝ ܡܫܝܚܐ ܒܟ݂ܠܡܶܕܶܡ "who love Christ in everything" John van Tella (Kleyn) 3, 8; 11, 9 (same form).— ܪܰܟ݂ܒ݂ܗ "his rider" Ps. 33, 17; ܕ݂ܳܚܠܰܘܗܝ "those who fear him" frequently; ܚܳܙܰܝܟ݂ "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. *Act. Participle of the Peal. Nomen agentis of the Peal.*

Only a few of these Active Participles can farther be used attributively, *e. g.* ܪܘܚܐ ܛܳܥܝܬ݂ܐ "an erring spirit" Is. 19, 14; ܗ̄ܘ ܛܳܥܝܐ ܗܘܐ

"is a devouring fire" Deut. 4, 24; 9, 3; Heb. 12, 29; ܐܟܠܐ ܢܘܪ "a burn-ing fire" Daniel 3, several times; ܓܠܝܦܐ ܚܫܝܒܬܐ ܘܕܓܠܐ "idols fashioned and false" Anc. Doc. 42, 22. Thus too ܣܟܠܐ, f. ܣܟܠܬܐ "foolish"; ܣܦܩܐ "sufficient", "dexterous"; ܢܦܫܐ "fitting". (¹)

B. For all those uses in which the Participle but rarely appears, the *Nomen agentis* comes in: ܦܪܘܩܟ "thy redeemer" Ps. 35, 3; ܥܕܘܪܗ "his helper" Ps. 10, 14; ܡܫܕܪܢܗ "he who sent him" Aphr. 289, 8; ܙܘܢܘ ܠܐܟܘܠܬܟܝܢ "nourish ye that (f.) which devours you"(²) Mart. I, 194, 10 &c. Thus in particular, as independent substantive, and as at-tribute ܢܛܘܪܐ "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: ܡܘܥܐ ܟܠ "he who produces everything" Ephr. (Lamy) II, 247, 3; ܡܒܛܠ ܠܘܛܬܗ "who makes his cursing ineffective" Aphr. 236 *ult.*; ܡܩܪܒ ܨܠܘܬܐ "who offers prayers" Aphr. 66, 17; ܡܠܚܐ ܡܒܛܠܬ ܣܪܝܘܬܐ "salt, that breaks up rottenness" Aphr. 485, 16; ܣܟܪܐ ܡܟܠܝܬ ܓܐܪܐ "the shield which intercepts the arrows" Aphr. 44, 2; ܡܩܒܠܝ ܟܣܦܐ "those who accept money" Aphr. 260, 16; ܡܚܘܝ ܬܐܓܘܪܬܐ "who exhibit a profit" Aphr. 287, 2; ܢܫܐ ... ܡܫܥܒܕܬ ܒܥܠܝܗܝܢ "women, who subjugate their husbands" Spic. 15, 19; ܚܫܐ ܡܚܝܠܐ ܕܡܫܥܒܕܝܢ ܓܢܒܪܐ ܬܚܝܬ ܢܝܪܐ ܩܫܝܐ ܕܣܢܝܩܘܬܗܘܢ "weak passions that yet subdue heroes under the hard yoke of the need of them" Ov. 182, 18.—ܡܣܩܠܝ ܠܥܡܗܘܢ ܒܒܬܝܠܘܬܐ "who urge on their people hurriedly" Mart. I, 16, 6; ܡܬܟܬܫܝܢ ܚܣܝܢܐܝܬ "those who fight vigor-ously (with all their might)" Moes. II, 75, 5; Mart. I, 159 mid.; ܡܚܝܠܝ ܒܪܡܘܬܐ "who are strong in pride" Aphr. 430 *ult.* (cf. Is. 13, 3); ܡܫܚܐ ܡܚܠܡ ܠܠܐܝܐ "oil, that revives the wearied ones" Ephr. (Lamy) II, 179, 4 &c.

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(¹) Notice that Abstract Nouns in ܘܬܐ, Relative Adjectives in ܝ— and Adverbs in ܐܝܬ can be formed from those Active Participles only which are also used as Adj. or Subst.

(²) Or ܠܐܟܠܬܟܝܢ without *a* (§ 145 F.)?

A very few of these Participles occur, besides, as attributive adjectives, and as substantives. Thus ܡܰܐܢܶܐ ܙܰܗܺܝܶܐ "splendid vestments" Anc. Doc. 42, 9, and elsewhere ܙܰܗܺܝܶܐ; frequently ܡܗܰܝܡܢܳܐ "faithful" (of which the fem. emph. state ܡܗܰܝܡܰܢܬܳܐ shows by the *a*, that it is no longer regarded as a Part. Act.; so is it too with ܡܰܝܢܩܬܳܐ "a wet nurse", and others which have become substantives).

Rem. Quite unique is the instance ܚܰܟ̈ܺܝܡܳܬܳܐ ܒܬܽܘܠܳܬܳܐ ܡܰܒܣܡܳܢ ܗ̱ܘ̈ܰܝ ܟܽܠ ܝܽܘܡ "the wise maidens gladdened thee daily" Ephr. 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 ܡܰܒܣ̈ܡܳܢ.

B. The *Nomen agentis* is, on the other hand, very extensively employed here: ܡܩܺܝܡܳܢܳܐ "the restorer" often; ܡܫܰܬܐܣܳܢ̈ܶܐ ܕܥܺܕ̈ܳܬܳܐ "founders of churches" Jul. 125, 27 (immediately beside ܘܣܳܡܟ̈ܶܐ ܕܐܳܪܬܳܘܕܘܟܣܺܝܰܐ "and upholders of orthodoxy"); ܡܣܰܡܟܳܢܳܐ ܕܟܪ̈ܝܣܛܝܢܘܬܐ "upholder of Christianity" *ibid.* 126, 5; ܡܥܰܕܪ̈ܳܢܰܝ "my helpers" Ps. 3, 3; ܡܬܰܪܣܝܳܢܰܢ "who nourishes us" Ps. 84, 12; ܡܚܰܒܠܳܢܗܽܘܢ "he who destroys them" Aphr. 452, 13; ܡܚܰܒܠܳܢܗ "she who destroys him" Aphr. 47, 1; ܡܕܰܒܪ̈ܳܢܰܝܟܽܘܢ τῶν ἡγουμένων ὑμῶν Heb. 13, 7; ܡܫܰܡܥܳܢ̈ܶܝܗ "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; ܒܪ̈ܺܝܟܰܘܗ̱ܝ . . . ܘܠܺܝܛܰܘ̈ܗ̱ܝ "they that be blessed of the Lord . . . they that be cursed of him" Ps. 37, 22; ܡܠܰܦܰܝ ܩܪܳܒܐ "expert in war" Cantic. 3, 8; ܚܣܺܝܟ̈ܶܐ ܡܢ ܦܽܘ̈ܢܩܶܐ "who are weaned from pleasures" Aphr. 260, 8; ܘܐܰܣܺܝܪ̈ܰܝ ܒܘܨܐ "they who are girded about with byssus and adorned

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[1] In ܡܫܰܬܐܣܳܢ̈ܶܐ ܕܥܺܕ̈ܳܬܳܐ ܘܣܳܡܟ̈ܶܐ ܕܐܳܪܬܳܘܕܘܟܣܺܝܰܐ "founders of churches and upholders of orthodoxy" Jul. 125, 27 and ܡܣܰܡܟܳܢܳܐ ܕܟܪ̈ܝܣܛܝܢܘܬܐ "upholder of Christianity" *ibid.* 126, 5, the Constr. St. of the *nomen agentis* is plainly avoided.

with purple" Aphr. 261, 9; ܡܶܢ ܡܰܝ̈ܳܐ ܝܺܠܺܝܕ̈ܶܐ "those who are born of water"
Aphr. 287, 16 &c. Farther ܡܰܠܦ̈ܶܐ ܕܰܐܠܳܗܳܐ "taught of God" Aphr. 293, 17;
ܡܨܰܒ̈ܬܶܐ ܠܒܽܘܫ̈ܶܐ "garments adorned" Anc. Doc. 42, 9; ܨܠܽܘܬܳܐ ܡܩܰܒܰܠܬܳܐ "a
prayer accepted (heard)" Aphr. 454, 19 &c. Other constructions, how-
ever, 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 occur-
rence in the Constr. St., e. g. ܫܩܺܝܠ̈ܰܝ ܢܺܝܪܳܐ "those, who bear the yoke"
Aphr. 260, 20; ܐܰܚܺܝܕ̈ܰܝ ܩܠܺܝ̈ܕܶܐ "those who hold the keys" Aphr. 260, 7 &c.

IMPERATIVE.

Imperative.
§ 285. The Imperative mood cannot be used with a negative:
ܩܛܽܘܠ "kill", but ܠܳܐ ܬܶܩܛܽܘܠ "do not kill" (§ 266).

We have one instance of a dependent Impt. in ܕܶܐܝܕܰܥ ܘܰܚܙܺܝ
"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 ܠ before it. This preposition gives to
the Inf. the sense of direction, of purpose, &c.; ܘܰܐܩܶܦܘ ܗܘܰܘ ܠܰܡܡܰܠܳܠܽܘ
ἤρξαντο λαλεῖν Acts 2, 4; ܟܰܕ ܗܘܰܝ̈ ܡܶܢ ܠܰܡܨܰܠܳܝܽܘ ܐܶܬܰܝ̈ "while they (f.) came
to pray" Aphr. 112, 12; ܟܰܕ ܡܩܰܒܶܠ ܣܰܝܦܳܐ ܠܰܡܚܰܒܳܠܽܘ "and while the
sword receives the command to destroy" Aphr. 451, 4; ܠܳܐ ܒܰܨܰܪܘ ܕܶܝܢ
ܠܰܡܙܰܘܳܕܽܘ "they did not fail to make provision for themselves" Aphr.
452, 9; ܕܣܰܢܺܝܩܳܐ ܥܰܠ ܡܰܝ̈ܳܐ ܠܡܶܫܬܳܐ "which is in want of water to drink"
Aphr. 199, 1; ܡܛܰܝܰܒ ܠܡܶܥܒܰܕ "dispositus ad faciendum", "facturus";
ܩܪܳܐ ... ܕܢܶܬܟܰܠܽܘܢ "he cried out ..., that they should abstain"
Ov. 179, 17; ܫܳܘܶܐ ܗܘ ܠܡܶܬܩܰܒܳܠܽܘ "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.: ܕܒܳܥܶܝܢ ܠܡܶܐܚܕܶܗ ζητοῦντες
αὐτὸν κρατῆσαι Matt. 21, 46 P. S. (C. ܘܒܳܥܶܝܢ ܗܘܰܘ ܠܡܶܐܚܕܶܗ); ܠܳܐ ܡܶܫܟܰܚ
ܠܡܶܬܐܰܣܳܝܽܘ "cannot be healed" Aphr. 136, 4 (line 8 ܘܒܺܝܫܬܳܐ ܠܳܐ ܡܶܫܟܰܚ);

ܐ ܠܡܕܥ ܐܢܐ ܡܢ ܐܝܟܐ "how can I know?" Ov. 163, 2; ܒܛܠܬܘܢ ܠܡܐܙܠ "ye have neglected to go" Jul. 123, 5; ܥܠܘ ... ܠܡܒܢܐ "began to build" Jos. St. 24, 11; ܘܠܐ ܐܘܣܦ ܗܘܐ ܠܡܒܥܝܗ "and no longer continued to seek her" Jul. 98, 11 &c.

Thus too the Inf. with ܠ, as a kind of epexegesis which specifies direction, represents even the Subject. Compare ܥܕܡ ܩܐܡ ܠܝܣܪܐܝܠ ܠܡܬܟܢܫܘ "it still remains appointed for Israel, to be brought together" Aphr. 359, 3; 367, 5 (ܘܒܝܠܬܗ ܗܘܐ ܥܕܡ ܠܝ 367, 11); ܠܐ ܓܝܪ ܗܘܐ ܡܨܝܐ ܥܕܡ ܠܝܣܪܐܝܠ ܠܡܬܟܢܫܘ "it is not possible for Israel yet to be brought together" Aphr. 359, 7; ܡܢܐ ܘܠܐ ܠܝ ܠܡܥܒܕ τί με δεῖ ποιεῖν Acts 16, 30, and many other instances. Cf. § 254 C.

In all these cases the Inf. with ܠ might be replaced by the finite verb with ܕ: Compare, besides the examples already given, ܡܫܟܚ ܠܡܪܚܡܘ ܘܠܡܒܪܟܘ ܘܠܡܡܠܠܘ ܩܘܫܬܐ ܘܢܨܠܐ ܥܠ ܕܛܒ "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 ܕ and thereafter ܠ with the Inf.: ܡܫܟܚ ܐܠܗܐ ܕܡܢ ܗܠܝܢ ܟܐܦܐ ܠܡܩܡܘ ܒܢܝܐ ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα Luke 3, 8 C. (where P. merely has ܠܡܩܡܘ, and S. ... ܕܢܩܝܡ); ܐܢ ܨܒܐ ܐܢܬ ܕܝܠܦ ܠܡܐܠܦ ܗܠܝܢ ܒܚܦܝܛܘܬܐ "if thou desirest to learn these things with diligence" Spic. 48, 16; ܐܡܪܚ ܗܘܐ ܕܗܕܐ ܢܥܒܕ ܒܚܕ ܒܫܒܐ "he dared to do this on the first day of the week" Apost. Apocr. 197 ult.(¹)

Of necessity ܕ must be prefixed to ܠ when the Inf. depends on a farther preposition (almost always ܡܢ; cf. § 249 E): ܦܨܢܝ ܡܢ ܕܠܡܚܙܝܟ "deliver me from seeing thee" Mart. I, 126, 10; ܕܡܬܦܪܩ ܐܢܫ ܡܢ ܕܠܡܛܪ "that one is saved from observing" Aphr, 22, 18; ܦܫܝܩ ܗܘ ܠܡܥܒܕ ܛܒܬܐ ܡܢ ܕܠܡܬܟܠܐ ܡܢ ܒܝܫܬܐ "it is easier to do good than to keep from evil" Spic. 6, 10 &c. More frequent is the form ܗܘܐ ... ܡܢ ܕܘ ܡܢ ܕܠܡܠܦܘ "he did not cease to teach" Ephr. III, XXXIII ult. (or the completely

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(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.

verbal form ܡܚܝܠ ܡܢ ܕܠܐ ܢܓܢܒ "too weak to keep from stealing Spic. 5, 7).

With ܐܝܬ or ܗܘܐ the Inf. denotes an Obligation, Necessity, or even Ability: ܐܝܬ ܠܝ ܠܡܐܡܪ "I have to say" frequently; ܐܢ ܘܐܦ ܝܗܘܒܬ ܠܟ καὶ δέῃ με σὺν σοὶ ἀποθανεῖν Matt. 26, 35; ܠܡܝܠܦܗ "must be learned" Ov. 63, 24; ܕܠܐ ܠܡܐܡܪ "cannot be told" Aphr. 496, 3 &c. Sometimes the Inf. with ܠ is sufficient of itself in such cases: ܕܗܘ ܓܝܪ ܠܡܬܕܡܪܘ ἐν τούτῳ γὰρ τὸ θαυμαστόν ἐστιν John 9, 30 S. (P. ܕܗܘ (ܗܘ) ܠܡܬܕܡܪܘ ܓܠܝܐ ܠܐ "we need not wonder at him who is caught" Prov. 6, 30; ܐܠܐ ܠܡܬܕܡܪܘ ܡܢ ܘܠܡܬܗܪܘ ܒܗܢܐ ܣܒܐ "but we must feel amazement and wonder at this old man" Jul. 4, 10 (and frequently thus); ܠܡܚܕܐ ܗܟܝܠ ܘܠܡܪܘܙܘ "we must therefore rejoice and exult" Jul. 9, 7; ܐܝܟ ܚܠܡܐ ܠܡܫܬܪܝܘ ܠܗܘܢ "they must dissolve like a dream" Spic. 44, 1; ܠܐ ܠܡܡܛܐ ܓܝܪ ܠܪܘܡܗ "it is impossible to reach its height" Ephr. (Lamy) I, 645, Str. 15; ܟܡܐ ܦܘܩܕܢܐ ܠܝ ܠܡܟܬܒ "how many commands have I to write" ibid. 303, 11 &c.

In very rare instances a Subject is attached to the Inf. with ܠ, as if it were a finite verb, as in ܠܡܫܓܝܘ ܒܗ ܟܗܢܐ ܐܝܕܝܗܘܢ "that the priests may wash their hands therein" 2 Chr. 4, 6; cf. ܠܡܗܘܐ ܘܕܝܢ ܕܝܠܢܝܐ ܐܝܟ ܐܪܙܐ ܠܐ ܝܗܒܬ ܠܗ "and that this should happen publicly, fate did not grant him" Ov. 201, 2; ܐܝܬܝ ܠܡܣܓܕ ܠܟ ܐܚܝܢ ܗܘ "that the brethren should do homage to thee is a hard thing" Joseph 9, 6.

Rem. On the Inf. with Obj. v. § 293 *sq.*; on the Inf. Abs. § 295 *sqq.*

C. GOVERNMENT OF THE VERB.

Object expressed by the Personal Pronoun.

§ 287. Syriac has no thorough-going mode of designating the Object. ([1]) It is only in the case of the Personal Pronoun that the language possesses unequivocal Object-forms, and these are affixed to the finite

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([1]) For the Hebrew את, the Targum has the corresponding ית. This ancient Objective mark ܝܬ is found in the O. T. about a dozen times. That the word was still known in some measure to the Edessans at the time of translating the O. T. we may conclude, from its employment in the ancient Gnostic (Bardesanic?) Hymn

verb. Occasionally, however, this method of indicating the Object is exchanged for another,—that, namely, which is contrived by ܠ, followed by the Pron. Suff.—It is true it is a less exact method than the former, because it serves other purposes besides. Examples: ܒܥܝܢ ܠܢ "he may torture us" Joseph 204, 4 [Ov. 300, 12]; ܩܒܠ ܠܢ "has received us" *ibid.* 194, 13 [Ov. 295, 15]; ܐܪܡܝܬ ܠܗܘܢ "I have conquered them" Mart. II, 233, 1 (Jac. Sar.); ܥܪܩܘ ܠܝ "have escaped (3 pl.) me" Ephr. Nis. p. 62 v. 83 &c. We have the form set before the verb in ܘܠܝ ܝܩܪܬܘܢ "and me ye have honoured" Ov. 141, 17 (var. ܝܩܪܬܘܢܝ); ܘܠܟܘܢ ܥܒܕܬ "and I made you thieves" Joseph 220, 4 [Ov. 308, 17]; ܘܠܝ ܐܠܘܘ "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 ܠ, when the combination proper to Nouns is not preferred (§ 281).

§ 288. A. The ܠ 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 ܠ 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" ܒܝܬܐ ܒܢܐ or ܒܢܐ ܒܝܬܐ (there being no Object-sign).

(b) With Determination [Definite Object]: "he has built *the* house":

(1) ܒܝܬܐ ܒܢܐ or ܒܢܐ ܒܝܬܐ (without any Object-sign, just as in *a*).

(2) ܠܒܝܬܐ ܒܢܐ or ܒܢܐ ܠܒܝܬܐ.

(3) ܠܒܝܬܐ ܒܢܝܗܝ or ܒܢܝܗܝ ܠܒܝܬܐ.

(4) ܒܢܝܗܝ ܒܝܬܐ or ܒܝܬܐ ܒܢܝܗܝ.

In the case of the Part. taking the place of the finite Verb, ܠ with possessive suffix is used instead of the object-suffix; thus in our example ܒܢܐ ܠܗ is the regular equivalent of ܒܢܝܗܝ.

(margin) Object designated by means of ܠ in the case of Determined Substantives.

in the Apost. Apocr. 279, 7 (ܢܣܒܢܝ "he took me"). It was completely obsolete in the 4th century. The reflexive use of ܠ (§ 223) is quite distinct from this.

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A few examples may suffice for all these cases:

(a) ܝ݂ܩܡ̣ܕܝ݂ܢ ܡܘܚ̈ܕܠܐ ܘܐܣ̈ܪܝܢ *δεσμεύουσιν δὲ φορτία βαρέα* Matt. 23, 4; ܩܬܝ̈ܠܐ ܐܝܬ ܠܬܠܬܐ "he raised three dead persons to life" Aphr. 165, 14; ܡܢܟ ܘܡܣܝܒܪܢܘܬܐ ܘܢܝܚܘܬܐ ܩܢ̣ܝ ܒܠܚܘܕ "only acquire thou forbearance and patience" Sim. 270 *ad inf.*

(b) (1) ܟ̈ܬܒܐ ܝܕܥܝܢ ܕܠܐ ܡ̣ܛܠ ܗܘ ܚܝܠܐ ܘܠܐ *μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ* Matt. 22, 29; ܡܫܝܚܐ ܕܢܣ̣ܒ ܗܘ ܡܢ "he who receives the spirit of Christ" Aphr. 108, 3; ܢܘܗܪܗ ܚ̣ܙܘ ܠܐ "they have not seen his light" Aphr. 15, 13; ܒܪܢܫܗ ܠܓܘ ܢܨܒܬ "let him adorn his inner man" Aphr. 108, 4; ܢܨܝܒܝܢ ܠܝ ܠܗ̣ܦܟ "thou restorest Nisibis to me" Jos. St. 17, 3; ܩܘ̈ܪܝܗ ܘܙܒ̣ܢ ܐܢܝܢ "his villages he sold" Ov. 166, 14; ܩܒ̣ܠܬ ܚܒܝܒ ܐܓܪܬܟ "thy letter, (my) beloved, I have received" Aphr. 6, 1; ܗܘܐ ܐܚܝܕ ܗܘܐ ܠܬܠܬܐ ܪ̈ܘܚܝ ܗܠܝܢ "these three winds he held" Aphr. 93, 9.

(2) ܠܦܝܠܝܦܘܣ ܐܫܟܚ *εὑρίσκει Φίλιππον* John 1, 43; ܡܫܝܚܐ ܕܡܥܝܩ ܗܘ ܡܢ "he who grieves the spirit of Christ" Aphr. 108, 5; ܠܒܪܘܝܐ ܣܒ̈ܩܬܘܢ "ye have forsaken the Creator" Mart. I, 124 *inf.*; ܠܐܘܪܫܠܡ ܕܢܚܒܠ "that he may ruin Jerusalem" Aphr. 249, 16; ܡ̈ܦܬܚ ܒܗ ܡ̣ܢ ܫܡܝܐ ܝܘܚܢܢ ܚ̣ܙܐ "and John saw heaven opened" Aphr. 124, 2 (immediately after ܫܡܝܐ ܦܬ̣ܚ ܐܠܝܐ "Elijah opened heaven"); ܘܐܡܪ̈ܐ ܕܡܪܥܝܬܟ ܢܟܣ ܐܢܬ "and the lambs of thy flock thou slayest" Mart. I, 125 mid. (and parallel to it ܘܬ̈ܘܡܦܠܐ ܕܥ̈ܢܟ ܡܘܒܕ ܐܢܬ "and the sheep of thy flock thou destroyest"); ܠܥܠܡܐ ܐܫܒܘܩ "the world will I forsake" Ov. 164, 22 &c. Compare ܕܐܟܠܬ ܐܢܘܢ ܠܗܘܢ ܫܠܗܒܝܬܐ "*them* the flame devoured" Aphr. 183, 19.

(3) ܠܦܪܛܘܪܝܢ ܠܝܫܘܥ ܕܒܪܘܗܝ ܟܕ *παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον* Matt. 27, 27; ܠܒܝܬܗ ܘܐܚܕܘܗܝ ܘܐܫ̣ܒܘܗܝ ܘܚܕܪܘܗܝ "and they surrounded his house and took him prisoner" Mart. I, 123 (and then ܘܒܙܘ ܒܝܬܗ "and plundered his house"); ܓܙܘܪܬܐ ܩ̣ܒܠܘ ܘܐܝܠܝܢ ܕ "have received circumcision" Aphr. 210, 1; ܠܚܡܫ ܟܠܗܝܢ ܐܫܬܦ ܡܚܐ "smote all the five (f.)" Mart. I, 126 mid.; ܠܕܗܒܐ ܚ̣ܝܕ ܕܩܕܫ ܗܘ *ὁ ἁγιάσας τὸν χρυσόν* Matt. 23, 17; ܐܢ̈ܫܝ ܩܘܣܛܢܛܝܢܘܦܠܝܣ ܚܢܦ ܗܘܐ ܗܘܐ ܡܝܩܐ "the tyrant flattered the inhabitants of Constantinople" Jul. 99, 21; ܐܢܫ̈ܝ "the people of Edessa held this letter ܟ̈ܬܒܐ ܗܢܐ ܕܐܘܪܗܝ ܐܚܕ ܗܘܐ

in very great regard" Jul. 125, 18; ܐܠܝܐ ܕܕܘܓܗ ܠܐܝܙܒܠ "Jezebel persecuted Elijah" Aphr. 123, 18; ܘܟܣܗ ܡܢܥܠ ܘܒܝܓܐ ܡܕܪܕܙ ܗܘܐ ܟܠܗ "and he warned the whole of the female orders" Ov. 177, 7; ܘܐܗ ܟܗܢܬܐ ܓܘܡ ܐܦ "and he likewise commanded the priests" Aphr. 112, 13 &c. Cf. farther ܣܕܐܕܬܗ ܟܗ ܟܕܗ ܠܗܘ ܡܡܨܗܠܐ "they saw that deacon" Sim. 294, 4; ܟܘܣܓܝ ܟܗܘܢ ܐܠܦ ܘܓܕ "he took these" Jul. 72, 21 (a similar construction occurs often); ܟܘܣܢ ܐܠܦ ܐܟܠܬ "it (f.) devoured them" Aphr. 62, 7; ܘܐܘܟܢܝܓ ܡܢ ܡܗܠܠ ܟܗܟܬܟܡ "and I rescue from death all three of you" Mart. I, 56, 13; ܐܦ ܟܘܣܢ ܐܟܡ ܘܐܗ "he also brought them out" Mart. I, 32 mid., as also ܘܡܓܝ ܩܡܛܣ ܩܡܛܝܠ "and the Lord commanded me" Deut. 4, 14.

(4) ܡܟܟܣܗ ܐܢܠܟܬܗ ܠܐܫܘܗܠ ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ Matt. 22, 25 P. (different in C. and S.); ܟܡܨܗܐ ܣܝܒܗ ῥίψας τὰ ἀργύρια Matt. 27, 5; ܣܝܒܟܗ ܣܟܙܗ "I threw the dust of it (m.) away" Deut. 9, 21; ܣܝܣܟ ܐܝܕܝ ܐܙܘܗܗܣ ܓܝ "changed his hands" Gen. 48, 14; ܟܢܩܪܗ ܠܐܢܘܣܗ ܘܐܠ ܗܘܓ ܓܝ ܣܡܝܟܛܐ "when he uttered this word" Aphr. 420, 18; ܩܘܡܣ "closed my mouth" Ephr. Nis. p. 57 v. 73; ܩܠܝܟܐܝܝ ܒܝܗܟ "that he take all these parts" Ov. 71, 10; ܣܡܛܐ ܐܝܟ ܐܚܘܩܗܣ ܘܓܝ ܩܕܟܟܝ "cast his face upon the earth" Jul. 131, 3; ܘܗܟܗ ܐܣܟܗ ܣܟܟܗܣ ܓܘܐܙܟܚܠ "the dogs licked his blood" Aphr. 183, 16; ܩܡܟܟܘܣܢ ܙܗܟܦܐ ܝܚܘܩܟܗ "all pledges he had fulfilled in himself" Aphr. 459, 19; ܚܙܝܢܐ ܐܠ ܢܘܓܝܡ ܟܗ ܗܗ "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 ܐܘܦ ܐܦܝ ܘܐܗܓ ܐܢܦܠܐ ܡܪܩܣܛܩܠܐ ܓܝ . . . ܐܠܦ ܟܘܣܢ ܟܗܘܣܢ ܡܗܝܠ ܐܠܦ ܗܠܠ ܝܟܐܚܘ "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: ܐܣܟܗܘܗ ܟܡܗܟܗܟܠ "they

have profaned the sabbath" Aphr. 242, 16, 18, by the side of ܥܒܰܪ ܡܚܝܠ "have put away the sabbath" *ibid.* 17 (twice); ὅτι κληρονομήσουσι τὴν γῆν Matt. 5, 5 ܠܐܪܥܐ S., ܐܪܥܐ C., ܠܐܪܥܐ ܕܝܢ P. (like Is. 60, 21), cf. Aphr. 41, 10; ἀνασείει τὸν λαόν Luke 23, 5 ܡܙܝܥ ܠܥܡܐ C. S., ܡܙܝܥ ܠܗ ܠܥܡܐ P. Still, it is usual to have some mark when the object designates a named *Person*; and cases like ܐܚܫܘܒ ܠܚܒܝܒ "shall I reckon Habib?" Anc. Doc. 87, 3 are comparatively rare. On the other hand, the object-mark is mostly omitted in the case of Common Nouns with reflex suffixes, *e. g.* ܠܐ ܡܫܝܓܝܢ ܐܝܕܝܗܘܢ οὐ νίπτονται τὰς χεῖρας Matt. 15, 2; ܫܒܩܘ ܡܨܝܕܬܗܘܢ ἀφέντες τὰ δίκτυα Mark 1, 18; ܫܩܘܠ ܥܪܣܟ ἆρον τὸν κράβατόν σου Mark 2, 9 *sq.*; ܦܪܣܘ ܓܦܝܗܘܢ ܘܐܪܝܡܘ ܪܫܝܗܘܢ "they spread out their wings and raised their heads" Sim. 272, 1; ܦܫܛ ܐܝܕܘܗܝ "he stretched out his hands" Aphr. 18, 17 (and then ܘܙܟܐ ܠܥܡܠܝܩ "and conquered Amalek", with ܠ, as being a proper name) &c., and thus, frequently ܢܦܫܗ "*se ipsum*" (compare ܘܣܢܐ ܢܦܫܗ ܘܐܚܒ ܠܐܠܗܐ "and hated himself and loved God" Ov. 168, 10), although cases like ܓܙܪ ܠܢܦܫܗ "for he judged himself" Ov. 171, 24 do occur.

C. Demonstratives and Interrogatives in the Objective case are sometimes furnished with ܠ, and sometimes not: ܚܙܝܢ ܐܢܬܘܢ ܗܠܝܢ βλέπετε ταῦτα πάντα Matt. 24, 2; ܡܨܘܬܐ ܩܒܠܢ ܗܠܝܢ "these command-ments we have received" Aphr. 484, 14; ܚܙܐ . . . ܐܬܐ ܗܕܐ "saw (3rd pl.) this sign" Sim. 273 *inf.*; ܗܘ ܕ "*eum, qui*" Ov. 175, 26, but ܠܗܘ ܕ Aphr. 48, 2; ܘܡܢ ܕܫܡܥ ܗܕܐ "when he heard this" Jos. St. 55, 14; ܟܢܫܝܢ ܗܠܝܢ ܢܘܢܐ "these fishes they collect" Sim. 274, 1; ܠܐܝܠܝܢ ܕ "*eos, qui*" Ov. 211, 2 and elsewhere; ܐܝܠܝܢ ܕ *ibid.* 214, 7 and elsewhere. So too ܡܕܡ ܕ "that which" Aphr. 126, 20, and even ܩܕܡܝ ܐܚܝ ܡܕܡ ܕܢܕܪܬܘܢ ܐܢܬܘܢ "set before me, brethren, whatever ye have vowed" Ov. 141, 8, but ܡܕܡ ܕ (Object) Aphr. 145, 13, and thus usually. With ܥܠ (ܗܕܐ ܕ, ܗܝ ܕ &c.) ܠ preponderates, it is true, but on the other hand it may be wanting. It is peculiar that ܐܢܫ, ܐܢܫܝܢ "*τίς, τινές*" and ܚܕ "*one*" are conceived of as determined. The first two forms when standing as Object, have ܠ throughout: ܠܐܢܫ ܠܐ ܚܙܘ οὐδένα εἶδον Matt. 17, 8; ܘܐܦܠܐ ܠܐܢܫ ܝܕܥ "he did not even know any one" Sim. 292, 1; and many like cases: ܠܐܢܫܝܢ Ov. 189 *ult.*; and with still stronger determination: ܡܚܝܒܝܢ ܚܕ ܠܐܢܫ "they

awaken some one" Moes. I, 103, 28; (¹) cf. *ibid.* 102, 12.—ܢܚܬ ܐܠܝܥܡܐ
σκανδαλίσῃ ἕνα Matt. 18, 6; Luke 17, 2; ܟܕ ܚܙܐ ܚܕ ܡܢ ܒܢܝ ܐܬܪܗ "when
he saw one of his fellow-countrymen" Mart. I, 12, 21; comp. Spic. 13, 26
and other passages (but Spic. 14, 25 ܟܠ ܕܢܩܛܠ ܚܕ ܡܢ ܗܠܝܢ "whoever
kills one of these"); ܐܚܝ ܚܕܐ "revived the one (f.)" Mart. II, 237 *inf.*
(Jac. Sar.); ܫܕܪ ... ܚܕ ܡܪܙܒܢܐ "he sent a Marzbān (Satrap)" Jos. St.
17, 10; 65, 2 (but 64, 1 ܚܕ ܡܪܙܒܢܐ ... ܫܕܪ); ܘܠܐ ܢܣܒܘܢ ܣܓܝܐܐ ܐܢܬܬܐ ܚܕܐ
ܐܢܬܬܐ "that many men take not *one* wife" Spic. 17, 23 (but 16, 12 ܚܕ ;
ܐܩܝܡ ܠܟܠ ܚܕ ܡܢ ܡܢܗܘܢ "raised every single one
of them" Aphr. 165, 16; ܐܙܕܘܕ ܠܟܠ ܚܕ ܡܢ ܡܢܗܘܢ "he endowed every
single one of them" Ov. 166, 18. For ܚܙܘ ܠܓܒܪܐ ܐܘܟܡܐ "they saw a
black man" Sim. 333, 6 *ab inf.* (the Lond. Cod. has ܣܡ ܠܚܕ ܓܒܪܐ
ܕܐܘܟܡ ܗܘܐ). Thus ܟܠܢܫ "every one" John 2, 25; Ov. 179, 2 and
frequently. ܐܚܪܢܐ too is treated like ܚܕ: ܠܐ ܫܡܗ ܠܐܚܪܢܐ "he nominated no
other" Ephr. II, 554 F; cf. 555 B. So ܠܐܚܪܢܐ "*alios*" overagainst ܠܢܦܫܗ
Ov. 190, 1.

ܣܓܝܐܐ (οἱ πολλοί), as an Object, also frequently takes ܠ, *e. g.*
ܘܢܥܬܪ ܠܣܓܝܐܐ "and let us enrich many" Aphr. 105, 10, cf. 124, 17;
134, 12 &c.; also with substantive: ܘܩܛܠܘ ܦܪ̈ܣܝܐ ܣܓܝ̈ܐܐ "and they
slew many Persians" Jos. St. 60, 13; still we find also ܘܐܘܒܕܘ ܡܢܗܘܢ
ܠܣܓܝ̈ܐܐ "they destroyed many of them" Aphr. 242, 14.

§ 289. The ܠ of the Object may occur by the side of another ܠ
[a true prep.]: ܫܕܪ ܐܠܗܐ ܠܒܪܗ ܠܥܠܡܐ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ
εἰς τὸν κόσμον John 3, 17; ܘܐܦܩܬ ܠܝܘܢܢ ܠܝܒܫܐ "the fish brought
Jonah safe to dry land" Aphr. 66, 18; ܘܐܘܒܠܝܢ ܠܐܠܦܐ ܠܕܘܟܬܐ ܕܢܝܚܐ
"and bring the ship to the place of quietness" Aphr. 458, 6; ܐܥܒܪ ܐܢܘܢ
ܠܒ̈ܢܝ ܐܝܣܪܝܠ ܫܒܝܐ ܠܒܒܠ "led away the children of Israel captive to
Babylon" Aphr. 36, 2; ܠܐ ܢܥܠܘܢ ܠܗܪ̈ܛܝܩܘ ܠܡܥܡܘܕܝܬܐ "they
shall not admit heretics to baptism" Ov. 220, 19; ܕܢܫܥܒܕ ܐܦ ܠܐܪ̈ܝܢܘ
ܠܗܝܡܢܘܬܐ "that he bring even the Arians into subjection to the

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(¹) Cf. ܡܫܬܟܚ ܠܚܕ ܐܝܟ ܝܕܥܬܗ "one's knowledge" Ephr. (Lamy) I, 91, 9; ܠܚܕ
"what is dear to one" Jul. 221, 6 (and thus frequently ܠܚܕ ܐܢܫ) where the determi-
nation by means of the personal suffix is clear.

truth of the exalted Trinity" Ov. 193, 13 &c. We have even as many as *three* ܠ-s, and these, besides, depending upon an Inf. with ܠ, in ܠܐ ܢܒܗܬ ... ܠܡܕܒܪܘ ܠܗܕܐ ܐܢܬܬܐ "we shall not be ashamed to take this woman under our instruction" Ov. 102, 15; cf. ܦܪܘܫܘ ... ܠܒܪܢܒܐ ܘܠܫܐܘܠ ܠܥܒܕܐ "ἀφορίσατε δή μοι τὸν Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον" Acts 13, 2; and ܐܓܪܘ ܥܠܝܗܘܢ ܠܒܠܥܡ ܒܪ ܒܥܘܪ ܕܢܠܘܛ ܐܢܘܢ "but they hired them Balaam, the son of Beor, to curse them" Aphr. 213, 7. In ܘܐܝܠܝܢ ... ܠܡܩܪܐ ܒܗ ܠܥܘܕܪܢܗܘܢ ܒܗܘܘ "and were wont to call on him for help in their loneliness" Mart. I, 122, 9, ܠ is indispensable on account of the participle; while in ܐܠܗܐ ... ܥܒܕܗܘܢ ... ܠܬܫܡܫܬܐ "that he may bring them to the service of Christ" Ov. 175, 19, in spite of the second ܠ, ܥܠܝܗܘܢ occurs in an unusual fashion in room of ܐܢܘܢ. But of course, alongside of another ܠ, the ܠ of the Object is often wanting, e. g. ܘܝܗܒ ... ܗܘ ... ܠܗܘ ܓܒܪܐ ܗܘ ܚܘܛܪܐ "and that man gave him that staff" Sim. 272 *inf.* &c.

§ 290. Examples of double transitive construction: ܕܢܫܐܠܝܘܗܝ ܒܪܗ ܠܚܡܐ ὃν αἰτήσει ὁ υἱὸς αὐτοῦ ἄρτον Matt. 7, 9; ܘܐܥܠܘܗܝ ܠܡܣܐܢܐ καὶ (δότε) αὐτῷ ὑποδήματα Luke 15, 22; ܩܪܡܗ ܢܚܫܐ "he overlaid it with brass" ZDMG XXIX, 109 v. 27 (but v. 26 with prep. ܩܪܡ ܠܐܠܗܗ ܒܣܐܡܐ "overlaid his god with silver"); ܫܐܠܬܗ ܥܠ ܡ̈ܠܐ "I asked him of the words" Aphr. 395, 2; ܚܘܝܗ ܕܥܬܝܕ "he showed him the future" Sim. 371 *inf.*; ܐܚܬ ܥܠܘܗܝ ܐܘܠܨܢܐ ܩܫܝܐ "laid severe afflictions upon him" Sim. 337, 9; ܚܘܝ ܐܢܘܢ ܡܢܐ "he showed them, what" Aphr. 160, 18; ܡܣܢܐ ܠܢ ܐܣ̈ܘܬܐ "makes physicians hateful to us" Ephr. III, 658 F; ܚܘܝܢܝ ܠܡܪܗ "show me his Lord" Ov. 296, 2; ܘܐܫܠܚܘܢܝ ... ܠܒܘܫܐ ܫܒܝܚܐ "and they stripped me of the splendid apparel" Apost. Apocr. 274, 16 (Gnostic Hymn); ܐܥܒܪ ܐܢܘܢ ... ܠܝܘܪܕܢܢ ... ܘܝܗܒܗ ܠܗܘܢ "caused them to cross the Jordan, and gave it (the land) to them for a heritage" Aphr. 357, 8; ܘܐܫܩܝܬ ܡܝܐ ܠܨ̈ܗܝܐ "and it (faith) gave water to drink to those who were athirst" Aphr. 22, 6; ܐܘܪܬ ܠܒ̈ܢܝ ܐܝܣܪܝܠ ܐܪܥܐ "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; ܡܣܢܐ ܠܢ ܐ̈ܣܘܬܐ might, for instance, mean also "makes us hateful to the physicians"; and ܚܘܝܢܝ ܠܡܪܗ 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 ܠ.

§ 291. Apart from the participles treated of in § 280 (ܐܝܒܘ ܠܒܝ̈ܫܩܝ   Passive with Object.
"they wear his armour" Aphr. 100, 17; ܐܢܬ ܕܚ̈ܝܠܟ ܡܠܒܫ̈ܘ "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: ܣܩܐ ܢܬܟܣܘܢ "they shall cover themselves
with sackcloth" Aphr. 49 *ult.*; ܒܝܫܘܬܟ ܬܦܪܥ "thou didst receive retribution for thy wickedness" 2 Sam. 16, 8, and, differently, ܕܝܢܐ ܙܕܩܐ ܐܬܦܪܥܘ
"they received righteous judgment as a retribution" Aphr. 49, 3(1) (but
line 6 ܕܝܢܐ); ܐܬܡܠܝ ܪܘܓܙܐ ܪܒܐ "he was filled with great wrath"
Mart. I, 18, 5; ܢܟܠܐ ܡܠܐ ܗܘܐ "he was full of cunning" Aphr. 61, 11 (and
so, frequently, with ܐܬܡܠܝ and ܡܠܐ, but they are also often construed
with ܒ). Cases like ܡܬܚܝܒ ܚܝܒܐ ܠܡܣܒ ܦܘܪܥܢܐ ܕܬܒܥܬܐ "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 Character of Object-designation in Syriac.
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 ܠ. 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 ܡܠܟܐ ܢܡܚܐ ܠܐܢܫ is a different one

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(1) ܦܪܥ "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 ܐܝܡܪ ܡܥܡܕܝ ܠܐܚܪܢܐ 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 ܐܬܩܛܠ ܐ ܡܢ ܐܕ, the latter ܐܬܐܡܪ ܠܗ ܐ ܡܢ ܐܕ. 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 ܠ, as an objective sign, from ܠ, as a dative preposition.

INFINITIVE WITH OBJECT.

Verb-Construction. § 293. The Infinitive, just like the finite verb, may have an object subordinated to it. Thus e. g. ܠܡܩܛܠܢܝ "to kill me" Acts 26, 21, and frequently; ܠܡܡܝܬܘܬܗ "to put him to death" Anc. Doc. 89, 14; ܠܡܫܡܫܘܬܢܝ "to serve me" Ezek. 44, 13 &c. (cf. the forms with ܘܗܝ, ܗܢ § 191); besides cases like ܠܡܠܦܘ ܐܢܘܢ "to teach them" Ex. 24, 12; ܠܡܫܡܥ ܐܢܘܢ "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 ܠ.

(a) Without being determined: ܠܡܩܡܘ ܒܢܝܐ "ἐγεῖραι τέκνα" Matt. 3, 9; ܣܓܝ̈ܐܬܐ ܠܡܛܟܣܘ "to set in order many things" Jos. St. 81, 11 &c.

(b) Determined: (1) ܠܡܣܒ ܟܠܗ ܓܙܐ ܕܡܠܟܐ "to take the entire treasure of the king" Aphr. 199, 10; ܠܡܛܒܘ ܗܘ ܐܢܬ ܚܠܡܐ "thou canst make good the dreams" Joseph 31, 11 [Ov. 284, 16]; ܠܡܥܒܕ ܗܕܐ ܗܘ ܕܝܢ ܐܬܦܩܕܬ "I have been ordered to have this done" Jos. St. 3, 21; ܠܡܐܠܦ ܘܠܡܣܬܟܠܘ ܒܘܚܢܐ ܕܡܠ̈ܐ ܨܒܘܬܐ ܕܬܡܝܗܐ "to learn and understand the investigation of words is an admirable thing" Aphr. 446, 15. — (2) ܠܡܩܛܠ ܢܦܫܝ "to kill myself" Ps. 40, 14; ܠܡܪܥܝܘ ܥܡܗ "to tend his people [as a flock]" Aphr. 193, 6; ܠܡܣܬܟܠܘ ܡܠܬܗ ܕܡܪܢ "thou canst understand the saying of our Lord" Aphr. 71, 6; (= ܠܡܐܚܕ) ܨܒܘ ܗܘܘ ܠܐܣܬܒܕ "they wanted to keep fast hold of the Astabedh" ["general"] Jos. St. 89, 8. — (3) ܠܡܚܘܝܘ ܐܝܟܪ

"to curse the earth" Gen. 8, 21; ܠܡܚܒܠܘ ܠܓܒܪܐ "to despoil the man" Aphr. 130, 3; ܠܡܚܣܢ ܠܗ ܦܬܓܡܐ ܗܘ ܐܘ ܪܒܐ ܘܩܕܝܫܐ ܠܡܐܚܕܗ "nam voluntatem illam magnam et sanctam non est quod possit retinere" Spic. 20, 24.—(4) ܠܡܣܬܟܠܘ ܦܬܓܡܐ ܗܢܐ "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.: ܠܡܕܟܝܘܬܝ "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 ܠܡܕܟܝܘܬܢܝ. It is found rather more frequently with the 3ʳᵈ pl.: ܠܡܘܩܕܘܬܗܘܢ "to burn them up" Ov. 126, 2 (instead of ܠܗܘܢ); ܠܡܫܠܡܘܬܗܘܢ "to deliver them up" Mart. I, 153, 15; ܠܡܒܛܠܘܬܗܝܢ "to render them (f.) ineffectual" John van Tella (Kleyn) 46, 12; ܠܡܥܒܕܘܬܗܝܢ "to make them (f.)" Aphr. 319, 5; ܠܡܢܛܪܘܬܗܝܢ "to preserve them (f.)" ibid. line 6.

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: ܒܢܐ ܒܢܝܢܐ "that he builds up" Aphr. 201, 5 (in antithesis to 'throwing down'); ܡܫܐܠܝܢ ܗܘܘ ܓܝܪ ܠܡܫܐܠܗ ܗܘ ܠܡܠܦܢܝܗܝܢ ܠܐ ܗܘܐ ܐܠܐ ܐܢܘܢ ܫܐܠܝܢ "for teachers are asked questions; they do not ask them" Spic. 1, 17; ܚܣܦܬ ܗܝܡܢ ܒܠܚܘܕ μόνον πίστευε Luke 8, 50 C. (= Aphr. 21, 1; P. S. without Inf.); ܐܦ ܟܕ ܢܨܚܝܢ ܢܨܚ "even when they are victorious" Jos. St. 15, 18; ܟܪܝܬ ܗܘܐ ܠܢܒܝܐ ܟܪܝܐ ܐܠܐ "the prophet was very sorry" Aphr. 453, 11; ܣܬܪܘ ܣܬܪ "but they destroyed (what he had built)" Aphr. 10, 20; ܡܗܦܟ ܗܦܟܘܗ "overthrow it" Aphr. 201, 6; ܘܟܕ ܚܦܛܝܢ ܚܦܛܝܢ "and while they are continually bestirring themselves" Aphr. 497, 7; ܘܡܚܙܐ ܠܐ ܚܙܐ ܗܘܐ ܐܢܫ "but saw no man" Sim. 304 mid.; ܣܟܠܐ ܠܡܚܫܒ ܚܫܒ

"why hast thou then [so greatly] sinned?" Aphr. 270, 5; ܐܬܚܛܝ ܡܕܡ
ܠܗ ܝܥܡܢ "was she then troublesome to him?" Joseph 293, 2. With the
Part. pass.: ܩܛܝܠ ܗܘ "killed is he" Gen. 44, 28; ܡܩܛܠ ܝܘܣܦ
"torn in pieces is Joseph" Gen. 37, 33; ܟܝ ܡܚܕܕ ܗܘܐ "was it
(m.) then sharpened?" Mart. I, 126 mid.; ܠܐ ܚܙܐ ܫܪܝܪ ܗܘܐ ܠܗ ܡܕܡ
οὐχ ἑωράκει ποτὲ τὴν Τύρον Sachau, Ined. 2, 14 (§ 279) &c. Thus also
with verbal Adjectives (§ 118) like ܘܡܥܪܩ ܥܪܝܩ "that he would have
fled" Anc. Doc. 91, 3; ܘܡܫܬܩ ܫܬܝܩܝܢ ܗܘܝܬܘܢ "that you would alto-
gether keep silence!" Job 13, 5. Similarly ܘܢܛܪ ܢܛܪܝܢ ܛܒ "that we keep
good watch" Ephr. II, 401 B; ܘܟܪܝܗ ܠܐ ܟܪܝܗ "and is not sick" Synodes
(Chabot) 28, 17, 22.

<div style="float:left; font-variant:small-caps">Placed
after the
Verb.</div>

§ 296. Less frequently the Inf. Abs. stands *after* the verb, in which
case the emphasis is even stronger: ܘܠܐ ܚܙܐ ܐܢ̇ܐ ܠܗܢܐ ܡܝ̈ܐ ܐܠܐ ܚܙܐ
"and he did not see this water at all" Sim. 313, 12; ܐܝܬ ܠܟ ܘܐܡܪ ܡܠܠ
"it is for thee to speak" Sim. 315 *ad inf.*; ܩܘܡ ܩܘܡ ܠܟ ܡܩܡ "arise!"
Sim. 271, 6 (and such construction is frequently found in Sim.); ܛܐܣ
ܘܛܐܣ ܦܪܚ "flew [swiftly]" Dan. 9, 21 (= Aphr. 370, 19); ܗܘܐ
ܚܫܒ ܡܬܚܫܒ ܥܠ ܩܕܝܫܘܬܗ "then, as often as he merely *thought* on his
sanctity" Ov. 189, 14; ܒܠܚܘܕ ܗܝܡܢ ܡܗܝܡܢ "only *believe*" Spic. 2, 13;
ܦܩܘܕ ܒܠܚܘܕ ܡܠܟܐ ܦܩܘܕ "only give command, O king!" Joseph
117, 11.

<div style="float:left; font-variant:small-caps">Without
Finite Verb.</div>

§ 297. In very rare cases with the Inf. abs. the finite verb is left
out altogether: ܘܙܒܢ̈ܝܢ ܦܘܠܘܣ ܐܣܪܝܢ ܘܙܒܢ̈ܝܢ ܪܓܡܝܢ ܠܗ "and sometimes
they put Paul in bonds, and at other times they stoned him" Aphr.
300, 20.

<div style="float:left; font-variant:small-caps">Abstracts,
of another
form, taking
the part of
General
Object.</div>

§ 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 deter-
mination of that kind, (¹) then an Abstract, of another form, answering to
the verb, must be chosen. This however is sometimes done even where

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(¹) Syriac is commonly satisfied with a simple adverb of quality, *e. g.* ܠܐ ܦܐܠ
ܒܗܘܢ ܪܓܝܫܐܝܬ "he did not find fault with them severely" Aphr. 261, 19, where also
ܪܓܝܫܐ ܦܐܠܐ ܠܐ ܦܐܠ might have been used.

the Inf. Abs. might stand. Examples: ܐܬܪܓܫܬ ܐܢܛܝܘܟܝܐ ܘܪܘܓܙܐ ܪܒܐ "Antioch experienced a violent earthquake" Land III, 244, 18; ܡܝܬ ܡܘܬܐ ܒܝܫܐ ܘܟܐܒܢܝܐ "he died an evil and painful death" Sim. 333, 3 (a construction like this is common with ܡܝܬ); ܗܝܕܝܢ ܐܬܚܪܒܬ ܚܘܪܒܐ ܐܚܪܝܐ "then was it destroyed for the last time" Aphr. 399, 6; ܐܬܪܒܝ ܡܬܪܒܝܢܘܬܐ ܕܫܦܝܪܐ ܗܘܬ "he had been well brought up" Ephr. I, 110 E; ܗܐ ܒܪܟܬܟ ܒܘܪܟܬܐ "lo, I have blessed thee with a manifold blessing Joseph 297, 9; ܗܐ ܓܝܪ ܥܣܪܝܢ ܙܒܢܝܢ ܐܬܩܛܠܬ ܠܝ "for lo, I have twenty times been slain" Mart. I, 253 ad inf.; ܠܐ ܓܝܪ ܚܕܐ ܙܒܢ ܢܬܩܛܠ ܐܘ ܚܡܫ ܐܘ ܥܣܪ ܙܒܢܝܢ "for not once only shall he be put to death, or five times, or ten times" Mart. I, 246, 9; (¹) ܘܢܓܙܪܘܢ ܠܒܐ ܕܟܐܦܐ ܒܓܙܘܪܬܐ ܗܝ ܕܠܐ ܒܐܝܕܝܢ "that they circumcise the heart of stone with the circumcision which is not [made] with hands" Ov. 125, 26; ܠܡܩܛܠܘܬܐ ܩܛܠܐ "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 ܚܐܫ ܐܢܬ ܟܐܒܐ ܡܘܬܐ ܕܟܐܒܐ "thou art suffering a sad death" Simeon of Bēth Arshām (Guidi) 9, 10 = Knös, Chrest. 39. An abstract noun of allied meaning, but from a different root, appears in an exceptional way in ܩܕ ܕܕܡܟܝܢ "when men lie down in this sleep" Aphr. 170, 12; ܢܦܠܐ ܒܢܝ ܐܢܫܐ ܒܗܢܐ ܫܢܬܐ and ܘܢܦܠ ܥܠܝܗܝ "they fell asleep" Joseph 105, 11.

Such an Abstract noun may also be represented, where the connection is clear, by the relative ܕ referring thereto, or by a personal suffix: ܟܐܬܐ ܡܚܝܠܬܐ ܕܐܬܚܫܚ "the feeble reprimand which he employed" Aphr. 262, 5; ܩܛܠܐ ܒܝܫܐ ܕܒܗܘܢ ܡܚܒܠܝܢ ܒܢܝ ܐܢܫܐ ܠܐܚܝܗܘܢ "the wicked murders in which men destroy their brethren" Ov. 132, 14; ܒܘܪܟܬܐ ܕܒܪܟܬܢܝ "the blessings with which thou hast blessed me" Joseph 201 ult.—202, 1 [= Ov. 299, 9—10]; ܨܘܡܐ ܕܨܡܘ "the fast which they kept" Aphr. 49, 12, and frequently; and so ܘܨܡܘܗܝ "they kept it (the fast)" Aphr. 44, 5. Cf. farther—where the words are from different roots—ܣܟܠܘܬܐ ܕܐܣܟܠܘ ܒܟ "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: ܕܢܩܛܠܘܢܝ ܓܝܪ ܠܐ ܚܕ ܙܒܢ Offic. Sanctor. Maron. Hyemal. (Romae 1656) p. 366b (cf. Aestiv. 74b ult.).

In ܐܪܒܥܝܢ ܐܪܒܥܝܢ ܢܣܒܘ "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 ܟܠ ܘܐܬܡܚܝ ܡܚܘܬܐ "and they give him a hundred strokes" [*lit.* strike him (with) a hundred rods] Bedjan, Mart. II, 579, 8; ܡܚܝܗܝ ܬܡܢܥܣܪ ܒܣܝܦܐ "he gave him eighteen strokes with the sword" Bedjan, Mart. IV, 179, 18; ܡܚܝܗܝ ܚܕܐ ܡܚܘܬܐ ܒܣܝܦܐ "gave him one stroke with the sword" Guria et Shamona 24, 8, 11.

§ 299. The enclitic form ܗܘܐ (ܗܘܐ with the West-Syrians, ܗܘܐ with the East-Syrians)—contrasted with ܗܘܐ having ܘ sounded (ܗܘܐ with the West-Syrians, ܗܘܐ with the East-Syrians)(¹)—has the signification of "was" *after* a predicative Part., Adj., or Subst.: ܣܠܩ ܗܘܐ "ascended" Gen. 2, 6; ܚܕܝܬ ܗܘܝܬ "I rejoiced (f.)" Prov. 8, 30; ܚܟܝܡ ܗܘܐ "was cunning" Gen. 3, 1; ܘܗܘ ܟܘܡܪܐ ܗܘܐ ܠܐܠܗܐ ܡܪܝܡܐ "he was a priest of the most high God" Gen. 14, 18 &c. So too ܒܪ ܡܐܐ ܗܘܐ ܫܢܝܢ "he was an hundred years old" Gen. 21, 5 &c. It occurs farther after ܐܝܬ, and, by way of adding emphasis, after the finite verb (§§ 263; 268): ܐܟܠܘܗܝ ܗܘܐ; ܐܒܐܫ ܗܘܐ; ܘܐܝܬܝܘ ܗܘܘ ܢܟܝܢܗ "had afflicted him" Job 42, 11; ܗܘܐ ܗܘܐ "fuerat" frequently, &c. Thus also ܠܐ ܗܘܐ with the meaning "not", having nothing of the force of a verb.

ܗܘܐ, when the ܘ is pronounced, remains always *before* its own predicate: ܕܙܕܝܩ ܗܘܐ ܗܘ "for he was righteous" Job 32, 1; ܘܐܪܥܐ ܗܘܬ ܬܘܗ ܘܒܘܗ "and the earth was waste and empty" Gen. 1, 2; ܘܩܐܝܢ ܗܘܐ ܦܠܚ ܐܪܥܐ "and Cain was a tiller of the ground" Gen. 4, 2; ܘܝܘܣܦ ܗܘܐ ܐܚܝܕ ܒܡܨܪܝܢ "and Joseph was in Egypt" Ex. 1, 5; "and the God of my father was with me" Gen. 31, 5 &c. So with ܠܐ ܗܘܐ "is not" (verbal); ܡܛܠ ܕܠܒܟ ܠܐ ܗܘܐ ܬܪܝܨ ܩܕܡ ܐܠܗܐ ἡ γὰρ καρδία σου οὐκ ἔστιν εὐθεῖα ἐνώπιον τοῦ θεοῦ Acts 8, 21; ܠܐ ܗܘܝܬ ܪܚܡܗ ܕܩܣܪ οὐκ εἶ φίλος τοῦ Καίσαρος John 19, 12.—The ܘ is also pronounced when some other word comes in between the proper predicate and ܗܘܐ: ܠܡܢܐ ܗܘܐ

(¹) For the determination of this distinction, which is not set forth in the old MSS. we are entirely dependent upon Biblical tradition.

ܩܒܘܕ̈ܐ *ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία* Acts 2, 39; ܗܘܐ ܒܗ ܡܛܠ ܗܘܐ *ἐν αὐτῷ ζωὴ ἦν* John 1, 4.

ܗܘܐ seems also to stand after adverbs and adverbial qualifications, when these constitute the real predicate, *e. g.* ܘܥܡܟܘܢ ܗܘܐ "*ὅτι μεθ' ὑμῶν ἤμην*" John 16, 4; ܗܘܐ ܒܥܠܡܐ "*ἐν τῷ κόσμῳ ἦν*" John 1, 10; ܐܠܘ ܡܢ ܥܠܡܐ ܗܘܝܬܘܢ "*εἰ ἐκ τοῦ κόσμου ἦτε*" John 15, 19 (followed by ܐܠܐ ܐܠ ܡܢ ܥܠܡܐ ܗܘܝܬܘܢ with *h*, because it precedes the predicate) &c.:—but, throughout, ܗܘܐ with *h* has the meaning "became, happened" (*ἐγένετο*): ܥܠܡܐ ܒܐܝܕܗ ܗܘܐ "*ὁ κόσμος δι᾽ αὐτοῦ ἐγένετο*" John 1, 10 (ܗܘܐ would mean "was in his hand"); ܣܒܝ ܡܢ ܙܢܝܘܬܐ ܠܐ ܗܘܝܢ "*ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα*" John 8, 41; ܗܘ̈ܝ ܒܒܝܬ ܥܢܝܐ ܗܘ̈ܝ *ταῦτα ἐν Βηθανίᾳ ἐγέ-νετο* John 1, 28; ܠܘܬ ܐܝܠܝܢ ܕܗܘܐ ܗܘܐ ܦܬܓܡܐ *πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγέ-νετο* John 10, 35; ܘܚܫܘܟܐ ܗܘܐ "and there was darkness" Gen. 15, 17 &c.

After adverbs and adverbial expressions, a diverse understanding of the ܗܘܐ 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. ܢܗܘܐ is commonly placed before the Participle, to convey the sense of the Impf.,—either independently or dependently (after ܕ). This collocation is employed particularly to express *continued*, or *repeated actions*, or *actions determined by ordinance*: ܘܐܫܠܛܗ ܘܝܗܒ ܠܗ ܫܘܠܛܢܐ *καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν* John 5, 27; ܣܥܘܪܐ ܐܘ ܩܫܝܫܐ ܐܘ ܡܫܡܫܢܐ ܕܢܦܘܩ ܡܢ ܥܠܡܐ ܟܠ ܕܐܝܬ ܠܗ ܢܫܒܘܩ ܠܥܕܬܐ "a Visitor or Presbyter or Deacon, who quits the world, shall leave whatever he has to the church" Ov. 219, 24; ܕܦܩܕ ܠܝܗܘ̈ܕܝܐ ܕܠܐ ܢܗܘܘܢ ܓܙܪܝܢ "for he commanded the Jews that they should not cir-cumcise themselves" Aphr. 95, 14; ܟܡܐ ܝܬܝܪܐܝܬ ܙܕܩ ܠܟܘܢ ܕܐܢܬܘܢ ܬܗܘܘܢ ܡܚܡܣܝܢ "how much the rather it befits you that you wash" John 13, 14 S., and essentially the same in Aphr. 227, 9 *ὀφείλετε νίπτειν* (where P. has ܬܫܝܓܘܢ); ܕܒܦܪܘܣ ܠܐ ܢܫ̈ܐ ܢܗ̈ܘܝܢ ܥܠ̈ܢ ܠܕܝܪ̈ܬܗܝܢ "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 ܕ: ܠܐ ܬܗܘܘܢ ܣܒܪܝܢ "think not" Mart. I, 218, 1; ܐܢ ܕܝܢ ܢܐܡܪ...ܘܐܟܠ ܢܗܘܐ *ἐὰν δὲ εἴπῃ... ἐσθίῃ δὲ καὶ*

πίνῃ Matt. 24, 48—49; and quite independently ܘܐ̈ܝܠܝܢ ܕܡܬܦܪܢܣܝܢ, literally following the text ἔσονται ἀληϑουσαι Matt. 24, 41. With the subject-pronoun attached to the participle, thus ܐܢ ܘܕܝܠܘ ܢܥܘܠ ܘܢܬܒܪܟ ܡܢܟ "if only we may enter and be blessed by thee" Sim. 308, 1; ܗܘܝܬ ܕܕܝܪ ܠܡܘܡܬܐ "thou shalt remember the oath" ibid. 323, 2. So too with Part. Pass.: ܠܟܘܢ ܕܝܢ ܗܘܐ ܦ ܬܚܙܘܢ ܡܦܩܝܢ ܠܒܪ ὑμᾶς δὲ [ὄψεσϑε] ἐκβαλλομένους ἔξω Luke 13, 28; ܕܝܗܘܘ ܚܒܝܣܝܢ ܒܨܘܡܐ "that they are continually taken up with fasting" Ov. 177, 2; ܢܗܘܐ ܩܐܡ "stand" Spic. 17, 17; ܘܗܘܐ ܢܬܥܒܕ ܘܢܬܛܝܒ ܘܢܬܣܝܡ ܥܠ ܬܪܥܐ "it shall be made and prepared and placed at the door" Sim. 377, 8.

Rem. On ܗܘܐ with other verbal forms v. §§ 261; 263; 268; 277; 278 B.; 279 B.; cf. farther §§ 260; 324 E.; 338 C. On ܗܘܐ with the Inf. v. § 286, and with adverbs § 308.

E. ܐܝܬ.

<p>Preliminary Observations.</p>

§ 301. ܐܝܬ and its negative ܐܝܬ ܠܐ or ܠܝܬ (§ 199) are, in their syntax, essentially alike. In the matter of Tense, ܐܝܬ (as Noun) resembles the Part.; when it is strengthened by an enclitic ܗܘܐ, the resulting combination then answers to that of the Part. with ܗܘܐ; thus ܗܘܐ ܐܝܬ is nearly equal to "*erat*". This ܗܘܐ does not necessarily require to be inflected according to gender and number, seeing that ܐܝܬ is properly a masculine substantive in the sg.

<p>With separate Personal Pronouns.</p>

§ 302. Sometimes ܠܝܬ, and more rarely ܐܝܬ, is found with the independent personal pronoun following: ܠܝܬ ܐܢܐ "and I am no longer in being" Job 7, 21; ܠܝܬ ܐܢܘܢ "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 ܐܝܬ ܠܐ ܐܢܘܢ οὐκ εἰσί Matt. 2, 18 C. (P. S. ܠܝܬ ܐܝܠܝܢ); ܠܝܬ ܐܢܘܢ ܕܐܬܝܢ ܐܝܠܝܢ "*non sunt qui veniant*" Ephr. III, 418 E; ܐܝܠܝܢ ܕܠܝܬ ܐܢܘܢ "those who are not in being" (set overagainst ܕܐܝܬܝܗܘܢ) Aphr. 274, 6; ܐܢ ܕܝܢ ܠܣܗܪܐ ܠܝܬ ܐܢܘܢ "and if for the moon they do not exist" Ov. 70, 3 (for which l. 1 ܠܝܬ ܕܢܚܒܫܘܢ); ܘܒܐܢܩܐ ܕܐܢܫܐ ܠܝܬ ܐܢܘܢ "in the trouble of man they are not [involved]" Ps. 73, 5. ܐܝܬ is a mere copula in the original passage ܘܐܝܬ ܐܢܬܘܢ ܡܢ ܟܪܣܛܝܢܐ "who are you Christians" Land III, 258, 17 (so in ܐܝܬ ܐܢܘܢ ܣܥܘ̈ܪܘܗܝ "they are his agents" Land

III, 53, 26; and ܐܝܬ ܐܢܐ, ܐܝܬ ܐܢܐ ܐܝܟ 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 ܠܝܬ ܐܢܐ ܡܕܡ "I am nothing" Land III, 281, 13;
ܐܝܟܐ ܕܐܝܬ ܐܢܐ "where I am" *ibid.* 285, 7).

§ 303. Far more common is the combination of ܐܝܬ with possessive with suf-
fixes; and
alone.
suffixes for the 1ˢᵗ and 2ⁿᵈ persons; while for the 3ʳᵈ person ܐܝܬ is used
either alone, or with the possessive suffix. The usage here, in some mean-
ings, is made to follow strict rules; in others it varies.

ܐܝܬ in the sense of "exists", "is extant *or* at hand" appears most
frequently by far without any suffix: ܒܟܠ ܥܕܬܐ ܕܐܝܬ "in every church
that there is" Ov. 217, 4; ܘܡܝܐ (var. ܗܘܐ) ܗܘܘ ܠܝܬ "and there was no
water there" Ex. 17, 1; ܐܢ ܠܝܬ ܙܕܝܩܐ "if there are no righteous persons"
Aphr. 458, 9, ܐܝܬ ܕ "est, qui", "sunt, qui" frequently; ܐܝܬ ܐܝܟܐ "est, ubi"
frequently; ܢܓܝܪܐ ܗܝ ܥܕܡܐ "it is long, till" Aphr. 33, 2 &c. But it
occurs with the suffix also: ܟܘܒܗ ܬܘܒ ܐܝܬܘܗܝ "its sting still exists" Aphr.
135, 2; ܒܪܐ ܡܕܡ ܕܠܐ ܐܝܬܘܗܝ ܗܘܐ "he created what was not in being" Ephr.
Nis. p. 55 v. 144; ܐܘ ܚܠܩܐ ܣܟ ܠܝܬܘܗܝ ܐܠܐ "or fate has no existence
at all" Spic. 9, 9; ܗܝ ܕܐܦ ܠܐ ܐܝܬܝܗ ܗܘܬ ܣܟ ܡܢ ܩܕܝܡ "she, who did not even
exist at all before" Ov. 203, 16; ܟܕ ܐܕܡ ܠܐ ܥܕܟܝܠ ܐܝܬܘܗܝ ܗܘܐ "when Adam did not
yet exist" Aphr. 158, 11; ܚܠܦ ܟܠ ܡܢ ܕܐܝܬܘܗܝ "for every one who
exists" Spic. 4, 15 &c.

The bare form predominates also with ܠ in the signification "be-
longs to", "is the property of": ܐܝܬ ܠܟ "when thou hast something"
Prov. 3, 28; ܠܟܠ ܕܐܝܬ ܠܗ παντὶ τῷ ἔχοντι ("unto every one which
hath") Luke 19, 26; ܐܝܠܝܢ ܕܐܝܬ ܠܗ ܟܦܪ ܘܕܠܝܬ ܠܗ ܡܬܟܬܫ "who-
ever 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 ܐܝܬ ܠܗ ܕܐܝܢ ܥܡ "he has to do
with the judge" Isaac II, 42, 104. Farther, ܠܐ ܕܐܝܬ ܠܗ ܘܡܘܒܕ ܠܗ ܡܫܟܚ
ܠܗ ܘܕܠܝܬ ܠܗ ܘܪܗܛ ܒܬܪܗ ܠܐ ܡܕܪܟ ܠܗ "he, who has it (ܠܗ 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; ܘܩܕܫܐ ܕܕܗܒܐ ܐܝܬ ܗܘܐ ܠܗܘܢ "they
had golden ear-rings" Judges 8, 24; ܐܠܐ ܐܝܬ ܗܘܐ ܠܗ ܐܒܗܐ ܡܗܝܡܢܐ "but
he had believing parents" Sim. 268; ܘܡܛܠ ܕܠܐܒܘܗܝ ܐܝܬ ܗܘܐ "and his

beauty was unbounded" Sim. 272, 13; ܐܝܬ ܗܘܐ ܠܗ ܒܪܬܐ "who had a daughter" Sim. 273, 12; ܠܟܠ ܐܒܠ ܐܝܬ ܡܥܨܒܝܬܐ "for all distresses there are remedies" Aphr. 135, 3 &c.

Very rarely occur cases like ܚܐܪܘܬܐ ܓܝܪ ܒܢܦܫܢ ܐܝܬ ܠܢ "but we have liberty in ourselves" Spic. 13, 4.

With other prepositions or adverbs likewise, the bare form ܐܝܬ appears freely, although ܐܝܬ 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: ܒܪܫܝܬ ܐܝܬܘܗܝ ܗܘܐ ܡܠܬܐ ἐν ἀρχῇ ἦν ὁ λόγος John 1, 1; ܒܟܠ ܐܪܥܐ ܘܒܟܠ ܥܡܐ ܐܝܬ ܓܝܪ ܥܬܝܪܐ ܘܡܣܟܢܐ "for in every land and among every people there are rich and poor" Spic. 18, 4; ܕܒܗ ܐܝܬ ܝܕܥܬܐ "in whom is knowledge" Spic. 3, 11; ܠܐ ܐܝܬ ܚܝܠܐ ܠܒܝܫܐ ܕܢܩܘܡ ܠܘܩܒܠ ܛܒܐ "there is no strength in the wicked man to stand against the good" Aphr. 182, 4; ܠܝܬ ܝܗܘܕܐ ܥܡܗܘܢ "Judas is not with them" Aphr. 65, 2; ܟܠ ܕܐܝܬ ܥܠܝ "all that is upon me" Spic. 3, 21; ܘܠܝܬ ܥܡܗ ܫܪܪܐ "and with whom is no truth" Aphr. 182, 13; ܐܝܬ ܐܦ "are there" Spic. 14, 1 &c.—ܛܢܦܘܬܐ ܕܚܛܝܬܐ ܕܐܝܬ ܒܩܘܪܝܐ "the filth of sin which is in the villages" Ov. 116, 7 (parallel to ܚܛܝܬܐ ܕܐܝܬ ܒܫܘܩܐ "the sin which is in the streets of the towns" line 6); ... ܟܠ (¹) ܟܘܬܡܢ ܕܐܝܬ ܒܝ "all faults ... are in me" Ov. 141, 4; ܐܠܗܐ ܕܐܝܬܘܗܝ ܒܗܘܢ ܗܘܐ "God was in them" Aphr. 70, 6; ܐܚܐ ܐܝܠܝܢ ܕܐܝܬܝܗܘܢ ܒܕܝܪܬܐ "the brethren who are in the convents" Ov. 213, 11 (alongside of ܕܝܪܝܐ ܕܐܝܬ ܒܐܬܪܗܘܢ "the monks who are in their districts" Ov. 216 ult.); ܗܝ ܕܐܝܬܝܗ ܒܓܘܗ ܕܝܡܐ "she, who is in the midst of the sea" Apost. Apocr. 274 paen. (Gnostic Hymn); ܥܠ ܓܒܐ ܓܝܪ ܕܪܘܡܐ ܕܐܝܬܝܗ ܚܟܡܬܐ "for upon the top of high places is Wisdom" Prov. 8, 2; ܡܢ ܐܝܠܝܢ ܕܐܝܬܝܗܘܢ ܗܘܘ "from those who were with him" Ov. 162, 14; ܐܠܘ ܗܘܐ ܐܝܬ ܥܡܗ "if it had been always with him" Aphr. 128, 3; ܕܫܪܝܗ ܠܝܬ ܠܘܬܢ "the solution of which is not with us" Ephr. III, 687 C. &c.

ܐܝܬ occurs constantly with the suffix, when it is merely the copula; thus in cases like ܠܐ ܐܝܬܘܗܝ ܗܢܐ ܐܠܐ ܐܢ ܬܪܥܗ ܕ "this is nothing else

_____

(¹) Read thus.

save the sword of Gideon" Judges 7, 14; ܢܬܩܠ ܡܥܒܕ ܣܥܡܬ ܓܝ ܝܘܣܦ
ܗܘܐ ܐܝܠܝܢܘ "Joseph was fifty-six years old" Aphr. 465, 11 (in the
parallel passages merely ܗܘܐ); ܐܝܠܝܗܘܢ ܗܘܐ ܡܢ ܕܟܕܘܬܗ ܗܘܐ ܐܠܐ ܚܘܪܢܐ ܓܝ ܗܘ ܕܝܢ
ܛܘܒܐ "but this blessed Rabbūlā was from his childhood a heathen [had
been brought up as a heathen]" Ov. 160, 11; ܚܝܣܦܗ ܓܝ ܐܝܡ ܗܘܐ ܕܚܙܪܗ;
ܐܝܠܝܗܘ ܗܘܐ "his work there, however, was only this" Ov. 168, 15; ܘܚܝܠܗ
ܐܘܪܫܠܡ ܐܝܠܝܕ ܣܝܬ "and her inward part, which is wasted, is Jerusalem"
Aphr. 98, 9; ܘܒܢܝ ܐܝܠܝܢ ܥܒܕܗ ܐܢܬܘܬܗ ܕܡܫܝܚܐ "and the sons of
peace are the brethren of Christ" Aphr. 305, 5 &c.

With suff. of the 1st and 2nd person: ܐܢܬܘܢ ܡܢ ܐܒܐ ܐܝܠܝܡܙܪܝ ܐܝܠܝܥܒܕ
ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ John 8, 44; ܠ ܨܒܐ ܐܢܬ "if thou
art willing, so are we" Aphr. 493, 18; ܓܝ ܐܝܠܝܡ ܕܓܝܚܟܟܕܐ "as long as we
are still in the world" Ov. 195, 19; ܐܢܐ ܡܫܝܚ̈ܢܐ ܐܠܐ ܐܝܠܝܡ "I am a Christian"
Moes. II, 73, 18; ܐܡܪ ܕܐܝܠܝ ܗܘܢܬ "as I was" ZDMG XXIX, 116 paen.;
ܓܣܛܦܝܠܐ ܠ ܐܝܠܝܡ "we are robbers" Sim. 365 mid.; ܐܢܣܒ ܠ ܐܝܠܝ ܢܬܒܝܠ "we
are no magicians" Mart. I, 182, 3; ܐܡܪ ܕܐܝܠܝܡܝܣ ܐܕ ܗܘܦܐ ܢܝܦܐ "as thou art
now also the head" Jul. 18, 3; ܘܓܠܢܒܐ ܠܡܫܬܘܗܙܕܐ ܘܕܣܠܕܗܐ ܐܝܠܝܥܒܕܗ ܘܬܘܝܠܟܗ
"in what anxiety and fear you were" Jul. 21, 15.

§ 304. Examples of the uninflected state of ܗܘܐ with ܐܝܬ: ܐܝܬ ܗܘܬ
ܠܗ ܐܡܬܐ "she had an handmaid" Gen. 16, 1 (Ceriani ܐܝܬ ܗܘܬ ܠܗ); ܐܝܢܐ
ܐܚܐ ܠ ܗܘܐ ܓܝ ܕܝܬܒܝܢ ܬܡܢ "but there were no brethren, who dwelt there"
Sim. 286 mid.; ܚܪ̈ܢܐ ܕܐܝܬ ܗܘܐ ܠܗ ܕܒܚܩܠܗ ܣܝܬܩܠܐ "other things which he had"
Sim. 276, 7; ܘܒܓܘܗ ܕܢܘܪܐ ܐܝܬ ܗܘܐ ܕܡܘܬܐ ܕܐܪ̈ܒܥ ܚܝ̈ܘܢ ܘܐܪ̈ܒܥ ܐܦ̈ܝܢ ܠܟܠ ܚܕ
ܡܢܗܝܢ "and in the midst of the fire was the form of four beasts, and
every one had four faces" Moes. II, 98 v. 358; ܠܝܬ ܗܘܐ ܡ̈ܝܐ "there
was no water" Aphr. 452, 13 (var. ܠܝܬ ܗܘܘ); ܡܣ̈ܩܛܐ ܘܡܣ̈ܟܢܐ ܘܐܟܣ̈ܢܝܐ
ܕܐܝܬ ܗܘܐ ܬܡܢ "the gleaners, the poor and the strangers, who were there"
Sim. 276 inf. Often too in translations from the Greek ܐܝܠܝ̈ܢ ܗܘܐ,
ܐܝܠ̈ܝܢ ܗܘܐ alongside of ܐܝܠܝ̈ܢ ܗܘܘ, ܗܘܬ ܐܝܠ̈ܝܣ.

§ 305. That ܐܝܬ answers, as regards syntax, to the Part. (of ܗܘܐ),
is shown also in constructions like ܓܝ ܠ ܐܝܬ ܗܘܝܬ ܓܒܠܬܢܝ "before I was
in existence, thou didst fashion me" Ephr. III, 342 E; ܐܝܬ ܕܟܠܡܕܡ ܐܓܝ
ܚܝܗ "he sold all that he had" Ov. 165, 24; ܬܓܕܗ ... ܕܐܝܟܐ ܘܐܝܟܢ ܐܝܠܝܗܘܐ
"they learned where and how he was" Ov. 169, 23; ... ܓܝ ܐܝܠܝ ܝܗܐ

ܐܝܬ em-
ployed like
a Parti-
ciple; and
with Forms
of ܗܘܐ.

ܚܙܝܬ ܗܘܝܬ "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 ܗܘܐ (§ 300): ܢܫܬ ܐܝܟ ܕܟ ܘܢܗܘܘܢ ܝܗܒ ܥܘܐ ἔδωκεν ζωὴν ἔχειν John 5, 26 C.; ܕܟ ... ܗܟܘܬܝܐ ܕܗܘܐ ܗܘܐ ܝܗܒ "in order that he may be an en sample for us" Ov. 159, 7; ܐܝܟ ܕܠܐ ܗܘܐ ܕܝܠܗ "that he may not be" Ov. 62, 22; ܕܚܠ ... ܐܝܟ ܕܢܗܘܐ ܡܡܠܠܐ ܓܠܝܐ "that the discourse may be about a great change" Jos. St. 92, 4; ܐܘܢܓܠܝܘܢ ܐܝܟ ܕܚܕ ܕܚܟܕܡ "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; ܝܗܒ ... ܠܢ ܕܢܗܘܐ ܘܦܫܝܩ ... ܝܗܒ "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): ܐܠܗܐ ܕܐܝܬܘܗܝ ܗܘܐ ܘܐܝܬܘܗܝ ܘܢܗܘܐ ܠܥܠܡ "God, who was, and is, and shall be for ever" So even ܕܢܗܘܐ ܐܝܟ ܕܗܘܘ ܘܡܠܟܝ ܢܫܬ ܚܝܐ ܘܡܠܟܘ ܪܒܬܐ "so that they even had life and great reasoning power" Moes. II, 104 v. 444. With the Part.: ܠܝܛ ܗܘ ܬܪܥܝܬܐ ܕܐܝܬܝܗ ܐܝܬ "cursed is the opinion which exists" Ephr. III, LIII ad inf. One translator ventures even upon ܗܘܐ ܐܝܬܝ Lagarde, Reliq. 21, 23, 24.

§ 306. On ܐܝܬ with the Inf. v. § 286. So too ܘܕܠܓ ܡܨܝܐ ܐܝܬ ܕܟ "which could feel without the soul" Moes. II, 92 v. 242; ܡܐܢܐ ܓܒܝܐ "a chosen vessel shall he become [lit. is it to him that there be of him]" Sim. 278 ad inf., where Cod. Lond. has merely ܗܘܐ ܡܢܗ; and thus frequently.

§ 307. When translators put ܐܝܬ ܠ for ἔχειν (also ܐܝܬ ܠܗ for ἔχει "he is" [of circumstance or condition]), they sometimes furnish the object of ἔχειν in the Syriac with ܠ also: thus even ܠܝ ܕܝܢ ܠܐ ܒܟܠܙܒܢ ܐܝܬ ܠܟ ἐμὲ δὲ οὐ πάντοτε ἔχετε Matt. 26, 11 (S. is different); John 12, 8.

§ 308. Sometimes ܐܝܬ,—and even ܗܘܐ,—is combined with adverbs of quality instead of adjectives: ܐܢ ܐܝܬܝܗ ܐܝܬܘܗܝ ܗܝ ܡܠܬܐ ܫܪܝܪܐܝܬ "if the word is true" Deut. 13, 14; and frequently in translations such as ܒܝܫܐܝܬ ܐܝܬܝܗܘܢ "they are in an evil case" Euseb. Theoph. 2, 84 (towards the

Margin notes:
ܐܝܬ with Infinitive and complete Clauses.

ܐܝܬ ܠ "to have".

ܐܝܬ and ܗܘܐ with Adverbs of Quality.

end), &c.—ܚܝܠ ܗܘܐ ܠܗ "it would be better for him" Ephr. in Zingerle's Chrest. 257, 8; ܘܠܐ ܗܘܐ ܗܘܬ ܐܬܝܬܗ ܣܪܝܩܐܝܬ "and his coming was not in vain" Aphr. 150, 15; ܘܒܝܫܐ ܗܘܐ ܠܗܘܢ ܚܪܬܐ "and it went badly with them in the end" Aphr. 293, 5; ܣܓܝܐܐ ܗܘܬ ܡܪܕܘܬܢ "our chastenings were manifold" Jos. St. 4, 14.

§ 308ᵇ. A very rare construction and one pronounced by BA ܐܝܬ no. 650 to be old and rude, is 'ܐܝܬ = simple ܐܝܬ: ܐܝܬ ܕܟܬܝܒܬܐ ܗܟܢܐ ܥܒܝܕܐ "and the writing is thus" Land III, 327, 24; ܐܢ ܡܢ ܐܚܡ ܕܫܠܝܚܐ ܐܝܬ ܗܢܐ ܢܛܘܪܐ ܘܕܝܘܡܝܗ "whether this observance comes from the time of the Apostles" Jac. Ed. in Lagarde, *Rel. Jur. Syr.* 144, 4. Cf. BB p. 151, 4.

(margin: = simple ܐܝܬ.)

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 ܐܝܬ 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 ܗܘܐ can scarcely be regarded as truly Verbal sentences. Farther the inner constructions severally of Nominal and Verbal sentences in Syriac do not greatly differ.

(margin: Nominal Sentence. Verbal Sentence.)

§ 310. A Nominal predicate, when set beside a Subject—without a copula—may form a sentence, just like a verb: ܫܘܒܚܐ ܣܪܝܩܐ ܡܢ ܚܘܒܐ "love (is) far removed from vainglory" Aphr. 256, 14 (v. farther examples, with Predicative Adjective § 204 A, and with Participle § 269 *sqq.*); ܫܘܒܚܐ ܢܘܗܪܐ "love is light" Aphr. 257, 22; ܘܗܘ ܡܝܘܡ ܚܙܘܢܐ

(margin: Copula wanting.)

ܐܦܘܠܘܓܝܐ ܕܠܘܩܒܠ "this is the Apology against the Jews" Aphr. 331, 14; ܛܒܐ ܫܡܟ "the Good Being is thy name" Aphr. 493, 10; ܒܗ ܫܘܬܦܐ "in it is love" Aphr. 297, 7; ܘܒܗܕܐ ܠܝܬ ܚܛܝܬܐ ܐܦܠܐ ܙܕܝܩܘܬܐ "and in this there is neither sin nor righteousness" Aphr. 308, 3; ܐܝܬ ܒܢ ܡܢ "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 ܘܗܕܐ ܬܘܒ ܡܠܬܐ ܕܐܡܪ ܦܪܘܩܢ ܕܒܗ ܬܠܝܢ ܢܡܘܣܐ ܘܢܒܝܐ ܥܩܝܒ ܫܦܝܪ ܛܒ ܘܡܝܬܪ "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 ܗܘܐ, is very common in short subordinate sentences, like ܟܕ ܐܝܬ ܙܕܝܩܐ ܒܗ "while there are just persons within it" Aphr. 457, 16; ܟܕ ܥܩܝܪܐ ܘܡܩܒܠܐ ܓܘܦܢܐ "while the vine was torn out and taken from them" Aphr. 463, 5; ܟܕ ܪܒ ܗܘܐ ܥܘܠܢ ܩܕܡܝܟ "while our wickedness before thee was great" Aphr. 488 *ult.*; ܘܐܝܬܝܘ ܟܐܦܐ ܚܕܐ ܪܒܬܐ ܕܢܚܝܬܐ ܕܫܦܝܪܐ ܘܡܩܠܠܐ "and brought one great hewn stone, which was well polished and beautiful" Sim. 271, 7; ܟܕ ܗܠܝܢ ܡܣܟܢܐ ܒܥܘܡܪܐ "while these poor people were still in the Mandra" Sim. 312 mid. &c. (cf. §§ 275; 305). Wherever the past is involved, ܗܘܐ (ܗܘܬ, ܗܘܘ) might also stand here. Thus in ܐܠܐ ܐܝܬ ܗܘܐ ܠܗ ܐܚܐ "but he had another brother, whose name was Shemshai" Sim. 268 *ult.*, the *Cod. Lond.* has 'ܐ ܗܘܐ ܠܗ.

§ 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 ܙܕܝܩ ܐܠܗܐ "God is righteous", there is often said ܐܠܗܐ ܙܕܝܩ ܗܘ or ܙܕܝܩ ܗܘ ܐܠܗܐ. Thus ܕܪܒ ܗܘ ܣܟܠܘܬܗ "great is his sin" Aphr. 45, 10 (l. 8 ܪܒ ܗܘ ܡܢ ܕ, without ܗܘ); ܙܝܢܗ ܡܚܝܠ ܗܘ ܡܢ ܕܝܠܢ "his weapon is weaker than ours" Aphr. 137, 21; ܕܟܠܗ ܠܒܗ ܗܘ ܟܕ ܠܘܬܗ "his whole heart is with him" Ov. 278, 26; ܩܕܡܝܐ ܗܘ ܡܘܠܟܢܐ "older is the promise", and ܩܕܝܡܐ ܗܘ ܡܠܬܐ "older is the word" Aphr. 27, more than once; ܐܟܣܦ ܗܘ ܠܟ ܚܣܕܐ "if it is a disgrace to thee, that" Ov. 162, 8; ܘܐܒܘܗܘܢ ܗܘ ܐܒܪܗܡ ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστι John 8, 39; ܕܣܓܝܐܝܢ ܐܢܘܢ ܒܪܘܝܘܗܝ "that his creators are many" Aphr. 51, 7; ܗܠܝܢ ܐܢܘܢ ܓܒܪܐ ܘܢܫܐ "these are the men and women" Sim. 271 *ad inf.*;

ܟܠܗܝܢ ܕܐܪܥܐ ܙܕܝܩ̈ܐ ܘܬܪ̈ܝܨܐ "for the just and the upright are the salt of the earth" Aphr. 457, 5; ܡܢ ܐܢܘܢ ܗܠܝܢ "who are these?" Sim. 271 mid.; ܡܢܘ ܗܢܐ ܕܝܢ "what then is this?" Aphr. 13, 12; and frequently ܡܢܘ "who is?"; ܡܢܘ "what is?"; ܗܢܘ "this is" &c. It occurs, though rarely, with the Part., as in ܙܕܝܩ̈ܐ ܘܬܪ̈ܝܨܐ ܐܝܬ ܟܠ ܡܫܬܟܚܝܢ ܒܐܪܥܐ "the just and the upright are always found on the earth" Aphr. 455, 11; 457, 2; ܣܦܩܝܢ ܗܠܝܢ ܡܪܕܘܬܐ "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: ܙܟܝ ܐܢܐ "I am innocent" Job 33, 9; ܥܡܟ ܚܢܢ "we are thy people" Aphr. 488, 9; ܕܠܡܐ ܢܛܘܪܗ ܐܢܐ ܕܐܚܝ "am I then my brother's keeper?" Gen. 4, 9; ܐܢ ܚܟܝܡ ܐܢܬ "if thou art wise" Prov. 9, 12; ܐܘ ܐܠܗܐ . . . ܐܘ ܒܪܗ ܕܐܠܗܐ "that thou art either God, or the son of God" Addai 3 ult.; ܒܢ̈ܝܗܝ ܐܢܬܘܢ ܕܩܐܝܢ "ye are the sons of Cain" Aphr. 331, 9; ܐܚܝ ܗܘ "he is my brother" Gen. 20, 5; ܕܒܪܗ ܗܘ ܕܐܠܗܐ "that he is the Son of God" Ov. 163, 12; ܝܩܝܪܐ ܗܝ "she is precious" Prov. 3, 15; ܐܝܠܢܐ ܗܝ ܕܚܝ̈ܐ "she is a tree of life" Prov. 3, 18; ܕܬܠܡܝ̈ܕܘܗܝ ܐܢܘܢ ܕܡܫܝܚܐ "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. ܕܫܡܥܝܢ ܐܢܬܘܢ ܘܚܙܝܢ ἃ ἀκούετε καὶ βλέπετε Matt. 11, 4 P. (C. ܚܙܝܢ ܐܢܬܘܢ); (ܡܕܡ ܘܚܙܝܢ ܐܢܬܘܢ ܕܫܡܥܝܢ ܘܣܪܝ ܡܕܡ); ܘܪܬܚܢ ܬܩܝܦ "thou art exceeding angry and wrathful" Jesussabran (Chabot) 554, 11; ܡܢܝ ܠܐ ܡܕܡ ܢܣܒܝܢ ܐܢܬܘܢ ܘܐܙܠܬܘܢ "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: ܟܕ ܐܢܐ ܥܕܟܝܠ ܛܠܐ ܗܘܝܬ "when I was still but a little boy" Apost. Apocr. 274, 9 (Gnostic Hymn); ܟܕ ܐܢܬ ܪܡ ܘܫܒܗܪܢ ܘܡܫܩܠ "whilst thou art uplifted, vainglorious and proud" Aphr. 270, 8; similarly ll. 10, 11; ܐܢܬ ܓܝܪ ܡܣܟܐ ܘܡܣܒܪ "for thou art waiting and hoping" Aphr. 341, 6; ܡܕܡ ܕܐܢܬܘܢ ܫܡܥܝܢ ἃ ἀκούετε Luke 10, 24 P. S. (C. 'ܡ) immediately after ܡܕܡ ܕܐܢܬܘܢ ܚܙܝܢ ἃ ὑμεῖς βλέπετε; ܠܐ ܗܘܐ ܓܝܪ ܐܢܬܘܢ ܡܡܠܠܝܢ οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες Matt. 10, 20 P. S.;

ܐܡܝܢ ܐܢܬܘܢ ܠܐ *οὐχ ὑμεῖς λέγετε* (a question) John 4, 35 P. S. (C. ܐܢܬܘܢ
ܐܡܝܢ)(ܐܡܝܢ ܓܝܪ); ܠܐ ܐܢܬܘܢ ܕܝܢ ܠܐ *ὑμεῖς γὰρ οὐκ εἰσέρχεσθε* Matt. 23, 14 C.
S. (P. ܐܢܬܘܢ); (ܓܝܟܡ ܓܝܕ ܓܝܟܡ ܠܐ ܐܢܬܘܢ ܐܡܪ *ἣν ὑμεῖς οὐκ οἴδατε* John 4,
32 C. (P. S. ܐܢܬܘܢ ܐܡܪ); ܩܘܬܚܡܐ ܘܐܝܕܥܐܠ ܡܕܢܐ ܐܦ "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: ܘܩܡ ܕܝܨܗ "and she leaped" Sim. 273 *inf.* (*Cod. Lond.*
adds ܗܘܐܬ) &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:
ܐܢܐ ܐܢܐ ܡܪܝܐ "I am the Lord", occurring often; ܐܢܐ ܘܥܦܪܐ ܘܩܛܡܐ
"and I am dust and ashes" Gen. 18, 27; ܐܢܐ ܐܝܟܘܬܟ "I am as thou"
Job 33, 6; ܡܫܝܚܐ ܐܢܐ ܐܢܐ *ἐγώ εἰμι ὁ Χριστός* Matt. 24, 5; ܒܢܝ ܚܢܢ
ܐܒܪܗܡ "we are the sons of Abraham" Aphr. 331, 5 (l. 15 ܚܢܢ ܐܢܚܢܢ ܒܢܝ
ܐܒܪܗܡ); ܐܢܬ ܗܘ ܡܫܝܚܐ ܢܪܓܠ ܒܐܝܕ ܚܐܪܒ ܘܘܡܣܪܐ ܐܢܬ ܚܢܬܒ ܘܠܗܢ
"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
ܘܡܣܪܐ ܐܝܬܝܟ ܘܡܚܐ "and art a rod for striking with"); ܐܢܬ ܡܢ ܐܢܬ *σὺ
τίς εἶ* John 1, 19; ܚܦܠܐ ܐܢܬ ܐܝܬ ܕܪܒ ܡܢ ܐܒܘܢ *μὴ σὺ μείζων εἶ τοῦ πατρὸς
ἡμῶν* John 8, 53 &c. In particular this use is often found with the
Part. as in ܐܢܐ ܓܝܕ ܐܢܐ &c. So ܐܢܐ ܐܢܐ *ἐγώ εἰμι* "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: ܕܟܠܗܘܢ ܪܫ ܗܘܝܘ ܒܪܝܬܐ "he is the
chief of all created things" Job 40, 19; ܐܢܬܬܐ (or ܗܝ) ܗܝ ܗܝ "she is the
woman" Gen. 24, 44; ܡܫܝܚܐ ܕܗܘܝܘ *ὅτι 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: ܐܢܐ ܗܘ
ܒܪܟ "I am thy son" Gen. 27, 18; ܐܝܬܝܟ ܗܘ ܣܒܪܝ "thou art my hope"
Job 31, 24; ܗܝ ܬܘܟܠܢܝ ܐܝܬܝܟܝ "thou (f.) art my confidence" *ibid.*;
ܡܫܝܚܐ ܗܘ ܐܝܬܝܟ *σὺ εἶ ὁ Χριστός* Matt. 16, 16 (cf. 26, 63); ܥܡܗ ܓܝܕ ܚܢܢ
ܕܐܠܗܐ "we are the people of God" Aphr. 331, 4 and 15 (cf. *supra* C);

ܘܐܢܬܘܢ ܐܝܬܝܟܘܢ ܡܠܚܐ *ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς* Matt. 5, 13; ܐܢܬܘܢ ܐܝܬܝܟܘܢ ܟܐܦܐ ܕܚܩܠܐ "ye are the stones of the field" Ov. 115, 12, and thus frequently ܐܝܬܝܟܘܢ ܐܢܬܘܢ Aphr. 286 *sq.*

§ 313. The Copula may farther be expressed by ܐܝܬ with suffix (§ 303), while ܗܘܐ 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:— ܚܢܢ ܐܝܬܝܢ ܒܢܘ̈ܗܝ ܕܐܒܪܗܡ and ܚܢܢ ܐܝܬܝܢ, the sentence might also have run thus: ܒܢܘ̈ܗܝ ܕܐܒܪܗܡ or ܐܝܬܝܢ ܚܢܢ ܒܢܘ̈ܗܝ or ܚܢܢ ܒܢܘ̈ܗܝ ܕܐܒܪܗܡ or merely ܒܢܘ̈ܗܝ ܕܐܒܪܗܡ or,— slightly emphasing the subject,— ܚܢܢ ܒܢܘ̈ܗܝ ܕܐܒܪܗܡ.

as Copula. Wide choice in expressing the Copula.

§ 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.*: ܕܒܣܝܪ ܠܗܘܢ "who are in need" ("to whom it is insufficient") Ov. 217, 14; ܡܕܡ ܕܚܝܒ "what he was due" Matt. 18, 30; ܟܕ ܚܪܫ ܗܘܐ *διέμενε κωφός* Luke 1, 22; ܟܕ ܛܥܝܢܐ *οὔσῃ ἐγκύῳ* Luke 2, 5; ܘܟܕ ܩܪܝܒ ܗܘܐ ܕܢܥܘܠ ܚܙܐ "and when he was on the point of entering, he saw" Sim. 271 mid. (and frequently thus with ܟܕ) &c. Farther in short sentences, rhetorically pointed with ܘ: ܐܝܠܝܢ ܕܐܬܩܛܠܘ ܟܬܒܬ ܠܟ ܘܫܪܝܪ ܘܐܝܠܝܢ ܕܐܬܪܓܡܘ ܐܘܕܥܬܟ ܘܡܗܝܡܢ "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; ܡܚܐܘܗܝ ܘܦܨܝܚ ܢܓܕܘܗܝ ܘܪܘܝܙ ܣܪܩܘܗܝ ܘܚܕܐ "they struck him, and (he was) cheerful, lashed him, and (he was) proud, lacerated him, and (he was) pleased" Moes. II, 56 v. 124; ܣܪܩܝܢ ܐܝܟ ܡܣܪ̈ܩܐ ܒܕܦܢܘ̈ܗܝ ܘܢܓܕ̈ܐ ܒܚܨܗ ܘܒܣܝܡ ܠܗ "lacerating combs (were) in his sides, lashes on his back, and (they were) trifling to him" *ibid.* 57 v. 175; ܘܣܢܝܩ ܥܠ ܙܕܩ̈ܬܐ "and (he is) in need of alms" Aphr. 8 *ult.*; ܘܪܚܡ ܝܥܢܘܬܐ ܩܠܝܠ "and for avarice (that is) but little" Aphr. 268, 5 (where there are additional examples). Farther ܓܙܝܪܝܢ ܘܥܘܪܠܝܢ "for they are circumcised and uncircumcised" Aphr. 204, 4 (where the Part. influences the Adj.);— ܐܠܐ ܥܠ ܐܢܫܝܢ ܫܠܝܛܝܢ ܘܥܠ ܐܚܪ̈ܢܐ ܠܐ "but over some things they have power, and over others none" Spic. 9, 23; cf. 10, 22.

Subject wanting.

§ 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.* مسجهﻝ ﻭﻫﺍ ﺣﻤﻦ ﻭﺣﺪﺣﻤﯩﺰﻡ ﻧﺸﻤﻦ ... ﻭﻟﺤﻘﺘﻨﻰ ﻟﻦ ﻭﻣﻘﺴﻠﺍ "he urged them to show in every thing that they were (*are*) disciples of Christ" Ov. 177, 3; ﺟﺪ ﺍﻟﻤﺍ ﺧﻼ ﻛﻼ πάντα ὅσα εἶχεν Matt. 13, 46; ﺳﺰﺍ... ﺣﻄﻞ ... ﻭﻣﻌﻄﻞ ﺟﻤﺪ ﺍﻟﻤﺪ ﺣﻢ "he saw the people, that had no limit" Sim. 271; ﺟﻢ ﻳﻄﻰ ﻟﻦ ﻟﻤﻌﺠﺤﻪ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν ... 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 ﻣﻪ ﺣﺠﺔﻫ ﺳﻪ ﻫﺘﺰﻣﻞ &c.

§ 316. The separation of the Subject from the Predicate by means of ﻭ, in short successive clauses, is a purely rhetorical device, exemplified in ﺳﺰﻭﻣﻞ ﻭﻣﺠﺰﻣﺪ ﻫﺰﻳﺸﻤﻦ ﻭﻟﻤﻠﺎﻟﻤﺠﺪ ﻭﻟﻤﺠﻤﺠﺪ ﻣﺤﻄﻞ ﻭﻟﻤﻠﻤﻰ؛ ﻋﻤﻞ ﻭﻟﻤﺰﻭﻑ ﺍﻧﺠﻞ؛ ﻣﺠﻤﺪ ﻫﻤﻧﺠﻞ ﻭﻻ ﻣﺰﻧﺖ ﻣﻪ "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 ﺯﺟﻼ ﻭﻗﻤﺘﻨﻒ ﻛﻮﺯﻣﻞ ﻭﺳﻤﺠﻪﺯﻯ ﻭﺯﺟﻼ ﻭﺳﺠﻠﺤﺴﻰ ﺟﻠﺠﻄﺠﻼ ﻭﻗﻤﺘﻨﻒ "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.

§ 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 ﺟﻤﻠﺍ ﺣﻠﺴﺰﻩ "the house, he built it" (§ 288); on this also rests the employment of ﻭﻫ as copula together with other devices described in § 311 *sq.* In particular, we have in this class cases

(margin notes:)
Time-range of the Nominal Sentence.

Separation of the Subj. from the Pred. by means of ﻭ.

Nominative Absolute.

like ܡܩܕܫܐ ܐܘܗܝ ܗܢܘ ܢܘܗܪܐ "the clear light,—*that* is Christ" Aphr.
14, 10; ܫܘܪܝܐ ܗܘ ܗܢܐ ܕܝ ܫܬܐܣܬܐ "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): ܦܘܚܐ
ܓܡܝܪܐ ܨܘܡܐ ܗܘܐ ܗܕܐ ܕܟܠܗܘܢ ܕܘܟܝܗܘܢ ܣܦܩܐ "to all these their purity was
a complete fast" Aphr. 45, 17; ܫܬܐܣܬܐ ܣܡ ܕܐܬܘܪ ܡܠܟܐ ܪܒܬܐ ܡܕܝܢܬܐ ܗܕܐ
"of this great city the king of Assyria laid the foundations" Moes. II,
63 *inf.*; ܐܢܝܢ ܕܡܬܒܪܢ (²) ܕܒܟܪܐ ܗܕܐ ܩܪܢܬܐ ܡܟܝܠ "now the ram's horns are
broken" Aphr. 83, 20; ܗܘ ܐܪܙܐ ܕܒܐܝܠܢ ܡܢܩܕܝܡ ܨܝܪ ܗܘܐ ܕܒܨܠܘܬܗ "for
in Jacob's prayer the mystery was prefigured, of ..." Aphr. 63, 17;
ܡܛܠܬܗ ܐܬܩܒܠ ܩܘܪܒܢܗ ܕܗܒܝܠ ܡܢ ܓܝܪ ܗܝܡܢܘܬܗ "for Abel's offering was
accepted for the sake of his faith" Aphr. 18, 4; ܕܡܬܒܗܬ ܘܠܐ ܟܠ ܡܝܢ
ܡܬܐܣܐ "and whoever is not ashamed,—his wound is healed (= ܗܘ
ܡܬܐܣܐ) Aphr. 136, 3; (ܘܐܝܠܝܢ ܕܩܪܒܝܢ ܘܡܬܩܪܒܝܢ ܠܘܬܗ "and those who press on and approach him,
into their secret ears his savour distills" Aphr. 449, 15; ܘܗܘ ܓܕܫܐ
ܒܟܠܗ ܗܘ ... ܐܝܟܢܐ ... ܕܗܘ ܟܪܝܟ ܗܘܐ ... ܐܬܚܙܝ ... ܚܕ ܓܘܢܐ "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: ܠܝ ܐܝܬ ܗܕܐ ܕܐܡܪ ܐܢܐ "I have this to say" Aphr. 486, 5;
ܕܪܡ ܩܝܡܝܢ ܡܛܠ ... ܡܣܬܟܠ ܣܝܡ ܟܠܗ ܥܡܐ ܗܘ ܒܢ ܘܒܦܘܩܕܢ ܕܝܠܢ ܡܬܕܒܪ "since
we stand high, the whole people look to us, and let themselves be guided
by us" Ov. 173, 11 &c. With Demonstrative pronoun: ܐܪܒܐ ܗܘ
ܕܐܒܕ ܡܢ ܟܠܗ ܥܢܐ ܗܘ ܕܗܘ ܪܥܝܐ ܠܗ ܕܐܝܠ "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 ܩܘܪܝܐ "villages", ܚܡܪܐ "asses", and ܐܢܫܐ when Collectives
it signifies "men", are regarded as true plurals and are always construed as Sing. and Plur.
with plural forms. The collective nouns denoting animals vary. Thus

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(¹) In short sentences, however, it is comparatively rare.

(²) Read thus.

ܥܢ̈ܐ "small cattle" is sometimes sing., sometimes plur., cf. ܐܬܒܕܪ̈ܝ ܥܢ̈ܝ "my sheep were scattered" Mart. I, 47, 9 (followed by a number of other verbs in the sing.), along with ܡܚܡܬܗ ܗܘܐ ܠܥܢܗ ܘܒܚܡܬ "put his sheep in heat, that they might multiply" *ibid.* 46, 5 &c. It is exactly the same with ܒܥܝܪ̈ܐ "larger cattle": sing. in Ov. 93, 19; pl. in Ov. 79, 18 *sq.* Others, like ܓܙܪܐ "a herd", ܪܚܫܐ "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 ܐܪܥܐ "a land", ܡܕܝܢܬܐ "a city": their attributive adjuncts remain, however, in the sing. Examples:—ܚܙܘ ܥܡܐ "the people saw" Ex. 32, 1; ܡܬܟܬܒܘܢ ܟܠܗ ܐܪܥܐ ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην Luke 2, 1 S. (P. ܟܠܗ ܐܪܥܐ ܟܕ ܡܬܟܬܒܝܢ); ܥܡܐ ܕܝܗ̈ܘܕܝܐ ܒܗ ܡܫܬܒܗܪܝܢ ܒܗ ܘܡܫܬܒܚܝܢ "the people of the Jews are proud of it, and glory in it" Aphr. 231, 12 [pl.], along with ܕܒܗ ܡܫܬܒܚ ܥܡܐ ܕܒܢ̈ܝ ܐܝܣܪܝܠ ܣܪܝܩܐܝܬ "in which in vain the people of Israel glory" [sg.] *id.* 242, 4; ܥܡܐ ܣܟܠܐ ܕܠܐ ܩܒܠܘ . . . ܚܡܣ ܘܒܕܪ ܐܢܘܢ "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]); ܘܐܬܟܪܟ ܥܠܘܗܝ ܟܠܗ ܟܠܝܪܘܣ "and the clergy surrounded him" Ephr. III, XLIII *inf.* [pl.] (usually sing.); ܐܬܘ ܠܟܠܗ ܐܪܥܐ ܗܘ ܐܬܘ "for all that land came" Sim. 322, 12; ܟܠܗ ܥܡܐ ܕܗܘܘ ܬܡܢ ܩܥܘ "all the people ('tout le monde'), who were there, cried out" Sim. 383, 13 (*Cod. Lond.* ܥܡܐ ܟܠܗ); ܟܕ ܝܬܒܐ ܡܕܝܢܬܐ . . . ܟܠܗ̇ "when the whole city . . . was sitting there" Land II, 55, 18; ܡܕܡ ܕܐܫܬܚܪ ܡܢ ܟܢܫܐ ܒܪܝܟܐ ܕܬܠܬܐ ܐܠܦ̈ܝܢ ܐܬܟܠܠܘ "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 ܬܘܠܬܐ ܡܢ ܥܡܘܪ̈ܝܗ̇ "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 ܟܠܗܘܢ, ܟܠܗܝܢ, placed in apposition, tends to effect a plural construction, but yet the influence is not quite obligatory, cf. ܟܠܗ ܚܝܠܐ ܗܢܐ ܕܠܐ ܡܢܝܢܐ ܟܪܟܘܗ "all this host without number surrounded it [Edessa]" Jos. St. 60, 6 (contrasted with ܘܟܪܟܘܗ ܠܗ̇

ܠܘܡܕ ܗܘܘ ܙܘܪܕܝܐܠܐܝ ܗܡܕܒܓ "the army of the Romans, which was with them, had dispersed themselves" Jos. St. 47, 20).

ܗܡܘ ܠܐܝ ? with a plural genitive is perhaps always construed as plural, e. g. ܗܡܘ ܠܐܝ ܘܐܘܡܕܘܬ݂ܘ؟ ܙܝܡܚ ܗܘܘ ܠܡܐ "a large number of Romans (i. e. soldiers) lived there" Sim. 273 mid. (contrasted with ܠܘܡܚܓ؟ ܠܐܝ ܗܡܘ ܗܘ ܐܠܠ ܬܙܐܟܡ ؟ "the great mass of the people [Sing. Gen.] was alarmed and terrified" Sim. 357 mid., and ܐܠܠܬܙ ܗܡܘ ܗܡܘ ܠܐܝ ܗܡ ؟ܐ؟ܬܡ؟ "the great body of the town marched along" Land II, 388, 6, where the Genitive determines the number and gender). Similarly ܗܘܘ ܗܡܠܚ . . . . ܙܡܝ؟ ܟ ܠܐܝ ܠܐܩܝ ܐܠܩܝܬ݂ܚܘ "more than two thousand men perished" Chron. Edess. (Hallier) 146, 5 (Document of 201); ܗܡܘ ܠܐܝ ܘؐܐܗܡܘ؟ ܗܡ؟ܬܡ؟ ܓܝܡ ܓܝܢ ܚܩ؟ ܚܠ؟ܘ؟ "the most of the people of the town remained with him" Addai 31, 8.—ܠܠܚ with plural is construed as pl. only. With these are joined cases like ܟܠ؟ ܝܚ ܟܠ؟ܠܠ ܘؐܐܡܕ ؟ܐܘܝܡܝ Assemani I, 357 (Simeon of Bēth Arshām); ܝܚ ܗ؟ܝܐܘ "all who have come" ibid., and frequently thus; but the sing. is more usual here, and it occurs even in that passage.

means of ܡܪ (§ 242, cf. § 351), it may be construed as pl., and that even when it is itself omitted: ܬܓ ܡܪ ܝܚ ܓܚܐܒ؟ ܡ؟ܝ؟ ܗܡܙܝ ܗܡܙ؟ ܓܝܡܝ ܘܚܝܓ ܬܡܚܕܘ ܡܪ ܝܚ "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; ܝܡ ܠܬܝ ܚܛܝ ܡܪ ܠܚܬܝ "they plunder each other" Ov. 119, 16; ܘܗܝܙ؟ܩܝ "which are different from one another" Spic. 17, 19; ܠܠܗ؟ ܡܪܝ ܡܪ ܝܚ ܡܪ ὅτινα ἐὰν γράφηται καθ᾽ ἕν John 21, 25: ܝܡ ؟ܘ ܗܡ؟ ܗܘܬ݂ ؟ܚܝ ܓܚܐܒ؟ܕ݂ܚ ܗܪܝ؟ܚܝ؟ܚ "but they adhered to their several ways" Ov. 160, 21; ܗܘܘ ܗܡ؟ ܡ؟ܝ؟ܐ ܡܪ ܝܚ ܝܚ ܡܪ ܝܚ ܡ؟ܝ؟ܚ ܗܡ؟ܚ؟ܬ݂ "all our ancestors were humble" Aphr. 188, 17; ܗܡ؟ܝܓ؟ܝ؟ ܗܝܡ؟ܝܓ ܝܓ؟ܛ؟ ܠܠ ܡ؟ܝ؟ܩ؟ܐ ܡܪ ܝܚ ܡܪ ܚܝܓ ؟ܗܝܓ ܗܗ؟ܚܝܬ݂؟ "and these seven [planets] have each of them power [severally] over the divisions" Spic. 18, 9 &c. (But also in the sg.: ܡ؟ܘ ܡ؟ܘ ܚܝܢ؟ܩܝ ؟ܘܡ؟ ܡܘ݂ ܘؐܗܩ؟ܝ ܚܝܢ ܡܝܚܐܒ؟ܚ ؟ܚܝܒ؟ܚ ܗܚ؟ܝ؟ "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 ؟ܗܝܚ ؟ܗ݂ܚ ܡ؟ܘ ܚ؟ܝܡ؟ܚܝ؟ ܡ؟ܘ ܡ؟ܝ؟ܚܝ "and all things stand opposed to each other" Aphr. 303 ult.—And thus even a simple ܝܚ ܡܪ , ܝܚ ܡ؟ܘ with a plural following, is frequently construed in negative

sentences as a plural: ܘܒܟܠܗܘܢ ܘܠܝܬ ܣܢ ܚܕ ܡܢ ܚܕ ܠܐ ܐܝܬܘܗܝ "and among these there is no single one of them" Spic. 14, 5; ܘܣܢ ܚܕܢܡ ܠܐ ܚܙܝ "and no one of them resists his will" Aphr. 284, 4; ܘܠܐ ܢܣܪܚ ܢܒ ... ܚܙܝ̈ ܢܐ ܡܢ ܐܢܫ̈ܝܢ ... ܐܪܥܐ "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 ܣܢ ܚܕܢܡ ܠܐ ... ܠܒܪ ܢܦܩ "and let none (f.) of them go out" Ov. 177, 11). Similarly in a conditional clause: ܐܢ ܚܕܐ ܡܢ ܣܢ ܒܢܝ̈ ܘܒܢ ܘܬܒ ܡܢ ܠܐܠܗ̈ܝܟ "if any one of the stories about one of thy gods is true for thee" Anc. Doc. 55, 2; ܐܢ ܢܚܕܦܢܒܗ ܢܒ ܡܢ ܒܣܡ̈ܬܗ ܘܓܚܕܟܐ ܗܢܐ ܥܠܡܐ "if one of the joys of this world takes him captive" John van Tella 31, 1 (var. ܢܚܕܣܢ). Except in Negative, and Conditional clauses, I know of the occurrence of this construction only in ܚܕܐ ܡܢ ܥܠܝܡ̈ܬܐ ܝܐܬܝܐ "one of the maidens may come" Land III, 36, 18, and in ܠܡܢܐ ܣܢ ܚܕܐ ܡܢ ܚܕܝ̈ܬܐ ܬܬܫܝܓܝ ܪ̈ܓܠܝܟ "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 ܢܒ ܣܢ, we have also ܘܚܕ ܘܠܩܘܒܠ ܚܕ ܗܢܐ ܥܡܝܢ ܚܡ ܗܢܐ "they are opposed, but peaceful, the one toward the other" Moes. II, 84 v. 127; ܘܢܩܣܩܡ ܗܘܘ ܚܕ ܠܘܬ ܚܕܐ "and they were attached to one another" Moes. II, 100 v. 371.

§ 320. *Prep. with Substantive as Subject.* 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 ܗܟܝܠ ܡܬܐܫܕ ܡܢ ܘܡܩܣܢܐ ܐܬܩܡܒܗ ܡܥܘܕܐ ܕܡܫܝܚܐ ܥܠ ܟܠ ܒܣܪ ܝܘܡܢܐ "and farther there is poured out to-day of the spirit of Christ upon all flesh" Aphr. 122, 18; ܐܦ ܡܢ ܚܕܒܢ ܡܠ̈ܐ ܠܐ ܬܠܘܐ ܥܡ ܕܐܚܪܢܐ ܐܡܘܪܐ "even should some of the words not agree with those of another speaker" Aphr. 441, 12. So also ܘܡܢ ܚܙܝܬܗܘܢ ܢܦܩܝܢ ܗܘܘ ܕܡܘ̈ܬܐ ܕܒܪ̈ܩܐ ܩܠܝܠܐ ܡܓܝܠܐ "and from their eyes there darted as it were quick flashes of lightning" Sim. 271 paen.; ܓܒܝܕ ܗܘܐ ܥܡܗ ܒܥܪܣܐ ܘܐܚܕܐ ܗܘܐ ܕܡܘܬܐ ܕܐܢܬܬܐ ܐܬܩܠܝ "for with him there was sleeping in bed the likeness of a woman" Sim. 292 mid.; ܢܦܠ ܕܡܘܬܐ ܓܒܝܕܐ ܠܬܚܬ "something like a flash of lightning shot down" Mart. I, 73, 6.

§ 321. In other cases the verb agrees throughout with the subject. <small>Verb in the Sing. with Subj. in the Plur.</small> In particular a plural subject requires a plural verb.(¹) It is no real exception to this rule that ܐܝܬ ܗܘܐ may stand even with a fem. or pl. (§ 304), for the properly-nominal character of the sg. m. ܐܝܬ "existence" still operates here. On the other hand there is an exception in the construction, occurring occasionally, of the uninflected passive Participle with ܠ indicating the agent, in conjunction with a feminine or plural subject. In this case the language has begun to conceive the form ܥܒܝܕ ܠܝ (§ 279) as quite equivalent to an active verb "I have made". Thus: ܘܩܘܠܣܝܢ ܡܕܪ̈ܫܐ ܣܥܝܪ ܠܗ "and hymns and psalms he made" Jos. St. 52, 1 (immediately after ܡܐܡܖ̈ܐ ܣܓܝ̈ܐܐ ܥܒܝܕܝܢ ܠܗ "by whom many poems had been composed"); ܫܡܝܥ ܠܝ ܗܕܐ "I have heard this" Kalilag and Damnag 10, 16; 15, 23; ܘܥܡ ܡܘܬܐ ܥܒܝܕ ܠܢ ܩܝ̈ܡܐ ἐποιήσαμεν 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 ܘܣܝܡܝܢ ܒܗ ܐܬ̈ܘܬܐ ܝܘ̈ܢܝܬܐ "and on it were Greek characters" Jos. St. 66, 10; ܐܝܟܐ ܕܗܘܘ ܣܝܡܝܢ ܗܘܘ ܘܣܝܡܝܢ ܠܟܬ̈ܒܐ "where the things had been consigned to writings and deposited" (Ps.-Eusebius) de Stella 1, 18; ܘܣܝܡܝܢ ܗܘܘ ܥܠܝܗܝܢ ܐܬ̈ܘܬܐ ܟܘܡܖ̈ܝܬܐ "and upon them were written hieratic characters" Ephr. II, 145 A (Jac. Ed.?).

Rem. The Singular-construction ܒܗ ܚܝ̈ܐ ܗܘܘ ἐν αὐτῷ ζωὴ ἦν John 1, 4 (but different in C. after another division of the sentence) must rest upon a dogmatic caprice, like the masculine use of ܡܠܬܐ, when it signifies "Logos".(²)

Rem. On the Gender of Compounds cf. § 142.

§ 321^b. ܒܪ ܫܥܬܗ, literally "son of his moment" has wholly stiffened into an adverb and stands unchanged with the fem., with the pl., <small>ܒܪ ܫܥܬܗ &c.</small>

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(¹) Of course orthographical inadvertencies of author, copyist or even editor,— when, for instance, ܢܣܒܘ stands for the similarly-pronounced ܢܣܒܗ,—can form no ground for questioning this rule.

(²) Thus ܗܘܐ ܚܝ̈ܐ "is life" Joseph 304, 8 is perhaps correct. Philoxenus (Budge II, CV, 11) ventures upon ܚܕ ܚܝ̈ܐ "one life".

and even with the 1ˢᵗ and 2ⁿᵈ Persons: ܘܐܬܐܣܝܬ ܓܝܪ ܐܢܬܬܐ καὶ ὡς ἰάθη παραχρῆμα (ἡ γυνή) Luke 8, 47 C. S. (P. ܚܣܝܬ), cf. v. 55; ܘܩܢܛ ܒܗ ܓܝܪ ܟܕ ܣܛܪ ܗܘܐ ܡܢܗ "but they withdrew, as soon as they saw it" 2 Macc. 14, 44; ܟܕ ܓܝܪ ܚܙܝ ܩܫܫ ܚܦܦ ܘܡܚܠܢ ܚܡܝܬܪܦܢ "they (the women) forth-with washed themselves and painted their eyes" Ezek. 23, 40; ܘܡܚܕܐ ܓܝܪ ܫܕܪܬ ܠܘܬܟ ἐξαυτῆς οὖν ἔπεμψα πρός σε Acts 10, 33; ܓܝܪ ܡܚܕܐ ܫܕܪ "set forth immediately" Clem. 9, 18 &c. It is the same with ܒܗ ܓܝܪ : ܒܗ ܒܝܘܡܐ ܗܘ ܓܝܪ ܗܒ ܠܗ ܐܓܪܗ "the same day give him the hire" Deut. 24, 15; ܘܐܬܝܢ ܒܗ ܒܝܘܡܐ ... ܐܝܟ "we came the same day" Clem. 146, 32; ܘܒܗ ܒܝܘܡܐ ܕܒܪܘܗ ... "they took her away the same day" John Eph. 222, 15. — So also ܘܗܦܟܘ ܓܝܪ ܠܒܣܬܪܗܘܢ "they went backward" Gen. 9, 23.

§ 322. When two or more nouns, connected by means of ܘ 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 some-times treated as a singular, sometimes as a plural.

Singular: ܩܡ ܐܪܥܢ ܘܡܕܝܢܬܢ "our land and our city remained" Jos. St. 31, 3; ܕܟܪܐ ܘܢܩܒܬܐ ܠܐ ܡܬܦܪܫ ܬܡܢ "male and female are not dis-criminated there" Aphr. 429, 1; ܘܡܠܝܠܐ ܡܫܚܬܐ ܘܡܢܝܢܐ "and measure and number are full" Spic. 12, 18; ܘܢܦܩ ܒܗ ܢܘܚ ܘܒܢܘܗܝ "then went forth Noah and his sons" Aphr. 477, 9; ܗܘ ܘܙܪܥܗ ܐܬܒܪܟ "he and his seed were blessed" Aphr. 328, 16: ܗܘܬ ܗܝ ܘܒܝܬ ܐܒܘܗ ܡܩܒܠܐ ܝܪܬܘܬܐ "she and her father's house received an inheritance" Aphr. 329, 3 (and often thus, when there is a *principal person* concerned); ܡܢ ܟܝܢܐ ܗܘ ܝܠܕܐ ܘܒܢܝܐ "procreation and children are from nature" Spic. 11, 20; ܘܐܝܕܐ ܓܠܐ ܐܘ ܛܟܣܐ "in which troop or order?" Ephr. III, 245 D; ܘܟܕ ܗܘܐ ܙܘܥܐ ܘܟܦܢܐ ܘܡܘܬܢܐ ܘܩܪܒܐ "and when there was earthquake, famine, pestilence and war" Jos. St. 1, 4; ܠܐ ܣܠܩ ܒܠܒܗܘܢ ܚܡܬܐ ܘܛܢܦܘܬܐ "there did not rise in their heart wrath or impurity" Aphr. 428, 6; ܕܒܥܓܠ ܡܢܥܗ ܥܩܬܐ "that quickly grief

and regret of soul overtake them" Sim. 388, 14; ܘܐܣܒ ܗܘ ܢܚܕܬܐ ܘܐܣܪ ܗܘ "that such a savour and such a sweetness cannot be set forth in the world" Sim. 272 *ad inf.*; ... "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: ܕܗ ܗܘ ܘܗܘ ܘܡܡܠܠܝܢ "and he and they spoke" Sim. 340 mid.; [¹] "Patricius and Hypatius returned thither" Jos. St. 54, 3; ... "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; ... "the Law and the Prophets are too little" Aphr. 24, 3; ... "of maid-servants or men-servants out of the laity" Ov. 174, 1; ... "Deborah and Barak were leaders" Aphr. 481, 12; ... "wheat (f.) and straw are mixed together" Aphr. 152, 10; ... "and psalms and spiritual songs were brought into service" Sim. 392 mid. (Cod. Lond. ܗܘܘ).—(... P. C. (S.) οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς Matt. 21, 31, cf. 32; ... "Joseph and Mary his betrothed, both—" Aphr. 472, 20; ... "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; ... "for his works and words (f.) were profitable to every one" Ov. 178, 22; ... "and the fire gains the mastery over the grass, reeds and brushwood, and they are consumed" Aphr. 16, 12; ... "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 ܥܒܠ.

Cf. farther ܚܝ ܡܙܒܠ ܝܩܦܐ ܕܘܝܝܚ܀ ܘܝܣܢ ܐܢܢ ܚܝ ܡܢܩܡ "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 ܘ, in ܚܡܠ ܟܠ ܚܝ ܝܝܝܝ܀ ܩܡܠܐ ܘܣܦܪܐ ܚܛܐ ܚܢܩܡ ܩܠܡܢܙܩ܀ "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 ܡܙܢ ܐܢ ܘܐܢܬ ܩܛܐ ܘܙܝܕܩܐ ܬܪܝ (¹) "I, thy lord, and thou, the steward, know [1st pl.]" Ov. 303, 13; ܐܢ ܘܗܘ ܩܡܢ "and we rose up, I and he" Jos. St. 29, 13, cf. line 10; ܐܢܐ ܘܡܠܟܘܬܝ ܡܢܫܝܡ "I, with my kingdom, am free from guilt" Jul. 70, 12; ܐܢܬ ܘܐܚܝ ܘܡܠܟܘܬܝ ܡܢܫܝܡ ܐܢܬ *ibid.* 132, 10; ܐܢܬ ܘܒܝܬ ܐܒܘܟ ܬܦܠܚܘܢ "thou and thy father's house shall serve [2nd pl.]" Aphr. 272, 10. The exception ܠܐ ܡܠܟܟ ܘܠܐ ܦܘܩܕܝܗ ܘܠܐ ܐܢܬ ܘܠܐ ܚܝܠܟ ܘܐܦܠܐ ܢܓܕܝܢ ܡܫܟܚܝܢ ܕܢܦܪܫܘܢܢ "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

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(¹) = ܐܝ ܕܝܕܥ.

(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 pre-
dicative adjective very often goes first, particularly in short secondary
sentences with ܕ. 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 ܘܗܘ. 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 uncon-
sciously. 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.*: ܐܡܪ ܠܗ ܗܘ ܫܡܥܘܢ ܢܨܝܚܐ "the
blessed St. Simeon said to him" Sim. 271, 13, immediately following ܘܗܘ
ܫܡܥܘܢ ܢܨܝܚܐ ܐܡܪ ܠܗ *ibid.* 1, 3 (where, however, Cod. Lond.
reads ܗܘ ܡܢ ܐܡܪ); ܐܢ ܫܒܩܬ ܢܦܫܐ ܠܦܓܪܐ "if the soul abandoned
the body" Moes. II, 90 v. 221, beside ܐܢ ܫܒܩ ܚܝܠܗ ܠܒܪܝܬܐ "if his
power abandoned creation" *ibid.* v. 222; ܘܐܬܚܙܝ ܚܝܠܗ ܕܐܠܗܐ "and the
power of God appeared" Aphr. 25, 1, beside ܚܝܠܗ ܕܐܠܗܐ ܐܬܚܙܝ line 4,
cf. line 6; ܘܗܘ ܕܠܐ ܣܝܡ ܥܠܘܗܝ ܢܡܘܣܐ "and he, on whom the law had
not been imposed" Aphr. 25, 9, close to ܠܐ ܣܝܡ ܢܡܘܣܐ ܥܠ ܙܕܝܩܘܬܗܘܢ
"and on their righteousness the law was not imposed" l. 22; ܚܪܒ
ܩܘܕܫܢ ܘܒܝܬ ܨܠܘܬܢ ܨܕܝ "destroyed is our sanctuary, and our house of
prayer is laid waste" Aphr. 491, 1.—*Imperfect*: ܨܒܐ ܓܝܪ ܡܪܝܐ ܕܒܐܝܕܝܟ
ܢܫܬܒܚ ܫܡܗ "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.,

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close beside ܘܒܓ̈ܝܠܘ ܢܬܩܝܡܘ ܢܡܘ̈ܣܐ ܘܦܘܩ̈ܕܢܐ ܕܥܕܬܐ ܩܕܝ̈ܫܬܐ "that by thy hand the laws and ordinances of the holy Church be maintained"; ܘܒܪܘܚܗ "and let his mind glow in the spirit of his God, and let his praying comfort him in his loneliness" Ov. 185, 12.—*Participle*: ܗ̇ܘ ܪܡܐ ܕܚܕܬ ܘܕܗܘܡ̈ܝܠܒ . . . ܘܠ ܣܝ̈ܡܝܢ ܥܠ ܫܬܐܣ̈ܐ ܕܒܢܝܢܐ ܩ̈ܐܦܐ ܘ̇ܗܝܕܝܢ ܣ̈ܠܩ ܗܘ ܟܠܗ ܒܢܝܢܐ "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); ܘܗܠܝܢ ܟ̈ܠܗܝܢ ܬܒܥܐ ܗܝܡܢܘܬܐ "all these things faith demands" Aphr. 9, 10, alongside of ܘܗܠܝܢ ܣ̈ܥܪܐ ܡܬܒ̈ܥܝܢ ܠܗ ܠܡܠܟܐ ܡܫܝܚܐ "and these works are required for the king Christ" l. 12 (where the logical parallelism is set above the grammatical, as often happens); ܣܚ̈ܝܦܝܢ ܟ̈ܗܢܝܢ ܘܡܟ̈ܣܝ ܪܝܫܢ "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 ܝܘܒܝܢܝܢܘܣ ܗ̇ܘ ܕܗܘܐ ܡܢ ܒܬܪܗ ܡܠܟܐ ܠܪ̈ܗܘܡܝܐ ܓܒܐ ܠܗ ܫܠܡܐ ܛܒ ܡܢ ܟܠܡܕܡ "Jovian, who was Roman Emperor after him, preferred peace to everything else" Jos. St. 8, 17.

C. *Nominal Sentences*: ܫܡܝܐ ܙܥܘܪ ܘܡ̈ܠܝܐ ܡܢܟ "heaven is small and filled with thee" Moes. II, 80 v. 75, beside ܙܥܘܪ ܠܟ ܥܠܡܐ ܟܠܗ "small for thee is the world, and the parts of the earth are not sufficient for thee" v. 77; ܡܝܬܪ ܫܡܫܐ ܡܢ ܣܗܪܐ ܘܪܒ ܣܗܪܐ ܡܢ ܟ̈ܘܟܒܐ "the sun is more excellent than the moon, and greater is the moon than the stars which attend it" Aphr. 434, 19 &c. In ܪܝܫܐ ܚܝܠܬܢܐ ܨܐܡ ܗ̇ܘ "a powerful commander is fasting" Ov. 99, 19, the subject is postponed in an unusual way, to obtain rhetorical effect.

D. The position of ܗܘܐ 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 ܥ̈ܒܕܐ ܠܡܗܘܐ "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 ܘܗܘܘ ܒ̈ܢܝ ܟܢܥܢ ܥܒ̈ܕܐ "Canaan's children became slaves" Joseph 43, 4 [Ov. 290, 12]; ܕܗܘܘ ܒ̈ܢܝ ܚ̈ܐܪܐ ܥܒ̈ܕܐ "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: وَمِجِمْدَهُمُّنَا سَبِي وَٱللَّهُ "that we are God's servants" Ov. 173, 18; أَسْلَا هَو هَو حَمْجِلاً ضَمِفُا "it is a weapon against the wicked one" Aphr. 44, 2; وَمَحْخَا أَتَحْ يَحَلُ "since thou art a greedy dog" Mart. I, 183 mid. &c. The reverse happens in إِنَّهُ أَهُ بَي هَكَ هَوَهَ حَبِيَ مِحَّةِتَمِدَّلُا "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 ﻟ, 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.* بِي مِجْهَمُ حَمُا هَحِحِلاً "when they came to the altar" Sim. 272, 8, but often too they precede it, *e. g.* وَمَحْجِهِ إِزَا ٱللَّهَهَبِلُ اَهْجِمِحِدَ "and he had been initiated [had been made perfect] in the whole Divine mystery" Ov. 165, 16; هَـبِـقِـُـي إِهَمَهُ ۥِبِـقَـا نَـحَمِـا هَـي "from intercourse with women ye shall keep yourselves separate" Ov. 173, 24; بِي إِهَلِا حَفَارَاقِـحِلاً مَـسْتَهْـُـحِلاً حِـلاً خَـمَخُـلاً وَبِـهُـبِـهُ وَإِاهُهُـبِـهُ عَـفَلَـهِـحَمِـلاً لَـبَـهُـوُا حَـمَفُ "while not even about simple fare for the due supply of nourishment to the body, shall ye take any trouble" Ov. 174, 8; هَـي وَجِـنَـشَا مَـهَـجِـا حَـبِـحِـلاً "whoever expects to enter into rest" Aphr. 107, 18 &c. The position of adverbial qualifications may often be of extreme variety, particularly when several occur in one sentence. The simple sentence خُـزَهَـا مِـحِـمِـي تَـحَـمِـزَا "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 ۥَـنُـذَا "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, خُـزَهَـا مِـحِـمِـي تَـحَـمِـزَا هَـي وَبِـهُ حَـفُـقِـلُ "the Creator prepares the wine in the vines", the number of possible arrangements is very considerably increased; but, provided that the genitive association of حَـي هَـمَـهُـفِـلُ is kept together, all other conceivable interchanges of position are permissible, although the placing of the words حَـي هَـمَـهُـذَا 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. اسحما ܘܬܪܝܢ ܟ ܢܝ ܟܢ ܗܘܐ ܗܘܐ "for the blessed old man longed for the position of confessor" Jul. 55, 21; (C. S. ܘܗܐ) ܦ ܘܚܘܢ ܐܟܢ ἔλεγεν δὲ παραβολὴν αὐτοῖς Luke 18, 1; ܘܢܟܣܬܗ ܐܟ ܒܐܝܠܝܢ "and the impious Julian through him sacrificed himself in fact to the demons" Ov. 160, 14. In Moes. II, 122 v. 703 sq., ܓܝܪ 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: ܩܕܡ ܕܝܢ "for before he sinned" Ov. 81, 8; ܡܢ ܒܬܪ ܕܝܢ "but after it was finished" Sim. 283, 11; ܡܛܠ ܕܝܢ ܕ "but because" Jos. St. 7, 21; 80, 20; Ov. 169, 24 &c.; even ܡܢ ܒܬܪ ܕܝܢ ܕܚܙܐ "but after he saw" Ov. 168, 8; ܡܢ ܕܗܘܐ ܕܝܢ "but after he was" Sim. 269, 6 (otherwise, in Cod. Lond.) &c. Thus too with ܟܠ: ܟܠ ܓܝܪ ܕܫܐܠ ܐܡܝܪ "for every one, it is said, who asks, receives" Ov. 102, 14. Cf. also the usage in other relative clauses: ܟܠ ܡܢ ܓܝܪ ܕܐܟܠ ܡܢ ܦܓܪܗ "for whoever has eaten of his body" Aphr. 222, 3; ܟܠ ܗܟܝܠ ܡܢ ܕܫܡܥ ܠܗ "thus every one, who hears it" Jos. St. 66, 21 &c., as set overagainst ܡܛܠ ܕܐܢ ܐܢܫ ܡܬܩܪܒ "for if any one draws near" Aphr. 7, 2; ܐܡܬܝ ܕܝܢ ܕܐܠܗܐ ܨܒܐ "but when God wills" Spic. 20, 23 &c.

B. SPECIAL KINDS OF SENTENCES.

NEGATIVE SENTENCES.

ܠܐ and its strengthened Forms. § 328. A. The simple negative ܠܐ is mainly employed in giving a negative meaning to the verb, and then usually stands immediately before it: ܠܐ ܐܫܟܚ ܥܡܗ "his people were not able to..." Aphr. 210, 17; ܠܐ ܦܩܝܕ ܗܘܐ ܓܝܪ ܠܡܨܪܝܐ "it was not ordered the Egyptians to"

ibid. l. 13; ܘܠܐ ܩܛܠ ܐ ܡܢ ܓܘ ܚܛܡ ܝܡ "while he killed none of the Goths" Jos. St. 85, 16; ܠܢܛܦܝ̈ܝܐ ܡܛܝܠܬܐ ܗܘܐ ܡܦܩܐ ܘܠܐ "because the city did not suffice for the Goths" *ibid.* 86, 21; ܢܙܝܥܘ ܠܐ ܓܝܪ ܐܡܪܘ ܠܐܢܟܒܝ "that they should not stir up war against one another" *ibid.* 90, 6 &c. No essential difference is occasioned by the interposition of particles, as in ܡܝܬܘ ܕܝܢ ܐܦ ܠܐ "but they did not die" Ov. 170, 17; ܠܐ ܓܝܪ ܐܫܬܥܒܕ ܠܗܕܐܐ ܕ, "for he never submitted to this, that" Ov. 179, 8; ܠܐ ܓܝܪ ܒܟܠ ܕܚܝ ܒܢܝܬ ܘܒܢܝܢܐ "for I have not in all my days erected any building" Sim. 271, 4; ܠܐ ܓܝܪ ܡܙܕܟܝܢ ܐܝܬܘܗܝ ܛܒܘܬܟ ܒܒܝܫܘܬܢ "for never is thy goodness vanquished by our wickedness" Aphr. 493, 7; ܠܐ ܓܝܪ ܐܝܬ ܗܘܐ ܒܣܪܐ ܣܟ ܒܓܘ ܡܕܝܢܬܐ "for there was no flesh (meat) at all within the city" Jos. St. 69, 4. Less common are cases like ܘܠܐ ܠܘܬܦܐܗ ܥܠܝ̈ܗܝ ܐܬܓܠܝܬ ܗܘܐ ܟܐܢܘܬܗ ܕܐܠܗܐ ܒܛܢܢܐ ܠܬܒܥܬܗ "on whom God's righteousness, in his jealousy, would not have been revealed for his punishment" Ov. 187, 16 &c.

ܠܐ stands also where the predicate is an adjective: ܠܐ ܫܦܝܪ ܕܢܗܘܐ "it is not well that [he] be . . . ." Gen. 2, 18; ܠܐ ܓܝܪ ܫܪܝܪ ܠܗ ܕ, "it is not true for him, that" Aphr. 498, 6, 13; ܠܐ ܡܨܝܢ ܕ ܥܠ ܡܕܡ "over some things they have no power" Spic. 9, 23; ܠܐ ܫܦܝܪ ܗܢܐ ܐܝܟ ܗܘ "this is not beautiful, like that" Anc. Doc. 87, 9; ܗܘܘ ܕܝܢ ܚܫܝܗܘܢ ܠܐ ܒܨܝܪܝܢ ܡܢ ܕܣܗܕܘܬܐ "but their sufferings were not less than [*i. e.* nothing short of] a marty dom" Ov. 170, 5 (where however ܠܐ ܗܘܘ ܒܨܝܪܝܢ would also be correct).

B. Otherwise, to express negation in the Nominal sentence,—and in the very same way in a Verbal sentence, when a different word from the verb (inclusive of Part. and predicative adj. as well as ܐܝܬ) has to be rendered negative,—ܠܐ is strengthened by means of an enclitic ܗܘܐ (thus ܠܐ ܗܘܐ) or by means of ܗܘ (in that case always written ܟܝ). The first method is the more frequent of the two in ancient writings: some avoid ܟܝ altogether, while others employ the two promiscuously. There is no difference in their signification. Of course an author has often to consider whether he has to negative the whole sentence by means of negativing the verb, or merely to negative a single word or phrase; thus the mere separation of the ܠܐ from the verb may, amongst other effects, account for the appearance of the corroborating Form, while an additional

emphasis then falls upon the word immediately following the negative. Examples: ܐܢܐ ܕܝܢ ܠܐ ܗܘܐ ܡܢ ܒܪܢܫܐ ܢܣܒ ܐܢܐ ܣܗܕܘܬܐ ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω John 5, 34; ܟܠܢ ܠܐ ܢܕܡܟ πάντες μὲν οὐ κοιμηθησόμεθα 1 Cor. 15, 51; ܡܘܬܐ ܗܢܐ ܠܐ ܗܘܐ ܡܘܬܐ ܗܘ "this death is no death" Mart. I, 245, 8; ܠܐ ܗܘܐ ܐܠܗܐ ܗܘ ܐܠܐ ܥܒܕܗ ܕܐܠܗܐ "he is not God, but God's servant" Sim. 327 *inf.*; ܕܠܐ ܗܘ ܛܠܠܐ "who is no shadow" Moes. II, 166 v. 1392; ܗܕܐ ... ܠܐ ܗܘܐ ܗܝ ܕܡܚܘܝܐ ܫܪܪܐ "this circumstance, that ..., is not that which sets forth the truth" Ov. 163, 8; ܕܠܐ ܗܘܐ ܒܩܛܠܗܘܢ ܗܘܬ ܠܗܘܢ ܠܪܗܘܡܝܐ ܙܟܘܬܐ "because not in their murder lies victory for the Romans" Jos. St. 70, 2; ܟܕ ܠܐ ܗܘܬ ܢܛܪܬ ܢܡܘܣܐ "while she was no observer of the law" Aphr. 48, 18; ܕܠܐ ܗܘܐ ܫܘܝܐܝܬ "that men are not equally guided" Spic. 12 *ult.*; ܠܐ ܗܘܬ ܓܝܪ ܙܥܘܪܐ ܗܘܬ ܡܠܬܐ ܐܠܐ ܗܘ ܕܐܝܬܝܗ "for the word was not trifling, but he who applied it was but small" Aphr. 165, 9; ܠܐ ܗܘܬ ܕܝܢ ܚܐܪܘܬܐ ܕܦܪܣܝܐ ܟܦܪ ܐܢܐ "the freedom [freewill] of the Persians I do not however deny" Jos. St. 6, 18; ܠܐ ܗܘܐ ܡܢ ܕܚܠܬܐ ܠܐ ܢܦܩ ܐܢܐ "it is not from fear that I do not go forth" Jos. St. 89, 22; ܕܠܐ ܗܘܐ ܒܡܠܟܗ ܐܬܓܡܪܬ ܢܟܠܐ ܗܢܐ "that this treachery was by no means brought about at his instigation" Jos. St. 12, 17; ܕܠܐ ܫܦܝܪ ܡܬܒܛܠ "that are not well cared for" Moes. II, 68, 12; ܠܐ ܒܠܚܘܕ ܒܩܛܠܐ ܐܠܐ "not only with murder, but also" Moes. II, 65, 23, and thus frequently ... ܠܐ ܒܠܚܘܕ or even ܠܐ ... ܒܠܚܘܕ, cf. ܠܐ ܗܘܐ ܠܐܘܪܗܝ ܒܠܚܘܕ ܐܬܐ ܗܢܐ ܦܘܩܕܢܐ ܐܠܐ "not merely to Edessa [Orhāi] came this edict, but" Jos. St. 26, 9; ܠܐ ܓܝܪ ܒܬܘܟܠܢܐ ܕܗܦܟܝܢ ܠܚܝܐ ܐܙܠܘ ܠܬܡܢ "for not in confidence that they would return to life did they proceed thither" Ov. 170, 2; ܠܐ ܗܘܐ ܝܕܥ ܡܩܕܡܘܬܐ ܐܝܬ ܠܗ "he has no foreknowledge" Aphr. 130, 1; ܠܐ ܫܬܝܩܬܐ ܐܝܬܝܗܝܢ ܗܘܝ "not dumb were they (f.)" Moes. II, 102 v. 393 (in both of which cases, with re-arrangement, 'ܠܐ ܐܝܬ, 'ܠܐ might also have been used, &c.). Even when complete clauses take the place of parts of a sentence, ܠܐ ܗܘܐ, or ܠܐ is found: ... ܠܐ ܒܠܚܘܕ ܐܚܘܝ ܚܦܝܛܘܬܗ ܡܢ ܐܪܥܗ "not merely did he manifest his diligence in uprooting the tares out of his land" Ov. 192, 19; ܠܐ ܕܐܫܬܒܗܪ ܒܥܐ ܐܢܐ "I do not seek to boast" Ov. 138, 6; ܘܠܐ ܡܛܠ ܕܪܚܝܩܝܢ ܗܘ ܐܝܟ ܒܦܓܪܐ ܐܢܘܢ "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 ܠܟ are regular); ܘܐܦ ܡܢ ܕܝ ܗܘ̇ܝܢ ܗܘ̇ܝ ܡܛܠܠܐ ܗ̇ܘܐ ܠܐ ܡܨܝܢ ܐܢܚܝܢ؛ ܘܐܦܢ ܡܢ ܕܝ "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 ܟܕ ܠܟ "he said not 'I do not open to you'" Frothingham, Stephen Bar Sudaili 18, 1. Even before the Inf. Abs. they come in: ܡܝܠܕܢ؛ ܡܘܠܕܢ؛ ܠܐ ܗܘܐ "not merely do they *bring forth*" Spic. 11, 7; ܘܗ̇ܘ ܡܫܐܠܝܢ ܡܠܦܢܐ "for teachers are *asked* questions; they do not *put* them" Spic. 1, 18; ܕܠܐ ܗܘܐ ܢܕܥ ܓܢܒܐ "that the thief does not know" Aphr. 129, 13; ܘܕܠܐ ܡܚܣܕ ܐܢܐ ܠܗܘܢ "that I do not calumniate them" Euseb. Ch. Hist. 315, 6. So *ibid.* 180, 9.

C. The simple ܠܐ, however, is retained in several cases. It seems always to stand thus in prohibitive sentences, *e. g.* ܘܒܥ̇ܠܬ ܟܘܪܗܢܐ ܠܐ ܢܫܒܩܘܢ ܕܝܪܝܗܘܢ "the brethren shall not, on the pretext of illness, forsake their cloisters" Ov. 213, 17; ܘܠܐ ܢܨܛܒܬܘܢ ܐܘ ܡܐܢ̈ܐ ܕܩܝܩ̈ܐ "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 ܠܐ "that .. not", "lest" &c.

D. Farther, in repetitions like ܘܠܐ ܫܦܝܪ ܚܙܘܗ ܘܠܐ ܒܣܝܡ ܘܠܐ ܛܥܡܗ ܘܠܐ ܪܝܚܗ ܐܝܬ ܠܗ "the appearance of which is not good, nor the taste agreeable, and which has no pleasant smell" Aphr. 307, 19; ܠܐ ܒܗܢܘܢ ܕܥܒܪ ܘܐܦ ܠܐ ܒܐܝܠܝܢ ܕܢܐܬܘܢ "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.*; ܘܠܐ ܥܘܬܪܐ ܡܫܬܟܚ ܐܠܐ ܠܘܬ ܙܥܘܪ̈ܐ ܘܠܐ ܚܝܠܐ "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; ܘܡܐܢ̈ܐ ܨܐ̈ܐ ܐܘ ܒܠܝ̈ܐ ܠܐ ܗܘܘ "and soiled or shabby clothes were not to be seen at all, either among or upon them" Ov. 203, 10; ܕܠܐ ܦܫ ܒܐܝܕ̈ܘܗܝ ܠܐ ܥܡܨܐ ܘܠܐ "on his hands there remained neither skin nor flesh" Sim. 281 mid., and many such instances.

E. Again, in elliptical speech, such as simply ܠܐ "No", and in cases like ܘܒܡܢܗܘܢ ܡܬܦܫܝܢ ܘܒܐܚܪ̈ܢܐ ܠܐ "and with some of them we are satisfied, and with others not" Spic. 10, 19; ܘܐܢ ܠܐ "but if not, then .."

Aphr. 441, 7, and in other passages; ܠܐ ܕܝܢ ܐܚܠܘܡ "quod utinam non (fuisset)" Assem. II, 44 b (Philoxenus); ܐܠܐ ܟܬܒܬ ܠܒܢܝ ܡܦܝܣܐ ܘܠܐ ܠܡܒܙܚܢܐ "I have written for those who are amenable to persuasion [sons of persuasion], not for scoffers" Aphr. 441, 8; ܘܠܐ ܐܝܟ ܣܦܪܝܗܘܢ 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 ܕܠܐ, ܐܠܐ, ܠܐܘ "without" (and "that not", "lest", ne). So in Nominal compounds like ܠܐ ܡܝܘܬܐ "immortal"; ܠܐ ܡܬܚܒܠܢܘܬܐ ἀφθαρσία 1 Cor. 15, 53 &c.; also in cases like ܐܘ ܥܡܐ ܣܟܠܐ ܘܠܐ ܚܟܝܡܐ ܘܠܐ ܣܟܘܠܬܢ "O foolish and unintelligent people!" Mart. I, 113 inf. So too ܠܐ ܐܢܫ "no one", ܡܕܡ ܠܐ "nothing".

G. Here and there occurs also ܠܐ for ܠܐ ܗܘܐ or ܟܠ. Thus ܠܐ ܓܒܪ̈ܝܢ ܬܠܬܐ ܐܪܡܝܢ ܐܢܚܢ "did we not cast three men?" Dan. 3, 24; ܠܐ ܡܨܪ̈ܝܐ ... ܘܡܘܐܒ̈ܝܐ ... ܘ ... ܐܠܨܘܟܘܢ "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 ܗܘܐ] is shown by ܗܐ ܠܐ ܡܘܫܐ ܝܗܒ ܠܟܘܢ ܢܡܘܣܐ οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον; John 7, 19); ܘܠܐ ܡܕܡ ܐܚܪܝܢ ܡܬܝܩܪ ܗܘܐ ܒܡܪܟܒܬܐ "and there was nothing else reverenced in the vehicle" Moes. II, 166 v. 1397; ܠܐ ܒܚܝܬܢܦܫܐ ܓܒܪ̈ܐ ܡܘܒܕܝܢ "not merely men do they injure" Spic. 12, 7; ܠܐ ܒܠܚܘܕ ܐܝܕܐ ܕܓܝܪܐ ܡܬܩܛܠܐ "not merely she who commits adultery is put to death" Spic. 15, 20; ܘܠܐ ܒܛܝܠܐܝܬ ܘܡܛܠ ܕܒܠܚܘܕܘܗܝ ܗܘܐ ܠܐ ܐܫܬܡܥ "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 ܐܬܝܠܕܬ ܐܠܐ ܢܦܩܬ "she was not born, but came forth" Ov. 403, 22, where in a way quite unusual ܠܐ stands immediately before the verb.

§ 329. ܠܐ and its strengthened forms ܠܐ ܗܘܐ, ܠܐ 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.

§ 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 ܠܗ ܡܢ ܕܠܐ ܡܫܟܚܝܢ ܕܢܩܪܒܘܢ ܘܠܐ ܕܢܚܙܘܢ ܠܐ

ﺣﻚ ﺇﻧﻒ "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 ﻗﻪ ﻟﻻ, with a noun to be specially negatived; or the negation of several things may be expressly specified, alongside of the leading negation: ﻣﻊ ﺟﻔﻼ؟ﺇﺑﻨﻴﻼ ﻧﻢ ﺇﻃﻼ ﻟﻻ ﺇﻣﺎﻟﺘﺲ ﻟﻻ "and of the race of the monks not even one was injured" Jul. 26, 13; ﺟﺤﻘﻤﻼ؟ ﻳﻤﺰ ﻟﻻ ﻣﺤﻨﻬﻌﻻ ﺟﻪ ﺇﻩ ﻟﻻ ﻣﺠﻨﻢ ﻫﻻ ﻣﺠﻮﻱ؟ ﺟﻪ ﺇﻩ ﻟﻻ ﺗﻮﺯﻱ؟ ﺇﻩ ﻟﻻ ﻣﺴﻌﻼ "for nothing whatever proves a hindrance to prayer, and neither sword nor fire brings it to perplexity" Anc. Doc. 104, 25; ﺷﺪﻣﻼ ﺇﺳﻬﺰﻳﻼ ؟ﺗﻴﺐ ﺟﻬﻼ ﻓﻢ ﺇﻃﻼ ﺇﺭﻣﺘﺲ ﻟﻻ "therefore he did not even take his eyes off the stiff-necked people of the children of Israel" Ov. 194, 26; ﺳﺪﺏ ﻣﻨﻌﻲ ﻟﻻ ﺣﻤﺤﻤﻠﻲ ﻫﻻ ﺣﺸﺘﻢ ﻟﻻ ؟ﻻﺗﻖ، ﻣﻨﺰﻱ "the truth of our God, neither in our life nor in our death, do we give up" Mart. I, 186 mid.; ﺗﻨﻬﻼ ﻓﻢ ﻫﻻ ﺗﻴﺪﺣﺠﺎ ﻓﻢ ﻟﻻ ؟ﻻﺗﻘﺲ ﻫﻻ ﺇﺭﺳﺤﻼ ﻟﻻ "be not thou afraid nor alarmed, either before kings or judges" Sim. 300 mid.; "in such-and-such lands ﻟﻻ ﺇﻧﺶ ﺳﻨﺮﻱ ﻟﻻ ﺣﻤﻬﻤﻼ ﺭﻳﺦ؟ ﻫﻻ ﺟﺤﻘﺎ ﻟﻻ ﺯ... ﻫﻻ ... ﻫﻻﻭ 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. ﺇﻭﺯﻱ؟ ﺟﺤﻨﺰﻟﻲ ﻣﻨﺰﻡ ﻫﻻ ﺇﻟﻼ "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. ﺇﻟﺨﻲ ﻫﻮ ﺇﻥ may mean "God is great", quite as well as "Is God great?".

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: ﺣﻘﻼ ﺇﺯﺗﻪ؟ ﺇﻟﻲ ﺇﻭﻣﻌﺎ ؟ﻟﻻ ﻣﻨﺰﻡ ﺟﺨﺎ "how long art thou to keep running after what never stops?" Ov. 119, 10; ﻣﻨﻌﻪ ﺷﻤﺤﻬﻔﻢ ﺳﻨﻚ ؟ﺣﺤﺎ؟ ﻭﺳﻤﺠﻪ "whom hast thou ever seen, that had grown rich and was satisfied?" Ov. 119, 11; ﻭﺇﻣﺠﻨﺎ ﺇﻛﻴﺠﻼ ﺳﻜﻴﻪ ﺟﺤﺰﻩ "and how did he make him to be sin?" Aphr. 134, 6; ﺇﻣﻨﺰﻱ ؟ﺳﻠﺨﻼ؟ ﺇﻣﻲ "which religion is true?" Mart. I, 182, 6 &c. There is

no essential divergence in cases like ܓܠܐ ܐܝܠܝܢ ܓܝܪ ܦܘܩܕܐ ܘܕܝܢܐ ܐܡܪ ܬܪܩܝܠܐ ? "of what commands and judgments then did Ezekiel say that . . .?" Aphr. 318, 11; ܥܕܡܐ ܠܐܡܬܝ ܐܗܘܐ ܠܘܬܟܘܢ *ἕως πότε ἔσομαι μεθ᾽ ὑμῶν*; 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: ܡܢܐ ܣܡܝܟ ܗܢܐ ܟܐܦܐ ܚܢܦ "what supports this stone?" Moes. II, 88 v. 182; ܐܘܠܨܢܘܗܝ ܐܡܝܢܝ ܕܬܚܦܝܛܬܗ ܠܘܬ ܩܫܝܫܐ ܕܒܩܕܝ̈ܫܘܬܐ ܡܢܘ ܡܫܟܚ ܕܢܫܬܥܐ "his constant exhortations to the clergy under vows of chastity, who can recount?" Ov. 176, 14; ܠܪܒܘܬܐ ܕܝܢ ܕܡܣܪܩܘܬܗ ܐܝܢܐ ܡܢ ܕܝܪܝܐ ܢܦܚܡ ܗܘܐ ܢܦܫܗ "but to the mighty proportions of his renunciation, which of the monks could compare himself?" Ov. 184, 22; ܒܘܪܟܬܐ ܗܝ . . . ܕܡܛܠ ܡܢܐ ܠܐ ܥܒܪܬ "the blessing, which . . . (long relative sentence), why has it not passed from me?" Aphr. 469, 1; ܠܥܠ ܡܢ ܫܡܝܐ ܐܝܬ ܡܢܐ ܬܡܢ "above the heavens what is there?" Aphr. 496, 2; ܐܝܟܢܐ ܗܟܝܠ ܓܠܝܐ ܠܫܐܘܠ ܡܫܬܡܗ ܠܝܥܩܘܒ "how can this apply to Saul?" Aphr. 342, 17; ܡܢ ܥܡܐ ܐܝܢܐ ܐܝܬܝܗ "what is her race?" Moes. II, 110 v. 538; ܡܛܠ ܡܢܐ ܘܠܐܝܟܐ ܐܝܙܦ ܐܦ̈ܘܗܝ ܕܐܪܝܐ "wherefore and to what end is the face of the lion?" Moes. II, 104 v. 431; ܕܡܢܘ ܟܬ̈ܒܐ ܗܠܝܢ "whose are these books?" Sim. 269. *inf.* &c.

For sentences with ܠܡܐ v. § 373.

2. COMBINATION OF SEVERAL SENTENCES OR CLAUSES.

A. COPULATIVE SENTENCES.

Ellipses in Copulative Sentences.

§ 332. Two nouns are strung together by means of ܘ or ܐܦ. (¹) If there are more members than two, the conjunction need only appear before the last of them, as in ܐܪܥܐ ܟܪܡܐ ܘܙܝܬܐ ܣܢܝܩܝܢ ܥܠ ܚܘܝܪܐ "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

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(¹) On ܐܦ 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: ܡܛܠ ܗܢܐ ܫܡܥܘܢ ܣܡ ܘܒܢܐ ܒܝܬܐ "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: ܡܛܠ ܗܢܐ ܫܡܥܘܢ ܣܡ ܒܝܬܐ ܘܡܛܠ ܗܢܐ ܒܢܝܗܝ ܠܒܝܬܐ "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: ܘܐܬܝܠܕܘ ܠܗ ܡܢ ܠܐܐ ܪܘܒܝܠ ܫܡܥܘܢ ܘ . . . ܘܡܢ ܪܚܝܠ [ܐܬܝܠܕܘ ܠܗ] ܝܘܣܦ ܘܒܢܝܡܝܢ "and there were born to him of Leah, Reuben, Simeon &c., and of Rachel, Joseph and Benjamin" Aphr. 480, 8; ܘܚܙܘܗܘܢ ܐܝܟ ܢܘܪܐ ܗܘܐ ܘܐܦܝܗܘܢ [ܐܝܟ] ܙܠܝܩܐ ܕܫܠܗܒܝܬܐ "and their aspect was like fire, and their faces like gleams of flame" Sim. 271 *inf.*; ܒܢܝ ܩܝܡܐ ܢܠܦܘܢ ܡܙܡܘܪܐ ܘܒܢܬ [ܩܝܡܐ] ܐܦ ܡܕܪܫܐ "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; ܪܡܘܬܐ ܘܫܘܒܗܪܐ ܠܐ ܝܐܐ ܠܡܟܝܟܐ ܘܐܦܠܐ [ܝܐܐ] ܬܓܐ ܠܪܫܐ ܕܡܣܟܢܐ "haughtiness and pride do not beseem the lowly, nor does a crown [beseem] the head of the poor" Aphr. 180, 15; ܢܕܒܩ ܗܘܢܟ ܒܥܦܪܐ ܘܒܥܬܟ [ܢܕܒܩ] ܒܣܝܢܐ ܘܪܗܛܟ [ܢܕܒܩ] ܒܐܪܥܐ "thy contemplation may cleave to the dust, thy search to the mire, thy course to the earth" Moes. II, 96 v. 328; ܠܐܝܠܝܢ ܕܐܓܪܐ ܘܪܘܫܚܐ ܠܐ ܒܥܝܢ ܚܣܝܬܐ ܐܠܐ ܗܘ ܡܕܡ

ܘܩܨܡ ܟܣܘܩܦܝܨܘܗ ܚܠܣܦܝ ܘܠܐ ܝܚܠܣܐ‍ [ܕܗܘܐ ܚܪ̈ܝܬܐ] "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; ܐܘܢܝ ܡܟܐܢܩܦܝܝ ܘܗܘ ܘܒܟܐܣܐܙܘܦܝ ܡܝ ܚܘܙܘܗܘ‍ ܐܘܙ‍ ܪܝ [ܐܡܟܐܢܩܦܝܐ ܗܘܐ ܘܐܝܐܣܐܙܘܦ] ܡܝ ܚܣܩܐܚܢ "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: ܐܘܢܝ ܪܝ ܠܚܐܦܪܘܗܘܝ [ܘܢܐܗܡܦܝ ܡܗܡܟܐܙܘܗܚ ܠܘܗܐ ܘܐܐܗܡܐ ܡܗܡܟܐܙܚܠ ܪܝ ܠܐܙܣܝܝܟܐܣ‍ܦ ܘܘܙ‍ ܪܝ [ܗܘܗ "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: ܠܟܗ ܟܝܨ ܨܒܐܚܠ ܝܣܡܥܡܚܠ ܐܣܪ ܘܐܣܣܐܙܐܠ ܚܪ̈ܝܦ ܘܐܗܡܟܐܙܘܗܚ ܠܟܗ "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 ܘܐ is more usual as a connecting particle than ܘ, unless the second clause is at bottom rather an expansion or inference than a purely parallel clause. Sentences with . . . ܘ . . . ܠܐ instead of . . . ܘܠܐ . . . ܠܐ: ܐܢ‍ ܐܗܙܝ‍ ܘܡܣܚܡܚܙ‍ ܐܢ‍ ܠܐ ܦܥܡܠ ܐܢ‍ ܡܚ ܠܚܝܠ‍ ܘ "I (f.) am not to bear and endure everything which" Spic. 3, 20; ܠܐ ܐܗܘܠܗ ܡܩܚܠܚ [(1)ܠܠܪܗ] ܝܨ‍ ܢܙܐܠ‍ ܦܚܗܗܝ ܘܡܥܠܝܟܠܐܣ ܩܚܢܝ ܐܢܠܡ ܡܕܡ ܠܚܝܙ ܡܝ ܡܐܢܣܐܠ "do not ye accept for any one a forged letter (φάλσον *falsum*), and do nothing on that account beyond justice" Ov. 220, 10; ܘܐܙܠܡ ܐܢܠܡ ܦܣܚܠ ܠܐ "you are not to take and go" [*i. e.* "you are not to carry off"] John Eph. 399, 15; ܚܐܒܥܠ‍ ܡܠܐܡܚܙܒ ܠܐ ܠܐܒܠܗܠ "do not sin and speak evil of me" Mart. I, 75 *inf.*; ܘܠܐ ܡܗܪ ܠܐܡܐ ܐܦܙܘ ܘ ܣܠܟܝ "and by no means swear falsely [*lit.* "swear and be false"]" Ephr. II,

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(1) V. § 260.

337 E; ‏ܘܦܘܡܝܟ‎ (¹) ‏ܐܡܪ ܟܠܦܘܢ̈ܓܘܐܙ̈ܐ ܕܙܢ̈ܬ ܚܘܟܐ ܚܣܟ ܚܕܣ ‏ܠܐ‎ "search not in me for my faults, so as to requite me as I have deserved" Ephr. III, 522 E; ‏ܟܝ̈ܚܡܟ ܚܓܝ̈ ܘܐܘܢ̈ܐܘ ܙܘܣܥܐܣ ܡܝ ܐܬܙ ܐܘܪܡܐ ‏ܠܐ‎ "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 ‏ܐܘ‎: ‏ܐܚܟܡܝ̈ܐܠ ܐܦܠܟܗ̈ܐ ܘܐ ܟܒܝ ܐܓܝ̈ܙܐ ܐܘܠܐ‎ "and grieve not or be desponding in thy thought" Sim. 301, 4 (Cod. Lond. otherwise); and many similar instances. Cf. ‏ܐܘܦ̈ܟܘܗ̈ܐ ܟܢܚܡ ܚܒܝ ܘܗܡܦܚܣܡܐ ܩܡܥܚܦ ܠܐ‎ ‏ܦܚ ܘܐ ܗܘܨܚܒ̈ܝܫ ܟܒܚ ܘܐܒܙ ܗܟܘܡܚܚ ܘܗܒܟܚܦ ܘܐ ܐܨܚܟܟ ܐܠܐܒ ܗܠܟܬܚܦ ܘܐ‎ ‏ܐܢܙܘ ܐܚܟ̈ܦܙ ܐܢܣܡܐܟ̈ܬܚܡܘ ܐܒܙ̈ ܗܡܘܗ ܟܒܝܟ̈ ܐ ܗܡܘܒܘ ܘܐܒ̈ ‏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 ‏ܘ‎, in part by ‏ܘܐ‎, 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 ‏ܘ‎ 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: ‏ܘܦܡ̈ܕ ܐܓܓ̈ ܚܦ‎ ‏ܐܡܓܡܚ ܐܠܓܐܘ‎ "what should I have done, to hinder the sun?" ZDMG XXX, 117 v. 235; ‏ܐܢܠܐ ܘܦܡܚܦ ܐܣܒܐ ܡܣܘ̈ܐ ܚܟ ܐܚܡܠ̈‎ "whither had we all withdrawn ourselves, that thou didst arise?" Joseph 227, 4 [Ov. 312, 12]; ‏ܐܠܟ̈ܚܩ ܐܣܘܬ ܩ ܡܝ ܐܣܟܪ̈ܐܒܟܡ ܠܠܐ ܐܚܘܒ ܚܠܠܚ ܗܒܢܚܒ ܗܓܘܗܟ̈ܘ‎ "and to him who has set his building upon a rock, whereon it is not swayed by winds and waves" Sim. 395, mid.; ‏ܐܡܠܟܚܬܝ̈ ܐܙܘ ܐܠܐ ܐܡܟ̈ܬܟ̈ܚܡ ܐܙܘ ܐܠܐ ܝܡܐ ܪܡܐܘ ܐܠܡܘܦ‎ "the mouth which said "God", at which the reins of beings created trembled" Ov. 138, 24; ‏ܠܐܘܦܪ ܐܠܟ̈ܚܡ ܡܙܒ̈ܪܡܘ ܐܚܓܐܦ ܩܒ̈ܐ‎ "the curtain which the priest raises and (through which he then) enters" Apost. Ap. 176, 18 (Gnost. Hymn); ‏ܐܚܓ̈ܦܪܡ̈ܐ ܚܟ̈ܒܢܝ ܐܡܠܥ̈ܐܘ ܗܕܡ̈ܚܟ ܘܐܡ̈ܪ ܐ ܡ̈ܪ‎ "as he produced

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(¹) V. § 64.

(water) to Hagar, whereof Ishmael drank" Aphr. 314, 6; ܘܐܫܬܝ ܡܢܗ

ܟܠ ܗܢܐ ܕܟܬܒܬ ... "all this that I have written I
have reminded thee of, beloved, without being wearied" Aphr. 184, 5;

ܡܕܡ ܕܐܥܩܘܗܝ ܘܐܠܨܘܗܝ "something which they imposed upon him,
and with which they vexed him" Sim. 280 mid.; ܡܛܠ ܒܝܫܬܐ ܕܗܘܐ

ܘܐܒܐܫ ܠܣܓܝܐܐ "by reason of the evil which he did, and (through which)
he oppressed many" Sim. 317 mid.; ܕܬܫܒܩܢ ܟܕ ܠܒܟ ܡܦܠܓ "that
thou leave us with thy heart in doubt" Ov. 308 *ult.*; ܗܝܕܝܢ ܢܦܩܬ ܗܝ ܐܢܬܬܐ

ܟܕ ܛܥܝܢܐ ܠܚܡܐ "then went out that woman, having bread with her"
Acta S. Maris 45, 2. Instances of the latter kind, where the ܘ in-
troduces a pure conditional clause, are rare in original writings in
Syriac, as the more distinct ܐܢ is used for this purpose.

B. To the verb ܦܩܕ, ܦܩܕ "to command" the execution of the design
is sometimes annexed, without the substance of the order having been
announced beforehand; so too with ܪܓ "to wish", and occasionally with
other verbs besides: ܦܩܕ ܘܐܦܩ ܐܢܘܢ "he gave command (to bring them
out) and they brought them out" Mart. I, 94, 8; ܘܦܩܕ ܘܐܬܐ ܡܝܐ "and
at his command water came" Sim. 353, 11; ܦܩܕ ܠܟܗܢܐ ܘܫܩܠܘܗܝ ܥܠ

ܟܬܦܬܗܘܢ "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.); ܨܒܐ ܡܪܢ ܘܐܫܬܘܙܒܘ "by the will of the Lord they were deli-
vered" Sim. 295, 11; ܝܗܒ ܠܗܘܢ ܡܪܢ ܕܢܚܙܘܢ ܢܘܗܪܐ "the Lord granted
them that they should see the light" Sim. 346, *inf.*; ܘܫܪܝ ܘܒܢܐ "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 ܐܫܬܦ, ܐܡܪܚ "to be audacious", ܐܣܓܝ "to multiply": ܘܗܘܐ ܡܪܚ

ܘܐܡܪ "who had the boldness to say" Mart. I, 19 *inf.*; ܐܡܪܚܬ ܘܐܡܪܬ
"thou didst venture to say" Aphr. 82, 11; ܐܣܓܝ ܩܪܐ ܠܗܘܢ "he called
often to them" Aphr. 503, 4; ܐܠܨ ܘܐܬܚܡܬ "he threatened severely"
Jul. 64, 3 &c. Not seldom the impersonal ܓܕܫ "it befell", "it came to
pass", is dealt with in the same way, *e. g.*: ܘܓܕܫ ... ܘܫܐܠܢܝ ܓܒܪܐ "it
chanced that a man asked me" Aphr. 394, 6. Farther ܢܘܣܦܘܢ ܘܢܣܒܘܢ
"they take in addition" Spic. 14, 18; ܠܐ ܬܘܒ ܘܬܫܐܠ "but ask no more"

Simeon of Bēth Arshām (Guidi) 11, 4 = Knös, Chrest. 44 *inf.*; ܩܕܡ
ܡܢܗ "showed before" Aphr. 451, 9; ܩܕܡܗ ܘܡܝܬ "died before" Euseb.
Ch. Hist. 128 *paen.*; ܡܬܐܡܪ ܗܘܐ ܩܕܡ "was said beforehand" *ibid.* 14, 14,
18; 275, 6 *ab inf.* (more frequently ܩܕܡ occurs in this application without
the ܘ, § 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 ܐܬܡܪܝܬ ܘܐܡܪ, there occurs also ܡܢܘ
ܕܡܡܪܚ ܘܐܡܪ "who ventures to say?" Aphr. 430, 12, and ܐܡܪܝܬ ܐܡܪܚܬ
"he ventured to say" Ov. 196, 15.

§ 336. In the case of two closely combined verbs, the substantive Govern-
ment of
Object, which is governed by both, needs to appear once only, § 332 (*e. g.* such Com-
ܕܢܓܠܐ ܘܢܘܕܥ ܪܥܝܢܗ "that he reveal and make known his mind" Jul. binations.
83, 9; ܥܡܪ ܘܐܪܝܡ ܘܫܒܚ ܠܒܢܝ ܐܢܫܐ "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 be-
longs to both verbs is occasionally attached to one only: ܚܠܨ ܘܫܕܝܗܝ
"ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ" Matt. 5, 29 C. (P. ܚܠܨ ܘܡܒܪ; S.
ܘܢܓܕܘܗܝ ܘܫܕܘܗܝ); ܘܢܓܕܘܗܝ ܘܫܕܝܗܝ ܠܬܚܬ "and they dragged and threw him
down" Aphr. 471, 12; ܚܓܪ ܘܬܟܣ ܐܢܘܢ "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: ܥܕ ܩܐܡ ܘܡܢܐ ܟܘܟܒܐ ܕܫܡܝܐ
"while he rises up and numbers the stars of heaven" Aphr. 199, 13;
ܟܣܐ . . . ܕܐܡܪܚܬܘܢ ܘܓܢܒܬܘܢ ܡܢܝ "the cup ye have had the daring to
steal from me" Joseph 238, 9 [Ov. 318, 14]; ܘܩܕܡ ܡܢܗ ܐܫܬܘܕܥܗ
"he referred this to him beforehand" Aphr. 12, 3; ܕܥܠܘ ܪܗܘܡܝܐ
ܘܐܩܝܡܘ ܢܫܪܐ ܒܗܝܟܠܐ ܥܡ ܨܠܡܐ ܕܡܠܟܗܘܢ "because the Romans entered
and set up the eagle in the temple, together with the image of their em-
peror" Ephr. II, 222 E; ܘܡܣܪܗܒ ܠܡܥܒܕ ܥܘܠܐ "and he hastens to practise
iniquity" Isaac I, 266 v. 362; ܚܦܪܘ ܒܢܟܠܐ ܓܘܡܨܐ "they had
craftily dug mere pits" Land III, 257, 3; ܡܘܫܐ ܒܐܪܥܐ ܢܚܬ ܠܬܚܬ
ܠܥܡܐ ܘܥܒܕ ܦܨܚܐ "Moses, here below, brought himself down to the
lower people in Egypt and prepared the Passover" ZDMG XXVII, 571

v. 103 (cf. *ibid.* v. 109); ‏ܟܚܠ ܘܫܒܠ ܣܚܪ̈ܬܗ‎ "she comes carrying her companions" (f.) *ibid.* 598 v. 274; and ‏ܘܥܒܕܘܗܝ ܛܥܢ ܗܘ ܐܙܠ‎ "he goes bearing his deeds" *ibid.* v. 276 &c. Similarly too with the passive: ‏ܡܐܢܝ̈‎ ‏ܘܐܙܕܒܢܘ ܗܒܝ̈ ܦܩܚ ܐܢ ... ؟ ܕܝܢ ܣܓܝ̈ܐܐ‎ "but many vessels of silver, which (—long relative clause . . .), were on a sudden sold at his command" Ov. 172, 20. Cf. with Prep.: ‏ܘܒܩܒܪܐ ܙܟܝܬܗ ܘܐܪܡܝܬܗ‎ "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.

Close Combination of two Verbs without "and". § 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) ‏ܓܕܥܘܢ ܥܠ ܘܥܒܕ‎ "Gideon went in and made ready" Judges 6, 19; ‏ܐܢ ܐܢܫ ܐܬܐ ܘܫܐܠ‎ ‏ܠܟܝ‎ "and if any man doth come and enquire of thee" Judges 4, 20; ‏ܐܬܐ‎ ‏ܩܡ‎ ἐλθὼν ἐστάθη Matt. 2, 9 P. S. (C. ‏ܩܘܡ‎ '); ‏ܢܦܠܘ ܣܓܕܘ ܠܗ‎ πεσόντες προσεκύνησαν αὐτῷ Matt. 2, 11 P. C. (S. ‏ܩܘܡ‎); ‏ܐܬܐ ܐܢܐ ܒܥܐ ܐܢܐ‎ ἔρχομαι ζητῶν Luke 13, 7; ‏ܩܡ ܘܕܒܪܗ‎ "he arose and led him away" Ov. 162, 20; ‏ܢܦܩ‎ ‏ܘܦܣܩ ܪܫܗܘܢ‎ "he went out and beheaded them" Mart. I, 122, 23; ‏ܩܘܡ‎ ‏ܙܠ ܘܬܐ‎ "up! go and come" Sim. 293 *inf.*; ‏ܘܢܐܙܠ ܢܨܠܐ‎ "that he go and pray" Ov. 163, 25; ‏ܘܢܐܙܠ ܬܡܢ ܘܢܚܙܐ‎ "that he go there and see the land" Aphr. 455, 3, and frequently thus with verbs of motion; ‏ܫܕܪ ܩܛܠ‎ ἀποστείλας ἀνεῖλεν Matt. 2, 16; ‏ܫܕܪ ܐܝܬܝ ܠܒܪܬܗ ܠܢܨܝܒܝܢ‎ "he sent and fetched his daughter to Nisibis" Jos. St. 89, 18, and thus frequently ‏ܫܕܪ ܐܝܬܝ‎ "to send for", "to fetch"; ‏ܠܐ ‏ܡܥܠ ܡܘܬܒ ܠܢ‎ ‏ܘܩܐܡ ܕܐܢ ܠܢ‎ "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; ‏ܐܬܐܚܕ ܘܡܬܫܒܩ ܥܠܡܐ‎ "the world is laid hold of and abandoned" Aphr. 458, 1. (b) ‏ܩܕܡܬ ܐܡܪܬ‎ προείρηκα Matt. 24, 25; ‏ܩܕܡܘܗܝ‎ "they named him before" Aphr. 7, 8; ‏ܩܕܡ ܐܩܝܡ ܐܫܥܝܐ ܐܢܘܢ ܕܝ̈ܢܐ ܥܠܝܗܘܢ‎ "for Isaiah placed judges over them before" Aphr. 97, 6; ‏ܩܕܡܘ ܗܘܘ‎ ‏ܐܬܘ‎ "they had come beforehand" Land III, 350, 7; ‏ܡܩܕܡ ܗܘܐ ܝܕܥ‎

(¹) The last couple ‏ܕܐܢ‎ ‏ܡܘܬܒ‎ ranks rather under (b).

ܐܘܩ "had been promised before" Aphr. 26, 4, and many other verbs with ܩܕܡ and ܡܩܕܡ, and particularly in translating Greek verbs compounded with προ-; in passive forms like ܐܬܚܘܝ ܡܩܕܡ "had been pointed out before" Aphr. 63, 18, or (more rarely) like ܡܩܕܡ ܡܨܛܠܪ "is prefigured" Isaac II, 136 v. 600 &c. So too in another sense ܘܒܨܦܪܐ ܣܠܩܘܢ "that they ascended in the morning (the next morning)" Sim. 293 mid.—ܐܚܡܝ αὐτὸν ὑπερύψωσεν Phil. 2, 4; ܐܚܡܝ ܐܦܝܣܗ "strongly convinced him" Sim. 279 mid.; ܐܚܡܝ ܪܚܡ "loved much" Ephr. in Wright's Cat. 689 a, 14; ܡܚܡܝܬ ܐܢܬ ܣܓܝ "thou speakest a great deal" Job 15, 4 &c. This verb too (ܐܚܡܝ) is often put second: ܐܚܡܬ ܟܢܫ "thou heapest up much treasure" Isaac II, 92 v. 67; ܨܚܝ ܐܚܡܝ "abuse greatly" Joseph 213, 12 [Ov. 305, 8] (var. ܐܚܡܝ ܩܥܐ "exclaim loudly") &c. (cf. *supra* § 335).—ܡܬܬܘܣܦܝܢ "they are farther cultivated" Aphr. 458, 1 &c.—ܢܛܥܐ ܐܢ "he by chance forgets" Aphr. 296, 8.—ܒܢܐ ܡܢ ܕܪܝܫ "he built anew" Land III, 246, 14; ܐܬܬܣܝܡ ܡܢ ܕܪܝܫ "was laid down anew" Land III, 177, 27—ܡܫܪܐ ܡܢ ܕܪܝܫ "he begins again" Aphr. 439, 3 &c.—ܩܒܪܘܗܝ ܒܥܓܠ "they buried him in haste" Ov. 207, 26—ܐܬܚܠܡܬ ܥܓܠ "she speedily gained health" Ephr. III, 554 E; ܫܕܐ ܡܢܗ ܒܥܓܠ "he eagerly flung off every burden" Ov. 166, 7—ܐܩܝܡܗ ܒܡܨܥܬܐ "he placed him in the midst" Ephr. III, 569 A—ܐܫܕܘ ܒܕܡܘ "they shot, in corresponding fashion" Mart. I, 79, 12; and so too with other verbs, particularly in translations from the Greek, like ܬܘܒ, ܦܫ, ܓܠ, ܗܦܟ "again"; ܐܘܚܪ "late"; ܐܘܪܟ "long" &c. Very probably in all these cases other constructions might have been employed, for instance with ܘ, or with subordination effected by means of ܕ or ܠ.

B. The construction of ܐܫܟܚ has a special ranking of its own in this section: ܐܫܟܚܘ ܕܠܘ "they could draw out" ("they were able, they drew out") Sim. 365 mid.; ܐܫܟܚ ܦܪܩ "has (he) been able to save thee?" Dan. 6, 20; and even negatively, ܐܬܟܢܫ ܘܠܐ ܐܫܟܚܘ ܐܢܘܢ ܐܦ ὥστε μηκέτι χωρεῖν Mark 2, 2; ܠܐ ܐܫܟܚ ܠܡܦܣܩܗ "could not cut it (m.)" Mart. I, 129 *ult.*; ܠܐ ܐܫܟܚ ܦܪܩܗ "could not save him" Jul. 96, 17; ܠܐ ܐܫܟܚܬ ܠܡܥܒܪ "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. ܘܒܡܢ ܐܫܟܚ ܡܫܕܐ "how could he drive her away?" Joseph 100, 5.

At the same time, such construction of this very common word is relatively rare. So ܠܐ ܡܨܡܘ ܡܝܩܛܠܘܗܝ "they were not able to put him to death" Ephr. II, 435 B = Lamy I, 23 str. 26.

Government of such Combinations.

§ 338. A. Just as in the case of verbs connected by ܘ (§ 336), so when two verbs are placed together without a conjunction, an object which is common to both usually appears only once: ܡܐ ܕܥܗܕ ܠܕܘܟܪܢܗ ܒܢܦܫܟ ܘܡܫܪܐ ܠܗ "when thou dost introduce the memory of him into thy soul, and cause it to dwell there" Ov. 163, 20; ܢܣܒܬ ܡܐܢܐ ܕܐܒܠܐ ܘܠܒܫܬ "she took garments of mourning and put them on" Jac. Sar., Thamar v. 280. With suffixes: ܐܣܩܗ ܘܐܘܒܠܗ ἀναγαγὼν αὐτόν Luke 4, 5 S.; ܘܟܢܫܘܗܝ ܘܐܦܩܘܗܝ καὶ συστείλαντες ἐξήνεγκαν καὶ ἔθαψαν (αὐτήν) Acts 5, 10; ܐܪܝܡ ܐܢܘܢ ܘܐܫܕ "he lifted them up and poured them out" Sim. 273 *inf.*; ܢܣܒܗ ܘܝܗܒܗ "he took and gave her" Ov. 168, 7; ܘܐܝܬܝܗ ܘܐܥܠܗ "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 ܘ: ܐܪܙܐ ܬܡܝܗܐ ܩܕܡ ܐܚܝܕ ܗܘܐ ܒܐܝܕܘܗܝ "a wonderful mystery he held by anticipation in his hands" Aphr. 64, 5; ܗܘ ܗܕܐ ܐܦ ܐܒܘܢ ܩܕܡ ܛܐܪܙ ܒܐܪܙܐ ܥܒܕܗ "this too our father did beforehand by mystic sign" Aphr. 63, 13; ܝܕܥܬܐ ... ܕܩܕܡܬ ܘܐܒܝܗ "the knowledge ... that they had before" Aphr. 448, 16; ܐܬܐ ܡܪܝܐ ܘܐܪܡܝ ܢܘܪܐ ܒܐܪܥܐ "and the Lord came and cast fire upon the earth" Ov. 124, 14; ܡܢܘ ܥܠ ܘܐܝܬܝ ܠܢ ܟܣܦܐ "who has come in and brought us money?" Joseph 229, 7 [Ov. 313, 17]; ܠܐܝܠܝܢ ܕ ... ܘܐܫܥܒܕ ܠܨܥܪܐ ܣܓܝܐܐ "those, who ..., he subjected to much contempt and humiliation" Ov. 175, 11; ܘܗܕܐ ܓܠܘ ܒܐܘܪܗܝ ܒܝܕ ܐܘܪܘܕܐ "and this they made known in Edessa, by means of messengers" Jos. St. 90, 15; ܘܓܒܪ ܐܝܠܟ "whom he sent for" John Eph. 328, 6 &c. So too ܠܐ ܕܝܢ ܐܣܟܘ ܠܡܒܐܫܘܬܝ ܘܠܡܚܣܕܘܬܝ "for as they could not afflict or injure me" Sim. 300 *inf.* (cf. § 337 B). So also with prepositions: ܚܠܦܢܝ ܘܐܫܟܚܘ ܥܠܝܗܘܢ ܠܕܝܢܐ "in their turn they found fault with the judge"(1) Isaac I, 220 v. 313; ܡܢ ܡܕܢܚܐ ܐܬܪܢ ܙܘܕܘ ܐܒܗܝ ܘܫܕܪܘܢܝ "from the East, our native land, my parents equipped and sent me forth"

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(1) ܥܠ ܐܫܟܚ ܠܚܕ "he found fault with some one".

Apost. Apoc. 274, 11 (Gnostic hymn); (var. ܐܢܣܘܝ (ܐ)ܐܣܘܝ) ܐܓܠܐܘܬ ܐܢܘܣܝ ܢܟܚܒ ܐܣܒܥܐ ܟܠܐ ܐܘܠܟ ܙܥܐ "I am writing and submitting demon-
strations 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 ܐܘܗܘ (ויהי) devoid of any special meaning, at
the beginning of the clause,—and which is followed by a Perf. with or
without an ܘ-connection, e. g. ܘܗܘ ܡܢ ܟܠܐ ܕܐܟ̈ܐ ܟܠܐ ܘܚܠܣܢ̈ܐ "and, a few days after, Jovianus entered" Jul. 86, 1; ܘܗܘ ܟܐܪ̈ܗܐ ܘܝܘܡܐ
ܚܙ̈ܝܗ ܘܙܟܐ̈ ܘܣܒܥܐ ܟܕܚ ܐܢܥܘܐ̈ "and the next day, in the morning season,
the whole of the people assembled together" Jul. 95, 9 &c.

§ 339. The conjunction ܘ does not serve the purpose of introducing
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 ו; in other
passages its appearance is due to corruption of the text. (1) ܘ 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 inter-
changeable with ܐܦ or ܐܦܘ. Such an ܘ ("auch") may have a place in the
most diverse positions of the sentence, and even at the very beginning
of the apodosis. Farther ܘ is everywhere allowable in the sense of ex-
clusion before negations, in cases like ܚܕ ܠܐ "not even one"; ܠܐ ܡܕܡ
"nothing at all" &c. In the same sense we find ܐܦ ܠܐ ܚܕ &c.

§ 340. In rare cases, when several members of a sentence, or ܘ and ܐܦ
several sentences, are put together, ܘ is placed even before the first of doubled.
these ("both . . . and"), e. g. in ܙܟܐ̈ ܘ ܟܠ̈ܝܘܗܐ ܠܢܝܘܕ̈ܐ ܘ ܟܠ̈ܦܘܗܐ̈ "she conquered
both the Jews and the infidels" Ephr. III, 161 B; ܕ . . . . ܘ ܟܚܘܐܝ ܢܚܒܠ
ܣܠܚ ܚܘܚܟܡ ܘܟܚܕܢܚܣܢܝ ܙܥܡܝ ܣܠܚ ܘܩܣܝ̈ ܡܚܝ ܣܠܚ "that . . . we over-
come thy fire, trample thy menaces underfoot, mock at thy threatenings"
Jul. 48, 1. Cf. ibid. 21, 7, 14. So ܠܐ—ܠܐ "neither—nor" ibid. 106, 1.
More frequent is ܐܦ—ܐܦ "either—or": ܐܦ ܚܙ̈ܡܐ ܟܘܡܢܠܐ ܢܝܗ ܘܐ ܟ̣ܝܢܩ̈ܬܗܘܣ
ܟ̈ܕܐܟ̈ ܦܪܘ ܘܟܚܡܐ̈ "either chastise to the length of frightening, or

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(1) Copyists often dealt rather carelessly with these very common particles ܘ
and ܕ—of little significance to their minds.

send the erring ones to the civil magistrates" Ov. 219, 10; ܐܘ ܐܠܗ
ܚܣܘܐ ܐܘ ܐܘܡܘܐ ܐܘ ܠܟ "either bring to us (the writings of the heretics), or
burn them in the fire" Ov. 220, 19; ܘܐܟ ܗܘܝܗ ... ܐܘ ܒܪܗܝ ܐܘ ܢܟܣܝܚܝ
"that they also ... either conquer or are overcome" Spic. 12, 13; cf. *ibid.*
19, 23; Jul. 146, 6; 152, 27 &c. Probably this use of ܘ—ܘ, ܐܘ—ܐܘ was
first brought about through καί—καί, ἤ—ἤ; cf. *e. g.* Luke 16, 13.

B. RELATIVE CLAUSES.

ATTRIBUTIVE RELATIVE CLAUSES.

Relative Pronoun and Referring Form. § 341. What was originally the demonstrative pronoun ܕ has had its signification so much weakened, that in very many cases it serves merely to indicate the connection of the relative clause with the word, of which that clause forms the attribute, while a personal pronoun (or a pronominal suffix), *pointing back* to that word, stands in its regular grammatical connection within the relative clause.

Referring Form in the case of the Subject. § 342. This referring pronoun may even stand as the *Subject, e. g.* ܡܕܝ ܡܠܟ ܘܦܪܣ ܘܗܘ ܕܐܝܬܘܗܝ "the king of Media and Persia, who is Darius" Aphr. 83, 5 (but ܟܪܘܒܐ ܕܡܛܠ ܘܐܝܬܘܗܝ ܢܒܘܟܕܢܨܪ "the overshadowing cherub, who is Nebuchadnezzar" Aphr. 87, 2); ܒܝܬܟ ܘܗܘ ܗܝܟܠܗ ܕܐܠܗܐ "thy house, which is the temple of God" Aphr. 46, 1; ܢܒܝܐ ܗܘ ܕܗܘ ܐܘܕܥܢ ܥܠ ܗܕܐ ܠܢ "that prophet, who has informed us of this" Ov. 75, 10; ܠܡܘܫܐ ܗܘ ܕܗܘ ܦܪܩ ܦܘܪܫܐ ܠܐܝܣܪܝܠ "to Moses, who separated the kinds of food for Israel" Aphr. 310, 8; ܕܝܬܩܐ ܐܚܪܝܬܐ ܘܗܝ ܩܕܡܝܬܐ "the last testament, which is the first" Aphr. 28, 9; ܘܠܐ ܣܘܟܠܗ ܐܝܟ ܚܘܒܗ ܕܒܗ ܡܦܨܐ ܠܗܘܢ ܡܢ ܟܠ ܘܒܙܒܬܐ "nor even is there in them the fear of Him (God), which delivers them from every (other) fear" Spic. 2, 25; ܡܕܝܢܬܐ ܘܗܢܘܢ ܒܢܝ ܩܛܘܪܐ "the Midianites, who are the children of Keturah" Aphr. 211, 4 &c. The separation of the referring pronoun from the relative-word gives stronger emphasis in ܗܢܘ ܪܚܡܐ ܕܡܐ ܘܟܕ ܢܛܥܘܢ ܪܚܡܐ ܘܐܚܐ ܗܘ ܠܐ ܢܛܥܐ ܠܟ ܘܠܐ ܢܫܒܩܟ ܐܠܐ ܡܩܘܐ ܥܡܟ "that is the (true) friend, who, when friends and brethren forget thee, for his part forgets thee not, and forsakes thee not, but remains with thee" Ephr. III, 305 F. Additional force we find given by a demonstrative, *e. g.* in ܗܕܐ ܗܝ ܕܗܘ ܓܕܫ "*id quod accidit*" Ephr. (Lamy) I, 217, 5;

ܗܘܐ ܐܬܚܝܟܘܢܐ ܚܠܟܡ ܚܟ ܐܘܐ ܘܗܘܘ؛ "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 ؛ 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.* ܡܘܡܝܐ ܘܒܡܐ ὅρκον ὃν ὤμοσεν Luke 1, 73; ܡܠܬܐ ܕܐܠܗܐ ܕܩܒܠ "the word of God, which he had received" Ov. 166, 9; ܟܘܠܐ ܡܢܝܘܗ؛ ܕܡܚܒ؛ ܘܚܛܗܐ "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 ܗܘ ܕܩܕܡܘܢ ܣܘ "whom we have mentioned" Ov. 164, 17; ܒܥܕܬܐ ܗܘ ܕܐܠܗܐ ܕܒܟܗ ܩܢܗ "in the Church of God, which he gained with his blood" Ov. 172, 17; ܣܝܡ ܠܐܕܡ ܘܚܙܝܘܗ ܐܠܗܐ "for to Adam, whom God blessed" Aphr. 346, 12; ܗܢܘ ܣܝܡ ܘܠܐ ܐܦܣܬ ܐܢܘܢ ܚܒܗ "for those whom his love did not persuade" Ov. 175, 5 &c. The Referring form is usual with the participle: ܕܢܬܣܡ ܐܝܟ ܘܚܛܦܐ ܟܠܩܦܠ ܟܘܗ ܐܝ ܐܟܚܘܗ "the sons of men, whom their cupidity still beguiles" Spic. 8, 14; ܐܢܫܐ ܘܦܢܥ ܟܘܗ ܐܢ ܛܝܒܘܬܐ "people, whom grace calls" Jul. 27, 27 &c. With a dependent Infinitive: ܗܘ ܡܕܡ ܘܐܟܬܒܝܘܗ ܠܐ ܙܐܠ ܐܘܐ "that thing, which I did not wish to write" Ov. 21, 7; ܠܘܛܬܐ ܘܦܘܬܝܬܐ ܐܝܟ ܘܐܦ ܠܐ "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 ܦܬܟܪܐ ܘܘ ܕܝܟܠܐ ܘܐܘܪܬܘ ܐܟܬܢ "the false gods [idols of falsity], which our fathers made us heirs to" Jer. 16, 19 (Aphr. 321 *ult.*); ܐܝܟ ܘܦܩܕܬ "that which thou hast commanded us" Sim. 397, 12; ܡܕܡ ܘܒܥܬ ܡܢܝ ܘܐܦ ܘܠܐ ܫܐܠܬܟ "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 ܐܘܣܒܝܘܣ ܛܘܒܢܐ ܗܘ ܘܚܓܒܗ ܐܘܐ ܦܝܪܐ ܪܒܘܠܐ ܐܦܣܩܦܐ "the blessed Eusebius, whom the holy Rabbūlā made a bishop" Ov. 167, 20. We have a Passive from the double transitive verb, in ܡܕܡ ܘܦܩܕ ܠܟ "something that was ordered thee" Moes. II, 70, 11; but such an expression perhaps can only occur in brief

unequivocal sentences. To this perhaps we may add, that ܡܦܣ "(is) satisfied, contented" is sometimes employed like a transitive verb, in a short relative clause: ܡܕܡ ܕܨܒܐ ܘܡܦܣ "that he should say what he wanted" ("wherewith he was satisfied") Joseph 11 *paen.* [Ov. 275, 5] (var. ܘܪܚܡ "what we wished"); ܚܠܦ ܘܡܦܣ Ephr. III, 674 F; ܘܡܦܣ ܕܚܡܐ *ibid.* 675 A; ܢܦܩܘܕ ܐܢܘܢ ܟܠ ܡܐ ܕܚܡܐ ܘܡܦܣ "let him order them whatever he wishes" Sim. 369, 8. Similarly ܙܪܥܐ ܒܪܝܟܐ ܕܒܬܪܗ ܗܘܐ "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 ܛܝܒܘܬܐ ܗܝ ܕܡܓܕ ܗܘܐ ܡܦܠܓ "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: ܡܢ ܕܒܝܬܗ ܢܬܚܬܪ ܓܢܒܐ "one, whose house thieves break into" Aphr. 145, 11; ܡܘܗܒܬܐ ܗܕܐ ܕܠܝܬ ܐܟܘܬܗ ܒܟܠܗ ܥܠܡܐ "this gift, the like of which does not exist in the whole world" Aphr. 356, 3; ܒܝܕ ܐܬܐ ܙܥܘܪܬܐ ܕܒܗ ܐܬܨܝܕ ܠܚܝܐ "through a little sign, by means of which he was caught for life" Ov. 162, 1; ܠܡܥܪܬܐ ܕܒܗ ܐܬܝܠܕ "to the grotto, in which he was born" Ov. 165, 3; ܐܠܗܐ ܕܠܗ ܣܓܕ ܐܢܬ ܘܩܕܡܘܗܝ ܣܐܡ ܐܢܬ ܒܣܡܐ ܘܟܬܒܘܗܝ ܫܡܥܬ "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 ܕܐܘܼܬܐ ... ܒܗܘܢ "in the fathers, the delineations of whose virtues are set forth both in the Old Testament and in the New" Ov. 160, 9; ܐܒܪܗܡ ... ܗܘ ܕܒܙܗܪܐ ܡܡܙܓܐ ܕܚܕ ܡܢ ܐܬܘܬܗ ܐܬܢܓܕ ܗܘܐ ܠܗ ܪܒܘܠܐ "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: ܗܘ ܕܠܐ ܗܘܝܬ ܫܘܐ ܐܢܐ ܕܐܫܪܐ ܥܪܩܐ ܕܡܣܢܘܗܝ οὗ οὐκ εἰμὶ ἐγὼ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος John 1, 27; ܐܬܘܬܐ ... ܕܐܝܠܝܢ ܒܗܘܢ "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;

ܡܩܘܗ ... ܐܢܐ ܕܟ ܐܢܐ ... ܣܡܡܣ ܘܒܓܓ ܐܢܝ "commandments, such as every one can fulfil" Spic. 5, 24; ܘܒܙܐ ܡܝ ܐܢܐ ܘܐܢ ܡܠܟܘ "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; ܢܘܗܕ ܡܝܙܐ ܘܢܐܕ ܣܚܗ "the well-ordered glories, which the book-learned man has a difficulty in describing" Moes. II, 158 v. 1266; ܡܗܘܕ ... ܗܦ ܘܣܚܡ "the moon, to which they think that now they very specially belong" Ov. 70, 3; ܣܡܡܣܘ ܐܚܣܐ ܘܠܐܬܝ ܗܦ ... ܐܘܢܣܐ ܐܣܒ "one path, by which not even two persons could ascend together" Jos. St. 15, 6; ܐܠܐ ܠܐ ܐܣܙܒܐ ܙܙܘ ܣܚܒܗ ܣܘܓܐ ܐܚܗ "*hic est amor, quo qui major sit, non est*" Jac. Sar. in Zingerle's Chrest. p. 375 — ܩܣܩܐ ܘܚܩܩܡܝܐ ܘܐܚܙܐ ܐܠܩܐ ܙܚܩܐ "the things, of which I have said, that they rest upon ordinance" Spic. 4, 17; ܐܠܡܘ ܘܣܚܩܡܝ ܡܙܡ ܒܠܐ "this thing, which you have been commanded to do" Spic. 1, 7; ܟܗܠܐܗ ܡܙܝ ܘܢܒܚܘܗ ܘܗܘ ܣܚܡܗ ܠܐ "what the Lord was about to do with him" Sim. 309 mid. &c. Cf. ܙܚܗ ܣܚܡܠܒܝܘ ܣܚܟܐ ܘ ܐܠܐ "*ubi scriptum est nasci viros*" Spic. 15, 9. Notice farther ܗܡܚܙܐ ... ܘܠܚܡ ܘܣܚܡ ܙܐܠ "these doings, which I will recount to thee" Jos. St. 8, 6; ܣܚܡܗܘ ܟ ܣܚܒܡܐ ܘܠܚܡ "*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 ܗܦ ܐܢܣ ܢܩܡ ܠܐ ܘܚܙ ܗܦ ܣܘܗܡܚܣܡܒ ܘܣܚܙܬܡܚܐܘ ܐܢܚܡܩܡ ܗܦ ... ܟܠܚܐ "*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 ܣܚܡܢܒܘ [ܘܢܒܚܡܣܘ] ܘܦܠܐ ܘܠܚܡ ܗܐܢܣܗ "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 ܗܦ ܘܢܡܗܣ ܟܚܣܗ ܡܝ ܗܘܙܐܝ "*quod absit a vobis*" Addai 44, 16, the ܣܗܣ—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.

ححر لا لىرما رهمجمرو رسرو هحـ محسسـ سمر احزـ لاإ نزر "I see a glorious man, the like of whose form has never yet been seen by me" Sim. 328, 7, and اخزا حكمحـ اهمو لا هحـ رسرو الاأ "a sign, the like of which has not happened in these times" Sim. 379, 12.—حمرماللإو رهو للهمحرو "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 احمورهفحـ حتـ ... رهمحرو الما حـهمحـ رهوا، رهو الملتـ "kinsmen . . . , people who possessed an army" Jul. 152, 21; رهو اهو حمـ اهو احهممحما احمحـ "who had just met with the emperor" Jul. 235, 25; رنمحـ مذ هـ حـلـخـ رهو اهو ره" "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, امذ "there": اللازا . . . رهواا احمحـ حلاض محخلـ "at a place, which even the word does not reach" Moes. II, 156 v. 1247; حمكلتجعمه احض رحمرهو رهمهجرا الإ "there, where all sins are expiated" Aphr. 243, 2; احض رحتـ مذ حمـ رلالمتـ محض "with its own like, where (= in which) it had been fettered" Ov. 63, 10; رجكهـ لاض محمـ رهوا "ubi utinam mansisset mens" Moes. II, 98 v. 334.

§ 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 [ر] may suffice, without any preposition or Referring form, e. g. حمـ حـسمحـ الحمرا رجكلا نفـ هنـ ἄχρι ῆς ἡμέρας εἰσῆλϑεν Νῶε Matt. 24, 38 P. (= هرحه; S. merely رجكلا احمرحـ); ر حمسمحـ احمرا ἐν ἡμέρα ῇ Matt. 24, 50 (and thus, frequently); ر احححمحـ ἐν ὥρᾳ ῇ ibid.; حمسمحـ لامحلمتـ حرازحمرو "on the eighth day, when they are circumcised" Spic. 19, 17; مم حزملـ رحه حفححكا ر "at the very moment, when" Aphr. 129, 6; مفتـ رحرجحهـه "from the time of the sixth hour, when they crucified him" Aphr. 15, 17; حمسجلـ رخفز رهمجمجحهـو اهرحه رهملـ حـمحملـ "till the fourth year of the reign of Solomon, when he began to build" Aphr. 482, 9; الإ هه سهمحـ رجحهمهور رهوا شمعلـ رحهجحسرجه هه رهمهحـ "but that day, when they crucified him, when there was darkness at midday" Aphr. 343, 6; مم مجلـ احرا رحهحمهر محمهحمـ "when the time came, that Moses was to die" Aphr. 161, 7; حلاجحكلا تتسـ رحلامحه ححـخـ "in the

<div style="text-align: right;">Relative
Clauses
attached to
Adverbial
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sions.</div>

three months, during which they besieged it" Jos. St. 50, 11; ܚܘܕܟܚܘ
ܐܠܘܘܚܘܦ ܘܐܘܗ܇ ܣܘܘܬܬܢ ܣܬܥ ܪ̄ܡܚ "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 ܠܬܦܚܿ ܚܟܚܟܚܐܠܐܘ܇ܠܐܝܣܝ ܪܚܪ ܐܚܕ ܟܐ̄ܚ "long, after tongues
had been confused" Aphr. 463 *ult.*; ܢܫܟ̄ ܠܠܐܐܘ܇ ܣܬܥ ܝܣܕܣ ܐܚܕ̄ ܚ "fifty
years, after he had come to Hārān" Aphr. 465, 9; ܕܣܒܘܐ܇ ܣܬܥ ܣܝܫ ܡܪܡ
ܠܩܦܘܗܟ ܣܫܣܿܐܐ "five years, before Isaac had taken Rebecca" Aphr.
479, 16, and many like examples (but ܩܦܘܐ܇ ܣܝܩܩܘܣ ܣܙܚܟ ܐܡܝ ܐܚܕ̄ ܚ ܡܚ
ܚܘܙܚܠ "for after twenty days, during which he had continued fasting"
Sim. 273, 8). Thus also ܐܘܗܠܠ ܚܣܕܚ ܠܠܐܕܘ܇ ܐܠܙܐ̄ܝ ܐܝܥܣܚ "two years, after
God had spoken with him" Aphr. 237, 4 &c.—With expressions of place:
ܗܝܣܟܠܐܘ܇ ܐܡܘܗ ܠܠܐܚ "wherever they are" [*lit.* "in every place that they
are"] Spic. 20, 15; ܗܟܚܦܠܐܘ܇ ܐ̄ܝ ܣܘܗܚܘܣܚ ܗ̄ܚ "in the place where they
were crowned [*i. e.* suffered martyrdom]" Mart. I, 159 *inf.*; ܐܠܐ̄ܝ ܝ܇ ܐܠܐ̄ܘܘ
"*est locus, ubi*" Aphr. 69, 12 (but ܗ̄ܚ ܐܠܐ̄ܘܘ܇ ܣܝܣܠܠܐܘ܇ ܐ̄ܚܚ "in the
place, where he had been laid hold of" Aphr. 222, 3); ܝܣܠܝܣܝܦ
ܗܝܣܬܥܠ ܐܡܝ ܝܣܠܩܘ܇ ܐܦܠܐܬܩܘ܇ ܐܠܐܣܚܚܚܚ "there are many districts in the
kingdom of the Parthians, where men put their wives to death" Spic. 14, 24;
ܐܘܗ܇ ܝܩܩܩܣܣܘ܇ ܩܙܐ̄ܠ ܠܠܐܚ "in all lands and climes, where they are"
Spic. 14, 20 &c.

This mode of expression comes most readily, when the same pre-
position 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 ܝ ܐܠܐܩܿܚܚ "in the form, that",
"just as" Ov. 163, 22; 192, 7; Philox. 531, 19; and ܝ ܐܣܘܣܘ܇ ܐ̄ܚܚ Sim.
330 *inf.*; Philox. 384, 11, and often in Philox.; ܝ ܐܣܩܘܣܚ "as" *ibid.*
343, 20; ܝ ܐܠܣܚܠ ܝܣܝ ܗܝܚܚ "in the order, in which" *ibid.* 589, 24; ܝ ܐܚܪܚ
"in the way, in which" *ibid.* 573, 19. More remarkable are the following:
ܝܣܠܐܘ܇ ܝ̄ܚ ܐܠܠܥܚ ܐܣܝ ܐܣܝܣܘ܇ ܐܣܝ ܐܣܝܣܥ ܝܣܣܦܫ ܐܣܝ ܝ̄ܚ ܐܠܠܥܚ ܐܝܣ ܐܝܣ
ܝܣܐ̄ܣ "thou sinnest, because of that for which (= ܝܣܣܗܟܘܣܘ܇) thou sinnest;
and we die, because of that for which we die" Mart. I, 126, 2; ܠܠܚܚ
ܐܪܐ ܠ̄ܝ ܝܣܥܘܘ܇ ܐܠܟܣܚ "in all the evil, to which thou hast set hand" Isaac I,

132 v. 1117; ܒܦܠܟܝܗܝ ܡܕܡ ܗܘܐ "in that matter, over which they have power" Spic. 9, 24 (cf. line 25).

§ 348. In the same series with such expressions of place and time, stand the adverbial forms, some of them of frequent occurrence, like ܝܘܡܢܐ ܕ "to-day, when"; ܗܫܐ ܕ "now, when"; ܚܣܝܪ ܕ or ܡܣܝܒ ܕ "as soon as"; ܚܕ ܕܟܚܝܗ ܕ "as soon as" (§ 155 B); ܡܟܝܠ "now that" Aphr. 484, 14; ܐܝܟܡܐ ܕ "when", "as often as"; ܡܛܠ "now that", "but now that" Land III, 60, 13; ܐܝܟܐ ܕ "where"; ܡܢ ܐܝܟܐ ܕ "from that place, where" Gen. 12, 1; Ex. 5, 11; ܐܝܟܢܐ ܕ "so as"; ܡܐ ܕ "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; ܐܝܟܐ is only found occasionally, as above, § 346; ܐܝܟܐ ܐܝܟܐ ܕܠܐ ܐܢܫ ܣܝܡ "where no body is present" Moes. II, 136 v. 939, and ܘܟܐ ܐܝܟܐ ܐܝܟܐ ܕܠܐ ܐܝܟܐ ܗܘ "and there is no place where it (f.) might not be" Moes. II, 92 v. 239.

§ 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, ܠܐܬܪܐ: "the palace has not been built in the place, to which I have sent gold" ZDMG XXV, 340 v. 403; ܠܐܬܪܐ ܕ "there, whither", "whithersoever" 1 Sam. 14, 47, and thus, frequently; ܡܢ ܐܬܪܐ ܕ "there, whence" Matt. 12, 44 (C. S. ܡܢ ܐܝܟܐ); Chron. Edess. (Hallier) 145 paen. (Doc. of 201); Jul. 242, 22; Sim. 325, 8. So too with the construct state ܡܢ (§ 359); ܠܟܠ ܕ "whithersoever" Judges 2, 15; 2 Sam. 8, 14 (where there is a var. ܠܐܝܟܐ); Aphr. 438, 18; 439, 8; ܡܢ ܟܠ ܕ "from whatever place" Aphr. 121, 14; Jul. 21 ult. In these cases a referring form is inadmissible. But ܠܟܡܐ may mean also "to that place, whither" ZDMG XXV, 337 v. 297; Jul. 15, 13; and "to that place, where" Aphr. 46, 15; ܡܢ ܡܢ ܕ "from the place, where" Aphr. 222, 1; Ephr. I, 36 B; and ܡܢ ܐܬܪܐ ܕ "from the place, whence" Ephr. II, 117 F. It is the very same in the case of several combinations with ܟܠ: ܨܠܡܐ ܕܡܠܟܐ ܐܝܢ ܒܟܠ ܐܬܪ ܕܡܬܩܒܠ "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 ܒܟܠ ܐܝܟܐ ܕܐܙܠܝܢ ܠܗ "in every place to which they

have gone" Spic. 18, 21); ܘܠܐܒܘܩܨܦܐ ܫܪܘܐ (var. ܢܚܬܡ) ܡܦܢܐ ܐܝܟܐ ܕܒܗ "which (f.), on every side to which you turn it, presents a beautiful appearance" Aphr. 442, 6; ܥܝ ܢܣܡܩܝܗܝ ܘܟܐܦܝܬ ܚܒܢܐ ܕܚܟܝܡܐ ܡܢ ܠܫܢܗ ܛܥܡ "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.: (¹)ܘܠܐܝܢܐ ܒܝܬܐ ܕܥܠܝܢ ܠܗ ܐܡܪ ܠܟܘܢ ܘܗܘܘ Luke 9, 4 C. S.; ܘܐܝܢܐ ܒܝܬܐ ܕܥܠܝܢ ܠܗ ܬܡܢ ܗܘܘ ibid. Pesh. = καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε; cf. Mark 6, 10 &c. And completely is this the case in later, slavish translations; in these we have ܡܢ ܗܘ ܕ ἐξ οὖ (instead of ܡܕܡ ... ܗܘ ܕ); ܠܗܘ ܕ ὅν &c., e. g. ܘܚܘܪ ܕܬܐܠܐ ܗܘܐ ܘܡܫܐܠ ܐܝܬ ܕܚܢܒܐ ἄνθρωπός τις ἦν ἐν χώρα τῇ Αὐσίτιδι ᾧ ὄνομα Ἰώβ Job 1, 1 Hex.; ܒܥܐ ܕܐܓܠ ܠܗܢܘ ܥܡ ܗܢܘܢ ܕܡܬܚܠܨܝܢ ζητήσω μεθ' ὧν συνελεύσομαι ("I shall seek those, with whom") Prov. 23, 35 Hex.; ܥܪܣܐ ܚܠܐ ܕܥ ܣܠܩܬ ܠܗ ܬܡܢ ἡ κλίνη ἐφ' ἧς ἀνέβης ἐκεῖ 4 (2) Kings 1, 16 Hex.; ܘܦܚܘܐ ܡܪܝܡ ܣܘܢܬܣܝܢ ܛܝܒܐ ܗܘ 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. (ܡܕܠܗ) ... ܕܐܡܪ ܒܢܐ ܣܝܡ ܠܗ ... ܠܐܕܠܐ ܕܡܣܬܒܪ conceived like λόγος ᾧτινι ... μὴ μίαν μόνον εὑρήσει εἶναι αἰτίαν Jac. Ed. Epist. 13 p. 2, 21. Here the Referring form serves at least to clear up the meaning. Compare ܡܩܒܠܗ ܡܢ ܕܟܕ ܘܕ "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: ܕܚܠܐܘܢ ܐܝܠܝܢ ܕܐܬܝܬܘܢ ܒܬܪܝ ὑμεῖς οἱ ἀκολουθήσαντές μοι Matt. 19, 28; ܠܢ ܕܡܝܬܪܝܢ ܚܢܢ ܡܢܗܘܢ "to us, who are higher placed than they" Ov. 184, 17; ܚܢܢ ܕܡܣܟܢܝܢ "we, who are poor" Aphr. 119, 22; ܚܢܢ ܕܝܢ ܕܝܕܥܝܢ "but we, who know" Aphr. 497, 16; ܐܢܐ ܕܪܗܛ ܗܘܝܬ "I, who have been running" Ov. 306, 11; ܘܦܨܢܝ ܠܝ ܕܢܦܠܬ ܒܒܝܫܬܐ "and lift me out, who have fallen into evil" Ephr. III, 429 A; ܐܢܐ ܕܝܢ ܕܒܝ ܚܝܘ ܡܝܬܐ ܣܓܝܐܐ "but I, by whom many dead people lived" Ephr. Nis. p. 68 v. 58; ܠܟܘܢ ܕܡܬܩܪܝܢ ܐܝܠܝܢ "to you,

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(¹) Read thus for ܠܟܢܐ also in C.

who believe" Spic. 2, 19; ܠܟ ܡܪܢ ܘܓܒܠܢ "to thee, O Lord, who hast created us" Ov. 424, 4 (where there is a whole series of instances) &c.

Rem. The correctness of ܣܠܩ ܘܚܢܢ ܕܡܬܥܕܪ "we, who have been aided by them" Ov. 184, 20 (instead of ܘܕܡܬܥܕܪ) and of ܠܟ ܗܘ ܕܐܝܬ ܠܟ ܗܡ ܚܝܠܐ "to us, who have power" *ibid.* 19 (instead of ܕܐܝܬ ܠܢ) is very doubtful.

B. The second Person may stand with the vocative: ܐܠܗܐ ܘܦܫܝܩ "O God, to whom all difficult things are easy" Sim. 330, 1; ܐܘ ܪܥܝܐ ܣܟܠܐ ܘܚܣܝܪ ܪܥܝܢܐ "O stupid and foolish shepherd, to whose right hand and right eye I have committed my sheep" Aphr. 194, 14; ([1])ܐܘܪܫܠܡ ([1]) *Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν* Luke 13, 34 C. S.; cf. ܫܡܥܘ ܥܡܡܐ ܟܠܗܘܢ 1 Kings 22, 28, and ܫܡܥܘ

Micah 1, 2 = שִׁמְעוּ עַמִּים כֻּלָּם. But the third person appears oftener in this case: ܐܢ ܘܕܩܪܢܬܗ ܬܒܝܪܢ "O thou ram, whose horns are broken" Aphr. 83, 23; ܐܘ ܒܢܝ ܐܕܡ ܟܠܟܘܢ ܕܐܡܠܟ ܥܠܝܗܘܢ ܡܘܬܐ ܐܬܕܟܪܘ ܥܠ ܡܘܬܐ "now, ye sons of Adam, all ye whom death reigns over, think upon death" Aphr. 422, 20; ܐܢܫܐ ܕܠܐ ܡܣܬܟܠ "O man, who dost not understand" Aphr. 497, 15; ܐܝܬܝܐ ܕܒܠܚܘܕܘܗܝ ܝܕܥ ܢܦܫܗ "O Being, who alone knowest thyself" Moes. II, 76 v. 5; ܥܒܪܝܐ ܕܐܬܝܩܪܘ "ye Hebrews, who were honoured" Ov. 304, 13; ܐܘ ܕܝܡܐ ܒܪܫܗ ܘܡܟܕܒ "O thou who swearest 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: ܐܘ ܕܚܒܬܘܢ ܒܕܡܟܘܢ ܠܗܘ "ye who love, with your [heart's] blood, him who was put to death" Mart. I, 68, 19, cf. line 21; ܐܘ ܕܡܨܝܪ ܒܝܘܣܦ ܨܠܡܗ "O thou who dost represent an image of thyself in Joseph" Joseph 4, 12 [Ov. 271, 22]; ܐܚܘ ܕܥܘ ܟܠ ܚܝܢܘܗܝ "know, all of you his kinsmen" Jul. 158, 26; ܓܒܪܐ ܘܕܫܘܚܢܘܗܝ "O man of wounds" [*lit.* "man of his sores"] (§ 224) Moes.

([1]) To be read as Perfects.

II, 162 v. 1324 &c. So Luke 13, 34 in P. [but otherwise in C. and S., see above], in verbal agreement, to be sure, with the original text.

Compare with these examples ܐܠܟ ܦܚܪ ܗ̇ܘܝܢ̈ܝ ܚ̣ܘ̈ ܡܬܟܠ ܐܠܝ ܘܪܒܘܩܘܝ ܢܒܘܗ ܐܘܒܘ̈ܝ ܡܬܟܠ ܚܢܩܥܟܗܘ̈ܝ "thou who dost advise us, who are dead in our body (*lit* 'people dead in their body'), that we should farther become people who are dead in their souls" Mart. I, 159 mid., where the Referring form in the Apposition is the same as in the relative clause. ܚ̈ܝܢ would hardly be wrong here. In the same way ܘܬܦܚܟܠܝ̈ ܚܠܠ ܒܠܝ̈ܐܘܗܝ ܗܘ̈ܘ ܐܠܟܘ "and you are (such as are), the masters of their own freedom" Jul. 73, 13; ܟܥܬܡ ܣܦ ܗܠܐ ܬܦܥܟܠܝ̈ ܚܠܠ ܐܙܚܠܣܘ̈ܗ "we are the subjects, and not the masters of our will" Jul. 106, 6.

D. The first or second Person, however, is generally employed directly in the Referring form of an attributive relative clause, attached to a predicate whose subject is in the first or second person respectively: ܐܢܐ ܐܠܐ ܢܚܣܟ ܘܘܚܟܡܐܒܝܣ ܚܣܝܒ "I am Habib, whom ye have sought" Anc. Doc. 90 *ult.*; ܐܠܟ ܐܘ̈ ܗ̇ܘ ܚܙܒ ܘܢܚܣܟܣ ܘܚܪ ܐܘ̈ܠܚܟܐ ܘܝ σὺ εἶ(1) ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα Matt. 3, 17 C. S.; ܘܐܒܟܠܕܡ ܡܬܟܠ ܐܠܟ ܘܐܠܢܣܘܡܕ ܟܣܡܠ ܘܣܬܠ ܐܠܟ "the bread of life art thou, which the dead have eaten, and through which they have been raised to life again; and the good wine art thou, through which all mourning ones are comforted" Jac. Sar. Thamar v. 31; ܐܠܟ ܗ̇ܘ ܘܐܘ̈ܝܚܟܠ "thou art he, who hast made known to us" Aphr. 492, 18 &c. Cf. ܘܡܣܬܟܚܚܣܡܘ ܚܢܬܠܡܐ ܘܡܬܐ̈ܘܚܒܢܝ ܣܝ "and we are found to be men who are led" Spic. 10, 20, and ܘܐܠܟܘܝ ܐܡܝ ܐܢܥܐ ܘܚܒܝܟܠܝ̈ܘ ܐܣܦܝ ܘܐܠܚܒܝܣܝ ܚܚܣܬܚܡܘ ܐܚܚ ܐܢܬܝ "ye, as men who have hated our honour, and in whose eyes the power wielded by us is despised, go forth" Jul. 73, 11.

And yet the third person is permissible in such cases too: ܘܣܝܡ ܘܪܢܬܚ ܕܝ̈ܟܚ ܗ̈ܘܡ "and we are vines, that have been planted therein" Aphr. 288, 12, and similar examples.

§ 351. Corresponding to what is described in §§ 242 and 319, a substitute for the Subject may occur even in a relative clause, by means

<div align="right">Relative
Clauses
with
ܣܝ̣̈—ܣܝ.</div>

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(1) Like Mark 1, 11; Luke 3, 22 (where S. also has ܚܝ̈ܪ). Our text here has οὗτός ἐστιν, and P. agrees with it.

of separating it into its parts through ܣܒܪ—ܣܒܪ and suchlike forms: ܙܩܚܐ

ܣܒܪ ܡܢ ܣܒܪ ܘܕܬܡܥ "things which are different from one another" Spic.
11, 14 &c. And still more freely: ܚܕ ܚܒܝܪ ܗܘܐ ܘܡܥܗܕ ܐܢܬ ܐܝ ܠܗ ܕ

ܬܪܝܚܡܟ̈ܐ ܘܠܐܣܪܝܠ ܡܥܩܘܐܝܠܟ "two brothers, however, of whom the one was
called Barḥadhbeshabbā, and the other Samuel" Mart. I, 157 ult.; ܘܚܣܒ

ܘܚܕ ܡܥܗܕ ܗܘܐ ܡܥܩܘܐܝܠܟ ܡܚܣܒ ܩܠܝܚ "of whom the one was called Samuel,
and the other Jonathan" Land II, 277, 14, and thus, frequently, with
ܡܥܗܕ ... ܘܚܣܒ.

Relative Clause preceding its Noun.

§ 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: ܗܘܪܫܬܟ̈ܐ ܚܣܬܗܘܡ ܩܒܠܝ ܚܕܘܗ ܘܕܩܘܗ ܙܩܚܐ "and the things, which lie before their eyes, are despised by them" Aphr. 426, 18; ܘܡܚܕܗ

ܠܡ ܠܐܓܝܟܝ̈ܐ ܗܘܐ ܗܘ ܦܠܐ ܚܢܐ ܚܙܘ ܡܢ "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; ܠܐ ܚܟܡ ܘܦܚܕ ܐܢܟ "no man existed, who thought .. " Jul. 194 ult. The words ܗܕܐ ܘܗܒ ܗܘܬ ܘܕܠܩܟ ܦܪܘܡܝ ܒܥܩܝܩܘܗ̈ܐ ܘܣܘܗܕܗ ܢܘܡ are to be translated "and this very thing, which our Redeemer taught to us,—the zeal of his love,—he showed .. " Aphr. 40 ult., so that ܣܥܘܩܗ̈ܐ is an Epexegesis, and not "and just this zeal which he &c.".

B. Very frequently there stand, at the commencement of the clause, only compounds of ܘܐܝܢ with demonstratives or interrogatives: ܘܐܝܢ

ܗܠܟ ܢܩܦܐ "sufferings, which are as these" = "such sufferings" Ov.
168, 1; ܚܝܐܝܢ ܗܢ ܡܣܚܕܢܐ "in such a deed" Isaac II, 216 v. 251 and v. 280; ܚܝܐܝܢ ܗܠܟ ܒܣܝܡ ܥܩܕܘܗ̈ܙ ܡܐܢܩܟ "for in such borrowed beauties" Ephr. II, 171 E; ܘܐܝܢ ܗܘܐ ܘܩܚܣܠܐ ܐܠܐ "such a token, then" Jos. St. 41, 7 &c.; ܘܐܝܢ ܐܝܟܐ ܗܡܘܓܙܢܒܝܗܠܐ "what sort of pilot?" Sim. 384 mid.; ܡܢ ܘܐܝܢ ܐܝܟܠܝ ܙܩܚܐ "a qualibus mortibus" Assem. 2, 44 (Philoxenus) &c. It is, however, permissible to place the demonstrative forms at the end, e. g. ܐܘܠܚܒܙܘ ܘܐܝܢ ܗܟ̈ܠ "such afflictions" Jos. St. 4, 17 &c.

Rem. The ܘ may also be wanting here: ܐܝܢ ܗܘܐ ܗܟ̈ܠ ܡܣܥܗ "such a word" Aphr. 77, 6; ܐܝܢ ܡܕܡ ܗܟ ܙܩܘܗ̈ܐ "such a thing" Sim. 292, 10 &c. ... ܘܐܝܢ may also stand as a substantive: ܚܕܘܟܠܝ ܡܝܢ ܗܕܘܐܝܢ ܗܟ̈ܠ "per haec enim et talia" Isaac I, 248 v. 511 &c. After the Greek pattern several

combinations are formed, like ܐܝܟ ܘܐܣܪ‎ οἷον, οἷον ὡς "for example" and many others.

§ 353. Interrogatives with ܕ and the pronoun of the third person are employed adjectively and substantively in the sense of "whosoever, whatsoever", "any (one), any (thing)" &c.: ܡܛܠ ܟܠ ܡܕܡ ܕܗܘ "for anything whatsoever" Jos. St. 80, 16; ܒܟܠ ܗܘ ܕܗܘ ܐܘ ܒܥܠܬ ܐܝܕܐ ܕܗܝ "in any way or for any cause whatever" Philox. Epist. (Guidi) fol. 10 a, 1, 2; ܒܟܠ ܡܕܝܢܬܐ ܕܨܒܐ ܐܢܬ "in any city you please" Land II, 240, 10; ܒܟܠ ܐܘܠܨܢܐ ܐܘ ܟܘܪܗܢܐ ܕܗܘ "in any distress or illness whatsoever" Moes. II, 73, 26; ܡܘܬܐ ܕܝܢ ܐܝܠ ܕܗܘ ܕܢܡܘܬ ܒܘܝܐܐ ܗܘ ܠܢ "and any kind of death whatsoever, that we may die, is for us a comfort" Ephr. II, 175 C; ܠܟܠ ܩܒܪܐ ܕܗܘ ܐܝܠ "any grave whatever" Jos. St. 39, 10; ἐπιδόντες ἐφερόμεθα (lit. "we let her go wherever she would") [E. V. "we let her drive"] Acts 27, 15; ܠܡܢ ܕܗܘ "of any one you please" Ov. 218, 11 &c. So frequently ܐܡܬܝ ܕܗܘ "whensoever"; ܐܝܟܐ ܕܗܘ "wherever", and many others. In accordance with these forms we have even ܡܢ ܟܐ ܕܗܘ "from whatever quarter" Euseb. Ch. Hist. 332, 12.

§ 354. The omission of the ܕ in a complete attributive relative clause occurs perhaps only as a Hebraism, in the O. T., as in ܐܝܘܒ ܫܡܗ "whose name was Job" Job 1, 1.—Formulae of blessing,—as in ܝܘܫܝܐ ܕܘܟܪܢܗ ܠܒܘܪܟܬܐ "Josiah, whose memory be blessed!" [lit. "Josiah—his memory (is) with blessing!"] Aphr. 470, 15 (cf. Sim. 392 mid.); ܡܪܝܐ ܠܗ ܣܓܕܬܐ ܡܬܝܗܒܐ "the Lord—to Him be adoration paid!" Sim. 358, 1; 363 inf. (Cod. Lond. ܣܓܕܬܐ ܠܗ)—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 ܕ; ܒܩܪܒܐ ܥܙܝܙܐ ܕܥܡ ܚܝܠܐ "in hard combats with the powers (of hell)" Ov. 159, 9; ܚܟܡܬܐ ܐܠܗܝܬܐ ܕܒܗ "with the Divine wisdom, which (was) in him" Ov. 172, 18; ܥܠ ܛܘܥܝܗ ܕܥܕܡܐ ܠܗܫܐ "over his error, which had lasted till then" Ov. 164, 7; ܒܥܩܬܐ ܕܥܠ ܩܢܘܡܗ ܒܠܚܘܕ "through anxiety solely for himself" Ov. 177, 22; ܕܚܠܬܗܘܢ ܕܡܢܗ "their reverence for him" Ov. 183, 26; ܡܐܙܠܬܗ ܕܠܬܡܢ "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: ܡܥܠܬܗܘܢ ܠܡܨܪܝܢ "their immigration into Egypt" Aphr. 27, 13 &c. But even to adjectives the adverbs ܛܒ, ܣܓܝ "very" are often attached by means of the relative particle: ܡܚܘܬܐ ܕܩܫܝܐ ܛܒ "a very severe blow" Judges 11, 33; ܥܡܠܢ ܕܪܒ ܣܓܝ "our very great toil" Ov. 320, 9, where of course the ܕ might be left out.

Relative Clause as Attribute to a whole Sentence. § 356. A relative clause may stand as attribute to a whole sentence even: ܐܡܪ ܕܪܓܝ ܚܫܘܟܐ ܠܢܘܗܪܐ ܗܘ ܕܗܐ ܫܦܠܐ ܒܟܝܢܐ ܚܢܬܗ "he said, that the darkness longed after the light,—a thing which (id quod) lies not in nature" Ov. 59, 13; ܘܐܢ ܚܫܘܟܐ ܡܬܟܐܒ ܒܝܕ ܗܘ ܫܦܠܐ ܕܕܝܠܗ ܠܡܩܒܠܘ "and if the darkness is put in pain through what belongs to itself,—a notion which is difficult to accept" Ov. 60, 9; ܘܐܦ ܗܘܐ ܬܘܒ (after a rather long passage) "a thing which, however, actually happened" Sim. 284 mid.; 290 mid.; ܘܠܚܕܐ ܛܠܡܬ ܡܢܗ ܟܕ ܗܘܐ ܘܕܒܠܗܘܢ ܕܓܡܗܐ ܕܠܡܗܝܡܢܘ "was perhaps burdensome to him,—a thing which is difficult to believe" Joseph 293, 2; ܐܠܐ [ܕܐܦܠܐ] ܦܩܝܕܝܢ ܕܢܒܢܐ ܟܪܟܐ ܘܢܣܟܠ ܩܘܪܝܐ ܗܘ ܕܕܝܠܗܘܢ ܡܠܟܐ ܡܨܝܢ ܠܡܥܒܕ "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 ܐܝܟ ܕ). 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.

Preliminary Observations. § 357. The relative particle ܕ 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 ܐܝܟ ܕ, where the relation is properly a genitive one § 359), and transforms Conjunctional clauses into epexegeses of an attributive character, by

putting substantives, correlative pronouns, or adverbs, in front of them, — often without altering the sense in the least. We shall accordingly, for convenience' sake, discuss in the present chapter several points, which in strictness belong to the foregoing one.

§ 358. A. A clause may, with the help of ܕ, take the place of *Subject*: ܟܝܪܐ ܗܝ ܕܡܢ ܐܚܪ̈ܢܐ ܢܗܘܐ ܣܘܡܟܐ ܠܡܠܬܐ "it is of advantage that support should be gained for the word from other things" Ov. 162, 19; ܠܗ ܗܘ ܚ̈ܝܐ ܐܠܐ ܠܢ ܕܢܥܪܘܩ ܡܢ ܡܘܬܐ "to him belongeth life, but to us, that we should flee from death" Aphr. 487, 11; ܗܘ ܕܠܝܬ ܠܗ ܒܟܝܢܐ ܕܙܕܩ "he, to whom it is not by nature fitting that he should suffer" Ov. 198, 3: ܘܕܬܘܒ ܠܐ ܡܬܚܦܛܝܢ ܗܘܘ ܚ̈ܝܘܬܐ ... ? "and that the animals were not excited at coming out, was owing to the circumstance that ..." Moes. II, 126 v. 787; ܐܠܐ ܡܢܐ ܟܝ ... ? ... ܐܬܟܬܒ "but why, dear friend, was it that ... was written?" Aphr. 26, 20 &c. in countless available forms.

Still more frequently a clause with ܕ takes the part of *Object*. To this section belong all constructions with ܨܒܐ ܕ "to be willing, that"; ܒܥܐ ܕ "to seek, that"; ܚܙܐ ܕ "to see, that"; ܐܡܪ ܕ "to say, that"; ܝܕܥ ܕ "to know, that" &c. Even a second Object may be represented in this way, in cases like ܚܙܐ ܠܗ ܟܕ ܒܟܝܐ εἶδεν αὐτὴν κλαίουσαν John 11, 33; ܚܙܬܗ ܐܡܗ ܕܐܫܬܚܠܦ ܓܘܢܗ "his mother saw (him), that his colour was altered" Ov. 162, 12.

B. In certain circumstances a clause with ܕ (without a copula) may even constitute the *Predicate*; of course it has always in that case a sense of *purpose* (§ 366 A): (¹) ܗܢܐ ܕܝܢ ܕܗܘܐ ܟܠܗ ܕܢܬܡܠܐ τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν Matt. 26, 56 P. (similarly S.); cf. Matt. 1, 22; ܘܗܠܝܢ ܐܫܬܥܝܬ ܠܟ (²) "and these things have I narrated of this man, that you may see" John van Tella 73, 1; ܗܕܐ ܕܟܬܒܬ ܠܟ ܚܒܝܒܝ ... ܕܢܥܒܕ "this which I have written to thee, dear friend, (is to this end), that one should do the will of God" Aphr. 75, 6; ܗܘܐ ܗܢܐ ܕܓܙܝܬܐ

(¹) [As if it read: "now this which happened, (was) in order that" &c.]

(²) [*Lit.*: "and these things, which I have narrated of this man, (have been) in order that you may see".]

ܟ݂ܠܗ ܡܢܟܣܘ "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 ܡܛܠ ܗܢܐ ܕ....ܕ,—ܗܟܢ ܗܘܐ ܕ...., ܡܛܠ ܗܢܐ ܗܘ ܕ...., 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).

§ 359. The immediate subordination of a clause, to a noun in the construct state by means of ܕ, is limited to some few cases. ܐܬܪ ܕ and ܒܝ ܕ "in the locality (of the circumstance) that" = "there, where" (מְקוֹם אֲשֶׁר); ܒܙܒܢ ܕ "in the time (of this) that",—are by the speech itself already treated as equivalent to the attributive constructions ܒܐܬܪܐ ܕ, ܒܙܒܢܐ ܕ. Not merely are they interchanged without distinction (cf. ܒܙܒ ܒܐܙܕܩܪܬ "at the time when it is rent in pieces" Aphr. 451, 1, alongside of ܒܙܒܢܐ ܕܡܝܬܬ "at the time when she died" *ibid.* 452, 13), but the Referring form through ܐܝܟܐ may stand at least with ܐܬܪ and ܒܝ (§ 346), and even the form through ܗܘ ,with ܐܬܪ: ܐܬܪ ܕܢܝܚܝܢ ܒܗ ܙܕܝܩܐ "in the place where the just are at rest" Aphr. 389, 11; ܒܐܬܪ ܕܐܝܡ ܗܘܐ ܡܢ ܠܥܠ ܡܢ ܛܠܝܐ ἐπάνω οὗ ἦν τὸ παιδίον Matt. 2, 9 C. (ܐܬܪ ܕܐܝܡ ܗܘܐ S.). Notice, that after ܐܬܪ ܕ, the mere naming of the Subject is sufficient sometimes to convey the sense of 'existence': ܐܬܪ ܕܣܝܡܬܢ "where our treasure is" Aphr. 506, 15; cf. 176, 19; ܐܬܪ ܕܐܢܘܢ "wherever they are" Spic. 20, 14, 18 (for which 19, 19 ܐܬܪ ܕܐܝܬܝܗܘܢ, cf. 20, 5 ܐܬܪ ܕܐܝܬܝܢ "wherever we are").—ܣܦܩ ܕ "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 ἵνα, ὡς ἄν).—This use of the Constr. st. is illustrated farther in very rare cases only: ܠܥܕܢ ܕܢܦܩܢ "at the time that they (f.) go out" Gen. 24, 11; ܚܠܦ ܕ "by reason of this, that", "on this account, that" Aphr. 505, 5; ܡܢܐ ܡܥܕܪ ܕ "what gain is there from this, that" Job 22, 3.

§ 360. A. Complete clauses are widely rendered dependent upon *Prepositions*, by means of ܕ. Above all, the exceedingly common ܟܝ must be mentioned here (from ܟ "as", "like", which is no longer extant in Syriac in its uncompounded state, and ܕ) "when, since, while"; constantly implying time (for exceptions v. § 230), often with a causal or

conditional secondary meaning.—So too we have ܟܕ, from ܒ + ܕ "while", "through this, that" (Ov. 180, 9), generally "seeing that":—ܡܢ ܕ "from", "from this, that" (Ov. 199, 1 &c.), also in comparisons (§ 249 E ܝܬܝܪܐ ܩܢܐ ܘܗܘ ܡܢ ܚܘܒܗܘܢ "and he has more greed for them, than they had [for riches]" Aphr. 431, 2), usually "since", for which also appears ܡܢ ܕ ܟܝ;—ܥܠ ܕ "because", also "in order that" (Aphr. 455, 8, and frequently);—ܒܥܠ ܕ "on this ground, that", "because", also "in the meantime", "while", e. g. Land III, 208, 10; so too in incomplete clauses, where we translate the phrase by the preposition "within": ܒܓܠ ܕܬܪܬ̈ܝܥܣܪ ܝܘܡ̈ܝܢ "within twelve days" Jos. St. 61, 7; so ܒܓܠ ܕ . . . ܩܝܡܝܢ "in so many days" John Eph. 193, 7; 406, 7; Land III, 206, 24 (cf. Jer. 28, 11 Hex. ܢܝܬܐ ܠܗܕܐ)—(ܡܢ ܒܬܪ ܕ "after that" (conj.) &c.

Similarly, ܒܝܕ ܕ "through this, that", "because" Ov. 145, 18; 190, 27 &c., and ܐܝܟܢ ܕ "according as", "just as" Ephr. I, 66 D; II, 27 D; 269 F; 271 A. Farther, ܠܘܩܒܠ ܕ "towards the time, that—" Qardagh (Feige) 87, 7 (= Abbeloos 97, 1).

B. Clauses with ܡܛܠ ܕ, and the like, appear as predicates,—just as those with ܕ only (§ 358), and convey purpose and cause, in cases similar to ܡܢ ܟܠ ܡܕܡ ܕܡܬܪܕܝܢ ܒܢ̈ܝܢܫܐ ܒܗܢܐ ܥܠܡܐ ܡܛܠ ܕܢܬܟܠܘܢ ܡܢ ܚܛܗ̈ܝܗܘܢ "for all that men are punished with in this world, (comes) in order that they may be restrained from their sins" = "is only for this purpose . . . that" &c. Jos. St. 6, 2; ܕܠܐ ܐܬܝܗܒܬ ܠܢ ܙܟܘܬܐ ܐܠܐ ܡܛܠ ܕ "the victory has not been given us, only because" Jul. 199, 22; ܗܘ ܕܟܬܒܬ ܠܟ ܗܕܐ ܡܛܠ ܕܣܒܪܝܢ "I have written this to thee, because they think" Aphr. 359, 1; ܡܛܠ ܕ . . . ܗܘܝܘ ܡܕܡ ܕ . . . ܡܛܠ ܕ Aphr. 166, 1; ܗܘܐ . . . ܡܩܕܡܢܐ . . . ܥܠ ܕ Aphr. 403, 10;(¹) ܘܗܐ ܩܕܡܬ ܐܘܕܥܬܟ ܐܚܝ ܗܢܐ ܡܛܠ ܕܢܗܘܐ ܠܟ ܐܬܪܐ "this, my brother, I have informed thee of beforehand, in order that thou mayest have space . . ." Jul. 88, 19. Cf. farther Apost. Apocr. 182 sq.; Jul. 219, 18(²); 239, 20.

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(¹) Cf.: ܟܠܗ ܒܗܝܬܐ ܗܘ ܕܚܘܝ ܒܗܠܝܢ ܡܛܠ ܐܠܗܐ "he allowed this to pass just because of the fact, that . . ." [lit. "all the inattention which he showed in these matters was by reason of this, that"] Jul. 54, 23; and ܟܠܗ ܗܢܐ ܗܘܐ ܒܡܨܥܝܘܬܗ ܕܝܘܒܢܝܢܘܣ "all this happened through the influence of Jovian" Jul. 171, 2.

(²) Read ܣܦܩܐ instead of ܣܦܩܘ.

C. Apart from the conditional particles ﻝ and ﺇﻟﻮ and in many cases ﺍﻣﺮ, ﺟﻢ is the only relative conjunction which stands without ﻭ, both in its meaning of "as long as" and in that of "until", "before that". In the latter sense ﺣﺮ ﻻ is often employed to bring into prominence the negative force of the conjunction, *e. g.* ﺣﺮ ﻻ ﺇﺯﻝ ﻻ "before I go" Ps. 39 *ult.* &c., but also ﺣﺮ ﻣﺤﺎﻓﻬﺎﺏ ﺍﻟﻪﻝ "before the door is opened" Sim. 366, 25; 377, 8. ﺟﻢ ﻭ only occurs in very rare instances, as in ﺣﺮ ﺇﺳﻢ ﻣﺮﺟﺒﻦ ﺗﺴﻤﻪﻩ ﻻﺯﺏ ﺍﻓﻘﻴﺲ ﻣﺠﻦ ﺟﺎﺗﻦ ﻣﺤﺰﺍ ﻻﺯﺏ "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; ﺣﺮ ﻭﺃﻣﺪ ﻻ "till I say" Joseph 322, 10; ﺣﺮ ﻭﻻ ﺗﻤﻞﺍ ﺗﻤﺖ "before she dies" Simeon of Bêth Arshâm (Guidi) 13, 4. ﺣﻤﺪﻣﺎ ﻭ "until" is more usual.

§ 361. Clauses with ﻭ are widely made to serve as explanatory additions [*Epexegeses*,—parenthetical explanations] for abstract substantives; cf. *e. g.* ﺃﺭﮔﺶ ﺩﻣﺴﺤﺎﺏ ﻭﻻ ﻣﺴﻤﺤﻢ ﻻ ﺣﺎﺓﺣﺰﺍﻝ "he perceived my weakness, (which is *or* consists in this) that I cannot support calamities" Ov. 168, 5; ﺟﻤﻠﻪﺍ ﻭ "the curse, that" Aphr. 447 *ult.* &c. And thus occasionally, to ensure a better connection, the non-significant word ﺗﻮﮐﺮﺍ "thing" ("circumstance", "fact") is joined with the ﻭ which is acting as subject; and for this word the clause then forms an Epexegesis: ﻣﺒﻤﺪﺍ ﻛﺪﻩ ﻣﺮﺳﺪ ﻫﻮ ﺭﺯﻝ ﺍﺳﻤﻞ ﻭﻣﺮﺳﺪ ﺧﻲ ﻫﻮ ﻭﺃﻑ ﺭﺣﻤﻠﺎ "and the fact is well known, that he who moves it, moves it as *he* wills" Spic. 3, 6; ﻣﺪﺍ ﻻﻻﻱ ﺷﺲ ﻣﻲ ﻭﺑﻤﺎﺣﺢ ﺗﻮﻩ ﺭﺣﻤﻠﺎ "why was it necessary that he should be allowed to live?" Ov. 67, 12; ﻭ ﺟﻤﻠﻪﺍ ﻫﻮ ﺭﻣﺤﻨﺎﺩﺍ "that it is an excellent thing, that" Aphr. 45, 19; ﻻ ﻣﺮﺟﺎ ﺍﻩﻓﺎ ﺭﺣﻤﻠﺎ ﻭﺑﻮﻫﺎ ﺧﻲ ﻫﻮﻱ ﺟﻤﺘﻤﻞ ﻧﮑﻠﺘﺎﻝ "it would not have been possible for us to be truly needy persons" Ov. 25, 25 &c. With ﺭﺣﻤﻠﺎ placed after the clause: ﻭﺑﻔﺤﺲ ﺍﻧﻪ ﻣﺪﺧﺰﻳﺮ ﺣﺰﺳﻤﺪﻩ ﻭﺣﺴﺎﻝ ﺭﺣﻤﻠﺎ "it is an easy thing for one to praise and bless his friend" Spic. 6, 14; ﻭﺇﻟﺎ ﻫﻮﺍ ﻣﺤﺼﻤﺮ ﺣﺰﺣﻨﺒﻲ ﻫﻮﺍ ﻣﺤﺎﺑﺮﻟﺮﻟﺎ ﺭﺣﻤﻠﺎ ﻣﺠﻲ ﻫﻮﺍ ﻩ "and that everything does not happen according to our will, is (a fact) seen from this" Spic. 9, 26 &c. [1]

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[1] ﺭﺣﻤﻠﺎ is found with this force even along with the Inf. with ﻝ: ﻣﻲ ﻻﻻﻱ ﻻﺑﺠﻤﺤﻪ ﺭﺣﻤﻠﺎ "if it is necessary to reply" Aphr. 374, 18 &c. So also, put absolutely: ﺍﻣﺮ ﻭﻣﺤﺎﺑﺮﻟﺮﺍ ﻝ ﺭﺣﻤﻠﺎ "as it appears to us" Aphr. 375 *ult.*, cf. 234, 19,

§ 362. Far more common, however, is the practice of attaching with ܕ the demonstrative pronoun ܗܘ or ܗܕܐ to a clause, which serves in any way as member of a sentence: ܗܕܐ ܕܦܩܕ ܐܢܘܢ ܠܒܢܝ̈ܐ ܕܐܝܣܪܝܠ ... ܠܗܘܢ ܦܘܪܫܢܐ ܕܡܐܟܠܬܐ ܗܘܬ ... "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; ܘܡܟܝܟܘܬܗ ... ܗܕܐ ܗܘܬ ܕ "and his integrity consisted in this, that..." Aphr. 234, 18; ܠܐ ܗܘܐ ܕܝܢ ܟܡܐ ܕܗܕܐ ܗܘܬ ܕ "but not so great as this, was the circumstance that" Jos. St. 2, 14; ܐܦ ܠܐ ܗܕܐ ܕܦܪܩ ܝܘܢܬܢ ܠܕܘܝܕ ܡܢ ܡܘܬܐ ܡܢ ܐܝܕ̈ܘܗܝ ܕܫܐܘܠ "nor is the fact that Jonathan saved David from death at the hands of Saul, deserving of wonder" Jos. St. 2, 18; ܗܕܐ ܒܠܚܘܕ ܝܕܥܝܢܢ ܕ "only this we know, that" Aphr. 496, 6; ܘܕܗܠܝܢ ܗܟܢܐ ܐܢܝܢ ܐܝܟ ... "and that these things are so, is clear from..." Jos. St. 6, 9; ... ܘܡܣܬܝܥ ܐܦ ܗܕܐ ܐܝܟ ܕ "even that he should lend support ... this too he can do" Spic. 5, 14; ܣܝܡܐ ܗܕܐ ܕܒܗ ܡܚܐ ܠܢ ܒܐܝܕ̈ܝܗܘܢ "I have assumed this, that he smote us by their hands" Jos. St. 7, 1; ܥܡ ܠܐ ܐܚܒ ܗܕܐ ܕܐܠܗܐ ܗܘ "while he should not part with this (property),—that he is God" Ov. 197, 26 &c. *Strengthened expressions*:—ܗܘ ܗܕܐ ܡܕܡ ܗܘ ܗܘ ܕܓܒܠܬܢ ܡܪܝܐ ܥܠܬ ܛܒ̈ܬܐ "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 ܗܘ and ܗܕܐ in ܗܡܝܢ ܕܝ ܗܕܐ ... ܠܗܕܐ ܐܝܬ ܠܗ ܕܡܝܘܬܐ ... ܐܡܪ "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 ܒܗܕܐ ܕ, so have we many other combinations of a like nature with prepositions, *e. g.* ܒܗܕܐ ܕ, ܒܗܕܐ ܕ "in this, or through this, that" frequently (ܒܗܕܐ ܕ ܠܐ ... ܐܠܐ ܡܢ ܗܕܐ ܕ) "not from the circumstance, that ..., but from this [other circumstance], that" Spic. 4, 21); ܡܛܠ ܗܕܐ ܕ "for this reason, that" Jos. St. 18, 14; 49, 20; ܒܝܢܬ ܗܕܐ ܕ "for meantime that" Ephr. II, 3 B &c. There is a considerable space between the ܗܕܐ and the ܕ in ܐܦ ܡܛܠ ܗܕܐ ܓܝܪ ܗܘܬ ... ܕܠܐ ܢܬܦܪܫ ܡܢ ܢܦܫܗ ܪܥܝܢܐ ܕܐܠܗܐ "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

ܘܗܢ found with such a clause, as in ܗܘ ܐܟܠ ܐܢܐ ܐܟܠ ܕܐܗ ܡܬܣܣܡܟ ܕܡܝܙܐ ܘܗܘܕ ܕܚܢܒ ܐܡܪܬ "and this,—namely, that I have called Christ a stone,—I have not said from my own thinking" Aphr. 7, 7.

ܘܟܠܡ may stand with more than one clause: ܢܦܣ ܡܥܣ ܗܝ ܡܢ ܟܠܡܘ ܕܘܦܣܡܘ ܘܗܝ ܕܐܠܗܐ ... ܘܐܡܕ "when Noah heard this, that God commanded him ... and that he said ..." Aphr. 235, 8.

§ 363. In certain cases also ܡܕ intervenes as correlative between a prep. and the conjunctional ܕ. Thus, frequently ܥܕܡܐ ܕ "until (that)" (= ܚܡ + ܡܕ + ܕ), and in rare instances ܟܡܐ ܕ "while", "when indeed" Jos. St. 69, 19.(¹) Of common occurrence also is ܟܡܐ ܕ "as many as", "as much as", "the more", "as long as" (ܡܐ ܕ "when", "as" &c. § 348).

§ 364. A. ܐܝܟ "as" (originally an interrogative [—"in what way? how?"—] but no longer used as such) may also, with the help of ܡܕ, introduce a clause: ܐܝܟ ܡܕ ܕܡܝܬܚܣܦ ܗܘܐ "as it actually was" Ov. 172, 20. Of more frequent occurrence is ܐܝܟ ܡܢ ܕ (in imitation of ὡς μέν) "as", "since", e. g. Ov. 83, 8; 185, 25, also "in order that" Jos. St. 8, 6; 12, 10 &c.—ܐܝܟ ܗܘ ܕ occurs always by way of supposition "as if": ܐܝܟ ܗܘ ܕܐܝܘܒ ܚܡܣ ܩܡܬܒܐ ܠܗ "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, ܐܝܟ ܕ is found pure and simple. It signifies not merely "as", but often "in order that" and "so that"(²) (= ὡς); also in the negative form ܐܝܟ ܕܠܐ "that not", "lest". Very often too it stands before the Inf. with ܠ, to bring out more strongly the notion of purpose: ܐܝܟ ܕܠܡܥܩܒܘ "in order to scrutinize" Ov. 252, 4 &c. So also before prepositional phrases, particularly in the statement of design, motive or view (= ὡς): ܐܝܟ ܘܠܐܣܦܙܐ "as a mark of respect to him" Jos. St. 59, 9; ܐܝܟ ܕܠܟܘܐܦܘܗ "as a warning to him" Sim. 370 mid.; and frequently ܐܝܟ ܕܠ "as a ...", but also ܐܝܟ ܕܡܣܚܘܕܦܐ "from ostentation" Sim. frequently; ܐܝܟ ܕܒܚܒܠܐ "with cunning" ZDMG

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(¹) Martin 62, 17 reads thus, to all appearance correctly. Wright has ܡܕ.

(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; ܐܝܟ ܕܕܝܠܗ "for his own sake" Ov. 82, 3; ܐܝܟ ܕܒܚܣܝܪܐ *ὡς ἐπὶ τὸ πολύ*; ܐܝܟ "shortly", "in few words", often in ancient writings even.

C. ܐܝܟ without ܕ is also found in many references. Thus, first of all, before brief nominal phrases, with the help of which it forms a relative clause: ܐܝܟ ܠ ܬܓܪܐ "as (is) a merchant" = "as merchant" Ov. 165, 22: ܐܝܟ ܒܪ ܚܐܪܐ "as a son of wealthy parents" Ov. 160 *paen.*; ܐܝܟ ܙܒܢܐ ܕ *κατὰ τὸν χρόνον ὅν* Matt. 2, 16 P. (ܕ ܠܙܒܢܐ C. S.); ܐܝܟ ܦܘܩܕܢܗ ܕܡܪܢ "according to the command of the Lord" Ov. 166, 25; ܐܝܟ ܡܚܝܠܘܬܝ "according to my feebleness" [or "in my humble opinion"] Spic. 9, 14; ܐܝܟ ܡܕܡ ܕ "suitably to that which", frequently, &c. Often before numbers ܐܝܟ ܡܐܐ ܫܢܝܢ "as" *i. e.* "about (ὡς = ܟ) a hundred years" &c. —So with ܕܡܐ "to be like" and similar words: ܗܘܐ ܗܘܐ ܐܝܟ ܗܘܐ ܢܘܪܐ "he was like a fire" Sim. 271 *inf.* &c.(¹)—If the word with which comparison is made must receive a preposition, then ܐܝܟ ܕ is used, *e. g.* ܐܝܟ ܕܒܐܒܗܬܐ ܡܢܝܚܐ "as in the eminent fathers" Ov. 160, 8; ܐܝܟ ܕܥܡ ܓܒܪܐ "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" ܐܝܟ ܥܬܝܩܐ ܕܒܝ ܩܕܡ "as (were) the years before" = "as in earlier years" Jos. St. 41, 16. However, there occurs: ܠܗܢܐ ܥܠܡܐ ܐܝܟ ܡܥܡܪܐ ܙܥܘܪܐ ܘܒܣܝܐ ܣܒܪܘܗ ܘܠܗܘ ܥܠܡܐ ܐܝܟ ܡܕܝܢܬܐ ܕܡܠܝܐ ܫܘܦܪܐ "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.*; ܐܝܟ ܢܫܪܐ ܝܥܦ "like an eagle" Sim. 385 mid. (if this is the right reading; Cod. Lond. gives it without ܐܝܟ).

D. An Object or an Adverbial adjunct may stand in the incomplete clause which is introduced by ܐܝܟ: ܘܗܦܟ ܐܢܘܢ ܐܝܟ ܪܥܝܐ ܛܒܐ ܠܓܙܪܗ "and turned them, as a good shepherd (turns) his flock" Aphr. 192, 11; ܘܐܝܟ ܐܡܐ ܠܚܣܝܢ ܒܢܝܐ ܡܢܚܬ ܗܘܐ ܠܗܘܢ ܒܓܦܝ ܨܠܘܬܗ "and as a mother her children, he embraced them under the wings of his prayers" Sim. 389 *inf.*; ܘܙܟܐ ܒܐܓܘܢܗ ܐܝܟ ܕܙܟܐ ܐܝܘܒ ܟܝܢܐ "was victorious in his fight, like Job

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(¹) Compare ܐܝܟ ܕܡܐ "how does he look?" Joseph 195, 9; 225, 2.

in his temptations" Sim. 395 *inf.*; ܘܗܘܐ ܗܘܐ ܐܝܟ ܡܬܚܕܬ ܡܬܚܕ ܐܝܟ ܡܕܥܗ ܩܕܡ ܐܠܗܐ ܘܩܡ ܘܛܟܣܐ ܕܡܠܐܟܐ ܒܬܫܡܫܬܗܘܢ ܒܫܡܝܐ "and before God his intelligence continued, after the manner of the angels in their service in heaven" Ov. 169, 21 &c. Yet ܐܝܟ ܕ is more usual, at least when the Object is put at the commencement of the clause: ܡܣܠܩܗ ܗܘܐ ܡܢ ܝܗܘܕܝܘܬܐ ܠܗܝܡܢܘܬܗ ܐܝܟ ܕܐܦ ܠܪܒܘܠܐ ܡܢ ܚܢܦܘܬܐ ܠܟܪܣܛܝܢܘܬܐ "and carried him off from Judaism to his own faith, as Rabbūlā also from heathenism to Christianity" Ov. 161, 23; [1] ܐܝܟ ܒܥܠܕܒܒܐ "as the enemy (acc.)" Anc. Doc. 105, 11.

E. In some cases, however, ܐܝܟ "as if" without ܕ appears also before a short but complete clause. Thus frequently ܐܝܟ ܐܢܫ ܕܐܡܪ "as one says" ("as if one should say"); ܐܝܟ ܕܬܐܡܪ "as if thou shouldst say" = "that is" Isaac I, 184 v. 129; ܠܐ ܗܘܐ ܐܝܟ ܡܪܡ ܕܐܝܬ ܠܗܘܢ ܗܘܐ ܟܐܢܘܬܐ "not as if they had any righteousness" Aphr. 309, 12; ܠܐ ܗܘܐ ܐܝܟ ܡܪܡ ܐܬܓܠܝ ܠܝ ܡܕܡ "not as if anything had been revealed to me" Aphr. 101 *paen.*, and with special readiness in the case of Participles and Adjectives: ܡܣܒܪ ܐܝܟ ܕܢܛܪ ܗܘܐ "and (it was) as if he bore a grudge" Moes. II, 116 v. 635; ܐܬܐ ܘܩܪܒܘ ܐܢܫܐ ܐܝܟ ܡܣܬܥܝܢ ܥܠܝܗܘܢ *"accesserunt homines ut qui eos miserarentur"* Mart. I, 197, 15; ܗܘܐ ܗܘܐ ܚܝܡ ܐܝܟ ܠܐ ܝܕܥ "for he was as if he did not know" Joseph 259, 2 [= Ov. 329, 10]; ܗܘܝ ܐܝܟ ܕܢܨܐ ܐܢܬ ܘܡܬܚܡܬ "be as if thou wert quarrelling and wert angry" Ephr. (Lamy) I, 259, 10; ܐܝܟ ܨܒܝܢ "as if they wanted ..." Jos. St. 56, 19; ܐܝܟ ܣܘܚ ܗܘܐ "he was as if pleased", *i. e.* "he looked pleased" Jul. 143, 2, and thus frequently. We may often render this ܐܝܟ by "as if". Answering thereto, we have ܗܘ ܕܟܕ ܐܝܬܘܗܝ ܐܝܟ ܠܐ ܐܝܬܘܗܝ "who, while he is, (is) as if he were not" (*or* "as though he were not") Ov. 70, 2; and thus often ܐܝܟ ܕܠܐ, ܐܝܟ ܕܠܝܬ; also ܐܝܟ ܕܠܐ ܐܝܬ Ephr. II, 339 C. [2]

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[1] Thus an object may farther be found standing even after ܒܕܡܘܬܐ "in the likeness *or* form of", "as", and its genitive: ܪܚܡܬܢܝ ܒܕܡܘܬܐ ܕܕܘܝܕ ܐܣܚܩ "thou hast loved me, as David (did) Saul" Jos. St. 3, 5; ܒܨܠܘܬܗ ܚܡܝܕ ܒܪܝܬܐ ܒܕܡܘܬܐ ܕܟܫܪܐ ܠܒܢܝܢܐ "for his prayers held creation together, as rafters do buildings" Sim. 384 *ult.* &c.; cf. ܘܥܠ ܩܕܡ ܕܝܢܐ ܐܝܟ ܐܡܪܐ ܒܕܡܘܬܐ ܡܬܩܪܒ ܠܢܟܣܬܐ "and come in before the judges, as lambs to the slaughter" Ov. 394, 14.

[2] The construction of ܐܝܟ, as the above shows, is very strongly influenced by the Greek ὡς, but it is at the same time founded on a genuine Syriac idiom.

§ 365. As with ܐ‎ܝܟ ܕ, so too with ܐܝܟ ܕ‎, ܐܝܟܢܐ ܕ‎ "so as", "so that" and "in order that". The interrogative is in the position of correlative here, just as in ܐܝܟ ܕ &c. The demonstrative ܗܟܝ ܕ‎, ܗܟܢܐ ܕ conveys the meaning "só that" with a measure of emphasis: in this case the adverb does not require to stand immediately before ܕ, as is necessary in ܐܝܟ ܕ, ܐܝܟܢܐ ܕ.

A demonstrative often appears overagainst a relative clause which is introduced by an interrogative adverb; and in other cases also such a particle is often added: thus ܗܟܢ overagainst ܐܝܟ ܕ "just as . . . , so"; ܗܝܕܝܢ "at that time", "then", overagainst ܟܕ, ܟܙܒܢ ܕ‎, ܐܡܬܝ ܕ‎; and ܠܬܡܢ "there", overagainst ܐܝܟܐ ܕ &c.

§ 366. A. Following ancient usage, the bare particle ܕ, however, is still very frequently employed to mark the dependence of a clause, without the special kind of subordination being given. Thus, times without number, ܕ stands for "in order that": ܘܠܝ ܗܘܐ ܒܗܘܢ ܕܢܫܬܘܩ ἐπετίμων αὐτῷ ἵνα σιγήσῃ Luke 18, 39; ܕܢܬܚܙܝܢ P. = ܕܢܣܬܪܩ C. ἵνα φανερωθῇ (ἔργα) John 3, 21; ܗܝܕܝܢ ܕܒܪܬܗ ܪܘܚܐ ܐܙܠ ܐܫܬܘܕܥ ܡܢ ܣܛܢܐ "and then the Spirit led him away that he might be tempted of Satan" Aphr. 129, 4, after Matt. 4, 1 (πειρασθῆναι); ܕܠܐ ܢܙܕܟܐ ܡܢ ܒܥܠܕܒܒܐ "that he may not be overcome by the enemy" Aphr. 129, 9; ܗܕܐ ܕܝܢ ܐܬܥܒܕܬ ܡܢ ܡܪܢ ܕܢܚܘܐ "this was done by the Lord, in order to show" Sim. 391 inf. &c.

B. ܕ is also employed very often in a loosely causal connection = "since", "while": ܚܘܝܚܐ ܗܘܐ ܕܝܢ . . . ܕܘܡܝܐ ܕܥܕܬܐ ܕܫܠܝܚܐ ܒܗܝ ܕܟܠܡܕܡ ܕܐܝܬ ܗܘܐ ܠܗܘܢ ܗܘܐ ܓܘܝܐ ܗܘܐ "now their life was a copy of the church of the Apostles, seeing that everything which they had, was in common" Ov. 167, 22; ܝܬܝܪܐܝܬ ܕ "particularly as" Mart. I, 16 inf., and other passages; ܘܝ ܠܝ ܕ "woe is me, that (seeing that)" Ov. 137, 5 &c., and many like instances; cf. § 358 B.

C. ܕ also serves the purpose, sometimes, of setting down a clause as a kind of theme, the meaning of which is explained afterwards, without any proper grammatical connection appearing: ܘܐܫܬܠܡܬ ܠܐ ܡܬܗܦܟܢ ܡܢ ܐܝܟܐ ܕܐܙܠܝܢ ܗܘܘ ܚܝܘܬܐ ܕܙܒ ܡܫܒܠܐ ܗܘܐ ܗܢܐ ܨܡܥܘܢ "and as regards the circumstance that the animals did not turn round, as they went,—Simon was represented by the first &c." Moes. II, 128 v. 796; ܘܕܐܡܪ ܘܝܚܙܩܝܐܝܠ

ܐܝܠܝܢ ܗܘܘ ܘܟܠܒܐ ... ܘܐܝܠܝ ... ܡܚܛܐ ... ܗܘܘ ܗܠܝܢ ܐܝܠܝܢ "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 ܘܐܡܪ, ܐܘܡܪܝܐ, ܐܡܠܟܠܗ "with reference to the (spoken or written) words ..., then" v. Aphr. 384, 10; Mart. I, 24, 11; Spic. 3, 3 &c. Cf. ܐܡܪ ... ܕܣܕܘܡ ... ܘܐܡܪ ܕܗܘܐ ܕܝܢ ... "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.

§ 367. ܕ before Oratio Directa. On ܕ before *Indirect Interrogative Clauses* v. § 372. Farther ܕ 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, ܕ may be used to introduce direct speech, but it is not absolutely necessary. When however, ܕ is so used, it is very often impossible to determine whether the *oratio* is *directa* or *indirecta*: ܐܡܪ ܕܒܢܐ ܫܡܥܘܢ ܒܝܬܐ may be "he said that Simeon had built a house", and it may be "he said: 'Simeon has built a house'". Again, in ܐܡܪ ܕܒܢܝܬ ܒܝܬܐ 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). ܡܫܬܘܕܐ ܐܢܬ ܕܫܒܩ ܐܢܬ Aphr. 71, 20 is indirect speech: "thou dost promise that thou wilt forgive"; the variant ܐܢܐ for ܐܢܬ makes of it, without any change in the general sense, the *directa oratio*: "thou utterest the promise 'I forgive'".

§ 368. ܕ left out. The ܕ which expresses the subordination may in many cases be omitted, when that is sufficiently denoted by the context. Thus, frequently, with ܨܒܐ "to be willing", ܐܫܟܚ "to be able", ܫܪܝ "to begin" &c. Cf.—besides what is given in §§ 267, 272—: ܠܐ ܨܒܐ ܗܘܐ ... ܒܢܝܣܘ οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι Luke 18, 13 (S. ܘܐܦܠܐ; C. ܒܢܝܣ ... ܐܘܡܒܣ); "thou hast sent me a message, that I am to write them" Jos. St. 5, 3; ܘܗܘ ܕܒܝܢ ܕܐܢܐ ܡܫܠܡ ܐܢܐ "whom I am obliged to acknowledge" Ov. 163, 15; ܥܝܪܒܬ ܓܒܐ

آبھى "and gave him to drink" Sim. 359 *inf.*; ܗܘܘ ܟܠ ܡܢ ܡܚܒܣ "they suffered the body to be scourged" Anc. Doc. 105, 11; ܘܢܦܩ ܠܡܬܣܡ "who came forth to be set" Anc. Doc. 95, 1; ܘܠܐ ܡܢ ܢܦܫܗ ܗܘܐ "nor was it of himself that he was rescued" Anc. Doc. 87, 23; ܐܢ ܫܠܝܛ ܐܢܫ ܐܘ ܕܢܐܩܕ ܐܘ ܕܠܐ ܢܐܩܕ "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: ܕܢܬܕܡܪ ܐܝܬ ܠܗ ܠܗܘ "he may wonder" Moes. II, 110 v. 521; ܐܢ ܨܒܐ ܗܘ ܕܬܐܠܦ "if thou art willing to learn" Spic. 1, 15; ܐܝܢܐ ܕܗܘܐ ܡܨܐ ܚܝܠ ܘܕܢܚܛܘܦ ܠܐ ܐܢܫ ܗܘܐ "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 ? repeated. particle ܕ is kept, and it may even be doubled: ܠܐ ܓܝܪ ܣܘܥܪܢܐ ܗܘܐ ܕܡܫܟܚ ܗܘܐ ܕܟܕ ܣܓܕܝܢ ܠܒܥܠܐ ܕܢܛܪܘܢ ܠܬܫܥܐ ܦܘܩܕܢܐ "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 ܕܡܫܟܚ ܠܐ Spic. 16, 8); . . . ܓܝܪ ܡܥܕ ܗܘܐ ܟܠ ܐܡܬܝ ܕܡܫܟܚ ܠܢ . . . ܕ ܕܡܫܐܠ "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; ܘܠܐ ܦܐܐ ܠܟ ܐܘ ܓܒܪܐ ܕܒܗܘ ܬܪܥܐ ܕܒܗ ܥܐܠ ܡܠܟܐ ܕܡܢܗ ܢܦܩ ܨܐܬܐ ܘܣܝܢܐ "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 ܒ [in ܕܒܗ ܬܪܥܐ] is taken up by ܡܢ [in ܕܡܢܗ]). 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 con- ? not at
the head
of its
clause. junctional ܕ did not appear at the head of its clause. So, farther, ܘܡܣܝ ܒܦܐܪܘܗܝ ܕܚܝܦܘܬܗ ܘܢܦܚܡ ܚܣܝܠܐ ܠܐ ܡܩܦ "but his power was not suf-

ficient to render subject to sin her liberty in Jesus" Ov. 160, 20; ܘܐܢ
ܐܢܐ ܨܒܐ̇ ܐܢܐ ܕܐܕܥ ܫܪܪܐ ܗܘ ܟܕܗ "and I wish to know the exact truth" Ov.
163, 10; ܦܠܩܬܐ ܠܗ ܗܘܘ ܡܦܢܝܢ ܕܒܙܒܢ ܐܦ ܐܝܟ "at times indeed
the emperors permitted him to wear purple" Sim. 349 *inf.*; ܘܡܛܝܒ
ܐܡܢ ܙܘܥܐ ܒܝܫܐ ܒܟܠ ܛܒܐ ܙܘܥܐ ܕܟܠ ܐܪܥ "and he was ready to
meet all wicked emotions with all good emotions" Ov. 169, 8; ܣܝܒܪ ܠܐ
ܕܐܨܛܡ ܘܕܐܚܝܠ ܕܫܘܠܛܢܐ ܝܘܩܪܗ ܐܢܐ ܡܨܐ "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, ܠ with the Inf. instead of ܕ with the finite verb. ܟܕ too is
occasionally found not at the beginning of its clause: ܡܘܫܐ ܟܕ ܢܟܣܗ
ܒܘܟܪܐ̈ ܕܡܨܪܝܐ̈ ܐܬܩܛܠܘ ܐܡܪܐ ܠ "when Moses slew the lamb, the first-
born of the Egyptians were slain" Aphr. 406, 2; ܕܨܗܝܐ ܟܕ ܐܦܠܐ ܘܐܦ
ܡܝܘܗ̈ܝ ܚܣܪܝܢ ܠܐ ܗܘܐ ܡܢ ܡܒܘܥܐ "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 ܕ, even when they are not constructed alike; for
attributive clauses v. above, (§ 344); cf. ܐܠܗܡܪܐ ܕܐܙܕܠܚ ܠܗ ܐܘܡܢܐ ܗܘ ܘܡܢ
ܘܩܒܠܗ ܒܚܕܘܬܐ "this person, to whom gold had been sent from far, and
who had joyfully accepted it" Ov. 199, 17 &c. Conjunctional: ܕܦܩܕܗ
ܐܠܗܐ . . . ܘܐܡܪ ܠܗ "that God had enjoined him . . . and had said to
him" Aphr. 235, 8 &c. Of course, however, the ܕ may also be repeated
after ܘ: 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: ܕܪܡܐ
ܒܪܬ ܐܚܐ ܐܘ ܕܐܚܬܐ ܐܘ ܢܚܡܕ ܠܗ ܥܡܗ "that he cause a brother's daughter
or a sister's daughter to live with him" Ov. 173, 25, where the second ܕ
might quite as well be wanting.

C. INDIRECT INTERROGATIVE CLAUSES.

§ 372. A. In many cases in Syriac, indirect questions cannot be Indirect distinguished from direct. Even the presence of the relative particle ﺟ, marking dependence, does not prove that an interrogative clause is indirect, seeing that this ﺟ 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*.

B. An interrogation which concerns the entire predicate is denoted in indirect discourse by the conditional particle ﺟ ("if") "whether". ﺣﻲ ﻣﺪﻳﺠﻟ ﺃﻟﻠﻞ ﺟ ﺑﻴﻞ "we shall see if it comes and helps thee" Sim. 332, 3; ﻟ (ﺍﻟﺒﻴﺢ) ﺟ ﻟﺸﻚ ﻗﺤﻴﺎ ﻭﺟﻬﺘﻼ ﺍﻟﻴﺤﺪ:. ﻫﻼ ﺟ ﺣﻴﺼﻞ ﺟﻴﺎ ﻟﻌﻤﻴﻪ. ﻫﻼ ... ﺟ ﻫﻼ ... ﺟ "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 ﻟ ﺟ, may also be denoted by ﺃﻭ: ﻫﺎ ﻟ ﻫﻮﺍ ﻗﺠﻠ ﻧﻴﺢ ﺣﻴﺠﻰ ﻟ ﻫﺰﻩ ﻭﺣﺪﻟ ﺍﻟﻨﺤﻞ ﺃﻭ ﻟ "the thief does not know whether the master of the house is within it or not" Aphr. 129, 13 &c. ﺟ ﺃﻭﺩﻩ often stands for ﺟ (§ 374 B): ﻟﺸﻌﺢ ﺣﻤﺠﻢ ﺣﻼﺟﻨﺤﻼﻱ ﺍﺑﻮﻩ ﻫﻮﺍ ﺟﻔﺤﺐ ﺍﻟﻼ "consider first in thy thoughts whether thou dost forgive" Aphr. 71, 21.

The dependence is more emphatically expressed by prefixing ﺟ to ﺟ: ﻣﺤﻔﺎﻟﺤﻲ ﻫﻮﻭﺍ ﺣﺐ ﻭﺃﻣﻴﻲ ﺟ ﻓﻠﺤﻲ ﻭﺟ ﺣﺪﻟﻲ ﺣﻔﺪﻟﺸ ﻣﺎﻛ ἐπηρώ-τησαν αὐτὸν λέγοντες εἰ ἔξεστιν τοῖς σάββασιν θεραπεῦσαι Matt. 12, 10 (C. ﺟ ﻫﻮﺍ ﺟ); ﻓﺎﻟﺤﻼﺑﺲ ﻻﻩ ﺟ ﺣﻤﺪﺟﻲ ﺟﻤﺴﻲ ﺯﺟﺘﻤﺎ ﻭﻣﺎﺑﻼ ﺣﻼ ﺃﺟﺤﻼ "thou hast farther asked me, whether righteous and just persons have at all times been found on the earth" Aphr. 446, 6; ﺟﻮﻟﺤﻤﻴﻩ ﺍﻭﺣﺪﻭﻩ ﺣﻼ ﻟﻴﺴﻔﺤ ﺟ ﺍﻭﻩﻩ ﺍﺻﺢ ﻣﻴﺎ ﺟﺰﻩ ﻳﺎﻧﺖﻼ "that I may know Christ, whether he is the pure truth" Ov. 163 14 (where the interrogative clause is a kind of 'epexegesis' 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, ܘ may precede: ܪܒܐܫܬܥܕܝ ܘܡܢܘ ܢܡܠܟܘܢ ܐܘܣܩܘܦܐ ܕܢܩܝܡܘܢ "that they deliberate as to whom they should institute as bishop in Edessa" Ov. 170 *ult.*; ܣܓܝܗܘ ܚܒܪ ܦܝ̈ܪܗ ܘܐܝܡܟܐ ܘܐܝܟܢܐ ܠܡܗܘܐ "his fellow-monks learned where and how he was" Ov. 169, 23; ܘܝܕܥܬ ܗܝ ܩܘܫܬܐ "and the truth knows, how to hold thee to herself" Ov. 163, 12; ܡܢ ܫܪܐ ܗܘܐ ܢܡܘܣܝܟ ܘܝܕܥ ܘܢܣܒܐ ܠܐܝܟܐ ܪܘܪܒܢܐ ܕܪܫܗ ܢܣܒܐ ܗܘܐ ܩܐܡ "while he saw his dignity,—with what a humble demeanour he stood at the head of the people" Ov. 189, 22; ܐܡܬܝ "when" Aphr. 19, 6; 170, 1; ܘܡܢ ܐܝܡܟܐ "whence" Ov. 190, 4; ܟܡܐ ܥܬܝܪܐ "how rich" Ov. 191, 20 &c. With the interrogative placed in the end of its clause: ܡܢܘ ܒܪ ܐܢܫܐ ܗܘ ܕܐܡܪ ܘܡܢ ܐܝܠܝܢ ܐܢܝܢ "who is it that says, what are these wheels?" Moes. II, 104 v. 438; and with the ܘ placed at the same time at the commencement: ܐܘܕܥܟ ܐܦ ܐܢܐ ܘܡܢ ܐܝܢܐ ܙܒܢܐ ܩܢܝ ܗܠܝܢ ܥܠܬܐ ܚܝܠܐ "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: ܐܝܟܢܐ ܗܘܐ ܛܘܒܢܐ ܪܒܘܠܐ ܐܘܣܩܘܦܐ ܒܡܕܝܢܬܐ "How the blessed Rabbūlā became Bishop in the town of Edessa" Ov. 170, 21 &c. [1]

D. But this ܘ may also be wanting: ܬܚܘܝܢܝ ܐܝܠܝܢ ܥܒ̈ܕܐ ܡܬܬܒܥܝܢ "(that) thou show me, what works are demanded" Aphr. 5, 4; ܢܚܙܐ ܕܡܢܐ ... ܐܙܠ ܕܡܢ ܗܠܝܢ ܢܫܦܪ ܠܬܫܡܫܬܐ ... ܘܒܡܢ̈ܐ ܗܠܝܢ ܢܫܦܪ ܠܗ "let him see, what will be suitable for the service . . . and by what things he will please him" Aphr. 8, 13 (together with . . . ܟܕ ܗܘܐ ܒܪ ܐܢܫܐ ܨܦ ܡܢܐ ܡܬܒܥܐ ܠܗ "man becomes concerned, as to what is requisite for him (who) . . . " Aphr. 8, 2); ܕܒܗ ܟܬܝܒ ܡܢܐ ... "wherein is written, what . . . " Spic. 13, 8; ܠܐ ܝܕܝܥ ܡܢܐ ܗܘܐ ܡܢܗ "it is not known what became of him" Jos. St. 11, 5; ܘܣܒ ܐܝܟܢܐ ܐܬܢܨܚܘ "and see thou, how they have distinguished themselves" Aphr. 60, 5; ܘܢܚܘܐ ܟܡܐ ܪܒܐ ܐܝܩܪܐ "that he may show how great honour he has bestowed [dispensed]" Sim. 391 *inf.* (Cod. Lond. ܘܢܚܘܐ); ܘܐܝܠܐ ܐܢܬ ܗܘ ܨܒܐ ܕܬܐܠܦ ܗܕܐ ܒܡܢ ܐܝܠܝܢ ܥܠܬܐ ܐܬܬܙܝܥܬ "thou art desirous to learn this thing, by what causes it (the war) was stirred up"

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[1] Notice farther ܡܛܠ, ܥܠ ὅτι "because" John 5, 16 C. S. (P. has merely ܘ).

Jos. St. 7, 22 (notice the demonstrative before the interrogative clause) &c. In all these cases ܘ 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: ܘܐܝܟܐ ܗܘܐ ܢܦܫܗ "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 ܘܫܒܚ ܠܐܠܗܐ "and praised God, that such a stern and rapacious father had begotten such a just, generous and compassionate son" Land II, 159, 24; ܘܝ "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" ܘܕܐܝܟ ܗܢܐ "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 ܢܣܐ ܐܢܬ ܠܬܪܝܗܘܢ ܘܐܝܢܐ ܚܣܝܢ ܡܢ ܐܝܢܐ "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. ܕܠܡܐ, ܕܠܡ, originally "for what?", then "if perhaps", "that ܕܠܡܐ, &c. perhaps" or even, when it is an expression of doubt "lest perhaps" [*ne forte*]—is properly an indirect interrogation. The ܘ 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 ܘ may be prefixed to the ܘ (which has here become grammatically indistinct) in order to express the dependence more clearly. ܕܠܡܐ 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: ܚܙܝ ܕܠܡܐ ܠܐܢܫ ܬܐܡܪ ὅρα, μηδενὶ εἴπῃς Matt. 8, 4 P. (C. S. ܕܠܡܐ); ܚܙܝ ܕܝܢ ܠܡܐ

ܕܚܠܨܟ ܘܗ ܦܝܕܘܐܬܘܪ ἡ Ἰουδαίων ὁ θεὸς μόνον Rom. 3, 29; ܠܚܡܐ ܐܡܐ ܘܐܢܬܬܐ ܟܚܬ ܠܝ ܡܢ ܐܠܗܐ "are mother and wife haply better to me than God?" Mart. I, 251 *inf.*—"He does this or that" ܕܠܚܡܐ ܢܗܘܐ ܗܟܢܐ "(in the hope) that perhaps he may take him into favour again" Aphr. 150, 5; "are asked ܕܠܚܡܐ ܚܙܘ ܐܢܘܢ ܘܐܝܠܝܢ ... ܕܢܐܙܠܝܢ ܘܢܫܪܘܢ whether those who come may have seen them, and whether those who go may see them" Joseph 193, 9 (var. both times with ܕܠܚܡܐ) [= Ov. 294, 16]; ܘܠܚܡܐ ܐܫܬܟܚ ܐܝܟ ܡܢ ܕ "would that I were found (thought he) such that &c.!" Ov. 171, 23; ܘܠܚܡܐ ܢܬܪܝܡ ܠܒܟ ܐܦ ܐܢܬ ܐܘ ܣܦܪܐ ܚܟܝܡܐ ܘܝܠܝܦܐ "think upon death thou too, O wise and learned scribe, lest haply thy heart be uplifted" Aphr. 427, 18; "seek ye for him ܕܠܚܡܐ lest haply he may have gone into that cave and be dying there, and we be punished for his guilt" Sim. 283 mid.; ܡܢܐ ܢܐܡܪ ܥܠ ܗܕܐ ܕܠܡܐ ܩܒܠܘ ... ܐܘ ܕܠܡܐ ܗܘ ܠܚܡܐ ... "what shall we say about this? Is it that the children of Israel have received the kingdom of the Highest? God forbid! Or is it that the people have reached somehow to the clouds of heaven?" Aphr. 96, 8 &c.—ܕܠܡܐ ܣܪܝܩܐܝܬ μήπως εἰς κενὸν τρέχω ἢ ἔδραμον Gal. 2, 2; ܕܠܡܐ ܬܣܒܪ "it may be thou thinkest" Jul. 47, 1.—ܕܢܗܘܐ ... "that we be concerned about them, so that they should not, through their need, be obliged to do anything that is unseemly" Ov. 217, 16; ܘܗܘ ... ܕܠܡܐ "were afraid that he would take vengeance on them" Jos. St. 19, 21; ܕܠܡܐ "is afraid of it, lest the waters should increase" Aphr. 145, 15 (var. ܕܕܠܡܐ); "and will listen to his command, in order that perhaps, on account of our request of him, he may build" Jul. 110, 1; ܘܐܬܚܫܒ ... ܕܕܠܡܐ "and Daniel thought, that on account of the sins of the nation, he might perhaps remain ..." Aphr. 58, 14 (where ܕ is separated from ܠܡܐ; var., however, ܕܕܠܡܐ afterwards) &c.—ܕܕܠܡܐ ... "let him examine ... whether in any respect they may be deserving of reproof" Ov. 176, 6;

ܘܩܨܝܠܝ؟ ܠܐܣܩܣ "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 ܨܚܟܠܐ (without ؟ before it).

D. CONDITIONAL CLAUSES.

§ 374. A. The condition which is set forth as possible is expressed ܠ by ܠ. With the negative we say ܠܐ ܠ or ܠܐܠ. The ܠ 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 ܗܘܐ (§ 277), or even, though not often, the Impf. with ܗܘܐ (§ 268 A). Besides, ܠ 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.* ܣܒܪ ܠܕܘܗ ܡܬܕܒܪܝܢ ܐܢܬ ܕܡܫܬܚܠܦܝܢ ܡܢܟ ܘ؟ "and if thou gloriest in thy sons, they are torn away from thee" Aphr. 84, 13; ܠܐ ܢܥܒܕ ܢܚܣ ܕܝܢ master of the sheep beats him" Ov. 138, 20 (compare § 271). So with ܐܝܬ and ܠܝܬ, *e. g.* ܠ ܟܕ ܠܝܬ ܙܕܝܩ ܐܬܒ ܚܝܦ ܪܫܝܥܐ "if there are no righteous persons, (even) the wicked perish" Aphr. 458, 9.—*Impf.:* ܠ ܟܝ ܨܐܡ ܗܘ ... ܠܐ ... ܢܒܠܘܥ "for if he is fasting ..., let him not mingle ..." Aphr. 45, 22; ܠ ؟ ܐܢ ܠܐ ܡܬܛܦܝܣܝܬܘܢ ܐܠܐ ܡܩܘܝܬܘܢ ܕܐܬܘܢ ܡܬܒܣܝܢ ܡܢܢ "but if you will not be convinced, but continue to resist, then you will be held in contempt by us" Ov. 175, 3; ܠ ܐܬܥܘܪ ܟܠܗ ܦܓܪܐ ܝܣܪܘܝ "if it becomes blind, the (whole) body has grown useless" Aphr. 457, 11; ܘܗܘܐ ܝܕܥ ܢܦܫܗ ܡܢܟ ܡܫܬܘܕܥ ܠ ܟܝ ܐܬܟܚܕܬ ܡܢ ܝܕܥܬܟ "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: ܘܠ

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ܢܘܐܕ ܐܢܫ ܪܣܝ ܗܘܐ ܐܠܗܐ ܗܘ ܘܠܐ ܢܛܪ ܦܘܩܕܢܘܗܝ ܘܠܐ ܥܒܕ ܠܗܘܢ ܗܘ ܟܕܝܒ ܠܐ ܗܘ ܠܗ ܗܘ ܐܠܗܐ ܗܘ ܪܣܝ "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.* ܐܢ ܐܒܘܟ ܐܝܬܝ ܢܘܢܐ "if thy father has brought fish, give me five pounds (of them)" Sim. 273 mid.; ܐܢ ܕܝܢ ܗܝܡܢܘܬܐ ܐܬܢܟܝܬ ܡܢ ܠܐ ܗܝܡܢܘܬܐ ܗܝܕܝܢ ܢܦܫܐ ܐܒܕܐ "but if faith has been injured by unbelief, then the soul is lost" Anc. Doc. 98, 12; ܐܢ ܡܫܝܚܐ ܐܬܬܣܝܡ ܫܬܐܣܬܐ ܐܝܟܢܐ ܗܟܝܠ ܥܡܪ ܒܗ ܒܒܢܝܢܐ ܡܫܝܚܐ "if Christ has been laid as the foundation, how then dwelleth Christ also in the building?" Aphr. 9, 14 &c. Cf. ܐܢ ܟܗܢܐ ܕܐܝܣܪܐܝܠ ... ܡܥܕܝܢ ܗܘܘ ܡܫܡܫܝܢ ܬܫܡܫܬܐ ܟܡܐ ܝܬܝܪܐܝܬ ... "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 ܗܘܐ v. 268 A. *Nominal clauses*: ܐܢ ... ܟܣܝܦܐ ܗܘ ܠܟ ... ܕ ... ܚܙܝ "if it is a disgraceful thing for thee that ..., then see ..." Ov. 162, 8; ܐܢ ܡܢܗܝܢ ܕܥܒܕܐ ܩܝܡܝܢ ܐܝܢܐ ܘܐܦܢ ܚܪܒܬܐ ܒܐܬܪܐ "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 ... ܐܢ ܣܪܝ ܗܘ ܐܠܗܐ ... ܗܘܐ ܘܗܝܒ ܐܢܫ ܟܝܢܐ ܠܒܢܝܢܫܐ ... ܘܨܒܐ ... ܒܗܕܐ ܠܡܢܐ ܠܐ ܐܢܫ ܟܝܢܐ ܝܗܒ ܠܗܘܢ "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 ܐܢ there often stands ܐܢ ܗܘ ܕ, ܐܢ ܐܬܪܐ ܕ "if it (is) that" e. g. ܐܢܒܪ ܐܢ ܗܘ ܕܡܬܒܥܐ ܠܗܘܢ "if there is necessary for them" Jos. St. 13, 18; ܐܢ ܗܘܐ ܕܢܣܒܝܢ ܚܝܠܐ ܘܒܪܕܦܝܢ "if they should conquer" Jos. St. 13, 13; ... ܐܢ ܗܟܝܠ ܒܪܝ ܐܝܬ ... ܐܡܪܝܗܝ "if thou therefore, my son, hast ..., then tell it" Spic. 2, 3 &c.

C. We have already seen that several clauses connected by ܘ may stand after ܐܢ. It is true that ܐܢ may also be repeated with ܘ: in that case conditional clauses are often elliptical: ܐܢ ܠܡܘܬܐ ܐܘ ܐܢ ܠܚܝܐ "be it for death, or for life" Jul. 169, 19; ܐܢ ܡܠܬܐ ܐܘ ܐܢ ܥܒܕܐ ܘܐܘ ܒܙܒܢ ܐܘ ܕܠܐ ܒܙܒܢ "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 ܘܐ and ܐܘ "or" may be exchanged here, is shown by the following example: ܐܢ ܠܐܪܦܝܡ ܐܢܫ ܐܘ ܚܛܬ ܐܘ ܚܢܛܐ ܐܘ ܣܥܪܐ ܐܘ ܚܪܙܢܐ ܐܘ ܟܣܢܝܐ ܐܘ ܚܣܝܡܬܐ ܘܟܐ ܢܘܩܦܗܐ

ܢܚܒܝܢ ... "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 ܐܢ ܠܐ or ܘܐܢ ܠܐ "if not" e. g. ܐܢ ܠܐ ܐܡܪ ܐܢܐ (var. ܘܠܐ) "if not, I have to say" Aphr. 441, 7; so 117, 14; Ov. 214, 11. Cf. ܘܐܢ ܠܐ ܗܟܢ ܥܒܕܬ "otherwise (if it were not so,) I would not have done it" Jul. 245, 26.

After ܐܠܐ "if not", "excepting", "except that", "other than", sentences which are incomplete are very common. In this application a farther ܕ often comes in after ܐܠܐ. Examples: ܠܐ ܓܝܪ ܐܬܦܩܕܘ ܒܢܝܢܫܐ ܕܢܥܒܕܘܢ ܡܕܡ ܐܠܐ ܗܘ ܡܕܡ ܕܡܨܝܢ ܘܡܫܟܚܝܢ ܕܢܥܒܕܘܢ "for men have not been commanded to do anything, except that which they are able to do" Spic. 5, 2; ܡܢܐ ܗܟܝܠ ܐܘ ܚܒܝܒܝ ... ܕܐܟܬܒ ܠܗܘܢ ܐܪܒܥܡܐܐ ܘܬܠܬܝܢ ܫܢܝܢ ܐܠܐ ܡܛܠ ܕ "and why is it, dear friend, that ... there was written for them 'four hundred and thirty years', except because ...?" Aphr. 26, 20; ܘܐܦܠܐ ܚܕ ܨܠܡܐ ܠܐ ܥܒܕܘ ܠܗܘܢ ܕܢܣܓܕܘܢ ܐܠܐ ܨܠܡܐ ܕܥܓܠܐ "and not one image made they for themselves to worship, excepting the image of the calf" Aphr. 312, 20; ܠܐ ܦܫܝܩ ܗܘܐ ܠܗ ܕܢܟܘܣ ܦܨܚܐ ܒܟܠ ܐܬܪ ܐܠܐ ܩܕܡ ܚܕ ܡܕܒܚܐ ܒܐܘܪܫܠܡ "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 ܠܐ ܦܫܝܩ ܗܘܐ ܠܗ ܕܢܬܩܢ ܦܨܚܐ ܐܠܐ ܕ ܒܐܘܪܫܠܡ ܒܠܚܘܕ "it was not permitted him to prepare the Paschal lamb, save at Jerusalem only"; ܘܠܐ ܐܢܫ ܝܕܥ ܠܗ ܠܒܪܐ ܐܠܐ ܕ ܐܒܐ καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ Matt. 11, 27; ܠܝܬ ܛܒ ܐܠܐ ܕ ܚܕ ܐܠܗܐ οὐδεὶς ἀγαθὸς εἰ μὴ εἷς θεός Luke 18, 19; ܘܡܢܐ ܐܢܘܢ ܟܐܦܐ ܕܢܘܪܐ ܐܠܐ ܕ ܒܢܝ ܨܗܝܘܢ "and what are the stones of fire but the children of Zion?" Aphr. 85, 7, where there is a var. ܐܠܐ without the ܕ; ܡܢ ܐܢܘܢ ܒܢܝܐ ܐܠܐ ܕ ܟܗܢܐ "who are the builders except the priests?" Aphr. 10, 18; ܠܐ ܓܡ ܐܢܫ ܡܢܗܘܢ ܚܝܐ ܐܠܐ ܕ ܐܦܣܩܦܐ ... ܘܬܪܝܢ ܐܢܫܝܢ ܐܚܪܢܝܢ "no one of them remained alive but the bishop ... and two other men" Jos. St. 29, 4; ܒܡܢܐ ... ܐܠܐ ܕ ܒ "in what ... except in ...?" Aphr. 57, 11; ܡܢܘ ܢܣܬܟܠ ... ܐܠܐ ܕ ܓܡܝܪܐ "who understands ... except the perfect?" Ov. 185, 19; and thus frequently. *With these Particles beginning the sentence:* ܘܐܠܐ ܕ ܚܕ ܐܘܪܚܐ ܐܝܬ ܗܘܐ ܕܡܣܩܐ ܠܗ "and only one way was there, which led up to it" Jos. St. 15, 5. An

entire clause stands after ܐܠܐ ܕ in ܘܐܢܐ ܠܐ ܡܫܟܚ ܐܢܐ ܕܐܬܬܦܝܣ ܒܠܐ ܕ "and I cannot believe, without being convinced" Spic. 2, 14; ܠܐ ܡܫܟܚ ܐܢܬ ܕܬܣܬܟܠ ... ܐܠܐ ܕ ... ܝܕܥ ܐܢܬ "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 ܐܠܐ is oftenest met with.

E. After the concessive particle ܐܦܢ = ܐܦ ܐܢ "even if, if even" a complete clause may follow, e. g. ܐܦ ܐܢ ܠܛܘܪܐ ܗܢܐ ܬܐܡܪܘܢ ... ܬܗܘܐ καν τῷ ὄρει τούτῳ εἴπητε ... γενήσεται Matt. 21, 21 (C. S. merely ܐܢ); ܘܐܦ ܐܢ ܢܡܘܬ ܢܚܐ S., ܐܦ ܐܢ ܢܡܘܬ ܢܚܐ P. καν ἀποθάνῃ ζήσεται John 11, 25; ܘܐܦ ܟܕ ܣܓܕ ... ܠܐ ܡܬܬܚܕ "for even though he worships ..., still he is not found fault with" Aphr. 335, 18; ܘܐܦ ܟܕ ܐܒܝܠ ܡܚܕܗ ܚܛܐ ܘܐܬܢܛܪ ܒܗ ܙܪܥܐ "and even if he has sinned, yet the seed of the righteous has been preserved by him" Aphr. 462 ult.; ܐܦ ܐܢ ܢܗܘܐ ܕ ... ܐܠܐ ܢܗܘܐ ܠܗ ܫܪܝܪ ܘ ... "for even if it happens that ..., let it yet be firm and sure for us, my sons, that ..." Jul. 8, 27 sqq. (where ܐܠܐ, as frequently happens, occurs at the beginning of the apodosis) &c. But very often ܐܦ is followed by a mere fragment of a clause, e. g. ܘܟܠܐ ܐܢܬ ܡܢ ܨܠܘܬܐ ܐܦ ܐܢ ܚܕ ܒܪܢܫܐ "and thou hinderest from prayer though it were but one man" Sim. 328 mid. &c.; cf. ܕܚܠ ܐܢܐ ܐܦ ܕܐܕܟܪ "I am afraid even to mention" Ov. 196, 14. Often it signifies "though it were only", "at least" (like καν = και ἐάν), e. g. ܘܗܘܘ ܡܬܟܫܦܝܢ ܠܗ ܕܐܦ ܠܟܢܦܐ ܕܡܐܢܗ ܢܬܩܪܒܘܢ καὶ παρεκάλουν αὐτὸν ἵνα καν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται Mark 6, 56; ܕܐܦ ܢܬܕܟܪܘܢܢܝ ܝܕܘܥܝ ܡܛܠ ܡܠܝ "that my acquaintances might remember me, for the sake of my words at least" Ov. 137, 5; ܐܥܡܪ ܐܦ ܐܢ ܒܣܘܦ ܕܝܪܐ "let me dwell at least on the outskirts of the pasture ground" Ephr. III, 576 D; ܛܘܒܘܗܝ ܠܡܢ ܕܐܫܬܘܝ ܠܡܣܒܗ ܐܦ ܐܢ ܠܘ ܒܙܕܝܩܘܬܐ ܐܠܐ ܒܛܝܒܘܬܐ ܐܦ ܐܢ ܠܘ ܒܥܒܕܐ ܐܠܐ ܒܚܢܢܐ "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: ܐܢ ܠܡܫܝܚܐ ܪܕܦܘ ܐܦ ܠ "if they persecuted Christ, so also (will

they persecute) us" Aphr. 484, 15; v. also farther sentences there of like character. Other ellipses occur in ܐܢ ܐܝܬ݂ ܐܝܩܪܐ ܕܝܠܢ ܗܘ ܗܘ ܘܐܢ ܨܥܪܐ ܐܦ ܡܢ ܬܪܝܗܘܢ "if (there is) honour, it is ours, and if discredit, it is also on both sides" Ov. 151, 17.

G. ܐܢ is found almost always at the beginning of its clause. Very seldom do we meet with cases like ܟܠܗ ܪܝܫܐ ܩܐܡ ܐܢ ܐܩܘܡ ܘܚܠܘܨܗܝ "if I stand upon the summit of all heights" Moes. II, 82 v. 83; and thus also 80 v. 79 and 81.

Exceptionally ܐܢ is set down twice in ܐܢ ܓܝܪ ܡܢ ܟܠ ܡܐܟ݂ܘܠܬܐ ܐܢ ... ܐܢܫ ܐܟ݂ܠ ܡܢܗܘܢ "for if of all kinds of food which . . ., if man eats of them" Aphr. 307, 11, where the sentence is taken up anew.

Rem. The insertion of ܐܢ in relative clauses to express the indeterminate ("any", "somehow") is an imitation of the later Greek style, e. g. ܡܢ ܕܐܢ ܐܢܫ ܗܘ ܐܝܠܐ ܕܢܬ݂ܩܝܡ ὅστις ἐὰν ἐπιστηρίχθη Is. 36, 6 Hex.; ὅ τι ἐὰν λέγη ὑμῖν John 2, 5 Hark.; ܠܒ݂ܪ ܡܢ ܗܢ ܐܢ ... ܢܬ݂ܟ݂ܠܐ ἐκτὸς εἰ μὴ . . . ἐμποδίζοιτο Lagarde, Reliquiae 57, 5 &c., and similarly, here and there, even in ancient original writings. Thus in particular ܟܡܐ ܕ "how much soever", "although"; ܟܡܐ ܕ ܢܚܦܛ "however much he exerts himself" Jul. 9 *ult.*; ܟܡܐ ܕ ܡܚܝܠ ܠܥܝܢܐ "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 ܘ ܟܡܐ, Land III, 210, 19, 21; 211, 6 &c.; and even ܐܢ ܟܡܐ ܐܢ Philox. Epist. fol. 13 *a*, 1, 4.

§ 375. A. The condition which is set forth as impossible is expressed by ܐܠܘ. This particle is generally followed by the Perf. which is so much in use for hypothetical clauses (§ 259), or by the Part. with ܗܘܐ (§ 277); the Perf. is also strengthened occasionally by ܗܘܐ. In the principal clause the Part. with ܗܘܐ 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: ܐܠܘ ܠܐ ܐܬ݂ܟ݂ܪܝܘ ܩܦܕܐ ... ܝܘܡܬ݂ܐ ܗܢܘܢ ܠܐ ܢܫܐ ܗܘܐ ܟܠ ܒܣܪ καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι οὐκ ἂν ἐσώθη πᾶσα σάρξ Matt. 24, 22; ܐܠܘ ܫܒ݂ܩܬ݂ ܢܦ݂ܫܐ ܠܦܓܪܐ ܠܐ ܡܩܘܐ ܗܘܐ "if the soul abandoned the body, it (the body) would not continue in existence" Moes. II, 90 v. 221; ܐܠܘ ܕܐܬ݂ܪܘܬ݂ܐ ܗܘܘ ܢܡܘܣܐ ܠܐ ܡܫܚܠܦܝܢ ܗܘܘ "if laws belonged to climes, this would be

impossible (to be)" Spic. 18, 25; ܗܘܐ ܠܐ ܢܩܡ ... ܐܠܘ ܐܬܪ ܐܠܘ "if he had given a sign ..., he would not have been burned" Anc. Doc. 87, 22; ܐܠܘ ܓܝܪ ܐܠܘ ܕܐܚܕܘ ܗܘܐ ܐܝܟ ܬܝܒܘܬܐ "for if they had been converted, there would have been penitence" Aphr. 54, 5; ܡܛܠ ܗܘܐ ܗܘܐ ܐܠܘ ܚܢܬܐ ܐܦ ܐܢ ܒܢܝܐ "even the children, if he had begotten them, he would have rescued" Aphr. 352, 10; ܐܠܘ ܓܝܪ ܗܘܐ ܥܒܝܕܐ ܗܘܐ ܗܟܢܐ ܕ ... ܘܐܦ ... ܐܦ ܛܒܐ ܗܘܐ ... ܠܐ ܗܘܐ ܕܝܠܗ ܗܘܐ "for if he had been made so, that ..., then the good even (that he would do) ... would not be his" Spic. 4, 4; ܐܠܘ ܥܡܗ ܕܠܐ ܫܘܠܡܐ ܐܝܬܘܗܝ ܗܘܐ ܠܐ ܫܒܩܗ ܗܘܐ "if it (f.) had always been with him, it would not have allowed him ..." Aphr. 128, 3; εἰ ᾔδει ... ܗܘܐ ܓܝܪ ܝܕܥ ... ܗܘܐ ܢܓܗ ... ἐγρηγόρησεν ἄν Matt. 24, 43; ܐܠܘ ܓܝܪ ... ܡܚܫܬ ... ܗܘܐ ܒܝܕ ... ܗܘܐ "for if the rain had weakened..., it would be clear..." Aphr. 450, 14; ܐܠܘ ܡܫܬܡܫ ܡܢܟܠܡܕܡ ܗܘܐ ܡܢܘ ܗܘ ܗܢܐ ܕ ܕܡܫܬܡܫ ܗܘܐ "if everything were ministered unto, who would he be that ministered?" Spic. 3, 24; καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ܫܦܝܪ ܗܘܐ ܠܗ ܠܗܘ ܓܒܪܐ ܐܠܘ ܠܐ ܐܬܝܠܕ Matt. 26, 24, cf. Mark 14, 21; ܫܦܝܪ ܗܘܐ ܠܗܘܢ ܐܠܘ ܠܐ ܩܝܡܝܢ ܗܘܘ "it would be better for them, if they did not rise" Aphr. 169, 12; ܐܠܘ ܡܨܝܐ ܗܘܬ ܗܘܐ ܕܢܗܘܐ ܗܘܐ ܡܨܝܐ ܗܘܐ "if it had been possible" Ov. 201, 1; ܐܠܘ ܗܘ ܒܪܢܫܐ ܒܗܝ ܡܬܥܒܕ ܠܐ ܗܘܐ ܐܠܐ ܡܐܢܐ ܗܘܐ "if man had been made in that way, he would not have been for himself, but would have been an instrument" Spic. 3, 4.

Occasionally, with the naturally definite ܐܠܗ, the suggestion of unreality, given by the Perf., remains quite in abeyance, and the particle is then followed by a clause with the Impf. or Part., or by a Nominal clause: ܘܐܠܗ ܒܡܫܡܥܝܬܐ ܕܝܢ ܓܝܪ ܡܘܒܕ ܗܘܐ ܠܢ "which, if we listened to it (f.), would bring us woe" Jul. 210, 7; ܘܐܦ ܐܠܗ ܢܗܘܐ ܕܢܗ ܠܝ ܛܪܘܢܐ ܐܝܟ ܕܡܫܬܟܚ ܡܦܩܥ "not even if it should happen that the tyrant let me go free" (where the hypothetical Perf. is in the dependent clause) Jul. 84, 7; ܐܠܗ ܓܝܪ ܪܝܚܐ ܕܚܛܝܐ ܢܣܒ ܘܢܛܦܢܐ ܚܪܦܢܬ ܠܚܕ ܐܢܫ ܕܩܪܒ ܠܗ ܟܠܟܘܢ ܥܪܩܝܢ "for if the odour of the sinner were to strike one who approached him, then you would all flee" Ov. 140, 20 (where there is a var. ܐܢܟܘܢ); ܐܠܗ ܒܥܐ ܗܘܝܬ ܠܗ ܝܡܐ ܘܝܒܫܐ ܪܡܙܐ ܠܬܫܒܘܚܬܟ "if thou didst seek it, sea and land would sing thy praise" Moes. II, 78 v. 45; ܐܠܗ ܨܒܝܬ "if thou didst wish" ibid. v. 39. Cf. ܐܠܗ ܠܐ ܡܬܦܢܝܘܬܐ

‏ܣܢܐ ܐܘܡܝ ܘܝ ܡܓܙ ... ܡܒܟܬܐ ܟܗ ܣܪܒܥܐ ‏‎ܘܐܠܗ‎‏‎‏ "if the protection of God did not embrace the world, life would no doubt have come to an end" Jos. St. 4, 14; ‏ܐܠܗ ܠܐ ‎ܘܐܠܗ‎ ‏ ... ‏ܐܣ ‎‎‏ "if they were not in the world, it would dissolve" Aphr. 457, 14 (where there is a var. ‏(‎ܡܚܬܗ‎)‏ ‏ ‎(‏ܝܗܘܐ‎)‏); ‏‎... ‏‎ܐܢ ܗܘ ܠܢ ܐܝܬ ܠܐ ܐܠܗ‎ "if we had a pure soul ..., astonishment thereat would strike us dumb" Moes. II, 160 v. 1307 (and so 164 v. 1357, while 166 v. 1385 has ‏ܠܐ ‎‎ ‏(‎ܝܗܘܐ‎); ‏‎... ‏ܚܒܠ ‎ܘܐܠܗ‎ "and were the eye clear ..., the throng would astonish us" Moes. II, 164 v. 1355; ‏‎ܐܠܗ ‎ ... ‏‎ܐܢܫ ‎ ... ‏‎ܘܗܝ ... ‏ܪܡ‎‎‏ "if one had power ..., then would this (one) ... be higher" Anc. Doc. 87, 16.

B. The clause with ‏ܐܠܗ‎ is subjected to a certain dependence in cases like ‏‎ܟܕ ܗܘ ܐܠܐ ܙܚܐ ܡܗ ܗܘ ܘܡܗܐ‎ καὶ τί θέλω εἰ ἤδη ἀνήφθη Luke 12, 49 (P. ‏‎(‎ܐܠܐ‎)‏; ‏ܨܒܝ ‎ܡܡܐ ܐܠܐ ܐܠܗ ‎ "thou wishest now, thou hadst seen him" Moes. II, 160 v. 1319 (and so v. 1320); ‏‎ܘܟܡܐ‎ ‏‎ܘܟܡ ܕܗܘ ‎‎‎ ‏‎ܪܚܡ ‎ "and how much you wished, it had already gone down" Jul. 23, 22. Cf. ibid. 81, 25; 104, 26. The notion of a hypothesis has in these cases passed over into that of a wish.

C. With ‏ܐܠܗ ܠܐ‎, accompanied by a noun, the idea of existence does not need to be expressly denoted: ‏‎ܢܣܒ ܠܐ ܦܢܝܗ ܡܬܚܫܒܐ ܘܦܙܬ ܚܙܝܐ ܠܐ ‎‎‎ ‏‎ܐܠܗ‎ καὶ εἰ μὴ κύριος (ὃς) ἐκολόβωσεν τὰς ἡμέρας (ἐκείνας) οὐκ ἂν ἐσώθη πᾶσα σάρξ Mark 13, 20 (S. differently); ‏‎ܐܠܗ ܠܐ ܣܘܡܣܢܐ ‎‎‏‎ܘܚܓܝܗ‎ "had it not been the offence, which they committed" Jul. 50, 27; ‏‎ܘܐܠܗ‎‎ ‏‎ܠܐ ܗܘܐ ܗܘ ܘܠܐ ‎‎‏‎ܘܐܚܕܘ ܡܗ ܢܓܡܗ‎‎ "and had he not been, then neither would there have been (§ 339) any revelations from his Father" Moes. II, 118 v. 654. The construction of ‏‎ܐܠܗ ܠܐ = ‎‎ ‏‎ܐܠܗ ܠܐ ܕ ‎ is exactly like the latter in syntax: ‏‎ܡܓܡܗ ܠܐ ܚܡܨ ܕܒܐܠܐ ܚܓܠ ܘܚܕܝ ܐܠܗ ܠܐ ‎‎ "if the famine had not become severe, he would not have allowed him to come with us" Joseph 242, 9 (Ov. 320, 15); ‏‎ܦܚܡ ܐܢܐ ܐܦ ܗܐ ܐܠܐ ܡܣܚܕܝܗ ܘܚܬܗܡܐ ܘܚܦܢܚܡܐ ܐܠܗ ܠܐ‎‎ ‏‎ܘܗܣܐ‎ "had I not been made subject to the king of the Persians, I too would have gone up" Sim. 328 inf.[1]

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[1] I would not like to maintain confidently that even in ‏‎ܐܠܗ‎ ‏‎ܘ ... ‏ܠܐ ‎‎‏‎ܐܠܝܪܚܒܝ‎‎ "if I did not ... think" Jul. 132, 12, the ‏ܝ‎ is correct.

§ 376. In rare cases ܘ occurs instead of ܐܠܘ with conditions clearly assumed as impossible, *e. g.* in ܠܝ ܟܝܬ ܡܕܡ ܗܘܐ ܐܬܝܬܪ ܐܝܬ ܠܗ ܠܒܥܝܪܐ ܒܢܛܘܪܬܐ ܕܫܒܬܐ ܟܢ ܡܬܥܕܪ ܗܘܐ ܡܢ ܢܡܘܣܐ ܕܢܟܠܐ ܐܢܘܢ ܡܢ ܗܠܝܢ ܕܠܐ ܕܟܝܢ "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); ܘܐ ܕܠܘ ܒܐܝܕܝܢ ܗܘܐ ܡܕܡ ܠܡܥܒܕ ܗܘܐ ܠܢ ܡܢ ܐܚܪܢܐ ܡܫܬܡܠܝܢ ܗܘܝܢ ܘܐܣܬܒܪ "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 ܐܠܘ).

§ 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 ܐܘ—ܐܘ (§ 258), the Temporal Conditional, with ܡܐ ܕ (§ 258), as well as the Temporal, with ܐܝܟܡܐ ܕ, ܟܕ (§§ 258; 265 &c.) and many others. ܟܕ takes a concessive meaning by the addition of ܐܦ, more rarely ܟܡܐ "much, greatly, even" ("even while")—"however much", "although", *e. g.* ܘܟܕ ܟܕ ܒܢܐ ܠܗ ܬܘܒ ܨܕܝܐ ܡܬܩܪܝܐ "and although he builds it up, it is still called a crack" Aphr. 145, 10; ܟܕ ܐܦ ܚܢܦܘܢ ܐܟܣܢܝܐ ܒܗ ܒܙܒܢܐ ܗܘܐ ܒܐܘܪܗܝ "although Xenāyā [Philoxenus] was at the time in Edessa" Jos. St. 25, 11 and frequently thus.—ܘܟܡܐ ܓܥܐ ܘܪܕܐ ܐܢܘܢ ܠܐ ܐܛܐܒܘ "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.

§ 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. ܡܢ ܝܘܡܐ ܕܒܗ ܐܬܩܪܝ ܫܡܗ ܕܡܫܝܚܐ ܥܠܘܗܝ ܒܠܐ ܡܕܡ ܐܬܛܦܝܣ ܕܢܫܪܐ ܠܟܦܢܗ "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; ܡܢܘ ܕܝܢ ܕܡܫܟܚ "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; ܠܡܢ ܕܨܒܐ ܐܡܪܬ "ei, qui vult, dixi et dico eos faciles esse" Spic. 6, 4; ܘܟܕ ܗܠܝܢ "et quum haec mirabilia magna audiverim te facere" Addai 3, 3 ab inf.; ܐܝܠܝܢ ܡܢ ܕܝܪܝܐ "those of the monks, who wish to make for themselves stone chests for the dead" Ov. 214, 12; ܐܠܐ ܠܐ ܗܫܐ "but we have not now come to stir up the mud of Bardesanes" Ov. 64, 12; ܚܙܐ ܐܢܐ ܓܝܪ ܕܐܦ ܐܢܬܘܢ "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: ܟܡܐ ܚܟܝܡܐ ܐܢܬܘܢ "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.* ܕܚܠ ܐܢܐ ܐܠܐ ܐܡܪ "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) be- longs 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 ܘܐܚܪܝܬܐ ܗܘ ܘܐܢܫ ܒܚܫܐ ܢܚܠܡ ܐܚܪܝܬܐ ܘܐܚܪܝܬܐ "it is one thing for a man to write with pathos, and another thing (for him to write) with truth" Jos. St. 5, 7; ܘܐܡܬܝ ܘܡܫܐܠܝܢ ܘܒܐܝܕܝܗܘܢ ܗܘ ܙܥܘܪܐ ܘܡܫܐܠܟܝܠ ܦܥܡܐ ܕܢܦܫܐ "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; ܡܩܒܠ ܐܣܛܪ ܘܐܟܣܢܝܐ ܙܕܩܚܬܗ ܠܚܘܣܝܐ ܟܕܚܘܣܡܗ; ܘܒܓܝܓܙܕܐ ܡܚܝܠܡܥܠܐ ... ܟܐܡܕܐ ܘܐܦ ܠܚܫܚܘܣܡܩܒܠ ܦܝܬܡܐ ܘܟܣܢܝ ܚܘܒܝܚܙܐ ܘܐܦܐܦܐܡܚܝܡ "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, ܢ, ܣ, ܥ, ܦ, ܨ, 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 $\overline{\mathbf{l}}$ = 400 frequently appear also, thus: $\overline{\mathbf{ol}}$ = 500; $\overline{\mathbf{il}}$ = 600; $\overline{\mathbf{ml}}$ = 700; $\overline{\mathbf{ll}}$ 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: $\overline{\text{ܟܓ}}$ = 23; $\overline{\text{ܪܛ}}$ = 209; $\overline{\text{ܬ̈ܨܕ}}$ = 394; $\overline{\text{ܢܟܗ}}$ (ܢܟܗ) or $\overline{\text{ܐܟܗ}}$ = 527; $\overline{\text{ܐܦܣܒ}}$ (ܐܦܣܒ, ܐܘܣܒ) = 1862; $\overline{\text{ܗܘܢ}}$ = 5550 &c.

Farther, the thousands are very often written out in full, with numeral letters accompanying, e. g. $\overline{\text{ܬ ܐܠܦܐ ܘܨܡܕ}}$ = 1944; $\overline{\text{ܬ ܐܠܦܝܢ ܘܩܢܒ}}$ = 2152 &c. And, besides, there occur combinations of numerals written out in full and numerals represented by letters, e. g. ܐܠܦܐ ܘܬܫܥܡܐܐ ܘܣܙ = 1967; ܬ ܘܬܠܬܝܢ = 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 ܐܕܝܟܝ, read—ܐܬܝܟܝ.

P. 46, l. 4 of § 66; for—f. ܓܒܣ—, read—f. ܓܒܣ.

P. 52, l. 11 from top; read last word—ܒܝܐܦܠܠ.

P. 64, l. 10; for ܙܘܓܠ, read—ܙܘܓܠ.

P. 64, l. 11; for ܚܢܙܓܠ, read—ܚܢܙܓܠ.

P. 74, l. 4; for—syllables—, read—letters.

P. 87. l. 11; for—ܣܝܦ, read—ܣܝܦ.

P. 87, l. 20, 2ⁿᵈ col.; for—ܙܣܝܓܒܝ, read—ܙܣܝܓܒܝ.

P. 87, l. 26, 2ⁿᵈ col.; for—ܙܬܝܒܣܝ, read—ܙܬܝܒܣܝ.

P. 88, 4ᵗʰ footnote; for—ܐܓܣܕܘܦ, read—ܐܓܣܕܘܦ.

P. 94, l. 9 from foot; for—ܙܩܒܝܡܠ, read ܙܩܒܝܡܠ.

P. 95, l. 3 from foot of text; for—ܡܚܐܝܠܚܡ:, read—ܡܚܐܝܠܚܡ:.

P. 97, margin; for—months—, read—month.

P. 98, l. 2 from foot of text; after—"ill";—, insert—ܚܝ "well", "much" (adv.);—.

P. 103, margin; for—Preposition—, read—Prepositions.

P. 107, l. 8; read first word as—ܐܚܙܒܝ.

P. 114, 1ˢᵗ line of footnote; for—ܗܝܢܠܒ—, read—ܗܝܢܠܒ.

P. 128, l. 2; read last word as—ܝܚܦܪ.

P. 128, l. 9; for—ܘܓܚܐ—, read—ܘܓܚܐ.

P. 128, *ult.*, mid. col.; for—ܝܚܦܪ—, read—ܝܚܦܪ.

P. 133, *ult.*; for—ܢܫܠ—, read—ܝܫܠ.

P. 140, l. 10; for—ܝܣܝܘܠܩܬ—, read—ܢܐܣܝܘܠܡܩܬ.

P. 144, last column; read 3rd word as—ܘܒܝܢܝ.

P. 182, l. 16; read last word as—ܡܝܗ.

P. 209, l. 8; read 3rd Syriac word as—ܕܪܘܡ.

P. 212, ll. 10 & 9 from foot; read—Sentences.

P. 222, l. 11 from top; after—§ 283—, insert—A.

P. 229, l. 15; for—ܐܝܬܘܗܝ—, read—ܐܝܬܘܗܝ.

P. 232, l. 5 from foot; for—ܐܝܠܠܐ—, read—ܐܡܝܢܠܐ.

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—ܗܘܘ, read—ܗܘܘ.

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 proofreading. 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.

INDEX OF PASSAGES.

(b) APOCRYPHA.

(c) NEW TESTAMENT.

B. AUTHORS and WORKS MENTIONED IN THE PREFACE, AS WELL AS THE FOLLOWING:

PHILOX. = Discourses of Philoxenus, Bishop of Mabbogh (Budge);
JOHN VAN TELLA (Kleyn);
EUSEB. CH. HIST. = Eusebius' Church History;
BEDJAN, MART. = Acta Martyrum et Sanctorum (Bedjan).

C. OTHER AUTHORS, WORKS and DOCUMENTS,
OCCASIONALLY REFERRED TO.